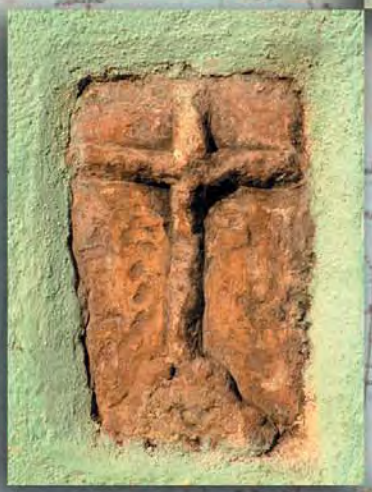




Camino Real de Tierra Adentro

Vol. Executive Summary





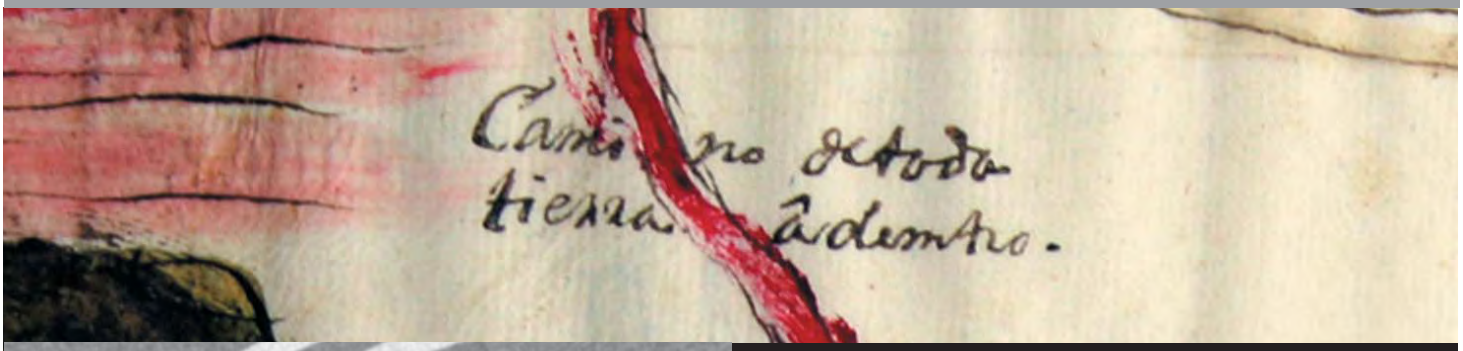
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EXECUTIVE SUMMARY

1. EXECUTIVE SUMMARY

State Party	MEXICO
State, Province or Region	The property nominated by México develops along ten states and the city of México (Federal District), capital city since the instauration of the viceroyalty of the Nueva España (New Spain) in the 16th century. The States involved in this nomination are located to the north of México City and are mentioned below according to their geographical location, from south to north: 1. City of México; 2. State of México; 3. Hidalgo; 4. Querétaro; 5. Guanajuato; 6. Jalisco; 7. Aguascalientes; 8. Zacatecas; 9. San Luis Potosí; 10. Durango; 11. Chihuahua.
Name of Property	CAMINO REAL DE TIERRA ADENTRO

Geographical coordinates to the nearest second

		Latitude	Longitude	Altitude
1. CITY OF MÉXICO				
001CM	Historic centre of the city of México (World Heritage, 1987)	19° 25′ 06″	99° 07′ 58″	2250 m
2. STATE OF MÉXICO				
001EM	Former college of San Francisco Javier in Tepotzotlán	19° 42′ 48″	99° 13′ 16″	2297 m
002EM	Town of Aculco	20° 05′ 37″	99° 50′ 06″	2450 m
003EM	Bridge of Atongo	19° 59′12″	99° 26′ 40″	2024 m
004EM	Stretch of the Camino Real between Aculco and San Juan del Río			
3. HIDALGO				
001H	Former convent of San Francisco in Tepeji del Río and bridge	19° 53′ 42″	99° 20′ 35″	2124 m
002H	Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada	19° 57′ 57″	99° 22′ 41″	2124 m
4. QUERÉTARO				
001Q	Historic centre of the city of San Juan del Río	20° 23′ 23″	99° 59′ 49″	1916 m
002Q	Former hacienda of Chichimequillas	20° 45′ 31″	100° 20′ 32″	1935 m
003Q	Chapel of the former hacienda of Buenavista	20° 49′12″	100° 28′ 08″	2025 m
004Q	Historic centre of the city of Querétaro (World Heritage, 1996)	20° 35′	100° 22′	1820 m
5. GUANAJUATO				
001G	Bridge of El Fraile	20° 50′ 33″	100° 47′ 55″	1872 m
002G	Former Royal hospital of San Juan de Dios of San Miguel de Allende	20° 54′ 57″	100° 44′ 55″	1880 m
003G	Bridge of San Rafael	20° 56′ 28″	100° 47′ 37″	1850 m
004G	Bridge La Quemada	21° 19′ 40″	101° 05′ 47″	2003 m
005G	Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (World Heritage, 2008)	20° 54′ 20″	100° 44′ 47″	1870 m
006G	Historic centre of the city of Guanajuato and its adjacent mines (World Heritage, 1988)	21° 01′ 01″	101° 15′ 20″	2084 m

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Geographical coordinates to the nearest second (continued)

		Latitude	Longitude	Altitude
6. JALISCO				
001J	Historic centre of the city of Lagos de Moreno and bridge	21° 21′ 23″	102° 08′ 43″	1882 m
002J	Historic ensemble of the Town of Ojuelos	21° 51′ 20″	101° 47′ 08″	2226 m
003J	Bridge of Ojuelos	21° 48′ 19″	101° 45′ 31″	2214 m
004J	Former hacienda of Ciénega de Mata	21° 44′ 23″	102° 01′ 35″	2103 m
005J	Cemetery in Encarnación de Díaz	21° 31′ 55″	102° 14′ 14″	1886 m
7. AGUASCALIENTES				
001A	Former hacienda of Peñuelas	21° 42′ 39″	102° 16′ 56″	1811 m
002A	Former hacienda of Cieneguilla	21° 43′ 0″	102° 26′ 51″	1734 m
003A	Historic ensemble of the city of Aguascalientes	21° 52′ 50″	102° 17′ 48″	1887 m
004A	Former hacienda of Pabellón de Hidalgo	22° 10′ 29″	102° 20′ 29″	1893 m
8. ZACATECAS				
001Z	Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas	22° 09′ 11″	101° 50′ 46″	2218 m
002Z	Town of Pinos	22° 17′ 53″	101° 42′ 37″	2464 m
003Z	Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles	22° 26′ 34″	102° 02′ 47″	2184 m
004Z	Temple of Nuestra Señora de los Dolores in Villa González Ortega	22° 30′ 44″	102° 02′ 47″	2174 m
005Z	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	22° 44′ 46″	102° 31′ 06″	2287 m
006Z	Historic ensemble of the city of Sombrerete	23° 37′ 54″	103° 38′ 23″	2316 m
007Z	Temple of San Pantaleón Mártir in the Town of Noria de San Pantaleón	23° 31′ 15″	103° 46′ 20″	2669 m
008Z	Sierra de Órganos (Mountain Range of Órganos)	22° 36′ 29″	102° 22′ 45″	2381 m
009Z	Architectonic ensemble of the Town of Chalchihuites	23° 47′ 25″	103° 47′ 26″	2568 m
010Z	Stretch of the Camino Real between Ojocaliente and Zacatecas	23° 28′ 33″	103° 57′ 11″	2432 m
011Z	Cave of Ávalos	22° 36′ 29″	102° 22′ 45″	2455 m
012Z	Historic centre of the city of Zacatecas (World Heritage, 1993)	22° 46′ 00″	102° 33′ 20″	2400 m
9. SAN LUIS POTOSÍ				
001S	Historic centre of the city of San Luis Potosí (In process of evaluation)	22° 09′ 04″	100° 50′ 34″	1860 m
10. DURANGO				
001D	Chapel of San Antonio of the Former hacienda of Juana Guerra	23° 50′ 30″	104° 11′ 14″	1811 m
002D	Temples in the town of Nombre de Dios	23° 50′ 58″	104° 14′ 41″	1734 m
003D	Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)	24° 02′ 37″	104° 32′ 57″	1887 m
004D	Historic centre of the city of Durango	24° 01′ 29″	104° 40′ 13″	1893 m
005D	Temples in the town of Cuencamé and Cristo de Mapimí	24° 52′ 12″	103° 41′ 53″	1590 m
006D	Chapel of the Refugio of the former hacienda of Cuatillos	25° 05′ 50″	103° 46′ 27″	1323 m
007D	Temple of the town of San José de Avino	24° 31′ 25″	104° 18′ 4″	2161 m
008D	Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba	25° 02′ 13″	104° 28′ 48″	1396 m
009D	Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	25° 04′ 35″	104° 29′ 58″	1364 m
010D	Architectonic ensemble of the Town of Nazas	25° 13′ 35″	104° 06′ 52″	1240 m
011D	Town of San Pedro del Gallo	25° 33′ 57″	104° 17′ 34″	1667 m
012D	Architectonic ensemble of the Town of Mapimí	25° 50′ 1″	103° 50′ 53″	1307 m
013D	Town of Indé	25° 54′ 48″	105° 13′ 23″	1864 m
014D	Chapel of San Mateo of the Former hacienda of La Zarca	25° 50′ 41″	104° 44′ 30″	1815 m
015D	Former hacienda of the Limpia Concepción of El Canutillo	26° 22′ 58″	105° 22′ 08″	1683 m
016D	Temple of San Miguel of the town of Villa Ocampo	26° 26′ 24″	105° 30′ 34″	1723 m
017D	Stretch of the Camino Real between Nazas and San Pedro del Gallo	25° 22′ 41″	104° 08′ 39″	1410 m
018D	Mine of Ojuela	25° 47′ 34″	103° 47′ 27″	1635 m
019D	Cave of Las Mulas de Molino	24° 44′ 58″	105° 00′ 27″	2257 m
11. CHIHUAHUA				
001CH	Town of Valle de Allende	26° 56′ 22″	105°23′ 38″	1600 m

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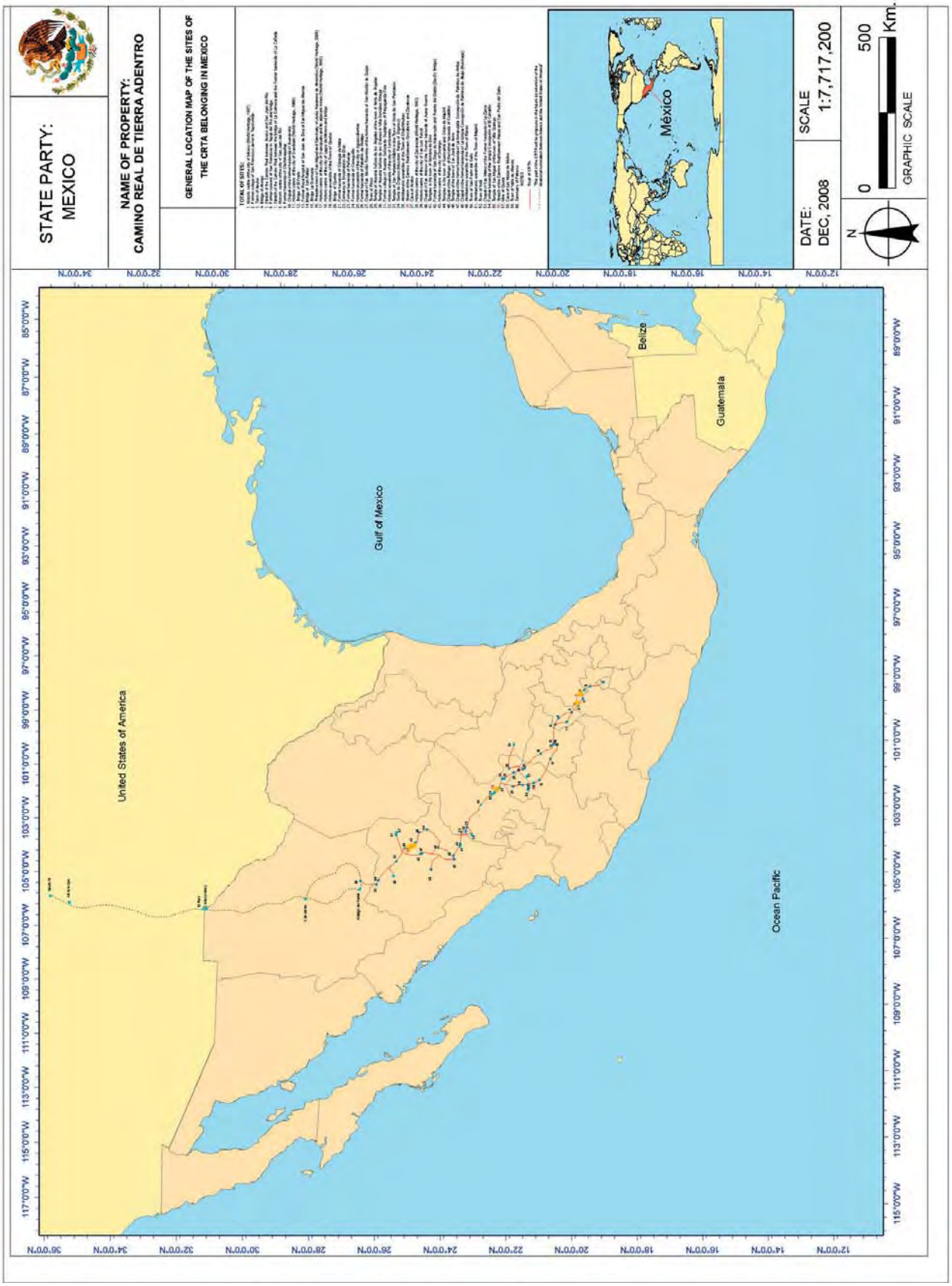
Textual description of the boundaries of the nominated property	The State Party of México is proposing the nomination of the Camino Real de Tierra Adentro under the category of Cultural Routes (according to the definition described in the Operational Guidelines for the Implementation of the World Heritage Convention WHC 08/01), which comprises an approximate length of 1,400 km of the 2,600 km that are had identified to the date, taking as point of beginning of this trajectory, the center of the Plaza de la Constitución (Main Square) of México City, public space inserted in the core zone of World Heritage, surrounded by the main historical buildings where the civil, military, economic and religious power were exercised, to the Plaza de la Constitución of the town of Valle de Allende, Chihuahua. However, we clarify that the total extension of the journey embraces the towns of Hispanic foundation in Texas and Nuevo Mexico, in the United States of America, and they will be proposed as an extension of this property when the North American government believes it convenient, the same as it was made by the French State Party with the Camino de Santiago. The candidacy is conformed by 55 sites, which were selected during an arduous documental and physical evaluation on the state of conservation of each of them, the degree of authenticity and integrity, and the relationship that they keep with the Camino Real. Each site represents a specific typology inside the complex system of the Camino, whose historical and space dimension is glimpsed in several levels of cultural exchange, that is to say, the nominated property can only be understood as a result of the evolutionary process of a multiethnic society that along three centuries, was able to conquer, to pacify and to colonize a broad territory, developing multiple political, military, ideological, social and economic strategies, some of them brought from the Hispanic metropolis, others were adapted to the circumstances and the remaining ones were created by visionary people. It is worthwhile to clarify that the exchange mechanism could not be summed up without the setting-up of the Camino Real Intercontinental (Intercontinental Royal Road), since it was through that route that the exchange of influences on both sides of the Atlantic and the Pacific arrived. The final result and the truly extraordinary of this part of the history of humanity was the creation of an indivisible bond between the metropolis and the broad territories that formed the viceroyalty of the Nueva España, mainly caused by the dynamic exchange of products, (such as the introduction of the biological diversity not present in America and Europe and of the "tornaviaje" (return-trip) of the ships loaded with big quantities of silver extracted in American land), ideas (such as religion, the system of political and military organization), techniques, cultural objects (personified in books, works of art, "cartas de relación" (letters of descriptions), gold works, only to mention some) and native customs of the four continents known until that moment, taken back and forth by the endless traffic of people devoted to the trade, the enterprise, the religion, the politics, the militia and the construction. Everything was materialized after the foundation of the reales de minas (mining caps) (motor of the global economy during the 16th century up to the 19th), cities, villages, towns, temples, presidios, colleges, stretches of the road, bridges, hospitals, cemeteries, haciendas, posts, "ventas" (roadside inns), and the reference of cultural and natural spaces as the rupestrian art, the propagation of the Catholic dogma, the Hispanic language and the landscapes (these considered as geo-referents). Being this way, the identification of the cultural itinerary of the Camino Real de Tierra Adentro in the Mexican territory has been framed by the contribution of these ten states of the country, whose main task was that of providing, as was previously said, representative elements that build the candidacy. Each one of these sites has its own protection core zone and its respective buffer zone, according to the recommendations of the ICOMOS and those emitted in the decisions of the World Heritage Committee; however, it is necessary to clarify that one of the main elements that articulates the substance and the spirit of this route is the vestiges of the road that have lasted to our days in lesser or bigger extent, besides the old bridges built with the engineering system of the time and the traces of the Camino by which the current highways pass.

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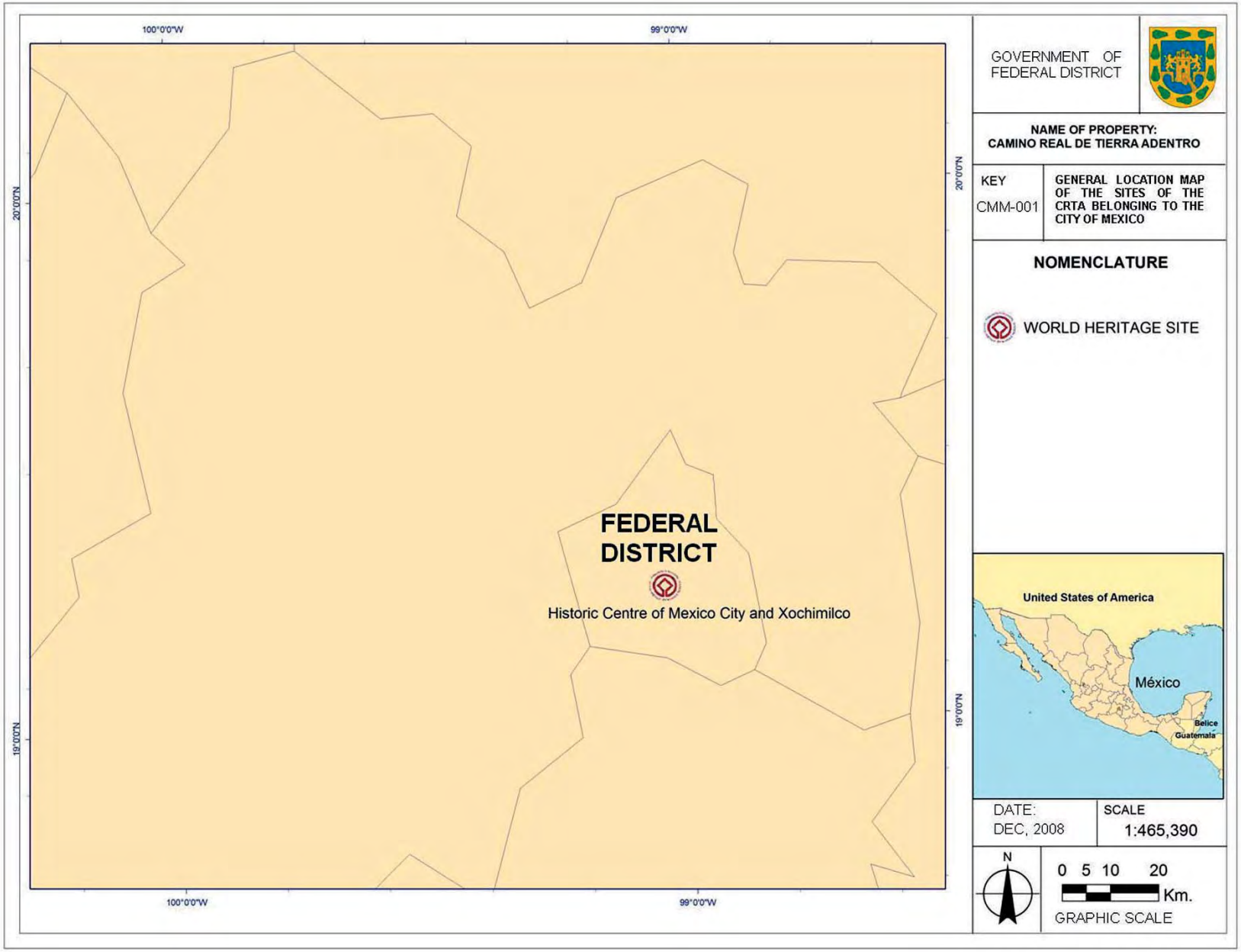
Textual description of the boundaries of the nominated property (continued)	Besides the city of México, by way of historical reference are included the cities of Querétaro, San Miguel de Allende, Guanajuato and Zacatecas, all of them inscribed in the World Heritage List, which played an important role inside the development of the Camino Real, and on the other hand, in this nomination is considered the city of San Luis Potosí (whose Outstanding Universal Value is in evaluation process by the WHC and the International ICOMOS). In summary, the transcendental aspect of this route of terrestrial communication is that it should not be judged a priori as a simple historical way that connected a series of sites of historical and heritage character, but on the contrary, the Camino Real de Tierra Adentro was the project sustained in the imperialistic expansion of the Spanish crown, constituted in an unknown space and far from the metropolis, whose traces left structuring in a progressive way according to the interests of the people from the peninsula and the Creoles. For this reason, the physical composition of the property is elaborated by means of the inclusion of several roads that in a specific way connect all the human factors distributed in the North of the Nueva España, leaving the material evidence in the different sites of this candidacy. However, we do not close the opportunity to extend in a future the boundaries of the nominated property, since inside the Mexican territory other secondary routes are located that enrich the interpretation of the Camino Real, as they can be the road to the Texas, the road to the Californias, the route to Topia, the route of the salt, and the route of the transhumant cattle.
A4 (or "letter") size map of the nominated property, showing boundaries and buffer zone (if present)	

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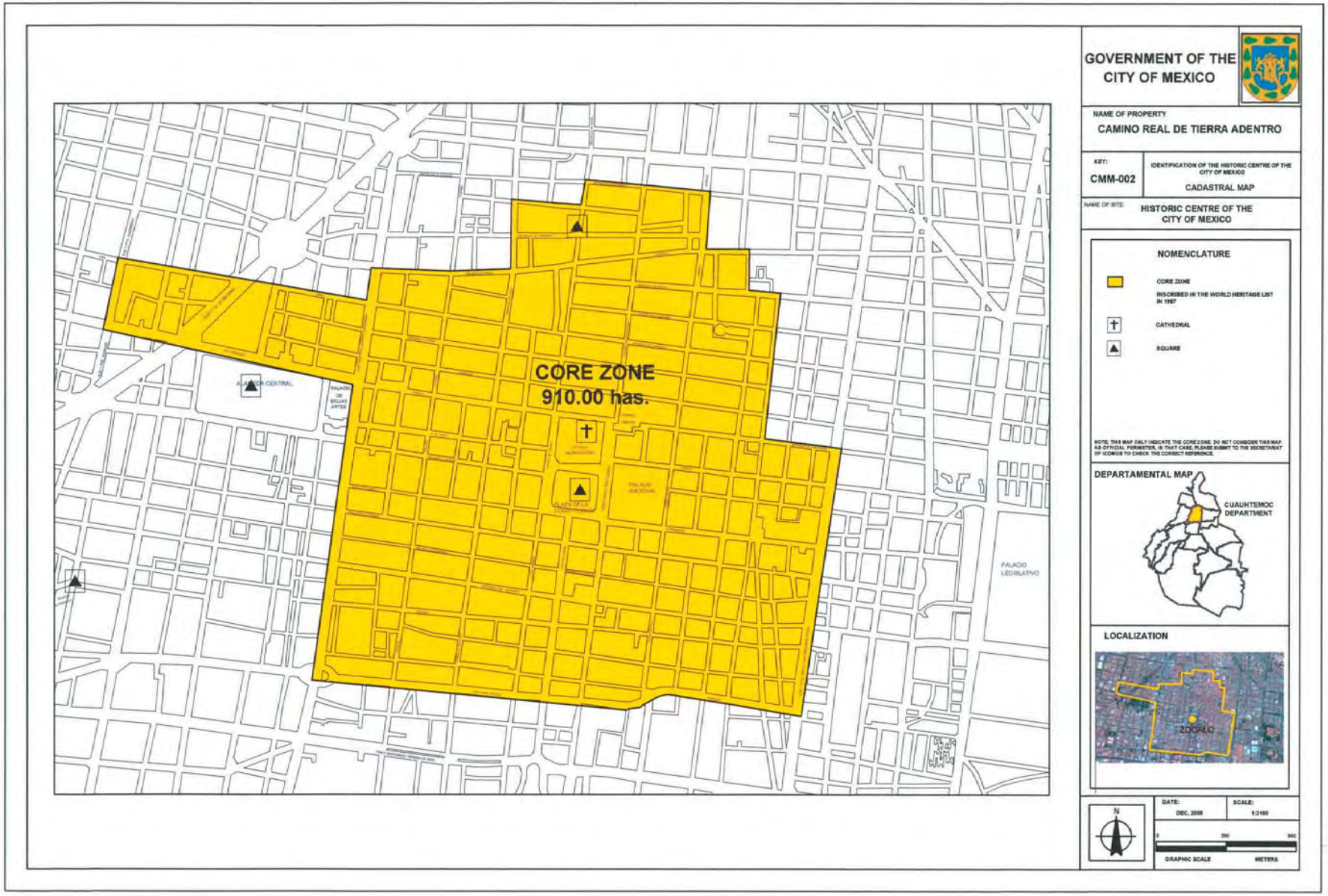
A4 (or "letter") size map of the nominated property, showing boundaries and buffer zone (if present)



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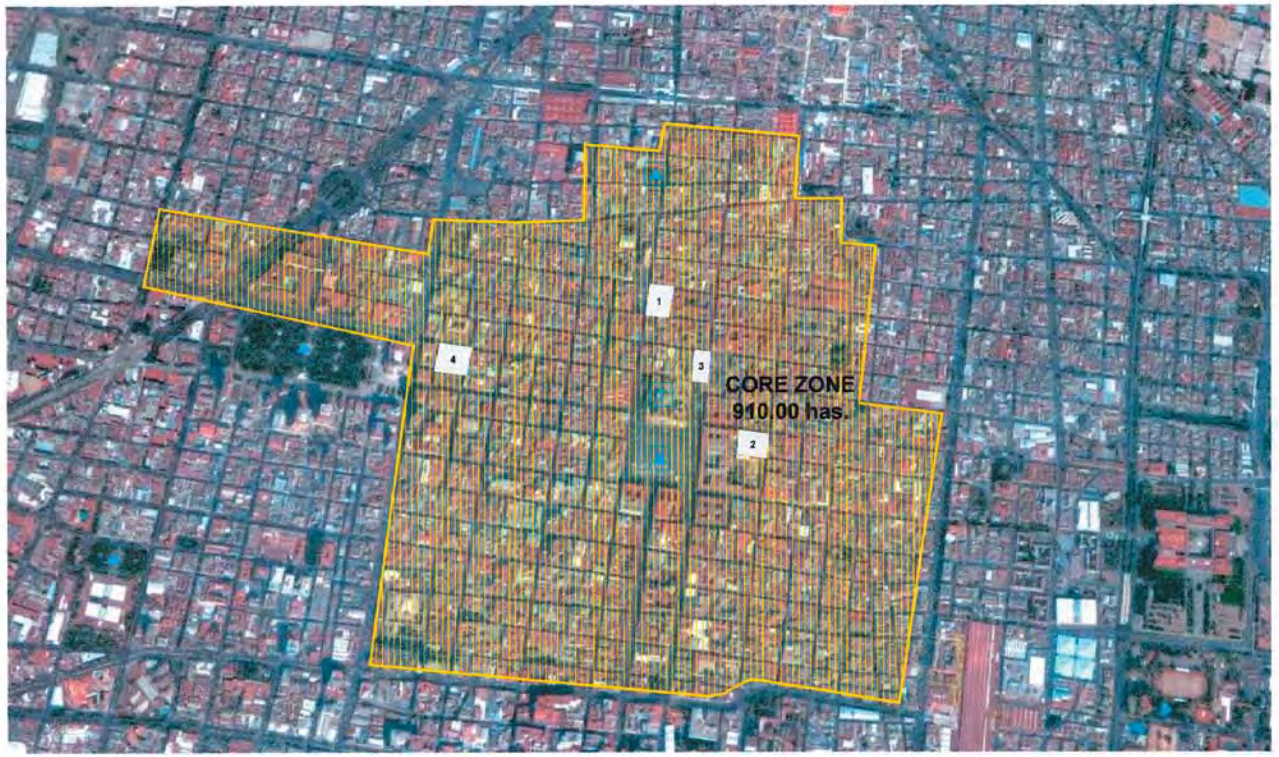


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GOVERNMENT OF THE CITY OF MEXICO

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
CMM-003

IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF MEXICO
AEREAL MAP

NAME OF SITE:
HISTORIC CENTRE OF THE CITY OF MEXICO

NOMENCLATURE

- CORE ZONE INSCRIBED IN THE WORLD HERITAGE LIST IN 1987
- CATHEDRAL
- SQUARE
- 1 FORMER BUILDING OF THE CUSTOMS
- 2 MONEDA'S HOUSE
- 3 MARQUÉS DEL APARTADO HOUSE
- 4 MINING PALACE

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE, DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT REFERENCE.

DEPARTAMENTAL MAP



LOCALIZATION



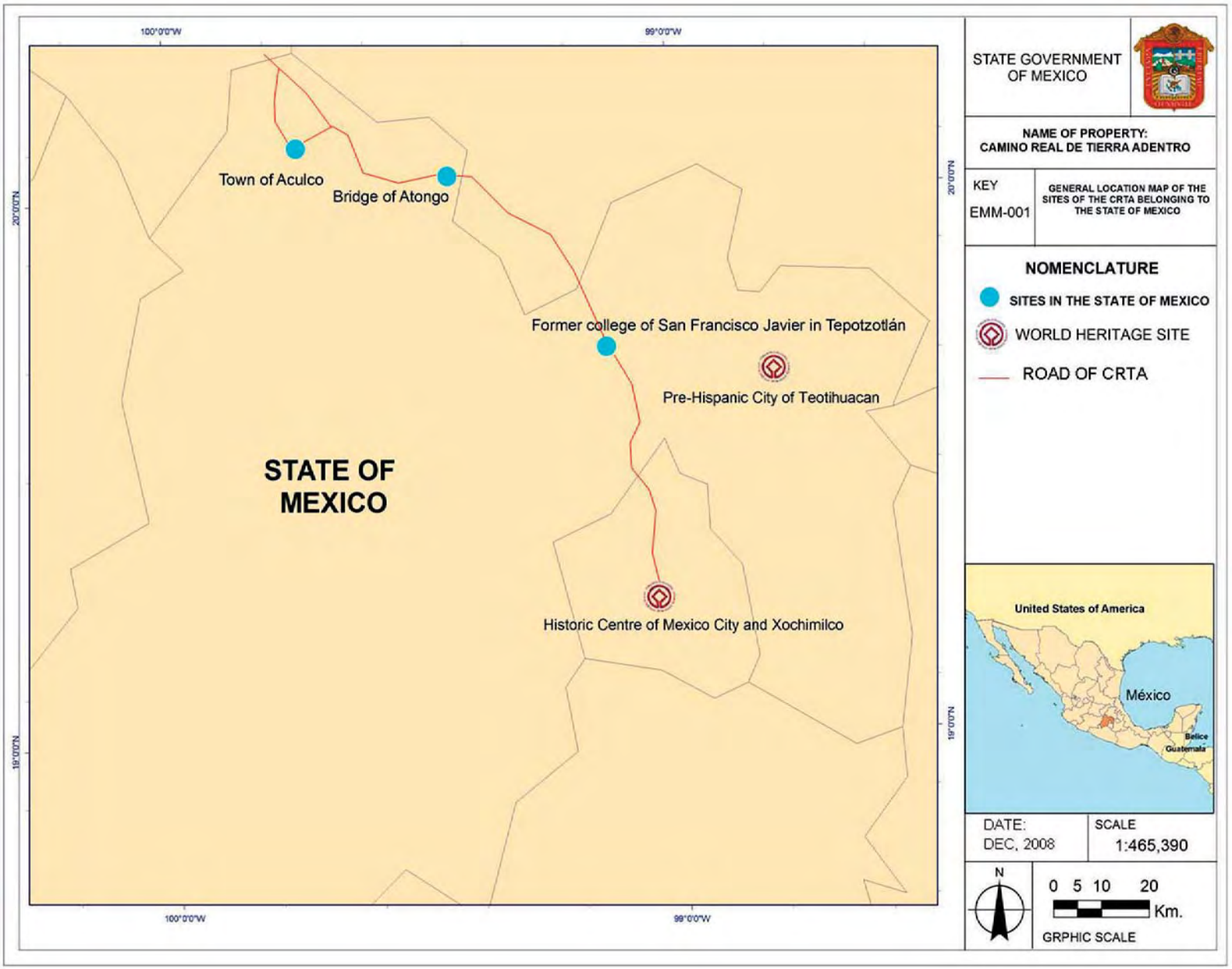
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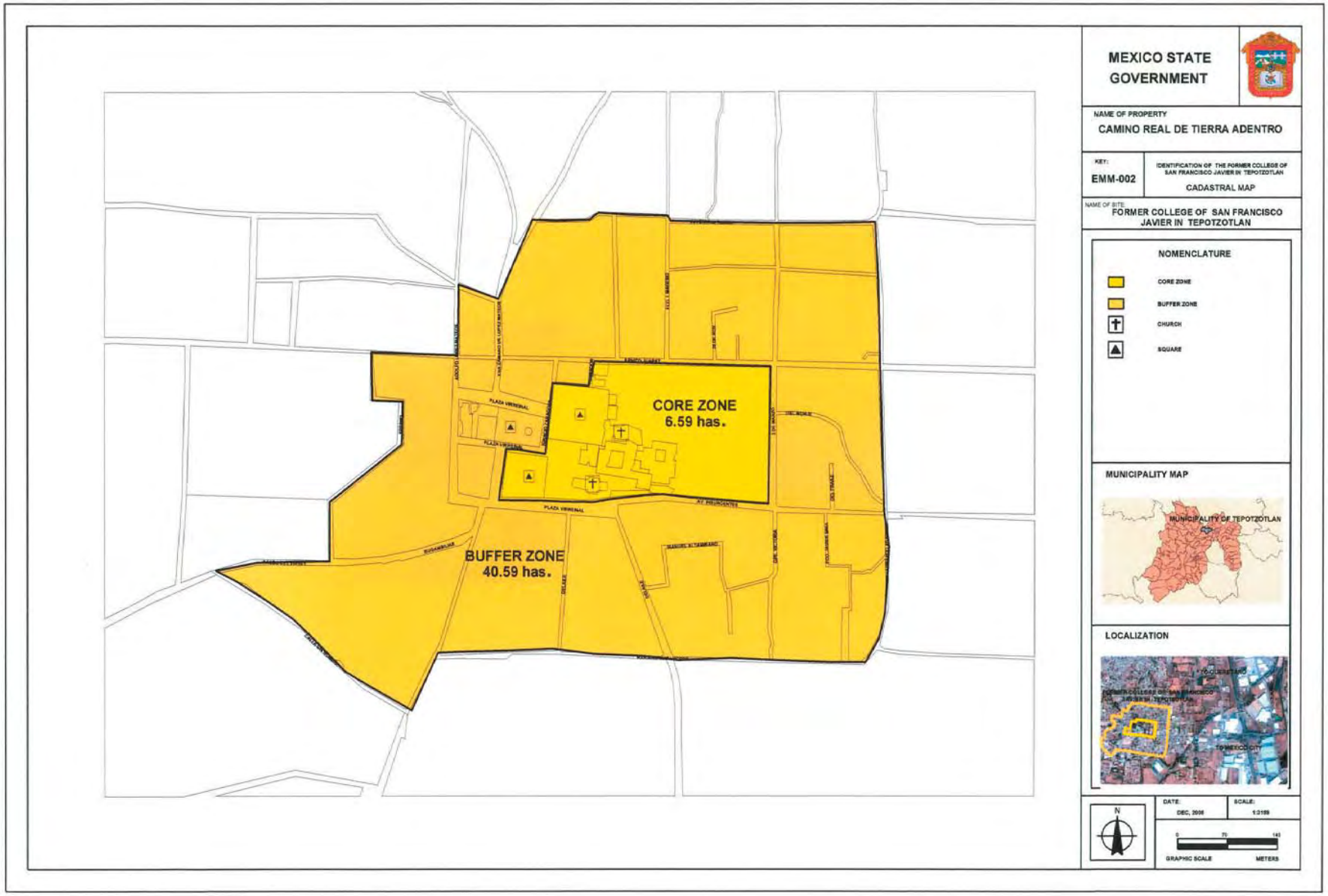
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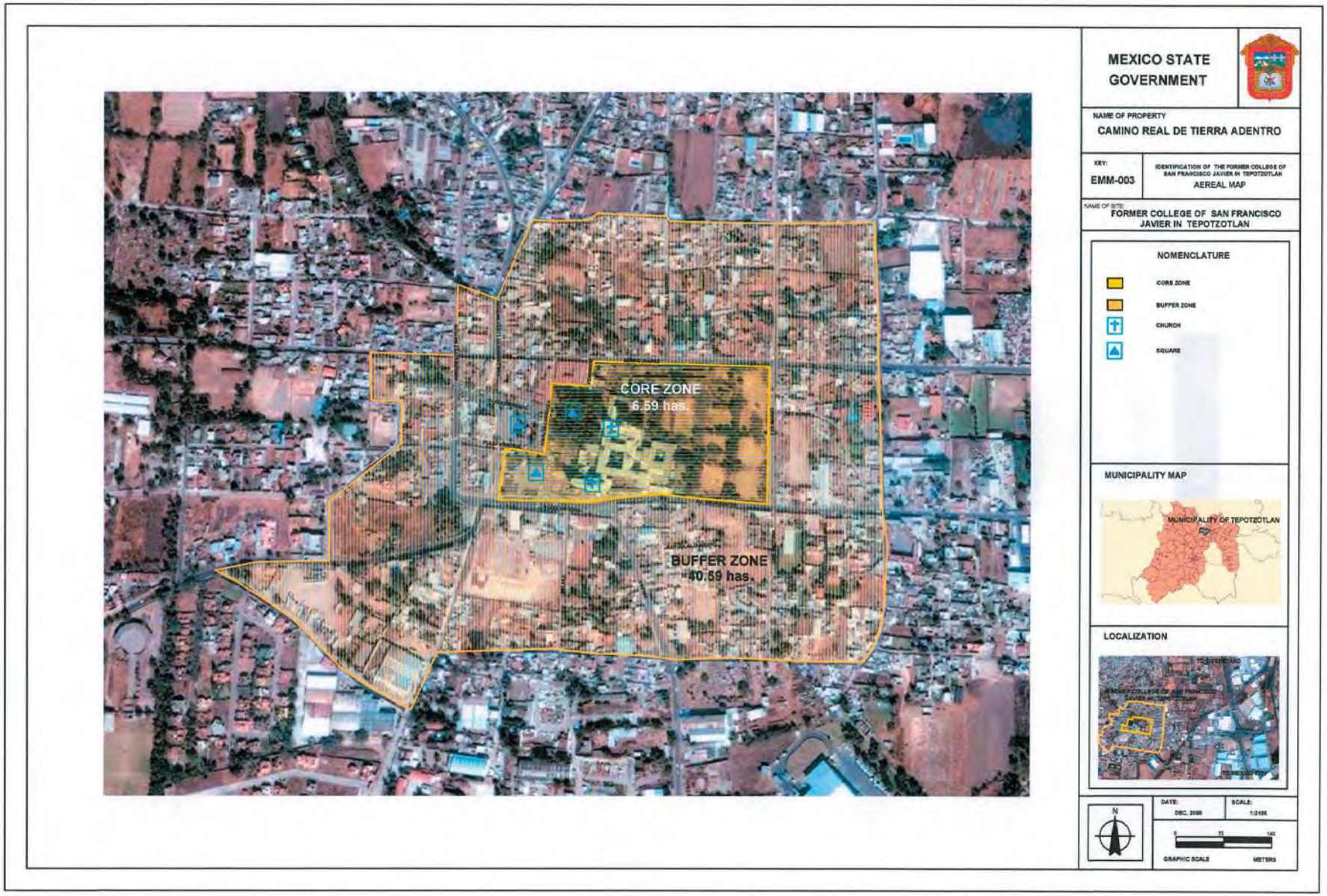
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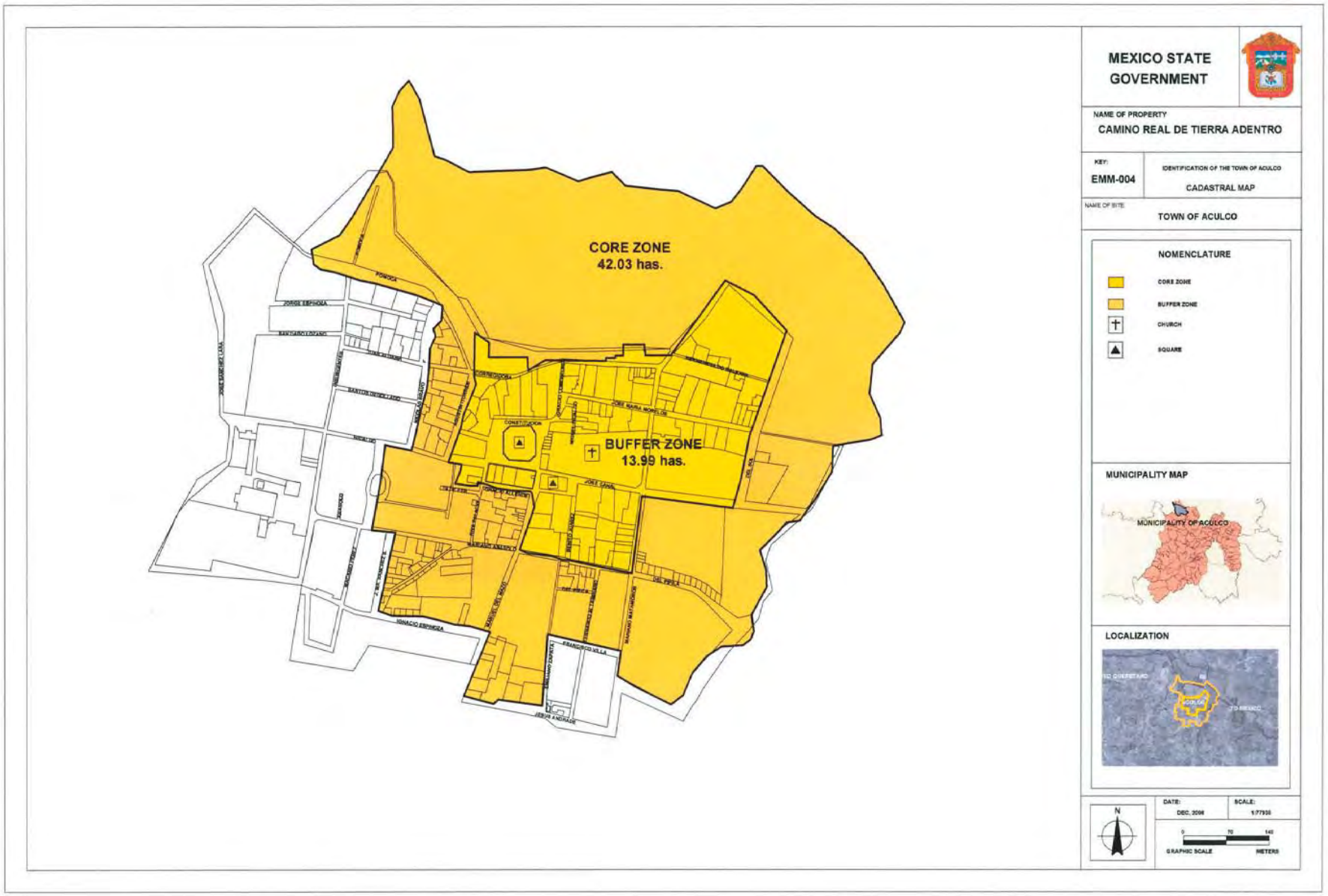
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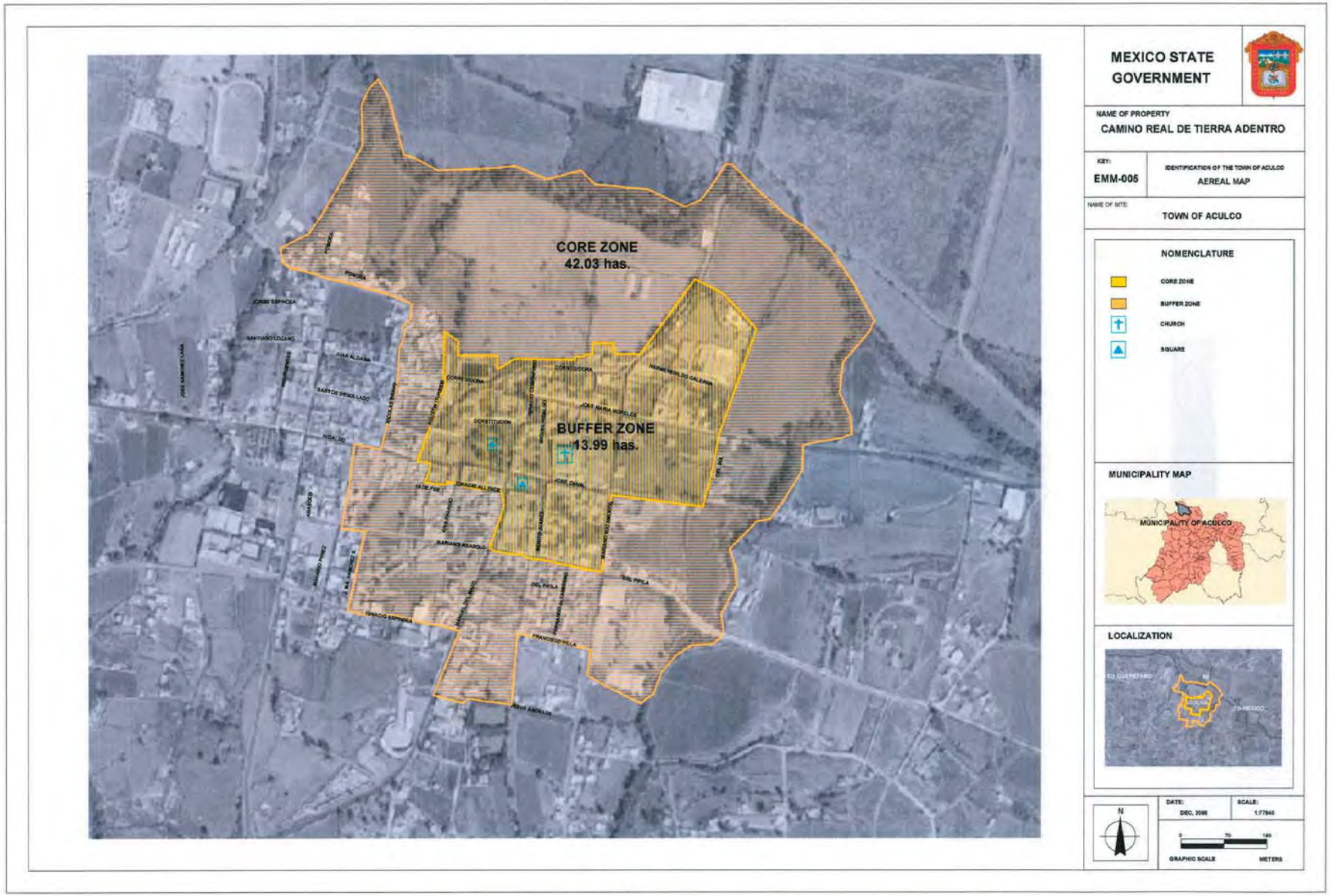


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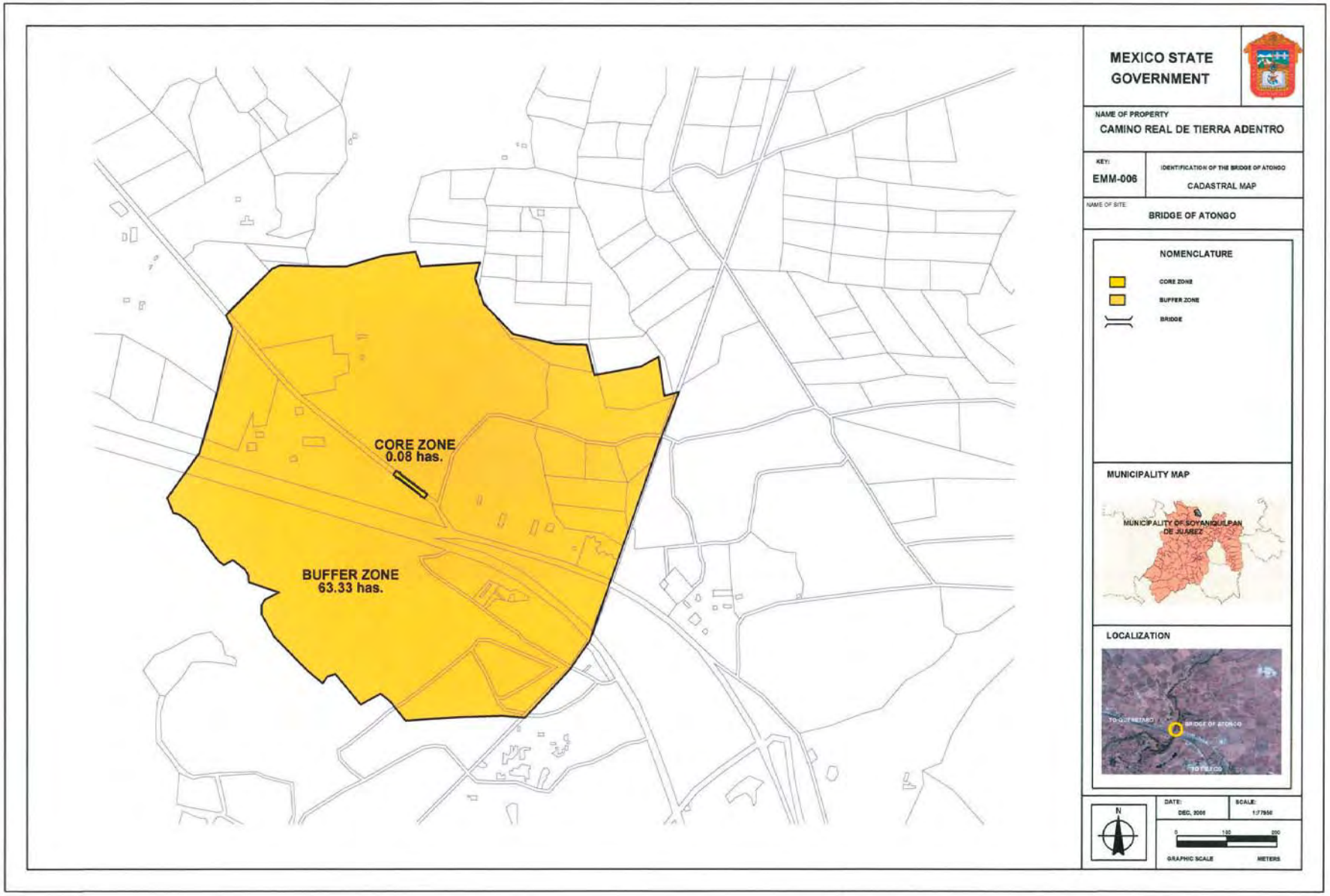


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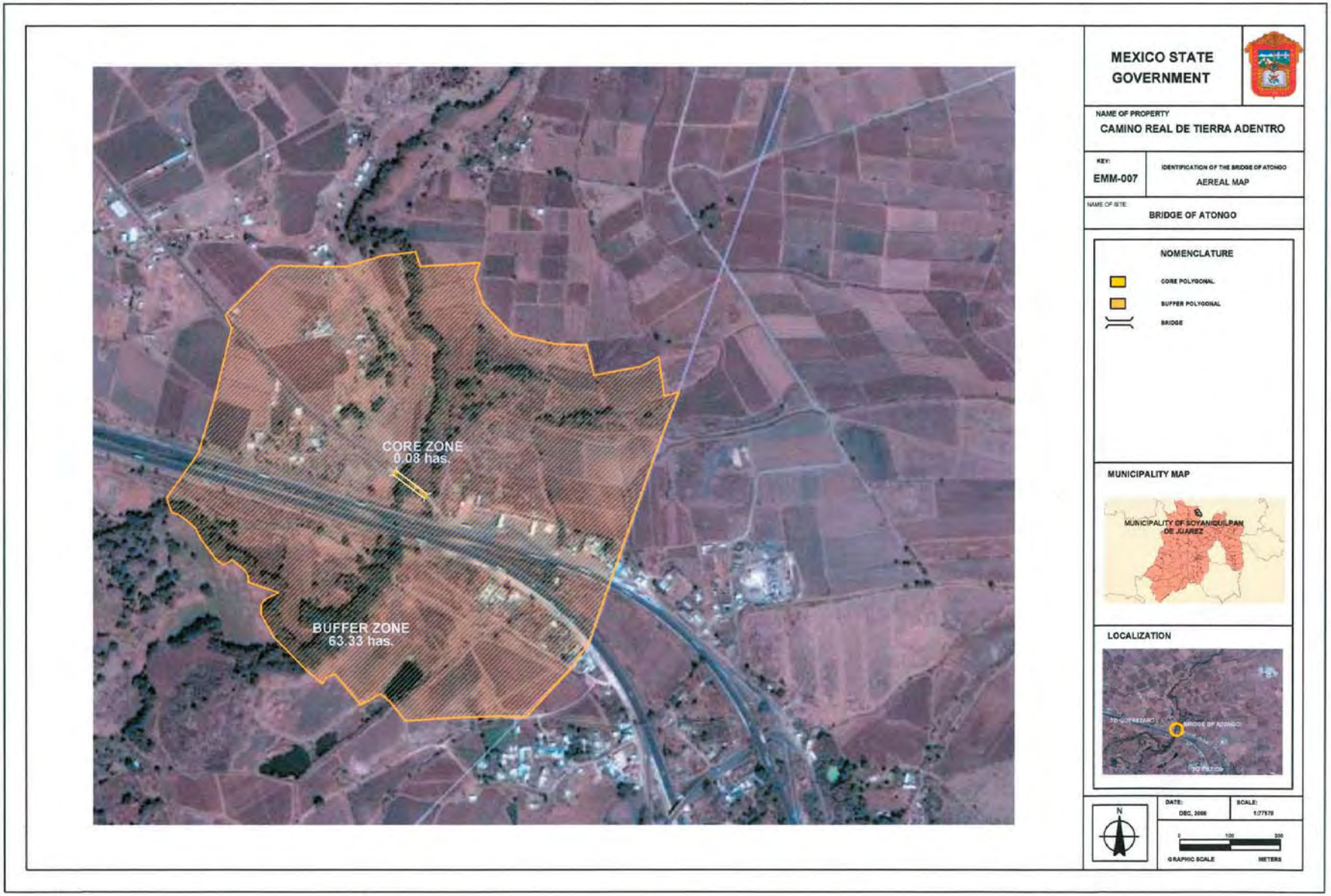
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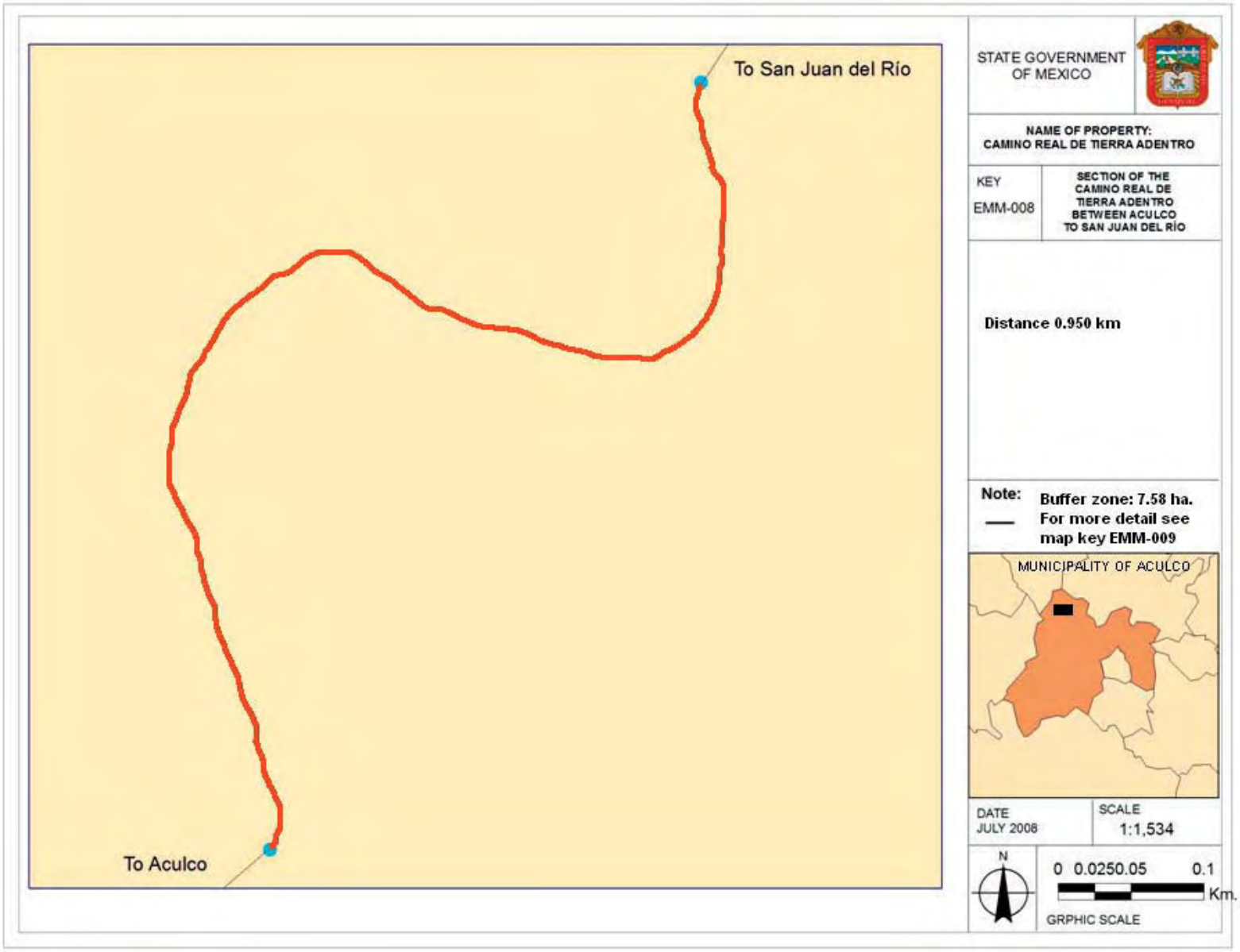
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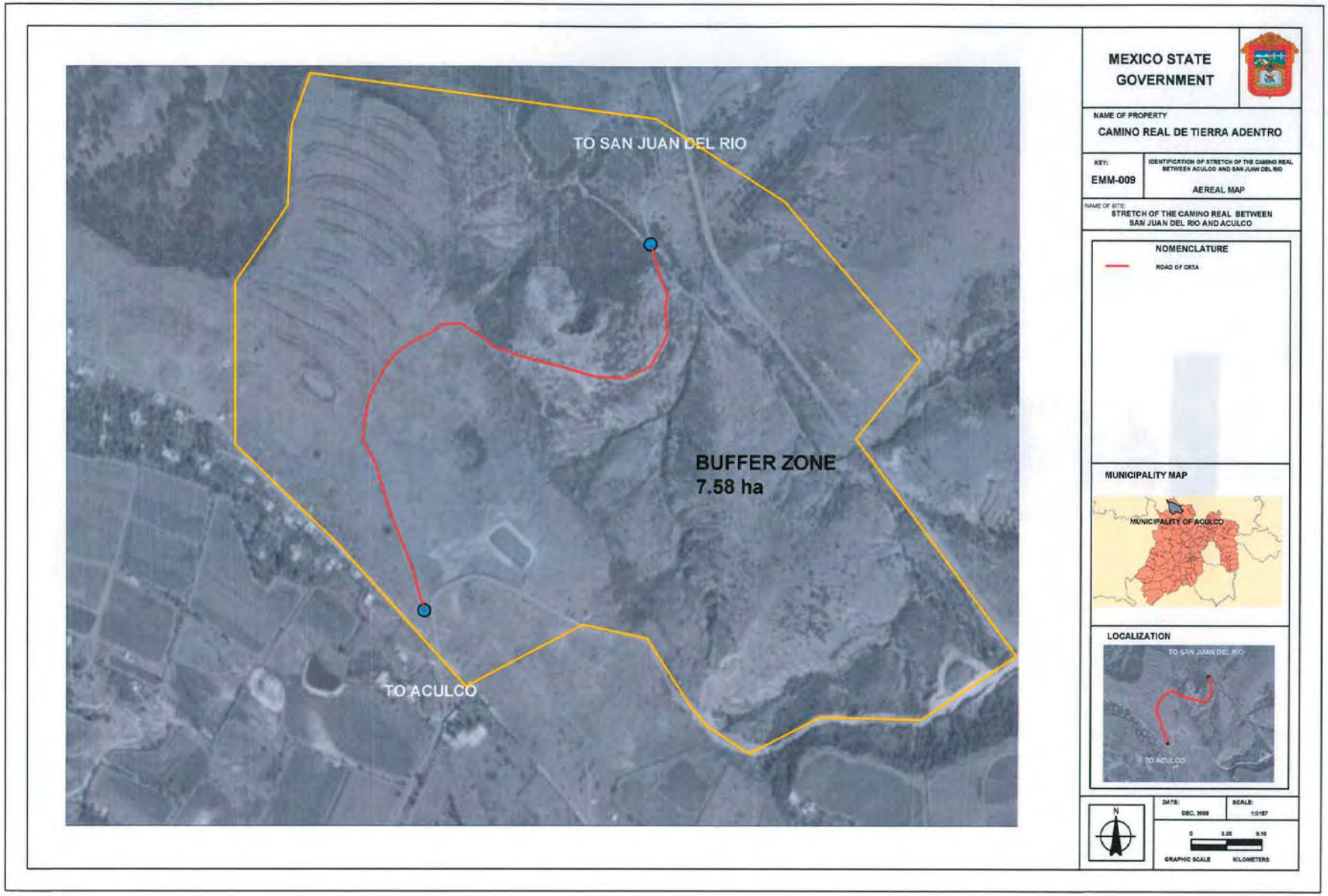


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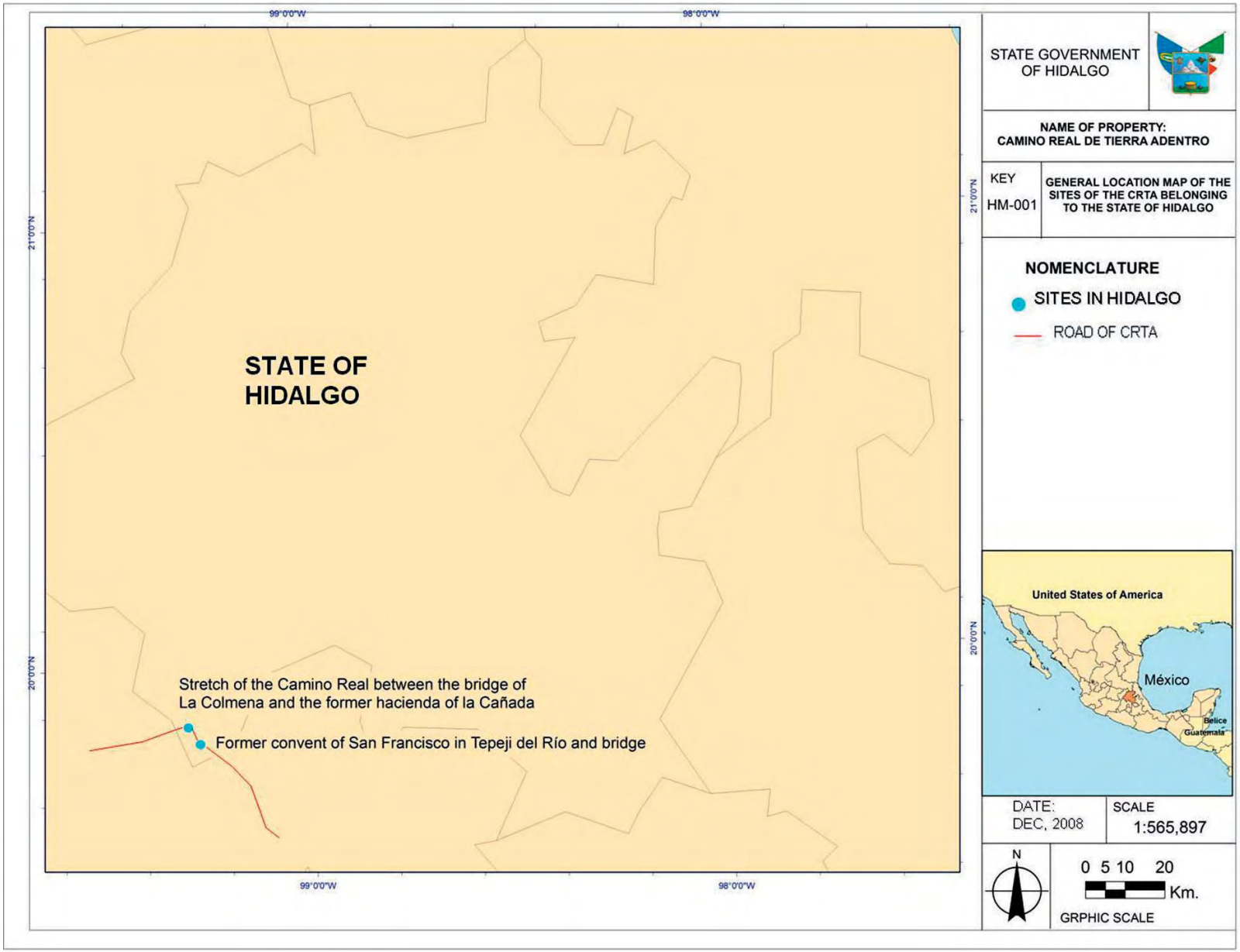
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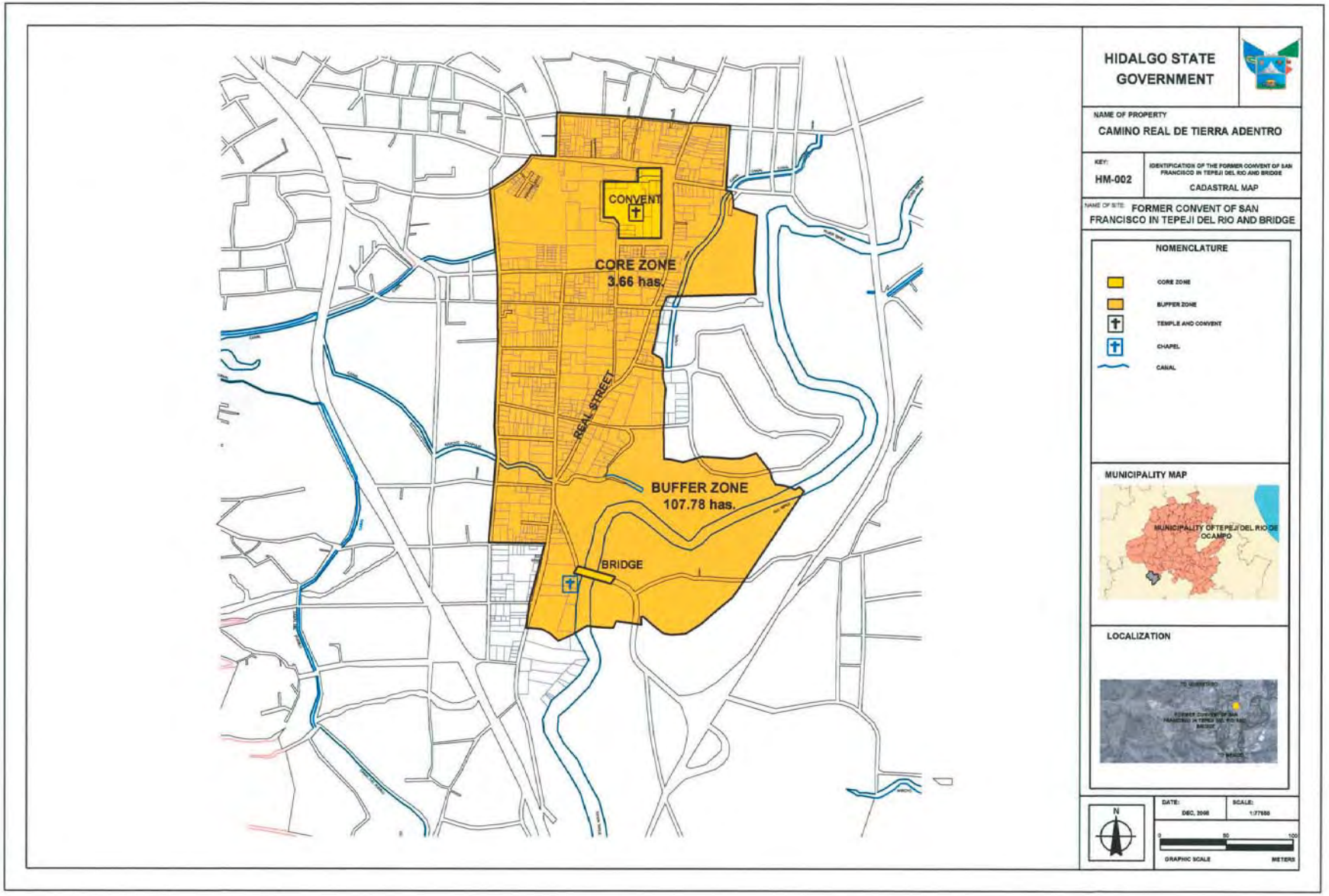


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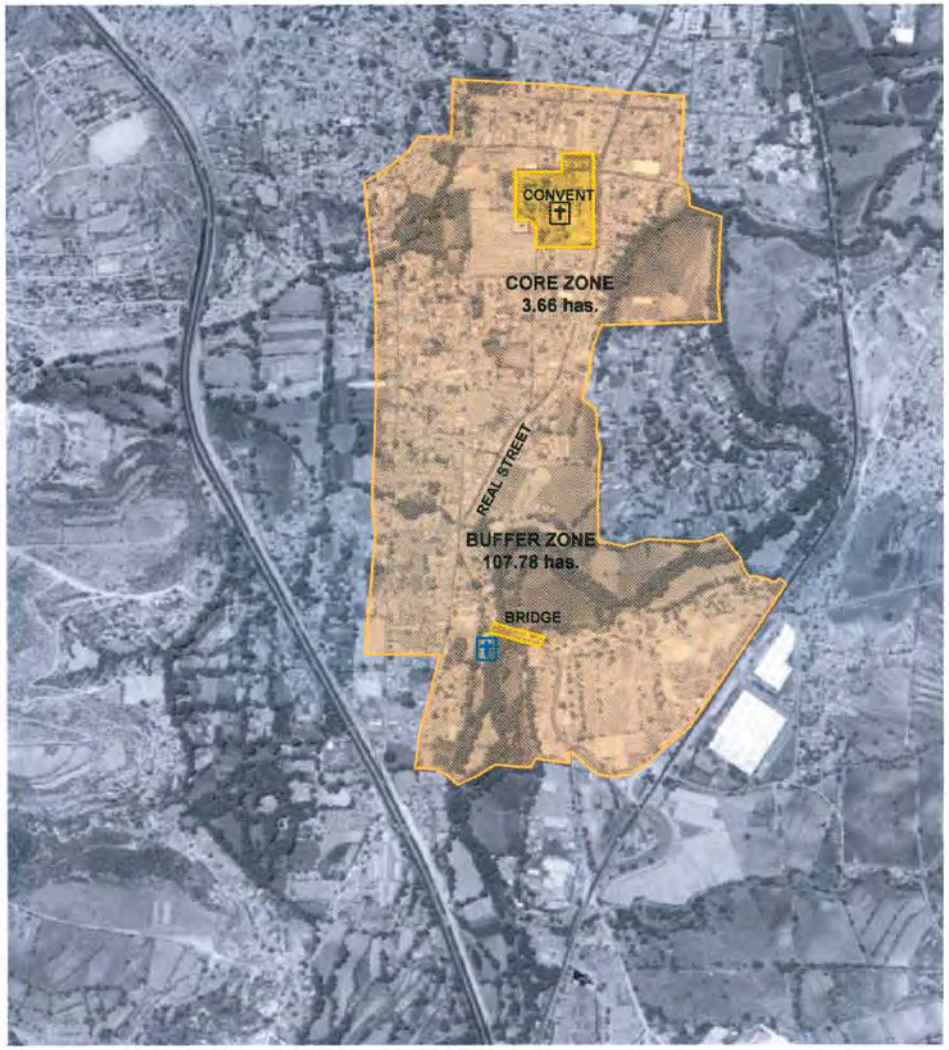
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HIDALGO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
HM-003

IDENTIFICATION OF FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE
AEREAL MAP

NAME OF SITE: FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE AND CONVENT
- CHAPEL

MUNICIPALITY MAP



LOCALIZATION

N

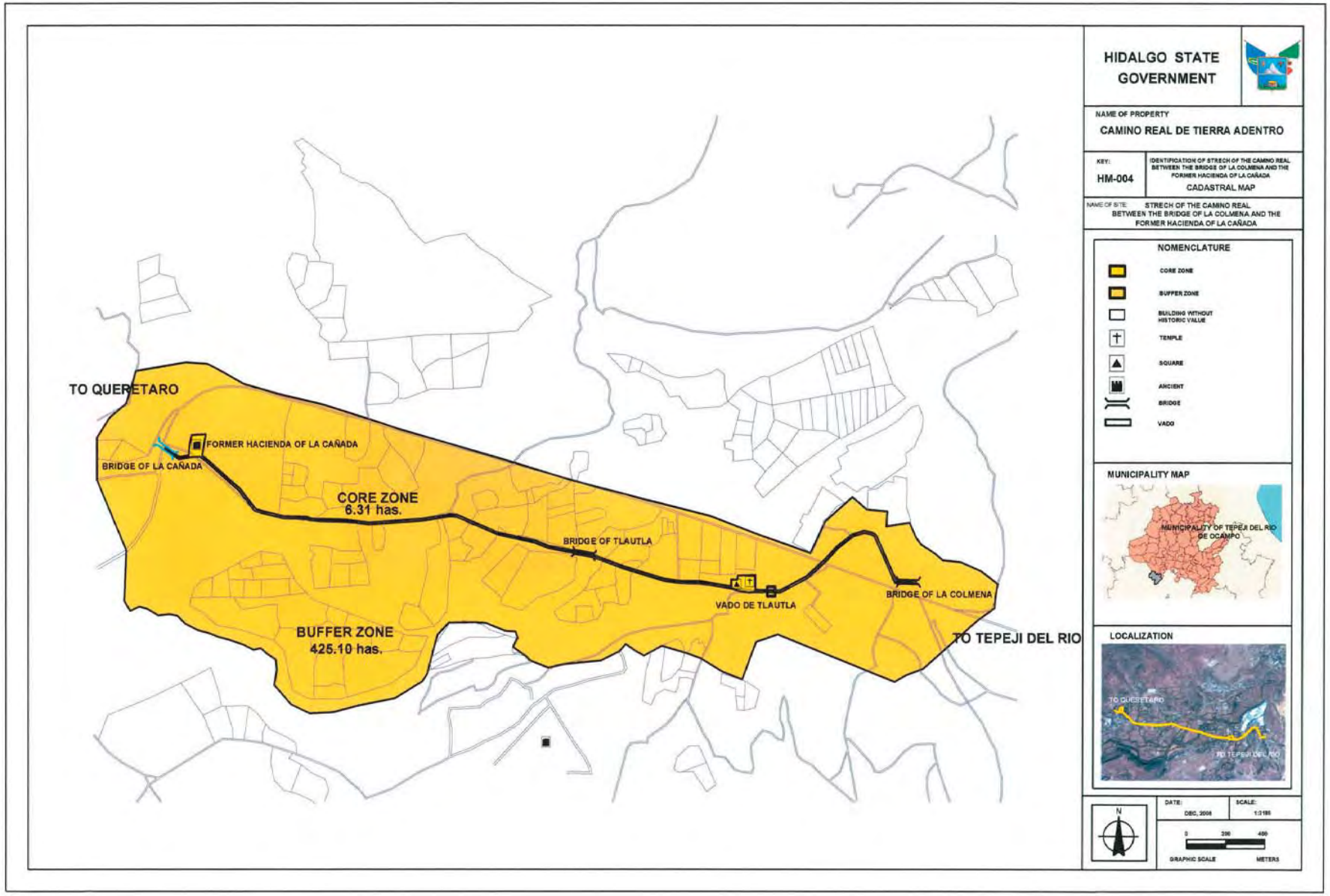
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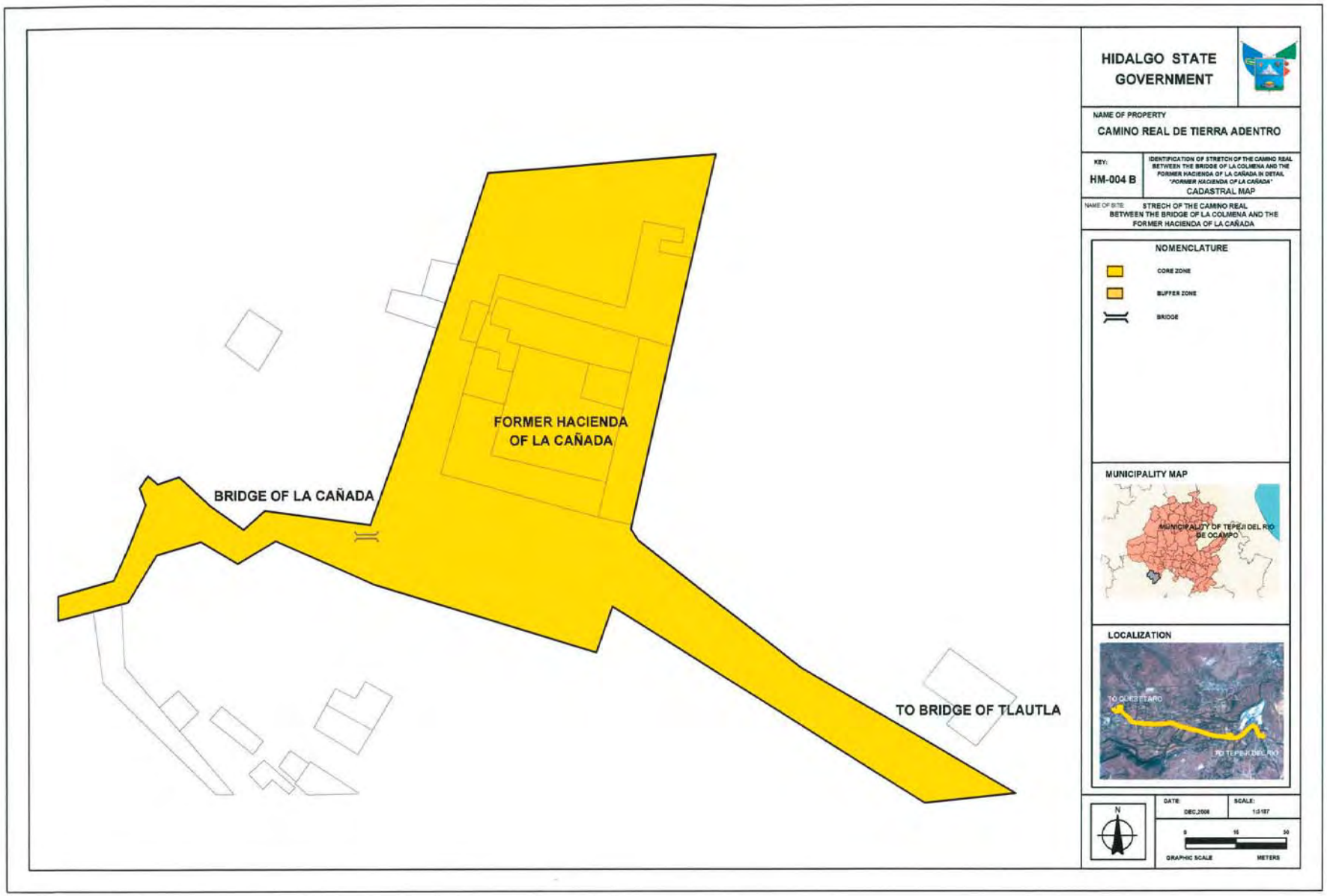
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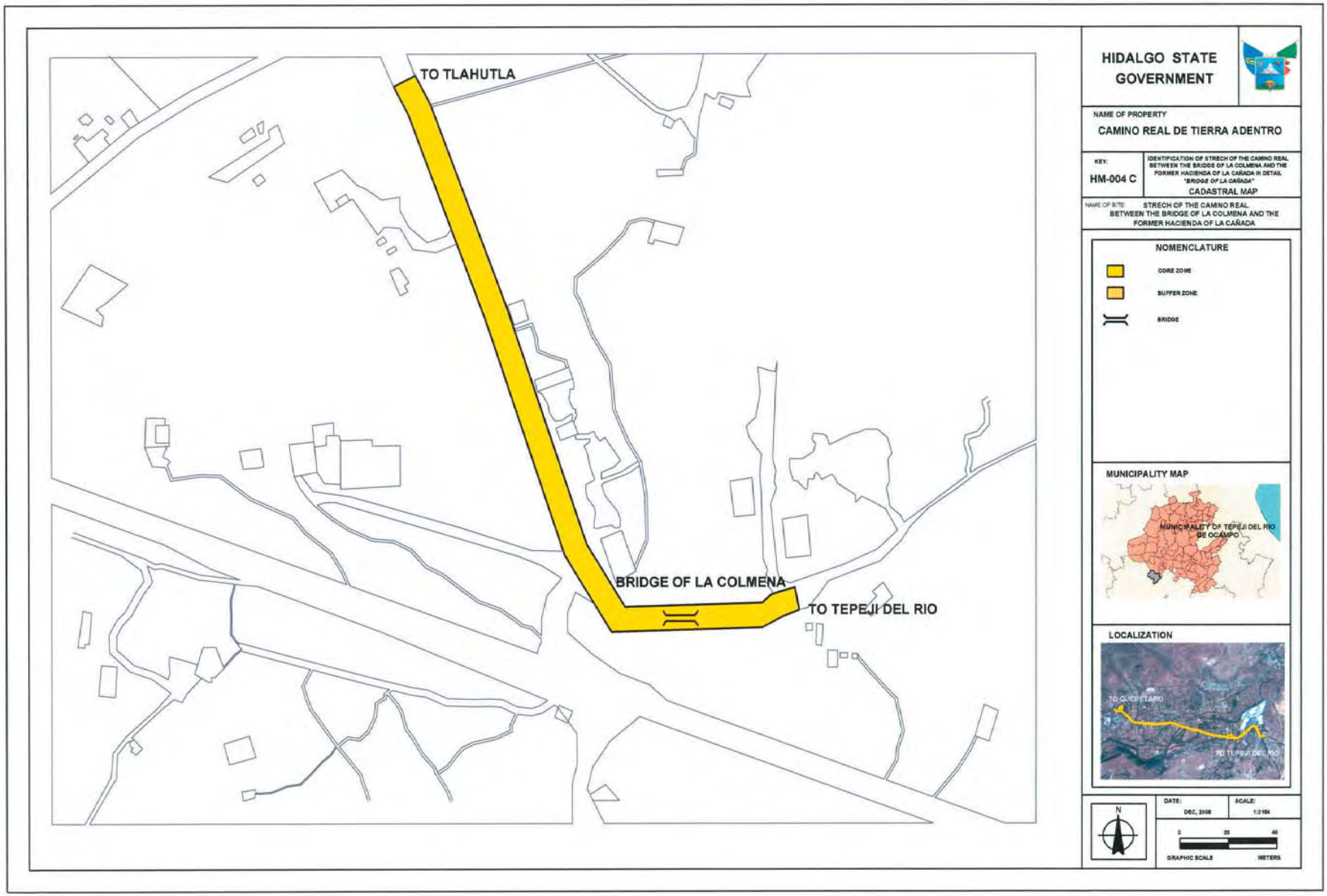
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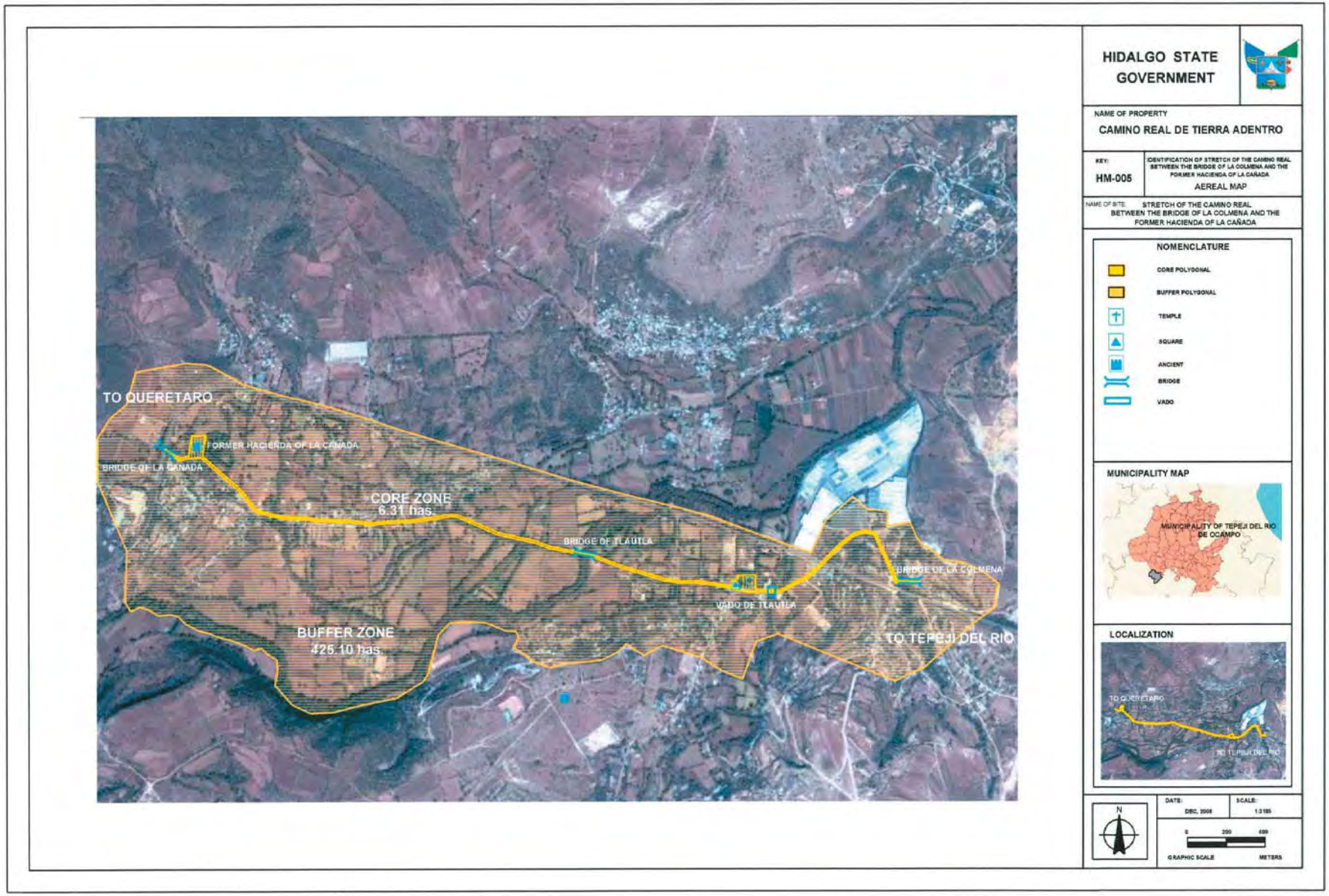
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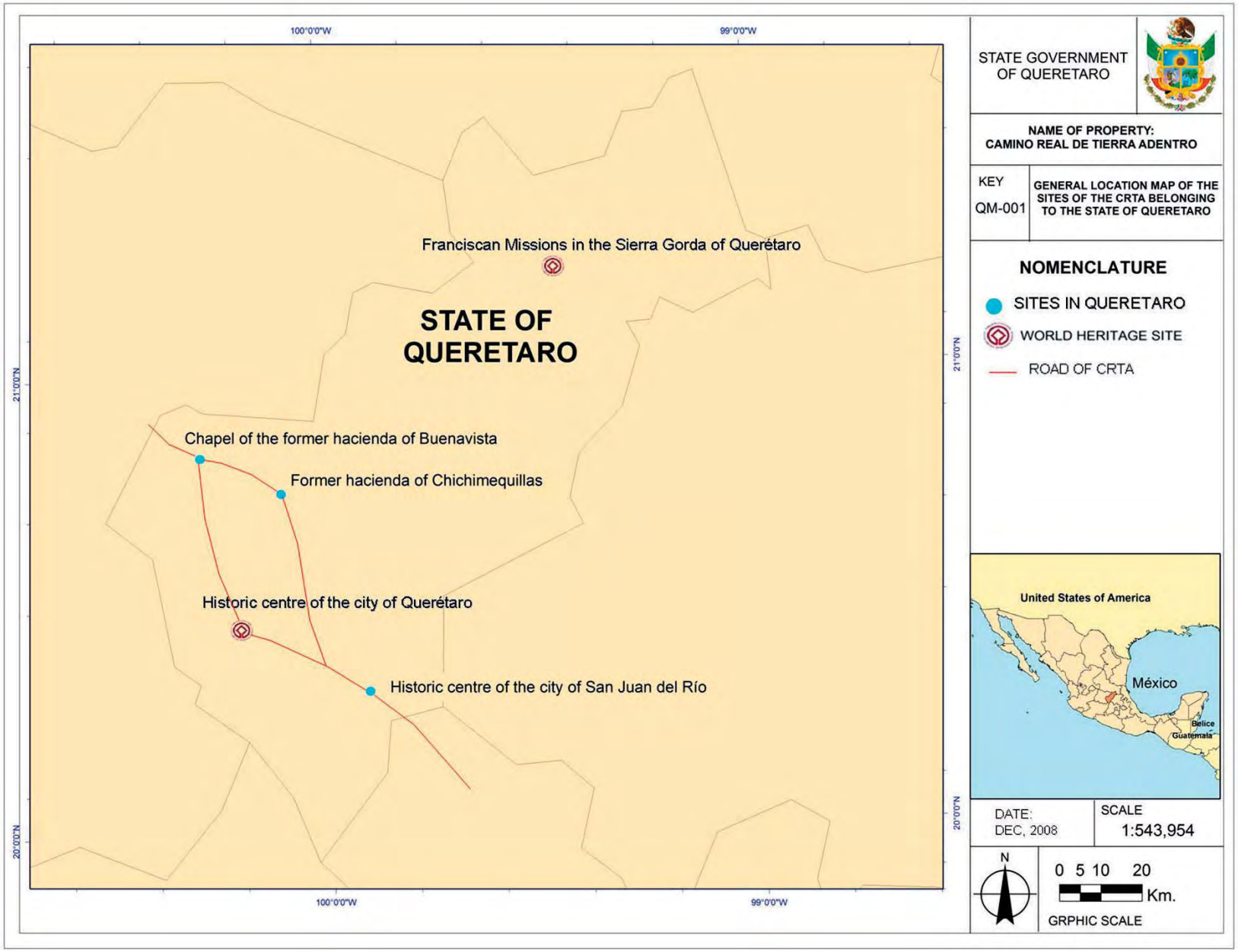


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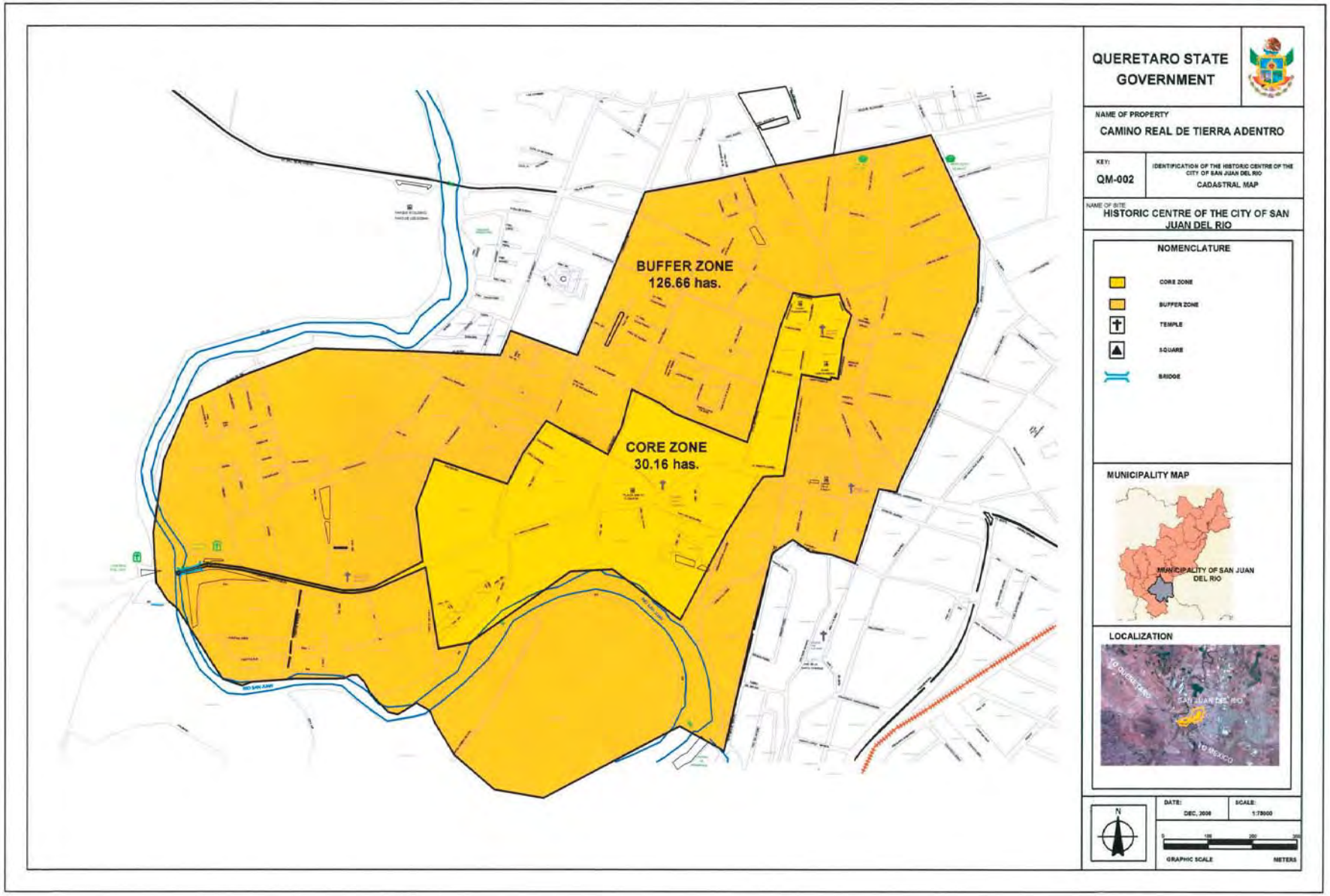
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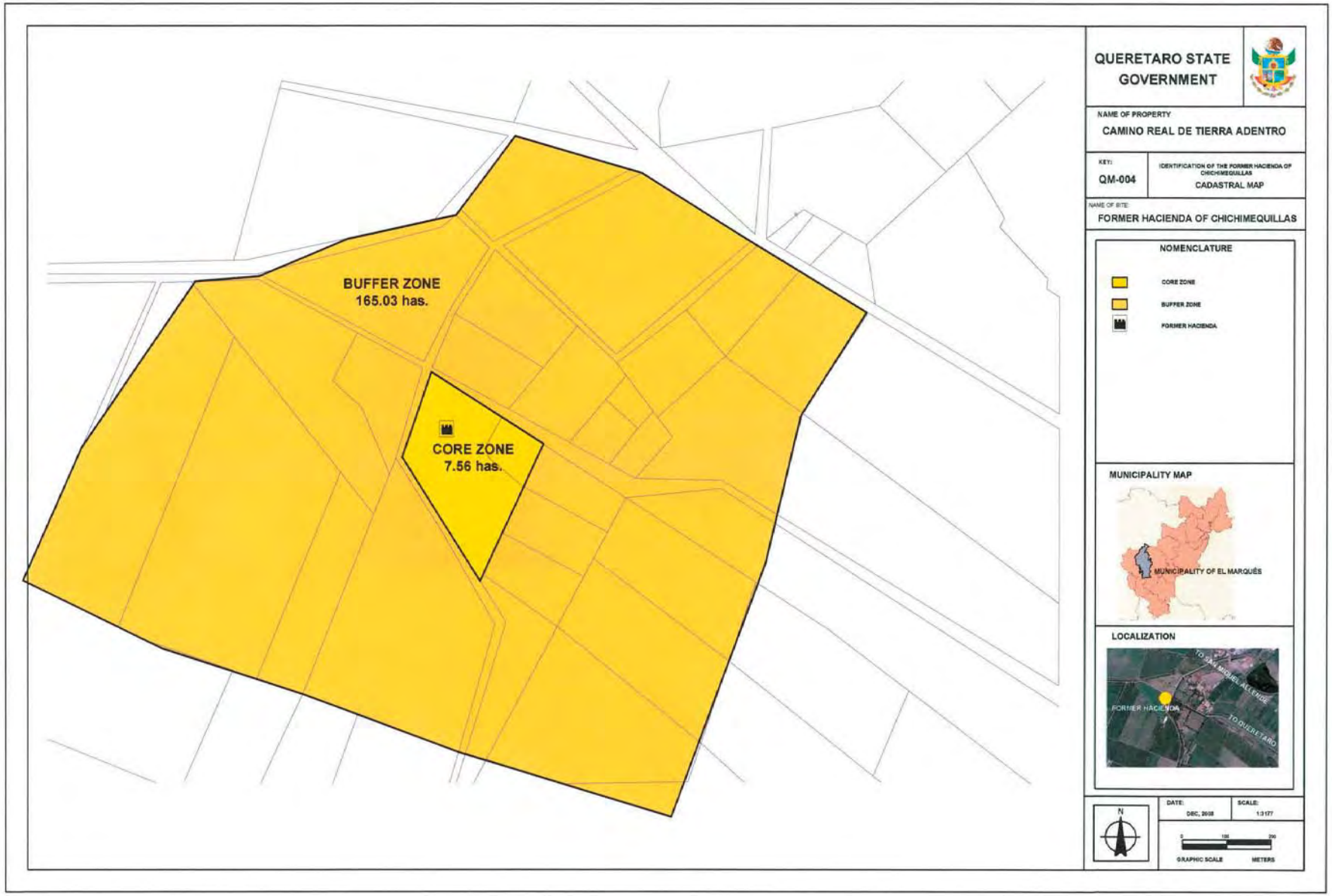
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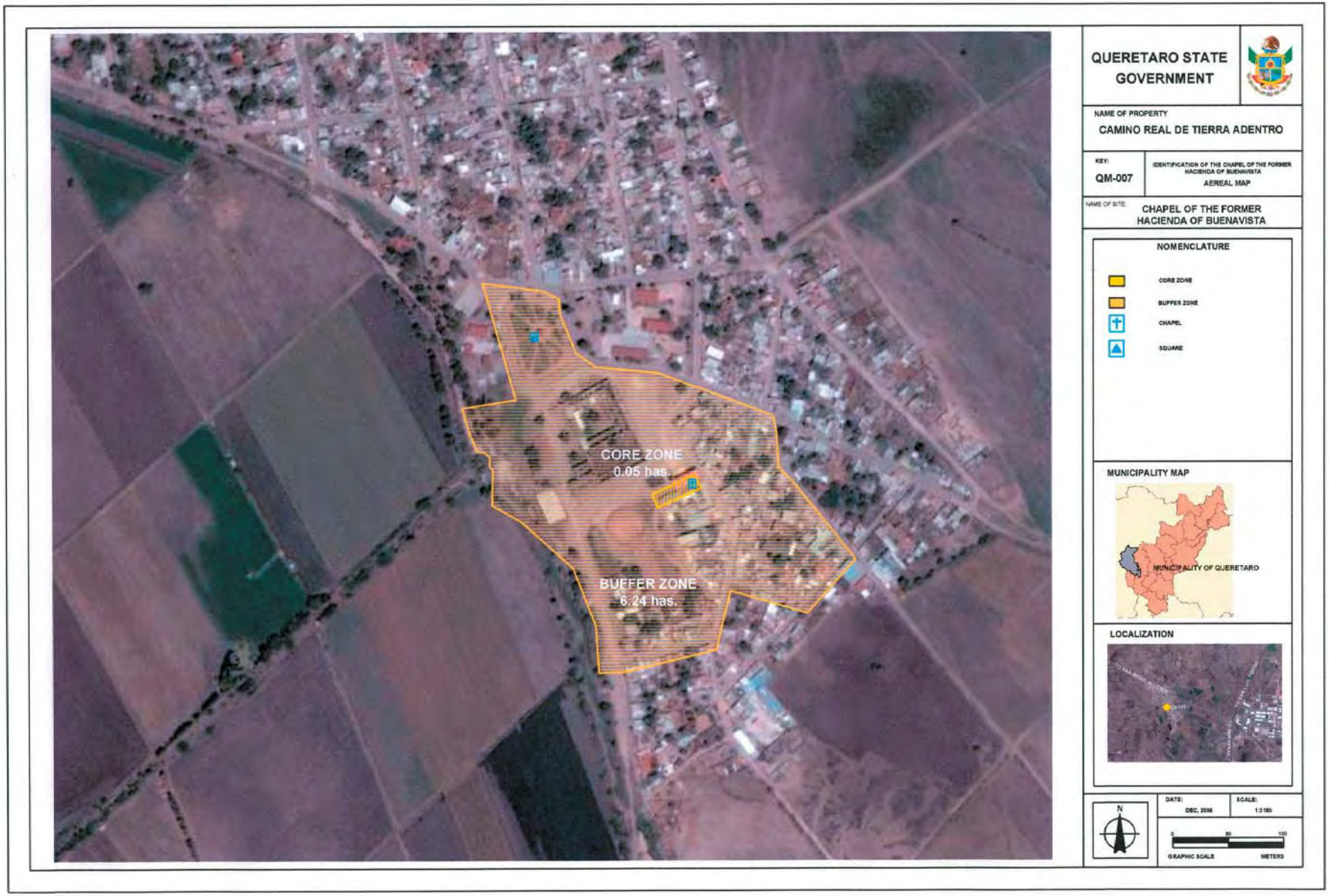


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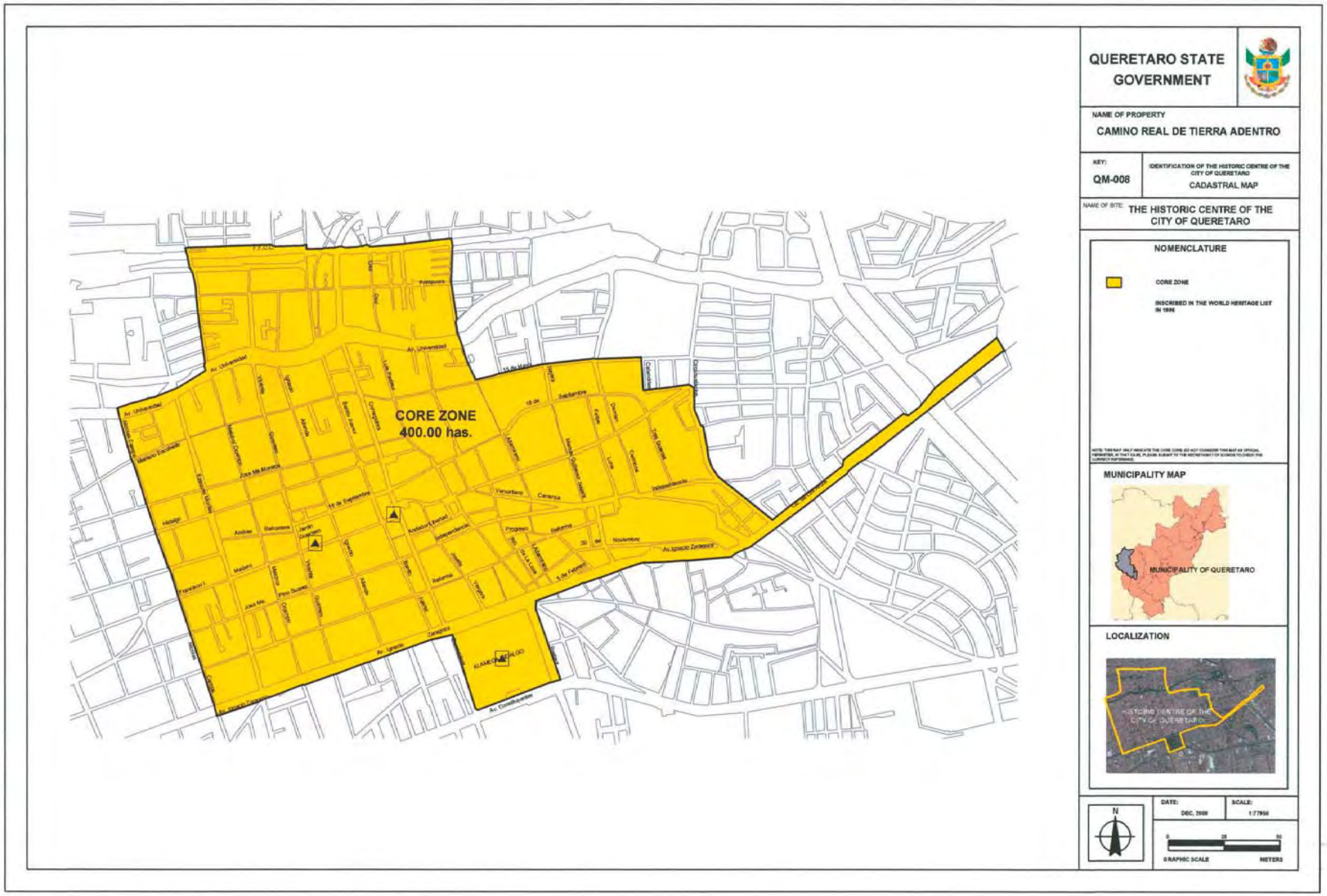


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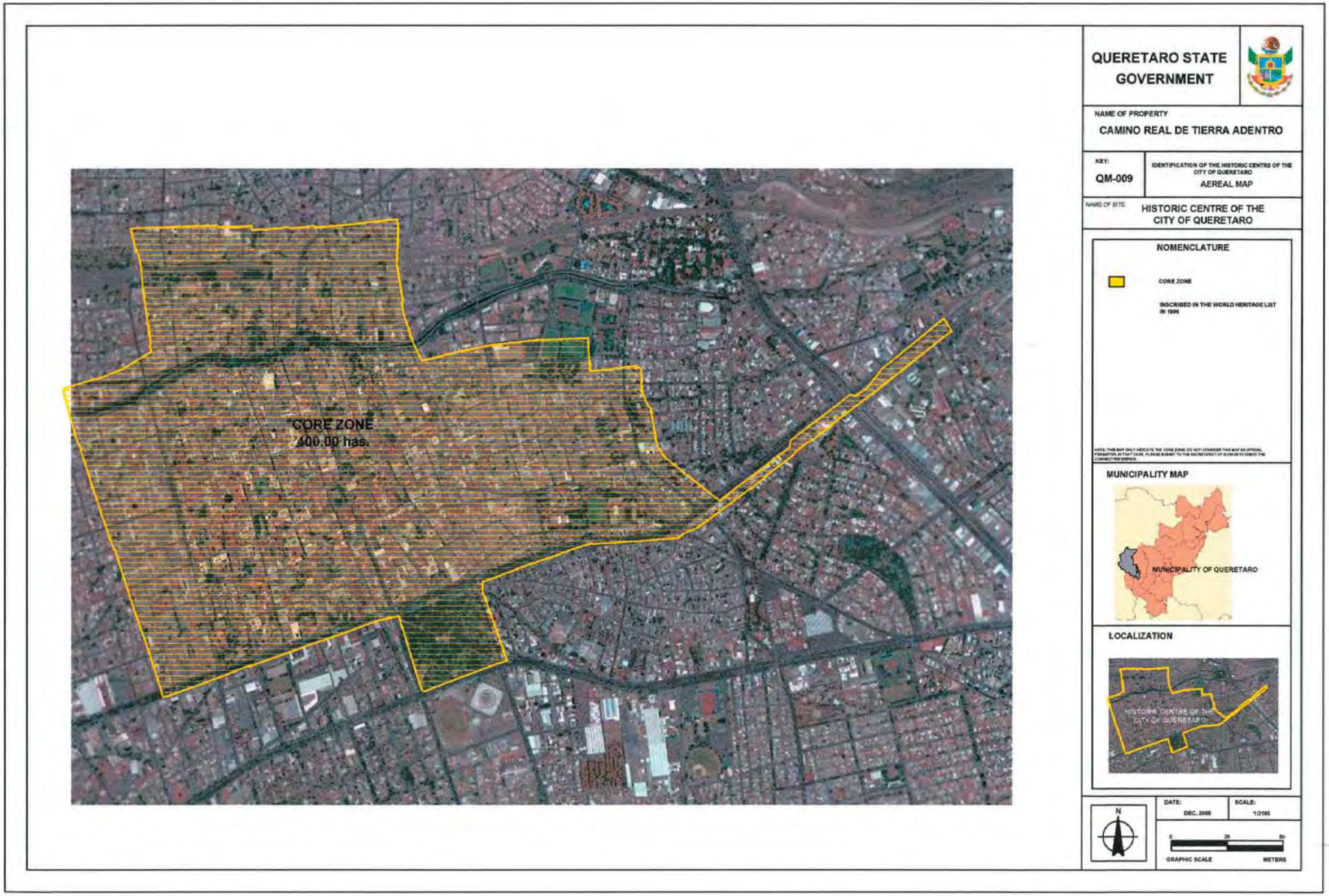


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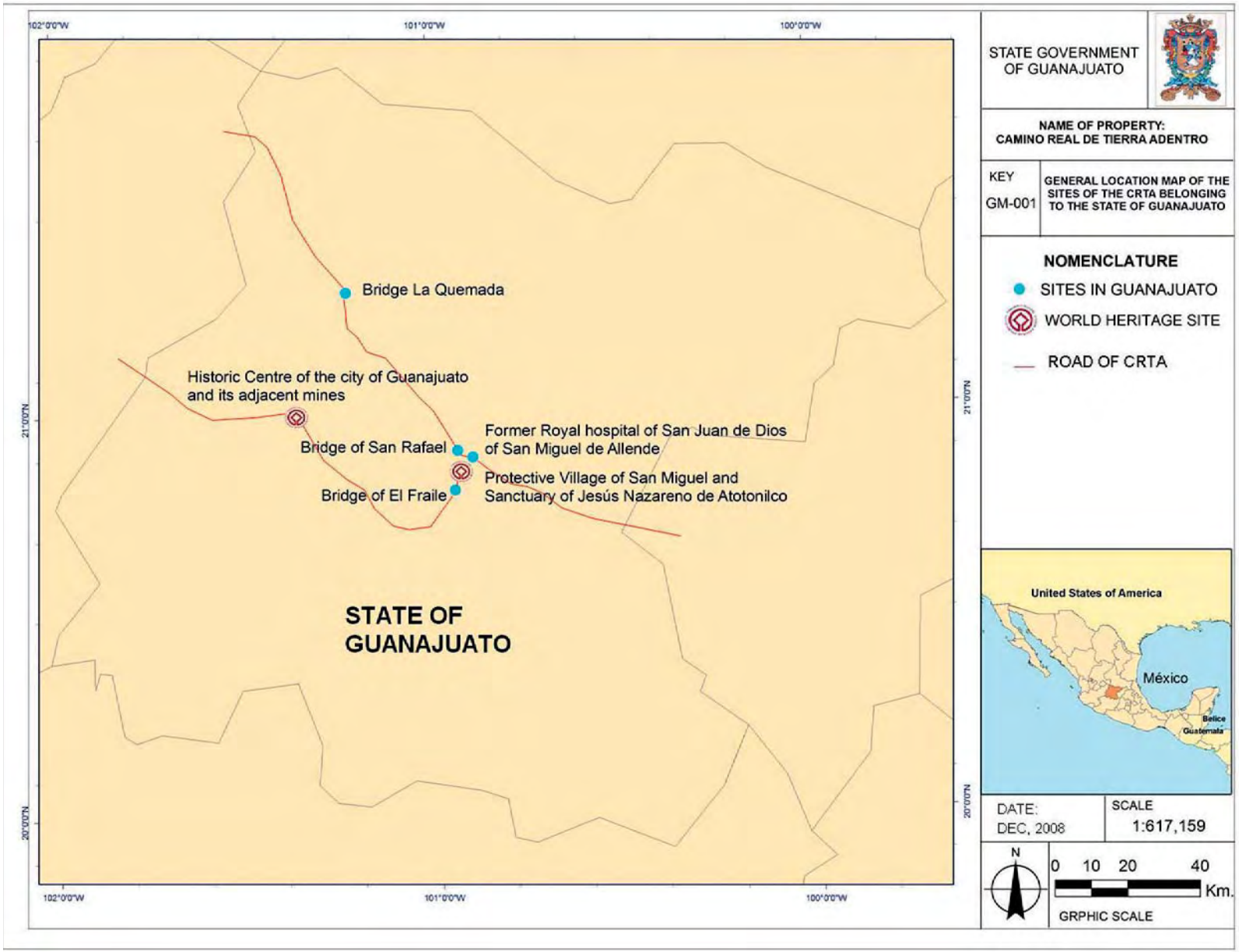


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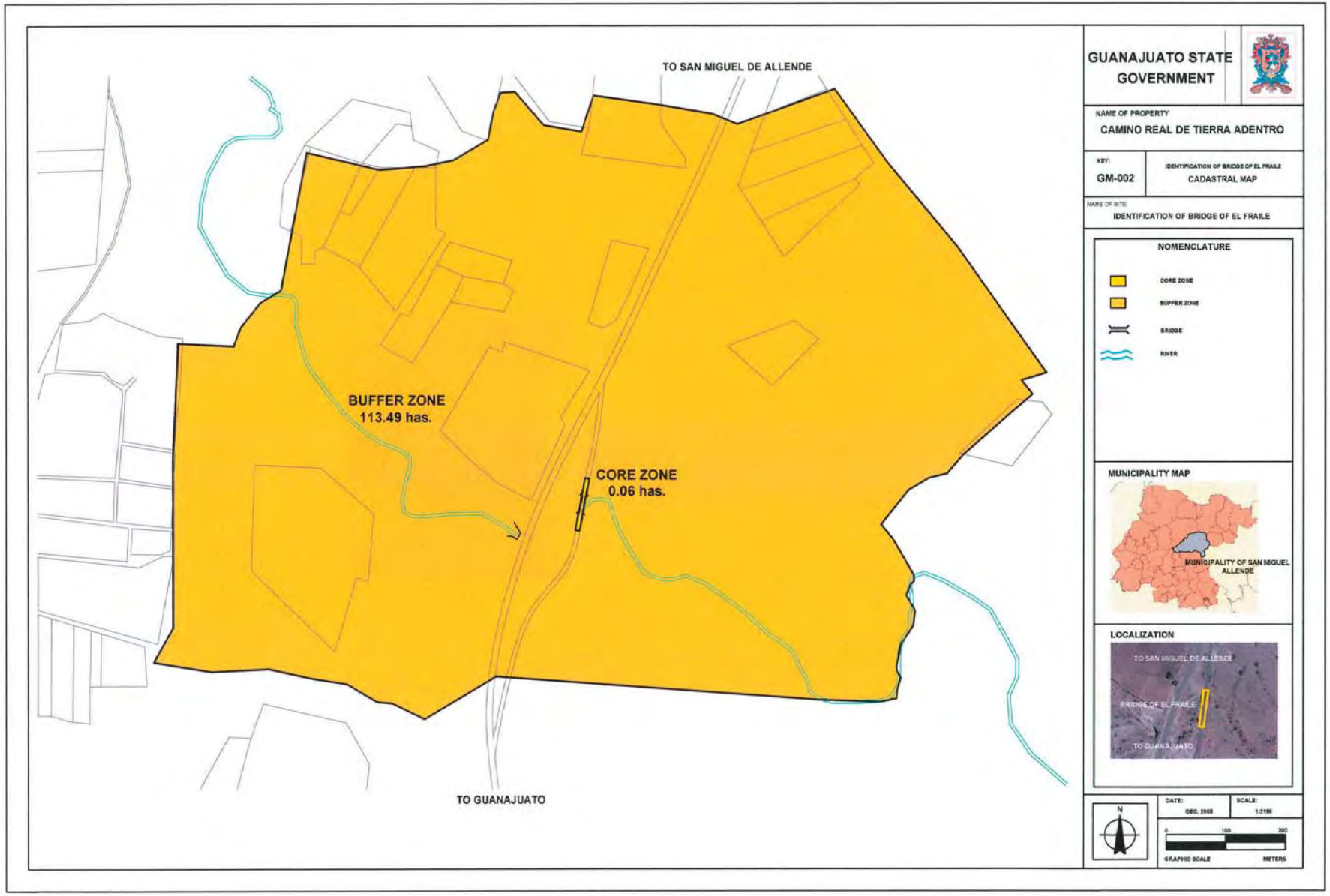
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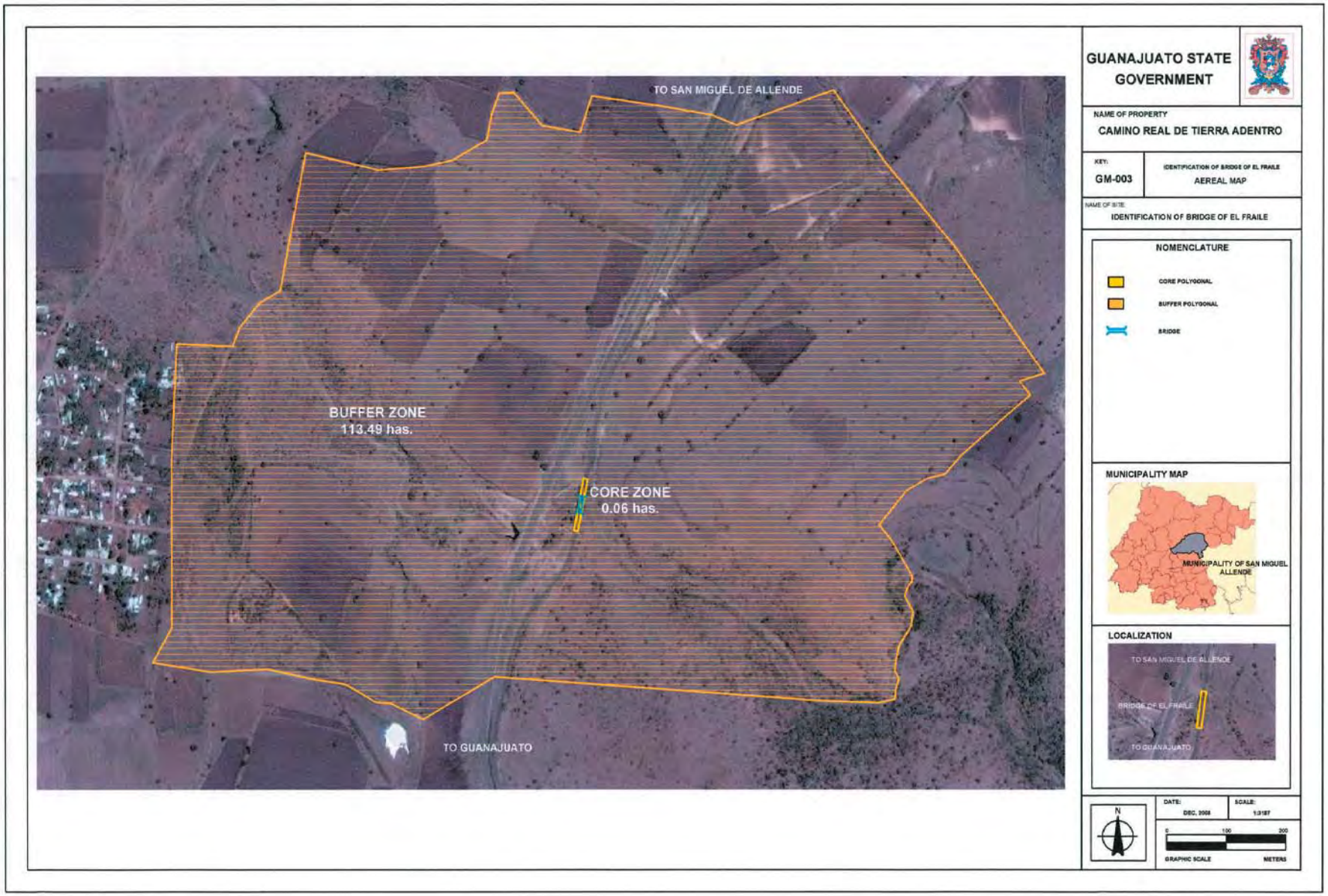
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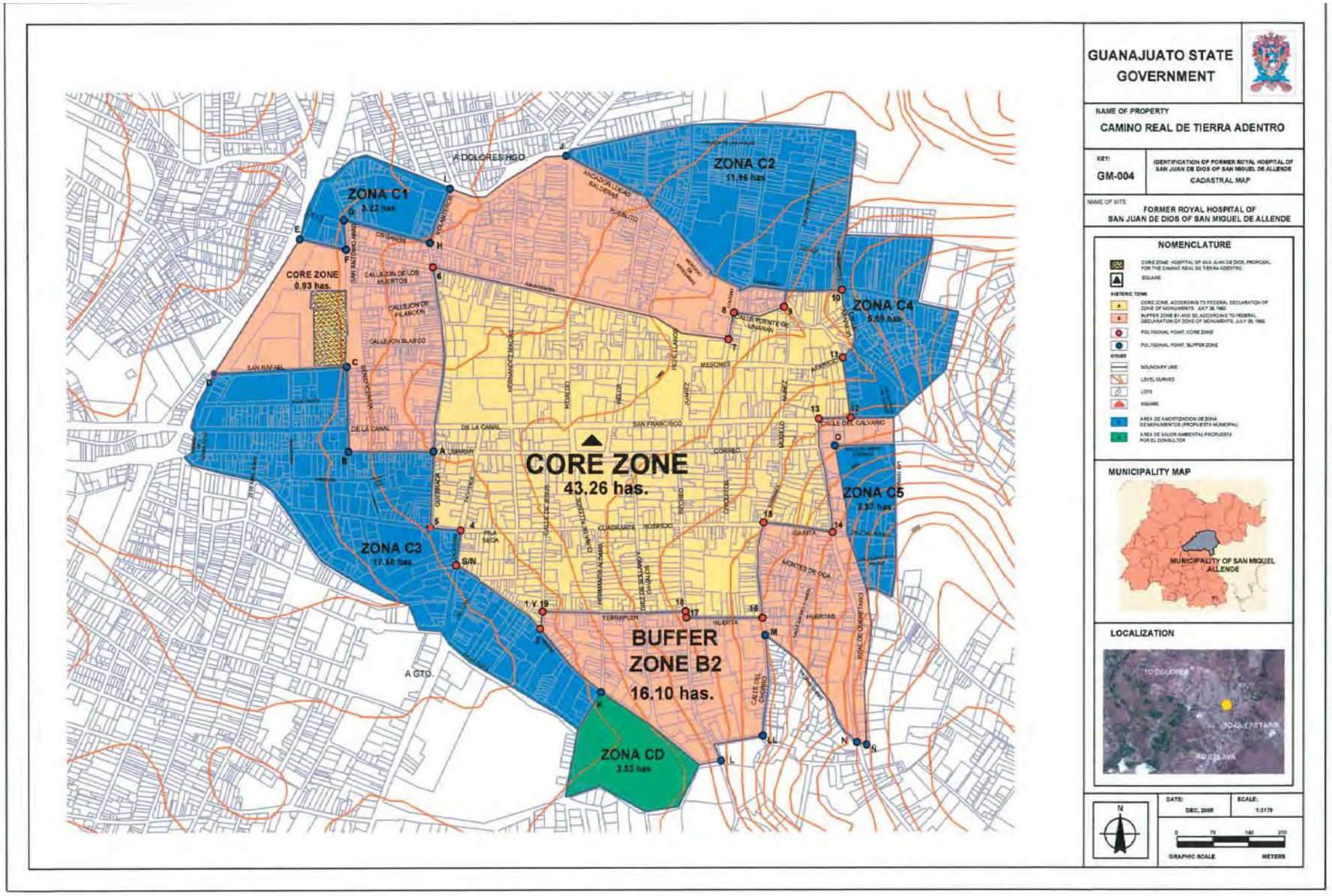
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Exp LibroExSum.indd 49 1/26/09 6:05:34 AM

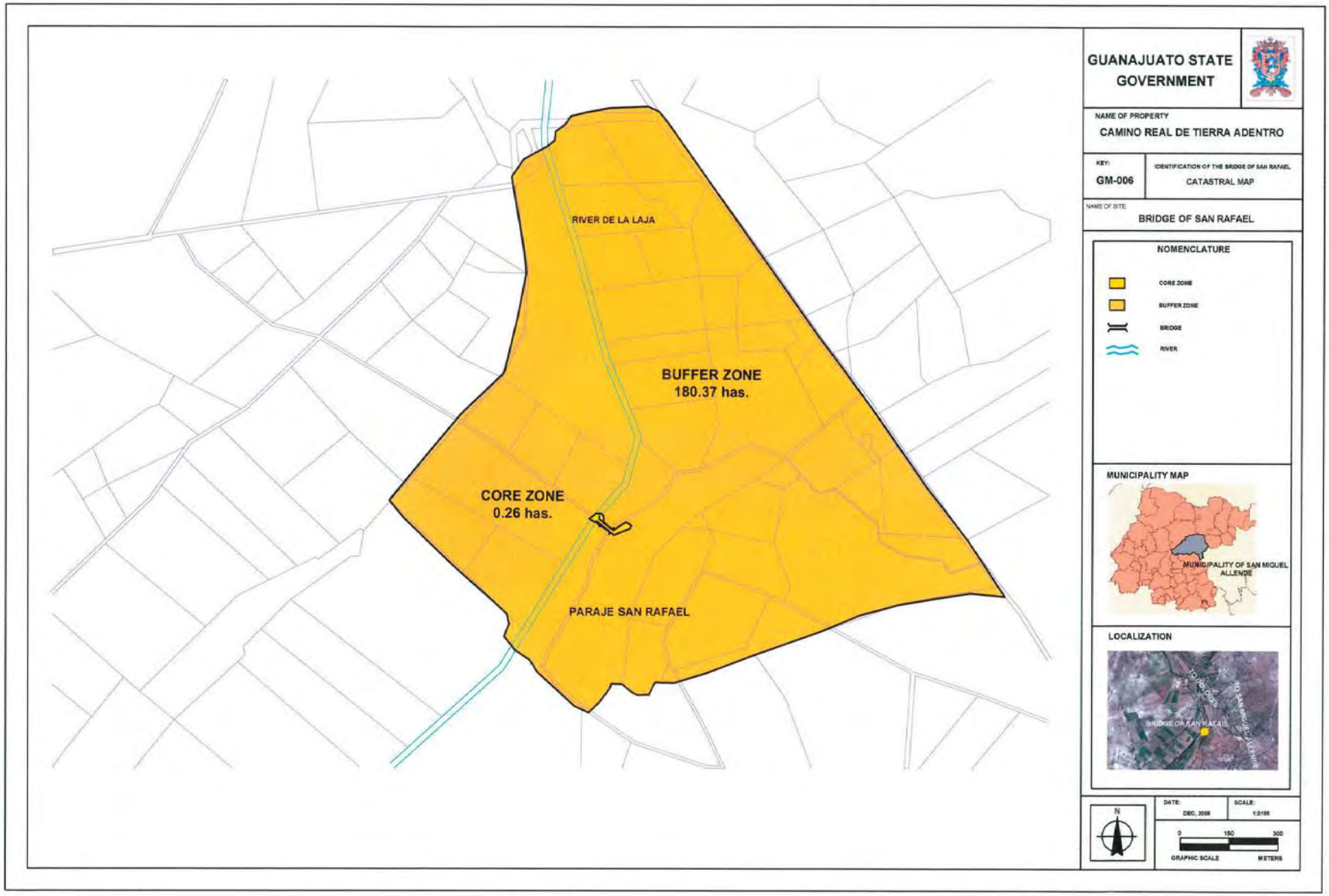


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1/26/09 6:05:37 AM

Exp LibroExSum.indd 51



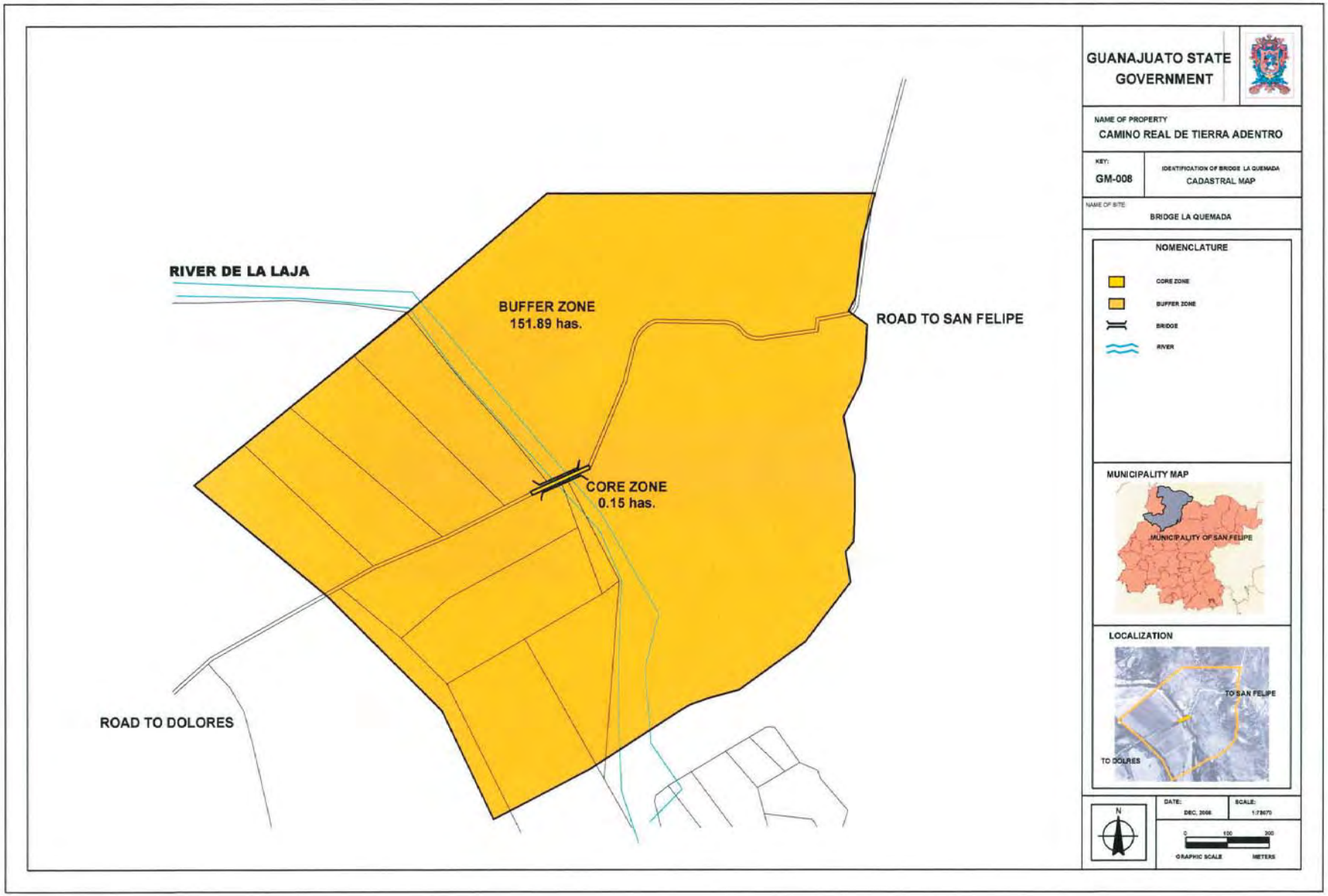
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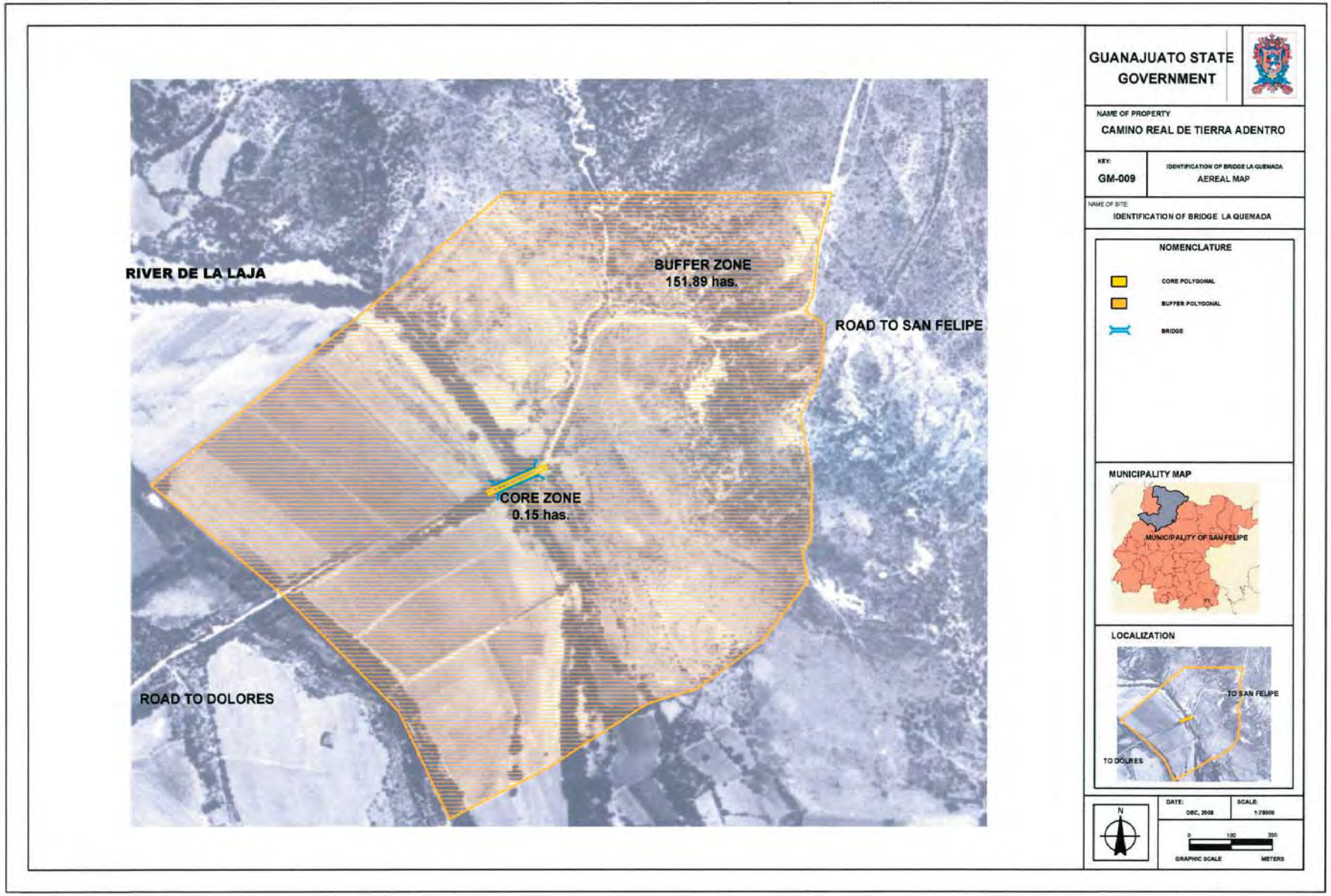
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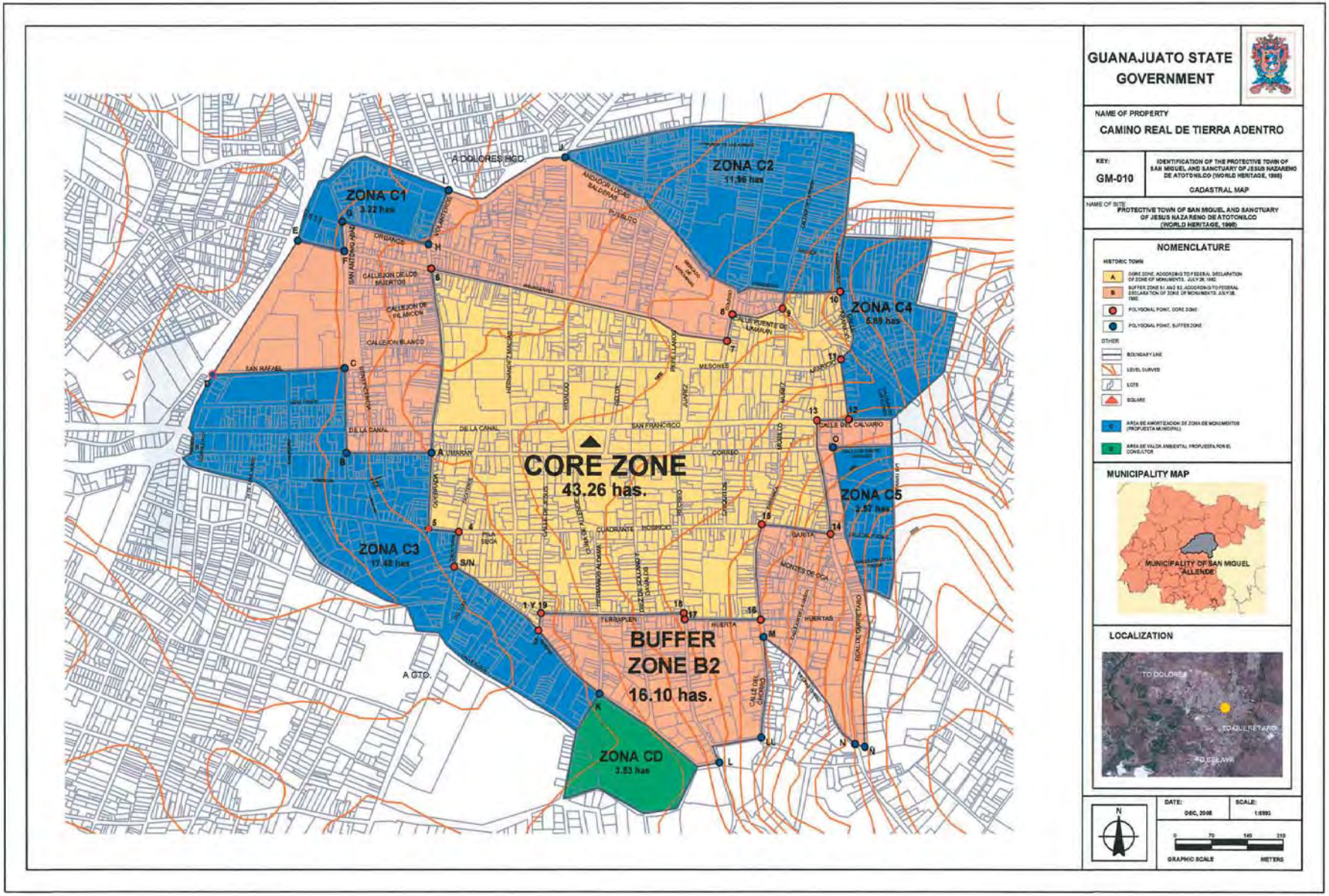
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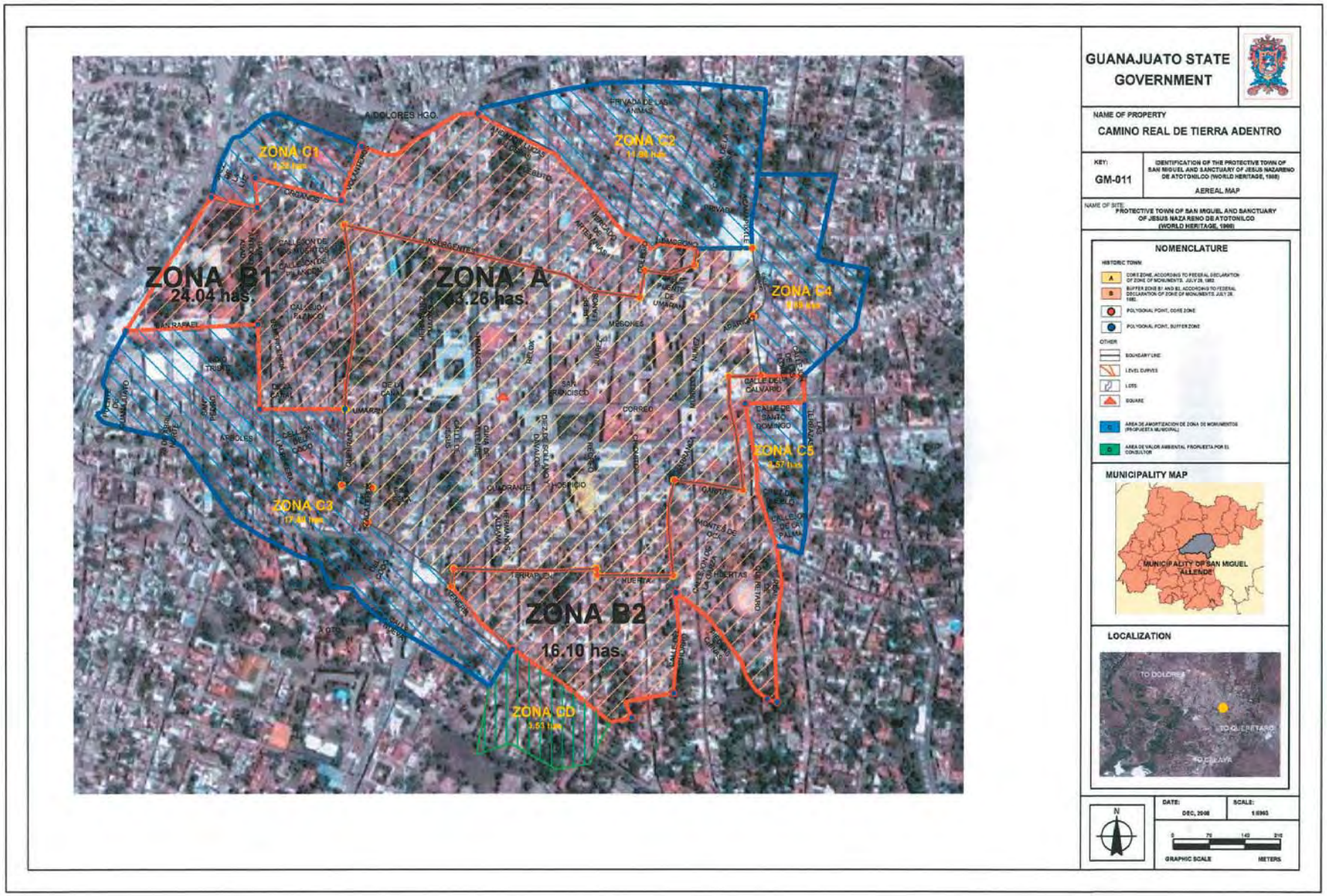
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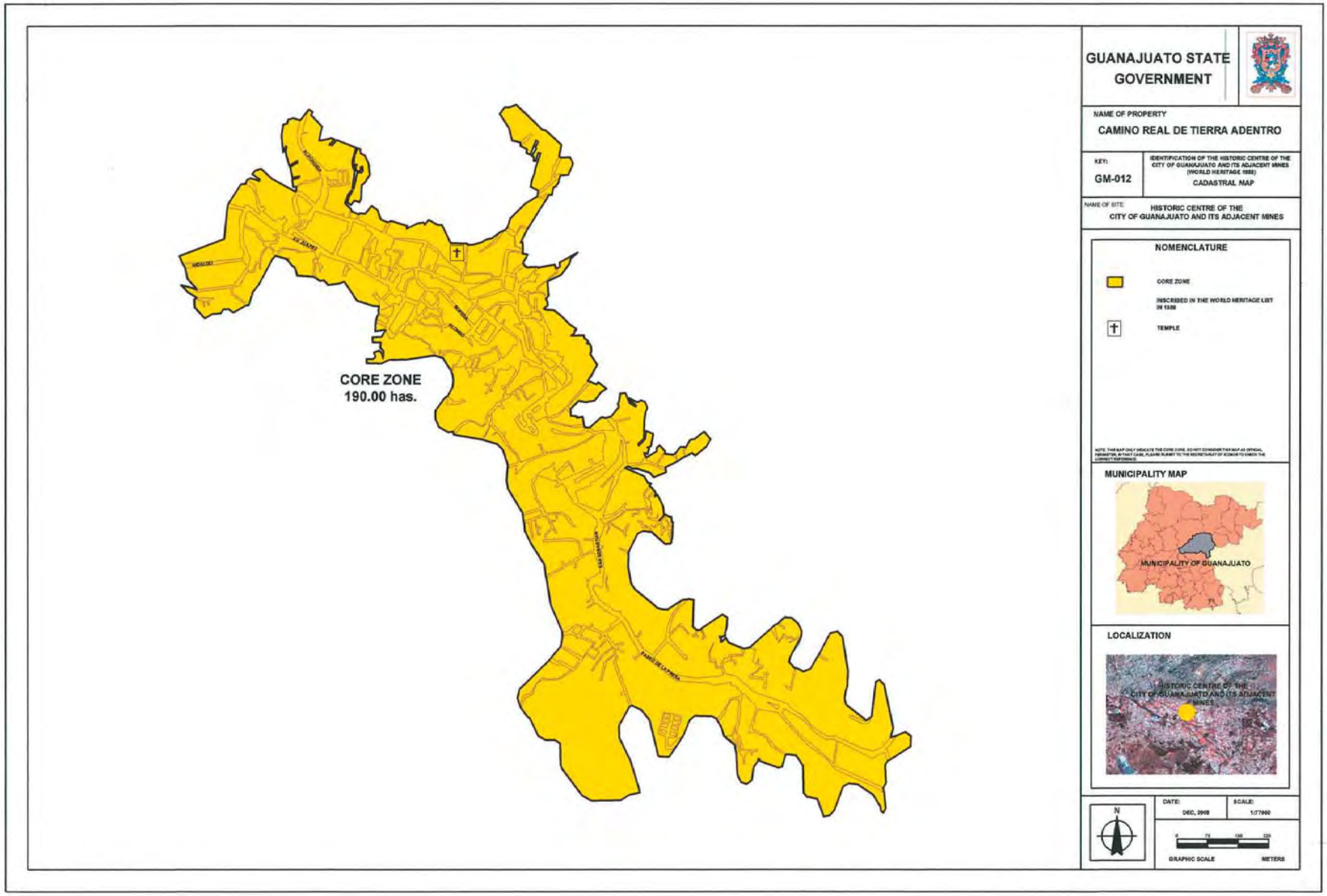
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Exp LibroExSum.indd 56 1/26/09 6:05:52 AM



Exp LibroExSum.indd 57 1/26/09 6:05:55 AM



Exp LibroExSum.indd 58 1/26/09 6:05:57 AM

Exp LibroExSum.indd 59



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
GM-013

IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES (WORLD HERITAGE 1988)
AEREAL MAP

NAME OF SITE:
HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES

NOMENCLATURE

CORE ZONE
INSCRIBED IN THE WORLD HERITAGE LIST IN 1988

TEMPLE

NOTE: THIS MAP ONLY INDICATES THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IF THAT IS SO, PLEASE SUBMIT TO THE SECRETARIAT OF SCHEDULE TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION



N

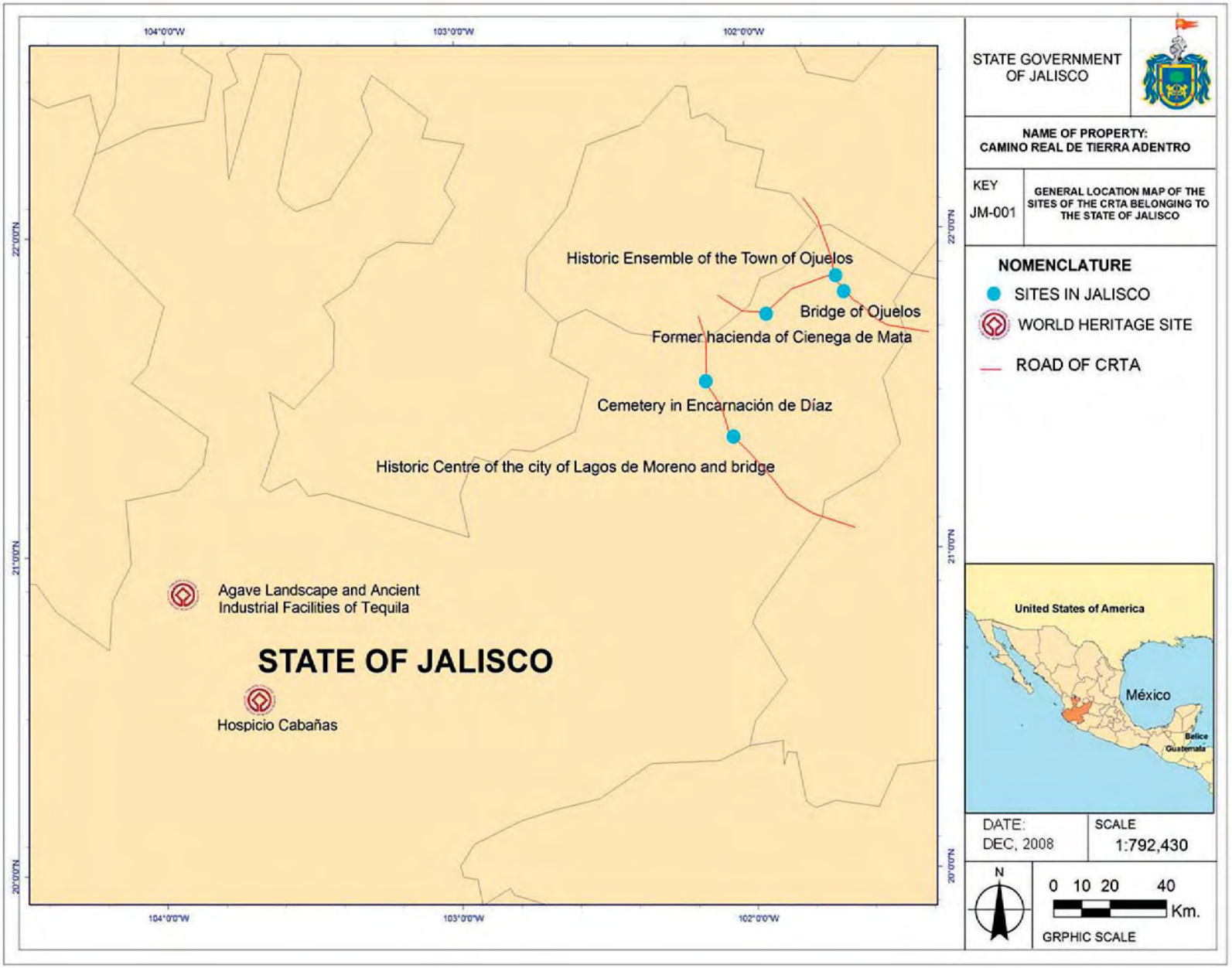
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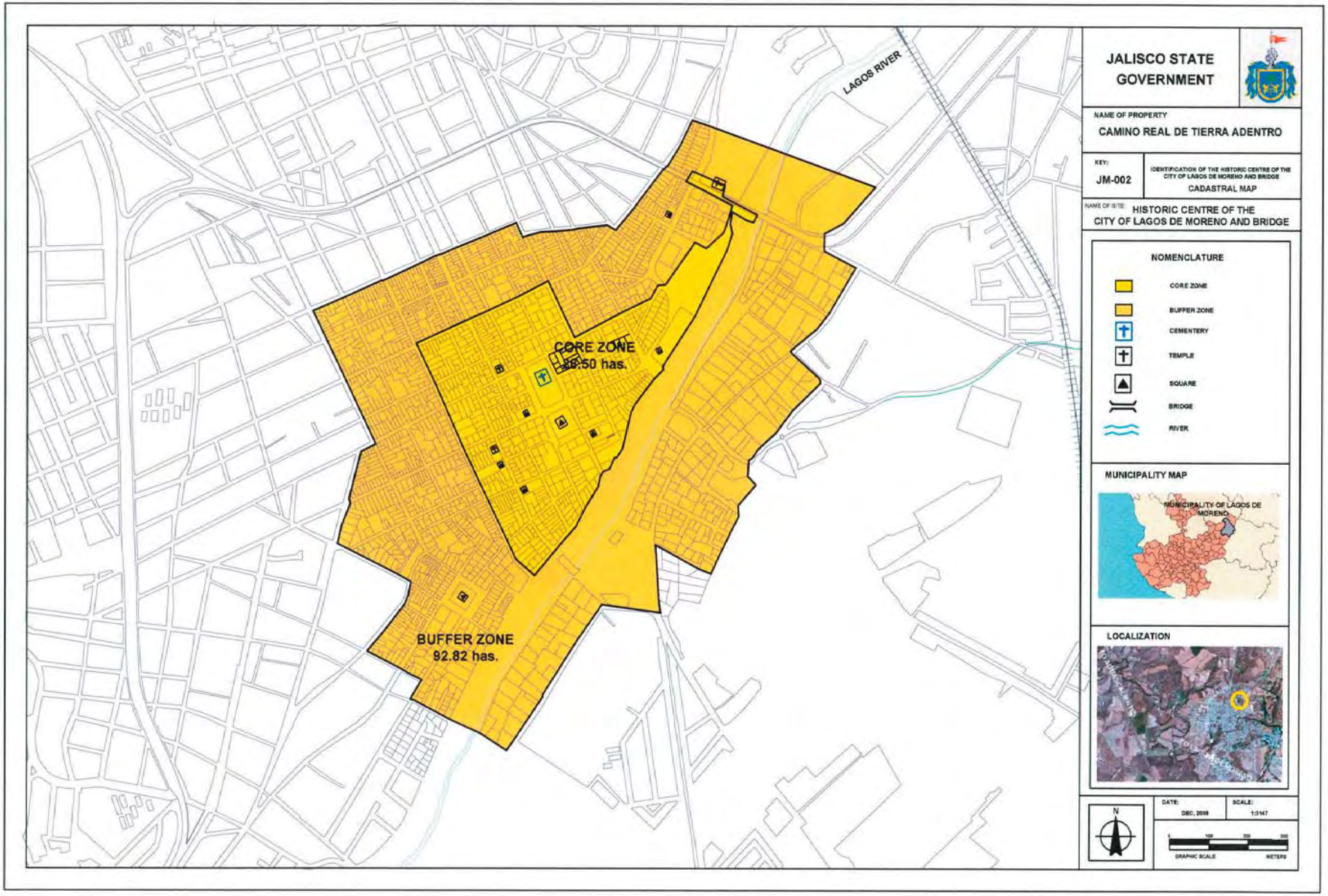
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GRAPHIC SCALE METERS

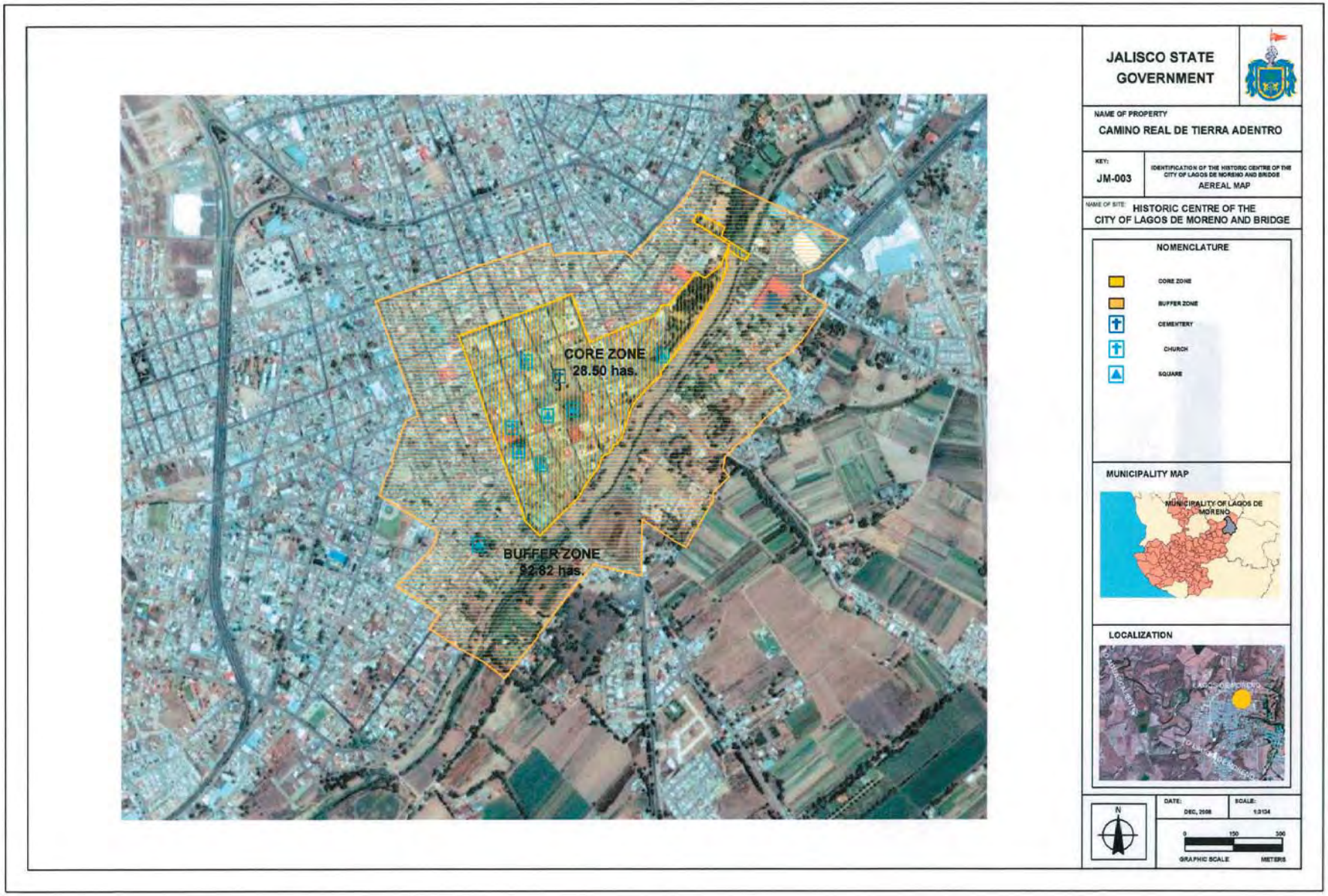
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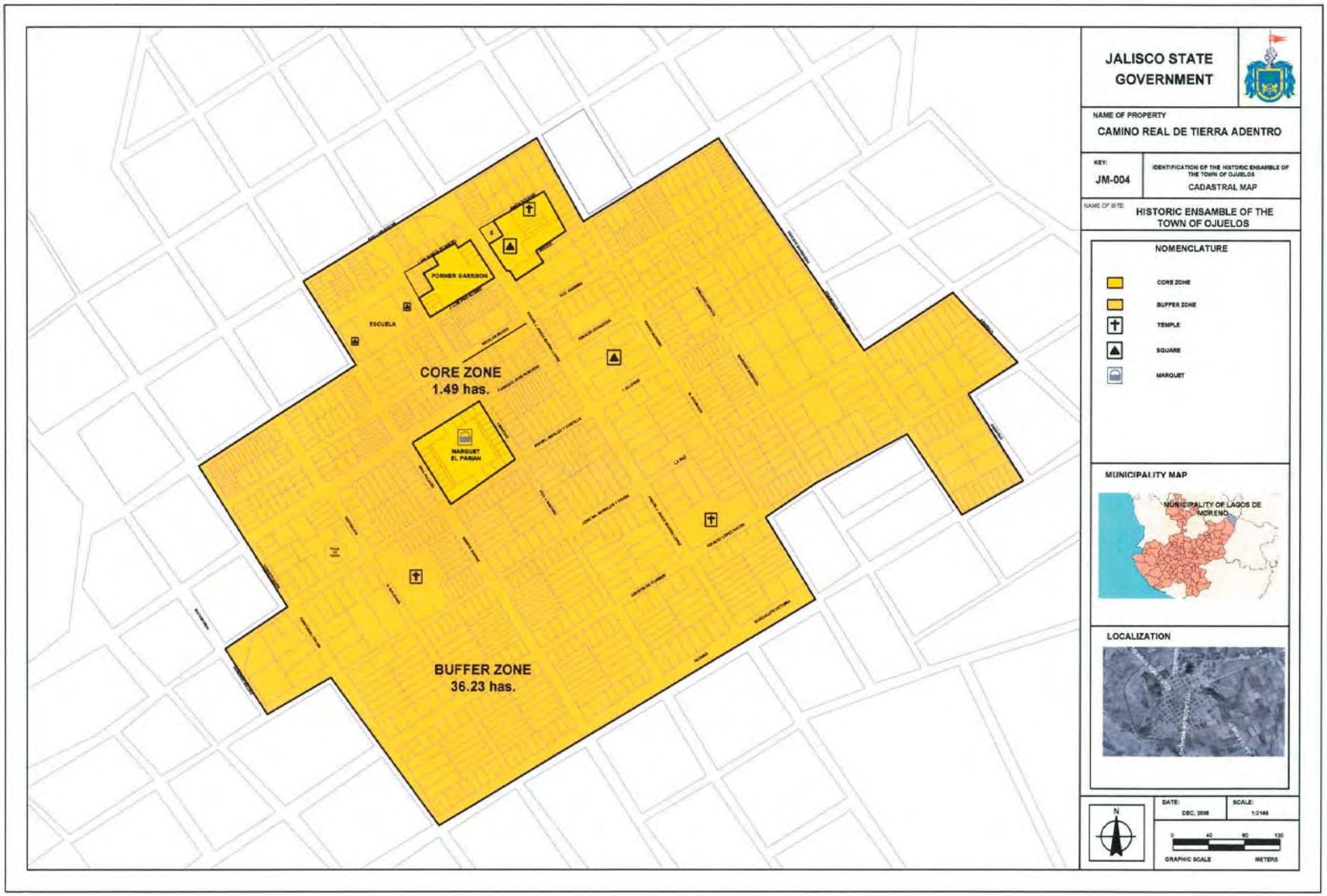
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Exp LibroExSum.indd 62 1/26/09 6:06:04 AM



Exp LibroExSum.indd 63 1/26/09 6:06:06 AM

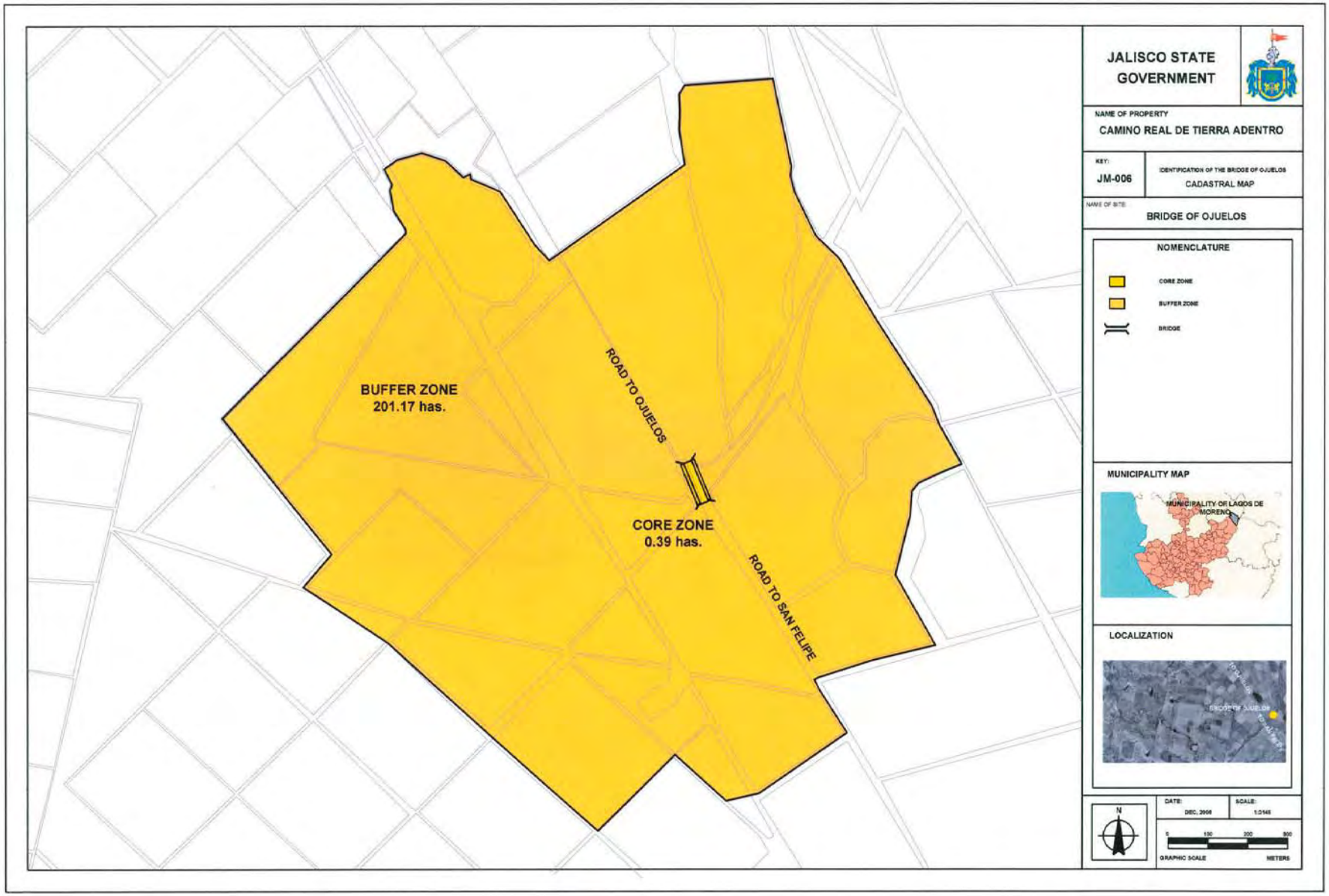


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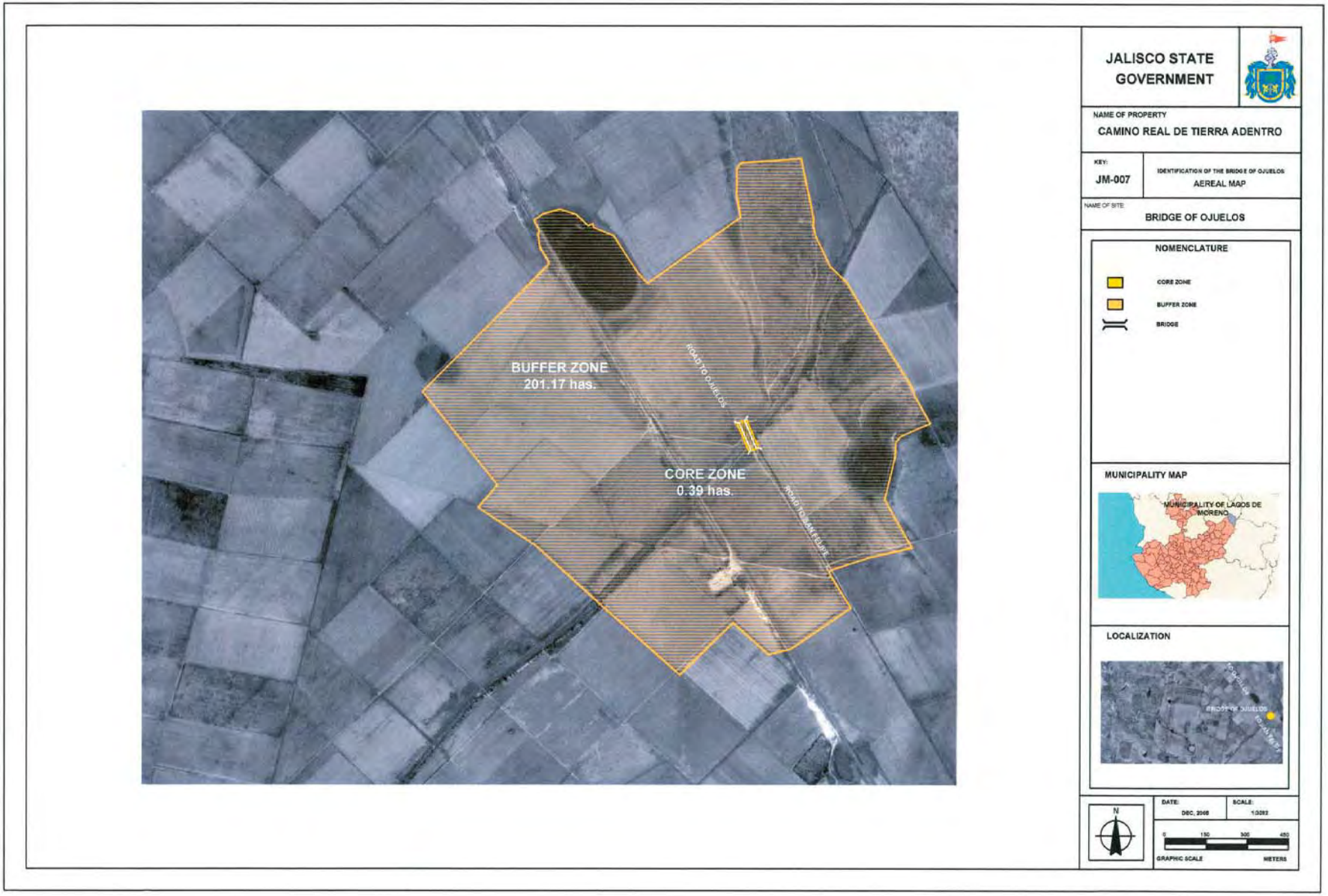


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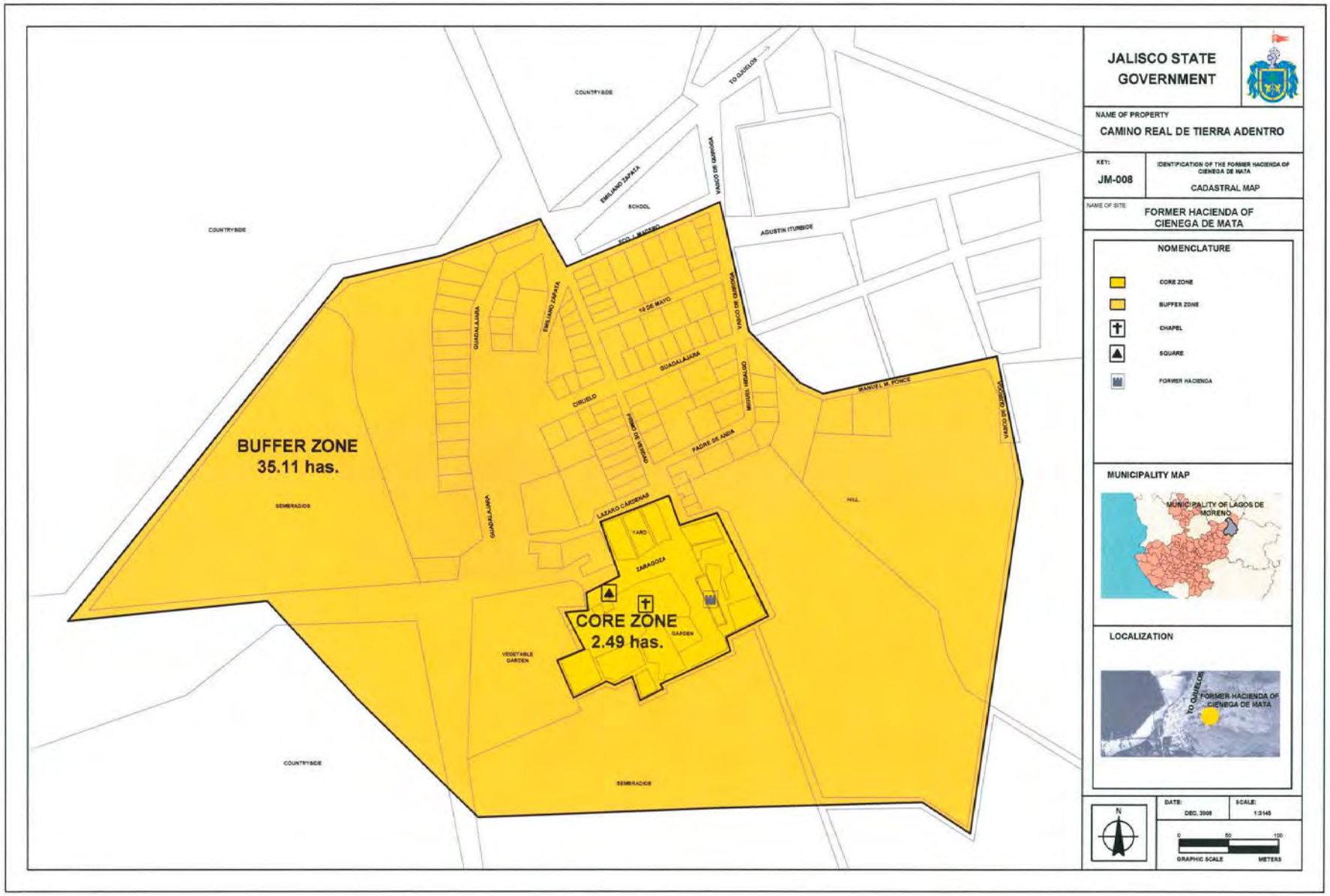


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Exp LibroExSum.indd 67



1/26/09 6:06:16 AM

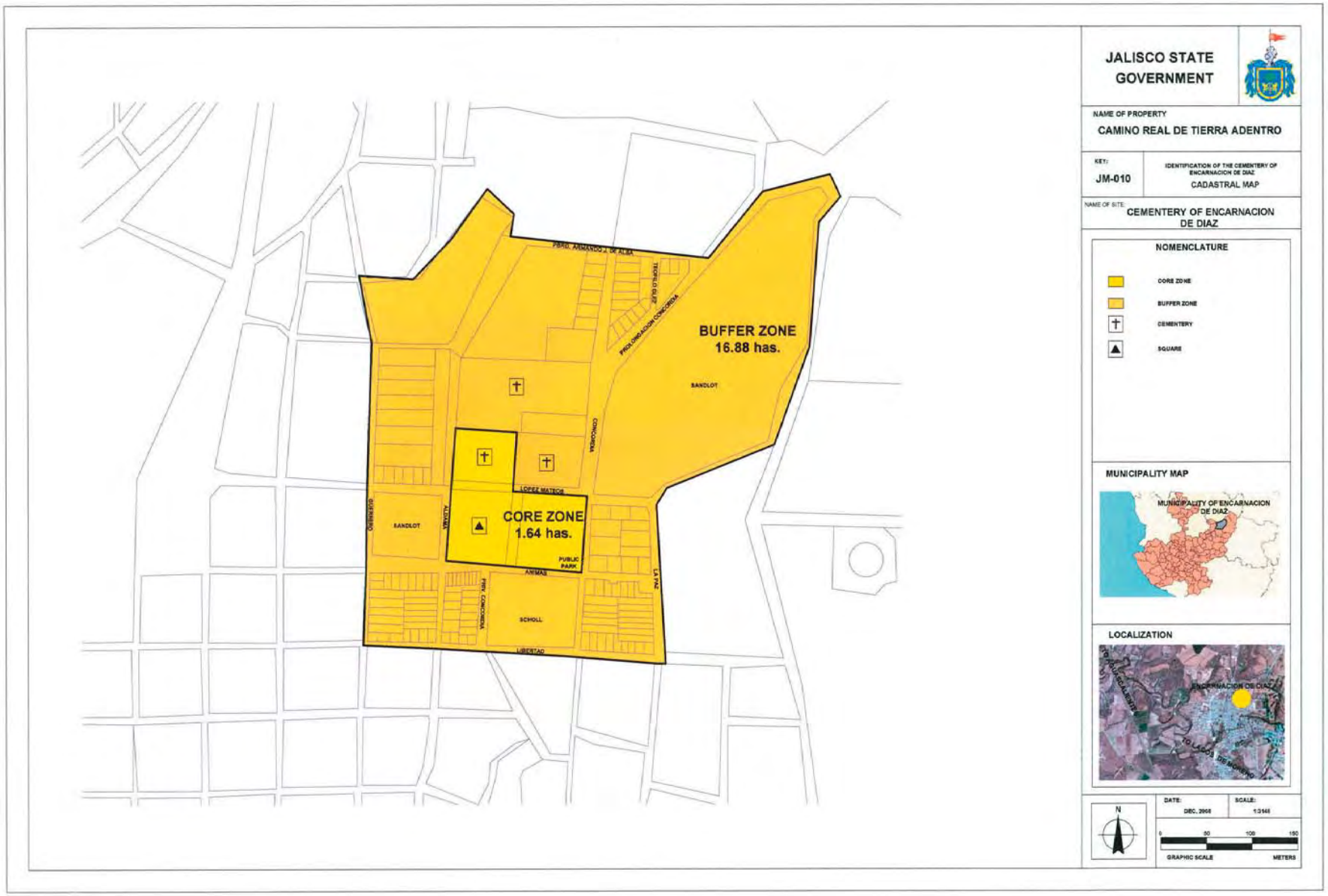


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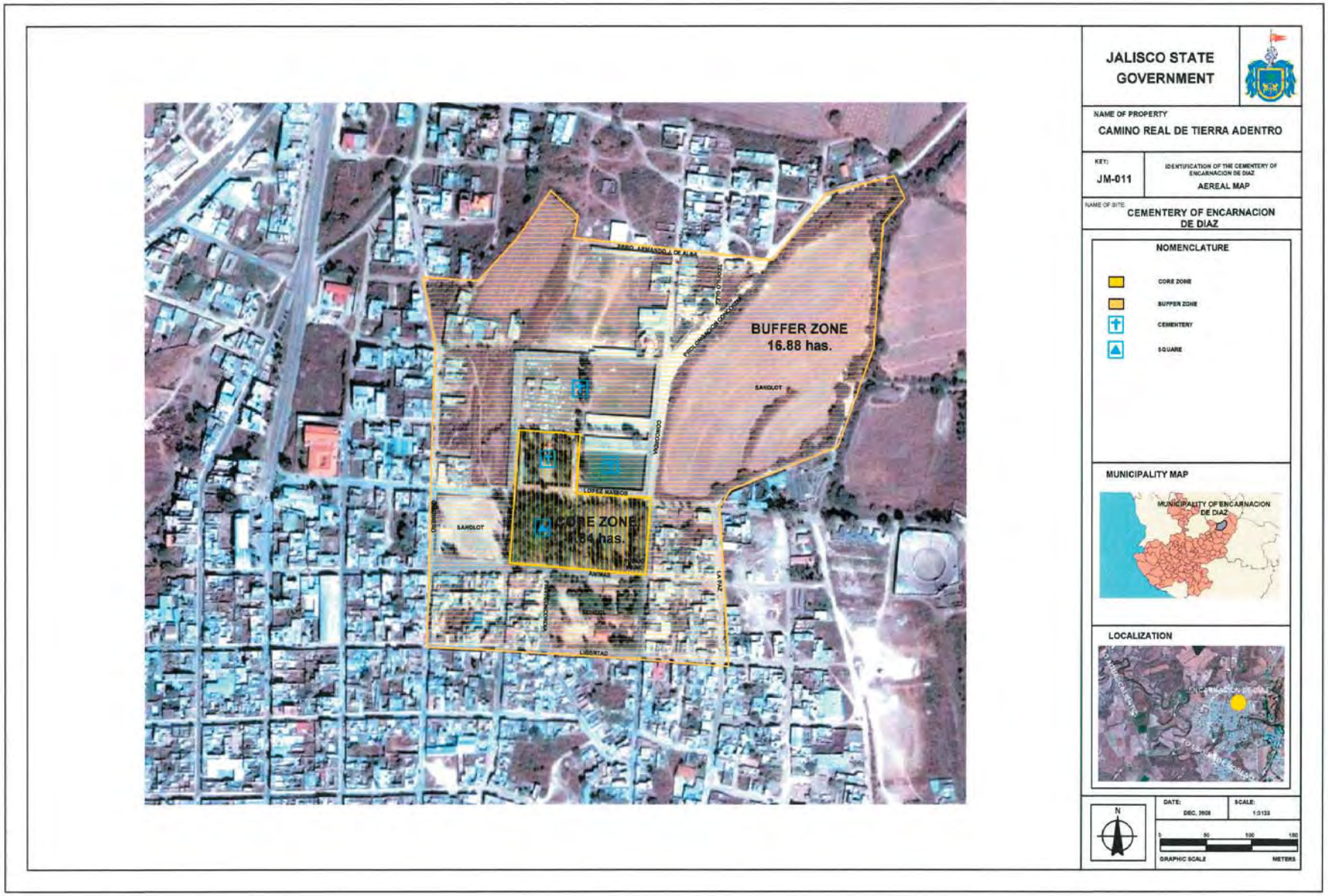


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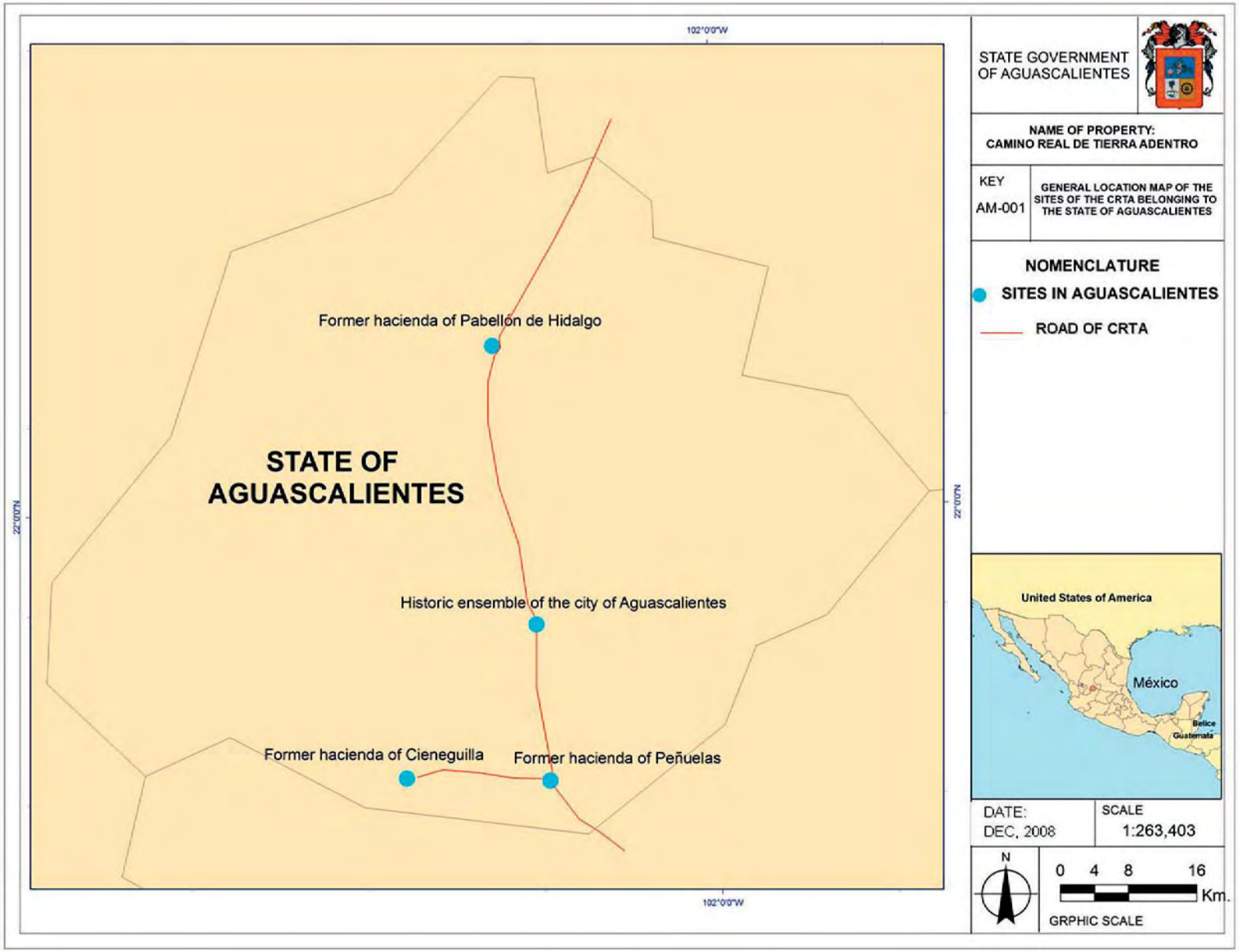


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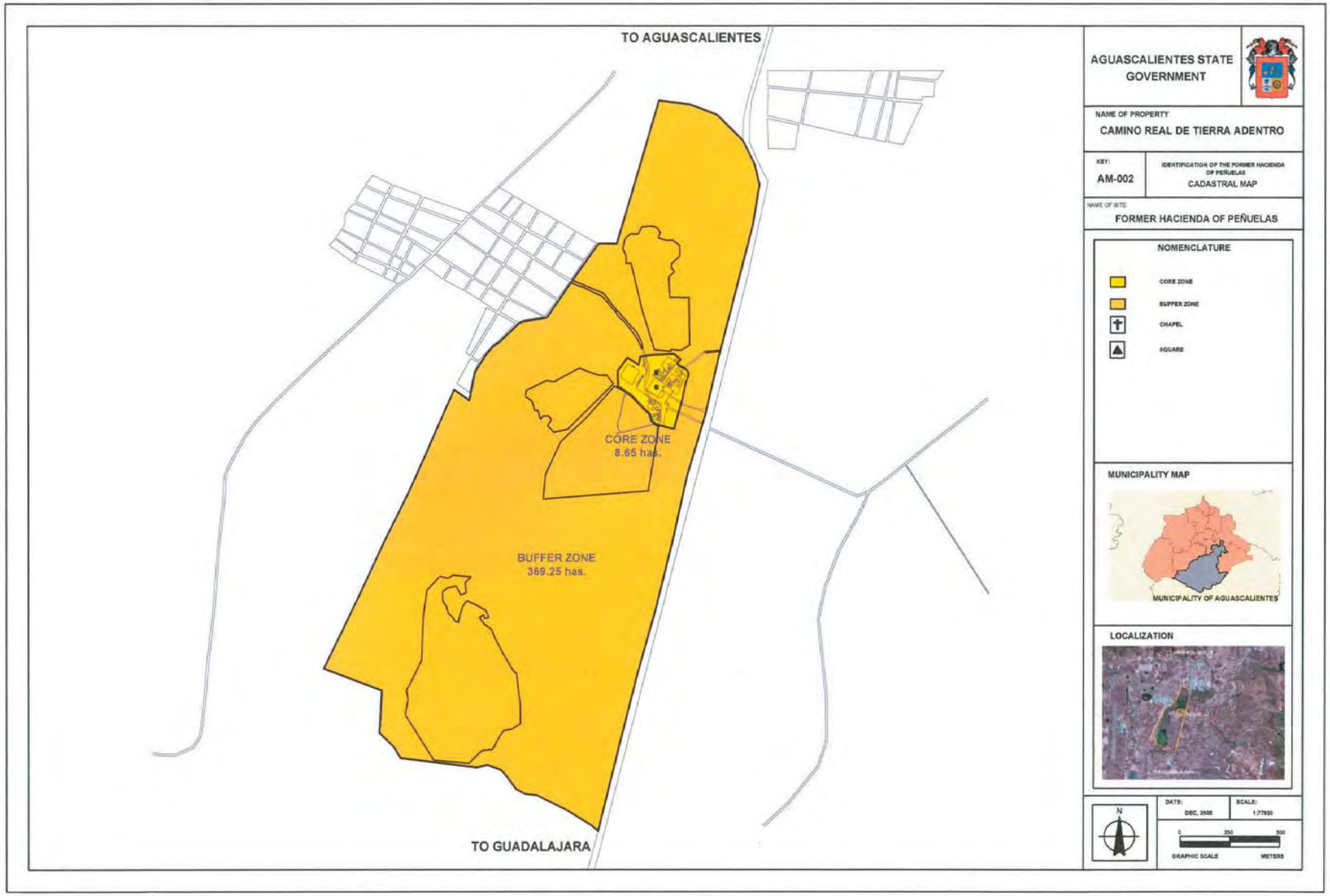
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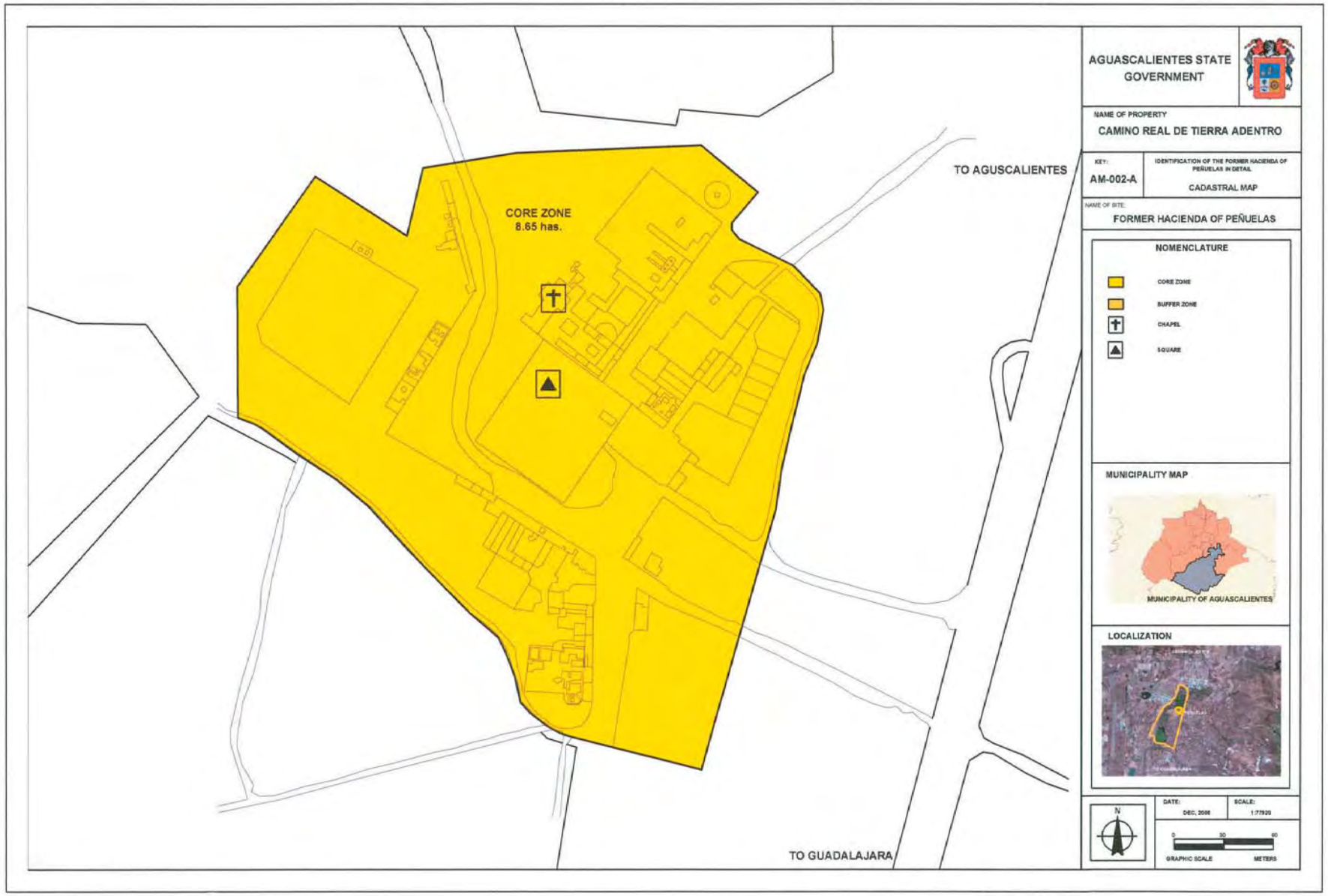
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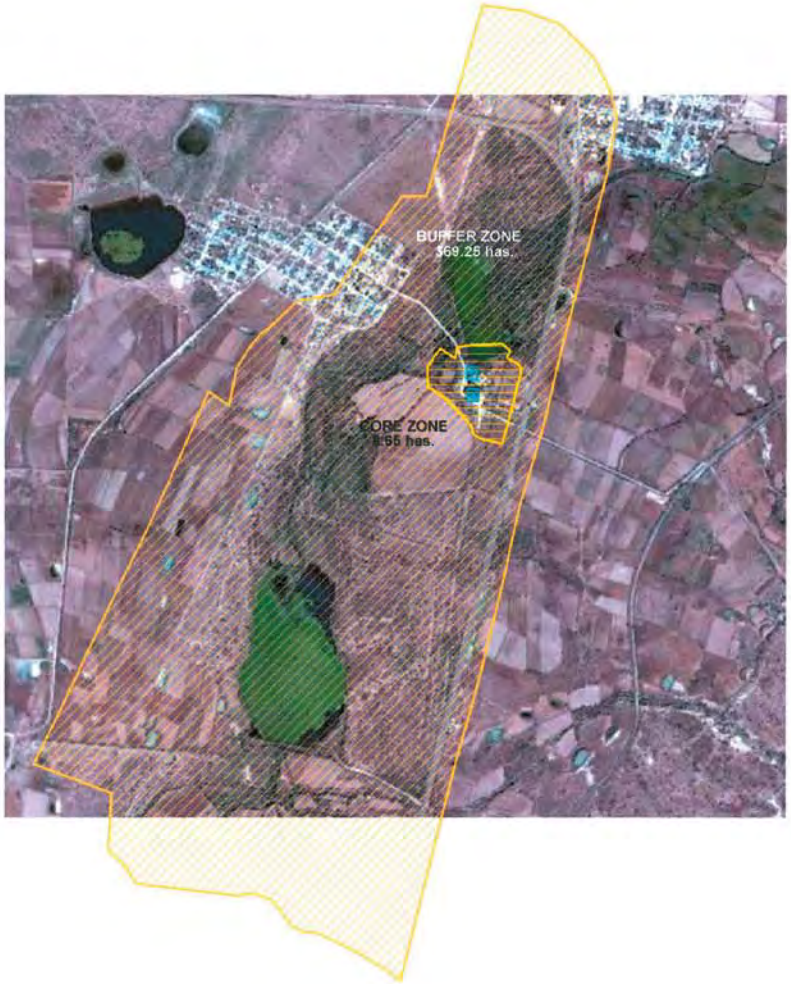
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Exp LibroExSum.indd 74 1/26/09 6:06:29 AM



Exp LibroExSum.indd 75 1/26/09 6:06:31 AM



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
AM-003

IDENTIFICATION OF THE FORMER HACIENDA OF PEÑUELAS
AEREAL MAP

NAME OF SITE
FORMER HACIENDA OF PEÑUELAS

NOMENCLATURE
- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE

MUNICIPALITY MAP



LOCALIZATION



N

DATE: DEC. 2008

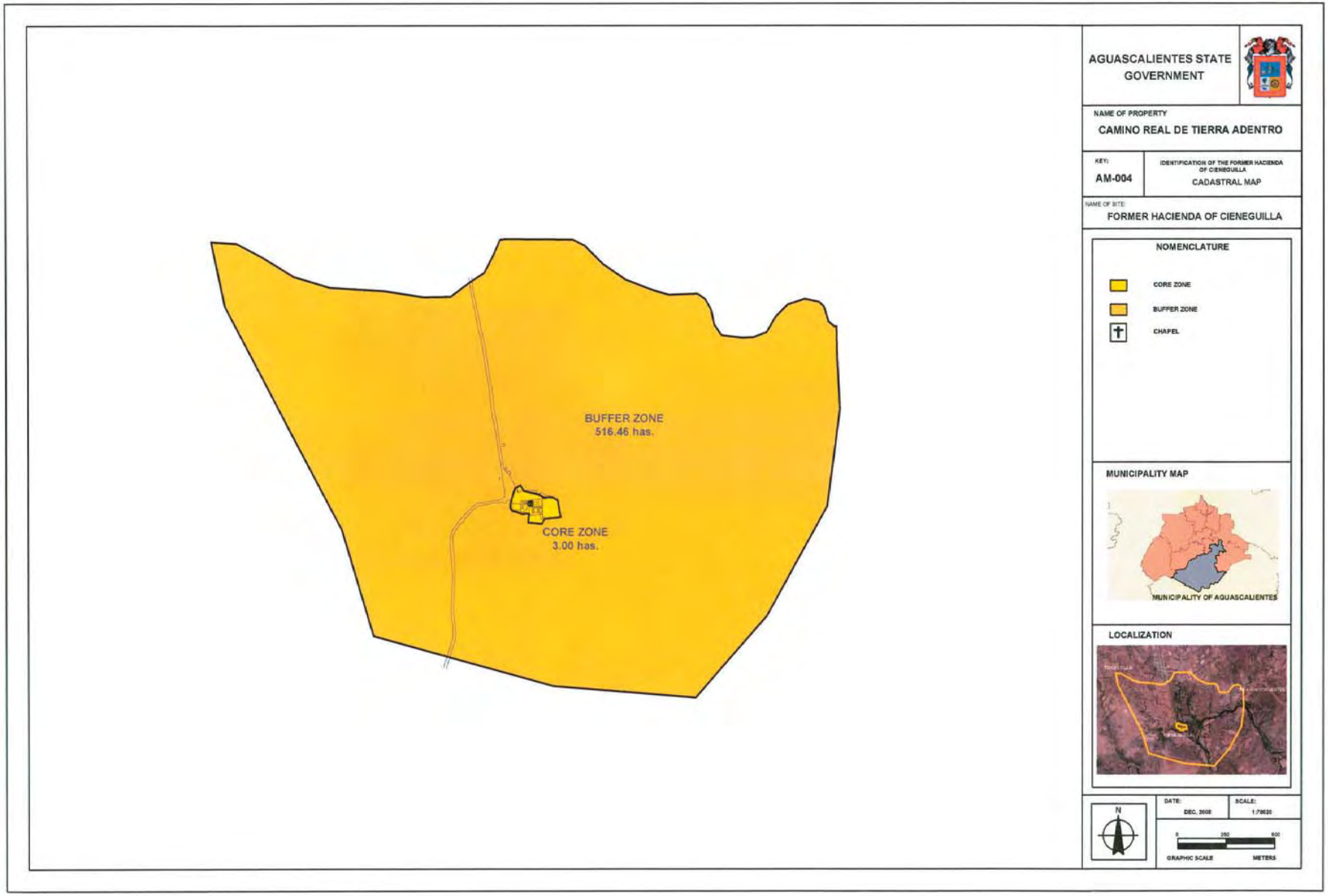
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GRAPHIC SCALE METERS

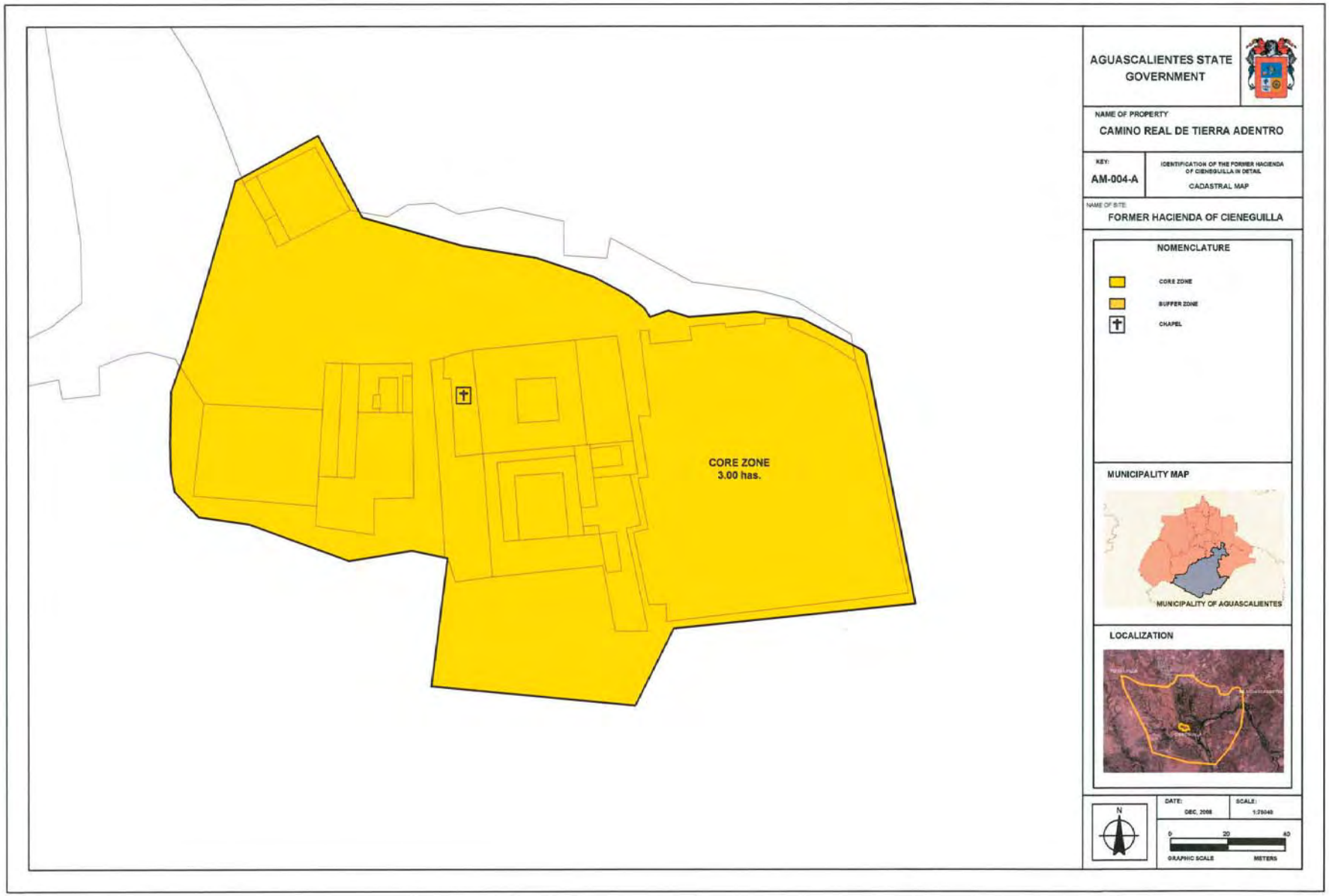
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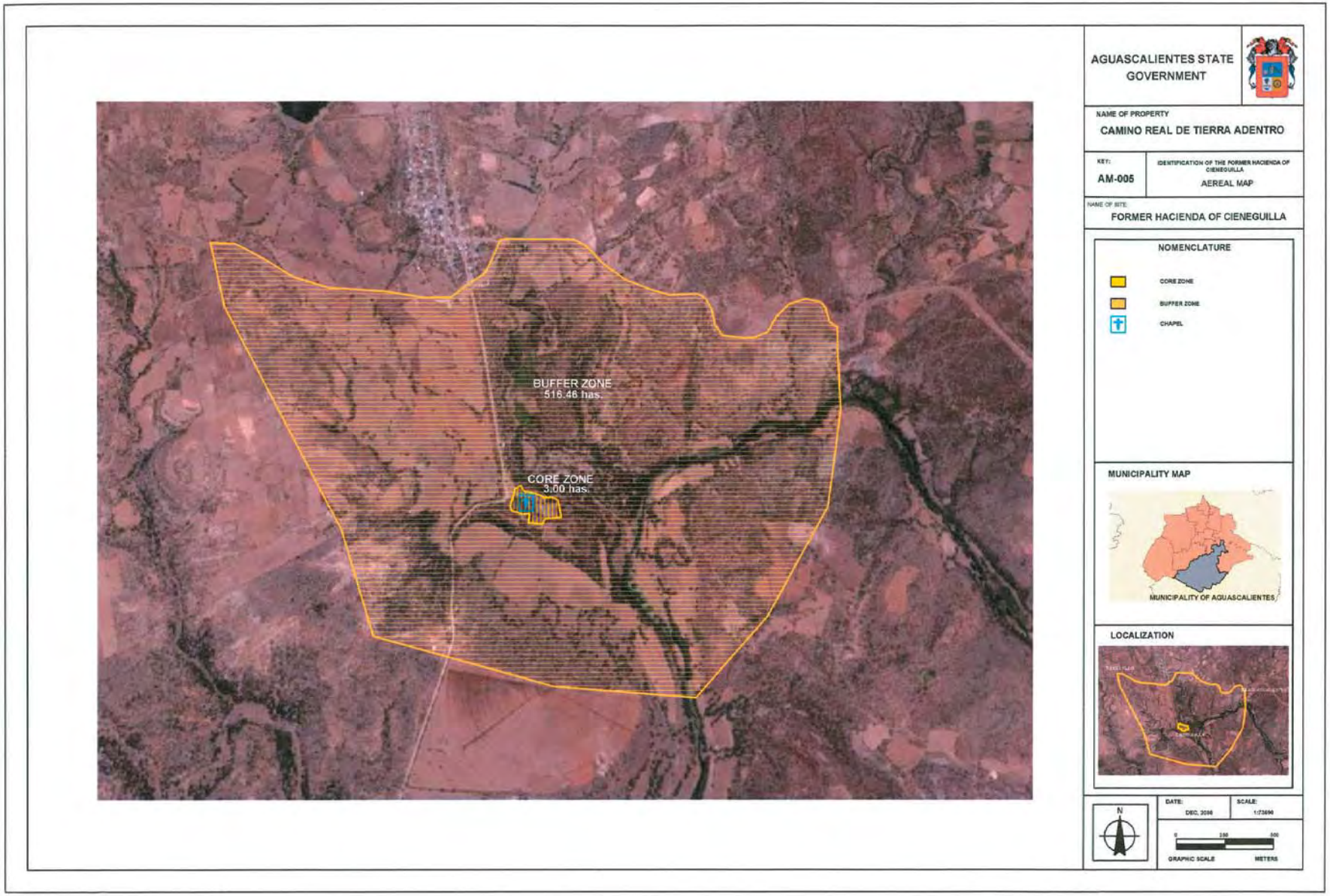
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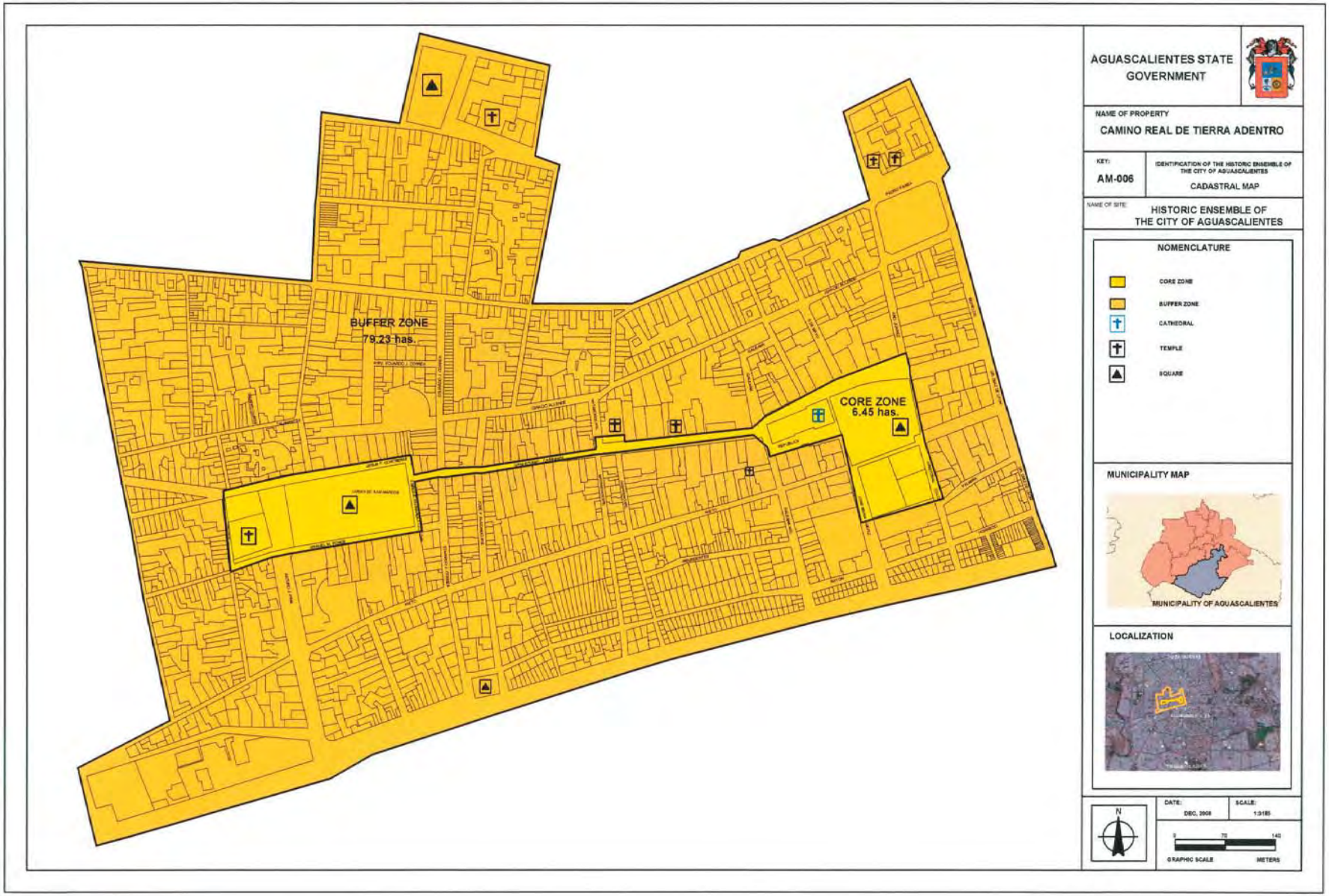


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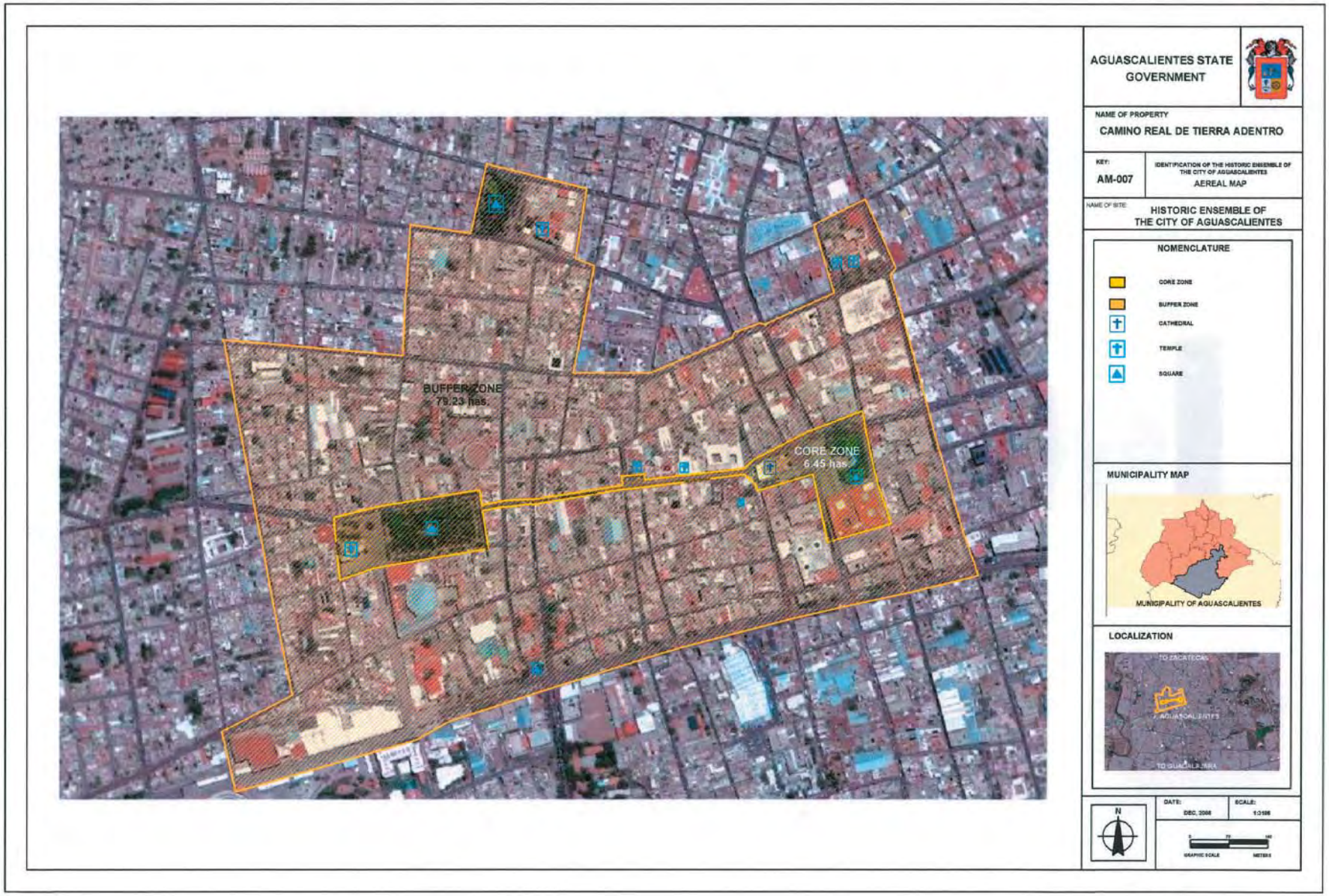


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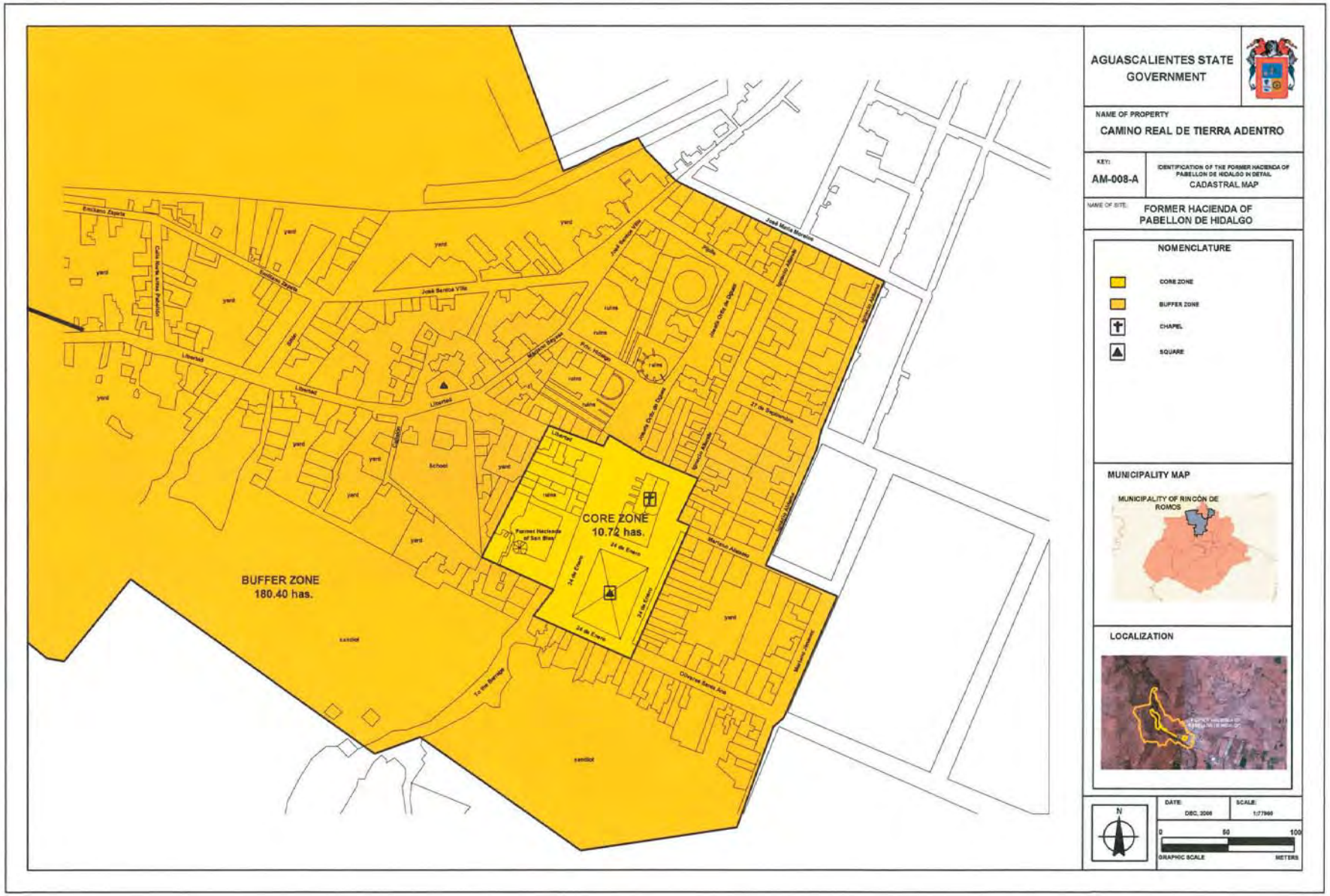
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1/26/09 6:06:50 AM



Exp LibroExSum.indd 84 1/26/09 6:06:52 AM



Exp LibroExSum.indd 85 1/26/09 6:06:55 AM



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY: AM-009

IDENTIFICATION OF THE FORMER HACIENDA OF PABELLON DE HIDALGO
AEREAL MAP

NAME OF SITE: FORMER HACIENDA OF PABELLON DE HIDALGO

NOMENCLATURE
- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE

MUNICIPALITY MAP
MUNICIPALITY OF RINCÓN DE ROMOS

LOCALIZATION

N

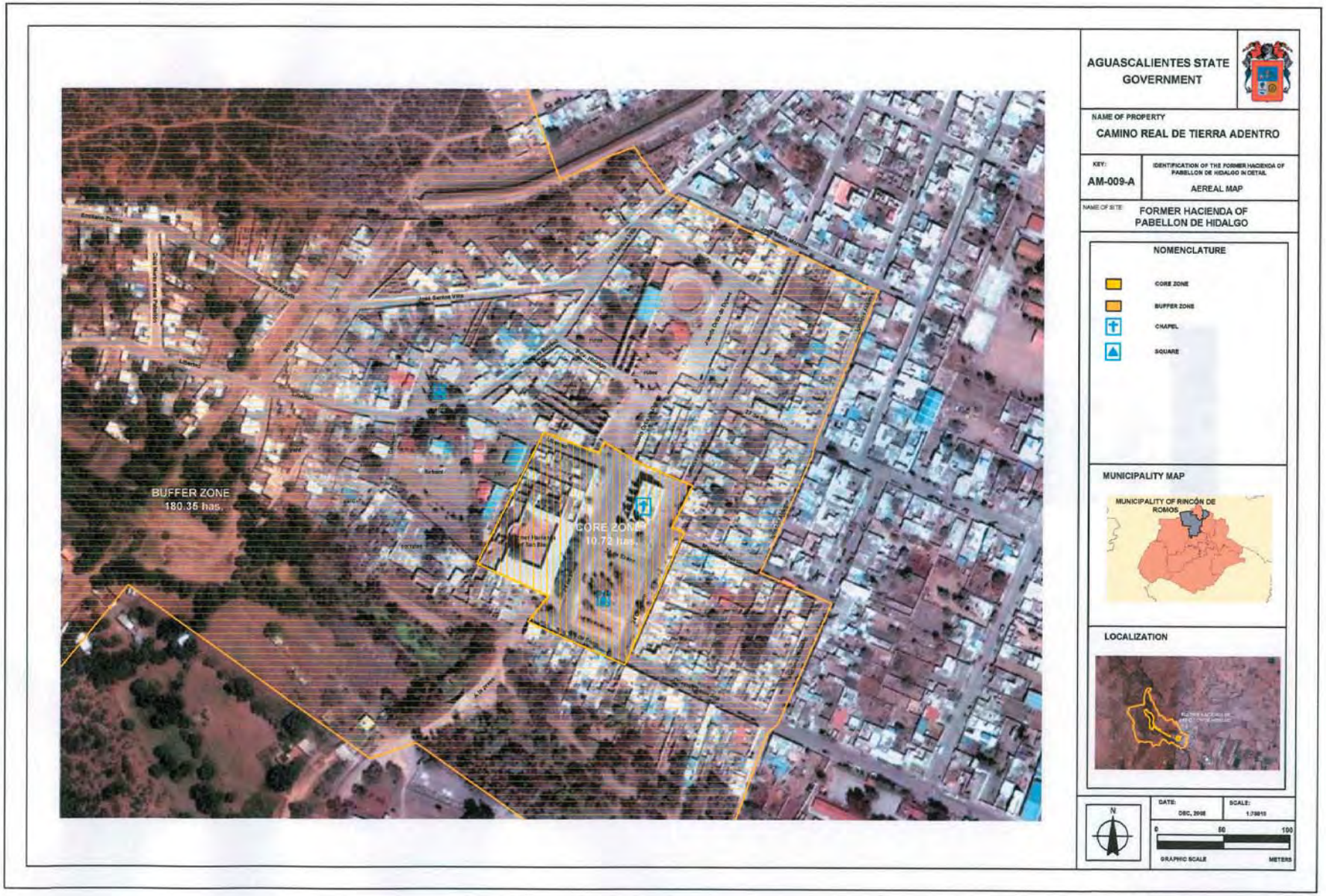
DATE: DEC, 2008

SCALE: 1:77500

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GRAPHIC SCALE METERS

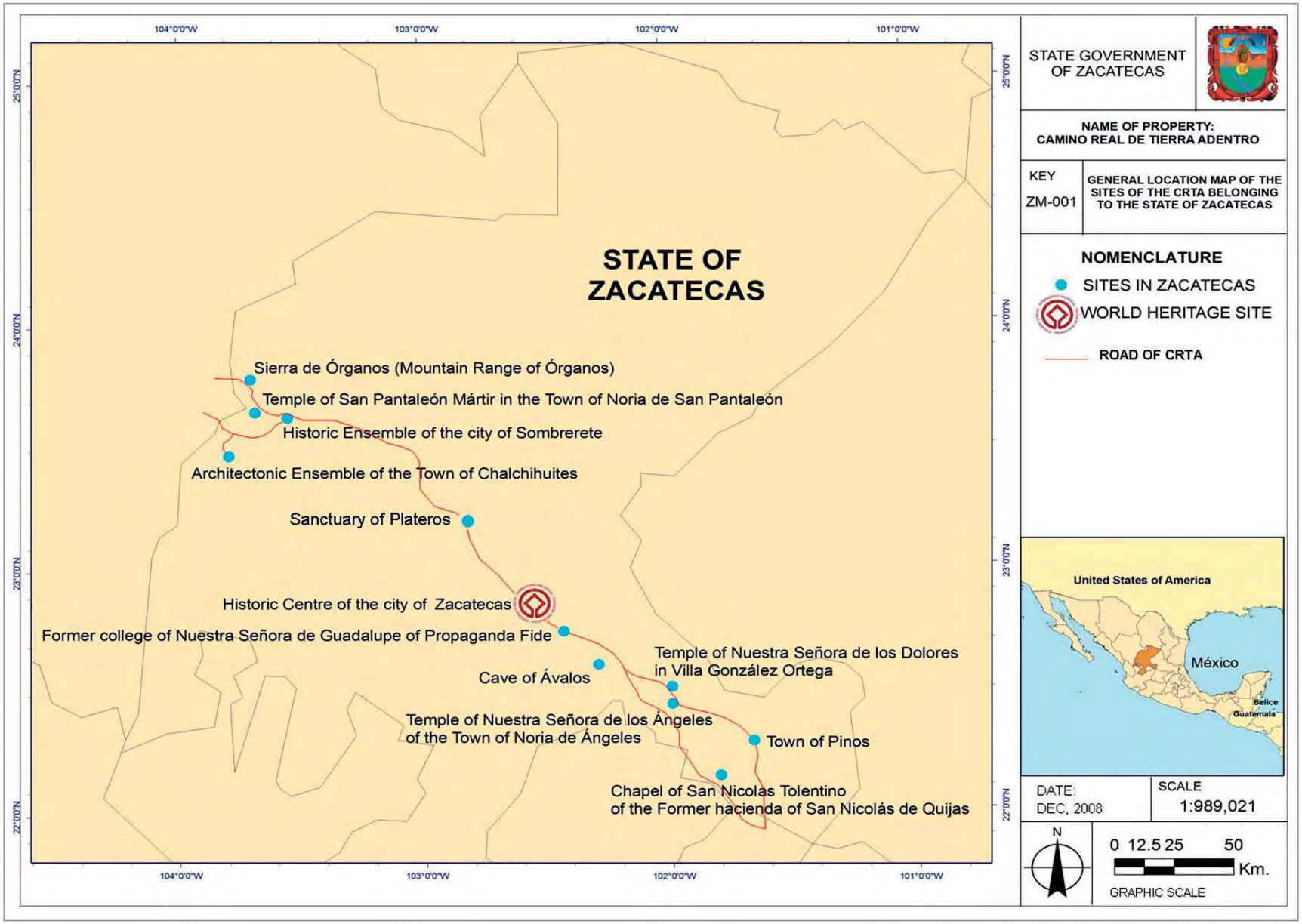
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Exp LibroExSum.indd 87

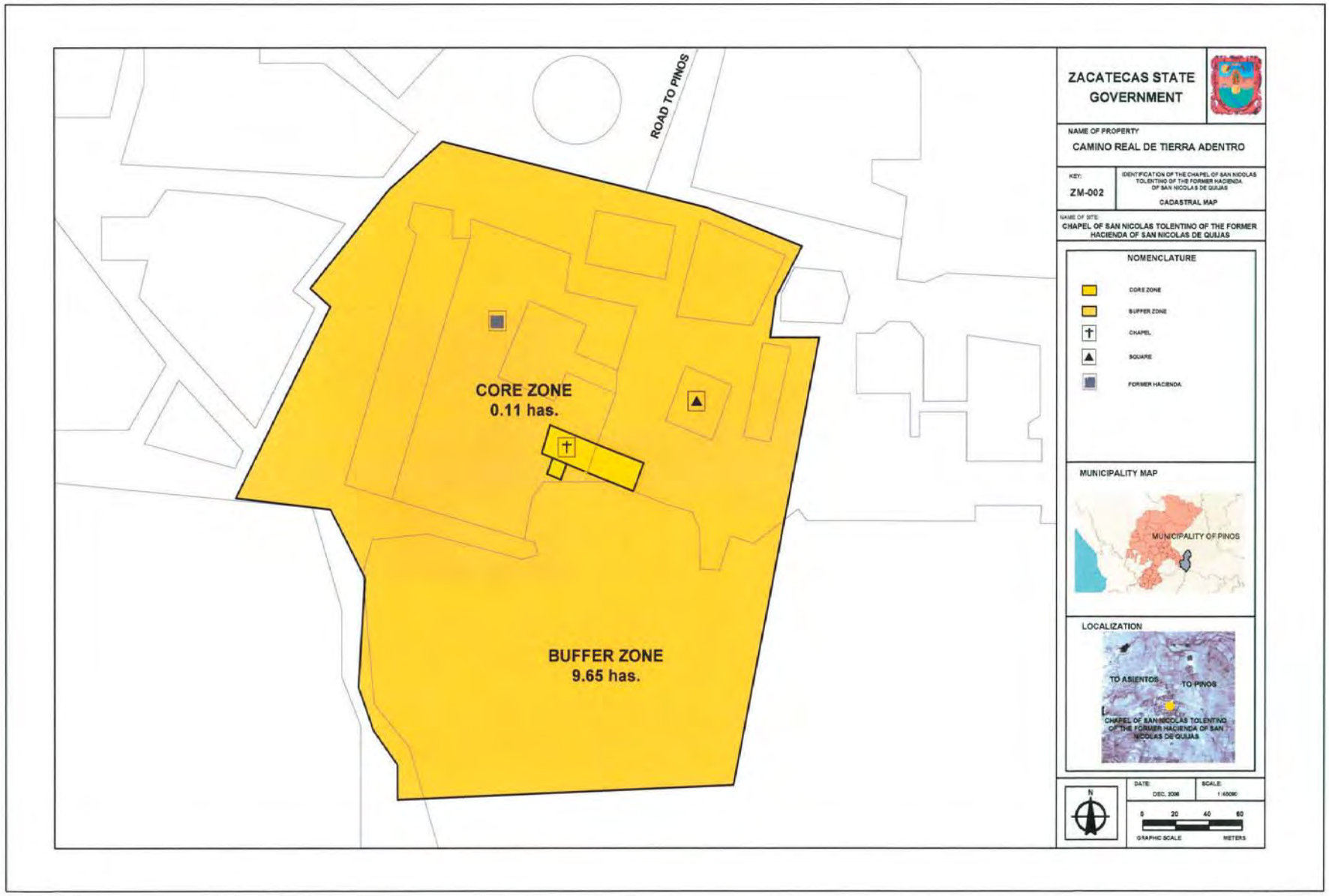


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1/26/09 6:07:02 AM

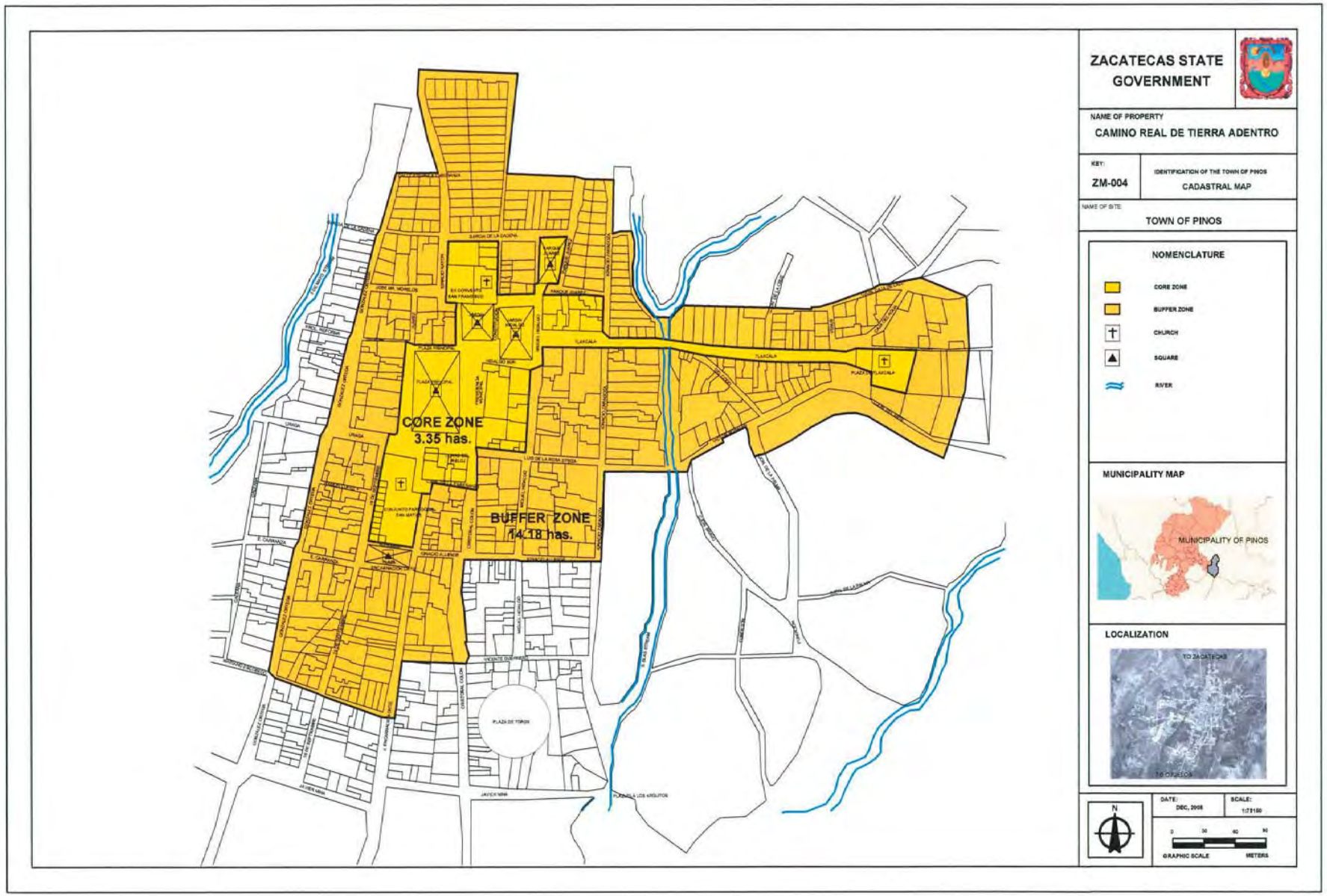


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Exp LibroExSum.indd 91

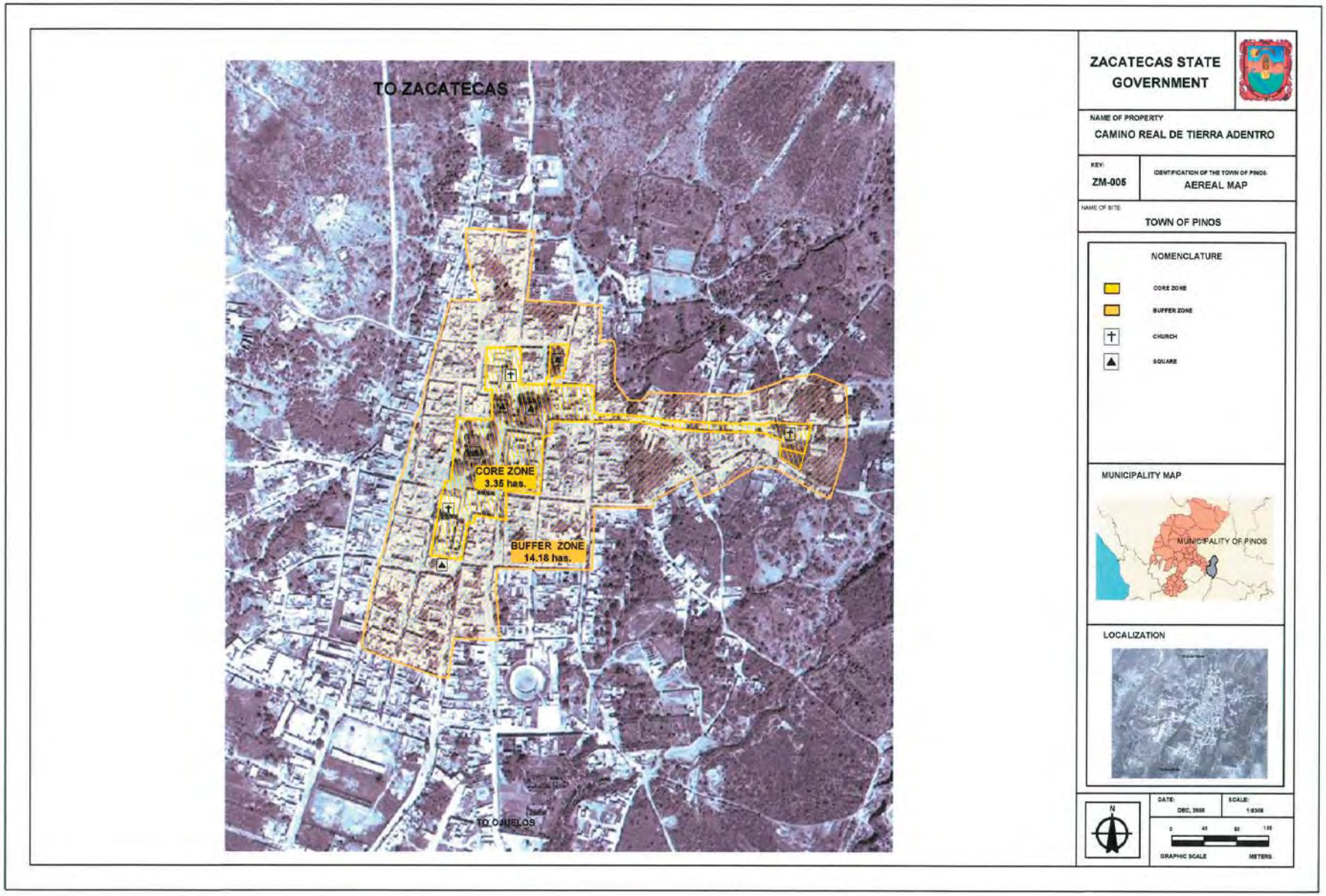


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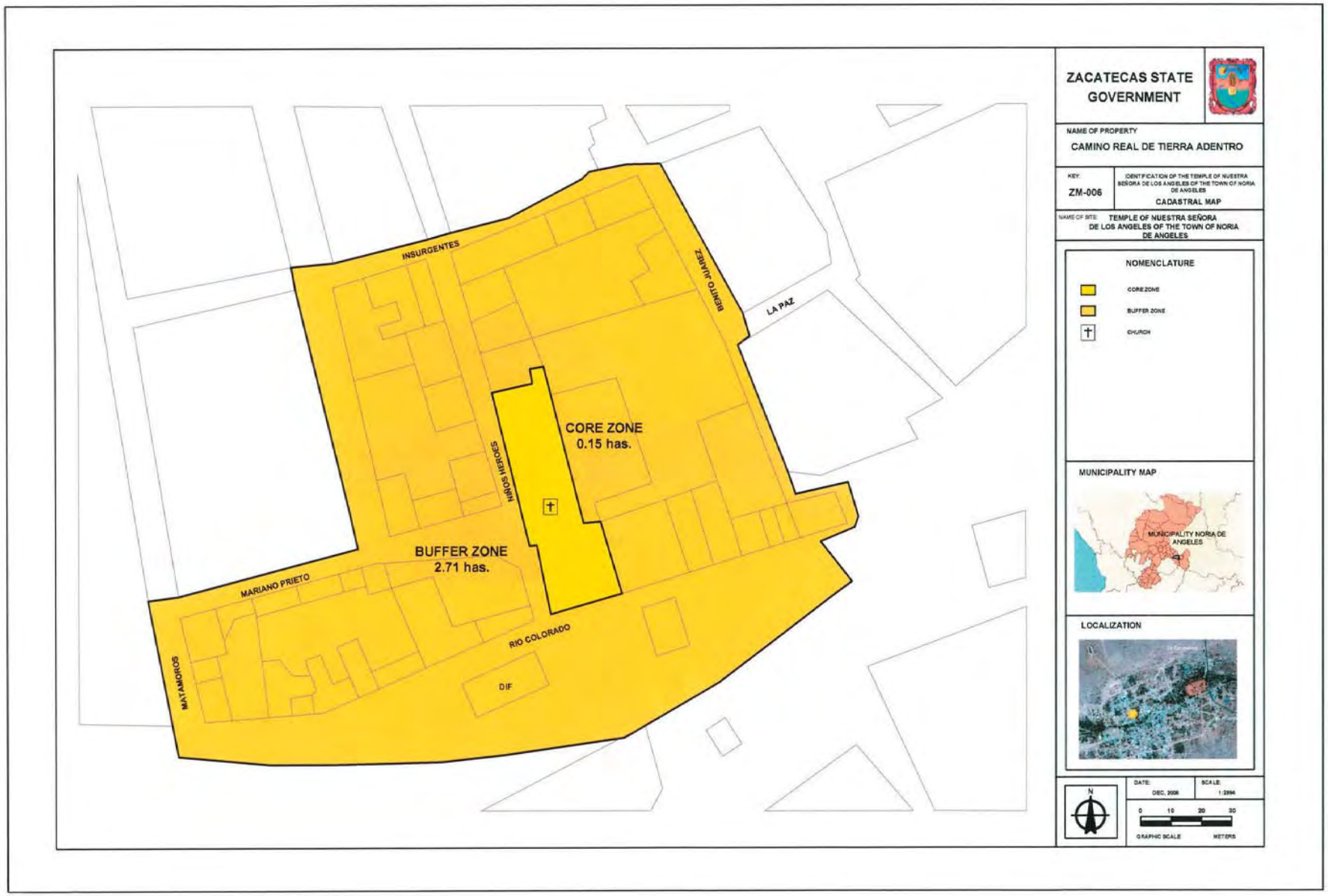


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Exp LibroExSum.indd 93



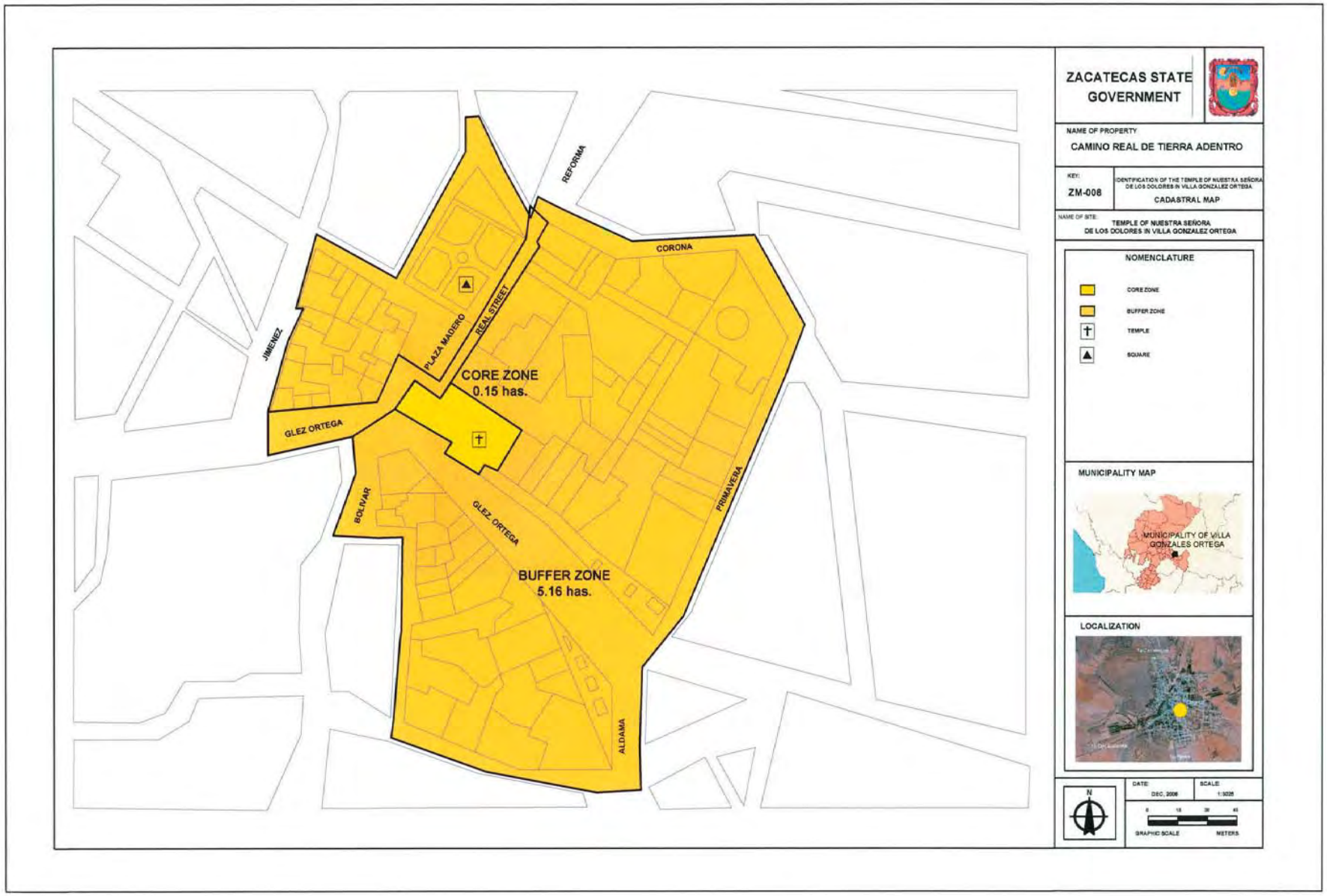
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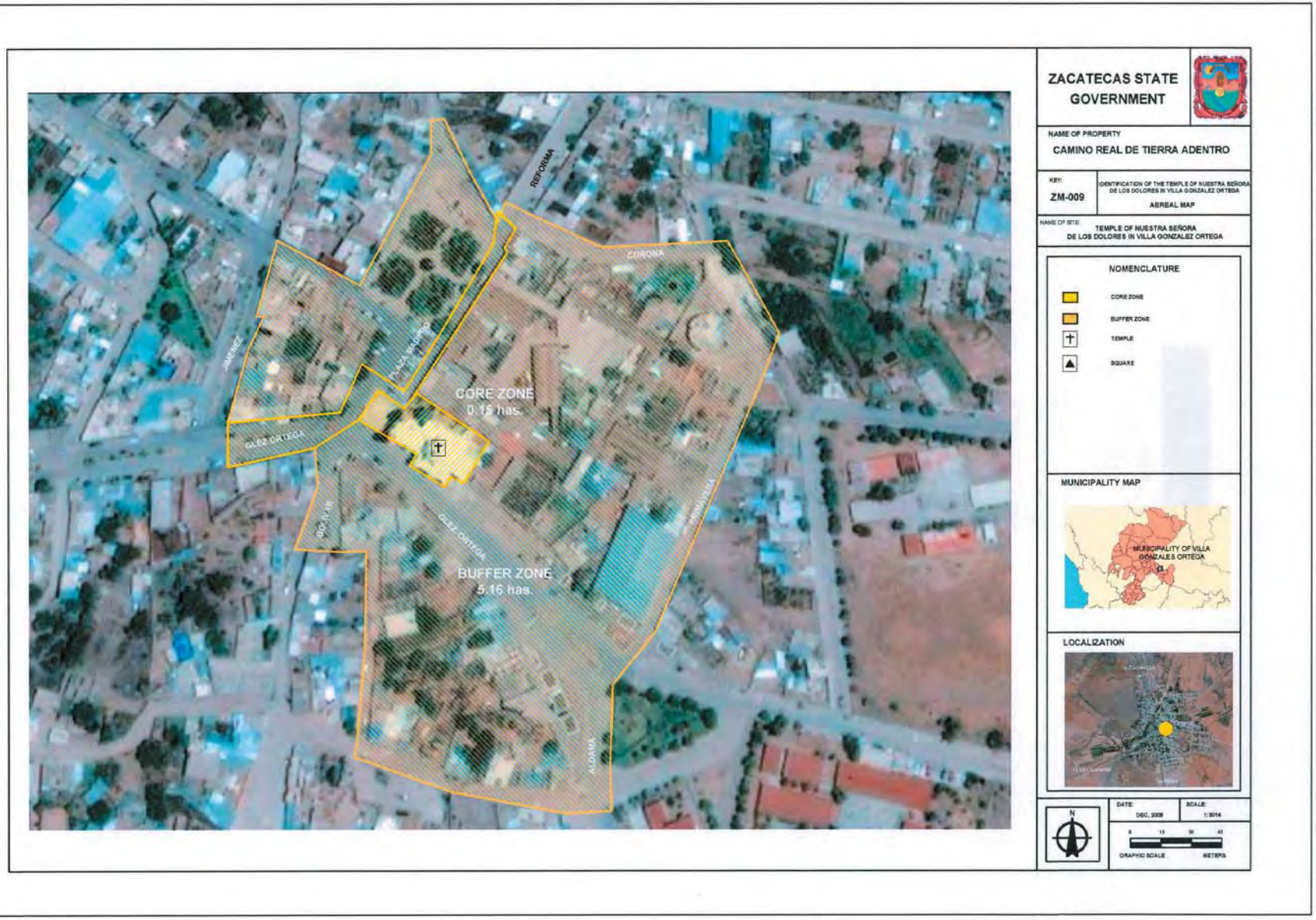


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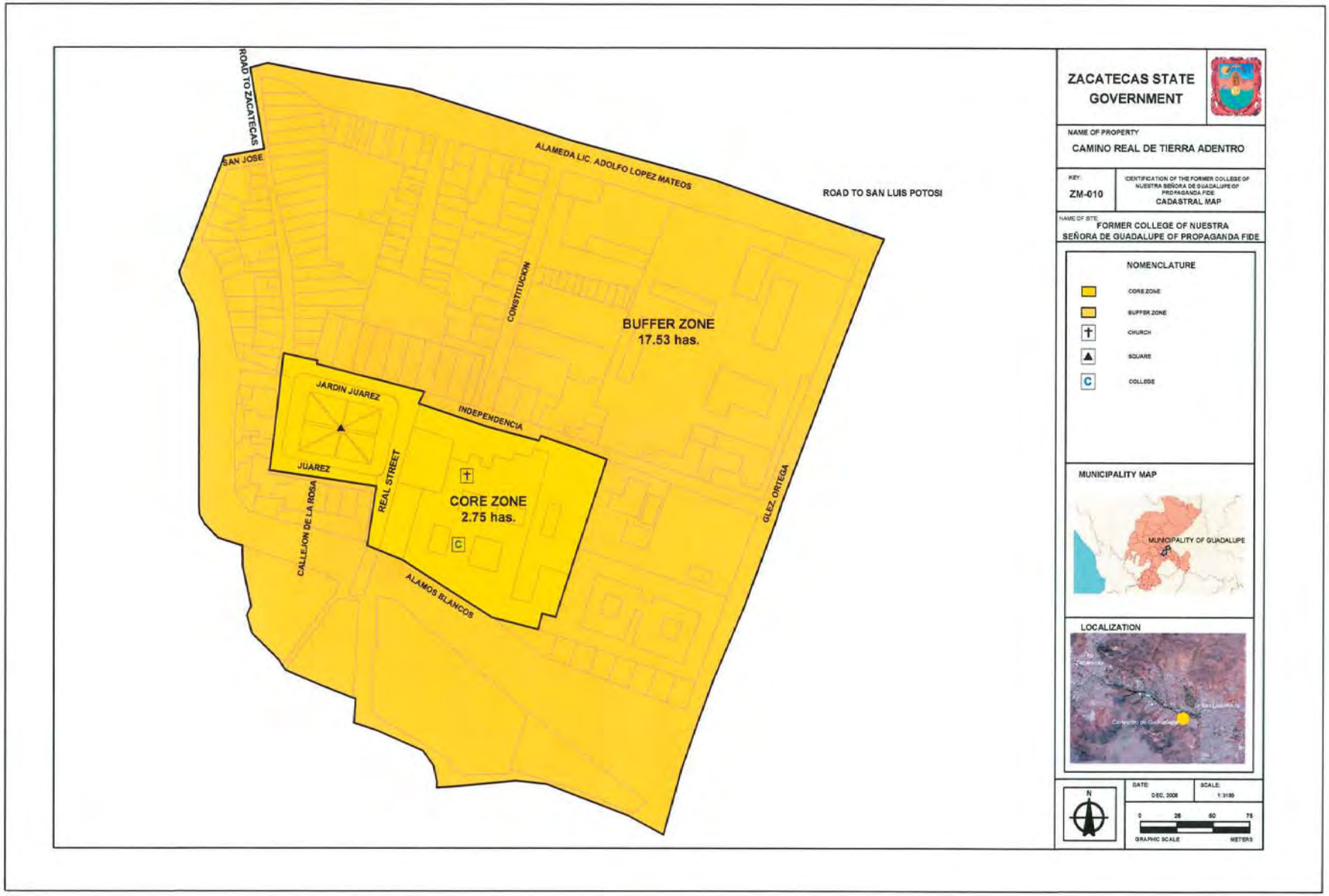


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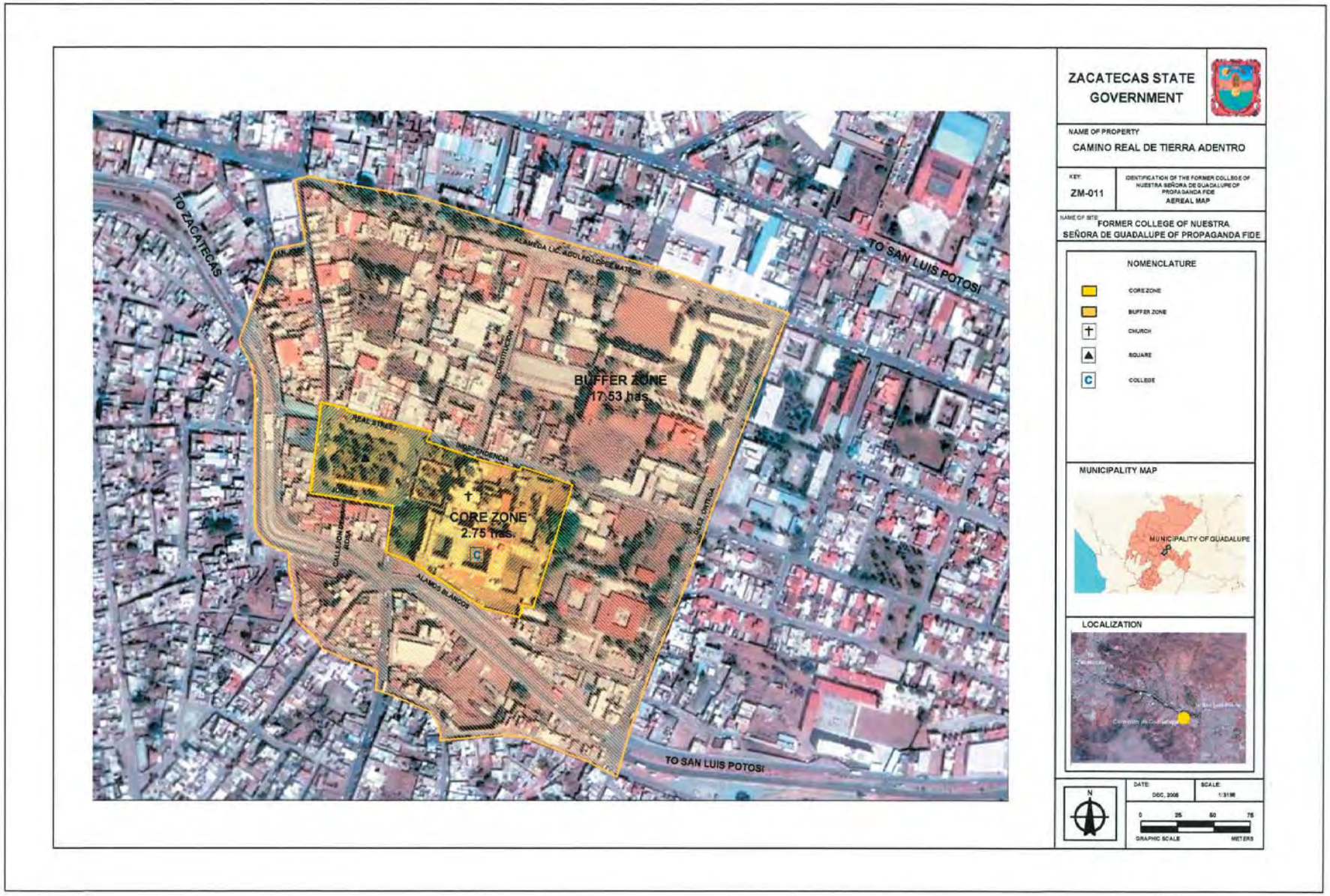
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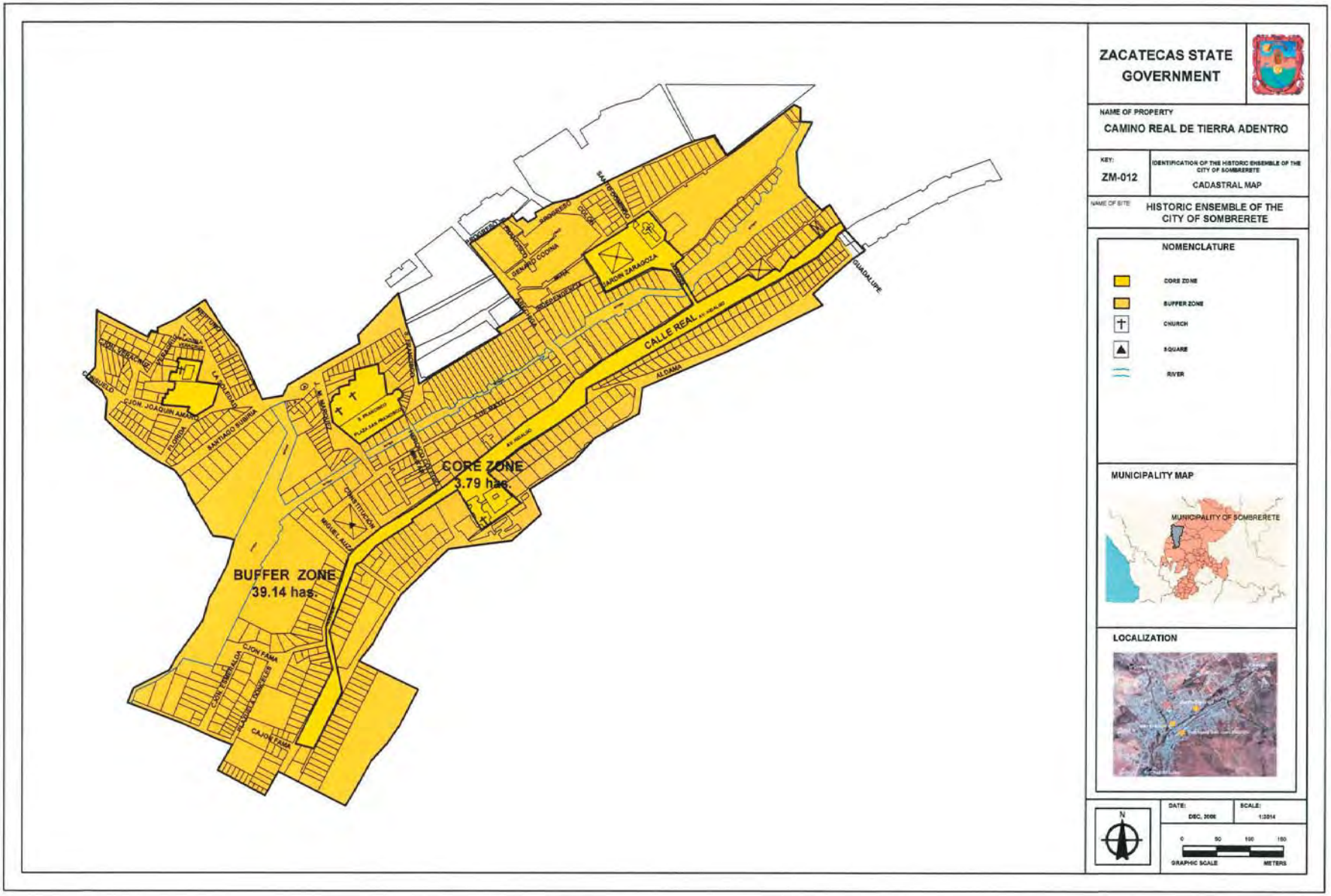
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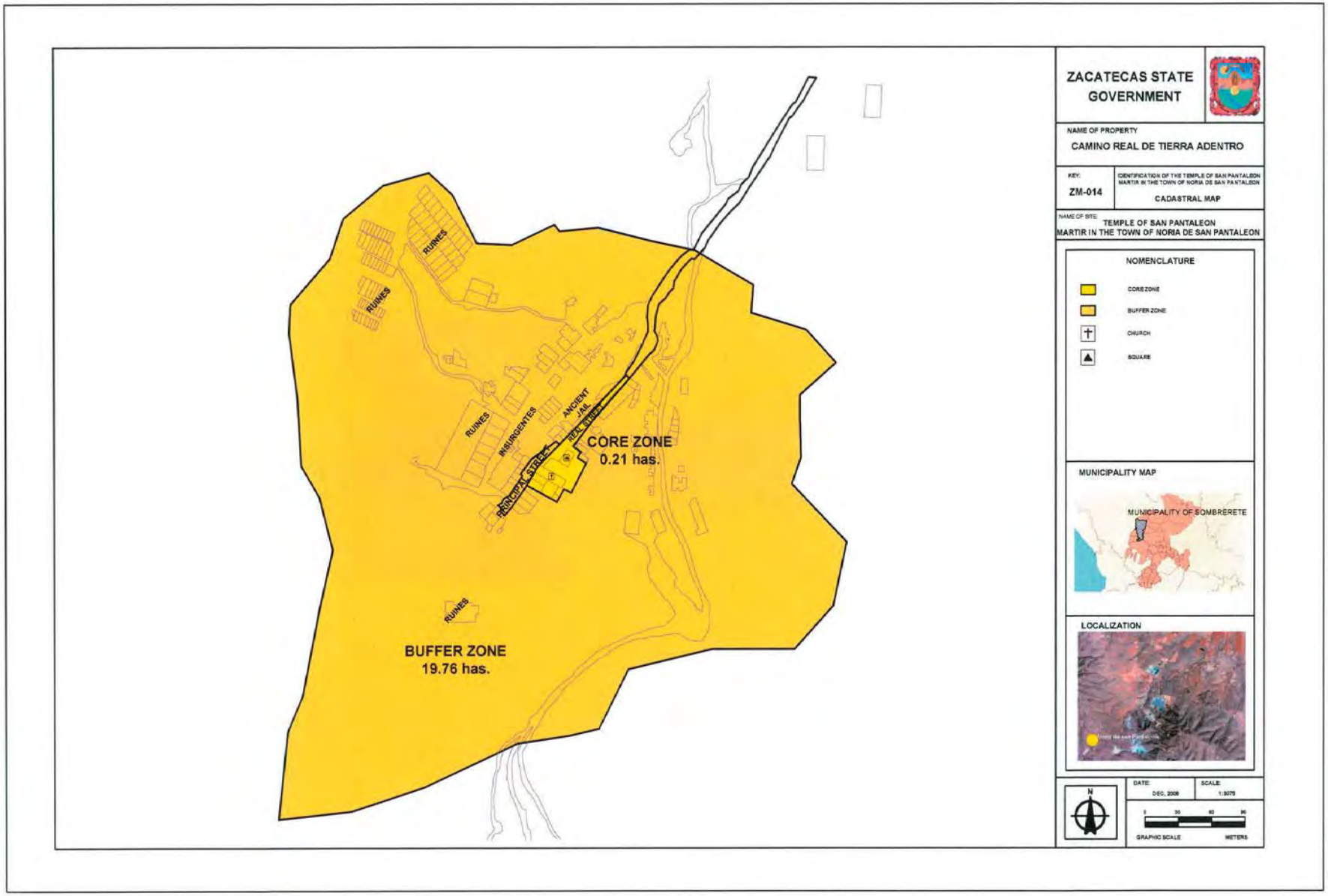


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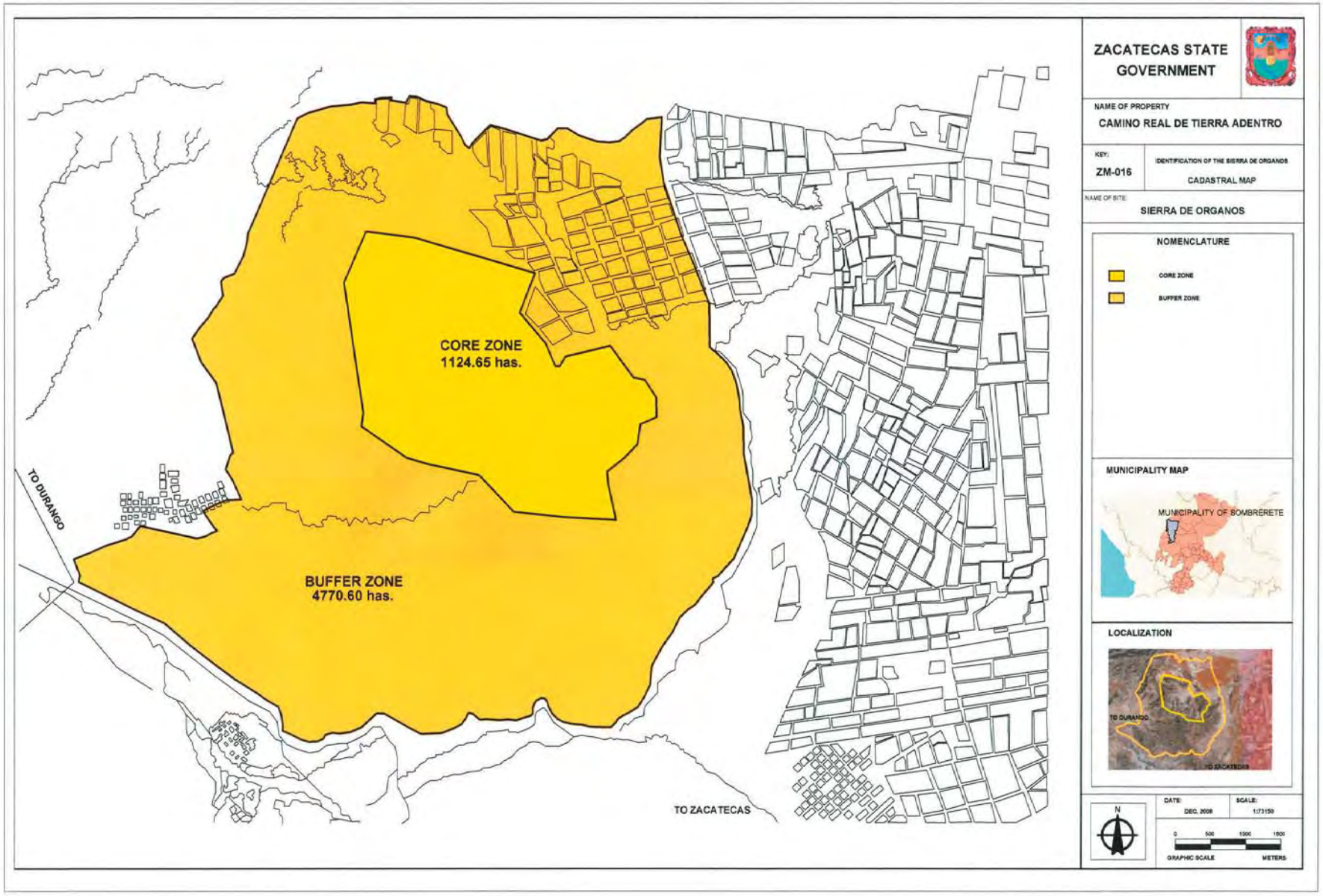


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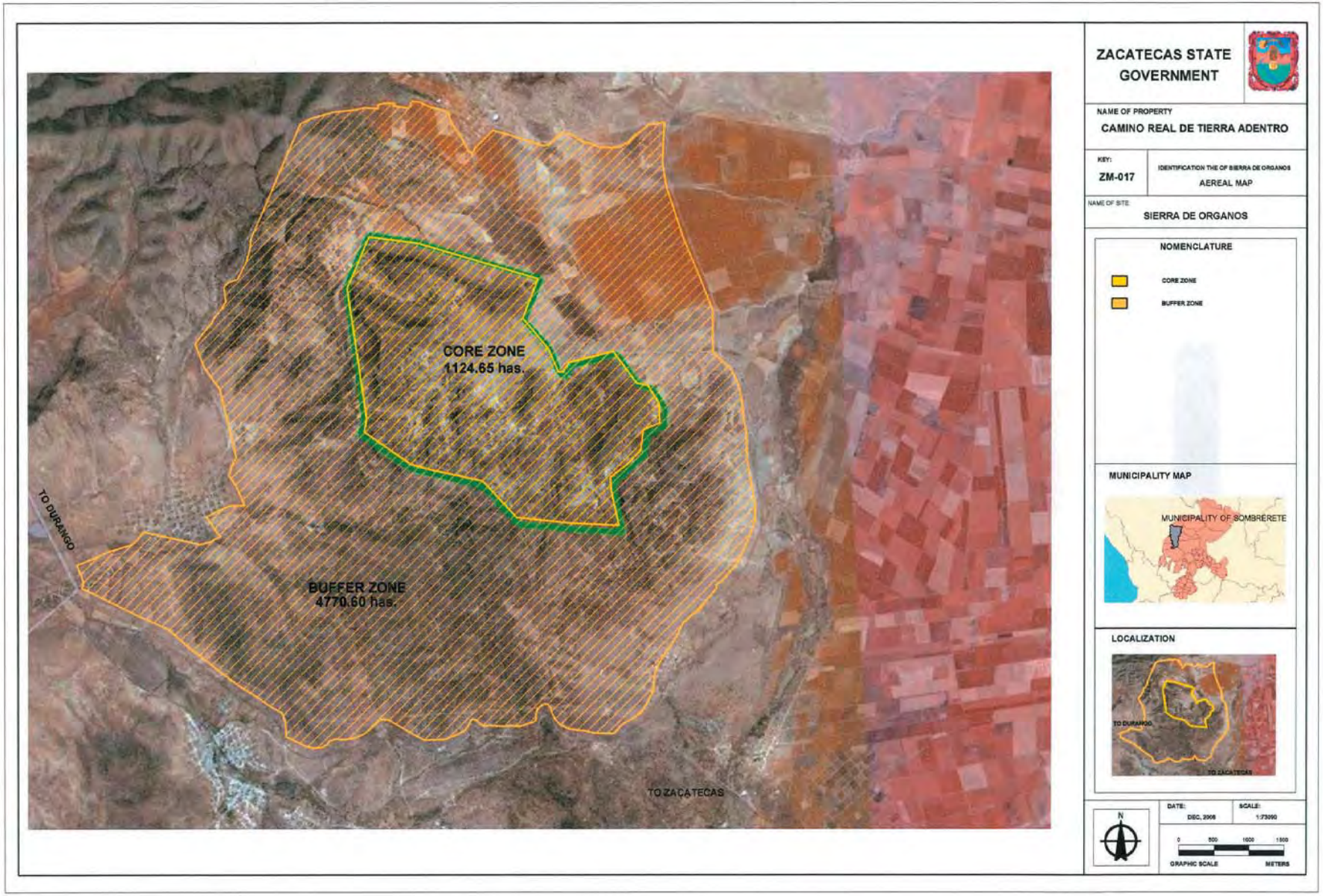


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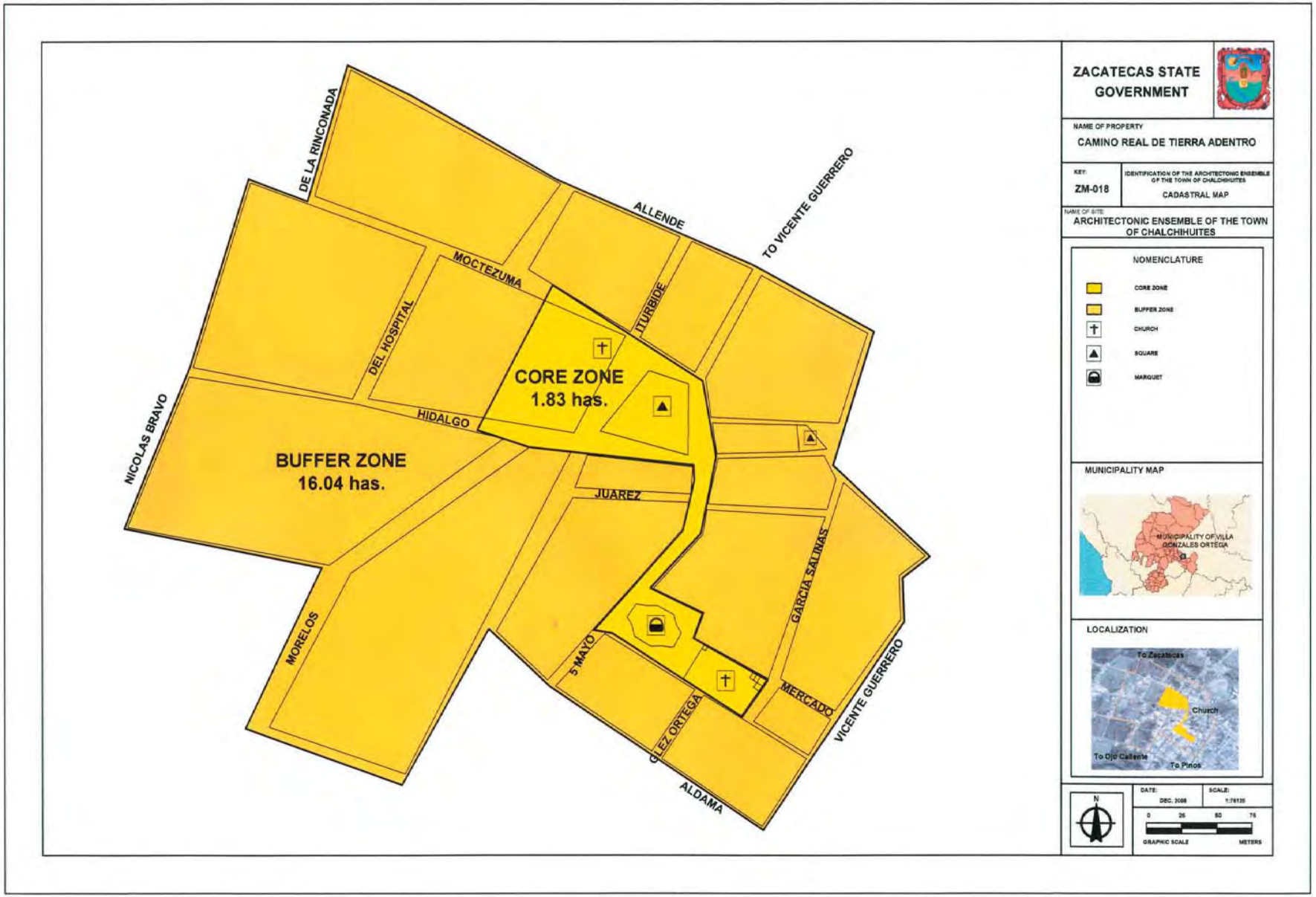


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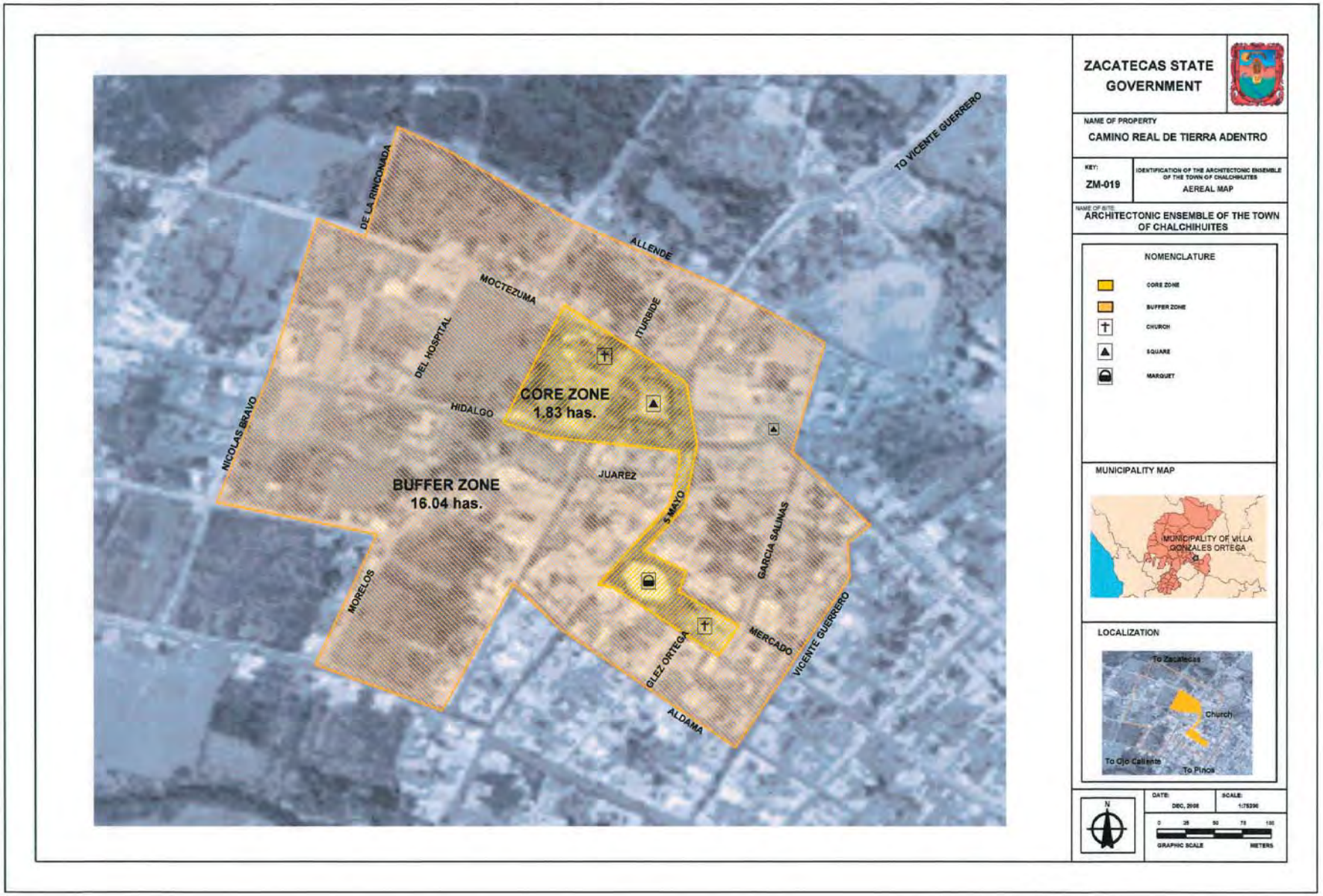
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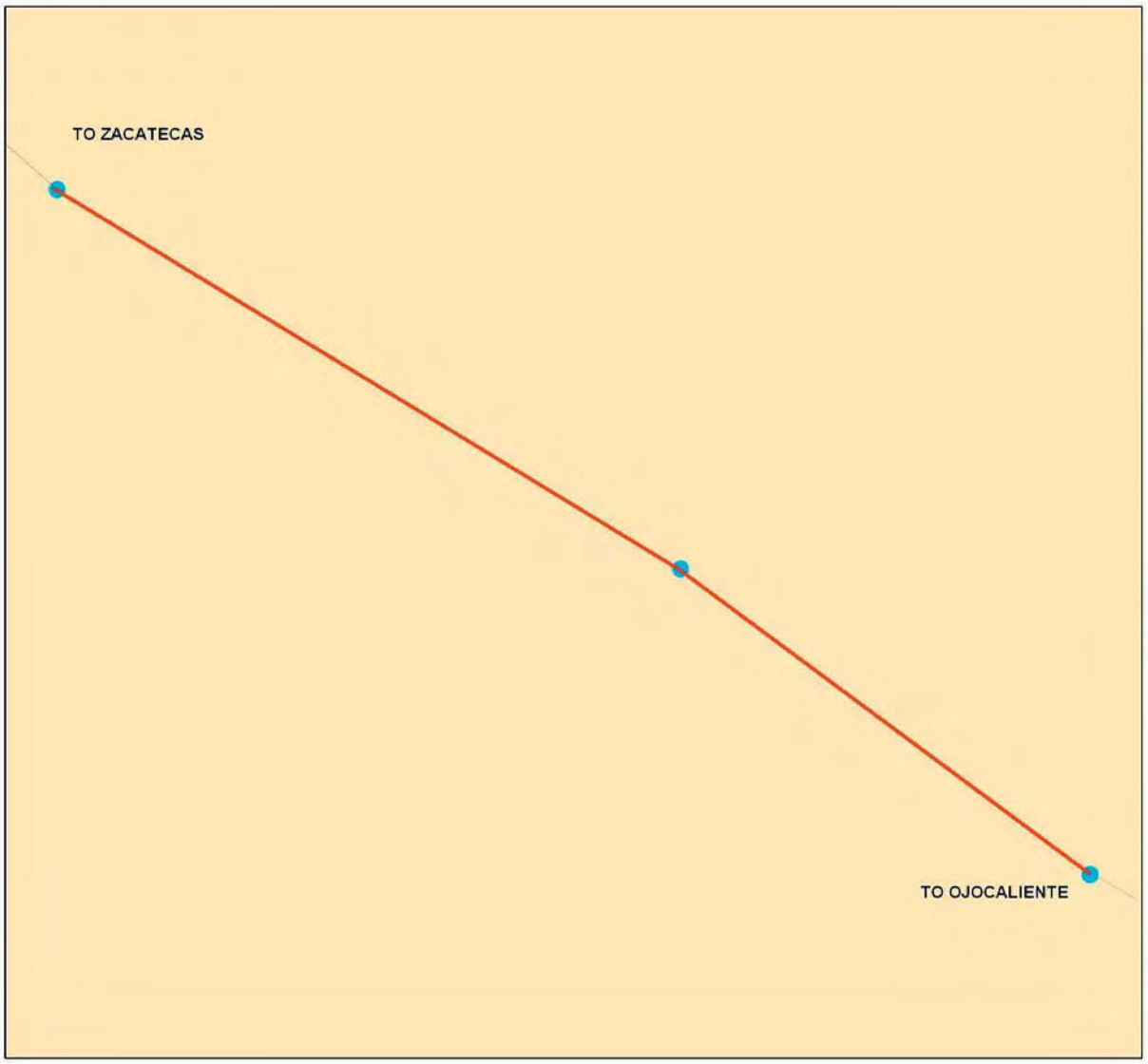
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1/26/09 6:07:42 AM



Exp LibroExSum.indd 107 1/26/09 6:07:45 AM



STATE GOVERNMENT OF ZACATECAS

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	SECTION OF THE CAMINO REAL DE TIERRA ADENTRO
ZM-020	FROM ZACATECAS TO OJOCALIENTE

Distance 931.46 MTS

Note:
— **Buffer zone 30m. each side of the trail**



DATE	SCALE
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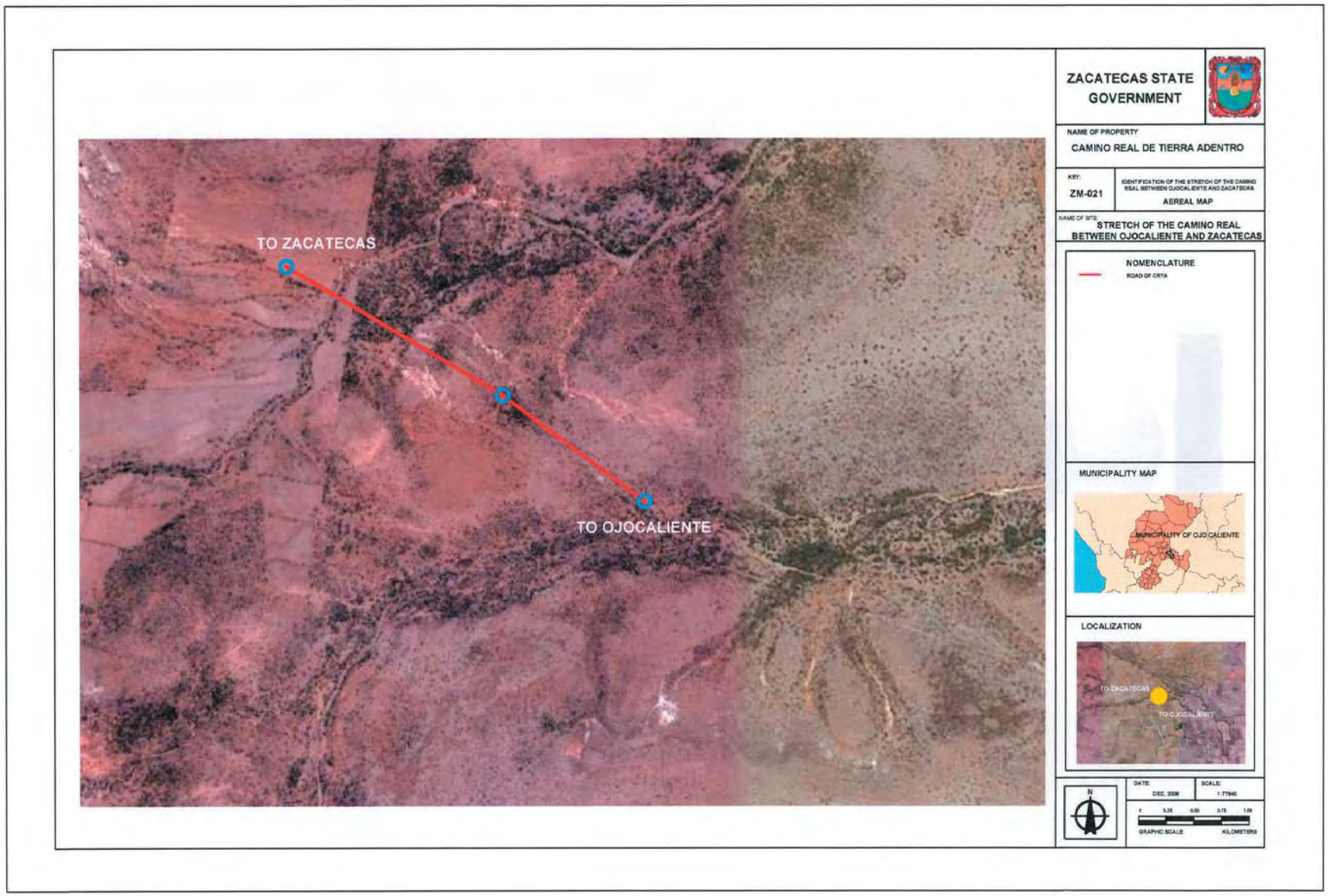
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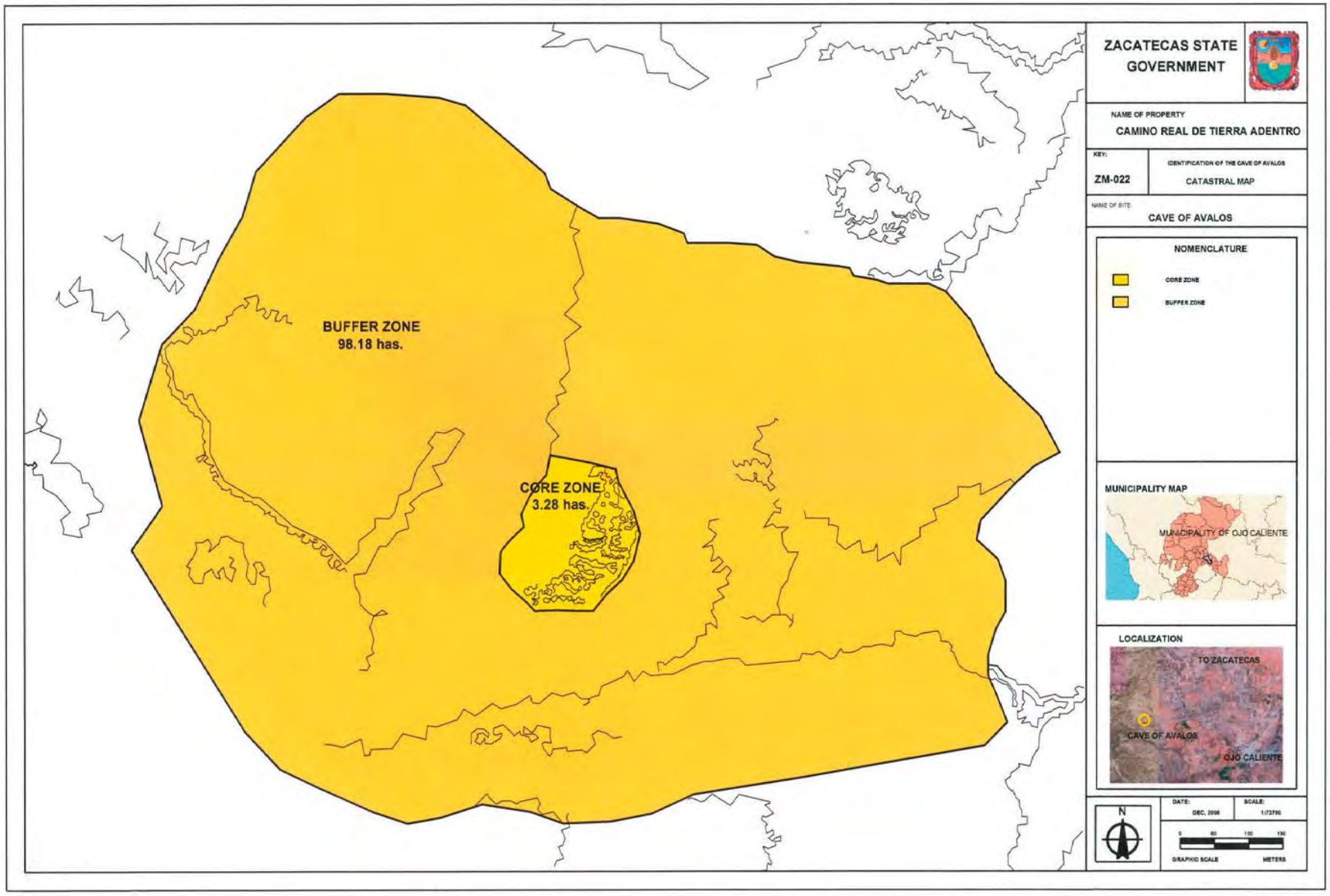
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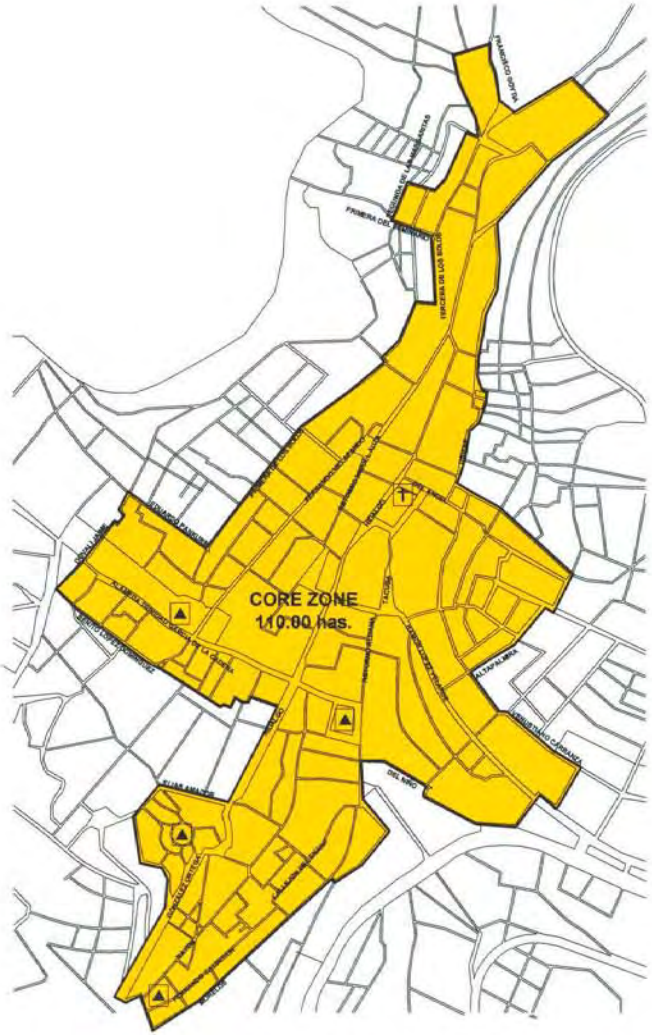
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Exp LibroExSum.indd 111 1/26/09 6:07:54 AM



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-024

IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF ZACATECAS
CADASTRAL MAP

NAME OF SITE: HISTORIC CENTRE OF THE CITY OF ZACATECAS

NOMENCLATURE

- CORE ZONE
- INSCRIBED IN THE WORLD HERITAGE LIST IN 1993
- CATHEDRAL
- SQUARE

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE DO NOT CONSIDER THIS MAP AS OFFICIAL FORMATION, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ECINCO TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION



N

DATE: DEC, 2008

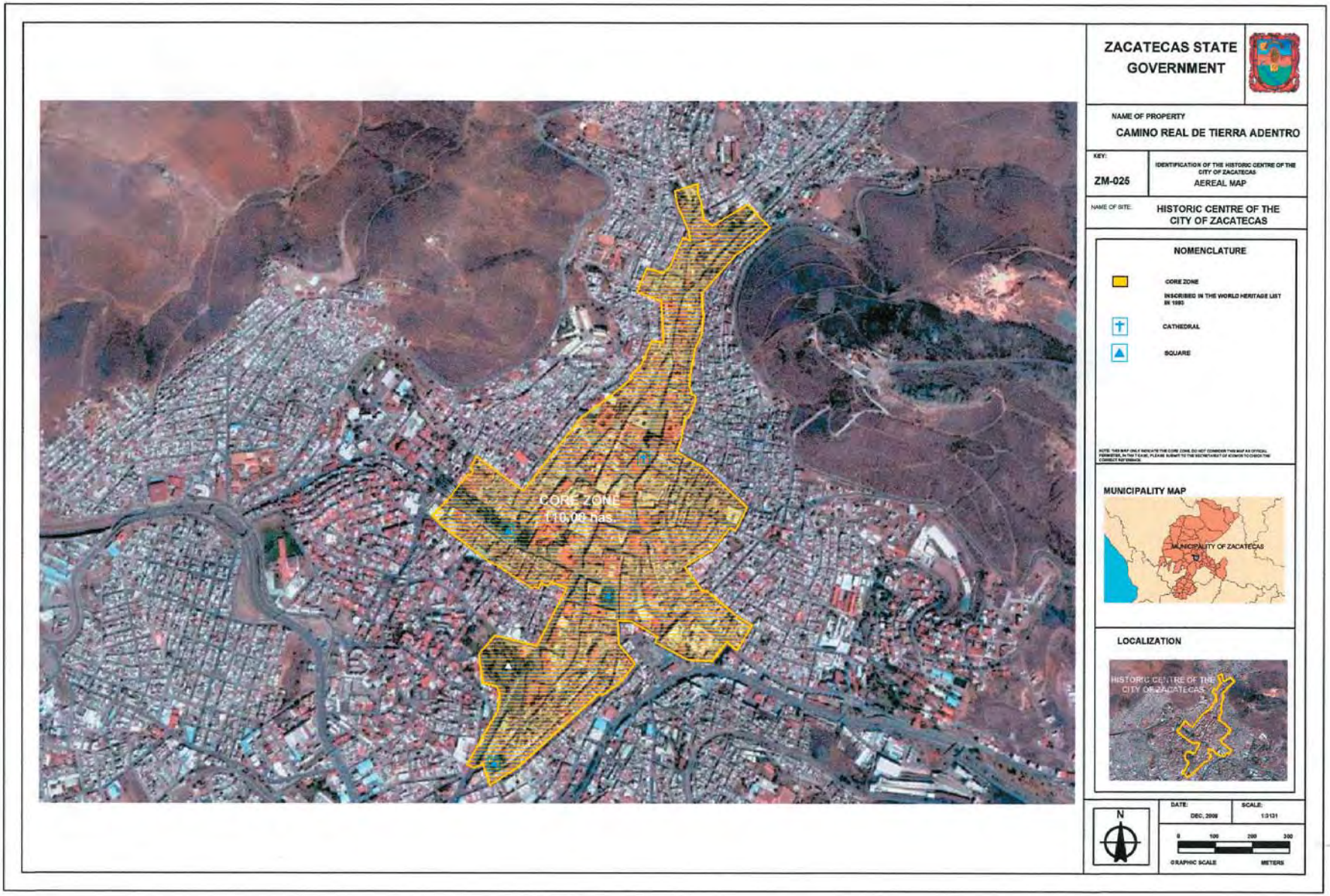
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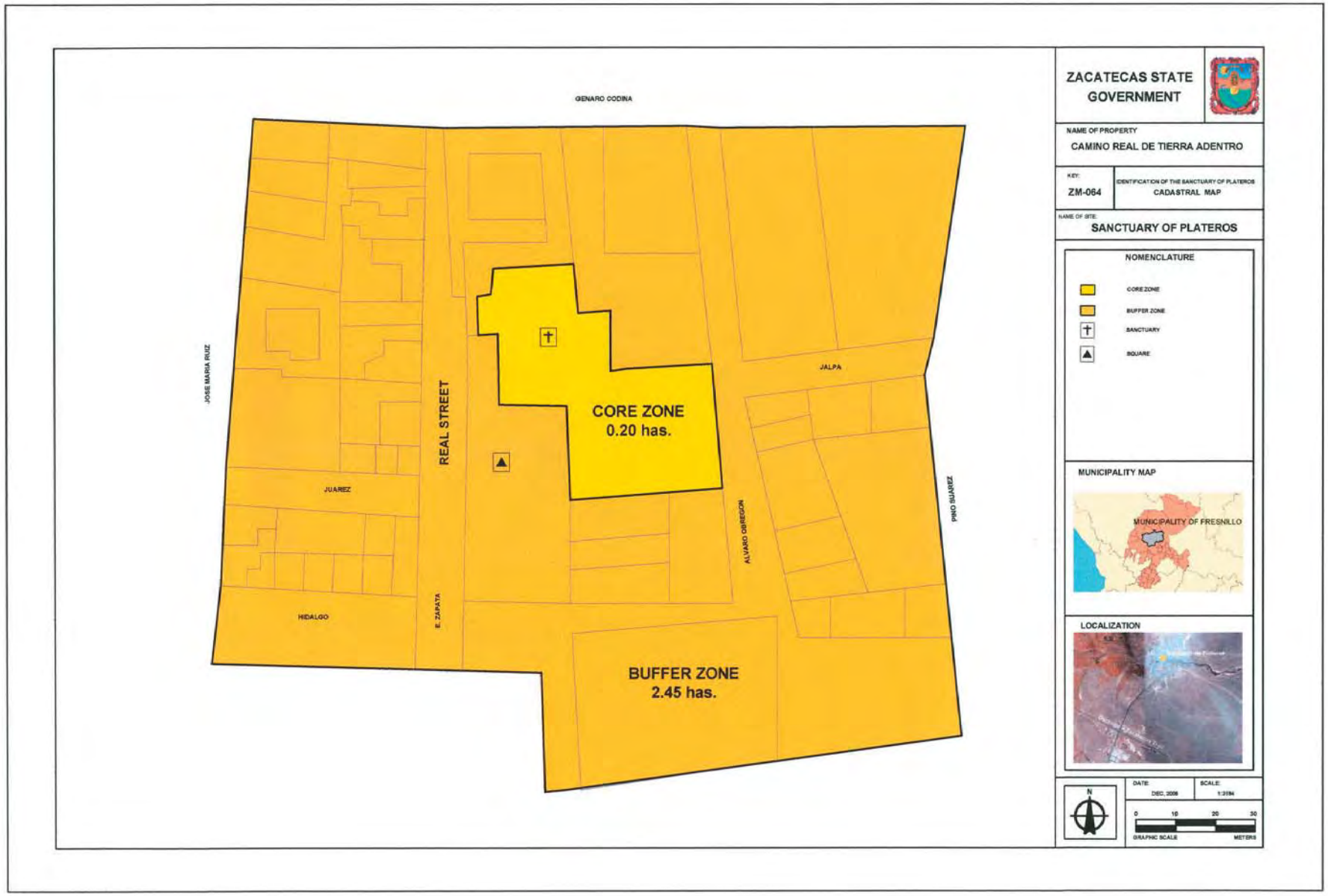
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Exp LibroExSum.indd 113



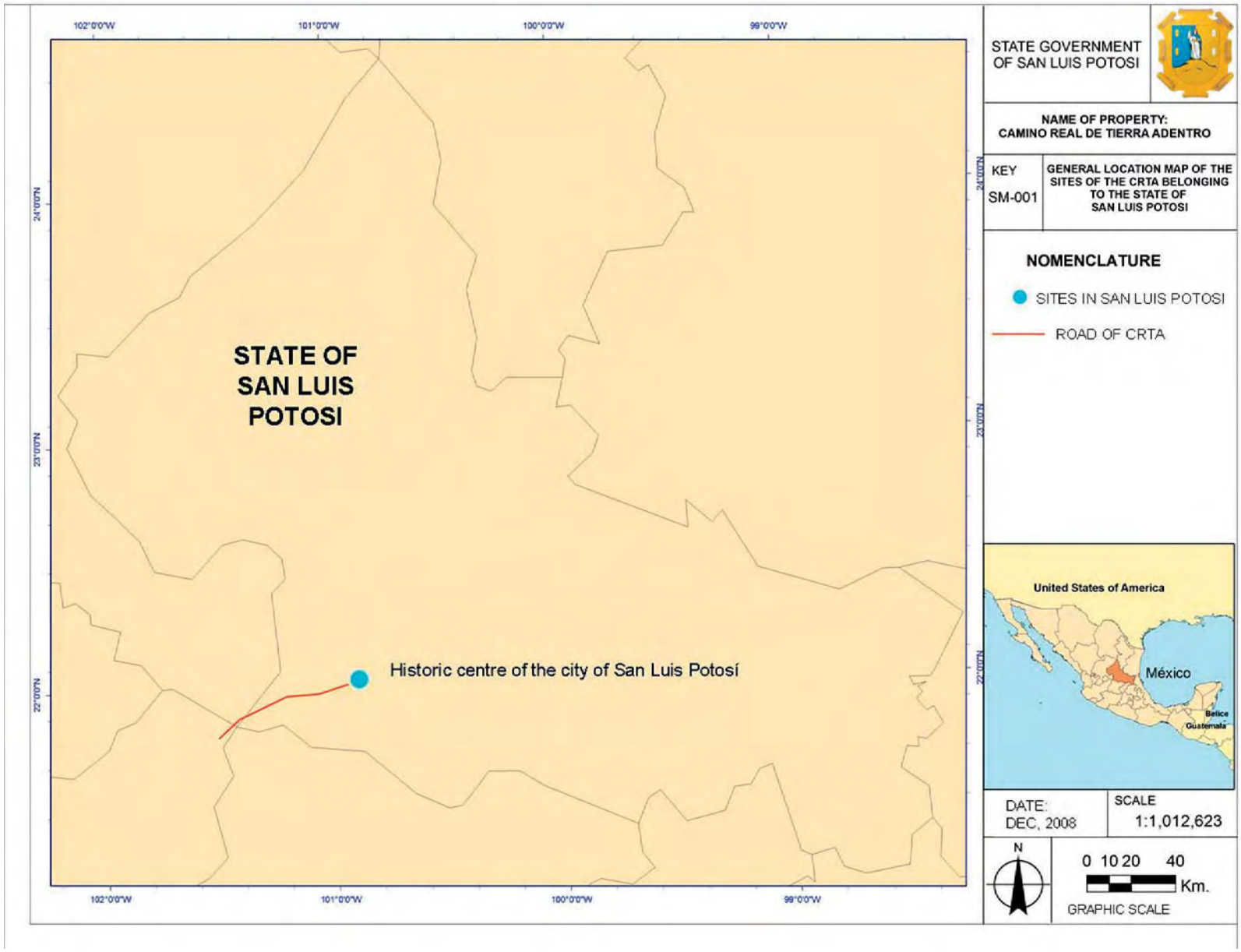
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Exp LibroExSum.indd 115 1/26/09 6:08:04 AM



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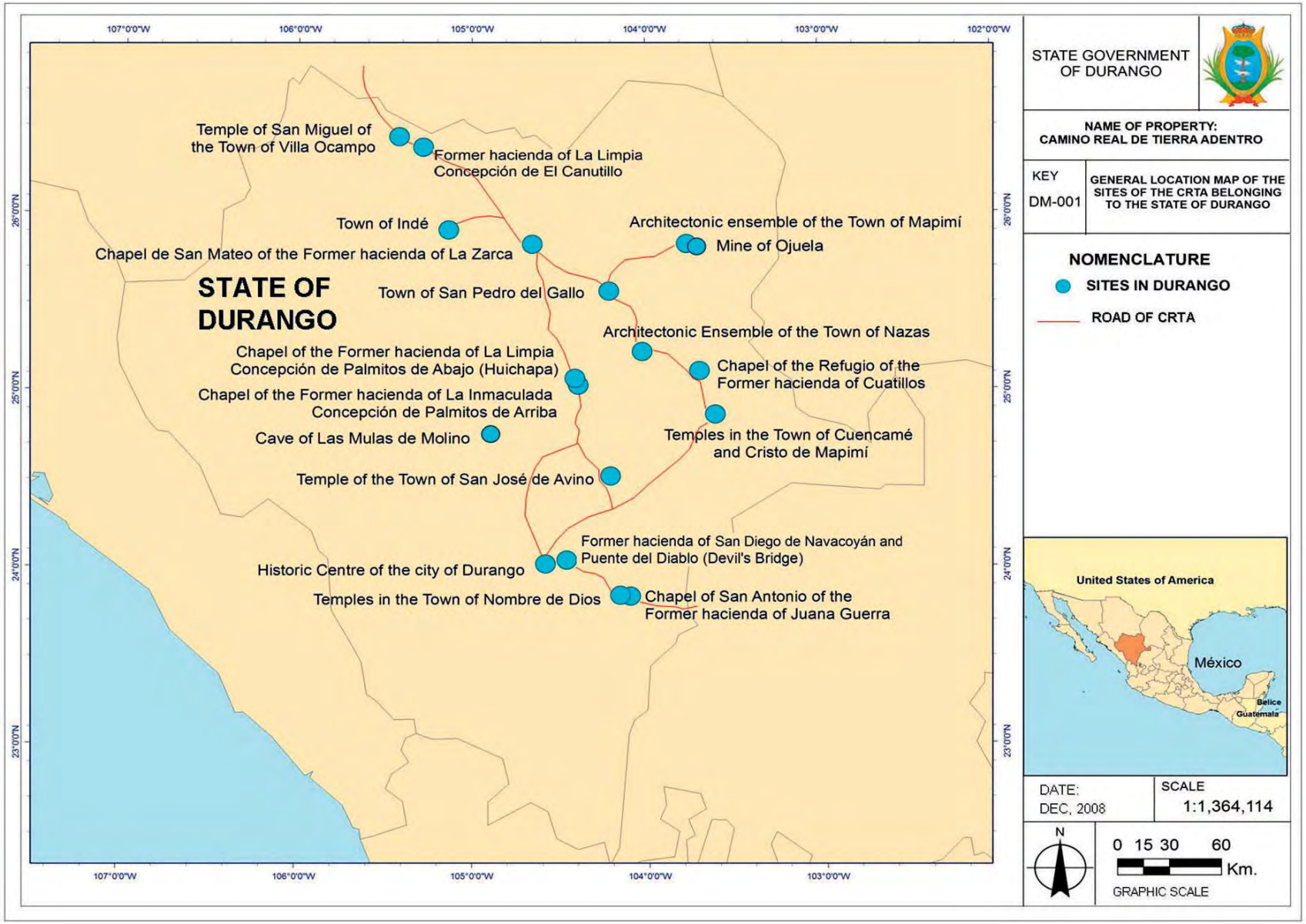


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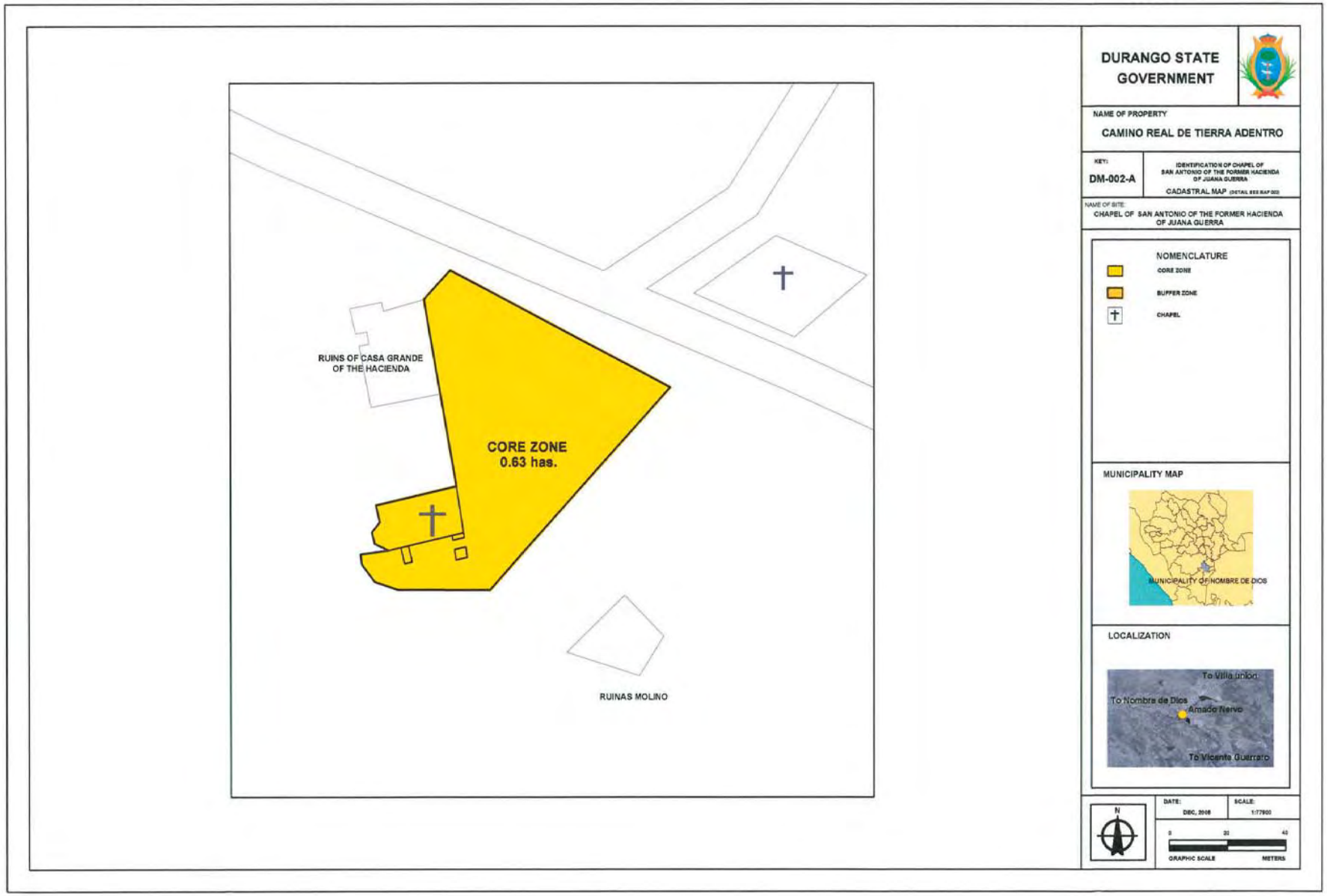
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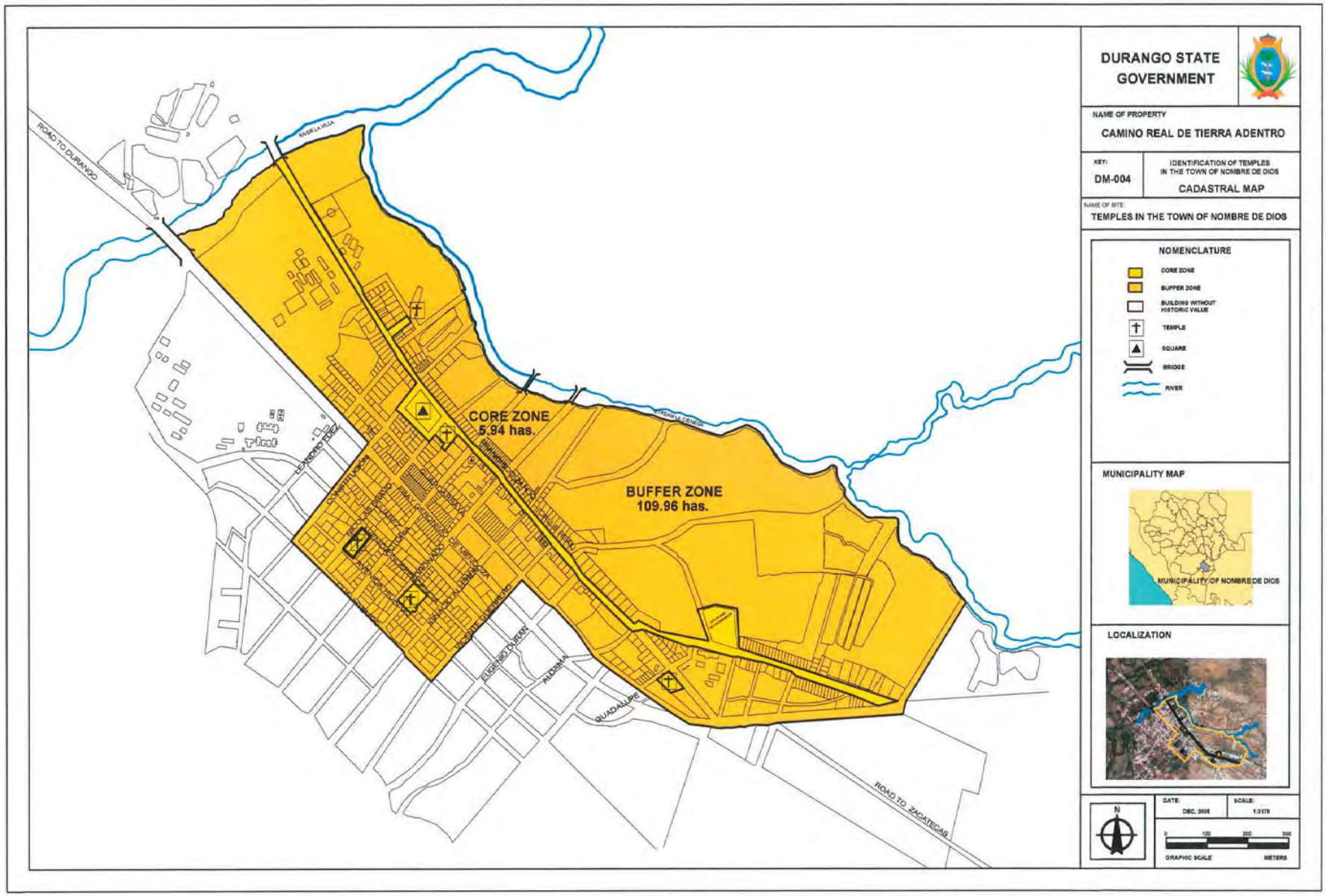
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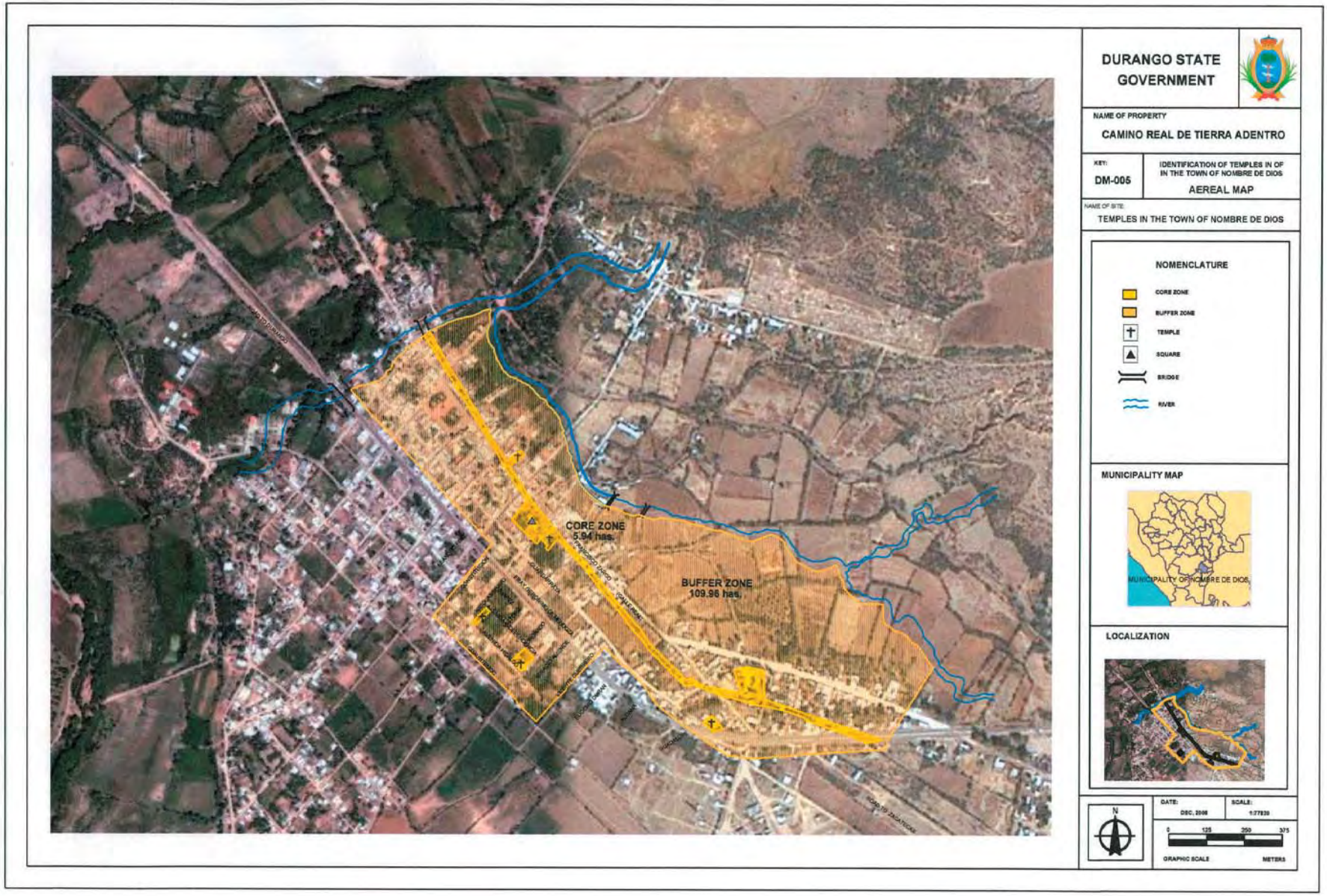
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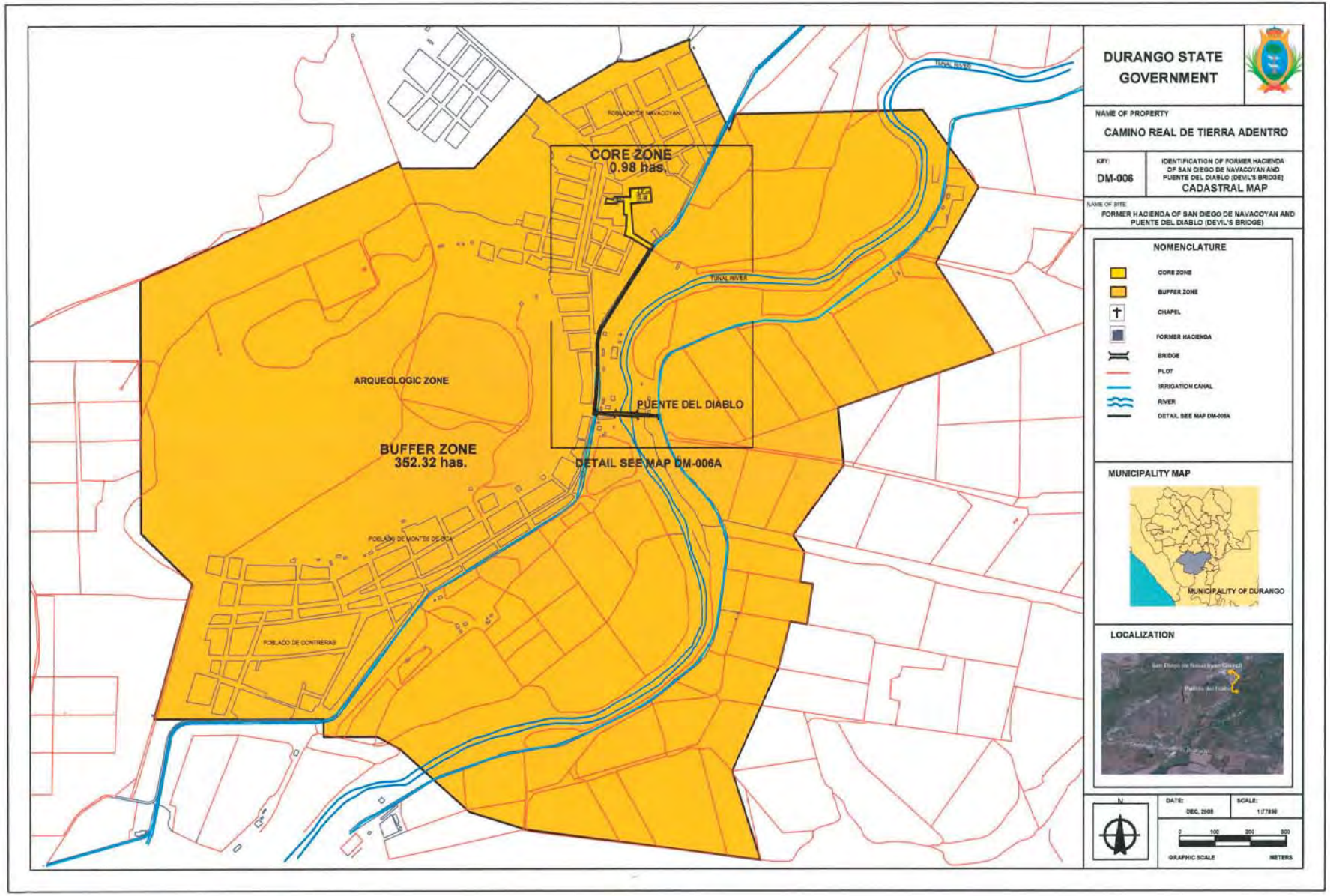
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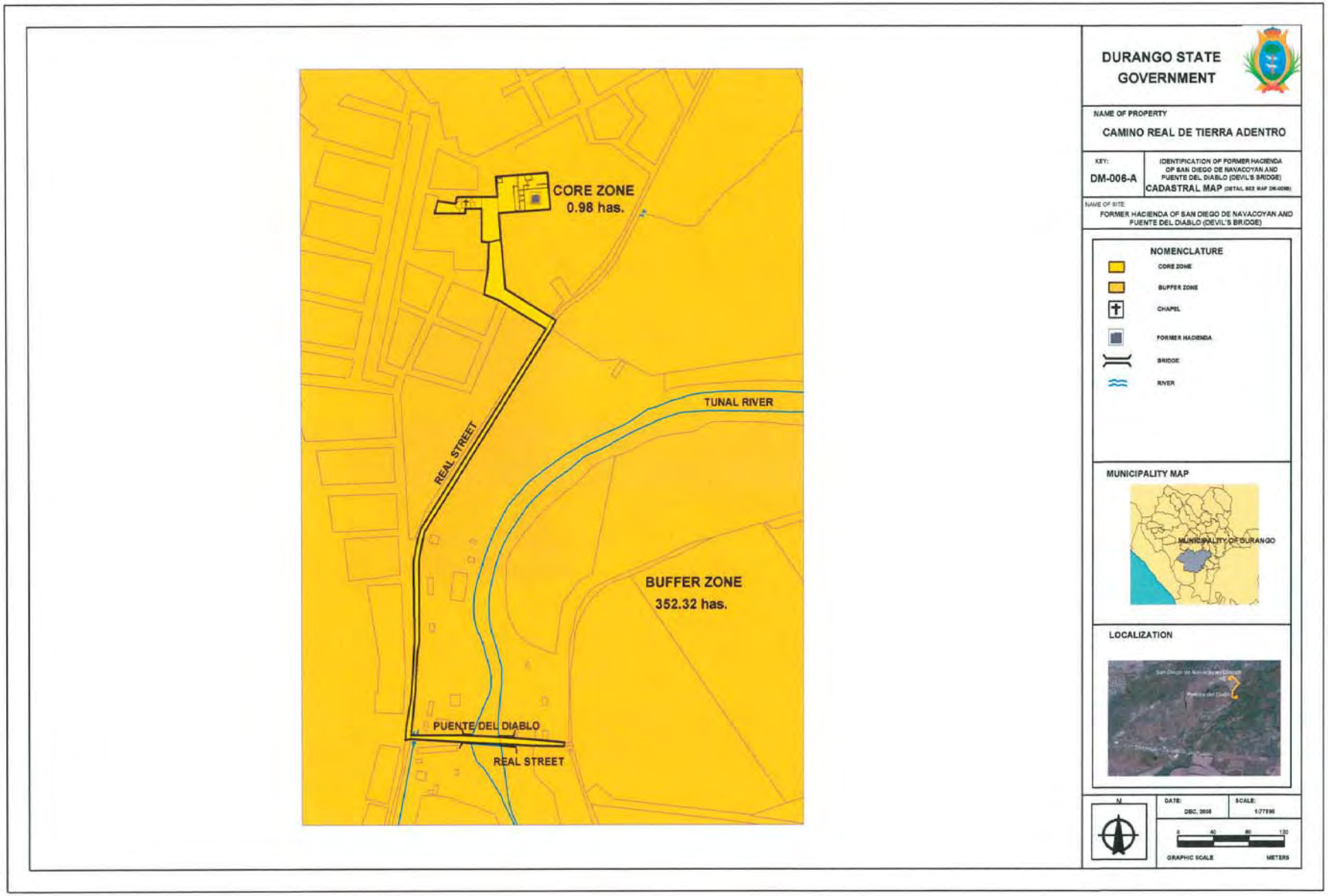
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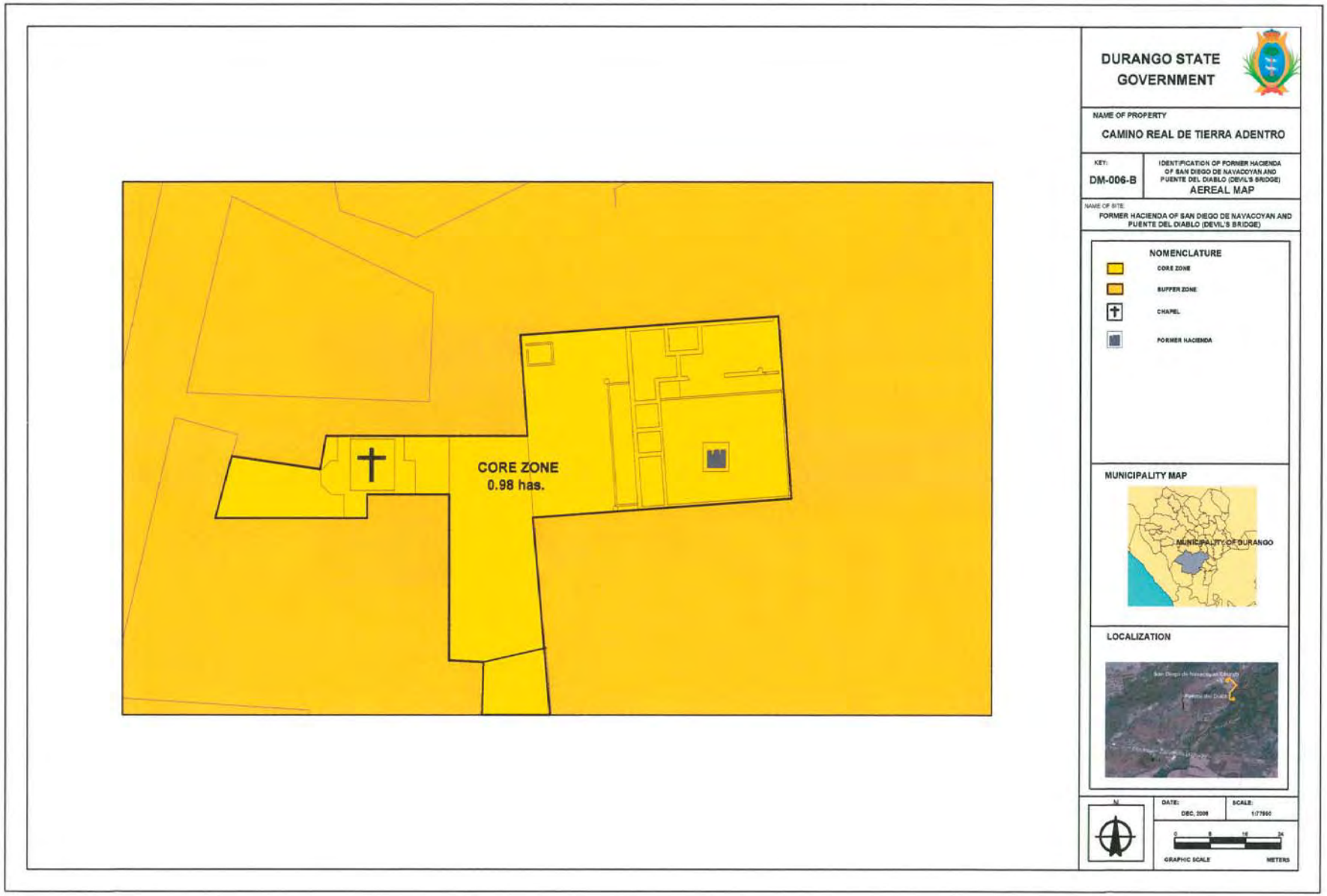


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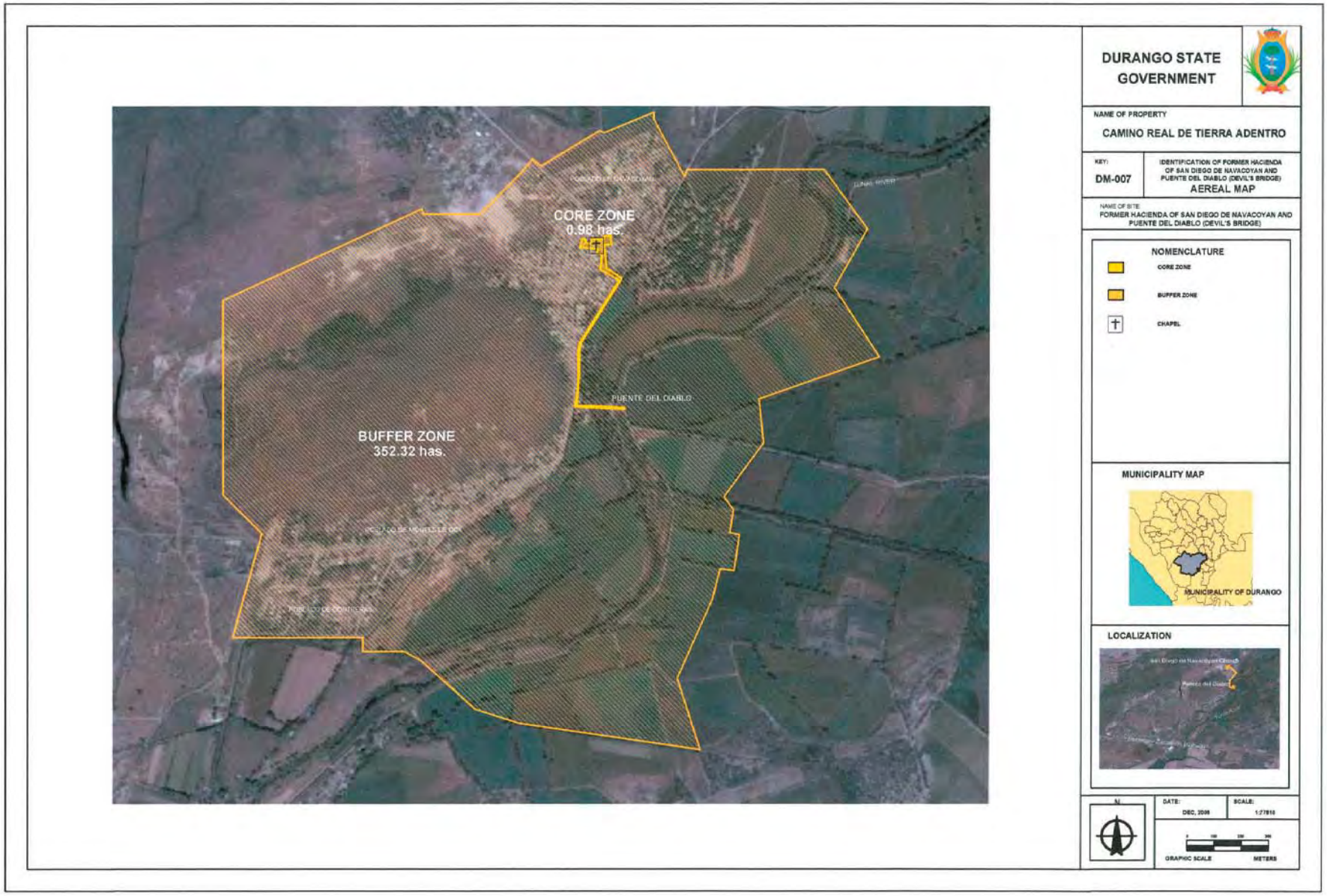


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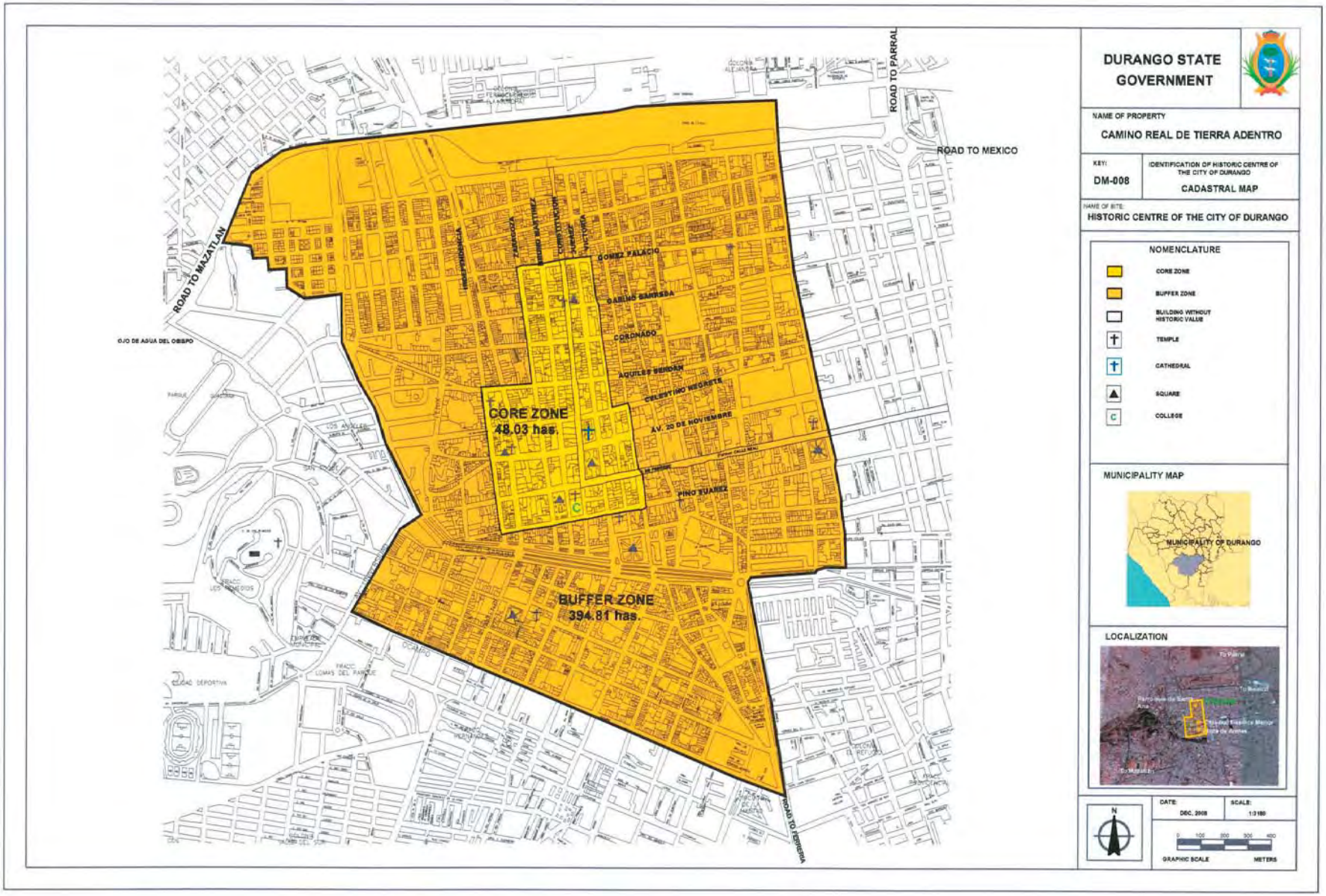
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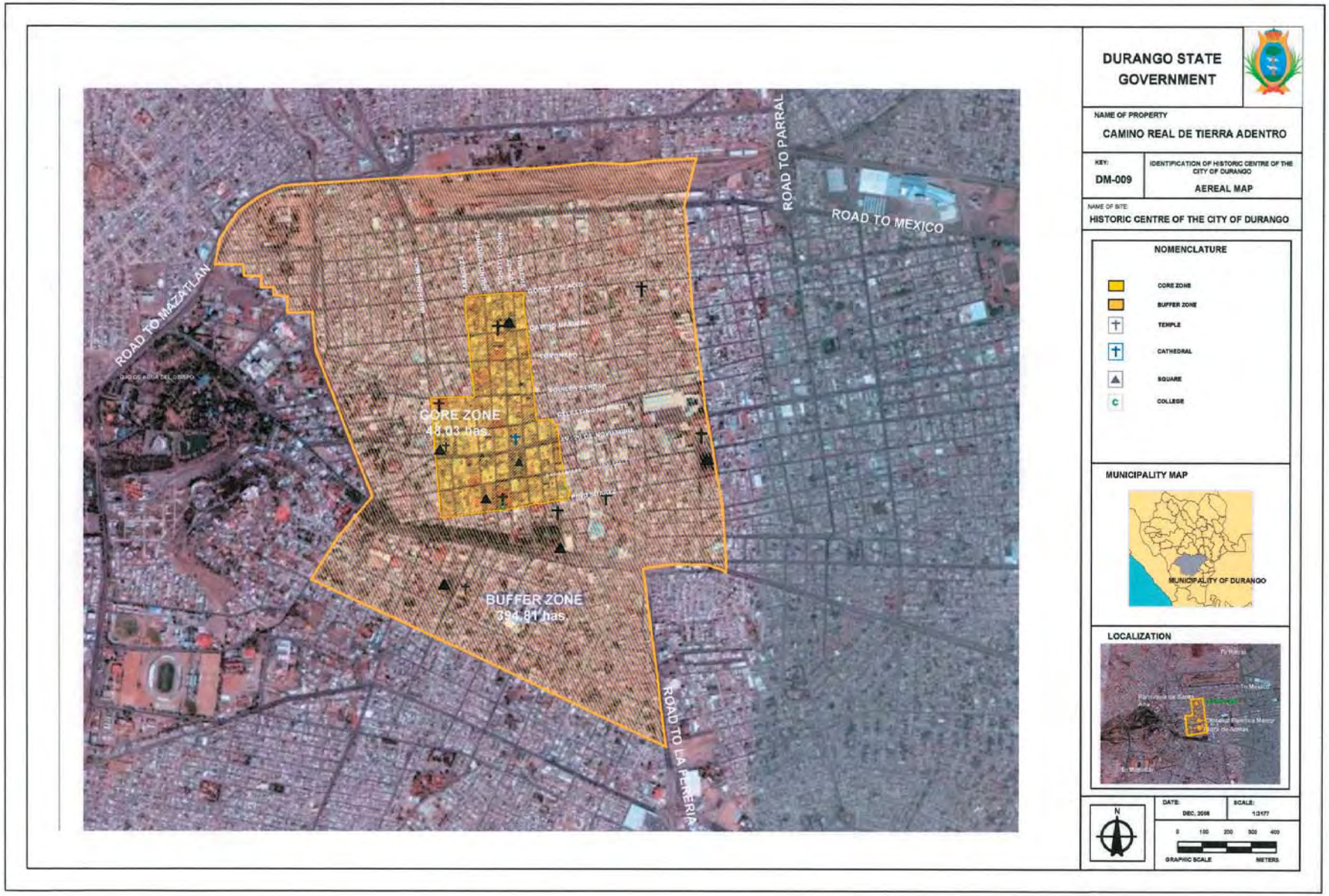
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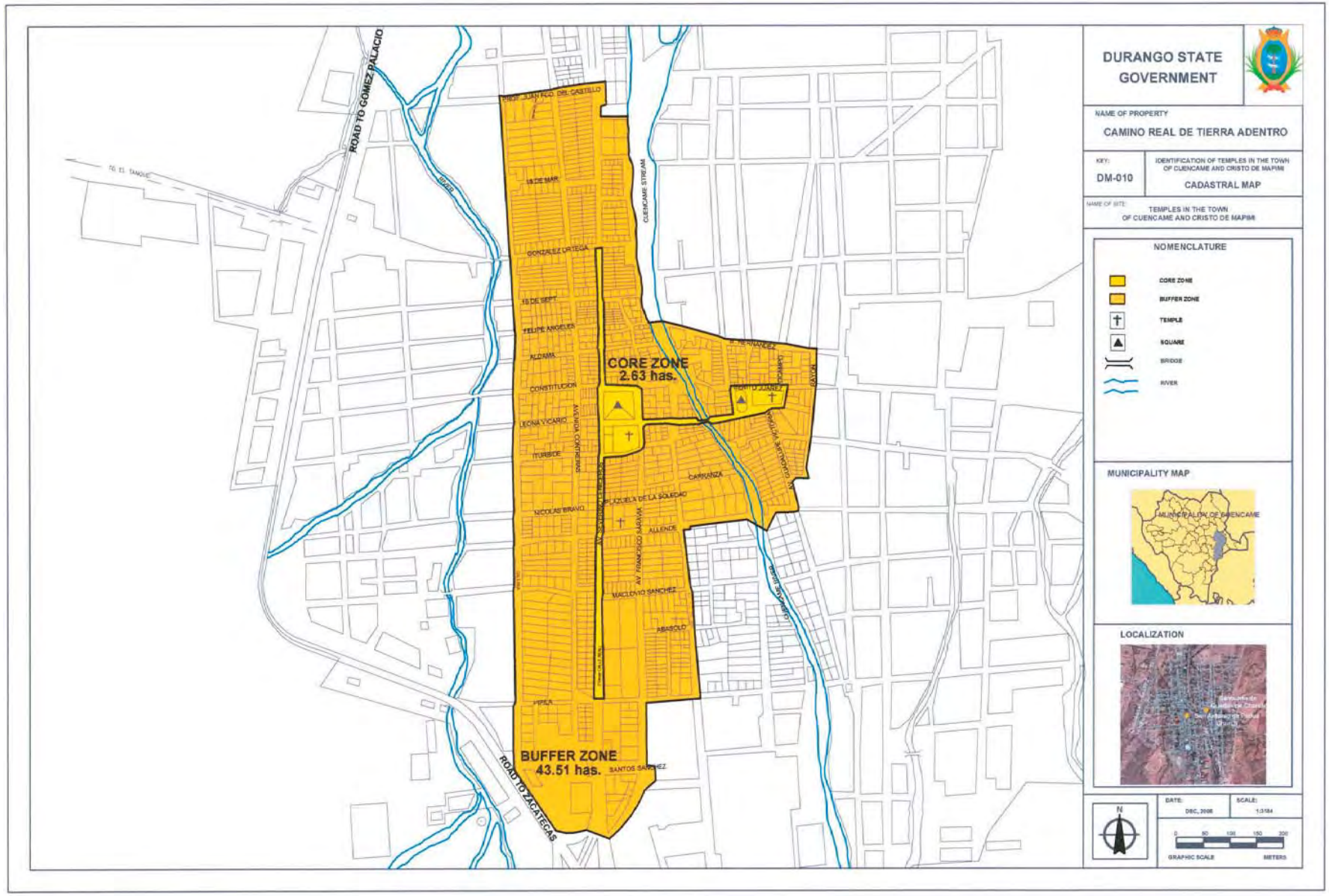
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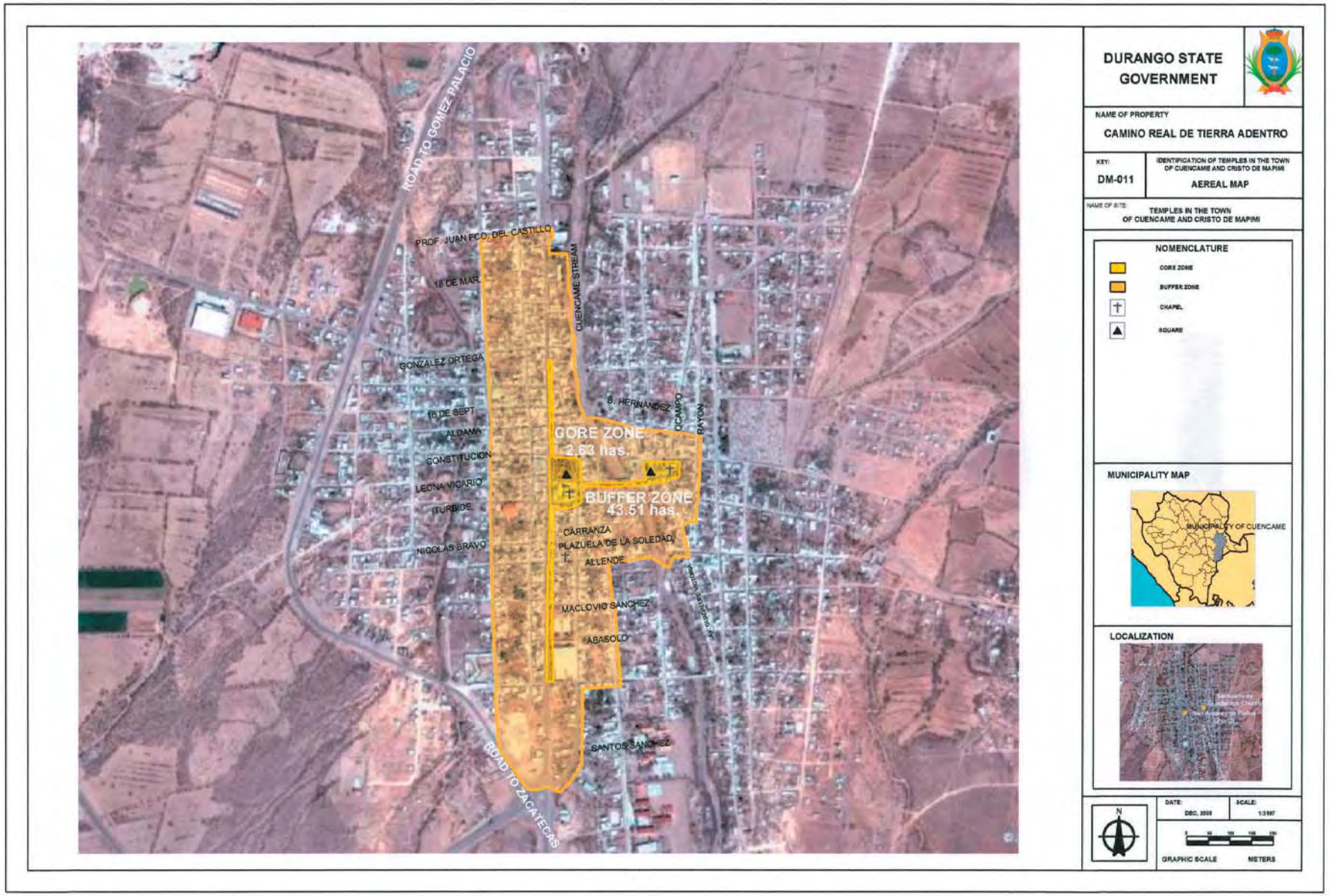
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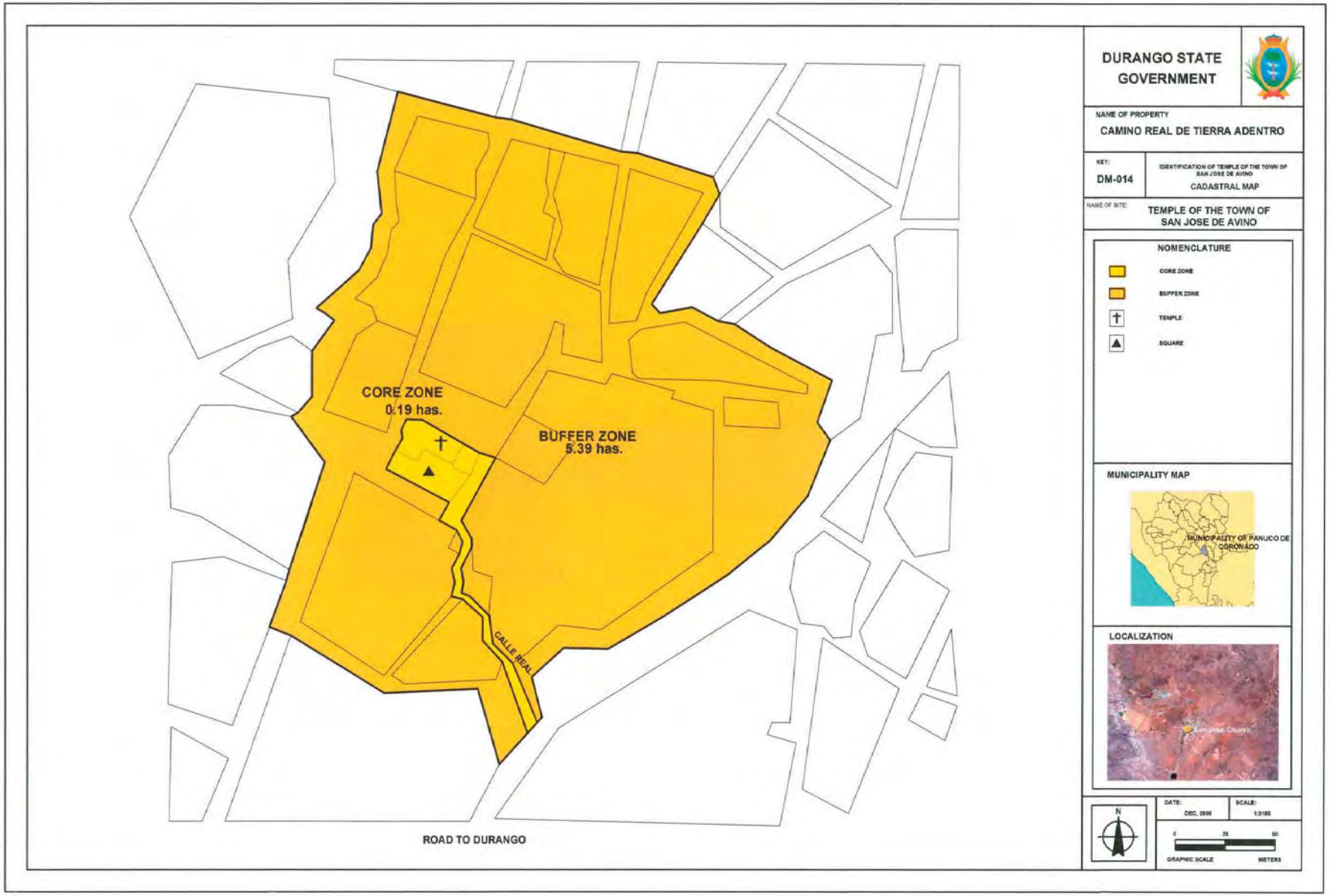
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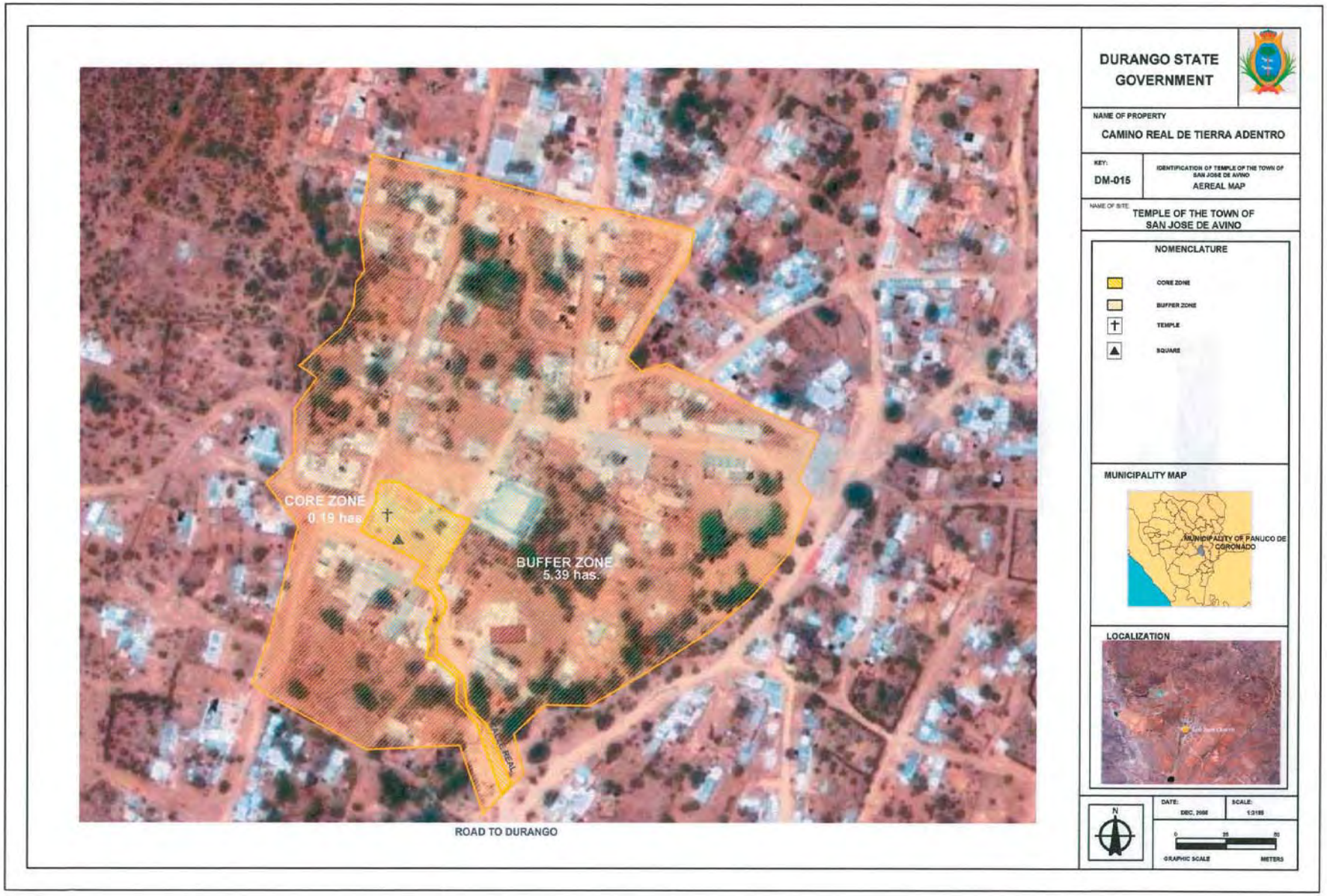
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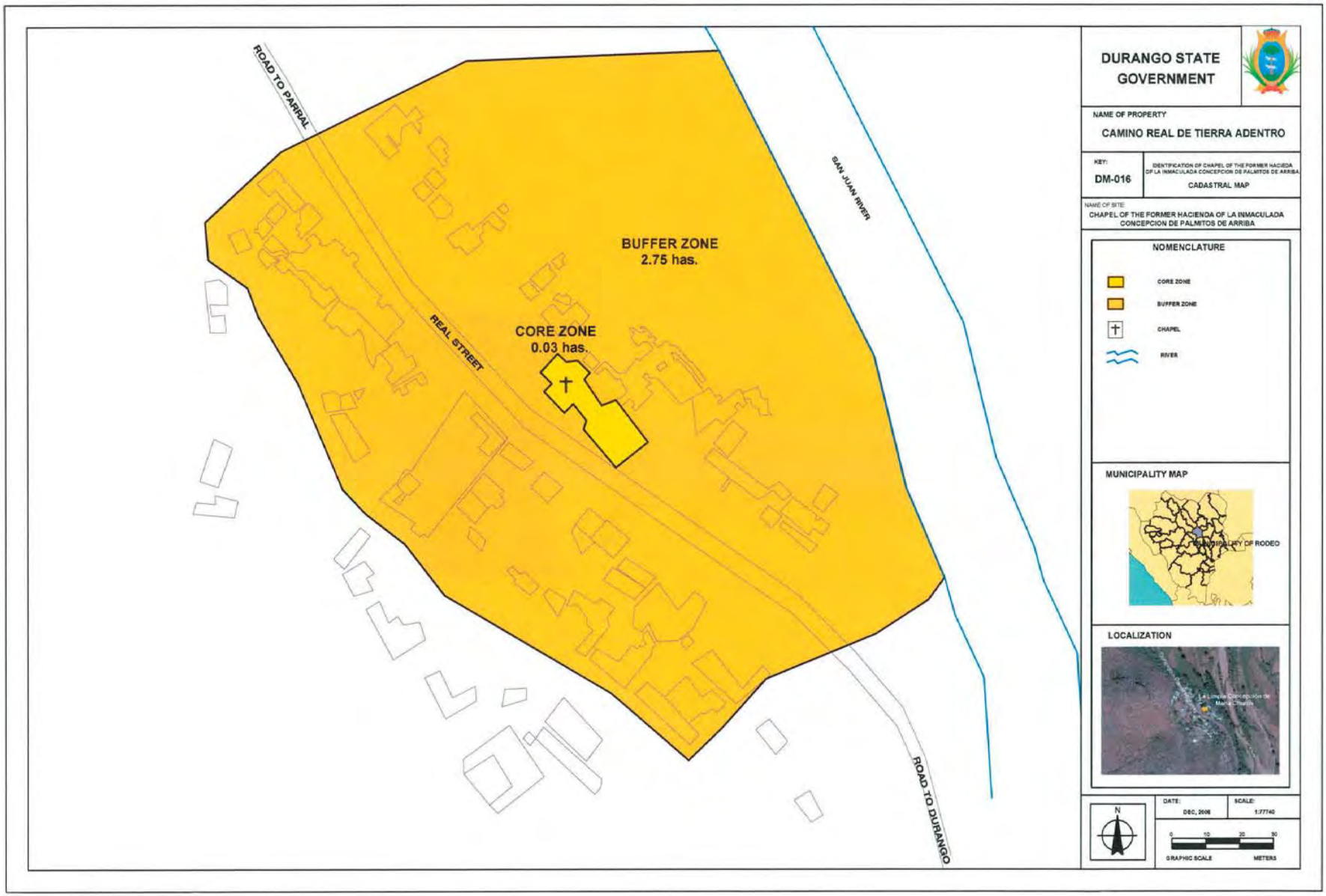
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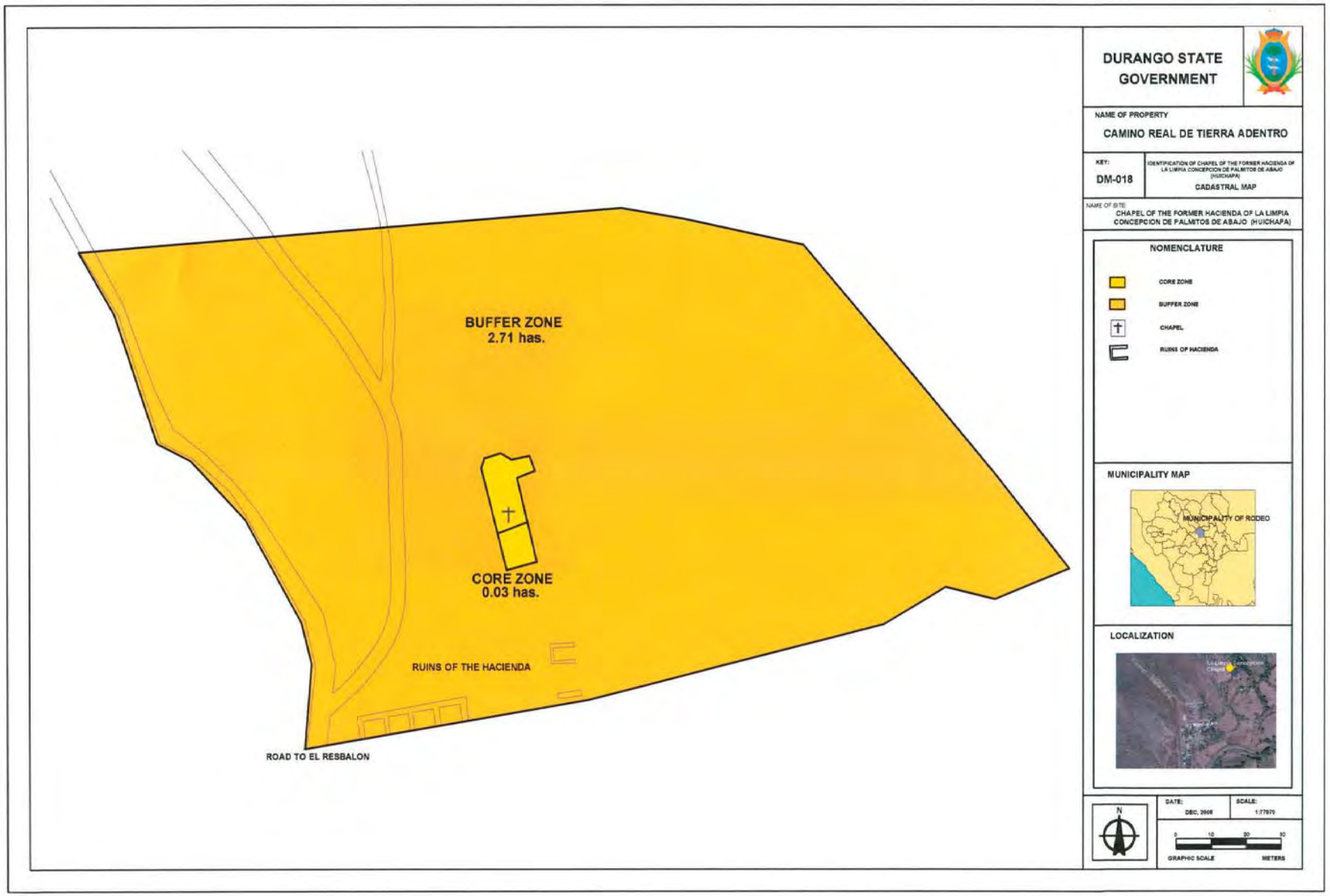
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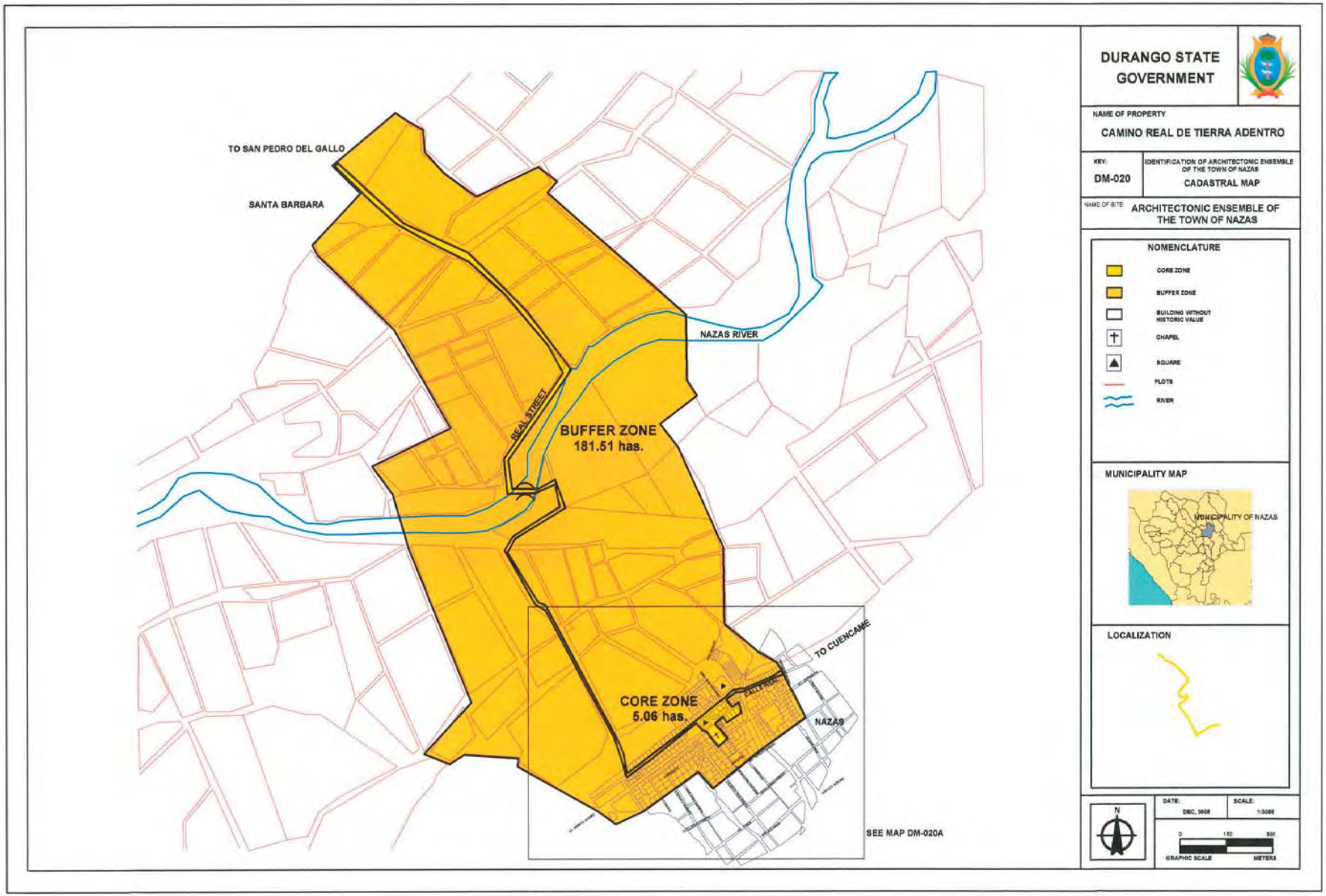
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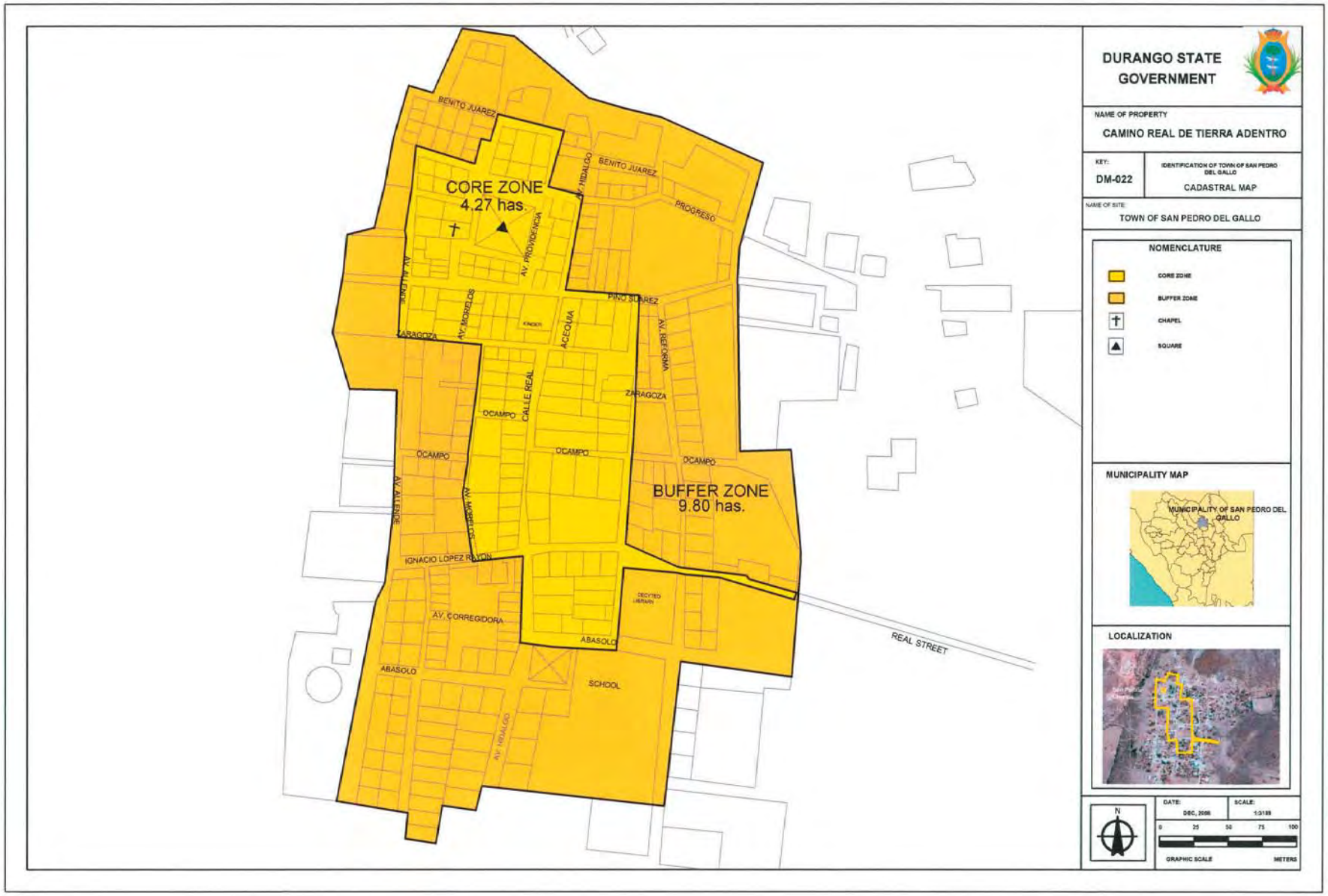


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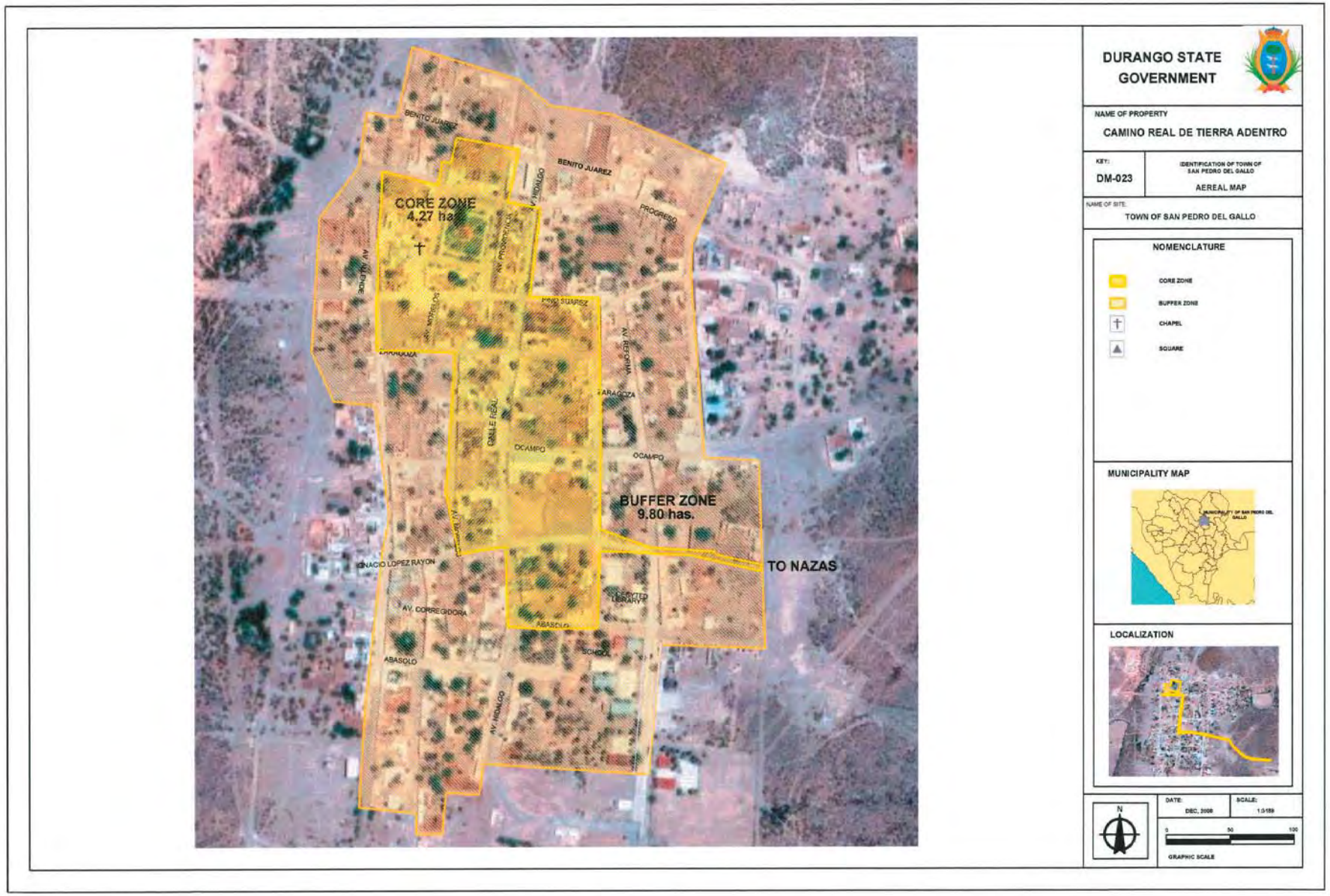
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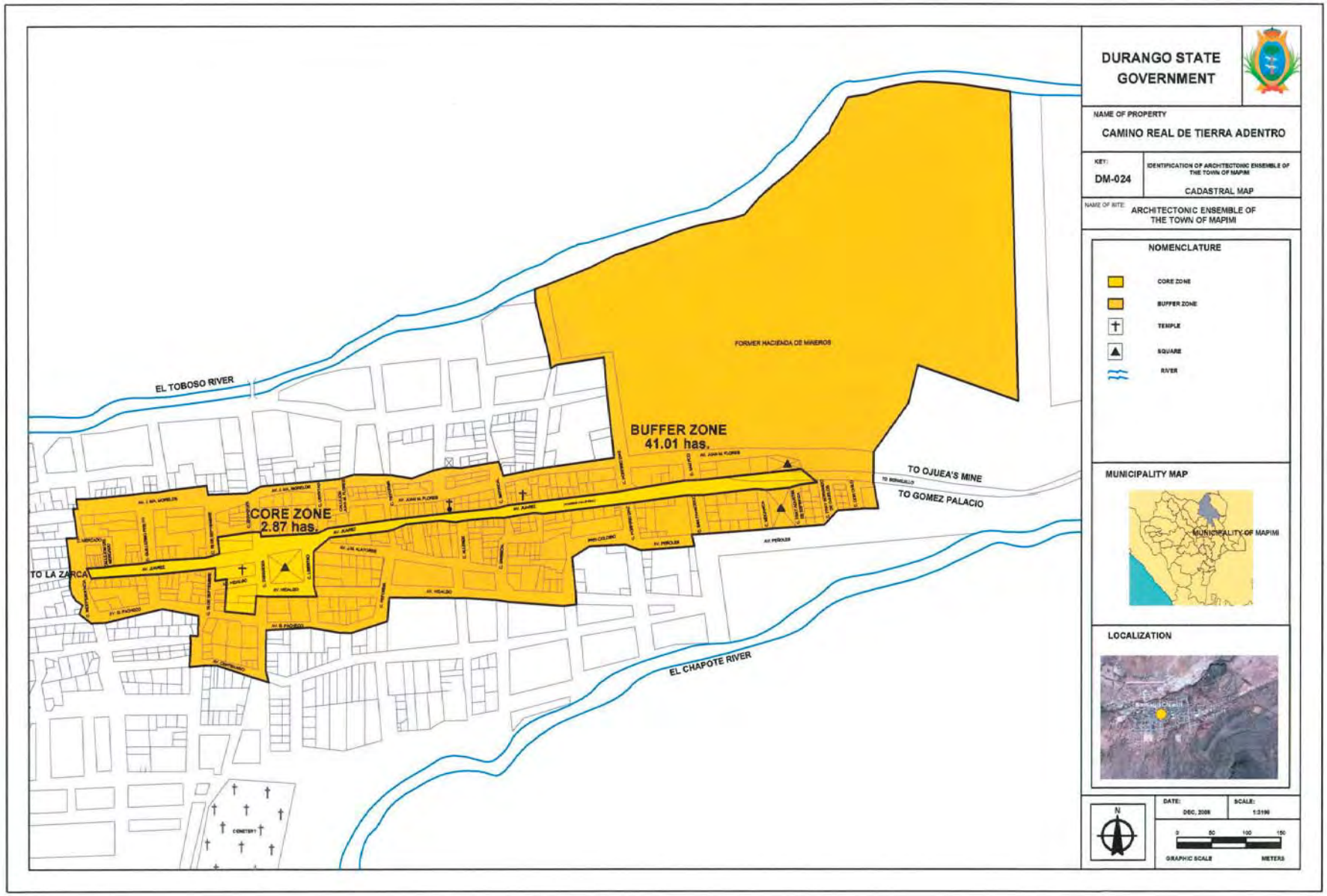
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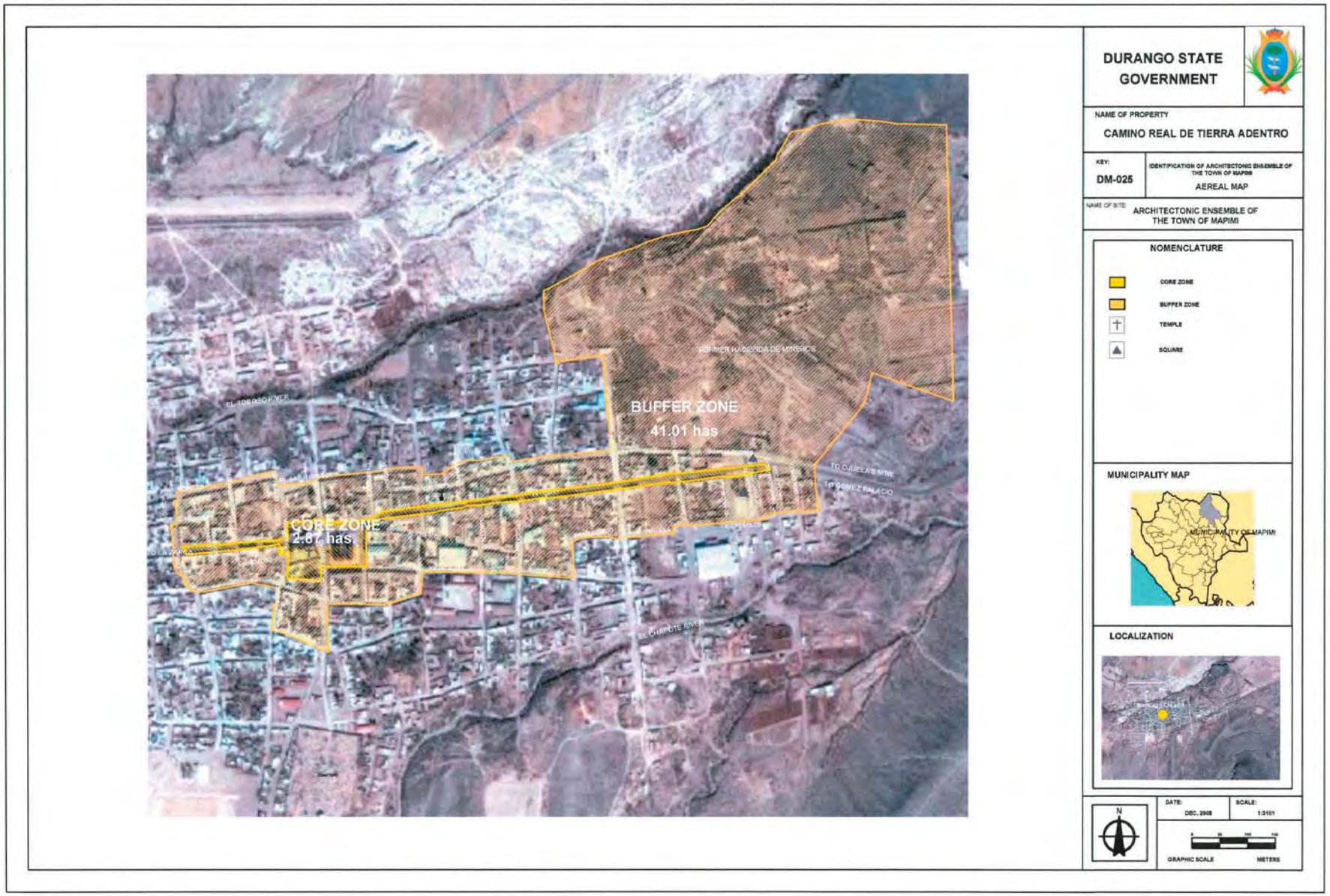


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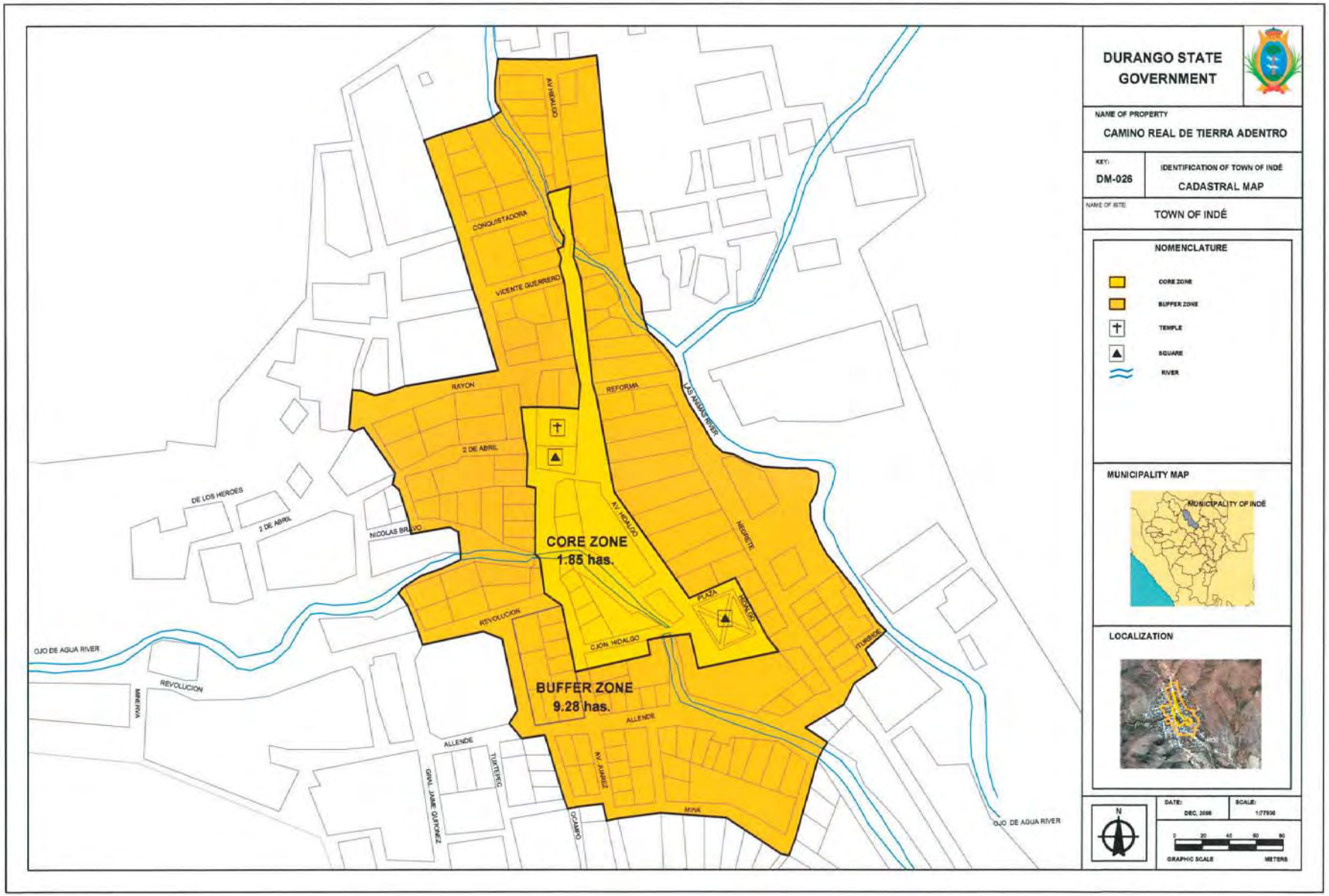


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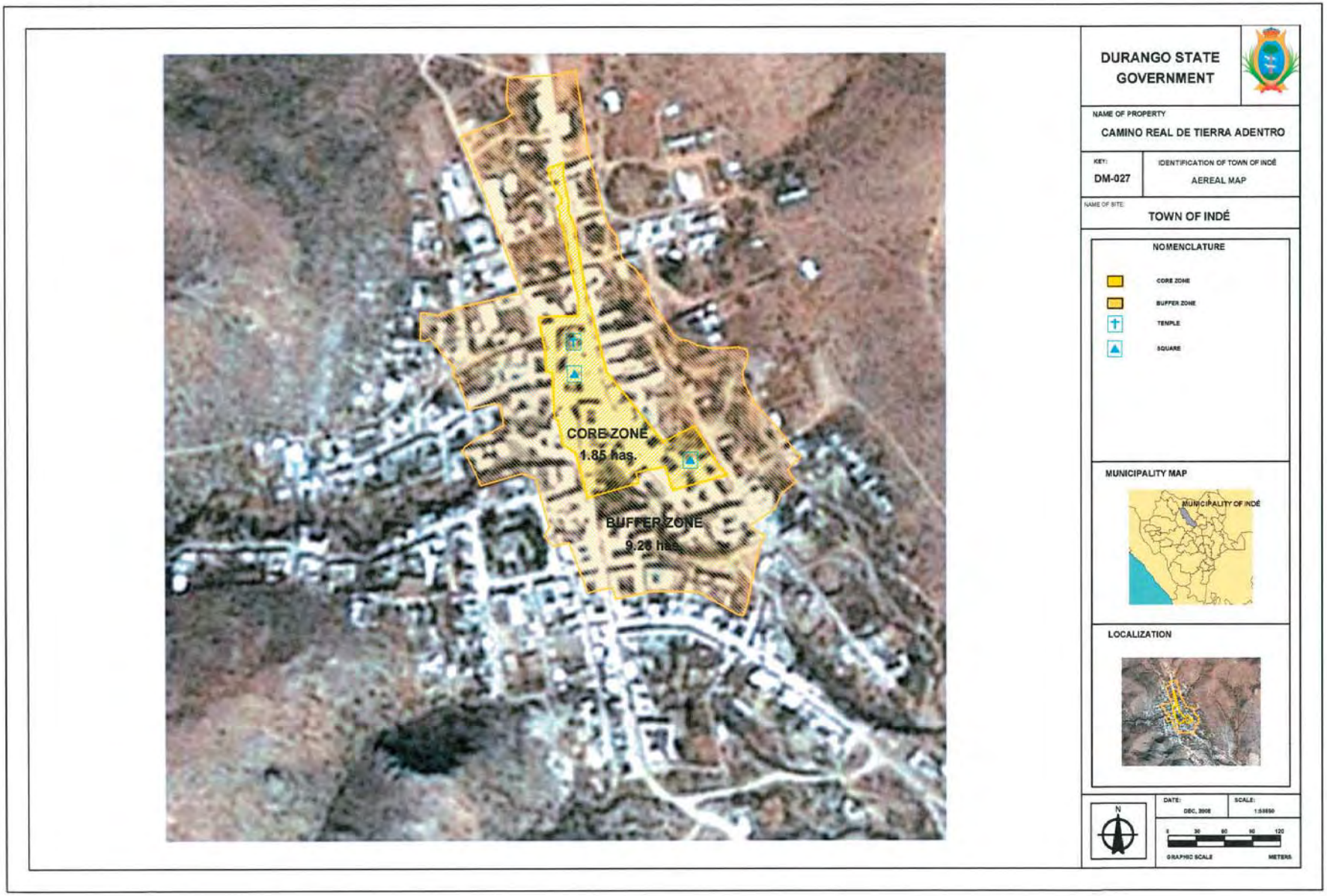


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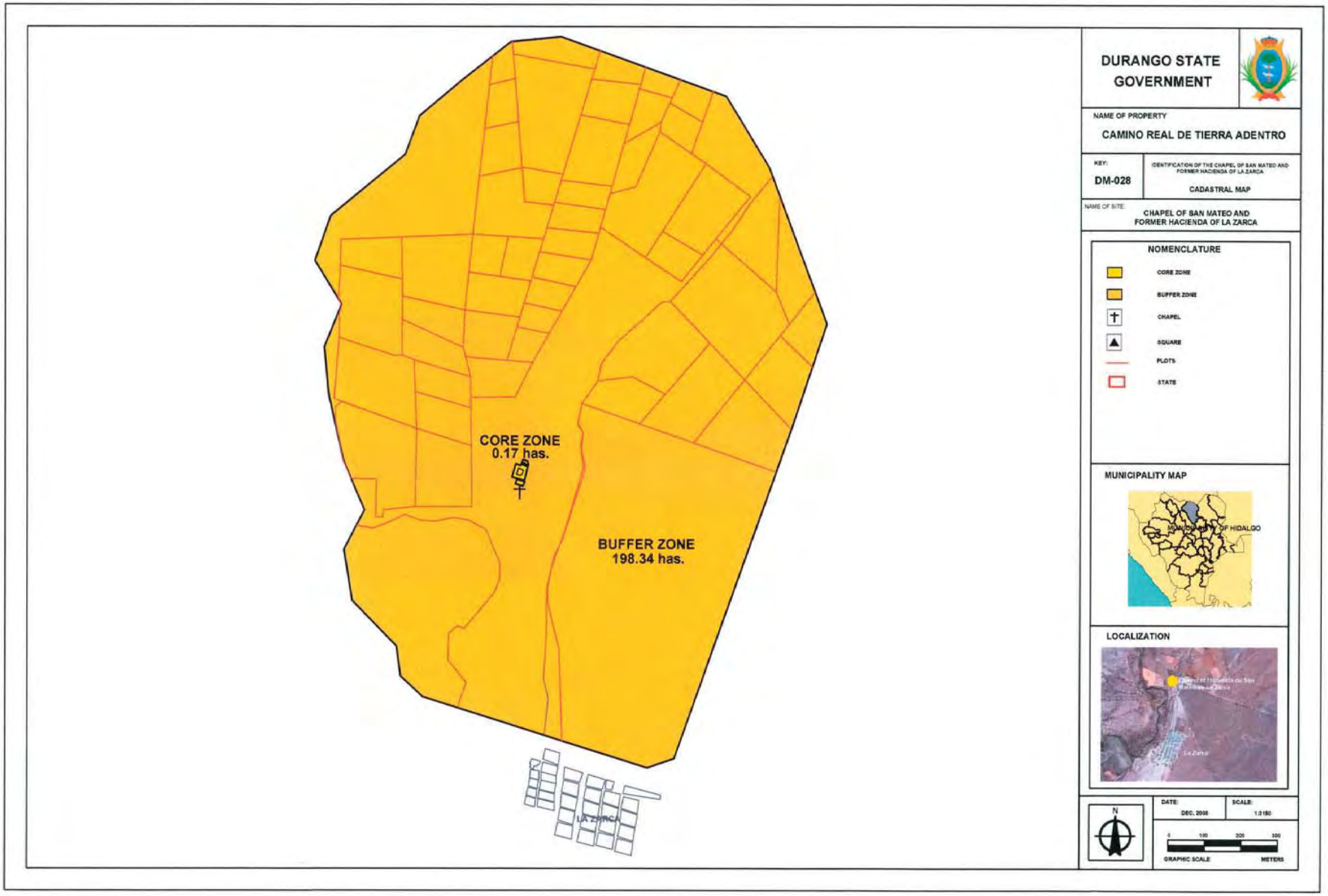


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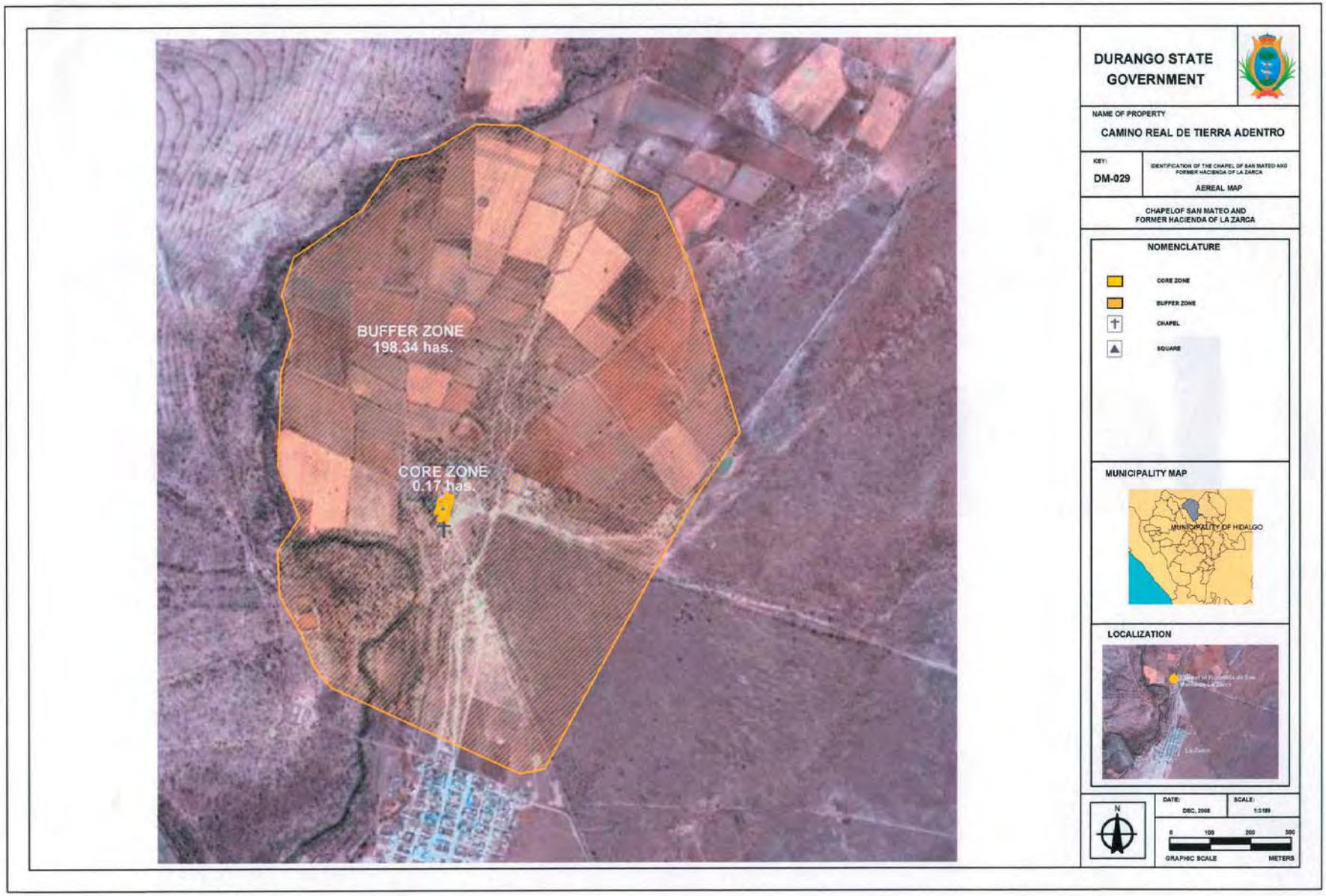


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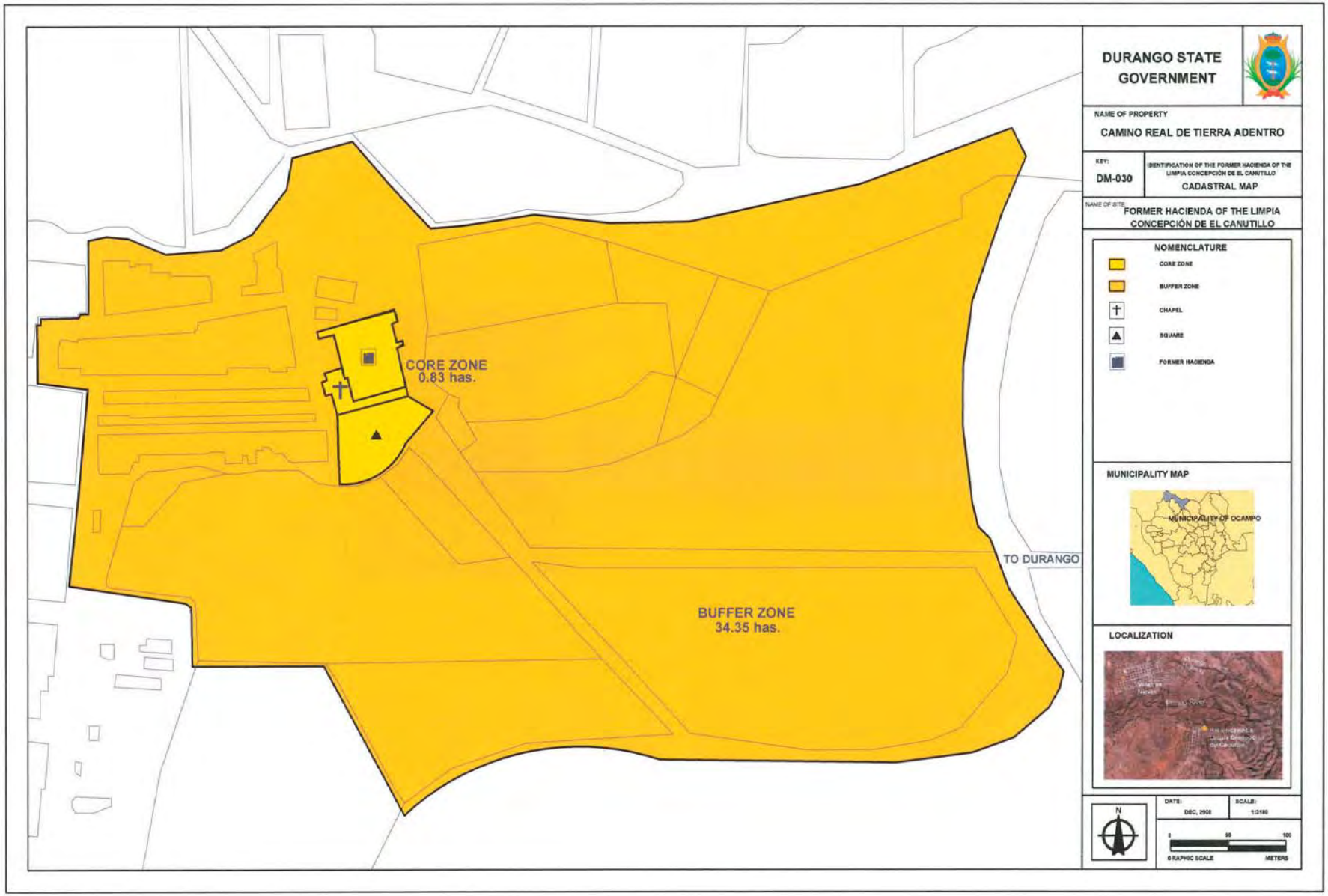


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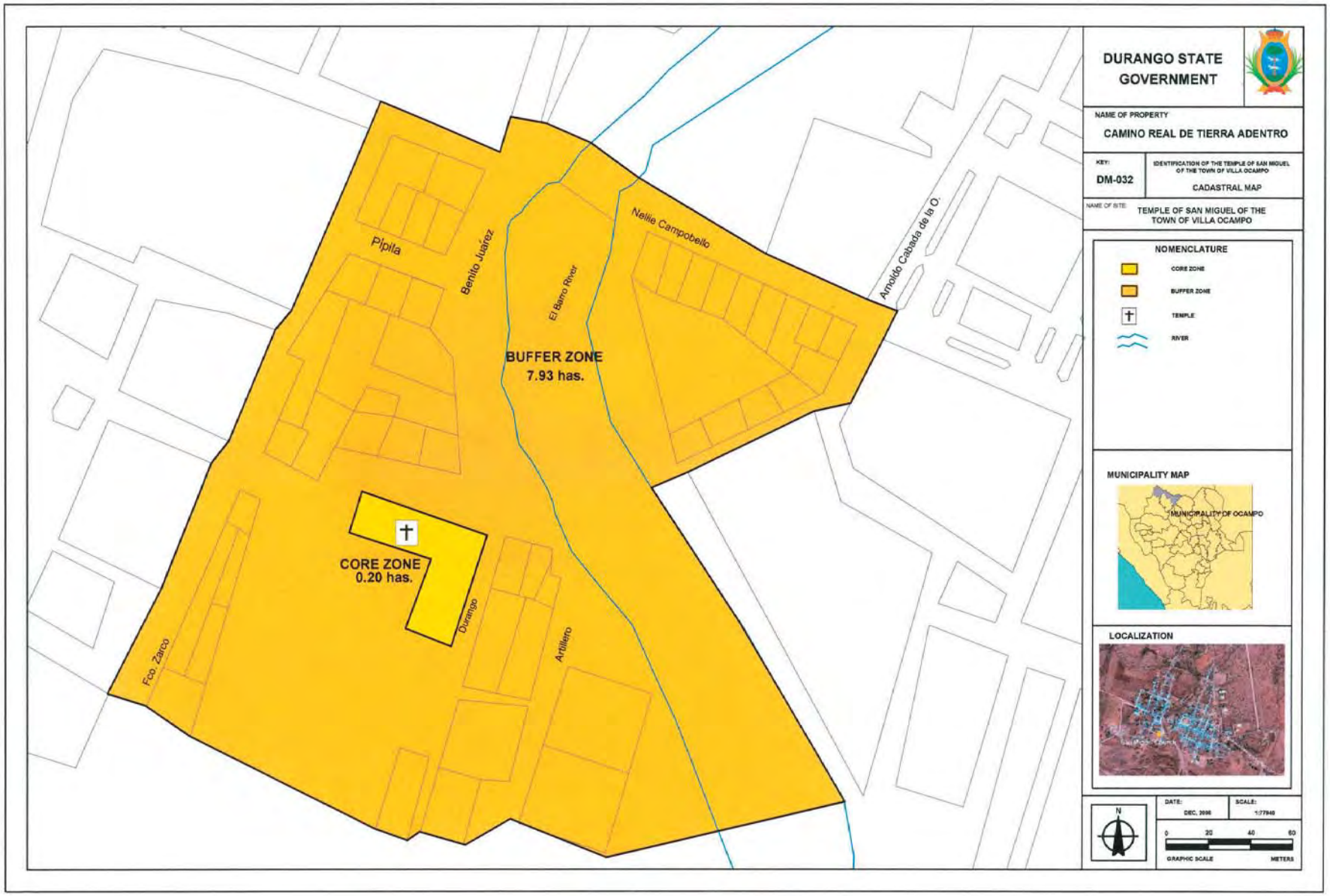


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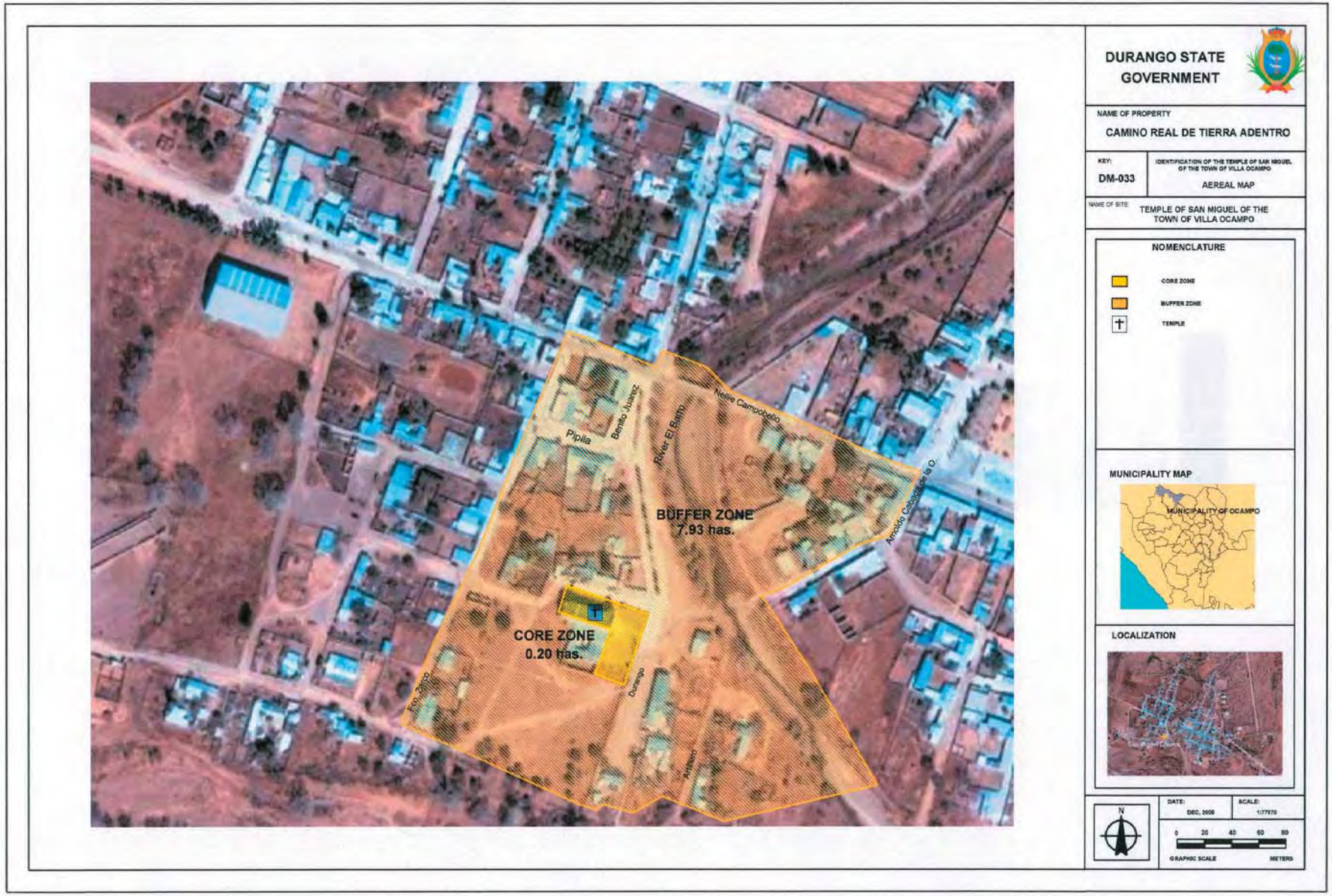


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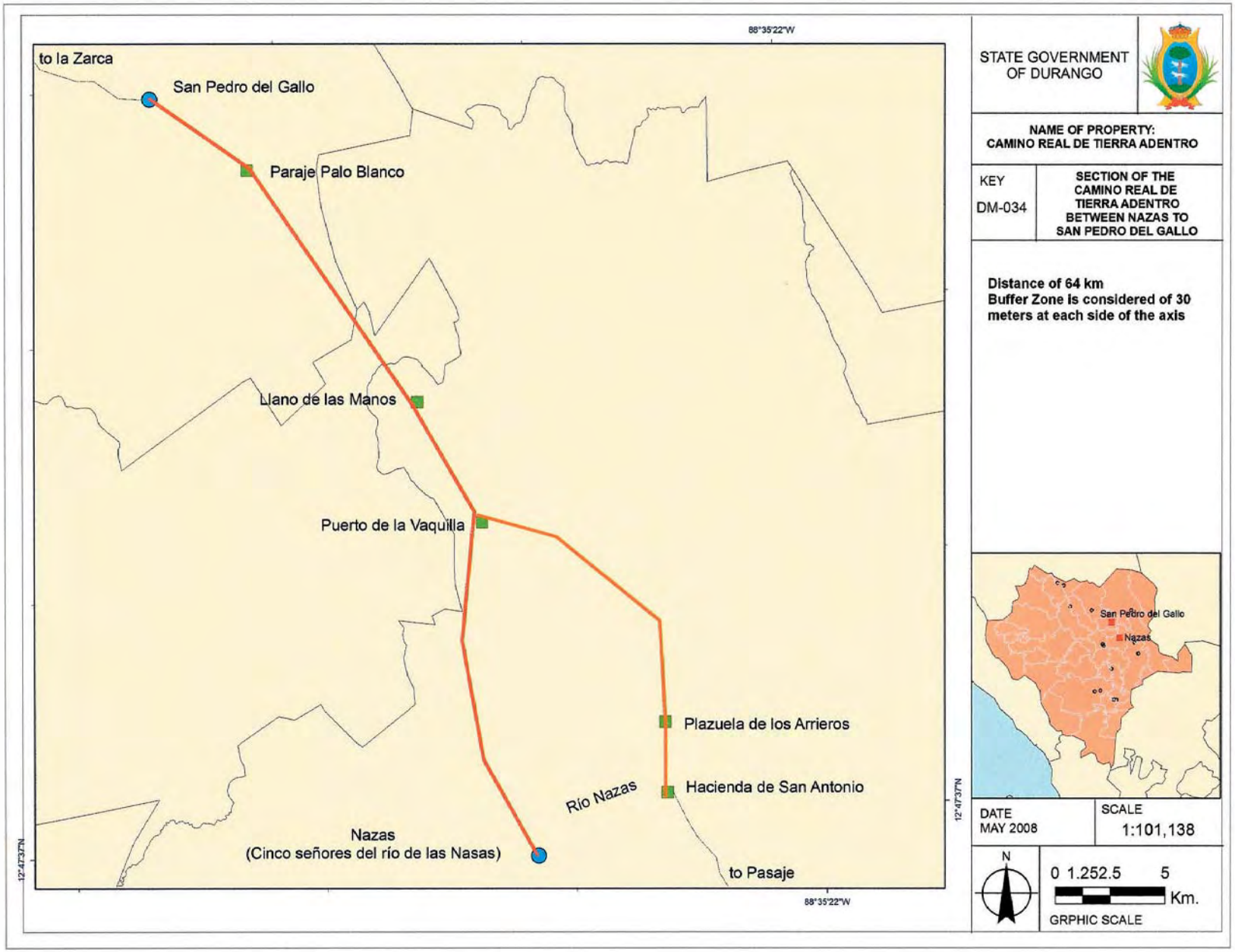


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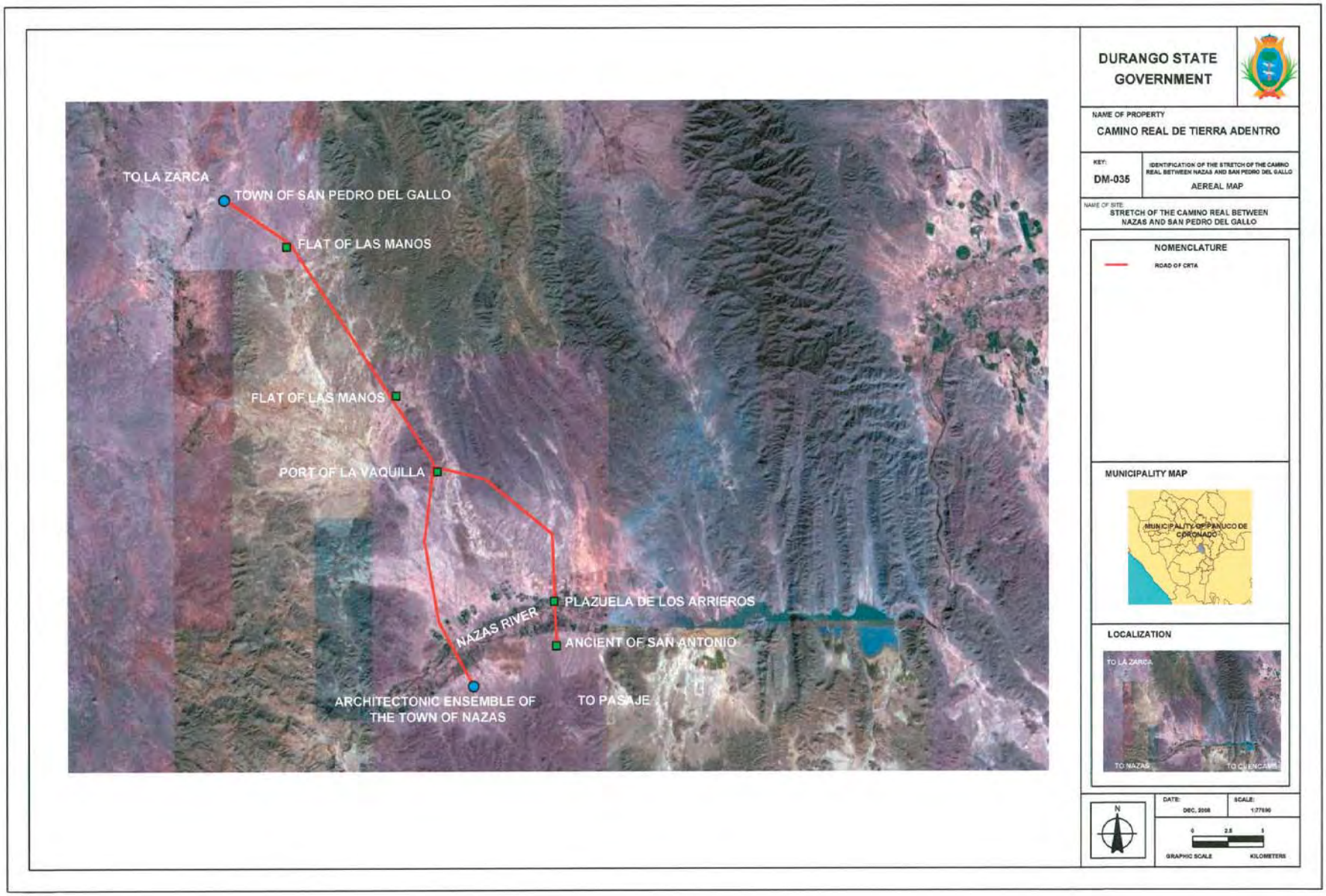


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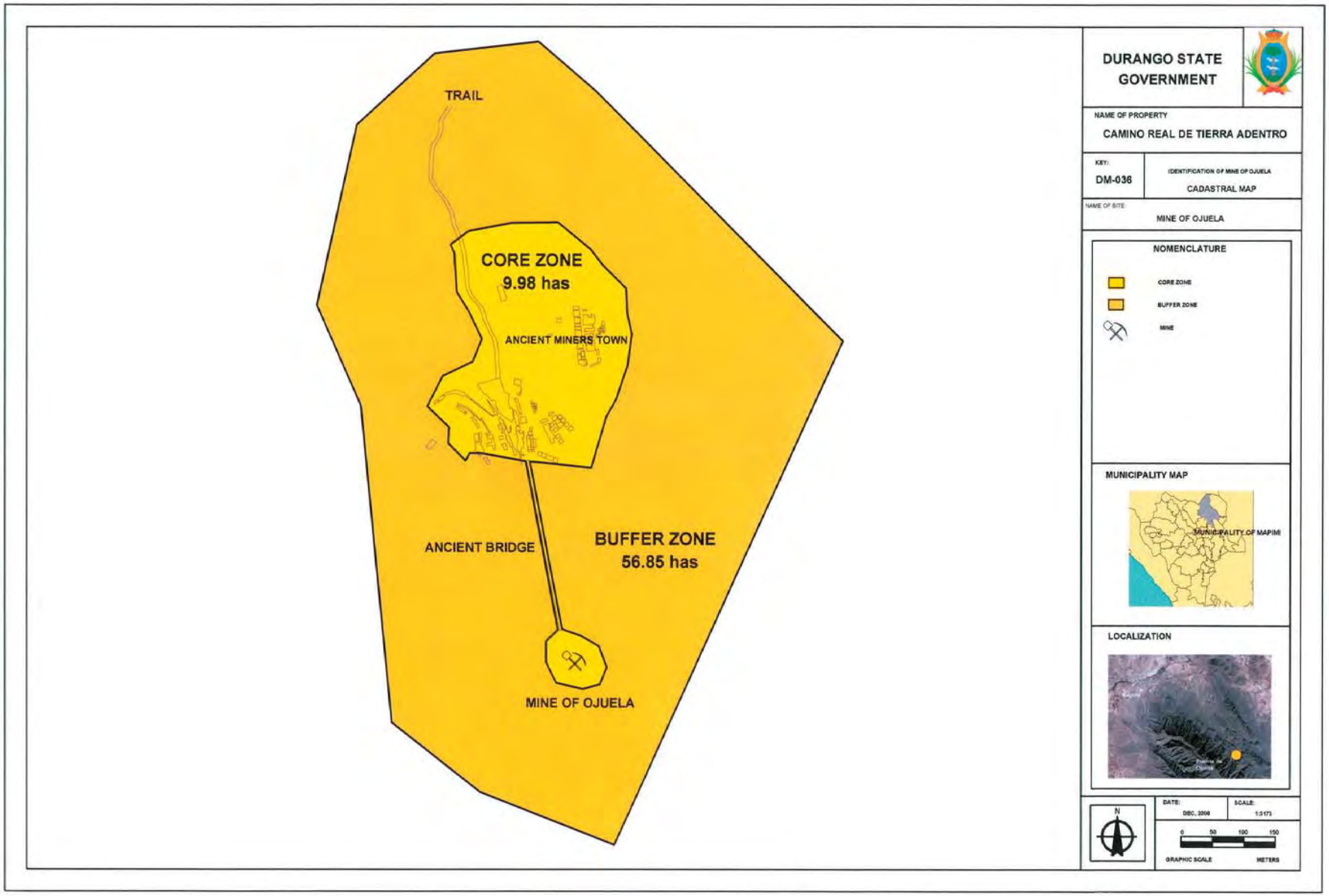


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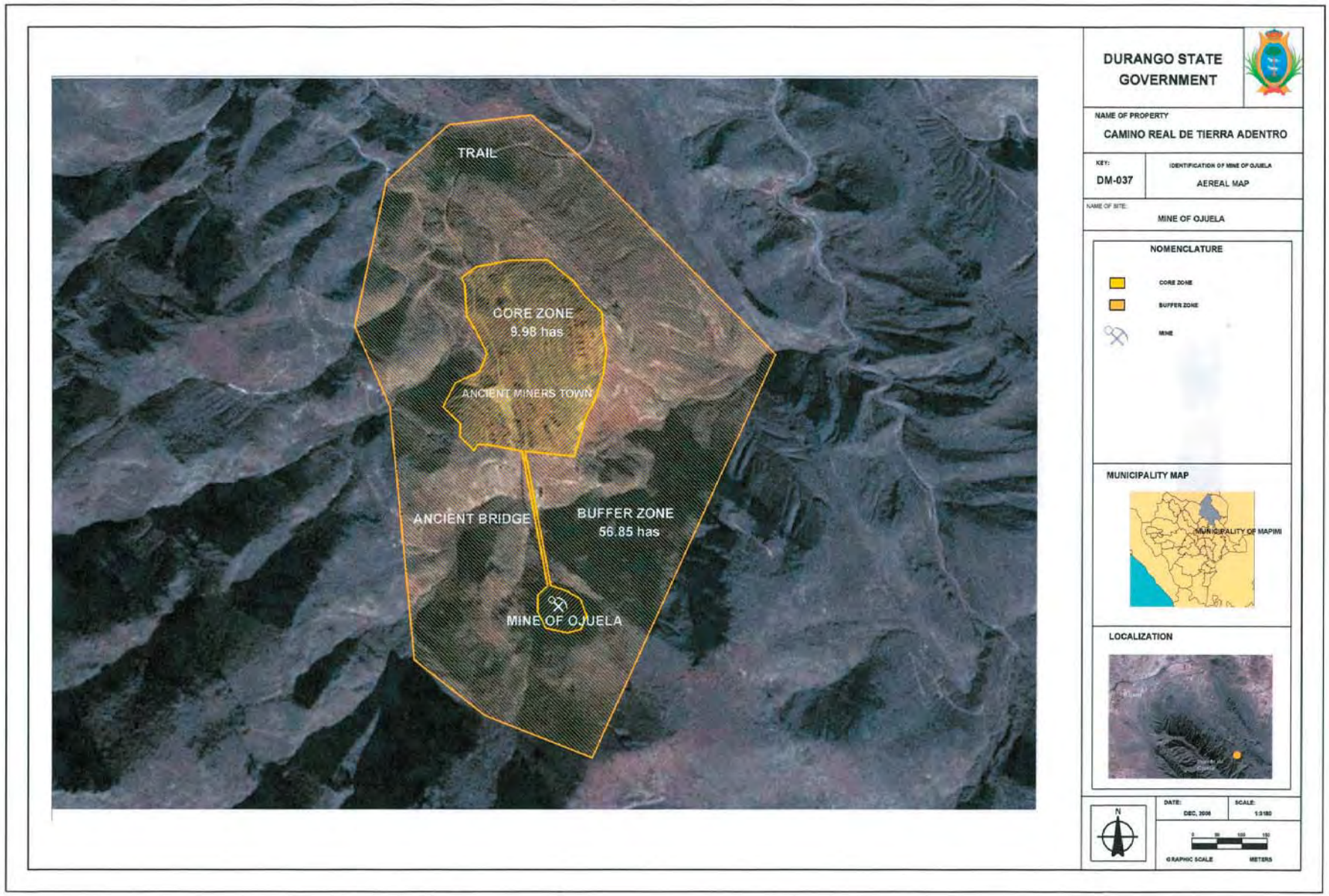


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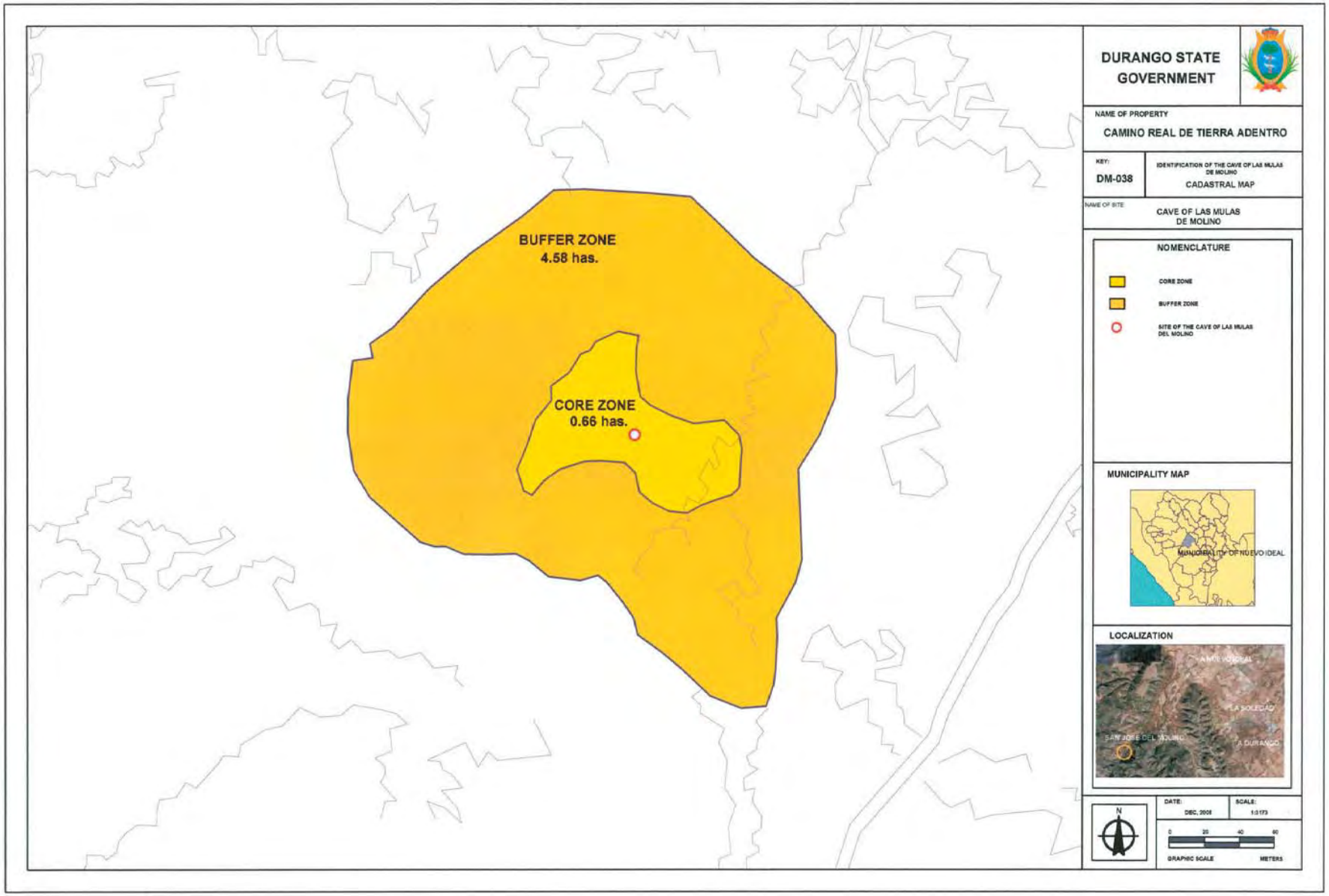


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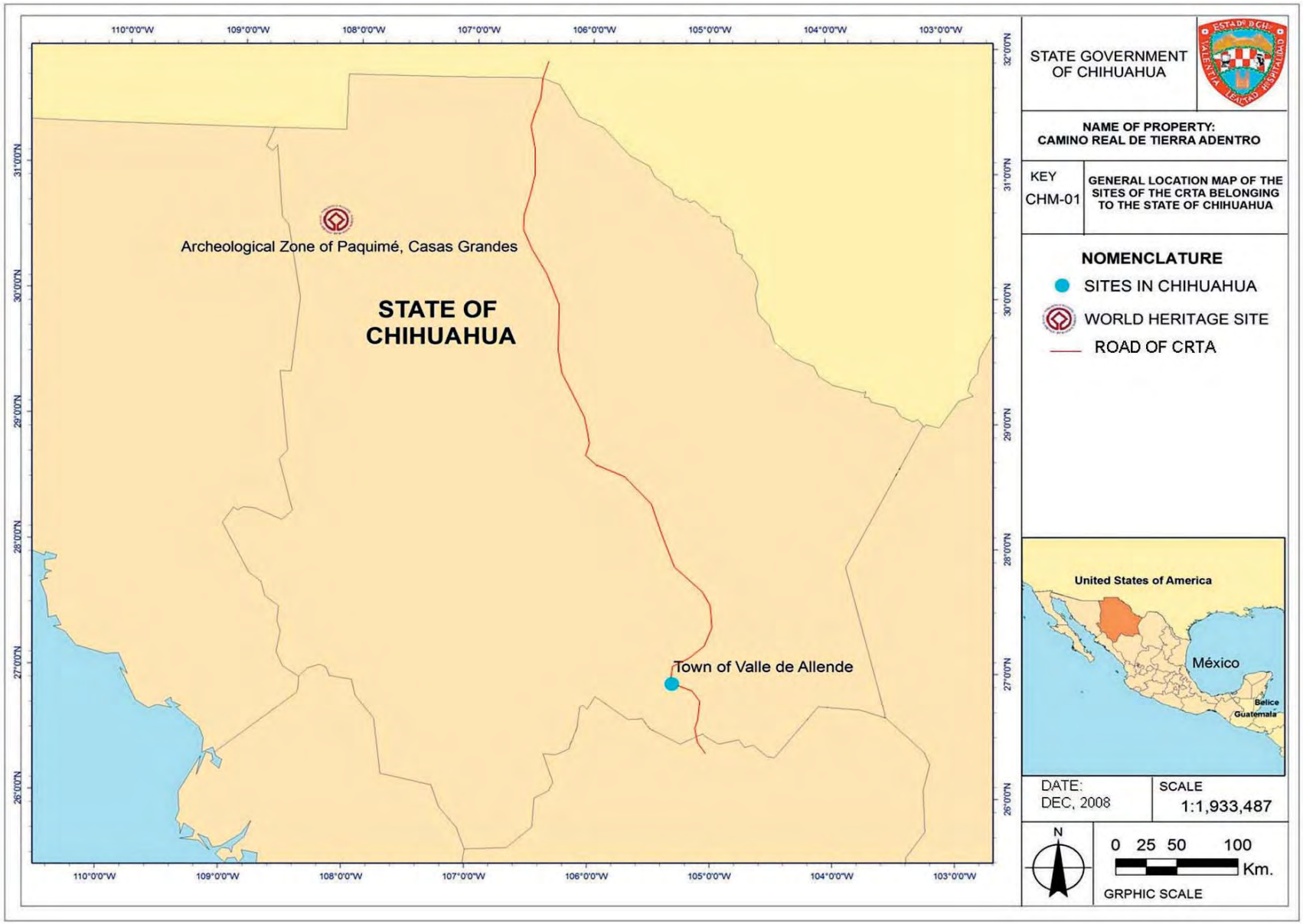


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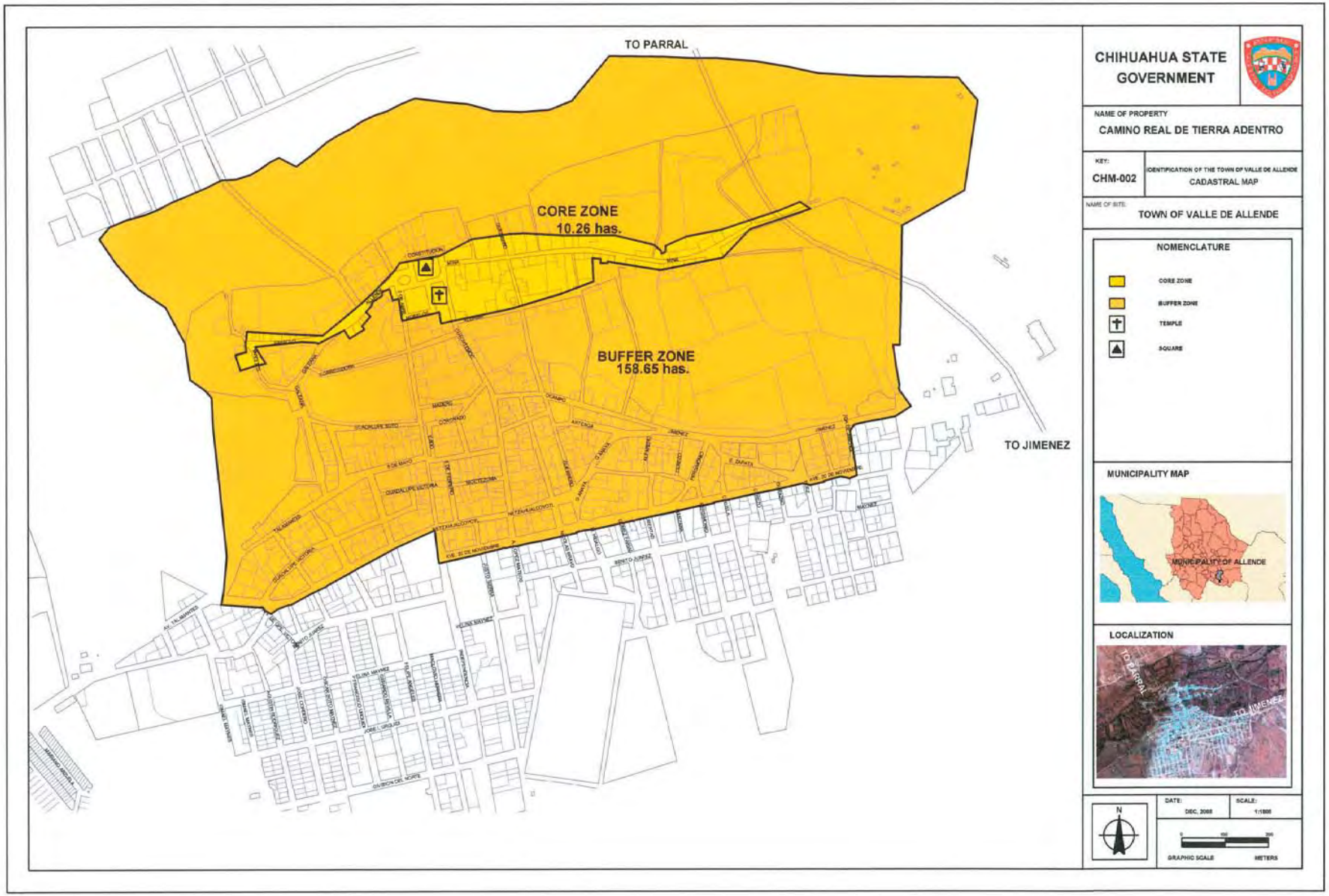
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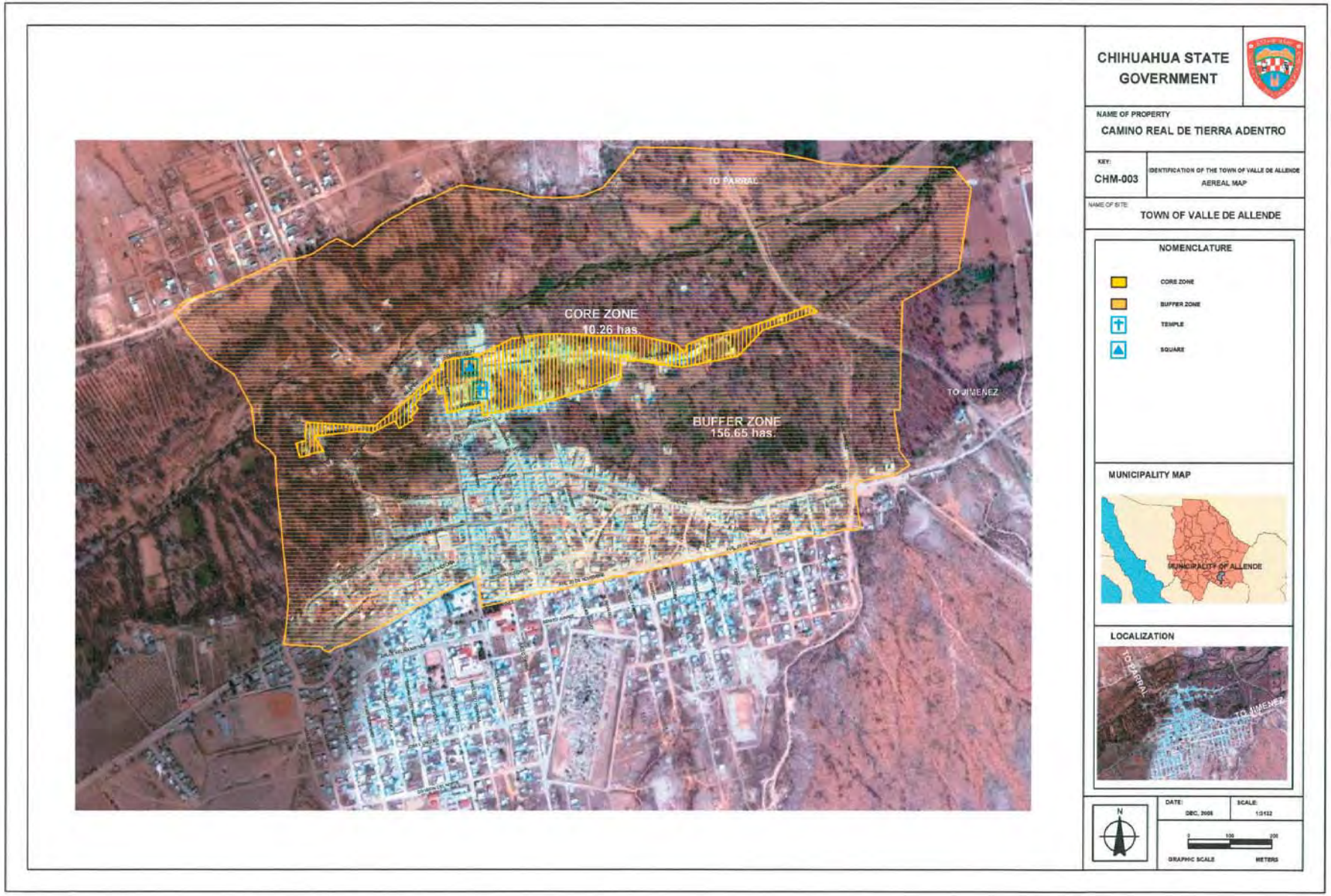
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Proposed Statement of Outstanding Universal Value	The Camino Real de Tierra Adentro (Royal Inland Road) is one of the most important Cultural Routes in the history of humanity, since it comes off as a branch of the most dynamic and open system of communication called Spanish Intercontinental Camino Real. Its scale reached an extraordinary territorial dimension, since it extended over 2,600 km and lasted more than three hundred years, linking in direct way several migratory and autochthonous cultures (the Spaniard and the Amerindian, mainly). This Road started to be traced in a more formal way after the argentiferous discoveries in the northern region of the Indies, and its first outstanding stage left from the city of México, capital of the viceroyalty of the Nueva España, up to the Real de Minas de Nuestra Señora de los Zacatecas (1546). It was such the wealth found in those lands and the conquering eagerness of the Spaniards that the expansion gradually continued until the villa of Santa Fe of the Kingdom of the Nuevo Mexico founded in 1598 (today in the State of Nuevo Mexico, USA). If we leave from the early result that the Camino Real de Tierra Adentro is mainly associated to the mining discoveries in the American territories of the Nueva España, the Nueva Galicia and the Nueva Vizcaya, that leads us to consider the action of the penetration in the territory as a primordial maneuver, and therefore, the construction of necessary infrastructure for the exploitation, benefit of the metal, registration in the cajas reales and its transportation became indispensable for the foundation of agricultural haciendas and de beneficio, of towns of Indians and presidios for the protection of the roads, of religious missions as evangelizing alternative to penetrate in the territory. Entailed to the military, evangelizing and mining actions, the introduction, domestication and production of big cattle in great volumes represented an important operation for the extractive and metallurgic industry of silver, since with the use of these species it was possible to improve the motive force and to speed up the transportation. A preliminary breakdown of these activities implies the existence of working classes, same fact that will show the complex society of the towns and the life of the haciendas related with the Camino Real, a society that obtained its sustenance thanks to the road and that therefore dedicated effort and resources to its care. Muleteers also constitute a cultural manifestation that should be considered inseparable, because once surpassed the mining fever, these social groups would play an important role for the transmission of the ideas between the towns and cities of the north. As well as muleteers were fundamental part for the transmission of ideas and news, the master builders and the architects arrived to the towns, haciendas, missions and other settlements of the Camino Real, offering their mastership to the societies that lived around the prosperity of the reales de minas, as Clara Bargellini has already said it in her book "La arquitectura de la plata", by its narrow relationship with the independent and emergent societies had an unique interpretation in its type and a contradictory development. Not only the cultural expressions of the peninsular, creoles, mestizos or cultured Indians (chaste) become evident along the Route, as main characters of the history. The rupestrian painting elaborated by the semi-nomadic non-cultured Indians, gives clear evidence of the arrival and occupation of the northern territory by the Europeans, as well as it explains the dynamics of the Camino Real in a real context. This invaluable document manifests with great truthfulness the shock of cultures that deeply altered the way of life and the native cultural landscape. Due to the dynamics and the intense use of the Camino, at present can be observed an outstanding number of physical evidence such as the casas fuertes (fort houses), presidios, missions, chapels, parishes, cathedrals, convents, schools, hospitals, haciendas, ventas (roadside inns), taverns, towns, villas, cities, reales de minas, Reales Cajas, Royal Houses, preys, bridges, fords, shortcuts, vestiges of the road and the indigenous rupestrian art of the viceregal time. These evidences make patent the importance of this Cultural Route and can only be understood in an itemized reading of its tangible substantive elements.

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Proposed Statement of Outstanding Universal Value (continued)	In that same sense, the Camino Real is not a simple stretch that connected the geography of the Nueva España with a series of tangible property, since it is still a rich lattice of cultural, social, ethnic, scientific, economic, biological, architectural, artistic experiences and, of course, human. The cultural communities that exist along the Camino Real de Tierra Adentro, in the whole part that corresponds to Mexico and even beyond their frontier, have values whose material and spiritual support have been preserved not only as an inheritance built within a great temporary arch and with unequalled variety and wealth, but also with a sense of responsibility in their use to promote the human development and to spread bridges to other cultural expressions without decreasing their identity. The language, the traditions, the built heritage, the libraries and the historical archives, the artistic manifestations in the field of painting, music, architecture, the creation of landscapes, the fusion of cultural influences, refers us to a civilizing process unique in the world, worthy of being preserved as an example of the human being as constructor of roads, of senses, of values and of identity. Great part of the culture that today is manifested in México, was product of the fruitful exchange between the cultures that came from Europe and Asia. The passage of the years has helped to create collective awareness for the conservation of the property of this Cultural Route. The significance of the geographical environment has taken nowadays, another direction, due to the reconsideration on the way of assessing and protecting it and it is by means of the natural scenarios that it is possible to reconstruct the road historically. The certainty exists that with the natural landscape a balance is achieved between cultural and natural heritage, conferring it a different characteristic in each stretch of the road. The very spirit of the villagers is conserved in the collective memory, being the elder adults those who continue transmitting the knowledge of this way of communication to arrive from one place to another and the validity has not been solved completely in some cases.
Criteria under which inscription is proposed (and justification for inscription)	CRITERION II Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design. The Camino Real de Tierra Adentro (Royal Inland Road) was the first terrestrial route traced by the Spaniards in the "Indies" (today America), which due to its mercantile vocation became one of the most important routes to establish a bi-directional bond between the Spanish Crown and its northern domains, rich in gold and silver. In this Road are conserved in an extraordinary way, tangible and intangible cultural evidence, product of the work and manufacturing in mines and haciendas, of the intense trade of merchandises, of the military domain, of the civilizing power of the evangelism and of the administrative structure designed to control the immense Indian territory from the Spanish metropolis. The prodigal wealth of the American North was exploited to great scale by the conquerors, religious and businessmen coming from Spain between the 16th and 19th centuries, and the Camino Real de Tierra Adentro was decisive for the transportation of all the merchandises and people that undertook the trip from the city of México, capital of the Nueva España, up to the city of Santa Fe, capital of the Kingdom of Nuevo Mexico (today United States). Likewise, this route was connected through the stretches of the Spanish Intercontinental Camino Real, with its domains in the Philippines, the Florida, the Antilles and the south of the continent by means of the fleet. The Camino Real de Tierra Adentro was the famous axis that articulated and made possible the materialization, to likeness of the peninsular Spain, of the development of the civil,

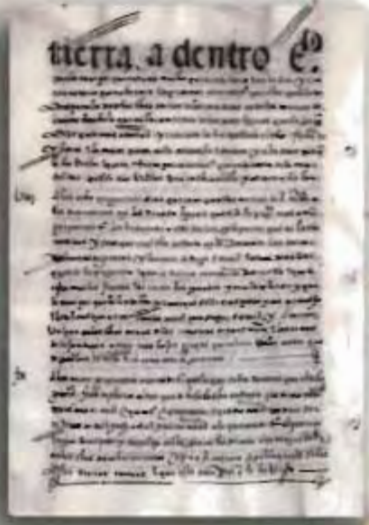
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Criteria under which inscription is proposed (and justification for inscription (continued)	military and religious architecture. The application of the industrial engineering and of roads allowed the appropriation and occupation of the territorial space, besides granting it with a personality characteristic of the occupied areas. As consequence of the successful application of the "New Ordinances for the Discovery, Settlement and Pacification of the Indies" (1573), cities, villas of Spaniards and towns of Indians settled down, strategically located along this Route to give support to the travelers, at the same time that a local economy was generated based on the exchange of goods and services. It is surprising how these royal regulations were effective, since they facilitated, in great measure, the advance and the conquest of the North occupied by belligerent Indians, causing in turn a large-scale exploitation of the natural resources. During the process of conquest, pacification and colonization of the territory, the shock of cultures between the natives and the Spaniards, caused a sudden alteration to the ancestral order of life. The introduction of new species of animals and vegetables, as well as of devices and the very Spanish social organization, originated a reaction of supreme importance in the Indians that motivated the creation of extraordinary pictography that reveal the cultural impact of the Camino Real. After the discovery of the argentiferous locations in Zacatecas in 1546, the development of the Camino Real de Tierra Adentro was decisive for the history of the world. The silver commercialized through this road, the enormous amount of currency coined at the Casa de Moneda of México (the first Mint of America, founded in 1535), and the growth of the international trade, made that the world economy monetized, which led to one of the first economic revolutions to global level during the 18th century. The dynamics of the Camino Real produced a wide range of architectural, urban, industrial, highway geographical and cultural typologies, necessary for its operation. The intensive silver production, joined to the exploring eagerness and the growth of the trade, were the base to lay the foundation of the reales de minas (royal mining camps), protected by the two frontier institutions: the presidios and the misiones that held a constant interaction of the cities. The new cities exerted the administrative, economic, political religious and regional control, giving continuity to the primigenial villas of Spaniards, and consolidating the settlement of the towns of Indians that were indispensable to gather them as farming work force. For the operation of the route in the north of the viceroyalty of the Nueva España, it was forceful the identification of geo-referents to use them as signalling along the road, being these necessary the more they moved away from the population nuclei. The man's relationship with the natural environment and the itemized study of its topography, made that the engineering of the roads had as main objective, to create safe and controllable roads for the different types of transportation used in that time, as well as the construction of necessary infrastructure to facilitate the traffic of the merchandises, like bridges, pavements, shortcuts and fords. This way was configured the character of each road that formed the Cultural Route of the Camino Real de Tierra Adentro. CRITERION IV Be an outstanding example of type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history. The Cultural Route of the Camino Real de Tierra Adentro corresponds to one of the most important branches of the Spanish Intercontinental Camino Real, whose tangible and intangible evidence, present to the date, is mostly appreciated in the main convents, colleges, missions, chapels, parish temples, sanctuaries, cathedrals, hospitals, haciendas, presidios and seigniorial houses, built along the net of roads. Beyond any doubt, the architectural European styles (mainly the Spanish), settled down in the main cities of the viceroyalty of the Nueva España as a result of the cultural opening. The constructive systems in a beginning were assimilated such as they were generated in the

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Criteria under which inscription is proposed (and justification for inscription (continued)	Iberian peninsula; however, during a short period of adaptation, miscegenation procedures originated where the European and the native knowledge were conjugated, giving origin to a unique and particular material expression. The confrontation of the nature with the men that inhabited it, forced the peninsular and Creole Spaniards, as well as to the mestizos, to generate a series of adaptations to the environment, building a series of roads with the best common sense, which today conform the Camino Real de Tierra Adentro. It is important to point out that providing civil infrastructure to the traced roads facilitated the traffic of the droves of mules or the convoys of oxen making their journey easier and safer; for this reason along these highways we find stone paving, bridges, fords, cuts in slopes, signalling with geo-referents and other elements that served to conform these important ways of communication. At present, each region of the north of México and the south of the United States conserves its civil, religious and industrial architecture, under conditions that permit to appreciate their physiognomy and the relationship so characteristic that they have with their geographical context. These physiognomies are now the tangible evidence of the existence of the road, which prevailed over a certain span of time and whose singularity was that of knowing how to reproduce stylistic canons of the big cities of the center-south and of the Spanish metropolis. So it is that in the reduced cast of the Cultural Routes, the Camino Real de Tierra Adentro, is a unique piece that represents a deliberate and well structured communication system that intertwines the cultural bonds in both senses, which made possible the transfer of architectural constants of the Baroque, neoclassicism and eclecticism. In some of the artistic manifestations, we can observe the creation of hallmarks of the creative architects and their influence that was taken to the most northern towns.
Name and contact information of official local institution/agency	Name: Dr. Francisco Javier López Morales Organization: National Institute of Anthropology and History (INAH) World Heritage Office Address: Av. Revolución Nos. 4 y 6, Col. San Ángel, C. P. 01000, Delegación Álvaro Obregón. *Museum of El Carmen*. Tel: +52 (55) 5550-4211, 5550-4127 Fax: + 52 (55) 5550-4233 E-mail: direccion.pmundial@inah.gob.mx Web address: www.inah.gob.mx

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Camino Real de Tierra Adentro

Vol 1a





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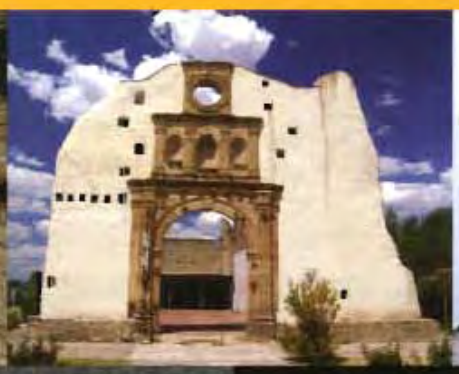
1.b State, Province or Region 6

1.c Name of property 7

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1.e Maps and plans, showing the boundaries of the nominated property and buffer zone (shown in the following pages) 9

1. f Area of nominated property (ha.) and proposed buffer zone (ha.) 14



IDENTIFICATION OF THE PROPERTY 1

1. IDENTIFICATION OF THE PROPERTY

1.a Country:

MEXICO

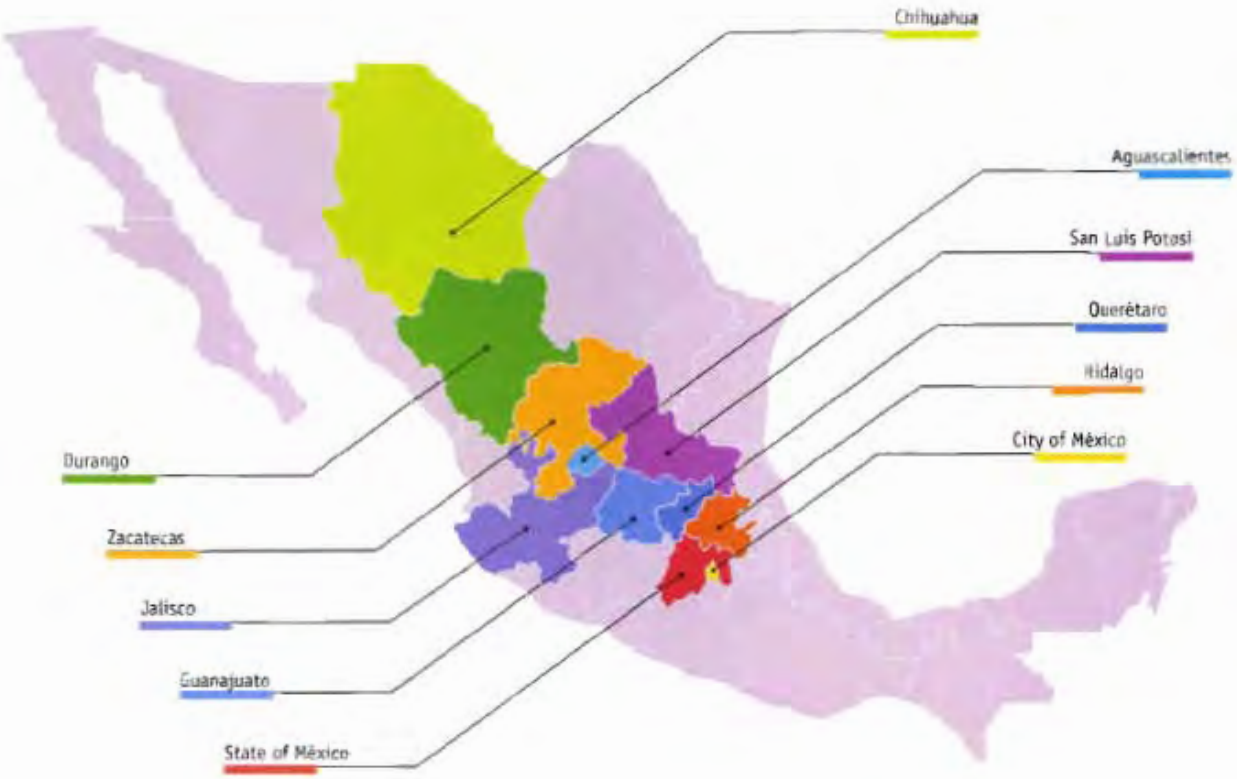


1.b State, Province or Region:

The property nominated by México develops along ten states and the city of México (Federal District), capital city since the instauration of the viceroyalty of the Nueva España (New Spain) in the 16th century.

The States involved in this nomination are located to the north of the City of México and are mentioned below according to their geographical location, from south to north:

1. City of México;
2. State of México;
3. Hidalgo;
4. Querétaro;
5. Guanajuato;
6. Jalisco;
7. Aguascalientes;
8. Zacatecas;
9. San Luis Potosí;
10. Durango;
11. Chihuahua.



1.c Name of property:

Camino Real de Tierra Adentro

1.d Geographical coordinates:

ID	Name	Coordinates		Altitude (above sea level)
		Latitude	Longitude	
1. CITY OF MÉXICO				
001CM	Historic centre of the city of México (World Heritage, 1987)	19° 25' 06"	99° 07' 58"	2250 m
2. STATE OF MÉXICO				
001EM	Former college of San Francisco Javier in Tepotzotlán	19° 42' 48"	99° 13' 16"	2297 m
002EM	Town of Aculco	20° 05' 37"	99° 50' 06"	2450 m
003EM	Bridge of Atongo	19° 59' 12"	99° 26' 40"	2024 m
004EM	Stretch of the Camino Real between Aculco and San Juan del Río	20° 07' 18"	99° 48' 45"	2510 m
3. HIDALGO				
001H	Former convent of San Francisco in Tepeji del Río and bridge	19° 53' 42"	99° 20' 35"	2124 m
002H	Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada	19° 57' 57"	99° 22' 41"	2124 m
4. QUERÉTARO				
001Q	Historic centre of the city of San Juan del Río	20° 23' 23"	99° 59' 49"	1916 m
002Q	Former hacienda of Chichimequillas	20° 45' 31"	100° 20' 32"	1935 m
003Q	Chapel of the former hacienda of Buenavista	20° 49' 12"	100° 28' 08"	2025 m
004Q	Historic centre of the city of Querétaro (World Heritage, 1996)	20° 35'	100° 22'	1820 m
5. GUANAJUATO				
001G	Bridge of El Fraile	20° 50' 33"	100° 47' 55"	1872 m
002G	Former Royal hospital of San Juan de Dios of San Miguel de Allende	20° 54' 57"	100° 44' 55"	1880 m
003G	Bridge of San Rafael	20° 56' 28"	100° 47' 37"	1850 m
004G	Bridge La Quemada	21° 19' 40"	101° 05' 47"	2003 m
005G	Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (World Heritage, 2008)	20° 54' 20"	100° 44' 47"	1870 m
006G	Historic centre of the city of Guanajuato and its adjacent mines (World Heritage, 1988)	21° 01' 01"	101° 15' 20"	2084 m

ID	Name	Coordinates		Altitude (above sea level)
		Latitude	Longitude	
6. JALISCO				
001J	Historic centre of the city of Lagos de Moreno and bridge	21° 21' 23"	102° 08' 43"	1882 m
002J	Historic ensemble of the Town of Ojuelos	21° 51' 20"	101° 47' 08"	2226 m
003J	Bridge of Ojuelos	21° 48' 19"	101° 45' 31"	2214 m
004J	Former hacienda of Ciénega de Mata	21° 44' 23"	102° 01' 35"	2103 m
005J	Cemetery in Encarnación de Díaz	21° 31' 55"	102° 14' 14"	1886 m
7. AGUASCALIENTES				
001A	Former hacienda of Peñuelas	21° 42' 39"	102° 16' 56"	1811 m
002A	Former hacienda of Cieneguilla	21° 43' 0"	102° 26' 51"	1734 m
003A	Historic ensemble of the city of Aguascalientes	21° 52' 50"	102° 17' 48"	1887 m
004A	Former hacienda of Pabellón de Hidalgo	22° 10' 29"	102° 20' 29"	1893 m
8. ZACATECAS				
001Z	Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas	22° 09' 11"	101° 50' 46"	2218 m
002Z	Town of Pinos	22° 17' 53"	101° 42' 37"	2464 m
003Z	Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles	22° 26' 34"	102° 02' 47"	2184 m
004Z	Temple of Nuestra Señora de los Dolores in Villa González Ortega	22° 30' 44"	102° 02' 47"	2174 m
005Z	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	22° 44' 46"	102° 31' 06"	2287 m
006Z	Historic ensemble of the city of Sombrerete	23° 37' 54"	103° 38' 23"	2316 m
007Z	Temple of San Pantaleón Mártir in the Town of Nona de San Pantaleón	23° 31' 15"	103° 46' 20"	2669 m
008Z	Sierra de Órganos (Mountain Range of Órganos)	22° 36' 29"	102° 22' 45"	2381 m
009Z	Architectonic ensemble of the Town of Chalchihuites	23° 47' 25"	103° 47' 26"	2568 m
010Z	Stretch of the Camino Real between Ojocaliente and Zacatecas	23° 28' 33"	103° 57' 11"	2432 m
011Z	Cave of Ávalos	22° 36' 29"	102° 22' 45"	2455 m
012Z	Historic centre of the city of Zacatecas (World Heritage, 1993)	22° 46' 00"	102° 33' 20"	2400 m
013Z	Sanctuary of Plateros	23° 13' 44"	102° 50' 26"	2202 m
9. SAN LUIS POTOSÍ				
001S	Historic centre of the city of San Luis Potosí (In process of evaluation)	22° 09' 04"	100° 50' 34"	1860 m
10. DURANGO				
001D	Chapel of San Antonio of the Former hacienda of Juana Guerra	23° 50' 30"	104° 11' 14"	1811 m
002D	Temples in the town of Nombre de Dios	23° 50' 58"	104° 14' 41"	1734 m
003D	Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)	24° 02' 37"	104° 32' 57"	1887 m
004D	Historic centre of the city of Durango	24° 01' 29"	104° 40' 13"	1893 m
005D	Temples in the town of Cuencamé and Cristo de Mapimí	24° 52' 12"	103° 41' 53"	1590 m
006D	Chapel of the Refugio of the former hacienda of Cuatillos	25° 05' 50"	103° 46' 27"	1323 m
007D	Temple of the town of San José de Avino	24° 31' 25"	104° 18' 4"	2161 m
008D	Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba	25° 02' 13"	104° 28' 48"	1396 m
009D	Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	25° 04' 35"	104° 29' 58"	1364 m
010D	Architectonic ensemble of the Town of Nazas	25° 13' 35"	104° 06' 52"	1240 m
011D	Town of San Pedro del Gallo	25° 33' 57"	104° 17' 34"	1667 m
012D	Architectonic ensemble of the Town of Mapimí	25° 50' 1"	103° 50' 53"	1307 m
013D	Town of Indé	25° 54' 48"	105° 13' 23"	1864 m
014D	Chapel of San Mateo of the Former hacienda of La Zarca	25° 50' 41"	104° 44' 30"	1815 m
015D	Former hacienda of the Limpia Concepción of El Canutillo	26° 22' 58"	105° 22' 08"	1683 m
016D	Temple of San Miguel of the town of Villa Ocampo	26° 26' 24"	105° 30' 34"	1723 m
017D	Stretch of the Camino Real between Nazas and San Pedro del Gallo	25° 22' 41"	104° 08' 39"	1410 m
018D	Mine of Ojuela	25° 47' 34"	103° 47' 27"	1635 m
019D	Cave of Las Mulas de Molino	24° 44' 58"	105° 00' 27"	2257 m
11. CHIHUAHUA				
001CH	Town of Valle de Allende	26° 56' 22"	105°23' 38"	1600 m

1.e Maps and plans, showing the boundaries of the nominated property and buffer zone (shown in the following pages):

ID	NAME	MAP KEY	CONTENTS
1. CITY OF MÉXICO			
CM	General location map of the sites in the city of México	CMM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the city of México.
001CM	Historic centre of the city of México	CMM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		CMM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
2. STATE OF MÉXICO			
EM	General location map of the sites in the State of México	EMM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the State of México
001EM	Former college of San Francisco Javier in Tepotzotlán	EMM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		EMM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002EM	Town of Aculco	EMM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		EMM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
003EM	Bridge of Atongo	EMM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		EMM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004EM	Stretch of the Camino Real between Aculco and San Juan del Rio	EMM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		EMM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
3. HIDALGO			
H	General location map of the sites in the state of Hidalgo	HMM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Hidalgo
001H	Former convent of San Francisco in Tepeji del Río and bridge	HM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		HM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002H	Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada	HM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		HM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
4. QUERÉTARO			
Q	General location map of the sites in the state of Querétaro	QM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Querétaro
001Q	Historic centre of the city of San Juan del Río	QM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		QM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002Q	Former hacienda of Chichimequillas	QM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		QM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.

ID	NAME	MAP KEY	CONTENTS
003Q	Chapel of the former hacienda of Buenavista	QM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		QM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004Q	Historic centre of the city of Querétaro	QM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		QM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
5. GUANAJUATO			
G	General location map of the sites in the state of Guanajuato	GM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Guanajuato
001G	Bridge of El Fraile	GM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		GM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002G	Former Royal hospital of San Juan de Dios of San Miguel de Allende	GM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		GM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
003G	Bridge of San Rafael	GM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		GM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004G	Bridge La Quemada	GM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		GM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
005G	Protective town of San Miguel and Sanctuary of Jesùs Nazareno de Atotonilco	GM-010	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		GM-011	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
006G	Historic centre of the city of Guanajuato and its adjacent mines	GM-012	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		GM-013	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
6. JALISCO			
J	General location map of the sites in the state of Jalisco	JM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Jalisco
001J	Historic centre of the city of Lagos de Moreno and bridge	JM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		JM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002J	Historic ensemble of the town of Ojuelos	JM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		JM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
003J	Bridge of Ojuelos	JM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		JM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004J	Former hacienda of Ciènaga de Mata	JM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		JM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
005J	Cemetery of Encarnación de Díaz	JM-010	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		JM-011	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.

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7. AGUASCALIENTES			
A	General location map of the sites in the state of Aguascalientes	AM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Aguascalientes.
001A	Former hacienda of Peñuelas	AM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		AM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002A	Former hacienda of Cieneguilla	AM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		AM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
003A	Historic ensemble of the city of Aguascalientes	AM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		AM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004A	Former hacienda of Pabellón de Hidalgo	AM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		AM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
8. ZACATECAS			
Z	General location map of the sites in the state of Zacatecas	ZM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Zacatecas.
001Z	Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas	ZM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002Z	Town of Pinos	ZM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
003Z	Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles	ZM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004Z	Temple of Nuestra Señora de los Dolores in Villa González Ortega	ZM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
005Z	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	ZM-010	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-011	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
006Z	Historic ensemble of the city of Sombrerete	ZM-012	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-013	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
007Z	Temple of San Pantaleón Mártir in the town of Noria de San Pataleón	ZM-014	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-015	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
008Z	Sierra de Órganos (Mountain range of Órganos)	ZM-016	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-017	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
009Z	Architectonic ensemble of the town of Chalchihuites	ZM-018	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-019	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.

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010Z	Stretch of the Camino Real between Ojocaliente an Zacatecas	ZM-020	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-021	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
011Z	Cave of Ávalos	ZM-022	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-023	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
012Z	Historic centre of the city of Zacatecas	ZM-024	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-025	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
013Z	Sanctuary of Plateros	ZM-064	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		ZM-065	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
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S	General location map of the sites in the state of San Luis Potosí	SM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of San Luis Potosí.
001S	Historic centre of the city of San Luis Potosí	SM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		SM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
10. DURANGO			
D	General location map of the sites in the state of Durango	DM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Durango.
001D	Chapel of San Antonio of the former hacienda of Juana Guerra	DM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-002 A	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map in detail.
		DM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
002D	Temples in the town of Nombre de Dios	DM-004	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-005	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
003D	Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)	DM-006	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-006 A	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map in detail.
		DM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
004D	Historic centre of the city of Durango	DM-008	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-009	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
005D	Temples in the town of Cuencamé and Cristo de Mapimí	DM-010	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-011	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
006D	Chapel of the Refugio of the former hacienda of Cuatillos	DM-012	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-013	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
007D	Temple of the town of San José de Avino	DM-014	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-015	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.

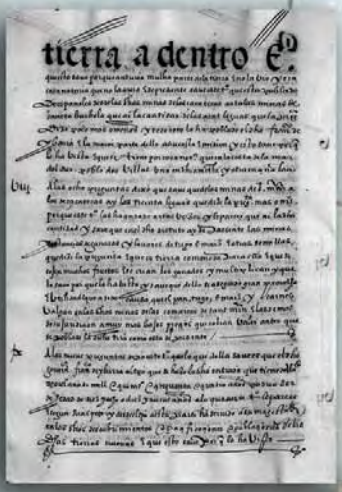
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008D	Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba	DM-016	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-017	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
009D	Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	DM-018	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-019	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
010D	Architectonic ensemble of the town of Nazas	DM-020	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-020 A	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map in detail.
		DM-021	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
011D	Town of San Pedro del Gallo	DM-022	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-023	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
012D	Architectonic ensemble of the town of Mapimí	DM-024	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-025	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
013D	Town of Indé	DM-026	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-027	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
014D	Chapel of San Mateo and former hacienda of La Zarca	DM-028	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-029	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
015D	Former hacienda of La Limpia Concepción del Canutillo	DM-030	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-031	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
016D	Temple of San Miguel of the town of Villa Ocampo	DM-032	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-033	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
017D	Stretch of the Camino Real between Nazas and San Pedro del Gallo	DM-034	Delimitation of the core zone and buffer zone of the nominated property, over topographic map.
		DM-035	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
018D	Mine of Ojuela	DM-036	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-037	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
019D	Cave of Las Mulas de Molino	DM-038	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		DM-007	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.
11. CHIHUAHUA			
CH	General location map of the sites in the state of Chihuahua	CHM-001	General location map of the sites of the Camino Real de Tierra Adentro located in the state of Chihuahua.
001CH	Town of Valle de Allende	CHM-002	Delimitation of the core zone and buffer zone of the nominated property. Cadastral map.
		CHM-003	Delimitation of the core zone and buffer zone of the nominated property. Aerial photo.

1. f Area of nominated property (ha.) and proposed buffer zone (ha.):

ID	NAME	Core (ha)	Buffer (ha)	Total (ha)	Historic Category
1. CITY OF MÉXICO					
001CM	Historic centre of the city of México (World Heritage, 1987)	910.00	0.00	910.00	Capital of the viceroyalty of New Spain
2. STATE OF MÉXICO					
001EM	Former college of San Francisco Javier in Tepotzotlán	6.49	40.59	47.08	Jesuit College
002EM	Town of Aculco	13.99	42.03	56.02	Village of Spaniards
003EM	Bridge of Atongo	0.08	63.33	63.41	Bridge
004EM	Stretch of the Camino Real between Aculco and San Juan del Río	As core zone is considered the width of the road whose length is of 0.950 kilometers. The buffer zone is of 7.58 ha.			Camino Real (Royal Road)
3. HIDALGO					
001H	Former convent of San Francisco in Tepeji del Río and bridge	3.66	68.10	71.76	Convent of the 16th century and bridge
002H	Stretch of the Camino Real between the bridge of La Colmena and the former hacienda of La Cañada	6.31	425.10	431.41	Camino Real (Royal Road) and bridges
4. QUERÉTARO					
001Q	Historic centre of the city of San Juan del Río	30.16	126.66	156.82	Village of spaniards
002Q	Former hacienda of Chichimequillas	7.56	165.03	172.59	Hacienda
003Q	Chapel of the former hacienda of Buenavista	0.05	6.24	6.29	Hacienda
004Q	Historic centre of the city of Querétaro (World Heritage, 1996)	400.00	0.00	400.00	City
5. GUANAJUATO					
001G	Bridge of El Fraile	0.06	113.49	113.55	Bridge
002G	Former Royal hospital of San Juan de Dios of San Miguel de Allende	0.93	The core zone is inside of the buffer zone of the Protective town of San Miguel (005G)	0.93	Hospital
003G	Bridge of San Rafael	0.26	180.37	180.63	Bridge
004G	Bridge La Quemada	0.15	151.89	152.04	Bridge
005G	Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (World Heritage, 2008)	43.26	84.79	128.05	Village of Spaniards and Sanctuary
006G	Historic centre of the city of Guanajuato and its adjacent mines (World Heritage, 1988)	190.00	0.00	190.00	Mining camp
6. JALISCO					
001J	Historic centre of the city of Lagos de Moreno and bridge	28.50	89.07	117.57	Village of spaniards
002J	Historic ensemble of the town of Ojuelos	1.35	36.38	37.73	Presidio (Garrison)
003J	Bridge of Ojuelos	0.39	201.17	201.56	Bridge
004J	Former hacienda of Ciénega de Mata	2.49	35.11	37.60	Hacienda
005J	Cementery of Encarnación de Díaz	1.64	16.88	18.52	Cementery
7. AGUASCALIENTES					
001A	Former hacienda of Peñuelas	8.65	369.25	377.90	Hacienda
002A	Former hacienda of Cieneguilla	3.00	516.46	519.46	Hacienda
003*	Historic ensemble of the city of Aguascalientes	6.45	79.23	85.68	Village of spaniards
004A	Former hacienda of Pabellón de Hidalgo	1.67	37.70	39.37	Hacienda

ID	NAME	Core (ha)	Buffer (ha)	Total (ha)	Historic Category
8. ZACATECAS					
001Z	Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas	0.11	9.65	9.76	Hacienda
002Z	Town of Pinos	3.35	14.18	17.53	Mining camp
003Z	Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles	0.15	2.71	2.86	Mining camp
004Z	Temple of Nuestra Señora de los Dolores in Villa González Ortega	0.15	5.16	5.31	Hacienda
005Z	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	2.75	17.53	20.28	College
006Z	Historic ensemble of the city of Sombrerete	3.79	39.14	42.93	Mining camp
007Z	Temple of San Pantaleón Mártir in the town of Noria de San Pataleón	0.21	19.76	19.97	Mining camp
008Z	Sierra de Órganos (Mountain range of Órganos)	1124.65	4770.60	5895.25	Natural landscape
009Z	Architectonic ensemble of the town of Chalchihuites	1.83	16.04	17.87	Mining camp
010Z	Stretch of the Camino Real between Ojocaliente an Zacatecas	As core zone is considered the width of the road whose length is of 0.93 kilometers. The buffer zone is of 30 meters to each side of the axis of the road.			Camino Real (Royal Road)
011Z	Cave of Ávalos	3.28	98.18	101.46	Rupestrian Art site
012Z	Historic centre of the city of Zacatecas (World Heritage, 1993)	110.00	0.00	110.00	Mining camp and city
013Z	Sanctuary of Plateros	0.20	2.45	2.65	Sanctuary
9. SAN LUIS POTOSÍ					
001S	Historic centre of the city of San Luis Potosí	70.34	133.49	203.83	(In process of evaluation)
10. DURANGO					
001D	Chapel of San Antonio of the former hacienda of Juana Guerra	0.63	32.69	33.32	Chapel of Hacienda
002D	Temples in the town of Nombre de Dios	5.94	109.96	115.90	Mission and village
003D	Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)	0.98	352.32	353.30	Hacienda and bridge
004D	Historic centre of the city of Durango	48.03	394.81	442.84	City
005D	Temples in the town of Cuencamé and Cristo de Mapimí	2.63	43.51	46.14	Mining camp
006D	Chapel of the Refugio of the former hacienda of Cuatillos	0.30	56.82	57.12	Hacienda
007D	Temple of the town of San José de Avino	0.19	5.39	5.58	Mining camp
008D	Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba	0.03	2.75	2.78	Hacienda
009D	Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	0.03	2.71	2.74	Hacienda
010D	Achitectonic ensemble of the town of Nazas	5.06	181.51	186.57	Mission and village
011D	Town of San Pedro del Gallo	4.27	9.80	14.07	Garrison
012D	Architectonic ensemble of the town of Mapimí	2.87	41.01	43.88	Mining camp
013D	Town of Indé	1.85	9.28	11.13	Mining camp
014D	Chapel of San Mateo and former hacienda of La Zarca	0.17	198.34	198.51	Hacienda
015D	Former hacienda of the Limpia Concepción of El Canutillo	0.83	34.35	35.57	Hacienda
016D	Temple of San Miguel of the town of Villa Ocampo	0.20	7.93	8.13	Mission
017D	Stretch of the Camino Real between Nazas and San Pedro del Gallo	As core zone is considered the width of the road whose length is of 64 kilometers. The buffer zone is of 30 meters to each side of the axis of the road.			Camino Real
018D	Mine of Ojuela	9.98	56.85	66.83	Mining camp
019D	Cave of Las Mulas de Molino	0.66	4.58	5.24	Rupestrian Art site
11. CHIHUAHUA					
001CH	Town of Valle de Allende	10.26	156.65	166.91	Village of spaniards

Please note that the maps submitted in this section are the 148 maps also submitted in the Executive Summary (see above).





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Vol. 1b





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7a Photographs, slides, image inventory and authorization table
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Guanajuato

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Jalisco

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Zacatecas

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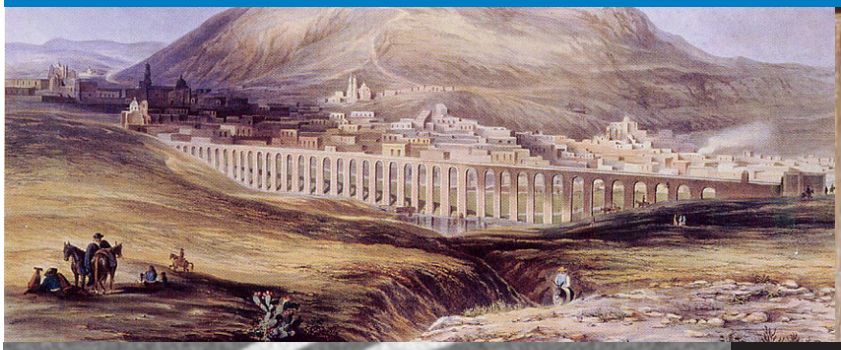
Durango

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Chihuahua

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DESCRIPTION 2

2b. HISTORY AND DEVELOPMENT

HISTORIC FOUNDATION OF THE CAMINO REAL DE TIERRA ADENTRO

"Son cosas grandes y estrañas y es otro mundo sin duda,
que de sólo verlo tenemos harta cobdicia
los que a los confines dél estamos".

Hernán Cortés

"Those are big and unknown things and it is undoubtedly another world,
that of just looking at it we have a lot of greed
those of us being beyond its limits."

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Introduction

Preamble

The State Party of México is proposing the nomination of the Camino Real de Tierra Adentro under the category of Cultural Routes (according to the definition described in the Operational Guidelines for the Implementation of the World Heritage Convention WHC 08/01), which comprises an approximate length of 1,400 km of the 2,600 km that are had identified to the date, taking as point of beginning of this trajectory, the center of the Plaza de la Constitución (Main Square) of México City, public space inserted in the core zone of World Heritage, surrounded by the main historical buildings where the civil, military, economic and religious power were exercised, to the Plaza de la Constitución of the town of Valle de Allende, Chihuahua.

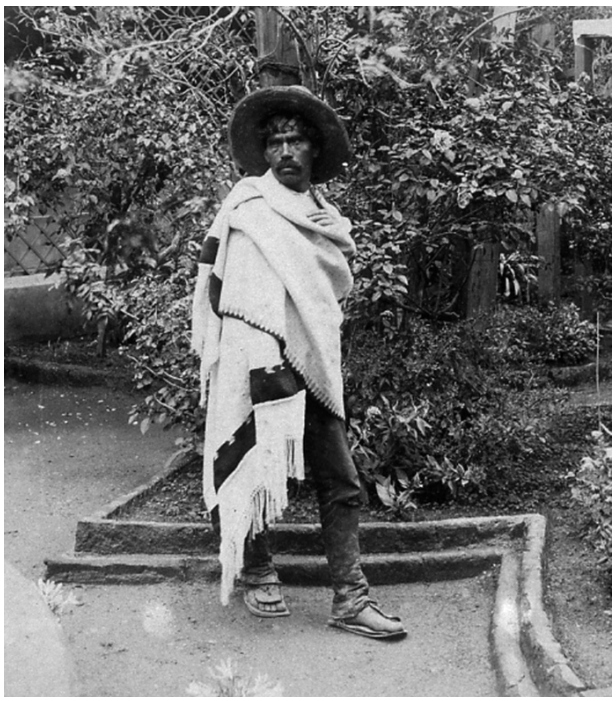
However, we clarify that the total extension of the journey embraces the towns of Hispanic foundation in Texas and Nuevo Mexico, in the United States of America, and they will be proposed as an extension of this property when the North American government believes it convenient, the same as it was made by the French State Party with the Camino de Santiago.

The candidacy is conformed by 55 sites, which were selected during an arduous documental and physical evaluation on the state of conservation of each of them, the degree of authenticity and integrity, and the relationship that they keep with the Camino Real.



Each site represents a specific typology inside the complex system of the Camino, whose historical and space dimension is glimpsed in several levels of cultural exchange, that is to say, the nominated property can only be understood as a result of the evolutionary process of a multiethnic society that along three centuries, was able to conquer, to pacify and to colonize a broad territory, developing multiple political, military, ideological, social and economic strategies, some of them brought from the Hispanic metropolis, others were adapted to the circumstances and the remaining ones were created by visionary people. It is worthwhile to clarify that the exchange mechanism could not be summed up without the setting-up of the Camino Real Intercontinental (Intercontinental Royal Road), since it was through that route that the exchange of influences on both sides of the Atlantic and the Pacific arrived.

The final result and the truly extraordinary of this part of the history of humanity was the creation of an indivisible bond between the metropolis and the broad territories that formed the viceroyalty of the Nueva España, mainly caused by the dynamic exchange of products, (such as the introduction of the biological diversity not present in America and Europe and of the "tornaviaje" (return-trip) of the ships loaded with big quantities of silver extracted in American land), ideas (such as religion, the system of political and military organization), techniques, cultural objects (personified in books, works of art, "cartas de relación" (letters of descriptions), gold works, only to mention some) and native customs of the four continents known until that moment, taken back and forth by the endless traffic of people devoted to the trade, the enterprise, the religion, the politics, the militia and the construction.



Everything was materialized after the foundation of the reales de minas (mining caps) (motor of the global economy during the 16th century up to the 19th), cities, villages, towns, temples, presidios, colleges, stretches of the road, bridges, hospitals, cemeteries, haciendas, posts, "ventas" (roadside inns), and the reference of cultural and natural spaces as the rupestrian art, the propagation of the Catholic dogma, the Hispanic language and the landscapes (these considered as geo-referents).

Being this way, the identification of the Itinerary of the Camino Real de Tierra Adentro in the Mexican territory has been framed by the contribution of these ten states of the country, whose main task was that of providing, as was previously said, representative elements that build the candidacy.

Each one of these sites has its own protection core zone and its respective buffer zone, according to the recommendations of the ICOMOS and those emitted in the decisions of the World Heritage Committee; however, it is necessary to clarify that one of the main elements that articulates the substance and the spirit of this route is the vestiges of the road that have lasted to our days in lesser or bigger extent, besides the old bridges built with the engineering system of the time and the traces of the Camino by which the current highways pass.

Besides the city of México, by way of historical reference are included the cities of Querétaro, San Miguel de Allende, Guanajuato and Za-

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catecas, all of them inscribed in the World Heritage List, which played an important role inside the development of the Camino Real, and on the other hand, in this nomination is considered the city of San Luis Potosí (whose Outstanding Universal Value is in evaluation process by the WHC and the International ICOMOS).

In summary, the transcendental aspect of this route of terrestrial communication is that it should not be judged a priori as a simple historical way that connected a series of sites of historical and heritage character, but on the contrary, the Camino Real de Tierra Adentro was the project sustained in the imperialistic expansion of the Spanish crown, constituted in an unknown space and far from the metropolis, whose traces left structuring in a progressive way according to the interests of the people from the peninsula and the Creoles.

For this reason, the physical composition of the property is elaborated by means of the inclusion of several roads that in a specific way connect all the human factors distributed in the North of the Nueva España, leaving the material evidence in the different sites of this candidacy. However, we do not close the opportunity to extend in a future the boundaries of the nominated property, since inside the Mexican territory other secondary routes are located that enrich the interpretation of the Camino Real, as they can be the road to the Texas, the road to the Californias, the route to Topia, the route of the salt, and the route of the transhumant cattle.

REFERENCIAL FRAMEWORK

Introduction

To think of México, taking as references its regions and routes historically built, is an exercise necessary today to find ways of dialogue, not only among the own inhabitants of this country, but also with the world. As a reality, our country is the result of many processes, of crossroads, of encounters and stroke, of assimilation of influences and of statement of traditions, of civilizing presences coming from several continents, of creation of spaces and unfolding of temporary and spiritual projects. The countless vestiges and traces that today give identity to the Mexican society are part of the reality built since the 16th century.

One can find that process in the Camino Real de Tierra Adentro -the itinerary that united the city of México with that of Santa Fe, in the old Kingdom of Nuevo Mexico, in the current US, built in its biggest extent in the 16th century and in many aspects its validity consolidated up to the present- that ended up being one of the most important routes in the modern history of the American continent and of the world. Its creation and utility to link communities, ancestral inheritances and new forms of life, transformed the territory in an irreversible way through cities and villages, towns of Indians, mining centres, agricultural and cattle haciendas (country properties), presidios, fortified houses, religious and ecclesiastical constructions, aqueducts and roads, to point out some of the most evident elements in the force of that unfolding.

Although it is certain that this route had the city of México, capital of the Nueva España and old urban heart of the Aztec dominion as one of its vertexes, its origin should be located in the weight of the discoveries of the silver mines in the north of the viceroyalty, without leaving aside the important antecedent of the search of a pass toward the East to find the one on the road to the spices and the mythical Kingdoms rich in gold, precious stones and pearls. In other words, the updating of the cultural value of the Camino Real de Tierra Adentro continues being a necessity to understand what we are: forgotten for a long time, this historical route is becoming the centre of attention of authorities, investigators, managers of the tangible and intangible heritage, in order to enrich the perspectives of the knowledge and the new dimensions of this complex definition that is the national identity.



Recovering that itinerary nowadays, implies to put in game concepts such as frontier, migration, multi-ethnicity and miscegenation, material and spiritual inheritance, cultural diffusion, population dispersion, landscape, secular economic processes, rural and urban architecture, utilizing the human and social disciplines that can contribute elements to the understanding of that complex and many times ignored reality. It is also part of that task to outline, from the specificity of each discipline, interpretation proposals that grant full sense to all and each one of the manifestations found along the Camino Real de Tierra Adentro, so much in its material line that extended over 2,500 km, as well as for the cultural elements that gave identity to their communities and regions, with deep processes of symbolic appropriation of the space and with a strong unfolding of the activities that contributed to its construction in each historical stage: not only mining or cattle breeding are result of that historical development, but also the cultural forms, tied to a scientific and technological background that made them possible. For over four centuries, this route was product of those actions, at the same time that it propitiated a complex regional development.

What is there more own to the culture that the development of a human group, of its individuals? What is the history of the cultural heritage, but the analysis of the human action deployed in time and in the space, in the process of creation of an identity settled down by the crossing of multiple and complex factors? In the very case of the Camino Real de Tierra Adentro, we are before the spine of that immense north plagued with silver mines, agricultural and cattle haciendas, presidios, towns of Spaniards and of Indians where a project of economic regionalization and cultural expressions was being integrated.



Maybe it is more precise to say that, under the heat of mining arose the routes that connected the centres of production and supplied to mines, cities and towns of the north of the Nueva España. In another sense, the construction of the Camino Real de Tierra Adentro was tied

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to the discovery of territories and foundation of towns, which allowed, in a relatively short span, to trace the big lines of the population of the north of the Nueva España, marking in a definitive way what its history would be up to our days. Beyond the secondary role that to the date has erroneously been assigned to several forms of their populations -considered as traffic points in the extensive viceregal geography, mere connections between the capital of the viceroyalty and the cities or most important royal mining camps-, the certain is that the colonial landscape saw how appeared towns and ranches, villages and haciendas that very soon took own personality and gave a profile to each region.

It is clear then, that a new perspective is needed in the questions that we make from the history and the cultural heritage to have an exact idea of the spaces and their importance. And beyond that consideration that sketches the Camino Real de Tierra Adentro, is the fact of having been, as all the other foundations of the modern history, a microcosms, a universe finite by its space, its time and its inhabitants, interweaving a singular history, unrepeatable, unique, with a sense bounded to the specific condition of its existence. How to leave aside that its foundation and its permanency along the centuries was part of the biggest urbanizing process ever known in the history of the north of the American continent?

For those reasons is important the study and conservation of one of the biggest routes in the colonial America: along it unfolded the economic activities; the civil, ecclesiastical and religious jurisdictions; the relations always full with tension among the Spaniards, the indigenous groups coming from the old Mesoamerica, those that originally populated the region, such as the Zacatecas, and those that arrived there in their displacement; the institutions and their performance, being extensions of the projects of the Crown at the same time that glimpse of the emergence of private interests; the appropriation and modification of the space afterwards transformed into villages, homesteads, haciendas, temples and convents, giving origin to the landscape that in many regions remains to this day as a sign of identity.

For the history of those places where the primary sources are scarce and sometimes nonexistent, mainly in the initial stages, it is important to rescue, by all possible means, the valuable information that comes off from their material structure, as it is the case of the physical evidence of stone pave and foundations, bridges, structures and walls that were part of the Camino Real de Tierra Adentro.



That complexity increases when it is tried to link with that history to individuals, family structures and social groups that were the centre of the colonial life along that route: the incessant migration among the mining settlements, following the bonanza or crisis of the silver production; the organization of groups to explore and to found in the lands not yet known; the mobility developed by the merchants and their operators who had permanency seasons in some place to then undertake the journey to another point, the lingering war and in movement according to the definition of the frontiers, are some of the visible causes that made of the Camino Real a privileged space for the displacement from the 16th century to the present.

In other words: it is to find in the process of creation of that route not only the combination of names and dates, but also to understand fellows, family and social structures that with their performance gave life to institutions, spaces, policies, economic movements, etc., giving origin to unyielding and complex historical facts, as it was the indigenous repopulation of the North of the Nueva España with indigenous Tlaxcaltecas, Mexicanos, Tarascos, Tonaltecas, Otomíes that along the time originated new biological and cultural identities as part of the miscegenation that took place in that immense region.

That history of the creation of the Camino Real de Tierra Adentro, as the one of many other paths of the American continent, had its origin in impulses that, in the Old Continent, struggled to create commercial and religious routes toward an East full with news whose magnificence dazzled the European imagination.

FOREWORD

History of man is the history of his interaction with his milieu. The life of peoples and civilizations reflex an intimate dialog between both, revealing his universe conception, life style, mores and objects of daily life.



In man's milieu is also represented the physical space that allows development of complex networks of social interaction that on time will result on abstract spaces where cultural currents will rise to impact human history.

A clear example of those spaces can be found in the 16th Century after the conquest of New Spain, today's Mexico, a fate that culminated on the syncretic fusion of two overly opposed cultures as were those of the Spaniards and of the peoples native to the American continent, a phenomenon that deeply influenced the economy of this part of the world evolution.

The Camino Real de Tierra Adentro (Royal Inland Road) is one of those occurrences that contributed to the opening of unknown territories and the shaping of spaces in the form of towns as important as Durango and Zacatecas in Mexico's North, and expedited the vitalization of the Spanish Crown economy. Recounting the Camino Real de Tierra Adentro story as a cultural itinerary will help comprehend those historical spaces and to revaluate them for the sake of all Humanity.

A road is a clear display of the dynamism innate to man. Settle-

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ments have to be communicated to be able to reach for common goals. Exchanges between peoples promote cultural wealth, new lifestyles and new perceptions of life.

Thus, because of its dynamism and historical function and in accordance to the UNESCO's World Heritage Committee definitions, the Camino Real de Tierra Adentro can be defined as a Cultural Itinerary.

Dynamism means the Road should be the result of people and goods moving together with ideas, knowledge and values inside a country or between countries or regions, during substantial periods of time. It also entails the mutual and fruitful impregnation among cultures in time and space manifest in a tangible and intangible heritage.[1]

Even if the Cultural Itinerary's identification is based on the physical and cultural elements shaping it, it is also imperative to uncover the causes giving way to the road's trace. Whence this paper will gather and expose the factors leading to the formation of this road also known as the Silver Road and its importance not only to the domestic but to the international development.

The Intercontinental Royal Road[2]

The Royal Road or King's Road embodies the geographic network getting together three continents at the beginning of the Modern Age. Europe, America and part of Asia's South East were tightly united by a communication structure linking ports, cities, villages and communication nodes purposefully warranting the market monopoly economic model stability as well as the cultural and spiritual values forged by the Spanish Monarchy to serve the Empire's goals.

In a sense, the Royal Road refers to the commercial system developed by Spain in its colonies for the monopolistic resources exploitation and commercialization along a wide geographical net covering the whole of the Empire.

The same routes where goods moved were the conducts for the flux of social, religious and cultural exchanges giving way to the "New World." This cultural entity results from a complex web of exchanges beginning with the unremitting territorial conquest followed by the relentless implementation of the Empire's colonial system solidly seated on the Intercontinental Royal Road's structure.

The road geographical dimensions are reflected in its reach through three continents, several archipelagos, three oceans, assorted interior seas, river ways, lakes, highways, paths, lanes and all their posts and stopovers.

The Royal Road is structured over two axis, one East-West from the Spanish Peninsula to the Canary Islands, America and the Philippines and its turnaround trip, and the other the North-South axis from the Caribbean to the North and South of America and its own return trip.

These round trips, artfully designed, established the communication dynamics, the land and sea movement of goods and people, the new settlements and the cities, ports and fortresses network.

The Royal Road was structured around two main sea routes traveled by a system of yearly fleets:

The New Spain's Fleet, known in Spanish as Carrera de Indias (1526 - 1564 - 1581); this route, of main interest for this paper, started sailings in April, but latter on moved its sailings to the June-July period. Its leading purpose was to link Seville to Veracruz in New Spain and had stopovers in the Canaries, Dominica and Hispaniola. For the turnaround trip the vessels were gathered at Havana and a stopover was made at the Azores Islands on its way back to Seville[3]. The threat of pirate attacks in European waters required the armed protection of the West Indies Armada (Armada de la Guardia de la Carrera de las Indias), in charge of protecting the Spanish Peninsula-Canaries-Azores circuit; In the Caribbean Sea the protection was offered by the Windward Armada (Armada de Barlovento).

A second route was the Manila Galleon, also known as Nao de la China (1576-1821). This fleet sailed between February and April from Acapulco running amid parallels 10° and 11° and arriving at the Mariana Islands and Manila around next May or June.

On the westerly leg of the trip the cargo in this famous Galleon was composed by wine, oil, wheat, paper, silver money and books. The returning trip brought silk, gold, pearls, rubies, china ware, porcelain, ivory works, lacquers, cinnamon, pepper and tea.



The Manila Galleon homecoming trip involved sailing northward up to the 30° parallel to catch the westerly trade winds, reaching America's coast at San Francisco to sail down the Californias and arrive at Acapulco in December or January. The cargo was ported by land to Veracruz to be delivered to the West Indies Fleet.

For inland communications, the Intercontinental Royal Road took advantage of existing highways established by native peoples in Northern Mexico, Mesoamerica and the Inca empire.

This communication web connected main political and jurisdictional centers (as were the seats of viceroyalties and audiences), ports, mayor economical cores (as mine sites and fairs), administrative centers and shrines. A number of fairs along these roads were converging points for the international trade currents bringing many of these sites to the world map of commerce.

The Royal Inland Road (Camino Real de Tierra Adentro)

By the end of the Spanish colonial period the knowledge about the population and area of vast territories comprising the New Spain was spotty at best. The Southern boundaries were partially defined by the Peten jungle and the Soconusco region, but at the North things were more difficult due mainly to the nomad unsubjugated tribes roaming territories between the 28° and 42° parallels.

Demographic educated guesses done in 1808[4] showed a population of 6,351,000 inhabitants in a territory of 4,216 342 km2. At the time that territory had a road network with 24,800 km, 31% of which were roads suited for wheeled vehicles and the remaining 69% were horseshoe paths. However, the network served only the main economic activity centers, thus the population distribution in this vast territory was quite uneven. Guanajuato state, neural center to the country had 28.8 inhabitants per km_ and this meager amount was the highest population density, while Old California had only 0.06 inhabitants per km.

Since pre-Columbian times the high plateaus and the central valleys concentrated most of the population thanks to mild climate, soils good for cereals and other high altitude crops, the proximity of dense woods in the surrounding sierras, as well as the relative closeness of the Pacific and Gulf coasts and their worthy commercial contacts.

The otherwise hot and humid coastal lowlands, unhealthy and flood prone, and the deserted plains to the North remained scarcely populated. Exceptions were the South East lowlands and the Gulf coast where important population centers developed.

The road trace managed by the Spanish colonizers did not interfere with the cultural and topographical criteria from pre-Columbian times. Instead of changes there were additions to the North and West territories where mineral wealth was found and settlements came into being around the new resources.

Mountain relief had an impact on the road building in Mexican ter-

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ritory as 85% of it is covered by major mountain chains. However, this formations, lacking East-West chains North of the central Volcanic Axis, allowed the development of pathways North-South. Communications between the central plateau and the coasts was hindered by the large mountain chains. Hence, it can be said that influence from the physical environment is the natural background for man's activities.



This may help understand distribution patterns and the development of roadways in space and time. The reality of mountain relief may allow or impede the tracing of new roadways or, in any case, is a weighty enough factor to be considered when pondering changes in the old traces crossing the country.

Changes introduced by the Spanish into the logic of the Mexican territory for the sake of new mineral sources exploitation shows early after the conquest of Mexico-Tenochtitlan when Juan de Tolosa discovers in 1546 important mineral deposits at Cerro de la Bufa[5] where he established a military encampment which grew to be present day town of Zacatecas. The mineral deposits in Zacatecas attracted in its time many wealth seekers eager to exploit the mineral deposits and the cheap native labor.[6]

From 1546 and until 1630 big scale silver production composed up to 80% of New Spain exports. American silver brought by the galleons to Seville flooded Europe from the Mediterranean to Antwerp. In this first stage, zenith of the Spanish Empire, its wealth reaches the highest point.

The greatest amount of silver exported by New Spain in that period was extracted from the Zacatecas, Guanajuato and San Luis Potosí deposits. This mining wealth constituted a decisive factor in the Mexican North colonizing as the profits from mining paid for the expense of building the Northern provinces where towns, hamlets and haciendas slowly prospered.

The road linking New Spain capital city with the Northern part of the country started to be known as the Silver Road (Camino de la Plata) or the Royal Inland Road (Camino Real de Tierra Adentro) a branch of the Mercury Road Route of the Intercontinental Royal Road. Along its length, which at the beginning finished at Zacatecas but which latter on reached Santa Fe, in modern New Mexico, were born and grew a number of settlements that served as foundation for the colonizing and gradual addition of new territories for the Spanish Crown; those towns were the strategic basis for the evangelization work done by Franciscans, Jesuits, Augustinians and Dominican friars and as years passed it became the essential axis for the Spanish empire in the time of the Austrias.

Pre-Columbian pathways

A wide network of pathways linked the Mexican territory from pre-Columbian times. Same in the dry North as in the lowlands and jungles of Yucatan, in the central plateau or in Baja California, there were routes active at the time of the Spanish conquest that were the origin for the colonial highway system

There is ample information about this topic coming from diverse sources: codex, relaciones and testimonial from native persons; many conquistadores, chroniclers, soldiers and friars amazed by what they saw in the Mesoamerican cultures left numerous memoirs. The Mesoamerican region7 had the greatest road and pathways concentration especially in the central plateau and in the Maya area.

The surface communication network was more a pathway net tan a real road network as there were no beasts of burden and no vehicles. Goods were moved by caravans of porters (tlameme in náhuatl) who took loads up to four arrobas,[8] walked from five to ten leagues in a day, journeying more than 1000 km, as was the case for the road to Soconusco and Guatemala.

The pathway's tracing answered to the Mexicas' lords interests: commerce, tribute collection, logistics for the military conquests and postal service. Common wisdom frequently tells that the Aztec emperor had fresh sea produce at his table coming from the Gulf and Pacific coasts, more than 400 km away.

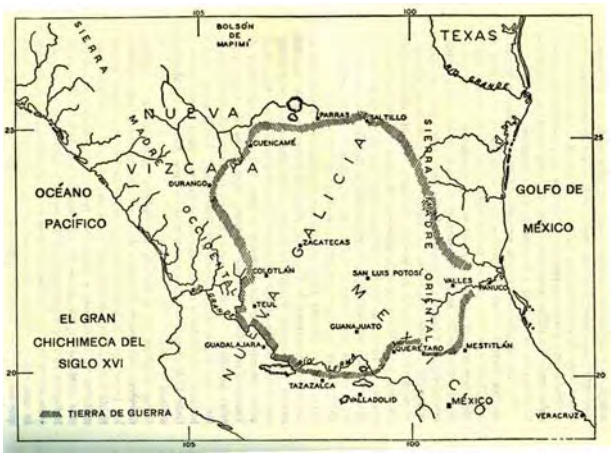
The most important commercial route started at Mexico-Tenochtitlan, crossed the Puebla and Teotihuacan valleys bordering the hostile Tlaxcalteca territory, arriving at Tuxtepec where a walled military post protected a great deal of goods for commerce or collected tributes. At this point the route branched in two, one going to the Gulf of Mexico, a region populated by friendly people of advanced culture with whom there was active exchanges, and the other going to the Pacific coast crossing the Hojas Valley inhabited by unfriendly Mixtecs and Zapotecs who attacked caravans and were in a permanent state of war.

Along the commercial routes, and separated by a journey distance between them, there were posts offering relief to travelers.

Special attention should be paid to commerce and transportation in the Aztec capital proper. Seated in an island and linked to the mainland by four great causeways, the city had earth and water ways. Cervantes de Salazar states that more than 50,000 dugouts were used to transport goods in Mexico's basin.[9]

The Silver Road[10]

Silver discovery allowed for the advance of the Spaniards toward the continent's heart but at the same time also brought the first encounters of the nomadic Chichimeca bravos at the desert with the horse riders: miners, friars, hoteliers, wagon riders and Spanish soldiers.



The Spanish invasion meant war during almost half a century against the Chichimecan groups in the plains, semiarid but potentially rich pasture land with wide horizons almost uninterrupted by nude sierras and shallow brooks.

The advancing Spaniards built in each settlement either a church, a presidio or both; places which became border outposts and the seed

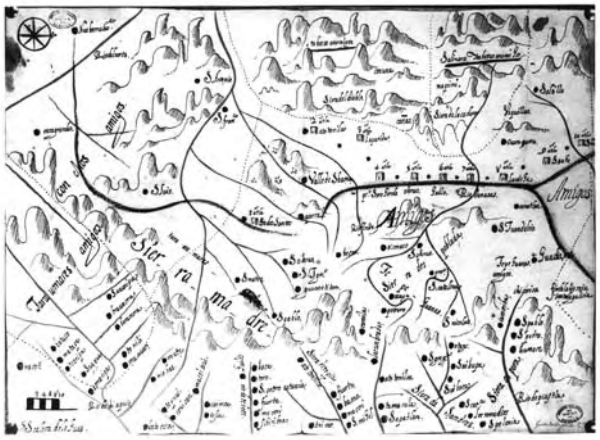
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of Northern cities were built as a defense line. Their early inhabitants had to develop a strong and independent character needed to survive in places far away from any government help, features that will distinguish the pioneer spirit in all the frontiers of the new continent.

In 1535 the Second Audience comes to an end and the New Spain is elevated to the rank of full Viceroyalty. Don Antonio de Mendoza, coming from a prestigious Castilian family was invested as the first Viceroy and as such he governed for over 15 years. It was his firm and decisive policy to destroy the almost feudal privileges of conquistadores and Encomenderos and to promote a politically centralized establishment.

His government represented the great renacentist tradition of Charles V employees.

During his administration several defensive Spanish-indian towns were founded, amongst them San Miguel el Grande and San Felipe, to serve as defense to the vital Silver Road. The town of San Miguel was founded in 1549 according to the judicial declaration from the Xichú governor and it undertakes a protective role over the road. The true vocation for these defensive towns is really consolidated after Viceroy Mendoza departure for Peru in 1551.



In Mexico he was followed in office by Don Luis de Velasco who continued several initiatives from his predecessor. He gave San Miguel the Villa title and he also was in charge of sending explorers to Florida to search for the legendary cities of Cibola, Quivira and their golden sister towns. Such quests show the thirst for precious metal that was devouring Europe, now turned a commercial society.

The conquest of new territories to the New Spain North will be facilitated by the settlement and consolidation of the frontier towns as San Miguel el Grande, San Felipe and smaller villages along the Silver Road. Colonist received land grants and some of them would receive licenses to set up inns and lodges as long as they kept forces enough to offer safe haven to travelers

By the second half of 16th Century the roads going to the North from Guadalajara were three. These were links between civilization and barbarity. The same are still in use for transportation of goods, beasts and wagons.

Very often the frontier highways were interrupted by the attacks and destruction of whole towns. The Royal Inland Road (Camino Real de Tierra Adentro), was the first great road going through uninhabited mainland. The narrow lane tramped by hurried miners in the middle of open fields changed for good Mexico's history as it made possible the foundation of New Mexico, Texas and California.

The Silver Road is America's longest an oldest. Its length of 2,900 km, is longer than the distance from Geneva in the Alps all the way to the Black Sea.

Pioneers and merchants on the way

On the beginning the financial resources for improving the roads and build newer ones were contributed by wealthy individuals and the work was done by natives, usually for free. The original scheme of work on the highways based on the unpaid compulsory personal services done by conquered peoples changed on the second half of the 16th Century due to the new interest in regulating the indigenous peoples personal services in order to control abuses they were victims of. Thereof they should be paid, their workload was diminished and there was more freedom to work for the natives.[11]

Several manuscripts from 1551 related to the opening of the Zacatecas Road (Camino a las Çacatecas) suggest this road was opened in a very short time before the ending of the first half of the century. Other documents from the same year speak of branches already built to link this road to other mining centers.

The documents compiled by Silvio Zavala also tell how the work should proceed and what time of the year is the most convenient. These texts advice the work should be done before the rainy season and recommend brevity so the carts can "come and go without loss of time."

Few documents mention the etiquette for the road on the early times but we know that since the very beginning it was considered a need and a convenience to have inns and eateries where muleteers, wagon drivers and travelers could have fresh food and take a rest; this establishments had some rules for their patrons, for example, muleteers and travelers had to vacate after three days as their beasts could do damage to the surrounding crops. It is also known that Indians could be merchants but they were banned to sell wine, machetes, arms, idols and other "forbidden things."

The discovery of Veta Grande, San Bernabé and other important mineral deposits in the Zacatecas fields between 1546 and 1550, made necessary to establish a foundry in Zacatecas city and to enhance the highway network to the South and with Mexico City.



Opening a road from Guadalajara was not as hard as from this town started the pioneers who discovered and colonized Zacatecas. This road went through the Tlaltenango, Juchipila and Nochistlan canyons and the more difficult crossing was at Santiago River; the greater peril, the attacks from de Caxcane Indians had come to an end with the Mixtón military campaign (Guerra del Mixtón). But the need for a new road linking the Viceroyalty capital with the newly discovered mines without going all the way in such a long detour was now a real necessity.

At the beginning the road was well defined only to Queretaro. Its intermediate points were Tlalnepantla, San Cristóbal, Cuautitlán, Huehuetoca, Tepeji, Tula, Arroyo Zarco, San Juan del Río, El Sauz and Hacienda de Cazadero. Soon it was extended to the North going by San Felipe, branching to San Miguel, it went to Ojuelos, Encinillas, Las Bocas, Ciénega Grande, Cuicillo reaching Zacatecas. This road, in service before 1551, was immediately used by wagons, all type of vehicles and travelers.

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The terrain where the new route was built was not difficult; the plateau north of Mexico City was composed mainly by shallow basins bordered by low sierras. But the need arose to expand the road network to link the more fertile southern regions to feed Zacatecas from Nueva Galicia and father lands. This works gave rise to land disputes. Troubles were documented in 1552 in the town of San Miguel el Grande for boundaries and landmarks. The Indians had to defend their land and grieved because they had not ready access to the mill occupied in the milling of bread flour for the Zacatecas mines.

At same time important enhancing works were made to the roads in Michoacán, a paramount supplier region of goods and foodstuff to the growing northern markets. This works linked the towns of Valladolid, Zitácuaro, Cuitzeo, Maravatío, and Acámbaro to reach San Miguel el Grande hub where this road connected to the great Camino de Tierra Adentro. Other road coming from the Michoacán region served the Guanajuato mines, crossed the valleys where latter on the cities of León, Lagos and Aguascalientes were to be founded and reached the road coming from México at Cuicillo, just 9 leagues south of the Zacatecas mines.

In the years 1550 to 1570 new silver deposits were found in Guanajuato region, between the royal road to Zacatecas and the Michoacán roads. This new mining centers gave impulse to the opening of new local roads in East-West direction linked to the existent ones. This explains the dense net of villages, middle size centers and large towns that developed afterwards in this region known as the Bajío.

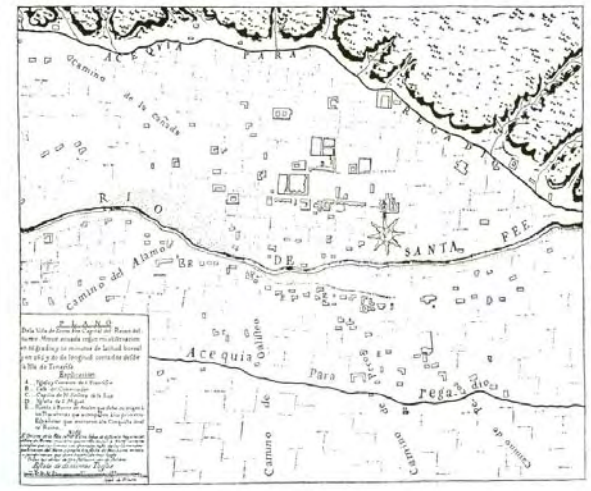
From Zacatecas to Santa Fe de Nuevo México

The mining expansion to the North and West continued along the 16th Century notwithstanding the hardships of war. Zacatecas continued to be the center and base for the ongoing colonization, as well as the birth and grow of the mission houses on the Nueva Vizcaya territories and in the forthcoming Interior Provinces of New Spain's North.



The Royal Road and its branches acted as vital transportation link with the main mining centers at the peak of their production. By the end of that century, Juan de Oñate prolonged the Road along the Río Grande and into the Santa Fe de Nuevo México province. This extension was made in two stages. The first linked Zacatecas with Nueva Vizcaya, Durango and southern Chihuahua mines (Santa Bárbara, mainly) with a length of 2,400 km; the second stage, known as the Road to Chihuahua (Camino de Chihuahua), covered a distance of 1,200 km. When the Spaniards discovered the Santa Eulalia deposits in 1702 not far from the town of Chihuahua, the Royal Road (Camino Real de Tierra Adentro) was older than a century as the regular travel route between Santa Fe and the Capital.

The stretch of road going from Durango on the Guadiana Valley to Nuevo México was laid on a vast an desolate landscape with just a few and scarcely distributed hamlets, presidios and missions along the way. From Parral the road advanced through cultivated land on the San Bartolomé Valley, crossed Rio Conchos at San Francisco de Conchos, went along the river and crossed it again at San Pedro de Conchos - present day Delicias - and stretched for 400 km in a straight line over arid plains and dunes to reach the town of Paso del Norte. This last leg was the loniest and most dangerous, the worst in the whole Camino Real, as the region had not been wholly controlled by the Spanish government until the end of the colonial period.



The New Spain roads built along the country long axis on the high plateau were easy to maintain; however, the transversal roads going from the central mesa to the coasts were more difficult to maintain an required more attention from the authorities.



The sustainability and growth of domestic trade was highly depen-

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dent on a good and efficient road network that was also dependent on good design and construction and on good usage. The Viceroyalty government finished the road network almost by the end of the 16th Century, a considerable feat given all the obstacles on its realization.

On the following two centuries the healthy growth of the mining industry strengthened and extended the roads as a lifeline where great deals of silver, mercury, wood, wheat, maize and other vital good were transported either to supply the Northern provinces and other regions, or to bring the precious metal to the center. The mining wealth was the driving force in a new colonization mode, around the mining fields the same mining entrepreneurs established agricultural haciendas.

Mules, wagons and muleteers

During the Enlightment the New Spain experienced a solid economic recuperation due to the mining industry but also to a steady population growth.[12]



Trade inside the Viceroyalty depended on, among other things, an effective communication network. Trips to the North were deemed easier than to the closer tropical coasts, even if distances were longer and had to manage the Sierra Madre foothills; this favored the urban growth in those areas. By the end of that century the main Viceroyalty roads were: Two going to Veracruz, one through Jalapa and the other through Las Ventas; the road to Acapulco, also known as Camino del Asia; the road going from México to Puebla, Oaxaca and Guatemala, and last, but not least, the Camino de la Plata, going to Querétaro, San Felipe and Tepezala, reaching Zacatecas and going all the way to Santa Fe, via Sombrerete and Nombre de Dios; this road had now branches to San Luis Potosí, Venado, Charcas, Durango and Guadalajara.

The main transportation mean was the mule train. A mule could carry around 150 k and walk 20 km per day. These restrictions were a factor to limit movement of cheap or bulky cargo for long distances, affecting mainly farm products.

There were also wagons for people and special goods, included overseas imports. The arrival and departure of the mule trains were an important event in a town's life, a change of pace in daily life. At arrival there were news from the outer world, from other towns and villages on the road, from de capital and even from the metropolis. There were new goods for the stores in town and supplies for the work of the mines. Many shop owners and traders had their own mule trains but that didn't lessen the prosperity of independent mule train operators.

During the 18th Century the Santa Eulalia mines became another important milestone in the Camino de Tierra Adentro; located not far from the town of San Felipe el Real -present day Chihuahua City- and it gave its name to the second stretch of the Silver Road. The route followed the bottom of a series of valleys oriented from southeast to northeast toward the mountains. The wagon trains running the road had the hardest time at the low passes between valleys and at river crossings. Carrying animal feed was out of the question so muleteers had to rely on whatever grass could be found in the way for their animals. For the trip the wagons gathered in trains called "cuadrillas" usually between 5 and 30 vehicles, under military escort protection. Each wagon train had to carry enough food, tools and parts to repair any possible damage; there also were spare animals. At that time a round trip from Mexico to Nuevo Mexico lasted about one year and a half.



From the colonial times and up to the 19th century and the arrival of the steam train, the mule packs were the only mean to transport goods. And many of the older routes in difficult terrain still were managed by muleteers until well advanced the 20th century.

When the Santa Eulalia mines were in their production prime (1703-1737), the mule trains loaded with silver bars departed for the capital twice a year in the months of June and January. On the way they usually had several days rest at each of the main towns in their itinerary, being the preferred stops El Paso, Chihuahua, Parral, Durango, Zacatecas, San Felipe, San Miguel and Querétaro.

Borbonic reforms, bureaucracy and the Consulado

While in 16th and 17th centuries Spain the road network did not progress mainly because the central government did not assumed responsibility for building and maintenance of the roads and bridges, letting the duty fall over the municipal authorities or the good will of local lords, the building of roads in their American dominions had their great moment. Conquistadors, colonizers, missionaries, and gold seekers covered the vast territories, opening pathways, lanes and roads after gold, silver and novel American products.

Gold and silver from America went to the mints; ingots became coins that enriched the European treasures. At the beginning of the Enlightment the Spanish metropolis started to apply measures to rectify the lack of policies that mired the communications works. However, it was not until Charles III reign that the good intentions became deeds regarding the Spanish road network.

Don José de Gálvez, from the Southern Spanish city of Málaga, arrived at New Spain with the task of applying the corrective borbonic measures. Among his main initiatives in the economy he gave mining utmost priority, considering it the driving force of human occupations. He organized the miners in guilds and in a short time (1770 - 1780) silver mining saw a growth unheard of.

The merchant guild, known as Consulado, that had the traditional privilege of collecting the alcabalas, a levy on sales, had to relinquish it. This task was assigned to official tax collectors designated directly by Spain. However, the Mexican Consulado retained some activities, to wit: partial control of internal trade, building of public works and road maintenance.

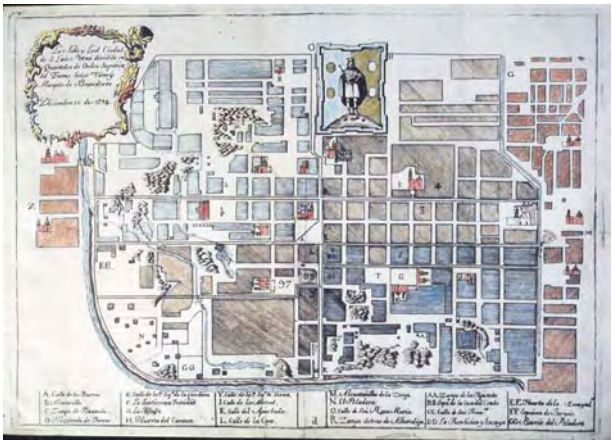
Gálvez passes away in 1789 and with him ends the transformation of the New Spain. His death comes at the same time as a growing and generalized discontent in the part of the criollo class, manifest in populace unrest and public riots.

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According to the foregoing it can be stated that Silver Road importance lay in the fact that it was the communications lifeline between the far North and the center of the Viceroyalty of the New Spain. Along the centuries the Road was witness to the rise and fall of the mining fields and to the birth and grow of many urban settlements in the New Spain North.

The Mercury Route as part of the Intercontinental Royal Road

The Mercury Route encompasses the historical mines where mercury was extracted and sites where it was used, as well as its transportation by sea and land. Also part of this international journey are the methods employed for the optimal use of mercury in the exploitation of precious metals in America, their distribution routes for the metal and their impact in the world economy of the time, as well as other social and cultural factors.[13]



In 1609, Viceroy Luis de Velasco II, then a man of experience, being this his second shot at the Viceroyalty of the New Spain, began with this words a letter to a member of the Consejo de Indias: "As you rightfully say, Sire, the most important business in the Indias today is the quicksilver stuff, now their main nerve..."

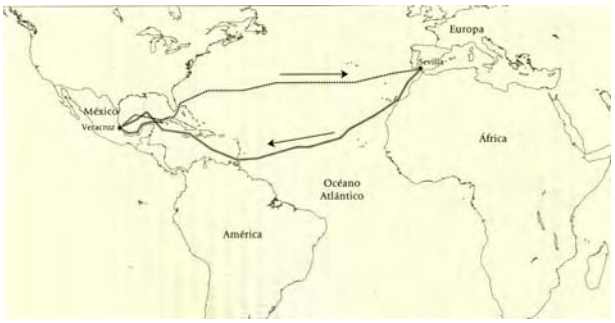
About forty years before, when Viceroy Enríquez ordered in 1572 that all mercury distribution be under the Crown's control; he informed the King about the reactions to the new measure. In part he said: "... this land sustenance depends on the silver mines, and the silver mines sustenance is quicksilver." Comments like that were typical and repeated along the 16th and 17th centuries. It was natural, for efficient silver extraction mercury was needed. And silver was the riches of the land.

And this was the way because there was no possibility to refine the silver at the foundry, either because the mineral was not rich enough or it was of a type not suitable. Whence, the mining industry depended completely on mercury. Without mercury there was no silver, and without silver there was no driving force for the colony's economy. A great part of the internal commerce, dependent on silver as mean of exchange, would have fallen, and the foreign commerce would have fallen even more as silver constituted the bigger part of exports.

Colonial Spain had three viable mercury sources. Two of them were under direct Spanish control, one in Almadén and the second in Huancavelica, Perú, known to the Spaniards since 1563, but exploited by Incas long time before as a source of vermillion, extracted from cinnabar, and used for ceremonial and cosmetic purposes.

The third source was also on Habsburg dominions, but under the Austrian branch, in Idria, Eslovenia over the Adriatic sea. As a general rule, the Huancavelica mercury was used in the Peruvian mines, while the Almadén mercury was imported to the New Spain. Some Idria production was used during the 17th century when its mercury was sent to both Viceroyalties. During that century there were attempts to extract mercury from at least two deposits located in Michoacán province in New Spain, but the venture resulted too expensive. It may be added that some erratic attempts were also made to bring mercury from china via Manila.[14]

The Almadén mines in Spain were the main suppliers of mercury for the American mines during the colonial period. In those cases that the Spanish production was not enough, the Idria mines supplied the deficits shipping the mercury through the Mediterranean to Seville or Cadiz. Huancavelica also contributed to cover Peru's consumption.



The silver amalgamation process was developed by Bartolomé de Medina in New Spain and it was followed by the creation also in New Spain by Álvaro Alonso Barba of a more efficient furnace called horno de aludeles --afterwards brought to Europe-which together were an early technological revolution accompanied by a cultural process impacting decisively in the known world.

Never before had been so patent the interdependency of an economy based on precious metals. Without mercury the Spanish Crown would have been deprived of unaccountable taxes not collected, not only in the form of direct taxes collected on silver production, but in the form of all kinds of levies (alcabalas, almojarifazgos, tributos) collected from other parts of the economy in amounts commensurate with its prosperity. All these taxes were paid in silver. The importance of quicksilver in the Spanish America colonies cannot be exaggerated.[15]
The controls on mercury started in March, 1559, when the Crown realized how important the amalgamation method adopted by the New Spain miners was. Since then the government controlled all mercury exports to America.



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In Spain, as in all of the Empire, the Crown had all the rights to the underground. However as it was impossible to organize mining as an state Enterprise, all subjects were free to search for mines and to exploit them for their own benefit, as long as they surrendered to the Crown a part their product. This portion was variable according to place and time. At Nueva Galicia province it was 10% and was called "diezmo" and collected by the Hacienda de la Real Caja (Royal Treasure) following this process: The miner produced the purest silver he could draw from distillation of mercury in the amalgam; the product was then taken to the Casa de Afinación (Assay House) where purity was analyzed and then was cast again in ingots, about 130 marks each. The ingots were then brought by the miner to the Royal Treasure to pay his taxes; one tenth was for the Crown and an extra 1% was levied to pay for salaries and administrative expenses. Total collection mounted to 10.9%. When that amount was cut from the presented silver ingots the rest was returned to the owner with an engraving representing the royal arms to witness the silver had paid its diezmo. The owner was then free to sell or dispose it at his convenience

The diezmo was actually a permanent concession to New Spain miners; at the time the regular royal tax over precious metals was 20% (royal fifth or quinto real).

The Mercury Route, among other questions of no lesser importance, suggests that the Industrial Revolution was not a peculiar and almost exclusive phenomenon of Great Britain. There are well known precedents in Italy and the Netherlands, but it is rarely recalled that it was also on its way in New Spain and other places related to the Camino Real since the 16th century.[16]

1 Note from María Rosa Suárez Inclán-Ducassi. The physical element central to the Cultural Itinerary definition is the Road itself, a highway resulting from human activity to achieve a given purpose.
Other basic components are the buildings related to its functions as a historical road-posts, customs, depots, inns, outfitting stores, forts, bridges, markets, sick bays, human settlements, cultural landscapes, shrines and so forth, as well as those intangible cultural elements witness to the communication process between the towns and peoples in its course.

2 Navarro, María Isabel, "El Camino Real Intercontinental," in El Patrimonio Intangible y otros aspectos de los Itinerarios Culturales, CIIC, ICOMOS España, Pamplona, España, 2002, pp. 304 - 333. (Fragments.)

3 A third route was covered by the South Sea Fleet (Flota de la Mar del Sur) also known as Naos de Tierra Firme (1533-1550-1821). This fleet sailed in August (latter changed to October-March-April). Disengaged from the main fleet at Saint Domingue it went on to Cartagena de Indias, Portobelo, Panamá and the Callao port serving Lima Peru's capital. In latter dates this fleet even reached Valparaiso protected by the Armada de la Mar del Sur. The turnaround trip sailed from Callao between March and June calling at Trujillo and Paita to give berth to the Gold Vessel (Navío del Oro) coming from Guayaquil port serving Quito to reach the Strait on time to arrive to Havana for the sailing of the returning fleet to Spain

4 According to numbers published by renowned Baron von Humboldt; he stated that 92.7% of the New Spain population lived in 43.3% of the territory.

5 Known at the beginning as Nuestra Señora de los Zacatecas Mine

6 An example was Don José Manuel de Retegui, mine owner born in the Basque country who made a fortune exploiting the Fresnillo mines during the second half of the 18th Century; he discovered the famous Malanoche mine. Captain José Ignacio de Bernández established the Hacienda de Bernández, one of the richest in the area and was a benefactor of the Guadalupe convent, he also owned the La Cantera mine; the old Hacienda de Bernández manor house has been restored and currently lodges a school for goldsmiths and jewelry makers. At the beginning of the 19th Century, don Francisco García Salinas, State Governor of Zacatecas (1828 a 1834), promoted industry, agriculture and mining. He personally formed several mining societies and involved himself in the Cerro de Proaño mine in Fresnillo where he earned more than five million pesos.

7 Mesoamerica, is more a cultural concept than a geographical region; the Mesoamerican civilization results from the fusion of knowledge and common features from ethnical groups living in this cultural zone in various historical stages.

8 An arroba is equivalent to 11.5 kg

9 The Mayan area (present day states of Chiapas, Tabasco, the Yucatán peninsula in México; the republics of Honduras, Belize, Guatemala and El Salvador in Central America) is the only Mesoamerican region united by an artificial road network of which there are abundant archeological remains: The Sac Beob or white ways (Sac Bé, in singular). This great engineered causeways had long straight tracks built in stone and lime mortar and completely paved. Built over the natural terrain the causeways could reach a height of 5 m above ground to keep a flat level; they also had underpasses, ramps, round points, platforms and signaling at crossings. The Sac Bé conecting Cobá and Yakuna - the longest found to date - has a length of 117 km. The city of Cobá itself had a causeway network linking it to forty towns around it.
We also know of two unique cases in the Mayan area: the Ocume Island had complex causeway network conecting platforms with warehouses and port facilities; the other case is Edzná city located in the Campeche lowlands where a channel system -the longest was 12 km long-drained the farmland and directed excess water to an artificial dam.
The city of Cobá (Cob = abundant, Bah = water) was settled around five fresh water lakes and numerous ponds, a rare case in Yucatan where surface water bodies are scarce. Cobá developed an influence zone 70 km_ in area and an impressive number of public works including rainfall collecting, water channeling and so forth.
The archeologist A. Benavides suggests that the Mayan society had built this road networks for causes beyond communication and trade, as they did not have beasts of burden and did not know the wheel, but for religious reasons. The roads served as processional routes to different shrines and they served to gain social cohesion, hegemony and political control on the region. (Benavides, A. Los caminos de Cobá y sus implicaciones sociales Ed. INAH, México 1985).

10 This text was originally an investigation coauthored with Francisco Javier Zamora Quintano, ca. 1987

11 An explanation for this legislation may be the deep fall in the indigenous population due to epidemics.

12 On year 1742 population was calculated to be 3,336,000 inhabitants; by 1 810there was a considerable increase, to 6,122,000

13 Suárez-Inclán, María Rosa, Convocatoria al Congreso Internacional "El patrimonio minero e industrial: su incidencia e importancia en los Itinerarios culturales de relevancia universal. El caso de Almadén y otras explotaciones mineras vinculadas al Camino Real intercontinental a través de la Ruta del Mercurio", ICOMOS-España, Madrid - Almadén, 12 - 18 de noviembre de 2006.

14 López Morales, Francisco Javier, Op. cit.

15 López Morales, Francisco Javier, "San Luis Potosí en la Ruta del Mercurio del Camino Real" lecture presented at Congreso internacional "El patrimonio minero e industrial: su incidencia e importancia en los itinerarios culturales de relevancia universal. El caso de Almadén y otras explotaciones mineras vin culadas al Camino Real Intercontinental a través de la ruta del mercurio", ICOMOS España, Madrid y Almadén. España, 12-18 noviembre, 2006.

16 Francisco Javier López Morales, in a meeting held November 14th, 2006, during the International Congress "El patrimonio minero e industrial: su incidencia e importancia en los itinerarios culturales de relevancia universal. El caso de Almadén y otras explotaciones mineras vinculadas al Camino Real Intercontinental a través de la ruta del mercurio", ICOMOS España, Madrid y Almadén. España, 12-18 noviembre, 2006.

PRECIOUS METALS IN THE OLD WORLD

As for the role played in the American mining and metallurgy, the figure of Spain is central to understand that process. Long time before the Roman conquest of the old Hispania, the fame of being this a land rich in mineral deposits had then circulated throughout the known world. The Bible alludes to that wealth: "The fame of the Romans arrived to hearings of Judas. They said that they were powerful, they were behaved benevolent with all those that united them, establishing friendship with all who went to them (and they were powerful). He was told of their wars and the prowess done among the Gauls, how they had dominated them and subjected to tribute; all that they had made in the region of Spain was with the aim of appropriating of the silver mines and gold of there"[17].

Among the Greeks, as Aristotle, news was also given but especially Roman historians and geographers spread them: Pliny, Pomponius, Mela, Strabo and Livy. But there was more than tradition and imagina-

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tion recaptured in the opinions of these authors about the idea of that great wealth, as well as to suppose that motive for the continuous invasions in Hispania propitiated by the greed of the other peoples and to suffer the spoliation of their metals[18]. In other words, modern Spain had the idea of having been plundered in the antiquity in what refers to its mineral wealth, especially in precious metals or useful for the circulation of merchandises[19].



Exaggerations were developed beyond the field of the stories to pass to the legislation, as it happened in the late Middle Ages. The mining ordinance I, promulgated by John I, specified that the king be informed of the abundance and wealth of mines of the earth, asseveration that could only derive of the knowledge of the Latin sources and the tradition. More surprising it is that in the 16th and 17th centuries diverse authors held inside their histories the idea of a Hispanic mineral past full with gold and silver, even repeating some of their most valuable legends: "Of the silver of Andalusia, Strabo and Aristotle make mention saying that it was so rich that even for the horses they had silver mangers"[20]. So wrote it Pedro de Medina, author of the "Libro de las grandezas y cosas memorables de España", referring to what Amílcar Barca found in Andalusia; he wrote that "the vessels of the common and daily service of the Andalusian, such as pots, jars, pitchers, plates, bowls and the other vessels of more quality were made of very fine silver". Mainly in the south of Spain, the wealth of its silver mines was also identified in an own route.

As marginal fact, it is worthwhile to remember that the 16th century is the culmination of different processes that had their origin since the Middle Ages and among which was found the valuation of precious metals as a mean and symbol of wealth. The alchemy tradition of several hundred of years operating on mineral substances always had as "imam stone" the transformation of any metal into gold. At the same time, the critics focused against mining and metallurgy subsisted, granting more value to agriculture as productive task of the society. In that context, the importance of the mining activity was in the centre of the discussion, but with an increasingly wider advantage above other working forms[21].

Many cultured miners that were in the Western Indies believed to find signs of a great mineral wealth in the Spanish soil, at the same time that they spread the idea of being "Spain the richest region in the world, and this is seen for clear experience, because mines so rich have been seen in other times and now". That image arrived to the highest environments in the administration of the Crown, as seated in the preamble of the "Pragmática" of 1559: "Known it is, and very notorious, the great benefit and utility that (...) it would continue after, and would come from the discovery, labor and benefit of the miners of gold and silver, quicksilver and other metals that these, ours Kingdoms, according to what is understood from ancient times, are very rich and abundant"[22].

We have another example of that idea of abundance in wealth toasted by the nature as it is picked up in the "Siete Partidas" commented by Gregorio López: "Gold, aljófar (small pearls) and precious stones are found by men in the sand that is in the riverside of the sea. And because we say that all man that would find some of these abovementioned things, and take them firstly, that shall be his"[23]. In other words, many of the wealth of the underground were put to disposition of men in an almost fortuitous manner; preserving the right of taking those as own without existing any class of impediment. In the idea of abundance, certainly, was included the disposition of the earth itself to surrender to the men that searched it.

When the explorations and prospecting showed that such wealth was not that easy to find, and the few that was being found was meager and of not spectacular results, there were diverse explanations, but it is interesting that which speaks of a lost Age of Gold and for this cause the origin of the poverty:

"The sky and the elements do not work anymore in the earth with that virtue and strength with which they used to raise the things with the perfection that at first or that same earth is tired of producing fruits. Of what has resulted that the size or height of men is smaller than it ever was, the strength much thinner, the life shorter than in past time, as it seems in the age that now one commonly lives, compared with this that the Holy Writing says of Noah and of the other men of that century"[24].

It is not casual that one alludes to the change of the skies to explain the weakening in the production of minerals: the ideas of the alchemists, going back until Plato's and Aristotle's works on the creation of the metals and even to previous historical periods and in regions like in the Middle East they had identified the metals with the celestial bodies, the generation of the things through a primordial matter that, as it combined warmth, coldness, humidity and dryness, propitiated its origin. The influence of the stars, in combination with those qualities, was believed that gave origin to the gold, the silver, the iron and the tin, etc. It was said of gold, for example, that if it melted again, it recovered its moisture and that made it able to run. This idea, as we will see later on, was completely in vogue when Columbus arrived to the New World[25].

The certain is that metallurgy in Spain arose around the third millennium before our era, according to the archaeological sources, and concentrated especially in the Levant, the centre-north of Andalusia, and some small regions of Galicia and Asturias. Metallurgy was practiced regularly around the second millennium B.C., using native copper, silver, gold, lead and tin, but mining would delay up to the 700 B.C., with the presence of the Phoenicians. A first period of splendor can be located from 7th to the 4th B.C., mainly in the meridional third. In Riotinto, the Phoenicians exploited copper, gold and silver. Between Almanzora and the cape of Palos was also developed the mining of all the minerals known until then: copper, lead, silver, gold, tin and iron. To it contributed the easiness that offered the marine access. During the Roman period, this area gained its greatest strength[26].

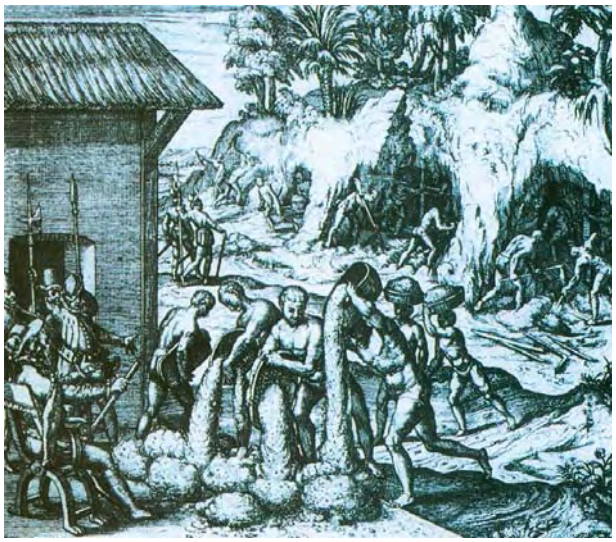
When the Romans disembarked toward the 218 B.C. in Hispania, the peninsular towns already had two millennia of metallurgical experience; they extracted "minerals of the rocks or they recognized sands in the alluviums". In other words, they knew the underground wealth, besides dominating the techniques to obtain minerals and their use. Romans did not open lodes as much as they deepened those that were already then in operation[27]. The methods known as arrugia and ruina montium utilized to recover the gold in the northwest of the Peninsula had their origin in the predecessors of the Romans that occupied these places:

"Romans innovated more in the mining technique than in metal-

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lurgy, but the brilliant and advanced technology that we find in some exploitations, the big depths of up to 300 meters, the machines of very complex structure for the drainage, etc., should not make forget that, in fact, a good part of the Roman mining is practiced appealing to techniques unalterable from many centuries behind: use of the visible crests, attack to those crests by means of trenches and simple vertical shafts and abandon when the depth demands the application of more complex techniques"[28].

These techniques would be applied and reappear centuries later, "without employment of any technological advanced mean; in these cases, a single principle dominates the thought of the Roman miners: the economy of means". As for the techniques, two moments can be distinguished in their evolution: the first one, with the use of those inherited and that will continue this way until the end of the empire; the second, the use of technology focused to solve the problem of the slave work force and not very productive. Nevertheless "the technique to a certain scale is reserved for the most productive mines, while in the small exploitations they remain without transformation until dominate the inherited procedures of previous times"[29].



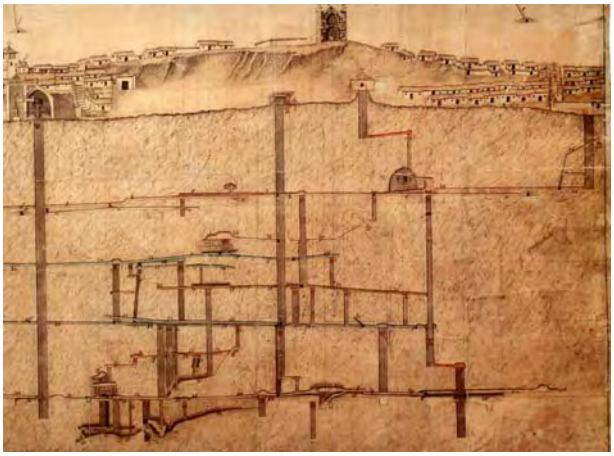
One of the main problems that the mining of the antiquity faced was the drainage, because the mines flooded, well by the accumulation of water coming from the rain or by the underground flows that sprouted when opened the lodes or when deepened the shafts. Moreover, in this the Romans were also innovative and they found effective solutions that, practically, continued being used until the 19th century, while the whole process didn't transform with the use of the steam machine, changing then the scale and the perspective of the problems of drainages. However, until that event was produced, the techniques and inventions created by the Romans place were applied with more or less modifications so much in the Old as in the New World.

The most usual and economic way of evacuating the water of a mine was by means of the use of inclined galleries that, for graveness, drove the water toward an open space, generally a valley. To the interior of the mine, water was driven through wooden channels suspended in the high of the tunnels, as it was made in Coto Fortuna, of the region of Murcia, or in Calañas, in the province of Huelva.

The conditions did not always exist to use this procedure, driving in little time to the abandonment of the mine since any applied solution turned unaffordable:

"The gallery system is not possible when it is deepened below the level of the valley and it is not profitable when the mine is dug in very hard land. When this happens, it is appealed to make converge the waters in a concrete point of the interior of the mine from where they were extracted with the arm or well by much more effective mechanical means of elevation, of the most employed and very well-known today that were the treadmill moved by human force, the pulley with buckets, the hydraulic screw or "of Archimedes" and the pump of Ctesibius or pump of pistons; the habitual was the combined use of several of these instruments"[30].

Muslim mining, although modest if compared with the Roman or the later to the 16th century, also took place in the Hispanic peninsula. Its role should be evaluated more for its qualities than for the quantities of extracted mineral. Those who have studied the topic point out the same thing a great activity that the contrary aspect. Latin geographers give hints of that mining, partly talking about the wealth of the underground and the location of lodes, but little or anything informative as for technical processes. Al Idrisi gives some data on the mines of El Obejo and Almadén and left scarce fragments on the work of the iron in the island of Saltes that is possibly the one located in front of Huelva[31].



The Spanish Muslim society coined gold, silver and copper of excellent quality; the Arab currency had a cleaner die that the Roman one, what was an advance in the lamination of the silver[32]. The metal leaf had very diverse applications; famous was the "lined of doors of the Cordovan Mosque and of Medina Azzahara with foil of brass, bronze and lead". Copperas was used in paintings, galena in medicinal applications for making of eyewashes[33].

The art of the glaze in pottery acquired a peak unknown until then, with the application that the Muslims made with the "alcohol de hoja" (leaf alcohol) -maybe themselves discovered it-, of so great later tradition, and of other mineral salts. The pipes, so much in Córdoba as in Medina Azzahara were made of lead and the brass was profusely utilized. For the situation of constant war against the Christian, the Muslim culture in Spain maintained the production of weapons with a level of considerable importance, because the transfer from other regions was not only difficult but also expensive. These signs are quite solid as to accept the idea of an "iron and steel industry" much advanced for their time[34].

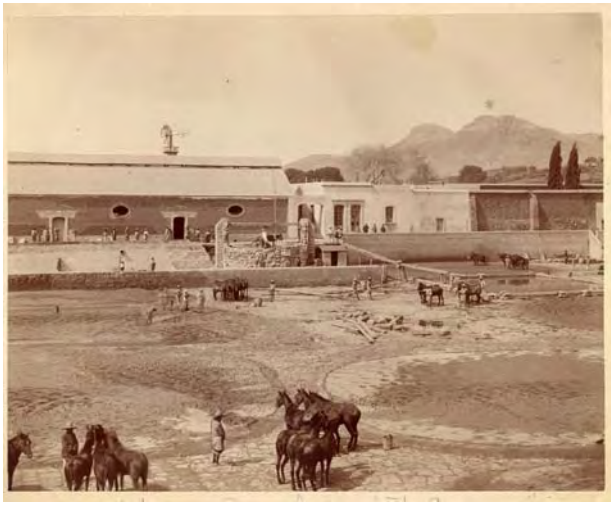
From the 8th century to the 10th, Spain lived a process of gradual ascent in mining and the metallurgy, arriving to the zenith in the Califal period, X to XII and starting from this the decline, mainly for the reconquest that advanced on the Sierra Morena and the south. However, in Granada, maybe the mining followed that tonic up to 1492, when the reconquest took place and in great measure, the material activities developed by the Muslims were interrupted abruptly.

The biggest data of the Muslim mining come from the extraction of mercury, transforming cinnabar in mercury, in a process to mine entrance. The certain is that the Hispano-Arabic mining collided with the remains of Roman mining, which already implied to face inherited

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problems such as the exhaustion of the superficial lodes and the deforestation, because trees were the basic matter for the foundry processes in metallurgy.

To be Andalusia the main space of domination, the Hispanic-Arabic mining in that region also had a bigger peak. But the benefits of the material culture linked to the mining extended to other regions of the peninsula and in the last period of the Arab dominance, the achievements and improvements of mining and metallurgy developed by this culture passed to other regions, as the hydraulic wheels and the smelting furnaces called xabecas or jabecas, used for the extraction of mercury in Almadén35.



The importance of mining can be contemplated from another angle: the scientific works destined to inform about minerals, their characteristics, the extraction techniques, etc., from the end of the 15th century and mainly starting from the 16th they would have a peak that had not known before, among other causes by the discovery of the New World and its impressive reserves of minerals and legends, as well as for the printing.

The work of Agrícola, "De re Metallica", had seven editions between 1556 and 1624. The work of the "lepero" (native from Lepe, Spain) Alvaro Alonso Barba, priest and expert in mining and metallurgy who was in the Peru, in the silver mines, "El arte de los Metales", product of a direct experience in the work, without any doubt was one of the most brilliant in the whole 17th century in what refers to mining. Up to 1842 it already had 14 editions in Spanish, 19 in French, English, German, Italian and Dutch, and of 19, only 18 were printed between the 17th and 18th centuries[36].

As for other metals, the histories run to a certain extent parallel, although there are shades by virtue of their diffusion inside the daily life, mainly in the form of utensils. For example, most of the existent iron locations in the Iberian Peninsula, and mainly those of Biscay and Guipúzcoa, were in hands of the king, of the military orders, monasteries and town councils, by virtue of the importance that this metal had for the production of working objects, of ritual use, for the domestic life and the war. Iron was the most abundant mineral that was extracted in Europe between the 10th to the 15th centuries.

Along the Middle Ages, this metal spread to displace lead, copper and tin. Its abundance propitiated an international traffic "but with a consumption managed to the privileged classes, given its low metallic yield and the prices that it reached: an armor ended having the same price as three couples of oxen and a horse bit of bridle sometimes cost more than the own animal". It was sought to economize its use and for that reason, most of the tools were made of wood and recovered or garnished with iron, or the edges placed with that metal, as in the plows:

"The production increase and consequent depreciation of the iron is only gotten at the end of the period, when the forge -an invention to heat the iron on an uncovered blaze until metal was sufficiently soft to allow that the sludge were hammered and separated from the spongy mass- was replaced by the high furnace that allows to substitute the wrought iron for cast iron, taken from the furnace with a much bigger purity. The production with the new technique ends up multiplying for ten"[37].

Farm workers that in turn performed tasks of artisans, of carpenters, or blacksmiths, lending this service in their towns, made these instruments. The shops, many times were their own houses. At the same time that they assisted their lands, they made it with their cattle, involving their families in this activity. The tools that elaborated were those that had learned for the tradition, situation that marked the continuity in their work: "Plows, cars, hoes, sickles, axes, rakes, yokes, and collars remained, according to the areas, identical to those of previous centuries"[38].

The demand of metals in the Low Middle Ages was centered especially in the coinage of currencies of gold, silver and copper. The lists of tariffs show that also alum, vermilion (cinnabar by-product), blue (with tinctoreal value), tin, stibnite (antimony), chalk, lead, iron and brass were used and requested. Being a time of relative technical stagnation - the wars, epidemic illnesses, the lack of manpower, etc- the acquisitive capacity of the inhabitants of the Old World was in difficulties, so neither a high demand of the products of the mining existed, having as a result that "the use of metals in the domestic economies was very restricted, very few utensils at home were metallic, although the number of them in the most favored economic classes was bigger"[39].

At the end of that period, properly the last decades of the 13th century and during the 14th, the use of the firearms increased the demand of such minerals such as copper, tin, iron, saltpeter and sulfur, "all of them coming from the extractive industry". The use of the bronze for the canyons required the extraction of the basic minerals for this work. The foundry was generally done in a place near to where the canyons would be used, practice that continued in the Spanish America during the colonial period[40]. Little by little foundries of weapons that assured the creation of these products were organized, until achieving not only a space with technical capacity to make them, but also skilled labor for the task that was a fundamental condition to transform the metallurgy, as it happened in the 16th century.

The relative massification of the firearms made of gunpowder a key piece in the new military techniques, but it arose bound to the consequent extraction of mineral and partly propitiated an impulse of the mining in some aspects: made up of vegetable coal, saltpeter and sulfur, the production of this compound was free until the 15th century "when the Catholic Kings gave entrance to the gunpowder producers, assuring the existence and uniformity of the product in the measure that was then possible". The textile industry required of minerals that for the period between the 13th and the 15th centuries are few documented, except that concerning cinnabar, the mineral formed on the base of mercury, to produce the vermilion as coloring[41].

Doctor Monardes beautifully related the procedure of iron extraction in the Basque country, as well as the contrast with that same mineral coming from other European regions:

"Your graces will know that the whole hilly land of Biscay, is mostly iron mines, and although not all are worked, only those that are better and that produce more quantity of metal are benefited, and the other ones, being low-yielding, are not worked neither benefited, because they do not value the cost of taking out the metal from them. The stones that are above in the lode are constituted of the strongest and hefty iron, so much that it is called steel for its strength; it is usually the lode of big rocks that contain the metal in it, which must taken out and put under fire so that these are broken, and later with almádanas (large hammers) break them and make them pieces, which are put in a kiln resembling to lime, and then put fire on them until crumble and relent in order to make smaller pieces, which made are put in pertinently

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fabricated furnaces that can melt, and there they smelt and the iron falls down and a great paste is made, which is divided into pieces and taken to the forge, where there are some big iron mallets that bring water as a fulling mill, and there are forged and made these irons... Truth it is that there are mines where iron is strongest than in others, and this way harder and more difficult to work; what there is in Germany is softer and easier of working; that of Flanders is sour and bad, and the things made of it often break. In Italy there is of everything; that of Biscay is the best, because it is good for working and it is heftier and stronger than all, and being like this is taken to all parts"[42].

Spanish iron was exported during the last two hundred years of the Middle Ages, being the main source of extraction the area comprised between Castile and the Basque country, more than any other one. Despite its export was forbidden to the Muslim countries, its trade was somehow tolerated. However, the main addressee of Hispanic iron established the route Castile- North of Europe, especially England and Flanders, being this "an authentic emporium for the Castilian iron. Likewise, mineral of Castile had also left by the port of Valencia... In general, it can be said that the 13th century to the 15th are dawn of the Spanish mining and that the group of production excepting iron and cinnabar -a strange product- it was of very little importance"[43].

It will be in another European region, the central, where a synthesis of the metallurgical applications that also responded to the peak[44] of mining and metallurgy would take place. Moreover, their technical results began to be known and spread in a widespread form: "in the second half of the 15th century, Germany brought to light a series of works of great interest by its metallurgist content, the "Kriegsbücher" (books on the art of the war) and "Rustunbücher", book on armament. These are the direct predecessors of the "Bergbüchlein" and "Probierbüchlein", specific manuals of mining metallurgy, arisen of the printing houses between the 15th and 16th centuries"[45].

In the Iberian Peninsula, for the same period, the appearance of this type of works was directly tied to mining and metallurgy. The whole experience and Arab tradition were systematized in several treaties, as it happened with a work written by Alfonso X, the "Lapidario", including those elements tied to the Alchemy and the Astrology[46].



The European scenario at the end of the 15th century was radically changing and it pushed with force: the population was increasing, recovering of the terrible epidemics of the 13th and 14th centuries; new lands opened up to the cultivation that needed tools; the precious metals were raised to the reference of wealth of the towns (mainly in their coined form and as means of payment and exchange); the warlike conflicts acquired modern face by means of the use of offensive means of long scope that their main support in iron, bronze and gunpowder; the domestic life required to take to its interior durable instruments, less prone to the waste; and in that whole scenario, the search of minerals, mainly precious metals, jumped to the other side of the Atlantic, producing in few years encouraging news, at the same time contradictory for their results. However, once the word gold and then silver, of the New World, became part of the European popular culture, they no longer stop being reference in the real and imaginary geography beyond the sea (Cipango? Cathay? Quivira? El Dorado? The Amazonas?) as synonym of wealth to discover and to explode.

17 Biblia de Jerusalén, ed. Desclée de Brower, Bilbao 1976, p. 594, Macabeos I, capítulo 8, versículos 1-3.
18 SANCHEZ GOMEZ, Julio: De Minería, Metalúrgica y Comercio de Metales. La minería no férrica en el Reino de Castilla. 1450-1610, 2 vols. Acta Salmanticensia, Estudios Históricos y Geográficos 65, Ediciones Universidad de Salamanca-Instituto Tecnológico GeoMinero de España, Salamanca 1989, v. I, pp. 31-32.
19 Still at present time, the idea of that immense wealth is part of the historiography on the topic. As example, see CASTILLO MARTOS, Manuel y LANG, Mervyn Francis: Metales preciosos: unión de dos mundos. Tecnología, comercio y política de la minería y metalurgia Iberoamericana, Muñoz Moya y Montraveta Editores, España 1995, p. 90: "In Spain the silver mines were worked from early time, being especially the country that exported more precious metals in the old times, silver", taken advantage by Phoenicians, Carthaginians and Roman, in their respective times.
20 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 33.
21 AGRICOLA, Georgius: De Re Metallica, Ediciones de Arte y Bibliofilia para Unión de Explosivos Río Tinto S.A., Madrid 1972, traducción al español de Carmen Andreu, pp. 8-14.
22 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 34.
23 LOPEZ, Gregorio: Las Siete Partidas, glosadas por el Licenciado (...), Imprenta Nacional del Boletín Oficial del Estado, Madrid 1985, tomo II, Tercera partida, título XXVIII, ley V, f. 156r.
24 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, pp. 35-36.
25 BARGALLO, Modesto: "La naturaleza de los metales y el beneficio del hierro en los alquimistas y metalúrgicos del siglo XVI", en Diálogo del Hierro y de sus Grandezas, hecho por el Doctor Monardes, Compañía Fundidora de Fierro y Acero de Monterrey, S.A., México 1961, pp. 100-107.
26 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, pp. 41-45. On the production of the area, the examples of material culture exhibited at the Archaeological Museum of Huelva speak of the mining and metallurgic development achieved by these cultures previous to the Roman presence, being copper, iron, gold and silver the main extracted and worked minerals.
27 In the 16th century the principles derived from the Roman mining were still applied in their most elementary form when there was no wealth to undertake big works, AGRICOLA, De Re Metallica, p. 35.
28 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, pp. 46-47.
29 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 49.
30 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 51.
31 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 68.
32 GURRÍA LACROIX, Jorge: "La minería en el siglo XVI novohispano", en LEON-PORTILLA, Miguel et al, La minería en México, UNAM, Instituto de Investigaciones Históricas, México 1978, p. 40, about the importance of the circulation of the currency starting from the centralization necessities generated by the state.
33 "Copperas: Sulfates of different kinds, some of which were used in amalgamation. Blue copperas is the copper sulfate, white copperas is the sulfate of zinc and green copperas is the ferrous sulfate (green vitriol)"
34 SANCHEZ GOMEZ: De Minería, Metalúrgica..., v. I, p. 69-72.
35 BARGALLO, Modesto: La amalgamación de los minerales de plata en Hispanoamerica Colonial, Compañía Fundidora de Fierro y Acero de Monterrey, México 1969, p. 28; SANCHEZ GOMEZ: De Minería, Metalúrgica..., v. I, p. 73.
36 IBARZ AZNAREZ, José: La metalurgia, antigua técnica española, discurso inaugural del curso académico 1961-62, Escuela Técnica de Peritos Industriales de Barcelona, Barcelona 1962, pp. 9-11.
37 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, pp. 90-91.
38 ANES, Gonzalo: Cultivos, cosechas y pastoreo en la España Moderna, Real Academia de la Historia, Madrid 1999, p. 12.
39 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 97.
40 AGI, México 25, Número 37, anexo 3, año de 1601, accounting of the metals given in foundry by the royal warehouses in the port of Acapulco; AGI, México 25, número 37, letter of the viceroy Gaspar of Zúñiga y Acevedo, Count of Monterrey, to the king, ac companied by a relation of the artillery fused in the fence of Chapultepec, May 20 of 1603, México.
41 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 98.
42 MONARDES, Diálogo del hierro...., pp. 70-71.
43 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, pp. 107 y 111.
44 BARGALLO, La amalgamación de los minerales..., pp. 27, 29-31 y 39.
45 SANCHEZ GOMEZ, De Minería, Metalúrgica..., v. I, p. 112.
46 BARGALLO, La amalgamación de los minerales..., pp. 24-27; BARGALLO, "La naturaleza de los metales...", pp. 107-109.

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THE ROUTE TO THE EAST

A powerful impulse based on the trade of spices, silk, precious stones and gold, impelled the efforts of Europe toward the East, soon after the diffusion in the year of 1298 of the story of the travels of Marco Polo in those places[47]. A first idea that derived of this traveler's story was the existence of the "three Indies" where spices like cinnamon, ginger and pepper were produced, as well as the aljófar that were natural pearls.

Although Marco Polo news had a great success in the 13th century in a good part of Europe, the certain thing is that already before had left forming a notion of East from other versions of Franciscan friars who had undertaken voyages to that part of the world in different moments and they had returned with surprising and important news for the Christianity, although not as spectacular as those that the Venetian traveler transmitted at the end of that century. Friar Johannes de Piano Carpini, also known as Fray Giovanni da Pian del Carpine, traveled to the East between 1245 and 1247, leaving memory of his travel in the "Historia Mongolorum".

Between 1253 and 1256, another Franciscan, Fray William of Rubruk (or Rubrigenio) arrived until lands of the great Khan and wrote the news of his journey, linked to the projects of the crusades in particular and of the evangelizing tasks in general, looking for the diffusion of the Christianity and the beginning of the millennium that prophesied the arrival of the Kingdom of God. One century later, toward 1356, another Franciscan religious, Johannes of Rupescissa tried to explain the meaning of the discovery of East in the perspective that having spread the religious message among Jews and Mongolian, they would be the allies to combat the Islam and, then, to achieve the consummation of the times[48].

The general context of Marco Polo's work gave more references of places abundant in population, wealth and exotic goods, because on one hand he mentioned the existence of a Prester John, Lord of Christians, with Kingdoms where his descendants governed, as well as he left news of the mounts of the city of Sindatoy, in the province of Cathay, where there was "lode of fine silver"[49]. Even more attractive was the data provided of the island of Ciampagu (Cipango), in which "there is gold in great quantity and it is never taken out outside of the island, because there they have few ships and few merchandises. And the king of this island has a very big and very wonderful palace; all covered with gold in paste, two reales thick, and the windows and columns of this palace all are made of gold. There are precious stones in big quantity"[50].

In the Kingdom of Musuli there were diamonds in the mounts and when it was period of rains they went to look for them in the streams[51], while in the Kingdom of Orbay, maybe it was the place of the world that most pepper produced, reason why it was very cheap for the trade[52]. In the Kingdom of Melibar, located in India, the traveler informs us of the great quantity that there was of pepper, ginger and turbit, "that are certain medicinal roots"[53]. At the same time, Marco Polo gave news of islands and places where Christians that were isolated of the rest of the Ecumene inhabited[54].

In sum, the references of a land prodigal in precious metals, jewels and spices, as well as the possibility to evangelize and to reinforce the bonds with who it was supposed were ancient Christians separated from their western siblings, images that woke up in the Europe of the 15th century the possibility to find a route that would take to those territories without running risks in the territories occupied by the followers of the Islam.

With the same voyage carried out by Marco Polo through the sea, at his return from China, going by India, it was well known that there was passing between the sea of China -that would then be identified as the sea of the South and Pacific Ocean-, and the Indic ocean. The location of that traffic area was called the Golden Chersonesos, in the Asian southeast, during a time confused with the lands discovered in America soon after the voyages of Christopher Columbus[55].

The search of that route toward East was so much product of a geographical conception as cartographic of the world and, consequent with that condition, the Europe of the 15th and 16th centuries had multiple motivations to try to establish it. It is certain that the access to the wealth of all type that the East had, as travelers or writers had diffused in their news, was a very powerful attractiveness as to undertake the adventure and to obtain that incommensurable profusion of gold, silver and jewels.

But there were also other motivations worthy of being taken into account as so that a similar search was accompanied maybe of a bigger recompense, in all the senses: to find the lost Earthly Paradise, the Amazons, the Fountain of Youth, the Empire of the Prester John, the Island of Saint Brendan, the island of Antilia, the Seven cities, El Dorado, even the accessible pass to any of those possible marvels through the most direct and equally imaginary route between Asia and America, as it was through the strait of Anian whose "existence" was considered as the definitive test of the continental separation between both lands[56].

Without any doubt that since the Columbus's first voyage in 1492, the nature and the American geography were a constant source of surprises for those Europeans that in the exuberance of plants, flowers, trees, believed to be before the mythical lands of the East where the abundance of fruits and animals was infinite. Hardly putting a foot on the first beach where Columbus disembarked, that continuous surprise of the nature of the New World begins: "Once on land saw very green trees and waters many and diverse fruits"[57].

Those were the first news that he left in his diary, according to the transcription of Bartolomé de las Casas, when disembarked in the island of Guanahani: "A beautiful island all green, without mountains, with a lake in between, and near one of its beaches there are "güertas" (orchards) of trees, the most beautiful that I saw, and so green and with their leaves like those of Castile(s) in the month of April and of May, and plenty of water"[58].

Maybe the same idea of abundance confirmed the religious belief of the divine intervention in the discovery of the New World and the protection that gave to those who had undertaken it -both to the navigators as to the Spanish Crown-, at the same time that the "intact" character of the nature recalled the idea of the origin of the natural species and animals after the Creation[59]. Let us remember that in the Christian tradition, the loss of the innocence for the original sin meant for man the daily necessity to work and to win the sustenance with the perspiration of the forehead, which implied the same transformation of the nature through the agricultural and cattle activities, as well as any other one that facilitated the human life.

The idea existed that God cursed the earth by virtue of man's original sin. For that reason, in order to make it produce "it is necessary that one works in it until sweating, so that it fructifies as it was used to, as God commands it in the text of the Genesis... But the earth doesn't get tired if it s well worked"[60]. In fact not seeing plowed lands, not to find cultivation fields in many islands, made to think of that region as not touched by the divine condemnation.

Columbus left to seek for the East by a route until then unknown and in each island that arrived; he asked if it was Cathay, if Cipango was close, if those were the domains of the Great Khan[61]. Moreover, he maintained that expectation during enough time. The expeditionary tried to confirm in each new land discovery the geographical references that encouraged his idea, such as the map of Toscanelli, the news left by Marco Polo, the island of Antillia of the Arab cartography[62].

However, it was a New World and, therefore, a new biology. Before the colors, the shapes, aromas, textures, dimensions and characteristics of everything that in his courses arose, Europeans sought references in the already known, taking advantage of the experience that they had of their explorations in the farthest regions -which appeared in mythical way even in the classic literature-, and adjusting the new images to the symbolisms that already possessed for popular or learned tradition.

On the denomination of "New World", the 16th century was plenti-

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ful in the reasons to make it, especially in the chroniclers of Indies. Cervantes de Salazar wrote that having arrived Hercules to Cádiz and Seville, he put two columns that said "there is no ahead", referring to another land, "which was cause that, being Columbus the first discoverer of both sea and land that is truly bigger than all Africa, Asia and Europe, not without some apparent reason and metaphoric way of speaking, gave place to the writers to call New World to these lands, not being able to explain their greatness but with calling them this way, because world is it what contains in it length, width and depth"[63].

The step to the New World was tied to a new landscape of old covered with the symbolism of the big wealth derived from precious metals. The same day in which the Admiral Columbus arrived to the first island of the New World, in October 12 of 1492, the contact showed the deep difference between the cultures that entered in contact, expressed in instruments that corresponded to different technologies and forms of life. In the diary of the first sailing, Columbus wrote that "they have no weapons neither they know them, because I showed them swords and they took them by the edge and they were cut with ignorance. They don't have iron; their javelins are some sticks without iron and some of them have to the end a fish tooth and other things"[64].

Starting from that moment, the query on the lands found was focused to know if they had precious metals that not only rewarded the effort of the sailors and the Spanish authorities, but also to impel the permanent occupation of the lands.

On October 13, the Spanish navigators found a confirmation of what they could expect as recompense of their extensive voyage. When the natives came closer to know those who had arrived from the sea, they were so different to them, so much in the physical as in the attires, and in the objects they carried, Columbus observed them carefully, "to know if there was gold". He could realize that they brought some fragments of golden metal, mainly placed in a hole that they were made in the nose to wear this decoration. He also believed to understand of the pantomime and voices of the Indians that there was another island to the south whose king "had big glasses of it and had a lot". Although in that same island, there was gold -which they wore as decoration in the nose-, for Columbus the true source of gold and precious stones was in the island of Cipango[65].

Following their course among the islands, asking for signs and showing pieces of gold to the natives, at the same time that Columbus took possession of each place where anchored his ships, he asked to the natives on the existence of gold, receiving news that other Indians used the metal as decoration for arms and legs, in the nose, in the ears and the neck. All the news collected pointed toward the island Samoet, leaving from the one that Columbus baptized as Fernandina, in honor to the king that had partly financed his discovery voyage. But the quantities of metal that he received from the natives by way of exchange were minimum and didn't find any evidence of a mine neither that the inhabitants of the New World exploited auriferous pleasures, except for what they obtained picking it up in the channels of the rivers[66].

In the island that would take the name of La Española, Columbus affirms to have seen an Indian that brought the decoration of the nose formed by carved silver, fact of which deduced that there should be silver mines in those islands. Nevertheless, the true imam of the Admiral's search was the gold, more than any other metal. Seeing as a whole the annotations of the diary of the first voyage, one can conclude the so special way in which the New World was conceived by the Europeans: a place where the precious metals were born, especially gold, in pure form, according to the idea of the generation of the minerals that passed West from the Graeco-Latin world, and it was tradition between the alchemists and cultured men of the time.

Even, the strong heat of the tropic served from argument to Columbus to suppose the existence of big quantities of gold: the contrasts between heat and cold, as well as humidity and dryness, with much force were part of the medieval tradition of identifying the minerals with the celestial bodies. The belief affirmed that the sunbeams were able to engender metals as well as precious stones, with the result that the high temperatures of the New World were an evident sign of the abundance of gold[67].

But let us not lose of view a remarkable fact in this first relation of the New World: in diverse moments of their course, Columbus wrote that he hoped to find the place where "the gold is born", the "source where the gold is born", to the end of consigning to have received news of islands that were all formed by gold68. At the end, what Columbus was outlining was a cautious posture about the origin of the metals that was gaining force at the end of the 15th century, differed to a certain extent of the Aristotelian that had its base in humidity: this new posture outlined the origin of the metals in the earth, in its belly, and that the haulage of the flows and the rain deposited them in the beds or the sands, which affirms in several passages, refuting the hypothesis of the birth of the metals from humidity or from water[69].

In 1494, with more knowledge of the islands, it had already been clear to the Spaniards and to Columbus that the place to which they had arrived was not the place of the legends and information that described the island of Cipango. Although the hope was very far from be seen as lost, they also had a very practical impulse to face the conditions and to take advantage of what there was of wealth in those places. It is evident that Columbus did not want to subtract force to that motivation of the East as destination of his voyages, and the gold and jewels that there could be as Marco Polo narrated; equally it could not allow that his credibility decreased before the Catholic Kings that financed his voyages. However, it would have been very risky to maintain an illusion that lacked of sustenance once known, and that the kings could interpret as a deliberate deceit on behalf of the admiral. Columbus, in his letter of January 30 of 1494, solved it in the best possible way, leaving very important references by his bond with Hispanic mining:

"Since although the rivers have gold in the quantity that say those that have seen[70] it, but that the certain thing of it is that the gold is not engendered in the rivers, but in the earth that the water colliding with the mines brings it wrapped in the sands; and because in these so many rivers that have been discovered, as there are some big ones, there are others so small that are more fountains than rivers that do not take more than two fingers of water, and then was found the cape where it is born, for which not only will be good the washers to catch it in the sand, but others to dig it in the land that will be the most special and of more quantity; and for this reason it will be good if Your Highnesses send washers of those that are there in the mines of Almadén, so that in one way or another the exercised be done, however we won't wait for them here as with the washers that here we have we expect with the help of God, once the people is healthy, to collect a good blow of gold for the first caravels that returned. In another way it will be achieved; while Your Highnesses command to D. Juan de Fonseca to send more miners as could have and write to Almadén to take from there as many as they could and send them"[71].

During 1495, Columbus wrote two relations directed to the Catholic Kings, resuming the explorations and the government of the island, as well as of the treatment that was given to the natives. In the first one, he stood out to have sent people to the exploration of Cibao who said that "in this province there was gold as in Biscay there was iron" and that in the expedition by Cibao confirmed that "In each one of these streams and riversides, small and big, gold is found and everything in nuggets, inside of next to the water in the place where water washes it".

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Being in the fort of Santo Tomás, many Indians went to take him you things, among others snails full with grain of gold, pointing out the gift that one of them had given him:

"And an old man brought me two nuggets of three or four castellanos, which were so big that until then I had not seen except for one that gave me as present Guacana(ga)rí, which I sent to H. M. with the above-mentioned Antoño Torres, beyond of other smaller that among all they would be more marks. Of these that I sent, I wrote that they were smelted, believing to a man that is here that calls himself Formizedo[72], of Seville, who said that he knew more of mines and gold than any other person; which failed in these grains that I sent, because they were not of smelting, as me I knew later, and this Formizedo that said to know all and had proven all, he doesn't know anything; he also told me that (with) some nuggets that were of low gold yield had been foisted with brass, and he was also wrong, because it was known that they came from the mine where was born, neither it is of believing that the Indians, although knowing how to smelt, mixed the brass with the gold, because they have in a hundred double esteem than gold".[73]

This surprising passage shows the fragility of the initial settler group that clearly ignored the mining works. Columbus himself was not able to less than feel embarrassed of having written to the Catholic Kings on the smelted gold when the Indians of La Española didn't know the procedure to obtain that result. Such a situation maybe caused that Columbus behaved more cautious in the successive to inform about the discoveries of gold and the place where it was generated -the earth and not in the rivers-, but also there is founded the necessity of sending experts so much in mining for the earth laundry as experienced metallurgists.

That fact, at the same time, a toning was produced in the attitude of the Crown and the settlers regarding the forms of obtaining precious metals: it was not in the easy acquisition through the exchange, but in the necessary work to extract it, to process it and to give it the final form for its circulation.

In exchange for the two gold nuggets that the Indian gave to Columbus, this gave him a bell. The Indian said to Columbus that the two nuggets that he had given him were small regarding others that were in his land that was like to five leagues and picking up stones of the floor showed that the sizes went from the smallest in a nut to that of an orange in the case of those bigger "nuggets", and other natives of advanced age also confirmed it, "saying that these pieces were not usually found, only sometimes". Columbus affirms to have seen a nugget that weighed up to eight castellanos; there is even who confirmed, "that in that riverside had been found a gold nugget as big as the head of a man"[74].

Columbus registered that the Indians "do not make any memory" of the gold neither of any other one "spice" except for what they see in us that can have some thing of brass". In one of the islands, he picked up a barrel of white sand of the bottom of the sea, to send it to the Crown, mainly with the purpose of analyzing it and to evaluate its potential for the search of gold or any other useful metal. A Valencian washer called Diego Torres before 1495 had already assayed sand sent by Columbus. Among the Indians of the island and province that identified with the name of Hornofay, a cacique brought in the neck a necklace of marble beads, "which here are highly appreciated"[75].

In a cape in the island of Santiago, Christopher Columbus found a great population and an important cacique. The interpreter Diego Columbus stayed telling to the cacique what he knew of the Old World and in the next day, the cacique with several canoes went to the caravels that Columbus brought. The cacique "wore in the neck a wire jewel of an island that was here in this district, which is called 'guaní ' that is very fine, that it seems gold of eight karats; it was a fleur-de-lys and big as a plate; he wore it to the neck with a string of big beads of marble stone that also had in great value... a big jewel hung on the forehead, and from the ears hung two big pills of gold with some strings of small marble beads; and other strings wore of small, greener beads". Guaní is the indigenous name of the copper, "of which tried in Spain to take out gold in 1503, with little yield"[76].

The most beautiful daughter of the cacique of that town, the "beautiful" of 18 years, "was all uncovered: only a single cord of very black and small stones wore tight, of which a thing made of an ivy leaf, of green and red stones and hit on knitted cotton hung". Talking about the vegetable abundance, the climate, the waters of the rivers, Columbus adds on the mining that "towering mountains are many, of gold and wire". The idea of the mountains maybe comes from reiterating along his letter that gold is born from earth and not of the water, and the existence of the mountains could be an indicator of the place where could be the mines of this metal[77].

With the discovery of the New World, the news sent by Columbus, what the own sailors and settlers that returned to Spain ended telling, opened the imagination to seek mineral wealth in those lands in an immediate way. Maybe that information was the first incentive that had in mind a poor peasant, without land, or an artisan or professional of the first sciences that began to be systematized, like medicine, to dare to embark to the domains recently acquired by the Spanish Crown.

The second voyage also gave news of a land that was generous to produce the allowances for those who had risked their life going from the other side of the Atlantic. The item was not less, because it was sought to assure the conditions of subsistence of browsers, soldiers, officers and of the families of the first residents of the New World. When referring to the flora of Cibao, for example, he points out the existence of abundant grasses, beautiful but few pines, the system of burn that the natives practiced and enters to the detail of some fruits that they found in the islands: "we found many vineyards, and although it was not plowed, they gave very big clusters and fat fruits, of which I ate ripe in March fifteen; and there are many figs, and the figs are not like ours, but of these I have not eaten ripe. Fruits there are of a thousand ways, and all different to ours and the flavor, not less beautiful, but I believe that everything is spicy[78]". [There is] much rainwater and of rivers, tall herbs, everything thinking of their utility for the cattle consumption.

About the first European plants sowed in La Isabela Island, Columbus's description is very vivid and enthusiastic, emphasizing a surprising growth, chord with the nature of a land that had not been stained by sin:

"The orchard seeds that brought here germinated all in three days, and we profited the vegetables after fifteen days, and so would make this way all seeds that sow; and the season doesn't impede it because

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it is this always like this, as I said above, that until today I have not seen change in anything (in) December neither another month, except for very few rain in January. The pits all were born after seven days, and they live; the vine shoots brought from Castile were planted here and (in) one month they made some vine branches and clusters of them. The sugar canes likewise; melons and cucumbers and snake cucumbers in forty days after sowed gave fruit and ripened, and we have daily of them[79]; and the best ever seen were sowed by the end of January, and in beginning of March we begin to eat them, and I have for statement that continually the whole year there will be of them, and pumpkins. Of wheat, I sent to sow very little because we did not have tools, and it was winter when we came here, but more expects a farmer, for a sowed fanega, fifty; wheat was also born soon, and day of Easter brought a big tall bundle of it and in grain for the church, and the same with chickpeas and broad beans. It is wonderful the beauty of this land and the temperance and the greatness that without any doubt, according to the Indians that describe the splendor, I see by the coast of the sea, that almost everything goes to the west."

Mining and metallurgic activity in the Caribbean would charge force in the first quarter of the 16th century, but their volumes were really discreet so much for the limited insular space as for the little focused effort to this task, generating this way a circle difficult to break: before meager results, little investment and effort in mining. Already populated a good quantity of lands of the American continent, the insular mining by the middle of the 16th century had not surpassed the refining of precious metals concentrated for alluvium and it would not surpass that level, while the discoveries of the Nueva España and Peru had already marked the turn that the extraction of minerals would have in the New World[80].

We could affirm that in this period, since Columbus stepped for the first time in the islands of the Western Indies, until the first third of the 16th century, the search of precious metals obtained for the exchange or then hoping to find them easily for the kindness of the nature, at the same time that it fed the imagination to carry out continuous explorations that would end in the discovery and gradual colonization of the continent, opening routes and roads, showed the real limits of the mineral wealth of the populated islands and motivated the radical transformation so much in the policy undertaken by the Crown as in the attitude of the European residents[81].

Let's not lose of sight that at the same time of those processes -obtention for exchange of the gold that the natives had gathered during a long time, the search and exploitation of new auriferous pleasures under the Spanish control, discovery of the silver mines-, the demographic catastrophe of the Caribbean was not only the result of the war and the violence exercised against those natives that didn't accept the Spanish domain or that escaped toward the forests and then they were captured as slaves, but also for the European illnesses before which they didn't have any biological defense and the forced excessive works[82].

And that toning of nature and demography of the Caribbean, the stabilization of the colonial life with stagnation slips before the lack of manpower and wealth derived of the precious metals, motivated new the explorations in the decade of 1510 to continue looking for the marvels that awaited to be discovered.

47 POLO, Marco: Libro del famoso Marco Polo veneciano. "De las cosas maravillosas que vido en las partes orientales, conviene saber en las Indias, Armenia, Arabia, Persia y Tartaria, e del poderío del gran Can y otros reyes", traducida del italiano al castellano por el reverendo maestre Rodrigo, arcediano de reina y canónigo de Sevilla, imprenta de Miguel de Eguía, Logroño 1529, versión digital de la Biblioteca Virtual Cervantes, España 2008. (Book of the famous Venetian Marco Polo. Of the wonderful things that saw in the oriental parts, suits to know in the Indies, Armenia, Arabia, Persia and Tartaria, and of the might of the great Khan and other kings, translated from Italian to the Castilian by the reverend Maestre Rodrigo, Queen's Arcedian and canon of Seville, printing of Miguel of Eguía, Logroño 1529, digital version of the Virtual Library Cervantes, Spain 2008.

48 BAUDOT, George: Utopía e Historia en México. Los primeros cronistas de la civilización mexicana (1520-1569), traducción del francés por Vicente González Loscertales, Espasa-Calpe, S.A., Madrid, España 1983, pp. 86-87.

49 Polo, Libro de las Maravillas del Mundo, caps. XLVIII y XLIX, pp. 61-62.

50 Polo, Libro de las Maravillas del Mundo, cap. CVI, p. 101, we made the underlined

51 Polo, Libro de las Maravillas del Mundo, cap. CXVII, pp. 111.

52 Polo, Libro de las Maravillas del Mundo, cap. CXIX, pp. 113-114.

53 Polo, Libro de las Maravillas del Mundo, cap. CXXII, p. 115.

54 Polo, Libro de las Maravillas del Mundo, caps. CXXVI y CXXVII, p. 117.

55 RANDLESS, W. G. L.: De la tierra plana al globo terrestre. Una rápida mutación epistemológica, 1480-1520, Traducción de Angelina Martín del Campo, FCE, México 1990, pp. 39-40.

56 SILIÓ CERVERA, Fernando: La carta de Juan de la Cosa. Análisis Cartográfico, Instituto de Historia y Cultura Naval, Fundación Marcelino Botín, España 1995, pp. 109-116; also see: FERNÁNDEZ HERRERO, Beatriz: La Utopía de América. Teoría. Leyes. Experimentos., prólogo de J. L. Abellán, Anthropos, Editorial del Hombre, Centro de Estudios Constitucionales, Pensamiento Crítico/Pensamiento Utópico, colección dirigida por José M. Ortega, número 63, España 1992, pp. 31, 52-55.

57 COLON, Cristóbal: Textos y documentos completos, edición de Consuelo Varela, Nuevas Cartas, edición de Juan Gil, Alianza Editorial, col. Alianza Universidad, segunda reimpresión de la 2ª ed., España 1997, Diario del Primer Viaje (1492), p. 110.

58 COLON, Textos y documentos..., pp. 112-113. The laudatory references that Columbus gave and the successive characters that traveled this geography, of the nature of the New World didn't stop to miss to the positivist thought of the last third of the 19th century who saw in those expressions the most "passionate descriptions of a romantic young instead of the objective and pondered story of a mature man", in HAZARD, Samuel: Santo Domingo, su pasado y su presente, Editora de Santo Domingo, República Dominicana 1974, p. 7 y ss, obra escrita en 1873.

59 COLON, Textos y documentos..., p. 132.

60 VALVERDE DE ARRIETA, Juan: Awakening that deals on the great fertility, wealth, cheap, arm, and horses that Spain used to have, and the cause of the damages, and lacks, with the enough remedy, p. 163, in General Agriculture it deals on the farm of the field and its particularities, upbringing of animals, estates of the plants contained in it, and profitable virtues to the human health, composed by Alonso Herrera and other authors, Madrid 1645.

61 POLO, Marco: Il Milionne, De Bibliotheca, Biblioteca Telematica, Classici Della Letteratura Italiana,Italia 2000, cap. 1: "Signori imperadori, re e duci e tutte altre genti che volete sapere le diverse generazioni delle genti e le diversità delle regioni del mondo, leggete questo libro dove le troverrete tutte le grandissime maraviglie e gran diversitadi delle genti d'Erminia, di Persia e di Tarteria, d'India e di molte altre province".

62 COLON, Textos y documentos..., p. 112, "I want to see if I can find the island of Cipango"; p. 122, "to leave for another bigger island that I believe that should be Cipango... Further on, I have decided to go to mainland and the city of Quisay"; p. 123, "I would like today to leave for the island of Cuba that I believe that must be Cipango", and this way in different moments of the voyage.

63 See: CERVANTES DE SALAZAR, Francisco: Crónica de la Nueva España, Ediciones Atlas, Biblioteca de Autores Españoles, Madrid 1971, p. 110-112. También ACOSTA, José, S.J.: Historia Natural y Moral de las Indias, Ediciones Atlas, Biblioteca de Autores Españoles, Madrid 1954, pp. 5-38 y FERNANDEZ DE OVIEDO, Gonzalo: Historia General y Natural de las Indias, Ediciones Atlas, Biblioteca de Autores Españoles, Madrid 1959, v. I, pp. 17-20.

64 COLON, Cristóbal, Textos y documentos completos, edición de Consuelo Varela, Nuevas Cartas, edición de Juan Gil, Alianza Editorial, col. Alianza Universidad, segunda reim presión de la 2ª ed., España 1997, Diario del Primer Viaje (1492), p. 111.

65 COLON, Diario del Primer Viaje..., p. 112.

66 COLON, Diario del Primer Viaje..., pp. 121-123.

67 BARGALLO, "La naturaleza de los metales...", pp. 100-105; COLON, Diario del Primer Viaje..., p. 141.

68 COLON, Diario del Primer Viaje..., pp. 115, 164 y 167.

69 BARGALLO, "La naturaleza de los metales...", pp. 106-107, "the element water of the metals (Plato-Aristotle), in the doctrine mercury-sulfur it is the mercury; and the element fire, is the sulfur; no matter how much the four Aristotelian elements don't stop to be the last constituents of the bodies. In synthesis: according to the doctrine mercury-sulfur of Jabir, the remote material of the metallic bodies is the humid exhalation, with part of the dry or smoky, included in the stony regions of the Earth; but, the immediate materials would be the mercury and the sulfur, in such a way that the humid exhalation changes in mercury, and the smoky or dry in sulfur; and, of the union in diverse proportions of the mercury and of the sulfur, they are the different metals."

70 I underlined: Columbus doesn't commit personally with the news that had circulated on the gold, although he always encouraged them.

71 COLÓN, Cristóbal: Textos y documentos completos, edición de Consuelo Varela, Nuevas Cartas, edición de Juan Gil, Alianza Editorial, col. Alianza Universidad, segunda reimpresión de la 2ª ed., España 1997, Relación del Segundo Viaje, pp. 235-269, en la Isabela, a 30 de enero de 1494.

72 This character's name was Diego de Hormicedo or Fomizedo, and according to Varela y Gil a very contrary to Columbus. This didn't allow him to leave La Española up to 1495 to avoid him to declare against what the Admiral had made.

73 COLÓN, Relación del viaje a Cuba y Jamaica, Puerto de Santa Cruz, Española, Isabela, 26 de febrero de 1495, pp. 286-289.

74 Colón, Relación del viaje..., p. 290.

75 Colón, Relación del viaje..., pp. 302-305.

76 Colón, Relación del viaje..., pp. 309-310.

77 Colón, Relación del viaje..., pp. 311-314; also see HARING, C. H: El imperio español en América, CNCA, Alianza Editorial Mexicana, 1990, col. Los Noventa, pp. 61-62, sobre la idea de dificultad en la obtención de metales preciosos. (about the idea of difficulty in the obtaining of precious metals).

78 Colón, Textos y documentos completos..., p. 283.

79 The dictionary registers as equivalent cucumber and snake cucumber.

80 AGI, Santo Domingo 868, Libro 1, f. 214v. Real cédula del 12 de diciembre de 1539, Royal decree of December 12 1539, to the Audiencia of the Isla Española, seating that

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the arcediano Alvaro de Castro had been for 26 years in that land and for that date he had disassembled a piece pf land in the birth of the river Ozama "where he has discovered many streams of gold and of silver and blue copper and other many colors."

81 Haring, El imperio español..., pp. 344-345; Gurría Lacroix, "La minería en el siglo XVI...", pp. 42-43.

82 Haring, El imperio español..., pp. 62-68.

The Prehispanic itinerary of Tierra Adentro

Did a Camino de Tierra Adentro exist at some time in the Prehispanic time[84]? The answer should be clearly affirmative. We understand a road as a way of communication and exchanges of ideas and objects, not necessarily as we think of it nowadays, as a built physical space, or a highway or an unpaved way that had as purpose to join the big population centres of Mesoamerica with the Southwest of the U.S.A. The enormous quantity of archaeological vestiges that we find along the route bond the features of one and another culture, forming a continuous path of cultural elements that we can recognize as part of a bidirectional traffic of influences between Mesoamerica and the Southwest of the U.S.A. What is that which defines a road in the current north of Mexico and Southwest of the U.S.A.? The environment through the access to water plays the fundamental role. It is this way, as the courses of the rivers and their fertile lowlands, besides the pasture ecosystem, will all be keys in this development. It is important to mention that the bean and the teocinte (predecessor of maize) are native from the zone of rivers of the north of the camino, and they were very important for the development of the agriculture.

The road begins from south to north, with: the wide basin Lerma-Santiago, with some of their most important tributaries as the Bolaños or the Colotlán; to the south of this place, some of the most important Meso-American cultures settled, forming a clearly recognized unit. Following to the north a great corridor is conformed to the basin of the Mezquital-San Pedro river, as to the rivers Colorado, San Antonio, Súchil and Tunal; more to the north, the rivers Santiago and Tepehuanes that go parallel to the Sierra Madre and they give origin to the Nazas, forming a great endorheic basin; the Florido river that advances to the north, continuing in the Conchos that goes into in the desert of Chihuahua joining with the Grande river. Equally important are the system of small endorheic basins of the north centre of Chihuahua, highlighting the Santa María and its Laguna de Patos and the Casas Grandes and the Laguna Guzmán that go parallel to the Sierra Madre; to the north the Mimbres river, where the culture of the same name settled and finally the Grande river that takes us to the great highland plateau of Colorado and the Rocky Mountains.

It seems that the only possible explanation of the big roads to the north, of those that archaeology has spoken for many decades, can only be sustained by the succession of population nuclei with agricultural potential, based on the corridor formed by the foresaid rivers.

Although these rivers formed the spine of a way of communication that united the Mexican central highland plateau, as the vast plains of the north, these rivers also became some of the obstacles for the traffic of people. This way, the mountain ports and the mountain ranges that flanked these passes are equally important for the study of these Prehispanic roads.

But did there exist a Camino de Tierra Adentro or inland road that united the distant north of the Pueblo Indians, with the centre of Mesoamerica? That is a question that practically all the investigators that have worked in the north of Mexico and Southwest of the U.S.A. have asked[85]. This route practically had two main variants along the time, the first one and the oldest was possibly that of "tierra adentro" (inland) which associates the first agricultural villages and settled down in a more important way during the first millennium of our era, with the advance of the north frontier of Mesoamerica and the contacts that existed with the Hohokam, Anasazí and Mogollon, cultures that inhabited the territory of the current states of Nuevo Mexico, Arizona, Utah and Colorado in the U.S.A. The second route was that of the coast, which started to gain importance after A.D. 1,000, until being the main access road to the north at the arrival of the Spaniards.

The history of the itinerary of "Tierra Adentro" in the Prehispanic time

According to archaeological data, since almost four thousand years ago, in the pasturages of the east flank of the Sierra Madre Occidental, from Nuevo Mexico to the frontier of Chihuahua and Durango, and surely more to the south; we know that important villages existed, where the process of domestication of the maize and other arable plants began. This way, the appearance of agriculture in the North, suggests us that the itinerary of the prairies began to work between the south and the north, through the transmission of the knowledge of agriculture since the focuses of appearance of this in the centre of Mexico toward the north, taking advantage of the pastures corridor.

This period called Archaic, which goes from 1500 to 200 B.C.[86], is characterized by starting to have a wide use of lithic tools, the appearance of projectile points San Pedro type and it is indicated as the beginning of some cultural developments both in Durango as in Chihuahua. There are few archaeological materials from this period found in the state of Durango. Only some fragments of points that have not been fully identified remit us to that time. However, at iconographic level we find some sites of rupestrian art in the Western Sierra Madre that can remit us to this time, identified as Chihuahuan Polychrome Abstract Style, widely spread in practically the whole Southwest of U.S.A., and the north of Mexico[87]. It is, toward the half of the first millennium of our era, when this route of the prairies becomes clearer, in the Hohokam area[88] in the town of Snaketown[89] in Arizona, U.S.A. This is the first great population concentration of the current Southwest of the U.S.A. It is located in the valley of the Gila river, in the middle of the desert, being its more important feature, the work of irrigation, to drive water from the river to the cultivation works and to this way assure the crops. This allowed the growth of the village, until constituting a town with juego de pelota (a ritual ballgame), round mound and cremation areas, where important offerings were found.



From very early strong indicators exist that relate Snaketown with Mesoamérica[90], especially with places of the current states of Durango, Zacatecas, Guanajuato and Michoacán. The Hohokam ceramics presents designs that repeat in the entire piece; these designs have been related with the painted ceramics of similar patterns Chalchihuites whose origin goes back to the tradition Chupícuaro, Morales and Loma Alta of the occident of Mesoamerica[91] and continues to the designs of the ceramics of the Chalchihuites Culture in Zacatecas and Durango.

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Since A.D. 200 the Chalchihuites culture settled down in the west area of the current state of Zacatecas, advancing the north frontier of Mesoamerica to the current south of the state of Durango[92]. Conforming toward A.D. 450 as the main Mesoamerican ceremonial centre in the North in that moment: Alta Vista, located in the current frontier of the states of Zacatecas and Durango (over the tropic of Cancer), becomes an important ceremonial centre, where its inhabitants raised their buildings in an outstanding way, with advanced knowledge of astronomy on the mensuration of the pass of the solstices and equinoxes; and in their objects of ceramic, stone and shell, they gave samples of remarkable beauty that was important part of their worldview. On the other hand, it is important to mention the complex system of mines that existed in the surroundings of Alta Vista, which was one of the biggest efforts registered in the pre-Columbian America. Of these mines flint, quartz, pyre, malachite, hematite, limonite and azurite were extracted, materials used for the production of decorations and the production of pigments. This way, Alta Vista and the whole Chalchihuites culture show in that time a marked influence of the most important city in that time: Teotihuacán, great metropolis of the centre of Mexico.



Toward 600 A.D., the north frontier of Mesoamerica advanced with the appearance of the Chalchihuites towns along the oriental valleys, from the valley of Guadiana until the Zape and the high Florido river, called culture Chalchihuites Guadiana Branch. It is in this time when for the first time appear in the rupestrian art, images of pipers[93] as well as other images with a clear relationship with the Southwest of the U.S.A., mixed in the sites of Durango with an abundance of different motifs that could be clearly associated with the Chalchihuites culture[94].

Of these motifs highlights a dance with four human figures, apparently two women and two men taken of the hands, which was painted in a coat of the mountain range of Durango. Representing this same dance, two bowls exist of the phase Basketmaker III (A.D. 500-750), of the Anasazi groups of the Southwest of the U.S.A., these bowls come from Durango, Colorado and the other from Tohatchi, Nuevo Mexico[95]. In both we can equally appreciate, alternated with a character wearing a headdress with a single element on the head and another with headdress of "butterfly" characteristic of the Hopi maidens of the north of Arizona.

A second outstanding element is the piper's presence, popularly known as kokopelli. The piper's image was very common in the different cultures of the Southwest; it is present between the Mogollón, Hohokam and Anasazi. Being, more frequent in these last ones, especially in Chaco Canyon and the Chelly Canyon. The piper's first image is found in the phase Basketmaker III. The continuity in the use of this representation reaches the present times with the Hopi and Zuñi. This way we find these pipers in the rupestrian art of Chihuahua, Durango and Michoacán. This is very important in the framework of our itinerary, since the appearance of these elements is contemporary with the Chalchihuites expansion of the Middle Classic, to practically the south of Chihuahua[96].

This communication, as in all the roads, was bidirectional, in the architecture made possible the appearance of the juego de pelota in these places[97], toward A.D. 800-950, the most important addition among the Hohokam, from the Mesoamerican world. In A.D. 950-1000, in Snaketown appeared for the first time the "eyes of coffee seeds" in the statuettes, which exist in diverse parts of Mexico. It will be toward A.D. 1150 when the strong relationships between Mesoamerica and the Hohokam get lost.



Returning to the history of the groups Chalchihuites of the Branch Guadiana, the tenth century can be considered as of transition. The abandonment of the sites in the current state of Zacatecas and north of Jalisco should impact in these northern inhabitants whose bond toward the Mesoamerican world to the south had been broken, finding now a much stronger relationship toward the coast of the Pacific. This is a key moment of the history of the North, with the appearance of new influences and the appearance of houses in caves along the Sierra Madre. This continuous series of houses in cliff advances on the Sierra Madre, until Zacatecas, and practically in the state of Jalisco.

The few data of the cliff houses in Durango correspond to dates that go from A.D.1000 to 1300. At the same time in the mountain of Chihuahua, during the phase Perros Bravos (A.D. 950-1200) began to appear places of houses in cliff. This earthen architecture in caves contains a series of architectural elements shared with the big Anasazi places highlighting of course, the doors in T, not having found this

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architectural feature in Durango.

More to the north, in the current state of Nuevo Mexico the Anasazi prospered. The Pueblo culture flourished, arising the phases Bonito (Pueblo II Temprano) and Classic Bonito (Pueblo II), between A.D. 920 and 1120, in the region of Chaco Canyon. Fair to the north, in the neighboring region of Mesa Verde, during the phase Pueblo III (A.D. 1100 - 1300) is when the biggest development was reached and many of the sites with cliff houses type are built. At the end of this phase, in the south end, very near to the territory of the Casas Grandes Culture, Gila Cliff begins to be built. So it is that approximately toward A.D.1000, we can see a synchronous event of construction of these earthen and stone buildings at the interior of caves in a great corridor from the south of Colorado and Utah to the south of Durango and Zacatecas.

It is worth to recall that the Chalchihuites sites in Durango during A.D. 900-1300 are isolated, to the south, east and north; they are surrounded by non agricultural cultures, having a thin thread on the Sierra Madre that unites them with the developments of Casas Grandes. It will be this the time in which the tradition Aztatlán of the coast of Sinaloa[98], advances from the Piaxtla river to the frontier with Sonora, forming now the "new" road to the north, the route of the coast that will continue up to the city of Paquimé. It seems that by this time is when the disuse of the Tierra Adentro route seems almost total.

This panorama seems to last until the 14th century, when a new actor enters in scene: the Tepehuanes. Group that apparently arrived by this time from the northwest, according to studies emanated mainly of the linguistics, carriers of a completely different culture, related with the Pimas[99]. This fact would mark the complete disuse of the camino de Tierra Adentro.

84 Como época prehispánica nos referimos a todo al tiempo que sucedió antes de 1521. En este apartado nos concentramos especialmente en el primer milenio de nuestra era, la cual fue la época en la que hemos podido reconocer un camino de tierra adentro que conectaba en centro de Mesoamérica con el actual Suroeste de los E.U.A. (As prehispanic time we mean everything that happened before 1521. In this section we concentrate especially on the first millennium of our era, time in which we have been able to recognize a camino de tierra adentro (inland road) that connected the centre of Mesoamérica with the current Southwest of the U.S.A).

85 Sobre este particular del camino de tierra adentro destaca el artículo: HERS Marie-Areti, - "La cultura chalchihuiteña: un antiguo camino de tierra adentro" en: Rutas de la Nueva España, Chantal Cramaussel, coord., COLMICH., 2007. (On this particular of the camino de tierra adentro highlights the article: HERS Marie-Areti, - "La cultura chalchihuiteña: un antiguo camino de tierra adentro" in: Rutas de la Nueva España, Chantal Cramaussel, coord., COLMICH., 2007).

86 CORDELL Linda, Archaeology of the Southwest Second Edition, Academic Press Inc. U.S.A. 1997

87 SCHAAFSMA Polly Indian Rock Art of the Southwest, School of American Research / University of New Mexico Press. U.S.A. 1995. pp. 43-54

88 Las fechas más tempranas de Hohokam, no están claras. El sitio más importante y más trabajado es Snaketown, desgraciadamente en él los fechamientos no son seguros. Lo que se menciona es que el desarrollo de la cultura Mogollón debió de ser similar al Hohokam, ya que los dos tienen su origen en la Cultura Cochise. (The earliest dates in Hohokam, are not clear. The most important and more worked place is Snaketown, unfortunately in it the dating is not safe. What is mentioned is that the development of the Mogollón culture should be similar to the Hohokam, since both have their origin in the Cochise Culture).

89 Durante el periodo Founder, en el año 0 al 500 d.C., las fases Snaketown y Sweetwater, marcan un cambio cultural con respecto de lo Mogollón. . Lo que se cree es que durante este periodo fuertes influencias de México entraron en estos sitios creándoles un sello particular y alejándolo de la cultura Mogollón. (During the Founder period, in the year 0 to 500 B.C., the Snaketown and Sweetwater phases, mark a cultural change regard ing the Mogollón. . What is believed is that during this period strong influences of Mexico entered in these places creating them a private seal and taking it away from the Mogollón culture).

90 DOYLE David y FISH Suzanne "Prehistoric Villages and Communities in the Arizona Desert" in: The Hohokam Village Revisited ed. David Doyle, Suzanne Fish y Paul Fish. South western and Rocky Mountain Division of the American Association for Advancement of Science. E.U.A. 2000 pp. 1-38.

91 CARTO Patricia, -"Las rutas al desierto: de Michoacán a Arizona" in: Nómadas y Sedentarios en el Norte de México; homenaje a la Dra. Beatriz Braniff, Marie-Areti Hers, José Luis Mirafuentes, Ma. de los Dolores Soto y Miguel Vallebueno (eds.), México, IIA, IIE, IIH, UNAM 2000. pp. 91 - 112.

92 KELLY Charles J. A Mesoamerican Colonization of Zacatecas - Durango: The Loma San Gabriel and Chalchihuites Cultures. En: CABRERO María Teresa, LITVAK Jaime K y JIMÉNEZ Peter, coord. Homenaje al Dr. John Charles Kelley. , IIA - UNAM, México. 2002. pp. 83-98.

93 Llamados popularmente Kokopellis en el Suroeste de los E.U.A. (Popularly called Kokopellis in the Southwest of the U.S.A.)

94 FAUCONNIER, Francoise "Projet Sierra del Nayar; résultats des travaux menés par la Mission Archéologique Belge au Mexique", Mexicon, XIV-2, pp. 24-30. Berlín. 1992.

95 CORDELL Linda, 1997. p. 250

96 BARBOT Christophe and PUNZO José Luis, "Antiguos caminos en el Noroeste durangueño: supervivencia de una tradición prehispánica" Trace, Caminos de Siempre, 31, CEMCA, junio de 1997, México.

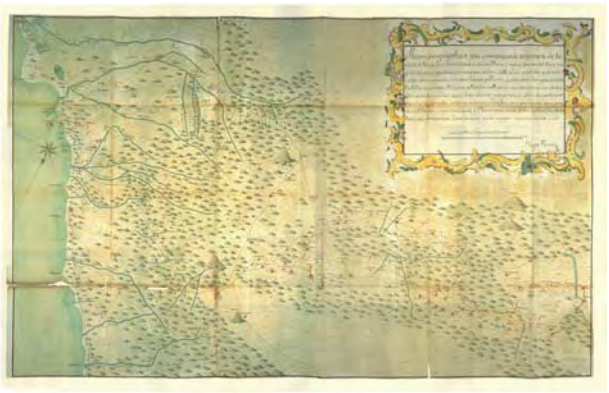
97 CORDELL 1997. p 201

98 Sobre las relaciones entre el la tradición Aztalán, la Cultura Chalchihuites y Paquimé, Michel Foster apunta hacia hipótesis interesantes. (On the relationships between the Aztalán tradition, the Chalchihuites Culture and Paquimé, Michel Foster points toward interesting hypothesis).

99 VALIÑAS Leopoldo C. "Lo que la lingüística yutoazteca podría aportar en la reconstrucción histórica del Norte de México" en Marie-Areti Hers, José Luis Mirafuentes, Ma. de los Dolores Soto y Miguel Vallebueno (eds.), Nomadas y Sedentarios en el Norte de México; homenaje a la Dra. Beatriz Braniff, México, IIA, IIE, IIH, UNAM 2000. pp.175 - 208.

The road from Veracruz to México

Along the time, there were several lines of the road from Veracruz to México, which in a beginning followed part of the old Prehispanic roads that constituted routes connected to the main economic and religious centres.



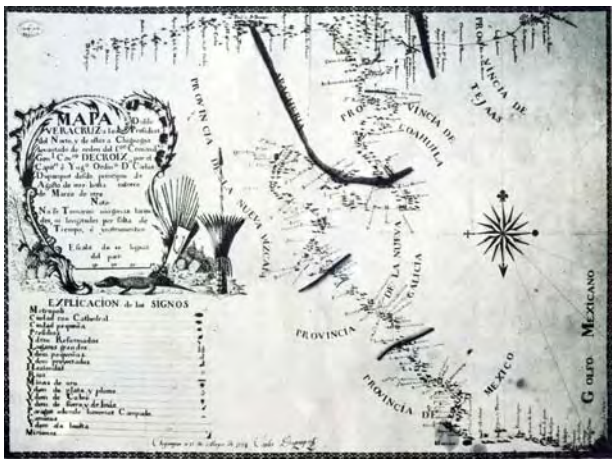
In what refers to the system of ways, the Mexican territory since the Prehispanic time was inter-connected by an extensive net of communications; there were roads that remained active until the Spanish conquest and that gave origin to the road systems of the Colony.

The ancient inhabitants of Veracruz, Huastecos, Totonacs and Olmec, opened roads between the different population nuclei, markets and ceremonial centres, for which travelers, merchants, faithful and even troops transited, in movements that often implied exhausting transfers at long distance and during lingering periods. The sidewalks and paths conformed thanks to the journey that individuals followed one and another time[100].

In the Prehispanic México there were no draft animals neither carriages and for it appealed to human carriers called "tlameme" or "tameme" that undertook the journey with the merchandise on their back, reason why most of their roads were simple narrow paths hardly cleared, breaches opened amid the overgrowth, narrow and tortuous paths that crossed plains and mountain ranges to communicate a town with another. Each tameme carried on average a load of two arrobas (one arroba was about 11.5 Kg.) of products to commercialize, wrapped in mats, deposited in guacales (a sort of containers), mats, clay pots, cups or trunks and they traveled five leagues (from 21 to 28 Km.) until the following point, before being relayed (Meléndez Guzmán: 2005).

These roads and paths had to be adapted to the new necessities and circumstances

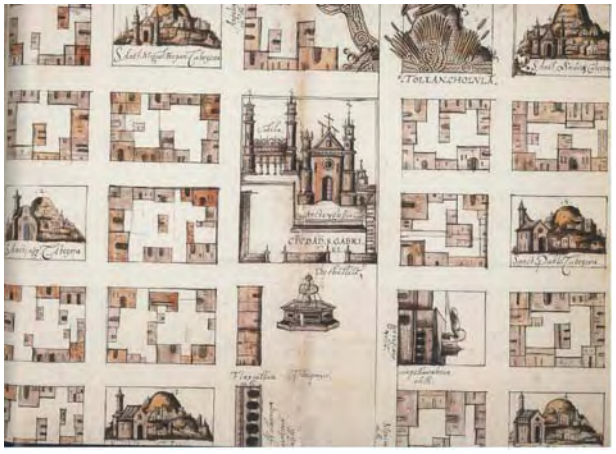
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On April 21 of 1519, Good Friday, Hernán Cortés disembarks in the sandbanks of Chalchihuecan, in front of the island of San Juan de Ulúa, and Cortés founded in the Totonac town of Quiahuiztlán the «Villa Rica de la Vera Cruz», first town council of America that would be the main port of the Nueva España to which arrived "glorious Pleiades of missionaries, legions of soldiers, merchants, migrants and adventurers...."[101]

By this road arrived the Spaniards and with them a new world arrived.

The first lay out of colonial origin of the road Veracruz-Jalapa-México was marked by the itinerary followed by Cortés and his army from the first Villa Rica de la Veracruz to the city-island of Tenochtitlan. When Hernán Cortés began his trip along roads of little importance and traffic access, they sometimes advanced by paths or parallel, since, among other reasons, they could not go all together by the same place..., for what at the beginning they went on foot and on horse[102], identifying key points for the establishment of one of the roads: Jalapa, the skirts of the Cofre de Perote, the Pico de Orizaba, Tlaxcala and Cholula[103].



The following trips made by the soldiers between Veracruz and the highland plateau served them to establish the route of the road.

In 1522, Hernán Cortés ordered the improvement of the existent roads, especially that from Veracruz to México that will communicate them with Europe, works commanded to Álvaro López.

This first lay out remained without major changes until the foundation of Puebla in 1531, year when the most important changes in the trace of the colonial roads were given.

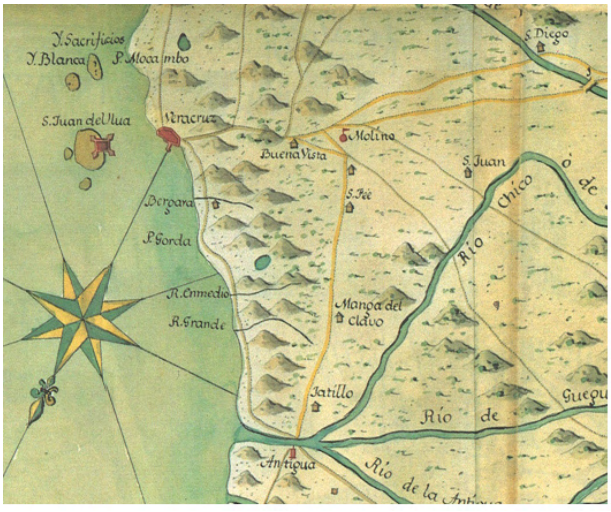
Near 1550 began the construction of the first Camino Real or King's road in the current states of Veracruz, Puebla, Hidalgo and Tlaxcala, México and in the 18th century this became the first toll road in all America.



The economic and social necessities of the nascent colony not only demanded the improvement of the indigenous roads, but new roads by virtue of that the old ones were technically inadequate for the new means of transportation, such as the cart, introduced by the Franciscan friar Sebastian de Aparicio and the wagon. Before that, tamemes and mules carried the load.

The consolidation of the road was possible thanks to the determination taken by the City council of the city of México in October of 1562, which considered convenient to request the Viceroy's contribution to convert what was only a horseshoe way, in a road for carts, as that recently open toward the north heading for Zacatecas.

Among other reasons, the petition of the work was justified with the saving of gold pesos that would be generated in the freights of the merchandises and passengers if being brought in cars, instead of droves, which were considered expensive and scarce; besides that would be easier that the new officers of the Kingdom arrived accompanied by their families in a trip made in cart, which would avoid that they suffered the havocs of the climate and the annoyances of the trip.



Due to the modifications and soon after the responsibility of the work to Don Diego of Guevara, at the end of the 16th century there were two roads that communicated the capital of the viceroyalty with

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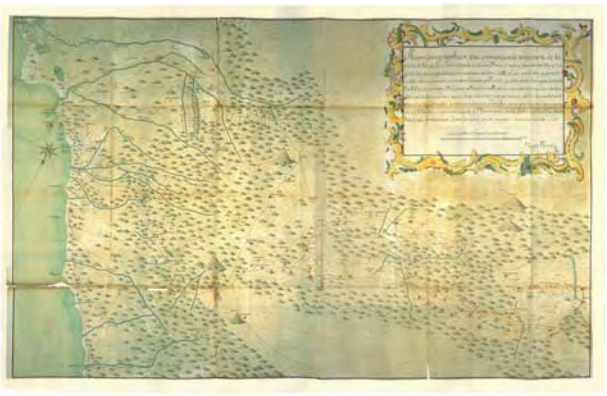
the port of Veracruz, one known as road "de los Angeles", "Camino Real de Puebla" or "Camino de la Puebla" and the other one, called "Camino de las Ventas" or "de los Carros" (road of the ventas or of the carts), that was the road by which the carts circulated.

Both roads left from the city of México for different directions and they traveled the central plateau almost parallel until joining in a part of the itinerary known as Venta[104] de Cáceres.

According to Sergio Florescano, the itinerary of the Camino de la Puebla was the following:

México-Chalco-Huejotzingo-Angeles (Puebla)-Pinar-Venta de Cáceres- Perote-Venta de Aguilar-Venta de Lencero-Jalapa-Venta-del Río-Rinconada-Veracruz.

The itinerary by the Camino de las Ventas was the following:



México-Nuestra Señora de Guadalupe-Santa Clara-San Cristóbal-Catepec-Tequicistlan-Tepetlaztoc-Calpulalpa-Venta del Rey-Tengutepec-Venta de S.M.-Tecoaque-intersección con el Camino de los Angeles-Venta de Cáceres-Perote-Venta de Aguilar-Venta de Lencero-Jalapa-Venta-del Río-Rinconada-Veracruz[105].

The owners of carts and droves paid the cost of the works in its majority -when the authority that ordered the works did not fulfill the payment- and the work force was acquired by means of the forced labor systems of "Repartimiento" and "Forzados". At the end of the 16th century it was considered the distance between México and Veracruz by the "camino de las Ventas" (the road that passed by the ventas) and the road by Jalapa, in 66 leagues more or less, and the same as the Camino Real to Zacatecas, the road from Veracruz to México was rammed and paved with stones.

At the end of the 16th century, under the government of Luis de Velasco II (1590-1595), was traced, not without resistances of the Consulado of México, the road that goes by Córdoba and Orizaba (Driever, S.L: 1999: 518), in order to alleviate a little the density of the first road, but mainly, with the purpose of connecting the aforementioned cities more directly with the Port, the plateau and the capital of the viceroyalty[106], which helped to impel the agriculture and the trade of the area, besides that by this route converged roads of the regions of Oaxaca and Chiapas[107]. This old road -apparently well-known since the Prehispanic time, as Cortés used it to undertake his expedition against Pánfilo de Narváez in 1520- acquired real importance until the beginning of the 17th century soon after the foundation of Córdoba in 1618, motivated by the increase of assaults and robberies to towns and diligences by the route of Orizaba. Time behind was not so utilized except for the local traffic and very scarcely for the one that was made between México and Veracruz due to the inclemency of the time and to the insecurity generated by the lack of urban centres along the road. The road by Orizaba, at the beginning of the colonial period, only connected with Huatusco to the north and Veracruz to the east.

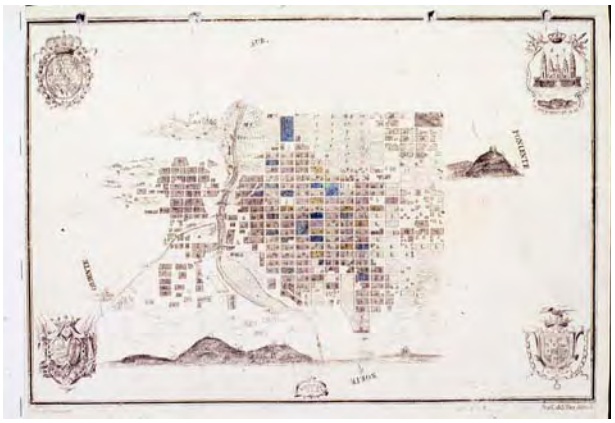
The shortage of means of transportation, material and animal, was a phenomenon that affected the Spanish population directly during the first years of these settlements, and indirectly to the indigenous population, since the services of the tamemes continued still in function for a while although draft animals and transports had been introduced in the Nueva España since the expedition of Cortés, but these were not enough for the supply of merchandises and for the transportation but until the last decade of the 16th century[108].

As soon as there were enough draft animals and the roads evolved from little more than footpaths to horseshoe paths, muleteering was gaining importance. During the Colony, it was the main means of transportation and it helped to develop the agriculture, the trade and the incipient industry. It is said that toward 1540, a hundred packs of mules could traffic along the road, between Veracruz and the capital[109].

Since the beginning of the road the population of the most important points was fostered, as well as the establishment of places for supply, giving place to the ventas or taverns whose main purpose was always providing allowances and overnight lodging to the travelers and their animals. The ventas -that arose starting from 1525- were granted in two ways, one of them, the most general, consisted on granting them in fee direct and invariably to Spaniards, the other one, the less common one, consisted on giving them to the Town council of the city of Puebla so that they served this for "own." It is believed that along this road there were 21 ventas, which were regulated by the ordinances emitted by Cortés to regulate the prices and types of services[110]. These arose first along the road that crossed the plains of Apan and the city of Tlaxcala, what gave name to the road of the ventas; later settled down along the road by Puebla.

The growth of the arisen populations or of those that gained importance as ventas was different to that of the populations founded with the purpose of assuring the road. This last type was developed with the help of agriculture, the industry or the local trade as Puebla, Orizaba and Córdoba. The populations founded as ventas or taverns, on the contrary, developed due to the commercial traffic of the road. These populations lived from the road and of the services that they lent to those who used it. Their dependence of the road was complete and for this reason their development was also more limited.

The development of the regions of Orizaba, Córdoba and Jalapa, in a same way that the one of the regions of Chalco-Atenco, Texcoco, Valle poblano-tlaxcalteca and the own city of Puebla were largely impelled by the road México-Veracruz.



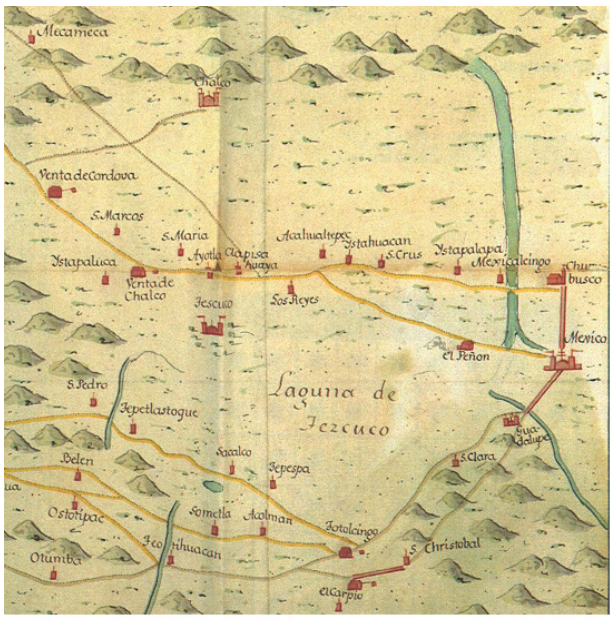
The commercial activity used the wagon, big vehicle of two wheels that had a capacity to transport up to 40 arrobas (454 Kg., along 16 to 19 kilometers per day), drawn by 6 or 8 mules or oxen hooked in pairs. In the trips of plane roads as that from México to Zacatecas the travelers used a bigger vehicle, derived from the load cart that had the quadruple of the capacity of this and needed up to 16 mules when it was totally loaded[111]. A single mule could transport a load from 120 to 150 kilos and its journey was of 4.14 leagues (17.5 km.). It is considered that the distance between México and Veracruz was covered in 22 days if it was time of dry and in 31 during the rains season.

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The development and improvement of the road México-Veracruz was tied to the development of the foreign commerce of the Nueva España during the whole colonial time. The attempts made to improve it largely depended on the service that it lent to the foreign commerce.

The road México-Veracruz was also closely bound to the ceremonial related to the possession taking of the viceroys. Few years after the conquest of México-Tenochtitlan, settled down the habit that the new appointed viceroy followed a certain journey from his arrival to the port until his arrival to the city of México.

The stretch Veracruz-Jalapa was part of that journey, because the new viceroy that came in most of the cases from Spain, going by the Antilles, entered to the Nueva España by this road. The ceremonial was developed following the route that had prevailed during the 16th century, that is to say, the one that leaving from Jalapa crossed Tlaxcala and from there went to Otumba and México (by the road of the ventas). The pass by the city of Tlaxcala was obliged for the viceroys "to have been the head of this Kingdom and to have its naturals particularly helped to the conquest", and for this reason it is custom that here come all the tribunals of Cities, Inquisition, Church council, Tribunals of Bills and Royal Officers, to welcome to the Lords Viceroys...[112] In Otumba this ceremonial reached major splendor and importance, because in this point they left "the Lords Viceroys" to receive their successors.



The whole ceremony that accompanied the new viceroy from his entrance to Veracruz until his arrival to México was guided to make feel the political importance of the king's representative. The trip was, at the same time that "victorious entrance", a "political tour" of the viceroy by the territory that would govern. In the journey, at the same time that he received homage from all the authorities of the colony, of the clergy, of the high dignitaries of the church and of "the rich and powerful men", he met his governed and he went entering in contact with the land and its problems. From there, the enormous importance of this trip, its extreme slowness and the great ceremonial that surrounded it.

In the 17th century the two roads already established that communicated the capital of the viceroyalty with the port of most importance, were along with the Camino de Tierra Adentro, fundamental part of the economic infrastructure that favored the development of the Colony. These roads were given for their care and conservation to the Corregidores or to Chief Judges.

The road from the city of México to the port of Veracruz became necessary since the days of the conquest, as the base of the communication between the Nueva España and the metropolis. This was also the starting point of that which Pierre Chaunu calls the great axis East-West of the Nueva España: Veracruz-México-Acapulco that established a bridge between the two oceans and made possible the trade with Spain and Europe and with the "Extremo Oriente" East[113]. "Between the 'Road to Castile ' and the 'Road to China ' -adds Chaunu- the Nueva España was built and the world economy tied up"[114].

By the road México-Veracruz traveled the precious metals coming from the north, from the northeast, northwest, west, and south, going to Spain; as well as raw and semi manufactured agricultural products; manufactured products, and products and merchandises coming from Europe and Asia.

However, the two routes to descend to the Atlantic coast didn't always enjoy same importance. The route by Jalapa had preference during almost the entire colonial period, upon that which crossed by the villages of Orizaba and Córdoba because the distance was smaller by the route of Jalapa than by the Villages and because the ascent from the coast to the central plateau was easier; the existence of more populations, grasses and waters; and by having a less rivers that represented an obstacle.

From 1723 to 1788 took place the fair of Jalapa causing an increase in the population and a bigger demand of services. More housings, cellars and warehouses were built for the products that arrived; muleteering became an important activity; other commercial activities arose and some industries appeared, mainly the textile.

In the route for Jalapa the toll began to be charged in the town of the same name since February 1 of 1759; and later, in 1766, as duty for the use of boats to cross the river of La Antigua. In the road that crossed by the Villages was established the town of Orizaba in 1760. But for viceregal order of February 9 1781 a reformation was introduced, which began to be applied starting from April 1 of that year. The village of Orizaba only had the right to charge the duty to the cargo that arrived there coming from México, Puebla and other internal parts of the Kingdom, and it was indicated to transfer to the village of Córdoba the collection of those that continued heading for Veracruz[115].

The payment of the toll that was demanded a single time by trip, even when one passed by different booths, and during this time ranged from half real that could pay an Indian with a load of allowances, up to four pesos and half for a wagon with passengers, driver and mules.



To the inverse, the price of transport that in the origins of the colony caused suffering by its lack, diminished. The cost of a load of 10 arrobas from Veracruz to México or on the other way, in 1526-27 was of 25 pesos of gold; from 1529 to 1531 the price went between 10 and 20 pesos of gold; and starting from 1531 the price stabilized in 10 pesos[116].

The merchants of the interior of Nueva España remained almost subordinated to the Consulado of México for over two centuries. Until the last decade of the 18th century were created the Consulados of Gua-

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temala (1793), Veracruz and Guadalajara (1795), in the frame of the Bourbon reforms that sought to favor the consolidation of new groups of merchants, in order to reduce the great power achieved by the merchants belonging to the Consulado of México[117].

Soon after the Consulado was created, its leaders began to promote actions that benefited the activity of its members. In the first years they signed a contract with the boatmen of Veracruz for the discharge of the goods; financed the repair of the fortifications and ports of Veracruz and Acapulco; paid guards for the custody of the road México-Veracruz; and dispatched marine posts to alert the galleon of Manila before the possible attack of corsairs.

For the 18th century, due to the intensive use of the roads and to the lack of appropriate maintenance their situation accentuated and worsened, affecting the development of the trade and of the economy in general. For the second half of the century, some actions were undertaken to improve the conditions and in 1757 the Viceroy D. Agustín Ahumada y Villalón, Marquis of las Amarillas ordered the repair of the tract Perote-Veracruz. Later on, D. Joaquín de Monserrat, Marquis of Cruillas took charge that the recognition of a right and easier road to Veracruz was made. In a same way, the Viceroy D. Carlos Francisco of Croix, Marquis of Croix, ordered to make diverse repairs. Some years later, the Viceroy D. Juan Vicente de Güemes and Pacheco, Second Count of Revillagigedo, perceived the seriousness of the problem and went to the king explaining to him the situation of the road. In 1796 it was needed to undertake the almost total repair of great part of the road, beginning with the construction of the road México-Orizaba-Córdoba-Veracruz, work that remained in charge of D. Miguel de la Grúa, Marquis of Branciforte.



The new road México-Orizaba-Córdoba-Veracruz was conceived to favor the export and import trade, but also, also as means to strengthen the development of the sugar and tobacco regions of Orizaba and Córdoba. In its construction gathered the interests of the merchants, willing to take charge of its construction, and those of the State in their condition of monopolist of the tobacco. The works of the first stretch began in July of 1796 when the Viceroy granted to the Consulado of México the concession of building this road applying for such an effect the toll collected until then.

By the middle of February of 1797 the part of the road México-Los Reyes was almost finished. In this tract three bridges were built, one in the exit of México, near the garita (tollbooth) of San Lázaro, and the other two, of lesser importance, at distance of a league from the first one, and two of the second. These last two bridges allowed the pass of the waters of the lake from Chalco to those of Texcoco "so that [the waters] don't harm -wrote from the Consulado of México to the Viceroy Branciforte- a road that has truly been built on the same lagoon: but that is so useful that for itself has merit and generates much saving and comfort to all those that come to México from the jurisdiction of Texcoco, province of Chalco, hot lands, and to the muleteers and travelers from Puebla, and to other parts that have used and use the road of Río Frío and they will enjoy this thoroughly in next month, because up to now it has remained closed... [so that] the works are not harmed and only has been allowed to pass the post and some people on horse, but not packs neither carts"[118].

During the remains of the 18th century the strategic importance of the road México-Veracruz was maintained, conditioned by the increasing conflicts between Spain and the other European powers. The fear to a foreign invasion made frequent in this period the recognition tours of the road México-Veracruz and of the Atlantic coast and fostered the repair of military devices such as San Juan de Ulúa and the construction of fortresses as San Carlos that was built in 1767, destined to keep the treasures sent to Spain and to store weapons, park and provisions; this under the government of the Viceroy Marquis of Croix.

In 1803, the Viceroy D. José de Iturrigaray requests to the Consulado of Veracruz the construction of the road Perote-Veracruz, disposing that these works were paid with the right of toll and the surpluses of the Consulado, or avería[119].



Without being ended, the movement of Independence put an end to the works that were made on this road in 1810.

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110 The Book of Ordinances of the council of Carmona, a town 30 kms east of Sevilla, includes a list of rules that the innkeepers (venteros) had to observe (González Jiménez 1972: 154-57). They date from the late l400s, and it is significant that very similar rules were directly transferred to New Spain when Cortes issued the Ordenanzas sobre

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ventas in March of 1524 for innkeepers on the road from Veracruz to Mexico City (Cortés 1963: 356-58). Points stressed in the ordinances for Carmona (Spain) and Mexico City included fixed prices for pork, chickens, rabbit, venison, or wine- -as consumed or sold in a venta. Bread is not mentioned, but maize (Mexico City) or barley (Carmona) are listed in a different section, suggesting that maize was the standard New World fodder. Tariffs for overnight stays for travelers, with or without animals, were to be posted. Other regulations concerned the use of honest weights and measures, as officially ap proved by the city. ... On items sold, innkeepers could earn at most a fifth on the price of sale in either Carmona or Mexico City (González Jiménez 1972; Cortés 1963). Mentioned by BUTZER Elisabeth K. ...

111 MELÉNDEZ Guzmán, Juan Rafael, Trabajos Desempeñados por los Equinos en la Nueva España y México Independiente (Nacimiento de una Profesión), Departamento de Economía y Administración FMVZ-UNAM, México 2005

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Precious metals in the Nueva España



The first proven news about the wealth that was found in the continent come from the expedition of Hernán Cortés who from 1519 up to 1521 maintained a continuous combination of war and diplomacy to conquer one of the most densely populated regions from all over the indigenous world. Gold was seen preciously carved as ear guards, lip rings, shields, punches, earrings, pins; the same grinded as fine powder or worked as thread for the fabrics. In ritual and ornamental elements, the presence of this metal was also abundant: maybe enough to remember the present that Cortés offered to Charles V, where many objects were smelted and made bar for its transfer[120].

In the first shipment that the documentation locates toward 1522, several aspects related with Prehispanic mining and metallurgy caused surprise, as well as the appearance of the European technical processes for the treatment of precious metals. It is remarkable the advance of the indigenous goldsmiths who had shaped many figures, ornamental objects and rituals used by the Meso-American ruling groups of the Valley of México.

In spite of the disaster happened to the Spaniards during the so-called "Sad Night", where the tradition narrates that a great part of the wealth gathered by the European host was abandoned or thrown to the lake to facilitate their escape and to avoid the excess of weight that impeded the flight, that gathered by Cortés once accomplished the conquest and initiated the reconstruction of the city of México fancied fabulous. Only the smelted gold and marked (with the stamp of the Crown), for concept of Fifth and other duties, rose to 23,221 pesos, besides six shields whose value was of 6,010 pesos; two gold masks that added 401 pesos and sort of gold staff or cane hat was equal to 368 pesos, all of which gave a sum of 30,000 pesos of high grade gold.

Besides a minimum portion of low grade gold, that first shipment also took a great quantity of objects of gold, silver and precious stones that highlighted for the singularity of their elaboration, because they represented diverse animals (ducks, eagles, crabs, owls, butterflies, snakes), flowers and fruits (melons, for example) and anthropomorphous figures (a representation of dead, heads, hands). Separate mention deserves the great quantity of feather works and fabrics where the powder and filigree of gold were integrated to the materials and the design, remitted to the Crown in great quantity, to diverse characters of the imperial administration, the same as to temples and religious establishments to be decision of Hernán Cortés to dedicate them in devotional way[121].

Of that exceptional shipment, very little could receive Charles V, because near the Azores one of the ships was surprised by the pirate Jean Florin, taking most of the wealth of gold, silver and precious stones sent by Cortés. A new shipment was remitted to the emperor in 1524 that arrived to its destination, although it was much smaller as for the quantity and quality of the gold work[122].

It is worthwhile to point out that the gold sent until that moment to Spain was product of a long working process and accumulation during the Prehispanic period that, apparently, began to be reactivated according to the testimonies poured by diverse characters about the life of the indigenous markets or "tianguis":

"There also used to be exposed in auctions in the markets wonderful works of silver carved in metals or smelted in bronze; hexagonal plates that had three parts of gold alternated with other so many of silver, stuck to each other but non welded in the same smelt; small brass jars with two loose handles; fish with a flake of gold and another of silver; parakeets that had movable tongue, e head and wings... All that our craftsmen could not emulate them, although forced to the maximum admiration by so remarkable work. Neither they are inferior to the Spanish artisans in interpolating, to sculpt, or to perforate precious stones. They sell feathers, gold, silver, fine stones recommended to cure several kinds of illnesses, tin, lead, brass, pearls and thousands of different shells..."[123]



That search of precious metals, jewels, pearls and spices, motivated that Cortés would send several detachments of soldiers, starting from

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1522, so that they explored the recently conquered Nueva España, following six directions: toward the northeast, heading for Pánuco whose government would then be granted to Nuño de Guzmán; toward the east, in the coast of the Gulf, the direction was marked by Coatzacoalcos; to the southeast, the road was heading for the Soconusco and Guatemala; to the south, the coast of Guerrero; in Southwest direction, heading for Zacatula, finally, to the west, it would be Colima, Michoacán and the south of Jalisco. It is true that those displacements looked for the consolidation of power of Hernán Cortés, expressed in their might and military unfolding, but they also carried the hope of finding, by means of a blow of luck, any of the marvels that from time behind were looking for. Certainly that primordial to that purpose it was "to find a strait" that communicated both oceans to arrive to East[124].

Result of the expedition that went to the occident, in charge of Francisco Cortés de Buenaventura, was the foundation of the village of Colima, to where Hernán Cortés sent him again taking new neighbors, with orders of distributing the naturals, as well as recommendations of not request (or demand) gold to the natives for the damages caused to them but, once "provided all the aforementioned, you will see the mines that now have been discovered in those provinces, and will make dig in all the other parts where there be gold, and you will make information of everything, and will send the sample of everything with relation of how and where it was found". In the same instructions that Hernán Cortés sent to his cousin, he left us the first testimony in the Nueva España of the search of one of the spaces that motivated thousands of Europeans to dare to cross the seas and jump to the unknown, in search of wealth, honor and glory. It was the island of the Amazons:

"Because I was informed that in the coast below that borders with this mentioned village there are many provinces very populated, where it is known that there is much; and that in certain part there is an island populated of women, without any male, which say that they have in the generation that manner that is written in the old histories that the Amazons had; and because to be known the truth about this and of the other ones that there are in this coast, Our Lord God and YM shall be served, you shall take twenty or twenty five neighbors of this village and fifty or sixty peons that they are more archers and gunners, and with two artillery shots that there have, for which and for the archers take all apparel and ammunition; and very carefully will follow down the way to this coast to know the secret of the aforementioned"[125].

There were no happy news of the expedition that looked for the Amazons, but their absence left sowed the seed so that one of the big antagonists of Cortés, Nuño Beltrán de Guzmán, governor of the Province of Pánuco, then president of the First Audiencia of the Nueva España and later governor of the Nueva Galicia, in 1529 began to look for the Amazons to the north of the lands of the Cazonci of Michoacán.

Between 1524 and 1525, Cortés picked up the news brought by his expeditionary groups and, also for the first time in the documental viceregal sources of the 16th century, in the Quinta Carta de Relación (Fifth Letter of Relation) that Cortés writes to the emperor, appears indicated the territory that would be the heart of the richest mines in the Nueva España -although in that moment one didn't still have any knowledge of the fact-, as well as the centre of impulse in the creation of the Camino de la Plata (Silver Road). The news of the indigenous groups that inhabited that territory, a general characterization of their nature and also highlights the determination of finding profit so much of the space as of the individuals. Finally, the motive to impel the explorations in that region still unknown, "the secret of that province and people" were the search of precious metals, especially gold, and the evangelism. This way wrote it the conqueror to Charles V:

"Between the north coast and the province of Michoacán there are certain people and populations called Chichimecas. They are very terrible people and not of much reason as these other provinces. I also send now sixty riders and two hundred peons with many of our natural friends to know the secret of that province and people. They have as instruction that they if find in them some aptitude or ability to live as these other ones live and to come into knowledge of our faith and to recognize the service that they owe to Your Majesty, they shall work -through all the possible ways to pacify them and to bring them to Your Majesty's yoke and populate the part that best seems to them; and if they do not want, neither want to be obedient, make them war and take them for slaves, because there is not superfluous thing in the whole earth that stops to serve neither to recognize Your Majesty. And bringing these barbarians for slaves, of which almost said that they are wild people, Your Majesty will be served and the Spaniards shall profit them, because they will take out the gold from the mines and even in our conversation it could be that some survives"[126].

News was surely not encouraging on the region of the north where the Chichimecas inhabited, because Cortés did not undertake a resolved action to advance in that direction. Nuño de Guzmán organized that expedition. There are other data related with him that give us an idea of the indigenous metallurgical activity during the first years of the conquest in the Valley of México. Guzmán was president of the First Audiencia of México between 1528 and 1529. In December of the last year, he left toward Michoacán for the conquest of the Teules Chichimecas, remaining in Nueva Galicia until 1536. During his tenure as president, accompanied by the oidores Juan Ortiz de Matienzo and Diego Delgadillo, requested to the indigenous corn, cotton blankets, Indians of service and many other things of the indigenous production, highlighting the beautiful objects of feather, turquoise, silver and gold[127].

The indigenous lords and main gentlemen of the neighborhoods and towns of México, Tlatelolco, Chalco, Cuernavaca, Izúcar, Cuautitlán, Ecatepec, Texcoco, Otumba, Tepeapulco, Huejotzingo, Tlaxacala, Teutenango, Tlalmanalco, Mexcalcingo, Vesilobusco (Churubusco) and Iztapalapa, in 1532 presented their complaint before the members of the Second Audiencia against Nuño de Guzmán and his government partners, for not having paid anything of what they received from the natives.

hat information is very valuable because it shows us that after the fall of Tenochtitlan, the commercial indigenous circuits of precious metals continued effective at the end of the decade of 1520, that there were still indigenous goldsmiths that worked gold, silver, precious stones and feathers starting from their own artistic models and they created objects at the request of the Spaniards or for imitation of what they could see in prints or paintings. Turtles, scorpions, ducks, roses, fish, icoteas, snakes, cigars, tortoises, butterflies, crows, frogs, earrings and lip rings were some of the figures made in gold and that they delivered to Guzmán, Matienzo and Delgadillo.

There were also new models that the indigenous goldsmiths were making with gold: chains, crucifixes, necklaces, toothpicks, coats of arms, ends for hats, boxes, embroideries, sleeves for crossings, earrings, shields, brooches in hat form, bells, a mirror frame in shape of eagle, bases for crosses and rosaries. The silver combined with feathers, turquoise and gold was used to form objects like coats of arms (according to the Hispanic tradition) and shields, as well as cups, frames for mirrors and boxes.

A last modality of the gifts that the natives gave to Matienzo and Delgadillo is tied with the mythology and European heraldry. Several jewels of gold, in sirens' form were part of those gifts: the Indians from México and Tlatelolco gave them to the oidores. It seems that the oidor Delgadillo had special affection for the mythological animals, because he also received from the same places "the box of a gold mirror, with two eagle heads", as well as "two lion heads with its pendants of gold" and "two snake heads, of gold, with its pendants and turquoise"[128].

This example is remarkable because it illustrates us on the cross-fertilization and the emergence in new ways of interpretation of the reality through the art and the objects of the daily life, where the dominant culture and those dominated lived a continuous tension and flown in both directions: mythological pagan images of the Graeco-Latin culture, such as the sirens, done by indigenous goldsmiths of the Valley of México in the middle of evangelism process, maybe following the instructions of the viceregal authorities of the highest level and the emperor's representatives.

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In that logic, we can understand that for the indigenous world there was no contradiction in creating those fantastic beings, because their old religiosity was plagued of them and the adoption of the Christianity as a new religion made possible to fuse images, ritual practices and myths129. And the importance of this fact is that that new vision of the world, that syncretism and its manifestations would travel along the Camino Real de Tierra Adentro, giving the special touch to many architectural elements, religious form, celebrations, layouts, toponymy, etc., taken by indigenous artisans of all groups -and their families- who would follow the trace of the road toward the north as news were spread on the mining wealth and the creation of new towns. It is not only an idea of indigenous art arisen of the cultural mix: we are before a way in which the indigenous perceived and integrated to that reality, where art was a way of expression of the new social, economic and religious reality that lived in the process of construction of the Nueva España world. In its multiple forms, that new socialization expanded to the north, giving place to new cultural manifestations.



The metallurgic capacity of the natives with no doubt strengthened when they had contact with the knowledge coming from Spain, because there was no way of impeding that they continued working with the gold and the silver, many years after accomplished the conquest, so much in the Valley of México as in the regions of the occident and the north. A decree of the year of 1532 ordered to put much care in the foundry of gold of the natives, because it seems that for their great dexterity, the Spaniards trusted them this operation, with possible risks for the royal Treasury.

The queen wrote: "I am informed that in this land there is negligence in that of smelting the gold given the sagacity and ability that in it have the naturals and that fraud could come to our Fifths. You will be warned to get informed of it in order to provide in it what suits". Having news of the incursion of Nuño de Guzmán in the Kingdom of the Cazonci and the incipient news of silver mines in Michoacán, the queen requested to look in México for the qualified people that could work them, because it would be difficult to solve the matter, although they were looking in the maestrazgo of Santiago for if there was someone to send to the Nueva España[130].

Viceroy Antonio de Mendoza and then Luis de Velasco regulated the occupation of silversmiths, goldbeaters and wire drawers, to avoid the fraud to the royal Treasury, because so much Spanish as natives found ways for not paying the numerous taxes that were imposed. For such a reason, the ordinances sought to condition those who wanted to be devoted to this activity. In 1554, there was news of more than 2,000 indigenous silversmiths in Nueva España who smelted and assayed silver although the quality of the grade was ignored. As for the gold, it went in permanent decrease, as Hernán Cortés had already noticed, so in 1550 different decrees were issued to control and, as much as possible, to revitalize its exploitation: it was prohibited to make business with powdered gold and small discs; the tributes should not be paid with that metal and the permission of works of gold of religious type was restricted[131].

In the mining settlements of Zacatecas, mainly in the period 1560-1580, the technical capacity of the Indians in the field of metallurgy also became a problem to solve, which allowed them to obtain silver by means of smelting in rudimentary furnaces: taking advantage of the small narrow canyons of the hills, they lit a fire fed by the air flows and the silver obtained was not subject to the control of the royal officers, like as happened with the one that circulated through indigenous merchants that didn't pay the royal-Fifth[132].



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120 MARTINEZ, José Luis: Documentos Cortesianos I, 1518-1528, Secciones I a III, UNAM, FCE, 1990, pp. 232-238, doc. 22 "Relación del oro, plata, joyas y otras cosas que los procuradores de Nueva España llevan a su Majestad" ("relation of the gold, silver, jewels and other things that the attorneys from Nueva España take to his Majesty").

121 Martínez, Documentos Cortesianos...., pp. 233-238 y doc. 23 "Memoria de piezas, joyas y plumajes enviados al rey desde la Nueva España, y que quedaron en las Azores en poder de Alonso de Avila y Antonio de Quiñones" ("memory of pieces, jewels and feather works sent to the king of the Nueva España, and that were in the Azores in power of Alonso de Avila and Antonio de Quiñones"), pp. 239-241; also doc. 24 "Memoria de los plumajes y joyas que enviaba Hernán Cortés a iglesias, monasterios y personas de España", pp. 242-249 ("memory of the feather works and jewels that Hernán Cortés sent to churches, monasteries and people from Spain").

122 Martínez, Documentos Cortesianos...., pp. 296-300, doc. 37 "Relación de las cosas de oro que van en un cajón para su Majestad, las cuales lleva a su cargo Diego Soto" ("relation of the things of gold that go in a container for his Majesty, taken under the care of Diego Soto").

123 HERNANDEZ, Francisco: Antigüedades de la Nueva España, Historia 16, Crónicas de América 28, Madrid 1986, p. 104.

124 MARTINEZ, José Luis: Hernán Cortés, FCE, UNAM, 2ª edición, México 1990, capítulo XII "Expansión de la Nueva España y Reconocimiento de Cortés", especialmente pp. 348 y ss.

125 GARCIA ICAZBALCETA, Joaquín, Colección de Documentos para la Historia de México, librería de J.M. Andrade, México 1853, t. I., pp. 465-467, "Instrucción civil y militar a Francisco Cortés, para la expedición de la costa de Colima", ordenada por Hernán Cortés, sin día ni mes, ni lugar, en 1524. ("civil and military instruction to Francisco Cortés, for the expedition of the coast of Colima", ordered by Hernán Cortés, without day neither month, neither place, in 1524).

126 Martínez, Hernán Cortés, pp. 465-466; Quinta Carta de Relación, edición digital en línea, Hernán Cortés: Página de Relación, Editores Xavier López Medellín (México) & Felix Hinz (Colonia, Alemania), fechada en Tenochtitlán el 3 de septiembre de 1526. Nosotros hacemos el subrayado. (We underlined).

127 AGI, Justicia 227, número 7, ramo 3. Portada: "Transfer of the paintings that the Indians from Mexico Temistitan and of other towns brought to this Royal Audiencia and they said that the jewels and clothes and other things in them contained they gave them to Nuño de Guzmán and the attorneys Delgadillo and Matienzo, and they received them from the Indians being judges", year of 1532.

128 AGI, Justicia 227, número 7, ramo 3, f. 3v.

129 On the dynamics of the idolatry in the world novohispano, see GRUZINSKI, Serge: La colonización de lo imaginario. Sociedades indígenas y occidentalización en el México español. Siglos XVI-XVIII, Fondo de Cultura Económica, México 1991, cap. IV "La idolatría colonial", pp. 147-185. Especially the association between the incantations and invocations and drawings of figures animals, evocation of the power, used to cure plagues, as which contains a paper of 1587, where there is a Christian text with a drawing where they are "together, back against back, an eagle and a 'tiger ', to the way of the heraldries granted to the indigenous nobility... under the paw of the 'tiger ' a book, without any doubt the Hours of Our Lady", p. 182.

130 AGI, México 1088, libro 2, ff. 32r-46v, real cédula de la reina Isabel, en Medina del Campo, a 20 de marzo de 1532, al presidente y oidores de la Audiencia de México, contestando y dando instrucciones sobre diversos asuntos. (Royal decree of Queen Isabella, in Medina del Campo,on March 20, 1532, to the president and oidores of the Audiencia of Mexico, answering and giving instructions on diverse matters.

131 SARABIA VIEJO, María Justina: Don Luis de Velasco, Virrey de la Nueva España, 1550-1564, Escuela de Estudios Hispano-Americanos de Sevilla, No. CCXLIV, Sevilla 1978, pp. 434-435. Véase también RUIZ MEDRANO, Carlos Rubén: El gremio de plateros en Nueva España, El Colegio de San Luis A.C., Cuadernos del Centro, México 2001, pp. 7-12.

132 AGI, GUADALAJARA 5, Traslado de las ordenanzas que hizo el oidor Francisco Gómez de Mendiola, año de 1568 (Transfer of the ordinances that made the Oidor Francisco Gómez de Mendiola, year of 1568); AGI, Patronato Real 182, Ramo 52, traslado de las ordenanzas realizadas por el oidor Santiago del Riego, año de 1576. (Transfer of the or dinances that made the Oidor Santiago del Riego, year of 1576). See also: ROMÁN GUTIÉRREZ, José Francisco: "Comerciantes y minería en Nueva Galicia durante el siglo XVI", en FÁBREGAS PUIG, Andrés; NÁJERA ESPINOSA, MARIO ALBERTO y GONZÁLEZ PÉREZ, Cándido (editores), La Tierra Nómada, Seminario Permanente de Estudios de la Gran Chichimeca, Universidad de Guadalajara, Universidad Autónoma de Aguascalientes, Universidad Autónoma de Zacatecas, El Colegio de San Luis, El Colegio de Michoacán, El Colegio de Jalisco, México2005, pp. 241-242.

THE BEGINNING OF THE CAMINO REAL: THE CITY OF MEXICO

The city of Mexico, centre of the viceroyalty, also created an own logic in its development, maybe less bright than the actions of different conquerors and soldiers, but equally effective to settle the perspectives of many residents that, from the Old World, had moved in search of a different life expectation. The own Hernán Cortés perceived that regular movement that follows every conquest, because soldiers in times of peace claimed rewards, graces, payment to their services, etc., converted in encomenderos (men entrusted with an encomienda), miners, farmers, And to solve many of their economic needs, there was the profit of the indigenous labor. The conquerors sought the way to find a solution that was accepted by the Crown without affecting their interests, because in 1524 began to consider if natives should take completely the statue of Crown vassals, without the tutelage of the Spaniards by means of the encomienda, and to pay an annual amount as tax.



Cortés wrote to Charles V, in order to inform him that religious and royal officers asked him to exempt natives from this payment because it was a load additional to others that natives should fulfill. On the other hand, the conqueror stated that although their good understanding, they still needed to mature in the cultural aspect to understand the payment they should give; if they were asked to give what they had or produced because "nor gold or silver shall be, because some they had in jewels, had already given and it was depleted, and what they shall give is what now they give to the Spaniards, who have them, such as corn, that is the wheat of these lands with which we survive: cotton, from which they make the clothes they wear; pulque, the wine they drink; to build the houses in which the Spaniards live; raise some cattle".

According to that lifestyle of the natives, what they produced would not be enough to cover neither to the Spaniards nor to the Crown.

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Even in Crown's towns, there were losses because nobody managed or was responsible: natives and their labors were left, giving way to decadence. Instead, Hernán Cortés continued arguing, when they were encomendados, the royal fifths and rights were more abundant because of the attentions Spaniards had on natives.[133]

Other royal officers, such as accountant Albarnoz, pleaded even for slavery, because the main benefit was that free labor would be provided in order to work the gold and silver mines and to extract greater quantities of metal, besides the added benefit to bring them and their children to Christianity. The own Albornoz in 1525 sent to the emperor Charles V the sum of 41,000 castellanos, regretting not to send more because of the state that territory kept in matter of order and justice, hoping this situation would change "because each day more gold and silver mines are being discovered, and with the settlement of a village in the mines of Guaxaca, of which we had talked about, there would be more rigging to take gold". He also suggested to the emperor, the construction of a Foundry House in Michoacán in order to avoid silver fraud, and to order Cazonci not to block mines exploitation or their discovery in Michoacán.[134]

Another field of consolidation of the daily life in the city of México was in charge of those who arrived as neighbors, seeking to practice their jobs and professions, establishing workshops and specialized working spaces, which would be key factors because of their linking with the opening of new spaces as discovery and colonization moved forward. The exercise of professions, as well as the circulation of instruments and materials to perform them was regulated by the Crown. Some examples can be found in those who fulfilled a task for the service of colonial management, such as the assayer, people who were in charge of identifying the quality of precious metals obtained in the metallurgic activity.135 Jobs such as "escribano mayor de minas" (chief scribe of mines) was also part of that institutionalization of the social life in the newly conquered territories, because the hope to find silver and gold deposits was not lost, being necessary someone who gave certainty and legal value to the register of lodes and purchase-sell acts.[136]

Miners, silversmiths, carpenters, master builders, chemistry specialists, along with peasants, weavers, tailors, all sort of responsible for health, merchants, muleteers, millers, etc,. were part of human capital that arrived to the Nueva España in the first decades after the conquest, and when they found themselves in a world already "assigned" searched in the new enterprises of discovery, conquest and colonization, the opportunities to build a destiny, always with the goal of achieving honor, fame, and richness, either through outstanding military actions, services to the king or through the modesty a pacific life, by means of work.[137]



A remarkable example of these activity and perspective changes that claimed a new economic reality for those who had been conquerors and later ceased to be, such as Diego de Ordaz case, uncle and nephew of the same name, the first to climb the Popocatépetl, with other two soldiers and several natives being in eruption, taking notice of the great quantity of sulfur that there was. Both the climb and the knowledge of this raw material for the gunpowder production were two elements that contributed, along with others, to the conquest of Tenochtitlán. Later, the same character would go as attorney before Charles V, receiving a coat of arms with the volcano as one of its symbols, and starting the search of El Dorado in Venezuela, dying in the decade of 1530.

As reward for the services of uncle and nephew, Queen Isabella granted this last one with land graces "in order inhabit and work and plant vineyards and other trees and to have his farms and cattle.... And to sow land for bread", which would collect in benefit of the population and Kingdom of the Nueva España, so the Queen ordered to Viceroy Antonio de Mendoza to favor him with waste lands he pointed, and after harvest "lands should be planted with normal grass".[138]

In 1554, the appearance of jobs was an irreversible reality for the Nueva España: Just in Tacuba street in the city of México, that multitude of jobs had widened its spectrum with blacksmiths, locksmiths, shoemakers, barbers, bakers, painters, gravers, buskin makers, weapon manufacturers, sailors, crossbow makers, pastry cooks, storekeepers, drillers and grocers.[139] Several of these jobs and then their trainees, would earn life in the different regions of the viceroyalty, having special attraction for cities, towns and villages which existence was connected to silver mines.

133 GARCIA ICAZBALCETA, Joaquín, Colección de Documentos para la Historia de México, librería de J.M. Andrade, México 1853, t. I., pp. 475-476.

134 García Icazbalceta, Colección de Documentos..., "Carta del Contador Rodrigo de Albornoz, al Emperador", en Tenochtitlán, a 15 de Diciembre de 1525, pp. 501-503.

135 AGI, México 1088. L 1 Bis, ff. 149r-150r, decree of Queen Isabella addressed to the President and Audiencia of the Nueva España, villa de Medina del campo, December 24, 1531, granting the position of assayer to Pedro de Espina, who having received this recognition lost it when returned to Spain, being appointed in his place silversmith Lope Pérez, but this last one, because of several obstacles can not move to Nueva España, reason why Pedro de Espina could move with his wife and children, asking for the position again. The Queen granted him the authorization to take the position, as it occurred in other similar cases.

136 AGI, México 1088, Libro 1 Bis, Cédula Real, Royal Decree, the Queen, to the President and Audiencia of the Nueva España, Madrid September 26, 1530, ff 13r-15r, the title of escribano mayor de minas is granted to Juan de Cuevas, neighbor of the city of Mexico, because of the services he had rend.

137 Román Gutiérrez, "Comerciantes y minería...", pp. 233-236. See related to the grant of innumerable graces, through the Crown's will to cover the services of the conquerors, which otherwise could not be satisfied; as an example AGI, México 1088, book 1, ff 50r-50v, Cédula Real, Royal Decree of the Queen, Toledo, August 24,1529, to the President and Audiencia of the Nueva España, to grant land and lots to Sancho de Canejo who having served to the conquest, will go to live to that kingdom. As an example of grace who were no conquerors, AGI, México 1088, Book 1, ff 228r-228v, Cédulas Reales issued by the Queen in Madrid on April 11, 1530, addressed to the president and Audiencia of the Nueva España, ordering that lands and lots to build and to work should be given to Juan and Antonio Valverde, as it is done with people with dignity and status, same as the graces given to conquerors.

138 AGI, México 1088, libro 3, f. 42v-43r, Real Cédula, Queen's Royal Decree, Valladolid, on April 8 1538, addressed to the president and Viceroy of the Nueva España.

139 CERVANTES DE SALAZAR, Francisco: México en 1554, Editorial Trillas, primera reimpresión, México 1988, p. 68.

Water in the city of México

The usage of water has a basic character in every culture to satisfy and to preserve life. Due to its importance, the Prehispanic world and the Spanish as well gave a special linked sense to inscribed ritual procedures, completely, related to sacred. It was not out of Columbus's ideas to have discovered in his trips the Earthly Paradise, to the impressive outlets of the rivers that he found in South America.

The hydraulic engineering in the Hispanic world began very soon, after the conquest of Tenochtitlan, to endow of water the conqueror's houses. The public works began in 1527 with the supply of water to the city of México, looking to improve the channel that drove the water for the consumption, using the indigenous channel of Chapultepec. The city was surrounded by aqueducts that drove the water for the

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population's different sectors, using public funds for the realization of these tasks as well as the great availability of indigenous labor[140].



The handling of water, linked to the productive processes, was oriented toward the agriculture and to another fundamental element for the Spanish diet: the wheat flour production for bread elaboration. This way, since the early years of the Hispanic domain, the mills were created to satisfy this necessity. In 1525, the council of the city of México provided Hernán Cortés the place where he could build his mills, the first of the Nueva España. In the same year, Hernán López de Ávila and Diego Ramírez requested authorization to the mentioned council to channel water and start their mills[141].



Slowly that activity was assumed by more neighbors -maybe old millers that came to the Nueva España-, but before the increase in the number of inhabitants, the own city of México demanded a better condition in the supply of the water, without scorning the benefit of the hydraulic force for the mills. Thus show it Bernaldino Vázquez de Tapia and Antonio de Carvajal , who under their character of attorneys of the Nueva España and on behalf of the city of México, requested to the Crown the construction of a very orderly fountain placed in the centre of the city to supply water to all the neighbors, because "this city drinks from a fountain that is three fourths of league far from it and it comes by a pipeline or canal to the first houses of such city and as the city is big from where the water is taken to the middle of the square, there is a very big distance and to be provided of this water for being so far, they suffer a lot of necessity and work".

Likewise, before the poverty of the inhabitants, they requested authorization to distribute the expenses between neighbors and Indians, in a fair and moderate way, with the added benefit that after the conduction of the water to the square, "a mill for the people of the city could be built". The Queen Isabella of Portugal, wife of Charles V and the regent in his absence approved their petition[142].

Nevertheless, the use of water, in a region where the cornfields had an almost universal presence, soon affected the agricultural conditions for the production dedicated to the consumption of the natives. No one less than Doña Isabel de Moctezuma, one of the daughters of the indigenous lord of Tenochtitlan, captured and defeated by Cortés, who received for her father services the town of Tacuba under the figure of encomienda, complained before the Crown because "the native Indians of the town, supposedly had a river that goes by the lands where they work and they have their cornfields and the water of this river used to water them and now this place is depopulated because now they take the water away for the mills that the Marquis del Valle and other people built in the lands of this Indigenous, who, for not watering their lands cannot get corn".

For such a reason, Isabel de Moctezuma requested that during the three months necessary for the sow and maturation of the corn, according to the annual agricultural cycle, "the Indians will have to keep the water for their fields" and for any reason the supply of water could be stopped, "because if they do not water, they won't be able to get any bread". Queen Isabella determined the pertinent information to be taken from Spaniards and indigenous so the Viceroy and the Audiencia could solve the case[143].

Another complain from Isabel de Moctezuma was against the same characters proprietors of mills, because in them "they have hens and pigs and oxen and horses that eat from the fields of the this Indigenous, being harmful", so she requested to forbid any of these animals to be close to the indigenous fields; for that reason it was ordered likewise to the viceroy and the Audiencia to solve the matter according to right[144]. This conflict for the use of water, by limits between the royal graces and the lands of indigenous towns, would drive to big quantities of litigations along the history. The urban expansion, the population multiplication in the mining areas, the appearance of cattle and agricultural haciendas, are part of the conditioning processes of that conflict that, at last, it was usually defined in favor of the Spaniards[145].

The use of the indigenous labor for construction was not outside of controversies but, even more interesting, it was the diffusion of the constructive techniques in the public and private constructions where the natives participated under the direction of Spanish bricklayers and master builders. Bartolomé de Zárate, conqueror, councilman and attorney of the neighbors of the city of México, requested before the Crown that a worker was designated paid with the resources coming from some town of those near to the lagoon, due to the lack of own resources from the town council, so he could permanently watch over the construction process of public works, because when the Indians left being supervised, they prepared their mixture following their old techniques and, in opinion of Zárate, left the works under precarious conditions: "when the Indians make the mixtures as they supposedly have for habit, when not being watched, put ashes instead of lime, and not seeing this worker, all the public works will go false"[146]. On the worker's payment, that is to say, the watchman of the works, the Crown ordered to viceroy Antonio de Mendoza that put in charge to "one of the councilmen of that city to supervise for one year the public works"

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to watch over the construction processes, excusing the Royal Treasury from the expense.



The constructive tradition of "lime and stone" (stone and mortar), for the new city that was being built, without any doubt corresponded to the needs of the social groups that directed it, although the Prehispanic cultures, especially the Mexica, also managed that technique. The earliest testimony in that handling, precisely related with water, is in the "Cartas de Relación" of Cortés and in the "Historia verdadera de la conquista de la Nueva España" (true History of the conquest of the Nueva España), of Bernal Díaz del Castillo, who narrate that Cristóbal de Olid and Pedro de Alvarado, accompanied by several soldiers, and among them the chronicler, went in May of 1521 to break the aqueduct in Chapultepec, to avoid that fresh water arrived to the besieged natives, for that, in the same fountain birth he "cut and broke the pipes that were wooden and of lime and stone"[147].

When the mill settled in the vicinities of Santa Fe, near the city of México in 1542, the contradictions with the natives that inhabited that place did not take too much to explode, because the handling of water implied the watering of the lands of the towns of Indians or the operation of the mill, but not both. The mills were strategic in the diet of the Spaniards that demanded bread, because it would pass a long time before they got used or they liked the corn tortillas. It even was ordered by the council of México that neither black or Indians were owners of mills, solely Spanish. Along the 16th century, the mills multiplied in the city of México and in the close communities where Spaniards inhabited and could count on the indigenous agriculture work[148].

The colonial authorities of the highest level, as neighbors of the city of México, started the negotiations to take advantage of the irrigation systems as in the operation of mills, so that initiative was applied strongly in the first half of the 16th century to find a solution to specific problems of food supply, handcraft development and economic production dedicated to profit. Those possibilities and their variants in the construction of the material life of México can be observed in some judicial processes carried out by the own Crown to their officials, as the one undertaken by Tello de Sandoval in the visit to the viceroy Mendoza, who was charged against him the canal built by the oidor Lorenzo de Tejada[149].

This work that collected water from some sources that were born in the hill of Tepeajusco, in Cuajimalpa, with an extension of almost two leagues, crossed by several wooden and earth bridges, ended in the Matalcinga River, it took two years for being finished after several demolitions that it had for crossing by an already complicated area. The judicial sources, point out that the oidor Tejada used, in different moments of the work, about 350,000 natives. As this canal was also used in the oidor mills, affected the flow destined to the indigenous fields, not only affecting the Indians of Tacuba but also to those of Santa Fe. In addition, several neighbors from México complained who outlined that in the case of evacuation necessity, the canal was a considerable obstacle to make it with the due endeavor[150].

In response, the viceroy asked the witnesses to confirm that "of being made the canal that made the attorney Tejada, oidor of this Royal Audiencia, and to have been tossed the water by it, this city of México and republic receives from it a very great usage and utility, because on it the attorney Tejada built some very good mills with which this city is very provided and supplied, of what before had much lack, and other mills and batanes (fulling mills) can be made that are necessary for the work of the cloths, and many lands and estates are watered, with which this city is provided of wheat and fruits the most part of the year, useful and necessary thing for the republic". In a same way, for more benefit of the city inhabitants, the viceroy had ordered to build roads and stone and wooden bridges necessary to cross this canal, because "in other parts it was so narrow that any person can pass them walking, so any damage comes to this said city of México"[151].

Likewise, the activity started by the Viceroy Antonio de Mendoza was criticized for favoring the handcraft and horticultural production in the city of México, although the answer of his defenders was that thanks to that initiative of impelling "many mills and batanes that were greatly needed, and the fact of making canals for irrigation, for breads and orchards, with which this city has been ennobled and provided of all the maintenances"[152].

Beyond the negative aspects that had the first decisions of the Viceroy and the members of the Second Audiencia, mainly Lorenzo de Tejada, we are before a decisive moment in the course of the occident history. because the New World not only opened the possibilities to think of a fourth earth mass to complete the orb -imagined portion, sensed, built by the road of the logic, but not apprehended physically and vivid-, but besides creating urban spaces again, institutions, ways of life and organization projects in a world where everything was to be built according to the vision of humanists and Renaissance thinkers who saw in these lands and its inhabitants a new possibility of life.

The urban plan of México was a marvel whose construction was possible as part of a new project in the New World and, in that task, the decisive vision came from the first Viceroy from the Nueva España, Antonio de Mendoza, descendent of military and ambassadors, official of the Crown but at the same time a man of the Renaissance with formation in architecture (great reader of León Battista Alberti), with knowledge in cosmography (friend and correspondent of Alonso de Santa Cruz, main cosmographer of Charles V) and astronomy (he knew the work of Pedro Apiano, cosmographer, astronomer and mathematician)[153]. To the viceroy Mendoza is owed the grid plan of the city of México, as well as "the construction of aqueducts, bridges, roads, pipes, and he was attentive to the work of the cathedrals and the foundation of cities"[154].

By the middle of the 16th century, the city of México had achieved a maturation level that made it worthy of commendation for being at the level of European cities, with the added advantage of being in a creation process that facilitated to look for new to problems that, in the Old World, was no longer possible to undertake. Those qualities were captured by Francisco Cervantes de Salazar in his beautiful dialogue "México in 1554" where water was so much a decisive element for its handling and utility (mainly military) for the indigenous lords, as for the important role that the channels had in the supply of water to the houses, orchards and fields, as well as of transportation mean for the merchandises that entered to the city. The author dedicated a big quantity of references to the value of the water even in its aesthetic function, highlighting among those the canal ordered to build by the

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oidor Lorenzo de Tejada:
Zuazo
"... A canal that runs toward the lagoon is of big utility to this beautiful array of porticos and galleries, because all the neighbors need is brought by it from very far in canoes governed with long sticks that the Indians use instead of oars.
Alfaro
It seems to me to be Venice
Zamora
The land where now the city is founded, everything was before water, and for the same thing, the Mexicans went unassailable and superior to all the other Indians. As they inhabited the lagoon, they made trips against the neighbors, with the help of big hollowed trunks that used for boats. No damage received from the enemies, being been able to pick up to their houses as safe shelter defended by the nature.
Alfaro
Then how could Cortés win a city so populous and seated among swamps, equally inappropriate for infantry that for chivalry?
Zuazo
With a trace he undid another; because first he recognized the depth of the lagoon, built, with the help of Martín López, certain naves, able one single to attack many canoes and to beat them"[155].

He also gives news on the water that arrived to the convents and orchards of nuns, because it was not only through the canal that they received it, but by means of underground pipes, where the clean water was driven for the consumption of the nuns, all coming from "Chapultepec, famous place for the histories of the Indians, and for its abundance of waters"156. He was not able to less than to cause admiration to anyone that contemplated that one of the means to distribute fresh water in the houses was using the same body of the canoes as recipient, moving on the salted water, thing non seen in any other place of the orb:
Alfaro
"... But how is this that some canoes full of water also walk on the water? Enigma is worthy of Oedipus.
Zamora
Davo will guess that Oedipus is not necessary. The water in which those canoes navigate is not drinkable: only the one that they take leaves the source, and for a great wooden channel, as soon you will see it, falls from the high with great roar on the canoes that put on under.
Alfaro
Now I understand it, and I see what you say indeed. My God, what multitude of canoes!"[157]

That way of collecting and to distribute water was part of the Mexica tradition who picked the water in canoes being placed "under the channels that cross the cuts of the aqueduct to receive from the high the water that they sold for the city", being reason of permit by the town council of the city of México to carry out this type of transport. Permission was granted this way September 3 of 1527 to a brotherhood "in the street of Tacuba, by the place where water falls by a canoe"[158].

The convents of San Francisco, Santo Domingo and San Juan were also favored by the systems of distribution of surface and underground water, both for the consumption of their religious as to water the orchards[159]. "In a clear place, beyond the aqueduct" was the temple of San Juan Bautista and immediately after were located the famous "stores of Tejada", the oidor Lorenzo de Tejada, whose plan in triangular form was composed in two of its sides by portals and the third "it encircles a moat full with water". Behind the stores "runs the canal common to all the stores. It is closed with walls everywhere, and it widens so much in the ends of the portals that it forms as two small piers, to which one descends by stone steps". Alfaro adds: "It is such the abundance of boats, such that of load canoes, excellent to produce merchandises that there is no reason for longing those of Venice".



In the next market, aside the third side of the stores of Tejada, where there was a fork, it was sold great variety of fruits and products of the earth[160]. Likewise highlight the springs of Chapultepec and their aqueduct that "from the source until here the water comes almost all gathered; but later on it is divided, as you see, in three parts: one in the centre and two to the sides, all of not scarce flow"[161]. The roadway where the aqueduct was had magnificent field houses with orchards, watered with "pipes taken out of the aqueduct", all that which made wonder to one of the participants of the dialogue: "What view is there in Spain that can be equaled or to be compared with this?" It also stands out the abundance, quality of the water of the springs, of the care had to preserve its purity, and the reservoir built to pick up the water.



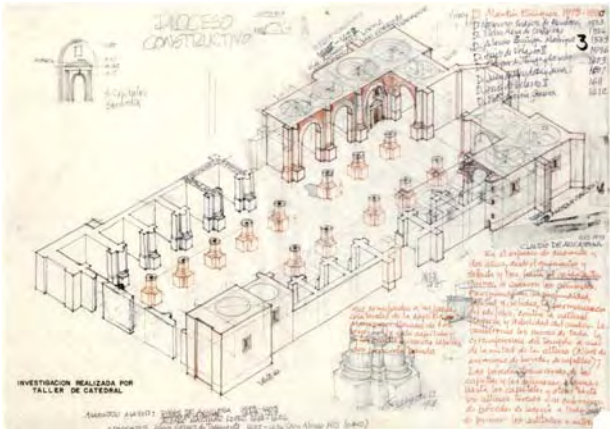
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All those qualities of the city of México, the beauty of its works and the kindness of the climate, moved Cervantes of Salazar to consider it worthy of being called "Of Fortune, as the islands of this name; because although in some parts it is somehow hot, and in other somehow cold, it never exceeds of moderate limits"[162]. It is not much to emphasize the excellent characteristics of the city of México by the middle of the 16th century: it was the city with best presence of all the Western Indies and, without any doubt, one of the most distinguished and singular of the world, so much for the survival of the indigenous constructive processes, as for the adoption of the techniques coming from Europe, especially from the Spain of the reconquest and its large history of background of other cultures, as well as the exchange that had starting from the Renaissance and the Humanism:

"Starting from the 16th century the hydraulic works received great impulse in Spain. The experiences of previous centuries had left a favorable land for the development of new works, and the cultural exchange favored it. To this exchange contributed the voyages of multitude of Spaniards to lands of Germany, France, Low Countries, Italy and other European countries of advanced culture, as well as the presence in Spain of very outstanding people in the cultivation of the sciences and the arts, hired from times of Charles V and Philip II up to those of Charles III"[163].

The Europe of the 16th century identified the city as the civilizing space for excellence, with the result that the architecture performed a fundamental role in establishing the difference between barbarian and civilized towns. So much to represent the order as to foreshadow the new models, the city became emblem of West, of its refinement, of its capacity to offer to man the conditions of life that nature itself didn't offer and, still more, of the power to integrate to those "cultures" inside a civilization[164]. The creation of the interior and external space according to a vision based in the mathematics, the geometry and the competition of many other knowledge, in synthesis, the whole knowledge and practice that architecture embraces, was "the culture that was outside of the reach of the barbarians", accumulated and inherited from the Graeco-Latin antiquity[165].



It is not surprising that the urban spaces of the New World, mainly those that had an impressive development, had been reason of inspiration to conceive even in the philosophical plane other proposals of social organization through the city, its working modalities, of design, of application and consumption of the time: the "Utopia" of Thomas More (1516); "The Fortunate City" of Francesco Patrizi (1551); "The City of the Sun" of Tommaso Campanella (1623) and "The New Atlantis" of Francis Bacon, "all they illuminated the self-protective regulations of the civility when considering them essential disciplines for the individuals"[166].

The city concentrates science, art, technique, trade, money, authorities, churches, occupations, exchange systems and, all of it, occupying own spaces, different, expressive of the order that then would have continuity in the capacity of control of the nature -as they were the handling of water, the agriculture and the cattle breeding-, as well as the power to transfer it to other points through roads, roadways, bridges and settlements that allowed restoring forces and the care of those who traveled them, to open the way to new cities, towns, villages or military settlements that, at last, derived in new urban projects[167].

140 MUSSET, Alain: De l'eau vive a l'eau morte. Enjeux techniques et culturels dans la vallée de Mexico (XVIe-XIXe s.), Editions Recherche sur les Civilisations, París 1991, p. 119.
141 Musset, De l'eau vive..., p. 300.
142 AGI, México 1088, Libro 1 Bis, ff. 8r-9r, real cédula de la reina, Madrid, a 22 de septiembre de 1530 al presidente y audiencia de Nueva España. Royal Decree of the Queen, Madrid, September 22 of 1530, to the president and Audiencia of the Nueva España.
143 AGI, México 1088, libro 3, f. 51v-52r, real cédula de la reina, Royal Decree of the Queen, Valladolid, of April 8, 1538 to the president and oidores of the Nueva España.
144 AGI, México 1088, libro 3, f. 39v, real cédula de la reina, en Valladolid, a 8 de abril de 1538, al presidente y oidores de la Nueva España. Royal Decree of the Queen, Valladolid, April 8, 1538 to the president and Audiencia of the Nueva España.
145 ROJAS, José Luis de: "Lo rural y lo urbano en la organización social y económica mexica" en MORENO DE LOS ARCOS, Roberto (Coordinador mexicano) et al: La Ciudad y el Campo en la Historia de México, Memoria de la VII Reunión de Historiadores Mexicanos y Norteamericanos, Papers Presented at the VII Conference of Mexican an United States Historians, Oaxaca, Oax., 1985, UNAM, México 1992, pp. 468-469. En la misma obra, veáse KONRAD, Herman W.: "Urban Influences in the Formation of Colonial Mexican Agriculture", pp. 523-536. On the conflicts of Indigenous and their legal claims, see BORAH, Woodrow: El Juzgado General de Indios en la Nueva España, Fondo de Cultura Económica, Sección de Obras de Historia, México 1985.
146 AGI, México 1088, libro 3, ff. 131r-132r, Royal Decree of the Queen to the viceroy Antonio de Mendoza as president and to the Audiencia, dated in Valladolid in July 20, 1538. Published in SOLANO, Francisco de: Cedulario de Tierras, Compilación de legislación agraria colonial (1497-1820), UNAM, Instituto de Investigaciones Jurídicas, Serie A. Fuentes b) Textos y estudios legislativos. Núm. 52, México 1991, p. 161.
147 Cortés y Díaz del Castillo citados en PINEDA MENDOZA, Raquel: Origen, vida y muerte del acueducto de Santa Fe, UNAM, Instituto de Investigaciones Estéticas, col. Estudios y Fuentes del Arte en México, LV, México 2000, p. 58.
148 Musset, De l'eau vive..., pp. 300-301; on the spring of Santa Fe and its use in the early city of Mexico, see Pineda Mendoza, Origen, vida y muerte..., pp. 50-55.
149 García Icazbalceta, Colección de Documentos..., p. 121.
150 RUIZ MEDRANO, Ethelia: Gobierno y Sociedad en Nueva España: Segunda Audiencia y Antonio de Mendoza, Gobierno del Estado de Michoacán, El Colegio de Michoacán, México 1991, pp. 262-263.
151 García Icazbalceta, Colección de Documentos..., p. 121.
152 García Icazbalceta, Colección de Documentos..., p. 138.
153 TOVAR DE TERESA, Guillermo, La ciudad de México y la Utopía en el Siglo XVI, Seguros de México, S. A., México 1987, pp. 127-129.
154 Tovar de Teresa, La ciudad de México..., p. 70. On the different types of hydraulics works carried out in the viceregal Mexico, see CHANFÓN OLMOS, Carlos (coordinador): Historia de la Arquitectura y el Urbanismo Mexicanos, Volumen II El Periodo Virreinal, Tomo I El Encuentro de Dos Universos Culturales, UNAM, Facultad de Arquitectura, Di visión de Estudios de Posgrado, Fondo de Cultura Económica, México 1997, pp. 406-420.
155 CERVANTES DE SALAZAR, Francisco: México en 1554, Editorial Trillas, primera reimpresión, México 1988, pp. 76-78.
156 Cervantes de Salazar, La ciudad de México..., pp. 83-84. On the systems of conduction of the water in the western world, the work that inaugurates the study of the water is that of Vitrubio, see Los Diez Libros de Arquitectura, de M. Vitrubio Polión, traducidos del latín, y comentados por don Joseph Ortiz y Sanz, presbítero. De orden Superior, en Madrid, en la Imprenta Real. Año de 1787, edición facsímile, Editorial Alta Fulla, 2ª edición, Barcelona 1993, especialmente el Libro Octavo pp. 188-208; también GONZÁLEZ TASCÓN, Ignacio: Felipe II, Los ingenios y las máquinas. Ingeniería y obras públicas en la época de Felipe II, Sociedad Estatal para la conmemoración de los centenarios de Felipe II y Carlos V, 2ª ed., España 1999, cap. 6 "Abastecimiento de agua en las ciudades", pp. ; para el caso del México prehispánico, véase Chanfón Olmos, Historia de la Arquitectura y el Urbanismo..., p. 408.
157 Cervantes de Salazar, La ciudad de México..., pp. 84-85.
158 Pineda Mendoza, Origen, vida y muerte..., p. 38.
159 Cervantes de Salazar, La ciudad de México..., pp. 86-89. In San Francisco's convent

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there was an iron strainer to filter the possible garbage that took the flow.

160 Cervantes de Salazar, La ciudad de México..., p. 90; Ruiz Medrano, Gobierno y sociedad en Nueva España..., pp. 279-287, el embarcadero construido por Tejada podía recibir hasta 400 canoas al mismo tiempo. (the pier built by Tejada could receive up to 400 canoes at the same time).

161 Cervantes de Salazar, La ciudad de México..., pp. 102-103; también BENNASAR, Bartolomé: "El agua en el Nuevo Mundo. Introducción. Sistemas hidráulicos prehispánicos. La época colonial" en GONZÁLEZ TASCÓN, Ignacio: Obras Hidráulicas en América Colonial, Ministerio de Obras Públicas, Transportes y Medio Ambiente (Centro de Estudios y Experimentación de Obra Pública), Aeropuertos Españoles y Navegación Aérea, Centro de Estudios Históricos de Obras Públicas y Urbanismo, España 1993, pp. 43-51.

162 Cervantes de Salazar, La ciudad de México..., pp. 112. The islands of Fortune were the mythical islands that supposedly were in the Ocean Atlantic, associating them to the Canaries or Madeira.

163 DÍAZ-MARTA PINILLA, Manuel (coordinador general): Obras Hidráulicas Prehispánicas y Coloniales en América, tomo I, Instituto de la Ingeniería de España, Editorial Castalia, Madrid 1992, p. 78.

164 BRAUDEL, Fernand: Civilización material, economía y capitalismo, Tomo I Las estructuras de lo cotidiano: lo posible y lo imposible, Alianza Editorial, versión español de Isabel Pérez-Villanueva Tovar, presentación de Felipe Ruiz Martín, España 1979, pp. 70-74.

165 HALE, John: La Civilización del Renacimiento en Europa 1450-1620, Crítica Grijalbo Mondadori, traducción castellana de Jordi Ainaud, España 1996, p. 367.

166 Hale, La civilización..., p. 385.

167 Braudel, Civilización material, economía y capitalismo..., pp. 418-433; también ROJAS AGUILERA, Javier: Fundación de ciudades hispanoamericanas, Editorial Mapfre, Col. Ciudades de Iberoamérica, España 1994, 46-51; asimismo ERICKSON, Bruce A.: Urbanization and Route Variation on The Camino Real, PACHECO, José de la Cruz y SÁNCHEZ, Joseph P. (coordinadores): Memorias del Coloquio Internacional El Camino Real de Tierra Adentro, Instituto Nacional de Antropología e Historia, México 2000, pp. 277-289.

Cattle and the New American Landscape

We do not know to what extent it is possible that Hernán Cortés had read the letters of Christopher Columbus, especially the one from April-May 1594, where apart from giving notice to the Catholic kings of the impressive speed of reproduction of different species of animals taken to the New World, warns of the strategic value of the horses to impose their presence among Indians in the military and in awe of considering them as humans:

"Chickens are born in eight days and until twelve they are large enough for eating and many are born. The pigs multiply a great deal, which is marvelous. Goats and sheep are few and the mares are not lacking here, instead many farmers and beasts that could labor, that the horses and beasts of over here in no way should be put to labor, they should be safeguarded, because here a horse is more than a fortress, that, although these people are coward, they are many, that I believe there is among them tales of tales; and of the horses they cannot wait or even only look at them, that, although they are three thousand men, surely one can go on horse to them, that they shall not wait; they believe they fly and speak and understand, and this is how they speak like to man sometimes when they miss that they cannot flee, and this is why I have them here at great price and I send them to be seen as much as I can".[168]

The settlers supplied themselves with cattle in the Canary Islands before embarking on the journey across the Atlantic. All the species of animals came from the Spanish Peninsula that emerged after the reconquest. Pigs arrived to Spain with the Iberians, who then spread from Andalucía to the north and joined the Celtic race. The horse was the most valuable animal and among the Iberians, Diodorus writes, there was a primitive worship towards the bull by its symbolism of strength and fertility. Saint Isidore in the 7th century praised the abundance and beauty of the Andalusian horses and cattle, since in no way were they inferior to those of other nations. Among the types of animals brought by the Spaniards to the New World there are horses, donkeys, bovines, ovine, sheep, European poultry, pigs, the domestic pigeon, the dog and common cat[169]. However, the great centre of supply of animal species was on a route that crossed the Atlantic.

The Canary Islands, inhabited by the Guanches, experienced a transformation at their arrival, because there were no animal species to domesticate. Before the 15th century, Guanches took goats, pigs, dogs and sheep, but not bovine cattle nor horses. To these species, from the year of 1402, Europeans added bovine cattle, donkeys, camels, rabbits, pigeons, hens, partridges and ducks[170].



The most "rough" or less domestic of these animals, the pig, transforms into food a fifth part of what it consumes, unlike beef, which only makes it to the twentieth part, but his diet demands carbohydrates and concentrated proteins, which is why the feeding comes to compete with the one of humans. What is certain is that they can eat anything, ranging from corn (with excellent results for farming) to peaches in Carolina and Virginia; clams in New England and lizards in Australia.

A few years after the discovery of La Española, they already inhabited, in large numbers in a wild state. In this regard, writing to the Catholic Kings about the virtues of the climate of the New World, and their influence on the animal species that had been taken so far, Columbus emphasized that "cattle and poultry, it is a thing of wonder how they multiply, and the hens grow large: every two months chicken are removed and in ten or twelve days they are edible. Pigs, from thirteen females that I had; now there are so many that they run wild in the mountains. The grass throughout year is like alcacel (name for barley before browning) in March"[171]. They passed to the continent and reproduced by thousands and although there were natural predators, their number surpassed any threat. All of them, says a historian, descendants of those that Columbus bought in the Canary Islands in 1493 and which cost 70 maravedís each[172].



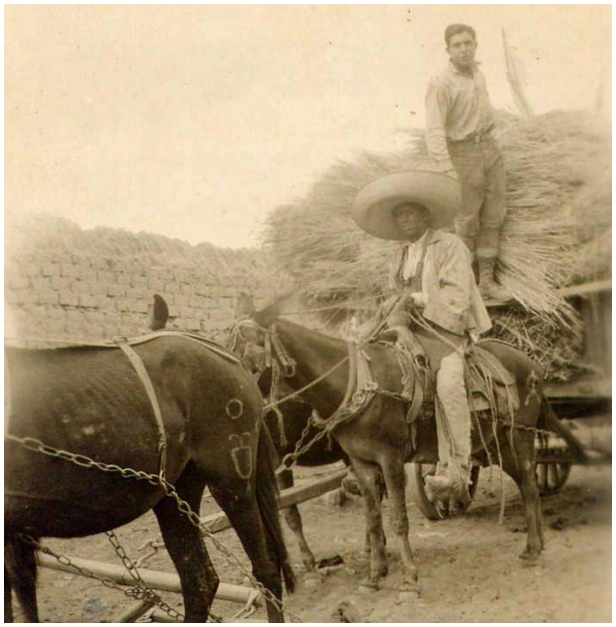
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Therefore, those who traveled to the New World found in the Canary Islands most of the biological arsenal (animal and vegetable) that was taken to the conquest and discovery of the new lands. That is how Bartholomew Columbus did it in 1494, who arrived to La Española in charge of the fleet in August (the one that was expected in May), transporting 100 sheep purchased at La Gomera to a certain Beatriz de Bobadilla, nicknamed the Huntress. When in 1500 the commander Bobadilla took possession, he took away the sheep from Bartholomew Columbus and sold them, giving the money to the lieutenant of the royal treasurer of the island, and not paying that money yet to Columbus in 1511. Americo Vespucio stated that in that first decade of the 16th century, the cattle was loaded in the Canary Islands to then be shipped to different enclaves of Spanish presence in the New World[173].

To undertake the expedition to the mainland, Hernán Cortés bought only eighteen horses, each with a cost between 450 and 500 pesos, besides those taken by other participants, in addition to paying all the necessary horseshoes for their use, without receiving any help from Diego Velazquez, governor of Cuba[174]. The Cartas de Relación of Hernán Cortés describe the fundamental role of horses in every stage of the advance of the extremeño (natural of Extremadura), as well as the combats sustained against the Indians, to the degree that these began to devise tactics to cripple the Spanish horses, "and that (Moctezuma) had closed the Camino Real where they used to go, and made a new one with many holes and sharp kneeling sticks and covered so that the horses would fall and maim their extremities"[175].

If horses were strategic to achieve the victory against the Indians, no less were the pigs to ensure the supply of meat to those troops which through the consumption of red meat, bread and wine, that basically, structured their diet, no less than 800 pigs were acquired by Cortés as part of the preparations of his expedition, consuming a good quantity while they were on the island of Trinidad, but another passing to the continent and being the starting point of their reproduction.[176]

In 1525, the cattle breeding activity of European species began to attain its peak among Indians from the Valley of México. This was news given to the Emperor Charles V by the accountant Rodrigo de Albornoz, noting that, as the sovereign knew well, the indigenous people were accustomed to eating human flesh before the arrival of the Spaniards, due to ancestral customs transmitted and being used in the religious practices, because of not having any kind of cattle. However, since these lands were under the domain of the emperor, writes Albornoz, the situation had changed:



"with the conversation and treatment of the Christians, they eat birds from Castile and pigs and rams and cows, and the other meat they see the Christians eating, and they drink wine from Spain, with more volition than the pulque that they have for wine, that seems a bit like beer, although it is not; and since they are people of reason and live of wit, and they try very much in buying and selling everything they see which can help them earn a living and that the Christians buy, they raise birds from Spain, and they plant orchards and work them, and they keep cattle, and they are so attached to all the things as the farmers from Spain, and more subtle and alive; and like this the service of Y.M. is fulfilled and the population and the increase of these parts, impart severe punishments to the justices of La Española, San Juan and Cuba and Jamaica, let them take out freely any type of cattle, cows and mares and rams, and sheep to this land, because there is much abundance over there and here it is lacking, that although they have been shown the letter of Y.M., they say they were not allowed in La Española to take out certain mares that were being brought for this land."

Similarly, Albornoz requested the emperor that any Spaniard who was given Indians in encomienda, would be obligated to have "as many cows and sheep and horses, and weapons, according to how many Indians they had". The reason, apparently, could be found in the fact that the relative insecurity in which a reduced group of Spanish settlers were still living, primarily Spanish in the midst of millions of Indians who were not satisfied with the drastic change of their reality. The accountant Albornoz, assumed that one of the first things the Indians would do upon rebellion would be to "enter the stables and kill the horses, and jointly set the houses on fire so as to avoid us helping each other, and others would open the streets and waterways, as they used to do, so that the Christians could not take advantage of the horses, since they know this is the greatest force we have against them", since this was how they defeated Hernán Cortés when the battle of La Noche Triste (The Sad Night) took place[177].

The importance of all types of cattle was more than evident to the viceregal authorities since it was intimately tied to the types of life, social, economic and biological, which the Europeans inherited after thousands of years of practice[178]. The possibilities of setting down the Spanish dominion in the new kingdoms after the direct military resistance of the Indians, was found in granting the conditions of life to those who no longer could see any alternative of the Spain of the 16th century. Besides the richness searched in mines, while they maintained the hope of achieving it through these means, they tried to make it through cattle and other activities. There are countless land graces awarded during the first century of life of the Nueva España, to establish Spanish haciendas of agriculture and cattle, as well as to confirm titles of indigenous towns for the possession and ownership of the territory of their crops[179].

Nuño de Guzmán went out in the conquest of the Teules Chichimecas and in search of the Amazon in 1530, accompanied by 190 men on horseback, a similar amount of farm workers with weapons, in reality poor Spaniards turned into soldiers by necessity, 12 small pieces of artillery and about eight thousand Indians.[180] For his own use, Guzmán took six horses to that expedition, which later would be claimed due to the debts that he did not cover with the sellers.[181] Diego Pérez de la Torre followed by Francisco Vasquez de Coronado, also took their horses when they held the charge of governorship of the Nueva Galicia in 1536 and 1538, respectively.

He even, provided big and small cattle in the expedition that he took towards Cibola in the year of 1540, accompanied by Fray Marcos de Niza and the black Estebanico -one of the survivors who went with Alvar Nuñez Cabeza de Vaca-, as other Spaniards who went acting as soldiers.

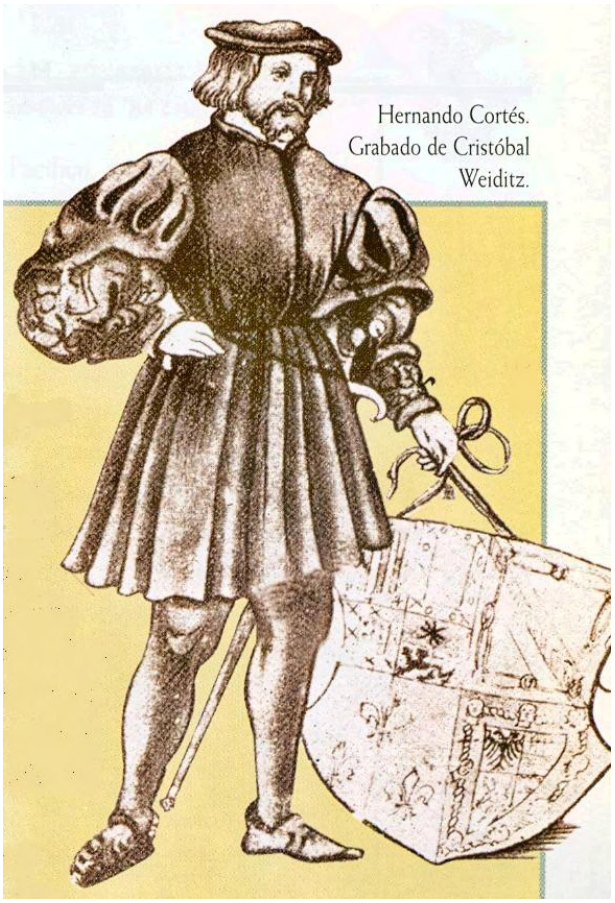
It will be difficult to separate the private from the public interest in the case of the Viceroy Antonio de Mendoza, but it was due to his direct activity that cattle gave a decisive jump in the Nueva España, along with agriculture. To this initiative added to those of other viceregal officers, although with the passage of time and to the extent that such activities became a reason for social tension, they were more con-

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trolled by the Crown. The Bishop Fray Juan de Zumárraga was not left out of this enterprising impulse, since through a clergy named Antón Gómez, heading to Nueva España, the King authorized the permission to carry with him two mules and a donkey, a female donkey, twenty merino sheep, half of them ram, "that the bishop of México had asked him to bring them to him", without paying almojarifazgo taxes, unless he sells any of the animals.[182]



Any hint of those conflicts is found when the same Hernán Cortés, denounced the economic activities of Viceroy Mendoza, in a letter written between 1542 and 1544, in which he stated, among other things, that one of the servants of the viceroy, named Agustín Guerrero, had "a deal" with droves, that is to say, he rented droves for the transfer of goods, besides that the viceroy had a large amount of cattle, big and small, as well as mares, horses and sheep. Furthermore, aggravating the circumstance in the opinion of Cortés, "for the service and maintenance of them he serves himself of the naturals of the land, and the neighboring villages give him shepherds and supplies and they make them houses and corrals, without giving them payment, and if any, very low, and that he does not pay them a tithe of what they deserve; and brings such cattle damaging the farming of the naturals, and they do not dare to complain about this, because it is said that their butler and servants threaten them".[183]



When the Viceroy Mendoza faced the charges presented by Tello de Sandoval in 1547, he exhibited the importance of cattle breeding. Moreover, about the horses, he based the necessity to breed them and give them as service when someone could not personally attend pacification. For the War of the Miztón, the most important Indian uprising there was of all the Spanish domain after the fall of the city of Tenochtitlan, -and also of what was the viceregal period_, Antonio de Mendoza "before and during the time of having to go to such war, gave from his stable to many people who were going with him, many horses, and he made them be distributed among people who were going to this war that did not have any".[184]

Since the viceroy introduced merino cattle, the use of wool and manufacture was developed. For this purpose, he sent several indigenous slaves to learn the process of manufacturing the wool through Gonzalo Gómez, and once they acquired the trade, they taught it to other Indians, being favored mostly those from Texcoco.

In addition, the Viceroy Mendoza had bought several homesteads for cattle in México and Michoacán, especially for the breeding of horses and merino sheep, also with full knowledge and authorization by Charles V, at first for his own and personal service as well as, for the members of his family, then the benefit derived for all the Viceroyalty, both to the Spanish and Indigenous People:

"That from the cattle that said viceroy has in these parts and in his homesteads, much benefit and use have come to this Nueva España,

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because he has made bring very good merino cattle from Castile, and which the neighbors of México and of this Nueva España have had and they have chaste, and they have multiplied in great quantities throughout the whole land, as a result the land is very abundant of such merino cattle, from the wool from which noticeable benefits have been followed, and example has been given to the Spaniards and naturals to settle, as they have settled, in the land for the benefit of these".[185]

The benefit for the indigenous people consisted in the learning they were acquiring, in the care of cattle, in the manufacture of woolen cloth and their incorporation into the colonial order through work; even to take the same cloth they produced to dress themselves, as well as the wool. On the other hand, the cattle that the viceroy had in the Nueva España, as he argued in his defense, were for the benefit and expenses of his home, as well as to help knights and people in need, referring to the Spaniards.



In military aspects, the viceroy stood out in three important moments of the life of the Nueva España, since both were linked not only to the consolidation of the viceroyalty, but to the regional expansion and the construction of the ways towards the west and the north, laying down one more cornerstone in the origin of what would be the Camino Real de Tierra Adentro. The first of these was in 1540 when they departed on the expedition of Francisco Vázquez de Coronado of San Miguel de Culiacán, the last inhabited place of Nueva Galicia. The news that the black Estebanillo gave, encouraged the Franciscan Friar Marcos de Niza and the Viceroy Antonio de Mendoza to conduct an expedition in the septentrión (north) of the Nueva España.[186]

Between 1540 and 1542, the expeditionary members searched for the mythical cities of Cibola and Quivira that, according to the comments spread, between the Spaniards of the city of México; that they were richer and more important than Tenochtitlan itself. The body of the expedition, composed by some 250 Spaniards on horseback, had for support more than 1,000 horses and mules for moving the carts, the ammunition, the food, etc. The official figure states that they were accompanied by some 300 indigenous people, but surely increased their name on the way between the city of México and Compostela in Nueva Galicia. The viceroy directly "gave them aid" with "money and horses, and weapons and other things" but also "gave them much quantity of cattle and sheep cattle with no less than other large quantities of cattle taken by the captains and soldiers, which were enough to provide themselves during the whole time that they were in such discovery". The Indians, among other duties, took care of the horses and carriages of the Spanish captains.[187]

A second moment is found practically in the same period, when Viceroy Mendoza organized a fleet for the discovery of the Mar del Sur (Sea of the South) and the shortest pass to the Asian lands, which had not ceased to be a fundamental reference in the explorations.188 For this fleet, the Viceroy trusted the command to Ruy López de Villalobos, who between 1542 and 1543 arrived to the islands that he baptized as "Filipinas" (Philippines), extending the jurisdiction of the Spanish Crown in the Mar del Sur, the Pacific Ocean.[189] Of the 16 heads of mares and colts that Mendoza had given to the expeditionary members, they only brought back 10 since the initiative ended in disaster because the ships "se echaron al través" (lay down to traverse). It is interesting to observe that those who directed the colonial administration were very clear about the importance of the cattle and its reproduction in the new lands they thought of discovering, where the horses had a primordial relevance as Columbus had already written about since 1494.[190]

A third time, also in this same period, from 1540 to 1542, was produced when the indigenous people of Nueva Galicia organized the uprising generalized in the lands of the west and north- to be repeated in 1560, 1580, 1600 and between 1618 and 1620-, known as the War of the Miztón, where nomadic and sedentary indigenous people faced the Spaniards settled in the region and then to the very Antonio de Mendoza and a great quantity of Spaniards, ancient conquerors of the different areas of the Nueva España.[191] The war was summoned by means of a tlatol, or message with words, accompanied with symbols of war such as arrows covered with deer leather, colored ribbons and flint knives, this type of indigenous summoning would be one of the distinctive traits which took place at the same time with the process of construction of the Camino Real de Tierra Adentro. Once again, Viceroy Mendoza would provide weapons, horses and cattle to go to the pacification of the uprising.[192]

In terms of major and minor cattle, Motolinía also noticed the raising and favorable conditions prevailing in the climate of Nueva España not only for their adaptation but also for favorable reproduction.

Speaking about the natural conditions which were around the city of México, he wrote: "There is in her many and very beautiful horses; because they are made by corn and the continuous green they have, which they eat during the whole year, as well as the sugar cane, which is much better than alcacer (green barley), and lasts a long time I think, and afterwards comes a very good reed, which is always found green in the water, which surrounds the city. It has many cattle of cows, and mares, and sheep, and goats, and pigs".[193]

The increase in permits for the use of green fields for the sheep very soon covered the surroundings of the city of México and demanded the search for more distant areas in early 1530; cattle, in these conditions, also did not take long in increasing its quantity, practically doubling in number every fifteen months.194 Many conquerors of Tenochtitlan lived off the resources originating from some public office granted as reward for their services, and that they later sought to improve their economic situation through the cattle, faced the difficulty of not having terrain in order to raise their animals. This happened, among other characters, to Hernando de Herrera, soldier and narrator of the Audiencia of the Nueva España, who in 1538 was still waiting to receive a land grace to take care of the cattle he had acquired, since it was his decision to stay and live in the city of México.[195]

In the absence of precious metals, the Crown considered the possibility of promoting the development of sites where the farming or agricultural activity was the basis of the life of towns and cities. But because of the urgency of counting with supplies of food and means of transportation for exploration and conquests, these sites which began to be distinguished by the fertility of their lands and the abundance of grains and cattle, were at risk of coming to an end because they consumed their products in excess, without being careful to preserve the continuity of the species. Perhaps the most dramatic case had been the one of the province of Pánuco, where Nuño de Guzmán was governor towards 1527, and from where he continued to count with resources only until early 1530.

In response to this situation, the Crown sent a royal certificate to the president and oidores of the Audiencia de México, signaling they had heard that in the province of Pánuco, especially in the village of Santisteban, "gold is not taken nor the Indians of it give it and that the remedy to perpetuate such villa is farming and raising horses and mares, and cows and sheep", as well as "plants", but that the oidores

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and the president give place to that disorder, which is why he orders the viceregal authorities to do what is necessary to avoid it and, on the contrary, assure the reproduction of the plants and the cattle which the villa and the province require for their permanence.[196]

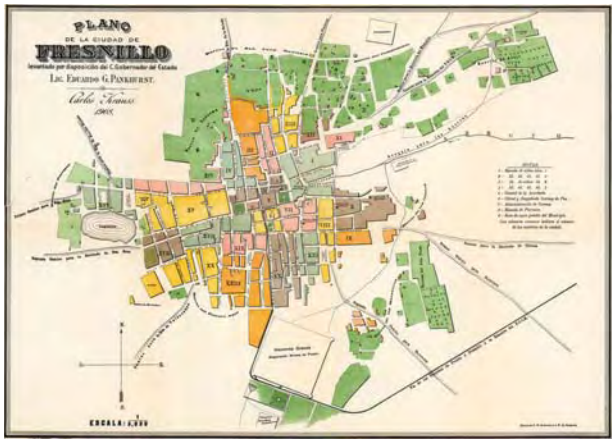


That multiplying of cattle led many Spaniards to get land graces and have their homesteads, as well as the decline in the prices of the animals, although this last condition varied according to the circumstances of the market: with the mines of Guanajuato and Zacatecas in full productive effervescence, in 1568 a drove of thirty-six mules and four black reached a cost of 6000 pesos of common gold; but, at the same time, it was not strange for a family of Spaniards to have a hacienda of sheep cattle with 20,000 heads.[197]

Friar Toribio de Benavente also referred to the utility of the yuntas (pair) of oxen to farm the land as was the custom in Spain, the same as the wagons, that arrived daily to the city of México in great quantities, loaded with wheat, corn, wood to burn lime, beams and other types of wood destined for the elaboration of furniture and for construction. The wagons coming from Veracruz brought the merchandise coming from the other side of the Atlantic, taking back food for the ships, merchandise for Spain, such as silk and grana cochinilla (cochineal) and, of course, the silver which moved the whole structure of commerce from one continent to the other, the shipments of individuals and what belonged to the royal rights.[198]

Since the mid-sixteenth century, cattle grazing was increasingly to the Tierra Adentro (Inland) because the areas "without owner" were offered as opportunity to receive graces and build haciendas and homesteads, either because they were the motivation of the viceregal administration to continue securing regions and stretches of the Camino Real against the attacks of the Chichimecas, including as a product of these, many times the major cattle was raised in a wild manner, with surprising results in their diffusion. The horses, for example, extended and multiplied very quickly in the majority of colonies, maybe not with the "wild abandonment of the pigs, but very quickly"[199].

In the first stretches of road and prairies coming out of the mines of Zacatecas towards the north, between Fresnillo and Mazapil, two decisive points in the ways to Durango and Saltillo, respectively, the abundance of grass fields permitted that mares that survived the attack of the Chichimecas, reproduce in great quantity. Muleteers, describes in 1604 the bishop Alonso de la Mota y Escobar, were very careful of not letting their animals run wild as to avoid them being attracted by herds of the cimarrones (domestic animal that becomes wild) or mesteños (semi-wild horses)[200].



The conditions made it inevitable for them to reproduce freely in the following centuries as father Morfi found them multiplied, in northern México towards 1777, "countless wild mesteños -Mexican word designating the horses of the prairies of the north, that the North American would deform giving the word mustang-, close to El Paso, in Texas. The horses, wild of course, were so abundant that the prairie was intertwined with their trails in such quantity, so that empty land looked like 'the most populated country of the world'".



The pastures of the large prairies, in the current United States, favored that impressive reproduction, with the herds reaching as far as Canada. There were also horses that came from the Nueva España world, which at any or another given moment arrived to the coasts of the Atlantic and the Pacific. The European horses coming from Europe, because of their high price, were carefully assisted, although they were allowed to graze with freedom. The horses bred in America were very cheap and roamed plentifully, completely free, sometimes with nothing more than the collar that was placed so they would be tied to the

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fences and could be taken back[201].

As it went entering to Texas, the mesteño horse and bovine cattle, increased in great quantities because of the "beautiful pastures" that existed in that region, characteristic for its land "of cinnamon color, light and sandstone". Morfi calculated that there were "many thousands" of mesteño horses -or alzados, as the Franciscan also called them- in that territory. He also wrote, "the bovine mesteñada has no number."[202]

It is also relevant to take a quick look at what occurred with the horses in the South American Hemisphere: in the case of the Pampas, towards 1580 "there were great herds of wild horses grazing in that region. They were increasing at a rate that perhaps was unprecedented among the large herds" and there was such a quantity in the early 17th century in Tucumán that seemed to cover the land, "and when they cross the road it is necessary for the travelers to wait and let them pass for a whole day or more, with the purpose of impeding them from taking with them tame cattle". Las Pampas were the great centre of supplies for horses for the military companies in Chile and Argentina, as it occurred in the case of the war against the Araucanians.[203] The Jesuit Thomas Falkner in the 18th century wrote that the horses of la Pampa were so abundant that it seemed prodigious, costing about half a dollar for a colt of two or three years of age. That immeasurable herds of horses marked the societies of the region, since not even gold could have produced a similar result: the gold would have finished soon, the herds of horses, "indispensable element of the gaucho culture, lasted two and a half centuries"[204].

168 Colón, Textos y documentos..., pp. 283-284.

169 CARCER Y DISDIER, Mariano: Apuntes para la historia de la Transculturación Indoespañola, UNAM, Instituto de Investigaciones Históricas, Primera Serie N° 28, México 1995, pp. 7-30.

170 CROSBY, Alfred W.: Imperialismo Ecológico. La expansión biológica de Europa. 900-1900, Editorial Crítica, Madrid 1999, pp. 98-112.

171 Colón, Textos y documentos completos..., Letter to the Kings, Vega de la Maguana, Española, October 14,1495, p. 313-314.

172 Crosby, Imperialismo Ecológico..., pp. 195-196.

173 Cartas de Indias, Ediciones Atlas, Biblioteca de Autores Españoles, Madrid 1974, t. I, Letter of Amerrigo Vespucci to the Cardinal Archbishop of Toledo (Jiménez de Cisneros), giving him his opinion regarding the merchandise that was to be taken to the islands of Antillas.- Seville, December 9, 1508, pp. 11-13.

174 García Icazbalceta, Colección de documentos..., Evidence gathered in the Villa de Segura de la Frontera by Juan Ochoa de Lejalde, in the name of Hernán Cortés, October 4, 1520, pp. 411-420.

175 Cortés, Segunda Carta de Relación, digital online edition, Hernán Cortés: Página de Relación, Editores Xavier López Medellín (México) & Felix Hinz (Colonia, Alemania), a 1 de abril de 1522

176 García Icazbalceta, Colección de documentos..., Evidence gathered in the Villa de Segura de la Frontera por Juan Ochoa de Lejalde, in the name of Hernán Cortés, October 4, 1520, pp. 411-420. He even purchased the pigs paid to the receivers of the ecclesiastic tithes and to those of la bula of the Holy Crusade, since faced with the lack of money, the neighbors covered their obligations with species.

177 García Icazbalceta, Colección de Documentos..., Carta del Contador Rodrigo de Albornoz, al Emperador, en Tenochtitlán, a 15 de Diciembre de 1525, pp. 488-489 y 506.

178 According to Crosby, the European settlers and sailors who crossed the Atlantic and arrived to the New World, descendants of the Indo-European towns, who 4,500 years before Columbus discovered America, already practiced cattle breeding and the domestication of animals, Crosby, Imperialismo Ecologico..., p.p. 192-193.

179 On the topic, see GERHARD, Peter: Síntesis e índice de los mandamientos virreinales 1548-1553, UNAM, Instituto de Investigaciones Históricas, Serie Documental 21, México 1992; ZAVALA, Silvio: Asientos de la gobernación de la Nueva España (Período del virrey don Luis de Velasco, 1550-1552), prólogo, extractos y ordenamiento por Silvio Zavala, Archivo General de la Nación, Colección: Documentos para la Historia, 3, México 1982; and Solano, Cedulario de Tierras..., pp. 106-108, where is found the "Royal provision of the Catholic Kings exempting during twenty years of alcabalas and taxes to all those residents that contributed to the formation of urban nuclei, as well as to all those that help to their provisioning", expedited in Madrid in May 21 of 1499, as well as the "Royal decree to the Audiencia of the Nueva España allowing land grants, although obliged to have royal confirmation, expedited in Ocaña, February 17, 1531, pp. 150-151.

180 AGI, Patronato Real 184, ramo 10, Letter to the King from Nuño de Guzmán, year of 1530.

181 Each one of the horses of Guzmán was motive of a legal fight since in one way or another he did not cover the conditions of his payment: AGI, Justicia 115, número 6, en una pieza, 1531-1533, Juan de Cáceres Delgado, neighbor of Mexico, for taking a horse away from him with violence; AGI, Justice 116, Pedro de Carranza, neighbor of Mexico, with Nuño de Guzmán, for 200 pesos of gold as remainder of the payment in the purchase of a horse; AGI, Justice 117, Alonso de Villanueva, neighbor of Mexico, for the payment of 300 pesos of gold, price of a horse, harnesses and weapons; AGI, Justice 118, Martin de Yrcio, neighbor of Mexico, for the payment of 600 pesos of a horse; AGI, Justice 118, the inheritors of the comendador Diego de Ordaz, for the payment of 200 pesos of two horses.

182 AGI, México 1088, libro 3, ff. 198v-199r, Royal Decree to the royal officers of the Nueva España, in Valladolid, September 18 to August of 1538.

183 García Icazbalceta, Colección de documentos..., p. 66.

184 García Icazbalceta, Colección de documentos..., p. 66.

185 García Icazbalceta, Colección de documentos..., pp. 84-85.

186 AGI, México 1064, Libro 1, merits, services and regards of the inhabitants of the Nueva España, years of 1545-1549f. 58r, "Francisco Muñoz. Says he is neighbor of this city and natural of the villa de Granja in the maestrazgo de Santiago... and that after 14 years he spent in this Nueva España and that he went to Cibola and other entrances, and as he fired a shot it took his right hand and part of his arm, and that he has discovered the silver mines in Cuyoacan and Colima and Jalisco and Michoacán and la Misteca..., and he has two legitimate sons and his house covered with his weapons and horses and lacks necessity"; also 83v, "Maese Diego de Pedraza...natural of Pedraza de la Sierra and legitimate son of Hernán Pérez de Tiedra and Catalina de Sepúlveda, and more than twenty five years that he spent in this Nueva España after he won over this city, and cured many poor Spaniards, of small tumors and other diseases, and he spent from his hacienda a great deal in medicines and other things, and afterwards found himself in service of his majesty with his weapons and horses in the conquest of the provinces of Pánuco and las Higueras, where he also was very useful in his service, in his profession as a surgeon, and afterwards with your distinguished lordship in the pacification of Jalisco..., and his house populated with much costa, weapons and horses".

187 García Icazbalceta, Colección de documentos..., pp. 118-119.

188 AGI, Justicia 262, pieza 2, f. 65r, discharges of the Viceroy Mendoza in the city of Guadalajara y Compostela, declaration of Alonso de Roa, royal veedor (inspector) of Nueva Galicia, December 20, 1546.

189 ORTUÑO SÁNCHEZ-PEDREÑO, José María: "La expedición de Ruy López de Villalobos a las Islas del Mar del Sur y del Poniente. Estudio Histórico-Jurídico", en Anales de Derecho, Número 23, Universidad de Murcia, España 2003, pp. 249-291.

190 García Icazbalceta, Colección de documentos..., p. 125.

191 See a group of conquerors that participated in the discovery and conquests of the different regions of Nueva España, in AGI, México 1064, Libro 1, merits, services and rewards of the inhabitants the Nueva España, years of 1545-1549, f. 66v which is the case of Gaspar de Villadiego, neighbor of Michoacán and natural of Melgar de Herramental, in the bishopric of Burgos, hijodalgo, who served the crown "in the wars of Granada" and Nueva España with Luis Ponce de León when he was designated governor and, finally, accompanied viceroy Mendoza in the pacification of Nueva Galicia: an ample span at the service of the royal arms, 1492 to 1542, no less than fifty years. He was one of the first inhabitants and neighbors of the city of Valladolid, Michoacan, was poor "and that he has had and his house has supplied with his weapons and horse". Also the case of "Maese Diego de Pedraza... natural of Pedraza de la Sierra and legitimate son of Hernán Pérez de Tiedra and Catalina de Sepúlveda, and more than twenty five years that he spent in this Nueva España after he won over this city, and cured many poor Spaniards, of small tumors and other diseases, and he spent from his hacienda a great deal in medicines and other things, and afterwards found himself in service of his majesty with his weapons and horses in the conquest of the provinces of Pánuco and las Higueras, where he also was very useful in his service, in his profession as a surgeon, and afterwards with your distinguished lordship in the pacification of Jalisco..., and his house populated with much costa, weapons and horses"., f. 83v.

192 About the war of the Miztón and the conquest of Nueva Galicia, see ROMÁN GUTIÉRREZ, José Francisco: "Los indígenas de Juchipila alrededor de 1540-1547", en Estudios Jaliscienses 23, Guadalajara, México, febrero de 1996; also ROMÁN GUTIÉRREZ, José Francisco: "Conquista y Evangelización de Nueva Galicia", in MANTILLA TROLLE, Marina y JIMÉNEZ HERNÁNDEZ, Nora, coordinadoras: Colección de Lenguas Indígenas, Fondos del Tesoro, Biblioteca Pública del Estado de Jalisco "Juan José Arreola", Universidad de Guadalajara, Coordinación General Académica, Coordinación de Bibliotecas, México 2007; RUIZ MEDRANO, Ethelia: "Versiones sobre un fenómeno rebelde: la guerra del Mixtón en Nueva Galicia", en WILLIAMS, Eduardo, Contribuciones a la arqueología y etnohistoria del occidente de México, El Colegio de Michoacán, A. C., México 1994; y LEÓN-PORTILLA, Miguel: La flecha en el blanco. Francisco Tenamaztle y Bartolomé de las Casas en lucha por los derechos indígenas 1541-1556, El Colegio de Jalisco, Editorial Diana, México 1995.

193 BENAVENTE, o Motolinia, fr. Toribio: Historia de los indios de Nueva España, en García Icazbalceta, Colección de documentos..., t. I, p. 177. Motolinía escribió su obra hacia 1540.

194 MORENO GARCÍA, Heriberto: Haciendas de Tierra y Agua en la antigua Ciénega de Chapala, El Colegio de Michoacán, México 1989, pp. 66-68.

195 AGI, México 1088, libro 3, ff. 123v-124r, Royal Decree of the Queen, to the Viceroy Antonio de Mendoza, dated in Valladolid, July 20, 1538.

196 AGI, México 1088, L. 1 Bis, ff. 109v-110r Royal Decree of the Queen Isabella to the president and Audiencia of the Nueva España, in Ávila, dated August 17 of 1531.

197 OTTE, Enrique: Cartas privadas de emigrantes a Indias 1540-1616, FCE, with the col laboration of Guadalupe Albi, prologue of Ramón Carande y Thovar, México 1993, pp. 53-54, letter of Francisco de León to his mother Francisca Díaz, in the door of Triana, dated in México, October 15, 1568, and p. 64-65, letter of Ana López to her mother Ana López, in Santa Olalla, in México, May 15, 1571.

198 BENAVENTE, o Motolinia, fr. Toribio: Historia de los indios de Nueva España, en García Icazbalceta, Colección de documentos..., t. I, p. 241.

199 Crosby, Imperialismo Ecológico..., p. 205.

200 MOTA Y ESCOBAR, Alonso de la: Descripción Geográfica de los reinos de Nueva Galicia, Nueva Vizcaya y Nuevo León, introducción de Joaquín Ramírez Cabañas, Editorial Pedro Robredo, 2ª edición, México 1940, pp. 160-161.

201 Crosby, Imperialismo Ecológico..., pp. 205-206.

202 MORFI, Fray Juan Agustín de: Viaje de Indios y Diario del Nuevo México, Manuel Porrúa, S. A. Librería, noticia bibliográfica y acotaciones por Vito Alessio Robles, México 1980, pp. 343 y 345.

203 AGI, Patronato Real 229, ramo 7, Letter of the captain Pedro Martínez de Zavalza regarding the difficulty of finding horses to send to Chile, year of 1610.

204 Crosby, Imperialismo Ecológico..., pp. 208-209.

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THE SEARCH OF WEALTH TIERRA ADENTRO (INLAND)

The expansion of the Spanish conquest in the decade of 1520 had its main incentive in the search of precious metals. The armies, expeditionary bodies and discovery departures were a characteristic of that period so important for the history of México, as it was the continuity in the search of those mythical regions that motivated the trips from the Europe of the 15th century to the different parts of the world. Starting from there, all the lands of the New World opened up to the imagination and, especially those of the north, as an enigmatic and powerful space where there were wealth, wonders and the marvel of the unknown: "the strait of Anian, the separation or proximity of



Asia and America, the sailing routes to the Philippines, Japan, China and the advances toward the pondered Kingdom located to the North of the Nueva España, the famous Seven Cities, the Kingdom of Cibola and Quivira".[1]

In 1522, Cortés gave news to the emperor of having arrived to the Sea of the South, the Pacific Ocean, and was looking for a nearer pass toward East, because the one that Magellan had discovered, as the conqueror knew, was very south of the recently dominated lands[2]. One year later, he had news of the expedition directed by Gonzalo de Sandoval, highlighting that he had found a province called Cihuatán where its inhabitants affirmed to have an island "all populated of women", without males, very "rich in pearls and gold".



Few years before, in 1510, in Spain had been published a chivalry novel, "Las Sergas de Esplandión", of Garcí Ordóñez de Montalvo, very popular among captains and soldiers, and it is very probable that some soldiers of Cortés had read it. In this novel is mentioned an island called California, located "to the right hand of the Indies". According to the novel, California was inhabited by black women "that almost as the Amazons was their way to live ... their weapons were all of gold... as in the whole island there was no other metal", only joining with the men to be fecundated, keeping the girls and killing the boys[3].

From the Crown also continued impelling the pass to the Spice trade and the search of a route that shortened the road to the East. As part of that purpose, we have the expedition directed by Diego García who before three ships, in 1526 sought to find that pass through a strait that made the communication faster between Europe and Asia[4]. Identified with the Strait of Anian, that reference of the northwest of the Tierra Adentro (Inland), linked California, and Nuevo Mexico, would share honors and yearnings with the seat of the Seven Cities, with Cibola and Quivira, with the pass to the Spice trade, as one of the main motivations for the exploration.

Hernán Cortés impelled the search of the Amazons, an important reference in the imaginary of the antiquity as for the places with fabulous wealth, but the arrival of Nuño de Guzmán in 1528 as president of the first Audiencia of México, for his rivalry with the conqueror of the city of Tenochtitlan, canceled that search for a while. The news of the wealth in the lands of the Cazonci, Lord of the Purépechas, the difficult political situation in the city of México for the confrontation with the bishop Fray Juan de Zumárraga and the Franciscan order, but also for the hope of finding the Amazons, impelled Nuño de Guzmán to leave his position in 1530 and to undertake the conquest of the Teules Chichimecas.

Only the great quantity of gold and silver that the Cazonci of Michoacán had, most of it inherited by their ancestors and distributed in different points and islands of their dominion, all that was taken by the expedition of Cristóbal de Olid that Cortés had sent in 1522: only in his house, the Cazonci had "forty arks, twenty of gold and twenty of silver that called chuperi, dedicated for the festivities of their gods"[5]. Again, in 1528, the Purépechas would give their gold and silver to Hernán Cortés who sent Andrés de Tapia to tell them that a new ruler arrived to the city of México and that he would request them their wealth, but it was better to give them to Cortés so that he gave them to the emperor. So did it the natives, and when that year Nuño



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de Guzmán ordered to call to the Cazonci and other Purépecha men, he claimed them for not having taken anything for his greeting. In that interview, could not lack the fundamental question, the place where the Amazons were:

"Nuño de Guzmán told them: "who of you will return to Mechuacán? Because I have a big business. How, have you not heard where are that called Tehuculuacan and another town called çiuatlan where there are only women?" They responded: "we have not heard of it". Nuño de Guzmán told them: "didn't the old ones tell it to you, your ancestors?" They said: "they didn't tell us anything". Nuño de Guzmán told them: "because there we shall go to those lands. There are made many cotton jerkins and many arrows and targets and twenty bows with their copper cases and many canvas shoes and cotaras (sandals), commend it to one of you that will go to see it"[6].

That place "where there are only women", won't appear indicated in the memorandum that Nuño de Guzmán wrote about his services in 1538, being prisoner, maybe for the deception of never to have found it, maybe because it didn't make sense inform to the Crown of one of his motivations to undertake the conquest of the occident of the Nueva España, maybe, because he didn't consider wise to be judged in his actions by the search of a chimera[7].

The certain thing is that the search of the Amazons was a very important motivation in the spirit of Nuño de Guzmán and the soldiers that accompanied him to undertake the route of the West, fact confirmed by the Relación de Michoacán, as well as by more modest but equally important testimonies to understand the dimension of the project in the mentality of the conquerors. Juan de Sámano, one of the soldiers that accompanied Guzmán in that expedition, wrote his own chronicle of the events, affirming that the host had arrived to the province of the Amazons:

"And from here we walked seven or eight days by many towns, to a part of the road and to another, until arriving to the province of the Amazons that I don't know name of these towns. In a town before the province of the Amazons, the general sent the field master with some people on horse. Here waited the camp two days or three, until the field master came with the answer; and when arrived he said that he had reached a town that had found in it a lot of women and very few men: they brought some women from there: their dress is a wide long shirt to the feet. The captain general left with the camp and went to the town of the Amazons, and he sat down the camp in a big town that was very populated: it has abundant supplies, and a lot of cotton and many trees of fruits: by it a great river passes: it passes many towns until the sea"[8].

Even in the year of 1531, Nuño de Guzmán wrote to the emperor on what had carried out along the previous year and to be detained while "the waters" occurred, indicating that it was toward the 25 degrees of north latitude (they were really around 22 degrees) and they hoped to advance up to the 40, because he affirmed to have

"relation of the inland, of very big and rich provinces, and of being that of these parts the most belligerent people; and that among these provinces there were women that don't inhabit with men neither they approve them but in certain time of the year, and of what they give birth to, if it is female they leave it with them, and if it is male they say that they kill them; they are not very far from where now I am; I will leave, by means of the will of God, in eight days in their search"[9].

Another fundamental reference on the search of the Amazons is found in the anonymous relations of the conquest of Nueva Galicia, written by a soldier or smaller officer -maybe both figures coincide in one-. Equally outstanding it is that in the first of those relations the author points out how the itinerary and the discoveries had lessened force to the search of the Amazons, but Nuño de Guzmán, already from the departure of México, came prepared with another image similarly strong as for his association with the precious metals, the Seven Cities:

From here the governor sent the warden of the Atarazanas (Shipyards) of México, that called himself Samaniego, to discover what was there ahead, and arrived to the river of Petatlan, and as he found that the houses belonged to those mats, and people of so vile art, and that there were not clothes, and that the earth went diminishing, was returning to inform this to don Nuño de Guzmán, which agreed of passing the mountains, to see what there was ahead, because of the demand that had had of the Amazons, had already been undone, and he wanted to follow that of the Seven Cities, of which had news when he just left México"[10].

The Segunda Relación Anónima (Second Anonymous Relation) also remits us to the search of the Seven Cities that was the task that Nuño de Guzmán put to the detachment that sent to discover the rivers Petatlán and Tamachola:

"The demand that we took when we left to discover this river was the Seven Cities, because the governor Nuño de Guzmán had news of them, and of a river that left to the Sea of the South, and that had four or five leagues wide, and the Indians had an iron chain that crossed the river to stop the canoes and rafts that came by it, and was very belligerent people, and we found what I have said"[11].

The Third Anonymous Relation tells that in the town of Chiametla they had abundant news of the Amazons again: "Here they gave us a lot of news on the amazons that they call Ciguatan, and of many provinces to them bordering, and that they treated a lot of gold and silver and stones". That behavior, apparently erratic by virtue of changing the search in an or another direction, the Seven cities or the mythical women, makes us think that, indeed, there was a great expectation of achieving a result of that magnitude to face the achievements of Cortés in the Nueva España, but it also suggests us that before the geographical context, the characteristics of the opposing groups and the possible deception of the soldiers, Nuño de Guzmán was playing all his luck in those tricks, with the result that he searched either one or the other to solve his present and future with a blinding success, whether it was one or another reality. And the news of that Tercera Relación Anónima are plentiful in the qualities attributed to the Amazons, their family practices, in what seems to be an effort to endow them again of reality and to motivate their search:

"After these towns Cristóbal de Oñate waited in one that is called Bayla, and from there we went to others passing for other two that

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called of the Rinconada, and there rested the army four or five days, where had news that Ciguatan was very near, of which there was one year that great news were brought, although it didn't work this way. From there the governor sent the master of field with thirty five men on horse, and to Samaniego for another with twenty-five, so that from two parts found that province, because it was believed to belong to a lot of people; and they went, each one on his side found many towns, and arrived to the river of Ciguatan they found eight towns of the small ones and of the big ones, and in them they found some people of war and a lot of quantity of women very different from those that until there they had seen, this way in their attire as by being treated better: there were few men, and those that there were, very well decorated of war with their feathers and bows and arrows and clubs: these said to be of the neighboring towns, and that they came to defend the ladies amazons: they took a lot of quantity of those women. Then for the languages it was known that these women said to have come for the sea, and formerly to keep such an order that they didn't have husbands, neither they consented them, but before certain time in certain time the neighboring came to enter with them, and those that were pregnant and gave birth to sons they buried them alive, and the daughters raised, and that of little time to this part they didn't kill the sons, but they raised them, and when they were of ten years or not very older they gave them to their parents. Of this one could not know the secret well, because the languages were not very expert"[12].

The Cuarta Relación Anónima (Fourth Anonymous Relation) is the chronicle of a course that, before the evidences, finishes with the recognition not to having arrived to the land of the Amazons or the Seven Cities, only to regions where the war was a reality generalized by the violent entrance of Nuño de Guzmán:

From here, walking ten going by some towns of war, and none appeasing, we arrive to the town of Ciguatlan that is head of certain towns around it, where we had news and they said that they were the Amazons. In this town and in others that visited around didn't find but women, and very little or almost any male, and for this reason one presumed more being the women that news was brought; and the cause because males were not among them, was because they the males were preparing to give us war in certain time. This is this way, because later when we returned of the mountains and uninhabited that we could not pass; we found them in their houses with their wives and children, without making difference of other towns[13].

The pretenses of Nuño de Guzmán to find those places would completely fade before the reality that found and the conflicting situation of the Kingdom of the Nueva Galicia, because neither in later correspondence, neither in the print that their subordinates left, we find the idea of the Amazons or the Seven Cities again.

But, for an unexpected road, the hopes of those mythical territories resurged again: in 1536, before the village of San Miguel Culiacán, the place more to the north that Nuño de Guzmán had settled down, and in fact the last frontier of the European presence in the northwest of the Nueva España, were found Alvar Núñez Cabeza de Vaca, Alonso del Castillo Maldonado, Andrés Dorantes and Estebanico, natural Arab black of Azamor14. Taken to Compostela and then to the city of México, they will be an event in the society of the Nueva España after having been lost between 1527 and 1535, in captivity, traveling thousands of kilometers and carrying out cures among the natives of the Southwest of the current United States, when there still were no news of the existence of those territories.

Among many aspects that stand out of the relation of Cabeza de Vaca, is that saying that Andrés Dorantes received "a fat, big bell, of copper, and in the figured a face, and this showed them that had in a lot, and they said they had got it of other neighbors; and asking them that where there had been that, they said that they had brought it from the North, and that there was a lot... and we understood that from anywhere it came, there was foundry and it was worked of casting". When they undertook the trip and they arrived to another town, they



showed the natives the bell and they asked on their origin, to which they responded that "in that place of where that had come there were many irons of those buried, and that was something that they had in much and there were seat houses, and this we believe that is the sea of the South that we always had news that such sea is richer than that of the North"[15].

It is remarkable how in that relation the Sea of the South, the relatively advanced metallurgy and the use of the copper are articulated, the news of a bigger wealth in that sea before in that of the North and the seat houses, being important reference of the wealth of the North that later would narrate another of the actors of that shipwreck. Always following to the West, because they were sure that for where the sun hid they would find an end to their journey, "going with the setting of the sun had to find what we wanted" wrote down Cabeza de Vaca, they arrive to a place where there were settlements, identified now as part of the Pueblo Indians where received corals from the sea of the South and good turquoise "that have toward the north". There they saw five emeralds carved in arrow form and asking where they had found them, the natives responded "that they brought them from some very high mountains that are toward the North, and they bought them in exchange of tufts of parrot feathers, and they said that there were towns with much people and very big houses there"[16].

Those references inaugurated the idea of the Seven Cities, the provinces or Kingdom of Cibola and Quivira. However, there is still one more element whose weight would be decisive so that the search in the north, the inland, be maintained as activity that should continue. The central character of that process is the black Estebanico that went with Cabeza de Vaca. This tells us that during the whole time that they were healing indigenous, he and his partners maintained certain distance with them, not like this Estebanico: "We had much authority and seriousness with them, and to conserve this we spoke to them few times. The black always spoke to them; he got informed of the roads where we wanted to go and the towns that there were and the things that we wanted to know"17. In other words, Estebanico ended up gathering a great quantity of data, real and imaginary, the notions of the space and the supposed characteristics of many of the lands of those that had news but Cabeza de Vaca and his partners never visited, becoming a spring of information for those who wanted to listen to him.

Fray Marcos de Niza, regular Franciscan, and the viceroy Antonio de Mendoza, can be among the selected ones that knew of first hand the stories of these shipwrecks and to be convinced of the importance of their journey because the news omened the possibilities to find the pass toward East as of finding the provinces of Cibola and Quivira. Supported by the viceroy Mendoza, and guided by the black Estebanico, Fray Marcos de Niza undertook trip toward the north in 1539, returning basically with two news: that arriving to an extreme point in the north, sent the black Estebanico to enter more and at his return, he told him

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that he had seen cities full with wealth; the other one is that in one of those incursions Estebanico died in hands of the natives[18].

Viceroy Mendoza, together with Francisco Vázquez Coronado listened to the news of Fray Marcos de Niza and decided to organize an expeditionary body by land guided by the religious, as well as an army by sea, in charge of the captain Hernando de Alarcón who was serving as safeguard and for the provisioning of the host of Vázquez de Coronado. Between March and May of 1540, from Compostela and Acapulco, respectively, the two groups of expeditionary left to find Cibola and Quivira. To form the expedition neighbors from Mexico and Nueva Galicia were summoned, hoping to find beautiful metals and jewels in that continuous search of the mythical places of the north and the pass toward the East[19].

At the end, the expedition was a failure: what the cities seemed with impressive wealth -contemplated at the distance by Fray Marcos de Niza and maybe he only wrote of them based on the news of the black Estebanico and inspired by the fantastic literature of his time-, were nothing else but the houses of the Pueblo Indians, because neither who went by land or by sea, could find them[20]. On the other hand, the alterations and shock that took later on to those territories complicated the contact between the natives and the expeditionary groups, without finding a way to achieve results by peaceful means[21].

In 1542 Viceroy Mendoza organized two new expeditions by sea: one under the control of Ruy López Villalobos and another directed by Juan Rodríguez Cabrillo, in search of the strait that facilitated the pass toward East, through the sea of the south and, of being possible, to find the cities of Cibola and Quivira that were possibly more to the north of where had arrived the explorations of Fray Marcos de Niza and Francisco Vázquez de Coronado. The first one, López Villalobos, ended up discovering an archipelago that was identified with the name of Philippines islands, in honor of Philip II, and its course lasted in that part of the world until the year of 1546, when he died in the island of Amboyna. On the other hand, Rodríguez Cabrillo was discoverer and founder of several ports that at last opened the colonization of California. Of the result of both trips, cartography arose where the north continued equally enigmatic: with more force will appear the strait of Anian and the Kingdom or provinces of Cibola and Quivira[22].

Although of late publication, the chronicle of Bernal Díaz del Castillo somehow contributed to maintain alive the hopes in the discovery of the Seven Cities, "that for another name is called Cibola". Yet more important was that Díaz del Castillo, being in Guatemala, knew about the expeditions undertaken by Fray Marcos de Niza and Francisco Vázquez de Coronado toward the north. In voice and feather of the chronicler who never pointed out as nonexistent the Kingdom of Cibola or the discovery journeys as a failure, the references of the north took a credibility and superior diffusion when ratifying them and to diffuse them who was witness and conqueror of the Mexica Empire[23].

Maybe the first representation that is known of the strait or pass of Anian is for Giacomo di Castaldi, who in the publication of a letter in 1561, titled "Il disegno della terza parte dell'Asia", identified in the north of America a pass that communicated with Asia, to which named Ania Provincia and one year later, in a leaflet of the same author, it will appear, simply, as Streto de Anian[24].

From the mines opened up in Zacatecas and the north of the Nueva Galicia, new expeditions organized by Diego and Francisco de Ibarra, Tolosa, Oñate and Temiño de Bañuelos, traveled the territory until constituting a space, which was designated as the Nueva Vizcaya where Basque took the conduction in a predominant way. Together with the Franciscans and their missionary adventures, the captains and soldiers traveled those regions, looking for mines and, maybe without having been completely disappointed of that found until that moment, the mythical cities of Cibola and Quivira. Francisco Sánchez Chamuscado, Antonio de Espejo, Francisco de Urdiñola, Rodrígo Río de Losa and Juan de Oñate, are some names of the characters that would maintain live the interest in the lands of the north along the 16th century and, as it was expected, the hope of finding the wealth in those trips if they ended up finding some of the mythical places[25].

Meanwhile, in another part of the world continued being built the image of the possible strait that allowed a fast voyage between Europe and East. The map published in Genoa by Rumold Mercator, in the year of 1587, accompanying the edition of the Geography of Strabo, points out to the north of the peninsula of California the Kingdom of Quivira and, even more to the north, the Anian regnum. In the same year, Abraham Ortelius published in Antwerp his Theatrum Orbis Terrarum and in the map of the New World placed Quivira and Anian in those geographical positions, almost similar as Mercator made it. In the Nueva España revived the interest for the strait of Anian when one of the sailors that accompanied Francis Drake, the Portuguese pilot Nuño Silva, captured in Guatulco, said to the Spaniards that the corsair



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thought to return to England crossing the strait, already legendary, of Anian[26].

The 17th and 18th centuries will see the zeals in the search of Anian, Cibola and Quivira, the Amazons, as diverse testimonies prove it, so much in chronicles as in cartography. On the first type of elements, we have the relation written by the corporal Nicolás Cardona who navigated in several occasions in the Gulf of California to establish fisheries of pearls between 1611 and 1616, giving warning of an island governed by an enormous woman, as well as the silver that her citizens gave her:

"That by means of the interpreters that took, they had news of the naturals and residents of the coast that the pearls that were raised inside these shells, were big pointing out to be as good hazelnuts. That they also told them that in an island that is amid that sea, there was a famous population; and that it is queen and governor of it, a very high woman, that as they pointed out, her height is as of a giant; and that has hung of the throat, and that they cover her the chests, many strings some with other, by way of necklaces, of these fat pearls. And that the Queen usually makes powders of them, and mixes in the drinks. These Indians also told them that this Queen or giant has a lot of silver; and that her vassals of the land of the California bring them from some high mountains that climbing by plains, they take out them and cut to pieces, and they take them. They say more that for what they have seen of sea and land in this place, deduced to be this arm of the California, because until there arrives the coast for the direction of southeast northwest, and that all those that went to this entrance agree that the sea of the river of the Tizón and that of the California is all one"[27].

Cardona equally gave news that California was a great island and that there was the strait of Anian; and although some affirmed that in fact it was peninsula, he was convinced that the water broke the earth and was the pass searched for a lot of time toward East.

As for the cartography, the map of the Dutch Alfred of Wit of the end of the 17th century is outstanding, possibly elaborated toward the year of 1670, updating a letter that had elaborated 10 years behind. The strait of Anian, represented in the northwest of the American continent, continues appearing as the privileged pass toward the East (and what meant for the gold, the spices and the silk for tradition), as well as to the Kingdom of Quivira and its magnificent cities full with precious metals.

A good example for the 18th century is found in the letter of California and the North America, designed in 1772 by Robert de Vaugondy, geographer of the king of Poland, who kept alive the ideas of the Strait of Anian, the Kingdom of Anian and the Kingdom of Quivira. The same title of the letter is very revealer, so much for the fundamental interest to transmit an image of that part of the world connected with Asia, as for the origins of the sources that served to design the letter of Vaugondy: Carte de la Californie et des Pays Nord-Ouest separés de l'Asie par le Détroit d'Anian, extraite de deux cartes publieés au commencement du 17éme siecle. Even, so that doubt didn't exist on the central objective of the letter, to show the strait of Anian, the





author placed a central frame in the map where enlarged the data of the three mythical references, to evidence his reality[28].

Nevertheless, it would not be in the marine journeys the transformation of the north of México, their opening and consolidation as route was built by earth. The reality of the Nueva España would radically change starting from 1546: around the month of September of that year, Juan de Tolosa aided and accompanied by several natives, arrived to a prominent hill located to the north of the relatively pacified Cazcanes territories after the Miztón War, where the nomadic Zacatecas Indians were, identified as Chichimecas. These offered to the Spanish stones with silver veins that then would rehearse in the town of Nochistlán, finding that there was silver mineral, although of low quality. Little time later, Tolosa accompanied by several Spaniards returned to venture in the mining and they found a great quantity of lodes, many of them of great quality, beginning a population that consolidated toward 1550 as the second place of the entire Nueva España as for the number of inhabitants[29].

In 1552 were discovered the mines of Guanajuato that quickly showed a great wealth, followed by the mining spaces of San Martín, Fresnillo, Sombrerete, Chalchihuites, Nieves, Mazapil, Indé, Santa Bárbara, Parral and Pinos, all between 1556 and 1604[30].

The silver production immediately attracted a great quantity of residents and indigenous workers, all of them carrying a heap of necessities to solve, because mining settlements of the North had two characteristics that were true problems to solve: the nature and the Chichimecas. On one hand were the natural conditions in the places where the mines were located, because almost all were in very high areas, with little rainwater and of surface, with extreme weathers between heat and cold, with a characteristic vegetation of semi-desert climates. On the other, the indigenous groups that inhabited those territories until the 16th century, characterized as hunters gatherers, nomadic, were not only willing to be part of the necessary manpower for the exploitation of the minerals, but they also opposed violently to the Spanish presence before the interference and destruction of their traditional areas of subsistence.

One of the first problems that the production of the silver faced was the supply for Spaniards, Indians and black, which was made through a trade that crossed both oceans and diverse regions of the Nueva España and America of the south[31]. On the other hand, a way to supply meat, basic grains, vegetables and fruits were through the homesteads and haciendas that multiplied around the mining centres, up to where the natural conditions allowed it. At the same time that those productive spaces were a fundamental support for the mining, their material presence also became obliged part of the landscape, a reference for the traffic among the immense plains that crossed the road that went Tierra Adentro, as well as a bastion for the rest in the journey and safeguard of the attacks of the Chichimeca Indians. Along the viceregal period, different testimonies gathered that information, not always in a systematic way, showing how cities, towns, villages, homesteads and haciendas arose. This way, for example, we have the bishop Mota y Escobar who in his Description, elaborated at the beginning of the 17th

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century, points out what then was the north until then explored with its corresponding appropriation of the space:

"There are three cities of Spaniards in the [New] Galicia: Compostela, Guadalajara and Zacatecas.

There are fourteen villages of Spaniards in the Kingdom of the [New] Galicia, [New] Vizcaya and [New] León, as it will consist in the description made of them.

The reales and different seats of mines that there are in all the [New] Galicia and [New] Vizcaya, are forty six, as it will consist for the names and distinction that go in this summary.

There are forty-five doctrines of clergies in the Kingdom of the [New] Galicia and [New] Vizcaya.

The Dominic friars have two convents in the [New] Galicia, without doctrine.

There are forty-seven convents of Franciscan friars in the three Kingdoms, all with annexed doctrines.

There are five convents with doctrines of San Agustín.

Of the Carmen, there is only one convent in the [New] Galicia.

There are fifteen convents and residences of the fathers of the Society. Three of them without doctrine neither priest of souls annexed, and the others do have"[32].

It is impressive that after seventy years of occupation of the West and North of the Nueva España, nevertheless the great dynamism of the mining to attract to a great quantity of Spanish residents, indigenous workers, slaves coming from Africa and the Caribbean, artisans and all type of officers, merchants, soldiers and religious orders, the settler impulse was reflected in three cities -with the peculiarity of being the three in the Nueva Galicia, the two first arisen by political decision as long as headquarters of the Audiencia and the bishopric in different moments, while the third, Zacatecas, had its origin in the silver production, the most important in all the Kingdom located in the North-.

A more consistent fabric is found in the villages, many of them arisen as centres of agricultural production or with narrow linking with the immediate mines to which arose. The prevalence of the rural life in these villages can be understood for its character of commercial local sites that at last were one of the main strengths to populate the inland and, in an effective way; they were one of the main strengths to seat the peace with the indigenous groups of the northern territories.

On the other hand, it is quite revealer and illustrative that the true strength of the Nueva Galicia, the Nueva Vizcaya and the New Kingdom of León, at the beginning of that 17th century was in the mining places, nothing less than forty-six, whose influence was decisive to impel the colonization, with all their positive and negative effects. To likeness of islands inside the immensity of the territory of the north, the mining settlements marked the rule of the population growth and the development in the ways cultural characteristics of the inland. Let's notice that the number of Franciscan convents in the three Kingdoms is not accidental, forty seven, all with doctrine, that is to say, with works to evangelize the indigenous population that went congregating, well in the own mining settlements or in the towns founded with the survivors of the long and bloody Chichimeca war, now devoted to the agriculture and the cattle breeding to feed the thousands of workers that there were in the mines. Along the 17th and 18th centuries, that structure consolidated its way of operation, characteristic of the regions of the north, according to a dynamics established since the beginning of the colonization, as the Franciscan chronicler José de Arlegui identified it perfectly:

"To all the rich minerals that are discovered they go [Spaniards] to the sound echo of the silver... and as the place in which they discover is fruitless of the necessary maintenances the farmers and breeders of the contours achieve to sell their seeds and cattle; and as these cannot give supply to the crowd that converges, others are forced, or by the necessity or the greed, to discover new works and to populate new cattle homesteads in the lands of more danger by the barbarians, preparing God for this means that although the mines fall, the neighboring lands remain with new works and well populated homesteads and with enough trade among their residents"[33].

That model of occupation supposed, certainly, the construction of connection roads among mines and villages, agricultural and cattle haciendas with markets, production areas and distribution areas, crossing different territories and experiencing diverse methods to achieve a definitive or stable appropriation of the space. The creation of reales de minas, agricultural and cattle haciendas, presidios and missions, at last derived in the arousal of the cities and towns that configured the north. In that combination of the productive efforts of mining, agriculture and cattle breeding, the evangelizing projects of Franciscans and Jesuits were fundamental for their methods of integrating the indigenous population to the work, leaving in some cases of the own example that should put the Spaniards. Along the 16th century, especially after the chapter of the Franciscan province of San Pedro and San Pablo (that included Jalisco and Michoacán), celebrated in 1552, the Franciscans would ask the Crown to send families of farmers to populate from six to eight cities, each one with one hundred neighbors, in such a way that they helped to pacify the land, to be example of sedentary before the Chichimeca Indians and to strengthen the supply of the mining settlements[34].

That way of creating the territory was decisive to go moving the frontier more and more to the Inland, because at the same time that beaten the indigenous resistance by means of the war or the bought peace, the effective occupation of the territory was only possible modifying the conditions, to turn it inhabitable, according to the necessities of its new residents[35].

The magnitude of the silver extracted from the bowels of the earth is not easy to calculate, but there are indicators that approach us to understand the possible figures: according to Humboldt, between 1690 and 1729, 245 502,619 silver pesos were coined[36]. Other important data on the silver production in Zacatecas are provided by Rivera de Bernardez who outlined that in 180 years of existence of the mines, only of payment of mercury (quicksilver) had delivered to the Crown 24 million 239 thousand pesos; also, of the royal rights on the silver, in that term the miners of Zacatecas had paid 46 million 323 thousand pesos. On the other hand, the miners had obtained a benefit, tax-free and payment of mercury, for around 335 million 909,880 pesos[37].

Humboldt provides another data on the abundance of the silver in the Nueva España: in the decade of 1780, the revenues of the Cajas Reales of the diverse Intendancies of the viceroyalty, arrived to the quantity of 9 million 730 thousand marks, being equivalent each mark to eight and a half pesos, so that the global amount was of 82 million 705 thousand silver pesos. Between the 17th and 19th centuries, varying according to the circumstances, México ended up producing among the 30 and 60 percent of the silver that circulated in the world, being the other great referent the mines of Potosí in South America[38].

In synthesis, the silver production was one of the most important material incentives in the creation of the regions of the north of the Nueva España and, in consequence, of the construction of the Camino Real de Tierra Adentro to travel among those regions.

[1] LEÓN-PORTILLA, Miguel: Cartografía y Crónicas de la Antigua California, Universidad Nacional Autónoma de México, Fundación de Investigaciones Sociales, A.C., México 1989, p. 6.

[2] León-Portilla, Cartografía y Crónicas..., pp. 36-37.

[3] León-Portilla, Cartografía y Crónicas..., pp. 37-38.

[4] BERNABÉU ALBERT, Salvador: Trillar los mares (La expedición descubridora de Bruno de Hezeta al Noroeste de América, 1775), Fundación Banco Bilbao-Vizcaya, Consejo Superior de Investigaciones Científicas, preámbulo de Francisco de Solano, Madrid 1995, p. 29.

[5] ALCALÁ, Fray Jerónimo de: Relación de las ceremonias y rictos y población y gobernación de los indios de la Provincia de Mechuacán, Moisés Franco Mendoza, coordinador de edición y estudios, El Colegio de Michoacán, A.C., Gobierno del Estado de Michoacán, pp. 670-671.

[6] Alcalá, Relación de Michoacán..., p. 682, bold letters are ours.

[7] BLÁZQUEZ, Adrián y CALVO, Thomas: Guadalajara y el nuevo mundo. Nuño Beltrán de Guzmán: semblanza de un conquistador, Institución Provincial de Cultura "Marqués de Santillana", Excma. Diputación Provincial, Guadalajara, Colección "Virrey Mendoza" 3, España 1992, pp. 53-73.

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[8] García Icazbalceta, Colección de documentos..., t. II, pp. 282-283, bolds are ours.

[9] AGI, Patronato Real, estante 2, caja 2, carta de Nuño de Guzmán, al emperador, de la provincia de Chiametla en la Mayor España, a 16 de enero de 1531, publicada en Blázquez y Calvo, Guadalajara y el Nuevo Mundo..., pp. 197-200, bolds are ours.

[10] García Icazbalceta, Colección de documentos..., t. II, p. 291, bolds are ours.

[11] García Icazbalceta, Colección de documentos..., t. II, p. 303, bolds are ours.

[12] García Icazbalceta, Colección de documentos..., t. II, pp. 451-452, bolds are ours

[13] García Icazbalceta, Colección de documentos..., t. II, pp. 475-476 bolds are ours

[14] NUÑEZ CABEZA DE VACA, Alvar: Naufragios y Comentarios, edición de Roberto Ferrando, Historia 16, 3ª edición, España 1985, p. 142.

[15] Núñez Cabeza de Vaca, Naufragios..., pp. 115-116. bolds are ours

[16] Núñez Cabeza de Vaca, Naufragios..., pp. 123-124.

[17] Núñez Cabeza de Vaca, Naufragios..., p. 125.

[18] León-Portilla, Cartografía y Crónicas..., pp. 60-61.

[19] By way of example, see the relations of merits of those who could not go personally but sent to members of their family for the discovery of Cíbola, as it was the case of the bachelor Alonso Pérez who financed his elder son's expenses to accompany Vázquez de Coronado, AGI, México 1064, libro 1, f. 16r; among the participants was Francisco Muñoz, same reference, f. 58r; Juan de Cuevas, f. 81r; don Tristán de Arellano, f. 107v; Juan de Villarreal, in charge of bringing the Viceroy, in 1541, one of the letters written by Vázquez de Coronado, telling the result and state of the expedition, f. 114v; Diego de Madrid, f. 124r. Even a Scottish took part in the troop of Vázquez de Coronado, Tomás Blaque, "and went to the conquest of Cibola on his cost, where he remained for three years", f. 139v.

[20] "Letter of Francisco Vázquez Coronado to the Emperor, realizing the expedition to the Province of Quivira, and of the inaccuracy of that referred to Fray Marcos de Niza, about that country", dated in October 20 of 1541, in Real Academia de Historia, Colección Juan Bautista Muñoz, tomo LXXXII, edición digital de Librería del Congreso de los EEUU, a partir de la edición facsímil de Colección de documentos inéditos relativos al descubrimiento, conquista y colonización de las posesiones españolas en América y Oceanía, sacados en su mayor parte, del Real Archivo de Indias, [y de otros archivos del reino], Imprenta de Manuel B. Quirós, Madrid 1864.Vaduz [Liechtenstein], Kraus reprint, 1964-1966, where points out that not having found anything of what Fray Marcos de Niza said, he had decided to follow the explorations in Cibola 200 leagues to the round to see if they found something of profit for the Crown; also "Relación del suceso de la jornada que Francisco Vázquez hizo en el descubrimiento de Cíbola, Año de 1541", original en Archivo de Indias, Patronato, Estante 1.º, Caja 1, Edición digital, Colección de documentos inéditos...; also "Relación hecha por el capitán Juan Jaramillo, de la jornada que había hecho a la Tierra Nueva en Nueva España y al descubrimiento de Cíbola, yendo por General, Francisco Vázquez Coronado (Año de 1547), original en Archivo de Indias, Patronato, Estante 1.º, Caja 1, en Edición digital, Colección de documentos inéditos...; León-Portilla, Cartografía y Crónicas..., pp. 62-64.

[21] On the negative results of Vázquez de Coronado's expedition, especially for the abuse to the natives of the North of the Nueva España, see FLINT, Richard: Great Cruelties Have Been Reported, The 1544 Investigation of the Coronado Expedition, Southern Methodist University Press, Dallas, EEUU 2002; también JOHN, Elizabeth A. H.: Storms brewed in Other Men's Worlds. The confrontation of Indians, Spanish, and French in the Southwest, 1540-1795, University of Oklahoma Press, Norman and London, Second Edition, EEUU 1996.

[22] León-Portilla, Cartografía y Crónicas..., pp. 66-72.

[23] DÍAZ DEL CASTILLO, Bernal: Historia verdadera de la conquista de la Nueva España, edición, índices y prólogo de Carmelo Sáenz de Santa María, Alianza Editorial, México 1991, cap. CCII, pp. 830-831 y cap. CCIII, pp. 831-837.

[24] Bernabéu, Trillar los mares..., p. 29.

[25] For the explorations in the second half of the 16th century, see the mentioned texts of Flint and John, as well as RODRÍGUEZ-SALA, María Luisa et al: Exploradores en el Septentrión Novohispano, CONACULTA, Fundación Pape, Instituto de Investigaciones Sociales de la UNAM, Miguel Ángel Porrúa.

[26] León-Portilla, Cartografía y Crónicas..., p. 73.

[27] "Relación del descubrimiento del Reino de la California, por el capitán y cabo Nicolás de Cardona", manuscrito de la Biblioteca Nacional en un códice encuadernado en pergamino, con la signatura J-7, versión digital de la Biblioteca del Congreso de los EEUU.

[28] León-Portilla, Cartografía y Crónicas..., pp. 160-161.

[29] On the discovery of Zacatecas and their mining development during the 16th and 17th centuries, see BAKEWELL, Peter J.: Minería y sociedad en el México colonial, Zacatecas 1546-1700, Fondo de Cultura Económica, México 1976; también ESPARZA SÁNCHEZ, Cuauhtémoc y ROMÁN GUTIÉRREZ, José Francisco: "Zacatecas. Notas para la historia de una ciudad" en OLVEDA, Jaime (coordinador): El crecimiento de las ciudades noroccidentales, El Colegio de Jalisco, Universidad de Colima, INAH, México 1994, pp. 269-299; así como ROMÁN GUTIÉRREZ, José Francisco: Sociedad y evangelización en Nueva Galicia durante el siglo XVI, Instituto Nacional de Antropología e Historia, El Colegio de Jalisco, Universidad Autónoma de Zacatecas, México 1993, pp. 81-90.

[30] CRAMAUSSEL, Chantal: "El camino real de tierra adentro. De México a Santa Fe" en Chantal Cramaussel (editora), Rutas de la Nueva España, El Colegio de Michoacán, México 2006, pp. 301-309; también véase ROMÁN GUTIÉRREZ, José Francisco: "El real de minas de San Martín: Vida y muerte de un asentamiento en el camino real", en TRACE, Caminos de Siempre (Travaux et Recherches dans les Amériques du Centre), CEMCA, México, Juin 1997, No 31, pp. 44-50.

[31] See ROMÁN GUTIÉRREZ, José Francisco: "Cultura Material en Nueva Galicia durante el siglo XVI" en LÓPEZ GUTIÉRREZ, Antonio J. (Coord.): Guadalajara y Sevilla. Dos ciudades hermanadas en el Reino de Nueva Galicia, H. Ayuntamiento Constitucional de Guadalajara, Fundación el Monte, 462 Aniversario Guadalajara/Sevilla, Colección América # 6, España 2004.

[32] Mota y Escobar, Descripción Geográfica..., p. 219

[33] ARLEGUI, Joseph de: Crónica de la Provincia de N.S.P.S. Francisco de Zacatecas, Imprenta de Bernardo de Hogal, México 1737, pp. 121-122.

[34] As brother Juan de Armellones wrote it to Charles V in September of 1554, in Real Academia de Historia, Colección Juan Bautista Muñoz, A/114, publicada en SARABIA VIEJO, María Justina y ROMÁN GUTIÉRREZ, José Francisco: "Nueva España a mediados del siglo XVI. Colonización y expansión" en Actas del Congreso de Historia del Descubrimiento, t. II, Real Academia de Historia, España 1992, pp. 607-664-

[35] On the processes of construction of the regional space, see FLORESCANO, Enrique: "El embate de la Ilustración" en MENEGUS BORNEMANN, Margarita (Coordinadora): Dos décadas de investigación en historia económica comparada en América Latina, Homenaje a Carlos Sempat Assadourian, El Colegio de México, Centro de Investigaciones y Estudios Superiores en Antropología Social, Instituto Doctor José María Luis Mora, Universidad Nacional Autónoma de México, México 1999, p. 182; también del mismo Florescano, "Colonización, ocupación del suelo y "frontera" en el norte de Nueva España, 1521-1750, en JARA, Álvaro (coordinador): Tierras nuevas, expansión territorial y ocupación del suelo en América (siglos XVII-XIX), El Colegio de México, Nueva Serie 7, México 1973, p. 67.

[36] MORENO DE LOS ARCOS, Roberto: "Las instituciones de la industria minera novohispana" en LEÓN-PORTILLA, Miguel et al (coordinadores): La minería en México, Estudios sobre su desarrollo histórico, UNAM, México 1978, p. 82.

[37] RIBERA BERNARDEZ, Joseph: Descripción Breve de la muy noble y leal ciudad de Zacatecas, publicado en SALINAS DE LA TORRE, Gabriel (selección): Testimonios de Zacatecas, Contribución de la Universidad Nacional Autónoma de México, a la conmemoración del IV Centenario de la fundación de la ciudad de Zacatecas, Imprenta Universitaria, México 1946, p. 83.

[38] ROMÁN GUTIÉRREZ, José Francisco: "El Camino Real de la Plata: mito y realidad" en México en el Tiempo, Año 4, Número 27, Noviembre-Diciembre, México 1998.

War and Peace at the Camino Real

The opening of the routes through the north, as we have seen, started from the initial deployment done by Hernán Cortés and then by Nuño de Guzmán, all in the decade of 1520. Ten years later, the first settlements of Nueva Galicia started to be besieged by native Chichimecas, as the Council of the city of Compostela informed it. From these early presences and the Spanish settlements implantation in the west and the timid advances through the centre and north of what was Nueva Galicia, began one of the longest wars that the history of Mexico has known.

Already in the month of January 1533, the members of the town council of Compostela, before Nuño de Guzmán, governor of Nueva Galicia, presented the information about the uprising of natives in the provinces of that kingdom, giving notice that in several towns, they had killed around 30 Spaniards and two leagues away from Compostela they had killed anther Spaniard and a large number of natives that served to the encomenderos.[39] Maybe they were the first responses of resistance to the tremendous conquest offensive developed by Guzmán in 1530; maybe it was also the first act of defense against policies to capture native slaves started by Guzmán and his lieutenants. The



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truth is that from this period, the war of natives will be a constant in Nueva Galicia during the whole 16th Century. The capture of slaves had provoked native rebellions in 1537 and the uprising of natives from Xocotlán and Guajacatlán, Diego Pérez de la Torre was killed at the beginning of 1538, he was then governor of Nueva Galicia; in Culiacán, on that same year, the indigenous Lord Ayapin was in war and with him a good part of the towns of that region.[40] Later would come the Mitzón War, between 1540 and 1541, followed by the resistance of caciques Zomón, Elote, Coringa and the own Tenamastle, up to 1551.

Although one of the great researchers of the Chichimeca War has pointed the year 1550 as the beginning of the most intensive period of the confrontation between natives and Spaniards, coinciding with the first stage of the consolidation of the mines of Zacatecas, the truth is that the conflict came from long time ago, at least two decades before that year, as several sources stated.[41]

The exploration departures directed by Spaniards, starting by that of Nuño de Guzmán and his conquest of the Teúles Chichimecas, the discoveries and population of mines, the occupation of areas with natural resources that before were only enjoyed by Chichimecas and, of course, the direct confrontations between both groups when the survival was the most important thing, led to what was known since 16th Century as the Chichimeca War, one of the most complex and controversial chapters of the history of Camino Real de Tierra Adentro.[42]

In that conflict, the Miztón War was fundamental in several senses: it was the native rebellion with greatest resonance in the history of Mexico, after the fall of Tenochtitlan; on that war Pedro de Alvarado was killed, the famous Tonatiuh who was so feared by natives. On the other hand, due to the mobilization of Viceroy Mendoza in order to head the army against the native rebels of Nueva Galicia, the city of Valladolid and the city of Guadalajara were founded. Also it had an impact in the way of fighting in the north: after the defeat in Miztón hill, natives did not had again massive confrontations against Spaniards, specially Chichimecas, but they would use different tactics that gave a more effective result against advances of Spaniards on the roads and settlements of the north: attacks before sunrise or just before the sunset, in places where there was natural protection and that horses were useful as weapon, weak and isolated targets, as well as with little response capacity. Those characteristics and the way of proceed turned fearful the Chichimeca War.

It was a prowess to travel by the roads that took to the silver mines of the north, because hardly leaving the city of México; it was possible to receive the attack of Chichimecas. The homesteads that between 1530 and 1550 emerged in the area called Llanos de los Chichimecas Blancos, today state of Querétaro, located on the road from México to the mines of Zacatecas, were affected by the cattle shot with arrows, that Chichimecas made, moreover that in that route the droves of merchants who went to the mines were attacked, killing Spaniards, native servants and stealing merchandises.[43]

In 1558, the miners of Zacatecas requested the King to reduce the taxes charged to mining industry, because the situation of war, the insecurity of roads and the terrible attacks of Chichimecas caused a great damage in order to continue extracting silver. One of the main claims, made in the form of question in order to be answered by witnesses, expressed that:

"the Chichimeca natives that are and inhabit on that uninhabited and mountainous region, appear and have appeared many times to walkers that come and go from those mines of Zacatecas and many times great number of Spaniards, natives, blacks have died and have ruined and stolen many packs of wagons and carts and droves that were going to the mines with provisions of food, greta (lead monoxide) and cendrada (lead used for the benefit of the metals) and others that were coming from the mines with silver, metals and other things to the city of México and the province of Michoacán and besides stealing and killing they have done other big cruelties and killed a great number of horses and draft oxen, that the gentleman from the mines have been followed and neighbors of those mines of Zacatecas great damages, looses and undermining on their haciendas in more quantity of one hundred thousand ducats".[44]

The "uninhabited" to which the question referred was the space between the city of México and the mines of Zacatecas that only had three intermediate points as reference to the transit: Apaseo, Querétaro and San Miguel, being this formally founded with Chief Judge in 1555, shortly before the evidence done by the miners. San Miguel, despite its short life has passed its first test, Pero López del Peral, neighbor of the mines of San Martín, discovered in 1556, declared that San Miguel was just inhabited because Chichimecas have burned it and he saw it so, being inhabited again by the order of Viceroy Velasco "and because he distributed lands for farming to married men and farmers, what was a very important thing for the population of this town because, it was like a port where the uninhabited to these mines of Zacatecas began, where the Spaniards had the need of reforming and provision centres rebuilding and gathering a quantity of people to pass through the uninhabited", because for those that came and went that point was important to supply food, and beverages for people and animals.[45]

Those places, Apaseo, San Miguel and Querétaro were located 40, 50 and 60 leagues from the mines of Zacatecas; all was land of war inhabited by nations of Chichimecas. Also, the miners informed that in that space there were several natives to 20 and 30 leagues of distance, actually "small homesteads of natives", specially through the centre of Nueva Galicia, from which they did not obtained any benefit, nor labor for the service of the mines. The provisions needed to survive and the mining activity were taken from the city of México (100 leagues), Puebla de los Angeles (120 leagues) and the province of Michoacán (60, 70 and 80 leagues, depending of the type of the products). The real problem, the miners said, was that to pass toward the mines of Zacatecas, coming from Michoacán and from the city of México it was obligatory to cross about 40 or 50 leagues of inhabited lands "in which





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a great number of Chichimecas inhabited, who are barbarian people and of war, who support themselves from hunting, and that are like Arabs and savage people, without having a house nor a place to inhabit".[46]

While the Council of the Indies took about three years to answer the request of the miners of Nueva España, headed by those of Zacatecas, the conflict with Chichimecas had intensified to the point of breaking out a general rebellion in 1560. Pedro de Ahumada Sámano was commissioned by Viceroy Luis de Velasco and the oidores of Nueva Galicia to undertake the movement for the pacification of natives which involved the two most dangerous groups of all Chichimecas, the natives of Zacatecas and the Guachichiles, because of the number and the territorial presence that they had in the centre and north of the Nueva España. After having perceived that the attacks apparently isolated were actually part of a "league" and "confederation" as it was expressed in that time language, along 1561, Ahumada undertook military actions against the Chichimecas, heading 40 chivalry soldiers and 400 isolated natives.[47]

To inform about their actions, Ahumada Sámano made a valuable relation because of the information he left in order to locate the regions where these groups were found, their characteristics, their ways of living, the frontiers they had established, and of great importance for the history of the Camino Real and the northern territories of the Nueva España, he consolidated the concept of Tierra Adentro, when detailed the need of assuring peace before the mines of Avino, traveling the frontier. There, the first mention that he makes is related with a part of the environment of the natives of Zacatecas: "These, although reach the district of the mines of Zacatecas and go through Pénjamo and Ayo, that are in this district with many homesteads that are inhabited on their ends and on the vicinities of towns of Cazcanes of the Kingdom of Nueva Galicia, have their main origin in the Tierra Adentro, San Martín and Avino and of the Peñol Blanco and its districts".[48]

A second reference in this Relation, is found now in a more extended area, referring to trips and incursions of Chichimecas for their attacks: "All other Guachichiles and Zacatecas have been thieves and have made big robberies and damages and strange cruelties, and not just them, but far away from the Tierra Adentro and from the side of Florida it is known that they knew the fame of the robbery on the road to Zacatecas and fame of cows which they called big deer". It is very interesting that in the vision of Ahumada Sámano, the north appears as regions at least differentiated by little knowledge, that for that time. The Tierra Adentro, in fact, was still unknown land, in a certain way as so was Florida, but over this last one there were more news, relations, documentary reports and disasters of colonization that were known by the Viceroyalty. From Tierra Adentro, there were arriving just news of groups of Chichimecas that came down to attack the heart of Nueva España.[49]

Ahumada left other referent from the narration he heard from a black slave, property of Juan de Tolosa, when he said that "being escaping, he introduced in the Tierra Adentro and fainting of hunger.... Some natives found him... and took him Tierra Adentro to the presence of their Lord, and he was there for several days... He says a brother of that Lord, has in the frontier of the entrance of that land six-thousand war men.... The black increased the quantity of men that he says there are more than in México... He says the road to enter to this land lacks of water, and so it seemed in the places we visited, and although we wanted to go and have a look on this land, and it was because our supplies had finished and also because the task was only about the punishment of the thieves and rebels"[50]. The idea of these powerful Lords of the natives, in highly populated towns and with war forces of consideration for that time, could be a sign of the richness that could be found in those places of the North.

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Pedro de Ahumada Sámano still settle three more referents about Tierra Adentro: a first referent is that natives in peace appearance, are double spies and that they warn those that are in war "in Tierra Adentro", so it was not enough that "towns are inhabited, it is not enough to assure the road", but to punish them with war; the second, when considering Tierra Adentro as an refuge area for natives that made attacks and then escaped toward it; and the third was connected to the strategy of settlements that Pedro de Ahumada Sámano had proposed to make, from El Cuicillo up to Tierra Adentro, in front of the mines of Avino, in order to assure the pacification and occupation of the land.[51]

This relation, addressed to Philip II, opened a new stage in many senses, because it showed the capacity of war natives to extend their presence in a great part of the northern territories and on the west of Nueva España. Likewise, it made evident the great mobility of Chichimecas to make attacks on the mining settlements and of the few villages that on that time were established between México and Zacatecas. Finally, it made visible the communication between nomads of regions that, in appearance, by their distance and cultural practices, where in isolation or at least without communication between them. These characteristics that we could consider as strengths of northern nomads - territorial occupation, amazing mobility and capacity to make alliances, even with sedentary natives or already sedentarization in order to confront Spaniards-, will continue surviving decades later: the war along the Camino Real and the regions toward where they directed its most important branches, maybe would be the more important evidence of their abilities to confront the colonizer advance and their permanence projects.

But there is other fundamental aspect in the relation of Pedro de Ahumada Sámano: from the expedition in the territories of Nueva España, Nueva Galicia and Nueva Vizcaya, from the different evidence he gathered in order to testify the facts and to claim the Crown the payment of his services, as well as the synthetic relation where he informed about the belligerent groups, their survival areas and their actions to confront the Spaniards, in social memory, individual and collective, as in the administrative memory of the authorities of the Nueva España, as the Council of Indies and the own King Philip II, became firmly rooted to the category of Tierra Adentro. This characteristic is considerable, because it will be the incentive that future exploration departures will have in order to keep their search, in the middle of the war with groups of natives, the lack of food, the natural disasters that endangered the life of who participated in those expeditions and, finally, all could be compensated by the success of the monumental finding in the bowels of those regions that so jealous were in keeping their secrets: the kingdoms of Cibola y Quivira and, also, the strait of Anian.

After the pacification of Pedro de Ahumada Sámano, a relative peace came back to the roads that, in little time, were again the main stage of the attacks of Chichimecas: it resulted very successful the strategy of robbing caravans and carts in difficult access passages, without natural shelters for defense, or in the camps that daily were lifted by muleteers and travelers for the rest of men and animals. When the war increased in intensity and the complaints of miners, merchants, farmers and travelers, the viceroys increased the number of soldiers and presidios in different strategic places of the Camino Real -well because it had the natural conditions in order to assure water, food for the travelers, well because they were useful as containment measure and bastion against the natives who rebelled and participated in route robberies-.

Maybe one of the phases with more conflict exacerbation is found during the period of Viceroy Martín Enríquez, who will govern Nueva España from 1568 to 1580, deploying many forces on roads and in regions where attacks were more frequent. Towards 1570, the robberies of natives were answered with the purchase of their hairs as payment of wages of Spanish soldiers, a bigger number of presidios and more quantity of soldiers.[52] At least seven presidios were created to take care of roads and as shelter for soldiers and travelers, becoming necessary to travel in big groups in order to offer resistance to Chichimecas in case of attack.

A big portion of the society of the Nueva España, specially the one that had the need of covering the roads to the mines of Guanajuato or Zacatecas, celebrated the decisions of Viceroy Enríquez, nevertheless at the end increased the belligerence of natives. Even, an Spanish clergy, Fernán González de Eslava, arrived in México in 1558, composed a "Coloquio" in verse where the seven presidios were compared with the spiritual steps to achieve eternal salvation, and the road from México to Zacatecas as a representation of the life itself which is in risk of being lost forever in any point of the trip full of dangers. Already the title of the "Coloquio" set out the matter: "Coloquio Quinto de los Siete Fuertes que el virrey don Martín Enríquez mandó hacer, con guarnición de soldados, en el camino que va de la ciudad de México a las minas de Zacatecas, para evitar los daños que los chichimecos hacían a los mercaderes y caminantes que por aquel camino pasaban" (Fifth Colloquia on the seven presidios that the Viceroy Don Martín Enríquez ordered to built, with soldiers garrisons, on the road that goes from the city of México to the mines of Zacatecas, in order to avoid damages that Chichimecas made to merchants and walkers who passed through that road). The World, the Flesh and Satan represent the fearful Chichimecas at the "Coloquio". The human being, and his fragility, embodies the travelers of Camino Real. The seven sacraments are the representation of the seven forts that the Viceroy orders to build.[53] A very illustrative verse of this "Coloquio", about Chichimecas, the silver mines, the Camino Real, the presidios and the war, where State of Grace and the Human Being have a conversation is the following:

The author knew how to capture very well the components of this

STATE OF GRACE:	There is also another gang that without the divine favor nobody is able to resist it. Inside the evasive fury, all ills are shut and with infernal arrows None is left alive, out of miserable mortals. Satan, Flesh and World which are damn Chichimecas, which frighten us with screams, which take us to the deep with very serious crimes. Looking at robberies and deaths Of those attackers, Lord of the Lords made, on its own, seven forts where sinners are taken.
HUMAN BEING:	So tell me, to whom do they attack on the road?
STATE OF GRACE:	To those that with holy zeal all their wealth use for the mines of heaven. That this life is a brief and very dangerous road, dangerous and difficult, by which you may follow of death distrustful.[54]

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war and to take them to edifying verses to demonstrate the risk of loosing the soul for the attacks and temptations of mortal enemies (World, Satan and Flesh) if the was no necessary shelter (the forts which were each of the sacraments) while the road was being transited through "the mines of heaven". From the culture expressed in religious ways of that time, the problem of the Chichimeca War and the impact on the land, economy, and road displacements was a concerning of first order for all that it meant for the inhabitants of the Viceroyalty.

The works for evangelization were complicated by the war because it was not easy for religious to be admitted in order to congregate natives and to indoctrinate them: After the policy through "fire and blood" applied against them, they did not trust Spaniards, regardless the position. Yet, the Franciscans continued advancing in the frontier of war, seeking to attract peace to Chichimecas, with partial successes in the foundation of native neighborhoods in the mines, with missions in some indigenous areas and, specially, entering as outpost to the Tierra Adentro, accompanied sometimes by soldiers for their security. Francisco de Ibarra, Francisco Cano, Francisco Sánchez Chamuscado, Antonio Espejo, Luis de Carvajal, Francisco de Urdiñola, Gaspar Castaño de Sosa, Juan Morlete and Rodrigo Río de Losa, are some names that in the last third of 16th century, by several reasons, would do the exploration works at the Tierra Adentro.[55]

During the III Mexican Provincial Council, celebrated in 1585, the war "a sangre y a fuego" was rejected as a means to achieve the subjection of northern natives of Nueva España and their conversion to Christianity[56]. The Crown began to change of strategy, cutting the most radical offensive actions against Chichimecas, creating new towns and presidios and, up to where it was possible, establishing agreements with native groups that were less reluctant to arrive to a negotiation to establish the peace[57].

Viceroy Villamanrique would be in charge of starting this policy, beginning by removing soldiers, who were really capturing natives to sell them as slaves, giving origin to violent responses by the subjugated survivor groups. In two letters that this Viceroy wrote to Philip II in the month of November of 1598, he detailed that in spite of having heard many opinions about the best way to end the Chichimeca War, he had decided to remove presidios and soldiers, in order to send religious and interpreters who would propose peace to natives, in such a way that who decided to make peace, would be well treated and would receive food and dress. In that way, he stated that the measure had already given positive results where robberies and deaths had decreased in towns and roads. With the cost of 6,000 pesos to buy cloths and sackcloth (to dress them), knives and corn, having achieved more than with the 200,000 pesos annually spent in gears, weapons, animals and wages of soldiers.

The Viceroy was proud of the result of his strategy, and affirmed to Philip II to be saving that exorbitant amount to the always meager Royal Treasury. Therefore, he mentioned to have located Spaniards on places where the natives met and religious indoctrinated them, so the roads were secured "as those from Toledo to Madrid". Preventing any unexpected, he had left a Captain and 30 soldiers if there was any disturbance "and the native captains who had come in peace, assured that there would not be more deaths or robberies, and that when I noticed anything let them know in order to punish the natives". The first letter ended stating that the Crown and the Viceroyalty would soon see the results of the actions, because those northern lands were full of red cochineal and mines.[58]

On the second letter, Marquis of Villamanrique gave details of the causes that made impossible to set peace in Tierra Adentro and the evident peace that started to extend from removing the presidios, "looking that soldiers were making war by their personal interests, worrying miserable natives, taking their women and children in order to sell them, by doing this they make them furious and to do damage". Particularly it was evident the peace in the region of the mines of Zacatecas and the kingdom of Nueva Galicia, where many damages had been done years ago.

The Viceroy had appointed Juan de Avellaneda as General Lieutenant to manage a group of 30 soldiers, being ordered to go and "run the land" in order to verify the condition in which it was, finding that "the ones that cause the war in great part were the soldiers in order to take the wage of H.M. they encouraged it, obstructing peace by any means they knew, being the most of them neighbors of the towns where there were presidios, to whose evil would resist the Lieutenant General, punishing those responsible and that pretend this is not preserved". In the company of soldiers, the Viceroy spent between 14 and 15 thousand pesos, in contrast with 280 thousand that they used to pay before, leaving a big benefit to Royal Treasury"

It stands out a note from this letter for being about one of the characters that contributed a lot in the creation of the northern settlements and to the creation of Camino Real de Tierra Adentro: Rodrigo Río de Losa. The Viceroy complained before Philip II because Río de Losa insisted him in order to be appointed as Lieutenant General, and although he had stopped his aspirations, the military presented his request to the Viceroy almost daily. This last one proposed him to look for a successor for his position and to appoint him as advisor due to his experience and knowledge of the land and the people, so "what today is done is to settle and to seat in suitable places to the people that come in peace, and of the number I shall inform to H.M in other occasion."[59]

But those decisions were not exempt from tensions and personal and institutional conflicts, even in the highest levels of the government of the Nueva España, since following this policy of removing presidios and soldiers, Marquis de Villamarique himself, in obvious revenge against the oidores of Guadalajara, determined in 1589 to impose a Chief Judge in the mines of Sombrerete, without authority to do so, providing him with soldiers that before looked after the road, being paid by Royal Treasury, and passing to that village in order to fortify the position of the Chief Judge.[60]

We can consider that the policies upon the Chichimeca War, indeed, started to change under the government of Marquis de Villamanrique and they had an important consolidation with his successor, Viceroy Luis de Velasco son, who at the beginning of 1590 took the position and promoted the missions, the congregation of natives and drove the figure of the Frontier Protector, as the character who was in charge of war and peace matters with the natives in the north of Nueva España. It is due to him the new boost of population in what was then called Arc of the Chichimeca Frontier, since four hundred families of Tlaxcaltecas were posted to begin new towns or native neighborhoods, in order to be suitable as example, to marry their daughters and sons with the Chichimecas and slowly they would be changing their lifestyle.

On seven points of the geography of the current San Luis Potosí, Coahuila, Zacatecas and Jalisco, in 1592 those families of Tlaxcaltecas settled there, taking with them not only the intentions of viceregal policies in order to set up peace in a definitive way with Chichimecas,



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but also their plants and cultivation techniques, as the ones they had learned to manage of European nature, the cattle, water management techniques, traditions of a religiosity that was fully entrenched in the syncretism, medical practices, construction techniques, Náhuatl and Spanish languages as means of acculturation, art techniques from the new religion. In summary, ways of thinking and of appropriation of the world that, in the contact with the north, gave way to other cultural communities.

In 1598, Juan de Oñate, descendant of the Discoverer of the mines of Zacatecas and a granddaughter of Moctezuma Ilhuicamina, undertook the entrance to Tierra Adentro, to found the Kingdom of Nuevo Mexico, final destiny of a long way that from the city of México, went to the north, in search of silver, shepherding lands and legends associated with richness.

[39] AGI, Guadalajara 46, dossier number 1, information of Council of Compostela, before Nuño de Guzmán, dated in Compostela de la Nueva Galicia on January 26, 1533, about the native Chichimecas attacks against Spanish and natives in service of the kingdom.

[40] Román Gutiérrez, Sociedad y evangelización..., pp. 363-365.

[41] Who standed out the importance of the Chichimeca War was Philip W. Powell, author of La Guerra Chichimeca (1550-1600), FCE-Cultura SEP, Colección Lecturas Mexicanas, México 1984, as Capitán Mestizo: Miguel Caldera y La Frontera Norteña. La pacificación de los chichimecas (1548-1597), FCE, Sección de Obras de Historia, México 1980.

[42] ROMÁN GUTIÉRREZ, José Francisco: "La transformación del concepto 'chichimeca' durante el siglo XVI", Actas del IX Congreso Internacional de Historia de América, Europa e Iberoamérica: Cinco siglos de intercambios, AHILA, Sevilla, España, 1990; as "Los chichimecas: notas sobre cacería y nomadismo", en Tradición e identidad en la Cultura Mexicana, Actas del XIV Coloquio de Antropología e Historia Regionales, El Colegio de Michoacán-CONACYT, México 1995; SANTA MARÍA, Guillermo de, O.S.A., Guerra de los Chichimecas, México 1575-Zirosto 1580, edición crítica de Alberto Carrillo Cázares, El Colegio de Michoacán, Universidad de Guanajuato, México 1999; también CARRILLO CÁZARES, Alberto: El debate sobre la guerra chichimeca, 1531-1585. Derecho y política en la Nueva España, 2 vol., El Colegio de Michoacán, El Colegio de San Luis, México 2000.

[43] Román Gutiérrez, Los chichimecas: notas sobre cacería..., pp. 90-92.

[44] AGI, Guadalajara 34, expediente No. 5, "Mineros de Zacatecas. Consejo año de 1561. The miners and other persons that own silver mines in Zacatecas in the new Kingdom of Nueva Galicia. On the fact of being favored because of the tithes they pay to His Majesty would be the twentieth in attention to what they expose". The evidence began in the City of Compostela of Nueva Galicia on January 30, 1558.

[45] AGI, Guadalajara 34, expediente No. 5, "Mineros de Zacatecas", declaration of Pero López del Peral, in the mines of Zacatecas on March 16, 1558, ff. 27v-28r.

[46] AGI, Guadalajara 34, expediente No. 5, "Mineros de Zacatecas", ff. 8v-9r. For the foundation of San Miguel, that at first is attributed to Franciscan brother Juan de San Miguel in 1542, look MAZA, Francisco de la: San Miguel de Allende, Frente de Afirmación Hispanista, México 1972.

[47] AGI, Guadalajara 230, libro 1, ff.109v-111r, real cédula, Royal decree dated on October 17, 1562, addressed to viceroy Luis de Velasco, in order to investigate the expenses that Pedro de Ahumada Sámano made in the pacification of natives of Zacatecas and Guachichiles, to pay him what results.

[48] AGI, Patronato Real 182, ramo 5, ff. 1v-2r, Relación de Pedro de Ahumada Sámano, about the pacification of the natives of Nueva Galicia, city of México, March 20, 1562.

[49] AGI, Patronato Real 182, ramo 5, f. 2r, Relación de Pedro de Ahumada Sámano.

[50] AGI, Patronato Real 182, ramo 5, f. 2v-3r, Relación de Pedro de Ahumada Sámano.

[51] AGI, Patronato Real 182, ramo 5, f. 3r-3v, Relación de Pedro de Ahumada Sámano.

[52] RUBIO MAÑÉ, José Ignacio: El Virreinato. II Expansión y defensa. Primera parte, Instituto de Investigaciones Históricas, UNAM, Fondo de Cultura Económica, 2ª edición, México 1983, pp. 71-72.

[53] GONZÁLEZ DE ESLAVA, Fernán: Coloquios Espirituales y Sacramentales, tomo I, edición, prólogo y notas de José Rojas Garcidueñas, 2ª edición, Editorial Porrúa, S.A., México 1976, pp. 150-151.

[54] González de Eslava, Coloquios espirituales..., pp. 153-154.

[55] Rodríguez-Sala, Exploradores en el Septentrión..., pp. 138-142; Román Gutiérrez, Sociedad y evangelización..., pp. 375-376, about the incursion of brother Pedro de Ayala in the "new land", the Tierra Adentro, and their news about " the door to the flat of the cows"; John, Storms Brewed..., pp. 24-36.

[56] CARRILLO CÁZARES, Alberto: Manuscritos del concilio tercero provincial mexicano (1585), edition, introductory study, notes, paleographic version and latin text translation by Alberto Carrillo Cázares (Mexican Manuscripts 269, The Bancroft Library) Segundo Tomo, Volumen I, El Colegio de Michoacán, Universidad Pontificia de México, México 2007, pp. 249-309.

[57] About the development of the frontiers of Nueva Galicia, its regions and the attacks of Chichimecas, see Román Gutiérrez, Sociedad y evangelización..., pp. 359 y ss. Also Román Gutiérrez, "Los chichimecas: notas sobre cacería..., ya citado". About the debates of the church of México along the 16th Century, see CARRILLO CÁZARES, Alberto: El debate sobre la guerra chichimeca, 1531-1585. Derecho y política en la Nueva España, 2 vol., El Colegio de Michoacán, El Colegio de San Luis, México 2000.

[58] AGI, MÉXICO 22, No. 6. Letter from viceroy Marquis de Villamanrique, to the King, México, November 25, 1589, ff. 2r-3r.

[59] AGI, MEXICO 22, No. 7. Letter from viceroy Marquis of Villamanrique, addressed to the King, México, on November 29, 1589, ff 4r-5v.

[60] AGI, México 343, Letter from bishop of Tlaxcala, brother Diego Romano, addressed to Philip II, not dated.

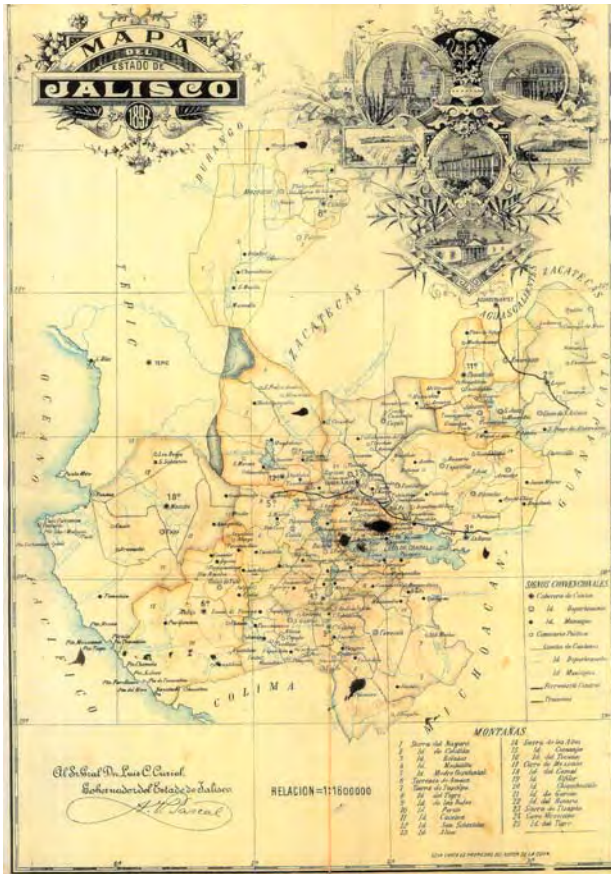
The Camino Real de Tierra Adentro in its pass by Jalisco

The pass of the Camino Real de Tierra Adentro by the current state of Jalisco, although it doesn't occupy a great territorial extension, it had a singular importance in the early conformation of this route since it constitutes the door of access to the region known as "Llanos de los Chichimecas" (Plains of the Chichimecas), hostile territory that extended toward the north and the occident of the frontier of the Nueva España with the territories of the Nueva Galicia.

The Camino Real de Tierra Adentro crosses the State of Jalisco through two routes or branch roads of high historical value in the conformation of this Mexican Cultural Route, fundamental for the territorial penetration of the Spanish Crown toward the territories of the American North.

The oldest is linked with the ruta de la plata (silver route). It goes through the northeast corner of the state, fair where join the current states of Jalisco, Guanajuato, San Luis Potosí and Zacatecas, crossing the population of Ojuelos de Jalisco in the route from the city of San Miguel Allende toward Zacatecas passing by San Felipe Torres Mochas.

The other branch road, later consolidated, today still maintains a highly commercial character and it crosses the state entering by the route to the city of León, touches the city of Lagos de Moreno and the population of Encarnación de Díaz heading for Aguascalientes and Zacatecas.



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The Prehispanic past of the district

The territories generically denominated with the name of the "Gran Chichimeca", wide province of the Kingdom of Nueva Galicia were inhabited at the moment of the contact with the Spaniards by dispersed tribes known as "Chichimecas" or barbarians, not related to the sphere of influence of the Aztec nation:

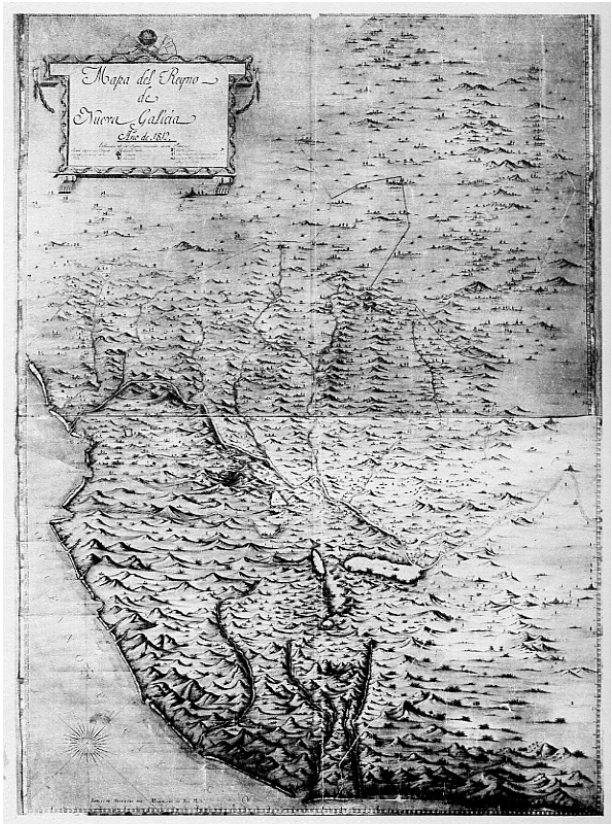
"The name of "Chichimecas" with which the Spaniards habitually designated to the tribes of the north was the epithet with which they were called by the natives of the area subdued by the conquest of Cortes, or that the whites adopted. The word has a pejorative connotation, more or less like "dirty and uncivilized dog"[61].

Before the arrival of the Europeans to America, the territory was intensely transited by diverse Chichimeca towns among which were found the Caxcanes, the Pames, the Zacatecos the Tecuexes, the Guachichiles and the Guamares, who passed from social life of hunters to the nomadism and then to the villager form.

The current territory of Jalisco was occupied in the Prehispanic past by the tribe Guamare, belonging to the great nation Chichimeca. This tribe was distributed along a district favored by the presence of countless "eyes" of water or springs that facilitated their sustenance:

"The nation of the Guamares, centered in the mountains of Guanajuato extended to the north up to San Felipe and Portezuelo, almost to Querétaro toward the east, sometimes beyond the Lerma River in the south, to the west at least up to Ayo Chico and Lagos, and toward the northwest to Aguascalientes"[62].

The territory was extremely difficult for the sustenance of the human life since it was constituted by a semi-desert habitat that conditioned severely the means of subsistence and forced to the character gatherer-hunter that characterized the Chichimecas tribes. The district was made up by rough mountains and wide plains of which only on some places was possible to cultivate corn, bean and squash, but the diet was mostly composed of the gathering of tunas, mezquites, cactus, agaves, some seeds and roots as well as of the hunt and the fishing of species such as rabbits, vipers, fish, birds, rats, frogs, deer and other animals. The difficult form of subsistence also conditioned their ability as warriors by being indispensable the master in the handling of bows, arrows and lances.



24. Mapa de Nueva Galicia en 1812. Sin autor. (M.N., Bª VIII-Cª A, nº 8).

The Guamares was hefty defenders of their ancestral territories before the penetration to fire and blood of the military Spaniards in search of gold and silver:

"Gonzalo de las Casas, calls the Guamares the bravest, battle-hardened, most treacherous and most destructive of all the Chichimecas, as well as the most astute"[63].

The opening of a road toward the wealth of the north: the Ruta de la Plata

The frontier of the territories pacified during the first half of the 16th century ran toward the occident and to the north from Querétaro by the south riverbank of the Lerma-Santiago River being adjacent with the current territories of Guanajuato and Jalisco. This area constituted the limit of the Nueva España and the beginning of the lands of the Nueva Galicia.

Toward 1530, Nuño Beltrán de Guzmán carries out the conquest of the territories located to the south of Río Grande de Santiago, to the northwest of the Nueva España in order to establish the Kingdom of the Nueva Galicia finding a strong resistance of the tribes located starting from its north margin.

The Mixtón War carried out later one decade for the indigenous resistance was the first manifestation of the bloody revolt of the tribes Chichimecas seated toward the north. The Caxcanas tribes got prepared in a near crag to the glens of the Río Grande de Santiago canyon against the Spanish conquerors captained by the Viceroy Antonio de Mendoza offering a violent fight that culminated in 1542, what caused the awareness of the Spanish authorities about the possibility of rebellion in the recently intruded territories generating a policy of reinforcement of the incipient roads of communication of the Nueva Galicia.

The discovery carried out by a group of Spanish soldiers headed by the captain Juan de Tolosa of the "Minas ricas de los Zacatecas" (rich mines of the Zacatecas) in the year of 1546 propitiated the urgency of having a road of fast and safe access to the city of México, in order to transport the extracted silver.

The mines of Zacatecas were considerably far from the territories colonized and pacified by the Spaniards, inside the territories of the "Gran Chichimeca". The initial route of access to the region of the mines of Zacatecas was through the Nueva Galicia, traveling from México by Michoacán to Guadalajara, capital of the Kingdom, to Iztlán, Juchipila and Nochistlán. This route implied a long and painful travel by ravines and narrow canyons replete of hostile indigenous rose in weapons against the Spanish Crown since the Mixtón War, reason why it was thought about the establishment of a new shorter road.

The historical cartography is an extremely useful tool for the reconstruction of a geographical route. The "Mapa de los limites de México y Nueva Galicia" (Map of the boundaries of México and Nueva Galicia) elaborated by Hernando Martínez approximately in March of 1550 and conserved in the General Archive of the Indies of Seville, Spain, shows the bordering areas between the Audiencias of México and Nueva Galicia. In the valuable map, one of the first ones that illustrate to detail this wide area, its author expressed graphically the prevalent atmosphere in those years of conquest.

The document made with the graphic means of the moment, half cartography and half pictorial representation, allows to have an idea of the unstable situation of the lands occupied by Tepehuanes, Caxcanes, Zacatecas and Guachichiles that contrasted with the pacified territories located in the north frontier of Nueva España occupied by Cocas, Tarascos, Pames and Nahuas in the south riverbank of the Lerma River and its continuation in the Río Grande de Santiago.

The mines of Zacatecas were far from the colonized and pacified

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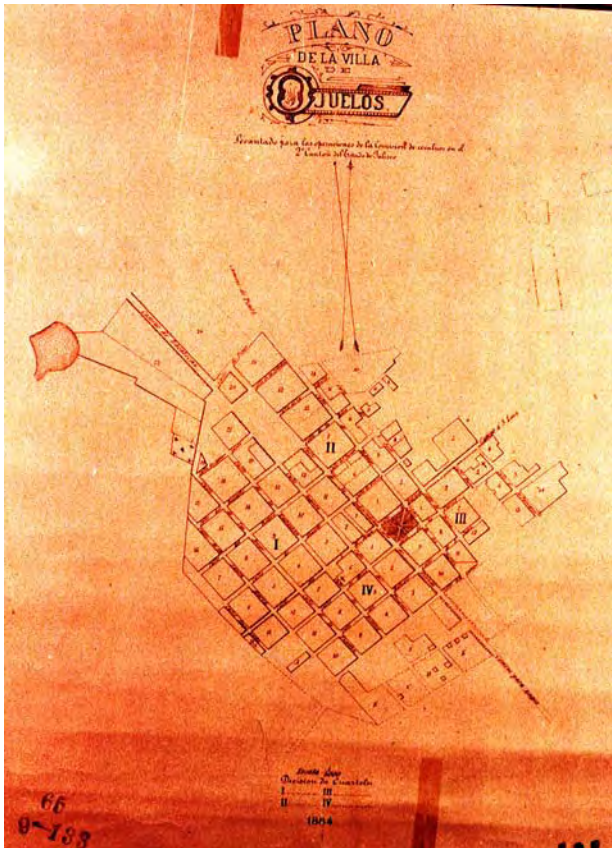
territories of the "Gran Chichimeca", for what in the upper part of the drawing are represented the tribes inhabitants of those "Plains of the Chichimecas", in fierce attitude, lifted with bows and arrows against the Spaniards in route toward those "Minas ricas de los Zacatecas" discovered in 1546. In the map, the mines of Zacatecas are located in the central upper end. The net of rivers that cross the region appears among mountains and, among them the different indigenous tribes in attitude of war with bows, arrows, lances and maces. The image of the left upper side is more than eloquent since it represents some natives skinning the prisoners.

Significantly, the only line on the way that appears in this early map of the Nueva Galicia is the one that drives from the city of México to the old capital of the Kingdom, Compostela, going by the city of Guadalajara[64].

Before this scarcely encouraging panorama, the discovery of the mines propitiated the opening of intermittent routes for the endowment of supplies toward Guadalajara and toward México that gradually consolidated. The mines of Zacatecas were considerably far from the colonized territories and pacified by what precarious roads opened up:

"...the highways opened up by the new traffic between the first settlements, and the distant mineral fields were no more than narrow lines that crossed unknown lands. The roads toward the north -the route of the silver toward Zacatecas- were too weak, and the traffic that circulated on them was excessively vulnerable to the attacks of the Indians"[65].

The new journey toward the argentiferous mines began to be traced from the city of México making stops or "postas" (inns) in the pacified towns of Cuauhtitlán, Tepeji, Jilotepec, San Juan del Río and Querétaro. From there began to penetrate toward the Chichimeca territories dominated by the indigenous nation of the Guamares, toward the Spanish villa of San Miguel heading for the Portezuelo of San Felipe.



The incipient road entered to the Paso de Los Ojuelos to continue by Encinillas, to Bocas, to Cienaga Grande, and from there to the site of Cuisillo and concluding in Zacatecas.

Complementarily to the instrumentation of the road, during the administration of the Viceroy Luis de Velasco, the father, among the years 1550 to 1564 decided to assume the strategy of founding towns and outpost presidios for the defense of the route that newly was implementing to cross by the territories taken from the Chichimecas tribes in order to penetrate toward the recently discovered mining area.

In the Pass of Ojuelos took place in 1554 a disastrous defeat of the Spanish troops that protected the caravans that drove the silver by the Chichimecas. The attackers took a booty over thirty thousand pesos.

The royal road to Zacatecas in its pass by the border region of Ojuelos became extremely dangerous. On April 30 of 1560, the viceroy Don Luis de Velasco wrote:

"I have been informed that the Chichimecas and brave guachichiles in district of the mines and in the royal roads have made and they make many forced robberies and assaults of roads and that this daring and audacity increases every day so much that if remedy is not put, big inconveniences could happen and to impede the contracts in these mines"[66].

The Viceroy Velasco implemented the construction of forts, presidios or ramparts in strategic points of the Camino Real of Mines where a contingent of soldiers came out to watch over the road and accompanying the travelers defended them of the Chichimecas assaults. Then, they brought families from the Valley of México, Tlaxcaltecas, and founded populations that served as intermediaries with the untamable Chichimecas. With such an end were founded, in 1555 Spanish town of San Miguel el Grande, in 1562 the villa of San Felipe and in 1563, Santa María de los Lagos that had as objective to serve as outpost points or "villas protectoras del camino" (protective villas of the road).

This policy of population was reinforced during the viceroyalty with Don Martín Enríquez de Almansa, continuing with the military strategy of rising forts and outpost presidios in the important points of the route. With such a reason initially were built the presidios of El Portezuelo and that of Los Ojuelos. The American investigator Philip W. Powell describes the construction of these forts as fundamental links of the defensive system:

"The first two presidios built by order of Enríquez were Ojuelos and Portezuelo, to the north of San Felipe, scenario of the biggest pillaging of the Guachichiles. It is probable that both forts were lifted in 1570. The Presidio of Ojuelos in the place today known as Ojuelos de Jalisco was established by the captain Pedro Carrillo Dávila with some of the troops of the escort of the Audiencia of México. Carrillo Dávila was already very versed in the war against the Chichimecas for his role of Justice of the Villa of San Felipe. He had been a captain since the time of the campaigns headed by Pedro de Ahumada, and ten years before had also fought against the Chichimecas. The fort of Portezuelo was located almost half the road between San Felipe and Ojuelos, in the pass between Sierra de San Pedro and the Sierra del Pájaro near the current town of Ocampo"[67].

The defensive system of the road, based on forts built to intervals to house troops, extended with the construction of the presidios of Las Bocas, Cienaga Grande and Palmillas by the captain Juan Domínguez for orders of the Doctor Orozco, administrator of the frontier of Nueva Galicia, under the protection of a garrison of soldiers of San Felipe.

The tract from San Felipe heading for the north gradually consolidated with the construction, in 1569, of the outpost presidio of Ojuelos, where the silver could preserve with certain security.

The royal road between the presidios of El Portezuelo de San Felipe and that of Ojuelos was intensely traveled by droves of mules, caravans of carts and by "tamemes" or indigenous carriers, requiring the implementation of a permanent infrastructure that allowed the pass of vehicles during all the stations of the year. With such a reason, the bridge that saved the permanent flow of a river near to the town of Ojuelos was built.

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The consolidation of the royal road toward Zacatecas or "Ruta de la Plata" advanced slowly. The populations founded with character of protective villas and the presidios established to provide security to the travelers were affirmed little by little. In the map "Hispaniae Novae Sivae Magnae Recens et Vera Descriptio" published in Europe in 1579, the villa of "Sant Michael" only appears as an intermediate population in the way to Zacatecas with a monastery of minor Franciscan friars. In the map "Hispaniae Novae Nova Descriptio" published by the important geographer Gerardus Mercator in 1606, the situation does not vary much; however in the map are indicated with some rhombuses the places that performed as posts inside the route[68].

It is only until 1671 that the villa of San Felipe acquires importance, by being integrated to the points of interest of a map. The sheet "Nova Hispania, Nova Galicia, Guatimala" presented in London by John Ogilby shows besides the villa of San Miguel, the mining city of Guanajuato and San Felipe and Zacatecas[69].

The trade toward the territories of the north gradually reached a boom in the Camino Real de Tierra Adentro before the decrease of the argentiferous lodes of Zacatecas. Numerous droves of mules, convoys of carts and groups of loaders traveled the route intensely transporting merchandises and objects from the city of México toward the new cities consolidating the net of roads and the growth of the fort of Ojuelos.

Their strategic position as crossroad of the ways to Guadalajara, to Zacatecas, to Guanajuato and heading for San Luis Potosí propitiated the permanency of this military installation and the later development of the surrounding population acquiring an importance for the flow of merchandises and people from the viceregal period until the present time.

Due to the decline of the mines of Zacatecas in the 17th century and to the formalization of the structure of cattle and agricultural exploitation of the district the use of the presidio of military installation for the protection of merchandises in transit, gradually transformed toward the more pacific use of warehouses and barns for grains, animals, merchandises or transports as part of the productive facilities of the hacienda of San José de Ojuelos.

Due to the changing conditions of the precarious viceregal roads, the flow of people and merchandises toward the north region of the Nueva Galicia went modifying the points of the route toward different populations, staying effective in spite of this layout of the "Ruta de la Plata" until well entered the 19th century. In the "Guía de forasteros y repertorio de conocimientos útiles" (Guide of outsiders and repertoire of useful knowledge) published in 1852 by the general Juan Nepomuceno Alponte is presented the course from the city of México to Durango in which appear as obliged pass of the route, the points or "journeys" for the diligences from the villa of San Miguel the sanctuary of Atotonilco, the ranch of the Gallinero, the hacienda of La Quemada, villa of San Felipe, the ranch of Santa Efigenia, the hacienda of Ojuelos, the homestead of Encinillas, the hacienda of the Letras and the hacienda of Cienega Grande toward the city of Aguascalientes[70].

A new branch road for the Camino Real de Tierra Adentro

The fortified road conditioned for the transportation of the silver was losing presence starting from the second half of the 17th century, before the highway net that communicated the different cities propitiating a new branch road in the important route.

A new route, with better road infrastructure was being defined during the 17th century with a stressed commercial character in order to communicate the main emergent cities of the district. The branch road left from Querétaro to Guanajuato by San Miguel or by Celaya, from there to León heading for Lagos and Aguascalientes to arrive to Zacatecas and to continue heading for the north.

This situation was consolidating at the beginning of the 18th century. The map "Tabula Geographica Mexicae et Floridae" published in France in 1722 shows us how this new route went privileging when including these cities in the geographical information[71].

To improve the regional traffic of carts and droves since the colonial period paved tracts and an infrastructure of bridges were enabled to save the territorial accidents.

In its pass by the current lands of Jalisco, the new branch road of the Camino Real from México to Santa Fe propitiates the formation and consolidation of an important system of cities, towns, homesteads, and cattle and agricultural haciendas that settled the wealth of this region.

During the conquest, in the region was facilitated the establishment of Creole settlements and of Spaniards; the demands of the mines transformed the place into an important crossroad of ways of communication propitiating this way the emergence of an agricultural-cattle economy that has characterized the region known as Los Altos de Jalisco until today. The cattle breeding, the agriculture and the trade produced by the exploitation of the district gradually reached a boom, displacing the primordial paper of the mining exploitation.

The Camino Real gradually consolidated enlarging its penetration in the recently pacified territories, particularly during the 17th and 18th centuries. When the complementary cities to the initial layout of the royal road went acquiring relevance, the net of roads to communicate them with the rest of the territory increased. In the northwestern district settled down cities that gradually were taking relevance as Guanajuato, León, Santa María de los Lagos in the current territory of Jalisco or Aguascalientes. The biggest cities settled next to permanent rivers.

The branch road of the royal road that crossed by Lagos went acquiring importance along the years consolidating as the main route of access to the north of the Nueva España by the Nueva Galicia heading for the Kingdom of Nueva Vizcaya. This pass of merchandises and people made that the cities, villas, haciendas or ranches developed in an important way. Cities like Santa María de los Lagos or the Villa de Nuestra Señora de la Encarnación, haciendas and towns as Jaramillo, Moya, La Cantera, Sepúlveda, Crespo, La Estanzuela, San Agustín, La Labor, San Bernardo, Estancia Grande or the splendid hacienda of Ciénega de Mata illustrate this singular regional development.

The splendid map "A new map of México and adjacent provinces" elaborated by the European scientist, the Baron Alexander Von Humboldt and published in 1810 in London by Arrowsmith shows us the situation of the Camino Real in the decline of the viceregal period and the main links of the route. In this document two main branch roads of the route appear toward Nuevo Mexico, one that goes by San Felipe toward San Luis Potosí and from there to Zacatecas and other, that corresponds to the traditional pass of the Camino Real de Tierra Adentro by the populations of Guanajuato, Silao, León, Lagos, the Venta de los Sauces or of Nuestra Señora de la Encarnación toward Aguascalientes and from that population toward Zacatecas[72].

After the independentist movement that allowed the emancipation of México from the Spanish Crown, the route maintained its validity as the main form of consenting to the nascent domestic north region and it also maintained its name of Camino Real (Royal Road).

In the moment in which the Independence of México was formally declared with the rising interest of the other powers to invest and to intervene politically in the destination of the wide country, spreads an important cartographic work that seeks to identify the characteristics and potentialities of the territory by geographers of diverse nationalities. This situation allows observing the evolution of the road in the diverse maps produced along the 19th century and beginning of the 20th.

A map published in 1822 by H. C. Carey in Philadelphia updating the information of the map of Humboldt, the "Geographical, Historical and Statistical Map of México and Internal Provinces", shows as only active branch road for traveling to the north to that which crosses by Silao, León, Lagos and Aguascalientes in the route from Guanajuato to Zacatecas[73].

The map elaborated by the General Juan N. Alponte in 1853 first floor the name of "Croquis de la parte principal de la Carta de la Republica Mexicana que manifiesta las grandes rutas que la atraviesan

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de un mar a otro" (Outline of the main part of the Letter of the Mexican Republic that shows the big routes that cross from a sea to another) ratifies this situation of privilege of the branch road of Lagos with regard to other itineraries toward the north, although it manifests a slight modification regarding previous courses by proposing as a more attractive way of communication for the trade that drives from Querétaro, Celaya, Salamanca, Irapuato, Silao, León, Lagos and Aguascalientes up to Zacatecas. This route shows the emergence of new regional development points in the system of cities of that region[74].

A factor that partially modified the way of transfer for long voyages was the introduction of the diverse railway routes impelled by the régime of the President of the Republic Porfirio Díaz. In the map of communications of the Mexican Republic published by Antonio García Cubas in the year of 1873, are indicated the active routes and in process of the railway that in the case of the Camino Real de Tierra Adentro, circulates parallel to the branch road of Lagos[75].

A map that is useful to understand the dynamic development promoted by the pass of the Camino Real de Tierra Adentro in its two branch roads that cross the state of Jalisco propitiating the establishment of a complex interdependent system of haciendas, ranches and agricultural homesteads that began starting from the arrival of colonists to the district dominated by the Chichimeca tribes in the second half of the 16th century, is the documented "Carta Agrícola del Estado de Jalisco" (Agricultural Charter of the State of Jalisco) made by the engineer Mariano Barcena in 1887. In this valuable graphic document appear the haciendas of Ojuelos, Chinampa, Punta, Ledesma, Sinagua, Pueslo, San Juan, Potrerillo, Daga, Cieneguilla, Sauz, Portezuelo, Juachi and its main head, the hacienda of Ciénega de Mata property of the Marquis of Guadalupe Rincón Gallardo[76].

The construction of the Mexican Railway in the last part of the 19th century gradually was taking relevance as fast mean of communication from the city of México toward the north necessarily implying the languish of the old and several times centennial Camino Real de Tierra Adentro. The artistic and detailed "Map of the State of Jalisco" published by A. V. Pascal and dedicated to the General Luis Curiel, governor of Jalisco in 1897 clearly shows how the introduction of the railway routes displaced to the traditional ways of communication. The emphasis in the drawing corresponds to the two strong routes that went by the state, mainly the one that arrived to Guadalajara from México and continued until Ameca, which crossed the end of Jalisco by the route of Lagos toward the north[77].

The economic dynamism propitiated by the railway modified substantially the territorial relations between the populations and dispersed settlements along the itinerary, maintained until that moment by means of diligences, carriages, droves displaced by animal traction that unavoidably required the arrival to intermediate "postas" (inns) to be supplied and to rest in each day of the trip. The transfers starting from the introduction of the railway were made point to point of the journey, affecting the balance of the road infrastructure maintained since the colonial period. This fact marked a decline of the Camino Real that was clear again with the introduction of the engine vehicles and the paved highways in the third and fourth decades of the 20th century.

However, in spite of the contemporary advances as regards terrestrial communications, in the homesteads, towns, haciendas and remote places of the current highways, by where the branch roads of the original route passed, the historical memory of the Camino Real de Tierra Adentro continues alive. It continues being an effective and vigorous cultural heritage that must be preserved for the future.

[61] POWELL, Philip W., La Guerra Chichimeca, México, Fondo de Cultura Económica, 1985.
[62] POWELL, Philip W., La Guerra Chichimeca, México, Fondo de Cultura Económica, 1985.
[63] Ibid.
[64] A. G. N. / Mapas y Planos / México, 560, Mapa de los limites de México y Nueva Galicia, Hernando Martínez de la Marcha, 1550.
[65] POWELL, Philip W., La Guerra Chichimeca, México, Fondo de Cultura Económica, 1985.
[66] POWELL, Philip W., La Guerra Chichimeca, México, Fondo de Cultura Económica, 1985.



[67] Op. Cit.
[68] BIRMINGHAM PUBLIC LIBRARY, Mex_Carib 16061a.sid, Nova Hispania, Nova Galicia, Guatimala, Gerardus Mercator, 1606.
[69] BIRMINGHAM PUBLIC LIBRARY, Mex_Carib 1671a.sid, Nova Hispania, Nova Galicia, Guatimala, John Ogilby, 1671.
[70] ALPONTE, Juan Nepomuceno, Guía de forasteros, México, Imprenta de Juan I. Cumplido, 1852. P. 439.
[71] NEW YORK PUBLIC LIBRARY, Tabula Geographica Mexicae et Floridae, Paris, 1722.
[72] DAVID RUMSEY Map Collecction, 5699.014, A new map of México and adjacent provinces, London, Alexander Von Humboldt, 1810.
[73] DAVID RUMSEY Map Collecction, p 1377 a-38, Geographical, Historical and Statistical Map of México and Internal Provinces, Philadelphia, H. C. Carey publisher, 1822.
[74] ALPONTE, Juan Nepomuceno, Guía de forasteros, México, Imprenta de Juan I. Cumplido, 1853.
[75] GARCIA CUBAS, Antonio, Mapa de comunicaciones de la Republica Mexicana, México, 1873.
[76] BARCENA, Mariano, Carta Agrícola del Estado de Jalisco, Guadalajara, Litografía de Ancira e hijos, 1887.
[77] PASCAL, A. V., Map of the state of Jalisco. Guadalajara, Guadalajara, Lithograph of Ancira and sons, 1897.

Camino Real Zacatecas-Chihuahua 1550-1821

As the Spaniards extended by the New Spain, a longitudinal axis of exchange called Camino Real de Tierra Adentro, was implemented. It was an economic and cultural system, sustained on an evangelism and military process, formed starting from the relationship field-mine and speeded up by the trade of diverse types of products, what also allowed the arrival of cultural goods and new ideas.

Thanks to the continuous traffic of people diverse types of settlements were conformed along the road, which went, from the small positions formed by some inhabitants in order to sell some merchandises or to offer some services; the agricultural and cattle stays transformed with the time into haciendas; reales de minas always subject to bonanza and decline, missions and presidios, the institutions for excellence of the land of frontier, the first where the allied and native Indians congregated, which by means of the system of repartimiento provided labor to the possessions of the Spaniards and the seconds, military barracks for the safeguard of roads and haciendas against the untamable Indians that feinted the region.

The villages and Spanish cities were administrative and trade centres that concentrated wealth by means of their institutions and oligarchies. Among the first outstand the Cajas Reales, where the precious metals were marked after charging the taxes for the king and in the case of the city of Durango, besides being the legal headquarters of the governors of the Nueva Vizcaya, was head of the bishopric and hence of the Haceduría of the cathedral, where entered the tithes with which the agricultural production was taxed. These urban centres

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also had the possibility for the education, then privilege of a few that attended the schools of the Jesuits and in the case of the city of Durango to the Conciliar seminary. These places were the repositories of the books that arrived through the Camino Real. There the Creoles and mestizos incubated their identities reflected in the Baroque and neoclassicists objects that filled their houses and temples. Paintings, sculptures, gold works or diverse fabrics from the main masters of the viceroyalty were taken to the North in considerable quantities. This Baroque of the New Spain considered as one of the most important contributions to the universal art, had a series of regional variants along the road, which gave late own particularities such as the Baroque of Querétaro, of Zacatecas or of Durango with its undulant cornices.



Among the products that were produced in Tierra Adentro were mainly found the precious metals, silver and some gold; mules and horses to supply the mining and agricultural centres of the viceroyalty centre; big flocks of transhumant sheep that descended from Nuevo Mexico to be sheared and with their wools supply the obrajes or wool mills of San Miguel, Querétaro or Puebla and for the supply of the City of Mexico; cow leathers, suede and mainly the Cordovan leathers of Nuevo Mexico; wines, liquors and mezcales that were alternated in the consumption with the peninsular wines; cattle and seeds such as wheat and maize for the sustenance of the populations of the reales de minas near to the stays where these were produced.

In the same way, from the so-called Tierra Afuera (outland) also arrived other series of products such s quicksilver or mercury for the benefit of the precious metals; European merchandises among which highlighted fine groceries, cloths from Damask, small wares and iron; cocoa from Caracas, Maracaibo and Guayaquil were among the merchandises coming from other places of America, wax from Havana, glass, blankets and flagstones from Puebla, stoneware from Tonalá, furniture, washtubs and boxes from Michoacán, quilts from San Miguel, cloths and rebozos (shawls) of Querétaro, cords from Ixmiquilpan, henequen and colorants of Yucatan; from Asia arrived on the Nao de China or Manila Galleon diverse silk cloths, porcelains, precious woods and ivory.

The different economic processes, especially the mining peaks that occurred during the viceregal time, allowed several routes to arise in the northern stretch of the Camino Real de Tierra Adentro, starting from the reales de minas of Zacatecas and Chihuahua. With the consolidation of these routes, they acquired the category of Caminos Reales or royal



roads, according to the Partidas of the King Alfonso X that regulated the roads as public property, as it had been happening in the Iberian Peninsula since the Middle Ages[78].

By these roads traveled the heavy carts loaded with merchandises, by the roads called of "rueda" (wheel), as by those that passed the droves of mules or the cattle, called roads of "herradura" (horseshoe). The topography and the climate were decisive for the election of the routes and to estimate the duration of the trips, which could take more than one year between the City of Mexico and Santa Fe, during the rainy season. The "puertos" that allowed to pass between the mountains, the "faldeos" to find the stretches with better inclination and the "vados" or fords to avoid the rivers, were the geographical accidents most helped to the wayfarers that ventured to travel by the northern lands.

The main documental sources available to analyze not only the



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changes in the route, but also the economic and demographic processes that motivated them, are the relationships of travelers that transited in different times, sometimes transformed into official documents, as the information of merits of Francisco de Ibarra, first governor of the Nueva Vizcaya; the Descripción geographica of the Kingdoms of Nueva Galicia, Nueva Vizcaya and Nuevo León written by the bishop of Guadalajara, Alonso de la Mota y Escobar toward 1605; the relation of the presidios of the Northern America; the Demonstration of the Vast Bishopric of Nueva Vizcaya of the bishop's Pedro Tamarón y Romeral 1765; The Relationship of the trip made to the internal presidios located in the frontier of the Northern America belonging to the king of Spain by the military engineer Nicolás de Lafora in 1766 and the diary of Indians and trip to Nuevo Mexico of the father Agustín de Morfi, companion of the gentleman Teodoro de Croix when took possession as major of the Internal Provinces in 1777.

The European expansion in the North

The geographical knowledge of the Europeans of the 16th century was based on Ptolomei who supposed that the continents were bigger than the seas and therefore there was a relatively near access between America and Asia by the northern Strait of Anian. (See for example the map of Abraham Ortelius, "Americae sine nove orbis nova descriptio" (1584))[79]. Following these ideas, Juan de Solórzano still wrote in 1647, in his "Política Indiana" that: "and by the cape Mendocino and Strait of Anian some Provinces of the New Orb are found, with which the tartars and Chinese and others of the Oriental India inhabit"80. The own Hernán Cortés had carried out an expedition in 1529 to find this route that took him to discover the Gulf of California or Sea of Cortés. Nuño de Guzmán, the biggest rival of Cortés, had founded the port of Pánuco as head of an intended province called the biggest of Spain that would eclipse the Iberian Peninsula. To find the sources of the Pánuco river, where he thought that the pass opened, Guzmán organized a conquest expedition to the occident of the New Spain, of which arose the foundations of Guadalajara, Santiago de Compostela and San Miguel de Culiacán in the province of Nueva Galicia81. Several captains at the service of Guzmán (Gonzalo López, Hernando Chirinos and Juan de Sámano) crossed the mountain from Culiacán, in search of the inter-oceanic pass, returning after an unfruitful walk along a river that probably was the Nazas[82].



The bishop Alonso de la Mota y Escobar, in the "Descripción geographica de los reynos de Nueva Galicia, Nueva Vizcaya y Nuevo León" (1605)[83], mentions José de Angulo as another of the captains that passed the mountain range. The historian Antonio Tello in the "Crónica Miscelánea de la Sancta Provincia de Xalisco" (1653)[84] affirms that were the captains José de Angulo and Pero Alméndez Chirinos. The variation between these sources is due to the difference of dates in which they were written and to the habit of the Spaniards of awarding themselves the merits of the explorations.

The Spaniards of Culiacán found Alvar Núñez Cabeza de Vaca and his partners Baltasar de Dorantes and the black Estebanico in 1536, which told them of their astonishing trip from Florida to Sinaloa and the existence of the Seven Gold Cities of Cíbola and Quivira that said to have seen during their voyage. The Europeans related these places with the seven cities found by the Preste Juan, a medieval Portuguese legend that spoke of seven bishops that escaped to the island of Antilla from the Arab invasion, where each had built a town[85]. In a same way those cities were identified with Chicomostoc, a mythical place of origin of the Nahoas and especially with the Gran Copala and its lagoon, first of the cities of Nuevo Mexico, from where it was said that the Aztecs proceeded[86]. Disappointed when not finding those places of big wealth, after the expedition of Francisco Vázquez de Coronado (1540-1542) the Spaniards momentarily abandoned their desires to arrive to the distant North.

The Guerra del Mixtón or Mixtón War (1541-1542) put in danger the stability of the Spaniards of Guadalajara, so the viceregal authorities took many Spaniards and allied Indians of the centre of the viceroyalty to combat. Once the insurrection ended, the Spaniards could secure



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the encomiendas of the agricultural region next to Guadalajara, to penetrate to the north by the centre of the continent. Juan de Tolosa and his partners, Diego de Ibarra, Baltasar Tremiño de Bañuelos and Cristóbal de Oñate, found the mines of Zacatecas (1546) that were the richest of the New Spain. For 1554, the mines of Zacatecas had three hundred Spanish neighbors plus 1,000 tradesmen of the same race. An estimation of 1572 throws 300 Spanish neighbors in Zacatecas, fifty in Pánuco, more than 1,500 Indian laboríos and 500 black slaves and mulattos[87]. According to Salvador Álvarez, the success of the mines of Zacatecas that reached the peak of their production in 1573 and the category of city issued by Philip II in 1585, is in the peculiar way that acquired its initial population formed by the most upper-class members in the elite of encomienda owners of the Nueva Galicia that could count on the Indian miners that had abandoned the mines of Taxco and Sultepeque[88].

After this discovery it became necessary to open roads so that carts of supply could reach the inhabitants of the new real de minas, which at the beginning went from Guadalajara by the road of Juchipila and Nochistlán. The own Hernán Cortés participated in the opening of the road to Zacatecas sending Indians of his dominion. Later, in 1549, a new road opened up from Michoacán and from the Bajío to connect with the recently founded Querétaro (1550) and to arrive to Mexico. Since then two main routes were opened on the road from Mexico to Zacatecas. By Paso de Nieto, a branch left to San Miguel (1555) and San Felipe (1561) directly to the northwest. The other road went by Querétaro until uniting with the first road between the Sauces river and San Felipe[89].





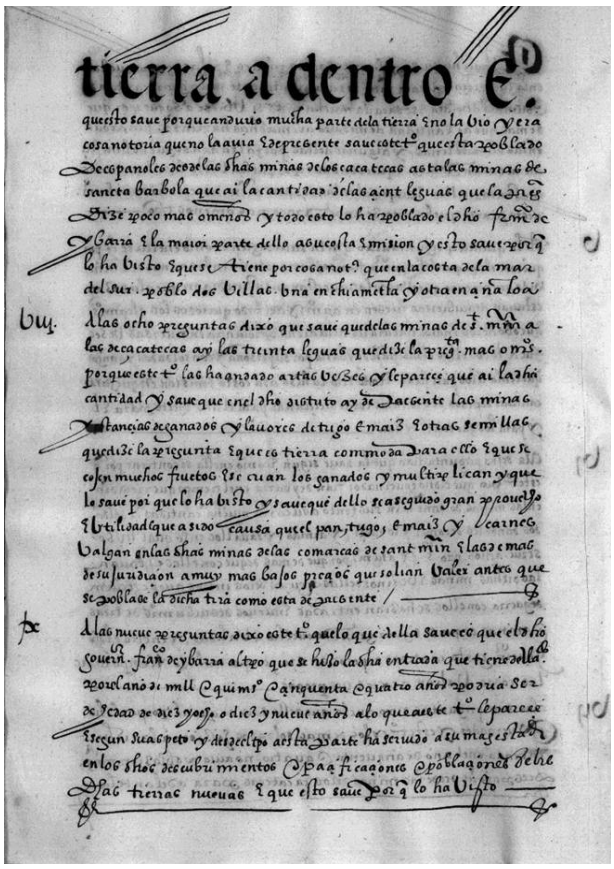
The new routes of the Camino Real de Tierra Adentro

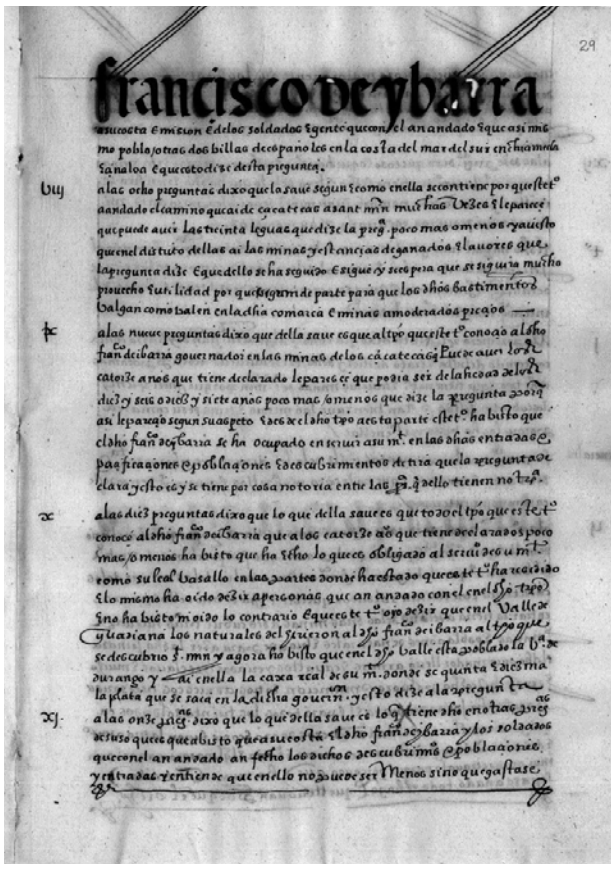
The discovery of Zacatecas revived the interest to discover new veins to the north, and in 1552, the Audience of Guadalajara sent Ginés Vázquez del Mercado with this purpose, accompanied by fifteen horsemen who met with an iron hill instead of finding a northern Potosí, in the valley that he called of Guadiana. Two years later, Francisco de Ibarra, nephew of Diego de Ibarra, accompanied by Juan de Tolosa, penetrated again to the Tierra Adentro, in September of 1554. The Spaniards called that way to the enormous territory to the north of the City of Mexico and reutilized the term as they expanded toward the North of the New Spain.

Following the information of merits of Francisco de Ibarra on the expedition that headed, the origin of the first roads of the Nueva Vizcaya can be reconstructed. Ibarra left Zacatecas and arrived to a river that by being grown they had to swim, it was called Grande, (Aguanaval). Later on they arrived to the town of Saín and the expedition continued to the north until they arrived to a place that was called El Bautismo (Baptism), because the chaplain Juan García baptized many Zacatecos there (San Juan del Mezquital, today Juan Aldama, Zacatecas). They named a near zacateco town San Miguel (San Miguel del Mezquital, today Miguel Auza, Zacatecas). From that place the caciques Francisco and Miguel took Juan de Tolosa, another of the main neighbors of Zacatecas, to the mines of San Martín. Later on they passed the river again and advanced by a rough road for eight days without finding water and they arrived to the mines of Avino, to those of San Lucas, to the valley that named of San Juan and to the valley of Guatimapé, where near the lagoon was a town called Copala, corresponding probably to the Prehispanic town known at present as Cañón de Molino, where it was thought that great wealth existed[90]. From there they walked to the south passing by Capinamaiz, Ocotán,



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Cacaria and La Joya, where Ibarra was hurt, so they continued until finding the valley of Guadiana[91]. This was the first route of penetration toward the lands located at the north of Zacatecas.

The next expedition to the north was in 1556 and it was headed again by Juan de Tolosa, accompanied by Luis de Cortés, son of the conqueror of Tenochtitlán, who only followed the route previously traced. That same year Diego Hernández Proaño discovered a hill that takes his name and later on was the origin of the real of Fresnillo where a garnish settled down to safeguard the road to San Martín[92].

Years later, in 1562, Francisco de Ibarra was appointed governor of the lands located beyond Avino that took the name of Kingdom of the Nueva Vizcaya and he organized a new expedition to take possession of them. In this trip, Ibarra passed by the mines of San Martín, the Franciscan mission of Nombre de Dios and Avino. Ibarra established his centre of operations in the valley of San Juan and from that place he ordered to found the villages of Durango and Nombre de Dios to seat Spanish population; in the case of Durango or Guadiana, as this village was also called in the colonial time, to establish the capital of the Kingdom or province of the Nueva Vizcaya. On the other hand the Franciscans founded the towns of San Francisco de Nombre de Dios and San Juan Bautista de Analco where Mexican allied Indians and Tarascos, allied of the Spaniards that helped to acculturate the native Zacatecos and Tepehuanes that were congregated in towns.

Both Durango as Nombre de Dios were established following an orthogonal outline that gave them rectangular blocks arranged according to the system of canals that supplied the new populations. This way the grid system that was a novelty in the urbanism had, besides the political pattern that had implemented it, the pattern of the canals that increased its importance as Spanish American city-planning model. Very few towns had the Mediterranean grid as model and in the Indian towns a different settlement pattern was implemented in which the temple and the Casas Reales or Royal Houses were located in front of the square, but the houses adapted to the skirts of the mountains in order to be protected of the floods.

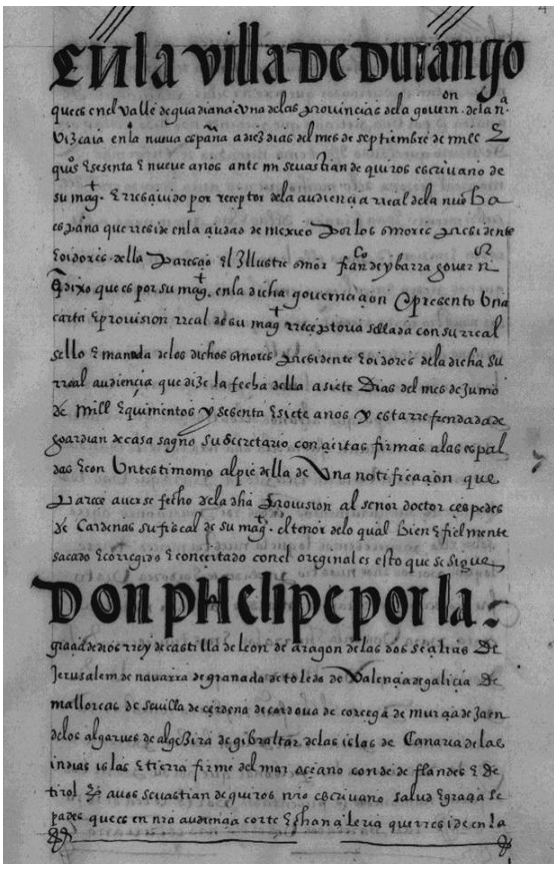
To supply these expeditions, to the valley San Juan arrived the first oxen carts loaded with merchandises, driven by Cosme Griego[93]. In his information of merits raised in 1573, Ibarra insisted in how with the foundation of Durango and Nombre de Dios also settled down agricultural and cattle stays where wheat, maize and cattle were produced in abundance, what caused that the prices paid before by these products in the north reduced considerably and the real de minas of Avino, San Martín, Sombrerete and Chalchihuites could be populated.

The expedition of Ibarra continued toward the north by Guatimapé, finding the mines of San Julián, the valley of Ramos and Indehe. Later on Ibarra decided to conquer Topia, located in the heart of the Sierra Madre, and one of his lieutenants, Rodrigo del Río found the mines of Guanaceví in that same year[94]. As a consequence of these discoveries an important crossing of the road opened up following the foot of the mountain range, called the Camino de Topia, to communicate the coast of Sinaloa with the highland plateau, following a route by the Humaya river that the Spaniards used after the conquest of the mountain town[95].

Later, in 1567, Ibarra sent Rodrigo del Río de Loza to the north of Indehe and founded the real de minas of Santa Bárbara, the most northern point in the Nueva Vizcaya for several years. With those conquests he consolidated the territory that conformed the province or Kingdom of the Nueva Vizcaya in the territory that today occupy the states of Sonora, Sinaloa, Chihuahua, Durango and Coahuila, including Saltillo.

During those years, the access to Santa Bárbara was made by the plain of La Zarca that allowed the traffic of heavy carts, as those that Juan de Oñate used in 1598, to carry out the conquest of Nuevo

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En la villa de Durango
Don Phelipe por la

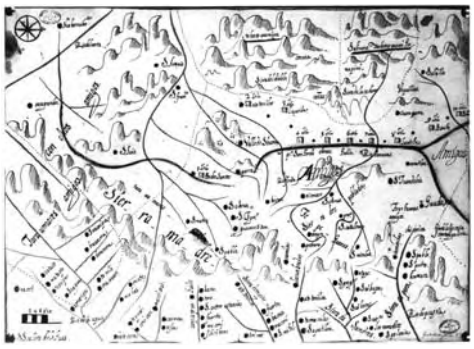
Mexico, with the product of the mines and lands that this character had in Zacatecas[96].

During the years in which Francisco de Ibarra remained in Chametla, this province became the most important in the Nueva Vizcaya in the decade of 1570, for what Diego de Ibarra sent sixty men to his nephew so that they opened the road toward Copala, Pánuco and the village of San Sebastian in Sinaloa[97]. When the mining settlements decayed in the following decade, the region was almost depopulated. However, the Jesuit Juan Ortiz Zapata mentioned that for 1679 the road still passed by the town of Santa Lucia[98].



The consolidation of the routes of the Camino Real

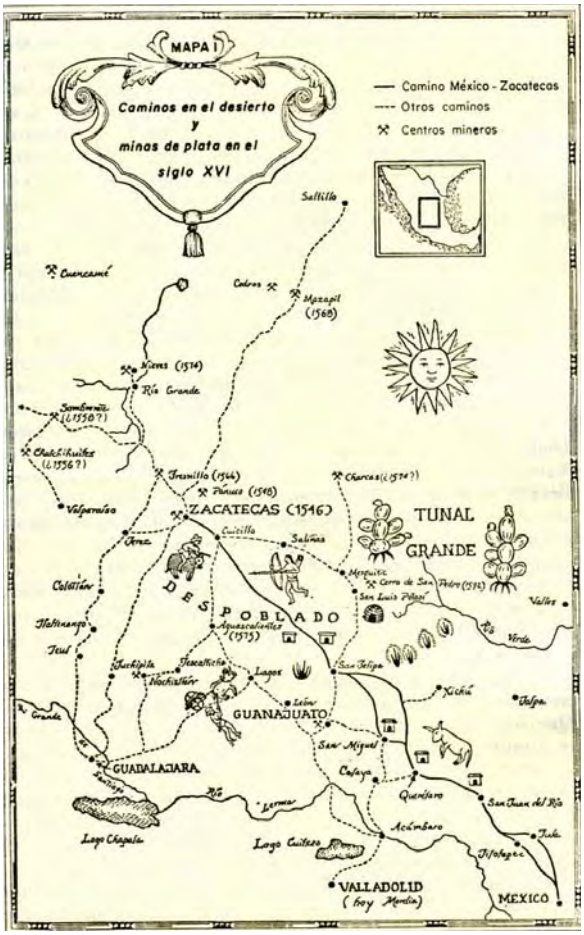
At the beginning of the 17th century was carried out the diocesan visit of the bishop of Guadalajara Alonso de la Mota y Escobar to the territory of his extensive jurisdiction. Product of this trip was the description of the diocese that the prelate made, near to the geographical relations that had been raised from royal orders in the previous century. This document is of great importance because it is the only panoramic vision of the North of the New Spain existent of the 17th century. The bishop clearly explained the characteristics of the Spanish population in the north, where due to the low demographic density existent, the neighbors continually moved from one place to another toiled in looking for mining bonanzas, abandoning the places already inhabited. Of the populations of the bishopric, only Zacatecas and Guadalajara had relatively numerous populations. The first of those cities continued being the most important mining centre in the viceroyalty; it had three hundred Spanish neighbors and eight hundred mulattos. At a considerable distance was located the village of Durango that had fifty Spanish neighbors, besides eighty blacks and mulattos that were at their service. The mines of San Antonio de Cuencamé, recently discovered were by then the most productive in the Nueva Vizcaya and therefore had attracted more than one hundred Spanish neighbors. To the north, the Spanish neighbors had settled down in the village of Santa Bárbara and in the valley of San Bartolomé, where they were devoted to the agriculture and in smaller measure to the mining.



For then, the mines of Todos Santos were the last population of the Nueva Vizcaya, where the big uninhabited land began before entering to Nuevo Mexico.

Among these populations there were many settlements and places for security and comfort of the wayfarers that went from the centre of the viceroyalty to the Nueva Vizcaya. The first road marked by the prelate left from Zacatecas, passing by the mines of Fresnillo and following the Grande river, arrived to the hacienda of Medina. In this place the road was divided in two. By a branch that drove toward the west one walked to the town of the Saín (Alto), the mines of Sombrerete and Chalchihuites, to pass to the valley of Súchil and the village of Nombre de Dios. The apparent rodeo that was made by Súchil allowed the heavy carts to avoid the high mountain range of Sombrerete and this was the route that later on followed the railroad. In Nombre de Dios it was necessary to pass the Tunal-Mezquital-San Pedro river, probably at the height of the post of San Quintín, where it was forded; from there arrived to the Malpais and the eye of water of Los Berros, place where the brother Jerónimo de Mendoza stayed toward 1558. From Los Berros, the road continued to the cascade of El Saltito and to the hacienda of La Punta, considered as the door of entrance to Durango. It was however in Navacoyán to where the town councils, secular and ecclesiastical moved to receive the new governors, bishops and distinguished visitors to accompany them in their entrance to the city of Durango. The droves of mules or the

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horsemen could travel more easily from Sombrerete to the mines of San Martín to descend the mountain through the Calabazal toward the valley of Poanas. From the near town of San Francisco del Malpais one could continue to the Franciscan towns of Atotonilco and San Francisco del Mezquital that gave access to the tepehuana mountain and the lands of the Coras in Nayarit.

The second road toward the Nueva Vizcaya left from the hacienda of Medina to the east, following the Grande river toward the seat of Lois, (Río Grande), Nieves, San Juan del Mezquital and Mazapil, that is to say, the road that Ibarra had followed in 1554.

There were two main routes leaving from the village of Durango to the north, one toward the east communicated with the mines of Avino; soon after there were: the town of Peñón Blanco, the mines of Cuencamé and Mapimí, from where continued to Saltillo, the last settlement belonging to the Nueva Vizcaya toward the east.

The other northern route left toward the haciendas of Cacaria and the Sauceda, in this last place the road separated a branch to San Juan del Río and valley of Palmitos, (Rodeo) where the caravans had to pass the Nazas river. Passing the mines of the Caxco the road followed by the plain of La Zarca that due to its long flat spaces was preferred by the carts instead the first road by San Julián, Ramos and Indehe that was hillier and made necessary to ford the Ramos and Oro rivers. From there could easily consent to Santa Bárbara, the valley of San Bartolomé and finally to the mines of Todos Santos that as it has been said, was the last of the populations of the Nueva Vizcaya.

The branch that was to the occident of the hacienda of the Sauceda drove by Capinamaiz toward the plain of Guatimapé, skirting the lagoon of that name. Following to the north were the Jesuit missions of Santiago Papasquiaro and Santa Catarina de Tepehuanes, strategically located on the route to try to seat the Tepehuanes that difficultly subjected to the Spanish domain. In this last place the road was divided, since that following to the north led to the mines of Guanaceví, which then were the most productive of Nueva Vizcaya.

The most important branch road of the Camino de Tierra Adentro was the Camino de Topia, main way of exchange of merchandises between the coast and the highland plateau. The intermediate points of this road were the sites of Los Lobos, Espinazo, Cuevas de Montero, Cuevas de Vanegas, Papudos and finally the real of the Veracruz de Topia. From this mineral the road left to San Andrés de la Sierra and to the valley of Topia, passing toward Culiacán. The bishop added that from the coast dry fish and maize were taken and from the highland flour, beef, wine, oil and clothes of Castile, merchandises arrived from the City of Mexico.

The bishop Alonso de la Mota noticed the importance of the mines of Zacatecas. To the north of the mines of Zacatecas were those of San Demetrio (Plateros) and the twins of Fresnillo that for the Episcopal visit only had thirty Spanish neighbors, after a peak in the last decades of the previous century[99]. More to the north was found the real de minas of Sombrerete or village of Llerena, title that had been granted in 1570, when it flourished having taken the place of the mines of San Martín. In the visit worked to small scale, same as in Chalchihuites, and it only had thirty Spanish neighbors.

The village of Durango was the main administrative and commercial centre of the province of the Nueva Vizcaya, where besides the governor there were the Cajas Reales in which quicksilver (mercury) was distributed to the haciendas de beneficio that separated the precious metals by means of the patio method. Later on the royal taxes



were separated and bars of metals were made, before leaving for the City of Mexico and later on to Europe. There were also fifteen stores of Spanish merchants where all gender of clothes of Castile, of China and of the "Land" were sold, to supply to the neighbors and miners of the region, everything brought from Mexico. In the stays of the surroundings seeds and cattle were produced for the sustenance of the near mining centres of Avino and Sombrerete. On the other hand, the Jesuits had founded the first college of the province where the first letters were taught to the children of the Spanish neighbors of the village[100]. In the information that the governor Mateo de Vega gathered in 1624, he mentioned that some of these merchants from Durango were also "chirioneros", that is to say proprietors of carts that formed caravans for the transportation of the merchandises that were distributed in the Nueva Vizcaya[101]. Not only the Spaniards were devoted to this activity, the Mexican and Tarascos Indians that resided in Analco, were muleteers that formed teams for the transportation of merchandises[102].

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In the information of the bishop Alonso de la Mota also appears the missionary activity that the Franciscan and Jesuit religious deployed in the areas of most concentration of Indian population where they formed congregations called missions. Their function was to carry out not only the evangelism of the naturals, but also to operate in them a change of customs, to concentrate the population that before lived dispersed and by means of the change of the system of encomiendas by the repartimiento to provide labor for the stays of the Spaniards. This way, the Franciscans that had arrived together with the first Spanish expeditions, established a series of convents at the north of Nueva Galicia and the south of the Nueva Vizcaya, especially among the Tepehuanes of the Western Sierra Madre.

On the other hand the Jesuits entered to the province of Sinaloa in 1596 and later on they extended their action radio to Christianize the Acaxes, Xiximes and Tepehuanes that also lived in the mountain range, in the northern territory that had not been occupied by the Franciscans; to later on embrace the "Lagunera" region (of lagoons) located between Mapimí and Parras. In that way numerous missionary towns arose in the northern territory, highlight several linked to the Camino Real de Tierra Adentro by being founded in strategic points to protect it from enemy Indians or to provide supplies to the wayfarers. Among the Franciscan towns were found San Juan del Mezquital (Juan Aldama, Zacatecas), San Mateo, bordering Sombrerete, San Francisco del Malpais, next to the village of Nombre de Dios, San Juan Bautista de Analco, in front of Durango, San Diego de Alcalá de Canatlán, San Juan del Río, the Purísima Concepción of Cuencamé, San Francisco de Conchos, Santiago Babonyyaba, San Carlos, San Fernando del Carrizal and Nuestra Señora de Guadalupe del Paso del Norte, already in territory of Nuevo Mexico. On the other hand, the Jesuits didn't lag and founded the missionary towns of Santiago Papasquiaro, Santa Catalina de los Tepehuanes, San Ignacio del Zape, San José del Tizonazo, San Miguel de Bocas (Villa Ocampo), San Jerónimo Huejotitán, Santa Cruz, San Nicolás de la Joya, Santa Rosalía de las Cuevas, San Francisco Javier de Satevó and Santa Ana de Chinarras. In the first foundations a system of twin or parallel settlements was implemented, where in front of a Spanish settlement a missionary town was founded, both separated generally by a water flow, (a river or stream) or a conventional line called guardarraya. For its characteristics, this population system is a novelty in the history of the urbanism of the New Spain.

The penetration of the Spaniards in the indigenous territory, as well as the changes of customs imposed to them by the religious, the hard labor of the encomienda and the repartimiento, as well as the bad treatments that they received provoked a series of rebellions, being the first one that of the Zacatecos that retrenched in the Malpais in 1561, the Acaxes continued in 1601, the Xiximes in 1610 and the Tepehuanes in 1616. To these rebellions should be added the epidemics that fell over the region, being the first one documented in 1576 and that continued during the colonial time causing that the Indian populations were ravaged.

When the civil insurrections were suffocated, the Spaniards increased the missionary activity and the presidio control. The rebellion of Tepehuanes of 1616 ruined the real of San Pedro Guanaceví that was in peak. In order to have more control in the area, the Spaniards settled down, in 1620, the presidio of Santa Catarina de Tepehuanes, near the conjunction of the roads of Topia and Guanaceví, an obliged pass between the Sierra Madre and the mountain range of La Candela, heading to Guanaceví. As defensive institutions of frontier, the presidios worked in the Nueva Vizcaya along the 17th century until they were reformed in the middle of the following century, being transferred toward the banks of the Bravo del Norte river. Three years later the Franciscans founded the convent of San Diego de Alcalá de Canatlán, between Guatimapé and the village of Durango, what allowed the travelers to arrive to a populated place in case of difficulties.

The bishopric of Nueva Vizcaya was erected in October 20 of 1620, as a result of a large series of negotiations that had been prolonged for thirty years, in which stress was made in the distance from Guadalajara to the vast territories of the North of the New Spain. The establishment of a new Episcopal headquarters in Durango was of such importance for the establishment that it acquired the category of city, necessary base to affirm the urban aspirations of its inhabitants that from now on would have a cathedral. It was completely unusual to obtain the title of city since in general the royal title was required. In that way the historian Solórzano mentions that only to Arequipa, in Peru and to Durango granted the title of city after being appointed Episcopal headquarters. For Durango, the title of city was confirmed by the governor Hipólito de Velasco, in March 2 of 1630, at request of the bachelor Juan de Vega y Guevara, regidor of the city council. The bishopric of Durango comprised a vast territory, since it also included the already big Nueva Vizcaya, the Nuevo Mexico and a part of the Nueva Galicia, since their limits from North to South were the Medina river, including the reales de minas of San Martín, Sombrerete, Chalchihuites and Nieves, to the distant Taos in Nuevo Mexico and from west to east of the Ocean Pacific coast until Parras, today in Coahuila. As colophon to this period of growth of Durango is the foundation, in 1634, of the Colegio de San Ignacio of the Company of Jesus, pioneer of the institutions of higher education of the province of Nueva Vizcaya, to which was added the Conciliar seminary of San Pedro, founded in 1703, and persisted joined to the college until the expulsion of the Jesuits in 1767.

The direct route between Zacatecas and Parral by Cuencamé

Due to the wealth of the mines of San José del Parral, in 1631, the economic and political centre of the Nueva Vizcaya moved toward that real. According to the bishop Alonso Franco de Luna, the bonanza attracted in some years one thousand Spaniards and four thousand laborios Indians (free indian workers) and mulattos. Among them was the governor Gonzalo Gómez de Cervantes who decided to establish his residence in Parral, same as his successors, under the pretext of combating the Indian groups that put in danger the existence of the real de minas. The impact of the population of the mines of Parral was such that mining centres as important as Sombrerete, Nieves and Avino whose superficial lodes had extinguished, entered in a period of stagnation when many of their neighbors emigrated toward the new discovery[103]. Only the mines of Zacatecas could conserve their importance reflected by the number of 1,000 neighbors reported in 1640, when that real had consolidated as the market of the north frontier[104]. During those years a new parochial church was built of stone covered with wooden roof and a lead cover. With an altarpiece in the main altar with good paintings, columns, banks, cornices and gilded wooden frontispiece "everything of good disposition, beauty and decoration"[105].

Same as Zacatecas, Parral was formed starting from heterogeneous groups of Spaniards, free mulattos, Indians of repartimiento, free Indians of the centre of the viceroyalty (Mexicans, Tarascos, etc.), black slaves and mulattos[106]. Since then the main route of the Camino Real de Tierra Adentro, between Zacatecas and Parral, ran toward the east looking for a more direct access by Río Grande, San Juan del Mezquital and the mines of Cuencamé.

The population of Parral and the agricultural activity in the near valley of San Bartolomé, caused the rebel of the Tobosos, a group of Athapascan speech formed by the partialities of Acoclames and Cocoyomes[107]. With the adoption of the horse by the native groups their forays substantially increased and they caused many damages to the settlements of the Spaniards, so the presidio of San Miguel de Cerro Gordo, located to the north of the plain of La Zarca, was founded in 1646 to protect the road. In spite of their settlement, the Tobosos continued causing damages, allied with the Salineros or Tepehuanes of the desert[108] and other groups, so in order to travel by that road it became necessary to form convoys or trains of carts that traveled protected by the captains of presidio who besides military chiefs, also became the main suppliers of the region, since they could achieve great

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quantities of land that later on formed the big haciendas of the region. These captains also charged a toll to the travelers that ventured to pass by the area, increasing their earnings[109]. The audacity of the Tobosos and Salineros was so that in 1654 they caused the depopulation of the reales of San Antonio de Cuencamé and Santiago de Mapimí, bastions of the Spanish population established around the Bolsón de Mapimí. On the other hand, the northern Tarahumaras headed four big rebellions between 1648 and 1697, what also impeded the fast Spanish expansion in the north[110].

After the exit of the governors from Durango the city suffered a strong period of decadence. Only the merchants that needed to made charge the Royal fifth tax and mark the silver and the presidio captains that went to charge the salary of their troop arrived. The governor Diego Guajardo wrote to the king in 1649 that Durango was depleted and it was only held by its cathedral. Indeed, the bishop Alonso Franco de Luna had begun in 1635 the managements before the king so that he granted the two ninths of the tithes that corresponded to him for the construction of a new cathedral temple. This tax was charged to the whole agricultural production of the vast region that embraced the bishopric and same as the Royal fifth of the mining, its product also concentrated on Durango to be distributed and sent partly to Spain.

In the construction of the second cathedral the neighbors of the city participated, since the work spilled work on their inhabitants. Many Indians of repartimiento coming from the Sierra Madre and other regions of the Nueva Vizcaya also participated, which received as payment diverse types of blankets, tools and other merchandises from Mexico.

This temple was continued by the bishop Diego de Evia y Valdés who informed to the king in 1652 that took from Mexico to the master Pedro Gutiérrez de Atarrén who built the crossing, the dome, the main chapel and the side ones, as well as a burial chamber for bishops and prebendaries under the main altar. Clara Bargellini points out that the most important and figurative in this construction resided in the dome, by not finding mention of windows in its surroundings, it is possible to think that it was a great groin vault, similar to the one that is still in the parish of San José de Parral. This vault was the first one built in the North of the New Spain in a time when only the cathedrals of Mérida, Puebla and perhaps Guadalajara had their vaults complete[111].

In spite of the existence of this temple in Durango, the bishop Juan de Gorospe y Aguirre, insisted in 1660 on "the miserable state of the province" because of the rebellions of the Indians that impeded the headquarters, "the qualities that the canon law requests to have cathedral, bishop and prebendaries" and proposed without success that the bishopric fusioned again with that of Guadalajara. The royal negative impeded that Durango disappeared, same as the decline of the mines of Parral toward 1680, hence in the following decade some miners moved to the mines of Guanaceví and Urique that reached certain importance[112]. However, in Parral and Santa Bárbara several temples were built, highlighting the parish of San José with a groin vault in the crossing. These temples were ornamented with the classicist sobriety that Juan de Herrera implemented in the palace of El Escorial and served as architectural model for the constructions raised in the environment of the Hispanic monarchy, as it also happened in the case of the second cathedral of Durango. On the other hand, Valerio Marqués del Rey who was able to form a primogeniture that continued his last name, built in Parral a great stone house that housed paintings, silks, furniture and many sumptuary objects brought from abroad. Curiel,19, p.

While this happened toward the north, in the mines of Zacatecas there was a new peak between 1670 and 1690. During that time, the convent of San Francisco, head of the Franciscan province of that name was built and that according to the historian Arlegui was the first convent of masonry of this Franciscan region. Arlegui says that contemporary to this peak, in the mines of Sombrerete rich minerals were discovered that made it compete with Zacatecas. During those years was built the parish with vault consecrated to San Juan Bautista, as well as the temple of the Santa Veracruz that has a beautiful coffered wooden ceiling. After the bonanza a new period of crisis came for both mining camps, which lasted at least up to 1705. However, during those years another constructive stage of the parish of Zacatecas began with the reconstruction of the tower and the chapel of the Cristo, patron saint of the miners of a wide northern region. (Bargellini, 1991, p. 272).

During the insurrection of the towns of Nuevo Mexico, between 1683 and 1687, the insurrectionists killed around 400 inhabitants and made escape to the rest toward the mission of Guadalupe de El Paso del Norte. After this rising, the riverside towns of the Nazas rebelled, so the real of Mapimí was depopulated again and the Spanish frontier moved up to Cuencamé. Alarmed the Spanish authorities established a line of presidios to surround the Bolsón de Mapimí, where the main refuges of the Indians were located, for what, in 1685 were founded the presidios of the Purísima Concepción de Pasaje, San Pedro del Gallo, San Francisco de Conchos, Cosiguariachic, Casas Grandes and finally that of Mapimí in 1711, to protect the most trafficked route in the Nueva Vizcaya toward Nuevo Mexico[113]. As the attacks of the Indians arrived to the boundaries of the city of Durango, the presidio of Boca de Canatlán was also founded with fifteen soldiers to protect it. However, for then a slow, but continuous demographic increase allowed that Durango recovered starting from the last decades of the 17th century, to occupy again a preponderant place inside the Nueva Vizcaya.

The presence of the soldiers of presidios in Nueva Vizcaya allowed the Spaniards to have a new control on the routes of the Camino Real de Tierra Adentro. The expedition formed by Diego de Vargas conquered again the Nuevo Mexico between 1692 and 1694, while the Franciscans founded the mission of San Cristóbal de Nombre de Dios, as a strategic point for the protection of the road and that also served as antecedent of the foundation of the reales of San Francisco de Cuellar and San Felipe del Real Chihuahua.

A strategic pass for the caravans that went by The Camino Real was the ford of the Nazas river between Cuencamé and Pasaje, so in order to protect it the Jesuits formed in 1705 the mission of the Cinco Señores del Río de las Nazas with a group of Tarahumaras, Cabezas and Bausirogames, coming from Coahuila[114]. Apparently this intent of population did not have the expected success because in 1715, the governor Manuel San Juan de Santa Cruz and the captain of Pasaje, Manuel de Alday, seated another group of Indians to reinforce the Spanish presence in the area[115]. That same year the Indians attacked Mapimí again, for what its neighbors moved to Parras carrying with them the image of the Señor de Mapimí that was temporarily in a place called the Cañón de Jimulco (canyon of Jimulco), where it was picked up by the inhabitants of the real of Cuencamé that was in peak. In 1720 the neighbors reconstructed the parochial church with vaults, to house the image of the Christ that since then became the main patron saint of the wayfarers of the Camino Real de Tierra Adentro and his worship reached Chihuahua and Nuevo Mexico.

Coinciding with the decadence of Parral, the mines of Zacatecas had a new peak between 1670 and 1690 that was followed by a period of decadence until 1705, when mining recovered at least up to 1732, when Zacatecas reached 40,000 inhabitants[116].

The construction of the third cathedral of Durango

The population recovery that Durango experienced in the last decades of the 17th century and beginning of the following and the increase of tithes generated after the pacification of the Nueva Vizcaya with the subjection of the Salineros, Acoclames, Cocoyomes, on behalf of the presidio soldiers, coincided with the arrival of the bishop García Felipe de Legaspi y Velasco who had been Canon of the metropolitan cathedral. Legaspi noticed the necessity of a cathedral of more pretenses so in 1692 took the master architect Mateo Núñez from Guadalajara and having granted the king a new grace over the two ninths of the tithes of the bishopric, the construction works began in 1695. During the following years the works of the new construction advanced. For 1721 the king was informed that the main portal, the west tower, the naves

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of the interior, the sacristy and the annex house of the Haceduría had risen. In the tower, the wrought iron balconies had been placed brought directly from Seville because this metal was a royal monopoly granted to the Iberian Peninsula. Two years later it was finished installing the choir stalls manufactured in the City of Mexico.

This liturgical object that acquired the category of artistic, according to the current canons was used to give more dignity and decency to the religious ceremonies. During the government of the bishop Benito Crespo, the choir books were done, taking the model from those existent at the metropolitan cathedral, and the magnificent tenebrarium candlestick from Puebla was taken to Durango to solemnize the reenactments of the Holy Week. In the lateral chapels gilded wooden altarpieces were built following the Solomonic Baroque style that reigned and they were adorned with paintings of the main masters of the centre of the viceroyalty, among them José Juárez, Juan Correa, Juan Rodríguez Juárez, Antonio de Torres, José de Ibarra and later on Miguel Cabrera. All these works realized inside the cathedral were crowned with the construction of the exempt main altar, called the pyramid, done by the famous master Felipe Ureña, great diffuser of the estípite Baroque, style that became characteristic of the Baroque of the New Spain in the history of art. Same as in the cathedral, other expensive temples with vault were built: Santuario de Guadalupe, Santuario de los Remedios, temple of San Juan de Dios, which gave a more urban character to the city of Durango.

At the same time that Durango recovered, new mineral locations began to arise toward the north. The mines of Santa Rosa de Cosihuariáchic were discovered in 1687, what led to the population of the region. The effort was seconded by the Franciscans who seated a group of Conchos indians in Nombre de Dios. By 1702 were discovered the mines of Santa Eulalia de Mérida that soon became governorship. Near there another metallic lode was found, giving place to the real of San Francisco de Cuellar, where the rivers Sacramento and Chuvíscar join, where the Camino Real de Tierra Adentro that drove toward Santa Fe passed by. The governor of the Nueva Vizcaya, Manuel San Juan de Santa Cruz, transferred his residence to the new real de minas abandoning Parral, habit followed by his successors.

This situation allowed that in 1718 the viceroy Baltasar de Zúñiga granted to San Francisco de Cuellar the category of village. Starting from then the settlement took the name of San Felipe El Real de Chihuahua in honor of the king Phillip V of Spain[117]. When the bishop Benito Crespo y Monroy visited the population in 1724 he pointed out that Chihuahua was the richest village in the diocese, besides the mining wealth of the region, very superficial and rich in lead that allowed its benefit by means of fire and without needing quicksilver. On the other hand, the merchants of the village controlled the traffic of merchandises of Nuevo Mexico, what helped to enrich them even more[118]. Villaseñor in his "Theatro Americano" calculated in 1742 that the population of Chihuahua and Santa Eulalia rose to 17,850 inhabitants on the whole. These situations allowed that for the visit of Crespo the parochial church of three naves was being built, with the intention of making of it a new Episcopal headquarters[119].

Contemporary to the parish of Chihuahua is that of Zacatecas, also built of three naves. The bishop of Guadalajara, Carlos Gómez de Cervantes visited this real de minas in 1728 and urged the neighbors to begin the construction of a new building that corresponded to the importance of the city. The miners offered to donate one real for each silver mark that was extracted. The works continued up to 1736 when a fire destroyed the image of the Santo Cristo, the main religious symbol of the city. Later on restarted the work and finally the portal was being carved in 1745, of pink quarry to conclude one of the "most imposing buildings that the colony has bequeathed"[120].

The city of Durango, again capital of the province of the Nueva Vizcaya

With the arrival to Durango of the bishop Martín de Elizacochea, in 1736, a group of Basque that were devoted to work a group of mines that were in shutdown since the mid 17th century settled down. These mines were those of San José de Avinito (Avino), San Fermín de Pánuco, Gamón, San Miguel de Coneto and Guadalupe de la Silla, Texamen, with which the mining district of San Juan del Río was formed. The most successful miner was the Guipuzcuan Esteban de Erauzo who following the tradition of marrying his daughters with young peninsular recently arrived, so that later they managed his businesses, married his daughter Isabel de Erauzo with the Basque José del Campo Soberón y Larrea who received the title of Conde del Valle de Súchil when raised in the mining business and built a residence in Durango, symbol of the peak that the city had with the revitalization of the mining and the trade.

The state of calm in which the Nueva Vizcaya was, translated into the reoccupation of agricultural and cattle stays that had been deserted by the wars with the Salineros and Tobosos. The new proprietors, several of them miners of Sombrerete and Nieves, arranged with the Crown the situation of the fallow lands called realengos, which were not included in their titles and this way they were able to consolidate the big haciendas that characterized the north until the revolutionary time. This new legal status fostered an increase of the agricultural production, and therefore of the tithes for the cathedral, highlighting those of the wines and liquors of Parras and the transhumant flocks of sheep that from Nuevo Mexico went down to the central part of the viceroyalty to be sacrificed and their wool utilized mainly in the wool mills called obrajes of San Miguel el Grande and Puebla. The transit of the cattle from one bishopric to another brought a dispute of tithes, called of the Vento, between the cathedral of Durango and those of Guadalajara and Valladolid (Morelia). In the outset, the Audience of Mexico failed in favor of the cathedral of Durango, but a later failure in the court of Madrid favored preferably that of Valladolid and soon after that of Guadalajara. However, this state of calm was interrupted toward 1732 with the irruption of the Apache indians coming from the north. In order to fight them, the line of presidios of the province of Nueva Vizcaya moved to the banks of the Bravo river and the presidios of Cerro Gordo and El Gallo were reformed in 1751, being left as neighbors' towns. In the same way, the Jesuits and Franciscans gave in 1753 the missions of the south of Nueva Vizcaya that passed to the secular clergy and became parishes assigned to a priest beneficiary.



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The visit of the bishop Pedro Tamarón y Romeral

The bishop Pedro Tamarón y Romeral undertook in 1759 the first pastoral visit to his extensive diocese. The pastoral visit was an obligation that the prelates carried out following the guidelines of the Council of Trento to realize the state in which the parishes of the diocese were found in the spiritual and material aspects. Once installed the diocese of Guadalajara its bishops went to visit the Nueva Vizcaya, as it was the case of the bishop Alonso de la Mota y Escobar. When the diocese of Durango was created, its ordinaries moved more and more to the north and they could also visit the Provinces of Sinaloa and Sonora. However, it was the bishop Benito Crespo who traveled the last stretch of the Camino Real de Tierra Adentro for the first time during his visit to Nuevo Mexico in 1726. He was followed by the bishop Martín de Elizacochea who stamped his signature in a stone that is still conserved in the North American state of that name. However, it was the bishop Pedro Tamarón who implemented the longest and most extensive trips to travel his diocese between 1759 and 1768, when he died in Bamoa, Sinaloa. Product of the scientific curiosity characteristic of the illustrated people of the 18th century, Tamarón delivered in 1765 the manuscript entitled: The demonstration of the vast bishopric of the Nueva Vizcaya, where summarized the long visit carried out between October of 1759 and April of 1761 in which practically traveled by his entire jurisdiction. Although Tamarón dedicated his work to the king Charles III, the manuscript was not published due to the policies of royal secrecy that prevented that strategic information of the Hispanic monarchy would fall in hands of enemy powers of that crown. In spite of this prohibition, Tamarón acquired certain fame among the assistants to the IV Mexican Council. This document is invaluable, since provides demographic, economic, social, geographical and administrative data of each of the towns of the diocese of Durango, what allows having a wide panoramic vision of the North of the New Spain in the second half of the 18th century, similar to that carried out by the bishop Alonso de la Mota at the beginning of the previous century.

In that way, Tamarón mentions that the mines of Sombrerete had 6,235 inhabitants in its wide parish, of which[121] were Indian. The prosperity of the mines had allowed having a City council and Cajas Reales. Also, in the real de minas were finishing the construction of some of their main religious buildings that still subsist. The Franciscans were building the "magnificent church of lime and stone ashlars" dedicated to san Matthew. In turn, the Dominican were finishing Santo Domingo to whose construction contributed the rich miner and hacienda owner Antonio de la Campa y Cos, Conde de San Mateo de Valparaíso who is buried in its interior. None less important was the temple of La Soledad, built following the guidelines of the florid Baroque coming from Guadalajara. The bishop Tamarón considered this temple with vault as "notable sanctuary", given the regional adoration that reached the Virgin's regular image under the invocation of La Soledad. Practically being part of the same architectural group is the temple of the Santa Veracruz, probably built in the 17th century and which was considered by the bishop Tamarón as of "good ornamentation", perhaps referring to its pleasant coffered wooden ceilings that match with the noisy tables that cover the graves of its interior cemetery. Near Sombrerete is located the real de minas of San Pedro de los Chalchihuites that had 1,050 inhabitants, plus other 368 in the Indian bordering towns of Tonalá and Tlaxcala.

On the itinerary of the Camino Real in the branch that left to Cuencamé and Parral was found the town of Santa Elena de Río Grande with 3,494 inhabitants in its parochial environment. This place was the head of a group of agriculture and cattle haciendas of the region called of the Mezquitales that were benefited with the waters of the Grande or Aguanaval river. Toward the north was the real of Nieves with 1,734 inhabitants and further on the Indian town of San Juan del Mezquital (Juan Aldama, Zacatecas) that had a Franciscan convent and 557 Indians to which 653 Creoles, mestizos and mulattos had been added. At short distance was located the real de minas of San Miguel del Mezquital with 1,863 inhabitants.

Returning to the road that drove from Sombrerete directly toward the North, the wide valley of Poanas that continues following the sides of the mountain range of Sombrerete by the narrow valley of Súchil. Rich region in superficial waters, these valleys were seat of numerous agricultural and cattle estates where wheat, maize and cattle were especially produced for the maintenance of the near mining camps, especially of Sombrerete. The near mountainous chains were covered with magueyes that produced mezcal, what constituted an important source of income for the regional economy. The most important population in the region was the village of Nombre de Dios that had its own City council. The bordering town of San Francisco del Malpaís, with the old Indian neighborhoods of Mexicans and Tarascos, had depended on the convent of San Francisco de Nombre de Dios, which was secularized. For the visit of Tamarón the jurisdiction had 6,024 inhabitants and it had two main temples, the parish of San Pedro Apóstol and that of San Francisco, both built at the beginning of the 18th century, following the architectural models of the portal with three niches, similar to the cathedral of Guadalajara and especially to the parish of San Pedro Tlaquepaque that is also characterized by the little depth of the carving, as it can be appreciated in these temples.

The city of Durango occupied the valley of Guadiana, where important agricultural and cattle haciendas also existed of which San Isidro de la Punta, San Diego de Navacoyán, Labor de Guadalupe and Santa Ana de Cacaria were bound to the Camino Real de Tierra Adentro. In times of the visit of Tamarón, Durango was besides Episcopal headquarters, head of municipal town council, reason why it had two town councils, one ecclesiastical and another civilian. The first of them controlled the Haceduría, where entered the products of the agricultural tithes of the bishopric. Besides, it was again the head of the government of the Nueva Vizcaya, since the governor José Carlos de Agüero had installed offices back in Durango. The Cajas Reales were also installed there, where the Royal fifth was drawn to the products of the mines of the province, the quicksilver was distributed, the sealed paper, the cards and other monopoly products such as the tobacco. Besides the royal officials, the canons, the miners and the farmers, there were several important merchants. The city had 8,937 inhabitants in the jurisdiction of which the half resided in the urban enclosure and the remainder was distributed in the jurisdiction. The growth that the city was experiencing was mainly product of the mining peaks of the district of San Juan del Río and of other mining centres of the mountain range, highlighting Basis that according to the bishop Tamarón had "the New Spain all excited". On the other hand, the local landowners had arranged their titles of property with the Crown, what allowed them consolidating the system of haciendas. The increasing importance that Durango was having attracted the main routes of the Camino Real de Tierra Adentro again toward its jurisdiction, since many travelers moved again through it.

For 1764 the master builder Pedro de Huertas was working in Durango coming from the City of Mexico, and built the second bodies of the lateral portals of the cathedral. He also built by then the house of José del Campo y Larrea, Conde del Valle de Súchil. In the first construction Huerta used neoclassical columns with garlands in the environment of the Baroque estípite, variation that the master Jorge Alberto Manrique has called neóstilo, which symbolized the slow transition of the Catholic art, of great penetration among the master builders, before the arrival of the neoclassicism, in this Bourbon case. In the house of the Conde de Súchil, Huertas also introduced a series of novelties that soon would characterize the late Baroque architecture of Durango: the octagonal entrances, the pineapples and arches in pendant and mainly the undulant cornices. Although some of these elements went back to the treatise of Guarini, the Inquisition in the City of Mexico and the convent of San Agustín of Querétaro were the sources of this master builder's inspiration.

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The mines of San José de Avinito and San Fermín de Pánuco, property of Basque and Navarre families were found at the northeast of Durango. The first ones belonged to José del Campo who bought with the amount of his mines an important number of haciendas in the valleys of Poanas and Súchil upon which entitled his county. Avinito had 2,200 inhabitants, while Pánuco followed it with 1,469. The town of San Juan del Río, Franciscan mission secularized in 1753 was near those places. In the stays and haciendas of the surroundings lived numerous Creoles, mestizos and mulattos that gradually settled in the town that during the visit of Tamarón had 2,588 inhabitants, and increased as the parish and the trade strengthened.

On the other hand, the merchants of Durango extended their area of influence to the new mining centres of the mountain range through the branch that followed the spurs of the mountain until finding the towns of Santiago Papasquiaro and Santa Catalina de los Tepehuanes, Jesuit missions also secularized in 1753 and that when became parishes, attracted the Spanish neighbors and of castas or breeds to become trade centres toward the way to Topia, reason why many of their inhabitants were devoted in great measure to the muleteering.

In the route from Cuencamé to Parral, this real de minas and its great jurisdiction had 2,400 inhabitants. As it was already said, the temple of San Antonio de Padua had been built of stone and roofed with vaults. More to the North continued the presidio of the Purísima Concepción del Pasaje whose location was owed to an abundant eye of water. The soldiers continued in their positions thanks to the counts of San Pedro del Álamo that paid their salaries. The fertility of the land in which the secularized mission of the Cinco Señores del Río de las Nazas was, had also attracted many Spanish neighbors and of castas that had settled down in the ranches of the region and added 898 people. In the old mission there were only twenty-two inhabitants. From this point it was possible to continue toward Parral by the reformed presidio of San Pedro del Gallo and by the reales of San Juan Bautista de Indehe and Nuestra Señora de las Mercedes del Oro. The area of protection of the presidio del Gallo was very isolated and it favored the continuous incursions of the Apache indians during the 18th century, and in order to protect it, the town of San Luis del Cordero was founded in August 12 of 1805, to instances of the commandant of the Provincias Internas del Occidente (West Internal Provinces), Nemesio Salcedo[121].

In Nazas also connected the branch of Mapimí, Parras, Saltillo. The real de minas of Mapimí was in peak thanks to its plumbic ores that allowed its benefit with the method of fire where quicksilver was not used and the greta (litharge) or lead was taken to Parral for the benefit of its harder metals. Santa María de Parras continued being the wealthiest town in the bishopric thanks to the production of wines and liquors that were sold by the cathedral chapter, not only in the bishopric, but in the own city of Mexico. Parras was composed by 3,813 Spaniards and mestizos, while the Indians added 1,559 people.

The mines of San José del Parral were still much lessened and only had 2,693 inhabitants. The near real of Santa Bárbara had 1,021 and in the Valle de San Bartolomé, another of the important agricultural centres of the province had 1,833 inhabitants. Tamarón also abounded in praises for the village of San Felipe El Real Chihuahua by saying that it was "one of the most considerable populations, if not the best, its trade was the best". The village had a City council and 6,084 inhabitants. The near mines of Santa Eulalia de Mérida had 1,020 inhabitants and those of Santa Rosa Cosiguariachic had 1,353 inhabitants.

The North of the New Spain at the end of the viceregal time

With the Seven Years War (1756-763) between France and England, the balance of the colonial power all over North America was transformed when Spain and England remained face to face. To preserve their domains, the Hispanic kings decided to implement a series of administrative and economic reformations, called "Bourbon Reforms". One of the first steps taken was to centralize the royal power by means of the creation of the system of intendancies and in 1776, of the General Command of the Internal Provinces, supreme authority for the northern border regions of the New Spain. Their commandant should supervise all the branches of the administration: government, justice, military and patronage, independently of the viceroy. The first appointed commandant was the Flemish gentleman Teodoro de Croix, who in 1777 carried out a visit of inspection to the territories comprised inside his government before taking position in Arizpe, Sonora. Croix was accompanied in his trip by the Brother Agustín de Morfi who wrote a relationship of the trip by the internal Provinces.

Morfi described the location of Zacatecas between two ravines by which the population scattered. The parish was of expensive construction, but it didn't please the friar due to its Baroque style in a time when the austerity of the architectural ways appreciated again. In the same situation were the Cajas Reales and the temples of Saint Augustine and Saint Dominic. Little attention produced on him those of the Mercy and Saint John of God. Their neighborhood reached 15,000 people due to the demerit of the mines that had mostly been flooded when the veins deepened and their quality diminished. Mining was rehabilitated with strong investments made by José de la Borda, rich miner of Taxco, when drained the Quebradilla, the most important mine in the real. Likewise, another Basque miner, Marcelo de Anza could work with success the mine of Veta Grande[122]. As product of this bonanza, the population reached 32,790 people in 1798[123]. During the visit of the baron Alexander Von Humboldt, in 1803, the mines of Zacatecas occupied the third place of production in the viceroyalty[124].

More to the North, Morfi glimpsed the hill whose crown gave name to the real de minas of Sombrerete. He found the parish capable and of good lights, as well as the low cloister of the Franciscan convent and the Dominican convent. In this last place Latin, philosophy and theology were taught. Mining was not in its best times when the mine of Pabellón produced 20,000 daily pesos, during five years. The Fagoaga family, marquises of the Apartado began to work the mines, achieving spectacular wealth in 1792-1794[125]. The baron Alexander Von Humboldt considered that the mines of Sombrerete occupied the seventh place in the viceroyalty[126].

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The commandant Teodoro de Croix had to alter the usual route to arrive to Durango, because he did the tour in the month of September, the rainiest of the year and the Nombre de Dios river was grown. Croix had to surround by the haciendas of San Diego, El Ojo, Saucillo, Santa Gertrudis de Avino or Cieneguilla, the mines of Avinito, El Chorro and finally Navacoyán[127]. The growth of the rivers were the most important obstacles for the carts of mules, as well as the elegant four-siter coaches[128] and coupes[129] that were used in the 18th century could traffic before the absence of bridges and it was necessary to sometimes delay weeks to cross them or to take the risk of crossing them swimming or by means of rafts and canoes.

With the construction of the bridge of Navacoyán in 1782, the problem to consent to the city of Durango was reduced at least in its nearest stretch. The same happened with the bridges of Analco and of



the Obispo, built some years later, and which allowed passing over the Acequia Grande (main canal) in spite of the flows.

The city of Durango counted for the visit of Teodoro de Croix with the headquarters of the governor of Nueva Vizcaya that soon transformed into Intendant and of the bishop, following the tendency of the Bourbon reformations so that both authorities resided in the same cities. According to these measures also settled the Royal Customs, the Tobacco factory and the post service. Morfi found the cathedral of reasonable factory and of competent capacity for the quantity of neighbors of Durango, although he criticized the state of abandonment in which it was found. Although he did not mention the twelve students with scholarship of the Conciliar Seminary that had survived the expel of the Jesuits, he mentioned that in the Franciscan convent Latin texts were also read, Mexican language and canon law were studied.

During the second half of the 18th century there was a turnaround in the mining of the mountain region, which favored the traffic of merchandises through the reales de minas. The road of Topia had a series of modifications in its route because Canelas, Siánori and Tamazula became the most important towns of the region. The bishop Pedro Tamarón wrote that: "over there (Canelas) passes the road toward the hot land, from those mountain ranges leaves a gorge that takes some water and following its flow, the passengers arrive in two or three days to Tamazula; from there they take the salt and the fish that is caught in the sea of the south and that is supplied to the Vizcaya".[130] In the topographical description of 1791 is mentioned that the road was a long narrow canyon but suitable to be walked although the muleteers that took the bundles to Sonora had to cross 365 fords[131].

Another road that passed by the mountain range was that of Otáez, Basís, San Gregorio and Soyupa, used by the bishop Pedro Tamarón to leave to Cosalá. One more road used by the bishop went from Durango to Milpillas Chico, the mineral of San Diego del Río to leave to the real of Plomosas in Sinaloa. The bishop commented that his predecessor Bartolomé García de Escañuela could not make the same journey by the rough of the land and he had to return twenty-five leagues in search of the "old" road, of Santa Lucia, already mentioned.

Toward the highland plateau, the roads of Topia and Otáez ended



in Tepehuanes and Santiago Papasquiaro, which became important trade centres. Santiago Papasquiaro reached the category of village in 1787. In the list of parties and populations of the New Spain whose part referred to Nueva Vizcaya was remitted by the Intendant Bernardo Bonavia in 1803, mentions that most of the inhabitants of these places were devoted to the muleteering.

A cultured traveler wrote in 1786, an article for the Gazeta de México where explained the origin of the name of the place still known with the name of Los Altares (the shrines), near Santiago Papasquiaro, one of the most beautiful and imposing places in this mountain seen by all the muleteers and walkers. The article says:

"On the road from Cosalá to Durango, almost near this city and in the confines of the mountain range, on a high mountain can be seen a piece of very high hill that forms a wall of white quarry stone, so right and equal that seems to have been intentionally built as a beautiful temple. In the highest point of this wall, three red crosses of the same quarry stone can be seen, a big one in the middle, with its pedestal and two candlesticks. To the sides it has candles that seem to be lit, by having the flames painted of that color. After those candlesticks, to each side is located another much smaller cross than the middle one, but of flesh pink color. It is assured that these stones are naturally formed of the same stone, as there is much of that color in the suburbs and it seems impossible that in such an elevation as and in such an uncomfortable place, they could have been painted even by the most skillful painter, besides that the rains, winds and sun would have disappeared them in so many years of been seen. This place is known as Los Altares"[132].

When settling down the mining district of Guarisamey in 1784, the Spaniards had within their reach one of the most important lodes of the viceroyalty, Humboldt qualified it as the sixth place of the viceroyalty[133] and the plenipotentiary minister of England, Henry Ward, confirmed it when said that before the discovery of that mining district, Durango only "was a small village". The importance that Durango had acquired took Ward to consider it as "the key of the whole north". To mean its wealth in the urban fabric of Durango, the main miner of Guarizamey, Juan José Zambrano ordered the construction of such a great residence that competed with that of the Conde de Súchil. Its constructor, probably Nicolás Morín ornamented the big house with an undulant cornice that characterizes not only the constructions of the Durango of the end of the 17th century, but also those constructions of the Nueva Vizcaya and of Sonora, since it is possible to still appreciate them in the real of Álamos. Before settling down in Durango Ignacio Morín and his son Ignacio, had worked in Aguascalientes, where it is possible to recognize their work in the temple of the Encino. Later on they moved to Chihuahua where they built the stone altarpieces of the current cathedral, which raised a polemic with the introducers of

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the neoclassical style and they then worked in the termination of the cathedral of Durango. It seems that finally Nicolás Morín accepted the neoclassicism that was imposed by the graduates of the Academy of San Carlos that also arrived to Durango headed by the architect José María Cavallero.

So that the minerals of Guarizamey could travel by the mountain range toward Durango, the roads had to be adapted by the miners and merchants of the area by means of a tax known as "de piso y advitrio" which was charged according to the amount of metal that was placed at the hacienda de beneficio. It was created in October 8, 1795 and lasted at least up to 1814, when two pesos were paid by each barrel of liquor, wine and mistelas of the land (mezcales from Nombre de Dios and Mezquital, as well as wine of Parras mainly)[134]. This road passed by Coyotes where turned toward the north to arrive to San Luis and Guarisamey, when following the Piaxtla it was possible to arrive to San Ignacio, Sinaloa.

Same as Durango, Chihuahua had a strong growth in the last decades of the 18th century when the command of the Internal Provinces of West whose holders settled there. The population census of 1790 sows 10,416 people that year[135].

[78] Partidas del rey Alfonso X Tercera partida Del señorío de las cosas, título XXVIII ley VI

[79] Atlas cartográfico histórico, SEP- INEGI, 1982. (Historical cartographic atlas, SEP - INEGI, 1982).

[80] Solórzano, (1647) 1972, libro 1, capítulo 5, número 32. Juan de Solórzano.

[81] Álvarez, 1992, pp. 5-7.

[82] Relación de Gonzalo López autorizado por Alonso de Mata, escribano real, 3 de febrero 1532, en Documentos para la historia de México, t. 14, pp. 411 y ss., en López Portillo, 1976, pp. 348-356. (Relation of Gonzalo López authorized by Alonso de Mata, royal notary, February 3, 1532, in Documents for the history of Mexico, t. 14, pp. 411 and ss., in López Portillo, 1976, pp. 348-356).

[83] Mota, 1966, p. 82,

[84] Tello, libro segundo, primer volumen, (1653) pp. 186 y 240. (Tello, second book, first volume, (1653) pp. 186 and 240).

[85] Solórzano, (1647) libro 1, capítulo V, número 20. (Solórzano, (1647) book 1, chapter V, number 20).

[86] Cramaussel, 1990, p. 16.

[87] Gerhard, 1996, p. 199.

[88] Álvarez, 1990, pp. 112-116.

[89] Powell, 1977, p 32-33.

[90] Punzo, en prensa. (Punzo, in press)

[91] AGI, Patronato 73, No 2, R: 1, Probanza de méritos de Francisco de Ibarra, 1569. Declaración de Miguel Ruiz Giral en Gallegos, 1960, pp 54- 59. (AGI, Patronage 73, Not 2, R: 1, proof of merits of Francisco de Ibarra, 1569. Declaration of Miguel Ruiz Giral in Gallegos, 1960, pp 54 - 59).

[92] Bakewell, 1976, p. 51.

[93] Punzo, en prensa. (Punzo, in press)

[94] Ibarrola, 1974, p. 163.

[95] Obregón, (1584) 1984, p. 64.

[96] Bakewell 1976, p. 63.

[97] Álvarez, 1992, p. 14.

[98] AGN, misiones Juan Ortiz Zapata 1678 (AGN, missions Juan Ortiz Zapata 1678)

[99] Gerhard, 1996, p. 113

[100] Mota, 1966, p. 81-91.

[101] AGI, 67-1-4, Estado en que estaba Durango y la tierra, los edificios que se han hecho iglesias y monasterios, el gran crecimiento que tuvo la provincia y gobierno (de Nueva Vizcaya) 16 de junio 1624, en Hackett, 1926, vol, 2, p.102. (AGI, 67-1-4, State in which that Durango and the land were found, the buildings, churches and monasteries have been built, the great growth that had the province and government (of New Biscay) June 16 1624, in Hackett, 1926, vol, 2, p.102).

[102] APSD, Libro donde se inscriben los bautismos y casamientos de la jurisdicción de la villa de san Antonio de Guadiana, enero 24 de 1604- agosto de 1637. (APSD, Book where registered the baptisms and marriages of the jurisdiction of the san village Antonio de Guadiana, January 24 of 1604 - August of 1637).

[103] Bakewell, 1971, p. 79.

[104] Gerhard, 1996, p. 200

[105] Bargellini, 1991, p. 267.

[106] Gerhard, 1996, p. 271.

[107] Guevara 1989, p. 27.

[108] Cramaussel, 2000, p. 281-282.

[109] Álvarez, 1997, p. 195.

[110] Gerhard, 1996, p. 207.

[111] Bargellini, 1991, p. 29.

[112] Gerhard, 1996, 271.

[113] Biblioteca Nacional de México, Archivo Franciscano, Informe de José de Barroterán, 1745. Porras, 1980, p. 322. (National library of Mexico, Franciscan File, Report of José de Barroterán, 1745. Porras, 1980, p. 322).

[114] Gerhard, 1996, p. 262.

[115] Biblioteca Nacional de México, Archivo Franciscano, 14/237, Información promovida por el capitán Manuel San Juan de Santa Cruz sobre la población rivereña del río de las Nazas, 1722. (Biblioteca Nacional de México, Franciscan File, 14/237, Information promoted by the captain Manuel San Juan de Santa Cruz on the riverside population of the Río de las Nazas, 1722).

[116] Gerhard, 1996, p. 200.

[117] Martín, 2004, pp. 52-57.

[118] Martin, 2004. pp. 55-56

[119] Gazeta de México, noviembre 1732, en Sahagún de Arévalo, 1950, p.63. (Gazeta de Mexico, November 1732, in Sahagún de Arévalo, 1950, p.63).

[120] Bargellini, 1991, p. 259.

[121] Periódico Oficial de Durango, 5 de marzo de 1925. La referencia menciona que los documentos respectivos se encuentran el AGN, tierras, vol. 3455, exp. 3, cuaderno 111, p. 11. (Official newspaper of Durango, March 5 1925. The reference mentions that the respective documents are found at the AGN, lands, vol. 3455, exp. 3, notebook 111, p. 11).

[122] Brading, 1985, p. 270.

[123] Gerhard, 1996, p. 200.

[124] Humboldt, 1984, p. 332.

[125] Brading, 1985, p.. 280.

[126] Humboldt, 1984, p.332.

[127] Morfi, 1935, pp.70-72.

[128] El forlón era un coche de cuatro asientos, sin estribos, cerrado, con puertecillas, colgada la caja sobre correones y puesta entre dos varas de madera. (The forlon was a car of four seats, without stirrups, closed, with small doors, the box hung on leashes and set between two wooden sticks).

[129] El cupé era un coche cerrado con un asiento en la testera y otro en la parte de adelante. (The coupe was a closed car with a seat in the front and another seat behind).

[130] Tamarón, 1937, p. 79.

[131] AHED, expediente 4, casillero 33, Descripción topográfica de Nuestra Señora de la Asunción de Siánori y pueblo de San Ignacio de Tamazula, 1791. (AHED, file 4, case 33, topographical Description of Nuestra Señora de la Asunción de Siánori and town of San Ignacio de Tamazula, 1791).

[132] Gazeta de México, 30 de junio 1786.

[133] Humboldt, 1984, p. 332.

[134] AHED, exp. 95, cajón 16, Ingresos, Cuentas de peaje e impuestos que se cobran en el real de Guarizamey y su jurisdicción para componer y mantener en buen estado aquellos caminos, 1798. (AHED, exp. 95, drawer 16, Revenues, toll bills and taxes charged at the real of Guarizamey and its jurisdiction to fix those roads and to maintain them in good state, 1798).

[135] Gerhard, 1996. p. 248.

Two frontier institutions: the presidio and the mission

The occupation of the space of the North of the Nueva España was made in two big historical moments.

The first advance can be placed between 1540 and 1700, and one can assert that almost all the villas, cities and reales de minas developed and consolidated as permanent populations always keeping the concerning to the ordinances of 1573.

The second impulse that runs from 1700 until the end of the colonial period and even a little later, occupies areas of penetration that correspond to the old north of the Nueva España, an immense

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territory that includes the current Southwest of the United States. The advance to this region of the old frontier of the Gran Chichimeca, cannot remain faithfully captured with the single policy of foundation of towns, villas and cities, they need of the big support of two "institutions", to say this way and taking back the concepts of Powell: the Presidio and the Mission.

The religious mission and the military presidio symbolized the two pillars of the new culture that arose in the conquest of the north of the Nueva España. The advance toward Zacatecas and other royal mining camps marked the beginning of the creation of a series of frontiers that then would arrive to the Californias, Texas, Nuevo Mexico, Sonora and Nueva Vizcaya. This movement in direction of the Chichimeca deserts constitutes a sort of a manifest destination, similar to the later conquest of the mythical "American western" of the 19th century.

Powell says: "the frontiers of the 16th century of Mexico are the main characters and the first 'westerners of the continent", although in relation to the viceregal capital, this was a northern movement.

The conquest of the lands located in the Chichimeca arch untied the hostilities in the semi-nomadic groups. In 1540, the war of the Mixtón exploded between the Spaniards and the Caxcanes groups that occupied the territory comprised between the higher riverbanks to the Santiago River, to the canyons of Zacatecas. This region pointed out the limits between the civilization and the barbarism, since passing this, there were groups of hunters and gatherers. The rebellion of the Mixtón lasted two years and with many efforts, the viceregal government subdued the Caxcanes; this fact allowed the definitive Spanish occupation of the province of the Nueva Galicia. The following conquest incursions toward the north will cause a new rebellion, but this time with the Chichimeca groups, prolonging the hostilities for four decades (1550-1590).

The danger that the "savage" Indians represented forced the prospectors and recently established inhabitants in the mining colonies, to be fortified. In 1550, Diego de Ibarra and his people began in the nascent Zacatecas, the production of solid constructions that resembled fortresses. It was houses of thick adobe walls, and with flat (terrado) roofs with beams. The homesteads were wide enough to house up to 80 Spaniards and to be able to resist the blockade of the Indians for several days. This "casafuerte" or "inn" allowed the first founders to remain in the city and became the prototype of the future northern constructions.

The presidio

The routes that united the reales de minas with the capital of the viceroyalty and other supply centres, saw arise a series of ventas (roadside inns), ranches and fortified constructions known as presidios that served as a whole to provide help and protection to the caravans of people that passed somewhere around. This way, hardly two decades of having begun the Chichimeca War and under the government of Viceroy Manrique, the first seven presidios arose in the Camino de Tierra Adentro (Inland Road): Ojuelos, Portezuelo, Bocas, Ciénega Grande, Palmillas, El Cuicillo and Paso de Nieto.

Each presidio had a garrison of at least 12 soldiers and it was located in strategic points along that road, to prevent any attack. This type of constructions was multiplying all over the north: The Huasteca, The Nueva Galicia, The Nueva Vizcaya, overcoming half hundred.

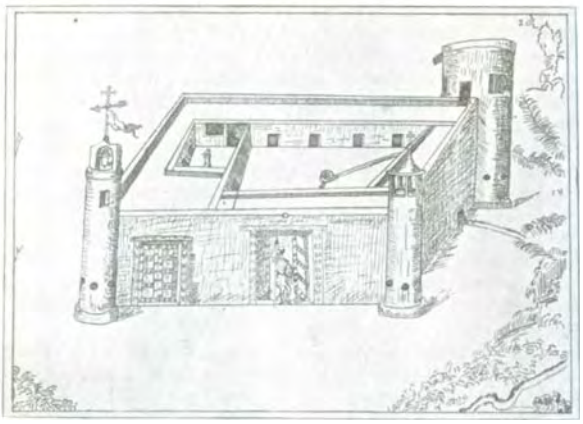
As advancing toward new territories, it became necessary to multiply the number of forts. However, this was not an exclusive task of the Royal Treasury, so many of them were protected and escorted by private initiative.

The Chichimeca war and the peace constituted an exemplary experience for the military diplomatic memory of the south immigrants. It was the first time that they faced a different way of fight: the barbarians attacked the routes and the new colonization centres with an absolute superiority, they chose the places and the most unexpected moments for the ambush. The Crown had to adopt new defense strategies. Any construction or private house built in the new routes, had to adopt characteristic of "casafuerte" (fortified house), it was obliged to provide help and protection to the travelers, and it should have enough weapons for its defense.



On the other hand, in multiple occasions the carts and wagons of more size, whose back and fort journey began to be more frequent on the Camino de la Plata (Silver Road), were transformed into small motive forts. The caravans always went escorted by well-armed horsemen.

The presidios were basic part of the defense, but the protection of the roads was not its only function. Some of them were built to preserve the towns of Indians, such is the case of Xichú and Jalpa, and others were made to protect the cattle.



Most of these enclosures were constructions with wide adobe walls, and they were the sufficiently wide to house as many people and load animals could arrive, besides the garrison and their mounts. These enclosures were points of encounter for all kinds of travelers; they meant a place of exchange of news, trade and exchange of small sums. In sum, the presidios constituted a true oasis for any visitor; they

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served as transitory places for the militia, as well as fields of training for those recently arrived or beginners of war.

The presidios had concomitant functions and some performed as agencies of peace and as places where important decisions were taken, such as the distribution of new colonists in the won frontiers. Some of them to be located strategically and to be the crossing of commercial routes, very soon became prosperous towns and then cities. This is the case of Ojuelos, San Felipe or even Aguascalientes.

The deserts, the adobe and the defense were the ingredients that modeled the architecture of the presidio, the mission, the ranches and the northern towns. The desert imposed to the construction rudeness, severity and simplicity. This geographical environment of big contrasts forces their population to survive the setbacks. It offers a solitude that not well taken would resemble the death.



The immense desert landscape insists in that opened, but the survival demands that closed and secluded, this way the presidio architecture is massive, fortified and of closure; the thick walls reached considerable heights and turrets for the surveillance finished off each angle of the ensemble. These adopt different forms and dispositions: rhomboid, square or round.

The mission

Another part consubstantial of the landscape of these regions was the religious mission. Arisen before the military presidio and impelled by the advance of the first conquest, it worked as complementary element and in narrow relationship with the presidio. Many times, it was subject to the captains in charge of the pacification, and they even controlled their construction, protection and supply.

The mission as frontier institution had as priority task to introduce the Christian and Catholic faith to the pagans. The presence of religious in the site was in a beginning temporary. As soon as they finished their evangelizing work, they should continue to other confines. The legislation stated that all the missions should pass to secular hands after ten years of having been founded and the communal lands would be distributed among the Indians. Although these principles were only applied in some places of the centre, in the north the tutelage prolonged beyond that term, because the missionaries resisted to the secularization of the lands, with the purpose of protecting the natives of the hands of usurpers and other interested parties.

In fact, it was also verified that in the measure in that the mission served to the State, this supported the payments of other missionaries.

One of the fundamental purposes of the friars was that the missions became self-sufficient institutions. In fact, many of them acquired considerable wealth through the cattle breeding and prosperous agriculture. Likewise, with recognized audacity and value, the synods served as agents of the Crown in the frontier; the colonial power used thoroughly their services as diplomatic agents and as skilled and practical browsers. This way, they intruded in the most difficult regions without being bothered and without lifting the most minimum suspicion or hostility, as long as every soldier was rejected by his simple presence. The conquest of the province of Sonora, Las Californias or Nuevo Santander, would have not been possible, without the diplomatic management of characters like Eusebio Francisco Kino, Juan María de Salvatierra or Fray Junípero Serra.

In essence, the mission was the religious, moral, social and industrial discipline that instituted the colonial system, for the control of the population in the different regional spaces occupied by aboriginal populations. Each mission was developed as a great industrial school that in occasions included up to two thousand Indians. In its enclosure it had obrajes, forges, tanneries, presses and warehouses.



The mission, as constructive group, had a church that was the most important point in the settlement. Each mission was built around a great patio that was protected by all the flanks by buildings whose walls sometimes reached up to eight feet of thickness. These buildings were also erected as fortresses, not only for the priests and their pupils, but also for the colonists that lived near.

The legacy of the Camino Real Tierra Adentro

The Camino Real de Tierra Adentro was a process in which different influences were received, created and spread, forming the identity of a great region that today exists in two countries with a frontier in between. In perspective, inside the long term, that history remits us to the vigor of the cultural communities arisen in each of the nodal points of that road, as well as their expansion to other areas.

Maybe one of the most outstanding aspects in the culture of the Camino Real de Tierra Adentro was the diffusion of several languages,

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among which highlighted Spanish -or Castilian, as was formerly denominated the nascent language of an empire in expansion at world level-, as well as some native as Náhuatl, the lingua franca of the Mexica empire among others. In addition, for both we find the evident historical facts that explain to us their diffusion. After the conquest of Tenochtitlan not only began the construction of a new city, leaving from the foundations of the old one, but also a new idea of humanity and space when being the vision of the Ecumene completed with the occupation of the New World.



The arrival to the Nueva España of three Flemish Franciscans in August of 1523, Fray Peter of Ghent, Fray Juan de Tecto and Fray Juan de Ayora, marked the beginning of new cultural processes in north America that even inside the difficult conditions imposed by the conquest and the interests of the Spaniards opened one of the big lines of cultural orientation that the Old World would transmit to the New one. Between 1524 and 1525, Ghent elaborated with pictograms, following the outline of the indigenous writing, the first sentences to teach to the Indians and to help the evangelizers.

After that moment would begin one of the biggest initiatives in the history of humanity, whose purpose was to know the languages of the Prehispanic cultures seeking to impel the evangelization, to know the history of those groups, to achieve the absolute ownership of the surviving social and economic structures of the old societies and, of course, to look for the full integration of the natives to the economic, social and political processes established from the reality of the metropolis and the Spanish crown. Part of that process is what a historian called the spiritual conquest[136].

Catechisms, doctrines, arts, grammars, vocabularies, translations to the Náhuatl of some biblical texts, such as psalms, were already part of the great production around the indigenous languages and Spanish from the decade of 1520[137]. Let us add the big histories and descriptions that chroniclers and intellectuals of the diverse religious orders made, as well as the documents elaborated by officers informing on the characteristics of the land, its occupants and their traditions, to complete the panoramic of a great documental body that has no paragon in the modern world: the "Historia General de las Cosas de la Nueva España", of Fray Bernardino de Sahagún; the "Historia de las Indias de Nueva España e Islas de Tierra Firme", of Fray Diego Durán; the "Relación de Michoacán"; the "Historia de los Indios de Nueva España", of Fray Toribio de Benavente, Motolinía; the "Relación de las ceremonias y rictos y población y gobernación de los indios de la Provincia de Mechuacán", of Fray Jerónimo de Alcalá; the "Descripción de la Provincia de San Pedro y San Pablo de Michoacán cuando formaba una con Xalisco", of Fray Diego Muñoz; the "Tratado curioso y docto de las grandezas de la Nueva España. Relación breve y verdadera de algunas cosas de las muchas que sucedieron al padre Fray Alonso Ponce en las provincias de la Nueva España siendo comisario general en aquellas partes", of Fray Antonio de Ciudad Real; "De Procuranda Indorum Salute", of the Jesuit Joseph de Acosta138; the "Historia Eclesiástica Indiana", of Fray Jerónimo de Mendieta; the "Monarquía Indiana", of Fray Juan de Torquemada and the "Crónica Miscelánea de la Sancta Provincia de Santiago de Xalisco", of Fray Antonio Tello[139].



In the world of the description made from a non religious perspective, we have the Cartas de Relación, of Hernán Cortés; the letter of Alonso de Zuazo, written from Cuba in November of 1521, where describes the temples built of gold and the "Señora de la Plata" who lived in the monastery located to the west of the mountains, where there were only women; the "Relación del Conquistador Anónimo"; the "Descripción de la Nueva España", concluded in 1532 by the officers of the Audiencia of México; the "Matrícula de Tributos y diversos códices"; the "Relación de

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la Navegación y descubrimiento que hizo el Capitán Fernando de Alarcón por orden del Ilustrísimo Señor Don Antonio de Mendoza Virrey de la Nueva España, dada en Colima, puerto de la Nueva España", of 1540; "Naufragios", of Alvar Núñez Cabeza de Vaca; the "Historia Verdadera de la Conquista de la Nueva España", of Bernal Díaz del Castillo; the "Relación de la Nueva España", of Alonso de Zorita; "La ciudad de México en 1554", of Francisco Cervantes de Salazar; the texts in Náhuatl that were handwritten and added to the "Dictionarium ex Hispaniensi in Latinum sermonem" of Antonio de Nebrija, for understanding and help of evangelizers and maybe of the most advanced indigenous students of the college of Santa Cruz de Tlatelolco; the "Descripción Geográfica de los Reinos de Nueva Galicia, Nueva Vizcaya y Nuevo León", of the bishop Alonso de la Mota y Escobar; the "Historia de Nuevo México", of Gaspar de Villagrá and the "Grandeza Mexicana", of Bernardo de Balbuena, to mention some of the most outstanding in that impressive documental production.

They highlight in that production the different "Relaciones Geográficas" that the Crown ordered to have a better knowledge of the conquered territories starting from the decade of 1570, inquiring in them on the nature, the old inhabitants, the climate, the latitude, the products of the land and the degree of advance grade the real occupation of lands that had not only moved their condition as for use in very little time, but the same landscapes for the introduction of the cattle breeding, the agriculture and the mining. Part of those references included the search of precious metals, jewels and pearls, as well as their aptitudes to make them produce.

New Geographical and Topographical Relations would see the light in the 17th and 18th centuries, as well as the multiplication of printed and hand written works of all type, where true geniuses of the Nueva España highlighted: Sister Juana Inés de la Cruz, one of the most lucid minds in the viceroyalty, author of prose, autos sacramentales (dramatic representation of the mystery of the Eucharist), carols, comedies, "entremeses", "sainetes" (sketches), sonnets, good part of them with great philosophical depth and mystic[140]; Carlos de Sigüenza and Góngora, author of several texts of astronomy and of the impressive "Parayso Occidental y el Triunfo Parténico"[141]; the brilliant piece been founded in elements of the Antiquity, of Joseph Rivera Bernárdez, for his "Descripción Breve de la muy noble y leal ciudad de Zacatecas"; as well as the beautiful piece of devocional literature of Joseph Mariano Estevan Bezanilla Mier y Campa the "Muralla Zacatecana", which founds before notary the virgin's appearance in the hill of La Bufa in 1546, to achieve a conquest of war with the Zacatecas Indian, giving origin to the oldest sanctuary in the whole north of the American continent[142].

Written from individual initiative, for command of the Crown or for disposition of the specific rules of a religious order, we are before a great quantity of texts where the languages, especially Spanish, constituted the main vehicle of diffusion, of the knowledge and of the construction of the new social fabric arisen under the Spanish empire in the lands discovered and colonized in the West, in the so-called Western Indies, opening a new cultural order in the widest sense in the word.

That work would be integrated to other initiatives that sought to root the language of the conquerors as universal means of communication: the foundation of colleges, the teaching of the first letters through the doctrine, the formation of indigenous children and youths to serve as connection with their parents and communities already under the new rules and the Castilian language, are examples of the acculturation enterprise undertaken from diverse initiatives. Fray Peter of Ghent, toward 1527, founded the school of San José de los Naturales in the city of México, devoted to the conversion to the Christianity at the same time that to the teaching of Spanish and Latin, the same as arts and occupations, taking advantage of the impressive dexterity of the natives. There were formed many of the constructors of the material reality of the Nueva España after the conquest, learning activities linked with the European culture: tailoring, carved of quarry, shoe making, embroidery, music, forge and masonry.

Toward 1533, the College of Santa Cruz of Tlatelolco began to work with the perspective of forming an indigenous clergy and rulers that were more in agreement with the Spanish government's project and culture. It was formally inaugurated in 1536 under the auspices and impulse of the bishop Fray Juan de Zumárraga and the resolved action of the Franciscans, as well as of the Viceroy Antonio de Mendoza. The College of Santa Cruz de Tlatelolco was left in hands the own indigenous in 1539 so that they administered it, being the religious the only teachers in that institution. Fray Andrés de Olmos, Fray Alonso de Molina, Fray Juan Focher, Fray Bernardino de Sahagún and Fray Juan de Torquemada were some of the teachers, at the same time that these nurtured their knowledge on the indigenous world with the privileged information that his students provided. This College prepared several natives that created works as impressive as the Badiano Codex, a repertoire of the flora of the Nueva España, written in Náhuatl by a led pupil, Martín de la Cruz, and translated into Latin by another student of that institution, Juan Badiano.

In 1553 would be founded the Real y Pontificia Universidad de México, giving origin to the first university in the American continent and that toward 1554, as Cervantes of Salazar describes it, already had a full life as for classes, teachers and students, with the characteristic bustle of the centres of study of the western world[143]. The Jesuits and then the Dominics would give continuity to that educational work, focusing their action on the Creoles and Spaniards in different cities of the Nueva España, forming the ruling elites and those who were in the centre of the economy and the political decisions.

Languages, Spanish in particular, in the same 16th century were valued as an important agent of social conduction and cultural transformation. The decisions of the Crown sustained and applied by its civil and religious officers were oriented to strengthen a means of communication that responded to the necessities of rooting and operation of that new society. This way is explained the tendency to constrain the use of the indigenous languages and to try that Spanish not only became an official language among those who came from the Iberian Peninsula and the Creoles, but that entered to the entire social structure to end up being the language of the natives. The evangelizers guided their effort to that purpose, with more or less effectiveness, even with the disagreement of a good part of the Franciscans during several decades, spreading the Spanish language.

One of the main pacifiers of the Nueva España in the second half of the 16th century, servant and friend of Hernán Cortés and after of his son, Martín Cortés, representative of his business in the mines of the north, especially in Sombrerete and Zacatecas, formed in the Renaissance spirit, with bonds with officers near to Charles V and Philip II, in sum, one of the constructors of the Camino Real de Tierra Adentro, had very clear the role of the Spanish language and its urgent necessity of universal installation to achieve the construction of a Kingdom in real terms. In this respect, it is very interesting a fragment of the letter that wrote to Philip II in December 31 of 1559, few months before a new indigenous rebellion began in the north of the Nueva España:

"I have not noticed that after forty years of having ended the conquest and pacification of this Nueva España and that in all this time order has not been given neither noticed in how much would it suit that the naturals, because they had to be governed of the Spaniards, learned our Castilian language, at least all their nobles and main people, to be possible to understand each other, but rather they are always needy of our Spanish interpreters: them to negotiate their cases and business of their republics and matters, and the governors and Spanish judges to hear and to sentence, that neither the judge can understand what the Indian wants rightly and seeks because the interpreter, given case that understands the language, or he doesn't understand the business well, or he understands it the other way around, or wants to twist or to darken the justice of one to favor the other, especially being as it is such occupation for most of the common people, and if it is sought to know some interpreted secret thing it must be public, and even the same Indians many times for threat or fear, or because they

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understand to be they contrary of that interpreted to them, don't dare to manifest their offense completely, and it is certainly a very big inconvenience that the Indians cannot manifest neither to insinuate their own business and necessities to which must put remedy, as to the governors and judges that must dispatch them and to determine, because besides being cause of delay and tediousness, it is also for many mistakes and blunders that are understood the business the other way around, not for lack of the judges but for the interpreters, and as it happens for the same cause that seeking to make justice offenses are made, reason why it would be very necessary and important that Your Majesty ordered and send that such naturals, at least all the main of them and their fifteen year-old children and less, learn and know our Castilian language because they have enough ability for it, and even foresee and insinuate that the positions and occupations of republic of their towns should be given only to those that know and understand, because if at present it cannot be, if introduced as brevity as it is necessary, soon would have the effect of speaking it very well. And being this commanded by Your Majesty, the order to have it in brief would have a better effect for those that govern here in your royal name and the prelates, because also for the effect that seek is necessary for them to provide the trace and suitable manner, but it suits that it has principle for precept and royal decree, as without it shall not have as it suits, neither will be nobody to introduce such a good habit so that it goes ahead without being preceded by particular command of Your Majesty on it. In addition, it would not be a bad means that as the children of the principals are raised in the churches and they are five or six years in them learning how to read and to write, to sing and to chime, they could learn our language at the same time. Adding to this a thing of big esteem and it is that as the differences of the languages naturally engender strangeness, this way understanding and speaking these naturals ours, would love each other more because they would discover our concepts, and us, understanding them, would become more fond to them, of where it would be that of two republics so different could make one conformed.[144]"

Two aspects highlight in that relation: the first of them is the conflicting situation in which Spaniards and natives had to carry out the judicial processes -almost always for reasons of the damage caused in the sows by the animals that the Spaniards loosed to pasture, for the limits and grant of lands, as well as for the reduction of tributes- carried out through interpreters that didn't reach to transmit with fullness the claims of the natives, neither the judges could capture the dimensions of their complaints. But yet more important, the perception of De Ahumada Sámano allows us to see the sense of urgency that had so that there was integrated a single republic and not two as in that moment there were, that of Spaniards and that of Indians. "The differences of the languages engender strangeness", and with it, certainly, the incomprehension and the war. On the other hand, the natives would be participant in the Hispanic ways of life when knowing the Spanish language and their integration to the society would be full. In other words, chord with the Renaissance vision, Ahumada Sámano outlined the use of the language in its civilizing value (knowledge, understanding, domain of the reality and social appropriation) so that what until then was so different, could be one and the same thing.

To achieve that result, Pedro de Ahumada Sámano recommended three procedures: one was that the indigenous lords and their children smaller than fifteen years learned the Spanish language; the second, tied to the previous one, it was that all the indigenous applicants to occupy a position in the government of the Republic of the Indians knew how to speak the Spanish language; and the third, were that this language was taught to all the indigenous children that went to the doctrine where they learned how to read, to write and to play music, because in that process they spent from five to six years.

The approach of Pedro de Ahumada Sámano went further on, because he also contemplated alternatives for the children of Spaniards that were born and they were raised "with the language of the Indians", because in that way they could study and be perfected in the knowledge of Náhuatl and to make career in that occupation to the grade of being in charge of the maintenance of their progenitors. To support that initiative, De Ahumada Sámano proposed to separate a fixed amount of the indigenous tributes destined to finance the recently founded Real y Pontificia Universidad de México, so that the students devoted to this activity could be sustained. One of the positive consequences of that learning is that the bishops would have a great number of clergy that could assist not only the evangelization, but also the administration of sacraments and could integrate the natives to the condition of faithful more than that of Indians of doctrine.

The proposal of learning Spanish as universal language was developed by the evangelizers and priests of doctrine as the Nueva España was pacified, mainly in the territories of the north, with the peculiarity that some of the most important indigenous languages that were characteristic of those areas, didn't extinguish as well as the Náhuatl and the Tarasco that Tierra Adentro (in the inland) lived a new expansion, so much for the natives that accompanied the discoverers and conquerors, as well as for those who moved looking for better opportunities of life in the mining centres and in the agricultural and cattle haciendas, the same as the natives devoted to trade and diverse occupations.

The universalizing of the Spanish language in all the environments of the life of the Nueva España also produced other spaces worthy to be noticed along the Camino Real de Tierra Adentro. One of them was the great quantity of official documents of civil and ecclesiastical type that were generated in the cities, villages and towns, initially produced by the judicial districts, the town councils of the cities and the parochial files.

Although certain that it will be in the last decades that those documents began to gain more force, in many cases they will leave perseverance of long cycles of births, baptisms and deaths, organization of brotherhoods, erection of churches, foundation of chaplaincies, charitable donations, ecclesiastical processes where reflected the daily life in its most immediate pulse, Episcopal visit, as well as the dispositions taken for the creation of bridges and roads, public granaries, to take care of the development of the mining, to face the situation of war with the Chichimeca Indians, the construction of royal houses, abattoirs, presidios, public squares, jails, supply to the cities, regulation of the trade, measures to face epidemics, droughts and economic crisis, etc. Moreover, many of those files, already inventoried and classified, are a main source for the history of the Camino Real de Tierra Adentro, because they put in relief the double perspective of the movements of short and long term[145].

On the other hand, the travelers of the Camino Real de Tierra Adentro, the same that merchants, officers of the Crown, religious and the clergies, carried books coming from the Old World, as well as the editions of works that were printed in the city of México from the mid-16th century. Such is the case of the very rich bibliographical wealth gathered in the different convents of the city of Zacatecas, where Franciscans, Jesuits, Dominics, Augustinian, Mercedaries, Johnines had important libraries to develop the formation of religious, the evangelizing work, the development of occupations and productive techniques, the doctrinal and sacramental tasks, as well as their theological preparation. The clergies also had books that, to their death, were donated to the parishes in which they exercised their ministry.

The diversity of topics and authors reveal an important environment of preparation, of search, of reflection that was not constrained to the strictly religious or doctrinal field: likewise is possible to find a copy of the complete works of Saint Ambrose, published in the year 1500, or a "Biblia Regia" in seven volumes, carried out by command of Philip II, published under the direction of Benito Arias Montano between 1568 and 1572 that gathered the faithful texts in the Old and New Testament written in Greek, Aramaic, Latin and Hebrew, as several editions of "El Ingenioso Hidalgo Don Quijote de la Mancha", the immortal work of Miguel de Cervantes Saavedra, or the mining and metallurgy treaty "De re metallica", of George Bauer, considered a fundamental book for the

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work of the miners since the second half of the 16th century.

At present, Zacatecas has four big documental funds with unedited printed and manuscripts between the 16th centuries and beginnings of the 20th, distributed among the Collection "Elías Amador", deposited in the Museum Pedro Colonel; a good part of the conventual fund of the old College of Propaganda Fide of Nuestra Señora de Guadalupe, preserved in the walls of the Viceregal Museum of Guadalupe; the Chapter Library of the Cathedral Basilica of Zacatecas, located in the old original Hall of Cathedral Town council; and the Ancient Library of the Conciliar Seminary of Zacatecas, in the facilities of the Diocesan Major Seminary of Zacatecas, located in Guadalupe. As a whole, they gather around 50,000 works that reflect the culture, the concerns, the way of to being and making science, technique and technology, as well as the Christian vision of the world under the shade of the western culture.

The tongue, the speeches and the languages of all type are part of the relevance of the Camino Real de Tierra Adentro for the formulation of the cultural expressions that from the Old World passed to the Nueva España and from there, were having a gradual advance toward the North and West of the territory until opening the frontier at the beginning of the 17th century in the current Southwest of the United States of North America. There is no doubt that from both the spiritual and secular world popular expressions were created destined to give sense and identity to the cultural communities. And in that process we not only find the reception of the influences that the already complex Hispanic world introduced in the territory of the Nueva España, but also are perceptible the own contributions of the indigenous cultures and their continuous tension, resistance, adaptation and creation in new cultural ways that rooted and survive until the present along this important route.

An outstanding example is found in the indigenous dances. In the first contact of the Spaniards with the Mexica culture, the ritual complex dedicated to the gods of dance impressed them. The dances, as Sahagún and Durán described, were very elaborated and had great formality. When referring to the festivities of Huitzilopoztli and Tezcatlipoca, the most worshipped gods in the Mexica Pantheon. They described the importance with which the dances were celebrated, because one of the characters that appeared amid those who followed the rhythm was the very incarnation of the god that was celebrated. For their idolatrous character, in opinion of the evangelizers, these were forbidden to avoid the natives to continue practicing their old religion. Nevertheless, as the practice was so extended, they could only moderate the manifestations that considered that attempted most against the teachings of the Christianity.

They wore attires with feathers, stripes of colors, dried fruits with seeds that sewed in great quantity to the cloths that covered the legs and wearing in each hand an enormous dry pod whose seeds produced a sound being part of the rhythm that guided the dance; such tradition spread by diverse means in the northern areas. Even, in order to maintain the figure of the god that they represented in the celebration, they endowed it of a farcical character, to the way of a carnival character -image not only tolerated but fully accepted by the Hispanic culture-, becoming the "old of the dance", a character with mask, scruffy, with a whip or chirrión in one of his hands that "makes the pass to those that dance", as Durán wrote, approaching to the public and scaring with noisy manifestations, with parodies of whipping or for surprise giving a puppet to be kissed, similarly worn away and dirty that the character. The Dominic described it this way:

And, so that with more easiness can be understand this true of what I say, consider the reader that, when there is some 'mitote', there is someone going before all, or two, with different ornaments, and dancing with different counterparts, and going and coming toward those that guide the dance, making a pleasant racket from time to time, putting an end it to a whistle or saying some words that are not intelligible, because one must know that those represented gods and to these they were making the feast and dance, interior and outwardly, and this is the certain thing that could maybe happen now and has maybe happened[146].

On the other hand, the dancers, given the biological reality of the north, changed the sheaths for a "guaje" or dry and lengthened pumpkin whose seeds are good to produce sound and, as made of more relevance, they substituted the other sheath with a bow and wooden arrow with an end that stops it in the same bow, bundle with flexible material -before, thin flesh stripes or animal tendons were used, at present time rubber and suspenders are used-, so that feigning to shoot with the bow, another more sound takes place. If the Spaniards and indigenous of the 16th century ended up fearing something, was to the great ability and dexterity of the Chichimecas to manage the bow and the arrow.

But through the acculturation coming from the Spanish initiatives as from the own indigenous world, with the displacements toward the silver mines located in the Camino Real de Tierra Adentro, as well as the population projects undertaken by the families Tlaxcaltecas, Purépechas and Otomíes, all of them indigenous that had already had a first and second wave of evangelizers, cultural traditions that integrated the Christian influence, the Meso-American Prehispanic tradition and the customs of the Chichimeca Indians arose. Numerous chronicles and descriptions of travelers remit us to the great liking, undoubtedly ritual, that the Chichimecas had for the dance, to which the Spaniards designated with the name of "mitote", almost always carried out before the battles, leaving vivid stories of the character of their dances and the function that carried out to congregate wills and to go to the attacks. A neighbor from Nueva Galicia described it by the middle of the 16th century:

"What now this Indian Coringa begins to make, in the same form and way that then it was made, because this witness comes and has been in that part where this Indian Coringa is and resides, and saw Indian singers leave the church to the mountain where is the tlatol of the lifting and all the Indians that are of peace and in the Christian doctrine saw that they were making bad art, making the dances that the other time made, and they do not sow neither pay attention to what they have in the field, they allow to grow the grass in the cornfields and cotton plantations that have, for having that irony of the last lift, and say that they shall not stop dancing until their parents and mothers resuscitate, and that this way dancing and singing and they must come, and that in secret that the Christians don't know of their lift of the land and to kill all the Christian as they made the other time when they rebel.[147]"

Those dances, now executed by identified groups with the name of matlachines or matachines, take place in a great quantity of cities, towns and rural communities of the Camino Real de Tierra Adentro, always in the environment of the religious festivities dedicated to the different Marian invocations or patron saints of parishes and churches. These dances show the exquisite amalgam in diverse cultural ways that opened the way to an unique expression, of great root and identity with urban and rural communities that are transmitted from parents to children and daughters (as modern feature the incorporation of the women is) that have as accompaniment music the use of a great drum (or tambora, as it is known among the populations of the Camino Real), maybe vestige of the old Mexica teponaxtle and the European drums, and the violin (many times of those manufactured by the groups indigenous Huicholes or Tepehuanes, being an instrument of European origin).

In that field, but from the perspective of an acculturation process more integrated to the Christian religiosity transmitted by the Spaniards, the itinerary toward the north is characteristic in two big popular traditions: the festivities of Moorish and Christian and the processions of Easter, especially that of the Silence. The festivities of Moorish and Christian, introduced by the evangelizers since the 16th century, represent the victory of the Christianity on the Islam starting

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from the reconquest of the Iberian Peninsula in 1492, offering variants according to the Spanish region where they arose148. Starting from their representation in the city of México in the 16th century, the festivities of Moorish and Christian, with their variants, extended to different regions of the Nueva España, being its line well defined in the Camino Real de Tierra Adentro: from the capital of the viceroyalty of the Nueva España, to the government of the Nueva Vizcaya, included Chihuahua, going by Querétaro, Guanajuato, San Luis Potosí, Aguascalientes, Zacatecas and Durango, they were part of the religiosity of then and in our days they continue being essential part of the identity of the Mexican North, even among the indigenous groups[149].

It is convenient to highlight that the celebration of this feast in Zacatecas, given the number of participants that ends up surpassing 10,000 elements integrated in the brotherhood of San Juan Bautista, is the biggest in the world in its gender, besides having the singularity that those who form part of the representation make it as spiritual commitment, many times acquired by the parents and transmitted to the children. The migrants of Zacatecas that are part of this brotherhood and live in different cities of the United States of North America, return every month of August to participate in the representation of their characters to then return to the American Union, maintaining alive the knots of identity so much with the population of Zacatecas as with their families and friends that are on the other side of the frontier.

That ritual, symbolic, material and spiritual participation, invigorates the roots of a cultural process that takes its origin to the 16th century, reaching positive influence in the appreciation, care and conservation of the spaces where these festivities are celebrated, the patron images and the temples where liturgy is developed and ceremonies that consecrate the feast. The Procession of the Silence, one of the public moments of biggest solemnity of the Catholic traditions in West, it is also the result of that old shared inheritance with the Hispanic world, diffused in the evangelizing process and as rooted practice of Spaniards and Creoles.

Starting from the Council of Trento that in answer to the destruction of the images carried out by the different expressions of the European Protestantism sought to strengthen the care and use of the religious images as a vehicle of expression of the religious devotion, had a multiplier effect with the Prehispanic tradition of the use of images for the representation of the great quantity of gods, situation that didn't stop being problematic for the church of the Nueva España[150].

The act of the Passion of Christ and the pain of the characters that accompanied him -the Virgin Mary, the apostles, the near followers- took the centre of the popular religiosity of the Lent in the Hispanic world and it was transmitted this way to the Kingdom where its domain extended.

That religiosity, transformed into one of the strongest bonds that the Spanish residents of the Nueva España had with their cultural womb, became basic rule in the social life, religious, political and economic in cities, reales de minas, towns and even in the indigenous communities, preserving their validity through brotherhoods, stewardships, ordinances, prohibitions, etc. Moreover, being the act of Christ's sacrifice one of the theological big keys and of impact in the popular religiosity, the celebration of the Lent was one of the culminating moments of the liturgical year. In the city of México; Querétaro; Guanajuato; in several cities and towns of Guanajuato, like in San Miguel de Allende; in Tepeji del Río, Hidalgo; in Cosío, Aguascalientes; in San Luis Potosí and in Zacatecas, as well as in many towns of the Camino Real de Tierra Adentro, the Procession of the Silence, updating the great quantity of objects of sacred art that have in the Lent their object of representation: the figures of the Ecce homo, Our Lady of Sorrows, the Viacrucis, the Falls, the symbols of the Passion, the Last Supper, are some of the images more worshipped by that religiosity.

Associated to all those types of expressions of the sacred, we find another of the fields of the cultural heritage that give a high value and universal relevance to the Camino Real de Tierra Adentro: the architecture tied to the religious manifestations and, in general, to all the forms of habitability of the space in function of historical, cultural, social, aesthetic, economic and political necessities. Diverse investigations have carried out exceptional contributions for the understanding of the ecclesiastical and religious architecture in the Camino Real: George Kubler, Clara Bargellini, Aurelio de los Reyes, Francisco de la Maza, Guillermo Tovar de Teresa, Diego Angulo and Santiago Sebastian, to mention some, have analyzed the origin to great detail, the styles, the function, the factory, the changes of a great quantity of historical monuments located in this route, in which highlights the weight of the Baroque not only as an aesthetic form but also as the way of being of a culture.

And if the architecture tied to the sacred also reached benchmarks that have worth México the recognition of the universal value for its cultural expressions, in the field of the civil architecture and its linking with the material culture they gave a characteristic personality to the landscape along the Camino Real de Tierra Adentro: from the old presidios -true islands for travelers' refuge in the immensity of the spaces of the north- that would transform, along the time, in homesteads and agricultural and cattle haciendas, as well as in towns, the same as the mining towns whose wealth allowed its residents to build magnificent habitations following the inherited patterns from the Roman world to the Iberian and from this to the Nueva España, as well as the houses inspired by that mix of the Roman "quinta" and the Spanish "cortijo" with Arab influences (square structures formed by rooms with patio to the centre and portals with columns surrounding, well, systems of reception of rain water by means of reservoir, big kitchens with cupboards to keep allowances and to prolong their conservation, with second patio for instruments and pantries and then the structure of corrals), meticulous in the use of wood, stone and forge, to the public buildings and the constructions of the environment that gave possible conditions to inhabit cities and villages (such as bridges, roadways, roads, markets, squares, huts, public granaries, schools, mills, aqueducts, reservoirs, preys, canals and drainages).

Level with floor, in the daily life of millions of people that lived and made the world of the Camino Real de Tierra Adentro, we are in front of the modesty of the housing, the inhabitable space and unquestionable universal field of the social reproduction, and the singularity of their solutions to offer coat, rest, health, knowledge and recreation. The earthen architecture, so universal in the landscapes of the Mexican North, both in the field as in the city, combined with the quarry and with the flora of the semi-desert that served to arm the roofs and the beams, found excellent solutions, inside the precariousness, to still have home in the most difficult means.

And in the use of the materials, the plan, the orientation and the design of useful spaces for specific necessities, we find the value of an architecture "level with floor" that today is claimed as essential in their qualities and functionality. In many regions that are part of this itinerary the survival of thousands of mining workers, of shepherds and farmers of the haciendas, of rural communities, of the servants and poor of the cities cannot be explained without those minuscule domestic units -of one or two adobe rooms, beams of maguey trunk, roofs with ocotillo wood structure-, with the backyard and their microcosms of plants and animals that were decisive to face the shortage, the high costs, the freezes and the droughts.

Associated to the necessities of the social reproduction, the same as to many variants of the architecture of the Camino Real de Tierra Adentro, the cattle breeding and the agriculture not only contributed in a decisive way to the development of vital processes for the economy of the whole Nueva España and its regions, as well as their extensive bonds in diverse parts of the world, but also to create specific landscapes where the frontier between the natural and the human passed over continually or, at least, was very delicate. The cattle homesteads and the negotiated earth lucks in the 16th century, along the two following centuries will see their transformation in the big characteristic haciendas of the regions of Tierra Adentro (Inland).

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Those centres producers of allowances, fundamental support of the reales de minas and of the supply of cities and towns, were formed by big territorial extensions where thousands of ovine, caprine and bovines pastured.

The tradition of the expert handling of the horse in the cattle conduction and the taming made of the north a classic reference of the cultures from the pastures at world level. More than anecdotes were realities the cabins of half million of sheep at the end of the 18th century in the big plains of the Nueva Galicia and the Nueva Vizcaya, extending their presence to Nuevo Mexico and Texas.

The nomadic shepherding in the Camino Real de Tierra Adentro had its logic in the operation of the haciendas, because the distribution and trade of the flocks implied to have regions differed in its productive specialization: agricultural areas, of shepherding of smaller cattle, of more cattle, watering places, shelters, etc., forming a culture reached to be identified as a national sport in the 20th century: the "charrería".

In fact, the pieces that compose the typical charro attire can be found along that Camino Real and its branches. And in it we find another type of specialization tied to the occupations in population centre of certain importance: the silks of Santa María del Río; the silver buttons of Zacatecas and Guanajuato, the hats of the Bajío, the saddlery same as the embossed leather of the "chaparreras" (rider's leggings), boots and belts of Jerez, Colotlán and Tlaltenango, the indispensable ropes of the fibers of agave of Los Altos de Jalisco region and the south of Zacatecas. In other words that occupations of leather workers, silversmith, tailoring, silk weavers and rope makers, had their full development in that road that from the city of México had as final destination the city of Santa Fe in the Kingdom of Nuevo Mexico.

The extensive agriculture for the cultivation of corn, bean, wheat and chili, as well as an intense horticultural production in all the cities and towns, result again of the complex mixture of vegetable varieties of the Old and the New World, of products that had been the completed victory in several civilizations -let's remit to the corn, to the wheat and the rice as examples-, in a narrow adaptation of techniques coming from the Middle East, of the Continental Europe, of the Roman world, of the Hispanic-Muslim mixture, of the Meso-American agriculture and the biological horizon of the identified Mexican Highland Plateau for the consumption of the groups of hunters nomadic gatherers, it shows us the complex exchange and cultural loan developed along centuries in that itinerary that then irradiated in the so-called Internal Provinces, in the Florida and California.

The houses of the inhabitants of the Camino Real de Tierra Adentro, as well as the convents of the religious orders that found seat and work in that space, in the same haciendas and in the towns and cities located in the itinerary, made of the handling of the nature a virtue that was translated into orchards where "fruits of Castile" and the fruits of the earth were grown, where the aromatic plants the same served to season food than to cure ailments and illnesses; cultivating the vegetables that by means of drying or salted processes would be consumed along the year, accompanying the foods of each time or according to the religious or civil regulations of the moment.

Against the accelerated opinion of the nonexistence of a cuisine along the Camino Real de Tierra Adentro, sustained partly by the lack of investigation that reveals the essential parts of that gastronomy, we meet with another very different reality: the weight of silver, its great importance in the viceregal world, attracted all sort of merchandises from the other side of both oceans, from the different regions of the viceroyalty of the Nueva España, like spices, condiments, elaborated products such as oil, cheese, wine, bacon, quince meat, raisins, almonds. Moreover, as in all process of cultural exchange between civilizations, with the cooks came the kitchens (understood as the point of maturation of regional identity in a specific way of understanding, preparing, presenting and consuming the allowances). The roast, the stew and pot cooks were forms used according to the time and circumstance, accompanied by beverages brought from Europe or by the Europeans, as wine and liquors, the same as coconut wine, native from Philippines and elaborated since the last third of the 16th century in the coasts of Nayarit and Colima to be taken to the mines.

If there is a drink that can claim its full origin in the Camino Real de Tierra Adentro, is the mezcal that since the 16th century was found in the mines of Zacatecas and that would advance qualitatively when an invention of the Arab world, the alembic, is applied to achieve a distillation of better quality. Already in the 17th century, different points of the north of the Nueva España produced this drink and, more to the north, in Parras, the wine production achieved notable quality and production as to constitute a referent in the taxes of the Royal Treasury.

Cuisine of survival, yes, but with the shades that gave it an effective singularity up to our days in the national gastronomic horizon: the meat coming from the shepherding animals, the dairy production and its by-products with defined organoleptic qualities that distinguish them from other regions, the amalgam of culinary traditions in the use of fruits and plants coming from Europe with those characteristic of the biotic regions of the Camino Real, even the capacity to integrate two basic grains (corn and wheat) without it implied the disappearance of any of them in favor of the other, show us a fascinating history of adaptation and cultural creation that made possible the identity of this historical path.

In those aspects in which can consider the Camino Real de Tierra Adentro not only in the going trip, but in that of turn and return until the Old World, maybe the American flora had a bigger impact after the silver. The case of corn is one of the plants of most impact, as well as tomato and potato, this coming from the Peru. Its diffusion in Europe was accompanied by the diverse names that they were given: "In Lorraine, it is the wheat of Rodes; in the Pyrenees, wheat of Spain; in Bayonne, wheat of India; in Tuscany, the doura of Syria; in other places of Italy, is received the name of Turkish grain; in Germany and in Holland, Turkish wheat; in Russia, kukuru, using this way the own Turkish word; but in Turkey it is also called wheat of the "rumíes" (of the Christian); in the Franche-Comté, turky. In the valley of Garonne and Lauraguais it is still known with a more surprising name ... millet of Spain, adopting then millet, very extended in the area, the name of millet of France, as it is registered in the "Mercuriales"; later they are awarded, to the two cereals the name of fat millet and fine millet, until the corn, after eliminating the cultivation of the millet, take possession of its name and become, toward 1655, in the "millet" to dry. This denomination will stay during more than one century, until the Revolution; then the word corn will finally enter in the "Mercuriales"[151]".

As we see, the expansion of the corn practically covered all Europe, a part of the Middle East and East, as well as the north of Africa, although its advance implied the jump of having the corn plants locked in orchards, as a curiosity that was being explored, to the fields, to serve as food to man and animals. The 18th century will see that consolidation of the corn in function of its great productivity, which facilitated facing the terrible famines that razed Europe during the Old Régime, at the same time that it propitiated a bigger quantity of wheat for commerce[152].

In Spain, direct heir of the American flora and its best products, the corn had deployed its potential in the fields, because the knowledge of its qualities had already been more than studied during the 16th century by the colonists and the religious, as well as for the scientists in charge of the study of the New World, as it was the case of Francisco Hernández. About the vitality of the corn and its space diffusion in the Iberian Peninsula, from the 17th century we find regions where the corn was a regular cultivation and its consumption, blended with rye, for example, it was part of the diet of those areas: "In Spain (rye) is sowed in all the mountains and rough, cold and thin lands from Agreda to all land of Burgos, in all their mountains and those of León and Galicia, revolving their grain with the corn or wheat of the Indies those villagers make bread. In Catalonia sow very much and although they

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have good wheat it is so much their misery that they revolve them to save that the servants don't eat so much"[153].

For Bernardo Cienfuegos is clear that the corn, if it must take the name of "wheat", it should be identified as of "Indians" and, for its root in Spain, the varieties, processes and ways to consume it, allowed to be plentiful on this grain, leaving very valuable data on the impact of this plant in the Hispanic economy and in the daily life of many of their inhabitants. In a dedicated chapter to the topic, begins to point out that "the wheat of Indies that with little foundation and authority Leonardo Fuchscio called wheat Turkish or Saracen, should be called of Indies, being brought to Europe of the Western Indies where it has multiplied"[154]. The way to be sowed already accustomed in Spain and contrary to the wheat that was made in a spread way, was "to very remote furrows almost three feet a grain of other; it has many hard and nervous, although thin roots. When it is in cabbage or herb they leave some leaves of clear green color and cane".

In the Iberian Peninsula, there were four types of corn distinguished for the color: white, yellow, and red (and of this some red ones and other very red ones) and black. Cienfuegos gives the news that the corn in America was sowed in time of rains, in long furrows, with a distance three feet among each seed, which began to soak three or four days before being sowed and to the few days, the plant began to sprout. Without any other work, it was left in that way during four months and then it was harvested. There was a variety of the same type that was harvested in two months and was used when it was foreseen that it could have shortage of corn and other grains for the storm[155].

The generosity of the corn grain was recognized in those regions where the famines affected the population of the Peninsula, to the point of being an effective remedy in the lands of Galicia and for the mountains of Burgos, sowing of all the varieties and colors, taking a lapse of three months to harvest it starting from the moment of the sow. In the European idea of consuming the grains as bread, the American corn was a used for that purpose, whether blended with other seeds or alone. In the fertile regions of Spain, corn was sowed as ornament plant, in orchards and gardens, more than from necessity, because wheat was not scarce.

But in other parts, like in Valencia, the utility of the corn had reached to satiate the hunger of another culture dominated by the Spaniards: "The Moorish of the Kingdom of Valencia cultivated it carefully and after ground and made flour they kneaded it and made some very thin tortillas (a sort of flat cake or crêpe) that cooked in ovens and heat had good taste, tender of the day could be eaten, but to the second or third day after cooked were not good. In sum, it serves (the corn) in deprived lands and miserable of sustenance because in the mountains and sterile lands of Spain it has been well proven".

It is generous in their since production in the sow of a fanega ended up obtaining up to 400; the Jesuit Joseph de Acosta attested a proportion of a fanega for 300 and to have found ears until with 600 grains each one. The dry canes, Cienfuegos wrote, were used to feed animals and how helped to fatten them more than barley, but it was necessary to give them to drink water before so that they did not swell[156].

An interesting passage of the work of Cienfuegos informs us of the rooting in the pleasure of the Spaniards that returned to their homeland, the Latin American, for the consumption of the corn, as well as the dexterity of the natives that made the tortillas in American lands, describing some stews, as it was possibly it the "pozole":

"The Spaniards that come from those parts, when they find it in Spain they toast or put a spike (ear) in the ember and they eat it as goody, as they eat the toasted chickpeas and even say that has better taste. The easiest way of making bread of the corn in Indies is after having taken the grain they put it in water of lime and placed inside some baskets they wash it in water and it looses a husk like bran, leaving the clean, white and pruned grain, which wet this way is milled or cooked in boilers, and to knead it they have flagstone, with a rodabillo or flat stick, with which they extend the dough as the pastry cooks of Spain, they extend and they throw the dough made of corn to the fire on big pans, as who fries eggs without water neither other thing, they toast those tortillas and this way hot they serve them on the table, making it with so much speed and agility that one Indian alone, having made the dough, cooks or to better say toast bread for twenty of table with more hurry than the buñueleros makers make the doughnuts. They use to make of this same dough some more mellow round and thick buns that last two or three days and they serve as gift. The thin and tender tortillas are called in some parts Arepas. As in Europe some cakes and other gifts of the flower of the flour of the wheat are made, the Indians also make for gift certain way of pastries and with sugar; they make some sort of cakes. This way the Indians as Spaniards when the corn and their grain are in its ear in milk, cooked or toasted, they eat it for gift and they toss it in the meat pots like the rice and they make diverse stews.[157]"

Another added utility of the plant of corn and its grain was the great quantity of oil that this contained, because when it was used to fatten the swinish cattle "very good fattened hogs are obtained, which lard, being much, soft, oily and of good taste, serves as oil". Cienfuegos concluded that the utility of corn in Spain was much, because it even supplemented or replaced the defects of the wheat bread, because the grain served from allowances to men, was sustenance for the animals, with the same grain alcoholic drinks could be elaborated that intoxicated as the wine -which was regularly drank in American lands-, "and also was remedy before the lack of oil, replacing with the lard of the animals fed with it"[158]. A last interesting fact leaves us this work of Cienfuegos on the diffusion of the corn in Europe: he described a "Historia de las Plantas", anonymous that identified each plant for their name in name in Latin, Greek and Spanish, printed in Antwerp in 1568, he registered that the corn or Wheat of Turkey, was already sowed in orchards. That is to say that in the second half of the 16th century, corn was already part of a biological reality more or less wide in the Spain of the Austria, although it was confined to the environment of the orchards -conventual and private, with study ends or for ornament, taking little time in giving the jump to the Spanish field[159].

The force of the corn did not stop impressing to the religious chroniclers, even with the pass of the time, because in the second decade of the 17th century, they dedicated their effort to the study of this plant and its application for the human consumption and its utility as medication. Such is the case of the Dominic friar Francisco Ximénez, born in the province of Aragon, integrated to the convent of Santo Domingo of the city of México who wrote the "Cuatro Libros de la Naturaleza y virtudes de las plantas y animales, de uso medicinal en la Nueva España", of medicinal use in the Nueva España, which appeared published in 1615[160].

Referring to the corn called tlaolli, of white color, he narrated that the Indians made drinks and tortillas of common use, but for its good qualities it should be taken to Spain to be cultivated and to combat the hunger, as it had already been made in Flanders and England, being an exceptional food for healthy and sick. In the Nueva España, the Indians used it and "also among the Spaniards that came back from there". The Indians, in general, did not suffer of stone illnesses neither of heaviness after eating, although they had made it with generosity, because at the few hours of having ingested allowances were hungry again "and they want to eat as if they had not eaten mouthful and offering occasion eat again with very good encouragements certifying that until the Spaniards came to this land, neither they knew, neither they had heard to say that there were stone illnesses". Cooked and softened, wrote the Dominic, the corn maintained the body and it was very easily digested. The powder of the root taken in water removed the fever[161].

The Mexican physicians had noticed that it was not as hot as wheat or barley (although the opposite was affirmed) and the drinks prepared with these grains for the sick persons were substituted by the atole, prepared very clear, with the corn cooked or raw; for the first one eight parts of water were used, six of corn and one of lime, putting

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everything in a clay recipient to the fire. Then it was milled and mixed with water until thickening: that was the white atole. It restored forces, it fattened the body, and it cooled and humidified the body temperately[162].

In the preparation of the white atole some mixed a small quantity of chili since it was beneficent for "the healthy ones and to those that suffer cold". Ximénez wrote that it was an universal drink among the natives from the Nueva España and "also the Spanish to which pleases, and it is it of good taste, mostly to the born of Spanish parents and Indians that we call mestizos and the children of black and Spanish, called mulattos that same as this those with stupidity, and sensuality and appetite, and it has been enough for all and has been enough to join in a will and love for the bad habits so several and different, nations has come, to each other". He also explained the great variety in the preparation of the white atole: sour, with chili, with chili and honey, etc[163].

The liking, and in many cases necessity that the Spaniards and Creoles from the Nueva España had for the white atole, as well as of chocolate and other allowances of the earth, didn't escape from the satire of a contemporary poet, Mateo Rosas de Oquendo, because he considered that they were of low condition, always comparing them with the allowances of Spain:

Una tuna los trae locos
Y adoran en los zapotes.
De mañana atole almuerzan
Y atole cenan de noche.

En más de trescientas leguas
no vi mesa ni se pone,
ni vi muertos por ahitos
que no ahitan totu postres.

Diráme que hay chocolate,
¡Oh, qué hermoso almodrote![164]
Cámara del dios Cupido
Cuando come camarones.

El es hecho de cacao,
De portaste y achiote,[165]
Con suchil suchicanastle
Con suchiplateo y atole.[166]

In contrast with those verses, Fray Francisco Ximénez does not doubt to compare corn and wheat as for their nutritious qualities and the procedures to take advantage of each grain, as well as the whole plant since it was possible to obtain several products, considering that the first one, had more advantages than the second did:

I think for very certain, not to be plant in this orb that is more worthy of commendation, because it has not single part that is not of big profit, the cane is of profit after dries as with it are made very beautiful figures joining them, and they are much better than wood; of the juice of these canes, they make a delicious black honey, the leaf is excellent grass for the horses, even a spike that this plant has in the end, that the Indians call miahui, is also of profit, because they have a use for it.

And in resolution from the same point in which to sprout the small ear, put in a leaf small sac of those that the Indians call xilotl, and after the grain is formed being like they say in milk, and after having caught it serves as sustenance and even of appetizing gift, as it is it the green ear of corn after having cooked and roasted, of such a luck that also in this it is led to the other seeds because in no way are of profit before being ripened and mellow, and this is before it is formed, neither can be called corn, because if we consider the easiness and speed with which it is kneaded and seasoned, because we see and we know about the wheat that is needed to grind it, to sift it, to knead it, and later to leaven[167] it and to cook it and even to leave it from one day for another, for better and without less damage, to be able to eat it tossing it salt yeast and hot water, and looking for it very temperate, and appropriate oven, according to the quality of the bread that is kneaded, anything of this needs the corn that on a stone is milled, and on that same one it is kneaded and makes bread, without taking more salt yeast, neither leaven nor other liquid that some water, and to the moment it is toasted on a pan, or clay griddle, and this way warm is eaten with the whole pleasure, and it is gift of the world, and mainly with such a brevity that happens to be seated at the table, and to even be the bread to make that I don't know how rather one can say of their bread that being so good, and of so much sustenance, it is so easy and cheaper for seasoning".[168]

The varieties of tortillas were that of normal use, cooked on griddle, in wheel form, and those that the Dominic called the big ones, to which added beans and they put to cook in pots, the so-called tamales. The lords and principal men accustomed to eat some fine tortillas, transparent as the parchment, as well as some buns of strained corn, small.

Concerning the character of a road as an area of round trip traffic in the physical sense, at the same time that of the pass of cultural traditions, Francisco Ximénez registered a recipe of the meat to the purest style Chichimeca where combined the use of the corn, in form of dough, and meat, in a rustic but effective oven that had been adopted already by the Spaniards, leaving perseverance of a contribution "of turn" in the Camino Real de Tierra Adentro:

"it is not bad that gender of bread that season and cook in barbecue, which use the Chichimecas, fierce and untamable people and that do not live very far from México, toward the Northern part, by the mountains and cliffs, only covered in certain part of the body with animal skins, moving from a place to another, as it is said of the Scythians or to say it better as the brutes, living of single hunt and the fruit of some wild trees, as the luck heads them they are accustomed and when these barbarians want to cook meat, they make a hole in the own earth, and they put a bed of stones and then they fill it with firewood and they give it fire and after having it off on the same embers and stones, they toss the meat above, covered with dough of corn, and they cover then with other burning stones and they close the hole again, and allow it the time that they find to be necessary, so that it cooks perfectly, or to say it better roasts, and then they take out it and they eat the meat, as the bread, not without much pleasure and appetite, whose manner and way of seasoning the meat under earth, have already taken the Spaniards of this land, and it is used a lot in the Nueva España so that can also take experience of this gift, and do not hide us any other way can that serve to the appetite and pleasure of the palate and Madonna greed but rather they also put to toast on the griddles and to cook with the meat a spike, or ear of corn, like they usually make of the chickpeas and they eat of one and another with particular flavor of their assortments"[169].

The modifications of the material situation of Europe maybe marked the end of a socioeconomic stage and the consequent change in the feeding patterns that were characteristic: at the beginning of the 17th century, the demand of spices had diminished as the great deluxe element for the kitchen and, consequently, it their price began to decrease. At the same time, many products coming from America, consolidated their presence in Europe as part of the new status associated to the consumption: tobacco, chocolate, even the multiplication of the consumption of vegetables that had "abandoned" the orchards to become indispensable raw material in food, as it was the case of the tomato, and allowances that were sustenance for millions inside their modesty, as it happened with the bean and the potato[170].

Even in the field of the spices, America contributed alternatives that, without any doubt, influenced in that process of decrease of the price of the most demanded. Juan de Retuerta, oidor of Santo Domingo and Judge of the island of Jamaica wrote a letter in April 4 of 1644, directed to the Council of the Indies, and among other aspects

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pointed out that in those islands "there is a lot of abundance of pepper that tastes like that used in these Kingdoms and the clove and its ordinary value is of twenty reales for arroba in Cuba and Cartagena and in Santo Domingo one a half reales the pound and it is good for the chocolate but not for the stews because it gives them bad flavor with the bitterness that it has, and one would load a ship of 100 tons with what there is"[171].

In addition, other contributions that arrived in Spain in the field of the flora, especially applied to the medicine. Who treats the topic neatly, as we already saw in the case of the corn, is Fray Francisco Ximénez. Both in the first as in the second part of the First book, the Dominic established a comparison of the Mexican plants with those that could know of the Hispanic flora or of other parts of the world until then explored: leaves similar to the olive, tree with branches like the laurel, much bigger leaves than those of the myrtle, etc., indicating the way to prepare their ingestion to serve as medicine. At the beginning of the 17th century the Indians not only continued using that herbalist, in spite of the intents of banishing it to be associated to the old religious practices, but the same Spaniards they also tossed hand of it to be treated.

A tree of generalized presence in the whole Nueva España, but especially in the route of the Camino Real de Tierra Adentro, identified as essential part in the landscapes of the north, was the mezquite, or mizquitl, because although it could be in any part, mainly it found the best conditions in "mountainous, cold and temperate, and heat" places. Ximénez described it as "wild and thorny, it has the leaves subtle as way of wings of birds, of the form and figure that the tamarind, it has some pending vanillas, almost in the same way that the tamarinds of one and another part that are good to eat, long, sweet and of pleasant flavor, and full with granules, from where to the tree was named". The certain character of its presence in the lands of the North is given again by Ximénez when he refers the consumption of the mezquite sheaths by the Chichimeca Indians: the sheaths were used to elaborate a dough that later transformed in tamales, known with the name of mezquitamal, "as sugar piloncillos", which were fundamental base for the feeding of these groups[172].

In the field of the religious interest, the resin produced by the mezquite was of great utility for the treatment of diverse illnesses. To start, he identifies it as the true acacia that pointed out the texts of medicine of the Graeco Latin world, source of the so-called Arabic rubber. It considered as a "shameful negligence" not knowing it neither to have taken it to the Iberian Peninsula. And on the other side of the Atlantic, they sent rubber of morello Cherry-tree and plum trees, making it pass as Arabic rubber, in spite of the abundance with which it grew in the Nueva España, and they sell it to us very sold, as if was true Arabic rubber, of such tree there are many species, it is of hot nature and it dries off and is astringent, and liquor is taken out of it, and the water of infusion is applied in eyewash form to the eyes, cures its indispositions admirably, the cooking of the barks refrains the too much flow of the months, and on these subjects, the naturals say that if were of the first childbirth, it heals the ringworm, and the insteps. Some put among the different acacia, the axin, nacazcolotl, and other trees that are born in the Nueva España"[173].

On the cocoa, already diffused thoroughly in all Europe at the beginning of the 17th century, Francisco Ximénez wrote that helped to temper the heat and the roughness of the illnesses for its great nutritious value. Among the natives, the habitual mixture of the pasta was made with 100 grains of cocoa and 100 grains of corn, blended, milled and scummed, sipping the light part. The use of this American product had great success in the Old World for its association with the sugar, arriving to England, Germany and Constantinople, "which they prepare in the way they like, and to be this truth, we won't say more that it fattens notably, and if it is used very few slims, and it even carries other many damages". Among the diverse ways of consuming it, described what possibly was the most widespread way of consuming it in the Nueva España, derived of how it was made before the conquest:

"They begin to heat a ladle of water until it is boiling, and then they take the splints of the chocolate what want to make, and put on in a glass and to toss it a part of the hot water, and with a stick that they call "molinillo", they move it very well, until the fatty and oleaginous parts with all the fat ascend, which they take out and set apart, and with the remaining thing they mix the atole... and then serve it in their tecomates that are some carved coconuts for this purpose, and when all that is ready to drink, they mix again that fat or cream that left first, and finally we drink it lukewarm, and when such drink is simple of single cocoa, and corn, it is very useful for those that suffer consumptive fevers, and to the consumed ones".[174]

Of the plant called cocoztomatl, or cocoztic, cocozton and cocoztli, Ximénez says that its root made powder was excellent remedy to facilitate urination and to clean the urinal conduits[175]. Of its presence in the Spanish court and its use by the highest authorities, describes a remarkable case, happened in time of the king Philip II, without specifying date, happened to the bishop of Cordoba and Cuenca who was sick of the urine illness (occlusion of the urinary ways), "and applying him this remedy as I have said, as for miracle opened the ways, and tossing an immense quantity of urine, not without a lot of honor and very grown prize to the author, which never knew that kind of medication was this, neither another thing but that having been in this Nueva España certain Indian that had this remedy kept for great secret had him healed and other many of similar illness, and although some trust it was not this the powder that healed the Bishop, but the tail of that animal called tlapuatzin that is also said to be admirable remedy for the same effects but having considered the business with a lot of attention and dedication, and offered to discover the truth, had found by the way that the remedy that we had said taking of the root of this plant, and not of the tail of the animal, some said say that it purges the stomach, and that for this reason mixes with the chichimecapatli for composition of that solemn purgative medication that they call the purge of Cholula"[176].

Another medication obtained of the flora of the Nueva España was the bush and tree that called coatl, or tlapalezpátli, or "red medicine of blood" that was very effective to facilitate the evacuation of the urine, to remove the inflammation of the eyes because "it consumes the meat that usually creates in them", besides eradicating the fevers and cleaning the kidneys -this last quality gained more force if maguey root was added, knowing it Francisco Ximénez to have him experienced many times- "It started to be taken to Spain many years ago where it was called stick of the kidneys" and it was prepared putting their chips in water and when this took a blue color, it was drank. The urine illness, frequent in the population of advanced age was the most treated with this plant, besides having other medicinal uses that were in exploration. When the author was writing his work, maybe finishing it for the reference that gives, between 1614 and 1615, the fleet that left toward Spain took, property of a Biscayne merchant, took "more than fifty thick sticks to Spain, which they tell me is good for other many illnesses that although here we had not the experience for authority of Monardez, physician of Seville we will say what the same one says in his book".

Another tree of which does not give the name, also correspondent from the Nueva España, "that seems as wood of thick pear tree and without knots, which for many years has been used of it in these parts for kidney pain and disease, and for urine illnesses", it was completely effective to cure a pilot that was sick of urine and kidneys, and after using its wood to prepare the healing drink, "he was healthy and good". Twenty-five years behind happened that event in Spain. Ximénez verifies that "later here many have brought it from Nueva España, and they use it for these illnesses and for those that don't urinate freely, and for those that urinate little, extending the use for obstructions, because the water of it cures and heals the spleen and the liver, and this has been of few years to this part, and they find in the remarkable profit... I will say of this stick that in Seville I saw using it a certain person, that had a stick like of a span long, and broke it in two pieces,

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and tossed it in a jar of water, and after 6 or eight days I saw him with my eyes to throw abscess in a urinal every day, and after other fifteen, he was good and healthy, and before suffered a lot of urinary retention"177.

The cempohualxochitl (cempasúchil) or "carnations of the Indians" whose leaves pounded in water or wine cure the dropsy, they correct and they temper the cold stomach, they cause lust, they remove the intermittent fevers and that the author says "I have seen they are given in any places that sow in any time of the year, but better in the hot ones, they have given very well many days in Spain, and they embellish and they adorn with these flowers the orchards and gardens, and not so only in Spain, but they enjoy this very noble plants above many, other many nations, all ignore the virtues that we have said"178. Although it is certain that the Meso-American world had in this flower a source of feeding and for the health, it was also strongly associated to the offerings presented in the indigenous funeral ceremonies and, with it, to the Prehispanic formality. Their use survived through the symbiosis with the celebration of the Day of Dead of the Christian world and, with it, it ended up crossing the Atlantic.

Inside that turn traffic, it could not lack the "picietl", as the Mexican natives called it and in Santo Domingo "tobacco", so much for Indians and for Spanish, being generalized with that name - Nicotine in French-, inhaling its smoke so that the vapor penetrated. "It causes to spit admirably, with which is profited for the asthma, so that it seems miracle thing"; it also corrected the difficulty of breath, helped to the mother's indispositions and it removed the fainting. Powdered and applied in wounds it was very effective to heal them. It was also used as analgesic to cure the pain of teeth when they wrapped up these with the leaves. On its narcotic estates Ximénez also left reference: "and taking the powder of the leaves by the nose in a lot of quantity, they make them not to feel the lashes neither other any tortures as an executioner advised it to a friend that ordered to give him two hundred lashes for thief, it increases the forces, and it puts certain encouragement and very incredible vigor to suffer the works". The consumption in excess caused thick tongue and throats, alteration of the balance and increment of heat in the liver179.

Another extremely useful plant of which the Dominic gave reference was the coanenepilli, "snake's tongue", characteristic of many regions of México, specifying Ximénez that, among others, in the mines of Taxco, woke up the appetite, it was good for the stomach pain, it evacuated the detained seed, and it healed the viper bites. For the mentality of the time, the virtues of the plant were very important, because "it resists to the poisonous drinks and it removes the force of the other poisons, expelling them, it preserves from spells and harmful mouthfuls that usually give to their gallants the women of little knowledge and of less conscience, which won't damage any person that had drunk of this root or eaten and finally it removes the force to all the pernicious poisons and that in this it doesn't recognize advantage, as it consists for many and certain experiences, anywhere that of this plant one has news, because it is taken to Spain in big abundance and it is so common in this Nueva España that all they know it and they estimate it in what is reason". The author did not know if the flowers generated the same effects because he had always experienced with the root180.

Part of that mentality also made that among the references to its use, Ximénez hardly slipped an enunciated and in an accelerated way, to evacuate the "detained seed": the coanenepilli plant in the Prehispanic world was also used in the treatment of venereal illnesses, mainly when the symptoms were "bleeds and pus in the urine"181.

Of the xicama, called by the Mexican indigenous catzotl, "root that flows", Ximénes tells us that was good as food and it quenched the thirst. It reproduced everywhere, especially in the orchards. Only the roots were eaten, "which serve as dessert fruit in the table... (it was) fresh, and more to those that are too hot, and it is not unhealthy food, if first must be hung in airy place some days, so that these roots dry and wither, which so much mitigate the thirst, remove the heat and dryness of the tongue they give comfortable maintenance to those that suffer fevers, catch a cold and humidify the body, and they last for a while as I have heard say, they are taken to Spain made in conserve with sugar or wrapped in sand, raw, and they arrive there without any damage neither corruption"182.

Another fruit of the called Western Indies, whose road followed a more intricate course, was pineapple. Born in Brazil, and then taken to the Nueva España and from there to the Islands of the Caribbean, later on was taken to Spain. But its adventure in European lands began relatively in early dates, because the Jesuit Joseph de Acosta left the news that "to the emperor Charles presented one of these pineapples that should cost much care to bring it from Indies in its plant that otherwise could not come: the scent praised, the flavor didn't want to see how it was. Of these pineapples in the Nueva España I have seen carried to an extreme preserve.183"

The indigenous of the Nueva España designated the pineapple with the name of matzatli. Ximénez described several forms to eat and transport this fruit, indicating that more than for medicinal use it was demanded for "Madonna greed", expression of the time to denote the longing and the pleasure simply:

Its flavor is sweet and sour..., it is very fragrant, and so much smells that in the house where there is one of these fruits, the whole street smells that is thing of admiration, they usually give it to those that have fever to refresh them and to give them wish of eating, it is used to have in the mouth to mitigate the thirst and to humidify the tongue, although they say that certainly causes cholera it has the flavor of peaches, not without something of sour, as it is said; the preserve of these pineapples has been taken to Spain, where had been given and is had by great gift, it is cut intersect to eat fresh in slices, which are thrown in water and salt for a short term, so that the part that becomes cholera, easily dries off and disappear; cutting a fruit of these by the middle, and joined again, unites as the cucumber makes it, and left by one day or night crossed by a knife, it spends and it consumes everything that the knife cut; the rest is not know to have another profit for the use of the medicine but for the pleasure of Madonna greed, if I don't deceive myself with medium curiosity it could transplant in Castile, taking the rosebuds, taken in some earth barrels"184.

In sum, it is possible to appreciate a modest and quiet traffic of vegetable species toward Europe, with very few impact in the beginning, partly motivated by the decisions of the Crown that plants and curious animals were taken or that they didn't exist in those lands, partly for the own intellectual and scientific curiosity of those who traveled between one and another continent; we cannot exclude those who could think that that transfer of the vegetable varieties of the Nueva España and the metropolis could mean a great business. For any of the exposed reasons, the certain fact is that some of those varieties spread in a surprising way and they were able to root to the point of becoming the base of daily activities for millions of Europeans, Orientals and Africans: without the corn, tomato, chocolate, beans, chili and tobacco, to point out some of the most outstanding, it would be unthinkable, today, a good part of the life in the globalization outline.

Other cultural expressions also obtained their naturalization letter in the Camino Real de Tierra Adentro. It is not difficult to imagine that at the end of each day of the trip, while having dinner or in the veil before sleeping, a guitar, a mandolin or a guitar was taken out of some case loaded in the mule or in the horse, to enjoy a moment of entertainment. We must not forget that the Spanish music had its expression since the moment of the conquest and then, as evangelism mechanism, it was introduced in the college of Tlatelolco as part of the subjects that the small natives had to study as part of their formation. With the outpost to the North, in its institutional character, the Spanish music was also opened up way through the religious expressions in the liturgy, in the "pastorelas" (shepherd's play), the sketches, in the plays and in the banquets and gatherings that were organized between Spaniards and Creoles.

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The indigenous groups that in a beginning lived the imposition of a certain type of music as part of the evangelizing process took up again the musical elements to restructure them and to give origin to new cultural forms and collective elaborations that were transforming, assimilating and modeling their expressions until becoming regional symbols.

With the Camino Real de Tierra Adentro were founded Spanish settlements with their respective Indian neighborhoods, in a process of global acculturation because "any society that sets up an economic and political order sets at the same time a figurative order and all society in transformation always forges at the same time institutions, concepts, images and shows"[185]. This way, the Spaniards, introduced guitars, violins, trumpets that were assembled in the pleasure colonial populations together with the shawms, the atabales (kettledrums), and whistles of bone and of reed. By the middle of the 16th century, in the geography of Nueva Galicia there were characters fond to play string instruments that had accompanied them in their long trip from the Spanish ports. Tlaxcaltecas and Tarascos, who received the first influences of the evangelism and the aspects related with the music, became singers and musicians in many of the churches of the Camino Real de Tierra Adentro, even sometimes traveling among different towns to play in masses and religious ceremonies.

The same celebration for reasons of the birth of some son of the royal family, or the reception of important characters in the populations, went accompanied by music that gave origin to popular traditions and divertimentos where the harmonious sound was indispensable part of the festivity. Although it is certain that there was more preference to the sacred part of the musical exercise, at popular level also were very appreciated the ballads and the music that remitted to the simple rejoicing that sometimes exceeded the established regulations and the good customs, opening the way to sanctions and even inquisitorial processes to consider that they went against the canons of the Church.

It is also certain that the relative estrangement that the cities of the Camino Real de Tierra Adentro had from the centres of power par excellence -the Archbishopric of México, head of all the churches of the Nueva España, and the viceroyalty and the Audiencia of México- made possible a bigger degree of freedom that allowed artistic expressions that, in the immediate space to those institutions, would had been very difficult of carrying out. That is the case of Nicolás Chavarría who enjoyed great since fame since he had sometimes played the lute for the queen Isabella with success and toward 1617 resided in Zacatecas where had also achieved a lot of acceptance as musician, because he was invited to the religious celebrations, nevertheless he was Protestant, same as to the houses of the wealthy miners, as it was the case of Agustín de Zavala[186].

The above-mentioned is interesting, because it exemplifies the advance of the European music toward the north and the wealth of a city that attracted artists that had executed their art in other scenarios of the world, at the same time that certain permissiveness so that the religious differences did not impede in some cases the unfolding of the art.

The 18th century magnified the construction of temples, altars, functions, processions, with true waste where the expensive architectural decorations and the devotional images went accompanied by pyrotechnics, painting and musical groups as religious expression, but also like popular rejoicing.

The organs and musical instruments in the churches, the choir books, the dances, of all that which the high and lower classes of the society of the Nueva España could enjoy, were part of the institutional life of music in the temples, streets and squares. However, the people created their own music and developed their art generating regional particularities where the geographical and material factors defined the production, purchase-sale and/or execution of certain instruments that modeled the pleasure and the sense of collective participation.

Mexican ballads, moral histories, chronicles of outstanding events that entered in the daily life, were part of the musical topics in the Camino Real de Tierra Adentro and that tradition was again revitalized with the movements tied to the Independence, the North American Intervention, the French Intervention, the Porfiriato and, certainly, the Revolution. And along those processes, with the migrations impelled by the economic dynamics and technique of the Camino Real de Tierra Adentro, arrived the polka, the chotís, the waltz, the formation of bands with instruments of wind and percussions, of the hand of English, Belgian, North American and Polish miners.

* * * * *

"Callo su altiva gallardía, y callo
la generosidad, suerte y grandeza
de corazón que en sus costumbres hallo.

Su cortés compostura, su nobleza,
Su trato hidalgo, su apacible modo,
Sin cortedad ni sombra de escaseza;

Aquél pródigamente darlo todo,
sin reparar en gastos excesivos,
las perlas, oro, plata y seda a rodo;

si aqueste estilo aún vive entre los vivos,
este delgado suelo le sustenta
y le cría en sus ánimos altivos."

Fragment of Grandeza Mexicana, of Bernardo de Balbuena, year of 1604

One of the most important routes in the New World was the itinerary known with the name of the Camino Real de Tierra Adentro whose origin goes back to the 16th century, but its records, product of diverse civilizations, reach a true millennial sense.

More than a simple itinerary that connected the geography of the Nueva España, that space is a rich lattice of cultural, social, ethnic, scientific, economic, biological, architectural, artistic experiences and, of course, human.

As all historical process, it was subject to tensions, contradictions, wars and conflicts. However, equally, lived and modeled principles of respect, sense of the duty, bonds of solidarity and deep decision to create a new part in what already was a New World.

The cultural communities that exist along the Camino Real de Tierra Adentro, in the whole part that corresponds to México and even beyond its frontier, have values whose material and spiritual support has been preserved not only as an inheritance built within a great temporary arch and with unique variety and wealth, but also with a sense of responsibility in their use to promote the human development and to spread bridges to the whole world and the future, without decreasing their identity.

The language, the traditions, the built heritage, the libraries and the historical files, the artistic manifestations in the field of painting, music, architecture, the creation of landscapes, the cross-fertilization of cultural influences, remit us to a unique civilizing process in the world, worthy of being preserved as an example of the human being as long as constructor of roads, of senses, of values and of identity.

[136] RICARD, Robert: La conquista espiritual de México. Ensayo sobre el a postolado y los métodos misioneros de las órdenes mendicantes en la Nueva España de 1523-1524 a 1572, Fondo de Cultura Económica, 1ª reimpresión, traducción de Ángel María Garibay K., México 1991.

[137] The most complete panorama on the books of the 16th century is found in GARCÍA ICAZBALCETA, Joaquín: Bibliografía mexicana del siglo XVI. Catálogo razonado de libros impresos en México de 1539 a 1600, FCE, México, 1981, as well as in FERNÁNDEZ DEL CASTILLO, Francisco: Libros y libreros en el siglo XVI, FCE, México 1981.

[138] ACOSTA, José de: De Procuranda Indorum Salute, Pacificación y Colonización, edición preparada por PEREÑA, L.; ABRIL, V.; BACIERO, C.; GARCÍA, A.; RAMOS, D.; BARRIENTOS, J.

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y MASEDA, F., Consejo Superior de Investigaciones Científicas, Madrid 1984.

[139] That enormous production was even braked in the last third of the 16th century, because they had not only changed the conditions of the evangelism and the necessities of the Crown, but the force of the Contrarreforma had also put to the elaboration of those texts, as it happened to brother Maturino Gilberto and his translations to the purépecha or the same Sahagún and his desires with the náhuatl. See Ricard, La conquista espiritual..., pp. 132-135.

[140] On the life and works of Sister Juana Inés de la Cruz, See: Obras Completas de Sor Juana Inés de la Cruz, 4 vol., Instituto Mexiquense de Cultura, Fondo de Cultura Económica, Biblioteca Americana, edición, prólogo y notas de Alfonso Méndez Plancarte, cuarta reimpresión, México 1995.

[141] SIGÜENZA Y GÓNGORA, Carlos de: Parayso Occidental, Plantado y cultivado por la liberal benéfica mano de los muy católicos y poderosos Reyes de España Nuestros Señores en su magnífico y Real Convento de Jesús María de México, facsímile de la primera edición (México, 1684), presentación de Manuel Ramos, introducción de Margo Glantz, Facultad de Filosofía y Letras, Universidad Nacional Autónoma de México, Centro de Estudios de Historia de México, Condumex, México 1995. También Triunfo parténico que en glorias de María, Santísima inmaculadamente concebida, celebró la Pontificia, Imperial, y Regia Academia Mexicana en el bienio, que como su Rector la gobernó el Doctor Don Juan de Narváez... D. Carlos de Sigüenza y Góngora, México, impreso en casa de Juan de Ribera, en el Empedradillo, México 1683, edición facsímile.

[142] BEZANILLA MIER Y CAMPA, Joseph Mariano Estevan: Muralla Zacatecana de doce preciosas piedras, erigidas en doce sagrados títulos, y contempladas en el patrocinio y patronato de su augustísima patrona y señora María Santísima, México, Felipe de Zúñiga y Ontiveros, 1788, edición facsímile, UAZ, Zacatecas, México 1997.

[143] Cervantes de Salazar, México en 1554, pp. 46-62.

[144] AGI, Guadalajara 34, expediente número 7,

[145] Between 1994 and 1999 the National Institute of Anthropology and History, through its delegations in Zacatecas, Durango and Chihuahua, implemented the project of "Catalogue of Historical Files and Libraries in the Camino Real de Tierra Adentro", coordinated by José Francisco Román Gutiérrez, giving as a result the rescue and conservation of important wealth in the three entities.

[146] DURÁN, fray Diego: Historia de las Indias de Nueva España e islas de la Tierra Firme, vol. I, edición de Ángel María Garibay K., col. Biblioteca Porrúa 36, 2ª edición, Editorial Porrúa, México 1984, p. 18.

[147] AGI, Guadalajara 46 número 34, "Probanza de lo de Coringa", carried out by the oidor Hernán Martínez de la Marcha in the city of Compostela November of 1549, declaration of Juan Pascual, ff. 1v-2r. We put the bold letters. Also see GENOTTE, Jean-François: "La evangelización de los tepehuanes de los valles orienales de Durango (1596-1604). Las primeras misiones jesuitas" en CRAMAUSSEL, Chantal y ORTELLI, Sara, La Sierra Tepehuana. Asentamientos y movimientos de población, El Colegio de Michocán, Universidad Juárez del Estado de Durango, Instituto de Investigaciones Históricas, México 2006, pp. 140-141.

[148] BRISSET MARTÍN, Demetrio E.: "Clasificación de los 'moros y cristianos'", en Gazeta de Antropología, Revista de la Universidad de Córdoba, No. 10, 1993, España.

[149] ACUÑA DELGADO, Ángel: "Matachines rarámuri (México). Un proceso de sincretismo cultural", en Gazeta de Antropología, Revista de la Universidad de Córdoba, No. 21, 2005, España.

[150] HERNÁNDEZ HERNÁNDEZ, Francisca: El patrimonio cultural: la memoria recuperada, Ediciones Trea, España 2002, pp. 26-30.

[151] Braudel, Civilización material, economía y capitalismo..., p. 130.

[152] Braudel, Civilización material, economía y capitalismo..., p. 131-133.

[153] Biblioteca Nacional de Madrid, National library of Madrid (in the successive mentioned as BNM), Manuscript 3357, History of the plants, in 7 vol., manuscripts, by the attorney Bernardo Cienfuegos, vol I, Capt. 2º of the types of wheat commonly sow in Spain, f. 131.

[154] BNM, Manuscrito 3357 Historia de las plantas, BNM, Manuscript 3357 History of the plants, The corn or wheat of Indies that some have called Saracen wheat, f. 142.

[155] BNM, Manuscrito 3357 Historia de las plantas, BNM, Manuscript 3357 History of the plants, The corn or wheat of Indies that some have called Saracen wheat, ff. 143-144.

[156]BNM, Manuscrito 3357 Historia de las plantas, BNM, Manuscript 3357 History of the plants, The corn or wheat of Indies that some have called Saracen wheat, f. 145.

[157] BNM, Manuscrito 3357 Historia de las plantas, BNM, Manuscript 3357 History of the plants, The corn or wheat of Indies that some have called Saracen wheat, ff. 146-147, the words between parenthesis are ours.

[158] BNM, Manuscrito 3357 Historia de las plantas, The corn or wheat of Indies that some have called Saracen wheat, ff. 148-149.

[159] The diffusion of the corn in other regions, like it was the case of the Congo, taken there partly by the Portuguese, had a slow since transition in principle it was dedicated for the feeding of the pigs, even passing to be part of the legends when it was established like one of the basic grains for the human consumption. In this respect, see Braudel, Civilización material, economía y capitalismo..., pp. 132-133.

[160] The Jesuit, on the other hand, made it in America of the south, specifically in the missions of the Paraguay. In this respect, see BNM, Manuscript 10314, "Libro Primero de la Propiedad y Birtudes de los Arboles y Plantas de las Misiones y Provincia del Tucuman, con algunas del Brassil y del Oriente: Composed by the Friar Pedro de Montenegro, of th Society of Jesus Year of 1711: in the Missions of the Paraguay. Divided in two books in the First one is the Property and Virtues of the Trees and the smallest Plants as undergrowths or heaths and creepers. In the Second of the grasses and eatable roots. The First book has prints and chapters in that give news of other several diverse species. The second has prints and chapters with diverse charts and necessary warnings for their intelligence."

[161] XIMÉNEZ, Francisco, O.P: Cuatro Libros de la Naturaleza y virtudes de las plantas y animales, de uso medicinal en la Nueva España, Ofic. Tip. de la Secretaría de Fomento, México 1888. Reimpresión hecha por acuerdo del general Carlos Pacheco, Secretario de Fomento, bajo el cuidado y corrección del Dr. Antonio Peñafiel, Director General de Estadística de la República Mexicana, Parte Primera del Libro Tercero de la materia medezinal de la Nueva España en que se trata de las yervas que tienen sabor salado y dulce, pp. 213-215. (First part of the Book Third of the medicinal matter of the Nueva España in that it is the herbs that have salted and sweet flavor).

[162] Ximénez, Cuatro Libros de la Naturaleza..., pp. 216-217.

[163] Ximénez, Cuatro Libros de la Naturaleza..., pp. 218-219.

[164] "Sauce made up of oil, garlics, cheese and other things, with which they season the eggplants. Confused mix of several things or species", Real Academia Española, Diccionario de la Lengua Española, 22ª edición. For the sense of the poem, it is evident that Rosas de Oquendo is using the second definition of the word.

[165] Achiote o bija, "Tree of the family of the Bixáceas, of little height, with alternating, oval leaves and of long petioles, red and fragrant flowers, and oval and fleshy fruit that it contains many seeds. It is raised in warm regions of America. Of the fruit, cooked, a medicinal and coolant drink is made, and of the seed is taken out by maceration a substance of red color that the Indians used formerly to paint the body and today it is used in painting and in dry cleaner's. In Venezuela it is also used to color the allowances". Real Academia Española, Diccionario de la Lengua Española, 22ª edición.

[166] BNM, manuscrito 19387, colección de poesías, la mayor parte anónimas y algunas de Mateo Rosas de Oquendo y otros autores (descripción de Julián Paz), Sátira que hizo un galán/ a una dama criolla/ que le alababa/ muncho a México", ff. 29v-30r. (collection of poetries, most anonymous and some of Mateo Rosas de Oquendo and other authors (description of Julián Paz), Satire that made a gallant / to a Creole lady / that praised / much to Mexico")

[167] To leaven: "To give ferment to the dough with the yeast; to ferment the dough with the yeast"; I Leaven: "aplícase to the dough or bread fermented with yeast".

[168] Ximénez, Cuatro Libros de la Naturaleza..., pp. 220-221.

[169] Ximénez, Cuatro Libros de la Naturaleza..., p. 221.

[170] Braudel, Civilización material, economía y capitalismo..., pp. 183-184.

[171] BNM, manuscrito 3047, Papeles varios y noticias sacras y reales de las Indias Occidentales, escritas por Juan Díez de la Calle, año de 1644, tomo V, f. 124r.

[172] On the use of the mezquite to prepare an intoxicant drink, it is very interesting the description made by Cabeza de Vaca, maybe the most complete that one knows until the moment of so early date, in NÚÑEZ CABEZA DE VACA, Alvar: Naufragios, Historia 16, edición de Roberto Ferrando, 3ª edición, Madrid 1985. For other uses of the mezquite among the Chichimeca groups, see VALDÉS, Carlos Manuel: La gente del mezquite. Los nómadas del noreste en la Colonia, CIESAS. INI, Col. Historia de los pueblos indígenas de México dirigida por Teresa Rojas Rabiela y Mario Humberto Ruz, México 1995.

[173] Ximénez, Cuatro Libros de la Naturaleza..., cap. XXIV "Del Mizqvitl, ó Algarrobo de Acassia, p. 37.

[174] Ximénez, Cuatro Libros de la Naturaleza..., pp. 56-59.

[175] The same plant, according to registration Sahagún, was good to eradicate the cataracts of the eyes, as the Indians applied it in the antiquity, SAHAGÚN, fray Bernardino de: Historia General de las Cosas de la Nueva España, Editorial Porrúa, 6ª edición, México 1985, libro II, cap. XXVIII.

[176] Ximénez, Cuatro Libros de la Naturaleza..., pp. 98-99.

[177] Ximénez, Cuatro Libros de la Naturaleza..., pp. 100-101.

[178] Ximénez, Cuatro Libros de la Naturaleza..., pp. 131-133

[179] Ximénez, Cuatro Libros de la Naturaleza..., pp. 149.151.

[180] Ximénez, Cuatro Libros de la Naturaleza..., pp. 259-260.

[181] S/A, "Historia de las enfermedades venéreas", en VITAE. Medicina en el Tiempo, Academia Biomédica Digital, Facultad de Medicina, Universidad Central de Venezuela, Abril-Junio 2008, N°35, ISSN 1317-987X, p. 3.

[182] Ximénez, Cuatro Libros de la Naturaleza..., p. 266.

[183] Acosta, Historia Natural..., cap. XIX, "Of diverse types of vegetables; and of those that call cucumbers, and pineapples, and strawberry of Chile, and plums", in Virtual Library Cervantes.

[184] Ximénez, Cuatro Libros de la Naturaleza..., pp. 268-269.

[185] DUBY, Georges: Hombres y Estructura de la Edad Media, Siglo XXI, Madrid 1989, p. 252.

[186] ALBERRO, Solange: "Zacatecas, zona de frontera, según los documentos inquisitoriales, siglos XVI y XVII" en Estudios de Historia Novohispana, Instituto de Investigaciones Históricas de la UNAM, México 1985, p. 160.

The rupestrian art in the Camino Real de Tierra Adentro: Indigenous visions on the shock of two worlds

The Camino Real de Tierra Adentro that established as the north of México was being conquered and colonized, with its main roads and diverse branch roads, played an outstanding and singular role in the history of these northern districts and in the conformation of the Nueva España and of Nuevo Mexico. It constituted, without any doubt, a great communication artery by which circulated a colorful diversity of animals, people, and vehicles of transport, objects and merchandises. However, at the same time it was a road to put in contact news, ideas,

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images, cultures, and a wealth of experiences and symbolisms, in a constant interaction, of unsuspected dimensions.

However, the study of the Camino Real has been made almost exclusively from the point of view of the conquerors, only taking the Europeans as main characters of the history, agents of its laying out, construction, defense, with the purpose of connecting their populations and to transport all kinds of people, goods and symbols, besides extending their control and their mentality over vast territories. The Indians appear in this history as secondary characters: sometimes as labor for diverse works related with the road, others as subject of the evangelizing action, or, on the other hand, blocking the action of the Spaniards, the construction of such road, the advance to the north, by the tenacious fight that opposed to the extension of the "civilization". This vision supposes that the historical phenomenon that this road constituted only gave place to social and cultural processes in the European social, political and cultural sphere. The autochthonous cultures suffered, acted, and lived the conquest in a passive or resigned way, and the only historical process that can be of them told is that of the loss of their culture and of their identity, or, yet more serious, their extinction as people.



In the desire of approaching to the Indigenous societies of that time and understand that they could play a leading part and to develop processes before the conquest and colonization, one can start commenting that in the Prehispanic time there were several inland roads that went to the north in different moments, and that communicated and transported, objects, ideas and people from the centre of México up to the Southwest of the US. This way, for example, 1000 years before the arrival of the Spaniards, the Chalchihuites culture, of Meso-American tradition that extended for Zacatecas and Durango, had a quite important interaction with cultures of Nuevo Mexico and mainly of Arizona, and it has been possible to document that the route, at least, from the north of Zacatecas up to the south of Chihuahua, followed the same layout of the ancient road, established centuries later and that drove until the province of Santa Bárbara along the east foothill of the Sierra Madre Occidental.

It has been possible to know this route because it is marked out by a variety of sites of Chalchihuites: residence, fortresses, big centres and sites of rupestrian art (Carot and Hers, 2006). From there to the north, it has not been possible to detect the road, by lack of studies. Upon the arrival of the Spaniards the Meso-American no longer inhabited these lands (except for high parts of the Sierra Madre Occidental), but the Tepehuanes had settled in the territories of Durango, and although they didn't seem to have established routes as their predecessors of Chalchihuites, it is almost sure that they had much to see in the first times, due to their knowledge of the land, in the opening and layout of the roads by the Spaniards.

In that great shock of cultures that constituted the conquest, it has been scarcely studied how the Indians of the north of México, especially those of non Meso-American tradition, experienced, reacted, and acted before the so shocking events that they were living and that were deeply altering their way of life and their cultural landscapes, not only in terms of their immediate defense, but in all the environments of their culture. It is necessary to wonder how the contact processes and transculturation were given: what aspects were passing to the native cultures, if in a forced, directed or spontaneous way, how they were assimilating, up to what degree. It is sought to approach to know that which most affected them, what were they mostly interested in, what they rejected, what they pretended to accept, how they negotiated with the colonial powers and in the diverse environments of the daily life the new mentality and the new ways of living.



In the first times of the conquest, many Indian communities retreated to areas far from the Spaniards, forming new settlements, from where they contemplated and reacted to the events that threatened them. With the time, a great quantity of Indians of these northern groups, most forced, lived inside or related with the diverse settlements, institutions or colonial settlements, as they could be reales de minas, cattle and agricultural homesteads, missions, towns and cities; others lived part of the year inside the society of the dominators and another part moved away to their towns, outside of the colonial order, and there were groups that remained the whole time distanced of the society of the Nueva España, in refuge areas (Mirafuentes, 2000, p. 603, 604).

For a diversity of colonial documents, we know that many of these communities continued practicing and developing their own traditions in different degrees and in different ways, in what were cultural strategies undertaken before the new impositions that affected them in almost all the environments of their life (Deeds, 2003, p. 60). The persistence in its culture was practiced so much by Indians that lived or that were related with the colonial order as for those that remained apart, and communication even existed between Indians in both situations. The forms and strategies of conserving their ideas and customs were very diverse, which ranged from practices more or less concealed such as celebrations and dances that accompanied the Catholic liturgy, to rituals and mitotes (festivities) beyond the knowledge of the Spaniards. The communities that remained apart, obviously, continued with their culture without many obstacles.

These information shows that the development of the culture of the Indian groups had not stopped in the moment of the first contact with the Europeans, it had not been fossilized, imperturbable. On the contrary, the shock with the new reality arrived from overseas made that these cultures had some very interesting cultural developments, which reached different destinations, in many cases the extinction of the group and of its incipient trans-cultural process. The Indian communities that now live in the Sierra Madre Occidental are the testimonies of Indian cultural developments that have arrived to our days, although with very difficult historical processes.

These indigenous traditions developed in the colony can be very

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interesting to contrast the history or histories built by the western academy, since in many cases they contradict those versions. It is not to debate about which is more valid, both contribute knowledge, but rather this Indian traditions help to complete, to tinge, and to enrich our understanding of the history of those times.

Importance of the Rupestrian art

In the study of those cultural developments, the rupestrian art offers a privileged approach. In comparison to other studies on colonial indigenous traditions such as painting, feather works, the carving of altarpieces and images, developed in cultural environments directed by the Europeans, the works of rupestrian art were creations exclusively elaborated by the will and intention of the Indian groups, in places of their election, on supports and with techniques that they chose and where they captured what they wanted to express with total freedom. For this reason, they represent a unique source of information to know how they saw the Spaniards and their world, what aspects called more their attention and which they rejected, how they understood the new cultural elements, the new symbolisms, the new gods and how they were inserting them inside their culture. In addition, through these expressions, we can approach to how they built and they conserved their memory, and it is quite probable that were much related with their oral traditions.

One of the aspects of the Spanish colonization, of the extension in the way of western life on the northern territories that most impact had in the indigenous landscapes was, without any doubt, the Camino Real de Tierra Adentro. All that happened around this road caused a great impression to the different native towns. So much the commercial caravans, the transport of minerals, the traffic of soldiers and religious, as the expeditions of conquest and exploration toward the north, with a great quantity and variety of people, animals and merchandises, must have been an extraordinary show for the Indian observers, an exceptional panorama of culture in movement. For such a reason, it is not strange that there be a series of sites of rupestrian art, of particular characteristics in the proximities of this way along its entire trajectory.

Up to the moment, around eight sites of rupestrian art associated to the road have been found (Mendiola, 2002). Given the few studied of this type of manifestations it is quite probable that in a future, and with intensive and systematic studies devoted to the localization of rupestrian expressions of colonial time, more sites can be found. Among those known at present, three sites highlight that exemplify this type of art by their peculiarity, the wealth and variety in their ways of expression and for the creativity deployed in them. It is the sites Cueva de Avalos (Cave of Avalos) in Zacatecas (Aparicio, in press), the Cueva de las Mulas (Cave of the Mules) in Durango (Berrojalbiz, in press) and the Cueva de las Monas (Cave of the Monkeys) in Chihuahua.

These three ensembles have in common their location in remote places, not habitual in the activities of the Spanish colonial life. Two of them are in the high part of a hill, in rocky fronts and in a rock shelter respectively, the third is located in a cave to half height between the bottom of a canyon and the summit of its north wall. While the Cueva de Avalos is located in a strategic place, since from its position a very wide and exceptional panorama of a wide valley is sighted, by the bottom of which the Camino Real lapsed; in the cases of the other two groups, more protected locations were preferred, which do not allow to enjoy an extensive view but that are neither visible from a great distance. All these places were outstanding in the cultural landscapes of the diverse autochthonous cultures by which those the road crossed; they had a special consideration and were depositary of rich symbolisms. For example, for the Tepehuanes, the caves were one of their most sacred places, and surely due to that they painted the expressions inside the Cueva de las Mulas whose execution is attributed to members of that group. Therefore, these cultures continued developing their traditions in the colonial time, reproducing their sacred places and their symbolic landscapes, and integrating to these traditions their vision of the surprising events of the conquest and the colony.

Expression forms

In these three sites of rupestrian art one can observe the wealth in ways of expression of which different towns of the north of México, of non Meso-American tradition were capable. They have in common to be paintings, but each one of the ensembles presents one or several different techniques combined with forms of expression of great diversity. In the Cueva de Avalos, we find a pigment between mash and liquid that covers the surface well, without leaving holes, in spite of the great irregularity and ruggedness of the wall. It seems that the pigment was made up of mud, of earth dug of the same wall, blended with water and with lime. For that reason, the lines are sometimes of a whitish color, others of beige color, very similar to the color of the wall, or blended the white with the beige color. In some few motifs, red pigment was added to the mixture, possibly hematite.



Most of the motifs are figurative representing zoomorphic, anthropomorphous, anthropomorphous figures mounted on equines, carts, crosses. Besides are the abstract geometric designs, but the motifs of anthropomorphous mounted on equines or associated to these animals prevail. The dimensions of the motifs range between 10 and 30 cm, and in occasions, disproportionate motifs are related to each other. The representation form is quite schematic, the figurative do not have thickness and they are created by means of a line, with little detail, mostly drawn of profile. In the geometric and some zoomorphic figures the contour of the figure is delineated, but without filling them. In spite this schematism, it is possible to transmit movement.

In The Cueva de las Mulas the expressions are of black color. For lack of a laboratory analysis of a sample of the pigment, it seems that it can be vegetable coal blended with water and some agglutinant, which at present is also ignored. The evidences suggest that the pigment was in a liquid state and it was applied by means of a small paintbrush. The motifs are filled, in the way denominated plane ink. The line is sometimes of clumsy appearance but, with a detailed observation, can appreciate the will of carrying out some details accurately in great part of the figures, although the expressions of this cave highlight for the tiny images, of around 5 cm, but some expressions can reach a size near to 15 cm. Most of the motifs are represented in profile, although a good proportion is represented in foreshortening or in a perspective of three fourths. Some are represented frontally; likewise can be noticed the intention of representing movement, of giving life to the actions that are narrated, for what one can speak of dynamism in the scenes.

The forms of expression of this last ensemble seem to have a great relation with the European world; the small size of the motifs and the technique to paintbrush suggest influence of the world of the missions, with their emphasis in the use of the images in books, canvases and catechisms, or of other cultured environments of cities or near towns.

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These books, these images went and came through the Camino Real, and many times, they suffered accidents on the road and arrived to diverse and unsuspected destinations.

The differences in the forms of expression are more remarkable in the Cueva de las Monas. In this a great variety of technical and styles exists. It is necessary to point out that this shelter was used in different times since the Prehispanic time. Although we will not discuss the manifestations of this time, it is outstanding to point that in some aspects they would influence the art of the colonial period of the place. The Prehispanic expressions occupy the whole extension of the walls of the shelter, and they will constitute the background on which the viceregal ones were captured. Some of these last ones will imitate old motifs, and they will even repaint before certain expressions of one thousand years ago.

Regarding the colonial manifestations, it highlights the variety of colors: black, white, red, orange, light brown. The black can be vegetable coal, but regarding the other colors, it is difficult, without making analysis of samples, to identify what pigments they could be. However, their quality is remarkable as they were able to cover well a surface without preparation and to last along the time. The iconography changes with regard to the two previous rupestrian ensembles. Most of the images are representing anthropomorphous, of very varied forms and styles, but geometric motifs also exist, points, some few animals, prints of animals and the unique representation in the rupestrian art known to the date of musical instruments.



Another aspect that powerfully calls the attention of this rupestrian work is the variety of styles in the colonial representations. In a first classification three styles can be distinguished, which have been denominated in base to the colors and the techniques: 1) dark garnet style; 2) orange plane ink style; and 3) style of contour and filler. About the first style, there is no certainty about the period to which belongs, although some aspects point to the colonial time. It is geometric figures and some prints of animals mainly. It does not seem that there are anthropomorphous figures represented. The motifs can be made by means of plane ink or drawing the contour with lines.

The second it is characterized by figures painted in orange color, in plane ink, of rough, not very detailed manufacturing, although some few garments such as a headdress and short pants botarga type can be appreciated, which on the other hand are very interesting in order to date them. However, it highlights the movement sensation that a good part of the anthropomorphous figures of this style transmits, many of them in attitude of walking, and in occasions, scenes can be distinguished.

The third style is the most complex. In fact, it is necessary to subdivide it in five sub-styles in order to understand it better, although each one of them does not have many motifs. The first of these sub-styles has been denominated red on white bottom: it is painted on a wide surface of white color, and over it are painted figures in red by means of plane ink, or it combines drawing in red part of the figure with a contour line allowing to see in the interior the white bottom and the rest in plane ink of the same color. The representation is rough, not very detailed, and only one figure transmits certain dynamism. To this figure has been given the interpretation of being carrying out a ritual with a scrapper to the way of the Tarahumara communities (Mendiola, 2002, p. 51).

The second sub-style is: red outline on figure in white. It started painting the figure in white by means of plane ink and next is drawn the contour with red line and even some details. In this style, it highlights the representation of a masculine character with cape that bears a great cross, of processional type. On the contrary that in the previous sub-style, the drawing is much more care, and a great quantity of details exist, as the feet wearing sandals. Although the character is not represented in movement attitude, it has been endowed of certain naturalism.

The third sub-style corresponds to: black outline and white figure. The figure is painted in white with plane ink, later is added a contour in black that includes details that were not in the figure in white, and later on in some white areas is painted on white again. A variant of this style is that sometimes part of the figure has been painted exclusively with black contour, as a sketch, as if it was not finished. While in all the styles, most of the anthropomorphous figures have been represented frontally; in this style, some equines painted in profile exist.



The fourth sub-style corresponds to the most complex, the polychrome: it begins painting the figure in white in plane ink, later the red one is applied above by means of plane ink on wide areas of the characters. This color is also used to create certain sensation of volume, for example in the arms of a character, and details such as earmuffs. Later on, with the black is painted the contour of the image. In a figure, parts of the external contour have double black line, and also painted the contours of some of the interior red areas. In another figure, parts of the characters, as the feet, are only drawn by means of contour black line, and the hair is represented entirely in black. In this style there is disparity regarding the facture and the details. It can be a rough, disproportionate drawing, without details, but represented the character in movement, as a man running, or it can have a more careful construction of the figure, proportionate, with certain concern for the details and using polychromy in the creation of different effects for the attainment of the final image, giving it more naturalism.

The last sub-style has been denominated black contour. The silhouette of the motif is drawn on black line and even some interior details. It is the case of three very singular motifs: two musical instruments, a violin and a harp, represented by means of a good drawing, with details of the object well done. A bird flying was also represented that resembles to a swallow.

Regarding this style of contour and fill, it is evident that it has influences of the European painting. One can observe in several aspects:

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in the human proportions, mainly in the figures of best facture, as the man with a cape and bearing a cross, or the man with botarga type pants, with the arms supported in the hips and earmuffs. Another European influence is the use of the color to give the sensation of volume, used in the last described figure. One of the most interesting is the representation of the contour or silhouette of the image. This contour in occasions defines the figure; others build the image for itself, and in other complete parts of the image. It has a great similarity with the outlines that used to be made at the beginning of the process of the paintings in the western tradition.

In the north of México during the colony, and concretely in the Tarahumara, it seems that a local tradition of painting to oil on canvas didn't take place (Bargellini, in press), which had been given in other environments of the art like the carving of altarpieces and images in wood and quarry, excepting in the case of painting on leathers in Nuevo Mexico, mostly carried out by Indians (Donahue-Wallace, 1996, p. 43-69), and that in Prehispanic time a tradition of such paintings already existed. In these paintings on leather, the execution began painting a sketch with coal, surely a piece of vegetable coal prepared as pencil. The sketch consisted on the outline of the figure without an interior modeling, that is to say the silhouette or the contour of the image.



Later on, the interior of the figure was painted. This recalls the expressions of the Cueva de las Monas vastly. To this respect, it is necessary to comment that the Camino Real was almost the only road that connected Nuevo Mexico with the rest of the Nueva España, and that from the city of Chihuahua the same only route to Santa Fe always existed (Cramaussel, 2006, p. 316). By the light of the images of The Cueva de las Monas one can think that in the missions of the Tarahumara there were intents of forming painters, but it is also necessary to consider the connections with Nuevo Mexico, where not only painted in the missions, but rather there were shops of indigenous painters governed by civil of high rank like governors. Those connections, of master painters, indigenous painters, works, skins, engravings, missionaries, patrons, had to be carried out through the Camino Real.

Summarizing about the last style with its five subdivisions, very similar aspects are observed such as: the prevalence of the anthropomorphous figure, the presence always of the contour, certain postures that adopt the anthropomorphous figures, among those that highlights the posture "in jars" (the arms bend with the hands supported in the hip), and attire elements (botarga type pants). These aspects indicate the contemporariness of these expressions, although one notices a difference regarding the facture: in some it is more elaborated, the proportions are more careful, the details, the drawing, and others are rougher, almost without details, less proportionate, more schematic, with a much simpler drawing. One could aim that the paintings of this style were made by different hands, by natives that received one same formation, possibly in a mission, for that reason, the similarities in the style, but that had a different dexterity and a personal way of using the color. These different people painted in one event or with very little difference of time.

For the overlapping observed in the colonial styles, the style orange plane ink and the style contour and fill, with its sub-styles, were painted above the dark garnet style, for what this was the oldest and later the other two were executed. It has not been possible to settle down clearly, now, the temporary relationship among these last two.

Of this analysis in the expressive ways, one can observe the wealth and variety of the resources used by the diverse towns along the Camino Real, but common aspects are also noticed. One of those that most highlights are the presence in the three groups of equine motifs, horses, mules or donkeys. In Cueva de Avalos and in Cueva de las Mulas they constitute the motifs around which the speech is centered; and in Cueva de las Monas, although scarce animals are represented, of the few present the equine stands out. The anthropomorphous figures also appear in the three sites, and with more or less precision they are endowed of attire details. In the three cases, in most of the occasions the characters have certain dynamism, and many times they are part of narrative scenes. It is not so the case of Cueva de las Monas, the work where the anthropomorphous figures gain more relevance, since some of the most outstanding are represented in rest and isolated.

In relation to the forms of expression, Cueva de Avalos and Cueva de las Mulas are closer, and the differences are accented with Cueva de las Monas. In general, in Cueva de las Monas a bigger complexity of expressive resources exists, among those that are distinguished the use of the color, the polychromy, the combination of the plane inks and the contour, and the game with the size of the motifs. This closer relation between Cueva de Avalos and Cueva de las Mulas and the singularity of Cueva de las Monas can be indicating that the creation of the first two ensembles is nearer in the time, while the elaboration of the last one corresponds to another period, that is to say, given the complexity of the techniques and expressive resources and for the iconography, as it will be seen later on, it is possible to aim that the Cueva de las Monas is later in time to the other two, and that these two were made in the first times of the contact in northern lands.

Composition elements

These rupestrian ensembles constitute an invaluable source to know how they were living, what were the indigenous cultures experiencing in the conquest, how were two so different mentalities finding to each other, and what messages, speeches, thoughts, traditions were developing and capturing in the rock.

The analysis of the composition of the expressions can serve to start deepening in the messages of these works. Cueva de Avalos and Cueva de las Mulas have likeness regarding the disposition of the motifs and scenes. In both places, most of the motifs seem to belong to scenes; they are related with other figures representing an action. A part of the scenes seems to have narrative character and others one rather descriptive, where different actions are shown, which seem to correspond to oneself semantic field, although without a temporary arrangement. Among those that have a lineal narrative character highlight in Cueva de Avalos the scenes of carts painted in profile, with a cover and their wheels drawn, hauled by a couple of horses or mules, one in front of the other, and each one of them mounted by an anthropomorphous figure. In one of the cases, this cart lapses near a triad of crosses. In the Cueva de las Mulas one of the most complete and complex scenes is that of a drove of mules that carry load, being directed by some horsemen with pikes or long lances, attired in the Spanish style.

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However, the forms of capturing a narration are very different to those of the mentality and European art, where the historical sequence is represented easily by distinguishable elements or units and to visualize the past it was relegated to the bottom or the margins, and was painted in smaller scale and with less precision (Bargellini, in press). In these two rupestrian cases, the supposedly narrative parts consist approximately of a juxtaposition of scenes of the same size and painted in the same way, and not always in a lineal sequence.

On the other hand, the other type of scenes, rather descriptive, some are juxtaposed to others forming a composition where seemingly does not prevail a lineal narrative sequence but rather the message is transmitted by means of the amalgam of different scenes. This way, in Cueva de Avalos, in the panel with more motifs, the one that is to the bottom of the niche, the diverse small intermingled scenes, largely equestrians lassoing equines, seem to be arranged around two central anthropomorphous figures, very schematic, represented of front. In turn, in Cueva de las Mulas in a scene seem to be distinguished two anthropomorphous figures that sustain an object lengthened in the centre that can be the representation of an agreement or a pact between both. This hypothesis is reinforced by the central position of the scene regarding a series that surround it forming a circle. They conform an irradiant composition of different scenes but that are related to each other, they are tied by the central scene.

It is necessary to point out, on the other hand that is noticed in both cases that a general conception of the work that directs the whole creation exists, it obeys a general speech, there is an unit, it is not elements or scenes without relationship some with other and carried out in different moments, by different people, in the way of a graffiti.

In The Cueva de las Monas, the situation is different. In the first place, even in the colonial time, there were different episodes in which expressions were painted in the shelter and in occasions, it is not easy to separate and to establish the motifs and scenes of every period. Nevertheless, it is observed that for each style the composition is different. In two of them, it is where the type of disposition of the manifestations is better appreciated. In that called orange plane ink, the representations point to a narrative character: anthropomorphous figures associated to each other are observed, of two very different sizes, some of them in attitude of walking, although the actions that they are performing cannot be well defined. They extend for over two panels along the shelter, and as hypothesis can establish that through those groups, a myth is being narrated.

The other style is called contour and fill. Here the composition is different since it has separate units along the shelter that don't seem to have a narrative continuity, and most of them consist on the representation of a person or of isolated scenes, and not of episodes or actions. Although they are physically separate, they share certain relationship in the topics: several allude to religious topics, as the possible representation of the action of the rasp in a Tarahumara ritual, or of a character, carrying a great Christian cross and the great majority are representations of anthropomorphous figures. In addition, as it has been explained above, these units are also related by the expressive resources, possibly colored by several hands but a brief period.

A pictorial work of these characteristics, in which motifs and elements are superimposed and are added, with forms and resources different to the expressions of previous times, they are even recaptured and these last are supplemented, that is to say, the concept of a figurative ensemble in constant evolution that is painted in different episodes along the time, is not very comprehensible inside the mentality and the forms of creating in the viceregal time (Bargellini, in press). In this last mentality, in general, the oldest representations were replaced when they physically deteriorated and loose the valuation that had in the past.

What is expressed in the works of rupestrian art

One of the most difficult parts in the study of the rupestrian art is the analysis and comment of the messages, of the possible meanings or experiences that the works transmit. One cannot end up knowing the speech such and as it was understood by the cultural group in which it was created, but approaches can settle down on the topics, the semantic fields, the speech type captured in the walls.



The Cueva de Avalos and the Cueva de las Mulas have more similarities, more proximity about the topics, of the expressed messages. As it has been said above, their expressions have more narrative-descriptive character, more centered in actions. In Cueva de Avalos, dominate the motifs of anthropomorphous figures mounted on equines or taking them with a rope. These motifs form small scenes, among which the most recurrent is an equestrian that is lassoing a quadruped. But also are the scenes of carts drawn by equines. In Cueva de las Mulas, of five main themes, in three of them the equines have an outstanding presence: scenes of "hunt" of anthropomorphous figures with bow and arrow that hunt so much deer as horses or mules; cattle breeding scenes in which horsemen armed with pikes are taking care of flocks of equines; scenes related with trade and expeditions in which can be observed droves of mules with shipment guided by horsemen dressed in the European style.

In both places the commercial caravans, all that surrounded the transport of people, animals and merchandises, that is to say, the movement that they saw on the roads, on the Camino Real, is one of the main topics, for what one can think that it is one of the phenomena that most impacted them. It is necessary to point out that at the end of the 16th century and in the 17th century the commercial caravans had a spectacular composition since besides the trains of mules and

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horses, or the cars drawn by oxen, they went accompanied by flocks of cows, lambs for the sustenance of the travelers since it could take until several months to make the whole journey of the Camino Real (Cramaussel, 2006, p. 312). It is not of missing that these two sites are located next to the Camino Real: The Cueva de Avalos is located in a mountain range that dominates the valley of the Cuisilique, by the bottom of which the real road lapsed, and the Cueva de las Mulas is inside a canyon that ends in the valley of Guatimapé by where passed the oldest road from Durango to Santa Bárbara province, and later on the road "a la ligera" (slight road), as alternative route to the road of the heavy carts.

However, it surprises that in the two rupestrian ensembles there are not representations of oxen that hauled the carts or even of bovine as cattle. In this sense it is interesting to highlight that in another small rupestrian site called Las Coloradas-Rancho Escondido located near the city of Nuevo Casas Grandes, to the north of Chihuahua, and next to the Camino Real, a bull was represented, this time in orange color (Mendiola, 2002, p. 122 - 125). In the case of Cueva de las Mulas it maybe owes partly to that in the first moments of the road carts of oxen were not used and later on, the road for this type of carts passed more to the east. In the case of Cueva de Avalos, it can be due to the fact that is a very early representation. However, it calls the attention that neither bovine cattle nor ovine have been represented, only the equine, which shows the special consideration of these animals by these societies.

Indeed, the activities related with the equines, horses, mules or donkeys, have a special role in the expressions. One of the most represented is the cattle breeding, as the lassoing of horses, or the conduction of equine flocks by armed horsemen with pikes or lances. From the first expeditions, these animals called the attention powerfully. At the beginning, the native groups conceived the horses related with the invader's destructive capacity and they killed them, even, in occasions, they ended with the horses and they appropriated of the mules, cattle, provisions and weapons. In the Cueva de las Mulas there are scenes of a man with a bow shooting to the equines. But quickly they knew the horses better and they recognized the possibilities for their own way of life. In this surely the Camino Real de Tierra Adentro had a vital role. Then began to appear information of robberies of horses, among which is necessary to highlight an episode occurred in the valley of Guatimapé, very near the Cueva de las Mulas, in the first entrances of Francisco of Ibarra, perpetrated by the Tepehuanes (Berrojalbiz, in press).



For the Indian towns of the north, characterized by a way of life with a lot of mobility and dispersion, the horse represented an element of an irresistible attraction. This way, for example, before the end of the 16th century Tepehuanes chiefs had their hosts that went on horseback, and during the Tepehuana rebellion, the sources mention attacks of groups of Tepehuanes on horse (Berrojalbiz, in press). To understand the importance of the horse it is necessary to keep in mind that the conquest and colonization of the Spaniards was deeply altering the habitat, the cultural landscape and the forms of life of the indigenous societies. When forcing to population's movements, to take refuge in inaccessible areas, to congregate and to decrease in populations, when occupying and dislocating their territories of hunt, gathering or agricultural cultivation they were transforming the economy of these towns, and forcing to new forms of life, such as the robbery and the razzias, in which the horse had a vital importance (Deeds, 2003, p. 54). In addition, the pressure of the Spaniards also changed the way in which the wars were made among Indian groups, and the introduction of the horse produced radical transformations in these wars. To this must be added that, very soon was formed an important trade of stolen horses, besides stolen cattle, with groups of the north, and some places arose where this trade was carried out, besides being refuge of bandits, as the area of La Junta, in the north of Chihuahua (Deeds, 2003, p.222).

The fascination and the relevance that these animals had for many indigenous societies of the north can explain these scenes related with their domain and the breeding, although some of them could also be interpreted in a robbery context, activity that has just commented given its importance for many groups of the north.

In the Cueva de las Monas there are few the equine representations, they are not the most outstanding motifs, and at present, it has not been recognized that they form part of any action or scene. However, it is interesting to observe that of the scarce representations of animals in the colonial time in this place, most are equine.

The presidio is one of the colonial settlements that will be associated with the Camino Real, since in many cases they settled for the defense of this road and all the related with it. Very near the Cueva de Avalos, there were two presidios (Aparicio, in press). It is not surprising that one of the interpretations for a peculiar motif of this rupestrian ensemble is the map of a presidio. The motif consists of a quadrangle that has a small circle in each corner. Its shape likens much to the plan of a presidio. Another aspect that supports this hypothesis is the position that this map occupies in the work, surrounded by these scenes of horsemen lassoing equines. The presidios usually maintained flocks of horses and mares since each soldier required to have from six to eight relays (Hadley, p. 3). Besides, the flocks of equines many times were kept in the interior patio of the presidios, reason why the presidio could be seen as a sort of great corral.

One of the most interesting aspects in the expressions in the three groups corresponds to the clothing, among which are highlighted the short pants and the hats.

In it has been distinguished the peculiar form of pants, or breeches as they were called in the time, of wide cut and that were picked up under the knee, which appear in several characters. This short was called botarga, gregüesco, or "in the Turkish style". However, hats were of the most interesting garments, mainly in the Cueva de las Mulas. In some cases, it has been possible to identify caps; in one of them, it seems to be a sharp cap with feathers on the sides. A considerable quantity of characters wear hat, but the most interesting thing is that they are all of the same type, that is to say tumbler hats with skirts, or wings. This hat type can be located at the end of the 16th century and first half of the 17th century (Berrojalbiz, in press).

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However, an aspect that powerfully calls the attention of these three works is the scarce or lesser presence of motifs related with the Catholic religion, in spite of being a preponderant aspect in the colonial society, and in spite of the efforts of the evangelizing enterprise. In the Cueva de las Mulas only three motifs exist, monograms of the name of San José (St. Joseph), taken back and modified, but they are of small size and they occupy a marginal position in the work. In the Cueva de Avalos, several representations of the Christian cross exist. Although they are not central in the speech, they have a major relevance, given the number, the size and the position that they occupy. They are even the only motifs that have red color. It highlights a group of three crosses, that of the centre bigger than those of the sides that are located behind a cart drawn by mules. In the Christian symbology the three crosses represent the Calvary, Christ crucified with the thieves to each side. It is difficult to know what are representing in this context, it maybe symbolizes a Christian space, it can be the church or the mission, or it can be indicating a place, as geographical reference, where three crosses that symbolize the Catholic dogma are nailed, as now happens in the summit of several hills, near which the Camino Real passed.

But where the religious aspects have more relevance is in the Cueva de las Monas. The iconography is different, the human representation has a main character role, but it is related, in many occasions, to religious aspects of both the autochthonous religion as of the Christian. This way, in one of the scenes is recognized the representation of the ceremony "rasp of the peyote" that is very common among the Tarahumaras communities of Chihuahua. Even, the great character that is in attitude of running and that appears next to the ritual, surrounded by a sort of halo, is very probably related with this ceremony. Some hypothesis affirms that that halo is the peyote that contains the character (Mendiola, 2002, p. 51), although, on the other hand, it resembles to the halos of rays that surround many representations of Catholic virgins, granting the character a sacred character, indicating its location in a non-earthly level, linked with what happens in this ritual.

Other characters appear with elements of the Christian religion. Some are depicted with a cross on the head or on the arms. But there is one in particular that wears a singular attire: a cape, small sash, pants botarga type and sandals, which holds a great cross that supports on the floor, and whose head is surrounded by a small halo of points. Also, in another panel are the representations, quite precise, of two musical instruments: a violin and a harp. Extraordinary and unique images in the rupestrian art of the north of México that remit us to the world of the missions, where music was taught to the Indians, and it was also indispensable in the realization of the mass and other Christian celebrations.

It is also necessary to point out that one of the hypotheses for one of the styles belonging to the colonial time is the representation of a myth of origin of the indigenous groups that explains the creation of the world and of the humanity.

Therefore, a very interesting coexistence is established between images of the Catholic religion or related to it, and images of the religion of the Indian communities of the area where both types of expressions have a similar relevance.

Temporary and cultural attribution

The three rupestrian ensembles that have been studied represent the variety of landscapes, expressive forms, and speeches of the rupestrian art bound to the Camino Real, but they also show how this art was done during the whole colonial time, as the indigenous cultural traditions developed along this whole time, since they belong to different periods of the encounter between the two cultural worlds.

The first information on the time in which the work of the Cueva de las Mulas was done, based on the presence of horses, mules and donkeys, the headdresses, the attire, the tools and the weapons, point out toward the end of the 16th century and first half of the 17th. It would correspond with the period when the exploration and conquest of the territories of Durango was made, and the first colonization efforts, of appropriation of the territory and of the evangelism. It also corresponds with the time of the great rebellion of the Tepehuanes of 1616, which put in check to the Spanish power and supposed a movement that questioned the universal order that the Spaniards wanted to impose and made emerge reflections and ideological answers, already with important Spanish influences, of the Indians of the area, especially of the Tepehuanes[187].

Several reasons exist to attribute this work to the Tepehuanes Indians, the people that occupied the territory where the Cueva de las Mulas is located: a) the space chosen to paint the work: a cave, a remote and sacred place for this town; b) the type of representation, painting applied on a very uneven rocky surface, without any preparation, and with most of the motifs of reduced size; c) a unitary conception of a complex speech, not an accumulation of motifs product of the chance, or not related to each other and executed in very different times. Besides, it is a speech integrated to the surroundings of the Cañón de Molino; d) in the work highlights the absence of Christian motifs; e) the abundance of equine representations.

On the Cueva de Avalos there are not absolute presumptions to assign it a temporality, but the general thematic around the equines, the carts, the lesser presence of elements of the Catholic religion, the absence of firearms (except for an anthropomorphous one with a possible shotgun or harquebus) whose representation is more widespread in later periods in the rupestrian art of the north, point toward an early time in the colony, ends of the 16th century or first half of the 17th. The similarities with the Cueva de las Mulas also point out to that period, as for expressive forms, composition and iconography, as well as the few garments like pants and hats. The reasons to attribute to an indigenous tradition the authorship of this work are similar to those of the Cueva de las Mulas, and in this case the indigenous group that is mentioned in the early sources for this area is the Guachichiles. Of being this way, it would conform another reason for an early execution in the colony of the work, since this group soon disappeared, at least as cultural tradition.

In The Cueva de las Monas paintings were done in diverse moments during the colony. Of the three styles recognized for this time, only for one of them elements are had that constitute a good indication to point out approximately in which moment the expressions were elaborated that distinguish it. It is the style that has been denominated contour and fill. This representation type, for the relation with paintings made by indigenous hands inside environments directed for European in the north, concretely Nuevo Mexico, can correspond to the second half of the 17th century or the first of the 18th. To this is added the representation of a violin in the walls of the shelter in that same style, musical instrument that appears at the end of the 17th century or the beginning of the 18th (Lucero Enríquez, personal communication).

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Regarding the cultural attribution, there also exist more signs for this same style than for the other ones. In this style was painted what has been recognized as a ritual that usually practice the Tarahumaras, the "raspa del peyote" (rasp of the peyote), besides representing a native dressed with an attire in the occidental style of the Nueva España, although with earmuffs and with a hairstyle with "fringe" that usually use the Tarahumaras. In a beginning, then, it could be attributed to Tarahumaras of that time, although considering that also could be other groups that were by the area in the colonial time, like the Conchos that could have shared some cultural elements with the Tarahumaras, but of those we don't know almost anything.

The rupestrian art as incomparable source of knowledge about the Camino Real

The rupestrian works associated to the Camino Real de Tierra Adentro are the reflection made by the diverse Indian peoples along this extensive road on the shocking changes that were taking place. The rupestrian art offers us the vision of those forgotten of this historical phenomenon, the other side of the coin. It presents how these towns are not passive, but active, they undertook their own cultural developments before these events, they created strategies before the shock of cultures, many times strategies of cultural resistance.

In these new cultural developments a great wealth and variety of expressive resources deployed in which can be observed how they appropriated and they re-elaborated techniques and elements of the European world. Among these complex resources that used highlights the use of polychromy, the combination of plane inks with the delineation of the contour, the game with the size of the images, or the painting with paintbrush of small motifs. The compositions of the scenes and of the motifs are also peculiar, mixing their traditional forms with the western narration.

In these paintings remained expressed a variety of messages and thoughts that help to understand what was that which most impacted them, what were they interested in, how were they assimilating the conquest and colonization, how they were appropriating of what they were living and experiencing. Undoubtedly, inside this great process the Camino Real de Tierra Adentro constituted one of the phenomena that most impressed them, a great culture display in movement, which continued producing reactions and attraction during the several centuries that it was in force.

The horse, along with the mules and donkeys, conformed one of the most treated topics and that more fascination woke up in these towns, what can be related with the fast linking that they found with their ways of life of northern tradition characterized by a great mobility. But also, all that represented the traffic by this road, the commercial caravans, the expeditions with their big carts, but also the presidios and the soldiers, were captured in these stone canvases. These last ones, together with the hunt scenes or of fight, according to they way in which these are understood, reflect the conflict, the conquest. Perhaps some of these expressions be also commemorating important events that happened among these first encounters between these two worlds, many times violent encounters that had been recorded in the oral tradition.

Religion is treated in a peculiar way. In two of the ensembles that have been attributed to an early time, the elements of the Catholic religiosity appear in a discreet way, they are not the central expressions neither those on which had more concern or interest. But other motifs in the works show that elements of their own religion are present and with more relevance. In the other ensemble, of a later period, the two types of sacred symbolisms share the same importance, and they seem to be part of the central speech. Besides, the re-elaboration of the pictorial techniques learned from the European world and the care in the representation of two musical instruments speak of the aesthetic sensibility of these indigenous cultures.

All these aspects show how the works of rupestrian art associated to the Camino Real are unique in order to obtain a very complete panorama on how occurred a transculturation process along several centuries, in a diversity of northern cultures, how these processes went changing, but from the indigenous expressions, from their own vision, a singular cultural phenomenon in the world.

These works of rupestrian art enrich the conception of the Camino Real as a historical and cultural phenomenon of big and very interesting dimensions. This great artery worked as a motor that impelled and accelerated the cultural encounter between the peoples that inhabited the territories that it crossed, I find that is necessary, to study, to know, to conserve, and to transmit to the posterity.

[187] S. Deeds, 2003; and C. Giudicelli, 2003.

The architecture in the Camino Real de Tierra Adentro

A road necessarily implies movement. Architecture however, is fixed. Even when it is made of ephemeral materials, it always has to take into account a specific place and it requires that people stop. Paradoxically, it is exactly the permanency of architecture what makes it important to understand the movement inherent to roads. In it, people leave evidence of their origins and their aspirations, from where they come, what they make, where and to what they want to arrive. Reading architecture, we can imagine something of the thoughts of its creators and users; we can learn about their activities and detect the exchanges between individuals and groups through the time.

History and settlements

The first movements from the centre of the viceroyalty of the Nueva España to the north were contemporary to other movements: towards the south and towards the occident. The movement back and forth the oriental coast and the Caribbean was already established by the own history of the conquest that there had its beginnings, but the movements in the other direction looked to the future. As recent studies have gone demonstrating, all these movements from the capital city of México Tenochtitlan had much to do with the knowledge, but also with the desires, of the indigenous populations. In the case of the north, they not only knew the roads; they had a positive interest in moving to that direction. The north was the origin territory and it could be the refuge of the future (Levin). For the Spaniards it was the dream of more and greater wealth and of territorial expansion. This way, before the 16th century ended, the Spanish colonization had arrived in the Nuevo Mexico, together with the indigenous migration of the Meso-American centre that would always accompany it in those lands.

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In that first stage, entrances were achieved by the Camino Real de Tierra Adentro from the city of México until Santa Fe, Nuevo Mexico. We know that the Camino was not fixed in all its points and tracts, neither in the same way, during the entire colonial time (Reyes, Cramaussel), but one can speak of experiences and phenomena that correspond to the movement toward the north and to detect in them general characteristics and patterns. Since the 16th century, forts, presidios, homesteads and haciendas were lifted along this Camino and in bordering places. The discovery of the mines of Zacatecas in 1546 was fundamental for this process, since it was indispensable to protect people and to guarantee the goods that traveled toward the mines and of return to the capital.

Forts were established, which according to the necessities and developments of each place, became presidios more in form, but with the time, also towns. Around them appeared homesteads and haciendas. It is an architecture known in great measure by documents (Naylor and Polzer, Arnal) and something for material remains only partially registered (Reyes). This type of architecture has been less preserved, in comparison to the religious, and there is still much to discover and to study by means of the archaeology in historical sites. The Camino and the news in documents are the guides for these studies, so necessary to understand the history and the conservation of its testimonies. This type of architecture, as well as the own lay out and maintenance of tracts of the Camino, responds to necessities of conquest and territorial expansion. Eventually, it becomes the base for a permanent occupation.

The development of centres of population is an aspect of the architectural history that is of fundamental interest along the Camino Real de Tierra Adentro. With the exception of the Nuevo Mexico, there were no centres that could be defined as urban in the road to the north, before the arrival of the Europeans. The Camino Real that was conformed largely based on the creation of new stable communities. The desire to explore was always followed by the necessity of settling down, of rooting and living in families. These communities corresponded to the nature of the sites: in first place, to the presence of water and the possibilities of implanting the agriculture and the breeding of domestic animals.



A recurrent phenomenon and of exceptional relevance for the development of the Camino Real de Tierra Adentro in particular were the mines. In architectural terms, the case of Zacatecas is considered paradigmatic of what happened when the mines were exceptionally rich. The result was that its exploitation did not give time for an orderly urban development. Housings and haciendas settled down along rivers or streams that facilitated the processing of the silver was that extracted from near lodes. What happened in Zacatecas, happened in Sombrerete and in Guanajuato and in many other smaller sites. Today we consider these places as picturesque, but in the conception of what life in community should be according to the Renaissance city-planning ideas that Philip II shaped and promulgated in 1573 in his Ordenanzas de descubrimientos, nueva población y pacificación de las Indias (Ordinances of discoveries, new population and pacification of the Indies), the mining towns were aberrations. While they remained as reales de minas of reduced population, there was no problem. The difficulties arose when the reales de minas ended up having many people and they began to assume functions that surpassed for much the single extraction of the mineral. Without the appropriate planning, there was no care for the orientation of the streets that was thought as essential for the health, enough place was no left for public spaces, it was not facilitated the orderly distribution of lots neither the expedite movement of people and goods, and the supply of water for the population did not have enough attention. Therefore, in the towns founded from the end of the 16th century and on, efforts were made to find different city-planning solutions for the reales de minas that guaranteed the permanency and good operation of the bigger centres.

For example, in San Luis Potosí, founded in 1592, the mines of San Pedro remained far from what ended up being the city of San Luis, planned according to the ordinances to some kilometers of distance (Bargellini 1991 for the basic data on all these towns). Durango that since 1620 was headquarters of the bishopric also had an orderly growth. There influenced, besides the institutional ecclesiastical presence, the fact that the mines were not of silver and gold as it had been thought in a beginning, so rather there was danger of depopulation. In Parral, where silver lodes were found in 1631, the development was not orderly, but the town did not grow as much as Zacatecas or San Luis. Many miners had estates in the near Valley of San Bartolomé (today of Allende) whose agricultural capacity was fundamental to sustain the activity of the mines of the whole region. There, the river and the canals conditioned the growth of the town (Cramaussel 1998). Finally, in the last great mining centre of the Camino, San Felipe el Real de Chihuahua, officially founded in 1719, the same solution was made that in San Luis. The mines of Santa Eulalia (today Aquiles Serdán)

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were sufficiently far from the new town, designed in shape. In all these places and in the other populations of the Camino Real, the histories of the city-planning solutions and especially the handling of the problems of the supply and distribution of the water give much to think for the present times.

The ecclesiastical architecture of the first half of the 17th century: aspirations and devotion

That just said about the water and the agriculture, as well as the development of the trade inherent to the roads, suggests that the historical phenomena should be understood taking into account many factors. This warning especially comes to the point when we refer to architecture, in particular of the temples, in the towns of the Camino Real, because the magnificence of many of these constructions, has taken to attribute everything to the wealth and mining earnings. In the following paragraphs, a journey of this monumental architecture will be made from a wider perspective. Although mining was important on the Camino Real de Tierra Adentro, many were the factors that contributed to the architectural development.

To begin, the oldest monumental constructions that are conserved in the route of the Camino Real that date of the first half of the 17th century are not in the reales de minas. They are at the end of the Camino, in its north end, in the Nuevo Mexico. It is the big churches, built in the settlements of the Pueblo Indians by the Franciscans of the Province of the Santo Evangelio, whose main convent was in the city of México. The experience of the friars in the evangelism of the central highland plateau accompanied them to the north. The fundamental architectural typology consists of an imposing church, with atrium to the front and convent with cloister to a side, and it is based on European background (Kubler 1982). San Esteban de Ácoma is still standing and the ruins of Pecos, Quarai and other sites that have been rescued by the archaeology in the north side of the modern frontier between México and United States (Kubler 1990, Ivey 1988, 1998, 2003, 2005). In these buildings it is evident the ambition of the friars and the memory of their monumental constructions in the centre of the viceroyalty, but also the necessity and disposition of cohabiting with some traditions of the Pueblo Indians. What is manifested in the architecture are the kivas that the friars accepted as part of the Christian communitarian ceremonial centres.

Immediately to the south of the frontier, in the old Paso del Norte, now Ciudad Juárez, another of these old Franciscan missions is conserved, founded in 1659 and dedicated to the Virgin of Guadalupe. To its construction contributed indigenous of the Nuevo Mexico that came with the friars who were probably the authors of the extraordinary work of carpentry of the temple. In turn, they had learned how to work the wood with the tools of the European artisans that had arrived in the Nuevo Mexico from the central highland plateau (Kessel 1987). It is an example among other many of the importance of the exchanges in both directions and among several cultures that were given on the Camino from early dates. It is also significant the dedication of the temple of El Paso del Norte to the Virgin of Guadalupe, since this is one of the first cases in the whole north (Santiago and Berumen). The friars had promoted the devotion to the Virgin of the Tepeyac in the city of México and they took it to the north, as well as the Jesuits made it in the second half of the 17th century and in the 18th century, when the worship generalized in the entire Nueva España.



The establishment of devotion always has an impact in the architecture, since the religiosity in community needs appropriate places for its practice and development. It is worthwhile to make a small excursus here to mention some of the worships that are found by the Camino Real, since they were and they continue being promoters of constructions and indicators of people's movements. Besides the devotion to the Virgen de Guadalupe whose immediate beginning was in the city of México, more local devotions were established, but that had, and they still have, regional scopes that can only be explained by the Camino Real and the routes that converge in it. One is that of the Virgen de San Juan de los Lagos that, logically, e extended for the region of Zacatecas, since its centre is to the occident, in the bishopric of Guadalajara, to which the mining city belonged, where the Camino Real de Tierra Adentro meets with the road that from Guadalajara possibly arrived to the northeast. Another is the Virgen del Pueblito of Querétaro that the Franciscans took to the Jesuit missions of the northwest, when they took charge of them after the expel of the Society of Jesus in 1767.

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Other two are the Soledad and the Virgen del Rayo of Parral, examples of devotions to the Virgin Mary that had their own temples, and that are worshipped in many towns between Durango and Chihuahua. Mary was also celebrated along the Camino with Spanish titles that document the presence of colonists arrived from specific places, as the Virgen de Aránzazu of the Basque, or the Virgen de Regla of the province of Cádiz that was the patron saint of the chapel that served as first parochial church of Chihuahua. But perhaps the most important worship, directly associated to the Camino up to these days, is centered in Plateros, near Fresnillo, Zacatecas. Originally, the temple of the place was built for a Christ miraculous crucifix -for this it has a niche in shape of cross in its facade of the 18th century-, but in the 19th century, the popular devotion went to the sculpture of a child Jesus that protects the travelers, the famous Santo Niño de Atocha, worshipped especially by migrants.

The architecture of the second half of the 17th century: the arrival of the masters

The architecture of the Nuevo Mexico was much more modest after the rebellion of the Pueblo in 1680 when most of the temples were destroyed. In fact, that of Guadalupe in Ciudad Juárez is of the few that remains of the first stage of the Spanish colonization. It is interesting that when recovering the territory after 1692, not only were erected smaller temples, but rather were never attempted in the Nuevo Mexico constructions of quarry and vaults, like those being built along the Camino more to the south. The interest of the 17th century in the dramatic handling of light to the interior of the temples was achieved in a simpler way in the adobe constructions, with wooden flat roof, of the Nuevo Mexico and of the entire north of the Nueva España. Simply, the roofs rose in the area of the apse to allow the entrance of light toward the altar in the space that was between the roofs of the nave and of the presbytery; this resource is called traverse clerestory, identified by Kubler but still little studied in México.

More to the south and in environment of the secular church, in Durango in 1641, the bishop of the Nueva Vizcaya was determined to finish the construction of a cathedral in form, of three naves and with vaults. For this end, he had brought an architect from the city of México, and in 1652, the church was ended. In Durango, the bishop's motivation was highly of representation. That is to say, one could not conceive a cathedral otherwise in the Nueva España and that brought to the north one of the first professional architects coming from the centre of the viceroyalty. The cathedral had to be reconstructed starting from 1695, and then Durango became a centre of architectural activity of a professional level never seen before in the Camino Real to the north of Zacatecas.

The work team was conformed by masters of several places. The responsible of directing the reconstruction was the architect Mateo Núñez of Guadalajara who had lifted the church with vaults of the convent of Santa Teresa and also was the master of the cathedral in the "tapatía" capital. With him worked a couple of officials arrived from Sombrerete and two official bricklayers of Guadalajara, one of which called himself José de la Cruz. In addition, there were ten quarry officials, one of them coming from Puebla, who had worked in México. The concentration of specialists in the construction did not only achieve the reconstruction of the cathedral of Durango. It had an important impact in Durango and its surroundings, where in the coming years other several temples with vaults were built. In particular, it calls the attention the number of masters dedicated to the quarry carving, surely the seedbed of those that years later adorned the doors and windows of so many houses in the city and in the towns and haciendas of the region, and even farther. To all these individuals, it is necessary to add the peons of the proximities, including those from the near indigenous towns to the city that had participated in their construction since the first years.

On the Camino Real, it seems that, besides the bishops of the Nueva Vizcaya, the architecture of vaults especially interested to the missionary Jesuits of what was then called the Low Tarahumara that was the region to the north of Parral. It is necessary to remember that the Jesuits arrived to the north from the colleges established in all the important cities of the viceroyalty, and from Europe. Most of them spent some time in the novitiate of Tepotzotlán, immediately to the north of the city of México, before undertaking the long itinerary to the missions. On the Camino Real de Tierra Adentro, they went by Querétaro, San Luis Potosí, Zacatecas, Durango and Parral where there were colleges and churches of the Society, and after 1720, they could arrive to the new college of Chihuahua, the most northern point in the penetration of the Society of Jesus by the Camino Real.

We do not know who the architect was, but the mission of San Francisco Xavier Satevó, founded in 1640 in the Camino to the north of Parral and the most important in the Low Tarahumara, was built with dome in the second half of the 17th century; it continues on foot. Toward the beginning of the 18th century, another mission Jesuit of the area, the Santa Cruz also had dome. There the architect was José de la Cruz; perhaps that who was in Durango, but surely the same that was the architect of the Jesuit College and later of the parish, now cathedral, of Chihuahua. In these relations and movements of masters it is verified how the Jesuits had an outstanding participation in the professionalizing of the architecture in the north (Bargellini 2008).

A particularly interesting case of interactions between a master architect and his clients was given in the northern tract of the Camino,

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in the construction of the parish of San José del Parral. Surprisingly, as it also happened in Zacatecas and in San Luis Potosí, the mining bonanza had diminished when the neighbors decided in 1672 to bring to the architect Simón de los Santos from the city of México. Prominent among them they were some merchants named Simois, of Portuguese origin, as perhaps it was also the architect. For then, it is evident that by the Camino traveled and interacted people of very diverse origins and professions. De los Santos lifted a parish roofed with a series of groin vaults that is the oldest parochial temple of its type conserved in the North. He also built a bridge of lime and stone on the Parral River, the only of its gender so to the north, which was reconstructed at the end of the 18th century (Bargellini 2006a).



Here the history takes an unexpected turn, due to the arrival of an Italian Jesuit, Francisco María Piccolo, to the mission of Nombre de Jesús Carichi, hardly founded in 1676 and that would be the base for the Jesuit entrances to the Sierra Tarahumara. Piccolo wanted to build in the new Christendom of Carichi a basilica of Paleo-Christian type, as those that had visited in Rome before going aboard for America, and listed the services of Simón de los Santos to execute his idea. The basilica of Carichi, with its three naves, separated by columns of big wooden trunks remains as testimony of this intercultural encounter in the Camino Real. Likewise, Simón de los Santos worked with the Indians of the mission of Carichi. The master's career did not finish there; he was called to Durango in 1698 to take the place of the master Mateo Núñez, who had had to return to Guadalajara.

Architects of the capital and northern masters

The last years of the 17th century and the first decades of the 18th were not only of much architectural activity in Durango and in the missions and towns to the north of the Nueva Vizcaya. There the Camino made possible and was the scenario of encounters and unique collaborations. More to the south, in the oldest tract in the Camino Real a movement of masters of the construction in a more consistent and more foregone way arose. The cities of Zacatecas and San Luis Potosí, to be older, had parishes and other churches full with decorations for many years that now are only know for descriptions in documents. An important difference regarding Durango and the towns and reales de minas more to the north was that, in these places established some time ago, there were also masters builders and handmade traditions equally established.

Many of these masters were indigenous, as in the case of San Luis Potosí (Martínez Rosales, 1981). They were the descendants of the natives that had accompanied the friars and the first Spanish colonists and that had sometimes been integrated with groups of indigenous natives. Others were Spanish or of chaste. In fact, we do not know much of them. What is sure is that the new demands of the architectural fashion that arrived from the city of México in the second half of the 17th century and requested big buildings of lime and stone, with portals of carved quarry, vaults and domes on drums, had a bigger impact in these cities by the relative proximity with México and for the exchanges always more frequent with the capital. Traveling between México and Zacatecas no longer required of so much time neither was so dangerous (Cramaussel 2006). But novelties did not arrive where there were no other professionals in architecture, so it was necessary to integrate the new with the established traditions.

To be updated in the ecclesiastical architecture brought masters that had direct knowledge of works of the capital, as it had been done in Durango and Parral. This was the solution adopted for the parochial churches of San Luis Potosí and Zacatecas, apparently under the direction of the ecclesiastical hierarchs. Starting from around 1700, Nicolás Sánchez Pacheco was in San Luis, master examined in architecture in México, in charge of the construction of a new parish that is the current cathedral. In Zacatecas some years later, Miguel Sánchez Pacheco was for a while the master of the new parish. This way, the rectangular plan of three naves with dome lifted on the cruise was introduced for the parishes of these two cities. To San Luis also arrived a way to treat the portals that combined the movement in plan with classic although discreetly adorned elements, related to the works of Pedro de Arrieta in the capital. However, the Jesuits, at least, had already built with vaults in San Luis, and the Franciscans were making it in Zacatecas. In the two cities, the carved in quarry was also practiced for some time. In fact, up to where it is known now, all the other constructions that were rising at the beginning of the 18th century does not seem to have needed the intervention of masters from other places.

Indeed, it calls the attention that the two masters that we have just mentioned had the same last name. For those years, also, there was in Zacatecas a Juan Antonio Sánchez Pacheco, also master of architecture. Although we cannot affirm anything with absolute security, it seems very possible that family bonds existed among them. In addition, Nicolás, the most famous of the three that certainly was in México, was in Zacatecas. Perhaps the three were from there. The speculation is not lazy, because when revising the names and the little available information about master builders along the Camino Real in the region of Zacatecas and toward the south, one cannot stop noticing that it is not strange that the last names repeat. That is to say, it is very possible that many masters were relatives and that they had learned the occupation for family tradition, which would be expected as such in populations with several generations of having been founded.

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For documents of several places, details are known of a case in particular of one of these masters that developed his career exactly between San Luis Potosí and the region of Zacatecas and continued more to the north. Nicolás Tadeo Hernández was around 15 years old in 1719 when he arrived to Zacatecas from San Luis Potosí in 1719 (Bargellini 2006b). He was the eldest of the children of the "master of architecture" Domingo Ximénez Hernández. The date of 1719 corresponds to the year after the beginning of the new construction of the parish of Zacatecas, and it is the same year of the first news of Miguel Sánchez Pacheco in that work.

It seems, then that Domingo had arrived to Zacatecas attracted by the new work, and perhaps for some relationship with Sánchez Pacheco. Nicolás surely worked there with his father, but before, between 1722 and 1726, both had been in Fresnillo, in the Camino to the north of Zacatecas. First, they were in the work of the church of the Virgen del Tránsito, roofed in wood and with quarry decorations. Then, they worked in the parish of Fresnillo, where Nicolás said that he had been paid for "half of the work". This temple, as the main church of Zacatecas, has three naves with vaults and dome, so the young master should have ended that work with wide knowledge acquired in the practice. These were enough so that, around 1740 he was as " master of work" of the parish, now cathedral, of Saltillo, also with vaults, dome and big carved portals, located on the branch road of the Camino Real toward Texas. Still in 1771, he was "carving stone" in Saltillo. Although he is never called "architect" in the documents, Nicolás Hernández had the capacities to direct and to make great works, acquired among masters -with or without official titles- that made their careers in the populations of the Camino Real between San Luis and Fresnillo, in this case.

In 1730, the cathedral plan of three naves had arrived to Chihuahua, where between the bishop of Durango and the neighbors, thought that the vigorous town needed a church that some day could "serve as cathedral", just as it seems that had also been foreseen in San Luis and in Zacatecas. The work of Chihuahua reflected the aspirations of permanency of the town, but it was also good to pair off with the two cities of most antiquity and sustained growth in the Camino. The architect was one that had first worked for the Jesuits, so he does not seem to have had direct contacts at masters' level with the works of Zacatecas and San Luis. However, by the Camino news surely traveled of what had been made in those cities. The construction of the main church with cathedral characteristic integrated Chihuahua to the other important population centres of the Camino toward the south.

The works of Zacatecas and the masters that worked in them left trace of their abilities in the main populations of the region. Besides Fresnillo and Saltillo, we see them in Aguascalientes, Jeréz and Sombrerete, for example. It is interesting that some quarry portals worked in Zacatecas and in these cities show knowledge of the novelties introduced by Jerónimo de Balbás in the Retablo de los Reyes (Altarpiece of the Kings) of the cathedral of México. We cannot yet specify all the steps, but it is evident that the fashions of the capital did not take much to arrive to the cities of the Camino Real, and very soon, they spread by its surroundings. One of the responsible was the master Felipe de Ureña. In 1747, he was in the work of the church of the Jesuits in Guanajuato, where the portal with estípites opened road toward the north for that stylistic modality. Then he passed to Aguascalientes and in 1749, he presented a project for the main altar of the cathedral of Durango, finished in 1759. It is evident that with the years, the times and the spaces were reduced.

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The estípites also arrived to the architecture in Durango with a master Pedro de Huertas, of México, who was the one that finished the lateral portals of the cathedral, and also built the beautiful palace of the Count of the Valle de Súchil. However, the estípites passed more to the north, not in portals, but only in altarpieces, although some were made of stone, notably the main altarpiece of the parish of Chihuahua, and the small one dedicated to the Virgen de la Luz in Santa Fe, Nuevo Mexico.



On the other hand, in the second half of the 18th century, the neóstilo did not take much to appear in the architecture more to the north. As in the 17th century, when there was necessity to build in form, it was wanted that the new also be modern. This way, where there was more necessity of construction, there was bigger stylistic modernity. The own Pedro de Huertas that put estípites in the second bodies of the lateral portals of the cathedral of Durango, accompanied them of tritostile columns with garlands. The twin portals of the convent of Santa Ana in Durango, the most northern establishment of feminine religious life, are also neóstilas. A modality that is the neoclassicism of the Nueva España, antecedent of the academic neoclassicism, also arrived to the main church of Chihuahua, in the remodeling of its facade and in the altarpieces in quarry of the crossing. Until there arrived to the simple altarpieces of the Nuevo Mexico.

Finally, the academic neoclassicism also traveled by the Camino Real, as well as all the styles of the 19th century historicism. The interiors of the big churches of San Luis Potosí, Zacatecas, Durango and Chihuahua were remodeled. But there were also new buildings in the modern styles. Many were religious, but many were lifted to assist civil necessities: markets, colleges, theaters, and houses. In general, all these constructions show a lot of work in quarry stone. These are the manifestations of traditions established since the 16th century. Per centuries, then, the master architects that arrived and the master bricklayers and established stonemasons found in this raw material that is abundant in many areas of the centre north, a means of expression that fulfilled the prevailing necessity of creating permanency among the movements to all the long of the Camino Real.

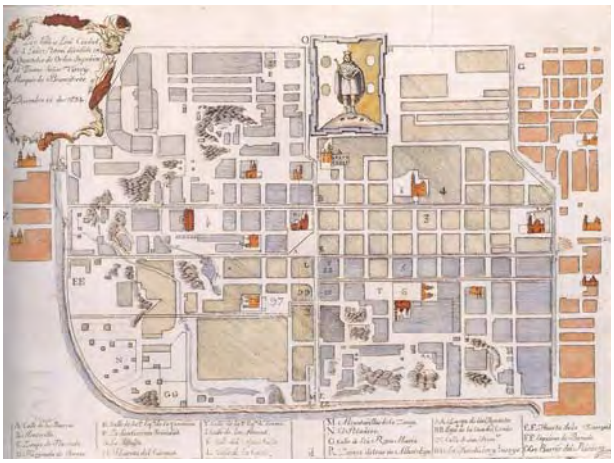
The city in the Camino Real

One of the most outstanding facts inside the history of the Camino Real de Tierra Adentro was the related to the foundation of different cities in the north territory of the Nueva España. The small mining populations that gradually consolidated until obtaining the category of city, had interesting city-planning distributions that represent the space, understanding this not only as a mere portion of territory, but the abstract site where unwrapped a series of cultural historical processes that played a decisive role in the conformation and development of the viceroyalty.

The mining nuclei are outstanding inside the history of the Spanish American city planning because it possesses characteristics different to the pattern of layout that was used in many of the Hispanic and American cities. Such inequalities reside mainly in the fact that the layout was based on the economic necessities arisen of the mining productive activity.

Much has been speculated about the paternities of the layout of the Spanish American cities, attributing in a precipitate way the influence of the graphic models of Alberti, Filarete or Francesco di Giorgio. Without any doubt, the city-planning trends of the Italian Renaissance quickly penetrated in the Iberian Peninsula, but the principles for the foundations of the new American city are undoubtedly owed to the practices of re-population and conquest of the same Spain.

Cities that conformed part of the journey of the Camino Real, like Querétaro, Durango, Aguascalientes, San Luis Potosí and the city of México adopted the modelic and theoretical principles of the American city of orthogonal and regular layout, laid by cord and ruler and of its spirit of open city.





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The consolidation of the pattern outlines a simple scheme and with multiple variations, however it highlights the great dimension of the blocks and the plots assigned to each colonist and resident, since this is very superior to the foundations of the Iberian Peninsula. The city is in general of very low density and extends over an immense territory.

The royal "ordenanzas" in the arise of new populations.

The application of the principles contained in the royal ordinances for the new American populations, integrated old approaches praised in the classic antiquity, in the high Middle Ages or in the beginning of the Renaissance. These orientations referred to the selection and identification of the best physical place, the layout of the town, distributing it by its squares, streets and lots to cord and ruler beginning with the main square and from which streets are to run to the gates and principal roads, and leaving sufficient open space so that even if has a great growth can always spread in the same manner. The ordinances also foresaw the distribution of lots and lands for the Indians so that they were done according to the wealth that each one had to employ in the new colony.

Likewise, it was foreseen a place for the hospital that was salubrious and well oriented in such a way that the wind blowing may not cause harm to the population. The lots for butcher shop, bakery, tanneries and other facilities that produce filth, shall be so placed that the filth can easily be disposed of.

It is noteworthy that in this series of royal ordinances for new populations all the necessary measures were foreseen also in the endowment of laborío lands, being centered in the characteristics of use of the units of the lucks in peonías (peonies) and caballerías (chivalries) that were distributed not only in benefit of the foundation's promoter, but also in function of the investment that would make in the colonization what supposed the legal recognition of an economic category, well seated then before the titles of nobility (peninsular and local).

In the city, one is not only fellow citizen of our contemporaries but rather a virtual relationship is created and a bond that transcends the centuries and the generations that unite them, if it was not this way, we could difficultly speak of tradition, memory and of civic identity. These concepts would not be more than rhetorical and formulations lacking of sense.

In the medieval Spain and of the renaissance a city was the population that did not have a Lord, and that was ruled by the King. It had the privilege of sending attorneys to the courts to negotiate the rates and gavela taxes that could be imposed in exchange for privileges. This qualification was independent of the size. Therefore, it is that Madrid, capital of Spain, since 1561 was not yet city, but Villa.

The villa of San Miguel en Grande that in the case of Nueva España in a beginning adopted the formula of villas experienced an accelerated evolution regarding its form of government. This way the Chief Judge jurisdiction of San Miguel had the attribution of administering justice, then it acquired governmental and administrative faculties for the collection of tributes and alcabalas; it was in charge of the conduction of the army, the planning and conservation of public works and the control of other activities.



The change and the transformations of the concept of European city transformed and enriched in the New World, not only for the contribution of the great urban groups of the Aztec, Mayan, Inca, among others, but because the colonizer mission undertaken by Spain and Portugal in America along three centuries didn't have comparison.

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From 1492 up to 1809, the Spanish Crown founded approximately 970 human settlements among towns, villas and cities to the long and wide of the continent.

Although it is certain that the foundation of a city was not attribution within the scope of anyone and it was governed by the Royal Ordinances that could suggest a single formal pattern in the layout, the weight of the cultural factors and the immensity of the American territories, as their territorial wealth modeled a great variety of cities that today have not yet been fully studied.

The case of the mining cities is interesting. Some authors affirm that these are diametrically opposed to the Spanish American city-planning pattern and that are proposed as nuclei that attend to the evolution of the own processes of the production and privilege its economic source above any other urban circumstance, although this statement is not a general rule.



Among the descriptions that today can be found, preserved in the historical archives of Mexico and Spain, it is possible to find descriptions that define well the social dynamics and city-planning layout of the mining cities that conformed the Camino Real de Tierra Adentro. As example can quote the description of Basalenque in the Historia de San Nicolás Tolentino de Michoacán on one of the most important cities in the Camino Real, San Luis Potosí[188]:

"This town is a real de minas that was discovered in 1592. It is a very rich hill that for its wealth was named Potosí to likeness of the Cerro del Potosí, in the Peru.... Following the narration... The fame flew and [people] came from all the cities and other reales de minas, in such a way that in a few days was seen a congregation of many people and they founded the Real four leagues away of the mines, because there water was not found more near to the hill.

A town was then formed in a very pretty flat seat, with its very orderly streets and squares. Officers of all occupations and merchants came and all got rich from four to six years and many left to Spain with much wealth, so there has not been real de minas that in a short time makes rich as this hill...

This way, mining cities constitute peculiar features of the American urbanism, and each one of them responds to their own process of formation and evolution in the historical time.

The urban Hispanic pattern found in them the most transgressor model not only of its layout but also of that spirit of order that presided the controller desire that, with fluctuating success, could be applied to the mining production, but that had relative luck in the urban systematizing. With this sentence of the architect Gutiérrez, would underline the particular and exceptional case of the city of San Luis Potosí that having been created as real de minas (mining camp), its urban layout, and the sense of its structure and its centripetal character escape to the prototypical examples of American mining cities.

Bakewell in his magnificent book "Minería y sociedad en el México Colonial" doesn't only allow to meditate on the topics of foundation of the reales de minas in this territory, but rather a careful reading of the text reveals us an extraordinary testimony of the 17th century, and also gives testimony of the reasons why these populations consolidated in the primigenial settlement in spite of the prevalent idea on their transitory character in a first moment.

"The authors of the Royal Ordinances of 1573 that established the regulations for the foundation of new cities would have suffered a disappointment if, transported to the Indies, they had been able to contemplate the city of Zacatecas from the summit of the hill of la Bufa.

Because instead of the rigid grid that this Ordinances stipulated, with wide and proportionate squares, public buildings and temples, placed in fertile lands and near to the forests, they would have had before their eyes a dispersed town on an irregular layout and constraint between two mounts that form a narrow valley... Neither in the topic related to the vicinity of the towns of Indians that the Ordinances stipulated because these were founded as labor source for the work "repartimientos". Instead of the having an easy access as it was recommended, a stony road that partly followed the bed of the torrent it was the entrance to the city, which became impassable with the summer alluviums.

The roughness of the land in the surroundings of the city contrasted with the enormous wealth in minerals. The Franciscan chronicler Arlegui said, "An abundant land for crop doesn't make good union with foundation mines"

The colonization of Zacatecas began, naturally before the promulgation of the Ordinances of 1573, but from then on a group of laws existed on the form that the cities of new foundation should have. The reason for which Zacatecas and most of the American mining centers were built in inhospitable places it was not that the founders had rejected the existent rules, but the supposition that the mining fields would have a transitory life.



When it was understood that the mining deposits were much bigger and richer for their content than it was thought at the beginning, it was too late to change the location of the city. A document of the beginning of the 17th century corroborates the above said on the bad location of Zacatecas "The spirit of the Spaniards that here settled at the beginning was never of remaining in that site, but only of taking out the biggest quantity of silver that they could, and so they made their houses, or, to better say, hovels, as of pilgrims, that were just passing; but so much has been introduced in this city that shall never be abandoned and it has remained with short and low houses and without order of streets".

There is not doubt that the spirit of the mining fever of Zacatecas (extensive to other mining settlements) in the first times and the temporality that characterizes both the occupation of the mining fields as the nature of the miners largely contributed so that the city was built with precipitation and in undesirable position.

[188] The city of San of Luis Potosí constitutes an exception inside the irregular urban layouts of the American mining cities.

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TENTATIVE LIST OF SITES FOR THEIR INCLUSION IN THE PROJECT OF THE CAMINO REAL DE TIERRA ADENTRO

The following sites are intended for a future inclusion in the project as an extension of property. It is necessary to mention that the following list is composed by a total of 36 sites, which were not included in this first part, because they did not present appropriate conditions of management and updated conservation plans. With the implementation of the Management Plan of the Cultural Route, the mentioned lacks will be contemplated inside the weaknesses that presented the estates of the route. Likewise shall be part of the objectives and strategies of such plan.

An extraordinary mosaic of the cultural evidence associated with the Cultural Route Camino Real de Tierra Adentro composes the list of the 36 sites. This legacy compound by villas, missions, reales de minas, presidios, haciendas, rupestrian art manifestations and natural sites, shall complement the 60 properties proposed in this first stage, which as a whole would reach around a hundred of sites of the road that might allow to illustrate and to explain one of the significant processes of the history of the north hemisphere of the American continent, as it was the population of the North of the Nueva España.

It is necessary to establish that one of the guidelines of the Management Plan consists on the investigation, identification and the registration, of the cultural and natural legacy of the Cultural Route. This shall contribute to the search of tracts, bridges, fords, rupestrian manifestations associated to the road, and so on. These very elements that shall be added to the list of the 36 proposed sites, in such a way that this ensemble of expressions both material as natural of the route, adhere to the towns that the United States of America has contemplated for the extension of property within a short to medium term.

NO	SITE	STATE	TYPOLOGY
1	CUAUTITLAN	STATE OF MEXICO	TOWN OF INDIANS
2	INN OF ARROYOZARCO	STATE OF MEXICO	INN
3	TOWN OF POLOTITLAN	STATE OF MEXICO	VILLA
4	HACIENDA GALINDO	QUERETARO	HACIENDA
5	HACIENDA LA LIRA	QUERETARO	HACIENDA
6	MINERAL DE POZOS	GUANAJUATO	REAL DE MINAS
7	TOWN OF DOLORES	GUANAJUATO	VILLA
8	TOWN OF SAN FELIPE	GUANAJUATO	PRESIDIO-VILLA
9	HACIENDA EL CUBO	GUANAJUATO	HACIENDA
10	HACIENDA OF JARAL DE BERRIO	GUANAJUATO	HACIENDA
11	HACIENDA OF SALINAS	SAN LUIS POTOSI	HACIENDA
12	REAL DE CATORCE	SAN LUIS POTOSI	REAL DE MINAS
13	VILLA DE RAMOS	SAN LUIS POTOSI	REAL DE MINAS
14	HACIENDA OF PEOTILLOS	SAN LUIS POTOSI	HACIENDA
15	REAL DE ASIENTOS	AGUASCALIENTES	REAL DE MINAS
16	CIENEGA GRANDE	AGUASCALIENTES	HACIENDA
17	HACIENDA OF LA PENDENCIA	ZACATECAS	HACIENDA
18	HACIENDA OF TRANCOSO	ZACATECAS	HACIENDA
19	MINE OF VETA GRANDE	ZACATECAS	REAL DE MINAS
20	TEMPLE OF FRESNILLO	ZACATECAS	REAL DE MINAS
21	FORMER HACIENDA OF SAN AMADOR DEL MORTERO	DURANGO	HACIENDA
22	FORMER HACIENDA OF SAN ISIDRO DE LA PUNTA DE LOS PADRES	DURANGO	HACIENDA
23	FORMER HACIENDA OF LA SAUCEDA	DURANGO	HACIENDA
24	TEMPLES OF SAN JUAN DEL RIO	DURANGO	MISSION
25	CAVE OF EL PADRE	DURANGO	RUPESTRIAN ART SITE
26	VILLA HIDALGO	DURANGO	PRESIDIO
27	TEMPLE OF SANTA BARBARA	CHIHUAHUA	REAL DE MINAS
28	MINE LA PRIETA (CIUDAD HIDALGO DEL PARRAL)	CHIHUAHUA	REAL DE MINAS
29	FORMER HACIENDA OF SAN FRANCISCO JAVIER DEL VALLE FLORIDO AND INN	CHIHUAHUA	HACIENDA
30	TEMPLE OF SAN FRANCISCO DEL CONCHOS	CHIHUAHUA	MISSION
31	HISTORIC CENTRE OF CHIHUAHUA	CHIHUAHUA	REAL DE MINAS
32	TEMPLE OF SANTA EULALIA	CHIHUAHUA	REAL DE MINAS
33	CAVE OF LAS MONAS	CHIHUAHUA	RUPESTRIAN ART SITE
34	TEMPLE OF SAN FERNANDO DE LAS AMARILLAS OF THE TOWN OF THE CARRIZAL	CHIHUAHUA	PRESIDIO
35	SITE OF SAMALAYUCA	CHIHUAHUA	NATURAL SITE AND RUPESTRIAN ART SITE
36	MISSION OF GUADALUPE	CHIHUAHUA	MISSION

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Thematic Monographs of the Camino Real de Tierra Adentro

16th Century

THE VICEROY



The viceroy was the administrative and political entity established by the Spanish monarchs during the colonial period in territories of the Nueva España, which were conformed by the current territory of Mexico and a south part of the United States of America. The same administrative model was used in Central America, Caribbean Islands, and part of South American States and Philippine Islands.

An appointed viceroy exerted, on behalf of the king, the government of Nueva España. Along the colonial period there were 63 viceroys, as well as governors from different provinces, which received their positions from the Crown, the first one to exert this responsibility was Antonio de Mendoza (1490-1552), who after receiving his position from the king, performed functions as the first viceroy of Nueva España from 1535 to 1550. He was born near Grenade little before it was rescued form the Muslim domain, by the Catholic Kings. He descended from the noble family Mendoza and was son of Iñigo López de Mendoza, first Count of Tendilla and first Marquis of Mondéjar[1].

He arrived to México as viceroy in April 1535, after receiving the title by Emperor Charles V, in order to exert and to formally establish the viceroyalty of the Nueva España. He received at the same time, the distinctions as President of Audiencia of Mexico and governor of Nueva España, functions of which that of Captain General of Territory was left apart, because it was still hold by Hernán Cortés. During his government, he was distinguished by his sense of justice and for the expeditionary enterprises he carried out, especially those that directed to Spanish possessions in the Pacific Ocean. He also encouraged the incipient economic development of Nueva España with measures such as the coinage of own currency starting in 1537, implementation of numerous public works, which enlarged the infrastructure or the opening of the mines of Zacatecas, discovered in 1546.

During his administration a significant penetration to northern territories was given. Between decades from 1520 and 1540, the area that goes from Jilotepec to Bajío turned again, as it already was during Prehispanic times, in a transit area of these new and different migrations. Even the viceroy Don Antonio de Mendoza used this ancient route during his return from his trip to Nueva Galicia, in 1540, when he made the famous hunting in its surroundings, which gave name to northern plains of Aculco, plains of Cazadero. Finally, this path was formally constituted when it was incorporated as part of Camino Real de Tierra Adentro, built as road route between Mexico and Zacatecas in 1550. This was one of the facts that most impacted the historical development of Aculco for more than three hundred years; the road crossed its jurisdiction for near 30 kilometers. [2]

The construction of this short way, which was the oldest of the two branches that communicated Zacatecas with the City of México, was an idea of Mendoza, who left precise instructions to his successor Luis de Velasco, who finally finished it. [3]

The second viceroy of Nueva España was Luis de Velasco I (1511-1564), Spanish politician; he governed between 1550-1564. He was born in Carrión de los Condes Palencia. In Spain he distinguished himself in several tasks he received from the emperor Charles V (I of Spain)[4]. He participated in the wars against France and was in charge of the forces situated at the frontier of the Kingdom of Navarre.

During his fourteen years as viceroy of Nueva España, he abolished slavery, promoted the foundation of several and important centers as he advanced toward the north, among others those of Santa Fe de Guanajuato, Durango and Nombre de Dios. The expansion activity and conquest of the northern territories became nodal point of the viceroy's works, since the appearance of shipwrecks which together with Alvar Núñez Cabeza de Vaca, explored the northern lands relating the existence of fantastic cities named Cíbola and Quivira.5 The following explorations, after the appearance of shipwrecked, was of vital importance for the viceroy Velasco, where his son-in-law Diego de Ibarra participated in a significant manner, since 1554 being based in Zacatecas, but mutilation made him quit this enterprise, which was left in hands of his nephew Francisco de Ibarra, who after his achievements was appointed governor and Captain General of Nueva Vizcaya.[6]

During the years his administration lasted, the stretches along the Camino de la Plata were unsafe: besides the unsubmissive Chichimecas, there were thieves and attackers, so in 1554 La Santa Hermandad (Holy Brotherhood) was formed, authorized by Viceroy Luis de Velasco I, in order to kill rebels and let them hanged along the road as punishment.

The viceroy Velasco implemented measures in order to achieve peace and give security to the travelers, he started a strategy which consisted of lifting forts and founding villages in order to defend the kingdom, the first of these settlements was the Spanish village of San Miguel, founded in 1555, in 1562 the Villa de San Felipe and in 1563 Santa Maria de los Lagos as leading points.

In 1562 viceroy Luis de Velasco I, ordered to build some routes to provide security to the area and for the pacification of the natives, the first one was a short route between the City of México and Zacatecas, which would have an intense traffic because it was the Ruta de la Plata, the second was the road from the town of Nuestra Señora de los Dolores to Villa de San Felipe, which was about eight kilometers from the Camino Real. As we mentioned, Velasco accomplished the construction

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of Camino Real, which connected the cities of Zacatecas and México, following the indications of the first viceroy Antonio de Mendoza[7].

In the period that comprised from February 12, 1566 to November 11, 1567, by command of Philip II, the Marquis of Falces exerted as viceroy of Nueva España.[8]

The Fourth viceroy of Nueva España was Martín Enríquez de Almanza[9], who took possession on November 4, 1568, 6 months after receiving his appointment.[10] Installed in the capital, he founded several charity and cultural establishments, as the Hospital of San Hipólito and College of Santa María de Todos los Santos. Towards 1570, the attacks by Indian rebels increased, so Viceroy Enríquez de Almanza decided to undertake the war called "a sangre y fuego" (to blood and fire). But in the last decade of the 16th Century, the Viceroy Luis de Velasco II understood that the war was not the most suitable way to pacify the Chichimecas, reason why he made efforts focused to establish peace treaties and to provide evangelization. Those who accepted to pacify, were gathered in villages like San Luis de la Paz and San Felipe, receiving lots and crops, in order to subsist.

In order to protect from Chichimecas sieges, the viceroy Martín Enríquez ordered to build seven forts that same year, with garrison, church, and missionaries, in "The road that goes from México to the mines of Zacatecas". These forts were; Portezuela, Ojuelos, Las Bocas, Ciénega Grande, Palmillas, Cuicillo and Celaya.[11]

During his government, the Holy Office of the Inquisition was established in 1571. One year later the Jesuits arrived for the first time to the Nueva España, in where they opened the College of Pátzcuaro in 1574. During its administration started a fight against the Guachichiles and Chichimecas who had arrived until Guanajuato. At the time of the serious epidemic that killed hundreds of thousands of natives, he arranged that natives be exempted from taxation. He delivered the command of the viceroyalty in October 4, 1580 to the Count of La Coruña, who was appointed as successor of Enríquez Almanza by Philip II in March 26.[12]

The functions of the Count of La Coruña only lasted three years, because he died on June 29, 1583, leaving archbishop Pedro Moya de Contreras as temporally viceroy, who accepted Miguel Caldera's proposal to transfer pacific Indian villages in order to pacify and educate groups of Guachichiles, which would have their own presidio and convent with Franciscan friars for their protection. The groups were Tlaxcaltecas and Mexicas that with success were established in this area teaching to the Guachichiles agricultural and cattle breeding techniques.[13]

On February 26, 1585 Philip II appointed the Marquis of Villamanrique as new viceroy, who took possession in November 18, 1585 until January of 1590. During his administration undertook a new pacification policy which was centered in providing house, cloth and sustenance, to natives who wanted by their will to join the posts and presidios that will serve to their formation; they replaced soldiers for friars and nagualatos (a shaman that transforms into an animal to take the souls to the underworld), the first ones had exceeded the jurisdiction limits and attacking other villages which generated more violence and revenge on behalf of the native, and because of this the surveillance system established early, was eliminated.

Through this policy the viceroy accomplished to establish shelters for natives in aggressive areas which for decades were not able to control with sword.[14] The results of five years of administration were expressed in safety roads, both for travelers and for king's silver, what made this transited road a commercial corridor with great development opportunities.

In June 1589 Philip II appointed Luis de Velasco as successor of the Marquis of Villamanrique who took possession on January 17, 1590, for other 5 years, until he gave the command to the Count of Monterrey in 1595 who would occupy the position until 1603.

The construction of the Camino Real implied the participation of a great quantity of men who supported by the ruler's decisions made possible to transit by the uninhabited territory in which Nueva España was found in the 16th century.

FOUNDERS OF ZACATECAS

Cristóbal de Oñate

He was the most distinguished out of four Zacatecas conquerors. He was born in Vitoria, Basque province of Alava, between 1504 and 1505, was son of an hidalgo (member of the Spanish nobility). He arrived to Nueva España in 1524, being subordinate of Rodrigo Albornoz, accountant of the Royal Treasury of the Nueva España. Later he became lieutenant to Nuño de Guzmán in Nueva Galicia conquest when it just started in 1529.

He was entrusted with two encomiendas, one in Culhuacán, near the City of México and other in Tacámbaro, Michoacán. He married Doña Catalina de Salazar y de la Cadena; thanks to this marriage he could exert greater influence in important positions.

He founded the city of Guadalajara in 1531 while he was under Nuño de Guzmán's orders, while this place was established against the Chichimecas' war called Mixtón War. Oñate gained certain fortune due to the mines that were found in the territories of Guachinango, Xocotlán and Etzatlán, although the wealth of these places ended soon, it encouraged the search of mineral wealth throughout the territory of Nueva Galicia.

Oñate not only limited the mining activities to the territory of Nueva Galicia, he financed an expedition leaded by Juan de Tolosa, whose mission was to find mines, pacify natives from Zacatecas and to evangelize them. The reason by which Oñate knew that near Zacateca's territories would be some mineral wealth is unknown; he probably heard it from the natives, who he battled during the War of Mixtón.

Oñate achieved fortune thanks to the mining activities he performed in several points of Nueva Galicia, investing his profits in the mines of Zacatecas with better results, although he stayed little in this city: he lived in the City of México and was in contact with people he knew in Zacatecas, as Diego de Ibarra.

He died on October 6, 1570 in bankruptcy, given the complaints of his sons after his death, saying that his services to the Crown were so enormous that he spent all his fortune in pacifying natives from the Chichimeca area. Among his sons, that who achieved more transcendence was Don Juan de Oñate y Salazar, conqueror, adelantado and governor of Nuevo Mexico. Alonso de Oñate y Salazar was in charge of a mine in Zacatecas and then was Attorney General of the mining collectivity of Nueva España, Nueva Galicia and Nueva Vizcaya. The oldest son, Fernando Pérez Narriahondo y Oñate took charge of the encomienda in Tacámbaro and later was Major of the City of Puebla de los Ángeles.

Juan de Tolosa

It is presumed that he was born in Guipúzcoa, as in that province is found a city called Tolosa. He could have participated in the Mixtón War, although there are no reports of this activity. This character is was known until he appeared commanding a troop, which would found the rich mines of Zacatecas, together with Diego de Ibarra, both under the orders of Cristóbal de Oñate.

This exploration activity was supposed to be the best performed by Tolosa; several of them left from the town of Nochistlán. A departure from Tlaltenango together with Spanish and natives casually led to the rich lodes of Zacatecas. In September of 1546, a group of Spaniards, among riders and Franciscans, plus some native assistants, commanded by Juan de Tolosa arrived to a rough land, in order to convert the natives of the region, as well to explore the area in search or mineral wealth. They found some natives who were hiding of them on the top of a hill (later called "La Bufa"), that served them as point of defense. Tolosa offered some trinkets to the residents, making them believe that the exploration was in peaceful terms, they in return offered him some silver nuggets (it has been said that natives from this area had communication with participants of the Mixtón War and knew about the Spanish interest for this mineral). The natives showed the Spanish the

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silver deposits, so these last were amazed about the potential of these lands so far from the City of Guadalajara.

Immediately after discovery of these mines, he established his residence in this area, and continued his exploration in search of greater wealth; as soon as he noticed the wealth of this place, on return from his finding, he sent some mules loaded with the mineral to Nochistlán, where the silver would be refined. This would be the first and modern journey of many more that would head to the south with the rich mineral extracted from the lands of Zacatecas.[15]

The richness of his discovery facilitated his admission into society, and he could marry the daughter of Hernan Cortés and Isabel Moctezuma, Leonor Cortés Moctezuma, with who he had three children: Juan Cortés Tolosa Moctezuma, who was miner and member of the town council until his death in 1624, Isabel Cortés Moctezuma, who married Juan de Oñate, explorer of Nuevo México and Leonor Cortés Moctezuma, wife of Cristobal de Zaldívar Mendoza. The date of Juan de Tolosa's death remains unknown; it surely was before 1594, due to the fact that his sons said he died on bankruptcy, and that they only inherited abandoned mining haciendas. His fortune finished when he wanted to finance explorations in search of greater silver wealth without success.

Diego de Ibarra

He was born in Eibar, town of the province of Guipúzcoa, towards 1510, and arrived to Nueva España in 1540. He participated in the Mixtón War together with his uncle Miguel de Ibarra; when this ended, both explored the northern territory of Nueva Galicia.

He participated actively in the discovery of the rich mines in Zacatecas, soon setting in that area together with Juan de Tolosa. At the beginning he sent reports about the crisis in Zacatecas, due to the fact that some residents escaped due to the fear of the Chichimecas threats. The first house in Zacatecas was property of Diego de Ibarra, which had guards that lived in constant threats from the natives' tribes. Ibarra asked to build houses around his, for territory defending purposes, helping new residents with weapons for their own defense. Although in 1550, before the great potential of the lodes of Zacatecas, the migration of Spaniards to this region was fast and feverish, so there were no problems for lack of residents. At the beginning of the decade of 1550 he married Doña Ana Velasco y Castilla, daughter of Don Luis de Velasco, second Viceroy of the Nueva España. Thanks to his perseverance in continuing in this land, despite the constant threats of the Chichimecas that allowed him to achieve richness as miner.

Being a rich miner of Zacatecas, he sponsored the expeditions of his nephew Francisco de Ibarra, who explored the northeastern territories of Zacatecas and founded the Province of Nueva Vizcaya, being its first governor. After his death, Diego de Ibarra occupied the government this province in 1576. In 1600 he asked for a reward for his participation in the northern expeditions, because he lost his great fortune, although it is known that he didn't die in poverty, he owned a property to the west of Zacatecas, Hacienda de Trujillo, besides other properties in Nueva Vizcaya and he received profits from mines in Zacatecas, which were inherited by his daughter Doña Mariana de Velasco. He had another son, who died in 1576.

Baltasar Temiño de Bañuelos

It seems that this character was only in the formal city foundation, but without many merit. He was born in 1530 and was a member of the Temiño family of Burebe, town of Castilla la Vieja. Already founded, Zacatecas, he was one of its most important and influential miners. During the Chichimeca War, he was lieutenant of Captain General of Nueva Galicia in 1572, title given by the Viceroy Enríquez. He spent all his profits in war financing and died in poverty, in 1600, after having participated in the government of Zacatecas.

A general aspect of all of these characters is that they lived a typical life of conquerors of territory of the Nueva España, a fast economical and social rise, as well as military appointments, marriages with linage women, a mature decline and later oldness in poverty.[16]

Thanks to the sponsorship of these men were built the first buildings in Zacatecas, both religious as civil, besides financing future expeditions in search of mineral in the north of this argentiferous area, taking their influence up to territories of Texas and Nuevo México.

Bartolomé de Medina

Thanks to the judicial managements done in 1622 by Antonio de la Cadena Bullón, Captain in the conquest of Nuevo México, we have relevant information about Bartolomé de Medina, who was inventor of the system of silver benefit by means of mercury, method implemented in 1554 in the mines of Pachuca.

Antonio de la Cadena Bullón, was legitimate son of Antonio de la Cadena and Doña Leonor de Alvarado, grandson by the father side of the accountant and factor Antonio de la Cadena and María Vázquez de Bullón, who arrived to Nueva España in 1523 and was one of the oldest settlers; great grandson of Pedro de Mavenda, who was Corregidor in Zamora and Judge of Alzadas in Seville and assistant during five years in that city[17]. He was also great grandson of the Ambassador Garci Martínez de Lerma and Catalina de la Cadena, Garci's wife that was from catholic kings in Venice, Naples and with Pope Sixtus IV later was sent to Flanders as ambassador by emperor Maximilian to arrange the marriage of Queen Juana and Philip the First.[18]

Besides, coming from a ancient lineage, that was part of European political and administrative conductions in the first decades of the 16th century, Antonio de la Cadena Bullón "horse captain and first officer of three regiments, in the conquest of Nuevo Mexico, native from Nueva España and neighbor of Los Ángeles", by the mother's side he had roots in a character of the mid century, who revolutionized mining in general and metallurgy in particular, by inventing system of silver benefit by means of mercury:

"As from official information, and part of that said by Captain Don Antonio de la Cadena Bullón, he is legitimate grandson by mother side of Bartolomé de Medina, who was inventor of obtaining silver from the ores with Quicksilver, and it took him a lot to take out this invention and secret (besides spiritual and body work), a great sum of ducats, and which has been one of the greatest services, and more marked which this vassal have done to His Majesty, by having worth it, as so it has been, only the tithes and fifths of the Peru and the Nueva España, near to two million each year, without the property, and general trade from all Kingdoms of His Majesty. And who crossed to Nueva España with this single purpose in 1554, and left it in 1557. It is certain that he also took from the Nueva España the invention of how to take out silver from ores with Quicksilver to the Kingdoms of the Peru, where it is used, and has been used, and was total remedy in that Kingdom; because if not, it would be uninhabited".[19]

Several documents presented before the Council of the Indies in 1615, are evidence and relate those facts, as it is a letter from written by Philip II, and directed to the Viceroy of Nueva España, dated on March 29, 1565 in Madrid, where says that he has asked Bartolomé de Medina a rent of 12,000 ducats from the Caja Real of México, for his invention to benefit silver, wishing to be informed about the utility of the method and its benefits, and about what kind of grace had Viceroy Luis de Velasco given him because of it, if it was enough, temporally or perpetually, and presented before the Viceroy Martín Enríquez on July 18, 1572, who did official information and gave his opinion on it, where he says that observing the letter, Vasco de Puga received the information "by means of it, there is proof of the great utility that has come from such invention to the Royal Treasury, and for the general good to the other individuals of the Nueva España, and that it was a new invention". The grace granted by the Viceroy Luis de Velasco to Bartolomé de Medina was "for a six-year term, that has already been accomplished, no person could use the benefit of such industry without license, not exceeding the permission of 300 pesos of mines for each person. It can't be known what this favor worth him. Bartolomé de Medina said it could worth him up to 10,000 common gold pesos. According to this, it seems to me it hasn't been adequate remuneration,

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H.M. shall make the grace considered enough. Don Martín Enríquez".

According to the information promoted by Antonio de la Cadena, Bartolomé de Medina did not receive any rights payment by miners from Nueva Galicia, nor Nueva Vizcaya, violating the letter of Viceroy Velasco. Even, this Viceroy sent the letter to the Audiencia of Guadalajara, dated on November 7, 1559, in order to make miners from that jurisdiction to pay the corresponding rights for using the quicksilver method, but there was neither answer nor evidence of having accomplished that regulation. Added the request from Antonio de la Cadena, whose grandfather's benefit was also been little, because he had compromised to donate a considerable percentage of what he would receive if he received divine help for the invention and perfection of his method: of what he obtained "he gave the fourth part in charity, of what he gained from Miners, for an offering, so that Our Lady would illuminate his understanding, and helped him to obtain, as he did, the invention."

Thanks to the quicksilver method, the Kingdoms of Nueva España and Perú were populated, so much in people as in richness, and Nueva Galicia and Vizcaya, "and the city of Zacatecas (where all people were war people, without police, naked, and of no reason), thanks to the discovery of many quicksilver mines, and with it take out great silver quantities", buying and selling merchandises which enriched the royal alcabalas (gate tolls).

Also it is certain the benefit that the king receives "from all the silver that is coined, so for each 100 marks, merchants serve one to His Majesty, and then the real of the new impositions of the señoreaje that was one mark for each real, only it adds many thousands of ducats each year, because of so many currency houses: and if for Bartolomé de Medina and his invention wasn't, there would be no or almost no, silver in coin".[20]

Accurate information given by Antonio de la Cadena states that silver by means of quicksilver can not be obtain without the use of salt (or saltierra, coming form old marine beds that later were solid land), which was a benefit for the crown, therefore having so many salt mines in the kingdoms of Nueva España, without the invention of Bartolomé de Medina's method, those salt mines would have been unused and the Royal Treasury would not have obtained any tax from them. On the other hand: various saline and their proximity to mining settlements, gave as benefit thousands of ducats per year.

The complaint from this descendant of Bartolomé de Medina, supported his hope in the fact that justice would be made by compensating the miner's heirs, because neither him or his children had a decent reward, for the benefit through quicksilver. Later, the importance of the fact about the positive consequences that it left to the Spanish crown, especially in the economic aspect. Bartolomé de Medina's achievement, according to his grandson, was the most relevant for the service of the crown after Mexico's conquest by Hernán Cortés, not having occurred until that moment anything like in any of the kingdoms subjected to Spain:

"It's recorded that there is neither successor nor heir that represents the right and the person of Bartolomé de Medina, but Don Antonio de la Cadena Bullón. And as His Majesty has rewarded neither the inventor nor his children for such a remarkable invention, apart from that done by the Marquis del Valle, there has no been greater or more useful for His Majesty and all his kingdoms".

In addition to those facts, it is necessary to state that Antonio de la Cadena Bullón "served as horse captain, first officer of three regiments in the conquest of Nueva España, on his own expense", paying all from his patrimony. Likewise, in 1598 went from Nueva España to "help La Habana" and at sea he exerted the position of Royal Alférez. He also participated in one of the Orient fleets and "picked people to Philippine Islands in 1600 and 1601". [21]

In official statements appear as witnesses the accountant Alonso de Salazar Baraona, accountant of quicksilver and levies, 74 years old; Cristóbal de Oñate, 63 years old, miner from Zacatecas and Guancía (sic), and son of miner, Cristóbal de Oñate founder of Zacatecas; Don Diego de Ovalle, Chief Judge of the mines of Pachuca, 50 years old; Bernardino de Paredes, miner and son of miner, and silver merchant, 50 years old; and Diego de Padilla, old miner, 90 years old.

On the official information, appeared as witnesses Juan de Arrarte, miner and son of miner; Melchor de Betanzos Aguilar, miner and son of miner, older than 45 years old; Agustín Guerrero de Luna, miner from Pachuca, Zacatecas, Guanajuato, Mazapil, Atotonilco, Zacoalco, Temascaltepeque and other parts, 69 years old; Alvaro Bravo de Lagunas, miner and son of miner, 48 years old; and Jesuit priest Pedro de Valencia, practitioner in mining matters in the kingdom of Perú, 43 years old.

It can be seen that witnesses were experts in the field of mining and almost all were linked to the Camino Real de Tierra Adentro: they were also its constructors through mining haciendas de beneficio, explorations that found lodes, cities and towns which gained life with silver.

SEBASTIÁN DE APARICIO

He was a Spanish Franciscan missionary, born on January 20, 1502 in Gudiña, Galicia, Spain and died in Puebla in 1600. His parents were poor farmers, and he learned this activity at early age. It has been said that being a child he became sick due to a plague that concentrated in Spain in 1514, reason why his mother took care of him for a long span, and in a moment of distraction a wolf bite him and by licking the wound the boy was cured from the illness. From his hometown we moved to Salamanca working as muleteer, and then to San Lucas de Barrameda in Santa Lucía and to Guadalcanal, being butler and administrator without much economic success.[22]

He moved to Nueva España in 1525, establishing his residence in Puebla de los Ángeles in 1533. At the beginning he focused on agriculture, then in transportation of merchandised from Puebla to Veracruz, from Veracruz to the City of México and later to Zacatecas, being the first one to open this road. It is attributed to this character, the introduction of carts pulled by oxen in México's roads, seeking the goodwill of the natives found along the areas where his carts passed by, to whom he helped delivering presents for their survival. This way, was left apart the exploitation of natives known as tamemes that carried merchandises across de roads, an activity that caused many deaths when mines of Zacatecas started to be exploited.

The introduction of carts, which transported different goods, opened a wide commercial branch between the homesteads along the Camino Real de Tierra Adentro, so some of them gradually became specific commerce points, as it was the city of Querétaro, which owed its growth thanks to commercial efforts of Sebastián de Aparicio[23]. His mercantile activity gained him a good fortune and he had the opportunity to get two haciendas near the City of México. He got married two times with young creoles, being old, and he became widower from both. When he was seventy years old, he became Franciscan, he gave his profits to the Clare Nuns, who had just established in the City of México.

As a Franciscan lay brother, he was assigned to collect donations for the poor in the City of México, and he was successful in this task. After his death, at the age of ninety eight, the people stated that in his grave miracle healings were done, reason why church authorities began an investigation for his alleged miracles. Those authorities showed reluctant in the Franciscan beatification, due to his life before becoming a Franciscan lay brother, including his two accomplished marriages. Finally Pope Pius VI beatified him on May 17, 1789.

The Patron saint feast in honor to Sebastián de Aparicio is celebrated on February 25, both in México and Spain; he is considered the highway saint in America, patron saint of walkers, drivers of any type of vehicle. His uncorrupted remains rest in the temple of San Francisco in Puebla.[24]

MIGUEL CALDERA

He was a mestizo frontier captain during the peace negotiations between the Spanish government and the Chichimecas rebels, during the

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command of the Viceroy Villamanrique and Luis Velasco the Second, while he maintained the position of Chief Judge of Colotlán. He was born in 1548 being legitimate son of Pedro Caldera, who came from Castile to seek for fortune in the Nueva España in the field of mining, which is said he never found, and from a Chichimeca woman named María; he was raised by Franciscan friars in Zacatecas, while the great discoveries of silver mines were done in that area[25]. During his youth, he participated in Chichimeca War as private, around 1571 and 1572; he was considered as a valuable soldier and was wounded sometimes. He was deeply impressed by the cruelties of the Spanish captains towards natives captured, and at the same time for the brutality of the Chichimecas with their captives, whether Spaniards or pacific natives.

From his appointment as captain, around 1582, Miguel Caldera had great freedom to express his personal opinion in order to reach peace with Chichimecas, being far from the way of thinking his superiors, of "guerra a fuego y sangre".

His first conciliating activities toward the Chichimeca peoples, was a peace agreement with a tribe from Nayarit, the Coras, who were in eternal fight with the Guaynamota tribe; they exchanged presents and the Coras helped the men of Caldera (conformed by Spanish, mestizos and a soldier from Antwerp), to suppress the Guaynamota tribe. Also it is known that Caldera escorted some native chiefs to the area of Nayarit to seek for peace agreements with the viceregal government. These facts made Caldera a needed character in the search for peace with the Guachichil tribe, which caused severe damages to the Spaniards along the Camino Real and its homesteads, so he and his company were sent to Guachichil territory. The agreements did not last to come and Caldera encouraged peace no only towards the Spaniards, but towards other tribes that had been already pacified.

Between 1588 and 1589 Caldera was appointed by the Viceroy Villamanrique as Chief Judge of Tlaltenango-Jerez, due to his increasing fame as pacifier of the Chichimecas, and he received the nickname of protector, defender and supplier of the Chichimecas. The peace finally arrived by the purchase, and Miguel de Caldera was the main character, by which these peace agreements were achieved[26].

Subsequently Caldera was appointed "Chief Justice of the Chichimeca Frontier" by Viceroy Velasco. In words of the own viceroy: he was "the most necessary man in all these kingdoms to make and to achieve the Chichimeca peace; he has been the first and the greatest peace promoter".[27]

Caldera had various very important responsibilities in order to achieve and to maintain peace in this area; the protectorship was based on the protection of the pacified peoples, including the tribes of the south, especially Tlaxcaltecas, so that these did not receive abuses, and they did not to cause a rebellion, which would bring more spill of blood, and more expenses to the crown. Procurement labor was the supply of basic needs to the recently pacified Chichimecas, until they would be involved in agricultural and cattle activities, which would encourage their own sustenance, this was also accomplished by Captain Caldera, he gave instructions to Chichimecas of how to work the land; for this activities he counted on the help of some war veterans, who were under his command in teaching these techniques, including Christianize instruction and civilizing education.

In general Caldera was paid for his pacifying actions; with this payment, at the same time, was given too the task to buy the necessary to find peace with Chichimecas, so the captain was also in charge of buying any material useful for the natives that sought for peace with the viceregal government.

Later on, Caldera was in charge of the settlement of some Tlaxcalteca families sent to the area of San Luis Potosí under the orders of the General Rodrigo del Río, with the purpose of establishing friendly relationships with pacified Chichimecas and that they learned sedentary techniques from Tlaxcaltecas, encouraging their continuous civilization and pacification.

Caldera is also considered as one of the founders of this city, together with Juan de Oñate, who in 1592 sent to Mezquitic a group of explorers to look for mineral in the hills located in this territory, as he searched for the settlement of various Tlaxcalteca families in this region. The search for mines was successful, so this territory was named Potosí, after the mines in Peru. Although it was thanks to Caldera that this discovery was given, he didn't have the opportunity to supervise the nascent mining activity, since his many obligations toward the viceroy kept him going from one side to another, throughout the new border area, supplying tribes, supervising security, escorting families from the south to the pacified areas, etc. Therefore, he asked to family and friends to look after his interests, as despite his arduous pacifist work, the economic fortune that at the end sought every explorer, had not yet arrived.[28]

Caldera was proud about his conciliatory action with the Chichimeca tribes, and from his own declarations, he was who suggested viceroy Velasco to open peace negotiations with this indomitable culture, taking four hundred Tlaxcalteca families to territories of the Chichimecas, in order to make them coexist, and to get used to the sedentary habits of the south natives and to gradually convert them to Christianity.

Miguel Caldera was granted with some lands in the mining area of San Luis Potosí, although his influence in good part of the border area was visible. Thanks to these lands and to the action of his family and friends looking for his economic interests, he could get some mines in the Cerro de San Pedro, which can be seen as a fair payment for a life of constant faithfulness to the viceroy, as well as the help he offered to the Chichimecas during his entire military life and even during his mining activities.

Miguel Caldera achieved a considerable wealth at the end of his busy life, including property titles of mines discovered in the region he managed; it was thanks to these mines discovery that he could obtain his wealth, because his wage as military, in spite of keeping him in a relative good economic position, would never make him transcend, as he did in economic and territorial terms. Caldera was father of an illegitimate daughter called Isabel, and although he never got married, this daughter got married with Juan de la Torre and had two children: Marcos and Melchor. Miguel had a sister called María Cid Caldera, married to Hernán González, a collaborator of Miguel in the government administration of Colotán. Miguel Caldera died on 1597, leaving part of his fortune to Pedro Cid Caldera, his nephew, to who is known that he appreciated.

His influence not only in the mines of San Luis Potosí, but for the functions he maintained as chief conciliator between the Chichimecas and the Crown, is undeniable, and it was due to this character, that the conquest of the north area of Nueva España could continue, and at the same time peace could be finally found along the Camino Real de Tierra Adentro, previously assaulted by Chichimecas tribes, of which Miguel Caldera himself was blood heir.[29]

JUAN DE OÑATE

Juan de Oñate (1550-1626) explorer and settler, was born in Pánuco Zacatecas, México and died in Guadalcanal, Seville, Spain. His parents were Cristóbal de Oñate and Catalina de Salazar.[30]

Juan de Oñate was appointed in 1598 to explore new lands, this expedition was very different from others in which he had participated, and it was a high magnitude exploration. Big and heavy carts served Oñate and his men to transport every kind of things to make the conquest. This impeded however, that this expedition could use the traditional road by Guanaceví to get from Durango to Santa Bárbara. Due to this obstacle, Oñate was forced to cross over the plains of septentrional highland plateau.

Therefore Oñate chose to take a direct route to the north. Guided maybe by natives, the future settlers followed by the piemonte of the Sierra Madre Occidental, fording the rivers they found, the Conchos, until arriving to the region of Chihuahua, following to the north by the desert highland plateau.[31]

The great expedition of Oñate, ended in the opening of many roads for carts that passed by the flat areas of the northern plateau; which

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had of course, different destinations.

During the following two centuries, the way inaugurated by Juan de Oñate, which rounded the foothill of Sierra Madre Occidental to the north of the province of Santa Bárbara, reaching the region of what later on would be Chihuahua, became the usual road used by travelers who went to Nuevo México and just at the end of 18th century, other parallel routes would start to open.

The expeditionary of Juan de Oñate were the first to travel the stretch of the road that crossed in a straight line the semi-desert plains that separate the current cities of Chihuahua and Ciudad Juárez. The advance of Oñate through the high plateau in direction to the north would belong to the future Camino Real, whose trace also coincides, in some features, with the modern Pan-American Highway.

Making significant contributions to the territorial expansion of the north of Nueva España, as to the scientific knowledge of this path, its main contributions were: a wide geographical space, which provided of natural resources, the description of the habitat, rites, customs and culture in general in which we can include the linguistic aspect, and the last contribution was to achieve the opening of new routes.[32]

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17th CENTURY



ANDRES PEREZ DE RIBAS AND THE JESUIT ORDER

Andrés Pérez de Ribas (or Andrés Pérez Rivas) was born in Córdoba, Andalucía, between 1575 and 1576. Since his youth, he enrolled in the order of The Society of Jesus, and he was described as a man of a studious and active nature. In 1602 he arrived to the port of San Juan de Ulua, still being a novice; he later asked for missions and in 1604 departed to Sinaloa, while being in the college of the villa of Sinaloa he was commissioned to convert the Ahome and Zuaque Indians, in the riverbanks of the Zuaque river (now known as the river "del Fuerte"), with excellent results. He had the opportunity of building a church for that tribe, because during ten years he taught the Christian doctrine in that region. In his writings one can perceive the devotion and responsibility with which he took his work; he affirmed convinced that the function of the missionaries consisted in "placing all the people of the world at his feet (God's), whose fulfillment is executed by God in the times that his divine providence chooses; therefore this, by its goodness, has used the sons of the Order, to extend this divine empire to all nations"[33].

After his work with the tribes discovered in the early years in the territories of Sinaloa, he continued exploring the area until encountering the Yaqui Indians, famous warriors. There was the knowledge that they had murdered Spaniard explorers and religious in the past, so in 1615 he requested permission to establish a mission in the territory of this Indian tribe. He obtained the permit and in 1617 he rushed to the region of which Pérez de Ribas said: "They are warlike, capable, and less gentle than others due to their enclosure. I hope they become softer. They are happy to have priests with them and speak very well of us. "[34]

As soon as he arrived to this territory he succeeds in converting the majority of families that inhabit the region, situation which the Spaniards considered as heroic, given the knowledge they had about this indigenous tribe; in some occasions the life of the missionary was at risk while devoted to this enterprise.

In 1620 he was summoned to Mexico, leaving his missionary work, which had lasted sixteen years. Upon his arrival to the capital, he was appointed rector and teacher for novices in Tepotzotlán. Afterwards, in 1626 he was named rector of the Colegio Máximo de México (College) charge that he apparently occupied until 1631; later on, he became rector once again, this time at the Colegio Máximo de San Pedro y San Pablo (College), in 1631. In 1632 he was appointed Superior of the Profesa, house where the Jesuits resided.

Subsequently he was named rector of the Colegio de México (College of Mexico), and was named Attorney for the Mexican Province until 1643, year in which he traveled to Rome to attend the Eighth Congregation of the Society of Jesus. Upon his return to Mexico in 1648, he mainly devotes to his studies, making a prolific work in the history of the Jesuits in Mexico. He wrote his "Crónica e historia religiosa de

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la Provincia de la Compañía de Jesús en Nueva España", (Chronicle and religious history of the Province of the Society of Jesus in Nueva España), which apparently he finished in 1654; as the work was being analyzed in Rome for its printing, Father Andrés Pérez de Ribas dies on March 26, 1655, at the age of 79 in the city of México.

Among his most important writings the mentioned chronicle stands out, being one of the most completed writings about missionary and educational activities done by the Society of Jesus in Nueva España; he also created a catalog of the properties owned by the Order during the time comprised in the research, among them convents, temples and colleges [35]. Of vital importance is his "Historia de los triunfos de nuestra fe entre las gentes más bárbaras y tierras del Nuevo Orbe" (History about the triumphs of our faith between the most barbaric people and the lands of the New Orb), written around 1617, published in Madrid in 1645, which had enough success to interest Pérez de Ribas to write his chronicle, which was later found mutilated, and was published for the first time in México in the year 1896. Another important work was the "Historia de la Provincia de Sinaloa" (History of the Sinaloa Province), which is found in the Archive of the Society of Jesus in Mexico.[36]

Among the writers of chronicles in the Society of the Nueva España we can also find the work of Juan Sánchez Baquero, Francisco de Florencia and Francisco Javier Alegre.

The Society of Jesus

The Jesuits arrived to the Nueva España while Don Martin Enriquez was viceroy, even though this enterprise was asked by Friar Vasco de Quiroga, bishop of Michoacán, and was not able to get it. Alonso de Villaseca, important inhabitant of the city of México, requested a meeting with the viceroy, the city council, the Audience and the inquisitor Moya de Contreras to join forces and write to the king Philip II, requesting the transfer of Jesuit Friars to territory of the Nueva España. Upon receiving the missive, the monarch asked the general of the order of Saint Francis Borgia to send twelve members of the Society to the Nueva España. He ordered it so and twelve monks from Castile, Toledo and Aragón were sent. They arrived at the port of Veracruz on June 13, 1572. Shortly afterwards the first temple was erected, which would later be the College of San Gregorio, in the northeast of the city of México. Soon disagreements began with Spanish authorities, reason why they ordered the friars to announce their arrival to the viceroy, and to pass attendance list of the men who conformed the Order in the Nueva España. This command was never carried out.[37]

Soon the Jesuits became very active, establishing houses and colleges in the main cities of the Nueva España, such as Pátzcuaro, Zacatecas, Oaxaca, Veracruz, Puebla, Durango and Guadalajara. They also began with the missionary activities towards Sinaloa, towards the Tepehuanes and the Tarahumara territories, and also into the territory of Guatemala. The first Jesuit who entered the frontier of Sinaloa was the father Martín Pérez[38]. This Society's missionary labor had very singular features in some zones like the northeast of the Nueva España where the missionaries were more occupied in establishing the bases of the civilization to the tribes of those territories, while the priests who were more familiarized with the tribes of Nayarit, accomplished a fully missionary labor. The conversion activity in these areas was slow and difficult, given that the northern tribes were scattered across the northern frontier, but they had no specific towns, so the search for souls to convert complicated as the monks continued their journey towards the north.[39]

The Jesuits were in charge of bringing peace to the area of California, order given by Philip V in 1741, Father Fernando Consaj of Austria made a trip down the Colorado River in 1746, discovering three islands by which the river unfolded, he then explored inland with the goal of establishing missions. A German Jesuit, Father Sedelmayer, covered this territory in the years 1744, 1748 and 1750, bringing peace to the tribes that resided there. Even though there were problems caused by epidemics and the lack of food, reasons why many Jesuit missions were abandoned.

The liberal way of thinking of the Jesuits brought them problems with many European governments, including the Spanish, being that their doctrines created mistrust of the absolute truth of the own Church, given that they constantly criticized the abuse of authority by the royalty and even of the high functionaries of the Church. The efforts to cause damage to the Congregation gave fruition and on July 22, 1773, by decree of Clement XIV, the temporary extinguishment of the Order was commanded. The attack against the congregation was done largely by the bishops of France and Spain throughout the 17th and 18th centuries, which they qualified as heretical and immoral. Portugal gave the first step in the expulsion from their territories on September 3, 1759, blaming members of the Order of an attempt against Joseph I, king of Portugal, reason why there were executions of Jesuits by the Inquisition of Lisbon. Afterwards would come the expulsions from France and Spain respectively and with this the same orders to the Spanish colonies in June 1767, causing the members of the Congregation to leave from Veracruz. This event caused great indignation in many cities of the Nueva España; there was public outcry against this law in San Luis Potosí, Guanajuato, Pátzcuaro and other cities, that by July of the same year the viceroy authorities were stifled.

The properties of the order were sold off by the viceregal government, which amounted to twenty-two colleges, one hundred and twenty-three fields for agriculture, and many of the most impressive buildings in many cities of the Nueva España. Since the time of the expulsion, there were petitions for the return of the Jesuits almost in every part of the Colony, ignored by the viceroys authorities and on the contrary, forcing the suppression of those petitions.[40]

The activity of the Society in Mexico motivated large enterprises, as in the beginning was the large missionary activity, which in general terms gave good results; another, was the economic boost they fostered in their haciendas, whether agricultural or of cattle; their labor in education gave the bases for a new way of thinking to the Creole group from the Nueva España, to a large degree they contributed to the idea that Mexico could well survive without the Spaniard influence, which only exploited the wealth of the colony without benefit for the population, always looking for the interests of the Crown and its representatives.

DIEGO DE VARGAS

Diego de Vargas Zapata y Luján Ponce de León Contreras. Born in Spain, 1643-1704, commonly known as Diego de Vargas, was a Spanish Governor in Nueva España in the territory of Santa Fe de Nuevo Mexico, today U.S.A., currently the states of Nuevo Mexico and Arizona, holder 1690-1692[41]. He was the most famous for being the leader at the re-conquest of the territory in 1692 after the revolt of Pueblo 1680.

In 1609, Pedro de Peralta, a latter governor of the Province of Nuevo Mexico, founded Santa Fe at the foot of the mountain range of "La Sangre de Cristo" (Blood of Christ). This happened ten years before the first English colonists arrived to the coast of New England aboard the Mayflower, which makes Santa Fe the oldest state capital in the U.S. The city along with a major part of the areas colonized of the state, were abandoned by the Spaniards during 12 years (1680-1692) as a consequence of the successful Rebellion of the Pueblo. The Pueblo Indians were able to expel the Spaniards up to El Paso. After the death of Popé, the Pueblo leader, Diego de Vargas restored in 1692 the Spanish dominance in the area bringing new settlers and developing Santa Fe into a commercial center[42].

After the death of Governor Diego de Vargas, in November 1704, fifteen settlers asked for permission to leave Nuevo Mexico. They complained about bad living conditions, illness, and the constant threats from Indians. Given the lack of military training, they were afraid of another Pueblo uprising like that of 1680. Denying the petition of the functionaries, they were afraid to inspire an exodus from Santa Fe's small population of approximately three hundred people[43].

The successor of Vargas, Francisco Cuervo y Valdés, who assumed the charge at Santa Fe in March 10, 1705; made the transition without setbacks, but the tension in Santa Fe continued. His first task was to tackle

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the problem of the settlers that were living between the Pueblos.

GASPAR PEREZ DE VILLAGRA (1555-1620)

Son of Hernán Pérez de Villagrá, born in Puebla de los Ángeles in 1555. Juan de Oñate's captain during the expedition of the first settlers of Nuevo Mexico in 1598. His primary function in this expedition was as the official chronicle writer of the expedition.

Gaspar Pérez de Villagra, had returned from his trip to collect corn accompanied by Don Juan de Zaldemar and another man who explored the villages of Abo. Although the group had rested since June 15, once the three men who had separated from the initiative; returned impatient to the caravan again on June 21. During this time the expedition passed many villages. Despite having found many small villages along the banks of the Río Grande, they were all abandoned.

The expedition left on June 21, covering twelve miles and passing through the sites of La Joyita, the Hacienda of Felipe Romero and the Estancia de Barrancas (these last two were abandoned during the revolt of Pueblo). The caravan stopped in an area named San Juan Bautista, in front of the current city of Jarales, in the western side of the Río Grande. They rested here for four days. A celebration in mass for the Fiesta de San Juan Bautista was held. A battle among them was staged to demonstrate their combat skills.

Even though the Indians were well received by most of the settlers, there were still those suspicious that the Indians were conducting reconnaissance missions to discover the weaknesses of the Spaniards. Among the Indians the settlers found two men, known only as Tomás and Cristóbal, who spoke Spanish as well as the "Mexican language." One of the men pronounced words for thursday, friday, saturday and sunday. Although this was the only Spanish the man seemed to know, Oñate took this as a positive sign, that in the future communicating with the Indians might not be as difficult as it was in the other villages they had just passed. The men were Christians that had been there since the time of Gaspar Castaño de Sosa. Castaño de Sosa was the Lieutenant-Governor of Nuevo León. In 1590, he knew about a Spanish law which permits governors of the Nueva España to colonize lands already discovered. Without waiting for permission, Castaño de Sosa headed an expedition to Nuevo Mexico to seek for gold mines. Castaño de Sosa in the expedition arrived to the area near Santo Domingo, south of what now is Santa Fe. Tomás and Cristóbal remained in Nuevo Mexico, after Castaño de Sosa was summoned back to Nuevo León. The two men had lived among the Indians and had married indigenous women. In an effort to create a peaceful situation, Tomás and Cristóbal acted as interpreters between the Spaniards and the Indians.

After the celebration, the caravan departed from San Juan Bautista on June 25. They appear in the search for the village of Puaray. In their trip towards the north, the expedition passed many villages and farms. Most of the settlements were abandoned due to the fear the Indians had of the Spaniards. As they traveled along the banks of the Río Grande, the population in the expedition planted crops along both sides of the river.

On June 26, the caravan marched fifteen miles. Don Gaspar Pérez de Villagrá sensed nothing wrong, except on the 16 that it had rained. The following day, the expedition traveled once again, fifteen miles. Oñate got stuck in a corn field, but got out. On the night of June 27, the caravan camped just north of what now is known as Albuquerque (the town of Albuquerque was created in 1706). The caravan finally reached the town of Puaray. This was the site of the death of two priests, Father Agustin and Father Francisco, seventeen years before. When the expedition stopped for the day, Oñate and another man left in search of two explorers. The expedition camped here for three days. On June 30, the caravan passed many small villages, and entered the town of San Felipe, approximately 9 miles north of Puaray. They continued onto the border of the nation Keres in a place they called Santo Domingo.

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40 Riva, Resumen integral..., pp. 431-436.
41 Musacchia, Diccionario Enciclopédico...
42 Cramaussel, Rutas de la Nueva España, pp. 299-323.
43 Pacheco, Memorias del coloquio..., p. 146.

18th CENTURY



FRIAR AGUSTIN DE MORFI

Little is known about the life of this figure before he wrote his work. He was born in Galicia, Spain, and belonged to the Franciscan order in the province of the Santo Evangelio in Mexico. He taught theology at the college of Santiago Tlatelolco. It is known that he was a great speaker in religious topics and a sensible humanist. Among his works: "Tractatus de Fide, Spe et Charitate" (1766), found in the Library of the College of Tlatelolco; "Noticias Históricas de Nuevo Mexico" (Historic News from Nuevo Mexico), found in the archive of the viceroyalty of Mexico, "Diario del viaje a la provincia de Texas con el caballero Teodoro de Croix" (Diary of the journey to the province of Texas with Sir Teodoro de Croix); "La Seguridad del Patrocinio de María Santísima de Guadalupe" (The Security of the Sponsorship of Holy Mary of Guadalupe), printed in Mexico in 1772; "La Nobleza y Piedad de los Montañeses demostrada por la imagen del Santo Cristo de Burgos" (The Nobility and Mercy of the Highlanders demonstrated by the image of the Holy Christ of Burgos), printed in Mexico in 1776 in file and "Diálogos sobre la elocuencia en general y sobre la del Púlpito en particular del Sr.

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Arzobispo de Cambrai con la carta de éste sobre la poesía y la historia, traducidos al castellano" (Dialogues about the eloquence in general and about the Pulpit in particular of Mr. Archbishop of Cambrai with his letter about poetry and history, translated to Castilian), printed in Madrid in 1795 by Ramón Ruiz. This data is known through the investigations of Alfredo Chavero, who became profoundly interested in the works of the friar.

The reverend friar Agustín de Morfi died of fever, while he was guardian of the convent of Texas, on October 20, 1783.

When the friar died, he left an unfinished work titled "Memorias para la historia de la Provincia de Texas" (1783), (Memories for the History of the Province of Texas), which is presently conserved at the Biblioteca Nacional (National Library), along with other unpublished works, like "Noticias en forma de diario, sobre el Parral", "Informe del P. Morfi sobre el viaje de los padres Domínguez y Escalante hacia Monterrey y California". (News in the form of a Diary, about the Parral, Dossier of P. Morfi about the journey of fathers Dominguez and Escalante towards Monterrey and California).

He also compiled and copied many works and documents, one of them is a copy of the "Historia Política de Nueva España pr. el Oidor Zurita" (Political History of the Nueva España pr. the Oidor Zurita) (which was supposed to be composed of 6 volumes, the only one that has been found, was written by Morfi), he compiled also a copy of documents of the Relations of Ixtlixóchitl, in 308 pages, another work found in his cloister was "Breve compendio de los sucesos ocurridos en la Provincia de Texas desde su conquista o reducción hasta la fecha" (Brief compendium of the events which occurred in the Province of Texas since its conquest or reduction until the present date) by the lieutenant of Infantry don Antonio Bonilla, Mexico, November 10, 1772.

The work "Viaje de indios y Diario del Nuevo México" (Indians Journey and Diary of the Nuevo Mexico) was printed, along with other manuscripts of different authors, among them, writings from Carlos de Sigüenza y Góngora, in a 932 page volume, under the title: Documentos /para la /Historia de México. Tercera serie. Tomo primero. México: 1856/Imprenta de Vicente García Torres, Calle de San Juan de Beltrán, Num.3. (Documents/for the/ History of Mexico. Third series. Volume one. Mexico; 1856/at the Printers Vicente García Torres, San Juan de Beltrán Street, Num. 3). Under the direction of Manuel Orozco y Berra.

The circumstances under which friar Agustín de Morfi wrote this work, were that it was needed to strengthen the frontier to the north of the territories under submission, since there was an interest by the French to take over Texas; in the same manner, Russia showed the same interest for the lands north of California, which is why the Crown, under advice from the visitor José de Gálvez between the years 1768 and 1769, ordered the Viceroy Carlos Francisco de Croix that someone of his confidence goes to inspect the northern zones of the kingdom of Nueva España, this responsibility fell on the nephew of the viceroy, Sir Teodoro de Croix[44] who received the title of Governor and General Commander of the Interior Provinces which are currently known as Sinaloa, Sonora, Nueva Vizcaya, and California on August 22, 1776, with the obligation of submitting under his government the territories of Coahuila, Texas and Nuevo Mexico, under the direct government of the King of Spain (at that time Charles III). Upon the arrival of Teodoro de Croix to Mexico in December 1776, a necessary inspection trip of the territories under his new mandate was made, which is why he solicited in June 1777, friar Isidro Murillo, who ordered fray Juan Agustín de Morfi, to accompany him on his reconnaissance trip, which is why the diary of the friar was of vital importance for the geography and history of the interior territories of the north.

The diary begins in August 4, 1777, in the city of Mexico, and ends abruptly on February 24, 1778, in a place named Baluartes, northwest of Coahuila. They crossed Tula, San Juan del Río, Querétaro, Dolores, San Miguel el Grande, Atotonilco, Zacatecas, Fresnillo, Sombrerete, Durango, Mapimí, Parras, Saltillo, Monclova, the Presidio of San Juan Bautista of Río Grande crossing the Río Bravo, arriving to San Antonio de Béjar, returning to the prior mentioned presidio, going towards the west by Monclova Viejo, San Fernando de Austria (San Fernando de Rosas), Santa Rosa (Melchor de Múzquiz) and the Presidio de la Babia, to exit Coahuila by Las Cruces towards Chihuahua, covering 33,562 kilometers.

Throughout this journey father Morfi describes the north territory of the Colony, collecting data such as the terrain of those provinces, the agricultural productivity, he describes geographically those covered territories, he mentions mines and important towns, as well as the homesteads situated alongside the road, he criticized the exploitation of the encomenderos to Indians under their tutelage, as well as the actions of religious figures who had no interest in the population that was entrusted to them, he also described the behavior of the inhabitants of the populated areas they crossed, and compiled historical information about these populated areas, with a calm and serene style. [45]

PEDRO TAMARON Y ROMERAL

Born in Toledo, Spain in 1695, where he lived his childhood and studied a bachelor degree in art.

In 1758 he is appointed bishop of Durango by the Pope, upon arriving to his position he inspects all the kingdom of the Nueva Vizcaya and its jurisdictions in the 18th century[46], accompanied by an enormous convoy, out of which came those who fasted, to perform their elemental services.

With a reduced entourage, he made a circuit of all the cities and smaller settlements which comprised the bishopric, speaking with the priests and examining the temples, the ecclesiastical equipment, and the registers.

In April 1760 he arrived to Nuevo Mexico where he found a surprisingly warm reception. Life in Spanish Nuevo Mexico was increasingly more difficult and the priests and settlers realized they needed all the help they could receive, even before the despised bishop of Durango. In particular, for the mission of the priests, the bishop asked for Royal intervention with the authorities in the name of his petition for an increase in financing before a severe drought, the failure of the crop, and the frequent attacks by the unfaithful, nomad Indians.

On the surface, at least, the possible friction between the missionaries and the bishop and the missionaries and the government authorities were suppressed during Tamarón's visit. The Custodian, minister or chief of the Franciscans in the province, Friar Jacobo de Castro, even accompanied the Bishop in his tour by the missions.

Between May 18 and July 7 of 1760, Tamarón made a tour of all the missions of Nuevo Mexico with the exception of the Zuñi and other distant towns, as well as all the Hispanic parishes. Since the moment when he first visited Nuevo Mexico and El Paso, until he left, less than four months passed. But these months were filled with the functions of an inspection. His observations were registered in a large report, a demonstration of the vast influence of the bishop in the Nueva Vizcaya, in 1765, which was later presented to the king of Spain through his Council of the Indies.

Bishop Tamarón found that in Nuevo Mexico, as well as in other areas under his domain, conversion of the Indians was very superficial. Surprisingly, very few Franciscans had learned only one of the languages of El Pueblo, so in order to communicate with their flock they had to depend on intermediaries to translate for them.

As was customary of an Episcopal visit, Tamarón inspected the temples, ornaments and parish books. Licenses were given out for the construction of new churches and he granted extraordinary indulgences, not in ritual elements. He took an inventory of the Library and the archives of the Franciscan Custody of Nuevo Mexico, held in the mission of Santo Domingo Pueblo. He certified the election of the Board for the Custody or Franciscan territory of Nuevo Mexico. Tamarón found 30 Franciscan friars in Nuevo Mexico, whom each received 300 pesos per year from the king as financial support. This was due to an agreement known as the Patronage, which began centuries before by the Pope and the Spanish sovereigns who were responsible for the financial aid to the missions.

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Under the look of friendly relations among residents of the province, Tamarón found a society fractured by distrust and suspicion, especially among Franciscan missionaries and the secular authorities.

THE FRANCISCANS

The Franciscans are a Roman Catholic order founded by St. Francis of Assisi in 1209, considered as mendicant[47], such as the Jesuits, Augustinians, Dominicans and Carmelites, considered the largest within this institution. Besides this they are an order devoted mainly to the Christian encouragement and missionary activity.

In the 16th Century twelve friars were sent to Nueva España, considered the twelve Mexican[48] apostles, originally from the San Gabriel Province in Spain[49], years later, of these lands the first bishop would be named. These first Franciscans arrived with the purpose of evangelizing the natives and carrying out missions, they depended directly of the Spanish Crown, which provided them with all sorts of support; legal, political and above all financial, as well as authorizing them the power to establish custody of the Holy Gospel, with the purpose of controlling the evangelism of the central region.

With the intention of extending their territories through the settlers, they set out diverse expeditions; consequently, alongside the Spanish soldier always marched a friar. The evangelization of the Nueva Galicia was first undertaken by the Franciscans with the support of the convents already established, as is the case of Querétaro and Michoacán. With the discovery of the mines of Zacatecas and the establishment of the convent of the city of Zacatecas, were the main triggers for new explorations and the evangelic development towards the north of the Nueva España.

Around the year 1564, the continuous mining exploration and the extensive ranching operations carried out by private groups, forced the viceregal authorities to extend the political control of the northern region. For this reason near the end of the 16th century, the Spaniards undertook an important advance towards the north, thanks to the interest of Juan de Oñate, who obtained concession from the Crown to conquer new territories; opening a road which would be much utilized in the following centuries for the traffic and transport of merchandise to Santa Fe and fundamental for the conformation of the space which was denominated as the Camino Real de Tierra Adentro.

He remained in Santa Barbara for two years preparing his expedition which was financed by himself and other individuals, similar to that of Francisco de Ibarra; and in April 30, 1598, Oñate took possession of the province of Nuevo Mexico. The first Franciscans arrived around 1563, establishing themselves in the fertile valley of San Bartolomé, today de Allende where they reached much success in converting the indigenous people; naturally their actions encompassed Santa Barbara. Towards the north of this first settlement, near the rivers which would later be named Conchos, San Pedro and Florido, the Conchos lived in small groups dedicated primarily to gathering, hunting, fishing and agriculture, and extended to the rivers confluence which would be named Bravo and Conchos and up to a point not very far of the Paquime ruins, over the rivers which would be named Santa María and El Carmen; founding, in this route, the Franciscan missions of San Buenaventura de Atotonilco and San Francisco de Conchos.[50]

The Franciscan friars, in their desire of evangelization and the founding of churches further deepened more and more towards the north; like Friar Juan de San Miguel, who in the town of San Miguel established a colony which later would become a bastion.[51]

The primary intervention which the Franciscan order had, by means of the constant migrating movement of the settlers throughout diverse regions of the country fundamentally by the north, were held in different ways; but primarily keeping the soldiers company who were in charge of conquering the territory, as well as in the founding and development of the towns, which covered from education, teachings of the arts, different trade skills, craftsmanship; setting down the bases for the development of agriculture and cattle; but their most important task was to take new souls towards the catholic religion. This is to say they established the foundations of the colonial Hispanic American life; also these illustrious characters built a type of hermits, so that travelers would render cult to their faith.

44 ROBLES, Vito Alessio: Coahuila y Texas en la época colonial, Editorial Porrúa, México, 1978, pp. 592-593.
45 ROBLES, Alessio: Introducción bio-bibliográfica, en DE MORFI, Juan Agustín, Viaje de indios y Diario del Nuevo México, Manuel Porrúa, S. A., Librería, México, 1980, pp. 9-36.
46 Musacchia, Diccionario Enciclopédico...
47 All those Orders which take the poverty vow, resigning all their material goods and living in poverty
48 The twelve friars in this group were: friar Francisco de Soto, friar Martín de la Coruña, friar Juan Suárez, friar Antonio de Ciudad Rodrigo, friar Toribio Motolinia, friar García de Cisneros, friar Luis de Fuensalida, friar Juan de Ribas, friar Francisco Jiménez, friar Juan de Palos, friar Andrés de Córdoba and fray Martín de Valencia, Valencia was in charge of these twelve Franciscan friars. MORALES, Francisco: "La Nueva España. Centro de Expansión y ensayos misioneros" en Franciscanos en América: quinientos años de presencia evangelizadora, s/E, México 1993, p. 225.
49 ALMAZAR, D. Felix Jr.: "Misiones Franciscanas de Nuevo México y el paso del norte a través del camino real", (Franciscan Missions of New Mexico and the northern passage through the royal road) in the Camino Real de Tierra Adentro: first International colloquy, s/ed., Valle de Allende, Chihuahua, June 1995, p. 224.
50 Morales, "La Nueva España..., p. 233.
51 Powell, La Guerra Chichimeca (Chichimecas War)..., p.23.

19th Century



JUAN CRUZ RUIZ DE CABAÑAS Y CRESPO

He was born in Villa de Espronceda, Spain on May 3 of 1752. His father was Tomás Ruiz de Cabañas y Hernández, who had a shelter for the poor, and his mother was Manuela Crespo y Desoxo[52]. His first studies were done at his birth place. Later, he was sent to Viana to improve his studies.

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At the University of Alcalá he carried out studies for his ecclesiastical career, being student he was appointed beneficiary of Villa de Sansol y de Bustos, belonging to the Kingdom of Navarre. At the University of Alcalá he obtained the doctorate in Theology[53].

At the end of his studies he moves to Salamanca, therefore his first years of priest life were devoted to teaching and secondary activities which were entrusted, given his enormous ability and for the confidence his superiors gave him, being so, although his youth, he was appointed rector of the Major and Old College of San Bartolomé. Years later, by entrust of Bishop José Ramírez de Arellano, he assumed as rector of the Seminary, position in which he consecrated all his energies; effort which was well rewarded, because soon this establishment became one of the best in Iberian Peninsula.

In this way on July 25 of 1780, he moved to University of Burgos, in Castile Kingdom in order to obtain the magisterial canon degree, being ready to take his position as canon, the rector from University of Burgos, who was an old man, appoints Mr. Ruiz de Cabañas as the new rector of such worthy University, since the recognition of this University is worldwide, during his rectory he focused on keeping traditions and on teacher's improvement, for their better performance.

Years later, King Charles IV of Spain, was pleased by the results of Mr. Ruiz de Cabañas, so he recognizes several works and virtues of such distinguished man due to his performance at University of Burgos, he believed prudently to promote him to the Episcopate, without letting pass the first opportunity to promote him to the Diocese of León, in Nicaragua, at the end of 1792. Pope Pius VI gave him the appointment on September 12, 1794[54].

He received the Episcopal Congregation in Spain on April 19, 1975, but suddenly, one month later was published the appointment of Mr. Ruiz de Cabañas as Bishop of Guadalajara, in Nueva Galicia, because he was considered as an intelligent and educated person, so he was assigned to a diocese with greater antiquity and significance, without taking into account the enormous list diocese of Guadalajara had for the new bishop, reason why he would never occupy the Episcopal seat of León, to better move to the so-called "Perla Tapatía".

Mr. Ruiz de Cabañas departed the first days of 1796 from Spain to the port of Veracruz; his trip was eventful, the tempest threatened with submerging the ship in the depths of the sea[55].

Upon the arrival of new bishop of Guadalajara to the port of Veracruz, he immediately directed to Puebla de los Angeles, because he was eager to know this city, staying there for a few days, with the purpose of recovering energy. Bishop Cabañas arrived solemnly to the city of Guadalajara on December 3, 1796, giving soon evidence of his virtues and character.

Once he took charge of ecclesiastic government, focused especially in the education area, because not feeling happy with all the achievements done for existing educative centres, he proposed the foundation of several schools in the diocese's territory; for the support of these centres he assigned an economic annual sum, which for several lustrums helped to solve the problems of those establishments.

Bishop Cabañas visited continuously his diocesan territory, nevertheless its vastness, which allowed him to know the territory, the people and especially the misery in which it was, therefore, his resolutions before different problems were accurate, due to the fact they came from the knowledge and the contact he had with people from this territory; this took him to build charity and compassion houses in Aguascalientes, Jerez, Sayula and Tepic; in the city of Zacatecas he founded a Hospital, he cooperated with the Hospital of Belén which he supplied with beds, blankets and sheets[56], with the purpose of helping the most needy, especially children and sick.

The main project that the bishop carried out in the capital, Guadalajara, was to create an institute or shelter for orphans, old people of both sexes, unprotected, crippled, usually sick people, walkers, travelers, these last could only stay for two days, but he worried to make out of this shelter a learning workshop. For conducting this project, he chose one of the best architects, Manuel Tolsa, beginning the construction in 1805 under the direction of master builder José Gutiérrez and five years later, it opened its doors under the name Casa de la Misericordia. It had to be closed at the end of 1810 because of the Independence War, using it as armaments warehouse, headquarters and stable[57].

It was Mr. Cabañas, who being bishop, and who lived during the bloody decade of the war started by Hidalgo and finished later by Iturbide; witnessed the creation of the First Empire and he crowned, Agustín de Iturbide as Emperor of Mexico[58]; he was also witness of the triggered impoverishment of its inhabitants and social conflicts.

So, during this period, his diocese started to suffer several changes especially toward the north, because both the Camino Real de Tierra Adentro and the "Tapatía" capital constituted a very important role in such war, since before it, they were strategic points for the supply of food and merchandises, provoking the decrease of the economy and the rising of unprotected people. Likewise, it acted as mean of communication and transportation of essential goods, especially food and armament. This road was used both by rebel forces and royalty forces. The government started to be unstable, due to the creation of new alternate ways of communication. Although during the Independence War the bishop was worried about the poor people, trying to supply them with food, as well to the unprotected, because his charity shelter was closed, organizing several missions, in which he was participant, with the purpose of solving the problem in which the country was and feeding those that were suffering by war ravages. Among the main missions in which he participated, were mainly found those by the way of Nayarit[59].

On June of 1824, the Bishop Cabañas left Guadalajara with the purpose of making a pastoral visit to the northwest area of the diocese. Given the rainy season and his age, 72 years old, it was an exhausting trip, reason why, when passing by Estancia de los Delgadillos, San Pedro Apulco, Zacatecas, he had to stay in order to recover, but as he was feeling worse each time, he requested the last rites, which he received with devotion and humility; finally he died in that location, on November 28 of 1824 at 5:00 noon[60].

THE ARTISTS IN THE CAMINO REAL DE TIERRA ADENTRO

The artist is the person that makes or produces art works. Therefore the moment has arrived for talking about the cultural diffusion, which was brought out along Camino Real de Tierra Adentro. In other words, all that which enriched the culture of northern México, from fine arts, to the literature, which helped the native's acculturation[61], hence commerce as barter had directly favored the exchange of material objects, habits, beliefs, and dialects.

It has to be taken into account that the Camino Real, was a commerce conductor, by which a variety of objects circulated, including what today we consider as artistic works and that in a moment were a necessity for religious worship[62], because most of the art works arrived with the explorers and later with the missionaries, muleteers, and traders which brought them form south and center of Nueva España.

The arrival of missions and explorers, and the creation of population centers, brought the need for building workers, building contractors and architecture technicians was brought, starting the development of architecture, and therefore the construction of temples for religious worship, besides taking into account that with this led to the dedication of images from first colonization, which mainly came from the south towards Nuevo México. Among those we can mention as the first images that arrived from New México and with major importance is a carved wood, sculpture apparently coming from Spain, the image to which we refer is the Virgen de la Asunción (Our Lady of the Assumption), which arrived from hands of father Alonso Benavides in 1626, from México to Santa Fe. It was later worshiped as the Inmaculada Virgen del Rosarios (The Immaculate Virgin of the Rosaries), known finally as La Conquistadora (The Conqueror)[63].

Painting was also very representative in the north of the Nueva España, because in most of the temples of this region there are mainly pictorial images, as we must consider the weight of these artistic

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works, which were easier to transport than sculpture images that due to their size, weight and delicacy, it was almost impossible to move them, so only small images could be transported, while paintings, being of less weight and less delicate, were easier, so pictorial images abounded. Between the most representative paintings are found the image of Nuestra Señora de los Ángeles (Our Lady of the Angels), located in Pecos Santa Fe Nuevo México.[64]

Towards 1776 brother Francisco Atanasio Domínguez visited the north of Nueva España, who came from the convent of San Francisco el Grande in México, in this visit, the monk identified and made a registration of the religious plastic works located in the north of the Nueva España, sculptures and paintings of Saints, Virgins and Christ, classifying liturgical ornaments and assigning them place of origin, year of elaboration, which in its majority came from central México, a few from Spain and the rest from Michoacán, in this last two sculptures were highlighted due to the material of which they were made, those sculptures are the Conception in San Felipe and other in the Isleta[65], both elaborated in pasta de caña (maize husk paste), an ancient indigenous technique[66], which was mostly developed in Pátzcuaro, Michoacán. Regarding liturgical objects, these were mainly made of silver and brought from Zacatecas. All these art objects have already been mentioned by Bishop Tamarón y Romeral in his second visit to the north, but just in a simple way, he didn't give much importance to different images located at temples, only to the main altarpiece.

Brother Domínguez besides classifying and registering existent works in the north, achieved to identify two artists who left print in the north of México, these were Bernardo Miera y Pacheco, who was a local painter, sculptor and cartographer of Spanish origin, and Andrés José García de la Concepción, who apparently is the sculptor of the big Christ of Santa Cruz de la Cañada[67], which by their expressiveness could be classified as baroque Christ[68],because these are religious images with much corporal expression and exaggerate positions showing torment, this kind of Christ was used mainly for native conversion.

In terms of literature, we can point that the first books that were introduced to the north of México, belonged mainly to the conquerors and to several missions undertaken by Franciscans and Jesuits, as time passed, the settlement of some villages and the development of road networks between villages, gave flow to various goods between which could be found: cloths, drugs, silver, mercury, cereals, crockery and books.

These last ones, made a long journey to arrive to their destination, because the best books came from Spain, where were concentrated in Seville in order to travel to the Indies, to be transferred to Veracruz and finally to the city of México. There they where were sent to warehouses and bookstores, as some of the them were destined to the city of México, and others had to continue the journey through the Camino Real de Tierra Adentro, in order to arrive to Guadalajara or Zacatecas, continuing this itinerary, others continued to reach their destination. Books were transported by peddlers or traders; each book made a long journey from Spain to the Nueva España to finally end at a library or a convent collection or in an hacienda of the province[69].

Literature, architecture and plastic works were three artistic expressions that performed their fundamental role, which was the urban development, evangelization and native acculturation; moreover they were part of the progress of each village and one of the sustenance of the Camino Real de Tierra Adentro, because without them it would have been impossible the cultural, political, social and commercial development of some villages.

SCIENCE AND TECHNIQUE OF THE CAMINO REAL

First we should explain exactly science and technique terms. Although both can be confused, both correspond to different issues. Hence science is a systemized knowledge in any scientific or social field, and where it is commonly applied in an organization of sensorial experience objectively verifiable; technique can be referred to the way of doing or making some personal, social or scientific activity, to achieve something already prescribed and which is followed consecutively until taking control over it.

Along the history of México, especially on 16th century and at the beginning of 19th century, three important moments were carried out for the scientific and technological development, which were, in first place the Scientific Revolution, the Enlightenment or Age of Enlightenment and finally the reception of the Positivism and the New Theories that revolutionized biological sciences[70], although all were carried out the old world, America also achieved that scientific explosion, which started in Europe through the new scientific discoveries as well as the spirit of cultural relativism encouraged by several explorations of the unknown world.

Hence new scientific advances and new knowledge for improvement of certain disciplines began to be applied, in every sense of the word, covering from mining, medicine, geography, cartography, among others.

A clear example is noticed in the metals exploitation; at the beginning it was fundamental base for the economy of Spain and of the Nueva España, making it through bloody native labor exploitation, which lived practically enslaved, considering that without natives there was no silver in the Nueva España and only in few occasions were used animal force[71]. The method that was used for more than two centuries was benefit of patio (of yard), which carried out the following steps: crushing, dry or wet grinding, depending on the metal and finally silver distillation by amalgam. The use of new methods for extraction of metals such as the smelting method, facilitated the metal extraction, although native labor was still used but in less quantity.

In terms of medicine, a science devoted to heal the sick, especially human beings, although at the beginning we can relate it with herbalist, home remedies with herbs especially with teas, since both are linked with health, at first the majority of illnesses were cured with herbs such as chamomile, mint, orange blossom, etc., although these herbs considered for the cure of an illness were not exact, they could relax or calm down the illness temporarily. With the discoveries made in Europe, such as blood transfusion, surgery new techniques, discovery of vaccines against the main epidemics of the time like the pock, the use of anesthesia, the creation of the stethoscope and the X-rays, among others, were the main advances in the diagnose and treatment of illnesses.

These advances and the recent discoveries arrived soon to México, being more intense at the city centre but the north took travelers, providing new hospitals and clinical bases.

The new advances in geography, another science specialized in the study and distribution of earth elements, were fundamental because with them started the elaboration of new maps of several places discovered before, trying to point out the best roads and the mostly traveled and the safest, which years before had already been made as first maps, because the majority of explorers had at least one chronicler, to name the persons who described geographically and territorially the place.

All advance and knowledge is made with the purpose of improving or facilitating the human work; the main function of the Camino Real de Tierra Adentro was to develop and continue the social advance of the populations established before by several groups such as missionaries, explorers, etc.

52 GARIBI RIVERA, José Ignacio: Apuntes para la historia de la Iglesia de Guadalajara, tomo III num.2 Ed. Cultura, México 1963, p. 1084
53 Musacchia, Diccionario Enciclopédico...
54 Garibi, Apuntes para la historia..., tomo III, núm.2, p. 1096.
55 Garibi, Apuntes para la historia..., tomo III, num.2, p. 1102.
56 RENDÓN GARCIA, Lina (coord.): Capítulos de la historia de la ciudad de Guadalajara, tomo II, s/ed., Ayuntamiento de Guadalajara1992, p. 327
57 TOUSSAINT, Manuel: Arte colonial en México, México, UNAM, 1983, p. 238
58 Garibi, Apuntes para la historia..., tomo IV, núm., I, p. 351.
59 Garibi, Apuntes para la historia..., tomo IV, núm., I, p. 291.
60 Garibi, Apuntes para la historia..., tomo IV, núm., I, p. 377.
61 Process by means of the constant contact between two different societies, which generates a change of culture, also considered as assimilation.
62 BARGELLINI, Clara: "Objetos artísticos: ¿Cuáles, cómo y por qué llegaron al Nuevo México?", en El camino real de tierra adentro, primer coloquio internacional, s/ed., Valle de Allende Chihuahua, junio 2005, p. 234.

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63 Bargellini, "Objetos artísticos..., p. 234.
64 Bargellini, "Objetos artísticos..., p. 234.
65 Bargellini, "Objetos artísticos...", p. 239.
66 This technique consisted on cutting canes and drying them at the sun, and then they were boiled with water and poisonous herbs, in order to remove the germs they contained, such as moth. Dried again, the bark and marrow were extracted, grinding them up to obtaining powder; at the end of grinding, it was mixed with rubber from a plant named begonia or orchid; the result out this mixture was a manageable mass, of lightweight and long lasting. In terms of figure or internal structure, it was made of corn husk, shaping the figure, which was covered up to form the figure. In terms of extremities, especially with fingers, turkey feathers were used in order to give strength, reason why often fingers are larger than normal. After modeling, and with the dried paste, a thin layer of fine clay paste was applied as stucco, which allowed the image's refinement and finishing. Already finished the figure, it was covered with lime, to continue with polish, which was done with blotting oils, such as pecan nut oil; and finally, proceeded to paint it. In terms of color, usually were used natural pigments, for example for hair color, and for the skin, soil colors were used, for painting blood, cochineal was used. Pieces are so light that a complete Christ can weight around 6 kilograms. ESTRADA JASSO, Andrés: Imágenes de caña de maíz, UASLP, San Luis Potosí México 1996, p. 23.
67 Bargellini, "Objetos artísticos...", p. 237.
68 SIGAUT, Nelly: "La crucifixión en la pintura colonial" en Relaciones Estudios de Historia y sociedad, Colegio de Michoacán, núm. 51, México, 1992, p. 110.
69 CASTAÑEDA, Carmen: "Circulación de libros por el camino real de tierra adentro", en El camino real de tierra adentro, primer coloquio internacional, s/ed., Valle de Allende Chihuahua, junio 2005, p. 264.
70 TRABULSE, Elías: Arte y ciencia en la Historia de México, s/E, México 1995, p. 27
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20th CENTURY



THE MEXICAN REVOLUTION

The Camino Real de Tierra Adentro was considered the main way to connect the city of México to the most important towns, mainly the mining towns such as Zacatecas and Guanajuato; the road was very important to the Spanish colonizers, since it represented the main artery for their treasure and capital of the empire. Eventually, the Camino Real and the commercial traffic, would reach as far to the north as Santa Fe, Nuevo Mexico, in what is currently United States territory.

During the 20th century, Mexican society witnessed one of the most important social movements within its history, in which the paths of the Camino Real were also participants, as this gave way to the beginning of the so-called Mexican Revolution, a social movement against the established government, which lasted approximately seven years (1910-1917).

After thirty years of the continuous regime of Porfirio Diaz, which succeeded in making our republic a country with a relatively strong economy; moreover, it caused great social differences; while few hacendados (hacienda owners) and industrialists, in good part foreign, possessed most of the wealth of the country and enjoyed of social privileges, the pueblo (people) suffered misery, exploitation and disdain.

During his ruling diverse social uprisings against his government existed, as the society was willing to free from the imposed system, by any way. These constant uprisings repressed by means of the army, yet this did not stop the mentioned insurrections from continuing. Upon noticing this social situation, Porfirio Diaz offers an interview to the North American journalist James Creelman, where he made public his retirement, since he considered México was prepared in a civic and politically, to choose a governor in a democratic manner, this caused the first controversies and the formation of diverse political parties...

Taking advantage of the situation and the statements declared by the dictator, Francisco I. Madero published a book named "La sucesión presidencial en 1910" (The presidential succession of 1910), in which he made known many of the political problems in México, also inviting the population to integrate themselves into diverse political parties which were beginning to develop. Postulating himself as president of the party he founded, Madero became the triumphant leader of the Republic in 1911.

Upon hearing the news, Porfirio Díaz ordered the immediate apprehension of Madero, accusing him of inciting the people towards rebellion. He was incarcerated in the city of San Luis Potosí, meanwhile in the city of México elections were held for the presidency and vice-presidency of the Republic, and once again, Porfirio Diaz was declared president. The elections that took place were fraudulent; therefore, Madero escaped from the capital of San Luis and headed to the United States, where he proclaimed the Plan de San Luis.

The plan contained as primary points: to overthrow the dictator, the return of the lands which had been taken away arbitrarily from the campesinos (peasants), postulating the principle "Sufragio efectivo, no reeleción" (effective voting, no reelection) and the pueblo was invited to take arms on November 20, 1910; the agreed date to begin to the Mexican Revolution. These goads moved to start this armed movement.

The armed movement took effect in the whole country but mainly in the north which would unfold unto the center of the country; among the states with a major armed movement were Chihuahua, Durango, Coahuila, Zacatecas, Sonora, Querétaro, Guadalajara and Guanajuato; all of these commanded by Francisco Villa[72], that is to say, this armed movement of social defense took place in the same locations where years before circulated missionaries, merchants, etc..., since it was the most important route of the northern region, known as the Camino Real de Tierra Adentro.

With the Mexican Revolution this important path stopped having its primordial commercial function of arts and crafts, as supplier of food, of textiles and cattle, etc., to become a road of armament transport, likewise its paths became strategic points for banditry[73], which increased day after day, obviously due to the hardships of the revolution; besides when the train rails were implemented, the road began to regain life; only that in this occasion due to the railway, which by the end of the 19th century had been established leaving behind the wagons, donkeys, mules, muleteers, merchants, and travelers; since these groups were those who traveled throughout these paths, to be substituted by a steam machine.

Therefore, the Camino Real maintained an important role during this period, since the towns already established maintained communication about the events that took place in the rest of the country, in the other towns and the villages in the inner provinces. During the revolution, all the revolutionaries, villitas, zapatistas, huertistas, carrancistas, etc. used the Camino Real de Tierra Adentro that continued being an important corridor in the economic history of the north-west and an important territorial mark for the country.

Groups and actors in the Camino Real de Tierra Adentro

INDIGENOUS PEOPLE OF WAR

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The indigenous groups that made war against the Spaniards during their traveling through the Camino Real de Tierra Adentro and their homesteads; were mainly the Pames, Guachichles, Zacatecos and Guamares Indians.

The Guachichles occupied the most extensive territories, and they were considered as the most warlike; they extended from Saltillo to Zacatecas, even though they attacked territories like San Felipe, by the lands of Guanajuato to the south; from the west, they departed from the Sierra Madre Occidental up to Zacatecas to the east. The main meeting point of these tribes was located at the Tunal Grande, which currently is located in San Luis Potosí, a mining city founded afterwards.

The meaning of Guachichil comes from the Náhuatl language and it means, "heads painted red", given that this is how the groups identified themselves, by their feather arrangements or they dyed their hair red. This was the largest group and had the most domain of the frontier territories, they were also the most difficult to defeat; given that they were more advanced than other indigenous "nations" of the north, and they often created alliances between these tribes to make war against the Spaniards and against the indigenous people of the south who migrated to the north, and mostly before the outpost of the explorers.

There are reports of cannibalism and torture committed by this group against the people they succeeded in capturing, which is why the rising fear was justified. They knew the precipitous terrains very well and they had the ability to attack quickly and to flee before the Spanish forces could react. The Tunal Grande, the main establishment of this group, was located very near the Camino Real de Tierra Adentro, and was available for escape if they were attacked. The fame of their fierceness made the Spaniards think that the only way to pacify them was by killing them. Their language was difficult, so the missionaries found themselves in a complicated task when trying to familiarize them with Christianity[74].

Given that the Spanish forces delayed in their advance towards the north, the Guachichiles learned more effective techniques of fighting, and for a long time maintained victories, consequently their attacks to the homesteads or to the road were more constant.

During the decade of 1570, the Spaniards already knew some Guachichiles tribes and their main chiefs like Bartolomillo; hanged in 1570 by doctor Sande, who was frontier administrator of the colonial government. Antón Rayado succeeded this Guachichil chief. Another famous chief was Macolia, who was also hanged by doctor Sande; Macolia had a son of the same name. Martinillo headed a Guachichil group that was near "Bocas de Maticoya", it was known that this group had done the most damage to the Spaniards in the Chichimeca frontier. Other names of Guachichil tribal chiefs were Machicab, Guazcualo, Moquimahal, Gualiname, Nacolaname, Acuaname, Juan Tensso and Juan Vaquero.

At the beginning of the decade of 1560, Pedro de Ahumada Samano was in combat with the Guachichiles, and it was he who gave note of the customs of these groups: he mentioned that the most northern were "those from Mazapil", and they extended as far as 22 leagues to the north of the mines of Zacatecas. He also mentioned that they went around naked and had no fixed place of residence; they were seen with Spanish goods and the Zacatecos said they ate human flesh, a unique characteristic between the indigenous groups of the north. Another group, named "that from Salinas" was found 14 leagues south of Zacatecas, spread out in ranches. There were more Guachichil groups, as those that inhabited near "Ciénega Grande".

Cazcanes

This Group was less warlike than the Guachichiles, and they were partially nomad, they were mainly settled in the Teúl, Tlatenango, Juchipila and Teocaltiche. This group is who mainly made the war in the Mixtón during the year 1542. Although the Spaniards considered the Cazcanes as being already under their submission, this rebellion increased their mistrust until the beginning of the decade of 1560. It is known that other tribes like the Zacatecos and the Guachichiles; also attacked this tribe since in many occasions, they helped the Spaniards in their task of conquest and they even became settlers in the first northern cities, although they also participated in the theft of Spanish merchandise throughout the Camino Real, probably threatened by the Zacatecos.

In the lands known as owned by the Cazcanes, other tribes existed that often attacked the caravans, among them were the Tezoles and the Tereques, who assaulted the homesteads and the road that crossed Tlaltenango and Colotlán.

Zacatecos

Another warlike group was the Zacatecos, which inhabited the east and north of Zacatecas, close to the Guachichil region, until reaching regions of Tepehuano domain close to the zone of Durango. In general, they were a nomadic group, although some groups eventually became sedentary; they were considered brave and warlike warriors, besides being famous for their good aim. The main locations of these tribes were Malpaís, east of Durango. They engaged in assaults and killings mainly in the towns of the Cazcanes who were already pacified, this way they attacked Pénjamo, Tlaltenango and Teocaltiche. There were also partially sedentary of Zacatecas tribes that helped the Spaniards to combat their similar warriors and nomads. They were generally identified for wearing headbands.

Guamares

They concentrated mainly in the sierras of Guanajuato, until close to Querétaro towards the east, and until the Lerma River by the South, they reached until Lagos towards the west and as far as Aguascalientes by the northeast. There were many concentrations of these tribes throughout the Gran Chichimeca, among them were found the ones from "Comanja de Jaso", which were called the "white Chichimecas" and the ones from San Miguel, named Copuces, these began their attacks in the recently created villa de San Miguel in 1551; this tribe had relations with the Guababanas and the Sauzas, with the purpose of making war to the Spaniards who arrived or were established in San Miguel, they continued their attacks until the Villa remained uninhabited for some time, and afterwards it would change territory.[75]

In a general sense, the Chichimecas lived in the nude, especially when they attacked their enemies; if not, the men covered their genitals with a few leaves, and the women would cover themselves from their waist to their knees. Women and men had long hair to the waist, and in the case of the Guachichiles and Guamares, they dyed their head red or some part of their body. In addition, the majority of the Chichimeca groups lived in caves or built small straw huts, built under trees or in the prominences of the canyons of the zone with the purpose of protection, this characteristic was particular of the Guamares and the Cazcanes.

The diet of these groups consisted of tunas (cactus fruits), mezquites (Prosoppis laevigata) and acorns, they also planted corn and squash in a primitive way; similarly they were hunters and gatherers. The planting of corn was known because the Spaniards took advantage of small fields by destroying them and like this, forced the Chichimecas to look for peace with them. The mezquites and nopales (prickly pear stems) were basically used for the feeding of these indigenous groups, besides also making liquor with them as well. This technique was soon learned by the Spaniards, which helped them in many occasions as a substitute for water. For hunting, the Chichimecas ate almost everything that was found in the region: snakes, rats, worms, frogs, rabbits, etc. Afterwards, and because of the assaults of caravans and homesteads on the roads, they also ate mules, cows and horses, animals that would be basic for their diet. This is why the interest to assault became more frequent, not only in the search of the transported minerals, but also in the beasts, as well as in clothing.

The Spaniards observed certain rituals of these tribes; they buried their dead and in some occasions incinerated them, keeping the ashes, not only of their group, but of their prisoners as well, although the ashes of the latter were thrown to the wind. They also partially practiced cannibalism and performed dances before sacrificing their prison-

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ers, with merely ritual purposes.

They spilled blood for several ritual acts, like in the birth of a new member; many incisions were made on the father's body. Only the Pames and Cazcanes groups had primitive temples for their religious acts, among them there were witches who pronounced omens through the peyote. Probably the torture of captives was a part of religious rituals.

These tribes practiced polygamy and the women of the Guachichiles and Guamares had more freedom than the ones from other indigenous groups that were more "civilized". The majority of these tribes were at war with each other, until the arrival of the Spaniards, which is when they united in a type of league to combat the recently arrived forces of white men.

The ludic activities consisted in a type of ball game, called batey, besides the practice of archery, this obviously was training for war, and the children practiced it as a game, so they could improve their aim for when it may be necessary in the campaigns. Moreover, getting drunk was an important part of the Chichimeca entertainment, besides the use of peyote as a hallucinogenic medium.

Due to their nomadic and warlike nature, the Chichimecas despised everything that had to do with the sedentary life, at least at the beginning, which is why the attacks to southern tribes that helped the Spaniards in different tasks, were constant and their prisoners ran a terrible luck, so the pacifying was seen as an impossible task for the Spaniards. The Chichimecas generally attacked using ambushes throughout the road, especially when these were found in narrow parts of the road, although afterwards, and due to the success of their first attacks, they surprised the first settlers and homesteaders in the resting points. The attacks were always concentrated in a point where the Chichimecas could escape quickly after an assault. Another characteristic of these attacks was that these tribes tried to produce the most possible amount of terror to those they assaulted, for this they painted their naked bodies, they constantly screamed before and during the assault, continuing with an incessant rain of arrows; while the Spaniards recognized their adept skills in the use of the bow, although they also used a type of javelin, clubs and axes made of silica.

As far as their attacks succeed, they captured horses and learned how to ride them, which is why their attacks gradually perfected as time passed, if the long war had not reached peace terms, the Chichimeca warrior would have been even more difficult to combat.

The treatment they gave their prisoners varied, although torture and mutilation were constant, the southern tribes opened the chest of their captives and took out their hearts still beating, similar to the sacrifices by the Aztecs; while the northern groups practiced scalping, leaving the head without hair, doing this while the victim was still alive. This, added to other types of torture, caused great commotion among the Spaniards, which made them consider "the war with fire and blood" justifiable. As the war advanced, there were less killings and more capture of prisoners with the purposes of enslavement, the selling and exchange between the different tribes.

Given this nature of the Chichimeca, which boasted in the effectiveness of their attacks, their skill in a war so different than anything known by Spanish captains, and the treatment to their captives so savage and cruel, the Spanish militia, and even those who were religious, were generally in agreement about combating them to the death, since they not only caused torture and death to the whites, but also to the recently converted indigenous tribes, regardless of gender or age, reason why the Chichimeca groups where referred to as demonized and Satan worshippers.[76]

Peace came towards the end of the 16th century, not through "the war with fire and blood" as many thought would be the only solution, but through the so-called "peace through sale", in which began to take measures to pacify the Chichimecas instead of exterminating them. They began to abandon some presidios so that the northern tribes would get the idea that the Spaniards had the best intentions of establishing a friendly relationship with them; at the same time frontier captains were sent with the mission of offering gifts to the rebel tribes, like clothing, food and necessary utensils for a sedentary lifestyle, all of this in the exchange of them not attacking the homesteads and travelers that passed by the roads. One of the great frontier captains was the mestizo Miguel Caldera; that honoring his mix of races accomplished many feats with the purpose of maintaining the peace on roads and villages.

Thanks to this measure, as time passed the Chichimeca tribes gradually had relations with other sedentary indigenous groups, like the Otomíes, Tlaxcaltecas, Tarascos and Cazcanes; adopting techniques like the tilling of the land, the care and cattle exploitation; in the same way they were given clothing, to which they gradually became accustomed to. In such a way that if physically there was no total annihilation of the Chichimecas (at least in the last years of the conflict), there did exist an annihilation of the customs named savage by the civilized. The mixture of Spaniards, mestizos and different indigenous races brought consequently the birth of the Nueva España population as such, and afterwards, the inhabitants of an independent nation.

SPANISH MONARCHY

From the discovery of America by Columbus in 1492, through the famous transatlantic voyage sponsored by the Catholic Kings of Castile and Aragon: Isabella and Ferdinand II, it was of vital importance to keep into account the government organization of the territories recently discovered once into submission. To this end, the Catholic Kings utilized a technique already used during the first half of the 16th century, in which a viceroy was the representation of the very king in a frontier territory of the kingdom; in the same manner, a tribunal of judges was installed, known as the Real Audiencia, for the application of justice in the provinces, and at the same time, so that the power of the viceroy would be somewhat limited. This was the way how the government organization was initiated in Nueva España, while the viceroy was installed in the Colony, the Consejo de Indias (Council of the Indies) was found in the kingdoms court, giving advise to the monarch regarding what measures should be taken before any situation presented in the New World.[77]

The interest of the Crown for the recent discovery, and latter colonization did not only obey the ambition for economic gain; this was a fundamental reason, there also exists a true commitment on behalf of the monarchy and their subjects, for with God in the obligation of teaching Christianity to the Indians, whom did not know the true faith. This characteristic can be observed through the Spanish laws against slavery towards the Indians: "She (Queen Isabella I of Castile) proclaims the inalienable freedom of the indigenous people; she declares them vassals and not slaves and she, from her deathbed (...) bequeaths as a sacred obligation to her successors the protection and kind treatment of the new vassals.[78]

The royal laws were also supported by the humanitarian actions of the missionaries against the abuses of Spanish captains and soldiers toward the Indians. "The Church and the crown adopted with seriousness the pre-assumption of serving God, as demonstrate their efforts by converting the Indians and protecting them. Nevertheless, the vast majority of the colonizers were indifferent to these ideals. As Pizarro explained to a priest who protested for the exploitation of the Indians in Peru, and exhorted him to transmit faith and the knowledge of God to them: <<I have not come here for such reasons. I have come to take the gold away from them>>[79].

On the other hand it is important to mention that the Spanish settlers many times saw frustrated their attempts to abuse and enslave Indians for their own benefit; as many religious reported them to the authorities, although this abuse could not always be avoided; seldom by the lack of interest of the viceregal government, and in a much larger measure because it was very difficult to oversee everything that occurred throughout the Nueva España territory, this added to the fact that local governments and the army were, in many occasions, the first to violate the laws that protected the indigenous people.

Upon the arrival of Charles V to rule a great part of Europe, and with

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it, the kingdoms of Castile and Aragon, along with all of its transatlantic colonies, it was observed that this monarch could be the universal emperor that was so desired by the European idealists, who would be in charge of bringing the glory and honor of the ancient Roman Empire; that as Hernán Cortés, in his attempt to receive the freedom of command in the territory recently conquered by him and his men, he affirmed: "Your highness can entitle as the new emperor of it, and with title and no less merit than that of Germany which, by the grace of God, Thy Holy Highness possesses"[80]. Therefore, the way in which justice was applied to all the king's vassals should be fundamental to reach a state of splendor, both economic and humanist. While Charles V held the power, the most important discoveries and conquests by the Spanish adventurers in the New World occurred, situation that made people think that the king was really summoned by God, with the purpose of governing a great part of the world population of that time.

With this tremendous territorial expansion, a great responsibility fell upon the shoulders of the Hispanic monarchs, speaking only in terms of the colonial territories under their command, and specifically those of the Nueva España, in which there were so many things to do, starting from the same formal establishing and expansion of the conquered territory, as well as the prompt conversion of the Indians, with whom they had the divine obligation of helping them find the truth within Christianity.

Making a resume of the obligations of the Viceroy in the colonies under direct command of the Spanish king, were found the vigilance of the Spanish settlers, in the territories of the New World, against the exploitation of the Indians; the quick evangelization and extension of the religious orders, as well as the construction of temples and convents; to promote the assistance of the Indians to them; the construction and opening of roads and bridges also with the purpose of not using the Indians as tamemes (human carriers) and that carriages and horses could travel these roads; besides "the government of the metropolis was persistent not only in protecting the naturals: it sought the progress of the colony through new crops in agriculture, and the protection of the arts and the industry"[81]. These royal dispositions, made by the Council of the Indies and revised by the king Charles V, were the obligations of Luis de Velasco I upon arriving to the Nueva España in 1550, being concerned for the successful achievement throughout his tenure at the viceroyalty.

Upon the abdication to the crown by Charles V in favor of his son Philip II, the new monarch directed promptly a letter to the Viceroy Velasco, asking for the transfer of merchandise and profits extracted from the New World to Spain, and afterwards, the authorization for expansion of the kingdom towards the territory of La Florida; that the Dominican order had solicited from the king before, with the purpose of finding more Indians to convert, as well as simultaneously increasing the number of vassals to the king. To the economic bonanza of the first years of colonization in the Nueva España, during the rule of Charles V and Philip II, followed years that were if not to say of crisis, in fact they were, at least of a constant vicissitude in which for some years the remittances of earnings fluctuated unexpectedly.

Erroneously the Crown began to depend totally on the transatlantic remittances with which they could maintain the wars carried out by the empire in the New and the Old Continent, with this money also supported the continuous expansion and defense of the territories already conquered; reason why the Spanish decadence began to make present during the reign of Philip III, especially towards the end of the same and during the whole reign of Philip IV, for which in many occasions the Colonies were seen by the end of the 17th century, as a burden instead of a blessing, as they were seen in the times of Charles V.[82]

The succession of Philip IV by Philip V, and with it the arrival of the House of Bourbon to the power brought disputes between the European nations under the domain of the prior emperors, due to the indignation by the royal appointment that saw diminished the interests of the House of Austria and its allies to continue governing the Empire; so now, the disputes for power produced a profound political crisis, increased even further by the economic crisis of prior years. While this was happening in Europe, in the Nueva España were strengthening the defenses in the ports, out of fear of a pirate attack by the British or the Dutch, who continuously assaulted and damaged the economy of the old and the Nueva España.

Soon after, Philip V would begin the so-called Bourbon Reforms, which were influenced by the Enlightenment thought that had dominated Europe since the 17th century; being Spain as behind in this respect, in good part due to its position as defender with an iron will of the Catholic Church. Such laws had a major impulse with King Charles III, and basically, they had the intention that Spain recovered its mercantile and military supremacy, above all to face the advanced British and Dutch; at the same time, they tried to improve the exploitation and defense of the richness in the colonies.

From then on, there was much more commercial freedom in the Nueva España, which produced a certain economic bonanza in the colony during the second half of the 18th century; while Spain was submerged in decadence not only in economic terms, but in political terms, due to the republican ideals which in greater measure made the monarchy wobble, and socially, given that the Spanish population of the time had just begun to awaken from that dream which was the economic bonanza, relatively easily obtained during the first centuries of dependency with the colonies, for which it was still in the dream of that time without becoming fully aware of their reality.

Laws in terms of the roads in the Nueva España

In general, the first royal dispositions towards the Nueva España were maintained in force for a long time, being modified according to the same evolution of the Colony. These laws could increase and reform according to the new necessities that would arise in the viceregal territory.

In 1680, during the reign of the Spanish monarch Charles II, a recompilation of Laws of Indies was made with the goal of organizing all the laws that ruled the Nueva España. In terms of roads, some of the first laws maintained their continuity until the end of the viceroyalty, meanwhile some kept modifying and others were no longer useful. On one hand they gave continuity so that the opening and expansion of roads would keep happening, adding that these roads would serve to extend the communication and commerce between the towns; once again importance is emphasized in the care to the Indians of the kingdom; this law was issued throughout the kingdoms of Philip III to Philip IV, basing itself on a law signed by Charles I of Spain.

In another section, it is mentioned that the viceroy has the duty of commanding the governors of all the settlements, or that these would do the same with their sub-alternates; with the purpose of observing the state of the roads and commerce along them; this ordinance was given by the kings Philip II and Philip III by the end of the 16th century and beginning of the 17th. Also on behalf of Philip II, it was ordered that the construction costs of the roads and bridges were responsibility of those who benefited from them; which is to say, the governments of the villages to be communicated, neighbors of the same, hacienda owners, merchants and homesteaders of the near areas. Another law ordered that the Indians, without any excuse, should help in the construction of the bridges throughout the roads.

In the same way, the viceregal government, the mayors and corregidores were in charge of maintaining supplied the commerce which were found along the road, the colonial government also had to establish tariffs in the costs of the merchandise they transported by the roads, as well as having the obligation of watching that the travelers would not be extorted by the merchants or homesteaders; this law was expedited during the mandate of king Charles I in 1538.

Another ordinance by Philip II stipulated, that all could walk by the roads they chose, and that there was no reason why they should be detained; this measure encouraged commerce and exploration. Because of these laws, there were great discoveries of mines, as well as finding of indigenous tribes, which had to be Christianized through the labor of the missionaries. In another ordinance it is stipulated that the gov-

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ernment of the villages and towns should be observant of the activities at the inns; in the same way, there had to be security in terms of them being supplied, doing the same for the homesteads that were found inside the towns of the Indians. In the same way, the Spaniards could not stay in the homes of the Indians or maceguales located on the road, unless there were no nearby inns.

These measures were revised and authorized by the Spanish monarchs, and they were applied to the colonial territory; although, given the particularities that the territory and the population of the Nueva España presented, other laws of the road were created to maintain more order on the roads, and although they did not have the official authorization of the Council of the Indies, much less by the Spanish monarchy, they were necessary and consequently applied to the context of the Nueva España. These laws are found in the Recopilación Sumaria, written by Eusebio Ventura Beleña and published in the city of México between the years 1787 and 1788[83].

In general, the organization, administration and later reforms in the manner of governing the Nueva España during three centuries, were modified slowly and gradually given the way of thinking of the Spanish monarchy, focused, above all, to the idea that the government fell upon the person imposed by God to govern, and for such reason, their actions, whether right or wrong, could not be questioned. From a colloquial point of view, we could say that the colonies escaped from the hands of the Crown, too many responsibilities in such a large extension of land brought consequently a seldom renewed and less efficient administration of the wealth derived from the colonies.

The results can easily be observed when Spain witnessed the collapse of its empire in a very brief term at the beginning of the 19th century and the rise of nations like England and Holland; leaving the giant worried and sleeping regarding the honor and obligation of maintaining an empire overseas, extracting fortune from it, without making the necessary investments for the constant flow of money; but all of their earnings were stalled in the financing of their wars, unnecessary luxuries and the constant search for a larger number of territories to conquer, to defend and maintain under the control of the idealistic Spanish Empire.

THE PRESIDIO SOLDIERS

At the beginning, the entire cost of the explorations towards the north, like the newly born war against the Chichimecas, was financed by the captains and soldiers, according with the system of Spanish conquest. Until the arrival of the viceroy Enríquez, the responsibility of financing was divided in three parts: one would be supported by the government of the viceroy, another by the encomenderos that would establish themselves throughout and wide the frontier and the rest to the homesteaders, captains, soldiers and other inhabitants of the frontier zones; although this system was seldom respected; as a result the team of Spanish soldiers located in the Chichimeca zone was always scarce, including their salary, for which the defense of strategic points, and of the road itself resulted more difficult than expected, also taking into account the surprising ferocity of the Chichimeca Indians, whom the Spaniards as a principle despised and branded as barbaric men.

Given this fact the viceroy Enríquez sent many communications to the king in Spain, asking for provisions, of equipment for protection and harquebuses and muskets, but upon seeing that the response of the monarch, was slow and in occasions not heard, the viceroy looked the other way in the moment he had knowledge there was contraband of weapons throughout the Chichimeca region, in this manner, at least his soldiers could be prevented against the attacks of the naked Indians of the region.

The typical Spanish soldier that was found in the Chichimeca zone counted on a helmet and visor attached, although when not having it, they used hats with a wide wing, reinforced with bands made of steel. The helmet was an obligatory implement until the arrival of the viceroy Enríquez. The soldiers also carried shoulder pads and coats of padded cotton meshes, also called escaupiles, they also wore layers of suede, used as protection against the arrows of the Chichimecas, although once in a while they would penetrate this layer, no matter how reinforced it was. They also utilized an adarga (hard leather shield) which worked much better than the suede layers, although not all soldiers could use them, especially the harquebusiers. They complemented this protection with suede worn on the legs and long boots. For attack they used the sword, the lance and the harquebus, this had to be accompanied by a jar of powder, a powder horn, screws and molds for the cartridges. For the protection of the horses, it was insisted that they cover with cotton or some type of leather armor [84].

A typical expedition of this zone counted with ten horsemen guided by a caudillo (leader), or twenty men who traveled with a captain. There were some ambitious explorations in which traveled up to forty or fifty well armed horsemen, including some hundreds of Indian assistants, including a great number of carriages loaded with food supplies, although this type of explorations were actually very few.

For the protection of the road, the soldiers were divided in two factions: one was the patrol, who upon the first warning of Chichimeca attacks would quickly go punish the Indians, and defend the places that were assaulted. The other type, were the soldiers that were found in the presidios, also serving as guides for the explorations throughout the road. These two types of soldiers in the Chichimeca frontier were implemented until the decade of 1570, before that, the own homesteaders, auxiliary Indians and soldiers paid by encomenderos would be in charge of safety on the roads.

In a regular presidio, there would be five soldiers under the orders of one captain, although the number varied depending on the importance of each presidio, in occasions a captain counted with fifteen soldiers for defense throughout the road. There could be from one to seven soldiers as sentinels in the presidio; while about ten, would patrol the region. As peace agreements advanced and hostile actions diminished, some presidios were abandoned, although the soldiers that remained in the most important presidios were a larger number, reaching up to thirty or forty.

Generally, the soldiers were Spanish or creoles, and had been in combat during the Mixtón War or later battles; they should at least know the frontier zone through explorations, whether in search of mining wealth or Indians to convert. This is known due to the complaints of homesteaders and settlers, who denounced the inexperience of some soldiers who arrived from the south to combat the Chichimeca forces of the north, which they did not know. The soldiers who became captains, had already engaged in combat in the frontier zone, or were miners who sought to defend their interests and protection of the newly born towns; or at least they were residents of the zone, for which they should know well the terrain in which they had to combat the Chichimeca forces.

The captains had to make a list of subalterns with the purpose of them being able to charge a salary, including the auxiliary Indians; in the same way they had to protect the allied Indians in the war; when the Chichimecas established peace agreements with the Spanish forces, the captain had to incorporate that tribe to his regiment, with the goal of continuing to combat the enemy Indians. Peace relations were very sporadic before the decade of 1570, captains constantly requested more soldiers to combat the Chichimecas with "War by fire and blood". It is known that the captains and soldiers treated the Chichimecas scornfully, given their condition as nomads and savages, and did not doubt to mistreat them as payment for their assaults and constant assassinations, even though this went against the laws of the viceregal government.

The captains not only patrolled and explored the terrain in search of the Chichimecas, they also did it in good part, looking for territories that were rich in mineral, this is how many discoveries of mines occurred in the frontier zone, besides, the goods recovered which had been previously assaulted by the Chichimecas, many times were not returned to their real owners, and the captains and soldiers sold them in towns to obtain an earning bigger than their meager salary. This

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salary was generally paid in advance in a third of its totality, until they presented themselves to their assigned captain; the rest was paid throughout their year in service. The payment often delayed, what caused the desertion of many soldiers.

There were constant complaints of the homesteaders, town mayors and friars regarding the behavior of soldiers, some of them were that they did not pay what they consumed at the homesteads, the theft of goods to Indians who were pacified, besides the fact that their attitude in the frontier zone made that peace with the Chichimecas be difficult to concrete. In occasions, some friars accused the frontier soldiers of creating hostilities among the pacified Indians, to capture them, enslave or sell them. These attitudes were by much due to the economic need of the soldiers, given their poor salary and the adversities that they had to live daily.

The soldiers began to colonize some frontier regions like Aguascalientes, Jerez de Frontera and Saltillo. Truly, the life of the soldier was very difficult, not only because of the danger of dying in each battle in hands of the Chichimecas, but also by the lack of equipment and the poor salary they received. A frequent characteristic in the men who took arms for the benefit of the Crown in Nueva España is that they were poor, adventurers or even vagabonds that could not aspire to a different way of life in the time and space in which they lived[85].

THE ALLIED INDIANS

Even before Tenochtitlan was conquered, the Spaniards used an intelligent tactic to achieve their objective: to defeat the largest and most important empire of the New World, this was based in getting auxiliary Indians that would help them in the enterprise of conquest, having the knowledge of the constant war maintained by these tribes among themselves. For the expansion to the north, the Spaniards continued using this tactic, achieving results that may never have reached without the indigenous help they received until the beginning of the 17th century.

The main indigenous groups that helped the Spanish conquerors during the Chichimeca War were the Tarascos, Otomíes, Aztecas and Tlaxcaltecas, later the Cazcanes would enter the scene. In many occasions, these groups actually were who engaged in battle and made labors of conversion with the barbarians of the north; some Spanish authority only supervised these actions executed by allied Indians. Once some Chichimeca tribe was pacified or defeated it would become an ally in the advancement of the conquest in search of another warrior group whom to defeat.

As far as this technique continued in use, the Chichimeca groups that for centuries had distinguished from the Indians of the south by their nomadic habits, gradually loose their identity as they merged with the sedentary Indians with whom they had relations in zones that previously belonged exclusively to the Chichimecas.

One of the advantages that the southern tribes had by helping the Spaniards in the conquest was that they could use their weapons, besides the promises of lands and provisions of all types, for the Indians this represented a great privilege, since according to law, the use of European weapons by the naturals was prohibited, although in occasions the Spaniards were in the necessity of foregoing this law, given the constant attacks of the Chichimecas. Another privilege granted by the Spanish captains was that the barbaric Indians that were captured could serve as slaves to their auxiliaries. In other occasions, the Indians were forced to engage in war with the threat of being punished with jail, with economic fines or physical punishment. Many promises were made to these indigenous groups, some were kept and others simply were not. Indigenous complaints about abuse of power or unkept promises also were heard and their service to the Crown was rewarded with lands, salaries or certain social privileges, like nobility titles.

The auxiliary indigenous groups not only served to make war against the Chichimecas, in many occasions they served as interpreters and emissaries of peace, functions which they carried out in a satisfactory manner, since peaceful agreements were reached with many warrior tribes, in other occasions these interpreters warned the Spanish captains of attacks being planned by the Chichimeca tribes against homesteads and villages. They also carried out the function of providing the pacified tribes with food, clothing and other utensils, in the so-called "peace by purchase".

Another great contribution of the pacified Indians was their settling in Chichimeca lands with the purpose of establishing relations with the nomads of the north, so they could begin practicing sedentary customs and would take Christianity as their religion; to this end they used the help of Tarasca, Otomí and Tlaxcalteca families, who received lands and provisions for a major facilitation of settling in uninhabited areas.

During the first Spanish incursions in the Great Chichimeca, the help of Indians, Tarascos, Otomíes and Cazcanes was used, as they already had certain experience assisting the conquerors during the Mixtón War and later explorations. During the first stages of the war, it was necessary to receive help from the Indians of Querétaro and Jilotepec, while their most important caciques were Don Nicolás de San Luis, who was chief of the Otomíes as of 1550, helping the Spaniards during the battles. Don Hernando de Tapia, who apparently had the function of founding towns in the pacified zones, as Querétaro, San Miguel, Sichú, Valle de Pozinquia and Apaseo, followed him in importance.

Other chiefs who were commissioned to begin the war against the Chichimecas that attacked San Miguel-San Felipe, Río Verde, certain points of Nueva Galicia among others, were the Otomí caciques, Juan Bautista Valerio de la Cruz along with Don Juan de Austria, Don Nicolás de San Luis, Don Diego Atexcohuatl, Don Antonio de Luna and Don Diego de Tapia; these commissions came directly from the Viceroys Velasco, Enríquez and the Count of Coruña between 1559 and 1583[86].

Don Diego de Tapia, son of Don Hernando, also was an important cacique that took part in the conquest of the "Chichimeca nation", making great contributions to the viceregal government, among which it is presumed he took part in discovering the mines of San Luis Potosí, he discovered the mines of Pozos, Escamela, Tonatico and Huasquilulco, established many haciendas and conquered some Chichimeca settlements. It is known that before his death he was able to accumulate an important fortune, including the honor of obtaining that King Philip II granted him a coat of arms.

The conqueror Pedro de Ahumada counted with the help of the Tarascos and Mexica Indians for their incursions in the north, assuring them that they were the ones who deserved those lands that would be conquered, also, the captain Rodrigo del Río was helped by both indigenous groups, beside some Zacatecos, to defend the town of Nombre de Dios in Durango in 1563 against the Chichimeca attacks.

As it has been seen, the first years of war and conquest of the Chichimeca territory were perpetrated by indigenous tribes of the south that performed as assistants of captains and Spanish soldiers, who under promises of rewards or under threats of punishment were transferred towards the north. It is worth to stand out the mass migration of Tlaxcalteca families to various points of the northern frontier with two main purposes: one was assuring a safe establishment in such points against the attacks of the Chichimeca tribes, and the other was that the pacified Chichimecas began to adopt sedentary and Christian customs, both purposes had a common objective: to achieve the peace so longed by the viceregal government.

With the help of Captain Miguel Caldera and other frontier chiefs the transfer of 400 Tlaxcalteca families towards these newly born towns was done. These families also received privileges, like the granting of lands, absolute freedom, they could carry Spanish weapons and the guarantee of security in such territories on behalf of the frontier army. This mass migration started in the first days of June 1591, and the families were established in the towns of Ojocaliente, San Luis Potosí, Saltillo, Las Charcas, Chalchihuites and Colotlán[87]. These settlements were a motive of great joy for the viceregal authorities and even for the king Philip II, since the acceptance of these Tlaxcalteca families by the northern tribes was a great advance for the establishment of definite peace in the zone of the Chichimecas. In this way, the indigenous help was present at all times, from the conquest of Tenochtitlan to the expansion and consoli-

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dation of the northern territory in the name of the monarch of Spain.

MERCHANTS

The route of the Camino Real de Tierra Adentro was traced in the 16th century by the conquerors to facilitate the military campaigns, support the colonization as well as the evangelization, but above all to develop the commerce in the north of the Nueva España. Therefore, it was the main way to the north, through which commercialized silver, mercury, wheat and maize, starting in the city of Mexico to conclude in Santa Fe de Nuevo Mexico

The trade of the north of the Nueva España was related with the silver mining, the cattle breeding, and agriculture[88], developing different populations that were located along the road, starting with hostelries, taverns and haciendas, which served as points of support for travelers that were driven by the discovery of the minerals and afterwards for the commerce.

Along a span of two centuries, the route of the Camino Real brought to new settlers all types of merchandise, from provisions for personal use, grains, seeds, technology, cultural and social exchange, as well as news towards Nuevo Mexico, taking in their return harvests, cattle and crafts to all the markets of México, the transportation effective for the merchandise, more than for people, determined what form of transportation would be used throughout the Camino Real[89], mainly constituting three types of transportation in 3 different periods.

The first of them, considered as the early Spanish period, encompasses from 1609 until the rebellion of the Pueblo in 1680, the traffic essentially consisted in caravans of heavy carriages that transported the provisions, mainly to the diverse missions of the north of Nuevo Mexico. Towards the end of the colonial period, since the re-conquest of the Pueblo in 1693 until the Mexican Independence in 1821, draft animals, mainly oxen and mules, substituted the carriages since they were more efficient and above all less expensive. Later, with the opening of the Camino de Santa Fe after the Mexican Independence, the carriage caravans became once again the predominant means of transport, only that in this occasion the chains were conformed by expeditions for the private commerce[90].

Although commerce on a larger scale depended directly of the muleteers, strong and intuitive men, devoted to the activity of taking and bringing merchandise. Each one of these means of transportation, as well as the people devoted to commerce, were very well adapted to their period, to their purpose and above all to the roads.

The merchants, also denominated trajinantes or peddlers, circulated in a constant and rounded manner through diverse places, which concentrated in the so-called ferias (fairs), a European custom also developed in the Nueva España, since in the commercial centers diverse ethnic groups participated, since both Indians as Spaniards exchanged their products produced by themselves. Some of the most important fairs along the Camino Real included the "Feria de San Juan de los Lagos" in Jalisco, the "Feria de Saltillo" and the "Feria de Chihuahua", which was of great importance for the merchants of Nuevo Mexico [91].

Let us consider that the merchants had diverse elemental functions throughout the Camino Real de Tierra Adentro, which provided the continuous social and productive development of such road, among the principal ones, taking foods that could not be found in the north of the Nueva España, as well as the information of the events occurring in the center of the country.

When México obtained its independence from Spain in 1821, and after eleven years of fighting for their freedom, the Camino Real maintained an important role during this period, since the northern frontier opened to external commerce, and Nuevo Mexico quickly turned into the destination of a constant affluence of Anglo-American merchants who brought with them merchandise from Missouri through the recently proclaimed Camino de Santa Fe.

Through the Camino Real circulated all types of objects, from inexpensive jewelry that in the beginning carried the expedition of Oñate, which was destined for the diverse encounters with the Native Americans, to a diverse variety of fine fabrics circulated by the own merchants.

THE MAYORAZGOS

The mayorazgos have been, throughout the history of Spain and México, a type of property linked mainly during the middle and modern ages, which consisted in the separation of certain properties, which became exclusive within a family, by order of succession habitually based in primogeniture. That is to say, that they were inherited from a father to the primogenitor (first son), or by some family member, as in the case of the ecclesiastic. Although there were other earlier royal licenses known to link patrimonies, the practice became general in the second half of the 14th century, with the arrival of the House of Trastámara[92] to the power in Castile. The new dynasty recomposed and consolidated in this way the power of the nobility and won its support.

Through the laws denominated del Toro[93] that were published in 1504, the judicial profile of the mayorazgo was set as a royal concession and associated to the wealth of the nobility[94]. This institution became present and omnipotent in the government of Philip III, and from the decade of 1617-1627, it slowly began to consolidate [95].

For this reason in the 16th and 17th centuries, the mayorazgos experienced a process of concentration due to the regime of primogeniture and to the marital endogamy policy of the nobility.

Consequently, the mayorazgos were one of the basic institutions of power, control and economy of the Nueva España; we must keep into account that in this institution the people did not matter, but the material wealth they had, as well as the survival and the subsistence of such institution. These depended primordially in the ability to achieve richness, make acquire Indians and servants, as far as the survival was achieved through the passage of generations, which rarely was able to subsist for more than five generations[96].

In most of the cases, the mayorazgos were exclusive of nobility and lineage. This way, we must keep in mind that in the Nueva España around twenty-nine mayorazgos of major importance existed, of which five monopolized almost thirty-seven percent of the totals of the social contributions [97].

Out of which the main have a typology that helps them classify and characterize themselves, out of the rest, which would be in the following manner:

Those conformed by the conquerors.

Those created by the royal officers.

Those conformed by a mainly mercantile business base.

Those realized by high ecclesiastic's clerics, the favoritism of kinship.

And finally, those whose origin was in mining.

From a legal perspective, it is about a connection of goods, which included titles of nobility, and properties. Therefore, their bases are mainly found in the Roman law and some elements of the Germanic law [98].

Both the church and the bourgeoisie were implied in the development of the institution as well as the consolidation of the diverse levels that the mayorazgo had, which could be the noble titles and the oligarchies, besides considering the two fundamentals of the mayorazgos, which were social and economic power.

Therefore, most of the society in the Nueva España, well-educated in the mayorazgo, primarily belonged to a family clan, as they tried to assure their success and fortune, and if it was possible to increase it, without minding the consequences which these brought, compromising their primogenitors, mainly daughters, to be wed without caring for their age or the reputation of the future husband. This in the case of the daughters, in the case of male sons, these were sent to other lands in search of luck and fortune in, to inhabit them and take possession of them.

Among some of the cases of the mayorazgos in which the authority of the clan chief was respected in marriage matters, the author Chantal Cramaussel, mentions some of them, for example the case of Valerio Cortes del Rey, who engaged his daughter of only ten years-old with a much older man and with a bad reputation. Likewise, Ana de Biesma, the sister of the discoverer of Parral, was also given as a child in marriage to a man of advanced age and with a large fortune[99], just to mention some cases of this Spanish custom implemented in the society of the Nueva España.

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In the ecclesiastic sense, the mayorazgos were selective, which is to say, if the father, friar or religious man belonged to some mayorazgo by kinship, he could conserve his properties, although we should consider that it would be more difficult to increase them or at least it would take longer; these at the same time could not inherit them to their primogenitor, as they did not have, but they could inherit to some family member. They especially inherited to nephews, who had to be male and of their favoritism; but in some occasions the clerics, upon inheriting the power of mayorazgo, voluntarily rejected their economic and social power, giving an end to their mayorazgo.

Therefore the fundamental role of the mayorazgo in the viceregal time, in the south, center and north of the Nueva España, was primarily to establish endogamous groups and social scales, in other words, the conformation of diverse social groups of the same economic level to obtain or establish some relation with the purpose of extending their power, power that was constituted through a social and cultural economy of a society, helping us understand the proliferation of the majority of the haciendas and convents that came to be in the colonial era, in this case throughout the Camino Real de Tierra Adentro.

MULETEERS

The word arriero (muleteer) comes from a Spanish interjection arre, which was used to liven up the pace of the beasts[100]. The activity of muleteer was imposed in the Nueva España, above all, since the prohibition of using Indians as haulers in the second half of the 16th century, and their services could be in an individual way or associated with family members and neighbors.

These people were in charge of transporting, from a determined place, the silver, harvests of the haciendas, leguminous plants, fabrics, animals and all type of objects suitable to be sold in camp of refining or to determined points of commercialization.

These people has some particular features that were characteristic of them, as was their strength to withstand long journeys, when they were on the road, they were silent due to the lonely nature of their work, they were intuitive in discovering paths among the weed, fog or rain; they were courageous to face difficulties and dangers, whether of nature or the bandits[101]. For this reason, they were always concerned about using the most employed routes, certainly the ones that passed nearby the large populations and haciendas, where the transit of merchants as well as of muleteers was more abundant, becoming safer routes, without forgetting that it was also these where the travelers could get supplies with more ease[102].

And their only companions were the hauling animals that always accompanied them, at first, muleteering began with the use of oxen and donkeys, but as the years passed these were replaced by mules, strong animals, resistant and fast; therefore the majority of the muleteers began to utilize mules, since in comparison to the donkeys, horses and oxen, these hauling animals withstand all types of climates, they required less food and of lesser quality, they seldom had accidents, they withstood all types of hard work and for prolonged periods of time. Above all, they could withstand hunger and drought[103].

In the Camino Real de Tierra Adentro, the role of the muleteers was fundamental and important since these were the ones who caused the development of the very route, we must keep in mind that such road in its initial stages was commercial, until becoming the most important and extensive route, since in its paths there was transit of merchants, muleteers and travelers. Constituting with this specific places of the guild, as well as being the breeders of draft animals and owners of droves (packs of mules)[104]; for example in the 18th century, the inhabitants of Aculco, a town located in the northwest of the State of México, which conserves in good measure its original civic and religious architecture belonging mainly to the 17th and 19th centuries, including numerous constructions directly related to the Camino Real de Tierra Adentro. It is, besides, one of the few towns near the city of México, which still presented a traditional and homogenous urban ensemble, a town that was mainly devoted to muleteering and the owners of the main haciendas of the zone, were found among the great owners of droves of the kingdom.

The institutions or companies that had their own droves, were mainly religious corporations and haciendas in general, because of this we can mention the Society of Jesus among the great owners of droves in Aculco, owner of the hacienda of Arroyozarco between 1715 and 1767. In this last year, the drove sent to the port of Matanchel with the avíos (supplies) for the missions of California, under the command of the warden Marcelo Garrido, consisted of five packs of 176 draft animals and with saddle, besides two droves of madres (leading mules). By this time, the hacienda occupied no less than 36 muleteers, and in their fields grazed 1,424 mules and males, almost the third part of the cattle raised by the Jesuits.

Muleteering, "not only constituted a great business for those who were devoted to this activity in a direct way, but also, from this business many activities arose, which were developed at its expense, above all the saddlery, the fustería, the manufacture of riggings, the forge, etc." In fact, under the shelter of muleteering other occupations seemed to have developed in Aculco such as the silverwork, and above all the manufacture of leather goods, of which there are constant references since the end of the 17th century.

These men were rugged, loyal and audacious, intermixed among rich and poor, miners and merchants, individuals and government; essential characters in the social and economic life of the Nueva España, living in a weave of customs, interests, laws and money. For these reasons they were considered the masters of the roads, since they transported richness, provisions and people, they knew better than anyone the sites, crossroads, climate conditions, human or natural high risk zones; they interacted with different customs and diverse social classes, exchanged information to which added the flavor of their fantastic emotion. For these reasons, speaking of the physical road including the Camino Real de Tierra Adentro is renovating the human life that flowed through it and brings the muleteer[105] back to life. Muleteering was during the viceroyalty, one of the main activities for the integration and development of the diverse towns through which these characters circulated[106].

MISSIONS AND MISSIONARIES

Missions were the instruments for the teaching of a new religious belief, we may say that it was the conductive instrument of new cultures, being its principal objective to integrate the Indians towards the religious, cultural and political life; as well as being a unit of production and source for manual labor, since it counted on a very important economic component, being that each missionary nucleus was in itself a center of activity mainly in agriculture and cattle breeding, therefore the primary intention of every mission, was to enrich the new individuals with their values and beliefs.

The first missions to take place in the Nueva España were made by the Franciscans, a religious order that arrived with the troops of Hernán Cortés in 1519, who came with the intention of evangelizing the natives of the New World, such order came by command of the Spanish crown, that provided them with all the economic, legal and above all political support, so they could establish their mission. This conversion of the new religion initiated in an organized manner, since to realize their labor they had to learn the different native tongues.

Once the center of the Nueva España was established and evangelized, they begin to carry out expeditions with the purpose of extending territories, therefore throughout the diverse territorial extensions, they began to organize new missions of Franciscans and Jesuits, since both were groups in charge of evangelizing and spreading the catholic faith, which they executed by means of predication and education; therefore, they were responsible for the administration of the new nomadic groups of the sierra, such as the Acaxes, Xiximes and Tepehuanes, among others. Consequently from the discovery of the mines of Zacatecas in the 17th century, the new advances towards the north of México began, which is to say by the States of Durango, Chihuahua, Nuevo Leon and Coahuila[107], among others.

These two religious orders dedicated to predication, began to carry out their task of evangelization by the new territories of the north of

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México; therefore, to the Franciscans corresponded in general terms the part of Nueva Galicia, Nueva Vizcaya, Nuevo León, Coahuila, Texas, Tamaulipas and Nuevo Mexico[108].

The "Order of the Society of Jesus" arrived to the Nueva España in 1572, but it was not until 1589 when the Jesuits began their missionary labor in the territory; therefore such order intervened in places of Sinaloa, Sonora, Baja California, in the kingdom of the Nueva Vizcaya they took the part of Tepehuana and Tarahumara[109]; remaining in the kingdom of the Nueva Vizcaya for a span of a century and a half, primarily in the Tepehuana region, while in the Tarahumara zone they subsisted for around 170 years, conforming like this an important number of missions, their legacy has been very rich since such order propelled the education -a primordial characteristic- in the village and then city of Durango[110]. The entrance of the Jesuit missionaries to the lands of the north, formed part of the project directed by the colonial authorities, whose primary objective was to integrate the region to the viceregal economic order.

In some occasions the missions came into existence through violent means, which the friars were always opposed to, since it was attempted that the acceptance of Christianity happen by convincement, which is to say voluntarily, also, the Franciscans, like the Jesuits, stood out in the north of México by carrying out diverse missions for the evangelization of the natives.

Therefore, we can underline that the fundamental role of the missions, in the northern region of México, consisted primarily in bringing the natives of such places towards the new ideologies, besides incorporating the indigenous groups to the north of the colonial system, but above all to create and develop the communities in an independent manner regarding the colonial government and to establish a continuous commerce with other towns.

For this purpose, the missionary or friar had to know the principles of agriculture, construction, iron work, tannery (curtiduría), and the language of the diverse indigenous groups they interacted with, in order to communicate with them; elaborate a map of the lands in the region where they were established, which served the travelers that arrived to the established land; they also had to write their own experiences with the indigenous people. So, besides evangelizing the Indians in the missions, they also carried out commercial activities, the missions managed their income independently, they developed a system of self-subsistence which consisted in choosing an adequate place to establish a town with natives and lands appropriated for agriculture, where the Indians, converted to the catholic religion, would make the lands produce, these places were considered as pueblo de misión[111] (missionary town) or congregation.

To carry out a good organization in the missions, among the Indians appointed governors, mayors, bailiffs and other functionaries to be in charge of order, as well as the administrative government matters.

THE RAILWAY

The communication and the social and commercial exchange is essential for all society, for which towards the end of the 19th century, the majority of the Mexican society traveled by horse, mules, carts, carriages or simply by foot; these were the means of transportation and communication that existed.

However, it is not until 1880 during the government of Porfirio Díaz that another means of transportation is entirely introduced, to all of Mexican society, which was characterized by being faster, more affordable and above all, that covered long sections of ways, this was the railway; which was used as means of transportation for people and commercial loads. At the beginning of the presidency of Porfirio Díaz, 416 miles of rails in service existed, at the end of the last presidential term of Díaz in 1910, Mexican society already counted on more than 15,360 miles of rails, the majority of which were constructed by investors from United States, Great Britain and France, extending this way the communication from south to north, in its totality.

By the year of 1884, the Ferrocarril Central Mexicano began to extend towards the north, mainly to Chihuahua, connecting with the Santa Fe train until reaching Albuquerque, in this way it would soon pass by the Rio Grande in the Valley of El Paso, Texas, the following year it would communicate with the northern part of Chihuahua, which is to say San Andrés and Santa Isabel [112].

The railway in México imposed itself over the Camino Real from the El Paso del Norte, which is to say Ciudad Juarez, to the city of México. The construction of the railway brought a commercial explosion in mining, smelting and the transportation of metal, and the timber industry. In this way woods began to be exported throughout the whole country in the same way as all types of cattle and grains; in matter of transportation this facilitated the society with the ability to travel, since before the railway, a typical trip from Santa Fe to Chihuahua was made in an average of 40 days traveling 15 miles per day. These distances reduced considerably with the railway as the means of transport[113] in México.

The railway limited regions, although it did not totally eradicate the insecurity of the region, for example, as the apaches were no longer being a danger banditry began to replace them; this social phenomenon was growing in a surprising way, caused by the social, political and economic situation that the country faced. With different conflicts arising regarding the lands, this carried out among the haciendas and the inhabitants of the towns, since the hacendados pushed the citizenry, mainly their workers towards the footpaths of cattle theft. Of course it was not the same to deal with bands of cow thieves than it was to deal with the apaches and the decrease of security combined to the railways, causing the immediate increase in the value of the land and the ambitions over it, giving place to the growth of haciendas that raised cattle on foot for the exportation to the southwest of the United States[114].

The railway gave more life to the diverse paths of the Camino Real, primarily in the commercial sense, since this increased in a surprising manner; but it also was the decadence of the diverse social groups in charge of communication and commercial functions; such as merchants, muleteers, cowboys, miners, etc..., causing the disappearance of these groups that contributed to the formation, the development and consolidation of the Camino Real de Tierra Adentro.

72 Whose original name was Doroteo Arango Arámbula, born in la Coyotada, municipality of San Juan del Río, Durango in 1878, son of Agustín and Micaela Arámbula. SALMERÓN, Pedro: La División del norte: la tierra, los hombres y la historia de un ejército del pueblo, Ed. Planeta mexicana, México 2006, p. 54.
73 Salmerón, La División del norte... p. 39.
74 Powell, Capit*n mestizo..., pp. 29-44.
75 DE LA MAZA, Francisco: San Miguel de Allende, Frente de Afirmación Hispanista, México, 1972, pp. 13-15.
76 Powell, La Guerra Chichimeca..., pp. 47-68.
77 ELLIOTT, J. H.: España y su mundo 1500-1700, Alianza Editorial, Madrid 1989, pp. 36-37.
78 RIVA PALACIO, Vicente, "Introducción" en México a través de los siglos, Tomo II Historia del Virreinato, Editorial Cumbre, México, 11ª edición, 1974, p. VI.
79 LYNCH, John: Los Austrias, Crítica, España 1993, pp. 187-189.
80 SALVADOR ESTEBAN, Emilia: Carlos V. Emperador de Imperios, EUNSA, España, 2001, p. 39.
81 Riva, México a través..., p. 362.
82 Elliott, España y su mundo... pp. 47-49.
83 PÉREZ GONZÁLEZ, María Luisa: "Los caminos reales de América en la legislación y en la historia" en: DE LA CRUZ PACHECO, José y SÁNCHEZ Joseph P., coordinadores, Coloquio internacional El Camino Real de Tierra Adentro, INAH, México 2000, pp. 303-305.
84 POWELL, Philip Wayne, Capitán mestizo: Miguel Caldera y la frontera norteña. La pacificación de los chichimecas (1548-1597), FCE, México, 1980, pp. 79-85.
85 Powell, La Guerra Chichimeca..., pp. 129-148.
86 Powell, La Guerra Chichimeca..., pp. 165-178.
87 Powell, Capit*n mestizo..., pp. 194-210.
88 JIMÉNEZ, Alfredo: El gran norte de México, una frontera imperial en la Nueva España (1540-1820), Ed. Tébar, Madrid 2006, p. 342
89 CRAMAUSSEL, Chantal: "Poblar la frontera: la provincia de Santa Bárbara" en Nueva Vizcaya durante los siglos XVI y XVII, Colegio de Michoacán, México 2006, p.342.
90 PACHECO ROJAS, José de la Cruz: "Comercio y tráfico de mercancías en la Nueva Vizcaya nuclear en el último tercio del siglo XVII" en El camino real de tierra adentro: primer coloquio internacional, Valle de Allende, Chihuahua 1995, p. 133.
91 Jiménez, El gran norte..., p. 342.
92 Royal Dynasty established in the Crown of Castile in 1369, with Henry II, as well as in the Crown of Aragon in 1412, with Ferdinand I de Antequera. The House of Trastámara reigned until 1504, and the latter until 1516, year in which it was definitely substituted by the House of Hapsburg, in the person of king Charles I, who would become the emperor Charles V. The name of the House has its origins in the County of Trastámara, of which the holder since his childhood was Henry, a bastard son of the king Alfonso XI of Castile and of his lover Leonor de Guzmán. Salvador, Carlos V...,pp. 13-15

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93 This law had the faculty to connect real estate, therefore it was declared that the works and improvements made in the mayorazgos had also to be linked. KAGAN L., Richard (coord.): "España, Europa y el mundo atlántico" en DE LA PEÑA, José Francisco La institución del Mayorazgo. Su persecución en el virreinato de la Nueva España, Ed. Historia s.a. Madrid 2001, p. 406.
94 Kagan, España, Europa... p. 405.
95 Kagan, España, Europa... p. 406.
96 Cramaussel, "Poblar la frontera..., p. 274.
97 Kagan, España, Europa... p. 408.
98 GUARINOS Y SEMPERE, Juan, Historia de los vínculos y mayorazgos, s/E, 1ª ed. 1805. edición digital.
99 Cramaussel, "Poblar la Frontera..., p. 278.
100 COROMINAS, Juan: Breve diccionario etimológico de la Lengua Castellana, Ed. Gredos, Madrid 1990, p.63.
101 SOLARES ROBLES, Laura: Bandidos somos y en el camino andamos, Morelia, Instituto de Investigación Dr. José María Luís Mora, 1999, p. 82.
102 Cramaussel, Rutas de la Nueva España..., p. 301.
103 MARIA SERRERA, Ramón, Trafico terrestre y red vial, Ed. Lunwerg, segunda edición, España 1993, p. 222.
104 Group of draft animals used for transport.
105 REVELES AVILA, Ma. Del Rosario, Arrieros, caminos y comercio en Zacatecas siglo XVIII, Zacatecas, s/n 2004, p. 22.
106 María, Trafico terrestre... p. 224.
107 Morales, Franciscanos en América..., p. 377.
108 Jiménez, El gran norte de México..., p. 122.
109 Jiménez, El gran norte de México..., p. 122.
110 SAENZ CARRETE, Erasmo, Rodrigo del Río de Lossa, conquistador y colonizador de la Nueva Vizcaya, s/E, s/F, p. 14.
111 El pueblo de misión was a community primarily dedicated primarily to agriculture and cattle breeding; but they also worked leather, besides producing wheat flour, sugar from sugarcane and cotton weaves, counting as well with communities dedicated to the exploitation of mines and to arts and crafts.
112 Salmerón, La División del norte..., p. 39.
113 Pacheco, Memorias del coloquio internacional..., p. 247.
114 Salmerón, La División del norte: la tierra... p. 39.
115 Whose original name was Doroteo Arango Arámbula, born in la Coyotada, municipality of San Juan del Río, Durango in 1878, son of Agustín and Micaela Arámbula. SALMERÓN, Pedro: La División del norte: la tierra, los hombres y la historia de un ejército del pueblo, Ed. Planeta mexicana, México 2006, p. 54.
116 Salmerón, La División del norte... p. 39.
117 Powell, Capit*n mestizo..., pp. 29-44.
118 DE LA MAZA, Francisco: San Miguel de Allende, Frente de Afirmación Hispanista, México, 1972, pp. 13-15.
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122 LYNCH, John: Los Austrias, Crítica, España 1993, pp. 187-189.
123 SALVADOR ESTEBAN, Emilia: Carlos V. Emperador de Imperios, EUNSA, España, 2001, p. 39.
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128 Powell, La Guerra Chichimeca..., pp. 129-148.
129 Powell, La Guerra Chichimeca..., pp. 165-178.
130 Powell, Capit*n mestizo..., pp. 194-210.
131 JIMÉNEZ, Alfredo: El gran norte de México, una frontera imperial en la Nueva España (1540-1820), Ed. Tébar, Madrid 2006, p. 342
132 CRAMAUSSEL, Chantal: "Poblar la frontera: la provincia de Santa Bárbara" en Nueva Vizcaya durante los siglos XVI y XVII, Colegio de Michoacán, México 2006, p.342.
133 PACHECO ROJAS, José de la Cruz: "Comercio y tráfico de mercancías en la Nueva Vizcaya nuclear en el último tercio del siglo XVII" en El camino real de tierra adentro: primer coloquio internacional, Valle de Allende, Chihuahua 1995, p. 133.
134 Jiménez, El gran norte..., p. 342.
135 Royal Dynasty established in the Crown of Castile in 1369, with Henry II, as well as in the Crown of Aragon in 1412, with Ferdinand I de Antequera. The House of Trastámara reigned until 1504, and the latter until 1516, year in which it was definitely substituted by the House of Hapsburg, in the person of king Charles I, who would become the emperor Charles V. The name of the House has its origins in the County of Trastámara, of which the holder since his childhood was Henry, a bastard son of the king Alfonso XI of Castile and of his lover Leonor de Guzmán. Salvador, Carlos V...,pp. 13-15
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137 Kagan, España, Europa... p. 405.
138 Kagan, España, Europa... p. 406.
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140 Kagan, España, Europa... p. 408.
141 GUARINOS Y SEMPERE, Juan, Historia de los vínculos y mayorazgos, s/E, 1ª ed. 1805. edición digital.
142 Cramaussel, "Poblar la Frontera..., p. 278.
143 COROMINAS, Juan: Breve diccionario etimológico de la Lengua Castellana, Ed. Gredos, Madrid 1990, p.63.
144 SOLARES ROBLES, Laura: Bandidos somos y en el camino andamos, Morelia, Instituto de Investigación Dr. José María Luís Mora, 1999, p. 82.
145 Cramaussel, Rutas de la Nueva España..., p. 301.
146 MARIA SERRERA, Ramón, Trafico terrestre y red vial, Ed. Lunwerg, segunda edición, España 1993, p. 222.
147 Group of draft animals used for transport.
148 REVELES AVILA, Ma. Del Rosario, Arrieros, caminos y comercio en Zacatecas siglo XVIII, Zacatecas, s/n 2004, p. 22.
149 María, Trafico terrestre... p. 224.
150 Morales, Franciscanos en América..., p. 377.
151 Jiménez, El gran norte de México..., p. 122.
152 Jiménez, El gran norte de México..., p. 122.
153 SAENZ CARRETE, Erasmo, Rodrigo del Río de Lossa, conquistador y colonizador de la Nueva Vizcaya, s/E, s/F, p. 14.
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155 Salmerón, La División del norte..., p. 39.
156 Pacheco, Memorias del coloquio internacional..., p. 247.
157 Salmerón, La División del norte: la tierra... p. 39.

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JUSTIFICATION FOR INSCRIPTION 3

3a. CRITERIA UNDER WHICH INSCRIPTION IS PROPOSED (AND JUSTIFICATION FOR INSCRIPTION UNDER THESE CRITERIA)

3b. PROPOSED STATEMENT OF OUTSTANDING UNIVERSAL VALUE

3c. COMPARATIVE ANALYSIS (INCLUDING STATE OF CONSERVATION OF SIMILAR PROPERTIES)

3d. INTEGRITY AND/OR AUTHENTICITY

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3.a Criteria under which inscription is proposed (and justification for inscription under these criteria)

CRITERIA II

Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

The Camino Real de Tierra Adentro (Royal Inland Road) was the first terrestrial route traced by the Spaniards in the "Indies" (today America), which due to its mercantile vocation became one of the most important routes to establish a bi-directional bond between the Spanish Crown and its northern domains, rich in gold and silver. In this Road are conserved in an extraordinary way, tangible and intangible cultural evidence, product of the work and manufacturing in mines and haciendas, of the intense trade of merchandises, of the military domain, of the civilizing power of the evangelism and of the administrative structure designed to control the immense Indian territory from the Spanish metropolis.

The prodigal wealth of the American North was exploited to great scale by the conquerors, religious and businessmen coming from Spain between the 16th and 19th centuries, and the Camino Real de Tierra Adentro was decisive for the transportation of all the merchandises and people that undertook the trip from the city of México, capital of the Nueva España, up to the city of Santa Fe, capital of the Kingdom of Nuevo Mexico (today United States). Likewise, this route was connected through the stretches of the Spanish Intercontinental Camino Real, with its domains in the Philippines, the Florida, the Antilles and the south of the continent by means of the fleet.

The Camino Real de Tierra Adentro was the famous axis that articulated and made possible the materialization, to likeness of the peninsular Spain, of the development of the civil, military and religious architecture. The application of the industrial engineering and of roads allowed the appropriation and occupation of the territorial space, besides granting it with a personality characteristic of the occupied areas. As consequence of the successful application of the "New Ordinances for the Discovery, Settlement and Pacification of the Indies" (1573), cities, villas of Spaniards and towns of Indians settled down, strategically located along this Route to give support to the travelers, at the same time that a local economy was generated based on the exchange of goods and services. It is surprising how these royal regulations were effective, since they facilitated, in great measure, the advance and the conquest of the North occupied by belligerent Indians, causing in turn a large-scale exploitation of the natural resources.

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During the process of conquest, pacification and colonization of the territory, the shock of cultures between the natives and the Spaniards, caused a sudden alteration to the ancestral order of life. The introduction of new species of animals and vegetables, as well as of devices and the very Spanish social organization, originated a reaction of supreme importance in the Indians that motivated the creation of extraordinary pictography that reveal the cultural impact of the Camino Real.

After the discovery of the argentiferous locations in Zacatecas in 1546, the development of the Camino Real de Tierra Adentro was decisive for the history of the world. The silver commercialized through this road, the enormous amount of currency coined at the Casa de Moneda of México (the first Mint of America, founded in 1535), and the growth of the international trade, made that the world economy monetized, which led to one of the first economic revolutions to global level during the 18th century.

The dynamics of the Camino Real produced a wide range of architectural, urban, industrial, highway geographical and cultural typologies, necessary for its operation. The intensive silver production, joined to the exploring eagerness and the growth of the trade, were the base to lay the foundation of the reales de minas (royal mining camps), protected by the two frontier institutions: the presidios and the misiones that held a constant interaction of the cities. The new cities exerted the administrative, economic, political religious and regional control, giving continuity to the primigenial villas of Spaniards, and consolidating the settlement of the towns of Indians that were indispensable to gather them as farming work force.

For the operation of the route in the north of the viceroyalty of the Nueva España, it was forceful the identification of geo-referents to use them as signalling along the road, being these necessary the more they moved away from the population nuclei. The man's relationship with the natural environment and the itemized study of its topography, made that the engineering of the roads had as main objective, to create safe and controllable roads for the different types of transportation used in that time, as well as the construction of necessary infrastructure to facilitate the traffic of the merchandises, like bridges, pavements, shortcuts and fords. This way was configured the character of each road that formed the Cultural Route of the Camino Real de Tierra Adentro.

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CRITERIA IV

Be an outstanding example of type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

The Cultural Route of the Camino Real de Tierra Adentro corresponds to one of the most important branches of the Spanish Intercontinental Camino Real, whose tangible and intangible evidence, present to the date, is mostly appreciated in the main convents, colleges, missions, chapels, parish temples, sanctuaries, cathedrals, hospitals, haciendas, presidios and seigniorial houses, built along the net of roads.

Beyond any doubt, the architectural European styles (mainly the Spanish), settled down in the main cities of the viceroyalty of the Nueva España as a result of the cultural opening. The constructive systems in a beginning were assimilated such as they were generated in the Iberian peninsula; however, during a short period of adaptation, miscegenation procedures originated where the European and the native knowledge were conjugated, giving origin to a unique and particular material expression.

The confrontation of the nature with the men that inhabited it, forced the peninsular and Creole Spaniards, as well as to the mestizos, to generate a series of adaptations to the environment, building a series of roads with the best common sense, which today conform the Camino Real de Tierra Adentro. It is important to point out that providing civil infrastructure to the traced roads facilitated the traffic of the droves of mules or the convoys of oxen making their journey easier and safer; for this reason along these highways we find stone paving, bridges, fords, cuts in slopes, signalling with geo-referents and other elements that served to conform these important ways of communication.

At present, each region of the north of México and the south of the United States conserves its civil, religious and industrial architecture, under conditions that permit to appreciate their physiognomy and the relationship so characteristic that they have with their geographical context. These physiognomies are now the tangible evidence of the existence of the road, which prevailed over a certain span of time and whose singularity was that of knowing how to reproduce stylistic canons of the big cities of the center-south and of the Spanish metropolis.

So it is that in the reduced cast of the Cultural Routes, the Camino Real de Tierra Adentro, is a unique piece that represents a deliberate and well structured communication system that intertwines the cultural bonds in both senses, which made possible the transfer of architectural constants of the Baroque, neoclassicism and eclecticism. In some of the artistic manifestations, we can observe the creation of hallmarks of the creative architects and their influence that was taken to the most northern towns.

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3.b Proposed Statement of Outstanding Universal Value

The Camino Real de Tierra Adentro (Royal Inland Road) is one of the most important Cultural Routes in the history of humanity, since it comes off as a branch of the most dynamic and open system of communication called Spanish Intercontinental Camino Real. Its scale reached an extraordinary territorial dimension, since it extended over 2,600 km and lasted more than three hundred years, linking in direct way several migratory and autochthonous cultures (the Spaniard and the Amerindian, mainly).

This Road started to be traced in a more formal way after the argentiferous discoveries in the northern region of the Indies, and its first outstanding stage left from the city of México, capital of the viceroyalty of the Nueva España, up to the Real de Minas de Nuestra Señora de los Zacatecas (1546). It was such the wealth found in those lands and the conquering eagerness of the Spaniards that the expansion gradually continued until the villa of Santa Fe of the Kingdom of the Nuevo Mexico founded in 1598 (today in the State of Nuevo Mexico, USA).

If we leave from the early result that the Camino Real de Tierra Adentro is mainly associated to the mining discoveries in the American territories of the Nueva España, the Nueva Galicia and the Nueva Vizcaya, that leads us to consider the action of the penetration in the territory as a primordial maneuver, and therefore, the construction of necessary infrastructure for the exploitation, benefit of the metal, registration in the cajas reales and its transportation became indispensable for the foundation of agricultural haciendas and de beneficio, of towns of Indians and presidios for the protection of the roads, of religious missions as evangelizing alternative to penetrate in the territory.

Entailed to the military, evangelizing and mining actions, the introduction, domestication and production of big cattle in great volumes represented an important operation for the extractive and metallurgic industry of silver, since with the use of these species it was possible to improve the motive force and to speed up the transportation. A preliminary breakdown of these activities implies the existence of working classes, same fact that will show the complex society of the towns and the life of the haciendas related with the Camino Real, a society that obtained its sustenance thanks to the road and that therefore dedicated effort and resources to its care.

Muleteers also constitute a cultural manifestation that should be considered inseparable, because once surpassed the mining fever, these social groups would play an important role for the transmission of the ideas between the towns and cities of the north.

As well as muleteers were fundamental part for the transmission of ideas and news, the master builders and the architects arrived to the towns, haciendas, missions and other settlements of the Camino Real, offering their mastership to the societies that lived around the prosperity of the reales de minas, as Clara Bargellini has already said it in her book “La arquitectura de la plata”, by its narrow relationship with the independent and emergent societies had an unique interpretation in its type and a contradictory development.

Not only the cultural expressions of the peninsular, creoles, mestizos or cultured Indians (chaste) become evident along the Route, as main characters of the history. The

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rupestrian painting elaborated by the semi-nomadic non-cultured Indians, gives clear evidence of the arrival and occupation of the northern territory by the Europeans, as well as it explains the dynamics of the Camino Real in a real context. This invaluable document manifests with great truthfulness the shock of cultures that deeply altered the way of life and the native cultural landscape.

Due to the dynamics and the intense use of the Camino, at present can be observed an outstanding number of physical evidence such as the casas fuertes (fort houses), presidios, missions, chapels, parishes, cathedrals, convents, schools, hospitals, haciendas, ventas (roadside inns), taverns, towns, villas, cities, reales de minas, Reales Cajas, Royal Houses, preys, bridges, fords, shortcuts, vestiges of the road and the indigenous rupestrian art of the viceregal time. These evidences make patent the importance of this Cultural Route and can only be understood in an itemized reading of its tangible substantive elements.

In that same sense, the Camino Real is not a simple stretch that connected the geography of the Nueva España with a series of tangible property, since it is still a rich lattice of cultural, social, ethnic, scientific, economic, biological, architectural, artistic experiences and, of course, human.

The cultural communities that exist along the Camino Real de Tierra Adentro, in the whole part that corresponds to Mexico and even beyond their frontier, have values whose material and spiritual support have been preserved not only as an inheritance built within a great temporary arch and with unequalled variety and wealth, but also with a sense of responsibility in their use to promote the human development and to lay bridges to other cultural expressions without decreasing their identity.

The language, the traditions, the built heritage, the libraries and the historical archives, the artistic manifestations in the field of painting, music, architecture, the creation of landscapes, the fusion of cultural influences, refer us to a civilizing process unique in the world, worthy of being preserved as an example of the human being as constructor of roads, of senses, of values and of identity.

Great part of the culture that today is manifested in México, was product of the fruitful exchange between the cultures that came from Europe and Asia. The passage of the years has helped to create collective awareness for the conservation of the property of this Cultural Route.

The significance of the geographical environment has taken nowadays, another direction, due to the reconsideration on the way of assessing and protecting it and it is by means of the natural scenarios that it is possible to reconstruct the road historically. The certainty exists that with the natural landscape a balance is achieved between cultural and natural heritage, conferring it a different characteristic in each stretch of the road. The very spirit of the villagers is conserved in the collective memory, being the elder adults those who continue transmitting the knowledge of this way of communication to arrive from one place to another and the validity has not been solved completely in some cases.

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3.c Comparative analysis (including state of conservation of similar properties)

Referential Framework:

According to the investigation that has been carried out to put in value the Camino Real de Tierra Adentro, it can be said that the main use of this way of communication was the transportation of silver, commercialized in the main local and international consumption centers within an extended span of time, as well as it was used for the conduction of the raw material, such as quicksilver, necessary for the process of benefit of the precious metals.

In that same road, although in an inverse way, was carried out the transfer of merchandises of first necessity for the supply of the northern towns, and of equal way sumptuary articles brought from intercontinental markets were supplied, which many times allowed living to the likeness of the Spanish metropolis.

Besides, just as we have referred it in the section 3.a, along this Route were in continuous movement the military forces that controlled the trade of all the merchandises and they protected those people who made use of it. In addition, it is again by this road that it was possible to transfer in an effective way to the cultured indigenous groups, which occupied a new geographical context, and to take the Catholic religion to the most remote settlements.

As secondary use is found the movement of big flocks of cattle, species introduced by the peninsular that cooperated to the penetration and the control of an extensive territory, but beyond any doubt, the mining peak brought the prosperity and sustenance to this complicated productive item. For this reason, the uses induced to the road would be constant and evolutionary, making that its permanency transcends later to the Independence of México, shown with the arrival of the modern communications of the 19th century, as the railroad and the telegraph.

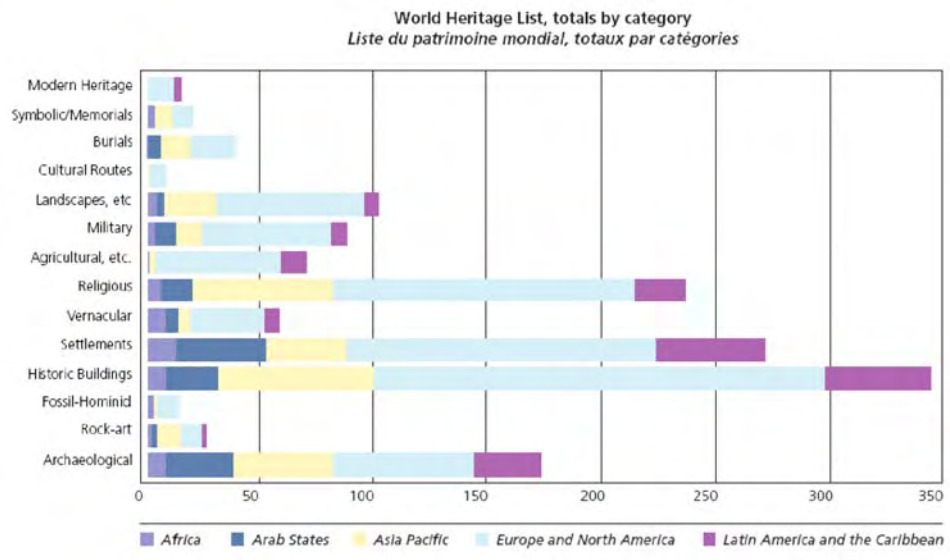
The property presented in this nomination can only be compared by its particularity of dynamic character granted by its historical function in which its origin is based, the traffic of all sort of merchandises, of animals and vegetable species, of religion, of the control of the territory and in the way to conceive and to adapt an unknown space. Inserting this Route in the Spanish Intercontinental Camino Real, like one of the main branches of the complex cultural system, implies to understand its historical functionality, germ of the multidimensional dynamics of transculturation in a different and hostile space under different circumstances. This unquestionably led to the continuous exchange of cultural influences that are materialized in a series of natural, urban and architectural spaces that comprise an extension of more than 2,600 km, but also in the live permanency of the customs, the language, the religion, the artistic expressions and a cross-fertilized ideology.

Justification of the methodology applied:

To the date, the property Inscribed in the World Heritage List in the category of Cultural Routes, clearly show that they are in a beginning, a gender that is not very represented in this List (see in the Graph 1), being most of them located in the European region and only one in the Asia Pacific region. This lack of representativity and geographical balance complicates in great measure, the application of specific parameters that can help to compare the rich diversity of typologies, if in principle we recognize that from remote times, the communication by means of any type of via, has fostered the foundation and the development of the places and the populations, the very cities, are above all, fundamental places for the consummation of the exchange of merchandises and ideas.

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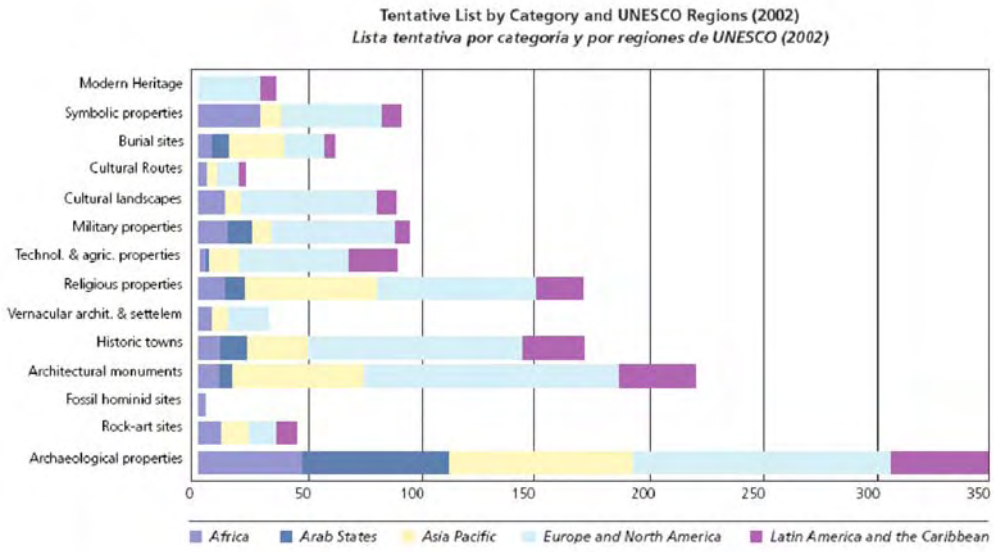
Graph 1



Source: Rock Art in the Caribbean, in World Heritage Papers, no. 24
World Heritage Centre, Paris, 2008, p. 23

Even in the Indicative List of the UNESCO, the shortage of sites inventoried by the States Parties as regards Cultural Routes continues being low, and the European region continues with the biggest number of identified properties, since to the moment it has registered nine[1], followed by the region of Asia Pacific with five, to continue with four of the African region, Latin America and the Caribbean only have two and the Arab States don't have any route inscribed in the Indicative List, which is to call the attention, given the historical wealth this area represents. This fact should be considered in the next years to assist this lack (see graphic 2).

Graph 2



Source: Rock Art in the Caribbean, in World Heritage Papers, no. 24
World Heritage Centre, Paris, 2008, p. 23

[1] However, we consider that after the adoption in the XVI General Assembly of the International ICOMOS (Canada, 2008) of the International Charter of Cultural Routes, an enormous impulse will be given to this category that continues under-represented.

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Description of Routes, Sites and Cultural Landscapes:

Route of Santiago de Compostela (Spain)
Inscribed in the World Heritage List (WHL), 1993.

a) Criteria ii: Its role in the Middle Ages consisted on representing a way in two senses, the exchange of the cultural development between the Iberian Peninsula and the rest of Europe.

b) Criteria iv: The pilgrimages were fundamental part in the spiritual and cultural life of the Europeans of the time, reason why, and along this route was found the necessary infrastructure for the physical and spiritual well-being of the pilgrims. Ecclesiastical and secular buildings, small and big constructions, besides works of civil engineering.

c) Criteria vi: the route is a sample of the extraordinary manifestations of the influence and the power of the faith between people of all classes and countries during the Middle Ages and later to it.

d) Proposal of cultural value: This route is one of the main manifestations of the European culture during the Middle Ages. It had the biggest influence in the art and in the conformation of the society in diverse countries of the east of Europe. Diverse pilgrimage routes converge in the way to Santiago, to the feet of the Apostle's tomb and it is traced with artistic and architectural creations. In the 9th century, is identified in Compostela the site where was the tomb of the Apostle Santiago who in the first years of the seventh century carried out a wide work in Spain. The fame of the apostle's remains, defender of the Christianity before the Islam, was rapidly proclaimed in the east of Europe from where hundreds of pilgrims came, something similar to Rome and Jerusalem. Small chapels, hospices, big cathedrals, monasteries, hospitals, administrative buildings and hermitages are some material vestiges, testimony of the pilgrimages and of the artistic development from the Romanesque to the Baroque, as well as of the intimate bonds between faith and culture during the Middle Ages. As a result, the route was gradually acquiring the character of commercial route unleashing a great economic advance in the regions.

Routes of Santiago de Compostela in France
Inscribed in the World Heritage List (WHL), 1998.

a) Criteria ii: The Pilgrimage Route of Santiago de Compostela played a key role in religious and cultural exchange and development during the later Middle Ages, and this is admirably illustrated by the carefully selected monuments on the routes followed by pilgrims in France.

b) Criteria iv: The spiritual and physical needs of pilgrims traveling to Santiago de Compostela were met by the development of a number of specialized types of edifice, many of which originated or were further developed on the French sections.

c) Criteria vi: The Pilgrimage Route of Santiago de Compostela bears exceptional witness to the power and influence of Christian faith among people of all classes and countries in Europe during the Middle Ages.

d) Proposal of cultural value: Santiago of Compostela was the supreme goal for countless thousands of pious pilgrims who converged there from all over Europe throughout the Middle Ages. To reach Spain pilgrims had to pass through France, and the group of important historical monuments included in this inscription marks out the four routes by which they did so.

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Quebrada de Humahuaca (Argentina)
Inscribed in the World Heritage List (WHL), 2003.

a) Criteria ii: The road was used for near 10,000 years as a crucial passage for the transport of people and ideas throughout the High and Low Andean areas.

b) Criteria iv and v: Its strategic position has engendered settlement places and with it, the development of the agriculture and the trade. Its Prehispanic and pre-Inca settlements form a dramatic addition to the landscape that can be considered outstanding.

e) Proposal of cultural value: The characteristics of the route, according to the guidelines settled down by the Committee of World Heritage (the definition of route and the characteristics that this should meet are being analyzed). Later on the tangible heritage is presented: the route is a proof of the history of the man of the region, and of how he has modified its environment, since the time of the hunters gatherers, approximately 10 thousand years ago. Among the buildings are found Prehispanic constructions, vestiges of the development of the residents of the area regarding agriculture. During the 16th century, with the arrival of missionaries, begin to appear in the means, Christian buildings that incorporate to the landscape, homesteads, haciendas, mills, "patio houses". The relationship with the earth is reflected in the type of materials utilized and the construction techniques. Immaterial heritage: the environment and the generated infrastructure propitiated a deep bond of identity between the residents. The oral and traditional popular culture that originated in this area is exceptional because great part of these customs is also part of the contemporary culture (music, language, oral tradition). This demonstrates the cultural exchange and the social bonds formed. Current socioeconomic values of the route: Functional, that is to say, the buildings continue being used with the same activity for which they were planned or readapted to new activities, such as tourism; Social, where is demonstrated that the population maintains traditions, rites, processions and festivities. Education, where there is a great educational impulse and of diffusion of the culture in the tourism. Political: as cultural heritage, the route is witness of several episodes in the fight for the independence of America.

In summary, it is emphasized that it was a space of exchange and the modification that as natural area has experienced along the time.

Incense Route - Desert Cities in the Negev, Israel
Inscribed in the World Heritage List (WHL), 2005.

a) Criteria iii: The Nabatean towns and their trade routes bear eloquent testimony to the economic, social and cultural importance of frankincense to the Hellenistic-Roman world. The routes also provided a means of passage not only for frankincense and other trade goods but also for people and ideas.

b) Criteria v: The almost fossilized remains of cities, forts, caravanserai and sophisticated agricultural systems strung out along the Incense route in the Negev desert; display an outstanding response to a hostile desert environment and one that flourished for five centuries.

c) Proposal of cultural value: It begins talking about frankincense, its use, its properties and its value, as well as its historical importance: for thousands of years, the incense that is a resin was considered one of the best goods that moved between Rome and India. With the time, it ended up being as valuable as gold when acquired importance so much philosophical, as of use (it was burned with the purpose of elevating the prayers to the sky, not caring the religion that one had.) Frankincense routes carried the most valuable merchandises in the world and they became the main means during the peak of the trade and of the development of the civilization in an enormous area located between the Mediterranean and the south of Arabia.

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The route of the incense and the spices is as significant for the culture as it was the route of the silk, given their cultural, political, economic and social transcendence. Most of the vestiges to the long and wide of the route belong to the Nabatean culture, in charge of transporting the incense and other goods throughout two thousand km of desert during the third century b.C., until the second century of our era. The establishment of this route completely changed the Nabatean economy that from being a town of shepherds with tribal organization became a Kingdom administered by a king, with a developed organization system, of regular army and related with other countries. Among the material vestiges of this route can be found ruins of cities, "caravanserai", camps, religious buildings and ritual constructions, sentry towers and ingenious channels for the storage of water. The authenticity, historical and archaeological importance of the route justifies its adhesion to the WHL.

Sacred Sites and Pilgrimage Routes in the Kii Mountain Range
Inscribed in the World Heritage List (WHL), 2004.

a) Criteria ii: The monuments and sites that form the cultural landscape of the Kii Mountains are a unique fusion between Shintoism and Buddhism that illustrates the interchange and development of religious cultures in East Asia.

b) Criteria iii: The Shinto shrines and Buddhist temples in the Kii Mountains, and their associated rituals, bear exceptional testimony to the development of Japan's religious culture over more than a thousand years.

c) Criteria iv: The Kii Mountains have become the setting for the creation of unique forms of shrine and temple buildings which have had a profound influence on the building of temples and shrines elsewhere in Japan.

d) Criteria vi: Together, the sites and the forest landscape of the Kii Mountains reflect a persistent and extraordinarily well documented tradition of sacred mountains over the past 1200 years.

e) Proposal of cultural value: Set in the dense forests of the Kii Mountains overlooking the Pacific Ocean, three sacred sites - Yoshino and Omine, Kumano Sanzan, Koyasan - linked by pilgrimage routes to the ancient capital cities of Nara and Kyoto, reflect the fusion of Shinto, rooted in the ancient tradition of nature worship in Japan, and Buddhism, which was introduced from China and the Korean Peninsula. The sites (495.3 ha) and their surrounding forest landscape reflect a persistent and extraordinarily well documented tradition of sacred mountains over 1,200 years. The area, with its abundance of streams, rivers and waterfalls, is still part of the living culture of Japan and is much visited for ritual purposes and hiking, with up to 15 million visitors annually. Each of the three sites contains shrines, some of which were founded as early as the 9th century.

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Synthesis Table[2]

The following synthesis table can serve to show in an executive way all the property described and the sites that are in the Indicative List are added, to have a more general panorama on the type of criteria that are promoting to future.

ROUTE OR ITINERARY	PERIOD OF TIME	STATE PARTY	MAIN FUNCTION	CRITERIA OF INSCRIPTION
Route of Santiago de Compostela (WHL) 1993)	10th century to the present	Spain	Religious. Continues until now	ii, iv, vi
Route of Santiago de Compostela (WHL 1998)	11th century to the present	France Complementary inscription to the Spanish section	Religious. Continues until now	ii, iv, vi
Comparative focus: The category of cultural route did not exist at the time; it appears as a site. The comparison possibilities with this place are inadmissible since its function was merely religious, just as declared in the Criteria of Outstanding Universal Value (OUV).				
Quebrada de Humahuaca (WHL 2003)	Prehistory – present. 10,000 years	Argentina. The routes influenced other areas of South America. It formed part of the Inca Trail and, later, the Intercontinental Royal Road	Agriculture and trade. Gold mining and quarrying continue	ii, iv, v. Historicity, links with the environment.
Comparative focus: Category: site – cultural landscape. According to ICOMOS: possible part of a cultural route. It is evident that the property is perfectly defined by the geographical context where it is bounded and it is also an important way for the trade of the precious metals and the agriculture to the south of the American continent. However, the low population density, the relative intensity of the metal-bearing marketing, the big extensions of the territory and the estrangement of the influence of the metropolis, influenced in the constitution of medium to small size towns and the architecture tending to be simplified by the social, economic and geographical conditions. Case contrary to the Camino Real de Tierra Adentro.				
Sacred Sites and Pilgrimage Routes in the Kii Mountain Range (WHL 2004)	9th century – to the present (In general, 1,200 years)	Japan	Religious. Continues until now	ii, iii, iv, vi.
Comparative focus: Category: site – cultural landscape, but a route in its title. The comparison possibilities with this place are inadmissible since it is a religious route				
Incense Route - Desert Cities in the Negev. (WHL 2005).	3rd century BC to the 2nd century AD	Israel	Trade of the incense. Fossilized remains of towns, forts, caravanserai and agricultural systems	iii, v
Comparative focus: Category: Route is mentioned. The route began in Oman. (When first inscribed in 2000, the sites were entered as "The Frankincense Trail". However, as a cultural property, they constitute a group of related sites, not a route. In 2005, the name was changed to "Land of Frankincense"). This proposal was made under the framework of the commercial route of the incense and the material evidence demonstrate that fortifications were made for the protection of the caravans, facilities for the provisioning of water and allowances, the construction of camps and cities. These elements contribute us a clear idea on the function of this Route that was not as wide as the Camino Real de Tierra Adentro, where besides the application of the formula trade-militia and the religion was established for the pacification, evangelism and European transculturation.				
Timna (Timna copper mines and their commercial routes.)	(5,500-4,500 BC) until the Middle Ages.	Israel.	Trade and mining with copper production until the 20th century.	On the Tentative List since 2000. In the Indicative List published in internet the site no longer appears.
Note: The concept of route is not sufficiently clear. Besides, the information in the web page of the WHC only mentions that it is a property proposed as mixed and it does not enunciate the criteria of Outstanding Universal Value, under which the candidacy is intended.				

[2] This chart is taken from the technical dossier that was made to propose the candidacy of the complementary serial property of the Binomial Mercury-Silver in the Intercontinental Camino Real: Almadén, Idrija and San Luis Potosí (2008) And only is being incorporated the necessary information to conclude the Comparative Analysis with the Camino Real de Tierra Adentro.

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ROUTE OR ITINERARY	PERIOD OF TIME	STATE PARTY	MAIN FUNCTION	CRITERIA OF INSCRIPTION
Qhapaq Ñan - Main Andean Road	13th to 16th centuries	Argentina, Peru, Bolivia, Chile, Colombia, Ecuador	All functions including mining. In the Inca age, the main function was imperial control.	On the Tentative List since 2001. Criteria ii, iii and iv.
Comparative focus: It is possible for the Qhapac Ñan to include a variety of cultural routes over the ages. The Inca Trail constituted a Cultural route, in its own right, for its corresponding chronological period.				
Huichol Route through the sacred sites to Huiricuta (Tatehuari Huajuye)	15th to 21st centuries	Mexico – United States	Originally, silver and mercury mining as well as the use and control of the territory in a wide sense.	On the Tentative List since 2004. Criteria ii, iv and vi Historicity, linked with the environment.
Comparative focus: The Huichol route is conserved as a live tradition that restricts in great measure the intervention of people or government authorities that are unaware to its culture. This is one of the few routes representing the syncretism of the Catholic dogma with the Prehispanic paganism. Still in the 21st century, the Huicholes that live in the USA, every year carry out their visit to México undertaking the voyage of 800 km.				
Klondike	Very short-lived, 1896, 1898	Canada	On the basis of a native trading route, it was the basis for Gold Fever	On the Tentative List since 2004. Criteria iv and v
Ancient Great Trunk Route	4th century BC to the present	India, Pakistan and Afghanistan	Trading – religious. Linked to iron and steel production (Tata Irons) since the 19th century and to the steel city (Jamshedpur)	Under study by the CIIC of ICOMOS
Nabatean Route	1,900 BC – 106 AD	Jordan, Yemen, Saudi Arabia, Iraq, Syria, Palestine.	Trading	Under study by the CIIC of ICOMOS

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Conclusion

Just as we have seen in the previous synthesis table, each one of the Cultural Routes and property related with the same inscribed in the WHL, are clear evidence of the vocation for which they originated through the history. Each one of them represents a specific function, as in the case of the Camino de Santiago whose vocation is religious, as the same case of Sacred Sites and Pilgrimage Routes in the Kii Mountain Range. Or well, in the mercantile field, sites are presented whose relevance is found in the mercantile, rural and mining aspects but not with the magnitude of the Camino Real de Tierra Adentro that was the most important enterprise of the Spanish crown and that developed the urbanizing process in the greatest extent ever known in the American continent.

The Route Incense - Desert Cities in the Negev, is clear sample of the man's interest to conquer the barriers that the nature imposes, with the purpose of obtaining profitability for the trade, as it was the Frankincense during the Hellenistic-Roman time. Now the vestiges give the idea of the greatness of the Route that flourished from the third century B.C., up to the second century A.D. In the Camino Real de Tierra Adentro is present this same characteristic of extraction, benefit and trade of the wealth coming from the reales de minas (mining camps) that according to our investigations were the richest and exploited to great extent to sustain a world economy mainly based on the ultramarine trade.

There is any doubt that the genesis of the Camino Real de Tierra Adentro, as that of many other paths of the American continent, had its origin in impulses that in the Old Continent struggled to create commercial and religious routes toward an East full with news whose splendor dazzled the European imagination.

More than a simple stretch that connected the geography of the Nueva España, this space is a rich lattice of cultural, social, ethnic, scientific, economic, biological, architectural, artistic experiences and, of course, human.

The cultural communities that exist along the Camino Real de Tierra Adentro, in the whole part that corresponds to México and even beyond their frontier, have values whose material and spiritual support have been preserved not only as an inheritance built within a great temporary arch and with unequalled variety and wealth, but also with a sense of responsibility in their use to promote the human development and to lay bridges to other cultural expressions without decreasing their identity.

The language, the traditions, the built heritage, the libraries and the historical archives, the artistic manifestations in the field of painting, music, architecture, the creation of landscapes, the fusion of cultural influences, refer us to a civilizing process unique in the world, worthy of being preserved as an example of the human being as constructor of roads, of senses, of values and of identity.

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3.d Authenticity and Integrity

Authenticity

The Camino Real de Tierra Adentro is exceptional for the historical importance that frames it, since it clearly demonstrates a quick process of the regional and world economic development, the territorial expansion of the Spanish crown and with a cultural wealth that makes that the elements defined by the concept of Authenticity are properly identified and conserved as part of the Value of the nominated property.

The sites that conform this Cultural Route are characterized by their high degree of authenticity, since they are the result of the introduction of diverse cultural aspects that came from the peninsular Spaniards and Creoles, which were gradually materialized in the form and manner of occupying a territory. The presence of all the composition elements of the Camino Real, such as the Cathedrals, parishes, chapels, sanctuaries, novitiates, colleges, convents, haciendas, towns of Indians, villas and cities, continue with the cultural validity that gave them origin.

In the case of the Camino Real de Tierra Adentro, considered as branch of the Spanish Intercontinental Camino Real, its general function has disappeared, due to multiple factors of the development as the introduction of the railway in the 19th century, and later on the construction of the roads for automobiles, added to the event of Independence from the Spanish crown. However, the conservation of the constituent elements of the Camino Real lasts thanks to the resolved regulative action of the National Institute of Anthropology and History that has been concerned not only to maintain the building, but because it has known how to inform to the population and the authorities about the importance of maintaining them in operation with the due respect to the character of architectural conception.

The respect that exists on behalf of the population toward their built heritage, has allowed the rooting of the original forms and to identify the residents of the different regions by which the Camino crosses. The value conferred to the estates is daily enriched with the uninterrupted use within a lapse of the consolidated cultural exchange.

Although some material stretches of the Camino Real do not appear clearly preserved, its existence in those areas can be evident through the historiographical documentation, the sources and the immaterial elements that are conserved, they also attest the imbrication of this stretches in the combined meaning of the Route.

The Camino Real de Tierra Adentro responds in its exact understanding to the criteria of authenticity in what refers to its natural environment as cultural, and so much in what refers to the elements that define it as to its distinctive components of material and immaterial order:

- In each tract of these roads, studies have been carried out focused to what should the criteria represent to assess its meaning concerning the global sense of the Cultural Route (see criteria ii and iv) along its historical development, as well as to verify the authenticity of its structural configuration through the vestiges of its layout.

- The authenticity becomes evident in the natural context of this Cultural Route, as well as in the other tangible and intangible heritage elements integrated inside the historical functionality of the ensemble and in its environment.

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- Also has been taken into account that for effects of its comparative assessment, the temporary duration and the historical importance that its different stretches have with regard to the ensemble of the Route, do not have serious problems of alteration.

To show the attributes of Authenticity of this nominated property, the following parameters are described:

Layout and representation of the Camino Real

After the archaeological explorations carried out in the Camino Real, detected the stretches that have stone paving or some lining type to the usage of the 18th century, when the peak allowed the construction of this type of roads. The buildings, the sites and the settlements have allowed recognizing the serial points that necessarily were built to allow the advance of the muleteers in a safe way. In that same sense, the urban plans commonly correspond to the direction of the Royal Street, commonly known as such inside the collective ideology.

The representations of the Camino were multiple and in diverse ways, since the recurrence with which it is mentioned in the primary sources reveals its importance and demonstrates us intense use through the time. After the historical research, we notice that inside the collective ideology, the mention of this road was constant and its graphic representation allows corroborating the data found in the field.

In the towns, the name of Royal Street still subsists and the old destinations are known by the viceregal or indigenous toponymy; on the other hand, some layouts of the road were reutilized for the contemporary roads, which have been covered with asphalt or concrete with the purpose of allowing the modern traffic.

Permanency and alteration of the historical basis

It is evident that the roads that are used by the villagers to transport from a place to another, for the roads that now are known as "vecinales" (local), these present a high degree of authenticity, since man's intervention has not been so aggressive. In some other cases, the roads have been conserved intact since the layout of the new roads that communicate the towns crosses by other places. Only a part of the roads has been intervened by the modern man's hand that has covered with asphalt the vestiges of the road to modernize the system of ways of communication.

It is convenient to declare that in the collective memory has been generated the bad custom of the new generations to erase the traces of their past; however, actions have been taken to revert such a disappearance risk by means of programs focused to generate awareness and the vitality of the road and of the buildings that accompany it by means of mature people that recall the great utility of this road.

Obsolescence and revitalization of the Camino Real

Due to the change of the use of the Camino and to the creation of new populations under the property regime of the "ejido" and of new proprietors that possess the vestiges of the Route inside their estates, have made that the inhabitants of the towns near to the layout, with the time lose the collective memory on the importance of this road and above all, that they seek to build over it.

The creation of the rural tourism, of adventure and of agro-ecotourism, outline new journeys made by guides specialized in the topic using means of transportation of low impact. Recalling and living the sensation of the road has allowed the understanding of the important meaning inside the history of the human being.

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The assessment of the estates and overall the understanding of the signalling of the Camino Real by means of visual places, have allowed to generate in the villagers the respect and to remember the importance of each point concerning the road.

Popular and reasoned immaterial dynamics

Its creation and utility to connect communities, ancestral inheritances and new forms of life, transformed in an irreversible way the territory through cities and villas, towns of Indians, mining centres, agricultural and cattle haciendas, presidios, casas fuertes (fort houses), religious and ecclesiastical constructions, aqueducts and roads, to point out some of the most evident elements in the force of that unfolding. However, equally, lived and modeled principles of respect, sense of the duty, bonds of solidarity and deep decision to create a new part in that which already was a New World.

The cultural communities that exist along the Camino Real de Tierra Adentro, in the whole part that corresponds to Mexico and even beyond their frontier, have values whose material and spiritual support have been preserved not only as an inheritance built within a great temporary arch and with unequalled variety and wealth, but also with a sense of responsibility in their use to promote the human development and to lay bridges to other cultural expressions without decreasing their identity.

The language, the traditions, the built heritage, the libraries and the historical archives, the artistic manifestations in the field of painting, music, architecture, the creation of landscapes, the fusion of cultural influences, refer us to a civilizing process unique in the world, worthy of being preserved as an example of the human being as constructor of roads, of senses, of values and of identity.

Integrity

The identification of a Cultural Route and the verification of its integrity have been based on the necessary and rigorous sequential evaluation of the evidence and tangible and intangible elements that constitute the sufficiently representative testimony of the global meaning of the Camino Real de Tierra Adentro; its complete representation of the characteristics and the importance of the historical processes that have generated it, and that transmit the entirety of its unitary value as a whole. The Route has been identified also keeping in mind its geographical and historical context, its natural and cultural environment, be this urban or rural, and its corresponding characteristic environmental values, its relationships with the landscape, its specific functionality to the service of a concrete and certain purpose, its temporary duration, its structural configuration, and its symbolic and spiritual dimension, which will contribute to identify and to explain its meaning.

The intangible contents of this Cultural Route are fundamental to understand its sense and its heritage values of associative character. Therefore, the material aspects have been studied and they shall always be related with other values of intangible nature.

Inside the Mexican territory, a longitude of the Camino Real near to 1,900 km has been identified (it lacks to consider the extension of the North American State Party which would give a total extension of 2,600 km), of which only a development of the road near to 1,400 km is considered in this nomination, with the inclusion of fifty five sites that are related with the road, besides that in a referential way are considered five sites that are already inscribed in the WHL.

A very representative number of sites give a precise idea of the Camino, if we consider that according to the historical descriptions on the road, each site should be at

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least to a distance of one day of journey among each other (40 km as maximum), but if we divide the 1,400 km between the sixty sites, it gives us an approximate distance of 23 km between one and another. This density of sites is given by the generation of different roads that converged in oneself point; however, they give clear evidence of the daily life of each section of the road.

The typologies found along the road are diversified according to the location of the site that represents such value, finding haciendas (agricultural, of cattle, of benefit and devoted to the production of mezcal); villas of Spaniards; towns; cities; reales de minas; mines; missions; chapels; parishes; Cathedrals; convents; sanctuaries; colleges; libraries; novitiates; hospitals; cemeteries; rupestrian art sites; sections of the road; bridges; natural signalling of the road; fords; customs; buildings of the civil power; presidios; mints; houses of section; squares; markets; fairs and the intangible heritage allusive to the Camino Real; the introduction of new animal and vegetable species; the Spanish language; the customs, the gastronomy and the cultural cross-fertilization.

On the other hand, the change in the way of living due to the development can affect the integrity of the site by the noxious constructions on the property, or the dismantlement of the old stone paving that give specific sample of the use. For this reason arises the necessity of protection to the highest level, to assure its conservation under the General Law of protection of the Cultural Routes.

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5b. PROPOSAL OF A LAW ON THE PROTECTION OF CULTURAL ROUTES

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES (NATIONAL)

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED (NATIONAL)

5e. PROPERTY MANAGEMENT PLAN OR OTHER MANAGEMENT SYSTEM MANAGEMENT PLAN FOR CAMINO REAL DE TIERRA ADENTRO PROJECT

5g. SOURCES OF EXPERTISE AND TRAINING IN CONSERVATION AND MANAGEMENT TECHNIQUES

5i. POLICIES AND PROGRAMMES RELATED TO THE PRESENTATION AND PROMOTION OF THE PROPERTY

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PROPOSAL OF AN INITIATIVE FOR A DECREE TO CREATE A FEDERAL LAW ON THE PROTECTION OF CULTURAL ROUTES, UNDER THE COORDINATION OF DEPUTY AURORA CERVANTES RODRÍGUEZ

The subscriber, Federal Deputy Aurora Cervantes Rodríguez, from Legislature LX of the Chamber of Representatives of the Honorable Congress of the Union, member of the Parliamentary Group of the Party of Democratic Revolution, with support in that stipulated by Articles 71, fraction II, 72, 73 and 78 of the Political Constitution of the United States of Mexico, subjects to consideration of the Plenary Session of the Permanent Commission of the Honorable Congress of the Union, the following proposal of an initiative for a decree to create a Federal Law on the Protection of the Cultural Routes; all the above with regards to the following:

PRESENTATION OF MOTIVATIONS

Background

Motivated by the inclusion of the cultural itinerary "Camino de Santiago de Compostela" in the List of World Heritage, which was described as a complex cultural concept with no precedents, in 1994, the first reunion for the purpose of analyzing such topic and creating a scientific definition of Cultural Itineraries was celebrated in the City of Madrid, Spain.

While the 1994 reunion consisted of a first "discussion" about the subject – as evidenced in the draft revision of the Practical Guidelines for the application of the 1972 Convention -, we must emphasize that the definition was finally materialized in the second expert reunion, which was also celebrated in Madrid, on May 2003. Its conclusions were related exclusively to the doctrinal development made by the International Committee on Cultural Itineraries (ICCI).

This reunion did not happen by chance. The international directives of ICCI were informed that in the Sixth Extraordinary Reunion of the Committee on World Heritage, celebrated on 17 and 22 March, 2003, based on the interventions made by Mexico and other nations, the International Council of Monuments and Historical Sites (ICMHS) was asked to prepare a proposal aimed at considering the inclusion of cultural itineraries as a new specific concept among the different cultural goods contained in the Practical Guidelines for the applicability of the Convention on World Heritage. (With respect to Article C.12 of Section II of the draft revision of the Practical Guidelines of the Convention on World Heritage, concerning the "Establishment of the World Heritage List" (which refers to cultural landscapes, historical cities and other goods), the official delegation of Mexico pointed out that certain important goods, such as cultural itineraries, should be included. In relation to Annex IV, concerning the "Guidelines for inclusion of certain specific kinds of goods in the "World Heritage List", the Mexican delegation was of the opinion that it was necessary for the text to be more explicit regarding the different categories of cultural goods.)

Constitutional Foundation

The Political Constitution of the United States of Mexico, provides expressly for the obligation of the Mexican Government to protect the cultural heritage, as well as the artistic education. Such constitutional mandate is expressed in fraction XXV of Article 73 of the Constitution and considers the following aspects:

XXV. For the establishment, organization and continuity throughout the Republic of rural, elementary, high, secondary and professional schools; schools for scientific research, arts and technical education, practical agricultural and mining schools, schools of arts and crafts, museums, libraries, observatories and all institutes related to the general culture of the citizens, as well as for legislating with respect to all such institutions; for legislating with respect to vestiges or fossil remains and archeological, artistic and historical monuments, whose conservation is of national interest; as well as for creating laws aimed to the convenient distribution among the Federation, its States and their Municipalities the exercising of the educational function and the corresponding economic contributions, having in mind the unification and coordination of education throughout the Republic. Certificates issued by all the mentioned institutions shall have validity throughout the Republic.

Additionally, Article 3 of the Constitution, in its fraction V, complements such obligations by defining the characteristics that education provided by the Government must comply with, "and includes the functions of encouraging, fortifying and spreading our culture". This fraction was originally presented by President Manuel Ávila Camacho, and was designed by the Minister of Education at that time, Jaime Torres Bodet, on December 14th, 1945; it was approved of and published in the Official Gazette of the Federation on December 30th, 1946.

Article 3

V. Besides providing pre-scholar, elementary and secondary education as stated on the first paragraph, the Government shall promote and have consideration for education of all types and modalities – including elementary and superior education – necessary for the development of the nation, it shall provide support to scientific and technological research and encourage the fortifying and widespread diffusion of our culture.

Both constitutional articles form the foundations for the Federal Law on Monuments and Archeological, Artistic and Historical Zones. It is necessary to point out that the Federation has reserved as exclusive capacities those policies related to safeguarding, protection and research of cultural heritage, and that such capacities were conferred to the National Institute of Anthropology and History and the National Institute of Arts and Literature, both Federal institutions. To the effect of the proper linking of this law, one shall take into consideration that the National Institute of Anthropology and History, on the basis of several conventions and treaties, has developed specific policies for the safeguarding of the tangible and non-tangible heritage, such as the World Heritage ones. For that reason, this law initiative would be in support of the positive legislation and would integrate a new horizon for protection, safeguarding and research of our cultural heritage.

Relevance of the Initiative of Law for the consolidation of the cultural policies of the Government

The "Camino Real de Tierra Adentro" has a length of approximately 2,900 km (of which nearly 2,000 are located in Mexican territory), starting in Mexico City and ending in Santa Fe, Nuevo Mexico, in the United States. It is also known as "Camino de la Plata" or "Camino a Santa Fe". It is a route that was consolidated by the mining industry and the transportation of silver and mercury, as well as wheat, corn and several other merchandises that supplied the northern communes and other regions. It was included in the Mexican Indicative List in November 2001, under the cultural criteria (i) and (ii), which refer to: (i) Represents a master piece of the creative spirit of mankind. (ii) Is the manifestation of a considerable cultural exchange, during a specific

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period or in a specific cultural area, for the development of architecture or technology, monumental arts, urban planning or landscaping.

One of the cultural routes that may be compared with the Camino Real de Tierra Adentro, is the Ruta Huichol, which goes through the Sacred Sites to Huiricuta and runs from the coasts of Nayarit until San Luis Potosí, which accounts for its inclusion in the Indicative List on December 2004.

The Camino Real de Tierra Adentro is the oldest and longest route in the Americas. Nevertheless, even when it contains a high cultural value due to its collection of experiences and human expressions, it was on the breach of falling into oblivion if it had not been for the initiative supported by several institutions in Mexico and the United States, which granted financial and human resources to the research, protection and diffusion of this cultural and historical heritage. Through these actions, it was possible to share interpretative strategies. It was in this way that the Mexican National Institute of Anthropology and History and the National Park Service (NPS) of the United States signed the Memorandum of Understanding for the collaboration in the identifying, conservation, management and research of sites pertaining to cultural heritage, in 1992. This Memorandum was ratified in 2002. As a result of this institutional collaboration, several programs and projects have been developed, going from workshops to international symposia and colloquia.

It is in this way, that today the National Institute of Anthropology and History and the local governments have arrived at the decision of postulating this site to the World Heritage List in 2010. Considering that it is necessary to identify this kind of goods that are part of our cultural heritage, and that are poorly represented in the World Heritage List, we also believe that it becomes necessary to protect them. It is for this reason that the project of a Federal Law on Protection of Federal Routes is presented now. This is and will be a fundamental tool for the conservation of this important cultural itinerary, and for its declaration as World Heritage in the future.

For the reasons explained below, we put under consideration the following Project for Decree with an initiative of a GENERAL LAW ON THE PROTECTION OF CULTURAL ROUTES

TITLE I

Chapter I

General Regulations

ARTICLE 1.- The regulations contained in the present law are of public order and general observance throughout the Republic, concerning the identification, conservation, restoring and research of the national system of cultural routes located inside the national territory.

ARTICLE 2.- The application of this law will fall under the competence of:

I.- The Ministry of Public Education
II.- The Ministry of Social Development
III.- The National Institute of Anthropology and History, in cases when the cultural route includes archeological or historical zones or monuments.
IV.- The State or Municipal Governments, within the scope of their competence.

Chapter II

Concerning the Responsible Authorities

ARTICLE 3.- For the effects of the present law, it will be understood as:

I. Cultural Itinerary.- Every terrestrial, aquatic or other kind of route, physically determined and characterized by having its own and specific dynamics and historical functionality, reuniting the following characteristics: a) be the result and the reflection of interactive movement of people, as well as multidimensional, continual and reciprocal exchange of goods, ideas, knowledge and values within a country or between several countries or regions, through considerable amounts of time; b) to have generated a multiple and reciprocal fecundation of cultures in the space and time of manifestation, in both the tangible and non-tangible heritage.
II. Cultural Route.- Every kind of spaces and buildings that constitute a human route, both in urban and rural environments, whose cohesion and value are recognized from the archeological, architectonic, pre-historical, historical or socio-cultural perspective.

TITLE II

Chapter I

CONCERNING CULTURAL ROUTES

ARTICLE 4.- Every measure deriving from the present law, shall guarantee the preservation, conservation, restoring and research of the national system of cultural routes located within the national territory.

ARTICLE 5.- The owners or tenants of the real estate property, spaces and monuments that make up the cultural routes shall be obliged to conserve their integrity, their cultural values and to put them to uses that prove to be compatible with their nature.

ARTICLE 6.- The competent authorities shall guarantee the integrity and protection of the cultural values of these real estate properties, spaces or monuments that make up a cultural route, when designing and applying public policies.

ARTICLE 7.- When it is impossible to grant protection to the integrity of the space or monument, it shall be authorized to perform such adequacies as congruent with the cultural value and nature of the real estate property, space or monument making up a route. Any demolition or substantial modification of any real estate property, space or monument making up a rout shall be only authorized when the petitioner has accredited the existence of an imperative need to perform such actions.

I. The competent authorities shall only authorize those uses that contribute to the conservation of cultural values and integrity of the real estate property, spaces or monuments making up a cultural route:
II. Monuments included in the Cultural Route that are also object of protection by the Federal Law on Monuments and Archeological, Artistic and Historical Zones, shall adjust to the provisions of such legislative regulation.
III. Monuments or spaces included in the Cultural Route that are also object of protection by State or Municipal legislation, shall be conserved in the terms contained in the instruments issued by such authorities, but in full compliance with that expressed in fraction II of this Article.
IV. Goods that are not included in fractions IV and V, shall be entirely subject to the regulations established by the present Law;
V. Any intervention or construction, conservation or restoring work on any real estate property, space or monument making up a cultural route shall be previously authorized by the National Institute of Anthropology and History. In extending such authorizations, the following regulations shall be applied:
   a) Every application must have the following information: Name and address of the petitioner, name and address of the person responsible for the works, as well as the name and address of the owner.
   b) Additionally, the following documentation must be submitted: characteristics, blueprints and specifications of the work to be performed; blueprints, description and photographs of the current status of the real state property or space and its adjoining; a letter of acceptance for the realization of inspections by the National Institute of Anthropology and History; and, on the

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decision of that same institute, a deposit shall be made in guarantee of the possible damages that may be done to the real estate property or space.

c) The National Institute of Anthropology and History shall grant or deny the permit in a period no longer than 30 working days from the date of reception of the application form; in the case the permit is granted, the person concerned shall be notified.

VI. Every Cultural Route shall have a program of management, which shall be issued within the next 180 working days from the date of their respective declaratory. The program of management shall include, at least, the following aspects:

a) Diagnosis of the current status of the Cultural Route;
b) Objectives;
c) General strategies;
d) Specific lines of strategy;
e) Design and instrumentation of actions and measures for the preservation of the cultural route;
f) Activities for the formation and instruction of human resources;
g) Measures for collaboration among different government levels to the preservation of the Cultural Route.

ARTICLE 8.- For the purpose of the correct identification of each historical route, it shall be required to have a system of signposting, location of different stops, monuments, stands, maps and all other facilities that clearly indicate the way followed by the particular route.

ARTICLE 9.- He who may damage or destroy, by means of fire, flood or explosion, an archeological, artistic or historical monument, will be imposed from two to ten years of imprisonment and a fine amounting to the value of the damage occasioned.

ARTICLE 10.- He who may damage or destroy, by any other means, an archeological, artistic or historical monument, will be imposed from one to ten years of imprisonment and a fine amounting to the value of the damage occasioned.

Chapter II

CONCERNING THE DECLARATORY OF CULTURAL ROUTES

ARTICLE 11.- It is a competence of the Minister of Public Education, by means of an accord published in the Official Gazette of the Federation, to declare the cultural routes in the Nation.

ARTICLE 12.- The declaratory of a cultural route may be issued ex officio or acting at the request of a party.

ARTICLE 13.- The declaratory of a cultural route shall contain:

a) The description of the route, including the identification of its spaces and buildings;
b) A description of the characteristics and values to be protected;
c) The specific regulations that must be observed in order to preserve the cultural value of the cultural route, its spaces and buildings:

III.- Against the declaratory if a cultural route, any affected part may present a resource for revision, as foreseen in the Federal Law of Administrative Proceedings. The petition for revision shall be framed in accordance with that specified in such regulation;

IV.- The declaratory of a Cultural Route shall be published twice in the Official Gazette of the Federation. The period to present a resource for revision described in the latter paragraph, shall be counted from the day of the second publication in the Official Gazette of the Federation.

V.- The archeological, historical and artistic monuments that are comprised by the cultural route shall be subject to the provisions stated in the Federal Law on Monuments ad Archeological, Artistic and Historical Zones.

VI.- The declaratory if the cultural route shall be entered in the Public Registry of the National Institute of Anthropology and History and in the Public Registry of Property of the corresponding localities.

Chapter III

CONCERNING THE TECHNICAL COUNCIL ON CULTURAL ROUTES

ARTICLE 14.- A Technical Council on Cultural Routes is established as a consultative organ for the authorities in issues concerning the protection and conservation of the Cultural Routes.

ARTICLE 15.- The Technical Council shall have the following competences:

I.- Decide on the convenience of declaring a cultural route;
II.- Decide on the program of management of the Cultural Routes;
III.-Promote all kinds of measures with the aim of stimulating the preservation of Cultural Routes, such as integration trusteeships and other activities that may be requires for the protection of cultural routes.

Six Counselors, shall make up ARTICLE 16.- The Technical Council each with a vote, who will attend in representation of the following Federal Instances:

I.- The National Institute of Anthropology and History;
II.- The Ministry of Public Education;
III.-The Ministry of Tourism;
IV.- The Ministry of the Environment and Natural Resources
V.- The Ministry of Social Development;
VI.- The Ministry of Communication and Transportation

ARTICLE 17.- The Technical Council will also be integrated by representatives of Non-Government Organizations as invited by the National Institute of Anthropology and History, which will have a voice but no vote in the Council.

ARTICLE 18.- The representative of the National Institute of Anthropology and History shall act as the Technical Secretary of the Council and shall preside the meetings. The meetings will be called to order when the majority of the members are present and resolutions will be adopted by a simple majority of those present. The President of the Reunion shall cast a deciding vote in the case of a tie.

ARTICLE 19.- The activities to be performed by such Council shall be regulated by the Guidelines established for that purpose.

ARTICLE 20.- Within its Functions and Powers, the Technical Council shall establish basic instruments of knowledge for the analysis and diagnosis of the architectonic urban, rural and natural heritage, which allow for the design of policies, blueprints and regulations for the conservation of the routes, and for the realization of restoring and rehabilitation projects of the routes.

ARTICLE 21.- The Technical Council shall promote stimuli to private actors, by promoting before the fiscal local and federal authorities, the existence of tax stimuli in the expenses destined to the protection or conservation of the real estate property, spaces or monuments that make up a cultural route, if and only if those activities comply with the regulations established by the present Law.

ARTICLE 22.- For the conservation, restoring and maintenance of cultural routes, the Technical Council will have the capacity of celebrating accords with the State and Municipal Governments, as well as with de-centralized organisms, private enterprises, associations and other institutions interested in the conservation of the heritage of such routes.

PROVISIONAL

FIRST.- The present law shall enter into force thirty days after its publication in the Official Gazette of the Federation.

SECOND.- While there does not exist a set of Guidelines for this Law, the Technical Council shall act under the general accords decided by the Council itself.

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Public Law 106–307
106th Congress

An Act

Oct. 13, 2000
[S. 366]

To amend the National Trails System Act to designate El Camino Real de Tierra Adentro as a National Historic Trail.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

El Camino Real de Tierra Adentro National Historic Trail Act.
New Mexico.
Texas.
16 USC 1241 note.

SECTION 1. SHORT TITLE.

This Act may be cited as the "El Camino Real de Tierra Adentro National Historic Trail Act".

SEC. 2. FINDINGS.

The Congress finds the following:

(1) El Camino Real de Tierra Adentro (the Royal Road of the Interior), served as the primary route between the colonial Spanish capital of Mexico City and the Spanish provincial capitals at San Juan de Los Caballeros (1598–1600), San Gabriel (1600–1609) and then Santa Fe (1610–1821).

(2) The portion of El Camino Real de Tierra Adentro that resided in what is now the United States extended between El Paso, Texas and present San Juan Pueblo, New Mexico, a distance of 404 miles;

(3) El Camino Real is a symbol of the cultural interaction between nations and ethnic groups and of the commercial exchange that made possible the development and growth of the borderland;

(4) American Indian groups, especially the Pueblo Indians of the Rio Grande, developed trails for trade long before Europeans arrived;

(5) In 1598, Juan de Onate led a Spanish military expedition along those trails to establish the northern portion of El Camino Real;

(6) During the Mexican National Period and part of the United States Territorial Period, El Camino Real de Tierra Adentro facilitated the emigration of people to New Mexico and other areas that would become the United States;

(7) The exploration, conquest, colonization, settlement, religious conversion, and military occupation of a large area of the borderlands was made possible by this route, whose historical period extended from 1598 to 1882;

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(8) American Indians, European emigrants, miners, ranchers, soldiers, and missionaries used El Camino Real during the historic development of the borderlands. These travelers promoted cultural interaction among Spaniards, other Europeans, American Indians, Mexicans, and Americans;

(9) El Camino Real fostered the spread of Catholicism, mining, an extensive network of commerce, and ethnic and cultural traditions including music, folklore, medicine, foods, architecture, language, place names, irrigation systems, and Spanish law.

SEC. 3. AUTHORIZATION AND ADMINISTRATION.

Section 5(a) of the National Trails System Act (16 U.S.C. 1244(a)) is amended—

(1) by designating the paragraphs relating to the California National Historic Trail, the Pony Express National Historic Trail, and the Selma to Montgomery National Historic Trail as paragraphs (18), (19), and (20), respectively; and

(2) by adding at the end the following:

"(21) EL CAMINO REAL DE TIERRA ADENTRO.—

"(A) El Camino Real de Tierra Adentro (the Royal Road of the Interior) National Historic Trail, a 404 mile long trail from the Rio Grande near El Paso, Texas to San Juan Pueblo, New Mexico, as generally depicted on the maps entitled 'United States Route: El Camino Real de Tierra Adentro', contained in the report prepared pursuant to subsection (b) entitled 'National Historic Trail Feasibility Study and Environmental Assessment: El Camino Real de Tierra Adentro, Texas-New Mexico', dated March 1997.

"(B) MAP.—A map generally depicting the trail shall be on file and available for public inspection in the Office of the National Park Service, Department of the Interior.

"(C) ADMINISTRATION.—The Trail shall be administered by the Secretary of the Interior.

"(D) LAND ACQUISITION.—No lands or interests therein outside the exterior boundaries of any federally administered area may be acquired by the Federal Government for El Camino Real de Tierra Adentro except with the consent of the owner thereof.

"(E) VOLUNTEER GROUPS; CONSULTATION.—The Secretary of the Interior shall—

"(i) encourage volunteer trail groups to participate in the development and maintenance of the trail; and

"(ii) consult with other affected Federal, State, local governmental, and tribal agencies in the administration of the trail.

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"(F) COORDINATION OF ACTIVITIES.—The Secretary of the Interior may coordinate with United States and Mexican public and non-governmental organizations, academic institutions, and, in consultation with the Secretary of State, the government of Mexico and its political subdivisions, for the purpose of exchanging trail information and research, fostering trail preservation and educational programs, providing technical assistance, and working to establish an international historic trail with complementary preservation and education programs in each nation.".

Approved October 13, 2000.

LEGISLATIVE HISTORY—S. 366:

SENATE REPORTS: No. 106–22 (Comm. on Energy and Natural Resources).
CONGRESSIONAL RECORD:
Vol. 145 (1999): Nov. 19, considered and passed Senate.
Vol. 146 (2000): Oct. 3, considered and passed House.

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5.C MEANS FOR IMPLEMENTING PROTECTION MEASURES.

NATIONAL SCOPE

The legal grounds for urban planning and development are found in articles 25, 26, 27, 73 and 115 of the Political Constitution of the United States of Mexico, where the participation of the Nation in the commandment of the development, the democratic planning of the system, the arranging and regulation of human settlements of the country are set forth. Those articles set the concurrence of the three levels of government over the subject, as well as the faculties bestowed to the municipalities over the planning and regulation of the territorial arrangement of human settlements and the foundation, conservation, improvement and growth of the population centers.

As stipulated in article 25 of the Constitution, the State is responsible for the commandment of the national development in order to assure its integrity by enforcing the Nation's sovereignty and its democratic regime through promoting economic growth and employment as well as a more just distribution of income and wealth, allowing the exercise of freedom and dignity of individuals, groups and social classes.

Article 26 states that the State shall organize a system of democratic planning for national development that gives dynamism, solidity, permanence and equity to the economic growth for the independence and the political, social and cultural democratization of the nation through the acting of the various social sectors and the convergence of the aspirations and demands of the society into the development plans and programs.

At Federal level as well as State level, the legal grounds for the planning of urban development, the sorting of the territory, the environmental conservation, the protection of the historic heritage and the natural resources is found in article 27. There, the participation of the Nation in the sorting and regulation of human settlements in the country is established as to its faculty to apply over the private property the modalities that the public interest might dictate, having as an objective the fair distribution of public wealth and its conservation in order to enhance equilibrium in the nation's growth and the improvement of the life conditions of the rural and urban population.

Article 27 establishes that necessary measurements will be put in action in order to sort human settlements, establishing the adequate provisions, uses and assignments for the land, water and forests. This shall be done to conduct public works, planning and regulating the foundation; conservation and improvement of population centers in order to preserve and reestablish the ecological equilibrium. Also, according to Article 73, fraction XXIX-C, the Congress has the faculty to issue the laws that establish the concurrence of the Federal Government, the states and the municipalities in the field of their respective competencies regarding human settlements with the objective of committing with the faculty that is given to the states and municipalities to plan and regulate the foundation, conservation and growth of the population centers as well as in preserving and reestablishing the ecological equilibrium.

The Political Constitution of the United States of Mexico settles in article 115 that the municipalities are invested with legal personality and that they will manage their heritage according to the law. City and town councils have the faculty to approve, according to the laws regarding the municipalities that shall be issued by each state legislation, the regulations and administrative dispositions of general observance within their respective jurisdictions. They should organize the municipal public administration, regulate the subjects, procedures, functions and public services of their competence and assure the participation of the population. For their internal government, the States shall adopt the popular, representative, republican form of government, with the free Municipality as the basis of their territorial division and political and administrative organization, in accordance with the following principles:

Each Municipality shall be administered by a council, and there shall be no intermediate authority between this body and the government of the State.

Municipalities, within the relative State and Federal terms, are entitled for:

a) Formulate, approve and administrate the zonification and the plans of municipal urban development.
b) Participate in the creation and administration of its territorial reserves.
c) Participate in the plans of regional development that must be in accordance with the general plans in the subject. Whenever Federal or State regional projects are elaborated, participation of the municipalities must be considered.
d) Authorize, control and invigilate the use of land, in the field of their competence within their territorial jurisdiction.
e) Intervene in the regulation of urban landowning.
f) Give permits and licenses for constructions.
g) Participate in the creation and administration of ecological reserve zones and in the elaboration and application of programs related to that subject.

Regulations and dispositions shall be issued for the application of these points and according with the objectives stated in the third paragraph of article 27 of the Constitution.

Religious, federal and state buildings are restrained by the Federal Law of Monuments, Archeological, Artistic and Historic Zones of 1972, in accordance with articles 1, 2, 5, 35, 36 and others applicable by the law and other regulations.

The purpose of this law is to promote investigation, protection, conservation, restoration and recuperation of archeological, artistic and historical monuments as well as the zones that surround them.

Based upon the stipulated indications on the 2nd article, the Public Education Ministry, the National Anthropology and History Institute, the National Arts and Literature Institute along with other Cultural Institutes in the country, the state and municipal authorities and individuals, shall launch permanent campaigns to promote the respect and knowledge about archeological and artistic monuments.

In its 3rd article, it states that the application of the law is the concern of the President of the Republic, the Public Education Secretary, the National Heritage Secretary, the the National Anthropology and History Institute, the National Arts and Literature Institute as well as of every other authority and Federal building within its competence. In agreement with article 38, the surrounding zones of the monuments are under jurisdiction of federal authorities, by which states and municipalities shall not apply their authority within the field of their influence without the authorization of the federation and the corresponding Ministry depending on the case.

The participation of municipal authority shall restrain to the denunciation of acts and situations that attempt against the heritage; the vigilance of the modifications or reconstruction in neighboring buildings to those catalogued as monuments so to assure that these are not affected and the grant of tax reductions to the owners of catalogued buildings to facilitate its conservation and maintenance.

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Religious heritage buildings are determined by the Law of Religious Association and Public Cult (dated July 15th 1992). In article 20, it establishes that the religious associations shall elect and register before the Social Development Ministry and the National Council for Culture and Arts, the responsible representers of the temples and the buildings that are archeological, artistic or historic monuments belonging to the Nation. Those associations will be obliged to preserve in integrity those buildings and to preserving them in the terms established by the law.

General Law of Human Settlements (July 19t, 1993)

This law was published in the Official Federal Gazette on July the 21st 1993. Its purpose is to establish the basic rules for the planning and regulation of the territorial sorting of human settlements in coordination with the Federation, federative entities and municipalities. It is an instrument for establishing the basis for an ordered urban development in which all the members of society enjoy its benefits, but also find themselves engaged in sharing with the authorities the responsibilities of planning the urban growth in its different phases, beginning with the planning and until its operation and regulation; all of which shall improve the level and quality of life in the urban and rural population.

In its 3rd article this law establishes that the territorial sorting of human settlements and the urban development of the population centers must tend to the improving of life quality of the rural and urban population through the preservation of the cultural heritage of the population centers.

Article 5 considers that the protection of the cultural heritage within the centers of population is a matter of public concern.

Article 6 establishes the attributions of the State over subjects of territorial sorting of human settlements and urban development of the population centers, which shall be applied in a convergence of the Federation, the State and the municipality in the field of competence bestowed by the Political Constitution of the United States of Mexico.

Article 9, section J establishes that it is of municipal concern, in the field of its respective jurisdiction, the following attributions:

"Formulation, approval and administration of the municipal plans and programs of urban development, population centers and others that out of these may result; as well as evaluation and vigilance of its fulfillment according to the local legislation. Municipalities will exert their attributions over urban development subjects through the town council or with its control and evaluation."

The planning and regulation of the territorial sorting of human settlements and the urban development of the population center take part in the national system of democratic planning as a sectorial politic that enhances the fulfillment of the objectives of the national, state and municipal plans.

Chapter V refers to the regulation of property that shall abide by the provisions, uses and purposes planned for urban sorting. In chapter VI, the concurrence of the three levels of government for acquiring reserves for the urban development and housing to discourage speculation and irregularity by providing the availability of land and guaranteeing the binding to all plans.

Modifications incorporated to this law in 1993 facilitate the incorporation of the cooperative-owned land to urban use, securing that the cooperative is benefited and allowing the participation of the municipality in the regulation and sorting of the urban cooperative-owned property.

General Law of Ecologic Equilibrium and Environmental Protection (January 28, 1998). Establishes in its 8th article that municipalities have the following faculties:

I.- Formulation, conduction and evaluation of municipal environmental politics.

II.- The application of the instruments of environmental politics foreseen in the local laws over the subject and the preservation and restoration of ecological equilibrium as well as the protection of the environment in zones of municipal jurisdiction over the subjects that are not expressly attributed to the Federation or the States.

General Population Law

It was published in the Official Federal Gazette on January the 7th, 1974 and underwent its last reform on January the 4th, 1999. Its objective is to regulate the phenomena affecting the population growth, structure, dynamics and distribution over the national territory, with the objective of achieving the principles of just and equitable distribution of the benefits resulting from economic and social development.

Fractions IX through XIII of its third article refer to the faculties of the Executive Federal sphere, acting through the Government Ministry, in the establishment and planning of human settlements, territorial population and population mobilization, with the purpose of distributing the settlements in a geographic regional development perspective.

Article 83 of this legal ordinance emphasizes the responsibility of regulating and distributing population centers, holding the Government Ministry responsible for this task, along with local and municipal organisms.

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5.D EXISTING REGIONAL AND MUNICIPAL PLANS RELATED TO THE LOCATION OF THE PROPOSED PROPERTY (REGIONAL OR LOCAL PLAN, PRESERVATION PLAN, PLAN FOR TOURISTIC DEVELOPMENT)

NATIONAL SCOPE

NATIONAL DEVELOPMENT PLAN 2007-2012

The National Development Plan

The National Development Plan is the core instrument for the Federal Executive's planning. It has a 6-year scope (2007 – 2012). It sets out a clear and feasible strategy in order to gain in the transformation of the country, under solid, realistic and, among all, responsible, bases.

Its purpose is to establish the national objectives, the strategies and priorities that shall direct government's actions during the present Administration, in such a way as to ensure that it is on the right track and towards a clear destination.

It represents the compromise established by the Federal Government with its citizens and that will thus allow for making the government accountable for its actions. This is an indispensable condition for a good government. The Plan establishes the objectives and strategies that shall serve as base for all other programs emanating from it: sectorial, special, institutional and regional ones.

Sustainable Human Development is proposed as the transforming vision for Mexico in the future, and as a right of all Mexicans today, wherever they may reside.

This means guaranteeing to every Mexican the whole satisfaction of their fundamental needs, such as education, health, food, housing and the protection of their Human Rights. It also means that opportunities for the present and coming generations may have the possibility of expanding, and that today's development is not in detriment of tomorrow's generations. It means that it is necessary for the economy to grow at a greater rate and that it becomes capable of generating the employments that Mexico and its citizens demand.

A solid economic policy, under the conditions inherited by our nation, would not suffice to propitiate the harmonizing and full development of our society. Thus there is need for a complementary strategy that is highly efficacious in the process of overcoming poverty and marginalization. The comprehensive proposal in this Plan, which is based on 5 great axis of action, will allow for advancing towards Sustainable Human Development.

National objectives

3. In its third objective, it sets out to reach a faster sustained economic growth and to generate the formal employments that will allow all Mexicans, especially those who are living in poverty, to have a decent income and to improve their quality of life.

8. The eighth objective aims at guaranteeing environmental sustainability through the responsible participation of all Mexican citizens in the taking care of, protection, preservation and the rational exploitation of the natural richness of the country, thus enhancing the economic and growth without compromising the natural heritage or the quality of life for the future generations.

Axis 2. The second axis of the Plan: Competitive economy, capable of generating employment

The aim of the economic policy of the current administration will be to achieve a faster sustainable growth, as well as the former employments needed to improve the quality of life of all Mexicans.

Axis 3. The third axis of the Plan: Equal opportunities

The third axis of the National Development Plan is related to equal opportunities. Every Mexican, regardless of his/her place of precedence or the income of his/her family, must have access to genuine opportunities for education and personal realization. This is the essence behind having equal opportunities and it is only through it that we may guarantee the widening of capacities and the improving of life conditions for those who need it most. Sustainable Human Development finds in such processes the personal, family and communitarian basis for its social realization.

Culture and recreation

3.8 Culture, arts, recreation and sport

Mexico is a nation proud of the thousand-year-old richness of its culture, which has manifested itself in several ways throughout history. Today, Mexicans have a formidable perspective of challenges and achievements and a great past to look upon. Mexico's future may only make sense with regards to that past and to a present that must be faced with passion and pride, so as to enrich our nation, dignifying the destiny of every Mexican citizen.

Mexico's culture is the sum of the best of our past and our present. It is the live voice of a people; it is all the colors of the expressions that distinguish our nation in the world. For this reasons, the Federal Government considers that strengthening our cultural expressions is a way of strengthening Mexico, and that same reasoning is applied towards art, sports and recreation.

Unfortunately, the existing gaps among citizens in the Mexican society prevent a great part of our population from having access to these essential elements of human development. This is the reason why this Plan includes strategies and lines of action to revert this situation. The Federal Government will pay special attention to those public policies that have an incidence on art, culture, sport and recreation, while considering them central activities for the health and vitality of society.

Important efforts will be made in order to stretch the scope and depth of public actions related to culture and arts. At the same time, different ways of healthy and inspirational recreation will be fortified in order to make them accessible to more Mexicans. Practicing of sports will also be given a boost to, in all its different manifestations, in order for more Mexicans to perform sport-related activities and improve themselves in physical disciplines, allowing them to become exemplary and give pride to their community and to the nation.

Objective 21

Make it possible for every Mexican to have access to participating in and enjoying artistic manifestations and the cultural, historical and artistic heritage of the country, as part of their full development as human beings.

This objective will be pursued by following the next strategies:

STRATEGY 21.1 To promote the appreciation, recognition and enjoyment of arts and cultural manifestations by society. The cultural policy of the Federal Government will provide an offer and encourage the existence of a wide offer of cultural and artistic manifestations, both of national ways of expression and of universal arts and culture. In this way, participation of society, not only as spectators, but also as performers, will be promoted.

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In this way, the existing audiences will be enhanced and expanded. It will also make the general public associate their leisure time activities with artistic and cultural manifestations, an essential component of their human and social development. In order to achieve these purposes, an important complement will be the fortifying of professional artistic education and the promotion of different categories of courses and workshops for appreciation of all artistic disciplines, focused mainly on those population sectors with limited access to such manifestations.

In all lines of action of cultural policy, public opinion and proposals from the artistic and intellectual community will be requested and considered. In the same way, the teaching and widespread diffusion of arts and culture in the education system will be enhanced. For that reason, it will be necessary, in order to complement this strategy, to extend the daily school periods for children and youths.

A considerable amount of the investment for cultural infrastructure will be destined to maintenance and renovation programs for existing fora and services, because this has been a concurrent demand of several communities, which have witnessed their cultural facilities deterioration. Conservation, renovation and maintenance of infrastructure for cultural activity in all disciplines will be a top priority for the current administration. We will work towards providing continuity to incentives for cultural and artistic production of independent creators, communities and massive media. Cultural diffusion programs will be enhanced between groups and sectors of society that, for several reasons, have stayed away from cultural and artistic manifestations, highlighting the recreational and enjoyable character of arts and culture.

In coordination with the section on Indigenous Peoples and Communities in this Plan, one of the main lines of action will be to extend the diffusion of indigenous arts and culture in the media. Mexico's cultural diversity requires not only acknowledgement, but also a big-scale promotion, especially among children and young people, because this is one of our nation's strengths.

It is also fundamental that governmental educational and cultural institutions work hand in hand with Mexico's foreign representations. This way, we may intensify the diffusion of cultural and artistic richness of our nation in a systematic and planned manner, as a real State Policy. Cultural exchange is, no doubt, one of the principal elements of acknowledgement, approach, acceptance and respect among nations. Special importance will be given to cultural exchange with the peoples of Latin America and the Caribbean.

Fomenting cultural tourism will be a key element for regional development. This will be one of the several ways in which we will unite efforts with the private sector in order to generate ways of financing, employment sources, diffusion and, of course, protection for our cultural heritage.

A line of action of crucial interest for the Federal Government will be the support to different popular arts and culture manifestations: plastic, scenic and literary arts, as well as their modern manifestations such as photography, video and possibilities offered by the Internet.

Impulse towards cinematographic creation and exhibition is of special relevance, because it is a way of expression of the national identity and idiosyncrasy that is gaining more and more prestige everyday in Mexico and abroad. With the purpose of providing a solid support to the efforts for the registration and preservation of the cultural and artistic heritage, research on national arts and culture will be greatly backed up. Educational institutions on these fields of study will also be greatly supported, in order to enable them to meet the demand for formation, specialization and advanced studies in these disciplines.

Adaptation of cultural facilities in federal and local institutions will be promoted, for enabling access to people with disabilities and the elderly. A cultural program that requires for substantial impulse is the one aimed at promoting reading among the population. Books will continue to be the best source for knowledge and recreation. In order to give this program the required diffusion, it will be necessary to have the participation of all sectors involved in culture and education: professors, intellectuals, artists, public service officials working for artistic and cultural institutions, non-governmental organizations, school officials, universities and the private sector. Promoting a culture of readers is today a shared responsibility of the Government and society. For this reason, an intensive use of public libraries will be promoted and strategies will be designed for the promotion of reading in rural zones.

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5e MANAGEMENT PLAN FOR CAMINO REAL DE TIERRA ADENTRO PROJECT

CHAPTER I

PLANNING BACKGROUND

Talking about conservation of historic centers, necessarily implies to deal with the existing relation between the urban development policies, the constructed heritage and the public spaces, the progressive building of huge road structures, the changes in land usages from the primary sector to the third, landfills, the hydraulic infrastructure; billboards and postings in streets and avenues; the great system of parking lots, the different ways of nomadic merchants, the migration phenomenon, expectatives, needs and cultural characteristics of the inhabitants, and even the ways of exploiting the different natural ecosystems inside and out of the historic city.

This topic becomes extremely complex when we consider that planning and executing actions for the protection of the constructed heritage and those who make use of it (inhabitants, merchants, tourists, etc.), requires to assume that "Only in inhabited zones is it possible to perform conservation as a task – shared responsibility between government and civil society – in which both the actions and economic resources invested by both the Government and the private sector, may echo in effective actions with a broad scope." (Lezama, 2005: 59).

In that sense, the urban landscape is configured as a political, technical and cultural challenge for the safeguarding of historic cities, using as a strategic instrument management plans with a territorial scope and collective participation in their design and execution.

For several decades, the National Anthropology and History Institute (INAH for its abbreviation in Spanish) has gained a vast experience in actions aimed at safeguarding the tangible and intangible cultural heritage of the Mexican nation. Today, in the context of a globalized world, it contributes to the recognition of cultural heritage as an essential factor towards economic and touristic development, as well as social cohesion and the affirmation of the cultural identities within our country.

During the last ten years, the challenge has been to institutionalize a new vision of the management of heritage zones by the construction of a policy that aims at opening spaces for participation and compromise with the several social and governmental actors in order to give an economic and social boost to cultural goods, while fortifying the technical principles and the norms that act towards its preservation and conservation.

Within such framework, the planning for conservation, management and negotiations related to cultural heritage, has meant, with no room for doubts, a fundamental tool. The experience of applying it on zones under protection status, such as museums, archeological sites and historic cities, provide fertile land for defining institutional policies on the matter, which may be expressed in a better way, through the execution of management plans, their respective operation strategies, as substantive elements for the orientation, under the principles of reasonability and sustainability, the usage and correct public exploitation of the heritage, in accordance with the international principles emanating from the United Nations Conference on Environment and Development, which took place on June 3 - 14, 1992.

BACKGROUND ON THE CAMINO REAL DE TIERRA ADENTRO PROJECT

The Camino Real de Tierra Adentro Project has meant an important contribution on the matter of identifying historic zones that have allowed the definition of spaces and temporalities within Northern Mexico and South of the United States of America, as a cultural unity resulting from common processes. Recognizing a historical binational cultural region, which is still nowadays in force, represents a great challenge for the current and future configurations of both countries.

INAH supports in a decisive manner projects related to research and conservation of regional culture in Mexico. One example of this is the Regional Program for the Cultural Heritage Mexico – United States, "El Camino Real de Tierra Adentro", because it has represented one of the main projects of a binational nature between these two countries. Research made within this program will help to recover a common past and heritage, through the realization of integral projects that will be used as models for regional culture studies in other areas of the country.

The mentioned road represents not only a collection of buildings and architectonic monuments, spread in the States of Chihuahua, Durango, Zacatecas, Aguascalientes, San Luis Potosí, Jalisco, Guanajuato, Querétaro, Hidalgo and State of Mexico in our country, and Texas and New Mexico in the United States of America; but it also constitutes, from a global perspective, the cultural tangible and intangible heritage of the region.

This collection is composed by an extraordinary cultural mosaic, in which, as mentioned before, history and architecture merge, reinforced by natural spots, the region's ethnography and the archeological manifestations of pre-hispanic cultures.

Even when, at an administrative level, the different delegations of INAH implicitly define the of research area of the project, such a geopolitical delimitation does not contemplate the uncountable relations that exist among the different States through which the route passes. In other words, the most appropriate thing to do is to establish regions, regardless of the State boundaries. Such regions may be composed of two or more States. For example, the region that encompasses the South part of Zacatecas and Aguascalientes, possesses similar characteristics in both a historical and cultural perspective. At the same time, the region of North Durango and South Chihuahua is different from the former.

For the reasons expressed above, the potential for the Camino Real de Tierra Adentro project is really vast. It has the conditions of a mega - project, which must be granted proper recognition. For the proper execution of this quest, it must be executed with the correct degree of responsibility and effort required. The great importance represented by the mentioned cultural itinerary, is demonstrated by the region's populations. There have been cases of estates, architectonic buildings, religious temples and missions, which although catalogued before, have not been studied with the required depth. Historic research, mainly of bibliographical kind, mentions several facts about spots, historical facts and descriptions of buildings. All these references must be corroborated in the interest and benefit of this project.

There are plenty manifestations of pre-hispanic cultures in the region. Its territorial location allowed it to be, in ancient times, a transitory zone between Mesoamerica and the cultures settled in the Northern part of our nation (Paquimé, Mogollán and Chalchihutes). This region worked as a corridor among cultures, which left their legacy.

Regarding the Project's background, we may state the relevant actions in chronological order:

1994

On January 1994 the Accord for Cultural, Academic and Technical Cooperation was signed by the University of New Mexico, the Office of

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Cultural Affairs of New Mexico and the "Camino Real" Corporation. On the grounds of this accord, archeological research was carried out in the spot of San Diego en Las Cruces, New Mexico. The University of New Mexico, the Bureau of Land Management, the INAH Center Chihuahua and the National School of Anthropology and History took part in this project. Two other projects were also implemented: Historic Archeology of the prison of El Carrizal in Villa Ahumada, and the archeological project of Galeana (in the Municipality of Galeana).

1995

In coordination with the Autonomous University of Zacatecas, the Ph.D in Zacatecas History Program was started in 1995. It was integrated into the Catalog of Ph.D's of Academic Excellence of the National Council for Science and Technology (CONACYT)

In June 1995, the First International Colloquim on El Camino Real de Tierra Adentro took place in Valle de Allende, Chihuahua. That same year, the book "El Camino de la Plata" was published. It was edited by the Government of the State of Durango and the INAH Center of that same State.

1996

In 1996, an illustrative exhibition about the formation of the Camino Real was deployed in the cities of Chihuahua, Ciudad Juárez and Zacatecas. It included ancient books from the collection of the INAH Center Zacatecas.

In October 1996, the Second International Colloquium on El Camino Real de Tierra Adentro took place in Santa Fe, New Mexico. Topics such as the history of the region's human settlements and the problems concerning the proper conservation of the Camino Real were covered in this colloquium.

1997

In 1997, the Third International Colloquium on El Camino Real de Tierra Adentro took place in the City of Durango. Archeological and historical topics were addressed at this forum.

1998

In June 1998, the 400th Anniversary of the foundation of the City of Española, New Mexico, was commemorated. Within that framework, the Fourth International Colloquium on El Camino Real de Tierra Adentro "Agua bendita, Tierra Sagrada" took place in the City of Española, New Mexico.

Within the framework of such event, the Memorandum of Understanding between the National Park Service of the Ministry of State of the United States of America (NPS) and the National Council for Culture and Arts, acting through the National Anthropology and History Institute was subscribed.

This Memorandum and the later signature of a Letter of Intentions among the National Park Service, the Bureau of Land Management and the National Anthropology and History Institute , set the bases for scientific cooperation in the future.

1999

In October 1990, the Fifth International Colloquium on the Camino Real de Tierra Adentro was celebrated in Zacatecas, in coordination with the National Park Service.

2000

In September 2000, a binational event on the Camino Real took place. It included a Regional Anthropology Book Fair, the First Workshop on Cultural Tourism and the Sixth International Colloquium on the Camino Real, having the simultaneous sees the cities of Ciudad Juárez, Chihuahua, Las Cruces, New Mexico and El Paso, Texas.

2001

In June 2001, the International Workshop on Cultural Tourism of the Camino Real de Tierra Adentro was carried out in the City of Durango, in coordination with the Bureau of Land Mangement (BLM) and the National Anthropology and History Institute .

In November 2001, the VII International Colloquium on the Camino Real de Tierra Adentro took place in Aguascalientes. It was organized in coordination with the National Park Service.

In November 2001, the Workshop for Operational Management Plans was held in Zacatecas. This event was organized by INAH.

2002

In October 2002, the VIII International Colloquium on the Camino Real de Tierra Adentro took place in Albuquerque. It was organized in coordination with the National Park Service.

The International Workshop on Cultural Tourism is carried out in Albuquerque, New Mexico. This event was organized by INAH and NPS.

In October 2002, the International Seminar on Conservation and Restoration of Land Architecture takes place, coordinated by the INAH Center Chihuahua, in Valle de Allende, Chihuahua.

2003

The First Conference for Youths on Water and Land Issues of the Camino Real de Tierra Adentro is held in Embudo y Alcalde, New Mexico. This event was organized by NPS.

In October 2003, the International Workshop on Conservation and Restoration of Land Architecture is carried out in Nombre de Dios, Durango, organized by the INAH Center Durango, NPS, ICOMOS mexicano, the Government of the State of Durango, and the Municipal Government of Nombre de Dios.

The International Seminar on Land Architecture is held in the Mission of Janos, Chihuahua. This event is organized by the INAH Center Chihuahua.

2004

In October 2004, the Workshop on Strategic Planning on Management Plans takes place in the City of Durango.

In November 2004 the IX International Colloquium on the Camino Real de Tierra Adentro is held in the City of Guanajuato, in coordination with the National Park Service.

In November 2004, the IV Workshop on Cultural Tourismo of the Camino Real de Tierra Adentro takes place in the City of San Miguel de Allende.

In September, the International Workshop on Land Architecture is held in Aguascalientes. The same event takes place in Chihuahua the following month.

2005

The Catalog of Historic Monuments of the Camino Real de Tierra Adentro is continued.

The Memoires of I – VIII International Colloquia on the Camino Real de Tierra Adentro are integrated.

2006

In April 2006 the X International Colloquium on the Camino Real de Tierra Adentro is held in the City of Socorro, New Mexico, in coordination with the National Park Service.

In September 2006, the Workshop for the compilation of the file on the Camino Real de Tierra Adentro took place in Mexico City, organized by the INAH.

2008

In May 2008, the Workshop on the Cultural Itinerary of Camino Real de Tierra Adentro was held in the City of Durango.

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RESEARCH

These research projects constitute the essential contents of Colloquia and Academic Reunions.

It is important to note that INAH Centers throughout the Route of The Camino Real de Tierra Adentro have different projects of tangible and intangible heritage, among which we may find the following:

CINAH Aguascalientes, a Historical Essay.
CINAH Chihuahua, Catalog of Documental Sources
CINAH Durango, Tangible Heritage.
CINAH Guanajuato, Terms of Reference for the Project of The Camino Real de Tierra Adentro.
CINAH Zacatecas, Inter-relation of the ornamental and iconographic typologies of the religious architecture in the Camino Real.

PUBLICATIONS

1997

Publication of the Memories of the First International Colloquium EL CAMINO REAL DE TIERRA ADENTRO that took place in Valle de Allende Chihuahua.

2000

Publication of the Memories of the International Colloquium EL CAMINO REAL DE TIERRA ADENTRO

2004

Publication of the Memories of the First Seminary on the Protection of the Cultural Heritage Mexico – United States of America.

2005

Electronic edition of the IX International Colloquium on the Camino Real de Tierra Adentro of 17 -19 November 2004, Guanajuato.

Electronic edition of the IV Workshop on Cultural Tourism of 22 and 23 November, San Miguel de Allende, Guanajuato.

The only two cultural itineraries that have a world heritage declaratory by UNESCO are: The Camino de Santiago de Compostela, located mainly in Spain, and the Sacred Sites and Pilgrims Route in the Kii mountain range, in Japan.

The Camino de Santiago was the first European cultural itinerary that was nominated by the Council of Europe in 1987 and was granted, in 2004, the category of Great European Cultural Itinerary. It was inscribed in the World Heritage List in 1993 (on its way through Spain) and in 1998 (on its way through France). The Camino de Santiago has become, without a doubt, the referent of a live and contemporary itinerary that offers spirituality, landscaping and culture. It was declared in the 17th and 22nd Ordinary Sessions on World Heritage, on its Spanish and French tracks, respectively, due to its historical base and not in relation with landscape criteria. The debate that followed these events led to the inclusion, in 2005, of the category of cultural itinerary in the categories of subscription in the new text of the Guidelines of the Convention on World Heritage. The Cultural Itineraries Committee of ICOMOS, which was created in 1998, has developed a specific Charter that was presented in the Quebec Assembly in the fall of 2008.

The Camino de Santiago is nowadays a referential model. Starting in the decade of the 80's, it has seen a great re-vitalization, which can be especially seen during holy years, starting on 1993. Regardless the great complexity posed by the sustainable administration of a transnational cultural itinerary of such characteristics, it presents an administrative structure with different levels of involvement and competences on a public and private level, with a high participation degree on the side of civil society, as well as a signalizing and graphic image consolidated program, a line of research and recovery of material and immaterial heritage along the road and its different tracks and a proposal for development in which tourism plays a fundamental role. It aims at keeping the pilgrim's spirit while they transit its tracks by foot, bicycle or on horseback, motivated by religious, cultural or sport affairs, with touristic or different motivations they have for visiting Santiago or one of the stretches of the route, promoted by the different autonomous Spanish communities and by Portuguese and French regions through which it runs.

Regarding the Sacred Sites and Pilgrim's Route of the Kii mountain range, it was inscribed in 2004 in the World Heritage List. It is conformed by three sites, extending to 495.3 hectares and the surrounding forest. These elements are exponents of an ancestral tradition of declaring mountains as sacred, which has been held alive since 1200 years ago and is supported by several documents. This region is traversed by several streams, rivers and waterfalls and is still in the core of the cultural life of Japanese people, as demonstrated by the fact that it is annually visited by 15 million people for religious or sports purposes. Each of the three sites possesses a sanctuary, some of which were erected in the 9th Century.

The itineraries mentioned above do not possess an adequate plan of management due to the complexity that involves the conservation and protection of a collection of cultural elements, among which we may distinguish: civil and religious buildings, bridges, roads, landscapes, etc.

CHAPTER II

SUBSCRIPTION CRITERIA

The category of cultural Itineraries within the UNESCO world heritage list is a totally new experience for our country. The case of the itinerary that is being proposed englobes cultural and heritage values that traverse a distance of 1,600 kilometers, and an amount of 60 proposed sites within 10 different states of the Mexican Republic. The cluster involves the different types of construction such as colleges, haciendas, chapels, villas, cathedrals, bridges, presidios (forts), missions and cemetaries, separated by natural landscapes and united by precolonial art expressions, road stretches and intangible cultural manifestations.

The postulation was able to document and justificate two of the Exceptional Universal Value Criteria that are found in the Practical Guidelines for the Aplication of the Cultural, Natural and World Heritage of the UNESCO:

Criteria II: Be a considerable manifestation of the exchange of human values along a certain time period or in an specific cultural area, such as architecture, monumental arts, urban planing or landscape designing.

The colonization northern Mexico represented an enormous challenge for the spanish crown. The spanish colonizers had to face harsh weather and geographical conditions besides the presence of belligerent indian tribes. Those reasons resulted in a difficult peace process and a steep way towards the population task of that territory. In front of the mentioned conditions, the spanish government implemented the following types of population centers: Real de Minas, missions, presidios (forts), haciendas, spanish villas and indian pueblos. Each of this frontier institutions had a trascendental function in the territories that are today occupied by the central and northern states of Mexico. This process took place with the simultaneous construction of spaces and buildings of which important archeological testimonies remain today. Some of them are presidios, vault houses, sales points, missions, hospitals and convents. Many places were modified in order to let the new needs and productive vocations to establish. The importance they would have depended on the activities that the surrounding geographic conditions promoted.

Due to the constant people and goods transit, different types of settlements were established along the route: small incursion stations

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with bearly a few early settlers, indian congregations and spanish towns with indian allies inhabitants. Each of this sites was used as urban model in the settling and population processes, being two tipologies the most relevant: the linear and the rectangular settlement. It is convenient to state that such shemes were chosen on water availability criteria, be it for human consumption or farm irrigation. This meant that depending on the geographic conditions and the contribution that it could bring to the neighbouring settlements, an specific typology was created and further replicated on its most significant elements along the way.

The Camino Real de Tierra Adentro, was born mainly because of the need to transport the precious metals (gold and silver) that were extracted in northern Nueva España, towards de center of the viceroyality in order to ship them to Europe and, in less amount, to Asia. This dynamics turn as evidence of the extraordinary variety of patrimonial goods that were associated to the route. Likewise there was a narrower, yet important, knowledge exchange in ideas, technology, architectural styles, construction systems, artistic influences and others. A particular characteristic of this exchange is that it took place in both directions and in three continents.

CRITERIA IV: Be an outstanding example of a type of building or technological or architectural complex, or landscape that illustrates a significative stage or stages of the history of humanity.

The different construction and technological manifestations that depart from the Camino Real de Tierra Adentro respond as an adaptation to the natural environment where they were stablished. Likewise, the architectural production, combined with the many different landscapes found in the route, represent a heritage complex with outstanding characteristics in the northern hemisphere of the American Continent.

The Cultural Itinerary of Camino Real de Tierra Adentro corresponds to one of the most important branches of the Camino Real Intercontinental. This interdependence is reflected in three aspects: construction systems, urban complexes and religious buildings. Each of the mentioned aspects is the result of a cultural openning, in which every theme was assimilated in its basic concepts as it was generated in the Iberian peninsula, but was shortly mixed after a brief adequacy period and originated new mestizo procedures that combine native and european knowledge into a particular material expression.

CHAPTER III

THE PROTECTION OF THE CULTURAL HERITAGE: DIAGNOSIS AND PANORAMA

LEGAL AND POLICY FRAMEWORK

The National Anthropology and History Institute (INAH for its abbreviation in Spanish), based on the Monument and Archeological, Artistic and Historic Monuments Federal Law, and on its Organic Law, is responsible for developing cientific, anthropological, paleontological and historical investigation, as well as investigation about protecting, preserving, resoring, recovering and promoting heritage; of promoting institutional activities done, as forming professionals on those fieds. By their nature, there are four different areas in which substantive activities of the National Anthropology and History Institute (INAH) are divided: Protection and Conservation of the Cultural Heritage; Culture Investigation; Promotion of the Cultural Heritage and Professional Formation.

Protecting the heritage is a way of assuring that the material an simbolical wealth that has been and is produced in Mexico is understood as a potential source of community social development. Respecting and knowing it is of vital importance in order to launch any improvement action in the different regions. Hence the importance of the involvement of every level of government in the design and execution of development projects in order to identify an eventual social development opportunity.

The basic premise of such development shall be that the managment and administration of the natural resources shall guarantee the integrity of the heritage and respect the channels through which the knowledge and values are reproduced, while it assures that the economic outpouring they enhance, benefits the communities and offers them a better life quality.

Cultural Tourism is an strategic tool in development projects, given that it allows the articulation of policies that aim at the protection of the heritage, knowledge and at the exchange of ideas about community development. It also increases cultural approach in a way that our heritage, as well as the sustainable development in all the regions of the country, is promoted and appreciated. For all of this to become reality, the operation of sistematic awareness programmes are needed in order to incorporate the different social actors to the process of knowing, protecting and socially employing heritage.

Another important challenge for fulfilling the heritage protection needs is the strengthening of appropiate legal and policy instrumentation. The Mexican State has historically created and applied laws and norms aimed at guaranteeing the integrity of the cultural heritage of our society. Nontheless, in the present, it is essential to revise the legal framework as it is to elaborate specific normative proposals that enhance a more efficient operation of the different fields of competence of the cultural institutions in accordance with the requirements of the heritage conservation.

Measures of legal protection that are now operating, apply in cases such as prosecuting reports and suspending public and private works that negatively affect the goods (buildings or other types of constructions). It also spans to the domain of declaring historic monuments and zones of archeological and historic relevance. Declaratories represent the most important judicial instrument for guaranteeing the conservation of the cultural heritage; without them, legal protection has few success prospects.

For all the mentioned reasons, it is within the influence and responsibility of the governments of the United States of America and Mexico to create normative and operational bodies which take into effect the instrumentation of projects and programmes for the investigation and rescue of the cultural legacy, tangible as well as intangible, related to the Camino Real de Tierra Adentro, through the regional centers of the National Anthropology and History Institute (INAH) in the mexican republic and the Universities of Texas and New Mexico, as well as the Bureau of Cultural Affairs in New Mexico, the National Park Service and the Bureau of Land Managment (BLM).

MANAGMENT PLANS FOR CULTURAL HERITAGE SITES: THE NATIONAL ANTHROPOLOGY AND HISTORY INSTITUTE EXPERTISE

Managment planning objectives

Protection and managment of sites with patrimonial value (Cultural Heritage) must assure, as international conventions and national legislation indicate, the conservation of exceptional cultural values, as well as its authenticity and integrity with the purpose of guaranteeing its transmission into future generations.

Managment plans for cultural heritage sites actually are one of the instruments that assure the accurate operation of the processes motioned for the conservation, valuation and protection of the patrimony given that they act in two different fronts. One: they express the precise character of the general principles, the organization grounds and the operational guidelines in a long term period, which endows its strategic character; two: such plans define and present a diologue and agreement arena that encourages the arranged and organized action of the public sectors and society in order to achieve higher commitment and participation in the whole cultural conservation process.

Recognition of the important rol that cultural patrimony plays in the complex social and economic network of the territory where it seats, has put into central consideration of the current policies of the INAH, the articulation of the public sector departments of the three levels of

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govenment toghether with society in order to identify capacities and define coordinated actions for their protection and conservation.

Hence its important social dimension: it defines the framework, the recognition of patrimony values, the protection and operation priorities, the sustainable usage of the goods and, above all, the mechanisms of collective acquisition and corresponsibility in searching a better life quaility for all the envolved social actors. This last point is fundamental. The success in the managment of a site very importantly depends upon the democratic participation, as it is a good opportunity in which society defines and aims its development processes, while the underlaying collective responsibility facilitates the conservation of its cultural and natural heritage with the support of efficient managment instruments over long term principles.

Managment Plans in Museums and Archeological sites

The first iniciative to be activated by the INAH, back in 1997, was a series of institutional agendas for the elaboration of managment plans for the sites of Sierra de San Francisco in Baja California Sur, Palenque in Chiapas, Monte Albán in Oaxaca, Xochicalco in Morelos, Cacaxtla-Xochitécatl in Tlaxcala, and Tlatelolco in Mexico City, as well as the Museo de la Medicina Tradicional y Herbolaria (Traditional Medicine and Herb studies) in Morelos. Under these projects, the planning guidelines were put into operation with a wide vision focus.

That is how the implementation of "managment systems" for the administration of patrimonial sites with public access started under the custody of the Institute (INAH). Its objective was to achieve equilibrium between conservation and public use, pondering the social benefit of the monumental patrimony put at stake.

Based upon these experiences, the effort has primarily consisted in gradually refining the necessary rules, as well as the technical and methodological elements and the instrumentation of strategies that open up the path for the conceptual redefinition and the actualization of consistent institutional policies with international scope about the new managment forms and methods for integrally and sustainably administrating patrimonial sites.

Futher on, in the period from 2005 – 2006, the clue technical and methodological elements were actualized for implementing a renewed institutional policy, based upon the strategic planning and oriented to the integral conservation of archeological sites and museums through the creation of managment plans. This, for the pioneer sites, integrated for the first time the territorial sorting as a requisite to attain a diferentiated zonal ordening, or territorial sorting, and the defining of buffer zones in orderto contain real and potential threats over the building.

This represented the launching of the program Managment plans for attending prioritized archeological sites and museums. The program included twelve archeological sites and ten museums, among the ones we find the archeological site of Teotihuacan, State of Mexico; Chichén Itzá, State of Yucatán; Tulum, State of Quintana Roo; Tajíj, State of Veracruz; Tamboc, State of San Luis Potosí; and Plazuelas, State of Guanajuato; as well as the National Culture and Interventions Museum, the regional Museums of the States of Querétaro, San Luis Potosí, Guadalajara and Zacatecas, among others.

Also, in the latest years and attending to the growing declaratory of historic centers on the national level, the first stepsere taken to contribute to the conceptual and methodological approach for planning the conservation and ordening of the historic center of Tlacotalpan, Veracruz and Santiago de Querétaro, Querétaro. Both of the cities are declared World Heritage by the UNESCO and the INAH has participated as a normative and assessor instance.

In the succesive planning processes that have been instrumented, a big satisfaction by bearing testimony for the construction of inter – institutional spaces has been felt. The sharing of information and common agenda agreements, coordinate specific actions in favour of the protection and conservation of the cultural and natural heritage, along with public functionaries of the three levels of government, academy leaders from public and private universities, international organizations, non governmental organizations representants and the general society.

MANAGMENT PLANS FOR HISTORIC CENTERS

Historic monuments zones (sites) and its normativeness

The category of Natural beauty and typical zone is expressed in the patrimonial laws of 1930 and 1934 is the background in our country for the category of Historic monument zone. Starting on 1972, the Monuments and Archeological, Artistic and Historic Sites Act (LFMZAAH for its abbreviation in Spanish) incorporated as innovative concept the Monument Site category. Its appointment derives depending on the origin of the buildings or goods to be protected. The concept is generally understood as the area that integrates various monumental buildings associated among them, and that present relevant archeological, historic and esthetic values. In the present, it is the concept that covers the categories of Historic Centers or Historic Cities.

In the terms of article number 41 of the Federal Monument Law (LFMZAAH), the monuments site is defined as "...the area comprehending various historic monuments related to a national event or which is connected to past events of national relevance". In that sense, the relevant facts or events of mexican history are united under the constructed heritage.

On the other side, the Monument Site category is acquired by expressed Presidential declaratory, and it must be subscribed in the Historic Monuments Public Registry. On the one hand, the protection of the site depends on the jurisdiction of the Federal Power and the substantive law, and on the other, the mandate is expressed in the decrees of historic monument sites, in which the National Anthropology and History Institute (INAH) is designated as competent for the respective normative vigilance.

The decrees that declare such protected sites structure up as:

a. The considerations that account for the fundamental reasoning for recognizing the significance and the values of the site.
b. A normative body that designates the perimeter of the protected area.
c. A list of the most significant monuments associated to historical and achitectural elements that underline the relevance of the site and
d. A series of administrative and juridic measures for their protection.

Clearly, the monument site decrees strengthen the existing normatives and also, in many cases, they allow the intervention in the conservation of the traditional historic visuals of the historic cities, or else, the preservation of the surrounding environment.

Up to date, there are 57 declared historic sites that are the manifestation of the national diversity. To the south of the country, the magnificence of Oaxaca an Mérida; those that thrive on the shores like Campeche and Tlacotalpan; the colonial cities of the central part of the country like Puebla, Mexico City and Morelia; the ones anciently related to mining like Guanajuato; or the recently fast growing cities of the north like Alamos, Sonora or Valle de Allende in Chihuahua, just to mention some of them.

The juridic protection of those patrimonial sites bounds every intervention to be applied over them to avoid or minimize the impacts over the historic urban and monumental fisionomy, the architectonic volumetry and the structural construction efects over the monuments, be them of permanent or provisional character, restraining the intervention to a previous authorization by the competent Institute, as it is expressed in article 42 of the mentioned law.

In that duty, the states and municipalities of the country have gradually integrated to their own normativity the proper measures for protecting the sites through the municipal urban development plans, the parcial development plans or generating specific normativity over the issues of construction, urban image, publicity (banners) or protection of the urban and surrounding environment.

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It must be menioned that some historic monuments sites, in the modalities of city or center, assume the formal juridic commitments of international character, nine of them being, for that reason, distinguished as World Heritage Cities. Eight cities are under the decree of historic monuments: Tlacotalpan, Campeche Querétaro, Mexico City and Xochimilco, Guanajuato, Oaxaca, Puebla an Morelia, while Zacatecas is on the process of a national declaratory .

In particular, the historic centers may be defined as the colective labour of the people through time (De Paula, 2001). In such way that, for their value and significance, they matter on the first place to the community that has created them, whose individual and colective identity are expressed through the constructed heritage.

It is intended to be mentioned that in the Colloquium of Quito, organized by the ICOMOS – international, "On the preservation of historic centers in front of growing contemporary cities", which had place on march 1977, the following conclusions were given expression:

"This Colloquium defines as Historic Centers, all those living human settlements, strongly conditioned by a past physical structure, recognizable as representatives of the evolution of a people"

The following paragraph of the definition concerns the historic centers of more historic and artistic value, even if some contents are genral:

"Historic centers, by themselves and by the monumental heritage they hold, represent an not only an unquestionable cultural value, but als economic and social"

Historic Centers are not only a heritage of humanity, they belong and are administered by all those social sectors that inhabit them. Among the elements that conform them, the most ancient one is the uban planning, the lines of the streets and avenues, a product of the labour of society as a whole, which expresses in a singular way the relation of a population with its natural surrounding. Ever since the beginnings of anthropic settlements, it registers its ulterior transformations and documents its evolution. This relation goes through time, a factor of its historicity that is strongly expressed in architecture, where the characteristics of the process stay registered in style and functional succesive phases.

On futher comments, the "International Paper for the conservation of the cities and the uban historic areas", adopted by ICOMOS in Washington in the year of 1987, contains important view points related to what matters in the present document:

"Article 2. The values to be conserved are the historic value of the city as a whole, and the sum of material or spiritual elements that determine its image. Specially: a) The defined urban profile, shaped by the urban weave and the plotting, b) The diverse functions of the city, acquired through the course of history" (ICOMOS, 1993)

The paper concerns the historic urban areas, the big or small cities and the historic centers or neighborhoods along with their natural or urban surrounding, wich besides its quality as historic documents, are the expression of the values that belong to the traditional urban civilizations. It defines the principles and objectives, the methods and instruments of the adequate actions for conserving the quality of the historic cities that, added to an appropriate Managment Plan, enhance armony between individual and colective life, protecting the whole of the cultural goods, regardless if they are modest or imposing.

In its case, the "Paper of Athens" of 1933, outstanded this last function, made the second one a subsidiary and underestimated the first one. The theoric- ubanistic thinking of the XXth century evolved in terms of a mayor conceptual equilibrium. With a proper cultural and urban administration and managment, the interpretation of an urban weave promotes the knowledge of the past and the notion of community belonging.

Conservation of historic cities must stand on the basis of actualization of the usage and purposes of the cultural heritage, which the french call living monuments, meaning the adapting of historic buildings to contemporary usages that, somentimes, may vary from one day to another, abiding to transformations, against the possibility of their decay or, on the opposite side, the historic city becoming an scenography derived from eventualities of strict modern nature.

Some more, some less than others, historic cities are nowadays threatened by the decay, the degradation and the destruction of its historic tangible and intangible elements. The recommendation of the UNESCO about the protection of historic or traditional conplexes and their function in contemporary life, stated in Warsaw and Nairobi in 1976, as in other international documents, by conservation of Historic Cities, it is understood, the necessary measures for its protection and restoration, as well as its coherent development and armonic adaptation to contemporary life (Roman, 1993: 42).

Managment plans for historic cities and centers

The managment of the historic centers challenge lies in the recovering of the monumental and environmental quality of the deteriorated sectors of the city and the peripheral areas; also, as the constructed heritage as a whole is recovered, the life quality of the population and the regulated use of the space appear as matters of specific attention.

As Gonzáles states, "One of the advantages that the urban planning vision applied to the city brings, is that it rescues the focus as a whole, almost by instinct, of the total complex of the urban body, without loosing sight of the individual values of each of the monuments by that. On the contrary, these are better appreciated in the perspective that joins them under a similar criteria, embracing their original common characteristics or better outstanding their differences" (González Pozo, 1997: 75). Recent state-of-the-art urban qualifications illustrate that it is more important to study the morphology of the uban – historic environment as an "structure" than analizing isolated architectures, to the point that, by themselves, some of this may result insignificant.

This is why for the new urban protection and structuration of the historic city, it is of vital importance to rely upon an expert team on the fields of architecture, urban planning, urban design, urbanism, anthropology, sociology, monument conservation, restoration, cultural managment, among others, that participates in the elaboration of the managment plans under an integral focus that contemplates the following strategies:

- Active conservation and sustainable managment of the patrimony.
- Conservation of the landscape, the history, image and urban identity.
- Preparing an urbanistical and patrimonial city.
- Conditioning the city for its inhabitants.
- Multifunctionality conception.
- Patrimonial evaluation of new usages.
- Planification of wellcoming infrastructure.
- Strategic thinking plans of the city.

Also, the managment plans must be included in the Municipal urban development plans and the Partial development plans in order to guarantee their application.

On the other hand, the components that will be contemplated for its elaboration must draw the basic conservation lines for th historic centers in the context of future development.

The elements of its structure are presented as follows:

METHODOLOGICAL CONSIDERATIONS: PLANNING CRITERIA

1. Urban development and territorial zoning plan

a) Urban Structure: The main factor is the analysis of the variables defining the spatial organization of the historic center, depending on the configuration and functionality of its road structure, the location and particularities of the activities and their correspondance with the actual land usages. Hence, the following must be considered: urban

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development diagnose, land usage and territoriality; monumental indexes and fragility degree; transport and road systems; services network; infrastructure; services and equipment; communication systems, housing, territorial reserve; core zone, buffer zone and influence zone.

b) Urban image and physiognomy. It considers as main analysis factors the usage and activities of the historic city, its geographical delimitation, main physical characteristics and specific problems that are being faced.

c) Environmental variable. It must contemplate, as a fundamental part, the concepts of buffer zone managment, which acts as a contention space between pressure areas and proper urban growth threats. Above all, it demarcates with vegetal architectures in proportion to the surface of the city itself, while the historic areas shall be restrained to adequated limits of altitude and volumetry with landscape – environmental design that expresses the particularities of its image.

d) Normative. Composed by administrative and regulative dispositions, as well as particular development and urban conservation policies and the strategic applicable guidelines of the historic zones.

2. Social, cultural, economic and historical characterization

a) Basic social, economic, demographic…etc., information about population and general indexes.

b) Identification of the architecture in the open spaces associated to social, cultural and religious practices of the community.

c) Domumentary, bibliographic and graphic investigation about the site's history.

3. Qualitative study. Collective image. How is it seen through its inhabitants.

a) Identification of the main landscape elements.

b) Spatial schemes of reference and sensible aspects in order to fin the values the comunity harbours in relation to the landscape ant the cultural heritage of the side.

4. Landscape basic form

An analysis of the natural elements of the site. This type of study allows to get to know the interdependence and the vulnerability conditions of resistence conditions of the landscape regarding possible conservation , improvement or development actions, as a way to stablish a continuity line within a constantly changing cultural landscape.

Conclusions

As it seems evident, the planning instruments for the urban develompent and the conservation of the city must anticipate to the impact of intensive urbanization, which can negatively affect the historic zones through modificatory actions that may be irreversible if the oportune measures are not taken.

Given that the historic heritage and historical values must preseve its formal aspects in order to trascend through time, due to the place it occupies in generating concepts about architectonic, social and environmental expressions of the city, a managment plan is not an static purpose itself, it rather constitutes a departure point, a contribution, in guaranteeing the existence of the material and immaterial culture of the historic centers. Managment plans facilitate the intervention, through recovery and safeguard actions of the existing values, by supporting themselves on the identity and will of all actors involved.

As a fact, heritage conservation is a task for the society as a whole. The National Anthropology and History Institute (INAH) assumes the resposibility that over it relies. In order to guarantee the existence of historic centers, states, municipalities and organized society, it is mandatory to define strategies of co-responsibility, so that the roots of the culture and the diversity it has spanned, constitute the axes that will forge an oncoming nation, fully conscious of its historic nature.

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5.G SOURCE OF SPECIALISTS AND TECHNICAL TRAINING FOR CONSERVATION

With respect to the source of specialists and regulation related to the conservation of the heritage built in the country, these come principally from the National Institute of Anthropology and History (INAH), institution that is part of the National Council for Culture and Art, and depends on the Ministry of Public Education.

I. The National Institute of Anthropology and History is a Federal Government dependency, founded on 1939, in order to guarantee the research, conservation, protection and diffusion of the pre-historical, archeological, anthropological and paleontological heritage of Mexico.

Nowadays, INAH works through a structure composed by a Technical Secretariat, which is responsible for supervising the realization of its substantive functions, whose tasks are effectuated by means of the 7 National Coordinations and the 31 regional Centers distributed among the States of the Republic.

This institution is responsible for more than 110 thousand historical monuments, built between the XVI and the XIX Centuries, as well as 29 thousand archeological zones registered in all the country – disregarding the fact that it is estimated that there exist around 200 thousand sites with archeological vestiges – from which 150 are open to the public.

It is also in charge of more than 100 museums in the national territory, which are divided into several categories, depending on the width and quality of their collections, their geographical situation and the amount of visitors they have. Five of them are national museums, 22 are regional, and 43 are local. There are also 32 site museums, 3 communitarian ones and 2 metropolitan ones. Their permanent exhibitions are proof of the historical background of Mexico, and many of the exhibits safeguarded in these museums have also been part of temporary exhibitions of national and international exposure.

One of the Institute's main tasks is scientific research, having more than 400 academicians working in the areas of history, social anthropology, physical anthropology, archeology, linguistics, ethno-history, ethnology, architecture, heritage conservation, conservation and restoring.

Furthermore, the academic and research activities are complemented with the formation of professionals in the schools of superior education that depend on the Institute, such as: the National School for Anthropology and History, with sees in Mexico City and the State of Chihuahua, and the National School for Conservation, Restoring and Museography Manuel del Castillo Negrete. The INAH also has under its care a collection of documents, among them the Anthropology and History Library, which possesses the greatest collection of publications with a historical and anthropological character in Mexico and is also a safeguard for documentaries and codexes of a historic relevance.

It also has a National System of Phototechs, made up by 17 centers distributed throughout the country (the most important of which is situated in the City of Pachuca), which jointly look after a real iconographic richness. We may also mention the Phonotech, which is dedicated to the registry and conservation of testimonies of musical heritage, as well as the Cinematech.

The activities for diffusion of our heritage are carried out not only through a periodical program of publications, but also through the production of phonograms and videogames, as well as press releases through the mass media.

The functions of the INAH Center in Durango have been focused in the following segments of the cultural heritage: archeology, research, diffusion and conservation.

The catalog of historical monuments in the State adds up to 2000 real estate properties, among which 400 are archeological, palaeontological and cave painting sites. Among the most important zones, we can find the archeological zone of La Ferrería, comprising 54 hectares, open to the general public by presidential decree.

Furthermore, there have taken place two workshops for land architecture (Nombre de Dios in 2003 and Nazas in 2006), in which two relevant historical structures were consolidated.

In 2007, the Law on Cultural Heritage of the State of Durango was promulgated. It contained a provision for the creation of the State Council of Cultural Heritage as an organ for consultation of cultural heritage in the State. This institution has among its members a representative of the National Institute of Anthropology and History.

Last, the INAH Center In Durango is the consulting organism for the approval of works of restoration, remodeling and consolidation of the real estate properties cataloged within the Municipality of Durango and those throughout the State.

The task of formation of specialists focused on restoration has been attributed to INAH. Nevertheless, some institutions, such as the National Autonomous University of Mexico, the University of Guanajuato and the National Polytechnic Institute, have in their education offer plans for the study of a Master's Degree or PhD in Architecture with the specialty of monument restoration. The aim of these plans is to be able to prepare specialists to intervene in buildings having historical value.

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5.I POLICIES AND PROGRAMMES RELATED TO THE PRESENTATION AND PROMOTION OF THE PROPERTY

In reference to the section II (National protection and International protection of the Cultural and Natural Heritage), articles 4 and 5, of the Convention regarding the Protection of the World Cultural and Natural Heritage of 1972, subscribe the following:

- "Each one of State Parties to this Convention recognizes that the duty of ensuring the identification, protection, conservation, rehabilitation and transmission to future generations of the cultural and natural heritage located within its territory, belongs primarily to that State. It will seek to act with that aim, to the utmost of its own resources and, where appropriate, with any international assistance and co-operation, in particular, financial, artistic, scientific and technical, which it may be able to obtain".

- "With the aim of guarantee a protection and an effective conservation and to reevaluate the most actively possible the cultural and natural heritage situated on its territory and under the appropriate conditions to each country, each one of the States Parties in the present Convention shall endeavor, in so far as possible, and as appropriate for each country:
  a) to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into general planning programmes...
  c) to develop scientific and technical studies and research and to work out such operating methods as will make the State capable of counteracting the dangers that threaten its cultural or natural heritage;...
  e) to foster the establishment or development of national or regional centres for training in the protection, conservation and presentation of the cultural and natural heritage and to encourage scientific research in this field..."

In this sense, at present the main responsibility in the preservation of the Mexican heritage corresponds to the Instituto Nacional de Antropología e Historia (National Institute of Anthropology and History) (INAH), regarding the custody of the paleontological, archaeological and historic heritage of the Prehispanic, viceregal and 19th century periods; and to the Instituto Nacional de Bellas Artes (National Institute of Fine Arts) (INBA), as for the artistic heritage of the 20th century. The coordination of the efforts of the INBA, the INAH, the Comisión Nacional para la Preservación del Patrimonio Cultural (National Commission for the Preservation of the Cultural Heritage), the Dirección General de Sitios y Monumentos (General Direction of Sites and Monuments) of the CONACULTA and of the Ministry of the Controllership and Administrative Development have given more coherence to the national programs of legal protection of the artistic property heritage.

Concerning the project of the Camino Real de Tierra Adentro (Royal Inland Road), it is important to point out that the governors of the states of Durango and Zacatecas have been main actors in the coordination, diffusion, pursuit and allocation of resources.

Likewise, of the project Camino Real de Tierra Adentro we can say that this, since the beginning, has had an enormous relevance thanks to the cooperation and union of efforts of diverse Federal, State, University and Cultural Institutions, between Mexico and the United States which have contributed financial and human resources for the knowledge, investigation, protection and diffusion of this historical and cultural heritage and this way have common interpretive strategies.

This way the INAH and the National Park Service of the United States, signed the first Memorándum de Entendimiento (Memorandum of Understanding) for the collaboration in the identification, conservation, management and investigation of sites of the cultural heritage in 1994, ratifying it later in 1996.

As a result of this institutional dynamics diverse programs and projects have been generated, which range from shops to symposia and international colloquia, as for example: the Program of the Camino Real de Tierra Adentro, the Program Misiones del Noroeste de México, the Program Conexión Mimbres-Paquimé, the Program of Noreste Mexicano y Texas, as well as diverse Projects of Investigation and Academic Exchange.

Involved institutions

México

- National Council for the Culture and the Arts (CONACULTA)
- National Institute of Anthropology and History (INAH)
- Governments of the States of:
- Chihuahua
- Durango
- Zacatecas
- Aguascalientes
- Jalisco
- San Luis Potosí
- Guanajuato
- Querétaro
- State of Mexico
- Hidalgo

United States

- National Park Service (NPS)
- Bureau of Land Management (BLM)
- Governments of the States of:
- Nuevo Mexico
- Texas
- University of Nuevo Mexico
- University of Texas at El Paso
- Cultural Oñate Centre
- Corporation "Camino Real"

Development of programmes and projects of presentation and diffusion

1991
- Publication of the book: Los Caminos de la Plata, of Aurelio de los Reyes.

1994
- Fostering of the Development of Bi-national Projects of Research and Conservation of the Cultural Heritage.

1995
- Publication of the book: El Camino de la Plata, of Francisco Javier López Morales and Francisco Zamora Quintana.

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1996
- Cartographic and bibliographical exhibitions on the formation of the Camino Real.

1999-2000
- 35 projects for the Camino Real among them: 3 projects of Diffusion, 3 Projects of Academic Exchange and 2 Projects of Cultural Tourism.

- First meeting of the Net of Museums and Cultural Centres of the Camino Real de Tierra Adentro.

2000
- The System of Cultural Information was created, which is an electronic portal and a database in internet developed by the National Coordination of Strategy and Prospective. This portal offers diverse and updated information to evaluate cultural policies and to diffuse information about the cultural resources and the heritage of México.

2001
- International Tourism workshop developed in Durango and organized by the INAH and the BLM.

2002
- International workshop of Cultural Tourism, organized by the INAH and the NPS, developed in Albuquerque, Nuevo Mexico, USA.
- International workshop on Earthen Architecture developed in Chalchihuites, Zacatecas; organized by the INAH Centre Zacatecas and the NPS.

2003
- First Youth Congress on Water and Earth Affairs in the Camino Real de Tierra Adentro, developed in Embudo and Alcalde, Nuevo Mexico, USA and organized by the NPS.
- International workshop of Conservation and Restoration of Earthen Architecture, developed in Nombre de Dios, Durango, organized by the INAH Centre Durango, NPS, CSCP, Mexican ICOMOS, Government of the State of Durango and Municipality of Nombre de Dios.

2004
- International workshop of Earthen Architecture in Aguascalientes (September) and in Chihuahua (October).
- Fourth International Workshop of Cultural Tourism of the Camino Real de Tierra Adentro, in Querétaro (August).
- Publication of the Memory of the First International Colloquy of the Mexican Northwest and Texas.
- Publication of the Memory of the First Seminar of Protection of the Cultural Heritage Mexico-United States.
- Creation of the web page of The Camino Real de Tierra Adentro, by the INAH.
- Impression of six diffusion brochures in Spanish and English, called "Una Ruta con Historia".
- Signaling of the Route that consists of identifications with information in all the municipalities by which the route passes and in the historic monuments located along the Camino, in their course by the states of Aguascalientes, Chihuahua, Durango, Guanajuato, Querétaro and Zacatecas.

2005
- Continuity of the Catalog of Historical Monuments of the Camino Real de Tierra Adentro.

2006
- The program Ruta Conmemorativa del Bicentenario de la Independencia y Centenario de la Revolución (Ruta 20010) (Commemorative Route of the Bicentennial one of the Independence and Centennial of the Revolution (Route 20010)) was created, instituted by the Ministry of Communications and Transports and the State Roads Commissions. This program has as objective to commemorate the transit of Miguel Hidalgo when the National Independence was declared. It is necessary to point out that the program of the route, which coincides with that of the Camino Real, includes works of signaling, improvement of ways of communication and production of informative identifications.

2007-2008
- Photographic exhibition "Camino Real de Tierra Adentro", in diverse cities of the country and edition of photographic book. Authorship of the photographer Eniac Martínez.

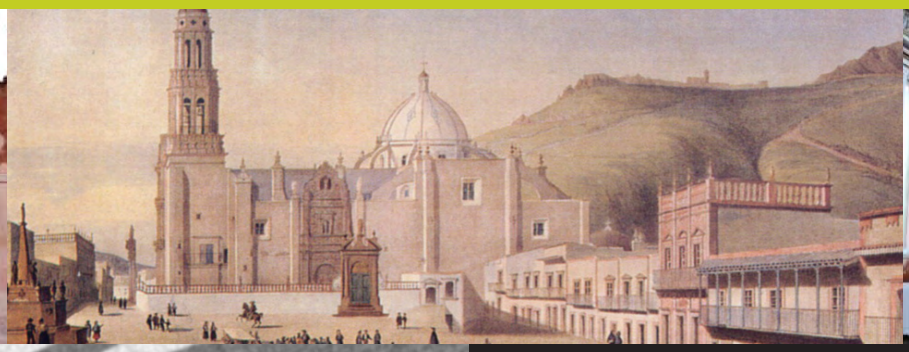
2008
- During the Workshop Cultural Itinerary Camino Real de Tierra Adentro, developed in the State of Durango, the representative of the Direction of Cultural Tourism of the INAH, pointed out that this direction plans to develop Cultural Walks related to the CRTA and to its mining heritage.

2009
- During the first meeting of tourism officers at national level, celebrated in the State of Durango, the Federal Secretary of Tourism, Rodolfo Elizondo, expressed his interest to support the project of the Camino Real de Tierra Adentro through the concurrence of federal and state resources, and the promotion at the highest levels of tourism. To this initiative joined the state secretaries of tourism of the different places that integrate the Camino Real de Tierra Adentro.

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Government effective laws.









MONITORING 6

6a. KEY INDICATORS FOR MEASURING STATE OF CONSERVATION

6b. ADMINISTRATIVE ARRANGEMENTS FOR MONITORING PROPERTY

6c. RESULTS OF PREVIOUS REPORTING EXERCISES

6.a KEY INDICATORS FOR MEASURING THE STATE OF CONSERVATION

All categories considered for the nomination of Camino Real de Tierra Adentro are represented as sites, monuments and natural landscapes, whose protection is based on the main area with maximum protection accordingly to the proposal of the Ley General de Protección de Rutas Culturales (General Law for the Protection of Cultural Routes).

The supervision of the state of conservation for the area as a whole is made on a regular and systematic basis to ensure the conservation of authenticity and integrity of the site and in case of deterioration, there is technical and financial ability to realize maintenance works, restoration, disaster prevention and control of risks generated by nature or human beings.

Owing that Cultural Itinerary is a low representative category in the World Heritage List (WHL), to elaborate the key indicators for measuring the state of conservation requires the sum of experiences obtained from the Route of Santiago de Compostela and Sacred Sites and Pilgrimage Routes in the Kii Mountain Range plus the long and continued experience in our country in conservation of cultural heritage.

The key indicators proposed herein, are focus specifically to preserve the different tangible environments of the Camino Real. We are certain that the learning process is a never ending cycle: building models to solve a problem and experimenting to test results that in turn will generate new approaches to solve the source(s) or the risk(s) of a problem and we conscious of our obligation to share these experiences with other States Parties accordingly to the spirit that is embodied in the international treaty of the Convention concerning the Protection of the World Cultural and Natural Heritage, adopted by UNESCO in 1972.

We indeed consider that these experiences should be applicable to the universe of Camino Real and its corresponding connections to other land or maritime routes, generating incentives to scientific, intellectual and practical cooperation among nations (Mexico-United States of America, Europe-America-Asia) to protect the heritage of Outstanding Universal Value.

The fundamental interaction between nations would be of cooperation and international solidarity, using instruments of action generated by them through trusts and organizations (governmental and non-governmental) looking for expanding the number of elements that integrate the itinerary accordingly to the needs of interpretation. Not to forget that Mexico has ratified the WHC for the identification, protection, conservation, presentation and transmission to future generations of cultural and natural heritage, shown by the application of the Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos (Federal law of Artistic and Historic Monuments and Archaeological Sites) and the Ley General de Protección de las Rutas Culturales.

Considering all these, three general criteria were established to elaborate the key indicators: 1) the Camino Real has been defined by history as a seed for social, economic and cultural innovation, therefore, inhabitants and governmental apparatus must be in charge of the protection, conservation, promotion and management of the area as a whole; 2) the material wealth of its 60 sites (five of them already enrolled in the WHL) is considered an element to promote sustainable regional development and 3) to assert the thought and the expression of the communities on the valuable immaterial diversity, legacy of the cultural mestization, to reaffirm the local and regional identity.

Tangible values of the substantive elements

The acknowledgement of the role the Camino Real had in the history of mankind is based on testimonies that we enjoy today in the northern region of our country. Since the establishment of this communication channel by the Spaniards, many settlements connected to each other were founded and developed and a new ideological order was established among the inhabitants. The effects of this enormous task were: the direct alteration of the possession of the territory; the transformation of the landscape for the large-scale exploitation of natural resources; the generation of new urban forms of diverse vocation and the countless construction of buildings that served as infrastructure for the exchange of goods and services and for protection and evangelization of those who journeyed this route.

Inherent intangible values to the Camino Real

The sustentation of the Camino Real de Tierra Adentro would not be possible without the participation of the society that nowadays is somewhat dispersed for a simple reason: the decay of this important route that once made possible the blossoming of a multicultural fusion and that simultaneously harnessed the dynamics of the exchange of influences between different points from the world. As it was referred in points 2.b and 3.a, this route was a rich and inexhaustible source of values that today are necessary to apply for the regeneration of the identity (local and regional) and the permanence of the population.

In addition, these indicators will be focused to measure the degree of authenticity and respect to the legacy of our ancestors, with actions that reaffirm the historical value of such an important historic event.

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KEY INDICATOR	PERIOD	DOCUMENTS
TERRITORIAL		
Updating the Management Plan of the Camino Real de Tierra Adentro (CRTA), approved by all States participating in this route.	5 years	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Permanence of architectonic and engineering typologies that compose the CRTA. Measurement of states of conservation and catalogue elaboration of immovable property. Programming of resources for the intervention.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Conservation of the ecosystem and the forms of entailment between natural landscape and cultural landscape of the CRTA. Elaboration of declarations of Protected Natural Areas.	3 years	Consejo Consultivo del CRTA (INAH, SEDESOL, SEMARNAT); Fideicomiso del CRTA; Gobierno estatal involucrado.
Conservation of land uses, compatibility with the cultural program of the CRTA and update of rural and small communities land registry.	1 year	Dirección de Catastro del Estado y Dirección de Catastro Municipales, Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Accessibility to each one of the referenced points in the nomination of the CRTA. Generation of tourist signing with informative cards of each site.	1 year	Dirección de Tránsito Municipal; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Measurement of the effectiveness and summary of functional parameters for each case of conservation of the territory of the CRTA.	1 year	Dirección de Desarrollo Urbano Municipales, Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Revision of the effectiveness of the organs in charge of the application of the norms and technical and administrative instruments of conservation.	1 year	Consejo Consultivo del CRTA; Fideicomiso del CRTA y Gobierno estatal involucrado.
Management of private and/or public funds and financial resources	1 year	Consejo Consultivo del CRTA; Fideicomiso del CRTA y Gobierno estatal involucrado, programas federales para el fortalecimiento del patrimonio cultural y promoción turística.
Control of variations in land ownership and land value.	3 years	Dirección de Catastro del Estado y Dirección de Catastro Municipales, Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Measurement of the impact of economic activities on Cultural Heritage such as employment, truism, training, production methods, etc. Elaboration of strategies to promote sustainable development of CRTA	1 year	Secretaría del Trabajo y Prevención Social, Secretaría de Hacienda, Dirección de Desarrollo Económico municipales; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Measurement of the impact of the informal economy on the recovery of properties and relocation in zones where socioeconomic conflicts are not generated.	1 year	Dirección de Desarrollo Económico Municipal y Estatal; Cámara de Comercio Federal y Estatal; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Degree of commitment to Cultural Heritage. Reinforcement of identity.	1 year	Centros INAH, Direcciones de Administración y Desarrollo Urbano Municipales, Direcciones de Imagen Urbana Municipales; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
URBAN		
Updating Partial Plans of Conservation of historical centers of the cities, as well as generation of regulatory norms of the constructions that compose the typologies of the CRTA.	3 years	Direcciones de Administración y Desarrollo Urbano Municipales, Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA y CONAGO.
Permanence of architectonic and engineering typologies that compose the CRTA. Measurement of states of conservation and catalogue elaboration of immovable property. Programming of resources for the intervention.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Presence and integration of the contemporary architecture. Monitoring and application of effective norms and regulations	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.

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KEY INDICATOR	PERIOD	DOCUMENTS
URBAN		
Conservation of the ecosystem and the forms of entailment between natural landscape and cultural landscape of the CRTA.	1 year	Consejo Consultivo del CRTA (INAH, SEDESOL, SEMARNAT); Fideicomiso del CRTA; Gobierno estatal involucrado.
Conservation of land uses, compatibility with the cultural program of the CRTA and update of rural and small communities land registry.	1 year	Dirección de Catastro del Estado y Dirección de Catastro Municipales, Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Accessibility to each one of the referenced points in the nomination of the CRTA. Generation of tourist signing with informative cards of each site.	1 year	Dirección de Tránsito Municipal; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Management of private and/or public funds and financial resources	1 year	Consejo Consultivo del CRTA; Fideicomiso del CRTA y Gobierno estatal involucrado, programas federales para el fortalecimiento del patrimonio cultural y promoción turística.
Control of variations in land ownership and land value.	3 years	Dirección de Catastro del Estado y Dirección de Catastro Municipales, Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Measurement of the impact of economic activities on Cultural Heritage such as employment, truism, training, production methods, etc.	1 year	Secretaría de Turismo del Estado, Secretaría de Cultura del Estado, Dirección de Desarrollo Económico Municipal
Measurement of the impact of the informal economy on the recovery of properties and relocation in zones where socioeconomic conflicts are not generated.	1 year	Dirección de Desarrollo Económico Municipal y Estatal; Cámara de Comercio Federal y Estatal; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Degree of commitment to Cultural Heritage. Reinforcement of identity.	1 year	Centros INAH, Direcciones de Administración y Desarrollo Urbano Municipales, Direcciones de Imagen Urbana Municipales; Consejo Consultivo del CRTA y Fideicomiso del CRTA.
ARCHITECTONIC		
Update of General Plans of Conservation of immovible property in historic centers, small towns and insolated areas, as well as generation of strategies that promote the recovery of typologies of the CRTA.	2 years	Direcciones de Administración y Desarrollo Urbano Municipales, Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA y CONAGO.
Permanence of architectonic and engineering typologies that compose the CRTA. Measurement of states of conservation and catalogue elaboration of immovable and movable property. Elaboration of general recommendations to preserve the heritage of CRTA.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Presence and integration of the contemporary architecture and adjustments of the historical spaces to offer the comfort of the 21st century. Monitoring and application of the effective laws and regulations.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Control of the purpose of each building to regulate the intended use of immovable property and public indoor spaces. Application of effective regulation.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Effectiveness in the application and organization of the population to help in action of preservation of the heritage.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Inhabitans and non/governmental organizations involment in preseving the immovable property of CRTA.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.
Measurement of damages in immovable property.	1 year	Centros INAH de los estados miembro del CRTA; Consejo Consultivo del CRTA; Fideicomiso del CRTA; CNCA; SEDESOL; SECTUR, entidades estatales y municipales.

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KEY INDICATOR	PERIOD	DOCUMENTS
ENVIRONMENTAL LANDSCAPING		
Measurement of environmental quality. Securing solid residues in controlled sites, control and redirectig the flow of residual water.	Prmanent	Direcciones de Ecología Municipales; Servicios de Salud; Oficinas de Medio Ambiente Estatales; Consejo Consultivo del CRTA; Fideicomiso del CRTA y SEMARNAT.
Control of noise an visual pollution in urban and rural zones. Monitoring and prohibition of establishment of industries that generate this type of environmental contamination.	Permanent	Direcciones de Ecología Municipales; Servicios de Salud; Oficinas de Medio Ambiente Estatales; Consejo Consultivo del CRTA; Fideicomiso del CRTA y SEMARNAT.
Identification and prevention of natural risks. Readiness to cope with more visible threats and generation of strategies for their immediate control.	Permanent	Dirección de Protección Civil; Rescate y Salvamento Municipal; Direcciones de Ecología Municipales; Servicios de Salud; Oficinas de Medio Ambiente Estatales; Consejo Nacional del Agua; Centro Nacional de Prevención de Desastres; Consejo Consultivo del CRTA; Fideicomiso del CRTA y SEMARNAT.
Stabilization and preservation of natural resources: water, land, vegetation.	Permanent	Dirección de Protección Civil; Rescate y Salvamento Municipal; Direcciones de Ecología Municipales; Servicios de Salud; Oficinas de Medio Ambiente Estatales; Consejo Nacional del Agua; Centro Nacional de Prevención de Desastres; Consejo Consultivo del CRTA; Fideicomiso del CRTA y SEMARNAT.
Adjustment of utilities and services: water, sewage system, energy, road system and others	Permanent	Dirección de Protección Civil; Rescate y Salvamento Municipal; Direcciones de Ecología Municipales; Servicios de Salud; Oficinas de Medio Ambiente Estatales; Consejo Nacional del Agua; Centro Nacional de Prevención de Desastres; Consejo Consultivo del CRTA; Fideicomiso del CRTA y SEMARNAT.
Degree of commitment to Cultural Heritage. Reinforcement of identity.	Permanent	Centros INAH; Dirección de Protección Civil; Rescate y Salvamento Municipal; Direcciones de Ecología Municipales; Servicios de Salud; Oficinas de Medio Ambiente Estatales; Consejo Nacional del Agua; Centro Nacional de Prevención de Desastres; Consejo Consultivo del CRTA; Fideicomiso del CRTA y SEMARNAT.
SOCIAL		
Identity and permanence of the inhabitants	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
People involment to support its heritage	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Quality of life: education, health, employment, food, housing, etc.	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Existence of plans and action for social promotion	3 years	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Rates of population growth, fixed and floating.	10 years	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT) y Fideicomiso del CRTA.
CULTURAL		
Recognition of cultural heritage by the population	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.

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KEY INDICATOR	PERIOD	DOCUMENTS
CULTURAL		
Permanence of cultural heritage	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Degree of authenticity and respect by the cultural heritage.	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Actions taken for the diffusion, promotion and education of the cultural heritage	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Promotion of cultural equipment	Permanent	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
Involment of creators and artists in cultural projects.	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA; CONAGO.
HISTORIC		
Recognition of the historical event by the population	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SECTUR) y Fideicomiso del CRTA.
Promotion and diffusion to reaffirm the historic heritage.	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SECTUR) y Fideicomiso del CRTA.
Participation of institutions: museums, archives, libraries, non-governmental organizations and others	1 year	Consejo Consultivo del CRTA y Fideicomiso del CRTA.
Degree of authenticity and respect for the historic heritage.	1 year	Consejo Consultivo del CRTA (INAH, CNCA, SEP, SEDESOL, SEMARNAT, SECTUR, SCT); Fideicomiso del CRTA y CONAGO.

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6b. ADMINISTRATIVE ARRANGEMENTS FOR MONITORING PROPERTY

To evaluate the state of conservation of all the compositional elements of the Camino Real de Tierra Adentro (CRTA), that proves the testimonial veracity of the reciprocal interchange of influences (based on criterion ii), establishes a very complex commitment to exert, since at this point the parameters are formulated to crystallize the permanence of the tangible witnesses that state the continuous circulation of people that interacted to each other, stimulated by the fruitful interchange of all nature of goods, ideologies, sciences, techniques, ways of life, all this developed in different levels and dimensional forms related to each other.

Nevertheless, there are in Mexico diverse governmental organisms to identify, to recognize, to study and to follow up the conservation of the cultural heritage, and in the case of the CRTA on its broader context (tangible and intangible), it is related to the institutions that have within his statutes, the vision to take care of this space modified deliberately by man.

The organisms involved in this case at Federal Government level are: the Instituto Nacional de Antropología e Historia INAH (National Institute of Antropology and History), through the Dirección de Patrimonio Mundial (Direction of World Heritage) and state delegations known as INAH Centers, which in turn have offices to coordinate monuments, archaeology, anthropology, permits and a research area dedicated to the cultural heritage (tangible and intangible).

Within the INAH organizational structure is the Coordinación Nacional de Monumentos Históricos CNMH (National Coordination of Historic Monuments) in charge of granting permits, elaborate monuments and zones catalogs; the execution of projects and research.

This area was created as a result of the need to preserve, to study and to promote the historic heritage of the nation, expressed by the federal government of President General Lazaro Cardenas and originated the creation of the Instituto Nacional de Antropología e Historia on February the 3rd, 1939.

One of the main functions entrusted to the INAH was the monitoring, conservation and restoration of archaeological, historic and artistic monuments and its contents. To fulfill those tasks, the Departamento de Monumentos Coloniales (Department of Colonial Monuments) was created including two areas, the Dirección de Monumentos Prehispánicos (Direction of Pre-Hispanic Monuments) and the Dirección de Monumentos Coloniales (Direction Colonial Monuments)

In 1973 the Dirección de Monumentos Históricos (Direction of Historic Monuments) was created and incorporated the Departamento de Monumentos Coloniales.

In 1989, the Dirección de Monumentos Históricos modified its functional structure to become the Coordinación Nacional de Monumentos Históricos in charge of specific task of conservation, restoration, protection, catalog, research and diffusion of historic building heritage of the nation.

The CNMH includes the Dirección de Apoyo Técnico (Direction of Technical Support) that warranties the conservation, restoration, and maintenance of historic monuments and zones, under adequate technical criteria according to national and international norms

The activity of this area is focused to coordinate technical and operational tasks involving historic monuments and zones in Mexico City and the rest of the country. Technical actions take into account the subsoil factors of the locations, materials and structural system that conform them, construction materials and procedures that should be used in case of intervention; it also takes into account the effects of urban and environmental matters such as the problems derived as a result of its use, effects of traffic of vehicles, public lightning and environmental contamination.

To perform these tasks, the CNMH has the support of a group of experts and specialists in different areas like history, structures, seismic engineering, geotechnics, geology, and materials. It also relies on the support of important institutes and research centers and the participation of notable national and foreign professional, researchers and scientifics to warranty the best technical support to take care of the national heritage.

La Dirección de Apoyo Técnico includes the Subdirección de Investigación (Subdirection of Research), la Subdirección de Proyectos y Obras (Subdirection of Projects and Works) la Subdirección de Catálogo y Zonas (Subdirection of Catalogs and Zones), la Unidad de Informática (Informatics Unit) y la Unidad Técnica del Programa de Emergencia de Sismos. (Technical Unit of the Earthquakes Emergency Program)

La Dirección de Licencias, Inspecciones y Registros (Direction of Permits, Inspections and Registry) is part of the Coordinación Nacional de Monumentos Históricos that contributes to the protection and conservation of immovable historic heritage, indicated in the Ley Federal de Monumentos y Zonas Arqueológicas, Artísticas e Históricas and in the Ley Orgánica del INAH (Organic Law of the INAH) offering legal and technical advise for the design of interventional proyects on immovable historic property, adjacent buildings or zones of historic monuments, as well as granting permits, supervision of authorized works, attending formal complaints related to the possible damage of property and inscription in the public registry of monuments and historic zones.

It has the Subdirección de Registro (Subdirection of registry) and Subdirección de Licencias (Subdirection of Permits), the Departamento de inspecciones (Inspections Department) and a special program to modernize the services provided by this area.

Main tasks are divided in four substantive processes and one administrative:

- Technical and legal advisory to private sector, INAH Centers and to the three levels of government (Federal, State and municipal).
- Granting permits to intervene historic monuments, adjacent buildings and zones of historic monuments.
- Attention of formal complaints, prevention and verification of the state of conservation of the immovable historic property. (Departamento de inspecciones)
- Registration of historic zones and monuments in its Public Registry (Subdirección de Registro)
- Administrative modernization of the services provided by this Direction.

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La Ventanilla Única (All paperwork in one window) provides information, guidelines and receives the request for permits according to the Acuerdo de Mejora Regulatoria (Regulation improvement agreement) published on June the 2nd, 1999 in the Diario Oficial de la Federación. (Official Gazette)

The heritage catalogs have their origins in the studies made by the Dirección de Bienes Nacionales de la Secretaría de Hacienda (Direction of National Property of Treasury Department), in charge of protecting the federal heritage, in the third and fourth decade of the past century. In 1972 as a result of the promulgation of the Ley Federal sobre Monumentos y Zonas Arqueológicas, Artísticos e Históricos the INAH received, among others substantive tasks, the responsability to realize the inventories, registries and catalogs of the cultural heritage.

Between 1984 and 1992 the Dirección de Monumentos Históricos made the catalogs of Baja California, Baja California Sur, Sonora, Chihuahua, Coahuila, Nuevo León, Tamaulipas, Estado de México, Tlaxcala, Tabasco and Querétaro. In the Federal District: Historic Center of Mexico City, Xochimilco, Tlalpan, Tláhuac, Azcapotzalco, Iztapalapa and Iztacalco. Since 1993 has done the catalog of Chiapas, Colima, Nayarit, Guanajuato, Durango, Morelos and municipalities of Lagos de Moreno in Jalisco, Tlacotalpan in Veracruz, Taxco in Guerrero, and Valladolid in Yucatán. Recently it has finished with the support of local governments in the Federal District the catalogs of Milpa Alta, Coyoacán, Cuajimalpa y Alvaro Obregón. Nowadays the catolgs of Historic Center in Mexico City, delegation Miguel Hidalgo and La Magdalena Contreras are being updated.

To handle the growing and changing data and information, the Coordinación Nacional de Monumentos Históricos has placed the catalogs on electronic media in order to provide access to the information to local autorities for a better management and safeguard of the heritage.

Besides its use as instrument to specialists, the catalogs made by the INAH diffuse among the people the values and meaning of the material heritage from their ancestors and in turn, will have to handel to future generations.

The main task of the Subdirección de Investigación is the historical knowledge of our immovable heritage. Important studies are made about the origin, construction and ornamental constructive modifications that have undergone monuments throughout their history. The works include the urban or rural surroundings of historic monuments from century XVI up to date, observing the development of the monuments zones, as well as populations or cities where they are located.

The research gathers information from bibliographical, hemerographic and first hand sources, as well as all kinds of graphical materials. The data is used to elaborate internal memoranda or to support the works of the INAH through the Coordinación Nacional de Monumentos Históricos.

Researchers from this area belong to the academic community, teach at universities, attend symposiums, publish articles and books related to history of art, urbanism, historic archeology, restoration and problems related to historic monuments.

This Subdirection plays a very important role to provide documentation and historical information to support the works of the Coordinación Nacional de Monumentos Históricos and of the Dirección de Apoyo Técnico. Also it collaborates with the Dirección de Licencias providing blue prints, photographs and historical information for granting permits and to help attend formal complaints in civil or penal trials. The Subdirección de Obras also requires historical data to intervene immovable property under safekeeping of the INAH, in Mexico city and the rest of the country. The Subdirección de Investigación collaborates with the Subdirección de Catálogo y Zonas, in the elaboration and permanent update of cards of immovable historic monument catalogs. Both Subdirections conjugate their skills in the study of the zones of monuments and help in the preparation of monument declarations and monuments zones to be approved by the corresponding authorities and published in the Diario Oficial.

The Subdirección de Investigación has a library, photos, files and a blue prints archives whose primary target is to keep the historic memory of monuments, giving support to the programs established by the main office and to provide service to the public.

The Coordinación Nacional de Monumentos Históricos has as a main priority the advise and supervision of restoration works throught the country. To perform this important task it has the Subdirección de Proyectos y Obras, with specialized technicians to establish norms and regulations to develop restoration projects and works for the conservation of the immovable heritage.

The intense work developed in this last decade in consulting and supervising projects has produce more precise restorations in the monumental heritage, in possession or under care of communities, federal, state and municipal government, religious groups, national and international organizations and civil society, who require the interdisciplinary participation of specialists in its conservation.

From 1994 up to date there has been 929 buildings interventions, including supervision of projects and works, offered technical and expert opinions, architectonic and photographic evaluations of curent conditions of conservation and elaboration of projects of restoration of buildings under the safegurd of INAH, as well as maintenance works such as:

Light maintenance:
Templo de San Bartolomé, in Campeche; Templo de Santo Domingo, Chiapa de Corzo, Templo de la Virgen de la Natividad, Aguacatenango, Templo de la Virgen de la Caridad, in San Cristóbal de las Casas, Chiapas; Academia de San Carlos (UNAM) Centro Histórico, Capilla de San Francisco Cuadrante Coyoacán, Capilla de la Virgen el Sagrado Corazón (Santa Catarina) Centro Histórico, Capilla del Rosario Azcapotzalco, Capilla de San Marcos Evangelista Xochimilco, Casa del Mayorazgo de Guerrero Centro Histórico, Exconvento de Churubusco (MNI) Coyoacán, Exconvento de San Juan Evangelista Culhuacán, Hacienda Copilco, Iglesia de San Nicolás Tetelco Tláhuac, Museo Nacional de las Culturas Centro Histórico, Museo de la Ciudad de México (Casa de los Condes de Calimaya) Centro Histórico, Parroquia de San Lucas Evangelista Centro Histórico, Templo de San Salvador Cuauhtenco Milpa Alta, Templo de Santiago Apóstol Azcapotzalco, Templo de San Antonio de Padua Milpa Alta, Templo de San Nicolás Tolentino Emiliano Zapata, in the Distrito Federal; Capilla de San Miguel Arcángel, Exconvento de San Luis Obispo Tlalmanalco, Exconvento de Acolman, in the Estado de México; Exconvento de Huejotzingo, Santuario de los Remedios, San Andrés Cholula, Templo de Santa María Tonantzintla, en Puebla; Real de Catorce, Exconvento de San Francisco "Museo Potosino", in San Luis Potosí; Puente Luis Moya in Zacatecas.

Mayor maintenance:
Los Arquitos, in Aguascalientes; Misión de San Francisco de Borja Adac, Misión de San Javier, en Baja California; Fuerte de San Miguel, Templo de San Antonio, Tzabcabchen, en Campeche; Convento de la Merced, San Cristóbal de las Casas, Templo de Santo Domingo, Tuxtla Gutiérrez, Chiapas; Alhóndiga 10, Casa de los Condes Heras y Soto Centro Histórico, Exclaustro de Jesús María Centro Histórico, Exconvento de Santo Domingo de Guzmán Centro Histórico, Exconvento Carmelita del

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Desierto de los Leones, Museo del Carmen San Angel, Museo Nacional de Arte Centro Histórico, Museo Nacional de las Culturas Centro Histórico, Museo Nacional de Historia 1a. y 2a. Etapa, Castillo de Chapultepec, Nacional Monte de Piedad Centro Histórico, Primera Universidad de América Centro Histórico, Sede de la Coordinación Nacional de Monumentos Históricos _ Correo Mayor No. 11,Templo de San Francisco Centro Histórico, Templo de San Diego de los Padres Tacubaya, Cuartel de Zapata Milpa Alta, Templo de Betlemitas Centro Histórico, in the Distrito Federal; Acueducto del Padre Tembleque, Capilla y Templo de San Pedro, Malinalco, Exconvento de la Natividad, Coatepec, in Estado de México; Fuerte de San Diego, Guerrero; Iglesia de San Nicolás Tolentino, en Hidalgo; Templo de la Compañía de Jesús, Pátzcuaro, Michoacán; Exconvento de San Guillermo, Totolapan, Exconvento de San Juan Bautista Tlayacapan, Exconvento de Tepoztlán (Museo de la Asunción), Morelos; Museo del Obispado, Nuevo León; Convento de Tepescolula, in Oaxaca; Templo de San Antonio de Padua, Templo de San Miguel Aguacomulican, Exconvento Franciscano de Tochimilco, Templo de San Miguel Tecoanipa, in Puebla; Exconvento de San Francisco, in Querétaro; Capilla de Aranzazœ, in San Luis Potosí; Almacenes García, Exconvento Dominico, Fortaleza de San Juan de Ulúa, in Veracruz; Casa Montejo, Museo Regional Palacio Cantón, in Mérida, Yucatán; Exconvento Franciscano, Museo Regional de Guadalupe, Templo de la Purificación, Seminario Conciliar de la Purísima, in Zacatecas.

On the other hand, the Consejo Nacional para la Cultura y las Artes (CNCA - National Council for the Culture and Artes) through the Dirección de Sitios y Monumentos (Direction of Sites and Monuments), has several decades of experience managing Cultural Heritage.

Its objective has been to preserve the value of tangible and intangible goods, a nonrenewable legacy from Mexico to the mankind. Its functions are to protect, to recover, to conserve and to catalog the sites and monuments of federal property of artistic and historical value. This responsibility implies the need to establish the general policies for preservation of the elements that conform our heritage.

Main objectives are:

• To execute programs, projects and works to protect, to conserve and to recover the cultural heritage of historic monuments of federal property and movable property in accordance with the guidelines established by the Instituto Nacional de Antropología e Historia y el Instituto Nacional de Bellas Artes.

• To know in quantitative and qualitative terms the cultural heritage to determine its state of conservation and the needs of intervention that to establish hierarchies and priorities to integrate programs of action, management and control.

• To promote the education and training at all levels from graduate studies to craftsmanship techniques of personnel involve in this activities.

• To offer support and technical advise services on a permanent basis to states, municipalities and communities in order to achieve the adequate local participation in the development of projects and works of restoration.

At state level today we have the participation of Institutos o Secretarías de Cultura (Institutes or Secretariats of Culture), whose main functions are to preserve, to promote and to spread the cultural heritage of each State based on their values, customs and traditions; to promote the cultural development and to encourage the creativity in all tangible and intangible manifestations and enhance and keep update the education and artistic formation of its inhabitants and to implement cultural strategies and programs that keep the people in touch with cultural goods and services.

Their tasks are bonded to seven main objectives:

1. **Cultural heritage**: To rescue, to preserve, to increase and to promote historic, artistic and cultural, tangible and intangible heritage of the State.

2. **Indigenous cultures**: To recognize, to promote and to diffuse the language, the traditions, the customs and all the forms of expressions of indigenous communities that conform the State; to strengthen and to promote existing cultural projects as well as new initiatives that incorporate these communities with the rest of the region to establish a continuous cultural interchange that reaffirm the regional cultural identity.

3. **Enhance artistic creation**: To promote the cultural and artistic development and to stimulate the creation of new expressions of art, diversity and cultural plurality, through the promotion and diffusion of cultural heritage of the State.

4. **Artistic and cultural education**: To promote, to develop and to strengthen the education and artistic-cultural research in its diverse manifestations, types, levels and modalities to satisfy the demands of professionalisation, specialization and improvement in different artistic and cultural disciplines.

5. **Cultural awareness**: To diffuse the offer of cultural goods and services to bring closer all sectors of society and to broaden the audience with more access to the different expression of art and culture.

6. **Encourage books and reading**: To raise the appreciation of books and the habit of reading as a fundamental instrument in the cultural and educative development of our population.

7. **Cultural development and participation of local people**: To articulate human, material and financial efforts that encourage cultural development and artistic creativity, to enhance a more active role of the society (including the groups in special situation).

To carry out maintenance of the routes and to execute public works in each State the responsible areas are: the Secretarías de Obras Públicas (Public Work Secretariats) and the offices of Desarrollo Urbano (Urban Development). Both areas are in constant coordination with INAH Centers corresponding to each jurisdiction, for the authorization and supervision of the projects and restoration and maintenance works.

At municipal level, the organisms in charge of the protection, monitoring and conservation of immovable patrimony, its urban surroundings and the environment are: the directions of Urban Development and Planning; Public works; Environment and Ecology. For the conservation, diffusion and awareness of the cultural patrimony (tangible and intangible) have the directions of culture and education.

All offices have an annual budget and for the CRTA project, they are obtaining extraordinary financing to do all the necessary actions to restore the historical sense to this route that gave birth to towns, cities and properties.

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6.c RESULTS OF PREVIOUS REPORTING EXERCISES

As it was referred in the previous points, the institutions in charge to safeguard the conservation of the cultural heritage, have elaborated periodical evaluations and have sent them to the Coordinación Nacional de Monumentos Históricos (CNMH) del INAH. Those evaluations are now a point of reference to monitor the properties included in this proposal of the Camino Real de Tierra Adentro.

The elaboration of historical monument catalogs in each one of the States of Mexico, has been an arduous task, but has been successful. Its format includes an evaluation of the state of conservation of the property and the construction date. All data in the catalog serve as a reference for those who wish to make a restoration work.

The data with all the information are in compact discs in pdf format, which were prepared by the catalog subdivision and zone of the CNMH. They can give a global idea of the complex system that Mexico implemented several years ago, for the identification, rescue, restoration, conservation and valuation of the immovable property throughout the country.

On the other hand, since 1993, Mexico and the United States of America have developed several works in common that served as the basis for the identification of these properties and the results, have been presented in Congresses and international meetings organized by the Comité Internacional de Itinerarios Culturales (CIIC) (International Committee of Cultural Itineraries) del ICOMOS Internacional.

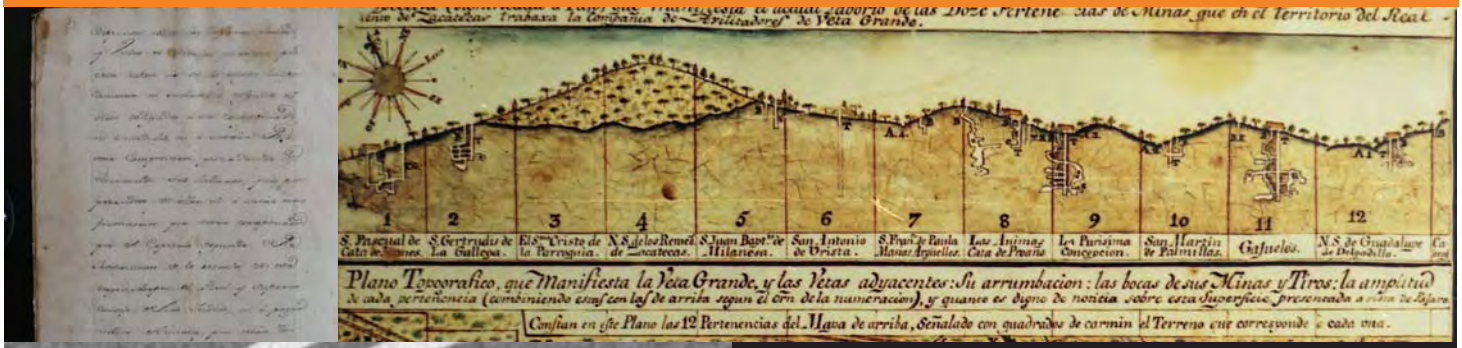
One of the recent documents about this great project has been presented to the International Congress of Cultural Itineraries (Burgos, 2008) organized by CIIC International, the Spanish National Committee of ICOMOS, the University of Burgos, and other official institutions of Spain.

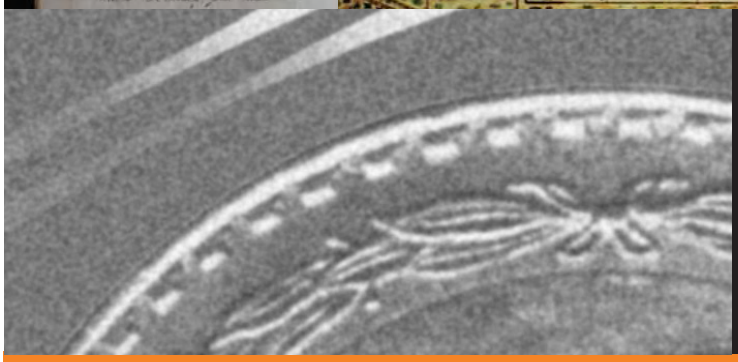
There were very important contributions for the project on from of our expert colleagues, which are submitted in this nomination file to be considered by the members of the World Heritage Committee.

A chronology of the binational project of the Camino Real de Tierra Adentro is presented herein including the most significant events for the identification of the property and have been documented in periodical reports:

1994
The INAH signs the Convenio de Cooperación Cultural, Académica y Técnica con la Universidad de Nuevo México (Agreement of Cultural, Academic and Technical Cooperation with the University of New Mexico), the Oficina de Asuntos Culturales de Nuevo México (Office of Cultural Affairs of New Mexico) and Corporación "Camino Real" ("Camino Real" Corporation) Archaeological investigation in: San Diego, in Las Cruces New Mexico and in the prison of El Carrizal en Villa Ahumada, Chihuahua.
1995
First International Symposium on the Camino Real de Tierra Adentro (CRTA) en Valle de Allende, Chihuahua. Publication of the book "El Camino de la Plata" (The Path of the Silver) published by the Government of the State of Zacatecas.
1996
Second International Symposium of the CRTA in Santa Fe, New Mexico: Subjects included the history of the regional population and problems of conservation of the Camino Real.
1997
Third International Symposium of the CRTA in Durango, Durango: Historical and archaeological subjects.
1998
Fourth International Symposium of the CRTA, subject: "Agua Bendita, Tierra Sagrada" (Blessed Water, Sacred Earth) in Española, New Mexico. Signing of the Memorandum of Understanding between National Park Service (NPS) of the Department of the Interior of the United States of America and the INAH.
1999
Fifth International Symposium of the CRTA in Zacatecas, Zacatecas.
2000
First Workshop of Cultural Tourism and the Sixth International Symposium of the CRTA, simultaneously in: CD. Juárez, Chihuahua, Las Cruces, New Mexico and El Paso, Texas.
2001
International Workshop of Cultural Tourism of the CRTA in collaboration with the Bureau of Land Mangement (BLM) and the INAH, in Durango, Durango. Seventh International Symposium of the CRTA in collaboration with the NPS. Workshop for Operative Plans of Handling, organized by Center INAH Zacatecas.
2002
Eighth International Symposium of the CRTA in collaboration with NPS, Albuqueque, NM. Workshop the International of Cultural Tourism, in Albuquerque, NM, organized by INAH and NPS. Seminary the International of Conservation and Restoration of Earth Architecture, coordinated by Center INAH Chihuahua, in Valle de Allende, Chihuahua.
2003
First Congress of Young on Subjects of Water and Earth in the CRTA, realised in Embudo and Alcalde, NM, organized by NPS. International Workshop of Conservation and Restoration of Earth Architecture, realised in the Nombre de Dios, Durango. Organized by Center INAH Durango, NPS, CSCP, Mexican ICOMOS, Government of the State of Durango and the Municipality Nombre de Dios. International Seminary of Earth Architecture, in the Mission of Janos, Chihuahua, organized by Center INAH Chihuahua.
2004
Workshop of Strategic Planning of Management Plans in Durango, Durango. Ninth International Symposium of the CRTA, in collaboration with the NPS, in Guanajuato, Guanajuato. Fourth Workshop of Cultural Tourism of the CRTA, celebrated in San Miguel de Allende, Guanajuato. International Workshop of Earth Architecture, in Aguascalientes and Chihuahua.
2005
Elaboration of Historical Monument Catalog of the Camino Real de Tierra Adentro. Integration of Memories of the I - VIII International Symposium of the CRTA.
2006
International Symposium of the CRTA organized by the NPS, in: Socorro, NM. Workshop for the Integration of the Nomination File of the CRTA, organized by the INAH.
2008
Cultural Itinerary Workshop Camino Real of de Tierra Adentro organized by the Secretariat of Tourism of the State of Durango and Center INAH Durango. Participation of all members in charge of the CRTA project of Centers INAH to integrate the Nomination File to propose the nomination of this property for inscription in the World Heritage List.

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DOCUMENTATION 7

7c. FORM AND DATE OF MOST RECENT RECORDS OR INVENTORY OF PROPERTY

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

7e. BIBLIOGRAPHY

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7.c Form and date of most recent records or inventory of property

The National Institute of Anthropology and History, concerned about the preservation and conservation of the material and historical heritage of our country, has carried out a series of actions focused to achieve these purposes through the state INAH Centres, spaces of supreme importance by being considered vital source of enrichment of the Mexican culture.

Among the works carried out by this Institution is found the constant updating of the Catalog of Historical Monuments, basic guide that facilitates the approach to these estates and at the same time diffuses the cultural value of such sites.

The complete document, elaborated by the Sub Direction of Catalogs of Monuments and areas of the National Coordination of Historical Monuments, is attached to this document (in digital format) as another proof of the cultural wealth and material manifestation that originated along the history of the Camino Real de Tierra Adentro.

Each chapel, bridge, fort, inn, college or house founded along this route, narrates the history of hundreds of men and women that went deep into unknown territory and whose acts transcended at levels that would change, in many senses, the history of humanity. This catalog is the list of the longeval characters that still standing, transmit to whoever wants to listen, some knowledge of the past, important tool that allows to foment the culture of respect and re-assessment towards them.

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7 d. Address where inventory, records and archives are held

Institution

Address

Archivo General de Indias
Edificio de la Lonja, Av. de la Constitución, 3
Edificio de La Cilla, C/ Santo Tomás, 5, 41071 Sevilla

Biblioteca Nacional de Madrid
Paseo Recoletos 20
28001 Madrid, Spain
+34 915 807 805

Birmingham Public Library
2100 Park Place, Birmingham, Alabama 35203, (205) 226-3600

David Rumsey Map Collecction,
http://www.davidrumsey.com/

New York Public Library
Fifth Avenue and 42nd Street · New York, NY 10018

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- México 1088, Libro 1 Bis, real cédula, la reina, al presidente y audiencia de Nueva España, Madrid, 26 de septiembre de 1530, ff. 13r-15r, se concede título de escribano mayor de minas a Juan de Cuevas, vecino de la ciudad de

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México, en virtud de los servicios que había prestado.
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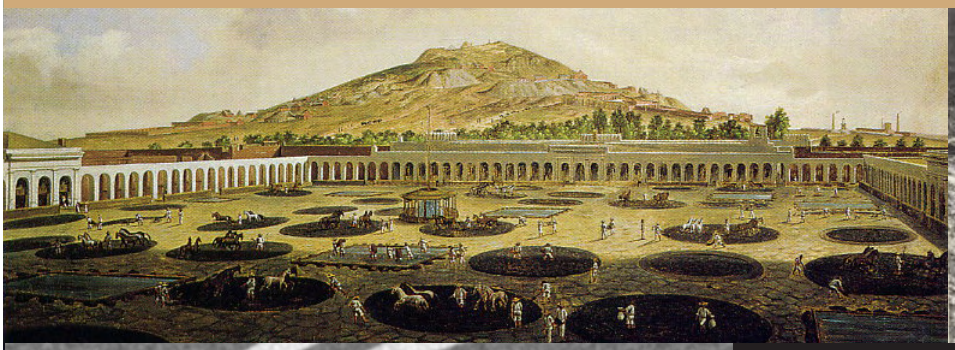
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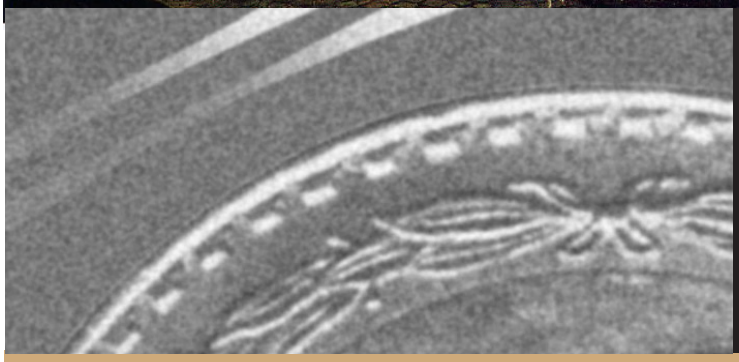
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8.a Contact information of responsible autorities

8.a Preparer

Name: FRANCISCO JAVIER LÓPEZ MORALES
Title: WORLD HERITAGE DIRECTOR OF THE NATIONAL INSTITUTE OF ANTHROPOLOGY AND HISTORY
Address: Av. Revolución No. 4 y 6, Colonia: San Ángel, C. P. 01000, Delegación: Álvaro Obregón. Museo de El Carmen.
City: DISTRITO FEDERAL (MEXICO CITY)
Country: MÉXICO
Tel: +52 (55) 5550-4211, 5550-4285
Fax: + 52 (55) 5550-4127
E-mail: direccion.pmundial@inah.gob.mx

8.b Official Local Institution/Agency

Institution: TOURISM SECRETARIAT OF MEXICO CITY
Name: LIC. ALEJANDRO ROJAS DÍAZ DURÁN
Title: SECRETARY OF TOURISM
Address: AV. NUEVO LEÓN, No. 56, COL. HIPÓDROMO CONDESA. DEL. CUAHUTEMOC, MÉXICO D.F.
City: MEXICO CITY
Country: MÉXICO
Tel: +52 (55) 5286-7011 ext. 2901
Fax: +52 (55) 5286-9022
E-mail: alejandrorojas@mexicocity.gob.mx

Institution: TOURISM SECRETARIAT OF STATE OF MEXICO
Name: LIC. ALFREDO DEL MAZO
Title: SECRETARY OF TOURISM
Address: ROBERT BOSCH, ESQ. AV 1º DE MAYO, 2º PISO, COL. ZONA INDUSTRIAL, C.P. 50071 TOLUCA, STATE OF MEXICO
City: TOLUCA
Country: MÉXICO
Tel: +52 (722) 275 68 80
Fax: +52 (722) 275 68 81
E-mail: amazo@edomex.gob.mx

Institution: TOURISM SECRETARIAT OF THE ESTATE OF HIDALGO
Name: LIC. CUAUHTÉMOC OCHOA FERNÁNDEZ
Title: SECRETARY OF TOURISM
Address: AV. FRANCISCO I. MADERO NO. 702 ESQ. PINO SUÁREZ | C.P. 42090 COL. REAL DE MINAS - PACHUCA DE SOTO, HIDALGO, MÉXICO
City: PACHUCA
Country: MÉXICO
Tel: +52 (771) 71 839 37
Fax: +52 (771) 71 839 37
E-mail: turismo@hidalgo.gob.mx

Institution: TOURISM SECRETARIAT OF THE STATE OF QUERÉTARO
Name: LIC. ESTHER CARBONEY ECHAVE
Title: SECRETARY OF TOURISM
Address: LUIS PASTEUR NTE. NO. 4, CENTRO HISTÓRICO, C.P. 76000, QUERÉTARO, QUERÉTARO
City: QUERÉTARO
Country: MÉXICO
Tel: +52 (442) 238-5067
FAX: +52 (442) 238-5149
E-MAIL: ecarboney@queretaro.gob.mx

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Institution: TOURISM SECRETARIAT OF THE STATE OF GUANAJUATO
Name: LIC. SERGIO ENRIQUE RODRÍGUEZ HERRERA
Title: SECRETARY OF TOURISM
Address: PLAZA DE LA PAZ NO. 14, COL. CENTRO, C.P. 36000
City: GUANAJUATO
Country: MÉXICO
Tel: +52 (473) 732 76 22
Fax: +52 (473) 732 76 22
E-mail: srodriguezh@guanajuato.gob.mx

Institution: TOURISM SECRETARIAT OF THE STATE OF JALISCO
Name: AURELIO LÓPEZ ROCHA
Title: SECRETARY OF TOURISM
Address: MORELOS 102, PLAZA TAPATÍA. GUADALAJARA, JALISCO, MÉXICO
City: GUADALAJARA
Country: MÉXICO
Tel: +52 (33) 3668-1600
Fax: +52 (33) 3668-1601
E-mail: turimo@jalisco.gob.mx

Institution: TOURISM SECRETARIAT OF THE STATE OF AGUASCALINTES
Name: ING. FERNANDO POL
Title: SECRETARY OF TOURISM
Address: AV. AGUASCALIENTES NORTE NO. 612, FRACC. PULGAS PANDAS, 20138, AGUASCALIENTES, AGUASCALIENTES
City: AGUASCALIENTES
Country: MÉXICO
Tel: +52 (449) 910-2088
Fax: +52 (449) 910-2088
E-mail: turimo@aguascalientes.gob.mx

Institution: TOURISM SECRETARIAT OF THE STATE OF ZACATECAS
Name: LIC. RAFAEL FLORES MENDOZA
Title: SECRETARY OF TOURISM
Address: Av. Hidalgo No. 403, Colonia: Centro Histórico, C. P. 98000
City: ZACATECAS, ZACATECAS
Country: MÉXICO
Tel: +52 (492) 922-1775,
Fax: +52 (492) 922-1277
E-mail: rflores@mail.gob.mx

Institution: TOURISM SECRETARIAT OF SAN LUIS POTOSÍ
Name: LIC. PATRICIA ELIZABETH VELIZ ALEMAN,
Title: SECRETARY OF TOURISM
Address: MANUEL JOSÉ OTÓN NO. 130, COL. CENTRO, 78000, SAN LUIS POTOSÍ, SAN LUIS POTOSÍ
City: SAN LUIS POTOSÍ
Country: MÉXICO
Tel: +52 (444) 812-9939 812-3143 814-9256
Fax: + 52 (444) 812-9939 812-3143 814-9256
E-mail: turismo @sanluis@gob.mx

Institution: TOURISM SECRETARIAT OF THE STATE OF DURANGO
Name: LIC. SUSANA ELÓSEGUI CROSS
Title: SECRETARY OF TOURISM
Address: Florida 1106, segundo piso, Colonia: Zona Centro, C. P. 34000
City: DURANGO, DURANGO
Country: MÉXICO
Tel: +52 (618) 811-2139,
Fax: +52 (618) 811-9677
E-mail: turismo@durango.gob.mx

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Institution: TOURISM SECRETARIAT OF THE STATE OF CHIHUAHUA
Name: LIC. VÍCTOR HUGO SÁENZ MORALES
Title: SECRETARY OF TOURISM
Address: PRIV. DE TECNOLOGICO NO. 1504, COL. SANTO NIÑO, 31320, CHIHUAHUA, CHIHUAHUA
City: CHIHUAHUA
Country: MÉXICO
Tel: +52 (614) 429-3320
FAX: +52 (614) 429-3320
E-mail: turismo@chihuahua.gob.mx

8.c Other Local Institutions

Institution: NATIONAL COORDINATION OF HISTORIC MONUMENT
Name: AGUSTÍN SALGADO
Title: OFFICE RESPONSIBLE
Address: MAYOR #11, COLONIA CENTRO. DELEGACIÓN. CUAUHTÉMOC, C.P. 06060 MÉXICO DF
City: MEXICO CITY
Country: MEXICO
Tel: : + 52 (55) 55 42 56
Fax: : + 52 (55) 55 42 56
E-mail: coordinacion.cnmh@inah.gob.mx

Institution: INAH CENTRE STATE OF MÉXICO
Name: LUIS ALBERTO GONZALEZ BATANI
Title: OFFICE RESPONSIBLE
Address: AV. JOSÉ MARÍA MORELOS #500 ORIENTE ENTRE 5 DE MAYO Y ALEXANDER VON HUMBOLDT, COL. SAN SEBASTIÁN, CP 50090
City: TOLUCA
Country: MEXICO
Tel: +52 (72)-22-15-85-69
Fax: +52 (72)-22-15-70-80
E-mail: direccion.mex@inah.gob.mx

Institution: INAH CENTRE HIDALGO
Name: SERGIO ANTONIO CAMARENA VILLASEÑOR
Title: OFFICE RESPONSIBLE
Address: CALLE CASASOLA S/N, EX-CONVENTO DE SAN FRANCISCO FRENTE A LA PLAZA DE BARTOLOMÉ DE MEDINA, PACHUCA DE SOTO, HIDALGO, CP 42050, HIDALGO, CP 42050
City: PACHUCA
Country: MÉXICO
Teléfono: +52 (771)-71-4-35-20
Fax: +52 (771)-71-4-34-31
E-mail: direccion.hgo@inah.gob.mx

Institution: INAH CENTRE QUERETARO
Name: DIEGO PRIETO HERNÁNDEZ
Title: OFFICE RESPONSIBLE
Address: Calle Andrés Balvanera No.2, Col. Centro Histórico, QUERETARO, QUERETARO, CP 76000
City: QUERETARO
Country: MÉXICO
Tel: : +52 (44) 22-12-20-36
Fax: : +52 (44)-22-12-01-72
E-mail: dprieto.qro@inah.gob.mx

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Institution: INAH CENTRE GUANAJUATO
Name: GUILLERMINA GUTIÉRREZ LARA
Title: OFFICE RESPONSIBLE
Address: CALLE REAL NO. 42, EX-HACIENDA TORRE GUADALUPE, COL. MARFIL, GUANAJUATO, GUANAJUATO, CP 36251
City: GUANAJUATO
Country: MÉXICO
Tel: +52 (473) 73-3-10-69
Fax: : +52 (473)-73-3-08-57
E-mail: ggutierrez.gto@inah.gob.mx

Institution: INAH CENTRE JALISCO
Name: ANGÉLICA PEREGRINA VÁZQUEZ
Title: OFFICE RESPONSIBLE
Address: LICEO NO. 168, SECTOR HIDALGO, GUADALAJARA, JALISCO, CP 44100
City: GUADALAJARA
Country: MÉXICO
Tel: +52 (333) 614-54-16
Fax: +52 (33) 36-13-26-70
E-mail: direccion.jal@inah.gob.mx

Institution: INAH CENTRE AGUASCALIENTES
Name: JORGE ALEJANDRO LOZANO MORENO
Title: OFFICE RESPONSIBLE
Address: CALLE JUAN DE MONTORO NO. 226, ZONA CENTRO, AGUASCALIENTES, AGUASCALIENTES, CP 20000
City: AGUASCALIENTES
Country: MÉXICO
Tel: +52 (44) 99-15-18-53
Fax: +52 (44)-99-16-85-50
E-mail: alejandro_lozano@inah.gob.mx

Institution: INAH CENTRE ZACATECAS
Name: GEMA ELÍAS RODRÍGUEZ
Title: OFFICE RESPONSIBLE
Address: MIGUEL AUZA NO. 29, COL. CENTRO, C. P. 98000
City: ZACATECAS, ZACATECAS
Country: MÉXICO
Tel: +52 (492) 922-0403
Fax: +52 (492) 922-5085
E-mail: gelias.zac@inah.gob.mx

Institution: INAH CENTRE LUIS POTOSÍ
Address: ARISTA NO. 933, BARRIO DE TEQUISQUIAPAN, SAN LUIS POTOSI, SLP, CP 78230
City: SAN LUIS POTOSÍ
Country: MÉXICO
Tel: +52 (44) 48-13-49-41
Fax: +52 (44) 48- 13-48-31
E-mail: direccion.slp@inah.gob.mx

Institution: INAH CENTRE DURANGO
Name: ALBERTO RAMÍREZ RAMÍREZ
Title: DIRECTOR
Address: AV. 16 DE SEPTIEMBRE NO. 130, COL. SILVESTRE DORADOR, C.P. 34070
City: DURANGO, DURANGO
Country: MÉXICO
Tel: +52 (618) 128-4413
Fax: +52 (618) 128-6004
E-mail: aramirez.dgo@inah.gob.mx

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Institution: INAH CENTRE CHIHUAHUA
Name: ELSA RODRÍGUEZ GARCÍA
Title: DIRECTOR
Address: PASEO BOLÍVAR NO. 608, COL. CENTRO, CHIHUAHUA, CHIHUAHUA, CP 31000
Country: MÉXICO
Tel: +52 (61) 44-16-30-98
Fax: +52 (61) 44-16-30-98
E-mail: +52 (61) 44-16-30-98

8.d Official Web address

http://www.inah.gob.mx
http://www.elcaminoreal.inah.gob.mx
http://www.patrimonio-mexico.inah.gob.mx

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M E X I C O

ALFONSO DE MARIA Y CAMPOS CASTELLÓ

General Director of the National Institute of Anthropology and History

HOMERO SERGIO ARIDJIS FUENTES

Ambassador Extraordinary and Plenipotentiary
Permanent Delegation of Mexico to UNESCO

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CAMINO REAL DE TIERRA ADENTRO
MÉXICO

C. Ismael Hernández Deras
Constitutional Governor of the State of Durango

Susana Elósegui Cross
Tourism Secretary of the State of Durango

Katyna de la Vega
General Director of Mi Poblado, S.C
Tourism Secretariat of the State of Durango

C. Amalia García Medina
Constitutional Governor of the State of Zacatecas

Rafael Flores Mendoza
Tourism Secretary of the State of Zacatecas

Carlos A. Vidal Ángles
Administrative Coordinator of the Project CRTA
Tourism Secretariat of the State of Zacatecas

Alfonso de Maria y Campos Castelló
General Director of the National Institute of Anthropology and History (INAH)

Francisco Javier López Morales
Director of World Heritage of the INAH / Project Director

Alberto Ramírez Ramírez
Director of the INAH Centre Durango

Diego Prieto Hernández
Director of the INAH Centre Querétaro

Alejandro Lozano Moreno
Director of the INAH Centre Aguascalientes

Luis Alberto González Batani
Director of the INAH Centre State of México

Cecilia Genel Velasco
Director of the Museo Nacional del Virreinato of INAH

Ignacio Gómez Arriola
Researcher INAH Centre Jalisco

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CAMINO REAL DE TIERRA ADENTRO
MÉXICO

Alejandro Alcaraz Torres
INAH World Heritage Direction
Institutional Contact and technical

Edgar Enrique Urbán Martínez
Project General Technical Coordinator
Camino Real de Tierra Adentro
Research on World Heritage Subjects

Rubén Durazo Álvarez
Support to the Project General Technical Coordination
Historical and Technical Research

Research

- Clara Bargellini
- Miguel Vallebueno Garcinava
- José Francisco Román Gutiérrez
- Javier Lara Bayón
- Francisco Javier López Morales
- Gabriela Sánchez
- Leticia Ivonne Del Río Hernández
- Rosalba Márquez García
- José Luis Punzo
- Fernando Berrojalbiz
- Rocío Marcela Acosta Chávez
- Edgar Enrique Urbán Martínez
- Rubén Durazo Álvarez
- Lorena Berenice Caballero Vega
- José de Jesús Zapata
- Isaac Melquisedec Flores
- Bernardo del Hoyo Calzada
- Instituto Mexiquense de Cultura

Photography

- Balam de Lot Gálvez
- Coizta Grecko Berumen
- Luis Jaime Rodríguez Marín
- Javier Lara Bayón
- Ramiro Valencia

Drawing, Architectural and Urban Survey

- Lourdes Adriana Alcázar Castillo
- Alba Marcela Hernández Rentería
- Julio César Rodríguez Lira
- Hugo Sandoval Martínez

Lorena Berenice Caballero Vega
General Assistance

State of México
Lic. Socorro Osornio
Institutional Coordination
Tourism Secretariat of the State of México

Jorge Uribe
Tourism Coordinator in the
Municipality of Aculco

Gaudencio Neri Vargas
Chronicler of Tepotzotlán

Translation

- Rocío Marcela Acosta Chávez
- Rodolfo Acosta Chávez
- Alberto Arango
- Barbara Barlow
- Maritere Dobarganes
- Bruno Moreno
- Greta Ríos Téllez
- Luis Yadir Sánchez Cuevas

Photography

- Balam de Lot Gálvez
- Coizta Grecko Berumen
- Luis Jaime Rodríguez Marín
- Javier Lara Bayón
- Ramiro Valencia

Design

José Manuel Hernández Venegas

Printing

- Grupo Lom
- Fernando Hernández Parra
- Jorge Águila Rojas
- Juan Carlos Aguilar Morales
- Elda Lozada Medina
- Adrián García Báez

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Camino Real de Tierra Adentro

Vol. City of Mexico and City of San Luis Potosi

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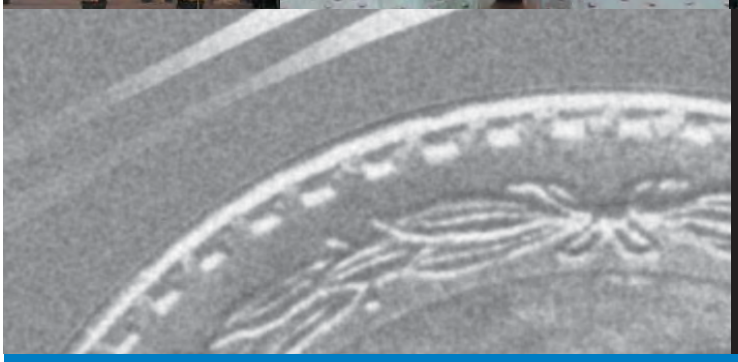
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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001CM Historic Centre of the city of México
Year 1521
Inscribed in the World Heritage List (1987)

México, blinding city that can count its history through its buildings, by its historical and architectural wealth can give us proof of the sweat and blood, of the yearnings, works, insomnia and wealth that remained captured in the walls and roofs of the "City of the palaces".

The carved stone, flat or sculptured speaks, even with the reductions of the time. When the armies of Cortés glimpsed México Tenochtitlan for the first time, they were so astonished that Bernal Díaz del Castillo described it this way:

> ... and since we saw so many cities and villages populated on the water, and other big populations on mainland, and that roadway that went to México so right as for level, we are admired, and we said that it seemed to the enchantment things that relates the book of Amadís, by the big towers and cues (Prehispanic worship buildings) and buildings that had inside the water, and all of them made of lime and stone; and they even turned to see if it was in dreams. And it is not of marveling that I write it here this way, because it is necessary to ponder much on it that I do not know how it shall be told, to see things never heard, neither seen nor even dreamt, as those we saw...[1]

And the same story refers that the palaces where Moctezuma hosted the Spaniards were big, of carved quarry and cedar wood, with big rooms and patios. They had orchards and gardens with a great variety of trees and plants, platforms full with flowers, fruit-bearing, ponds of fresh water, birds and paintings "much to ponder". Half of the houses were on the ground and the other half on the water. With the conquest, the lagoon became sowing land. Díaz del Castillo wrote: "if I had not seen it, I would say that it was not possible; that which was full with water are now cornfields."[2] There were occupations that were to the height of the best European artisans such as lapidary, gold and silver carvers, stonemasons, sculptors, scribes and painters:

> that for what we have seen now of the work that they make, we will have consideration of that they then carved; that three Indians are in the city of México, so prime in their occupation of carvers and painters that is said that if they were in time of that old and famous Apelles, or of Michelangelo or Berruguete that are of our times, they would be placed along with them.[3]

[1] DÍAZ DEL CASTILLO, Bernal: Historia verdadera de la conquista de la Nueva España, Alianza Editorial, México 1991, Capítulo LXXXVII, p. 238.
[2] Díaz del Castillo, Bernal: Historia verdadera..., Capítulo LXXXVIII, p. 239.
[3] Díaz del Castillo, Bernal: Historia verdadera ..., Capítulo XCI, p. 254.



Only a great city could have so surprising artists, besides weavers, embroiderers, artists of the works of feathers, dancers, carpenters, bricklayers that knew all about construction. A great city necessarily required of a market, the Main Square, where to trade gold and silver, stones and rich blankets, feathers, slaves, carved objects and cheaper merchandise such as cotton blankets and of bent thread, cocoa. There was such a quantity of products that it could be compared with the Spanish cities that stood out for the commercial quantity and quality like "Medina del Campo, where in the fairs their merchandises are shown in every street; this way they were in this great square"[4].

The enumeration of the products that Díaz del Castillo refers is endless: henequen blankets, ropes, cotaras (shoes), cooked candies, tanned leathers and furs of tiger, lion, otter, deer, of badgers and mountain cat. All was organized and with their place indicated in the square, because the section of the groceries was in another part: bean, corn, chía (salvia hispanica), herbs, vegetables, establishments where were sold hens, guajolotes (turkey), rabbits, hares, deer, ducklings, prairie dogs (cynomys), fruits of all type and all pottery gender, big jars and small pitchers, honey taffies. They sold wood, banks, tables, tobacco, cochineal, medicinal herbs, salt, flint knives made by artisans, fish, brass axes, copper, and tin, cups, etc.

They had executioner bailiffs that inspected the merchandises, to avoid swindles or any type of pillaging. In their journey by the city the Spaniards arrived to the great cú, the indigenous temple in form of pyramid that had a circuit of patios that Díaz del Castillo says: "I find that they were bigger than the square of Salamanca, and with two surrounding fences of lime and stone, and the same patio and site everything paved with big white and very flat flagstones, and where there were none of these stones, it was whitewashed and burnished, and all very clean that no one would find a straw neither powder in all of it".[5]

From the high of the pyramid, the Spaniards contemplated the astonishing city with its great square. It was so high that they could look at the three roadways: that of Iztapalapa, that of Tacuba and that of Tepeaquilla, perfectly right, with their bridges from stretch to stretch by where water entered and

[4] Díaz del Castillo, Bernal: Historia verdadera..., Capítulo XCII, p. 256.

[5] Díaz del Castillo, Bernal: Historia verdadera..., Capítulo XCII, p. 258

left of the lagoon. Also was distinguished the fresh water that arrived from Chapultepec of where the city was provided. There was multitude of canoes and in the houses that were on the water were built some wooden drawbridges, everything so well built and so organized that those recently arrived could not stop admiring, and who compared the city of México with Constantinople or Rome, to be cities concentrators of so many languages, merchandises and cultures:

> ... and we saw in those cities cues and places of worship by way of towers and fortresses, and all blanching, what was thing of admiration, and on the roofs of the houses, and on the roadways other turrets and places of worship that were as fortresses. And after looked well and considered all that we had seen, we turned to see the great square and people's multitude that there was in it, some buying and others selling that in the rumor and the buzzing of the voices and words that there were, sounded more than of one language; and among us there were soldiers who had been in many parts of the world, and in Constantinople and in all Italy and Rome, and they said that they had not seen a square so well compassed and with so much concert, and of such a size and full with so much people."[6]

With the fall of Tenochtitlán, the Spaniards destroyed great part of that they had before admired and they wanted to lift their habitation in constructions that were rather fortresses, to defend from possible attacks of the Indians. In addition, they put their coat of arms in the doors of what they built as distinctive element, habit maintained in the whole colonial period. Cervantes de Salazar refers it in the following way:

The jambs and lintels are not of brick or another vile material, but of big stones, placed with art; on the door are the arms of the owners. The roofs are flat, and in the curtains appear some wooden or mud channels, by where the leaky water falls to the street.[7]



The Spanish layout, with rectangular blocks conserved the Prehispanic roadways and in the center the Plaza Mayor (Main Square), flanked by the government's civil and religious buildings. Hernán Cortés appropriated of the one that was the house of the emperor Moctezuma and later on the viceregal palace when the Viceroy Luis de Velasco bought it to the conqueror's son, Martin Cortés, in 1562.

In the south side, the houses of Cabildo (Town council), the jail and the butcher shop were built. On the west side were the old houses of Moctezuma that became the "Real Audiencia" and the Viceroy's headquarters in the first years, and to the north was built a modest temple that later on would become the majestic cathedral. "This basic planning is conserved until our days, although nothing remains of the primitive buildings".[8] Many have been the historical events that propitiated changes and demolitions, as Guillermo Tovar de Teresa narrates in his book La

[6] Díaz del Castillo, Bernal: Historia verdadera..., Capítulo XCII, p. 259

[7] CERVANTES DE SALAZAR, México en 1554 y Túmulo Imperial, prólogo y notas de Edmundo O`Gorman, México 1963, pp. 41- 42, citado por FLORES MARINI, Carlos: Casas virreinales en la ciudad de México, Fondo de Cultura Económica, México 1970, p. 14.

[8] Flores Marini, Carlos: Casas virreinales..., pp. 14-15



ciudad de los Palacios: crónica de un patrimonio perdido[9], where shows us the map of ends of the 18th century of Diego García Conde superimposed to a more updated map, and offers us the panorama of a city that makes honor to the title of that publication, with civil and religious buildings that could well compete with the European constructions, for their architecture, painting, sculpture, furniture, finished, doors, etc.

Since the 16th century, the urban organization of the city of México had its foundation in the creation of spaces for the religious worship and the political organization, having as center a great square, the main. A new city was built on the monumental Mexica city, on one hand product of an imperial planning, in attention to a Catholic universalism, and on the other, to the individual creativity, the energy and the aspirations of the conquerors. That conjunction made possible the rebirth of a city with a new face but, finally, it was also the centre of the political, economic and cultural power of the Spanish empire in the Western Indies, as it had been before for the mexicas.

The dominance urgency of the Spaniards did not impede the recognition of the cultural wealth of the Tenochca town. However, the re-edification process was not free of problems. Although the Spaniards were heirs of a great tradition to handle water, they were not fully familiarized with a lacustrine city; which, with the conquest process, saw its problems stressed when the systems of water conduction were destroyed. For 1524 "stench came out"[10] of the lagoon, because "the deep transformation had brutally altered the indispensable functions of the canals, the controlled circulation that guaranteed the replacement of the waters, the drainage assured by a system that, once altered, became in against."[11] But it was urgent to organize that space under the premises and experiences dictated by the Hispanic world, of where dispositions, royal decrees and ordinances issued, which showed the concern of the Crown to organize that new "universe" when became aware of its width.

In a beginning, the division of the space, the assignment of lands for the institutions and the conquerors had an order according to the preferences and to the will of the conqueror Cortés. Then the economic relations also influenced in the layout of the city. The square, the town council, the church and the monastery, the market etc., were public priorities necessary to locate strategically. The city-planning will of the Crown was summed up in America with specialists: Alonso García Bravo, as it is attested it the Relación de Méritos y Servicios of 1527, he traced the streets and squares of the city of México for order of Hernán Cortés, taking as reference the Aztec urban center already existent. Then, by the middle of the 16th century, between 1540 and 1550, Juan Ponce had the responsibility of continue with the works of the city.[12] However, although in the centre of México a rigorous control of the authorities prevailed to give an order to the constructions, the neighborhoods of Indians arose as

[9] TOVAR DE TERESA, Guillermo: La ciudad de los Palacios: crónica de un patrimonio perdido, Fondo Cultural Televisa, Vuelta, México 1990.

[10] See LOPEZ DE GOMARA, Francisco: "Conquista de Méjico" en Historiadores primitivos de Indias I, Biblioteca de Autores Españoles, Madrid 1946, tomo XXII, pp. 402-403.

[11] SARTOR, Mario: Arquitectura y Urbanismo en Nueva España. Siglo XVI, Grupo Azabache, Italia, 1992, p. 24

[12] TOUSSAINT, Manuel: Arte Colonial en México, UNAM, México 1990. p. 3

mere conglomerates that hindered the circulation, because it lacked the integration or articulation of the indigenous world in a perspective of orderly, development, as which they had it before the conquest.

In spite of those problems, Cervantes de Salazar described it with enthusiasm: "to see a city that adhered to the dreams of the conquerors to grow and it was presented before their eyes as competitive with the best in Spain, if it was not superior; and applause to the beautiful squares of Tenochtitlan, the well built and magnificent buildings, some with towers, pointing out the presence of a main church and the convents of San Francisco and Santo Domingo 'that is one of the big and strong buildings and hopefully it was in Spain'[13]".

Diverse voices praised to the city of México in a different way: Fray Pieter van der Moere or Pedro de Gante, in his letter addressed to the emperor Charles V in 1532, referred to the construction of a college, that of San José de los Naturales (San José of the Natives) where 500 or 600 children fit daily to be educated. In addition, an infirmary for the natives had been built next to the monastery. The quantity of infants already speaks of the size of the building, but also of the educating action that there was in the city of México, a center of cultural irradiation of first line. Gante described it in the following way: "... and without lying, I can say very well that there are good scribes and preachers, with full fervor, and singers that could sing so well in the chapel of H. M., so well that if it is not seen maybe it won't be believed." [14]

Toribio de Benavente, Motolinía, one of the first twelve Franciscans that arrived in the Nueva España in 1524 saw and admired the change and growth of the city of México and he related it in his Memoriales and in his Historia de los Indios de la Nueva España. Motolonía witnessed how was interwoven the capital of the viceroyalty and he wrote "praising the city of México very well designed and better built, with beautiful houses, big and solid, and silent streets, very beautiful; without stopping to mention to the Concepción hospital and its environments, surrounded by around forty of big centres, to which others of medium greatness and some smaller were added, subject to these, besides the constellation of big and small churches in the surroundings"[15].

Viceroy Antonio de Mendoza ordered in 1538 that for a better organization of the city were arranged "white and Indian residents according to their occupations", because that would give more coherence and operability to the operation of a city that aspired to change its Prehispanic physiognomy to take a viceregal look, of Spanish possession.

The first printing house that settled down in the Nueva España, was that located on the street of Moneda and Cerrada de Santa Teresa in the city of México, in 1542.[16] Its establishment remits us to the printing urgency of a nascent society but in constant demographic, intellectual and economic growth that describes very well a complex social tissue and in constant increase. Its strength was not exempt of possible excesses, as it happened in the constructions: the own Cathedral, provided with seven naves, scandalized the Viceroy Don Luis de Velasco in 1554 for the enormous expenses of its construction. It recalls the cathedral of Seville in its sumptuousness, same as the church of the Convent of San Agustín evoked that of the Hieronymites of Salamanca in 1544.[17]



[13] Sartor, Mario: Arquitectura y Urbanismo...p. 44. Ver Cervantes de Salazar, Francisco: México en 1554...p. 42.

[14] "Carta de Fray Pedro de Gante al Emperador D. Carlos, exponiéndole sus trabajos en la doctrina e instrucción de los indios" México, 31 de octubre de 1532, en Cartas de Indias, tomo I, p. 52. "Letter of Fray Pedro de Gante to the Emperor Charles, exposing him his works in the doctrine and instruction of the Indians" Mexico, October of 1532, 31 in Letters of Indies, volume I, p. 52.

[15] Sartor, Mario: Arquitectura y Urbanismo...p. 44. See BENAVENTE, Toribio de (Motolinía): Historia de los Indios de la Nueva España, in GARCÍA ICAZBALCETA, Joaquín: Colección de Documentos para la historia de México, Editorial Porrúa, México 1980, First Volume; BENAVENTE, Toribio de (Motolinía): Memoriales, Biblioteca Autores Españoles, Madrid 1970, volume CCXL.

[16] GARCÌA ICAZBALCETA: Bibliografía mexicana del siglo XVI, edición de Agustín Millares Carlo, Fondo de Cultura Económica, México 1954, p. 30.

[17] Sartor, Mario: Arquitectura y Urbanismo ..., p. 51.



As we have mentioned before, the neighbors of the city of México reacted individually but more or less in a homogeneous way when building fortified residences, towers with merlons, some with embrasures. The public buildings were built in a same way, thought as spaces of defense and safeguard, because the Europeans did not surpass the quantity of seven thousand, before three and half millions of indigenous, still in an atmosphere where the rivalry and the resentment were present. "Each citizen tried to build his own unassailable fortress" giving to the city of México a military aspect described by Cervantes de Salazar in 1554[18], and that little by little was disappearing since in 1579 a traveler declared that the houses were no longer fortified, possibly because the regulation was overcoming the willful decision of urbanization in 1573. As Tovar de Teresa pointed out, "this it is the moment in which passed progressively from the pragmatism derived of the family theories to the military of Polybius and Vegetius, to those of Vitruvius, recently rediscovered and generalized in Spain, after having been valorized at speculative level in Italy."[19]



From the metropolis were sent construction and urbanization regulations that should be assisted. Thomas Gage, in 1625, described with astonishment an open city in the following way: "all the weapons have been abandoned and the Spaniards live so free of enemies that there are no doors, walls ramparts, towers, arsenals or ordinances for the defense of the city against any type of enemy..."[20] It was then when the first great city of America, headquarters of the civil, ecclesiastical, military and economic government, open and exposed was born as passing the time and the travelers, the trade and the cultural exchange.

[18] KUBLER, George: Arquitectura Mexicana del Siglo XVI, Fondo de Cultura Económica, México 1984, p. 81

[19] Sartor, Mario: Arquitectura y Urbanismo..., p. 26

[20] GAGE, Thomas: The English-American, p. 81-82 mentioned by Kubler, George: Arquitectura Mexicana..., p. 83.

CONSULADO OF THE CITY OF MÉXICO

We can locate the beginning of the commercial activity with European products since merchandises were sold and were transported from the Peninsula to be sold on the way to the New World, in order to pay the trip and to sustain during it, or even with firm intentions of creating a capital after their arrival to America. One of the first merchants arrived in Nueva España was Juan Herrera who arrived in 1519 with merchandises for Pedro de Maluenda, named by Cortés lieutenant of treasurer of the Villa Rica de la Vera Cruz. Certainly the interest of the Spaniards was in the silver, and then in the cochineal. For the daily sustenance, the agricultural and cattle products were of vital importance, so soon were made contracts of supply, lease, collection, and the credit was established.

Merchants and tradesmen soon accumulated a capital that allowed them to become an influential sector in the Nueva España, occupying positions in the colonial government. However, the nobility of the men of old ancestry was something unreachable for those who had made fortune in the Western Indies without having the corresponding lineage previously.

As merchants went aging and making enormous fortunes, they preferred to start more stable businesses such as the purchase of estates to lease and to take out future earnings of them; to buy positions inside the government, etc., so they left the field free for new merchants recently arrived to the New World. This way, the mercantile activity in the Nueva España was not a factor of family tradition, as the big generations of merchants in Europe, but rather, it was governed by a selective union of merchants, for what quickly was necessary to establish the Real Consulado de Comercio (royal merchant guild) with the purpose of establishing rules, to foment the development, to centralize the earnings, and at the same time to mediate in the constant conflicts between merchants.

The first intent to establish a Consulado in Nueva España was carried out in 1561, without success. The second tentative was undertaken between the years of 1580 and 1581, likewise without success. On June 15 of 1592, the Crown consented to the petition of the merchants and gave the authorization to establish the Consulado in the city of México that was not free of difficulties and conflicts between the Cabildo (Town council) and the Audiencia. Finally proceeded to the election of the administrators of the Consulado and in January 12 of 1594 appointed the first members of the Consulado who would be Diego de Hurtado y Peñaloza, as prior, and as consuls were named Juan de Astudillo and Domingo Hernández[21]. Besides the considerable earnings of those that achieved an appointment in the Consulado, they received a generous salary and authority that made them feel strong among all the merchants of the colony.

By means of these positions, the "transfers of negotiations, payment obligations, extensions and other affairs of labor character" were determined[22], such as administrative issues or of investments that embraced the entire territory of the Nueva España, and had jurisdiction on all the merchants that had deals with the Kingdoms of Castile, Peru, Philippines and China. This way, an enormous monopoly controlled by a small sector of millionaire merchants arose, "More than 90% of the mercantile capital inventoried at the beginning of the 17th century was in hands of the importers of the city of México and, among them, only five of the 17 most important managed 90% of that declared capital"[23]. This group was called Comerciantes almaceneros of the city of México, and they were the only merchants that could satisfy the demand of products in the entire territory of the Nueva España. With this economic organization, credit began for those that could not pay the products with cash, with high interests in the merchants' benefit.

[21] SOUTO MANTECÓN, Matilde: Creación y disolución de los consulados de comercio en Nueva España, en: Revista Complutense de Historia de América, vol. 26, España, 2006, pp. 20-24, en versión digitalizada: http://www.ucm.es/BUCM/revistas/ghi/11328312/articulos/RCHA0606110019A.PDF

[22] TORALES P., María Cristina (coordinadora): La Compañía de Comercio de Francisco Ignacio de Yraeta (1767-1797), Instituto mexicano del comercio exterior, Tomo I, México, 1985, pp. 74-75.

[23] Souto Mantecón, Matilde: op. cit. Creación y disolución..., p. 24.

Of course, merchants maintained economic relationships with different sectors of the society such as the producers and the colonial authorities, so:

> in the benefits derived of the practice of the monopoly not only the merchants participated but also a great number of individuals associated in economic activities, such as the small trade, mining, the agriculture of grains, meat supply and even the pulque production; or well, that performed a function in the royal bureaucracy, either outside as customs brokers, officials of Real Caja, tax collectors, asentistas (contractors) of rents and civil authorities and of other classes[24].

The role of the merchants was very important in all the environments in the life of the Nueva España.

> As individuals, each merchant of the city of México based his influence on the range of his mercantile operations, his productive investments, relationships, compaternity. As social group, the weight of the merchants was dissolved in an enormous hank that involved many men and families. As a corporation, it allowed to feel its economic and political weight with all the strength it had. Ally, competitor and enemy of the royal power in the colony, according to the times and circumstances, the Consulado supported the as well as it faced to the authorities of the viceroyalty, according fundamentally to an principle equivalent to all the merchants: the good advance of their business and interests and the respect to the absolute and full autonomy of their institutionalism.[25]

During two centuries this monopoly prevailed in all Nueva España and other Spanish colonies, until the Bourbon Reforms, by means of which two consulados opened, one in Guadalajara and another in Veracruz, both established in 1795, and later on the Consulado of Puebla was founded in 1821, and later there was interest in founding one more in Yucatán.

The free trade arrived in the Nueva España with the Bourbon reforms in 1789, and the foundation of other commercial consulados, as we have said before it was in the decade of 1790, contrary to Spain, where they began in the decade of the 80's. These measures of free market served to the monarchy, among other things, to diminish the power of the groups that kept the markets in the colonies monopolized, almost in an independent way; increasing the power of the Crown at the same time.

It was promoted that all the consulados exercised the monarchic policies, with the purpose of maintaining more order as well as to reduce the autonomy



24 YUSTE, Carmen (introducción): Comerciantes mexicanos en el siglo XVIII, UNAM, México, 1991, p. 12.

25 YUSTE, Carmen (introducción): op. cit., Comerciantes mexicanos..., p. 13.

that distinguished the monopolist consulados under the régime of the Austrias. This can be noticed in the prohibition of decreeing any commercial manifesto on behalf of the consulados, as previously it was made; all the documents, authorizations and prohibitions besides the foundations of new consulados were always written and ordered by the Crown[26]. This way the consulados of Veracruz, Guadalajara and Puebla were founded while Yucatan maintained strong expectations to open one in that province[27].

Once achieved the independence of México, and by means of debates and the efforts of the then minister of Foreign Affairs, Lucas Alamán, in October 16 of 1824 was decreed the breakup of all the consulados in national territory besides that all their funds should be destined to the Public Treasury, as they had no sense to exist in a nation under a new constitutional régime, in spite of the great weight, investments, interests, and even tradition that the tradesmen went accumulating by means of the consulados throughout the territory of the Nueva España.

CASA DE MONEDA



Because of the great quantity of mineral discovered in Nueva España, and to the shortage of currency coined in the whole colonial territory, soon it was thought of establishing a Casa de Moneda (Mint). For this reason, in April 5 of 1528, instructions were given to Nuño de Guzmán, president of the first Audiencia so that he gave a report to the Crown on the establishment of a mint in the city of México. During these years, there was no news about a real interest in the construction of this building, for what its establishment had to wait for some time.

After the arrival in April of 1535 of the Viceroy Antonio de Mendoza, who was treasurer of the mint in Granada, great urgency was observed of establishing a mint in Nueva España. By Cédula Real (Royal Decree) issued on May 11 of 1535, its foundation was authorized with the same characteristics of the mints in Spain. The production of dies and the coinage began in March of 1536 to expense of some private individuals that had leased this right to the Crown.[28]

The Casa de Moneda (or Mint) was installed in building of the houses of Moctezuma that belonged to Hernán Cortés in that moment. Due to the great activity registered in the place, it was necessity to move, so the mint was changed to the Casas de Cabildo (town council houses), and later to its definitive place at one side of the palace, on the street that later would be known as "La Moneda".[29]

The main activity in the Casa de Moneda of the city of México was the minting of silver coins, the most important mineral in the colony. "The hand struck cob coins elaborated starting from 1536 were made of royal silver (Cuartilla), half real and 1, 2 and 3 reales. Soon after, units of four and eight reales were manufactured although without much success. With a mark of silver of 230 gr. of pure metal were made 67 simple reales assayed at .9305. The real was constituted as the monetary unit, with value of 34 maravedíes, although with some fluctuations in the first years".[30]

Since its foundation, the Crown prohibited the coinage of gold currency

26 Souto Mantecón, Matilde: op. cit. Creación y disolución..., pp. 24-26.
27 Ibidem, p. 35-36.
28 HUMBOLDT, Alejandro de: Ensayo político sobre el reino de la Nueva España, estudio preliminar, revisión del texto, cotejo, notas y anexos de Juan A. Ortega y Medina, Editorial Porrúa, México 1991, pp. 457-458.
29 MORENO, Roberto: "Las instituciones de la industria minera novohispana", en: LEÓN PORTILLA, Miguel, et. Al.: La minería en México. Estudios sobre su desarrollo histórico, UNAM, México, 1978, pp. 81-82.
30 ÁLVAREZ, José Rogelio (director): Enciclopedia de México, Tomo XI, Sabeca International Investment Corporation c/o Encyclopaedia Britannica de México, México, 1994, p. 5504.



in México. When Viceroy Antonio de Mendoza observed the constant lack of coined royal currency, authorized the production of fleece currency (copper or alloy of this same metal with silver). This type of measures avoided in certain way the circulation of gold and silver coins coming from particulars, although at the same time "it was not able to satisfy the monetary necessities of the colony, so the use of silver in bars and other substitutes of the currency had an active circulation during almost the whole colonial time. Even the indigenous currencies continued serving as medium of exchange until well entered the 18th century".[31]

The system of the Casa de Moneda of México was based on the organization of the mints in Spain, so any miner or private individual could take to the mint silver levied with the royal-fifth tax. Sixty-eight reales were coined for each mark, of which, the mint retained three reales, two were distributed between the employees and one went to the Treasury of the Crown, for the concept of señoreaje or coinage. Since the mint settled in the city of México, there was alienation of the part corresponding to the king, toward the occupations inside the currency house, as they were: the assayer, the treasurer, accountant and engraver; this situation was given until well entered the 18th century.

The coinage of gold currency was authorized to the Casa de Moneda of the city of México by means of a Royal Decree issued in February 25 of 1675. On December 23, 1679 was carried out an official ceremony with the personal participation of the Viceroy and of the Royal Audiencia. At the end of the 17th century registered an important increase in the mining production and more activity in the currency coinage. It increased the metal destined to the coinage of the decade from 1690 to the decade of 1720 almost twice as much. This fast increment forced to make modifications in the Casa de Moneda.[32]

Under the reign of the Bourbons began the reforms in the administration of the colonies. The Casa de Moneda of México was incorporated to the Royal Treasury and in 1733 were not renewed the lease contracts to private individuals that had been in charge of this institution, and from then on it would be administered by royal officers depending of the Crown[33]. The public adminis-

31 SORIA MURILLO, Víctor Manuel: La Casa de Moneda de México bajo la administración borbónica 1733-1821, Universidad Autónoma Metropolitana, México, 1994, p. 11.
32 Moreno, Roberto: Las instituciones de la industria minera..., pp. 82-83.
33 Humboldt, Alejandro de: Ensayo político... p. 458.

tration was reformed creating official positions for its direction to centralize the political power, as well as to increase the fiscal pressure and the promotion of the trade in the colonies:

"In the Indies the Bourbon régime gradually took away the privileges and concessions granted to private individuals and religious orders and at the same time filling with peninsular the most important administrative positions. The promotion of the free trade and the consolidation of a strong fiscal state required the attenuation of the trade monopolies in both sides of the Atlantic, as well as to diminish the influence of the religious corporations. To turn off the dissatisfaction and the protests that these actions caused, the military force was used".[34]

As part of the Bourbon Reforms, the Crown ordered the Viceroy of Casafuerte the construction of a new building for the mint; this property ended in 1734 and had an expansion in 1772. Now it corresponds to the Museum of Las Culturas.

On August 1, 1750, some "Ordenanzas" (ordinances) were extended, which established the necessary directive positions to improve the administration of the Casa de Moneda, as well as the quantity and quality of the employees that the building should have. Such ordinances showed the great importance that the Casa de Moneda had. "It not only specified the jurisdiction of the top positions and the minimum personnel in the different activities of the institution, but rather settled down a strict control in the handling of precious metals, as well as a meticulous process of coinage which would ensure the biggest attachment to the pureness of the currency".[35] In the same way these reformations offered more speed in the coinage, an uniform pureness, besides a better presentation of the coins.

The official positions of the Casa de Moneda de México under the jurisdiction of the Royal Treasury were the following:

A superintendent, an accountant with four officials, a treasurer with three cashiers, four assayers, a scale judge with two officials, a main caster with his amanuensis and seven assistants, an expert refiner of brushes, a sight keeper a, a die keeper, materials keeper, an engraver with two officials, four currency accountants, a porter, a marker of the weight room, a street porter, a notary with his clerk, a merino, a night guard, a shears caster with his assistant and a die keeper lieutenant.[36]



According to Humboldt there were from 350 to 400 workers and the machines were so many that without having extraordinary activity, could coin 30 million pesos a year, the triple of that produced in the 16 mints that there were in France, so he ended up affirming that the Casa de Moneda of the city of México was "the biggest and richest from all over the world". Without ignoring that, the money that came out from there influenced considerably in the destinations of the European nations[37].

The shops of the Casa de Moneda had 10 cylinders moved by 60 chivalries, 52 trussells, and 9 banks to pass, 20 clipping machines, 20 coining presses, and 5 mills to amalgamate the reductions. A coining press could coin 15,000 pesos in ten hours, example that illustrates us how could be coined 14 or 15 thousand silver marks daily; although ordinarily only produced 11 or 12 thousand silver marks. Humboldt affirms to have taken out this information of official documents, which demonstrated that the production of silver of all the mines of Europe together was not enough to give 15 days of work to the

[34] Soria Murillo, Víctor Manuel, La Casa de Moneda..., p. 12.
[35] Soria Murillo, Víctor Manuel: La Casa de Moneda..., pp. 13-14.
[36] Moreno, Roberto, Las instituciones..., p. 84.
[37] Humboldt, Alejandro de: Ensayo político... pp. 457-458.



mint in México. On the other hand, the minting expenses, the salaries of the employees and the lost caused by the washing were only equal to three marks for one thousand marks converted to coins, reduction that could have been reduced by the half. The king's benefit was considered in 6% of the quantity of gold and silver minted and rose to 7% when there was more production in the mines. Humboldt writes "the Casa de Moneda of México, along with the Casa del Apartado, receives for their work an annual benefit of about one million 600,000 pesos".[38]

Each year starting from the establishment of the Bourbon Reforms in the Nueva España, the earnings of the Casa de Moneda were continually to the rise, so that "in the years from 1736 to 1739 the profit annual average was of 387,353 pesos, increasing the average to 449,836 pesos between 1739 and 1751, to 573,206 pesos average in the years from 1571 to 1771, and to 938,872 average pesos between 1772 and 1776".[39] In the year of 1809 the profit rose to 1'614,552 pesos. The collapse in the earnings was due to the independentist processes and later that did not allow a political and economic stability. Nevertheless, the Casa de Moneda continued working: between 1814 and 1819 the annual average of earnings was of 521,972 pesos.[40]

Alexander of Humboldt refers that the building of the Casa de Moneda was of very simple architecture, contiguous to the palace of the viceroys. Institution managed and administered by the marquis of San Román, and with an extraordinary minting by the quantity and the order of operations that were carried out in a very limited space. Although, on the other hand, the techniques, machinery and the chemical procedures were far from being to the vanguard.[41]

CASA DEL APARTADO

The Casa del Apartado (House of the Section), was built between 1795 and 1805 by the Valencian architect Manuel Tolsá, it is located behind of the Metropolitan Cathedral in the corner that form the street República de Argentina and the street Donceles in the historic centre of the city of México.[42] It is a monumental, palatial building, with a wide stairway of marble steps and wrought iron handrail with floral motifs, conceived to house Ferdinand VII in case he visited the Nueva España.

It was built over a Prehispanic basement identified with the temple of the goddess Cihuacóatl that was part of the ceremonial center of the Templo Mayor.

[38] Humboldt, Alejandro de: Ensayo político... p. 458
[39] Soria Murillo, Víctor Manuel: La Casa de Moneda..., p. 16.
[40] Ibid.
[41] Humboldt, Alejandro de: Ensayo político... p. 457.
[42] MEDELLÍN, Jorge L.: Our working house, CONASUPO, Mexico 1962, p. 30 mentioned by FLOWERS MARINI, Carlos: You marry viceregal in the city of Mexico, Fund of Economic Culture, Mexico 1970, p. 51.

Humboldt in his journey by the city of México registered the Casa del Apartado seating that it was a building, re-edificated with cost to the government, being more expensive its reconstruction than if has been built again and it had been built outside of the city, because the sour vapors that it emitted due to the operations carried out inside were very pollutant to the environment. However, there were people that assured that the acid-nitrous vapors that spread in the heart of the city were "useful to break down the miasmas that rose of the lakes and immediate swamps"[43]. Ideas that had extended because the sour fumigations had been implemented in the hospitals of Veracruz and Havana.

The Casa del Apartado had three differentiated spaces: 1) to manufacture glass; 2) to prepare nitric acid and 3) to separate the gold from the silver. It is referred that the procedures to separate the gold from the silver were very imperfect, as the construction of the glass furnaces that were used for the elaboration of other recipients and to distill water. Humboldt refers that to make the glass, quartz was taken from Tlalpujahua, the Indians of Xaltocan and the Peñol took the soda, although that soda had a lot of potash sulfate (sic) and of lime, and that there were many other loamy lands that had a much more appropriate soda carbonate.

Neither was very convinced that the recipient where the mixture was made was the most appropriate, because in Europe it was made in a clay vessel and in México in crucibles of a refractory rock of taken out of a quarry in Pachuca. Humboldt says: "In the glass furnaces more than 3,000 pesos a year are spent in firewood; each crucible costs to the factory one silver real and annually more than 50,000 are broken"[44]. Asseveration at first sight exaggerated, because that would be in almost 160 broken crucibles per day, estimating 313 working days and only considering Sundays as rest, but this figure is understood for the method of the section that we will refer later on.

The Royal Factory of Gunpowder and Saltpeter provided to the House of the Section of saltpeter of first boil instead of supplying refined saltpeter that would be much more profitable for the distillation of the strong water.



43 Humboldt, Alejandro de: Ensayo político... p. 459.
44 Humboldt, Alejandro de: Ensayo político... p. 460.



But saltpeter was not substituted because the Casa del Apartado was obliged to buy it in that establishment that gave the refined saltpeter too expensive (twenty-five pesos the quintal). The separation of gold and silver was made grinding the metal and reducing it in filings, to then place it in glass recipients that formed long arrays (of five to six meters long) on small furnaces that didn't warm with the same fire, but rather each two or three flasks had its own fire. The gold that fell to the bottom of each flask became bars of fifty marks, and the silver saltpeter broke down for the fire during the distillation and then the flasks had to be broken because silver crystallized during the process that lasted from 84 to 90 hours.

With the result that Humboldt calculated that the expense of the section was from two to three silver reales for each mark of gold, excessive expense that could be avoided if the mechanical and chemical methods that had already been implemented in France and England were modernized (for example, the use of the water to move cylinders by means of hydraulic wheels). Those



improvements would give much more benefits, given the enormous quantity of gold and silver that was separated as well as the considerable quantity of currency minted in México that, finally was the wealth of "most of the factories and currencies of Europe". Likewise refers that the doors had not opened up to the students of the Mining College that could be another formula to make more efficient the operations of the Casa del Apartado and the Casa de Moneda.[45]

The Casa del Apartado is a property that has had diverse interventions to adapt it according to the different necessities and uses to which it has been destined.

Between 1901 and 1908 it was headquarters of the Secretariat of Justice and Public Instruction with the restoration works in charge of Porfirio Díaz, son, captain of engineers; then, it was headquarters of the National Company of Popular Subsistence (CONASUPO), later on headquarters of the General Direction of CONACULTA.

The house occupies a surface of 3,000 square meters, built in three levels and with more than sixty spaces among dining rooms, halls, kitchens, etc. it was built with high roofs and two patios, one central and the other in the back that was used as stable. Following is the architectural description of the house:

> ...of neoclassicist style with balanced proportion. The lower body shows a padded with doors and windows, anything monumental, the two upper floors join with big pilasters of classic order and four columns, to the centre, of the same order that correspond to the fronton. This is complemented with a finial of balustrades and pinnacles in form of jardinières for basils (that Tolsá, necessarily had to see in Valencia these jardinières that came from the ceramic center of Manises).[46]



Francisco Manuel Cayetano de Fagoaga y Arozqueta, Marqués del Apartado, ordered the construction of this enclosure. Creole, born in the city of México in 1724, was son of Francisco Fagoaga, natural of the valley of Oyarzu, Guipúzcoa founder of the Banco de avíos and silver dealer and of Josefa de Arozqueta, daughter of Juan Bautista Arosqueta, native of Lequeitio, Biscay who established an imports house in the city of México.[47]

Being forty seven years old, Francisco Manuel Cayetano de Fagoaga y Arozqueta became Colonel of Infantry of the Royal Army of Spain and Viscount of San José and one year later, in 1772, he was appointed by the king Charles III "Apartador de oro y plata" (Sectioner of gold and silver) in the Kingdom of the Nueva España, title that made him "Marqués del Apartado" (Marquis of the Section), position that "constituted a starting point of banking operations, and gave cause to the concession of loans to the miners, in search of money or of inputs, upon the simple presentation of silver bars."[48]

This title elevated the finances of the family considerably, because besides the Casa del Apartado, the Fagoaga directed other two business, the mercantile house and the bank of silver[49] that transformed them into one of the most prominent families in the 18th century, because during three generations they participated in mining companies with major financial operations. "until the decade of 1770-1780 they operated the most important silver bank of the colony, then, during the following decade, they arose as the main miners of

[45] Humboldt, Alejandro de: Ensayo político... pp. 460-461.

[46] Flores Marini, Jorge: Casas virreinales... p. 51-52.

[47] BRADING, David: Mineros y comerciantes en el México borbónico (1763-1810) Fondo de Cultura Económica, México 1991, p. 167.

[48] LANGUE, Frédérique: Los señores de Zacatecas. Una aristocracia minera del siglo XVIII novohispano, Fondo de Cultura Económica, México 1999, p. 198.

[49] Brading, David: Mineros y comerciantes..., p. 240; AGI, Títulos de Castilla, 1: "Don Francisco de Fagoaga y Aristorena, Título de Marqués del Apartado para sí, sus hijos, herederos y subcesores", 27 de agosto de 1772 (decreto real). Citado por Langue, Frédérique: Los señores... nota 59, p. 198.. (AGI, Titles of Castile, 1: "Don Francisco de Fagoaga y Aristorena, Title of Marqués del Apartado for him, his sons, heirs and successors", August 27 1772 (Royal decree). Mentioned by Langue, Frédérique: Los señores... note 59, p. 198..)

the Province of Zacatecas"[50], crowning the peak with the title of "Marqués del Apartado" granted in 1772 to Francisco Manuel Cayetano Fagoaga y Arozqueta.

Since 1730 it was said that Francisco de Fagoaga (father) was one of the of the most important silver bankers in the viceroyalty. To José Mariano of Fagoaga, nephew of the first "Marqués del Apartado", was owed the great bonanza of the mines of Sombrerete and was chosen general administrator of the Mining tribunal 1800-1806.[51] The Fagoaga family had main presence in the economy and in the politics of the Nueva España of the 18th century and during great part of the 19th century. The house of the marquis of the Apartado was residence of the Fagoaga family up to 1821 and it maintained its private use during the whole 19th century.

The Fagoaga family had been in charge of the Casa del Apartado since 1706, nevertheless, the title of marquis of the Apartado was granted up to 1772, concession held up to 1778, when the Crown ended the contract of lease of the Casa del Apartado House in exchange for 100 thousand pesos, due to the Bourbon Reforms[52]. Although they continued using the title with nobiliary ends.

The location of the property has placed the "Casa del Apartado" as an architectural jewel of our cultural heritage; unfortunately, the house has suffered damage produced by sinking due to the drying of the phreatic mantels and the archaeological excavations of the Templo Mayor. For this, the INAH has implemented since 1995 a series of measures to not only avoid its deterioration or collapse through injections of water in the underground, and the General Direction of Sites and Monuments of the Cultural Heritage of CONACULTA began a project of restoration and restitution. In 2006, the works were concluded to put in operation this beautiful palace.

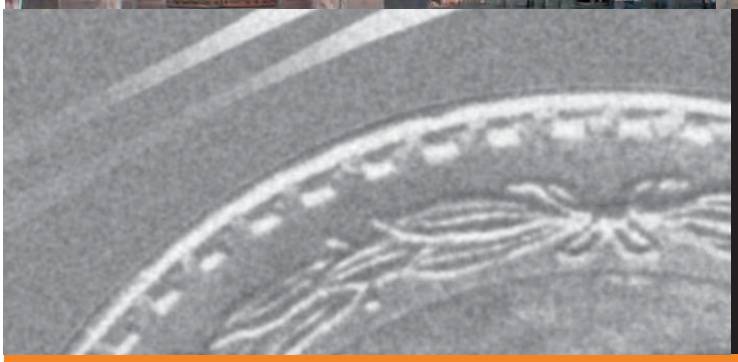
[50] Brading, David: Mineros y comerciantes... p. 238.
[51] AGI, México 2246, Azanza a Soler, 30 enero 1800 quoted by Brading, David: Mineros y comerciantes, p. 338.
[52] LEON-PORTILLA, Miguel et. al: La minería en México, UNAM, México 1978, p. 85.











DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

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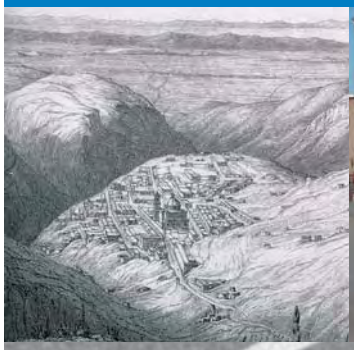
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Página web: www.colmex.mx
E-mail: histomex@colmex.mx
Instituto de Investigaciones Dr. José María Luis Mora
Plaza Valentín Gómez Farías # 12, Col San Juan Mixcoac, México D.F.,
C.P. 03730, Tel 5598 3777, Fax 5563 7162, Correo electrónico:
webmaster@mora.edu.mx

Coordinación Nacional de Monumentos Históricos
Correo Mayor #11, Colonia Centro. Delegación. 06060 MÉXICO (D-F)
Teléfono: / Fax: (01 55) 55 42 56
Página web: www.sinafo.inah.gob.mx
Secretaría de Obras y Servicios del Distrito Federal
Av. Universidad 800 2° Piso Col. Santa Cruz Atoyac, C.P. 03310
Del. Benito Juárez

Secretaría de Turismo del Distrito Federal
Avenida Nuevo León No. 56.
Col. Hipódromo Condesa
C.P. 06100, Delegación Cuauhtémoc, Distrito Federal.
Entre Parras y Laredo, justo frente al Parque España y atrás del Parque México.

Secretaría de Cultura del Gobierno del Distrito Federal
Av. de la Paz 26, Chimalistac, México, 01070
Álvaro Obregón Tel. 5662 7680









DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001S HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSÍ
Year: 1592
In process of evaluation WHC and ICOMOS (2008-2009)

San Luis Potosí occupies part of the territory known as the Gran Tunal, a wide uninhabited territory between the current states of Querétaro, Saltillo and Zacatecas, lacking of forts, posts, presidios or homesteads for the defense of the merchandises and people that traveled the long road traced from México to Zacatecas, in the second half of the 16th century.

In these territories lived the Guachichiles, considered then by the pacified indigenous groups of the centre of the Nueva España as by the Spaniards, as the most belligerent and warring group. The name means heads painted red, and was given to this group by the headdresses of red feathers that identified them, as well as because they dyed with red pigments or because they took red colored leather bonetillos (small caps)[1]; they were experts of their territory and unable to remain still before the invaders of their territories.

The territories that conformed the Gran Tunal were somehow disregarded by the enterprise of populating the territory that expanded to the north, because it was outside the area of the first silver discoveries; likewise, the characteristics of a mountainous floor and the aridity hindered the incursions, because the fame of the belligerent character of the Guachichiles was well-known by the Spaniards from voices of the indigenous groups of the centre[2].

The fame of cannibals and the tortures that practiced to the captives of war, joined to their capacity to congregate the tribal alliances, presented them before the Spaniards and other tribes as a terrifying group, generally naked men with long hairs colored of red, inhabitants of caverns, holes or primitive straw shacks. In fact they were diverse towns, some few ones practiced the agriculture of corn and some squash, but they usually fed of tunas, mezquites, acorns of seeds and roots, besides the hunt and fishing that was possible in the occupied territory.



The tuna (cactus fruit) was the most demanded food, they ate it fresh, dry or in form of liquor, but also profited the nopal (prickly pear stems) and the flowers of the cactus that they cooked in earth ovens. With the mezquite seed they made bread that could last them until one year and liquor; they ingested bee honey, agave juice, or agave mead, date, potatoes or yucca, and the posol (beverage made of maize) that was part of the régime of the Chichimecas. As for the hunt they fed of worms, snakes, rats, frogs, rabbits, birds, fish and deer; later with the introduction of European cattle, they learned to eat mules, horses, cows and other animals. The allowances were usually in-

[1] Powell, La Guerra Chichimeca..., p.48.
[2] Powell, La Guerra Chichimeca..., p.50.



gested raw or lightly roasted. And even when the terror of their character was centered in cannibalism, it seems that it was a ritual practice[3].

The first manifestations of anger against the Spaniards showed in attacks to the travelers and merchandises that moved along the Camino Real that united the city of México with the mines of Zacatecas, because this was very near the Gran Tunal, their main place of food supply. Generally, after attacking they escaped to the mountains, where the Spaniards didn't risk to enter, because if they attempted to, it was easy to find death, not only for the attack of the Guachichiles that were excellent warriors, but for the ignorance of the water sources and of the nutritious properties of the vegetation that dominated in those territories. Geography became "a protective barrier that could absorb and even to destroy the Spaniards if they organized offensive against the Guachichiles"[4].

The warring characteristics and the destructions attributed to them, both in the Camino Real as in the Spanish settlements, were enough to characterize them as a threat that could only be conquered by means of the sword, but there were missionaries that decided to attempt the contact with them, but met with the disadvantage of a difficult language and with varied dialects.

The Guachichiles, together with the other groups denominated Chichimecas, sustained the resistance before the Spaniards for four decades, putting in risk the Spanish outpost toward the north; that resistance that we know as the Chichimeca War. During that time, the population of Zacatecas rapidly increased, generating the necessity to populate the territories that were between México and Zacatecas as safety measure; however, these centres became target of the groups of Guachichiles and Zacatecos that did not remain calm before the loss of their territories. They assaulted caravans, stole cattle, plundered posts of provisions and murdered many of the travelers and neighbors of the homesteads, posts, forts and presidios, destroying the churches and martyring the religious that fought to convert them[5].

[3] Powell, La Guerra Chichimeca..., p.54-56

[4] Powell, La Guerra Chichimeca..., p.50.

[5] BEHAR, Ruth: Las visiones de una bruja guachichil en 1599: hacia una perspectiva indígena sobre la conquista de San Luis Potosí, El Colegio de San Luis, México 1997 2ª ed., pp. 8-9.

The measure utilized was the establishment of forts, posts and presidios with military detachments in a serial way along the road México-Zacatecas; in these moments the only inhabited town was Tequisquiapan with Chichimeca population. One of the posts was installed in territory of the Guachichiles in 1576 by Luis de Leija, to which named of San Luis in the place that occupied the town of Tangamanga[6]. However this measure didn't give results for the work of pacification, due mainly to the lacks in which incurred the soldiers without salary, who, with the intention of obtaining money went away from the area of their jurisdiction going into in the indigenous towns, kidnapping women and children, to sell them later for the work of mines, what originated a reaction of the men that attacked and destroyed towns and caravans to snatch the supplies and in occasions the life of those who were traveling.



Before the failure of the measure, the Viceroy Marquis of Villamanrique opted for a new pacification policy that consisted on the suppression of the centres of military control, replacing the soldiers for religious and naguatlatos; he also offered food and dress to all the natives that accepted to settle down in refuges or evangelism colonies in charge of the Franciscans[7]. With this pact settled down the first posts or presidios that took charge of the distribution of housings for the natives that incorporated; also were done the first sows, with the function of teaching to the Guachichiles the techniques to farm the land. Miguel Caldera, captain-protective of the Guachichil area -from where his mother was native- was in charge of this task in his character of Chief Justice of Chichimeca peace. In the activities developed in the post of San Luis he was helped by the captain Diego de Huelva[8].



This policy accompanied of the establishment of colonies or towns of peaceful indigenous transferred from the centre of the Nueva España to the uninhabited areas, as the Mexicanos, Otomíes and mainly Tlaxcaltecas that taught to the terrible natives how to sow and crop grains, the care of the cattle, among other things[9]. The idea was of the bishop from Nueva Galicia, Domingo de Alzola who proposed to the Viceroy Pedro Moya de Contreras, in his quality of archbishop and viceroy that "seven towns with Tlaxcaltecas, Mexicas and others settled down in the territory, each one with their own presidio with eight soldiers and a convent with two or three Franciscans". Notwithstanding, the proposal was put into practice until the Viceroy Luis de Velasco II arrived in the Nueva España, agreeing with the caciques of Tlaxcala the conditions of the transfer. To achieve that the population decided to move, it was proposed that they received the exemption of tributes, taxes and personal service, as

[6] CABRERA, Antonio, Apuntes históricos, geográficos y administrativos referentes a la ciudad de San Luis Potosí. Formados y arreglados conforme a los datos más modernos y auténticos. Edición ilustrada con el plano de la ciudad, Archivo histórico del Estado de San Luis Potosí, México 1991. Facsímil de la edición de 1891, pp. 3-4.

[7] Román, Sociedad y evangelización..., p.436.

[8] POWELL, Phillip W.: Capitán mestizo: Miguel Caldera y la frontera norteña. La pacificación de los chichimecas (1548-1597), FCE, México 1980, pp. 174-193.

[9] Sego, Tlaxcalilla..., p. 6.

well as the permission of riding horse with seat and brake, to use weapons, to be considered as hidalgos (noblemen) and to have their own separated town[10].

After having established these agreements in the capitulations, a caravan of around one thousand Indians left during the first week of June of 1591. One month later they arrived to Cuicillo near Zacatecas, where they were separated into groups to take different destinations and found the different colonies: San Andrés del Téul and San Luis Colotlán in the west; Saltillo, San Miguel, Mexquitic, Charcas and Venado in the northeast. These last, to exception of those that had Saltillo as destination, went to their destination awaiting the arrival of Diego Muñoz, from Tlaxcala that was the responsible of founding the town formally. The foundation of Mexquitic was given on November 2 of the same year, and time later some Tlaxcalteca families separated from the group, settled down in a place not very distant from the "post of San Luis", and founded a town next to another of Guachichiles, more or less in the land that now occupies the Square of the Fundadores, the chapel of Loreto and the central building of the Autonomous University of San Luis Potosí, arising the neighborhood that today is known as "Tlaxcala"[11].

The success that had the colonizing and pedagogic task through the Chichimecas allowed the entrance of Spanish explorations in the hills of Tangamanga, a territory that together with the Verde River had been limited to the natives. News on the existence of gold in the hills unleashed the spirit of adventure of Caldera and company, who in March of 1592 planned and made a careful entrance with friends and indigenous partisans. The exploration gave as a result the denounce of La Descubridora in Cerro de San Pedro (San Pedro



[10] Primo Feliciano Velázquez nos deja noticia precisa de estas constituciones en su: Colección de documentos para la historia de San Luis Potosí, Tomo I, Archivo del Estado de San Luis Potosí, México 1985 pp. 219-223. Sego, Tlaxcalilla..., p. 8.

[11] Sego, Tlaxcalilla..., pp. 8-9.



hill), names given by the emissaries of Caldera, Juan de la Torre and Pedro de Anda, but to the hill and the mine Caldera gave the name of the Potosí, accepted by the Viceroy Velasco naming Juan de Oñate Chief Judge of the new mining district[12].

The discovery of the lodes, and the constancy of the good quantity of gold found in the mines, attracted great quantity of people that soon formed a camp in Cerro de San Pedro, but they met with the lack of enough water. To Caldera, as Captain-Protective and now Governor of the Nueva Vizcaya, corresponded to choose the ideal place that allowed founding the town, without violating privileges obtained by the Guachichiles and Tlaxcaltecas peoples installed. The place, near to the mines and with enough water was in the area of San Luis Tequisquiapan, where before had settled down the Tlaxcaltecas and Guachichiles, near the creek.

This situation implied the negotiation with the chiefs and Indian governors so that the town could move a short distance along the river, in the lands to their satisfaction, in order to give the space to project the Spanish city. To the heat of these negotiations, Juan de Oñate arrived, helping Caldera in the task of convincement as well as in the foundation of the city[13]. The movements were done in the same year of 1592, the town of the Guachichiles was named Santiago del Río, while the Tlaxcaltecas chose that of Nuestra Señora de la Asunción de Tlaxcalilla, even when for a long time both towns were known as Nuestra Señora de los Remedios[14].

Immediately after reaching the agreement with the town of San Luis for their transfer began the works of division of the city into blocks, streets and roads, as well as to assign the places of residence and mills of mines for the[15] establishment of the Spaniards, which was named San Luis de Mexquitic. The main favored ones were Caldera, Oñate and people close to them, relatives and friends. Lots were assigned by the own Oñate, two of his brothers, a

[12] Powell, Capitán mestizo..., pp. 211-218. Velázquez, Colección de documentos..., pp. 226-252

[13] Powell, Capitán mestizo..., pp. 236-239.

[14] Sego, Tlaxcalilla..., p. 10.

[15] Sego, Tlaxcalilla..., p. 10.



son and two members of the Saldívar family, related with the Oñate for the matrimonial strategies characteristic of the time. However, Oñate didn't stay enough time in San Luis the as to found any residence; Caldera, along with his relatives and collaborators received residential lots and for the mining mills and necessary buildings. Others favored were Pedro Benito and Juan de Vergara Osorio[16].

With the mining bonanza, Caldera founds the Monte Caldera, base to smelt metals, near the Cerro de San Pedro, where soon built housing for the Indians, Spaniards and chaste that integrated the new population, without lacking the construction of the church with Juan de la Mota as chaplain, who along with the Franciscans that operated in Mexquitic and San Luis, were the first leaders of the conversion and the baptism[17].

This bonanza also showed in the attention to the necessities of roads capable for the transportation of the mineral that was being produced, for this reason, in 1593, only one year after the discovery of the mines by Caldera, Juan de Oñate as Chief Judge, requested the opening of a road so that from the town of San Luis Potosí could "go and come, enter and leave groups of carts loaded with forty quintals of metal each one, from the hill and mines of the Potosí of this discovery to the place where the ranches and houses of the captain Miguel Caldera are located"[18].

The construction of the road implied the investment of the miners and the authorities for which were requested: 20 Indians, 10 bars, 10 hoes, 2 axes and a mule harnessed with two barrels, to carry water and a sledge hammer, in a permanent way from October 25 up to January 15 of the year of 1594, plus one thousand pesos of common gold in silver for the payment of the necessary expenses, committing Cristóbal Sánchez to leave the road open for January 15[19].

In 1597, Caldera was proud when speaking of that achieved with the Tlaxcalteca populations and their help in the pacification and teaching of the Chichimecas, because in that moment a town was being formed with houses, church and monastery[20]. This work, along with his other achievements, had generated for him and his successors, the title of Chief Justice of the Chichimeca frontier.

With the built road, direct communication of the possessions of Caldera was achieved with the Camino Real that was exactly beside the lands of the Tlaxcaltecas, what made of the silver transportation and the exchange between San Luis and the Bajío a reality that soon would generate a bigger acculturation to that begun by the Spaniards in Guachichil territory.

However, the daring of the Spaniards, as well as the location of the lands of the Tlaxcaltecas to a side of the Camino Real that communicated México and Zacatecas, brought them many problems, because without previous permission they introduced the animals and carts not only damaging the grasses, but the

[16] Powell, Capitán mestizo..., pp. 239 y 242.
[17] Powell, Capitán mestizo..., p. 248.
[18] Velázquez, Colección de documentos..., p. 258.
[19] Velázquez, Colección de documentos..., pp. 258-260.
[20] Powell, Capitán mestizo..., p. 316.



sows and orchards of the Tlaxcaltecas, reason for which the viceroy had to intervene ordering to the Chief Justice Pedro de Arizmendi in 1622 to take the animals out of the aforementioned lands and he gave permission to the Tlaxcaltecas to kill them in case of repeating the offense; to avoid that the offense repeated, a fine of 500 pesos was imposed the Spaniards that did not comply[21].

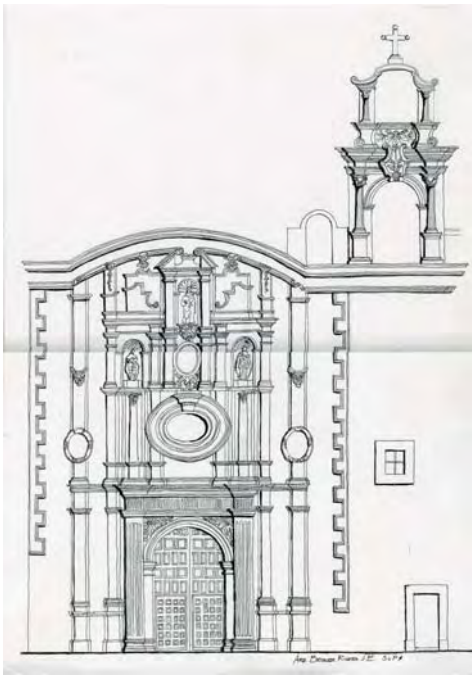
It was in the 18th century when the most intense case of rebellion occurred, when a bewitching Indian convinced the town of destroying the icons and decorations of the churches of Tlaxcalilla and later she incited them to follow her to San Luis to kill to the Spaniards, but the intervention of the captain Gabriel Ortiz de Fuenmayor stopped the advance, going to Tlaxcalilla and taking the woman prisoner. The trial, as it was logical, it finished for the woman in the fork, because the captain could not risk to any type of provocation in his frontier, which didn't have much time of having pacified and with the constant threaten of belligerent groups[22].

Besides Tlaxcalilla, other neighborhoods of Indians settled down: Santiago del Río inhabited by Guachichiles from 1591; San Miguelito founded with Aztec Indians, Tarascos and Tlaxcaltecas in 1597; the Montecillo founded in 1600; San Juan de Guadalupe in 1676 and San Sebastián in 1708.

At the same time that Tlaxcalilla, in city of San Luis Potosí was formed one of the most important cities in the colonial period. Mining wealth allowed the investment in constructions of civil and religious character. This economic fortune, joined to the declaration of city that Philip IV granted in August 17 of 1658, gave a new vision to the inhabitants, desirous to form a great city[23].



[21] Sego, Tlaxcalilla..., pp. 13-14.
[22] Sego, Tlaxcalilla..., pp. 14-17.
[23] Cabrera, Apuntes históricos, geográficos..., p. 5.



In the last decade of the 19th century the city had 21 temples of Catholic worship, many of them inherited from the colonial period: Cathedral, San Francisco, Tercera Orden, San Agustín, Carmen, San Juan de Dios, San José, La Compañía and its annexed Loreto, the chapel of Las Recogidas, the old chapel of Los Remedios, the Santuario de Guadalupe, San Juan de Guadalupe, Tequisquiapan, Santiago, Tlaxcala, San Cristóbal del Montecillo, San Miguelito and San Sebastián. The historic centre also housed buildings of civil character as Government's palace, the palace of the City Council, the Scientific Institute, the Conciliar Seminary, the Casa de Moneda, the Alhóndiga, the Square of the Market, Casillas, Alarcón Theater, among others of residence character.

One of these constructions was the cathedral building, construction of the 18th century erected in the place that housed the parochial temple of San Luis, which began with an adobe and shingle roof hermitage in 1593; later it was demolished to build a church of bigger proportions and thick walls, built with adobe and wooden roof, beginning the construction in 1596 and it was blessed August 25, 1609 during the festivity of Saint Louis King of France. It lasted in foot up to 1670, when it was demolished to build the church that is still conserved. This work, directed by Nicolás Sánchez in 1701 was solemnly blessed three decades later[24].

The new church was a building of lime and stone of Doric style, with two series of pilasters and three naves. The facade of Baroque style had a coat of arms on the main entrance with the inscription: "Pius Papa IX Pridikalendas Septembris Anni di MDCCCLIV Ecclesiamkane Potosiensem- and Cathedralis Fastignum evexit". Above the shield is found a public clock. In 1730, year of the dedication, it had a south tower and the construction of the other had begun. Following the Baroque style, its interior was adorned with carved wooden and gilded altarpieces, mostly conserving a Doric style[25]. The facade ends in a small tower that serves as niche to the quarry sculpture of the Immaculate Conception.

San Luis Potosí was erected as diocese and the parochial church to the rank of cathedral, beginning a repair and transformation of the building after 1855. The naves were prolonged to the wall that leads to Morelos street, and the vaults of the side naves were destroyed to build others that reached the same level as the central nave; the choir of canons settled behind of the main altar; the altars were renewed and that of the Holy Family was built. In the choir, the stalls were placed and the organ was sent to build in Guadalajara by the siblings Orriza in 1866; and the clock of the facade was placed.

The original atrium was eliminated to build a sacristy and library of the Town council. After finishing the works in 1866, the bishop of Linares, Francisco de P. Verea made the solemn consecration. The last decade of the 19th century and the first of the 20th saw the renovation of the interior with a new floor and later the construction of the north tower; likewise the quarry statues of the twelve apostles were replaced by marble statues that are copy of those existent inside the Basilica of Saint John Lateran in Rome, which were placed in 1906[26].

Being work of mining investment, it could not lack of a privileged space for its benefactors. Under the presbytery built the crypts for their sepulchers, the

[24] MONTEJANO y AGUIÑAGA, Rafael: Guía de la ciudad de San Luis Potosí, Gobierno del Estado de San Luis Potosí/ Academia de Historia Potosina, A.C./ Dirección Estatal de Turismo, México 1988, 6ª ed., pp. 36-38.

[25] Cabrera, Apuntes históricos, geográficos..., p. 18

[26] Montejano, Guía de la ciudad..., pp. 38-39

entrance was covered with a gravestone that contained the following legend: Sepulcher of the very loyal and very illustrious miners to whom is owed the factory of this Temple.

Mine here of the best gold
in this place warns:
because meditating in the death
the best treasure is found [27].

Besides the beneficent miners, in the building rest the remains of bishop Montes de Oca, of the first three bishops and of Primo Feliciano Velázquez, humanist, historian and journalist died in 1953[28]. On November 16 of 1935 the building was declared national monument.

San Francisco is one of the most important temples of San Luis Potosí for its historical and artistic value. Its first establishment was given toward 1588, founding a house and hermitage where nowadays the University is. This was the first post of San Luis in the Chichimeca area, next to which the Tlaxcaltecas settled years later, and that Miguel Caldera and Oñate would displace to where finally the church rose in 1591, leaving the site for the foundation of the Spanish city.

The construction of the Franciscan convent and temple was developed during the three colonial centuries, achieving to build a convent with wide cloisters in whose centre the chapel of Aránzazu rose. Likewise, to the convent belonged the temples of the Sagrado Corazón, known as Nuestra Señora de los Remedios and that of the Tercera Orden. In 1765 the convent was raised to the category of Chapter House with Novitiate and an excellent library.

The building that one can see today has a Baroque facade elaborated in quarry with three bodies that combine Doric and Solomonic orders to conform



[27] Montejano, Guía de la ciudad..., p. 38.
[28] Montejano, Guía de la ciudad..., pp. 44-47.

a beautiful facade. Two towers complement the ensemble, with the characteristic of obeying different architectural styles, the second built between 1705 and 1707 and renovated in 1799[29].

The interior of the temple was restored between 1940-1950. The side altars were removed opening up the niches with golden frames; the altars of the cruises and the main one were changed by altars of naked stone and stained-glasses were placed.

The monumentality of the building not only speaks to us of the importance that had and the investment of the local miners, also a series of canvases on the life of Saint Francis and other series about Saint Anthony's life, work of Antonio de Torres conform one of the most beautiful colonial Franciscan pinacothecas next to the existent of Miguel Cabrera[30].

The sacristy is a magnificent work of the Baroque begun by Fray José de Arlegui who also began the temple of the Sagrado Corazón, the chapel of Aránzazu and the church of San Miguelito.

The effect of the Reform laws was seriously felt in the convent ensemble, because the biggest and best part was destroyed to open the street of Galeana and lots were sold in each one of its sides, destroying the sacristy of the chapel of Aránzazu, half chamber and half of the cloister. The portal, the patio and the upper and lower corridors remained in hands of people that transformed and mutilated them. On June 26 of 1936, the temple and the chapel of Aránzazu were declared national heritage[31], but another great part was used as installation of a car sales agency, mortuary and shops for many years, until in 1950 the National Institute of Anthropology and History consolidated the construction of a museum planned since the 19th century, which was inaugurated in November 20 of 1952, having Dr. Antonio de la Maza as director[32].

One of the most important constructions in the 18th century is the Carmen, construction lifted by the testamentary donation left by Nicolás Fernando de Torres, hacienda owner of the region of San Luis Potosí, who was considered among the richest men in the Nueva España, but who died without succession and, advised by Fray Francisco del Espíritu Santo, decided to donate his properties for the construction of a college for poor girls and a Discalced Carmelite convent in San Luis Potosí, place that had given him all his wealth.

When Nicolás Fernando de Torres died, the foundation license was sought, and it was achieved in 1738, when prepared the establishment of a hospice, in some houses bought to the heirs of Martín Urros behind San Francisco. The foundation was made by Fray Miguel de la Santísima Trinidad who had been prior in Celaya. The hospice replaced the foundation of the convent, since for this was necessary the license of the king that did not have.

The conditions of the space were not suitable for the hospice that housed 4 friars, and in 1740 Bartolomé López de Meza donated the sites "la lagunilla" and "la Alfalfa", where three years later the construction of a new house began, finished and conditioned in 1744, placing the "Santísimo" (Blessed Sacrament) and celebrating the first mass in March 9 with special license of the bishop of Michoacán. Philip V granted the expected license of Carmelite foundation in April 26, 1746 and only one year later the hospice was transformed into a convent, celebrating a procession from the parish to the Carmen with the Blessed Sacrament, being Fray Simón de la Expectación first prior and the prophet Saint Elijah patron saint[33].

In 1749 began the construction of the temple and the convent, 9 years later thirty five cells had ended and most of the convent offices, preparing the transfer of the community. A chapel was improvised under the "De profundis" chamber of the choir while ended the church that was finished in 1764. The pictorial decoration in the Carmen temple, as in San Francisco, was directly related with the stipulations of the Council of Trento that invited the differ-

[29] Montejano, Guía de la ciudad..., pp. 136-139.
[30] Montejano, Guía de la ciudad..., pp. 139-141.
[31] Montejano, Guía de la ciudad..., p. 139.
[32] Montejano, Guía de la ciudad..., pp. 151-152.
[33] VICTORIA MORENO, Dionisio: El Carmen de San Luis. Joya del barroco mexicano, s/ed., México 1964, s/p.



ent orders to offer the teaching of the Catholic dogmas through the histories represented in paintings. Following these postulates, the charitable investments of the rich miners appeared soon, making present fortune and devotion, manifested in canvases that adorned the thick walls of the temple and the convent: church, choir, antechoir, sacristy, ante-sacristy, chamber, cloisters, cells, oratory, corridors, walls... all with pictorial decorations, because with them:

...people is instructed and continually confirmed reminding them the articles of the faith, and continually reflecting on them: besides that all the sacred images are very fruitful, not only because they remind to the people the benefits and gifts that Christ has granted them, but also because to the eyes of the faithful are exposed the healthy examples of the saints, and the miracles that God has worked for them[34].

Once finished, the church was dedicated October 15 with all the religious communities of San Luis, authorities and main people, the neighboring towns and villagers who celebrated the event with music, prayers and chiming of bells.

As final point of the celebration in the temple were placed the remains of the founders Nicolás Fernando de Torres and his wife; the remains were placed in a vault of the presbytery beside the Gospel, where they remained up to December 29 of 1784[35].

With the time to the Baroque temple were added, the tower of the same architectural style with its bells, canvases, a clock in the tower, and the altarpieces of the Carmen Virgin's chapel, of Saint Joseph and Saint Teresa.

As effect of the liberal Reformation the Carmelites abandoned the country, and the Miter of San Luis took charge of the building, and worried about its repair, integrated in the pendentives of the dome four medallions with four polychrome busts of saints of the Carmelite order.

It was up to 1923 that the church returned at the hands of the Carmelite, carrying out a restoration of the sacrarium and the Virgin's chamber in 1944. The efforts to maintain it in good state were many, mainly after 1957 when a

[34] Martínez, El gran teatro..., p. 305.
[35] Victoria, El Carmen..., s/p.

fire caused damages in the Virgin's chapel, because the flames destroyed the niche, the image of the Carmen's virgin, the golden altarpiece and the paintings, so a remodeling work began, ending two years later[36].

The main facade is of exuberant Baroque style; it consists of three bodies. The first of a Solomonic baroque contains an access with a polyfoiled arch whose key contains Saint Elijah's arm seizing his flaming sword, flanked by two fretworked Solomonic columns; in the inter-columniation there are two niches with a sculpture in stone of Saint Elijah and Saint Eliseus. To the centre of the second body a beautiful window with shelf and round arch, framed by two estípites, accompanies in the inter-columniation with the images of Saint Teresa and Saint John of the Cross, and on the window a medallion with the legend DECOR CARMELI (Beauty of the Carmel).

The third body is of estípite Baroque style, in a wide vaulted niche scallop-shell shaped. On a cornice sustained by angels, is the image of Our Lady of Carmen carved in stone, flanked by two estípite columns and in the inter-columniation the sculptures of Saint Mary Magdalene of Pazzi and Saint Angelo, without head; and to the sides two sculptures of the Carmelite order whose crowns support two beautiful angels. It also has a splendid finial, where six angels open a great curtain that allows seeing the vaulted niche of the third body on high with the bust relief of the Eternal Father. Crowning the group six spires in form of crenels accompany the image of the archangel Saint Michael that is placed on the vertex of the finial. The free spaces are ornamented with vegetable motifs. The door has the images of the Virgin and Saint Joseph carved in low relief[37].

The central facade is accompanied by a tower of three bodies and a small dome; crowning the tower is a sculpture of Saint Teresa of Jesus in a cross that serves as vane and is made of wrought iron. The building also has two domes, the biggest that belongs to the church and one smaller of the Virgin's chamber, both adorned with tiles of several colors, divided part of the clusters of round dome with stone ribs.

It has a Latin cross plan with a single nave in whose interior can still be appreciated three of the beautiful Baroque altarpieces that decorated it, one dedicated to the Señor de los Afligidos (Lord of the Afflicted), another to Saint Joseph and the other one to Saint Teresa; while the main altarpiece is a creation of the nineteenth century that replaced the Baroque altarpiece, it is neoclassicist, designed in stone by Francisco Eduardo Tresguerras. Also gave been conserved the choir, part of the original pulpit and the Virgin's chamber that is itself a Baroque work of art, with its Baroque altarpiece and facades[38]. The altarpiece is the reconstruction of the second half of the 20th century, made after the fire that destroyed the whole altar.

The proliferation of religious constructions and the establishment of orders have direct relation with the mining bonanza, a bonanza that accompanies of material necessities and of human resources that ends in the demographic growth and the expansion of trade. All this was possible in San Luis Potosí as in Zacatecas, given the strategic position in the route that communicated the long territory of the Nueva España and that established the ways of viceregal and Catholic acculturation of a mostly uninhabited territory and with a hostile vegetation, but that thanks to the systems of roads was able to establish an effective commercial corridor.

However, the attention to this important field got lost in San Luis Potosí, as in most of the territory starting from the drop of mining production that was occurred with the movement of Independence, and even when the mining sector was reactivated in the first half of the 19th century, the creation of mints in San Luis Potosí and Zacatecas limited the government's interest to maintain the roads in good state. It seemed that mining was the only element of activa-

[36] Victoria, El Carmen..., s/p.
[37] Victoria, El Carmen..., s/p.
[38] Victoria, El Carmen..., s/p.

tion of this system of roads, when in fact trade and the same traffic required of its maintenance. Another obstacle for the development and conservation of the roads was presented mainly with the attack of gangs of bandits that were taking possession of the control along the roads, of the national road, former Camino Real. Joined to the annoyance that represented the trip in diligences, to travel the old Camino Real was a torture for the travelers who expressed to the heat of the arrival of the railway with certain scorn:

> These old trip carts, of ingrate memory by the annoyances and fatigues that the traveler suffered when was transferred from one point to another, for fortune have disappeared of this city and have been substituted for long trips by the comfortable and fast railway[39].

Besides, the arrival of the railway meant for San Luis Potosí a new possibility of economic development, because two important lines crossed by the city: the Ferrocarril Nacional Mexicano (National Mexican Railway) and the Ferrocarril Central Mexicano (Mexican Central Railway). The first one arrived to the city for the first time in 1888 following the line México-Lerdo, with a duration of 42 hours, and if the destination of a "potosino" (citizen of San Luis) was the city of México, it only took 20 hours to travel 584 kilometers, big difference if we consider that the journey México-San Luis for the Camino Real lasted approximately 20 days, being traveled 30 daily kilometers or five leagues[40]. Before such a saving of time, Cabrera manifested: "useless it is to manifest the mercantile importance and of public utility that has this road... it is allowed to understand the useful and beneficent that is for all the social classes and for all the matters of life"[41].



[39] Cabrera, Apuntes históricos, geográficos..., p. 56.
[40] Reyes, Los caminos de la plata..., p. 43.
[41] Cabrera, Apuntes históricos, geográficos..., p. 57.

On the other hand, the Mexican station communicated the city of México with El Paso, with all the economic possibilities that motivated having an international and inter-oceanic railway, because it established relationship with Irapuato where a branch road left to Guadalajara and the post of San Blas; leaving from Aguascalientes, a branch road that touched San Luis Potosí was born and it continued to Tampico, not only communicating the Gran Tunal with the rest of the country, but also with United States, Europe and Asia[42].

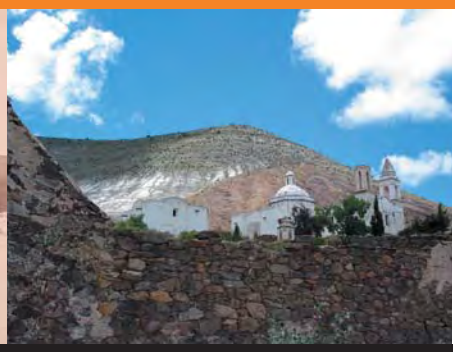
In these circumstances it is hardly logical to think that the attention to the terrestrial roads disappeared completely in the minds of the officials and of the same travelers that compared the possibilities that one and another means offered them.



[42] Cabrera, Apuntes históricos, geográficos..., p. 58.









DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
001S-001	Digital Image 300 dpi	Palacio mercantil	2007	Eduardo Meade	Photographer copyright	Calle Juan de Oñate 818, Colonia Jardín, San Luis Potosí, San Luis Potosí	No
001S-002	Digital Image 300 dpi	Plaza de los fundadores con vista hacia el Colegio	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-003	Digital Image 300 dpi	Vista superior del Palacio Monumental	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-004	Digital Image 300 dpi	Templo de San Francisco	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-005	Digital Image 300 dpi	Cúpulas del templo de San Francisco	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-006	Digital Image 300 dpi	Plaza de Aranzazu	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-007	Digital Image 300 dpi	Templo del Carmen	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-008	Digital Image 300 dpi	Teatro de la Paz	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-009	Digital Image 300 dpi	Balcón Iturbide	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-010	Digital Image 300 dpi	Fachada teatro Alarcón	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-011	Digital Image 300 dpi	Peregrinación en la Calzada Guadalupe	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-012	Digital Image 300 dpi	Edificio del ejército	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-013	Digital Image 300 dpi	Santuario de Guadalupe	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-014	Digital Image 300 dpi	San Miguelito	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-015	Digital Image 300 dpi	Casa de la Cultura	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-016	Digital Image 300 dpi	Vista de la calle Morelos	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-017	Digital Image 300 dpi	Fachada de Catedral	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-018	Digital Image 300 dpi	Vista cerro de San Pedro	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-019	Digital Image 300 dpi	Vista parcial de la fachada del templo de San Francisco	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-020	Digital Image 300 dpi	Camino Real en San Luis Potosí	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-021	Digital Image 300 dpi	Camino Real en San Luis Potosí	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-022	Digital Image 300 dpi	Camino Real en San Luis Potosí	2007	Eduardo Meade	Photographer copyright	Ídem	No

Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
001S-023	Digital Image 300 dpi	La Lonja	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-024	Digital Image 300 dpi	Palacio de Moneda	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-025	Digital Image 300 dpi	Palacio de Gobierno	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-026	Digital Image 300 dpi	Caja Real	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-027	Digital Image 300 dpi	San Agustín	2007	Eduardo Meade	Photographer copyright	Ídem	No
001S-028	Digital Image 300 dpi	San Francisco	2007	Eduardo Meade	Photographer copyright	Ídem	No
SLP 042	Digital Image 300 dpi	Reprografía de vista panorámica de Real de Catorce	19th	Henry Ward	Henry Ward		No
SLP 080	Digital Image 300 dpi	Foto antigua	s/f	Unknow	Archivo histórico del estado de San Luis Potosí	Arista 400, esq.con Independencia, zona centro, San Luis Potosí, San Luis Potosí.	No
SLP 091	Digital Image 300 dpi	Dibujo del conjunto Franciscano	s/f	Rafael Morales Bocardo	Rafael Morales Bocardo		No
SLP 108	Digital Image 300 dpi	Dibujo del templo de San Juan de Dios	s/f	Rafael Morales Bocardo	Rafael Morales Bocardo		No
CX 014	Digital Image 300 dpi	Copia fiel del plano original de San Luis Potosí	1794	Marqués de Branciforte	Biblioteca Nacional de Madrid	Pº de Recoletos 20-22. 28071 Madrid Tel.: (34) 91 580 78 00 webmaster@bne.es	No

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Estado

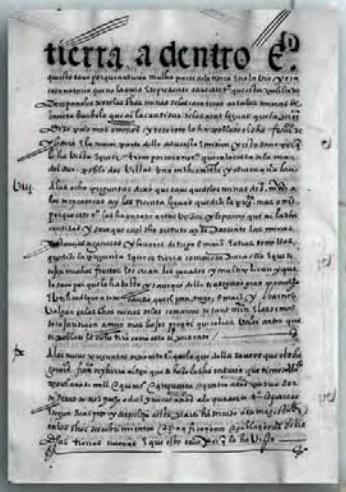
Nombre de la Institución

Archivo histórico de San Luis Potosí
Arista No. 400
Col. Centro
Tel: (444) 814 26 69
Del extranjero: (+52 444) 814 26 69
Tel y fax : (444) 812 32 21

Museo Regional Potosino
Plaza Aranzazú s/n.
Centro Histórico, S.L.P., S.L.P.
tel. (4) 812 03 58 y (4) 814 35 72
Centro INAH San Luis Potosí
Arista Nº 933, Tequisquiapan, SLP, SLP; C.P. 78230
tel. (48) 13 49 41 y (48) 13 48 31

Secretaría de Desarrollo Urbano, vivienda y Obras Públicas del Estado de San Luis Potosí
Avenida Cordillera Himalaya # 295, Colonia Garita de Jalisco,
C. P. 78299 Teléfono 1 28 46 47, San Luis Potosí, S. L. P.
Secretaría de Turismo del estado de San Luis potosí
Manuel José Othón No. 130
Zona Centro. C. P. 78000
Tel. 01 (444) 812 - 9939
Fax. Ext. 102
Tels. 812 - 3143 / 812 - 9481
www.sanluispotosi.gob.mx
turismo@slp.gob.mx

Secretaría de Cultura de San Luis Potosí
Jardín Guerrero No. 6, Centro Histórico, C.P. 78000
San Luis Potosí, México
Tel. 01 444 812 90 14
cultura@culturaslp.gob.mx





Camino Real de Tierra Adentro

Vol. State of Mexico





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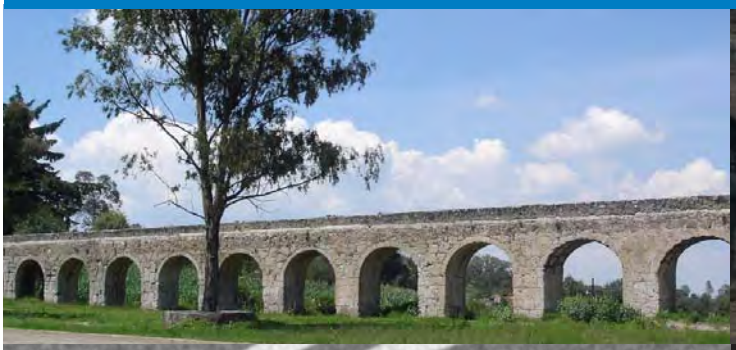
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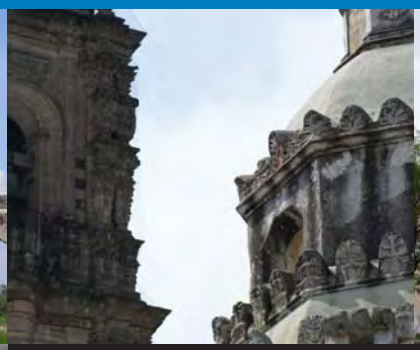
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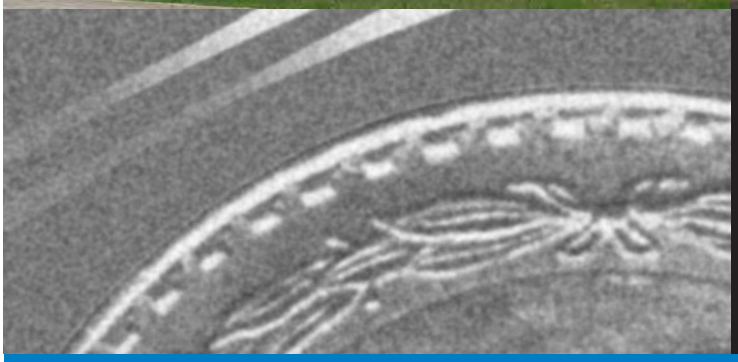


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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001EM College Of San Francisco Javier In Tepotzotlán
Year: 1580



The building that today houses the National Museum of the Viceroyalty and that before housed the college and Conciliar Seminary of San Francisco Javier, in charge of the Society of Jesus[1], is located in the municipality of Tepotzotlán, in the State of México. Tepotzotlán means in Náhuatl language "among hunchbacks", word composed by the term tepotzoli or teputzotli, which refers to the hump, and tlán, which was used to indicate places of deities or characters.

Tepotzotlán was one of the places of Chichimeca pilgrimage, which was abandoned by the Toltec and serve as residence until they decided to settle in Zempoala; being the origin of the powerful señorío (chiefdom) of Xólotl, which lasted along several generations up to the 15th century, when Quinatzin III founded the señorío independent from Tepotzotlán in 1460.

During the conquest of Tepotzotlán it remained as visit of the Franciscan convent of Cuititlán, building spaces for the exercise of the evangelization and the education of the children of the Spaniards that settled in the town. The religious of the Society relayed the Franciscans in 1580, and making the friars Gómez and Torres the necessary managements, settled in the site, which expanded with the land donation made by the indigenous, settling down formally in 1584.

In a first moment established an institute of languages in Huizquilucan in 1577, but after the achievements of the friars Gómez and Torres the college was moved to Tepotzotlán in 1580[2], college of languages for the Jesuits that took part in the evangelization and in the educative tasks, with courses of Náhuatl, Mazahua and Otomí.[3] From this activity, several texts and manuals arose for the teaching of the Náhuatl and the Otomí, which thanks to the ways of communication passed by all the Jesuit colleges and seminaries located all around the territory of the Nueva Espana, as were the studies of Arte de la lengua mexicana (Art of the Mexican Language) and the Gramática y vocabulario de la lengua otomí (Grammar and vocabulary of the Otomí language), both of the fa-

[1] The Society of Jesus is the religious order founded by Saint Ignatius Loyola. Designated by him "The Company of Jesus" to indicate its true leader and its soldier spirit, the title was Latinized into "Societas Jesu" in the Bull of Paul III approving its formation and the first formula of its Institute ("Regimini militantis ecclesia", 27 Sept., 1540). Catholic Enciclopedia http://www.newadvent.org/cathen/14081a.htm

[2] PALENCIA, José Ignacio: "Actividad educativa y cultural de los jesuitas en la ciudad de México y alrededores (1572-1972)" en La Compañía de Jesús en México. Cuatro siglos de labor cultural (1572-1972), JUS, México 1975, p. 379.

[3] ZUBILLAGA, Félix: "Los jesuitas en Nueva España en el siglo XVI. Orientaciones metódicas" en La Compañía de Jesús en México. Cuatro siglos de labor cultural (1572-1972), JUS, México 1975, p. 630.

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ther in Horacio Carocci, among many others generated in Tepotzotlán.[4] The study after these manuals allowed the missioners of the north to make other learning methods for the Tarasco, the Tarahumara, the Tepehuán and other dialects[5].

Same as the other orders settled and those that settled after, the Jesuits got benefited with the generous donations that were wisely administered, and could consolidate an economy that allowed them not only to accomplish their evangelic and didactic labor, but also facilitated them the construction of majestic buildings and wide and comfortable colleges and seminaries.

The donation made in 1584 by Martín Maldonado, one of the richest landowners of the town and Governor, with the aim of founding a college for native children, brought great benefits to the definite settlement of the Jesuits in Tepotzotlán, because the conditions attached to the donation were: the Jesuits should be in charge of the administration and management of such college that should be called San Martín; they should also use the stones of the Miccacalco Chichimeca (pyramid) that was located in the area of the Patio de los Aljibes (yard with water containers) in the foundation and walls of the college. This way were established both the college of indigenous languages for the Jesuits, as the college of San Martín, for the children of noble natives. Castilian grammar, Latin letters, religious music and songs, and some handiworks were taught.

Another great donation came from Pedro Ruiz de Ahumada y Mendoza de Ávila, rich silver merchant, cousin of Santa Teresa de Jesus who bequeathed in his testament 34 thousand pesos of common gold for the foundation of the college of novices and probation house. It was built and it conformed the Novice College of San Francisco Javier that was designated for the reflection and the study of the novices, becoming the favorite place for the formation inside the Society, because in it were prepared most of the Jesuits in the territory of the Nueva España and the most recognized as Agustín Castro, Abad, Alegre or Clavijero[6].

The benefits of the donations and the good administration of the Jesuit haciendas made possible that in 1606 began the construction of the first buildings of the monkish group and toward 1670 the expansion of the college and construction of the temple of San Francisco Javier that was concluded in 1682, being the church consecrated in the first day of September[7].



A constructive activity that went restructuring the landscapes, not only in Tepotzotlán because the same thing would happen in the entire way of the Camino Real; the ancient altépetl and calpulli would modify to open the way to the new Spanish disposition where the calpulli with its palace, market and temple will leave the space for the convents with their atria and civic

[4] Palencia, "Actividad educativa..., p. 390.
[5] Palencia, "Actividad educativa..., p. 390-391.
[6] Palencia, "Actividad educativa..., p. 391.
[7] MOFFITT, John F.: "Tepotzotlán: ¿el islam latente en América? Observaciones en torno a la portada esculpida hispánica" en: www.analesiie.unam.mx/pdf/57_101-112.pdf, p. 101.

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squares; those buildings that defeated the nature imposing with their monumentality to stand out[8].

That monumentality was one of the essential elements for the pedagogic activity of the religious orders that was complemented with the altarpieces and the big paintings that adorned the temples, convents and other spaces of religious worship, with the purpose of complying the disposition of the Council of Trento of educating starting from the image and the greatness of the works so that the indigenous people could observe the magnificence of God[9]. These techniques, joined to the liking that the natives had for the public worship and the incorporation of the dance and songs, could attract their attention and approach to the new religion[10].



The religious constructions in Tepotzotlán began in 1525 with the construction of an hermitage built by the Franciscan friars Alonso de Guadalupe and Alonso de Herrera who lifted the building upon the indigenous constructions of what today is the temple of San Pedro Apóstol, becoming along with Cuautitlán the centers of expansion of the Franciscan missionaries where the indigenous people participated actively by means of processions in patio and atrium, in the main religious festivities of the ecclesiastical calendar. That year the Blessed Sacrament was placed with a festivity that included officials, priests, Spaniards and main Indians that endowed the church with ornaments, music, inventions, triumphal arches and dances[11].

To this hermitage the Jesuits arrived in 1580 and in the following centuries their constructive activity would show with the whole greatness that recognizes them.



[8] ESCALERA PÉREZ, Reyes y José Miguel MORALES FOLGUERA: San Francisco Javier de Tepotzotlán, México. Un ejemplo de la exteriorización de la liturgia y de la exclaustración de los programas iconográficos en poblaciones mestizas, Universidad de Málaga, España en: www.upo.es/depa/webdhuma/areas/arte/actas/3cibi/documentos/100f.pdf, p. 1260.

[9] MARTÍNEZ ROSALES, Alfonso: El gran teatro de un pequeño mundo. El Carmen de San Luis Potosí 1732-1859, El Colegio de México/ Universidad Autónoma de San Luis Potosí, México 1985, p. 299.

[10] Escalera, San Francisco, p. 1261.

[11] Escalera, San Francisco, pp. 1262-1264.

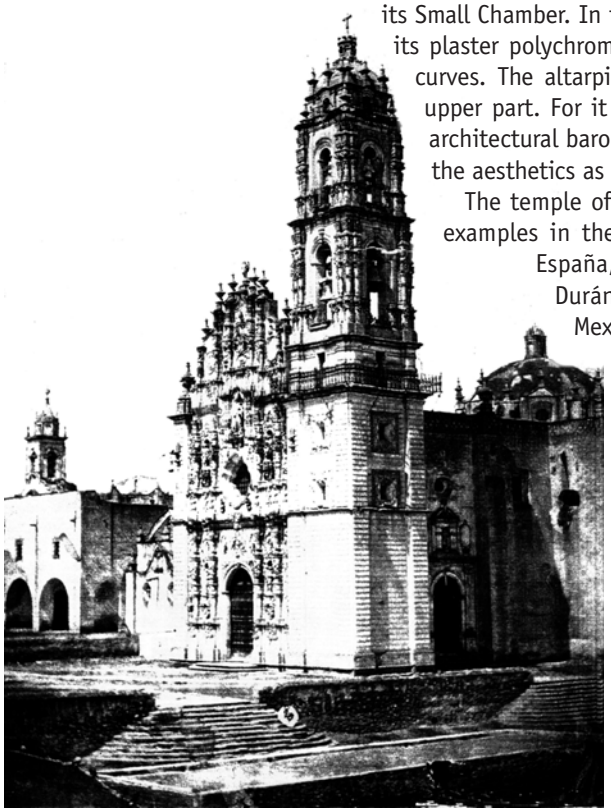
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The use of these spaces to the interior and exterior of the church demanded the monumental decoration in which invested in order to evangelize by means of the colored, carved, sculpted image, etc. By the end of the 17th century and the first half of the 18th were established the courses for the formation of Jesuits, and thanks to the Rector Pedro Reales, the order enriched its wealth with many works of art and diverse objects with which designed and built the altarpieces and began new constructions such as the chapel of Loreto, dedicated in August 10, 1733.

The ensemble of buildings that form the Seminar and House of Population of the Society of Jesus in San Francisco Javier Tepotzotlán represents the architectural beauty and spiritual sublimation of the glory of the Jesuits, and it is probably one of the greatest conventual houses and best conceived of those that existed in the Nueva España. The organizing genius and the strong discipline of its residents were not unaware to the clever disposition of the different departments of the building during the two centuries of construction activities.

The complex has two very clear and different artistic times: the first one, work of the 17th century (1610-1640), to which belong the church (not the tower and the facade), the college, the lower floor of the Reservoirs, the Domestic Chapel, the Patio of Orange trees and annexed areas. The second, work of the 18th century (1730-1770), to which belong the Small Chamber, the Chapel of Loreto, the Reliquary of San José, the tower and the Churrigueresque facade of the church. The architectural solution matches with diverse levels, the patios are in sequence and the corridors, chapel, church and living rooms in absolutely logical and functional way.

First is found a closed cloister with vaults, called of the reservoirs, favorable to the study, behind and in the same axis of this patio, a wide corridor communicates with the beautiful cloister of the Orange trees, opened up below in arcades for entertainment and study. In this corridor is found one of the most interesting works of art in the college, the Domestic Chapel and its Small Chamber. In the chapel must be admired in first place its plaster polychrome and gilded works of wide "mannerist" curves. The altarpiece has own light that comes from the upper part. For it the vault was perforated with skylights, architectural baroque style that serves at the same time to the aesthetics as to the symbol.



The temple of San Francisco Javier is one of the best examples in the art of the 18th century of the Nueva España, built by the architect Ildefonso Iniesto Durán with a design of estípite Baroque or Mexican Churrigueresque, the most grandiose and harmonic facade, elaborated and rich in details, one of the most exuberant Baroque works in the world. The facade and the tower were built between 1760 and 1762 and even when the facade has undergone remodeling, these were made respecting the original facade of the 18th century.

In the iconographic aspect, the facade is a page in which one reads history and hagiography, legend, theology and devotion. Everything has an allegory or a real fact; it is subordinate to the ensemble but completing

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a specific and own mission. Built one century after the church, its author divided the Churrigueresque facade in two horizontal bodies and a finial, carved in gray chiluca stone. The vertical streets are also three, forming an isosceles sharp triangle that ascends as in a Gothic ogee.

> ...In the lower body a facade opens up with a round arch, and over the pendentives three niches with figures are found, highlighting the central, of mixtilineal shape that houses the Virgin, Saint Joseph and the Child Jesus. To both sides, two estípites on big basements that flank niches located in the inter-estípites, in which two round carved images are found, representing Saint Ignatius of Loyola and Saint Francis Borgia accompanied by numerous images of smaller size and in relief. In the second floor that follows to big features the composition of the lower part, in the central street is displayed a great vain of mixtilineal profile, with the window serving as finial to the image of the patron Saint Francis Xavier, flanked by small paired estípite pilasters, repeating in the sides the four estípites of the first floor, the niches of the entrecalles (vertical separation of the panel boards) are occupied by Saint Aloysius of Gonzaga and Saint Stanislas Kostka and many characters insert in medallions as well as a numerous cast of ornamental elements. Finally, and on a cornice of broken profile is found a great finial of moving contours crowned with pyramidal pinnacles and centered by the image of the Virgin Mary with the Child flanked by four estípites with diverse images and two shields in between, as in the lower bodies...[12]



As it is common in the estípite Baroque there are no spaces without decoration, around the facade are distributed niches, medallions, molds, vegetable, grotesque forms, shells,

[12] Escalera, San Francisco, p. 1268.

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garlands, bouquets, cords, draperies, putti and everything that allows filling the space that the structural elements of the architectural speech didn't cover. It is inserted in the group of facades altarpiece, being this, in words of Consuelo Maquívar, a summary of the sculptural programs of the interior of the temple, transforming the facade into a stony altarpiece that declares "outside what is located in the interior space[13]". This was a tendency of medieval inheritance that crossed the Atlantic with a special renovation in the territory of the Nueva España[14].



In the tower that begins with a padded cube, the technical perfection of the estípites in groups of three leaves the vains of the steeple flat and empty, so that they do not disturb with inopportune decoration[15].

The lateral facade corresponds to the main facade of the 17th century. A simple facade of a single body with an access through a round arch flanked by columns that hold an entablature on which stands out a child with the sculpture of Saint Ignatius of Loyola. To the sides can be seen two medallions that, in their time, should contain the shields of benefactors of the college[16].

Inside the temple with Latin cross floor plan can be appreciated its altarpieces and chapels, magnificent works of art also worked with the estípite Baroque of the facade, with an impressive work of sculpture carving, polychromy and gold plating characteristic of the time, because all the benefactors wanted to invest part of their shares in the magnificence of God through these monumental works that are sample of the rooting of the Society in the viceregal territory and that at the end could not enjoy for a long time, because some years after being able to contemplate their finished temple they were expelled



[13] Escalera, San Francisco, p. 1268.
[14] Moffitt, "Tepotzotlán..., p. 104.
[15] Taken from Moffitt, "Tepotzotlán..., p.102.
[16] The descriptions are based on the museographic speech that contains the site board of the National Museum of the Viceroyalty.

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from the Hispanic Kingdoms. The altarpieces were built by Miguel Cabrera and Higinio de Chávez and financed by the Rector Pedro Reales.

That architectural and sculptural wealth was well accompanied by other exemplary works of the colonial period: canvases, ornaments, furniture, tools and utensils, all perfectly arranged for an excellent atmosphere that allowed the healthy coexistence and the context for the reflection and the study. For it they had different areas that included gardens, playing areas and an exceptional library, which facilitated the work of the rector and of the prefect of study. This last one was in charge of supervising the courses and the behavior of the teachers, revising the methods used, watching over the exams and preventing the lack of books indispensable for the study.

For the maintenance of the college, the fathers and the novices of the Society of Jesus had in Tepotzotlán the haciendas of Xalpa, Xochimancas, Portales, La Concepción, Temoaya, Casablanca, La Gavia, among others. As it was habit in the Jesuit priests, the implementation of hydraulic and highway techniques to achieve the best production were implemented also in these; an example of this technological innovation is the aqueduct of the arches of Xalpa, monumental work built at the beginning of the 18th century with the purpose of transferring the water from the mountain of Tepotzotlán to the hacienda of Xalpa. The extension comprises 430 meters of length and when crossing the narrow canyon it reaches a depth of 62 meters in 4 levels of round arches built with masonry.

Another administrative work of important economic production are the mills that even when present a severe damage still can be appreciated architectural





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elements of the constructive methods of these Jesuit spaces of production, with their big buttresses and thick walls. But mainly the vestiges of hydraulic systems implemented in the mills are very valuable.



All these works speak of the importance acquired by the Society of Jesus that surpassed its pedagogic environment to become economic centers controlling extensive regions of population, what implied a quite strong competition with the royal officials. These activities reproduced along the territory of the Nueva España where the Society was not only the best institution of educational formation, but rather they became excellent managers and administrators that knew how to take out profit from each one of the donations that their select donors gave them, being found among them the most important miners, merchants, officials, noblemen and other viceregal personalities.

In 1767 the king Charles III expelled the Jesuits from all the Spanish Kingdom and the property that the three colleges of Tepotzotlán housed was abandoned up to 1774, but administered by the commission of temporalities. The Jesuit ensemble of Tepotzotlán remained active thanks to the interest shown by the archbishop of Mexico, Francisco Antonio Lorenzana y Buitrón. It was him who ordered that for any reason were suspended the activities in the college for indigenous of San Martin, appointing a teacher in indigenous languages that took charge of the Náhuatl and Otomí classes imparted by the Jesuits[17].





To avoid the deterioration of the college and the conservation of the goods that the Jesuits possessed, the archbishop Lorenzana ordered in 1770 that the house, orchard, land, temple and immovable decorations were destined to the "Hospice of the Missionaries... of Villa Gracia y Loyola", leaving clear that the jewels, furniture, rents and books didn't enter in the agreement, only some precise things for the worship according to the disposition of the commission of temporalities. The remaining chalices and utensils of the altar and sacristy, as well as the main monstrance of gold and precious stones and other jewels were destined to the Sanctuary of Nuestra Señora de Guadalupe and to the Cathedral[18].

It was Lorenzana the first to propose a change of use of the building to install a seminar to the service of the secular clergy, but he was not able to make reality his proposals due to

[17] GONZÁLEZ, Jorge René y Ma. Magdalena ORDÓÑEZ: Colegio Seminario de Tepotzotlán para instrucción, retiro voluntario y corrección de clérigos seculares, INAH, México1993, p. 9.
[18] González, Colegio Seminario..., p. 9.

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his transfer to the archdiocese of Toledo. The position of Lorenzana was occupied by Alonso Núñez de Haro y Peralta who arrived to Mexico in 1772. After his visit to Tepotzotlán began the managements to make effective the change of use of the building. In 1775 the archbishopric proposed to the king the creation of a Seminar College of Instruction, Volunteer Retirement and Correction for the clergymen, which worked for few years. The proposal was analyzed by the Council of Indies, approving the constitutions that would govern the new institute in March 28, 1777. The former Jesuit College became Conciliar Seminary for the secular clergy; in housing or asylum for the retirement of the priests and old religious that voluntarily wanted to enter there and in jail for the priests and religious offenders like those sentenced by solicitation and other crimes by the Holy Office[19].

While the destination of the architectural complex formerly belonging to the fathers of the Society of Jesus was defined, the destination of the haciendas was decided auctioning to highest bidder. The haciendas of the Jesuits: Cieneguilla, Ciénega Grande, San José de Linares and Tetillas were acquired by the count of Regla, committing to pay the sum of 751 thousand pesos cash. Another of the interested was Manuel de la Borda[20], one of the richest miners in the colonial period. The count died without being able to pay his debt and the heirs were requested to pay by the Direction of Temporalities, they got into debt, they mortgaged, but they were not able to get enough money and finally in 1799 they conveyed the haciendas to Diego Rul for the amount of 589 thousand pesos[21].

The interest of these big managers of the Nueva España in the estates of the Jesuits was not due to its location, because they were very varied, it was the fact that in the estates was applied the whole technology and advance that made them produce more than other neighboring, what implied low investment for their management and better yield. Roads, bridges, hydraulic systems, all in favor of a good production were used by the fathers of the Society. These haciendas were endowed, as the others that the Jesuits possessed along the territory of the Nueva España, with a church, hacienda main building, barns, mills, preys, and all that were necessary for the good operation, according to the productive activity that they had.

[19] González, Colegio Seminario..., p. 15.
[20] RECÉNDEZ GUERRERO, Emilia: Zacatecas: la expulsión de la Compañía de Jesús (y sus consecuencias), UAZ/ Instituto Zacatecano de Cultura, Zacatecas 2000, p. 133.
[21] Recéndez, Zacatecas: la expulsión, pp. 133-134.



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With the Laws of Reformation, the architectural complex that formed the Jesuit colleges and the temples of San Francisco Javier and San Pedro of Tepotzotlán became property of the Nation. In 1781 the Monitor Republicano denounced that by having been donated to the State of Mexico, without the paintings and furniture in it content, it was sought to build a penitentiary there. Years later were taken out of the cloister around 300 paintings of very good quality, among them works of Villalpando, to enrich the collection of the Academy of San Carlos that would be in charge of conserving them with the care due to worth and estimated works, according to the information that El Republicano had. However La Voz de México wondered how such a quantity of paintings could have been extracted from a public building without attracting the attention[22]. Finally the paintings that were 105 of diverse sizes, very damaged, should move to the capital to be used in the public establishments of the State[23].

The books preserved at the library and that conformed the collection formed during the 187 years that they worked in Tepotzotlán was transferred Toluca when the federal government donated the property[24].

The importance acquired by the architectural religious complex and the Jesuit haciendas placed it as nodal point of the roads. Through them entered and left religious loaded with a cultural baggage that would sow along the Camino Real, as a vertebral chain of academic and administrative advance that as consequence reflected in a high economic level and of social control. Along the road distributed, along with the other religious orders, the task of Christianizing an extended barbarian territory, printing their special stamp, so polemic that transformed them into enemies of the crown.

The original or inherited vestiges of the road can still be appreciated in the stone paving of the streets of Tepotzotlán. Those roads that during the Porfiriato became the object to watch as in them were presented most of the cases and irregularities, where squares, sidewalks and roads were the most recurrent scenarios in the judicial processes.

> ...From the door of the town council hall could suddenly leave all the members or a small group of the city council to observe the state of ruin of a bridge, the disrepair of a road or the great scandal of the young students when leaving the college...[25]

When the authorities revised some obstruction or problem in the road regularly used phrases such as "as it can be seen and it is public and notorious" and "disillusioned by their own view." This supposes a journey by the roads to assist the demands of repair and disturbance; the transportation of garbage by the roads was of great importance, which should move in barrels so that it was not thrown and so that it was not seen[26]. The sight was in that time the truthful proof that the accusation was certain or false; for this reason, the bandits that razed the roads, like Juan Reyes, sustained their innocence in the argument that the witnesses had only heard and nobody had seen them[27].

As the 19th century advanced, the delimitation of the public and the private was manifested in the construction of walls and gutters that defined the land of a property, originating problems that affected the communication roads when the gutters were built on the road or let that the water running by spilled out flooding the roads. Likewise those that opted to demarcate their property with maguey and organ plants instead of walls, with the time obstructed the road, being the pedestrians driven away by the thorns of the plants. This caused that sidewalks and roads were closed or narrowed[28].

On the other hand the hacienda owners also sought to make of their estates private spaces and if before the pass of the way by the door of the property

[22] DIAZ Y DE OVANDO, Clementina: "Las pinturas del excolegio de Tepotzotlán" en www.analesiie.unam.mx/pdf/53_181-189.pdf, pp. 181-182.
[23] Díaz, "Las pinturas..., pp. 182-189.
[24] Díaz, "Las pinturas..., p. 189.
[25] PACHECO CHÁVEZ, María Antonieta Ilhui: "De paredes y miradas: poder municipal y vivienda, Tepotzotlán, 1871-1900" en Historia Méxicana, vol. XLVI:2, octubre-diciembre 1996, p. 361.
[26] Pacheco, "De paredes y miradas..., p. 362.
[27] Pacheco, "De paredes y miradas..., p. 363.
[28] Pacheco, "De paredes y miradas..., p. 378-379.

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was a luxury, now the hacienda owners of Tepotzotlán requested to separate the roads from their lands. The owner of the old Jesuit hacienda of La Concepción proposed the city council to avert the road that passed near his best lands and to achieve it he had to build a bridge that guaranteed the safe pass of the travelers[29]. This facet of privatization of the public property included the closing of some roads to impede the sale of products, entrance of cattle or of bandits.

The architectural ensemble conformed by the Jesuit colleges and temples of Tepotzotlán was declared Historic Monument in 1933 and in 1964 the National Museum of the Viceroyalty established in it, which gathers in its constructions as in its collections the most solid heritage of the Nueva España in the country.

Besides the buildings, altarpieces, paintings, books and furniture characteristic of the colonial life in these spaces, it contains pieces that speak of the daily life of different social groups through material vestiges such as clothing, tableware, ornaments, etc. Everything that traveled the roads from the ports, the city of Mexico, the north and the Bajío to culturally shape the society of the Nueva España with all its shades.

002EM Aculco Year: 1522-1526

The historic town of San Jerónimo Aculco, since 1954 Aculco de Espinosa, is the municipal head and is located in the central highland plateau of the country, to the northwest end of the state of Mexico; it borders to the north with the municipality of Polotitlán, to the south with the municipality of Acambay, to the east with the municipality of Jilotepec and to the west with the municipalities of Amealco and San Juan del Río, in the state of Querétaro.

It is worthwhile to mention that the juxtaposition of Nahua names to the ancestral Otomí toponymy of Aculco was a process that possibly began with the incorporation of the province of Jilotepec to the Mexica Empire, but that accelerated in the 16th century. In that context, the Náhuatl name of Aculco

[29] Pacheco, "De paredes y miradas..., p. 381.

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(that means “in the bent water” or “where the water forms a curve”, from the roots atl-water, coltic-bent and co-place) which is a transcript of its original name. Therefore its foundation as indigenous town can be approximately dated in the year A.D. 1100, since from these moments we can find the first vestiges of their development as population.

Possibly after the fall of Tula and as a consequence of the retraction of the Meso-American frontier in the 13th century, the region of Jilotepec, to which Aculco belongs, by then inhabited mainly by Otomíes, acquired the condition of independent dominion. Under the might of Azcapotzalco, Jilotepec was subdued and remained under the Tepaneca control until its collapse in 1426, conserving its border situation during that time. Then the Aztec Empire emerged as ruler of the Valley of Mexico and under the government of the tlatoani Moctezuma Ilhuicamina (1440-1469) the feud of Jilotepec was conquered again and incorporated as tributary province forced to deliver, among other things, embroidered blankets and live eagles. The domain of the region was consolidated under Ahuízotl (1486-1502) but, little before the arrival of the Spaniards, Moctezuma II (1502-1520) intruded militarily in it to assure the continuity of the tribute and even imposed it a ruler of the same royal house of México[30].

On the viceregal origin of Aculco, we should mention a document of the 18th century, only known by its transcription of the 19th century and for it very questionable, called Relación de méritos de un capitán de guerra otomí (Relation of an Otomí war captain’s merits), which points the day of San Jerónimo, September 30 of 1522, as precise date of the foundation of Aculco, after a supposed battle of the Otomíes allied of the Spaniards against 562 thousand Chichimecas. Evidently, this figure is exaggerated, but the text can really contain some foundations conserved by oral tradition, just as it happens to other similar documents that describe the feats of the Otomí caciques (chiefs) in the first times of the Spanish colonization[31].



In fact in that stage of beginning of the colonization of the Bajío and the north of the Nueva España, the indigenous Otomíes of the Province of Jilotepec had a very important role, and their presence is particularly outstanding in the conquest and colonization of cities like Querétaro, San Juan del Río and San Miguel de Allende[32]. The almost legendary Otomí captain Juan Bautista (Valerio) de la Cruz, was called “conqueror and founder”, of the town of San Jerónimo Aculco, as well as of other many places of the Bajío, North and West of the country[33]. In the course of these campaigns, the indigenous Don Pablo Fabián de León, cacique of the town of San Jerónimo Aculco, was elected as first ordinary mayor of the Otomíes founders of Acámbaro in 1526[34].

[30] SÁNCHEZ ALANIZ, José Ignacio, “Xilotepec-Chiapan y la frontera norte de Mesoamérica en el siglo XVI” en: Expresión Antropológica, no.10, enero-abril, 2000, p. 57; BRAMBILA PAZ, Rosa: “El centro de los otomíes” en: Arqueología Mexicana, vol. XIII, no. 73, mayo-junio 2005, p. 24.

[31] CERVANTES, Beatriz, “Jilotepec en los mitos del Bajío” en Dimensión Antropológica, vols. 9-10 febrero-septiembre de 1997, pp. 115-127.

[32] WRIGH CARR, David Charles, La conquista del Bajío y los orígenes de San Miguel de Allende, FCE/ Universidad del Valle de México, México 1999, p. 7.

[33] CRUZ, José Antonio: Indios y franciscanos en la construcción de Santiago de Querétaro (siglos XVI y XVII), Gobierno del Estado de Querétaro / Archivo Histórico del Estado, Querétaro 1997, p. 15.

[34] ROJAS, Pedro: Acámbaro colonial, Imprenta Universitaria, México 1967, p. 145.

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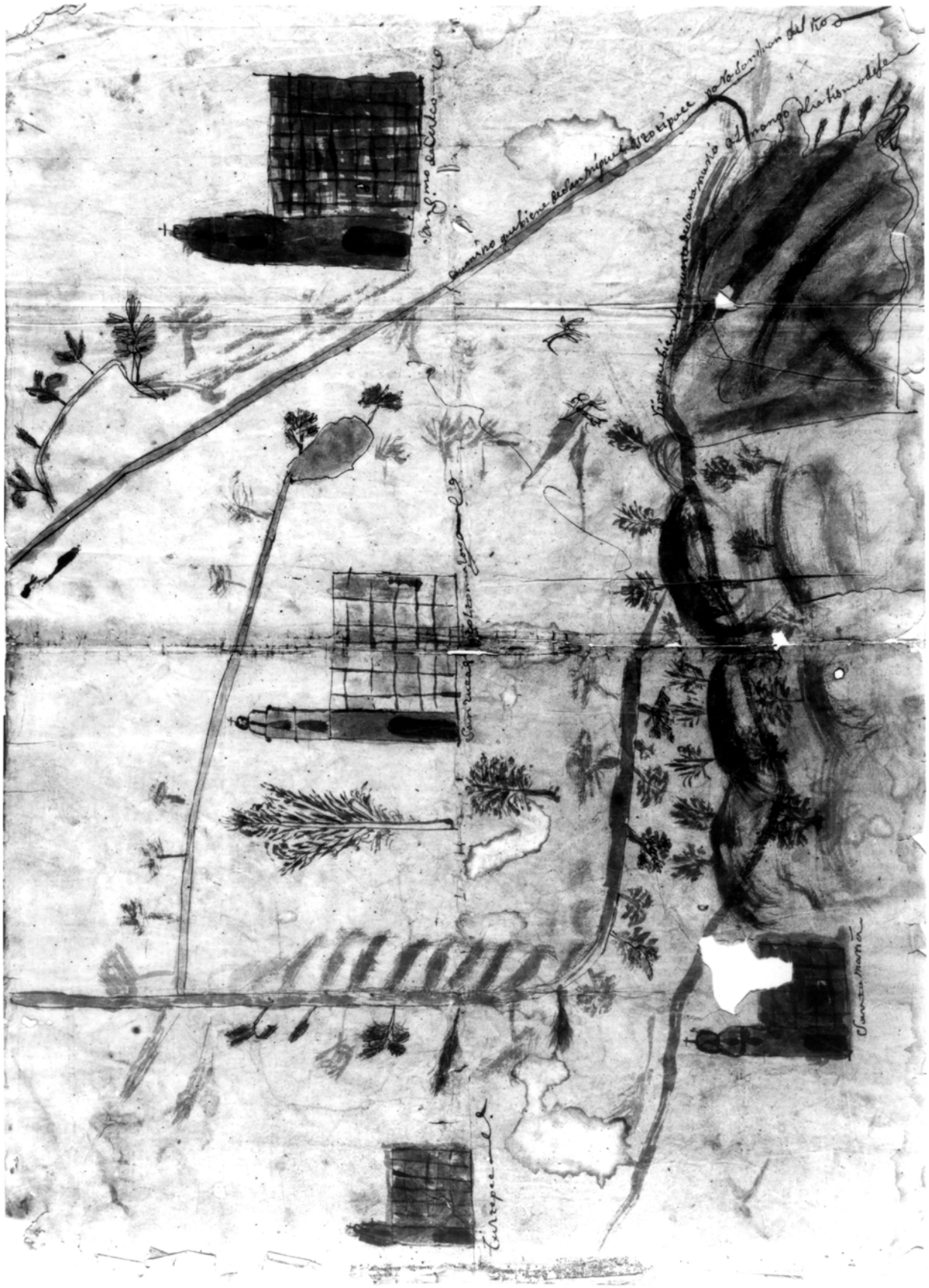


This way, along this penetration toward the north between the decades of 1520 and 1540, the area that goes from Jilotepec to the Bajío became again, as it already was in Prehispanic times, an area of traffic of these new and different migrations. Even the viceroy Don Antonio de Mendoza made use of this old route in his trip of return from the Nueva Galicia, in 1540, when performed in its suburbs the famous hunting that gave name to the plain to the north of Aculco, the Llanos del Cazadero (Plains of the hunting land), formerly called also Llanos de Ruano[35]. Finally, this path was formally constituted when it was incorporated as part of the Camino Real de Tierra Adentro, built as road between Mexico and Zacatecas toward 1550[36]. This was one of the facts that most impacted in the historical development of Aculco for more than three hundred years, because the road crossed its jurisdiction along seven leagues.

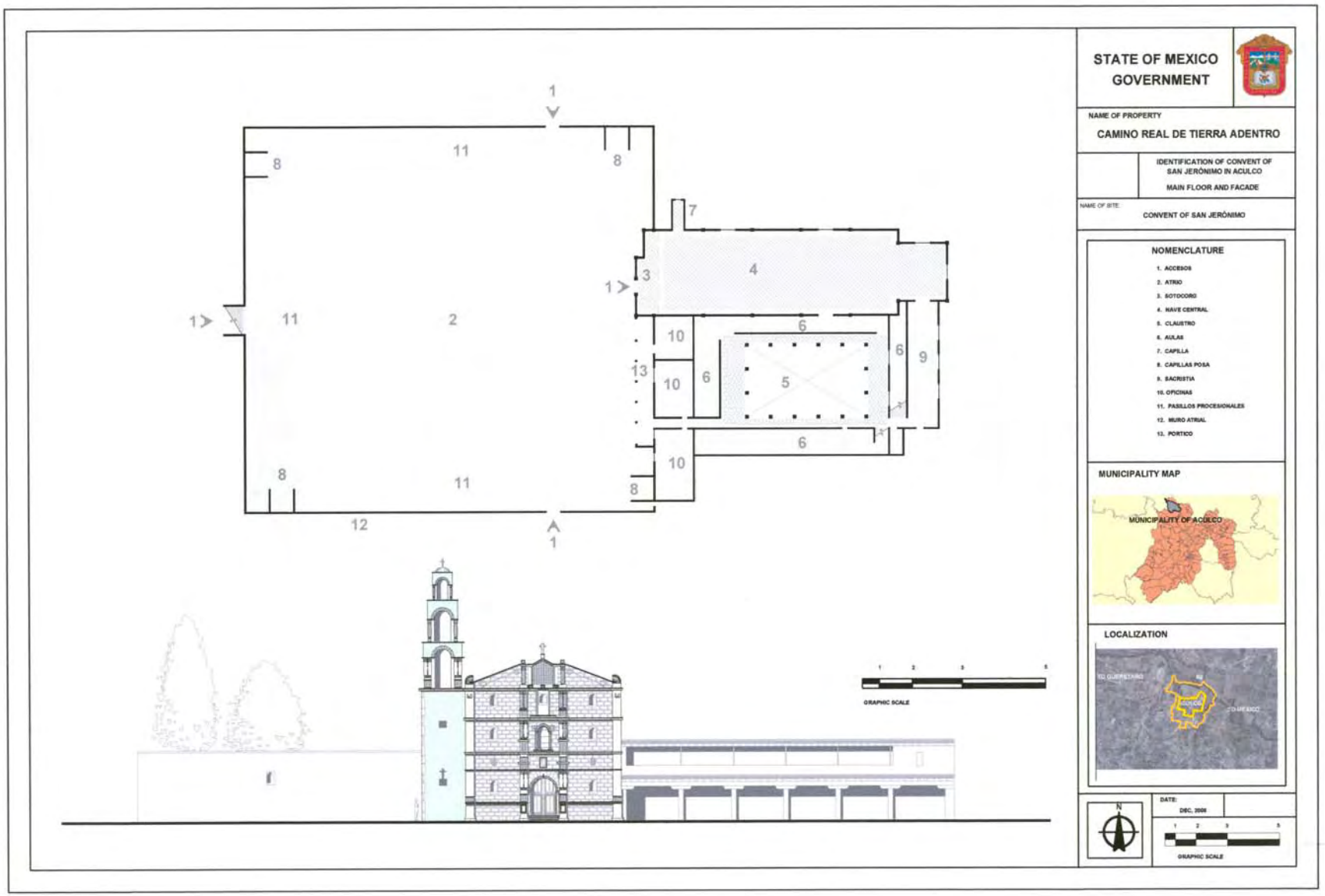
[35] TORQUEMADA, Fray Juan de: Monarquía Indiana, [edición facsimilar], Porrúa, México 1975, lib. 5, cáp. 12.

[36] WILLIAMS Eduardo (ed.): Contribuciones a la arqueología y etnohistoria del occidente de México, El Colegio de Michoacán, México 1994, p. 394.

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There is scarce information of Aculco along the three first decades of the colonial time. It is believed that it remained, same as the whole Province of Jilotepec, under the encomienda (forced labor system) entrusted to Juan Xaramillo, captain of Hernán Cortés. An important fact for the history of Aculco corresponds to the foundation of the first Franciscan establishment for its evangelization, depending on the convent of San Pedro and San Pablo de Jilotepec of the Province of the Santo Evangelio de México, carried out in 1540[37]. Given the lack of other solid data, that year has been traditionally taken as date of foundation of the town. According to some historians, this foundation was in fact made for the evangelization of the route of the silver toward Zacatecas[38].

Toward 1580-90, the bachelor Gerónimo López del Ángel, cacique of Aculco and descendant of the Otomí kings of Jilotepec, donated a homestead for minor cattle and an chivalry land of watering to provide sustenance to the convent, at the same time that the naturals (indigenous people) "requested religious" that in a permanent way "lived in this con-



[37] OCARANZA Francisco: Capítulos de la historia franciscana, segunda serie, s/ed., México 1933, p. 37.

[38] ÁLVAREZ, Ana María y Rosa BRAMBILA PAZ: Episodios novohispanos de la historia Otomí Instituto Mexiquense de Cultura, México 2002, p. 219.

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vent for spiritual supply"[39]. This was the origin of the convent of Aculco, formally established in 1595, with the license of the viceroy Luis of Velasco, the second[40]. Their first religious were Juan Mazoa and Juan de Santiago who would start lifting a new building, of which some very punctual vestiges survive. This place is located to the right side of the church, conformed by a cloister in the central patio with arcades, all made with white stone; the atrium has a medium extension, skirted with walls finished in arches, which was used as cemetery of the same convent. The whole atrium is simple with details in masonry. The formal characteristics of these remains make us suppose that this second conventual group showed details of Isabelline Gothic style similar to those that appear in other contemporary buildings of the area, as the own conventual temple of Jilotepec, the facades of the cloister of Huichapan and chapel of San Francisco Soyaniquilpan.

In the second half of the 16th century, coinciding with the population debacle of those decades, numerous graces of lands were granted in the territory of Aculco. Although many of them relapsed in Spanish settlers, in this town as in the whole region of Jilotepec the quantity of natives favored with these concessions was remarkable[41]. This was owed partly to the noticeable role of the Otomí caciques in the conquest of the Bajío and north of the Nueva España. At the beginning, in fact there were no big latifundiums, but fractional property. The accumulation of possessions to form extensive haciendas was a process that mainly developed in the area during the 17th and 18th centuries, when the haciendas of Ñadó and Arroyozarco arose. The first one, had the particularity of being a latifundium of indigenous property, until very advanced the 18th century,



[39] "Composición de tierras del pueblo de Aculco". AHMA. Tierras, caja 1, exp. 1; "Manuscrito García". (en adelante AGN), Tierras, vol. 1783, exp. 1, f. 26v. ("Composition of lands of the town of Aculco." AHMA. Lands, box 1, exp. 1; "García manuscript" Archivo General de la Nación (from now on AGN), Lands, vol. 1783, exp. 1, f. 26v.

[40] VERA FORTINO, Hipólito, Itinerario parroquial del arzobispado de México y reseña histórica, geográfica y estadística de las parroquias del mismo arzobispado Imprenta del "Colegio Católico", México 1880.

[41] WOBESER, Gisela von: La formación de la hacienda en la época colonial: el uso de la tierra y el agua UNAM, México 1989), p. 19.

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when it already passed to the hands of a mestizo family, the Del Castillo, but descending of the main indigenous people of Jilotepec[42].

While the second of the two main haciendas, characterized by being intimately related with the main activity of the town, because the hacienda since its origins served as travelers' housing, later would become the inn and finally a hotel called "Hotel Las Diligencias"; at present the building conserves the initial main building of the hacienda. This construction dates approximately of 1786, and its architecture is of neoclassicist style with masonry elements and pink quarry, with a symmetrical facade in two planes, the highest central body and where begins a portal of seven elliptic arches; a run cornice divides the upper floor from the lower with beams and simple lintels, its central balcony, wider than the others, has the forge mainly used in Baroque the balconies. The lateral facades keep certain resemblances with the main, but their windows are smaller and less marked. The main entrance of the hacienda Arroyozarco is located on a garden and in the right corner is found a sundial. Its architectural ensemble has a series of corrals of diverse sizes, which worked for housing the property of the travelers, that is to say, the carts and the equines.

Therefore we can consider this as the most important building in Aculco inside the development of the Camino Real de Tierra Adentro, because apart from lodging the travelers and other people, in it a factory of cashmeres and sawmills existed, during the porfirista period its importance was excellent because the railroad reached its doors.

Therefore Aculco is a population deeply bound to the history of the Camino Real de Tierra Adentro. Its municipal territory was crossed by the Camino in a tract of around 30 kilometers of length, being conserved most of its road line at the present time, parallel to the Highway Mexico-Querétaro. As the importance of the route grew, Aculco prospered and the presence of former inns in its urban fabric gives testimony of the origin of that bonanza[43]. Already in the 18th cen-



[42] LARA BAYÓN, Javier: Arroyozarco, puerta de Tierra Adentro, Instituto Mexiquense de Cultura, México 2003, p. 83; LARA BAYÓN, Javier y Víctor Manuel LARA BAYÓN: Ñadó, un monte una hacienda, una historia, libro seleccionado para su publicación por la Biblioteca Mexiquense del Bicentenario en el 2009, pp. 35, 44-49.

[43] BENÍTEZ Fernando: Viaje al Centro de México Fondo de Cultura Económica, México 1975, p. 278.

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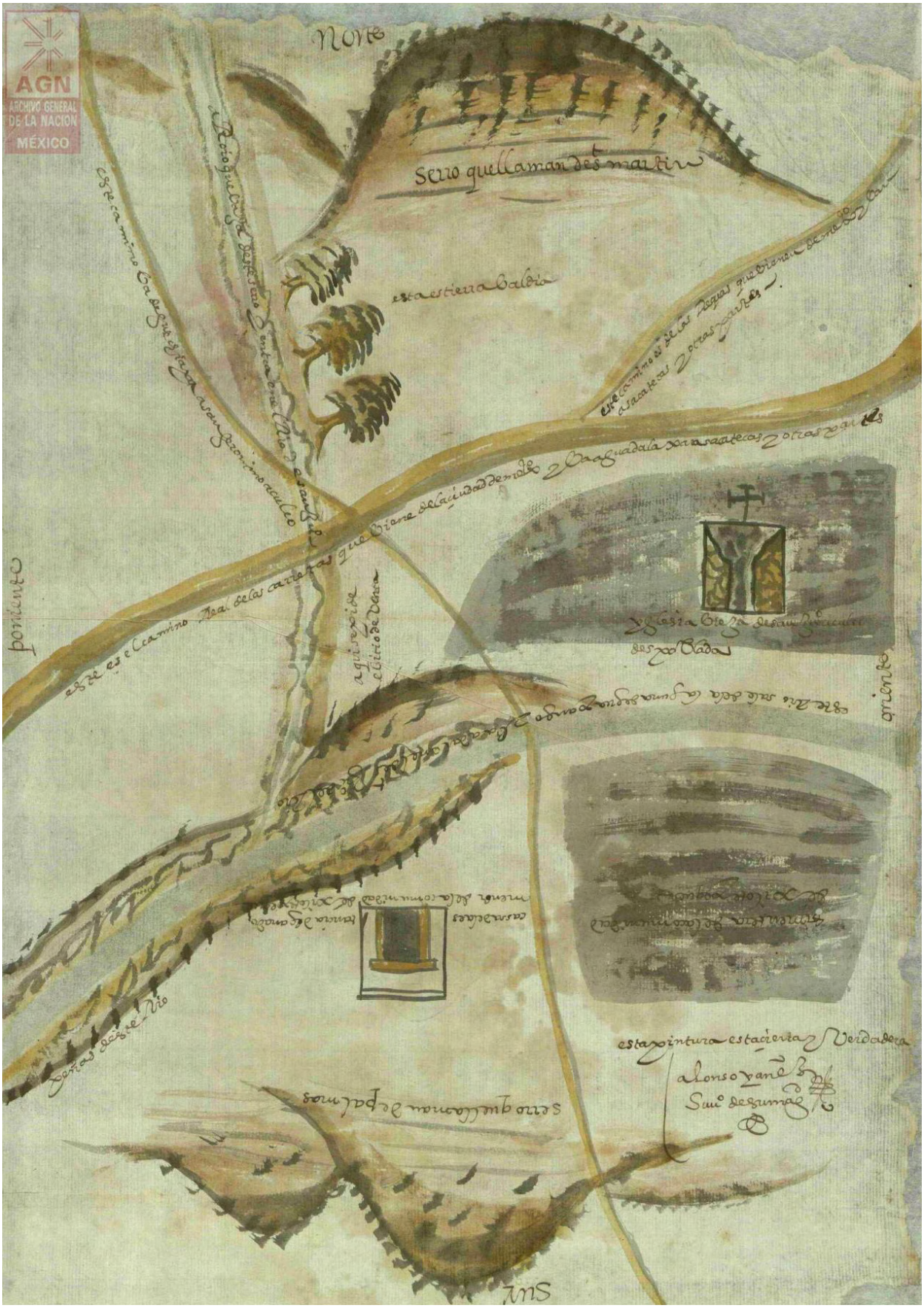
tury, the inhabitants of Aculco were mainly devoted to the muleteering[44], and the owners of the main haciendas of the area were found among the big proprietors of droves of the Kingdom[45]. Before the War of Independence, not less than 80 herds of mules belonging to the neighbors of Aculco traveled the Camino Real de Tierra Adentro[46], and the muleteers of Aculco reached in their trips the cities of Durango and Chihuahua[47].

Likewise the first indications of the impact of the Camino Real de Tierra Adentro in the residents of the territory of Aculco are found in the establishment of inns in different points of their itinerary through these lands. The first of these concessions was given to the own encomendero (person in charge of the encomienda) of Jilotepec, Juan Xaramillo, in 1550 and allowed him to establish a venta (inn) in the missing town of Acahualcingo, near Santa Ana Matlavat. Years later, in 1576, the government authorized the installation of an inn to Lorenzo Espino in Arroyozarco. Very near this, in lands of the now abandoned town of San Juan Aculco, the indigenous community of Jilotepec obtained grace to install its own inn in 1610[48].

This last grace is of particular importance in the history of the Camino Real de Tierra Adentro in the region, because it accompanies the request of a pictographic map that reproduces the place to detail, included the crossroads with the still incipient route Tula-Morelia through Huichapan and San Jerónimo Aculco. Besides the main trace of the Camino Real de Tierra Adentro that is called in it "royal road of the carts that comes from the city of Mexico and goes to Guadalajara, Zacatecas and other parts", the map points out the existence of a variant suitable for herds of mules that joined to the south of the Cerro de San Martín, consigned as "road of the droves that come from Mexico and go to Zacatecas and other parts"[49].

[44] SUÁREZ ARGÜELLO, Clara Elena: Camino Real y Carrera Larga: la arriería en la Nueva España durante el siglo XVIII, CIESAS, México 1997, p. 231.
[45] Lara, Arroyozarco..., p. 83; Lara..., Ñadó, un monte..., pp. 54 y 111.
[46] Lara, Ñadó, un monte..., p. 109.
[47] Suárez, Camino Real...,159.
[48] Lara, Arroyozarco..., p. 30-31.
[49] AGN. Mapas, Planos e Ilustraciones, 2555.

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San Jerónimo Aculco is the most important town in the proximities of that important crossroad, because it became one of those populations tactically located near the big routes that were located in places with abundant grasses, water and facilities for the sustenance of the animals, located near the royal roads, because this way it was easier the loading and allotment of the diverse products[50] propitiating the main activity and adding to it the purchase and sale of mules for muleteering. Aculco also had in its jurisdiction important haciendas devoted to the cattle breeding that had special emphasis in the production of equines used for transportation[51].

This vocation made that in Aculco several inns rose, by being located at accessible distance from Arroyo Zarco and with obliged pass in the alternative route to San Juan del Río. These inns should be originally, as others of the province of Jilotepec, and in which the muleteers lodged, the travelers, the missionaries, the merchants, the browsers, etc., as well as their equines and carts. These places were originally property of the naturals, although in occasions they were leased to Spaniards[52]. After 1629, the marquis of Cerralvo held the territorial possession of Aculco, and from this moment Aculco became more than seat of Otomíes, seat of Spaniards and then of mestizos who offered forge works for changing horseshoes, reparation of wheels or purchase of provisions necessary to continue with the itinerary.

However, the tradition and the historians coincide in that the true consequence of the proximity of the Camino Real was given, as it is aforementioned, by the dominant occupation of the residents of Aculco, the muleteering: because not less than 80 herds of mules constituted the main wealth of the town at the beginning of the 19th century[53]. Suárez Arguello affirms that at the end of the 18th century, in San Jerónimo Aculco resided the muleteers of the "carrera de tierra adentro" (inland career), that is to say, those that transported merchandises to the distant cities of Durango and Chihuahua[54].



Among the big owners of droves in Aculco, we can mention the Society of Jesus, owner of the hacienda of Arroyozarco between 1715 and 1767. In this last year, the drove sent to the port of Matanchel with the gears for the missions of California under the control of the churchwarden Marcelo Garrido, consisted of five herds of 176 beasts of load and seat, besides two droves of "mothers". By then, the ha-

[50] Suárez, Camino Real, p. 231.
[51] Lara, Arroyozarco..., p. 83.
[52] AGN. Indios, vol. 7, exp. 133, f. 1; AGN. Indios, vol. 7, exp. 191, f. 94v.
[53] AHMA. "Respuesta a un cuestionario sobre estadística", 1820. Estadística, caja 1, exp. 1.
[54] Suárez, Camino Real..., p. 159.

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cienda occupied no less than 36 muleteers and in their fields 1,424 mules and males pastured, almost the third part of the cattle raised by the Jesuits[55].

Don Antonio del Castillo, one of the most important landowners in the Province of Jilotepec who acquired the hacienda of Ñadó in 1726, was also owner of droves[56]. Don Nicolás Sánchez de la Mejorada, prosperous man of Aculco that bought the hacienda of Ñadó in a public auctioning in 1780, had among his properties eight herds of mules "of the Camino Real", "harnessed with knot and cord"[57]. On horse between the viceroyalty and the independent Mexico, the grandson of Don Nicolás Sánchez de la Mejorada, José María Sánchez, was in difficulties in 1821 due to a debt with Don Julio Antonio Aranda, to who owed six hundred pesos as payment for a herd of mules for which had as bondsman to his father Eusebio, proprietor of the hacienda of Ñadó in that time[58].

The names of the muleteers of Aculco that guided the droves by the Camino Real are (except for the lists corresponding to the hacienda of Arroyozarco, in 1767 and later years) more difficult of investigating, even when some of them were also proprietors of their droves.

Most of the names of muleteers that we have identified come from incidental sources (such as parochial registrations and marriage licenses requested to the Archbishopric), all of the second half of the 18th century and the first three lustrums of the 19th century. This way appeared the names of the muleteers Antonio Sánchez de Vargas and Joseph Antonio Mondragón in 1743[59], Salvador Toribio de la Vega in 1749[60], Joseph Luis de Herrera in the same year, Domingo Baptista in 1751[61] and Francisco Sánchez de la Mejorada in 1758[62]. Anastasio de García, mestizo and muleteer with own mules, is mentioned toward 1754[63].



Of the same category was Joseph Atanasio Romero, drove owner that transported wool loads in 1755[64]. José María Alcántara, claimed the payment of certain freights in 1796, for what was probably also owner of load

[55] Lara, Arroyozarco..., pp. 83-84, 89-90.
[56] Lara, Ñadó, un monte..., pp. 47-48.
[57] Archivo General de Notarías del Estado de México. Distrito de Jilotepec, notaría 1, caja 2, legajo 6, f. 81v.
[58] Archivo particular del Dr. Juan Lara Mondragón, Aculco (AJLM). "Carta de Rafael Godoy al Lic. Ignacio Ruiz Peña", San Juan del Río, 15 de septiembre de 1820; AHMA. "Carta de Andrés de Quintanar al alcalde constitucional de Aculco", San Juan del Río, febrero 1º de 1821. Justicia, caja 1. (Private file of the Dr. Juan Lara Mondragón, Aculco (AJLM). "Letter of Rafael Godoy to the Atty. Ignacio Ruiz Peña", San Juan del Río, September 15, 1820; AHMA. "Letter of Andrés de Quintanar to the constitutional mayor of Aculco", San Juan del Río, February 1º of 1821. Justice, box 1).
[59] AGN. Matrimonios, vol. 51, exp. 14, f. 49; AGN. Matrimonios, vol. 51, exp. 12, f. 43.
[60] AGN. Matrimonios, vol. 65, exp. 94, f. 379.
[61] AGN. Matrimonios, vol. 221, exp. 45, f. 155.
[62] AGN. Matrimonios, vol. 178, exp. 34, f. 6.
[63] AGN. Matrimonios, vol. 85, exp. 48, f. 104.
[64] AGN. Indiferente virreinal, caja 5151, exp. 99, f. 1.

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beasts[65]. José Miguel Monroy, churchwarden native of Aculco, participated in the year of 1800 in the distribution of tobacco from Mexico[66]. Also appears in the registrations Victoriano Jaso, neighbor of Aculco that transported cloth loads to the port of Veracruz and returned to the city of Puebla with more than one thousand pesos in metallic, in 1806[67]. Also should be mentioned José Dionisio Vergara, driver of loads who claimed to Joaquín Aguiñaga for altering the cost of the freight and to rob him 23 mules and other goods in 1810[68].

Finally, already in the course of the War of Independence, Marcelino González of Aculco is mentioned as driver of precious metals from the city of San Luis Potosí in 1810[69], and Ignacio Reyes, neighbor of Aculco, as proprietor of droves that transported gunpowder to the port of Acapulco, in 1811[70]. Likewise are mentioned the muleteers Nicolás García de Figueroa, Matías de Perca and Francisco Martin, owner of own mules, in 1815[71].



Each herd usually had between 25 and 60 mules. In total, no more than two hundred mules formed a drove[72]. The drove of 176 mules of Arroyozarco was assisted by 18 muleteers: a churchwarden that was in charge of the others, five loaders that were in charge of loading the mules, five aviadores that watched over the load, five sabaneros in charge of taking the animals to pasture when the day ended, one hatajador that assured that the mules walked together and did not leave the herd, these were at the front, guiding the so-called guide mare or mula caponera, because this animal was recognized and therefore followed by the other mules, and finally a refaccionero, in substitution of those who died or fell ill[73]. The salaries of these muleteers varied, in 1767, between 8 pesos a month and 3 weekly cuartillos (Castilian agrarian measure for cereals equal to 1.15 liters) of corn for the churchwarden of the big drove, 6 pesos and one cuartillo for the loaders, 5 pesos and 8 cuartillos of corn for the aviadores, 4 pesos and 8 cuartillos of the sabaneros and 2 pesos without portion for the atajadores. This

[65] AGN. Consulado, vol. 19, exp. 10, f. 167.
[66] Suárez, Camino Real..., p. 277.
[67] AGN. Indiferente virreinal, caja 6513, exp. 38, f. 1; AGN. Indiferente virreinal, caja 6563, exp.56, f. 1.
[68] AGN. Consulado, vol. 130, exp. 23, f. 1.
[69] BUSTAMANTE, Carlos María de: Cuadro histórico de la Revolución Mexicana, Imprenta de J. M. Lara, México 1843, Tomo I, p. 56.
[70] AGN. Indiferente virreinal, caja 067, exp. 20, f. 1.
[71] AGN. Matrimonios, vol. 2, exp. 2bis, f.66.
[72] SÁNCHEZ, Gerardo: "Mulas, hatajos y arrieros en el Michoacán del siglo XIX" en Relaciones, vol. V, no. 17, invierno 1984, p. 41.
[73] SUARÉZ ARGÜELLO, Clara Elena: "La arriería novohispana y las rutas de Tierra Adentro" en: PEREA, José Luís (coord.) Primer coloquio internacional El Camino Real de Tierra Adentro, s/ed., Valle de Allende Chihuahua, México 1995, p. 154.

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located them among the best paid employments of the rural workers in the area, because a chief of cowboys won 6 pesos and three cuartillos[74].

As vestige of the preponderant occupation of its old residents, in Aculco were plentiful until recent times the frenos muleros or mule brakes (also called zacatecanos), of which two small collections still subsist in the town.

Muleteering didn't only constitute a great business for those who were devoted to that activity in direct form, but rather many activities derived that were developed after it, mainly the saddlery, cabinet work, the elaboration of knots, the forge, carpentry, etc[75]. Indeed, under the shelter of muleteering, other occupations seem to have developed in Aculco like the silversmith (to which Hipólito de Borxa was devoted in 1681, and José Antonio Millán in 1792), and mainly the production of leather articles, of which constant references exist from the end of the 18th century[76].

The importance of the muleteers of Aculco at the end of the 18th century was such that Don Francisco Javier Ramírez, contractor carrier of the royal quicksilver requested in 1780 that they were not listed in the militias of Toluca, because for previous experiences, these muleteers would be necessary to the arrival of this ingredient for its conduction to Mexico[77]. However, the beginning of their decline can be found soon after, toward 1795, when an epizootic caused such death toll of mules that some muleteers of Aculco, Huichapan and San Juan del Río lost until half of their drove[78].

On the nature of the merchandises transported by the muleteers of Aculco, we can mention wool, tobacco, textiles, cash money, gold and silver in bars, gunpowder, grains, cigarettes, quicksilver, among many other things. To this we should add the transportation of pigs and barley in 1789, as well as "objects of Castile", mentioned in 1796[79]. The muleteers of Arroyozarco transported in their

[74] Lara, Arroyozarco..., p. 89.
[75] Sánchez, "Mulas, hatajos..., p. 42.
[76] AGN. Indios, vol. 28, exp. 18, f. 14r.
[77] AGN. Minería, vol. 194, exp. 3, f. 145r.
[78] Suárez, Camino Real..., p. 92.
[79] AGN. Consulado, vol. 191, exp. 10, f. 167; AGN. Indiferente virreinal, caja 5193, exp. 73, f. 1.



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trips of return from the ports of San Blas and Matanchel products of those regions. This way, in 1767, the churchwarden Marcelo Garrido carried in four mules of his property, five arrobas (weight measure equal to 25 pounds) of cotton, two loads of salt and half arroba of fish. Other muleteers of the same group carried sacks of coconut and banana, calabashes of honey, shafts and furniture[80].

It was not this, of course, the only traffic that the Camino Real de Tierra Adentro had in the area of Aculco. There is memory in the town, for example, of the smuggling of tobacco from Michoacán, what is corroborated in documents of 1820, year in which a shipment of smuggling cigarettes was confiscated in Aculco[81]. Even the human traffic occurred, as it happened in January of 1806, when a woman taken toward the city of Mexico in a rope of enslaved nomadic natives, fell dead in the field in Arroyozarco[82].

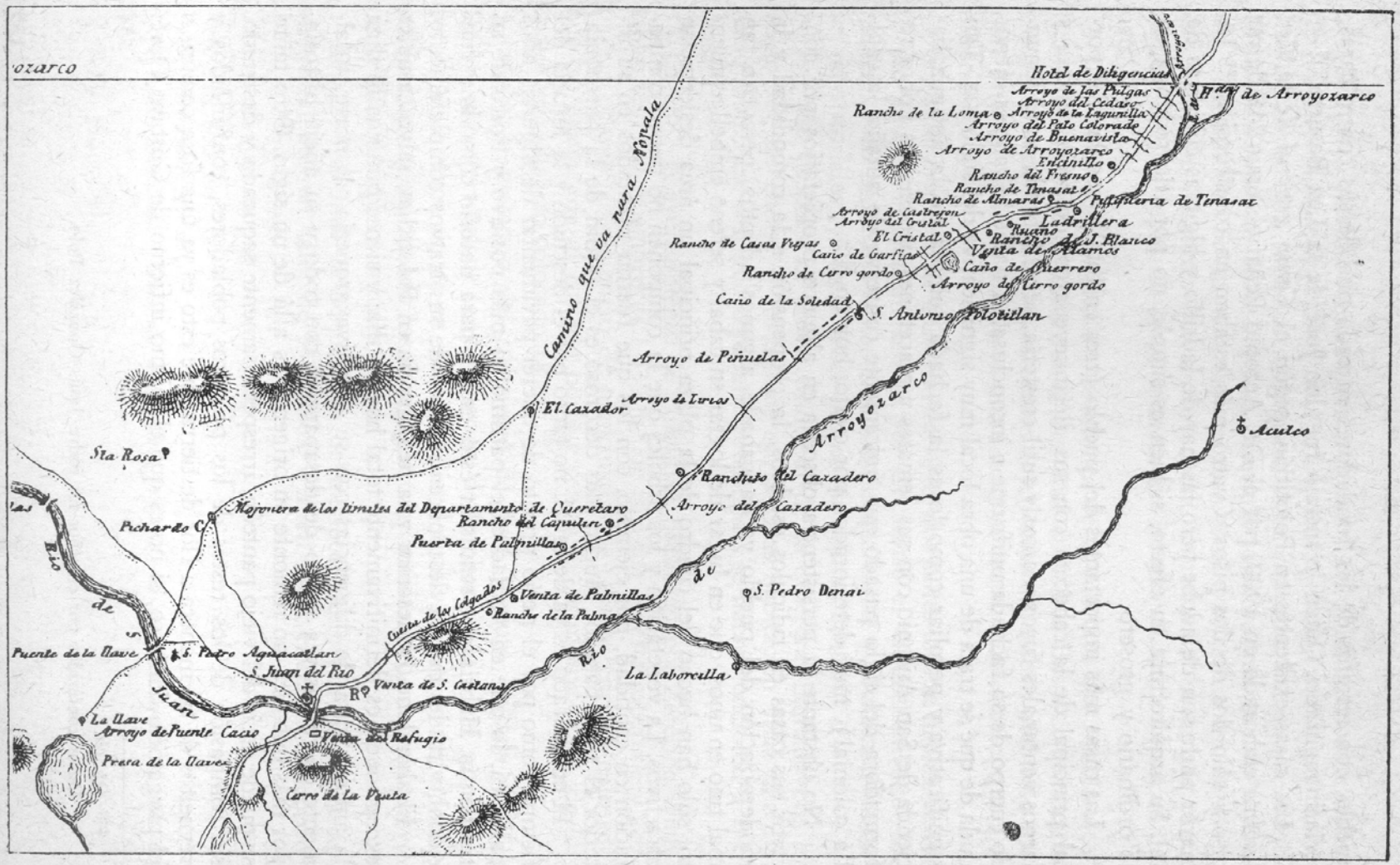
Regarding the alcabalas (gate tolls) of the loads that trafficked by Aculco, there still exists a ranch located to the bank west of the town, by the exit of the road toward Amealco and Michoacán that is named of "La Garita", where presumably was charged that tax.



The War of Independence (1810-1821) affected the inhabitants of the town of Aculco almost since the beginning. The news on the rebellion of the priest Miguel Hidalgo arrived to lands of Aculco before September 21 of 1810, when in the hacienda of Arroyozarco were already commented the details of the movement[83]. More to the north, in the city of San Luis Potosí, the general Félix María Calleja, when had news of the rising began to organize his army and to give dispositions to combat the independentists.

[80] Lara, Arroyozarco..., pp. 89-90.
[81] AGN. Indiferente Virreinal, caja 5030, exp. 8, f. 1.
[82] ZAVALA, Silvio: Los esclavos indios en Nueva España, El Colegio Nacional, México 1981, p. 347.
[83] CASTILLO LEDÓN, Luís: Hidalgo, la vida del héroe, Talleres Gráficos de la Nación, México 1948, p. 124.

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Detalle de un plano del camino de Arroyozarco a Querétaro, 1856.

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As it possibly happened since the viceregal time, in the dawn of the Independent Mexico the municipal authorities of Aculco took charge of the maintenance of the main highways that communicated to the town. This way in 1823, when the City council decided that the first regidor, Antonio Romero, be in charge of watching over the cleaning of the Ojo de Agua and reservoir of the town, also ordered him to watch over that the roads from north to east be passable and comfortable, mainly the one that goes from the capital to the inland[84].

With the background of the Camino Real de Tierra Adentro, the first authorities of Aculco of the independent period showed frequent mistrust toward the hacienda of Arroyozarco, the most important point in that route in the municipal territory. In 1829, for example, it was ordered to the guard of Arroyozarco (position that in the current City councils is equal to municipal delegate), so that he watched over the outsiders that arrived to that point, finding out of what they lived and which their behavior was, and to also seize the weapons of any person that carry them without the corresponding licenses[85]. The administrator of Arroyozarco was also worried about the salespersons that toward 1830 went weekly to their tianguis (outdoors market), insubordinate people, uneducated and vicious that didn't recognize authority neither respected anybody[86]. But he had other mercantile reasons to oppose to that market: the sale of products that the own hacienda commercialized.

The towns of San Antonio del Río, La Soledad or El Ventorrillo, were in the first decades of the 19th century hardly a point for remuda (change of animals) on the Camino de Tierra Adentro, in front of the great Llano del Cazadero. From that area to the north of the municipality of Aculco, in which the ranches prevailed instead of the towns, and the population was more Creole than indigenous, came the families that displaced the Otomí from the head in the second half of the 18th century. However, almost one century later the situation had changed: Aculco was in frank economic decadence due to the War of Independence, the continuous anarchy that characterized the years that ranged from 1821 to 1876, the insecurity of the roads and a more flowing traffic of passengers through the Camino Real de Tierra Adentro by the establishment of the lines of diligences starting from 1784, but in particular in the first decades of the 19th century. In an unusual phenomenon, many of the same families that had emigrated to Aculco, but that still possessed big land extensions in the north area of the municipality, returned searching for the benefits that the Camino Real de Tierra Adentro offered, starting this way a singular process of internal colonization.

The town of San Antonio Polotitlán (called this way in honor of the insurgent colonel José Rafael Polo, native of the homestead of San Nicolás de los Cerritos) was formally erected in May 10, 1852. Then, in 1875 was created the municipality of Polotitlán and the whole north fringe of the old municipality of Aculco was segregated to constitute its territory, including the rich hacienda of Arroyozarco. Not pleased with that, the authorities of Aculco, as well as some of the towns incorporated to Polotitlán, requested to revoke the ordinance that condemned the municipality to become an appendix of the new entity. Their best arguments were their antiquity and the distinguished place that the town occupied in the history of the national independence. The protest was successful and in 1878 Aculco recovered some of the lands annexed to Polotitlán, even Arroyozarco. The government of the State granted to Polotitlán, in compensation, the title of Villa and the last name of the Ilustración[87]. Only the parochial jurisdiction remained untouched up to 1907, when the fixed vicarship of Polotitlán definitively separated from the Parish of Aculco.

So it was Polotitlán, a town with an unusual origin: it was born from the will of the venturesome that didn't resign to remain in the moribund Aculco; it was not a town opposed to the might of the haciendas, but arisen in them and impelled by their proprietors (that, in the case of Arroyozarco, requested

[84] AHMA. Actas de cabildo. Acta del 2 de enero de 1823. 5

[85] AHMA. Actas de cabildo. Acta del 17 de marzo de 1829.

[86] "Carta de don Rafael Revilla al alcalde de Aculco. Arroyozarco, 16 de enero de 1830". AHMA, Industria y comercio, c. 1.

[87] GONZÁLEZ POLO, Ignacio: Polotitlán en el Estado de México, Biblioteca Enciclopédica del Estado de México, México 1971, pp. 63, 74-75.

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their annexation to that municipality); the indigenous presence was since the beginning, almost nonexistent; this site was founded almost exclusively due to the Camino Real de Tierra Adentro, since other conditions such as the availability of water and the exposure to the elements were against them. Its extraordinary development formed an entirely new town of the dimensions of Aculco, and that is only explained by the benefits of its strategic location.



The golden time of the diligences (1840-1870) gave to the Camino Real de Tierra Adentro a new time of relative rise, in spite of the difficulties of all type that the country faced in those years. However, after the fall of the Second Empire, in 1867, the traffic by the area of Aculco, Arroyozarco and Polotitlán decayed notably. In 1868, the administrator of the inn of Arroyozarco, Miguel Tejada, affirmed that the store, hotel of diligences and inn on his charge were in a such state of misery that there were days when not even a single passenger traveled in the diligence[88]. The homestead of Encinillas of the own municipality of Aculco, in which also existed inns for the travelers, suffered this situation in the same way.

But the true death of the Camino Real in these places would only arrive with the railroad. This happened in an exact date: March 22 of 1882, when the first train of the Mexican Central Railroad in its itinerary Mexico-Querétaro went by the stations of Dañú and Polotitlán, the nearest to Aculco. The damaged Camino Real didn't offer much competition to the three daily trains of this railroad (one for 250 passengers, and two of load of 300 tons, all in round trips), and this became quick and undoubtedly "the best means of transportation", as it was already called in 1897[89]. As sample of this situation, in 1901 there were

[88] "Solicitud de reducción de impuestos que dirige Miguel Tejada al Ilustre Ayuntamiento de Aculco. Arroyozarco, 28 de julio de 1868". AJLM ("Request of Tax reduction that Miguel Tejada sends to the Illustrious City council of Aculco. Arroyozarco, July 28, 1868." AJLM)

[89] González, Polotitlán..., pp. 149-150.

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no more than 15 muleteers of Aculco, of a total of 2,981 economically active people in the municipality[90].

Aculco was communicated by railroad in 1895, when a branch of narrow rail of the Mexican Central Railroad was built between the station of Cazadero and the hacienda of Ñadó, with an intermediate station for passengers (that still exists) in the hacienda of Cofradía. The railroad subsisted up to 1928, when concluded the forest exploitation of the Cerro de Ñadó and the business became unprofitable. The almost nonexistent muleteering of Aculco limited in the last years of the railroad -toward 1923- to travel the distance of three kilometers between Aculco and the station of Cofradía in cars thrown by mules, with a rate of two pesos per ton taken between both places. The passengers that took the train in Cofradía still used to stay at the inns and private houses of Aculco, where they paid one peso per night[91].

The decadence of the Camino Real de Tierra Adentro reached a point in which, in 1926, when the incipient presence of automobiles demanded highway roads, important stretches of its trace in this region were difficult to locate and more to travel, even having the necessity to find guides that offered indications to travel them[92]. This way, in such a secondary way, ended the history of the muleteers and inns of Aculco. Who in spite of the climatologic or geographical difficulties, transported the merchandises on mules without caring on the distance of the destination, because they were some of the first travelers that circulated along the Camino Real de Tierra Adentro, the main road in the Nueva España toward the north and although this means of load transportation was not the faster and the safest, contributed in great measure to the distribution of mechanics by the north of the Nueva España.

[90] Censo y división territorial del Estado de México, Oficina Tipográfica de la Secretaria de Fomento, México 1901. (Census and territorial division of the State of Mexico, Typographic Office of the Secretariat of Development, Mexico 1901).

[91] "Respuesta a la circular no. 5 de Estadística, solicitando datos respecto a ferrocarriles y otros", AHMA, Estadística, 1923. ("Answer to the circular nr. 5 of Statistics, requesting data regarding railroads and other", AHMA, Statistic, 1923).

[92] Itinerario para automovilistas, Cámara Nacional Agrícola de Querétaro, Querétaro 1926, pp.1-3.



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003EM Bridge Of Atongo 17th Century:



The importance of the muleteering and therefore of the roads in the current state of Mexico bore to the investment in the construction and main roads, their expansion for the traffic of carts, but these, contrary to the animals, required of the implementation of measures for the crossing of men and merchandises in times of rain, because even when the efforts were focused in the search the less rough lands for the opening of roads, the geography was not always favorable to this purpose and when the levels of the rivers rose it was a true torture for the travelers that had to wait for days in order to cross. The solution was the construction of different bridges that allowed the pass over the tributaries.

This way arose in the Camino Real from Mexico to Querétaro bridges like the one that -almost hidden by the garbage and contamination- is still conserved in Jilotepec. Another in better conditions is found it in Arroyozarco, it is a structure of masonry of a single eye held by small buttresses but that is accompanied by wide thatched tops with small crenels that contain some niches in the center of the bridge; this structure has a stone pave typical of the old road constructions.

Likewise the bridge Atongo that is equal to the bridge of Arroyozarco, is founded only in a round arch of quarry, while the rest of the ensemble is made of masonry, over the arch is found a cornice that serves as base to the small thatched tops that hold a cement structure that substituted the traditional stone paving. In the center of one of the thatched tops are vestiges of a small quarry pillar that held a medallion that probably had a date of construction or repair.

The construction of the bridges is given with more force in the course of the 18th century. The first two centuries of Spanish presence lived the opening of the paths and roads, the search of the most favorable geography, but it was in the 18th century when the efforts headed to look for improvements so much in the roads as in the means of transportation, because the economic position reached by then demanded the investment in the comfort and saving of time during the transfer of people and merchandises. This constructive wave also



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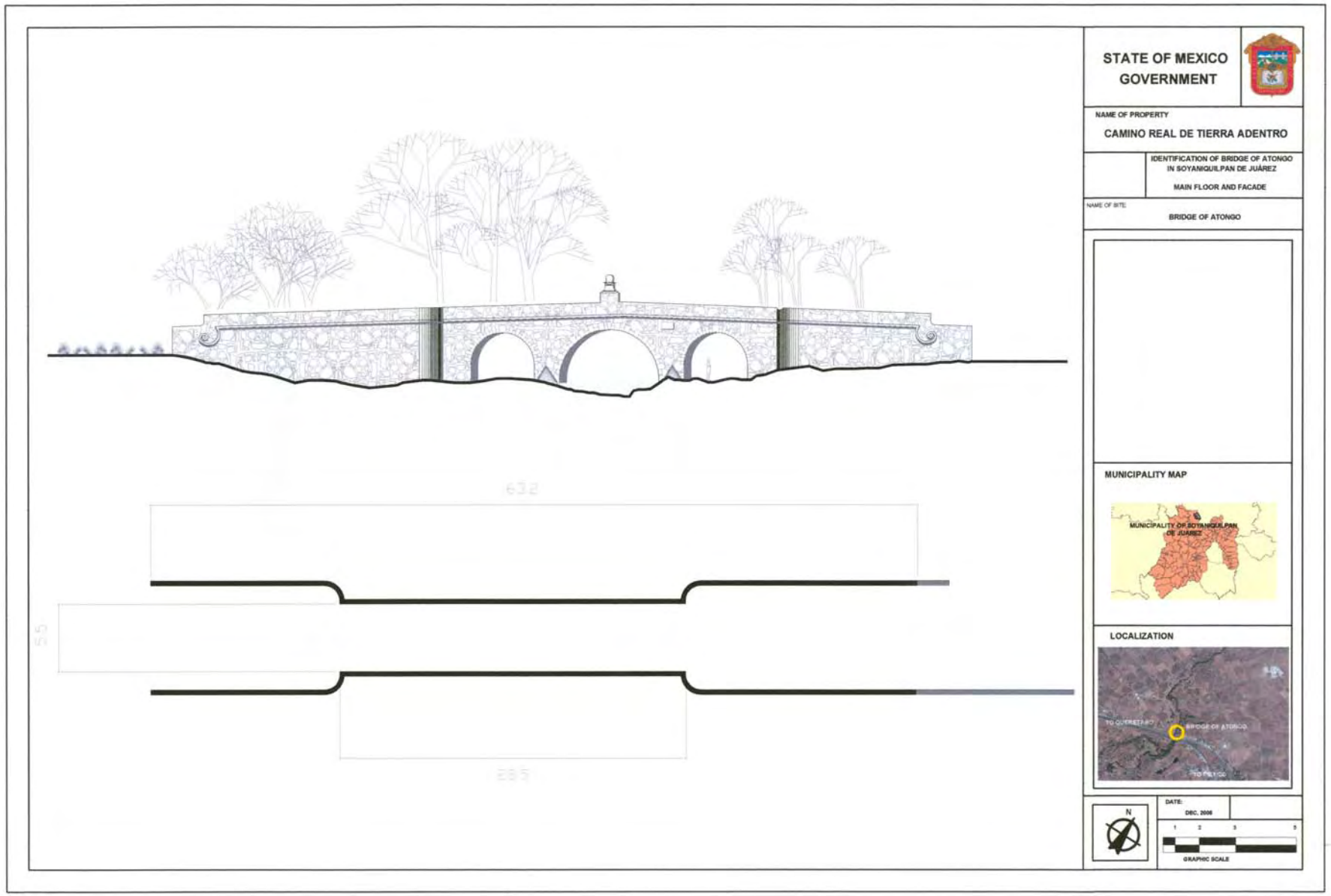


impelled the creation of the toll tax that was applied in the last decade of the 18th century in the Nueva España, with the purpose of using the resources obtained in the construction and maintenance of the roads and bridges. It was a right-of-way for the use of roads or to pass over a bridge[93].

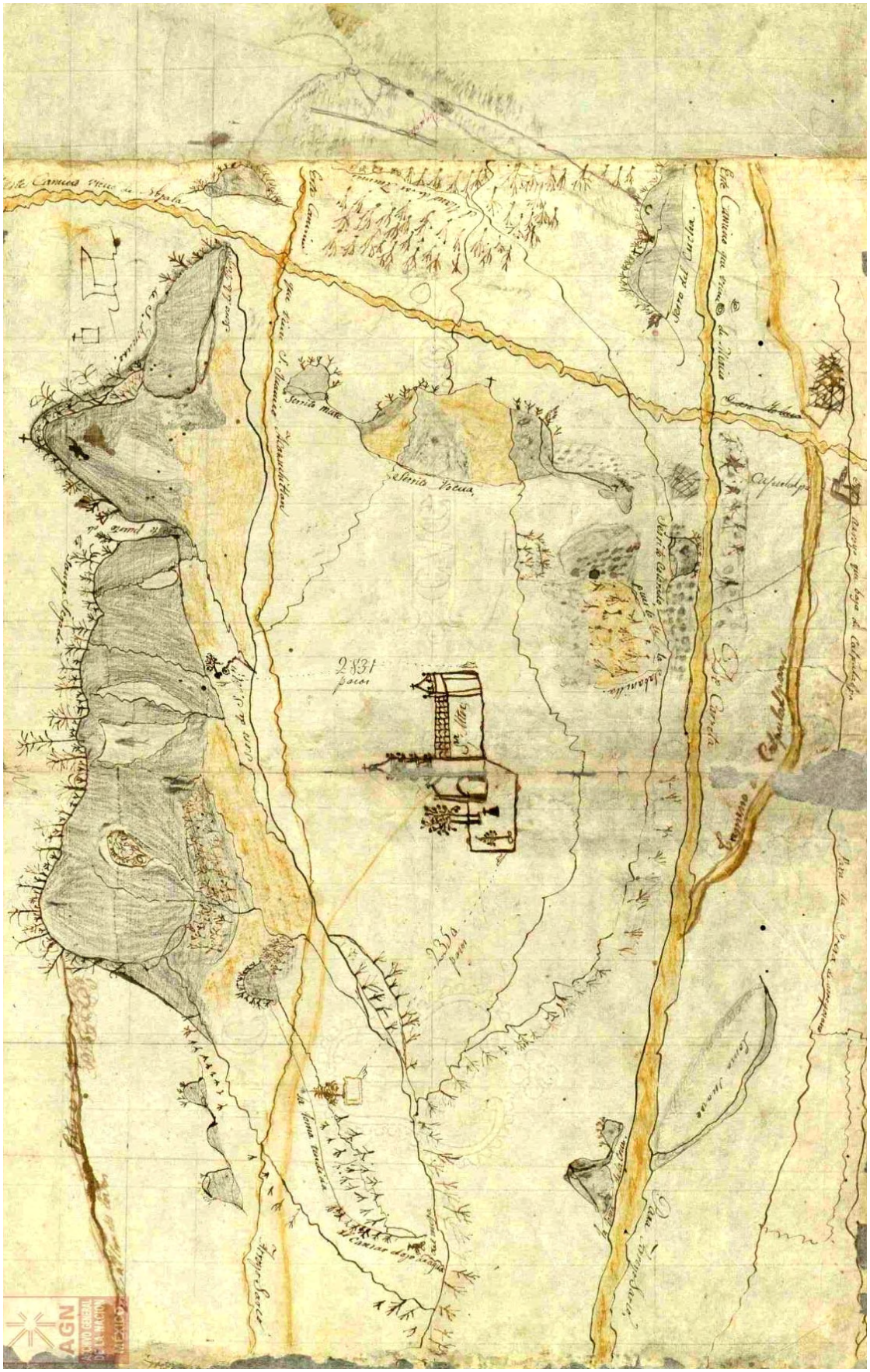
These works were complemented with hydraulic systems that allowed a good performance of haciendas, inns and even of the roads when providing to the traveler hydrating forms nonexistent before; for this reason, in the itinerary Mexico Querétaro the preys, aqueducts, wells and gutters are recurrent.

[93] URIBE TOPETE, Francisco Javier: "Los transportes de los tapatíos" en: Capítulos de historia de la ciudad de Guadalajara, Tomo I, Ayuntamiento de Guadalajara, México 1992, pp. 114-115.

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004EM Stretch of the Road between Aculco and San Juan del Río 16th century

When the Spanish penetration to the territory of the north began, the area that goes from Jilotepec to the Bajío recovered the splendor that had in the Prehispanic time, becoming again an area of traffic of new and different migrations comprised from 1520 to 1540.

Known as the "door of Tierra Adentro"[94], this tract of the road highlights for its historical transcendence, because besides representing the point of development of the region, it was the pass by where the conquerors and their hosts went into in an unknown territory accompanied by the first mendicant friars and settlers.

The regular traffic of merchants, officials, cattle breeders and cattle by this stretch was effective because it didn't represent big difficulties to the travelers, as Lucas Alamán describes it in a text of the 19th century:

> "Following the ranges of mountains that by the west close the Valley of México until reaching by the north those of Actopan and Pachuca, cross by them the roads that drive to Querétaro and the Tierra Adentro (Inland), suitable only for chivalries except the one that goes by Tula and in the port of Calpulalpan leaves to Arroyozarco that is suitable for carriages".[95]

The road crossed the "Llanos de Cazadero", wooden region, of soft plain, between San Juan del Río and Jilotepec that was respected by the hunter Indians in homage to the viceroy Antonio de Mendoza who in 1540 carried out the famous hunting that gave name to the plains of the north of Aculco. This area was located in Palmillas, inside the jurisdiction of San Juan del Río, Querétaro, 37 kilometers to the northeast of the main house of Arroyozarco and that at some time belonged to the lands that formed the hacienda.[96]

It would be complicated to define the beginning of the so-called Tierra Adentro. Some affirm that it began in San Juan del Río, in Querétaro, in Guanajuato and even in Zacatecas. However, it is possible to appreciate a stressed difference, in the geographical aspect, starting from the Venta of Lorenzo

[94] According to the investigators María Rosa Avilés, Rosa Brambila Paz and Javier Lara Bayón

[95] Lucas Alamán, Historia de Méjico, Jus, México, 1962, t. III, p. 60

[96] Lara Bayón, Javier, Arroyozarco. Puerta de tierra adentro, Instituto Mexiquense de Cultura, México, 2003, pp. 45

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Espino in Arroyozarco: the road begins to descend, the valleys become wider and the mounts covered with oaks give place to low hills with huizaches and mezquites.[97]

Some descriptions of the road exist in different historic periods. In his book "La guerra chichimeca, 1550-1600", Powell affirms that in the 16th century, the twenty-two "big leagues" between the city of México and San Juan del Río had two royal roads: one on flat land and the other on one partially stony but shorter. Both forked in San Juan del Río; one went by Querétaro and the other to Gueymilpa.[98]

In 1776, the scientist Don Antonio de Ulloa, who arrived in the Nueva España as commander of the fleet of that year, describes the stretch of the road between Aculco and San Juan del Río in the following way:

> Following from La Goleta[99], a mountain range that is crossed to pass to another [hacienda] called Arroyo Sercal and San Juan del Río [sic.], being the direction between both to the west little to the north, and the distance 3 ? leagues [...]
>
> At two thirds of the distance between Arroyo Sercal and San Juan del Río that is a very extensive plain, toward the north and the east, on a somehow smoothed hill that forms the range of the hills, is discovered a perfect pyramid, whose tip is cut, being this for its height and corpulence a hill that took such figure in all perfection it fits [...][100]

In the 19th century two descriptions of the stretch of the Camino Real de Tierra Adentro appear. One is printed on a map of 1857, given to the printing in memory of the Ministry of Development that shows to detail the places that crossed the diligences from Arroyozarco to Querétaro:

> By the left of the road, and parallel to the River of Arroyozarco were located: the "Pulquería de Tenasat, La Ladrillera, Ruano, Rancho de J Blanco, Venta de Álamos, Caño de Guerrero, Arroyo de Cerro Gordo, San Antonio Polotitlán, Ranchito del cazadero and Venta de Palmillas"; and to the right: "Encinillas, Rancho del Fresno, Rancho de Tenazat, Rancho de Almaras, Arroyo de Castrejón, Arroyo del Cristal, El Cristal, Rancho de las Casas Viejas, Caño de Garfias, Rancho de Cerro Gordo, Caño de

[97] Ibidem, p. 32-33

[98] Powell, La guerra chichimeca, 1550-1600. Fondo de Cultura Económica, México, 1975, p. 240

[99] Hacienda ubicada en lo que hoy es el municipio de Soyaniquilpan, que en el siglo XVIII perteneció al marqués de la Villa del Villar del Águila, benefactor de Querétaro. (Hacienda located in what today is the municipality of Soyaniquilpan that in the 18th century belonged to the marquis of the Villa del Villar del Águila, benefactor of Querétaro).

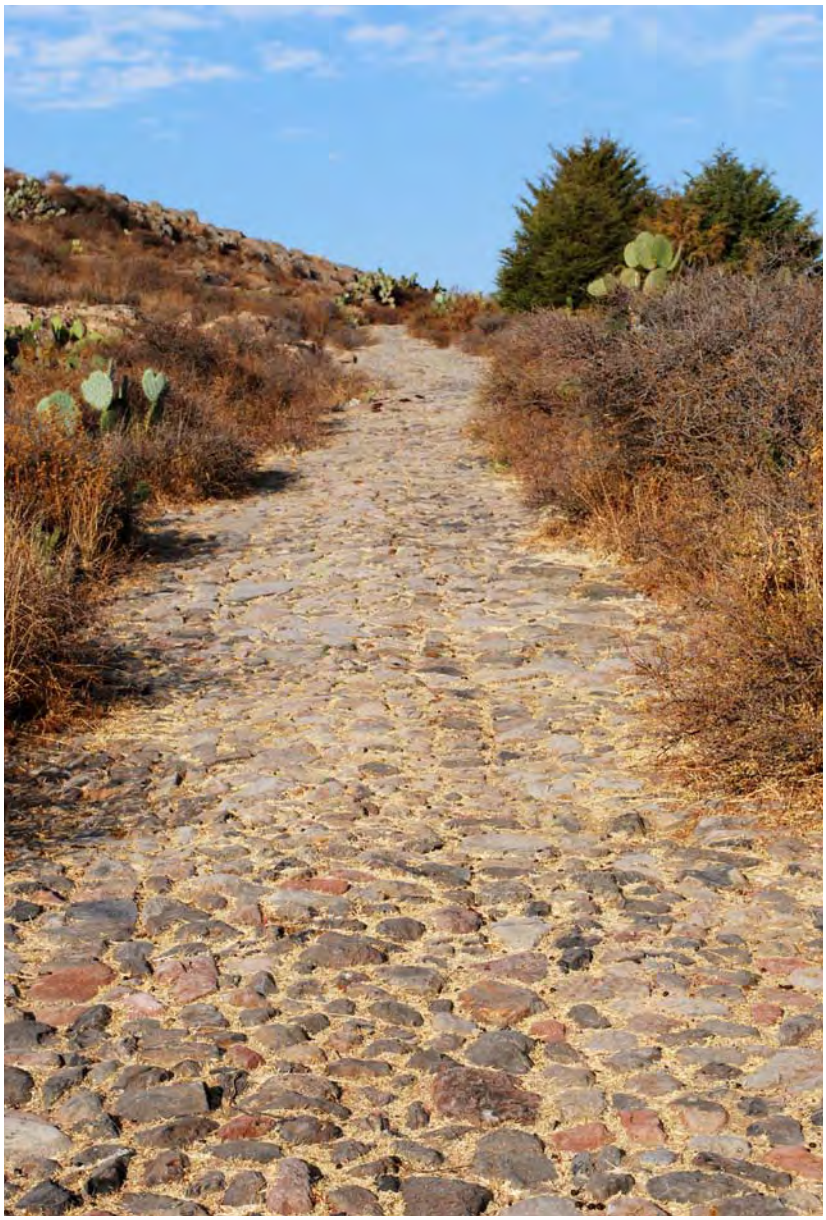
[100] Solano, Francisco de, Antonio de Ulloa en Nueva España, UNAM, México, 1979, pp. 49 y 50

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la Soledad, Arroyo de Peñuelas, Arroyo de Lirios, Rancho del Capulín and Puerta de Palmillas".[101]

The other is presented as the stretch that was part of the old road called national that went from México to Querétaro and that included inside its journey "Ahuehuetes, Tlalnepantla, La Blanca, Cuesta de Barrientos, Lechería, Cuesta Salitre, Cuauhtitlán, Tella, San Miguel de los Jagüeyes, Tepeji del Río, Atongo, San Francisco, San Miguelito, Arroyozarco y San Antonio Polotitlán"[102]. Toward Querétaro, the road passed by Palmillas, San Juan del Río, Sáuz, Colorado and Querétaro[103]

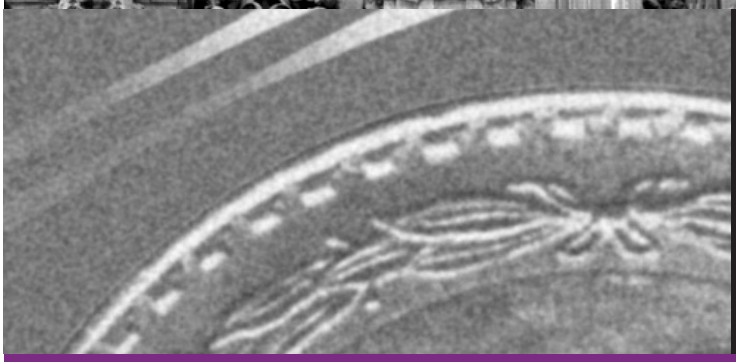
Along the 0.950 km of length of the road's stretch it is possible to identify, today, the stone paved tract, where prints of the traffic of carts have been found: the waste of some stones, a luster and occasionally grooves of the size of the wheels[104], as well as the marks of the axis. Besides the presence of ceramic pieces that conforms another proof of the traffic of this road in previous times.



[101] Apúd en González Polo, Polotitlán, Biblioteca enciclopédica del Estado de México, México, 1971, pp. 142
[102] Ibídem, pp.142
[103] Ibídem pp. 143
[104] Avilés, Rosa Ma. Y Rosa Brambila Paz, "La puerta del camino a Tierra Adentro. En busca de evidencias materiales", en Rutas de la Nueva España, Cramaussel, Chantal, editora, Colegio de Michoacán, Zamora, 2006, pp. 230

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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

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4a STATE OF MÉXICO

001EM Former College of San Francisco Javier in Tepotzotlán

There are seven pieces in the nucleus area of the proposed property; three of them are of federal ownership and are under the custody of the National Institute of Anthropology and History. These are: the former College of the Noviciado de San Francisco Javier, the Temple of San Francisco Javier, and the Church of San Pedro. The other four constructions are of private ownership.

Actually, all of the constructions within the nucleus area of the proposed property are in good condition as recently the federal government declared the historic centre of the town of Tepotzotlán as Magic Town and therefore most of the historic buildings have been preserved.

The Mills Xuchimangas are located to the North of the Former College, these are the mills where cereals used to be grinded by the Jesuits, the building are in a regular state of conservation.



002EM Town of Aculco

There are 71 buildings in the nucleus area of the site, the landmarks are the Convent of San Jerónimo and the public place for laundry washing, known as "Los Lavaderos". The rest of the buildings are mainly civil structures. 95% of these properties are in an acceptable condition of conservation, the remaining 5% is in regular state of condition.

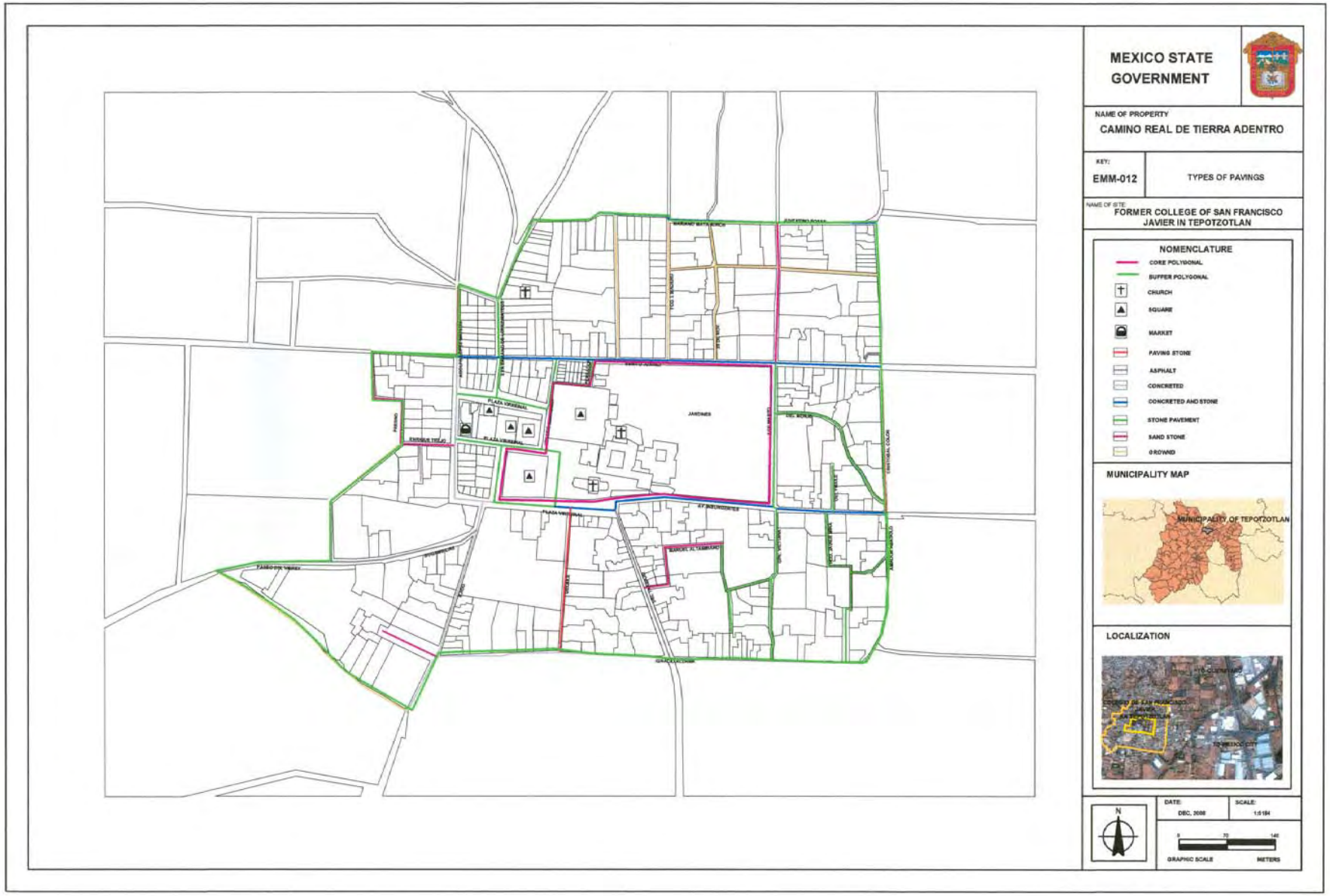
003EM Bridge of Atongo

The only structure located within the nucleus area of the proposed property is the Bridge of Atongo, which is in good state of conservation. Furthermore, it still functions as it is paved and in favorable conditions.

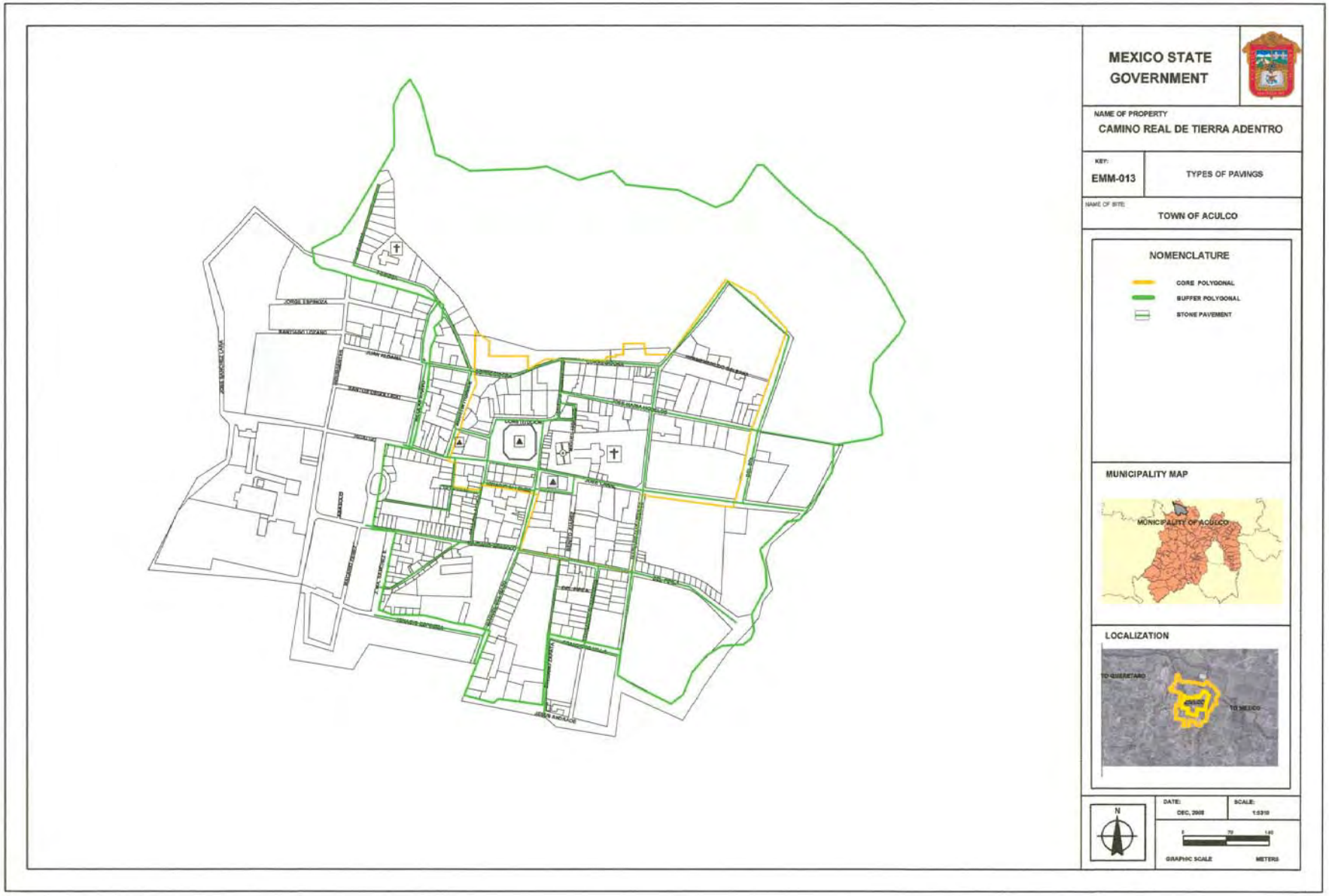
004EM Stretch of the Royal Inland Road between Aculco and San Juan del Río

This piece of the road is a part paved with cobbled stone on a foundation of compacted dirt, currently in good state of conservation.

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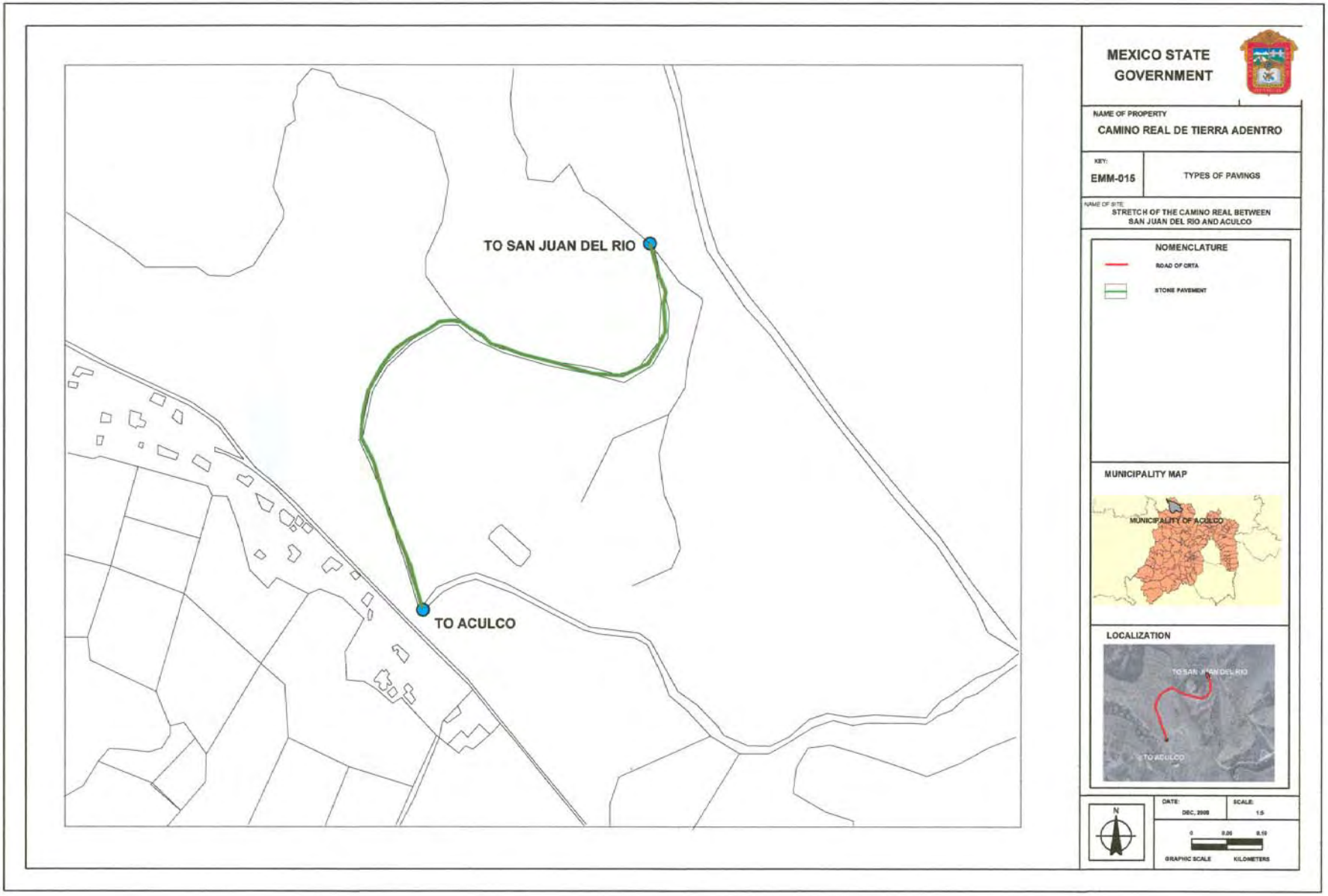
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4.b FACTORS WHICH AFFECT THE PROPERTY

There are several factors which damage the integrity of the proposed properties. One of them is the location. On the one part, when these real estates are immersed in an urban zone, as is the case of the city of Durango, the properties can be affected negatively. However, severe alterations also exist when the properties are in isolated zones or in eminently agricultural zones such as Huichapa.

Another factor is the geographic diversity of the state of Durango where we can find pine forests in the Sierra Madre with great rivers which produce immense flooding in the valleys as well as large flat areas and plains of the semi desert in its most eastern part.

4bi Pressures due to the development
STATE OF MEXICO

001EM Former college of San Francisco Javier in Tepotzotlán

This site, because of its closeness to the metropolitan area of the Valle de Mexico on the northern part, is exposed to an industrial development and to the growth of the population. The municipality of Tepotzotlan is made up of different towns of which Tepotzotlan, the municipal seat has a population of 39,374 inhabitants. Its growth, however, has taken place in the same proportion mainly in Tepotzotlan and in the nearby towns of Santiago Cuautlalpan and San Mateo Xoloc. There is a strong concentration and pressure towards the municipal seat and the towns located near the highways to the expressway Mexico-Queretaro. These circumstances cause traffic problems, an informal residential growth, lack of water, rubbish and contamination, as well as the destruction of natural resources.

002EM Town of Aculco

The town of Aculco, founded at the beginning of the Sixteenth Century, has maintained the same population during the Twentieth Century, in 1900 it had a population of 1688 inhabitants and in the census of 2005 it presented a population of 1624. This does not generate a strong pressure on the area nucleus of the proposed property and therefore does not present a threat. In spite of the fact that Aculco historically has an agricultural and cattle raising vocation, there are no intensive agricultural or agro industry developments near the area nucleus of the proposed properties that might affect them.

003EM Bridge of Atongo

This proposed property presents a risk associated to the development of the extension of the expressway Mexico-Queretaro, because of the bridge which

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is located about 70 meters from the expressway. The bridge is still used as a secondary road therefore the construction of new roads and traffic distributors might put this structure at risk.

004EM Stretch of the Camino Real between Aculco and San Juan del Río

This stretch of road has as a main risk those that have to do with the development, of new roads which will destroy the old ones, as well as the division of land and closing of roads, therefore it is important to have a management plan, to guarantee free transit and the conservation of this stretch of road.

4b ii Environmental Pressure
STATE OF MEXICO

Most of the territory of the state of México is located within the central part of the Anáhuac plateau and includes the valleys of México, Toluca and part of the valley of Puebla and the mountainous ranges of Sierra Nevada, Monte de las Cruces, Monte Alto and Cumbres Occidentales. On this same plateau there are important elevations such as the Popocatépetl and the Iztaccíhuatl volcanos and the Tlaloc, Telapón and Jocotitlán mountains (all of which are higher than 3,900 meters above sea level).

All properties related to the Royal Inland Route are located within the Anáhuac Plateau; the highest elevation of this plateau is at the South, in the middle of the Eje Neovolcánico; actually it is the range that has the highest elevations on the whole country of Mexico. As you go North, the altitude decreases. In the valleys of Mexico and Toluca, the Mexican plateau reaches heights up to 2,300 meters above sea level.

As far as surface hydrology is concerned, here we find the most important river watersheds of the country, such as the Lerma river that begins around the Almoloya river and ends in the Pacific Ocean (its volume has decreased as it supplies water to Mexico City) and the Tula-Moctezuma-Pánuco river, feed by the currents of the Cuautitlán, Salado, Taxhlmay and Rosas rivers, to which an artificial black water channel is connected; both rivers are of high importance for agriculture and industrial activities.

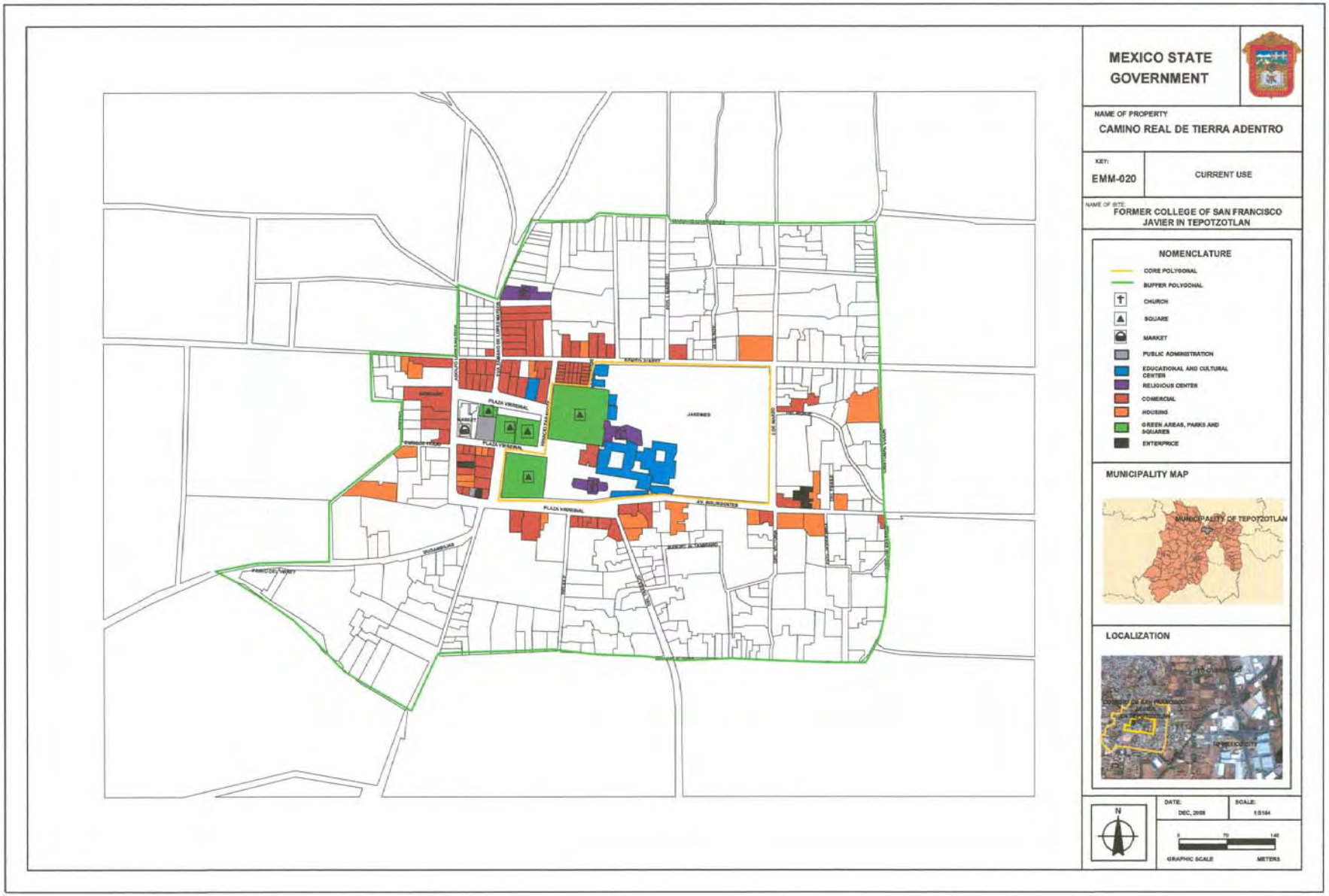
There are also some lakes and dams, such as the Zumpango Lagoon, what is left of the Texcoco lake and the Villa Victoria, Valle de Bravo, Vicente Guerrero and San Juanico dams.

The main problem in relation with environmental pressure is the increase in the volume of the rivers; however, the location of all of the properties close to water bodies is on the second raining terrace, out of the possibility of floods.

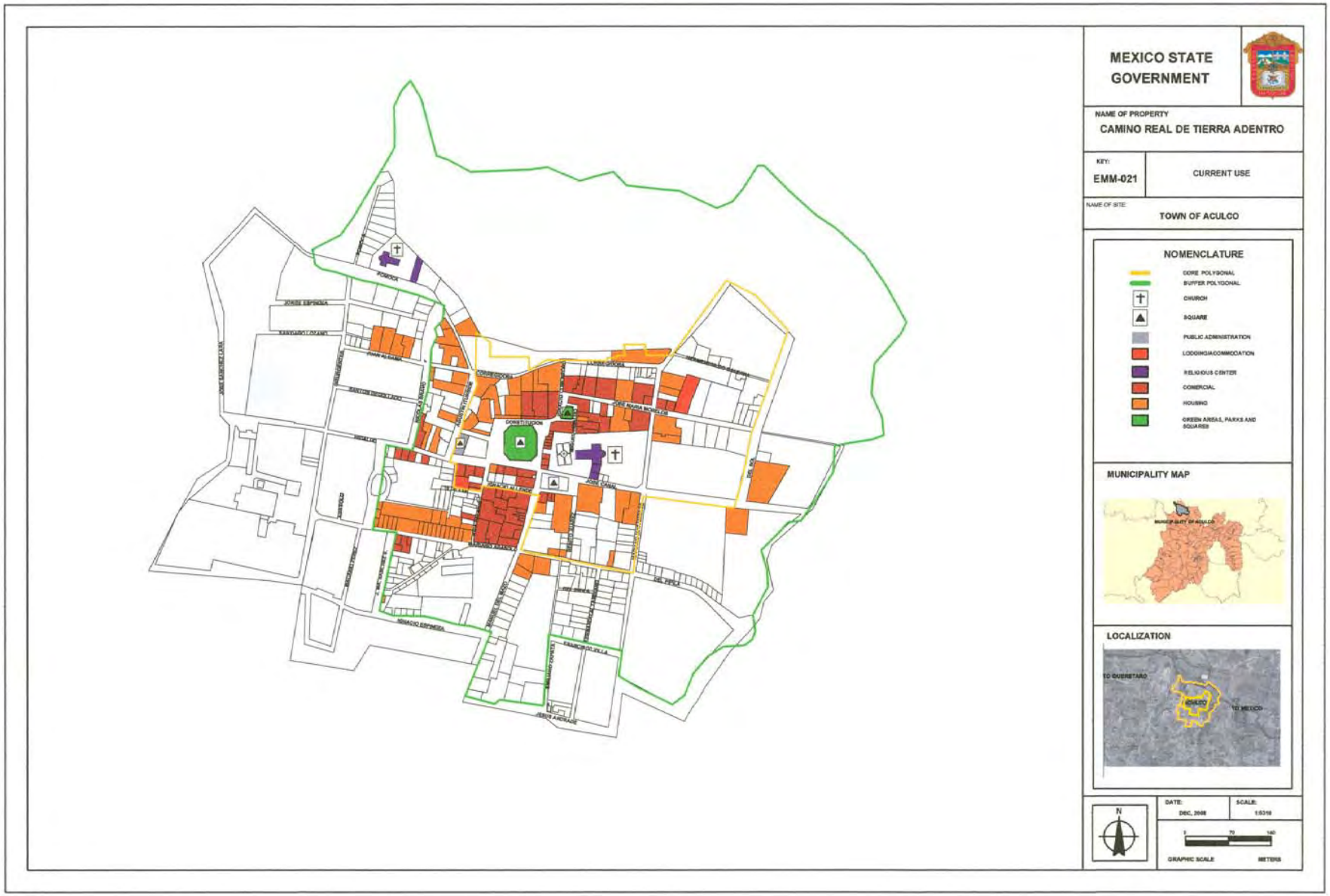
We consider important to make a list of all the properties with a description of how close they are to any watershed.

Watershed of México
001EM Former college of San Francisco Javier in Tepotzotlán
Watershed of the Moctezuma-Pánuco River
002EM Town of Aculco
003EM Bridge of Atongo
004EM Stretch of the Royal Road between Aculco and San Juan del Río

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4b iii Awareness of natural disasters

All properties located in municipal town seats or nearby areas have urban development and civil protection plans that provide for the different issues deriving from possible natural disasters.

STATE OF MEXICO

In the Municipality of Tepotzotlan, the 2003-2015 Urban Development Municipal Plan provides for problems that the city and its surroundings could experience. These basically consist of floodable zones to the south and southwest of the municipality. This risk is considered in its previous plan in its section **Attention and Prevention of Urban Risks.**

The aim of prevention and attention of urban emergencies is to avoid and reduce disasters in urban nuclei located in the municipality, making the habitat where human settlements are established safer and considerably diminishing the different kind of disasters.

Policies are:

- Guaranteeing the protection and prompt assistance of population under serious risk situations due to diverse phenomena caused both naturally and artificially.
- Integrating the participation of public, social and private sectors in preventive actions and handling of urban emergencies.



- Establishing regulation and technical guidelines for the attention and prevention of urban hazards.
- Fostering the disaster prevention culture with the backing of the Civil Protection National System, as well as the municipality and the private sector support.
- Regularly assessing phenomena with higher incidence in the most problematic places, as well as considering the possible effects of human or material resource losses.
- Outlining the necessary actions and programs of industries handling high risk products and chemical substances.
- Planning the appropriate location and relocation of industries categorized as "high risk", by means of studies and urban areas affected.
- Equipping urban works for human settlement with protection works against natural disasters and complementing them with the necessary equipping of temporary shelters required for the general population.
- Carrying out studies to learn about the mechanical properties and soil resistance, locating in detail gaps or caves in the subsoil, in order to achieve a greater control of the most endangered zones.
- Protecting the tourist zones against urban risks and heavy traffic caused by incompatible uses.

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- Controlling the soil occupation by irregular human settlements located in high risk zones.

The above also includes the property 001EM Former college of San Francisco Javier in Tepotzotlán.

In the municipality of Aculco, the 2003-2015 Urban Development Municipal Plan provides for problems that the city and its surroundings could experience. These basically consist of the floodable West Gunyo zone and its surroundings. To this purpose, the above plan has considered the following actions in its **Prevention and care of urban risks.**





- Linking and congruence among actions carried out by the municipal government and the higher instances.
- Implementation of a civil protection program with the aim of identifying possible risks in the municipality, as well as taking the necessary measures to prevent their effects.
- Protection to the life and physical integrity of the population, as well as the infrastructure, equipment and environment in general.
- Training and organization of the society with the purpose of enabling them to cope with upsetting phenomena, accidents, calamities, disasters, and any others which might arise.
- Fostering a civil protection culture among the inhabitants of the population centers, in order to prevent accidents due to possible risks.
- Prohibition of buildings and works in possible risk zones such as faults, fractures, drafts, mines, gas stations, among others.
- Carrying out simulations among the population so they know what to do in case of disaster or risk.
- Reduction of risks caused by natural or artificial elements in the municipality town seat.
- Promotion for any activity that implies risks to the population and environment to be subject to the corresponding regulations.
- Management and support by the Ministries of Agriculture, Cattle-raising, Rural Development, Fishery and Food, PROBOSQUE and the state General Direction of Civil Protection in training the corresponding authorities and voluntary groups in the combat of forest fires.

The above includes the following properties:
002EM Town of Aculco
004EM Stretch of the Royal Inland Route between Aculco and San Juan del Rio

The Municipal Plan of Jilotepec considers the beds of rivers crossing the region as a medium vulnerability zone. Said situation is considered in the above document, as well as the measures for readiness in view of intrinsic risks in such situation. This includes the following property: 003EM Bridge of Atongo.

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4b iv Pressure deriving from visitors and tourists
STATE OF MEXICO

The State of Mexico, located at the central part of the country, is one of the highest areas of the so called Altiplanicie Mexicana [Mexican Plateau]. Due to its extension, which is 21,461 square kilometers of magnificent natural landscapes, it occupies the twenty-fifth place among the states of the Republic. One of the greatest historical richnesses in the country is found in this state, for it is within a territory that for centuries has been the cultural center of different Pre-hispanic empires, the Viceroyalty and the Republic. The Viceroyalty bequeathed a large number of immesurable artistic value structures, such as Acolman, Tepotzotlán, Tlalmanalco, Milinalco and Zinacantepec, among others.



So, government programs have encouraged cultural and rural tourism practices, and quite especially, eco-tourism. Nonetheless, pressure provoked by visitors is low. For such reason, the "new" touristic promotion challenge for the Royal Inland Route should be founded on the idea of respect and preservation of patrimonial sites, as implied in the first of the 1976 ICOMOS letters on cultural tourism, whereby cultural tourism must create a positive effect in contributing to the preservation and protection of patrimonial property.



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This "new" challenge must focus on two different angles: the first one is in achieving strategies that enable the open-for-public-viewing sites to get prepared to stand larger pressure from visitors, as well as to be able to, through better practices, guarantee the preservation of properties and effective transfer of educational contents to visitors. The second one directly falls upon non-open-for-public viewing sites, where community work, jointly with informative and preventive actions, is of the essence.



The properties under high pressure from tourism in the State of Mexico are: 001EM Former college of San Francisco Javier in Tepotzotlán. This site receives an average of 225,000 annual visitors.

The proposed property 002EM Town of Aculco receives a certain number of tourists, but in a lesser proportion than the above-mentioned site, which implies no threat whatsoever.

The two remaining sites where properties associated to the Royal Inland Route are being proposed, pressure deriving from tourism is null, due to lack of current attractions for visitors. Such properties are the following:

003EM Bridge of Atongo.
004EM Stretch of the Royal Route between Aculco and San Juan del Rio



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4bv Number of inhabitants

The estimated number of inhabitants within the limits of the nucleus and Buffering Areas is as follows:

STATE OF MEXICO

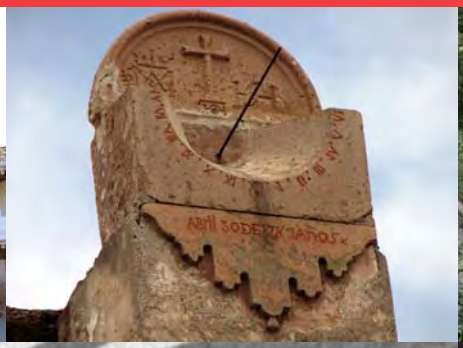
001EM Former college of San Francisco Javier in Tepotzotlán		
Area of nominated property	449	Inhabitants
Buffer zone	2810	Inhabitants
Total	3259	Inhabitants
Census year	2005	

002EM Town of Aculco		
Area of nominated property	228	Inhabitants
Buffer zone	685	Inhabitants
Total	913	Inhabitants
Census Year	2005	

003EM Bridge of Atongo		
Area of nominated property	0	Inhabitants
Buffer zone	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

004EM Stretch of the Royal Route between Aculco and San Juan del Río		
Area of nominated property	0	Inhabitants
Buffer zone	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5h. VISITORS FACILITIES AND STATISTICS

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

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5.a OWNERSHIP

The tenure of property of the buildings present in the delimited nucleus area in each place is the following:

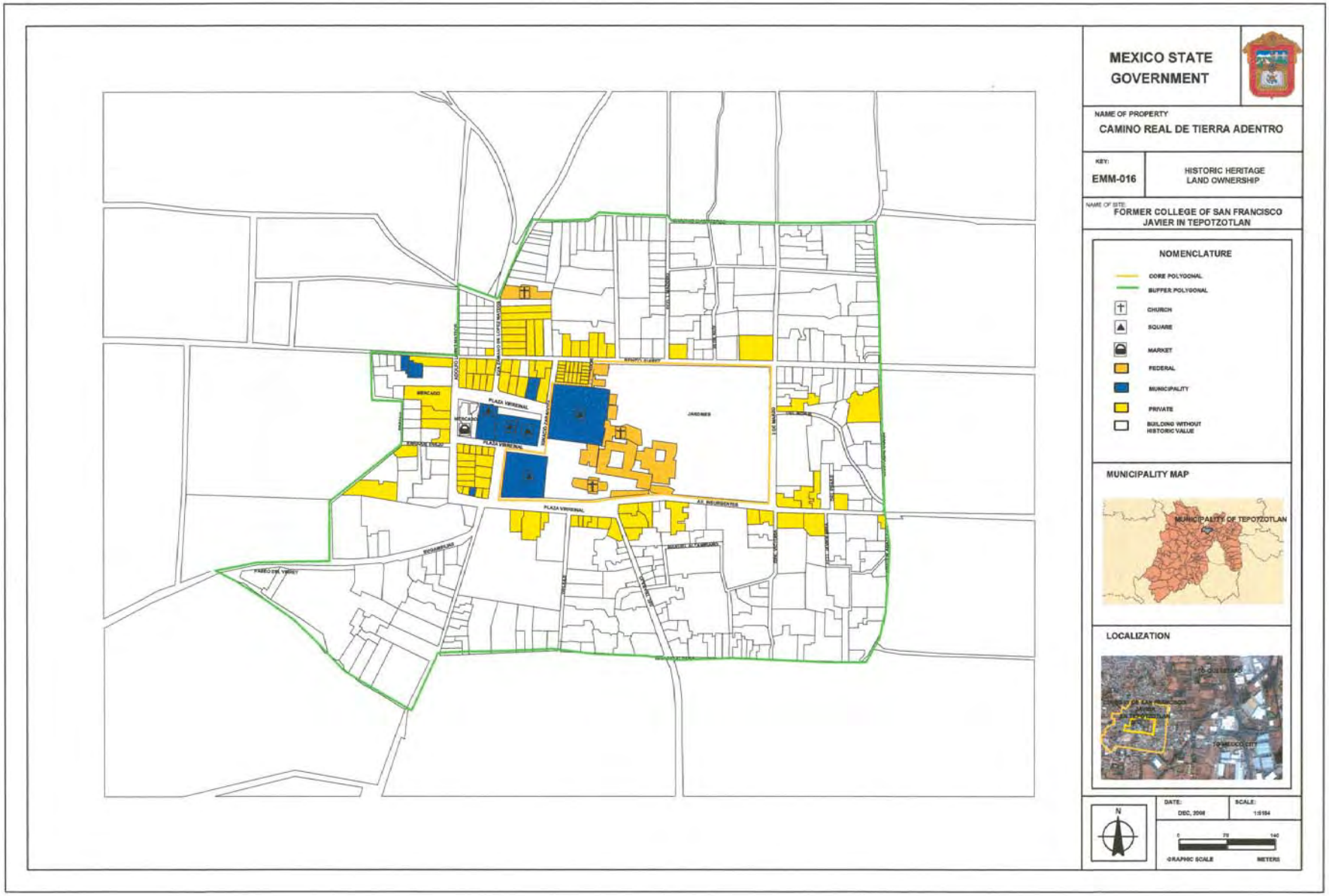
STATE OF MEXICO

ID	SITE	BUILDINGS WITHIN THE CORE ZONE	OWNERSHIP
001EM	Former college of	- Former college of San Francisco Javier	Federal Property
	San Francisco Javier	- Temple of San Francisco Javier	Federal Property
	in Tepotzotlán	- Church of San Pedro	Federal Property
		- Four civil buildings - Town square (in front of the Church of San Pedro)	Federal Property Municipal Property
002EM	Town of Aculco	- In the nucleus area there is a total of 75 buildings, among which 2 pertain to municipal property, 1 to federal property and all others to private property. There is also an urban town square, under municipal property.	
003EM	Bridge of Atongo	- Bridge of Atongo	Federal Property
004EM	Stretch of the Camino Real between Aculco and San Juan del Río		Federal Property

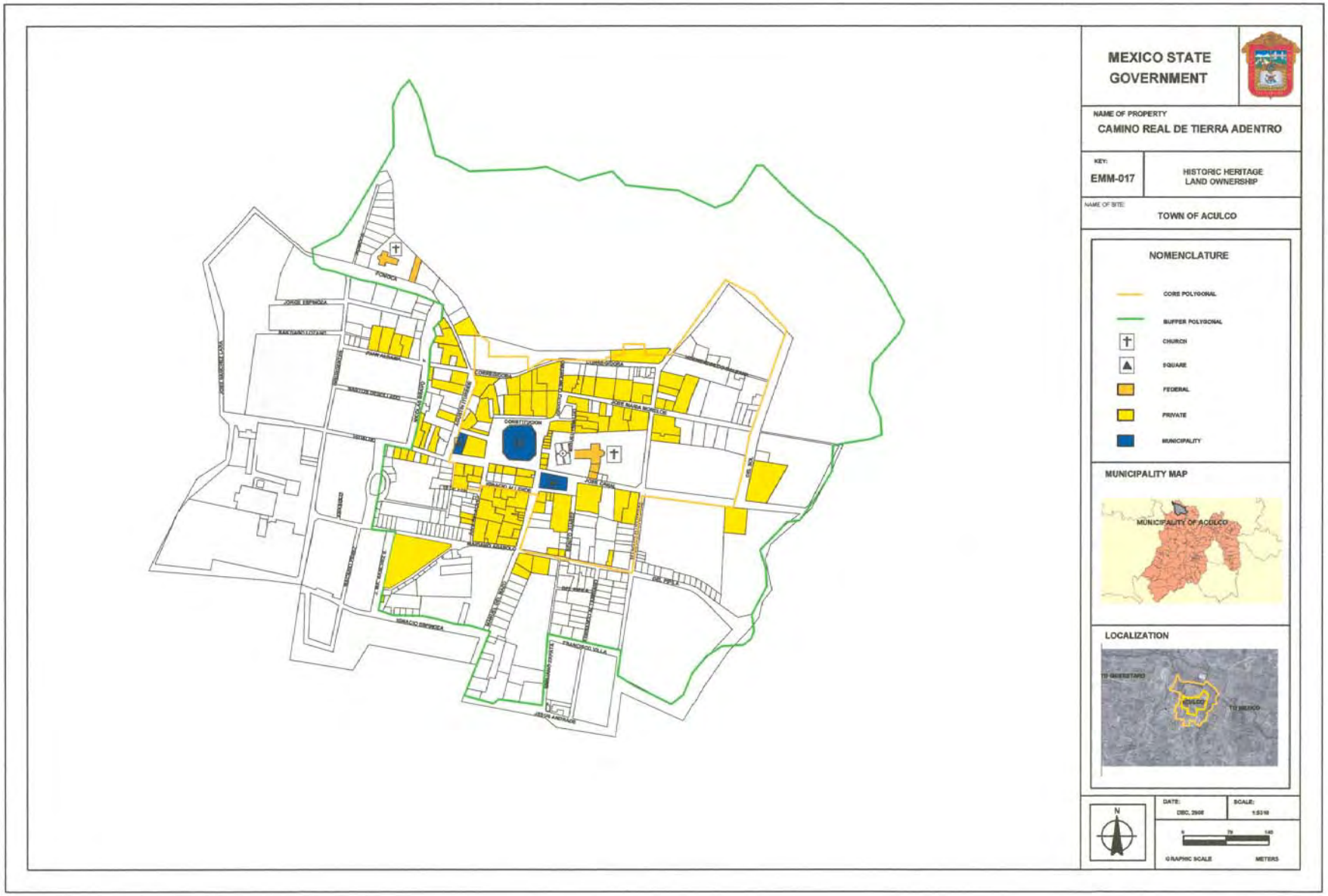




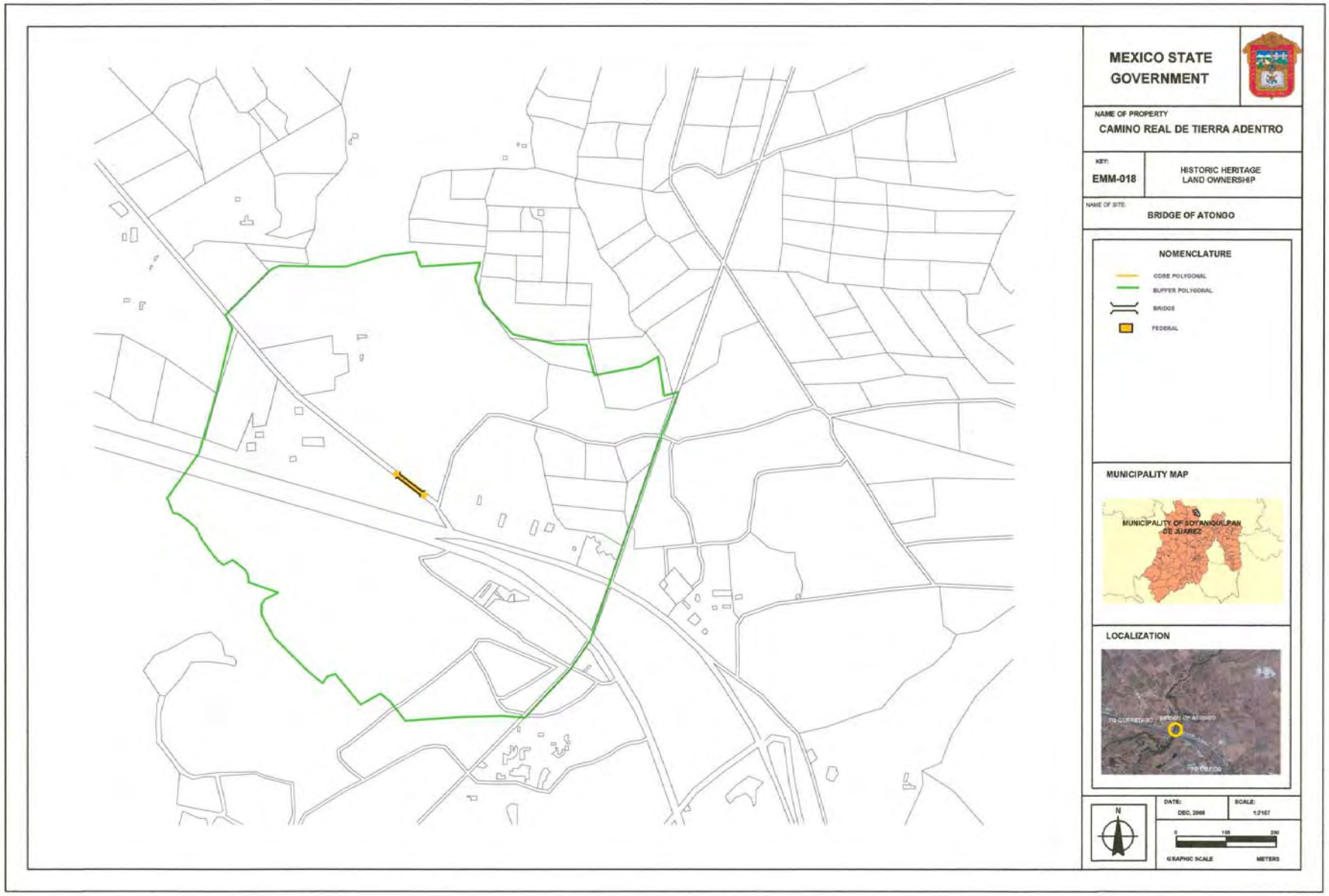
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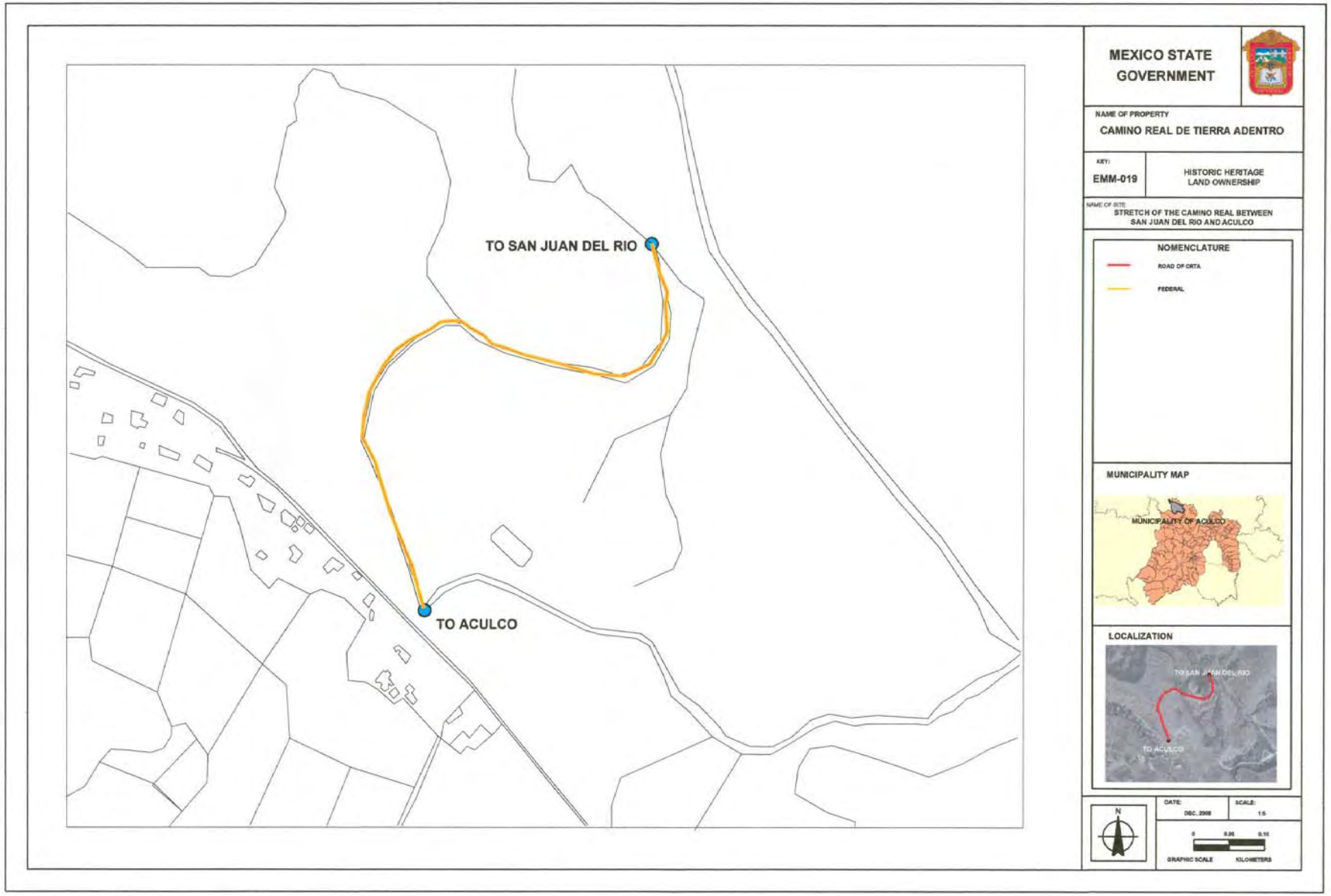


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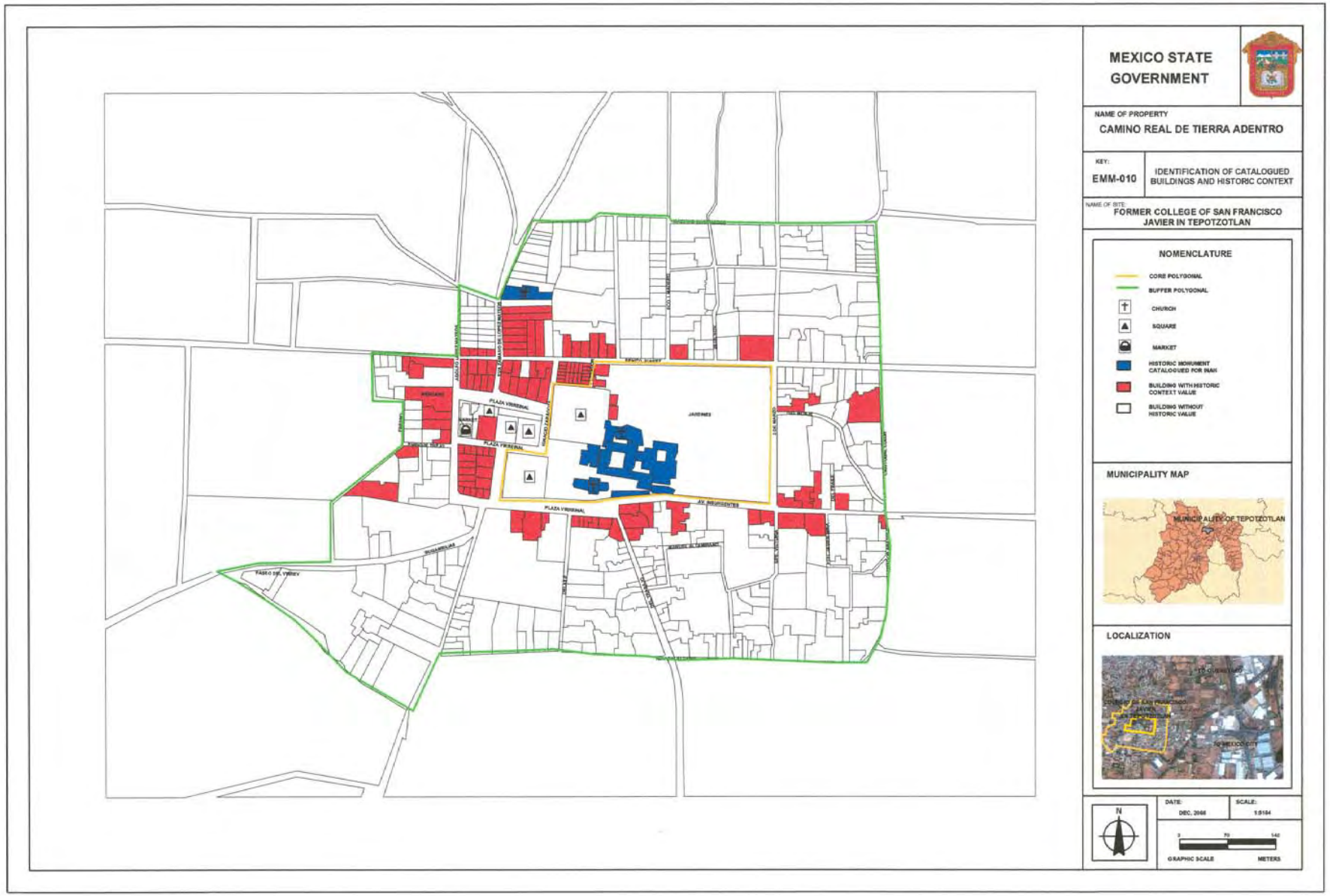
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5.b PROTECTIVE DESIGNATION

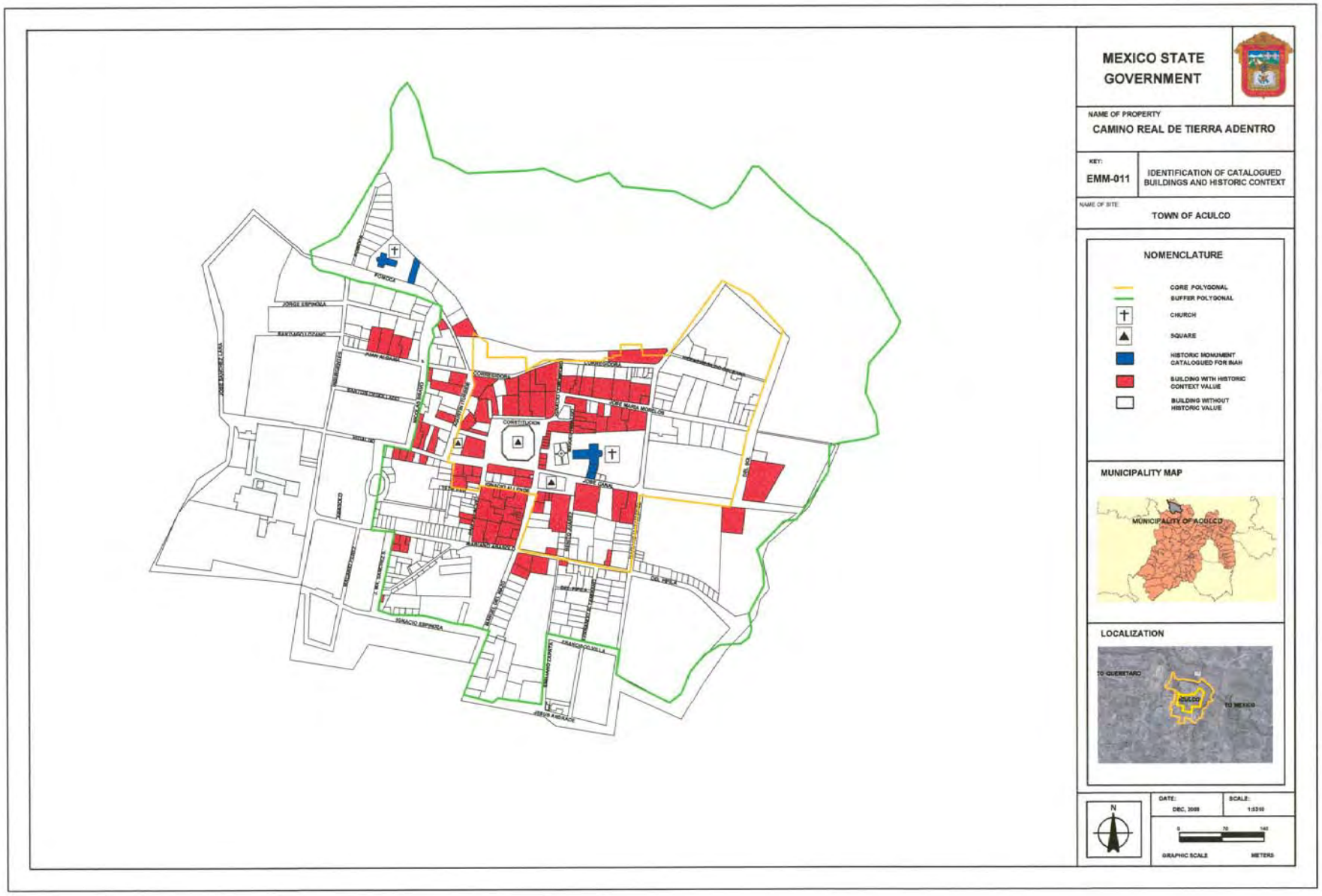
STATE OF MEXICO

ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION LEGAL GROUNDS
001EM	Former college of San Francisco Javier in Tepotzotlán	Municipal Plan for Urban Development	In the case of Tepotzotlán, there exists a State Government Decree, dating from December 11th, 1980, which states, in its Article 1, that it is in the "… public interest, to preserve, protect, conserve and increase the State of Mexico's cultural, artistic and special architectonic heritage" and it declares the establishment of Tepotzotlán, in its second Article, as a "… cultural artistic zone, or one with a special general architectonic and non-modifiable style…"
002EM	Town of Aculco	Municipal Plan for Urban Development	In the case of Aculco, there exists a State Government Decree, dating from December 11th, 1980, which states, in its Article 1, that it is in the "… public interest, to preserve, protect, conserve and increase the State of Mexico's cultural, artistic and special architectonic heritage" and it declares the establishment of Aculco, in its second Article, as a "… cultural artistic zone, or one with a special general architectonic and non-modifiable style…"
003EM	Bridge of Atongo	None	In this case of Bridge of Atongo, there exists a Federal proposal of General Law to protect the Cultural Routes Article 3, that it is in the "...cultural route, all kind of spaces an buildings..."
004EM	Stretch of the Camino Real between Aculco and San Juan del Río	None	In this case of Stretch of the Camino Real the Camino Real between Aculco, there exists a Federal proposal of General Law to protect the Cultural Routes Article 3, that it is in the "...cultural route, all kind of spaces an buildings..."

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5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES

STATE OF MEXICO

LAW ON PLANNING AND MUNICIPALITIES OF THE STATE OF MEXICO (SEPTEMBER 11TH, 2001) Declares in its Article 1.- The present law is one of public order and public interest and has as its purpose, to establish norms:

II. Regarding the democratic participation of the inhabitants of the State of Mexico, groups and social organizations, as well as private individuals, in the making, execution and evaluation of the Development Plan for the State of Mexico, as well as the development plans for the municipalities and the programs referred to by this law.

IV. Regarding the formulation, instrumentation, collaboration, concentration, control and follow-up of the execution and evaluation of the strategy contained in the Development Plan for the State of Mexico as well as in the development plans for the municipalities.

SECOND CHAPTER
CONCERNING THE DEMOCRATIC PLANNING FOR THE DEVELOPMENT
OF THE STATE OF MEXICO AND ITS MUNICIPALITIES

Article 19.- It is within the competence of the town councils, with respect to democratic planning for development:

I. Developing, approving and executing the Municipal Development Plan and its programs;

II. Establish the organs, administrative units or public functionaries to realize the tasks of information, planning, programming and evaluation;

III. Assure congruence among the Municipal Development Plan, the Development Plan for the State of Mexico and the National Development Plan, as well as with the sectorial, regional and special programs derived from these, maintaining a programmatic continuity in the middle and long terms;

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5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WICH THE PROPOSED PROPERTY IS LOCATED

STATE OF MEXICO
STATAL SCOPE

DEVELOPMENT PLAN FOR THE STATE OF MÉXICO 2005 - 2011
PILLAR I; SOCIAL SECURITY

ASPECT 1: QUALITY OF LIFE
V. Culture for Enhancing Education and Invigorating Identity

Objective 1: Fomenting, promoting and widely diffusing culture
Strategies and Lines of Action

1. Impulse to culture and arts
- To link cultural development with the education system, through enhancing the quality of teachings related to arts and culture.
- To promote inter-institutional articulation and coordination with the Legislative Branch, to the end of promoting culture and arts.



- To guarantee cultural development through long-term programs accorded with artists in our State, in order to ensure the continuity of the processes of participation and cultural creation, while observing the distinctive characteristics of all regions and municipalities.
- To promote the participation of private enterprises, thus propitiating impulse for artistic creators and performers.
- To fortify regional cultural centers as instances for planning, developing, evaluating and monitoring cultural policies.
- To extend the scope of services offered by libraries, as well as the State's editorial program, benefiting both readers and creators from different artistic and cultural disciplines.
- To generate a cultural offer and programs for the different population groups, making a special emphasis on children, youths, indigenous people and the elderly.
- To promote the teaching of arts among children population.

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2. Preservation and diffusion of the State's historical, artistic and cultural heritage.

- To consolidate the regulatory capacity of the State, on the scope of legislation concerning urban development and the environment, in investment projects, in order to rescue, conserve and give widespread diffusion to the artistic and cultural heritage of the State.
- To promote a law initiative, through coordination with the Legislative Branch, for the integral protection of the cultural heritage.
- To promote mechanisms for linking the different areas of the Government in managing all archeological zones and historical monuments.
- To fortify the schemes of participation in coordination with the National Council for Culture and Arts and the National Institute of Anthropology and History, for research, registration and consolidation of the historical and archeological heritage of the State.
- To establish IT networks for research, diffusion and promotion of the cultural heritage of the State.

MUNICIPAL SCOPE

MUNICIPAL DEVELOPMENT PLAN FOR TEPOTZOTLAN 2006-2009

Pillar 2 Economic Security

Urban Image and Tourism

Objective 1: Tourism.

The conservation and consolidation of the municipality's touristic potential and its urban image.

Strategies and Lines of Action:

- To continue with the "Pueblos Mágicos" project for improving the urban image.
- To establish links with the Federal and State Governments to give continuity to the "Pueblos Mágicos" project.

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5.f SOURCES AND LEVELS OF FINANCE

The federal government, according to the described in the Ramo General 33 concerning to the federal contributions for infrastructure and social development of states, and published in the Diario Oficial de la Federación, will give to invest in the State of Mexico a budget of 10 million 526 thousand 315 pesos for this 2009 approximately, in the next points:

- Revitalization of urban image
- Urban equipment and tourism
- Diffusion programs
- Signaling

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

** Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.*

** 001EM Former college of San Francisco Javier in Tepotzotlán

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 2,345,539.00

** In 2002, the town of Tepotzotlán, it entered the "Programa Pueblos Mágicos" (Program of Magical Towns), developed by the Secretaría de Turismo (Secretariat of Tourism) in collaboration with diverse governmental instances, state and municipal governments. The objectives of the "Programa Pueblos Mágicos" (Program of Magical Towns) have larges reaches, among others, to accentuate the tourist value of different localities inside the country. In this way, the town of Tepotzotlán receives annually (since entered the program) resources oriented to its infrastructure, services, rehabilitation of buildings, and urban image.

** 002EM Town of Aculco

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 822,554.00
URBAN EQUIPMENT AND TOURISM	$ 790,200.00
DIFFUSION PROGRAMS	$ 780,419.00
SIGNALING	$ 765,551.00

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** The town of Aculco received in 2008, the declaration of "Pueblo con Encanto del Bicentenario" (Town with Enchantment of Bicentenary). This declaration belongs to a state program instituted by the current governor of the State of Mexico and its focus is to improve the quality of life, and to assure the development of the communities into the state, as well as its development and improvement of urban infrastructure and services.

It is important to mention that the program "Pueblos con Encanto del Bicentenario" is executed through state resources, periodically assigned to each one of the inscribed municipalities for its protection and conservation program. The town of Aculco will be beneficiary this year for the actions of this program.

003EM Bridge of Atongo

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 805,116.00
URBAN EQUIPMENT AND TOURISM	$ 612,343.00
DIFFUSION PROGRAMS	$ 585,700.00
SIGNALING	$ 520,173.00

004EM Stretch of the Camino Real between Aculco and San Juan del Río

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 797,201.00
URBAN EQUIPMENT AND TOURISM	$ 700,271.00
DIFFUSION PROGRAMS	$ 632,449.00
SIGNALING	$ 368,799.00

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5.h VISITOR FACILITIES AND STATISTICS

STATE OF MEXICO

In the territory of the State of México we may find a vast variety of orographic landscapes. The valley where the Anahuac culture settled a long time ago is interrupted by low elevated hills, isolated mountains and transversal massifs that hold several water bodies. This way, the State of México holds an interesting variety of natural places and a rich cultural heritage.

In order to highlight its historic importance, we may identify the various appeals of the State of Mexico in the following manner:

Cultural Heritage

Tepotzotlán is a small city with a lot of history, for it holds nine catalogued historical monumens, among the ones an outstanding space dedicated to the promotion and difusion of the city and country's culture is found, the Museo del Virreinato.

Archeological Heritage

The State of Mexico possesses the greatest archeological site of the country, which recieves the most important amount of visitors of all the national archeological tour, over Chichén-Itzá or Monte-Albán. This site is the 1987 world heritage declared Teotihuacan pyramids, which is located about 40 kilometers northeast from Mexico City in the State of Mexico`s towns of San Juan Teotihuacan and San Martín de las Pirámides. Eventhough the original architectonic complex of Teotihuacan is said to span for about 21 square kilometers, the current part that may be visited is about a tenth of that extension.

Other archeological attractions of amazing characteristics are Malinalco, Teotenango, Tenayuca and Calixtlahuaca.

Natural Heritage

Some of the renowed high peaks of Mexico rise under the heaven of the State of México. Among them, the Nevado de Toluca, in the homonymous capital city of the State, an unactive volcanoe covered with pine and oak forests on its snowy mountainsides, breaches the State fronteers on the boundary side with the State of Michoacán, through the mazahua region or the sierra of Temascaltepec, with its melted snow rivers and frosty wind currents.

Nontheless, the vast 29 thousand square kilometers of this federal entity are enough to host a variety of contrasting landscapes. On the northeastern side, close to Teotihuacan and Otumba, breathtaking fields of nopal, an edible cactaceous that produces a sweet fruit called tuna; the desertic biznaga and the maguey whith its crown-like leafs opened to the sky amaze the visitor eye. The state that bears the name of the country is gifted by nature with

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the second most important number of cascades on its southern side, close to neighbouring Guerrero State. From the cold waterfalls on the eastern side of the Iztaccíhuatl to the playful cascades of Luvianos and the Bejucos enormous cascade (the highest of all the central plane), the State of México is again a land of wealth under the sky.

Not less important are the lakes and dams, out of which the most important one is Valle de Bravo. Besides that delightful spot, the Huapango lagoon and the almost unknown lake of Texcoco fill up with herons, pelicans and ducks during winter time.

The entrails of the State of Mexico are of a non neglectible wealth as well. As a proof of it we count the precious minerals of the Sultepec region, the nourishing and vaporous springs of Tonatico and Ixtapan de la Sal, the galery of millenial sculptures of calcium carbonate of Estrella caves; as well as the natural curiosities about which could be abounded: the miniature basaltic prisms of tezcutzingo, the salt mines at the former lake of Texcoco, the beautifully eroded tiny gullies of Chapa de Mota and the small volcano of Xico, with its cultivated interior. The State of Mexico, surrounding Mexico City as a good luck horse shoe, delights with its gifts whoever comes close to enjoy them.

Services Infrastructure (Hotels and Transportation)

Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Mexico has an efficient terrestrial network that unites it with the main cities of central Mexico. Mexico city is at 60 kilometers from the state's capital, Toluca. The distance between Tepotzotlán and Mexico City is of 40 kilometers.

Toluca City has an aereal infrastructure, conformed by the Toluca international airport, that unites it to the main cities of the country (México, Guadalajara, Monterrey, Tijuana, Mérida, Can Cun...etc). Besides that, Mexico City's international airport flight's connect to cities in the United States of America, Europe, Asia, Africa and South America on a daily basis.

On the other hand, the hotel infrastructure of the state is conformed by the following establishements:

TOWN	HOTELS	CATEGORY	NUMBER OF ROOMS
TEPOTZOTLAN	4	UNCLASSIFIED	110
ACULCO	2	UNCLASSIFIED	27

The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

1) North of the State of Mexico Itinerary

This itinerary covers the region comprehended by the municipalities of Cuatitlán Izcalli, Tepotzotlán, Jilotepec, Aculco, Soyaniquilpán de Juárez and Polotitlán. In this zone, the route of the Camino Real de Tierra Adentro comprehends an aproximated distance of 147 kilometers. The sites proposed on the technical file are found there: Former College of San Francisco Javier in Tepotzotlán, Town of Aculco, Bridge of Atongo y Stretch of the Camino Real between Aculco and San Juan del Río. This itinerary will be appended with the followwing cultural, natural and recreational sites:

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Cultural

Arcos del Sitio
This site is located at 29 kilometers from the municipal center, within a protected natural area of the Sierra de Tepotzotlán. Jesuit friars built it during the first years of the XVIIIth century in order to bring water to the Xalpa hacienda. Along its 430 meters it possesses four levels of arches in the deepest part of a gully with 62 meters deep. In this place tourist acctivities may be made such as mountain bike, trekking, hiking and contemplation of natural landscapes.

Templo de San Mateo Xóloc
As many other religious constructions of the XVIth centruy, this temple was built over the ruins of a prehispanic teocalli (a polytheist religious temple), on the very day of San Mateo Apostle. It combines the franciscan austerity with the herrerian and elisabethan gothic of the XVIIIth century. In the front part of the temple, one of the most beautyfull crosses of the country is found.

Xochitla
Xochitla Foundation is situated over the land that once was a prosperous milk ranch that operated for more than 60 years. In this place it is possible to admire beautiful gardens, tree areas, vegetable areas, a small lake and a plant nursery where plants, trees and flowers are produced aiming to the embellishment and the extension of the reserve. Xochitla, which is the Nahuatl voice for "place of abundant flowers", works under the purpose of educating for the respect and caring of nature, besides being a true shelter for the local flora an fauna.

Hacienda de la Concepción
La Concepción was built by the Jesuits during the XVIIIth century for supplying the consumption goods for the College of Tepotzotlán (which is nowadays the Museo Nacional del Virreinato). Grains and fruits were cultivated there as the caring of horses and livestock of all sort was taken care of while poultry barns and fish barns developed. The chapel, finished on 1725, guards a barroque altarpiece crafted by the same silver and goldsmiths that made in the Jesuit convent of san Francisco Javier in Tepotzotlán.

Polotitlán
This attractive town is located 12 5 kilometers north from Toluca by the federal highway No.55. From Mexico City it is possible to reach it by the highway to Querétaro after a 121 kilometer trip. This town established before the independence war and was given the name of Polotitlán in memory of the Polo family, whom were natives of this place and would organize an insurgent group commanded by colonel José Rafael Polo. The extense arches of the mansion where the stagecoaches from the interior lands used to stop are in splendid state.

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Nature

The region that is comprehended in this itinerary lies over a succession of wide valleys and low hills until where it is interrupted by the transversal mountainous region. We may outstand the sierra of San Andrés Timilpan that passes through Acambay and heads north accentuating by the important hill El Ñadó that ends where the valleys of the State of Querétaro begin. Between the hills and mountains, small gullies give way to seasonal streams. El Ñadó hill outstands on behalf of an impressive crag that rises giving it a majestic character. Close to that crag, rises another taller one called "El Picacho or el Pelón" with a height of up to 3,420 meters over sea level.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the dams of La Concepción, Danxhó, Huapango, La Goleta and Ñado.

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5.j STAFF LEVEL: PROFESSIONAL, TECHNICAL AND MAINTENANCE

The National Institute of Anthropology and History is responsible of more than 110 thousand historical monuments and 25 thousand registered archeological sites in all the country (however is calculated that there must be more than 200 thousand sites with archeological remains not yet registered). It also has under its charge 108 museums in national territory with several categories depending of the width and quality of the protected collections, its geographical situation and the number of visits. Five are national Museums, 22 regional and 43 locals. There are also 32 site museums, three communitarian and two metropolitan. Its permanent expositions give account of what is to come of Mexico. The scientific research is one of the fundamental task in this institutions. For that, more than 700 academics are collaborating in the areas of history, social anthropology, physical anthropology, archeology, Linguistics, ethno-history, ethnology, architecture, ethno-history, ethnology, ethno-history, conservation of the heritage and conservation and restoration

In general, the INAH maintains 216 archeological sites open to the public, 108 national, metropolitan, regional and local and site museums and 107 historic monuments. It also carries out work on research, conservation, and promotion of the heritage. The Institute is competent; however, it still has a big challenge up front considering the vast universe of 200 estimated archeological sites, 23,710 catalogued historical monuments and more of 31,000 to be catalogued.

With respect to the State of Mexico, the following personnel are presented.

MUNICIPALITY	DEPENDENCE	AVAILABLE PERSONNEL
TEPOTZOTLAN	MUNICIPAL PUBLIC WORKS	1 DIRECTOR, 1 ASSISTANT
JILOTEPEC	MUNICIPAL PUBLIC WORKS	1 DIRECTOR
ACULCO	MUNICIPAL PUBLIC WORKS	1 DIRECTOR, 1 ASSISTANT

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7 DOCUMENTATION

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

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7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

Id.No	Format (Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
001EM-001	DigitalImage 300 dpi	Fachada del templo de San Francisco Javier	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango.www.balaamgalvez.com,balaamgalvez@hotmail.com	Yes
001EM-002	Digital Image 300 dpi	Torre del Templo	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001EM-003	Digital Image 300 dpi	Tercer cuerpo del Frontispicio y remate	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001EM-004	Digital Image 300 dpi	Segundo cuerpo del Frontispicio	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001EM-005	Digital Image 300 dpi	Primer cuerpo del Frontispicio	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001EM-006	Digital Image 300 dpi	Vista del Conjunto de edificios del Colegio	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001EM-007	Digital Image 300 dpi	Vista elevada de uno de los patios del Colegio	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001EM-008	Digital Image 300 dpi	Remate de fachada	2008	Coizta Grecko Berumen	Photographer copyright	Ámsterdam 99-301, Condesa, del. Cuauhtémoc, México DF. cp 06140, cgrecko@gmail.com, tel. 52863637	No
001EM-009	Digital Image 300 dpi	Detalle de la fachada	2008	Coizta Grecko Berumen	Photographer copyright	Ídem	No

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Id.No	Format (Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002EM-013	Digital Image 300 dpi	Plazuela al lado del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-014	Digital Image 300 dpi	Fuente de la entrada a los lavaderos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-015	Digital Image 300 dpi	Vista de una de las calles	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-016	Digital Image 300 dpi	Vista de los lavaderos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-017	Digital Image 300 dpi	Los lavaderos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-018	Digital Image 300 dpi	Empedrado de las calles	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-019	Digital Image 300 dpi	Arquería por la que pasa una calle	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-020	Digital Image 300 dpi	Portal de columnas de madera	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-021	Digital Image 300 dpi	Vista generan de una calle, se aprecia la uniformidad de las construcciones y la calle empedrada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-022	Digital Image 300 dpi	Callejuelas de ambiente colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-023	Digital Image 300 dpi	Casa colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-024	Digital Image 300 dpi	Casas de piedra	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-025	Digital Image 300 dpi	Callejones angostos con bardas altas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-026	Digital Image 300 dpi	Reloj de sol del claustro	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-027	Digital Image 300 dpi	Patio del claustro	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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Id.No	Format (Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002EM-028	Digital Image 300 dpi	Belleza del patio particular de una casa	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-029	Digital Image 300 dpi	Callejón que da al templo.	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002EM-030	Digital Image 300 dpi	Hacienda de Ñadó	2007	Ing. Javier Lara Bayón	Photographer copyright	Chilaque 9, Col. San Diego Churubusco, casi esquina con Av. Churubuscojlara@letraslibres.com	No
002EM-031	Digital Image 300 dpi	Acueducto	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-032	Digital Image 300 dpi	Murales de Hacienda Cofradía	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-033	Digital Image 300 dpi	Murales de Hacienda Cofradía	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-034	Digital Image 300 dpi	Calle de Aculco	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-035	Digital Image 300 dpi	Murales de Hacienda Cofradía	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-036	Digital Image 300 dpi	Capilla de Hacienda Arroyozarco	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-037	Digital Image 300 dpi	Casa Grande Arroyozarco	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-038	Digital Image 300 dpi	Casa Hidalgo, Plaza de la Constitución	1900	Anónima	Archivo Ing. Lara Bayón	Ídem	No
002EM-039	Digital Image 300 dpi	Escalera Casa Hidalgo	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-040	Digital Image 300 dpi	Casa Hidalgo, Plaza de la Constitución	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-041	Digital Image 300 dpi	Diligencia frente al hotel Arroyozarco	1861	Anónima	Archivo Ing. Lara Bayón	Ídem	No

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Id.No	Format (Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002EM-042	Digital Image 300 dpi	Fachada de la parroquia	1945	Anónima	Archivo Ing. Lara Bayón	Ídem	No
002EM-043	Digital Image 300 dpi	Murales de Hacienda Cofradía	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-044	Digital Image300 dpi	Esquina Casa Hidalgo	1900	Anónima	Archivo Ing. Lara Bayón	Ídem	No
002EM-045	Digital Image 300 dpi	Casa grande Arroyozarco	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-046	Digital Image 300 dpi	Murales de Hacienda Cofradía	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-047	Digital Image 300 dpi	Hotel de diligencias en Arroyozarco	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-048	Digital Image 300 dpi	Hotel de diligencias en Arroyozarco	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-049	Digital Image 300 dpi	Plaza Juárez	1963	Anónima	Archivo Ing. Javier Lara Bayón	Ídem	No
002EM-050	Digital Image 300 dpi	Plazuela Hidalgo	1950	Anónima	Archivo Ing. Javier Lara Bayón	Ídem	No
002EM-051	Digital Image 300 dpi	Arcos en plaza	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-052	Digital Image 300 dpi	Entrada Hacienda Ñadó	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
002EM-053	Digital Image 300 dpi	Escena en mural de la hacienda Cofradía	2007	Ing. Javier Lara Bayón	Photographer copyright	Ídem	No
MapaAculco-Antiguo	Digital Image 300 dpi	Mapa Aculco antiguo	1611	Anónimo	Tierras. Vol. 3029. Exp. 8. F. 7. AGN	Eduardo Molina y Albañiles s/n Col. Penitenciaría Ampliación Deleg. Venustiano Carranza 15350, México, D.F. 5133-9900 Fax: 5789-5296	No
Calpulalpan	Digital Image 300 dpi	Santa María Magdalena Calpulalpan; Huichapa. Hgo.	1790	Anónimo	Instituciones Coloniales/ Colecciones/ Mapas, Planos e Ilustraciones (280)	Eduardo Molina y Albañiles s/n Col. Penitenciaría Ampliación Deleg. Venustiano Carranza 15350, México, D.F. 5133-9900 Fax: 5789-5296	No

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Id.No	Format (Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
Mapa 1857	Digital Image 300 dpi	"Detalle de un plano de Arroyozarco a Querétaro, 1856"	1857	Manuel Siliceo	MÉXICO, Secretaría de Estado y del Deespacho de Fomento. Memoria de la..., Colonización, Industria y Comnercio de la República Mexicana	En: "Polotitlán en el Estado de México" de Ignacio González Polo, publicado por el Gobierno del Estado de México en la Biblioteca Enciclopedia del Estado de México (México, 1971), pág. 136.	No
003EM-001	Digital Image 300 dpi	Vista del puente de Atongo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
003EM-002	Digital Image 300 dpi	Vista de uno de los rompe corrientes en una de las patas del puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003EM-003	Digital Image 300 dpi	Detalle de la parte en dónde se estrecha el puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003EM-004	Digital Image 300 dpi	Vista del puente desde la carretera	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003EM-005	Digital Image 300 dpi	Vista del puente desde la carretera, se aprecia la parte en la que se estrecha el puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003EM-006	Digital Image 300 dpi	Foto del lugar donde había	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003EM-007	Digital Image 300 dpi	Vista lateral de la rampa del puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003EM-008	Digital Image 300 dpi	Vista lateral de la rampa del puente en donde se aprecia uno de los roleos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-001	Digital Image 300 dpi	Tramo del Camino Real de Aculco y San Juan del Rio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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Id.No	Format (Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
004EM-002	Digital Image 300 dpi	Zona del Vado del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-003	Digital Image 300 dpi	Tramo de subida del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-004	Digital Image 300 dpi	Empedrado del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-005	Digital Image 300 dpi	Camino Real, al fondo alunas casa de un ranchito	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-006	Digital Image 300 dpi	Desgaste por el uso del camino	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-007	Digital Image 300 dpi	Parte del camino destrozado	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-008	Digital Image 300 dpi	Empe-drado del camino, al lado se ve parte de la roca cavada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-009	Digital Image 300 dpi	Camino ha-cia arriba del cerro	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-010	Digital Image 300 dpi	Panorámica del camino cerro abajo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-011	Digital Image 300 dpi	Tramo del camino	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-012	Digital Image 300 dpi	Tramo del camino	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-013	Digital Image 300 dpi	Curva del camino siguiendo la orilla del cerro	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-014	Digital Image 300 dpi	Línea de base de una con-strucción de piedra al lado del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004EM-015	Digital Image 300 dpi	Ganaderos transitando el camino real, tal y como se hacía antaño	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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7.b TEXTS RELATING TO PROTECTIVEDESIGNATION, COPIES OF PROPERTYMANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

FELIPE DE JESÚS CALDERÓN HINOJOSA, Presidente de los Estados Unidos Mexicanos, en ejercicio de la facultad que me confiere el artículo 89 fracción I de la Constitución Política de los Estados Unidos Mexicanos y con fundamento en los artículos 2o., 5o., 35, 36, 37, 38, 41, 42, 43 y 44 de la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos; 6o. y 10, de la. Ley General de Asentamientos Humanos; 33 de la Ley de Planeación; 6o., 81, 83, 103 y 104 de la Ley General de Bienes Nacionales; 2o. de la Ley Orgánica del Instituto Nacional de Antropología e Historia; así como 32 y 38, de la Ley Orgánica de la Administración Pública Federal, y

CONSIDERANDO

Que el Plan Nacional de Desarrollo 2007-2012, tiene como uno de sus objetivos lograr que todos los mexicanos tengan acceso a la participación y disfrute del patrimonio cultural e histórico del país como parte de su pleno desarrollo como seres humanos;

Que la zona conocida como Tepotzotlán, localizada en el municipio del mismo nombre, en el Estado de México, proviene del náhuatl y significa "lugar del jorobado", de la raíz tepotzotli o teputzotli, que significa joroba, jiba o lo de atrás, y de tlán que designa lugar de deidades o personajes;[1]

Que durante la época prehispánica, en el año 11 caña, Nequamexochitzin era rey de Cuautitlán y su casa real estaba en Miccacalco[2] de Tepotzotlán. Posteriormente, Tlatzonatztoc primogénito de Quinatzin fue nombrado guarda sementerio del pueblo. Hacia el siglo XV Quinatzin hijo de Ihuitlematzin fundó el señorío de Tepotzotlán, quien murió a la llegada de los españoles dejando a su hijo Aztatzontzin a cargo;[3]

Que el 4 de julio de 1520, después de la "Noche Triste", los españoles y sus aliados salieron por Teocalhueyacan con la finalidad de rodear el Valle de Toluca y volver a Tlaxcala por el norte; en su recorrido pasaron por Tepotzotlán donde nadie los recibió, ahí descansaron y se abastecieron de víveres;[4]

Que el señorío de Tepotzotlán duró aproximadamente 103 años terminando en el año de 1563.[5] Tras la caída de Tenochtitlán, Tepotzotlán fue uno de los primeros pueblos donde llegaron los frailes a evangelizar, toda vez que entre los hijos de los señores que se criaban en México con la doctrina de los frailes, estaba uno que heredaba aquella cabecera y que además era sobrino o nieto del emperador Moctezuma;[6]

Que en la segunda mitad del siglo XVI al fundarse el convento franciscano en Cuauhtitlán se erigió en Tepotzotlán una capilla dependiente como visita de este monasterio[7]al mismo tiempo varios españoles, miembros de la nobleza colonial, pidieron merced de tierras en la región con el objetivo de fundar el asentamiento;[8]

1 Códice Osuna, México, Ediciones del Instituto Indigenista Interamericano, 1947, facsímile, pp. 250,332. Archivo Geográfico, Coordinación Nacional de Monumentos Históricos, Tepotzotlán, Estado de México, Museo Nacional del Virreinato, Datos Históricos y Declaratoria, Legajo 1, p. 29. Heliodoro Valle, Rafael, El convento de Tepotzotlán, México, Talleres gráficos del Museo Nacional de Arqueología, Historia y Etnografía, 1924, p. 7.

2 Mixcalco debe su nombre a que ahí murieron los señores sobre los que cayeron rayos.

3 Códice Chimalpopoca. Anales de Cuauhtitlán y leyenda de los soles, Traducción directa del náhuatl por Primo Feliciano Velázquez, México, Universidad Nacional Autónoma de México, Instituto de Investigaciones Históricas, 1975, pp. 19, 21.

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Que la importancia de Tepotzotlán atrajo la atención de la Compañía de Jesús que por el año de 1579 hicieron las gestiones para establecerse en el sitio; lograron que los indígenas donaran sus tierras para ampliar la fundación que habían dejado los franciscanos, quedando establecidos definitivamente en 1584 al erigirse el Seminario de San Martín;[9]

Que en Tepotzotlán se hablaba el náhuatl, el mazahua y el otomí,[10] lenguas que debían aprender los frailes para continuar con la evangelización. Los jesuítas atraídos por su interés lingüístico, fundaron una escuela de lenguas, donde se formaron casi la totalidad de los jesuítas novohispanos, aquí estudiaron o vivieron por algún tiempo grandes misioneros como Juan y Pedro de Ugarte, Juan María Salvatierra, Eusebio Francisco Quino, Juan Bautista Zappa y Francisco Javier Clavijero, entre otros;[11]

Que una de las obras que arraigó a los jesuítas en Tepotzotlán fue el colegio de San Francisco Javier, fundado en 1586 con el fin de formar religiosa y literariamente a los jóvenes que ingresaban a la compañía de Jesús. Esta fue sin duda la obra que dio más fama a Tepotzotlán y el origen de un importante número de edificios cercanos y aislados que formaron parte integral del conjunto;[12]

Que hacia 1606 gracias a la labor filantrópica, así como al producto económico de las haciendas que poseía la orden jesuíta, comenzó la construcción de los primeros edificios del conjunto monacal. En 1670 se inició la ampliación del colegio y la edificación del templo de San Francisco Javier que fue finalizado doce años después; esta obra representa una muestra importante del barroco mexicano;[13]

Que a finales del siglo XVII y la primera mitad del siglo XVIII se establecen los cursos para la formación de jesuítas, asimismo la orden enriquece su acervo a través del Rector Pedro Reales, quien apoyo con numerosas obras de arte y objetos diversos, construyendo varios retablos magníficos, al mismo tiempo se iniciaron nuevas edificaciones como la Capilla de Loreto, que fue dedicada el 10 de agosto de 1733;[14]

Que en 1767 por Real Cédula de Carlos III, la orden jesuíta es expulsada de la Nueva España quedando abandonados los establecimientos que tenían. El Arzobispo de México solicitó en 1775 que le permitieran fundar en Tepotzotlán un "Real Colegio Seminario de Instrucción, Retiro Voluntario y Corrección para el Clero Secular",[15] produciendo un nuevo periodo de prosperidad, sin embargo las haciendas de la zona fueron adquiridas por el Conde de Regla;[16]

Que para 1856 se inventariaron los bienes que había dentro del inmueble: 294 lienzos de pintura, 3000 volúmenes en la Biblioteca y muchos otros objetos, posteriormente con las Leyes de Reforma, los Colegios Jesuítas y los Templos de San Francisco Javier y San Pedro de Tepotzotlán pasaron a ser propiedad de la Nación. La iglesia fue cerrada al culto religioso y posteriormente el día 9 de febrero de 1933, el conjunto jesuíta fue declarado Monumento Histórico;[17]

Que a partir de 1964 el antiguo colegio jesuíta alberga al Museo Nacional del Virreinato, uno de los cinco museos nacionales del país, el cual reúne tanto en sus edificaciones como en sus colecciones el más sólido patrimonio novohispano del país;[18]

Que las características específicas de la zona de monumentos históricos materia de este Decreto, la relación de espacios y su estructura urbana, tal como hoy se conservan, son elocuente testimonio de excepcional valor para la historia social, política y artística de México:

A).- Está formada por 28 manzanas las cuales comprenden 34 edificios con valor histórico, construidos entre los siglos XVI y XIX, de los cuales algunos

4 Sahagún, Fray Bernardino de, Historia General de las Cosas de la Nueva España, Tom. III, México, Consejo Nacional para la Cultura y las Artes, 2000, (Cien de México), pp. 1204-1205. Vid., Codex Bindobonensis S.N. 1600 o Cartas de Relación de la Conquista de la Nueva España escritas por Hernán Cortés al emperador Carlos V y otros documentos relativos a la Conquista, años de 1519-1527, Austria, Academische Druck- U. Verlagsantalt, 1960, fjs, 22, 83v, 84r, 84v.

5 González, Carlos Héctor, Monografía del municipio de Tepotzotlán, México, Gobierno del Estado de México, Dirección de Prensa y Relaciones Públicas, 1973, p.l 1.

6 Benavente Fray Toribio de, Historia de los Indios de la Nueva Empaña. Relación de los ritos antiguos, idolatrías y sacrificios de los indios de la Nueva España, y de la marabillosa conversión que Dios en ellos 4ia obrado, estudio crítico, apéndices, notas e índice de Edmundo O'Gorman, México, Editorial Porriia, 1969, (Sepan Cuántos núm. 129), p. 78. Vid., Mendieta, Fray Jerónimo de, Historia Eclesiástica Indiana, México,

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fueron destinados al culto religioso.

Entre ellos pueden señalarse: el antiguo Templo de San Francisco Javier y anexos, el Templo de San Pedro y la Capilla de Guadalupe.

Existen además varios inmuebles históricos que fueron destinados a fines de producción agrícola como los Molinos de Xuchimangas, los canales de aguas rodadas y algunas huertas.

Los edificios restantes son inmuebles civiles de uso particular en los que secombinan diversas manifestaciones arquitectónicas propias de la región, los cuales se caracterizan por ser construcciones de uno o dos niveles con techumbres planas mediante el sistema de terrado; presentan vanos con enmarcamiento de cantería y algunos enrejados, así como pórticos y bancas adosadas al muro exterior (poyos) que sobresalen del alineamiento regular de las edificaciones. En estos inmuebles destaca el sistema constructivo con base en muros de adobe sobre rodapié de piedra con techumbre de vigas de madera y relleno de tierra.

B).- La zona presenta una traza irregular ya que la localidad se ubica sobre un sitio con ligera pendiente, al centro de una extensa llanura por lo que la topografía determinó la forma del asentamiento. El desarrollo urbano de la localidad se dio a partir y en torno al antiguo conjunto jesuíta y a las plazas: Hidalgo y de la Cruz.

Debido a que el agua fue un factor fundamental en el desarrollo y permanencia de Tepotzotlán, en la zona se encuentran importantes vestigios que dan testimonio de ello, varias obras para captación, almacenaje, conducción y distribución del liquido, tanto para consumo humano como para mover los molinos y para uso agrícola; destacando obras como los aljibes, la acequia de aguas rodadas, la cisterna o alberca y los canales de riego;

C).- La traza del siglo XVIII fue la base del crecimiento y del orden urbano, sin embargo ya existían desde antes de la llegada de los españoles poblados antiguos tales como Apaxtlán, Colpilco, Tezotitlán y Texopan[19], la configuración y fusión de estos espacios, generó la actual estructura y fisonomía urbana, misma que representa un valor histórico y cultural de indudable valor. Asimismo, Tepotzotlán fue lugar estratégico para la comercialización y evangelización del norte de la Nueva España, ya que por ahí pasaban las diligencias que seguían la ruta del Camino Real de Tierra-Adentro también conocido como el Camino de la Plata.[20]

Que para atender a la preservación del legado histórico que tiene esta zona, sin alterar o lesionar su armonía urbana, se ha considerado conveniente otorgarle la protección que las leyes de los Estados Unidos Mexicanos establecen para estos casos, incorporarla al régimen previsto por la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos, la cual dispone que es de utilidad pública la investigación, protección, conservación y recuperación de los monumentos y zonas de monumentos históricos que integran el patrimonio cultural de la Nación, por lo que he tenido a bien expedir el siguiente:

DECRETO

ARTÍCULO 1o.- Se declara una zona de monumentos históricos en la localidad de Tepotzotlán, municipio del mismo nombre, Estado de México, con el perímetro y características a que se refiere este Decreto.

ARTÍCULO 2o.- La zona de monumentos históricos, materia deteste Decreto, de acuerdo al plano realizado por el Instituto Nacional de Antropología e His

Consejo Nacional para la Cultura y las Artes, 2002, (Cien de México), p. 414.

7 Archivo Geográfico, Coordinación Nacional de Monumentos Historíeos, Tepotzotlán, Estado de México, Museo Nacional del Virreinato, Datos Históricos y Declaratoria, Legajo 1, p. 29.

8 González, Carlos Héctor, op. dt.,p. 11, 12.

9 ídem. Cfr., Pérez Alonso, Manuel Ignacio, "Tepotzotlán, centro de irradiación cultural", en Teresa Franco (coord.), Historiae Variae, México, Universidad Iberoamericana, 1983, p. 92.

10 Códice Chirhalpopoca. Anales de Cuauhtitlán y leyenda délos soles, op. cit., p. 23.

11 Pérez Alonso, Manuel Ignacio, op.cit., p. 90-93.

12lbid.,p.96.

13 Obregón, Gonzalo, Tepotzotlán. Gula Oficial, México, Instituto Nacional de Antropología e Historia,1961, p. 4.

14 Ibid., p. 5.

15 El seminario era un lugar de corrección para los clérigos castigados, al igual que funcionaba como colegio para la instrucción de aquellos que. salían reprobados en los exámenes de los seminarios conciliares O que tenían una falta notoria de conocimientos.

16 Obregón, Gonzalo, Guía Oficial, op. cit., pp. 8-9.

17 Vázquez, Sara Mildred, "Inmuebles declarados monumentos en la República Mexicana I", en Boletín 3. Monumentos Históricos, México, Instituto Nacional de Antropología e Historia, 1979, p. 101. Obregón, Gonzalo, Guía Oficia, op. cit., p. II.

18 Olivé Negrete, Julio Cesar, INAH. Una historia, Vol. I, 3 ed., México, Instituto Nacional de Antropología e Historia, 2003, p. 52.

19 Los actuales barrios de San Martín, Texcacoa y Tiacateco, conservan su génesis urbana. Cfr., Bélingand, Nadine, Códice de San Antonio Techialoyan. A 701 manuscrito pictográfico de San Antonio La Isla, Estado de México, México, Instituto Mexiquense de Cultura, 1993, p. 29.

20 Para una consulta más especializada revisar los trabajos de la arqueóloga. Josefina Gasea Borges quien realiza un estudio sobre el Camino Real de Tiérra-Dentro en el Estado de México y en el resto de la República.

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toria, comprende un área de .4304 kilómetros cuadrados y tiene los siguientes linderos:

PERÍMETRO ÚNICO.- La poligonal se construye a partir de la Proyección Universal de Mercator; Datum WGSI1984, Zona UTM 14, la cual se observa en el plano correspondiente. Partiendo del numeral (1), situado en el cruce de las calles Eva Samano de López Mateos y Mariano Matamoros; continuando por la calle Mariano Matamoros hasta su cruce con la calle Mariano Galván Rivera (2); continuando por la calle Mariano Galván Rivera y su continuación calle Cristóbal Colón hasta su cruce con la calle Ignacio Aldama (3); continuando por la calle Ignacio Aldama hasta su cruce con la calle Parcela (4); siguiendo por la calle Parcela hasta su cruce con la calle Ejido (5); prosiguiendo por la calle Ejido hasta su cruce con el Camino a Capula (6); continuando por el Camino a Capula hasta su cruce con la calle Enrique Trejo (7); continuando por la calle Enrique Trejo hasta su cruce con la calle Fresno (8); continuando por la calle Fresno hasta su cruce con la Avenida Lic. Benito Juárez (9); continuando por la Avenida Lic. Benito Juárez hasta su cruce con la calle Adolfo López Mateos (10); continuando por la calle Adolfo López Mateos hasta su cruce con la calle Nicolás Romero (11); continuando por la calle Nicolás Romero hasta su cruce con la calle Eva Samano de López Mateos (1-2); continuando por la calle Eva Samano de López Mateos hasta su cruce con la calle Mariano Matamoros se ubica el numeral (1); cerrándose así este perímetro.

ARTÍCULO 3o,- Para los efectos de la presente declaratoria, se hace la relación de las obras construidas durante los siglos XVI al XIX, comprendidas dentro de la zona de monumentos históricos que se declara, cuya antigüedad se comprueba con las constancias fehacientes que se encuentran en el expediente abierto para estos fines, el cual obra en poder del Instituto Nacional de Antropología e Historia para la consulta de las partes interesadas:

Avenida Lic. Benito Juárez, sin número (región 01, manzana 05). Molinos de Xuchimangas.
Avenida Lic. Benito Juárez, número 2, esquina calle Adolfo López Mateos (región 01, manzana 02).
Avenida Lic. Benito Juárez, número 4, esquina calle Eva Samano de López Mateos (región 01, manzana 10).
Avenida Lic. Benito Juárez, número 14 (región 01, manzana 10).
Avenida Lic. Benito Juárez, número 15, esquina calle Eva Samano de López Mateos (región 01, manzana 03).
Avenida Lic. Benito Juárez, número 18, esquina calle Francisco I. Madero (región 01, manzana 12). Quinta El Aguacate.
Avenida Lic. Benito Juárez, número 24, esquina calle 2 de Marzo (región 01, manzana 12)
Avenida Lic. Benito Juárez, número 26, esquina calle 2 de Marzo (región 01, manzana 13).
Calle Adolfo López Mateos, sin número, esquina Avenida Lic. Benito Juárez (región 01, manzana 08).
Calle Del Trabajo, número 1 (región 01, manzana 19). Casa del Diezmo.
Calle Eva Samano de López Mateos, sin número (región 01, manzana 10). Capilla de Guadalupe.
Calle Eva Samano de López Mateos, sin número (región 01, manzana 10).
Calle Eva Samano de López Mateos, número 14 (región 01, manzana 10).

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Calle Gral. Ignacio Zaragoza, número 99 (región 01, manzana 05). Antiguos Colegios Jesuítas de San Martín y San Francisco Javier, antiguo Templo de San Francisco Javier, Acequias de Aguas Rodadas y Zanja Real.
Calle Gral. Ignacio Zaragoza, número 100 (región 01, manzana 05). Parroquia,Atrio y Casa Cural de San Pedro.
Calle Insurgentes, número 2, esquina calle Del Trabajo (región 01, manzana 19).
Calle Insurgentes, número 5, esquina calle Guadalupe Victoria (región 01, manzana 19).
Calle Insurgentes, número 9, esquina calle Guadalupe Victoria (región 01, manzana 18).
Calle Pensador Mexicano, sin número (región 01, manzana 05). Biblioteca Municipal.
Calle Pensador Mexicano, número 1, esquina calle Gral. Ignacio Zaragoza (región 01, manzana 04). Casa de los Gobernadores.
Calle Pensador Mexicano, número 2, esquina Avenida Lic. Benito Juárez (región 01, manzana 05).
Calle Plaza Virreinal, número 1, esquina calle Del Trabajo (región 01, manzana 20).
Calle Plaza Virreinal, número 2B, esquina callé Déí Aile (región 01, manzana 20).
Calle Plaza Virreinal, número 6, esquina calle Ejido (región 01, manzana 21).
Calle Plaza Virreinal, número 24, esquina calle Adolfo López Mateos (región 01, manzana 02).
Calle Plaza Virreinal, números 26, 26 A y 26 B (región 01, manzana 02).
Calle Plaza Virreinal, número 28, esquina calle Eva Samano de López Mateos (región 01, manzana 02).
Calle Plaza Virreinal, número 32, esquina calle Eva Samano de López Mateos (región 01, manzana 03).
Calle Plaza Virreinal, número 34 (región 01, manzana 03).
Calle Plaza Virreinal, número 36 (región 01, manzana 03).
Calle Plaza Virreinal, números 38 y 38 A, esquina calle Gral. Ignacio Zaragoza (región 01, manzana 03).
Callejón De San Juan Pandilla, número 4 (región 01, manzana 17). Molino Chico.
Plaza de la Cruz, entre calle Plaza Virreinal y el atrio del templo de San Francisco Javier (región 01, manzana 05).
Plaza Hidalgo, esquina calle Plaza Virreinal y calle Gral. Ignacio Zaragoza (región 01, manzana 01).

ARTÍCULO 4o.- El Instituto Nacional de Antropología e Historia dará a conocer información de carácter científico sobre la zona de monumentos materia de este Decreto, con el fin de promover y difundir su protección y conservación, bajo los siguientes criterios generales:

Los particulares podrán consultar la información correspondiente a la zona de monumentos en las oficinas del Instituto.

Las construcciones, ampliaciones y cualquier obra permanente o provisional que se pretenda realizar en la zona de monumentos, deberán ser analizadas y evaluadas por el Instituto, mediante la presentación de la solicitud y proyecto respectivos, para lo cual se atenderá fundamentalmente a la conservación y recuperación del valor cultural de la zona de monumentos y de su entorno. En su caso, deberán contar invariablemente con la autorización del Instituto y de las autoridades federales y locales competentes.

3. No se podrá realizar obra alguna sin atender previamente las recomendaciones del Instituto Nacional de Antropología e Historia.

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4. Las personas que tengan algún interés jurídico deberán asistir al Instituto Nacional de Antropología e Historia o la delegación del Instituto más cercana a fin de solicitar la asesoría correspondiente en términos de lo que establece el artículo 9° de la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos.

ARTÍCULO 5o.- El Instituto Nacional de Antropología e Historia, promoverá programas educativos y de divulgación que estimulen entre la población el conocimiento, estudio, respeto y aprecio del patrimonio cultural de la referida zona.

ARTÍCULO 6o.- El Instituto Nacional de Antropología e Historia vigilará el cumplimiento de lo ordenado por este Decreto, en los términos de las disposiciones aplicables.

ARTÍCULO 7o.- Las autoridades federales, estatales y municipales, así como la Comisión Nacional para la Preservación del Patrimonio Cultural, en los términos del Acuerdo Presidencial que la crea y los particulares, podrán apoyar y auxiliar al Instituto Nacional de Antropología e Historia en el cumplimiento de lo previsto en este Decreto y harán del conocimiento de las autoridades competentes cualquier situación que ponga en peligro la zona de monumentos históricos o los inmuebles a los que se refiere la presente declaratoria.

ARTÍCULO 8o.- Para contribuir a la mejor preservación de la zona de monumentos históricos materia de este Decreto, el Gobierno Federal por conducto de la Secretaria de Desarrollo Social, propondrá al gobierno del Estado de México, con la participación que corresponda al municipio de Tepotzotlán, la celebración de un acuerdo de coordinación, en el marco de la Ley de Planeación, de la Ley General de Asentamientos Humanos y de las leyes estatales, con el objeto de establecer las bases conforme a las cuales dichos órdenes de gobierno conjuntamente llegarán a cabo acciones tendientes a la regulación del uso del suelo, para la preservación de la zona y su entorno, así como para su infraestructura y equipamiento urbano; El Instituto Nacional de Antropología e Historia tendrá la participación que le corresponda en el mencionado acuerdo de coordinación.

ARTÍCULO 9o.- Inscríbase la presente declaratoria de zona de monumentos históricos, con los planos oficiales respectivos y demás anexos que la integran, en el Registro Público de Monumentos y Zonas Arqueológicos e Históricos, dependiente del Instituto Nacional de Antropología e Historia, así como en el Registro Público de la Propiedad de la entidad.
Asimismo, inscríbase en el primero de los registros mencionados el listado de edificios y obras civiles que se encuentran dentro de la zona, en términos de los artículos 2o. y 3o. de este Decreto, previa notificación personal a los propietarios de los inmuebles y de conformidad con los procedimientos legales y reglamentarios respectivos.

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TRANSITORIOS

PRIMERO.- Este Decreto entrará en vigor al día siguiente de su publicación en el Diario Oficial de la Federación.

SEGUNDO.- Notifíquese personalmente á los interesados, en términos de lo señalado por los artículos 23 de la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos y 9o. de su Reglamento.

Dado en la Residencia del Poder Ejecutivo Federal, en la Ciudad de México, Distrito Federal, a los _____ días del mes de _____ _____ del dos mil ocho

EL PRESIDENTE DE LOS
ESTADOS UNIDOS MEXICANOS

FELIPE CALDERÓN HINOJOSA

EL SECRETARIO DE DESARROLLO SOCIAL
SOCIAL

ERNESTO JAVIER CORDERO ARROYO

LA SECRETARIA DE EDUCACIÓN
PUBLICA

JOSEFINA EUGENIA VÁZQUEZ MOTA

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7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Institution

Adress

Archivo General de Notarías del Estado de México
Vicente Guerrero No. 102 Col. Santa Ana Tlapaltitlán,
Toluca, Estado de México C. P. 50160
Tel. (01 722) 280 84 96
E-mail: ifrem@edomex.gob.mx

Archivo Histórico Municipal de Aculco
Avenida Manuel de Mazo No. 4, Colonia centro
(Casa de Cultura) 50360 Aculco
Telf: 017181240001 017181240145

Museo Nacional del Virreinato
Plaza Hidalgo 99 Tepotzotlán, Estado de México, México.
Tels. 58-76-27-70, 58-76-02-45, 58-76-27-70 Fax: 58-76-03-32
virreinato.museo@inah.gob.mx

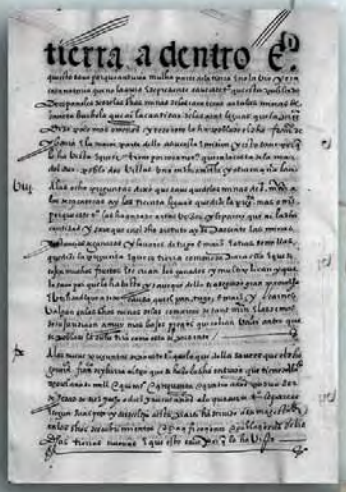
Centro INAH Estado de México
Av. José María Morelos #500 Oriente entre 5 de Mayo y Alexander
Von Humboldt, Col. San Sebastián, Toluca / México, CP 50090
01-72-22-15-85-69 FAX/ 01-72-22-15-70-80

Secretaría de desarrollo urbano y obras públicas del Estado de México
Av. Estado de México No. 736, ote. C.P. 52140
Col. Rancho San Lorenzo, Metepec, Estado de México
Teléfonos:(01722) 275.79.05, 275.79.00
Fax: (01722) 275.79.00 Ext. 5828
E-mail: seduvi@edomex.gob.mx

Secretaría de Turismo del Estado de México
Robert Bosch, esq. Av 1º de Mayo, 2º piso,
Col. Zona Industrial, C.P. 50071,
Toluca Estado de México
Tel: 01 722 275 68 80

Instituto Mexiquense de Cultura
Blvd. Jesús Reyes Heroles 302
Delegación San Buenaventura
CP 50110, Toluca, Estado de México
Tels. (722) 274 12 62, 274 14 00
Fax 274 34 55

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Camino Real de Tierra Adentro

Vol. Hidalgo





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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001H Convent Of San Francisco In Tepeji Del Río Year: 1558



When the Spaniards arrived to territory of the current state of Hidalgo, they had already conquered the great city of Tenochtitlan, so it was not difficult for them to intrude in these indigenous populations, which were previously dominated by the Mexica might. The Spaniards found certain resistance in territories under the previous Aztec domain, like the areas of Tutotepec and Metztitán, others that were already considered Chichimecas, as those that inhabited Zimapán and Jacala, entered in the colonial domain until the end of the 18th century, due to the strong resistance of these towns to be dominated.

At present time, the territory of the state of Hidalgo embraces what used to be the provinces of Metztitlán, Pánuco, the old Teotlalpan, Texcoco and Jilotepec, inside the major province of Mexico that embraced the current states of Mexico, Morelos, Querétaro and Federal District, besides some parts of the states of Guanajuato, Guerrero, San Luis Potosí and Veracruz. This major province really obeyed the territorial limits that were conquered in first instance by Cortés and his soldiers, to who encomiendas were granted according to the value of their contribution in the conquest. Cortés himself was in charge of the encomienda of the Calpixcazgo Acolhua of Tepeapulco in 1529.

During the decade of 1530 a good number of encomiendas were distributed in the territory of what today is Hidalgo. In terms of agriculture, for this activity were determined the territories of Tulancingo, Atotonilco el Grande and Vega de Metztitlán, plus some valleys in the Mezquital. With the purpose of breeding small cattle were devoted the spaces of the Huasteca, as well as the southeast area of the current territory of Hidalgo; in this last one was also practiced the breeding of big cattle and agricultural activities. In a beginning, the impartation of justice in these areas was in hands of the encomenderos, but due to the abuses they committed against the natives that were under their jurisdiction, the Crown designated a Corregidor, both for the towns, as for the encomiendas[1].

Later on, thanks to the discovery of mines in some areas inside the current territory of Hidalgo, Alcaldías Mayores or judicial districts began to be formed, which had control on neighboring towns. The first areas in gaining more importance due to their economic peak were: the Valle de Irolo (in the plains of Apan) for their cattle activity, as well as Tepeapulco and Zempoala, thanks to

[1] RUIZ DE LA BARRERA, Rocío: Breve historia de Hidalgo, FCE-El Colegio de México, México, 2000, pp. 47-54.

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the breeding of big cattle. Later on would be given the discoveries of mines, whose exploitation fostered other activities such as the agriculture and the own cattle breeding. The first mineral discovery in the territories to the north of the province of Mexico, and of the Nueva España in general, was in 1537, in the Real y Minas de Santa María de la Concepción de Cardonal, near Ixmiquilpan, which began to be exploited in 1540 by Alonso de Villaseca. Soon after came the discovery of the Real de Tlaulilpa that would establish the bases for the city of Pachuca. "Originally called Real de Tlaulilpa to the site that depended on the town of Indians called Pachuca and that as a whole, nowadays constitutes the city of Pachuca. It is very probable that both cities fused, as a consequence of their vicinity and of the economic and city-planning necessities that began to arise soon after the mining peak in the area[2]". Near this new Real de Minas were the lodes of Real del Monte, Real de Atotonilco and Real de Arriba.

For the territory that today comprises the state of Hidalgo, the reales de minas of Pachuca and Real del Monte were the most prosperous along the whole colonial period, they were followed in importance by the Real de Capula in Tornacustla and the Real de San Juan in Zimapán that went into effect during the decade of 1570.

After the installation of the method of amalgamation, impelled by Bartolomé de Medina, Spanish resident in Pachuca, the mining activity in matter of silver extraction had a new turnaround. The new method was used in the mill of La Purísima Concepción; from there it passed over to all the Nueva España and all the colonies belonging to the Crown.

This mining peak propitiated an important commercial activity, since the reales de minas were not able to, at least in a beginning, sustain by themselves, because in most of the cases, the uneven land of the mining areas was not favorable to carry out the basic activities for the subsistence of the owners of the mines as of their workers, making necessary to request supplies from other regions with a regular concentration of agricultural homesteads and of cattle. This way began the trade between different towns. The area of Pachuca maintained an important mercantile relationship with Puebla, Tlaxcala and areas of the Gulf regarding the demand of agricultural products; in the same way greta coming from the mines of Cardonal and Zimapán was exported toward Zacatecas and later on to Guanajuato; even were the miners of Cardonal who requested the construction of a branch that connected Ixmiquilpan with the Camino Real de Tierra Adentro that extended from the city of Mexico to the mines of Zacatecas.

This growing commercial activity between different areas along the roads fomented that the richest miners acquired cultivation and cattle haciendas, creating round businesses, as were the cases of very famous men in the area: Agustín Guerrero, Alonso de Villaseca, Gaspar Rivadeneyra and Macedonio Zarujano. Before the imperious necessity of having a good number of oxen or mules, motive force of their mills, engineers of metals, or grinders and indispensable mean of transportation of the provisions, the raw materials and the silver, many miners began to acquire herds of oxen or mules for their own supply, thinking that the price of these animals also went exorbitantly expensive for those that resided in the most distant places. The same reasoning took the miners to be provided with their own fields of wheat and corn (...) at the same time of having their slaves and workers[3].

With the mining peak in this area, soon arose populations devoted to specific commercial activities. This way the towns that are in the territory of Tulancingo and Atotonilco el Grande became agricultural producers; the region of the Huasteca exported wheat flour; as well as Ixmiquilpan began to gain fame for its handmade products.

[2] CUBILLO MORENO, Gilda: Los dominios de la plata: El precio del auge, el peso del poder. Empresarios y trabajadores en las minas de Pachuca y Zimapán, 1552-1620, INAH, México, 1991, p. 35.

[3] Cubillo, Los dominios de la plata..., pp. 142-143.

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For the manpower in the reales de minas it was needed to send Indians coming from different towns; this way the mines of Pachuca and Zimapán benefited with the shipment of indigenous from Actopan, Ixmiquilpan, Teotlapan and Jilotepec, as well as from Metztitlán, San Agustín Eloxochitlán, San Agustín Tecpaticpan, San Francisco Tlahuelompa, San Nicolás Nonoalco, Santa María Zoquizoquipa and Tianguistengo. In general, all the indigenous populations of the region had to make shippings of manpower toward the mines; the exception was Tulancingo, since this population was distinguished for the strong support in agricultural supplies for the reales de minas. The lack of manpower forced the miners to pay a wage to their indigenous workers to encourage them to participate in this difficult activity.

The mining exploitation in the current territory of Hidalgo had years of peak and decadence, during the bonanza of the silver mines in Pachuca a Caja Real was established in 1675 for the storage of the mineral. An important character, Pedro Romero de Terreros would contribute to the years of bonanza of the mining activity; thanks to that, by means of a strong economic investment, could dig deeper in some mines of Pachuca that were abandoned, for what their later exploitation made of this character one of the richest men in that time. Romero de Terreros contributed in great measure to the improvement of the city of Pachuca, founding a Mount of Piety with the purpose of helping the needful, besides gifting two ships of war and lending one million pesos to the Crown; he helped in the reconstruction of the College of Propaganda Fide of the Franciscans of the city, for what he was appointed syndic and perpetual protector of this evangelizing organism. On the other hand, it is known that he exploited the workers of the mines, and that diminished the payment to those that were not completely qualified for this activity; what brought confrontations between the workers and the own Romero de Terreros, paralyzing this way the exploitation of his mines between the years of 1766 and 1775.

The mining in Pachuca and its pleasant weather propitiated the installation of agricultural and cattle homesteads starting from the 17th century, which made grow this territory in economic and social terms. So, a time of little mining production, didn't affect the population's economy seriously, since these earnings in the mining were supplanted by the high agricultural activity that took bigger importance along the time. Something similar happened in the population of Tlaulilpan, which grew quickly thanks to its reales de minas, and to the benefits that brought the activity of the Jesuits in the cultivation and cattle homesteads privately sponsored by the rich miner Alonso de Villaseca.

The Society of Jesus also maintained other agricultural haciendas and of big and small cattle in Altica, Florida, San Pablo ranch, La Concepción, San Francisco Chicabasco, San Francisco Hueytepeque, San Ignacio, San Javier, San Pablo or Tulancalco, Santa Lucía, Tepenené and the cane mill of Quesalpa; estates belonging to the provinces of Actopan, Atitalaquia-Tetepango, Ixmiquilpan and Pachuca, arriving to Chapatongo and Zimapán.

The missionary activity in this territory was also of supreme importance. The temples and convents founded in the province called of the Santo Evangelio depended on the archdiocese of Mexico. The first to arrive in this province were the Franciscans who in first instance arrived to the Prehispanic center of Tula with a wide missionary activity, as well as in Tepeapulco and Zempoala, settling down in Huichapan, Tepeji del Río, Apan, Tulancingo, Tultitlán, Orizatlán, Alfajayucan, Tepatitlán and Tecozautla. Later on the Augustinians arrived to the provinces of Teotlalpan and Metztitlán, as well as to the Huasteca; they established convents in Atotonilco el Grande and Acatlán, following those of Epazoyucan, Actopan, Tenatitlán, Tlazintla and Tezontepec; while in the mountain range were built the convents of Metztitlán, Chapulhuacán, Molango and Tutotepec, one more was built in Huejutla, inside the Huasteca[4].

[4] Ruiz, Breve historia..., pp. 54-78

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This way, as in the rest of Nueva España, the arrival of the missionaries of all the orders didn't take only the Christian religion to the aboriginal groups, but rather they established the bases for a new type of relationship between the different indigenous populations, previously variable in tradition, culture and language. The differences of these groups fused little by little along the centuries, forming one type of indigenous: that which should only be catechized and subjected under the law of the Crown.

In spite of the recent formation of the state of Hidalgo, it can be noticed that the history of its cities, towns and reales de minas is of long trajectory; this without counting the Prehispanic records of their old cultures. They were the same indigenous groups, inhabitants of this region, those that had contact immediately with the Spaniards after subjected the great Mexica Empire. In the same way, in this area was where the first discoveries of important mines were given, besides being the nearest to the city of Mexico. The identification among the different areas along four centuries inside this small state was really what formed its current political territory.

Convent of San Francisco

The foundation of the town of Tepeji del Río arose because the groups indigenous Otomíes of the town of Utlaxpan were in constant confrontation with those of Tepeji who spoke Náhuatl; for what in 1558, under the civil government's orders and of the Franciscans resided in Tula a convent was built between the two towns, next to a mighty river by which the water ran at great speed. The establishment of the Franciscan convent in that precise point had a special purpose: to pacify the two indigenous tribes in constant struggle, and at the same time, to evangelize them. Tepeji means in Náhuatl "in the rocks of the river" or "in the steep cliff of the river", the place was surely baptized with this name by the nature of the land, in fact beside a river. In spite of being between two towns that harassed among them, few years later, already established the convent of San Francisco, houses and buildings were built around it, forming little by little what later on would be the towns of Tepeji del Río and San Francisco del Río, afterwards considered as one due to the proximity between them. There are registrations that for 1569, three thousand five hundred people inhabited in the two towns[5].



The construction of the convent began in 1560; it was directed by the Franciscan father Diego Grado Cornejo and both the parish as the convent were finished in 1586. In the story of the Franciscan Antonio de Ciudad Real, about the trip carried out by him and his superior and partner Alonso Ponce who was general commissary of the provinces of Nueva España during the decade of 1580, the author refers

[5] KUBLER, George: Arquitectura mexicana del siglo XVI, FCE, México, 1984, p. 582.

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to the convent of San Francisco in Tepeji del Río, visited in the year of 1586, in the following way:

... and passing a creek and two or three streams and walked three leagues, arrived early to say mass in the town and convent of Tepéxic that is also called San Francisco del Río; he was received by the Indians with a lot of solemnity, party and devotion as they were all very devote people; the town is of regular size inhabited by Indian Otomíes, and these also inhabit other towns of that guardianship; all fall into the archbishopric of Mexico. The convent is moderate, it has a good building of lime and stone and it is finished, with its church, cloister, dormitories and orchard, in which there are some walnuts, peaches and other trees, and a lot of vegetables; everything is watered with foot water; the vocation of the convent belongs to our father Saint Francis, it is very cold and three religious lived; they were visited by the father commissary (Ponce) and stayed with them not more than that day[6].

Previous to the foundation of Tepeji del Río was founded in 1529 the convent-doctrine of San José de Tula. This was divided later on in three doctrines, being these Tula, San Francisco Tepeji del Río and San Bartolomé Tepetitlan, built in 1571. The convent and parish of Tepeji stopped belonging to the Franciscans in 1768, passing to the hands of the secular priests, although they continued belonging to the archdiocese of Mexico. It is known that later on the Indians of Utlaxpan, of San Ignacio Nopala, San Ildefonso and of Santiago Zacualoya belonged to the diocese of the parish and convent of Tepeji del Río for 1796[7].

At the present time, the parish and the old convent are in the main square of the municipality of Tepeji del Río de Ocampo, in the state of Hidalgo. The interior of the parish is adorned with sober elements of classic style and it contains some paintings of the most important Mexicans colonial artists, Juan Correa and Francisco Martínez; their paintings depict religious topics such as a scene of the purgatory, where religious figures like bishops and other high controls of the Church stand out suffering the fire torture, as reminder that this punishment can be suffered by all and each one of people that inhabit this world, without caring their earthly occupation, Saint Francis of Assisi can also be seen interceding for the souls in pain. Also calls the attention a beautiful painting that represents the Immaculate in her ascension to the sky. In the main altar is a figure of regular size representing Saint Francis of Assisi.

The nave is composed by a canyon vault of which a series of lamps beautifully decorations hang, its extrados only shows a light reconstruction for a fes-

[6] CIUDAD REAL, Antonio de: Tratado curioso y docto de las grandezas de la Nueva España, Tomo I, UNAM, México, 1993, p. 140.

[7] GERHARD, Peter: Geografía histórica de la Nueva España 1519-1821, UNAM, México, 1986, pp. 342-343.

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tooned parapet made during the 18th century; the choir extends above three arches, where is found a stained glass with a figure of Saint Francis. The atrium is surrounded by reinforced walls and there are three nicely decorated chapels. The atrium was dug in a hillside in the western part of the facade, and with the material extracted was built a platform of great size in the oriental side, by where the river runs, so that on this platform rests the church. One of the chapels to the exterior is open and it is in a not very deep space closed by a lightly arched back wall. Due to its architectural characteristics it can be supposed that dates of the mid 16th century, it shows some elements that are certainly heirs of the Gothic, it has an arch of five centers or basket handle-arch, the alfiz and the reduced arch are supported by half Ionic columns, which have shafts thin and wide capitals. In the center of the arch there is a simple and thin stone cross, plus some spread elements that were damaged along the centuries.

The convent has a stairway of a single ramp, which lifts up to the second floor, to a side of the portal. The arches found in the two floors of the cloister are supported on four thick columns; they seem to be reduced, giving the impression that it was a fortress; this characteristic can also be noticed given the form of its construction: completely reinforced and of thick walls supported by enormous buttresses reinforced with masonry facing to the east along the south wall. At the center of the arcade is found a central patio with a small well surrounded by a simple



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shone garden.

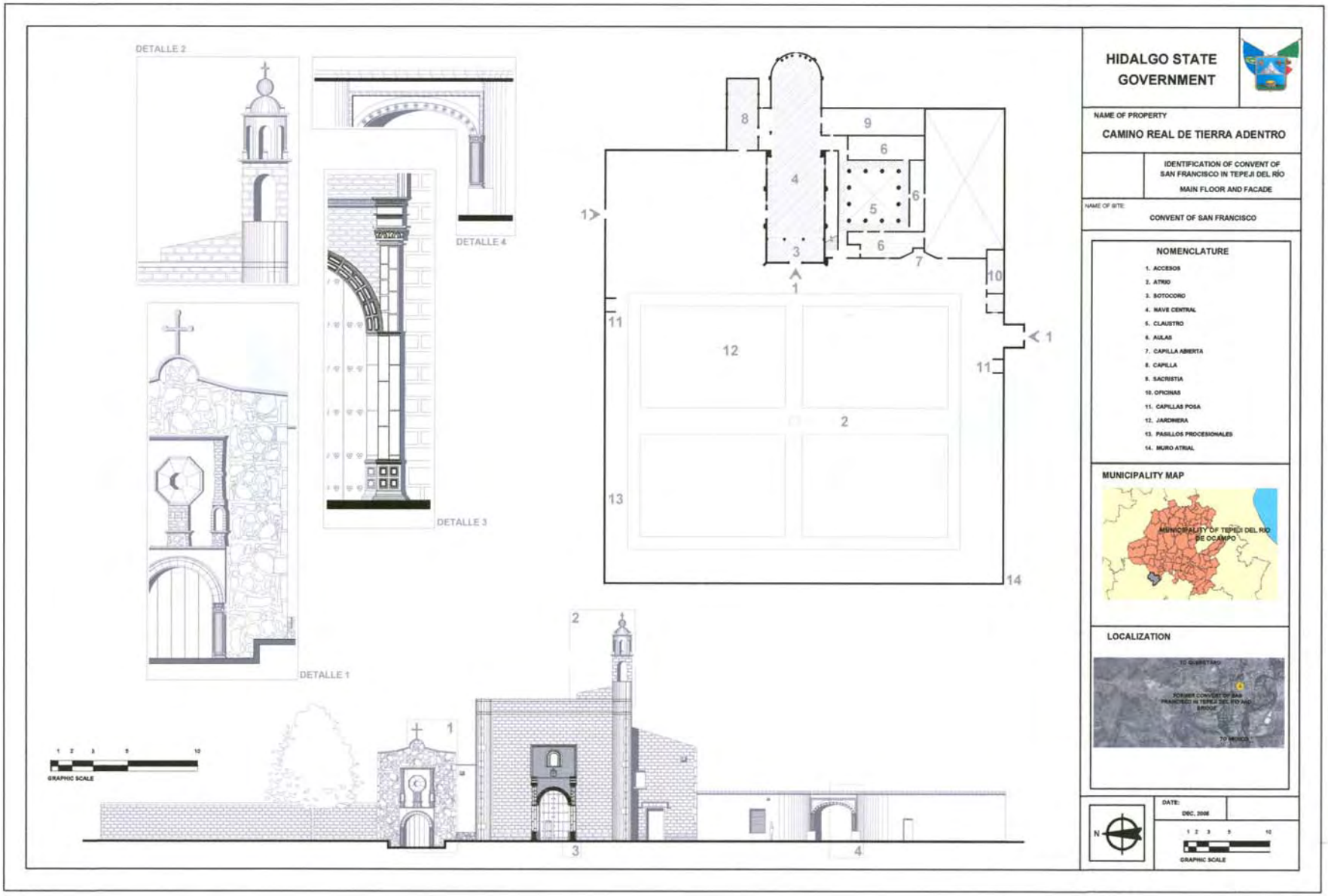
The facade of the architectural ensemble is simple and sober, as most of the constructions built by the order of the Franciscans in Nueva España; the main entrance has a reduced arch, which is simply adorned, to the sides can be seen two columns, both hold a cross; while to the center, on the fronton is a main cross; the doors of the facade are characterized "for the purity of its proportions, perfection of the columns and entablatures, as well as by the presence of arches and *anastilo* baroque jambs[8]". The main door of the parish in Tepeji is formed by a fronton broken in the corners, while the door of the west facade contains a "marked emphasis of the impost and the moldings of the lateral pilasters[9]". The architectural ensemble is found is in a regular state, certain destruction forms can be observed and apparently it has not received maintenance lately.

The main festivity in the city of Tepeji del Río is celebrated in January 7, in this date are commemorated the martyrs of Cananea and Río Blanco, Veracruz who died in the fight for fairer labor conditions, at the beginning of the 20th century, during the Porfiriato. This feast is carried out in Tepeji because great part of its population is employee in the labor sector. The foundation feast of Tepeji del Río de Ocampo is celebrated in October 8. The Holy week and the Day of Dead are also thoroughly celebrated in this town[10].

Melchor Ocampo was murdered in 1861 by the general Leonardo Márquez in the hacienda of Caltengo, in Tepeji del Río, for which the city was called Tepeji del Río de Ocampo in the year of 1976, in honor to the important liberal politician of the mid 19th century.

[8] Kubler, Arquitectura mexicana..., p. 513.
[9] Kubler, Arquitectura mexicana..., p. 513.
[10] See: Enciclopedia de los municipios de México, Estado de Hidalgo, Tepeji del Río de Ocampo, en: www.e-local.gob.mx/work/templates/enciclo/hidalgo/municipios/13063a.htm

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002H Stretch Between The Bridge Of La Colmena And The Former Hacienda Of La Cañada

Geography determines many of the necessities that are presented when tracing a road. In Hidalgo, a state rich in hydraulic resources by the great quantity of rivers that cross it, the necessity to implement measures for the crossing of these tributaries allows us to contemplate the constructive history of bridges and paved in the stretches of the Camino Real that crossed by it.

The importance of the trace of the Camino Real is still conserved in the name of its streets which still conserve the traditional stone paving flanked by small masonry thatched tops that next to the enormous Peruvian peppers that surely remained to the sides of the road when the viceroy Martin Enríquez de Almanza in his trip from Mexico to Guanajuato threw seeds of the tree of Peru to impel its propagation[1].

The stretch was left inside the short road to Zacatecas, leaving from the city of Mexico, and in season of rains it was impossible to travel on it forcing the travelers to wait days to cross the rivers. This situation demanded the construction of the bridge La Colmena, a bridge of three eyes formed by round quarry arches, supported by buttresses and masonry supports of of irregular stone that sustain the stone paving for the pass of travelers, vehicles and merchandises. The arches were not traced regularly in their development then some they are higher than others due to the characteristics of the floor.

[1] REYES, Aurelio de los: Los caminos de la plata, Gobierno del Estado de Zacatecas/Patronato de minería Cinco Siglos en México/Universidad Iberoamericana, México 1991, s/p.



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But the bridge of La Colmena is not the only one in the way, they are other two, one of an unusual height in the Camino Real because its only round arch reaches an approximate height of 10 meters with walls of lime and stone that hold an unpaved road with small lateral thatched tops; the other one is hardly perceptible by the traveler due to the presence of abundant vegetation that impedes the visibility of the ensemble, which is parallel to that previously described and it seems to be in disuse.

The vestiges of stone paved stretches give us an idea of the loss of tracts due to the invasion of the grass, or well, to the destruction that the man has made. But in the old hacienda of La Cañada, founded in 1563, a good stretch of this stone paved road exists in use, mainly in the Camino Real Avenue that leads to the old main building of the hacienda whose roads and bridges had maintenance during the 19th century through the Ministry of Development that established a fixed budget for these tasks. Of this work a commemorative board of the re-edification made in 1868 is still conserved. The bridge of the former hacienda is conformed of an eye with a round quarry arch, supported by masonry walls of of irregular stone, over which the stone paved road passes flanked by two small thatched tops.

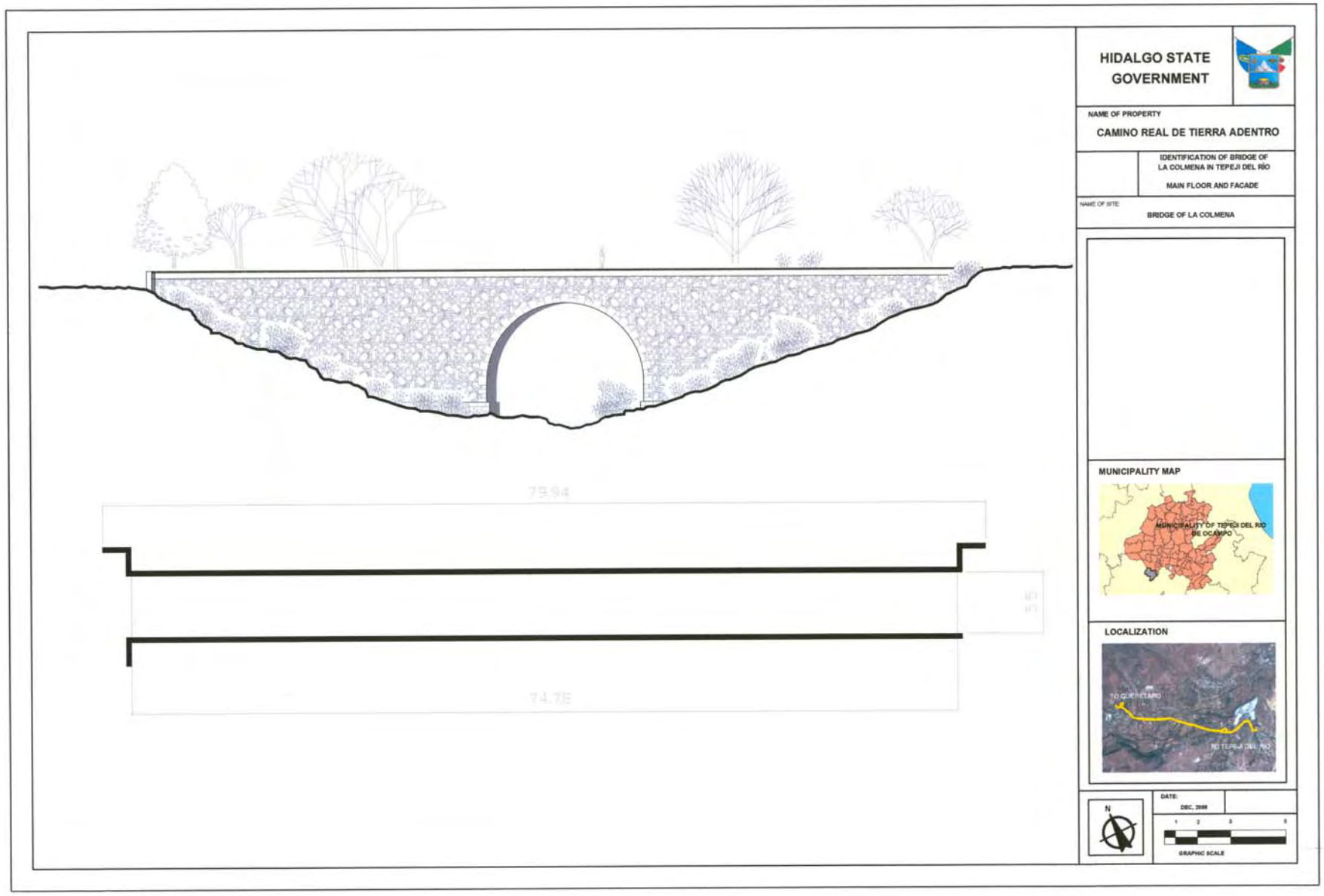


The main house preserves the structure of a central patio surrounded by corridors in which the rooms and offices are distributed; it also has access to the corrals, stables, orchards and gardens. The central patio, now transformed into a beautiful garden has stone roads that recall the Camino Real.

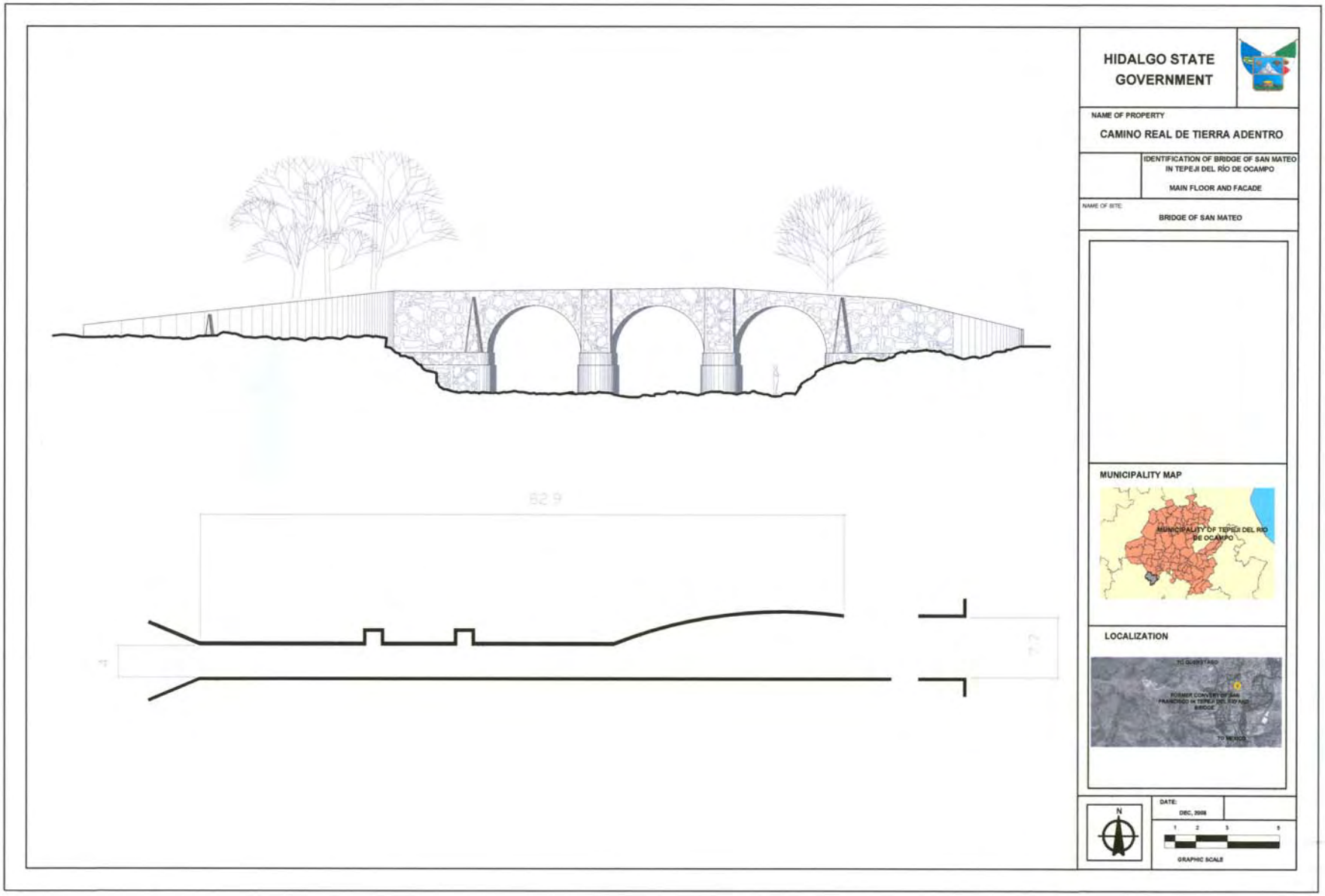


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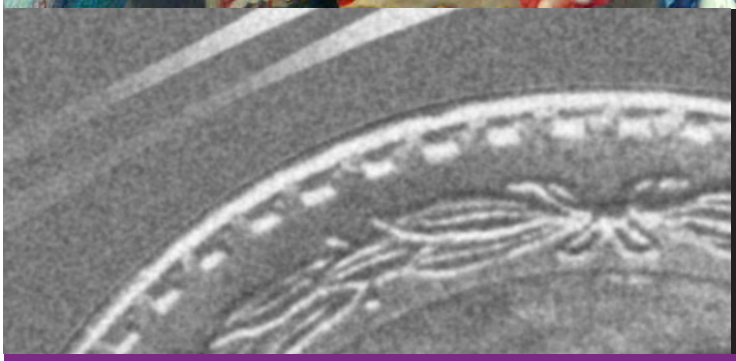


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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

4.a PRESENT STATE OF CONSERVATION

4a HIDALGO

001H Former Convent of San Francisco in Tepeji del Río and Bridge

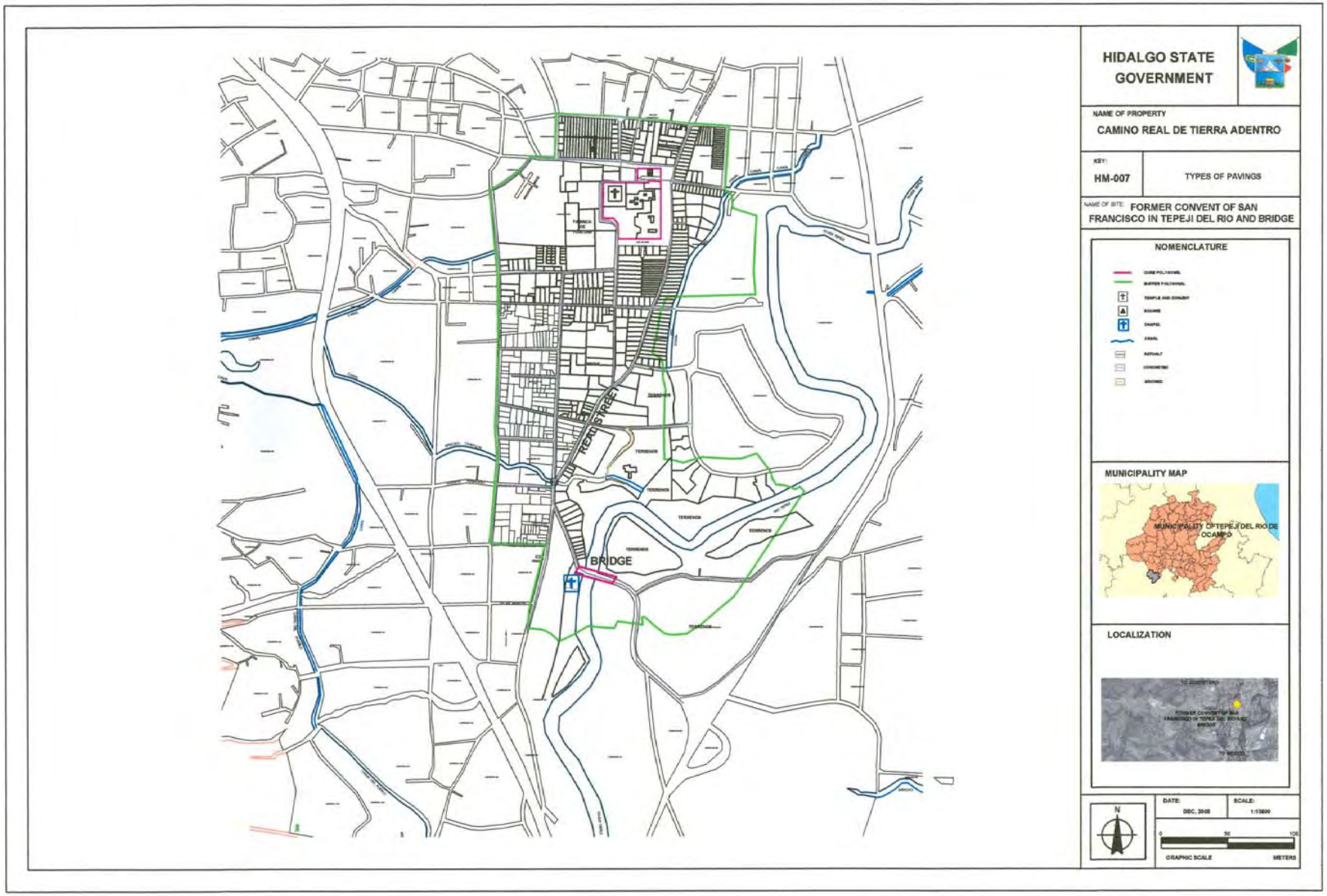
There are only two constructions within the nucleus area of this site: the Convent of San Francisco and the bridge of San Mateo, both in good state of conservation.

002H Stretch of the Camino Real between the Bridge of La Colmena and the Former hacienda of La Cañada

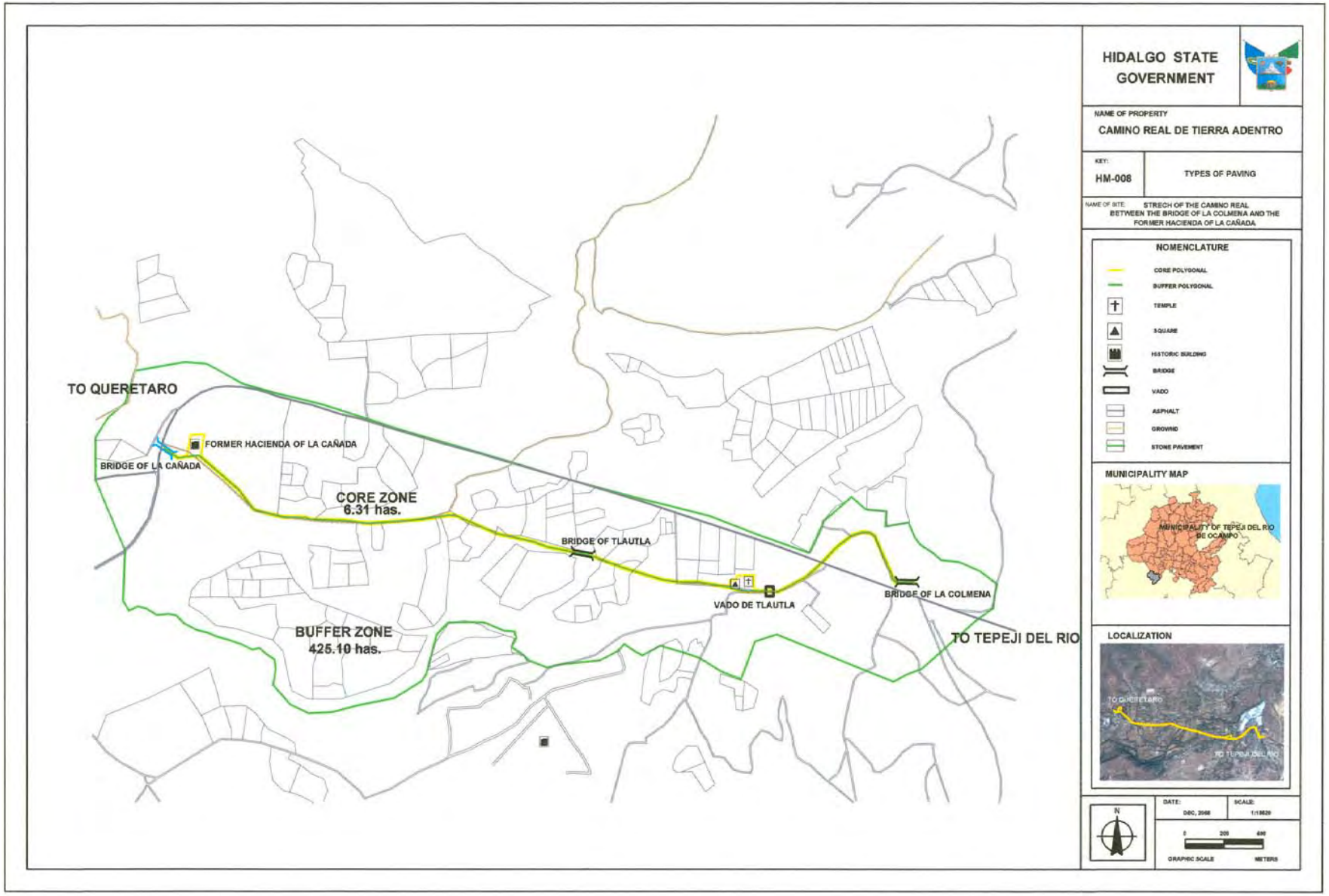
This part of the road has five structures associated with the Royal Inland Road, three bridges: the Colmena, Tautla and La Cañada; one religious building, the Temple of Santiago Tautla and one civil construction, the Hacienda de la Cañada, all of them in acceptable state of conservation.

The stretch of the Road is of cobbled stone in excellent conditions of conservation.

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4.b FACTORS AFFECTING THE PROPERTY

4b i HIDALGO

001H Former convent of San Francisco in Tepeji del Río and bridge

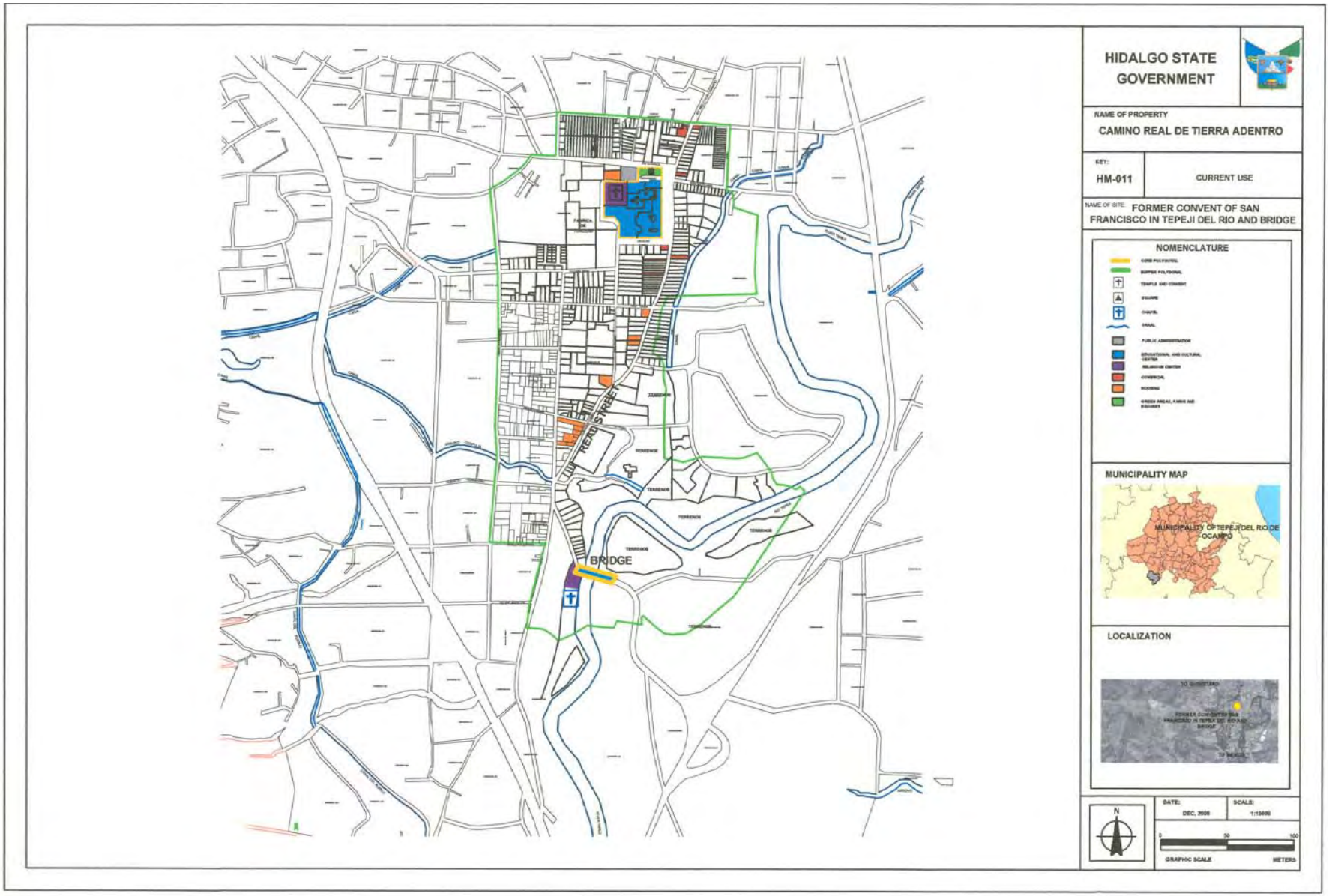
Tepeji del Rio is a town which has duplicated its population in the last 25 years, from a total of 16,248 in 1980 to 32,541 in the 2005 census. This has originated the construction of an industrial infra structure in the periphery of the town. It has also originated the creation of new colonies; in the case of the proposed properties the biggest problem is the strong commercial impact which creates a large affluence of population.

002H Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada

In this stretch of the road approximately 3.5 kilometers long there are two towns (Santiago Tautla and La Cañada), both have sustained their population growth during the XX Century. However, their joint population was of 3,764 inhabitants in 2005, which does not generate a strong pressure on the proposed area of the nucleus, and therefore does not present any kind of risk. In spite of this, close to the bridge of La Colmena there is an industrial development which currently does not present any latent risk to the proposed property, but it is important that this situation be taken into account by means of preventive measures which will assure the conservation of this stretch of the road.

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4b ii
STATE OF HIDALGO

The state of Hidalgo is located on the central plateau of Mexico; it is one of the smallest states in the country. It divides into three main sections: the costal plateau of El Golfo, the Sierra Madre Oriental, located in the centre of the state, and the meridional plateau, the highest area of the state bordering the state of Queretaro and the state of Mexico.

The state of Hidalgo has scarce bodies of water, due to two main factors: weather and topography. At the North and Northeast, even though humid winds from the gulf produce abundant rain, the abruptness of the Sierra Madre Oriental range makes it very hard to take advantage of water runoffs as it runs fast to the lower parts of the range, which are located within the states of San Luis Potosí, Veracruz and Puebla. There are very few plains in the state and this condition hinders the exploitation of underground water.

The Sierra Madre Oriental and the Pachuca ranges behave as an orographic barrier, humid winds discharge at the North and East of the ranges and the rest of the area receives scarce rain. There are few rivers (Tula, Tizahuapán y Tulancingo) that run through the ranges and, where the relief is soft, the rivers are used.

Most of the state of Hidalgo is found within the Panuco river hydrologic region with a total area of 19, 793.60 km 2; only 1, 111.52 km 2 of the total of the area of the state is located in the Tuxpan-Nautla region.

The main problem associated with environmental pressure would be an increase in the volume of these bodies; however, the location of all of the properties close to water bodies is on the second raining terrace, out of the possibility of floods.

We consider important to make a list of all the properties with a description of how close they are to any watershed.

Moctezuma-Pánuco river watershed

001H Former Convent of San Francisco in Tepeji del Río and bridge
002H Stretch of the Royal Inland Road between the Bridge of La Colmena and the Former Hacienda of La Cañada

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4b iii
STATE OF HIDALGO

In the municipality of Tepeji del Rio de Ocampo, the 2006-2009 Municipal Development Plan takes into account that, due to its geographical location and its topographic characteristics, Tepeji del Rio de Ocampo is exposed to risks provoked by disturbing agents of geological, hydro-meteorological, chemical, sanitary and social organization origin which, together with the lack of a solid structure for civil protection in the social organization, might produce human and material losses, as well as a great amount of victims.

The highest risk zones occur in floods caused by the Requena dam in the areas of agricultural use. Another risk is the existence of human settlements in the banks of pluvial runoff, such as Tianguistengo, San Mateo and Tlaxinacalpan**.**

An essential mechanism for multiplying resources allocated to this task and lessening the impact of possible disasters is to incorporate society to the safeguarding tasks of its own physical integrity and the protection of their heritage.

Civil Protection programs must contemplate actions directed to prevention, assistance and reestablishment. However, the main element of a public policy in Civil Protection matters is the promotion of a prevention culture. Among the strategies covered by this plan, the following are noteworthy:

d) Care and Handling of Emergencies and Disasters:
The preparation of an integral prevention and response to contingency

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plan which provides for evacuation routes, meeting points, shelters, safety measures and supervision programs for educational institutions. To design, derived from the above, specific plans for each location with attention schemes for the prevention and surveillance of risks that may arise.

The above includes the following properties:

001H Former convent of San Francisco in Tepeji del Río and bridge
002H Stretch of the Royal Inland Road between the bridge of La Colmena and the Former hacienda of La Cañada.

4b iv
STATE OF HIDALGO

The state of Hidalgo has quite important forestry, mineral and touristic resources. There are different touristic corridors such as the thermal water spas in the Mezquital valley and surrounding municipalities (Ixmiquilpan, Ajacuba, Tecozautla). There are also some archeological zones, among which the most outstanding are the pyramids in Tula, capital city of the legendary Toltec culture, jointly with the archeological zone of Xihuingo in the municipality of Tepeapulco and still another one near Tulancingo.

The mountainous touristic corridor includes a region close to and north of the city of Pachuca: the Bosque de El Chico (first national park) is another of the most visited state attractions, located a few kilometers north of Pachuca city; the Basaltic Prisms of San Miguel Regla, the magical towns of Mineral del Monte and Huasca de Ocampo, as well as the protected natural area of Barranca de Metztitan.



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In other of the mountain range regions you can find the Barranca de Tolantongo, the Marmoles national park, the Montezuma river ravine, the Claro and Amajac river ravines. There are several haciendas that stand out for their beauty, such as the Santa Maria Regla, in San Miguel Regla. Also noteworthy are the convents of Santos Reyes in Metztitlan, San Nicolas Tolentino in Actopan. The Zempoala Arches are located near Zempoala. They are also known as the Arcos del Padre Tembleque.

The proposed property 001H Former convent and bridge of San Francisco in Tepeji del Rio shelters a large amount of tourists, but this implies no threat to the buildings of the area.

On the other hand, regarding the 004EM Stretch Camino Real between the bridge of La Colmena and the former Hacienda of La Cañada, pressure deriving from tourists is null, since not many tourists visit there.



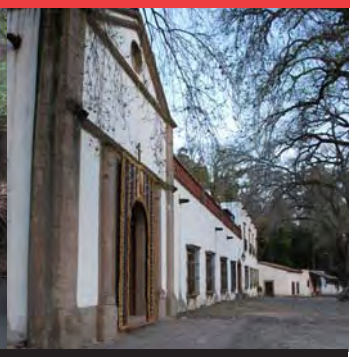
4b v
STATE OF HIDALGO

001HFormer convent of San Francisco in Tepeji del Río and bridge		
Area of nominated property	73	Inhabitants
Buffer Area	2143	Inhabitants
Total	2216	Inhabitants
Census Year	2005	

002HStretch of the Royal Route between the bridge of La Colmena and the Former hacienda of La Cañada		
Area of nominated property	55	Inhabitants
Bufferww Area	3709	Inhabitants
Total	3764	Inhabitants
Census Year	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5h. VISITORS FACILITIES AND STATISTICS

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

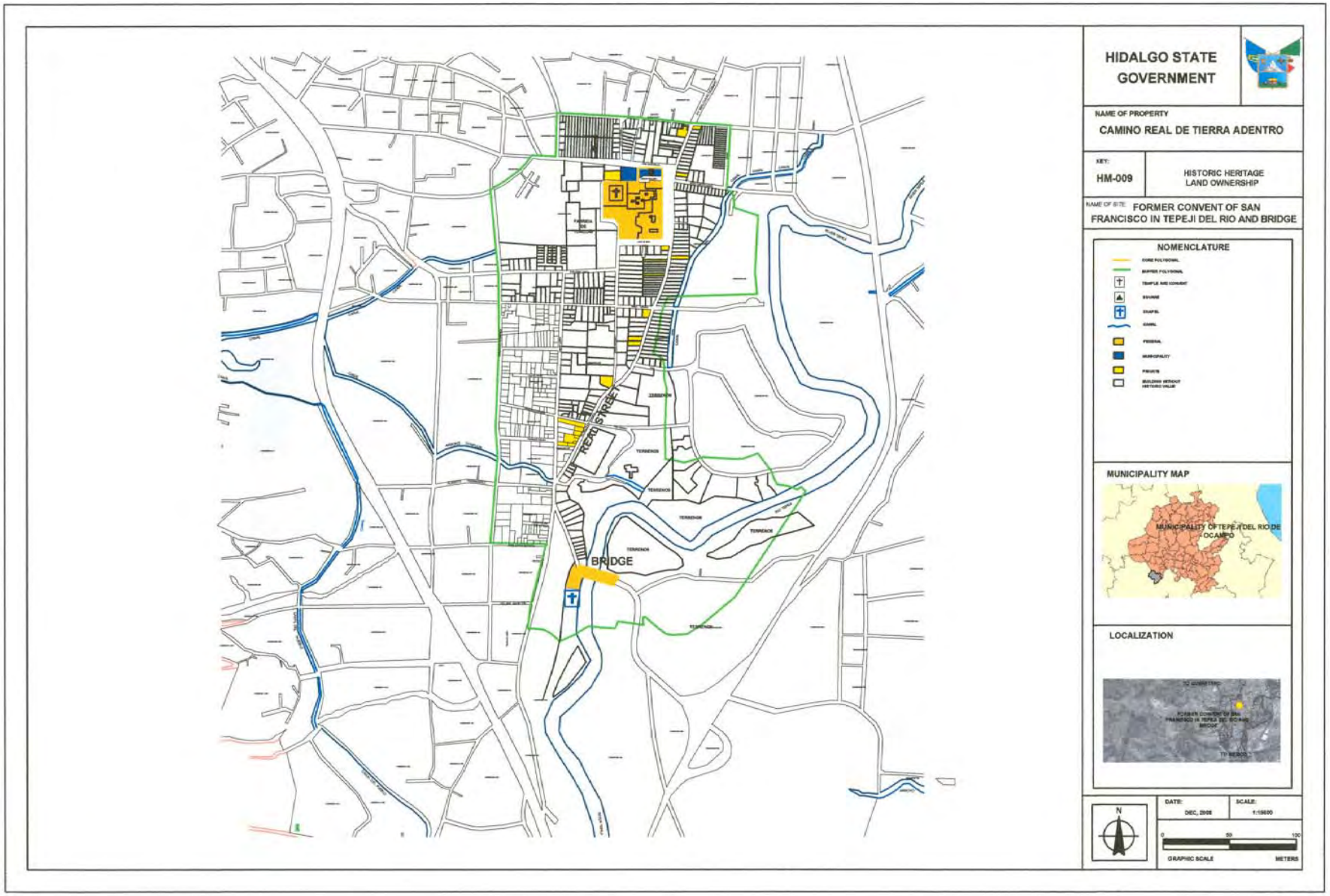
5.a OWNERSHIP

5a STATE OF HIDALGO

ID	PLACE	BUILDINGS WITHIN THE NUCLEUS AREA	TENURE
001H	**Former convent of San Francisco in Tepeji del Río and bridge**	- Convent of San Francisco - Bridge	Federal Property Federal Property
002H	**Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada**	- Bridge of La Colmena - Bridge of Tautla - Bridge of La Cañada - Temple of Santiago de Tautla - Estate La Cañada - Town square (in front of the temple of Santiago)	Federal Property Federal Property Federal Property Federal Property Private Property Municipal Property



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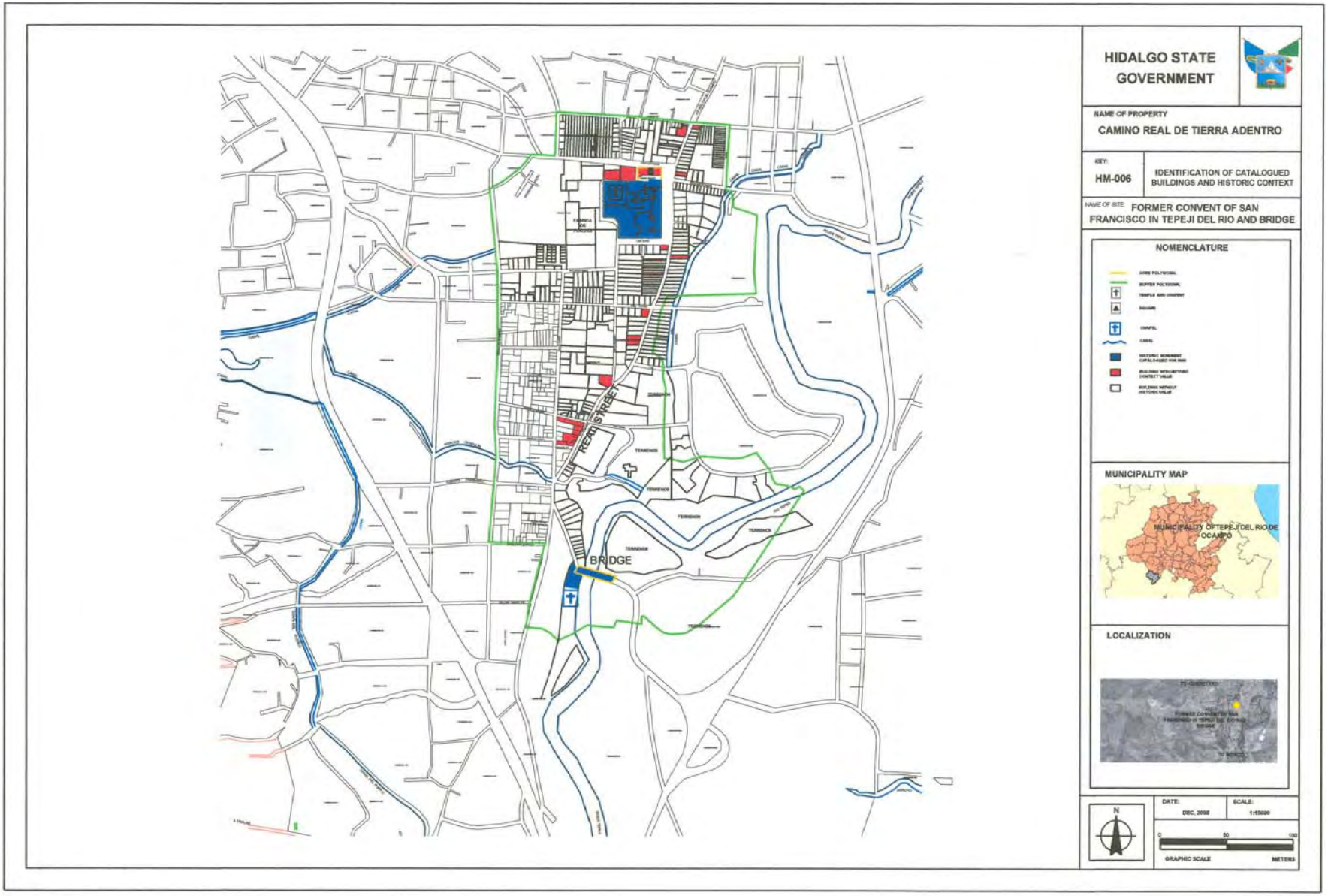
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5.b PROTECTIVE DESIGNATION

5b STATE OF HIDALGO

ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
001H	Former convent of San Francisco in Tepeji del Río and bridge	None	It is suggested to the Municipality of Tepeji del Río, to work in conjunction with the State of Hidalgo in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	LAW ON HUMAN SETTLEMENTS, URBAN DEVELOPMENT AND TERRITORIAL ORDEAL OF THE STATE OF HIDALGO, ARTICLE 66.- Programs established in the present Law, shall point out those buildings or zones with cultural and natural value, as well as urban image value, whose characteristics may only be altered, modified or demolished, taking into consideration the legal dispositions regarding the subject matter. Those zones and buildings that posses natural and cultural value will be integrated in the programs contemplated by this Law, and constitute of: I.- Town squares, parks and streets that contain art expressions or that constitute a natural, historical or traditional value to the city; VI.- Monuments and buildings with a historic and artistic value will be subject to provisions contained in the subject-matter legislation.
002H	Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada	None	It is suggested to the Municipality of Tepeji del Río, to work in conjunction with the State of Hidalgo in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	LAW ON HUMAN SETTLEMENTS, URBAN DEVELOPMENT AND TERRITORIAL ORDEAL OF THE STATE OF HIDALGO, ARTICLE 66.- Programs established in the present Law, shall point out those buildings or zones with cultural and natural value, as well as urban image value, whose characteristics may only be altered, modified or demolished, taking into consideration the legal dispositions regarding the subject matter. Those zones and buildings that posses natural and cultural value will be integrated in the programs contemplated by this Law, and constitute of: I.- Town squares, parks and streets that contain art expressions or that constitute a natural, historical or traditional value to the city; VI.- Monuments and buildings with a historic and artistic value will be subject to provisions contained in the subject-matter legislation.

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5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES



5c STATE OF HIDALGO

LAW ON HUMAN SETTLEMENTS, URBAN DEVELOPMENT AND TERRITORIAL DEMARCATION OF THE STATE OF HIDALGO (SEPTEMBER 17TH, 2007) Declares in its ARTICLE 1.- This law and its statutory regulations, as well as the programs that make up the Statal System of Territorial Dermarcation and Urban Development, issued by competent authorities, are of a public character and of public interest and have as their purpose:

To establish norms according to which the State and its Municipalities, by means of the competent Authorities, shall exercise there attributions regarding urban planning, human settlements, urban development and territorial demarcation for the planning and regulation of the founding, conservation, improving and growth of the human settlements in the State;

SECTION FOUR
Concerning the Protection of the NATURAL and Cultural Heritage and the Urban Image

ARTICLE 65.- Policies and actions pertaining preservation, conservation, restoring and sustainable use of the ecological equilibrium and the protection of the environment in the human settlements in the State, established by the programs for ecological ordeal and further regulations established on the matter shall be considered in the programs covered by the present Law.

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The System programs shall contain regulations relative to the ecological ordeal of human settlements.

ARTICLE 66.- Programs established by the present Law, shall point out those real estate properties or zones with cultural and natural values, or urban image, whose characteristics may only be altered, modified or demolished after having considered the legal regulations on the matter.

Those zones or real estate properties having a cultural or natural value shall be integrated in the programs contemplated by this Law, constituted by:

I.- Town squares, parks and streets having expressions of art or constituting a natural, historical or traditional value for the city;

II.- Archeological zones and typical villages;

III.- Zones of ecological and environmental value;

IV.- Zones for the recharging of aquifers; and

V.- Those declared by the Executive as zones of public interest for the purpose of their conservation and protection.

VI.- Monuments and real estate properties with historical and artistic value, shall be subject to what is established by Laws in the matter.

ARTICLE 67.- Without prejudice to that regulated by legal considerations in the matter, it is established as basic criteria, among others, to maintain, improve and protect the cultural and natural heritage, as well as the urban image of the human settlements in the State, the following:

I.- Abiding by the regulations established in the programs contemplated by this Law, considering the following aspects:

a) Harmonization and compatibility of style, materials and shape of the buildings nearby; and

b) The obligation of building owners to preserve them in terms of good shape, services, aspect and hygiene, avoiding its use for activities incompatible with their historical, artistic, cultural, natural or architectonic value.

II.- Zones and buildings with a cultural and natural value inside the Municipalities, shall be regulated by a Partial Program of Urban Development for Historical Centers, stating the kind of and the characteristics necessary for billboards and signals, in order to make them compatible and harmonizing with the surroundings; and

III.- State and Municipal Authorities, depending on the case, may establish agreements with the owners of buildings with a cultural value, for their improving, conservation, repairing and better use of.

For that matter, budgetary and financial mechanisms, as well as fiscal and administrative concessions that support the tenants or owners in their conservation and restoring shall be promoted.

ARTICLE 68.- The State and its Municipalities, according to the pertinent Laws on the matter shall determine which are the characteristics of buildings that may

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authorized in those zones declares as areas with a natural, historical, artistic, architectonic and cultural value, according to their different types and usages.

Whenever the Statal or Municipal authorities, or private individuals desire to realize any urban action and come across vestiges of pre-hispanic cultures, they shall inform the Ministry and the National Institute of Anthropology and History, for it to determine what is to follow according to the legislation in the matter and its regulations. Furthermore, in those zones of the State possessing a historical center or a natural reserve, declared as such by means of a decree, they shall abide by the applicable regulations.

STATE OF HIDALGO TOURISM LAW (March 24th, 2003). Declares in its
ARTICLE 1.- The present Law is of a public nature, of public interest and of general observance in the State of Hidalgo and its application and interpretation for administrative purposes shall correspond to the Executive Power of the State, by means of the Ministry of Tourism.

ARTICLE 2.- The present Law has for purpose:

X.- To promote Social Tourism, as well as fortifying the Historical and Cultural Heritage of every Region within the State;

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5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5d STATE OF HIDALGO
STATAL DEVELOPMENT PLAN 2005 - 2011
2 Life Quality for Social Well-being

Culture as heritage, bastion and richness of the peoples, is the main element of cohesion and the sense of belonging for the society as a whole. Through its diverse manifestations, it grants identity and relevance, thus enabling individuals to become associated with values related to the historical origins of their social nucleus, by means of which they manifest their own ways of interpreting their appreciation of their surroundings.

The State of Hidalgo possesses an invaluable cultural richness and an important legacy that has been enriched through contemporary cultural manifestations.

With respect to cultural heritage, the local institution known as CECULTAH has been working on the registration of religious real estate property, the generation of cultural infrastructure by the creation of a Network of Museums, the restoring of religious artifacts for the regeneration of traditional systems of belief, as well as communicating the results of research projects through printed material, conferences and diverse academic events, highlighting the participation of the local population, as well as municipal and ecclesiastic authorities.

Objectives

To guarantee and promote, by means of governmental management and responsible civil participation, the preservation, enhancing and projection of our culture, as well as stimulating the creation, production and artistic diffusion within the State.

To fortify the existing normative grounds for cultural management, to the ends of guaranteeing the proper conservation of our heritage and the cultural development of the State.

Strategies

To consolidate programs for promoting a culture of readers, stimulating the creation and conservation of cultural heritage, artistic education, foment for popular cultures, fortifying the cultural infrastructure, formation and diversification of the cultural offer.

Lines of Action

To develop the Initiative for a State Law on Culture and promote its approval.

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5.f SOURCES AND LEVELS OF FINANCE

The federal government, according to the described in the Ramo General 33 concerning to the federal contributions for infrastructure and social development of states, and published in the Diario Oficial de la Federación, will give to invest in the State of Hidalgo a budget of 5 million 263 thousand 157 pesos for this 2009 approximately, in the next points:

_ Revitalization of urban image
_ Urban equipment and tourism
_ Diffusion programs
_ Signaling

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

** Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.*

001HFormer convent of San Francisco in Tepeji del Río and bridge	
ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 948,228.00
URBAN EQUIPMENT AND TOURISM	$ 916,634.00
DIFFUSION PROGRAMS	$ 887,101.00
SIGNALING	$ 800,163.00

002H Stretch of the Camino Real between the bridge of La Colmena and the former Hacienda of La Cañada	
ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 602,217.00
URBAN EQUIPMENT AND TOURISM	$ 570,309.00
DIFFUSION PROGRAMS	$ 300,559.00
SIGNALING	$ 237,944.00

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5h STATE OF HIDALGO

The State of Hidalgo presents numerous forested areas, mineral resources and an extraordinary built-up heritage. The Neo-volcanic axe crosess over the southern side of the state. Some of its volcanoes are found in the municipalities of Tepeapulco, Singuilucan and Epazoyucan; as well as various hot springs such as Tecozautla, Ajacuba and Ixmiquilpan. On the northern and western side crosses the Sierra Madre Oriental, which is not very elevated on this specific area but the relief is very abrupt, the inmense canyons of the rivers of Moctezuma, Amajac and Claro are found here. This Sierra is appreciated also for the beautiful rock formations that are seen in the region of Molango, the Cerro del Águila and the Calnali "needle". The more relevant rivers are the Tula, Candelaria, Venados and Pantepec rivers.

In order to highlight its historic importance, we may identify the various appeals of Hidalgo in the following manner:

Cultural Heritage

Pachuca city, its capital city, has several museums. Between the most outstanding ones are the National Photo Archive, that holds a great collection of images since the late XIXth century and the new Central Library of the State called "Ricardo Garibay" in the "David Ben Burión" park. In the present day, the Modern Art Museum and the Museom of Technology are being built. The following museums also are found in the State:

- Photography Museum of the Cassasola Archive
- El Rehilete cientific museum for children
- Mining museum

Archeological Heritage

The world renowed Toltec site named Tula is found within the boundaries of Hidalgo State, 85 kilometers north of Mexico City. This site is formed by a collection of constructions that guard a profound religious symbolism such as the Central Altar, the Coatepantli or Wall of Serpents, the Palacio Quemado, the Pelota game and the Tzompantli. Hidalgo State has other archeological areas such as Xihuingo and Huapalcalco.

Natural Heritage

Hidalgo is particularly renowed for its natural heritage, which is abundant and varied along its territory. The diversity of regions, climats, flora and fauna, of beautiful landscapes and natural phenomena make of it a privileged place. Due to the abundant water resources of the state, Hidalgo is covered by the most beautiful forests, lagoons, rivers and lakes. On the opposite side, it is also possible to find extense arid areas that give place to other types of biodiversity and culture. There are three national parks in the state, reserves that preserve the marvelous flora and fauna of the region: El Chico and Los Marmoles. The national parks are excellent spots for enjoying the grassland, the forest, water activities and adventure; while in Tula the approaching with genuine cultural habits of the desert as well as the biodiversity can be experienced.

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This vast territory holds caverns, mountains, valleys, geisers, rivers, rock walls, gullies, cascades and other unquantifiable gifts that nature has placed in the hands of Mexico in the State of Hidalgo.

Services Infrastructure (Hotels and Transportation)
Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Hidalgo is in the middle of the highway network of central Mexico. Mexico City is at 59 kilometers from Pachuca City. Between Tepeji and Mexico City the distance is of aproximately 75 kilometers.

On the other hand, the hotel infrastructure of the state is conformed by the following establishements:

TOWN	NUMBER OF HOTELS	CATEGORY	NUMBER OF ROOMS
TEPEJI DEL RIO	1	SPECIAL CATEGORY	22
	1	4	10
	2	2	56
	4		**88**

Proposed Itineraries
The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

South Hidalgo Itinerary
This tour exclusively covers the region of the Tepeji del Río municipality. The region covers adistance of about 40 kilometers where the sites proposed in the technical file are found: Former convent of San Francisco in Tepeji del Río and bridge y Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada. This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural
Hacienda de Caltengo
It used to be an agricultural hacienda but also produced livestock and milk. During the decade of 1930 it was used for the breeding of fight bulls and for convention. It was in the Hacienda de Caltengo where the national hero Melchor Ocampo was assasinated.

Tula Archeological Site
Tula is one of the most important, if not the most, of the Toltec culture. This site is formed by a collection of constructions that guard a profound religious symbolism such as the Central Altar, the Coatepantli or Wall of Serpents, the Palacio Quemado, the Pelota game and the Tzompantli.

The famous "Atlantes" are one of the main attractions of Tula. This 4.8 meter high giants are cut from basaltic stone and watch over the temple of Tlahuizcalpantecuhtli, or "Lord of the Morning Star". They are also believed to have supported the roof of a temple dedicated to Quetzalcóatl, for which it is believed that the Atlantes might have simbolized his army. Another observed element of the Atlantes is the shield that is cut on their chest, a mythical sym-

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bol: the butterfly or papalotl. It is important to point out that Quetzalcóatl had two ways of manifesting itself, one was the feathered serpent and the oter was the butterfly.

The Palacio Quemado holds the most representative Toltec carvings. The procession of 13 ilustrious figures, the toltec heads of state, adorned with collars and bracelets in hands and ankles. The ruins show the traces of an intentional fire, though it is not yet clear if it was provoked by the Mexicas or the spanish conquerers.

As in Teotihuacán, Chichen Itzá and Xochicalco, Tula has a stone carved Chac Mool god, whom is believed to have represented the fertility of the human and the earthy womb, reason for which it occupied a very important role in the ancestors life.

The Coatepantli or wall of serpents is a construction decorated with shell shaped merlons which represents the symbol of Quetzalcoatl's resurection on every morning.

Arround the central plateau of the site, three "pelota" games may be appreciated. The ground of the "pelota" game was used for sacred and ritual encounters. The actual construction is one of particularly big dimensions, similar to that of Chichen Itzá.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the dams of Pequeña, Taximahy and Endhó.

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5.j STAFF LEVEL: PROFESSIONAL, TECHNICAL AND MAINTENANCE

The National Institute of Anthropology and History is responsible of more than 110 thousand historical monuments and 25 thousand registered archeological sites in all the country (however is calculated that there must be more than 200 thousand sites with archeological remains not yet registered). It also has under its charge 108 museums in national territory with several categories depending of the width and quality of the protected collections, its geographical situation and the number of visits. Five are national Museums, 22 regional and 43 locals. There are also 32 site museums, three communitarian and two metropolitan. Its permanent expositions give account of what is to come of Mexico. The scientific research is one of the fundamental task in this institutions. For that, more than 700 academics are collaborating in the areas of history, social anthropology, physical anthropology, archeology, Linguistics, ethno-history, ethnology, architecture, ethno-history, ethnology, ethno-history, conservation of the heritage and conservation and restoration

In general, the INAH maintains 216 archeological sites open to the public, 108 national, metropolitan, regional and local and site museums and 107 historic monuments. It also carries out work on research, conservation, and promotion of the heritage. The Institute is competent; however, it still has a big challenge up front considering the vast universe of 200 estimated archeological sites, 23,710 catalogued historical monuments and more of 31,000 to be catalogued.

With respect to the State of Hidalgo, the following personnel are presented.

MUNICIPALITY	DEPENDENCE	AVAILABLE PERSONNEL
TEPEJI DEL RIO	MUNICIPAL PUBLIC WORKS	1 DIRECTOR, 1 ASSISTANT

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DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

7.a PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

Id.No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer /Directorof the video	Copyright owner of different than photographer /director of video	Contact details of copyright owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
001H-001	Digital Image 300 DPI	Vista frontal de Convento de San Francisco en Tepeji	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango.www. balaamgalvez.com balaamgalvez@ hotmail.com	Yes
001H-002	Digital Image300 DPI	Puerta lateral del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-003	Digital Image300 DPI	Cúpula y fachada de la capilla del Santísi-mo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-004	Digital Image300 DPI	Fachada de la capilla del Santísi-mo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-005	Digital Im-age300 DPI	Una de las Capillas Posas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-006	Digital Im-age300 DPI	Capilla Posa adosada al convento	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-007	Digital Im-age300 DPI	Escalera del convento	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-008	Digital Im-age300 DPI	Arranque del arco y grutesco	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-009	Digital Im-age300 DPI	Det-alle de los botaguas, sobre él, un reloj de sol	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-010	Digital Im-age300 DPI	Parte superior del convento	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-011	Digital Im-age300 DPI	Patio del convento	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-012	Digital Im-age300 DPI	Capitel	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-013	Digital Im-age300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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001H-014	Digital Image300 DPI	Detalle del altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-015	Digital Image300 DPI	Cuadro de animas de Juan Correa	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-016	Digital Image300 DPI	Otra vista del convento desde adentro	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-017	Digital Image300 DPI	Detalle del grutesco del convento	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-018	Digital Image300 DPI	Trabajos de restauración en el piso superior del convento	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-019	Digital Image300 DPI	Los adornos de la pared del atrio ahacen recordar a la cultura Mexica	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-020	Digital Image300 DPI	Puente de San Mateo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-021	Digital Image300 DPI	Detalle del Puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-022	Digital Image300 DPI	Placa de construcción del Puente, Mayo 23 de 1837	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-023	Digital Image300 DPI	Vista del puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-024	Digital Image300 DPI	Capilla de San Mateo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001H-025	Digital Image300 DPI	Capilla de San Mateo de lado	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-001	Digital Image300 DPI	Vista del puente de la Colmena	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-002	Digital Image300 DPI	Puente de la Colmena	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-003	Digital Image300 DPI	Vado del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-004	Digital Image300 DPI	Puente del Camino Real cerca de la hacienda de la Cañada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-005	Digital Image300 DPI	Detalle del puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-006	Digital Image300 DPI	Vista del soporte del puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-007	Digital Image300 DPI	Vista de los soportes del puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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002H-008	Digital Image300 DPI	Torreón defensivo en la hacienda de la Cañada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-009	Digital Image300 DPI	Cruz al lado de la iglesia	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-010	Digital Image300 DPI	Fachada de la iglesia y la hacienda	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-011	Digital Image300 DPI	Fachada de la iglesia con semillas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-012	Digital Image300 DPI	Vista de la hacienda y el Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-013	Digital Image300 DPI	Vita del puente cerca de la hacienda de la Cañada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-014	Digital Image300 DPI	Placa de la construcción del puente de la hacienda de la cañada el 15 de Junio de 1868	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-015	Digital Image300 DPI	Vista de una parte de la hacienda	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-016	Digital Image300 DPI	Puente colonial cerca de la hacienda la Cañada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-017	Digital Image300 DPI	Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002H-018	Digital Image300 DPI	Rio de la Cañada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Institution

Adress

Archivo Histórico y Museo de Minería Asociación Civil
Mina No. 110 Colonia Centro.. 42000 PACHUCA DE SOTO (HGO) Teléfono: / Fax: (01 771) 715 09 Página web: E-mail: ahmm@prodigy.net.mx

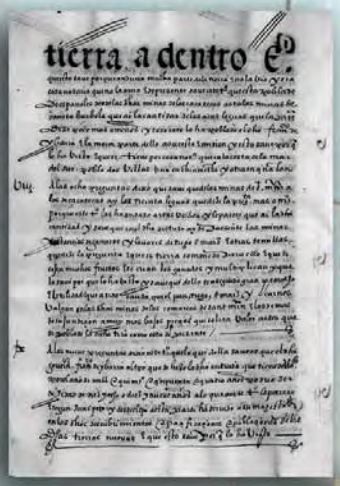
Archivo General e Histórico del Estado de Hidalgo
Hidalgo # 807, Colonia Centro. 42000 PACHUCA DE SOTO (HGO) Teléfono: / Fax: (01 771) 7 17 60 Página web: E-mail: antonio_assad@excite.com

Centro INAH
Hidalgo Calle Casasola S/N, Ex-Convento De San Francisco Frente a la Plaza de Bartolomé De Medina, PACHUCA DE SOTO / HIDALGO, CP 42050, 01-771-71-4-35-20 FAX / 01-771-71-4-34-31

Secretaría de Obras Públicas, Comunicaciones, Transportes y Asentamientos del Estado de Hidalgo
Carretera México-Pachuca Km. 87.5 ExCentro Minero Edificio 2B Col. Venta Prieta C.P. 42080, Pachuca de Soto, Hidalgo

Secretaría de Turismo del Gobierno del Estado de Hidalgo
Av. Francisco I.Madero Num. 702 Esq. Pino Suárez | C.P. 42090 Col. Real de Minas - Pachuca de Soto, Hidalgo, México.
Teléfonos: 01 800 718.2600 | 01 (771) 71.839.37 - 71.844.54 | Correo Electronico: turismo@hidalgo.gob.m

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tierra a dentro



Camino Real de Tierra Adentro

Vol. Guanajuato





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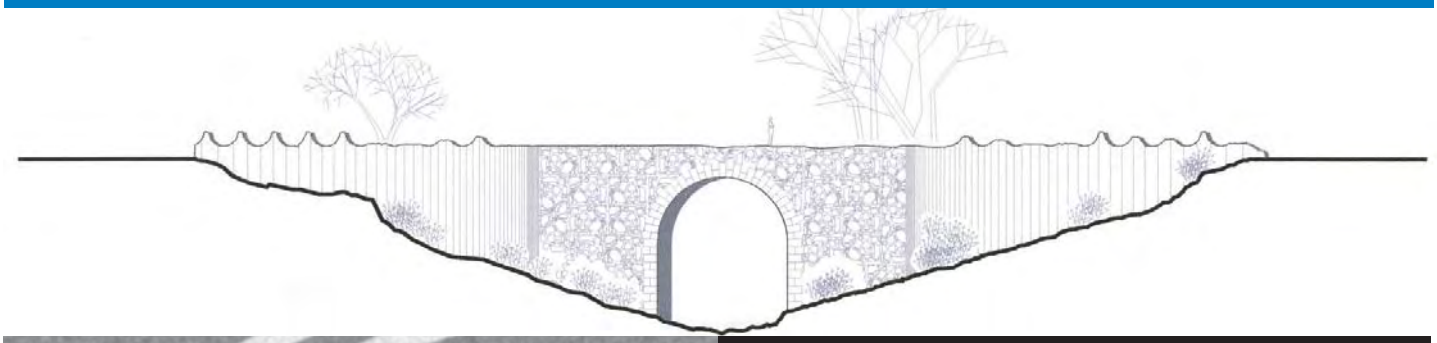
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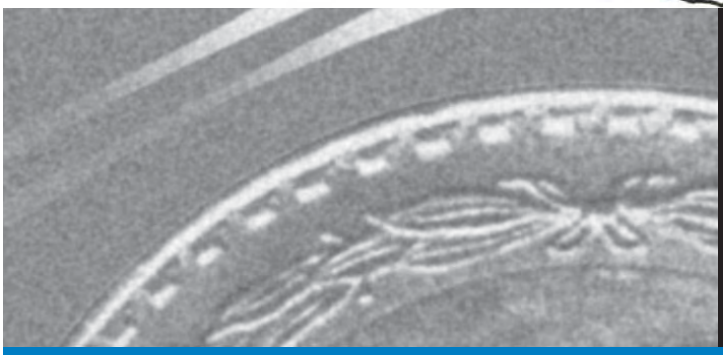
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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001G BRIDGE OF EL FRAILE 16th century

This bridge is located near San Miguel de Allende heading to Celaya, in a land of low mountain ranges. The bridge is a strong stone structure that consists only of a great arch, by where passes a stream now rickety even in season of rains. The land under the bridge is stony and it is lightly covered with grasses and nopales (prickly pears stems). The railing of the bridge only consists of some few figures also of stone in form of inverted arch. Under the bridge are two niches in honor to two minor Franciscan friars that died in hands of the Chichimecas of the region in that precise point, called by then Portezuelo de Chamacuero. They were the friars, Francisco Doncel and Pedro de Burgos, who coming from Pátzcuaro around the years 1568 and 1570 were carrying a pair of figures of "Cristo conquistador" (Christ of the Conquest) that were intended for the temples of San Miguel el Grande and San Felipe respectively. They were accompanied by an escort of soldiers who when suddenly listened the characteristic attack screams of the Chichimecas, ran horrified to survive, leaving the monks alone before the barbarians; these assaulted them, tortured and killed them, before the panic of a soldier that witnessed the scene. It is said that the witness was also hurt by some arrows of the Chichimecas, and riding wounded his horse to San Miguel to tell what happened, died little time later.

When listening to what happened, the neighbors and priests of the Villa went quickly to the stream Chamacuero where found the naked and mutilated bodies of the friars; they also found the crucifixes in perfect conditions, although they were spotted with the blood of the martyrs. A figure that repre-



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sents one of the friars is at present in the parish of San Miguel. Likewise, in the parish of San Felipe Torres Mochas is found an oil painting that depicts the martyrdom of the Franciscans. After a solemn procession, sepulchre was given to the religious and martyrs in San Miguel. In their honor was called Puente del Fraile (Friar's bridge) this that crosses the stream formerly called Chamacuero, today Comonfort stream.

This news widely spread by all the Nueva España and it is said that it even arrived to the Metropolis, for what Viceroy Martin Enríquez accelerated the foundation of the Villa of León, with ends of protection of the road and to avoid that a similar tragedy happened somewhere around.

In colonial Guanajuato the attention given to the roads and bridges was permanent, of this Juan Francisco de Orrantia gives news as Attorney General appointed in 1775, informing that the cost of the bridge that was made in the Camino Real by the exit to Celaya with everything and its railings had been of 226 pesos 4 reales; the works were surely unconcluded because in 1778 the Attorney General registered the amount spent in the elaboration of the map of the bridge of the river, the constant revision of the eyes of bridges in the rivers, the composition of the constructions that were by the exit for the road to Celaya, as well as the investment of 785 pesos and one real for fixing the bridge[1].

Likewise, in 1780 news were given of the 513 pesos and 4 reales spent in the fixing of the bridges of Guanajuato among them those of Guadiana, Paso del molino, Puente de Abajo, of the Casa del Campanero and the Bridge of Tierra Blanca Camino Real of Chamacuero, where the bridge of El Fraile, now Comonfort, was located. The amount was spent in lime, shingle, large pieces of rubble, bricks, and wedges of Tlaxcalilla, leathers, trays, mixers, knots, shovels, cords, sand and the payment of the days occupied in the work[2].

As time passed, the tragedy of the Franciscan martyrs took features of legend, histories related with the bridge are even told, which have nothing to do with the dead religious.

The bridge continued in use until some years ago, but the difficulty of its trace has originated that it is not traveled anymore, because this road has a



[1] AGI, Instituciones coloniales, Real Hacienda, Propios y Arbitrios, vol. 9, exp. 4, 1778, f. 69f-71f; AGI, Instituciones coloniales, Real Hacienda, Propios y Arbitrios, vol. 9, exp. 4, 1777, f. 65f-68f.

[2] AGI, Instituciones coloniales, Real Hacienda, Propios y Arbitrios, vol. 9, exp. 4, 1780, f. 111f-118f.

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very close curve in ascent in which only one automobile can walk at the same time. In this stretch way several accidents have happened, of which it is said that the appearances of the tortured friars are those that produce such misfortunes. This bridge is also very well-known in the region, since there is people's that practice sorcery in this point. In the niches under the bridge, remains of candles, votives and some offerings have been found[3].

Now the old bridge is in disuse. A new bridge also called "El Fraile", built in 2004 near the old one with not few difficulties sue to the rough loose land substituted it. The workers of this new bridge affirmed that the ghostly friars propitiated these difficulties, for what several contractors in charge of it construction gave up. This bridge was finally finished by a constructor, being in quite irregular conditions[4].

This bridge was named "El Fraile" as a small homage to these two martyrs who represented the great effort of the monks from all the religious orders arrived to Nueva España with the purpose of inculcating the Christianity to the natives that accepted it in a kind and grateful way in some occasions, while in others, they offered great resistance and they even killed the missionaries in charge of this arduous work, as these two unfortunate Franciscans. Also, this bridge has served to a long series of generations, since it was still used many years ago, communicating San of Miguel village with the city of Celaya, which, at the moment of the tragedy of the friars, was hardly in its first years of existence.

002G Former Royal Hospital of San Juan de Dios of San Miguel De Allende Year: 1743-1770

The hospital and its geography

The descriptions and historical semblances that were made of San Miguel el Grande during the 18th and 19th centuries locate the Royal Hospital of San Rafael, later known as of San Juan de Dios, as one of the main geographical references of the West, in the beginning or birth of the village:

> …it is founded on the hillside of some mounts: by the part that looks to the west. The village begins from the lowest by the west where the Hospital is located and goes up the hill until finishing in the highest of the mount where the Dominics beaterium is in the church dedicated to Nuestra Señora de Guadalupe…[5].

[3] El Puente de los Frailes, La Jerga, en: www.lajerga.com/articles_issues/0-30/issue4/puentedelos-frailes_sp.html

[4] RIVERA PÉREZ, Roberto y Froylán FÉLIX OROZCO: Puentes en los Caminos Reales del Bajío. Obras de arte e historia, Linotipográfica Dávalos hermanos, México 2007, pp. 54-56.

[5] Archivo de la Congregación del Oratorio de San Felipe Neri de San Miguel de Allende, Gto. (en adelante ACOSMA), Copia manuscrita de Antonio Mojica, Siglo XIX.

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In a healthy, appropriate and ventilated land of the riverside of the stream of La Cieneguilla, also known as of the Obraje (at present of Los Cachinches), which was fed by the flows of the Arroyo Seco, born in lands of Querétaro, by the rain water and in particular by the generous flows that sprang from the eye of water of La Cieneguilla. This allowed that could run with force benefiting the neighborhoods, "industries" (mills, looms, tanneries, batanes, obrajes, ingenios, trapiches), wheat camps, orchards (among them those of the hospital) and cattle breed on their pass from north to south[6].



One of the most important items, is that the site where this Royal Hospital settled, between the fifth and sixth entrance "that made Camino Real out of it", was one of the forced passes in the village of San Miguel el Grande for those who traveled to Guanajuato, to the town of Nuestra Señora de los Dolores, the village of San Felipe, San Luis Potosí, Zacatecas and all the "Tierra Adentro" (Inland), region of the Nueva España that communicated with the city of Mexico through the Camino Real de la Tierra Adentro or the Camino de la Plata and their branches whose dynamics and affluence of travelers, tradesmen, merchandises, cultures and ideologies, strongly impacted the social and economic history of the hospital during the 18th and 19th centuries:

> … Although the village of San Miguel doesn't have walls of lime and stone neither doors, with all it is fenced in the south by the mount of St Judas, and in the North by the Hacienda of Sautto; in the West by the Hacienda of Mexiquito and this way it has seven entrances that make Camino Real outside… The 5th is to the west and comes by the Soledad, Santa Ana and abattoir, and this last road after the stream, heading to the right leads to Atotonilco San Luis Potosí Zacatecas, etc. The 6th goes down from the Main Square after the cemetery of the Parish for the west to a side of the Hospital and this goes to Guanajuato[7].

The foundation, dedication and patronage of the hospital also gave name to one of the most populous neighborhoods and multiethnic village of San Miguel

[6] ACOSMA, Copia manuscrita de Antonio Mojica, Siglo XIX. (Manuscript of Antonio Mojica, 19th century).
[7] ACOSMA, Copia manuscrita de Antonio Mojica, Siglo XIX.

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el Grande, San Juan de Dios. Known this way from the second half of the 18th century, it was adjacent with the small neighborhoods of Mezquital and La Ladrillera, the streets of Santa Ana, San Rafael, San Gabriel and San Pedro y San Pablo. According to the censuses of the time, particularly that carried out by the rectory in the year of 1793, to inform on the number and type of congregation of San Miguel el Grande, we know that in the neighborhood of San Juan de Dios lived 56 of the 2,308 families that conformed the centre of the village and its neighborhoods, which approximately are translated into 353 of a total of 13,126 inhabitants or parishioners. Some of them Spaniards, but mostly Indians, mestizos, mulattos and chaste who lived in houses of "terrado" (with terrace) built on lots of different dimensions, in which settled families integrated by 2 to 20 people, many of them owners of orchards, tanneries and shops where shoes, saddlery pieces and other smaller factories were made[8].

The hospital and the public welfare



From the first half of the 18th century, the neighbors of the village of San Miguel el Grande showed great interest in promoting the construction of a hospital "in which the spiritual and corporal necessities of the sick deprived poor were relieved, of all accidents and of any quality then be"[9].

The diligences began with a petition to the Priest and Ecclesiastical Judge of the village, Juan Manuel de Villegas, so that he let know to the bishop of Michoacán -who governed the ecclesiastical jurisdiction to which this region was integrated-, of the utility that would have a "so necessary" work for the entire vicinity of the village, as well as for the Rectory, the Bishopric, the jurisdiction of the Chief Judge and especially for those that traveled in the Camino Real de Tierra Adentro -in whose dynamic, stability, protection and historical reality, San Miguel el Grande had a fundamental role since the 16th century-:

> ...work so necessary to the Public welfare, and even more than in other places, whether by the peak in which this Place is now, and to be many the Indians of its district who had this refuge for their illnesses, and many poor, passengers and muleteers that here travel, to be the pass to the Main Reales de Minas, and Places of Tierra Adentro...[10].

The bishop of Michoacán in turn responded favorably to the foundation of the hospital and requested the support of Viceroy Juan de Acuña, Marquis of

[8] Archivo de la Parroquia de San Miguel Arcángel (en adelante APSMA), Disciplinar, Padrones-Providencias Diocesanas, c. 76 (1781 - 1901). Padrón del centro de la Villa de San Miguel el Grande, Año de 1793.

[9] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3.

[10] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 51, Exp. 5, Año 1737-1753. fs. 262-263.

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Casa Fuerte. However, the process complicated in the time of the Viceroys Juan Antonio de Vizarrón and Pedro de Castro Figueroa y Salazar, Duke of La Conquista, when a strong conflict arose between the rectories of the village of San Miguel el Grande and of the town of Nuestra Señora de los Dolores (of newly creation in 1711) that fought the perception of the four ninths of the tithes for their respective material factory and hospital, that is to say, to sustain the operation, construction or in its defect the necessary arrangements for the architectural structure of the parochial temple and the hospital.

In 1742, being Viceroy Pedro Cebrián y Agustín, Count of Fuenclara, insisted in the purpose of the neighbors of San Miguel el Grande. The hospital work was finally approved in October 16 of 1743, with the arguments of the paragraph XXXI of the erection of the Cathedral of Valladolid, endorsed by the Spanish Crown, and under the commandments of the Title IV of the Laws of the Kingdom of the Indies that considered the necessity to found hospitals in all the cities, villages and towns of Spaniards and Indians[11]. Likewise ordered the establishment of the hospitals next to the temples, while these were not for sick contagious, those who needed to be located in places "lifted" far from the populations and where the winds circulate advisably[12].

However, for the foundation of the hospital of San Miguel and the defense that was made of the ninths of the factory against the parish of the Town of Dolores, besides manifesting complete obedience toward these commandments, insisted on complying that approved by the Royal Letter with which the parochial temple was erected in the 16th century, upon the payment to the benefited priest of the village of what belonged him of the seven ninths of the tithes that its neighbors gave:

> …it was ordered that of the tithes that the neighbors paid, four parts of seven that belong to the Beneficiary that is or was of this village were given, and to retain a ninth and half for such a church and of the three remaining parts of the seven, be the half for it, and the other half for the Hospital of this Villa de San Miguel, which would be of the tithes that the neighbors gave and were obliged to give from the cattle and farms they had inside the term of this village and thus it was pronounced and commanded…[13].

[11] Recopilación de Leyes de Indias. Título IV. De los Hospitales y Cofradías. Ley I. Que se funden hospitales en todos los pueblos de españoles e indios. (Law digest of Indies. Title IV. Of the Hospitals and Brotherhoods. Law I. That hospitals are founded in all the towns of Spaniards and Indians).

[12] Recopilación de Leyes de Indias. Título IV. De los Hospitales y Cofradías. Ley II. Que los hospitales se funden conforme a esta ley. (Law digest of Indies. Title IV. Of the Hospitals and Brotherhoods. Law II. That the hospitals are founded according to this law).

[13] Esta Real Cédula es del año de 1582. AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 51, Exp. 5, Año 1737-1753. Fs. 284-290.

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Even when the procedures were made with success, the work of the hospital could not be carried out immediately by lack of resources, although the Viceroy Cebrián y Agustín, Count of Fuenclara, emitted an order so that the ninth and half that corresponded of the fund of tithes, applied entirely for the construction of the hospital of San Miguel el Grande. Due to this, the project remained in abeyance for near ten years, after which the situation changed favorably. In 1753 the priest Villegas began the construction of the hospital[14], after gathering the funds designated by Cebrián since 1744, collecting an amount approximate to 4,499 pesos of gold, to which add the donations made by the main families of the place.

Don Francisco de Lara Villagómez recognized before the notary of the Spanish Town council in an instrument or simple writing, the donation of a place "in healthy and suitable pertinent place" whose dimensions were of 110 front yardsticks (south-north)[15] and 190 background yardsticks (east-west)[16], with the only condition of making reality the hospitaller work[17]. A document of 1855 reconstructs the foundation of the hospital of San Rafael, after the documents that were conserved in that time at the archive of the Secretariat of the City council and particularly with the testimonies that the priest Francisco Uraga and other neighbors of the place left written. In these information, the place donated by Don Francisco de Lara Villagómez, has bigger dimensions than those mentioned in the correspondence that the bishop Martin de Elizacoechea sent to the Viceroy, the first Count of Revillagigedo. These measures that refer are of 122_ front yardsticks (102.86 m) and 238 back (199.44 m)[18].

Other neighbors made the promise of weekly contributions for the daily sustenance, as well as the delivery of "dressed" beds, furniture and all the necessary for the care of six sick persons. There were also granted some funds through mandas forzosas (mandatory charity), the chaplaincies and the cen-



[14] MURIEL, Josefina: Hospitales de la Nueva España. Fundaciones de los siglos XVII y XVIII, Tomo II, IIH-UNAM, México 1991, pp. 193.

[15] Alrededor de 92.18 metros. AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3. (Around 92.18 meters. AGN. Colonial Institutions, Royal Treasury, Historical File of Treasury, Vol. 2331, Exp. 3).

[16] Aproximadamente 159.22 metros. AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3. (Approximately 159.22 meters. AGN. Institutions Colonial, Royal Treasury, Historical File of Treasury, Vol. 2331, Exp. 3).

[17] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3.

[18] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3. (antes 5 y 6), Año de 1855. Propios, Arbitrios y Hospitales, Cuentas y Correspondencia del Hospital de San Rafael, San Miguel de Allende, Gto. s/f (AGN. Colonial Institutions, Royal Treasury, Historical File of Treasury, Vol. 2331, Exp. 3. (before 5 and 6), Year of 1855. Propios, Arbitrios and Hospitals, Bills and Correspondence of San Rafael's Hospital, San Miguel de Allende, Gto. s/f)

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suses prepared in the testaments, to be applied in favor of the hospital and with the order that while this was built, they were dedicated for the vote of the souls of the purgatory. Other neighbors donated furniture.

On January 12 of 1753, Dr. Martin of Elizacoechea, bishop of Michoacán, gave a detailed report to the Viceroy, first Count of Revillagigedo, informing him of all these situations and amounts that facilitated the existence of the hospital; its immediate construction was ordered[19].

The hospital and its architectural work

The material realization of the project was under the responsibility of the priest of San Miguel el Grande who was called "Churchwarden Superintendent" of the hospital and its factory. The architectural work integrated a hospital with its temple and cemetery. The built church was forty yardsticks long (33.52 m), ten wide (8. 38 m) and twelve yardsticks high (10.056 m), it had a tower-steeple of a single body with two medium bells, cruise, vaults, sacristy, main altar, side altars, pulpit and choir. The hospital was built with four corridors[20], where set twenty-seven cells destined to the infirmary of men and women, besides the convalescence corridor, halls, rooms and other galleys that occupied the offices of the hospital (rectory and administration), the drugstore, kitchen, the rooms of the doctor, surgeon and the servants (cook, porter, sexton, servants, etc.). The annexed lands to the hospital were reserved to lift a cemetery walled with lime and stone, as well as to install big and productive orchards[21].

Of the hospital's cemetery, still recognized by the population of San Miguel as "San Juan de Dios" or affectionately as "Panteón Viejo" (old cemetery), important references exist in the notebook of the visit to the Royal Hospital of San Rafael and San Juan de Dios of the village of San Miguel el Grande, car-



[19] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3.

[20] In the year of 1802, three of these corridors were concluded and one had only some pillars built. AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 55, Exp. 4, Año 1800-1802. Fs. 34-62.

[21] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 55, Exp. 4, Año 1800-1802. Fs. 34-62.

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ried out in 1802 by the Colonel Narcissus María Loreto de la Canal, to who was granted the commission for the Sub delegate to fulfill the Royal Letter of December 22, 1800, in which requested to visit and to recognize the state, the material conditions and the funds that kept the Royal Hospitals of the Indies. In these documents, among others that exist in the Parochial File[22], a very wide cemetery is mentioned, formed originally by four stretches[23], preserved with walls of lime and stone[24]. It was architecturally integrated and communicated to the hospital through the cell 14 that was used as a passageway or corridor, which had 7/8 yardsticks long (0.733 m) and 2/3 yardsticks wide (0.558 m). Also existed a corridor in the main patio of the hospital in boundary with the cemetery, composed by 40 1/3 yardsticks long (33.80 m) and 3/8 yardsticks wide (0.314 m)[25].

The hospital and its circumstance

The Hospital of San Rafael and San Juan de Dios began its functions in October 24, 1770. The admission of the first sick people was preceded by a solemn religious celebration, as well as to the blessing and consecration that made the priest Juan Manuel de Villegas, with approval of Pedro Anselmo Sánchez de Tagle, successor of the Dr. Martín de Elizacoechea in the diocese of Michoacán, three of the main benefactors of this place[26].

The institution was dedicated and put under the protection of two patronages: Saint Raphael and Saint John of God. The first one, by being "the medicine of God" and to be considered the custodial archangel of the sick people, and the second, Juan Ciudad Duarte or Saint John of God, founder of the Order of the Brothers Hospitallers and the protective saint of the sick and deprived people par excellence. It is necessary to point out here that contrarily to what has been deduced in some studies, the hospital of San Miguel el Grande was not a work of the Brothers Hospitallers, although it was, according to the vi-



[22] APSMA, Fondo Disciplinar, Serie Defunciones, Caja 141, Libro en el que se asientan partidas de entierros (1830-1845). (Fund of Discipline, Series Deaths, Box 141, Book in which registered register of funerals (1830-1845).)

[23] Of which at the present time only one of them is conserved.

[24] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 55, Exp. 4, Año 1800-1802. Fs. 34-62.

[25] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 55, Exp. 4, Año 1800-1802. Fs. 34-62.

[26] APSMA, Disciplinar, Obras Pías, c. 75. Libro de enfermos del Hospital Real del Señor San Rafhael, y San Juan de Dios, 1770-1781. (Book of sick of the Royal Hospital of the Señor San Rafhael, and San Juan de Dios, 1770-1781).

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cinity of the time, of the spiritual shelter of their Patron Saint and founder. To this celestial shelter, it would be necessary to add the royal writ of October 17 of 1743, that located the foundation of San Rafael and San Juan de Dios under the Royal Patronage, patronage or perpetual royal protection, with which not only acquired the title of Royal Hospital, but also privileges and dignities.

After being inaugurated, the hospital was responsibility of a clergy appointed as Rector, who was subject to the authority of the Priest and Ecclesiastical Judge. The government and the administration were regulated by special constitutions dictated by the bishop of Valladolid. The attention of the sick people was left in hands of a doctor, surgeon, druggist, male and female nurses, besides the servants that were in charge of the preparation of the allowances, the cleaning and the operation in general.

As the years passed, the hospital acquired fame and importance, it received people of different ethnic qualities and economic capacities: Peninsular and Creole Spaniards, Indians, mulattos, mestizos and chaste; of diverse ages: from hours of born up to 125 years; that performed different occupations: obraje workers, blanket makers, shepherds, weavers, farmers, bakers, tailors, shoemakers, miners, water carriers, confectioners, spinners, cooks, soldiers, hucksters, drivers, trapiche workers, carpenters, bricklayers, brick makers, bullfighters, musicians, painters, singers, barilleros among many others that had diverse geographical origins: so much of the village and its contours, as of countless populations of the north, center and south of the Nueva España, particularly of Dolores, Chamacuero, Guanajuato, Celaya, San Juan de la Vega, San Diego del Bizcocho, Salamanca, Salvatierra, Villa de León, Valle de Santiago, San Luis de la Paz, Casas Viejas, Xichú, San Felipe, Apaseo, Valle de San Francisco, Palmar de la Vega, Irapuato, Silao, Pénjamo, Acámbaro, Villa de Cadereyta, San Juan del Río, Querétaro, La Piedad, Zirahuén, Pátzcuaro, Valladolid, city of México, Puebla, Toluca, Tlaxcala, Jilotepec, Ixmiquilpan, Tula, Real del Monte, Santa María del Río, San Luis Potosí, Guadalcázar, Río Verde, Guadalajara, Aguascalientes, Zacatecas, Fresnillo, Durango, Real de las Nieves, San Juan de los Lagos, Saltillo, Monterrey, Parras, Sierra de Pinos, Bolaños, Oaxaca, among other many places[27].

[27] APSMA, Disciplinar, Obras Pías, c. 75. Libros de enfermos del Hospital Real del Señor San Rafhael, y San Juan de Dios, 1770-1781 y 1781-1796. (Books of sick of the Royal Hospital of the Señor San Raphael, and San Juan de Dios, 1770-1781 and 1781-1796).

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Between 1770 and 1796 the Royal Hospital of San Rafael and San Juan de Dios received near 2,000 sick people, natives of 160 different regions that performed approximately 100 occupations, this without counting women and the total of those welcomed by the village and its Chief Judge's Governorship.

The multiethnic concentration, the cultural and geographical diversity that existed in this hospital space, should be understand in the logic of having been founded to receive to people of all qualities, states and conditions:

> … Many years have passed since the neighbors of the village of San Miguel el Grande in this diocese, have wished the construction of a Hospital where the spiritual, and corporal necessities of the sick, deprived poor are aided, of all accidents and of any quality that they are…[28].

It would also be necessary to consider the migratory processes and the importance that San Miguel el Grande had as strategic foundation and obliged point of pass to the Tierra Adentro. The travelers that arrived to San Miguel always had a sure refuge and the possible cure of their illnesses on the road, without having the necessity to stray or to separate from their itinerary. When it was required, they were received by the hospital of San Rafael and San Juan de Dios where a doctor, surgeon or druggist was devoted to their care, according to the type of illness and to its graveness. After some time, in stays that ranged between one day and four months, they could continue their road, or in the worst of the cases, to join to the perpetual residents of the cemetery that was part of the hospital.

Contrarily to another temporality that can be affirmed linked to the times of the priest José Joaquín Hidalgo y Costilla[29] (brother of Miguel Hidalgo, commander of the Independence), we can say that according to the analysis and to the consultation that has been carried out of the books of sick of the hospital (1770-1796) and of the register of funerals of Spaniards, Indians and chaste (1770-1833), the cemetery of San Juan de Dios opened on November 2 of 1770, with the burial of a dying person that was found in the entrance of the parochial temple, of which was not known name, age, state, occupation or illness. Few days later, in November 11, would arrive to accompany him in this sacred home, Guillermo Antonio González, "ladino" (cagey) Indian, miner, single, 24 years-old who died after only one day of having occupied a bed in the men infirmary of San Juan de Dios[30].



To them joined among the oldest residents in the cemetery (1770-1772): Antonio Rodríguez (shoemaker of the village), Dominga Josefa Calderón (Guanajuato), José Antonio Cruz (obraje worker of Dolores), Juan Bruno Vásquez (hat maker of the village), María Alexos Saldívar, Vicente Ferrer Urquiso (suede producer of Querétaro), José Gervasio Ramírez (tailor of the village), Juan de los Santos Méndez (miner of Zacatecas), Miguel Jerónimo Gaytán (suede producer of the village), María Antonia Cárdenas (Querétaro), María Guadalupe Hernández (of the village), Francisco Javier Ruiz (shepherd of Dolores), Juan Manuel Muñoz (of the village), Felipa Luciana Pacheco (Chamacuero), Rita

[28] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3.

[29] Al referirse que la inauguración y bendición del campo santo de San Juan de Dios el 4 de octubre de 1783 fue obra del cura don José Joaquín Hidalgo y Costilla. (When referring that the inauguration and blessing of the cemetery of San Juan de Dios on October 4 1783 was work of the priest Don José Joaquín Hidalgo y Costilla). González Pedro, Geografía local del estado de Guanajuato, Guanajuato, Ediciones La Rana, 1992, p. 604.

[30] APSMA, Disciplinar, Obras Pías, c. 75. Libros de enfermos del Hospital Real del Señor San Rafhael, y San Juan de Dios, 1770-1781 y 1781-1796.

[31] APSMA, Disciplinar, Obras Pías, c. 75. Libros de enfermos del Hospital Real del Señor San Rafhael, y San Juan de Dios, 1770-1781 y 1781-1796.

[32] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 55, Exp. 4, Año 1800-1802, fs. 34-62. Cuaderno correspondiente a la visita del Hospital de San Miguel el Grande, mandada a efectuar en Real Cedula de 22 de diciembre de 1800. Testimonio del Coronel Narciso María Loreto de la Canal, quien fue comisionado por el subdelegado de San Miguel el Grande para realizar la visita. (Notebook corresponding to the visit of the Hospital of San Miguel el Grande, requested by Royal Letter on December 22, 1800. Testimony of the Colonel D. Narciso María Loreto de la Canal who was commissioned by the subdelegate of San Miguel el Grande to carry out the visit).

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Gertrudis Núñez (San Juan de la Vega), Vicente Ferrer (farmer from Salamanca), Joseph de Acosta (tailor of the village), Pascual of Jerónimo (Chamacuero), Francisco Zedilla (obraje worker of Valle de Santiago), Ana María Pérez (San Juan del Bizcocho), Martin Rodríguez (of the village), María Concepción (Celaya), Rafael José Viveros (baker of the village), Gaspar Melchor (farmer of La Cieneguita), Juan Antonio Aldaco (obraje worker of Guanajuato), Juan de las Viñas (shoemaker of San Miguel), María Francisca Reynosa (Valle de Santiago), José Joaquín Camacho (obraje worker of Querétaro), Ana María (La Petaca), Ma. Gertrudis León (of the village), María Simona (Santa Bárbara), Manuel Trinidad (miner of Humitlan), Manuel Antonio (Dolores), Joseph Santa Ana (obraje worker of San Miguel), Bartolomé Flores (school teacher of Chalco), María Gertrudis Rosas (Celaya), Simón de los Santos (obraje worker of the village), María Nicolasa de la Cruz (San Miguel) and José Felipe Santiago Pérez (shoemaker of Celaya)[31].

The hospital of the nineteenth century

It can be said in the first years that a true benefit was that the hospital be subject to the rectory of the village, largely for the economic support obtained from the parishioners; however, with the time and the population's growth, it was more and more difficult to carry on the combined government. This situation was reflected in the decadence and abandonment that began to live at the beginning of the 19th century, when the funds that sustained it were insufficient to pay the wages of the personnel that served it, to give allowances and medicines to the sick people (to the grade of only being able to sustain less than ten) and to make the repairs that its architectural work needed[32] .

The situation of the hospital was truly lamentable, because its building was also seriously affected and it required of urgent repairs, to such a grade that the risk existed that the water of the near stream filtered by the windows, this according to a recognition that made the master builder Salvador Luna in 1802. Conditions that made the infirmaries very humid as well as the cells, galleys and corridors that formed it, besides threatening the solidity of the walls[33].

In occasions the hospitals that were careless became inns and even taverns; there are no precise data that this happened in the hospital of San Rafael, although due to the deterioration that it had, could have arrived to this end at the beginning of the 19th century[34].

The beginning of the Independence met with an impoverished hospital that could not sustain the care and cure of the insurrectionists and realists fallen in battle, reason why a provisional military hospital should be organized[35]. Although it has been considered that this military hospital could have been installed in the same building of San Juan de Dios, according to a report that José Manuel de Sautto did in order to register the history of the foundation, of the sustenance and the real situation that the hospital had in 1855, it is known that it was object of lootings, fires and destruction during the years that the first armed movement of the Independence lasted:



[33] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 55, Exp. 4, Año 1800-1802, fs. 34-62. Cuaderno correspondiente a la visita del Hospital de San Miguel el Grande, mandada a efectuar en Real Cedula de 22 de diciembre de 1800. Estado actual de la fabrica material del Hospital Real de S. S. Rafael de esta villa, según el reconocimiento que hizo el maestro albañil Salvador Luna, por orden del Sr. Coronel D. Narciso Maria Loreto de la Canal y Landeta. (Notebook corresponding to the visit of the Hospital of San Miguel el Grande, requested by Royal Letter on December 22, 1800. Current State of the material manufacture of the Royal Hospital of S. S. Rafael of this village, according to the recognition that made the master builder Salvador Luna, from order of Mr. Colonel D. Narciso María Loreto de la Canal y Landeta.

[34] CARRILLO CÁZARES, Alberto: Michoacán en el otoño del siglo XVII, El Colegio de Michoacán, México, 1993, pp. 147-156.

[35] AGN. Instituciones Coloniales, Real Patronato Indiano, Hospitales, Vol. 7, Exp. 12, Año de 1819. Fs. 216f-237v. El R. P. D. José María Yáñez demanda el importe de la medicina que suplió su difunto padre al Hospital Militar de San Miguel el Grande. (AGN. Colonial Institutions, Royal Indian Patronage, Hospitals, Vol. 7, Exp. 12, year of 1819. Fs. 216f-237v. The R. P. D. José María Yáñez demands the amount of the medicine that his deceased father supplied to the Military Hospital of San Miguel el Grande).

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"in the time of the insurrection this establishment was destroyed", as well as of a possible abandonment until the decades of 1820 and 1840.

However, the cemetery was populated with the dead that could be buried in "sacred place". Between 1810 and 1814, Spaniards, Indians, mestizos, mulattos and men of other breeds that fought as rebels or realists in a war in which didn't exist good or bad, victims or killers, but men convinced of their own fight and of their ideals. Among the dead of the independence that shelters the cemetery of the Royal Hospital of San Rafael and San Juan de Dios, are found the Spanish rebels José de la Luz Gutiérrez (Santa Bárbara), Pablo Gutiérrez (Santa Bárbara), Julio González (Santa Bárbara), José Domingo Gutiérrez (Santa Bárbara), Cornelio Exiga (Los Dos Ríos), Bernardino Quintero, José Frías (Los Dos Ríos), Joaquín Sánchez (Dolores), José Santa Ana Almanza (Salamanca), Tiburcio Gervasio Robles (Los Dos Ríos), José María Arévalo (member of the conspirator group of San Miguel el Grande), José Félix Jaimes (Captain of the Department of Jalpa, killed by the King's Division directed by the commandant Francisco Gallardo), José Francisco Coronado (Sergeant of the Regiment of the Queen's Dragons, killed by the weapons of the Division of D. Ildefonso de la Torre, to serve in lines of the commandant Rafael Rayon), as well as several bodies of American Spaniards that were "alcabuziados" (killed by harquebus shot) by the King's troop, of whom names, ages and geographical origin were not known[36].

To these men they united in the eternal habitation, Indians, mestizos, mulattos and of other breeds that united to the armed, reasonable movement the village and their jurisdiction, as well as of different regions, among them: Juan José Torres (village of San Miguel), José Loreto (village of San Miguel), Pedro Ríos (Port of Sosa), Agustín Yáñez Martínez (village of San Miguel), Juan Antonio Nieves (village of San Miguel), Juan Eusebio Nieves (village of San Miguel), Domingo Esteban (village of San Miguel), Pascual de la Cruz (village of San Miguel), José Guadalupe (village of San Miguel), José Epifanio Villanueva (village of San Miguel), Juan José Cazares (village of San Miguel), José Miguel Sánchez (La Calera), José Basilio Soria (village of San Miguel), Pedro Quiterio (village of San Miguel), Pedro Álvarez (village of San Miguel), Eugenio Guerrero (village of San Miguel).



It fits to mention those who took advantage of the armed movement to make their own fight, through certain forms that have made them pass to the history more as bandits than as insurgent commanders, many of which were also killed by the king's troops, after plundering and destroying the villages and towns, severely affecting the population that inhabited there and that those they found on their pass. One of the best known examples is that of Bernardo Antonio de Lara, alias El Huacal who was captured and shot in the square of the village by Miguel María Malo de Mendizábal, to later

[36] APSMA, Sacramental, Defunciones, c. 139 (1807-1813), Libro de españoles (1811-1830).

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transfer his remains to the cemetery of San Juan de Dios, to which were added those of his troop, among them José Dolores Mereles (Spanish of Matehuala), José Diego Ibarra (Indian of the ranch of Las Pancitas), Antonio Espinosa (Indian), Manuel Vásquez (mulatto of Charcas), José Onofre (mulatto of San Antonio de Tula), Julián Zavala (mulatto of the hacienda of Las Gallinas), Pedro Guevara (Indian of Río Azules), José María Ramírez (Indian of El Grangenal), José María Castillo (Indian of Río Verde), Juan José Salazar (mulatto of Alvarcones), José Guadalupe Ramírez (Indian of the town of Xichú) and José Ramón Guerrero (mulatto of Las Cañas). Exceptional cases as that of José Hilario Campa, mulatto native of Puerto de Nieto that united these dead of the independence, after having lived in this land 125 years, and that of Juan Cisneros, a mestizo of the village of San Miguel el Grande that was killed by the lines of commandant Rafael Rayon[37].

The strong epidemic of cholera that whipped the region in the year of 1833, made the population of the city of San Miguel de Allende vulnerable and fearful. They noticed that "plague and hunger walk", to leave to more than 500 Spaniards dead, to those that should be added other so many of different ethnic qualities that arrived to populate the cemetery of the hospital, particularly between the months of July and August, and whose ages oscillated among the first months of life to three years (mostly), five to 20, 20 to 60 and up to 85 years[38].

After the temporary abandonment that the hospital had during the Independence, in 1843 the General Juan José Pastor, Prefect of the city, requested "the reinstatement" or fix of the facilities of the hospital to a generous neighbor, in which invested more than 7,000 pesos. However, the funds for its support were so poor, let's say they were insufficient for the repair of the architectural work, but for the most indispensable needed its operation, which was in charge of the City council of the city[39]. Fortunately in 1855, the House-Hospital of San Rafael and Hospice of Poor of the City, named this way by that time, was granted by order of the prefect Don Juan José Pastor, with the third part of the funds destined to the aid of poor, with which could sustain



[37] APSMA, Sacramental, Defunciones, c. 139 (1807-1813), Libro de castas (1807-1831).
[38] APSMA, Sacramental, Defunciones, c. 141, Libro en el que se asientan partidas de entierro (1830-1845).
[39] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3 (antes 5 y 6), Año de 1855. Propios, Arbitrios y Hospitales, Cuentas y Correspondencia del Hospital de San Rafael, San Miguel de Allende, Gto. s/f

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in the material aspect, besides what received in donations and charities that the different generations of the families of San Miguel gave until well entered the 20th century[40].

In 1935 it was granted with the name of civil hospital by the governor of the state of Guanajuato Don Melchor Ortega, being manager the Dr. Anastasio López Escobedo, time when a commemorative board was placed in which mentions the sick persons and the "generous hands that cure their physical pains and moral hardships in an atmosphere of fraternity." Built the new hospital in the third street of Reloj in the decade of 1950, the old facilities of the Royal Hospital of San Rafael and San Juan de Dios adapted, to be occupied by the Hermanos Aldama elementary school and its annex for shops of crafts[41].

The hospital's cemetery was considered municipal graveyard until the construction of the Cemetery of San Antonio or of Nuestra Señora de Guadalupe in the decade of 1950. What represents more than two hundred years of use, between 1770 and 1967 (year that refers the most recent tablet that is conserved), of a sacred place in which is printed the history and the essence of the multicultural city, the collective memory, feeling and the ancestral worship.

This house universal, perpetual, common and sad inn, as the father Manuel de la Torre Lloreda defined it in his octaves conserved in the perimeter wall of the cemetery of the Royal Hospital of San Rafael and San Juan de Dios, it is a treasure of the history and of the tangible and intangible heritage of the city of San Miguel de Allende that should be conserved in the purest sense of immortality.

The hospital is now a civil hospital after a decision of the Governor of Guanajuato Melchor Ortega and the director of the hospital, Doctor Anastasio López Escobedo who saw it convenient in 1935. The facade has a board that says that sick people will find here "generous hands that cure their physical pains and moral hardships in an atmosphere of fraternity"[42].

003G BRIDGE OF SAN RAFAEL

One league[43] to the west of the village of San Miguel el Grande ran the river called San Miguel, in other places known as of La Laja, of Las Lajas or with a great diversity of local names. Its mighty waters -particularly in times of rain – were born in the skirt of the hill "del Gigante". In the hacienda of San Martín or of "Tachiquera", jurisdiction of the village of San Felipe, 25 leagues far from San Miguel, head of the Alcaldía Mayo. The vast bed passed to one league of the town of Nuestra Señora de los Dolores, of the Sanctuary of Jesus Nazareno de Atotonilco, village of San Miguel el Grande, the town of Chamacuero, the city of the Purísima Concepción de Celaya and before entering to the Village of Salamanca,



[40] AGN. Instituciones Coloniales, Real Hacienda, Archivo Histórico de Hacienda, Vol. 2331, Exp. 3 (antes 5 y 6), Año de 1855. Propios, Arbitrios y Hospitales, Cuentas y Correspondencia del Hospital de San Rafael, San Miguel de Allende, Gto. S/F.

[41] MAZA, Francisco de la: San Miguel de Allende. Su historia. Sus monumentos, Frente de Afirmación Hispanista, México 1972, p. 75.

[42] Maza, San Miguel..., p. 75.

[43] Approximately 4,190 m.

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it joined the river Lerma, popularly called "Río Grande"[44].

The obliged crossing of the plentiful and impetuous river of La Laja was made on canoes or through the bridges that were built in the jurisdiction of San Miguel during the 16th, 17th, and 18th centuries. Privileging for such works the most uneven sites, frequented and mainly those strategic, for the traffic on the Camino Real de la Tierra Adentro and on its secondary branches, being necessary and habitual ways for the local population, the courier, the travelers and the merchants with their caravans loaded with varied merchandises and multitude of cattle.

The bridges "La Quemada", "San Rafael", "Del Camino Real a Chamacuero" (or "del Fraile"), "Tierra Blanca", "Guadiana", "Paso del Molino", "De Abajo", "Casa del Campanero", "Arroyo de la Caxita", "De los Ricos" and "De los Tenderos", among others, with their respective roadways and stone paved ways, were some of the high-priority public works in which were invested the funds of "Propios y Arbitrios" or the public treasury of Village of San Miguel el Grande, with the purpose of avoiding that due to the grown rivers and streams, remained blocked the weekly post and trade of the Tierra Adentro, of the Reales de Minas and of the city of México, as well as to avoid the deaths that every year affected to the families and economies:

> ...it runs impetuous in most of its parts, and as in time of waters it is plentiful...do no lack every year several drowned. Besides this sad fatality, the inland trade and those of Guanaxuato remain impeded, as it was seen in the year of 1767 in a commission of San Miguel that went to Guanaxuato, which could not be made in the same day it was practiced in the other cities and places of this America to be grown the river and not to be able to the commissioner to pass Guanajuato, as he did not pass indeed up to three days later when the Royal Orders of His Majesty had already been practiced everywhere. Nevertheless that ordinarily we experience the delay of the weekly post in all time of waters when the river is quite grown...[45].

The construction of the bridges and their constant "renovation" or "poise", represented a considerable investment from 500 to 16,000 annual pesos of gold; the knowledge of constructive systems for the vaults, centering, the handrails and the quarry; consequently the specialized work and payment of peons, master bricklayers, "half spoons" or masons, stonemasons (masters

[44] Biblioteca Nacional de México, Fondo Reservado, Ms. 1762, Fol. 60-87. Díaz de Gamarra, Juan Benito, Descripción de la villa de San Miguel el Grande y su Alcaldía Mayor, México, Amigos del Museo de San Miguel de Allende A.C., 1994. Pp. 33-34.

[45] Biblioteca Nacional de México, Fondo Reservado, Ms. 1762, Fol. 60-87. Díaz de Gamarra, Juan Benito, Descripción de la villa de San Miguel el Grande y su Alcaldía Mayor, México, Amigos del Museo de San Miguel de Allende A.C., 1994. Pp. 33-34.

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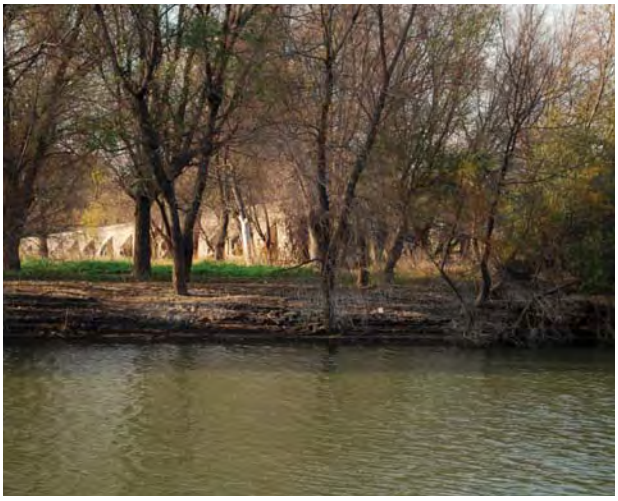


and officials) and "sobrestantes" or foremen; the supply of materials that came from near banks and manufacturing centers located in the basin of the river "La Laja", Tlaxcalilla, Ciénega de Arriba and the surrounding mountains: stone, flagstone, bricks, quarry, wedges, lime, rubble, wood strips, firewood, etc.; the materials, utensils and necessary tools for the constructive work, which were acquired with the merchants bound to the different nets and levels of trade of the Nueva España: iron, leathers, wooden troughs, mixers, knots, shovels, ropes, beams, etc.[46]

The constructive work that was made of San of Rafael bridge in the 18th century was not the exception, even though it was one of the most important of the jurisdiction of San Miguel el Grande, by being located in the convergence of several ways: the Camino Real de Tierra Adentro, the "Camino de las Diligencias o de los Coches" (Road of the Diligences or of the Carts) (San Miguel-Guanajuato), the "Camino de Rueda" (Road of Wheel) (San Miguel - Dolores) that in turn was connected with the Road Dolores-Celaya. An indispensable pass for the merchants that transported products of the Real Aduana (Royal Customs) of México, Veracruz, Acapulco, Puebla, Querétaro, San Juan de los Lagos, San Luis Potosí, Villa de Valles, Valle de San Francisco, Santa María del Río, Charcas, El Venado, Valle de Mota, Saltillo, Fresnillo, Mazapil, Nombre de Dios, San Cosme, Sombrerete, Matehuala, Zacatecas, Linares, Guadalajara, Aguascalientes, Colima, Zapotlán, Sayula, Guanajuato, San Miguel el Grande, San Felipe, Dolores, León, Acámbaro, Salvatierra, Valladolid, Pátzcuaro, Zirahuén, among other places[47].

This intense and continuous traffic of people, merchandises and cattle, explains the 15 meters of width that has the bridge of San Rafael, one of the biggest located along the Camino Real de Tierra Adentro.

During the 19th century, the bridge of San Rafael continued having importance, because the population considered it as the first and only road that existed to go from the North to the city of San Miguel de Allende[48]. In the first decades of the 20th century it was located in the lands of the Hacienda of Guerrero, property of Don Javier Álvarez. During this decade, in times of rains and with the growth of the river, one of its arches was demolished by the force of the waters, leaving the population isolated. Along the time, some rustic mechanisms were adapted to transport the merchandises of the lumberjacks, farmers and cattle breeders that with only a steel rope and a canoe, passed to the other side of the river, to continue their voyage and to sell their animals, firewood, loads of seeds and other agricultural products[49].



[46] Archivo General de la Nación (en adelante AGN), Instituciones Coloniales, Real Hacienda, Propios y Arbitrios, Vol. 9, Exp. 4, F. 75f. AGN, Instituciones Coloniales, Real Hacienda, Propios y Arbitrios, Vol. 9, Exp. 4, F. 111f-118f.

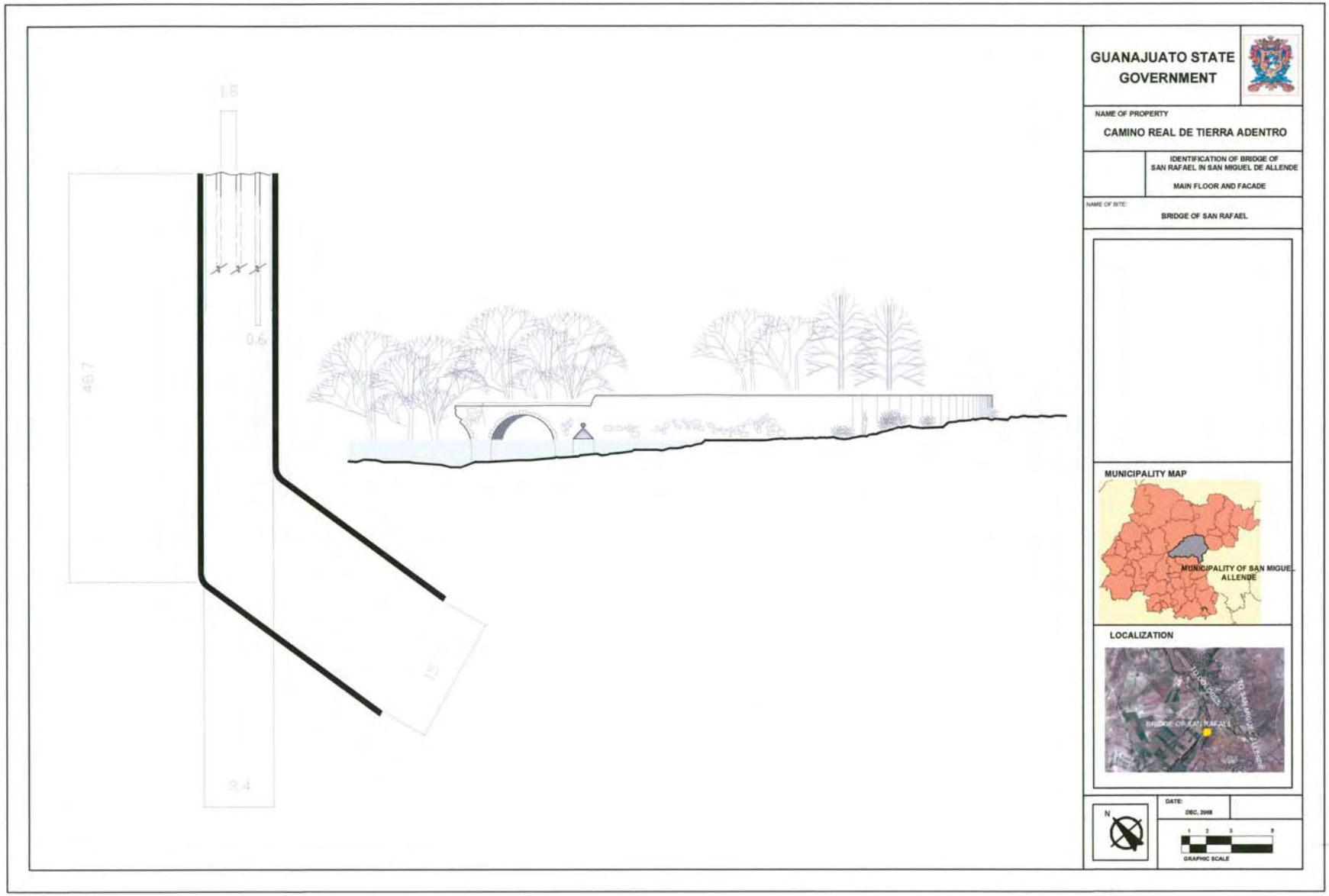
[47] AGN, Instituciones Coloniales, Archivo Histórico de Hacienda, Vol. 985, Exp. 3.

[48] Este es el discurso de lo que se conserva en la memoria local. (This is the speech of what is conserved in the local memory).

[49] Local informant.

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004G BRIDGE LA QUEMADA

This bridge of medium size joins the former hacienda La Quemada, with the road to San Diego de la Unión, toward San Felipe Torres Mochas, neighboring city of San Miguel el Grande. The bridge crosses the river "La Laja" that supplied the hacienda for a long time. Its construction dates of the mid-16th century, and by it could easily circulate carts thrown by oxen, mules and horses, due to the reinforcement of its construction and its width. At present, the bridge is not crossed as frequently as it was in the past centuries, although some riders and pedestrians still use it sporadically. This abandonment is because alternate roads exist to arrive to the former hacienda La Quemada and the town of the same name, and it has not received the necessary maintenance. The bridge already presents some samples of visible destruction in the railing, while in some parts of the arches have cracklings. Around the bridge signs of abandonment can also be noticed, since it is surrounded by trees and grasses that grow in the area[50].



Due to the form of construction of the bridge, it can be noticed that it had certain importance and it was very useful for the access to the hacienda, it is made of stone and the road is of ground, on a plane land. The bridge is supported by five big stone arches that have triangular cutwaters that go from the base of the arches to the railing, what means that in rains season the river was mighty and violent, characteristic already observed by Brother Agustín de Morfi during his brief stay in the hacienda.

The hacienda La Quemada arose by the middle of the 16th century, when the mayor of San Felipe, Juan Sánchez de Alanís, granted to the Spanish Esteban García, a land for small cattle in 1562, García transferred it to the bachelor Juan Alonso, resident of San Felipe in 1568. There are data that the property



[50] RIVERA, Puentes en los Caminos..., p. 63.

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belonged to Alonso Pérez de Bocanegra in 1597, who increased the size of this property. Later on, he inherited it to his daughter Josefa that in turn made the same thing in benefit of her son, Juan de Arizmendi Gogorrón.

For 1681, the hacienda San José of La Quemada belonged to the accountant of the Major Tribunal of the Royal Audiencia de Cuentas of the Nueva España, the captain Andrés Pardo de Lagos; by then the hacienda also comprised the lands of Las Sahurdas, La Laborcilla, and Laberintilla.

In 1739, Don Antonio de Lanzagorta y Urtusaústegui who was chivalry captain and profess Knight of the Order of Calatrava, he acquired the hacienda La Quemada in a public auction in the city of Mexico. Don Antonio later on inherited it to his son Francisco Antonio de Lanzagorta y Landeta Urtusaústegui y Saravia, councilman and Chief Bailiff of San Miguel village el Grande; this inherited the property to his wife, Rosalía Anacleta Gómez de Acosta y Yáñez in 1777 who acquired the neighboring lands.

During the trip of brother Agustín de Morfi from the city of Mexico to Santa Fe, the friar comments in his diary that before arriving to this hacienda, by the road are found two small streams and at sight stand out two lagoons; he also affirmed that the hacienda was property of the widow of Lanzagorta who was colonist and mayor of San Miguel. When the friar arrived to the hacienda, he affirmed that the house was under good conditions and was kept with good care, this was on the shore of a stream that is something turbulent in rains season (surely the river called "La Laja"); he also observed rich lands for the agriculture, although in this place they are devoted mostly to the cattle breeding. Outside of the house there is a chapel and in front of this an inn, where the travelers could stay[51].



At the beginning of the 19th century, Juan María de Lanzagorta y Landeta, capitular council member of the Town council of San Miguel el Grande, inherited the property from his mother. Then the hacienda was visited regularly by the insurgent troops

[51] Morfi, Indios y Diario..., pp. 76-77.

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during the War of Independence. Later on, in 1831 the property would pass to the hands of Juan José Pastor who was general of the Mexican Army. In 1856, the hacienda belonged to Don Roberto Trail who inherited it to his son Roberto, who sold it to Joaquín Obregón González, who donated several lands with the purpose that the rails of the Ferrocarril Nacional Mexicano were laid there. Starting from then the hacienda La Quemada was one of the richest of the Bajío. From being famous for its cattle activity during the colonial time, agriculture passed to gain more importance, where chili, bean, wheat and corn, was cultivated and sent by means of the railway toward the cities of Mexico, San Luis Potosí and Guanajuato[52].

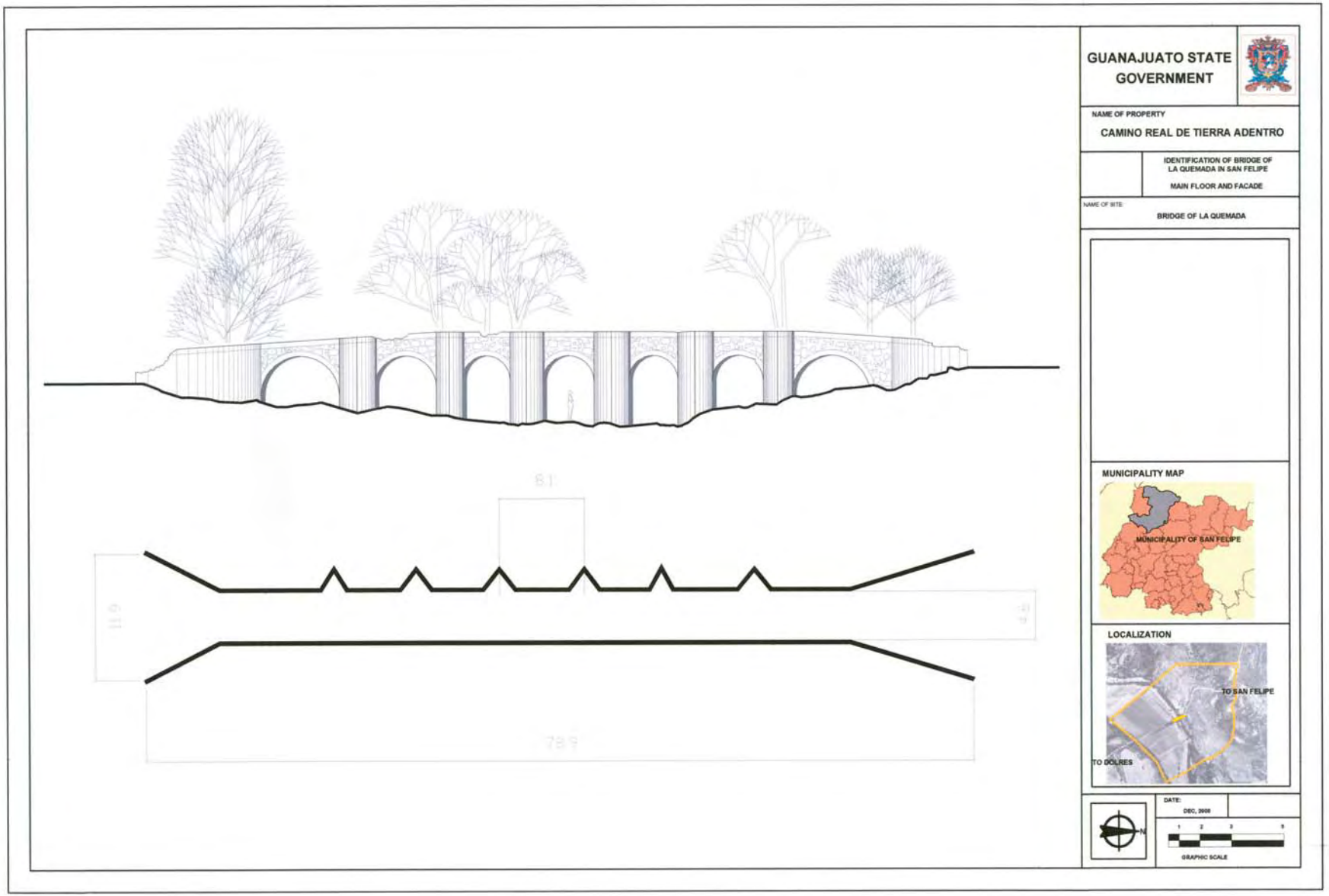
Along the 20th century, the hacienda La Quemada took great importance because all sort of communications passed by it, so much the Camino Real for the travelers in carts along the Colony, as the railways starting from the 19th century; later the telephone would arrive thanks to the governor Joaquín Obregón who was owner of the hacienda during that time, which also had a college and a prey of great size.

During the revolution, it housed several opposing groups. When the agrarian allotment was made in 1930, the farming activity of the hacienda fell in decadence until depleting so far. At present, the hacienda is called "Rancho de San Joaquín", and it is in the centre of the town La Quemada; it is still in good conditions, it has big patios and gardens, and only in some parts has samples of deterioration, certainly justified, after the hacienda had great importance and it constantly remained in activity along five centuries.

[52] VARGAS SOMOZA, Federico: "Rancho San Joaquín: ex hacienda La Quemada (Guanajuato)", México desconocido No. 251 / enero 1998, versión digitalizada en: http://www.mexicodesconocido.com.mx/notas/1664-Rancho-San-Joaquín:-ex-hacienda-La-Quemada-(Guanajuato).

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005G PROTECTIVE TOWN OF SAN MIGUEL AND THE SANCTUARY OF JESÚS NAZARENO DE ATOTONILCO

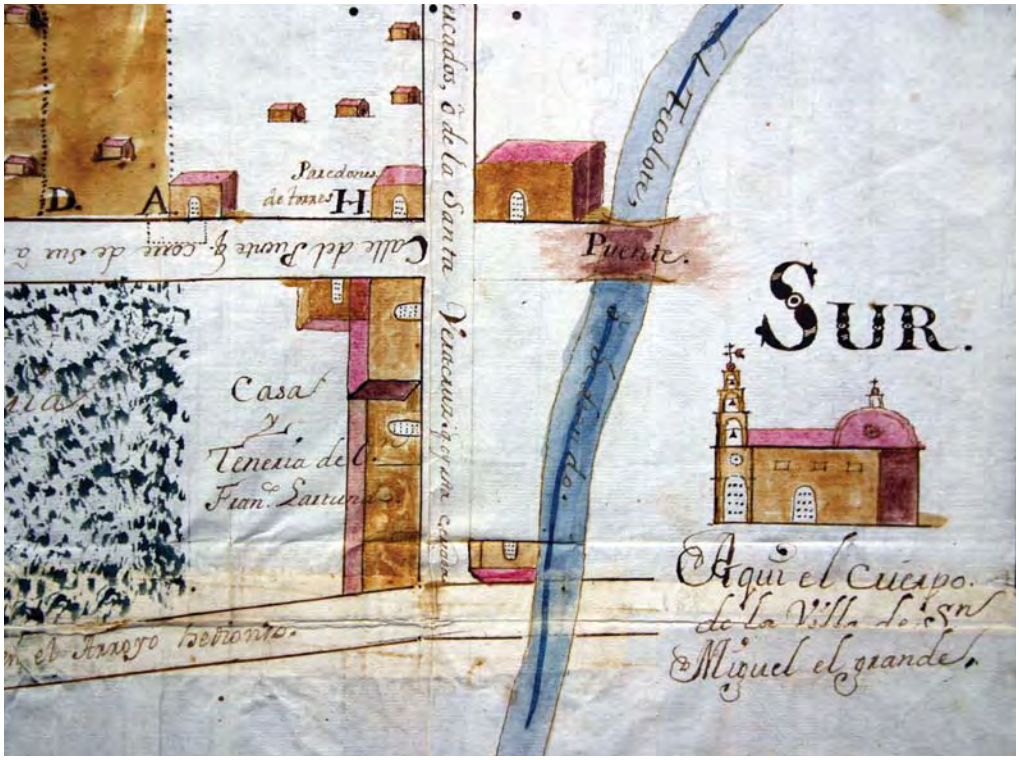
Inscribed in The World Heritage List 2008

This region is located in the north-central region of Guanajuato; it is between plains and hills, draining for the river Lerma-Santiago. It has fresh and dry weather. When the Spanish conquerors arrived, Indian Chichimecas that spoke Guamare, and that extended from Chamacuero to Guanajuato and San Felipe occupied the region. To the north also inhabited the Copuces and Guaxabanes. All these tribes were hunters and gatherers; they spread all over this territory.

This region was not colonized but up to 1542-45, but it is known that the first contacts of these tribes with Spaniards were given in the decade of 1520. A Franciscan mission settled in this territory in 1542 with residents Tarascos and Otomíes. In spite of the dangerous of the territory, the Franciscans were able to extend their influence and for the decade of 1450, some Spaniards were already involved in cattle activities very near to the territory of San Miguel.

Between 1549 and 1550 began to open up the road that should connect the city of México with the mines of Zacatecas. With protection ends began to open up Spanish settlements in San Miguel (1555) and San Felipe (1561-1562), nonetheless the hostilities of the Chichimecas in this region did not cease. The aboriginal tribes seated here were not subjected to encomiendas.

The founder of San Miguel el Grande was Ángel de Villafañe, who was appointed Chief Judge of this village in 1555. Later on was Chief Judge of Xilotepec and Chichimecas until San Felipe was populated. Then the settlements of San Miguel and San Felipe united, although each one had its town council with administration purposes on one and another village. Along the second half of the 16th century these populations suffered modifications as



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for the justice imparting until the Chief Judge of San Miguel had total jurisdiction on San Felipe, by means of a lieutenant under his orders in charge of the government in that village. Starting from 1787, the mayors of San Miguel and Dolores were under the orders of the Intendant of Guanajuato.

Around 1542 a Franciscan mission settled down in this territory, called San Miguel de Chichimecas, which was subordinate to the doctrine of Acámbaro, Michoacán, a village of Spaniards later on settled down very near there, until then a territory called Izcuinapan that later on would become San Miguel el Grande, town that had its own Franciscan convent during the whole colonial time, same as the village of San Felipe, although all these convents were under the jurisdiction of the diocese of Michoacán.

Since the decade of 1550, the Chichimeca tribes that inhabited these villages were gradually replaced for Otomíes and Tarascos that would work at the haciendas and homesteads of cattle of the Spaniards settled there. About twenty Spanish residents inhabited in 1571; for 1621, this population grew to 62, although more Spanish, mestizos, mulattos and black slaves in 82 haciendas, quickly populated the region. Both towns, San Miguel el Grande and San Felipe, were founded in lands where the Spaniards raised cattle. Near these populations, in 1570 a presidio existed in Portezuelos, although it was abandoned in the decade of 1590. San Miguel was famous for its trade of serapes and leather articles and of iron. At the beginning of the decade of 1710, the so-called Hacienda of the Erre began to be known as Pueblo Nuevo de los Dolores[53].

In 1551, San Miguel suffered an attack of the Guamares Indians, where fourteen or fifteen people were murdered; as a result, the outpost of San Miguel was temporarily abandoned. The pacified Chichimecas moved for reasons of security to San Antón (at present a town near to Dolores Hidalgo), located between San Miguel and the mountains of Guanajuato; other more moved to the Mezquital (that later on would become the city-fortress of Celaya)[54].

De Morfi commented that this town was very beautiful and that it had "better society" than Querétaro, he commented that its parish was good and had a beautiful chapel "whose choir is in a balustrade that adorns the ring of its round dome"; a vault is under a small chapel where the priests of the place were buried. The streets of San Miguel are unequal in their land and their traffic in cart can be dangerous, since one can overturn. In front of the main square were two parishes, an old one and another new, in the contiguous houses there were orchards where some fruits were cultivated. Most of the other buildings of the town were of a single floor, although there are some of two, built of adobe and others of stone. The neighborhood called Guadiana is near a ravine that provides the village with water. In words of the Franciscan, this very fertile land could



[53] GERHARD, Peter: Geografía histórica..., pp. 243-245.

[54] POWELL, Philip: La Guerra Chichimeca, FCE, México, 1996, pp.44-45.

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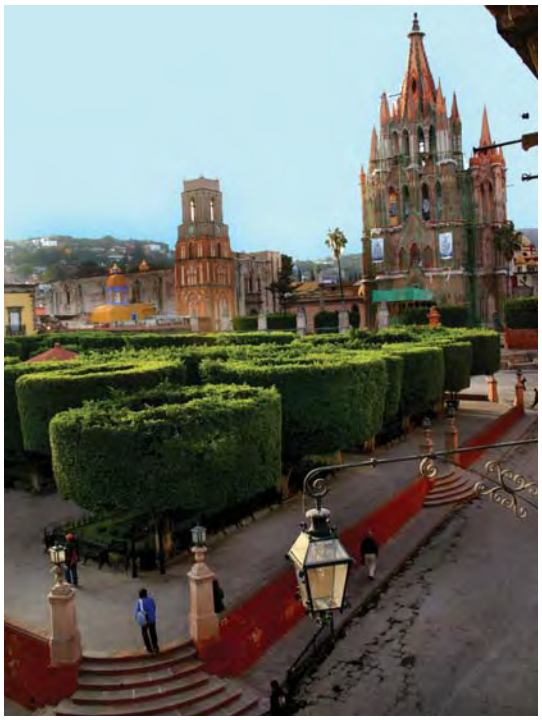
be much more exploited. The land had also certain quantities of ores, and it is said that some mining activities were carried out, although without much success. He said that the Franciscan convent was in good state and it could house up to twenty friars.

"The priests educate the youth of this town, in their house, which is beautiful, Latin, philosophy and theology are taught. The church of this house-college is in front of a plazuela (small square)".

The "Santa Casa de Loreto" (Holy House of Loreto) "is the most beautiful", the friar affirms, "and it has a small library, which the father Juan Benito Díaz de Gamarra provided when returned from his trip to Europe" (the text contains a small biography of this priest p.69). "The convent of the Clare nuns has nothing of spectacular and its church has not been finished yet".

"The main trade is the cattle and the agricultural products produced in the region, it is commercialized with people from Nuevo León and Coahuila, although the hostilities of the natives along the road until those areas of the north hinder the commercial exchange. This, and the "disobedience and lechery" of the town, which is very high, including the little law that is observed in it. This people for a while were devoted to the looms, but these vices have made that this activity falls in its production; for the same thing a great quantity of vagabonds is observed by the streets of San Miguel."

Justice was imparted by a Chief Judge appointed by the king and two ordinary mayors, chosen by the residents, subordinates to the Royal Audiencia and the viceroy of México[55].



The description of the Village of San Miguel el Grande of the bishopric of Michoacán, written by the congregation of the Oratory of San Felipe Neri of this Village, in August 30 of 1777, can reveal us how the village was in that moment and the conception of the contemporaries about its importance.

The village of San Miguel el Grande in the bishopric of Michoacán is found at 273 degrees, 46 minutes of longitude and 20 degrees of north latitude. It is governed by a Chief Judge, and has secular town council with a council member. It is surrounded by hills, one to the south called Moctezuma and to the east that of San Antonio. Spaniards and Tlaxcaltecas founded this village when they conquered the Chichimeca Indians. In this population, there are Spaniards, mestizos, mulattos and Indians ruled by an Indian governor and officials of republic, they speak Otomí, and they have 48 haciendas of big cattle.

Water comes from the hill Moctezuma, to which they call "El Chorro", and waters sev-

[55] Morfi, Viaje de Indios..., pp. 67-74.

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eral orchards in the neighborhood of the Guadiana and another called La Cieneguita at little distance of the village that supplies the neighborhoods of Santo Domingo, Tecolote, Palmar and some public and private fountains[56].

San Miguel el Grande was an old village, known with the name in Náhuatl "Izcuinapan" that means: in the water of the dogs, because supposedly, while the Franciscan Fray Juan de San Miguel was in search of a good place to found this population, the dogs that accompanied him found a spring of which they began to drink. Along the colonial time, the town was formed thanks to the efforts of the Franciscan friar, who finished his work in 1542. During the tenure of Viceroy Luis de Velasco, the town received the title of Village, being the first of Guanajuato. Today it is named San Miguel de Allende after the insurgent task of Ignacio Allende, born in this city in 1779.

Other sources sustain that the reasons for the foundation of San Miguel were that it was a fertile territory besides that was a suitable land for the settlement of the Indians, with the advantage that this was also a good point to defend of the Chichimeca tribes. It is said that Friar Juan de San Miguel, guardian of the convent of Acámbaro, found in the current territory of San Miguel a suitable place to teach the Catholic doctrine to the natives, the own friar traced the map and thanks to him a chapel was built with logs and branches. Chapel that later on would give the name to the town. The friar had to leave due to an attack of the Guachichiles, so he moved again to Acámbaro, leaving the position in San Miguel to a French friar, Bernardo Coussin, who built a better temple, in the area called San Miguel el Viejo, several kilometers above, because he searched for water, which could find.

The way in which San Miguel was populated is not known to depth, but it is known that Tlaxcaltecas and Tarascos Indians helped to populate it in first instance. Don Luis de Velasco I named this small town Village in 1555, in the same year that fray Juan de San Miguel died. The main reason of his appointment was the simple fact that this village should perform as a protection area before the Chichimeca attacks along the Camino Real. The main Government's

[56] PAREDES MARTÍNEZ, Carlos (introducción y paleografía): Descripciones Geográficas del Obispado de Michoacán en el siglo XVIII, CIESAS/Universidad Michoacana de San Nicolás de Hidalgo, México 2005, pp. 62-64.

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position relapsed in Ángel de Villafañe on December 18 of 1555, being the Indian governor Don Domingo Pérez. To the recently founded village were granted three leagues to the round, and it was ordered that the cattle stayed outside of these three leagues.

In a beginning this village was called San Miguel de los Chichimecas (of the Chichimecas), to change to the name "of the Otomíes", and finally was simply called "el Grande" (the Great). Almost immediately after appointing it as Village, a presidio was built. Some Spanish families constituted this presidio at the beginning. This action didn't have total acceptance in the village, since some friars assured that the Chichimecas would not arrive to this in peace to receive the word of God, but rather this construction fomented the continuation of the war besides that some black slaves committed bad actions blaming the Chichimecas, although part of the reality was only observed, since it is known that the Chichimeca attacks continued in this region, being this a constant characteristic of the village.

This village did not really have much importance until industry became a peculiar feature of it, mainly in terms of spuns and fabrics, due to the cattle breeding characteristics of the place. This industrialization continued until ends of the 17th century. The village was gradually getting richer, and the racketeering increased, being unbearable by the middle of the 17th century. Don Diego de Montañez was named mayor of the "Santa Hermandad de Querétaro y villas de San Felipe" ("Holy brotherhood of Querétaro and villages of San Felipe"), it seems that this measure was beneficial, since the title "of the Chichimecas" passed to the honorable "el Grande" at the end of the 17th century.

At the beginning of the 18th century, San Miguel became an important village, with several rich families, not only creating great fame the textile industry, but also increased the production of saddles, knives, machetes and swords.

Since its foundation, San Miguel celebrated with bullfights the day of its patron saint, San Miguel Arcángel, which were carried out by the Indians of the Village, while the Spaniards seated there remaining apart from this ludic activity, which was a tradition characteristic of this village along the 17th, 18th and 19th centuries.



The economic splendor, so much of the whole Nueva España, as of San Miguel el Grande, arrived in the 18th century; in this time the most beautiful buildings are built, so much religious as civil. Along the history of the Village, beautiful buildings arose, passing by the Baroque and the Churrigueresque. It is also in this time, when a true nationalist feeling begins, mainly for the wealthy Creole families. Among them, the most famous were the De la Canal, De Landeta, Malo, De Lanzagorta, De Sauto, De

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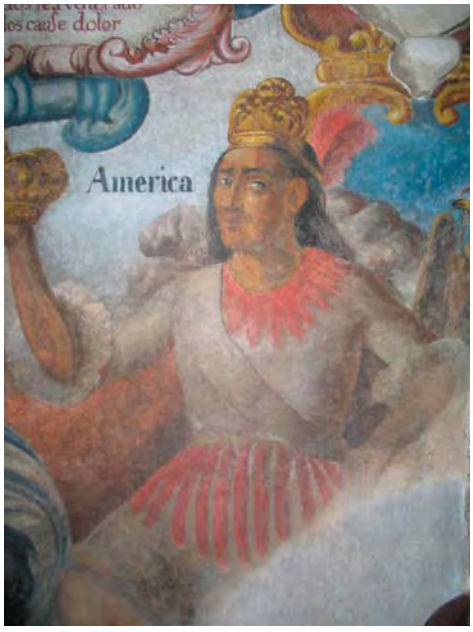
Allende, etc. There were many temples in San Miguel; the first buildings in this village were the mission and the Franciscan rectory that settled near the village, and later the Franciscan convent.

Besides naming Saint Michael Archangel as their patron saint, they also took Saint John the Baptist as second patron saint in 1733 by means of the city council. Although for 1789, there were in the Village so many patron saints that the government thought of suppressing some festivities, using the money for other purposes, although the City council protested achieving that they continued celebrating the religious feasts of the Village. The temples that were built in San Miguel in a first stage were La Parroquia, San Francisco, El Oratorio, La Concepción, San Juan de Dios, Santo Domingo, Santa Ana, San Antonio and some chapels of less importance.

The jurisdiction of the rectory of San Miguel was wide and embraced the village of San Felipe and the congregation of Dolores, until the year of 1790, in which separated the congregation of Dolores from San Miguel[57].

Three main squares exist: the "plaza mayor" in the middle of the centre of the Village, which is conserved in very good conditions, standing out its trees. Another square is that of the convent of San Francisco, where a small monument to Christopher Columbus rises, erected by the Spanish society of the place in 1922. The promenade of the Guadiana has an old garden of melancholic nature.

A significant feature of San Miguel is its fountains distributed all over the city, from the simplest, with a concave wall with a jet of water, until the most stylized, as those of "Las Monjas", the "Colonial" and the "Sirena". Another particularity of San Miguel is its vaulted niches in the corners that had great peak during the 17th century with the purpose that they were a sort of outdoors extension of the temples or houses. These features attest that San Miguel was a rich and important village during the 18th century, and that the residents knew how to take advantage of this economic bonanza adorning the village in an elegant way that gives San Miguel its peculiar shade of ancient city[58].



Sanctuary of Jesus Nazareno in Atotonilco Year: 1746- 1748

Its patron and founder was the father Luis Felipe Neri de Alfaro, born in 1709, of who it was known that was a great poet, an ascetic by nature and lover of the art. The construction of this sanctuary was given in a place with springs where the natives of the region carried out religious rites. The father chose this region with the purpose of retiring to pray without distractions, far from the bustling San Miguel, and inspired by the sanctuaries of Jerusalem, to which sought to imitate in his construction. The father Alfaro died in the same sanctuary in 1776[59].

[57] Maza, San Miguel de Allende..., pp. 9-27.
[58] Maza, San Miguel de Allende..., pp. 92-93.
[59] Paredes, Descripciones Geográficas..., p.69.

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The construction of the sanctuary began in 1746 and it was ended in July 30 of 1748. Later on were added chapels along the 18th century, while in the 19th were some patios were added, although in the last ten years the government has undertaken the task of restoring the most deteriorated parts of the enclosure. This sanctuary had a great symbolic value in the Independence War, it was here where Ignacio Allende got married with María Agustina de las Fuentes in 1802; while in 1810 the priest Miguel Hidalgo y Costilla took as banner a painting of the Virgin of Guadalupe that was in this enclosure, the banner became the symbol used by the rebels in their war against the Spanish colonial authorities. The sanctuary also performed in several occasions as point of encounter, so much of rebels as of realists to plan the strategies that would use to fight against the enemy.

In the sanctuary of Atotonilco are found many chapels that don't belong to any artistic trend in particular, which were arising as it seemed correct to father Alfaro or to the master builders in charge of its construction, in such a way that the whole sanctuary grew without an established order. The artistic style can be qualified as "popular", which is unique in Mexican land. Its facade is very simple and flat, it reaches the chapel of the Santo Sepulcro, which consists of a tower and a dome. In the whole interior of the sanctuary can be observed a great number of paintings, in domes and walls, as well as altarpieces that embrace several topics, although the main is the life, works and passion of Jesus Christ, besides scenes of the punishment of the hell, most of them with signs and poems, adorned with leaves, flowers and fruits of any type.

In general, the ensemble of paintings and altarpieces is one of the most expressive representations in the popular Mexican art, full with color and with a very peculiar style of representing so much divine as human scenes. Most of the paintings inside the sanctuary are presumably work of the painter Miguel Antonio Martínez de Pocasangre who worked in the sanctuary under the orders of the father Alfaro along thirty years. Later on, along the 19th century the oldest and most damaged paintings were unfortunately restored.

The church of the sanctuary is dedicated to Jesus Nazareno, here is a wooden statue of great size, which was designed by the own father Alfaro and is worshipped in the main altar. To the right side of the altar are found the remains of the founder with a flagstone in which is written: Exultabunt in Domino ossa humiliata. Besides finding a painting in his honor above his remains, with an epitaph in Latin, giving mention of the great religious work of the father Alfaro along his life, in the same altar, in the later part there are twelve statues representing the apostles and one of the Virgin. Above each statue, a painting depicts the martyrdom of the apostle before his death.

There are five chapels inside the church: of the "Santo Sepulcro" (Holy Sepulcher), of "Soledad" (Solitude), of "Dolores" (Sorrows), of "Belén" (Of Bethlehem) and of "El Rosario" (The Rosary). That of the Santo Sepulcro is the main and the best preserved that is below the choir, in its interior are represented several scenes of Christ's passion, besides the representation of the father Alfaro carrying a cross. Another chapel of great interest is that of El Rosario, where scenes of the battle of Lepanto are shown, after which the Rosario's devotion

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had a great peak. The chapel of Soledad contains scenes of the Virgin Mary's life, including representations of Saint Anna and Saint Joachim[60].

The church has a chapel in its exterior, called the chapel of the Santa Escuela, built around 1876. In the sacristy, where it is said that Hidalgo took the painting of the Virgin of Guadalupe, there are paintings of Juan Correa that represent The Last Supper, Saint Francis, Saint Hieronymus, Saint Augustine, Saint San Peter and Saint Paul. Some of which got lost, consumed by a fire in 1945.

The simple exterior of the great building, without reliefs and little adorned, contrasts vastly with the interior, which is entirely decorated with paintings and sculptures of some of the best artists of the Nueva España in the 18th century, what gives an idea of how was the religious art conceived in México along the colonial period. This sanctuary also contains a great symbolic sense concerning the explosion of the Independence, and of its protagonists. Two successive stages of the history of México converge in this important religious building of Atotonilco, making of it an important site of cultural heritage with regional and national identity.

006G HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES YEAR: 1540

Inscribed in The World heritage List (1988)

Guanajuato is the current capital of the state of the same name, this city it is in a canyon walled by hills, due to which, this region would become one of the richest of the Nueva España during the 17th and 18th centuries; the city of Guanajuato has a climate that goes from temperate to cold and scarce rains. Guanajuato means "hill of the frog" in Tarasco language. Before the arrival of the Spaniards, this region was little populated by Chichimecas hunters and gatherers; later on started arriving Tarascos Indians to inhabit it.

The first contact that they had with Spaniards was probably in 1530, during an expedition of Nuño de Guzmán, when they walked toward the north from Pénjamo with direction to Irapuato. In the decade of 1540, a Franciscan mission settled down in what now is San Miguel, and in 1546 settled down a cattle homestead of Guanajuato, which was granted to Rodrigo Vázquez by the Viceroy Antonio de Mendoza. In 1552 were discovered the mines near to this homestead, probably found by some muleteers that traveled by the Camino Real de Tierra Adentro, although there is the possibility that the natives of the region have practiced certain primitive mining activity previously. The deposit called San Bernabé was the first to enter in activity, the mines found later on began to be exploited and in 1557 a real de minas was founded. Bound to this discovery, another muleteer found a new lode, later called mines of Rayas.

Due to these discoveries, and noticing that the mining findings were more real and more numerous, a ramification of the Camino Real began to be formed going from the recently discovered mines of Guanajuato to San Miguel, later on would open up another road that connected them with Michoacán, and soon would come one more road than arrived to San Felipe. The fever for the silver did not wait, and big migrations began toward the recently discovered Real de Minas. In a short term big quantities of mineral, mainly of silver, began to leave Guanajuato, which same as in Zacatecas some years before, was transported to the city of México for its coinage, from there it was transported to the port of Veracruz so that the mineral could be taken to Spain, since the Crown was the only and true owner of the mines of its colonies.

Starting from 1557, several Spanish neighbors settled in this region, searching to obtain a benefit from the growing wealth of the mines of Guanajuato, or establishing agricultural or cattle haciendas, in which indigenous groups of

[60] Maza, San Miguel de Allende..., pp. 137-145.

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Otomíes, Tarascos and Mexicas arrived to work. In these years were well-known the attacks of Chichimeca tribes in all the border region to the north of the city of México, which assaulted homesteads recently established in the territory and caravans that traveled along the roads, making a war between these tribes and the Spanish colonists, helped by their pacified indigenous allies. This conflict would last until the year of 1590 and it affected to almost all the villages and towns that were settling down in the region, until arriving to territories so northern as Nuevo Mexico and Texas.

The first indigenous groups that inhabited this region could have been entrusted to Juan de Villaseñor, encomendero of Puruándiro and Pénjamo, although it is known that the Indians that inhabited this place did not have to pay tribute, but until the end of the 18th century.

Starting from the decade of 1540, the Chief Justice of Xilotepec and Chichimecas was responsible for imparting justice in this place, although due to the discovery of the mines of Guanajuato, a long series of disputes began as for the jurisdiction to which belonged the new mining territory; on one hand was the Audiencia of the Nueva Galicia that claimed the rights, and for the other, the Chief Judge of Michoacán. With the purpose of finishing this conflict, Viceroy Luis Velasco I named a Chief Judge so that he administered the mines of Guanajuato, starting from 1559. His jurisdiction extended up to Comanja to the north and Guaniqueo to the south, although later they passed respectively to Nueva Galicia and Michoacán. The Chief Judge of these mines also had under his control lieutenants responsible of imparting justice in the areas of Irapuato, Silao and Marfil.

The registrations of new discovered mines were in increase, these registrations were necessary if it was desired to start exploiting some other lode. With the great increase of mines in Guanajuato and a later interest of the Chichimeca tribes to assault the coaches loaded with mineral, there was the need to build defensive fortifications in each mine; these outposts settled in the argentiferous locations of Marfil, Tepeapa, Santa Ana and Cerro del Cuarto. Later constructions were built around the mines and their outposts, for what

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the city was growing in an irregular way, only depending on the mining production and of the quantity of mines that went opening as time passed[61].

As the Real de minas was populating and expanding its domains, several churches and convents were built that later would led to the construction of civil buildings such as royal houses, alhóndigas (public granaries), colleges and hospitals. The construction type varied in Guanajuato, there are buildings of European influence that go from the Isabelline Gothic style to the Mudejar of Arab influence and to the Spanish Baroque, this last not in its pure style, but rather was mixed with indigenous artistic elements; this hybrid type of architecture was called "tequitqui". The indigenous influence was also present with the alive colors that distinguished their work, so that many of the buildings are simply classified inside the so-called popular Mexican art, being Guanajuato one of the most beautiful representations in this architectural style, not only in quantity of constructions of this type, but in their artistic quality.

Due to the economic bonanza in Guanajuato, between the 17th and 18th centuries, thanks to the constant mining activity, constructions of great beauty arose, as the Parish, the churches of San Diego, San Francisco and of the Valenciana, as well as the "Alhóndiga de Granaditas" and several royal houses belonging to the richest neighbors of the Real de Minas. A style that represented the nascent nationality of the Nueva España at the end of the 18th century was the Baroque as was previously commented, it is found here, as well as in several cities of México, in a sort of hybrid artistic, being the architectural style that prevails in the constructions, so much religious as civil, of the city of Guanajuato[62].

The Chichimeca Indians, starting from the decade of 1550, began to attack cattle homesteads and caravans that traveled by the road. These attacks occurred because the new colonists of Guanajuato gradually took lands of the area, even without authorization of the colonial authorities, and these neighbors took measures of extermination toward the natives that were in the region, so the aboriginal answer soon arrived. The tribe that most attacked the colonists of Guanajuato was the guachichiles who stole cattle in the homesteads in most of their assaults, and they took products of the travelers along the near roads.

During the 17th century, after the long Chichimeca war and later pacification of the indigenous tribes, a considerable economic take off was given, so much in the real de minas, as in the whole region of the Bajío. The agriculture in regions like Celaya and the near towns, and the mining in Guanajuato began to take certain apogee; this activity saw economic dividends quickly, increasing and as the years passed, only to exception of the first years of the decade of 1630, when, due to epidemics that caused much death to the natives, and to the lack of quicksilver for the extraction of the silver, an economic crisis occurred, although this was of short duration.

Later on, during the whole 18th century, but mainly in the second half, the mining production of Guanajuato grew year with year, mainly in the mines Veta Madre, Cata, Mellado, Rayas and Serena, which had constantly being exploded since the previous century, changing proprietors without the mineral extraction suffered any straggle. As example of this situation is the mine of Rayas that was exploited by several miners, in a beginning by the Augustine order, passing to hands of Juan Díez de Bracamontes, while in the 18th century it continued in activity in hands of the marquises of Rayas.

It seemed to be that the mines didn't finish giving big earnings to who exploited them; some outstanding figures show that the mine La Valenciana, exploited by the miner Antonio de Obregón y Alcocer, produced 60 percent of silver of all Guanajuato between the years 1788 and 1810; this mine was formed by four main shafts: the first with 227 meters deep, of the Santo Cristo

[61] ICOMOS, Consejo Nacional de Monumentos y sitios, archivo número 482.

[62] JÁUREGUI DE CERVANTES, Aurora, Relato histórico de Guanajuato, Ediciones La Rana, México, 1998, pp. 17-37.

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de Burgos, that of Nuestra Señora de Guadalupe and that of San José, being this last, with 527 meters, the deepest in the world in that time. Guanajuato produced for these years 25 percent of the silver of all the Nueva España.

This situation brought fame to the city, and ended up affirming that any stone extracted of the mines had a great quantity of silver. The miners of Guanajuato soon obtained nobiliary titles of the Spanish royalty, as it was the case of Antonio Obregón Alcocer that received the titles of viscount of the mine and count of La Valenciana; Diego de Rul was named viscount of Tetillas and count of house of Rul; while Antonio Pérez de Andújar y Gálvez Crespo y Gómez was named count of Pérez Gálvez.

It is clear that with these titles, the cumulative wealth and the positions in the highest step of the society of Guanajuato, gave as a result that the political power relapsed in these families, forming a kind of oligarchy on which generally exercised the control the inhabitants of Guanajuato[63].

Less rich than the mines already mentioned, but also important, were those of Mellado, "Nuestra Señora de Guadalupe de Cata, San Lorenzo, Cachona, San Dieguito, La Esperanza, San José de la Quebradilla, San Ramón, San Jorge de Castilla, Santa Anita, San Vicente, La Atalaya, Santísima Trinidad, Promontorio, Cabrera, La Cruz, La Garrapata, San Juan, La Aparecida, El Lucero, El Sol, Peñafiel, Ponce, San Juan Nepomuceno, La Soledad, Las Ánimas, San Eligio, Serena, Minarica, El Calabozo, Señor San José, El Tajo, Camargo, San Bruno and many more"[64].

With the growing population in Guanajuato, a bigger necessity of allowances' supply came; and thanks to the mining exploitation in the city, more energy could be given to the agricultural and cattle activity, mainly in the region of the Bajío, and in cities as important as San Miguel and Celaya. These cities were benefited by the argentiferous wealth of Guanajuato and at the same time, they supplied allowances to the mining population of Guanajuato, as well as to the rest of the region, reason why at the beginning of the 19th century the area of the Bajío was called "the barn of Nueva España"[65].

[63] SERRANO ORTEGA, José Antonio: Jerarquía territorial y transición política, El Colegio de Michoacán-Instituto Mora, México, 2000, pp. 56-59.

[64] RIONDA ARREGUÍN, Isauro: Último plano virreinal de la ciudad de Guanajuato y parte de la región: la congregación de Silao, Gobierno del Estado de Guanajuato, México, 2002, p. 20.

[65] BLANCO, Mónica (et all), Breve historia de Guanajuato, FCE/El Colegio de México, México, 2000, pp. 42-78.

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The pacification of the Chichimecas was given in good measure thanks to the work of missionaries that contrary to the soldiers and captains that made the war "to fire and blood", used entirely pacifist methods, attempting the whole time to treat the Indians in a paternal way. Although the Franciscans were the first in arriving to this region, they had a parish in Guanajuato that kept even after the independence of México was achieved. In a beginning, the parishes and convents that were founded in the Real de Minas were in charge of diocesan clergies since their foundation. All the towns, parishes and convents of the region of Guanajuato were under the jurisdiction of the diocese of Michoacán.

Later on would arrive the Society of Jesus, although they did not settled permanently in the region, but rather carried out kind of a brief visits, although regularly. Finally the Jesuits would settle in Guanajuato up to 1732, and besides giving a great contribution to the spiritual and educational necessities of the region, they began to obtain, from grateful neighbors, agricultural and cattle haciendas, which were zealously maintained and progressively brought them more properties that allowed them to accumulate a wealth that ended up astonishing all the inhabitants when they were expelled of the Nueva España. The original parish was under their charge, being this of Santa Ana or of Santa Fe, probably built around 1560.

Gerhard mentions that it is not known with certainty the quantity of Chichimeca Indians that inhabited the region, although it is estimated that they didn't pass the seven thousand. Upon the contact with the Spaniards, many emigrated toward the north and those that stayed were quickly replaced for Tarascos, Otomíes and Mexicas. A great part of Indians worked in mines and haciendas, most of them were free, although a good part of them was also forced to work, since the exploitation of mines should stay in continuous activity. Even, under the title of judge distributor of Indians, distributions were made toward the mines. Guanajuato had its first judge distributor of Indians when the 17th century began.

In spite of the plagues and the exploitation of Indians in the mining region of Guanajuato, the demography grew along the whole 17th century. In 1633 the total population of Guanajuato, among Spaniards, chaste and natives added five thousand inhabitants. For 1639, there were three indigenous neighborhoods near Silao: Comanja, Cuicillo and Nápoles, where great number of Indians inhabited. Apparently, the mixture among different ethnic groups produced a continuous population growth in the region.

In 1743, the three reales had more than 5000 Spanish families and of chaste. For 1791, the non-native population arrived to 43,198 inhabitants in the three most important reales, while in total reached 74,815[66].

The king Philip III appointed the real de minas of Guanajuato Village after 1619, while Philip V named it city after 1741. The noted city of Guanajuato became Intendancy capital on December 4, 1786. This Intendancy embraced, besides Guanajuato, cities as important as Celaya, San Miguel el Grande, San Felipe, Salamanca and San Sebastian de León, including "sixty two towns; ten reales de minas; four hundred forty five haciendas, four hundred sixteen ranches; twenty-nine cattle homesteads and eighteen convents"[67].

Although the land of Guanajuato was completely irregular and it presented big difficulties for the construction of buildings, the city was taking a great beauty during the years of economic bonanza, mainly along the 18th century. For 1810, according to some descriptions of the city, it had a main square surrounded by beautiful buildings, belonging to the richest families in the city. In the square, much people met to trade products brought from different points of all the Nueva España. In the center of the same square was a monument dedicated to the Spanish monarchy, besides the most representative elements to exercise justice: the fork and the pillory.

[66] GERHARD, Peter: Geografía histórica..., pp. 124-126.
[67] Rionda, Último plano virreinal..., p. 7.

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Among other squares was that of San Diego, called this way because it was in front of the temple of the same name. Here also was practiced the trade, especially of fruits and vegetables; there were performed ludic activities like bullfights, as well as dances those which the population attended, livened up by musicians in the nights. The friars of the order of Saint Peter of Alcántara administered the temple of San Diego; this church was reconstructed in 1810 due to a flood that caused big damages to the whole city. This temple is Baroque and has two towers. In the interior, there are several chapels; one of them contains the Christ of Burgos, given by the king Charles III to the count of La Valenciana who donated it to the church. Beside this was a wide monastery where several friars inhabited.

The Parish was at the beginning in charge to the Jesuits, for 1810 was administered by two priests, and it had the help of several clergies. The patron saint continued being Saint Ignatius of Loyola. Its facade was simple and in the interior there were images of Saint Peter, Saint Nicholas of Tolentino, patron saint of the miners, as well as of the Virgin Mary adorned with magnificent dresses, there were also the remains of Saint Faustina Martyr, arrived to the city of México in 1803 that later on were transferred Guanajuato. The neighbors had great esteem for the Parish, for what they donated goods and money to beautify it.

Another church was that of the Hospitaller Bethlehemites that also had their monastery, this order had the economic support of the City council, besides several neighbors of the city, including the count of La Valenciana. Almost from the foundation of the Real de Minas of Guanajuato, the Jesuits had settled in the region and had several estates, as it was the college, the house and their church, which stayed in perfect state before the expulsion of the Society in 1767.

The city council had sixteen council members and the provincial mayor, the Provincial Mayor, the Chief Bailiff, in charge of imparting justice and a "faithful executioner"; among other employees the general cashier, honorary deputies, an Attorney general, a syndic, a scribe, two Almotacén staff-bearers and two ordinary Mayors.

The city had a Real Caja, which, for this time was one of those that collected bigger wealth in the Nueva España; other important buildings were two jails and five schools for children. A good quantity of bridges was all over the city, all well built. The city had two near preys, which supplied the residents by means of the transfer of the water carriers that were paid by the government. From the surrounding hills of the city fell a great quantity of water in time of rain, so the city constantly suffered of severe floods[68].

It was not strange that in Guanajuato arose the first buds of fight against the Spanish Crown, since previously, in several populations of the region some confrontations had started after the population's complaint before the command of the expulsion of the Society of Jesus, for what the authorities had to apply punishments to those who manifested against the royal orders. The Jesuits contributed in good measure in the thought of the residents of the Nueva España, mainly in the cultured Creoles who felt more affinity to the land that saw them be born than to the blood that their ancestors represented.

Likewise, with the economic bonanza that characterized Guanajuato during the whole 18th century, those that had more education realized that they would survive and even to improve the situation of all the inhabitants of the Nueva España, taking the Spaniards out of the power, as these only saw for their personal interests and those of the Crown, while remaining eternally in the power without giving any concession to the Creole groups so that they cloud occupy more important positions of the government, making aside the necessities of the other breeds of all Nueva España.

[68] Rionda, Isauro, Último plano virreinal..., pp. 7-21.

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Some decades before the fight for the independence, the prosperous region of the Bajío had experienced some crises in production of allowances, for what this situation elevated their price. The same thing happened between 1808 and 1809, also affecting the textile industry of the region. Given the features proper of the Bajío, and to the economic vicissitudes for which had passed at the beginning of the 19th century, added to the Creole interest to take the reins of the power, Guanajuato became a seedbed of conspiracies against the Crown, being that of the priest Miguel Hidalgo and Ignacio Allende in Dolores, the first that began to have success.

This fight brought serious consequences for the only sort of industry that remained in constant vigor in Guanajuato: mining. Both sides, rebels and realists, took funds of the mines to finance the war, at the same time they destroyed several of them with ends of harming to the opposed, so silver stopped being produced and in all Nueva España the economic situation in all the sectors was seriously affected. The arrival of the improvised troops of Hidalgo to Guanajuato brought a complete looting in the Alhóndiga de Granaditas, where the government's arks were; likewise occurred with the houses of the Spanish neighbors, being miners many of them. Other owners of mines joined the insurgent cause, inciting their employees to take the weapons. In fact, in either one way or another, the mining industry was affected, in such a way that the silver production in Guanajuato would never recapture as much vigor as it had by the end of the 18th century[69].

Already accomplished the independence, the mines of Guanajuato entered again in activity, although due to the constant political sways in this stage of the country and therefore, a deep economic uncertainty, the city could not take off satisfactorily in terms of mining, even with the influence of the British mining activity established in Guanajuato after the decade of 1820, by means of two companies that had the mission of administering the resources of the mines of the city in the best way possible, same that later on would control the Casa de Moneda and they would bring very few benefits outside of their own. Later on, and along the remaining 19th century: the war against United States,

[69] Blanco, Breve historia de Guanajuato..., pp. 97-121.

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the French intervention and the political uncertainty in the country brought as consequence a total decline in all the sectors of the industry.

At the end of the same century, when the political stability finally arrived to the country with Porfirio Díaz as president, several American companies settled to work the mines in Guanajuato, among them the Guanajuato Consolidated Mining and Milling Company, the Guanajuato Reduction and Mines Company, the Guanajuato Development Company, and other more. These companies bought the mines of the region to the rich families of Guanajuato that had controlled them along the Colony, finishing this way a time where the economic and political power relapsed in a reduced number of relatives that due to the constant ups and downs during the first years of México as independent nation had produced a considerable decrease in their goods.

This way the city began a slight, although opportune take off in the mineral extraction, being true that most of that extracted in the mines went in benefit of the foreign companies, although in certain way the city in general was favored in this mining turnaround, in first instance, thanks to the technological advances brought by the Americans, not only in terms of mining, as they also contributed to the installation of posts of light, having some areas of the city illuminated in the night; the employment also rose also thanks to these new technologies, given the restarted activity of the mines[70].

For 1910 another recession was about to arrive, starting from the revolution of Madero the mining production relapsed again, in the same way decreased

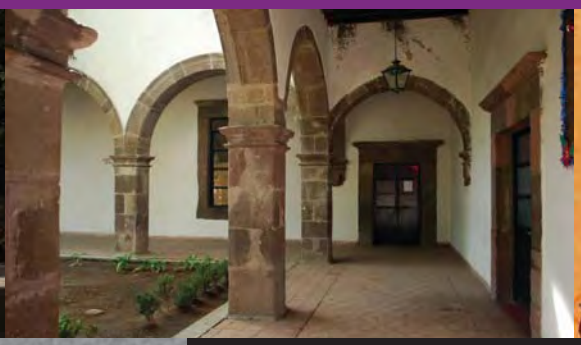
[70] Blanco, Breve historia de Guanajuato..., pp. 147-199.

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the number of the workers in them. Those that stayed in them, only fulfilled the work of surveillance, motivated by the fear to an assault. During the revolution, the economic uncertainty returned and it could not recover in terms of mining, since to the arrival of Álvaro Obregón to the power, more force was given to the agriculture and allotment of lands, so the mining activity in Guanajuato would not recover the splendor that centuries ago had made the city rich and famous, characteristic that made it worthy to be named Intendancy capital, besides the royal titles granted by the Spanish monarchy.

Today the city of Guanajuato and its adjacent mines are a rampart of the Spanish settler effort and establishment of indigenous groups, so much the allies from a beginning, until those later pacified. The buildings, roads and bridges found here are vestiges of a time in which seemed that the wealth would never finish. In our days, Guanajuato is an obliged point to visit if one wants to know how the reales de minas worked, and how these little by little evolved along the time and for their growing economic peak, of which the city, the miners that worked it and mainly, the Spanish Crown were favored.

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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY 4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

4.a PRESENT STATE OF CONSERVATION

001G BRIDGE OF EL FRAILE

The only structure located within the nucleus area is the Bridge of El Fraile, which is in good state of conservation. It is important to mention that this bridge was in use up to a few years ago. Now there is a new road, on the side, and the pavement of the bridge is in favorable conditions.





002G FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS IN SAN MIGUEL DE ALLENDE

There are two structures in the nucleus area: the former hospital of San Juan de Dios and the cemetery, both in adequate conditions of conservation.

003G BRIDGE OF SAN RAFAEL

The bridge of San Rafael is the only structure within the nucleus area and it is not in good conditions of conservations. There is only one arch left of the three that it originally had.



004G BRIDGE LA QUEMADA

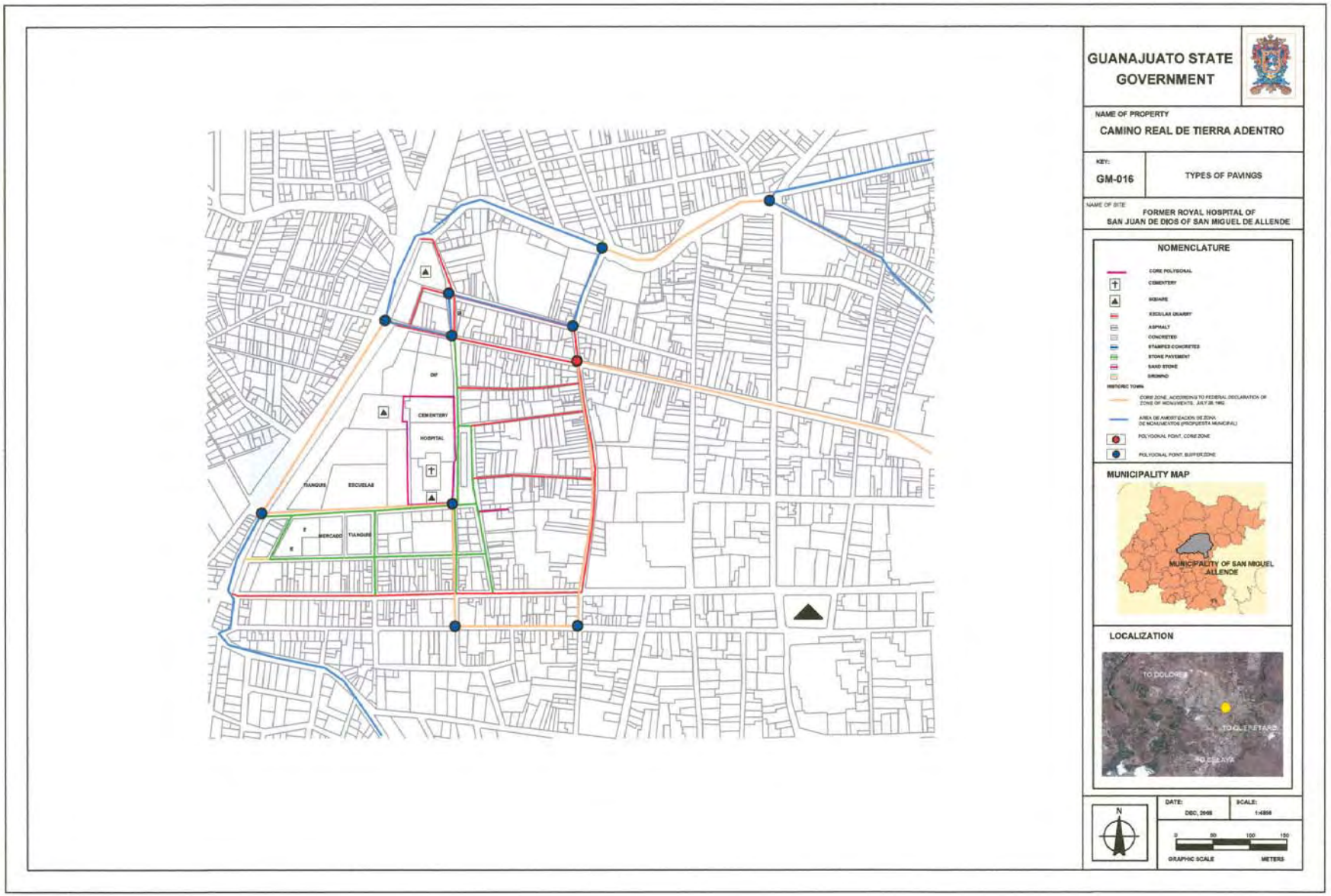
The bridge of La Quemada is the only structure within the nucleus area of the proposed property, and it is in adequate state of conservation; this bridge is currently still in use and paved with dirt with a regular state of conservation.

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4.b FACTORS AFFECTING YHE PROPERTY

4.b i GUANAJUATO

001G BRIDGE OF EL FRAILE

Inscribed in The World heritage List (1988)

The extension of the highway San Miguel Allende-Celaya represents a risk to the proposed property because of the bridge which is located around 60 meters from the highway. It is also convenient to mention that the bridge is not currently used therefore the construction of new roads and traffic distributors could put this highway structure in risk.

002G FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

Former Royal hospital of San Juan de Dios is used as public elementary school, which is under the responsibility of the Ministery of Public Education and the regulation is in charge of the Direction of Education and Culture of the Municipality of San Miguel de Allende. The interventions made in the building were executed in past time, but starting from the inscription of San Miguel de Allende in the World Heritage List, the restriction of undue modifications was established.

The historic cemetery, attached to the former hospital, is under the jurisdiction of the municipality for presidential decree, and its use is strictly to the burial of dead. At present, it is no longer in use by being considered as historical by the municipal authorities. Therefore, the interventions are strictly supervised by the municipality and the INAH Centre Guanajuato.

The Temple is of federal property, therefore its interventions are restricted and supervised by the Dirección General de Sitios y Monumentos del Patrimonio Cultural of the National Council for the Culture and the Arts.

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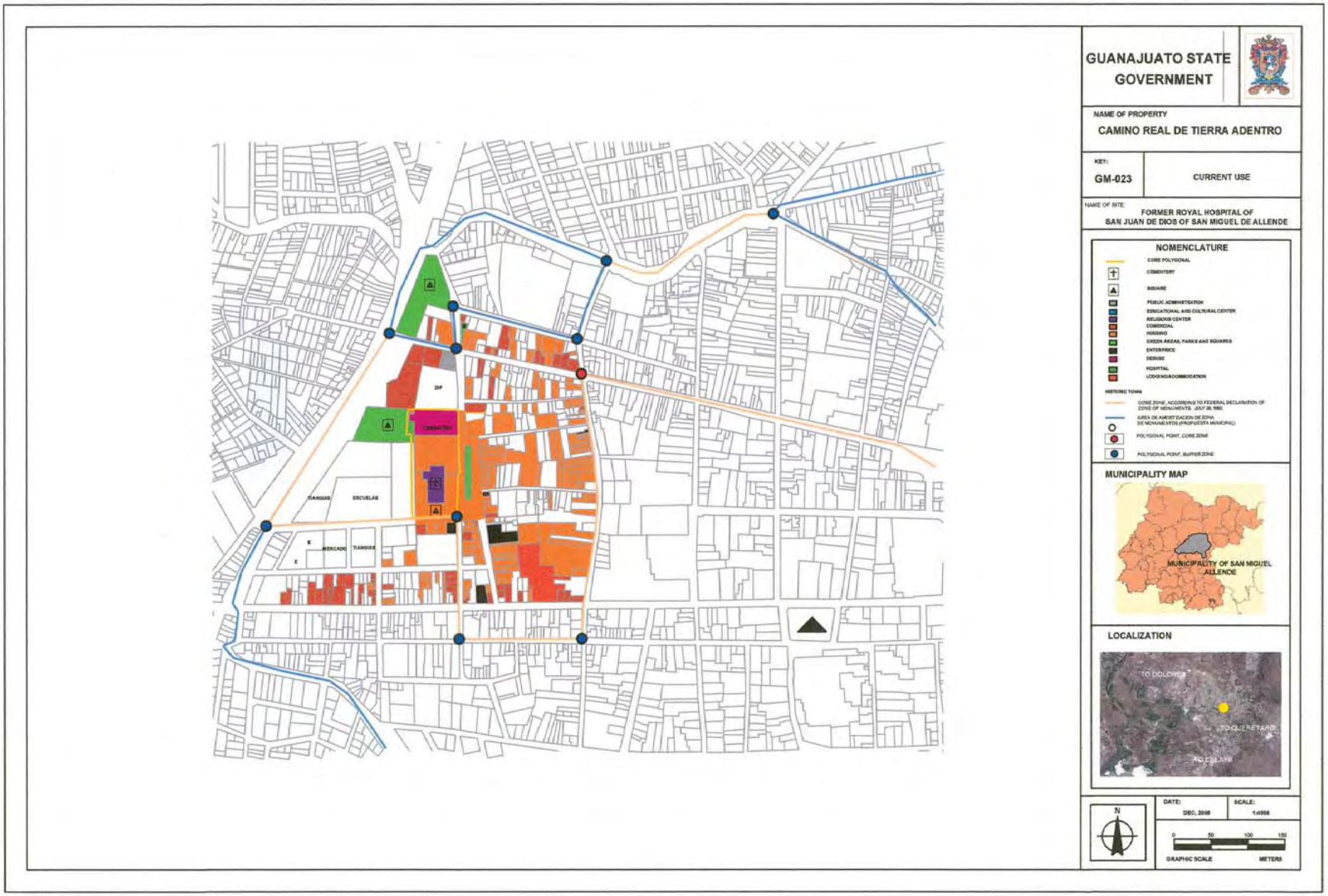
003G BRIDGE OF SAN RAFAEL

Even though this property is located close to the town of San Miguel de Allende and some 600 meters from the highway which joins this town and Dolores, it does not represent a risk to the proposed property. The bridge itself is located in an eminently rural context where there are small towns which do not generate any great pressure on the proposed area of the nucleus and therefore do not represent any danger.

004G BRIDGE LA QUEMADA

This proposed property is registered in a rural context, forming part of a secondary highway which interconnects with federal highway No. 51 in the leg Dolores-San Felipe. This location isolates it from any settlement in a radius of around two surrounding kilometers; therefore the population increase does not generate any great pressure on the proposed area of the nucleus. However, since the bridge is still used as a way of communication it is necessary to take preventive measures for a probable extension because due to its current width it can only be used one way.

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4b ii STATE OF GUANAJUATO

The state of Guanajuato is located on the Central Table and at the south of the Plateau. Guanajuato has a wide variety of orographic accidents, with elevations from 2,300 to 3,000 meters above sea level. The mean height is estimated in 2,305 meters in the higher parts and 1,725 meters in the plains. Topographically speaking the land is highly accidental. Among the most remarkable elevations we find the Sierra Gorda to the North and to the center towards the Northwest, occupying 4.86% of the state area; the Sierra de Guanajuato is located at the Southeast and it merges with the Comanja or Ibarra range at the Northwest and with the Codorniz range at the East. These ranges divide the state from West to East and represent 35.20% of the state land, dividing it into three zones.

The first zone is the Bajío Guanajuatense or just the Bajío, it is a plain region, with no interruptions except for isolated small hills, such as La Gavia and El Culiacán and a few extinguished craters in Salamanca, Valle de Santiago and Yuriria. This region represents all of the South of the Sierra de Guanajuato, with a plain of 17,000 to 18,000 meters above sea level and the main activity is agriculture with high technology. The soil is black and chestnut chernozem, mostly black. The mean annual rainfall is 700 mms and this area is considered as the richest soil in the country.

The second zone is the Sierra de Guanajuato which has a very complex landscape characterized by abrupt slopes and branched ravines with some elongated plateaus and an average height of 2,305 meters above sea level. Its rainfall is of 400 to 600 mm per year and the soil is of chernozem therefore considered to be adequate for raising cattle.

The third zone is the Northern region of the Sierra de Guanajuato, where plains abound and there are a few plateaus and rocky hills. The mean altitude is 2600 meters above sea level and it is characterized for being a dry area better known as the plains of the north.

As far as surface water is concerned in the region, the main watershed is the "Lerma-Chapala-Santiago" (RH12) which flows from East to West to the Pacific Ocean and extends 83% of the total area, contributing with more than 90% of the total volume, including surface dripping and recharge of underground aquifers. The watersheds of this hydrologic region are: Lerma-Toluca river (A), Lerma-Salamanca river (B), Lerma-Chapala river (C), Pátzcuaro-Cuitzeo-Yuriria lake (G), Lajas river (H) and Verde Grande river (I). All of these are mainly located in the centre and south of the state, therefore most of the economic activities are carried out there as the most important population centres are also in that area.

The main lakes of Guanajuato are: the Cuitzeo, located at the boundaries of Michoacán and the Yuriria, which stores 200 million cubic meters and is an important fishing bank. There are volcanic cones in the area of Valle de Santiago known as "Las Siete Luminarias", and which have become natural lakes 1,500 meters wide, among which we can name "La Joya", "Parangueo" and "Olla de Zíntora". The Ignacio Allende, la Purísima, Solís, la Gavia, El Conejo II and Santa Ifigenia are the most important dams within the state.

The main problem associated with environmental pressure would be an increase in the volume of these bodies; however, the location of all of the properties close to water bodies is on the second raining terrace, out of the possibility of floods.

We consider important to make a list of all the properties with a description of how close they are to any watershed.

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Lerma – Chapala – Santiago Watershed

001G Bridge of El Fraile
002G Former Royal Hospital of San Juan de Dios of San Miguel de Allende
003G Bridge of San Rafael
004G Bridge La Quemada

4b iii GUANAJUATO

The State of Guanajuato currently has established a risk atlas to detect those places with higher risk of natural disasters as in some zones there have been threats caused by floods or forest fires.

Today the municipality of San Miguel de Allende has an Urban Development Plan 2000-2012 and a study of the eleven micro regions which identifies each and every one of the factors needed to guarantee a good performance on the part of the rural area which limits the municipality. For this, in the range of natural disasters it has been seen that there is no risk of earthquakes as it is in the type B zone, which according to the geo physical map established by the Engineering Institute of UNAM, is earthquake resistant or of a low intensity.

On the other hand, when studying the river slopes it can be seen that the authorities should give much attention to the threat of intense rainfall in the watershed of the Laja River which can have an increase from 1.10 meters and up to 1.50 in the rainwater stretch, with severe damage to any construction built on the margin of the Laja River.

However, the Department of Public Safety with its municipal supervision plan in case of natural disasters in the municipality of San Miguel de Allende, after the historical centre and the Sanctuary of Jesus Nazarene of Atotonilco obtained the declaration of World Heritage, will include immediate attention on the part of the city council in case of any event that might put the integrity of the patrimonial property at risk.

On the part of the municipality of San Felipe, the regulations and measures of public safety have mostly been made based on those of the municipality of Guanajuato; because the municipalities are close to one another the idea was to unify both entities.

According to the Urban Development Plan 2006-2020 of the municipality of San Felipe, in the micro region of La Quemada, the risks are those produced by the eventual rise in the La Quemada River, presenting an increase in the level of its hydraulic flow with a special period to be determined in five years. However, because of global climatic changes both the fire department and the municipal Department of Public Safety are aware of the fact that sites are being proposed for the Project of the Royal Inland Road and have been careful to install a supervision point in order to survey the conservation state of their cultural patrimonial sites.

The municipality of San Felipe, because it is located outside the neo volcanic axis, is also considered a low risk zone for earthquakes.

001G BRIDGE OF EL FRAILE

The historical structure known as the bridge of El Fraile has lately been protected by the municipal authorities as its vehicular traffic has been diverted in order to protect it from the damage caused by the excessive weight of large trucks. Because it is in a semi desert zone it does not present any problem of fire, as the bushes that surround the monument are very small because the bridge is in a semi arid zone.

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There is no problem in reference to an increase in the water flow, as the ravine of the bridge is very small and not very deep; the water is never higher than 95 cms even in the event of an unusual storm, which happens more or less every 8 years.

002G FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

The zone where the Former Royal hospital of San Juan de Dios is located is close to the area nucleus of the declaratory of World Heritage of San Miguel de Allende, and has the same threats that are seen to with the same high priority in case of any event that might cause damage to this property.

It must be mentioned that the royal hospital is currently in the buffering zone of the World Heritage of San Miguel, but for this candidacy of the Royal Inland Road, this real estate is proposed as a typology representative of the road system, and because of this the buffering zone has been extended in order to protect it from any environmental threat.

003G BRIDGE OF SAN RAFAEL

This is the only site threatened by the overflow of the Rio Laja River, as its waterbed can eventually be high in reference to the normal water flow. The authorities of the municipality of San Miguel de Allende have taken this into their hands and have carried out water protection works which consist in the cleaning out of the waterbed of San Rafael; consolidation of what is left of the bridge and a subsequent restoration work at a later date as well as the deviation of part of the riverbed in order to control the flow of water during special times.

004G BRIDGE LA QUEMADA

This important viceregal bridge is located at the slope of the La Quemada River, therefore its name. After having seen its state of conservation and the factors that affect the property, it has been noted that it is in a notorious good condition, as it does not seem to have any problem due to natural disasters. Its riverbed is low and it can be seen by the marks left by the flow of water that this bridge has had no problems since its construction. However, the municipal authorities of San Felipe are conscious of the value of this construction and they therefore constantly supervise its integrity.

4b iv GUANAJUATO

The towns of Guanajuato and San Miguel de Allende are two of the most visited tourist destinations of the country because of their historic and architectural character and their closeness to Queretaro and Mexico City. The majority of the tourists, both from within Mexico as well as abroad, who travel to get to know both cities and to vacation there, are interested in the conservation of this patrimony, because, according to statistics the majority of these tourists are of a high cultural and intellectual level; this assures the conservation of the patrimony on the part of the authorities.

On the other hand, the municipal authorities of San Miguel have taken the trouble to eradicate those massive fiestas that have a high grade of danger

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for the patrimony. One of these and the most noxious was the Sanmiguelada, which used to take place in the style of the fiestas of Pamplona, Spain during an entire weekend, visited by a great number of young people between 17 and 35 years old, who destroyed and defaced the monuments and private homes with a historic environmental value. This amount of people in a reduced space made it impossible to control them and it was therefore the city council decided to cancel this fiesta as it was highly dangerous.

Actions such as the one we just described prove the commitment of the authorities and society to preserve their legacy, and it is in the same sense that we feel that because the three properties that are proposed in the project of the Royal Inland Road in San Miguel de Allende are so close together there must be a value given to these important sites so as to help to interpret part of the historical development of the proposed cultural itinerary. We hope that the necessary infrastructure will be generated soon by means of information cells so that our visitors may be made aware of the value of each site.

On the other hand, tourism in the municipality of San Felipe is quite low, as this is a medium sized town which has had a different and less accelerated development than the state capital and San Miguel de Allende, and people there are less used to receive tourism of any kind. The attractions that at some moment may be exploited are those of adventure, as this zone offers many different natural landscapes that could represent a challenge for those who enjoy travelling between ravines and medium sized mountains.

The pressure due to tourism in each one of the sites proposed by the state of Guanajuato within the Royal Inland Road is briefly described so as to give a general idea of the current problems.

001G BRIDGE OF EL FRAILE

The location of this monument is interesting as it is a zone with a natural landscape where the orographic composition can be ideal for abseiling. However, up to today this activity has not been exploited and the only visitors are those local ones who visit the site.

002G FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

Currently this building is being used as a school for children between 6 and 12 years old and the authorities of the State Ministry of Education, along with the Department of Education and Culture of the municipality of San Miguel have tried to give the monument a good use, and it has kept its integrity and authenticity. As this is a building used for educational purposes, there is no information as to the number of visitors it receives, but this would not be a problem as long as visitors are respectful of the current activity of the property. As far as the church goes, it is being used as such and may be visited the same as any church of the city of San Miguel de Allende, and last, the cemetery is of public use as in accordance with the law of 1857 it belongs to the municipality.

003G BRIDGE OF SAN RAFAEL

This bridge is in the middle of San Rafael and its access is somewhat complicated for visitors who have to first pass by a residential zone located before the beginning of the river. Although this monument is in a federal zone, it is possible to visit it and admire the majesty of its dimensions, a reflection of the

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importance of the crossroad of the old villa of the Spaniards in San Miguel el Grande. Today it is only visited by local persons who wish to relax during the weekend.

004G BRIDGE LA QUEMADA

Close to the hacienda of La Quemada, the bridge is currently in perfect conservation conditions and is used as a reference to reach a recreational zone of the locals. Still unknown by tourism at a great scale, the site is prepared to receive groups that can appreciate it, thanks to small plains which surround it. This property is not currently promoted by any tourist media.

4b v STATE OF GUANAJUATO

001G Bridge of El Fraile		
Area of nominated property	0	Inhabitants
Buffer zone	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

002G Former Royal hospital of San Juan de Dios of San Miguel de Allende		
Area of nominated property	53	Inhabitants
Buffer zone	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

003G Bridge of San Rafael		
Area of nominated property	0	Inhabitants
Buffer zone	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

004G Bridge La Quemada		
Area of nominated property	0	Inhabitants
Buffer zone	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5h. VISITORS FACILITIES AND STATISTICS

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

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5.a OWNERSHIP

STATE OF GUANAJUATO

ID	NAME OF THE PLACE	STRUCTURES LOCATED INSIDE THE CORE ZONE	OWNERSHIP
001G	Bridge of El Fraile	- Bridge of Fraile	Federal Property
002G	Former Royal hospital of San Juan de Dios of San Miguel de Allende	- Former hospital of San Juan de Dios - Cemetery	Federal Property Municipal Property
003G	Bridge of San Rafael	- Bridge of San Rafael	Federal Property
004G	Bridges La Quemada	- Bridge of La Quemada	Federal Property



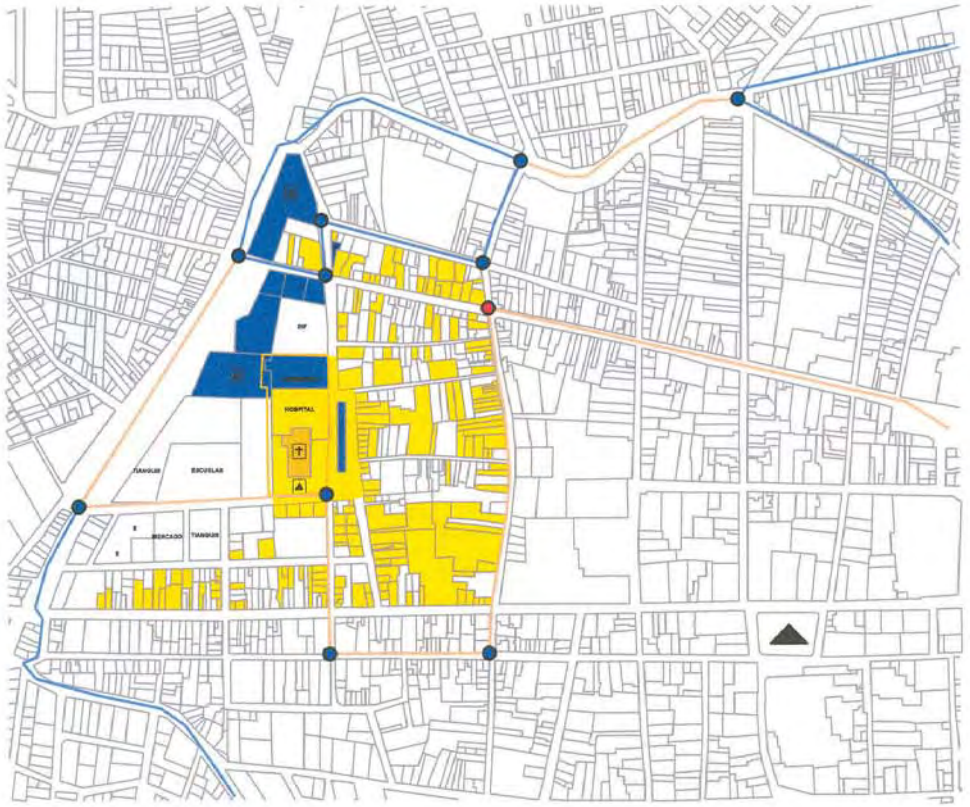


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GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
GM-020

HISTORIC HERITAGE
LAND OWNERSHIP

NAME OF SITE:
FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

NOMENCLATURE

CORE POLYGONAL
CEMENTERY
SQUARE
FEDERAL
MUNICIPALITY
PRIVATE
BUILDING WITHOUT HISTORIC VALUE
HISTORIC TOWN
CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS, JULY 29, 1982.
AREA DE AMORTIZACION DE ZONA DE MONUMENTOS (PROPUESTA MUNICIPAL)
POLYGONAL POINT, CORE ZONE
POLYGONAL POINT, BUFFER ZONE

MUNICIPALITY MAP



LOCALIZATION



N

DATE:
DEC, 2008

SCALE:
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GRAPHIC SCALE METERS

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5.b PROTECTIVE DESIGNATION

STATE OF GUANAJUATO

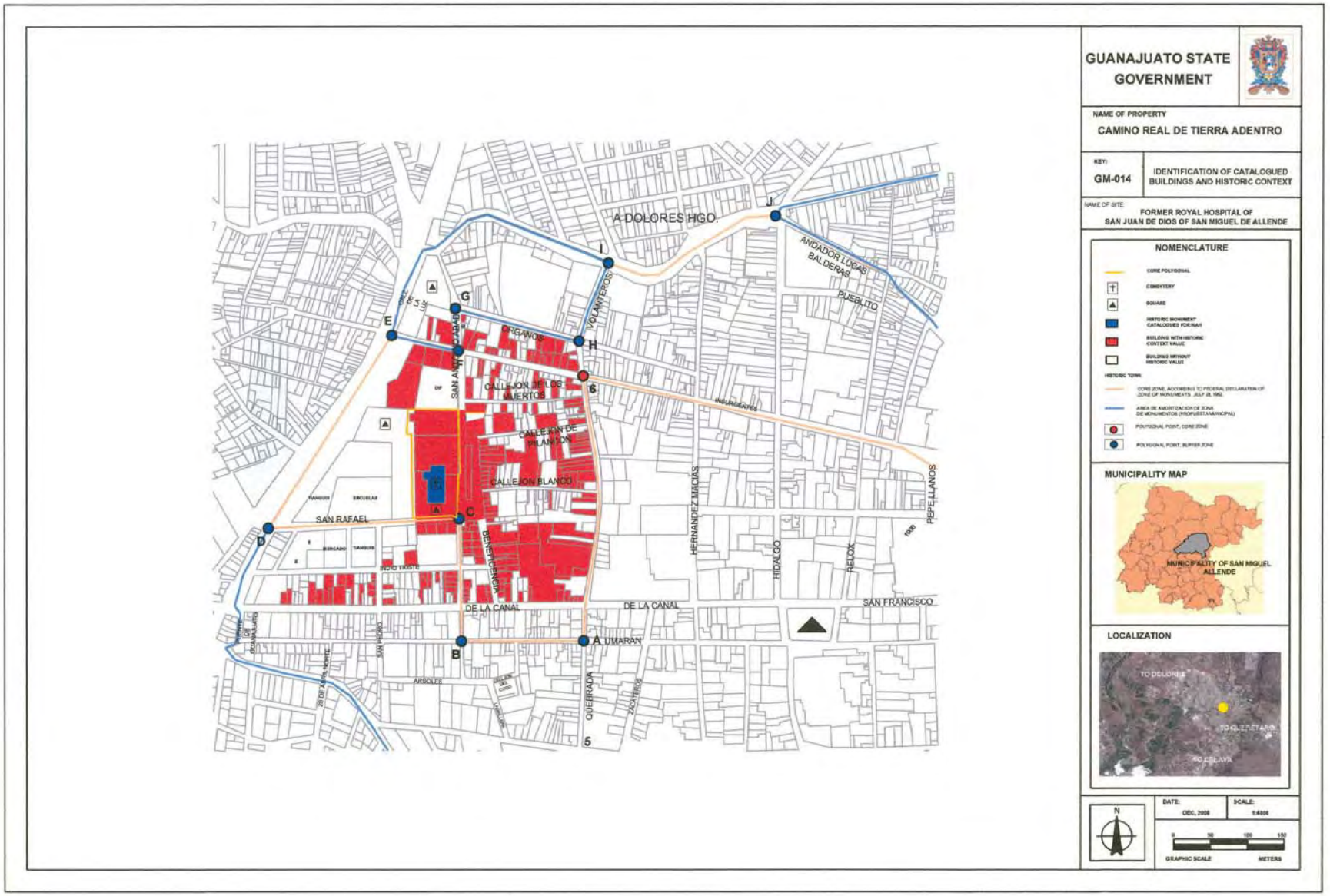
ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
001G	Bridge of El Fraile	The urban plan of development, apply the measure to protect the monument indicated in section indicated in section five	In according to the General Law of the Protection of the Cultural Routes, the Bridge of el Fraile is protected for the Article 4, 5 and 7 sections III and V. in any case, the mu nicipality legal protection of the monuments includes in the monument as the representative heritage of the Camino Real.	
002G	Former Royal hospital of San Juan de Dios of San Miguel de Allende	The level of protection of this monument is included in the Partial Plan of Conservation of the Historic Centre of San Miguel de Allende	The area of historic monuments of the city of San Miguel de Allende, is protected by the presidential decree of 1982, based on the faculty conferred to the Constitutional President of the Mexican United States the article 89, fraction 1 of the Political Constitution of the Mexican United States and with foundation on that contained in the articles 37, fraction 6, 14 and 20, 38, FRACTION 18, 19 and 21, 42, fraction 10, 14, and 18 and 5º. Transitory of the Organic law of the Federal Public administration; 1º, 2º, 3º, 5º, 21, 35, 36, fraction I, 37,38, 41, 42, 43 and 44 of The Federal Law on Monuments and Archaeological, Artistic and Historic Areas; 31, fraction 3 of The General Law of Human Settlements; 12, fraction 10 and 14, 26, 43, 44 and 46 of The Federal Law of Tourism; 2º, fraction 6, 29; 13 fraction, 43 second paragraph and 47 third paragraph of The General Law of National Property; and 2º fraction 2 of the Organic law of the National Institute of Anthropology and History The presidential decree in the article 1º declares an area of historic monuments in the city of San Miguel de Allende, municipality of the same name, state of Guanajuato, with the perimeter and characteristics to which such decree refers. In the article 2º the area of historic monuments matter of this ordinance, according with the delimitation map done by the National Institute of Anthropology and History, comprises an area of 0.75 square kilometers, according to a perimeter “A” where the biggest quantity in estates of historic value are located; and the perimeters “B1” and “B2”.	

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ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
003G	Bridge of San Rafael	The urban plan of development apply the measure to protect the monument indicated in section five	In according to the General Law of the Protection of the Cultural Routes, the Bridge of San Rafael is protected for the Article 4, 5 and 7 sections III and V. in any case, the municipality legal protection of the monuments includes in the monument as the representative heritage of the Camino Real.	
004G	Bridge La Quemada	The urban plan of development, apply the measure to protect the monument indicated in section five	In according to the General Law of the Protection of the Cultural Routes, the Bridge La Quemada is protected for the Article 4, 5 and 7 sections III and V. in any case, the municipality legal protection of the monuments includes in the monument as the representative heritage of the Camino Real.	



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5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES



STATE OF GUANAJUATO

LAW ON URBAN DEVELOPMENT FOR THE STATE OF GUANAJUATO (OCTOBER 7TH, 1997) declares in its Article 1 that: Regulations contained in this Law pertain to the public order and public interest and have as purpose:

I. To establish the basic regulations on the planning and legislating on the territorial demarcation of human settlements in the States, as well as the founding, conservation, improving and growth of the population centers;

II. To establish a concurrence among the Federation, the State and its Municipalities, as well as between Municipalities themselves, for the regulation of human settlements in State territory; and

III. To establish the basis according to which the State and Municipalities shall exercise their functions in the zoning of the territory and in determining the pertaining provisions, usages, reserves and destinations of areas and lots.

ARTICLE 19. The State Executive and the Municipalities shall promote actions, concerted among the public, social and private sectors, to propitiate social participation in the foundation, conservation, improvement and growth of the population centers.



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ARTICLE 4.- It is declared of a public utility:

V.- The conservation and protection of the natural environment, as well as the cultural heritage of the population centers.

ARTICLE 5.- Guidelines and policies for urban development in the population centers, will aim at improving the quality of life of the population by means of:

VI.- The application of conservation programs, which will further the rescuing and re-habilitation of cultural heritage;

Section Three

Concerning Conservation of Population Centers

ARTICLE 36.- Conservation of natural environs, areas susceptible for urban development and urban areas in population centers, is the policy of urban development, which aims at maintaining:

III.- The good shape of buildings, monuments, public squares, parks and in general, everything that corresponds to cultural heritage, as well as the elements of the natural environment, in conformity with the positive legislation.

ARTICLE 37.- The policy of conservation shall be applied in the following zones:

III.- Open areas, hills, rises or depressions of the orography, which constitute characteristic elements of the zone or symbols of the cultural heritage of population centers; and

Section Four

Concerning the Improving of the Population Centers

ARTICLE 38.- Improving the natural environment and urbanized areas in population centers, is the policy of urban development with a tendency to increasing the index of good usage and infrastructure supply of:

III.- Urban zones having the effects of deterioration in their infrastructure, equipment, urban services and architectonic heritage.

Section One

Concerning the Territorial Demarcation Plans

ARTICLE 46.- In order to achieve an adequate coordination of the scope and content of the plans for territorial demarcation, the urban development planning in the State shall be made in accordance to the following rules:

I.- The State Executive, by means of the statal plan of territorial demarcation shall point out the general policies for the foundation, growth, conservation and improving of the population centers, as well as the strategic rules of the urban systems of the education, cultural, health and welfare, commerce and supply, communications and transportation, sports and free-time management and public administration and security systems; and

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II.- Municipal authorities, by means of the Municipal Plan of Territorial Demarcation, in accordance with the policies pointed out by the State Plan, shall determine:

a) The zoning of the municipal territory, assigning the uses and destinations for general areas, in accordance with that pointed out in this Law; and

b) The intensity and specific rules for the use of territory for the areas and lots in the existing urban zones and those zones susceptible to urban growth inside the population centers.

ARTICLE 51.- Partial urban growth plans shall contain regulations relative to:

III.- Determination of the political and social instruments that will allow:

c) Zones, buildings or elements that make up the natural environment and the cultural heritage, in order to preserve it and assign to it a convenient use;
d) Zones and buildings that must be conserved and improved.

LAW ON THE CULTURAL HERITAGE OF THE STATE OF GUANAJUATO (August 1st, 2006) declares in its ARTICLE 1º that the present law pertains to public order and is of public interest and has as its purpose:

I. The protection, conservation and restoring of the cultural heritage of the State;

II. The generation of conditions for the promotion, enhancing, identifying and cataloguing of the State's cultural heritage; and

III. Establishing the basis for research and promotion of the State's cultural heritage.



ARTICLE 2. It shall be excluded from the regime of the present law, those goods which are property of the Nations and those vestiges or fossil remains, archeological, artistic or historic monuments, whose conservation is of national interest and those which have been object of a declaratory in the terms of the ruling law of fraction XXV of Article 73 of the Political Constitution of the United Mexican States.

ARTICLE 4. The following shall be considered ruling principles of the present law:

I. To picture the State's cultural heritage as a means to improve the conditions of life of its inhabitants;

II. To conserve and increase the value of the State's cultural heritage, with the aim of it remaining as a historical universal testimony;

III. To recognize the social function character that lies in technical and historical knowledge of the State's cultural heritage, as a historical testimony and an element of local identity; and

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III. To propitiate the access, respect and effective enjoying of the State's cultural heritage by the population.

Chapter Three

Concerning the Urban and Architectonic Cultural Heritage

Section One
Concerning the Scope of Protection

ARTICLE 14. The urban and architectonic cultural heritage of the State of Guanajuato has as its scope of protection those zones, monumental open spaces and monuments declared as constituents of the latter.

ARTICLE 15. It will be possible to declare as goods related to the urban and architectonic cultural heritage the makings and creations of such relevance that, with the pass of time have acquired historic, cultural, architectonic or urban importance, in accordance with the regulations of the present law.

ARTICLE 16. It will only be possible to declare as monument, monumental open space or urban and architectonic cultural heritage zone, those makings with more than forty years of age, with the exception of those complementary to an original project preceding that term.

ARTICLE 17. Monuments, monumental open spaces and urban and architectonic cultural heritage zones referred to in this law, shall be subject of special monitoring by the authorities, with the purpose of preserving their characteristics and value as heritage.

Section Two
Concerning the Urban and Architectonic Cultural Heritage Zones

ARTICLE 18. It will be considered an urban and architectonic cultural heritage zone, such area defined and delimited, representative of the culture and evolution of a human group, made up by architecture and open spaces in a continuous or scattered unity, whose cohesion and value are recognized from the historical, aesthetic, technological, scientific and socio-cultural point of view, which make it worthy of being inherited by future generations.



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5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

STATAL SCOPE

GOVERNMENT PLAN 2006-2012

ALONG WITH YOU, SCHOOL

General Objective

3.3 To fortify the development of a humanistic culture that goes in accordance to the identity of the people of Guanajuato.

Particular Objective

3.3.1. To preserve the tangible and non-tangible cultural heritage of the State and promote its valuation.

Goals

G.2. To rescue, preserve and widely diffuse the 6 most important archeological zones of the State, in coordination with the Federal Government and the municipalities.

G.3. To execute 40 interventions with the purpose of restoring relevant zones and monuments.

Strategies

S.1. Collaboration and networking with the education sector and civil society.
S.2. Strengthening of participation in coordination with the Federation and municipalities.

Propelling Actions

- To design and apply the Special Program on Heritage Culture of the State of Guanajuato.
- To consolidate an interdisciplinary team for the protection of the cultural heritage.
- To enhance the community's participation.

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5.f SOURCES AND LEVELS OF FINANCE

The federal government, according to the described in the Ramo General 33 concerning to the federal contributions for infrastructure and social development of states, and published in the Diario Oficial de la Federación, will give to invest in the State of Guanajuato a budget of 10 million 526 thousand 315 pesos for this 2009 approximately, in the next points:

Revitalization of urban image
Urban equipment and tourism
Diffusion programs
Signaling

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

> * Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.

001G Bridge of El Fraile

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 800,012.00
URBAN EQUIPMENT AND TOURISM	$ 628,124.00
DIFFUSION PROGRAMS	$ 499,200.00
SIGNALING	$ 495,284.00

002G Former Royal Hospital of San Juan de Dios of San Miguel de Allende

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 878,200.00
URBAN EQUIPMENT AND TOURISM	$ 807,512.00
DIFFUSION PROGRAMS	$ 779,233.00
SIGNALING	$ 663,455.00

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003G Bridge of San Rafael

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 916,100.00
URBAN EQUIPMENT AND TOURISM	$ 872,111.00
DIFFUSION PROGRAMS	$ 470,000.00
SIGNALING	$ 469,039.00

004G Bridge of La Quemada

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 729,720.00
URBAN EQUIPMENT AND TOURISM	$ 696,100.00
DIFFUSION PROGRAMS	$ 539,129.00
SIGNALING	$ 283,096.00

* 005G Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco

006G Historic centre of the city of Guanajuato and its adjacent mines

** With the intention to articulate the objectives of the social policy with those of territorial and urban development, the Secretaría de Desarrollo Social (Secretariat of Social Development) designed the Programa Hábitat (Program Habitat). This program, in its section Historical Centers, annually grants federal subsidies in equal parts to the ten mexican cities inscribed in the World Heritage List of the UNESCO. These subsidies are destined to the protection, conservation and revitalization of these cities.

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5.h VISITOR FACILITIES STATISTICS

The federal government, according to the described in the Ramo General 33 coe state of Guanajuato is divided into five geographical regions: : Los altos, La sierra Gorda, La sierra central, El Bajío and Los Valles Abajeños. The Los altos region, also known as "Lomas Arribeñas" is situated on the northern part of the state and rests over 2000 meters over sea level. Its predominant land is a wide surface with extense even plains and it is limited by the Sierra Central on the south, the San Luis Sierras on the north and the Sierra Gorda on the east. The Sierra Gorda is an emblematic mountain region of the state. It is a part of the Sierra Madre Occidental and is found on the northeast side of the state. It is limited on the north and on the east by the Sierras de San Luis Potosí and Querétaro; on the south by the shallows of Querétaro and on the west by the Los Altos region. There are many hills that rise over 2400 meters; nevertheless its a land plenty of valleys and deep gullies that descent down to 900 meters over sea level. The Sierra Central crosses the state from northeast to southeast sides. This same mountain range is kown trhoughout the state under the names of Sierra de Comanja, Sierra de Santa Rosa, Sierra de Guanajuato and Sierra de Codornices.

The Sierra Central splits the Los Altos from the shallows, or Bajío. It is a geological wonder, given that it displays an amazing variety of rocks among which enormous mineral veins like the Veta Madre of Guanajuato, that has been producing for over 400 years. The Bajío region, in spite of its altitudes that go from 1700 to 2000 meters over sea level, recieves the name of Bajío, or shallows, because its valleys, plateaus and hills are in deed situated at a lower elevation than the regions with wich they adjoin.

The Valles Abajeños region are located on the southeast side of the state. The average elevtion is of 1600 meters over sea level, hence its name Abajeños ("The below - lands"), because the plain has a lower elevation to the one of Bajío. In this area, there are numerous valleys that interlace with hills and mountains like the Pichacho, Tule, Cerro Blanco Culiacán and Cerro Grande.

The mentioned characteristics present an extraordinary geographic and cultural variety that allow the State of Guanajuato to offer a wide span of attractions for the visitors.

In order to highlight its historic importance, we may identify the various appeals of Guanajuato in the following manner:

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Cultural Heritage

In the capital city of the state, arround 550 buildings have been catalogued. Some of these buildings are aimed at the diffusion and promotion of culture. This buildings are:

- Juárez Theater
- Main Theater
- Alhóndiga de Granaditas Regional Museum
- Natural History Museum "Alfredo Duges"
- Art Gallery of the Company
- Mummy Museum
- Wax Museum
- The house of the Legends
- Dieguino Museum
- Diego Rivera house – Museum
- José Chávez Morado – Olga Costa Museum
- Art Gallery of the San Felipe Neri Oratory
- Mariana Gallery
- Jesus Gallardo Hall
- Hermenegildo Bustos Hall
- Iconographic Museum of el Quijote
- Gene Byron house – Museum
- The People's Museum
- Mineralogy Museum

Archeological Heritage

The State of Guanajuato presents several archeological sites throughout its territory. The most relevant ones are: Chupícuaro, Plazuelas, Casas Tapadas, El Cóporo, Cañada de la Vírgen, Peralta, Los Morales, Cerro Barajas, Nogales and Carabino.

Natural Heritage

The geographic diversity of the state of Guanajuato is reflected through the variety of landscapes and state-protected natural areas. The state – protected areas are a total of fifteen, and among these, the outstanding ones are the Cerro Zamora and the complex of Sierras de Santa Bárbara and Santa Rosa. Besides that, Guanajuato is renowed by its landscape referents such as the mountain rages of Guanajuato and El Cubo.

Services Infrastructure (Hotels and Transportation)

Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Guanajuato has an effective paved road network that connects it to the principal cities of central and northern México. Guanajuato City is at 365 kilometer from Mexico City, 154 from Querétaro, 277 from Guadalajara and 215 from San Luis Potosí.

Aerial infrastructure in the State of Guanajuato counts with an international airport, out of which daily flights to the main cities of the country take off.

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Besides, Mexico City, Guadalajara, Monterrey and Tijuana, Queretaro's airport connects with Los Angeles, California, in the United States of America.
On the other hand, the following establishments integrate hotel infrastructure of the state:

TOWN / CITY	NUMBER OF HOTELS	CATEGORY	NUMBER OF ROOMS
GUANAJUATO	2	SPECIAL CATEGORY	24
	4	5	450
	5	4	482
	1	3	43
DOLORES	4	3	125
	8	2	161
SAN FELIPE	2	1	46
SAN MIGUEL DE ALLENDE	17	SPECIAL CATEGORY	232
	3	5	127
	17	4	812
	9	3	219
	6	2	320
	2	1	42
TOTAL	80		3083

Proposed Itineraries

The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

North of Guanajuato Itinerary

This itinerary comprehends the region where the municipalities of San Miguel de Allende, Dolores Hidalgo, San Felipe and Ocampo are located. In this region, the route of Camino Real de Tierra Adentro crosses for aproximately 165 kilometers, over which the sites mentioned on the technical file are found: Bridge of El Fraile, Former Royal hospital of San Juan de Dios of San Miguel de Allende, Bridge of San Rafael y Bridge of La Quemada.

This itinerary will be appended with the followwing cultural, natural and recreational sites:

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Cultural

Dolores Hidalgo

It is a small colonial city, officialy known as Dolores Hidalgo, Cuna de la Independencia Nacional (Dolores Hidalgo, birthplace of National Independence). This small colonial city was where on the dawn of september the 16th of 1819, the priest Don Miguel Hidalgo y Costilla begun the independence war against the spanish domination with the famous Grito de Independencia.
Long before that day, Dolores Hidalgo was inhabited by Otomi indigenous people. Their village was called Cocomacán, which is the Náhuatl voice for "place for hunting turtledoves"

The history of Dolores Hidalgo is tightly united to the origin and history of the Hacienda la erre, which ws founded on 1534 by Pedro Rodriguez de Monteros for rising livestock. Towards 1610 there was a "ranchería" (a group of small privately - owned producing lands) in the middle of the Hacienda territory. That Ranchería, called "San Cristobal", grew to become a congregation on 1643, when the vicariate of the Lady of Dolores de la Asunción was built.

In 1643, the amplifying of the congregation was made possible by priest don Álvaro de Osio y Ocampo by buying land to the Hacienda de la Erre and donating it to the neighbours whom would soon begin with the urban planning and construction of the Pueblo. During the XVIIIth century, Dolores lived through a very prosperous farming and agricultural era along with a commercial growth.

Don Miguel Hidalgo y Costilla arrived at the congregation on 1803 executing some actions that were benefical for the locals such as installing workshops for pottery, carpentry and a textile mill. He also planted mulberry trees and vine, formed beehives and taught local craftsmen and agriculturists from Dolores. The resulting activities as a social and economic promotor between indians and mestizos explain the leadership that was invested in him and that supported him as he shouted for independence.

Among the outstanding places of Dolores, we may find the following:
House of Don Miguel Hidalgo y Costilla: Beautiful colonial house constructed by Don José Salvador Fajardo on 1779, also referred to as Casa del Diezmo, is currently an antique objects and furnishing gallery. The father of the motherland lived in it from 1804 to 1810.

Independence museum: National Monument, constructed on the XVIIIth century for imprisoning purposes. It was opened by Don Miguel Hidalgo y Costilla in order to set free the men who were to support him during the first few days of the independence war. It holds an interesting biographical sketch of the historical character.

Nuestra Señora de los Dolores Church: Its edification was completed on the year 1778. It is a wondrous construction with a churrigueresque facade carved in pink quarry with an image of the patron saint of the place, the Virgen de los Dolores. The towers are three bodied while in the interior the temple conserves two altarpieces of carved and gold – covered wood. This is the church

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where Don Miguel Hidalgo y Costilla excerted his ministry.
Parroquia de la asunción: This is a particulr parish with mixed architectural styles: The gate is an greco – roman imitation while the mayor altar is etruscan and the tower of a gothic style.

Temple of the Third order: With its barroque facade, this temple occupies the eldest position of the architectural range in the town.
Casa de Visitas: This construction was built for the sub-deputy of the government on 1786. Hence the other name under which it is known, "La Casa del Subdelegado" or house of sub-deputy. The facade has six arches over which the carved stone balcony shows. This house was bought by the state governent on 1940 to transform it into a museum and host distinguished visitors.

House of Abasolo: The birthplace of the independentist heroe Mariano Abasolo in 1784. President Juárez stayed here on 1863 and the emperor Maximiliano on 1864.

Mineral de Pozos

On the northern side of Guanajuato State lies ignored and for many unknown the town of Mineral de Pozos, founded in 1578 as a part of the San Luis de la Paz municipality. Pozos, as it is also known, is found 8 km. south of San Luis de la Paz under the coordinates 21·13 north and 100·21·45 west of Greenwich Meridian.

Resting calmly under the abandon it has fallen into, this ancient mining town happens to be a fascinating corner of Mexico. During a period of wealth, Mineral de Pozos was a big city with a picturesque profile that is found in its constructions, given the fact that mining printed a strong character to the place.

This ancient mining town results in fascinating dismantled buildings, old mines and cobbled paved streets which rise and descent arround the town. All arround, rests of old adobe houses, big ancient luxurious mansions, an unfinished temple as a definite sign of abandon. In the remains of the town it is possible to appreciate the genius of the people who built it and the wealth with wich they lived during the time it was active. The old walls that stand still allows the visitor to travel through time and imagination and dream about life in this place a long time ago. En july the 27th, 1982, president José López Portillo declared this town a site of Historic Monument of the Nation.

The San Pedro parish, the unfinished temple of the Señor de los trabajos, old haciendas ruins and mines accompany the visitor to Pozos, be it on the festivity of Toltequidad during the month of july or any other time of the year, the spell is put over this old mining pueblo.

Haciendo de la Erre

The hacienda is located on the municipality of Dolores Hidalgo. La Erre is a very interesting Hacienda. Its origin is found in the first half of the seventeenth century, during a period in which the Viceroy Marqués de Montes Claros ceded a mayor land extension for livestock and cavalry to Pedro Rodriguez

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de Montero on 1606. The properties were soon sold to doctor Hernán Carrillo Altamirano, the Royal Audience of Mexico solicitor. Under his property and thaks to the favours, comercial transactions and heritages of the royal realm that the hacienda became one of the most extense and prosperous estates of Guanajuato.

On the facade there is a plaque narrating the following historical event: "On september the 16th of 1810, the priest Don Miguel Hidalgo y Costilla came to the Erre Hacienda and ate in the hall of the house. As the presents finished signing the First Mayor State of the Insurgent Army, he gave the order of marching towards Atotonilco and stood up saying: LETS GO SIRS, AHEAD, THE RATTLE HAS BEEN TIED TO THE CAT, IT IS YET NECESSARY TO DISCOVER WHOM AMONG US IS NOT NEEDED HERE.

Hacienda of San Diego de Jaral del Barrio

Located northeast of the municipality of San Felipe, Guanajuato, 36 kilometers from the Mayor´s office through the highway to San Luis Potosí, the Hacienda de San Diego de Jaral de Barrio results to be one of the biggest and most ancient of México and hence with an enormous importance to the history of the country. Its origin goes back to the second half of the XVIth century. During that period, Juan de Zavala, an spanish inhabitant of the mines of San Luis Potosí takes a hold of several farming lands in the former Valle de San Francisco. Those lands were named under the name of Hacienda de Zavala, wich was later annexed to other land purposed for minor livestock breeding and for horse breeding. This second land was ceded by the Viceroy Juan de Mendoza y Luna in 1607.

Later, during the XVIIIth century, after several trades, heritages and annexations, the new proprietors of the Hacienda, now named Hacienda de San Diego del Jaral, were Doña Teresa Josefa Zaldívar y Retes de Paz y Vera and her husband the Capitán Andrés de Berrio y Díaz Palacios Ortíz de Landázurri y Ayala. As they died, the Hacienda was inherited by their son, Miguel de Berrio y Zaldívar, who in 1774 was named the first Marquis of Jaral by the King Carlos III. Due to this Marquis, the hacienda got the "del Berrio" name.

Under the Marquis of Jaral dominium the hacienda got to grow to a point which it was said that the livestock could graze from Durango to the Valley of México without quitting their domains. For this reason, the Hacienda entered in the list of the biggest haciendas of the Nueva España and the horses that were there breeded were so famous that the renowed sculptor Manuel Tolsá chose one of them to sculpt the famous equestrian piece of King Carlos IV, which can be admired today in front of the National Art Museum in Mexico City. "For the mares of Jaral, the horses of it too!" used to be heard in the mexican field.

The historical date of 1810 arrived and Juan Nepomuceno de Moncada y Berrio, grandson of the first Marquis, was the propietor of the hacienda. He joined the priest Hidalgo in the independentist struggle but as the royal forces of

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General Calleja reached the core of the hacienda, the second Marquis of Jaral takes part with the royal forces and forms the famous Regimiento Moncada in order to defend his domains. On july the 7th of 18 Francisco Javier Minal sieges the Hacienda and by the end of the independence war, Emperor Agustín de Iturbide named Juan Nepomuceno knigt of the Imperial Order of Guadalupe, and finds a reason to repair all the damages the hacienda had endured.
By 1855, the core of the hacienda had about 6500 habitants and had offices for tributary and mail operations, two elementary schools, two public mansions, its parish had become a Church and the National Mexican Railway had two stations within Jaral, that was a property of Juan Isidro de Moncada Berrio Hurtado de Mendoza.

Hacienda de San José de la Quemada

The origin of this hacienda may be precised towards the second half of the XVIth century, when Juan Sánchez Alanís, Mayor of San Felipe, granted as a favour the land for minor livestock (graze land for sheep and goats, equivalent to 780 721 hectares) to the spaniard Esteban García on december 1562. This favour was ceded by Esteban García in 1568 to Juan Alonso, a neighbour of San Felipe. By 1597 the favour of the lands on matter were propiety of don Alonso Pérez de Bocanegra, who dedicated to the widening of the boundaries of the hacienda by buying mayor lands for livestock as well as for cavalry. The concession on matter was of a grassland of about 1 755.61 hectares for livestock and 42, 795 hectares for horses.

By 1794, the owner of the Hacienda was Juan María de Lanzagorta y Landeta, Captain Regent of the San Miguel el Grande Council and Colonel Liutenant of the Regiment of the Queen and Officer of the Holy Service of the Inquisitio, son of doña Rosalía Anacleta. The land had excelent lands for agricultural purposes, although most part of it was dedicated to the breeding of bovine livestock.

During the independence war, San José de la Quemada was continously visited by the troops of Miguel Hidalgo y Costilla, through the years going from 1810 to 1821, being under property of Luis Gonzaga de la Canal.
In 1904, La Quemada was very well communicated, it had trails known as Caminos de Herradura, telephones and the railroad that crossed through all its territory. It counted an elementary school, a dam, named “Del Sagrado Corazón”, that was constructed by german engineers as well as a series of dikes for the water supplying during harsh draughts season.

Nature

The region crossed by this itinerary is located over a succession of valleys, among which it is worth to mention the Zamorano due to its excellent state of well preserved forest vegetation. El Zamorano is coverd by oak woods. Towards the north of the hill that bears the same name, el Zamorano, there is an exeptionally integrated oak forest that also holds important endemic species.

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Other outstanding area is Santa Bárbara and Santa Rosa rugged region. On the central part of this region we may find oak forests and pine forests with secondary grassland areas. The rest of the region is under a seasonal agricultural regime. In the high parts of the mountain range mining is practiced.

By the lower part of the mountains, oak forests with other kinds of vegetation is found. The boundaries of this territory include oak forest and a small portion of pine forest on the northern part of Sierra de Santa Rosa. Both areas are considered as prioritary terrestrial areas by the National Biodiversity Council of Mexico.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the dam of Ignacio Allende and Peñuelitas.

STATE OF JALISCO

The zone of Los Altos de Jalisco is characterized by great plain land extensions with plateaus, hills, valleys and it constitutes the transaction between the lands of the Bajío and the high Zacatecas plateau. The mentioned characteristics resemble a succession of land ladders where the irregularities are accentuated by a series of mountain ranges.

The mentioned characteristics present an extraordinary geographic and cultural variety that allow the State of Jalisco to offer a wide span of attractions for the visitors.

In order to highlight its historic importance, we may identify the various appeals of Jalisco in the following manner:

In the City of Lagos de Moreno arround 350 buildings have been catalogued. Some of those buildings are purposed for the difusion and promotion of culture. The places are:

Museum of Lagos de Moreno, Casa Agustín Rivera

Archeological Museum of Lagos de Moreno

José Rosas Moreno Theater

Natural Heritage

The natural landscape is conformed mainly by large zones for cultivating, with rough steep parts on first place and a mild open field extension with dense vegetated hills on the lowlands. Holm oak and oak forests will be found on the upward hill side of the mountain range.

Services Infrastructure (Hotels and Transportation)

Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Jalisco has an effective paved road network that connects it to the principal cities of central and northern

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México. Aguascalientes is at 85 kilometers, Guadalajara 200 kilometers and León at 45 kilometers.

Aerial infrastructure in the State of Jalisco is associated with the neighbouring airports of Aguascalientes and León. Both of them offer daily flights to the main cities of the country.

On the other hand, the following establishments integrate hotel infrastructure of the state:

Proposed Itineraries

The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

Altos de Jalisco Itinerary

This itinerary covers the region where the municipalities of Lagos de Moreno, Encarnacion de Díaz and Ojuelos are found. In the mentioned area, the route of Camino Real de Tierra Adentro crosses an aproximated distance of 175 kilometers, where the proposed sites in the technical file are found: Historic centre of the city of Lagos de Moreno and bridge, Historic ensemble of the Town of Ojuelos, Bridge of Ojuelos, Former hacienda of Ciénega de Mata and Cemetery in Encarnación de Díaz.

This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural

San Juan de los Lagos

Established during the first half of the seventeenth century, San Juan de los lagos has a mild climate, rainy during summer time. It is an agricultural, poultry and livestock market place.

Brother Fray Antonio de Segovia brought the image of the Virgin, made out of cane, in the year of 1623. This figure is now venerated in the Colegiata, attracting thousands of pilgrims each year from every corner of the country.

Among the main edifications, the following are to be outstanded:

La Colegiata or Cathedral: This is the Basilica where the Virgin of San Juan de los Lagos is venerated. Its altar was originally constructed for the Church of Santa María de los Ángeles in Rome, is an unvaluable piece, as well as the six paintings that are said to be signed by Rubens and that are preserved in the Virgin's Chamber.

San Juan de los Lagos has several civic and religious buildings of great historic and architectural value:

El Parián, the Palacio Municipal, the Antiguo Palacio del Colegio, the Correo (mail) building and the Diezmos building, the Mesón de la Virgen and the parish temples of Pocito, the Tercera Orden de San Francisco, el Calvario, etc.

San Miguel El Alto

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An ancient town which previos to the arrival of the spaniards was named Atoyaalco, which means "On the other side of the river". It belonged to the lordship of the Tecuexes; its establishment goes back to the year 1187. The natives built their houses out of quarry or tepetatl, out of adobe with zoquite and clay with a roof of clay or scourer. In 1530, Cristobal de Oñate stepped for the first time over the soil that would later become this region. During the mid years of the sixteenth century it was populated by families that came from Nochistlán. On 1542 the demarcation of the land was ordered to be extended as a town through the village of San Miguel del Ojo de Agua, name that should be later changed for San Miguel de los Alcalanes before acquiring its actual name, given that in 1571, certain spaniards that beared the family name of Alcalá and who were the owners of La Calma got the licence from the indians to establish in the oriental part of the chapel that was once erected by brother Fray Miguel de Bolonia.

Some civic constructions such as the Municipal Palace stand out. This particular case of the Municipal Palace is because its facade is of a beautifully sculpted masonry. The Bull Plaza, built of masonry and a quarry kiosk of gothic ordering, constructed during the period of 1880 to 1883, located in the main plaza "General Ramón Corona". Other construction that stands out is the architectonic complex known as Centro Parroquial, that comprehends the facades of the Parish and the Sanctuary of La Purísima, as well as a 21- meter-high obelisc that commemorates the foundation of the town and a modern construction that holds offices, halls, auditories, three patios and two story corridors with bass arches and a fountain. In one of the halls some paintings with religious motifs may be appreciated.

In the Parish the Virgen de los Remedios is venerated. According to a long known legend, the image of the Virgen de los Remedios was brought from Spain by brother Fray Miguel de Bolonia during the sixteenth century. The following edifications are also very valued in this town: The Santuario de la Inmaculada, built on the XVIIIth century with pink quarry, the Parroquia de San Miguel, which has the form of a latin cross and a very elegant dome while the facade of the temple is very sober and is covered with pink quarry. The towers of the temple have an hexagonal shape and are of composed order. Finally, the elementary school "General Ramírez", that is of colonial style and outstands for its majesty.

Natural

The zone of Los Altos de Jalisco is characterized by great plain land extensions with plateaus, hills, valleys and it constitutes the transaction between the lands of the Bajío and the high Zacatecas plateau. The mentioned characteristics resemble a succession of land ladders where the irregularities are accentuated by a series of mountain ranges. In this region, as a landscape point of reference, outstands the Mesa Redonda.

La Mesa Redonda (Round Table) consists of a volcanic formation wich is a sym-

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bol and a natural image, unique in this zone of the Northern Altos. The group of rich agriultural valleys of Lagos and Encarnacion complement the landscape. This places are characterized for being agricultural zones of immense productivity, surrounded by trees that draw lines in between the rural access paths to the unities of agricultural production.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the dam of El Cuarenta, the dam of La Duquesa, the dam of Guadalupe and the San Juan Lagoon.

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5.j STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

The National Institute of Anthropology and History is responsible of more than 110 thousand historical monuments and 25 thousand registered archeological sites in all the country (however is calculated that there must be more than 200 thousand sites with archeological remains not yet registered). It also has under its charge 108 museums in national territory with several categories depending of the width and quality of the protected collections, its geographical situation and the number of visits. Five are national Museums, 22 regional and 43 locals. There are also 32 site museums, three communitarian and two metropolitan. Its permanent expositions give account of what is to come of Mexico. The scientific research is one of the fundamental task in this institutions. For that, more than 700 academics are collaborating in the areas of history, social anthropology, physical anthropology, archeology, Linguistics, ethno-history, ethnology, architecture, ethno-history, ethnology, ethno-history, conservation of the heritage and conservation and restoration

In general, the INAH maintains 216 archeological sites open to the public, 108 national, metropolitan, regional and local and site museums and 107 historic monuments. It also carries out work on research, conservation, and promotion of the heritage. The Institute is competent; however, it still has a big challenge up front considering the vast universe of 200 estimated archeological sites, 23,710 catalogued historical monuments and more of 31,000 to be catalogued.

With respect to the State of Querétaro, the following personnel are presented.

With respect to the State of Guanajuato, the following personnel are presented.

MUNICIPALITY of San Miguel de Allende

Municipal Field

Within the administrative and operative Partial Plan of the Historical Center of San Miguel de Allende, corresponds to the H. City Council of the Municipality, and its application and operation corresponds to the Direction of Urban Development and Works through the Subdivision of Urban Development.

The Subdivision of Urban Development has a team of 18 people who work full and part-time schedules, including three secretaries and the assistant director, and is actually organized and coordinated in the following manner:

COORDINATION	COORDINATION
Planning, studies, and projects	1 Architect, 1 topographer and 3 assistants
	1 Architect and 1 assistant
Historic center	1 Architect and 3 assistants
Districts and irregular settlements Work Supervision	1 Architect 2 assistants and 6 inspectors

MUNICIPALITY	DEPENDENCE	AVAILABLE PERSONNEL
SAN FELIPE	MUNICIPAL PUBLIC WORKS	1 DIRECTOR

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DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

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7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
001G-001	Digital Image 300 dpi	Vista lateral del Puente del Fraile	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
001G-002	Digital Image 300 dpi	Puente del Fraile	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001G-003	Digital Image 300 dpi	Puente del Fraile, se aprecia la represa que se construyó en su arco	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001G-004	Digital Image 300 dpi	Puente del Fraile	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001G-005	Digital Image 300 dpi	Puente del Fraile por encima, se ve el recubrimiento asfaltico ya sin uso	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-001	Digital Image 300 dpi	Atrio y frontispicio de la Capilla de San Juan de Dios	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-002	Digital Image 300 dpi	Segundo cuerpo de la portada principal	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-003	Digital Image 300 dpi	Primer cuerpo de la portada principal	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-004	Digital Image 300 dpi	Entrada al Hospital de San Juan	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-005	Digital Image 300 dpi	Portada de la puerta lateral de la capilla	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-006	Digital Image 300 dpi	Portada de la puerta del hospital, hoy escuela	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002G-007	Digital Image 300 dpi	Letrero con el nombre del templo	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-008	Digital Image 300 dpi	Interior del templo	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-009	Digital Image 300 dpi	Recipiente para el agua bendita	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-010	Digital Image 300 dpi	Cuadro de ánimas	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-011	Digital Image 300 dpi	Ala lateral del templo	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-012	Digital Image 300 dpi	Calaveras en la base de un altar lateral	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-013	Digital Image 300 dpi	Vista del Camino Real	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-014	Digital Image 300 dpi	Poema escrito en una placa de cantera en el panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-015	Digital Image 300 dpi	Lápida del panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-016	Digital Image 300 dpi	Lápida del Panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-017	Digital Image 300 dpi	Urna funeraria del panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-018	Digital Image 300 dpi	Tumba	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-019	Digital Image 300 dpi	Tumba	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-020	Digital Image 300 dpi	Vista de uno de los callejones del barrio de San Juan	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002G-021	Digital Image 300 dpi	Escalinata en un callejón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-022	Digital Image 300 dpi	Casa con fachada colonial	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-023	Digital Image 300 dpi	Arquitectura colonial del barrio	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-024	Digital Image 300 dpi	Banquetas y calles de piedra	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-025	Digital Image 300 dpi	Jardín de San Juan	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-026	Digital Image 300 dpi	Callejón por el que pasaba el Camino Real, a la deredha se ve la pila que usaban para dar de beber al ganado	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-027	Digital Image 300 dpi	Callejón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-028	Digital Image 300 dpi	Callejón del Camino Real hacia el panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-029	Digital Image 300 dpi	Casas de piedra en el callejón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-030	Digital Image 300 dpi	Inicio del callejón hacia el panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-031	Digital Image 300 dpi	Callejones siempre transitables	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-032	Digital Image 300 dpi	Casa de arquitectura colonial	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-033	Digital Image 300 dpi	Querubín en un dintel	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-034	Digital Image 300 dpi	Camino real hacia el panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002G-035	Digital Image 300 dpi	Callejón del muerto, por donde bajaban al panteón	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-036	Digital Image 300 dpi	Arquería del interior del Hospital de San Juan de Dios	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-037	Digital Image 300 dpi	Portales	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-038	Digital Image 300 dpi	Arcos del patio	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-039	Digital Image 300 dpi	Arcos del patio del hospital	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-040	Digital Image 300 dpi	Vista del jardín del hospital	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-041	Digital Image 300 dpi	Vista de los portales de otra área del hospital	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-042	Digital Image 300 dpi	Otra vista de los portales del hospital	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002G-043	Digital Image 300 dpi	Vista de el patio central del hospital	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003G-001	Digital Image 300 dpi	Puente de San Rafael	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003G-002	Digital Image 300 dpi	Puente de San Rafael	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003G-003	Digital Image 300 dpi	Se aprecia a lo lejos la otra parte del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003G-004	Digital Image 300 dpi	Soporte del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
G-005	Digital Image 300 dpi	Otra vista del puente roto de San Rafael	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes Yes

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003G-006	Digital Image 300 dpi	Parte de la pared del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003G-007	Digital Image 300 dpi	Cartabones del puente roto	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003G-008	Digital Image 300 dpi	Vista contraria del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-001	Digital Image 300 dpi	Vista del Camino Real cerca de la hacienda de la Quemada	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-002	Digital Image 300 dpi	Entrada al Puente de la Quemada	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-003	Digital Image 300 dpi	Vista del puente desde los arboles	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-004	Digital Image 300 dpi	Vista del puente desde el lecho del río	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-005	Digital Image 300 dpi	Vista de una parte del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-006	Digital Image 300 dpi	Vista de un plano más largo del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-007	Digital Image 300 dpi	Vista desde arriba del puente, en él se ven las salidas que los transeúntes usaban para resguardarse cuando pasaban carretas o ganado	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-008	Digital Image 300 dpi	En ésta vista se aprecian los resguardos justo sobre los soportes del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-009	Digital Image 300 dpi	Vista desde abajo del puente	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004G-010	Digital Image 300 dpi	Aplanado donde se lee el año de construcción	01/09	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-001	Digital Image 300 dpi	Detalle de mural. Atoronilco	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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005G-002	Digital Image 300 dpi	Mural al interior	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-003	Digital Image 300 dpi	Fragmento de mural al interior	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-004	Digital Image 300 dpi	Detalle de columna	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-005	Digital Image 300 dpi	Detalle de mural	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-006	Digital Image 300 dpi	Cúpula	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-007	Digital Image 300 dpi	Detalle arquitectónico	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-008	Digital Image 300 dpi	Imagen de cúpula	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-009	Digital Image 300 dpi	Exterior del santuario	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-010	Digital Image 300 dpi	Vista exterior del santuario	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-011	Digital Image 300 dpi	Panorámica del santuario	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-012	Digital Image 300 dpi	Exterior del santuario	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-013	Digital Image 300 dpi	Vista de la calle Cuna de Allende	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-014	Digital Image 300 dpi	Vista de la calle Cuna de Allende	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-015	Digital Image 300 dpi	Vista de la calle Canal	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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005G-016	Digital Image 300 dpi	Vista de la Plaza Principal	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-01	Digital Image 300 dpi	Ornasina con la escultura de Ignacio Allende	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-018	Digital Image 300 dpi	Vista de la casa de Ignacio Allende	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-019	Digital Image 300 dpi	Escudo de armas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-020	Digital Image 300 dpi	Casa de Jaral de Berrio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-021	Digital Image 300 dpi	Detalle en puerta de casa de Jaral de Berrio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-022	Digital Image 300 dpi	Vista de Balcón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-023	Digital Image 300 dpi	Cúpula del templo de la Purísima Concepción	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-024	Digital Image 300 dpi	Detalle del templo de la Purísima Concepción	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-025	Digital Image 300 dpi	Capilla del barrio de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-026	Digital Image 300 dpi	Vista a la casa de la conspiración	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005G-027	Digital Image 300 dpi	Patio de la casa solariega De la Canal	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	No
005G-028	Digital Image 300 dpi	Fragmento de plano de San Miguel de Allende	s/f	Anónimo	Archivo General de la Nación	Eduardo Molina y Albañiles s/n Col. Penitenciaría Ampliación, Deleg. Venustiano Carranza, C.P. 15350, México, D.F.	No
CX 005	Digital Image 300 dpi	Plano San Miguel de Allende	s/f	Anónimo	Archivo General de la Nación	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
006G-001	Digital Image 300 dpi	Vista a la plaza de la Compañía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006G-002	Digital Image 300 dpi	Torre campanario del templo de la Compañía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006G-003	Digital Image 300 dpi	Cúpula del templo de la Compañía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006G-004	Digital Image 300 dpi	Medallón de la Santísima Trinidad	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Riva Palacio, Vicente, México a través de los siglos. Vol. 2, pp. 250, Ed. Del Valle de México, 1974	No
006G-005	Digital Image 300 dpi	Vista de Guanajuato.	XIX	Anónimo	México a través de los siglos. Vol. 2, pp. 250		

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7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Institution

Adress

Archivo Histórico Municipal de Guanajuato
Plaza de la Paz No. 12,
Colonia centro 36000
Guanajuato (GTO)
Tel: 014737320679
014737321213
014737328308
014737320422

Fototeca Romualdo García
Instituto Nacional de Antropología e Historia
Mendizábal 6,
Colonia Centro. 36000
Guanajuato (GTO)
alhondiga@int.com.mx

Archivo General del Gobierno del Estado de Guanajuato
Alhóndiga e Insurgencia No. 1, zona centro.
36000 Guanajuato (GTO)
Teléfono: 014737321052 / Fax: 014737320228
Página web: www.guanajuato.gob.mx

Archivo General Del Municipio De Allende, Guanajuato
Plaza Principal número 8, Colonia Centro 37700 Allende (GTO)
Tel: 01411528969 014151520001/ Fax: 014151521461
www.guanajuato.gob.mx
jpasqualli@prodigy.net.mx.

Centro INAH Guanajuato
Calle Real No. 42, Ex-Hacienda Torre Guadalupe
Guanajuato, Guanajuato, C.P. 36250
01473-733-1069 / 01473-733-0857 / 01473-733-0858

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Secretaría de Desarrollo Urbano
y Obras Públicas del Estado de Guanajuato
Peleteros 105
León, Guanajuato, 37490
Ciudad Del Ni-o
477-715-4561

Secretaría de Desarrollo Turístico de Guanajuato
Plaza de la Paz No. 14,
Col. Centro, C.P. 36000
473 732 76 22

Instituto Estatal de la Cultura de Guanajuato
Plazuela de Cata 1
Ex-Cava Domecq
CP 36010, Guanajuato, Guanajuato
Tels. (473) 732 58 57 directo, 732 95 20,
732 24 51, 734 10 33 exts. 118, 230
Fax 732 58 57

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Camino Real de Tierra Adentro

Vol. Jalisco

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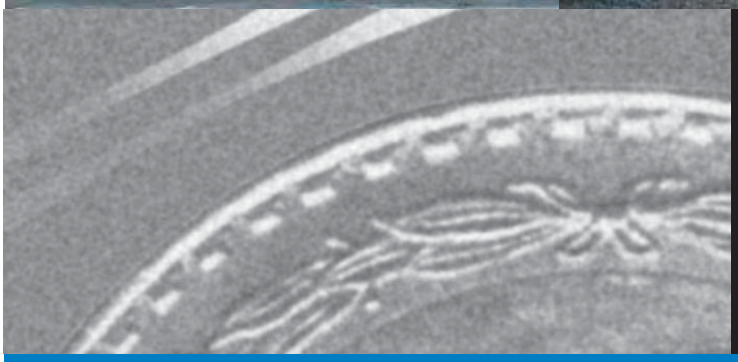
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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001J Historic Centre of the city of Lagos de Moreno and bridge. Year: 1563

At the arrival of the Spaniards, the lands that would occupy until today Lagos de Moreno were named Pechichitane or Chichimequillas and were home for Xiconaques and Custiques, group of enemies among them, but who joined in order to fight with ferocity against the Europeans.[1]

Lagos de Moreno is located to the northeast of the city of Guadalajara, with a cold but fertile climate; it has several river flows such as Lagos, Sauces and Ajujucar rivers, which pour in the Verde River, which irrigated the surrounding lands.[2]

Gradually, border encomenderos occupied Chichimeca lands in this region; Miguel de Ibarra was beneficiated with lands in Nochistlán, Teocaltiche and the Chichimeca flats, now known as Lagos. Diego de Ibarra was the first Spaniard to build a farm in that inhospitable territory, which had to bear with the constant attacks of the Guamares, considered by the Spaniards as "the bravest nation and the most bellicose, treacherous and harmful of all the Chichimecas". It was a territory of war, which was not controlled, even with the establishment of the settlers. In 1551, an attack caused the destruction of Estancia Grande and San Nicolás, Ibarra's properties, losing almost completely the animals and properties.

In the heat of discussions about the best place to locate the Audiencia of Nueva Galicia, it was suggested the need to establish Chief Judges in the provinces of most interest, so Llanos de los Chichimecas Blancos was provided with a Chief Judge, whose residence was in Teocaltiche, with the entrust of preventing "vexations to settlers from passengers, natives, passing through mines of Zacatecas, and to confine war natives and for crossing there many slaves and blacks"[3]. Besides, a priest was appointed in order to help the jurisdiction composed by Teocaltiche, Nochistlán, Zacatecas and Llanos de los Chichimecas.



[1] www.e-local.gob.mx/work/templates/enciclo/jalisco/mpios/14053a.htm

[2] MENÉNDEZ VALDÉS, José: Descripción y censo general de la Intendencia de Guadalajara 1789-1793. Estudio preliminar y versión del texto de Ramón Ma. Serrera. Departamento de Historia de América. Universidad de Córdova, España, Gobierno de Jalisco , México 1980, p.107.

[3] ROMÁN GUTIÉRREZ, José Francisco: Sociedad y evangelización en Nueva Galicia durante el siglo XVI, INAH/Colegio de Jalisco/Universidad Autónoma de Zacatecas, México, 1993, p. 216.

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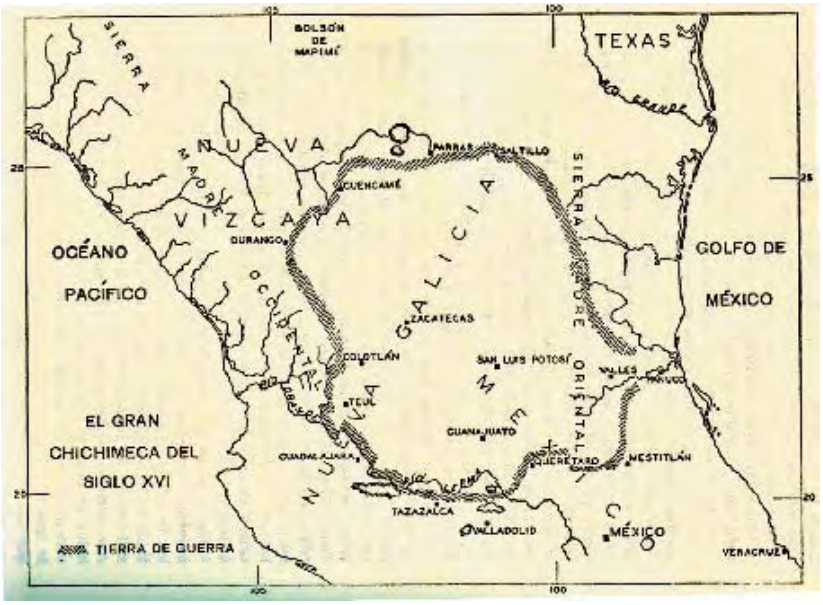


As strategies for pacification and for shelter of the Spaniards, the Viceroy Luis de Velasco ordered the construction of forts, prisons or bastions in strategic points of the Camino Real de Minas where a contingent of soldiers was used to keep an eye on the road and to accompany travelers and defend them from the Chichimeca attacks. The importance of these homesteads and villages established at Llanos de los Chichimecas were the reason why a branch of Camino Real was built by those locations, from there it split in direction to Guadalajara and Zacatecas, in this last branch important populations were established every 50 or 60 kilometers.[4]

Another measure was to inhabit the territory after the settlement of villages and towns, Tlaxcalteca families from the Valley of México were brought, and they founded villages, which served as intermediaries with indomitable Chichimecas, so San Juan de la Laguna and San Miguel de Buenavista were born.

On the other hand, the Royal Audiencia of the Nueva Galicia ordered to its Chief Judge in Teocaltiche, Hernando de Martel, to move the government houses to Llanos de los Chichimecas and to search for a suitable place to found a Spanish town. Accomplishing the order, he founded Villa de Santa María de los Lagos on March 31, 1563, with 73 Spanish families "noble and courageous". The defensive function of the settlement provoked an urban sprawl with no order, with adobe houses very distant ones from others.[5]

The constant threatens from Chichimecas attacks made that the first years in the Lagos village were a torture for its habitants, but the geographical characteristics provided with excellent food resources and means for the prosperous development of cattle breeding and agriculture, added to the Spaniards need to work them, giving positive results specially in the cattle sector. For



[4] Uribe, "Los transportes ..., p. 112.

[5] MOTA Y ESCOBAR, Alonso de la: Descripción geográfica de los reinos de Nueva Galicia, Nueva Vizcaya y Nuevo León, introd. Joaquín Ramírez Cabañas, Editorial Pedro Robredo, México 1949, 2ª ed., p. 122.

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1600, it was said that there were more than 20,000 cattle heads in Lagos region. In the first years of 17th century, the population was conformed by 30 Spanish neighbors and others that lived in farms close to the town, being such prosperity that Arregui identifies them as rich men with farms with no debts.[6] Therefore, those good characteristics allowed the village procurement with all the necessary goods for the prestige and quality of the families; clothes, oil, wine, vinegar, raisins and almonds from the City of Mexico were consumed, which were transported on carts by the Camino Real and that at the village were sold by three or four merchants who lived there.[7]

On the occasion of the foundation of the village, a church was built, in the terrain appointed by Hernando de Marte, which was a small construction with straw roof and tiles dedicated to Nuestra Señora de la Asunción (Our lady of the Assumption), but years later, neighbors chose Saint Catherine and Saint Sebastian as patron saints, which is almost logic because Saint Sebastian would be adopted by most of the villages and towns that escaped from the Chichimecas' attacks.

The demographic increase and the need to deal with spiritual demands on the region, the village of Lagos was raised to the category Parish on October 28, 1585, splitting it from the Parish of Teocaltiche, being it's first parish priest Hernando de Pedroza.

The agricultural and cattle quality of the region allowed the supply to the main mining centres such as Guanajuato, San Luis Potosí, Comanja and Zacatecas, which provided the village with greater recognition, so in 1615 passed from town to Alcaldía Mayor, with a jurisdiction that covered up to the villages of Jalostotitlán and Teocaltiche.

The importance of this town, attracted cultured men, judges and other families who shaped the architecture of the town; in 1685, the Convent of Nuestra Señora de la Merced (Our Lady of Mercy) and College of San Lorenzo were founded and just five years later the construction of the Parish Temple began.

This constructive activity was experienced with more intensity during the 18th century. The Convent of Poor Capuchins of the Lord Saint Joseph was





[6] ARREGUI, Domingo Lázaro de: Descripción de la Nueva Galicia, estudio preliminar Francois Chevalier, Gobierno de Jalisco, México 1946, pp. 159-160.

[7] Mota, Descripción geográfica..., p., 123.

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founded in 1756 wit the support of Diego José Cervantes, priest of the town.[8] Also by that time began the construction of Parish Temple of Nuestra Señora de la Asunción, in the last decade of the 18th century was dedicated to the veneration of the martyr "Saint Hermion" and four different relics of several martyrs, and the decoration included two silver reliquaries and relics for each day of the month, as well as devotion saints of different private persons.

The Parish Church was consecrated in 1788, by a Brief message of Pope Pius VI, with the grace of being incorporated to the "Most Holy Basilica of St. John Lateran in Rome", so graces, indulgencies and privileges corresponded to it. These privileges generated in rich benefactors the urgency to improve the temple construction, starting by then the construction of a church of "splendid architecture". The sacramental administration was in charge of clergies with four ministers, with revenue greater than 6000 pesos.[9]

At present, the relics of Saint Hermion are conserved in a side altar, which as the rest of the ensemble is of neoclassic style, in which is located a small picture which indicates that the body of the Saint was transferred from Rome in 1790 by mandate of Pope Pius VI, who donated the body found at Santa Ciriaca Cemetery, where was found the saint's name and a vase with his blood as part of the relic. The body was reconstructed and placed in sealed urn and was sent to the Nueva España, it arrived by the Port of Veracruz and was brought to Lagos de Moreno in a liter along the Camino Real, from Veracruz to the city of Mexico and later from the city of Mexico to Lagos.

[8] Menéndez, Descripción y censo general..., p. 108.
[9] Menéndez, Descripción y censo general..., p. 108.



The relics were placed amid festivities upon their arrival. The image is richly dressed with cloths elaborated in fine fabrics and embroidered with gemstones. In the same altar is an urn containing the relics of the saints that are venerated along the whole year, which must be the same that Menéndez mentions at the time of his visit.

The temple is really an architecture jewel of the nineteenth century, which can not yet detach from the baroque influence, but without discarding the participation of neoclassic, and styles and materials proper of that time, generating an eclecticism pleasant to spectator.

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The Temple of Nuestra Señora del Rosario (Our Lady of Rosary), the Consistorial House, and the main taverns which not only served as hostels but also as protection from sporadic attacks of groups not submitted, also were product of this constructive activity of the eighteenth century to mention some example of this taverns, which up to now can be seen at the Mesón de la Merced, of Jesús María and of the Soledad.

In the years 1791 and 1792 Dr. José Menéndez Valdés visited the City of Guadalajara, by order of Governor Jacobo Ugarte, leaving notification of the visited points. For that time, the Jurisdiction of Santa María de los Lagos was composed of 2 towns, 15 villages, 5 Parish Churches, 45 haciendas, 295 ranches and 12 homesteads in which cows, mules, sheep and horses were raised.[10] Santa María de los Lagos or village of Lagos was the head and residence of the sub delegate, which in that time was Francisco Javier de Arreola, but it did not have royal houses and it had a "very poor" prison by the riverside, so it was exposed to the river growth that in rainy times were very dangerous.

The hydraulic possibilities favorable for agriculture and fishing because of the abundance of catfish and sardine, in general were cause of recognition, but in rainy season became a problem for travelers who transited by the Camino Real de Tierra Adentro, because with the growth of Lagos river and the lack of bridges or canoes propitious for crossing it, they were forced to wait several days until the river level came down.[11] From this situation, the construction of the mentioned taverns was given, shaping the village in space for rest and waiting at the Camino Real. This situation, permanent during the whole colonial period, made necessary the construction of a suitable bridge and sufficiently strong to deal with climatic shocks.



In 1741 priest Diego José Cervantes pointed that it was not only necessary the bridge construction because of the economic benefits which will be reflected in transport, but also because it would heal the moral injuries that were presented, as well as the disadvantages of the level rising during rainy periods; in low periods, women crossed the river lifting their clothes and showing their body, being this an indecent show, because there were persons from both sexes almost undressed hurting modesty and decency of a town traveled by a great quantity of people given its location

[10] Menéndez, Descripción y censo general..., p. 107.

[11] Menéndez, Descripción y censo general..., p. 107; Mota, Descripción geográfica...,p. 122.

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on the Camino Real. These shows were enough reason for the priest to determine to build a bridge on his own cost, requesting the neighbors to help him with stone, the construction of the lime and stone pillar that still exists by the river crossing with Santa Elena road, a pillar with enough strength and size to continue the others and to built the bridge over them; but the project was truncated by health problems that the priest had and which led him to death[12]. The design and construction of the bridge should be well defined in order to be long lasting and to accomplish the function it required; for which should determine the deepness of the foundations the bridge should have, the height, width and length of it, and if its arches, the long and wide of the roadway corresponding to it and all the details that could not escape to the design of an architect, what made suppose that priest Cervantes was helped before the beginning of the construction probably by architect Luis Rangel, who was in charge of the construction of bridge of Calderón.[13]

At the time of Menendez's visit to the town, there lived 223 Spaniards, 123 mestizos, 41 mulattos, 38 indigenous, with farming activities and crockery factory of good quality, specially very useful to cool water.[14]

An important population that increased during the rainy season, because of the great number of people who traveled without achieving to cross the river, the priest's project was not continued until the 19th century.

Same as the majority of villages in Nueva España, the Independence war left consequences in Lagos, since the beginning the village took a position in favor of the Insurgent movement, represented by Francisco Primo de Verdad y Ramos, who before all the authorities of the Nueva España expressed that sovereignty rests in the people. Before these manifestations, it was not strange that Miguel Hidalgo y Costilla, visited the town in several occasions knowing and relating with several families, rewarded by the people incorporation and horses to the movement, who gave life to the liberty dream, being many of them executed when captured by realistic or royal forces.

The first years of independent life were devoted to the reconstruction and reactivation of the economy and production of Lagos, paying attention to the problem that the conditions of the communications routes generated. Among the discussions, there was the need for the bridge and the relevance of the first pillar lifted by priest Cervantes.

[12] Rivera, Puentes en los Caminos..., p. 128.
[13] Uribe, "Los transportes..., p. 126.
[14] Menéndez, Descripción y censo general..., pp. 107-108.



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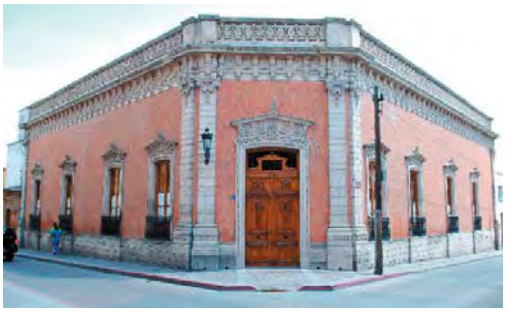
For instance of General Cirilo Gómez Anaya and with the influence of Bernardo Flores, Minister of Fomento with President Comonfort, the decision of building the bridge by the street of priest Torres, which was the road of the diligences to Guanajuato, adjoining to Quinta Rincón Gallardo. In 1850, the project was put in hands of architect Valentín Méndez, who lifted the trace of six eyes and finished the vaults of two of them, and again remained unfinished. Years later the work continued, but the project of Méndez was reduced to four eyes, but again, it was suspended for two years, until Santiago Aguilar continued the work. The work was finished with its four eyes in 1860, what coincided with the visit of President Miguel Miramón to Lagos, so the inauguration of the bridge was a whole event, being the President the first to cross it on a coach.[15]

Two years after the bridge's inauguration the ramps were built by Prudencio Topete and eight years later by orders of Alobino Aranda, the parapet and stone pave were finished. At the north parapet a legend was engraved which said, "this bridge was built in Lagos by the Ministerio del Fomento in 1870".

A lightning provoked the fall of the wall at the Quinta Rincón Gallardo and damaged the bridge, which was made up by the Ministerio del Fomento (government office in charge of works of development), reason why the existing legend was eliminated, changing it for the one that today exists but not legible at all that says "Work of the Ministerio del Fomento, year 1878".[16]

It is paradoxical that the bridge that began with the intention of avoiding that people crossed lifting their clothes or wetting them causing the amazement of spectators, and that once finished, many people "preferred to wet their feet, legs and possibly their buttocks with the aim of not paying the toll for crossing it on top", which made sense that a sign was placed, which said "This is a bridge ands must crossed on top".[17]

This data is a contradiction to the abolition of toll tax by President Juárez in 1867, date in which was established part of the National Budget for the opening and maintenance of bridges and roads.[18]



It seems that the construction was not sufficiently solid to support the floods in raining periods, since in 1911 one of the arches of the bridge fell down due to a big storm and only 6 years later began the works for its reconstruction, to end of 1920. In order to prevent future

[15] Rivera, Puentes de los Caminos..., p. 129
[16] Rivera, Puentes de los Caminos..., p. 129.
[17] Rivera, Puentes de los Caminos..., p. 131
[18] Uribe, "Los transportes ..., p. 115.

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problems there were established some steps to be followed as maintenance of the stone pave, to avoid the hammering as carts passed, because vibrations originated problems to the masonry, at the same time that water filtration should be prevented in order to avoid masonry softening. Another way of bridge damaging was the dragging or potholes in the filling, as well as the growth of "gigantones", plants that have very thick roots and that end loosing the stones. Attention should also be put in the behavior of idle people, who destroyed the parapets or plaster of the retaining walls; in other occasions, they made paints that when trying to erase them, generated quarry collapse. Finally, it was recommended to prevent that people bath near grillage of loose stone, because when removing the sand, this could be dragged by the growths and may debilitate the bridge.[19]

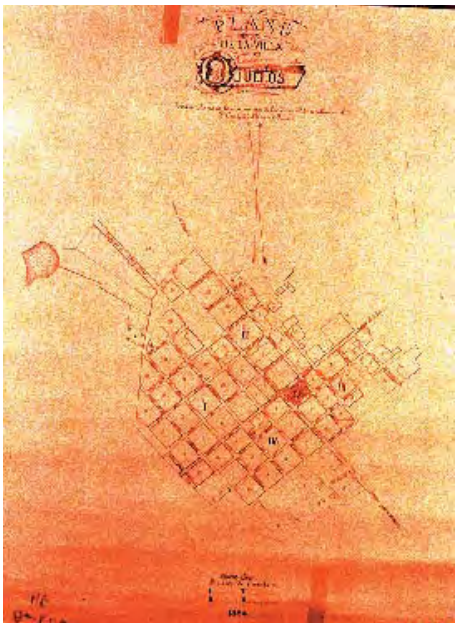
The railway arrival in 1883 was seen as a hope to opening markets before the lack of maintenance to the roads and presence of bandits which after the independence movement sieged along the national territory, in less than a year Lagos de Moreno was communicated through the iron road with the city of Mexico, El Paso, Texas and all the states that integrated this railway line. The roads and the costs and work of the carriers were severely affected given the difference of price and time that represented one and other means of transportation.[20] Only the regional transportation business was favored, by establishing companies that conveyed passengers from the railway to their destinations, but the same did not happen with the Camino Real or National that for having served to trace the railway, it competed directly with the new technology.



[19] Rivera, Puentes de los Caminos..., p. 131
[20] Uribe, "Los transportes..., p. 161.

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002J Historic Ensemble of the Town of Ojuelos Year: 1570



The mining discoveries of the north of the Nueva España generated the necessity to improve the transfer of merchandises, provisions and metals for hostile territories, permanently threatened by the indigenous groups reluctant to accept the Spanish presence. These constant dangers, the attacks that the muleteers suffered, and the transported merchandise forced the construction of a road under better conditions and provided with safety measures. These measures were headed by the installation of forts or presidios provided with some soldiers to guard these spaces. The presidios were tools of defense and pacification of these rebel groups, their objective was to assure the ways and roads, but little time later, they helped to populate the territory[1].

After the discovery of the mines of Zacatecas, the necessity to safeguard the property of the crown made evident the necessity to establish these presidios in the stretch México-Zacatecas because the most unprotected territory was between San Miguel and Zacatecas that didn't have safeguard points and ran parallel to territory of the Guachichiles. This way, from orders of the Viceroy Enríquez were founded Ojuelos and Portezuelo, probably in 1570. Ojuelos was founded by the captain Pedro Carrillo Dávila with part of the escort of the Audiencia of México, approximately six soldiers[2]. He ordered to lift three naves with a central patio surrounded by thick walls. This way was founded the fort of Ojuelos, called with this name given the variety of eyes of water or small springs that were plentiful in the region, which helped the travelers and draft animals in their traffic by the road México-Zacatecas.

A second moment in the strategy of defense of the territories was to populate the territory starting from the concession of encomiendas and lands to the main conquerors who put under an obligation to lend military service and help in time of crisis, that is to say, they should provide a militia that assured



[1] ARNAL SIMÓN, Luis: "Los presidios del siglo XVI al XVIII, en la frontera novohispana, una forma de hacer poblaciones", en www.uaslp.mx/usuarios/uploads/Institutos/Investig.Humanisticas/Chichimecas-VI/Los prosidios.pdf

[2] Powell, The Guerra Chichimeca... p. 149

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the defense of their jurisdiction, becoming the true defenders of the frontier of the Nueva España. This measure was very necessary since the outpost toward Zacatecas that was very far from the population centers of the mid-16th century, left much territory uninhabited propitiating suitable conditions for the pillage and the attacks of the hostile groups.

Danger increased if we stop to think that the first roads open to the traffic were narrow lines that crossed unknown lands that were too weak and therefore roads so favorable for the attacks of the belligerent groups. However, the dreams of easy enrichment starting from the silver didn't stop the migrants to take precaution measures before the possible attacks.

In spite of these dangers it was necessary to transport people, merchandises, provisions and metals, because the Geographical characteristics of the mining centers were not favorable for the agricultural exploitation, enough to supply the demand of a population in constant growth. In addition, the lack of haciendas for smelting and the coinage of currency demanded the transfer of the mining production to the city of México. All that left clear that it was high-priority to have good roads, passable and safe to guarantee the transfer of the mineral. To achieve this purpose, roads, bridges and cornfield keepers were built along the Camino Real, examples that we can appreciate today in day in Ojuelos.

Later on settled down an agricultural and cattle hacienda called San José de los Ojuelos that was part of the mayorazgo (entailed estates based on male primogeniture) of Ciénega de Mata property of the family Rincón Gallardo.

The foundation of the mayorazgo Ciénega de Mata settled down with a land made up of 400 sites, with the condition that in each town, hacienda or homestead dependent of the bond of Ciénega de Mata was built a big church of stone for the worship and the liturgical practice. The hacienda of Ojuelos belonged to the mayorazgo of the Rincón Gallardo, where was built a church that can still be appreciated at one side of the town and not in the center, because the circumstances forced the village to move from the space occupied in a first moment.

The church of reddish stone is very sober but elegant with a neoclassicist vain that supports a window and a stained-glass with the image of the Lord Saint Joseph, which seems to be the version of the nineteenth century of a remodeling, made due to the small size of the precedent, because next to this church we find a construction of smaller size whose tower of a Baroque style of the colonial period. The main door of the big temple has a wooden door with two shields carved of the mayorazgo of Ciénega de Mata or of the marquisate of Guadalupe Gallardo.



The *mayorazgo* Rincón Gallardo existed for centuries with a great agri-

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cultural and cattle development that guaranteed the supply to the mining centers of the north of the Nueva España, mainly of Zacatecas[3]. In 1802 the rectory of Ojuelos was erected, at request of the marquis of Guadalupe and the count of Jaral de Berrio, being in 1802, the bachelor Lorenzo Agustín de Azpeitia its first parish priest, to who corresponded the administration of the new parish from March of 1807. One century after its erection, the parish separated from the Archbishopric of Guadalajara to pass to the administration of the bishopric of Aguascalientes.

Same as it happened with the haciendas of Aguascalientes; those belonging to the bond Rincón Gallardo suffered a drastic change with the war and victory of the independentist movement. There was a reduction of the production and labor, which were reflected in the drop of the prices, injuring severely the prosperity of the mayorazgo. The independent period began with the reflection of the owners that doubted between the exploitation of the land by themselves or its lease and division, being the second option the one that more attracted owners of big estates. The Rincón Gallardo opted for the lease that did not divide the haciendas; by the middle of the 19th century, Ciénega de Mata continued being one of the biggest latifundium of the country.

As it also happened in Aguascalientes, people complained about the bad roads in the 19th century, the haciendas of the bond of Ciénega de Mata were affected by this situation since their main market was Zacatecas and the north area, and the road that crossed by Aguascalientes was the obliged for the traffic of merchandises. The attacks of the bandits and the bad condition of the communication roads made more expensive the freight and the time invested in the distribution of the merchandises.

Joined to this situation, in 1860 the latifundium was divided between the sons of José María Rincón Gallardo, leaving Ojuelos as possession of Juan Bautista Rincón Gallardo y Rosso. Likewise Rosa, Guadalupe, Luz, Manuel, Pedro, José, Eduardo, Rodrigo, Refugio, Luisa and Francisco received proportional parts of the haciendas that conformed the bond, being fractioned the biggest and productive latifundium in the region[4].

After the different fractions, the hacienda of Ojuelos conserved its 47,243 hectares, the most extensive in the parts of the old latifundium, composed by 26 sites of big cattle and 37 land chivalries; Juan Bautista also received the buildings, farm tools and work instruments, livestock property, big and small cattle, inheriting a total of 202,629 pesos[5]. The location transformed the hacienda into a commercial place that for the end of the 19th century gathered a population of 3 thousand inhabitants[6]. This commercial peak was directly related with its position in the old inland roads for what the movement of the peddlers allowed temporary settlements to later on move to another important population.



Before dividing the latifundium José María Rincón Gallardo requested to the State government that Ojuelos became Municipality of Jalisco, he proposed the foundation

[3] GÓMEZ SERRANO, Jesús: Ciénega de Mata. Desarrollo y ocaso de la propiedad vinculada en México, UAA/El Colegio de Jalisco, México 1998, pp. 39-42.
[4] Gómez, Ciénega de Mata..., p. 178.
[5] SERNA PÉREZ, María Guadalupe: "Del mayorazgo colonial a la hacienda porfiriana: el caso de Santa Elena de Ojuelos, Jalisco". en Relaciones, Núm. 19, p.32.
[6] Gómez, Ciénega de Mata..., p. 269.

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of a town or village in the main building of the hacienda, to improve the conditions of life of the lessees and inhabitants of Ojuelos that by then were 3500 people. He offered to donate the church and the priest house, more than 45.5 hectares for the construction of houses, public school and city council; likewise to sell lands for cultivation at low cost. In turn, he asked to exempt his hacienda of the payment of the alcabalas for five years[7].

The proposal of the hacienda owner was approved by the government and in 1863; Ojuelos became Municipality of the state of Jalisco. Tomás Ortega was commended to carry out the sale of lands, selling from eight to 9 thousand hectares of temporary and summer lands. With that division process, it was possible to fix the labor and to sell the lands of worse quality, besides that the titles of property took a long time to issue. With this panorama and reorganization process, the hacienda changed its name for Hacienda of Santa Elena de Ojuelos y Anexas, integrated by Ojuelos, Santa Elena and La Estrella. Besides leasing lands to other members of the family Rincón Gallardo, invested in works of infrastructure to take maximum advantage of the resources that generated an increase of the production; they were expanded and remodeled permanent works, mainly hydraulic; the prey La Estrella was built, taking advantage of a great eye of water, the tanks in Dolores, Atencio and La Colorada were concluded, with which new watering lands opened up[8].

The housings were not exempt of this constructive process, those of the shepherds of Ojuelos were remodeled and an inn was built for those who rented, also in Santa Elena were built houses for servants.

In this new logic of administration of the hacienda the tasks bound to the transport were very important because the muleteers and cart drivers transported grains of the crops toward the barns or mills, likewise transported wood for the production of farm tools, carts and fences; they were also in charge of driving the products to the regional markets[9].



[7] Serna, "Del mayorazgo colonial a la hacienda..., p. 34.
[8] Serna, "Del mayorazgo colonial a la hacienda..., p. 34-35.

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Wool was one of the products that generated best yields, with local, regional and non-regional markets that needed the transportation of wool through carts. Aguascalientes, Zacatecas and San Luis Potosí composed the regional market an to supply wool to these markets there was a group of cart drivers, commanded by a churchwarden that had under his responsibility to watch over the transfer of the wool tercios and the arrival to their destination. While for the non-regional markets such as México, León or Celaya in Guanajuato, the transfer was made with muleteers that could be those that worked for the property in a permanent way or those that worked with contracts who charged the freights by load and distance. The transfer of wool implied customs costs and investment of time, because the gain was not reflected until muleteers returned from the trip that sometimes lasted months, depending on the conditions of the road[10].

Another product that traveled these roads was meat, when rams (from 100 to 1500) were sold to Zacatecas or San Luis Potosí, they moved on foot and there they were killed; the trip lasted around 15 days.

These operations that without any doubt generated earnings, also reported big losses, what motivated the implementation of a new logic production, taking to the market completed products; for it, in 1875, Juan Bautista and Francisco Rincón Gallardo began the operation of a factory of spun and fabrics in Lagos de Moreno, near Ojuelos, called "La Victoria" where transformed the wool produced in the haciendas, beginning an intense textile activity that generated better earnings and that reflected in the improvement of the cattle and the construction of new hydraulic works and barns for the grains. Inns were also built, a hotel, a chapel and a school, what transformed Ojuelos into an agro-industrial complex with big possibilities of development in the middle of the Porfiriato[11].

The original building that housed the fort built by Carrillo Dávila was acquired by the mayor in 1977. It was restored and declared Historic Monument and now is the Municipal Palace. The space still preserves the vaults and the arcade of the fort with the buttresses characteristic of these big constructions. In the central patio surrounded by portals formed with round arches, murals can be admired that speak of the importance of the fort and the work of transportation that meant the external market. Architectural elements characteristic of cattle haciendas can also be appreciated, now adapted for the administrative activities.

The Hidalgo square is example of the architectural adaptations of the 19th century, with the use of details of the Mudejar and Neoclassic architecture that allow a well-achieved eclectic ensemble.



[9] Serna, "Del mayorazgo colonial a la hacienda..., p. 35 y 37.
[10] Serna, "Del mayorazgo colonial a la hacienda..., p. 43
[11] Serna, "Del mayorazgo colonial a la hacienda..., p. 51-53.

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003J Bridge of Ojuelos 17th - 18th century

Inside the cast of sites selected as representative of the highway infrastructure of the old "Camino de la Plata" (Silver Road)," that went penetrating since the mid-16th century in the region of the "Llanos de los Chichimecas" (Plains of the Chichimecas), highlights this austere bridge that allowed arriving to the Presidio or Fort of Ojuelos from the population of San Felipe Torres Mochas, heading for the mines of The Zacatecas.



This wide bridge -preserved in its integrity- is one of the scarce examples of infrastructure works done by the Spanish crown to settle down in a permanent way, the communication to the north of the Nueva España, in its limits with the Kingdom of the Nueva Galicia, hostile territory populated by the Chichimeca nations in permanent rebellion against the European settlers.

This site has a special importance for the Camino Real de Tierra Adentro since it constitutes a physical testimony of the viceregal determination to make passable this strategic pass during the whole year, with the construction of a long bridge of 11 arches that saves one of the few rivers of the district.

The place where at present time is the bridge to Ojuelos, has preserved appropriately the original characteristics of a considerable stretch of the old Camino Real and it allows to infer the atmosphere of isolation and desolation that opened up from this district toward the North of the Nueva España.

Its importance as essential piece to understand the Camino Real de Tierra Adentro in its pass by Jalisco, still preserved in primigenial state and without considerable alterations, allows proposing it as part of this cultural route.

When the "Minas ricas de los Zacatecas" (rich mines of Zacatecas) were discovered in 1546 by a group of Spanish soldiers headed by the captain Juan de Tolosa, the necessity arose of having a way for a quick and sure access toward the city of México, since the initial travel was made by Guadalajara, capital of the Kingdom of the Nueva Galicia. The mines of Zacatecas were considerably far from the colonized and pacified territories, so precarious roads opened up:

> "...the highways opened up by the new traffic between the first settments, and the distant mineral camps were more than narrow lines that crossed unknown lands. The roads toward the north -the route of the silver toward Zacatecas- were too weak, and the traffic that circulated by them was ex cessively vulnerable to the attacks of the Indians".[12]

The new road began to penetrate in the Chichimeca territories dominated by the indigenous nation of the Guamares, from Querétaro to San Miguel heading for the portezuelo of San Felipe. From there it entered to the Paso de Los Ojuelos (Pass of Ojuelos) and continued heading for Encinillas, to Bocas, to Ciénega Grande, from there to the site of the Cuisillo, ending in Zacatecas.

In the Pass of Ojuelos took place in 1554 a disastrous defeat of the Spanish troops that preserved the caravans that drove by the Chichimecas. The attackers took booty of more than thirty thousand pesos.

The Camino Real to Zacatecas in its pass by the border region of Ojuelos became extremely dangerous. On April 30, 1560, the Viceroy Don Luis de Velasco wrote:

> "I have been informed that the brave Chichimecas and Guachichiles commit and have committed many robberies and assaults in the district of the mines

[12] Powell, La Guerra Chichimeca....

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and in the royal roads, and this daring and audacity increases each day, so much that if remedy is not put, many inconveniences could arise and hinder the contacts that we have with such mines".[13]

During the administration of Viceroy Velasco began the strategy of lifting forts and founding towns for the defense of the Kingdom, founding in 1555 the Spanish town of San Miguel, in 1562 the village of San Felipe and in 1563 Santa María de los Lagos as points of avanzada (outpost).

The stretch from San Felipe heading for the north little by little was consolidating with the construction of the outpost presidio of Ojuelos, where could safeguard silver with certain security. The American investigator Philip W. Powell describes the construction of the presidios of El Portezuelo and Ojuelos as fundamental links of this defensive system:

"The first two presidios built by order of Enríquez were that of Ojuelos and that of Portezuelo, to the north of San Felipe, scenario of the biggest pillaging of the guachichiles. It is probable that both forts were lifted in 1570.

The Presidio of Ojuelos, located in the place today known as Ojuelos de Jalisco, was established by the captain Pedro Carrillo Dávila with some of the troops of the escort of the Audiencia of México. Carrillo Dávila was already very versed in the war against the Chichimecas for his role of justice of the Village of San Felipe. He had been captain since the time of the campaigns of Pedro de Ahumada, and he had fought against the Chichimecas ten years before. The fort of Portezuelo was located almost half road between San Felipe and Ojuelos, in the pass between Sierra de San Pedro and the Sierra del Pájaro near the current town of Ocampo".[14]

The system of forts extended with the construction of the presidios of Las Bocas, Cienéga Grande and Palmillas by the captain Juan Domínguez for orders of the Doctor Orozco, administrator of the frontier of Nueva Galicia, under the safeguard of a garnish of soldiers from San Felipe.

The Camino Real between the presidios of El Portezuelo and of Ojuelos was intensely traveled by droves of mules, caravans of carts and by "tamemes" or indigenous loaders, being required the implementation of permanent infrastructure that allowed the pass of vehicles during all the stations of the year. With such a reason was built the bridge that saved the permanent flow of a river near to the town of Ojuelos.

With the purpose of carrying out a deeper investigation on this bridge and although documental news of its construction are not available yet, it is probable that the beginning of the construction corresponds to the 17th century, as integral part of the "Camino de la Plata" that was effective starting from the 16th century and in the following centuries, as an important part of the net of "caminería" (systems of communication ways) that gave support to the Camino Real de Tierra Adentro, being in permanent use until the first half of

[13] Powell, La Guerra Chichimeca....
[14] Powell, La Guerra Chichimeca....

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the 20th century, when the current paved road between San Felipe and Ojuelos is built. Now it is in disuse, situation that has allowed its almost integral permanency.

The stretch of "caminería" and the bridge on the old Camino Real that linked the viceregal village of San Felipe with the Fort of Ojuelos is located on a lonely place known as "Las Iglesitas", approximately to five kilometers of Ojuelos de Jalisco, to the south, heading for the population of Ocampo in the limits between the state of Jalisco and Guanajuato.

The site in which the bridge is located and the vestiges of the Camino Real remain almost uninhabited, with parcels cultivated in both sides, what allows having an idea of the original aspect and the atmosphere of the viceregal way of communication.

At present time, the Camino Real runs parallel to the paved highway. This circumstance has allowed conserving its original trace. The road is skirted in one of its sides by a "linen" or wall of stone that divides the surrounding parcels among which a great line of nopal plants has grown that denotes its antiquity and defines the initial line of the way for several kilometers. According to the field evidences, the road was of ground, consolidated by the pass of the carts and droves. The prints left by contemporary vehicles that still travel by the site remain as evidence of its use.

The bridge is located southeast on the bed of a stream. It consists of two abutments and ten masonry supports that rise on the land to reach the height of the arches of support of the road. The long bridge uproots on eleven arches of irregular stone that conform the vaults of semi-pointed line, whose ends have voussoirs of carved quarry. The arches don't have a regular line in their



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development, being some higher than others and the support walls are not distributed in standardized way on the land.

In the west end of the supports, some buttresses were built in form of diamond tip to allow a better flow of the water. Among them was left a gutter was vertically drilled in its union with the arch possibly with the purpose of keeping the water in some time of the year. These buttresses are made of carved stone and now they present vestiges of vandalism of its superior part.

The lateral borders of the bridge allow inferring the presence of longitudinal thatched tops that preserved the upper pass reinforced by pilasters of carved stone on each arch. The pavement on the abutment and on the arches is made of round stone arranged with veins of the same material.

The irregular trace of the arches that support this long bridge denotes a design product of the necessity and a not very qualified labor, far from the cultured circles of the architecture, very surely result of the urgency and hurry for its construction in a hostile territory. Its construction must have been left in hands of masons and local stonemasons, possibly from the village of San Felipe, from where the defense and conservation of the road depended.

Its relative extension and the considerable investment of its construction, allows inferring the strategic location of the road as obliged pass of the initial Ruta de la Plata and of the later Camino Real de Tierra Adentro.

The state of conservation of the bridge is average, since it presents some material losses caused by lingering use, by the pass of time, for the lack of maintenance, and more recently, for vandalism. However, due to the preservation of most of their components it is possible to outline its restoration without many problems.

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004J Former Hacienda Of Ciénega De Mata. Year: 1593- 1598

In the municipality of Lagos de Moreno Jalisco is found the town of Francisco Primo de Verdad, before Ciénega de Mata. The hacienda was known for many years with the name of Ciénega de Rincón, thanks to the prestige achieved by the family Rincón Gallardo.

Decades after the discovery of the mines in Zacatecas, Hernando Gallegos traveled the roads between Teocaltiche and Aguascalientes observing that it was suitable for the traffic of carts, mainly by the flat part of the surface; however the belligerent groups that refused to accept the white man's presence in the territory impeded the free traffic of men, animals, carts and merchandises, what forced the creation of a company of escorts for the safeguard and the establishment of forts or presidios that most of the times were sustained with resources of the Caja Real of Zacatecas, because the main load to protect was the production of the mines that was transferred to the city of México for its coinage, with immediate attention of the crown[15]. Nevertheless, the great territory extension between Querétaro and Zacatecas made necessary the es-



[15] Gómez, Ciénega de Mata..., p. 23.

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tablishment of population centers along the route and the geographical qualities helped to stimulate these occupations; likewise, the crown endowed with lands to the men that had lent their services to the king granting worthy graces, but in hostile area.

The proximity with Zacatecas and other mining centres with markets needful of grains and meat was another incentive for the first beneficiated with titles and graces that were interested in making that their lands produced in spite of the imminent Chichimeca attacks[16]. The first colonization, even more incipient, seemed to be successful, but it depended much on the bonanza of the mines, which was somehow alleviated with the discovery of mines in Guanajuato, because they didn't only depend on the market of Zacatecas.

Even when the settlements along the Camino Real arose, the attacks of the Chichimecas impeded the prosperity of their owners, in occasions reaching the point of almost abandoning the possessions[17].

The first news on the activity of the family refers to the purchase that Pedro Mateos de Ortega makes to Juan de Oñate, of two homesteads for big cattle "in lands of the Ciénega that are said of Mata that fall between the village of Lagos and [the] road that goes to the mines of Zacatecas"[18]. Then, in 1598, he was granted with land graces along the roads, which united the villages of Lagos, San Felipe and Aguascalientes. The lands were more attractive when the friends that he had in the Audiencia of Guadalajara helped him to process the construction of a great water intake that helped him in the agriculture for watering, as well as in the operation of the wheat mill and another one that built for the silver refining. He took good advantage of its proximity with Zacatecas and the good price in which were sold in that city grains, wool, meat, leathers, bait and cattle for the work of the mines, among other supplies. With much work dedicated in his first graces was able to enlarge his domains considerably; as he obtained more lands, he endowed them with barns, houses for the servants, and slaves. He also added other graces obtained by means of purchases and others intermediaries[19].

As it happened with the families that achieved prestige, little by little he integrated to the positions of civil and spiritual administration. Diego Mateos de Ortega, son of Pedro, obtained the position of Chief Bailiff of the village of Lagos, traveling later to Europe and finally to Africa where he suffer martyrdom. The succession of the properties passed to hands of María Ortega, the only of five daughters of Pedro Mateos de Ortega that didn't enter to a convent, who married Francisco Javier Rincón. Of that marriage five children were born, María that entered to the convent, Francisco of who there is no information, what makes one suppose that he died being child, Agustín, Pedro and Juan Rincón de Ortega, who took charge of the family patrimony[20].

Agustín entered to the bureaucracy of the Nueva España as Chief Bailiff of Aguascalientes and Santa María de los Lagos as Chief Judge and later Corregidor of Zacatecas. He entered in compositions with the king in 1645, achieving the legalization of all his titles that embraced 87 sites of cattle and 180 chivalries of arable land. Part of the fortune that he achieved was invested in charitable works such as the foundation of the convent of San Agustín in Celaya, that of Discalced Carmelites in Salvatierra and that of the Franciscans in Aguascalientes. As he had no direct descendants of his marriage with Leonor Caballero, he appointed his brother Pedro heir and executor[21].

[16] Gómez, Ciénega de Mata..., p. 25.
[17] Gómez, Ciénega de Mata..., p. 25.
[18] GÓMEZ SERRANO, Jesús: Un mayorazgo sin fundación. La familia Rincón Gallardo y su latifundio de Ciénega de Mata, 1593-1740, Instituto Cultural de Aguascalientes/UAA, Aguascalientes 2006, p. 48.
[19] Gómez, Ciénega de Mata..., p. 31.
[20] Gómez, Un mayorazgo sin fundación..., pp. 64-67.
[21] Gómez, Ciénega de Mata..., pp. 31-32.

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Pedro opted for the way to the Church, in 1620, he entered to the convent of the Mercedaries as novice, but he abandoned the cloister and entered to the secular clergy, he performed as benefited priest of Aguascalientes since 1650 until his death. When his brother died, he took the responsibility of the wealth accumulated by the family, taking to happy end the construction of the Franciscan convent and separating properties for its construction. At the same time began the procedures for the foundation of the mayorazgo[22].

Along with his brother, he worked to increase his property buying a small labor hacienda with house, barn and mill to his cousin Nicolás de Ortega, which was on the road from Aguascalientes to the hacienda of Chapultepeque. Likewise, he participated in the sale of homesteads and orchards to the captain Antonio Bonilla and to the captain Diego de Molina that then was Chief Bailiff of San Miguel. After the death of his brother he assured to conserve the supply of meat to the city of Zacatecas, up to 1661, when he passed it over to Diego Muñoz de Pineda, cattle breeder in San Miguel who would lease the retail and assumed the debts of the Rincón Ortega; likewise was obliged to sell to Pedro Rincón a great quantity of calf leathers, very useful in the benefit of metals of his haciendas of Tepezalá[23].



[22] ROJAS, Beatriz (et al.): Breve historia de Aguascalientes, FCE, COLMEX, México 2000, pp. 26-28.
[23] Gómez, Ciénega de Mata..., p. 33.

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All this work achieved to consolidate the solid fortune and prestige of the Rincón de Ortega, as one of the richest families in the Nueva España, prestige extended with the charitable investment in Aguascalientes, Jalisco, Guanajuato and México.

In 1657, Pedro Rincón de Ortega founded a mayorazgo upon all his wealth, naming his brother Juan Rincón Ortega[24] as successor, and in case of absence, to his cousin Francisco Martín Gallardo. In the bond was included the main hacienda Ciénega del Rincón, San Pedro de las Encinillas, San Isidro Labrador de las Peñuelas, Santiago, El Agostadero, La Punta, El Tecuán, La Misericordia and Cañada Honda, devoted to the cattle breeding and the agriculture.

When Pedro Rincón died in 1666, his brother Juan assumed the administration of all his properties, which died in 1679 leaving the tied estates with serious debts, deteriorated and without capital to repair them. His only heir was Juana Rincón, who next to her husband Nicolás Gallardo, son of the second successor specified in the testament of Pedro Rincón Ortega, could reestablish the estates through improvements in the cattle breeding and increasing the market to diverse cities of the Nueva España, included México and Puebla. This supposed the necessity of better roads to reduce costs and time in freights, besides giving in partnership the cultivation lands, reducing expenses for the hacienda and allowing the sustenance of the servants and shepherds. On the other hand, they appealed for the sale of some lands, or changed them for others that served better to the interests of the haciendas and homesteads that already had, this way added the fort of Ojuelos in exchange for the site of Matanzas that passed over to José García Rojas[25].

The heir of the marriage and of the bond was José Rincón Gallardo, first to take the name that would conserve the prestige and luster of the family for centuries. In 1683 Nicolás Gallardo gave the tied goods to his son José with the main hacienda of the Limpia Concepción de la Ciénega de Mata y Rincón, of which detached all the activities of the bond. The importance of their properties and responsibilities in public positions gave him the title of captain of armor horses and in 1697, he devoted to measure and to legalize his possessions[26].



Due to the extension of the tied estates, many of the lands were only pasturelands or mounts without hous-

[24] Beatriz Rojas indica que este hermano era Juan Rincón Vivar, medio hermano de los hermanos Pedro y Agustín. (Beatriz Rojas indicates that this brother was Juan Rincón Vivar, the half brother of Pedro and Agustín) Breve historia..., p. 27.

[25] Gómez, Ciénega de Mata..., pp. 35-36.

[26] Gómez, Ciénega de Mata..., p. 38.

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ings and only in some places were seen the straw shacks for the shepherds. However, the main hacienda of Ciénega was an important centre of population that demanded the construction of appropriate spaces and that finally should correspond to the heart of an economic and prosperous unit. As most of the big haciendas, it had a chapel[27] and stone houses to house the churchwarden, the priest and the employees of confidence; as well as the characteristic spaces of relatively independent units with forges, barns for grains, corrals for the cattle, wool obraje, store and the houses of the peons and servants, which were more modest; in the centre of this architectural ensemble was the main house:

...where the patron spent seasons accompanied by his family and assisted by his servants, surrounded by the comforts and luxuries known in that time. Endowed with thick stonewalls, wide rooms and wide bricked patios, the main house also had a high fortified turret, from which the alarm voice was given when the terrible gangs of bandits approached[28].

José Rincón Gallardo fought, as the rich men of the region fought, to obtain a nobiliary title that manifested the recognition of the achievements reached by the family. By means of gifts to the king, he achieved the recognition of possessions that didn't support the titles that he had, but any title was granted him.

Through the inventory raised to deliver the property of José Rincón, we know that the family traveled -in two coaches, one for the father and another of his son, heir of the bond, which were in the garage of the main house- from Ciénega de Mata to his other possessions and to the cities of Aguascalientes and México where they had elegant residences, As we already mentioned, the house of Aguascalientes became palace of government, while the estates in the city of México seem to have been located near the convent of the Augustinians in the streets of Arco and Mesones, and that were used in the temporary stays that the members of the family spend in the city of México by reasons of business[29].



Even with all the achievements reached by José Rincón, the mayorazgo had moments of most splendor in the 18th century with the administration of Francisco Javier Rincón Gallardo, reaching its biggest extension that by the mid-century comprised 360 thousand hectares with a population of 1865 inhabitants; the hacienda of Ciénega de Mata competed with the villages of Lagos and Aguascalientes, same as the Real de Asientos, for the first place in population.

The bonanza of the agriculture and mainly of the cattle breeding allowed Francisco Javier Rincón to invest in works to reconstruct the church of Ciénega de Mata, which he had received very ruined and about to fall.

[27] Agustín González mentions that the existence of this church, same as that built in Cieneguilla, are owed in much to the insistence of the priest Manuel Colón de Larreátegui, GONZÁLEZ, Agustín R: Historia del estado de Aguascalientes, Tipografía de Francisco Antúñez, Aguascalientes, 1974, p. 36.

[28] Gómez, Ciénega de Mata..., p. 39.

[29] ALCAIDE AGUILAR, José Fernando: La hacienda de Ciénega de Mata, Consejo Superior de Investigaciones Científicas/ Escuela de estudios hispano-americanos/ Centro universitario de ciencias sociales y humanidades/Centro universitario de los Lagos/ Universidad de Guadalajara, México y Sevilla, 2004, pp. 486-488

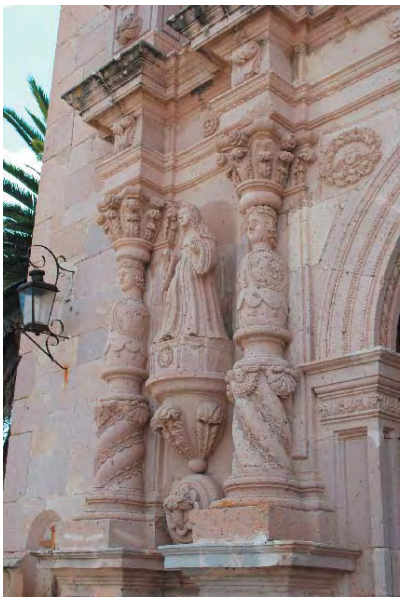
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In order to rehabilitate it, he built a magnificent church with sacristy, dome and tower, decorated with bells, what was a necessity if one keeps in mind that "in the hacienda there were no more than two or three bells, very small and broken into pieces". The expenses for these works rose to 30 thousand pesos in the moment of writing his testament, recognizing that for an hacienda, the magnificence and cost of the church was excessive, but his love to God and corresponding to his gifts were the reasons of the hacienda owner to build and to endow this church. To endow it he acquired ornaments, chalices, silver candle holders, lamps and a monstrance that didn't have competition in any near place; he also bought an image of Saint Joseph to adorn the main altar, attired with a mantle of rich embroidery, gold staff and diadem, silver tabernacle, damask curtains and other decorations corresponding to his fortune and prestige[30]. The total expenses rose to 60 thousand pesos, plus 550 silver marks for jewels and other decorations.

The church is a beautiful sample of the rural sober Baroque, because even when Ciénega de Mata concentrated more population than villages such as Lagos and Aguascalientes, it didn't stop being an hacienda. The construction is built in masonry, with facade and tower of pink quarry. Two bodies and a finial, divided in 3 panels flanked by columns, form the facade.

The first body of the temple has a round arch with Mary's emblem on the key; to the sides has two frames, formed by semi-anthropomorphous columns, with two sculptures of entire body. Soon after we find a sober frieze and the base of the second body that shows a rectangular forge window with Mary's symbols and a stained glass, to the sides following the line formed by the columns of the first body other two frames are formed to house two more sculptures. Following is another sober frieze and the base of the finial where two grooved low columns that support a finial elaborated between foliage and a trefoil detail keep a frame formed by theatrical moldings containing a high relief mentioning the Five Persons, accompanied by small cherubs; at the feet of the group is the coat of arms mayorazgo of Ciénega de Mata that can well be the shield negotiated along with the title of Marquis of Guadalupe y Gallardo in the first decade of the 19th century.



The grouping stands on a fringe that contains the sentence SANCTUS IMMORTALIS, above the aureole of Jesus, who holds a world in his hand is found the dove of the

[30] Gómez, Ciénega de Mata..., pp. 46-47.

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Holy Ghost, attracting the spectator's sight toward the scene that serves as finial, another high relief depicting a Trinity in whose centre has the figure of God Father holding a scepter, the three figures are supported by cherubs and seem to be among clouds.

The frame of the composition is a half circle with lintel that breaks by the represented figures. All the finial is contained in a sober plane back whose semicircular frame has acanthus leaves forming a round arch. The beautiful facade is accompanied by a tower of three levels ending with dome and a forge cross that keeps the architectural sense of the group where the bells that Francisco Javier Rincón acquired are placed. The lateral accesses contribute touches of elegance, using the bond shield again.

The floor plan is of Latin cross and has an altar, choir and reserved balconies of quarry. These balconies were reserved for the use of the family Rincón Gallardo and they communicate with the main house, giving testimony of the distance that was requested between the patrons and the rest of the community. Among the ornamental elements inside the temple is found a big canvas depicting the coronation of the Virgin of Guadalupe, with a gilded frame. It is evident that the canvas does not correspond to the ensemble, it could have been in the main house and later on transferred to the church; the certain is that the conditions of the painting and the frame require an immediate restoration work to avoid its loss.

This charitable investment constituted one of the biggest means of diffusion of the prestige and wealth obtained by the main families of the Nueva España and those who presumed of being considered as such should participate in them. It is not only the proof of gratitude for the favors and goods received, it is a human act of perpetuity, because Francisco Javier Rincón continued appearing as the great constructor of the family.

However, the prosperity obtained was not only reflected in the construction of the church, impulse was also given to the construction of spaces for





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housing and work. The best example is the main house that comprised a construction of two floors with several accesses to different offices that served for the multiple activities that were developed in the hacienda; the main access preceded by a quarry stairway was flanked by two windows with balcony, which served as offices for the administration of the hacienda and reception of the visits; a vestibule, where today a tapestry is exhibited with the heraldry of the Rincón Gallardo, drives to the central patio that has arcades in three of its sides where the rooms are distributed and in the centre dominates an Andalusian fountain[31].

In the upper plant are distributed bedrooms, rooms, services and there is a balcony that embraces the width of the building, allowing to establish relationship between the intimate space and the exterior; it also has a terrace with round arches, which could be good for resting or for reading before the patio garden that is exactly in front.

On the other hand the accesses to orchards, corrals and barns were provided with accesses and had windows beautifully worked that showed the interest of the family to maintain an architectural balance in their buildings, so much for the recurrence to the neoclassicism, as for the insistence of placing the shield of the mayorazgo, or an emblem of the family, the crowned R. A defense tower built in adobe is still conserved, "in cylindrical shape that was part of a bigger fortification located outside of the houses next to a solid of stones and from where the incursions against the Chichimecas left or served as defense before their sporadic attacks"[32].

The prosperity achieved was only steamed up by the dispute that María Teresa Rincón, sister of Francisco Javier Rincón, began for the ownership of the mayorazgo, which culminated with the resolution emitted by the Audiencia of Nueva Galicia in 1734 in favor of Francisco Javier, because according to the Leyes de Toro, the succession corresponded to him as elder male. To avoid these inconveniences, when Francisco Rincón died, his widow and the successor José Antonio Rincón Gallardo, established that from now on the successors were owners of the tied possessions and the cattle could be distributed among the other heirs, without they could leave the administration of the bond, so that any member of the family would be in ruin. With such an agreement conserved the family peace and guaranteed that the members of the family lived with the decency and decor that corresponded to their social level. To this mercantile society were added the haciendas of Ramos and Zoyatales contributed by the wife of Francisco Javier Rincón Gallardo as dowry to the marriage, but that remained outside of the bond.

The administration of José Antonio Rincón Gallardo not only generated prosperity in the cattle production, becoming the mayorazgo the main producer

[31] Alcaide, La hacienda ..., p. 484.
[32] Alcaide, La hacienda ..., p. 485.

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and supplier of the region, not only as for quantity, but also for the best quality of the cattle. The family achieved to conserve the prestige and to consolidate the property with the bond.

The accumulation of wealth and the different positions performed in the public administration gave to the family the royal recognition they had always wanted. That recognition manifested in a nobiliary title that in the middle of 18th century was ambitioned by the rich men of the Nueva España, in spite of knowing its economic implications. It arrived up to 1809 when the title of "Marqués de Guadalupe" (Marquis of Guadalupe) was granted to Manuel Rincón Gallardo y Calderón, born in the hacienda of Ciénega de Mata in 1758; the same title was modified in 1810 by that of Marquis of Guadalupe Gallardo[33], inherited to José María Rincón Gallardo del Valle; his heir Eduardo Rincón Gallardo y Rosso appears as the third Marquis of Guadalupe Gallardo and "Grande de España" (Great of Spain) in first class for his marriage celebrated in 1871 with Refugio Romero de Terreros y Goribar, second duchess and fifth countess of Regla, marquise of Villahermosa de Alfaro and of San Cristóbal, countess of San Bartolomé de Jala, "Grande de España", both born in México. Their heir was Carlos Rincón Gallardo y Romero de Terreros y Rosso, fourth marquis of Guadalupe Gallardo, successor of the dukedom of Regla, "Gran Cruz del Sepulcro" and Knight of the Order of Montesa, last possessor of the title of marquis of Guadalupe Gallardo[34].

The consolidation of the hacienda as an independent and relatively self-sufficient economic entity was reflected to the heat of the movement of independence, when all the haciendas were put under obligation of forming small particular armies that patrolled and defended the roads, so much of the absconders as of the bandits. Ciénega de Mata was able to assure its possessions and the resistance that the men opposed before the attacks won the fame of unassailable territory[35].

However, the sudden stop of the mining activity, one of the main markets of Ciénega de Mata, should affect the levels of productivity, joined to the lost of workers that could unite to the armed movement. Nonetheless, the bond seemed to be an exception in the wave of divisions of the property, lived in the first half of the 19th century, generated by the necessity of a new rationalization of the resources of the great property and a decrease of the average size[36]. During this time, the bond of Ciénega de Mata conserved its colonial extension, with the two thousand servants in service, of which 469 belonged to the hacienda of Ciénega de Mata[37].

Before the imminent law of disentailment and nationalization with which all the haciendas would pass to hands of the government, José María Rincón Gallardo decided in 1861 to distribute the haciendas that integrated the bond among his sons and he sold the ranches of the plain of the Tecuán. From the 12 children, the main hacienda with La Presa hacienda annexed corresponded to Francisco.

The change that caused the dismemberment of the biggest and most productive latifundium in the region is evident, but it didn't mean an economic decline for the beneficiaries, on the contrary, they received haciendas consoli-

[33] AGI, Títulos de Castilla, 5, R. 4 (AGI, Titles of Castile, 5, R. 4)
[34] www.euskalnet.net/laviana/gen_hispanas/gallardo.htm
[35] GÓMEZ SERRANO, Jesús: Haciendas y ranchos de Aguascalientes: estudio regional sobre la tenencia de la tierra y el desarrollo agrícola en el siglo XIX, UAA/Fomento cultural BANAMEX, A.C., Aguascalientes 2000, p. 65.
[36] Gómez, Haciendas y ranchos..., p. 86.
[37] Gómez, Haciendas y ranchos..., p. 96.

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dated as independent economic units that had their own rationality without depending one on another[38].

Same as all the haciendas of the region, Ciénega de Mata required of good roads, even when a way came off from the Camino Real, leaving from the city of Aguascalientes, passing by the estates that composed the old bond of Ciénega de Mata until arriving to San Luis Potosí; the road didn't have important populations so it was not attractive for the trade. This did not happen with the hacienda of Ciénega de Mata that was very near the Camino Real and suffered the continuous attacks of bandits and the scarce care given to the maintenance; this lack damaged the commercial possibilities of the transfer of the cattle and grains, affecting in great measure the possibilities of growth[39].

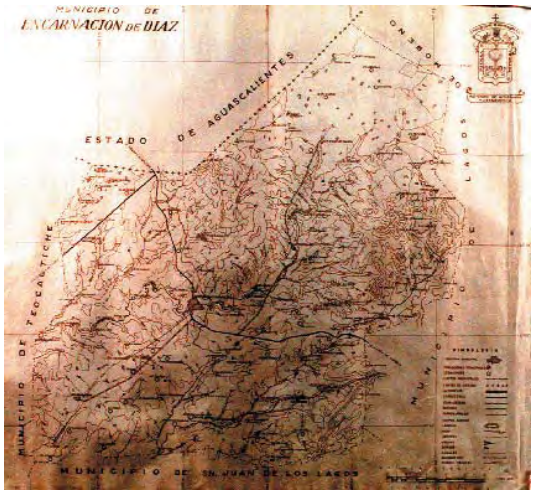
This situation caused that the owners of haciendas requested remedy to the bad conditions of the roads and the insecurity, but they were disregarded before the rumors of the arrival of the road of iron that veiled all possibility of highway improvements.



[38] Gómez, Haciendas y ranchos..., pp. 177-178.
[39] Gómez, Haciendas y ranchos..., pp. 217-220.

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005J Cemetery in Encarnación de Díaz
Year: 1650



In the fertile plains of the valley of Teocaltiche, abundant in water, flora and grass, area of Chichimeca peoples like the Tecuexes, Guachichiles, Zacatecos and Cazcanes that traveled in search food, towns were founded with the intention of protecting the region and to solve the problem of the non-pacified indigenous, because the demand of the mines needed of provisions and animals transformed this region into an important crossroad of communication ways of Zacatecas with the city of México and Guadalajara, propitiating the emergence of a successful agricultural-cattle breeding economy.

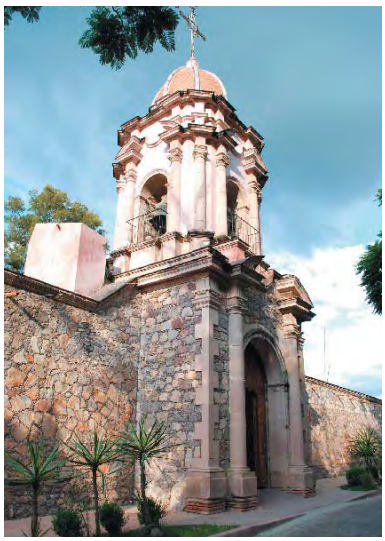
The "Altos de Jalisco" (the highest part of the state of Jalisco) soon became, along with Aguascalientes, in suppliers of the mining settlements of the north and haciendas arose such as like Mariquita, Casas Blancas, Santa Bárbara, San Miguel, San José de los Sauces, El Tecuán and San Matías.

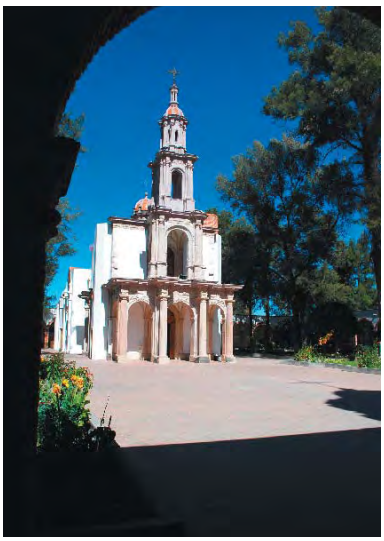
In 1650 established the Rancho Viejo in the lands that today occupies the city of Encarnación de Díaz, thanks to the existence of a spring of water with twelve sieves or stone filters that served as place for rest and bathrooms for the travelers of the Royal Road México-Santa Fe.

Of this settlement arose the post of El Sauz de los Macías in 1694, which was devoted to the cattle production. The population growth and the economic prestige generated necessity of civil and religious services, so in August 18 of 1760 is founded the Village of Nuestra Señora de la Encarnación de los Macías in the old post of El Sauz, in honor to a small Marian image found by a cowboy of the San Miguel hacienda.

In the visit of Menéndez Valdés, made in the years of 1791 and 1792, left news that the village is eight leagues to the northwest of the village of Lagos, 199 families of Spaniards, 7 of mestizos and 19 mulattos, inhabited it. A priest with minister was in charge of administering the sacraments, generating







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2500 pesos of yields. The administration was in charge of a secular town council with an ordinary mayor and a syndic attorney. The sustenance was based on the agricultural production and the swinish cattle breeding that exported to the mining areas, mainly Zacatecas[1].

The trade with the north market made necessary a communication road under good conditions that demanded the construction of a bridge to cross the river that impeded the free traffic of people, vehicles, animals and merchandises in rainy season. At present, one can appreciate a bridge formed by three arches of masonry that form a small pier together with the thatched tops that limit the overflow of the river.

Great part of the earnings that trade generated in the village was invested by the inhabitants in the construction of a beautiful church whose interior likens the temples of the nineteenth century of the haciendas of the region. The church has a sober facade, highlighting the beautiful towers of three levels ending in domes, which undoubtedly are examples of sculptural geniality; the ensemble is circulated by a rail of forge sustained by rectangular quarry columns in whose finials support streetlights. Seen in context, it is a space surrounded of nature, accompanied by the main garden of the village.

The road that connected San Juan de los Lagos, Encarnación and Aguascalientes seems to have been in very good conditions as Menéndez indicates in his information, because one could travel in good time[2]. These conditions lightened the work of the visitors that traveled the territory of their jurisdiction.

Encarnación belonged to the Second Canton (administrative division) of Lagos in the period from 1825 to 1843. Then it passed to the 11th Canton of Teocaltiche. On March 21 of 1872, the Villa of Encarnación was erected in Department.

The commercial importance of Encarnación allowed the construction of a cemetery of the nineteenth century, which contains jewels of the neoclassical sculpture in its mausoleums. Inside a building with a central patio surrounded by portals in whose walls are embedded crypts that keep the bodies of the inhabitants of the community.

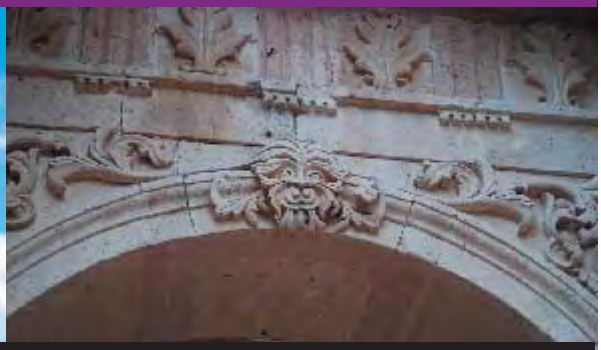


1 Menéndez, Descripción y censo general ..., p. 108.
2 Menéndez, Descripción y censo general ..., p. 72.

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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

4.a PRESENT STATE OF CONSERVATION

4a JALISCO

001J Historic Centre of the City of Lagos de Moreno and Bridge

The nucleus area has a total of 447 properties, some of which are already classified by the National Institute of Anthropology and History (INAH) as historic monuments and others are buildings of historic value. Most of the properties are civil structures and 90% of them are in good state of conservation, the remaining 10% are in regular conditions.

002J Historic Ensemble of the Town of Ojuelos

Four properties are located within the nucleus area, these are the Temple of San José, the main house of the former hacienda of Ojuelos, the Presidio de Ojuelos and the market of Ojuelos known as el "Parián", all of which are in acceptable state of conservation.



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003J Bridge of Ojuelos

The only structure located within the nucleus area of the proposed property is the Bridge of Ojuelos, which is in adequate state of conservation. The passage of the bridge is of dirt and currently is out of use.

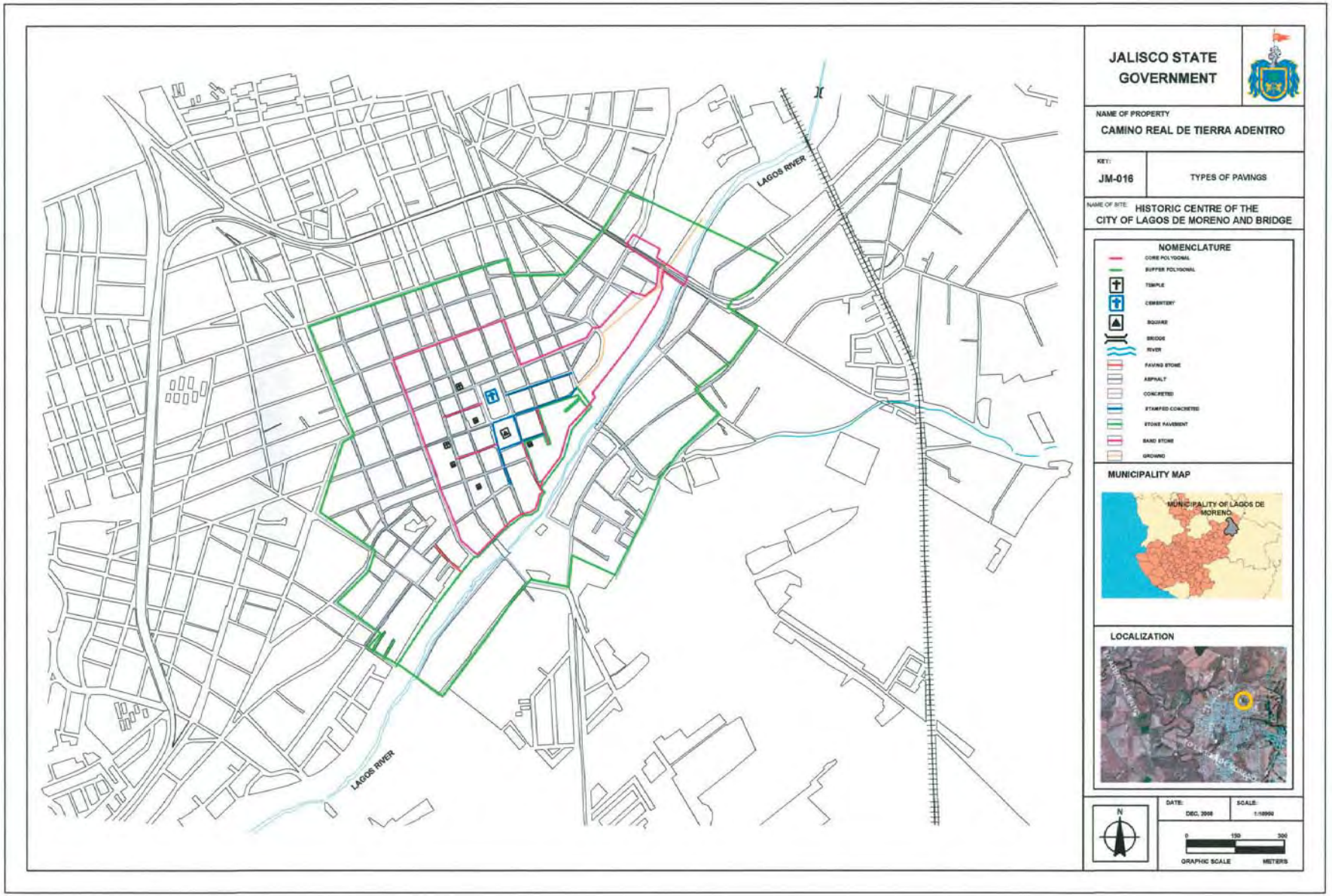
004J Former Hacienda of Ciénega de Mata

There are three constructions within the nucleus area of the proposed property: the main house of the hacienda de Ciénaga de Mata, the chapel of Inmaculada Concepción de María and La Trojes. The two first ones are in adequate state of conservation while the latter one is regularly preserved.

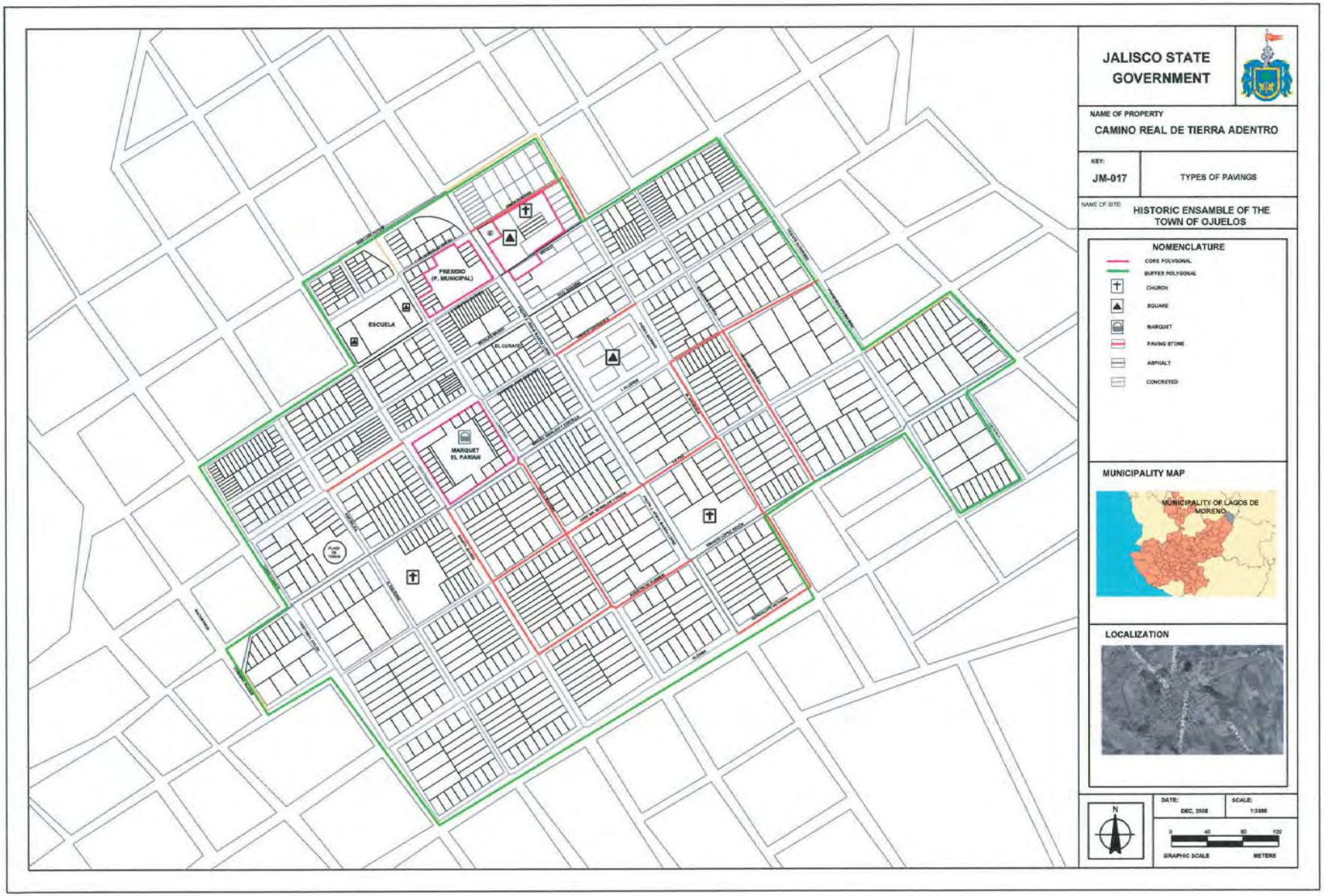
005J Cemetery in Encarnación de Díaz

Only the cemetery and its chapel are located within the nucleus area of the proposed property and both are in adequate state of conservation.

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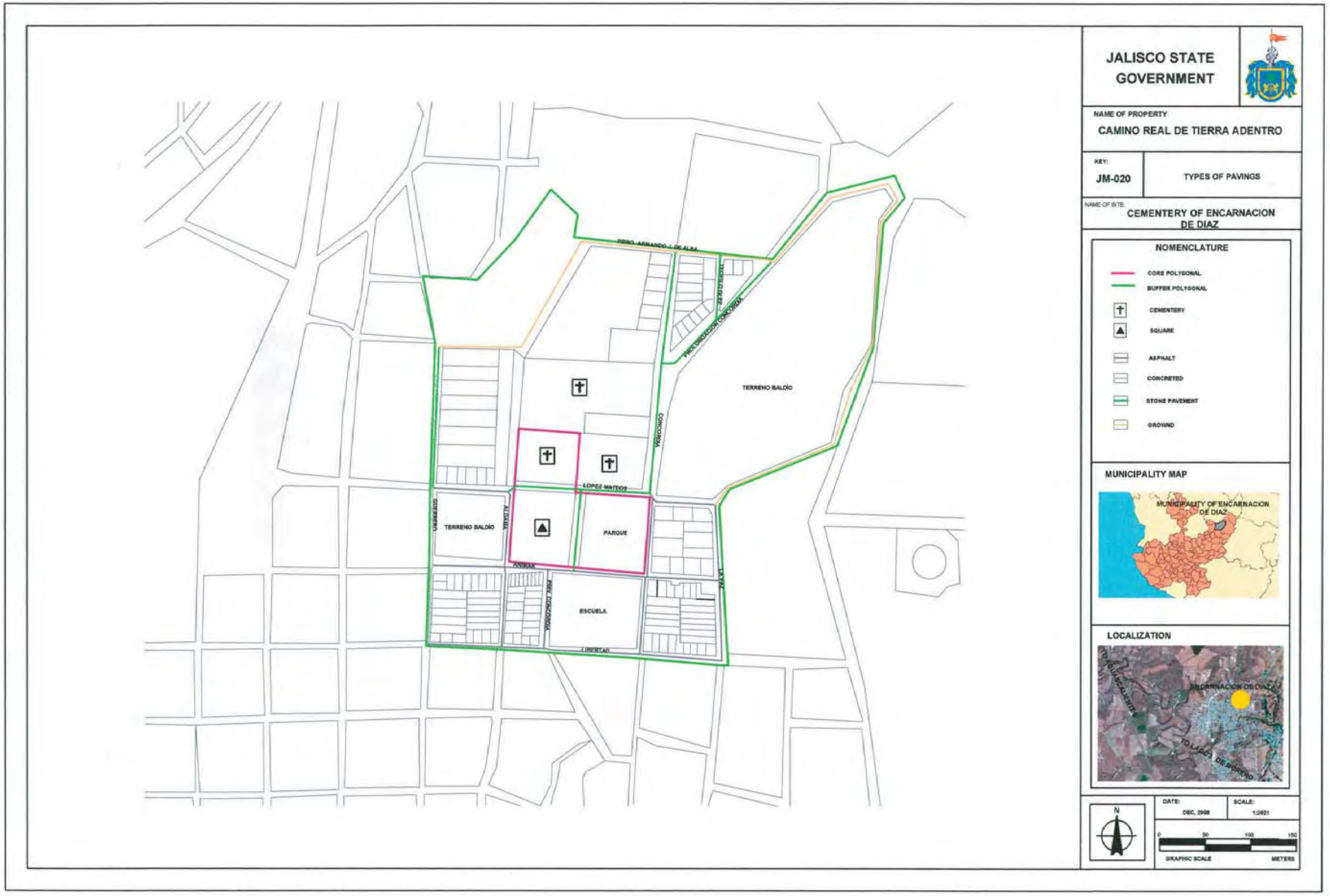


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4.b FACTORS AFFECTING THE PROPERTY

4b i JALISCO

001J Historic centre of the city of Lagos de Moreno and bridge

Lagos de Moreno is a mainly agro industrial, cattle raising and agricultural town, as well as very active in tourism. However, in the last 15 years the economy of this municipality has suffered even in its most important sectors. This has made of the proposed property a peripheral site. The population in Lagos de Moreno has increased to 100,000 inhabitants in the last ten years. However, the measures taken by the local authorities as to the protection of its patrimony, such as the declaration of the town of Lagos de Moreno in 1989 as Zone of Historical Monuments, the delimitation of the perimeter of protection as well as the current state of the cultural patrimony of Lagos de Moreno on the part of the state government, and a strict ordinance for the development of residential and commercial zones in the area of the nucleus and of the buffering, very important for the protection of the property, has allowed that this area doesn't present any strong pressure because of the increase in its population.



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002J Historic ensemble of the Town of Ojuelos

Because of the geographic location of Ojuelos at a junction of four states: Aguascalientes, Jalisco, San Luis Potosí and Zacatecas it is a regional commercial centre. This has resulted in an increase in its population which has duplicated in the last 25 years, from 5,797 in 1980 to 10,698 in 2005. This has provoked a strong commercial impact in the zones where the Presidio and the Parian are located.

003J Bridge of Ojuelos

The proposed property presents a risk associated to the extension of the federal highway No. 51 in the stretch Ojuelos-San Felipe. The bridge is located some 100 meters from this extension. It is to be noted that the bridge is not currently being used therefore the construction of new roads and traffic distributors could put this road structure in risk.

004J Former hacienda of Ciénega de Mata

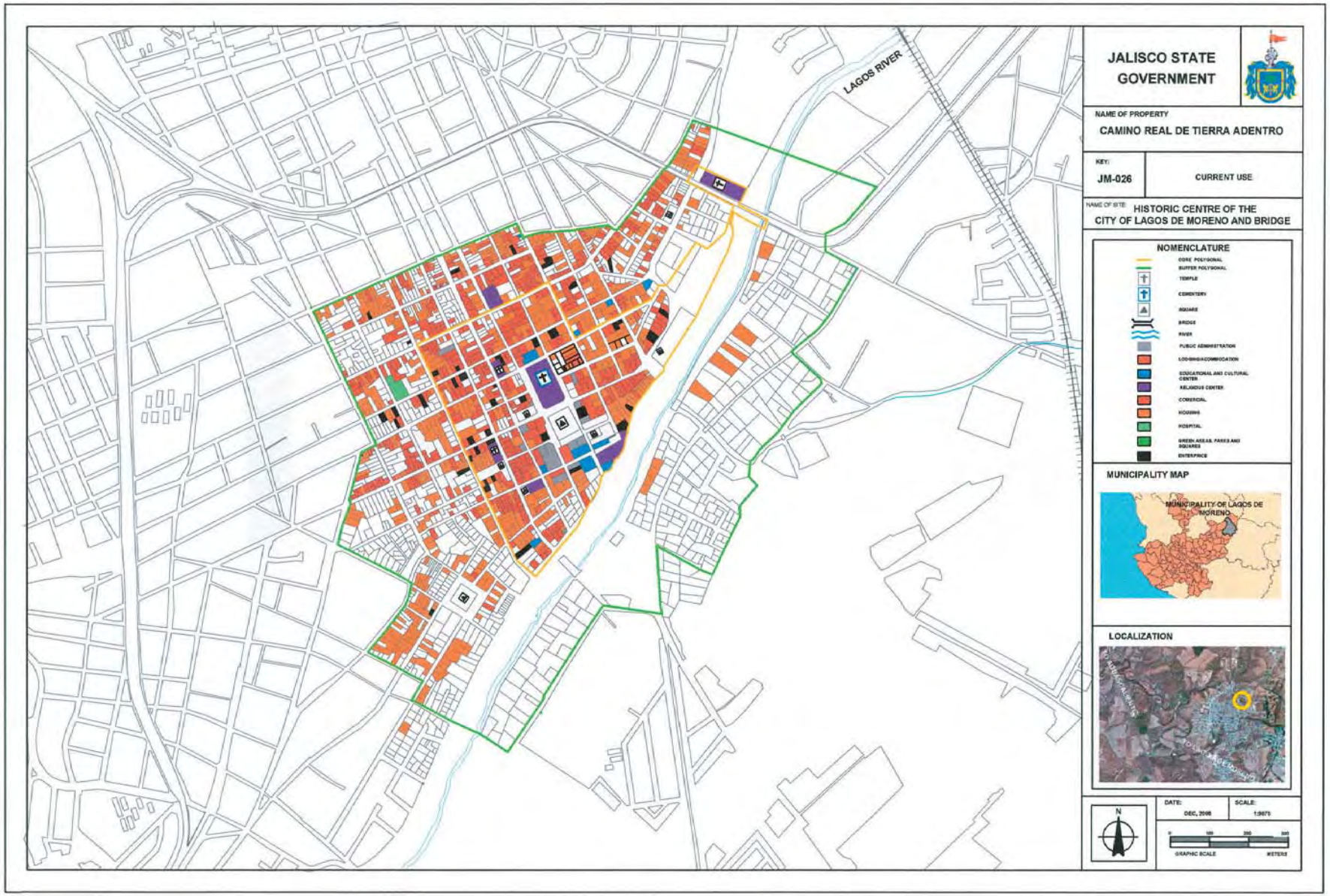
The town of Francisco Primo de Verdad arises because of the division of the old hacienda of Ciénaga de Mata. This is a rural site and its economic activities are agriculture and cattle raising. This is not a risk for the area nucleus of the proposed property, as the development of the extensive agriculture does not interfere with the preservation of the property. Another factor that could be a risk to the property could be the increase in population. However this has been constant since 1900 with a population of 1,111 and 1,305 in 2005.

005J Cemetery in Encarnación de Díaz

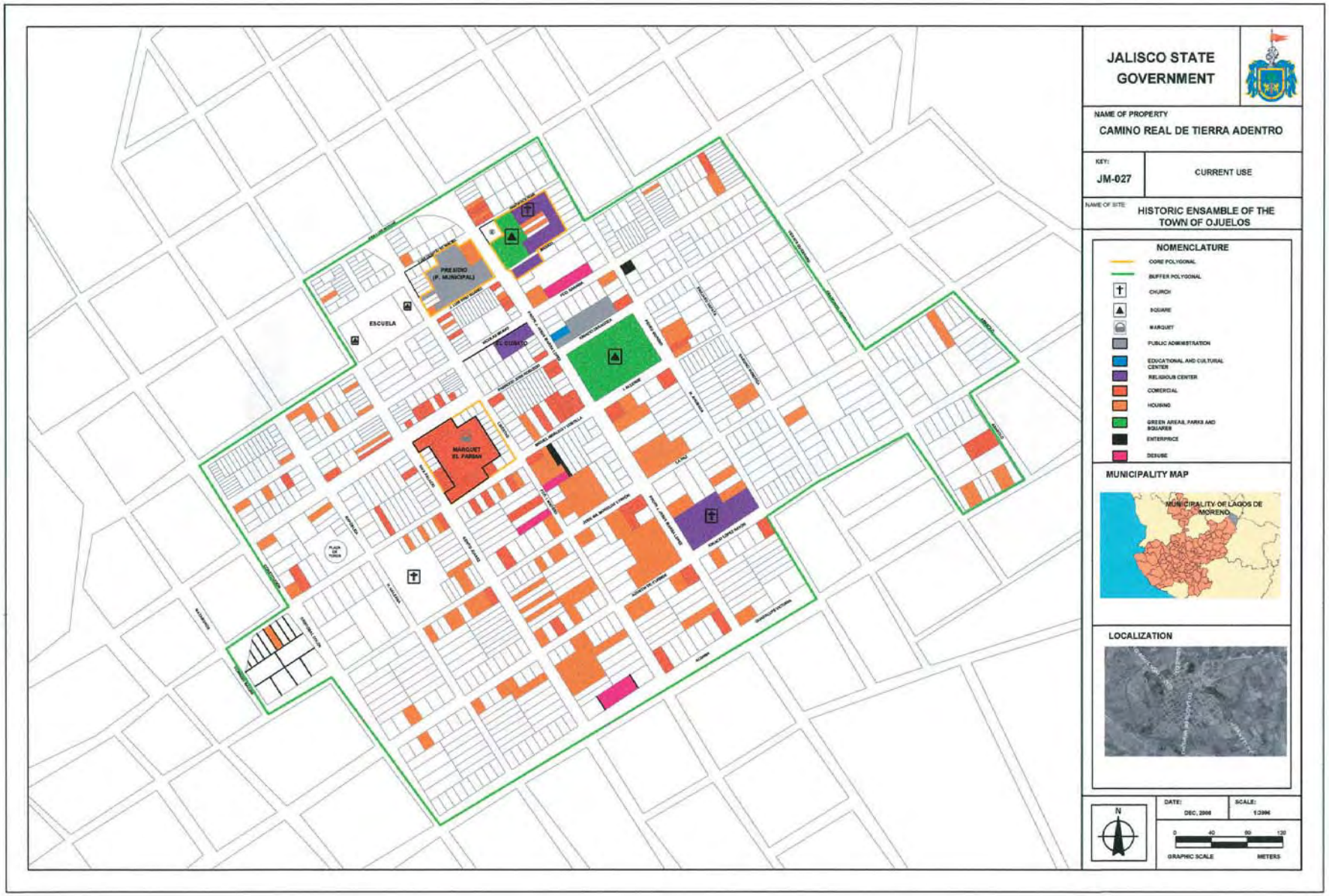
The proposed property is located in the periphery of the town of Encarnación de Díaz, which has allowed the area nucleus of the proposed property to have been exempt from pressure due to an increase in population and therefore this factor does not represent any danger.



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4b ii
ESTADO DE JALISCO

The orography of the state is divided into four geological provinces: the Sierra Madre Occidental, located at the North of the state; the region of la Mesa del Centro, at the Northeast, the Eje Neovolcánico located in the centre and representing the largest extension, and the Sierra Madre del Sur at the East of the state. Most of the state area is formed of plains with heights that vary from 600 to 2,050 meters; the accidented areas go from 900 to 4,260 meters; and a few flat areas with altitudes that range from 0 to 1,750 meters above sea level.

The proposed properties are located within the area known as Los Altos de Jalisco, characterized by the presence of large flat extensions of lands, tables, hills and valleys creating different geographical levels. There are three main mountain ranges in this area the Patambo, to the Northeast, the Cuatralba to the Southeast and the Jacales.

The waters collected runoff into the Pacific Ocean divided into three groups: the Lerma-Santiago river and its tributaries; the rivers that directly discharge into the Pacific and the rivers in the South of the state.

The Lerma-Santiago river and its tributaries: the Lerma river begins in the Almoloya del Rio Lagoon, in the Estado de Mexico and runs to the Chapala Lagoon. The Grande Santiago river begins here and crosses the central part of the state, goes into Nayarit and ends at the Pacific Ocean.

The Grande de Santiago river receives its main waters from the Zula river and forms the Salto de Juananacatlán; the main tributary, the Verde river, born in Zacatecas, joins at Las Juntas. This river covers half of the area of the state and almost two thirds of the population dwells in this area with high concentration of industry.

The main problem in relation to environmental pressure is the increase in the volume of the rivers; however, the location of all of the properties close to water bodies is on the second raining terrace, out of the possibility of floods.

We consider important to make a list of all the properties with a description of how close they are to any watershed.

Lerma-Santiago Watershed

001J Historic Centre of the City of Lagos de Moreno and Bridge
004J Former Hacienda of Ciénega de Mata
005J Cemetery in Encarnación de Díaz

Cuenca El Salado

002J Historic ensemble of the Town of Ojuelos
003J Bridge of Ojuelos



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4b iii
JALISCO

In the municipality of Lagos de Moreno, the 2003 Urban Development Plan takes into account the problems that might be experienced by the city and its surroundings, as a consequence of the overflowing of rivers and streams crossing or surrounding the urban area. Such plan has already located the Floodable zone, which at times of frequent floods covers an area starting at the first streets of the city near the river, and extends to the valley from the railroad station and the suburbs of la Huitlacocha, la Otra Banda, and the part next to the river itself, plus the one near the la Sauceda stream. The above also includes the property:

001J Historic centre of the city of Lagos de Moreno and bridge

The Urban Development Plan of the Ojuelos municipality considers the problems that might arise due to the overflowing of streams and currents. The following floodable areas have been identified: the area of El Llanito (to the Southeast), Mexico Avenue (in colonia Revolución, to the Northwest), colonia San Luis (to the Northeast) and the zone named El Desfogue a los Cochinos [pig venting]. These conditions are partly provoked because soils are made of hardpan, the permeability of which is not sufficient during the rainy season. The above also includes the property: 001J Historic ensemble of the Town of Ojuelos

In the municipality of Encarnación de Díaz the Urban Development Plan considers the problems that might be provoked by extraordinary pluvial precipitations in the settlements located West of colonia La Noria, on the banks of the Encarnación river, and an overflowing of the San Pedro dam. The above also includes the property: 005J Cemetery in Encarnación de Díaz.

4b iv
ESTADO DE JALISCO

It lies in the center-western part of the Mexican territory. According to Luis Cabrera's Aztec Idioms Dictionary the state's name comes from a combination of three Nahuatl words: xalli, which means sand; ixtli, face or area and the ending-word for place, co. Its name means, thus, "In the sand area" or "At the Sandy location". For several centuries, up to until around 1836, Jalisco was written with an inicial X, a letter that reflected the phoneme "sh" from its original name in Nahuatl.

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Jalisco is the fourth most populated state in Mexico, and one of the most developed states in the country as to economic, commercial and cultural activities. Currently, the state of Jalisco has continued through a path of progress; its development is evident in each of the productive activities carried out therein, day after day, by peasants, workers, traders, industrials and intellectuals. It has learned how to maintain the hospitable tradition, pleasing both visitors and dwellers with its natural and cultural resources.

The region of los Altos de Jalisco, the zone where the five proposed properties of the Royal Inland Road itinerary are located, is not a place of characteristically relevant touristic attraction. Nevertheless, during the last years, the northern part of the state has been immersed in a new phenomenon: religious tourism. The pleiad of Cristeros canonized by Pope John Paul II is transforming the social and economic dynamics of the region.

As to the proposed property 001J Historic centre of the city of Lagos de Moreno and bridge, it represents the site that is receiving the benefit of such trend, jointly with 005J Cemetery in Encarnación de Díaz, though to a minor rate.

Nevertheless, in both places pressure deriving from tourism constitutes no threat to the buildings within the area nucleus of the properties.

The three remaining sites where properties associated to the Royal Inland Road are proposed, pressure deriving from tourism is null, due to lack of current attractions for visitors. The properties are the following:

002J Historic ensemble of the Town of Ojuelos
003J Bridge of Ojuelos
004J Former hacienda of Ciénega de Mata



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4b v
STATE OF JALISCO

001J Historic centre of the city of Lagos de Moreno and bridge		
Nucleus Area	1081	Inhabitants
Buffering Area	3376	Inhabitants
Total	4457	Inhabitants
Census Year	2005	

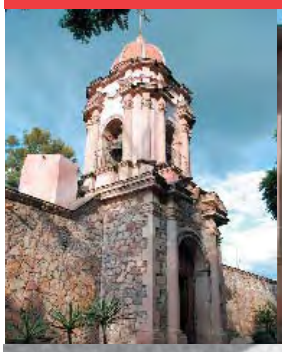
002J Historic ensemble of the Town of Ojuelos		
Nucleus Area	82	Inhabitants
Buffering Area	2211	Inhabitants
Total	2293	Inhabitants
Census Year	2005	

003J Bridge of Ojuelos		
Nucleus Area	0	Inhabitants
Buffering Area	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

004J Former hacienda of Ciénega de Mata		
Nucleus Area	75	Inhabitants
Buffering Area	1051	Inhabitants
Total	1126	Inhabitants
Census Year	2005	

005J Cemetery in Encarnación de Díaz		
Nucleus Area	122	Inhabitants
Buffering Area	1252	Inhabitants
Total	1374	Inhabitants
Census Year	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5h. VISITORS FACILITIES AND STATISTICS

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

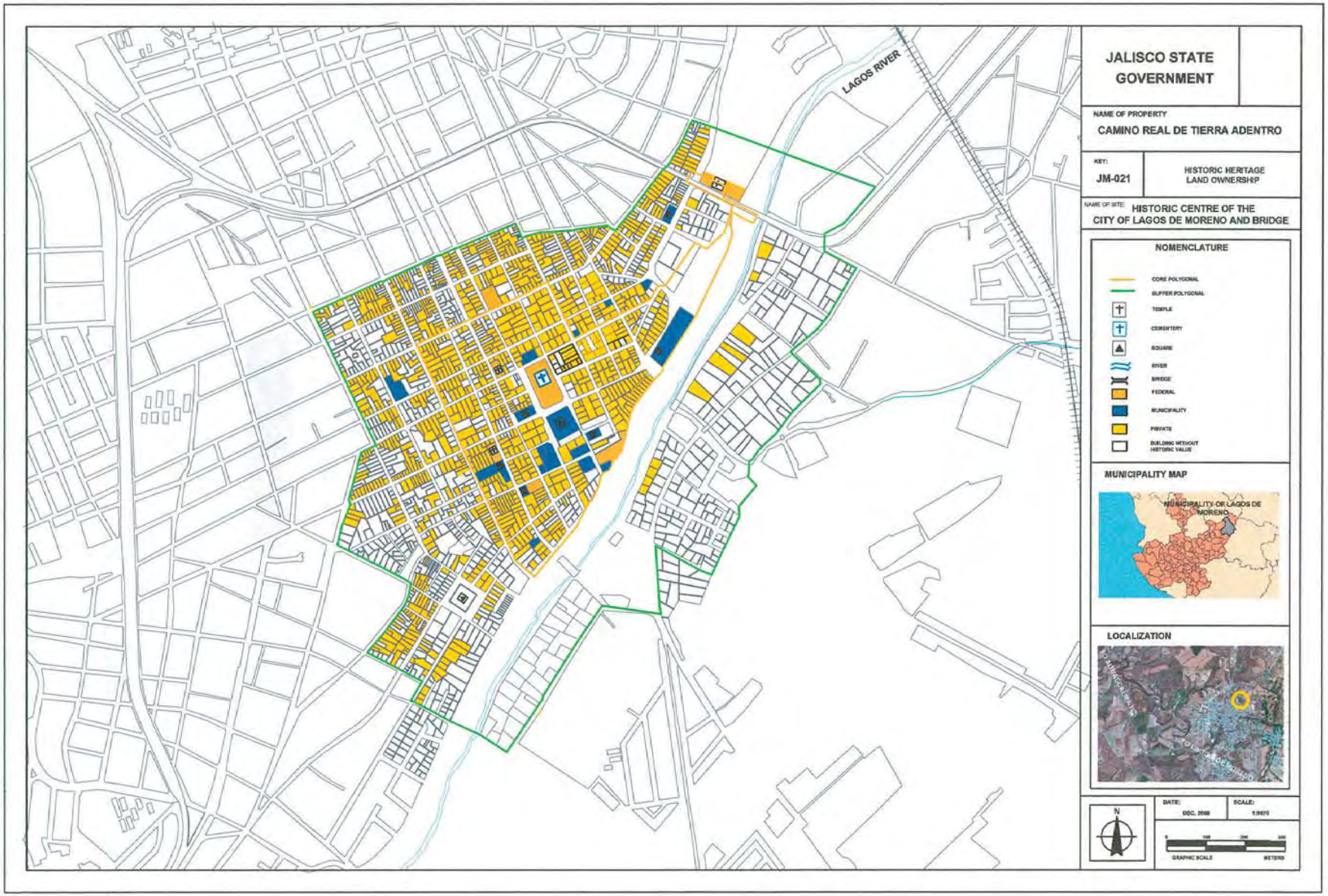
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5.a OWNERSHIP

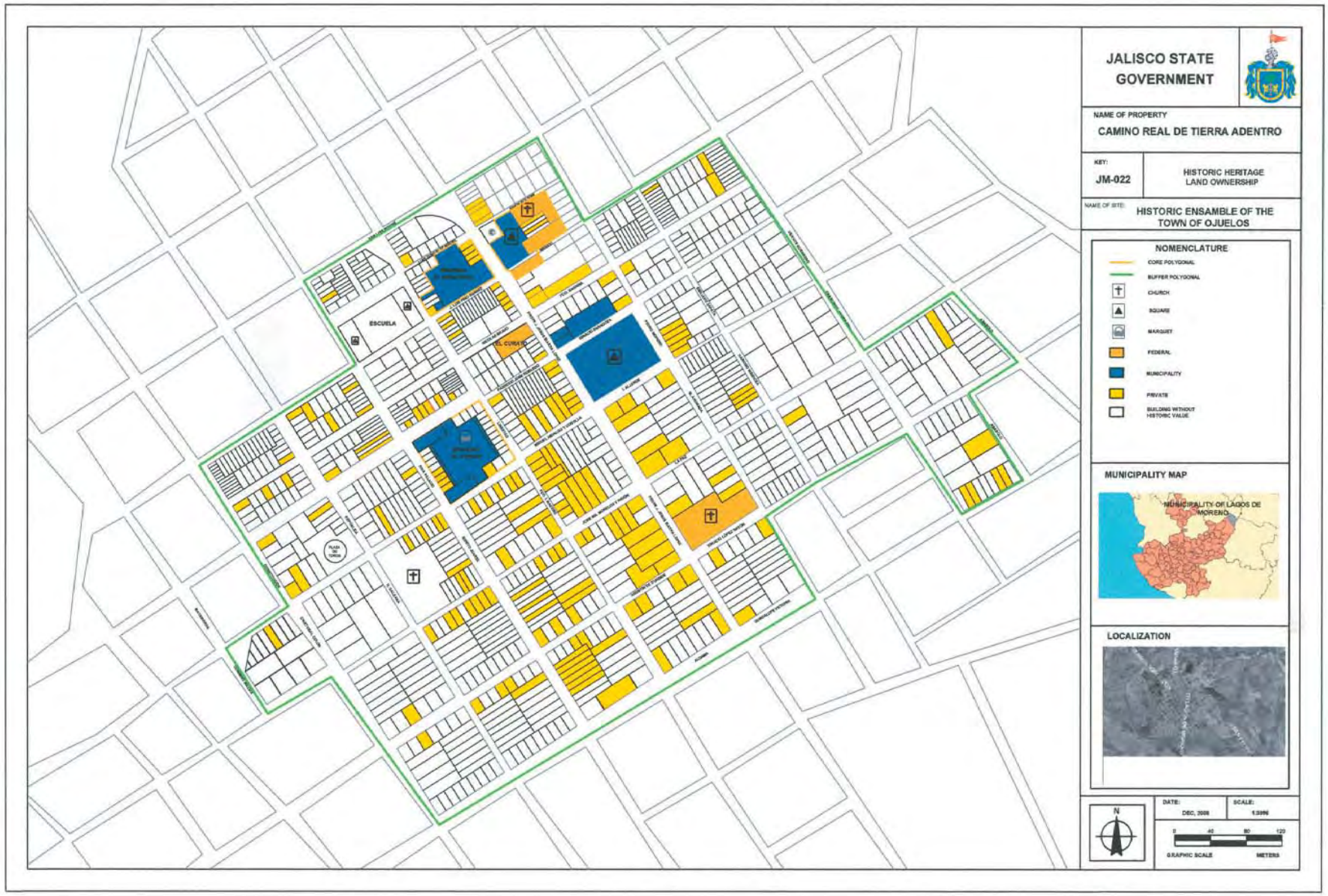
STATE OF JALISCO

ID	PLACE	BUILDINGS WITHIN THE NUCLEUS AREA	TENURE
001J	Historic centre of the city of Lagos de Moreno and bridge	In the nucleus area there is a total of 447 buildings, among which 8 pertain to municipal property, 6 to federal property and all others to private property. There are also six urban town squares, under municipal property.	
002J	Historic ensemble of the Town of Ojuelos	- Temple of San José - "Casa Grande", former estate of Ojuelos - Ojuelos Prison - Town Market	Federal Property Municipal Property Municipal Property Municipal Property
003J	Bridge of Ojuelos	- Bridge	Federal Property
004J	Former hacienda of Ciénega de Mata	- Chapel of the Estate - "Casa Grande" - Barns	Federal Property Private Property Private Property
005J	Cemetery in Encarnación de Díaz	- Cemetery	Municipal Property

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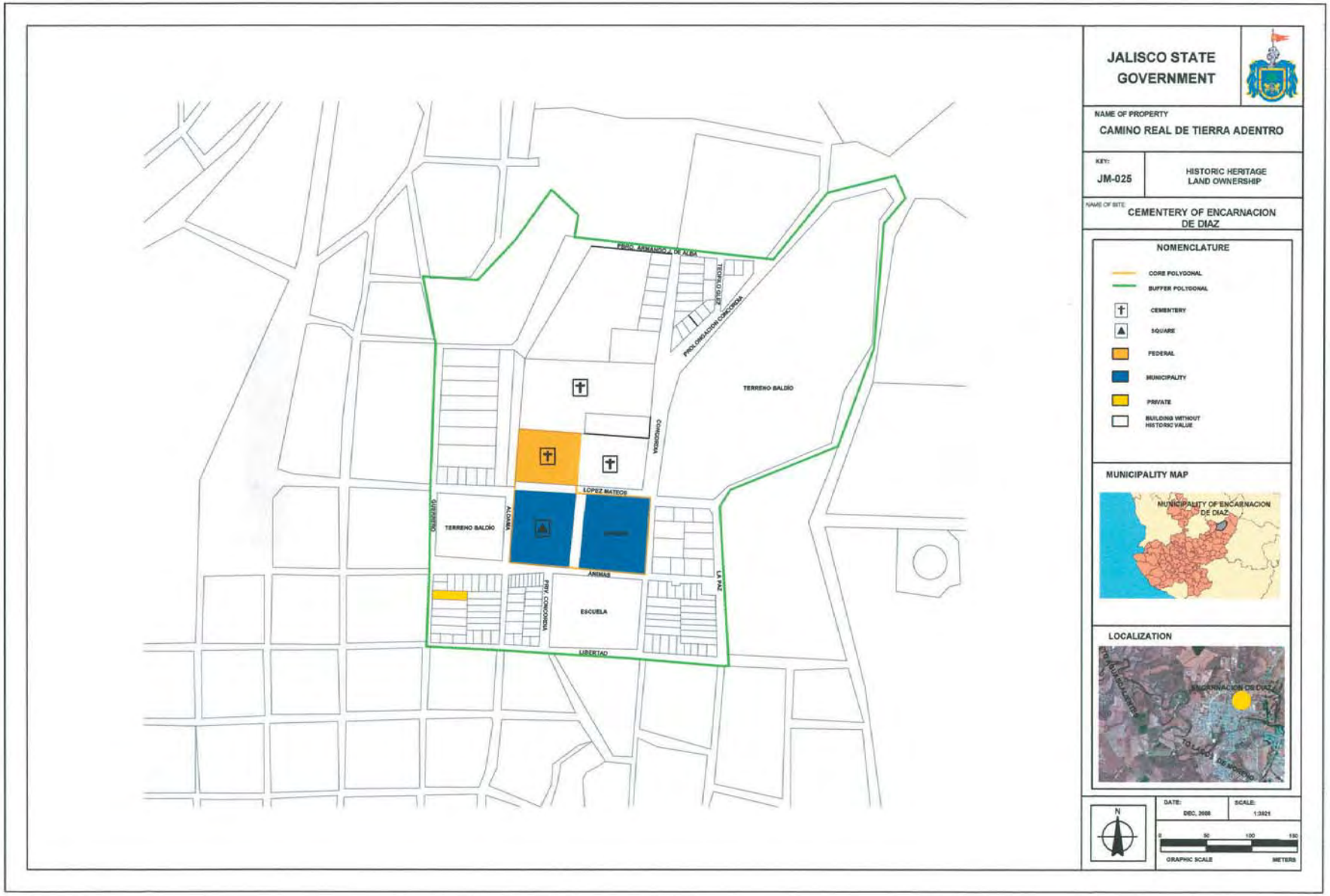
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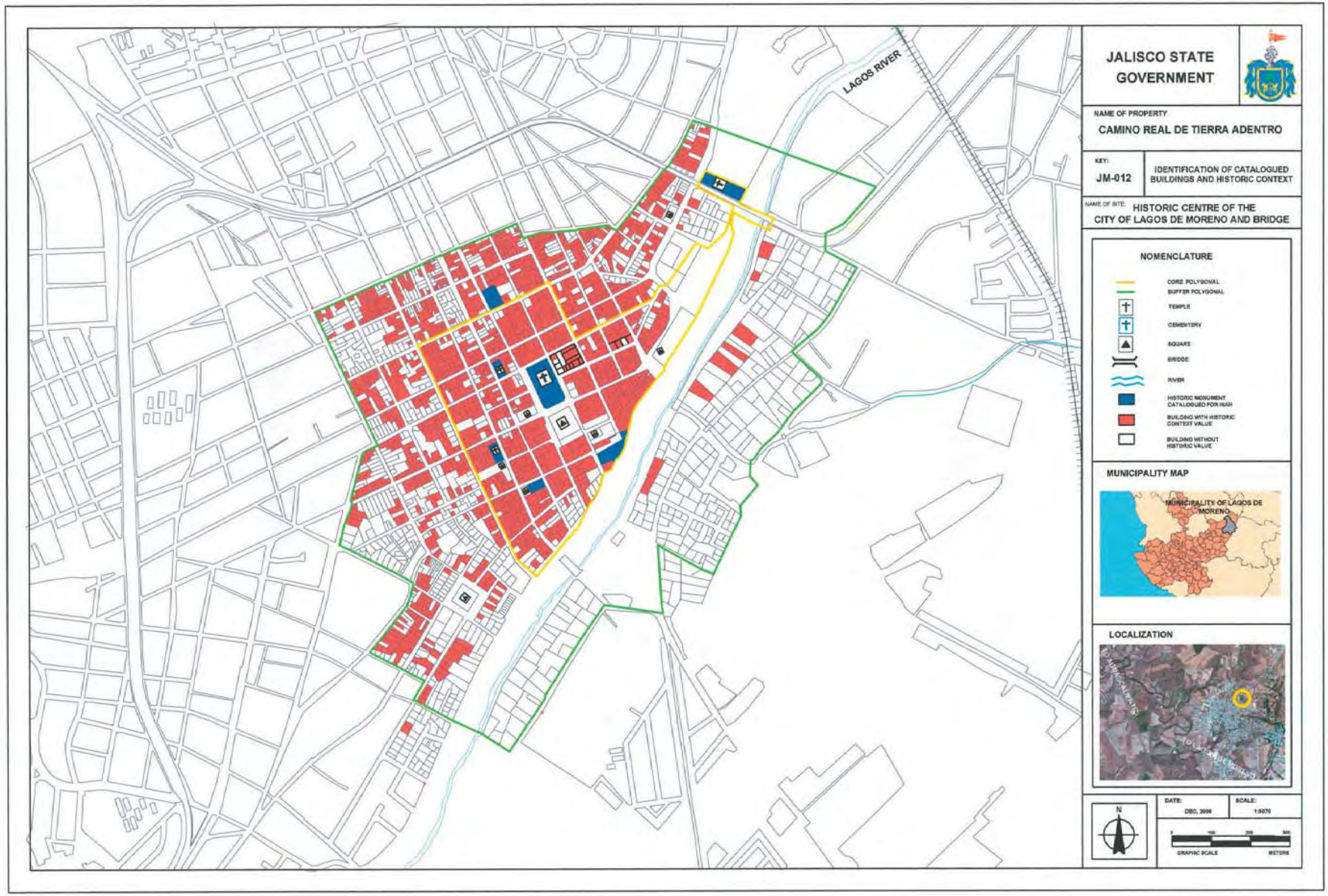
5.b PROTECTIVE DESIGNATION

STATE OF JALISCO

ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS [1]
001J	Historic centre of the city of Lagos de Moreno	The historic monuments zone in the City of Lagos de Moreno is protected by a Presidential Decree of 1989, based on the capacity conferred to the Constitutional President of the United Mexican States by fraction I of Article 89 of the Political Constitution of the United Mexican and bridge States and founded in Articles 37 fractions VI, VIII, X and XIV, 38 fractions XVIII, XIX and XXI, 42 fraction II of the Organic Law of the Federal Public Administration;Articles 1, 2, 3, 5, 21, 23, 35, 36 fraction 1, 37, 38, 41, 42, 43, 44 and all other related of the Federal Law on Monuments and Archeological, Artistic and Historical Zones; 31 fraction III of the General Law of Human Settlements; Article 2 fraction III, 20, 29, 32 and 36 of the Federal Law on Tourism; Article 2 fraction VI, 29 fraction XIII, 37, 43 and 46 of the General Law of National Goods; Article 2, paragraph 1, fractions IX and XI of the Organic Law of the National Institute of Anthropology and History. The Presidential Decree, in its Article 1, declares the existence of a zone of historical monuments in the City of Lagos de Moreno, State of Jalisco, having the perimeter, characteristics and conditions stated in that same Decree. In its Article 2, the zone of historical monuments, subject-matter of such decree, is said to comprehend an area of 1.55 square kilometers, according to a perimeter "A", in which the vast majority of the buildings having historical value are located; and perimeters "B1" and "B2". The full version of such document is annexed.		
002J	Historic ensemble of the Town of Ojuelos	Ministry of Culture of the State of Jalisco. Direction of Artistic and Historical Heritage	PROTECTION TO URBAN IMAGE AND CURRENT STATUS OF CULTURAL HERITAGE 064 OJUELOS	
003J	Bridge of Ojuelos	None	It is suggested to the Municipality of Ojuelos, to work in conjunction with the Ministry of Culture of the State of Hidalgo, through the Direction of Artistic and Historical Heritage, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	Article 6. Cultural and natural heritage is the collection of manifestations product of the joint or separated works of man and nature, which contain his torical, aesthetic, landscape, architectonic, urban, artistic, literary, picto graphic, traditional, ethnological, scien tific and intellectual relevance to society; within the terms set by the respective declartory or by determination of law.
004J	Former hacienda of Ciénega de Mata	None	It is suggested to the Municipality of Lagos de Moreno, to work in conjunction with the Ministry of Culture of the State of Hidalgo, through the Direction of Artistic and Historical Heritage, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	Article 6. Cultural and natural heritage is the collection of manifestations product of the joint or separated works of man and nature, which contain historical, aesthetic, landscape, architectonic, urban, artistic, literary, picto graphic, traditional, ethnological, scientific and intellectual relevance to society; within the terms set by the respective declaratory or by determination of law.
005J	Cemetery in Encarnación de Díaz	Ministry of Culture of the State of Jalisco. Direction of Artistic and Historical Heritage	PROTECTION TO URBAN IMAGE AND CURRENT STATUS OF CULTURAL HERITAGE 035 OJUELOS	

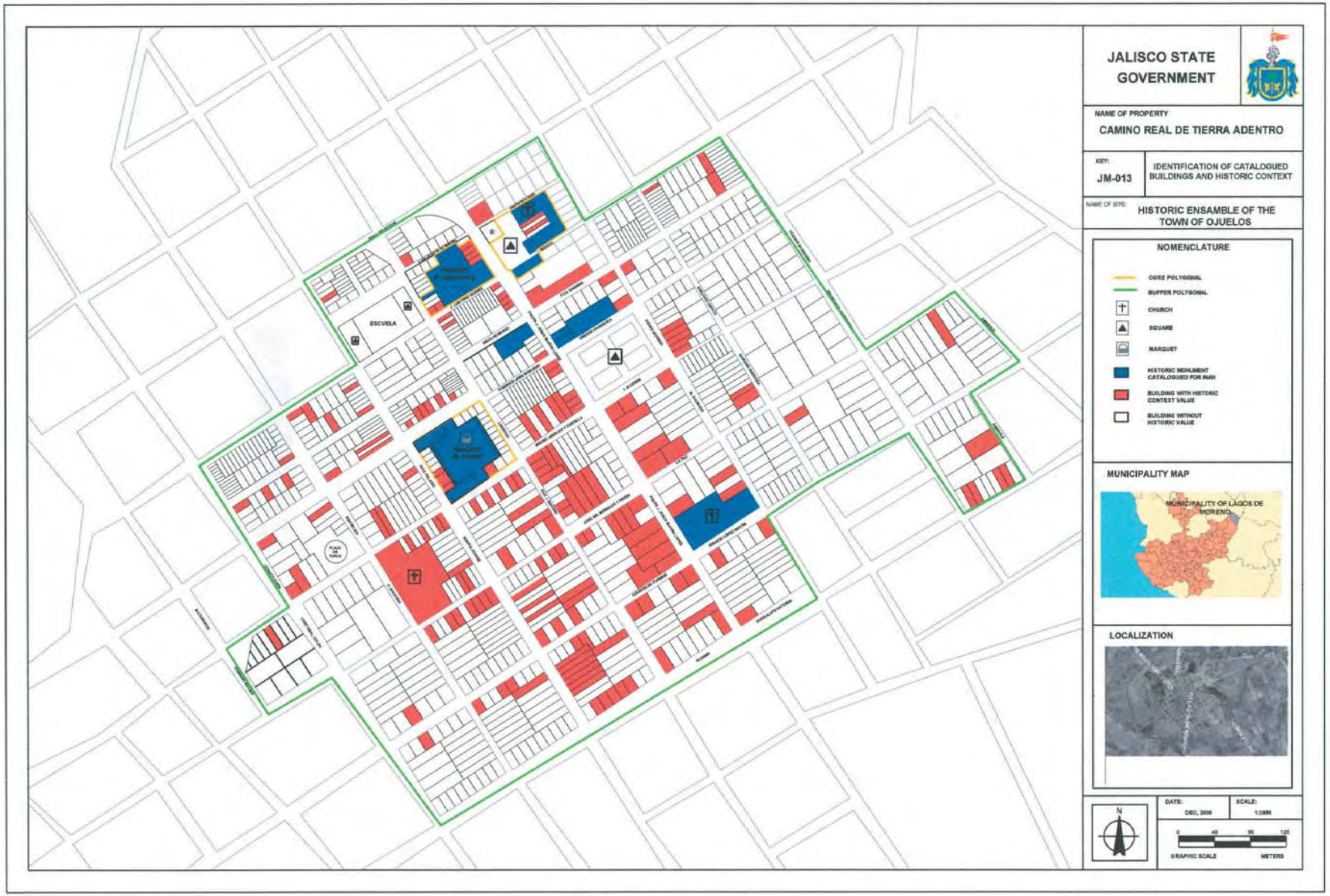
[1] Supported by the Law on Cultural and Natural Heritage of the State of Jalisco and its Municipalities.

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5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES

STATE OF JALISCO

LAW ON URBAN DEVELOPMENT OF THE STATE OF JALISCO (August 29th, 2000) declares on its Article 1: The present Law is issued with the purpose of defining norms in order to dictate the necessary measures for the demarcation of human settlements in the State of Jalisco, as well as establishing the proper provisions, uses, reserves and destinations of the land, with the purpose of executing public works and planning the founding, conservation, improving and growth of the population centers, in conformity with the ends pointed out in the third paragraph of Article 27 and fractions V and VI of Article 115 of the Political Constitution of the United Mexican States.
ARTICLE 2. In terms of that stated in paragraph 3 of Article 27 of the Political Constitution of the United Mexican States, it is considered in the public interest and with a public benefit:
IX. The protection of the cultural heritage located in population centers;
ARTICLE 5. The demarcation and regulation of human settlements will tend to improve conditions of life within the population, by means of:

CHAPTER III
Concerning the Regional Plan for Urban Development
ARTICLE 62. The Regional Plan for Urban Development is the collection of actions defined with aims of promoting sustainable development of the population centers and the areas of common influence which delimit these, in the territory of two or more Municipalities, identified as a region in the Statal Program of Urban Development, to preserve the natural environment such that under conditions of ecological equilibrium, a harmonizing relation between urban and rural environments is propitiated.
The Regional Plan for Urban Development is issued in order to promote the coordinated actions of several Municipal Governments within the State, into priority actions and strategies related to its development, linking territorial and ecological delimitations.
ARTICLE 63. The objectives of the Regional Plan for Urban Development, according to the region that constitutes its area of scope, are:
VI. Conservation and improving of the Cultural Heritage;
ARTICLE 66. It is considered actions within the Regional Plan for Urban Development, those that allow for:
VII. The coordination for defining and promoting the following elements:
g) The conservation of buildings of a historical, cultural and architectonic value;

CHAPTER V
Concerning the Urban Development Plan for Population Centers
ARTICLE 76. The Urban Development Plan for Population Centers is the colle-

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tion of policies, guidelines, strategies, technical rules and regulations, established in the Municipal Program, with reference to a specific population center, which aim at promoting the sustainable development of its territory.

ARTICLE 77. The objectives of the Urban Development Plan for Population Centers are:

VI. Protect the Cultural Heritage of the State, by preserving the buildings and architectonic collections with historic and cultural value, or representative of the territory's special features.

CHAPTER VI

Concerning Partial Plans

ARTICLE 84. Partial plans for urban development and urbanization are instruments for:

II. Regulating conservation, improving and growth strategies foreseen in programs and plans for urban development;

VI. Determining the obligations of the owners of lots and estates, derived from the strategies for conservation, improving and growth.

ARTICLE 88. The partial plans for urban development and urbanization applicable to historic centers, shall contain additionally:

I. A reference to the historic and artistic character that is given to the zone where it is to be applied;

II. The localization of sites, buildings, monuments, and in general those elements declared related to the Cultural Heritage of the State, pointing out their corresponding property regime;

III. The technical norms and criteria applicable to the conservation or improving actions, in conformity with the federal and statal applicable law;

IV. The basis of the accords proposed in order to guarantee the coordinated action of federal, statal and municipal authorities, with the aim of ensuring its conservation and improving;

V. The basis of the concession agreements with the owners of lots and buildings, in order to take the necessary conservation and improving actions with respect to the edifications; and

ARTICLE 90. The partial plans for urban development are instruments for regulating conservation, improving and growth actions foreseen in the programs and urban development plans applicable to the population center. These shall be formulated, approved of and administered in conformity with the following regulations:

VI. It shall be required to formulate and approve of a partial plan for urban development, whenever the population center has more than ten thousand inhabitants, wherever, due to its extension or scale, associated to the population density and the intensity of uses require so;

TITLE THREE

Concerning the Zoning of Population Centers

CHAPTER I

Concerning the Actions of Founding, Conservation, Improving and Growth of Population Centers

ARTICLE 122. The zones, areas and lots within a population center, whichever may be their juridical regime, shall be subject to the modalities imposed by the norms contained in this Law. The use and destination of lots located within the population centers, shall be subject to the norms contained in the programs and plans of urban development referred to in Article 43 of this Law and the zoning.

ARTICLE 127. The promotion of urban development shall work, in a preferential way, to the conservation and enhancing of the State's Cultural Heritage.

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It is considered part of such heritage: buildings, monuments, public squares, natural elements, and in general, all that which helps identify and define the features of the population centers.

ARTICLE 128. The actions aimed at the conservation of the population centers will be capable of regulation and promotion through:

I. The formulation, approval and execution of the partial plans that point out the actions, works and services, as well as the predominant usages;

III. The regulation of building procedures, which must integrate regulations in order to guarantee the preservation of the urban image and avoid the destruction or degradation of the Cultural Heritage;

LAW ON THE CULTURAL AND NATURAL HERITAGE OF THE STATE OF JALISCO AND ITS MUNICIPALITIES (January 18th, 2007) Declares in its Article 1 that the regulations contained in this law are of public order and public interest and its purpose is the research, restoring, conservation, improving, identifying, enhancing, usage and promotion of the goods and areas of protection which make up the cultural and natural heritage of the State, as to the effect of implementing and developing the actions and mechanisms that allow for its protection and preservation for the present and future of generations, with the exception of those matters reserved to the Federation, respect of all those goods that make up the national heritage, with the object of which, the applicable juridical regulations shall be respected.

CHAPTER II

Concerning the Cultural and Natural Heritage of the State and its Municipalities

ARTICLE 5. Goods considered as part of the cultural and natural heritage of the State and its Municipalities, shall be all those expressly determined in this Law or those declared as such, by the competent authority in the terms of the latter.

ARTICLE 6. Cultural and natural heritage is the collection of manifestations product of the joint or isolated work of men and nature, containing historical, aesthetic, picturesque, architectonic, urban, artistic, literary, pictographic, traditional, ethnic, scientific, technological and intellectual relevance to society; within the terms of the respective declaratory or by determination of law.

ARTICLE 7. By determination of this law, the cultural and natural heritage of the State and its Municipalities is conformed by:

I. The real estate property and the protection zones determined and identified in the plans of urban development, the ecological demarcation programs and the collection of cultural goods;

II. The real estate property of public or private dominion destined to the common use or a public service;

III. Chattel such as:

a) Documents, manuscripts, editions, books, periodical publications, maps, sketches, brochures and important engravings, as well as collections of these goods;

b) Scientific, technical, arms, numismatic or philatelic collections;

c) The files, audio and audiovisual, phono recordings, movies, photographic archives, magnetophonic tapes and any other material containing images and sounds of the town, including those produced by the TV stations and independent recordings that reflect the day to day happenings, the social relations, traditions, custom of the collective memory of the people of Jalisco;

d) Furniture with artistic or historical value; and

e) Artistic, pictographic, handcrafted, sculptural and mural works

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IV. Hydrography, orography, toponymy and historical nomenclature of the human settlements and regions; and
V. All artistic values that make up the popular culture, folklore, popular festivities and all that which is product of human activity in our State.

ARTICLE 8. Under the terms of the preceding article, a Statal Program on Cultural Tourism will be implemented. Understanding as Cultural Tourism that which is motivated by the desire of getting to know, understand and enjoy the collection of features and distinctive, spiritual and material, intellectual and affective elements that characterize a given society or societal group in a particular destination[1].

CHAPTER III

Concerning the Coordination and Collaboration with the Federal Entities

ARTICLE 20. The Statal and Municipal governments shall promote the creation of agreements or accords for cooperation and coordination with the competent federal entities, allowing thus to joint efforts, implement actions and effectively exercise the respective faculties, to the effect of complying adequately with the objectives and goals of the present Law.

ARTICLE 21. Whenever within the statal or municipal realm there lay archeological, artistic and historical monuments and zones of monuments of federal competence, the federal, local or municipal entities may celebrate agreements or accords towards achieving cooperation and coordination for:

I. Building, restoring or improving constructions, to the effect of exhibit- archeological and artistic monuments;
II. Collaborating in restoring, conservation and improving of archeological, artistic and historical monuments and monuments zones;
III. Aiding the archeological, artistic and historical monuments and monu ments zones inspectors, whenever they request for such aid;
IV. Denying any license for construction in the adjacent zones or within the zones of archeological, artistic and historical monuments, without the prior authorization of the competent federal entity;
V. Promoting the emergence of organizations of civil society, or, depending on the case, of peasants unions, to be considered as auxiliary organs in the impeding of the loitering, deterioration or destruction of archeological, artistic and historical monuments and zones of monuments, as well as the establishment of local museums;
VI. Stopping works that may constitute loitering, damage, deterioration or destruction of archeological, artistic and historical monuments and zones of monuments in the short term, giving proper notice to the competent authority as soon as possible; and
VII. Performing all other actions and measures that be accorded to this effect by the federal, local or municipal authorities.

CHAPTER IV

Concerning the Technical Council for the Cultural and Natural Heritage of the State

ARTICLE 28. The Council is an instance of the Executive Power, dependent on the Ministry of Culture and responsible of executing the procedures for the application of this law.

ARTICLE 29. The Council shall have the following attributions:

I. Doing in conjunction with the Statal and municipal entities, the necessary research to determine the goods and areas of protection within the zoning authorized by the plans or Statal and Municipal programs for urban development or pertaining to ecological demarcation;
II. Subscribe agreements and accords for the coordination and collaboration with the federal entities in order to execute the necessary research

[1] Research on the feasibility of cultural tourism, Ministry of Tourism, 2001.

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to determine the archeological, artistic and historical monuments, as well as the federal monument zones, to the effect of including them in the plans and programs for protection of cultural and natural heritage, as well as the criteria and means determined by the federal entities;

III. Propose to the Ministry the technical norms, specifications, projects, technical determinations, diagnosis, research and general criteria for the realization of the catalog of the cultural and natural heritage of the State;

IV. Execute, jointly with the Ministry, the supervision of the interventions realized to those goods related to the cultural and natural heritage;

V. Issue technical opinions with respect to the permissions and licenses concede by the federal, statal or municipal entities regarding the cultural and natural heritage of the State;

VI. Issue technical opinions and participate in the formulation of the Statal Program of Cultural Tourism, plans, programs, research, rules, projects and other activities that promote the federal, statal and municipal entities that may affect the cultural and natural heritage of the State;

VII. Issue, under demand of third parties, the technical determinations and give opinions regarding them before the competent municipal entities, about the legality of granting or denying licenses or permits related to real state property and zones of protection part of the cultural and natural heritage of the State;

VIII. Produce the technical determination for the expedition and, in case necessary, revocation of the declaratory that incorporate a good or area of protection to the cultural and natural heritage of the State;

IX. Issue technical opinions related to any situation that may affect the goods and zones of protection of the cultural and natural heritage of the State;

X. Coordinate the Committees and work as the link with the Ministry regard ing the determinations, projects and proposals issued by them;

XI. Proposing the rules for determining and declaring which goods constitute the Cultural and Natural Heritage of the State of Jalisco, to the Executive;

XII. Prior to declaring a good as part of the Cultural and Natural Heritage of the State of Jalisco, ask the competent federal authorities for their opinion on whether the good to be declared about is or is not considered of national interest;

XIII. Propose to the Executive goods that may be found convenient to be de clared as part of the Cultural and Natural Heritage of the State of Jalisco

XIV. All others granted by this Law and further applicable juridical regulations.

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5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

STATE OF JALISCO

STATAL SCOPE

STATAL DEVELOPMENT PLAN 2030

2.3 Strategic Axis and General Purposes of Development
This section talks about the general purposes for the development of the State of Jalisco. For every purpose, we have defined the impact indicators, which have as a main characteristic the fact that the must be measured by national or international organizations. The desired value for these indicators in 2030 is set as our impact goal. In following chapters, the reader will be able to find strategic objectives for each of the general purposes. In the same manner, indicators and goals will be set for said objectives.

Social Development Purpose

Dp: To achieve the integral development of every citizen of the State of Jalisco, in order to be able to live in a decent and stimulating medium, through enhancing of human capital and the increase of natural, cultural and social heritage.

7. Sectorial and Special Programs
7.2 Sectorial Programs and Sub-programs for Social Development
9. Development and Foment of Culture
9.2 Rescuing and conservation of the cultural heritage of Jalisco
7.6 Description of the Sectorial and Special Programs
9. Development and Enhancement of Culture

The State of Jalisco possesses a very important legacy of heritage elements; to restore, protect and make them known strengthens our identity and presents us with a strong basis for the construction of a fair, equilibrated and productive society. Cultural manifestations are a fundamental part of the full and harmonizing development of peoples and societies; to support and make them widely known are ways of ensuring a better quality of life for our citizens. Cultural products coming from the different human populations inhabiting our State are an expression of their customs and ways of living. By fomenting and supporting these manifestations, we are supporting these groups and guaranteeing their continuance and growth.

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MUNICIPAL SCOPE

MUNICIPAL DEVELOPMENT PLAN 2007 - 2025 LAGOS DE MORENO

X. Strategic Objectives
Strategies within the scope of socio-cultural intervention: "Educated, participative, Just and Equitable Lagos de Moreno"
The focus on this field is orientated towards providing institutional support to the population of Lagos de Moreno, thus propitiating the fortifying of the social networking and the sense of belonging, aiming at the realization of social satisfying actions of cultural, educational (in all levels), health, social assistance and recreational activities, by involving different public and social instances to the everyday tasks of communities.

General Objective
"To provide society with an integral and high-quality improvement of the different scopes of social development in the Municipality, always aiming at efficiency, and producing and fortifying, as well, relations with the community and the public sector".
In order to achieve the General Objective, the scope of social intervention is grouped in 6 components, each with its own objectives and programs:

Culture component:
The Municipality's main limitation in relation to this social component is the lack of a clear cultural policy, which may attract the investment of financial resources destined to the formation, promotion and cultural development. This makes it necessary to implement a cultural policy that takes into consideration both the creator and manager of culture, as well as the audience, thus guaranteeing access to all cultural manifestations, goods and services with equal opportunities.

Objective
To develop public action with regards to all cultural matters, fomenting and fortifying civic, moral, ethical, artistic and territorial identity values, in order to achieve a real interaction among all different social actors and communities, thus generating participative spaces that integrate and generate research, formulation, project managing and promotion of the cultural and artistic activities of the Municipality.

Program 1: Promotion and cultural development of the Municipality

Strategic objective
To interact with artistic and cultural institutions in order to foster their activities.
Strategies

1 Re-orientation of municipal festivities and their organization, in such a way that they fortify the cultural identity, through community and citizens' participation in them.
2 De-centralization of the cultural activities of the Municipality in all its population centers, in order to provide with a forum in which there exists an option for spending leisure time and cultural and artistic values are recognized and enhanced.
3 Promotion of activities and artistic and cultural values developed by groups, actors and cultural promoters in the Municipality.
4 Having interaction with previously targeted institutions that generate cultural activity, such as the "Casa de la Cultural" (local culture cen-

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ter), libraries and other similar institutions in order to enhance this kind of actions.
Goals

1 To develop an annual program of action for the establishment of the Municipal System of Culture.
2 To re-orientate the Cultural Week, in coordination with the organizations, cultural creators and managers, as well as the industrial and commercial sectors in the Municipality.
3 To achieve the de-centralization of the Municipality's cultural activities in every community and population center, at least once a year, with the participation of cultural and artistic groups.
4 To project the artistic and cultural values of the Municipality, through the developing of territorial integration activities within the different population centers in the Municipalities.
5 To develop a formation and training program for cultural promoters.

Program 2: Recognizing cultural diversity and social inclusion in this area.

Strategic objective
To implement the Municipality's cultural policies as defined by the Municipal

Cultural Plan
Strategies

1 Constitution and fortifying of the Municipal Cultural Council, the Municipal Cultural System, through its cultural public policy and the Municipal Cultural Plan 2004 - 2025, in coordination with the Municipal Administration, the private sector and civil society, thus allowing for the definition of a new frame of values and cultural development policies in the Municipality.
2 Cultural and Artistic research in order to direct the sector's actions and economic resources.

Goals

1 To start the full execution of the Municipal Cultural Council, the Municipal Cultural System and the strategic projects of the Municipal Cultural Plan 2004 - 2025, according to the available research resources and participation of the different sectors for resource-raising with the purpose of defining policies and strategies.
2 To develop the cultural information and communication subsystem within the Municipal Information and Communication for Development System.

Program 3: Protection and recovery of the cultural heritage in Lagos de Moreno.

Objective
To promote the protection of the Municipality's tangible cultural goods and generating public actions for recovering and transformation of the public, artistic and cultural spaces within the Municipality.

Strategies
1 The widespread diffusion of the cultural and artistic heritage, as well as individual and collective, tangible and non-tangible valuables of the Municipality.

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2 The recovery and transformation of the public, artistic and cultural spaces within the Municipality for the purpose of cultural development and social integration within the community.

3 The creation and fortifying of cultural public centers in the Municipal ity's population centers, thus acting in favor of cultural de-centralization.

4 The developing, within the current three-year administration, of a Heritage Protection Plan.

Goals

1 To execute an educational campaign every year, with the purpose of giving widespread diffusion and promotion to the protection of the cultural goods within the Municipality, with the support and in coordination with the pertaining Statal authorities.

2 The recovery and transformation of cultural spaces within the Municipality, in accordance with the plan of recovery and investment.

3 The developing within the current three-year administration of a Heritage Protection Plan that provides for culture conservation policies.

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5.f SOURCES AND LEVELS OF FINANCE

The federal government, according to the described in the Ramo General 33 concerning to the federal contributions for infrastructure and social development of states, and published in the Diario Oficial de la Federación, will give to invest in the State of Jalisco a budget of 13 million 157 thousand 894 pesos for this 2009 approximately, in the next points:

_ Revitalization of urban image
_ Urban equipment and tourism
_ Diffusion programs
_ Signaling

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

* Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.

001J Historic centre of the city of Lagos de Moreno and bridge

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 1,109,000.00
URBAN EQUIPMENT AND TOURISM	$ 950,216.00
DIFFUSION PROGRAMS	$ 798,216.00
SIGNALING	$ 697,248.00

002J Historic ensemble of the town of Ojuelos

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 900,729.00
URBAN EQUIPMENT AND TOURISM	$ 819,190.00
DIFFUSION PROGRAMS	$ 601,111.00
SIGNALING	$ 567,190.00

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003J Bridge of Ojuelos

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 700,756.00
URBAN EQUIPMENT AND TOURISM	$ 623,080.00
DIFFUSION PROGRAMS	$ 382,500.00
SIGNALING	$ 296,691.00

004J Former Hacienda of Ciénaga de Mata

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 680,024.00
URBAN EQUIPMENT AND TOURISM	$ 622,190.00
DIFFUSION PROGRAMS	$ 500,702.00
SIGNALING	$ 426,384.00

005J Cementery of Encarnación de Díaz

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 817,810.00
URBAN EQUIPMENT AND TOURISM	$ 691,113.00
DIFFUSION PROGRAMS	$ 490,000.00
SIGNALING	$ 483,744.00

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5h STATE OF JALISCO

The zone of Los Altos de Jalisco is characterized by great plain land extensions with plateaus, hills, valleys and it constitutes the transaction between the lands of the Bajío and the high Zacatecas plateau. The mentioned characteristics resemble a succession of land ladders where the irregularities are accentuated by a series of mountain ranges.

The mentioned characteristics present an extraordinary geographic and cultural variety that allow the State of Jalisco to offer a wide span of attractions for the visitors.

In order to highlight its historic importance, we may identify the various appeals of Jalisco in the following manner:
In the City of Lagos de Moreno arround 350 buildings have been catalogued. Some of those buildings are purposed for the difusion and promotion of culture. The places are:

- Museum of Lagos de Moreno, Casa Agustín Rivera
- Archeological Museum of Lagos de Moreno
- José Rosas Moreno Theater

Natural Heritage

The natural landscape is conformed mainly by large zones for cultivating, with rough steep parts on first place and a mild open field extension with dense vegetated hills on the lowlands. Holm oak and oak forests will be found on the upward hill side of the mountain range.

Services Infrastructure (Hotels and Transportation)

Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Jalisco has an effective paved road network that connects it to the principal cities of central and northern México. Aguascalientes is at 85 kilometers, Guadalajara 200 kilometers and León at 45 kilometers.

Aerial infrastructure in the State of Jalisco is associated with the neighbouring airports of Aguascalientes and León. Both of them offer daily flights to the main cities of the country.

On the other hand, the following establishments integrate hotel infrastructure of the state:

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TOWN	NUMBER OF HOTELS	CATEGORY	NUMBER OF ROOMS
LAGOS DE MORENO	1	SPECIAL CATEGORY	15
	1	5	118
	3	4	155
	5	3	137
	5	2	185
ENCARNACION DE DIAZ	1	3	42
	1	2	18
	1	1	17
OJUELOS	1	1	23
TOTALES	19		710

Proposed Itineraries

The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

Altos de Jalisco Itinerary

This itinerary covers the region where the municipalities of Lagos de Moreno, Encarnacion de Díaz and Ojuelos are found. In the mentioned area, the route of Camino Real de Tierra Adentro crosses an aproximated distance of 175 kilometers, where the proposed sites in the technical file are found: Historic centre of the city of Lagos de Moreno and bridge, Historic ensemble of the Town of Ojuelos, Bridge of Ojuelos, Former hacienda of Ciénega de Mata and Cemetery in Encarnación de Díaz.

This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural

San Juan de los Lagos

Established during the first half of the seventeenth century, San Juan de los lagos has a mild climate, rainy during summer time. It is an agricultural, poultry and livestock market place.

Brother Fray Antonio de Segovia brought the image of the Virgin, made out of cane, in the year of 1623. This figure is now venerated in the Colegiata, attracting thousands of pilgrims each year from every corner of the country.
Among the main edifications, the following are to be outstanded:
La Colegiata or Cathedral: This is the Basilica where the Virgin of San Juan de los Lagos is venerated. Its altar was originally constructed for the Church of Santa María de los Ángeles in Rome, is an unvaluable piece, as well as the six paintings that are said to be signed by Rubens and that are preserved in the Virgin's Chamber.

San Juan de los Lagos has several civic and religious buildings of great historic and architectural value:
El Parián, the Palacio Municipal, the Antiguo Palacio del Colegio, the Correo (mail) building and the Diezmos building, the Mesón de la Virgen and the parish temples of Pocito, the Tercera Orden de San Francisco, el Calvario, etc.

San Miguel El Alto

An ancient town which previos to the arrival of the spaniards was named Atoyaalco, which means "On the other side of the river". It belonged to the lordship of the Tecuexes; its establishment goes back to the year 1187. The

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natives built their houses out of quarry or tepetatl, out of adobe with zoquite and clay with a roof of clay or scourer. In 1530, Cristobal de Oñate stepped for the first time over the soil that would later become this region. During the mid years of the sixteenth century it was populated by families that came from Nochistlán. On 1542 the demarcation of the land was ordered to be extended as a town through the village of San Miguel del Ojo de Agua, name that should be later changed for San Miguel de los Alcalanes before acquiring its actual name, given that in 1571, certain spaniards that beared the family name of Alcalá and who were the owners of La Calma got the licence from the indians to establish in the oriental part of the chapel that was once erected by brother

Fray Miguel de Bolonia.

Some civic constructions such as the Municipal Palace stand out. This particular case of the Municipal Palace is because its facade is of a beautifully sculpted masonry. The Bull Plaza, built of masonry and a quarry kiosk of gothic ordering, constructed during the period of 1880 to 1883, located in the main plaza "General Ramón Corona". Other construction that stands out is the architectonic complex known as Centro Parroquial, that comprehends the facades of the Parish and the Sanctuary of La Purísima, as well as a 21- meter-high obelisc that commemorates the foundation of the town and a modern construction that holds offices, halls, auditories, three patios and two story corridors with bass arches and a fountain. In one of the halls some paintings with religious motifs may be appreciated.

In the Parish the Virgen de los Remedios is venerated. According to a long known legend, the image of the Virgen de los Remedios was brought from Spain by brother Fray Miguel de Bolonia during the sixteenth century. The following edifications are also very valued in this town: The Santuario de la Inmaculada, built on the XVIIIth century with pink quarry, the Parroquia de San Miguel, which has the form of a latin cross and a very elegant dome while the facade of the temple is very sober and is covered with pink quarry. The towers of the temple have an hexagonal shape and are of composed order. Finally, the elementary school "General Ramírez", that is of colonial style and outstands for its majesty.

Natural

The zone of Los Altos de Jalisco is characterized by great plain land extensions with plateaus, hills, valleys and it constitutes the transaction between the lands of the Bajío and the high Zacatecas plateau. The mentioned characteristics resemble a succession of land ladders where the irregularities are accentuated by a series of mountain ranges. In this region, as a landscape point of reference, outstands the Mesa Redonda.

La Mesa Redonda (Round Table) consists of a volcanic formation wich is a symbol and a natural image, unique in this zone of the Northern Altos. The group of rich agriultural valleys of Lagos and Encarnacion complement the landscape. This places are characterized for being agricultural zones of immense productivity, surrounded by trees that draw lines in between the rural access paths to the unities of agricultural production.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the dam of El Cuarenta, the dam of La Duquesa, the dam of Guadalupe and the San Juan Lagoon.

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5.j STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

The National Institute of Anthropology and History is responsible of more than 110 thousand historical monuments and 25 thousand registered archeological sites in all the country (however is calculated that there must be more than 200 thousand sites with archeological remains not yet registered). It also has under its charge 108 museums in national territory with several categories depending of the width and quality of the protected collections, its geographical situation and the number of visits. Five are national Museums, 22 regional and 43 locals. There are also 32 site museums, three communitarian and two metropolitan. Its permanent expositions give account of what is to come of Mexico. The scientific research is one of the fundamental task in this institutions. For that, more than 700 academics are collaborating in the areas of history, social anthropology, physical anthropology, archeology, Linguistics, ethno-history, ethnology, architecture, ethno-history, ethnology, ethno-history, conservation of the heritage and conservation and restoration

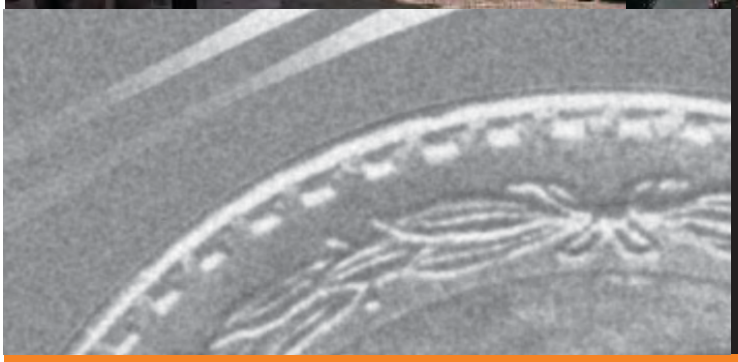
In general, the INAH maintains 216 archeological sites open to the public, 108 national, metropolitan, regional and local and site museums and 107 historic monuments. It also carries out work on research, conservation, and promotion of the heritage. The Institute is competent; however, it still has a big challenge up front considering the vast universe of 200 estimated archeological sites, 23,710 catalogued historical monuments and more of 31,000 to be catalogued.

With respect to the State of Jalisco, the following personnel are presented.

MUNICIPALITY	DEPENDENCE	AVAILABLE PERSONNEL
LAGOS DE MORENO	MUNICIPAL PUBLIC WORKS	1 DIRECTOR, 1 ASSISTANT
OJUELOS	MUNICIPAL PUBLIC WORKS	1 DIRECTOR
ENCARNACION DE DIAZ	MUNICIPAL PUBLIC WORKS	1 DIRECTOR, 1 ASSISTANT

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DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

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7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
001J-001	Digital Image 300 DPI	Balcones y ventanas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
001J-002	Digital Image 300 DPI	Dintel Barroco	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-003	Digital Image 300 DPI	Casa colonial de dos pisos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-004	Digital Image 300 DPI	Muestra de arquitectura Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-005	Digital Image 300 DPI	Arquitectura colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-006	Digital Image 300 DPI	Calles de baldosas y casas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-007	Digital Image 300 DPI	Casa colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-008	Digital Image 300 DPI	Casa rica en arte colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-009	Digital Image 300 DPI	Detalles en la cantera de las paredes	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-010	Digital Image 300 DPI	Casa colonial en ochavo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-011	Digital Image 300 DPI	Detalles de las cornisas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-012	Digital Image 300 DPI	Detalles de los pilares adosados	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-013	Digital Image 300 DPI	Puerta de la escuela Migues Leandro Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-014	Digital Image 300 DPI	Andador turístico al lado de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-015	Digital Image 300 DPI	Puerta de la casa del historiador Agustín Rivera	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-016	Digital Image 300 DPI	Detalle de el soporte de un balcón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-017	Digital Image 300 DPI	Exterior de Casa Serrano	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-018	Digital Image 300 DPI	Entrada al patio de Casa Serrano	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-019	Digital Image 300 DPI	Tienda de antigüedades Montecristo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-020	Digital Image 300 DPI	Detalle de la arquitectura de la tienda	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-021	Digital Image 300 DPI	Balcones del inmueble	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
001J-022	Digital Image 300 DPI	Dinteles del inmueble	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-023	Digital Image 300 DPI	Otro tipo de dinteles del inmueble	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-024	Digital Image 300 DPI	Entrada a la tienda de antigüedades	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-025	Digital Image 300 DPI	Casa colonial con balcón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-026	Digital Image 300 DPI	Bajante de agua labrado	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-027	Digital Image 300 DPI	Edificio del Palacio Municipal	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-028	Digital Image 300 DPI	Callejón poeta Francisco González León	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-029	Digital Image 300 DPI	Vista general de la calle principal hacia la acequia	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-030	Digital Image 300 DPI	Puertas de arquitectura colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-031	Digital Image 300 DPI	Vista de cerca de una de las puertas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-032	Digital Image 300 DPI	Esquina de la casa donde estuvo Miguel Hidalgo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-033	Digital Image 300 DPI	Detalle de los sostenes de los balcones	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-034	Digital Image 300 DPI	Puerta y contrafuerte en la esquina de la casa	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-035	Digital Image 300 DPI	Puerta colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-036	Digital Image 300 DPI	Detalle del dintel de la puerta del Hotel Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-037	Digital Image 300 DPI	Balcón del Hotel	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-038	Digital Image 300 DPI	Patio interior y segundo piso	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-039	Digital Image 300 DPI	Vista de la entrada al hotel desde el interior	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-040	Digital Image 300 DPI	Vista del conjunto de la puerta y una ventana del hotel	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-041	Digital Image 300 DPI	Vista general de la catedral de Lagos de Moreno	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-042	Digital Image 300 DPI	Remate del dintel de la puerta a la sacristía de la catedral de lagos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-043	Digital Image 300 DPI	Detalle de una de las ventanas laterales del dintel de la puerta a la sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-044	Digital Image 300 DPI	Puerta a la sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-045	Digital Image 300 DPI	Detalle de la puerta lateral de la catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-046	Digital Image 300 DPI	Puerta lateral de la catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-047	Digital Image 300 DPI	Una de las imágenes que flanquean las escalinatas laterales de acceso	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-048	Digital Image 300 DPI	Techo de la catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-049	Digital Image 300 DPI	Pechinas de la cúpula	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-050	Digital Image 300 DPI	Cúpula de la catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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001J-051	Digital Image 300 DPI	Vista general del transepto de la catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-052	Digital Image 300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-053	Digital Image 300 DPI	Detalle de uno de los altares laterales	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-054	Digital Image 300 DPI	Virgen de San Juan de Los Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-055	Digital Image 300 DPI	Detalle del dintel de una de las puertas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-056	Digital Image 300 DPI	Altar de la capilla de bautisterio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-057	Digital Image 300 DPI	Pila bautismal	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-058	Digital Image 300 DPI	Una del Santo San Hermion	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-059	Digital Image 300 DPI	Puerta de acceso a la sala capitular	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-060	Digital Image 300 DPI	Detalle del Mueble de la Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-061	Digital Image 300 DPI	Lavamanos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-062	Digital Image 300 DPI	Puerta de acceso al dormitorio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-063	Digital Image 300 DPI	Sala Capitular	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-064	Digital Image 300 DPI	Puerta a la Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-065	Digital Image 300 DPI	Puerta de acceso a la Sacristía desde afuera	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-066	Digital Image 300 DPI	Teatro Rosas Moreno	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-067	Digital Image 300 DPI	Lobby y taquilla del teatro Rosas Moreno	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-068	Digital Image 300 DPI	Puerta de acceso al teatro	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-069	Digital Image 300 DPI	Casa Colonial en restauración	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-070	Digital Image 300 DPI	Templo del Puente	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-071	Digital Image 300 DPI	Cúpula del transepto por fuera	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-072	Digital Image 300 DPI	Cúpula pequeña de la capilla, por fuera.	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-073	Digital Image 300 DPI	Templo desde atrás	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-074	Digital Image 300 DPI	Puente colonial de Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-075	Digital Image 300 DPI	Vista lateral del Puente de Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-076	Digital Image 300 DPI	Vista desde la acequia del Puente de Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-077	Digital Image 300 DPI	Monasterio de noche	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-078	Digital Image 300 DPI	Monasterio de día	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-079	Digital Image 300 DPI	Puerta de entrada al templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-080	Digital Image 300 DPI	Motivos en la pared del templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-081	Digital Image 300 DPI	Puerta al otro templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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001J-082	Digital Image 300 DPI	Callejón fuera del conjunto religioso	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-083	Digital Image 300 DPI	Museo Pedro Moreno y al fondo las torres de Catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-084	Digital Image 300 DPI	Una de las ventanas del Museo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-085	Digital Image 300 DPI	Marco de puerta con nicho dentro del Monasterio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-086	Digital Image 300 DPI	Fachada de la Biblioteca Pública	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-087	Digital Image 300 DPI	Fachada del Templo de la Merced	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-088	Digital Image 300 DPI	Interior del Templo de la Merced	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-089	Digital Image 300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-090	Digital Image 300 DPI	Detalle de la arquitectura del altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-091	Digital Image 300 DPI	Púlpito	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-092	Digital Image 300 DPI	Altar lateral del transepto	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-093	Digital Image 300 DPI	Altar del Templo de la Merced	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-094	Digital Image 300 DPI	Virgen de la Merced	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-095	Digital Image 300 DPI	Torre del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-096	Digital Image 300 DPI	Frontispicio del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-097	Digital Image 300 DPI	Interior del templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-098	Digital Image 300 DPI	Adorno del techo de la entrada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-099	Digital Image 300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-100	Digital Image 300 DPI	Detalle del altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001J-101	Digital Image 300 DPI	Detalle de la clave del arco	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-001	Digital Image 300 DPI	Vista general de la Misión	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-002	Digital Image 300 DPI	Interior del templo de la Misión	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-003	Digital Image 300 DPI	Altar del templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-004	Digital Image 300 DPI	Puerta a la Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-005	Digital Image 300 DPI	Coro y entrada al templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-006	Digital Image 300 DPI	Frescos del bautisterio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-007	Digital Image 300 DPI	Blasón de la puesta	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-008	Digital Image 300 DPI	Vista del interior del Presidio de Ojuelos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-009	Digital Image 300 DPI	Patio del interior del presidio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-010	Digital Image 300 DPI	Contrafuertes y pilares de piedra	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-011	Digital Image 300 DPI	Arquería del presidio	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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002J-012	Digital Image 300 DPI	Oleo sobre Ojuelos en sus principios	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-013	Digital Image 300 DPI	Arquería Neogótica del Parián	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-014	Digital Image 300 DPI	Arco de entrada al Parián	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-015	Digital Image 300 DPI	Casa Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-016	Digital Image 300 DPI	Detalle del dintel labrado de una ventana	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-017	Digital Image 300 DPI	Fachada de la casa de Oración	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-018	Digital Image 300 DPI	Fragmento del mural	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-019	Digital Image 300 DPI	Casa de ocasión	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002J-020	Digital Image 300 DPI	Paisaje de Ojuelos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003J-001	Digital Image 300 DPI	Puente colonial de Ojuelos 1	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003J-002	Digital Image 300 DPI	Puente colonial de Ojuelos 2	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003J-003	Digital Image 300 DPI	Puente colonial de Ojuelos 3	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003J-004	Digital Image 300 DPI	Puente colonial de Ojuelos 4	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003J-005	Digital Image 300 DPI	Puente colonial de Ojuelos 5	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003J-006	Digital Image 300 DPI	Puente colonial de Ojuelos 6	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-001	Digital Image 300 DPI	Casona de la hacienda de Ciénega de Mata	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-002	Digital Image 300 DPI	Detalle de los arranques de los arcos y las claves	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-003	Digital Image 300 DPI	Una de las Trojes y algunos silos	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-004	Digital Image 300 DPI	Trojes	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-005	Digital Image 300 DPI	Las caballerizas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-006	Digital Image 300 DPI	Entrada al patio de la hacienda	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-007	Digital Image 300 DPI	Detalle del escudo de armas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-008	Digital Image 300 DPI	Camino a las labores	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-009	Digital Image 300 DPI	Vista general del templo de la hacienda	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-010	Digital Image 300 DPI	Vista de la torre	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-011	Digital Image 300 DPI	Detalle del segundo cuerpo de la fachada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-012	Digital Image 300 DPI	Detalle del primer cuerpo de la fachada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-013	Digital Image 300 DPI	Bajante Zoomorfa	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-014	Digital Image 300 DPI	Tercer cuerpo de la fachada	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-015	Digital Image 300 DPI	Puerta lateral del templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-016	Digital Image 300 DPI	Vista del cilindro de la escalera a la torre	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
004J-017	Digital Image 300 DPI	Interior del templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-018	Digital Image 300 DPI	Detalle del techo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-019	Digital Image 300 DPI	Puerta a la capilla lateral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-020	Digital Image 300 DPI	Confesionario	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-021	Digital Image 300 DPI	Balcón para los hacenda- dos dentro de la iglesia	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-022	Digital Image 300 DPI	Detalle del interior de la cúpula	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-023	Digital Image 300 DPI	Detalle de las pechinas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-024	Digital Image 300 DPI	Vista completa de la cúpula desde abajo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-025	Digital Image 300 DPI	Lavamanos de la sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-026	Digital Image 300 DPI	Panorámica de Ciénega de Mata	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-027	Digital Image 300 DPI	Torreón defensivo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-028	Digital Image 300 DPI	Vista lateral del templo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-029	Digital Image 300 DPI	Estatua del Lic. Francisco Primo de Verdad y Romo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004J-030	Digital Image 300 DPI	Vista de la casa grande de la hacienda	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-001	Digital Image 300 DPI	Entrada Principal al Panteón Colonial de Encarnación de Díaz	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-002	Digital Image 300 DPI	Detalle de la clave del arco de entrada al panteón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-003	Digital Image 300 DPI	Vista de la Capilla del Panteón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-004	Digital Image 300 DPI	Una de las pocas tumbas que no están en las paredes del panteón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-005	Digital Image 300 DPI	Parte de la arquería del panteón en donde se encuentran las tumbas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-006	Digital Image 300 DPI	Parte del techo del Panteón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005J-007	Digital Image 300 DPI	Puerta a la sacristía de la capilla del panteón	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
C X 074	Digital Image 300 DPI	Mapa de la gran Chichimeca XVI	1996	Philip Powell	La guerra Chihimeca (1550- 1600)	Powell, Philip, La guerra Chihimeca (1550- 1600), México, Fondo de Cultura Económica, 1996	No
G 105	Digital Image 300 DPI	Plano de Ojuelos	1884	Anónimo	Colección particular	Colección particular	No
G117	Digital Image 300 DPI	Ciénaga de Mata Foto antigua	s/f	Anónima	Archivo General de la Nación	Eduardo Molina y Eduardo Molina y Albañiles s/n Col. Penitenciaría Ampliación, Deleg. Venustiano Carranza, C.P. 15350, México, D.F.	No
G113	Digital Image 300 DPI	Plaza de Encarnación de Díaz Foto antigua	s/f	Anónimo	Archivo Histórico de Jalisco	Av. Prolongación Alcalde, 855, 4º piso, Guadalajara Jalisco, c.p. 44260	no
G 111	Digital Image 300 DPI	Encarnación De Díaz, mapa del municipio	1940	Anónimo	Archivo Histórico de Jalisco	Av. Prolongación Alcalde, 855, 4º piso, Guadalajara Jalisco, c.p. 44260	no

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7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

CIUDAD DE LAGOS DE MORENO JALISCO
SECRETARÍA DE EDUCACIÓN PÚBLICA

DECRETO por el que se declara una zona de monumentos históricos en la Ciudad de Lagos de Moreno, Estado de Jalisco, con el perímetro, características y condiciones que se indican.

Al margen de un sello con el Escudo Nacional, que dice: Estados Unidos Mexicanos.- Presidencia de la República.

CARLOS SALINAS DE GORTARI. Presidente Constitucional de los Estados Unidos Mexicanos, en ejercicio de la facultad QUE AL Ejecutivo Federal confiere el artículo 89 fracción I de la Constitución Política de los Estados Unidos Mexicanos y con fundamento en los artículos 37 fracciones VI, VII , X y XIV, 38 fracciones XVIII, XIX y XXI, 42 fracción II, de la Ley Orgánica de la Administración Pública Federal; 1o, 2º, 3º, 5º, 21,23,35, 36 fracción 1, 37,38,41,42,43,44 y demás relativos de la Ley sobre Monumentos y Zonas Arqueológicas, artísticos e históricos; 31 fracción III de la Ley General de Asentamientos Humanos; 2º fracción III, 20, 29, 32 y 36 de la Ley Federal de Turismo; 2º primer párrafo y fracciones IX y XI de la Ley Orgánica del Instituto Nacional de Antropología e Histórica; 2º , fracción VI, 29 fracción XIII, 37, 43, 46 y 47 de la Ley General de Bienes Nacionales, y

CONSIDERANDO

Que el Plan Nacional de Desarrollo 1989 - 1994 señala que la creación y disfrute de los bienes artísticos y culturales es para todos los mexicanos, elemento esencial de una vida digna;

Que la política cultural del gobierno de la República persigue la protección y difusión de nuestro patrimonio arqueológico, histórico y artístico. Para ellos se prevén, en el propio Plan, entre otras, acciones pendientes a proteger y revitalizar los centros históricos de origen colonial; se trata de conservar el acervo de todos los mexicanos;

Que la ciudad de Lagos de Moreno, fue fundada en el Siglo XVI, como asentamiento fronterizo, para contener el avance de las tribus chichimecas y proteger los envíos de plata, producto de las minas de Zacatecas;

Que durante los siglos XVII y XVIII, debido a su situación estratégica y a su capacidad agropecuaria, se convirtió en un importante centro productor y distribuidor que abasteció de insumos a la población minera y a los colonizadores de las provincias del norte;

Que las características formales de la edificación de la ciudad, la relación de espacios y su estructura urbana, tal como hoy se conserva, son elocuente testimonio de excepcional valor para la historia social, política y artística en México;

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Que es indispensable dentro de los programas de desarrollo de los asentamientos humanos, la protección, conservación y restauración de las expresiones urbanas y arquitectónicas relevantes que integran el patrimonio cultural de la Nación;

Que para atender convenientemente a la preservación del legado histórico que tiene esta zona sin alterar o lesionar su armonía urbana , el Ejecutivo Federal ha considerado conveniente incorporar la zona de referencia, al régimen previsto por la Ley Federal sobre Monumentos y Zonas Arqueológicas, Artísticos e Históricos, que dispone que es de utilidad pública la investigación, protección, conservación, restauración y recuperación de los monumentos y de las zonas de monumentos históricos que integran el patrimonio cultural de la Nación, he tenido a bien expedir el siguiente

DECRETO

ARTÍCULO 1º Se declara una zona de monumentos históricos en la ciudad de Lagos de Moreno, Estado de Jalisco, con el perímetro, características y condiciones a que se refiere este Decreto

ARÍCULO 2º La zona de monumentos históricos materia de este Decreto comprende un área de 1.55 kilómetros cuadrados y tiene los siguientes linderos;
Parámetro "A".- Partiendo de un punto identificado con el numeral (1) localizado en el cruce del eje de la calle prolongación Abraham Vega Aranda y una línea paralela a la margen derecha del río Lagos; prosigue con dirección al oeste por una línea continuación del eje de la calle Abraham Vega Aranda, cruza el cauce del río Lagos hasta encontrar el eje de la misma calle, (2); siguiendo por este mismo eje, con dirección noreste, encontrase con el eje de la calle Hombres Ilustres (3); continuando por este eje, hasta cruzar el eje de la calle Ignacio López Rayón (4); prosiguiendo por el mismo eje, hasta su cruce con el eje de la calle Victoria (5); siguiendo por el mismo, hasta intersecar el eje de la calle Nicolás Bravo (6); continuando por el eje de la calle Nicolás Bravo, hasta entroncar con el eje de la calle Manuel López Castilla(8); prosiguiendo, con dirección noroeste , por el eje de esta calle, hasta su cruce con el eje de la calle Ignacio Aldama (9); siguiendo por este eje, hasta su entronque con el eje de la calle Rita Pérez de Moreno (10); continuando por el eje de la calle Apolonio Moreno, con dirección este, hasta su cruce con el eje de la calle de Niños Héroes (12) prosiguiendo por el mismo, hasta cruzar el eje de la calle 31 de Marzo (13); siguiendo por el eje de esta calle, con dirección noreste, hasta cruzar el eje de la calle Abraham González (14), continuando por este eje, hasta intersecar el eje de la calle Hernando de Martell, continuando por ahí, por una línea prolongación así, eje de la calle Abraham González y con dirección sureste, hasta entroncar con el eje de la carretera León - San Luis Potosí (15) prosiguiendo por el eje de la carretera León - San Luis Potosí hasta entroncar con el de la calle de la Ribera (16); continuando por este eje hasta cruzar la margen sur del arroyo de la Sauceda y de ahí, prosigue en una línea paralela a la margen derecha del río Lagos , hasta encontrar el eje de la calle prolongación Abraham Vega Aranda, punto(1) inicial, cerrándose así, este perímetro "A".

Perímetro "B-1".- Partiendo de un punto identificado como el 16 del perímetro "A", situado en el cruce de los ejes de las calles Padre Torres y de la Ribera con el eje de la carretera León - San Luis, se continúa por el eje de la calle Padre Torres hasta el cruce del eje de la calle Baluarte (17); prosiguiendo con este eje y con dirección al sur, hasta entroncar el eje de la calle Pirulito (18); continuando por el eje que marca la calle del Pirulito, con dirección suroeste, hasta encontrar el eje de la calle prolongación Eutiquia Medina (19);

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continúa por este eje, cruzando el cauce del Río Lagos hasta encontrar el eje de la calle Eutiquia Medina, prosiguiendo por dicho eje hasta cruzar el eje de la calle Independencia (20); continuando por el mismo eje hasta entroncar con el eje de la calle Fray Alonso (21); prosiguiendo por el eje de la calle Fray Alonso, hasta su crice con el eje de la calle Ing. Hermión Larios (22); cambiando de dirección, hacia el noreste por el eje de esta calle, hasta intersectar el eje de la calle Abraham Vega Aranda (23); prosiguiendo por el mismo eje, hasta cruzar el eje de la calle Ignacio López Rayón(24); prosiguiendo por el eje de la calle Ignacio López Rayón, hasta intersectar el eje de la calle Hombres Ilustres (punto 4 del perímetro "A"); cerrándose así este perímetro "B-1".

Perímetro "B-2".- Partiendo del cruce de los ejes de las calles Manuel López Cotilla e Ignacio Allende, localizado sobre el perímetro "A" en el punto identificado con el número (25) , continúa por el eje de la calle Ignacio Allende, hasta su entronque con el eje de la calle Panteón (26); siguiendo el mismo eje hasta entroncar con el eje de la calle Luis Moya (27); prosiguiendo por este eje, hasta intersectar el eje de la calle posterior del panteón (28) continuando por el eje de la calle posterior al panteón, hasta encontrar el eje de la calle Cometa (29); prosiguiendo por este mismo eje, hasta su entronque con el eje de la calle Emiliano Zapata (30); continuando por el eje de la calle Emiliano Zapata, hasta entroncar con el eje de la calle Luis Moya(31), prosiguiendo por este eje con dirección al este, hasta entroncar con el eje de la calle Luis Moreno (32); siguiendo por el eje de esta calle y cambiando de dirección hacia el noroeste, hasta entroncar con el eje de la calle Democracia (33); prosiguiendo por este eje de la calle de Democracia, hasta intersectar el eje de la calle de Constituyentes (34); continuando por esta calle hasta entroncar el eje de la calle Luis Moya (35); siguiendo por el eje de Luis Moya, hasta su cruce con el eje de la calle Maclovio Herrera (36); prosiguiendo por el eje de la calle Maclovio Herrera hasta entroncar con el eje de la calle Porvenir (37); prosiguiendo por dicho eje, hasta intersectar el eje de la calle San Miguel (38) ; siguiendo por el eje de la calle San Miguel hasta encontrar el eje de la calle Hernando de Martell (39); prosiguiendo por dicho eje, hasta entroncar con la calle de Luis Reino (40); continuando con una dirección sureste una distancia de 300 metros lineales, se encuentra localizado el punto (41) ; continúa por una línea paralela al este del eje de la calle Hernando de Martell y con dirección sur a una distancia perpendicular de este eje de 200 metros hasta intersectar el perímetro "A" donde se encuentra localizado el punto identificado con el numeral (42) , cerrándose así el perímetro "B-2".

ARTÍCULO 3º .- Se determina que las características específicas de la zona de monumentos históricos materia de esta Declaratoria son las siguientes:

A).- Está formada por 149 manzanas que comprenden, aproximadamente , 356 edificios con valor histórico construidos entre los siglos XVI al XIX, en los que se combinan diversas manifestaciones propias de cada etapa histórica, y de los cuales 11 fueron destinados , en alguna época al culto religioso. Entre ellos puede señalarse los conjuntos conventuales El Refugio, La Merced y Capuchinas y los templos de la Parroquia de Nuestra Señora de la SSUNCIÓN, San Felipe de Jesús, El Rosario, Santuario de Guadalupe, Nuestra Señora de la Luz, el Calvario y las capillas de la Purísima y del Señor de la Misericordia.

Entre las referidas edificaciones, 8 inmuebles fueron destinados a fines educativos y servicios asistenciales, así como para el uso de autoridades civiles y militares y entre ellos pueden señalarse, el hospital y asilo Rafael Larios, el Teatro Rosas Moreno, el mesón de Jesús María, el puente sobre el río Lagos, el convento de Capuchinas, la escuela de Artes y Oficios, la escuela Miguel Leandro Guerra y la Quinta Rincón Gallardo.

Los edificios restantes son inmuebles civiles de ..... particular en los

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que sus partidos arquitectónicos, elementos formales y fisonomía urbana reflejan las épocas barroca y principalmente la neoclásica, por la que, en conjunto, adquieren especial relevancia para la armonía de esta zona cuya conservación integral es de interés nacional.

La Secretaría de Educación Pública expedirá, en el caso en que proceda, la declaratoria de monumento histórico respecto de los inmuebles de propiedad particular que queden comprendidos en la zona de monumentos que se establece por el presente Decreto, señalando sus características, ubicación y en su caso, el nombre con que se les conozca.

B).- La zona se caracteriza , asimismo, por las pantas y jardines, entre los cuales puede señalarse las rinconada de Capuchinas y de La Merced, las plazas de Constituyentes, el Refugio, Zaragoza, IV Centenario, San Felipe y las zonas arboladas de l Paseo de la Ribera, calzada Pedro Moreno y Jardín Grande.

C).- El trazo de las calles situadas dentro de la zona de monumentos históricos materia de esta Declaratoria es ortogonal con plaza central condicionada solamente por los accidentes topográficas del cerro del Calvario y el cauce del Río Lagos.

D).- El perfil urbano se caracteriza por los volúmenes del Templo Parroquial Y las torres de sus templos que se ven acentuadas por el Templo del Calvario.

ARTÍCULO 4º.- Las construcciones que se realizan en la zona de monumentos históricos de la Ciudad de Lagos de Moreno, Estado de Jalisco, se sujetarán a las condiciones establecidas en las disposiciones legales aplicables, y, en todo caso, cualquier obra de construcción, restauración o conservación en la zona de monumentos históricos, deberá realizarse con la autorización del Instituto Nacional de Antropología e Historia.

En los casos de obras a realizarse en inmuebles de propiedad federal, la Secretaría de Desarrollo urbano y Ecología intervendrá de acuerdo con las leyes de la materia.

ARTÍCULO 5º.- Corresponde al instituto Nacional de Antropología e Historia vigilar el cumplimiento de los ordenado por este Decreto, en los términos de la legislación aplicable.

ARTÍCULO 6º.- La Comisión Nacional para la Preservación del Patrimonio Cultural podrá, en los términos del acurdo presidencial que la crea, apoyar y auxiliar al Instituto Nacional de Antropología e Historia en el cumplimiento de los previsto en este Decreto, y hará del conocimiento de las autoridades competentes, cualquier situación que ponga en peligro la zona de monumentos históricos o de algunos de los inmuebles a los que se refiere este mismo ordenamiento.

ARTÍCULO 7º.- La Secretaría de Desarrollo Urbano y Ecología auxiliará, en el ámbito de su competencia, al Instituto Nacional de Antropología e Historia en el cumplimiento del presente Decreto. Asimismo, se invitará a colaborar a las autoridades estatales y municipales competentes, y además dependencias o entidades a las que la legislación confiere facultades sobre la investigación, protección y conservación de los valores arqueológicos, históricos y artísticos, que forman parte del patrimonio cultural del país.

ARTÍCULO 8º.-Inscríbase la presente Declaratoria con los planos oficiales respectivos y demás anexos que la integran , en el Registro Público de Monumentos y Zonas Arqueológicas, dependiente del Registro Público de la Propiedad de la Ciudad de Lagos de Moreno, Estado de Jalisco.

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TRANSITORIOS

PRIMERO.- Este Decreto entrará en vigor al día siguiente de su publicación en el Diaraio Oficial de la Federación.
SEGUNDO.- Una vez que el Secretario de Educación Pública , en cumplimiento de lo establecido en el artículo 3º, de este Decreto, expida la declaratoria respectiva, se precederá en los términos del artículo 9º del Reglamento de la Ley Federal sobre Monumentos y Zonas Arqueológicas, Artístico e Históricos.
Dada la residencia del Poder Ejecutivo Federal, en la ciudad de México, Distrito Federal, a los seis días del mes de diciembre de mil novecientos ochenta y nueve, Carlos Salinas de Gortari. Rubrica.- El Secretario de Desarrollo Urbano y Ecología, Patricio Chirinos Calero. Rúbrica.- El Secretario de Educación Pública, Manuel Barlett Díaz. Rúbrica.- El Secretario de Turismo, Carlos Hank González. Rúbrica.

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7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Institution

Adress

Archivo Histórico de Jalisco

Av. Prolongación Alcalde, 855, 4º piso, Guadalajara Jalisco, c.p. 44260
Archivo Histórico del Arzobispado de Guadalajara
Calle de Liceo # 17
Guadalajara, Jalisco. C. P. 44100. Tel (3) 614 55 04 Correo

Biblioteca pública del estado de Jalisco

Avenida 16 de Septiembre no. 849 (entre Constituyentes y
Av. del Campesino)
Zona Centro. CP 44190
Guadalajara, Jalisco. México
Teléfono (0133) 36-19-0480
Fax: (0133) 36-50-2943

Centro INAH

Jalisco
Liceo No. 168, Sector Hidalgo, Guadalajara / Jalisco, CP 44100
01-33-36-13-26-70 FAX/ 01-33-36-13-60-04 y 01-33-36-14-54-64
Secretaría de Desarrollo Urbano del Estado de Jalisco
Prolongación Av. Alcalde # 1351 Edificio "B"
Colonia Miraflores CP 44270
Tel: 38 19 23 00, 06 y 07
email: sedeur@jalisco.gob.mx
sedeur.jalisco.gob.mx

Secretaría de Turismo del Estado de Jalisco

Morelos 102, Plaza Tapatía. Guadalajara, Jalisco, México
Teléfonos: (01 33) 3668-1600, 3668-1601
En México LADA sin costo: (01 800) 363-2200
Secretaría de Cultura del Estado de Jalisco
Av. La Paz 875, primer piso
Col. Mexicaltzingo
CP 44180, Guadalajara, Jalisco
Tels. (33) 3942 1236 directo, 3942 1200 exts. 51042, 51038
Fax 3942 1237

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Camino Real de Tierra Adentro

Vol. Aguascalientes





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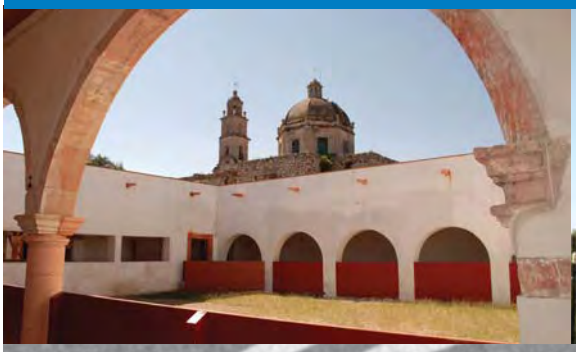
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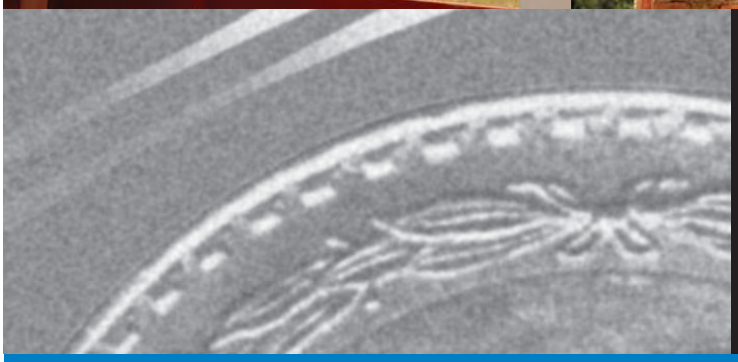


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DESCRIPTION 2

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2.a DESCRIPTION OF PROPERTY

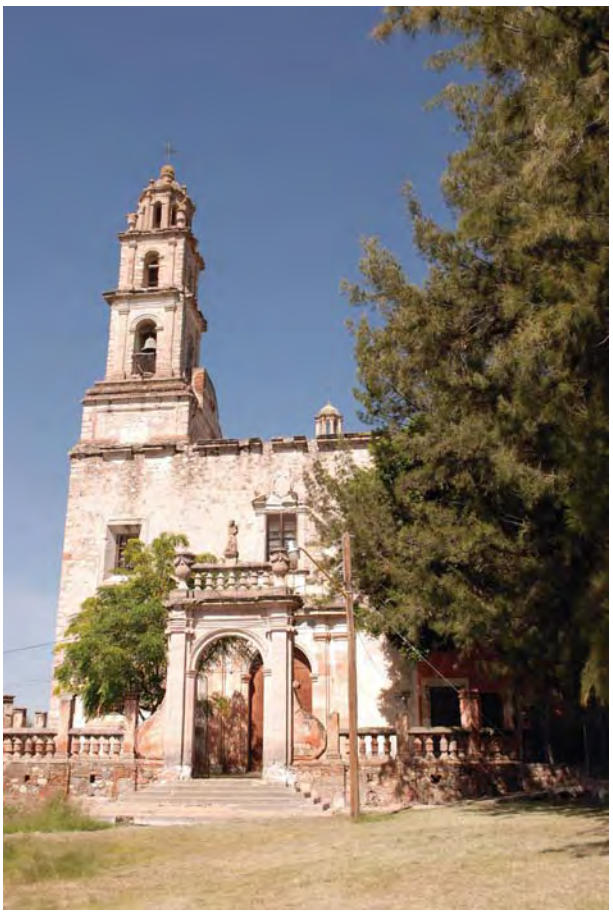
001A FORMER HACIENDA OF PEÑUELAS Year: 1612

The basic needs of the mining settlements during the seventeenth century in the Nueva España depended on the agricultural and mining activities of the neighboring haciendas. This was the case with most of the haciendas in Aguascalientes, since their production was directly related to the needs of the mining centres north of the territory.

The site occupied by the Peñuelas hacienda was originally called San Isidro Labrador, according to the tradition of the Spanish conquerors who were accustomed to name their conquered lands after saints, nonetheless the geographic characteristics of the region in which one could find great quantity of stones (peñas) caused it to be known as Hacienda of Peñuelas.

It is located in the most fertile valley of the state, due to the crossing of the Aguascalientes River, which originates in the sierra of Zacatecas, crossing the valley to join with the Teocaltiche River and thereafter with Verde or Santiago River. This confluence of waterways is joined by the Peñuelas stream, along with the Mesillas, Chicalote, Cedazo, San Francisco and Montoso[1].

Even when Aguascalientes is located in Chichimeca territory and thus hostile, the fertile characteristics of the land seemed favorable to agriculture and cattle breeding and so made the Spanish settlements prosperous[2], thus making way for the early presence of agricultural and cattle breeding haciendas one of which is Peñuelas. Two generations of the Díaz de León family were the first owners and thus the first well-known merchants in 1612. The first register of grace conferred concerning these lands was granted in 1601 under the name of P. Mateos Ortega, benefited with a site for big cattle of an extension of 10 chivalries. [3]



[1]ROJAS, Beatriz: Las instituciones de gobierno y la élite local. Aguascalientes del siglo XVII hasta la Independencia, COLMICH/ Instituto Mora, México 1998, p. 24.
[2]Gómez, Haciendas y ranchos..., p. 35.
[3]Rojas, Las instituciones..., p. 76. A chivalry equals to 42.8. hectares approximately

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Later in 1660 the territory was divided into two haciendas, San Nicolás de las Peñuelas belonging to Pedro Alonso de los Inojos made up of an area for big cattle breeding, another for small scale cattle breeding and 6 land chivalries[4]; and finally another grace was granted to the Rincón Gallardo family, acquiring in 1683 an estate including a house, chapel and cemetery, which by the end of the 18th century was estimated to cover an area of 15 thousand hectares, the second largest in the curato (territory under the jurisdiction of a priest) of Aguascalientes after Cieneguilla. José Rincón Gallardo traversed the hacienda of Peñuelas on a 40-day review he made with Diego de la Galarreta, who measured in 1683 the possession that integrated the bond of his possession, together with Ciénega de Mata, the sites of Tecuán, Encinillas, el Astillero, el Cubo, Ojuelos, Jonacatique, San Nicolás, Chicalote, Morcinique, los Horcones, Cañada Honda and Jaltomate. By the end of the century, the mayorazgo consisted of 170 sites for large and small cattle, plus 219 land chivalries.

If it is held to be true that the crown had the intention of preventing ownership of great estates, efforts were insufficient because the consolidation of the latifundium of the Rincón Gallardo family became effective, but it is also true that as occurred with the majority of the colonial mayorazgos, this one was divided among diverse proprietors through exchanges made between the García Rojas and Rincón Gallardo families. Thus, by the mid 18th century, José Manuel García Rojas owned the Hacienda of San Antonio de Peñuelas.[5] Another partition was made effective in 1701 when Peñuelas consisted of three estates: San Antonio owned by Salvador Fernández de Palos; San Isidro owned by Vicente Díaz de León and San Nicolás owned by Josefa García Rojas.[6]

Nonetheless, the main activity was essentially big cattle breeding, as it supplied the northern territory with meat and milk. This activity, which was not as risky as mining, attracted miners from Zacatecas as an alternative for balancing times of low production in mining. In the 18th century part of the hacienda was acquired by the wealthy Count of Rul who introduced into his possessions Spanish bullfighting cattle while the rest of the lands were left in the hands of the Dávalos family with investments in Catorce providing proof of the role of miners with respect to the rescue of the haciendas during crisis times in agriculture[7]. The innovations of Rul in cattle breeding gave Peñuelas prestige for breeding the best bullfighting bulls in the region, which were transported to the most renowned fairs such as San Juan de los Lagos introduced in 1623 as a religious



[4] Rojas, Las instituciones..., p. 48. A site of big cattle corresponds to 1,756 hectares, a site of small cattle to 780 hectares and a land chivalry to 42.8 hectares approximately.
[5] Rojas, Las instituciones..., pp. 50-51.
[6] Rojas, Las instituciones..., p. 41.
[7] Rojas, Las instituciones..., p. 297

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feast congregating the best producers in all areas of commerce throughout the Nueva España.[8]

Peñuelas was also the object of charitable contributions, which were made by the great landowners for the public welfare. In 1794 Juan Antonio Dávalos, owner of the hacienda, funded 15,000 pesos dedicated to the construction and equipping of the first women's school in Aguascalientes.[9]

The investments were not only devoted to the exterior. In the interior of the hacienda one can admire the remains of one of the most ornate churches of the region, which with the passage of time has deteriorated but still shows elements of the architecture of the nineteenth century in its façade. The atrium, and above all, the interior still preserve its original structure with paint, balustrades, choir and pulpit. The main altar is illuminated by the light passing through the windows of the drum that sustains the dome above the cross-floor plan. The portal of the atrium is made of pink quarry (cantera) stone with wrought iron closed off by a balustrade flanked with pottery. In the central part of the balustrade, a sculpture of the Child in arms was added.

Another investment phase was devoted to residential construction. Peñuelas has one of the best-preserved residential structures of a hacienda in the region with evident remodeling which incorporated architectural elements of the Porfiriano period in its structure as well as in decor where one can observe elements of art nouveau.

These investments, which were so common for these landowners, greatly burdened the properties to the point of being lost along with their titles. The mortgaging established by Dávalos, together with other obligations on the hacienda, caused irreparable damage upon arrival of the Insurgent uprising together with the shrinking of the markets, which was brought on by the War of Independence. All of these events and the difficult situation lived by the entire territory caused the creditors to force judicial auction in 1834. Peñuelas was acquired by the rich Miguel Belaunzarán of Guanajuato, who had previously purchased the most important textile factory in the region thus offering guarantee of payment to the creditors, assuming at his cost the obligation of paying 132,000 pesos, perhaps more than the value of the property. He performed his obligations and managed to reestablish the finances of the hacienda and to the rejoin the elite with all the comforts it implied.



[8] Uribe, "Los transportes..., p. 126.
[9] Gómez, Haciendas y ranchos..., p. 81.

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In order to meet his obligations, Belaunzarán implemented improvements in agriculture, leasing those lands he did not work directly and promoted the sale of lands among the ranchers within the region. Within one decade, he sold the following ranches: Las Rosas (1,902 hectares); La Capilla (950 hectares); Cotorina (2,764 hectares); Cañada Honda and Potrero del Toro (2,141 hectares). Besides the land, the ranches included blocks of housing for field workers, warehouses among other improvements. With the sale of the Peñuelas hacienda, he disposed of little less than half the area, but the 43,000 pesos resulting from these transactions lightened the debt he had to cover.[10]

Belaunzarán, the same as the Dávalos family participated in charitable investments with various funds devoted to equipping and maintaining La Esperanza Convent. These investments had great impact for the family, which in 1872 had to face a trial with the 10 religious nuns who had been cloistered obtaining a judgment in their favor entitling them to the funds of the foundation and consequently obligating the family to guarantee payment with a special mortgage on the hacienda of Peñuelas.[11]

The territorial dimensions of the hacienda were reduced by the sales carried out but it preserved its appearance and characteristics of the great rural haciendas. By the mid 19th century, Peñuelas continued to be one of the few properties holding the highest value in the region, but upon the death of Miguel Belaunzarán, the hacienda was divided between his two sons of whom Manuel preserved the main building, the best lands and the dam, which were part of the hacienda, while Refugio obtained the ranch and hacienda of San Antonio.[12] However, the subdividing did not end here because the debts made it necessary that they dispose of 15 chivalry lands that formed the ranch of Churubusco acquired by Ramón Romo, who had already obtained part of the Colonial property when he purchased Cotorina. Another who benefited from the need to subdivide was Manuel de Alba, acquiring the Buenavista ranch. With these sales, the hacienda preserved only one third of what it had consisted at the end of the Colonial period.[13]

Before this reality, Peñuelas faced a great attack from the populations, ranches and haciendas of the 19th century, vandalism. Since the Colonial period, crises and epidemics obligated the farm workers, who had no way of facing hunger and the high cost of food, to terrorize the roads and towns, since they not only invaded and assaulted goods, but also the honor and lives of those who traveled those roads and even the homes of those less protected towns. The instability resulting from the War of Independence, made vandalism an option for survival for the farm workers organizing groups that in a short time came to control large territories gravely affecting commerce in Aguascalientes with the mining centres, which had prosperously influenced the production of great haciendas such as Peñuelas. The persistent situation of war and upheaval of this age sparked up vandalism tainting the Mexican landscape with "burnt fields, abandoned haciendas, bandit-infested roads and turned agriculture into a high risk activity".[14]

[10] Gómez, Haciendas y ranchos..., pp. 82-83.
[11] Gómez, Haciendas y ranchos..., p. 174.
[12] Gómez, Haciendas y ranchos..., p. 271.
[13] Gómez, Haciendas y ranchos..., pp. 271-273.
[14] Gómez, Haciendas y ranchos..., p. 211

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The common pattern of the vandalizing groups at the haciendas consisted of approaching the main hose, threatening the administrator with death, who would hand over all the money available. If the landowner was home, the demands increased as also the loot. This situation instigated the majority of the hacienda owners to move to the city of Aguascalientes where they and their families could be safer, leaving their properties in charge of their administrators. Nevertheless, the apparent situation of safety in the cities and larger towns soon stopped being an option when Juan Chávez, the most feared of the bandits in Aguascalientes, succeeded several times in attacking cities such as Calvillo and the largest haciendas close to the capital. In 1863, he attacked the city, set fire to Parián and ransacked commercial establishments to the point of demanding the governor to step down.[15]

The Juan Chávez hideout was close to the Peñuelas hacienda, in caves in the mountain of Los Gallos where government troops never dared to attack. This had a great negative impact on production and even in safe living conditions given that products normally destined for Zacatecas could not be transported due to unsafe roads. The Juan Chávez problem affected not only Aguascalientes but rather the whole region. It was not possible to seize him until Aguascalientes, Zacatecas and Jalisco joined forces.[16]

Even up to the second half of the 19th century, roads that connected Aguascalientes with other states and those that served for internal transportation were the same used during the Colonial period. These were identified as those for iron or for wheels and were traced in alignment with the local geography. Many were impossible to transit during rainy seasons due to lack of maintenance. Aguascalientes was the central point in the commercial road network. It linked Peñuelas Hacienda to the ranches of Churubusco, Cotorina and Montoso, which was one of the most traveled best-kept ways of communication, thanks to the flat nature of the land that allowed for carriages and stagecoaches with heavy loads of provisions to transit. Nevertheless, the bandits kept up their intimidations for long years.

[15] Gómez, Haciendas y ranchos..., pp. 211- 213.
[16] Gómez, Haciendas y ranchos..., p. 214 y 217.

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This road linked Aguascalientes with Zacatecas and with the north. It was the most suitable for transporting commercial products given that it was in better condition than the one linking Aguascalientes to San Luis Potosí or the road that took to Calvillo due to unfavorable geographical conditions and few important towns along the way. This made these impossible to use throughout most of the year. There were other roads within the state, such as that linking Las Trojes Hacienda, Chicalote ranch-inn and other smaller properties. Further north the haciendas of El Saucillo and San Jacinto were along the San Pedro River. Another way, which was quite useful during rainy season, was the one that passed through the hacienda of Santiago at Jesús María, an Indigenous town. Both roads would join at San Francisco de los Adame.[17]



The rumor of local train transportation stemming from the initiation of the construction of a railway from Veracruz to the city of México awakened hope in the unproductive haciendas of Aguascalientes. The idea was to link the city of México with the northern frontier and it was the "Compañía Limitada del Ferrocarril Central Mexicano" (Mexican railway company) that made the project a reality, taking as base the trace of the old Camino Real de Tierra Adentro to laid the iron plate rails. In only three years since the first news of such modernization, the stretches between Lagos-Aguascalientes and the one between Aguascalientes and Zacatecas were built in 1883. The initiation of these railway projects created a very positive environment among the people of Aguascalientes, given that the city was in the center, not only of the country, but also the crossroads of the railways thus placing it as a fundamental element for progress and commercial activity. Employment of workers for the construction of the railway relieved unemployment thus the railway continued proving to be a benefit for the region.

The hacienda proprietors shared the same enthusiasm, taking the benefits of the railway as commercial motivators contributing to their construction by housing the technicians and agents, providing abundant wood and water, giving up crops and at times giving up part of their lands for the railways. Peñuelas gave up 180,000 square meters as did others to a lesser or greater degree. The benefit for the landowners was that they were enabled to ship their properties onto the national railway system and to count on a loading dock for their private use.[18]

[17] Gómez, Haciendas y ranchos..., p. 219-221.
[18] Gómez, Haciendas y ranchos..., p. 225- 229.

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002A FORMER HACIENDA OF CIENEGUILLA Year: 1616

It was the hacienda with most extension and most economic importance of the colonial period in the region, located in a fertile region in the plains of Teocaltiche Valley, for its abundance of water, grass and flora, which are essential elements for the development of successful agriculture and cattle breeding.

In 1616, the Maestre de Campo Vicente de Saldívar y Mendoza and his wife Ana Bañuelos bought the lands of what later would be the Hacienda of Cieneguilla, they bought it to Don Juan de Cepeda, neighbor of the city of Guadalajara. That same year the hacienda was donated to the Society of Jesus in Zacatecas for the foundation of a college,[19] the donation document was done in December 16 of 1616, where he signed as the Maestre de Campo, resident in Zacatecas, in execution of the last will of his wife, expressing the admiration that both felt for the Society, "she decided to endow it with all the properties and rents inherent to the foundation and to the support of the college, recognizing in this way the relevance and transcendence of their educative work, and the advantage that the Very Noble and Loyal City of Zacatecas be beneficiated by it".[20]

The donation included the lands and their constructions, mules, donkeys, horses, mares, carts, tools, farming implements, corn sowings, fruit seeds, the work of the branders and service of natives, as well as debts, which particulars had with the Hacienda, in order to preserve and to maintain it. All properties free from rents, censuses and debts that would be covered before the transfer.[21] This is one of many examples of charitable donations so common in men of the Nueva España, which increased the wealth for several religious orders, as well for Secular Church. Although the hacienda was donated with all its constructions, by the middle of the 18th century, started the construction of its church in 1751 and finished in 1753. The short term of construction speaks about the progress achieved by the Society and the capacity of obtaining lay donations for these works.[22]



[19] Rojas, Las instituciones..., pp. 28-29.
[20] Recéndez, Zacatecas: la expulsión..., p. 39.
[21] Recéndez, Zacatecas: la expulsión, pp. 39-40.
[22] González, Historia del estado..., p. 38.

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The Society conserved and exploited lands applying their knowledge on agriculture and cattle breeding until their expel in 1767. The hacienda's activities revolved around cattle breeding and agriculture, same as others in Cieneguilla region, it had a wheat mill, which speaks about the importance of the production of this cereal.[23] Another important cultivation grain at the hacienda was bean. However hacienda's agriculture was focused on corn, with a production of 9,930 bushels at the year of the expel. The corn production was used to supply the haciendas that the Society had in Asientos and Tetillas; the same happened with wheat, that already crushed was sent as flour to haciendas and to the college itself.[24]

Cattle breeding concentrated a huge animal population, in 1767 there were 3359 cattle heads, 1600 donkeys, 900 horses and colts, 110 mules, 197 pack mules and 500 oxen.[25] Another important activity at the hacienda was sheep-shearing, the priests of the Society brought big flocks from the hacienda of Zacatecas to Cieneguilla, and there hired natives from Teocaltiche and its surroundings, reason why the hacienda had warehouses to store wool in order to sell it later according to demand.[26]

All this work required enough labor concentrated around the hacienda, reason why it was necessary to have spaces for civil and sacramental administrations, the rest of the buildings, which can still be seen, are clear evidence of the construction activity of the Jesuits during the colonial period. Among these well preserved buildings highlights the church, with only one nave, of good size if we consider its location, with slim buttresses and an octagonal dome; its facade elaborated in pink quarry of neoclassical style holds a poly-lobed large window in the second body, which along with its small tower add a special touch to the ensemble which lacks of ornamentation, and even its niches are empty of images. It is preceded by a small atrium circulated by thick walls, which seem to have been built with the rest of the building during the first half of the 19th century.

Another building that still keeps architectural elements proper of the baroque churches of the colonial period, with estípite-style columns and friezes covered by musician angels, typical of the 18th century, the key of the main arch has the emblem of the Society of Jesus, which without any doubt housed the church before the Society's expel in 1767.



[23] Rojas, Las instituciones..., p. 101.
[24] Rojas, Las instituciones..., pp. 102-103.
[25] Rojas, Las instituciones..., p. 112.
[26] Rojas, Las instituciones..., p. 106.

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The importance of production generated by the Jesuit haciendas could not be left in "dead hands" after their expel, reason why a bureaucratic net was created in order to manage the properties left by the Jesuits; but not always right people was chosen, falling the administrators in big irregularities, which forced the Extraordinary Council to leave the control over power the Jesuit properties to Municipal Boards that depended on the General Office of Temporalities, an institution created in Spain in order to manage all properties left by the Society in Hispanic territories. To ensure not making mistakes, haciendas were appraised subtracting debts, rents, censuses and other burdens that on them could be revised, or on the other hand, to fix terms to liquidate them; once free from debts, the properties would be sold and auctioned by a rigorous election of the appraiser.[27]

After the expel, properties from Jesuits passed to the Fund of Temporalities, and in 1786 the Jesuit Haciendas: Cieneguilla, Ciénega Grande, San José Linares and Tetillas, were bought by the Count of Regla by 751 thousand pesos, which agreed to pay cash; the cost could not be equalized by his counterpart Manuel de la Borda[28]. But the Count died unable to make the payment, reason why the General Management of Temporalities demanded the payment to his heirs, whom in order to accomplish it got into debt with loans over 500 thousand pesos and the mortgage of other properties such as Tetillas and Santa Rita, but efforts were not enough and in 1799 they transferred the hacienda property to Diego Rul, for 589 thousand pesos.[29]

The new owner had inherited a big fortune from his father-in-law, the Count of La Valenciana, which soon allowed him to invest in new properties; he immediately measured them, made improvements and a plan to expel potential usurpers; then distributed his lands again in order to establish the correct use of the haciendas and to apply improvements to rise the production, taking advantage of the relation with Zacatecas mines, but the Independence movement interfered with his plans, because mines activities were paralyzed and haciendas were damaged with attacks from Insurgent guerrillas, forcing haciendas to form small armies in order to patrol roads and to protect from banditry.[30] In Cieneguilla, we still can see the remains of Camino Real and of the promenade wit lined huizache trees on both sides for the rest of travelers and animals; which in a moment also were used as hideout for war groups.

By the end of Independence, the Rul family was one of the most important owners of the region with around 150 thousand hectares among their haciendas with a main house 30 km southeast of the city of Aguascalientes[31]. Cieneguilla was the only hacienda of which there is no certain news about its management after Independence, but probably happened as in other cases, that after evaluating the damages caused by the war, the owners doubted about the convenience of exploiting them their properties directly, and an imminent leasing process was given, which divided the property and the use of it, being the base of the subsequent fractioning.[32]

[27] Recéndez, Zacatecas: la expulsión..., pp. 128-129.
[28] Recéndez, Zacatecas: la expulsión..., p. 133.
[29] Recéndez, Zacatecas: la expulsión, pp. 133-134.
[30] Gómez, Haciendas y ranchos..., p. 62-63.
[31] Gómez, Haciendas y ranchos..., p. 65.
[32] Gómez, Haciendas y ranchos..., pp. 63-65.

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The reduction area which includes hacienda in the time of the "República Restaurada" (span comprised between the defeat of Emperor Maximilian and the first government of President Porfirio Díaz) makes us suppose that the fractioning process was given, due to the fact that from the 50 thousand hectares of which it was composed after the Independence, it reduced to 37 thousand hectares, with a value of 200 thousand pesos; nevertheless it continued being one of most extensive and productive in the region, thanks to the management work done by the Second Count of La Valenciana.[33] In order to achieve the production restart, important improvements were established by Rul family, who invested the outcome of their mines in Guanajuato in the main house, barns, dams, wheat mill, that along with their kind lands positioned it as the second most important hacienda in the state.

From the hacienda properties ranches emerged such as San Miguel de Venadero (31,000 ha) that for 1885 operated as an autonomous unit, but its lands belonged to Cieneguilla, leased by José María Dosamantes, son-in-law of Miguel Rul and when this died, it was divided among his widow and his three grandchildren, but in 1899 this hacienda ceased belonging to Rul family, and it was bought by the brothers Serapión and Octaviano Fernández.[34]

In 1906 other smaller ranches emerged as Venaderito (511 ha) that the same as San Miguel, operated as an autonomous unit within the same hacienda, thus guaranteeing the use of the properties, avoiding dead lands, which was seen in infrastructure improvements.[35]

Haciendas were population units where important amounts were invested in construction works, so much in the main house as in the churches, barns, mills, and blocks of housing for field workers, channels and dams, all with the intention to improve production. Hydraulic works were very important for haciendas in the region, as agriculture was one of the important activities, for which water supply was essential to ensure success. During the colonial period, especially during 18th century, dams and channels were built of lime and stone, which mea-



[33] Gómez, Haciendas y ranchos..., p. 188.
[34] Gómez, Haciendas y ranchos..., p. 276
[35] Gómez, Haciendas y ranchos..., p. 276-277.

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sured at least 100 yardsticks. The Hacienda Cieneguilla had a dam of lime and stone 206 yardsticks long, 11 high and 6 wide; as well as in the Taray dam located in Labor Viejita had a 220 yardsticks long curtain; these dams were destined to the irrigation of vast wheat plantations. Apart from dams, also invested in dikes construction in eyes of water and streams that helped the irrigation and watering for animals.[36]

It is contradictory that investments in construction works were not applied to roads, given that these were in very bad conditions. Only the road that communicated the city of Mexico with the northern frontier was considered as suitable for travel on it most times of the year, even in rainy seasons, but this condition was due to the flat lands and not to the economic investment for its maintenance. The road's bad conditions, added to robberies were determinant in the decrease of production and supply that for centuries had sustained the commerce between Aguascalientes and the north of the country.

003A HISTORIC ENSEMBLE OF THE CITY OF AGUASCALIENTES Year: 1575

The Spanish advance toward the north of the territory of the Nueva España was motivated by the dream of easy enrichment, livened by the fantastic stories of the cities of Cíbola and Quivira, framed in the existence of golden cities and gold spread all around at floor level, an earthly paradise.

All of this implied an arduous task, the Spaniards faced in a first moment a hostile land, an unknown geography with few vegetable possibilities to feed and scarce water with which to support the long roads; and on the other hand they had the lurk of the indigenous Guachichiles, Cazcanes, Teúles, Tecuexes, Pames, Otomíes, Guamares, Tepeques, Zacatecos, etc. who didn't allow the incursion of these strange men in their territory, groups that knew the sidewalks and the water eyes very well to survive in the semi-desert, besides of being excellent warriors, skillful in the use of the arch and the arrow. In spite of the arduous Franciscan work to achieve the conversion of the Chichimeca groups, the death of many Franciscan martyrs and the intense armed repressions to transform the character of these groups were not enough[37]. Forcing their territory and customs, getting their ecology damaged and therefore their way of life, the fight to expel the invader should be sustained until death.



The hardened nature and the knowledge of the extensive territory in which these groups

[36] Gómez, Haciendas y ranchos..., pp. 329-330.
[37] Román, Sociedad y evangelización..., pp. 310-325 y 435.

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moved, hindered the task of identifying them, although the Viceroy Martín Enríquez tried to do it by requesting the "oidor" (hearer) Santiago del Riego to provide precise news about the groups who harmed in the roads, against the Spaniards and the pacified natives, responding the hearer it that was impossible due to the fact that they were too many and used to walk disperse in a vast territory[38].

These Chichimecas that in the Mexican language corresponded to the bloodsuckers of the animals that they killed, were in their majority, gatherer groups "that make cruel assaults, and killings of people of peace" and others that are warriors with bows and arrows, all known as Chichimecas without specific distinction. Diego Muñoz Camargo affirmed that these groups were peaceful when first contacted, because they only killed animals to survive, but decades later, they killed men and assaulted roads causing serious damages and cruelties against the Spaniards and their haciendas, understanding then Chichimecas as: "hijackers and road robbers"[39].

Overcoming the fear obstacle, the advance toward the Chichimeca groups was given and the entering of the Spaniards to northern lands was extended at big steps after the discovery of the mines of Zacatecas in 1546. This advance was accompanied with the establishment of homesteads and ranches by the places through which passed Spaniards and naturals; therefore the first Spanish settlements began in the road Zacatecas-México. They were small settlements, very isolated and disperse in the immense territory that separated Querétaro from Zacatecas[40]. In 1550 the Visitador (Visitor) Martínez de la Marcha ordered "that there were ventas (roadside inns) by the roads where there were supplies and housing and hospitality, for Spaniards and naturals, in necessary and decent places for the lots of people and the droves that come and go to the mentioned mines"[41].

The road México-Zacatecas was built between 1549 and 1551[42]. In 1550 Antonio de Mendoza informs to Luis de Velasco I, his successor, that the road to the mines of Zacatecas was discovered by his order given to Juan Muñoz de Zayas, recommending its conservation and maintenance, as it was a very suitable road to supply the mines, in such a way that the droves did not have transfer problems; likewise he recommended him the security of the road to avoid the attacks of the Indians[43].

In its origins it was only a horseshoe road, with the commercial intensification it became a road for carriages adapted by Pascual Carrasco, according to



[38] Román, Sociedad y evangelización..., p. 322.
[39] Román, Sociedad y evangelización..., pp. 323-324.
[40] Reyes, Los caminos de la plata..., p.19.
[41] Román, Sociedad y evangelización..., p. 88.
[42] Reyes, Los caminos de la plata..., p. 37.
[43] Citado por Reyes, Los caminos de la plata..., p. 37.

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the news that sent Martín Enríquez de Almanza in which the invention of the carts used to open the road of los Zacatecas and other mines since 1555, where hard job was deployed and branch roads were used for the transit of wagons and carts[44]. By the road circulated tamemes (human carriers), muleteers, droves of mules, carts and wagons, all with a purpose, to keep the life in the great northern territory through the supply of merchandises[45].

They were also transited by oidores, bishops, public officers, each one with their retinue, officers, soldiers, adventurers with desire of wealth, merchants, indigenous, missionaries, saints, relics, food, weapons, all that needed to provide of material culture to the nascent society of the Nueva Galicia[46]. Each one with their show and each one with their necessities traveled, rested, drank, ate, prayed and sang while crossing the uninhabited territories, by the road crossed material goods, customs, ideas, news and legends.

There is people who consider that the roads of the Nueva España, were born without greater design and professional analysis, but with the urgency of the traffic of men and merchandises in a hostile land, where stopping could mean a faster death, the certain is that the road began its life in a moment in which the war of the Chichimeca towns were not in fullness, what allowed some thoroughness. The work of the construction of the road implied to clean out, to level the land, to pave with stone, what required directive and operative personnel, people in charge of the supply of water and materials, and the cooks responsible for the survival of these workers, what supposed a great working camp with own life[47].

The construction of ways of communication and transportation is an elaborative element of landscapes and societies, within its environment new population centres are getting designed, tree-lined areas , necessary for the rest, water spaces to hydrate -natural or artificial- and appropriate spaces for feeding, resting and to sleep. A manifestation of the human manufacturing activity to design an environment according to his needs.

These needs will change along the time and the capital accumulation would demand the innovation in the transport to generate more comfort, from there that the initial way of transport was the human corporeity itself, the tamemes were gradually replaced by the animal force, through the droves of mules that although useful, gave their place to the cars and carriages to only serve as motor.

These last subsisted along with other innovations of the transport as it was the "providencias", more for urban use; the diligences that was the use of several cars forming trains, the tram and the railway[48]. But the conjunction railway, van, bus ended up displacing the carriages to the category of museum piece and the introduction of the motor displaced the animal force in the means of transportation, even though the motor takes as measure the horse power, to the grade that in our days the donkey that in the past was the most utilized transport, is in danger of extinction.

Due to the fact that the mining lodes that were arising were not located in areas with enough agricultural capabilities[49] to provide food to the groups of immigrants that gradually were integrating to the mining centres, it became necessary to supply goods from the exterior, originating a fluid trade since early times, but the distance and the insecure roads generated the rise in the price of the supplies, besides that the transport and homesteads were threatened by the attacks of the non pacified groups of Chichimecas.

The stories of the merchants that lost their merchandises, animals and carts, presented a disastrous scenario, when they did not loose life; they were wounded, losing all their belongings, which implied important losses that were calculated toward 1560 in more than one million pesos in gold[50]. This situation forced the search of protection means, being as better option the establishment of

[44] Powell, La Guerra Chichimeca..., p.157.
[45] Reyes, Los caminos de la plata..., p. 65.
[46] JIMÉNEZ, Alfredo: El gran norte de México. Una frontera imperial en la Nueva España (1540-1820), Tébar, Madrid, 2006, p. 257; ROMÁN GUTIÉRREZ, José Francisco: "Comerciantes en el camino de la plata: La expansión hacia el norte de Nueva España durante el reinado de Felipe II" en JIMÉNEZ HERNÁNDEZ, Nora: Felipe II y el oficio de Rey: La fragua de un imperio, INAH/UAZ/U de G/Sociedad estatal para la conmemoración de los centenarios de Felipe II y Carlos V, Madrid 2001, p. 217.
[47] Reyes, Los caminos de la plata..., p. 40
[48] Uribe, "Los transportes..., pp. 107-197.
[49] Román, Sociedad y evangelización..., p. 62-67.
[50] ROMÁN GUTIÉRREZ, José Francisco: "Comerciantes y minería en Nueva Galicia durante el siglo XVI" en FÁBREGAS PUIG, Andrés (et al.): La tierra nómada. Seminario permanente de estudios de la Gran Chichimeca, Universidad de Guadalajara/Universidad Autónoma de Aguascalientes/Universidad Autónoma de Zacatecas/Colegio de San Luis/Colegio de Michoacán/Colegio de Jalisco, México 2005, p. 245.

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homesteads, fortified houses, ventas, presidios and villages that allowed feeding, resting and the colonists' protection[51].

However the results were not favorable because the military detachments settled in forts, homesteads and presidios exceeded their functions entering in indigenous towns, stealing women and children to make them slaves and to sell them to the miners, originating that the parents that "although barbarians, feel" took revenge attacking in the royal roads, causing damage and death to the travelers[52].

Trying to avoid these effects the attorney Vázquez, hearer of the Nueva Galicia in 1572 intended that the military detachments were only devoted to keep the royal roads, to avoid the non-escorted traffic of carriages and animals droves; that the carts could refuge in the forts; and that the soldiers could not leave the road more than 4 leagues of distance from the fort to which they were designated, subject to serious hardships, which would also apply to the captains that traveled the surrounding lands to the forts outside of them, as it was the case of Zacatecas[53].



Among the established settlements was found the current city of Aguascalientes, founded on October 22 of 1575 in a place called initially Valle de los Romeros (Romero's valley), at request of some neighbors of the surroundings, like Juan de Montoro, Alonso de Alarcón and Jerónimo de la Cueva, with the purpose of protecting the travelers that went and came from the mines of Zacatecas and Guanajuato or Guadalajara[54].

The new population was named Villa de Asunción, although it was a presidio and not a village, with a jurisdiction of five leagues, it had the right of naming every year two mayors, four councilmen and a syndic attorney, but with the scarce population it must have be difficult[55].

At the beginning, the village was not a great population centre, so in 1584 in Aguascalientes there was only a garnish of 16 soldiers under the orders of a caudillo (not graded leader), plus two neighbors, so the danger of Chichimeca attacks was always latent[56]. The epidemic of the matlazáhuatl (Epidemic typhus) of 1576, contributed to the quick demographic decrease, the data register the death from 14% to 20% of the population, mostly indigenous[57].

When the visit of the bishop Mota y Escobar the situation was not very different because he registered twelve neighbors of which only were found three or four, so the population was very poor, serving therefore as wardens in the big cattle homesteads that there were in the proximities, so if they were not in charge of the agriculture of the place, much less they could generate some type of trade, considering it the poorest and humble population in the Kingdom[58].

It is hardly logical that in the first years only the street of the "Apostolado" was formed, where the aforementioned Montoro, Alarcón and de la Cueva

[51] Reyes, Los caminos de la plata, pp. 56-61.
[52] Román, Sociedad y evangelización..., pp. 431-432.
[53] Román, Sociedad y evangelización..., p.432, nota 197.
[54] González, Historia del estado..., p. 12.
[55] Powell, La Guerra Chichimeca..., pp. 161-162; González, Historia del estado..., pp. 12-13, nota
[56] Powell, La Guerra Chichimeca..., p. 152.
[57] González, Historia del estado..., pp. 13-14.
[58] Mota, Descripción geográfica..., p. 122.

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lived, as well as Alonso Dávalos Saavedra and a Franciscan friar called Gabriel de Jesús, who built small rooms and an adobe chapel on this street[59].

The mining bonanza of Zacatecas placed it among the main cities of the viceroyalty, not only for its economic importance, but also for the demographic growth that lived from the first years. In 1550 the oidor Martínez de la Marcha informed that there was in the real de minas: 67 houses, 10 camps for smelting, 3 camps with mills, 23 camps that combined both tasks, 12 refiners, 4 furnaces, 348 houses of slaves, 6 temples, a site for the indigenous merchants' stay and 12 houses where those merchants and the indigenous officers were gathered. Four years after the discovery of the mines, Zacatecas housed more than 100 Spaniards that had neither house nor property, and that lived with other neighbors that had them, what supposed the necessity to expand the urban area[60].

In this context the supply necessities were many, the indigenous trade expanded quickly, making necessary not only an appropriate road for the transfer, but appropriate spaces for the distribution in Zacatecas, solved with the establishment of tianguis (outdoors market). Besides using the indigenous merchants to assure the supply of corn in the mines, ordering that anyone of them took besides their products, three almudes of corn that would be sold to two tomines, of not making it they lost all the merchandises that took, the corn, once in the real de minas would be distributed by the Chief Judge[61].

The Hispanic trade also settled down with success, requiring of measures that regulated the field of action of all. The rise in the price of the merchandises that ended up costing double than the cost in the city of México, in occasions was directly related with the transfer through uninhabited lands and of war. The markets that supplied them were essentially México, Puebla and Michoacán that were 60 to 120 leagues far, of which 40 or 50 were uninhabited areas and controlled by the Chichimecas who:

…many times have killed Spaniards, Indians and black, destroyed, and stolen many packs of carts and wagons and droves that went to these mines with provisions of food, greta and cendrada and others that went to these mines with silver, metals and other things for this city of México and province of Michoacán…[62]

Besides the business relation and of the transfer of the silver with these markets, Zacatecas maintained an administrative relation directly bound to Guadalajara that likewise presented its transfer inconveniences, in both cases, Aguascalientes connected the roads that communicated these cities.

The road Guadalajara-Zacatecas, passed to a side of the village of Asunción, continuing by Lagos, Teocaltiche and Jalostotitlán, it was the most utilized way in the three roads that communicated these two cities, because the flat land was walked of ordinary by carts thrown by oxen, while the other roads could only be traveled in droves of mules because the land was hilly and accidented and under those conditions carts could not transit. Of the other two roads one continued for the canyon of Juchipila, Tabasco and Villanueva, and the other

[59] González, Historia del estado…, p. 13.
[60] Román, Sociedad y evangelización…, pp. 82-83.
[61] Román, "Comerciantes y minería…, pp. 238-240.
[62] Román, "Comerciantes y minería…, p. 245.

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one through Barranca de San Cristóbal, continued by Tepechitlán, Tlaltenango, Tepeque (Bolaños) and Jerez.[63]

The hearer Martínez de la Marcha, ordered in 1550 that on this last road were made improvements "by which carts can pass to the mines of Zacatecas, to be able to pass supplies, to be able to take and to bring things necessary to the work and supply of these mines"[64], but the visitors of the 17th century continue referring to it as a horseshoe road in bad conditions.

The road that communicated to México was not far from the village, in which settled down safeguard points and of rest for the muleteers that mainly transported the production of silver of the recently discovered and exploited mining centres[65]. The situation of war and continuous attacks of the Chichimecas stopped the advance of the colonization, reason why in 1587 the village of Aguascalientes only had 8 neighbors and some colonists in field[66].

The necessity of safe transportation of the silver of the north settlements and a new policy of pacification implemented by the Viceroy Marquis of Villamanrique, which consisted on the suppression of the forts and the surveillance in them, replacing soldiers by religious and naguatlatos, useful to the cause of pacification, as well as to endow the natives that were added to the pacification with clothes and food, changed the panorama the net of roads to the degree that in the Viceroy's opinion, the roads were of such a security for their traffic as those existent in Spain from Toledo to Madrid[67].

Everything allowed an important agricultural and cattle development, as well as the demographic increase of the village, haciendas and homesteads of the surroundings. Besides was the benefit of having thermal springs that represented a means of cure for the bladders and cracks of the feet for the travelers that transited the big distances of the Camino Real, besides medicinal baths that allowed to continue the road after the rest; from these springs derived the name of the village and later city of Aguascalientes[68].



The fertility of the land and the abundance of water for the crossing of rivers and the springs that concentrated, joined to the gift that the crown made to different colonists in graces of lands and

[63] Román, Sociedad y evangelización..., p. 51.
[64] Román, Sociedad y evangelización..., p. 51.
[65] Calvo, Por los caminos..., p. 23; Powell, La Guerra Chichimeca..., p. 36
[66] Rojas, Las instituciones..., p. 27.
[67] Román, Sociedad y evangelización..., p.436.
[68] Menéndez, Descripción y censo general..., p. 110.

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homesteads, impelled the Hispanic settlement, even with the danger that represented the attacks of the Chichimecas. Those first settlements that as Mota y Escobar relates were very primitive and took shape, giving origin to the houses of the haciendas and later the construction of the first churches. The agricultural and demographic growth was reason so that in 1611 was granted the title of village, even when before it took it in the name, through a royal provision requested by Juan de Monroy, then Chief Judge, obtaining the name of "Villa de Nuestra Señora de la Asunción de las Aguascalientes"[69].

The productivity of the fields benefited with the varied agriculture, not only sowing corn and bean, also wheat, chili and other products. This way were formed these centres of self-consumption and export of the production, because these were the main suppliers of the villages and mining camps. In the structure of the haciendas that were shaping the village of Aguascalientes were found shoemakers, weavers of blankets, carpenters and schools in some occasions. But this production would have not been so favorable without a market, such market mainly conformed by Zacatecas, required of a road structure that allowed to unite, to link, to transport and acculturate by means of what was moved in it, because without a good road and traffic there are no ways of exchange, neither trade[70]. Years later Domingo Lázaro de Arregui would speak of the same situation of poverty and lack of population[71].



Also the village that time later would be the city of Aguascalientes, was being shaped thanks to the investments that in architecture, so much civil as ecclesiastical, made the rich producers of the region, as well as miners of the north that didn't doubt to make houses and trade in the village and on the other hand to invest in the salvation of the soul with their collaboration for the construction of churches and other works devoted to the praying. The hacendados (owners of haciendas) not only invested inside the haciendas, contributing to the transformation of the landscape, they also raised magnificent residences in the centre of the village of Aguascalientes, having a good example in the house of the Rincón Gallardo in the main square, just in front of the parochial church. It was a wide construction that served to the family that possessed the biggest latifundium of the region, since the

[69] González, Historia del estado..., pp. 17-18.
[70] Calvo, Por los caminos..., p. 21.
[71] Arregui, Descripción de la Nueva Galicia..., p. 159.

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mid-17th century and that later was transformed into government palace, headquarters of the State Executive Power[72].

With the fruits of the trade and the agricultural work houses of better quality were built, tracing streets and squares; the temple of San Diego, belonging to the Franciscans was inaugurated in January 7 of 1647; and later on the chapels of San Marcos and San Juan de Dios, as well as La Merced[73]. The temples of San Diego and San Marcos were built (1767); the parish of La Asunción was dedicated October 4 of 1738 after 34 years that lasted its construction; San Juan de Dios (1767), Tercera Orden, and the chapels of San Juan Nepomuceno, the Señor de la Salud, the Señor del Encino (1764), and in times of the Intendancy invested in the construction of works of modern architecture such as the temple of the Encino and that of Guadalupe. Beginning the 19th century was built the temple to San Ignacio and the chapel of San Diego, sent to build by Juan Francisco Calera[74].



The dedication of the parochial temple was a necessity after the second epidemic of the matlazáhuatl, occurred in 1736, and that killed the fifth part of the population. For the realization of the ceremony organized a procession in charge of the priest and vicar Manuel Colón de Larreátegui, leaving the church of San Diego, with the images and communities of San Francisco, San Pedro Nolasco, San Juan de Dios, Nuestra Señora del Rosario, San Luis Rey de Francia and San Pedro Almengor, and the apostle San Pedro, accompanied by the clergy, brotherhoods, town council, justice and regiment, and the people in general. The procession went down the street of Tacuba, to arrive to the parish where the ceremony took place[75].

When Menéndez Valdés visited Aguascalientes in 1792, he considered that it was the best-traced town of the Intendancy of Guadalajara and even when it did not have royal houses, one of the best jails was in construction, which would serve to lock the criminals, providing them of comfort to live. However, he considered that the main church was not decent for the population, because the neighbors had worried in investing many capitals in the sanctuaries of Guadalupe and the Cristo del Encino that were unconcluded, and if that investment had been applied to the parish this would have the due magnificence[76].

The visits carried out by representatives of the Royal "Audiencia" and of the Bishopric of Guadalajara, generated documents that reveal not only a panoramic of the visited places, they also contributed important information on the conditions that kept the roads and the grieves of the travelers before the lack of homesteads, inns and food places. The hearers of the "Audiencia" of Guadalajara had among their responsibilities the realization of visits throughout the territory of the "Audiencia", a work often rejected or well, limited to the neighboring areas of Guadalajara or to the richest mines[77].

[72] GÓMEZ SERRANO, Jesús: "Las "astucias" de un recaudador de alcabalas. Los negocios y la política en la subdelegación de Aguascalientes a fines del siglo XVIII" en FÁBREGAS PUIG, Andrés (et al.): La tierra nómada. Seminario permanente de estudios de la Gran Chichimeca, Universidad de Guadalajara/ Universidad Autónoma de Aguascalientes/Universidad Autónoma de Zacatecas/Colegio de San Luis/Colegio de Michoacán/Colegio de Jalisco, México 2005, p. 221.

[73] González, Historia del estado..., p. 18.

[74] González, Historia del estado..., p. 30.

[75] González, Historia del estado..., p. 33.

[76] Menéndez, Descripción y censo general..., p. 110.

[77] CALVO, Thomas: Poder, religión y sociedad en la Guadalajara del siglo XVII, Centre d´etudes mexicaines et centraméricaines/Ayuntamiento de Guadalajara, México 1992, p. 7.

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On the other hand, the Bishops or their representatives visited the territory corresponding to the jurisdiction of the bishopric, and even when these should be periodic, the distances and the time that it took the visit made impossible that they were made every year. Along the roads they met with the characters of the city and of the field, miners, farmers, muleteers; all traveled the roads to solve problems, to transport supplies, to visit or simply to search for food[78].

The visit trips carried out by the bishops should be a show worthy to look at, they traveled with several companions, in occasions more than 50 people, among chaplains, doctors, barbers, servants, soldiers, Indian archers, muleteers and wagons, the enough human resources for the attentions of such an important character in the colonial society.

Also, as the itinerary regularly extended to months and years, it even required of enough provisions of water, meat, fish, biscuits, etc., to feed the bishop and his cortege, what not only implied the pass of people and animals but of merchandises in abundance that circulated by the almost deserted territories that met with small towns to which this caravan should be excessive.

But the provisions were not the only necessary thing for a good travel, because the bad condition of the roads and the stroke of the weather provoked persistent complaints of bishops like Mota y Escobar who after to almost walking 1000 leagues in two years and not to being able to finish the visit of the bishopric, argued not to be able to finish it for his damaged health due to the bad conditions of the road and the tempests[79].

The great traffic that used that communication road encouraged to the miners of Zacatecas to invest in the repair of roads and bridges in the stretch of the Camino Real that crossed by Aguascalientes, because the main load that was transported by it was the silver going to the city of México. The roads in not so good conditions not only affected Zacatecas, but also to the internal provinces; for this reason, the bishop and the "Audiencia" of Guadalajara didn't doubt to take part in the matter to give maintenance to the affectations of this communication road when the efforts of private people were not enough[80].

The Ordinances of Intendancy of the Nueva España, issued in 1786, also pointed out the problems that were generated with the lack of maintenance to the roads, carrying decrease in the use of carts and wagons "that were very common and offered affordable prices, supplies, cloths and fruits", logical consequence if one keeps in mind that to travel 50 leagues by cart it was necessary to take from 60 to 70 mules, being that others took 100 or 200, while if the transfer was made on horse, there were needed other two or three, one or two servants and some mules for load of clothes, luggage and trunks[81]. Another point that demanded attention was the gangs of hijackers called "los Juanes" who attacked the drivers of the king's silver with metals or with coined pesos[82].

The agricultural and cattle importance of Aguascalientes was outstanding during the whole colonial period, conforming next to the Altos de Jalisco, the centres of supply of grains and meat for the mining centres so much of the north as of the domestic centre, what forced a special attention to the roads and ways of

[78] Calvo, Poder, religión y sociedad..., p. 353.
[79] Calvo, Por los caminos..., p. 24.
[80] Rojas, Breve historia..., p. 56.
[81] Uribe, "Los transportes..., p. 113.
[82] González, Historia del estado..., p. 32.

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easy and safe transit. In attention to these necessities, the bishop Juan Gómez de Parada, impelled the construction of a bridge on the river that crossed to half league of the village, for which contributed five thousand pesos, plus the amounts donated by neighbors and the efforts of the priest Manuel Colón de Larreátegui, beginning its construction in 1743, and by the lack of money, the work stopped in 1754 when only remained to place the stone pave and the handrails of a bridge of 8 eyes and regular factory[83].

The construction was finished and the transit was only interrupted in 1791 when the growth of the river originated by a great storm that damaged its structure gravely and the lack of maintenance caused its destruction[84]. In 1793 a royal decree created the "Peaje" or "Toll" tax, administered by the Tribunal of the Consulate, which consisted in a payment for the use of roads or for crossing a bridge; right of way whose product would serve for the conservation and construction of roads and for the construction of more bridges[85]. This measure intensified the construction of bridges at the end of the colonial period.

The bonanza that Aguascalientes registered in the last phase of the colonial period felt the effect with the war of Independence, because the Spanish owners, filling the landscape of abandoned towns or big properties divided and undersold, abandoned many estates; other many joined in support to the realistic forces in exchange for obtaining the category of city[86]. Their geographical location placed it as strategic point in the armed movement; through its roads traveled the groups in fight heading to the north or to the city of México. Allende and Hidalgo, next to other commanders traveled these roads to Huejúcar, Aguascalientes and the hacienda of Pabellón. The same did Rayón, Calvillo, Cosío and Calleja; they prepared their strategies through those roads[87].

These same roads that were open during the colonial period, improvised and following the whims of the nature but that it included the big road that united the city of México with the north frontier of the Nueva España were the same used in the independent period. The same road that Ward used in his trip to Aguascalientes in 1823 in which he could appreciate the traffic of agricultural products such as corn, chili, grass hay, bean and corncobs through the carts, during his transfer from the hacienda of San Jacinto, belonging to the marquis de Rul to the city of Aguascalientes, as manifestation of the prosperity that reigned in the district of Aguascalientes, and that for consequence the beauty of its constructions was product of this bonanza[88]. José María Guzmán, in his role of political chief worried to improve the aspect of the town and to transform it in a city with its even, paved streets and with sidewalks, which were recognized by fixed names and numbers in the well-painted houses. He was also in charge of the construction of bridges in the streams that crossed the city, the garden San Marcos and the Parián.

Nevertheless, the construction and restoring spirit of Guzmán did not arrive to the ways of communication. During the 19th century people traveled by the same colonial roads without investing big sums to improve them or to maintain them under good conditions, mainly due to the drop of the mining production and the establishment of the Casa de Moneda (mint) in Zacatecas that eliminated the obligation of coinage at distance; indifference that increased with the constant presence of bandits installed in the vicinities since the colonial period, who whipped the most unprotected roads and towns of whose attacks was not exempt the capital city, mainly with presence of Juan Chávez the most feared of the bandits of the nineteenth century in Aguascalientes[89].

By the city of Aguascalientes crossed the three roads that the stat had, the one that communicated with Zacatecas, another with San Luis Potosí and one more that connected some populations with Calvillo and finally with the capital. However, of all, only the old Camino Real, known as national road in the independent period, had better conditions to travel on it, but these kindnesses were

[83] González, Historia del estado..., p. 37.
[84] Menéndez, Descripción y censo general..., p. 110; González, Historia del estado..., p. 39.
[85] Uribe, "Los transportes..., p. 113.
[86] Rojas, Breve historia..., p. 66.
[87] González, Historia del estado..., p. 52.
[88] Rojas, Breve historia..., p. 69.
[89] Gómez, Haciendas y ranchos..., pp. 210-221.

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due to the even of the land, more than to the investments that were done[90].

The inconveniences of the roads and the racketeering reduced in much the commercial virtues of the region since "it increased the costs of the freights; it hindered the exchanges and impeded that the haciendas could take out their surpluses"[91]. The roads that in a beginning placed Aguascalientes as the agricultural and cattle supplier of the north did not have conditions to impel the economic development.

The hope of improvements arrived with the first news of the construction of a line of the railway that was made reality by the Compañía Limitada del Ferrocarril Central Mexicano that began the project of the construction of an Iron plate rail that united the city of México with the north frontier of the country in 1880. Three years later concluded the stretch Lagos - Aguascalientes and months later the one that ran from Aguascalientes and Zacatecas, being announced in March of 1884 that the sections were united to begin activities.

The roads stopped being the motor of the regional economy leaving their place to the railway. The outline of the rails was inspired by the trace of the old Camino Real de Tierra Adentro so proprietors of big haciendas donated and sold part of their lands for the construction of the railway, because it represented a stimulus of progress before the drought that had represented the 19th century.

Even when the time clarified them that many of the supposed benefits transformed into trouble because the introduction of external products to lesser price caused the crash of local merchants that in occasions had to close their companies; besides the damage suffered by the hacienda of Ojocaliente, first for the construction of a station and later for the erection of the General Shops of Repair in lands of the hacienda, to the east of the city of Aguascalientes[92].

In spite of these inconveniences the agricultural regions beneficiated with the railway with the reduction of freights and the time of transfer of their products, as well as the access to wider and farther markets. Likewise, the transfer of heavy machinery that helped to process the agricultural and cattle production was one of the impulses of the progress[93]. Finally, the railway and its shops in Aguascalientes opened the doors to the industrial development that characterized the state in the 20th century and our days.

004A FORMER HACIENDA OF PABELLÓN DE HIDALGO Year:1597-1601

The land graces granted to Alonso de Estrada Altamirano in 1597 and 1601 were the origin of the Hacienda of Pabellón. Afterwards, in 1644, Cristóbal de la Torre confirmed those and other sites to a Captain named Guerra, which by then, were conformed by 15 sites of cattle and 12 land chivalries[94].

Similarly to the majority of the haciendas of Aguascalientes, Pabellón is example of the participation of the miners of Zacatecas in the varied investments, since José de la Peña Durán, who at the beginning invested in the mining industry of Zacatecas, in 1681 decided to participate in the farming activity and to this purpose purchased a site of cattle and four land chivalries at a cost of 5000 pesos, extension which he expanded a year later, receiving as payment of a debt, the sites of Garabato and San Isidro by Juan Bautista Jimenez, with which he established the heart of what would be the Hacienda of Pabellón. Afterwards this appears among the land graces granted in 1695 to 12 sites of cattle, while in 1696 it appears with an extension of 9 sites of cattle plus 106 land chivalries[95].

Upon the death of Pedro Durán de la Peña, an auction of his estate was held, leaving as owner of the Hacienda of Pabellón, the first husband of Josefa Serrano, who possessed it along with her second husband Lucas López de Fonseca until 1762. This character, native from Madrid, arrived to Teocaltiche being very

[90] Gómez, Haciendas y ranchos..., pp. 219-220.
[91] Gómez, Haciendas y ranchos..., pp. 221.
[92] Gómez, Haciendas y ranchos..., pp. 225-231.
[93] Gómez, Haciendas y ranchos..., pp. 230-233.
[94] Rojas, Las instituciones..., p. 97.
[95] Rojas, Las instituciones..., pp. 29-30 y 64.

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young, and supported by the Corregidor Antonio de Parga y Ulloa, built the productive identity of Pabellón, after the consolidation accomplished in the time of its first owner with the land graces.

The importance that the Hacienda and Lucas López would acquire, led him to become Chief Judge of Aguascalientes; upon his death, the hacienda passed in ownership to Miguel de Urruchua, who besides being administrator was also partner of the couple, but he could not enjoy it for long since he died three years later and his wife and children conserved it until 1798; when the Hacienda was acquired by Bernardo de Iriarte; another miner of Zacatecas, who for many years bargained the supply of meat at the real of Aguascalientes, which indicates the economic bonanza of the Hacienda[96].

Besides the prestige and commercial recognition which the owners of the Hacienda enjoyed, they invested in the construction and equipping of one of the most beautiful temples of the region. It has one nave with its buttresses and although it is relatively small, it has double access, one in the facade and the other lateral, sacristy, choir, pulpit and reserved balcony, similar to the one used by counts and marquises in their haciendas to indicate the distance that had to be held in relation to the rest of the population. In its interior, it still conserves a beautiful golden altarpiece of three panels, dedicated to the Virgin of Guadalupe. The eclectic facade with baroque and neoclassical elements, keeps much resemblance to the churches of Cieneguilla and Peñuelas, although the tower is of a more exuberant decoration, very baroque, it is composed of two bodies that end in a very original cupola, which next to the other ornamental elements reminds of the arabesque, very much exploited in the Porfiriato period. In the exterior, it has a wide atrium with a half wall that surrounds the atrium and the architectural ensemble.



Just like the church, the main house of the hacienda, which today houses the Museo de la Insurgencia (Museum of the Insurgency), is very well preserved, with its courtyards, porticoes and corrals. The stables are in ruins, but the arcade can still be seen; the ancient Church also ran the same luck, where only ruins remain.

Like other haciendas of the region, the effects of the Insurgent movement brought difficulties in Pabellón, regardless of the great land extensions that conformed the territory added to the hydraulic infrastructure it had, allowed the production of wheat

[96] Rojas, Las instituciones..., p. 81.

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to maintain its commercial importance in the Hacienda, its average annual production was 750 tons. This production held itself during all of the 19th century, raising in 1894 a harvest of 7 thousand tons[97].

Pabellón had one of the largest dams of the State, given the closeness to the Sierra Fría; built at the beginning of the 17th century in the river that crossed by the main site of the hacienda, its curtain measured 105 yardsticks of length, 6 and a half wide and 12 and a half in height. To the dam were added a complex system of vertederos (outlets), irrigation channels and registers that transferred water to the irrigation lands. The dam and the vestiges of the hydraulic systems implemented for the farming improvements are the best conserved to the date, without escaping the destruction and graffiti of those who do not value their heritage. Besides these improvements implemented by the proprietors, the Hacienda had two lagoons.[98]

Combined to the irrigation systems, the Hacienda counted on a waterwheel, that even having rudimentary technology, supplied a great regional market.[99] The barns also formed a group of constructions close the main house, formed by the rounded or antique barn, the granary or deposit for the wheat, the barn of the corral (farmyard), the twin barns, the aventadero and a barn of belated construction. These were buildings with solid foundations, built of stone and mortar.[100]

The success in the production of wheat was not sufficient to face the debts held after the war for Independence ended, and to alleviate the situation the owners recurred to, as in other haciendas, the fraction of the lands. To José Mariano Romo de Vivar, former administrator, was paid a debt of 6 thousand pesos with the ranch El Refugio (439 has) and it was delivered to him the Rancho de la Quesera, so that the production would reduce his debt, without it being his property, but in 1854 it was stipulated in a contract of sale that the ranches had been paid with the services of the administrator.[101]



Other divisions were created in the

[97] Gómez, Haciendas y ranchos..., p. 353.
[98] Gómez, Haciendas y ranchos..., pp. 329-330.
[99] Gómez, Haciendas y ranchos..., pp. 329-330.
[100] Gómez, Haciendas y ranchos..., pp. 329-330.
[101] Gómez, Haciendas y ranchos..., pp. 329-330.

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site of San José de Buenavista, where the town of San Francisco de los Romos was formed; also almost 800 acres which conformed the ranches of Rancho de Pedernal; El Rancho de Campo Santo; the ranches of La Escondida y las juntas; the site named Coyonostle; and the Rancho del Chicalote, which served as an inn for those who traveled between Aguascalientes and Zacatecas. Besides this, in 1853 were auctioned little more than one thousand acres that formed the ranch or Hacienda de la Unión.

Notwithstanding the fragmentation suffered by the majority of the haciendas of Aguascalientes, the hacienda conserved the character of the large estates, this reflected in the population that inhabited and worked in them. In Pabellón there were more than 400 permanent employees, that considered administrators and foremen, peasants, wage laborers and lads and more than 150 temporary peasants, each one with determined activities of control and production[102], achieving to establish Pabellón as one of the most productive and therefore appreciated haciendas in the 19th century, acquiring a value over 100 thousand pesos with an extension larger than 20 thousand acres; in the eve of the Mexican Revolution Pabellón conserved almost two thirds of the extension that it had in the period of greatest splendor[103]. However, the extension could confuse us, since a small part of it, counted with irrigation systems and could be used for the cultivation of wheat, but the great majority of the territory were terrains of summer sow and another good part only mounts in which the cutting of wild trees was practiced.[104]



Pabellón also faced the problem of bandits and the bad situation of the roads, seriously affecting its economy, since its fields of cultivation near the Sierra Fría were abandoned for a long time due to the insecurity felt by the farm workers. This situation made difficult the reanimation of the economy, even when its owner, the engineer Miguel Velasquez de León, south to establish improvements with the use of machines that took the grains out and threw corn; other machines for threshing, scraping and grind-

[102] Gómez, Haciendas y ranchos..., pp. 329-330.
[103] Gómez, Haciendas y ranchos..., pp. 329-330. [104] Gómez, Haciendas y ranchos..., pp. 329-330.
[104] Gómez, Haciendas y ranchos..., pp. 329-330.

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ing wheat[105], grinding salt, corncobs and seeds for oils, machinery produced in the hacienda itself and maybe even designed by him. He also enabled the hacienda with two hydraulic motors, a side wheel of 20 horses of steam and a Scottish turbine of 12 horses, to activate the wheat mills. Without any doubt the installation of these systems of agricultural improvements were important strategies of production, yet his need for investigation brought him to install a small observatory in Pabellón, registering in detailed manner for many years, the rains, the temperature and the yields of his crops.[106]

In 1877, Velasquez informed the "Ministerio de Fomento" (Ministry of Public Works) that the situation which deprived them in Aguascalientes, given that the good harvests were not an advantage for the farmers, since they could only sell in the regional market and the bonanza in two or three years of harvest was more a damage instead of a benefit, considering the decline in the price of grains, generalizing among the farmers the proverb: "There is no farmer that can withstand three good years".[107]

The engineer Velasquez recommended as a remedy to this situation, opening good roads and investing in their maintenance and he added that, without sufficient roads, not even with the railway that in a determined moment could pass by the region, would have the sufficient traffic to maintain itself with benefit. He recommended that the roads that communicated with the cities of Zacatecas and San Luis Potosi had maintenance, and also to add to these other roads that would penetrate the region of canyons reaching the towns located to the east of the state of Jalisco, the commercial market of the haciendas would increase and it would reanimate not only the commerce but also the agriculture of the haciendas and ranches. This first measure tied to the foster to the mining of Asientos and Tepezala, aware that an imbalance of the mining industry of Zacatecas would ruin the agricultural production of the region.[108]



The introduction of the railway during the decade of the 80's in the 19th century, by the Compañía Limitada del Ferrocarril Central Mexicano (Limited Company of the Central Mexican Railway) brought for the hacendados the hope of the markets expansion, for this reason they did not hesitate in

[105] Gómez, Haciendas y ranchos..., pp. 329-330.
[106] Gómez, Haciendas y ranchos..., pp. 329-330.
[107] Gómez, Haciendas y ranchos..., pp. 329-330.
[108] Gómez, Haciendas y ranchos..., p. 222.

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selling or donating part of their terrains where the iron road would pass, which would unite the city of México with the northern frontier of the country. The owners of Pabellón offered as a gift 175 thousand square meters in exchange for the construction of an escape rail, which would serve as a loading halt for the products of the hacienda[109]. The benefit for the agricultural regions crossed by the railway manifested itself in the reduction of the freights, saving time in the transfer of products and the very much-anticipated opening of markets that were wider and farther. This made evident the necessity of renovating the harvests and the working systems as well as to establish improvements that encouraged the production of products required in the new markets.

Historically, Pabellón was directly related to Zacatecas, which constituted its main market of corn and bean; for this it counted on a road of 100 km which helped much to the producers that did not have to make a large investment of transfer, since placing a bushel in Zacatecas implied a cost of two and a half reales, while transferring it to San Luis elevated the cost to six or eight reales, depending of the time of year and the conditions of the roads which, in general, was bad.[110]

[109] Gómez, Haciendas y ranchos..., p. 222.
[110] Gómez, Haciendas y ranchos..., p. 222.

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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY 4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

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4.a PRESENT STATE OF CONSERVATION

4 a AGUASCALIENTES

001A Former Hacienda of Peñuelas



The following constructions are found within the proposed property: the chapel of the hacienda, the main house, labor structures (corrals, granaries, storage areas, etc) and two dwelling areas for the workers of the hacienda (Calpanería). The chapel and the main house are in acceptable condition of conservation, however the rest of the buildings are not in good conservation condition.

002A Former Hacienda of Cieneguilla

The following constructions are found within the proposed property: the main house of the hacienda, the chapel, the workers' house and the storage facilities of the hacienda. The main house and the chapel are in good state of conservation, while the rest of the structures are not in very favorable conditions.



003A Historic Ensemble of the City of Aguascalientes

There are four structures in the area of the proposed property: the Temple of San Marcos, the Cathedral Basilica de Nuestra Señora de la Asunción, the State Government Building and a civil construction. All are in good state of conservation.

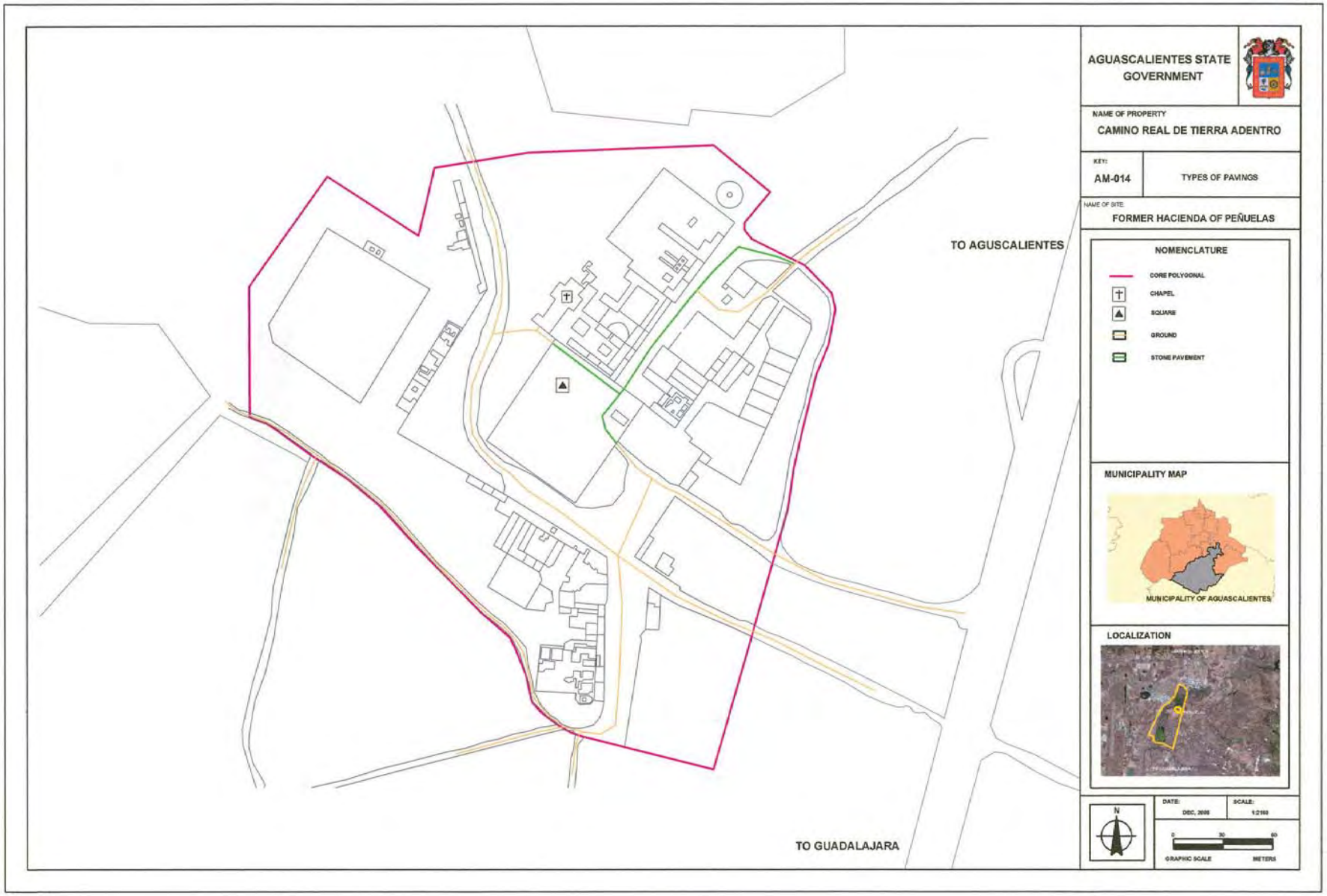
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004A Former Hacienda of Pabellón de Hidalgo

There are seven buildings in the nucleus area of the proposed property: the main house of the hacienda de San Blas, the chapel of the hacienda and five civil buildings. The house and the chapel are in good state of conservation, but the rest of the buildings are in regular condition.



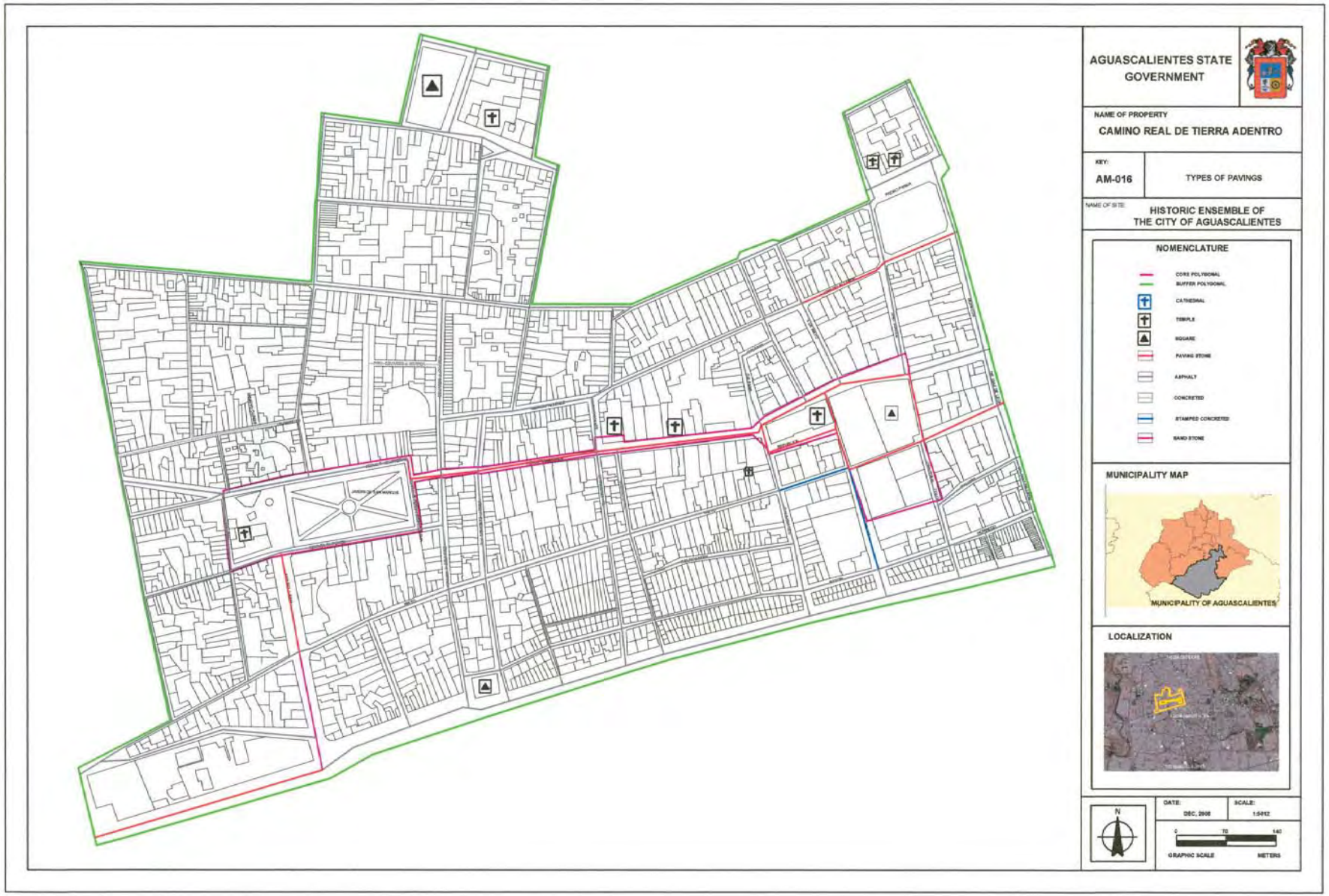
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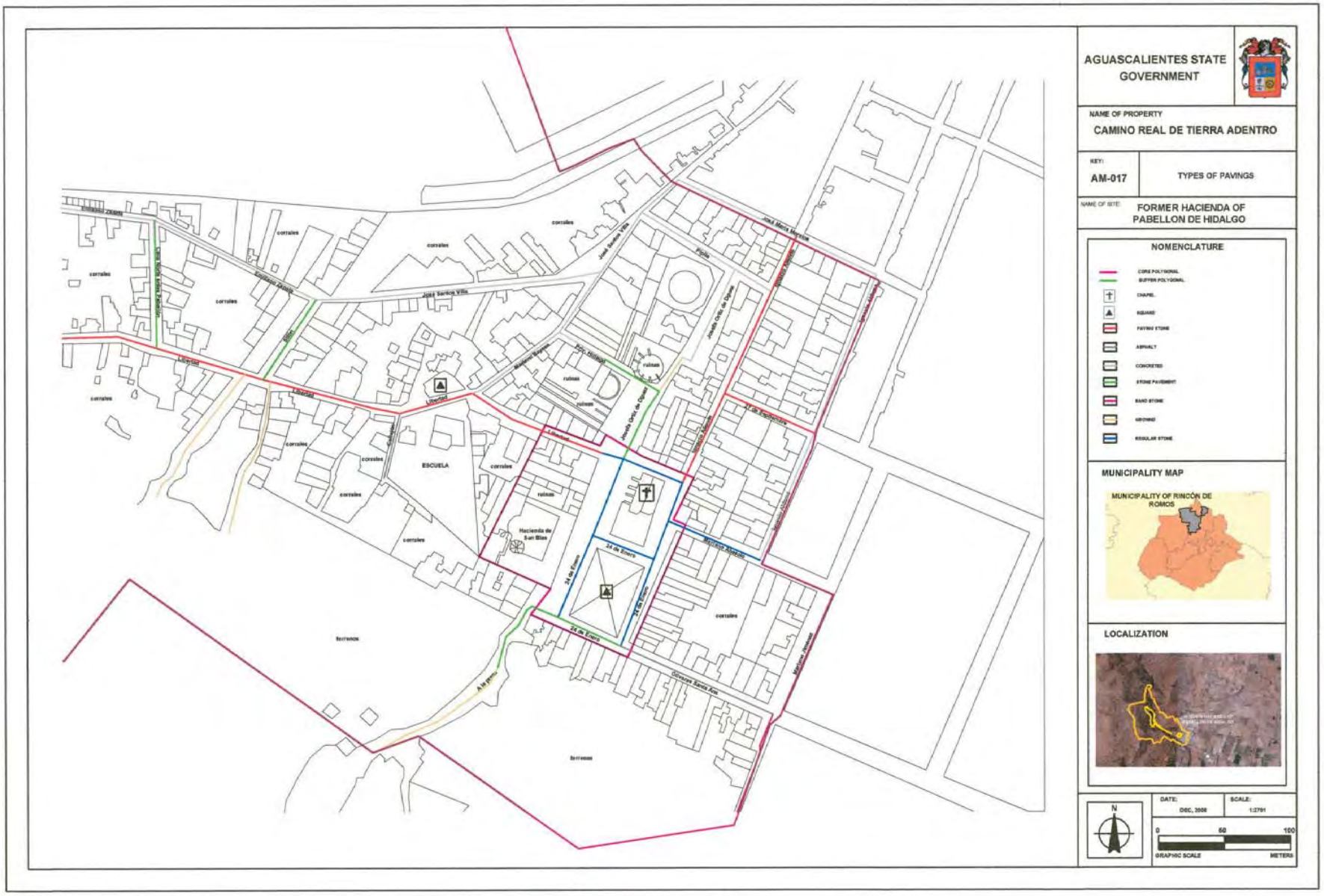
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4.b FACTORS AFFECTING THE PROPERTY



4.b i AGUASCALIENTES

001A Former hacienda of Peñuelas

The ex hacienda of Peñuelas, which was mainly dedicated to agriculture and cattle, is located just 250 meters from highway 45 confirming that it was closely tied to the Royal Inland Route; however this also represents a threat because it is so close to the properties of the old hacienda.

The fact that it is an "ejido" town isn't a danger either because the agricultural development is far from the nucleus of the Property. Population growth is also not a threat as the population has decreased in the last decades from 160 inhabitants in 1980 to a total of 31 in 2005.

002A Former hacienda of Cieneguilla

The proposed property is eminently rural, far from any settlements it does not suffer strong pressure due to an increase in population. This is confirmed with the decrease of the site which had a total population of 34 in 1994 and of 29 in the year 2005. In a similar manner the development of intensive agriculture does not present a threat to the proposed property, because the zone where it is located is far from the nucleus of the proposed property.



003A Historic ensemble of the city of Aguascalientes

Aguascalientes is one of the cities of medium range in Mexico. Its unsurpassable geographic location has resulted in an economic and industrial population growth. This situation is reflected in its increase in population during the last 25 years, from 293,152 in 1980 to 663,671 in 2005. These circumstances have

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resulted in an increment in the urban area of the city and in the particular case of the nucleus of the proposed property it has had a strong impact on commerce, mainly in two zones: the market and the zone in the vicinity of the Jardín de San Marcos, represented by the installations of the Fair of San Marcos, probably the most important fair of the country.



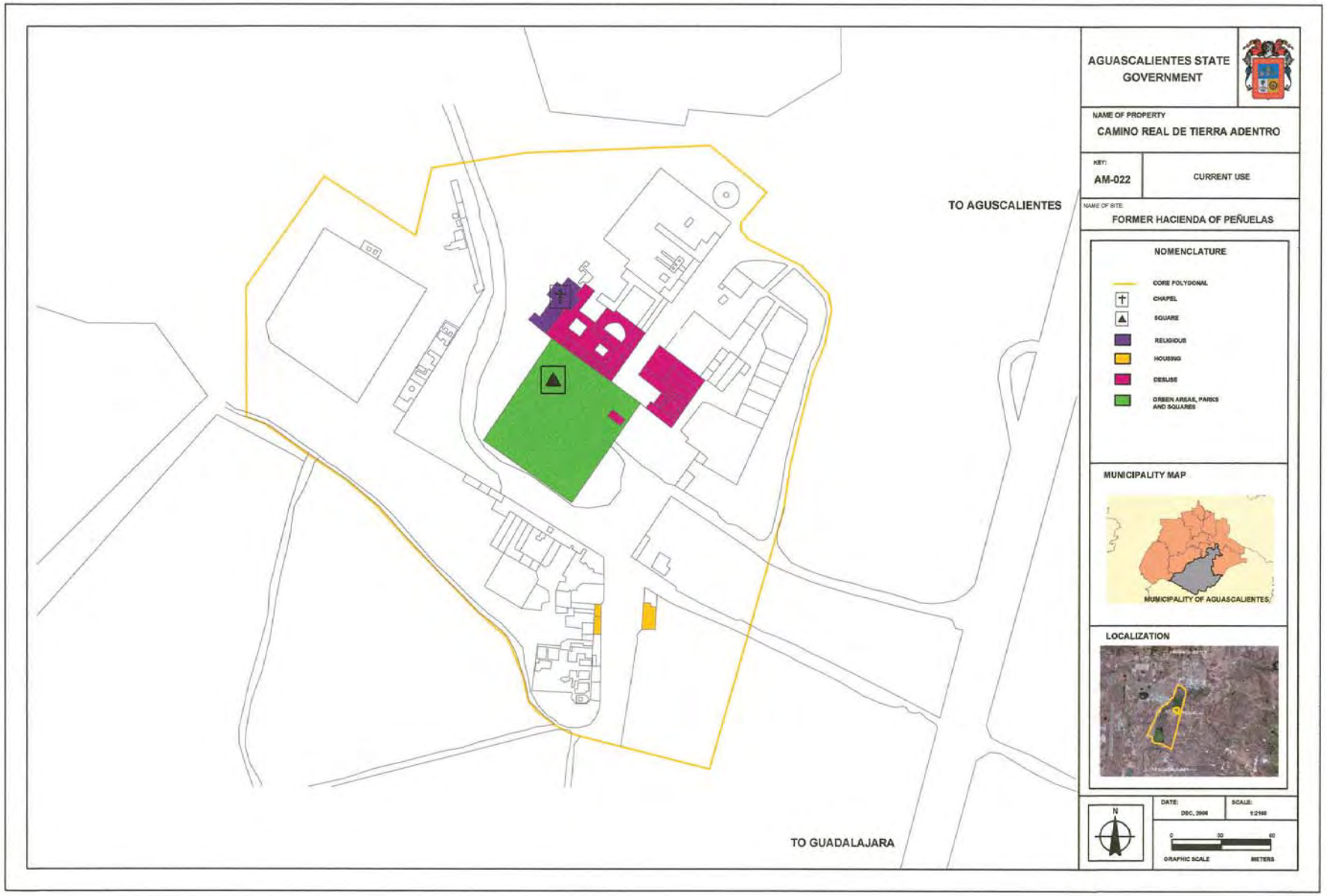
004A Former hacienda of Pabellón de Hidalgo

The former hacienda of Pabellón de Hidalgo on the banks of the Pabellón River makes this site one of the most fertile ones of the state. The growth of the agro industrial and/or intensive agricultural infrastructure presents one of the higher risks related to development.

The current vocation of the town is centered on the cultivation of parcels of corn, grapes and other forage plants. Foreseeing a good control of the production this will not represent any risk to the conservation of the properties.

The population increment of the proposed site has been associated to agriculture, and even though there is a sustained increment from the decade of the seventies to the last count in 2005 (passing from a population of 1,837 to 4,006), this does not represent a risk to the proposed real estate.

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4.b ii STATE OF AGUASCALIENTES

The state of Aguascalientes is located on the occidental region of the plateau. The orography of the state is formed by three provinces: the Central Table to the Northeast and East; the Sierra Madre Occidental to the Northwest and West and the Eje Neovolcánico to the South. The highlights at the Northwest are the Ardilla mountain and the Laurel range, which has a mountain, bearing the same name, with the highest elevation in the state; to the West we find the Pinal range and to the Northeast the Tepezalá range, with the Altamira mountain being the highest point in the latter range.

As far as hydrology is concerned, most of the area has scarce rain and as a consequence the state does not have that many rivers, only some riverbeds and channels that drain the water to the valley. The most important water currents are the Aguascalientes, also known as the San Pedro river, which feeds from the right from the Chicalote and San Francisco rivers along with the Las Pilas, Caldera, Cedazo and Pirules creeks; from the left it receives the water coming from the Morcinique, Santiago and Pabellón rivers and from the Saucillo creek.

The state of Aguascalientes is located in part of the "Lerma-Chapala-Santiago" watershed, which represents most of its area, 5 658.70 km_ and "El Salado", in a small portion at the North of 73.17 km_. The first one of these two is actually the most relevant within the state, not only because it represents 98% of the state area but because it houses practically all of the population and the industry.

There are some tributary rivers that become the main effluents of the Santiago river.

The main problem in relation with environmental pressure is the increase in the volume of the rivers; however, the location of all of the properties close to water bodies is on the second raining terrace, out of the possibility of floods.

We consider important to make a list of all the properties with a description of how close they are to any watershed.

Lerma-Santiago Watershed

001A Former Hacienda of Peñuelas
002A Former Hacienda of Cieneguilla
003A Historic Ensemble of the City of Aguascalientes
004A Former Hacienda of Pabellón de Hidalgo



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4.b iii AGUASCALIENTES

According to the official information issued by the General Ministry of Government of the State of Aguascalientes, the studies made by the National Centre of Prevention of Disasters (CENAPRED) emphasize that this state is considered to have a "medium low" rating in reference to its risk of disasters.

However, the public state administration has drawn three contingency plans based on geological and meteorological risks that exist during the winter months between December and February, the risk of fires between February and May and the rains from July to October, so as to prevent and face the transient phenomena, allowing for the establishment of strategies also based on socioeconomic indicators, in this way avoiding economic and human losses.

On the other hand, the danger level in the State of Aguascalientes has been estimated at a level of 6 percent, one of the two lowest. The "Compounded Danger Level" is calculated taking into consideration earthquakes (15%), cyclones (35%), floods (20%), droughts (7%), frost (5%), accidents (9%) and permanent risks (9%).

Therefore, taking into consideration danger, exposure and vulnerability, that is, what threatens, what is exposed and how much it is exposed, we find the risk combination which is the probability of losing the property as it is exposed before a certain danger.

The State Government watches carefully those zones detected during the different meteorological phenomena. It is because of this that in facing each event the people are invited to keep their homes in the best safety conditions in order to avoid disasters and not only prevent any damage caused by the meteorological phenomena.

001A Former hacienda of Peñuelas

The geographical environment surrounding this property, according to the State Department of Public Safety (the police), is of a low risk, as the combination of factors which threaten it is almost null. It is located in a higher plateau in reference to the lowest level of the state, with moderate rains and almost no frost. This is the reason why the majority of the agricultural haciendas which supplied grains to the main royal mines were to be found in this region.

Desertification is not a worry as the hacienda has a rain water collector which almost all year is at an acceptable level.

002A Former hacienda of Cieneguilla

The former hacienda of Cieneguilla is located in the richest part of the State of Aguascalientes, as the greatest number of natural wealth is to be found in this zone. There was a reason for the Jesuits to establish themselves here, founding one of the most important haciendas of the Viceroyalty. The dam that has the same name as the hacienda is still functioning, fed by the stream Los Alvarado, its volume controlled by another dam known as La Trinidad, which once also belonged to the hacienda.

According to the risk Atlas, this zone is a low risk zone in all senses, which is the reason why no other actions than those conceived in the contingency plan registered in the state are planned.

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003A Historic ensemble of the city of Aguascalientes

The city of Aguascalientes, capital of the state with the same name, has foreseen that in case of any natural risk event an immediate action plan is implemented in order to give attention during natural disasters with the intervention of four municipal and state corporations; the city Fire Department, the State and Municipal Departments of Public Safety, the municipal police and the Mexican army.

These organizations are always on call because this is the state capital and therefore it has the necessary resources in case of an event, although we must remember that the entire state is considered by CENAPRED as one of the safest of the country in reference to earthquakes, floods, fires and chemical risks.

004A Former hacienda of Pabellón de Hidalgo

On the way to the state of Zacatecas we find the former hacienda of Pabellon de Hidalgo, a prosperous agricultural cereal hacienda during the Viceroyalty and the period of Porfirio Díaz , including within the nucleus zone a magnificent dam built with stone masonry joined with lime. The level of water of the vessel is regulated by a series of weirs which have been recently consolidated and cleaned so that they function better, thanks to the National Water Commission which has the custody of this important irrigation water source.

The hacienda is in the highest part of the state and therefore has no risk of floods or droughts. What can be of a moderate problem is the presence of abundant vegetation, susceptible to fire that might affect the environment, but not the property which is part of the Project of the Royal Inland Road, as this wooded zone is 800 meters away and is separated by the residential area of the town of Hidalgo.

Even though this threat exists, with the presence of the local fire department and the state forest camp in charge of looking out for this zone, it is considered a protected area.

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4 b iv STATE OF AGUASCALIENTES



Aguascalientes is located at the center of the country. It has no exit towards the sea. It limits, on the north, with Zacatecas and on the south with Jalisco. Aguascalientes is one of the states that integrate Mexico and it stands out due to features that make of it a unique place. Within the central part of the territory, there is a large bio-diversity and it is considered the safest place for living in the whole country. But this zone, due to its bio-diversity, has a large touristic movement, notwithstanding the lack of seashores. The Calaveras Festival, its old suburbs, the former haciendas, the bullfighting rings, a paleontological center named El Caracol and the San Marcos Island, a theme park which is the state's latest attraction, are some of the entertainments offered by this territory.

The city of Aguascalientes celebrates every year, at the end of April and early May, the National San Marcos Fair, the most important fair in the country, named also the "Fair of Fairs" or the "Mexico Fair". This feast impacts the area nucleus of the proposed property. 003A Historic ensemble of the city of Aguascalientes, this event summons people from all over the country, up to 462,973 every year. With this we can foresee the need of establishing measures that minimize the impact of the threat on this site.



In the proposed Property 004A, the Former hacienda of Pabellón de Hidalgo shows sporadic visitor flow due to the presence of a museum in the state of Aguascalientes. Nevertheless, the pressure deriving from tourism is low. The pressure from tourism is low at the two remaining sites where properties associated to the Royal Inland Route are being proposed, because there are not many attractions for visitors. Such proprieties are:

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4b v STATE OF AGUASCALIENTES

001A Former hacienda of Peñuelas		
Area of nominated property	31	Inhabitants
Buffer zone	0	Inhabitants
Total	31	Inhabitants
Census Year	2005	

002A Former hacienda of Cieneguilla		
Area of nominated property	29	Inhabitants
Buffer zone	0	Inhabitants
Total	29	Inhabitants
Census Year	2005	

003A Historic ensemble of the city of Aguascalientes		
Area of nominated property	1205	Inhabitants
Buffer zone	9194	Inhabitants
Total	10399	Inhabitants
Census Year	2005	

004A Former hacienda of Pabellón de Hidalgo		
Area of nominated property	170	Inhabitants
Buffer zone	2867	Inhabitants
Total	3037	Inhabitants
Census Year	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5h. VISITORS FACILITIES AND STATISTICS

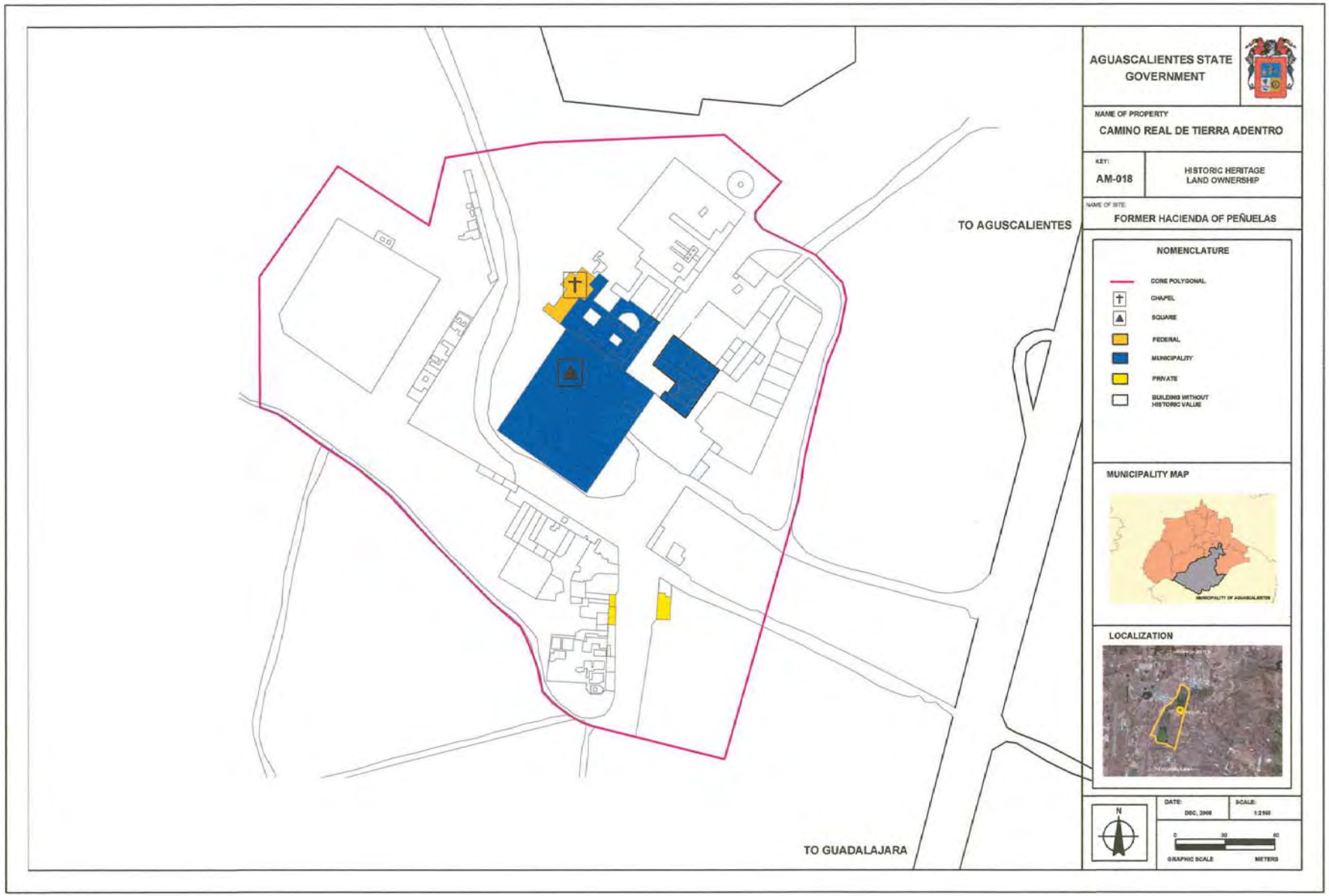
5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

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5.a OWNERSHIP

ID	PLACE	BUILDINGS WITHIN THE NUCLEUS AREA	TENURE
001A	Former hacienda of Peñuelas	- Chapel - "Casa Grande" - Workers' lodgings	Federal Property State Property State Property
002A	Former hacienda of Cieneguilla	- Chapel - "Casa Grande" - Workers' lodgings	Federal Property State Property State Property
003A	Historic ensemble of the city of Aguascalientes	- Temple of San Marcos - Cathedral Basílica of la Asunción - State Palace of Government - Civil building	Federal Property Federal Property State Property Private Property
004A	Former hacienda of Pabellón de Hidalgo	- Estate's chapel - "Casa Grande" - Five civil buildings	Federal Property State Property Private Property

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5b. PROTECTIVE DESIGNATION

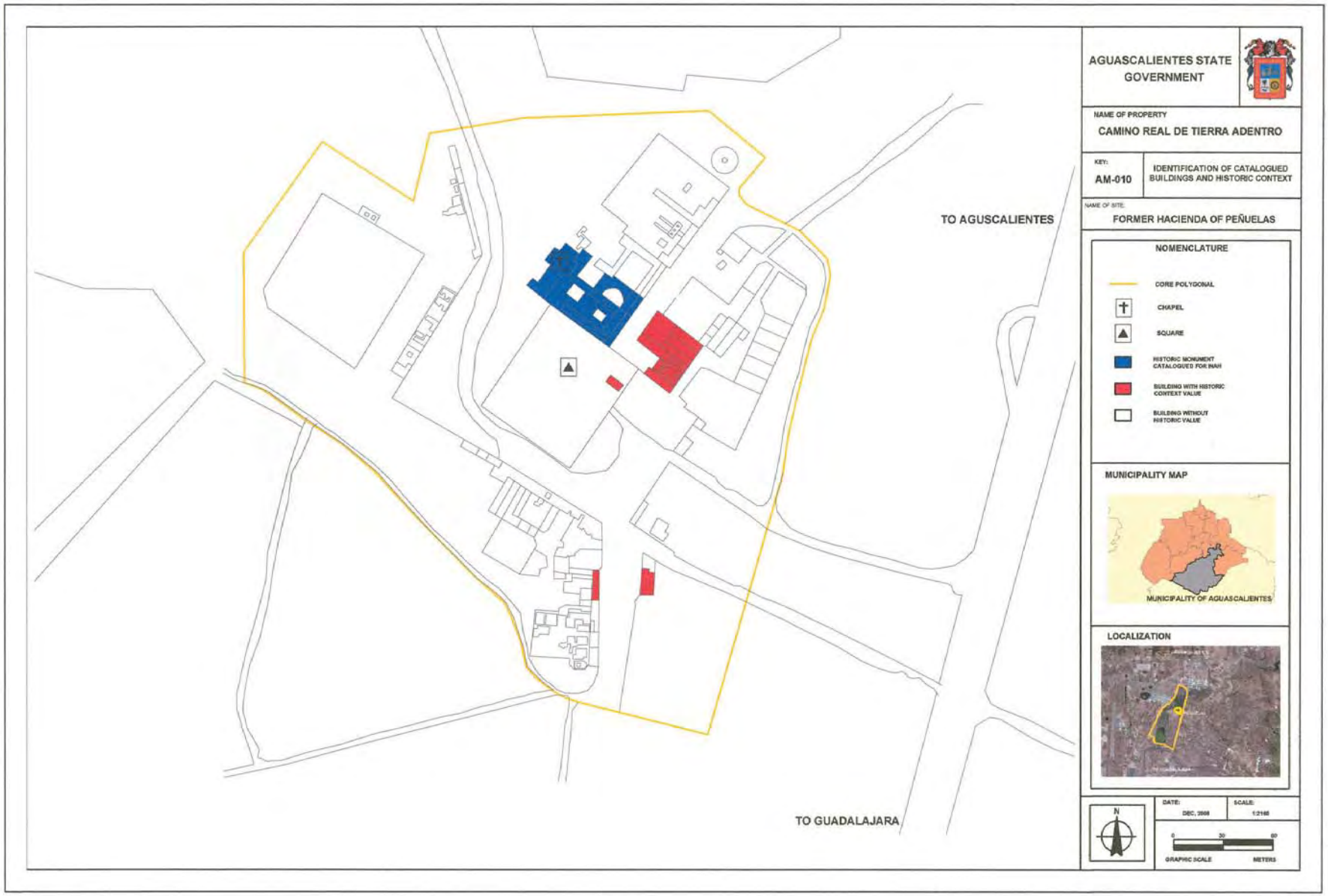
ID	NAME	LOCAL PROTECTION MEASURES	SUGESTION	LEGAL GROUNDS
001A	Former hacienda of Peñuelas	None	It is suggested to the Municipality of Aguascalientes, to work in conjunction with the Government of the State of Aguascalientes, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	ARTICLE 5°.- Tangible goods are: I. Historical Goods: Chattel and real property related to the State's history, which are not contained within Federal competence and manifest the expressions of a determined epoch, executed through dominance of the technique, style and materials and containing elements of an aesthetic value pertaining to the region;
002A	Former hacienda of Cieneguilla	None	It is suggested to the Municipality of Aguascalientes, to work in conjunction with the Government of the State of Aguascalientes, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	ARTICLE 5°.- Tangible goods are: I. Historical Goods: Chattel and real property related to the State's history, which are not contained within Federal competence and manifest the expressions of a determined epoch, executed through dominance of the technique, style and materials and containing elements of an aesthetic value pertaining to the region;
003A	Historic ensemble of the city of Aguascalientes	The historic monuments zone in the City of Aguascalientes is protected by a Presidential Decree of 1990, based on the capacity conferred to the Constitutional President of the United Mexican States by fraction I of Article 89 of the Political Constitution of the United Mexican States and founded in Articles 37 fractions VI, VIII, X and XIV, 38 fractions XVIII, XIX and XXI, 42 fraction II of the Organic Law of the Federal Public Administration; Articles 1, 2, 3, 5, 21, 23, 35, 36 fraction 1, 37, 38, 41, 42, 43, 44 and all other related of the Federal Law on Monuments and Archeological, Artistic and Historical Zones; 31 fraction III of the General Law of Human Settlements; Article 2 fraction III, 20, 29, 32 and 36 of the Federal Law on Tourism; Article 2 fraction VI, 29 fraction XIII, 37, 43 and 46 of the General Law of National Goods; Article 2, paragraph 1, fractions IX and XI of the Organic Law of the National Institute of Anthropology and History. The Presidential Decree, in its Article 1, declares the existence of a zone of historical monuments in the City of Aguascalientes, State of Aguascalientes, having the perimeter, characteristics and conditions stated in that same Decree. In its Article 2, the zone of historical monuments, subject-matter of such decree, is said to comprehend an area of 0.47 square kilometers, according to a perimeter "A", in which the vast majority of the buildings having historical value are located; and perimeter "A1". The full version of such document is annexed.		

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ID	NAME	LOCAL PROTECTION MEASURES	SUGESTION	LEGAL GROUNDS
004A	Former hacienda of Pabellón de Hidalgo	None	It is suggested to the Municipality of Aguascalientes, to work in conjunction with the Government of the State of Aguascalientes, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas.	ARTICLE 5°.- Tangible goods are: I. Historical Goods: Chattel and real property related to the State's history, which are not contained within Federal competence and manifest the expressions of a determined epoch, executed through dominance of the technique, style and materials and containing elements of an aesthetic value pertaining to the region;

[2] Supported by the Law on the Protection and Enhancement of the Cultural Heritage of the State of Aguascalientes

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5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

URBAN CODE FOR THE STATE OF AGUASCALIENTES (March 2, 2007) declares in its Article 1 that the regulations contained in this Code are of public order and public interest, and have as purpose:
XIII.- Regulate the preservation of the cultural heritage of the State;
XIV.- Establish the general norms for the placing of billboards and the protection of the urban image;
ARTICLE 2.- It is declared to be of public utility:
XIII.- Protecting the cultural heritage of the population centers;
ARTICLE 3- The territorial demarcation of the human settlements and the urban development of the population centers, will tend to improve the level and quality of life of the urban and rural population, by means of:
XVIII.- Protecting the natural and cultural heritage; as well as the urban image of the population centers of the Entity;
SECTION THREE IMPROVEMENTS
ARTICLE 124.- Improvement is the action that tends to re-organize or renovate the zones of incipient development or those deteriorated, physically or functionally, of a population center. Those zones deteriorates physically or functionally in a partial or total way, may be declared, by the Statal or Municipal Governments, spaces dedicated to improving, with the purpose of re-organizing, renovating, regenerating, restoring or protecting them and thus attaining the better use of its location, infrastructure, equipment, soil and elements of space conditioning, integrating them to the urban development, particularly in benefit of the inhabitants of those zones.
ARTICLE 125.- The programs for urban development aiming at the execution of measures for improving the population centers, based in this Code, shall consider the following:
ARTICLE 127.- For the execution of conservation and improving measures for the population centers, as well as the previsions pointed out in the former Article, the programs for urban development shall establish the regulations for:
III.- The preservation of the cultural heritage and the urban image of the population centers;
LAW ON THE PROTECTION AND PROMOTION OF THE CULTURAL HERITAGE OF THE STATE OF AGUASCALIENTES (August 16th, 2005) declares in its Article 1 that The present Law is of public order and public interest and regulates all matters related to the cultural heritage of the State of Aguascalientes, as declared in the terms of the present Law.
ARTICLE 2- It is declared of public usefulness the protection of the cultural heritage.
ARTICLE 3.- Research, rescue, restoring, protection, conservation, registration, promotion and communication of the cultural heritage of the State of Aguascalientes are subject to this Law, and will be regulated by the following principles:

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I. To revitalize the urban, rural and architectonic heritage, as well as its urban and rural image as a means to improve the life conditions of inhabitants;
II. To conserve and increase the cultural heritage of the State, along with its values as heritage and identity and historical universal testimony;
III. To rescue the importance of the technical and historical knowledge necessary for taking care of the cultural heritage, considering its social function and its relevance as a historical testimony of local and national identity;
IV. To promote conditions to propitiate, within the regime of freedom, the access, respect and effective enjoyment of the cultural heritage of the State, for the population in general; and
V. To foment the conservation of documents in their different kinds, in order to construct historical knowledge of the cultural heritage.
ARTICLE 7.- Concerning the Cultural Heritage, the following shall be considered authorities:
I. The State Governor;
II. The Municipalities;
III. The Ministry of Planning and Regional Development;
IV. The Institute of Education of the State;
V. The Cultural Institute of Aguascalientes:
VI. The Ministry of Tourism; and
VII. The Federal Instances on the matter.
ARTICLE 8.- It is within the fundamental attributions and obligations of authorities, to guarantee the conservation of the cultural heritage, as well as promoting the enhancement and rescue of the latter, by fomenting and monitoring the access of citizens to the goods comprehended by it.
ARTICLE 9.- It corresponds to the Executive of the State:
I. To protect, rescue, conserve, promote and disseminate the cultural heritage of the State that is not reserved for the Federation;
II. To promote resources for research and looking after the cultural heritage of the State;
IV. To issue periodically the corresponding declarations to the different zones of cultural heritage, in such cases in which the requisites stated by the present Law are present, and the Municipalities do not exercise such faculty;
V. To aid the federal instances in the protection of the cultural heritage of Federal jurisdiction;
VIII. To issue the necessary regulations for the protection of the cultural heritage in the State; and
IX. To promote trusts and patronages for the conservation of goods declared as cultural heritage.
ARTICLE 10.- It corresponds to the State's Governor:
I. To establish the declarations about Cultural Heritage;
ARTICLE 11.- It corresponds to the Municipalities:
I. To issue the policies on the matter of Cultural Heritage within the scope of their competence;
II. To allocate and promote resources for the conservation of the cultural heritage of their respective Municipality;
IV. To establish the declarations about Cultural Heritage;
V. To develop the Partial Programs of Urban Development, Conservation and Improving of historical centers;

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5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

STATAL SCOPE
DEVELOPMENT PLAN FOR THE STATE OF AGUASCALIENTES 2004 - 2010
STRATEGIC OBJECTIVES ON LIFE QUALITY

To offer education, sports, culture and leisure activities of great quality, equity and excellence, in order to preserve the local identity.
Challenge 3
Leisure activities, culture and sports
Program Guidelines and Lines of Action
Promotion and Widespread Diffusion of Culture and Arts
To foment the diffusion of culture and arts, with the purpose of having them penetrate the likes and practices of the population.

Aguascalientes' Cultural Projection. To promote the tangible and non-tangible heritage of the State of Aguascalientes in order to achieve a wider projection in the national and international levels through innovative programs.

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5f. SOURCES AND LEVELS OF FINANCE

The federal government, according to the described in the Ramo General 33 concerning to the federal contributions for infrastructure and social development of states, and published in the Diario Oficial de la Federación, will give to invest in the State of Aguascalientes a budget of 10 million 526 thousand 315 pesos for this 2009 approximately, in the next points:

_ Revitalization of urban image
_ Urban equipment and tourism
_ Diffusion programs
_ Signaling

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

* Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.

001A Former Hacienda of Peñuelas

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 724,444.00
URBAN EQUIPMENT AND TOURISM	$ 699,180.00
DIFFUSION PROGRAMS	$ 535,600.00
SIGNALING	$ 478,876.00

002A Former Hacienda of Cieneguilla

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 600,000.00
URBAN EQUIPMENT AND TOURISM	$ 588,114.00
DIFFUSION PROGRAMS	$ 488,120.00
SIGNALING	$ 447,081.00

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003A Historic ensemble of the city of Aguascalientes

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 1,103,000.00
URBAN EQUIPMENT AND TOURISM	$ 710,600.00
DIFFUSION PROGRAMS	$ 708,229.00
SIGNALING	$ 692,491.00

004A Former Hacienda of Pabellón de Hidalgo

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 800,130.00
URBAN EQUIPMENT AND TOURISM	$ 711,429.00
DIFFUSION PROGRAMS	$ 628,200.00
SIGNALING	$ 610,821.00

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5h STATE OF AGUASCALIENTES

The territory of the State of Aguascalientes is composed by three regions. To the east, a wide plain; to the center a wide and fertile valley, the Valley of Aguascalientes; and finally, the portion of the Sierra Fría, a remanent of the Sierra Madre Occidental.

The mentioned characteristics present an extraordinary geographic and cultural variety that allow the State of Aguascalientes to offer a wide span of attractions for the visitors.

In order to highlight its historic importance, we may identify the various appeals of Aguascalientes in the following manner:

Cultural Heritage

The Capital of the State is home for about 110 catalogued buildigs. Some of those buildings are purposed for the difusion and promotion of culture. The places are:

* The City Museum
* José Guadalupe Posada Museum
* Regional Anthropology and History Museum
* Contemporary Art Museum (MAC)
* Cience and Technology Interactive Museum
* Aguascalientes Theater
* Morelos Theater

Archeological Heritage

El Ocote represents the main archeological site of the state. Evidence have been found demonstrating the existence of a organized human settlement based on agiculture and with an important techological advance. These facts dismantle the ancient theory of Aguascalientes being populated for the first time by the colonies of Spaniards.

Natural Heritage

Two regions circumscribe the main natural wonders of the state. On the one side, the cultural associated landscape resulted as a consecuence of agricultural activities that have been taking place in the region for over 300 years. The main agricultural activiti is the plantation of vine fields. On the other side, as an homogeneous giant, we find the Sierra Fría.

This mountainous massif is distinguished for being a priority region for the conservation of natural environments, given that it is a massif of tempered vegetation that is surrounded by arid zones. The main types of vegetation are the oak forests and forests of the same kind associated with different sorts of trees, for example, pines above the 2,450 meters over sea level and táscate under this elevation rate. It is also a land of scrubland of arid, tempered and subtropical bushes, as well as crasicaule scrubland, spine bushes, rosetophilous scrubland and natural scrubland. The predominant vegetation is comprised by oak, oak and pine, and oak and táscate forests.

Services Infrastructure (Hotels and Transportation)

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Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Aguascalientes has an effective paved road network that connects it to the principal cities of central and northern México. Zacatecas is found at 135 kilometers, Guadalajara is at 285 kilometers and San Luis Potosí at 171 kilómeters.

Aerial infrastructure in the State of Aguascalientes is conformed by the international airport that offers daily flights to the main cities of the country (Mexico City, Guadalajara, Monterrey and Tijuana), besides flights to Los Ángeles, California, in the United States of America.

On the other hand, the following establishments integrate hotel infrastructure of the state:

TOWN	NUMBER OF HOTELS	CATEGORY	NUMBER OF ROOMS
AGUASCALIENTES	4	5	375
	13	4	1143
	14	3	811
	11	2	445
	4	1	184
RINCÓN DE ROMOS	1	3	15
TOTAL	47		2973

Proposed Itineraries

The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

Itinerary of the Valley of Aguascalientes

This itinerary covers the region where the municipalities of Aguascalientes, Rincón de Ramos, San Francisco de Los Romos, Pabellón de Arteaga and Cosío are located. In the mentioned area, the route of Camino Real de Tierra Adentro crosses an aproximated distance of 125 kilometers, where the proposed sites in the technical file are found: Former hacienda of Peñuelas, Former hacienda of Cieneguilla, Historic ensemble of the city of Aguascalientes and Former hacienda of Pabellón de Hidalgo.

This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural

Hacienda el Soyatal

Located towards the eastern boundary of the city of Aguascalientes, close to the town of Norias de Ojocaliente, this Hacienda used to cover almost 7 thousand hectares when it began its course. The two outstanding characteristics of the Hacienda are the work of the practical architect Refugio Reyes: The Templo and the Casa Grande. The Casa Grande of this Hacienda, which dates from the porfirian times, presents a sober facade that contrasts with the fancy interior decorations and the architectonical details, both, testimonies of an splendid past. The temple of Santa Cruz del Soyatal was built before the orders of the Hacienda owner Luis Valdéz. In it, a beautiful image of the Sagrado Corazón de Jesús may be appreciated. Due to the presence of such image, the festivities that interest this temple take place during the month of july.

Hacienda Palo Alto

It is located in the municipality of Llano. The best way to get there is by driving down the federal highway number 70 past the issue to San Luis Potosí.

This Hacienda was one of the multiple properties vinculated to the Marorazgo Rincón Gallardo. It used to be the most extense one, with a population of more than a thousand inhabitants througout the territory of 20,548 hectares. The

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hacienda thrived during the epoch called El Porfiriato, when General Porfiro Díaz ruled the country for more than three decades until the armed uprising of the Revolution on the first decade of the XXth century. We know that it was established mainly as a livestock farm and in less degree as an agricultural hacienda for this was the place where the livestock was concentrated.

The Casa Grande was transformed to become the Municipal Presidency office in 1992, which is the year when this municipality was created after being incorporated to Aguascalientes City in the former years. The core of the Hacienda has the peculiar distinction of being a two story building. The front facade has an allure of noble strength. The small church that is erected in front of the Casa Grande was built to honour Nuestra Señora de la Luz.

Real de Asientos

This town was founded on the year 1548 and is characterized by its mining landscapes. Located 61 kilometers northeast of the city of Aguascalientes down the federal highway number 25, towards Loreto, Zacatecas, Real de Asientos was a place for the extraction of gold, silver, copper and zinc.

Its main interest places are the Tunnels and the Parish of Nuestra Señora de Belén Gallery. The Túneles or tunnels are underground aqueducts, a prodigious display of engineering of the eighteenth century. The tunnels pass under the Parroquia and served as an structural protection for the continous water filtering that menaced its walls. The other place is the Pinacoteca, or Gallery, where it is possible to admire an unvaluable collection of paintings with images of the Via Cruicis that date from the seventeenth and eighteenth century, as well as a collection of robes from those years that were used by the priests.

Another interesting and beautiful architectonic spot is the colonial Casa Larrañaga and the Capilla Sextina. Nowadays it is possible to admire the artistical quarry carvings and the forge work on doors and windows of the Santuario de Guadalupe as well as the majestic decors of the interior of the Casa del Minero that show religious sculpted anagrams. The former convent of the Señor del Tepozán is undobtedly a place of an immense architectonic, civic and religious importance, pride of Aguascalientes.

Ciénaga Grande

Ciénaga Grande is located over the main axe of the roads of the colonial period, the Camino Real de Tierra Adentro, that goes from Mexico to Santa Fe, traced by the compelling necessity of transporting supplies, garmets, tools and other important objets for the survival on a foreign and agressive land.

After the discovering of the mines of Zacatecas and the dangerous situations to which te travellers and merchants were continously exposed, the establishment of security and protection systems became an issue of most urgence. For that reason, the king ordered the establishment of seven forts between Mexico City and Zacatecas. A colloquium was prepared, in which the autho simbolized the Holy Sacrament, or Santísimo Sacramento of the Eucharist: "...applying the seven forts to the seven Sacraments: for those who travel the path through this world into the mines in Heaven, be sheltered in them, where they will be kept from the ennemies of the soul."[1] This seven Sacraments are identified by Powell with Portezuelo, Ojuelos, Las Bocas, Ciénega Grande, Palmillas, Cuicillo and Celaya. Ojuelos and Portezuelo fuer the first forts constructed in the norhtern territory, after San Felipe, possible in the year 1570. Not long after the system was perfectioned, they continued towards the north establishing in Las Bocas, Ciénega Grande and Palmilla, which were founded by Captain Juan Domínguez. Ciénega Grande, which was closer to Las Brocas than to Palmilla, was probably arround what today is Tepezala, given that its description ubicates it over the rivers of the Tepezala, in a way that it is strongly possible that it was in deed over the very side of the river that is currently known as Río Gil or Ciénega Grande, in the present boundary between Aguascalientes and

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Zacatecas, to the east of Rincón de Romos City[2]. The system consisted partly in the edification of a small vigilance garrison over an elevated hill, with enough altitude to scope over the surrounding land[3].

The fort became a prosperous mining hacienda, known as "hacienda de beneficio" that belonged for several years to the Jesuit College of Zacatecas and was bought along with other jesuit posessions during their expulsion in 1767, by the count of Regla, who committed to pay 751 thousand pesos to the company of jesus. The compromise could not be attended by the count during his lifetime and asked his inheritors to cover the debt. Without being able to cover the debt and the mortage of their belongings, the inheritors had to sell the haciendas to Diego Rul, who was able to pay for them thanks to the heritage of his father - in - law, the count of La Valenciana[4].

The government compelled the haciendas to install small and permanent private armies in the haciendas in order to look over the people and vigilate the territory. Ciénega Grande invested a thousand pesos a year in the maintenance of the troops.

The "medieros" or leaseholders had a good amount of work coping with the new model of land exploitation, given that the land owners produced on the main lands and leased the rest of their properties to the "medieros". This is how Gil Rangel and his son became the owners of Ciénega Grande, helped by the sorrows that the civil war brought with it along with the laws of nationalization of the ecclesiastic properties in 1861. The contract specified that the surface leased to the "mediero" and produced by him should contribute with the land and the water resources of the dams and tanks.

Gil Rangel worked hard to provide the hacienda with the proper infrastructure changes and imporve every single aspect that would help in the conservation and transport of the grains. As a proof of it it is possible to see the barn that is still preserved and that bears a plaque stating that in the year 1845 Gil Rangel built it.

This barn is constructed of a single rectangular nave with its structural supports and the ventilation systems with two openings along the facade over which two round windows open, supplying the facade with a sensation of a divided alley over the plaque with the information about its construction. The top of the barn is quite simple, and adorns with two jars over the corners, that as the frame of the openings are made out of pink quarry.

The ruins of some edifications let us appreciate that the quarry was a constant resource in the construction of neoclasical and eclectic buildings of the nineteenth century, mainly those purposed for housing and religious activities. On the other side, the remains of the Casa Grande allow us to appreciate how the restauration wave of the Porfiriato got all the way to Ciénega Grande. This architectonic wave was interested in integrating to the big haciendas the high access gates and the patios that were as an anteroom itself.

The leasing and mediating systems helped to keep the properties active where there was a large unemployed extension of land. In the beginning of the nineteenth century, when Diego Rul bought the haienda, there were not many haciendas that were employed in agriculture. By te end of the century, the property included a great number well equiped ranches and improvements in the principal haciendas.

Nevertheless, the situation of low production and the insecurity made the dismantling a possibility for the Rul landowner. Cieneguilla, San Jacinto and el Saucillo, along with Ciénega Grande, the least wealthy and extense of the lands of Rul, not minding the fact that it was of the 4 haciendas in Aguascalientes that were bigger than 20 thousand hectares, were valued to be 100 thousand pesos worth, along with Pabellón, Cieneguilla and el Saucillo.

The Rul Haciendas, as the annexed ranches, got to hold a surface of arround

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150 thousand hectares, a bit more than the quarter of the territory of the ancient department of Aguascalientes. In order to face all the problematic situation, the Haciénda of Ciénega Grande was sent to Gil Rangel[5].

El Ocote Archeological Site

The settlement of El Ocote is found at a distance of 22 kilometers southeast from the City of Aguascalientes. The excavations that have taken place up to date have demonstrated that there was a prehispanic human settlement in the area. There is a base at the top of the hill with evident traces of ravage, as well as pottery fragments, stone tools and some textiles. The existing objects tell us that this used to be an agricultural and sedentary group, socially complex and with comercial and cultural networks with neighbouring cultures of the territory of what is known today as Guanajuato, San Luis Potosí, Jalisco and Zacatecas, in which the same pottery decoration is found.

Nature

Doubtlessly, the Sierra Fria is the most important natural site within the territory of Aguascalientes, specially over the boundaries of the ancient hacienda of San Blas, where The Pabellon is found. The Pabellon is a huge rock wall, that used to work as reference point for the travelers that were coming from or going to Zacatecas or Aguascalientes. Other places of exceptional and rugged beauty are the Canyon of Huijolotes and the camping site of Los Alamitos, this last one also located in the Sierra Fría.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the Plutarco Elías Calles dam as well as the Turistic Center of El Ocote, an interesting place of leisure and adventure tourism.

[1] GONZÁLEZ DE ESLAVA, Fernán: Coloquios espirituales y sacramentales y canciones divinas, México 1610, fols. 34-39, citado en Powell, La guerra chichimeca..., nota 1 del capítulo VIII.
[2] Powell, La Guerra Chichimeca..., p. 151
[3] Reyes, Los caminos de la plata..., p. 108.
[4] Gómez, Haciendas y rancheros..., pp. 62-63.
[5] Gómez, Haciendas y rancheros..., p. 185 y 197.

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5.J STAFF LEVEL: PROFESSIONAL, TECHNICAL AND MAINTENANCE

The National Institute of Anthropology and History is responsible of more than 110 thousand historical monuments and 25 thousand registered archeological sites in all the country (however is calculated that there must be more than 200 thousand sites with archeological remains not yet registered). It also has under its charge 108 museums in national territory with several categories depending of the width and quality of the protected collections, its geographical situation and the number of visits. Five are national Museums, 22 regional and 43 locals. There are also 32 site museums, three communitarian and two metropolitan. Its permanent expositions give account of what is to come of Mexico. The scientific research is one of the fundamental task in this institutions. For that, more than 700 academics are collaborating in the areas of history, social anthropology, physical anthropology, archeology, Linguistics, ethno-history, ethnology, architecture, ethno-history, ethnology, ethno-history, conservation of the heritage and conservation and restoration

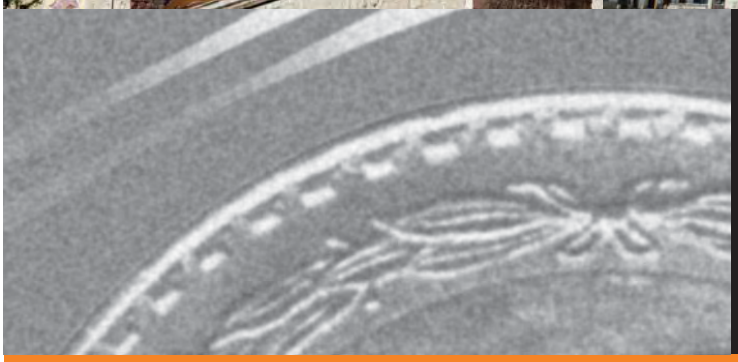
In general, the INAH maintains 216 archeological sites open to the public, 108 national, metropolitan, regional and local and site museums and 107 historic monuments. It also carries out work on research, conservation, and promotion of the heritage. The Institute is competent; however, it still has a big challenge up front considering the vast universe of 200 estimated archeological sites, 23,710 catalogued historical monuments and more of 31,000 to be catalogued.

With respect to the State of Aguascalientes, the following personnel are presented.

MUNICIPALITY	DEPENDENCE	AVAILABLE PERSONNEL
AGUASCALIENTES	MUNICIPAL PUBLIC WORKS	1 DIRECTOR, 1 ASSISTANT
RINCÓN DE ROMOS	MUNICIPAL PUBLIC WORKS	1 DIRECTOR

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DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

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7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
001A-001	Digital Image 300 dpi	Fachada principal de la Hacienda de Peñuelas	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
001A-002	Ídem	Puerta principal y construcción defensiva	Ídem	Ídem	Ídem	Ídem	Yes
001A-003	Ídem	Pequeña acequia al frente de la construcción	Ídem	Ídem	Ídem	Ídem	Yes
001A-004	Ídem	Patio Principal de la Casona	Ídem	Ídem	Ídem	Ídem	Yes
001A-005	Ídem	Plaza de Toros en el tercer patio de la casona, al fondo la capilla de la hacienda.	Ídem	Ídem	Ídem	Ídem	Yes
001A-006	Ídem	Aldaba de una de las caballerizas, labrada.	Ídem	Ídem	Ídem	Ídem	Yes
001A-007	Ídem	Vista general de la capilla	Ídem	Ídem	Ídem	Ídem	Yes
001A-008	Ídem	Balaustrada de la capilla	Ídem	Ídem	Ídem	Ídem	Yes
001A-009	Ídem	Frontispicio de la capilla	Ídem	Ídem	Ídem	Ídem	Yes
001A-010	Ídem	Una de las estaciones del Viacrucis	Ídem	Ídem	Ídem	Ídem	Yes
001A-011	Ídem	Vista general del interior de la capilla	Ídem	Ídem	Ídem	Ídem	Yes
001A-012	Ídem	Una de las tumbas del interior	Ídem	Ídem	Ídem	Ídem	Yes
001A-013	Ídem	Uno de los altares laterales	Ídem	Ídem	Ídem	Ídem	Yes
001A-014	Ídem	Cúpula	Ídem	Ídem	Ídem	Ídem	Yes
001A-015	Ídem	Pechinas de los arcos torales en el transepto	Ídem	Ídem	Ídem	Ídem	Yes
002A-001	Ídem	Vista general del conjunto de la hacienda de Cieneguilla y la capilla	Ídem	Ídem	Ídem	Ídem	Yes
002A-002	Ídem	Frontispicio de la capilla	Ídem	Ídem	Ídem	Ídem	Yes
002A-003	Ídem	Arquería de entrada a la casona	Ídem	Ídem	Ídem	Ídem	Yes
002A-004	Ídem	Entrada a la casona	Ídem	Ídem	Ídem	Ídem	Yes
002A-005	Ídem	Interior de la capilla	Ídem	Ídem	Ídem	Ídem	Yes
002A-006	Ídem	Panteón de la hacienda	Ídem	Ídem	Ídem	Ídem	Yes
002A-007	Ídem	Puente colonial	Ídem	Ídem	Ídem	Ídem	Yes
002A-008	Ídem	Capilla	Ídem	Ídem	Ídem	Ídem	Yes
002A-009	Ídem	Panteón	Ídem	Ídem	Ídem	Ídem	Yes
003A-001	Ídem	Pintura sobre la fundación de la ciudad de Aguascalientes	Ídem	Ídem	Ídem	Ídem	Yes
003A-002	Ídem	Centro Histórico de Aguascalientes, al fondo Catedral	Ídem	Ídem	Ídem	Ídem	Yes

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003A-003	Digital Image 300 dpi	Calles de baldosas	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
003A-004	Ídem	Fachada neogótica de una iglesia	Ídem	Ídem	Ídem	Ídem	Yes
003A-005	Ídem	Entrada a la casa de la cultura	Ídem	Ídem	Ídem	Ídem	Yes
003A-006	Ídem	Templo, Vista general	Ídem	Ídem	Ídem	Ídem	Yes
003A-007	Ídem	Detalle del segundo cuerpo de la portada	Ídem	Ídem	Ídem	Ídem	Yes
003A-008	Ídem	Interior del templo	Ídem	Ídem	Ídem	Ídem	Yes
003A-009	Ídem	Altar del templo	Ídem	Ídem	Ídem	Ídem	Yes
003A-010	Ídem	Detalle de una de las pinturas del techo de la entrada	Ídem	Ídem	Ídem	Ídem	Yes
003A-011	Ídem	Balcones del colegio Portugal	Ídem	Ídem	Ídem	Ídem	Yes
003A-012	Ídem	Entrada principal del colegio Portugal	Ídem	Ídem	Ídem	Ídem	Yes
003A-013	Ídem	Fachada lateral de la casa de la cultura	Ídem	Ídem	Ídem	Ídem	Yes
003A-014	Ídem	Balcón de la casa de la cultura	Ídem	Ídem	Ídem	Ídem	Yes
003A-015	Ídem	Entrada a la biblioteca Pública del Estado	Ídem	Ídem	Ídem	Ídem	Yes
003A-016	Ídem	Detalle de la arquitectura del edificio de la Biblioteca Pública del Estado	Ídem	Ídem	Ídem	Ídem	Yes
003A-017	Ídem	Esquina de la biblioteca	Ídem	Ídem	Ídem	Ídem	Yes
003A-018	Ídem	Entrada a la Casa de la Cultura	Ídem	Ídem	Ídem	Ídem	Yes
003A-019	Ídem	Fachada del Palacio Legislativo	Ídem	Ídem	Ídem	Ídem	Yes
003A-020	Ídem	Edificio de Sanborns	Ídem	Ídem	Ídem	Ídem	Yes
003A-021	Ídem	Palacio de Gobierno	Ídem	Ídem	Ídem	Ídem	Yes
003A-022	Ídem	Entrada principal del Palacio de Gobierno	Ídem	Ídem	Ídem	Ídem	Yes
003A-023	Ídem	Balcón y esquina del Palacio de Gobierno	Ídem	Ídem	Ídem	Ídem	Yes
003A-024	Ídem	Escudo en la Corniza del Palacio de Gobierno	Ídem	Ídem	Ídem	Ídem	Yes
003A-025	Ídem	Puerta principal de la Casa donde nació Alfonso Esparza Oteo, ahora Centro de Investigación y Estudios Literarios de Aguascalientes	Ídem	Ídem	Ídem	Ídem	Yes
003A-026	Ídem	Detalles de la Casa donde nació Alfonso Esparza Oteo 1	Ídem	Ídem	Ídem	Ídem	Yes
003A-027	Ídem	Detalles de la Casa donde nació Alfonso Esparza Oteo 2	Ídem	Ídem	Ídem	Ídem	Yes
003A-028	Ídem	Catedral de Aguascalientes	Ídem	Ídem	Ídem	Ídem	Yes
003A-029	Ídem	Portada lateral de la Catedral de Aguascalientes	Ídem	Ídem	Ídem	Ídem	Yes
003A-030	Ídem	Detalle del tercer cuerpo y remate del Frontispicio de la catedral	Ídem	Ídem	Ídem	Ídem	Yes
003A-031	Ídem	Segundo cuerpo del Frontispicio de la catedral	Ídem	Ídem	Ídem	Ídem	Yes
003A-032	Ídem	Una de las figuras que flanquean el primer cuerpo de la portada de la catedral	Ídem	Ídem	Ídem	Ídem	Yes
003A-033	Ídem	Vista completa de la catedral de Aguascalientes	Ídem	Ídem	Ídem	Ídem	Yes

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003A-034	Digital Image 300 dpi	Detalle de un mascarón y techo de la entrada de la Catedral	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
003A-035	Ídem	Decorado del techo de la entrada a la Catedral de Aguascalientes	Ídem	Ídem	Ídem	Ídem	Yes
003A-036	Ídem	Mascarón de una de las puertas de la Catedral	Ídem	Ídem	Ídem	Ídem	Yes
003A-037	Ídem	Fachada del Teatro Morelos	Ídem	Ídem	Ídem	Ídem	Yes
003A-038	Ídem	Balaustrada del Jardín San Marcos	Ídem	Ídem	Ídem	Ídem	Yes
003A-039	Ídem	Interior del Jardín San Marcos	Ídem	Ídem	Ídem	Ídem	Yes
003A-040	Ídem	Iglesia de San Marcos	Ídem	Ídem	Ídem	Ídem	Yes
003A-041	Ídem	Capilla Lateral de la Iglesia de San Marcos	Ídem	Ídem	Ídem	Ídem	Yes
003A-042	Ídem	Altar lateral de la iglesia de San Marcos	Ídem	Ídem	Ídem	Ídem	Yes
003A-043 003A-044	Ídem	Altar Principal Altar lateral	Ídem	Ídem	Ídem	Ídem	Yes
003A-045	Ídem	Vista general del Santuario de Guadalupe	Ídem	Ídem	Ídem	Ídem	Yes
003A-046	Ídem	Vista lateral del Santuario de Guadalupe	Ídem	Ídem	Ídem	Ídem	Yes
003A-047	Ídem	Puerta a la iglesia 1	Ídem	Ídem	Ídem	Ídem	Yes
003A-048	Ídem	Puerta a la iglesia 2	Ídem	Ídem	Ídem	Ídem	Yes
003A-049	Ídem	Detalle de la cornisa	Ídem	Ídem	Ídem	Ídem	Yes
003A-050	Ídem	Detalle del tercer cuerpo del frontispicio y su remate	Ídem	Ídem	Ídem	Ídem	Yes
003A-051	Ídem	Vista general de la fachada de la iglesia	Ídem	Ídem	Ídem	Ídem	Yes
003A-052	Ídem	Detalle del nicho de debajo de la torre	Ídem	Ídem	Ídem	Ídem	Yes
003A-053	Ídem	Puerta de acceso lateral a la Iglesia y Placita de Guadalupe	Ídem	Ídem	Ídem	Ídem	Yes
003A-054	Ídem	Interior de la iglesia.	Ídem	Ídem	Ídem	Ídem	Yes
003A-055	Ídem	Recipiente para el agua bendita	Ídem	Ídem	Ídem	Ídem	Yes
003A-056	Ídem	Templo del Señor del Encino	Ídem	Ídem	Ídem	Ídem	Yes
003A-057	Ídem	Fachada del templo	Ídem	Ídem	Ídem	Ídem	Yes
003A-058	Ídem	Detalle de la fachada	Ídem	Ídem	Ídem	Ídem	Yes
003A-059	Ídem	Detalle del primer cuerpo del frontispicio	Ídem	Ídem	Ídem	Ídem	Yes
003A-060	Ídem	Puerta lateral	Ídem	Ídem	Ídem	Ídem	Yes
003A-061	Ídem	Vista de la Torre	Ídem	Ídem	Ídem	Ídem	Yes
003A-062	Ídem	Vista del Techo y la Cúpula	Ídem	Ídem	Ídem	Ídem	Yes
003A-063	Ídem	Atrio del templo	Ídem	Ídem	Ídem	Ídem	Yes
003A-064	Ídem	Interior del Templo	Ídem	Ídem	Ídem	Ídem	Yes
003A-065	Ídem	Señor del encino	Ídem	Ídem	Ídem	Ídem	Yes
003A-066	Ídem	(Cristo negro de Esquipulas) Altar del Templo Expiatorio	Ídem	Ídem	Ídem	Ídem	Yes
003A-067	Ídem	Construcción colonial	Ídem	Ídem	Ídem	Ídem	Yes
003A-068	Ídem	Arquitectura colonial	Ídem	Ídem	Ídem	Ídem	Yes
004A-001	Ídem	Casa principal de la Hacienda de San Blas, Ahora Museo de la Insurgencia, en Pabellón de Hidalgo	Ídem	Ídem	Ídem	Ídem	Yes
004A-002	Ídem	Casa contigua a la casona	Ídem	Ídem	Ídem	Ídem	Yes

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004A-003	Digital Image 300 dpi	Puesta principal de la casa contigua	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle Álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
004A-004	Ídem	Jambas de pilares adosados y dintel con cortinaje y borlas	Ídem	Ídem	Ídem	Ídem	Yes
004A-005	Ídem	Arquería del Patio principal de la casona	Ídem	Ídem	Ídem	Ídem	Yes
004A-006	Ídem	Vista de las Trojes	Ídem	Ídem	Ídem	Ídem	Yes
004A-007	Ídem	Vista general de la iglesia	Ídem	Ídem	Ídem	Ídem	Yes
004A-008	Ídem	Torre de la iglesia	Ídem	Ídem	Ídem	Ídem	Yes
004A-009	Ídem	Cornisa y remate del frontispicio de la iglesia	Ídem	Ídem	Ídem	Ídem	Yes
004A-010	Ídem	Puerta de acceso a la torre de la iglesia	Ídem	Ídem	Ídem	Ídem	Yes
004A-011	Ídem	Puerta lateral	Ídem	Ídem	Ídem	Ídem	Yes
004A-012	Ídem	Vista del interior de la iglesia, a la derecha el balcón de los hacendados	Ídem	Ídem	Ídem	Ídem	Yes
004A-013	Ídem	Puerta de acceso al bautisterio	Ídem	Ídem	Ídem	Ídem	Yes
004A-014	Ídem	Retablo	Ídem	Ídem	Ídem	Ídem	Yes
004A-015	Ídem	Detalle del retablo	Ídem	Ídem	Ídem	Ídem	Yes
004A-016	Ídem	Colgante del techo con motivos vegetales	Ídem	Ídem	Ídem	Ídem	Yes
004A-017	Ídem	Vista del coro y la entrada de la iglesia.	Ídem	Ídem	Ídem	Ídem	Yes
004A-018	Ídem	Puerta a la Sacristía	Ídem	Ídem	Ídem	Ídem	Yes
004A-019	Ídem	Colgante del techo con anagramas	Ídem	Ídem	Ídem	Ídem	Yes
004A-020	Ídem	Atlante en el arranque de los arcos.	Ídem	Ídem	Ídem	Ídem	Yes
004A-021	Ídem	Cortina de la Presa de Pabellón de Hidalgo	Ídem	Ídem	Ídem	Ídem	Yes
004A-022	Ídem	Panorámica de la presa	Ídem	Ídem	Ídem	Ídem	Yes
004A-023	Ídem	Interior de capilla	Ídem	Ídem	Ídem	Ídem	Yes

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7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

SECRETARIA DE EDUCACION PÚBLICADECRETO por que se declara una zona de monumentos históricos en la ciudad de de Aguascalientes, Ags., con el perímetro, características y condiciones que se mencionan.

Al margen un sello con el Escudo Nacional, que dice: Estados Unidos Mexicanos.- Presidencia de la República.

CARLOS SALINAS DE GORTARI, Presidente Constitucional de los Estados Unidos Mexicanos, en ejercicio de la facultad que me confiere la fracción I del artículo 89 de la Constitución Política de los Estados Unidos Mexicanos y con fundamento en los artículos 37, fracciones VI, VII, X y XIV, 38, fracciones XVIII, IXI y XXI, 42, fracción II, de la Ley Orgánica de la Administración Pública Federal; 1o., 2o., 3o., 5o., 21, 22, 23, 36, fracción I, 37, 38, 41, 42, 43, 44, de la Ley Federal sobre Monumentos y Zonas Arqueológicas, Artísticas e His-tóricos; 31, fracción III, de la Ley General de Asentamientos Humanos ; 2o., fracción III, 20, 29, 32 y 36 de la Ley Federal de Turismo; 2o., fracción VI, 29 XIII, 37, 43, 46 y 47 de la Ley General de Bienes Nacionales; 2o., primer párrafo y fracciones IX y XI de la Ley Orgánica del Instituto Nacional de Antropología e Historia, y CONSIDERANDO

Que el Plan Nacional de Desarrollo 1989-1994 señala que la creación y disfrute de los bienes artísticos y culturales es, para todos los mexicanos, elemento esencial de una vida digna.

Que la política cultural del gobierno de la República persigue la protección y difusión de nuestro patrimonio arqueológico, histórico y artístico. Para ello se prevén, en el propio Plan, entre otras, acciones tendientes a proteger y revitalizar los cetros históricos de origen colonial; se trata de conservar el acervo de todos los mexicanos.

Que la ciudad de de Aguascalientes, capital del Estado de Aguascalientes, fue fundada durante el siglo XVI, mediante cédula de erección expedida por la Audiencia de Guadalajara, el 22 de octubre de 1575, con el nombre de Villa de Nuestra Señora de la Asunción de las Aguas Calientes.

Que su fundación obedece a la necesidad de colonizar la zona norte de la Nueva España, donde la existencia de los reales de minas como Zacatecas y Guanajuato fueron pilares de la economía novohispana, siendo Aguascalientes uno de los sitios de entrada, estancia, aprovisionamiento y protección de la región, que permitió la expansión de la conquista a finales del siglo XVI y principios del siglo XVII.

Que Aguascalientes funcionó como uno de los graneros o sitio de abastecimiento principal de los reales de minas de la región, apoyando y sustentando así una de las actividades económicas de mayor importancia de la historia virreinal, la minería. Esto fue posible debido a su privilegiada situación geográfica que permitía reunir y canalizar productos locales y del exterior a las minas a la existencia de manantiales de aguas naturales y la creación en la ciudad de más de 140 huertos frutícolas.

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Que en la ciudad habitaron defensores de la Constitución de 1857; año en que se provocó un motín sangriento por la contienda entre liberales y conservadores, situación que causo estragos y contratiempo en el desarrollo social de la ciudad.

Que en la época de la Colonia, se producen en la ciudad gran cantidad de obras arquitectónicas de estilo barroco, contribuyendo así, de manera importante a una de las épocas de la historia del arte mexicano más relevantes, aportando además una obra única en todo el país: el Camerín de la Virgen del Templo de San Diego.

Que en el siglo XIX la ciudad de Aguascalientes se convierte en un pilar de la economía de la región centro-norte del país, lo cual se aprecia con la creación, en 1851, de una de las exposiciones de artes, industria, agricultura y minería más grande de la región; la instalación de la Gran Fundición Central Mexicana que fue, desde su inauguración, la mas grande e importante de México, y, sobre todo, con la construcción de los grandes talleres y Casa Redonda del Ferrocarril Central, punto estratégico para la comunicación y enlace con gran parte del país.

Que en 1914 se celebra en la ciudad de Aguascalientes la Soberana Convención Revo-lucionaria, uno de los eventos más trascendentales de la Revolución Mexicana y, por lo tanto, de nuestra historia, cuyos resultados marcaron profundamente el rumbo de la Nación.

Que la ciudad de Aguascalientes, sus calles y edificios fueron escenario de la presencia de grandes héroes y personajes de nuestra historia, destacándose, entre otros: Ignacio Allende, quien en 1811, en plena época de la Independencia permanecen en Aguascalientes preparando y reclutando hombres para la guerra; Valentín Gómez Farias, que en 1821, anuncia al pueblo aguascalentense la Independencia de México, desde el Palacio Municipal; Francisco I. Madero, quien visita la ciudad en dos ocasiones, pronunciando sendos discursos desde los balcones de dos inmuebles aún existentes, el Hotel Francia y el Palacio de Gobierno; y Francisco Villa y Emiliano Zapata, que llegan a la ciudad con motivo de la Convención Revolucionaria, reu-niéndose con Álvaro Obregón y Felipe Ángeles, entre otros, en el inmueble conocido como Teatro Morelos.

Que su traza urbana puede considerarse poco común, al ser una combinación del trazado español en damero y el originado por el cauce de las aguas para el riego de los huertos y la delimitación de los mismos, produciéndose un trazado de características especiales que aún se conserva en su gran mayoría. Que el conjunto de edificios dan cuenta de diversos periodos del desarrollo de la arquitectura de México, predominado el estilo barroco en los religiosos y el ecléctico en los de arquitectura civil.

Que las características formales de la edificación de la ciudad, de la relación de espacios y su estructura urbana, tal como hoy se conserva, son elocuente testimonio de excepcional valor para la historia social, política y artística en México.

Que es indispensable dentro de los programas de desarrollo de los asentamientos humanos, la protección, conservación y restauración de las expresiones urbanas y arquitectónicas relevantes que integran el patrimonio cultural de la nación.

Que para atender convenientemente a la preservación de legado histórico que tiene esta zona sin alterar o lesionar su armonía urbana, el Ejecutivo Federal ha considerado conveniente incorporar la zona de referencia, al régimen previsto por la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos que dispone que es de utilidad pública la investigación, protección, conservación, restauración y recuperación de los monumentos y de las zonas de monumentos históricos que integran el patrimonio cultural de la Nación, he tenido a bien expedir el siguiente

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DECRETO

ARTICULO 1o.- Se declara una zona de monumentos históricos en la ciudad de Aguascalientes, Estado de Aguascalientes, con el perímetro, características y condiciones a que se refiere este Decreto.

ARTICULO 2º.- La zona de monumentos históricos, materia de este Decreto, comprende un área de 0.47 kilómetros cuadrados y tiene los siguientes linderos:

PERIMETRO "A".- partiendo del punto identificado con el número (1), ubicado en el cruce de los ejes de las calles Pedro Parga y López Velarde continua hacia el sur por el eje de la calle López Velarde, hasta llegar al cruce con la calle Primo Verdad (2), continúa hacia el poniente por el eje de a calle Primo Verdad, hasta llegar al cruce de la calle Hidalgo(3), continua hacia al sur por la calle Hidalgo hasta el cruce con la calle Hospitalidad (4), continua hacia el poniente por el eje de la calle Hidalgo hasta el cruce de la calle Morelos (5), continua por la calle Morelos en dirección sur hasta el cruce de la avenida Francisco I. Madero (6), continua en dirección oriente por la avenida Francisco I. Madero hasta llegar al cruce con la calle Hidalgo (7), continua por la calle Hidalgo en dirección sur hasta el cruce con la calle Juan de Montoso (8), continua en dirección oriente hasta el cruce con la calle 16 de Septiembre (9), continua por la calle 16 de Septiembre en dirección sur hasta el cruce con la calle Hornedo (10), continua por la calle Hornedo en dirección poniente hasta llegar al cruce con la calle Galeana (11), continua por la calle Galeana en dirección norte hasta el cruce con la calle Insurgentes (12), continua por la calle Insurgentes en dirección poniente hasta el cruce con la calle Guerrero (13), continua en dirección norte por la calle Guerrero hasta el cruce con la calle Nieto (14) continua por la calle Nieto en dirección poniente hasta el cruce con la calle J. Pani (15), continua en dirección norte por el eje de la calle Manuel M. Ponce (16), continua por la calle de Manuel M. Ponce en dirección poniente hasta el cruce con la calle Monroy (17), continua por la calle Monroy en dirección norte hasta el cruce con la calle Esperanza Oteo (18), continua en dirección riente por el eje de la calle Esperanza Oteo hasta llegar al cruce de la calle Antonio Arias Bernal (19), continua por la calle Antonio Arias Bernal en dirección norte hasta llegar al cruce con la calle Emiliano Zapata (2), continua por el eje de la calle Emiliano Zapata en dirección oriente hasta llegar al cruce de la calle Eduardo J. Correa (21), continúa por la calle Eduardo J. Correa en dirección sur hasta legar al cruce con la calle de Allende (22), continua por el eje de la calle Allende en dirección oriente hasta llegar al cruce con la calle Morelos (23), continua por la calle Morelos en dirección norte hasta llegar al cruce de la calle Pedro Parga(24), continúa por la calle Pedro Parga en dirección oriente hasta llegar al cruce con la calle López Velarde (1), cerrándose así este perímetro.

PERIMETRO "A.1".- Partien-do del punto de identificado con el numeral (25), ubicado en el cruce de los ejes de las calles Vicente Trujillo y doctor Díaz de León, continua por el eje de la calle doctor Díaz de León en dirección sur hasta llegar al cruce con la paralela al paramento norte de la manzana 511, localizada a 30 metros de dicho parámetro (26), continua en dirección recta y al poniente por la paralela al parámetro norte de la manzana 511 a 30 metros de dicho parámetro hasta el cruce el eje de la calle Cristóbal Colón (27), continua por el eje de la calle Cristóbal Colón en dirección norte hasta llegar al cruce con la calle Vicente Trujillo (28), continua por la calle Vicente Trujillo en dirección oriente hasta el cruce con la calle doctor Días de León (25), para cerrarse así este perímetro.

ARTICULO 3º.- Se determina que las características específicas de la zona de monumentos his-tóricos materia de esta declaratoria, son las siguientes:

A).- Está formada por 30 manzanas, divididas en los dos perímetros de-

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scritos, perteneciendo al perímetro 26 manzanas con una superficie de 0.44 kilómetros cuadrados y, al segundo, 4 manzanas con 0.03 kilómetros cuadrados de extensión, los cuales comprenden edificios con valor histórico construido en tres los siglos XVI al XIX, en los que se combinan diversas manifestaciones propias de cada etapa histórica, de los cuales algunos fueron destinados al culto religioso, entre ellos pueden señalarse: las iglesias de San Marcos, La Merced, El Conventito, Ave Maria presbiteriana Emmanuel.

Entre las referidas edificacio-nes, otros inmuebles fueron destina-dos a fines educativos, servicios asistenciales y ornato público, así como al uso de autoridades civiles y militares; entre ellos pueden señalarse; el Teatro Morelos y palacios de Gobierno y Municipal. Los edificios restantes son inmuebles civiles de uso particular en los que sus partidos arquitectónicos elementos formales y fisonomía urbana reflejan distintas épocas constructivas, por lo que, en conjunto, adquieren especial relevancia para la armonía de esta zona cuya conservación integral es de interés nacional.

B).- El perímetro "A", el mayor, se forma con la fusión de dos núcleos antiguos, la que fue la Villa de Nuestra señora de la Asunción de las Aguas Calientes con el viejo pueblo de indios de San Marcos.

La característica hidráulica que alguna vez tuvo la ciudad se refleja en la traza urbana de la zona histórica la cual va a ser irregular, no formando una retícula perfecta, mas bien las calles se ensanchan o estrechan, salen en diagonal tienen algún quiebre, incluso algunas de las calles desembocan y terminan a la mitad de alguna manzana, sin que esto permita la existencia de cruces perfectamente perlendicula-res entre sí.

Las plazas y jardines son comunes en dicha zona y se sitúan siempre al frente de algún templo, destacando entre ellos: las plazas de San Marcos y de la Patria, y el jardín del Encino.

La mayor parte de los inmuebles de la zona histórica son de uno o dos niveles, lo que permite que destaquen por su tamaño y altura los templos de San Marcos, San Diego, La Merced, San José y La Catedral.

En el Centro Histórico predominan dos épocas estilísticas, siendo la primera el barroco, representando sobre todo en los templos existentes y en algunos otros edificios de carácter religioso y, en menor grado, en la arquitectura civil, como el actual Palacio de Gobierno. El otro estilo dominante se refleja en la arquitectura civil preferentemente y concuerda con el gran auge económico de la ciudad a fines del siglo IXI y principios del siglo XX, es decir, el estilo ecléctico, donde se combinan elementos afrancesados, neoclásicos y neogóticos, además del uso de aplanados rugosos en las fachadas, con formas geométricas, conocido como aplanado rugosos en las fachadas, con formas geométricas, conocido como aplanado estilo Aguascalientes.

C).- El perímetro "A.1" se encuentra en el barrio mas antiguo de la ciudad, que data de 1565, abarcando básicamente el jardín y las manzanas aledañas a él. El entorno es dominado por el Templo de Nuestro Señor del Encino.

La mayoría de los inmuebles son de un solo nivel. La arquitectura del barrio es de los dos estilos predominantes, ya mencionados.

Los sistemas constructivos dominantes son: Muros de adobe, cubiertas de viguetas de acero y bovedillas de tabique, con vanos enmarcados en cantera labrada. El partido arquitectónico dominante es el de una crujía alineada a la calle, un patio central, con construcciones en tres de sus lados, con el comedor, como remate del patio.

ARTICULO 4º.- Para los efectos de la presente Declaratoria, se hace relación de las obras civiles relevantes construidas en los siglos XVII al XIX comprendidas dentro de la zona, que por determinación de la Ley son monumentos históricos.

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Calle Abasolo número 109 (manzana 511).
Calle Abasolo número 113 (manzana 511).
Calle Abasolo número 115 (manzana 511).
Calle Abasolo número 117 (manzana 511).
Calle Ignacio Allende número 228 (manzana 831).
Calle Ignacio Allende número 236 (manzana 831).
Calle Ignacio Allende número 238 (manzana 831).
Calle Ignacio Allende número 240 (manzana 831).
Calle Ignacio Allende número 334 (manzana 827).
Calle Ignacio Allende número 342 (manzana 827).
Calle Antonio Arias Bernal número 129 (manzana 826).
Calle Venustiano Carranza número 101 (manzana 831).
Calle Venustiano Carranza número 102 (manzana 803).
Calle Venustiano Carranza número 106 (manzana 803).
Calle Venustiano Carranza número 108 (manzana 803).
Calle Venustiano Carranza número 113 (manzana 831).
Calle Venustiano Carranza número 115 (manzana 831).
Calle Venustiano Carranza número 118 (manzana 803).
Calle Venustiano Carranza número 201 (manzana 829).
Calle Venustiano Carranza número 202 (manzana 805).
Calle Venustiano Carranza número 204 (manzana 805).
Calle Venustiano Carranza número 205 (manzana 829).
Calle Venustiano Carranza número 207 (manzana 829).
Calle Venustiano Carranza número 209 (manzana 829).
Calle Venustiano Carranza número 210 (manzana 805).
Calle Venustiano Carranza número 224 (manzana 805).
Calle Venustiano Carranza número 225 (manzana 829).
Calle Venustiano Carranza número 301 (manzana 827).
Calle Venustiano Carranza número 303 (manzana 827).
Calle Venustiano Carranza número 306 (manzana 506).
Calle Venustiano Carranza número 307 (manzana 827).
Calle Venustiano Carranza número 407 (manzana 826).
Calle Venustiano Carranza número 409 (manzana 826).
Calle Colón, esquina V. Trujillo (manzana 420).
Calle Jesús Contreras números 113, 114 y 117 (manzana 826).
Calle Jesús Contreras número 119 (manzana 826).
Calle Jesús Contreras número 121 (manzana 826).
Calle Jesús Contreras número 127 (manzana 826).
Calle Jesús Contreras número 129 (manzana 826).
Calle Jesús Contreras número 131 (manzana 826).
Calle Eduardo J. Correa número 204 (manzana 826).
Calle Eduardo J. Correa número 217 (manzana 826).
Calle Eduardo J. Correa número 218 (manzana 826).
Calle Eduardo J. Correa número 224 (manzana 826).
Calle Díaz de León número 112 (manzana 302).
Calle Díaz de León número 114 (manzana 302).
Calle José F. Elizondo número 118 (manzana 806).
Calle José F. Elizondo número 124 (manzana 806).
Calle José F. Elizondo número 126 (manzana 806).
Calle José F. Elizondo número 202 (manzana 827).
Calle José F. Elizondo número 207 (manzana 829).
Calle Horneado número 318 (manzana 302).
Calle Horneado número 336 (manzana 302).
Calle Benito Juárez números 101-103 (manzana 18).
Calle Benito Juárez números 104-106 (manzana 17).

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Calle Benito Juárez esquina Allende (manzana 17).
Calle Benito Juárez números 115-113 (manzana 1).
Calle Benito Juárez número 130 (manzana 353).
Calle Benito Juárez número 132 (manzana 353).
Calle Benito Juárez número 104 (manzana 43).
Calle Madero número 102 (manzana 18).
Calle Madero número 104-106 (manzana 18).
Calle 5 de Mayo número 106 (manzana 834).
Calle 5 de Mayo número 118-120 (manzana 834).
Calle 5 de Mayo número 125 (manzana 17).
Calle Juan de Montoro número 103 (manzana 301).
Calle Juan de Montoro número 213 (manzana 302).
Calle Juan de Montoro número 214 (manzana 2).
Calle Juan de Montoro número 215 (manzana 302).
Calle Juan de Montoro número 220 (manzana 2).
Calle Juan de Montoro número 222 (manzana 2).
Calle Juan de Montoro número 224-226 (manzana 2).
Calle Juan de Montoro número 225 (manzana 302).
Calle Morelos número 216 (manzana 18).
Calle Morelos número 219-221. Esquina Primo de Verdad (manzana 19).
Calle Morelos número 223 (manzana 19).
Calle Morelos números 301-303-305 (manzana 43).
Calle Morelos número 309 (manzana 43).
Calle Nieto número 232 (manzana 703).
Calle Nieto número 234 (manzana 703).
Calle Nieto número 236 (manzana 703).
Calle Nieto número 242 (manzana 703).
Calle Nieto número 401 (manzana 805).
Calle Nieto número 403 (manzana 805).
Calle Nieto número 405 (manzana 805).
Calle Nieto número 407 (manzana 805).
Calle Nieto número 505 (manzana 808).
Calle Palmira número 131 (manzana 353)
Calle Palmira número 133 (manzana 353)
Calle Palmira número 135 (manzana 353)
Calle Pedro Parga número 107 (manzana 43).
Calle Pedro Parga número 109, 111, 113 (manzana 43).
Calle Pimentel número 120 (manzana 808).
Calle Manuel M. Ponce número 106 (manzana 808).
Calle Manuel M. Ponce número 110 (manzana 808).
Calle Manuel M. Ponce número 120 (manzana 808).
Calle Manuel M. Ponce número 122 (manzana 808).
Calle Manuel M. Ponce número 128 (manzana 808).
Calle Manuel M. Ponce número 130 (manzana 808).
Calle Manuel M. Ponce número 134 (manzana 808).
Calle Rayón número 216 (manzana 353).
Calle Eliseo Trujillo número 112 (manzana 420).
Calle Victoria números 101-103, esquina Moctezuma (manzana 834).
Calle Victoria números 105-107 (manzana 834).
Calle Victoria número 117 (manzana 834).

ARTICULO 5º.- Las construcciones que se realicen en la zona de monumentos históricos de la ciudad de Aguascalientes, Estado de Aguascalientes, se sujetarán a las condiciones establecidas en las disposiciones legales aplicables y en todo caso cualquier obra de construcción, restauración o conservación en la zona de monumentos históricos, deberá realizarse con la autorización previa

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del Instituto Nacional de Antropología e Historia.

En los casos de obras a realizarse en inmuebles la propiedad federal, la Secretaria de Desarrollo Urbana y Ecología, intervendrá de acuerdo con las leyes sobre la materia.

ARTICULO 6º.- Corresponde al Instituto Nacional de Antropología e Historia vigilar el cumplimiento de lo ordenado por este Decreto, en los términos de las disposiciones legales aplicables.

ARTICULO 7º.- La Comisión Nacional para la Preservación el Patrimonio Cultural podrá, en los términos del Acuerdo Presidencial que lo crea, apoyar y auxiliar al Instituto Nacional de Antropología e Historia en el cumplimiento de lo previsto en este Decreto, y hará del conocimiento de las autoridades competentes, cualquier situación que ponga en peligro la zona de monumentos históricos o de alguna de los inmuebles a los que se refiere el presente ordenamiento.

ARTICULO 8º.- La Secretaria de Desarrollo Urbano y Ecología auxiliará, en el ámbito de su competencia, al Instituto Nacional de Antropología e Historia en el cumplimiento del presente Decreto. Asimismo, se invitará a colaborar a las autoridades estatales y municipales competentes, y demás dependencias o entidades a las que la legislación confiere facultades sobre la investigación, protección y artísticos, que forman parte del patrimonio cultural del país.

ARTICULO 9º.- Inscríbase la presente declaratoria con los planes oficiales respectivos y demás anexos que la integran, en el registro Público de Monumentos y Zonas Arqueológicas e Históricos, así como en el Registro Público de la Propiedad de Aguascalientes, Estado de Aguascalientes.

TRANSITORIOS

PRIMERO.- Este Decreto entrará en vigor al día siguiente de su publicación en el Diario Oficial de la Federación.

SEGUNDO.- Publíquese dos veces en el Diario Oficial de la federación, para los efectos a que se refiere el artículo 9o.- del Reglamento de la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos.

TERCERO.- Procédase a la inscripción de oficio en el Registro Público de Monumentos y Zonas Arqueológicos e Históricos dependiente del Instituto Nacional de Antropología e historia, del listado de edificios y de las obras civiles relevantes de carácter privado realizados en los siglos XVI al XIX inclusive, considerados monumentos históricos por determinación de la Ley, que se encuentran dentro de la zona en términos de los artículos 3º. y 4º. de este Decreto, previa notificación personal a los propietarios de los inmuebles y de conformidad con los procedimientos legales y reglamentarios respectivos.

Dado en la residencia del Poder Ejecutivo federal en la Ciudad de México, Distrito Federal, a los catorce días del mes de noviembre de mil novecientos noventa.- Carlos Salinas de Gortari.- Rúbrica.- El Secretario de Desarrollo Urbano y Ecología.- Patricia Chirinos Calero.- Rúbrica.- El Secretario de Educación Pública, Manuel Bartlett Díaz,- Rúbrica.- El Secretario de Turismo, Pedro Joaquín Coldwell.- Rúbrica.

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7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Archivo Histórico del Estado de Aguascalientes
Juan de Montoro No. 215, Col. Centro,
C.P. 20000 Aguascalientes, Ags.
Teléfono: 014499185521 / Fax: 014499153946
E-mail: aheags@prodigy.net.mx

Centro INAH Aguascalientes
Calle Juan de Montoro No. 226, Zona Centro,
Aguascalientes, Ags. CP 20000

Secretaría de Desarrollo Urbano del Estado de Aguascalientes
Plaza Patria s/n Zona Centro,
C.P. 20000, Aguascalientes, Ags.
Teléfono 910 1010

Secretaría de Turismo del Estado de Aguascalientes
Av. Aguascalientes Norte No. 612, Fracc. Pulgas Pandas
C.P. 20138, Aguascalientes, Ags.
Tel: (449) 910-2088
Fax: (449) 910-2088
Llamada sin costo: 01-800-949-4949

Instituto Cultural de Aguascalientes
Venustiano Carranza 101, Centro
CP 20000, Aguascalientes, Ags.
Tels. (449) 910 20 06 directo, 910 20 10 exts. 2006, 4001
Fax 910 20 10 ext. 4001
victor.gonzaleze@aguascalientes.gob.mx

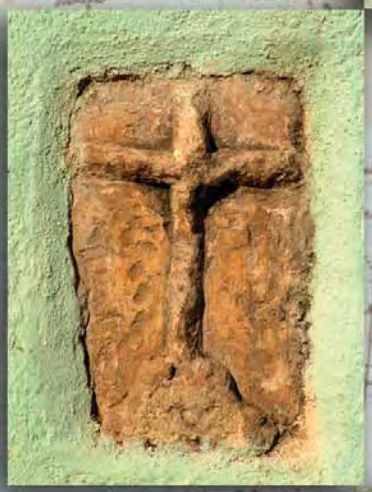
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Camino Real de Tierra Adentro

Vol. Zacatecas





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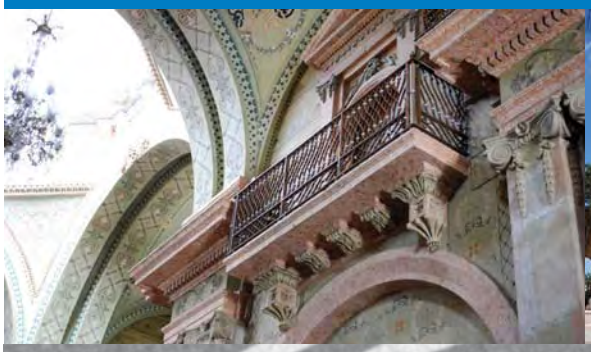
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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

C001Z Chapel of San Nicolas Tolentino of the Former hacienda of San Nicolás de Quijas (El Nigromante) Year: 1793

The known origins of this hacienda go back to that of Santa Cruz sold by the Augustinians in 1650 to the captain José de Quijas Escalante y Saldaña.[1] When this hacienda owner died in January 6 of 1677, it passed to his son of the same name.[2] And in the following generation repeated again with the name of José Quijas Escalante y Flores, who died in 1710. Later on it passed to the following generations of this family; for 1759 it was property of Ana María del Río Tirado, wife of Antonio Anselmo de Quijas Escalante.[3] In 1790 it was bought by Manuel Ignacio García de Roxas. After he died it was left to his son José Guadalupe García de Roxas and to his wife Mariana Elías who had it up to 1872. For twenty years it was managed jointly by five families García de Roxas.[4] By the first half of the 20th century it was left to Alfonso García de Rojas, whose daughters are the owners of a part of the house until the present time. The main part of this belongs to the ejido (mixed form of community-based land ownership) of the Nigromante, present name of the town and it is headquarters of the house of the Culture or shops of arts and occupations.

The access to the hacienda is made through an arch with foiled pilasters and voussoirs with leaves and ornaments in shape of "S". In the center is found the image of Saint Nicholas of Tolentino patron saint of the hacienda. Inside is found a great patio that led to the front of the house where there was an arcade. Some of the windows of the house have triangular frontons on the lintels, what dates it in the 19th century. In that place must have been placed the coat of arms of the family Quijas that now is found in the house of the family.



[1] I thank the information to Bernardo del Hoyo.

[2] Acosta Gómez, Ricardo, Los templos de la Sierra de Pinos, Zacatecas y sus ministros, Zacatecas Pacmyc, 2004, p. 14-16.

[3] Sifuentes, Alejandro, Arquitectura religiosa. Aproximación a la arquitectura religiosa de las haciendas del semidesierto pinense, México, Universidad Autónoma de Aguascalientes, 2005, p. 71-73.

[4] Reyes de los, Aurelio, ¿No queda huella ni memoria?, México, IIE-UNAM, 2002.

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The temple of the hacienda of San Nicolás was built between 1793 and 1796, as it is indicated in an inscription of the facade. This last one is formed by boxlike grooved pilasters with the jambs of the entrance worked with geometric motifs. The voussoirs of the arch have leaves that form a pendant in the key starting from two volutes. The architrave and the cornices are reduced and the frieze contains geometric figures, as well as irises and Marian lilies. This body ends with elegant fleurons. The window choir with a grooved bocel resembling a friar cord serves as frame for the statue of the Augustinian Saint Nicholas of Tolentino in his flagellant aspect. At the sides, standing over pedestals are found Saint John the Baptist and the thaumaturge Anthony of Padua. The group ends with the archangel Michael and over this an anthropomorphous Trinity that rests on some volutes giving the idea of a swing surrounded by two small angels. The mixtilineal cornice also ends in volutes and it is decorated with some vases in groups of three that finish with big and small spheres. The entrance to the tower has a carved star which identifies the Italian penitent to who the temple is consecrated, while the tower of two bodies has reduced





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corners to give place to flaming censers and crenels on the cornices. The round dome is protected with brackets. Next to the facade of the temple is found a turret probably raised by the middle of the 19th century in the region that was besieged by the Comanche.

The interior has one nave roofed with canyon vault and arches to give it resistance. On the cruise is located a drum dome. The main altar has grooved columns with combined capitals. At the center is placed the penitent Saint Nicholas of Tolentino, dressed with robes to officiate, as it is arranged for the holidays. In the upper part can be seen the canvas of the Immaculate Conception, another of Saint Joseph and finally the Virgin of Guadalupe. The side altars are dedicated to Our Lady of the Rosary and the Sacred Heart. On the other hand in the lateral chapel, corresponding to an older chapel, are found canvases of Christ's Baptism and the effigies of Our Lady of Sorrows and Christ in prison. In the sacristy is found a cuadro de ánimas of local manufacture dedicated to Anselmo de Quijas, with certain grade of deterioration, in which appears Saint Nicholas taking souls out of the purgatory in company of Our Lady of Mercy and Saint Lawrence Martyr.

002Z Town of Pinos Year: 1594

The Real de Pinos was one of the obliged points for the travelers that leaving from Zacatecas went by the Camino Real (Royal Road) to the south, with direction to San Felipe and San Miguel El Grande (Allende). This was the most utilized route to go from Zacatecas to the City of Mexico in the 16th and 17th centuries. The natives that inhabited the region were the Guachichiles that didn't easily accepted the domain of the Spaniards, so they rose in fight until they went losing their identity as group.

The first Europeans that visited the area were the searchers of mines and religious that began to explore it since the mid 16th century. Since the beginning, the area was claimed so much by the Nueva Galicia (New Galicia) as by the Nueva España. According to the Franciscan historian Antonio Tello, the Real de la Purísima Concepción de la Sierra de Pinos was founded in 1581.[5] Toward 1594, the Audience of Guadalajara had annexed the Sierra de Pinos in spite of the protests of the contrary part. In a same way the region was disputed by the bishoprics of Guadalajara and Valladolid, as well as by the Franciscans and the secular clergy. The first settlement founded in 1594 was called Nuestra Señora de la Concepción de Cuzco, of uncertain location.[6]

The bishop of Guadalajara, Alonso de la Mota y Escobar visited the region at the beginning of the 17th century finding that the miners were seated in the town of La Pendencia (real de San Bartolomé) with seven haciendas de beneficio (country estates) for grinding quicksilver and minerals with moderate ore-yield. The benefited metals were taken out of the Sierra de Pinos and of the Peñón Blanco, where there were also some salines that supplied all the mines of the region, including those of Zacatecas. The bishop also mentioned that it was doctrine of the Franciscan friars of the Custody of Zacatecas that administered the Indians of the town of Concepción, Tlaxcala formed by tlaxcaltecas and otomíes, toward 1600. Although the prelate named a secular

[5] Acosta, Ricardo, Los templos de la Sierra de Pinos, Zac. y sus ministros, México, Pacmyc, 2004, p. 23.
[6] Gerhard, 1992, pp. 164-165.

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clergyman, the neighbors were very poor and they could not provide his wage. The weather was considered as very healthy and there were good mounts and a mountain range of pines, waters and valleys. It is in the line of the provinces of Nueva Galicia and Nueva España, where the Episcopal description ends.[7]

For 1621 the mines were prosperous with which besides the reales (mining camps) of La Concepción de Cuzco and San Bartolomé, had populated those of Pinos and Peñón Blanco. With this peak a benefited priest could settle in each one of the reales of the region. Later on these mining centres gradually disappeared and that of Pinos consolidated as parochial head.

When the bishop Carlos Nicolás Gómez de Cervantes visited the real de Pinos in 1728, quicksilver (mercury) had just been found in the region, but when its exploitation was forbidden because it was a royal monopoly, a time of decadence came in which the mining camp was almost depopulated, situation that continued up to 1746. The Franciscan historian José Arlegui attested this decadence when wrote that: "it was a very rich mineral (mining camp) and in the last times big quantities of gold and silver were extracted from its lodes, and today there is still a mine that gives with much abundance. It is an arid and very cold land, with lack of water. In the real there are some Spaniards and many indians for the labors and homesteads, administered by a clergy priest, most of the time with the aid of our religious, and I don't doubt that the camp would had been depopulated due to the good and bad times that it has faced, if it was not for our poor convent that sheltered the few residents that have been left there".[8]

Few years later, the situation was again favorable for the real de Pinos, what reflected in the parochial census of 1760 registering 16,995 faithful people that had taken the communion (older than seven years) and 923 of the Franciscan doctrine. With the reformation of the system of intendancies in 1787, the Alcaldía Mayor or judicial district of Pinos became sub-delegation of the intendancy of Zacatecas. Then, the population was dispersed in numerous haciendas and ranches. According to a census of 1801 in the jurisdiction there were 1,753 Indian families and 1,496 of mulattos and black people.[9]

Parish of San Matías de Pinos

It was built between 1682 and 1697, when the parish priest was Cristóbal Perea, and when it was almost ended raised the lateral chapel dedicated to the Guadalupana (Our Lady of Guadalupe)[10]. By the middle of the 18th century



[7] Mota, 1966, p. 158.
[8] Arlegui, (1738), 1851, p. 76.
[9] Gerhard, 1996, pp. 164-166.
[10] Acosta, 2004, p. 14.

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important remodeling works were undertaken, highlighting the construction of the dome and the mixtilineal windows. Once finished the works toward 1759 the main altarpiece was manufactured, which was considered as "new, very beautiful". For 1795 began the task of enlarging the temple to make it of three naves, work that was unconcluded by 1803 when the works stopped by lack of money and whose foiled facade could have been similar to that of the parish of San Luis Potosí.[11]

The facade is formed starting from half pilasters of grooved shaft and combined capitals. The key of the arch of the entrance is polygonal with a Pope tiara to reinforce the presence of the institutionalism of the church in the parochial life. In the pendentives are angels that lean out among the foliage. The cornice of the first body is deep-set to give place to the figure of the archangel Michael that, as the rest of the facade, is much deteriorated. A Latin inscription that mentions the archangel's prelacy in the celestial hosts that fight against the evil is under the celestial figure. In the second body there are other half columns with caryatids. At the sides some niches can be seen with some figures difficult to identify.

At one side of the church can be seen an unconcluded construction that was sought to be a temple of three naves. According to Bernardo del Hoyo, its construction was owed to the interest of the bishop of Monterrey José Jacinto Llano y Valdés, native from Pinos and of his brother, the canon Andrés Ambrosio Llano; but when the first died, the work remain unconcluded and now the facade of the old church is extremely damaged. The first construction has plaster on the sides with drawings of a series of human figures dancing, apparently as skeletons, as well as a bishop, nopales, several animals, some of them fantastic, a bicephalous eagle and a cross with the word love. It seems that a similar program is found in the expiatory temple of Morelia. [12]



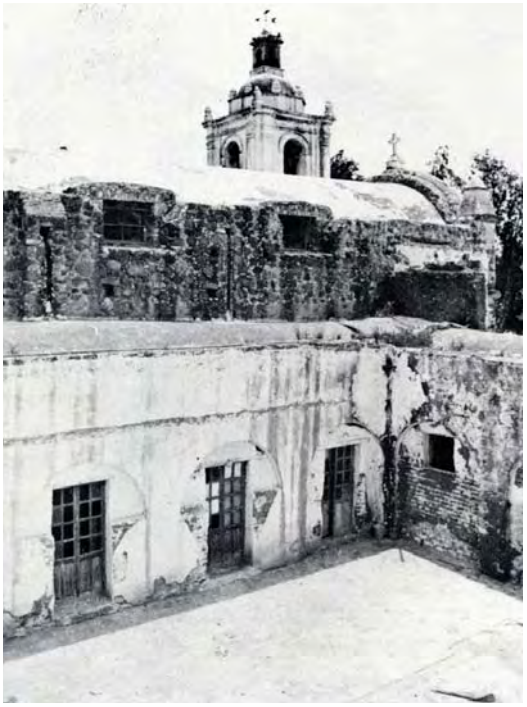
The interior of one nave is roofed with edge vaults, cruise and dome of octagonal drum. In the keys of the arches there are monograms of Jesus, Mary and Joseph, as well as the Pope emblems again.

[11] Bargellini, 1991, p. 230-233.
[12] Communication from Balaam Gálvez.

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Inside the temple some pictorial works of interest are found such as a baptism of Christ signed by José de Páez in Mexico, 1764, a cuadro de ánimas (purgatorial canvas) of 1752 and the Virgin of Guadalupe; one of Saint Ignatius of Loyola signed by José Valentín Mazías 1760, a Trinity signed by Miguel Cabrera and several figures of saints of popular devotion.

Temple and convent of San Francisco de Pinos





According to the father Antonio Tello, the foundation of the convent was done in 1594 by the priests Pedro Beltrán and Andrés de Heredia.[13] On the other hand the historian Arlegui informs that the twentieth convent of the Purísima Concepción de la Sierra de Pinos had by 1738, three religious that administered the few Indians that were in the town called Tlaxcala and likewise all



[13] Acosta, 2004, p. 24.

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the Indians that were dispersed in the homesteads, cattle ranches and labors of the entire jurisdiction "that is very painful and extensive".[14]

The facade of the temple is very simple, of carved stone without decoration with a reduced window and several niches. The tower is of one body. The interior has a nave roofed with barrel vault with arches of support. It conserves a Solomonic altarpiece dedicated to the virgin of Guadalupe with the four appearances and another estípite altarpiece with diverse saints. Several paintings of the 18th century are also found in the sacristy.

At one side of the temple is placed the old Franciscan convent with an austere square patio that now houses municipal facilities. In the corridors the remains of some viceregal mural paintings can be observed, among them a Via Crucis (Way of the Cross).

Temple of the Inmaculada Concepción de Tlaxcala

The facade is formed by half tritostile lobulated columns ornamented with garlands of flowers. A great octagonal choir window is on the cornice and at the sides and over it there are three niches, empty at present. The group ends with a mixtilineal cornice with volutes that date the temple in the second half of the 18th century. The temple has two towers, each one of two bodies and behind them can be seen a part of the previous temple.

In the interior is conserved an anástilo style altarpiece with a small sculpture designed to wear clothes of the Immaculate Conception, and the saints Joachim, Anna, Joseph, John the Baptist, as well as Francis of Assisi and Anthony of Padua with six carved and polychrome archangels in the second body.[15]





[14] Arlegui, (1738)1851, p. 76.
[15] Acosta, 2004, pp. 32-33.

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003Z Temple of Nuestra Señora de los Ángeles of the Town of Noria de Ángeles Year: 1719



This real de minas was founded at the beginning of the 17th century; later on it was depopulated.[16] The site of Noria de Ángeles was registered in January 15, 1621 by Alonso de Gómez and it was entitled again to the captain Felipe Sandoval with the name of Sitio de la Cruz. Toward 1705 a new bonanza began in the real de Los Ángeles, although the first church seems to date of 1719. It was a vicariate that belonged to the rectorship of Pinos. When the peak began was built the hacienda de beneficio (estate where the minerals were processed) of Santa Ana, property of the bachelor Rodrigo de Guzmán y Ramírez de Prado, of who a painting is conserved in the temple of the real de Los Ángeles.[17] In a report that was presented to the viceroy by the royal officers of Zacatecas in 1731 it is mentioned that Noria de Ángeles, located at short distance from the real, was an hacienda de beneficio thanks to the presence of a spring. It belonged to the bachelor Rodrigo de Guzmán y Ramírez





[16] Ramírez Hernández, Oscar, Hacienda de Nuestra Señora de los Dolores de El Carro. Formación, auge y desaparición (1548-1990) México, 1999, p. 46.
[17] Ramírez, 1999,

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de Prado and it had six tahonas (mills) and a mortar head with an expense of 1,500 annual fanegas (Spanish unit of dry capacity used for grain) of saltierra (a salt deposit left by evaporation of a shallow salt lake).

In 1761 the vicariate of Los Ángeles was included in the parish of Pinos, also belonging to the diocese of Guadalajara. For 1792 the mines had decayed with the consequent decrease of population, making difficult to maintain the lieutenant of priest. The decadence continued during the following years in which only were found 176 inhabitants of different caste and any Spanish. When the parish of Salinas del Peñón Blanco was raised in 1799, it was added, having four hundred and thirteen people. In March 2, 1804 began the procedures to build a new temple in Noria de los Ángeles when moved the parish aid from the real to the Noria de Ángeles.

The current church began to be built in June 24, 1870 and it was finished in August of 1872. The tower of the bells was lifted in 1920. At the sacristy is conserved an interesting canvas of the thaumaturge Anthony of Padua that so much fame reached in the Nueva España with the propaganda of the Franciscans. This painting depicts the miracle to Juan Moron who was saved by the saint from the claws of the devil that was taking him to hell. It seems that the painting dates from the first decades of the 19th century.

In the new stone church of the real de los Ángeles is conserved a cuadro de ánimas of good proportions, painted in 1752 by Valentín Macías and dedicated to Saint Nicholas of Tolentino, patron saint of the miners of the real, painted for the devotion of Don Domingo Antonio de Palencia de Bustamante and of Nicolás Matías de Castro.[18]

004Z Temple of Nuestra Señora de los Dolores in Villa González Ortega Year: 1855

The lands that gave origin to this hacienda were granted to Diego de Ibarra, one of the discoverers of Zacatecas and they were linked by means of a mayorazgo (inheritance to the eldest son of the family) to Mariana Velasco e Ibarra, granddaughter of the viceroy Luis de Velasco. Later on these were inherited to her son Hipólito de Velasco, marquis of Salinas and governor of the Nueva Vizcaya who obtained the royal permission to transfer the hacienda of Trujillo and its annexes to the captain Juan Dozal de la Madriz. This miner of San Luis Potosí did the composition of his lands before the visitor Cristóbal de Torres, in 1644. When he died these estates were acquired by the captain Juan Bautista de Espíndola, neighbor, so much of Querétaro, as of Mexico. Later on the lands were inherited to his son Nicolás de Espíndola and in 1680 he bequeathed them to the captain José Payo de Cárdenas, neighbor of the City of Mexico. The property was then called hacienda of Espíndola de Ciénega Grande. By the end of the 17th century these lands had changed of owner again and their proprietor was the captain Felipe Alfonso de Sandoval who did another composition of lands with the crown. For 1704 the hacienda was bought by Mrs. María Teresa de Medina y Sarabia, neighbor from the City of Mexico and when she died in 1742



[18] De la Rosa Ramírez, Jesús, Reseña histórica de la parroquia de Noria de los Ángeles, Zacatecas.

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her brother Felipe Cayetano de Medina, count of Medina became the owner. Later, his widow María Manuela de Torres inherited the numerous goods that had accumulated in the latifundium of Ciénega de Mata, among them the hacienda of Nuestra Señora de los Dolores de El Carro, located in the jurisdictions of Aguascalientes, Charcas and Sierra de Pinos. This hacienda, along with that of the Agostadero, belonged to the mayorazgo of Guerrero y Torres, being bought in 1818 by the colonel Juan Nepomuceno Moncada y Berrio, count of Valparaíso III and Marquis of the Jaral de Berrio III.[19] The temple was built in 1855, following the testament instructions of the marquis.

The elegant church of this hacienda is raised from the level of the street to give place to a burial crypt, where the remains of the members of the family Moncada are deposited. The facade has exempt Doric paired columns that rest on high pedestals. The frieze is composed by triglyphs and metopes and the cornice shows denticles and a broken fronton that gives place to the choir window. On the window supported by brackets transformed into leaves is found another cornice with a closed and salient fronton. At the center, in a canvas pinned in the stone, is carved the heart of Mary with the representation of the pains that suffered by having accepted to be mother of Jesus. On the flat columns that flank the choir window are four flaming urns. The rest of the ashlar facade shows four colossal columns that frame the group. Between the columns four windows appear, the upper with salient triangular frontons and the lower have cornices with cabochons and corbels, besides flaming finials. Finally in the roof there is a triangular finial with the carved divine triangle, it serves as base for a great censer.

The temple has two towers with triple Doric columns toward the center and double at the sides. It has frieze with triglyphs and metopes and mixtilineal cornices. The second bodies are octagonal with columns in each side, flared spires and adorned with garlands that resemble to those built by the Montoya in San Juan del Río, Durango. The temple is crowned by eight small censers and iron crossings. In the rear of the temple can be observed the octagonal dome ornamented with censers and lantern, supported by columns and reinforced with flying buttresses.





[19] Ramírez, 1999, pp.12-59.

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The interior was built of one nave with edge vaults, arches of support with Ionic capitals adorned with garlands, balustrade on the cornice, cruise and a high dome held by columns what allows the entrance of enough illumination through its big windows.

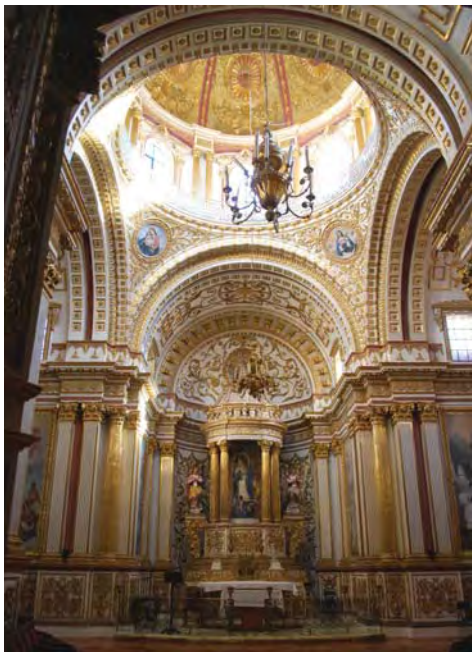
The presbytery shows a triple triumphal arch ornamented with Ionic capitals from which garlands stand out. An enormous cypress is located at the center, supported by triple columns; it occupies good part of the space of the presbytery. In this place is worshipped a sculpture of the Lord of Saint Teresa, accompanied by the Founder Saint of the Carmelite whose convent in the City of Mexico must have been frequented by the Moncada. At one side is found the figure of Our Lady of Sorrows with brotherhood and a series of miracles related to the health, indicating the importance that the marquises of Jaral wanted to give. The side altars consist of double columns of flat shaft and combined capitals, finished in cornices of broken and reduced circular frontons. In one of them are located Joachim and Anna, Mary's parents and in the other, the Divine Prisoner.

The building of the current municipal presidency corresponds to the main house of the old hacienda where several galleys roofed with vault and a turret are conserved probably corresponding to the military architecture built in the 19th century to contain the attacks of the Comanche.

005Z Former College of Nuestra Señora de Guadalupe of Propaganda Fide Year: 1707

The College of Our Lady of Guadalupe of Propaganda Fide was established in 1707 in the outskirts of the city of Zacatecas by the friar Margil de Jesús in a time when the worship to this Marian invocation was in growth in the Nueva España. The Franciscan friars of Propaganda Fide were responsible for the missionary activities in the province of Texas and Louisiana. After the expulsion of the Jesuit they remained in charge of some of their missions. This convent interacted with its similar of San Francisco de Querétaro along the Camino Real de Tierra Adentro (Royal Inland Road). The responsible for the construction of





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this work was the Guardian friar José Guerra between 1713 and 1717, being the facade dedicated in 1721.[20]

The entrance is through an atrium of big dimensions as it was usual in the Franciscan foundations in order to gather a bigger numbers of Indians. Around it are found fourteen niches with volutes and mixtilineal forms with crosses inside to pray the Via Crucis. In this place is also located an exempt column with reliefs of Our Lady of Guadalupe, as if it was an old Atrial cross.

At the right side is found the triple portal ornamented with simple columns, leading to the convent transformed into museum of viceregal art. This construction has two plants with the interior cloister closed to avoid the icy wind of Zacatecas. The reservoir to collect the rain water to palliate the necessities of the friars of a city with few water resources is very interesting.



The facade of the temple has two bodies; the lower was designed as triumphal arch with paired tritostile columns with combined capitals. These columns have in the lower third human figures that mix with abundant vegetable forms. The medium third is helical, while the upper presents carved petatillo (a natural fiber weaving), similar to that found in the side portals of the cathedral of Durango and in the temple of San Antonio de Juana Guerra in the valley of Poanas. The hollow of the entrance presents padded and floral motifs. In the intrados slips down a small angel that is interrelated with a Virgin of Guadalupe that glows between the clouds, supported this time by the seraphic Francis instead of the traditional small angel. Flanking it are found several figures dedicated to reinforce the worship to the Virgin of Guadalupe from its deepest Marian roots. Saint Luke himself paints the celestial image accompanied by the evangelist John in Patmos where he saw the apocalyptic woman. On the opposite side can be seen the nun of Agreda and John Duns Scotus related with the topic of the mystic City of God that the Franciscans tried to build.

Among the intercolumniation two niches are

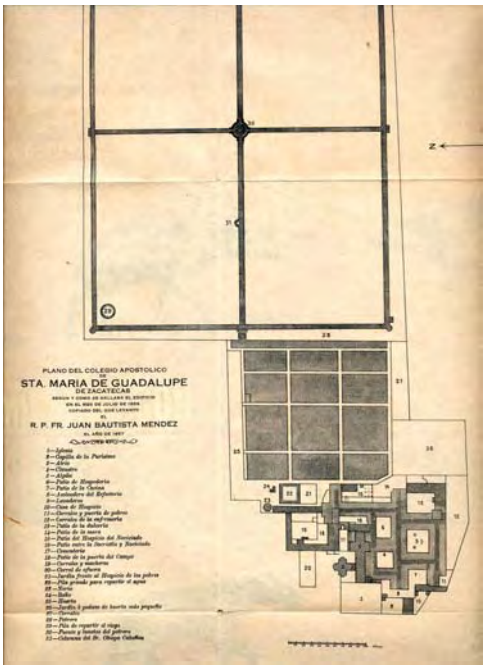
[20] Bargellini 1991, p. 270-271.

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observed, which contain the figures of the Founder Saints Dominic of Guzmán with a dog that holds a torch in the muzzle as symbol of the fidelity of the order of the preachers against the heresy, and Francis of Assisi with his attributes, the world at his feet and a skull in his hands. The frieze of the first body is carved with leaves and flowers that match with the cantilevers of the cornice transformed into vegetable elements. In this place is announced the importance of the temple, elevated to the category of Lateran basilica, similar to the Roman.

The second body is solved starting from a small bent window that repeats and at the same time forms a grooved rhombus. Over the window there is relief that represents the Trinity, and it is interesting to find one of Christ's falls during his Passion. The scene is accompanied by celestial choirs and small angels that fly among the clouds. The columns that frame this body are equally tritostile with the lower third with zigzag and in the two remaining abundant helical vegetation. At the sides can be seen two figures that form the scene of the Announcement, on one hand the archangel Gabriel making a knee bending and on the other Mary confined in a room reading the writings at the moment of receiving the good news.



When entering, a dramatic change is perceived in the intensity of the light, produced by the double choir that embraces a considerable surface. Further on is the cruise formed by a vault with arches and a wide balustrade. At the center is found a great drum dome. The main altar has neoclassical characteristics and has in the middle a Virgin of Guadalupe wearing a gold ring, attributed to Juan Correa. It also has a frame of embossed silver. In the same presbytery it is possible to notice some reliquaries with agnus waxes and silver figures, some of the few examples of this type that are conserved in the north where they were very common in the previous centuries. In one of the side altars is found the Virgin of the Solitude, with wide adoration in Zacatecas and in

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the other the Virgin of the Refuge. This image is specially important for the inhabitants of the north of Mexico, since the friars of the college of Guadalupe were who diffused this adoration along the Camino Real de Tierra Adentro, at the end of the 18th century, becoming one of the most popular images in this vast territory. Another image in the interior is a small carved sculpture of the Virgin of Guadalupe made to wear dresses, whose origin is attributed to the friar Margil de Jesús who used to take it with him when going on pilgrimage in his missions. It is known as "La Preladita" (the small prelate). Among the figures of the side altars is noticed the presence of the Franciscan Blessed Sebastian of Aparicio to who the tradition attributes to have been one of those that opened the Camino Real de Tierra Adentro in its stretch from Zacatecas to Mexico, same that traveled with his carts thrown by oxen.

The chapel of Nápoles is located on the left side of the body of the temple, and was built to commemorate the proclamation of the dogma of the Immaculate in 1854. It is composed by rich plaster-works and gilded dome, with a remarkable wooden floor of marquetry or inlaid with stars and geometric drawings. The altar of neoclassical characteristics has a small cypress where is placed the Immaculate Conception of Neapolitan origin of which is said that was a gift from Elisabetta Farnese for the College in 1722. Given its importance, this chapel has an access separated from the church by a quarry door with an elegant pendant sculpted during the Porfiriato.[21]

006Z Historic Ensemble of the city of Sombrerete Year: 1555

The mines of Sombrerete are located in a series of high valleys in the Zacatecano System of the Mexican Plateau, belonging to the hydrographic basin that gives origin to the Aguanaval river. Its location was given around a hill high called Sombrerete named as such by having certain resemblance to a Spanish hat. This real de minas had a preponderant role in the mining of the Nueva Galicia, therefore it had a Caja Real (Royal Safe) and in some peak times it competed with the mines of Zacatecas and Parral. They were a forced point of stop in the route of the Camino Real de Tierra Adentro for the travelers that moved between Durango and Zacatecas.

[21] I thank the data to Bernardo del Hoyo.



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For 1585 it had twelve haciendas de beneficio for the metals, although according to the informers of the geographical relation, in previous years of bonanza it ended having two hundred Spanish neighbors but in that time diminished because of the attacks of the Indians of San Andrés del Teúl and from other places.[22]

The first Europeans that visited the region belonged to the expedition commanded by Ginés Vázquez de Mercado in 1552 in the search of a mythical silver hill that they expected to find in the valley of Guadiana (Durango). In their trip of return to Guadalajara, Vázquez de Mercado was hurt by the Zacatecos of Saín (at present the next most important town in the route of the Camino Real toward the south). The area was visited again by the Spaniards two years after other explorers coming from Zacatecas, headed by Francisco de Ibarra and Juan de Tolosa who traveled the same road that Mercado. The first miners settled down in the mines of San Martín and two versions exist about the foundation of Sombrerete, one of them having Juan de Tolosa as main character who founded the real de minas in June 6, 1555.[23] Another says that being a very dry year, the inhabitants of San Martín sought for water in the narrow canyon of Sombrerete and they found the lodes, so headed by Alonso de Llerena decided to populate the new real de minas.[24] It is said that Alonso de Llerena himself, raised in 1570 a census of the neighbors seated in the real, being 40 married, 30 bachelors and 400 Indians and they requested to the Audience of Guadalajara to grant them the title of village, what happened, taking the name of Villa de Llerena, Real de Minas de Sombrerete. For that same year the mines of Sombrerete already had a beneficiary priest to administer the Spaniards. When the diocese of Durango was founded in 1620 the parish passed from Guadalajara to this last headquarters. On the other hand, the Franciscans of the Custody of Zacatecas established the convent of San Mateo de Sombrerete in 1576 to indoctrinate the Indians that worked in the mines.

The peak of the mines of Sombrerete consolidated during those years, since for 1572 it was considered in a report of the parishes of the diocese of Guadalajara as the second in importance by the value of its tithes. There were then 60 neighbors and Spanish merchants as well as five hundred Indians.[25] As the peak of the mines continued in the following years it increased to more than two hundred Spanish neighbors in the following decade.[26]

[22] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, pp. 239-269).

[23] Rodríguez Flores, 1990, p. 30.

[24] Notas de Alberto Castillo H. A la edición del libro de Pedro Tamarón y Romeral, 1937, p. 195. (Notes of Alberto Castillo H. to the edition of the book of Pedro Tamarón y Romeral, 1937, p. 195).

[25] AGI, Guadalajara 55, r .I-I. Informe de las parroquias de la diócesis de Nueva Galicia, 1572. Le agradezco la información a Bernardo del Hoyo. (AGI, Guadalajara 55, r. I-I. Report of the parishes of the diocese of Nueva Galicia, 1572. I thank the information to Bernardo del Hoyo).

[26] Gerhard, 1996, p. 168.

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These bonanzas were given although during the first years of the existence of this real de minas it was threatened by the native Zacatecos of the region that had confederated with the Guachichiles and took refuge in the region of the Malpaís, near Durango, from where they were evicted by the captain Pedro de Ahumada Sámano, one of the main neighbors of Zacatecas. The region remained with great uncertainty until the beginning of the 17th century, when the Zacatecos loose their identity as a group.

For 1589 the mayor of San Martín had moved to Sombrerete, what indicates that the mines continued producing, but not at the beginning of the 17th century when the bishop Alonso de la Mota y Escobar indicated that the number of mining neighbors and merchants had gone down to thirty.[27] The bishop added that the mines were very prosperous and "at present they are very decayed because the rich high-yield metals benefited by smelting had depleted". Besides the Chief Judge dependent of the province of Nueva Galicia, it was doctrine of clergymen according to the Patronage and the neighbors and miners paid their wages.



There was also a monastery of Franciscan friars that helped the beneficiary priest with the doctrine of the neighborhood of Indians. The parish of Sombrerete was comprised in the bishopric of Durango when this settled down in 1620.

In 1646 began a new stage of mining peak, reaching its best moment in 1670 when the mine of the Pabellón belonged to Francisco Rib, Matías Carrasquilla and José de la Peña Durán.[28] During that bonanza in the mining centre were established the Caja Real, the Dominican of Santo Domingo and the parish of San Juan Bautista was built financed by Costilla.[29] For 1712 the real de Sombrerete had 580 Spaniards and 1,236 Indians and mulatto that along with the inhabitants of the ranches and posts of the jurisdiction added 3,975 people of confession and communion (elder than seven years). The Indians of the town bordering San Mateo (neighborhood of Las Palmas) and those of the neighborhoods of La Cueva and the hospital of San Miguel made other 246 people. In the jurisdiction there was a great number of settlements: hacienda of San Agustín de los Fernández de Castro, Santa Teresa de Sain Bajo, hacienda of San Sebastian del general Antonio de la Campa y Cos, post of Santo Tomás, post of Santa Catalina, post of the Güizachi, post of the Torreón, post of Buenavista, post of San Antonio, post of Las Palmas y Ciénega. Antonio de la Campa y Cos was proprietary of a great quantity of lands that went by the north to the valley of Poanas, the Mezquitales and the haciendas of Juan Pérez and San Pedro de Tapona, near Durango.[30]

In the first decades of the 18th century, the mines were worked by the colonel of Spanish Infantry Fernando Antonio de la Campa y Cos, who was one of the main miners of Sombrerete and Zacatecas in a time when the mines were again in peak.[31] When his half brother, the general Antonio de la Campa y Cos died, Fernando bought to his nephews the inherited lands, what socially elevated him and reached the title of count of San Mateo de Valparaíso in 1727, being also gentleman of Alcántara.[32] He was benefactor of numerous temples, social works and of conquest in the mountain of Tepeque. One of

[27] Gerhard, 1996, p. 166.
[28] Bargellini, 1991, p. 250.
[29] Bargellini, 1991, p. 250.
[30] Archivo Histórico del Arzobispado de Durango, Libro CCCV, Padrón de las parroquias del obispado de Nueva Vizcaya, 1712. (Historical file of the Archbishopric of Durango, Book CCCV, Census of the parishes of the bishopric of Nueva Vizcaya, 1712).
[31] Sahagún de Arévalo, Gazeta de México, Vol. I, noviembre de 1728.
[32] Ladd, Doris, La Nobleza en México, México, Fondo de Cultura Económica, 1984, p. 318.

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these ecclesiastical works was the vault of the presbytery of San Francisco de Zacatecas, works in the parishes of Sombrerete and Fresnillo and the church and convent of Santo Domingo with a cost of 40,000 pesos[33]. The news about the construction were published in the Gazeta de México: "The Count of San Mateo de Valparaíso is building again this convent and its church"[34], same that he designated to be his last habitation and although he died in 1742, his remains were deposited there up to 1781.[35]

The heiress of the nobiliary title and the bond of San Mateo was his daughter Ana María de la Campa y Cos, born of his second marriage with Rosa Isabel Cevallos Villegas. Ana María got married with the colonel Miguel de Berrio y Zaldívar, marquis of the Jaral de Berrio, being in turn parents of María Anna de Berrio y Campa, marquise of the Jaral de Berrio and countess of San Mateo de Valparaíso who in order to assure both titles was also proprietary of a new bond on a series of estates that went along the Camino Real from Durango to the Altillo in the City of Mexico, upon which traveled thousands of transhumance sheep.



During the years in which the count of San Mateo exploited the mines of Sombrerete, Manuel Ginoesio also settled down in that real and worked the mines of Noria de San Pantaleón, located near the real de San Martín that had been depopulated, besides San Bernabé, Santa Isabel and Charco Hondo. He benefited the product of these mines in the hacienda de beneficio Santa Rosa de Lima in the outskirts of Sombrerete. Francisco de Valdivielso, count of San Pedro del Álamo and marquis of San Miguel de Aguayo y Santa Olaya began to supply Cinoesio in 1738 for the preparation of his mines. When having overdraw the expense and perhaps reduced the mineral production, Valdivielso began a demand against him in 1749.[36]

The bishop Pedro Tamarón y Romeral stood out the importance of Sombrerete as capital of the territory that belonged to the Nueva Galicia in the bishopric of Durango. The real de minas had Cajas Reales, a Chief Judge provided by the president of the province, as well as a city council, benefited parish priest and "beautiful churches of great factory." However he made notice that the mines were in decadence for what the revenues destined to the king had diminished in great quantity, in the five year period 1756-1760, only 142,826 pesos had been collected. In the jurisdiction lived 6,184 people to which were added 151 Indians of the town of San Mateo, separated from the real by the stream of the Diezmo.[37]

For 1777 when the father Agustín Morfi visited Sombrerete accompanying the gentleman Teodoro de Croix, major of the Internal Provinces, the family Fagoaga, former proprietors of the Banco de la Plata (Bank of Silver) and Marqueses del Apartado (marquises of the Section) were already working the mines. Morfi visited the enormous hacienda de beneficio of the house of the Apartado, where there was a solid arcade, as well as fifty five tahonas and six mortars and it was planned to enlarge it with other twelve. On the other hand, the Casas Reales of the mining centre seemed to him as "the last meanness."[38] For then the population of Sombrerete had increased to 2,281 Spaniards, 86 mestizos, 3,803 Indians and 5,631 brown.[39]

The Fagoaga began the rehabilitation of the mine the Veta Negra in 1779

[33] Archivo Histórico del Estado de Zacatecas, Información de razas, caja 2, Información recibida por el Cabildo de Zacatecas sobre procedimientos de Fernando de la Campa y Cos, vecino y minero de Zacatecas, 1732. Agradezco la información a Bernardo del Hoyo. (Historical file of the State of Zacatecas, Information of races, box 2, Information received by the Town council of Zacatecas on procedures of Fernando de la Campa y Cos, neighbor and miner of Zacatecas, 1732. I thank the information to Bernardo del Hoyo).

[34] Castoreña y Ursúa, Juan Ignacio (1722) y Juan Francisco Sahagún de Arévalo (1728-1742) Gaceta de México, México, Secretaría de Hacienda y Crédito público, 1949-1950, II, p. 245.

[35] Rodríguez Flores, 1989, p. 97.

[36] Brading, David, Mineros y comerciantes en el México Borbónico (1763-1810), México, Fondo de Cultura Económica, 1975, p. 236-237

[37] Tamarón, 1937, p. 192.

[38] Morfi, 1980, pp. 102-105.

[39] Archivo General de Indias, Indiferente General 1526.

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by means of an arrangement with the Crown for tax exemption to 50% for a sixteen year-period in which would be supplied with mercury to cost price. For 1790 the mines didn't cover the costs of production by being increasingly deeper and they had continuous floods. However, José Mariano Fagoaga decided to dig a traverse tunnel between Veta Negra and Pabellón, but hardly initiated the works discovered a mass of extraordinarily rich mineral. The Crown lost a great sum for concept of taxes during the great bonanza from 1792 to 1795 and one of the things that could recover was the house that the Fagoaga had built in 1804, which was destined to have Casas Reales at the level of the real de minas.[40] The Fagoaga made in Sombrerete a great fortune with the product of the mines, agricultural haciendas and Company stores, being as Brading affirms, a family absent from Sombrerete by residing permanently in the City of Mexico.[41] When praising the wealth of the mines of Sombrerete, the baron Alexander of Humboldt wrote that Veta Negra of Sombrerete was: "the example of most wealth that has never been seen in both hemispheres."[42]

Parish of San Juan Bautista de Sombrerete

For 1585 a very magnificent parochial temple was already in Sombrerete, almost about to be finished, with the effigies of a big Christ and another of the Virgin. In this place met the brotherhoods of the Santísimo Sacramento, Nuestra Señora, Virgen del Rosario, Dulcísimo Nombre de Jesús and Animas del Purgatorio.[43]

The current parochial church was built toward 1685 with the contribution of the miner Francisco Costilla.[44] The bishop Pedro Tamarón specified during his first Episcopal visit of 1760 that the temple was built of lime and stone and roofed with vault. Its dimensions were of 47 yardsticks long and 10 yardsticks and fourth wide.[45] In the second visit of Tamarón, done in April 13 of 1767, he found that the main altar was a golden side altar with eight canvases of diverse images and to the center the sculpture of the patron saint San Juan Bautista. There were also other five golden altarpieces in the body of the temple, being highlighted in the church the image of the Virgin called of the Wall, because it was said that she appeared on a wall.[46] The father Agustín Morfi found this parochial temple: "of expensive factory and not of the worst that we have seen, very capable and with good lights."[47]



The facade is framed by two half tritostile columns, grooved at the beginning, twisted as torches in the rest and with Corinthian capitals. The arch of entrance has spindles and finely carved beads. The Holy Child is on the corbel of the entrance and in the lean has floral motifs. Up in the frieze there is a chalice of which a Host stands out, with two angels that yield homage, stressing the importance of the Sacrament as main Catholic symbol. In the second body is the window choir with other two columns in which some vines get entangled to complete the Eucharistic message. On the baseboards where these columns are located grotesque masks or mascarones appear. Next to the upper window are two niches with the apostles Peter and Paul, symbols of the Institutional character of the Church. The frieze contains Marian symbols of the Lauretan litany to prepare the spectator to

[40] Rodríguez Flores, 1989, p. 118.
[41] Brading, David, Mineros y comerciantes en el México borbónico (1763-1810), México, Fondo de Cultura Económica, 1975, pp. 244-249.
[42] Humboldt, Alejandro de, Ensayo político sobre el reino de la Nueva España, (1822) México, Porrúa, 1984, p. 170.
[43] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, pp. 239-269).
[44] Bargellini, 1991, p. 250.
45 Archivo Histórico del Arzobispado de Durango, Libro XXXVI, ff.112-113. (Historical file of the Archbishopric of Durango, Book XXXVI, ff.112-113).
[46] Archivo Histórico del Arzobispado de Durango, Libro XXXIII, ff. 66v.-71v. En Bargellini, 1991, pp. 254-257. (Historical file of the Archbishopric of Durango, Book XXXIII, ff. 66v.-71v. In Bargellini, 1991, p. 254-257).
[47] Morfi, 1980, p. 103.

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receive the iconographic message that is presented above: the Immaculate Conception protected by the shade of the Holy Ghost and accompanied by two small angels with Marian symbols. The group of the facade ends with two carved gargoyles with figures that resemble lions. The tower is of three bodies, with a great height, it presents flat pilasters, lambrequins and censers that locate it in the reconstruction of 1777.

The interior was built of masonry, with one nave with cruise and cross vault. The main altar of quarry is formed by columns of flat shaft and combined capital. To the center has a baldachin with the Immaculate Conception and Joachim and Anna to the sides. In the finial is found the patron saint San Juan Bautista. The entrance to the sacristy and the priest house is through two doors carved at the beginning of the 18th century with boxlike carved pilasters, corbels in the key, pinnacles and at the center, on one side, the Pope shield and the Royal crown, on the other side symbols of the Passion of Jesus. At the end of the narrow arms of the cruise are found two side altars similar to the main, finished in broken frontons. One of them was dedicated to Saint Joseph and the other to the Sacred Heart. In the body of the church opens up a side chapel dedicated to the Virgin of Lourdes with a small dome of drum. This added began to be built in 1888 and was finished up to 1953, as it is indicated in an inscription. In the "sotocoro" is found another rib vault chapel with a Solomonic altarpiece of the end of the 17th century with the image of the Virgin and to the sides canvases of passionary angels similar to those of the parochial temple of Cuencamé and of Christ before Anas and Caiphas. The current dome is seated on a ring with brackets and triglyphs. It was destroyed in 1911 during the taking of Sombrerete by the revolutionary forces of the colonel Luis Moya and reconstructed in 1938 by the master Mariano Chacón of the city of Durango.

Temple of the Vera Cruz

It is located on a small hill that dominates the view of the mineral of Sombrerete, next to the sanctuary of the Soledad. To say of the informers of the geographical relation of 1585 the temple of the Veracruz was the first built for parish in the real de minas and for that date it was already called of the Holy Veracruz where two brotherhoods of blood existed, that of the brothers of the Veracruz that on Maundy Thursdays were disciplined at night and the brothers of the brotherhood of the Soledad that lashed on Fridays in the afternoon.[48]

The current temple dates from before 1684, when license was given in Durango to request charity for the altar of San Cayetano that was found there.[49] The facade of the church is very simple; it is formed by two pilasters with Doric capitals and a round arch with padded jambs. In the upper part is located a square choir window. The interior shows an impressive wooden coffered ceiling with brackets, while the floor is of wooden parquet with numbered doors, to allow opening the sepulchers that are in the place. It has a wooden estípite altarpiece, of recent manufacture that is substituting one that was there many years ago. At present it is the domestic chapel of the convent of the Saint Clare Capuchin Nuns of the Second Order of Saint Francis.

[48] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, pp. 239-269).

[49] Bargellini, 1991, p. 249.

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Sanctuary of the Virgen de la Soledad



The Virgin of the Soledad received the adoration of the inhabitants of Sombrerete since the first years of existence. The current temple of stone was built in 1740, next to the temple of the Vera Cruz. By the characteristics of its carving it can be thought of its relationship with the facade of the parish of Zacatecas and the first bodies of the lateral facades of the cathedral of Durango, built in the same time. The father Morfi described it located on the summit of a hill and the church "very beautiful and well adorned." The facade has two bodies with tritostile paired columns with combined capitals, on high padded baseboards. The first third of the columns have flowers of which come out long leaves and the upper have vines and clusters as Eucharistic symbols. The round arch has padded jambs and voussoirs with flowers. In the key can be appreciated a masculine figure with an enormous key and a book, perhaps Saint Peter. The frieze has leaves and the date of its termination, 1740. In the intercolumniation can be seen two figures of Holy Dominican nuns. In the second body highlights the window choir, now very destroyed, with a pendant in the middle. Two completely flat estípites are to the sides and finials with fleurons that speak of the construction of this body until the second half of the 18th century. The rounded tower of two bodies, with trefoil arches on the other hand indicates its construction in the Porfiriato. The interior has one nave in Latin cross, roof with vault and dome without drum as were the first of their type built in the north of the Nueva España. It is seated on a ring ornamented with corbels and with small windows that make it somehow dark. The main altar is made of quarry with four columns, broken fronton and a small baldachin. It has inside the sculpture of the Virgen de la Soledad made to wear dresses and of good manufacture. The altar is surrounded by a border of colored square flowers with golden painting. The side altars are dedicated, one to the Rosary's virgin and Saint Dominic and the other to a scene of the Calvary. Inside is also found a sculpture of the Cristo de la Cañita. In the sacristy is found an oval canvas that represents Our Lady of Sorrows, signed by Joachim de Aguilar, in 1788.

Convent and temple of San Mateo

The Franciscans built in Sombrerete a harmonious architectural ensemble formed by the convent, the convent's temple and chapel of the Third Order, arranged in front of a square in which a burial crypt is also found.

The Franciscan historian José Arlegui said of the fifth convent of the province of Zacatecas that it had been erected in 1567. According to the geographical relationship of 1585, he affirmed that its founders had been the friars Francisco Martínez and Antonio Liñán. In the monastery there were from four friars ahead by being "in the scale and passage from the mines of Zacatecas to the inland." The temple was not built yet, but only a room that served as refectory and profundis in which took place the divine occupations and it served as church. Above had another room for bedroom.[50] For 1738 when the historian Arlegui wrote on the convent again it was perfectly completed, al-

[50] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, p. 239-269).

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though low and the cloister built with ashlars, it was considered as the best in the entire seraphic province of Zacatecas by its opulence. The settlement had been community house and philosophy was read. It was then composed by six religious that were in charge of teaching the doctrine to the Indians of the near neighborhood of San Mateo. It had a capable chapel where the brothers of the Third Order met.[51] When the father Agustín Morfi visited Sombrerete, in 1777, in the convent lived six religious. It had the beautiful low cloister and they were starting the upper floor. The church had canyon vault, competent with good altars and all very clean and neat. Next to it the temple of Third Order was being built that is the one that we know at present.[52]

The facade of the Franciscan temple is of two bodies, a finial and three aisles. In the first body it has paired estípite columns, ornamented with scallops, leaves, cloths, cords, tassels and compound capitals. These columns rest on baseboards with lambrequins that allow knowing that the facade corresponds to the second half of the 18th century. The arch of the entrance is round, reduced and in the key has a Franciscan shield with cornucopias. In the intercolumniation there are two niches with Saint Anthony of Padua and Saint Bonaventure, both with doctors' bonnets and on pedestals with lambrequins, looking like draperies. In the frieze are found scallops and vegetable elements with mirrors.

In the second body is the choir window with estípites and the date: 17-4-(19)58, corresponding to a remodeling. To the sides are the sculptures of the Founder Saints Dominic of Guzmán and Francis of Assisi in a concession between the two religious orders settled down in the real de minas. In the finial can be seen the apostle Saint Mathew to who the temple is dedicated, as well as a Franciscan shield. The tower has two bodies with tritostile Solomonic columns in the lower third and zigzag, similar to that of Santo Domingo. The bases are mixtilineal and rounded with double cornices that give it great movement.

The portería (convent's entryway) of the convent has rhombuses and other geometric motifs in the voussoirs of the arches, flanked by flowers that form shuttlecocks and the Franciscan shields where appear the arms of Christ and of the stigmatized of Assisi, as well as a Franciscan cord. The entablature is reduced and in the leans has vegetable motifs.



[51] Arlegui (1737) 1851, p. 58.
[52] Morfi, 1980, p. 103.

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The interior is of a Latin cross nave with drum dome, its perimeter is surrounded by a mixtilineal cornice and strong half columns that break the sobriety. In the body of the church can be seen a modern series of paintings of the life of Saint Francis and a Calvary of sevillian style with draperies.

The main altar is in two folds and at the center has a quarry baldachin with the Immaculate Conception's image. To the sides, her parents, Joachim and Anna complete the scene. Annex to the temple is a side chapel with drum dome and an altarpiece with estípite columns, colored in silver and red. The Virgin of Guadalupe and a great lambrequin are in the center. In the intercolumniation are placed shields of the order, as well as the statues of the Saints Bernardine of Siena and James of the March. In the finial is Saint Francis. To the side can be seen an altarpiece painted with the Espousals and the representations of Saint Joachim, the Virgin, Saint Dominic, Saint Francis, the Presentation to the temple or Candlemas, the Adoration of the Shepherds, The Circumcision and the Five Persons. Below is an urn of the Dormition of the Virgin and also the canvases of the Calvary, painted by I. Osuna in 1781 and another of Saint Francis as seraph.

Temple of Tercera Orden

Ended some years after that of San Francisco, the temple of Tercera Orden (Third Order) is a beautiful example of the neoclassicist's academic built with good taste and sobriety. The facade is framed by two half columns of whose capitals hang draperies. The arch is reduced and it has a scallop in the center. It finishes with an oculus and a closed fronton.

The interior is a strange example of oval temple and the roof has canyon vault with wide windows to provide light. The altar is of quarry with columns of grooved shaft, Ionic capitals and garlands. The cornice has ovals and denticles. A niche formed with pilasters finished in a curved cornice and fleurons is in the second body. Near the entrance is a small room with the Divino Preso (Divine Prisoner), devotion widely spread in Zacatecas.



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Temple of Santo Domingo

The Dominican established their most northern foundation of the Nueva España in Sombrerete and in 1684 began the request for the construction of a temple and convent dedicated to their Founder Saint. The Royal Council authorized the foundation in 1695 being registered two years later in the books of the Audience of Guadalajara. The construction works began toward 1735, since in that year a note appeared in the Gazeta def México in which was mentioned the construction of the drum dome with windows. The works were in charge of the count of San Mateo de Valparaíso who also provided it with the cathedras of Latin, philosophy and theology. The remains of the count were finally deposited in 1781 in the chamber that is behind the main altar. As it is shown in an allusive plaque commanded by his daughter Ana María de la Campa y Cos.

The church has an entresol and is looking toward the central part of the real and a small square is located on a side. A stone house is found in the front corner, of which is said that was the Tribunal of the Inquisition. The facade of Santo Domingo's church is formed with Solomonic twin columns, with combined capitals; they are placed on some high baseboards. The intercolumniation has some niches with Dominic and Francis, Founder Saints of the two religious orders settled down in the real de minas. The arch of the entrance is decorated with padded and reduced jambs. In the voussoirs can be seen vegetable motifs and the key has a carved corbel with a figure that seems to be the Lamb of God. The leans have many leaves, as well as some figures playing musical instruments.

The second body has estípite columns with vegetables and combined capitals. The pedestals are occupied by a series of eagles. At the center the window choir has the shape of a foliated star with floral bouquets and some human statuettes. In the niches are found the saints Rose of Lima and Catherine of Alexandria and in the frieze the floral motifs repeat. In the finial is a niche with a destroyed figure that seems to correspond to the Virgin of the Rosary, Marian invocation spread by the Dominican. On the sides are shown the shields





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of two mendicant orders and some bearded masculine caryatids, with the arms tied and fish bodies. On the mixtilineal cornice rest some censers. The tower has ashlar pilasters in the first body and lambrequins that indicate a later construction. The second body is octagonal and has ashlars.

The interior has form of Latin cross with two lateral doors, one of them with carved frame. The roof has an edge vault supported by half columns and cornice of ashlars. It has two side chapels with neoclassical altars. At the center of the cruise is the drum dome with the pendentives covered with some oil paintings that represent various Popes. Behind one of them can be seen that had some floral motifs colored to the temper. In the band can be read an inscription in Latin related to Paul, which says: "nos autem predicamus christum crucifixum judaeis quidem scandalum gentibus autem stultitiam". Prim ad cor. C. I, v. XXIII. (But we preach to crucified Christ, to the Jews certainly stumble and to the gentile, madness)

The main altar is of quarry carved in the neoclassical style with numerous gildings. In the center is found a small cypress with the Virgin of the Rosary flanked by the saints Francis and Dominic. In the second body are found two Dominican saints. The temple has a good series of canvases of saints belonging to the Order of Preachers.

Chapel of La Candelaria

The neighborhood of La Candelaria corresponds to a neighborhood of Indians administered by the Franciscans of the convent of San Mateo, separated by the stream of the Diezmo. This neighborhood probably had since its origins in the 16th century an hermitage dedicated to this Marian Franciscan invocation, and for 1638 was built as a stronger temple[53]. For 1688 there were news again; in the same file of the previous documentation said that the Indians of Sombrerete had built a hermitage without permission. Perhaps it was a reconstruction. From an inventory of 1766 it is known that the image of Nuestra Señora de la Candelaria (Our Lady of the Candlemas) was in the main altar with dress, crowns and silver powers. Also was wearing a necklace of fine pearls of orient, three threads of thick pearls and four of small pearls and gold earrings. In the temple there were three images of crucified Christ and five canvases of fine painting.

The facade of the chapel of La Candelaria is formed by a small window choir. Over it has a small niche with the carved image of the patron saint. The tower of one body is also very simple. The interior is fabricated of masonry, of one nave and the altar has the image of Our Lady of the Candlemas.

The image is a sculpture designed to wear dresses as it corresponds to the images of virgins of this style very common in the 17th century. The origin of this image in particular is attributed to a donation of Juan of Tolosa in 1556 and comes from Seville.[54]

Chapel of Santa Rosa de Lima

It was the hacienda de beneficio of Manuel Ginoesio and dedicated to the saint of Lima, patron saint of the Creoles and canonized in 1671. Ginoesio began to work the mine of Noria de San Pantaleón (before San Martín) in 1726 and ten years later worked the mines of San Bernabé, San Pantaleón, Santa Isabel and Charco Grande, in company of Esteban Bringas. The supervisor was Don Rodrigo José de los Ríos Enríquez, representative of the count of San Pedro del Álamo and marquis of Aguayo who had supplied these miners.

The temple is of one nave and inside has the images of Saint Rose of Lima, Our Lady of Sorrows, the Holy Trinity and a Christ hung of the tree of the life.

[53] AHAD, libro CCXC, Inventario de papel y libros. Sobre edificación de una ermita en Sombrerete, 1638. (AHAD, book CCXC, Inventory of paper and books. On the construction of a hermitage in Sombrerete, 1638).

[54] Rodríguez Flores, 1989, p. 104.

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In the walls of the church are hung several interesting paintings: one of them dedicated to Saint Joseph gives news of the end of construction of the chapel and the paintings in May 19, 1746. Another painting is Our Lady of Montesclaros of Burgos and the Souls, where Manuel Ginoesio, Rodrigo de los Ríos and perhaps the painter that did the work seem to be differentiated as lonely souls. There are also paintings of the saints John Nepomucene and Francis Xavier, with more stressed popular features that the previous ones.

In the sacristy is found a painting that is an exvoto or an altarpiece dedicated by the lieutenant captain of militias Rodrigo de los Ríos Enríquez who suffered an accident in June 28, 1747 in route to the valley of Poanas, when the horses bolted and his carriage turned over. Having remained under the wheels, he invoked Saint Joseph who did the miracle that saved the life to Enríquez as to a Dominican friar that accompanied him.

Chapel of San Pedro

It was built in the entrance to the mine of this name during the 18th century. The entrance consists of a simple reduced arch and in the interior is found the figure of San Pedro, patron saint. Also the polychrome and gilded sculpture of the apostle James, of good manufacturing and a penitent Saint Hieronymus.

Sanctuary of Guadalupe

Located on a hill that dominates the real de Sombrerete, the sanctuary of Guadalupe is made of masonry with ashlars in the corners. It has a facade with hefty and austere flat pilasters. The entire decoration consists of intertwined motifs in the voussoirs of the arch of the entrance. The tower of two bodies has a wide base with Doric galibo columns and the arches with pendants ending in mascarones (grotesque masks). In the interior is conserved an estípite altarpiece that should correspond to that built during the visit of the bishop Pedro Tamarón.

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007Z Temple of San Pantaleón Mártir in the Town of Noria de San Pantaleón Year: 1556

The mines of San Martín were populated in 1556 By Marín Pérez de Uranzu, Martín de Rentería, Martín de Urrutia, Martín de Zárraga, Martín de Gamón and other eight Spaniards, in company of the attorney Juan García, canon of the cathedral of Mexico. These mines were rich in greta and cendrada from where took necessary lead to fuse the metals, required mainly in the mines of Zacatecas. The real de minas settled down between three big hills, one of them called Papantón that according to the informants of the relation of 1585 means in zacateca language: "big old thing". Another hill, a smaller one, was called San Martín, in honor to the patron saint of several of the first residents of the real. The Zacatecos of the surroundings rebelled against the Spaniards in 1561, taking refuge in the Malpais and in San Andrés del Teul, being combated by Pedro de Ahumada Sámano, a rich miner of Zacatecas and his field marshal Cristóbal de Argueyo who infringed them an exemplary punishment.[55] This didn't impeded them to reorganize again, and for 1585 the mines and homesteads continually suffered their blockade, becoming the region a land of war until the beginning of the 17th century.[56] The mines of San Martín depended of Zacatecas at the beginning and they had their first beneficiary priest as early as in 1556 (Bakewell) and a Chief Judge toward 1559.[57] Its jurisdiction included Sombrerete, Nieves, Chalchihuites, Santiago, Nombre de Dios and Avino, formed by expeditions that left from San Martín. Diego de Colio, mayor of San Martín began litigation with the Nueva Vizcaya upon the village of Nombre de Dios until it was transferred to the Nueva España in 1572. San Martín reached the category of village in 1571[58] when it had twenty Spaniards between neighbors and merchants and Indians of the surroundings went to trade there.[59]

For 1585 San Martín had five facilities to refine, to smelt, to mill and to benefit metals with the quicksilver method, although for that date they had already abandoned others. Some because their proprietors sold them to the commander Diego de Ibarra and others were lost by not being able to work them, given the difficulty of getting workers. Therefore the miners of San Martín requested to the viceroy to send Indians Tlaxcaltecos, Mexicans or Michoacanos that populated the North, what would also help them to resist the Zacatecos and Guachichiles of the district.[60]

[55] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, pp. 239-269).

[56] Bakewell, 1971, pp. 23-24.

[57] Mecham, 1927, p. 86-91.

[58] Gerhard, 1996, p. 166.

[59] AGI. Guadalajara 55, r.I_I, Informe de las parroquias del obispado de Nueva Galicia, 1572. Agradezco la información a Bernardo del Hoyo. (AGI. Guadalajara 55, r.I_I, Report of the parishes of the bishopric of Nueva Galicia, 1572. I thank Bernardo del Hoyo for the information).

[60] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, pp. 239-269).

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On the other hand the bishop Alonso de la Mota y Escobar wrote toward 1605 that the mines of San Martín were two leagues ahead (of Sombrerete) and after having been very prosperous, when the Episcopal visit there were only five or six neighbors that lived from their apples orchards in the surroundings. It was clergymen's doctrine.[61] In the remains of the 17th century the mines of San Martín had big ups and downs especially after 1640, when Avino, belonging to its jurisdiction, passed to the Nueva Vizcaya. For 1712 San Martín had nineteen Spaniards as well as fifty six mestizos and mulattos.[62]

Toward 1726 Manuel Ginoesio began to work the mine of La Noria de San Pantaleón that was one of the old lodes of San Martín and in one of the decadences of San Martín, the area took the name of San Pantaleón being formed a new town among the hills, against the old real de San Martín that was over flatter land, maybe where the town of that name was relocated. Tamarón did not mention the mines of San Martín neither those of San Pantaleón for which it is supposed that they were abandoned or very decayed in those days. Neither did it Morfi in 1777.

Temple of San Pantaleón

The first temple that was built in San Martín was described in the relation of 1585 as a "very devote" temple where the Blessed Sacrament was continually in the main chapel, To the sides of the chapel there were two altars, at the right with a carved crucifix flanked by the Virgin and Saint John the Evangelist. Of the other side was a tabernacle with the Virgin holding the Child in her arms. Two well carved chapels were to the sides of the temple where was found a carved sculpture of the patron saint Martín, on horse sharing the cape with Jesus Christ in way of needy. In the chapel of the left another sculpture was found, of Saint Hieronymus penitent with the crucifix and a lion next to him. Entering at the left is found a sculpture of the Dulcísimo Jesús (Sweet Jesus), a devotion deeply ingrained in the region. In front was an altar with an altarpiece dedicated to Saint Michael Archangel and a canvas with the apostles Peter and Paul. In the same village was another church dedicated to the Holy Veracruz whose brothers were disciplined on Maundy Thursdays and the brotherhoods of the Santísimo Sacramento and of Ánimas.[63]



At present the mining town of Noria de San Pantaleón is almost abandoned, since mining company of San Martín propitiated the formation of a new population in the flat part in front of the great hacienda de beneficio of the company. The town of Noria is found in a narrow canyon with view to the mountains of scum and slag heaps and surrounded by some houses of the few inhabitants that still lived in the place. On the left side is a small square with a kiosk that gives view to the church.

The small chapel is of a nave supported by thick buttresses. The facade is formed by two hefty pilasters and a round arch. The pilasters have carvings of geometric motifs and flowers in form of shuttlecocks that give idea of the ornaments called súchiles that are common in the entire region, probably in the first decades of the 18th century. On the entablature has a foliated window choir. The tower is of one body with pilasters, two bells and an iron cross.

[61] De la Mota, (1605) 1966, p. 176.
[62] Archivo Histórico del Arzobispado de Durango, Libro CCCV, Padrón de la parroquias del obispado de Durango, 1712. (Historical file of the Archbishopric of Durango, Book CCCV, Census of the parishes of the bishopric of Durango, 1712).
[63] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, p. 239-269).

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The interior is roofed with beams and brackets and the floor is made of wooden tables. The interior wall is surrounded by a colored frieze with crosses, vegetable motifs and flowers. Possibly it is a repaint of one that was in that place since the viceregal time as now it is known that there were in many places.

The main altar has neoclassical characteristics and it conserves an antependium of embossed silver that shows the Sacrament. In the central part is also found Saint Pantaleon, doctor that lived in the first times of the Christianity and was martyred. His condition of doctor makes him to have adoration by his intercession for the healing of the illnesses and the image is found with some ex-votos. Next to it is found the image of an Immaculate Conception, carved image designed to wear dresses. In the body of the church is also a pulpit with tornavoz (sounding board) of the 18th century. Also preserve some viceregal paintings in deteriorated state among which highlight the Annunciation, Saint Pantaleon with vestments of doctor of the Real y Pontificia Universidad de México, signed by Juan Hernández, the Saint Joachim and Anna, the virgin's parents and a square of the Virgen del Valle de Súchil very dark.

008Z Sierra de Órganos

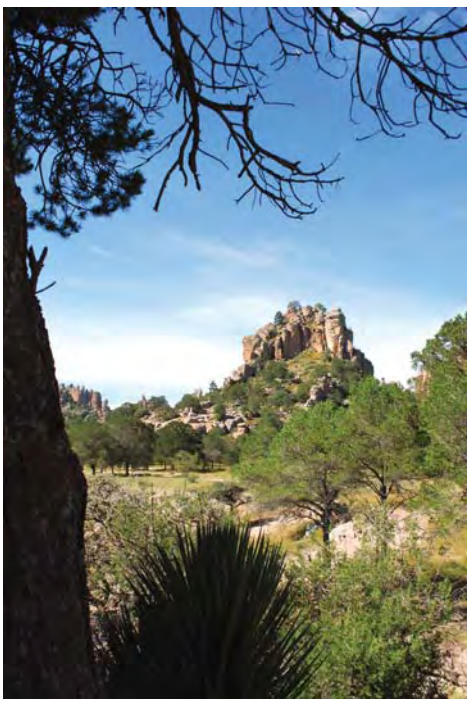


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This natural site constituted in a geographical and symbolic way the frontier between the Kingdom of the Nueva Galicia and the Nueva Vizcaya, at the same time that represented a geo-referent in the stretch of the "camino a la ligera" or slight route between the real de minas of Sombrerete, in the current state of Zacatecas, and of the hacienda of San Antonio de Muleros in Durango.

This region is characterized by its uneven topography with elevations that range between 2100 to 2560 m asl. It stands out the rocky formations that grant it an imposing scenic attractiveness. The location of this mountainous range stands from the stretch between Sombrerete and the city of Durango, because it is located at the end of a succession of small hills. At the same time, this mountain range along with the Sierra of Sombrerete forms a port that was used to descend from the high plateau of Zacatecas and the valley of Poanas in the Nueva Vizcaya. Fray Agustín Morfi describes in 1777, from its start in the village of Sombrerete with direction to the city of Durango, the landscape of the Sierra de Órganos...at six thirty we left from Sombrerete by a hill of an ascent long as one league, very pending and bothering: We entered later in a big and beautiful valley, crowned of mountains, waving some soft hills, covered with good grasses, and tinged with white, yellow, violet, red and blue flowers. The land is of a live red color and in some parts with some white earth spots. In these are diverse oak and sabino groves without having a tree in the red one. At nine o'clock we arrived to the end of these meadows that finish in a small ranch called the Álamo, where there is a short running spring, and begins a mount of little elevation, by this part populated of oaks, pines, sabinos and other trees; the earth is white and chalky, with some loose stone, the slope for the opposed side, very pending and of bad road; finishes in a valley surrounded by high mountains...



From the mid-16th century, in the region some reales de minas were worked, as those of Sombrerete and San Martín. Later on with the pacification of the territory of Chichimecas, some agricultural homesteads settled down as El Calabazal and Mule-

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ros, which became important haciendas, and points for overnight of the road. The Sierra de Órganos was closely bound to the course of the Camino Real de Tierra Adentro as the road "a la ligera" to Durango, because its descent toward the area of the wide valleys of the Nueva Vizcaya took place in this site.

The military engineer Nicolás de Lafora in a trip done in 1766 for the inspection of the presidios in the North of the Nueva España stands out this situation... the six leagues that there are to the hacienda of the Calabazal; to the exit of the real, there is a very hard hill, and with a lot of stone whose extension is of one fourth of league; later it follows the almost flat road until the slope down of this hacienda that is quite long, being that located in a valley formed by several mountains of a lot of elevation and roughness...

009Z Architectonic Ensemble of the Town of Chalchihuites Year: 1556

The Real de Minas de San Pedro de Chalchihuites was founded by Juan de Tolosa, probably in company of Martín Pérez de Uranzu toward 1556. The good conditions that faced the mines during the first years propitiated that in December 1, 1570 the father Antonio Espinoza was appointed as beneficiary priest of Chalchihuites.[64] In the report of the parishes of the bishopric of Nueva Galicia 1572, it is mentioned that there were twenty Spaniards, between neighbors and merchants. The Zacatecos were near to start the war the region for what was abandoned and the Franciscans established a convent in Chalchihuites in 1583 to try to reduce them to a missioner town.[65]



On the other hand, in the geographical relationship of 1585 it is affirmed that the real settled down next to some big hills from where three eyes of hot water sprout which derived in two canals that, besides providing water to their inhabitants, allowed them to water their vegetable gardens where diverse types of fruit-bearing trees and vegetables grew. In the antecedent years to the formation of the relationship there were six haciendas de beneficio where smelted and took out much silver and lead of them, for what it ended up having up to forty neighbors. For then there were only three haciendas and ten Spanish neighbors, because they could not exploit the mines by the shortage of workers and the attacks of the Indians of San Andrés del Teul. To defend the real de minas the Spanish authorities opted to establish a presidio with four soldiers what was clearly insufficient.[66]

To palliate this situation the viceroy Luis de Velasco sent that a Tlaxcalteca colony settled down in San Andrés in 1591. This settlement was attacked by the Teules and their allied Zacatecos. The survivor Tlaxcaltecas settled down in Chalchihuites, forming the town of Nuestra Señora de la Asunción de Tlaxcala, in the jurisdiction of Colotlán. Next to this town that of San Francisco de Tonalá that according to Elías Amador was formed by Tonaltecos of the area of Guadalajara that escaped from the entrance of Nuño de Guzmán in 1531.[67]

The situation of the mines of Chalchihuites remained similar to that mentioned in the previous reports as mentioned the bishop of Guadalajara, Alonso de la Mota y Escobar who wrote on the mines of Chalchihuites at the begin-

[64] Archivo Histórico del Arzobispado de Guadalajara, Libro capitular 1568-1583, en. Gallegos, José I., Historia de la Iglesia en Durango, México, Jus, 1969, p. 44. (Historical file of the Archbishopric of Guadalajara, Capitulary Book 1568-1583, in Gallegos, José I., History of the Church in Durango, Mexico, Jus, 1969, p. 44).

[65] Gerhard, 1996, p. 167.

[66] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, pp. 239-269).

[67] Amador, Elías, Bosquejo Histórico de Zacatecas, (1895) México, PRI, 1982, p. 201.

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ning of the 17th century: It had four haciendas to obtain silver by means of smelting. One of the haciendas had a system of mill of metals by means of water, the others benefited with tahonas that crushed with mules. The weather was considered by the prelate as: "cold and very healthy, [with] nice waters and lands." Fifteen or twenty Spanish neighbors lived in the surroundings and there was also a doctrine of Franciscan friars next to the town of Tlaxcala where inhabited more than a hundred Tlaxcaltecas that cohabited with Chichimecas.[68]

There was a mining peak in Chalchihuites toward 1700 in which the general Gregorio Matías de Mendiola discovered a rich mine of metal of mud. The Franciscan historian José Arlegui mentions that having Mendiola built a great smelting hacienda realized that he had built it with adobes rich in silver for what proceeded to demolish them and to benefit them.[69]

According to the census of parishes of 1712, the mines of Chalchihuites and those of the new real of Santa Teresa del Teul, belonged to the captain Gregorio Matias de Mendiola. The population of these two places rose to 1,027 people. The estates of Mendiola extended to Súchil and the hacienda of Muleros. The populated places of the jurisdiction in that time were: the ranch of Pérez, the ranch of Agua Escondida, labor of San Nicolás de Buenavista, ranch of Alexandro, mines of Asientos, mine Colorada, ranch of the Comales, ranch of the Sauces, hacienda of Bocas, In the towns of Nuestra Señora de la Asunción de Nueva Tlaxcala and San Francisco de Tonalá there were other 229 people that made in total 1,384 in the jurisdiction. On the other hand, the Indians of San Andrés didn't accept the Spanish dominance for many years, as Arlegui still affirms by 1738.

In the Gazeta de México of November of 1728 is mentioned that the mines of Chalchihuites were still of the most productive. Probably for then they were property of Juan Pablo de Robres y Mendiola, nephew of Gregorio.

The bishop Pedro Tamarón pointed during his visit to Chalchihuites that the real was found deprived and "the mines are worked with poverty." It had one thousand fifty inhabitants and as the Franciscan doctrine had been secularized, the towns of Tlaxcala with three hundred forty people depended on the parish. Separated by a street was Tonalá with two hundred twenty-eight. Finally the town of San Andrés del Teul had been dominated and it depended on the parish of Chalchihuites. It had six hundred seventy six inhabitants.[70]

[68] Mota, 1966, p. 176.
[69] Arlegui, (1737) 1851, p. 68.
[70] Tamarón, 1937, p. 184.

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Temple of San Francisco de Chalchihuites



The first construction that housed the church of the Franciscans in Chalchihuites was a house that Juan of Castañeda bequeathed them and for 1585 a friar that officiated for the neighbors of the real de minas resided there.[71] According to the historian José Arlegui, this convent corresponds to the eleventh foundation of the province of San Francisco de Zacatecas and established in 1583. For when Arlegui wrote in 1738 four religious administered the convent.[72]

010Z Stretch of the Camino Real between Ojocaliente and Zacatecas

This stretch of the Camino dates from the second half of the 16th century; it was part of the stretch denominated Camino de Plata, segment of the route of the Camino Real de Tierra Adentro comprised between the city of México and Zacatecas. This tract arises for two reasons; the first of them due to the necessity of transferring the silver extracted of the mines of Zacatecas toward the centre of the country and especially to the city of Mexico for its coinage. The second consisted in offering a way for the transportation of both, merchandises as travelers that moved toward the North of the Nueva España. This considerable production of the argentiferous metal immediately demanded suitable roads that allowed that silver arrived sure and on time to the foundries of the south of the country. This work of planning and construction of roads through the enormous extensions of the Gran Chichimeca, began in 1550, and became an important activity during the subsequent decades[73].

During the first years of exploitation of the silver deposits of Zacatecas, the route used for the transfer of the metal and supply of merchandises and necessary inputs for its production was by the road to the Nueva Galicia, having as destination the city of Guadalajara. However, due to the peak that the city of Zacatecas had, in a very brief period, it became necessary to establish a more direct connection with the Mint of the capital of the viceroyalty and with the port of arrival of the Spanish fleet, in Veracruz. On the other hand,



[71] Relación de las villas de San Martín y Llerena y su partido, 1585, Publicadas por Acuña. 1988, pp. 239-269. (Relation of the villages of San Martín and Llerena and their party, 1585, Published by Acuña. 1988, p. 239-269).
[72] Arlegui (1737) 1851, p. 67.
[73] Powell, 1996, p. 32.

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the importance of the road Mexico-Zacatecas grew due to the discovery of big silver deposits in Guanajuato between the years 1554-1556. This situation undoubtedly caught the attention of the Spanish crown powerfully, becoming the most important road in the viceroyalty toward the northern territories[74].

The course of the road Mexico-Zacatecas in the state of Zacatecas was defined before the last third of the 16th century. Heading to the south, the road touched the presidio of Ojuelos, it continued toward Encinillas, Las Bocas and Ciénaga Grande (both points located in the current state of Aguascalientes), later on went toward Cuicillo, place where joined with the road that came from Guadalajara; finally was found the presidio of Palmillas, before arriving to the city of Zacatecas.

The segment of the road that is nominated was part of the stretch between the presidio of Palmillas and the College of Propaganda Fide of Guadalupe. It consists of around one kilometer of length and with an average width of 6.50 meters. The tract shows a paving of "piedra bola" or round stone of the region seated on a base of rammed earth. It is noteworthy that the stone arrays that served as guide to define this road are still visible, so much in their ends as in the centre of the same. Likewise is very important to emphasize that the constructive features and the material used on this road, constitute the stone paved tract located more to the north of the country. After the city of Zacatecas, it is not possible to find any road with such characteristics, but only roads of earth breaches.

The justification to use the round stone as a material with more durability obeys primarily that apart from the silver that was transferred in heavy carts to be refined and coined, it was imperatively necessary to carry a quite important product for the silver refining operations, quicksilver. This liquid metal was introduced starting from the decade of 1550, as part of the benefit process developed by Bartolomé de Medina. Quicksilver was taken to the mines of the north in sheepskins of half quintal each, with a wooden frame, being indispensable for the exploitation of argentiferous locations. This product in general was not sent in packs of mules, but in wagons that demanded safe ways of communication and with firm rolling surfaces, as they constituted it the paved roads.





74 Powell, 1996, p. 33.

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011Z Cave of Ávalos

The site "Cave of Ávalos" is located in the northwest of the municipality of Ojocaliente, approximately 30 km southeast of the city of Zacatecas, inside the state of the same name. It is located on a hill in the high part of the mountain of Tlacotes, dominating the valley of Cuisilique.

From the near population of El Refugio is taken a road of breach to approach to the place by car, which must be left approximately half km away from the rupestrian art ensemble to walk the last stretch. The access is not difficult, although the road is not very defined; in rainy season the vegetation hinders the access, but this does not represent a major obstacle.

The site is far from the bottom of the valley, at enough height. It is in the high part of a hill that presents some rocky fronts, some naked and vertical walls. It is a place of natural masthead, with an excellent, unequal panoramic of the valley of Cuisilique where the towns of Ojocaliente, El Refugio and Palmillas are located; the valley where the Camino Real passed. The combination of the estrangement and isolation of the valley, with a very good visual panoramic of it, conform this site as a good place of refuge and at the same time strategic.

The space where the paintings are consists of a sort of natural terrace that is surrounded by some walls forming a concave space; open to the southeast, of approximately 20m. of length by 15m. wide approximately. It forms a small protected space.

In the wall that is to the bottom of that great concave space is formed as a step or sidewalk to a height of almost 3m., over the floor that conforms a kind of narrow balcony. On that sidewalk a small niche opens up in the wall of (3m. high, 2.65m. back and 2m. wide approximately). In this niche and especially in the wall of the bottom is the biggest concentration of motifs, from almost the floor to the vault. From there it seems that they irradiate toward the sides of the niche, also toward the roof.

To the right the niche opens up and is formed like a prolongation of it, as well as of the sidewalk, although gradually diminishes its depth until being integrated with the general wall of the great concave space, disappearing so much the niche as the sidewalk. The motifs continue in this right prolongation of the niche. Toward the left, the niche doesn't continue, neither the sidewalk.

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The wall falls vertical until the floor. Some motifs continue toward the left, a little outside from the niche, about 2 m., but they are few.

The rock of the walls is rhyolitic tuff, not very compact, that resembles as a conglomerate, which erosions by means of exfoliations or disintegrating. The surface that forms is irregular and of a quite rough texture.

A variety of motifs exists, all them colored, in a quantity of around ninety. Most of them are figurative representing zoomorphic, anthropomorphous, anthropomorphous riding equines, carts, crosses. Besides the abstract geometric designs such as points, stars of several tips, circles, motifs combining circles and square elements, and crossed lines in shape of letter x that seem to form a reticule. Finally, some few motifs seem to represent letters or figures.

However dominate the motifs of anthropomorphous figures mounted on equines or anthropomorphous taking other quadrupeds with a rope, which by the shape of the ears also seem to be horses or mules. These motifs form small scenes, among which the most recurrent is a horseman that is lassoing a quadruped. In most of the cases the horseman and the quadruped to be lassoed have the same direction, although they are sometimes opposing.

These small scenes juxtapose to each other forming a composition where seemingly doesn't prevail a narrative lineal sequence, but rather the message is transmitted by means of the amalgam of different scenes. One that repeats several times and that is specially significant is that of a colored cart of profile, with a cover and its wheels drawn, representing the type of car of four wheels, thrown by a couple of horses or mules, one in front of the other, and each one of them mounted by an anthropomorphous figure that in most of the cases wears a hat. In the case of these carts, the scenes seem to have a lineal narrative composition. However, in the panel with more motifs that is to the bottom of the niche, the diverse small amalgamated scenes, largely horsemen lassoing equines, seem to be arranged around two central anthropomorphous figures, very schematic, frontally represented.

Another small recurrent scene is the representation of a couple of anthropomorphous figures, as those aforementioned. In one of them a man and a woman can be distinguished, since this last wears attire resembling a long skirt. In general, the representations of anthropomorphous figures are very schematic; hardly some lines, but it highlights the interest to represent the



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hat of Spanish type. This is almost the only drawn attire, and it appears in many occasions.

The dimensions of the motifs range between 10 and 30 cm. Although, in general, in the scenes keep a size correspondence between the motifs, in some few of them certain figures are disproportionate regarding others, a game with the dimensions is observed.

As for the painting technique, a pigment was used that had been applied in a state between mash and liquid because it covers the surface well, without leaving holes, in spite of the great irregularity and ruggedness of the wall. It seems that the pigment was made up of mud, of ground dug out of the same wall, blended with water and lime. For that reason, the lines are sometimes of a whitish color, others of beige color, very similar to the color of the wall, or blended the white with the beige color. In some few motifs red pigment, possibly hematite, was added to the mixture.

Some figures, all of them in the upper part, present a black color; some are almost completely covered by it and others appear as a stain on the common beige dye. It is quite probable that the black presence is by effect of smoky of some fire lit inside this niche, which affected diverse motifs in a differential way. In parts of the roof, black spots are observed, surely due to these blazes.

The way of representation is quite schematic, the figurative does not have thickness and they are created by means of a line, with little detail, mostly drawn of profile. In the geometric and some zoomorphic figures the contour of the figure is delineated, but without filling them.

In spite this schematism, it is possible to transmit movement. This is because recognizable actions are represented in a particular way. For example, in the most colored scene, the horseman lassoing an equine, the moment in which the rope is about to reach the animal is represented; the scene is observed amid the action, a not finished action that the observer tends to conclude in his mind. This expressive resource communicates the sensation of movement; it confers dynamism to the work.

These rupestrian expressions correspond with enough certainty to the co-

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lonial time; in first place, by the abundance of equines and of activities associated to them, as their riding and their lassoing, but also for the presence of the carts, with a characteristic shape, and for some attire of the anthropomorphous figures, such as the hats, also with a particular form. Anachronic elements that indicate us another time do not appear. Neither overlapping appears that evidence that they were painted in different times. Regarding the cultural attribution, in the rupestrian art it is always an aspect that involves difficulty.

In this case, several elements converge in order to consider that this work corresponds to an indigenous culture that represented its vision of the big changes that lived during the conquest and the colony. These elements are the location of the site of rupestrian art in a remote place on the high part of a hill although with a great visual domain; the type of motifs, the horse, with a dominant presence, the crosses, the attires of the anthropomorphous figures; the type of representation, schematic; a very peculiar painting technique; and by the form of the composition, the juxtaposition of scenes in a non-linear way.

To understand the origin and the sense of these rupestrian expressions it is necessary to assist to the historical context of the area where they are. In the first times of the conquest and colonization of this area, one of the most outstanding phenomena was the pass of the Camino Real de Tierra Adentro by the bottom of the valley. Without any doubt, the presence of this so important road and all that it implied had a great impact in the populations that inhabited this area, the Guachichiles Indians, of non-Mesoamerican culture, of which unfortunately very few information exists.

But it is known that they had a way of life in which mobility prevailed, moving all over wide territories. The horse, the mule and the donkey, surely woke up an immediate attraction since they were suitable for such a way of life. The knowledge about how to dominate them and to raise them probably constituted one of their main interests. To this joins the discreet presence of Christian religious symbols such as the cross, few in number and in a secondary position, in spite of the big evangelism efforts that the conquerors carried out. These reasons point to the guachichiles, or similar towns, as authors of these expressions.



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Among the most outstanding motifs to understand this rupestrian ensemble are highlighted the scenes of horsemen lassoing equines, the carts thrown by mules or horses, the crosses, and a motif that is found on the wall of the bottom of the niche that is a quadrangle with a small circle in each corner. The interpretation of this figure is difficult. It could be the representation of a presidio, as well as the map of it.

Let us remember that in the valley existed the presidio of Palmillas and Cuicillo, related with the defense of the Camino Real de Tierra Adentro. In addition, some Indian Guachichiles met the Hispanic society, the missions, the reales de minas, the towns and even the presidios. This, added to what they could learn of the European culture, can explain this representation. Another reason can be the position that occupies this map in the work, surrounded of these scenes of horsemen lassoing equines. It is necessary to remember that the flocks of equines many times were kept in the interior patio of the presidios, reason why the presidio could be seen as a sort of great corral.

Concluding, the Cave of Ávalos is a work of enormous importance for the study and the analysis of the Camino Real de Tierra Adentro, since it opens us the door to a series of possibilities to understand the cultural atmosphere in which the indigenous and Hispanic societies were developed (mainly) in this wide territory; but overall, this representation offers the opportunity to interpret in a wider way, the form in which the contact was given among the cultures that coexisted during a long transculturation process in a given moment.

For this reason we consider this rupestrian manifestation as the faithful reflection of the indigenous mentality that captured their restlessness and possibly also their fears on the behavior of the others that entered in a sudden way in the space that they and their ancestors previously occupied, and that additionally caught their attention by the series of alive beings and their devices like the horses; the mules; the carts; the horsemen and the men that with their attires and weapons, participated in these convoys and in the presidios that preserved this important way of communication.

Finally, we don't omit to declare that this type of rupestrian expressions along the Camino Real de Tierra Adentro are unique, since they were elaborated by the indigenous hand as they could, and they give us a very complete explanation on that happened in a determined time and space. Also, their remarkable value is not only enriched by the iconographic information of the Camino, but because these are tangible testimonies that were not provided by chronicles or references of the conquerors, friars or civilians, all of them unaware to the indigenous culture.

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012Z Historic centre of the City of Zacatecas

Inscribed in the World heritage List (1993)


PLAZA OF ZACATECCAS.

The city of Zacatecas constitutes a reference inside the route of the Camino Real de Tierra Adentro. The foundation of this real de minas was decisive in the process of population of the North of the Nueva España, at the same time that it structured in the second half of the 16th century, an entire net of roads between the mentioned city and the main populations of the Kingdom of the Nueva Galicia and the Nueva España. Starting from the date of its foundation in 1546, the necessity to transfer the extraordinary quantities of silver extracted from its mines, toward the city of México, required the construction of a road for such a purpose, originating the route denominated "El Camino de La Plata" (Silver Road). This road represented the antecedent of the Camino Real de Tierra Adentro. Starting from the second half of the 16th century, the mining peak of the city of Zacatecas fostered the favorable conditions to foment expeditions toward the extensive and inhospitable territories of "Tierra Adentro" (Inland). Such trips culminated in the establishment of two Kingdoms: Nueva Vizcaya and Nuevo Mexico. This last one was the final destination of the Camino Real de Tierra Adentro, connecting Santa Fe with the city of México, having as epicenter the Very Noble and Loyal City of Nuestra Señora de Zacatecas.

The victory of the Spaniards in the Mixtón War left free pass toward the north, so they could begin the expansion thanks to the rich encomiendas located near Guadalajara, where they obtained supplies. This way Diego de Ibarra, Juan de Tolosa, Baltasar Tremiño de Bañuelos and Cristóbal de Oñate, found in 1546 argentiferous locations in the Cerro de la Bufa, in the place later known as Veta Grande. With the discovery of new lodes to the north of the



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ravine, the real de minas definitively settled in the place where at present is found. The wealth of the mines of Zacatecas made the real de minas to acquire soon an importance only surpassed by México and Puebla. The accumulation of wealth that the founders of Zacatecas reached allowed them to expand their might toward the unknown lands of the North. This way the expedition headed by Diego de Ibarra and Juan de Tolosa discovered the minerals of San Martin, Sombrerete, Chalchihuites, Nieves, San Lucas and Avino and to Ibarra is owed himself the later exploration and foundation of Nueva Vizcaya. On the other hand, the conquest of the Kingdom of Nuevo Mexico in 1598 was due also to the silver of Zacatecas of Juan de Oñate.

In order to work the mines, Indians coming from the center of the Nueva España, Mexicans, Tlaxcaltecas, Tarascos and Tonaltecos were settling, forming towns around the establishment of the Spaniards. On the other hand, there was also a component of black slaves among their first residents. Although the population fluctuated much along the time due to the peaks and to the epidemics that fell on the naturales, the bishop Alonso de la Mota y Escobar found



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300 Spanish neighbors, 800 black slaves and about 1,500 Indians. To supply the population was traced the Camino Real by which merchandises from México and Guadalajara were taken. Zacatecas likewise became an important business center of redistribution toward the whole North of the Nueva España.

As the settlement was being structured, different institutions arrived, both civil as ecclesiastical. For 1549, the Audiencia of Nueva Galicia sent a Chief Judge that was substituted by a Corregidor appointed by the Council of Indies and sent from Spain, and in 1585, King Philip II elevated Zacatecas to the category of city. The first beneficiary priest began activities in 1559 at the parish of Nuestra Señora de los Zacatecas. On the other hand, the administration of the Indians was in charge of the religious orders of the Franciscans, Augustinians and Dominics, while the Jesuits taught the first letters to the children of the Spanish neighbors, and the Johnine were responsible for the hospital.

The real de minas experienced a difficult period toward 1620 in which mining production decreased and many of its neighbors emigrated to other mining regions like Parral. The situation improved by the mid-century and again a bad time returned, which ended toward 1705. It was at the beginning of this new time of bonanza when in 1707 the Apostolic College of Propaganda Fide settled down in Zacatecas whose Franciscan missionaries established the missions of Texas and Louisiana that allowed the Spanish monarchy to consolidate those outlying territories near to the English colonies. For 1732, the situation was prosperous and it is said that the population reached having 40,000 inhabitants. In the following years, the city was whipped by different epidemics that fell on the Nueva España, especially between 1738-1739. The population continued with ups and downs up to 1770 when José de la Borda settled down in Zacatecas, bringing a new peak to Zacatecas, which continued until the time of the Independence.

The city of Zacatecas is a clear example of the way in which mining cities arose in the Nueva España. In their majority, the urban centers of the current Zacatecas left from mining camps or "cuadrillas". The mining activity propiti-





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ated the arise of urban fabrics that most of the times grew progressively and in disorder, and not starting from a previous plan; as every mining city, the irregular trace of its streets and squares is product of the abrupt topography that the land presents.

The architecture of the mining camps occupied a secondary place in the interests of the first Spanish residents and the peculiar aesthetic effects of this so irregular trace come from the adaptation of the urban enclosures to the conditions of the land. The original foundation was located in the north area and its later development approximately followed the bed of the stream of La Plata causing the formation of a North axis-South. Due to the existence of numerous mines, the richest neighbors contributed with generous charities to build big churches. The funds for the temples came from collective taxes and of individual contributions.

The first solid constructions that there were in Zacatecas were the temples that began to build little time after the foundation in the different towns that composed the real de minas. For 1559 began to build a parish in the place that at present occupies the cathedral. On the other hand, the Franciscans built between 1567 and 1580 a temple and convent. In the same way, the Augustinians also began to lift their facilities for 1596. To the west of the parish, the Jesuits established their temple and college, and in 1604, the Dominics achieved a place inside the irregular plan of the real, located in a narrow canyon. A new stage of the construction of the parish began in 1612, since the previous one was deteriorated. The new construction suffered a delay in 1622 when a part caught fire, but finally it could be finished in 1625. During these years the Augustinians, Franciscans and Jesuits could also change their first constructions for others with more presence.

During the 17th century, the parochial church suffered some deterioration that was reason to lift a separate chapel, dedicated to the Cristo de Zacatecas that had great devotion. However, with the growth that Zacatecas had in the first decades of the 18th century began the construction of a new parish whose foundation stone was placed in 1718. It seems that these works stagnated up

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to 1729, when continued the works of the current construction of three naves. A contemporary work to the new parish was the temple of San Francisco whose vaults were finished in 1727.

A serious setback in the works of the parish occurred in 1736 when the chapel of the Santo Cristo caught fire that consumed the image and it had to be replaced with a copy. However, the construction works continued and for 1745, the main facade was worked, whose filigree carving is one of the examples of the Baroque of the Nueva España. Finally, the church could be dedicated in 1752 although it was still without towers. While the parish was ended, the Jesuits were lifting a temple of three naves and the College of San Luis Gonzaga.

The arrival of José Borda to Zacatecas brought another period of prosperity that was reflected in the termination of the lateral covers and the towers of the parish and for 1804 it was completely renovated, repainted and with new furniture. It is worthy to emphasize that the cathedral of Zacatecas is one of the most important buildings that the colony has bequeathed us. Of pink quarry whose tonality varies and intensifies under certain conditions of light, the temple impresses in the first place for its size[75].

Remarkable examples of civil architecture covered its plan, such as Government's palace that shows in its interior a polychrome mural allusive to the development reached by the inhabitants of Zacatecas thanks to the mining activity; the palace of the "Malanoche", residence of one of the wealthiest miners; the College of San Luis Gonzaga, transformed into the Museum Rafael Colonel; the Casa de Moneda (mint) that coined currencies from 1810 to 1905; the monumental aqueduct that drove the vital liquid from the shaft of the mine El Cubo to the fountain of the square Villarreal (today garden of the Independencia). To leave testimony of the arduous and rude work that for the miners represented extracting the valuable metals leaving their lives practically under the surface, the mine of San Eligio, discovered in 1586 and called later El Eden due to the bonanza that provided to its owners until the end of its exploitation in 1966, was conditioned to be visited by the tourists as testimony of the main wealth of the colonial Zacatecas.



[75] Bargellini, Clara, La arquitectura de la plata. Iglesias monumentales del centro norte de México, 1640-1750, México, UNAM, 1991. P. 259

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013Z Sanctuary of Plateros

The mines of San Demetrio were discovered in October 8, 1566 by Antonio de Valle, Pedro de Medina, Diego del Castillo and Juan Royón. This real de minas was one league away from the real de Fresnillo and it produced silver, through the smelting method, as with quicksilver. In the district around these mining centres settled down many homesteads of big and small cattle and of agriculture that were fiercely attacked by the Guachichiles that resisted the advance of the Spaniards. For 1585 in San Demetrio four haciendas de beneficio existed and several neighbors established, as well as a beneficiary priest.[76] Mota y Escobar

The facade of the sanctuary is framed by pilasters on baseboards adorned with floral motifs. The arch of the entrance is mixtilineal with crisscross cords and the key of the arch is solved with two volutes that give place to a small angel that has a scallop in the head. In the leans, some angels unveil draperies to show the door that allows the pilgrims entering to the temple. In the frieze is found the monogram JHS, which refers to the Sacrament of Jesus and vegetable motifs. It has overlapping a sundial in shape of dove with the open wings, symbolizing the Holy Ghost. It has the date of placement: February 19 of 1892. The mixtilineal cornice ends in two strong volutes that unwrap until finishing in the upper part.

In the second body can be appreciated pilasters with estípite accents, on baseboards finished in volutes uncoiled as parchments. At the centre is found

[76] Relación de las minas de Fresnillo, 1585, publicadas por René Acuña, Relaciones geográficas del siglo XVI. Nueva Galicia, México, UNAM; 1988, pp. 101-131.

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the mixtilineal window that serves as base to the niche where is located the Señor de los Plateros (Lord of the Silversmiths) to whom the church was dedicated. The figure shows numerous traces of lashes and although it could have been manufactured in the 17th century, the painting must correspond to the following. It is accompanied by Our Lady of Sorrows and flanked by some angels holding canvases with praises. The temple has two towers, of which the right seems newer. These towers are of one body, with abundant carvings the corners and salients that give place to tritostile columns with zigzag in the shaft.

The interior of one nave is roofed with edge vault, supported by grooved pilasters. The drum dome is supported by arches in whose keys have several motifs; the central is a monstrance, Eucharistic symbol par excellence.

The main altar is a slight neo-Gothic altar with filigree carvings. The image at the centre corresponds to the Señor de los Plateros on a beautiful silver cross. It is flanked by the Virgin of Atocha, patron saint of Madrid, image gifted to the temple by the marquis of San Miguel de Aguayo at the end of the 18th century, and on the other side by Saint Demetrius, previous patron saint of the real de minas. In the manifestador (gilt construction in front of the altar



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designed to display the Blessed Sacrament) can be seen the small image of the Santo Niño de Atocha (Holy Child of Atocha), that contrary to that of Madrid is separated from his mother. The side altars are dedicated to the Sacred Heart and to the Virgin of Guadalupe. In the body of the temple hang several paintings of the life of the Virgin Mary that go back to the 18th century.

It seems that the first miracles that were recognized in this sanctuary date of 1790 and correspond to the Cristo de los Plateros, what gave place to the construction of the current temple. Later on with the Independence the whole country suffered a replacement of worships and according to a novena (nine-day prayer) published in Zacatecas by the middle of the 19th century, it was for 1829 when a series of prodigies attributed to the Santo Niño began, attracting the popular adoration and becoming the most worshipped figure in the North of Mexico.[77] Since then it became especially important for the wayfarers of the Camino Real de Tierra Adentro and reaching until Chimayó in New Mexico, displacing the Christ of Mapimí and the Guatemalan Lord of Esquipulas that had been worshipped during the viceregal period.

At present time, the ex-votos (paintings, images or objects displayed mostly in pilgrimage sites as public testimonies for graces received) that have been taken by multiple reasons fill several rooms and their number exceeds those that the thaumaturge Anthony of Padua has in his sanctuary of Italy.

The Holy Child of Atocha.

Origin of the Image.

The Camino Real de Tierra Adentro, since its initial trace, begun little more than three hundred years ago, was one of the most extensive and transcendent passages in the colonial America, with an extension approximate to three thousand kilometers; it connected the central power of the Nueva España, in the city of Mexico with Santa Fe, capital of the province county of Nuevo Mexico. It linked the most important population centres of the North: Querétaro, Guanajuato, Aguascalientes, Zacatecas, Durango, Parral and Chihuahua, Paso del Norte (Ciudad Juárez), Las Cruces, Albuquerque and Santa Fe, in Nuevo Mexico; the Camino and its diverse routes were the axis that structured the new society conformed by Spanish neighbors, members of the presidio forces, religious and pacified natives that settled down to the long and wide of the Camino Real grouped in forts, missions, villages, reales de minas, presidios and other units that sought for their permanency[78].

The intangible values that traveled by the nets of the Camino Real de Tierra

[77] López de Lara, Jesús, El Niño de Santa María de Atocha, Fresnillo, 1995.
[78] López Alanís. 2002. p. 15

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Adentro are still effective, alive and in use. This heritage is part of the multiple and heterogeneous processes of construction of the identities and beyond, of its historical sense, nowadays they readapt to the new social and economic contexts that daily transform the cultural identity and the social space in all the regions and villages where this Road crossed.

Be it worth to point out that the values of the intangible heritage that are represented in the popular religiosity are lived by people as an encounter between the person and the sacred, between the social group to which he belongs and the sacred; such is the case of the tradition of the Holy Child of Atocha that "appeared" and flourished in a stretch of the Camino Real and he still continues going on pilgrimage from his sanctuary in Fresnillo, Zacatecas by diverse roads and routes of the country and abroad.

Description of the town.

In 1546 were discovered important silver locations to the foot of the Cerro de la Bufa, that same year, September 8, was given the foundation of the city of Zacatecas[79].

At present, Fresnillo is the second most important city of the state of Zacatecas, with approx. 132,365 inhabitants[80]; it is one of the most popular and converged religious sites of the north of Mexico. Since the 16th century it was obliged traffic of browsers, prospectors and miners. Today is a commercial, industrial municipality, miner and cattle breeder; it is located to 63 kilometers of the capital of the state, by the highway to Ciudad Juárez[81].

Leaving the city of Zacatecas bound for the "Reino de la Vizcaya" (Kingdom of the Biscay) the bishop De la Mota y Escobar narrates, at the beginning of the 17th century, the Real de Minas of Fresnillo: All flat and uninhabited land although in it there are big cattle homesteads... There are thirty Spanish neighbors, miners and merchants... These mines are poor although they have abundant service of Indians and some slaves. There are five stores of Spanish merchants in which merchandises from Spain, China, and of the earth are sold, all of them bought in Mexico and brought in carts. In this Real is drank water of wells because there are no sources neither rivers. Two clergymen benefited proprietors are provided according to the Decree of the Royal Patronazgo by the President. The wage of these clergymen is paid by neighbors and miners that each one is of four hundred pesos.[82]

To five kilometers of the city of Fresnillo is located the "Real de los Plateros" where the mines of San Demetrio were found in 1566.

There is located the Sanctuary of Plateros, with approximately 400 years of antiquity, place where the Holy Child of Atocha receives thousands of devotees that year with year arrive in pilgrimage to worship him. Now the sanctuary belongs to the diocese of Zacatecas and its administration is diocesan; the income and work plans are directed from the bishopric through the rector and two priests that are vicars[83].

Sanctuary of Plateros in Fresnillo Zacatecas.

Bishop de la Mota y Escobar continues describing: To the doctrine of these clergymen [of Fresnillo] is subject other small Real de minas one league far from that called the Real de los Plateros, where there are two haciendas. Likewise they are subject to the doctrine of these clergymen some haciendas of labor, big, and small cattle[84]...

The main activity of Fresnillo and Plateros was the mining exploitation (gold, silver and copper). Today this activity has descended. The agriculture, the cattle breeding and the poultry keeping are also productive sources in the region.

[79] Wikipedia.
[80] La Enciclopedia Salvat pg 6448
[81] Mini guía turística de México. Zacatecas, 1990 pg. 55
[82] De la Mota 1940 p. 77
[83] Fernández Poncela 2003
[84] De la Mota 1940 pg. 77

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Origin of the tradition

Along the Camino Real, from the city of Mexico until Chimayo in Nuevo Mexico, there is great number of populations that have a sanctuary, or a church, or a small chapel, some altar, a novena, a stamp, or an ex voto in honor to the pilgrim Child of Atocha that, according to the oral tradition, the travelers that crossed for the desert, valleys and mountains of the old Camino Real, believed that a messenger God in Child's form guided them [and protected them] by this area.[85]

A long history and many traditions have flourished around his image, the Child of Atocha is praised to be protector of the travelers, of the miners; support for the afflicted, prisoners' defender, of the children and of the family; for others he is a healer of the body and of the soul.

The true origin of the Holy Child of Atocha is ignored, however, the history has been transmitted during centuries by means of the oral tradition, through personal, family and social testimonies that show the way in that people appropriate, respects and transmits their heritage and their values daily.

It is said that the devotion to the Holy Child of Atocha was born in Spain and initially it was of Marian invocation;

His origin is related with Our Lady of Atocha, in Madrid Spain, for this reason the prayers and the novenas for him begin with a prayer to Mary, Lady of Atocha, to request her, before anything, her authorization so that the Holy Child intercedes for the requested causes.

Mrs. Benjamina Ávila[86] native of Nieves, Zacatecas, relates that since she was born, 68 years ago, she has visited with her family, at least once a year, the sanctuary of the Holy Child of Atocha; she says that from generation to generation this is a family tradition that expects her descendants continue cultivating. Of memory narrates one of the interpretations on the history of the "miraculous Child", as she calls him: "...The first time that the Child of Atocha separated from his mother was in the medieval time when the religious conflicts between Moorish and Christians were very hard and frequent. Moors imprisoned many Christian men in a jail of Atocha because of their faith, they were not fed and it was forbidden that peasants or adult relatives visited them or take them food or water, only children twelve years old and younger would be permitted to bring food to the prisoners.

Fearing for the lives of the prisoners their relatives requested help to the Virgin of Atocha for their liberation; soon after they were commended the Virgin, Our Lady of Atocha sent her son to visit and to feed the prisoners. Nobody knew who the child was or of where he came, but the children who could enter to the prison said that the little water gourd and the basket of food that the tender unknown carried, were never empty to give to drink and to feed to all the prisoners, mainly, to those that didn't have own children that could attend them. When the Child left the prison the guards revised his basket and his "guajito", they were surprised when saw that they were replete, as if they had not given anybody to eat and to drink.

This legend on the Virgin of Atocha -says Doña Benjamina - began in the medieval time in Spain and as it is said, was introduced to Fresnillo by the marquis of San Miguel de Aguayo, very wealthy miner and devote of the Virgin of Atocha, who sent to bring from Madrid, Spain, a Virgin with her Child very similar and placed her in the sanctuary very near the main altar that the Santo Cristo de los Plateros occupied. [87]

It is not known exactly when the worship to the Holy Child of Atocha[88] began or as the Teacher Ávila asks: "When did the Child separated from the Mother to make his own miracles? [89]

[85] Soriano Irene 1994. pg.181

[86] Conversation with the Professor Benjamina Ávila de Olvera.

[87] The version of the Teacher Ávila coincides, words more less words, with the version of the informative booklets of the sanctuary and with the version that most of people in Zacatecas and in other states know.

[88] According to another version, of investigators of the University of Houston, Texas; the image ordered it to bring the Count of San Mateo of Valparaiso, rich farmer of whose ranch still breeds bulls for bullfights.

[89] Ibid

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Holy Child of Atocha in Fresnillo Zacatecas.

The sanctuary of the Holy Child of Atocha was built originally to venerate a Crucified Christ: the Señor de los Plateros that is a sculpture carved in hard wood, with eyes painted on glass, it probably dates from the 16th century, although the cape that covers his head dates of the following century[90].

The Santo Cristo de los Plateros (Holy Christ of the Silversmiths), was a miraculous crucifix, there are diverse interpretations and legends that speak of its origin. Initially this was the most worshipped effigy of the sanctuary. In an altar, near him, the image of Our Lady of Atocha and her Holy Child was placed[91]. People believe that both images arrived to Plateros by the middle of the 18th century and it is said that the image that is in Spain does not have resemblance with that of Plateros[92].

The Holy Child is represented as a pilgrim; with buckled sandals for the road, hat, water gourd and basket of allowances.

The "original" image shows the Santo Niño with a red gown. The most popular image presents him with a blue gown.

At present, many devotees consider that people worship the Holy Child because the life of all human begins with childhood and transforms until arriving to the death, as the explains Alfredo Guerra, Engineer in Systems, who is native of the city of Durango and faithful devote of the Holy Child; he considers that the devotion grows because: "People identify themselves with the Child's image and we put it beside the crucified Christ because the way to the cross is the way to the life for all Christian believer..."[93] This is the way people identify with the devotion of the Holy Child of Atocha who already recovers his identity separated from his mother that acquired in the legend of the jail of Atocha[94].

In a time not defined, the Child is placed in the central altar [of the sanctuary] and the mother remains beside that altar. Above the Child's small statue is the Santo Cristo de los Plateros making the visual relationship of what is the way to the life[95].

The parish priests began to take the Holy Child in procession during Christmas and the February feast of the Candelaria, the Virgin's Purificaton, to the parish church at nearby Fresnillo. The Holy Child was dressed with different attires to highlight seasonal festivities of the liturgical calendar.[96]

By late colonial times, devotion to Our Lady of the Atocha decreased and also that of the Lord (Santo Cristo) of Plateros.

Along the Camino Real the foundation of new population centres, the exploitation of the mining deposits and the use of indigenous manpower, are indicators that very probably, the period of the Independence agrees with the rise of this strong devotion in the 19th century.

The Holy Child's popularity as miracle worker increased through the years and in all the directions of the Camino Real de Tierra Adentro he was identified as the pilgrim Child or the traveling Child protective of the travelers that needed of his help, now he is considered protective of the emigrants so much documented as illegal. He became the "mestizo of America and of the world for his Child universality"[97]. It is considered that the Child of Atocha is not only a healer and miracle worker but rather to the long and wide of the Camino Real and of the way to the life goes cultivating the value of the tolerance as a key to reach and to achieve more respect and a better coexistence between the different towns and cultures.

The sanctuary and the pilgrimages.

The sanctuaries are described as sacred centers where a Virgin, a Saint or a Christ is worshipped and where periodically the pilgrimages of the popular Catholicism converge; they are characterized by the geographical amplifica-

[90] Fernández Poncela 2003, pg. 4
[91] It is said that the image of the Holy Child of Atocha arrived to Plateros in arms of her mother, the Virgin of Atocha.
[92] Sloane, 2000 p. 91
[93] Personal conversation with the Engineer Alfredo Guerra
[94] Soriano 1994 p. 184
[95] Ibid
[96] http://www.nino-atocha.com/history_spanish.html
[97] Soriano. 1994 pg.185

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tion of their sphere of attraction and for the massive character of the religious manifestations to those that serve as scenario.[98]

The sanctuary of the Señor de los Plateros became an important place of pilgrimages in which pilgrims participate in group or in family, in their majority, motivated by the urgency of requesting help to solve some pain or very felt urgent necessity; likewise many people go for not losing the tradition, to know to the Holy Child and his sanctuary as well as simply to go for a walk. In their majority they are pilgrims of the Federal District, of the State of Mexico, of Jalisco, of Guanajuato, Aguascalientes, of Durango, San Luis Potosí, Chihuahua, Michoacán Puebla, Tlaxcala, Hidalgo; of Central America, Guatemalan, Nicaraguans, Colombian, also Spanish, Canadian and North American, from time to time "appear" here some Japanese and Italians[99]. It is common that in the vacation seasons like in December, Holy Week and in the months of July and August country fellows of different states of the republic that had to migrate to the United States come to visit the sanctuary. The Holy Child is visited to ask him for some miracle or grace, as well as to praise in return for some favor received:

... We are completing a "manda" because my father was very sick and he could remain invalid, we visit the sanctuary every two years, we pray for our dead and we thank for the things that we have always had: house, sustenance and dress. (Marisela Ruelas 22 years)

The promises for the granted favor are serious matter, a popular ballad that warns the believer of the danger of not completing a made promise exists: "He/she had punishment / so that he/she remembered / That what is offered / Is owed and it is paid"[100] Complying a "manda" (promise) can imply the commitment from the solicitor of using a medal or scapular as well as penance clothes in the saint's honor, to pray him every day, to put his name to a child, to donate money, to offer him dances, other times a significant object is taken or are offered crutches, hair, votive candles, prayers, letters, titles, masses and rosaries, also are offered retablos and ex votos that are the tangible part of the relationship between the devotee and the divinity since it manifests the beneficiary's gratitude openly and increases the saint's reputation[101].

I paid my "manda" immediately after the Holy Child made me the miracle of helping me to get my papers to be able to work legally [in the United States] but anyway, I like to come every time that I can to bring him some few dollars that I gather for him during the year so that some maintenance can be given to the Sanctuary... (Fidel Rodríguez Macias, 42 years, native of Parras Coahuila)

According to most of the interviewees, the tradition was inculcated by the family, through visits, stories and prayers:

We come, sometimes, up to twice a year, I like to bring to my grandchildren, my grandparents brought this me way and later my parents... (Teacher Benjamina Ávila-Olvera, native of Nieves, Zacatecas)

As a child, every three years, religiously, I have come to the sanctuary of Plateros, to visit the Holy Child of Atocha, before with my parents and my 8 brothers. Two years ago, in June, my six year-old son was run over and he had an open fracture in the left foot; the doctors that assisted him told me that if he believed in God or in some saint I should commend to him, because there was the risk of needing to cut his foot... I commended Myself to the Chaparrito [as in Durango affectionately call the Holy Child] I offered him a "manda" and I went to the sanctuary [to pay it] after seven months, when my son had already healed, in gratefulness I took to the Child the tennis shoe that Huguito wore the day of the accident, we prayed the Rosary and we return grateful... (Hugo Revilla Alvarado 35 year-old native of Súchil, Durango).

[98] Giménez 1978 pg. 14
[99] Soriano 1994 pg. 23
[100] Revista Artes de México #53 pg. 31
[101] Ibid pg.14

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The Novena

A "novena" (term of nine days appropriated to some special worship) written in his honor in 1848 contributed to his traditional patronages.

The novena was written in completion of a "manda", or vow, to praise the Holy Child in return for the author's recovery from a serious illness. Calixto Aguirre began his act of Thanksgiving by traveling from Guanajuato to Plateros. Here, with the help of two men connected with the sanctuary, he transcribed the record of nine miracles from the retablos, using each as an inspirational theme for the day's prayers. The novena described the Holy Child with the attributes of a little pilgrim rather than an infant king. The miracles described are in favor of prisoners and those caught in an unfair legal system, miners, immigrants, victims of crimes and of poor labor and economic conditions, and of those seriously ill. He has been called the Patron Saint of the Desamparados, or "the abandoned". Aguirre's novena had an enormous distribution in Mexico, Nuevo Mexico, and Central America, and the reputation of the Holy Child spread rapidly.

Sanctuary of Chimayo.

The devotees of the Holy Child consider that for him there are no frontiers of earth, or of sea, neither of language, or social condition, neither of credos. For it he travels with freedom giving life and hope on his way.

The Sanctuary of the Holy Child of Atocha in Chimayo, Nuevo Mexico, the same as that of Zacatecas, originally was built to offer homage "to a crucifix that miraculously appeared in that land but coming from the image of the Christ in Esquípulas, Guatemala; it was bound with that space worshipped as sacred land by the pre-Columbian natives of those parts of New Mexico[102].

A legend deeply rooted in Nuevo Mexico tells that in 1857, Severiano Medina from New Mexico made a pilgrimage to Fresnillo and took back with him a small statue of the Holy Child. This statue was enshrined in a private chapel in Chimayo, near Santa Fe. There, the local devotion began to grow as it had grown when arrived to the New World. In this sanctuary there is a small well, where devotees come to take blessed earth as a sacrament in honor of the Holy Child and as an aid to heal.[103]

Miracles narrated by people native of Nuevo Mexico:

Some of the first American troops that entered in action during World War II were from the New Mexico National Guard. They fought bravely in Corregidor, with underground tunnels and defenses. The Catholics remembered that the Holy Child of Atocha had long been considered a patron of all who were trapped or imprisoned. Many of them made a vow that if they survived the war they would make a pilgrimage from Santa Fe to Chimayo in Thanksgiving. At the end of the war two thousand pilgrims, veterans of Corregidor, Bataan, and Japanese prison camps, along with their families, walked the long and rough road from Santa Fe to Chimayo. Some walked barefoot to the small adobe sanctuary.

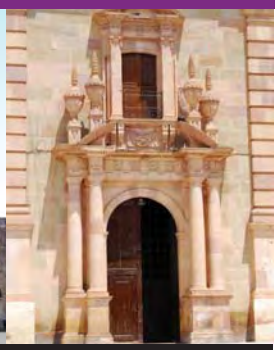
There are other images of the Holy Child as a wandering little pilgrim throughout the world. One of them is found in the Cuzco region of Peru and another called "palaboy" or "wanderer" is located in the Philippines. The little Child of Atocha wanderer and miracle maker visits the hearts of all with His tender love[104].

Little Child of Atocha
Prodigious Child,
Divine Child,
Loving Child,
At your feet I ask from you
All powerful,
That all my afflictions
Are turned into joy,
As you are my Father
My salvation and repose

[102] Soriano 1994,p. 184
[103] http://www.nino atocha.com/history_ spanish.html
[104] Ibid

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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

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4.a PRESENT STATE OF CONSERVATION

ZACATECAS

In the last years all of the administrations have been worried and dedicated to the conservation of the architectonical heritage of the state of Zacatecas. Most of the efforts have been performed by the federal and state government with some help of municipal authorities and private institutions.

Following you will find a summary of the conditions of conservation of the sites selected, in relation to the nucleus area established; the purpose is to provide more information in regards to the number of properties, their state of conservation and the problems that each one faces to be preserved.

4.a Factors that affect the property

There are many factors that affect the properties proposed within the state of Zacatecas, as some of the properties are located in urban areas, for example the Temple and Convent of Guadalupe, and some others are in isolated regions, such as the Chapel of San Nicolas de Quijas,

On one hand the geography of state of Zacatecas is very varied, from pine forests of the Sierra Madre, where large rivers begin which produce much flooding in the Mesa Central, to the plains of the semi desert in its most Eastern part.

On the other hand, demographic growth is considered as a development factor; however it can be a risk for cultural properties, as is the case of the City of Guadalupe, municipality already incorporated to the city of Zacatecas. On the other, the inverse phenomenon happens with the emigration from small communities to either the United States or to larger cities, to the city of Zacatecas for example, and houses and temples are abandoned and unattended. It is worth mentioning that the state of Zacatecas is one of the states within Mexico with the largest number of emigrants to the United States.



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001Z Chapel of San Nicolás Tolentino within the Ex-hacienda of San Nicolás de Quijas

Within the nucleus area of the proposed property is the Chapel of San Nicolas which is found in an acceptable condition of conservation; it is only in the inside where we find some walls that need smoothing and painting.

Next to this chapel, there are two historic structures: the main house of the hacienda and the remains of the calpanería (worker's houses); both structures are in regular conditions of conservation, but not necessarily critical.

002Z Town of Pinos

The nucleus area of this site has seven constructions; four of them are religious buildings: the Parish of San Matías and the temples of La Vera Cruz, San Francisco and Tlaxcalilla and the other three buildings are civil constructions, one houses the Municipal Palace and the other ones are Los Arcos and the Mesón del Conejo Veloz. All of them, except for the Mesón del Conejo Veloz, are in adequate conditions of conservation.





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003Z Temple of Nuestra Señora de los Ángeles in the Town of Noria de Ángeles

The temple of the town is the site located within the nucleus area of the proposed property and it is in acceptable conditions of conservation.

004Z Temple of Nuestra Señora de los Dolores in Villa González Ortega

The temple of Nuestra Señora de los Dolores is located within the nucleus area of the proposed property. Next to this building is the city hall, housed within the main house of the old hacienda which still has some galleries with vault ceilings and one turret, most of the building is in good conditions of conservation except for some of the vaults, which show a small degree of deterioration.

005Z Former College of Nuestra Señora de Guadalupe de Propaganda Fide

There are two constructions within the nucleus area of the proposed property, one is the temple of Guadalupe and the other one is the College of Propaganda Fide, both are in good state of conservation; actually, the latter, thanks to the fact that it is a museum, is in excellent conditions.

These two buildings are located in front of an urban plaza which is surrounded by several constructions all in good state of conservation.



006Z Historic Ensemble of the City of Sombrerete

The nucleus area contains six religious buildings: the Temple of Santo Domingo, the Convent and Temple of San Mateo, the Temple of Tercera Orden, the parish of San Juan Bautista, the Church of La Veracruz and the Sanctuary of la Virgen de La Soledad, all of which are in adequate state of conservation.

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007Z Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón

The Temple of San Pantaleón is located within the nucleus area of the proposed property and it is in acceptable state of conservation.

008Z Sierra de Órganos

This site of the nucleus area of the proposed property does not have any buildings in it, it is a natural area and it is actually its current state of conservation the reason why it is being declared as a protected natural area.

009Z Architectural ensemble of Chalchihuites



There are two religious constructions within the nucleus area of the proposed property, (the Temple of San Pedro and San Francisco) and two civil ones (the Municipal Palace and the Municipal Market "Juan Monreal"). Out of these constructions, only the municipal market is in regular state of conservation, the rest are all in adequate conditions.

010Z Stretch of the Royal Inland Road between Ojocaliente and Guadalupe

It is a part of the road paved with cobbled stones on compacted dirt. The state of conservation is regular as it has vegetation such as mezquites, huizaches and different kinds of bushes.

011Z Cave of Ávalos

In the core zone of the cave of Ávalos, the nominated property are located in the mountain range and the access is very difficult for the visitors. The protection of this rupestrian art had been possible through of the implementing of program protection, to improve the state of conservation. In this year many actions are programmed, for example to make the research and apply the management plan.

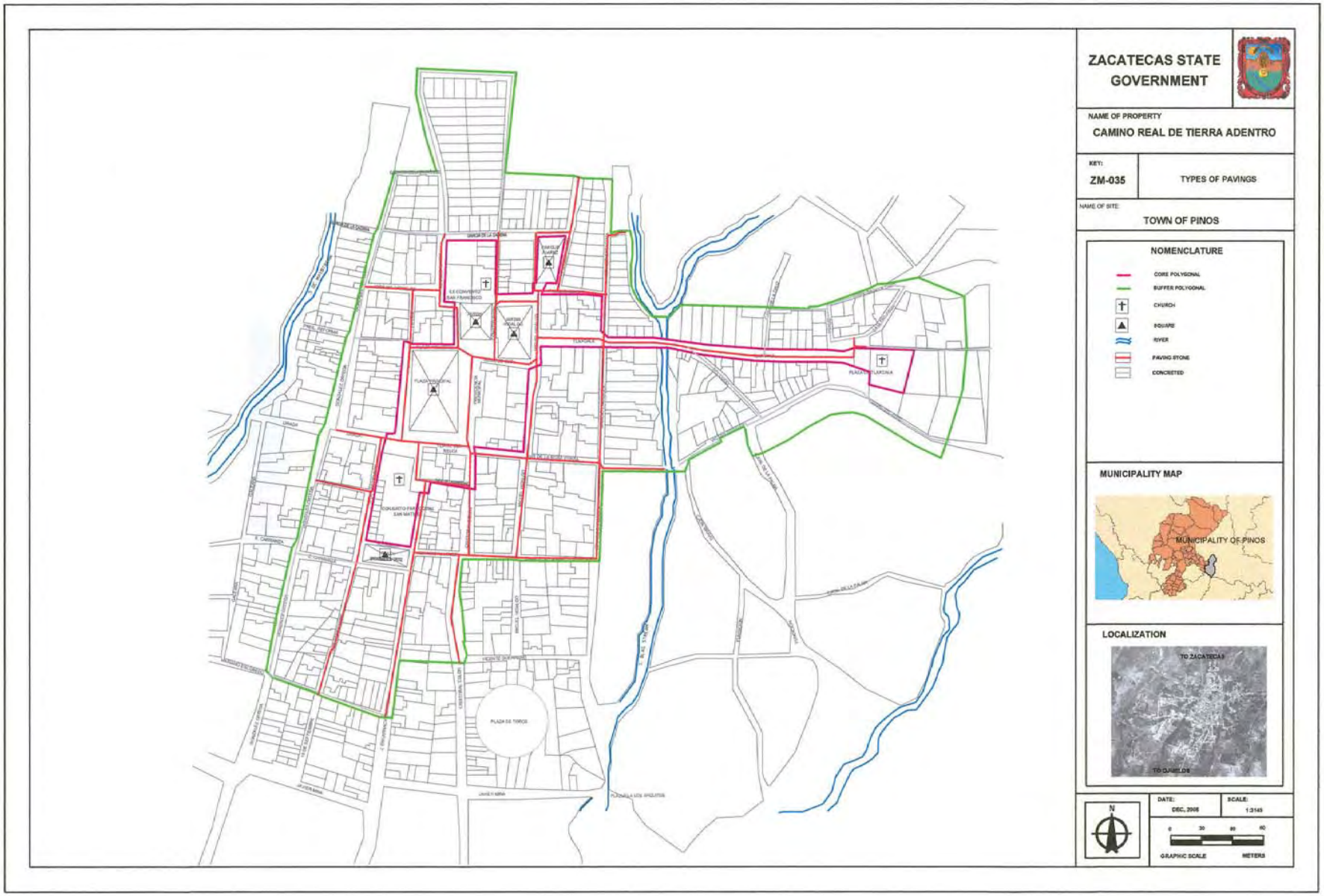
013Z Sanctuary of Plateros

In the core zone of the nominated property two religious estates are located (the Sanctuary of Plateros and the Cloister of Plateros). Both constructions present an adequate state of conservation.

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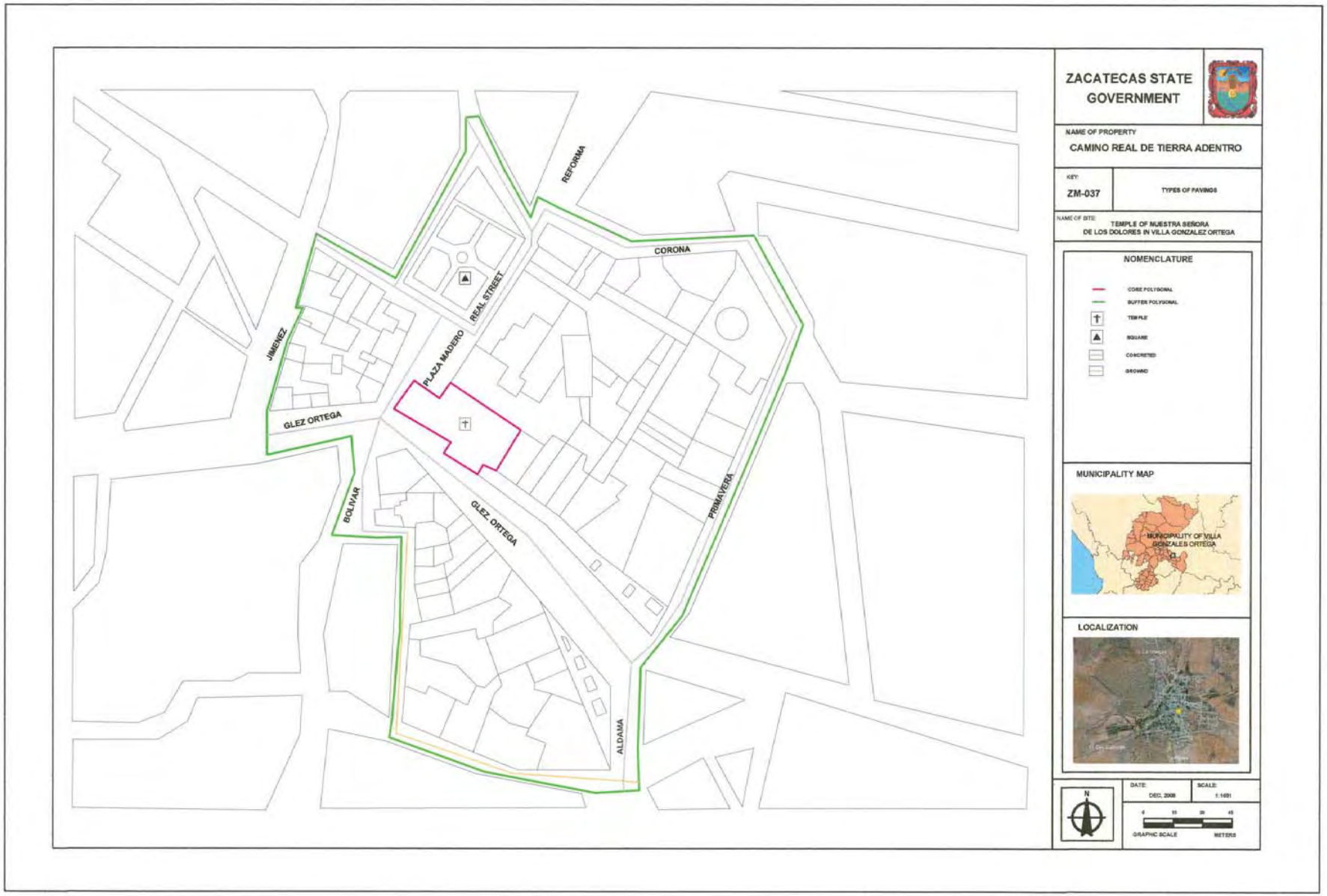
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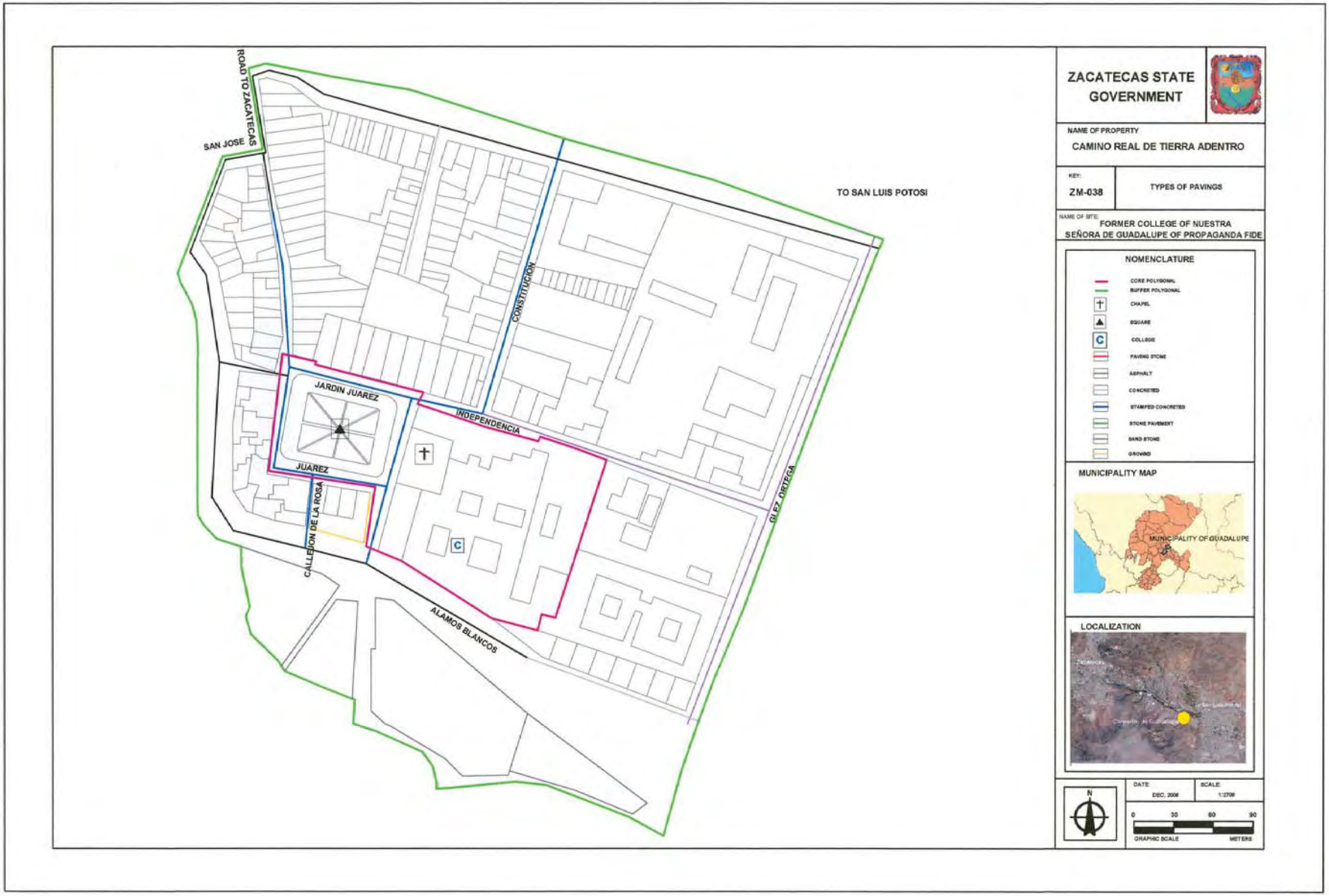
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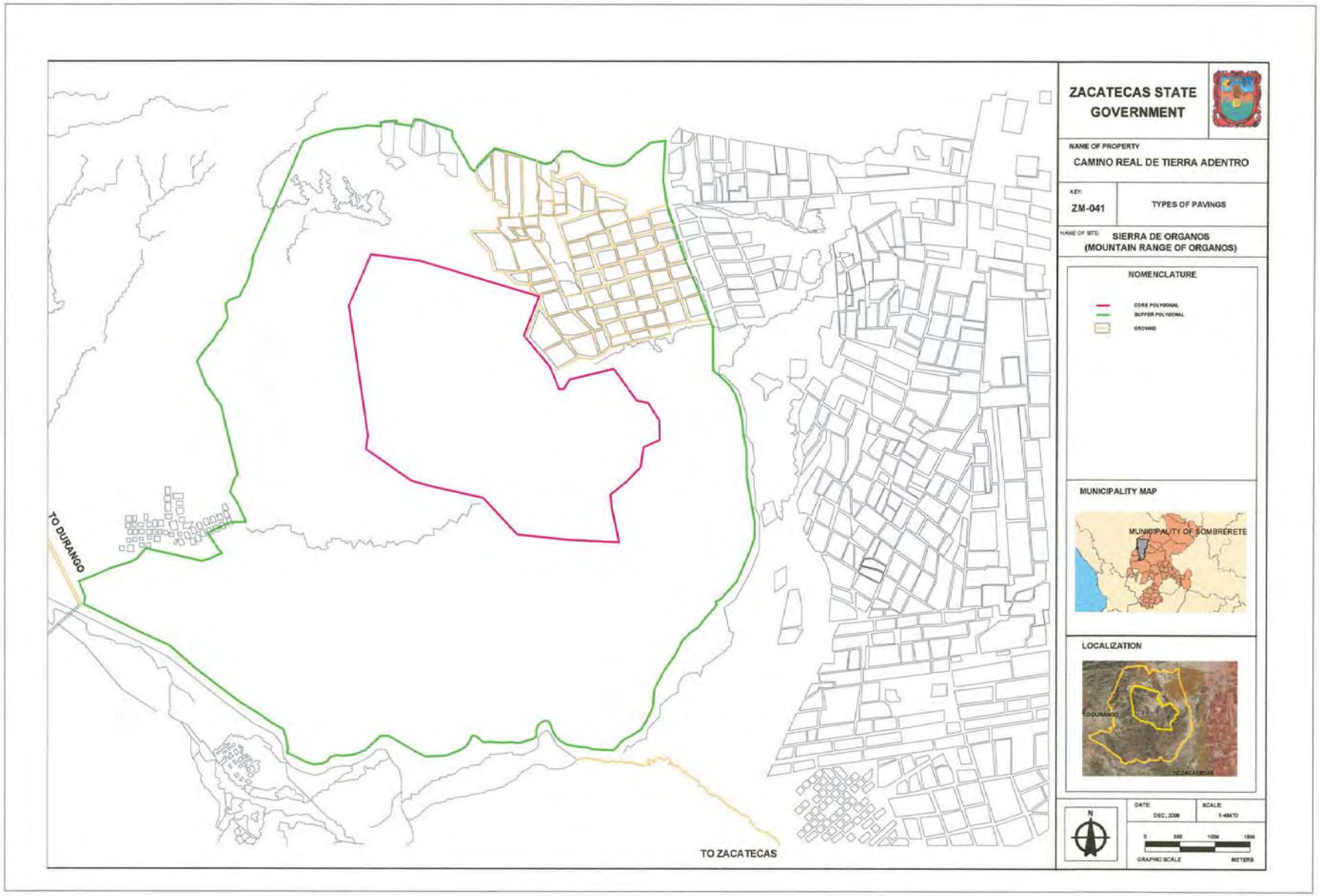
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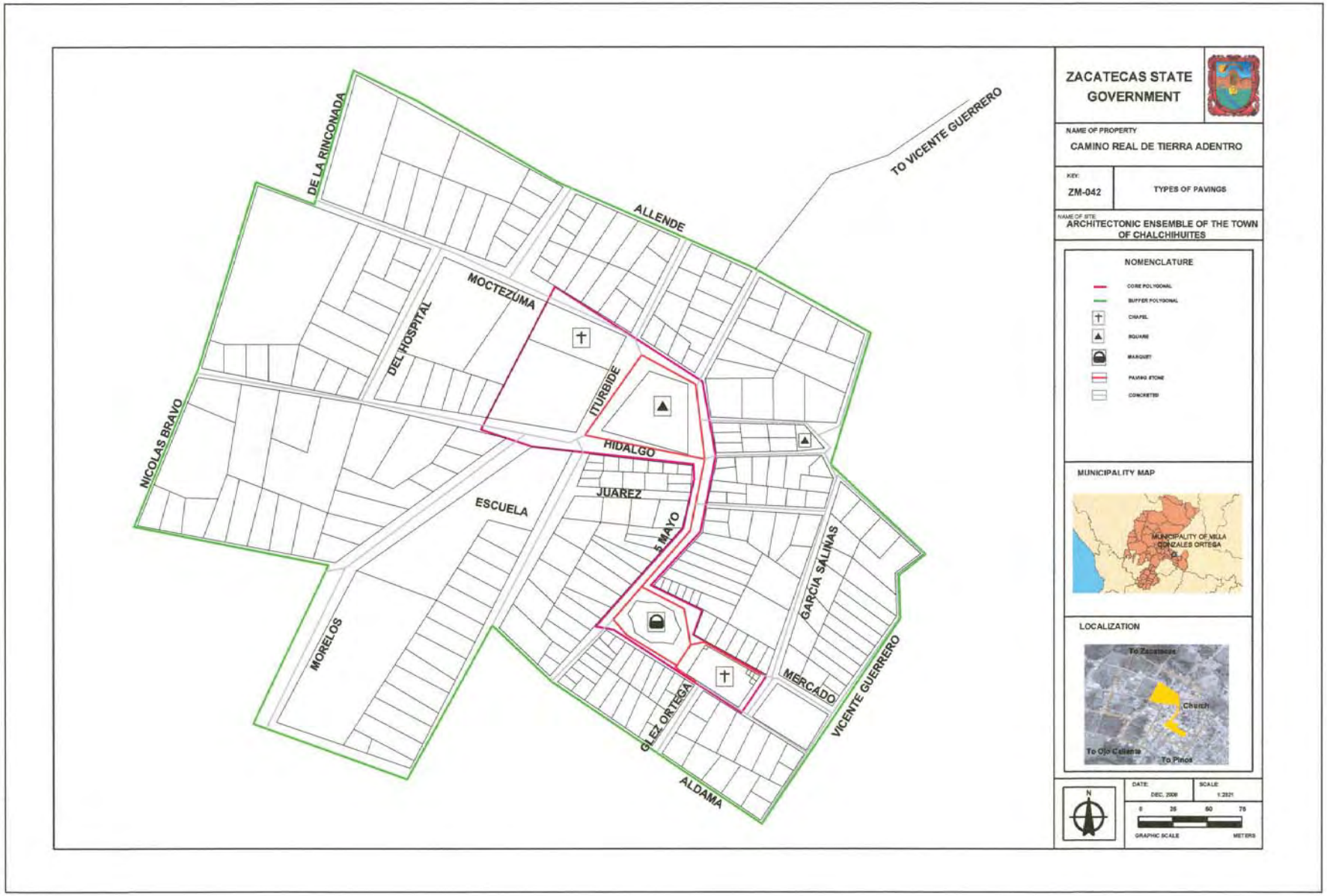
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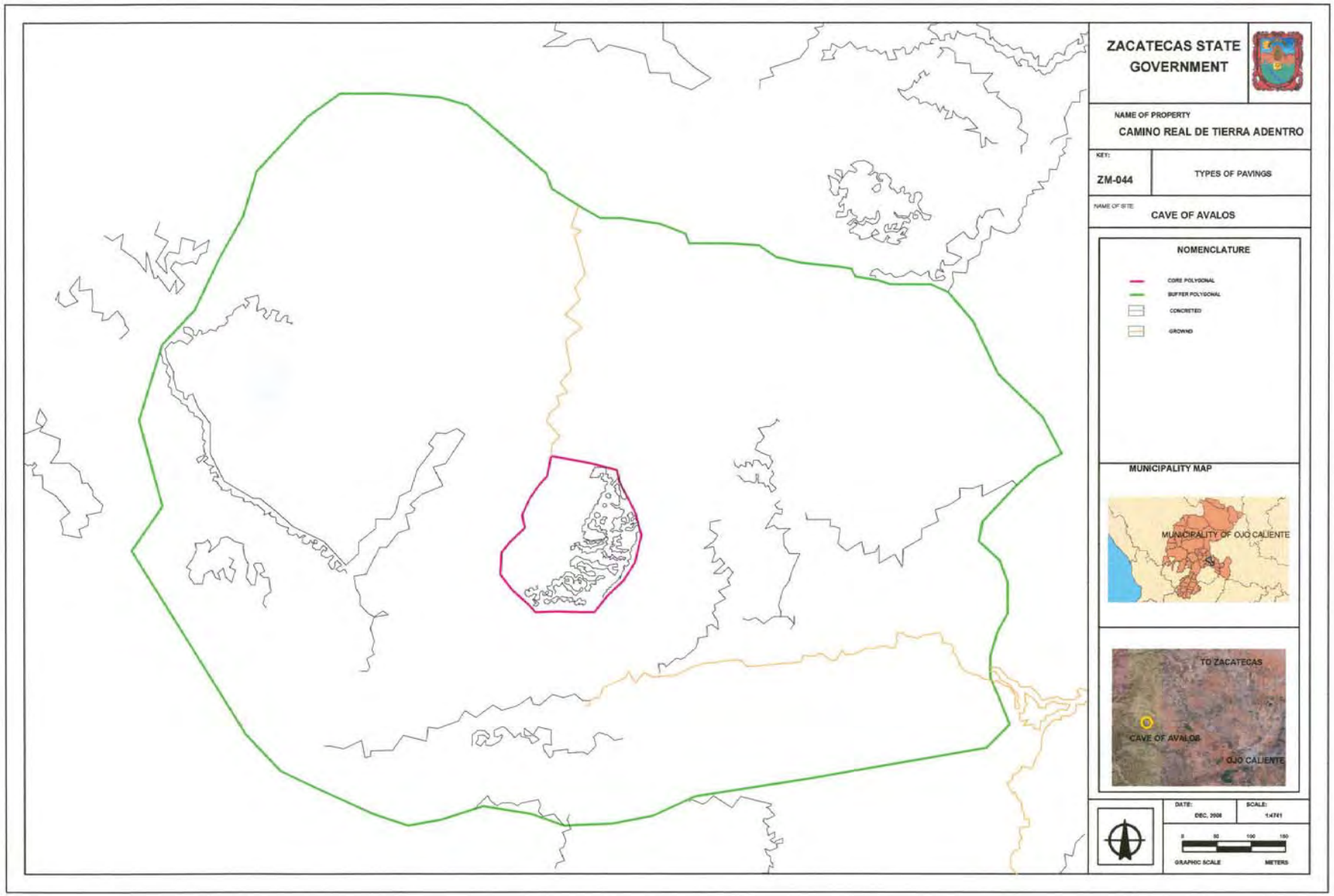
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4b i
ZACATECAS

001Z Chapel of San Nicolas Tolentino of the former hacienda of San Nicolás de Quijas

The name by which this property has been known since 1935 is El Nigromante and it has developed in its history in a purely rural context. This situation does not present a threat because the development of agriculture does not interfere with the proposed property. As to the growth in the population it does not represent a threat either because it has maintained an almost constant population in 1990 with 2071 inhabitants and in 2005 with 1863.



002Z Town of Pinos

Pinos emerges as a mining town since the end of the Sixteenth Century; this situation has influenced its population growth, as in 1900 it is shown with 7667 inhabitants and in the last census in 2005 it shows a total of 6106 inhabitants. This decrease does not represent a risk that might place a threat to the proposed r

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As to the agricultural risk the intricacy of the topography where the town is located as well as the null and intermittent rainy seasons in that zone does not allow the necessary agricultural development to make a negative impact on the conservation of the properties.

The mining extraction works are at the moment far away from the urban area; however if the growth is not regulated in a timely manner this sector might become a risk factor for the proposed Properties.

003Z Temple of Nuestra Señor de los Ángeles of the town of Noria de Angeles.

The population growth of the proposed property has revolved around the exploitation of the close by mines, and its population has been the same during the last one hundred years, placing a very small impact on the proposed property, with no latent danger to same. The agricultural activity is far from the zone of the area of the nucleus.



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004Z Temple of Nuestra Señora de los Dolores in Villa Gonzalez Ortega



The proposed property is located within an urban context and the risk of a threat is basically the population growth which in the last fifteen years has been sustained in a growth of more or less 9% and therefore does not present any danger. The agricultural activity is far from the proposed property and therefore it does not present a risk.

005Z Former college of Nuestra Señora de Guadalupe of Propaganda Fide

Guadalupe, with a population of around 100,000, forms with the city of Zacatecas a dense urban zone, on the most part on rugged uneven land. Guadalupe is located where the slopes are easier. This has resulted in an intense use of the land with a strong impact of commerce in the surroundings of the proposed property, generating population affluence. This situation is the main threat to the proposed property. As to industrial and agricultural activities, these are located far from the area nucleus of the proposed property.

006Z Historic whole of the city of Sombrerete



The town of Sombrerete is located on rugged uneven land, where there are several mining beds. This has had an influence on the conditioned site in its growth and development. In 1970 the population of Sombrerete equaled that of the beginning of the Twentieth Century. From that date on there has been a sustained increase in population which does not present a threat to the proposed property. However, because the town of Sombrerete has acted historically as a regional commercial center, including some towns of the states of Zacatecas and Durango, there has been an increase in population which might be a possible risk to the integrity of the proposed properties.

007Z Temple of San Pantaleon Martir in the town of Noria de San Pantaleon

This site presented a dramatic decrease in population since the forties, from 3461 inhabitants to 69 in 2005. This allows us to be sure that any risk due to population increase is almost inexistent. To this one must add the very scarce agricultural and mining exploitation activity, confirming the null threat to the proposed property.

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008Z Mountain range of Organos

This site is found within a natural context and although there are several small towns nearby, these do not present any development threat. The possible threats due to intensive agriculture or cattle raising are controlled because this site has been declared a natural protected area. The only activity permitted in this zone is recreation and tourism, which could affect the proposed property, but because of the nature of the national park this situation is controlled by personnel of CONANP.

009Z Architectural whole of Chalchihuites

Chalchihuites, similar to the majority of the mining towns, has been conditioned to the bonanza of the town itself. This is confirmed by the population of the site which has not increased since 1900, confirming that any threat due to development is non existent. Chalchihuites is a town with a clear agricultural and cattle raising vocation, in which a great part of the agriculture is seasonal, in a zone with very low precipitation, making it not very productive and therefore a low risk to the proposed property.

010Z Stretch of the Inland Route between Ojo Caliente and Guadalupe

One of the latent risks associated to development in this stretch of the road would be the construction of new roads which would destroy the old ones, as well as division of the land and the closing of roads. However, this situation seems remote because of the vegetation which exists on the crown of the road making it difficult to be used.

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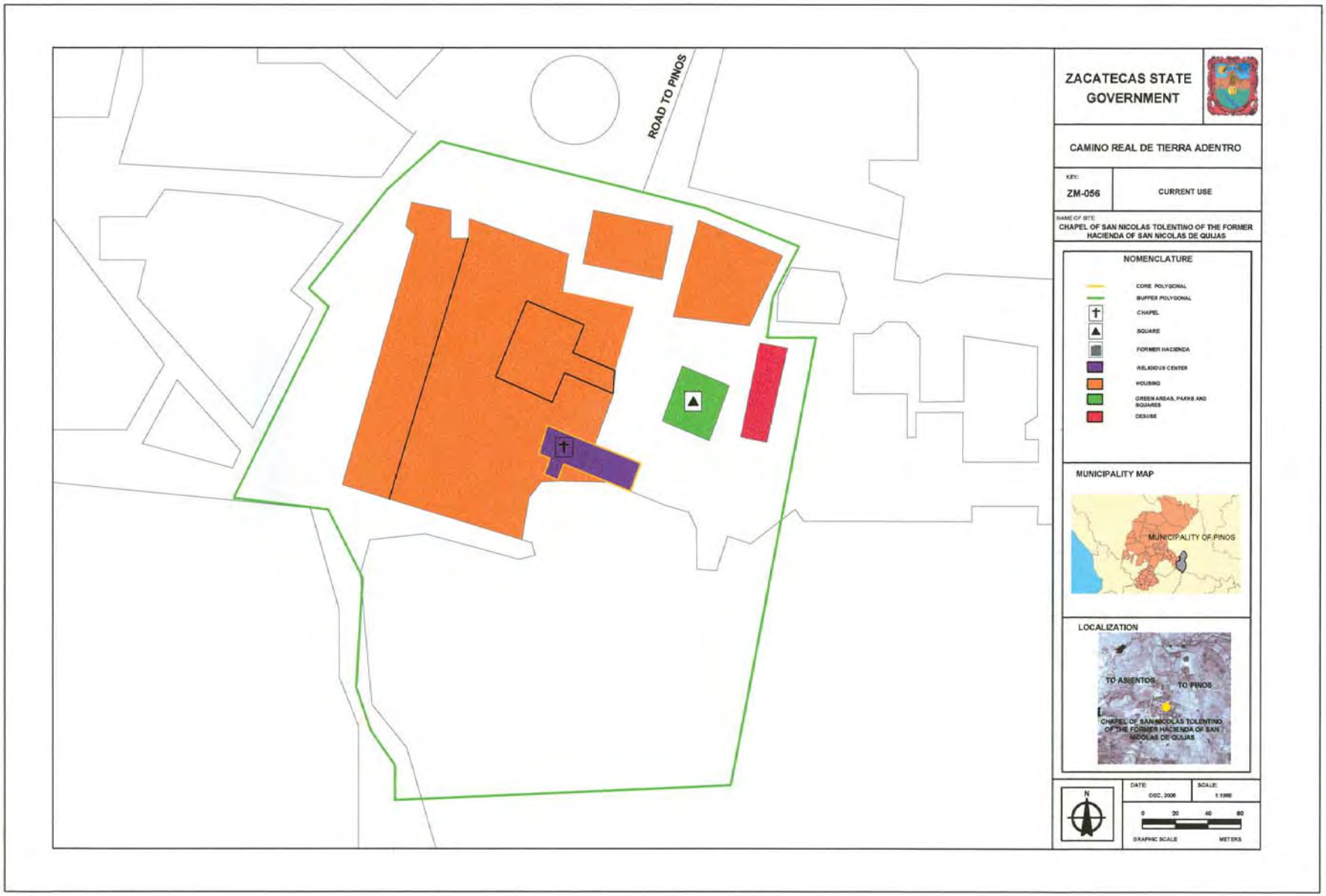
011Z Cave of Avalos

This site is buried in the Sierra Fria and because it is far from any town or road it is exempt from any threat due to development. However, a possible risk to the proposed property is the sporadic visit of persons who arrive to see the site.

013Z Sanctuary of Plateros

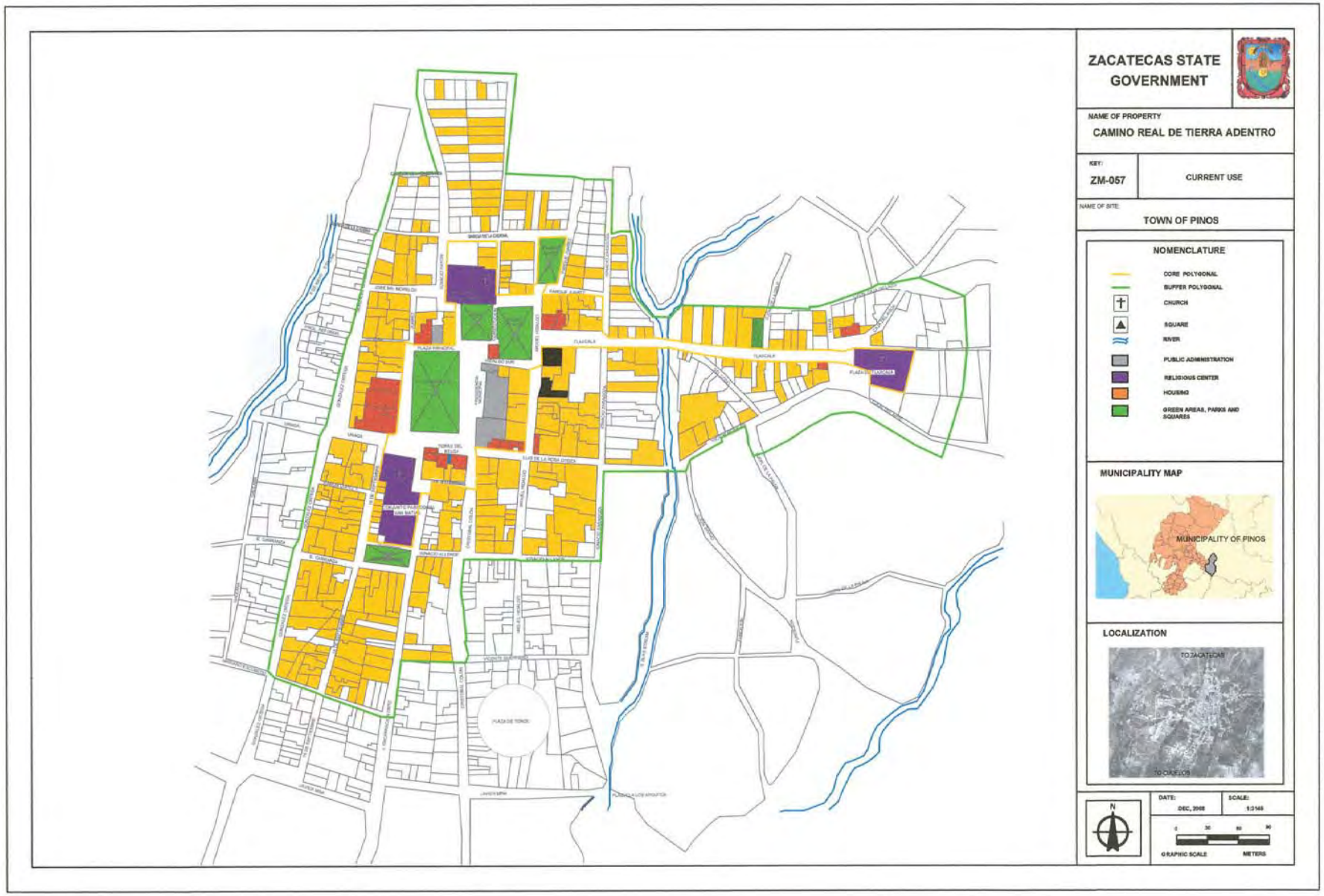
This place is found among the five most visited sanctuaries by parishioners of the country. This situation has cooperated to the intensive use of the space adjacent to the core zone. There is a strong impact of trade around the nominated property, which generates affluence of population. This situation constitutes the main threat of the nominated property. With regard to the industry and agricultural activities, these are far from the core zone. With regard to the population's growth, this it does not represent a threat, because it has maintained a population growth of 2.1% annual, the settlement had 3,120 inhabitants in 1990, and 4,540 in the year 2005.

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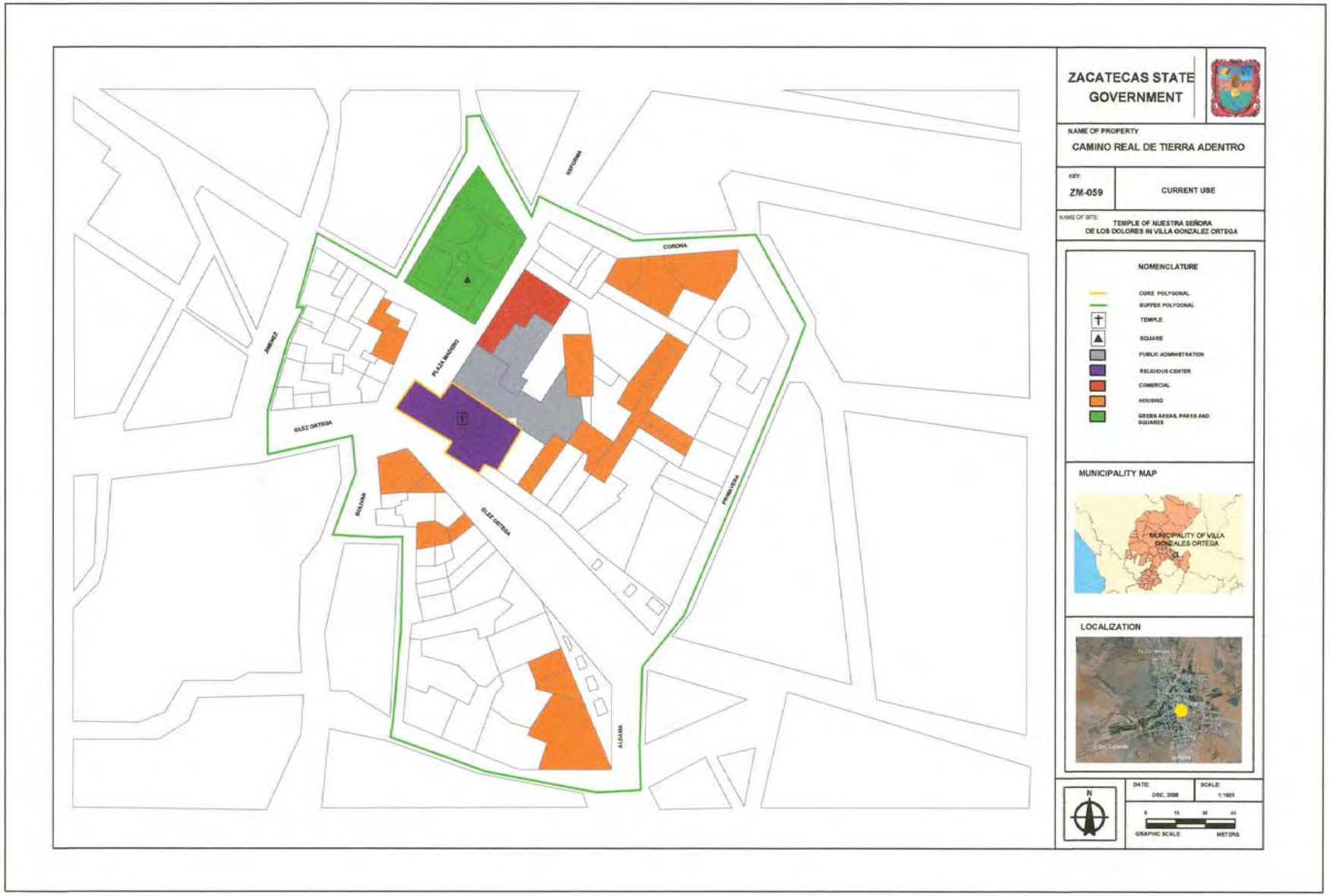
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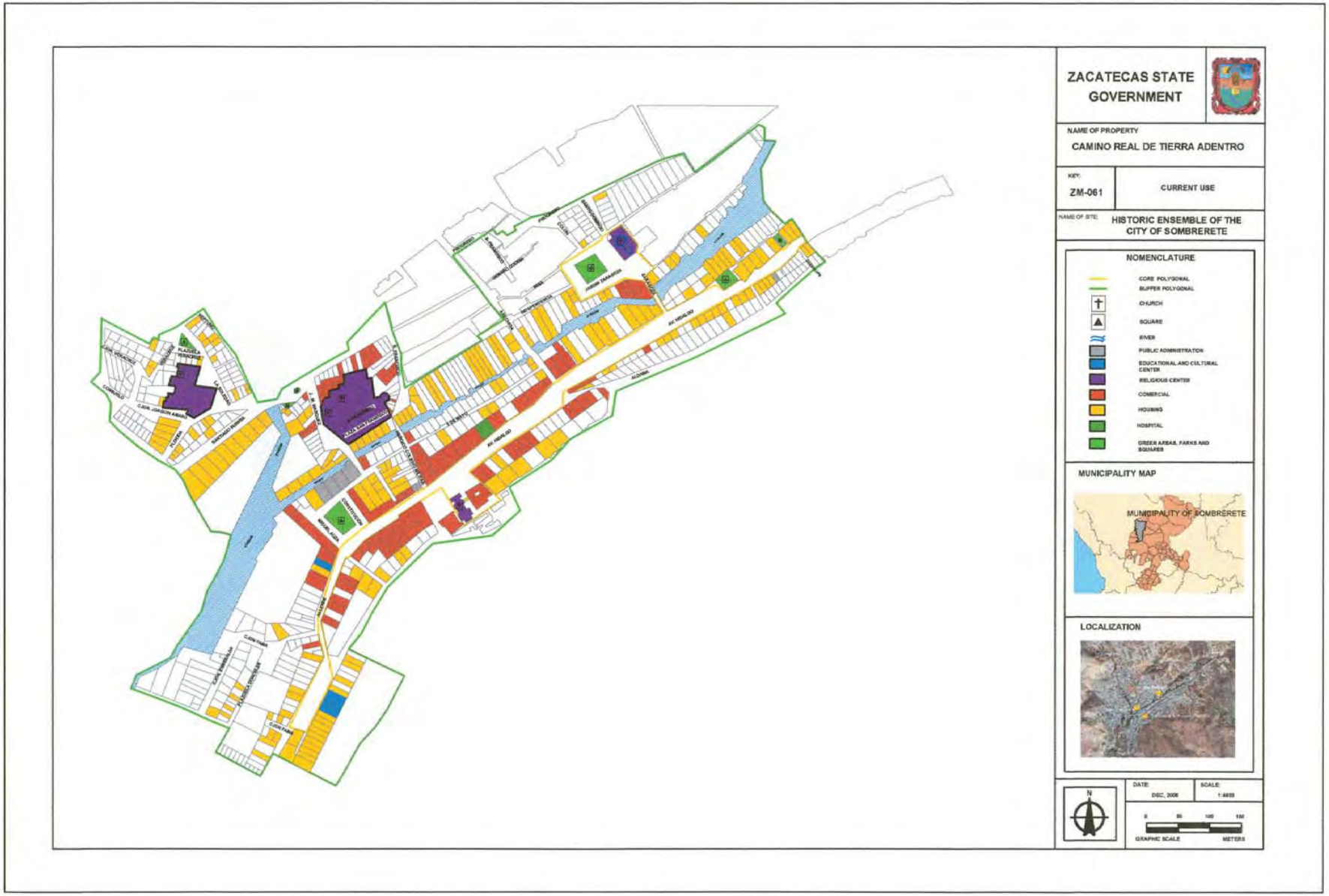
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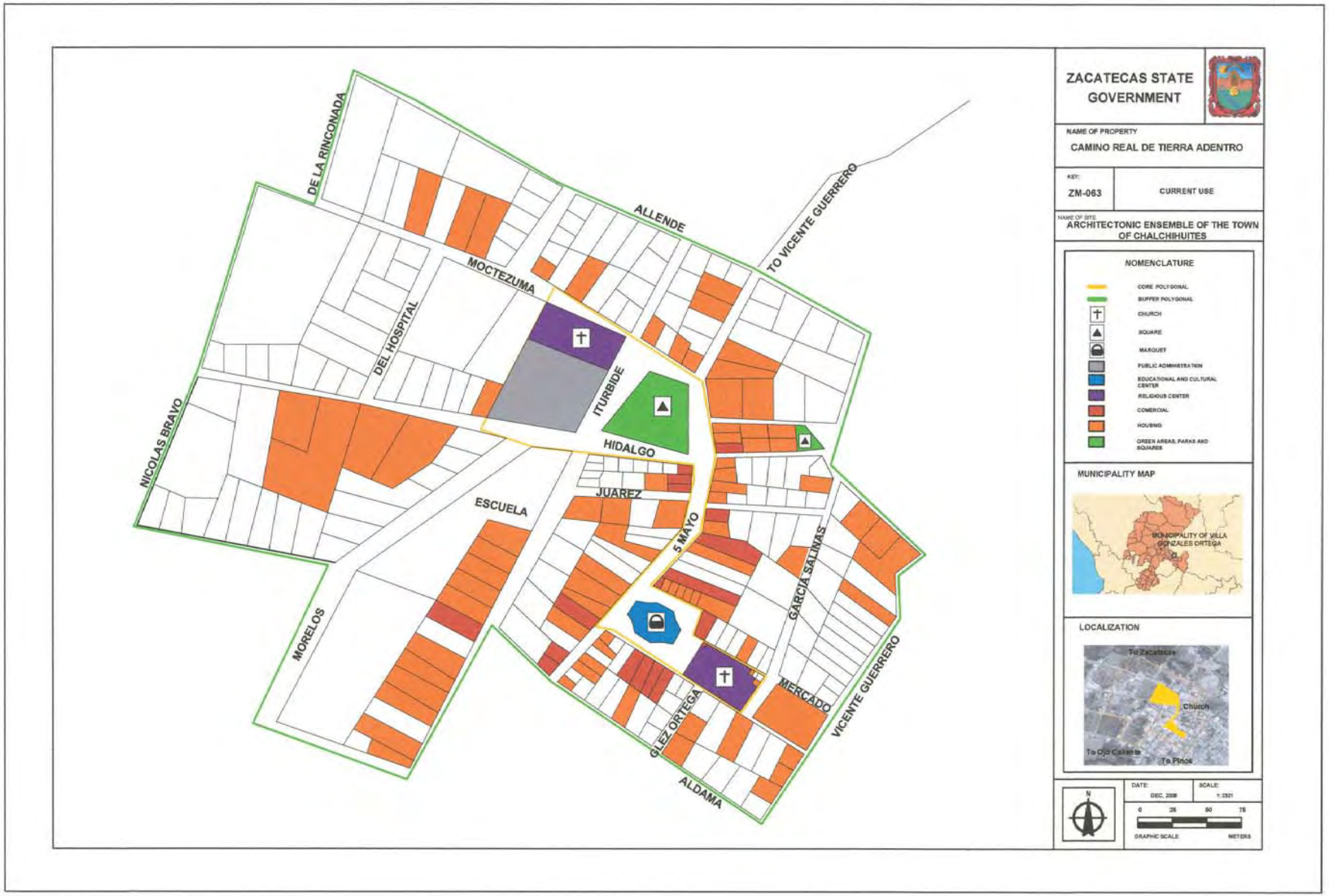
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4b ii
STATE OF ZACATECAS

The state of Zacatecas has a total area of 75,040 km_. Its coordinates are 25°09′ to the North, 21°04′ to the South of Northern latitude; to the East 100°49′ and to the West 104°19′ of Western latitude. The state is located on the Meseta Central, between the Sierra Madre Oriental and the Sierra Madre Occidental. The currents of water that come from both ranges favor agriculture. The totality of the properties proposed is located within the Mesa Central and the first ridges of the ranges. The Sierra Madre Occidental is the main range of mountains in the state and it crosses it completely. The highest elevation is the Sierra El Astillero, with an altitude of 3.200 meters above sea level, followed by the Sierra del Sombrerete, with 3.100 and the Sierra Fría with 3.030. 38.82% of the area is shrub, 27.38% of the area is used for agricultural purposes, 15.67% is pastureland,12.66% is woodlands, 1.94% forest and the rest miscellaneous uses.

The Northeast of Zacatecas has a dry arid and semiarid weather. June is the warmest month of the year and January is the coldest. The mean annual temperature is higher than 18ºC. The annual rainfall in average is of 400 to 500 mm, mainly during the summer. From November to March there are scattered frosts.

The northern part of the state is mainly dry and semi arid, while the northwestern is dry and mild with changing temperatures; the weather in the center of the state is dryer but milder in the summer and at the South it's mild all year round. The last time it snowed in the city of Zacatecas was on December 12th 1997. Weather, therefore is not a risk for the proposed properties.

The vegetation in Zacatecas is very varied. In the mountains we find mixed forest with pines and ilexes (a type of oak), which trees are evergreen. The dry, arid and semiarid regions have a wide variety of cactus. The plains have plenty of mezquites, gobernadoras, huisaches, nopales, lechuguillas, guayules and grasslands. At the South the trees do lose their leaves.

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Taking into account that all of the proposed properties, associated with the Royal Inland Road, are located on the plateau, the course of temporal and permanent rivers and water bodies represent a certain risk. The rivers that come from other states and empty into the Pacific Ocean are: San Pedro, Juchipila, Jerez, Tlaltenango, San Andrés, Atengo, and Valparaíso.

The proposed properties found on the San Pedro watershed are:

006Z Historic Ensamble of the City of Sombrerete
007Z Temple of San Pantaleón Mártir in the Town of Noria de San Pantaleón
008Z Sierra de Órganos
009Z Architectural Ensamble in Chalchihuites

The proposed properties on the Lerma-Santiago river watershed are:

001Z Chapel of San Nicolás Tolentino in the former hacienda of San Nicolás de Quijas
002Z Town of Pinos
003Z Temple de Nuestra Señora de los Ángeles in the Town of Noria de Ángeles
004Z Templo de Nuestra Señora de los Dolores en Villa González Ortega
005Z Ex-colegio de Nuestra Señora de Guadalupe de Propaganda Fide
010Z Tramo del Camino Real entre Ojo Caliente y Guadalupe
011Z Cueva de Avalos
Basin of the Aguanaval River

013Z Sanctuary of Plateros

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4b iii

5 ZACATECAS

For all the properties found in the municipal town seats or their surroundings, there are urban development plans and civil protection plans which contemplate the diverse problems arising from possible natural disasters. Such protection is recorded in the Civil Protection Law for the State of Zacatecas, passed on December 29, 1999. In this document, according to article 2 below, Civil Protection is understood as the set of principles, standards and procedures by which the Government and the society carry out actions to protect the life and heritage of the population, the productive plant, public provision of facilities and the environment, when facing a disaster caused by natural or human agents.

On the other hand, the Civil Protection State System is established, as recorded in the following article:

Article 12.- The State System, an integral part of the National System, is an organic and articulated set of structures, functional relations, methods, and procedures that the public sector and government agencies and states set out among each other, with the organizations of the various voluntary, social and private groups, and with municipal authorities, in order to carry out actions in common agreement, with the aim of protecting the population from dangers and risks arising from disasters.

In the Municipality of Guadalupe, the 2004-2030 Urban Development Program of the Guadalupe-Zacatecas metropolitan area considers the problems that the city and its surroundings might face in case of overflowing of the Arroyo de la Plata stream and its reservoir, which could be caused by drippings in the Pedernalillo Dam. These problems would affect neighboring settlements. The above includes the proposed property 005Z Ex-College of Nuestra Señora de Guadalupe in Propaganda Fide.

In the municipality of Sombrerete, the 2002-2012 Sombrerete Center Urban Development Program considers the problems that the city and its surroundings might face as a consequence of the overflowing of the Arroyo El Diezmo. These problems might affect the neighboring settlements. The above includes the proposed property 006Z Historical Compound of Sombrerete city.

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4b iv
STATE OF ZACATECAS

The state of Zacatecas is a state with a broad variety of natural attractions and relevant samples of cultural patrimony. In Zacatecas, the richness of the historical mines reflects both in the architectonical production and the irregular layout of its old mine sites. At the head of the list is the city of Zacatecas. Nevertheless, the sites of Pinos, Sombrerete, Chalchihuites, Noria de San Pantaleón and Fresnillo, make up one of the best mining systems of the country. The natural beauties of these sites stand out especially those of Sierra de Organos. Nevertheless, elevations such as Sierra Fria and Sierra de Pinos are notable examples of the Zacatecan Plateau. In spite of this, flow towards the state has specifically focused on the city of Zacatecas, and for this reason pressure caused by visitors in sites of the state is low. Therefore, the proposal that implies a touristic promotion of the Royal Inland Route must be founded with the idea of respect and maintenance of patrimonial sites, as underlined in the first of the ICOMOS 1976 letter regarding cultural tourism. The idea is to create a positive effect in contributing to maintenance and protection of the patrimonial properties.

The new proposal must be focused on two areas: The first one is to achieve strategies that enable the sites open to the public to get prepared to support greater pressure from visitors. The second one directly falls upon such sites that are not open to public, where community work, jointly with informative and preventive actions, are of an essence.

The property with medium pressure from tourism is the following:
005Z Ex-colegio de Nuestra Señora de Guadalupe de Propaganda Fide
013Z Sanctuary of Plateros

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The second site registers a total of 218,979.00 annual visitors, although it is worthy to mention that almost all of these are conformed as religious tourism, which implies a very brief demurrage.

The city lodges an average of 77,784 annual visitors, which in no way implies a risk derived from mass tourism.

Properties located at Sombrerete, Pinos, Ojocaliente and Chalchihuites receive certain amount of tourists, in a lesser proportion than in Guadalupe, and currently present a low pressure. The following properties can be found there:

006Z Historical Ensemble of the city of Sombrerete
002Z Town of Pinos
008Z Sierra de Órganos
009Z Architectonical ensemble of Chalchihuites

In the rest of the municipalities, where there are properties associated to the Royal Inland Route, the pressure derived from tourism is null, due to the lack of promotion and appropriate land communications.

001Z Chapel of San Nicolás Tolentino of the Former Ex-hacienda of San Nicolás de Quijas
003Z Temple of Nuestra Señora de los Ángeles at the town of Noria de Ángeles
004Z Temple of Nuestra Señora de los Dolores in Villa González Ortega
010Z Section of the Royal Route between Ojo Caliente and Guadalupe
011Z Cueva de Avalos



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4b v
STATE OF ZACATECAS

001Z Chapel of San Nicolás Tolentino in the Former hacienda of San Nicolás de Quijas		
Nucleus Area	1	Inhabitants
Buffering Area	30	Inhabitants
Total	31	Inhabitants
Census Year	2005	

002Z Town of Pinos		
Nucleus Area		Inhabitants
Buffering Area		Inhabitants
Total		Inhabitants
Census Year	2005	

003Z Temple of Nuestra Señora de los Ángeles in the town of Noria de Ángeles		
Nucleus Area	3	Inhabitants
Buffering Area	47	Inhabitants
Total	50	Inhabitants
Census Year	2005	

004Z Temple of Nuestra Señora de los Dolores at Villa González Ortega		
Nucleus Area	4	Inhabitants
Buffering Area	140	Inhabitants
Total	144	Inhabitants
Census Year	2005	

005Z Former college of Our Lady of Guadalupe of Propaganda Fide		
Nucleus Area	105	Inhabitants
Buffering Area	671	Inhabitants
Total	776	Inhabitants
Census Year	2005	

006Z Historical Ensemble of the Sombrerete city		
Nucleus Area	123	Inhabitants
Buffering Area	1271	Inhabitants
Total	1394	Inhabitants
Census Year	2005	

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007Z Temple of San Pantaleon Martir in the town of San Pantaleon		
Nucleus Area	0	Inhabitants
Buffering Area	127	Inhabitants
Total	127	Inhabitants
Census Year	2005	

008Z Sierra de Organos		
Nucleus Area		Inhabitants
Buffering Area		Inhabitants
Total		Inhabitants
Census Year	2005	

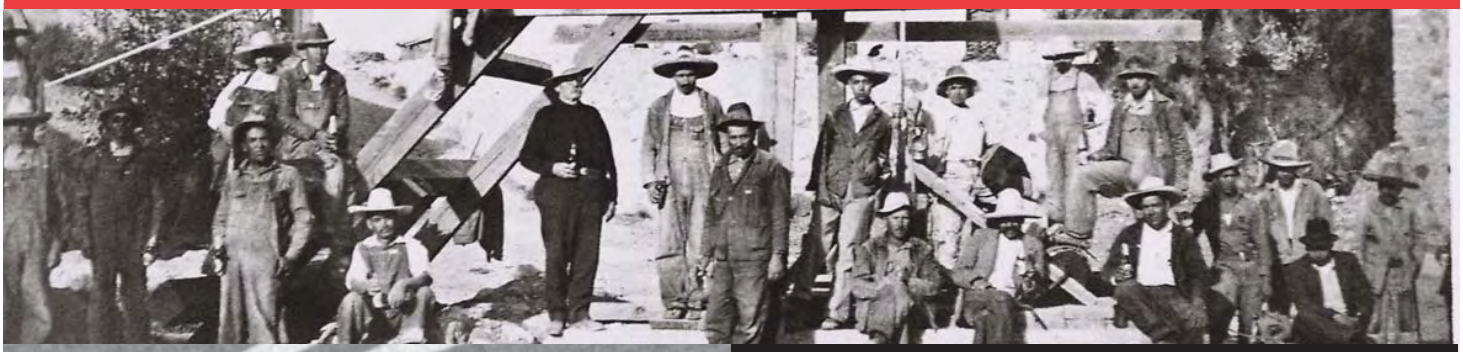
009Z Architectonical ensemble of Chalchihuites		
Nucleus Area	0	Inhabitants
Buffering Area	2	Inhabitants
Total	2	Inhabitants
Census Year	2005	

010Z Section of the Royal Route between Ojo Caliente and Guadalupe		
Nucleus Area	0	Inhabitants
Buffering Area	0	Inhabitants
Total	0	Inhabitants
Census Year	2005	

011Z Cueva de Avalos		
Nucleus Area	0	Inhabitants
Buffering Area	5	Inhabitants
Total	5	Inhabitants
Census Year	2005	

0013Z Sanctuary of Plateros		
Área Núcleo	13	Habitantes
Área de Amortiguamiento	156	Habitantes
Total	169	Habitantes
Año del censo	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5h. VISITORS FACILITIES AND STATISTICS

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

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5.a OWNERSHIP

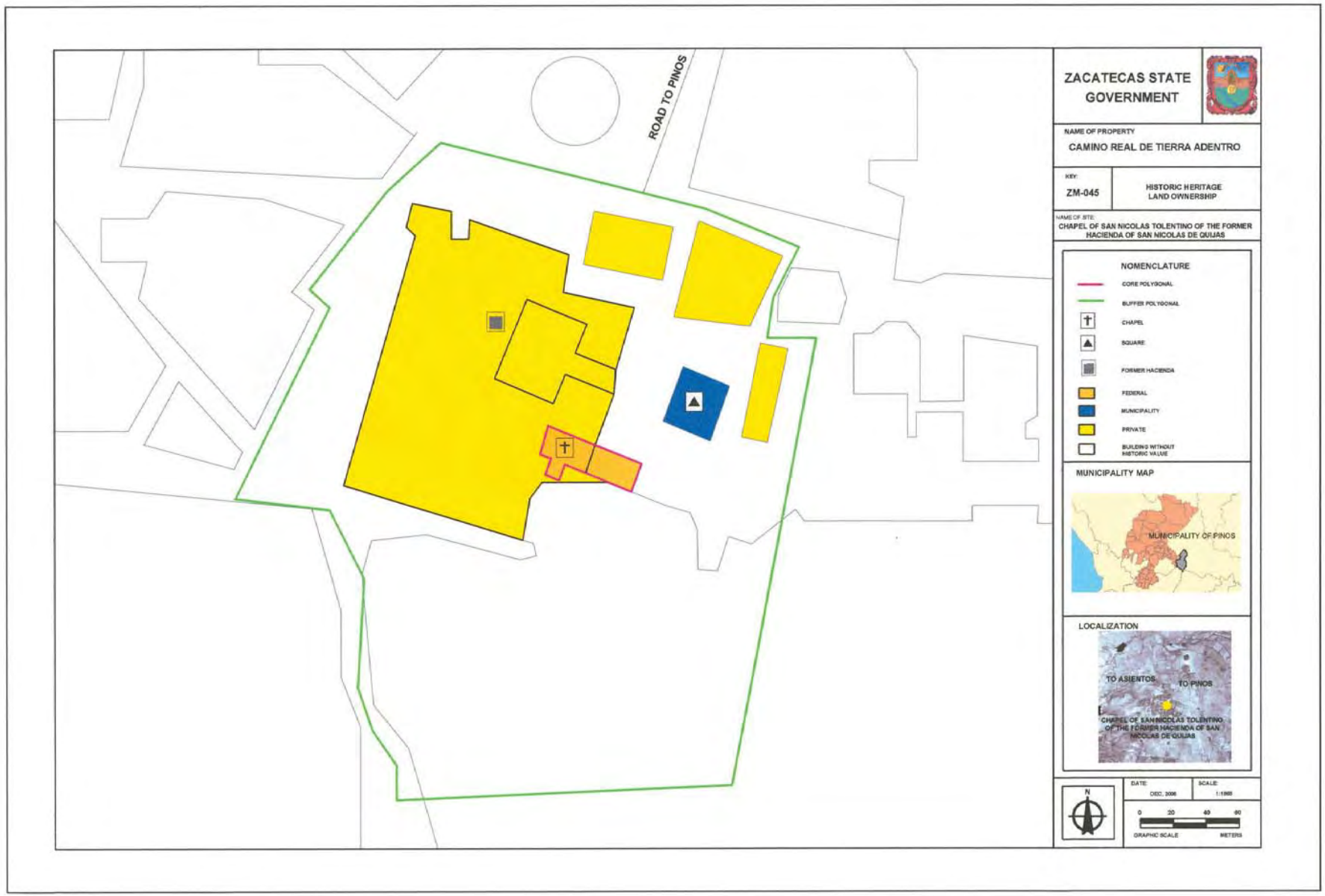
ID	PLACE	BUILDINGS WITHIN THE NUCLEUS AREA	TENURE
001Z	Chapel of San Nicolás Tolentino (of the Former estate of San Nicolás de Quijas)	Chapel of San Nicolás	Federal property
002Z	Town of Pinos	- Parish of San Matías - Convent of San Francisco - Temple of Tlaxcalilla - Temple of la Veracruz - Municipal Palace - Arches - Restaurant of the Conejo Veloz - Main Town Square (In front of Parish of San Matías) - Town Square (contiguous to Convent of San Francisco) - Small square (next to Convent of San Francisco)	Federal Property Federal Property Federal Property Federal Property Municipal Property Private Property Private Property Municipal Property Municipal Property Municipal Property
003Z	Temple of Nuestra Señora de los Ángeles from the town of Noria de Ángeles	- Temple of Noria de Ángeles	Federal Property
004Z	Temple of Nuestra Señora de los Dolores in Villa González Ortega	Temple	Federal Property
005Z	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	- Temple of San Francisco - Convent of Guadalupe - Town square (in front of convent)	Federal Property Federal Property Municipal Property
006Z	Historic Collection of the City of Sombrerete	- Temple of Santo Domingo - Convent and Temple of San Mateo - Temple of the Tercera Orden - Parish of San Juan Bautista - Town square (next to the Temple of Santo Domingo) - Small town square (next to the Temple of San Francisco) - Church of La Veracruz - Sanctuary of the Virgen de La Soledad	Federal Property Federal Property Federal Property Federal Property Municipal Property Municipal Property Federal Property Federal Property

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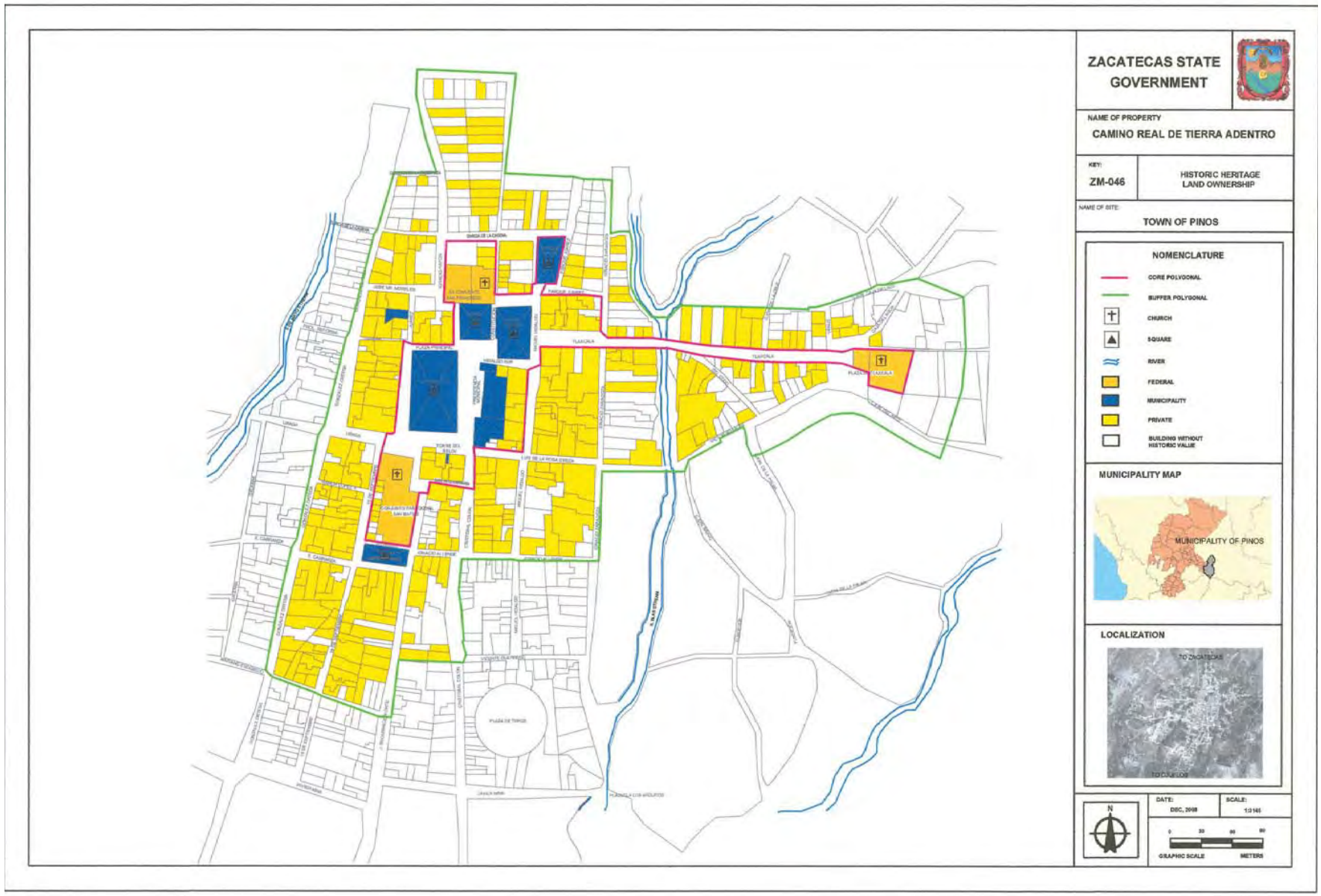
ID	PLACE	BUILDINGS WITHIN THE NUCLEUS AREA	TENURE
007Z	Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón	- Temple of San Pantaleón - Small town square (next to the temple)	Federal Property Municipal Property
008Z	Sierra de Órganos	- National Park	Federal Property
009Z	Architectonic collection of the town of Chalchihuites	- Temple of San Pedro - Temple of San Francisco - Town square (in front of the Temple of San Pedro) - Municipal Palace - Municipal Market "Juan Monreal"	Federal Property Federal Property Municipal Property Municipal Property Municipal Property
010Z	Part of the Royal Road between Ojocaliente and Guadalupe		
011Z	Cave of Avalos	- Cave paintings	Communal property
013Z	Sanctuary of Plateros	- Sanctuary of Plateros - Cloister of Plateros	Propiedad Federal Propiedad Federal



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LibroZac NORMA.indd 105



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-049
HISTORIC HERITAGE LAND OWNERSHIP

NAME OF SITE:
FORMER COLLEGE OF NUESTRA SEÑORA DE GUADALUPE OF PROPAGANDA FIDE

NOMENCLATURE

- CORE POLYGONAL
- BUFFER POLYGONAL
- CHURCH
- SQUARE
- COLLEGE
- FEDERAL
- MUNICIPALITY
- PRIVATE
- BUILDING WITHOUT HISTORIC VALUE

MUNICIPALITY MAP



LOCALIZATION



N

DATE: DEC, 2008

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GRAPHIC SCALE METERS

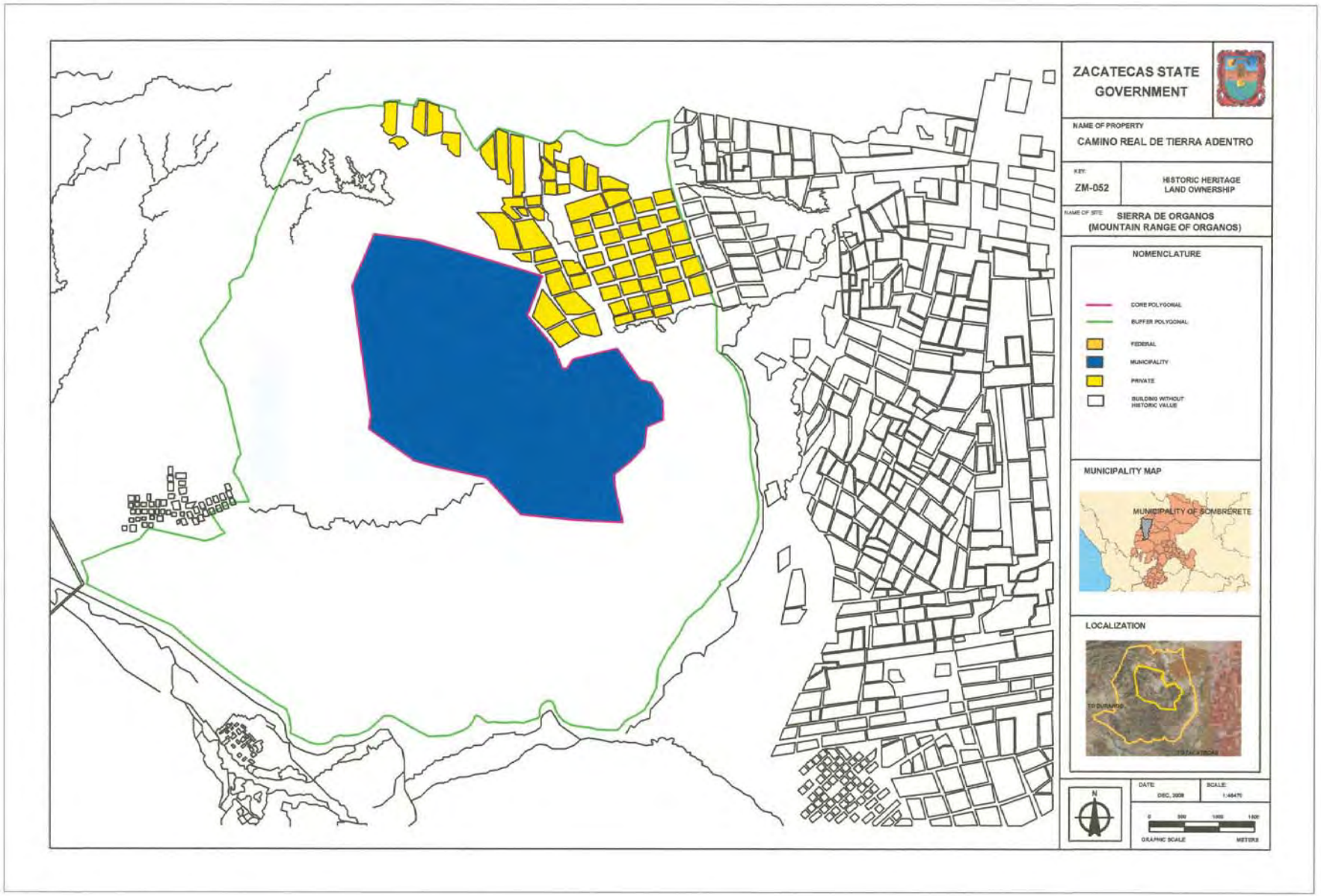
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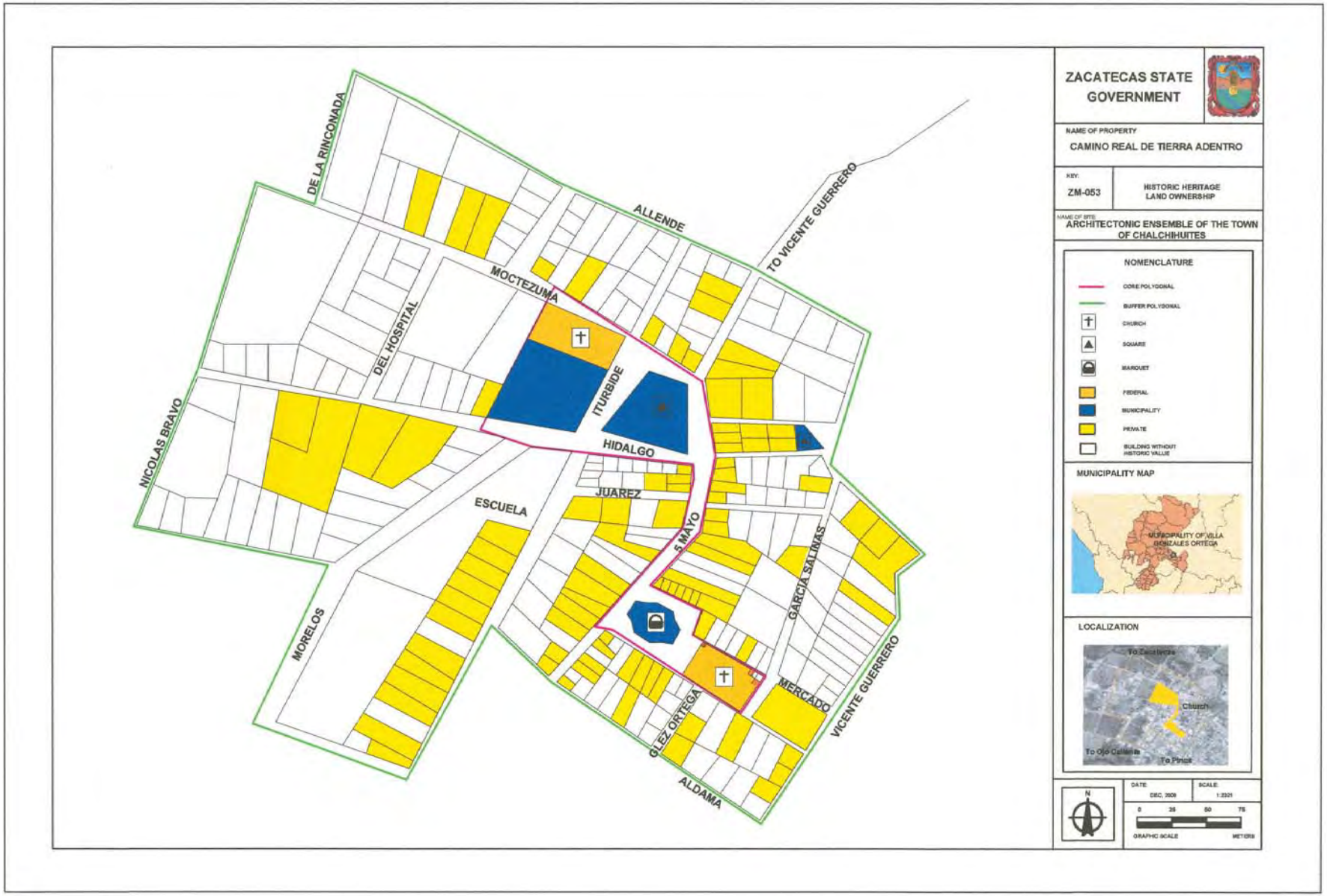
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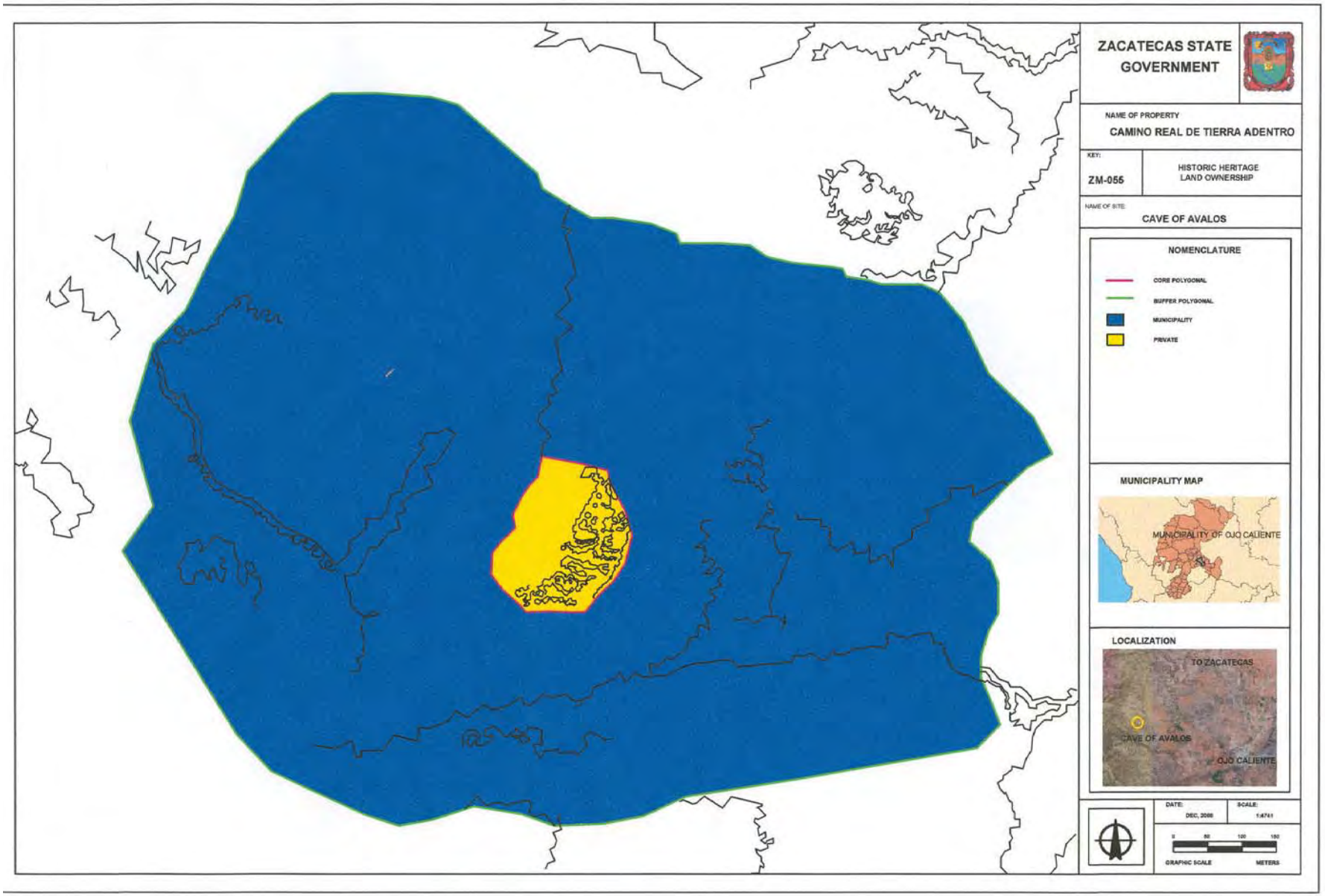
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5.b PROTECTIVE DESIGNATION

ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
001Z	Chapel of San Nicolás Tolentino in the former State of San Nicolás de Quijas	None	The Municipality of Pinos is exhorted to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons: a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.
002Z	Town of Pinos	LAW ON THE PROTECTION AND CONSERVATION OF MONUMENTS AND TYPICAL ZONES OF THE STATE OF ZACATECAS.		ARTICLE 2.- It is the object and purpose of this Law, the caring, conservation, protection and bettering of the peculiar aspect and environment of the cities, typical zones and monuments of the State of Zacatecas, as well as the harmonization of its buildings. ARTICLE 9.- The current urban zones within the cities of Sombrerete, Pinos, Jerez, Nochistlán and Villanueva are declared Typical Zones.
003Z	Temple of Nuestra Señora de los Ángeles of the Town of Noria de Ángeles	None	The Municipality of Ángeles is exhorted to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons: a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.

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ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
004Z	Temple of Nuestra Señora de los Dolores in Villa González Ortega	None	The Municipality of Villa González Ortega is exhorted to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas..	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons: a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.
005Z	Former College of Nuestra Señora de Guadalupe of Propaganda Fide	LAW ON THE PROTECTION AND CONSERVATION OF MONUMENTS AND TYPICAL ZONES OF THE STATE OF ZACATECAS.		ARTICLE 9.- The current urban zones within the cities of Sombrerete, Pinos, Jerez, Nochistlán and Villanueva are declared Typical Zones.. In the City of Guadalupe, the zone constituted by the Main Town Square and the Streets of Independencia, Constitución, Madero, Luis Moya and the nameless alleys between the Square and the stream, is declared to be a Typical Zone.
006Z	Historical Collection of Buildings of the City of Sombrerete	LAW ON THE PROTECTION AND CONSERVATION OF MONUMENTS AND TYPICAL ZONES OF THE STATE OF ZACATECAS.		ARTICLE 2.- It is the object and purpose of this Law, the caring, conservation, protection and bettering of the peculiar aspect and environment of the cities, typical zones and monuments of the State of Zacatecas, as well as the harmonization of its buildings. ARTICLE 9.- The current urban zones within the cities of Sombrerete, Pinos, Jerez, Nochistlán and Villanueva are declared Typical Zones.



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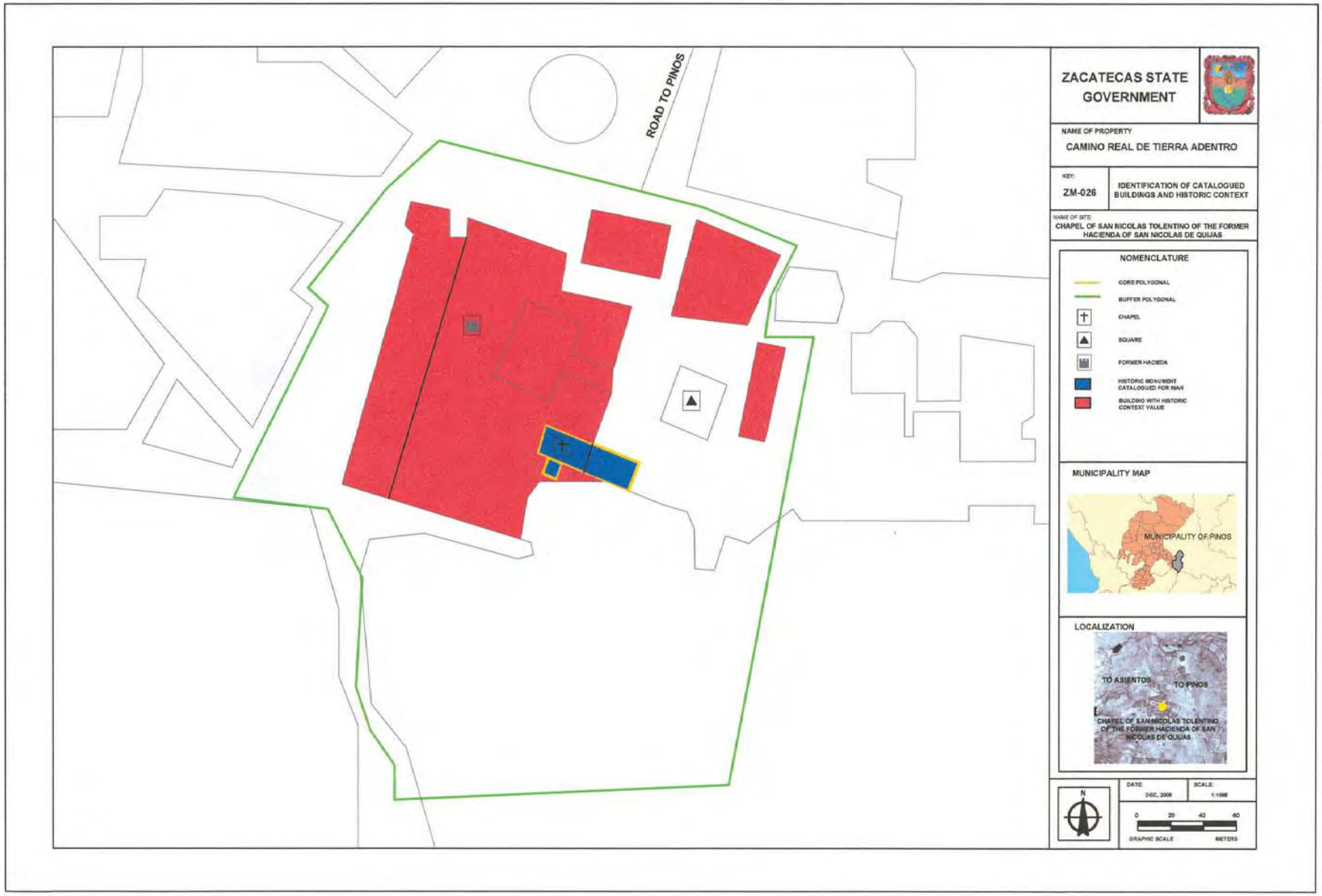
ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
007Z	Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón	None	The Municipality of Sombrerete is exhorted to to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons: a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.
008Z	Órganos Mountain Range	Protected Natural Area, with the Status of National Park		ARTICLE ONE.- It is declared a natural protected area, with the status of National Park, the region known as the Órganos Mountain Range, located in the Municipality of Sombrerete, in the State of Zacatecas, holding a total area of 1, 124-65-61.76 hectares (ONE THOUSAND ONE HUNDRED AND TWENTY FOUR HECTARES, SIXTY-FIVE AREAS, SIXTY ONE POINT SEVENTY-SIX CENTIARES)
009Z	Architectonic collection of the town of Chalchihuites	None	The Municipality of Chalchihuites is exhorted to to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons: a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.
010Z	Stretch of the Royal Road between Ojo Caliente and Guadalupe	None	The Municipality of Chalchihuites is exhorted to to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons:

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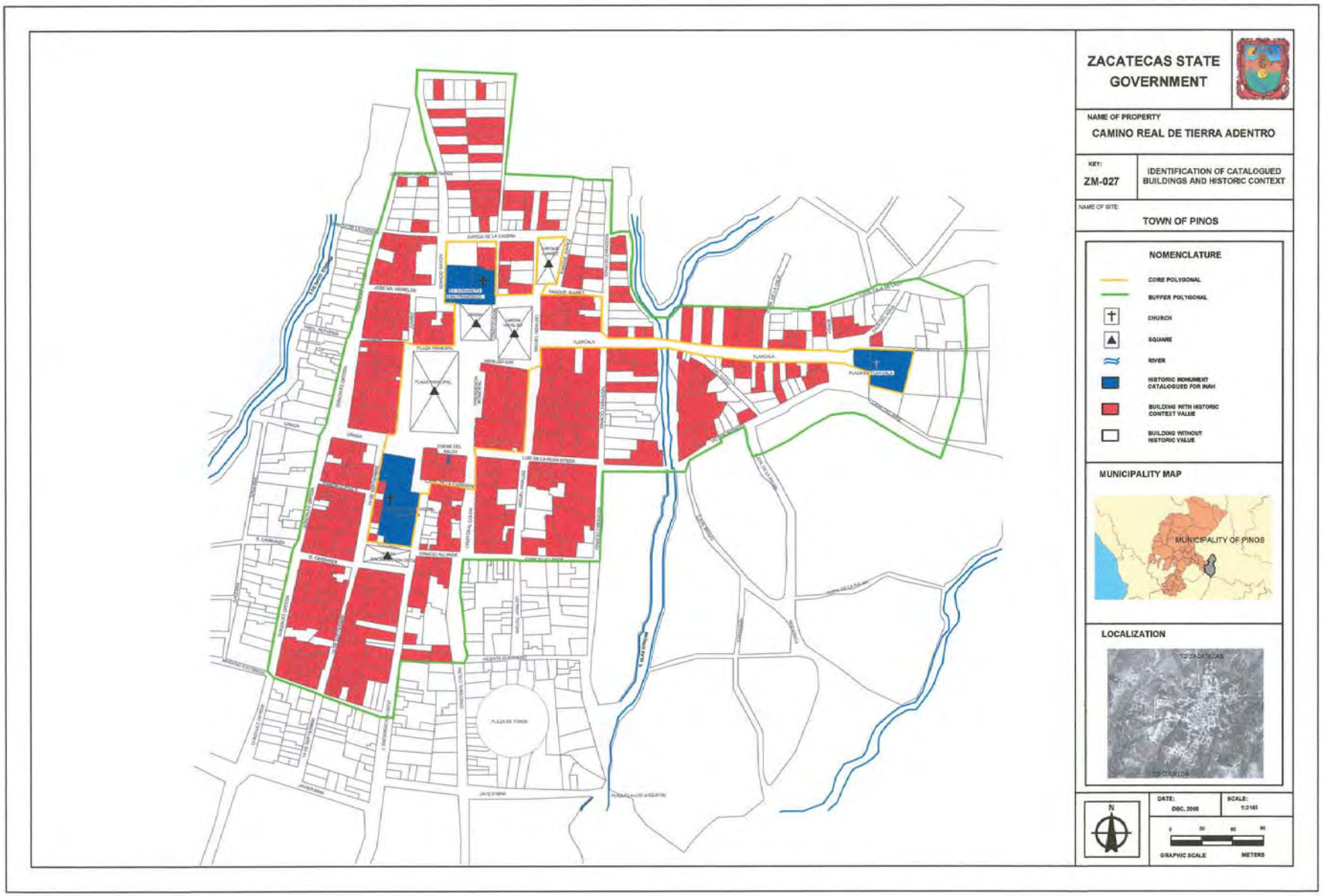
ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
			considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.	a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.
011Z 009Z	Cave of Avalos Architectonic collection of the town of Chalchihuites	None None	The Municipality of Fresnillo is exhorted to to work in conjunction with the Committee for the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in order to propose that the nucleus areas, as well as the buffer zones be considered protected areas, in accordance with the Law on the Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.	ARTICLE 8.- For the effects of this law, it shall be considered: II.- Monuments: Those real properties dating from after the consummation of the Conquest of Mexico, whose conservation is in the public interest for any of the following reasons: a).- Them being linked to our history. b).- Their artistic value make them exponents of the history of our culture. c).- Them forming part of an urban collection worthy of being conserved under the circumstances mentioned above.

ID	NOMBRE	MEDIDAS DE PROTECCIÓN LOCAL	SUGERENCIA	BASE LEGAL
013Z	Sanctuary of Plateros	Ninguna	Se invita a que el municipio de Fresnillo de manera conjunta con Junta de Protección y Conservación de monumentos y zonas típicas del Estado de Zacatecas, propongan que las áreas núcleo y de amortiguamiento sean consideradas como zonas protegidas, de acuerdo a la Ley de Protección y Conservación de Monumentos y Zonas Típicas del Estado de Zacatecas.	ARTICULO 8.- Para los efectos de esta Ley, se considerarán: II.- Monumentos: Aquellos inmuebles posteriores a la consumación de la conquista, cuya conservación sea de interés público por cualquiera de las circunstancias siguientes: a).- Estar vinculadas a nuestra historia. b).- Que su valor artístico o arquitectónico las haga exponentes de la historia de nuestra cultura. c).- Por formar parte de un conjunto urbano digno de conservarse atentas las circunstancias anteriores.

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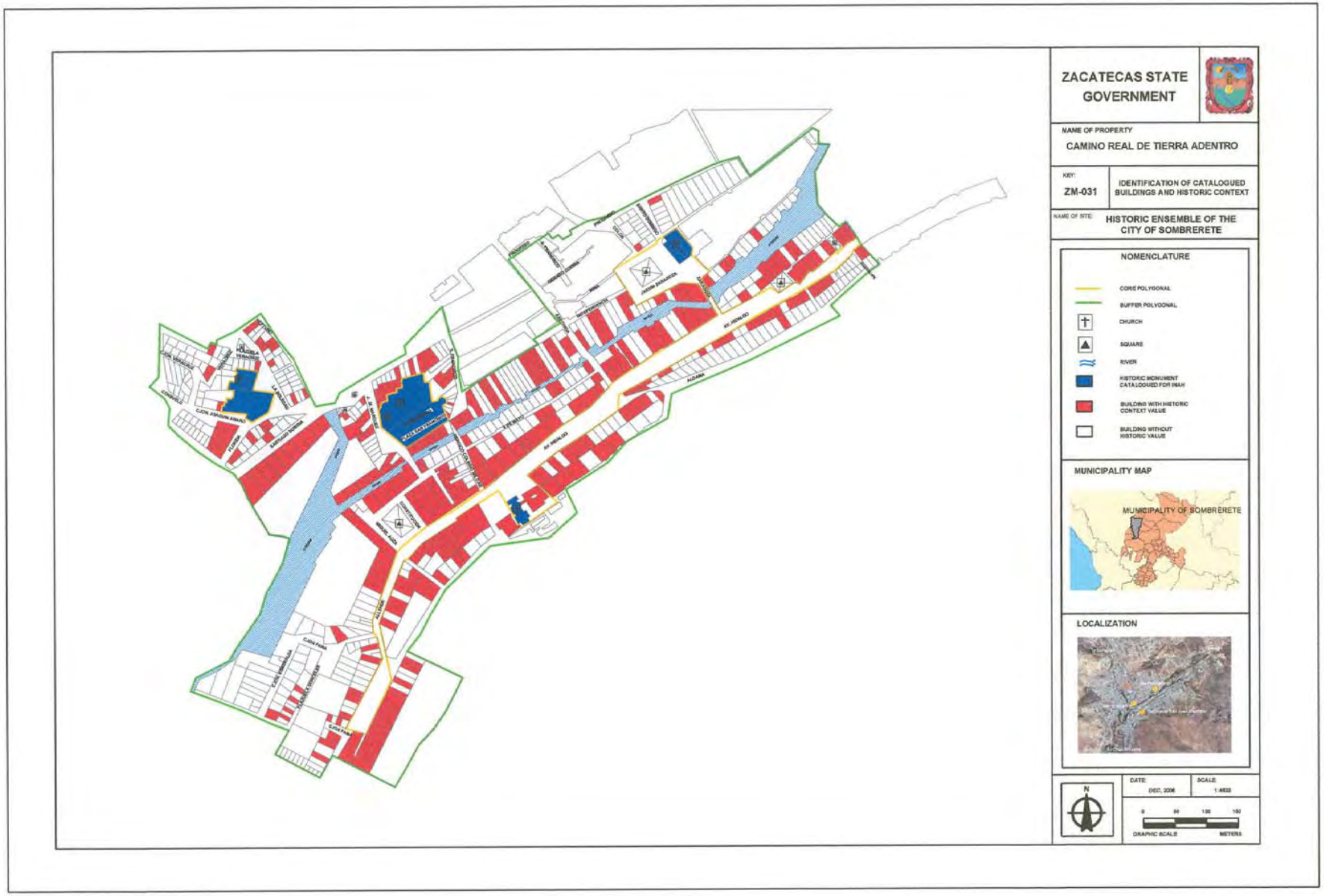
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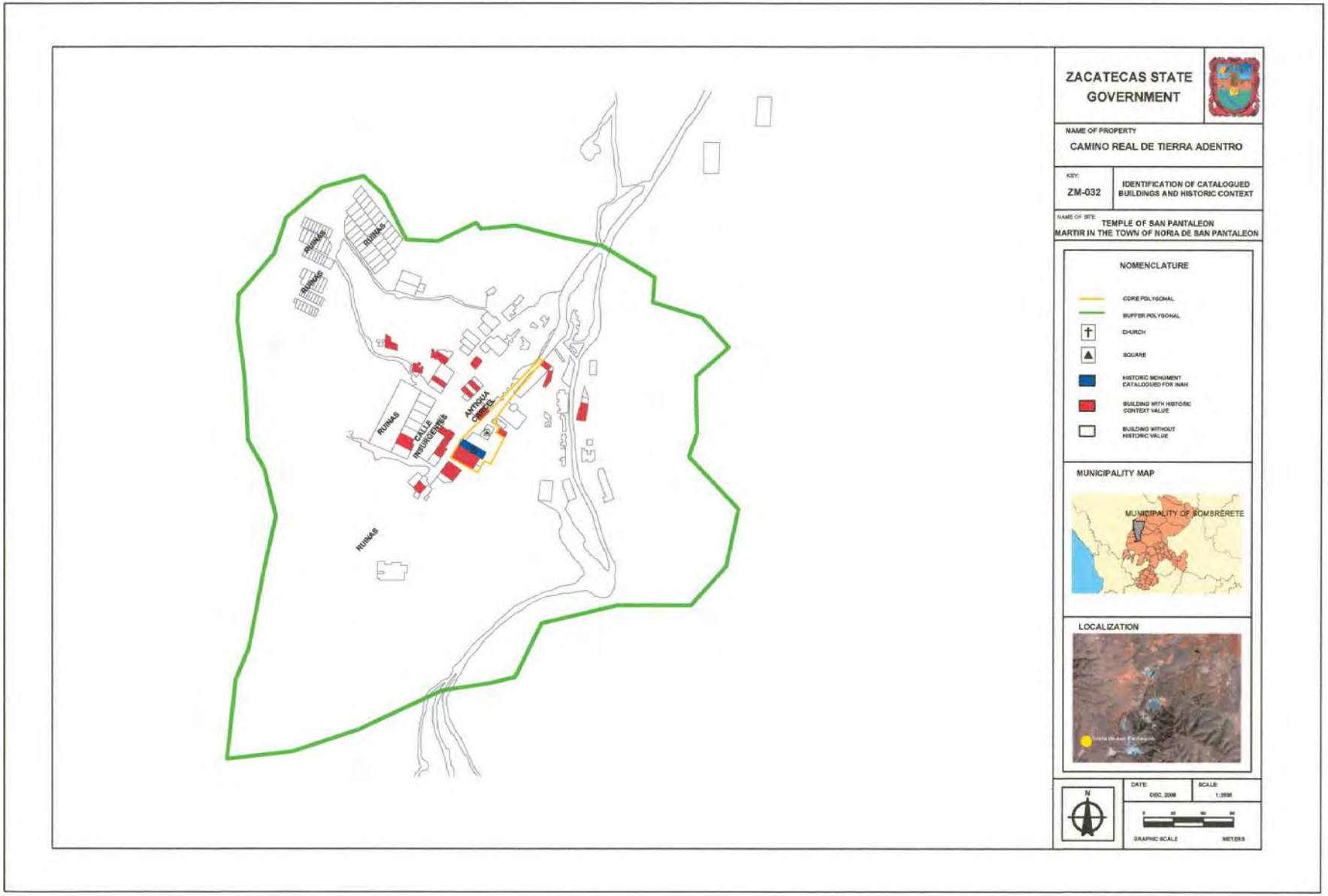
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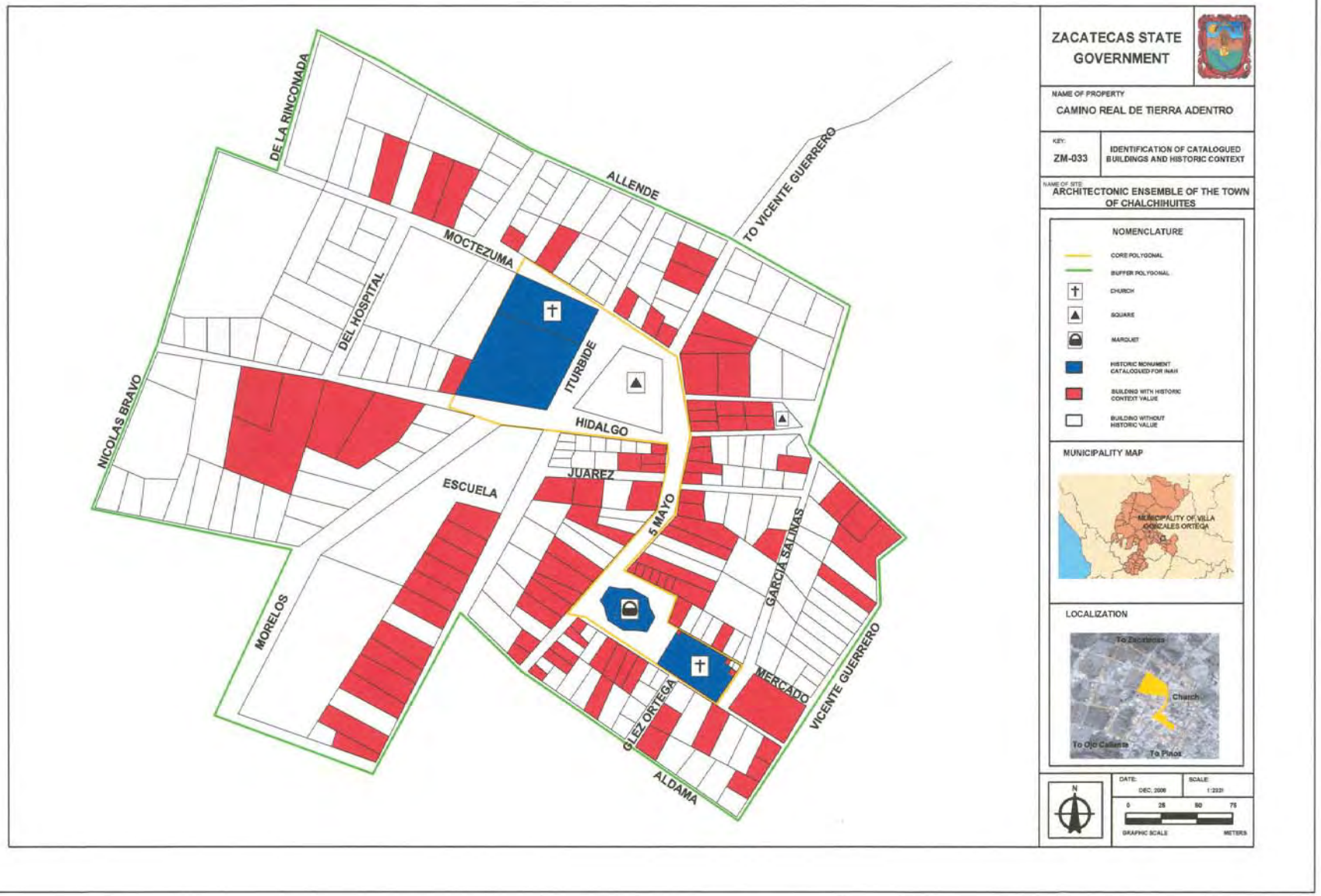
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5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES

Law on cultural development for the State of Zacatecas and its Municipalities (August 16th, 2003) declares in its Article 1 that the present law is of public order, public interest and general observance in the territory of the State of Zacatecas, and its purpose is to foment, coordinate and regulate all activities regarding cultural development in the State.

ARTICLE 2.- Cultural development and foment in the State of Zacatecas, is regulated by the following principles:
VI. To preserve and widespread diffusion of the cultural heritage

ARTICLE 6.- Culture is our society's heritage and its conservation, rescue, preservation, widespread diffusion and promotion in the State of Zacatecas is a competence of its authorities, public and private institutions, civil society organizations and, in general, to every person residing in the State, according to the provisions of this law.

ARTICLE 7.- For the effects of this law, it will be understood as:
XIII. Cultural Heritage: Any cultural product, be it material or immaterial, tangible or intangible, possessing special or exceptional meaning and value for a determined social group or for society in general, and thus being a fundamental part of their cultural identity, in terms of the Law on Colonial Monuments and Typical Zones of the State of Zacatecas;

LAW ON THE PROTECTION AND CONSERVATION OF MONUMENTS AND TYPICAL ZONES OF THE STATE OF ZACATECAS, (April 15th, 1987)

DECREE NUMBER 60
THE HONORABLE FIFTY SECOND LEGILSATURE OF THE FREE AND SOVEREIGN STATE OF ZACATECAS



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CONSIDERING FIRST: That the evolution of the problematic that raises the idea of defending, rescuing and widespread diffusing our cultural heritage, requires the perfecting our juridical instruments to adequate them to the requirements and needs of a society, just like ours, which fully respects its own historical tradition, but is at the same time immerse in modern times dynamics.

CONSIDERING SECOND: That with the will of these goods to propitiate the development of new artistic currents, capable of appreciating and interpreting the value of our cultural richness, and furthermore contributing to the establishment and consolidation of new and improved relations with other States and international entities, it turns to be imperative to update the Law on Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas.

CONSIDERING THIRD: That in order to achieve congruence between the Statal and Federal regulations, preservation has been defined in the same terms as those used in the zone declaratory, contained in the Law on Protection and Conservation of Monuments and Typical Zones of the State of Zacatecas, in its Article 16, which was modified by transitory Article 3 of the Federal Law on Artistic and Historical Monuments and Archeological Zones of May 6th, 1972, in force. This Statal declaratory is contained in the body of the present Law under number 9 due to reasons of presenting order.

CONSIDERING FOURTH: That also considering that the Law on Protection and Conservation of Monuments and Typical Zones of the State, enacted on June 21st, 1965, has been fulfilling, until now, the ends that propitiated its creation, and with the purpose of updating and enhancing its efficiency and goals, in the name of the Peoples it is:

DECREED: LAW ON THE PROTECTION AND CONSERVATION OF MONUMENTS AND TYPICAL ZONES OF THE STATE OF ZACATECAS

CHAPTER I
GENERAL REGULATIONS

ARTICLE 1.- The object of this Law is of public interest and its regulations pertain to the public order.

ARTICLE 2.- The object of this Law is constituted by, the taking care of, conservation, protection and improvement of the peculiar aspect and environment of cities, typical zones and monuments of the State of Zacatecas, as well as the harmonization of its buildings.

LAW ON THE TOURISTIC DEVELOPMENT OF THE STATE OF ZACATECAS (August 25th, 2004) declares in its ARTICLE 1 that the present law is of public order, public interest and general observance in the State of Zacatecas, and has as purpose to establish the basis for:

XIII. Preserving the historical and cultural heritage of the State in coordination with the institutions and competent entities in all three levels of government;

XVII. Enhancing the development of tourism in those Municipalities having a touristic potential within the State;

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ARTICLE 20.- For the effects of the present law, it will be understood as alternative tourism, every recreational activity based on the research, appreciation and contact with nature and cultural expressions within the State's regions, with an attitude of compromise for getting to know, respect, enjoy and participate of the preservation of natural and cultural elements and resources;

ARTICLE 21.- Through alternative tourism, preservation, conservation and restoration of the State's natural resources will be promoted, thus guaranteeing the permanence of biological and ecological processes, as well as all the different historical, artistic and cultural expressions.

ARTICLE 34.- To the end of achieving the objectives of promotion and enhancing of the touristic development in the State, the Ministry shall;

I. Foment the taking care and conservation of archeological, artistic and historical zones and monuments, within the terms of the applicable law, as well as the taking care and conservation of those places that are considered of interest for tourism;

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5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

STATAL SCOPE

STATAL DEVELOPMENT PLAN 2005-2010

ZACATECAS AS A CULTURAL TOURISTIC DESTINATION

Objectives

To achieve the consolidation of Zacatecas as a touristic national and international destination. To consolidate Zacatecas as a great cultural center, with important artistic and ideological production. To insert Zacatecas as part of the actors in the progressive transformation of the world, by enhancing cultural exchange with cities and regions possessing modern cultural trends.



STRATEGIES

Development of infrastructure and services for widening touristic offer

We will work towards the recognition of our State's architectonic and cultural richness, its great art creators and natural attractions. The State Government will promote our enormous touristic potential, and will also work for developing the necessary infrastructure and services for widening our touristic offer.

A conference center will be built in the City of Zacatecas
A conference center will be built in order to improve our touristic offer for groups of people: conferences, exhibitions, symposia, sports conventions, guild meetings, etc.

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Pursuing of agreements on cooperation with foundations and big museums
We will pursue the convening of specific agreements with big national and international museums; we will ask for the support and cooperation of cultural and entrepreneurial foundations, with the purpose of developing the necessary infrastructure so that Zacatecas may host big artistic collections.

Consolidation of the historical - cultural potential of Zacatecas
We will consolidate our historical - cultural vocation by promoting the recovery and restoring of its great historical legacy, the widening of the artistic and cultural offer, support for local artistic groups, preservation and widening of cultural fairs, wide diffusion and foment for the diverse manifestations of popular culture.
We will also promote a culture of tourist - information and give boost to the professionalization of the tourist service sector and the permanent training of the personnel working in it.

Participation in designing the touristic model
We will strengthen coordination among the Federal, Statal and Municipal levels of Government, private enterprises, civil society representatives and the artistic community, in order to achieve an active participation of all of them in designing the touristic model to be applied in Zacatecas.

Propitiating the development of touristic and cultural routes
We will propitiate the development of touristic and cultural routes, making good use of the archeological sites, mines, estates and the existing museum network. We will have Zacatecas enter the global tourism trends through an offer of packages that include different attractions for national and foreign tourists. We will provide incentives for the different modalities of tourism, such as cultural (related to heritage, religious, traditional and gastronomic), alternative (adventure tourism, sports-related and eco-tourism) as well as business - related tourism (fairs, conferences and exhibitions).
We will channel incentives towards investment and infrastructure development with the purpose of creating touristic corridors to link different activities and promote longer stays for visitors. We will foster the potential demand represented by national tourism, cultural tourism, eco-tourism, student tourism and children tourism, given the current trends on world tourism.
We will offer language learning for foreigners as well as diffusion of the cultural richness of Mexico and this region, through the participation of education institutions.



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MUNICIPAL SCOPE

MUNICIPAL DEVELOPMENT PLAN FOR PINOS 2007-2010

I. LIFE QUALITY, DEVELOPMENT AND OPPORTUNITIES

Developing of a community requires special wide-scope attention to each of the families and individuals that make it up.

Citizens' participation and commitment is essential to achieve the desired levels of development. By generating greater opportunities of development to our citizens, the municipality's growth will be guaranteed in a proportional way.

Therein lies our determination towards enhancing the work done in the areas of health, education, social welfare, housing, culture, tourism, sports and employment.

OBJECTIVE

To generate, give access to and guarantee opportunities of development for the inhabitants of the Municipality.

CULTURE

The strengthening of culture, preservation of the goods and values used to express it, as well as the services that promote its general enjoyment as important elements of progress and cohesion of development at the municipal, regional, statal and national levels.

To increase the equity and equality of opportunities for cultural development through preservation and diffusion of the cultural heritage in the wide range of all its tangible and non-tangible contemporary manifestations, as well as the stimulus to and promotion of education, creation and diffusion of arts and culture that reaches all citizens of Pinos.

To contribute to the evolution of the local identity of Pinos, with the purpose of achieving growth for ideological and cultural diversity, in a spirit of service towards our population, thus generating a principle of social coexistence, which may be able to remain through time by means of the following axial programs.

* Conservation and preservation of our heritage.
* Widespread diffusion
* Cultural tourism
* Development of the IV Centenary Museum and museums in general

III. INFRASTRUCTURE AND SERVICES OF GOOD QUALITY

In order to achieve a harmonizing development, as well as the possibility for progress of all citizens of this Municipality, it is necessary to have high quality public services, such as lighting, communication systems, garbage recollection, sewage, etc.
The works that will be performed by the Municipal Government in that respect will contribute to the Municipality's development, and will be executed with efficacy and respect for the environment.

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OBJECTIVE

To widen and give maintenance to infrastructure that propitiates the full development of the Municipality and its citizens, as well as providing the necessary public services in good time and meeting the quality standards demanded by the population.

STRATEGIES AND ACTIONS

PUBLIC WORKS

The Direction of Public Works and Services is to be responsible, directly or in coordination with other departments, for the construction of public works and the administration of public services in the Municipality, as well as planning, coordinating and monitoring the construction of works authorized by the Municipal authorities.

Every day, there emerge new needs. The current administration will be on the look in order to give a response to the emerging needs of the cooperative, education, and health authorities. We will be especially attentive to the needs of organized committees of citizens.

The seat of the municipal authority represents a great challenge for the current Administration, in the sense of being able to meet its demands and respond to all the delayed issues that have not been able to be met with the pass of years.

MUNICIPAL PROGRAM OF WORKS

* Restoring and conservation of historical zones
* Program for the improving of the urban image in the seat of the municipal authority

PROGRAM OF ACTION OF PRIORITY PROJECTS FOR THE 2007 - 2010 ADMINISTRATION

After a recollection of all the public works to be carried out by the current Admi nistration in the Municipality, it has been determined that the following ones will be given top priority and will be commenced at the beginning of 2008.

1.- Achieve the distinction of “Pueblo Mágico” in the frame of the Program being promoted by the Ministry of Tourism.

2.- Master Plan for the Conservation of the Historical Center of Pinos, Zacatecas.

6.- Restoring the main town square.

7.- Special scenic lighting of historical buildings in the seat of the municipal authority.

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5.f SOURCES AND LEVELS OF FINANCE

ZACATECAS

The allocated resources in the state of Zacatecas localities to preserve the infrastructure and heritage, consider the following amounts:
001Z San Nicolas Tolentino Chapel of the San Nicolas de Quijas Ex-hacienda
002Z Pueblo de Pinos

1995-1998 - ADMINISTRATION		
PORTAL JUÁREZ	$ 300,000.00	MUNICIPAL FUND
CULTURAL ACTIVITIES	$ 200,000.00	CULTURAL FUND
11 PROJECTS	$ 125,300.00	PACMYC

1998-2001 ADMINISTRATION		
CULTURAL ACTIVITIES	$150.000.00	CULTURAL FUND
21 PROJECT	$ 177,000.00	PACMYC

2001-2004 ADMINISTRATION		
CONVENT OF SAN FRANCISCO RESTORATION	$ 200,000.00	MUNICIPAL FUND
"LOS ARQUITOS" AQUEDUCT RESTORATION	$ 50,000.00	MUNICIPAL FUND
PARISH ATRIUM	$ 251,803.00	MUNICIPAL FUND
MUSEO DE ARTE SACRO	$ 250,000.00 $ 200,000.00	MUNICIPAL FUND STATE GOVERNMENT.
CULTURAL ACTIVITIES	$ 300,000.00	CULTURAL FUND
67 PROJECTS	$ 953,600.00	PACMYC
VAULTING OF "LOS ARQUITOS" BROOK	$1´193,747.00	MUNICIPAL FUND
CENTENARIO MUSEUM IV	$ 30,000.00	MUNICIPAL FUND

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2004-2007 ADMINISTRATION		
CONVENT OF SAN FRANCISCO RESTORATION PROGRAMS.	$ 2 500,000.00	CONACULTA FOREMOBA
MUNICIPAL ARCHIVE EQUIPMENT AND RESCUING	$ 60.000.00	MUNICIPAL CONTRIBUTION
CULTURAL ACTIVITIES	$450 000.00	CULTURAL FUND
29 PROJECTS MAIN SQUARE AND HISTORIC CENTER URBAN IMAGE	$509,120.00	PACMYC
REGENERATION PROJECT	$1,000 000.00	MUNICIPALITY FUND

2007-2010 ADMINISTRATION		
TLAXCALITA TEMPLE YEAR 2007		
DEPENDENCE ZACATECAS PUBLIC SECRETARIAT MUNICIPAL GOVERNMENT	WORKS	AMOUNT $ 300,000.00 $ 100,000.00
PINENSE CLUB S.A. DE C.V.		$ 10,000.00
FOREMOBA		$ 300,000.00
TOTAL INVESTMENT		$ 710,000.00
YEAR 2008		
DEPENDENCE ZACATECAS PUBLIC SECRETARIAT MUNICIPAL GOVERNMENT	WORKS	AMOUNT $ 200,000.00 $ 100,000.00
PINENSE CLUB S.A. DE C.V.		$ 10,000.00
FOREMOBA		$ 160,000.00
TOTAL INVESTMENT		$ 470,000.00

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SAN FRANCISCO EX-CONVENT		
YEAR 2007		
DEPENDENCE ZACATECAS SECRETARIAT MUNICIPAL GOVERNMENT		**PUBLIC WORKS AMOUNT** $ 300,000.00 $ 100,000.00
PINENSE CLUB S.A. DE C.V.		$ 10,000.00
FOREMOBA		$ 300,000.00
TOTAL INVESTMENT YEAR 2008		$ 710,000.00
DEPENDENCE ZACATECAS SECRETARIAT MUNICIPAL GOVERNMENT		**PUBLIC WORKS AMOUNT** $ 200,000.00 $ 100,000.00
PINENSE CLUB S.A. DE C.V.		$ 10,000.00
FOREMOBA		$ 160,000.00
TOTAL INVESTMENT		$ 470,000.00

SAN NICOLAS TOLENTINO TEMPLE FROM THE EX HACIENDA OF SAN NICOLAS DE QUIJAS		
YEAR 2008		
DEPENDENCE ZACATECAS ZACATECAS MUNICIPAL GOVERNMENT		**PUBLIC WORKS AMOUNT** $ 200,000.00 $ 100,000.00
PINENSE CLUB S.A. DE C.V.		$ 10,000.00
FOREMOBA		$ 120,000.00
TOTAL INVESTMENT		$ 430,000.00

TLAXCALA'S BRIDGE RESTORATION	**$561,974.00**	**MUNICIPAL FUND**
VICTOR ROSALES BRIDGE RESTAURATION	**$186,578.00**	**MUNICIPAL FUND**
CULTURAL ACTIVITIES	**$300 000.00**	**CULTURAL FUND**

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2007-2010 ADMINISTRATION	
PARISH TEMPLE VOULT RESTORATION	
CONACULTA PAICE PROGRAM	$ 500,000.00
MAIN SQUARE RESTORATION	$ 242.217.00
REGENERATION AGREEMENT FOR THE "A" ZONE FIRST SQUARE	
STATE GOVERNMENT	$ 1,000 000.00
TOURISM SECRETARIAT	$ 1,920 000.00
MUNICIPAL GOVERNMENT	$ 1,920 000.00

003Z Nuestra Señora de los Ángeles temple at the Noria de Ángeles town
004Z Nuestra Señora de los Dolores temple at the Villa González Ortega town
005Z Ex-colegio de Nuestra Señora de Guadalupe at the Propaganda Fide town
006Z Sombrerete's city Historic group

Property	Work Description	Program	Year	Investment
LOS PORTALES (First Square)	Restoration and lightening of the portals (First Stage)		2008	$ 2,388,295.17
SAN JUAN BAUTISTA PARISH WATCH RESTORATION British type original watch	Machinery cleaning and assembly for its exhibition	50% Fund IV y 50 % contribution from a private company. (MINERIA PEÑOLES)	2008	$ 79,000.00
French type watch	Machinery General Service to ensure proper functioning	50% Fund IV y 50 % contribution from a private company. (MINERIA PEÑOLES)	2008	$ 8,000.00
Santo Domingo	Tower restoration and lateral facade leveling	FOREMOBA SECOP MUNICIPAL	2008	Contributions: Foremoba: 150,000.00. State Government: $ 200,000.00. Municipality :$100,000.00 Total: $ 450,000.00
Santa Veracruz Chapel	Preliminary Works continuation for the chapel cover restitution	FOREMOBA SECOP MUNICIPAL	2008	Contributions: Foremoba: 132,000.00. State Government:: $ 200,000.00. Municipality: $100,000.00 Total: $ 432,000.00

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Property	Work Description	Program	Year	Investment
San José De La Parada	Vault Cracks Consolidations, restitution of leveling and ornamental painting	FOREMOBA SECOP MUNICIPAL	2008	Contributions: Foremoba: 160,000.00. State Government: $ 200,000.00. Municipality 100,000.00 Total: $ 460,000.00
Third Order Chapel	Third order temple's dome restoration.	MUNICIPAL SECTOR	2008	$ 460,743.94
San Juan Bautista's Chapel	San Juan Bautista's Parish Temple Tower Restoration (First and second bodies)	SECTUR MUNICIPAL	2008	$ 1,522,307.11

Property	Work Description	Program	Year	Investment
Our lady of Guadalupe Chapel	Restoration and lighting project of Nuestra Señora De Guadalupe Temple	SECTUR MUNICIPAL	2008	$ 1,538,215.98
Hidalgo's avenue street.	Executive Project and Study for the replacement of a drinking water pipeline, a drain and sewage system and the water drainage in Hidalgo's Avenue St. (Agreement with CEAPA)	CONAGUA	2008	$ 750,000.00
Heavy Transit Relief Road	Municipal Support for the Construction of a Heavy Transit Relief Road.(Junction of Sombrerete/Durango's exit to Chalchihuites)	STATE GOVERNMENT	2008	$ 14,000,000.00
Underground Wiring	Underground wiring at Hidalgo's Avenue, San Francisco Square and Santo Domingo		2009	$ 8,000,000.00

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Property	Work Description	Program	Year	Investment
Santo Domingo's Temple	Gilding of the altar with gold sheets	SECTUR, STATE	2002	·$ 300,000.00
	Level Rehabilitation	FOREMOBA	2004	·$ 350,000.00
	Front facade and tower restoration	FOREMOBA	2005	·$ 631,000.00
	Scenic lighting.	SECTUR	2006	·$ 1,532,000.00

Property	Work Description	Program	Year	Investment
San Francisco Temple	Gilding of the altar with gold sheets	FELIGRESIO	From June 5th to July 21st and from August 27th to the 28th of November 2001	$ 140,000.00
	San Francisco Temple Cornice Rehabilitation	MUNICIPAL	2007	$ 352,692.00
	San Francisco's third order and convent Scenic lighting.	STATE GOVERNMENT	2005	$ 1´348,609.00

Property	Work Description	Program	Year	Investment
Cerrito de Guadalupe Temple	Chapel Rooftop repair of Nuestra Señora de Guadalupe Temple	Fund III	2008	$1,008,674.00

Property	Work Description	Program	Year	Investment
Adjacent Chapel of La Santa Veracruz Temple	Restoration of the adjacent Chapel of La Santa Veracruz Temple	FOREMOBA	2005- 2006	650,000.00
La Santa Veracruz Chapel	Preliminary Works and Wood purchase for the front facade of La Santa Veracruz Chapel	FOREMOBA	2007 - 2008	620,000.00

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Property	Work Description	Program	Year	Investment
Constitution Garden	Constitution Garden Remodeling	MUNICIPALITY	2004	$ 760,000.00
Hidalgo's Avenue Street	Rehabilitation of Hidalgo's Avenue with a base of blue stone and cement blocks	STATE GOVERNMENT	2004	$ 1'250,000.00

Property	Work Description	Program	Year	Investment
Cabins Constructions.	Cabins Construction	SECTUR	2002	$ 3,500,000.00
Access to Sierra organos	4 kms. Road Pavement	SECTUR	2006	$ 4,400,000.00
	Equipment and signaling.	SECTUR	2006	$ 1,600,000.00

07Z San Pantaleón Mártir Temple at the Noria de San Pantaleón town
008Z Sierra de Órganos

009Z Architectural Complex of Chalchihuites Town

2007-2010

PROJECT DESCRIPTION

01 DRINKING WATER
DRINKING WATER SYSTEM

EXTENSION OF THE DRINKING WATER NETWORK IN C. ALLENDE
$ 5.760,00
EXTENSION OF THE DRINKING WATER NETWORK IN C. HEAVY TRANSIT
$ 13.890,00

02 SEWER
SEWER SYSTEM
EXTENSION OF THE SEWER SYSTEM NETWORK AT ALLENDE STREET T
$12.955,00

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04 MUNICIPAL URBANIZATION
ROADS AND STREETS:
"PESO TO PESO" PROGRAM. AGREEMENT WITH SECOP
TO CONTRIBUTE FOR THE PAVING OF THE STREETS AND
URBAN IMPROVEMENT (CEMENT PURCHASE)
$ 800.000,00
PAVING WITH HIDRAULIC CONCRETE AT C. ALAMEDA
$ 67.415,00
PAVING WITH HIDRAULIC CONCRETE AT C. CERRO DE LA CRUZ
$ 263.606,00
PAVING WITH HIDRAULIC CONCRETE AT C. ALLENDE
$ 43.358,00
PAVING WITH HIDRAULIC CONCRETE AT. (REHAB.) IN BOULEVARD
$ 69.715,00
PAVING WITH HIDRAULIC CONCRETE AT C. RASTRO NORTE
$ 56.952,00
PAVING WITH HIDRAULIC CONCRETE AT C. RASTRO SUR
$ 91.167,00
PAVING WITH HIDRAULIC CONCRETE AT C. HIDALGO
$ 29.029,00
PAVING WITH HIDRAULIC CONCRETE AT C. HIDALGO DE B. PEÑITA
$ 30.000,00
REHABILITATION OF THE HIDRAULIC CONCRETE AT C. 5 DE MAYO
$ 142.163,00

010Z Stretch of the Stretch of the Camino Real between Ojocaliente and Guadalupe

NAME OF THE ACTION	LOCALITY	AMOUNT
Drinking Water conduction line building	PALMILLAS	$481,367.00
Extension of the sewer network at Corregidora Street	PALMILLAS	$303,865.00
Extension of the electric energy network at the rio de maravillas street	PALMILLAS	$128,800.00
Construction of rough dirt track and drainage, signaling and paving the road from km 3+000 to km 5+000	PALMILLAS	$1,949,192.00
Rough dirt track Rehabilitation	PALMILLAS	$24,118.00
Extension of the drainage network at Corregidora y Lázaro Cárdenas street	PALMILLAS	$1,018,574.00

NAME OF THE ACTION	LOCALITY	AMOUNT
Building of the highway stretch "Dolores - El Refugio"	El Refugio	$565,660.00

011Z Avalos Cave

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5.h VISITOR FACILITIES STATISTICS

ZACATECAS

Zacatecas state is located in the intersection of the two main mountain ranges of Mexico: the Sierra Madre Oriental and Sierra Madre Occidental; being the elevated, semi-arid plateau formed by this geographic accident, the cradle of most of the populations associated to the route of Camino Real de Tierra Adentro.

Those specific geographic characteristics and the resulting cultural phenomena that were born there, nowadays offer an extraordinary variety of interesting sites for the visitors. The paths and roads reflect the history of the state, expressed in an particularly intense manner through architecture that may be seen in the Reales de Minas, haciendas, pueblos and villas.

In order to highlight its historic importance, we may identify the various appeals of Zacatecas in the following manner:

Cultural Heritage

The state's capital city harbours nearly 900 catalogued historic buildings, out of which the following have been assigned to become spaces of cultural promotion and diffusion:

1) Pedro Coronel Museum
2) Rafael Coronel Museum
3) Abstract Art Museum "Manuel Felguerez"
4) Zacatecas Museum
5) Francisco Goitia Museum
6) Religious Art Museum
7) Museum of Zacatecas taking
8) José González Echeverría Agora
9) Calderón Theatre



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Archeological Heritage

Zacatecas holds an extraordinary prehispanic heritage conformed by archeological sites, as well as other, more ancient paleontological sites and cave paintings. Nevertheless, only two sites are open to the public: La Quemada, which is located in Villanueva at 53 kilometers south of Zacatecas city and Alta Vista; both have a site museum.

Natural Heritage

Zacatecas' territory occupies part of three orographic regions: the Sierra Madre Occidental to the west, the Mexican high plateau and the Sierra Madre Oriental. The Sierra Madre Occidental is abrupt and some of its peaks overtake more than 2500 meters over sea level, but also lower mountainous regions are found to the southwest and northeast of the state. In it, Juchipila and Tlaltenango canyons open up in the middle of the gullied landscape, presenting small plains, plateaus, valleys, ravines and narrow gorges. In the central part of Zacatecas the Fresnillo mountainous region gave birth to a worldwide known hill, the Proaño hill, which had zinc, lead and silver deposits.

This region lacks of important water bodies, most of the rivers are seasonal and are formed by the water that descends from the mountains during the rain season. The hydrographic system is conformed by the Pacific Basin, integrated by the Chapala - Río Grande de Santiago Systems which at the same time are supplied by the smaller rivers of the south eastern side of the state such as San Pedro, Juchipila, Jerez and Tlaltenango, and the interior or endorheic basin which has no way to the sea. Nevertheless, the state has 80 dams with a total capacity of 595,337 million cubic meters, being the most important ones the Leobardo Reynoso (Fresnillo), Miguel Alemán (Tlaltenango) and Chique (Tabasco) dams.

As a consequence of the variety of the soil, relief and climate conditions, natural vegetation is also very diverse; hence, forests, scrublands and grasslands are found in different environments of Zacatecas. The southern part of the state is covered with seasonal forests such as mesquite, ebony, green shrub, iron shrub and "navajita" grasslands. Areas of higher altitude of the state, in the frontier with Jalisco, are covered by mixed forests of pine and white oak, which are the characteristic evergreen trees of mountainous areas. A white oak forest mostly covers the frontier with Durango and San Luis Potosí, while the trees of the former tend to be higher than the latter area.
The state of Zacatecas has an extense desert surface in which a great variety of xerophilous vegetation is found. Due to the biologic importance of the species found all over this area, a total surface of 1,125 hectares has been declared the Federal Protected Area Sierra de Órganos.

Services Infrastructure (Hotels and Transportation)

Tourist activity is strongly incentivized by the services infrastructure that is provided. Regarding transport, Zacatecas has an efficient terrestrial network that unites it with the main cities of central and north Mexico; Aguascalientes is 125km away, Durango 280km, Torreón at 255 and San Luis Potosí at 175km.

Nowadays, Zacatecas' international airport "General Leobardo Ruiz" charts daily flights to Mexico's main cities like Mexico City, Guadalajara, Monterrey and Tijuana; and to Los Angeles City in the United States of America.

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A description of Hotel infrastructure:

TOWN	NUMEBER OF HOTELS	CATEGORY	NUMBER OF ROOMS
PINOS	4	3	48
	1	2	15
VILLA GONZALEZ ORTEGA	1	2	6
			530
ZACATECAS	8	5	863
	17	4	529
	15	3	201
	4	2	57
	4	1	194
	9	UNCLASSIFIED	244
GUADALUPE	5	4	107
	4	3	17
	2	2	54
	2	UNCLASSIFIED	30
OJOCALIENTE	1	1	29
	2	UNCLASSIFIED	166
FRESNILLO	4	4	158
	4	3	199
	7	2	127
	6	1	322
	15	UNCLASSIFIED	31
SOMBRERETE	1	4	93
	4	3	10
	1	2	40
CHALCHIUITES	2	UNCLASSIFIED	
	123		4070

Proposed Routes

There are two different itineraries proposed for the visitors based upon the amusement and interest possibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

1) Southeast of Zacatecas route
2) Northeast of Zacatecas route

SOUTHEAST OF ZACATECAS ROUTE

This itinerary covers the municipalities of Pinos, Ojocaliente, Noria de Ángeles, Villa González Ortega, Guadalupe, Genaro Godina, Luis Moya, Cuauhtémoc, Villa García, Villa Hidalgo and General Pánfilo Natera. Over one hundread kilometers of this area are under the route of Camino Real de Tierra Adentro and the sites proposed on the technical file are: San Nicolás Tolentino Chapel of the former hacienda of San Nicolás of Quijas, Pueblo de Pinos, Temple of Nuestra Señora de Los Ángeles of the Noria de Ángeles pueblo, temple of Nuestra Señora de Los Dolores in Villa González Ortega, stretch of the route between Ojocaliente and Zacatecas, Cueva de Ávalos and former College of Nuestra Señora de Gua-

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dalupe de Propaganda Fide.
This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural Sites

Former Hacienda of La Pendencia: This building is found at the north of the town; it was built in 1621 and, as most of the haciendas of that time, it was undoubtedly a labour and cattle hacienda that within time would become a mezcal wine distillery that is still standing and producing.
Former Hacienda of San Martín: Found on the eastern part of town, this hacienda used to belong to a french woman named Naborita and Don Santiago Gil de Partearroyo arround 1780. Close to this year the construction of casa Grande begun, a majestic space surrounded by black quarry columns that holds a beautiful forge in one of its corridors. During some periods, the hacienda produced mezcal and the great distillery may be visited as a testimony of a factory holding patiently for better times to arise.
Santa Mónica consists on the remains of what once was an hacienda. The ancient silos are the outstanding attraction of this site; a group of 22 quarry and caliche (also known as "hard pan") pieces that were used to store beans, maize corn and wheat.



Nature Sites
This itinerary is in the region of the Zacatecas plateau. In this part it traverses the Sierra Fría and the Sierra de Pinos, the latter is located in an ecological reserve of singular beauty where the royal eagle reproduces in the mountains, where it may also nest upon the strange shapes of the mountain rock.

Recreational
Besides the superficial streams that exists in the area, some waterbodies such as La Sarteneja lagoon, Salada lagoon, el Rosario dam, la Pompeya and la Providencia, are suitable as options of amusement and recreation.

NORTHEAST OF ZACATECAS ROUTE

This route covers the region conformed by the towns of Zacatcas, Calera, Fresnillo, Saín Alto, Sombrerete and Chalchihuites. The Camino Real de Tierra Adentro route covers a distance of nearly 220 kilometers and the sites proposed on the technical file are: Historical complex of Sombrerete City, Temple of San Pantaleón Mártir in the Noria de San Pantaleón town, architectural collection of Chalchihuites and the Sierra de Órganos National Park.
This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural
Archeological Site of La Quemada. This archeological site is found 56 kilometers south of Zacatecas City in the town of Villanueva over the Federal Highway number 54 that goes from Zacatecas to Guadalajara. La Quemada comprehends several mansonry platforms which are fixed to the hill and function as a base

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for the superior structures. Along the south and southeast sides of this elevation a great quantity of ceremonial buildings are found, some of which are complexes formed by platforms of a sunken patio with a pyramid altar, a typical attribute of meso-american architecture.

The western side is taken by multiple platforms or terraces of a suposed housing nature. Every architectonic element of La Quemada is built with slab stones which were extracted from the hill that may be observed towards the northeast of the offerings pyramid.

The up-to-date studies allow to determine that the monumental collection that is preserved was built along different periods. It is known that the masonry core of the archeological site is preceeded by more ancient edifications and covered by the filling of ulterior constructions. If the total amount of archeological elements, from the extense avenues to the numerous minor sites binded by them are taken into consideration, La Quemada results in a singlular archeological site within the mosaic of meso - american prehispanic archeology.

Due to the distance between the center of Meso - America and La Quemada, this archeological site has been the object of many distinct interpretations among historians and archeologists whom have adventured possible links with many different cultures. It is possible that this place could have be the legendary Chicomostoc, a Caxcan site, a teotihuacan enclave, a Purepecha center, a bastion against Chichimeca intruders, a Toltec empire or simply the product of an independent urban development that could have been the capital state of all the native groups that were settled north of the Grande de Santiago river.

Back in 1615, brother Fray Juan de Torquemada identified La Quemada with one of the sites that were visited by the Mexicas during the migration they undertook heading towards their mythical homeland-to-be: the basin of Mexico, leaving behind them elder people as well as young people of the group. In 1780, Clavijero associated this place to Chicomostoc, where the Mexicas remained for nine years during their trip to Anahuac. This interpretation lead to the popular belief that identified La Quemada with the mythical place called "Las Siete Cuevas" (The Seven Caves"). Archeological works carried out in this area during and after the decade of 1980 have thrown more precision about the dates; it was developed between the year AD 300 and 1200 (classic and early post-classic periods) and was contemporary to the Chalchihuites Culture, which is known to have launched an intense mining activity in the area since the first centuries of our era. This way, La Quemada, Las Ventanas, el Ixtepete and various mayor settlements in the mountains of Jalisco along with center and north Guanajuato would have formed an exchange network linked to Teotihuacan (AD 350 - 700) which extended from northern Zacatecas through Mexico basin.

It is possible that Teotihuacan established relationships with the local elite of the ceremonial centers of the mentioned network through the alliance of several local intermediaries or with the support of several groups of teotihuacan merchands who were the ones to assure the flow of diverse resources and products such as minerals, salt, shells, feathers, obsidian or peyote, among others.
Between AD 700 and 1100, La Quemada would no longer participate in the network, but instead began to compete with other neighbouring settlements as it dominated the exchange activity in the region. During that period, the site acquired a devensive profile. As an evidence of this, the northern side of the site is found to have a wall of nearly 4 meters of height and 4 meters thick. Also, two stairways within the monumental complex were cancelled in order to restrict the circulation into the complex.

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There have been found some traces of a violent fire over the site.

Plateros Sanctuary. Real de los Plateros and temple of Santo Niño de Atocha. Plateros is the third most important religious center of the country. There, the Santo Niño de Atocha and Nuestro Señor de los Plateros are venerated. This sanctuary is visited by thousands of pilgrims during the year, being the mayor celebration on the 25th of december. That day, thousands of thankfull devotees may be observed, adoring the Santo Niño in return for the miracles accomplished.

The mines of San Demetrio were discovered on the 8th of october, 1566 by Antonio de Valle, Pedro de Medina, Diego del Castillo and Juan Royón. This Real de Minas was one mile from the Real de Fresnillo and produced silver through the smelting process as well as the mercury process. The neighbouring districts to this mines were to become mayor cattle, minor cattle and agricultural farms that were harshly attacked by the gachichiles, who were resilient to the spaniards. By 1585 San Demetrio held four big mining haciendas arround which many neighbours had settled bringing a favoured priest with them.

The facade of the sanctuary is framed by attached columns standing over footings with floral motifs. The entrance arch is carved in a mixed line manner, with interweaven laces as the voussoir resolves in two volutes that support a baby angel with a shell over its head. Angels standing over the spandrels, draw back the curtains showing the door that allows the pilgrim to enter the temple. The frieze shows the monogram JHS, which refers to Jesus Eucharist, and some vegetal motifs. Over it, showing the date when it was placed, february 19 1892, a dove with open wings - shaped sun clock symbolizes the Holy Spirit. The mixed line cornice ends up with two strong volutes that vanish as they head towards the upper part.

In the second body of the sanctuary, over parchment - shaped volutes at the base of the footings, hints of tapered pilasters are appreciated. In the center, the mixed line window serves as a base for the niche where the Señor de los Plateros image is placed. The figure shows the many whips he endured, and although it might have been made during the XVII century, the painting must correspond to the XVIII century. The image is flanked by the Dolorosa virgin and angels holding praises. Out of the two towers the temple has, the one on the right side seems to be more recent. These are one - section towers with abundant carvings in the corners that emboss towards barroque columns that rise with a zig - zag shaft.

On the interior, the groin vault is supported by tapered pilasters. Different diverse motifs decorate the elements of the drum vault, which is supported by transversal arches and has on its center a monstrance as an eucharistical symbol.

The main altar is a light neogothic altar with a sculpted filigree and at its center, the Señor de los Plateros is found in a beautiful silver cross. By its side, an image of the virgin of Atocha, the saint landlady of Madrid, takes the place it has occupied since the XVIIIth century, when it was given as a gift by the marquis of San Miguel de Aguayo to the temple. The other side of the altar is dedicated to San Demetrio, the first saint of the Real de Minas. In the baldachin, a small image of the Santo Niño de Atocha, different to the one from Madrid because this one is separated from his mother, can be seen. The lateral altars are dedicated to the Vigin of Guadalupe and the sacread Heart. All along the nave of the temple several paintings from the XVIIIth century

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depicting the life of Vigin Mary are found.

Apparently, the first recognized miracles on this sanctuary date on 1790, and are attributed to the Cristo de los Plateros, which gave birth to the temple found today. A very important cult exchange had place during and after the Independence and according to a novena edited in Zacatecas in the mid XIX century, it was until 1829 that a series of miracles that were attributed tho the Santo Niño attracted the popular veneration, growing until it became the most venerated figure in Northern Mexico. Onwards, it became specially important for the passer-by of the Camino Real de Tierra Adentro and moved forward all the way to Chimayó in New México, displacing the Crist of Mapimí and the Señor de Esquipulas from Guatemala, whom had been outstandingly important during the spanish colony. In the present time, de numerous devouts' offerings that for multiple reasons have been brought to the temple, fill up several halls, being in number greater than the ones found in the sanctuary of the thaumaturge Antonio de Padua in Italy.

Fresnillo. This city was founded by Francisco de Ibarra an is the center of an extense mining area renowned mainly for its silver production. Fresnillo mine is one of the main silver mines of the world and it belongs to de mining company Peñoles.

Back in 1551 or 1552, during one of his incursions in the quest for finding new mines, Diego Fernández de Proaño arrived at the place that later would be known as "Cerro de Proaño", finding evidence of potential silver existence over the very surface of the ground. Some versions state that he would not stay any longer to explore the wealth the hill may have had given that he was searching for "a hill mostly of metal", (there are no further precisions on which metal he referred to) that suposedly would be found by following further on the northern wind direction, "tierra adentro", as the indigenous people that accompanied him declared. He would have just restricted to appoint the hill with his last name and continue his way northwards two days after they arrived there. As he came back to Zacatecas, his finding was reported to the viceroy without arising much interest for the discovery. Thas is how the "Cerro del Proaño" faded into oblivion, serving simply as a reference spot for further expeditions for a long period of time.

As soon as Francisco de Ibarra, nephew of Diego de Ibarra, son-in-law of viceroy Don Luis de Velasco, arrived from the province of Guipúzcoa in Spain, he entered the court as a page when he had barely 14 years in 1553. The next year, his uncle Don Diego sent him to Zacatecas with the idea of launching an exploration. Nontheless his short age, he organized an expedition to the lands in the north along with some experienced spaniards whith whom his uncle kept a close friendship and bared mutual support. The necessary resources were put in hands of the young 15 year old Francisco de Ibarra as to send him at the head of the expedition, with the advise of the experienced discoverer of Zacatecas, Juan de Tolosa. They left Zacatecas on the morning of september the 1rst, 1554 and reached the place that became Fresnillo on the next day after travelling for about 60 kilometers. As they arrived they spoted a water source on the marge of the lagoon where a young ash tree grew; Francisco de Ibarra named the place as "Ojo de aguas del fresnillo", which is the Spanish voice for "young ash tree water source".

De Ibarra's expedition was conformed by: Juan de Tolosa (field expert and first deputy), Pedro de Hermosillo, Miguel de Castro Martín de Careaga, Pedro López del Perúl, Miguel Ruiz Giral, Martín de Rentería, Juan de García, Domingo de

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Villabono and Fray Gerónimo de Mendoza (nephew of Don Antonio de Mendoza, first viceroy of the Nueva España).

On october the 8th 1566, a group of miners coming from Zacatecas reached the place that is currently known as Plateros; they were looking for the "Cerro del Peñol". Before the hardship they endured in the quest, they decided to rest in the hills of that place. In the morning, perhaps due to the habitude of searching, they explored the surrounding area surprisingly finding mineral stones over the surface of the ground. The group, formed by miners Antonio del Valle, Pedro de Medina, Diego del Castillo and Juan Rollón, decided to stablish and work in that place that was named San Demetrio.

During that time, the Guachichiles indians that came from the northern regions used to confront and attack the first inhabitants of the "Ojo de aguas del fresnillo". Most of the times those confrontations resulted in important damage for the colonists due to the mastership the indians had in war and the way they performed with the arch. That was the reason why, after the reputation of the Guachichiles being the best archers in America, the viceroy Don Martín de Enriquez ordered the construction of a "Presidio", a fort with military garrisons that would protect the Fresnillo inhabitants, and assigned Rodrigo Río de la Loza captain of the eight soldiers in charge of such duty. The construction was settled at the place over which currently the Fresnillo mayor building stands.

Life continued its course in "Villa de las aguas del Fresnillo" with a population of arround one thousand inhabitants. The spaniards lived in the area that is currently known as "Centro Histórico", while the indian and black population established in other neighbourhoods: The "Barrio Alto" and the "Barrio de Michoacán", where purépecha indians lived; and "Barrio de Tonalá" that guarded tecuexes and tlaxcalteca indians.

Concerning the mines, on november the 30th 1834, Francisco García Salinas presented his final inform as an administrator of the mines of Fresnillo, where he reported that in barely two years of operation, a net profit of 4,742,373 pesos was obtained.

Former Templo de la Concepción

This building was the first convent raised by the pioneer missionaries that arrived to Fresnillo back in 1580. It occupied the whole block bounded between the streets Rosas Moreno, Juan de Tolosa, Calle de la luz and Artículo 123; nevertheless, the saloon that is nowadays found in the corner of streets Rosas Moreno and Juan de Tolosa is the only standing building of the ancient complex and is integrated to the new annexed building of the mayor's office.

Proaño Mine

The mine is currently owned by Grupo Peñoles and opened the last level of the excavation for touristic activity. The tour deals about the work in the mines and its development since the colonial times. Since some of the slopes have an inclination of 45 degrees this tour is not recommended for obese people or with heart problems and pregnant women. Nevertheless, the tour ends in a pretty series of hanging bridges and a small zoo with the local flora and fauna.

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The Presidio

1580 was the year in which the Presidio was built. This building used to be the fort with militar garrisons that protected the inhabitants of Fresnillo whenever an indian attack approached. It occupied the block bounded between the streets Juan de Tolosa, Rosas Moreno, 1 de Mayo and Reforma and is currently house of the mayor's office of Fresnillo.

Theater José González Echeverría

The theater was built between the years 1850 and 1900. During the first years of the tewntieth century it hosted all kinds of social and artistic activities. Afterwards, in the thirties, it became a movie theater, and remained so for 20 more years. Nowadays, after the remodeling and preserving works applied it is used for conferences, theater presentations and all sorts of artistic and cultural presentations.

Agora - Museum José González Echeverría

This building was originally put up to host the Escuela Práctica de Minas or Mining Academy, bonded to the Escuela Nacional de Minas de la Capital del País or National Central Mine School. Mister José González Echeverría, who used to be state governor an administrator of the Fresnillo Mines during that time, excercised an important influence in its construction. Yet, the building served as Escuela de Minas for three years only, becoming the Siege of the Orphanage and aferwards the Children's City; finally becoming the actual Casa de la Cultura, or Culture Siege, where five museums in which the personal objects and pieces of the artists Manuel M. Ponce, Francisco Goitia, Tomás Méndez Sosa, Daniel Peralta and Mateo Gallegos are shown.

Jerez de García Salinas is the seat of the municipal govenment of Jerez municipality in the state of Zacatecas, Mexico. It is located at the center of Zacatecas state, 56 kilometrs southwest of Zacatecas City. It is a town of renowed cultural and economic importance since the colonial period. According to the historians, before the spaniards arrived, this region was home to Huachichiles and Zacatecos indigenous groups; but as soon as the first spanish inhabitants established, it recieved the name of Jerez due to the origin of the first men who came here: Pedro Carrillo Dávila, Pedro Caldera and Martín Moreno, who came from Andalucía's region called Jerez de la Frontera in Spain. It is said to have been founded on january the 23st, 1536 with the objective of protecting and defending the route from Guadalajara to Zacatecas from the indigenous attacks, although the documents record its foundation between january the 20th and february de 22nd, 1570.

Captain don Pedro Carrillo Dávila recieved an enormous extention of land in return for his efforts during the conquest period. He exploited the hydric resources of those lands and established cattle farms which became very prosperous within time. Prosperity leaded to a cultural evolution towards a new model based mainly on religious-based bonds. The missionaries devoted themselves to predicting the gospel until the end of the XVIth century. This way, creoles, mixed blood natives, indians and spaniards found a common point on their beliefs and built toghether a chapel where the images of San Ildefonso de Toledo and Santo Domingo de Guzmán were exposed.

Gradualy, the edification of buildings became an activity that portrayed a period of splendor and economic growth, and depicted it through the history and beauty of architectonic creations such as the principal plaza, the jardín grande and the town hall.

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Sanctuary of la Soledad

The construction of the Sanctuary of Nuestra Señora de la Soledad, which begun during 1805, was possible thanks to the devotion and recognition of several high range militar believers whom were thankful, for her interceding on military issues had favoured them. This is why the landlady of the Jerez people bares in her image the elements of command such as the baton and the bands and holds the charge of three times General.

De la Torre Building

This building was erected over the area that once was occupied by the first public school of Jerez. The whole building is made out of lime stone and ashlar on the exterior part. Master Dámaso Muletón was on charge of the design and construction of this building which shows a mixt style of romantic gothic and mozarab mudejar.

Inmaculada Concepcion Parrish Church

Elegant and sober, this religious edification was constructed in the mid XVIII century (1747). Its outstanding white quarry facade frames the four evangelists. The three naves are of a neoclassical style, as it´s main altarpiece which is dedicated to the Immaculate Conception. The herrerian style belfy holds the ancient bells that call the believers of this religious and devoted place upon prayer and seclusión.

Hinojosa Theater

Concurrently with the political leadership of José María Hinojosa during the years 1872 through 1878, Don José María Ortega built this fore. Eloquently, the symbols of number 3 and 5 combine in its facade. The theater used to be lit through carbon lamps which were enhanced vigorously by a mirror placed under the roof. In the present time, this fore servs as scene for different social, politic and cultural activities.

Dolores Cemetery

Lugubriousness dissipates to give place to artistic appreciation of the many amazing mausolea that may be found in this place. The family names of those who occupy the sepulchre bare testimony of the economic position they had in life.
Rafael Páez Garden, also known as Jardín Grande
Over the land where the first market used to be, don Rafael Páez designed this garden. At its center, a moorish kiosk embellishes the sight while on its corners, four fresh water fountains spring.

Town Hall

One of the buildings with more history in Jerez is the Town Hall, also known as Municipal Palace. It is located on the western side of the Rafael Páez Garden, also known as Jardín Grande. It is a two story building and the facade may be appreciated as it was originally constructed.

House - museum “Ramón López Velarde”

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Modest jerezan house where the poet Ramón López Velarde, author of "La Suave Patria" was born in 1888. The interior of the house is set with furniture and decoration from the epoch it was inhabited by the poet, and his manuscripts and personal objects can be appreciated.

Alta Vista archeological Zone - Chalchihuites.

The archeological zone is located either 229 kilometers northeast from Zacatecas city or 170 kilometers southeast from Durango city. Road 45 leads to Sombrerete in Zacatecas; from there the road that leads to Jiménez de Teúl must be taken for 50 kilometers until reaching the town of Chalchihuites. The archeological zone is located over a hill 6 kilometers west from the town, crossing the Colorado river.

Alta Visa was the first ceremonial center of a culture known under the name "Chalchihuites" and it is the northernmost marge of Meso America. During the period from A.D. 100 to 1250, the Chalchihuites culture extendend along the corridor drawn by the east side of the Sierra Madre Occidental, from what is today the state of Zacatecas until the state of Durango. It is considered a "transitional" culture, according to the classification of archeologist Manuel Gamio, between the sedentary groups of Meso America and the nomad hunters, named Chichimecas, that lived in the arid plateau to the north.

In the surrounding area, evidence of an intense mining activity has been discovered. The zone has a peculiar architecture regarding its various external influences: In the center we find a squared plaza with an altar in the center; to the northeast the "Column Hall" with 28 column - like structures used to support a very large roof. There are some other interesting buildings such as the labyrinth and the observatory, the Temple of the Skulls and the Sun pyramid. This last pyramid held a tomb with three men that might have been priests of the sun cult.

The archeological site of Chalchihuites in Zacatecas has a site museum that resumes almost a hundred years of research on the area by renowned inverstigators such as John Charles Kelley and Ellen Abbot Kelley, who dedicated their lives to comprehending the site and the rol it acted in the condition of being the northernmost marge of the Meso American territory.

Excavations on Alta Vista site during the period from 1971 through 1999 threw sufficient information out of which a cientific script has been generated in the site museum by the archeologists Baudelina García Uranga, Peter Jiménez Betts and Humberto Medina. The script narrates through four sections, Background, Every day life, Zenith and final phase, pertinent information about this site, which happens to be the most important of the early stage of the Chalchihuites Culture (AD 200 - 900/950).

The site museum of Alta Vista exposes all the important pieces that have been discovered to date in the four main architectonic complexes. Among the outstanding objects there is an "ofrenda" (offering) of several vessels painted with the simbol of the eagle devouring the serpent and some rings, among other objects that were found with the bone rests of three high range priests that were buried in the Sun Pyriamid or Structure 2B. Also, a scoreboard for the "ball game" or juego de pelota may be appreciated along with fragments of merlons, zoomorphic and antropomorphic figures and etnographic materiasls of Coras and Huicholes groups, whose cosmogony keeps important links with the Chalchihuites culture present in Alta Vista. Also, the museography is complemented with video projections that explain the design of the site based on the astronomical observation. It is important to point out that Alta Vista site is settled in the

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vicinity of the Tropic of Cancer.
Baudelina García, the responsible archeologist of the site, has pointed out a detailed theory originally argued by doctor Kelly, stating that Alta Vista was settled by priests that were related to teotihuacán and that its orientation with respect to the hills of Picacho, Chapín and Pedregoso, allows the observation of the equinoxes and the cicle of the sun in an accurate manner. This fact resulted in the usage of the agricultural calendar among other aspects of religious aspect.

Besides the site museum, Altavista has a service area; the "Manuel Gamo" auditorium, initiator of the archeological works in the place back in 1908, in which temporary expositions will be set.

Nature

This stretch of the itinerary is located between the eastern side of several hills that belong to branches of the Sierra Madre Occidental and the high Zacatecas plateau. This territory is interrupted by the mountain massif of

Sierra de Órganos and Sierra de Sombrerete in the fronteer with the state of Durango. It is the first of this Sierras the one that happens to be an incredible natural attraction.
Sierra de Órganos: This impressing geological formation belongs to the Sierra Madre Occidental and is found 25 kilometers north from the city of Sombrerete; 18 kilometers through the federal highway no.45 and 12 km through a local unpaved road until the community of San Francisco de los Órganos. The main characteristic of this marvelous place is the unique rock formations found in its landscape that have been the scenery for several national and foreign film productions. It is also a wonderful place for observing and being in touch with nature and was declared a National Park on the year 2000.

Other territorial landmarks are the isolated hills like the Sombreretillo with 2700 meters over sea level, the Gordo hill, southeast of Zacatecas urban sprawl with an elevation of 2500 meters over sea level and the Papantón hill with more than 3000 meters over sea level, close to the town of La Noria de San Pantaleón.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. The main reservoir of the region es the Leobardo Reyoso dam, close to Fresnillo. There are two spa´s, one of them is in Atotonilco community, in the municipality of Saín Alto, and it offers thermal water pools and private pools. The other spa is located in the town of Gualtiero, in the municipality of Chalchihuites.

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5.j STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

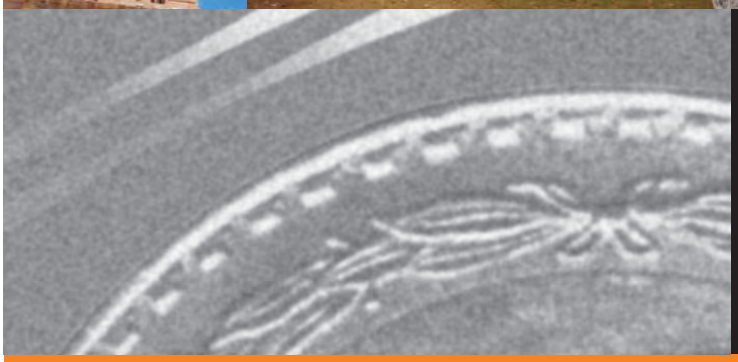
MUNICIPALITY	DEPENDENCY	AVAILABLE PERSONAL
PINOS	MUNICIPAL PUBLIC WORK	1 DIRECTOR, 1 ASSISTANT
VILLA GONZALEZ ORTEGA	MUNICIPAL PUBLIC WORK	1 DIRECTOR
NORIA DE ANGELES	MUNICIPAL PUBLIC WORK	1 DIRECTOR
OJOCALIENTE	MUNICIPAL PUBLIC WORK	1 DIRECTOR, 1 ASSISTANT
GUADALUPE	MUNICIPAL PUBLIC WORK	1 DIRECTOR, 2 ASSISTANT
SOMBRERETE	MUNICIPAL PUBLIC WORK	1 DIRECTOR, 1 ASSISTANT
CHALCHIUITES	MUNICIPAL PUBLIC WORK DIRECTION	1 INGENIERO, 1 ASSISTANT

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DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
001Z-001	Digital Image 300 dpi	Puerta de acceso al patio, hacienda de San Nicolás Tolentino de Quijas	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
001Z-002	Digital Image 300 dpi	Dista General del Pario	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-003	Digital Image 300 dpi	Puerta principal de la casa	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-004	Digital Image 300 dpi	Escudo de Familia	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-005	Digital Image 300 dpi	Puerta con frontón Romano	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-006	Digital Image 300 dpi	Ventana Barroca	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-007	Digital Image 300 dpi	Bajorrelieve de cruz en la pared	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-008	Digital Image 300 dpi	Puerta de la alacena	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-009	Digital Image 300 dpi	Clave de la puesta Principal	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-010	Digital Image 300 dpi	Puesta posterior de la capilla	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-011	Digital Image 300 dpi	Cuadro de ánimas	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-012	Digital Image 300 dpi	Puerta interior de la Capilla	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-013	Digital Image 300 dpi	Altar lateral	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-014	Digital Image 300 dpi	Altar mayor	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-015	Digital Image 300 dpi	Cúpula	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-016	Digital Image 300 dpi	Interior	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-017	Digital Image 300 dpi	Retablito Neogótico	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
001Z-018	Digital Image 300 dpi	Frontispicio de la capilla	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-019	Digital Image 300 dpi	Imágenes	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-020	Digital Image 300 dpi	Torreón defensivo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-021	Digital Image 300 dpi	Torre	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-022	Digital Image 300 dpi	Pared y torre pequeña pertenecientes a la primer capilla	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-023	Digital Image 300 dpi	Lavabo	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-024	Digital Image 300 dpi	Panorámica desde la azotea de la capilla	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001Z-025	Digital Image 300 dpi	Paisaje Yuquero-Nopalero	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
Z482	Digital Image 300 dpi	Foto antigua de la capilla	s/f	Anónima	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No
002Z-001	Digital Image 300 dpi	Frontispicio de la Parroquia de San Matías	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
002Z-002	Digital Image 300 dpi	Detalle del Frontispicio de la Parroquia de San Matías	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-003	Digital Image 300 dpi	Interior de la Parroquia de San Matías	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-004	Digital Image 300 dpi	Altar lateral del interior de la Parroquia de San Matías	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-005	Digital Image 300 dpi	Fachada contigua de la Parroquia de San Matías	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-006	Digital Image 300 dpi	Detalle de las figuras de la Parroquia de San Matías	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-007	Digital Image 300 dpi	Frente de la iglesita de la Santa Vera Cruz	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-008	Digital Image 300 dpi	Fachada del templo de San Francisco	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-009	Digital Image 300 dpi	Interior del templo de San Francisco	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-010	Digital Image 300 dpi	Retablo del templo de San Francisco	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-011	Digital Image 300 dpi	Retablo lateral del templo de San Francisco	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-012	Digital Image 300 dpi	Sr. Del Santo Entierro del Templo de San Francisco	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
002Z-013	Digital Image 300 dpi	Detalle del parque contiguo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-014	Digital Image 300 dpi	Fachada del templo de Tlaxcalita	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-015	Digital Image 300 dpi	Interior del templo de Tlaxcalita	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-016	Digital Image 300 dpi	Torres del templo de Tlaxcalita	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-017	Digital Image 300 dpi	Techo del templo de Tlaxcalita	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-018	Digital Image 300 dpi	Retablo del templo de Tlaxcalita	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-019	Digital Image 300 dpi	Capilla contigua del templo de Tlaxcalita	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-020	Digital Image 300 dpi	Arquería de la Presidencia Municipal	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
002Z-021	Digital Image 300 dpi	Detalle de las figuras de piedritas en la pared del Convento de San Mateos	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
Z496	Digital Image 300 dpi	Foto antigua	S/f	Anónima	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No
Z770	Digital Image 300 dpi	Foto antigua	S/f	Anónima	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No
003Z-001	Digital Image 300 dpi	Fachada del Templo de Noria de los Ángeles	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
003Z-002	Digital Image 300 dpi	Interior del templo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003Z-003	Digital Image 300 dpi	Detalle del Interior	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003Z-004	Digital Image 300 dpi	Detalle del techo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003Z-005	Digital Image 300 dpi	Altar lateral	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003Z-006	Digital Image 300 dpi	Ciprés	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003Z-007	Digital Image 300 dpi	Detalle del Piso del templo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
003Z-008	Digital Image 300 dpi	Cúpula	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-001	Digital Image 300 dpi	Vista General de la iglesia de Villa González Ortega	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
004Z-002	Digital Image 300 dpi	Frontispicio	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-003	Digital Image 300 dpi	Vista del Puente que comunicaba el templo a la hacienda	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-004	Digital Image 300 dpi	Interior	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-005	Digital Image 300 dpi	Altar	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-006	Digital Image 300 dpi	Balconera para los hacendados	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-007	Digital Image 300 dpi	Cúpula	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-008	Digital Image 300 dpi	Altar lateral	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-009	Digital Image 300 dpi	Una de las torres	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-010	Digital Image 300 dpi	Cúpula por el exterior	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
004Z-011	Digital Image 300 dpi	Techos	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-001	Digital Image 300 dpi	Vista general del Templo y Convento de Guadalupe	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-002	Digital Image 300 dpi	Estaciones del atrio	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-003	Digital Image 300 dpi	Estatua Padre Fray Anonio Margil de Jesús, fundador evangelizador del Norte y Centro América.	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-004	Digital Image 300 dpi	Frontispicio	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-005	Digital Image 300 dpi	Estrada a la Capilla de Nápoles	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-006	Digital Image 300 dpi	Interior de la Capilla de Nápoles	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-007	Digital Image 300 dpi	Huesario	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-008	Digital Image 300 dpi	Catacumbas	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-009	Digital Image 300 dpi	Interior de la iglesia	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-010	Digital Image 300 dpi	Transepto	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-011	Digital Image 300 dpi	Balcones en el altar	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-012	Digital Image 300 dpi	Puerta lateral hacia la Capilla de Nápoles	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
005Z-013	Digital Image 300 dpi	Puerta de entrada lateral al atrio	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-014	Digital Image 300 dpi	Placa de consagración	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-015	Digital Image 300 dpi	Vista general del Convento	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-016	Digital Image 300 dpi	Monje atravesando el puente colonial del convento	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-017	Digital Image 300 dpi	Primer patio del convento	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-018	Digital Image 300 dpi	Carruaje para dos personas	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-019	Digital Image 300 dpi	Carruaje de la segunda mitad del siglo XVIII, perteneciente a la iglesia	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-020	Digital Image 300 dpi	Patio del aljibe, al centro la entrada a éste	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-021	Digital Image 300 dpi	Entrada al Oratorio de la enfermería	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-022	Digital Image 300 dpi	Pasillo a la pinacoteca	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-023	Digital Image 300 dpi	Pasillo interior	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-024	Digital Image 300 dpi	Pinacoteca	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
005Z-025	Digital Image 300 dpi	Puerta del colegio	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
Z 687	Digital Image 300 dpi	Plano del colegio	1857	Juan Bautista Méndez	Archivo histórico del Estado de Zacatecas	Jardín Juárez, 1 98600 Guadalupe, Zacatecas	No
006Z-001	Digital Image 300 dpi	Arquería del Mercado de Sombrerete	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
006Z-002	Digital Image 300 dpi	Templo de Santa Rosa	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-003	Digital Image 300 dpi	Interior del templo de Santa Rosa	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-004	Digital Image 300 dpi	Exvoto del Cptn. Miliciano Rodrigo de Los Rios Enriques de 1747	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-005	Digital Image 300 dpi	Capilla de la Santa Vera Cruz (conjunto)	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-006	Digital Image 300 dpi	Capilla de la Santa Vera Cruz (interior)	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
006Z-007	Digital Image 300 dpi	Capilla de la Santa Vera Cruz (porciúncula)	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-008	Digital Image 300 dpi	Templo de Santo Domingo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-009	Digital Image 300 dpi	Templo de Santo Domingo (interior)	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-010	Digital Image 300 dpi	Parroquia	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-011	Digital Image 300 dpi	Parroquia (interior)	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-012	Digital Image 300 dpi	Parroquia capilla interior	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-013	Digital Image 300 dpi	Parroquia retablo lateral	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-014	Digital Image 300 dpi	Parroquia puerta lateral	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-015	Digital Image 300 dpi	Tercera Orden	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-016	Digital Image 300 dpi	Tercera Orden (interior)	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-017	Digital Image 300 dpi	Tercera Orden Santo Entierro	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-018	Digital Image 300 dpi	Templo de San Francisco	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-019	Digital Image 300 dpi	Templo de San Francisco (interior)	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-020	Digital Image 300 dpi	Templo de San Francisco (retablo de la capilla lateral)	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-021	Digital Image 300 dpi	Santuario de Guadalupe	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-022	Digital Image 300 dpi	Interior del Santuario de Guadalupe	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-023	Digital Image 300 dpi	Callejón empedrado	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-024	Digital Image 300 dpi	Fachada del edificio que alberga a la casa de la cultura antes escuela primaria	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-025	Digital Image 300 dpi	Patio central del edificio de la casa de la cultura	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-026	Digital Image 300 dpi	Panorámica de una parte de la ciudad	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
006Z-027	Digital Image 300 dpi	Templo	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
Z505	Digital Image 300 dpi	Panorámica de la ciudad. Litografía	s/f	Anónima	Archivo histórico del Estado de Zacatecas	Jardín Juárez, 1 98600 Guadalupe, Zacatecas	No

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
007Z-001	Digital Image 300 dpi	Fachada del templo de Noria de San Pantaleón	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
007Z-002	Digital Image 300 dpi	Interior del templo	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
007Z-003	Digital Image 300 dpi	Detalle del piso de madera	06/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
007Z-004	Digital Image 300 dpi	Panorámica del pueblo	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-001	Digital Image 300 dpi	Sierra de Órganos 1	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-002	Digital Image 300 dpi	Sierra de Órganos 2	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-003	Digital Image 300 dpi	Sierra de Órganos 3	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-004	Digital Image 300 dpi	Sierra de Órganos 4	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-005	Digital Image 300 dpi	Sierra de Órganos 5	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-006	Digital Image 300 dpi	Sierra de Órganos 6	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
008Z-007	Digital Image 300 dpi	Sierra de Órganos 7	10/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-001	Digital Image 300 dpi	Templo y Kiosco de Chalchihuites	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-002	Digital Image 300 dpi	Frontispicio del templo con los mártires de Chalchihuites	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-003	Digital Image 300 dpi	Mercado Circular	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-004	Digital Image 300 dpi	Claristorio y resto del templo de Guadalupe	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-005	Digital Image 300 dpi	Fachada del templo de Guadalupe	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-006	Digital Image 300 dpi	Altar	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
009Z-007	Digital Image 300 dpi	Fachada de la capilla	08/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
010Z-001	Digital Image 300 dpi	Tramo del Camino Real de Ojo Caliente a Guadalupe 1	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
010Z-002	Digital Image 300 dpi	Tramo del Camino Real de Ojo Caliente a Guadalupe 2	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
010Z-003	Digital Image 300 dpi	Tramo del Camino Real de Ojo Caliente a Guadalupe 3	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
010Z-004	Digital Image 300 dpi	Tramo del Camino Real de Ojo Caliente a Guadalupe 4	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
010Z-005	Digital Image 300 dpi	Tramo del Camino Real de Ojo Caliente a Guadalupe 5	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
010Z-006	Digital Image 300 dpi	Tramo del Camino Real de Ojo Caliente a Guadalupe	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-001	Digital Image 300 dpi	Panorámica de Cueva de Ávalos	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-002	Digital Image 300 dpi	Detalle de pinturas. Carretas	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-003	Digital Image 300 dpi	Pinturas	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-004	Digital Image 300 dpi	Panorámica	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-005	Digital Image 300 dpi	Pinturas	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-006	Digital Image 300 dpi	Presidio	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
011Z-007	Digital Image 300 dpi	Vaqueros	09/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-001	Digital Image 300 dpi	Templo de San Francisco	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-002	Digital Image 300 dpi	Vista interior del convento de San Franciasco	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-003	Digital Image 300 dpi	Detalle de la portada lateral del templo de San Agustín	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-004	Digital Image 300 dpi	Escudo de armas de la ciudad de Zacatecas	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-005	Digital Image 300 dpi	Templo de Santo Domingo	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-006	Digital Image 300 dpi	Museo de arte Francisco Goytia	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-007	Digital Image 300 dpi	Acueducto	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-008	Digital Image 300 dpi	Plaza del Parian	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-009	Digital Image 300 dpi	Portada lateral de Catedral	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
012Z-010	Digital Image 300 dpi	Casa	2008	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
X027	Digital Image 300 dpi	Foto antigua de minero zacatecano	1860	Anónimo	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No
X034	Digital Image 300 dpi	Veta grande, litografía	XIX	Anónimo	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	NO

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ID No.	Format(Slide/ print/video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copy-right owner (Name, adress, tel/fax, and e-mail	Non exclusive cession of rights
Z006	Digital Image 300 dpi	Plaza de Zacatecas. Litografía	s/f	Anónimo	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No No
Z627	Digital Image 300 dpi	Foto de mina	Finales XIX	Anónimo	Archivo personal Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No No
CX 039	Digital Image 300 dpi	Mapa de Reales de Mina	1996	Philip Powell	La guerra Chihimeca (1550- 1600)	Powell, Philip, La guerra Chihimeca (1550- 1600), México, Fondo de Cultura Económica, 1996	No
MZ009	Digital Image 300 dpi	Mapa Parcial de la Nueva España, que incluye numerosas poblaciones de Nueva Galicia. (A.G.I., M. y P. México 110)	1717	Juan de Olivan Rebolledo	Cartografía Histórica de la Nueva Galicia P.29	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp.	No
MZ010	Digital Image 300 dpi	Mapa de Nueva Vizcaya y Culiacán, comprendiendo parte de Nayarit y de Nueva Galicia (A.G.I., M. y P. México 121)	1726	Francisco Álvarez Barreiro	Cartografía Histórica de la Nueva Galicia P.31	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ011	Digital Image 300 dpi	Mapa de una parte del Reino de Nueva España, incluyendo el Reino de Nueva Galicia (A.G.I., M. y P. México 346)	Probable-mente 1777	Ingeniero Don Miguel Costancó	Cartografía Histórica de la Nueva Galicia P.35	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ012	Digital Image 300 dpi	Mapa del territorio desde Veracruz a los Presidios Internos del Norte de Nueva No Espala. Levantado por Carlos Duparquet, (A.G.I., M. y P. México 539)	1777 1778	Carlos Duparquet	Cartografía Histórica de la Nueva Galicia P.39	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ013	Digital Image 300 dpi	Carta Geográfica de algunos obispados novohispanos. Levantada por Miguel Costanzó (A.G.I., M. y P. México 352)	1779	Miguel Costanzó	Cartografía Histórica de la Nueva Galicia P.41	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ014	Digital Image 300 dpi	Mapa ignográfico de Michoacán. Tomado de la "Crónica de Michoacán" de Beaumont en 1778 y copiado en 1792 (A.G.N. No 202)	1778	Beaumont	Cartografía Histórica de la Nueva Galicia P.43	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No

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MZ015	Digital Image 300 dpi	Plano de la Ciudad de Guadajara. Sin autor. (A.G.I., M. y P. México 127)	1732	Anónimo	Cartografía Histórica de la Nueva Galicia P.63	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ016	Digital Image 300 dpi	Plano de la ciudad de Guadalajara. (A.G.I., M. y P. México 201 A)	1753	Anónimo	Cartografía Histórica de la Nueva Galicia P.71	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ017	Digital Image 300 dpi	Plano del beaterio de Santa Clara de Guadalajara. (A.G.I., M. y P. México 694)	1781	Anónimo	Cartografía Histórica de la Nueva Galicia P.95	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ018	Digital Image 300 dpi	Plano de la intendencia de Zacatecas	s/f	Anónimo	Archivo General de la Nación	Eduardo Molina y Albañiles s/n Col. Penitenciaría Ampliación, Deleg. Venustiano Carranza, C.P. 15350, México, D.F.	No
MZ019	Digital Image 300 dpi	Mapa del estado de Zacatecas	S/f	Anónimo	Archivo Bernardo del Hoyo	Calle de la Mora, No. 19, Col. Centro, c.p. 98600, Guadalupe, Zacatecas	No
MZ020	Digital Image 300 dpi	Mapa de la costa mexicana pacífica correspondiente al territorio de Culiacán. (B.N.P. (C. et P.), Coll. D'Anville, Ge. DD 2987, No 8877)	Editado en 1579	Anónimo, posiblemente de Abraham Ortelius	Cartografía Histórica de la Nueva Galicia P.157	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ021	Digital Image 300 dpi	Plano del puente de Acatic. (A.G.I., M. y P. México 629)	1770	Anónimo	Cartografía Histórica de la Nueva Galicia P.235	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ022	Digital Image 300 dpi	Mapa de la comarca entre el Río Grande y el pueblo de Acatic. (A.G.I., M. y P. México 631)	1774	Anónimo	Cartografía Histórica de la Nueva Galicia P.237	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No

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MZ023	Digital Image 300 dpi	Mapa de la Subdelegación de Aguascalientes. (A.G.N., No 2810)	1792	Anónimo	Cartografía Histórica de la Nueva Galicia P.245	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ024	Digital Image 300 dpi	Mapa de la jurisdicción de Colotán. (A.G.S.,G.M. 6993, M.P. y D. XVIII-36)	1793	Anónimo	Cartografía Histórica de la Nueva Galicia P.265	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ025	Digital Image 300 dpi	Mapa geográfico de la jurisdicción de San Luis Colotlán. (A.G.S.,G.M. 7014, M.P. y D. XVIII-12)	1793	Anónimo	Cartografía Histórica de la Nueva Galicia P.269	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ026	Digital Image 300 dpi	Plano corográfico del Nuevo Reino de Toledo. (B.P.R. II, 2826)	1729	Francisco Álvarez Barreiro	Cartografía Histórica de la Nueva Galicia P.279	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ027	Digital Image 300 dpi	Plano de la Ciudad de Zacatecas, Realizado en 1799 (A.G.N., No 3795)	1799	Bernardo Portugal	Cartografía Histórica de la Nueva Galicia P.301	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ028	Digital Image 300 dpi	Plano de los Pueblos de Sentipac e Iscuincla. (A.G.I., M. y P. México 284)	1772	Juan de León	Cartografía Histórica de la Nueva Galicia P.317	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ029	Digital Image 300 dpi	Mapa de la jurisdicción del Real y Minas de Sierra de Pinos. (A.G.I., M. y P. México 291)	1772	Ramón Antonio de Ureche	Cartografía Histórica de la Nueva Galicia P.331	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No

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MZ030	Digital Image 300 dpi	Mapa del Real y Minas de Nuestra Señora de Charcas. Por (A.G.I., M. y P. México 292)	1772	José Bustamante y Ortega	Cartografía Histórica de la Nueva Galicia P.341	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ031	Digital Image 300 dpi	Mapa de Jeres de la Frontera y curatos de su jurisdicción en 1773 (A.G.I., M. y P. México 294)	1773	Anónimo	Cartografía Histórica de la Nueva Galicia P.345	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ032	Digital Image 300 dpi	Mapa del pueblo de Acaponeta y su jurisdicción (A.G.I., M. y P. México 196)	1773	Eduardo María Bravo	Cartografía Histórica de la Nueva Galicia P.349	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ033	Digital Image 300 dpi	Mapa de la Jurisdicción de la villa de Santa María de los Lagos, (A.G.I., M. y P. México 299)	1773	Francisco Serrano y Felipe Manuel Romo de Vibar	Cartografía Histórica de la Nueva Galicia P.359	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ034	Digital Image 300 dpi	Mapa del Real y Minas de San Gregorio del Mazapil. (A.G.I., M. y P. México 354)	1779	Eduardo María Bravo	Cartografía Histórica de la Nueva Galicia P.387	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ035	Digital Image 300 dpi	Mapa de la jurisdicción de la villa de Santamaría de los lagos	s/f	Anónimo	Cartografía Histórica de la Nueva Galicia P.359	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ036	Digital Image 300 dpi	Plano de todos los curatos de Nueva Galicia. (A.G.I., M. y P. México 360)	1780	Domingo Anastasio de Ponce	Cartografía Histórica de la Nueva Galicia P.301	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No

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MZ037	Digital Image 300 dpi	Plano de la Hacienda de Maguey y del Fresnillo en Zacatecas en 1777 (A.G.N. No 4101	1777	Anónimo	Cartografía Histórica de la Nueva Galicia P.413	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ038	Digital Image 300 dpi	Mapa de la Hacienda de Maguey y Fresnillo. (A.G.N. no 4097	1782	Pío Xuarez	Cartografía Histórica de la Nueva Galicia P.415	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ039	Digital Image 300 dpi	Mapa de la Alcaldía de Sierra de Pinos. en (A.G.N. No 3793)	1784	Pedro Antonio Trelles Villa de Moros	Cartografía Histórica de la Nueva Galicia P.419	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ040	Digital Image 300 dpi	Mapa esquemático con los caminos que unen San Luis Potosí, Aguascalientes y Zacatecas en 1810 (A.G.N. no 2631)	1810	Anónimo	Cartografía Histórica de la Nueva Galicia P.421	Calderón Quijano, et al, Cartografía histórica de la Nueva Galicia, Guadalajara, Universidad de Guadalajara, Universidad de estudios Hispano – americanos de Sevilla, 1984, 421, pp	No
MZ041	Digital Image 300 dpi	Mapa de Nueva España y Nueva Galicia	s/f	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina. P 83	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ042	Digital Image 300 dpi	Sierra de Pinos, según Gerhard, The North Frontier of New Spain (La Frontera Norte de Nueva España)	s/f	Gerhard	Miscelánea histórica pinense, Academia de Historia potosina. P 91	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ042	Digital Image 300 dpi	Hda. De S. Nicolás de Quijas o de Buenavista, antiguamente de la Sta. Cruz	1791	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina. P 84	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ044	Digital Image 300 dpi	Itinerario de Pedro de Ahumada	s/f	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina. P 92	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ045	Digital Image 300 dpi	Ubicación de las fábricas y depósitos de vino mezcal en el municipio de Pinos	s/f	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina. P 93	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No

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MZ046	Digital Image 300 dpi	Tierras de la Hda. De San Nicolás de Quijas	1759	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina, P. 63	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ047	Digital Image 300 dpi	Plano de la nueva población que se había de hacer en las minas de Nuestra Señora de la Concepción, Sierra de Pinos (Nuevo Reino de Galicia, año de 1603). 70 x 60 cm. Forma parte de unos autos sobre reconocimiento de la Sierra de Pinos. Se expresan los nombres de las personas a quienes se le repartieron solares.	1603	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina, P. 65	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ048	Digital Image 300 dpi	Mapa de la Alcaldía Mayor de Sierra de Pinos	1784	Anónimo	Miscelánea histórica pinense, Academia de Historia potosina, P. 64	Miscelánea histórica pinense, Academia de Historia Potosina, San Luis Potosí, 1986.	No
MZ049	Digital Image 300 dpi	Plano de una porción de la Alcaldía de San Luiis Potosí. 30.5 x 43 cm. Indica las poblaciones de San Miguel Mexquitic, abajo; San Luis Potosí, a la izquierda; al centro las tierras del Cap. Ortiz de Fuenmayor; y a la derecha, arriba, Sierra de Pinos. Archivo del Poder Judicial, San Luis Potosí.	1617	Anónimo	Acuarela Histórica de pinos, Ricardo Acosta P. 75	Acosta P., Ricardo, Acuarela histórica de Pinos, Imprenta Evolución, San Luis Potosí, 1992.	No
MZ050	Digital Image 300 dpi	Plano de la Ciudad de Pinos	1908	Ing. Adolfo Palacios	Acuarela Histórica de pinos, Ricardo Acosta P. 80	Acosta P., Ricardo, Acuarela histórica de Pinos, Imprenta Evolución, San Luis Potosí, 1992	No
MZ051	Digital Image 300 dpi	Partido de Pinos, Zac.	1870	Anónimo	Acuarela Histórica de pinos, Ricardo Acosta P. 75	Acosta P., Ricardo, Acuarela histórica de Pinos, Imprenta Evolución, San Luis Potosí, 1992	No
MZ052	Digital Image 300 dpi	Mapa de la villa de San Miguel y su jurisdicción	1580	Anónimo	Biblioteca Real Academia de la Historia	Real Academia de la Historia C/ León, 21 28014 Madrid (España)	No
MZ054	Digital Image 300 dpi	Mapa de las jurisdicción de la alcaldía mayor de San Miguel el Grande y San Felipe	Siglo XVI	Anónimo	Bibliotecas Nacional de Madrid	Paseo Recoletos 20 28001 Madrid, España +34 915 807 805	No
MZ055	Digital Image 300 dpi	Plano de la Hacienda de las Mercedes	30/07/1850	Anónimo	Archivo histórico del estado de Zacatecas, serie mapas.	Jardín Juárez, 1 98600 Guadalupe, Zacatecas	No
MZ056	Digital Image 300 dpi	Mapa de la hacienda de san juan de trancoso y san pedro piedra gorda	s/f	Anónimo	Archivo histórico del estado de Zacatecas, serie mapas.	Jardín Juárez, 1 98600 Guadalupe, Zacatecas	No

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MZ057	Digital Image 300 dpi	Sitio de La Estanzuela	s/F	Anónimo	Archivo histórico del estado de Zacatecas, serie mapas.	Jardín Juárez, 1 98600 Guadalupe, Zacatecas	No
MZ058	Digital Image 300 dpi	Sitio de La Estanzuela (dorso)	s/f	Anónimo	Archivo histórico del estado de Zacatecas, serie mapas.	Jardín Juárez, 1 98600 Guadalupe, Zacatecas	No

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Biblioteca del Camino Real de Tierra Adentro.
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Interior del museo virreinal.

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Zacatecas, Zacatecas
Tel: 01 492 9227310

Secretaría de Turismo del estado de Zacatecas
Av. Hidalgo No. 401,
Centro Histórico, Zacatecas, Zac.
México, C.P. 98000
01 800 712 40 28

Instituto Zacatecano de Cultura
Ramón López Velarde
Lomas del Calvario 105
Col. Díaz Ordaz
CP 98020, Zacatecas, Zacatecas
Tels. (492) 922 33 70 directo, 922 21 84, 922 67 56 ext. 19
Fax 922 33 70
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Camino Real de Tierra Adentro

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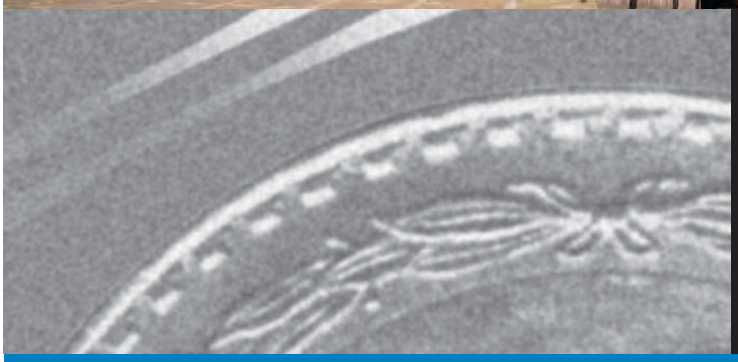
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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001D Chapel of San Antonio of the Former hacienda of Juana Guerra. Year: 1795

This place was seat of the Hacienda (country estate) of San Antonio de Juana Guerra, being an agricultural homestead located in the fertile Valle de Poanas (Valley of Poanas); it was constituted along with the other settlements of the region, in centres devoted to the production of cereal grains that were mainly supplied to the reales de minas or mining camps of the south of the Nueva Vizcaya (New Biscay) and north of the Nueva Galicia (New Galicia). The proximity with the Villa de Nombre de Dios made of it a point to spend the night for the travelers that moved by the Camino Real (Royal Road), in the stretch between the city of Durango and the mines of Sombrerete in Zacatecas.

The Hacienda of San Antonio de Juana Guerra was one of the first places populated by the Spaniards in the surroundings of the village of Nombre de Dios, due to the presence of a spring, where two plentiful flows that fed the settlement were born. The first land graces were granted in June 28 of 1586, by the Town council of Nombre de Dios to Juana Guerra and Domingo Rodríguez, from where its current name was taken. The sons of Juana Guerra sold the lands in July 4, 1649, to Francisco de Rojas y Ayora, archdeacon of the cathedral of Durango. Rojas also acquired the part corresponding to Domingo Rodríguez and later on, in December 8 of 1660, inherited them to his nephew Pedro Quintero Moya. In the following year, Moya bequeathed them to the brotherhood of the Santísimo Sacramento de Nombre de Dios (Holy Sacrament of the Name of God). The members of the brotherhood sold them in



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favor of the bachelor Juan de Andrade, parish priest of the village who in turn transferred them to his brother, Captain Bartolomé de Andrade. Years later, this captain bequeathed them to his relatives Diego and Francisco de la Sida y Rojas.

The place is composed of three main structures: main house, chapel and mill, besides the remains of a small dam. The most outstanding and best preserved construction of this ensemble is the chapel of San Antonio de Padua. The temple was built of stone in 1795, as initiative of the hacienda owner Baltasar Bravo de Castilla[1]. The construction consists of a rectangular plan of one nave with octagonal apse; the portal is framed by two tritostile half columns. In the lower part they have carved petatillo (a natural fiber weaving); in the middle part they are grooved and in the upper part end in zigzag or chevron. This composition presents features that approach it to the facade of the Franciscan convent of Guadalupe in Zacatecas. The lintel is formed by an enormous scallop with other smaller shells. The frieze consists of a lengthened band with denticles in the upper part and modillions in the lower. The cornice opens up giving place to two enormous volutes that hold the choir window in form of mixtilineal oculus. From the volutes emerges a pedestal with lambrequins that gives place to an empty niche and ends in a mixtilineal finial. In the tower can still be distinguished the columns twisted as torches that were usual at the end of the 18th century in the whole viceroyalty. Another feature of this chapel is the double arches of the 19th century that support the tower and give it a pleasant aspect.



[1] AHAD, rollo 189, exposición 0219, Solicitud para la reedificación de la capilla de Juana Guerra, 1795. (Request for the re-edification of the chapel of Juana Guerra, 1795).

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In the interior is conserved a crucifix called Señor de los Rayos of San Quintín (Our Lord of the thunders of San Quintín), supported on a lacquered green cross, original from Michoacán. In 1978 the chapel had advanced deterioration on the roof; nevertheless the presence of original vestiges of the beams facilitated its restoration, respecting its original roof system. In the limit of the atrium a stretch of the canal is located, which was part of the old irrigation system. This element is interesting because the hacienda ended up having around 60 hectares of watering, particularity that also allowed it the presence of a mill, which dates from the viceregal time.

002D Temples in the Town of Nombre de Dios. Year: 1563

Nombre de Dios is located in the centre-south part of the valley of Poanas; this place is characterized by the abundant presence of water. For such a reason represented one of the first points in the population of the North of the Nueva España (New Spain) starting from the second half of the 16th century. In this process of penetration and domain of territory, the military strategy of the Spanish crown was accompanied by the evangelizing work. The foregoing propitiated that in Nombre de Dios a Franciscan mission was first founded and later on a village of Spaniards accompanied by a town of Indians. The previous population model allowed that groups of allied Indians settled in the place, representing a fundamental role in the colonization of the north of the viceroyalty. The orthogonal urban layout of the town denotes this peculiar-



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ity, in which the different neighborhoods that compose it are detected. The orthogonality of the town obeys to the layout of the canals, which besides supplying water to the place from the permanent springs located in the hacienda of San Antonio de Juana Guerra, represented the urban axes. The main canal was divided in two in the outskirts of the town, a part of the water ran along the Royal street, passing next to the parish and the square, to arrive to the convent of San Francisco, from where it went down to the river. The other secondary canal crossed the town of San Francisco del Malpais, divided from the Spanish village by a guardarraya or boundary line that still exists. This channel descended behind the temples of Jesus Nazareno and the Natividad, giving place to the neighborhoods of the Indians of Michoacán and Mexicans respectively.



Nombre de Dios had a peculiar importance in the beginning of the process of colonization of the North of the Nueva España. Located in the valley of Poanas, it was one of the first places of the Nueva Vizcaya explored by the Europeans, the soldiers of Ginés Vázquez del Mercado arrived to the area in 1552, coming from the valley of Guadiana. According to the Franciscan historian, José Arlegui, the friar Jerónimo de Mendoza came down from the mountain range of the Calabazal two years later, arriving to Súchil and the eye of water of Los Berros, where according to the tradition celebrated the first mass in the state of Durango[2]. Little time later some Spaniards began to settle and established homesteads where they sowed wheat by means of watering and raised bovine cattle mainly to supply the mining centres of Avino, San Martín and Sombrerete. The region depended then on the Alcaldía Mayor or judicial district of San Martín, for what its mayor Diego de Colio visited it periodically[3].

The Zacatecos that inhabited the region at the moment of the contact organized a movement of resistance against the Spaniards in 1561. For it, they attacked the homestead of Quiroga and took refuge in the Malpais, where they could obtain food and the Spanish horsemen could not penetrate easily. However, so much Francisco de Ibarra, as Pedro de Ahumada Sámano, one of the most influential miners in Zacatecas, could evict them by means of stratagems[4]. The Zacatecos escaped toward more remote places and they continued attacking the Spaniards in small groups; in 1572 it was mentioned that they were people "of war and hijackers and there is nothing to expect from them, because they don't have populations, neither they are people that reason[5]".

After a while, Jerónimo de Mendoza, nephew of the first viceroy of the Nueva España Antonio de Mendoza, established the mission of San Francisco de Nombre de Dios[6], corresponding to the current town of San Francisco del Malpais, where allied groups of Mexicans and Tarascos seated. Taking advantage that the viceroy Luis de Velasco granted the license for the Franciscan foundation with the category of convent, the governor of Nueva Vizcaya, Francisco de Ibarra imposed his authority and founded the village of Spaniards of Nombre de Dios, in November 6, 1563[7]. This action brought a long litigation with the authorities of the Nueva Galicia, which was solved in 1569, when the viceroy Martín Enríquez put the jurisdiction directly under his authority, appointing

[2] Arlegui, (1737) 1851, p. 24-27.
[3] Mecham, 1992, p. 128
[4] Powell, 1977, p. 93.
[5] AGI, Guadalajara 55, 1-11, Informe del cabildo eclesiástico sobre los curatos de la diócesis de Nueva Galicia, 1572 (Report of the ecclesiastical chapter on the rectories of the diocese of Nueva Galicia, 1572)
[6] Arlegui, (1737) 1851, p. 27.
[7] Carta de Fundación de Nombre de Dios en Barlow, 1943, p. 67. Saravia, 1980, t. 4, p. 149-152. (Letter of Foundation of Nombre de Dios in Barlow, 1943, p. 67. Saravia, 1980, t. 4, p. 149-152).

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the Chief Judges directly8. While this happened, the first town council entered in functions, January 1 of 1564, distributing land graces among the neighbors, which consisted of a lot, water permission for the mill and land chivalry9. On the other hand two benefited priests, depending of the bishopric of Guadalajara, settled down permanently in Nombre de Dios and Súchil in 1571[10]. Both parishes became part of the bishopric of Durango starting from its creation in 1620.

During the 18th century, the haciendas of San Antonio de Juana Guerra, San Pedro Mártir, San Diego de los Corrales, San Diego Mancha, San Diego de Alcalá, La Concepción, San Juan Bautista, San Esteban, San Antonio de los Ermitaños, San Nicolás Obispo, San Nicolás Tolentino, San Miguel de la Ochoa, as well as those of San Antonio de Muleros, San Juan de Bocas and Concepción, to Súchil were consolidated. Each of the previous agricultural homesteads was located in the fertile valley of Poanas, same as Nombre de Dios where all of them became important producers of allowances for the mines of Sombrerete in Zacatecas, to the village of Durango. A good part of these lands became property of one single family soon after the captain Gregorio Mendiola inherited, Muleros, Bocas and Concepción, to his nephew Juan Pablo Robles de Mendiola in 1729[11]. Robles got married with Isabel Fernández de Castro, landlady of San Diego Mancha, San Diego de los Corrales, La Purísima Concepción and San Pedro Mártir. Their heir was the bachelor Gregorio Robles, whose executors sold the lands in 1767 to José del Campo y Larrea, proprietor of the mines of Avino[12]. Del Campo obtained from Charles III, in 1776, the titles of Vizconde de San Juan de Bocas (Viscount of San Juan de Bocas) and Conde del Valle de Súchil (Count of the Valley of Suchil). He established his count house in the small hacienda of San Amador del Mortero, although the hacienda of San Antonio de Muleros continued being the economic centre of the county. The construction of the house of El Mortero, served without any doubt as example for other hacienda owners that also raised important constructions in their properties.

The bishop Pedro Tamarón y Romeral noticed the population increment of the area, in 1765, when in the relationship of the Episcopal visit registered that, in both valleys already six thousand eight hundred and thirty three inhabitants lived [13]. However, the father Agustín Morfi, companion of the gentleman Teodoro de Croix, major of the Internal Provinces, who visited Del Campo in 1778, mentioned that the big hacienda owners avoided the growth of the population nuclei of the haciendas for fear of losing their lands[14]. For 1777, the area of Nombre de Dios had 2,935 inhabitants, without including Poanas. The village of Nombre de Dios stopped depending on the viceroy in 1787 and acquired the range of sub Delegation of the Intendancy of Durango. When the state of Durango was conformed in 1824, Nombre de Dios and Mezquital became municipalities of the party of Nombre de Dios. The State Congress of Durango raised the village to the category of city in July 24, 1826[15].

The outstanding civil architectural production of Nombre de Dios is located around the channels and the square; over the main canal were located the houses of the main neighbors of the village, of which some still exist. Among these constructions stands out the temporary house that the descendants of the first Conde de Súchil José del Campo Soberon y Larrea, prominent miner of the 18th century, raised next to the temple at the beginning of the 19th century. In front of the square highlights the facade of the Casas Reales or Royal Houses, raised in 1801[16]. Two architectural features are distinguished in this ensemble; the portals made with base of lingering jambs, characteristic features of the Nueva España Baroque. The second is the wavy cornice, manifestation that evidences a clear relationship between some of the sites of the itinerary. This architectural feature is not properly from Durango, it is also

[8] Mecham, 1992, p. 258.
[9] Libro Primero del cabildo de la villa de Nombre de Dios, 1564, Colección particular. (First Book of the town council of the village of Nombre de Dios, 1564, Private collection)..
[10] Gallegos, 1969, p. 44.
[11] AHGEZ, tierras, caja 4 (lands, box 4).
[12] ANED, Protocols of Nombre de Dios, 1767.
[13] Tamarón, 1937, p. 183.
[14] Morfi, 1935, p. 68.
[15] ACED, Decreto 33, Colección de Leyes y Decretos del Primer Congreso Constitucional de este Estado, 1826-1827. (Ordinance 33, Collection of Laws and Ordinances of the First Constitutional Congress of this State, 1826-1827).
[16] AHED, exp.9, cajón 31, Obras Públicas, Expediente relacionado con la reedificación de las casas reales y cárcel de Nombre de Dios, 1800-1801. (Public Works, File related with the re-edification of the royal houses and jail of Nombre de Dios, 1800-1801).

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found in the cities of Oaxaca, Puebla and Querétaro. However in this state it gains force. This expression is found in the following populations of the entity: Durango, Nazas, Indé and Mapimí, even in further places such as Álamos in Sonora. It makes apparent an exchange of influences in the architecture where the means was the Camino Real. On the other hand, around the square the remains of some portals can still be perceived.

Parish of San Pedro Apóstol. Year: 1720

When the village of Nombre de Dios was founded, a place was left to build the temple in front of the square, but as the condition of the neighbors was very unfavorable and their number reduced, during many years used to fulfill their religious precepts in the Franciscan convent. In the lot of the temple a wooden cross was placed up to August 27 of 1571, when the father Hernán Sánchez was appointed priest, benefiting the parish of San Pedro Apóstol[17].

Starting from then the construction of the first temple began, roofed with wooden beams and probably covered with straw or tiles[18]. This church was in ramshackle state for 1649, when a construction began with Latin cross plan and tower, built with the money of the ninth and half of the tithes that were collected in the region, as it was habit in the parishes of the Nueva España[19].

At the beginning of the 18th century a new reconstruction was undertaken and finished in 1720, as it was published in the Gazeta de México[20]. During the visit that the bishop Pedro Tamarón did to the parish in March 27 of 1767, rose an inventory in which mentions that the temple was built of adobe to exception of the cube of the tower that was made of stone and lime[21].

Later on another construction was built, which is that known at present; however the facade of the beginning of the 18th century was respected. This church is made of adobe with ashlars in the corners. The portal consists of one body and a finial. It has grooved pilasters with vegetable decorations in the upper part. The carving of the architrave and of the arch of entrance is very flat, same as the rest of the portal. This is a characteristic of the carving works of the region of Guadalajara, from where its manufacturers came, but to it also contributed the gritty quarry of the region that easily crumbles. It



[17] Libro capitular 1568-1583, Archivo de la catedral de Guadalajara, en Gallegos, 1969, p. 44. (Capitular book 1568-1583, File of the cathedral of Guadalajara, in Gallegos, 1969, p. 44).

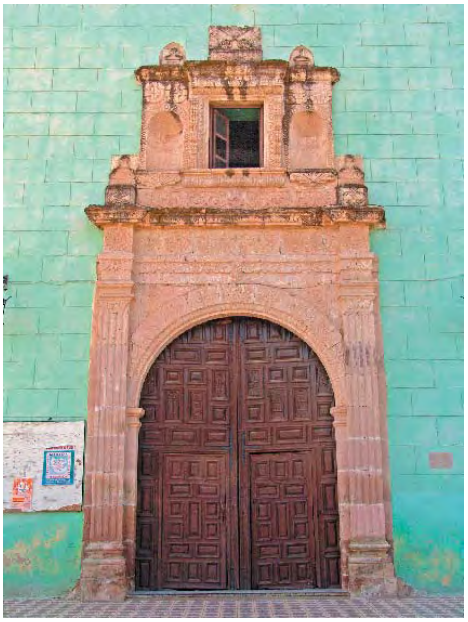
[18] Archivo parroquial de Nombre de Dios, libro de fábrica, 1649-1707, f. 119-120. (Parochial file of Nombre de Dios, book of factory, 1649-1707, f. 119-120).

[19] ACD, Libro primero de las actas de cabildo de la catedral de Durango, f. 14. (ACD, first Book of acts of the chapter of the cathedral of Durango, f. 14).

[20] Gazetas de México, Vol. I, 1722-1728-1732, Secretaría de Educación Pública, México, 1949, p. 139.

[21] ACD, Libro XXXIII, Libro de la segunda visita del obispo Pedro Tamarón y Romeral, 1765-1768. Publicado por Clara Bargellini, 1997, p. 45. (ACD, Book XXXIII, Book of the second visit of bishop Pedro Tamarón and Romeral, 1765-1768. Published by Clara Bargellini, 1997, p. 45).

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consists of flowers, vegetable forms, a palm leaf and geometric motifs that are also found in the cathedral of Durango, for what it is possible to think that their author had been José de la Cruz, or some of the stonemasons of his team. It is worthy to mention that the foregoing master of works besides being the author of the second body of the main portal of the cathedral of Durango and its west tower, also did the project and the main portal of the cathedral of Chihuahua, the chapel of the hacienda La Punta and the hospital of the saints Cosmas and Damien, these last two in Durango. Following with the temple of Nombre de Dios, the colonial wooden door is still conserved, carved as board and with symbols of the ecclesiastical authority of the Pope, the keys, tiara and cross of three crosspieces. In the other leaf these are alternated with those of the Spanish dual monarchy, lions and castles.

Over the cornice a choir window is located, framed with elaborated carvings flanked by two empty niches that also remind us the architecture of the region of Guadalajara. On it repeats the message of the keys, related with the apostle Peter, suitable saint to commend him a secular parish. Finishing the group, some finials repeat on the cornice of the first body. In the upper part, an octagonal tower and a clock, placed on a neo-Gothic small tower, speak of later interventions. The interior is at present time roofed with Catalan vaults that replaced those raised during the reconstruction of the 19th century. Some arches were built in the crossing, composed by an alternate pilaster with a column, to support a dome that was never built. Then the lateral chapels were also built and probably the quarry altars that are in the transept. The main altar is a simple ciborium built during the Porfiriato (span of government of the president Porfirio Díaz), following the characteristics of the carvings of Montoya. Among the few sculptures of interest that are conserved there are found an Immaculate, sculpted in wood, a Jesus Nazarene and a sculpture of Saint Francis.



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Temple of San Francisco. Year: 1719

The first Franciscan construction of the convent of San Francisco in the village of Nombre de Dios was very poor, since it was just an adobe chapel, roofed with straw and that also served as bedroom for the friars. This type of churches is what George Kubler used to call straw-covered or extremely poor, raised in the first times of evangelism in Michoacán and the Nueva Galicia[22]. Due to the lack of tributary Indians, toward the North were not raised the enormous convents that were found in the surroundings of Mexico.



The first chapel gave place to a bigger construction, of which it is known that in 1630 had an altarpiece, the first one known in the region. It was consecrated to Saint Joseph by its donor, Captain Alonso de Rivera Flores[23]. During that time and up to 1719, the convent served as seminar of the Franciscan Province. The father Arlegui wrote that, as this temple was made of adobe, for that year it was so deteriorated that had to be demolished.

The third construction corresponds to the ruins that we know. It was begun in the aforementioned year, and also raised of adobe, "of one nave without crossing, with coffered wooden ceilings". It was qualified by the historian Arlegui as: "very good although without vault.[24]" Thanks to the inventory raised in 1788, it is possible to know that in the interior there were four altarpieces; the main altar was dedicated to the Immaculate Conception, invocation widely spread by the Franciscans[25].

The convent was secularized in 1759 and the temple began to deteriorate[26]. At present are only left the facade and some walls. A good part of the atrium was disentailed and houses were built. The element that presents best state of conservation is the portal, which is very simple and it is composed of two bodies of reddish quarry characteristic of the region. It has three niches and the window of the choir. In the first of them presents a round arch with moulding, with a small angel carved on the key, flanked by pilasters with geometric motifs. The architrave contains a cable moulding, element that although does not present the outline of the traditional Franciscan cord (three knots and

[22] Kubler,(1948) 1982, p. 138-139.

[23] ANED, protocolos de Nombre de Dios, 1630, Sobre si el síndico Domingo Coello vende al capitán Alonso de Rivera Flores el altar colateral de advocación de san José y sepultura debajo del mismo altar para sí y sus hijos y se obliga a dotarlo de retablo y ornamentos y 300 pesos oro común cada año. (ANED, protocols of Nombre de Dios, 1630, About if the syndic Domingo Coello sells to the captain Alonso de Rivera Flores the lateral altar of invocation to Saint Joseph and sepulchre under the same altar for him and his sons and he obliges to endow it of altarpiece and ornaments and 300 pesos of common gold every year).

[24] Arlegui, (1737) 1851, p. 57-58.

[25] Archivo Parroquial de Nombre de Dios, Inventario de 1788. (Parochial File of Nombre de Dios, Inventory of 1788).

[26] Tamarón, 1937, p. 184.

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a rope stretch) probably was based on that idea. Followed by a run cornice that gives place to the second body, this second body of the portal is located between embedded pilasters; it is composed of three niches with pedestal, and the sides have a scallop; a mobile cornice separates the octagonal oculus framed in quarry that served as choir window. The pendentives present a design with floral motifs. This arrangement denotes the influence of the Franciscan architecture in the centre of the country, as it detaches from the Franciscan covers shown by María Teresa Reau. It is also important to stand out that the portal has a stressed influence of the architecture developed in the first half of the 18th century, near Guadalajara, as it would be the parish of San Pedro Tlaquepaque. This outline is also detected in the temple of San Pedro, in the same town of Nombre de Dios[27].

On the other hand the construction in the wall of the Gospel (the wall located at the left of the access), facing to the north, presents the vain of a door, called Portiuncula, characteristic element of the Franciscan temples. Only part of the walls and vestiges of the facade of this construction remain standing. The walls are made of adobe same as part of the lateral reinforcements. The construction had a tower of two bodies with Solomonic columns but it collapsed in 1947. Inside the construction four pilasters can be appreciated, of



[27] Bargellini, Clara, 1991, p. 38

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which those corresponding to the choir show the remains of the bases and the springline of the arches. In the two remaining located at the bottom, only the bases can be appreciated.

The property has undergone two interventions with the aim of its rehabilitation. The first of them was done in 1981 with reason of a program of restoration of heritage estates on behalf of the federal government. The interventions consisted of re-foundation and walls, placement of clay floor in the interior and a line of brick in the finial of the walls. The second intervention was made in 2003, when the international Shop of Conservation and Restoration of Earthen Architecture (TICRAT) was celebrated with the participation of 110 people registered, between specialists and public in general; 50 students of advanced levels, personnel of INAH centres from Aguascalientes, Chihuahua, Durango, Guanajuato, Coahuila and Zacatecas, as well as representatives of the National Park Service and the Corner Stones Community Partnerships. In the former convent, works of mortar plaster were carried out, with what consolidated and conserved the front part of the monument.

Temple of Jesus Nazareno. Second half of the 18th century

The origins of this temple go back to the hospital of the Charity, of which news were had in 1608[28]. When the convent of San Francisco was founded in the village of the Spaniards, the temple took the name of the Santa Veracruz (Holy Vera Cruz) and was located in the neighborhood of the Tarascos indians of the town of San Francisco del Malpais. In this place was found a brotherhood with that name whose members were devoted to accompany the funerals[29]. With reason of the gift made by a devote person to the temple, which consisted of a carved sculpture of Jesús Nazareno (Jesus Nazarenus) the brotherhood called of the Dulce Nombre de Jesús (Sweet Name of Jesus) was founded, and its license was confirmed by the archdeacon Diego de Medrano in January 16, 1670[30]. For many years the two brotherhoods shared the temple, having that of the Dulce Nombre the main altar where the image of Jesus was located. When the brotherhood of the Santa Veracruz lessened, due to the laws of Reformation, the brothers of Jesús Nazareno took charge of the care of the temple, as it happens until today.



The current temple was built of adobe, in crossing form with an octagonal apse. The portal of one body is made of quarry; the jambs are carved in the base with two little human figures, of which foliages detach with alternating small angels and grape clusters. A scallop is found on the arch of the entrance. The pendentives, unfinished, are flowers and vegetable forms that remind us those of the parish. In the upper part the carved choir window is found and at the flanks two stylized estípite pilasters with a fleur-de-lis in the middle. This solution repeats in the niche that closes the ensemble. The tower of one body gives idea of solidity. This is formed by half flat pilasters with architrave and cornice in stepped and mixtilineal bands, while the frieze is convexo. It finishes with a round dome over a round drum and wrought iron cross. The lateral door corresponds to the same time; it is composed by boxlike grooved and lingering

[28] Descripción de la villa de Nombre de Dios hecha por el alcalde mayor de la misma en mayo de 1608, en Documentos Inéditos de Indias, T. III, p. 211 y Saravia, 1980, t. II, p. 30-33. (Description of the village of Nombre de Dios made by the Chief Judge in May of 1608, in Unpublished Documents of Indies, T. III, p. 211 and Saravia, 1980, t. II, P. 30-33).

[29] AHED, exp. 6, cajón 3, Informe de las cofradías del obispado de Durango. Los más viejos del pueblo todavía recuerdan que en la iglesia existía una caja de madera donde se depositaban los cadáveres antes de darles sepultura. (AHED, exp. 6, drawer 3, Report of the brotherhoods of the bishopric of Durango. The eldest in the town still remember that in the church a wooden box existed where the cadavers were deposited before giving them sepulchre).

[30] Archivo parroquial de Nombre de Dios, Fundación de la cofradía de Jesús Nazareno. (Parochial file of Nombre de Dios, Foundation of the brotherhood of Jesus Nazareno).

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jambs. Given the characteristics of the carving, especially of the portal, it is possible to attribute the construction to a local master of the second half of the 18th century. During the Porfiriato the temple suffered a reconstruction in which several windows were added; one of them next to the lateral door has a mullion. The interior is roofed with girders and brackets; the disposition of the facade is interesting because the apse rises over the nave, denoting a relationship with the religious constructions of the Nuevo Mexico. The main altarpiece and two small altars of the crossing were built during the remodeling at the beginning of the 20th century.

In the interior several works of artistic interest are conserved, as four crucifixes of pasta de caña (maize husk and orchid nectar paste) that date from the 16th century or beginning of the following, used in the processions of the Holy Week. The Christ called Señor de la Caridad or Our Lord of the Charity belonged to the hospital of the same name, while that of the Veracruz belonged to the brotherhood of that name. The Señor del Sagrario or Lord of



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the Sacrarium is hung to preside over the ceremonies of the Holy Week and the remainder of the year remains in its urn and the Santo Entierro de San Francisco (Holy burial of Saint Francis) belonged to the convent. The sculpture of the Dulce Nombre de Jesús is still the most worshipped image in the main altar that gave origin to the brotherhood. There are also found the painted and gilded sculptures of Saint Anthony of Padua and Saint Bonaventure that date from the 17th century and belonged to the convent of San Francisco. Of the same type, although of the following century are the archangels Michael, Gabriel and Raphael and very repainted equestrian sculpture of the apostle James. Several canvases also exist, among which stands out an image from the eighteenth century depicting the Mundane that dreams of the vanities without realizing the ephemeral of life. Other paintings are Saint Isidore the Laborer, patron saint of the farmers and Saint George, effective against the scorpions so common in the region. These were painted by Enciso in the 19th century. The cuadro de ánimas (purgatorial canvas) is remarkable; it is the biggest of this type in the state, of an anonymous and popular author of the nineteenth century that among the celestial hierarchies depicted especially the lonely soul. It seems that this figure corresponds to the local mythical hero Huraján de Luna, whose skull is zealously kept by the brothers.

Historically this character could be the cacique Juan de Luna who defended the property of the Piltonte, belonging to the communal properties, against the hacienda owners of San Lorenzo de Calderón. Luna moved to Mexico to request the refund of this land[31], achieving that in February 29, 1711 the title deeds were confirmed by Juan de la Cuesta Mercadillo, mayor of the village of Nombre de Dios. The usufruct of the Piltonte served for the payment of the teacher of first letters and the maintenance of the religious feasts of San Francisco del Malpais[32]. It is noteworthy to point out with regard to this painting that, since the year 2006 it has been object of a restoration, due to the terrible condition that presented. When it was disassembled, in the wall where it was hung a couple of mural paintings with allusion to two stations of the Via Crucis (Way of the Cross) were discovered, which dated from the end of the 18th century. This testimony constitutes one of the very few samples of this modality in the North of the country.

Hermitage of La Natividad



[31] ANED, Protocolos de Nombre de Dios, 1711.

[32] Por el decreto # 71 del 6 de septiembre de 1826 (Colección de Leyes y Decretos del Primer Congreso Constitucional de este Estado. ACED.) El usufructo del Piltonte se destinó para el sostenimiento de las fiestas religiosas de San Francisco, Natividad de Nuestra Señora, Corpus y Semana Santa y de las escuelas lancasterianas de San Francisco del Malpais y Nombre de Dios. (For the ordinance #71 of September 6, 1826 (Collection of Laws and Ordinances of the First Constitutional Congress of this State. ACED.) The usufruct of the Piltonte was destined to the maintenance of San Francisco's religious feasts, Nativity of Our Lady, Corpus and Holy Week and of the Lancasterian schools of San Francisco del Malpais and Nombre de Dios).

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The Ermita de La Natividad or Hermitage of the Nativity was raised in the neighborhood of the Mexicans seated in the town of Malpais. It took its name after the invocation of Mary's Nativity, spread by the Franciscans in the 16th century. In this place there are also the images of the Virgen de la Candelaria and the Virgen de la Soledad (Our Lady of Candlemas and Our Lady of Solitude) that were also worshipped in that century and in particular in the near Real of Sombrerete. The Mexicans of the town formed a brotherhood in 1581 under the patronage of the virgin of the Soledad and in July 17 of 1606, requested the license for its official establishment to the archdeacon of Guadalajara and visitor of the Nueva Vizcaya, Pedro Gómez de Oleo, "imitating those that spread all over the Nueva España[33]".

The present construction is made of adobe, of one nave roofed with girders and brackets of double dove chest. The length of the body of the church is surprising. The portal was sculpted with only a rounded arch with boxlike decoration. During a remodeling made at the time of Porfirio Díaz a small tower was raised with capital and ornamented with blind arches. The altar is a simple neo-Gothic ciborium only formed by pointed arches. The parapet is adorned with blind arches. The collateral that previously had, received the light through a traverse clerestory at present covered. At both sides of the nave there are niches of ogive arches, where the virgins of the Candelaria and of the Soledad are placed. At the end of the last century the temple was modified, the tower was built, the altar and a niche in the right wall, all of neo-Gothic style. In its interior the sculptures of the Natividad, the Soledad and the Candelaria that date of the 16th century are conserved and they are formed only by heads and hands, since the bodies are made of tree trunks.

Sanctuary of the Virgin of Guadalupe.

The construction of the property was promoted since the beginnings of the 18th century when the guadalupana devotion (to Our Lady of Guadalupe) had extended in the region, and was finished in 1856. The temple has a plan of one nave with cruise; the facade is composed with a very simple access of round arch, with a small square choir window. The tower is located in the right side being extremely simple, made up of a single body, and with round arch belfries.

[33] APND, Licencia de la cofradía de la Soledad, 1606. (APND, License of the brotherhood of the Soledad, 1606.)

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003D Former Hacienda of San Diego de Navacoyán and Puente del Diablo Year: 1768

The hacienda of San Diego de Navacoyán is one of the first agricultural homesteads of Durango. These were land graces granted to the Spanish captain Alonso de Pacheco, one of the lieutenants of the founder of Durango, Francisco de Ibarra. Given its strategic location with regard to the city of Durango, this place was considered in a symbolic way as the entrance to the Nueva Vizcaya, where the distinguished civil and secular travelers were received by the members of the town councils of the city. This characteristic is accentuated with the presence of the Puente del Diablo (Devil's Bridge) the best example of road engineering in the north. This feature grants to the place an outstanding role in the itinerary of the Camino Real.

The hacienda is located in the riverbanks of the Tunal river, with favorable lands for the agriculture and near to a small hill that rises amid the plain. These conditions, besides the existence of springs of hot water made that Mesoamerican towns had settlements in the place. The Tepehuanes that occupied it at the arrival of the Spaniards were commended to Alonso de Pacheco who received the first land graces[34]. Later on the hacienda of Navacoyán was property of some of the main neighbors of Durango until 1743, when it appears as property of Matías de Vergara, miner of Avino[35]. For 1768 his widow sold it to Pedro Minjares de Salazar who did important improvements to the property, such as the chapel and a prey to water great extensions of land[36]. In 1782 he also built the stone bridge that allowed the communication of Durango with Zacatecas in time of rains. (File of the Audience of Guadalajara, 1782) Brother Agustín de Morfi, chaplain of the Commander of the Internal Provinces, Teodoro de Croix in 1777, highlights the importance of the hacienda, describing that in those moments, the construction of a prey had just concluded, allowing the property to be the most productive in the region.

The place is composed of three structures; chapel, bridge and main house. The chapel of San Diego is the oldest construction and the best conserved,

[34] Copia certificada de los títulos de las hacienda del Chorro que se encuentra en la biblioteca del licenciado José Ignacio Gallegos. (Certified copy of the title deed of the hacienda del Chorro that is found in the library of the Atty. José Ignacio Gallegos).

[35] ANED, Registro de fincas que gravan para capellanías. (ANED, Registration of properties levied for chaplaincies).

[36] Morfi, 1935, p. 72.

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the temple has a plan of one nave with octagonal apse. The portal is framed by two foiled and grooved pilasters divided in two parts, finished in triple capitals. From them two volutes emerge, rolled on them by way of parchment. In the entablature the frieze stands out, with rhombuses and horizontal ovals, close to those that were then used in Mexico. The vain of the entrance shows at the centre a carved image of the Guadalupana (Our Lady of Guadalupe) and the pendentives have vegetable motifs. On the cornice is found the choir window, ornamented with grotesques. It emerges from a broken tympanum, from which unfinished garlands hang, giving the idea of a half moon. Next to the window two pinnacles are also located, seated on bases decorated with lambrequins. In the tower of the chapel of one body the cut pilasters of the portal can be seen again and over the cornice is found a drum, with its round dome. Finally, a small pyramid is located on the roof, with a cross made of quarry and other small pinnacles to the sides. Both the facade as the tower, were painted in recent times with red ochre color, as it was usual in the constructions of the 18th century. The roof of the property is interesting due to two features, the first of them consists in that the roof of the apse is located above the main nave, generating a difference between both of them and originating an open-



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ing, called traverse clerestory. This window had the intention of causing a dramatic effect on the altar, projecting the zenithal light over it. The second feature is the girders of its roof where polychrome beams can still be observed in the presbytery, which reminds us how the ensemble was previously. This detail indicates a relationship so much with the religious spaces of the north of the viceroyalty, such as the religious constructions of Nuevo Mexico, as well as with the centre finding them in Michoacán. The neoclassical altar, made of quarry, was built in 1887. It is dedicated to the Señor de Santa Teresa (Lord of Santa Teresa), depicted in an oil canvas of José de Páez.

The main house of the hacienda of Navacoyán was built by the brothers Sánchez Manzanera, when they bought the hacienda, and it was finished in October 4 of 1810, according to an inscription that is located on the portal. In the facade it has two turrets with portholes, as well as merlons on the portal, which served as defense before a possible attack of the Apache Indians.

The bridge of Navacoyán, also called "Puente del Diablo", is located 100 meters far from the main construction of the hacienda of the same name. Erected upon the Tunal river. It was built by the hacienda owner Pedro Minjares in 1782[37]. It is composed by twelve round arches, built by block and supported in walls of volcanic stone (abundant material of the region denominated "malpaís"), with parapets of the same material. The structure is composed by two parts: one that allows the pass of vehicles and pedestrians, and the second that was part of an aqueduct. This last one is also built with volcanic stone supported in the same supports of the bridge. In two of the central arches the wooden beams that formed the original portal can still be seen. This work constitutes the oldest bridge of Durango, and one of the last samples that can be found in the north of the viceroyalty.



[37] Vallebueno ,1997. P.43.

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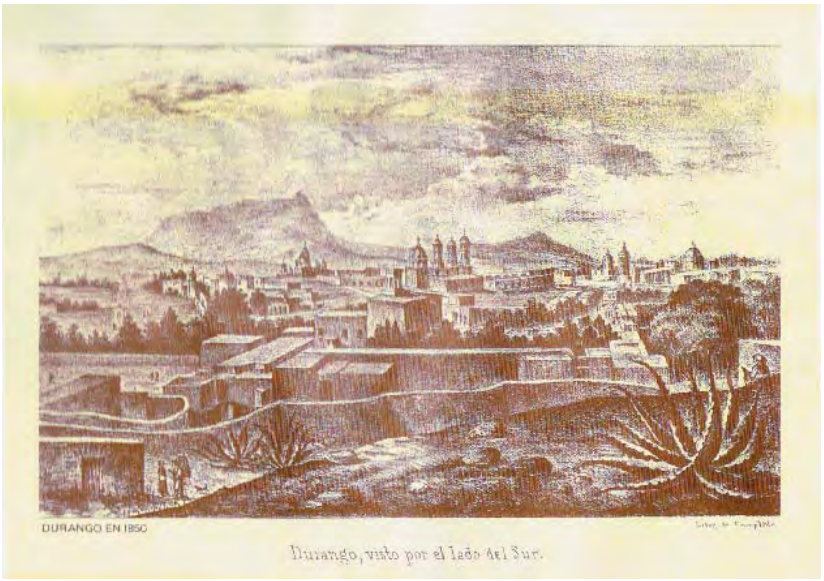
004D Historic centre of the city of Durango Year: 1563

Durango constitutes one of the preponderant settlements of the Camino Real de Tierra Adentro (Royal Inland Road) among the main cities of the itinerary. It highlights due to its double condition of headquarters of the civil and ecclesiastical powers during the colonial period, of the Kingdom of the Nueva Vizcaya and bishopric of Durango, respectively. Only the city of Mexico presents this singularity in the itinerary. As capital of most of the extensive territories of the North of the Nueva España, a Caja Real or Royal Safe was established, administrative centre that received the silver so that the quinto (fifth part) tithes were kept apart for the Crown upon the silver extracted in the reales de minas or mining camps located in Chihuahua, Durango, Sonora and Sinaloa. On the other hand, the city of Durango, headquarters of the bishopric of the same name, embraced an enormous extension that comprised the entirety of the current states of Durango, Chihuahua, Nuevo Mexico and Sonora, besides part of Coahuila, Sinaloa and Zacatecas. In this immense space Durango housed the cathedral head, being the collector of the tithe charged to the agricultural production that was cultivated in this area. This situation allowed the city of Durango to generate favorable conditions for an architectural production with regional influence, to be repository of cultural objects such as books, paintings, sculptures, fabrics, etc., and for the establishment of teaching centres (Jesuit College). The previous manifestations originated in the village of Durango, represent an important contribution to the formation of the identity of the north of the Nueva España.

The village of Durango was founded in July 8 of 1563; by the Basque captain Francisco de Ibarra, to be head of the province of the Nueva Vizcaya[38]. At the beginning of the 17th century it was inhabited by fifty Spanish neighbors, as well as by eighty black and mulatto slaves that carried out the domestic works. The town of Analco, located in front of Durango, had fifty families of Mexican origin, while the near town of Santa María del Tunal, had thirty families of

[38] Ramírez, 1851, p. 11.

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Tepehuanos administered by the Franciscans of the convent of San Antonio de Durango[39]. Its inhabitants were subject to the encomienda (forced labor system) of Martín López de Ibarrra that lived near the place where the current town of the Nayar is located[40].

Durango was appointed Episcopal headquarters in 1620 and ten years later obtained the category of city[41]. But soon after the discovery of the mines of Parral in 1631, many of its inhabitants, including the governor, moved toward that mining centre, so Durango suffered a painful abandonment. The population gradually increased after the last decades of the 17th century and in the census of the parishes of the bishopric of Nueva Vizcaya, raised in 1712, appears that the jurisdiction of Durango had around 3,071 inhabitants[42]. During



[39] Mota, 1966, p.85.

[40] Padrón de la Jurisdicción de Durango, 1778, en Saravia, 1980, T. IV, p. 196 (Census of the Jurisdiction of Durango, 1778, in Saravia, 1980, T. IV, p. 196).

[41] AHAD, Libro de actas de Cabildo Secular 1621-1642. (AHAD, Book of acts of Secular Chapter 1621-1642).

[42] AHAD, Libro CCCV, Recopilación de todos los padrones de las parroquias así seculares y regulares como los misionales de que se compone todo el obispado de la Nueva Vizcaya que se formó del mandato de el Señor comisario subdelegado del Apostólico Tribunal de la santa cruzada de la ciudad de Guadalajara para efecto del despacho inicial por cabecera de este cuaderno, 1712. (AHAD, Book CCCV, Summary of all the censuses of the secular and regular parishes as the misional that compose the whole bishopric of the Nueva Vizcaya that was formed of the command of the subdelegate commissary of the Apostolic Tribunal of the holy crusade of the city of Guadalajara for effect of the initial dispatch by head of this notebook, 1712).

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the following years the current cathedral and the main temples roofed with vaults were built.

Starting from the reorganization of the mining district of San Juan del Río, where highlighted the reales de minas (mining camps) of Avino and Pánuco, the recovery of Durango was faster. According to the bishop Pedro Tamarón toward 1765, the jurisdiction of Durango reached 8,936 people, of which one half lived in the enclosure of the city[43]. In those years, the neighbors of the city built luxurious residences among which stood out that of José del Campo, miner of Avino, who received the title of Conde del Valle de Súchil. In the census of the jurisdiction of Durango, raised in 1778, it is shown that it had ten haciendas, thirty seven ranches, two congregations (Nayar and Morcillo) and three towns of Indians (Analco, Tunal and Santiago Bayacora). Among the haciendas, those of Labor de Guadalupe and San Diego de Navacoyán highlighted as the most important, since they had two preys to water many lands[44]. The other haciendas of the region had lands of temporary rains or small irrigation surfaces in the banks of the rivers and big summer pasture cattle ranches. Among them were found those of San Jerónimo de Tapias, San Lorenzo de Calderón, Santa Cruz del Registro, Tetillas, San Salvador de El Chorro, San Lorenzo del Aire and San Isidro de la Punta.

The population of Durango continued increasing during the last decades of the Spanish administration, so in 1786 the headquarters of the Intendancy of the same name settled in the city. This growth that reached 7,635 inhabitants in the urban environment for 1810[45] was due to the discovery of Guarisamey, in the Sierra Madre. By then in Durango highlighted the presence Juan José Zambrano, the main miner of this district who also built a great residence. During the difficult time later to the Independence, the economy of Durango remained stable thanks to the commercial circuit that opened up toward Mazatlán, from where import merchandises were introduced. To this also contributed the installation of the ironworks of Piedras Azules, to process the iron of the Cerro de Mercado and the textile factory of El Tunal, pioneer in the industrialization of the cotton in the north of Mexico. For 1869, Durango reached 16,979 inhabitants[46]. Durango was connected to the national market by means of the railroad in 1892, so besides administrative centre; the region became exporter of raw materials, especially iron and wood, toward the main industrial centres of the country. This situation allowed that the municipality of Durango had 49,924 inhabitants in 1900[47]. During this time new public buildings rose, as well as French mansions that gave it a new physiognomy and placed Durango among the main urban centres of the north of the country.

The urban disposition of Durango obeys two reasons; the first consists on the line of the canals as urban axes, around which the disposition of the blocks was arranged giving as result an orthogonal plan. These channels were supplied by the springs located in the west of the city, providing water for the human consumption and the watering of the vegetable gardens of the residents, both for Durango as for the Mexican town of San Juan Bautista de Analco that was bordering the Spanish foundation. This characteristic granted it the category of twin town. This peculiarity is interesting because it is a

[43] Tamarón, 1937, p. 35.
[44] Trascrito por Saravia, 1980, t. IV, pp. 163-381.
[45] AHED, s/n, Padrón de la ciudad de Durango, 1810. (AHED, s/n, Census of the city of Durango, 1810).
[46] AHED, s/n, Padrón de la ciudad de Durango, 1869. (AHED, s/n, Census of the city of Durango, 1869).
[47] Hernández, 1903, p. 160.

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model applied in other towns of the state founded after the second half of the 16th century (Nombre de Dios, Cuencamé and San Juan del Río), besides that it is previous to the urban ordinances of Philip II (1572). The second reason consists in that the orthogonality of Durango presents characteristics of a city with processional plan. The location of the cathedral and the disposition of the Franciscan and Augustinian convents, as well as of the College of the Company of Jesus, in the limits of the then village, indicate a narrow relationship between the previous estates and the lateral portals of the cathedral with the purpose of carrying out religious processions.

Durango or Guadiana, as it was known during the colonial time; in spite of having been founded in July 8, 1563, does not have any property of that century, partly to its slow economic development. The progress of the city is given until the 18th century, presenting basically two times of economic splendor, with their consequent architectural legacy: the second half of the 18th century and at the end of the 19th century. Durango has so much of colonial city as of Porfirian city. The Baroque architecture of the viceroyalty does not predominate in it, as in other many places, or the architecture of European influence of the dictatorship[48]. Taking this quotation made by one of the most important art critics of the country, can be understood the balance that the city presents regarding its architectural heritage, in which the area of historic monuments, comprises an area of 1.75 sq. km., where 142 blocks are located, which contain along with the urban zone of the city, a total of 944 estates with historic value, built between the 17th and 19th centuries.



[48] De la Maza, Francisco, "La ciudad de Durango, Notas de arte". México, 1948, p.7.

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Religious architecture

Cathedral Basílica Menor de la Inmaculada Concepción. Year: 1695

From the urban point of view, the cathedral is the most representative building in the city. It was also the most important example in ecclesiastical architecture in the north of the Nueva España. With its basilican plan of three naves, vaults and drum dome, as well as by its majestic towers, served as model for the construction of other temples of the diocese. The present construction dates of the end of the 17th century; however it was preceded by two constructions. The first one was erected with the creation of the bishopric, it was a modest temple with one nave plan, described by the bishop Alonso Franco de Luna as «humbly built of adobe, with the roof made of straw, and covered in some parts, threatening ruin», this temple suffered a fire in the Thursday of Corpus of 1634, when a thunder fell on its roof leaving it completely destroyed. With the arrival of the bishop Diego de Evia y Valdés in 1640, begins the constructive stage of the second cathedral. This building presented, contrary to the first one, a basilican plan of three naves, crossing, sacristies, quarry doors in the sides, but mainly stood out the dome in its crossing, which constituted a groin vault, being of the first ones executed in the north of the Nueva España. However a thunder fell on the vault of the main chapel in 1682, causing a fast deterioration; this situation, joined to the regular economic situation that prevailed in the region during all the second half of the 17th century, brought the necessity of a new building by the end of the 17th century, which would be the current cathedral.

The current construction began in 1695, under the government of the bishop García de Legazpi who sought to endow the city with a construction that corresponded to the urban longings of its inhabitants. It went through a long period of construction, for which the efforts of several authors joined and it presents different architectural styles. The design of the construction is owed to the architect Mateo Núñez who came from Guadalajara[49]. The master builder

[49] Bargellini, 1991, p. 70.

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Simón de los Santos built the first body of the main facade, in which stand out two couples of Corinthian columns framing the vain of the main door, in the style of a triumphal arch[50]. The key of the arch has a sculpted Niño Dios (Holy Child), dressed with a tunic and holding a basket. In the niches of the intercolumniation the sculptures of the saints Peter and Paul stress the institutionalism of the Church. The motifs and the type of carving of this body remind us to those of some temples of Guadalajara, from where Núñez proceeded. It is important to point out the figure of the master builder Simón de los Santos because, before carrying out the works of the first body of the main portal, had participated in two works of Chihuahua, in the construction of the parish of San José de Parral between 1673 and 1686 and of the Jesuit mission of Carichic[51], little before his arrival to Durango. This exemplifies the mobility of the masters of works along the Camino Real.

The second body is a work of the master José de la Cruz who also finished the west tower. This body has five streets separated with helical columns with foliages and listels. In the place where at present is found the window



[50] AHAD rollo 90 exposición 444; Certificación de Miguel de Veydacar, 1704.
[51] Bargellini, 1991, p. 53

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there was an image of the Immaculate Conception, patron saint of the Cathedral. At the sides are placed figures of the saints that represent Mary's biological family: her parents Joachim and Anna, John the Baptist, cousin of Jesus and Saint Joseph with the Child. The finial and the east tower were done by the master Nicolás Bautista Morín who finished the cathedral in 1788[52]. The finial is formed by a broken fronton, of which the national shield emerges, which dates of 1823 when settled the republic. In a same way to the master builder Simón de los Santos, the work of the master José de la Cruz is outstanding because, once finished the works of the cathedral of Durango between 1702-1721, he moved to Chihuahua where performed as master of the temple of Chihuahua since1722 to his death in 1734, being author of the main portal.

The two lateral portals are structurally equal, of two bodies divided in three streets. The inferior bodies present great ornamentation. They are compound by Solomonic columns covered with Eucharistic grape clusters and profusion of ornaments that remind us the facade of the cathedral of Zacatecas, of which are contemporary. In the niches repeats the iconographic message of the front with the figures of the four evangelists who appear inspired by the figure of God Father, placed behind, in a scallop. The two lateral doors, carved with the fathers of the Latin Church, have the saints: Jerome, Gregory, Augustine and Ambrose that complete the iconography. In the frieze the Lauretan Litany to praise Mary with her multiple attributes can be appreciated.

The upper bodies are works of the master Pedro de Huertas who finished them in 1764[53]. Both have estípite columns, as classic wrapped in garlands. At the centre, over the window, a shield with the symbols of Mary Queen, an



[52] AHAD, rollo 90, exposición 25, Quaderno perteneciente a fábrica destinado para solo fin del gasto que inbierte la nueva torre, para su construcción y sigo esta cuenta pormenor como se vera desde la vuelta de esta oja y tambien lo que se gasta en el remate de la vieja torre. (AHAD, roll 90, exhibition 25, Quaderno belonging to factory devoted for single purpose of the expense that invests the new tower, for its construction and I follow this bill in detail as it will be seen in the turn of this leaf and what is spent in the finial of the old tower).

[53] AHAD, rollo 68, exposición 103, 20 de diciembre 1764.

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Episcopal hat with infula and the inscriptions of the cathedral chapter can be seen. The iconography is devoted to the protective patron saints of the city and the cathedral. The saints Petronilla and Barbara are located on the east side and the saints Matthew and George, at the west.

On the parapet of the roof the Marian message repeats through a series of angels with Lauretan symbols between their hands and in the octagonal dome, other small angels complete the sentence "Ave María". Closing the group two Episcopal crosses are found, as well as the sun, the moon and the stars, made of talavera tile from Puebla.

The interior suffered a series of remodeling that transformed its Baroque aspect to a neoclassical aspect. The choir stalls that closed the central nave, same as in all the cathedrals of the Nueva España, were transferred behind the main altar in 1786[54]. The ciboria of the main altar and of the Sacred altar were built between 1841 and 1844, the same as those of the lateral chapels.

In the cathedral there are other artistic works of interest. The sculpture of the Immaculate Conception is made of polychrome wood, with great movement and fine features. It was sculpted by the famous master Juan de España, in Guatemala and gifted to the cathedral in 1786, by the bishop Esteban Lorenzo de Tristán[55]. The choir stalls are located behind the altar; these were manufactured in the City of México and transferred Durango in 1724[56]. The great candelabrum or tenebrarium, an enormous liturgical piece of furniture used in the ceremonies of the Holy Week, probably from Puebla, was manufactured with ornamentations, as well as with carved ebony wood and bone inlays. The sacristy has a well elaborated cabinet, work of the master Lucas Nores, native from Durango[57]. It also has a series of canvases of the life of Christ signed by Juan Correa, in 1686. At the enclosed museum is found The Imposition of the Chasuble to Saint Ildephonsus, European painting of beginning of the 17th century, a crucified Christ, of Sebastian López Arteaga's chiaroscuro school and The Elevation of the Cross, model taken from an engraving of Rubens whose original is in the cathedral of Antwerp, Belgium.



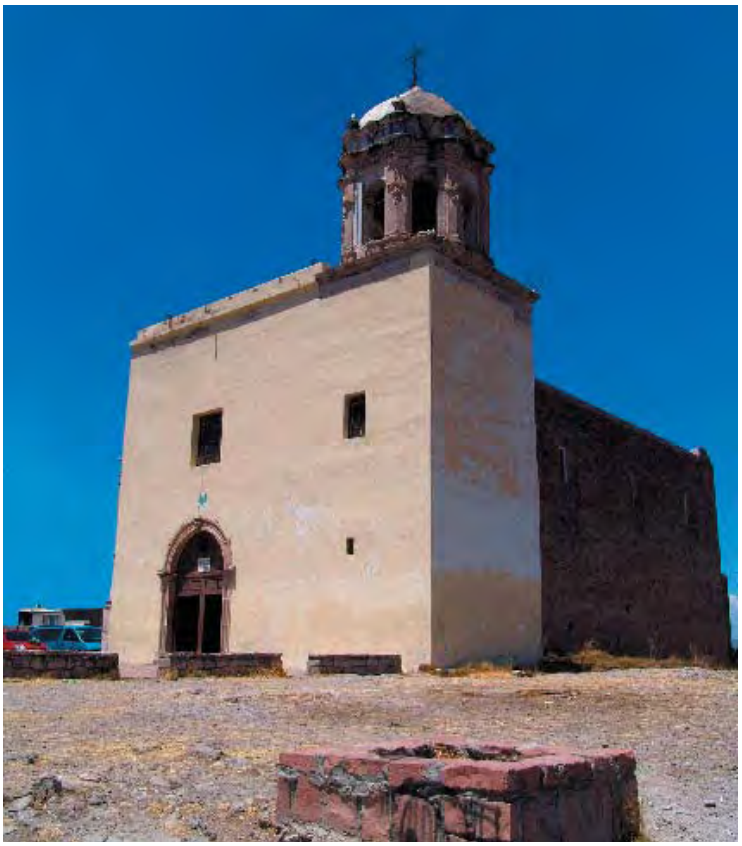
[54] AHAD, Libro CCIX, Libro de Fábrica por el mayordomo Francisco Sañudo, 1784. (AHAD, Book CCIX, Book of Factory by the churchwarden Francisco Sañudo, 1784).

[55] AHAD, Libro CCIX, Libro de Fábrica por el mayordomo Francisco Sañudo, 1784. (AHAD, Book CCIX, Book of Factory by the churchwarden Francisco Sañudo, 1784).

[56] AHAD, rollo 14, exposición 358, Cuenta de fábrica, herrería, sillería de coro, cajonería y otros ornamentos, 1724. (AHAD, roll 14, exhibition 358, Factory bill, forge, choir stalls, drawers and other ornaments, 1724).

[57] AHAD, Libro Capitular, 12 de agosto 1740. (AHAD, Capitular book, August 12 1740).

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Sanctuary of Los Remedios. Year: 1724

When Durango was founded, the Spaniards raised a small hermitage to their patron saint, the Virgen de los Remedios (Our Lady of Los Remedies). Following the tradition, they sought to build it on a high place that dominated the view from the settlement at the west of the city. In 1644 information spread attributing to the image her intervention to start the rain season[58]. After this event and until the mid 19th century, the Virgin, a small image dressed to the Spanish style, was patron saint of the city to achieve beneficent agricultural cycles.

The Franciscan José Arlegui whose order had the hermitage under its care, transformed it into sanctuary in 1724[59]. A stone construction of one nave was built, roofed with vault, whose decorations limited to classicist corbels. Behind the altar a small chamber was built for the care of the image on whose vault a series of angels were painted, representing one of the few examples of colonial mural painting in Durango. The building was embellished with a beautiful octagonal small tower of one body, carved in a similar way to the work of Pedro de Huertas.

Sanctuary of Guadalupe. Year: 1713

The devotion to the virgin of Guadalupe arrived to Durango with the Creole bishop Pedro Barrientos Lomelí, to who the bachelor Miguel Sánchez dedicated the first written work on the virgin's appearances. Barrientos began in 1657 the construction of the sanctuary of Guadalupe on a small hill located at the north of the city, but his premature death left the work unfinished. It was until 1713 when the bishop Pedro Tapiz continued the construction, for which ordered to close the vault with a dome, to carve the portal and to place an ex-

[58] AHAD, s/n Informe del milagro de la virgen de los Remedios, 1644. (AHAD, s/n Report of the miracle of the virgin of the Remedios, 1644).

[59] Arlegui, (1737), 1851, p. 55.

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pensive altarpiece that bought in the city of Mexico. He also built the annexed house of two levels, to destine it as place of vacation. This house is built of masonry, with a balcony to the centre and ornamented with lingering jambs, following the design of the houses of the capital of the viceroyalty.

The temple has a classicist portal, formed from grooved galibo columns, and mounted on baseboards with compound capitals. The frieze is formed by triglyphs and metopes, transformed into flowers and in the arch of the entrance has a carved corbel. On this body is found a relief with the bishop's shield and the inscription: Dominus Dr. Pedro Tapiz Episcopus Novae Cantabriae (Mr. Pedro Tapiz bishop of the Nueva Vizcaya) with a miter and crosier to the sides. The carving, similar to the main portal of the cathedral, suggests the authorship of José de la Cruz who was working in Durango in the time that the bishop Tapiz commanded to finish the temple. The ensemble is framed by other columns that repeat at the height of the choir window and finishes over the cornice with a mixtilineal finial, with a niche of the Guadalupana (Virgin of Guadalupe). The two-body tower has Doric pilasters and a small round dome over a drum, surrounded by merlons.

The interior is of one nave with roof of edge vault and a small crossing. When the population of the city grew, the temple became insufficient and a traverse nave was built, with barrel vault. Also re-decorated according to the taste of the porfirian time and a neo-Gothic ciborium was built between 1884 and 1885, probably of the hand of Matías Montoya. It is held by columns with capitals formed by baskets with leaves, repeated in the arches that support the cupola. In the interior there is a painting of the Virgin of Guadalupe, with an embossed silver frame, painted by Andrés López, in 1802. Two small ciboria similar to the main altar are located at the rear of the lateral chapels.

Hospital de los Santos Cosme y Damián and temple of San Juan de Dios. Year: 1719

The hospital of the Santa Veracruz, founded in 1595, was the first that existed in Durango. The Brothers of Saint John of God took charge of the establishment in 1610, consecrating it to the doctor Saints Cosmas and Damien. The hospital suffered much penury during the 17th century, because the part of the tithes that corresponded for its maintenance was used by the bishops for the construction of the cathedral. In 1719 a general remodeling of the hospital was undertaken, raising separate pavilions for men and women, besides the portal[60]. The facade is carved with foliages on which pomegranates stand out. These open fruits represent the love of God expanded to all men and it was the symbol of the Brothers of Saint John of God. The architrave has a molding by way of the cord of the habit of the Hospitaller friars and in the key is found another open pomegranate, of big dimensions. From the cornice hang other small fruits. Above there are two triangular finials with palm leaves and some shuttlecocks. The window that lightens the stairway has some peculiar Solomonic columns of spiral ascendance and a key with foliages. The ensemble ends with a national shield with the inscription: "This Hospital was founded in the year of 1719 for the poor and these [coat of] arms were placed March 26 of the Y. of 1823 Second of Our independence".

Annex to the hospital a stone temple devoted to Saint John of God was built in 1736, roofed with vault. The portals of the temple were reconstructed, following the neoclassical taste, with the shield and emblem of the Hospitaller order. The gargoyles with shape of lion that stand out from some corbels housed placed over enormous buttresses are interesting. Its small tower with flat columns and double finials was built during the Porfiriato. The interior is formed by five stretches, roofed with barrel vaults. The main altar of quarry

[60] Hernández, 1903, pp. 15-17.

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and grooved pilasters fills the apse completely. The Sacred Heart is at the centre and the mural painting of the exaltation of Saint John of God, signed by M. Flores in 1901 is located on the tympanum. At the sides four neoclassical altars embedded to the walls can be seen. Some artistic works related with the divine intervention for the healing of illnesses and as well as for the good death, such as the saints: Cosmas and Damien, John of God, Raphael, Lucia, Cayetano and the allusions to the Virgin Mary such as the Tránsito (Dormition of the Virgin), Lourdes, Carmen and the Santo Cristo (Holy Christ) de Chalma are conserved. The care of the Virgen del Tránsito was in charge of a brotherhood, founded in 1712 and pioneer of the teaching to girls in Durango. Likewise are found some effigies devoted to the protection of the wayfarers, such as the Cristo Negro de Esquipulas (Black Christ of Esquipulas) and the Santo Niño de Atocha (Holy Child of Atocha), since this temple was built in the area where the taverns of the city were located.

Temple of Nuestra Señora de San Juan de los Lagos. Year: 1813

The current temple was built in the place were previously was that of San Ignacio, belonging to the Company of Jesus. The bishop Antonio de Macarruya ordered its re-edification with a great dome on the crossing; it was finished in 1783, to house the Sagrario parish[61]. The present construction dates of 1813-1815 when the roof vault was placed and was ornamented with elegant neoclassical motifs[62]. The temple was mutilated in 1917 to open the street Bruno



[61] Gallegos, 1969, p. 244.
[62] AHAD, 227, 0604, Sobre los gastos de la obra de la iglesia del colegio, 1813. (AHAD, 227, 0604, About the expenses of the work of the church of the college, 1813).

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Martínez, loosing the dome and the crossing. The Sagrario parish remained in that place up to 1968, when the temple took the name of Nuestra Señora de San Juan de los Lagos (Our Lady of San Juan de los Lagos).

The portal has in its first body paired tritostile columns, with elegant combined capitals and placed on high baseboards. The key of the arch of the entrance shows the Pope's shield, formed by the papal tiara and Peter's keys, symbols of the ecclesiastical hierarchy. On the salient of the cornice there are two flaming urns that give movement to the austere second body. In this is found the great oculus of the choir window and two floral decorations finished in canvases, similar to those found in the facade of the University. The finial consists of a broken round fronton with the shield of Durango in the central part, sculpted in the decade of 1960 by the master Andrés López, and two big garlands. The octagonal tower of two bodies, with a round cornice crowning the first one, is one of the most beautiful of the country. The interior is formed by a nave roofed with rib vault reinforced with paired arches whose pilasters have some big ionic capitals adorned with garlands. The choir is held by two enormous grooved shaft columns with ionic capitals and garlands that give to the temple great beauty and elegance.

In the temple several interesting images are found such as a Christ of pasta de caña of the 16th or 17th century, over the main altar. This image was in the cathedral and it can correspond to the Christ of Ocotlán, which was widely worshiped in the colonial time. Under the presbytery is found an urn with a fallen Christ, called Señor de las Maravillas (the Lord of Wonders), made in Jalisco and placed in 1967 by the presbyter Alberto del Campo. In the middle of the nave the sculptures of the Jesuit Saints Ignatius of Loyola and Francis Xavier are found. At the right there is a niche with Our Lady of the Refuge, invocation widely spread by the Jesuits in the 18th century. This image was probably placed there in 1788, when a mission of the College of Guadalupe of Zacatecas spread the worship to this virgin and was taken as patron saint by the lessees of the market that was located in the front[63].

Parish of Santa Ana. Year: 1796



[63] Saravia, 1980, T. I, p. 167.

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The first construction of this temple goes back to 1726 when the Canon Baltazar Colomo y Lovera built an hermitage, in the north limit of the city. The archdeacon Bernardo de Mata began the construction of a bigger temple, as part of an ensemble to house a feminine convent[64]. The works were finished by the bishop Gabriel de Olivares y Benito in 1796, under the direction of Antonio Antonelli[65].

Contrary to the other temples of the city, the single nave plan of Santa Ana is parallel to the street, as it was usual in the temples of nuns. It has a double widened portal, separated by monumental columns. The vains of the entrance have lingering jambs with boxlike carving and foliate, as well as a monogram of Mary. The mixtilineal entablatures stand out increasing the volume of the portal and give it movement. These effects increase with several suspended columns, finished in hairspring and with enormous finials with volutes. The ornamentation is supplemented with half columns, upon which rest vases that refer the purity of Virgin Mary. Behind these are found deep set niches, with moldings and continued with rhombuses. Under the profiled windows spread lambrequins with the initials of the bishop Gabriel de Olivares and a modillion, with the date of termination of the temple. The tower shines imposing, thanks to the outburst of the cube from the sidewalk. In the first body it has triple Doric columns, with triglyphs, circles and mixtilineal cornice. In the second body they become half grooved pilasters, with ionic capitals and rounded cornices. It finishes with a round vault and a big lantern.

The interior has a great sectioned dome and edge vaults, held by pillars with half grooved columns and arches. In the centre some figures are located with wig of curls and scallops, similar to those of the hacienda De La Ochoa. The mixtilineal cornice has a series of lambrequins in the frieze. On the nave there are several neoclassical altars with triangular frontons, while some bent windows provide light. Toward the closure a domestic chapel is located, with vault and dome, with an altar dedicated to María Auxiliadora. Behind is found a pleasant octagonal small chamber, also with dome, bent windows and mixtilineal vains.



The main altar is of big dimensions, it occupies the whole space of the wall. At the centre, paired columns give depth to the niche that resembles to the house of Nazareth in which the Holy Family lived. To the sides, in some small niches with Corinthian columns are found the sculptures of the grandparents Joachim and Anna. Over the first body is found a thick finial ornamented with vegetable motifs and hanging drapes that match with a curtain by way of drop curtain, to give theatrical relief to the scene. Its size gives enough height so that a crucified Christ stands out from which a great splendor emanates.

[64] AHAD, Libro LI, Libro de Aniversarios 1731-1743, 15 de noviembre de 1741. (AHAD, Book LI, Book of Anniversaries 1731-1743, November 15 1741).

[65] AHAD, rollo 136.

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In the temple some images of interest are worshipped, such as Saint Crispin patron saint of the shoemakers, Saint Nicholas of Bari and the anchoret Charbel Majluf, devotion spread by the Lebanese community. There is also a sculpture of the Christ in Agony of Limpias, brought from Spain in 1929[66], to crown the remodeling works that gave place to the north door. Other artistic works of interest are the paintings of the Guadalupana, made by Francisco Flores in 1899 and the Virgen del Perpetuo Socorro (Our Lady of Perpetual Succour), of the authorship of Benigno Montoya in 1922.

Parish of San Juan Bautista de Analco. Year: 1823

When the Spaniards founded the village of Durango in 1563, the Franciscans Pedro de Espinareda and Diego de la Cadena established the town of San Juan Bautista de Analco. There settled allied groups of Mexicans and Tarascos coming from the south of the Nueva España. They raised a small adobe hermitage covered with roof of straw whose portal was facing toward the square of the town. The bishop Pedro Tamarón visited it toward 1761 and found it "small and antiquated" and he spread the news that the foundations were opening up to build other "big and good".[67] However the works to build a stone temple began after 1792, when it acquired the category of parish[68]. The chapel of the virgin of Loreto, embedded to the temple, was finished in 1810; it probably corresponds to the place of the old hermitage. This invocation acquired great popularity after being appointed patron saint of Durango in 1786 "by the opportune achievement of the waters" or to favor the rains. The current temple rose in 1823, as it is written on an inscription of a west corner ashlar. In the construction was followed the structure of the Sagrario temple, that is to say a church of vaults held by double arches and a great drum dome, elliptic in this case, over the crossing.



[66] Estampa que se distribuyó en ocasión de la llegada del Cristo de Limpias a Durango, mayo 1929. (Stamp that was distributed with the arrival of the Christ of Limpias to Durango, May 1929).
[67] Tamarón, (1765), 1937, p. 36.
[68] Gallegos, 1960, p. 437.

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The facade of one body is formed by paired tritostile and galibo columns, over high baseboards. The entrance has a high ogee arch by means of palm leaves and finished by a floral hamper, and a pendant comes off in double volutes. To the centre, as in a niche, similar to a pelican bud, is placed the patron saint, John the Baptist. The space of the pendentives is occupied by a multitude of pelican flowers. The choir window has two finials that resemble floral beads. Given the characteristics of the carving it was probably built by the masters Jesús or Matías Montoya. The finial, placed later, has a clock in whose mask appear the words "J. López Guanajuato".

In the interior is found the main altar that consists of a ciborium supported by two sets of columns. The exterior is ornamented with compound capitals by way of flowerpots. Toward the centre is a mixtilineal arch with floral cornucopias connected with a garland. The dome of the ciborium conforms a crown. It was probably built by the same masters that worked the portal. In the body of the temple four neoclassicist side altars and a quarry pulpit are found. The crossing of the right side corresponds to the chapel of Loreto, separated from the temple by some arches on which a balustrade is located with a statue of the Faith at the centre, sculpted by Benigno Montoya. In the altar of the virgin of Loreto are found the angels and the rose flowers characteristic of his work, since the altar was signed by Benigno Montoya, in 1908.

Among the artistic works of more interest is found the Cristo de la Expiración (Christ of the Expiration), with stressed angles and a Nazarene called of La Humildad y La Paciencia (Humility and Patience), already mentioned in 1778[69]. The two paintings of the apostles Peter and Paul belonged to the altarpiece and the Virgin of Guadalupe was signed, in 1791, by Mariano Guerrero.

Temple of San Agustín. Year: 1868

The Augustinians arrived to Durango in 1621, invited by the bishop Gonzalo de Hermosillo who belonged to that order and they built a small church consecrated to Saint Augustine and the convent of San Nicolás Tolentino. Afterwards was raised a bigger construction that served to house the image of Our Father Jesus Nazarene, a magnificent sevillian sculpture brought to Durango in 1673[70]. For 1778 the church was described as a crossing of lime and stone, roofed with beams; while the image of Our Father Jesus was found in an annex chapel of adobe and wooden roof with tiles. The care of the image was in charge of the pardos or mulattos of the city[71].

The current church of stone began to be built in 1868, although it was expanded to three naves in 1895[72]. The portal is a triumphal arch formed by paired Corinthian columns. The frieze is very ornamented with vegetable motifs and the cornice is mixtilineal. The columns repeat at the sides of the choir window, ending in a finial that contains an Augustinian shield. The rounded tower of one body has big corbels in its base. In the lateral portal a medallion stands out, supported by vegetable elements similar to volutes and with crisscross garlands. In its interior there are two angels, related with representative symbols of the founder of the order: the miter of the bishop of Hippo, the convert's burning heart and an eagle which means the elevation of his philosophical thoughts.

The interior is roofed with edge vaults and drum dome. They are supported by four pilasters with enormous ionic capitals, supplemented with garlands and some burning hearts, symbols of the Augustinian order. In the base of the drum is the Latin inscription: Ad orationem ejus qui; in logo isto oraverit; oculi mei sunt aperti; et aures meae erectae. (For those who had prayed; in this place; my eyes will be open; and my ears attentive).

The main altar consists of a ciborium with a pointed and crowned double

[69] Padrón Tercero de la Jurisdicción de Durango realizado por Andrés de Velasco y Restán, 1778. Publicado por Saravia, 1980, t. IV, p. 372. (Third Census of the Jurisdiction of Durango carried out by Andrés de Velasco y Restán, 1778. Published by Saravia, 1980, t. IV, P. 372).

[70] Archivo del convento de San Nicolás Tolentino de Durango, Demanda de la cofradía de Jesús Nazareno contra los agustinos sobre propiedad de la imagen de Nuestro Padre Jesús, 1743. (File of the convent of San Nicholás of Tolentino of Durango, Demand of the brotherhood of Jesus Nazarene against the Augustinians about property of the image of Our Father Jesus, 1743).

[71] Padrón Tercero de la jurisdicción de Durango, 1778. Publicado por Saravia, 1980, t. IV, p. 276. (Third Census of the jurisdiction of Durango, 1778. Published by Saravia, 1980, t. IV, P. 276).

[72] Archivo Histórico del Municipio de Durango, Libro de Actas del Ayuntamiento, número 8, 27 de febrero de 1868. (Historic Archive of the Municipality of Durango, Book of Records of the City council, number 8, February 27 1868).

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series of arches with the figure of Saint Augustine, multiple terminations in needles and passion angels. In the interior an image of Our Father Jesus Nazarene is placed, with Simon Cyrenian and two small angels, with features of the sevillian sculpture of Montañes. At one side of the altar is the inscription: "projected and executed by Benigno Montoya, August 12, 1907". In the vault of the back wall there is a fresco painting of Saint Augustine manifesting himself to the members of his order, executed by Juan Francisco Flores. In the same presbytery there are two enormous paintings depicting passages of the life of Saint Augustine, signed by M. Vela, 1905, San Luis Potosí. These paintings are similar to those found at the Augustinian convent of Jacona, Michoacán.



In the old crossing two neoclassical ciboria dedicated to the Sacred Heart and the Holy Trinity can be found. This last one was built to expense of Sotero Pérez in 1886. Entering to the right side there is another small altar, also built by Montoya and dedicated to Our Lady of Perpetual Succour, an Augustinian devotion. Of the left side, in another altar, Our Lady of the Solitude is worshipped. This last one is placed under a small dome probably corresponding to the old chapel of Our Father Jesus. In the body of the church there is a painting of the Guadalupana, signed by the painter of Durango, Miguel Gómez, in 1890.

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Civil architecture



The architecture of Durango of the colonial period is in general associated to the religious buildings; however the architectural production of the civil spaces of the same period is outstanding. Such manifestations mainly appeared after the second half of the 18th century, when began the transition between the prevailing style in the country: the Baroque with all its variants, and the neoclassicism impelled by the Spanish crown. Under these circumstances new architectonic elements arise such as arches and pendant pineapples, volutes, lingering jambs, octagonal portals, main facades standing out of the parapets and mainly undulant cornices. All this collection of aesthetic features characterized the late Baroque architecture of Durango, with influence in the following towns associated to the itinerary: Nombre de Dios, Nazas, Indé and Mapimí; even arriving to so remote places as the real de Álamos in Sonora.



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Central building of the Universidad. Year: 1747

It corresponds to the former Jesuit College installed in that place, in 1596, to establish a school of first letters. With the time the first construction deteriorated and in 1747 the members of the Company determined to build a new college[73]. When the Jesuits were expelled in 1767, it was unfinished. It was concluded by the bishop Antonio de Macarruya who put his coat of arms on the stairway, to dedicate it to Conciliar Seminary. In 1786 the second cloister was built to house the College of Infants for service of the cathedral, according to the dispositions of the bishop Esteban Lorenzo de Tristán[74]. These works were probably directed by the architect Juan Rodríguez. It is worth to mention that this construction corresponds to one of the outstanding typologies of the road, the colleges of the Company of Jesus. This model of building is present in most of the main cities of the itinerary: City of Mexico, Tepotzotlán, Querétaro, Guanajuato, Zacatecas, Durango, Parral and Chihuahua. In such urban centres was possible to consent to education, and at the same time these centres propitiated the germ of identity in the north of the viceroyalty.



With reason of the Laws of Reformation, the Civil College settled, taking later the name of Instituto Juárez. In 1957 it became headquarters of the University Juárez of the State of Durango.

The facade of the building, transformed into university emblem, is of the type of the altarpiece portals. It is formed by two bodies, the first one with paired columns whose lower part is twisted as a torch with flat drums and the upper with discontinuous grooves. The capitals, formed with acanthus leaves coarsely finished, rest on high baseboards with moldings. In the intercolumniation two corbels appear, from which detach drapes with volutes, medallions and banners, orna-



[73] AGN, Ramo Jesuitas, vol. 1-17, exp. 27, Noticia de la fabrica del Colegio y proyecto para su restauración y acondicionamiento, 1739. (AGN, Field Jesuits, vol. 1-17, exp. 27, news of the building of the College and project for its restoration and conditioning, 1739).

[74] AHAD, Libro CCIX, libro de fábrica de catedral por el mayordomo Francisco Sañudo, 1784. (AHAD, Book CCIX, book of factory of the cathedral by the churchwarden Francisco Sañudo, 1784).

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mented with zigzag. In the frieze stand out triglyphs, of which some water channels hang. After the architrave and toward the centre of the access arch, there is a monogram of Maria Regina, accompanied by a scallop. The second body is framed by grooved paired pilasters, following the outline of the previous body. To the centre two niches open up, empty at present, finished in the upper part with scallops that resemble fans. Of the simple choir window, very flat, a reduced mixtilineal frame stands out in whose centre is placed a scallop. It possibly served to hold one of the main figures of the institution. To the sides two small suspended estípites are placed, adorned with snails and drapes. Following upwards, we find the most adorned part of the group, beginning with the architrave, from which an elaborated lambrequin descends, ending in tassels. The frieze and the pulvinatum are crammed with volutes, rockery or rocaille, fallen leaves and masks, seem to have feathers. A moment of rest is given by the intermediate water channels, on which rests a floral basket, on a pedestal made of volutes. This reason approaches the work to Pedro de Huertas.

House of the Conde del Valle de Súchil. Year: 1763

This house considered as the best example in the civil architecture of the Nueva España in the north of México, was built by Pedro de Huertas, toward 1763. It was the residence of José del Campo Soberón y Larrea, proprietor of the mineral of Avino and Conde del Valle de Súchil.

The octagonal facade is composed in its first body by padded and tritostile pilasters. The key of the arch of the entrance this finely sculpted with a diamond and the initials: "M.D." corresponding to the German merchant Maximilian Damm who was its proprietor in the 19th century. The second body



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presents estípites and a mixtilineal window in the central part. In the niche is found the image of Saint Joseph with the Child.

Entering by the vestibule, before reaching the patio, there is a pendant that recalls the Inquisition in Mexico. The columns of the patio are carved with reliefs to the style of Guarin, in zigzag, giving them movement. The patio is finished with a wavy cornice that became constructive model for the whole city in the subsequent years. The decoration that shines with profusion is typical of the 18th century, with geometric motifs such as rhombuses and ovals, besides cornucopias, baskets, caryatids, sirens, grotesque masks, flowers, small faces, shells, rockery, leaves, ribbons and garlands.

In the second floor of the house the main rooms of the family were located, highlighting the stage hall, reserved for the big occasions. It has magnificent carved wooden doors so much in this hall as in the rooms of the upper floor.

Palace of Government. Year: 1798

It was built between 1798 and 1800, to be the residence of the miner Juan José Zambrano, owner of the mines of Guarisamey. The construction is made of stone, in two floors that face the square IV Centenario, giving it an elegant aspect. Outside it has a pleasant portal, where commercial activities were developed. In the middle is placed a bell, imitating that of Dolores. The decoration of the first body is centered in the padded voussoirs of the arcade, and in the second floor, on the wavy cornice and the upper windows, it is sculpted with



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volutes, knots, draperies and bulbous and rounded shapes, characteristic of the Baroque of Durango.

The interior patio has rounded colossal columns, the voussoirs of the padded arcade and crisscross cords. The walls are adorned with mural paintings of the masters Guillermo de Lourdes, Francisco Montoya, Guillermo Bravo and Luis Sandoval, where passages of the local and national history are depicted. On the lateral street of Bruno Martínez is found the old Coliseum, built in 1800 by Juan José Zambrano, which was remodeled in 1910 to transform it into the theater Victoria.



005D Temples in the Town of Cuencamé and Cristo de Mapimí. Year: 1601

Cuencamé was founded at the end of the 16th century as a Franciscan mission; however with the discovery of the mines at the beginning of the following century, in which the place had an outstanding role in the Camino Real, because the most important mines of the Nueva Vizcaya were represented there until the discovery of Parral in 1631. The foregoing favored that Cuencamé meant an obliged point because it originated the direct itinerary between Parral and Zacatecas, with the consequent benefit of representing a necessary pass of the merchandises from the centre to the north of the viceroyalty. This characteristic is reinforced with the presence of the image of the Señor de Mapimí (Our Lord of Mapimí) in the temple of San Antonio de Padua that starting from its construction in 1720, became the main patron saint of the travelers of the Camino Real de Tierra Adentro extending his worship to Chihuahua and Nuevo Mexico.

The Franciscan Jerónimo Panger founded the mission of Quencome or Cuencamé, in 1583[75]. It seems that the Franciscans left during the following years and the Jesuits occupied the region for a short time in 1594. First arrived the father Jerónimo Ramírez, who described Cuencamé in a letter sent to the provincial: "in a broad and very wide valley, crowned with beautiful hills that by being far make the view very pleasant and it is all full of big freshness, whose greenery is always kept by some fountains that flow in the middle, with which the cornfields are cultivated[76]. Later on the Jesuits decided to reorganize the mission of Cuencamé, and in January 23 of 1598, the father Agustín Espinosa, with the aid of the captain Antón Martín Zapata, Chief Justice of Las Parras, Laguna and Río de las Nazas, concentrated in the mission to the Zacatecos of Manganapa, Anaissa (Nazas) and Salina[77]. Afterwards, the Franciscans returned to the mission and established the convent of La Purísima Concepción de Cuencamé, with the visits of Santiago de Cuencamé, San Pedro Alcántara de Ocuila, Atotonilco, Nazas and Guanaval.



[75] Gallegos, 1960, p. 171.

[76] Este manantial se secó en la década de los 1980s. (This spring dried off in the decade of the 1980s).

[77] BNM AF, 11/163.1, f. 1-2v., Acta de posesión de tierras y aguas dadas en el pueblo de Cuencamé a los caciques de Manganapa, Salinas y otros ante el señor R. de Paz por el capitán Antón Martín Zapata, justicia mayor de las Parras, Laguna y Río de las Nazas, comisionado por Diego de Velasco, gobernador y capitán general de la Nueva Vizcaya y el padre Agustín de Espinosa de la Compañía de Jesús, 23 enero 1598. (BNM AF, 11/163.1, f. 1-2v., Record of possession of lands and waters given in the town of Cuencamé to the caciques of Manganapa, Salinas and others before Mr. R. de Paz by the captain Antón Martín Zapata, Chief Justice of las Parras, Laguna and Río de las Nazas, commissioned by Diego de Velasco, governor and general captain of the Nueva Vizcaya and the father Agustín de Espinosa of the Company of Jesus, January 23, 1598.

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The Spaniards were attracted by the wealth of the mines, so the real of San Antonio de Cuencamé was founded by Pedro Morcillo[78]. The first Spaniards in exploiting the veins of the mountain range of San Lorenzo were the captain Antonio de Balmaceda and the commander Rodrigo del Río de Loza[79]. The lands of summer pasture of the surroundings were occupied by powerful characters, as the own Morcillo and the governor Rodrigo Rodrigo del Río de Loza who occupied a great extension of lands between Cuencamé and Las Poanas[80].

The bishop Alonso de la Mota y Escobar mentions in his geographical relationship from the beginning of the 17th century that Cuencamé was "a discovery and modern population that was made in my times, in the year of six hundred and one. It is tempered, somehow hot, sterile of waters and grasses. It has a big hill with countless mines with great quantity of metals, everything for smelting, which by not being possible to benefit in this Real, is taken out to smelt in other neighboring mines, as we mentioned others in the camps of Rio Grande de Medina. In this Real there are ten haciendas to grind the ores with one, two, and three mills that grind with mules, and some leagues away from this, there are two eyes of water. In this Real are usually more than one hundred Spaniards, between miners and merchant neighbors and other many that enter and leave to trade and to hire, and so this real is one of the most populated in the whole Vizcaya... There is also a monastery of Franciscan friars that are responsible for teaching the doctrine to the Chichimecos Indians of the town called Cuencamé from which these mines took the name. These religious are responsible for a part of the Indians that serve at the houses and mines of the Spaniards[81]".

The census raised by instructions of the governor Francisco de Urdiñola in 1604 confirms that said by the bishop, since in Cuencamé besides the Chief Judge, the benefited priest and the Franciscan friars, there were one hundred and eleven Spaniards[82]. According to Gerhard, Cuencamé continued being the



[78] Chevalier, (1953) 1976, p. 394-395. Villa Cuencamé de Ceniceros cabecera del municipio del mismo nombre. (Chevalier, (1953) 1976, p. 394-395.Villa Cuencamé de Ceniceros head of the municipality of the same name).

[79] ANED, Protocolos de Cuencamé, venta de minas de Antonio Balmaceda a Juan Méndez de Vasconcelos, 1619. (ANED, Protocols of Cuencamé, sale of mines of Antonio Balmaceda to Juan Méndez de Vasconcelos, 1619).

[80] Testamento de Rodrigo del Río de Loza, 15 de octubre de 1604, publicado por Saravia, 1980, t.4, p. 158. (Testament of Rodrigo del Río de Loza, October 15, 1604, published by Saravia, 1980, t.4, p. 158).

[81] Mota, (1605) 1966, p. 86.

[82] AGI, Guadalajara 28 Padrón de Francisco de Urdiñola, 1604, Publicado por Gallegos, 1960, pp. 196-212. (AGI, Guadalajara 28 Census of Francisco de Urdiñola, 1604, Published by Galllegos, 1960, pp. 196-212).

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most populated real of the province, since toward 1616 it had three hundred Spanish neighbors. Some years later the mines decayed, since many neighbors moved to Parral in search of luck. For 1640 there were only fifty neighbors[83]. During those years, the most important miner was the bachelor Juan Méndez de Vasconcelos who worked the mine of San Lorenzo, the mine Descubridora and the Estaca de San Pedro[84].

The Salineros Indians rebelled against the Spaniards in 1655 and assaulted Cuencamé, being the real shortly abandoned[85]. The bishop Pedro Barrientos visited the area in 1657 and wrote that in the town of Santiago de Cuencamé two religious lived and only six Indians with family[86]. Given the importance of the region for the pass of merchandises between Parral and Zacatecas, the governor José García de Salcedo moved permanently to Cuencamé in 1674, with the purpose of repopulating the area[87]. Due to the great rebellion of the Nuevo Mexico, between 1681 and 1684, the Indians of the region were restless, so the authorities decided to establish the presidio of the Purísima Concepción de Pasaje to protect the region.

Despite its establishment, the fight against the Indians continued until the first decades of the 18th century. A description of Cuencamé from 1703 qualified it as "ruined and uninhabited"[88]. On the other hand, toward 1700, a mulatto slave of the owner of the hacienda of Melilla in the jurisdiction of Nieves (at present in Zacatecas), called Lorenzo Ramírez, populated the real of San Juan de Guadalupe. Although this settlement brought the protests of the proprietor of the hacienda of Covadonga, to which these lands belonged, this population allowed the Spaniards to extend toward the Aguanaval river and to give more security to Cuencamé and Parras[89].

During the following years mining had a resurgence that was reported by the Gazeta de México of 1720, in which mentioned that the mines were "giving with great abundance"[90]. This peak was profited to build the parish with vault that was one of the few of its gender built in the Nueva Vizcaya[91].

When the system of intendancies settled down in the following year, the town council of Cuencamé became sub-delegation dependent of the Intendancy of Durango[92]. In the report of mines of 1807 appear several mining centres disseminated that worked in small scale. The real of Orito was in the mountain range of Gamón, while those of San Juan de las Carboneras and that of San José de Reyes, were located toward Santa Clara[93]. This last town also

[83] Gerhard, 1996, p. 242.
[84] ANED, Protocolos de Cuencamé, Testamento del bachiller Juan Méndez de Vasconcelos, 16 (ANED, Protocols of Cuencamé, Testament of the bachelor Juan Méndez de Vasconcelos, 16)
[85] Gallegos, 1969, p. 165.
[86] ACD, Libro de visita del obispo Pedro Barrientos. (ACD, Book of visit of the bishop Pedro Barrientos).
[87] AHED, exp. 48, cajón 2, Varias disposiciones del gobernador Joseph García de Salcedo, algunas tendientes a beneficiar a los indios, 1671, 50 ff. (AHED, exp. 48, drawer 2, Several dispositions of the governor Joseph García de Salcedo, some tending to benefit the Indians, 1671, 50 ff).
[88] Gerhard, 1996, p. 242.
[89] AHED, exp. 71, casillero 27, expediente formado por el litigio de tierras entre las haciendas de Cedros y Covadonga. (AHED, exp. 71, case 27, file conformed by the litigation of lands between the haciendas of Cedros and Covadonga).
[90] Gazeta de México 1720, edición 1950, tomo I, p. 139.
[91] Bargellini, 1991, pp. 143-147.
[92] Gerhard, 1996, p. 193.
[93] AHGED, exp. 7 cajón 39, Informes de minas 1807. (AHGED, exp. 7 drawer 39, Reports of mines 1807).

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attributed to the jurisdiction of Cuencamé had previously belonged to the jurisdiction of Nieves[94]. When the State of Durango was configured in 1824, the parties of Cuencamé and Nazas were created. To the first one was attributed the municipality of Peñón Blanco.

Cuencamé still has the typical plan of the twin towns that were founded in the Nueva Vizcaya in the 16th century. The town of the Spaniards corresponding to the central part of the modern town is in the left riverbank of the stream. The town of Santiago of Cuencamé that received the benefits of a great eye of water is located on the other side.

Parish of San Antonio de Padua. Year: 1720

The parish of San Antonio de Padua was built in 1720, as a result of the mining peak of the time, according to the Gazeta de Mexico[95].The bishop Tamarón visited Cuencamé in June 14, 1766 and he mentions that the main altar was a side one of wood colored of pink flesh and gilded where there was a carved sculpture of Saint Anthony with the Child Jesus. The left side chapel was already dedicated to the Christ of Mapimí, since according to the tradition it had been transferred to Cuencamé since 1715, when Mapimí was destroyed by the Cocoyomes[96]. This sculpture that gained a great devotion along the Camino Real de Tierra Adentro, was in a golden side altar with four canvas angels, two yardsticks long. The "miraculous image of the Santo Cristo de Mapimí with his crown, powers, nails and butt plates in the silver cross". There was another golden side altar dedicated to Our Lady of the Rosary. The image of Jesus Nazarene had another altar in the body of the church. The altars to Saint Teresa and Souls, Saint Nicholas of Tolentino and the Virgin of Guadalupe consisted on canvases of good size[97]. In the inventory of 1806 it was also said that the temple was of one nave with crossing, built of lime, stone and adobe, forty one yardsticks long, eight of width and twelve high, with firm vault and parquet floor[98].

This church has changed little from the times when the colonial inventories



[94] AHGED, s/n, padrón de Santa Clara, 23 diciembre 1808. (AHGED, s/n, census of Santa Clara, December 23, 1808).
[95] Gazeta de México, 1720, edición 1949, t. I, p. 139.
[96] Hernández, 1903, p. 34.
[97] AHAD, Libro XXXIII, Segunda Visita del obispo Pedro Tamarón, Inventario del 14 de junio de 1766. (AHAD, Book XXXIII, Second Visit of the bishop Pedro Tamarón, Inventory of June 14, 1766).
[98] AHAD, Libro LX, Inventario del 24 de mayo de 1806. (AHAD, Book LX, Inventory of May 2, 1806).

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rose. The portal is formed by a simple arch with the lingering jambs to hold the entablature. In the rectangular choir window managed the same solution and foliage was added in the key. Above is located a niche with columns and the image of the thaumaturge of Padua. The ensemble finishes in a mixtilineal cornice. The tower of quarry has two bodies, it is ornamented with geometric figures and pinnacles. The plaster of the walls was removed to leave visible the masonry of the construction. At the atrium shines a great sundial of beginning of the 20th century. The interior is formed by a nave of three stretches with crossing, roofed with edge vault, with oval dome without drum at the centre and another small dome on the baptistery, entering by the left side as it was used. The reliefs of the sun and the moon corresponding to the lateral of Christ and the Virgin are in the arches of the crossing. The main altar is a ciborium with the patron saint San Antonio de Padua. In the crossing of left side there is the estípite altarpiece of the Señor de Mapimí, with an oculus in the finial that allows lightening the image. In front is found an anastilo-style altarpiece, at present dedicated to the Virgen del Refugio, built some years after the visit of Tamarón.

In the body of the church there is a popular neoclassical altar, as well as the cuadro de ánimas or purgatorial canvas painting mentioned in 1766. This canvas, of good execution, depicts the Virgen del Carmen (Our Lady of Mount Carmel) with the Augustinian penitent Saint Nicholas of Tolentino and the seraphic Saint Francis of Assisi, taking out their devotes from the purgatory. Another canvas of that type, signed by Juan Manuel Hernández, depicts Saint Teresa, in her character of doctor of the Church. In the temple there are also a small Cristo de Esquipulas and a Niño de Atocha that competed with the Señor de Mapimí as the patron saint of the northern wayfarers.

Chapel of the Virgen de la Soledad

The devotion of the Virgen de la Soledad grew among the Spaniards of the real of Cuencamé since the first years of its establishment, just as it happened in other places of the Nueva España like Sombrerete. The first documental news of the chapel of Soledad date from 1632[99].



The portal is formed by an arch with molding with the lingering jambs extended to the unbroken cornice. At the sides, half columns paired with rounded capitals that reach height by means of some ciboria are located. The simple choir window is framed by other half columns and to the centre is found the small image of the Virgin. The mixtilineal finial has a cross that finishes the ensemble; the tower of two bodies is made of masonry, without ornamentation. The interior of one nave has coffered wooden ceiling and brick floor as most of the colonial constructions. It has several carved altars to the neoclassical style made by local artisans.

[99] ANED, Protocolos de Cuencamé, Antonio de Contreras compra esclavos para su hacienda de fundición, 22 de agosto 1632. (ANED, Protocols of Cuencamé, Antonio de Contreras buys slaves for his smelting hacienda, August 22, 1632).

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The Sanctuary of the Virgen de Guadalupe

The place where this church rises corresponds to the Franciscan convent of the Purísima Concepción secularized in 1753. The bishop Pedro Tamarón wrote that this church had some decoration and that there was another chapel separated from that of the Virgen de los Dolores[100].

The current construction was probably built at the beginning of the 19th century. The facade is composed by two flat pilasters and a thin cornice. Over the arch has written the celebrated phrase of Benedict XIV, paraphrasing the psalmist that applied to the virgin of Guadalupe: NON FECIT TALITER OMNI NATIONI. It has a small quarry tower of one body. The interior is a nave roofed with vault. The quarry altar was executed by the middle of the 19th century.

Cristo de Mapimí

In 1601 when the Europeans discovered the mines of Santa María de San Lorenzo, they founded the current Cuencamé with the name of Real de Minas de San Antonio de Cuencamé.

According to the Bishop De la Mota y Escobar, in the first years of 1600 Cuencamé had more than one hundred Spaniards among miners, merchants and neighbors "that arrive and leave", and De la Mota considered that this was one of the best populated reales of the Nueva Vizcaya, [since] it had parochial church assisted by clergymen whose wage was paid by the miners[101]. For the year of 1616 Cuencamé was inhabited by more than three hundred and thirty neighbors[102].

Some years before, in 1583, the Franciscan Jerónimo Panger founded the first mission of Cuencamé, of the same order, dedicated to the Virgen de la Purísima Concepción[103], later, in 1594; it served as refuge to the Jesuit Gerónimo Ramírez and to the father Juan Agustín[104] in their pass toward the mission of Parras[105].

Cuencamé is distinguished and historically known for the miraculous image of the Cristo y Señor de Mapimí. Elder people say that "in ancient times [the Christ] was recognized as the Señor de los Viajeros (Lord of the Travelers), since in past times Cuencamé was the safest place of the Camino Real de Tierra Adentro because near there crossed the royal roads; people went to pray for the miracle of returning with life from their trip by territory of Tobosos and Comanche, at their return, those that had the fortune of coming back, would thank him and take him offerings"....

The Cristo is recognized in the whole region by having been the protector of the travelers and pilgrims, and is also recognized by the miracles that, according to his devotes, he has done and continues making. The Bishop Pedro Tamarón y Romeral described in 1765 the chapel and the worshipped Christ in the following way: [Cuencamé] Has a beautiful temple of lime and stone, with vault and cruise, in that of the sinister is placed the image of the holy Cristo de Mapimí crucified, of full body and placed in a magnificent altarpiece, or collateral that this way is called here, gilded, new, he has many faithful and his miracles are continuous and people don't cease of going on pilgrimage for the remedy of their illnesses, especially those that already recognized as incurable[106] [...]

[100] Tamarón, (1765), 1937, p. 96.
[101] Ibid. p. 86
[102] Bargellini, 1991 p.145
[103] Gallegos, 1960, p. 158 and 171
[104] Pérez de Ribas.1645. p. 673
[105] Se trata del padre Jesuita Juan Agustín de Espinoza que salió de Cuencamé, según Decorme el 23 de enero de 1598 y llegó a Parras el 18 de febrero (Decorme. 1941, pg 21) (It was the Jesuit father Juan Agustín de Espinoza, who left Cuencamé, according to Decorme, on January 23, 1598, and arrived to Parras on February 18 (Decorme. 1941, p 21)).
[106] Tamarón y Romeral. 1937. p. 96

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The origin of the worship to this Cristo is ignored, there are not written evidences of how it began, it is not known if the Franciscans or the Jesuit introduced the devotion in the region, neither is known with certainty when it began but, the same as other Christ images of the state of Durango, people relate through the oral tradition the origin of the worship to prodigious facts that, according to the devotes, exceed the human possibilities and for that reason they consider this Cristo as miraculous. The bishop Tamaron y Romeral himself, referred that the mentioned image appeared to an Indian under a sabinos grove in the Aguanaval river[107].

According to a document of the historical file of Durango, in 1719 the brotherhood of the Santísimo Sacramento (Holy Sacrament) was founded, joined to that of the Cristo de Mapimí "for its biggest worship with approval of the Ordinary"[108]. In 1742 the brotherhoods of the parish of Cuencamé were of the Santísimo Sacramento and of the Santo Cristo de Mapimí, of the Rosario and of San Nicolás Tolentino. In that time the parish priest intended to found a brotherhood of Animas (souls) and confirmed 362 people[109]. In 1772 the brotherhood of Jesús Nazareno was instituted "for its biggest worship"[110]

At present - and it is believed that from then on - the worship to the Señor de Mapimí is sustained by the members of the brotherhood or fraternity of the Señor de Mapimí, being this an important element that could associate as inheritance of the old missions that there settled down.

The pilgrims of the Cañón de Jimulco, place where the Cristo de Mapimí was found, keep the tradition of attending these festivities in a caravan of carts in which transport children, women and old men. Every year, from July 28 to August 7, is carried out in Cuencamé a solemn novenario (nine day's devotion) to honor the Cristo y Señor de Mapimí, being this one of the traditions of biggest and oldest popular religiosity of Durango and of the north of Mexico. To say of the villagers, this celebration gathers approximately, 7,000 people.



Pilgrims from the Comarca Lagunera (Durango and Coahuila), Mexico City, from Ciudad Juárez, Jalisco, the State of Mexico, from Chicago, Atlanta, California and Texas, meet in this date and in this place to express their devotion and their faith to the Señor de Mapimí. The rituals of life take a preponderant place in the program of the religious festivities; many families wait for this date to celebrate sacramental rites such as the Confirmation, Holy Eucharist and Matrimony.

During the days of the novenario (2003) the surrounding communities El Tanque, Santa Cruz de Cuchilla, Cerrito Colorado, 12 de Diciembre, San Antonio de Ojo Seco, Cerro Gordo, and the Town of Santiago participate in a procession in which plastically dramatize religious and biblical scenes in honor to their Cristo.

Most of dances that are executed during the festivity are Guadalupanas (pertaining to the worship to the Virgin of Guadalupe), mainly are those of matachines and the Dance of the Feather; The Danza de la Pluma (Dance of the

[107] Tamarón y Romeral. 1937. p. 96
[108] Archivo Histórico del Estado de Durango cajón 3 expediente 6 (Historical file of the State of Durango, drawer 3 file 6).
[109] Bargellini. 1991, p.145
[110] Archivo Histórico del Estado de Durango (Historical file of the State of Durango).

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Feather) has 493 years of existence, it is original from the region of the Town of Santiago. The dance of the Señor de Mapimí was founded since the Señor de Mapimí arrived to Cuencamé,

This festivity is present in people's daily life and it is part of the historical memory and of the processes of construction of the identities.

006D CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS. YEAR: 1790

The hacienda of Cuatillos also known as of Pedriceña or of San Juan de La Noria, represented a point for spending the night and of provisioning inside the Camino Real de Tierra Adentro, due in fact to the existence of a source of water in the inhospitable lands of the semi-desert of Durango. In a same way the place represented a nodal point in the road between the stretches from Cuencamé to Nazas, and from Cuencamé to the cotton haciendas of La Laguna (La Loma, La Goma and Aviles). This location propitiated that the president Benito Juárez went to this place in September 15, 1864 and celebrated the anniversary of the Independence, giving the Grito de Dolores (reenactment of the proclamation of the Independence).

At the beginning of the 19th century it was property of Juan de la Pedriza, after who took its name. For the mid 19th century its owner was Tomás de la Pedriza. According to the Registration of rustic properties of 1898, it belonged to Carlos Michaud and it had 200 hectares of temporary agriculture and 200 of summer pasture, where 500 sheep pastured.



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The temple consecrated to the Virgen del Refugio is built of masonry and at present time it has no plasters. It is of one nave with octagonal apse, the facade has a reduced round arch flanked by pilasters with moldings and the frieze is decorated with triglyphs. The trefoil choir window was a porfirian addition. The cornice of the roof rises in the central part to serve as pedestal to a quarry cross that rests upon a world. The tower, of two bodies, still conserves the red ochre painting that was usual for these constructions. It is held by embedded columns that end in rounded cornices that give them movement. The group finishes with a lantern on the dome of the tower and some pinnacles.

The altar is formed by paired columns of flat shaft and Corinthian capitals, with grooved pilasters to the sides. They support a heavy entablature ornamented with climbing plants and denticles. The clipped finial was usual in the constructions of the mid 19th century. In the niches are placed the sculptures of Saint Isidore the Farmer, the penitent saint Nicholas of Tolentino and Saint John the Baptist, patron saint of the hacienda.

There are several oil canvases on the walls of the chapel; among them, an enormous cuadro de ánimas, similar to that of the parish of Cuencamé and a series of the Virgin's life, signed by Nicolás Simón de la Peña y Zaphia, member of a family of painters that resided in Durango.



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007D TEMPLE OF THE TOWN OF SAN JOSÉ DE AVINO. YEAR: 1759

San José de Avino or Avino, as it was known in the outset, constituted one of the first reales de minas founded to the north of Zacatecas. This place was discovered by the captain Francisco de Ibarra in 1554, who would found the village of Durango nine years later. Avino, along with Cuencamé, Mapimí and Inde, are the reales de minas closely bound to the Camino Real de Tierra Adentro; each of them influenced in the layout of the itinerary.

The soldiers of the expedition of Francisco de Ibarra were the first Europeans in visiting the area, in 1554, when they discovered the mines of Avino and San Lucas[111]. Ibarra tried to settle the first Spaniards installing an hacienda de beneficio to his cost. However, his efforts were fruitless since for working the mines it was needed a strong capital and soon a part of them passed to the hands of the powerful miner Alonso de Villaseca[112]. The mines were included in the governorship of Sombrerete up to 1631 when they passed to be part of San Juan del Río[113]. The Zacatecos that occupied the region at the moment of the contact rebelled in 1561 strengthening in the surrounding Malpais[114]. The mine of Avino was exploited by the own José de Echaes who shared it with Esteban de Erauzo. From that time this real started to be called San José de Avino or de Avinito, to honor the patron saint of its proprietor. Finally Erauzo remained as single owner of Avino and after his death in 1759, it was inherited by his son-in-law José del Campo Soberón y Larrea. With the product of his mines, Del Campo obtained in 1776, the title of Conde del Valle de Súchil that sustained with the purchase of nineteen haciendas of the valleys of Poanas and Súchil[115]. After the Independence many of the mining centres of the region were abandoned, due to the lack of capitals to continue their exploitation, one of these was Avino that stopped its activities toward 1828[116].



[111] AGI 1-3-201, 1, Información de méritos de Francisco de Ibarra. Información de Miguel de Giral. Publicada por Gallegos, 1960. pp. 66-68. (AGI 1-3-201, 1, Information of merits of Francisco de Ibarra. Information of Miguel of Giral. Published by Gallegos, 1960. pp. 66-68).

[112] AGI, Patronato 73, No 2, R:1, Información de méritos de Francisco de Ibarra, 1669. (AGI, Patronage 73, Not 2, R:1, Information of merits of Francisco de Ibarra, 1669).

[113] Gerhard, 1996, p. 290.

[114] Powell, 1977, pp. 93-95.

[115] Vallebueno, 1998, p. 254.

[116] ANED, Protocolo del escribano Mariano Royo, 1828. (ANED, Protocol of the notary Mariano Royo, 1828).

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The region was terribly attacked between 1831 and 1880 by the Comanche Indians that stole the herds of horses and mules of the haciendas to take them to the United States.

The temple of San José was raised by Esteban de Erauzo, proprietor of the mines and served as help to the parish of San Juan del Río. In the partition of properties of Erauzo, made in 1759, an itemized description of the chapel appears, in which mentions that the portal consisted on a stone frame with two bases. The tower was of one body with four quarry arches, round dome and four stone merlons. A small atrium or cemetery was placed in front of the chapel, ornamented with a cross of carved stone. The interior was roofed with fifty three grooved beams with brackets and brushed wooden clappers. The altar resembles as a wooden frame and in the body of the church nine canvases, two and a third yardsticks high and two thirds wide without wing were hung[117].

The bishop Pedro Tamarón visited the chapel in November 23 of 1759, and he found it: "very good and new, all colored and adorned with fine canvases on one and another side, with their collateral in the middle, well carved and polished, all gilded, dedicated to Saint Joseph". November 25 the bishop consecrated the bell, naming it "of the glorious patriarch Saint Joseph"[118]. The father Agustín Morfi who visited the chapel in September 18 of 1777, found it capable, although dark[119]. At present the chapel conserves two altarpieces. The main mentioned by Tamarón, painted in red and gilded, is formed by two bodies and a finial. In the first body highlights a niche with estípites, lingering toward the second, thanks to a semicircular finial with volutes in whose centre is a medallion from which a small angel appears. The decoration is completed with a run drapery that gives it the strength of the scenic Baroque, to give place to Saint Joseph. The patriarch rests on a pedestal that stands out of the parapet. In the lateral streets, two smaller niches formed with caryatids and draperies, this time painted, repeat the solution to allow the presence of other sacred figures. At present they are the Sacred Heart and the Immaculate. The pedestals that support the sculptures of the second body are part of the niches of the first one, giving to the altarpiece a sense of ascension. There are placed the invocations of Our Lady of Sorrows, dressed of rigorous mourning and Our Lady of the Solitude, with red robes of ribbed silk fabric. At the centre a small Cristo de Esquipulas is found, related to the wayfarers of the Camino Real. The estípites of the sides were stylized starting from caryatids. An anthropomorphous Trinity and escorted with caryatids presides over the celestial hierarchy, enhanced by two flower bouquets and some small angels with cornucopias. The group is completed by a multitude of scallops, medallions, rockery, small angels and volutes that are part of the repertoire of Balbas, characteristic of the altarpieces of the City of Mexico. To illuminate it with the morning



[117] ANED, protocolos de San Juan del Río, testamento y partición de bienes de Esteban de Erauzo, 1759. (ANED, protocols of San Juan del Río, testament and partition of goods of Esteban de Erauzo, 1759).

[118] AHAD, Libro XXXV, Libro primero de la visita pastoral del obispo Pedro Tamarón, 1759-1760. (AHAD, Book XXXV, first Book of the pastoral visit of bishop Pedro Tamarón, 1759-1760).

[119] Morfi, 1935, p. 88.

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rays, appealed to a traverse clerestory, dramatic resource frequently used in the northern lands.

The side altarpiece is dedicated to the Cristo de Zacatecas, patron saint of the miners. It is formed starting from a canvas of the painter of Zacatecas Gabriel de Ovalle and two enormous estípites. In the walls hang a series of canvases, of the paintbrush of Antonio de Torres and of Pedro López Calderón.

008D CHAPEL OF THE FORMER HACIENDA OF LA INMACULADA CONCEPCIÓN DE PALMITOS DE ARRIBA. YEAR: 1561

This place dates of the second half of the 16th century, in a given moment it was visit of the convent of San Francisco of San Juan del Río; afterwards it becomes an agricultural hacienda in the 18th century. Established on the lengthened valley of Palmitos, the place was traveled by the expedition of Juan de Oñate in his trip toward Nuevo Mexico in 1596. The hacienda of Palmitos constituted a point for spending the night of the Camino Real de Tierra Adentro in the so-called ruta de la ligera or slight itinerary, journey that connected the city of Durango with the real de minas of San José de Parral, through abrupt lands.

The hacienda of La Limpia Concepción de Palmitos de Arriba was at the beginning, part of the intents of evangelism in the North of the Nueva España, when the Franciscans tried to seat the Zacatecos in Peñón Blanco; but that same year they founded the convent of San Francisco de San Juan del Río, halfway, from the mines of Avino, as from those of Coneto. Their visits were the valley of Canatlán, Palmitos, Coneto de Indios and Peñón Blanco[120]. In the geographical relationship of the bishop Alonso de la Mota y Escobar is mentioned that in the valley of San Juan and in the contiguous of Palmitos, there were fourteen Spaniards in the homesteads that sowed wheat, maize and raised cattle. For 1622, in the visit of Palmitos twenty neighbors lived[121].



[120] BNM. AF, 1-16-181, Relación de fray Hernando de Mesa, guardián del convento de San Juan del Río, 1622. (BNM. AF, 1-16-181, Relationship of the brother Hernando de Mesa, guardian of the convent of San Juan del Río, 1622).

[121] BNM. AF, 1-16-181, Relación de fray Hernando de Mesa, guardián del convento de San Juan del Río, 1622. (BNM. AF, 1-16-181, Relationship of the brother Hernando de Mesa, guardian of the convent of San Juan del Río, 1622).

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With the discovery of the mines of Parral in 1631, the region lost many of its inhabitants. This situation increased with the continuous incursions of the Salineros and Tobosos that made difficult the conditions of life, so the valleys of Palmitos and San Juan del Río were almost deserted[122].
During the following years the landowners were arranging with the crown the realengos (public domain held in the name of the king) not considered under the primordial titles and conformed several haciendas of regular size, among them those of Palmitos de Arriba.

The chapel, consecrated to the Limpia Concepción de María, was finished in November of 1856, according to an inscription that is on a medallion over the roof of the "sotocoro" or part below the choir. The church built of stone has a crossing shape with very narrow arms. To give stability to the tower, a singular double arch was placed amid the cube of the tower; the upper shows the pineapple pendant characteristic of the architecture of Durango. The portal of one body is formed by two embedded grooved pilasters, finished with ionic capitals of whose scrolls hang garlands. The frieze is adorned with stylized metopes as flowers and crosses. The finial is a broken round tympanum, with denticles, of which a choir window emerges with triangular fronton. The tower of one body with flat pilasters and ionic capitals ends with several pinnacles and a round dome with a lantern.

The interior is very high and it is roofed with edge vaults, with pineapples in pendant, of which the lamps hang. It has a banked drum dome in an oval shape that provides good illumination. The interior decoration of the temple only consists of some ionic capitals with garlands that give it sobriety and elegance. The altar is formed by four grooved columns with ionic capitals. The image of the Purísima Concepción or Immaculate Conception that occupies the central niche does not correspond to the place.

The big house of the hacienda was in front of the church; of this are still conserved the quarry entrance with embedded pilasters, a frieze with metopes

[122] AHP, 1654,# 19, providencias tomadas por el capitán Antonio de Medrano, justicia mayor de San Juan del Río, para la defensa de la jurisdicción. (AHP, 1654, #19, cautions taken by the captain Antonio de Medrano, Chief Justice of San Juan del Río, for the defense of the jurisdiction).

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formed by two circles and finial with curvilinear fronton, with a medallion in the middle. This construction corresponds to the date of construction of the temple. Near the chapel are found the remains of the wheat mill "of cylinders" that was provided of water by means of a long and very preserved aqueduct that enhances the beauty of the warm valley of Palmitos.

009D CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCIÓN DE PALMITOS DE ABAJO (HUICHAPA). YEAR: 1760

The place is closely bound to Palmitos. Its location in the valley of Palmitos was part of the itinerary followed by the expedition of Juan de Oñate in his trip to Nuevo Mexico in 1596. Besides constituting a point for spending the night inside the Camino Real de Tierra Adentro in the stretch known as ruta de la ligera (slight itinerary), journey that connected the city of Durango with the real de minas of San José de Parral through an abrupt land.

The valley of Palmitos has plenty of water resources and lands of loamy soils, suitable for the wheat cultivation and fruit-bearing trees. Soon it attracted the attention of the Spaniards, the first, Juan de Ontiveros, one of the soldiers of Francisco de Ibarra. After his death, it passed to his son, captain Diego de Ontiveros who had an important participation in the defense of Juan del Río during the insurrection of Tepehuanes of 1616[123].

In 1686 information spread in San Juan del Río about the difficulties that the family Sáenz de Ontiveros had to exploit their possessions due to the climate of uncertainty that deprived in the region during the 17th century, due to the attacks of the Tobosos and Salineros. It is up to 1704 when the

[123] Saravia, 1980, t. III, P. 348.



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haciendas of Palmitos de Abajo and Arriba are formed[124]; being until half of that century when in the documents appears the name of Gûichapa for the first time to designate it (Huichapa since the 19th century).

The chapel of the Limpia Concepción was sent to build by the bachelor Hermenegildo del Fierro, resembling to the other temples of the region built in that time. It is an adobe construction of one a nave with octagonal apse, with the access through a closed atrium, with a quarry cross in the entrance. The portal is composed of pilasters with boxlike carving, upon which the cornice rests. The arch of entrance has a scallop sculpted in the key. Over the cornice there are two finials shaped as fleur-de-lis. The tower of one body has grooved pilasters and ovals, rhombuses and stars in the frieze and a mixtilineal cornice, usual decoration in the Baroque architecture of the second half of the 18th century.

The interior of the temple is interesting; the cover of the apse rises over that of the nave, this difference has the intention of generating an opening that profits the zenithal illumination, the traverse clerestory, architectural element characteristic of the religious spaces of Nuevo Mexico. Joined to the above-mentioned stands out the roof of girders, because it conserves some polychrome beams over the presbytery, which have relationship, both with the temples of the area of Michoacán as of Nuevo Mexico. The estípite altarpiece, smaller than those of Avino and Menores, has a niche with a window that houses the figure of Mary's Immaculate Conception, flanked by the saints Charles Borromeo and John Nepomucene, patron saints of the good priests. The finial shows in the medallion the sculpture of Saint Barbara and in the upper part Saint Michael, Saint Rita of Cassia and Teresa of Ávila. In the body of the church there is a pulpit, the baptism pile and two pedestals of the 18th century that form an original ensemble of that century.



[124] ANED, protocolos de San Juan del Río, 3 de agosto 1713. (ANED, protocols of San Juan del Río, August 3, 1713).

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010D ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS. YEAR: 1705

The place is bound with the Camino Real de Tierra Adentro because it is located in one of the most important torrents found along the itinerary; the Nazas. This flow, along with the Aguanaval, Conchos and Bravo, constituted obstacles for the transfer of travelers between the centre and the north of the viceroyalty. This characteristic grants Nazas a strategic location that allowed the establishment of a Jesuit mission that later became a village.

As for the Spaniards it was also very important to maintain a defensive position in the place where the carts forded the Nazas river, between the presidios of Pasaje and San Pedro del Gallo, the Jesuits were founded in 1705 the mission of the Cinco Señores (Five Persons) del Río Nazas, where they seated a group of Tarahumaras, Cabezas and Bobosirogames coming from Coahuila[125]. It seems that the intent of the Jesuits was not very successful because in 1715, the governor Manuel San Juan de Santa Cruz and the captain of the presidio of Pasaje, Martín de Alday, seated another group of Indians to reinforce the pass[126]. The Jesuit visitor that went to Nazas during the year of 1738 eulogized the enormous vines that were cultivated there, and compared them with those of California[127]. The mission was secularized in 1753. When the State of Durango was configured in 1824, the parties of Cuencamé and Nazas were created. To the first one was attributed the municipality of Peñón Blanco. Starting from then the town of Cinco Señores del Río Nazas became one of the places with more economic activity inside the state, because cotton was cultivated with success. The haciendas that were along the river were small, but had good irrigation. The main were those of Santa Bárbara, San Antonio, La Flor, Las Liebres, So-



[125] Gerhard, 1996, p. 242.
[126] BNM/AF, 14/237, 80 fxs., Información promovida por el capitán Manuel San Juan de Santa Cruz sobre la población de la región rivereña del río de las Nazas, 1722. (BNM/AF, 14/237, 80 fxs., Information promoted by the captain Manuel San Juan de Santa Cruz on the population of the riverside region of the river Nazas, 1722).
[127] Decorme, 1952, p. 84 - 85.

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baco, Tetillas, Tongo, Santa Teresa de la Uña, Acatita, Dolores, San José del Recodo, San Nicolás, La Purísima, Las Auras, Colón and Labor del Curato. To foster the population, the Congress of Durango granted it the title of village in 1824, "in consideration of the particular circumstances and progresses of which it is susceptible"[128]. Nazas was head of the party of that name.

As an important event of the place during the 19th century, stands out the visit that Benito Juárez did in 1864, in his retreat toward Chihuahua and later on to El Paso del Norte. Due to the French intervention of this century, they remained in the village during eight days, waiting for the battle of Majoma, war that defined the luck of the liberal army.

Nazas rises on the second fluvial terrace of the right riverbank of the river with the same name. The abundance of walnuts, ashes, boulevards and the





[128] ACED, Decreto XVI, p. 18, colección de leyes y decretos, 1824. (CED, XVI Ordinance, p. 18, collection of laws and ordinances, 1824).

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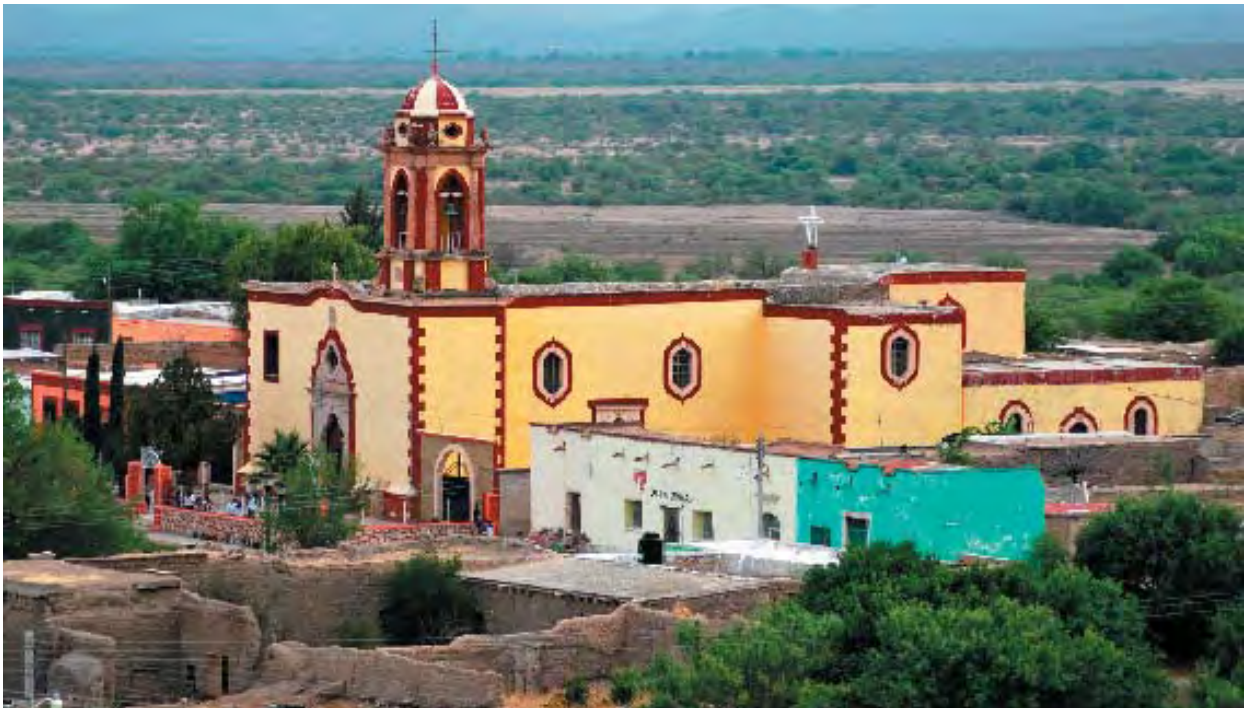
corpulence of these trees make of this environment one of the most picturesque of the state. The urban layout of the town is aligned parallel to the bed of the river; this is due to the use of water by means of a system of canals, which in a similar way to Nombre de Dios and Durango, represented urban axes. On the other hand the splendor that the population reached by the middle of the 19th century is perceptible in the architecture with finials in the style of Morin, pineapples in pendant and mainly undulant cornices that flaunt the residences of the main neighbors and in the haciendas of the surroundings. The construction that exemplifies this style is the Juárez house, called this way because this was the place where the president spent the night; it is a building of one level with portal of reduced arch, flat pilasters, capitals with small scrolls and garlands, and the finial with flat frieze and carved cornice. However the cornice of the parapet is the element that stands out because of its wavy shape, architectural feature that is presented in other places of the road such as Durango, Inde, Mapimí and Nombre de Dios.

The construction of the parochial church consecrated to Santa Ana began during the visit of the bishop Tamarón. For then the Jesuit temple dedicated to the Five Persons, located in the town of the Indians was useless, since the mission had been secularized[129]. This parochial temple caught fire in 1820 and was reconstructed thanks to the patronage of Manuel Antonio Ortiz, one of the main neighbors[130].

The current facade of this parish consists on a narthex, built in 1901, by the stonemason Antonio Medina, according to the inscription that is on one of the arches. It has a small round tower, with grooved pilasters and ionic capitals with garlands. The opposite side is occupied by a small clock. The interior, with pretense of three naves, roof with girders and crossing, has at the centre a drum dome. The main altar made of quarry is similar to that of Santa Ana's temple in Durango. It also has three neoclassical side altars.

[129] Tamarón, 1937, p. 97.
[130] Gallegos, 1960, p. 350.

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011D TOWN OF SAN PEDRO DEL GALLO. YEAR: 1687

The place, before having received the category of presidio at the end of the 17th century, stood out in the Camino Real de Tierra Adentro as an obliged point to stop and for spending the night due to the presence of several eyes of water, which constituted the only place for supply the vital liquid in the stretch comprised between the Nazas river and the plateau of La Zarca. This road denominated the road of the carts was traveled in the boundaries of the semi-desert area of the Bolsón de Mapimí. The place also served as provisioning point during the expedition of Juan de Oñate toward Nuevo Mexico in 1596.

The presence of several eyes of water was the reason for the foundation of this place that was a natural site known since the end of the 16th century as the Ojo del Gallo (rooster's eye). The insurrection of the towns of Nuevo Mexico, between 1683 and 1687, rebounded between the riverside towns of



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the Nazas and La Laguna, bringing the depopulation of Mapimí, Jimulco and the Caxco and the retreat of the Spanish frontier until Cuencamé. Alarmed, the authorities decided to protect the Camino Real founding in 1685 the presidios of Purísima Concepción de Pasaje, San Pedro del Gallo and Conchos, with fifty soldiers each one[131]. Given the importance of Mapimí, it was planned to establish a presidio there, but in December 22 of 1687, it was ruled to settle it at El Gallo, by being located in a middle point between Cuencamé and Cerro Gordo, besides having enough water from a spring and grasses in the surroundings[132]. The presidio of San Pedro del Gallo, was also located on the crossing of the roads that led to Indé, on one hand, and to Mapimí, on the other. When the presidio was suppressed in 1751, the place had already become a small town amid the lands of Juan de Veitia.

San Pedro del Gallo presents an orthogonal plan where some stretches of the canal are still observed, which provided water to the neighbors of the place. This channel runs along the Royal Street. The father Agustín Morfi visited San Pedro del Gallo in 1777 and said that the town of neighbors was located in a short plain the foot of several mountains with several temporary agricultural lands, good ducks and little water. It was supplied with a small spring and the presidio or big house did not have solidity and it was mostly destroyed, and the temple was found in the worst conditions[133]. Nevertheless the description of the engineer Nicolás de Lafora in his trip to the North of the Nueva España between 1766 and 1768, allows us to have a more complete idea of what the presidio was ... the shape that it formerly had is even recognized in several fragments that form a square, with two round turrets, slantingly opposed to flank the curtains. Three of these were were some portals that served as body of guard[134]. At present there is any trace left of the presidio; however based on the previous description it is very probable that the location place is the present square of the town.

Contrary to the other towns of the itinerary, the civil constructions of San Pedro del Gallo are characterized by their homogeneity, being most of the constructions outstanding samples of a traditional architecture, maintaining a constant typology regarding vains, height and constructive system.

[131] BNM AF, Informe de José de Barroterán, 1745. Porras, 1980, p.322. (BNM AF, Report of José de Barroterán, 1745. Porras, 1980, p.322).

[132] AGN, cédulas reales 24 # 47, Testimonios de los autos hechos en virtud de dos reales cédulas de su Magestad sobre la erección de quatro presidios en los parajes de Cuencamé, el Gallo, San Francisco de Conchos y San Antonio de Casas Grandes del Reino de Nueva Vizcaya para su defensa. Citado en Porras, 1980 b, p.322. (AGN, royal letters s 24 #47, Testimonies of the files made by virtue of two royal letters of his Majesty on the erection of four garrisons in the places of Cuencamé, el Gallo, San Francisco de Conchos and San Antonio de Casas Grandes of the Kingdom of New Biscay (Nueva Vizcaya) for their defense. Mentioned in Porras, 1980 b, p.322).

[133] Morfi, 1935, p. 117.

[134] Lafora, 1939, p. 61 - 62.

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Parish of San Pedro. Year: 1783



Inside the religious constructions of the place, the temple of San Pedro stands out. The parish has a reduced mixtilineal arch that in the key shows a shield of Saint Peter, represented by the tiara and the keys. The choir window is polyfoiled and has two ovals and some vegetable motifs at the sides, and above is placed a medallion with the inscription: "Finished this year of 1745 being captain Juan B Leizaola". The oval cornice has a cross. However this inscription corresponds to a previous construction, since the current church dates of 1783, as it corresponds to the mixtilineal arch of the entrance[135].

The rear window with the carving of a small angel and vegetable motifs is remarkable. The tower is formed starting from a wide pedestal supported by corbels. It has half columns of flat shaft and in the frieze triglyphs and metopes as circles. This tower and probably part of the portal are part of the remodeling works carried out in June of 1894, as it can be seen in the allusive inscription. The interior has a coffered wooden ceiling





[135] AHAD, 147-0314, Construcción de la iglesia de San Pedro del Gallo, 1782-1783. (AHAD, 147-0314, Construction of the church of San Pedro del Gallo, 1782-1783).

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012D ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMÍ. YEAR: 1598

Mapimí arises at the end of the 16th century as a Jesuit mission; however due to the isolation that presented it could not prosper as religious settlement. It is with the discovery of the silver and gold deposits of the near mountain ranges, when it becomes one of the mining camps with most excellent mines in the Nueva Vizcaya. A presidio settled down in the place during the 18th century and later on obtained the category of village. These particularities confer to Mapimí an outstanding role in the Camino Real de Tierra Adentro performing as a position of border advance.

The Franciscans were, to say of the father José de Arlegui, the first missionaries in penetrating to the region, since the members of this order founded the towns of San Buenaventura, San Juan and San Bernardo, of short life[136]. The Jesuits occupied the place for a while, for which they moved from Cuencamé. In this advance the Jesuits called generically Laguneros to all the groups that inhabited these places. To reinforce this missioner effort, the father Juan Agustín de Espinosa, accompanied by the captain Antón Martín Zapata, Chief Justice of Parras, Laguna and Río de las Nazas, founded the mission of Santa María de Parras in February 18 of 1598, to seat Tlaxcaltecas and Mexicans from Santiago de Tlaltelolco[137]. Some months later, probably July 25, Espinosa and Zapata founded, next to a great eye of water, the real of Santiago de Mapimí with Spanish families, interested in exploiting the minerals and eighty tlaxcalteca families[138]. Next to these groups settled a group of Tepehuanes called "negritos". That same year the Jesuits returned to the Franciscans the missions of Cuencamé and Mapimí, only keeping Parras.

The bishop of Guadalajara Alonso de la Mota y Escobar referred in 1601 to the painful situation that already presented the real of Mapimí, because the mines: "are depopulated by having consumed and finished the metals"[139]. This situation lasted little time, since in the census that the governor Francisco de Urdiñola ordered to raise in 1604, it was mentioned that Mapimí had seven miners that had their respective smelting haciendas and nine more Spaniards[140].

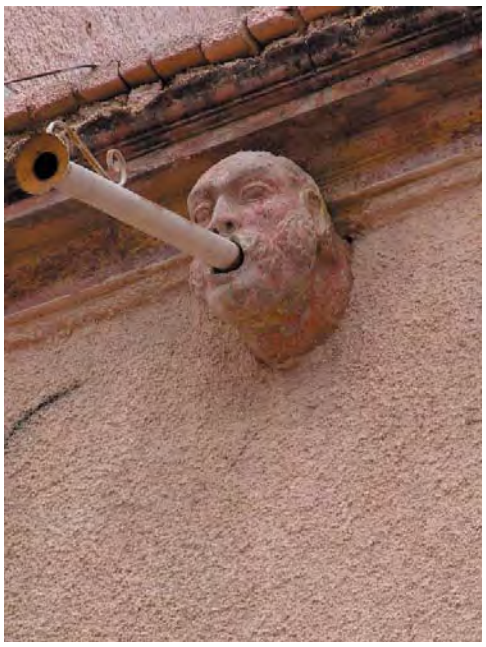
[136] Arlegui, (1737) 1851, p. 72.
[137] Archivo Histórico del Estado de Durango, exp. 3, casillero 33, Información sobre Parras, 1787. (Historic file of the State of Durango, exp. 3, case 33, Information on Parras, 1787).
[138] Guerra, 1953, p. 16.
[139] Mota, 1966, p. 86.
[140] Publicado por Gallegos, 1960, p. 201. (Published by Gallegos, 1960, p. 201).

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The real of Mapimí, founded aside the Cerro de la Bufa, had five subsequent depopulations, due to the attacks of the different groups resistant to the advance of the Spaniards that took refuge in the arid Bolsón de Mapimí. The first was between 1616 and 1617 in which the "negritos" rebelled with weapons, same as the remainder of Tepehuanes. The cacique and governor, Don Juan "negrito", made a pact for the peace in Durango with Mateo de Vezga, governor of the Nueva Vizcaya, in January 6 of 1622, what brought within the re-establishment of this group[141]. Between 1654 and 1661, the Salineros, Tobosos and Cocoyomes, with other groups of the area, forced the Spaniards to carry out a new depopulation. Mapimí remained abandoned up to 1676, when the governor José García de Salcedo proclaimed in Cuencamé that: " being the mines of Mapimí rich in silver, greta and cendrada, (lead that was used for the benefit of the metals from where Parral was provided) barren and depopulated for twenty years", it was necessary to re-populate them again, for what he put escort and safeguard of fifteen harquebusiers on horse to protect those who settled there[142].

During the first decades of the 18th century the Cocoyomes forced to another abandonment, between 1703 and 1711, reason for which the viceroy Duque de Linares created the presidio of Mapimí, with twenty soldiers recruited from the other presidios[143]. Despite this military position, according to Carlos Hernández, in Maundy Thursday of 1715 the Cocoyomes attacked the real, forcing the neighbors to move to Cuencamé, taking with them the image of a crucified Christ, called Señor de Mapimí[144], whose worship acquired great importance along the Camino Real de Tierra Adentro. Mapimí was repopulated thanks to a period of relative calm due to the presidio campaigns against the Cocoyomes. The real was visited by the brigadier Pedro de Rivera in 1725 in the visit of inspection of the northern presidios; he found a small real de minas, decayed by the lack of possibilities of the miners[145].



But toward 1732 the Apache coming from the

[141] Hackett, 1923, t.2, p. 126.
[142] AHED, exp. 48, cajón 2, Varias disposiciones del gobernador maestre de campo Joseph García de Salcedo, algunas tendientes a beneficiar a los indios, 1671. (AHED, exp. 48, drawer 2, Several dispositions of the governor field master Joseph García de Salcedo, some tending to benefit the Indians, 1671).
[143] Biblioteca Nacional de México, Archivo Franciscano, 15/270, Informe de José de Barroterán, 1745. (Biblioteca Nacional de México, Franciscan File, 15/270, Report of José de Barroterán, 1745).
[144] Hernández, 1903, p. 34.
[145] Rivera, (1724-1728), 1993, p. 48.

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north penetrated in the Bolsón de Mapimí. To say of the captain José de Barroterán, then chief of the presidio, the Apache were for some time in peace thanks to the friendship that had with their leader Pascual. Starting from 1748 the fights between Apache and Spanish began, being especially hard between 1770 and 1785[146]. Many of the ranches and haciendas were uninhabited with the consequent loss of the cattle. To combat the Apache, several presidios were created near the Bravo river, so that of Mapimí was suppressed in 1751. However, a presidio force, headed by José de Barroterán, remained more some years in the post of Pelayo, where a great spring existed[147].

In spite of the Apache, the real had a remarkable growth during the second half of the 18th century, because, apart from the silver, the mineral was very rich in lead, called greta that helped to fuse the silver that was extracted in other reales like Parral. The bishop Pedro Tamarón y Romeral informed toward 1765 that Mapimí had two hundred eighty seven families that made a total of one thousand two hundred and sixty seven inhabitants[148]. The report of mines of 1772 said that fourteen mines were exploited whose product was processed in six smelting haciendas. In these places was employed a regular group of drill-runners, tenateros or collectors and diverse operators[149].

Given the importance that Mapimí represented as strategic point in the fight against the Apache, the gentleman of Croix granted it the title of village in November 8 of 1777, settling its first city council[150]. The mineral consolidated even more in 1786, when it was designated as sub-delegation dependent of the Intendancy of Durango[151]. In the census of the jurisdiction of Mapimí, raised in 1787, appears that the village of Mapimí had 1,198 inhabitants. On the other hand the haciendas of San Juan de Casta and Cadena y Pelayo, razed by the attacks of the Apache, only had two hundred fifteen and fifty inhabitants respectively[152].



[146] Jones, 1968, p. 190.
[147] Guerra, 1953, p. 34.
[148] Tamarón, (1765), 1937, p. 117.
[149] López y Slebeski, 1980, p. 107-109.
[150] Hernández, 1903, p. 34.
[151] En el padrón de la jurisdicción de Mapimí de 1787 (AHED, s/n, aparecen como asentamientos de la jurisdicción de Mapimí además de este real el rancho de San Juan de Casta y la hacienda de Cadena y Pelayo. (In the census of the jurisdiction of Mapimí 1787 (AHED, s/n, appears as settlements of the jurisdiction of Mapimí besides this real, the ranch of San Juan de Casta and the hacienda of Cadena y Pelayo).
[152] AHED, s/n, Padrón de la jurisdicción de Mapimí, 1787. (AHED, s/n, Census of the jurisdiction of Mapimí, 1787).

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During the war of Independence Miguel Hidalgo, Ignacio Allende, Mariano Abasolo and other commanders that were apprehended by the realists in the near Acatita de Baján were taken to Mapimí. Hidalgo remained in the village between the April 9 and 18 of 1811, being prisoner in the Old Rectory. When the state of Durango was constituted in 1824, the municipality of Mapimí was included in the party of Nazas. This measure displeased the inhabitants of Mapimí that protested before the Legislature, and in August 18 of 1826, created the party of Mapimí[153]. Finally stands out the demurrage of Benito Juárez in his march toward the then Paso del Norte, in 1864 during the French intervention. During this permanency the powers of the nation resided in the village of Mapimí. It is worth to mention that two ordinances were issued, standing out the elevation of the hacienda of San Fernando to the category of Villa de Lerdo de Tejada, the current city of Lerdo in the state of Durango.

The urban plan of Mapimí presents a square outline, where the royal street is the urban axis. The father Agustín Morfi described Mapimí in 1777, located "at the north and skirt of the Bufa, facing the Bolsón de Mapimí, at the beginning of a soft hill that divides from south to north two big plains; it has five leagues of public land and a lot of agricultural land in its suburbs. It hardly counts on enough water to drink, for the benefit of the metals and for the cultivation of some small orchards, but of temporary cultivations one can sow whatever is wanted". The church was "a bad construction and adorned with decency; in it was worshipped the devote image in Jesus Crucified, called Señor de las Minas (Lord of the Mines) and it attracts the worships of the immediate towns". The square was "capable, the buildings low and of adobe[154]".

[153] AHED, casillero 33, exp. 6, Sobre la queja promovida ante la asamblea por el mineral de Mapimí reclamando título de cabecera de partido. (AHED, case 33, exp. 6, on the complaint promoted before the assembly by the mineral of Mapimí claiming title of party head).

[154] Morfi, 1935, p. 109-110.

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Temple of Santiago Apóstol. Year: 1870

This temple was demolished toward 1870 to give place to one of stone, raised by the master Jesus Montoya, accompanied by his then young son Benigno. The main portal is conformed of two bodies. The first one with paired columns of ionic capitals, placed over pedestals. The interior columns are located more to the front, giving depth to the portal. The vain of the entrance is formed by an ogee arch with floral bouquets and beads, ending in a great flower that opens up in scallop. In its interior is the scene of the Annunciation and the Latin inscription: GENERATIO FIDELES (faithful generation). The pendentives are adorned with monograms of Mary from which detach floral bouquets with lilies and the typical roses of Montoya. The frieze also contains abundant floral motifs.

The second body is formed by half columns of which garlands rolled as volutes detach. The trefoil choir window is adorned with vine leaves and garlands. Over the cornice is a finial with the sculpture of the apostle James, patron saint of the mineral. At the sides of the portal two gargoyles that have shape of lion heads and the clock can be seen.

Of the right side it has a slender tower of two bodies with half pilasters of ionic capitals and mixtilineal cornices. The arches of the windows are finished in pendant form. The group is finished by a drum with round dome, four finials and a lantern. The interior of one crossing nave has six edge vaults and double arches in the choir. On the left side is found a chapel of the Christ called Señor de las Minas that in some way substituted the Señor de Mapimí, transferred to Cuencamé.

The main altar is formed by tritostile columns with compound capitals that support an enormous curvilinear finial formed with an architrave in bands,

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frieze with small angels and vegetable fronds, cornice with cantilevers, denticles and other filigreed forms; it ends in a medallion and urns as finial. The pattern of this altar is the one that Tolsá implemented at La Profesa in Mexico, same that Montoya used again in the valley of San Bartolomé.

The side altars of quarry are formed with pointed arches, a frieze ornamented with vegetable motifs and a cornice that follows the form of the arches, finished with much adorned finials. In the presbytery highlights the tomb of the girl Guadalupe Álvarez, with abundant floral ornaments and a couple of angels, characteristic of the Montoya sculptors.

Around the square are found several important houses that also speak of the importance that Mapimí reached in the 19th century. The house of the rectory, where Miguel Hidalgo and the rebels apprehended in Acatita de Baján were prisoners, gains meaning with a monument formed by a neo-Gothic arch and a very pointed fronton, the room where the Liberator was prisoner, with a laurel garland and the inscription: "D. Miguel Hidalgo y Costilla was prisoner here in his pass by Chihuahua". This adaptation was placed with reason of the centennial of the Independence in 1910, by the master Benigno Montoya who returned to Mapimí, this time accompanied by his small son Francisco Montoya de la Cruz[155].

At one side of the parish is found the house of the family Cigarroa, where the president Benito Juárez lodged during his exodus to the north. This house built in the first half of the 19th century has, besides its austere neoclassicist facade, an undulant cornice characteristic of the houses of Durango. In the back, in front of the side portal of the parish is located the elegant house of Agustín Cigarroa built in 1910, according to the inscription of its portal. Given the fine carved quarry of the cornice held by corbels that finishes off the main window, formed by a medallion with resolved vegetable motifs as volutes, of which some flowers fall, it is deduced to be a work of Benigno Montoya.

In front the municipal museum there is a house of octagonal front, which was property of Francisco Moreno in 1899 and at present belongs to his descendants. In the following corner of the square is a similar house built during the same time by his brother Pedro Moreno.



[155] Agradecemos la información al ingeniero Francisco Rugo Montoya. (We thank the engineer Francisco Rugo Montoya for the information).

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013D TOWN OF INDÉ. YEAR: 1563

Indé constitutes one of the first reales de minas of the Nueva Vizcaya, this institution of frontier of the Spanish crown was part of the process of colonization of the north of the viceroyalty. Joined with the presidios and the missions, the reales as San Juan Bautista of Indé, had an important role inside the Camino Real de Tierra Adentro as enclaves in hostile territories.

Francisco de Ibarra, first governor of the Nueva Vizcaya, discovered the mines of Indehe in 1563 (Indé starting from the 19th century) located next to the prominent hill of Cerro de la Bufa[156]. The word Indehe is related with an Apache group of Athapascan language, at present seated in Arizona[157]. The



[156] AGI, Guadalajara, Leg. 73, doc. 2, r.I, Información de méritos de Francisco de Ibarra, 1569. (AGI, Guadalajara, Leg. 73, doc. 2, r.I, Information of merits of Francisco of Ibarra, 1569).
[157] Hilpert, 1996, pp 61-69.

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captain Rodrigo del Río de Loza founded a more firm settlement named, real de San Juan Bautista de Indehe[158]. Antonio Sotelo de Betanzos was the first Spanish that tried to exploit the mines[159]. Indehe had since 1567, a Chief Judge[160] and became an important enclave of the Spaniards in the north region of the Nueva Vizcaya. In the relation of parishes of the diocese of Guadalajara, raised in 1572, it is mentioned that Indehe had a benefited priest, as well as ten neighbors, so much miners as merchants and an unascertained number of foreign Indians that worked in the mines. According to this same document, the Indians of the district rebelled and caused many damages to the Spanish settlements[161].





[158] Cramaussel, 1990, p. 18-20 - 23.
[159] Carta de Antonio Sotelo de Betanzos hablando de las riquezas de las minas de Indehe y otras que se habían descubierto, y de la rebelión de México, Temazcaltepec, 9 de diciembre 1567 en Paso y Troncoso, 1940, t. 10, p. 150 y 210. (Letter of Antonio Sotelo de Betanzos speaking of the wealth of the mines of Indehe and others that had been discovered, and of the rebellion of Mexico, Temazcaltepec, December 9 1567 in Paso y Troncoso, 1940, t. 10, p. 150 and 210).
[160] Gerhard, 1996, p. 225.
[161] AGI, Guadalajara 55, 1 - 11.

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In the geographical description that the bishop Alonso de la Mota y Escobar elaborated at the beginning of the 17th century, mentions that the mines of Indehe had decayed, and only had four or five Spanish neighbors that due to their poverty could not support the priest. According to the bishop Pedro Tamarón, toward 1765 the real of San Juan Bautista de Indehe had eight hundred sixty six inhabitants. When the State of Durango was configured in 1824, the municipalities of Cerro Gordo and San Miguel de Bocas were included the party of Indé[162].

The urban disposition of Indé exemplifies appropriately a mining town of the North of the Nueva España; the configuration of the town similar to the layout of broken plate characterized by its irregularity, is enriched by the typology of its constructions. These constructions present a homogeneous urban image due to the similarity in their constructive system, architectural disposition, materials, heights and facades. These features confer to the town a singular charm among the towns of the Camino Real de Tierra Adentro.

Indé has several houses with carved quarries that show the importance that the mineral reached by the end of the 19th century. However, the parochial temple of stone in crossing shape was reconstructed up to 1944 and 1945, by the master Sotero Castro. In its interior is conserved a simple altarpiece dedicated to Saint Joseph, with columns of helical shaft and weak estípites. The saint's sculpture is located on the sacrarium and two canvases, one of the Crucifixion and another of San John the Baptist are at the sides. In the finial there is a painting of the Sacred Trinity and on it; crowning the group a golden scallop is placed. In the other side there is an altar with ionic and Corinthian columns, ended with a triangular fronton with the sculpture of María Auxiliadora (Mary the Helper).

[162] AMUJED, Colección de decretos y ordenes 1825-1826. En ACED, Colección de leyes y decretos, 1 de septiembre 1831, f. 57 v. # 7, se habla de que Santiago tenía el título de ciudad. (AMUJED, Collection of ordinances and orders 1825-1826. In ACED, Collection of laws and ordinances, September 1 1831, f. 57 v. #7, it is spoken that Santiago had the city title).

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014D CHAPEL OF SAN MATEO AND FORMER HACIENDA OF LA ZARCA. YEAR: 1890

La Zarca constitutes one of the first and more extensive cattle homesteads of the state of Durango. Its relationship with the Camino Real de Tierra Adentro is significant for two aspects; its location allowed it to be a point for spending the night obliged for the travelers that moved from the mines of Parral to Durango or to Fresnillo; and because it represented one of the places of union, of the preponderant activities of the territories of the north of the viceroyalty as were the mesta (a sort of guild of shepherds) and the transhumance. In this place the flocks of sheep and droves of mules mainly coming from Chihuahua and Nuevo Mexico, concentrated to continue their trip toward the main cities of the centre of the country. The flocks of wool cattle went toward the obrajes or wool mills of San Miguel, Querétaro, city of Mexico and Puebla, for their sheep-shearing and processing of the wool. The droves of mules were driven toward the mines of Zacatecas, Guanajuato and Taxco.



The origin of the Hacienda of La Zarca goes back to the end of the 16th century, when the lands were granted to Juan Pérez de Vargas in 1586 as grace of land. Since then the hacienda went by several proprietors, being object of several litigations between the landowners. Among these last were found the captain of the presidio of Pasaje, Juan Andrés de Alday and Sebastian Núñez de Carvajal of Cerro Gordo. Luciano Veyán acquired it in 1877, and he was the proprietor that ordered the construction of the current buildings starting from 1890. Spread over extensive plains covered with pasturages that constituted a magnificent summer pasture for the cattle, the hacienda of La Zarca became one of the most important cattle breeding properties of the state, and before the Revolution it was the one that possessed the biggest quantity of animals.

The colonial constructions of the hacienda were found in La Zarca de Abajo; however during the 19th century

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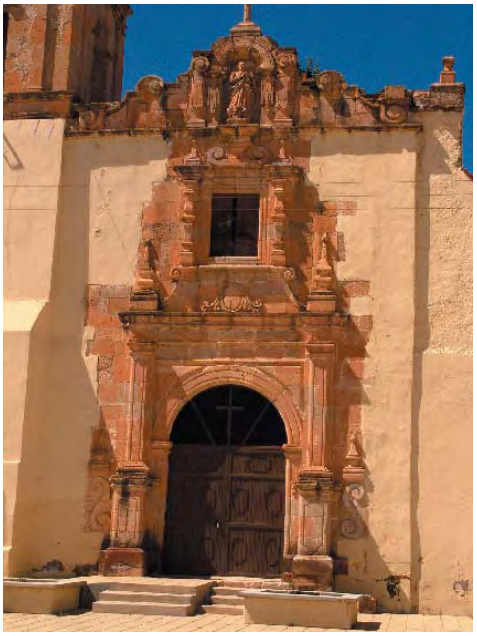
the current constructions of the chapel and big house, located in La Zarca de Arriba were built. Both monuments present a simple neoclassicist style; the chapel dates of 1890, dedicated to San Mateo, patron saint of the hacienda, and to the Virgen de Lourdes (Our Lady of Lourdes), French Marian invocation devoted to heal sick people. The property has a very simple facade that consists of one body, and over this, a choir window formed by a flaming arch and finished in a small finial. The entablature is held by a couple of embedded columns and, on them two fleurons are placed. The tower of one body has grooved pilasters, triglyphs in the frieze and flaming arches in the steeple. The cover consists of a barrel canyon vault with four arches, an example not very common in the temples of the entity. The altar is composed by four galibo Corinthian tritostile columns. The architrave and the frieze have considerable thickness and they end in a very small broken tympanum. In the central part of the altar a niche is located amid two garlands, which houses the image of Saint Luke, placed by mistake, instead of Saint Mathew. The main house dates of 1891, having a plan developed around a central patio, surrounded by roofed corridors, which consent to the rooms, presenting a neoclassical style same as the chapel.

015D FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN OF EL CANUTILLO. YEAR: 1630

This place arises as an agricultural homestead in the second third of the 17th century, benefiting with the discovery of the mines of San José de Parral. This relationship field-mine was fundamental in the Camino Real de Tierra Adentro. At the same time it represented a point for spending the night on the Camino Real in the stretch toward the mentioned real.



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This hacienda was one of the richest of the province of Santa Bárbara, given the great quantity of lands that could be irrigated with waters of the Florido river. The first proprietors were neighbors of the valley of San Bartolomé and Parral, among them the captain Lope del Hierro Cereceda, who acquired it in 1665. At the beginning of the 18th century it was bought by the captain Toribio Menéndez, a rich miner of Nieves who was also owner of the hacienda of San Juan Bautista de Cerro Gordo. The haciendas of San Juan Bautista de Cerro Gordo, Santo Domingo de Guzmán, Canutillo, San Fernando del Encino and San Antonio de Padua were sold to José Areán in 1785. This character built the main house and the temple that at present exist. According to the Registration of rustic properties of 1898, the hacienda belonged to José María Jurado and it had 500 hectares of watering, 500 hectares of temporary cultivation and 67,100 hectares of summer pasture. Canutillo and its annexed homesteads Espíritu Santo, Vía Excusada and Nieves were registered by the federal government, on November 3, 1921, for the general Francisco Villa who inhabited there until he was murdered in Parral.

The church is part of the same group of the main house. Both were built with the pink quarry characteristic of the region. The temple presents a crossing plant. The portal of the chapel has the reduced arch of the entrance and half pilasters of high baseboards ending in pinnacles; at the sides has some corbels in shape of "S", crowned with finials of equal shape. On the cornice, a pedestal supports the choir window, with estípite columns and a niche with the sculpture of the Limpia Concepción de María (the Immaculate Conception). On the roof there is a mixtilineal finial with volutes similar to that of cathedral of Durango. The tower of two masonry bodies is of modern manufacturing.



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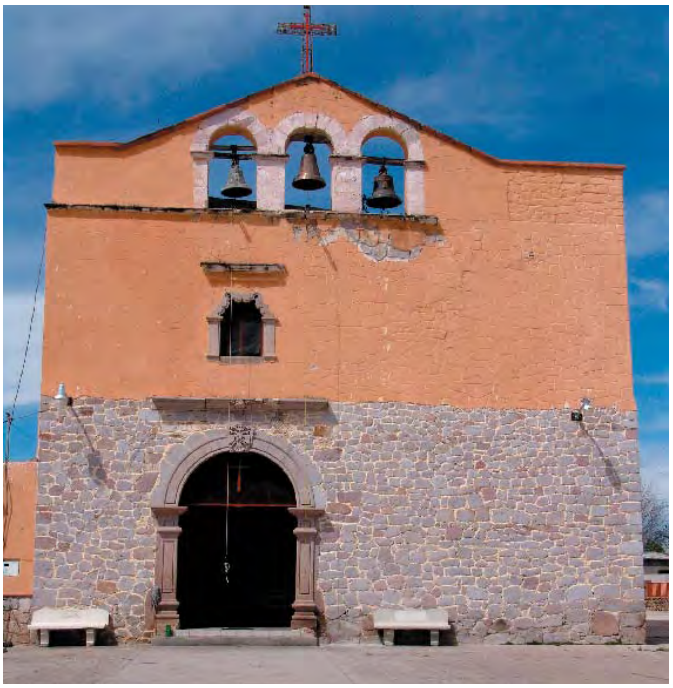
The interior is a small crossing without dome. In the key of the arch of the presbytery is read the Latin inscription: "Year of the Lord of 1794" that gives faith of the date of the construction. It has a small altarpiece of one body, finished in 1801[163], without gilding and simply carved with four columns twisted as torches. In the intercolumniation there are three niches that in the bases have rockery and garlands. In the main one is the Immaculate Conception and in the finial there is a crucifix. The church was reconstructed in 1980.

The house, now transformed into a museum dedicated to the general Villa, has in the portal two pilasters with boxlike carving and in the pendentives two shuttlecocks that give the sensation of movement. The architrave opens up in the central part, forming two volutes that invade the frieze with triglyphs. Toward the centre there are two small volutes that join forming a lambrequin; on the cornice there are two gargoyles without ornament.

016D TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO. YEAR: 1736

Villa Ocampo originates in the evangelization and military process that the Spanish crown implemented in the north of the viceroyalty. The foundation of the Jesuit mission of San Miguel de Bocas had as intention offering a place for spending the night and of safeguard of the Camino Real de Tierra Adentro to Santa Bárbara and Parral, territories that constituted the northern settlements of the Nueva Vizcaya in that moment.

The old town of San Miguel de Bocas is located next to the river of that name. It was part of the mission of the ancient Tarahumaras, called La Natividad. Toward the north, next to the Florido river, the Jesuit Juan de Heredia,



[163] AHAD, Libro de la visita de Juan Ignacio de las Casas, 1801. (AHAD, Book of the visit of Juan Ignacio de las Casas, 1801).

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assisted by the captain Juan de Barraza, established the mission of San Miguel de Bocas in 1630, with four hundred Tarahumaras[164], to safeguard the route to Santa Bárbara. The visitor Juan Ortiz Zapata mentioned in 1678 that in the mission lived two hundred thirty six people and in the surroundings there were ten homesteads and ranches, with three hundred eighty six people[165].

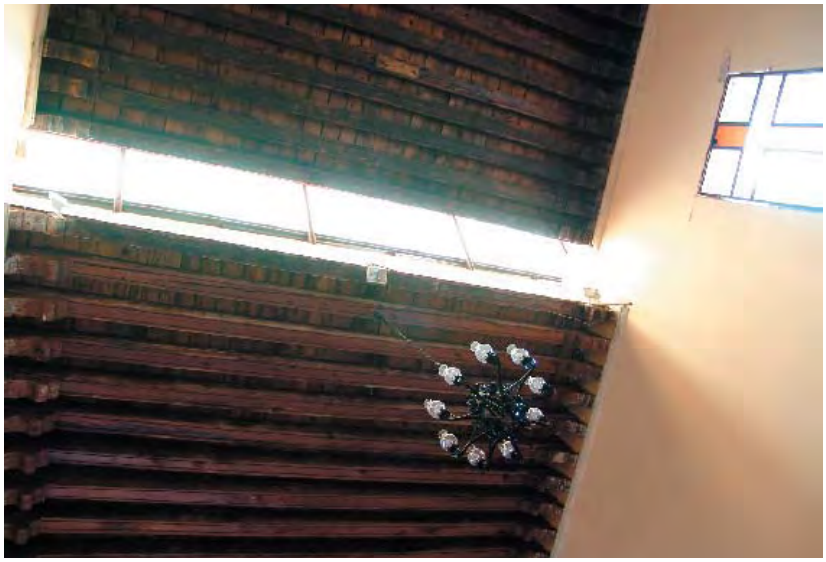
When the Jesuit mission was secularized in 1753, the town of San Miguel de Bocas became parish to which was attributed the town of San Gabriel. The bishop Pedro Tamarón mentioned that for 1765 it had seventy five families of Indians with two hundred fifty and a people. In the haciendas of the surroundings (Canutillo, Torreón, La Rueda) the population of Spanish origin added other two hundred and ninety six people[166]. The jurisdiction of San Miguel de Bocas remained on the side of the state of Durango when the Nueva Vizcaya was sectioned in 1824. During the second half of the 19th century its name was changed by Villa Ocampo.

The temple of San Miguel was built in 1736, as it is mentioned in an inscription. The property has a plan of one nave with octagonal apse. The facade is formed by an arch with molding in whose key appears the bicephalous eagle of the Hispanic monarchy and the monogram JHS of the Company of Jesus, which speak of the missionary character of the temple. In the intrados a cherub is found. The group is completed with an exempt cornice ornamented with a mask. The choir window presents a polyfoiled lintel that finishes again in another detached cornice. On the roof is a reed-mace with three bells instead of tower.

The interior is made of stone; the coffered wooden ceiling is interesting, because the apse rises on the main nave, generating in the difference a clerestory that previously lightened the altarpiece. This feature that is present in other towns of the itinerary such as Avino, Cuencamé, Huichapa, Nombre de Dios and Navacoyán, confirms again the narrow relationship with the religious spaces of Nuevo Mexico. The door of the baptistery in the cube of the tower is

[164] Zambrano 1963, t.I, p. 171.
[165] AGN, misiones, vol. 26, exp. 51, f. 241-244v. Visita de Juan Ortiz Zapata, 1678. (AGN, missions, vol. 26, exp. 51, f. 241-244v. Visit of Juan Ortiz Zapata, 1678).
[166] Tamarón, 1937, 120.

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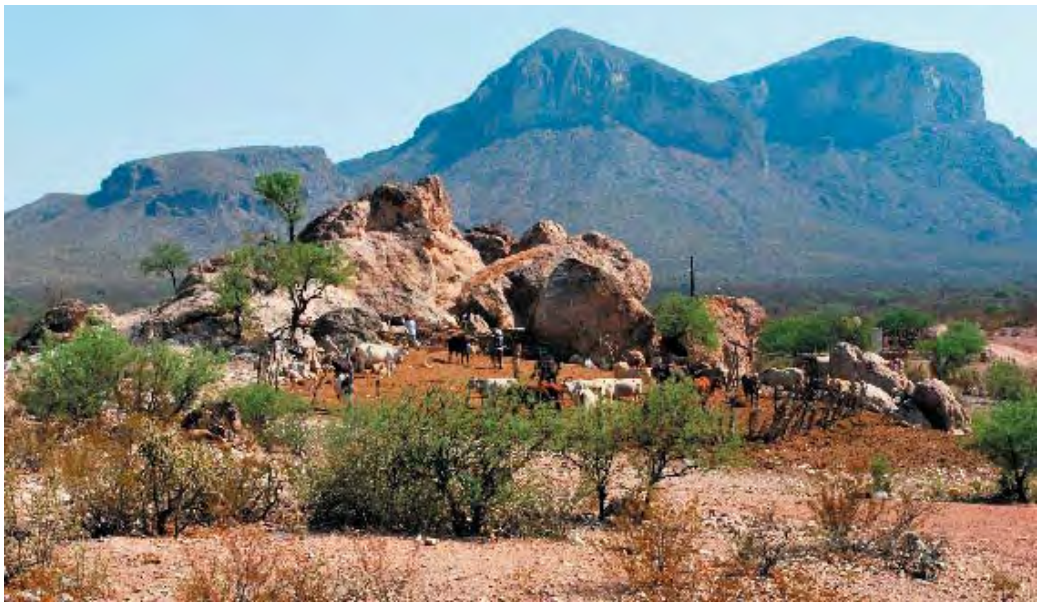


carved with a bicephalous eagle in whose centre is found a star, the inscription Anna and the monogram of Mary Queen. In the upper part it has a mask with Indian features that remind us the door of the main sacristy of the cathedral of Durango. The jambs of the door sculpted with estípites speak of the fast development that this stylistic modality had in northern periphery regions.

The main altar is formed by trefoil arches in the style of Montoya, with double columns with garlands to the centre. The small ciborium houses the gilded and painted sculpture of the archangel Saint Michael.

017D STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

This stretch of the Camino that consists of around 64 km. conserves in its biggest extent the original trace. It communicated to the hacienda of San Antonio and the old Jesuit mission of Cinco Señores (Nazas at present), both located in the south riverside of the Nazas, with the presidio of San Pedro



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del Gallo, which along with those of San Miguel de Cerro Gordo and of La Limpia Concepción del Pasaje, conformed the line of presidios in the limits of the Bolsón del Mapimí. As it was previously registered, the distance between the described populations represented one day on foot for the travelers that moved along the stretch between Cuencamé-Parral. The landscape that surrounds this segment of the route explains in a clear way the essence of the road in the inhospitable territories of the North of the Nueva España, in which the geographical references (fords, mountain ports, skirts and hills) provided a reading of the trace. It suits to emphasize that this stretch, same as the others that are located toward the north of the city of Zacatecas, was constituted by simple breaches and paths of ground, which with the intermittent period of rains and overflow of the streams caused that some segments of the sidewalks were disabled, before which the breach was re-lined without losing the trace of the road.

This segment of the road basically embraces the itinerary between the Nazas river and the old presidio of San Pedro del Gallo. This route that offered enough conditions suitable for the transport of carts and the traffic of transhumant cattle, was few utilized in the second part of the 16th century. This was because the travelers intruded a hostile territory due to the presence of Indians resistant to accept the Spanish domain. However such stretch was traveled by the expedition of Juan de Oñate toward Nuevo Mexico in 1596, because the part between Nazas and San Pedro del Gallo were obliged points for spending the night and provisioning on the road thanks to the presence of several eyes of Water in San Pedro del Gallo and the perennial water flow of the Nazas.



This stretch acquired importance with the discovery of the mines of San José del Parral in 1631, settling down a direct route between the previous real de minas and the city of Zacatecas. Such an event caused dynamism in the road presenting an

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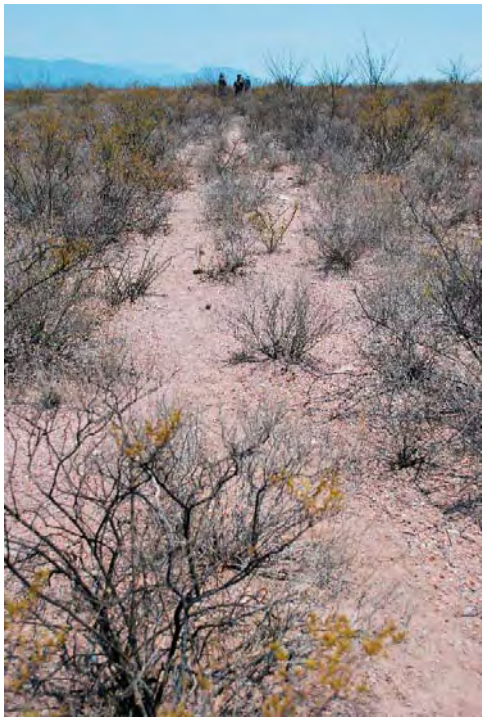


increment of travelers in both senses of the route. On the other hand, this population of the mineral and the agricultural activity in the Valley of San Bartolomé generated a rising among the Indians of the region, highlight the Tobosos. Before this situation, in 1646 was founded the presidio of San Miguel de Cerro Gordo in the current boundary of Durango and Chihuahua. Nevertheless with such a measure the Tobosos continued with their attacks to the convoys that traveled between Parral and Cuencamé, forcing that this last one was depopulated in 1654.

During almost the whole 17th century the stretch of the road between Nazas and San Pedro del Gallo did not present the favorable conditions for the settlement of permanent populations, except for some small homesteads in the south riverbanks of the Nazas river, populations of importance were not present in the way. Toward the south was the Real of San Antonio de Cuencamé, to the north in the plain of La Zarca is located the hacienda of the same name and the mentioned presidio of San Miguel de Cerro Gordo. However the insurrection of the Indians Pueblo of Nuevo Mexico, between 1683 and 1687, rebounds in the stretch of the road disturbing the riverside towns of the Nazas. Alarmed by this event and before the latent danger of a general rising, the Spanish crown establishes a line of presidios with the intention of surrounding and control the Indians that had the Bolsón de Mapimí as refuge, for what in 1685 were founded the presidios of the Purísima Concepción de Pasaje, San Pedro del Gallo, and finally that of Mapimí in 1711, to protect the most traveled route in the Nueva Vizcaya toward Nuevo Mexico.[167] This action rebounded in more security and control in the stretch of the road due to the presence of presidio soldiers. At the same time it provoked that the Jesuit established in 1705 the mission of Cinco Señores del Río de las Nazas, due to the strategic pass that the ford of the river had constituted. In the second half of the 18th century, the presidios of Cerro Gordo, Mapimí, Pasaje and San Pedro del Gallo were reformed; however, starting from this century, the incursions of belligerent Indians that were groups of Apache continued harassing in a constant way to the travelers in the stretch of the road, so in order to protect it was founded the town of San Luis del Cordero, in August 12, 1805. With the foundation of the previous settlement in the twilights of the colonial period began the consolidation of the stretch gradually secured in the last decades of the 19th century when concluded the pacification of the territory. It is worth to

[167] Biblioteca Nacional de México, Archivo Franciscano, Informe de José de Barroterán, 1745. Porras, 1980, p. 322. (Biblioteca Nacional de México, Franciscan File, Report of José de Barroterán, 1745. Porras, 1980, p. 322).

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mention that this segment of the Camino Real was scenario of the trip done by the president Juárez, in his journey to Paso del Norte during the French intervention in our country.

The stretch of the road is located in the central part of the state; it is characterized by being a semi-desert area, where as one advances to the interior of the state gets into in the Bolsón de Mapimí. The stretch of the road is traced following a north-south direction, on a narrow valley that is defined by its oriental flank with a succession of mountains; as one approach to San Pedro del Gallo shall find some very spread hills. In this area the vegetation consists on thickets of huizaches, mezquites, ocotillos, yucas and some bushes like uña de gato. In the riversides of the Nazas is found a gallery forest made up of sabines, river sallows and poplars.

This territorial environment frames the stretch of the road, which is fundamental for its comprehension. The geographical references such as mountains, sites, valleys, fords of rivers, plains, hills and mainly mountain ports, represent fundamental elements to explain the layout of the routes. This group of natural elements constitutes the signaling in an unfavorable territory, where the road is in a narrow dialogue with the landscape. The description carried out by the Franciscan Agustin Morfi in 1777 accompanying Teodoro de Croix with reason of his appointment as captain of the Internal Provinces, exemplifies this relationship in a didactic form.

We left after seven and at little less than a quarter of league arrived to the river that we passed in different arms by the site called plazuela de los Arrieros (small square of the Muleteers). Here the land is of so much crumb that the flow opened up a wide box, of more than a quarter of league and in whose district almost every year changes of course. This circumstance could make difficult taking out its waters, but few steps above, the land itself offers the last dispositions for it. We climbed to a plain surrounded by mountain ranges, where we advanced heading for the NW 1/4 to the W; the land is black and with good grasses, the road flat, annoying by the dust and without water. At eleven we arrived to a hill of short elevation with two rocks, among which a port is formed, called La Vaquilla, and that makes the mediation of the road from Nasas to El Gallo. Here we stopped for a while to wait for the loads that came very behind. This port is very opportune to surprise the walkers, because besides being necessary pass, two collateral plains are discovered. To the foot of the rocks there are some small caves, where one can be sheltered from the sun and rain. There are also some indications that the Indians frequented them, in some mortars used to crash their seeds. The rocks are made of tezontle or gritty stone with quartz veins. The loads arrived, the sentries that had put on in the summit of the rock were lifted and at twelve we mounted again in prosecution of our way; we entered in a plain that is called of Las Manos, where we found several crosses in memory of the deaths that caused the Indians and we saw the cenzontle birds for the first time. To the four leagues and at the right of the road there was a cornfield, not well assisted, by the risk of having the peons there; to its bank near the path was a small charquería (pond) in which our horses drank water, and we began to go up on some soft hills,

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by the site called Palo Blanco. Little ahead we found other cornfields, also at the right of the road, and after these we found some 40 neighbors of El Gallo that, accompanying the justice, went out to receive us, and together all went down by a very spread hill to the old presidio and now town of El Gallo, where at four thirty of the afternoon we arrived to the safe house. Today, thirteen leagues, direction N. W. 1/4 to the W.[168]

Another traveler of the 18th century, the military engineer Nicolás de Lafora in his visit to the presidios of the North of the Nueva España emphasizes geographical references: the way of this day comes by a valley formed by two mountain ranges of very high mountains whose biggest width will be of one league, that of the right is called of the Rosario. When following his course to the north, the military engineer did one of the most meticulous descriptions in the territory.

... We walked twelve leagues half direction N.W. 1/4 W., by land, as the previous; to a quarter of league is the place called La Plazuela de los Arrieros, where we passed the river with little water, divided in several arms, then entered in an almost circular plain, closed by several high, peeled mountains, escarped in many parts, and of very extraordinary figures that led by a narrow canyon called La Vaquilla, it is six leagues far from San Antonio, and other six from the extinguished presidio of El Gallo, being this land another similar plain to the first one that continues to a hill from whose summit can be seen the settlement...

018D MINE OF OJUELA - YEAR: 1598

Ojuela is closely bound to Mapimí, the place represents the reason for the foundation of the real de minas. The place was also part of a system of mines that during the 18th century, at the moment of most splendor, had around 35 shafts. This confirms the enormous transcendence of the place in the Camino Real de Tierra Adentro, as one of the most important mines ensemble of the entire itinerary.

Ojuela shares with Mapimí the same date of foundation in 1598 with the intention of exploiting the minerals. The father Agustín Morfi who accompanied the gentleman Teodoro de Croix, major of the Provincias Internas de Occidente (West Internal Provinces) in 1777, said that several established merchants

[168] De Morfi, Fray Juan Agustin, Viaje de Indios y Diario del Nuevo México, México, p. 156-158

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made very lucrative trade, supplying the miners and monopolizing the products of the mines. The mine of the Ojuela, of Valentín Vázquez Borrego, was "the best of all, as that it led to the discovery of all the real". However, according to Morfi, it was in a lamentable state and without producing fruits, due to the lack of observation of the mining ordinances[169]. The same friar describes the inaccessible of the place "the mine called the Ojuela, is uninhabited; one can descend to it with much risk until the place called the Pozo de Agua (Well of Water) that must be around 200 yardsticks deep, and although to the last plans there must be other 400, it is not possible to descend given the lack of stairways and the weakness of the supports that frequently collapse"[170].

Mapimí also had a period of peak with the beginning of activities of the mining company of Peñoles that acquired the mine of Ojuela in 1891. This company modernized the production by means of the use of electricity for the handling of big drillers, the installation of a rack railway, an hacienda de



[169] Morfi, 1937, p. 109.
[170] Morfi, 1980, p. 176.

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beneficio called De Agua, as well as the construction of a hanging bridge of 336 meters, built in 1892 by the German engineer Santiago Minguin who also contributed to the construction of the Golden Gate bridge in San Francisco, California. The town of Ojuela that was formed around the mine ended up having two hundred wooden houses and survived up to 1931, when the company stopped exploiting the lodes[171].

019D CAVE OF LAS MULAS DE MOLINO

The rupestrian ensemble of La Cueva de las Mulas is located in the Cañón de Molino (Mill Canyon), on the Valley of Guatimapé, territory of the municipality of Nuevo Ideal, in the center-north of the state of Durango. This canyon opened up by the action of the Molino stream that runs from east to west, forming two high, sharp walls and a narrow interior valley arriving to the wide valley of Guatimapé and to end in the lagoon of Santiaguillo.

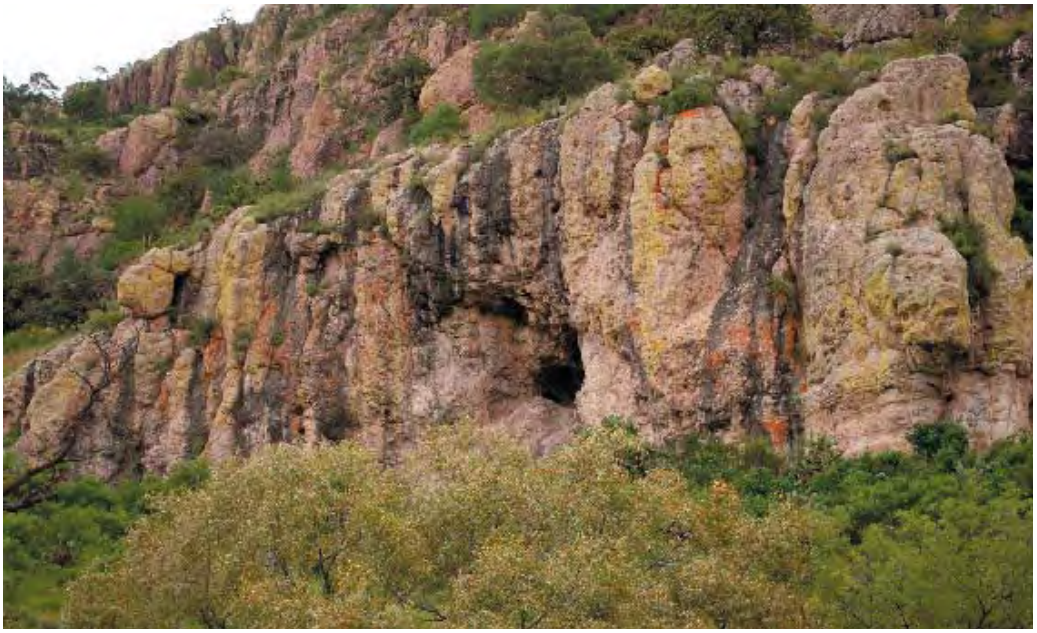
In the last kilometers of the canyon, from the imposing site of Charco Azul to the mouth, the slope of the stream becomes smaller, and the valley is a little wider, but surrounded by the impressive walls that form the canyon. Waters below Charco Azul, halfway the ascent of the bank that rises to the vertical cliffs that make the upper part of the north mountain range is found a not very deep cave.

The entrance is narrow but of great height (more than 10 m.) so the dark mouth of the cave stands out in the landscape from the bottom of the valley. It is not deep, it has a length to the bottom of 14 m, and its width varies, by the middle of the cavity the maximum is of 8 m., while in the short corridor of the entrance the minimum is of 2 m. Several cavities and nooks are formed in the different walls. In the cave highlights that the floor is constituted by the rocky blooming, therefore a land accumulation of deposits has not taken place, which could provide information on the occupations that took place in it.

All the expressions of this cave are painted, most of them with a black pigment. For their study was carried out a division into groups that follow the topographical separation observed, distinguishing 8 in total. Of these, the groups 2 and 3 are those of more magnitude regarding the number of motifs and the complexity of the composition. To the date, 230 motifs have been recognized, which represent approximately 85% of all those of the cave.

[171] Arreola, 1998, p. 81.

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Three of the groups are located in lengthened natural niches that are formed in the lower part of the walls of the cave. The two most important groups are located in the longest niche in the east wall. To start we can say that a special relationship exists with that location since the motifs begin to appear at the beginning of the niche and they disappear when this finishes. Another aspect that calls the attention is that most of the images concentrate next to the entrance, and some few ones are located toward the bottom of the cave. This can be because the entrance of the cave is oriented to the south, and the east wall receives more light along the whole year.

The expressions of the groups 1, 2 and 3 are paintings in black color and great part of them are of small format, of around 5 cm, but some expressions can reach a size near to 15 cm. The painting has been applied to the wall without any previous preparation. The pictorial technique could be vegetable coal blended with water and some agglutinant, which at present is also ignored. The evidences suggest that the pigment was in a liquid state and it was applied by means of a small paintbrush. The motifs are filled, in the way denominated flat ink. The line is sometimes of clumsy appearance but, with a detailed observation, can appreciate the will of carrying out some details accurately in great part of the figures.

The state of conservation of the paintings varies from some areas to others, depending on several factors. One of the possible factors is the filtrations of water. Another factor is the proximity to the floor of the cave. Most of the paintings are in niches in the low part of the wall, and where the niche and the floor of the cave join are found a series of motifs that are of the most affected by the erosion and erased. Possibly this is due to that the animals or people that entered to the cave stepped on them or people sat down over them to contemplate the ensemble. Two graffiti are also observed, which partially affect the work in the lower part, but the damage of these is located, at present.

Analyzing the motifs may be observed that these are grouped in scenes, sometimes separated and sometimes juxtaposed. In occasions they seem to have a lineal narrative sequence, but others have a composition irradiant of scenes that are related to each other, tied by a central scene. Five main themes can be distinguished: scenes of hunt of anthropomorphous figures with arch and arrow that hunt so much deer as horses or mules; cattle breed-

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ing scenes in which horsemen armed with pikes are taking care of flocks of equines; scenes related with trade and expeditions in which can be observed droves of mules with shipment guided by horsemen dressed in the Spaniard style; scenes of war and of political or ritual character, in which intervene characters with European costumes and weapons, or among individuals with indigenous or not easily identifiable garments; and finally the representation of isolated emblematic animals.

Most of the motifs are represented in profile, although a good proportion is represented in foreshortening or in a perspective of three fourths. Some are represented frontally. Although the manufacture of the motifs is simple, the will of representing some details can be appreciated, therefore they are not schematic. Likewise can be noticed the intention of representing movement, of giving life to the actions that are narrated, for what one can speak of dynamism in the scenes.

Among all these expressions outstands powerfully the almost total absence of motifs or allusions to the main aspects of the presence of the Christian religion as could be temples, missionaries or priests, saints or virgins, crucifixes or other important symbols. There have only been found three monograms of the Holy name of José (Joseph), modified, of small size and in marginal position. This contrasts vastly with the relevance of the Catholic Church in all the environments of the colonial life.

One of the most interesting aspects in the iconographic analysis has been the clothing. In it has been distinguished the peculiar form of pants, or breeches as they were called in the time, of wide cut and that were picked up under the knee, which appear in several characters. This short was called botarga, gregüesco, or "in the Turkish style". In another case it seems to be observed a shirt or jerkin with a kind of vest called ropilla arriba con brahones that were the shoulder pads. In several anthropomorphous figures were also identified a sort of boots called buskins. But the hats were of the most interesting garments. In some cases has been possible to identify caps, in one of them it seems to be a sharp cap with feathers on the sides. A considerable quantity of characters wear hat, but the most interesting thing is that they are all of the same type, probably a capotain. This hat type can be located at the end of the 16th century and first half of the 17th century

The first available information on the time when the work was done, based on the presence of horses, mules and donkeys, the hats, the garments, the tools and weapons, indicate that the rupestrian work was executed toward the

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end of the 16th century and first half of the 17th. It would correspond to the period in which was carried out the exploration and conquest of the territories of Durango, and the first colonization efforts, of appropriation of the territory and of the evangelism. It also corresponds to the time of the great rebellion of the Tepehuanes in 1616. In this context several processes had an outstanding role: the dislocation of the Indian settlements and the creation of new towns, mining, the missions, the cattle and agricultural homesteads. But all these conquests, colonization, social and economic processes were connected and structured by a way, the Camino Real de Tierra Adentro, with its diverse ramifications.

By the valley of Guatimapé passed the old Camino Real that went to the north until the mid 17th century, the road from Zacatecas to the mines of Santa Bárbara (founded in the year of 1563) and later on the road arrived to Nuevo Mexico. This road was traveled since the first times to take all kinds of merchandises and materials to this mining area and others such as Santiago Papasquiaro and mainly the real de minas of Topia amid the Sierra Madre Occidental, and, in inverse sense, to transport the products of the mining toward the south. After 1631, with the discovery of the mines of Parral another road was built more to the east, for the heavy oxen carts that could not pass by the valley. However, the old road continued being used and it was called the "camino a la ligera" (slight road), since the merchandises that could be transported to loin of mules and horses took this road that was faster.

Without any doubt, the phenomenon that constituted the road, what happened and lapsed on it was what most impacted to the Tepehuanes that lived in the valley when the Spaniards arrived, and later on, in the towns of Indians, missions, homesteads, haciendas and reales de minas, for the creation of the ensemble of the Cueva de las Mulas.

Several reasons exist to attribute this work to the Tepehuanes Indians: a) the space chosen to paint the work: a cave, a remote and sacred place for this town; b) the type of representation, painting applied on a very uneven rocky surface, without any preparation, and with most of the motifs of reduced size; c) a unitary conception of a complex speech, not an accumulation of motifs product of the chance, or not related to each other and executed in very different times. Besides, it is a speech integrated to the surroundings of the Cañón de Molino; d) in the work highlights the absence of Christian motifs; e) the abundance of equine representations.



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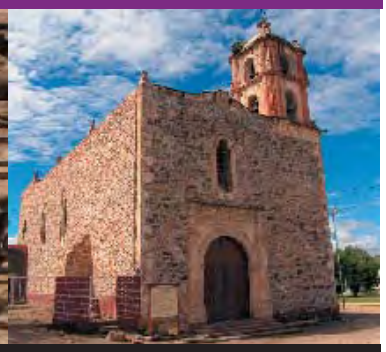
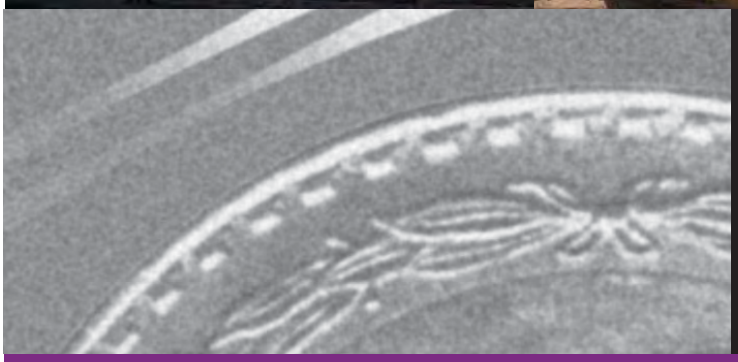
This last point deserves a wider comment, since the horses, mules or donkeys had a great importance for the Tepehuanes since the first contacts. From the first expeditions these animals fascinated to the Tepehuanes, and important events related with the robbery of horses are reported, even in the valley of Guatimapé. Later on, with the pass of the Camino Real, this fascination continued and increased. It is worthy to point out that for the Tepehuanes, as a town of northern tradition, and characterized by a way of life with a lot of mobility and dispersion, the horse represented an element of irresistible attraction. Before the end of the 16th century Tepehuanes chiefs had their hosts that went on horseback, and during the Tepehuana rebellion, the sources mention attacks of groups of Tepehuanes on horse.

Another aspect to highlight is the election of the space for this rupestrian work and how it is inserted in the landscape. It is some of their most sacred places, a cave, but that it is located inside a deep canyon, in a far place, of irresistible beauty. It is not in the high of a hill, neither enjoys of a privileged panorama of the environment. The intention of hiding prevails, to preserve the work from strange eyes, of the dominators, in order to freely express what they are living and experiencing, in order to capture their tradition in a process of accelerated change.

The image that to this day prevails of the Tepehuanes, is that of the towns of the north, whose semi-nomadic tradition, not Meso-American, generally seen as of simple, rough culture, anything complex, is reflex of this rupestrian work that demonstrates us their great wealth, complexity and cultural dynamism that even took them to paint their vision of the so radical and disturbing events that suffered in the conquest.

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STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

4.a PRESENT STATE OF CONSERVATION

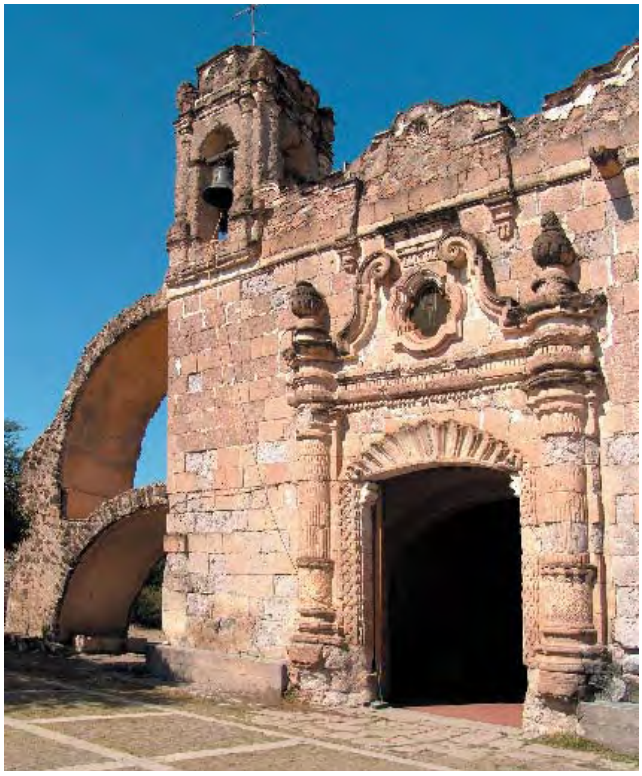
The concern for the rescue of the architectural heritage of the State of Durango has been, and is still, constant for the administrations along the last years. The works developed with the purpose of restoring or improving the conditions of the estates, have been carried out in great measure by the federal and state authorities, without leaving aside the municipal authorities and private institutions that, in smaller proportion have been interested on the topic.

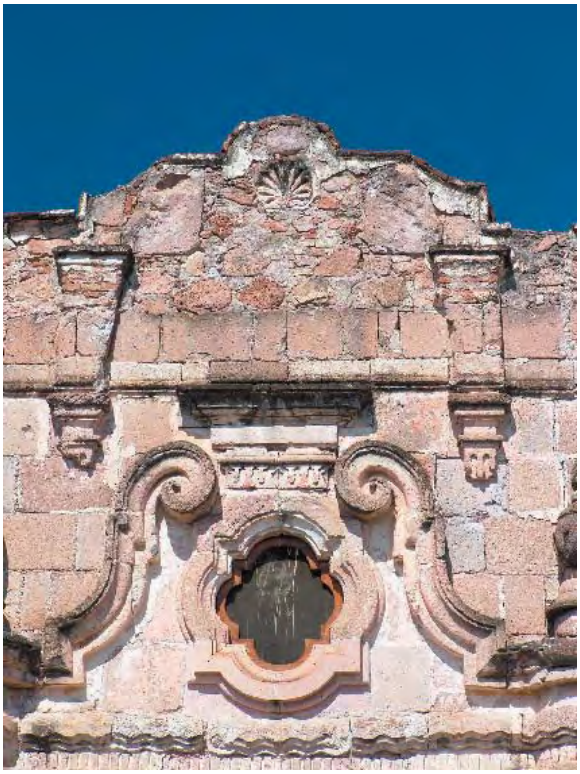
During the decade of the eighties, the first works were undertaken. In that time the Secretaría de Asentamientos Humanos y Obras Publicas (SAHOP) (Department of Public Works) carried out the reinstatement of the roof in the chapel of San Antonio de Juana Guerra, located in the town of Amado Nervo, as well as in the temples of Jesus Nazareno and the Hermitage in Nombre de Dios belonging to the homonymous municipality. Finally, in the municipality of Nazas was made the consolidation of the cube of the tower in the parish of Santa Ana.

It is in the nineties when the temple of San José, located in Avino, was restored by the state government, where besides the restitution of the roof also was intervened the gilding of its altarpiece.

With the aim of providing a more detailed framework on the state of conservation of the selected sites, and according to the delimitation of the core zones of each one, following is presented an outline that will provide information on the number of estates, their state of conservation and the problem that face for their preservation.

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001D CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

Inside the core zone of the nominated property, an estate is located, which corresponds to the chapel of San Antonio de Juana Guerra, found in an acceptable state of conservation. However, it is necessary to clear out that the upper part of the steeple presents some deterioration, same as the finial of the facade.

On the other hand, contiguous to the temple, two historical structures are located: the main house of the hacienda (country property) and the mill on one side. Both are located in the buffer zone, and their state of conservation is precarious. Next to this place runs the Pan-American Highway 45, in its stretch Durango-Nombre de Dios-Zacatecas, presenting an asphalt rolling surface with good maintenance.

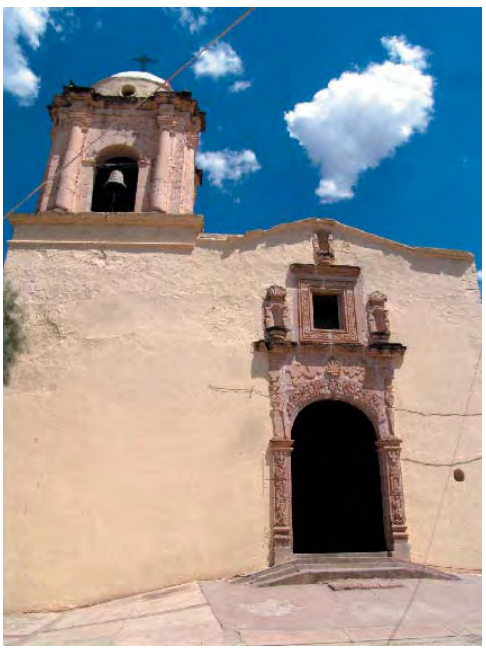
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002D TEMPLES IN THE TOWN OF NOMBRE DE DIOS

In the core zone of this place two constructions are located: the convent of San Francisco and the parish of San Pedro Apóstol. In the first of them, in spite of not having roof, the state of conservation is regular due to the intervention made in 2003, when the International Shop of Conservation and Restoration of Architecture of Earth (TICRAT) was celebrated. During this event the structure was consolidated, with the removal of vegetation and the application of plaster on the walls.

The state of conservation of the second property is acceptable. It would also be convenient that inside the buffer zone be located 10 constructions catalogued as historic monuments by the Instituto Nacional de Antropología e Historia (National Institute of Anthropology and History) (INAH), of which eight show good state of conservation (80%) and only two of them (20%) are deteriorated.



The primary street is mainly constituted by the avenue Fray Jerónimo de Mendoza that is the pass of the Highway 45 that crosses the population centre, with variable secondary intersections. The orientation of the urban plan is from northwest to southeast and from southwest to northeast; the sections of the streets range between 5 and 10 meters wide, including sidewalks. It can be appreciated that 15% of the current urban area has paving of asphalt, concrete and of stone.

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003D FORMER HACIENDA OF SAN DIEGO DE NAVACOYÁN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)

There are three constructions located inside the core zone of the nominated property: the chapel of San Diego de Navacoyán, the Puente del Diablo (Devil's bridge) -which are in good state of conservation- and the main house of the hacienda that in spite of having certain damages, restoration works are being done, promoted by the grouping Voluntariado Cultural Durango A.C.

Most of the ways of the site are made of ground. Only the stretch that interconnects the Puente del Diablo with the chapel has asphalt paving but it is not found in very favorable conditions.



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004D HISTORIC CENTRE OF THE CITY OF DURANGO

In the historic centre an increment in the deterioration of the estates with heritage value can be observed. For 2004, the constructions considered inside the perimeters «A» and «B» added 747. It is considered that of 383 contained inside the perimeter «A» 30% of the estates have been destroyed, and part of the remainder is in bad conditions. Among the factors that have deteriorated the properties can be found the inclemency of the weather, the age, the use and mainly the abandonment and negligence of the proprietors that by not having been able to finance the maintenance of the property, and before the increment of the value of the land in the centre area, only expect for their total loss in order to sell them as lots.



The lack of awareness of the inhabitants of the city of Durango with regard to the importance of their architectural heritage fomented inappropriate interventions, mutilation, and, in extreme cases, the destruction of the properties. The problem increased with the construction of buildings that do not integrate to the historical and formal environment, the modification of the use of land from residence to commercial, as well as the destruction of natural references such as the Cerro de los Remedios (Hill of the Remedies) and of the Calvario where the housing areas, the deforestation, the installation of antennas of radio, television and cellular telephony, intensify the damage to the heritage.

Advertising, posters, electric installations, of telephone and some elements of the urban furniture in the thoroughfare have deteriorated the view, the finials of the city and its urban image.

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It is important to highlight that at present time the Historic centre of the city of Durango is the point of attraction for most of the inhabitants, therefore, it is urgent to give a solution to such a problem.

The ways with higher flow of pedestrians and of merchandises are 5 de Febrero in its stretch from Zarco to Zaragoza, 20 de Noviembre Ave. from Miguel de Cervantes Saavedra up to Independencia; Negrete, from Zarco to Hidalgo and in the south north sense the streets of Pasteur, from Francisco Sarabia to Negrete. Francisco I. Madero from Negrete up to Francisco Sarabia, as well as Victoria, from Coronado to Francisco Sarabia. The Juárez street from Aquiles Serdán up to Francisco Sarabia; Constitution in all its stretch, same as Bruno Martínez since in this area is found the biggest concentration of services, trade, government buildings, temples, squares and gardens, libraries, schools of basic level, offices, clinics and medical services.

In the historic centre five types of rolling surface can be found in the streets (although mostly corresponding to asphalt paving). To mention some examples: in 20 de Noviembre Avenue and 5 de Febrero street hydraulic concrete was applied; the cobblestone base, prevails in the Obrera neighborhood; stamped concrete has been recently placed in the perimeter of the Jardín Hidalgo and in two crossings of 20 de Noviembre avenue.

Observations done have helped to determine that the state of conservation of the paving of the historic centre, in general, average. Superficial and structural failures originated by water leakage, the bad state of the drainage system and the faulty repair of the structure of the asphalt are some of the problems in which it is necessary to work.



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Way Hierarchization

The urban structure of the Historic centre is conformed by primary, secondary and local ways with grid layout, in east-west and north-south sense, the first ones with circulation preference, and some of second transformed into circulation axis, occupy a surface of 73.00 hectares that represent 15.73% of the total area. The ways in general inter-communicate the study area with the remainder of the city.



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Urban corridor

The main communication axes that exist today and were proposed by the Program of Urban development of Victoria de Durango 2000-2020 are part of it. Crossing the study area are found the Felipe Pescador Ave., 20 de Noviembre Ave. and Francisco Sarabia Ave. following by the Dolores del Río Blvd., with sections that range from 22 and 40 meters. On these corridors concentrate great number of urban and suburban transport routes that have downtown as main destination. The predominant uses in these corridors are those of trade, offices, mixed use and equipment.

Primary Ways

Under this classification are considered the streets Gómez Palacio, Negrete and 5 de Febrero that run from east to west; the streets Domingo Arrieta, Independencia, and Hidalgo that run from north to south, besides the Fanny Anitua Blvd. that is the main access to the Park Guadiana. The sections range between 8 and 22 meters wide.

Secondary Ways

The streets of Aquiles Serdán and Pino Suárez are considered in the centre area, besides Juan E. García in the Neighborhood of Tierra Blanca that run from east to west; as well as the streets Luna, Urrea, Carlos León de la Peña,



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Zarco, Constitución, Juárez, Belisario Domínguez that run from north to south. The sections of these roads range from 8 to 12 meters of width.

Local Ways

To this classification belong the remainder of the streets of the study area where the vehicle affluence is smaller, creating some isolated traffic conflicts; their sections range from 6.00 to 9.00 meters wide.

Pedestrian streets

Of minimum percentage, only the closed street of Gabino Barreda can be mentioned, located between Bruno Martínez and Juárez, Isauro Venzor between Patóni and Francisco I. Madero, Pasteur between Isauro Venzor and 5 de Febrero, Saucos between 5 de Febrero and 20 de Noviembre. The first has pavement of stamped concrete and quarry, the last one with cobblestone in regular conditions.

Transversal Cuts

These are sections present in the study area of very variable and irregular characteristics, since they range between 6.00 and the 40.00 meters wide. In the Quarter of Tierra Blanca these go from 10.00 to 12.00 meters; toward the north of the study area sections are located between 8.00, 10.00 and 12.00 meters. The 20 de Noviembre Ave., of double circulation, has an average of 24.00 meters. On the other hand, the Dolores del Río Blvd. and the Francisco Sarabia Ave., in their wider stretch reach up to 60.00 from wall to wall, including the Alamedas (parks) and the area of the Moreras (Mulberries). The Felipe Pescador Ave. has an average of 25.00 meters. These are the most representative streets in the Historic centre.

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Signaling

The signaling of the streets of the centre is incomplete. Only the avenues and urban corridors have acceptable indications that include the nomenclature of the transversal streets, sense of circulation, etc.

Conflicting Crossings:

Among the main conflicting points of the centre can be found the crossing of Francisco Sarabia Blvd. with Domingo Arrieta Blvd.; the crossing of Belisario Domínguez Blvd. with Francisco Sarabia Blvd., besides the crossing of 5 de Febrero with Fanny Anitua, Luna street with Francisco Sarabia Blvd.; Carlos León de la Peña with 5 de Febrero; Baca Ortiz street with Francisco I. Madero; Zarco with 5 de Febrero.

It was observed that in peak hours the traffic is chaotic by the saturation of vehicles in the first blocks of the Historic Centre, from the streets Independencia to Zarco and from Francisco Sarabia Blvd. to Aquiles Serdán, especially in the school areas during the entrance and exit of students, as well as in the areas of high concentration of people where services and public buildings are located.

Parking

One of the serious problems that the Historic Centre faces is the lack of parking spaces, so much public, as private. This situation favors that the streets next to the Moreras are completely saturated, what impedes the relieved flow of the vehicle traffic.

The census made in the area of study 68 parking spaces were detected, mostly located in fallow lots and hearts of block that have space for 2,102 vehicles in their maximum capacity. Many of these are inadequate and un-

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deremployed by being of a single level, besides lacking of pavement and the necessary infrastructure.

The service of parking meters in downtown is at present under concession with a private company with a total of 760 parking meters working in the first blocks of the Historic Centre. In the sector I there are 835 and in the sector II 694, giving a total of 1,529 parking spaces in row.

Transport

As point of great affluence, the Centre Area experiences daily traffic chaos as direct consequence of the high number of routes and collective units: thirty three routes of urban buses, minibuses and combis (a sort of van used for collective transport) with approximately 155 units and a total of 5,675 taxis. To give a clear idea on the problem, only in the street 20 de Noviembre 12 routes converge and 21 in Plazuela Baca Ortiz.

Inside this item the Centre Area is the generating and concentrator point of origin and destination of the population, reason why toward it converge 49 of the total of routes, around thirty three routes of buses, urban minibuses and combis with 155 units, besides 5,520 taxis that belong to different organizations giving a total of 5,675 units that daily circulate by different points of the Historic centre causing vehicle chaos in the area of study.

Joined to the above-mentioned, the routes of suburban and regional transport that concentrate in the bus terminus located in the former Cuartel Juárez and in the Alamedas widely increase the vehicle problem.

The linking between the way structure, the movements generated in the street and the public and private transportation, generates conflicts in the streets of reduced section, in those where the left sidewalk is used as parking and in which the location of transport stops block the vehicle flow.



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005D TEMPLES IN THE TOWN OF CUENCAMÉ AND CRISTO DE MAPIMÍ

In the delimitation of the core zone of this property there are six constructions. Five of them are monuments catalogued by the National Institute of Anthropology and History (INAH), and the sixth is located in a construction with historical value.

The catalogued constructions are composed of two religious buildings (the temples of San Antonio de Padua and the Sanctuary of Guadalupe) and four civil, which have an acceptable state of conservation; nevertheless, the property that houses the restaurant appears with certain aspects that put it in average situation.

Also, inside the buffer zone three estates catalogued by the INAH as historical monuments are found with an appropriate preservation.

On the other hand, in this municipality it is possible to distinguish the following ways:

Primary Ways:

The street Severino Ceniceros represents the way of biggest hierarchy in the city, since in a beginning it was part of the highway 49, crossing the population from south to north. With the construction of the outlying bypass road, its traffic diminished considerably, but it continues being the artery of most importance in the city, and to it arrive the main secondary ways that communicate the neighborhoods of the east and of the west of the city with the population's centre where the trade areas, work and services were located.

This street is the widest in the city, with an asphalt surface of 9 m. It is completely paved with asphalt and it has sidewalks of 2 m. wide to each side, built of concrete.

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Great part of the vehicles that circulate on it are integrated by foreign transport and of load that cross the city, as well as by local traffic.

Secondary Ways:

The secondary ways cross the street Severino Ceniceros perpendicularly. The Leona Vicario street communicates the east of the city with the centre, being the only street that has a bridge of concrete to cross the stream of Cuencamé. At present 90% is paved with hydraulic concrete and in construction process to finish its paving.

This street ends when crossing the stream is divided in three streets: Benito Juárez that communicates the south-east part of the city; 10 de Mayo that communicates the east part of the city and Ocampo that communicates with the north-east part.

The street Constitución communicates with the west of the city, and crossing a smaller stream through a ford, arrives to the outlying by-pass. The 85% is paved with concrete asphalt.

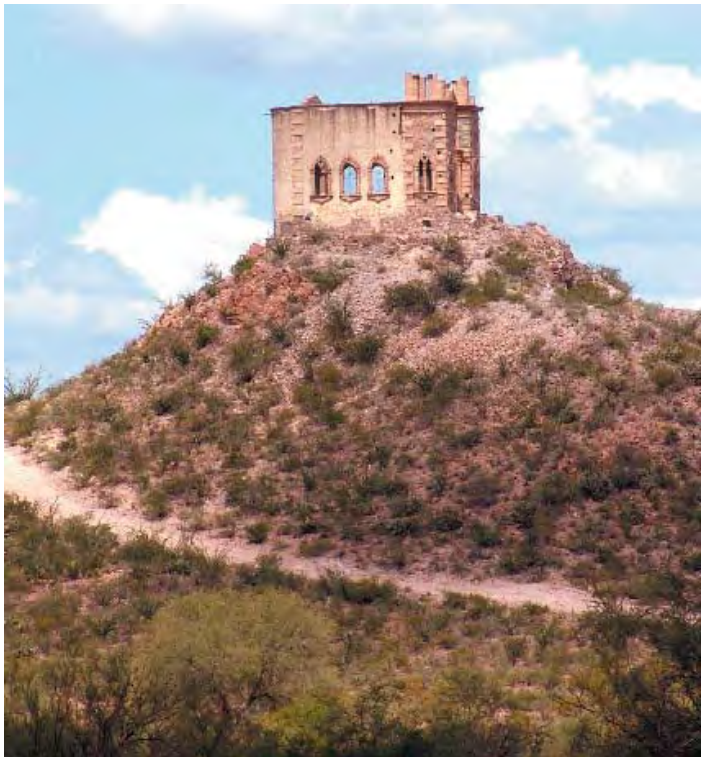
At the present time, the city of Cuencamé has only 20% of its streets paved with three different types of materials:

Asphalt. With a covered surface of 2000 sq. m. mainly located in the street Severino Ceniceros, as prolongation of the material of the highways with which it is connected in the north and the south. The physical state and the construction type are good.

Cobblestone. With a first surface of 340 sq. m. located in the streets that surround the main square which are: Francisco Sarabia, Leona Vicario and Constitución. The second surface is in the square skirted by the streets Leona Vicario, Guadalupe Victoria and the Avenues Riva Palacio and Ocampo. Of equal way, their physical state and construction are good.

Hydraulic concrete. With a surface of 7,150 sq. m. placed in most of the paved streets of the city. The physical state is good, mainly because it has few years of having installed the works of hydraulic paving since they began with the previous administration. Their construction type is from average to good due to the local constructive procedures with which it was made.

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006D CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS

Inside the core zone of the property two structures are located. The first of them is the chapel of El Refugio, which presents a regular state of conservation standing out the parasite vegetation of its tower. It is necessary to mention that this temple houses in its interior a collection of 16 canvases allusive to the Virgin Mary, which need urgent restoration, given their damage conditions.

The second structure located in the core zone consists of a treadmill whose state of conservation is average. On the other hand in the buffer zone two constructions catalogued by the INAH are located, the hacienda of Cuatillos and a funeral mausoleum, both in a damaged state of conservation.

Regarding the rolling surface of the ways of this town, it was observed that they are made of ground.



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007D TEMPLE OF THE TOWN OF SAN JOSÉ DE AVINO

There is one property, the temple of San José that is found in good state of conservation. In this place the pavement of the ways is composed by ground.

008D CHAPEL OF THE FORMER HACIENDA OF LA INMACULADA CONCEPCIÓN DE PALMITOS DE ARRIBA

In the core zone of the nominated property is located the chapel of La Limpia Concepción de María, with an acceptable state of conservation. At one side of the temple are found the remains of the old hacienda of Palmitos, catalogued by the INAH as historic monument; the structure consists of a quarry portal in not good state of conservation.

The only way in the site is the Pan-American Highway 45 with asphalt pavement in good conditions.



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009D CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCIÓN DE PALMITOS DE ABAJO (HUICHAPA)

The only property located in the core zone of the nominated property is the chapel of a Limpia Concepción de Huichapa, in an appropriate state of conservation. In front of this structure are found the remains of the hacienda, practically in ruins. The rolling surface of the accesses to the place is made of ground.



010D ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS

In the core zone of the nominated property eight estates are located: five buildings catalogued by the INAH as historic monuments and three buildings with value of historical context.

Of the catalogued structures there is one religious and the remaining civil, which present an appropriate state of conservation. With regard to the constructions with value of historical context, these are found in average state of conservation.



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Inside the buffer zone thirteen constructions are located catalogued by the INAH as historic monuments, which 10 (77%) are in good state of conservation; the three remaining (23%) are in bad conditions.

In the streets of the population there are different types of pavement prevailing that of hydraulic concrete, asphalt and stone pave; the coverage is of 40% of the total and it is mainly found in the centre area.

011D TOWN OF SAN PEDRO DEL GALLO

In the core zone of the nominated property they are located two estates: the first of them consists of a structure catalogued as historic monument by the INAH that is the religious construction of San Pedro's parish; the other one is a construction with value of historical context. Both are in an appropriate state of conservation.



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Inside the buffer zone only one construction is located, catalogued as historic monument, presenting a bad state of conservation. It is convenient to say that around 90% of the buildings located in the buffer zone are structures of historical, context value, which present an appropriate state of conservation. 35% of the streets of San Pedro del Gallo are paved, mostly with hydraulic concrete.



012D ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMÍ

Inside the core zone six constructions are located; all of them catalogued by the National Institute of Anthropology and History (INAH) as historic monuments.

Only one has a religious typology and the remaining are civil. Of the six structures five present an appropriate state of conservation and one of them is damaged.



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In the buffer zone nine buildings are found, catalogued by the INAH as historic monuments, all them in appropriate state of conservation.

Most of the urban zone lacks of pavement. Only the Juárez Ave. that is the continuation of the highway Bermejillo-La Zarca, as well as part of the streets Zaragoza, Libertad and Hidalgo have asphalt pavement and a minimum percentage has hydraulic pavement and stone pave.

013D TOWN OF INDÉ

There are twelve constructions located inside the core zone, of which three are catalogued by the INAH as monuments and six considered by their historical



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value. Only one of these estates is of religious character; six of them are in good state of conservation, two in average state and one in bad conditions.

On the other hand there are three constructions in the core zone, lacking of historical value and in regular state of preservation. In a same way, in the buffer zone they are four constructions, also catalogued by the INAH, fairly preserved.

Only the Hidalgo and Juárez avenues have pavement of hydraulic concrete, under regular conditions. Most of the ways of the place lack of asphalt.

014D CHAPEL OF SAN MATEO OF THE FORMER HACIENDA OF LA ZARCA



The chapel of San Mateo de La Zarca and the main house of this hacienda are the two constructions inside the core zone. The chapel is in regular preservation conditions, because the barrel vault roof of the temple shows deterioration due to moisture. On the other hand the main house is in good state.

The accesses to the place don't have any pavement, the rolling surface is made of ground.

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015D FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN OF EL CANUTILLO

The Limpia Concepción del Canutillo and the main house, are both under good conditions and considered as historic monuments by the INAH; they belong to the core zone of the nominated property. Both of them are composed by their respective chapels, which are in good state of conservation.

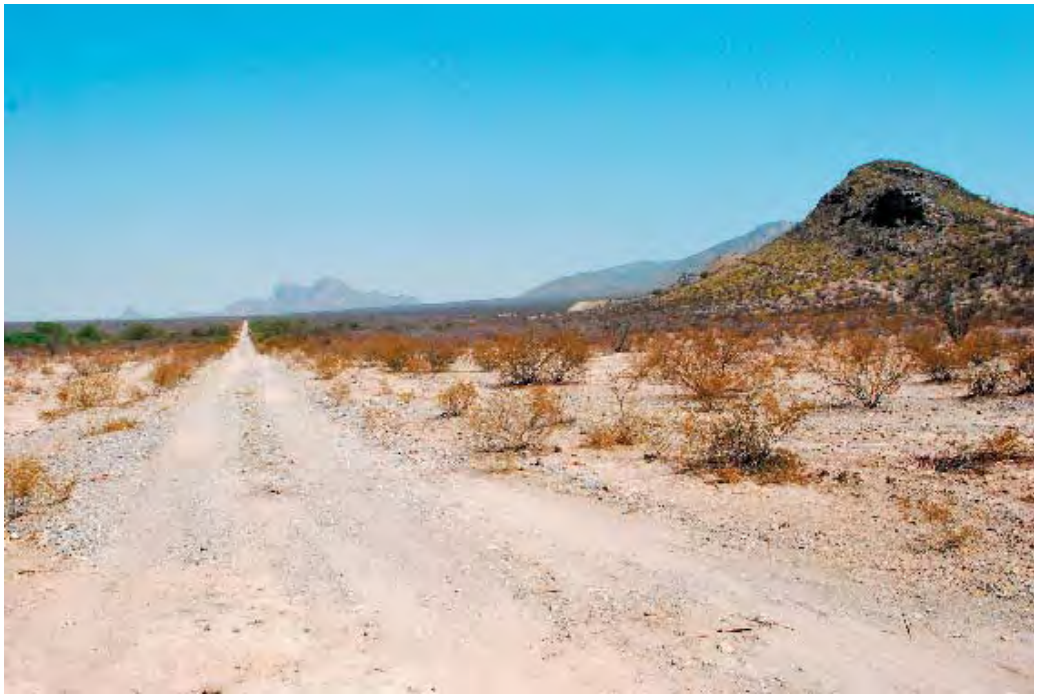
There is no pavement; the ways are made of ground.

016D TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO

The Temple of San Miguel de Bocas is located in the core zone, and it is well preserved.

The population of Villa Ocampo has pavements of hydraulic concrete and asphalt in the area centre and its main way (Francisco Sarabia), covering approximately 45% of the total of streets.

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017D STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

The stretch of the Camino Real between Nazas and San Pedro del Gallo is one of the best preserved tracts of the CRTA because the trace of the current paved highway took another direction and for this reason it did not affect the integrity of this property.

At present this road is not utlilized but it keeps the federal right-of-way, and given these circumstance, the private properties have not invaded it.

The only affectation found in such place is the presence of the typical desert vegetation, which has not affected the integrity of the road, since the prints left by the carts and droves of mules on the land are still conserved, giving archaeological testimony of the pass of the travelers.



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018D MINA DE OJUELA

In this core zone 65 structures are located, of which only the bridge is found in good state of conservation; the others are structures without roof and in bad conditions.



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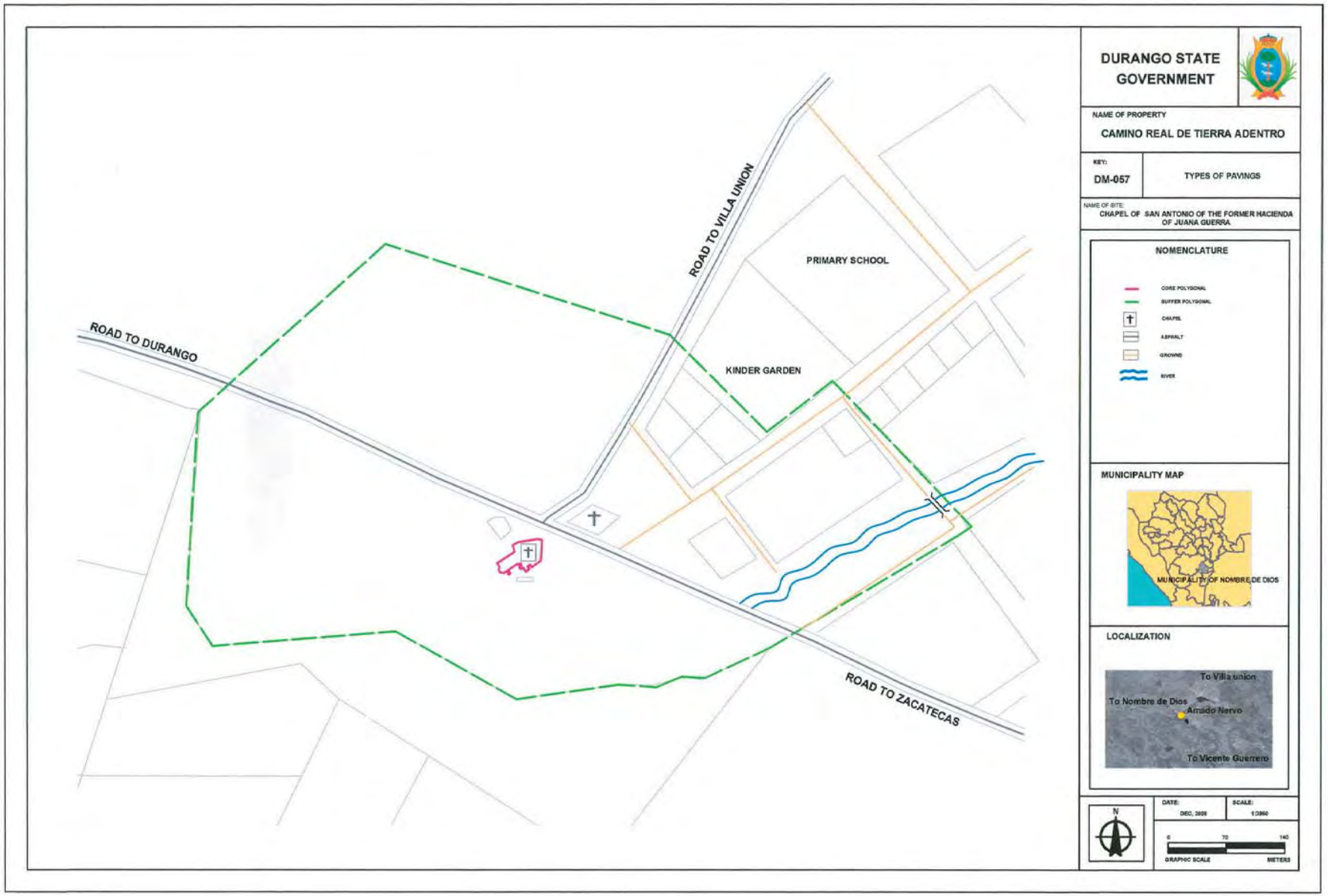
019D CAVE OF LAS MULAS DE MOLINO

This site has a very good state of conservation, since the access to the Cave is very complicated because the river that is found in the canyon is plentiful, especially in the rain season.

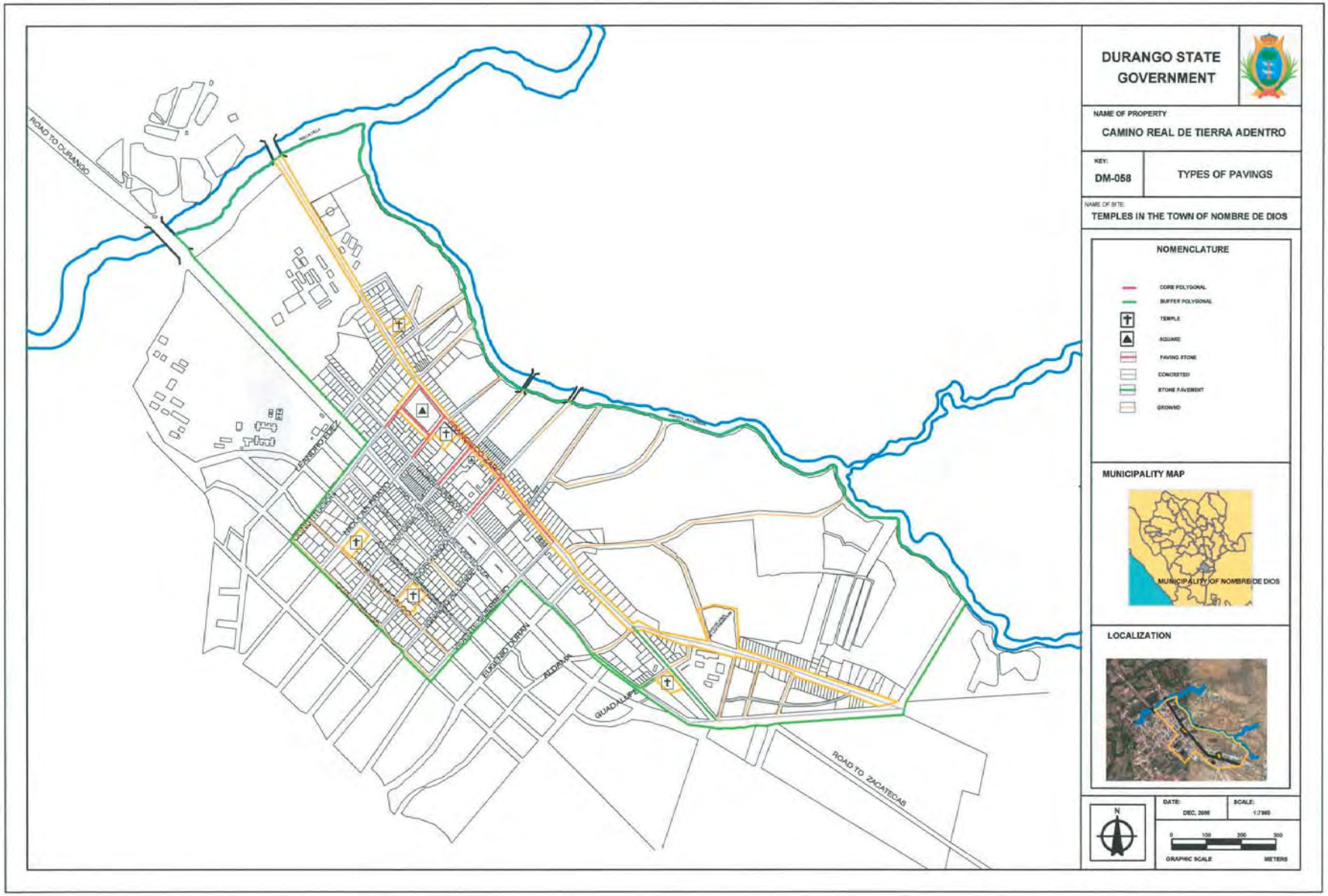
This site is naturally protected and for this reason there is neither presence of tourism nor of people alien to matters of the scientific knowledge of rupestrian art.



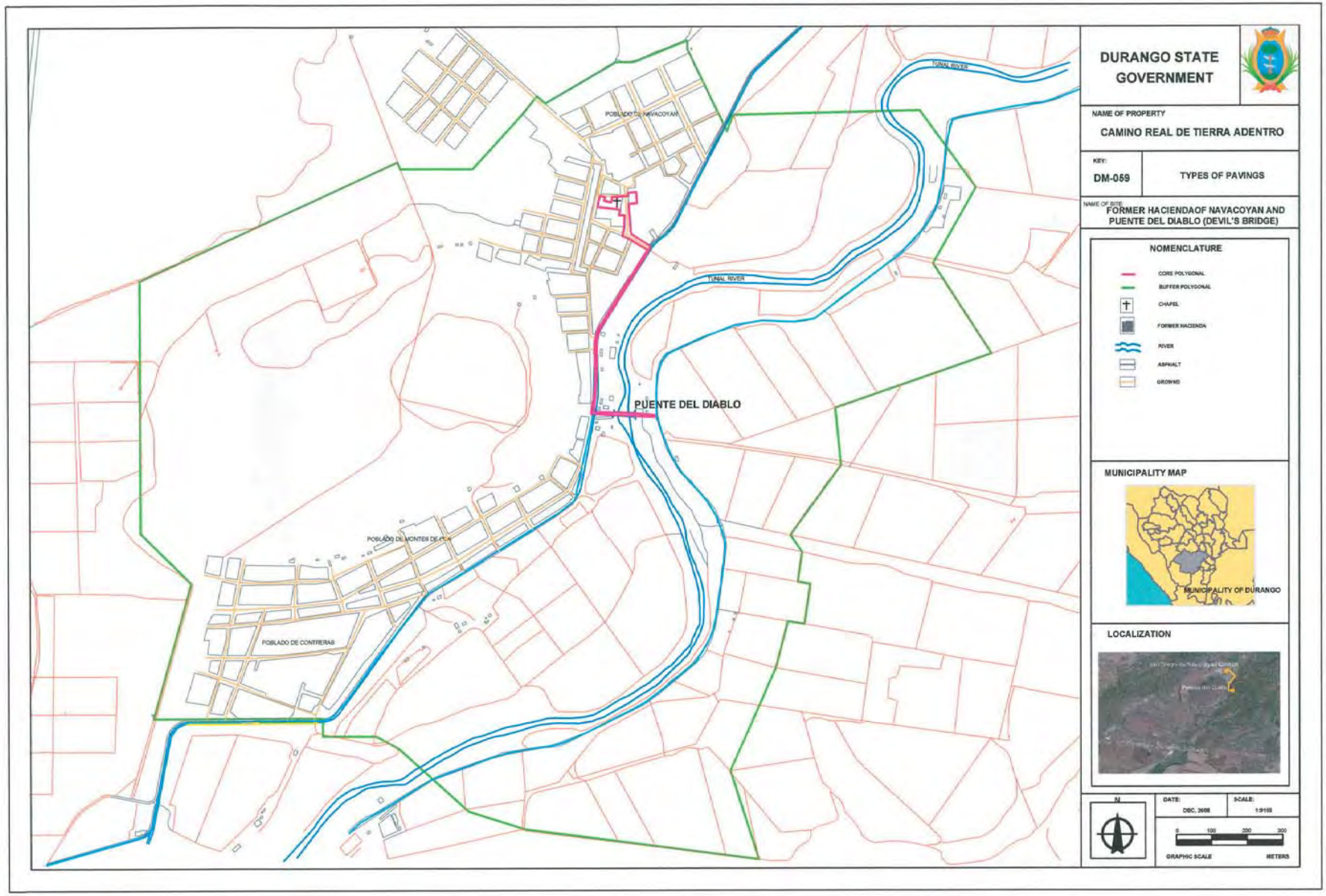
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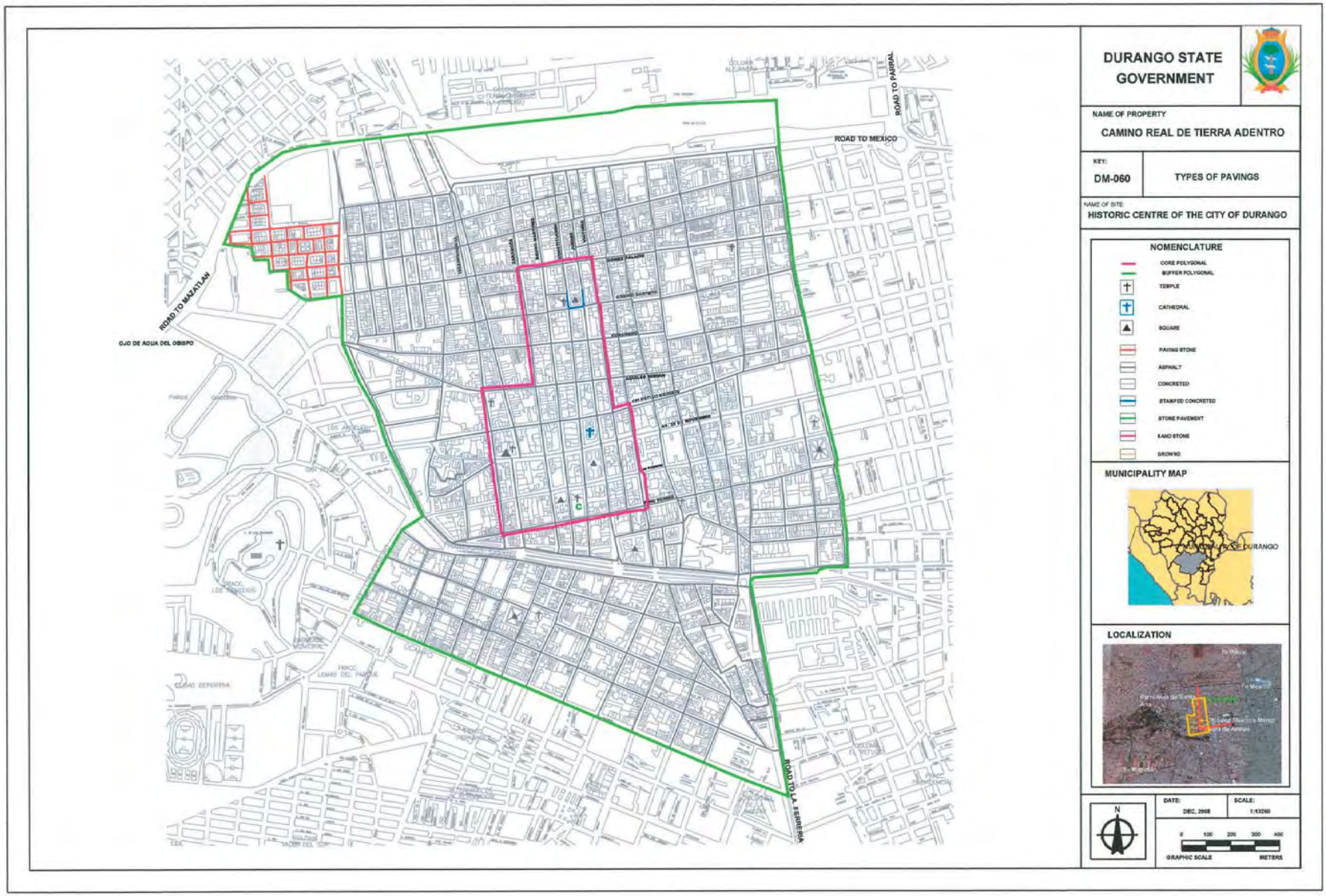
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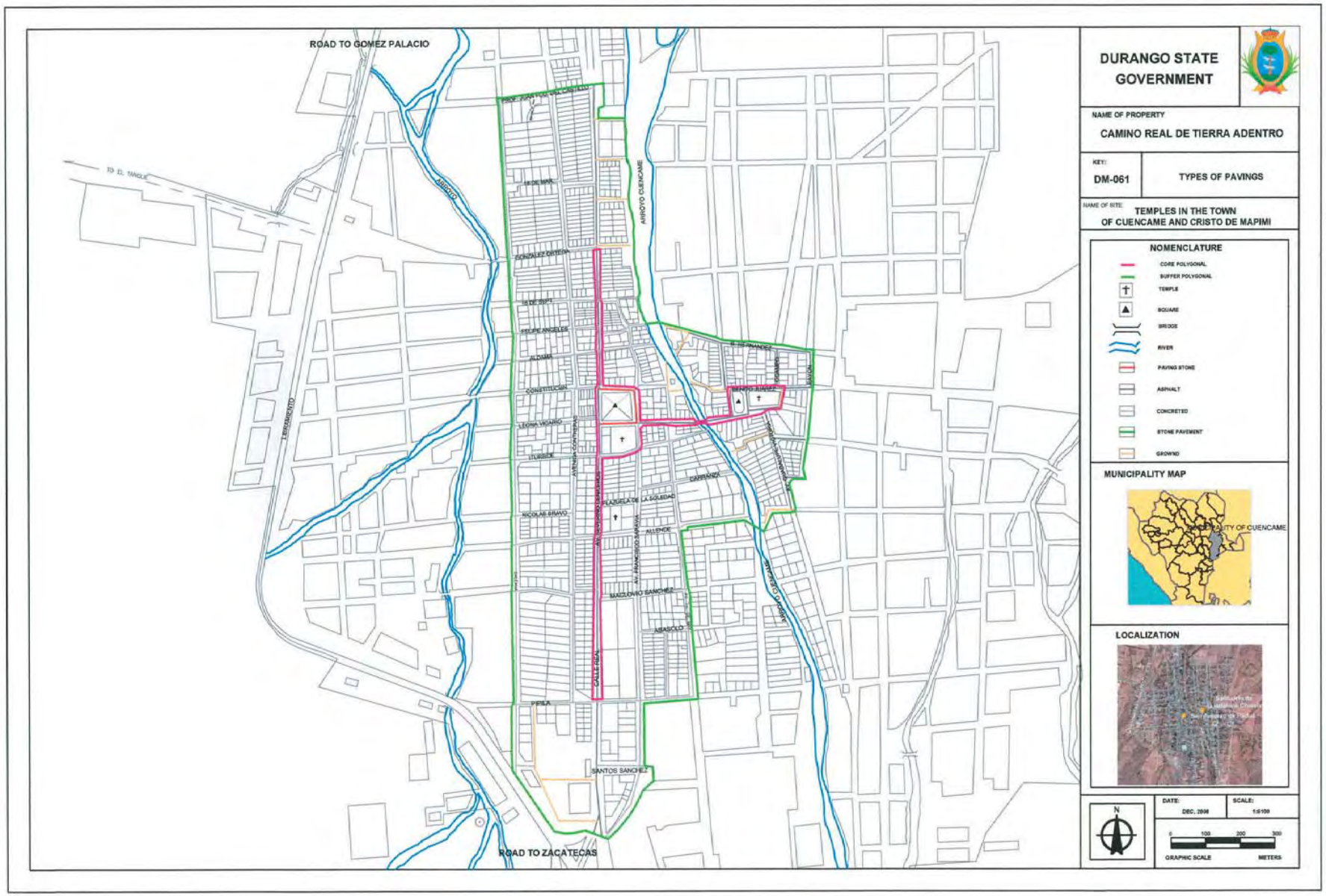
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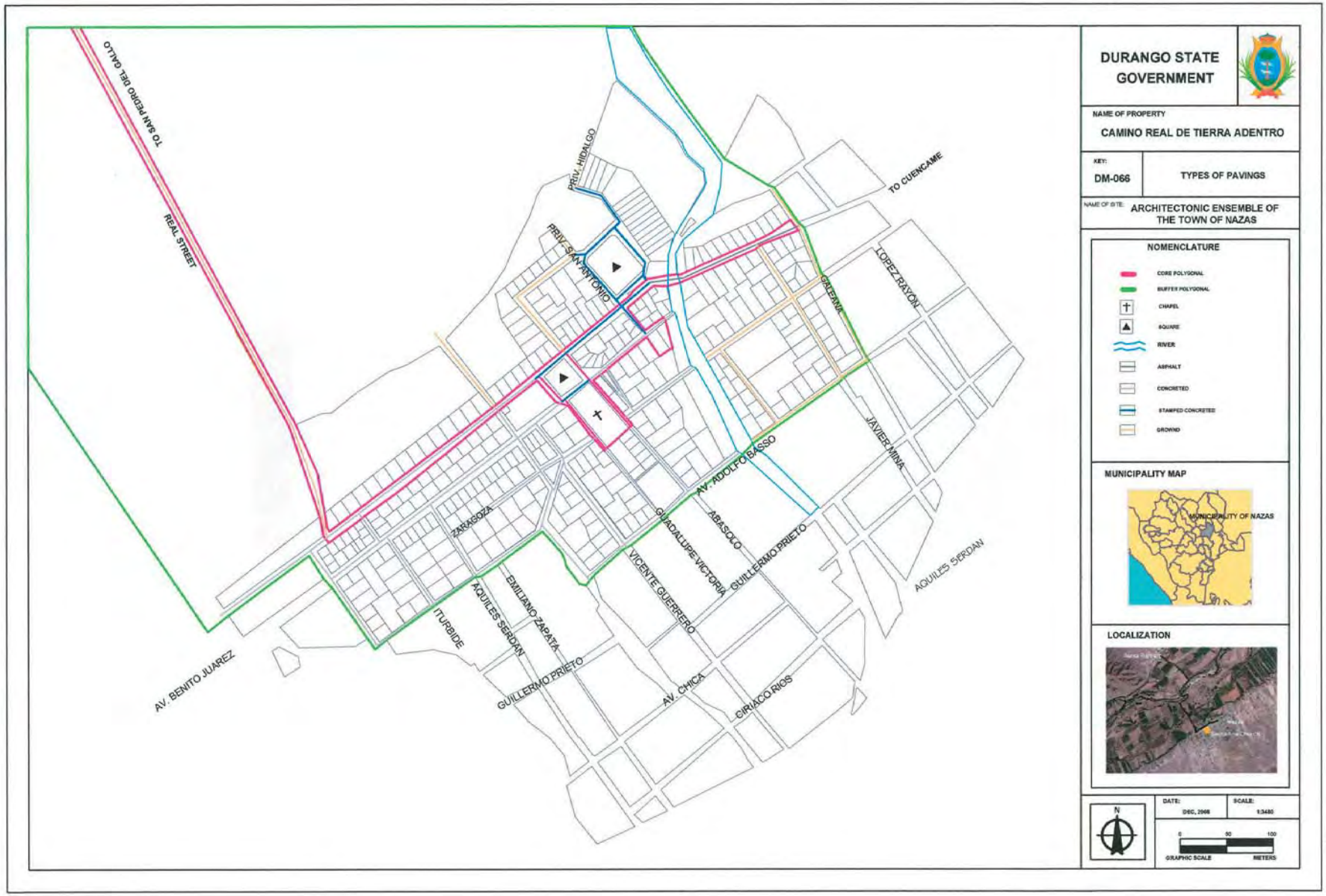


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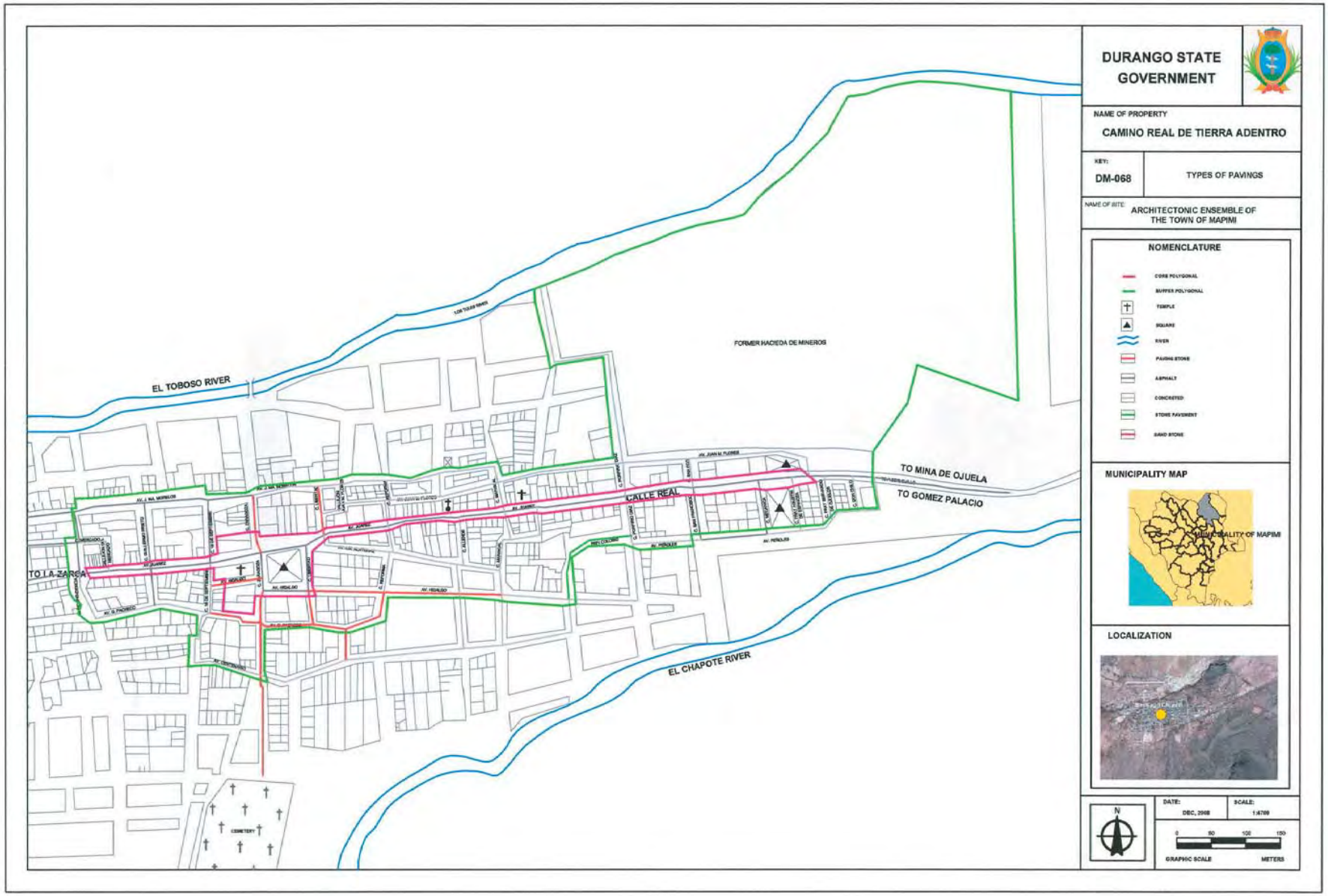
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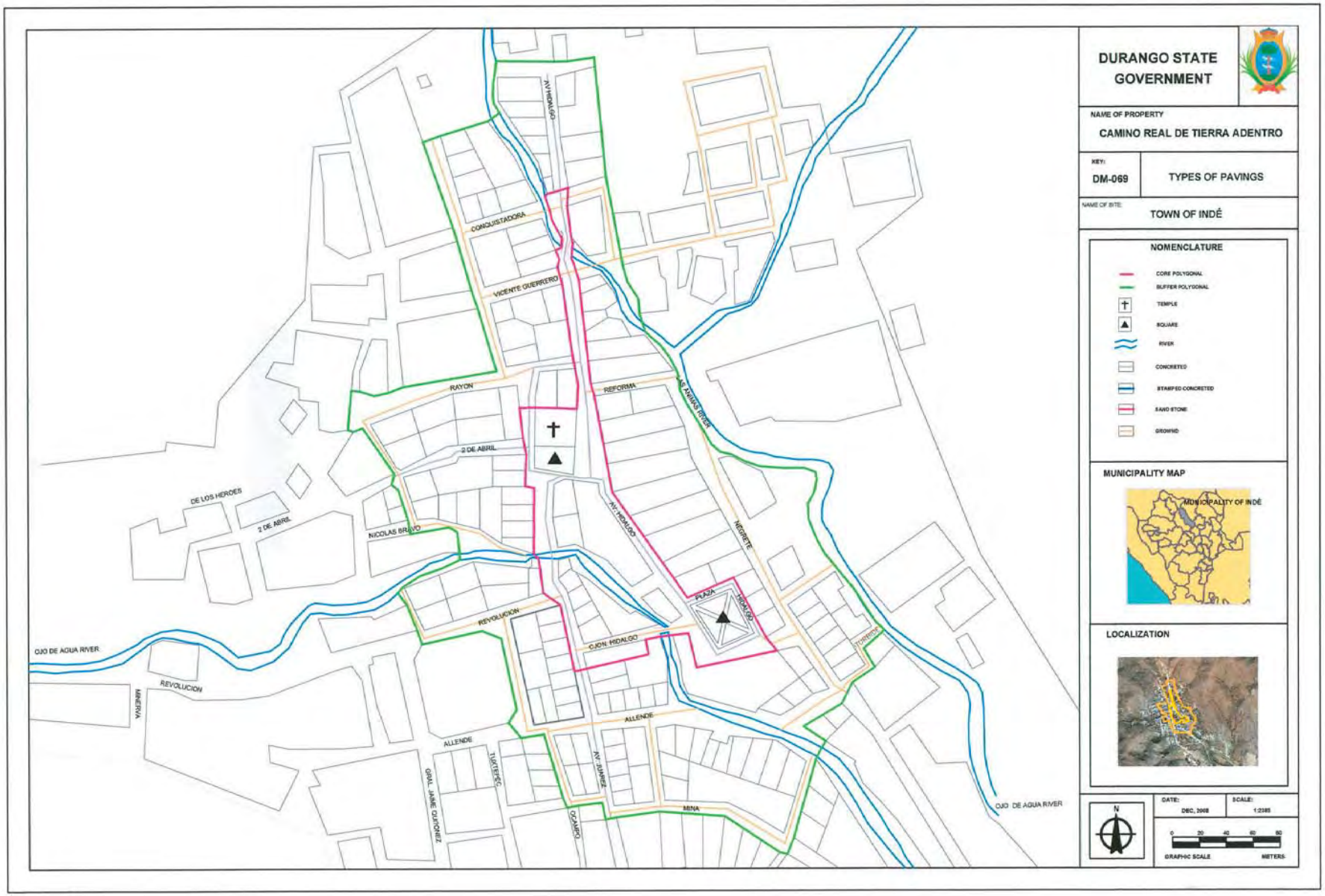
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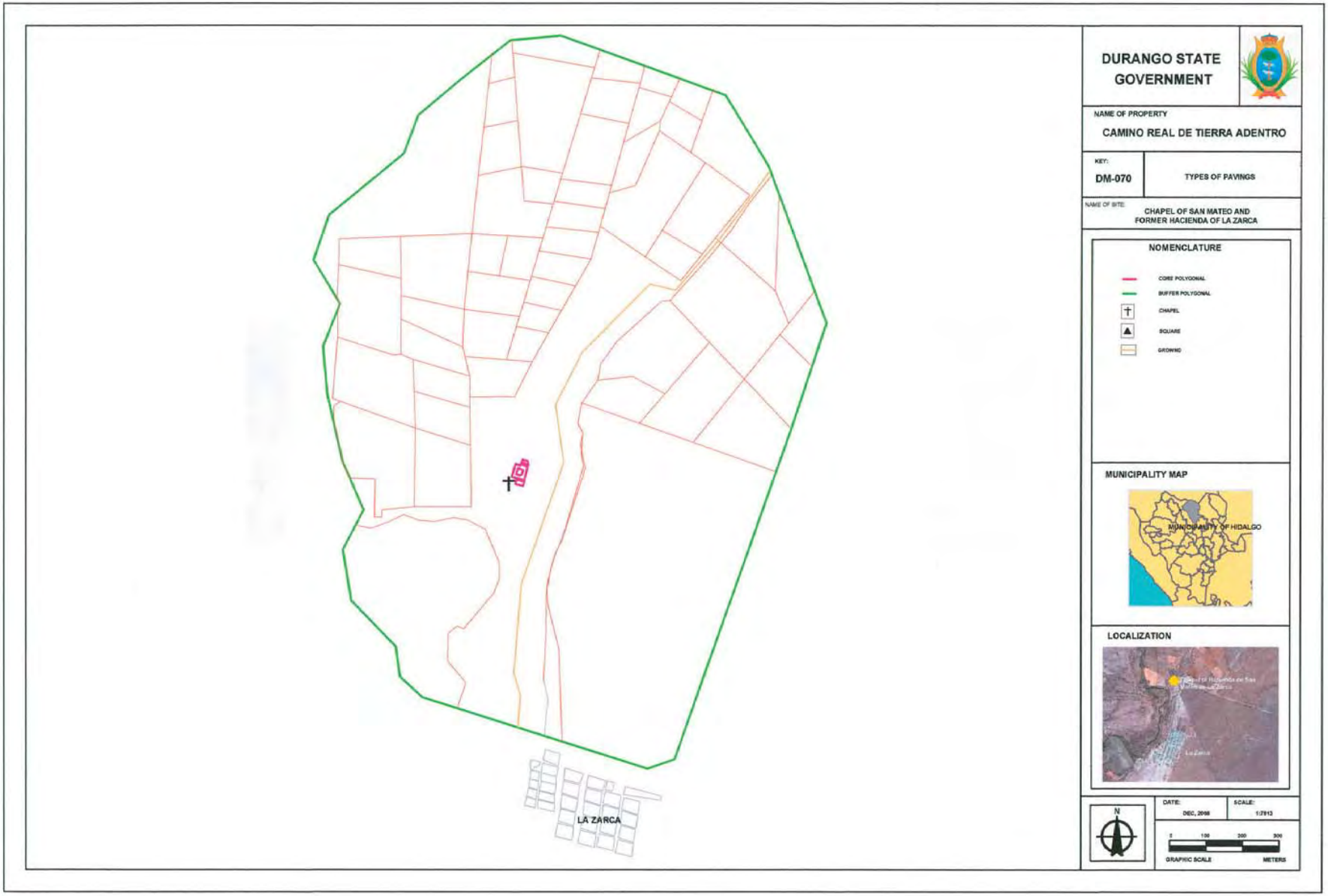
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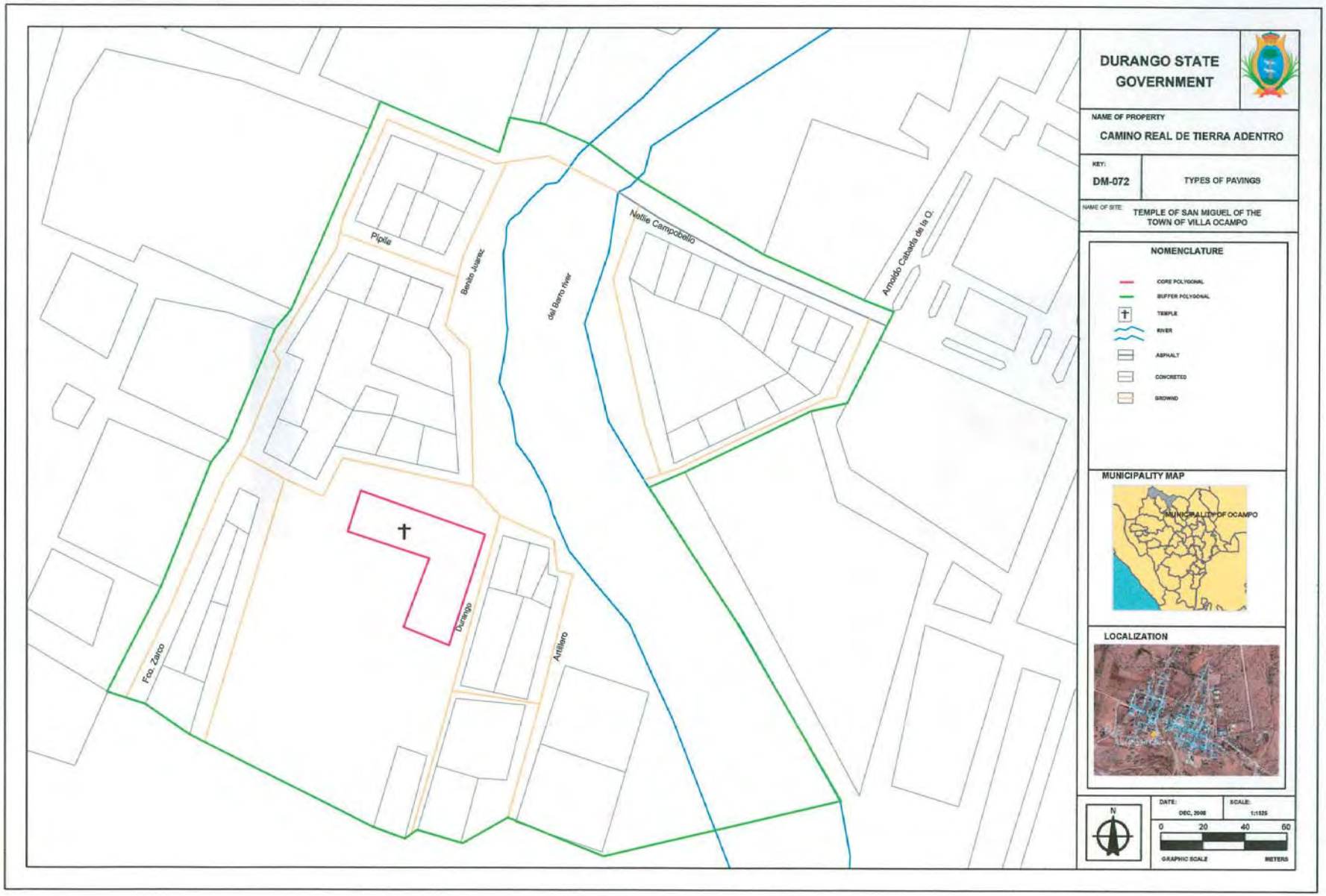
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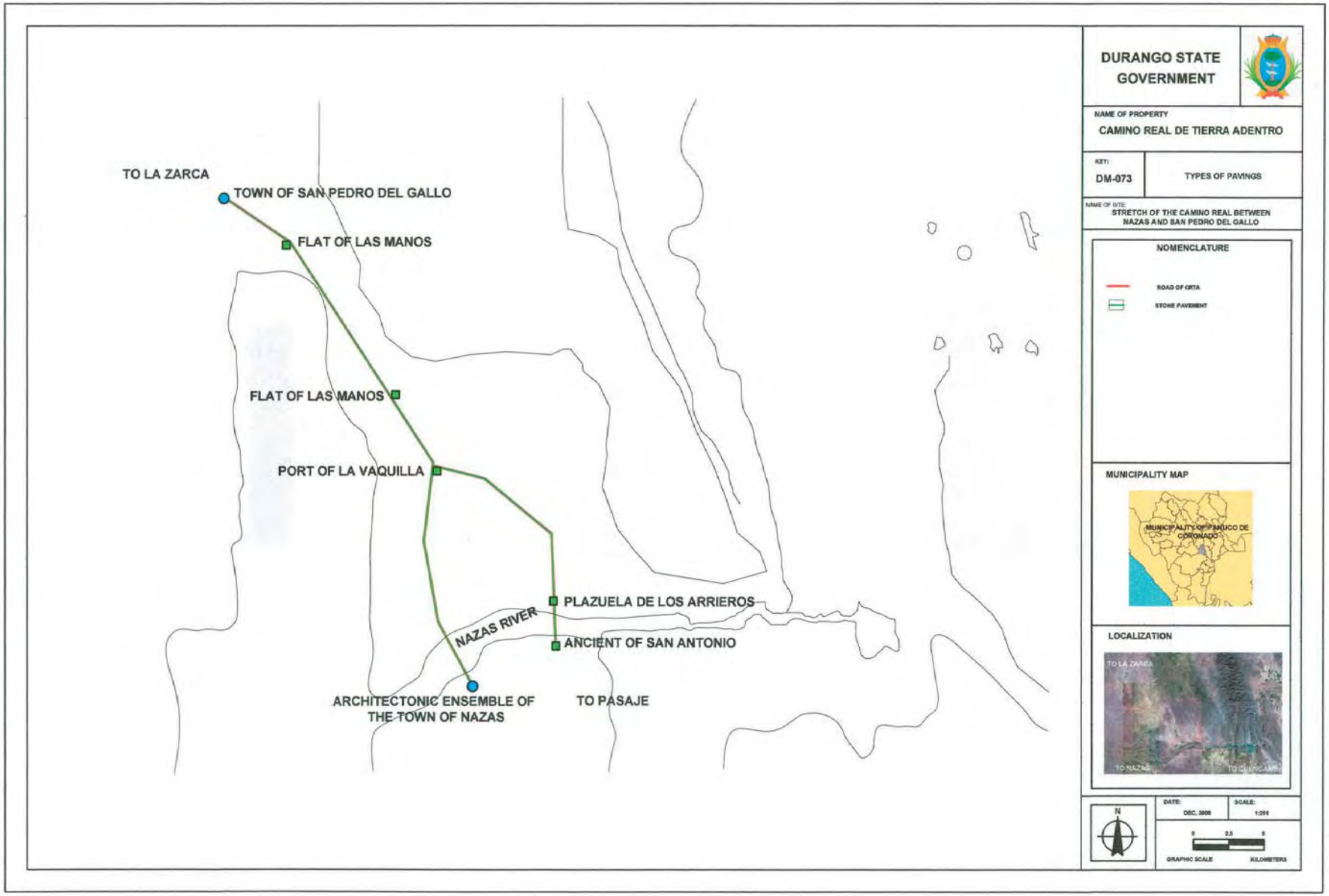


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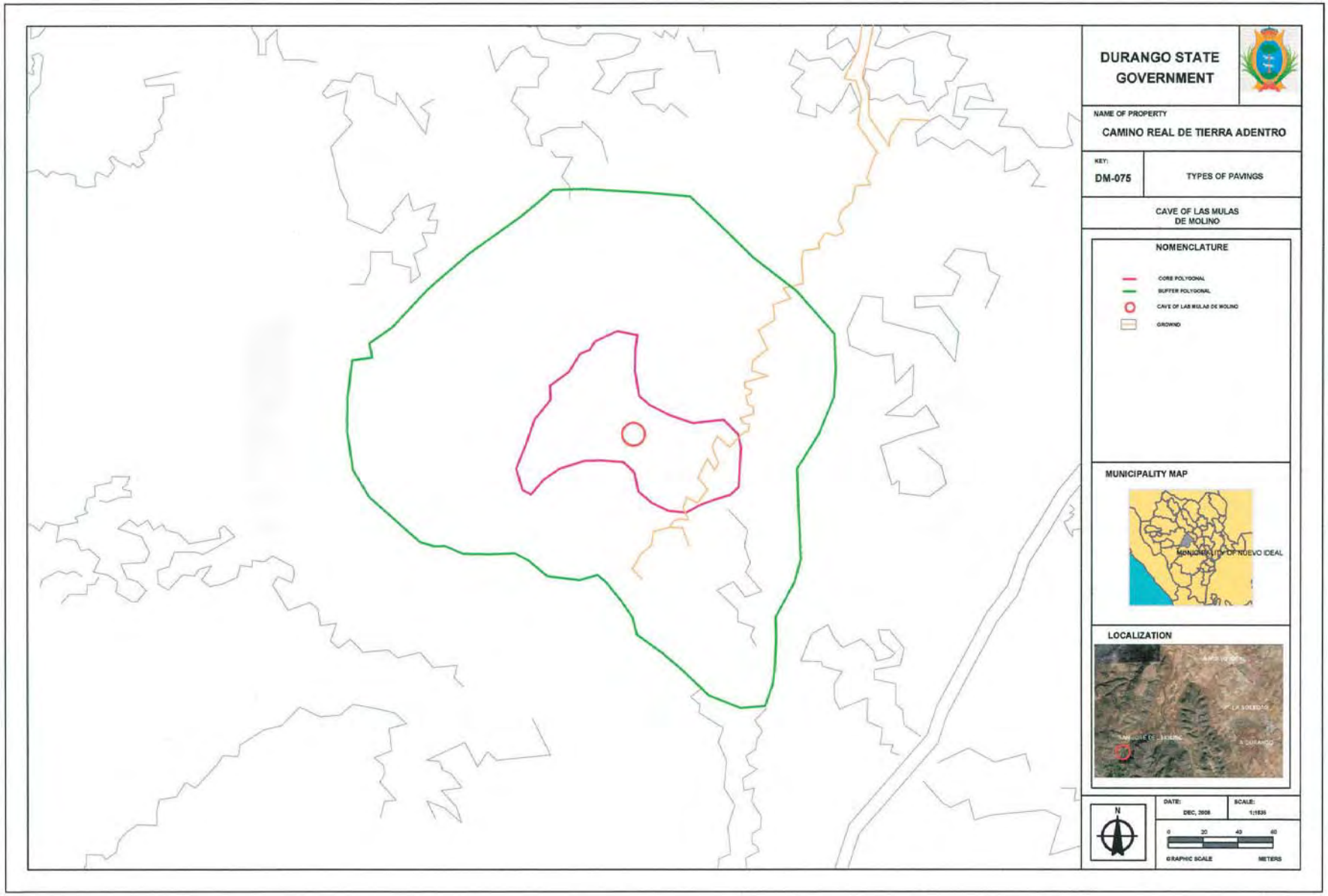
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4.b FACTORS AFFECTING THE PROPERTY

Diverse factors that damage the integrity of the proposed properties exist. One of them is the location. On one hand, it affects that this estates are immerse in an urban area, as it is the case of the city of Durango. However, the fact of being in isolated or eminently agricultural areas as Huichapa also produces severe alterations.

Another factor is the geographical diversity of the state of Durango.

On the other hand the geography of the state of Durango is very varied, passing from the forests of pines of the Sierra Madre, where big rivers originate producing strong floods in the valleys, to the big plains of the semi-desert, in its most eastern part.

(i) Development Pressures

001D CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

In 1935, after the division of the hacienda de Juana Guerra, the small ejido (mixed form of community-based land ownership) town of Amado Nervo is born.

Along its history, immerse inside a highly rural context, the ways of communication were developed following the line of the old Camino Real de Tierra Adentro, such as the Federal Highway 45 and, in smaller measure, the secondary highway that leads to the town of Villa Unión. It is important to mention that at present both roads represent a threat given the proximity with the selected estates.



Other factors that put in risk the integrity of the proposed properties are the variation in the population's percentage. However, in the case of Amado Nervo this factor doesn't constitute a threat. In a ten year period (1995-2005) the population descended 10% and at present it has 669 inhabitants.

Neither represents danger the fact of being an ejido town, therefore, the development of the intensive agriculture of this area doesn't interfere with the preservation of the property.

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002D TEMPLES IN THE TOWN OF NOMBRE DE DIOS

The town of Nombre de Dios has historically been one of the most important settlements of the region. For such a reason, the city has a population rate of growth maintained all over the 20th century. However, the population's number was and is reduced. According to the census of 2005, Nombre de Dios had a population of 4,829 inhabitants, showing a growth rate of hardly 6% in five years, what doesn't generate a strong pressure on the proposed core zone, and therefore doesn't represent a danger.

In spite that the town of Nombre de Dios has historically had an eminently agricultural vocation, in the proximities of the proposed zone there are no developments of intensive agriculture or agro industries that could put in risk the nominated properties.

003D FORMER HACIENDA OF SAN DIEGO DE NAVACOYÁN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)

With the purpose of taking advantage of the best lands in the valley of Guadiana for the agriculture, the Hacienda de Navacoyán settled beside the Tunal river. Given the wealth of the lands, during the first half of the 20th century the hacienda fragmented and three agricultural communities were founded, giving origin to a strong population presence.

The communities Montes de Oca, Contreras and Navacoyán, are considered as erratic, because from the years eighty of the 20th century it has alternate positive and negative rates of growth up to 2005. In 25 years we can notice only a population increase of 11%, for what one cannot notice an important threat for the proposed core zone.

In spite of being an eminently agricultural area, the area of intensive agriculture and of orchards is located on the other side of the Tunal river, what transforms it into a natural barrier against possible threats.

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004D HISTORIC CENTRE OF THE CITY OF DURANGO

Durango is one of the cities of medium range of the Mexican Republic that present an active development so much of population, as economic. It is possible to visualize these movements through the construction of more industrial infrastructure, which has grown organized toward the outskirts of the city, through the creation of industrial estate, as well as of new neighborhoods.

The historic centre of the city has been object of several projects (detailed in other sections) that have rehabilitated it, looking after the conservation of its historical buildings, besides applying programs of architectural integration and of improvement in the infrastructure.

In spite of the interventions, the biggest problem that faces is the strong impact of the trade in the south area of the Historic centre, place where the market is located, active area that carries strong population affluence.

Other problems that the Centre experiences is the establishment of offices and government departments that little by little have substituted the population that inhabited the area, what has resulted in the abandonment of properties (common problem in different sites of the country).

However, through the same projects of improvement of the historic centre of the last years it has been possible to revert the process and this way, to achieve the reoccupation of these areas.

005D TEMPLES IN THE TOWN OF CUENCAMÉ AND CRISTO DE MAPIMÍ

The location of the village of Cuencamé, in the axis of communications of the north centre of Mexico, has occupied a key position since the viceregal time inside the Camino Real de Tierra Adentro.

As key point of the regional trade, the municipality has implemented a strict classification for the development of areas of residence and commercial use, in the core and buffer zones, something extremely important for the protection of the property.

On the other hand, thanks to its geographical location, the population of Cuencamé has increased in a constant way since the eighties, until the last census of the year 2005 that registered an increase of population of 41%.

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006D CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS

Cuatillos is an agricultural community that was formed starting from the hacienda of Perdiceña. In this community a crossing of roads is located, between the Federal Highway 40 that leads from Durango to Gómez Palacio and the state highway that leads to Nazas and San Pedro del Gallo. In spite of the development of both ways, risks don't exist that alter the state of conservation of the properties.

The intensive agriculture, due to the shortage of water, is neither a factor of important risk; the cultivations are not in position of generating a conservation problem.

On the other hand, same as in many of the small agricultural communities of the state of Durango, these present a population contraction, decreasing in almost 10% between the year 2000 and 2005.

007D TEMPLE OF THE TOWN OF SAN JOSÉ DE AVINO

Starting from the old real de minas or mining camp of San José de Avino the community of San José de Avino was conformed, which has been historically subordinated to the different bonazas and crisis of the mines of its surroundings.

At present, the town presents a stressed population's contraction: between the years 2000 and 2005 it decreased by almost 15%.

Regarding the agricultural risk, the entangled topography where the town is located, doesn't allow the necessary agricultural development to negatively impact the conservation of the properties.

At present, the works of mining extraction are much reduced in the surrounding mines. However, a reactivation of this sector could become a factor of risk here for the proposed properties.

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008D CHAPEL OF THE FORMER HACIENDA OF LA INMACULADA CONCEPCIÓN DE PALMITOS DE ARRIBA

This agricultural community conformed after the hacienda of the same name. This town is seated on the fertile lands of the San Juan river, for what the agricultural development could end up being a factor of risk. However, to the moment any important development exists in this sense.

Another of the factors that puts the heritage in risk is the Federal Highway 45 that crosses the entire town.

In Palmitos the decrease of population is alarming. From the years 70 the population has contracted by 76%, decreasing between the years 2000 and 2005 by 65%.

009D CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCIÓN DE PALMITOS DE ABAJO (HUICHAPA)

Huichapa is a practically isolated property, where only two inhabitants are registered, for what risks don't exist in this sense.

The nearest community is Santa Isabel del Resbalón, which has a strong agricultural vocation, being the development of this, the only factor that could affect the property in a future.

010D ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS

The town of Nazas, settles in the lowland of the river of the same name, what makes it one of the most fertile places in the region. For such a reason, one of the biggest risks related to the development, is the growth of the agro industrial infrastructure and/or of the intensive agriculture.

The current vocation of the town is centered toward the cultivation of walnut orchards that cover a good part of the agricultural surface of the vicinity

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of the town. If the production is controlled, it won't represent any risk for the conservation of the properties.

Nazas, due to its development associated to the agriculture, has shown a positive rate of sustained growth, contrary to most of the towns of the state of Durango. This way between the years 2000 and 2005 the population's growth was of almost 4%.

011D TOWN OF SAN PEDRO DEL GALLO

Located in a totally arid area, San Pedro del Gallo is a town of supreme importance in the history of the Camino Real de Tierra Adentro, because besides being put of defense, it had the function of refuge for the wayfarers.

By remaining outside of the ways of communication, this place faced the necessity of changing its vocation to the cattle breeding. So derived from these activities there is any potential risk on the properties. The true problem derives from the factor of population.

As part of the process described above, the inhabitants have abandoned the town progressively. From 1970 to 2005, San Pedro Gallo has lost his population by 66%; situation that continues at present and that represents a factor of risk, as it has been mentioned.



012D ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMÍ

The town of Mapimí is located to the entrance of the Bolsón de Mapimí, one of the most arid regions in Mexican territory. Since its foundation, Mapimí has been intimately bound to the mining exploitation of its surroundings, what has determined its population fluctuation in relation to the bonazas. As an example, in 1910, Mapimí had a population of almost the double of which it possesses nowadays.

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During the whole second half of the 19th century, the growth rate was constant. It is until the period comprised between the years 2000 and 2005 that there was a population increment of 5%.

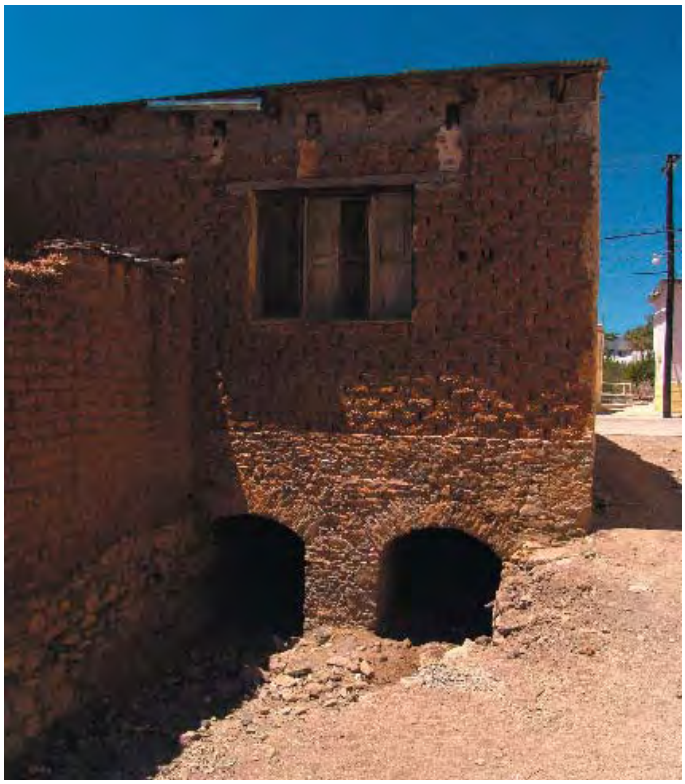
In the urban aspect the biggest problem of conservation is in function of these mining peaks, since the possible arrival of new population, attracted by the mining exploitation, is necessarily bound to the creation of a bigger urban infrastructure, what can put the properties in risk. However, by means of the implementation of proposed management plans and the urban re-arrangement that begin to be implemented, the risks are minimized.



013D TOWN OF INDÉ

Same as Mapimí, the town of Indé has been associated to the mining exploitation since its foundation. However this industry has practically disappeared of the region, so the biggest risk in the properties is in function of the abandonment (quite quick; from 1960 to 2005, the population has decayed 65%, process that at present time continues) of the properties of the town.





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014D CHAPEL OF SAN MATEO OF THE FORMER HACIENDA OF LA ZARCA

La Zarca was founded starting from the hacienda of the same name, which fundamentally had a cattle vocation and in less proportion agricultural. These activities don't represent a latent danger, because today are carried out in low scale.

However, as in all the isolated rural communities of the state of Durango, the abandonment caused by the emigration to the cities and to the U.S.A. has propitiated that in the last 15 years the population decays by 30%.

015D FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN OF EL CANUTILLO

Canutillo conformed after an hacienda of the same name that given its location next to the Florido river had good cultivation lands. However, related with this sector, the threats to the properties are practically inexistent, due to the little agricultural exploitation in the proximities of the properties.

Same as in the other rural communities, the process of population decline is quick: from 1990 to 2005 it diminished 34%.



016D TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO

Villa Ocampo is a population with a clear agricultural and cattle breeding vocation. In has a percentage of watering lands, because great part of the agriculture is temporary, in an area with a very few rains, that makes it little productive, and therefore of low risk for the proposed properties.

Same as in other communities of agrarian vocation, the population has decayed in the last years. However, in the case of Villa Ocampo, this has not been so notorious, because between 1990 and 2005 it has only lost 20% of its population.

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017D STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

This stretch of the Camino has as main risks associated to the development, the construction of new roads that destroy the old ones, as well as the parceling and closing of roads, for what is important to achieve by means of a management plan, to guarantee the free traffic and the conservation of this stretch of the Camino.

018D MINA DE OJUELA

This site is located in the Mountain Range of Mapimí and it is so far of the town and the freeway that communicating the town of Mapimí. This site is exempt of the risk debit of the development. Actually is a closed mine for the Peñoles mining company, and in this moment, the company not produce any economic profit for the silver ore is finish.

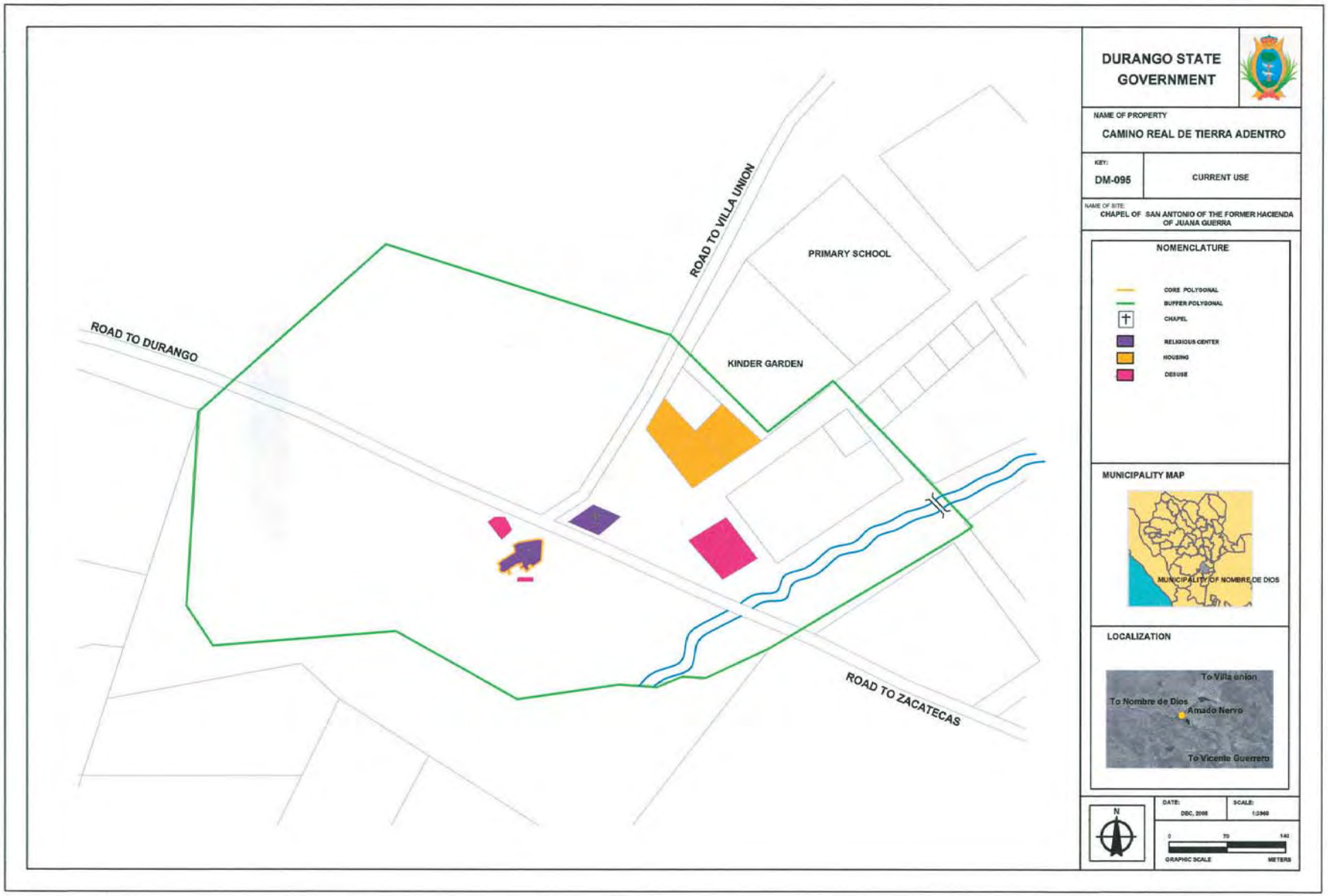
Actually, the tourism in the site is limited because is so far of the main cities with touristic vocation, nevertheless in this time the management plan is preparing for the Peñoles Company, and the objective is to convert in the interactive museum of the mining process, and the museographic script will be to show the hard work of the miners and the establishing all the intangible cultural heritage, like the religion, music and the daily life.



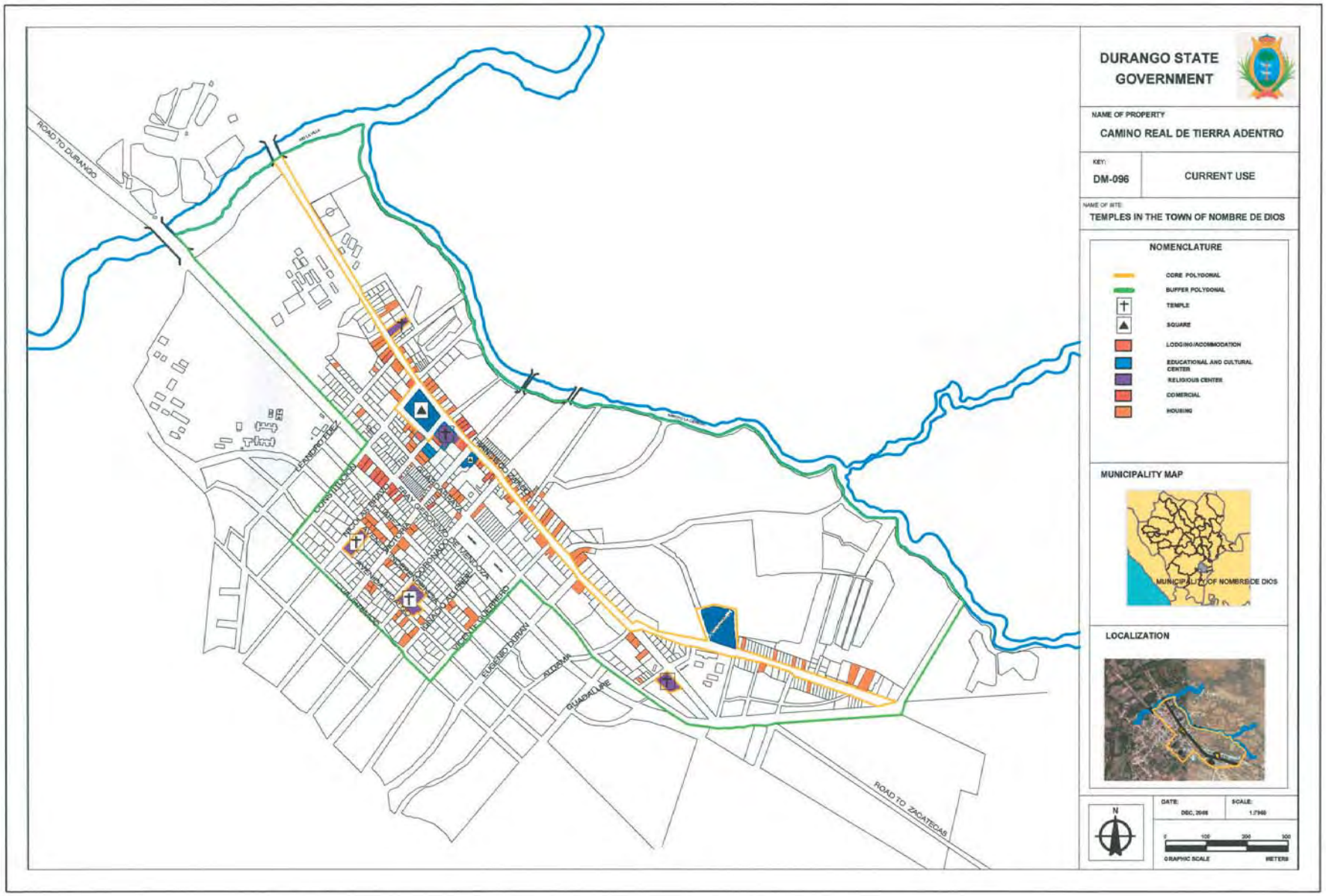
019D CAVE OF LAS MULAS DE MOLINO

This site is located on the north side of the canyon of Molino, it has as main risks associated to the development, the informal tourism that attends because it constitutes a place of entertainment for the inhabitants of the near towns, due of the presence of an eye of water called Charco Azul, which is located around two kilometers to the northwest of the nominated property. On the other hand the proximity of the town El Molino with 104 inhabitants does not constitute a risk due to the development.

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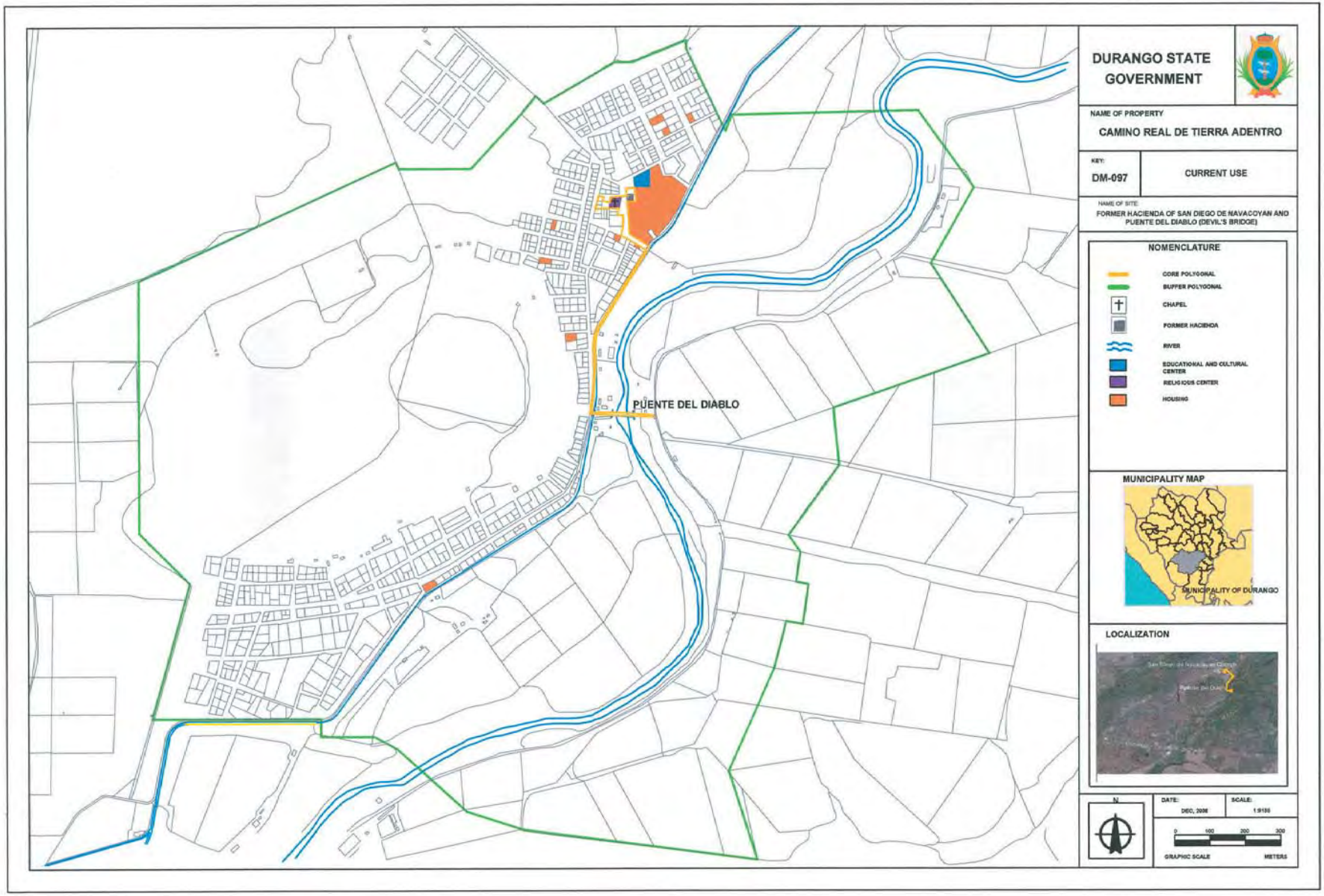


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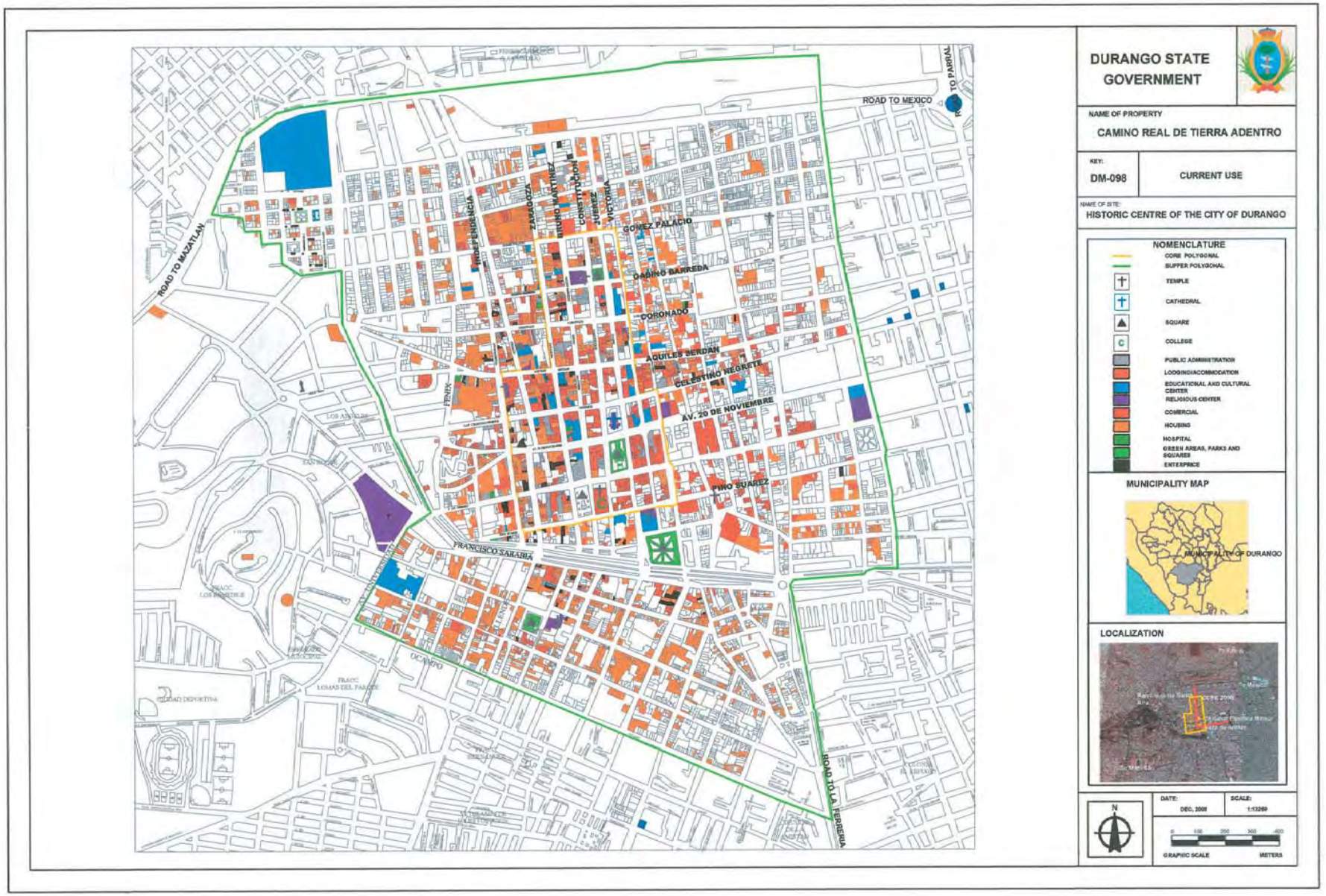


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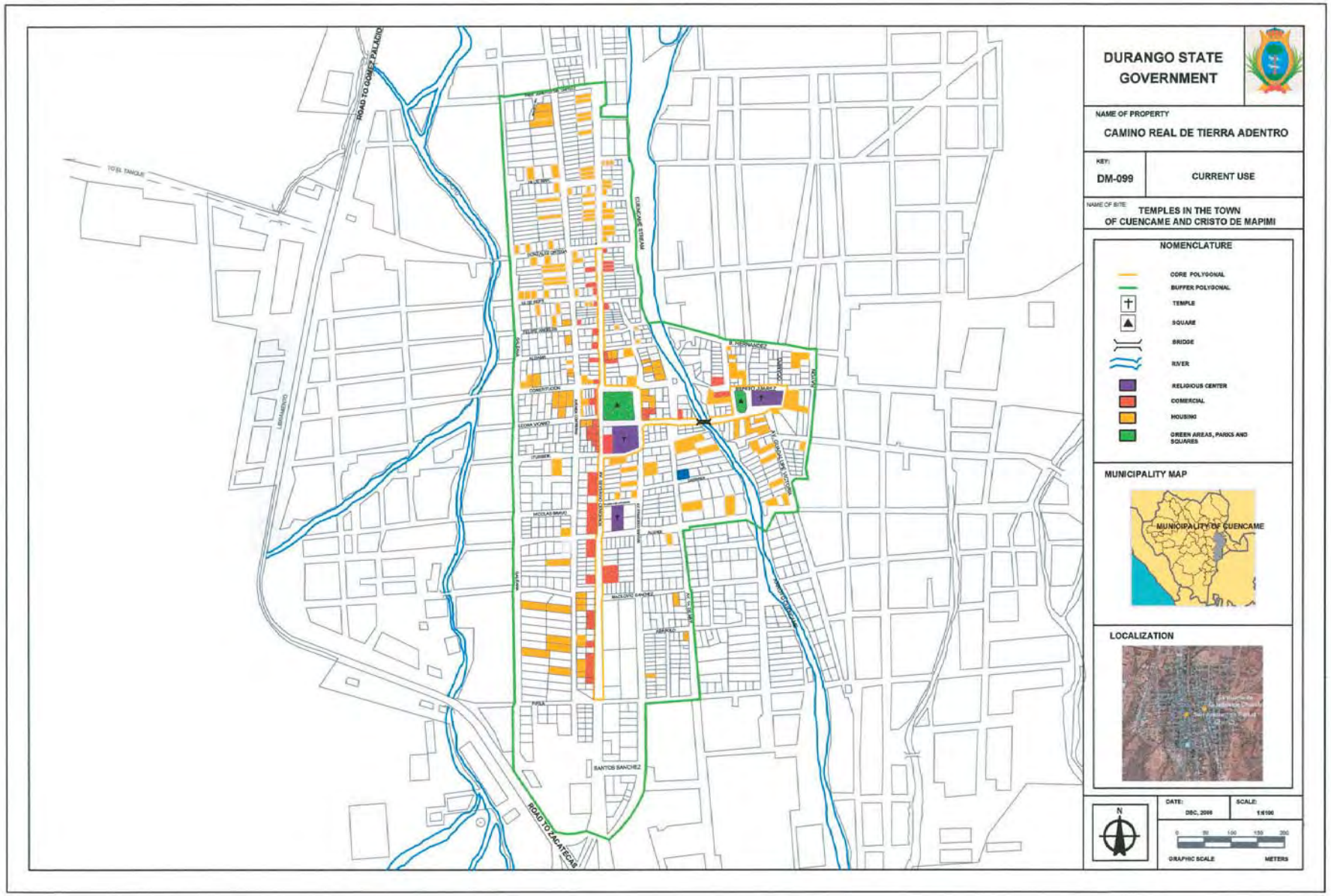
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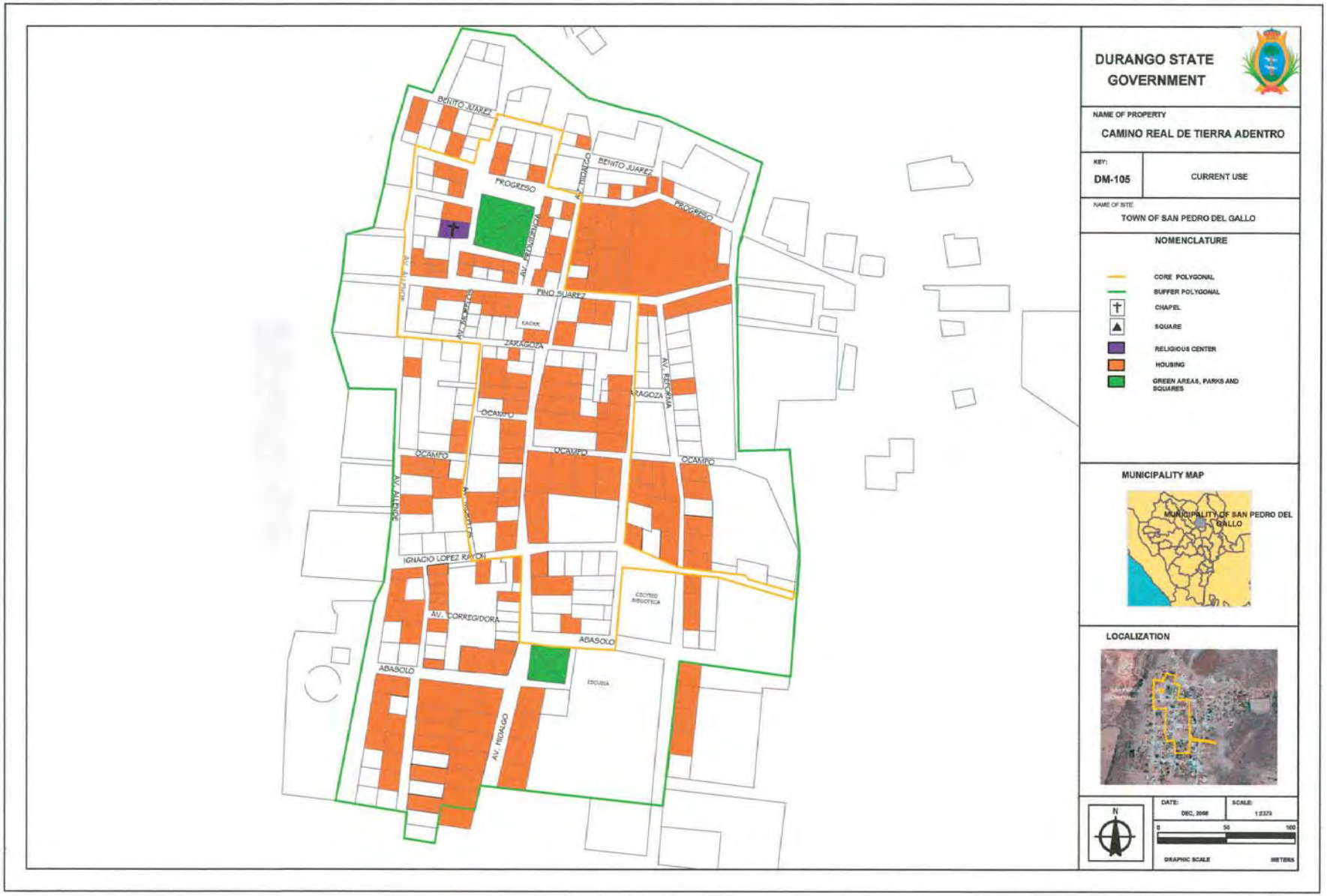
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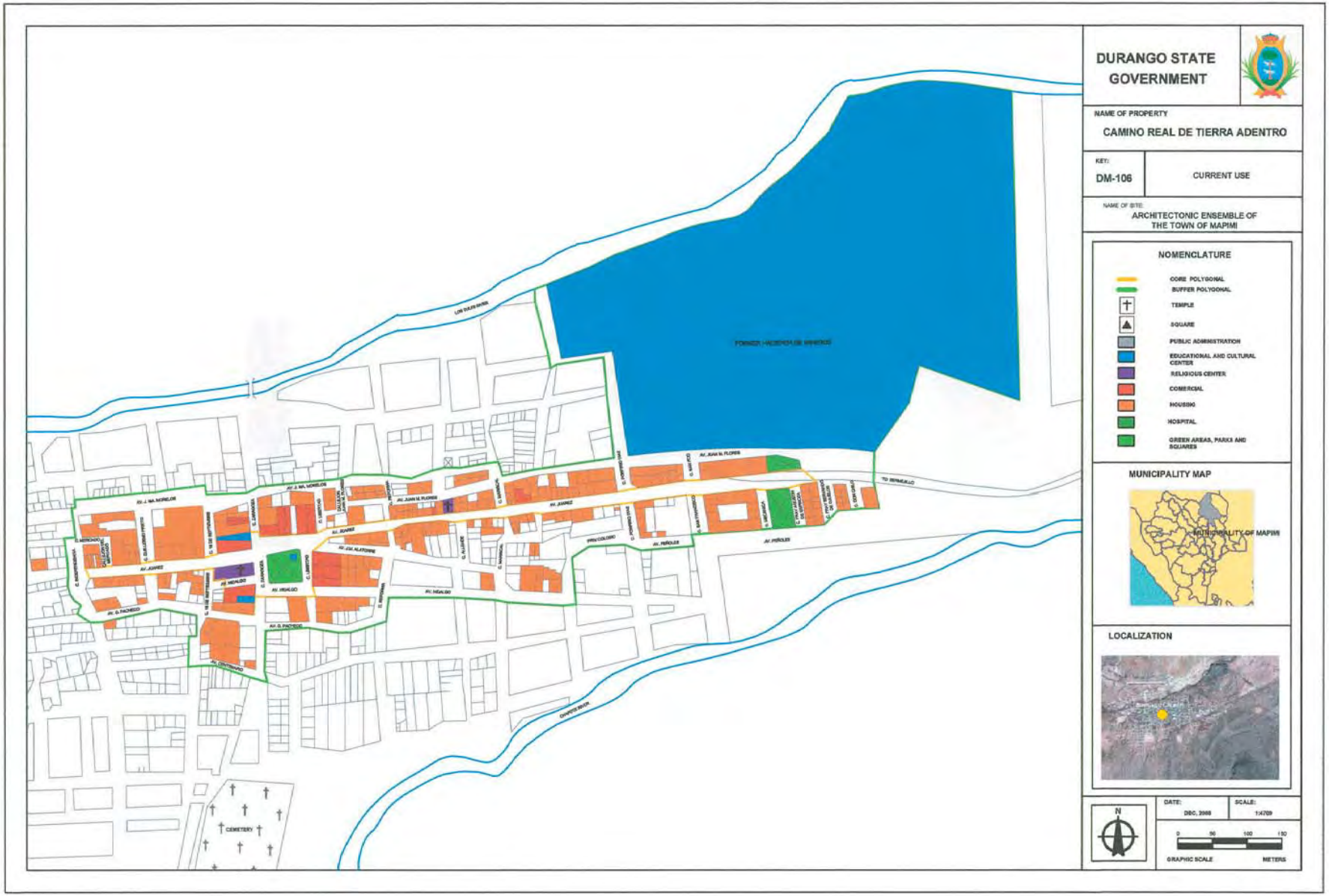
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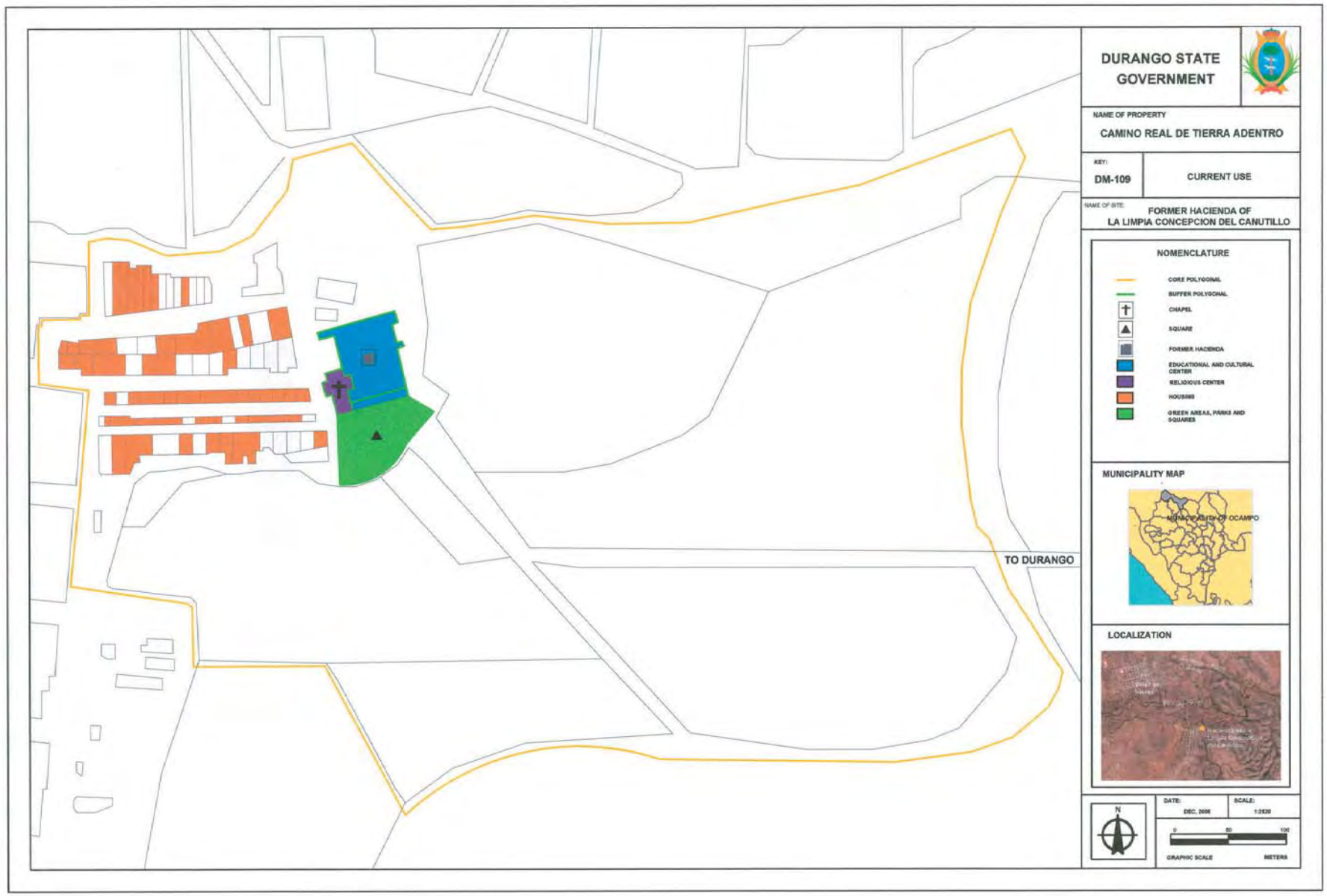
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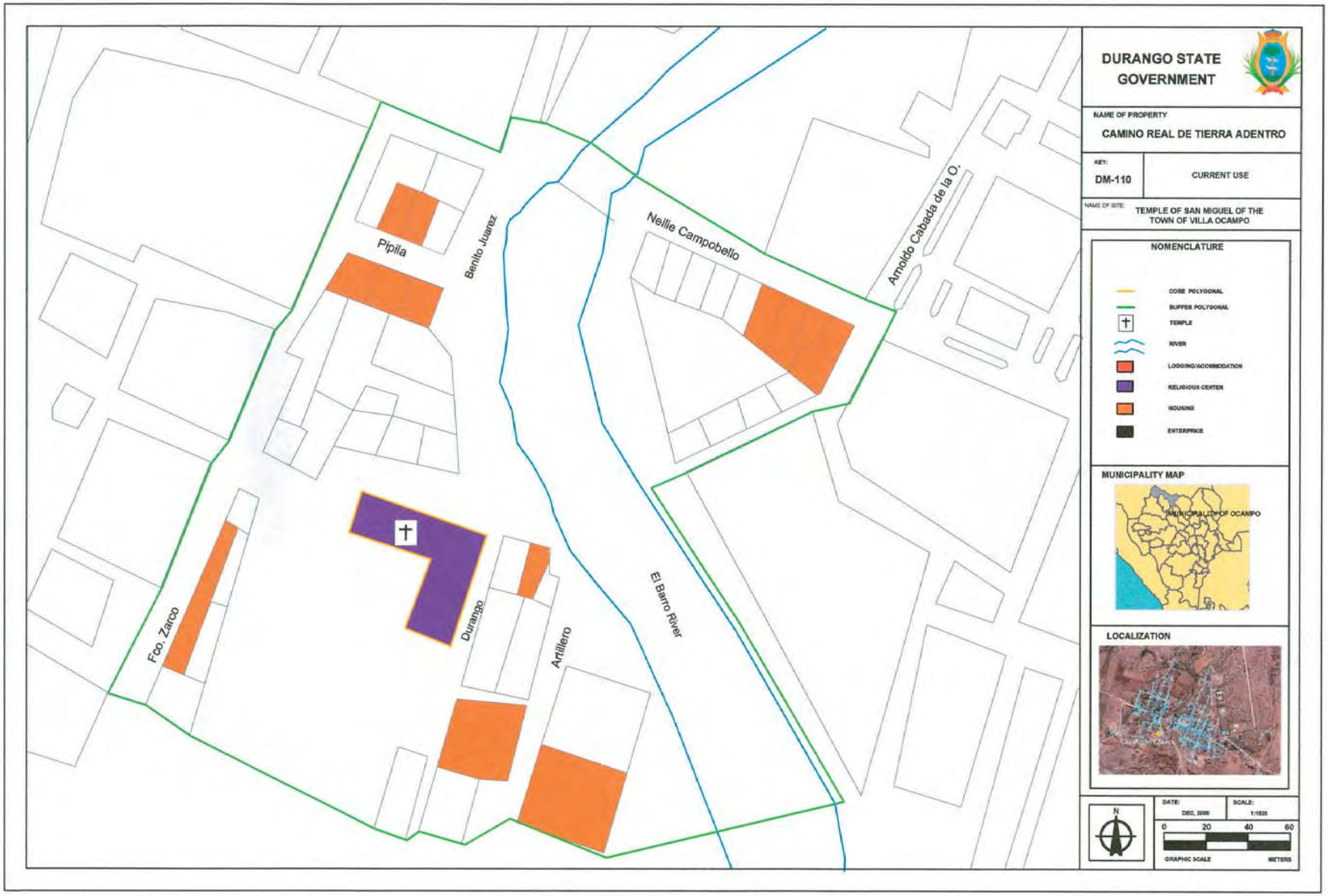
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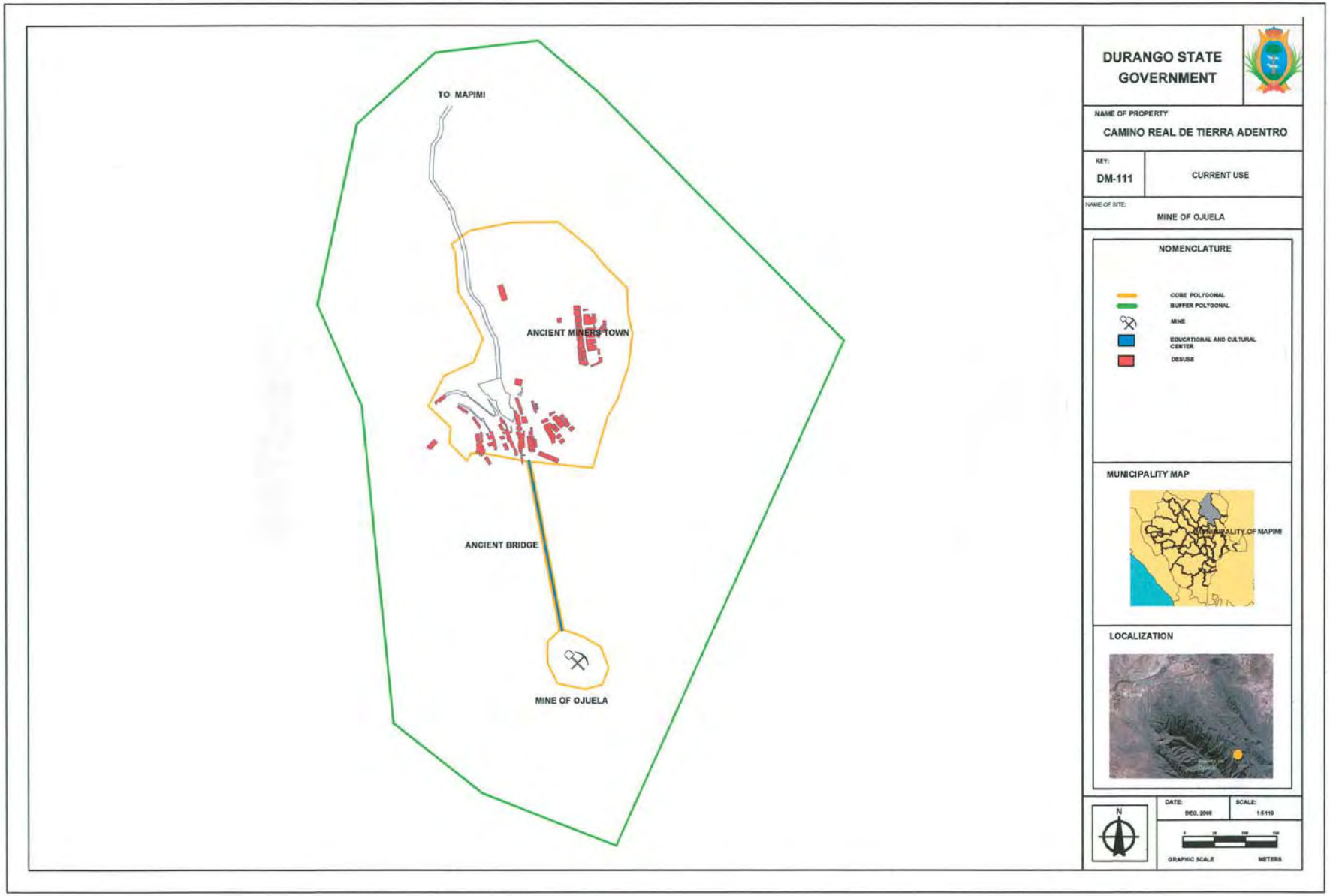


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(ii) Environmental pressures

The state of Durango is transversally cut, in its south part by the tropic of Cancer, and lengthwise by the meridian 105°, 40 kilometers to the west of the city of Durango.

The state is divided in two main areas, the Sierra Madre to the west and the highland plateau in the centre and east part. This location in the fringe of deserts makes that the risks by environmental pressure be low, furthermore, when being an area practically without seismic risk.

As all the properties associated to the Camino Real de Tierra Adentro are located inside the highland plateau region. It is important to make certain precisions on the area.

The highland is divided in two areas: the valleys that are formed at the foot of the Sierra Madre where the most fertile areas in the state are located, and the semi-desert of Chihuahua.

The valleys are furrowed by different perennial rivers, among which highlight the high basin of the Nazas river, with two main tributaries: the Santiago and the Tepehuanes; and by the Mezquital San Pedro river that ends in the Pacific Ocean, with its main tributaries the Sauceda and the Tunal.

On the other hand, in this region is located the Valley of Guatimapé, which constitutes a closed basin confined to the west by the mountain range of La Magdalena and in the east end by the mountain ranges of Promontorio, San Francisco, Coneto and Cañas. With the glides from these mountains, in the bottom of the valley are formed the lagoons of Santiaguillo and Guatimapé. It is necessary to mention that this is one of the most important interior wetlands in the north of the country.

In the semi-desert the course of the rivers culminate in lagoons, characteristic of great importance, because the low basin of the Nazas, and its tributary of the San Juan river, form a true oasis.

The Aguanaval and the Nazas rivers spill their waters in the present Comarca Lagunera (lagoon district), forming a rich watering district. Formerly these two rivers formed the big lagoons of Mayrán and Viezca

Finally, the most arid region is the depression known as the Bolsón de Mapimí, being the stream of La Cadena and its tributaries the main hydrographic system of the area, which culminates in the lagoon of Palomas, in the state of Chihuahua.

The grown of these rivers is the main problem associated to the environmental pressure. However, the locations of all the properties that are in the proximity of water flows are on the second fluvial terrace, outside the flood areas.

However, it is important to make a listing of the properties and their inclusion in each of the hydrographical basins.

Basin of the Tunal-San Pedro river:

001D Chapel of San Antonio de Juana Guerra (Amado Nervo)
002D Nombre de Dios
003D Hacienda de Navacoyán and Puente del Diablo
004D City of Durango

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Basin of the Nazas river
005D Cuencamé
006D Chapel of El Refugio (Cuatillos)
007D Temple of San José de Avino
010D Nazas (Cinco Señores del río Nasas)
013D Indé
017D Stretch of the Camino Real between Nazas and San Pedro del Gallo

River of San Juan (flowing of the Nazas river)
008D Chapel of La Limpia Concepción de María (Palmitos)
009D Chapel of La Limpia Concepción de Huichapa

Basin of the stream of La Cadena
011D San Pedro del Gallo
012D Mapimí
018D Ojuela
014D Chapel of San Mateo de La Zarca (small endorheic isolated basin)

Basin of the Florido river (flowing of the Conchos river)
015D Chapel of La Limpia Concepción del Canutillo
016D Temple of San Miguel (Villa Ocampo)

Endorheic Basin of Laguna de Santiaguillo
019D Cave of Las Mulas de Molino

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(iii) Natural disasters and risk preparedness

The entirety of the properties that are in municipal heads or in the proximities of these have urban development plans and of civil protection that contemplate the different problems derived from possible natural disasters.

In the municipality of Durango, the urban development Plan 2006-2020, contemplates the problems that the city and its surroundings could face as consequence of the overflow of rivers and streams that cross or surround the urban zone. Such cautions are taken because it is well-known that the accumulation of water of the preys La Tinaja, Las Mangas, El Hielo and Garabitos cause damages in the constructions located in their margins and affect the irregular settlements and bordering areas of cultivation. This includes the properties 003D Hacienda de Navacoyán and Puente del Diablo and 004D City of Durango.

It is necessary to take into account the Plan of Urban development 2001 of the municipality of Nombre de Dios, because in it is contemplated the vulnerability of the town before natural phenomena as the overflow of the La Villita river and the damages that it can cause to the constructions near to its margins. It also takes in consideration the streams that surround it, although they represent a smaller risk by being distant from the urban zone.

In the town is not observed any grade of erosion, direct indication of the almost null action of the winds and the lack of desert soils.

The properties covered by this Plan are: 001D Chapel of San Antonio de Juana Guerra (Amado Nervo) and 002D Nombre de Dios.

Of equal way, in the Plan of Urban development of Cuencamé it is considered that the vulnerability to the natural phenomena is due to the population's location regarding the mountains of the mountain range of Yerbanis. In this point where air flow coming from the mountains cause dust whirls with winds of up to 150 Km. per hour, in the months of February and March.

Another vulnerability risk before the mountain range of Yerbanis is the possible rain floods and the glides that end in the stream of Cuencamé, which passes by the city's downtown. In spite that the history of the town only registers 2 overflows of the stream, it is important to consider a latent danger.



The estates protected by this Plan in the municipality of Cuencamé, are: 005D Cuencamé and 006D Chapel of the Refugio (Cuatillos).

In the municipality of Nazas, in the Plan of Urban development 2001, it is mentioned that the possibilities that the nature generates or causes damages to the population of Nazas, due to meteorological phenomena, decrease to excessive rains, hail or snows, so the dangerous eventualities are few or null. Only if extend the risk to the overflow of the river Nazas the situation would increase, but there are preys river up that minimize such risk.

The constructions preserved through this Plan are: 010D Nazas (Cinco Señores del río Nasas) and most of the 017D Stretch of the Camino Real between Nazas and San Pedro del Gallo.

The Plan of Urban development 2001, establishes that Indé is subject during the months of January and April to strong and constant winds of the northwest, produced by the difference of

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temperatures between the plains that suffer the intense radiation of the solar rays and the plateaus of the mountain range that remain cold, establishing protection plans.

013D Indé is the only construction covered by this Plan.

San Pedro del Gallo is not in danger by eventualities or urban emergencies, by earthquakes, rain or floods, according to the Plan of Urban development 2001. The natural characteristics and the location of population centre are factor of security.

The properties that are covered by this Plan, in the municipality of San Pedro del Gallo, are: 011D San Pedro del Gallo and part of the 017D Stretch of the Camino Real between Nazas and San Pedro del Gallo.

By not having works of protection, the city of Mapimí is vulnerable to natural phenomena of high risk, given the extraordinary floods of water that can overflow the streams that cross it or surround it, causing damages to the constructions located in its margins, according with that settled down by the Plan of Urban development 2001.

By virtue of that the Sierra de la Bufa mountain range is close, by the action of the winds on the population centre, there is a high grade of erosion and also due to the big desert areas like the Bolsón de Mapimí, the town receives a strong heatstroke.

Both cases show air flows that impact directly on the towns of the whole municipality, causing erosion of the soil by lack of forestation, adding the pollution dragged by the wind, by the residuals of the jales (hills of scum) of the near mines. Before such dangers, civil protection plans have been elaborated.

The properties covered by this Plan in the municipality of Mapimí, are: 012D Mapimí and 018D Ojuela.

The town of Villa Ocampo, located in the municipality of the same name, is considered in the Plan as susceptible of affectations by natural phenomena such as floods, since the Barro stream crosses by it from north to south having low areas exposed to these contingencies.

Properties that are covered by this Plan, in the municipality of Villa Ocampo: 015D Chapel of La Limpia Concepción del Canutillo and 016D Temple of San Miguel (Villa Ocampo).

With regard to the following properties 007D Temple of the Town of José de Avino, 08D Chapel of the Former Hacienda of La Inmaculada Concepción de Palmitos de Arriba, 009D Chapel of the Former Hacienda of the Limpia Concepción de Palmitos de Abajo (Huichapa), 014D Chapel of San Mateo of the Former Hacienda of La Zarca and 019D Cave of Las Mulas de Molino, constitute points far from their respective municipal heads.

(iv) Visitor/tourism pressures

The state of Durango has an enormous quantity of natural and cultural wealth. Its impressive viceregal buildings, its mountains, landscapes, rivers and lakes constitute a world hardly explored by the tourists, national and foreign, that go into its vast territory.

This way, the government programs have impelled the practice of the cultural, rural tourism and especially the ecotourism. Anyway, the pressure caused by visitors is low. For such a reason, the "new" challenge of tourist impulse to the Camino Real de Tierra Adentro, should be based under the idea of respect and conservation of the heritage places, which underlies in the first ICOMOS charter of 1976 about cultural tourism, where specifies that this should create a positive effect, as for contributing to the maintenance and protection of the heritage properties.

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This "new" challenge should be focused in two fields: the first one to achieve strategies that allow the sites open to the public to prepare in order to support a bigger pressure of visitors, as well as through better practices, guarantee the conservation of the properties and the transmission to the visitors of educational contents in an effective way. The second, relapses directly on the places not open to the public where the work with the communities, as well as, work informative and preventive are fundamental.

The properties under a medium pressure by tourism are those located in the municipality of Durango:

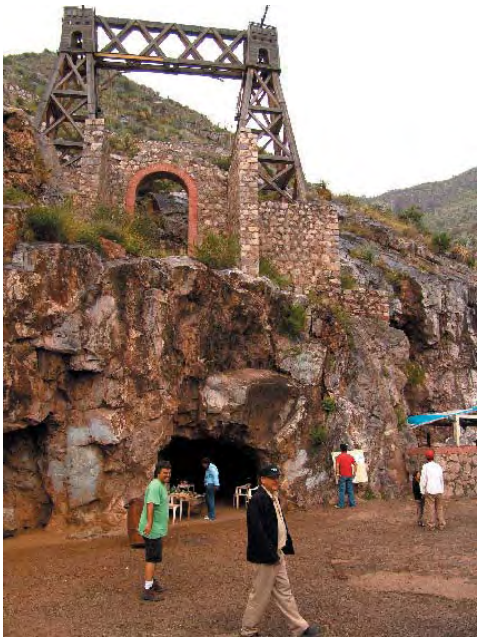
003D Hacienda de Navacoyán and Puente del Diablo
004D City of Durango

This municipality receives 60% of all the tourism that arrives to the state. The city of Durango lodges an annual average of 215,500 visitors, what does not imply a risk derived from the tourism of masses.

The estates located in Cuencamé and Mapimí that receive certain quantity of tourists, in smaller proportion than other municipalities are:

005D Cuencamé
006D Chapel del Refugio (Cuatillos)

012D Mapimí
018D Ojuela



The municipality of Cuencamé receives 3.6% and Mapimí receives 2% of the total of tourists that lodge in the state of Durango. Therefore, the tourist pressure on these properties is practically inexistent.

There are three municipalities that present certain tourist affluence in the properties associated to the Camino Real de Tierra Adentro:

001D Chapel of San Antonio de Juana Guerra (Amado Nervo)
002D Nombre de Dios
015D Canutillo

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In the remainder of the municipalities, where the properties associated to the Camino Real de Tierra Adentro are located, the pressure derived from tourism is null, given its location exempt of attractive places for the strollers.

007D Temple of the Town of San José de Avino
008D Chapel of the Former hacienda of La Inmaculada Concepción de Palmitos de Arriba
009D Chapel of the Former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)
014D Chapel of San Mateo and Former Hacienda of La Zarca
019D Cave of Las Mulas de Molino

(v) Number of inhabitants within the property and the buffer zone

The estimated population located within the limits of the core and buffer zone is the following:

001D Chapel of San Antonio of the Former hacienda of Juana Guerra		
Core Zone	0	Inhabitants
Buffer Zone	92	Inhabitants
Total	92	Inhabitants
Year of the Census	2005	

002D Temples in the town of Nombre de Dios		
Core Zone	0	Inhabitants
Buffer Zone	959	Inhabitants
Total	959	Inhabitants
Year of the Census	2005	

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003D Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)		
Core Zone	0	Inhabitants
Buffer Zone		Inhabitants
Total	2,651	Inhabitants
Year of the Census	2005	

004D Historic centre of the city of Durango		
Core Zone	2,362	Inhabitants
Buffer Zone	19,418	Inhabitants
Total	21780	Inhabitants
Year of the Census	2005	

005D Temples in the town of Cuencamé and Cristo de Mapimí		
Core Zone	0	Inhabitants
Buffer Zone	1,131	Inhabitants
Total	1131	Inhabitants
Year of the Census	2005	

006D Chapel of the Refugio of the former hacienda of Cuatillos		
Core Zone	0	Inhabitants
Buffer Zone	517	Inhabitants
Total	517	Inhabitants
Year of the Census	2005	

007D Temple of the Town of San José de Avino		
Core Zone	0	Inhabitants
Buffer Zone	127	Inhabitants
Total	127	Inhabitants
Year of the Census	2005	

008D Chapel of the Former Hacienda of La Inmaculada Concepción de Palmitos de Arriba		
Core Zone	0	Inhabitants
Buffer Zone	36	Inhabitants
Total	36	Inhabitants
Year of the Census	2005	

009D Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)		
Core Zone	0	Inhabitants
Buffer Zone	2	Inhabitants
Total	2	Inhabitants
Year of the Census	2005	

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010D Architectonic ensemble of the Town of Nazas		
Core Zone	0	Inhabitants
Buffer Zone		Inhabitants
Total	3,429	Inhabitants
Year of the Census	2005	

011D Town of San Pedro del Gallo		
Core Zone	0	Inhabitants
Buffer Zone	480	Inhabitants
Total	480	Inhabitants
Year of the Census	2005	

012D Architectonic ensemble of the Town of Mapimí		
Core Zone	0	Inhabitants
Buffer Zone	1,165	Inhabitants
Total	1,165	Inhabitants
Year of the Census	2005	

013D Town of Indé		
Core Zone	0	Inhabitants
Buffer Zone	96	Inhabitants
Total	96	Inhabitants
Year of the Census	2005	

014D Chapel of San Mateo and Former Hacienda of La Zarca		
Core Zone	0	Inhabitants
Buffer Zone	4	Inhabitants
Total	4	Inhabitants
Year of the Census	2005	

015D Chapel of La Limpia Concepción del Canutillo		
Core Zone	0	Inhabitants
Buffer Zone	280	Inhabitants
Total	280	Inhabitants
Year of the Census	2005	

016D Temple of San Miguel (Villa Ocampo)		
Core Zone	0	Inhabitants
Buffer Zone	23	Inhabitants
Total	23	Inhabitants
Year of the Census	2005	

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017D Stretch of the Camino Real between Nazas and San Pedro del Gallo		
Core Zone	0	Inhabitants
Buffer Zone	1144	Inhabitants
Total	1144	Inhabitants
Year of the Census	2005	

018D Mine of Ojuela		
Core Zone	0	Inhabitants
Buffer Zone	0	Inhabitants
Total	0	Inhabitants
Year of the Census	2005	

019D Cave of La Mulas de Molino		
Core Zone	0	Inhabitants
Buffer Zone	0	Inhabitants
Total	0	Inhabitants
Year of the Census	2005	

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PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

5g. SOURCES OF EXPERTISE AND TRAINING IN CONSERVATION AND MANAGEMENT TECHNIQUES

5h. VISITORS FACILITIES AND STATISTICS

5i. POLICIES AND PROGRAMMES RELATED TO THE PRESENTATION AND PROMOTION OF THE PROPERTY

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

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5.a OWNERSHIP

The ownership of the buildings located in the defined core zone of each place is the following:

ID	NAME OF THE PLACE	STRUCTURES LOCATED INSIDE THE CORE ZONE	OWNERSHIP
001D	Chapel of San Antonio of the former hacienda of Juana Guerra	Chapel of Juana Guerra Plazoleta (small square in front of chapel)	Federal property Federal property
002D	Temples in the town of Nombre de Dios	Convent of San Francisco Parish of San Pedro Apóstol The square of the town (located in front of the parish)	Federal property Federal property Municipal property
003D	Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)	Chapel of San Diego de Navacoyán Puente del Diablo The main house of the hacienda	Federal property Federal property Property of the community of the town of Navacoyán.
004D	Historic centre of the city of Durango	Inside the core zone there are 479 estates, of which 46 are of municipal property, 9 are federal estates and the remainder is private.	
005D	Temples in the town of Cuencamé and Cristo de Mapimí	Five estates are catalogued by the National Institute of Anthropology and History (INAH) as historic monuments, among them: Temples of San Antonio de Padua and Sanctuary of Guadalupe Three remaining estates Construction with value of historic context	Federal property Private property Private property





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ID	NAME OF THE PLACE	STRUCTURES LOCATED INSIDE THE CORE ZONE	OWNERSHIP
006D	Chapel of the Refugio of the former hacienda of Cuatillos	Chapel of El Refugio A treadmill	Federal property Private property
007D	Temple of the town of San José de Avino	Temple of San José A small square (at one side of the temple)	Federal property Municipal property.
008D	Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba	Chapel of La Limpia Concepción de María	Federal property
009D	Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	Chapel of La Limpia Concepción de Huichapa	Federal property.
010D	Achitectonic ensemble of the town of Nazas	Eight estates are located in the core zone, five are catalogued by the INAH as historic monuments and three are of historic value. Of the first ones, one is a religious construction, the parish of Santa Ana property of the federal government. Of the civil constructions 7 are private property and 1 belongs to the municipal government. Also in front of Santa Ana's parish a civic square is located, being this being this property of the municipal government.	
011D	Town of San Pedro del Gallo	The parish of San Pedro catalogued by the INAH as historic monument Construction with value of historic context. Urban square of the town (located in front of the temple)	Federal property Private property Municipal property.
012D	Architectonic ensemble of the town of Mapimí	The parish of Santiago Three private estates Two municipal estates. The urban square of the town (located in front of the temple)	Federal property Private property Municipal property Municipal property

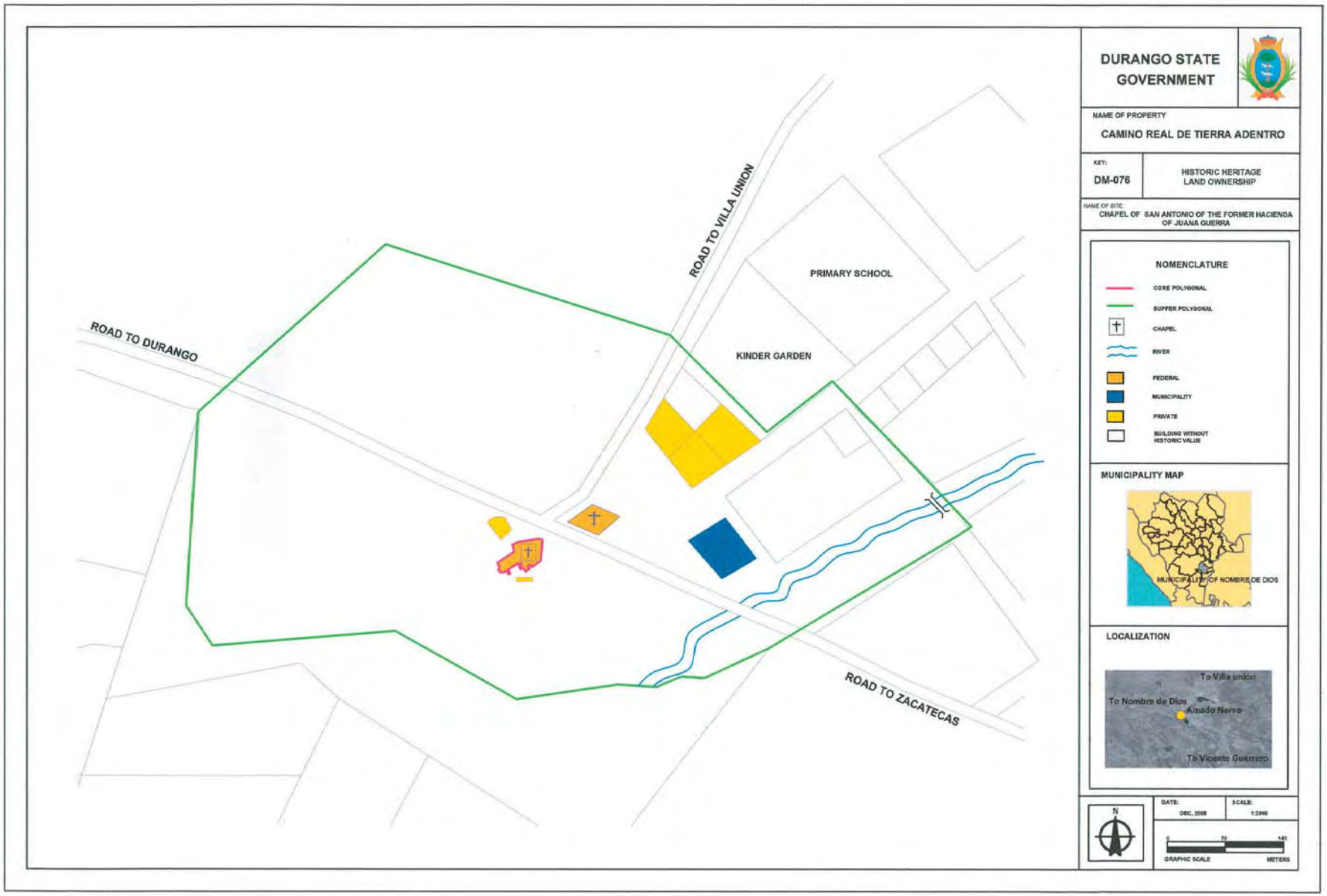
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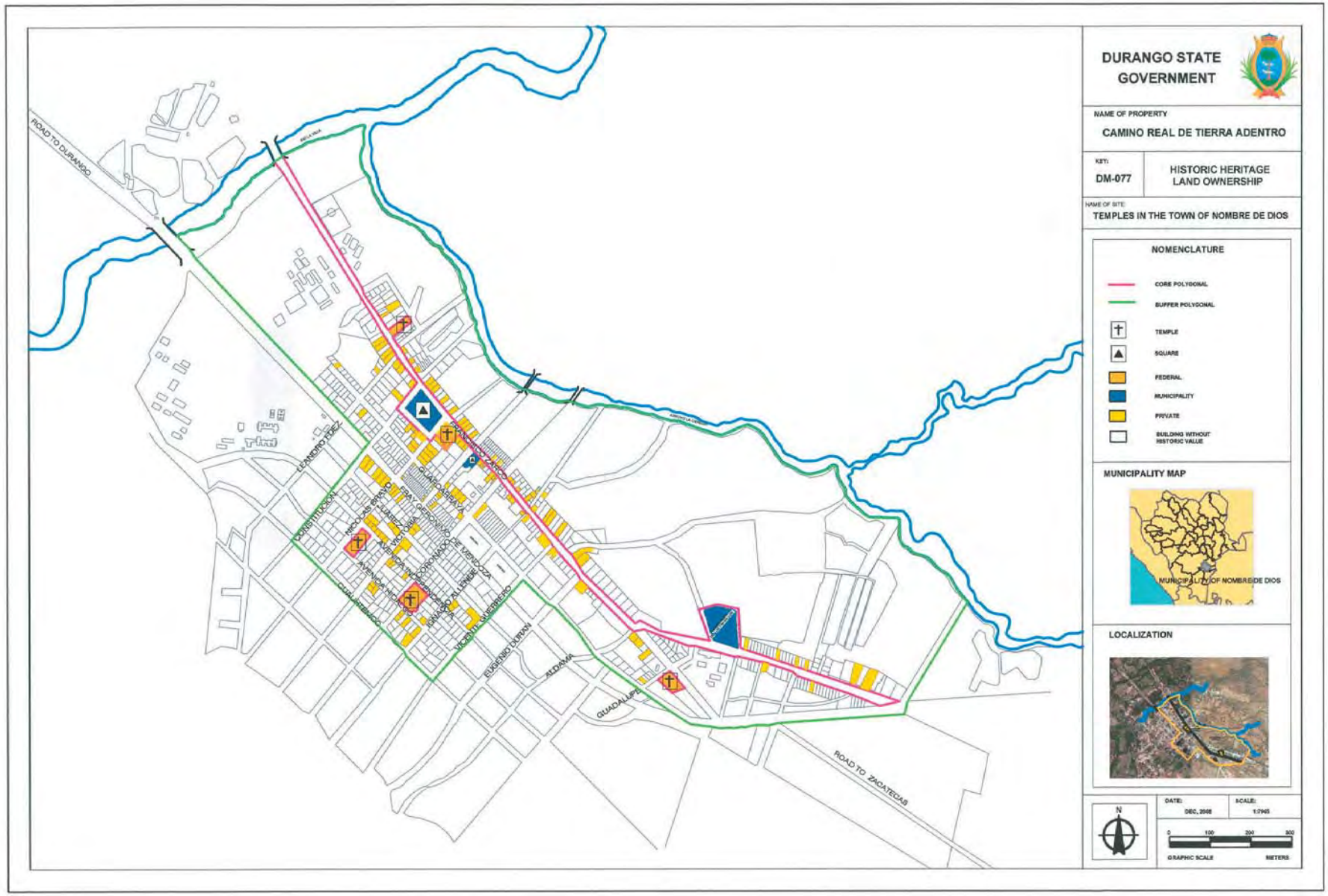


ID	NAME OF THE PLACE	STRUCTURES LOCATED INSIDE THE CORE ZONE	OWNERSHIP
013D	Town of Indé	Twelve constructions located inside the defined core zone. These are composed of three constructions catalogued by the INAH as historic monuments and six with value of historic context, of which only one is religious, the Parish of San Juan property of the federal government. The 11 remaining estates are private property. Besides the previous constructions, two urban spaces of municipal property are found, the first in front of the temple, the second the so-called Hidalgo Square.	
014D	Chapel of San Mateo and former hacienda of La Zarca	Chapel of San Mateo de La Zarca The main house of the hacienda Both are considered by the INAH as historic monuments	Federal property Private property
015D	Former hacienda of the Limpia Concepción of El Canutillo	Chapel of La Limpia Concepción del Canutillo The main house Square (located in front of the chapel and the hacienda)	Federal property Propiedad estatal Municipal property
016D	Temple of San Miguel of the town of Villa Ocampo	Temple of San Miguel de Bocas	Federal property
017D	Stretch of the Camino Real between Nazas and San Pedro del Gallo	Stretch of the Camino Real	Federal property
018D	Mine of Ojuela	There are 65 structures located in the core zone A bridge is the most important structure	Private property
019D	Cave of Las Mulas de Molino	Rupestrian art	Federal property

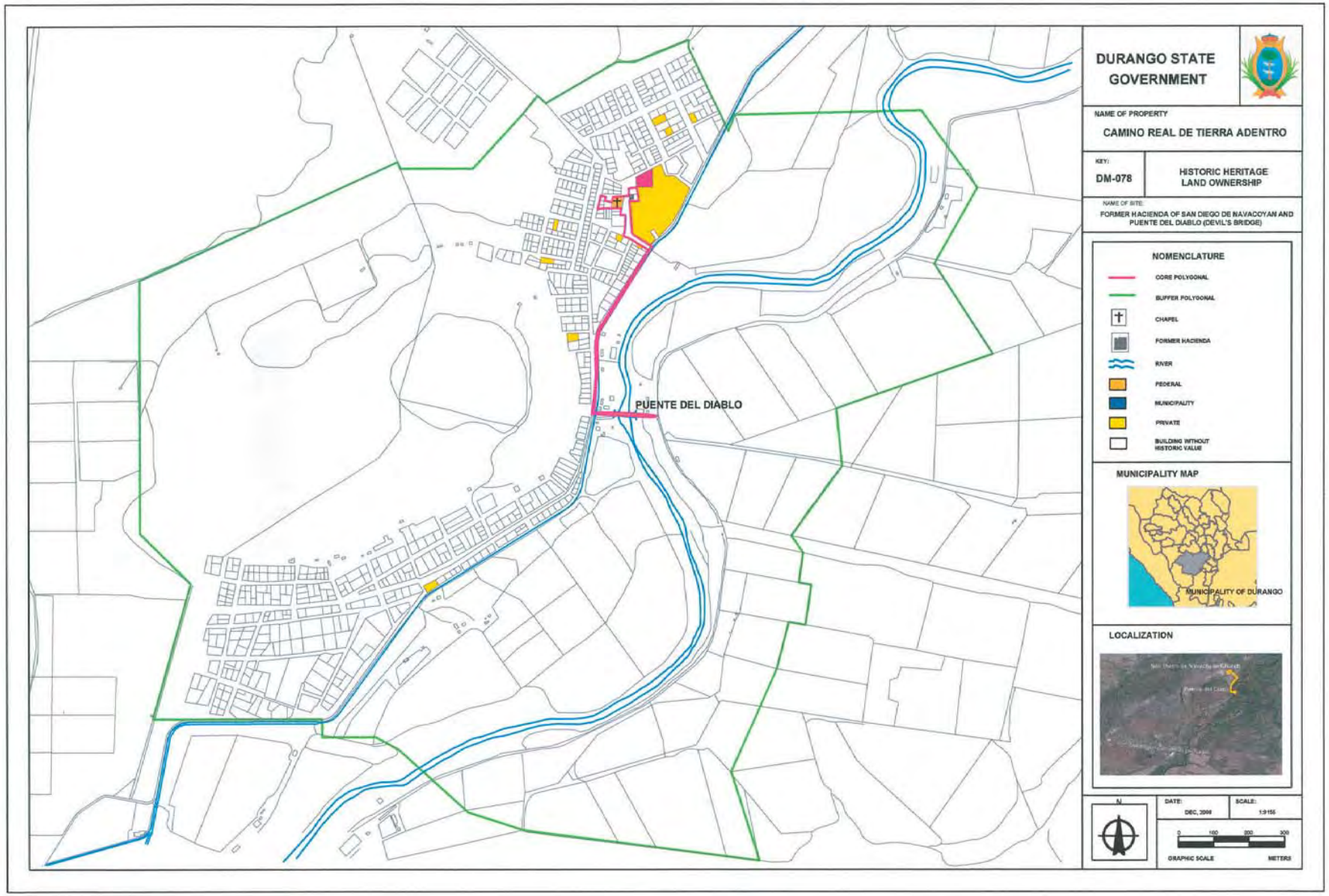
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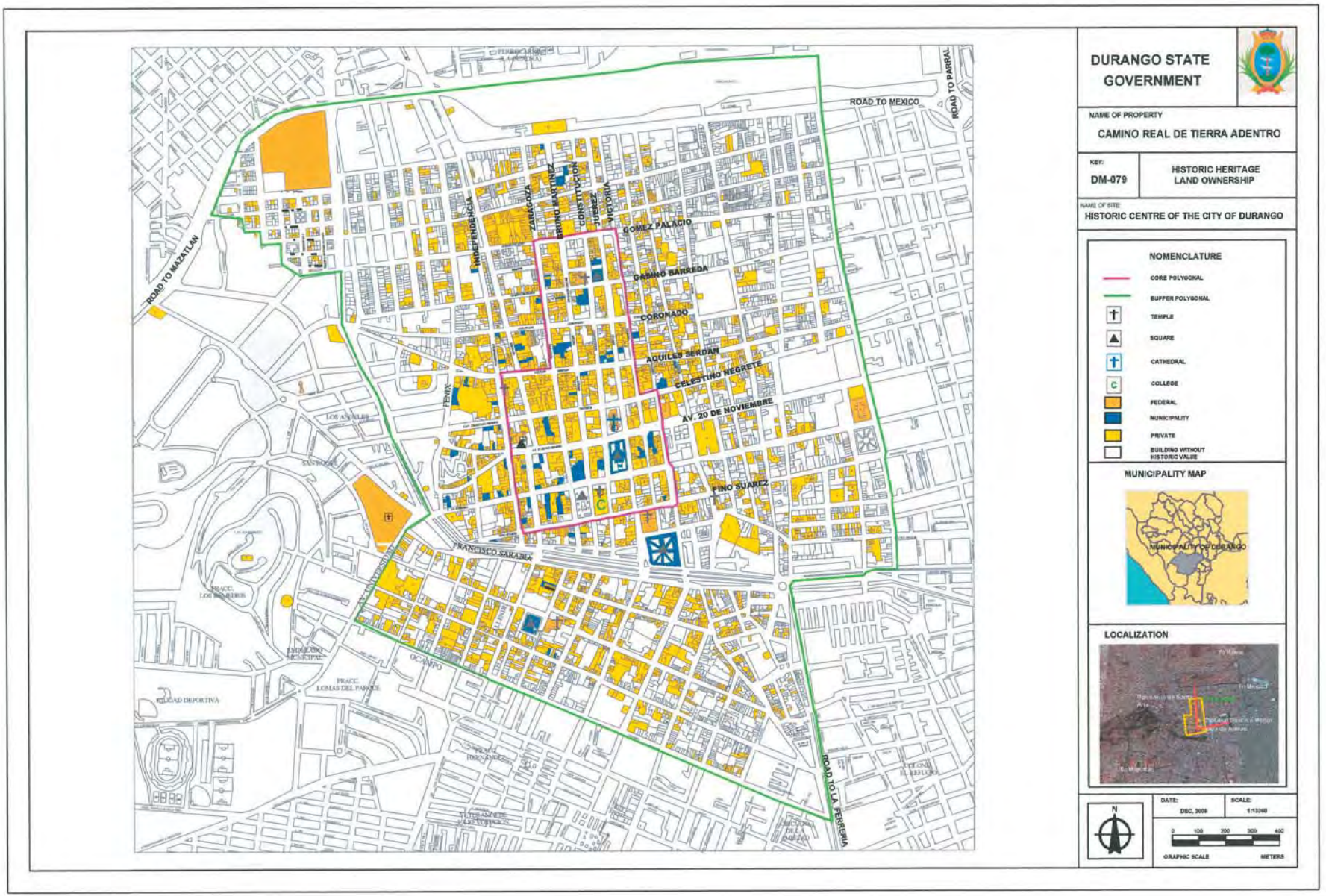
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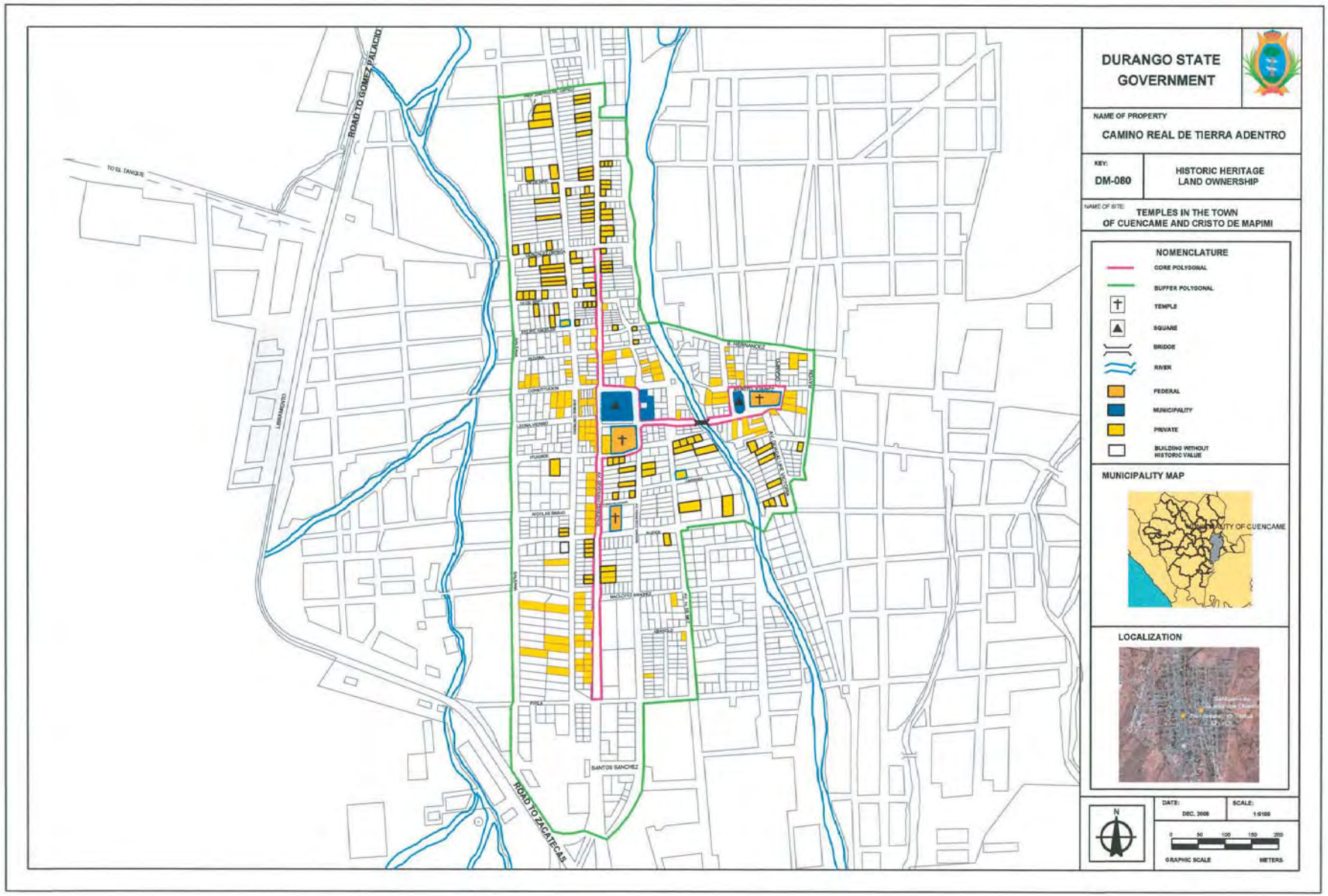
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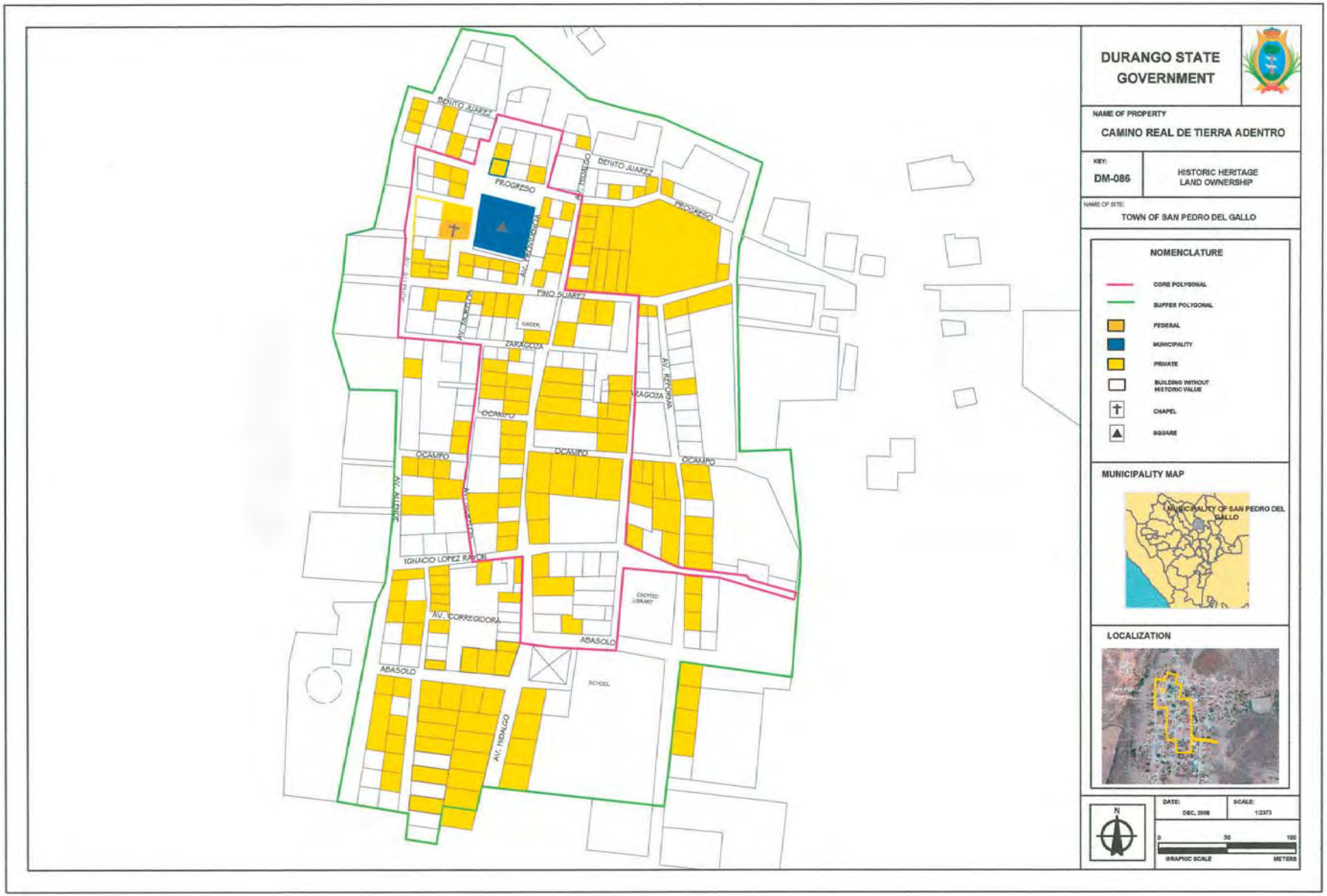
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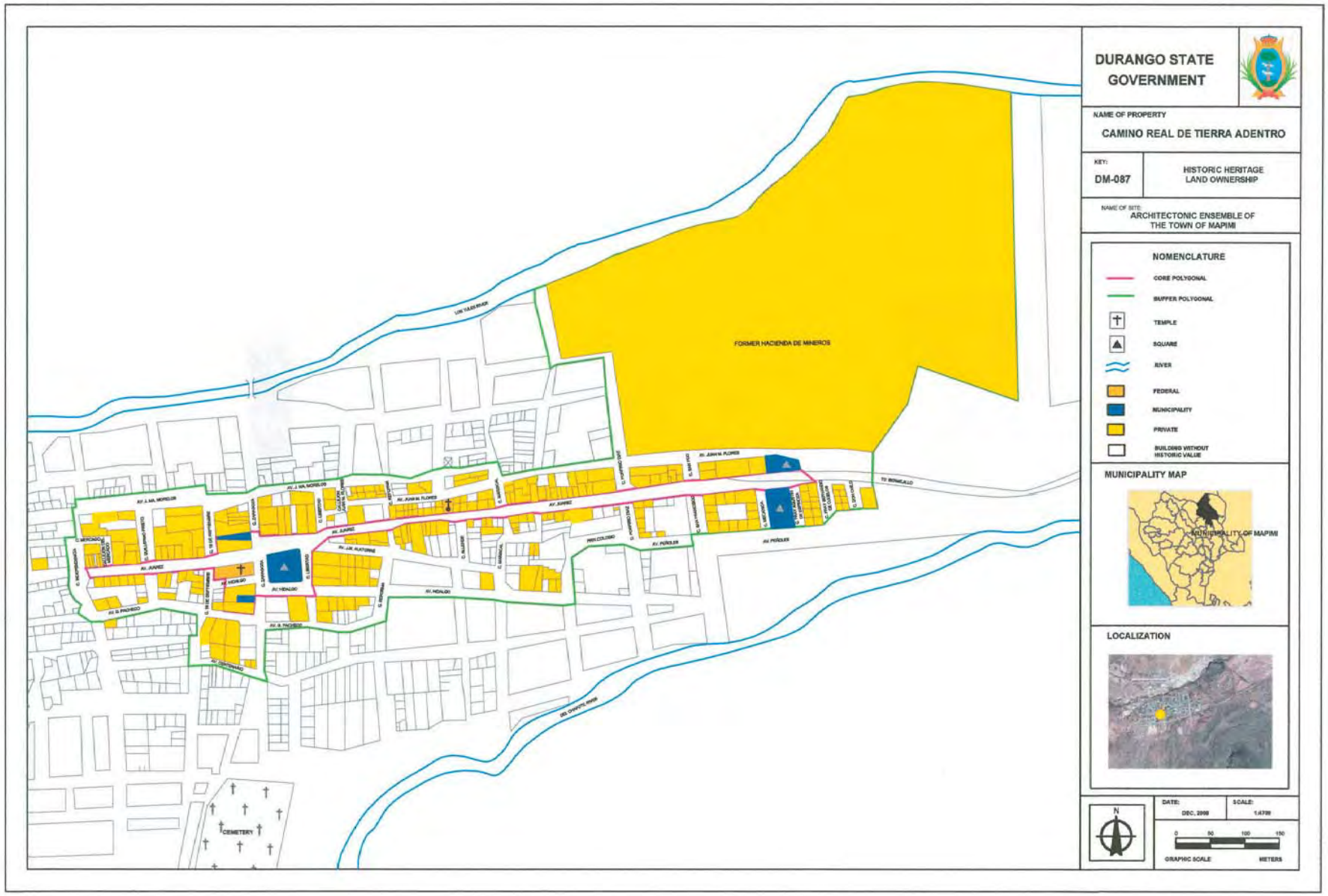
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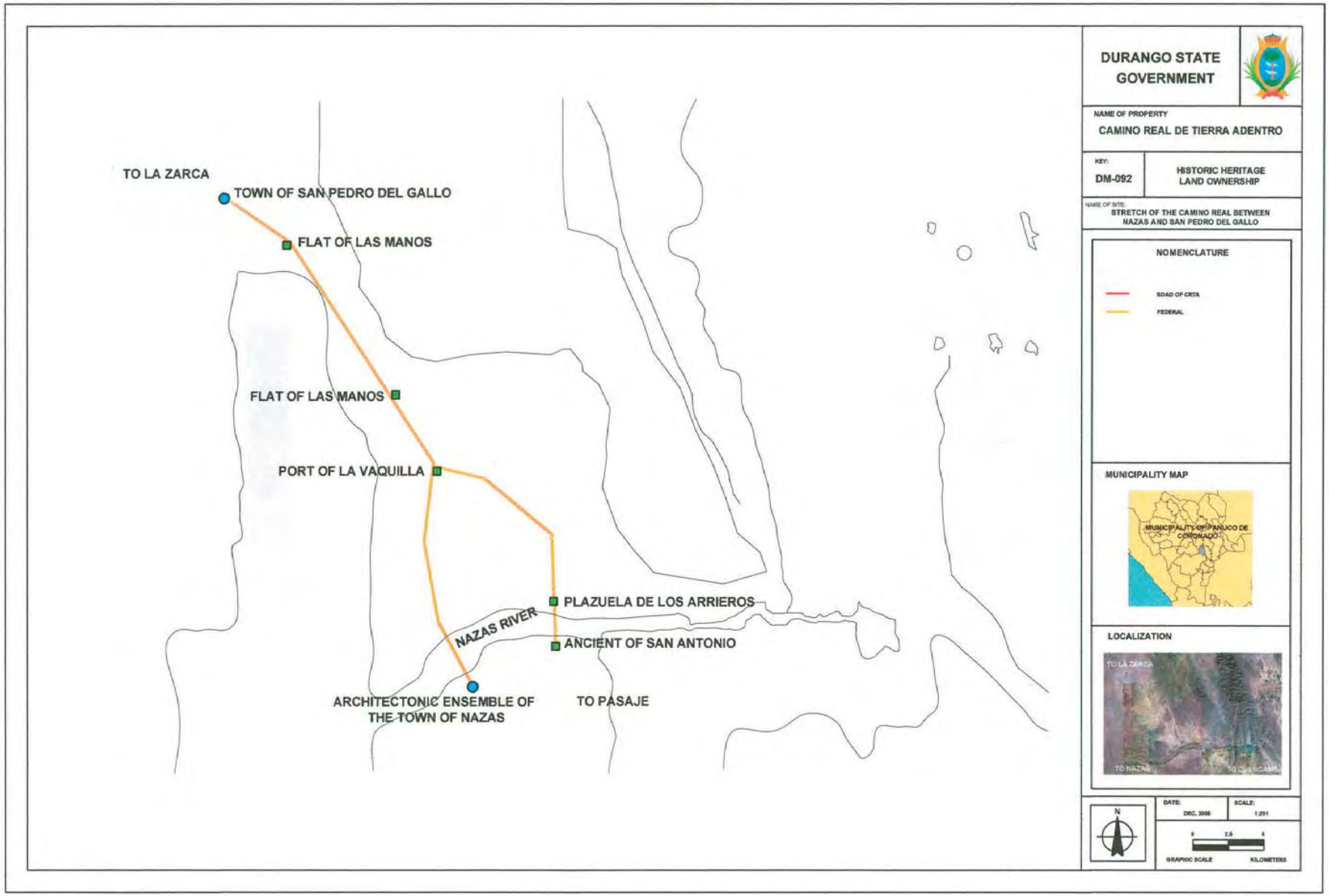
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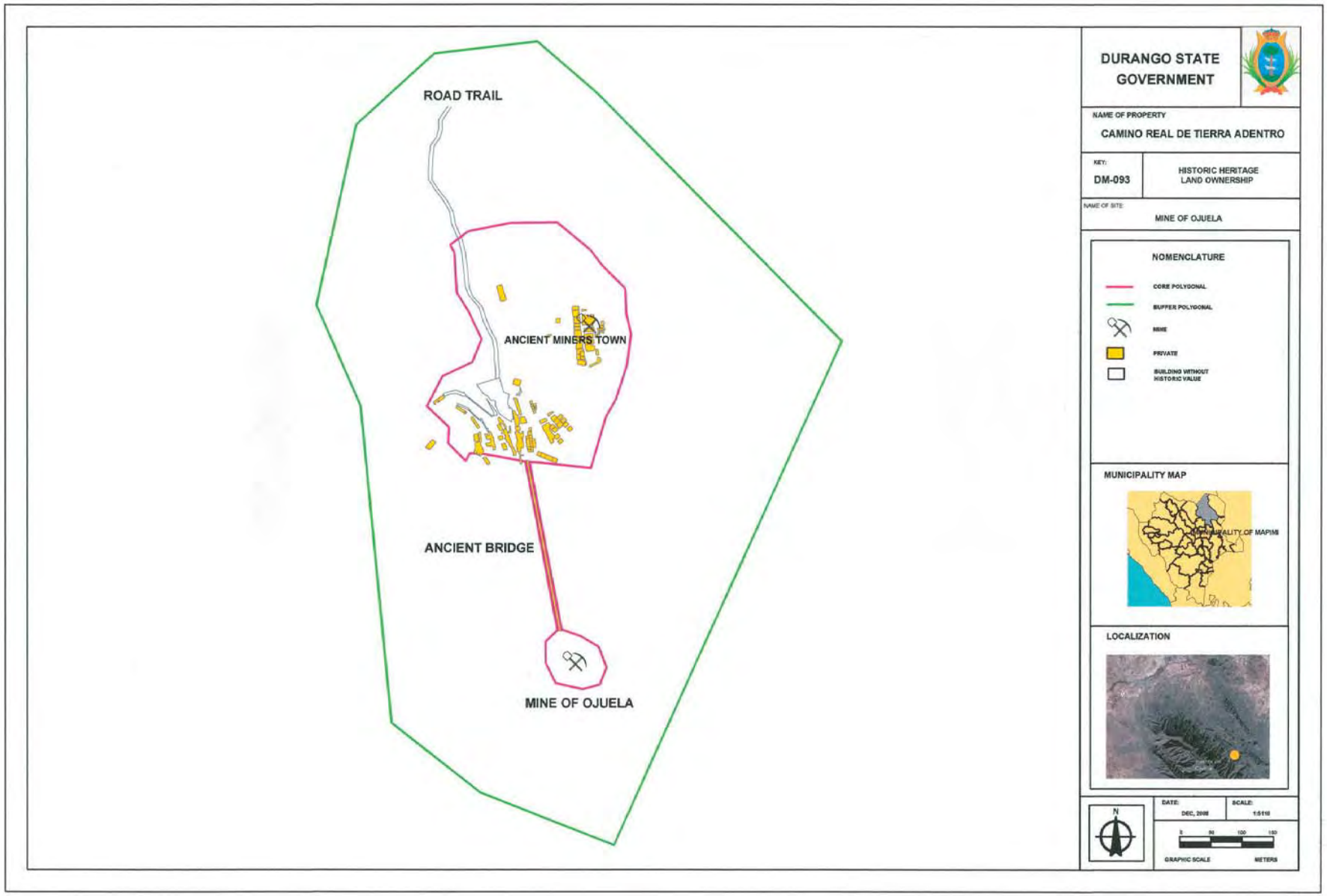


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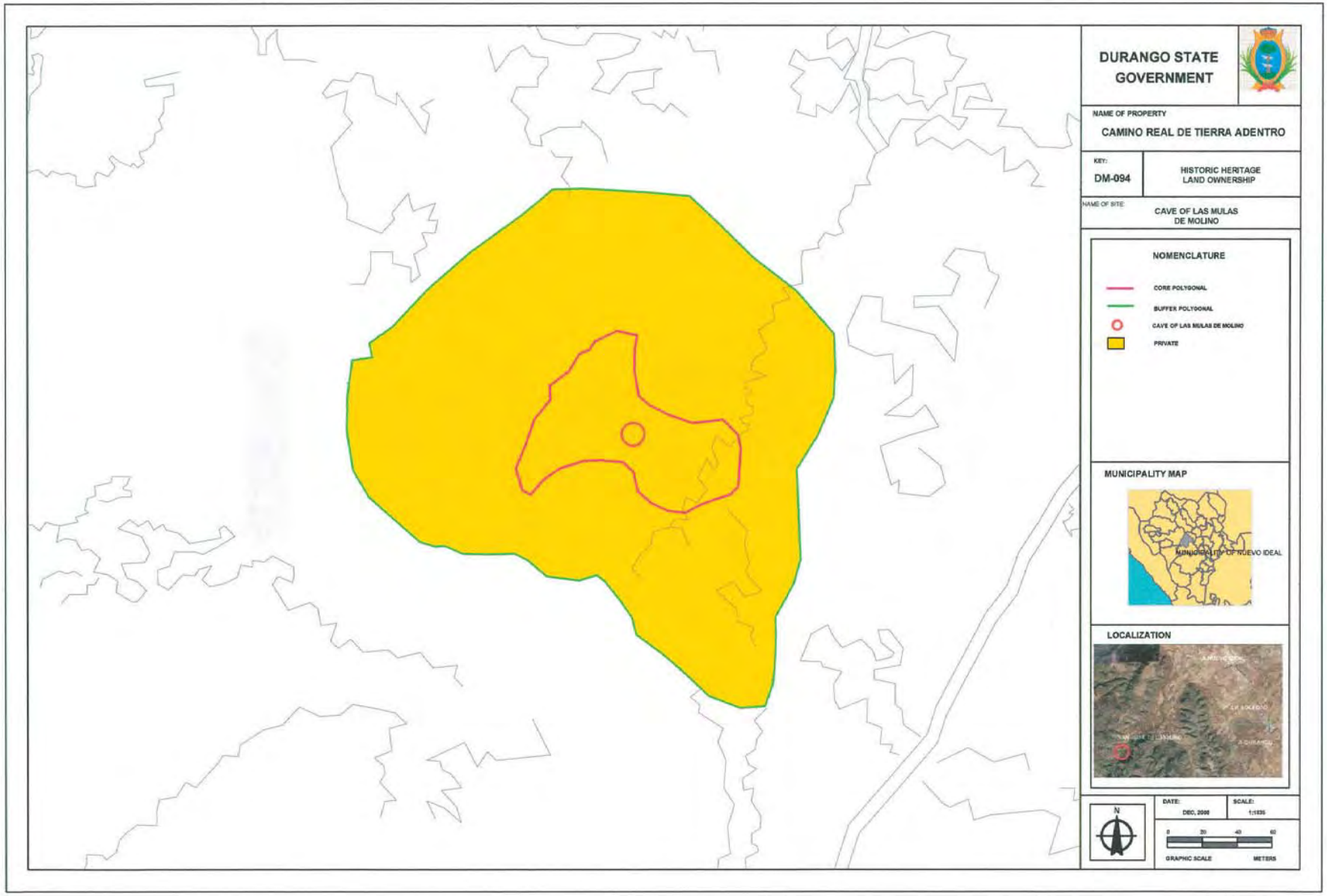


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5.b PROTECTIVE DESIGNATION

ID	NAME	MEASURES OF LOCAL PROTECTION	SUGGESTIONS	LEGAL BASE[1]
001D	Chapel of San Antonio de Juana Guerra (Amado Nervo)	Lacking of measures	It is suggested that the municipality of Nombre de Dios, in a combined way with the State Institute of Urban development of the (IDUE) and the state institute of Culture proposes that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise g) Architectural Ensemble: The isolated grouping whose architecture unit has outstanding value and deserves to be conserved.
002D	Nombre de Dios	Urban development program	It is suggested that the municipality of Nombre de Dios in a combined way with the State Institute of Urban development (IDUE) and the State Institute of Culture proposes that the core and buffer zones are considered as protected areas. The proposal will allow, at the same time updating the program of urban development in force.	Article 4, section 9, incise b) Historic Area: The territorial extension in which estates with historic value are located, be it monumental or contextual.
003D	Hacienda de Navacoyán and Puente del Diablo	Lacking of measures	The municipality of Durango is invited, in a combined way with the State Institute of Urban development (IDUE) and the State Institute of Culture proposes that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise g) Architectural Ensemble: The isolated grouping whose architecture unit has outstanding value and deserves to be conserved.



[1] With back in the Law of Cultural heritage of the State of Durango

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ID	NAME	MEASURES OF LOCAL PROTECTION	SUGGESTIONS	LEGAL BASE[1]
004D	City of Durango	The area of historic monuments of the city of Durango is protected by the presidential decree of 1982, based on the faculty conferred to the Constitutional President of the Mexican United States the article 89, fraction 1 of the Political Constitution of the Mexican United States and with foundation on that contained in the articles 37, fraction 6, 14 and 20, 38, FRACTION 18, 19 and 21, 42, fraction 10, 14, and 18 and 5°. Transitory of the Organic law of the Federal Public administration; 1°, 2°, 3°, 5°, 21, 35, 36, fraction I, 37,38, 41, 42, 43 and 44 of The Federal Law on Monuments and Archaeological, Artistic and Historic Areas; 31, fraction 3 of The General Law of Human Settlements; 12, fraction 10 and 14, 26, 43, 44 and 46 of The Federal Law of Tourism; 2°, fraction 6, 29; 13 fraction, 43 second paragraph and 47 third paragraph of The General Law of National Property; and 2° fraction 2 of the Organic law of the National Institute of Anthropology and History The presidential decree in the article 1° declares an area of historic monuments in the city of Mapimí, municipality of the same name, state of Durango, with the perimeter and characteristics to which such decree refers. In the article 2° the area of historic monuments matter of this ordinance, according with the delimitation map done by the National Institute of Anthropology and History, comprises an area of 1.75 square kilometers, according to a perimeter "A" where the biggest quantity in estates of historic value are located; and the perimeters "B1", "B2" and "B3" supplement the area. The complete version of this document is annexed.		
005D	Cuencamé	Urban development Program	To suggest to the municipality of Cuencamé that joint with the State Institute of Urban development (IDUE) and the State Institute of Culture, propose the core and buffer zones as protected areas. The proposal will allow, at the same time, updating the program of urban development in force.	Article 4, section 9, incise b) Historic Area: the territorial extension in which estates with historic value are located, be it monumental or contextual.
006D	Chapel of El Refugio (Cuatillos)	Lacking of measures	It is suggested that the municipality of Cuencamé together with the State Institute of Urban development (IDUE) and the State Institute of Culture proposes that the core zones and buffer are considered as protected areas	Article 4, section 9, incise g) Architectural Ensemble: the isolated group whose architecture unit has outstanding value and deserves to be conserved.
007D	Temple of San José de Avino	Lacking of measures	It is suggested that together with the State Institute of Urban development (IDUE) and the State Institute of Culture propose that the core and buffer zones are considered as protected areas	Article 4, section 9, incise g) Architectural Ensemble: the isolated group whose architecture unit has outstanding value and deserves to be conserved.

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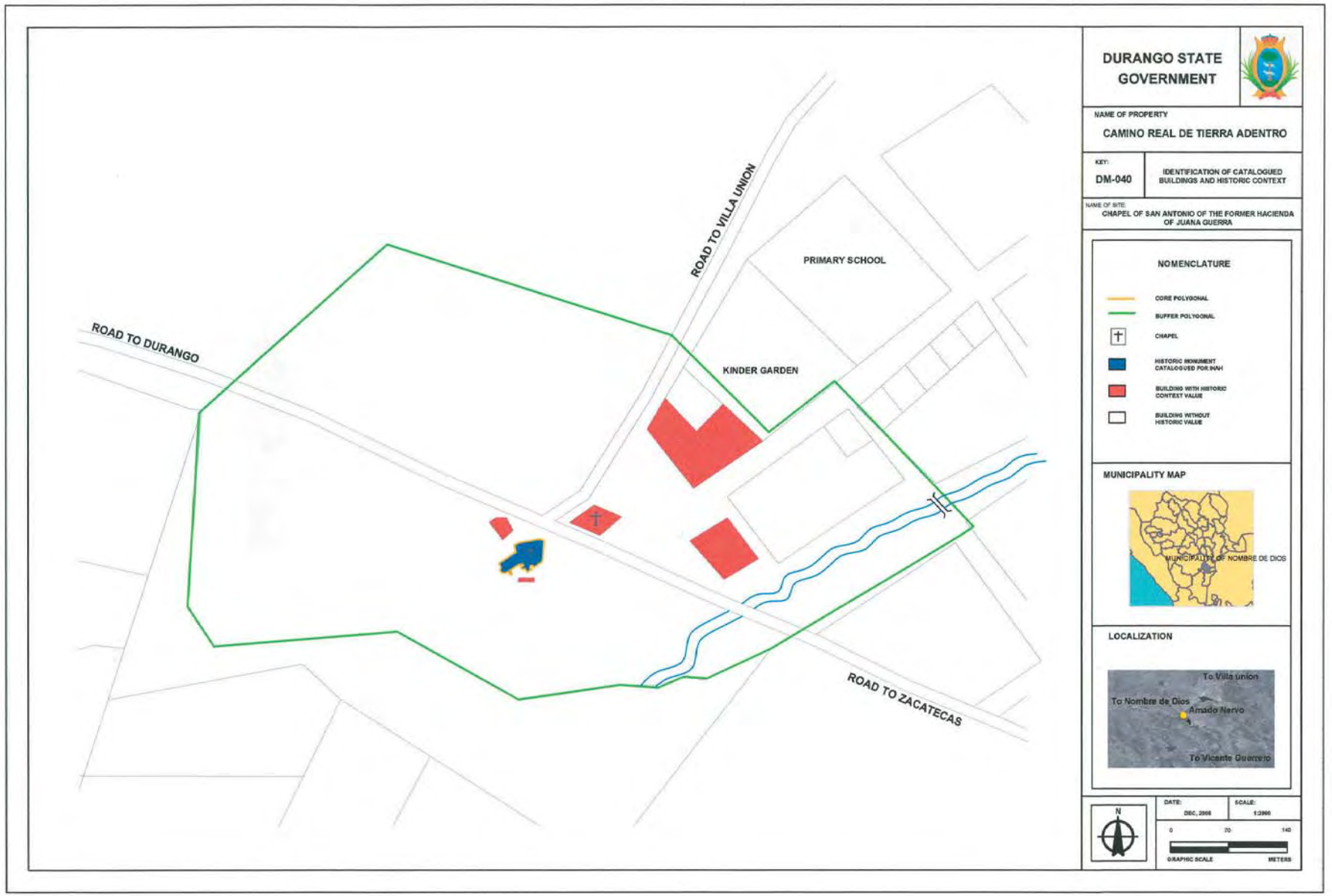
ID	NAME	MEASURES OF LOCAL PROTECTION	SUGGESTIONS	LEGAL BASE[1]
008D	Chapel of La Limpia Concepción de María (Palmitos)	Lacking of measures	It is suggested that the municipality of Rodeo, the State Institute of Urban development (IDUE) and the State Institute of Culture propose that the core and buffer zones are considered as protected areas	Article 4, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.
009D	Chapel of La Limpia Concepción de Huichapa	Lacking of measures	It is suggested to the municipality of Rodeo, to the State Institute of Urban development (IDUE) and the State Institute of Culture to propose the core and buffer zones as protected areas.	Article 4, section 9, incise g) Architectural Ensemble: the isolated group whose architecture unit has outstanding value and deserves to be conserved.
010D	Achitectonic ensemble of the town of Nazas	Urban development Program	It is suggested that the municipality of Nazas, together with the State Institute of Urban development (IDUE) and the State Institute of Culture to propose that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise b) Historic Area: the territorial extension in which estates with historic value are located, be it monumental or contextual.
011D	Town of San Pedro del Gallo	Urban development Program	It is suggested to the municipality of Cuencamé in a combined way with the State Institute of Urban development (IDUE) and to propose that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise h) Historic or Artistic Urban Ensembles: the urban sectors of homogeneous buildings as for their typology and legacies to the history of a social group and that can or can not to be part of a historic centre.
012D	Architectonic ensemble of the town of Mapimí	Urban development Plan	The municipality is invited together with the State Institute of Urban development (IDUE) and the State Institute of Culture to propose that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise f) Historic Centre: the area that defines the urban spaces where the population's centres originated and their limit is settled starting from local, regional or national historic monuments.

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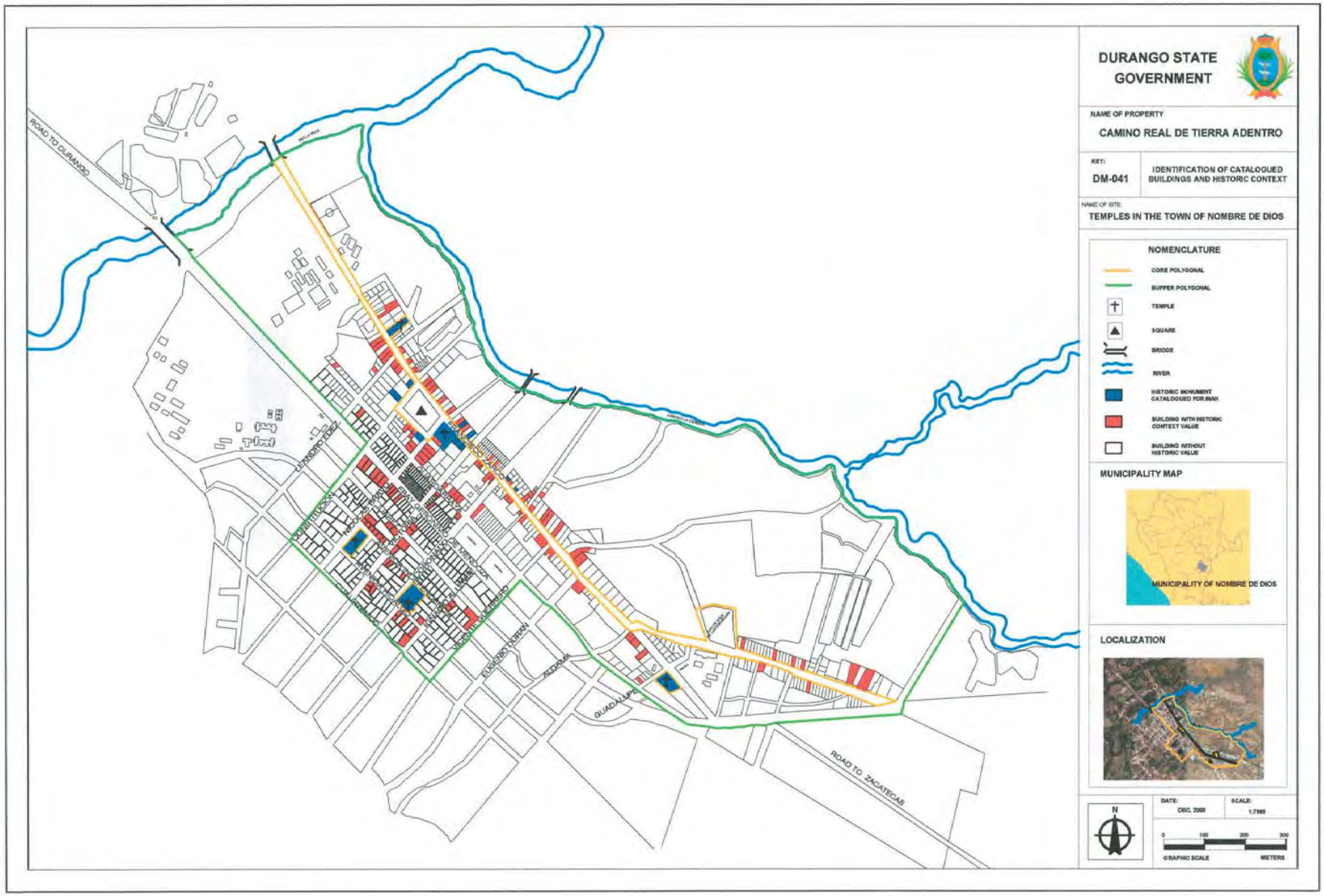
ID	NAME	MEASURES OF LOCAL PROTECTION	SUGGESTIONS	LEGAL BASE[1]
013D	Town of Indé	Urban development Program	It is suggested that the municipality of Indé in a combined way with the State Institute of Urban development (IDUE) and the State Institute of Culture propose that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise b) Historic Area: the territorial extension in which estates with historic value are located, be it monumental or contextual.
014D	Chapel of San Mateo and former hacienda of La Zarca	Lacking of measures	It is suggested that the municipality of Hidalgo along with the State Institute of Urban development (IDUE) and the State Institute of Culture propose that the core and buffer zones are considered as protected areas.	Article 4, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.
015D	Former hacienda of the Limpia Concepción of El Canutillo	Lacking of measures	It is suggested that the municipality of Ocampo along with the State Institute of Urban development (IDUE) and the State Institute of Culture propose that the core and buffer zones are considered as protected areas.	Article 4 of the Law of Cultural heritage of the State of Durango, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.
016D	Temple of San Miguel of the town of Villa Ocampo	Lacking of measures	The municipality of Cuencamé is invited together with the State Institute of Urban development (IDUE) and the State Institute of Culture to propose that the core and buffer zones are considered as protected areas.	Article 4 of the Law of Cultural heritage of the State of Durango, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.
017D	Stretch of the Camino Real between Nazas and San Pedro del Gallo	Lacking of measures	The municipality of Nazas and San Pedro del Gallo is invited together with the State Institute of Urban development (IDUE) and the State Institute of Culture to propose that the core and buffer zones are considered as protected areas.	Article 4 of the Law of Cultural heritage of the State of Durango, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.
018D	Mine of Ojuela	Lacking of measures	The municipality of Mapimí is invited together with the State Institute of Urban development (IDUE) and the State Institute of Culture to propose that the core and buffer zones are considered as protected areas.	Article 4 of the Law of Cultural heritage of the State of Durango, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.
019D	Cave of Las Mulas de Molino	Lacking of measures	The municipality of Nuevo Ideal is invited together with the State Institute of Urban development (IDUE) and the State Institute of Culture to propose that the core and buffer zones are considered as protected areas.	Article 4 of the Law of Cultural heritage of the State of Durango, section 9, incise g) Architectural Ensemble: The isolated group whose architecture unit has outstanding value and deserves to be conserved.

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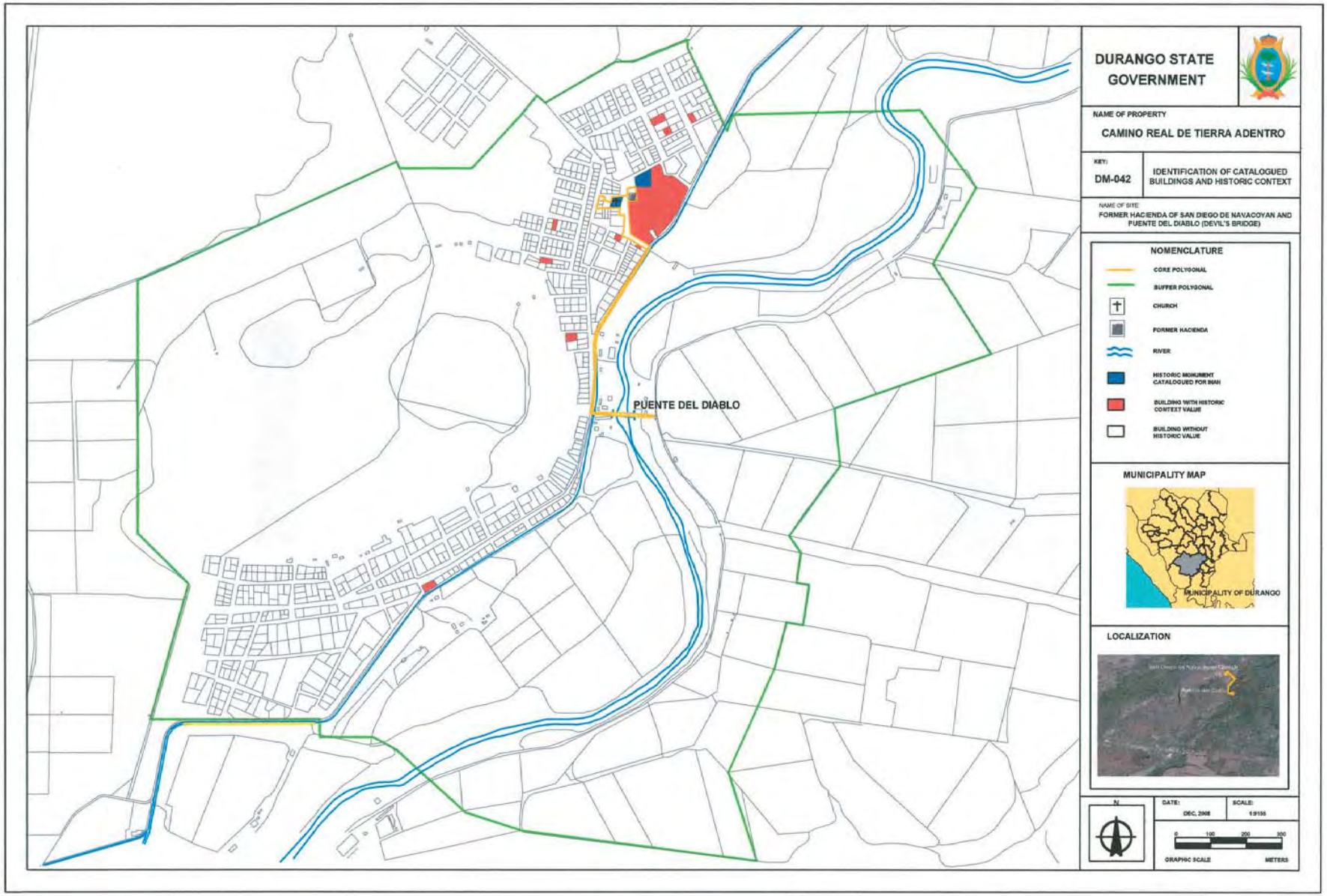


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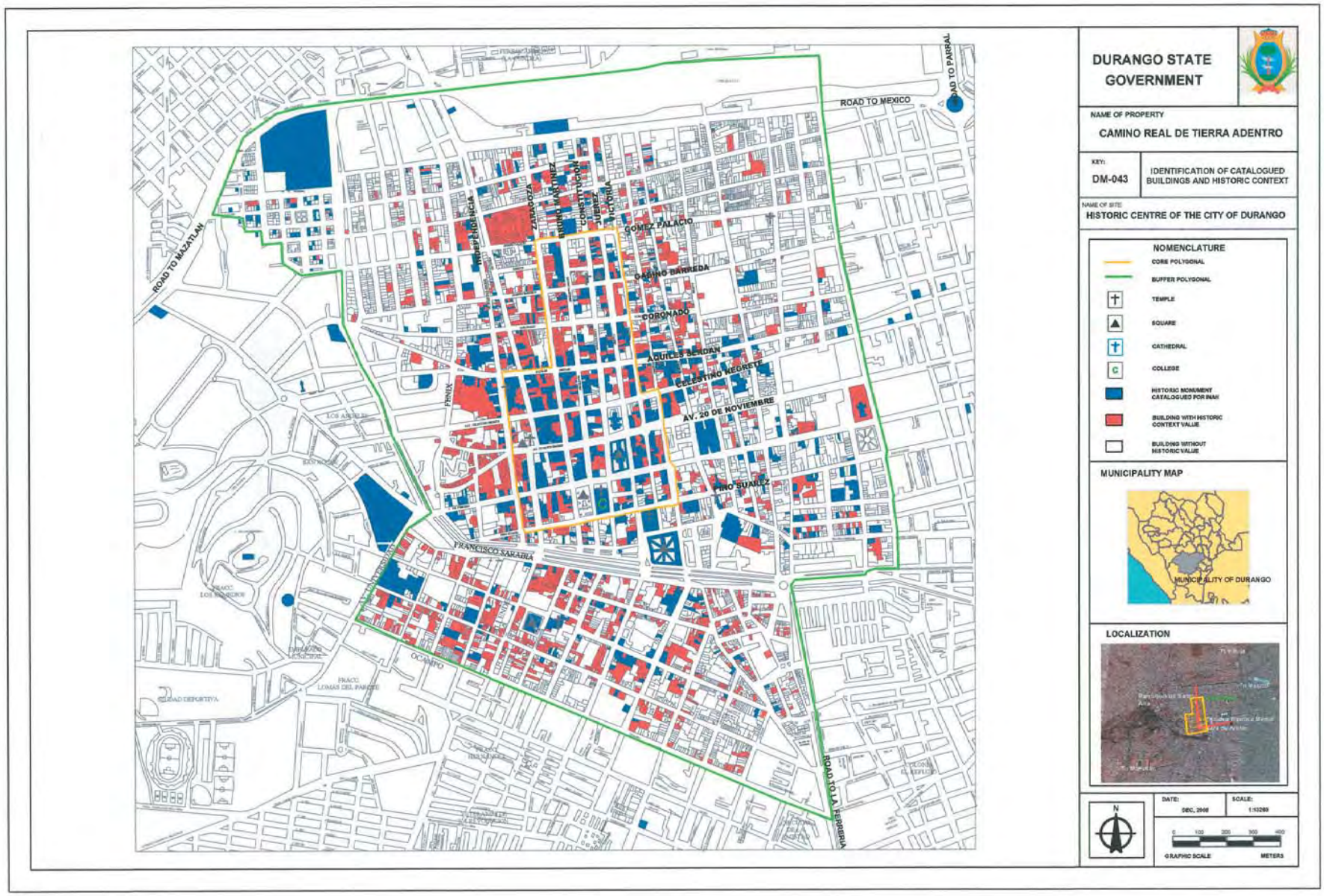


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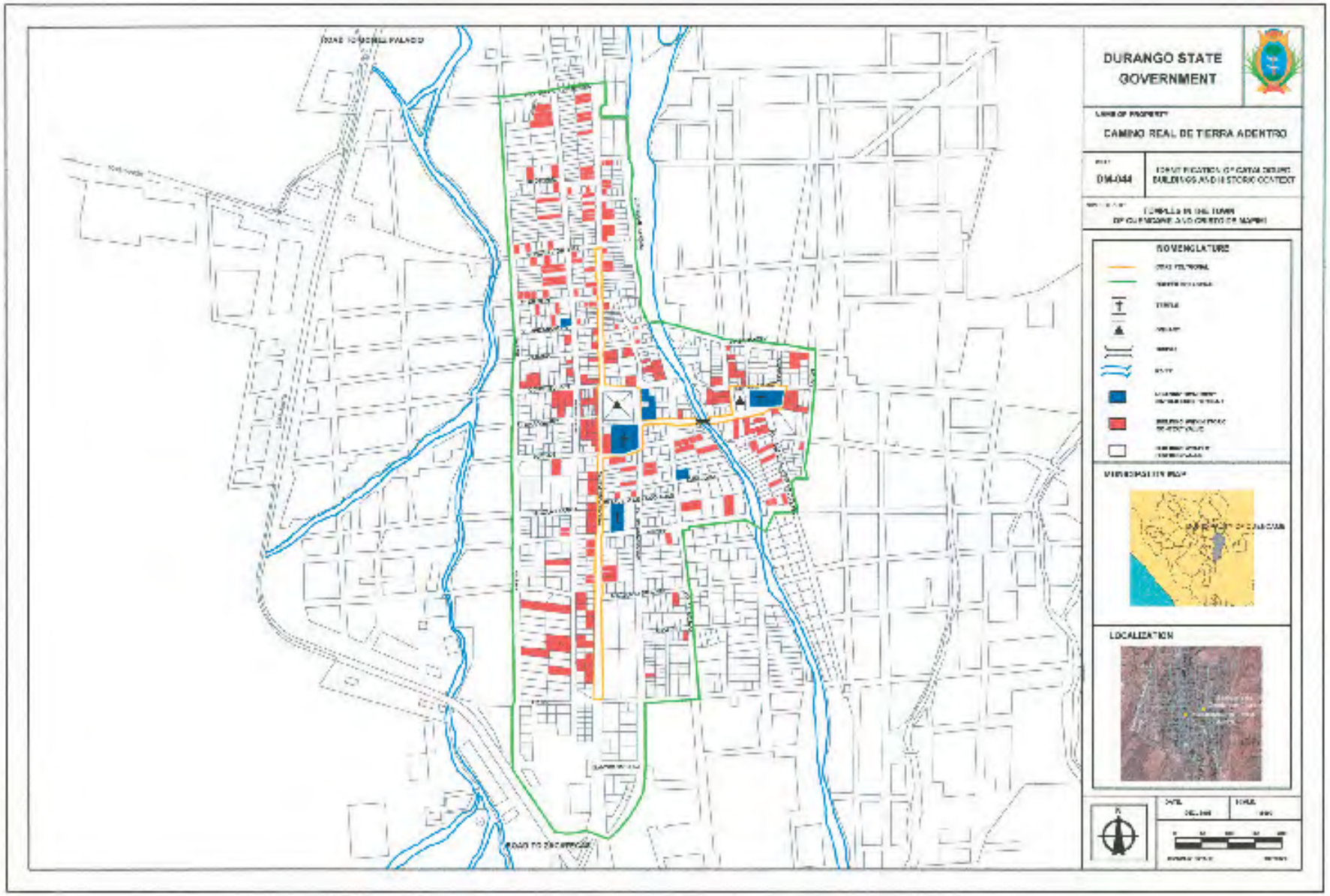
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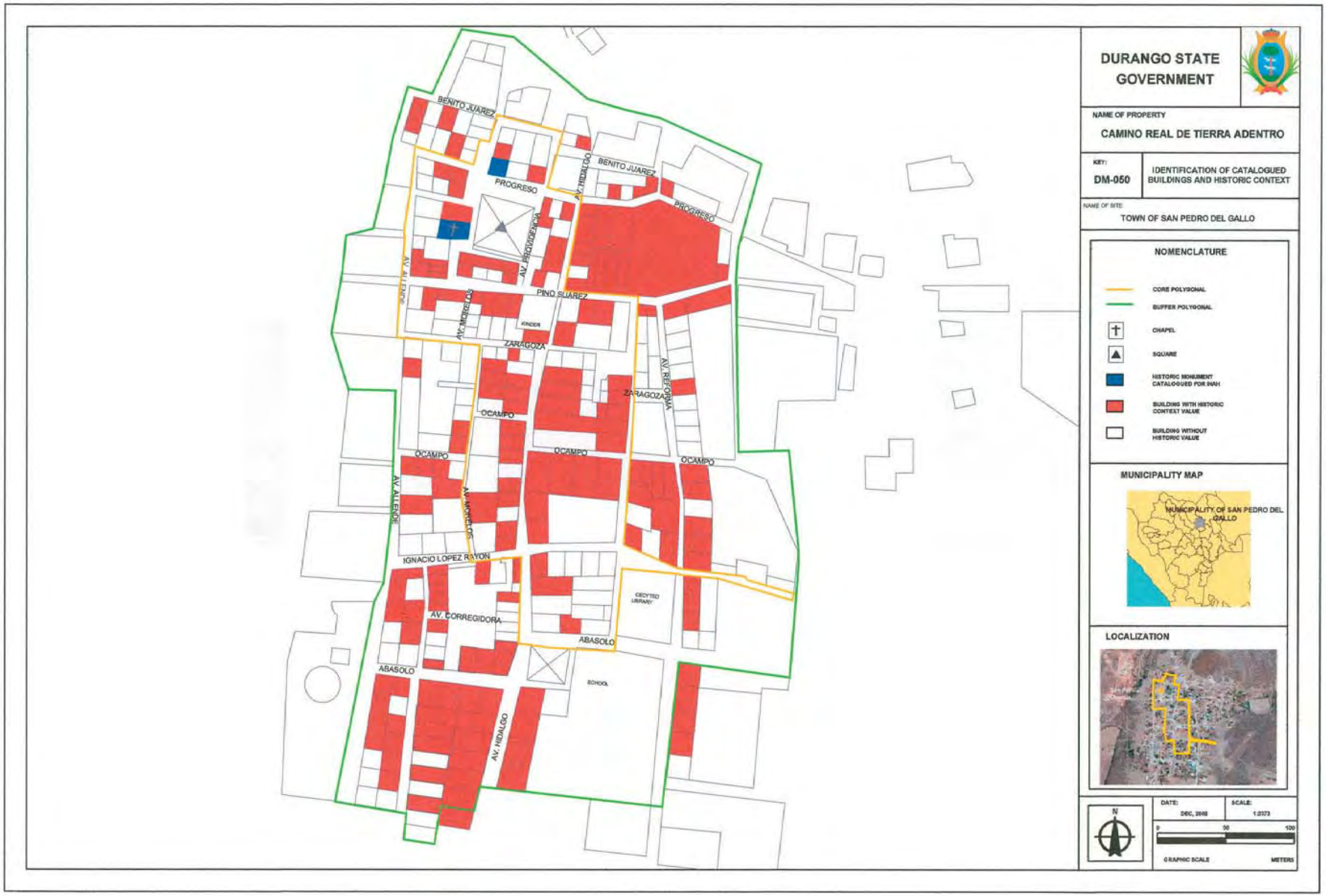
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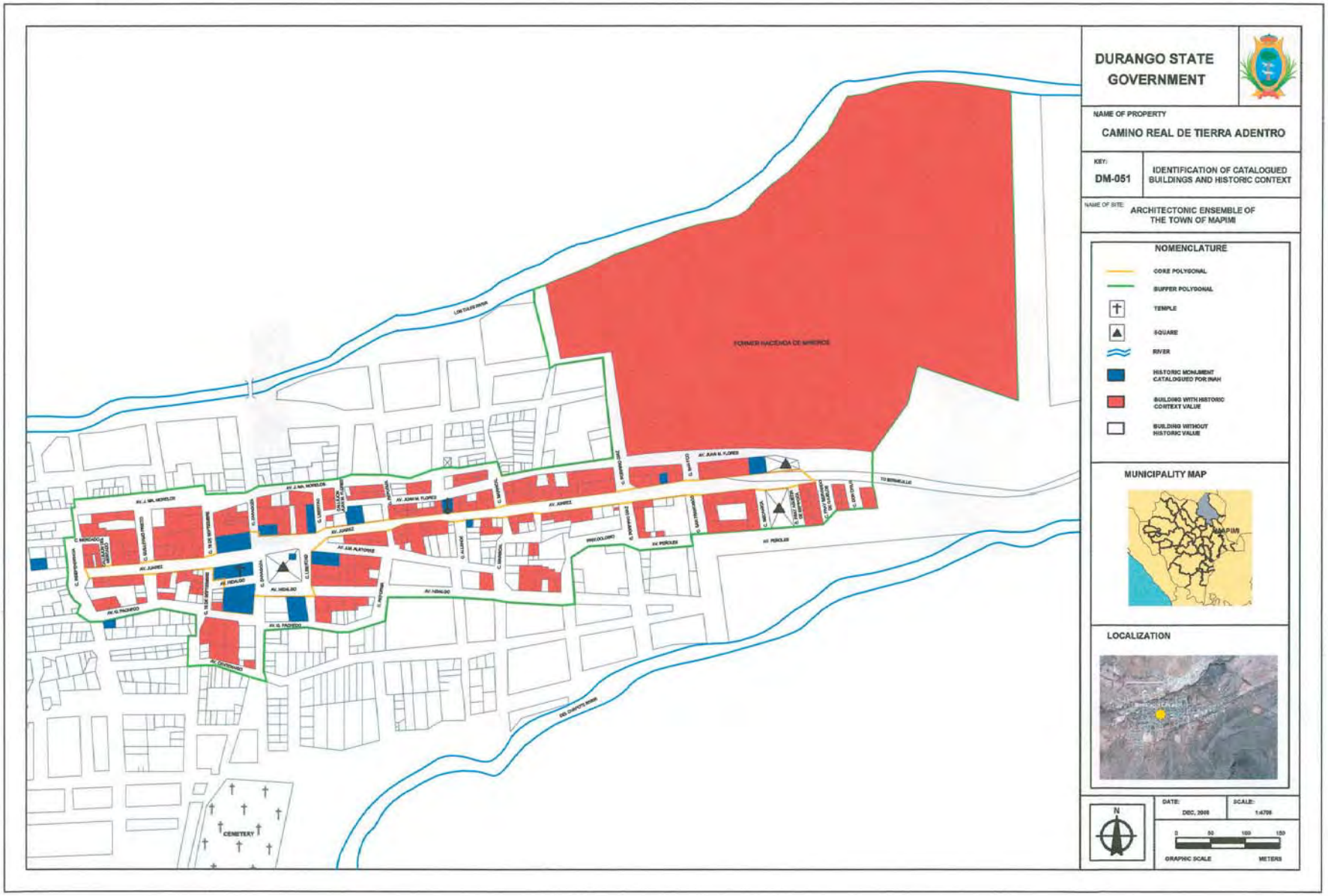
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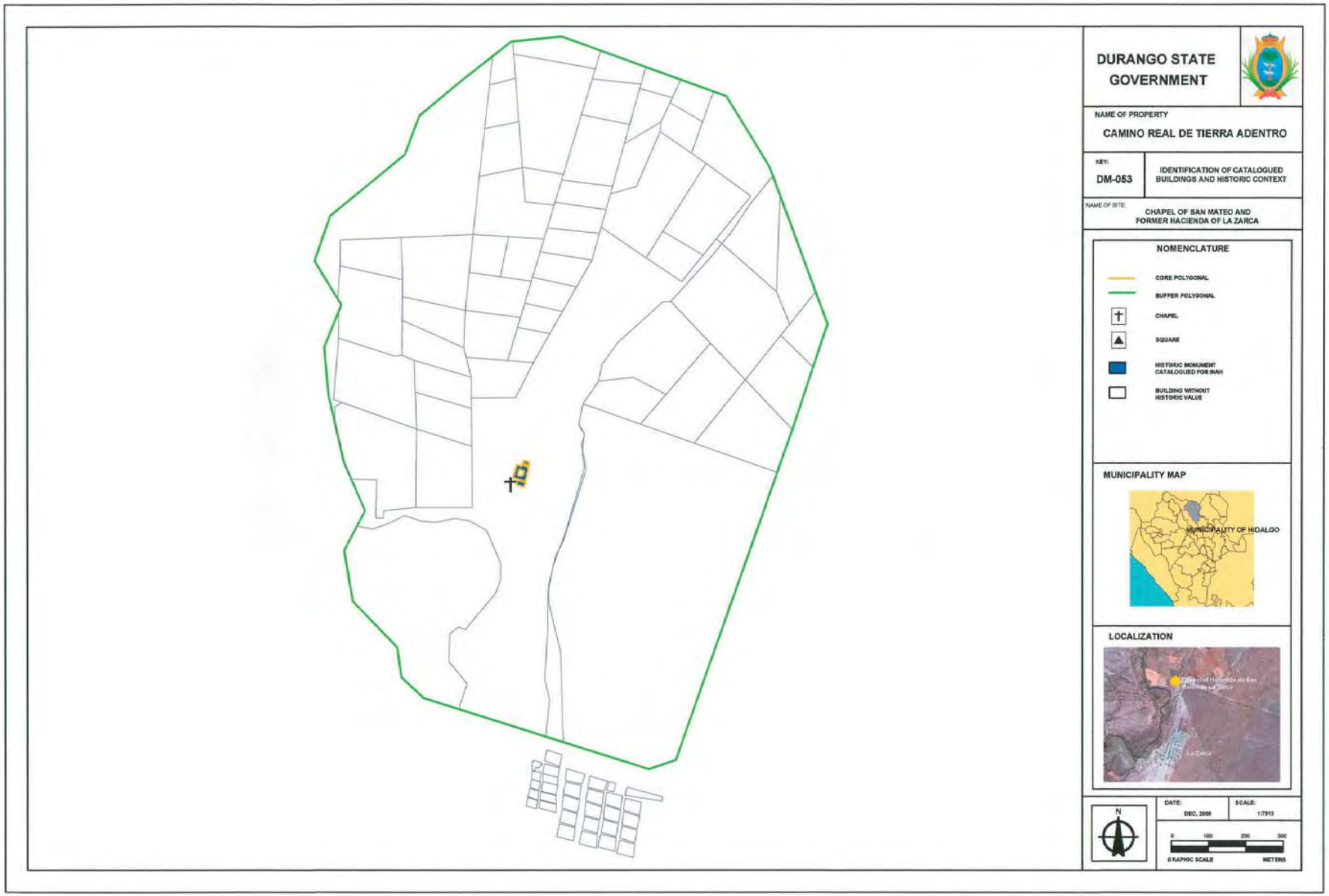
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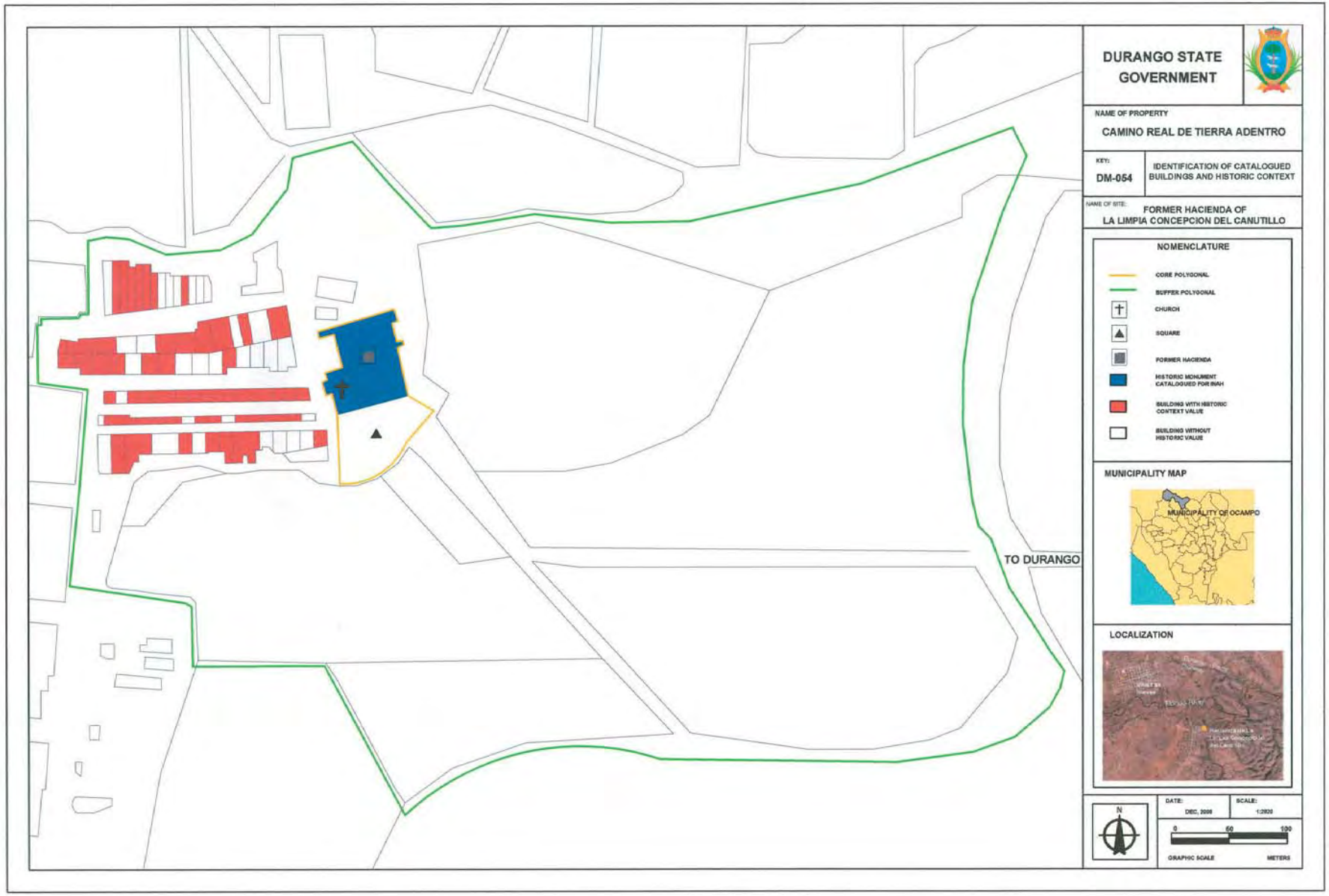


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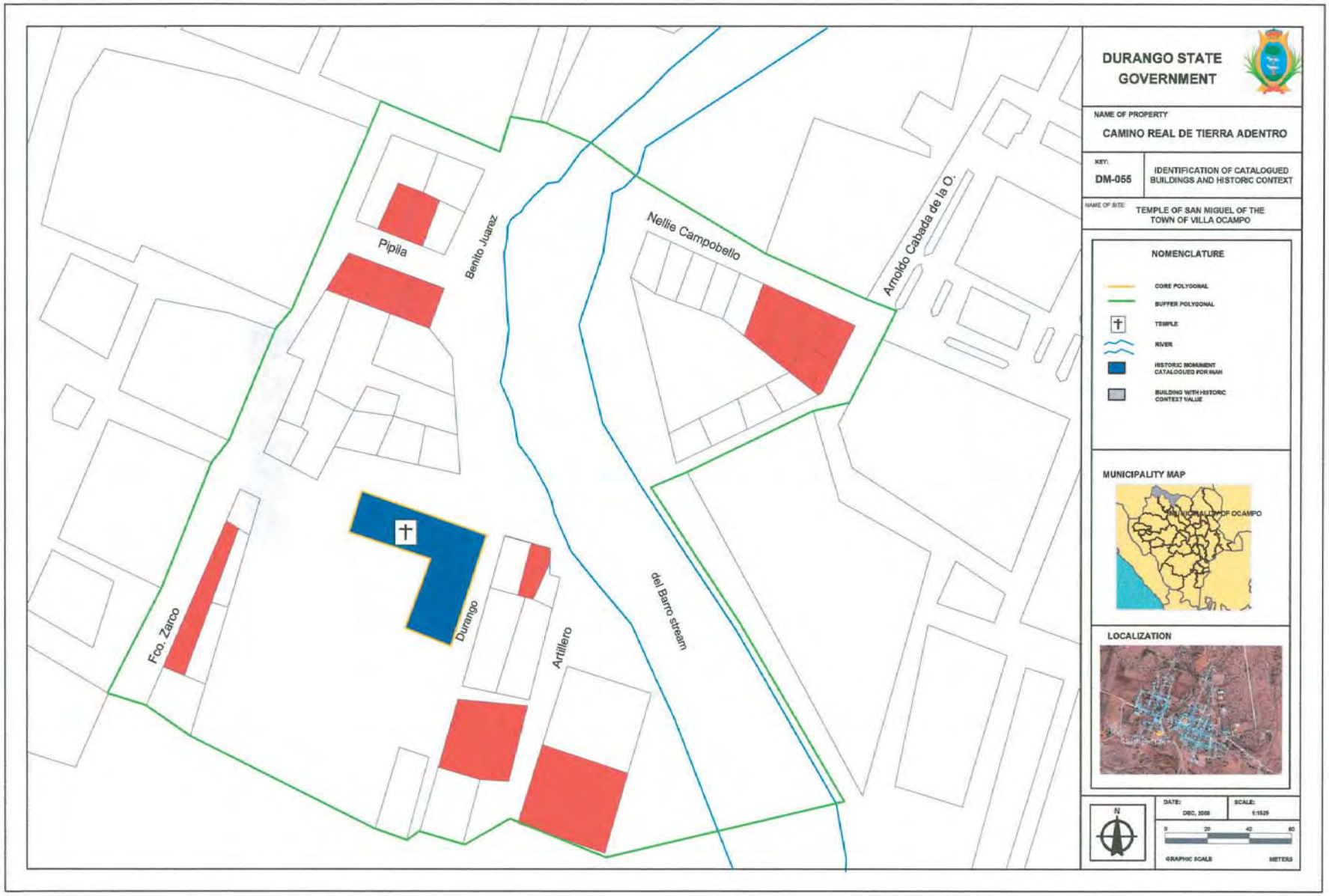


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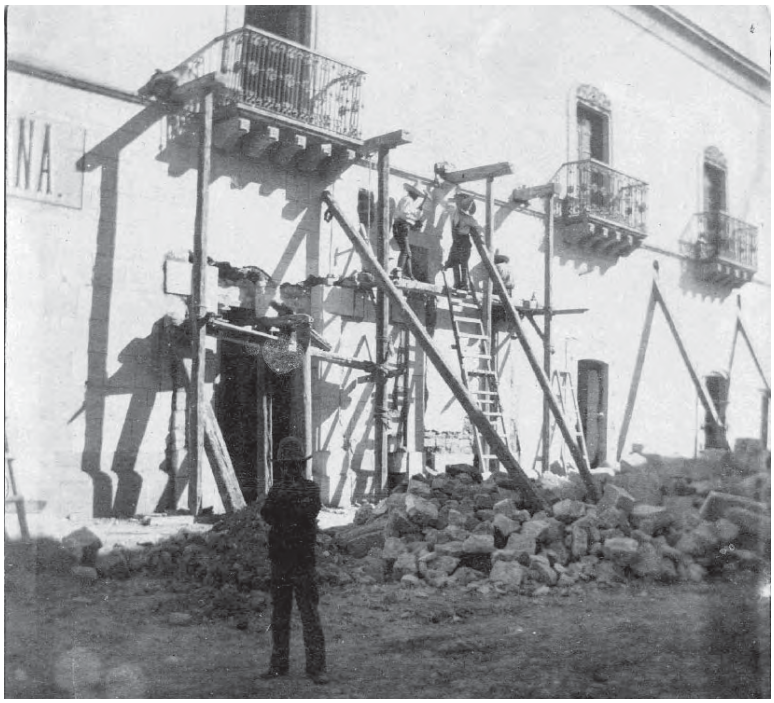
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5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES

National Scope

The Political Constitution of the Mexican United States in its article 115 establishes that the municipalities shall have juridical personality and will manage their heritage according to the law. The city councils will have faculties to approve, in accordance with the laws that in municipal matter shall issue the legislatures of the States, the regulations, circulars and administrative dispositions of general observance inside their respective jurisdictions that organize the municipal public administration, regulate the subjects, procedures, functions and public services of their competition and assure the civic and local participation. The Municipalities, in the terms of the relative federal and State laws, will be authorized to:

a) Formulate, to approve and to administer the zoning and plans of municipal urban development.
b) Participate in the creation and administration of their territorial reserves.
c) Participate in the formulation of regional development plans, which will be in agreement with the general plans of the matter. When the Federation or the States elaborate regional development projects they will ensure the participation of the municipalities.
d) Authorize, to control and to watch over the use of the land, in the environment of their competition, in their territorial jurisdictions.



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e) Intervene in the regularization of the urban land tenure.
f) Grant licenses and permits for constructions.
g) Participate in the creation and administration of areas of ecological reserves and in the elaboration and application of ordering programs in this matter.

The religious ensembles, the state and federal buildings are under domain of the Federal Law on Monuments and Archaeological, Artistic and Historic Areas (Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos) of 1972, according to the articles 1, 2, 5, 35, 36 and others applicable of the law and regulation.

With regard to the religious heritage, those buildings are determined as such by the Law of Religious Associations and Public Worship (Ley de Asociaciones Religiosas y Culto Público) (July 15, 1992) that in the article 20 settles down that the religious associations will appoint and will register before the Secretariat of Social Development and the National Council for the Culture and the Arts, to the representatives responsible for the temples and of the property considered as archaeological, artistic or historic monuments property of the nation. They will be obliged to preserve in their integrity such property and to take care of their safeguard and restoration, in the terms foreseen by the laws.

The General Law of Human Settlements (Ley General de Asentamientos Humanos) (July 21, 1993) considers in its article 3º that: the Land-use planning of the human settlements and the urban development of the population's centres, will tend to improve the level and quality of the urban and rural population's life, by means of the preservation of the cultural heritage of the centres of population;

The article 5º considers that the protection of the cultural heritage of the population's centres is of public interest.

The article 6º establishes the attributions that the State has as regard Land-use planning of the human settlements and of urban development of the population's centres, will be exercised in a concurrent way by the Federation, the federative entities and the municipalities, in the field of the competition that the Political Constitution of the Mexican United States determines for them.

The General Law of the Ecological Balance and Protection to the Environment (Ley General del Equilibrio Ecológico y Protección al Medio Ambiente) (January 28, 1998) settles down, in its article 8º that it corresponds to the Municipalities, of conformity with that foreseen in this Law and the local statutes in the matter, the following faculties:

I.- The formulation, conduction and evaluation of the municipal environmental policy.

II.- The application of the environmental policy instruments foreseen in the local statutes in the matter and the preservation and restoration of the ecological balance and the protection to the atmosphere in property and areas of municipal jurisdiction, in the matters that are not specifically attributed to the Federation or the States.

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State Scope

The General Law of Urban Development for the state of Durango (May 29, 2002) declares in its article 1º that: the dispositions of the present Law are considered as of public order and social interest and have as object to:

I.- Establish the concurrence of the State and of the city councils in the ordination and regulation of the human settlements in the state territory, respecting the competition that in these areas corresponds to the federation;

IV.- Establish the general standards for the installation, construction, expansion, remodeling, reconstruction and demolition of estates and works of equipment and urban infrastructure preserving the Cultural Heritage of the State.

VIII.- Regulate the installation of advertising and the protection of the urban image.

The article 5º considers that the authorizations, licenses, permits, concessions and perseverance that the present Law establishes, will take into account the protection of the cultural and natural heritage of the state.

The article 19° contemplates the creation of the State Commission for the Preservation of the Cultural Heritage, which is a public organ of advisory technical nature, authorized to establish the policies, limits and approaches for the conservation, protection and improvement of the peculiar environmental aspect of the centres of population, typical areas, monuments and sites of natural and cultural value of the State.

The article 21° talks about the Commission for the Preservation of the Cultural Heritage of the State that has the following attributions:

I. - To conserve, to protect and improve the peculiar environmental aspect of the centres of population, typical areas, monuments and sites of natural and cultural heritage of the State, their cleansing and improvement, as well as the harmony of their constructions.

II. - To watch over that the dispositions contained in the present Law and other applicable legislations are strictly applied.

III. - To watch over and to promote measures tending to establish control mechanisms on the placement of advertising, labels, posts, electric wiring and phone lines, arrangement of facades and of any other nature.

IV. - To know the maps and projects for the works to which the previous fraction refers, in order to proceed to their authorization.

V. - To support the federal authorities in the elaboration of the necessary dis-



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positions for the protection of the architecture in general, and in particular of the buildings, streets and alleys that should be conserved because of their artistic or historic value, for their natural and cultural character, their tradition or by any other circumstance; or improved, in order to protect their typical or traditional character.

VI. - To promote before the competent authority the provisional suspension of the works that don't meet the required conditions or when they are executed without authorization and/or requirements that the present Law settles down.

VII. - To give an opinion on the type of constructions that should be built, to be demolished or to modify according to the areas in which the population's centres are divided considering their value.

VIII. - To watch over the execution of the material works or other works that have been authorized in monuments, buildings, areas of cultural heritage and areas of ecological preservation.

The Law of Cultural Heritage of the State of Durango (October 30, 2007) declares in its article 1º that the promotion, research, conservation, protection, development, enrichment, diffusion, invigoration, identification and cataloguing of the cultural heritage of the State of Durango are of public order and social interest, and it has as object to generate the conditions to revaluate it with sense of social benefit and development.

The article 2º affirms: it is considered as cultural heritage of the State of Durango, all manifestation of the human chore and of the natural means that for the inhabitants of the State has, by their value and meaning, relevance from the historic, artistic, ethnological, anthropological, traditional, architectural, urban, scientific, technological, linguistics and intellectual point of view.

The article 16 contemplates the integration of Municipal Commissions of the Cultural Heritage.

The article 17 considers that the Municipal Commissions of the Cultural Heritage will have the following attributions:

I. To participate in the taking of decisions regarding the use and destination, safeguarding, development, diffusion and support of the cultural property of the environment that corresponds to it.

II. To formulate and to follow up plans, programs, projects and budgets for the recognition, protection, conservation, revitalization, appropriate use, consolidation and diffusion of the municipal cultural heritage.

III. To integrate the inventory and catalogue of the cultural heritage of the municipality.

IV. To propose to the Institute, as for duty or at request, the emission of the declaration when a property of the municipality is part of the cultural heritage of the State.

VII. To propose the declaration of the municipal cultural heritage property.

IX. To watch over the conservation and protection of the State Cultural Heritage inventoried or catalogued in the municipality.

The article 31 considers that the cultural intangible heritage will be documented and protected, by means of specific programs of investigation, conservation, protection, development, training, formation and diffusion.

The article 45 says that the City councils, in coordination with the Institute, in the terms of the applicable legislation, shall issue a Partial Plan of Development and its regulation, for any protected area, starting when the respective declaration becomes effective. This regulation will contemplate the visual and volumetric relations, regarding the plan and historic parceling, as well as the own structure and use of the existent estates.

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5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED (E.G., REGIONAL OR LOCAL PLAN, CONSERVATION PLAN, TOURISM DEVELOPMENT PLAN)

National Level

National Plan of Development 2007-2012

The National Plan of Development is the base instrument of the federal executive power for planning within a 6 year government period (2007-2012). It implants a clear and viable strategy to advance in the transformation of Mexico upon solid, realistic and, mainly, responsible bases.

It has as purpose to establish the national objectives, the strategies and the priorities that will govern the government's action during the present Administration, in such a way that this has clear focus and direction.

It represents the commitment that the Federal Government settles down with the citizens and that will therefore allow the rendering of results that is indispensable condition for a good government. The Plan establishes the objectives and national strategies that will be the base for the sectorial, special, institutional and regional programs that emanate from this.

It proposes the Sustainable Human Development as transforming vision of Mexico in the future, and at the same time as right of the Mexicans of today, wherever these reside.

It means to assure for today's Mexicans the satisfaction of their fundamental necessities such as education, health, feeding, housing and the protection to their human rights. It also means that the opportunities for the current and future generations can increase, and that today's development does not commit that of the following generations. It means that it is necessary that the economy grows to a bigger rhythm and be able to generate the employments that Mexico and the Mexicans demand.

A solid economic policy, in the conditions that our country has inherited, would not be enough to propitiate the harmonic and full development of the society; therefore it must be supplemented with an effective strategy to overcome the poverty and the marginality. The integral strategy proposed in this Plan, based on five big action axes, will allow advancing toward the Sustainable Human Development.

National objectives

3. In its third objective is proposed to reach a faster sustained economic growth and to generate the formal employments that allow to all the Mexicans, especially to those that live in poverty, to have a worthy income and to improve their quality of life.

8. The eighth objective seeks to assure the environmental sustainability by means of the responsible participation of the Mexicans in the care, protection, preservation and rational use of the domestic natural wealth, reaching this

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way to secure the economic and social development without committing the natural heritage and the quality of life of the future generations.

Axis 2. The second axis of the Plan: Competitive economy and generator of employments

The purpose of the economic policy of the present administration will be to achieve a faster sustained growth and to generate the formal employments that allow improving the quality of life of all the Mexicans.

Axis 3. The third axis of the Plan: Equal opportunities

The third axis of the National Plan of Development is related to the equality of opportunities. Each Mexican, without caring their place of origin and the income of their parents, should have access to genuine opportunities of formation and of realization. That is the essence of the equality of opportunities and only by means of it can be verified the increase of capacities and the improvement of the conditions of life of those that most require it. The Sustainable Human Development finds in these processes the personal, family and community base of its social realization.

Culture and entertainment

3.8 Culture, art, recreation and sport

Mexico is a nation proud of the millennial wealth of a culture that has shown in very diverse forms along the history. Today, the Mexicans have a formidable horizon of challenges and achievements and a glorious past to turn to look.

The future only makes sense in function of that past and of a present that should be assumed with passion and pride to enhance the homeland, dignifying the destination of each Mexican.

The culture of Mexico is the sum of the best of the past and of the present. It is the live voice of a town; it is the coloring of expressions that distinguish the country in the world. For it, the Government of the Republic considers that strengthening our cultural manifestations is to strengthen Mexico, and this same reasoning is applied to the art, the sport and the recreation.

Regrettably, the breaches existent in the Mexican society impede the access of great part of the population to these essential aspects of the human development, for what this Plan includes strategies and action lines to revert this situation. The Government of the Republic will put special attention to the public policies that impact in the art, the culture, the sport and the recreation, by considering them central activities for the health and vitality of the society.

Important efforts will be done to enlarge the scope and the depth of the public performance in matter of culture and art. Likewise, the diverse forms of healthy and edifying recreation will strengthen so that they become accessible to more Mexicans. Likewise, the practice of the sport in its diverse manifestations will be impelled so that more Mexicans make exercise and they improve in physical disciplines that transform them into example and pride of their community and of the nation.

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Objective 21

To achieve that all the Mexicans have access to the participation and enjoyment of the artistic manifestations and of the cultural, historic and artistic heritage of the country as part of their full development as human beings.

The achievement of this objective will be reached by means of the following strategies:

STRATEGY 21.1 To impel the appreciation, recognition and enjoyment of the art and the cultural manifestations by the population. The cultural policy of the Government of the Republic will offer and will encourage a wide offer of cultural and artistic manifestations, so much of the national expressions as of the universal art and culture that promotes the participation of the entire population, not only as spectators but also as practitioners.

This way the existent publics will consolidate and enlarge and it will also be achieved that the population in general, associates more the enjoyment of the free time to artistic and cultural manifestations as indispensable component of their human and social development. To achieve these purposes, an important complement will be the invigoration of the artistic professional education and the promotion of different modalities of courses and appreciation shops in all the artistic disciplines, focused mainly to the population's sectors with less access to these manifestations.

In all the lines of action of the cultural policy, the opinion and the proposals of the artistic and intellectual community of México shall be requested and taken into account. Of equal way will strengthen the teaching and diffusion of the art and the culture in the educational system. For it will be necessary to supplement the strategy, of prolonging the schedule of children and youths in the schools.

A considerable part of the investment in cultural infrastructure will be destined to programs of maintenance and renovation of the spaces and services that now work, because this is a reiterated request of communities that have seen the deterioration of their cultural facilities. The conservation, the renovation and the maintenance of the infrastructure for the cultural activity in all the orders will be a priority for the current administration.

Continuity will be given to the stimulus and the cultural and artistic production of creators and independent groups as of communities and public communication media. The programs of cultural diffusion will strengthen between groups and sectors of population that by different causes have remained far from the cultural and artistic manifestations, insisting in the recreational and pleasant character of the art and the culture.



In agreement with the part of this Plan related to indigenous towns and communities, one of the main action lines will be the expansion of the means of diffusion of the indigenous cultures and art. The cultural diversity of Mexico doesn't only require recognition, but also a resolved promotion, especially among children and young, because it is one of the strengths of the nation.

To unite the educational and cultural capacities of government departments with the representations of Mexico overseas is fundamental to intensify the diffusion of the cultural and artistic wealth in a systematized and planned way, as a true State

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policy. The cultural exchange is, without any doubt, one of the main elements of knowledge, acceptance and respect between the nations. A special impulse will be given to the cultural exchange with the peoples of Latin America and the Caribbean.

The impulse of the cultural tourism will be an instrument detonator of the regional development. This will be one of the ways to unite efforts with the private sector to generate financing, sources of employment, diffusion and, certainly, protection for the cultural heritage.

A high-priority line of action in the cultural policy of the Government of the Republic will be the back to the different manifestations of the culture and the popular art: plastic, scenic and literary arts, and their present manifestations such as photography, video and the options in Internet.

Special relevance has the impulse to the film creation and exhibition, being the film creation an expression of the identity and the national idiosyncrasy that day to day obtains more prestige in the country and abroad. With the purpose of giving solid sustenance to the efforts of registration and preservation of the cultural and artistic heritage, the study and the investigation of the culture and the national art will be supported, as well as the education institutions in these fields to assist with sufficiency the demand of formation, specialization and advanced studies in the different disciplines.



It will be promoted that in the federal and local institutions the cultural spaces adapt for the enjoyment for people with disability and elder adults.

A cultural program that requires a substantial impulse is the development to the reading. The books will continue being the best source of knowledge and recreation. In order to give to this program the projection that deserves, it will be necessary the participation of the group of sectors that participate in the education and the culture: teachers, intellectuals, artists, public servants of the cultural and artistic institutions, organizations of the civil society, as well as of the school authorities, the institutions of higher education and the private investment. To promote the reading is today a shared responsibility of government and society, for what an intensive use of the public libraries will be promoted and formulas will be designed to foment this activity in the rural areas.

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State Level

State Plan of Development (2005-2010)

The State Plan of Development 2005-2010 is the rector instrument of the planning of the development and it determines global, sectorial and regional policy regulations in the State, subordinating the other instruments for planning the development and in agreement with the National System of Democratic Planning that allows us to determine priorities, objectives, strategies and action lines.

Axis Opportunities of Progress for All.

Today we face vertiginous processes of transformation, product of the normalization of the democratic life, of the impulse of the new technologies and of the globalization of the capital and of the market. In this context, there is a dilemma on how to create conditions to reconcile from the perspective of the art and the culture, the tradition that preserves our roots, with the modernity that outlines new challenges and threatens the fragmentation of the communitarian solidarity.

For this, it is necessary to claim the high-priority character of the culture and the art in the collective life of the entity; to give sense and orientation to the cultural policies devoted to generate better expectations of human social development, able to contribute to formal processes of social integration.

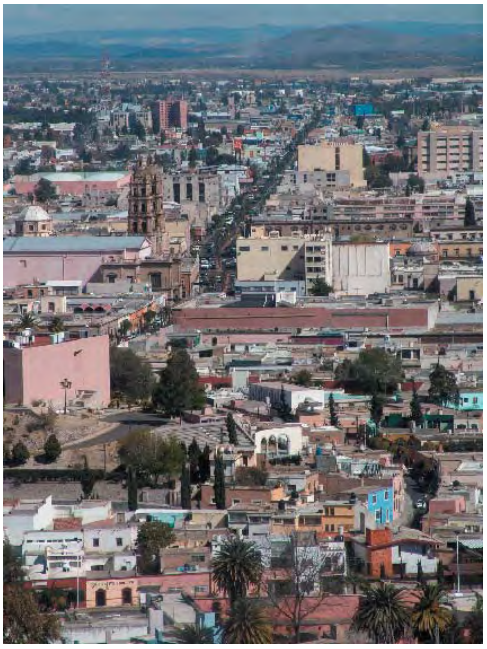
Objective 4 Cultural Identity for an Integral Development

Reformulate the juridical framework that regulates the tasks of the organisms that promote the culture.

To design mechanisms of collaboration, as well as the legal and fiscal regulatory schemes that promote the co-responsibility of the State Government with the civil society and the private sector, as regards infrastructure, services and cultural property.



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Reformulate the juridical and administrative framework that regulates the tasks of the organisms in charge of the diffusion and promotion of the culture in the entity, with the purpose of having a legislation that sustains a state innovator policy as regards culture.

To revise the standards and equal conditions for the access to the cultural property and services and the financing funds to create new opportunities and to promote the equity in their assignment.

To strengthen the culture as substantial element of the development.

To foment the creation of municipal or regional councils for the decentralization of cultural property and services.

To impel combined mechanisms of analysis and prospective as regards artistic education, identity and cultural heritage in the educational sector, in order to outline strategies that strengthen this field in the educational system of the State.

To constitute the Law of Culture of the State of Durango.

To constitute the State System of Culture and State Council for the Culture and the Arts.

To develop a vast and consistent process of decentralization through the State Program of Municipal Cultural Development

To investigate, to preserve and to diffuse the historic, artistic and cultural heritage that constitutes the cultural wealth of the State.

To increase the opportunities of access of all the population's sectors to the diverse cultural manifestations.

To create spaces for the dialogue, reflection and construction of strategies with the educational sector of the state, which allow strengthening the presence and the orientation of the artistic education, to one that propitiates the assessment of the cultural heritage.

To link the production, diffusion and export of cultural property, with sustainable development projects.

To encourage the creation of civic organizations interested in the preservation and protection of the cultural heritage and in the development of the arts.

To exhort and to support the cultural manifestations of regions and municipalities of the state, with unrestricted respect to their particularities of identity and culture.

To develop activities focused to the registration, research and diffusion of the cultural, heritage of the state, tangible and intangible.

To impel the cultural development by means of programs and actions that strengthen the communitarian identities.

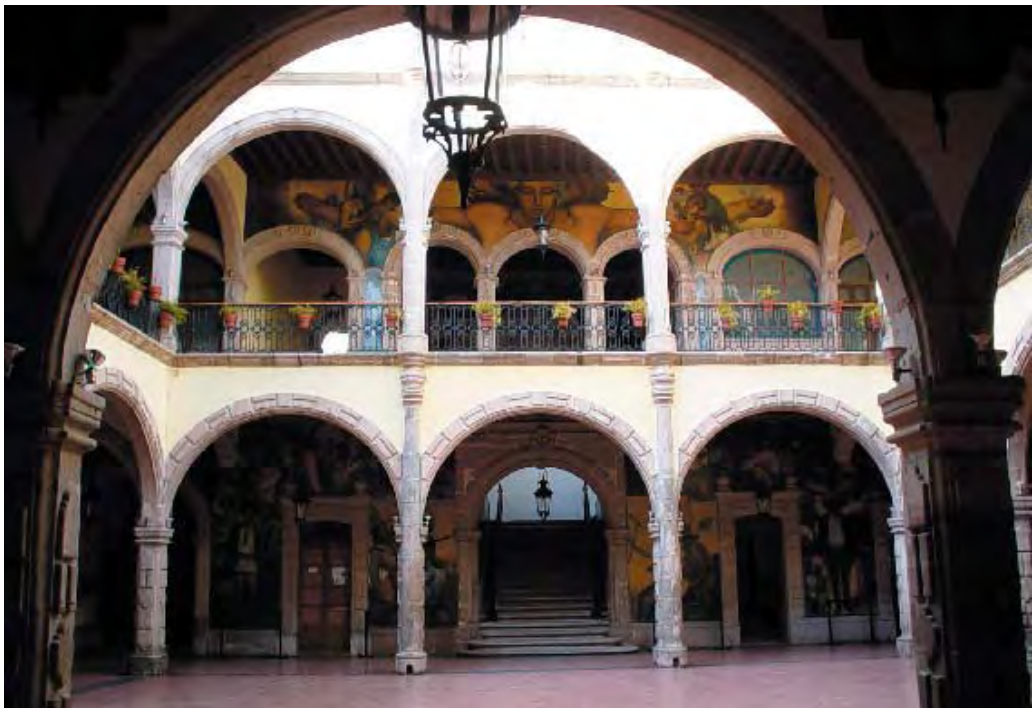
To preserve, to update and to modernize the infrastructure that at present have the museums of the state.

To develop advertising campaigns to promote the cultural identity starting from the existent offer of museums in the state.

To increase and to improve the infrastructure to elevate the quality of the processes of the art and the culture.

To support actions that allow reducing regional inequalities as regards infrastructure, services and cultural property, increasing the civic participation, in an equal framework of opportunities.

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To generate programs tending to facilitate the knowledge, the appreciation and the civic interest in the conservation of the cultural heritage of the state, of its regions and municipalities.

To propitiate the creation of an infrastructure and cultural offer, for the most unprotected regions, as well as to increase the cultural property and services

Municipal Level

Municipal Plan of Development Durango 2007 - 2010

The planning of the municipal development is framed in the National System of Democratic Planning, through which the priorities are articulated in function of three territorial dimensions: National, State and Municipal. Each one of these levels has an instrument of general planning that guides the government chore in the environment of their respective competitions: National Plan of Development, State Plan of Development and Municipal Plan of Development.

Chapter 3 A Durango with Safety and Order

It is imperative for the socioeconomic development and the attraction of investments that the Municipal Government maintains the harmonic coexistence between the people of Durango and propitiates a climate of tranquility, security and order, guaranteeing the physical and patrimonial integrity of the inhabitants of the municipality.

Objective 3.5 Orderly Urban Development

Strategies and Lines of Action

3.5.1 To develop a modern and effective planning system to regulate and to guide the urban growth

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To promote the planning of the urban development and the respect to the standards of the use of land, with the purpose of guaranteeing an orderly growth of the centres of population, with base in an integral planning within a long-term vision.

To protect, to rescue and to profit the Historic Centre of Durango.

To improve the urban image of the city of Durango.

3.5.5 To improve the urban image and generate an integral development of the Historic Centre.

To update and implement the Integral Program of Rescue of Historic Buildings of the Centre of the city of Durango.

To coordinate with the INAH the update of the catalog of buildings.

To coordinate the strict application of the Partial Program of the Historic Centre of the city of Durango.

To rescue the urban image of the city, mainly of the Historic Centre and the commercial area; to eliminate the hidden waste deposits and to promote the cleansing of the fallow lots and the eviction of scrap in the thoroughfare.

To motivate the participation of managerial, non-government organisms and civil society for the rescue of the urban image.



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5.f SOURCES AND LEVELS OF FINANCE

In the towns of the state of Durango (Chapel of San Antonio of the Former hacienda of Juana Guerra, Temples in the town of Nombre de Dios, Architectonic ensemble of the Town of Nazas, Temple of San Miguel of the town of Villa Ocampo and Historic Centre of the city of Durango) the resources destined to the conservation of the heritage and infrastructure contemplated from 2005 to 2009, the following amounts:

001D Chapel of San Antonio of the Former hacienda of Juana Guerra

Infrastructure for Drinking Water

ACTIVITY	2005	2006	2007
INFRASTRUCTURE FOR DRINKING WATER	$ 10,000.00		$ 25,001.92
DRAINAGE	$ 31,363.35	$ 59,8181.97	$ 107,682.06
URBANIZATION			
ELECTRIFICATION		$ 54,027.00	

002D Temples in the town of Nombre de Dios

ACTIVITY	2005	2006	2007
INFRASTRUCTURE FOR DRINKING WATER	$ 265,000.00	$ 409,441.15	$ 400,000.00
DRAINAGE	$ 126,110.46	$ 121,058.47	
URBANIZATION	1,582,443.55	$ 478,508.86	$ 2,086,547.43
ELECTRIFICATION	$ 115,497.80	$ 457,806.96	$ 96,655.21

010D Architectonic ensemble of the Town of Nazas

ACTIVITY	2005	2006	2007
URBAN IMAGE (IMPROVEMENT OF FACADES, PAINTING, BENCHES, ETC)	$ 80,000.00		$ 90,000.00
PAVING AND SIDEWALKS	$ 90,216.99	$ 502,622.18	$ 1,009,216.23
DRAINAGE	$ 838,432.00		$ 10,949.04
DRINKING WATER	$ 512,940.96		
ELECTRIFICATION	$ 275,487.82	$ 182,838.31	$ 262,958.24

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016D Temple of San Miguel of the town of Villa Ocampo

ACTIVITY	2005	2006	2007
PAVING AND SIDEWALKS		$ 544,835.84	$ 185,306.52
DRAINAGE			
URBANIZATION			
ELECTRIFICATION			$ 223,454.98

004D Historic Centre of the city of Durango

Municipal Government

2007 Urban Image



As part of the actions for the rescue of the urban image of the Historic Centre of the city, the nomenclature program for the placement of 852 plaques was elaborated in two stages, with an investment of $348,760.00.

The Historic Centre was endowed with urban furnishing; five pedestal clocks with colonial design were placed in the gardens San Antonio, Hidalgo and Juárez, 20 de Noviembre Ave. and IV Centenario Square.

The program of lighting in buildings 2007-2008 was undertaken with the building of the Count of Suchil, the temples of the Sagrado Corazón and San Juan de Dios, besides the hotels Plaza Catedral and Hostal de La Monjas, among others.

As part of the program of rescue of facades, the following buildings were rehabilitated: Confederación Nacional Campesina (CNC) (National Peasant Confederation), La Única restaurant, Coppel store, Novedades Michel, Bicicletas Don Nabor, Zapatería Tres Hermanos, El Bambino, Los Canastos, El Cosaco, Similares drugstore and Gafas; and in coordination with the Government of the State, 51 actions of painting of facades of estates located in the first square of the Historic Centre of the city were executed in two stages.

During this period was carried out the rehabilitation of 499 sq. m. of sidewalks, 147 of gears, 66 ramps for people with different capacities in the Historic Centre; as well as the construction of 16 jardinières on 20 de Noviembre Ave.

In the framework of the agreement signed by the H. City council with Teléfonos de México (TELMEX) the works of construction of the underground net in streets of the first squares of the city were executed.

2007 Infrastructure

In the framework of the project of modernization of the System of Public Lighting, the automation of 26 circuits was done, same as the placing of one thousand lights in 116 blocks of the first squares of the city. This project directly benefits to 30 thousand inhabitants of the city's Historic Centre.

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State Government

The State government of Durango has destined resources for the Historic Centre of Durango. The interventions done have been focused in four actions: rescue of facades of buildings, artistic lighting, underground wiring and relaying of sidewalks.

As regards the rescue of facades, during 2007, 13 million 816 thousand 926 pesos were invested in nine buildings, among which are included: La Única, Coppel department, Tres Hermanos, Los Canastos, El Bambino, Novedades Michel, Don Nabor, El Cosaco, Similares drugstore and Gafas.

With regard to the artistic lighting, 7 million 269 thousand 255 pesos were exercised in six buildings: Banamex, Temple of the Sagrado Corazón de Jesús, Temple of San Juan de Dios, Temple of Guadalupe, Hotel Plaza Catedral and the Hostal de La Monja.

25 million pesos were invested in placement of underground wiring, as part of the first stage of this program that embraces a surface of nine blocks, from the streets Negrete to Pino Suarez and from Bruno Martínez to Independencia.

Finally, with an investment of 2 million 122 thousand pesos, began the relaying of sidewalks. This area extends from the streets Pino Suarez to Negrete and from Independencia to Bruno Martínez.

Now, the federal government, according to the expressed by the Governor of the state of Durango, glides to invest in his localities a budget of 50 million of pesos for this 2009, in the next points:

- Revitalization of urban image
- Urban equipment and tourism
- Signaling
- Diffusion programs

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

* Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.

001D Chapel of San Antonio of the Former hacienda of Juana Guerra

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 320,000.00
000ROAN EQUIPMENT AND TOURISM	$ 320,000.00
SIGNALING	$ 277,000.00
DIFFUSION PROGRAMS	$ 283,000.00

002D Temples in the town of Nombre de Dios

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 531,000.00
URBAN EQUIPMENT AND TOURISM	$ 531,000.00
SIGNALING	$ 512,000.00
DIFFUSION PROGRAMS	$ 526,000.00

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003D Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 380,000.00
URBAN EQUIPMENT AND TOURISM	$ 380,000.00
SIGNALING	$ 365,000.00
DIFFUSION PROGRAMS	$ 375,000.00

004D Historic centre of the city of Durango

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 2,100,000.00
URBAN EQUIPMENT AND TOURISM	$ 2,100,000.00
SIGNALING	$ 1,700,000.00
DIFFUSION PROGRAMS	$ 1,900,000.00

005D Temples in the town of Cuencamé and Cristo de Mapimí

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 531,000.00
URBAN EQUIPMENT AND TOURISM	$ 531,000.00
SIGNALING	$ 512,000.00
DIFFUSION PROGRAMS	$ 526,000.00

006D Chapel of the Refugio of the former hacienda of Cuatillos

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 320,003200
URBAN EQUIPMENT AND TOURISM	$ 320,000.00
SIGNALING	$ 277,000.00
DIFFUSION PROGRAMS	$ 283,000.00

007D Temple of the town of San José de Avino

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 330,000.00
URBAN EQUIPMENT AND TOURISM	$ 330,000.00
SIGNALING	$ 318,000.00
DIFFUSION PROGRAMS	$ 322,000.00

008D Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 320,000.00
URBAN EQUIPMENT AND TOURISM	$ 320,000.00
SIGNALING	$ 277,000.00
DIFFUSION PROGRAMS	$ 283,000.00

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009D Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 320,000.00
URBAN EQUIPMENT AND TOURISM	$ 320,000.00
SIGNALING	$ 277,000.00
DIFFUSION PROGRAMS	$ 283,000.00

010D Architectonic ensemble of the Town of Nazas

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 1,400,000.00
URBAN EQUIPMENT AND TOURISM	$ 1,400,000.00
SIGNALING	$ 1,000,000.00
DIFFUSION PROGRAMS	$ 1,200,000.00

011D Town of San Pedro del Gallo

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 2,000,000.00
URBAN EQUIPMENT AND TOURISM	$ 2,000,000.00
SIGNALING	$ 700,000.00
DIFFUSION PROGRAMS	$ 1,300,000.00

012D Architectonic ensemble of the Town of Mapimí

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 1,400,000.00
URBAN EQUIPMENT AND TOURISM	$ 1,400,000.00
SIGNALING	$ 1,000,000.00
DIFFUSION PROGRAMS	$ 1,200,000.00

013D Town of Indé

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 2,000,000.00
URBAN EQUIPMENT AND TOURISM	$ 2,000,000.00
SIGNALING	$ 700,000.00
DIFFUSION PROGRAMS	$ 1,300,000.00

014D Chapel of San Mateo of the Former hacienda of La Zarca

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 320,000.00
URBAN EQUIPMENT AND TOURISM	$ 320,000.00
SIGNALING	$ 277,000.00
DIFFUSION PROGRAMS	$ 283,000.00

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015D Former hacienda of the Limpia Concepción of El Canutillo

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 380,000.00
URBAN EQUIPMENT AND TOURISM	$ 380,000.00
SIGNALING	$ 365,000.00
DIFFUSION PROGRAMS	$ 375,000.00

016D Temple of San Miguel of the town of Villa Ocampo

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 330,000.00
URBAN EQUIPMENT AND TOURISM	$ 330,000.00
SIGNALING	$ 318,000.00
DIFFUSION PROGRAMS	$ 322,000.00

017D Stretch of the Camino Real between Nazas and San Pedro del Gallo

ACTIVITY	2009
REVITALIZATION OF IMAGE	$ 230,000.00
URBAN EQUIPMENT AND TOURISM	$ 230,000.00
SIGNALING	$ 218,000.00
DIFFUSION PROGRAMS	$ 222,000.00

018D Mine of Ojuela

ACTIVITY	2009
REVITALIZATION OF IMAGE	$ 130,000.00
URBAN EQUIPMENT AND TOURISM	$ 130,000.00
SIGNALING	$ 118,000.00
DIFFUSION PROGRAMS	$ 122,000.00

019D Cave of Las Mulas de Molino

ACTIVITY	2009
REVITALIZATION OF IMAGE	$ 800,000.00
URBAN EQUIPMENT AND TOURISM	$ 800,000.00
SIGNALING	$ 680,000.00
DIFFUSION PROGRAMS	$ 720,000.00

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5.g SOURCES OF EXPERTISE AND TRAINING IN CONSERVATION AND MANAGEMENT TECHNIQUES

Most of the specialists and the regulation focused to the conservation of the built heritage in the country arise from the National Institute of Anthropology and History (INAH) (Instituto Nacional de Antropología e Historia), organism that is part of the National Council for the Culture and the Arts (Consejo Nacional de la Cultura y las Artes), and depends on the Department of Public Education (Secretaria de Educación Pública).

The National Institute of Anthropology and History, founded in 1939, is the department of the federal government in charge of guaranteeing the research, conservation, protection and diffusion of the prehistoric, archaeological, anthropological, historical and paleontological heritage of Mexico.

At present the INAH carries out its functions through a structure that is composed of a Technical Secretariat, responsible for supervising the realization of its substantive works, whose tasks are developed by means of the 7 National Coordinations and the 31 Regional Centres distributed in the states of the Republic.

This organism is responsible for more than 110 thousand historic monuments built between the 16th and 19th centuries, and 29 thousand archaeological areas registered in the whole country -although it is calculated that there must be around 200 thousand places with archaeological vestiges-, of which 150 are open to the public.

Likewise, it is responsible of the more than 100 museums all over the national territory, which are divided in different categories, according to the width and quality of the preserved collections, their geographical situation and the number of visitors. Five of them are national museums, 22 are regional and 43 local. 32 site museums also exist, as well as three that are communitarian and two metropolitan. Their permanent exhibitions show the historic evolution of Mexico and many of the pieces that these museums preserve have also been part of national and international exhibitions of temporary character on diverse topics.



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The scientific research is a fundamental task in which more than 400 academics in the areas of history, social anthropology, physical anthropology, archaeology, linguistics, ethnohistory, ethnology, and architecture, conservation of the heritage, conservation and restoration collaborate.

Also, the academic works and of research are supplemented with the formation of professionals in the higher schools that depend on the Institute: the National School of Anthropology and History (Escuela Nacional de Antropología e Historia), with headquarters in Mexico City and the state of Chihuahua, and the National School of Conservation, Restoration and Museography Manuel del Castillo Negrete (Escuela Nacional de Conservación, Restauración y Museografía Manuel del Castillo Negrete). On the other hand, the INAH integrates a group of documental wealth including the Library of Anthropology and History that gathers the biggest collection of publications of historical and anthropological character in Mexico and it preserves documental funds and codex of historic importance.

There is also the National System of Photography Archives (Sistema Nacional de Fototecas), composed by 17 centres that are distributed in the Republic (the most important of them is located in the city of Pachuca) that as a whole guard a true iconographic wealth. The Phonographic Archive (Fonoteca), devoted to the registration and conservation of testimonies of musical tradition, and the Film Archive (Cinemateca).

The activities of diffusion of our heritage are not only carried out through a wide program of periodic publications, but also through the production of phonograms and videos, as well as with official statements diffused by the mass media.

The work of the Centre INAH Durango in the state has been focused in the following segments of the cultural heritage: archaeology, research, diffusion and conservation.

The catalog of historic monuments of the entity includes around 2000 estates of which 400 are archaeological, paleontological and rupestrian art sites; among the most important places is found the archaeological area of La Ferrería of 54 hectares, open to the public by presidential ordinance.

Likewise, two shops of earthen architecture have been developed (Nombre de Dios in 2003 and Nazas in 2006), undertaking during their development, the consolidation two outstanding historic structures.

Also, in 2007 was promulgated the Law of Cultural Heritage of the State of Durango that contemplates the creation of the State Council of the Cultural Heritage as organ of consultation of the cultural heritage in the State. This organism considers a representative of the National Institute of Anthropology and History among its members.

Finally, the Centre INAH Durango is the consultant organism for the approval of works of restoration, remodeling and consolidation of the catalogued immovable property of the municipality of Durango, as well as of that located all over the state.

The task of forming specialists focused in the restoration has relapsed in the INAH. However, institutions as the National Autonomous University of Mexico, the University of Guanajuato and the National Polytechnic Institute contemplate inside their plans of study Master and Doctorate in Architecture with specialty in restoration of monuments. Their purpose is to prepare specialists for interventions in buildings with historic value.

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5.h VISITOR FACILITIES STATISTICS

In the territory of Durango two of the most remarkable accidents of the country converge: the Mexican Highland Plateau and the Western Sierra Madre; the great plateau has an inclination from South to North, limited by the mountainous system to the West and whose external slope leans toward the Pacific Ocean.

Such characteristics of the relief grant it an extraordinary geographical and cultural variety, allowing the state to offer a wide range of attractions for the visitors. Along its roads and paths is possible to find its historic identity captured in the reales de minas (mining camps), missions, towns, haciendas and cattle ranches.

With the purpose of identifying the attractiveness of the entity, and to stand out their historic importance, they were grouped in the following way:

Cultural heritage

In the capital of the state 747 buildings have been catalogued, of which nine spaces are devoted to the diffusion and cultural promotion. These spaces are:

1) Episcopal Gallery (minor Cathedral Basilica)
2) Cultural Institute of the State of Durango (Former Boarding school Juana Villalobos)
3) Ignacio Gallegos Library
4) Museum of Durango
5) Ricardo Castro Theater
6) Victoria Theater
7) Ángel Zárraga Museum
8) Ganot and Peschard Museum (Archaeology)
9) Museum of popular Arts



Archaeological heritage

Durango has at present around 400 archaeological, paleontological and rupestrian art sites. However only one area is open to the public: La Ferrería, located five kilometers away from the city of Durango. This place, with an extension of 52 hectares, belongs to the Chalchihuite culture.

Natural heritage

The Western Sierra Madre crosses the whole state from Southeast to Northeast. Along the itinerary of this

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mountainous chain by the Mexican republic, it is in Durango where it is presented with all its splendor and greatness.

This feature is confirmed by its width average, from its outburst in the coast of the Pacific Ocean, to its descent to the valleys of 160 kilometers in average[2], the widest in its journey. Besides the presence of the biggest quantity of summits that reach a height of 3,000 meters above the sea level, being highlighted the elevation of Cerro Gordo with 3,340 meters, which constitutes the highest summit of the Sierra Madre[3].

The mountains of the western flank are disrupted until the 200 meters generating a system of ravines and canyons, which receives the name of Gulches. In this region dozen of these are presented with depths surpassing 1,800 meters, standing out the Quebrada del Mezquital, with a maximum depth of 2,650 meters and 303 kilometers of approximate length[4]. This accidented land generates an extraordinary biodiversity of flora and fauna.

An area of extreme transition that goes from the deciduous low forest to the forest of coniferous is the Sierra Madre western hillside. During its journey by the high areas and the coastal plain of the Sea of Cortés, become biological corridors that originate a great diversity of habitats.

Regarding the orography, the oriental flank of the Sierra Madre is different to that of the western side. The slope of the land is less abrupt, going down slowly from the topographic border of the mountain from an average height ranging from 2,500 to 2,000 meters. This difference presents in its transition with the central valleys, small buttresses and canyons that are known in some places as mouths. Those of Las Ventanas and El Molino stand out by their beauty.

The central area of the state is characterized by a succession of fluvial valleys, which are walled among the Western Sierra Madre and the ramifications of the same mountain range that come off toward the plateau. Such mountainous chains follow the same orientation of the Sierra Madre, from Southeast to Northwest. This region is known as of the Valleys or Central Area[5].

The last remainder of the Central Highland Plateau in the state is the plateau of La Zarca, located in the northern part of Durango. With a length of 120 x 80 kilometers of width[6], this plain slips from West to East. In the Northwest, the mountain range of Guajolotes marks its boundary; the western border is known as "Cuchillas de La Zarca" given the quick descent toward the valley of El Oro where thousands of small deep narrow canyons and escarped are formed, through which the waters descend without gathering in streams[7]. Toward the South the limit is marked by the depression formed by the Nazas river. The plain in its oriental slope descends from 2,000 meters to 1,500 meters high, until being diluted.

The oriental fringe of Durango is characterized by having a sensibly flat topography, with a decline toward the interior of the entity, only interrupted by isolated traverse mountain ranges. This inclined plane starts from the oriental skirting of the central valleys, with an average height of 1,900 meters, to 1,100 meters in the union of the states of Coahuila, Chihuahua and Durango.

Even when it could suppose that it constitutes a homogeneous territory, two regions are distinguished: the Bolsón de Mapimí and the semi-desert. It is denominated Bolsón de Mapimí to a wide natural region that embraces part of the states of Coahuila, Chihuahua and Durango.

[2] Rouaix, 1929. P. 3
[3] Fuente: INEGI, carta Topográfica, 1:50 000. (Source: INEGI, Topographic charter, 1:50 000).
[4] González de la Vara, 2002.
[5] Rouaix, 1929. P. 2
[6] Rouaix, 1946, p. 509
[7] Rouaix, 1946, p. 509

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This territory is the Southern part of the desert of Chihuahua, being the most extensive in North America with a surface estimated in 450,000 square kilometers, comprising states of the North of Mexico and South of the United States. The Bolsón in its part of Durango embraces a surface of 15,000 square kilometers[8]. It constitutes a depression or endorheic basin that is adjacent with the northern section of the Mexican plateau, its orography is characterized by wide plains and mountain ranges of little elevation, with a half altitude of 1,150 meters above the sea level.

Immerse in this extraordinary natural heritage of the state two reserves of the biosphere are found:

Reserve of La Michilía

Reserve of the Bolsón de Mapimí

Infrastructure of Services (Transports, Hotels)

One of the aspects of more relevance for the tourist activity is the infrastructure of services.

Regarding transportation, the state of Durango has an efficient terrestrial communication network composed by paved highways that unite it with the main cities of the domestic Centre-North, Mazatlán at 315 kilometers, Zacatecas at 280 and Torreón, at 255 by freeway. Excepting for the last route, the highways are in an expansion process to four lanes, works planned to be ready for the year 2010.

The air infrastructure the city of Durango is conformed by the international airport Guadalupe Victoria that offers daily flights to the main domestic cities (Mexico, Guadalajara, Monterrey, Tijuana), besides flights to some cities of the United States (Los Angeles, San Antonio and Chicago).

On the other hand, the hotel infrastructure of the state is integrated as follows:

PLACE	QUANTITY	CATEGORY	N° OF ROOMS
DURANGO	3	5*	214
	10	4*	631
	14	3*	519
	11	2*	283
	8	1*	205
SUBTOTAL	46		1852
CUENCAME	1	3*	30
	1	2*	20
SUBTOTAL	2		50
MAPIMI	4	2*	72
	2	1*	17
SUBTOTAL	6		89
VILLA OCAMPO	1	2*	13
SUBTOTAL	1		13

Recreation

The city of Durango has different recreational areas in its centre area, such as the Plaza de Armas (Main Square), the IV Centenario Square, the Baca Ortiz Square and the gardens of Santa Ana, San Antonio and Hidalgo.

Outside the centre are located the parks Guadiana and Sahuatoba that with an extension of around 90 hectares constitute the most utilized space by the

[8] Rouaix, 1946, p. 246

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inhabitants of the city. Possessors of green areas, two lakes, bike trail, swimming pool, modules of infantile games, sport courts, zoo and the Infantile Museum Bebeleche still in construction, are two places that represent the best option for entertainment of the residents.

Another important place in the capital is the sport city. This enclosure, designed with the aim that the residents practice diverse physical activities such as basketball or fronton, houses the soccer stadium Francisco Zarco, the baseball stadium Francisco Villa, besides a Lienzo Charro (Charro Rodeo).

There is also an enclosure for Fairs, integrated by a centre of conventions, an auditorium and a palenque (cockfight ring) of approximately 50 hectares.

Among the activities that is possible to carry out in the state thanks to its bodies of water can be mentioned the fishing, the journeys in boat and the trips, as well as a visit to the spas La Joya (municipality of El Mezquital), located 80 kilometers to the South of the city of Durango, and La Concha (municipality of Peñón Blanco) 120 kilometers to the North of the city of Durango. Both have services of lodging, transportation and paved highways.

Around the city of Durango the preys of Guadalupe Victoria, Santiago Bacayora and Peña del Águila are located; and in the central part of the state El Palmito and Francisco Zarco.

Proposed routes

The aforementioned attractiveness can be offered to the visitors through journeys that fulfill the objective of a good entertainment option. The vertebral axis of the proposed journeys is constituted by the Camino Real de Tierra Adentro, to which sites of archaeological, cultural, natural interest and of recreation were added.

1) Itinerary South of Durango
2) Itinerary Surroundings of Durango
3) Itinerary City of Durango
4) Itinerary Durango-Nazas
5) Itinerary Nazas-Villa Ocampo
6) Itinerary Durango-Indé

Itinerary South of Durango

This journey embraces the region comprised by the municipalities of Súchil, Vicente Guerrero, Poanas, Nombre de Dios and Durango. In such an area, the

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itinerary of the Camino Real de Tierra Adentro comprises an approximate distance of 90 kilometers where the sites proposed in the technical file are located: the chapel of San Antonio de Juana Guerra, Nombre de Dios and the Hacienda and Bridge of Navacoyán.

The chapel of San Antonio de Juana Guerra is composed of three main structures: main house, chapel and mill, besides the remains of a small dam. The most outstanding and best preserved construction of this ensemble is the chapel of San Antonio de Padua, stone construction built in 1795.

On the other hand, Nombre de Dios constituted, since the 16th century, one of the first points to be populated in the North of the New Spain. The city has outstanding religious and civil constructions from beginnings of the 18th century, standing out the Convent of San Francisco, San Pedro's parish and Temple of Jesús Nazareno. Of the civil architecture is highlighted the temporary house of the count of Súchil, with its unmistakable undulant cornice.

The last point, the Hacienda and Bridge of Navacoyán is integrated by a chapel, the bridge and the main house. The chapel of San Diego is the oldest construction and the best preserved. The property dates from the second half of the 18th century, and it has an interesting coffered ceiling with polychrome in the brackets of its beams. Also the Puente del Diablo, with a length of 61.00 meters, built with volcanic stone, represents the best sample of wayfarer work in the North of Mexico.

To this journey will be integrated the following cultural, natural sites and of recreation:

Cultural

Hacienda of San Amador del Mortero. It is located near the state of Zacatecas. The property belonged to the Count of the Valley of Súchil, prototype of the oligarchy of Durango in the 18th century, who built in the small hacienda of San Amador del Mortero his count house, with all the beauty and elegance that a country house should have.

The house and the annexed chapel[9] were probably built in 1774 by Pedro de Huertas who also built the count's house in Durango. Some important characters were housed in the hacienda during their pass toward Durango, as the commandant of the Internal Provinces, Teodoro de Croix, accompanied by the brother Agustín Morfi, who were invited by Del Campo in 1777[10].



[9] AHAD, rollo 126, exposición 37, Permiso para edificar en la de "una decente y proporcionada capilla", 25 de noviembre de 1774. (AHAD, roll 126, exposition 37, Permission to build in the hacienda of El Mortero "a decent and proportionate chapel", November 25, 1774).

[10] Morfi, 1935, p. 68.

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The house has two floors, with a main cover formed by a vain with two pilasters that have in the upper part a list in form of volute. The key of the lintel is flat, but it seems to have had a nobiliary engraving. The great cornice of the door has denticles in its lower part and it serves as support to the wrought iron balcony that leads to the window. The mixtilineal lintel of the window that finishes in pendant, resource used by Huertas in the house of Durango, is remarkable.

The cornice of the roof opens up in two volutes to show the finial. Then it continues rising up to intervals to give place to the urns that enhance it and to point out the gargoyles located below. The finial begins with a fleuron that instead of having vegetable elements has a grotesque face.

To the sides are found some sirens, with a scallop on their body and rockery. In the centre that previously was flat, is placed the shield of the family De la Parra, its current owners, and the finial ends with a count crown. In the interior there is a great patio with a fountain that was provided from an external tank. The access to the second floor is conformed by an elegant stairway, open amid the arch and that forks starting from the rest.

The upper corridor is framed by simple flat columns that support the wooden beams of the roof. This effect gives to the house a rural air that contrast with the residence of Durango. A masonry handrail, with hollows, surrounds all among the columns, same as the handrails of the stairway. It is decorated with a drapery, and in the central part of each tract is found a long lambrequin. Some doors of the rooms have lingering jambs, model imported by Huertas from the city of Mexico. The stage room is pointed out by a concave lintel.

There is a beautiful chapel located beside the house, dedicated to Saint Amadour, presbyter and martyr sacrificed in Córdoba, Spain, in the year of 855. Both the pilasters that form the entrance, as the round arch that emerges from them, have grooves, what gives great movement to the door. The choir window is quite original: it is suspended between the two cornices, as is it was floating.

In the upper niche, formed by estípites, is found Saint Amadour with chasuble, stole and maniple. The cornice forms the finial of the portal that previously ended with a cross. The tower has columns twisted as a torch in the two bodies, to the sides of the arches of the steeple and in the corners, what reinforces the sensation of movement. The capitals and the bases are rounded; the capitals are remarkable because they are formed by bands that grow toward the upper part.

The lantern also has small columns twisted as a torch and finishes with a wrought iron cross, with vane. On the corners of the cornices of the two bodies there are pinnacles.

The interior of the temple had, for 1783, an altar of carved stone, a canvas of Saint Amadour, sculpture of Saint Anna and fourteen golden ovals of diverse saints[11]. The chapel was modified during the Porfiriato, when a simple quarry altar was placed.

Vicente Guerrero. During the colonial time it was the main construction of the Hacienda of San Antonio de Padua de Muleros. It communicated with Sombrerete, in Zacatecas through two roads. The first road came from the Hacienda of El Calabazal (today Ciudad Insurgentes), the second that communicated with Súchil, still in the state of Durango, and later with Chalchihuites.

It had a good temple with crossing, built at the end of the 18th century, with vault and dome, supported by galibo tritostile columns. In the baptistery there were two doors of carved quarry with bulbous shapes, similar to those of the Zambrano house in Durango.

The tower of one body is supported by tritostile columns with zigzag of chevron and big ionic capitals. The frieze is adorned with triglyphs and metopes

[11] AHAD, 149-0110. Informes de la capilla edificada en El Mortero, 1783. (AHAD, 149-0110. Inform of the chapel built in El Mortero, 1783).

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in shape of garlands. On the cornice there are located several finials with the same motifs, ending in a great lantern. The church had an important remodeling in 1959. In the patio an aged olive tree is conserved, which according to the tradition, was given by Carlos III to the Count of Súchil.

Hacienda of San Diego de los Corrales. It is located five kilometers far from the chapel of San Antonio de Juana Guerra; the construction dates from beginnings of the 19th century.

In the portal of the house of San Diego de los Corrales there is a remarkable entablature that gives the sensation of being floating when going descending and overcoming in layers to finish in a suspended mandorla. In the centre of the architrave is carved a ring that holds the mandorla; by means of cords finished in tassels, at the sides hangs an elegant garland. The mandorla has the inscription "JAY" that corresponds to Juan Antonio Yandiola who ordered to build the house at the beginning of the 19th century. The interior has a wide patio with corridors supported by flat columns that rest on high pedestals.

The chapel is small, of very simple shape. It has a small tower with triglyphs and medallions, instead of metopes. In front of the house, on the other side of the highway that divided the property, there are the remains of the space for winnow and the storehouses of the hacienda.

Hacienda of Nuestra Señora de la Limpia Concepción. This point is located in the valley of Poanas. The chapel of La Concepción built at the beginning of the 19th century, is at the present time roofless, it has a facade formed with an elegant closed circular fronton. The small tower of one body is very similar to that of San Diego de los Corrales.

Hacienda of San Miguel de la Ochoa. It is located in the surroundings of the mountain range of Santa María, 120 kilometers away from the city of Durango. The chapel of San Miguel Arcángel was built with stone, supported by high buttresses and roofed with edge vaults and a very proportionate dome. The portal has draperies, cords and bulbous shapes that recall the house of Zambrano, in Durango, contemporary to this, since in the arch of the entrance has the inscription: April 1 of 1800, date of its termination.

The vain of the facade is formed by some lingering flat jambs, with three capitals overlying one another and on which a round arch rests. Their carving forms a curtain that runs all over the voussoirs. In the key is found a stylized scallop of which two cords leave that after rolling around some sculpted nails, end in curls. Under the shell is found a human figure with curls that continues in the intrados, similar to those that are found in the temple of Santa Ana in Durango.

The choir window has deep moldings and a mixtilineal arch with the carved figures of the sun, the moon and a rosette. At the sides of the window there are two columns twisted as a torch that finish in bulbous formations that resemble mushrooms. Over them is a niche, empty at present that has a scallop in its upper part, and in the sides, some channels with crisscross cords.

The cornice of the roof lifts as it approaches to the central part until forming a small oval arch, where probably a heraldic shield was placed. The group ends with an iron cross flanked by two gargoyles with zoomorphic figures.

The tower is very sober; it consists of two bodies with reduced corners that finishes in an octagonal drum with a small dome and a lantern with another iron cross.

The interior is a small vault canyon with the dome placed before arriving to the presbytery. The canted windows of the dome are colored with draperies. The lantern and the pendentives are ornamented with vegetable motifs. The

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altar is a simple neo-Gothic ciborium built in 1892, with a sculpture of Saint Michael and to the sides the archangels Raphael and Gabriel. The door of the sacristy has a crown in the key and lambrequins in the bases. The first arch is double to give space to the choir. The key of the upper has a hanging pineapple and a medallion with a feminine face in the intrados.

Hacienda of El Milagro del Ojo de Sancho Jiménez. Cattle ranch located in the region of the Malpais. With its austere classist forms, the chapel of the Ojo is the oldest in its gender preserved in the state of Durango.

It was built in 1735, as it is mentioned in the inscriptions that are on the lintel of the door and the choir window. The interior has been transformed. On the beam, where the choir rested an inscription existed: "This chapel was blessed by the Presbyter Dn. Mariano Azios, having as godfathers to D. Ignacio Irazábal and Da, M. de la Luz Irazábal, June 6, 1821." The house was built at the beginning of the 19th century, according to the scallops that it has inside the lintels of the doors. It was reformed in 1942.

Hacienda of San Isidro de La Punta de Los Padres. This cattle ranch was founded in December 11, 1573, originally called "Punta del Río de Guadiana". At the beginning of the 17th century it had a mill.

In 1634 it was part of the Company of Jesus, until the expulsion of the members of the order in 1767. Of the existent constructions highlight the main house and the chapel. The house was built in 1756, with the purpose that the students of the school located in Durango, moved to it during their vacations and they carried out their confinement exercises.

The chapel is previous to the house, it possibly dates from the second decade of the 18th century. The cover is of one body with a choir window. In the key of the arch is sculpted the monogram of the Company of Jesus. The choir window resembles very much to that of the Temple of San Juan de Dios in the city of Durango. The hacienda of La Punta was located in the main way of the Camino Real de Tierra Adentro, as the itinerary passed by the rear part of the house.

Natural

The region traveled by this itinerary spreads over a succession of valleys in the Western Sierra Madre oriental flank. In these are included the valleys Guadiana, Poanas and Súchil, equally belonging to the hydrological basin of the Tunal-Mezquital. This river passes the mountain range of El Registro and joins the cascade of El Saltito, formed by three falls of water. Later on it continues to Nombre de Dios forming the places of Los Salones, Los Melones, San Quintín and Zamora, covered with Ahuehuete trees that during the winter acquire beautiful reddish tonalities. Later it receives the rivers Poanas, Graseros and Súchil, to continue heading for El Mezquital.

To the Northeast of this valley are two enormous extensions of lava, known as the Malpaís and La Breña, formed by numerous volcanic cones of small height. In these places numerous springs exist that form currents of continuous water and feed many orchards of fruit-bearing trees.

Inside this itinerary is located the reserve of the biosphere of La Michilia. This area consists of a surface of 70,000 ha. The protected area is representative of the dry mixed forest characteristic of the Western Sierra Madre in the state of Durango. The height gradient of the area goes from 1,734 to 2,950 m. Besides the flora, the place stands out by implementing a program that seeks the reproduction of the Mexican wolf.

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Recreational

Besides the beds of the superficial flows existent in this area, the bodies of water (balnearium, springs and preys) offer options of entertainment and recreation. Among the flows are found the beds of the rivers Nombre de Dios, Tunal and the cascade of El Saltito. Among the bodies of water are found the balnearium of Nombre de Dios and San Juan, the spring in Berros and the prey Francisco Villa.

Itinerary Surroundings of Durango

This journey only comprises the municipality of Durango.

Cultural

Archaeological area of La Ferrería. This place that belonged to the Chalchihuite culture, Guadiana branch, conformed by approximately 50 hectares, was declared as federal area of monuments in the year 2001 and at present is open to the public.

Town of Santa María del Tunal. Very near from the town of El Nayar, following the course up the river, is found the old Tepehuán town of Santa María del Tunal. It is the only town of the municipality that still keeps the structure of the missionary towns, in which the temple and the Casas Reales (Royal Houses) are at the centre and the houses of the inhabitants are following the hillside.

The current temple is a hefty stone construction that dates from 1797, as it is appreciated in the inscription of the modillion of the entrance. It presents a simple cover formed by a mixtilineal arch in whose key has a scallop. The jambs of the door have two graceful modillions unwrapped as parchments. A choir window is on the cornice and in the roof is found a small quarry tower without carving.

Its interior is roofed with beams and it has two arches, one supports the choir and another frames the presbytery. The door of the sacristy stands out by the undulant quarry carving on the jambs. The key of the arch has a medallion and to the sides, under the lintel, two lambrequins. The altar is neoclassical, very simple, by the execution of the capitals it is noticed that it was made by a local author. In the altar is placed a canvas of the Guadalupana (Our Lady of Guadalupe) and the main image is below, next to that of Saint Joseph.

To the entrance next to the pile of the holy water is a hollow in the wall and a skull is in it. This maybe was a habit, already gone that the Franciscans had to remember the human fragility. This temple is also peculiar, because it conserves its cemetery, as it was usual in the temples previous to the 19th century. Inside the walls of the cemetery a "Posa" chapel exists where the coffins were deposited before being buried. There are also there two centennial mezquite trees.

Hacienda of San Francisco de la Ferrería de Flores. Once concluded the independence war, the necessity arose of developing the iron and steel industry as base of the national industry.

After the visit to Durango of the plenipotentiary minister of England in Mexico, Henry Ward, a society settled down, between Lucas Alamán and the English firm United Company of Mines, to launch the ironworks called of Piedras Azules.

The ferrería (ironworks) settled down in the riverbanks of the Tunal river to take advantage of the motive force of the water by means of a prey. At

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the same time, a high furnace was built, which is the second oldest in Latin America[12]. From this place the forests could easily be exploited at the feet of the mountain range to produce vegetable coal that served as main energy to smelt the iron.

Next to the prey that retained the waters of the Tunal to feed the crops and the foundry, are found the remains of the high furnaces, pioneers in the industrialization of the iron in the country.

Upwards, in the skirt of a hill that looks toward the prey, is located the main house with an entresol. In its enormous and well ventilated portal is located the door of access to the vestibule. On it there is the inscription: "God of kindness, protect us", used by Flores in its numerous haciendas and it reveals the time of the construction of the house in 1855.

The wide corridors, framed by austere pillars of Doric capitals, give a permanent sensation of freshness and protection. There is an interesting wattle in the corridor that looks toward the North, an elevation in the beams allowed the entrance of fresh air that conserved the allowances.

Next to the house is the chapel of El Refugio, favorite invocation of the Flores that keeps the sepulcher of several members of the family.

In the near ranch of Ayala there was a wheat mill, whose remains can still be seen. The wheat storehouse and the space destined to winnow, are conserved in this place. The storehouse was built in January of 1853, as it is indicated in an inscription. It consists of nine vaults supported by four strong columns. It is the only construction of this type conserved in the state of Durango.

Hacienda of Dolores. The chapel of the Hacienda of Dolores, annexed to the house, was built in 1799 by orders of Francisco Gómez Sañudo, proprietor of the hacienda[13] and remodeled by Luis G. Ávila a hundred years later. In these works the chapel remained with an access through a portal that expanded all over the facade. In the corner a slender quarry tower was lifted from the floor. It has a very long grooved shaft with a round capital.

A second body that is properly the steeple has pointed arches and as part of its eclecticism, a slightly swollen small dome and ornamented with finials at the sides and spaces with geometric motifs. The finial has an incomplete quarry cross. It has the Latin invocation: Mater Dolorosa Ora Pro Nobis (Painful Mother Pray for Us) 1898. This tower and that of the factory of Guadalupe, are unique in their gender in the whole state of Durango.

The portal of access to the chapel is formed by a vain that, in turn, leads to an interior patio, which is framed by two pilasters with ionic capitals and garlands with the Latin inscription: Hic Est Domus Dei Et Porta Coeli (This is the House of God and Door of Heaven).

The cover of the chapel is formed by the vain of the entrance with a round arch, flanked by two columns of flat shaft, over pedestals. The architrave consists of three bands and it has mutules that descend from the triglyphs, same as several metopes in shape of flowers and suns that are located in the frieze. The cornice has denticles and salient in the part corresponding to the columns. On it a broken semicircular tympanum rises, also with denticles that allow emerging a basket of flowers worked in the central part. Over them is the choir window in whose cornice volutes and flaming finials rest. The group ends with a quarry cross that leans on in an undulant cornice, which same as the window, was respected during the renovation made in the porfiriato (span of government of the president Porfirio Díaz where there was a strong French influence).

The main altar is very elegant and original. It was built in semicircular shape in 1901, starting from grooved geminate columns and mixtilineal cornice. In the finial it has a great shell with the Trinitarian inscription: Hi Tres Unum (In Three, One). Inside the scallop, made of plaster, is found the image

[12] Litvak, 2003, p. 47.
[13] AHAD, 200,0413, Sobre diligencias de don Francisco Sañudo para obtener licencia para celebrar en la hacienda de Dolores, 1799. (AHAD, 200, 0413, on diligences of Don Francisco Sañudo to obtain license to celebrate in the hacienda of Dolores, 1799).

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of the Eternal Father with the Holy Spirit in shape of dove.



Hacienda of Nuestra Señora de la Labor de Guadalupe de Papudos. The hacienda of Nuestra Señora de la Labor de Guadalupe de Papudos was the biggest property in the jurisdiction of Durango. The chapel of the Virgen de Guadalupe is roofless, but it is possible to appreciate that it was one of the most beautiful examples in the neoclassical art that was implanted in Durango at the beginning of the 19th century.

The cover was built with two bodies, following an austere design from orders of Juan José Yandiola or his nephew Manuel. In the interior is conserved the porfirian ciborium finely carved in quarry. Of the house only the portal is conserved, formed starting from a semicircular arch that matches with the soft curves of the entablature.

Hacienda of San Salvador del Chorro. This property is in the wide plane that connects the valley of Guadiana with the plains of Victoria. The house of the hacienda of El Chorro is found in very good conditions. It was built with marbled quarry coming from Cuencamé, in 1844, as it is indicated in the inscription of the medallion on the entrance door. The chapel, quite deteriorated, has an altar dedicated to Our Lady of the Rosary.

Hacienda of San Lorenzo de Calderón. This hacienda occupied the whole Southwest corner of the valley of Guadiana between the Sierra Madre and the Tunal river. The house was built by Rafael Peña in 1861, according to the modillion that is in front of the interior patio. It was made entirely of stone from the near hills and is surrounded by a great perimeter thatch. On the external parts several turrets rose to defend from the attack of the Comanche that were then frequent in Durango. Of these turrets still survives that placed in front of the portal and the remains of one that must have been of great size, located in one of the sides. Also, a long corridor of nineteen arches is in front of the interior patio.

Natural

This journey is inserted in the valley of the Guadiana, adjacent in the western portion with the Western Sierra Madre. The valley is irrigated by the Tunal river that receives as flowing the Santiago Bayacora and La Sauceda rivers, to later continue toward the valley of Poanas. In the riverbanks there are wide cultivation lands and walnut orchards. The vicinity with the mountainous solid originates in this transition a series of small canyons, standing out the Canyon of Las Ventanas and of Río Chico.

Likewise, the mountain range offers an extraordinary natural frame because its gradient of height allows the appearance of different climates and ecotones in very short distances, being observed the transitions between grooves of dwarf oaks, forests of oak pine to forests of pines.

Recreational

The Tunal river offers the biggest quantity in attractiveness for the entertainment because, aligned to its bed, some of the described cultural places are

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located: the archaeological area of La Ferrería, the Hacienda La Ferrería, the Town of El Tunal and the Hacienda of Dolores. This itinerary of the river is the most visited by the inhabitants of the city of Durango.

Among the most attractive bodies of water in the area are highlighted the springs of Tres Molinos, as well as the extraordinary group of preys conformed by the Santiago Bayacora, Guadalupe Victoria and Peña del Águila. Such reservoirs offer the opportunity to practice fishing and aquatic activities as oar, kayak and swimming.

Another alternative of recreation in this itinerary is constituted by the Sierra Madre due to the presence of enormous extensions of pine and oaks forest that offer options for trekking, trip, escalade or mountain cycling. Also in the itinerary of the highway to Mazatlán (around 150 kilometers) several developments for ecotourism are located, conformed by groups of cabins with appropriate equipment.

Itinerary City of Durango

The historic centre of the city of Durango is the area that comprises the biggest number in cultural wealth of this itinerary that is developed inside the city.

Cultural

This part of the city symbolically represents the key elements of the historic and cultural identity of Durango. It was declared as area of historic monuments inside the city by the federal executive in August 13, 1982, comprising a surface of 1.75 sq. km. it is conformed by 142 blocks, where there are 747 catalogued buildings, integrated with estates of high historic value built between the foundation of the city and the 19th century. This area is defined as follows:

Perimeter "A"
Leaving from the point identified with the numeral (1); located in the crossing of the axes of the streets Independencia Norte and Gómez Palacio, following to the East by the axis of Gómez Palacio to the crossing with the axis of Patoni Norte street (2); following by the axis of Patoni Norte to the crossing with the axis of Paloma Poniente street (3); it follows to the East by the axis of the Paloma Poniente, to the crossing with the axis of La Zarca Norte street (4); following Southwards by the axis of La Zarca Norte to the crossing with the axis of Isauro Venzor street (5); in direction to the Northwest follows until crossing with the axis of Plazuela Baca Ortiz street (6); following Westwards to the crossing with the axis of Francisco I. Madero street (7); follows in South direction by the axis of Francisco I. Madero to the crossing with the axis of Francisco Sarabia Avenue (8); following to the west until crossing with the axis of Minas street (9); follows Southwards to the crossing with the axis of Juan E. García street (10); following in west direction to the crossing with Allende street (11); follows by the axis of 1a Calle Allende Northwards until crossing with the axis of Francisco Sarabia Avenue(12) following with the axis of Independencia street in North direction until crossing with the axis of the Pedro Celestino Negrete Avenue (13); following by



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the axis of Pedro Celestino Negrete Westwards until crossing with the axis of Fénix street (14) following Northwards by the axis of Fénix, until the crossing with the axis of the Coronado street (15); it follows by the axis of Coronado street in direction to the East until the crossing with the axis of Independencia (16); following by the axis of Independencia in North direction until arriving to the point marked with the numeral (1) of the Area "A" closing this way the perimeter.

Perimeter "B-1"
Leaving from the point identified with the numeral (17); that corresponds to the crossing of the streets Gómez Palacio and Bruno Martínez Norte, following Northwards by the axis of Bruno Martínez Norte street, until connecting with the axis of Felipe Pescador Avenue (18); following by the axis of Felipe Pescador in East direction until arriving to the crossing with Victoria Norte street (19); following by the axis of the Victoria Norte Southwards, until concluding in the crossing of Gómez Palacio street (20).

Perimeter "B-2"
Leaving from the point identified with the numeral (21); that corresponds to the crossing of the streets 20 de Noviembre and Zarco, following by the axis of 20 de Noviembre until crossing with the axis of Carlos León de la Peña street (22); following Southwards by the axis of Carlos León de la Peña until the crossing with the axis of 5 de Febrero Avenue (23); it follows in East direction by the axis of 5 de Febrero to the crossing with the axis of Saucos street (24); following by the axis of Saucos in South direction until crossing with the axis of Isauro Venzor street (25); following by the axis of Isauro Venzor in West direction to the crossing with Carlos León de la Peña (26); following by the axis of Carlos León de la Peña in South direction, until arriving to the crossing with the axis of Canelas street (27); following by the axis of Canelas to the crossing with the axis of the Bravo street (28); following by the axis of Bravo in South West direction, until arriving to the crossing with the axis of Juan E. García street (29); following by the axis of Juan E. García in Northwest direction until concluding in the point (10) of the Perimeter "A2" that corresponds to the crossing of streets Juan E. García and Mina.

Perimeter "B-3"
Leaving from the point identified with the numeral (12) of the perimeter "A" in West direction by the axis of Francisco Sarabia Avenue, following Northwards by the axis of De la Cruz street (30): to conclude with the point identified with the numeral (14) of the perimeter "A" closing this way the perimeter "B-3."

It is determined that the specific characteristics of the area of historic monuments matter of this proposal are the following:

It is formed by 142 blocks that comprise buildings with historic value built in the city between the 17th century and the 19th, and of which some were devoted in some time to the religious worship, such as: the Cathedral of the Inmaculada Concepción, the Temples of San Juan Bautista de Analco, Santa Ana. San Juan de los Lagos. San Juan de Dios, of El Sagrado Corazón de Jesús. San José, of El Perpetuo Socorro, and El Ángel, the convent ensemble of San Agustín, the Metropolitan Sacrarium of San Miguel, the Sanctuary of Gua-

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dalupe, the Chapel of Nuestra Señora de los Remedios and the House of the Archbishopric.

Some of the referred buildings were devoted to educational purposes and assistance services, as well as to the use of civil and military authorities, among them the "Casa del Conde del Valle de Súchil", headquarters of the Judicial Power, the Instituto Juárez, the Railroad Station, the Theaters Victoria and Principal and the Hospices of Analco and Juana Villalobos.

The remaining buildings are civil estates of private use in which elements of the Baroque and mainly of the Neoclassicism can be appreciated, where the systems of preservation and the characteristic materials of the region are used.

Some elements that characterize the area are the squares and gardens, among them the Alameda or Jardín Bravo, the Main Square or Plaza de Armas; Cuarto Centenario, San Agustín, Santa Ana or Jardín Hidalgo and Analco or Jardín Juárez.

The streets inside the area of historic monuments, matter of this proposal, are found forming a geometric ordination, uniform, characteristic of the cities founded in the 16th century in Spanish America.

The urban profile of the area is characterized by the volumes of the temples and the visual finials of the hills of Los Remedios, of La Cruz, of El Calvario and of El Mercado, and mainly by the constructions of a single level.

Natural

In this itinerary the outstanding natural elements of the city are few because most is constituted by urbanized areas. Nevertheless elements of the landscape stand out as the Cerro del Mercado.

Recreational

As the itinerary is inscribed in an urbanized context, there are several places destined to the recreation and the entertainment. In the centre of the city a group of urban spaces can be found, among them the squares of Armas, IV Centenario and Baca Ortiz; the gardens of Santa Ana, San Antonio and Hidalgo; the corridor of Las Alamedas and the parks Guadiana and Sahuatoba. It is worth to mention that in this category only three bodies of water are included: Lago de Los Patos, Lago de Sahuatoba and prey of Garabitos.

Itinerary Durango-Nazas

This journey embraces the region with the municipalities of Durango, Pánuco de Coronado, Guadalupe Victoria, Peñón Blanco, Cuencamé and Nazas. In such an area the cultural route of the Camino Real de Tierra Adentro comprises a distance of around 190 kilometers where the places proposed in the technical file are located: the temple of San José de Avino, Cuencamé, the Chapel of El Refugio in Cuatillos and Nazas.

To the journey cultural, natural places and of recreation will be integrated.

Cultural

Hacienda of Santa Catalina del Álamo. The counts of San Pedro del Álamo lived in Mexico City and occasionally visited their distant northern haciendas, so the hacienda was managed by an administrator.

The slow decadence of their fortune was another factor that impeded them to build a magnificent residence in the county seat, the hacienda of Santa Catalina de Siena.

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The hacienda of San Pedro del Álamo, on which the count was titled, never had a construction that was worthwhile. So much the house, as Santa Catalina's chapel, were very austere and they formed an appropriate group for the defense of the place. In the roof of the house the portholes can still be appreciated from where the rifles were shot. In the interior, some doors have quarry frames with neoclassical motifs, made at the beginning of the 20th century.

Hacienda of San José del Saucillo. Located in the area of the jurisdiction of Peñón Blanco, the unique construction that dates from that period is the chapel, dedicated to Saint Joseph that has a facade formed by several overlying ogive arches.

The tower is partly demolished. The interior has several foliated arches that grant it a pleasant aspect. The altar has a small chamber in the back. The chapel has remarkable similarity with the temples of San Julián, in the municipality of Santiago Papasquiaro and the parish of Lerdo. Julio Curbelo also built a solid masonry prey to retain the water of the stream that goes down from the mountain range of Santa María to the hacienda. At the sides and in the central part, where the floodgates are located, some small quarry castles rose to adorn it. Under the finial of the central tower is found the inscription: "March 18 of 1898, Jesus López."

Hacienda of La Purísima Concepción de la Estanzuela. The chapel of La Purísima Concepción de la Estanzuela is embedded to the house. Its facade has one body; in the arch of the entrance is found a carved band and over it a cord ended in two tassels, in the key a small angel can be seen and in the upper part a trumpet and an intertwined canvas. In the pendentives the inscription: "In 1849 was re-built by orders of S.D. Juan N Flores" can be read. The facade is supported by two embedded pilasters, without carving, finished in a sharp finial.

On the bank of the pilasters rests a frieze divided in three parts. Each one of the sides has a triglyph and, from the central part, two mutules detach giving relief to the centre where is found the characteristic inscription of the properties of the family Flores: "God of kindness, protect us." Corresponding to this part of the frieze there is a small cornice that serves as base to the choir window. The tower has a very sober aspect; it consists of two bodies with octagonal corners and the finial. It has some pinnacles so much at the beginning of each body as next to the drum. In the interior is found a sober ciborium supported with paired columns of flat shaft and ionic capitals, from where garlands hang.

Hacienda of San Marcos. This hacienda was located in the states of Durango and Zacatecas. The chapel of San Marcos presents in its facade a simple neoclassical fronton with two small windows at the sides. The interior is of canyon vault, with arches of support that have some volutes in shape of parchment. The main altar is a ciborium supported by strong columns with ionic capitals.

Hacienda of San Juan Bautista de Atotonilco de Campa. This hacienda is in the bordering region of the valleys of Durango and the semi-desert that slowly descends to La Laguna. It is an area of rich grasses with some natural watering places suitable for the cattle breeding.

The chapel was built in 1780 of lime and stone[14]. It shows a simple facade with lingering jambs, what gives it more height. Over it is found the choir window that adopts the same modality and up a niche with the patron saint's image, Saint John the Baptist. The group ends with a mixtilineal cornice and a quarry cross. The tower is of two bodies, with pilasters that have geometric figures and end with flaming finials on the cornices. In the interior are still conserved the remains of the old altarpiece.

[14] AHAD, 140-0272, Licencia para fabricar la capilla de Atotonilco, 1780. (AHAD, 140-0272, License to build the chapel of Atotonilco, 1780).

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The house was reconstructed by Mr. Bell. The entrance door is a good copy of that in the living room of the house of the Count of Súchil in the city of Durango. In a side of the house a small turret is conserved built by the middle of the 19th century to defend from the Apache. This construction represents one of the few examples of military architecture that survive in the state. In the hacienda there is also a court for "rebote", the most usual ball game in Durango until the 19th century.

Fábrica de hilados y tejidos de Guadalupe (Factory of spuns and wovens of Guadalupe). The house of the textile factory of Guadalupe was one of the favorite places of Juan Nepomuceno Flores, due to the magnificent view of the Peñón Blanco and to its pleasant temperate climate. Built of two floors in December of 1850, it has a wide portal that leads to the door of the chapel. The patio has grooved columns of pink quarry, coming from the region.

The neoclassical facade of the chapel is formed by a semicircular tympanum. The interior is a small crossing with a neo-Gothic ciborium, where is placed a canvas of Our Lady of the Refuge, favorite invocation of the Flores family. There is also a good sculpture of Saint John Nepomucene.

The high and elegant quarry tower, similar to those built in the centre-occident of the country, starts from an octagonal drum. It conserves the inscriptions: "J.F. Flores to the Holy Virgin of the Refuge", "God of kindness, protect us", "Directed by Fdo. Ortega Jul 4, 1894." It has two bodies with paired Corinthian columns, next to the reduced corners. The round arches of the steeple rest on grooved pilasters; they have a corbel in the key and iron balconies. It also has a small neo-Gothic dome, with a high drum and oculi, finished with an angel, a cross and vane. Practically there are no industrial remains. An interesting turret is found before arriving to the factory, built as defense from the Comanche.

Hacienda of La Flor. Cattle ranch located on the riverside of the Nazas river. The main house of the hacienda has an austere facade formed by vain of quarry without ornamenting, as well as a series of gargoyles or gutters that pour the waters on a sidewalk of flagstones.

To the sides of the hall door are two sober quarry seats that invite the walkers to rest. On the door an inscription is read: "1851", date of its construction.

The corridors of the interior have a singular arcade in the corridors. It is formed by galibo hexagonal columns, with capitals of multiple scrolls. The reduced arches have at the centre the characteristic pineapples of Durango. The columns follow toward the roof starting from pilasters with geometric figures. In the parapet of the Northeast corner is a sundial, in semicircle shape, with the year of 1864 written on it.

Natural

In this itinerary the places with natural attractiveness consist on the mountain range of Gamón and of Yebanís where the elevation of the Peñón Blanco is located, hill that constitutes a granite rock of more than two hundred meters high, being the second highest in the country after the Peña de Bernal in Querétaro. Another of the outstanding points of this journey is the bed of the Nazas river, the presence of gallery forest and the orchards of walnuts and peaches that grant it an interesting landscape.

Recreational

Here, the bodies of water are the points that offer an alternative for entertainment. This way, the balnerarium of La Concha, in Peñón Blanco, and the prey

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Francisco Zarco, which is the second most extensive reservoir of the state, are suitable for aquatic activities such as fishing, yachting and swimming.

Itinerary Nazas-Villa Ocampo

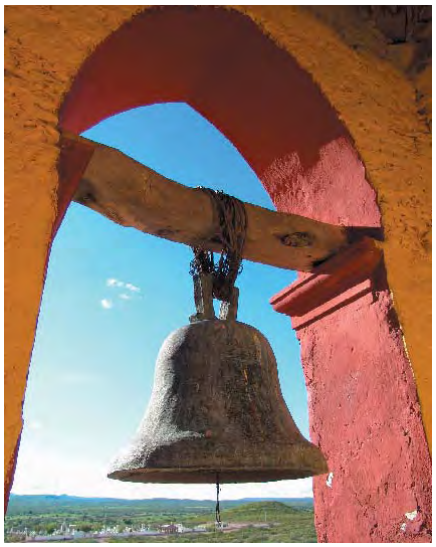
This journey embraces the region with the municipalities of Nazas, San Luis del Cordero, San Pedro del Gallo, Hidalgo, Mapimi and Ocampo. In such an area the Camino Real de Tierra Adentro comprises a distance of around 185 kilometers where the places proposed in the technical file are located: San Pedro del Gallo, Mapimí, Ojuela, Chapel of San Mateo de La Zarca, Chapel of La Limpia Concepción del Canutillo and Temple of San Miguel (Villa Ocampo).

During this itinerary cultural, natural places and of recreation will be integrated

Cultural

Hacienda of San José de la Mimbrera. La Mimbrera and its cattle ranches of Jacales de Sebo and La Resolana are located in the vicinity of the Plateau of La Zarca. The house of La Mimbrera has an entresol and a great facade of ashlars with lozenge bands. Over the cornice has an elegant balustrade finished with fleurons. To the centre, the date of construction, 1897 and the letters "PZ", initials of the name of its proprietor Pedro Zavalgoitia. The interior is divided in three spaces; the central corresponds to the house of Zavalgoitia. It has a reduced patio with some trefoil arches and at the sides, a sort of cellar and the tienda de raya (company store). The chapel has a pointed arch in the entrance and a simple neo-Gothic altar, with geminate columns, trefoil arches and vegetable elements, probably carved by the master Francisco Montoya Arroyo.

Villa Hidalgo. Utilized as the Presidio of San Miguel; in 1751 it was reformed to end in a town of neighbors. Its name was given due to the elevation of the plain of La Zarca which is one of its main geographical references. The current parish has a simple vain of entrance formed by a reduced arch with molding. At the centre it has a shield with the cross and a great crown, the tower of two bodies has the arches of the steeple grooved and the inscription 1852 or 1853, date of its construction. The interior, with coffered wooden ceiling, has a quarry altar formed by flat columns of capitals with garlands and triangular finial. At the centre is found a carved polychrome and gilded sculpture of Saint Michael, patron saint of the presidio. In the keys of the lateral doors angels' figures are sculpted. The president Benito Juárez was in Cerro Gordo in September 28 of 1864, heading to Paso del Norte.



Natural

In this itinerary highlight two places with natural attractiveness: the first of them are the Grutas de Rosario, located in the Sierra of the same name; they consist on a group of caverns with formations of stalactites. The second point is the reserve of the biosphere of Mapimí with an extension of 103,000 hectares; it is a characteristic ecosystem of the desert of Chihuahua.

Recreational

The mines of Ojuela are the main attractiveness be-

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cause they offer spaces to practices tourism of adventure such as trekking, trips, escalade and tyrolese.

Itinerary Durango-Inde

It comprises the region with the municipalities of Durango, Canatlan, San Juan del Rio, Coneto de Comonfort, Rodeo, Inde and El Oro. In this itinerary the route of the Camino Real de Tierra Adentro comprises a distance of around 320 kilometers where the places proposed in the technical file are located: Chapel of La Concepción de María (Palmitos), Chapel of La Limpia Concepción de Huichapa and Inde.

To the journey will be integrated the following cultural, natural sites and of recreation:

Cultural

Hacienda of San Jerónimo de la Sauceda. The chapel of San Jerónimo de la Sauceda has a quarry facade of two bodies formed starting from cornices and rounded capitals that, in upward shape rest on paired columns. This solution repeats in smaller scale in the second body, from which a base stands out by way of pedestal to support the choir window. A lambrequin hangs from it, flanked by two volutes. The tower is of one body; it has in the base convex and rounded molds, with half columns whose angles finish in a mixtilineal cornice. It finishes in a wide octagonal drum and a small dome with an iron cross.

The interior is of one nave, with an embedded chapel and roofed with edge vaults, supported by arches and pilasters. The altar is neoclassical with flat columns and grooved pilasters. It finishes in a semicircular broken fronton. In the centre there is a sculpture of Saint Hieronymus. In the chapel there is also a painting that represents the Christ of the parish of San Ginés in Madrid, signed by Juan Correa, besides a carved and gilded sculpture of Saint Barbara and the Divine Shepherd, a Holy Sepulchre much worshipped at the present time, which is taken on pilgrimage along the year by the surrounding populations.

The house of two floors is much deteriorated. The upper part rests on hefty pilasters. It has an unbroken balcony that grants it an elegant presence, with several foliated windows and boxlike grooved. The windows that follow after the portal are later, and they have triglyphs on the jambs. The main door has a simple, but elegant padded. The corridor that leads to the patio is now incomplete; it has pilasters in the arcade of the first body and simple pillars in the second.

Hacienda of Santa Lucía. The hacienda is located between the valleys of Cacaria and Canatlán. The chapel of Santa Lucía is built parallel to the street, similar to Santa Ana's temple in Durango. It has some simple neoclassical columns in the facade and a tower of one body with also flat pilasters and mixtilineal cornice. It conserves some pillars that define the atrium, formed by some overturned pedestals with some volutes in the upper part. The house is completely demolished, only some arches of the entrance are conserved, one of them marking the time of construction of the house and chapel: FL (Felipe López) 1825.

Hacienda of San Miguel de los Menores de Abajo. The chapel of San Miguel was built in 1764, according to the inscription located in one of the beams. Made of one nave, in adobe, its facade is formed by boxlike grooved pilasters that support the cornice. The round arch of access has a scallop in the key. Over the cornice is the choir window. The tower is of one body, with grooved

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pilasters, mixtilineal cornice, crenels, pyramidal dome and a wrought iron cross that closes the group.

The interior is roofed with beams and brackets. Its golden altarpieces, built after instructions of the bachelor Vicente del Fierro, proprietor of the hacienda, are interesting. The main altar is formed by a body, formed by two estípites and a finial. To the centre, in a niche framed with draperies, is Saint Michael, patron saint of the hacienda. In the pedestals of the sides are located the saints Anthony of Padua and Francis of Assisi, very worshiped in the region. Crowning the main niche, and as part of the mixtilineal cornice that separates the finial, is found a medallion with Saint Barbara, protector against the thunders and flashes. Upon her, the Virgen del Rayo (Virgin of the Thunder), protector against such phenomena. To the sides, the archangels Raphael and Gabriel complete the celestial trilogy. Cherubs, rockery, scallops and cornucopias supplement the Baroque decoration of the altarpiece.

The side altar also with estípites, has plenty of rockery and it is dedicated to Jesus crucified; at the sides are found the Immaculate Conception and Saint Joseph. In the interior is conserved a canvas of Our Lady of the Sorrows, painted like that belonging to the Congregation of the Good Death, in the temple of La Compañía de Jesús in Mexico. It was made to devotion of the bachelor Antonio Díaz de Frías. Another painting is that of the Virgin of Guadalupe, painted in Mexico by Andrés López, in 1791.

Next to the chapel is the porfirian style house of two floors, sent to build by the hacienda owner Eugenio Natera, in 1905. In each corner had small pyramidal towers that gave to the group the appearance of a castle. The windows that accompanied these towers were worked with pointed arches whose bases are shaped as vases with crosses of Lorraine. Between each of the towers two series of pointed arches were built, to the way of the Doge palace of Venice. In front of the house a fronton court of pink quarry is preserved, where the most usual sport in that time was practiced. The house was set on fire by the forces of Orozco in 1912.

Hacienda of San Francisco Javier de Laxas. The hacienda of San Francisco Javier de Laxas was located on a wide mantel of flat stones, of where its name was taken. It was populated in 1715. Both the main house of the hacienda, as the temple were built by the master Benigno Montoya and were finished in January 2 of 1896, as it is written in an inscription. This last one has the front facade and the steeple of quarry and the rest of the construction of adobe. The main decoration of the facade is the flaming arch of the entrance, from which a pendant hangs forming trefoils to the sides. The slender tower, finished in needle, gives to the neo-Gothic group a look that evokes a small European town.

In the interior are found two very damaged stained-glasses, as well as a wooden neo-Gothic small altarpiece, dedicated to Saint Joseph flanked by the four evangelists. Next to the altar are found the sculptures of Saint Anthony of Padua and Saint Francis of Assisi, magnificent carvings of the 17th century. On the lateral wall is an elegant marble mausoleum, sculpted by Phiage and his brother, in whose centre can be appreciated the Resurrection, worked in brass by Seitz. Maximiliano Damm, his wife Josefa Palacio and several of their sons are buried there.

Mineral of Coneto de Comonfort. Coneto still conserves the old Casas Reales (Royal Houses), with its portals, in front of the square that at present are occupied by the City Hall.

The parochial church of adobe and one nave has the same characteristics of those of the valley of San Juan, built in the second half of the 18th century.

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The facade is formed by a round arch with a scallop and over a small cornice is the choir window with padded. The quarry tower is of one body with a pyramid in the finial.

In the interior is found a quarry altar with columns convex in the lower shaft and ornamented with vegetable motifs. Over the first body there are two neo-Gothic finials. It is another interesting sample of the local stonemasons' production. A good figure of Christ tied to the column, with the bloody features of the Baroque sculptures of the 18th century is conserved. This work is signed by Adalberto Pérez sculptor, although it probably corresponds to some intervention of the 19th century.

Villa of San Juan del Río. The Franciscan settlement of San Juan del Río is located at the end of the old Calle Real (Royal Street), next to which runs the canal that supplied the narrow town formed in a bay of the river. Its origin goes back to 1574, when the seraphic changed to this place the hospice of Peñón Blanco, taking ahead that of San Francisco de San Juan del Río[15]. The bishop Alonso de la Mota y Escobar mentioned in 1601 that the convent had one of the best orchards in the Nueva Vizcaya[16]. The construction served as refuge for the Spaniards of the region, soon after the Tepehuana war of 1616[17]. The bishop Diego de Evia y Valdés secularized the convent temporarily, between 1640 and 1654, when it was returned to the Franciscans. The friars gave it definitively to the secular clergy in 1753 when it became parish[18].

The first description known about the temple dates from 1721. In it is mentioned that it had an adobe tower of three bodies with foundations of lime and stone and three stirrups for its fortress. It had a cloister vault dome and corridors around it, and it was enjarrada (covered with plaited cane and mud) and whitened[19]. Probably of that time dates the stone facade, with an austere cover formed by columns that go reducing their diameter. Inside the parochial house there is an arch with the key carved with the bicephalous eagles of the Spanish monarchy, corresponding to the facade of the old convent.

The bishop Pedro Tamarón found during his visit of November 18 of 1761, a church of one nave, of twenty-five yardsticks long and five wide. There were seven altars in the interior; the main was altarpiece in bad conditions, so the prelate sent the master Tomás de la Peña to build a new one with the cost of three thousand thirty pesos[20]. At the end of the century the temple was again very deteriorated, and the attempt was made of building a new church in front of the square; however it was not built and the other was repaired by the master mason Ignacio Morín[21].

In a new porfirian reconstruction the altarpiece was changed by a quarry altar, ordered by the priest José María Landa[22]. The parish priest Miguel Zaldívar began in 1895 the current tower of two bodies that was qualified by his contemporaries "as very beautiful"[23], probably a work of Matías Montoya. In an unfortunate reconstruction the interior was transformed into a modernist hall. Some sculptures of interest that belonged to the altarpieces such as Saint Anna with the Virgin Mary, Saint Joseph and Saint Anthony of Padua are conserved.

Sanctuary of Guadalupe de San Juan del Río. This chapel was raised in the wide cemetery of San Francisco's convent. In an inventory of 1766, it is mentioned that it had an altarpiece, with a canvas of two yardsticks, where Our Lady of Guadalupe was represented, with the four appearances[24]. The temple was reconstructed in 1897, when the pointed arches and the neo-Gothic ciborium were built, probably carved by Benigno Montoya. The door of the sacristy has a trefoil arch and jambs with forms similar to vases. In the ciborium is found a canvas of the Virgin, signed by José de Alcíbar.

[15] Arlegui,(1737) 1851, p. 66
[16] Mota, 1966, p. 84.
[17] Saravia, 1980, t. III, p. 348.
[18] Tamarón, 1938, p. 94.
[19] Saravia, 1980, t. 3, p. 362.
[20] ACD, libro XXIII, libro de la segunda visita del obispo Pedro Tamarón, f. 9. (ACD, book XXIIII, book second visit of the bishop Pedro Tamarón, f. 9).
[21] AHED, exp. 29, cajón 27, Expediente formado sobre edificio y construcción de la nueva iglesia parroquial de san Juan del Río, 1795. (AHED, exp. 29, drawer 27, File of the building and construction of the new parochial temple of San Juan del Río, 1795.
[22] Archivo Parroquial de San Juan del Río, Visita del arzobispo Santiago Zubiría, 23 junio 1895. (Parochial file of San Juan del Río, Visit of the archbishop Santiago Zubiría, June 23, 1895)..
[23] Periódico El Domingo, 1895. (El Domingo Newspaper, 1895)
[24] Inventario del 29 de abril de 1766. (Inventory of April 29, 1766).

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Chapel of the Inmaculada Concepción de San Juan del Río. It corresponds to the chapel of the Indians of San Juan del Río. In this place settled down a brotherhood, devoted to the Limpia Concepción whose license to operate was granted by the bishop Alonso de la Mota y Escobar in 1601[25]. When the bishop Pedro Tamarón y Romeral visited it in November 20 of 1759, found it very deteriorated and "he exhorted the Indians to build to Our Lady a better and bigger chapel"[26]. When the bishop returned in 1766, it was already ended and it had an altarpiece colored of white without finial, where there was the patron saint's image adorned with jewels[27].

The chapel at present conserves its facade, conformed starting from a frame with boxlike grooved pilasters and the arch of the entrance, with similar carving and adorned with a scallop and a flower. The trefoil choir window corresponds to the porfirian reconstruction. The tower of one body also dates back to the time of Tamarón and it has some small arches. The interior is composed by several pointed arches and a heavy neo-Gothic ciborium, similar to that of San Francisco del Mezquital.

Sanctuary of the Virgen de los Remedios. The first Spaniards that arrived to the region built an hermitage consecrated to their patron saint the Virgen de los Remedios (Our Lady of the Remedies), upon the hill that dominates the town. The bishop Alonso de la Mota y Escobar gave them, in 1601, a license to found a brotherhood devoted to the care of the image of this invocation[28].

The works for the construction of a bigger temple began in March 26 of 1728, similar to that built in Durango. Through the book of the brotherhood of Los Remedios, conserved in the parish, it is known that the tower was built, with its wrought iron cross and with beams dragged from the mountain range of La Silla. The temple was then roofed and the stone facade of carved quarry was made. The carpenter Hilario manufactured the stairway of the choir and an altarpiece. The works ended in August 2, 1730 and they were in charge of the merchant Vicente de la Bastida y Aranziel, churchwarden of the brotherhood whose name is in the base of the tower[29]. In the inventory raised during the visit of bishop Tamarón, a golden altarpiece is mentioned, where the patron saint's image was placed. There were also two big images of Jesus Nazarene and of Our Lady of Sorrows[30]. The bells were replaced in 1776 and the temple was blessed in February 7 of 1794[31].

Mineral of San Fermín de Pánuco. The bishop Tamarón manifested that Pánuco had a decent temple, assisted by a vicar of San Juan del Río[32]. This construction was substituted by another raised between 1879 and 1893 by the parish priest Jesus Castillo and the master Jesús Meras who worked as stonemasons. The entrance door is carved with two feet of which foliages and flowers leave; among them can be read the inscription: "This is the house of God and door of Heaven". The door that leads to a contiguous hall has a carved column in the jambs and floral motifs finished with the presence of the Paschal Lamb. The main altar is a ciborium, with a high baseboard on which four grooved tritostile columns are found supporting a drum. It is dedicated to Saint Fermin, patron saint of Pamplona, in Navarra, place of where José Echáes or Pedro de Echenique came from.

The altar at the right side of the crossing has an enormous predella adorned with jardinieres, by way of pedestal. Over this is found a niche with the image of the Nazarene, crowned with the divine triangle. Six columns of shaft covered with garlands and lozenge support a heavy curved and broken entablature, on which urns and stylized pinnacles rest.

Hacienda of San Salvador de Horta. Due to the growing that the Nazas had

25 AHED, exp. 6, cajón 3, Informe de las cofradías existentes en el obispado de Durango. (AHED, exp. 6, drawer 3, Report of the existent brotherhoods in the bishopric of Durango).
26 ACD, Libro XXXIII, libro de la segunda visita del obispo Pedro Tamarón. (ACD, Book XXIII, book of the second visit of Bishop Pedro Tamarón, f. 9).
27 Inventario del 29 de abril de 1766. (Inventory of April 29, 1766).
28 AHED, exp. 6, cajón 3, Informe de las cofradías que existen en el obispado de Durango. (AHED, exp. 6, drawer 3, Report of the existent brotherhoods in the bishopric of Durango).
29 Archivo parroquial de San Juan del Río, libro de la cofradía de Nuestra Señora de los Remedios, folio 4 v. (Parochial file of San Juan del Río, book of the brotherhood of Nuestra Señora de los Remedios, folio 4 v.)
30 Inventario del 29 de abril de 1766. (Inventory of April 29, 1766).
31 APSJR, libro de la cofradía de los Remedios. (APSJR, book of the brotherhood of Los Remedios).
32 Tamarón,(1765) 1937, p. 95.

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in 1968, the constructions of San Salvador almost disappeared. There are only left the cover and the tower of the temple consecrated to Saint Salvator of Horta, a Franciscan brother dead in 1567. The temple was built toward the mid 19th century with a sober neoclassicist style. The vain of the entrance is formed by two square and boxlike grooved jambs. On the capital emerges a round arch with a round motif in the key. The choir window is totally flat and is flanked by two carved finials. The tower is of one body with flat pilasters and ionic capitals. The architrave is listed and in the frieze there are some small oval windows. It finishes in a round dome with clusters and lantern formed by a sheaf of columns.

Town of San José del Tizonazo. San José del Tizonazo was described by Ortiz as "a quiet town, and that at sight has many plains." This town still remains like that, excepting during the dates near to the first Friday of March, when it takes an unusual life because the image of Christ attracts many pilgrims of a wide region of the North of Mexico and the South of the United States.

The temple probably dates from the 17th century if based on the inscription located on the side door: "Year of 1641" that provides data of the congregation of the Salineros by the Jesuit Nicolás de Zepeda. The visitor Ortiz Zapata pointed out in 1678 that the church was "very good and competent"[33]. At present, the tower spire, same as the covers of trefoil arches were built between 1946 and 1947, and were designed by the master Sotero Castro and finished by Manuel Barrón. The main altar is neoclassical of quarry colored of white and gold, in which is found the Lord of the Warriors.

This image is already mentioned in the inventory of delivery of the Jesuit mission to the secular clergy in 1753[34]. However the fact of not having a specific name to designate it, allows thinking that it still didn't have worship. This was growing in the last decades of the 18th century and for 1823 there is a document that mentions the Señor de los Guerreros[35] (Lord of the Warriors).

Town of Santa María del Oro. The parish of the Virgen de las Mercedes del Oro has a facade of one body, made of pink quarry coming from the region. To the sides it has paired columns, placed on baseboards adorned with brackets and finished in some capitals with flowers. In the frieze triglyphs and metopes are observed with vase form and a flower turned up with two leaves. The pendentives are formed by two leaves whose shaft coils as a snail. On the cornice an enormous fronton opens up, formed by mixtilineal volutes that join in the central part to support the base of an iron cross. The group is completed with two polyfoiled choir windows that framed the construction of the ensemble in the second half of the 18th century.

Over the cornice it has a circular tower built in the porfirian time. It has two bodies and is crowned with a small drum and a round dome with its lantern and a cross. The interior is formed by a crossing roofed with beams of big dimensions, with brackets. It was designed to lift a dome of which only the drum was built and it was finished with beams. To the left side is placed the altarpiece of the Virgen de las Mercedes (Our Lady of Mercy) that formerly was as the main altar. Its placement was carried out by means of a contract in August 4 of 1799, with the master Sebastián Azcárraga and Larreta and his son Joaquín, coming from the City of Mexico[36]. To the centre there is a canvas of the patronage of Our Lady of Mercy, order founded by Saint Peter Nolasco. The estípites of the sides reduce to give place to three series of pedestals where are the saints: Bonaventure, Anthony of Padua, Peter, Joseph, Dominic, John Nepomucene, Francis of Assisi, Augustine, Charles Borromeo, an apostle and the saints: Scholastica and Rose of Lima. Over the estípites are found the sun, the moon, stars and above the virgin, the Eternal Father. In the change

33 AGN, Misiones 26, exp.51, fs. 241-244v. Visita de Ortiz Zapata, 1678. (AGN, Missions 26, exp. 51, fs. 241-244v. Visit of Ortiz Zapata, 1678).

34 Archivo Parroquial de Indé, Libro #8 de Bautismos, 1743-1784. (Parochial file of Indé, Book #8 of Baptisms, 1743-1784).

35 AHAD, rollo 238, exp. 476 el señor crucificado que con el título de Señor de los Guerreros, 1823. (AHAD, roll 238, exp. 476 Our Lord crucified with the title of Lord of the Warriors, 1823).

36 ANED, Protocolos de Santa María del Oro, Contrato para la construcción del retablo de Santa María del Oro,1799. (ANED, Protocols of Santa María del Oro. Contract for the construction of the altarpiece of Santa María del Oro, 1799).

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of place, the altarpiece lost the finial.

In the body of the church is found a small brown and gold altarpiece, dedicated to Saint Joseph. It is adorned with estípites, volutes, rockery, and in the upper part with several figures of saints. A big canvas of Saint Francis of Paula is also placed, painted for the devotion of Antonio Sierra y Molina, administrator of the rent of the tobacco of El Oro, and his wife María Antonia Montaño.

Town of Santa Cruz de Tepehuanes. This town is located between the mountain range of La Candela and the Sestín river. The chapel has a simple staggered facade and a reed-mace, exactly as the visits of the Jesuit missions. In the interior it conserves a small ciborium where the Immaculate Conception's image is placed. The sacristy is in the rear part of the temple by way of small chamber.

Town of San Bernardo. San Bernardo's parish is located in an irregular position, since the main portal was left to a side while the lateral is facing the town. The facade is composed by the arch with lightly boxlike grooved jambs in whose key is placed the Pope's shield. In the base it has two lambrequins. On the door is found a sort of wavy and broken fronton from which the choir window emerges in shape of star. A triangle finishes the cover. Under the window is found an engraving of Mary's Sacred Heart, with a dagger crossing it. The quarry tower is of two bodies, with half ionic columns that match with the corners and the mixtilineal cornices. The lateral portal is formed by an arch in whose key is the Paschal Lamb with a banner. It has a thin cornice that supports two urns and on it is found a shell with some rockery in the lower part.

The interior of one nave has roof of beams. The main altar is a small ciborium with pointed arches where the image of Saint Bernard of Clairvaux is placed, which instead of the white habit of the Cistercians has one of the Dominicans.

Natural

In the itinerary the landscape is conformed by a series of high valleys and mountains that are part of the buttress of the Western Sierra Madre: the mountain ranges of Coneto, La Silla and Gamón. In the valley of San Juan is found a remarkable group of hills to which erosion shaped as castles. The so-called castle of Fuenterrabía is located in front of the old hacienda of Menores de Abajo (Primo de Verdad).

From the hydrological point of view this region is part of the high Nazas in the tract comprised between the Ramos and El Oro rivers where this river takes the name of Nazas and the outlet of the San Juan river. This flow descends from the mountain range of Gamón forming a narrow fluvial valley before penetrating in some rocky canyons of great beauty, called "Las Catedrales". The permanency of the waters of the river San Juan allows the development of big walnuts that give a picturesque air to the landscape and the existence of small agricultural and cattle establishments.

Recreation

In this itinerary the sites suitable for recreation are basically constituted by the superficial flows and the bodies of water. In the first ones the beds of the rivers San Juan, Nazas and Sextin (Alto Nazas), allow an entertainment place. In the second it highlights the prey of El Palmito, such a reservoir is the biggest of the whole entity allowing aquatic activities such as fishing, yachting, swimming and trip.

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5.i POLICIES AND PROGRAMMES RELATED TO THE PRESENTATION AND PROMOTION OF THE PROPERTY

Cultural heritage

The magnitude and wealth of the archaeological, historic and artistic heritage of the nation constitutes an example, maybe the most palpable, of the cultural plurality of Mexico. This way, monuments, buildings and cultural property of diverse orders offer testimonies of our historic panorama, sign of the multiple face of the national identity. From there that the concern to investigate, to conserve and to diffuse such a heritage has a long tradition in the country and that, since the Independence, it had been a priority objective of the cultural policy.

Current situation

At the present time the main responsibility in the preservation of the Mexican heritage corresponds to the National Institute of Anthropology and History (INAH), in that concerning to the safeguard of the paleontological, archaeological and historic heritage of the Prehispanic, viceregal periods and 19th century; and to the National Institute of Fine Arts (INBA), as for the artistic heritage of the 20th century. The coordination of efforts of the INBA, INAH, the National Commission for the Preservation of the Cultural Heritage, the General Direction of Sites and Monuments of the CONACULTA and of the Secretariat of the Controllership and Administrative Development have given more coherence to the national programs of legal protection of the immovable artistic heritage.

The programs in which collaborate the religious associations that have movable and immovable historic monuments under their responsibility also fulfill the legal dispositions relative to the elaboration of catalogues of the cultural property under their custody. All of them have contributed to the advance in the preservation and conservation of the national heritage.

The plurality of the traditions and the diversity of the artistic and cultural expressions in the country, imply an inexhaustible task that commits all the sectors and groups of the society since the number of archaeological places overcomes 200,000 and in the national catalog more than 100,000 are included.

Projects are articulated in collaboration with diverse departments of the federal government, such as the Secretariats of Public Education; Social Development; Environment, Natural Resources and Fishing; Tourism; Agriculture, Cattle breeding and Rural development; Communications and Transport; with the Government of the Federal District, and all the departments that can substantially contribute to the attention of the artistic and cultural heritage.

The most outstanding actions undertaken from 1992 to 1997 with regard to the heritage activity have been the following:

- The conservation and expansion of archaeological areas - that includes Rupestrian Art, in Baja California; Calakmul, in the State of Campeche; Cantona, in Puebla; Chichén Itzá, in Yucatan; Dzibanché, in Quintana Roo; Dzibilchaltun, Yucatan; Filo-Bobos, Veracruz; Monte Albán, Oaxaca; Palenque, Chiapas; Paquimé, Chihuahua; Teotihuacán, State of Mexico; Toniná, Chiapas; Xochicalco, Morelos; and Xochitécatl, in Tlaxcala.

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- The Construction of new museums in Teotihuacán, Palenque and Xochicalco.
- The Creation of the Program of Operation and Services of Archaeological Areas and realization of works in the Tajín; Uxmal and Labná; Yautepec and Chalcatzingo; San Gervasio and Cobá; Ocotelulco; La Quemada and Chachihuites.
- The Restoration of the Former-convent of Santo Domingo in Oaxaca that concluded in 1998 with the inauguration of the Santo Domingo Cultural Centre, of first importance in its type at world level.
- Construction of site museums, in Xpujil, Campeche and Toniná, Chiapas.
- Opening of archaeological areas in Nascaam, Campeche; El Sabanita, Tamaulipas; Atzompa, Oaxaca; San Claudio, Tabasco and El Chanal, Colima.
- Creation and setting in operation of 104 Commissions for the Preservation of Cultural Heritage.
- Creation of centres INAH in Sinaloa and Tamaulipas, the realization of archaeological projects in Tamtoc, San Luis Potosí, La Quemada, Zacatecas, South of Campeche, Garibaldi and the D.F. (Federal District).
- Beginning of a new phase of international diffusion of the national cultural heritage.
- Beginning of the project history in movement "Mexico en 100 exposiciones (1997-2000)".

The National Institute of Anthropology and History
(Instituto Nacional de Antropología e Historia)

The organism of the Federal Government devoted to the investigation, conservation, protection and diffusion of the prehistoric, archaeological, anthropological and historic heritage of Mexico is the National Institute of Anthropology and History. At present, the INAH carries out its functions through 11 National Coordinations and 31 Centres distributed in the states of the Republic.

National coordination of Historic Monuments
The necessity to preserve, to study and to diffuse the historic heritage of the nation, expressed by the federal government of Lázaro Cárdenas, originated the creation of the National Institute of Anthropology and History in February 3, 1939.

One of the primary functions commended to the INAH was the surveillance, conservation and restoration of the archaeological, historic and artistic monuments of the Republic, as well as of the objects contained in them. For such an effect the Department of Colonial Monuments was created, and it was divided in two areas, the Direction of Prehispanic Monuments and the Direction of Colonial Monuments.

Toward 1973 the Department of Colonial Monuments and of the Republic, incorporated to the recently created Direction of Historic Monuments, and six years later disappeared from the outline.

In 1989, the Direction of Historic Monuments changed its functional structure and became the National Coordination of Historic Monuments, which has as specific tasks the conservation, restoration, protection, cataloguing, investigation and diffusion of the built historic heritage of the nation. To carry out this, it has the following areas: Direction of Licenses, Inspections and Registration, Sub bureau of Projects and Works, Emergent Program of Earthquakes, Sub bureau of Catalogue and Areas, Unit of Information Technology, Sub bureau of Investigation and Library, Administrative Sub bureau, and the General Coordination.

The National Institute of Fine Arts (Instituto Nacional de Bellas Artes y Literatura)
The National Institute of Fine Arts and Literature, was created in December

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of 1946 in order to preserve, to foment and to diffuse the artistic heritage of Mexico, it maintains in operation 25 museums, three of them national, thirteen metropolitan and nine regional. Through the Direction of Architecture it has catalogued little more than 10 thousand buildings of artistic interest in the country.

The General Direction of Sites and Monuments of the Cultural Heritage
(Dirección General de Sitios y Monumentos del Patrimonio Cultural)
It is the Government's organ in charge of the integrity of the property that constitutes the cultural heritage of the Nation, that is to say, the federal estates.

The antecedents of this Direction are found in departments of the Treasury Secretariat, the Secretariat of the National Property, the Secretariat of the National Heritage, the Secretariat of Human Settlements and Public Works, the Secretariat of Ecology and Urban development, and the Secretariat of Social Development. In 1994 it was located in the environment of the Secretariat of Public Education, and in March of 1997, in the National Council for the Culture and the Arts.

This organism is responsible for a wide wealth of buildings with historic, artistic and cultural value that have more than 25,000 estates and associate property, such as altarpieces, paintings, sculptures, mural painting, frescoes, ornamental and liturgical objects, gold works, furniture, etc. In this framework, undertakes tasks of restoration, conservation and social assessment of the heritage, as well as of investigation, cataloguing, inventory and diffusion.

Its activities go from the planning, projection, advising and realization of works; to the realization of urban studies, the collaboration in the elaboration of partial plans, the support to the governments of the States and Municipalities, the realization of inventories, the diffusion of the values of the properties to be conserved.

The Direction develops restoration activities in important monuments for the Nation (some of them with valuable manpower contributions from the community), such as National Palace, the Metropolitan Cathedral and the old Basilica of Guadalupe, the Former Augustinian convent of Meztitlán, Hidalgo; in the popular Churches of the Purépecha plateau and in the area of Oaxaca. Likewise, it works in other areas of the country and offers advising to the state entities and the communities that request it.

As for the conservation of archaeological areas, attention is paid to the 128 archaeological areas open to the public, in particular to those that during the last years have suffered severe deterioration. It is sought to endow the main areas with units of basic services, as well as to establish systems that allow a local maintenance by means of more efficient formulas of financing and administration.

The work of conservation and revitalization of historic areas takes care of the areas of historic monuments in the country, especially those of colonial origin that require of an intense activity to be preserved and to revitalize them. In this environment, the formulation of new declarations is contemplated (for example San Luis Potosí, Zacatecas, Lagos de Moreno, Tlayacapan, Cuernavaca, Oaxaca, Xalapa, Córdoba, Matamoros, Texcoco, Morelia, Pátzcuaro and others) and the elaboration of master plans of restoration and maintenance, at the same time that the appropriate use of the estates is guaranteed in such urban centres.

National Commission for the Preservation of the Cultural Heritage
With the purpose of stimulating the participation of the society in the tasks of conservation of the heritage, the National Commission for the Preservation of the Cultural Heritage (CNPPC) was created to be the base for the instal-

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lation of numerous local commissions in the states and municipalities of the country.

By means of the National Commission the civil society has been summoned to the financial participation in projects, by means of the creation of special trusts and the formation of patronages. In the first case, the trusteeships register in the operation of the National Fund for the Culture and the Arts.

The CNPPC is integrated by personalities that, in their respective entities have developed an outstanding work in favor of the protection of the cultural wealth. It is an organ of consultation and support whose objective is to contribute to the preservation of the cultural heritage of the Nation. The Commission is authorized to propose to the CONACULTA, to the INAH and the INBA the measures that it estimates pertinent for the preservation of the cultural heritage.

National Archaeological Fund

Among other Special Projects of Archaeology is highlighted the constitution, in 1992, of the Archaeological National Fund. This program offers a new dimension to the tasks of conservation, restoration and diffusion of our cultural heritage, responding to the support that the Mexican archaeology required long time ago. The group of its projects has a national character and the contemplated actions embrace a wide spectrum of the cultures and regions in Mexico.

Their coverage comprises the main archaeological centres that constitute the live work of the indigenous past in the national culture. It stands out the wealth of the historic testimonies of the centre and the Southeast of Mexico, as well as the communities that inhabited the North of our territory.

Four of the big projects selected from the Special Projects of Archaeology, respond to the commitment that implied their inscription in the UNESCO's World Heritage List: the archaeological areas of Teotihuacán, Monte Albán, Chichén Itzá and Palenque. To them was added the project of Paquimé, nowadays also inscribed in the foregoing list. Other works consist on the expansion of sites of great importance such as Xochicalco and three areas that are part of the Mayan route: Kohunlich, Dzibanché and Kinichná, in Quintana Roo.

In the years 90 investigations have also been impelled such as Filo-Bobos, a group of four sites in which the Totonac culture and those of the centre of Veracruz converge and where now is practiced an exhaustive parallel assessment of the ecological reserve. They also work in Cantona, practically unknown area of the state of Puebla, where archaeological bonds are observed between the coast of the Gulf and the central Highland Plateau; Xochitécatl in the state of Tlaxcala, place related with the vestiges of the mural art in Cacaxtla. Also, as a way to re-assess scarcely known cultural forms, in the mountain range of San Francisco, in Baja California Sur, works are carried out that allow appreciating the magnificence of the rupestrian art.

Big projects have been made in the field of the museography, as in Casas Grandes, Chihuahua, where the biggest archaeological area in the domestic North is located, and which houses since 1997 the Museo de las Culturas del Norte (Museum of the Cultures of the North). In the state of Yucatan, the Museo del Pueblo Maya (Museum of the Mayan People), integrated to an archaeological area near to the city of Mérida, will offer a global vision of the development and splendor of that culture in the peninsula.

Centres of formation and research for the conservation and restoration of the heritage

The task of formation and research around the conservation and restoration of the cultural heritage is carried out in Mexico through several institutions such as:

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- National School of Anthropology and History of the INAH
- Doctorate in History in the Autonomous University of Zacatecas
- Institute of Anthropological Research of the UNAM
- National Centre of Conservation and Registration of the Artistic Movable Heritage of the INBA
- Direction of Architecture of the INBA

National School of Anthropology and History of the National Institute of Anthropology and History
(Escuela Nacional de Antropología e Historia del INAH)
One of the main functions of the National Institute of Anthropology and History (INAH) is to form professionals in the fields of preservation, conservation, investigation and diffusion of the heritage. To achieve these goals it has two academic institutions: the National School of Anthropology and History (ENAH) and the National School of Conservation, Restoration and Museography (ENCRYM); the first one, founded more than 50 years ago and the second, became school in 1980.

These two institutions have contributed the biggest number of specialists in the fields of ethnohistory, anthropology in its diverse branches, archaeology, conservation of monuments and museography, and there have been numerous scientific contributions of their graduates in the elaboration of degree thesis and of master.

The ENAH has, since 1994, a doctorate program that comprises five sub disciplines of all the areas of the anthropological chore. On the other hand, its new library was inaugurated, which counts on an important wealth of the Pan-American Institute of Geography and History.

The INAH has developed a series of strategies with the purpose of promoting the quality of its research works. It thus generated the academic spaces to guarantee a constant improvement of the levels of scientific research and it impelled the publication and the presentation of scientific lectures and of diffusion of the institution's investigators, through symposia, round-tables and seminars.

A catalog of investigators and investigations in process was also concluded, which will serve to facilitate the localization of specialists, to request their participation in programs of diffusion, to form teams and interdisciplinary groups and to establish bonds with all the substantive areas of the INAH and with other research institutions.

Among the new actions in higher education of the National School of Anthropology and History stands out the combined program for the academic invigoration with the Metropolitan Autonomous University, the Centre of Investigations and Higher Studies in Social Anthropology and the National Autonomous University of Mexico that in 1997 contemplated the visit of twelve specialists to impart courses and conferences, as well as the conclusion of proposals for the acquisition of library material and publications.

Doctorate in History in the Autonomous University of Zacatecas
It is worth to mention the set on of the Doctorate in History created by the INAH in the Autonomous University of Zacatecas; and the creation of the National School of Conservation, Restoration and Museography (ENCRYM); the construction and equipment of the new facility of the School; the re-elaboration of a new plan of studies for the degree; imparting a course on Introduction to the Conservation of the Cultural Heritage at the new school of Guadalajara (Escuela de Restauración de Occidente) and planning of a master in Paper Restoration for the same school; the beginning of the masters in Museums and Restoration with specialty in conservation and heritage management; the planning of a master in Restoration of Paper for the same school of Jalisco;

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the organization and imparting of the UNESCO Chair; the establishment of agreements of support and collaboration for the University of Guanajuato to open a degree, and similar institutions of Canada and United States; and the planning of an international congress of masters in restoration; these are also tasks taken ahead at present by the ENAH.

Institute of Anthropological Research of the UNAM
(Instituto de Investigaciones Antropológicas de la UNAM)
The Institute of Anthropological Research is a department of the Coordination of Humanities of the National Autonomous University of Mexico. It was created in October 4, 1973 and had as antecedent the Section of Anthropology of the Institute of Historic Investigations that under the direction of Dr. Juan Comas, worked from July 15 of 1963 at the University headquarters of the domestic capital.

The mission of the Institute of Anthropological Research is to promote, to carry out and to diffuse the results of outstanding, pertinent investigations and of high academic quality in the fields of physical anthropology, archaeology, ethnology and anthropological linguistics, carried out in Mexico and other countries, with integral, interdisciplinary and inter-institutional focus.

The Institute has 44 investigators and 28 academic technicians, in the fields of physical anthropology, archaeology, ethnology and linguistics. Of the investigators, 30% belongs to the National System of Investigators.

"Juan Comas" Library
The Library "Juan Comas" is in certain sense, axis of the Institute. It maintains and increases one of the biggest wealth and of better quality of anthropological publications. It has periodic publications, books, memoirs of academic meetings, and a collection of anthropology thesis both in paper as in microfilm and the international file of ethnographic data Human Relations Area Files. The documental funds include so much that of Alfonso Caso, as documents of Pedro Bosch Gimpera, Juan Comas, Teresa Rhode and other outstanding specialists.

Direction of Architecture of the INBA
The direct antecedent of the Direction is located in 1947, with the establishment of the Department of Architecture, heading to the conservation of the artistic heritage.
The Direction of Architecture develops today the following work programs:

- Promotion of the values of the national architecture and diffusion in Mexico of the new international styles.
- Foster the investigation and the wealth on architectural heritage of Mexico.
- Promotion of the protection of the architectural legacy of the country by means of actions of registration and conservation.
- Increase the knowledge and assessment of the Mexican architecture (research, promotion and conservation).
- Realization and supervision of architectural projects for the necessary interventions in estates of the National Institute of Fine Arts and in all those that have a high value for the history of the contemporary architecture.
- Development and coordination of the work program related to the research of topics on authors, styles, buildings and areas of immovable property that are representative of the highest values in the modern Mexican architecture, to promote their knowledge by means of publications and exhibitions.
- Defense and conservation of the Mexican architecture of more value, by means of the elaboration of listings at federal and state level, promoting the collaboration of public and private organisms and supporting with advising to the proprietors of estates with artistic value.

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National Centre of Conservation and Registration of the Movable Artistic Heritage of the INBA (Centro Nacional de Conservación y Registro del Patrimonio Artístico Mueble del INBA)

This centre is devoted to restore, to conserve and to protect paintings, sculptures, books, maps, murals, furniture and other objects that constitute the artistic heritage of Mexico.

It arose in 1958 with the name of Restauro Laboratory, inside the Higher Centre of Applied Arts, to conserve and to restore the mural work and of easel property of the nation. In November of 1963, it was constituted in the National Centre of Conservation and Artistic Works.

At the present time its equipment can be considered as one of the best of the world since it has radiology and ultraviolet ray laboratories, photographic and of chemistry, four wide shops for the work in canvas and wood, high vacuum table for relining and a special table to make the transports of mural work to mobile wings, as well as carpentry shop and a room of conferences and projections.

Up to 1992, the substantive activity of this centre was the conservation and restoration of the artistic wealth in custody of the different museums of the National Institute of Fine Arts, as well as the packing for exhibitions and technical support, but in 1992 it became the current National Centre of Conservation and Registration of the Movable Artistic Heritage, being assigned with new and bigger responsibilities. This way, to the conservation works and restoration were added those of general curator, inventory of artistic works and control of the central storehouse of the artistic wealth of the Institute. This allowed to consolidate the area of services to museums, as well as to strengthen this last one with the unique responsibility of coordinating the packing of the artistic exhibitions.

In this sense, the Centre has carried out the inventory and the registration at national level of the domestic artistic heritage for the preservation and the rescue of the plastic work, at the same time that the conservation and restoration tasks have increased by means of the intervention of specialized technical personnel. Also, the processes of inventory and registration have allowed tracing a strategy of intervention in museums and storehouses.

This centre offers shops of conservation and restoration as regards Sculpture, Textile, Easel painting, Mural painting, Packing, Woods, Photographic laboratory and Works with paper support.

Inventories and Catalogues of Monuments

As for the activity of inventory and cataloguing, it can be said that the creation of the National Commission for the Preservation of the Cultural Heritage, the restoration of the Council of Archaeology, the establishment of the National Archaeological Fund, and the automated registration of the property by the INAH and INBA, allowed that at the beginning of this decade, the National Institute of Anthropology and History achieved exceptional results as regards registration and cataloguing of cultural heritage property (only in 1992, the inventory of the INAH went 200% more than what had been carried out in all its institutional history).

Consulte Gallery of Cultural Heritage

In the last years inventories of archaeological sites have been elaborated, of private collections and of non institutional museums through the Public Registration of Monuments and Archaeological Areas; of historic national monuments through the National Coordination of Historic Monuments; of movable property in museums, through the National Coordination of Museums and Exhi-

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bitions; of photographic wealth, through the National System of Photography Archives; and of the phonographic wealth through the Phonographic Archive, both belonging to the National Coordination of Diffusion. It has also been possible to constitute the Institutional Historic File, the Microfilm Historic Archive, the Map Archive, Slide Archive, Photography Archive and Film Archive, through the National Library of Anthropology and History.

Other cataloguing projects include following with the wealth of the States of Oaxaca, Zacatecas and Yucatan; to conclude the catalogs of Hidalgo, San Luis Potosí and Puebla, and to begin those of Jalisco and Michoacán.

The projects of supervision and application of regulations embrace the application of the manuals of procedures, authorization, negative and suspension of works in Historic Monuments, Areas of Historic Monuments in the States of the Republic, and their adjacent as well as the manual of advertising and awnings for the Federal District; the development of the regulation for the Historic Centre of the Federal District; and updating and systematizing the Public Registration of Historic Monuments, Movable and Immovable. Also has been concluded the registration of the Catalog of the Architectural Heritage of Mexico City.

The CONACULTA attempted to make, by means of the National System of Cultural Information (SNIC, 1992 - 1994), the automated inventory of all the property guarded by the National Institutes of Anthropology and History and of Fine Arts. Starting from 1995, this registration has continued done directly by both institutes.

An institution that dedicates efforts to the cataloguing and inventory activity is the National Commission of Preservation of the Cultural Heritage (CNPPC). Created with the intention of diffusing the cultural heritage and to involve the society in its conservation, the CNPPC has supported the realization of the inventory of archaeological, historic and artistic areas and monuments. This has been a requirement of supreme importance for the operation of the commissions; thanks to this work, these can have the necessary elements to develop with effectiveness the actions tending to protect and to promote the cultural heritage.

The CNPPC elaborated inventories of outstanding monuments of each municipality or town where an installed commission exists, in which the historic and artistic importance of each monument is highlighted.

UNESCO World Heritage List

After the UNESCO established the World Heritage Committee in 1972, Mexico has inscribed 21 cultural and 2 natural sites (the year in which these were incorporated to the List is indicated).

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5.j STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

The National Institute of Anthropology and History. This organism is responsible for more than 110 thousand historic monuments and 25 thousand archaeological zones registered in the whole country (although it is calculated that there must be around 200 thousand places with archaeological vestiges registered). Likewise, it is responsible for 108 museums all over the national territory, of different categories, according to the width and quality of the preserved collections, their geographical situation and the number of visitors. Five of them are national museums, 22 are regional and 43 local. 32 site museums also exist, as well as three are communitarian and two metropolitan. Their permanent exhibitions show the historic evolution of Mexico. The scientific research is a fundamental task in these institutions. For it, more than 700 academics collaborate in the fields of history, social anthropology, physical anthropology, archaeology, linguistics, ethnohistory, ethnology, architecture, conservation of the heritage, and conservation and restoration.

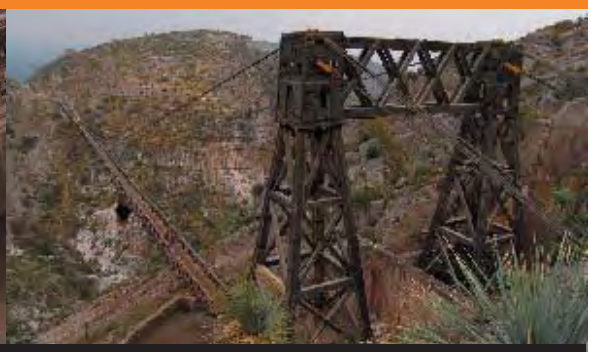
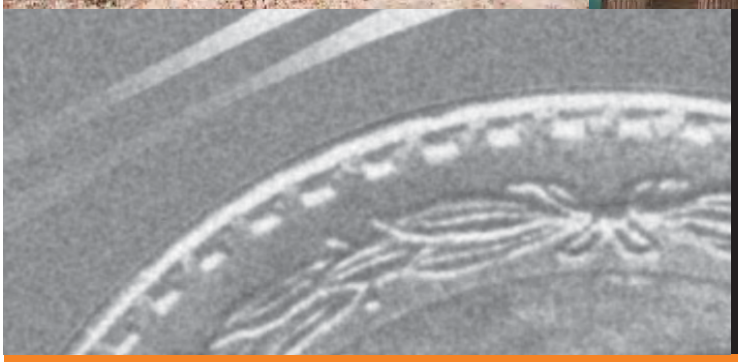
In total, the INAH maintains 216 archaeological areas, 108 museums, national, metropolitan, regional local and of site, and 107 historic monuments open to the public. It also carries out works of research, conservation and diffusion of this heritage. It has competition, however, on a much vast universe: 200,000 estimated archaeological places, 23,710 catalogued historic monuments and more than 31,000 to be catalogued.

The state of Durango has the following staff:

MUNICIPALITY	DEPARTMENT	AVAILABLE PERSONNEL
CUENCAME	Municipal public works	2 engineers, 2 assistants
DURANGO	Historic Centre	2 architects, 1 auxiliary, 2 supervisors
HIDALGO	Municipal public works	1 director
INDE	Municipal public works	1 director, 1 assistant
MAPIMI	Municipal public works	1 director, 1 assistant
NAZAS	Municipal public works	1 director, 2 engineers, 2 supervisors
NOMBRE DE DIOS	Municipal public works	1 engineer, 1 supervisor
OCAMPO	Municipal public works	1 engineer, 1 auxiliary
PANUCO DE CORONADO	Municipal public works	1 director, 1 auxiliary
RODEO	Municipal public works	1 director, 1 auxiliary
SAN PEDRO DEL GALLO	Municipal public works	1 director

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DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

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7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
001D-001	Digital Image 300 DPI	Portada de la hacienda de Juana Guerra (Amado Nervo)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Calle Álamos No. 925. Col. Tierra Blanca. C. P. 34139, Durango, Dgo. Cwww.balaamgalvez.com balaamgalvez@hotmail.com	Yes
001D-002	Digital Image 300 DPI	Vista general de la capilla de la hacienda de Juana Guerra (Amado Nervo)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-003	Digital Image 300 DPI	Acueducto de la hacienda de Juana Guerra (Amado Nervo)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-004	Digital Image 300 DPI	Altar de la capilla de Juana Guerra (Amado Nervo)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-005	Digital Image 300 DPI	Vista lateral de la capilla de Juana Guerra (Amado Nervo)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-006	Digital Image 300 DPI	Detalle de la capilla de Juana Guerra (Amado Nervo)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-007	Digital Image 300 DPI	Detalle de la portada de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-008	Digital Image 300 DPI	Detalle del remate de la portada de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-009	Digital Image 300 DPI	Torre de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-010	Digital Image 300 DPI	Encuadre de la fachada y los contrafuertes de la Capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-011	Digital Image 300 DPI	Petatillo en el primer tercio del fuste de las columnas de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-012	Digital Image 300 DPI	Fuste de las columnas de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-013	Digital Image 300 DPI	Detalle de los capiteles de las columnas de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-014	Digital Image 300 DPI	Detalle de las jambas de la puerta de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-015	Digital Image 300 DPI	Perspectiva de los contrafuertes de la capilla de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001D-016	Digital Image 300 DPI	Cristo de pasta de Maíz de Juana Guerra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
001 D-017	Digital Image 300DPI	Fachada de la Capilla	2008	Luis	Photographer Copyright		
002D-001	Digital Image 300 DPI	Fachada del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
002D-002	Digital Image 300 DPI	Lateral del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-003	Digital Image 300 DPI	Arreglo para una fiesta patronal del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-004	Digital Image 300 DPI	Detalle del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-005	Digital Image 300 DPI	Fachada del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-006	Digital Image 300 DPI	Óculo del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-007	Digital Image 300 DPI	Detalle de la clave del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-008	Digital Image 300 DPI	Detalle de la fachada del templo de San Francisco, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-009	Digital Image 300 DPI	Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-010	Digital Image 300 DPI	Interior del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	
002D-011	Digital Image 300 DPI	Torre del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	
002D-012	Digital Image 300 DPI	Cuadro de Ánimas del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-013	Digital Image 300 DPI	San Antonio de Padua del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-014	Digital Image 300 DPI	Cristo del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-015	Digital Image 300 DPI	Imágenes religiosas del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-016	Digital Image 300 DPI	Cristo Crucificado del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-017	Digital Image 300 DPI	Pintura de las estaciones del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-018	Digital Image 300 DPI	Detalle del texto en una de las pinturas de las estaciones del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-019	Digital Image 300 DPI	Cráneo de Ubraham de Luna	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-020	Digital Image 300 DPI	Santo Entierro del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-021	Digital Image 300 DPI	Nicho de la portada del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-022	Digital Image 300 DPI	Jamba del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-023	Digital Image 300 DPI	Parte superior de la puerta del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-024	Digital Image 300 DPI	Ventana del coro del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-025	Digital Image 300 DPI	Frontispicio del Templo de Jesús de Nazaret, Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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002D-026	Digital Image 300 DPI	Procesión de la fiesta del Dulce Nombre de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-027	Digital Image 300 DPI	Danzantes de la fiesta del Dulce Nombre de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-028	Digital Image 300 DPI	Reliquias de la fiesta del Dulce Nombre de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem Yes	
002D-029	Digital Image 300 DPI	Interior del templo durante la fiesta del Dulce Nombre de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-030	Digital Image 300 DPI	Procesión de la fiesta del Dulce Nombre de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-031	Digital Image 300 DPI	El Morado junto a la imagen de la fiesta del Dulce Nombre de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-032	Digital Image 300 DPI	Santiago	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-033	Digital Image 300 DPI	Pintura de las estaciones	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-034	Digital Image 300 DPI	Pintura de las estaciones	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-035	Digital Image 300 DPI	Casa Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-036	Digital Image 300 DPI	Botagua de Mezquite	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-037	Digital Image 300 DPI	Clave del arco toral del templo de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-038	Digital Image 300 DPI	Puerta colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-039	Digital Image 300 DPI	Altar de la Ermita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-040	Digital Image 300 DPI	Dolorosa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-041	Digital Image 300 DPI	Fachada de la Ermita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-042	Digital Image 300 DPI	Virgen	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-043	Digital Image 300 DPI	Altar de San Pedro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-044	Digital Image 300 DPI	Puertas de San Pedro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-045	Digital Image 300 DPI	Detalle de las puertas de San Pedro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-046	Digital Image 300 DPI	Ventana del coro de San Pedro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-047	Digital Image 300 DPI	Portada del templo de San Pedro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-048	Digital Image 300 DPI	Detalle de la clave de la puerta de San Pedro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-049	Digital Image 300 DPI	Capiteles de la portada del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-050	Digital Image 300 DPI	Estación del Viacrucis en el templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-051	Digital Image 300 DPI	Placa del cuarto Centenario de la fundación de la Misión de San Francisco en Nombre de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-052	Digital Image 300 DPI	Templo de Guadalupe	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-053	Digital Image 300 DPI	Casa de cornisas ondulantes	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-054	Digital Image 300 DPI	Roleo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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002D-055	Digital Image 300 DPI	Cornisa ondulante	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-056	Digital Image 300 DPI	Otra casa de cornisa ondulante	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-057	Digital Image 300 DPI	Fabricación del Mezcal, arte colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-058	Digital Image 300 DPI	Fabricación del Mezcal, arte colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-059	Digital Image 300 DPI	Pared del atrio del Templo de Jesús	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-060	Digital Image 300 DPI	Cascada de El Saltito	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-061	Digital Image 300 DPI	Ojo de agua de los Españoles	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
002D-062	Digital Image 300 DPI	Ojo de Agua de los Indios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-001	Digital Image 300 DPI	Hacienda de Navacoyán	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-002	Digital Image 300 DPI	Capilla de Navacoyán (exterior)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-003	Digital Image 300 DPI	Capilla de Navacoyán (interior)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-004	Digital Image 300 DPI	Capilla de Navacoyán (viguerías)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-005	Digital Image 300 DPI	Puente del Diablo (seco), Navacoyán	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-006	Digital Image 300 DPI	Detalle de la portada de la capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-007	Digital Image 300 DPI	Detalle de la portada de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-008	Digital Image 300 DPI	Detalle de la portada de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
003D-09	Digital Image 300 DPI	Puente del Diablo	2008	Luis Jaime Rodríguez Marín	Photographer Copyright	Prol. Tajín No 911, int 102. Col. Emperadores. México D. F.	No
004D-001	Digital Image 300 DPI	Catedral (vista general), Ciudad de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Calle Álamos No. 925. Col. Tierra Blanca. C. P. 34139, Durango, Dgo. Cwww.balaamgalvez.com balaamgalvez@hotmail.com	Yes
004D-002	Digital Image 300 DPI	Catedral (desde la plaza), Ciudad de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-003	Digital Image 300 DPI	Transepto de Catedral, Ciudad de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-004	Digital Image 300 DPI	Catedral (sillería), Ciudad de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-005	Digital Image 300 DPI	Catedral (Portada lateral), Ciudad de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-006	Digital Image 300 DPI	Ex Internado Juana Villalobos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-007	Digital Image 300 DPI	Tercer cuerpo de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-008	Digital Image 300 DPI	Remate de Catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-009	Digital Image 300 DPI	Costado de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-010	Digital Image 300 DPI	Detalle de la Clave	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-011	Digital Image 300 DPI	Clave	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-012	Digital Image 300 DPI	Ventana de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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004D-013	Digital Image 300 DPI	Urnas con pináculos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-014	Digital Image 300 DPI	Nicho de una de las portadas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-015	Digital Image 300 DPI	Entablamento	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-016	Digital Image 300 DPI	Basa de columna	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-017	Digital Image 300 DPI	Detalle de una puerta, uno de los Doctores de la Iglesia	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-018	Digital Image 300 DPI	Obispo Pedro Tamarón y Romerál	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-019	Digital Image 300 DPI	Tenebrario	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-020	Digital Image 300 DPI	Galería Episcopal de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-021	Digital Image 300 DPI	Galería Episcopal de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-022	Digital Image 300 DPI	Señor del Mezquital	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-023	Digital Image 300 DPI	Inmaculada de Ureña	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-024	Digital Image 300 DPI	Catedral iluminada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-025	Digital Image 300 DPI	Altar de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-026	Digital Image 300 DPI	Inmaculada de Juan de España	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-027	Digital Image 300 DPI	Sillería de Catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-028	Digital Image 300 DPI	Santa Bárbara	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-029	Digital Image 300 DPI	Edificio Colonial de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-030	Digital Image 300 DPI	Detalle de la Inmaculada Concepción	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-031	Digital Image 300 DPI	San Antonio de Padua	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-032	Digital Image 300 DPI	Inmaculada Concepción	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-033	Digital Image 300 DPI	Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-034	Digital Image 300 DPI	Ángel de una cúpula	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-035	Digital Image 300 DPI	Detalle de la Cajonera de la Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-036	Digital Image 300 DPI	Cajonera de la Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-037	Digital Image 300 DPI	Cuadro de la vida de Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-038	Digital Image 300 DPI	Detalle de la Cajonera	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-039	Digital Image 300 DPI	San Jorge, patrono de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-040	Digital Image 300 DPI	Ángel de la cúpula principal	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-041	Digital Image 300 DPI	Ángel de la cornisa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-042	Digital Image 300 DPI	Guantes bordados con oro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-043	Digital Image 300 DPI	Cubre cáliz bordado de oro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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004D-044	Digital Image 300 DPI	Cubre cáliz bordado de oro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-045	Digital Image 300 DPI	Cubre cáliz bordado de oro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-046	Digital Image 300 DPI	El Sol de la cúpula de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-047	Digital Image 300 DPI	La Luna de la cúpula de catedral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-048	Digital Image 300 DPI	Detalle de uno de los libros del coro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-049	Digital Image 300 DPI	Libro del coro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-050	Digital Image 300 DPI	Puerta de Herrería Sevillana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-051	Digital Image 300 DPI	Altar de Nuestra Señora de Los Remedios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-052	Digital Image 300 DPI	Virgen de los Remedios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-053	Digital Image 300 DPI	Primer trabajo de pintura mural en la Nueva Vizcaya (Soldados Españoles)	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-054	Digital Image 300 DPI	Panorámica actual de la Ciudad de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-055	Digital Image 300 DPI	Torre de la Capilla de los Remedios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-056	Digital Image 300 DPI	Puerta lateral de Los Remedios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-057	Digital Image 300 DPI	Vista general de Los Remedios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-058	Digital Image 300 DPI	Interior del Claustro del Colegio Jesuita de Durango, hoy Universidad Juárez del Estado de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-059	Digital Image 300 DPI	Interior del Claustro del Colegio Jesuita de Durango, hoy Universidad Juárez del Estado de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-060	Digital Image 300 DPI	Parte de la portada del Colegio Jesuita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-061	Digital Image 300 DPI	Portada del Colegio Jesuita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-062	Digital Image 300 DPI	Colegio Jesuita de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-063	Digital Image 300 DPI	Fachada del Colegio Jesuita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-064	Digital Image 300 DPI	Detalle de la fachada del Colegio Jesuita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-065	Digital Image 300 DPI	Templo de Nuestra Señora de San Juan de los Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-066	Digital Image 300 DPI	Techo de Lunetos y Nervaduras estilo Bizantino de Nuestra Señora de los Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-067	Digital Image 300 DPI	Detalle de la Clave del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-068	Digital Image 300 DPI	Segundo cuerpo de la portada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-069	Digital Image 300 DPI	Detalle arquitectónica de la portada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-070	Digital Image 300 DPI	Torre del templo de los lagos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-071	Digital Image 300 DPI	Columnas de la portada de San Juan de los Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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004D-072	Digital Image 300 DPI	Columnas y Pilastras adosadas del interior	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-073	Digital Image 300 DPI	Señor de las Maravillas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-074	Digital Image 300 DPI	Vista del coro de San Juan de los Lagos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-075	Digital Image 300 DPI	Escudo de de arzobispo en la escalera de	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-076	Digital Image 300 DPI	Escalera del Colegio Jesuita de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-077	Digital Image 300 DPI	Puerta del Templo de San Francisco en el Colegio Jesuita de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-078	Digital Image 300 DPI	Palacio del Conde de Sambrano, actual Palacio de Gobierno	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-079	Digital Image 300 DPI	Arquería del Palacio del Conde de Sambrano, actual Palacio de Gobierno	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-080	Digital Image 300 DPI	Fachada del Palacio de Sambrano	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-081	Digital Image 300 DPI	Arquería del patio del Palacio de Sambrano	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-082	Digital Image 300 DPI	Puerta del palacio de Sambrano	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-083	Digital Image 300 DPI	Escalera del Palacio de Escárzaga	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-084	Digital Image 300 DPI	Segundo piso del Palacio de Escárzaga	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-085	Digital Image 300 DPI	Capitel del Palacio de Escárzaga	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-086	Digital Image 300 DPI	Detalle del primer patio del Palacio de Escárzaga	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-087	Digital Image 300 DPI	Escudo de Durango en la escalera del Palacio de Escárzaga	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-088	Digital Image 300 DPI	Entrada al Ojo de Agua del Obispo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-089	Digital Image 300 DPI	Museo del Aguacate	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-090	Digital Image 300 DPI	Casa del Conde del Valle de Súchil	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-091	Digital Image 300 DPI	Cornisa ondulante del Palacio de Escárzaga	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-092	Digital Image 300 DPI	Templo de San Juan Bautista de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-093	Digital Image 300 DPI	Fachada del Templo de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-094	Digital Image 300 DPI	Reloj del Templo de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-095	Digital Image 300 DPI	Frontispicio del Templo de analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-096	Digital Image 300 DPI	Ventana del coro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-097	Digital Image 300 DPI	Clave del arco de la entrada a Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-098	Digital Image 300 DPI	Ventana del templo de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-099	Digital Image 300 DPI	Torre del Templo de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-100	Digital Image 300 DPI	Detalle del entablamento de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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004D-101	Digital Image 300 DPI	Ciprés de Analco Balaam de Lot	2008	Gálvez Luque,	Photographer Copyright	Ídem	Yes
004D-102	Digital Image 300 DPI	Virgen de Loreto	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-103	Digital Image 300 DPI	Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-104	Digital Image 300 DPI	Pintura antigua	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-105	Digital Image 300 DPI	Detalle de las pilastras de los arcos centrales	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-106	Digital Image 300 DPI	Detalle del altar de Loreto en Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-107	Digital Image 300 DPI	Ángel	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-108	Digital Image 300 DPI	Detalle del altar de Loreto en Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-109	Digital Image 300 DPI	Altar de Loreto en Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-110	Digital Image 300 DPI	Entrada a la Capilla de Loreto	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-111	Digital Image 300 DPI	Vista del Coro de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-112	Digital Image 300 DPI	Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-113	Digital Image 300 DPI	Detalle de la puerta a la Sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-114	Digital Image 300 DPI	Cúpula de Analco	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-115	Digital Image 300 DPI	Templo de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-116	Digital Image 300 DPI	Contrafuertes de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-117	Digital Image 300 DPI	Portada doble de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-118	Digital Image 300 DPI	Detalle de una columna del primer cuerpo de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-119	Digital Image 300 DPI	Cúpula y altar de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-120	Digital Image 300 DPI	Cristo de Marfil	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-121	Digital Image 300 DPI	Figura con bucles en las claves de los arcos de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-122	Digital Image 300 DPI	Altar de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-123	Digital Image 300 DPI	Blasón de Episcopus Duran la fachada de Santa Ana	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-124	Digital Image 300 DPI	Blasón bajo una ventana de Briel de Olivares	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-125	Digital Image 300 DPI	Blasón bajo una ventana de B. Ann	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-126	Digital Image 300 DPI	Anagrama en la clave de una de las puertas de entrada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-127	Digital Image 300 DPI	Templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-128	Digital Image 300 DPI	Contrafuertes del templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-129	Digital Image 300 DPI	Entrada lateral al templo de san Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-130	Digital Image 300 DPI	Nicho al exterior del templo para velar en el templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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004D-131	Digital Image 300 DPI	Virgen del Tránsito	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-132	Digital Image 300 DPI	San Joaquín	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-133	Digital Image 300 DPI	Detalle del frontispicio de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-134	Digital Image 300 DPI	Torre del Templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-135	Digital Image 300 DPI	Detalle del frontón roto del templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-136	Digital Image 300 DPI	Capiteles de la fachada del templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-137	Digital Image 300 DPI	Fecha de construcción del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-13	Digital Image 300 DPI	Cristo Negro del templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-139	Digital Image 300 DPI	Interior del Templo de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-140	Digital Image 300 DPI	Señor Atado a la Columna	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-141	Digital Image 300 DPI	Fachada del Arzobispado de Durango	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-142	Digital Image 300 DPI	Entrada al Hospital de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-143	Digital Image 300 DPI	Puerta de entrada al Hospital de San Juan de Dios	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-144	Digital Image 300 DPI	Templo de San Nicolás Tolentino de San Agustín	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-145	Digital Image 300 DPI	Nazareno cargando su Cruz	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-146	Digital Image 300 DPI	Entrada lateral al templo de San Agustín	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
004D-147	Digital Image 300 DPI	Hospicio	2008	Coizta Grecko Berumen	Photographer Copyright	Amsterdam No. 99 int. 301 Col. Condesa. Del Cuauhtémoc. México D. F., C. P. 06140 cgrecko@gmail.com	No
004D-148	Digital Image 300 DPI	Antigua Terminal de Tren	2008	Coizta Grecko Berumen	Photographer Copyright	Ídem	No
005D-001	Digital Image 300 DPI	Parroquia de Cuencamé	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Calle Álamos No. 925. Col. Tierra Blanca. C. P. 34139, Durango, Dgo. Cwww.balaamgalvez.com balaamgalvez@hotmail.com	Yes
005D-002	Digital Image 300 DPI	Retablo del Señor de Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-003	Digital Image 300 DPI	Señor de Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-004	Digital Image 300 DPI	Cuadro de Ánimas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-005	Digital Image 300 DPI	Retablo Anástilo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-006	Digital Image 300 DPI	Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-007	Digital Image 300 DPI	Pintura Antigua	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-008	Digital Image 300 DPI	Pintura de Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-009	Digital Image 300 DPI	Detalle de la portada del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-010	Digital Image 300 DPI	Ventana Coral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
005D-011	Digital Image 300 DPI	Monumento Funerario en el Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-012	Digital Image 300 DPI	Altar lateral de la parroquia de Cuencamé	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-013	Digital Image 300 DPI	Templo de Guadalupe	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-014	Digital Image 300 DPI	Pila de Agua Bendita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-015	Digital Image 300 DPI	Interior del Templo de Guadalupe	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-016	Digital Image 300 DPI	Interior del Templo de la Soledad	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-017	Digital Image 300 DPI	Casa de Arquitectura Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005D-018	Digital Image 300 DPI	Cerro plano, al lado del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
005 D-019	Digital Image 300DPI	Vista de Edificio	2008	Coizta Grecko Berumen	Photographer Copyright	Amsterdam No. 99 int. 301 Col. Condesa. Del Cuauhtémoc. México D. F., C. P. 06140 cgrecko@gmail.com	No
006D-001	Digital Image 300 DPI	Templo de Cuatillos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Calle Álamos No. 925. Col. Tierra Blanca. C. P. 34139, Durango, Dgo. Cwww.balaamgalvez.com balaamgalvez@hotmail.com	Yes
006D-002	Digital Image 300 DPI	Altar del Templo de Cuatillos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-003	Digital Image 300 DPI	Imagen del retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-004	Digital Image 300 DPI	Pintura de Juan correa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-005	Digital Image 300 DPI	Pintura de Juan correa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-006	Digital Image 300 DPI	Pintura de Juan correa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-007	Digital Image 300 DPI	Torre del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-008	Digital Image 300 DPI	Banquetas de piedra	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-009	Digital Image 300 DPI	Casa de estadía de Juárez en Cuatillos en donde dio el Grito de la Independencia	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-010	Digital Image 300 DPI	Detalle de la fachada del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-011	Digital Image 300 DPI	Puerta del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-012	Digital Image 300 DPI	Noria colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-013	Digital Image 300 DPI	Mausoleo de los Hacendados de Cuatillos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
006D-014	Digital Image 300 DPI	Vista del Peñón Blanco desde Cuatillos, referente del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-001	Digital Image 300 DPI	Templo y Mina de San José de Avino	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-002	Digital Image 300 DPI	Templo de San José de Avino	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-003	Digital Image 300 DPI	Torre del Templo de San José de Avino	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-004	Digital Image 300 DPI	Detalle del Retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-005	Digital Image 300 DPI	Retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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007D-006	Digital Image 300 DPI	Detalle del Retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-007	Digital Image 300 DPI	Cristo Negro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-008	Digital Image 300 DPI	Detalle del Retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-009	Digital Image 300 DPI	Detalle del Retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-010	Digital Image 300 DPI	Detalle del Retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-011	Digital Image 300 DPI	Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-012	Digital Image 300 DPI	Señor atado a la Columna	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-013	Digital Image 300 DPI	Señor atado a la Columna	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-014	Digital Image 300 DPI	Retablo del Señor de Zacatecas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
007D-015	Digital Image 300 DPI	Claristorio	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-001	Digital Image 300 DPI	Vista General de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-002	Digital Image 300 DPI	Frente de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-003	Digital Image 300 DPI	Altar de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-004	Digital Image 300 DPI	Cúpula ovalada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-005	Digital Image 300 DPI	Vista lateral de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-006	Digital Image 300 DPI	Piña Pinjante en la clave del arco superior de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-007	Digital Image 300 DPI	Torre de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-008	Digital Image 300 DPI	Vista de la cúpula de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-009	Digital Image 300 DPI	Detalle del techo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-010	Digital Image 300 DPI	Detalle del Transepto	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-011	Digital Image 300 DPI	Puerta con Frontón Romano	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
008D-012	Digital Image 300 DPI	Vista de la Capilla desde la carretera	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-001	Digital Image 300 DPI	Panorámica de la capilla de la Limpia Concepción de Huichapa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-002	Digital Image 300 DPI	Puerta de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-003	Digital Image 300 DPI	Vista lateral de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-004	Digital Image 300 DPI	Cruz de la entrada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-005	Digital Image 300 DPI	Cornisa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-006	Digital Image 300 DPI	Interior de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-007	Digital Image 300 DPI	Retablo del altar	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-008	Digital Image 300 DPI	Detalle del retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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009D-009	Digital Image 300 DPI	Pila bautismal	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
009D-010	Digital Image 300 DPI	Detalle de las vigas policromadas del techo del retablo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-001	Digital Image 300 DPI	Templo de Nasas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-002	Digital Image 300 DPI	Interior del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-003	Digital Image 300 DPI	Vista del Templo y la plaza	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-004	Digital Image 300 DPI	Arquitectura colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-005	Digital Image 300 DPI	Cornisa ondulante y roleo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-006	Digital Image 300 DPI	Casa de la estadía de Juárez en Nazas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-007	Digital Image 300 DPI	Casa con cornisa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-008	Digital Image 300 DPI	Puerta colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-009	Digital Image 300 DPI	Detalle de la cornisa de la puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-010	Digital Image 300 DPI	Cornisa ondulante	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-011	Digital Image 300 DPI	Detalle de la clave	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-012	Digital Image 300 DPI	Puerta la patio de la Casa de Juárez	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-013	Digital Image 300 DPI	Patio de la Casa de Juárez	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-014	Digital Image 300 DPI	Puerta Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-015	Digital Image 300 DPI	Detalle de una cantera	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-016	Digital Image 300 DPI	Camino Real entre Nogales	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-017	Digital Image 300 DPI	Paso del Río Nasas en el Chalán	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-018	Digital Image 300 DPI	Río Nasas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-019	Digital Image 300 DPI	Cerro del Vigía, referente del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-020	Digital Image 300 DPI	Paso colonial del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-021	Digital Image 300 DPI	Río Nasas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-022	Digital Image 300 DPI	Hacienda y capilla de Dolores	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-023	Digital Image 300 DPI	Torre de la Hacienda de Dolores	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-024	Digital Image 300 DPI	Puerta de la Hacienda de Dolores	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-025	Digital Image 300 DPI	Mina Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-026	Digital Image 300 DPI	Camino Real entre los edificios de una mina	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-027	Digital Image 300 DPI	Mina Colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
010D-028	Digital Image 300 DPI	Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
010D-029	Digital Image 300DPI	Fachada de Templo	2008	Coizta Grecko Berumen	Photographer Copyright	Amsterdam No. 99 int. 301 Col. Condesa. Del Cuauhtémoc. México D. F., C. P. 06140 cgrecko@gmail.com	No
011D-001	Digital Image 300 DPI	Vista del templo de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Calle Álamos No. 925. Col. Tierra Blanca. C. P. 34139, Durango, Dgo. Cwww.balaamgalvez.com balaamgalvez@hotmail.com	Yes
011D-002	Digital Image 300 DPI	Interior del Templo de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-003	Digital Image 300 DPI	Capilla lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-004	Digital Image 300 DPI	Ventana Barroca	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-005	Digital Image 300 DPI	Imagen estofada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-006	Digital Image 300 DPI	Portada del Templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-007	Digital Image 300 DPI	Detalle del altar	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-008	Digital Image 300 DPI	Clave de la puerta del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-009	Digital Image 300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-010	Digital Image 300 DPI	El Panteón a lo lejos	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-011	Digital Image 300 DPI	Puerta a la sacristía	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-012	Digital Image 300 DPI	Púlpito	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-013	Digital Image 300 DPI	Detalle de uno de los altares	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-014	Digital Image 300 DPI	Cruz de Madera del panteón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-015	Digital Image 300 DPI	Fachada en ochavo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-016	Digital Image 300 DPI	Calles	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-017	Digital Image 300 DPI	Plaza y Presidencia Municipal en donde estuvo el Presidio	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-018	Digital Image 300 DPI	Casa de Juárez a la izquierda	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-019	Digital Image 300 DPI	Acueducto	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-020	Digital Image 300 DPI	Panorámica del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-021	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-022	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-023	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-024	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-025	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-026	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-027	Digital Image 300 DPI	Tramo del Camino Real de San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-028	Digital Image 300 DPI	Tumba del panteón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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011D-029	Digital Image 300 DPI	Tumba del panteón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-030	Digital Image 300 DPI	Casa colonial de adobe	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-031	Digital Image 300 DPI	Pared de adobe	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
011D-032	Digital Image 300 DPI	Torreón defensivo de una ranchería contra los Apaches	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-001	Digital Image 300 DPI	Portada de la Iglesia de Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-002	Digital Image 300 DPI	Detalle de la portada	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-003	Digital Image 300 DPI	Puerta del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-004	Digital Image 300 DPI	Detalle de altar	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-005	Digital Image 300 DPI	Ventana lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-006	Digital Image 300 DPI	Cornisa de la puerta lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-007	Digital Image 300 DPI	Torre del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-008	Digital Image 300 DPI	Entablamento de una puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-009	Digital Image 300 DPI	Detalle de la clave de la puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-010	Digital Image 300 DPI	Detalle de una de las puertas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-011	Digital Image 300 DPI	Altar del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-012	Digital Image 300 DPI	Interior del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-013	Digital Image 300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-014	Digital Image 300 DPI	Detalle del altar	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-015	Digital Image 300 DPI	Altar lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-016	Digital Image 300 DPI	Pequeño ciprés del altar principal	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-017	Digital Image 300 DPI	Pequeño ciprés del altar principal	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-018	Digital Image 300 DPI	Cristo crucificado	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-019	Digital Image 300 DPI	Señor del Santo entierro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-020	Digital Image 300 DPI	Casa de Juárez en Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-021	Digital Image 300 DPI	Interior de la Casa de Juárez en Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-022	Digital Image 300 DPI	Interior de la Casa de Juárez en Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-023	Digital Image 300 DPI	Lápida de la tumba de Daniel McMunn nativo de Islandia	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-024	Digital Image 300 DPI	Piedra de una Mina	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-025	Digital Image 300 DPI	Pasillo de la casa de Juárez	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-026	Digital Image 300 DPI	Escaleras de la casa de Juárez	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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012D-027	Digital Image 300 DPI	Edificio den ochavo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-028	Digital Image 300 DPI	Ventanas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-029	Digital Image 300 DPI	Puerta colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-030	Digital Image 300 DPI	Águila de la ruta de Miguel Hidalgo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-031	Digital Image 300 DPI	Recinto de Miguel Hidalgo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-032	Digital Image 300 DPI	Recinto de Miguel Hidalgo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-033	Digital Image 300 DPI	Clave de un arco de Rosas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-034	Digital Image 300 DPI	Botagua	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-035	Digital Image 300 DPI	Medallón de la portada de una casa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-036	Digital Image 300 DPI	Detalle de la parte superior de una puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-037	Digital Image 300 DPI	Capilla del panteón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-038	Digital Image 300 DPI	Cornisa ondulante	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-039	Digital Image 300 DPI	Detalle de la cornisa de una casa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-040	Digital Image 300 DPI	Parte superior de una puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-041	Digital Image 300 DPI	Vista de una calle de Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-042	Digital Image 300 DPI	El cerro de la India Bonita	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-043	Digital Image 300 DPI	Balcón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-044	Digital Image 300 DPI	Fachada de una casa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-045	Digital Image 300 DPI	Puerto de Mapimí	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
012D-046	Digital Image 300 DPI	Cerro de la India Bonita desde el panteón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-001	Digital Image 300 DPI	Iglesia de Indé	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-002	Digital Image 300 DPI	Puerta de la Torre	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-003	Digital Image 300 DPI	Torre	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-004	Digital Image 300 DPI	Detalle de la fechada del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-005	Digital Image 300 DPI	Interior del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-006	Digital Image 300 DPI	Transepto del templo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-007	Digital Image 300 DPI	Casa colonial con puerta Neogótica	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-008	Digital Image 300 DPI	Puerta colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-009	Digital Image 300 DPI	Detalle del dintel de la puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-010	Digital Image 300 DPI	Casas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-011	Digital Image 300 DPI	Calle principal	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
013D-012	Digital Image 300 DPI	Casa en ochavo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-013	Digital Image 300 DPI	Detalle de un balcón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-014	Digital Image 300 DPI	Cornisa de una casa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-015	Digital Image 300 DPI	Dintel de una puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-016	Digital Image 300 DPI	Casa en ochavo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-017	Digital Image 300 DPI	Puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-018	Digital Image 300 DPI	Casas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-019	Digital Image 300 DPI	Casas coloniales	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-020	Digital Image 300 DPI	Panorámica de una calle	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-021	Digital Image 300 DPI	Banca colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-022	Digital Image 300 DPI	Callejón	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-023	Digital Image 300 DPI	Puente colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-024	Digital Image 300 DPI	Construyendo con adobe	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-025	Digital Image 300 DPI	Arquitectura colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-026	Digital Image 300 DPI	Ventana colonial	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
013D-027	Digital Image 300 DPI	Cornisa ondulante	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
014D-001	Digital Image 300 DPI	Capilla de San Mateo de la Zarca	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
014D-002	Digital Image 300 DPI	Portada de la capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
014D-003	Digital Image 300 DPI	Altar	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
014D-004	Digital Image 300 DPI	Pintura de un Cristo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-001	Digital Image 300 DPI	Frontispicio de la Capilla de la Limpia Concepción de Canutillo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-002	Digital Image 300 DPI	Hacienda y Capilla de Canutillo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-003	Digital Image 300 DPI	Torre de la Capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-004	Digital Image 300 DPI	Ventana del coro	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-005	Digital Image 300 DPI	Detalle del frontispicio	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-006	Digital Image 300 DPI	Casas de los trabajadores	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-007	Digital Image 300 DPI	Entrada a la Hacienda	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-008	Digital Image 300 DPI	Puerta	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-009	Digital Image 300 DPI	Ojo de buey	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-010	Digital Image 300 DPI	Vista una de las calles de Canutillo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-011	Digital Image 300 DPI	Altar de la capilla	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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015D-012	Digital Image 300 DPI	Estatua de Fco. Villa	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
015D-013	Digital Image 300 DPI	Estatua del Centauro del Norte	2008	Coizta Grecko Berumen	Photographer Copyright	Amsterdam No. 99 int. 301 Col. Condesa. Del Cuauhtémoc. México D. F., C. P. 06140 cgrecko@gmail.com	No
016D-001	Digital Image 300 DPI	Fachada del templo de San Miguel	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Calle Álamos No. 925. Col. Tierra Blanca. C. P. 34139, Durango, Dgo. Cwww.balaamgalvez.com balaamgalvez@hotmail.com	Yes
016D-002	Digital Image 300 DPI	Claristorio	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
016D-003	Digital Image 300 DPI	Claristorio	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
016D-004	Digital Image 300 DPI	Águila Bicéfala	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
016D-005	Digital Image 300 DPI	Águila Bicéfala de la clave de la entrada principal	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
016D-006	Digital Image 300 DPI	Anagrama de la clave de la puerta lateral	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-001	Digital Image 300 DPI	Tramo del Camino Real, al fondo el cerro del indio	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-002	Digital Image 300 DPI	Sitio de campamento Apache	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-003	Digital Image 300 DPI	Tramo del Camino Real hacia San Pedro del Gallo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-004	Digital Image 300 DPI	Tramo del Camino Real hacia Velardeña	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-005	Digital Image 300 DPI	Tramo del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-006	Digital Image 300 DPI	Tramo del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-007	Digital Image 300 DPI	Tramo del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
017D-008	Digital Image 300 DPI	Tramo del Camino Real	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-001	Digital Image 300 DPI	Camino al Puente de Ojuela	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-002	Digital Image 300 DPI	Antiguos edificios de la mina	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-003	Digital Image 300 DPI	Restos de los edificios de la mina	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-004	Digital Image 300 DPI	Restos de los edificios del pueblo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-005	Digital Image 300 DPI	Anclaje del puente	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-006	Digital Image 300 DPI	Entrada al puente	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-007	Digital Image 300 DPI	Amarres del puente	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-008	Digital Image 300 DPI	Puente	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-009	Digital Image 300 DPI	Puente hacia el pueblo	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-010	Digital Image 300 DPI	Vista lateral del puente a su nivel	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-011	Digital Image 300 DPI	Vista del puente de lado	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-012	Digital Image 300 DPI	Vista del puente desde arriba	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes

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018D-013	Digital Image 300 DPI	Túnel	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-014	Digital Image 300 DPI	Escaleras para cambiar de túnel	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
018D-015	Digital Image 300 DPI	Entradas superiores a la mina	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-001	Digital Image 300 DPI	Cueva de las Mulas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-002	Digital Image 300 DPI	Pinturas rupestres de humanos, mulas y vaqueros	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-003	Digital Image 300 DPI	Pinturas rupestres de humanos y mulas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-004	Digital Image 300 DPI	Pinturas rupestres de humanos y mulas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-005	Digital Image 300 DPI	Pinturas rupestres de humanos y mulas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-006	Digital Image 300 DPI	Pinturas rupestres de humanos y mulas	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-007	Digital Image 300 DPI	Pared de la cueva en donde se encuentran las pinturas rupestres	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-008	Digital Image 300 DPI	Vista al río desde la cueva	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
019D-009	Digital Image 300 DPI	Cañón del Molino, al fondo la Laguna de Santiaguillo y la Sierra de Coneto	2008	Gálvez Luque, Balaam de Lot	Photographer Copyright	Ídem	Yes
FD-001	Digital Image 300 DPI	Templo de Jesús Nazareno en Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-002	Digital Image 300 DPI	Templo de San Pedro en Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-003	Digital Image 300 DPI	Templo de Jesús Nazareno en Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-004	Digital Image 300 DPI	Ruinas del Templo de San Francisco en Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-005	Digital Image 300 DPI	Templo de San Francisco en Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-006	Digital Image 300 DPI	Calle de Jesús en en Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-007	Digital Image 300 DPI	Calle Principal, Nombre de Dios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-008	Digital Image 300 DPI	Peones de la hacienda de Navacoyán	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-009	Digital Image 300 DPI	Casa del Conde del Valle de Súchil, en los 40s	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-010	Digital Image 300 DPI	Interior de la casa del Conde del Valle de Súchil	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-011	Digital Image 300 DPI	Colegio Jesuita de Durango con la arquería del segundo piso cerradas	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-012	Digital Image 300 DPI	Palacio de Sambrano	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No

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FD-013	Digital Image 300 DPI	Ojo del Agua del Obispo	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-014	Digital Image 300 DPI	Franceses en la plaza de armas durante la persecución de Benito Juárez hacia en Norte	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-015	Digital Image 300 DPI	Sitio de carretas frente a catedral	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-015	Digital Image 300 DPI	Sitio de carretas frente a catedral	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-016	Digital Image 300 DPI	Catedral de Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-017	Digital Image 300 DPI	Durango visto por el lado Norte	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-018	Digital Image 300 DPI	Durango visto por el lado Sur	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-019	Digital Image 300 DPI	Place D'Armes Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-020	Digital Image 300 DPI	Jardin Public a Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-021	Digital Image 300 DPI	Trousset Durango tunal 2	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-022	Digital Image 300 DPI	Trousset Durango tunal	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-023	Digital Image 300 DPI	Pintura panorámica de Durango de Trousset	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-024	Digital Image 300 DPI	Calle de teresas(hoy Juarez) y 5 de febrero	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-025	Digital Image 300 DPI	En una calle de la ciudad de Dgo	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-026	Digital Image 300 DPI	Panorámica de la ciudad de Durango desde los remedios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-027	Digital Image 300 DPI	Catedral de Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-028	Digital Image 300 DPI	Caravana de carretas en el Valle de Guadiana, sobre el Camino Real	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-029	Digital Image 300 DPI	Calle 5 de Febrero y Juárez, Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-030	Digital Image 300 DPI	Canteros	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-031	Digital Image 300 DPI	Saliendo de misa en el Santuario de Guadalupe	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-032	Digital Image 300 DPI	Santuario de Guadalupe	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No

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FD-033	Digital Image 300 DPI	Templo de San Francisco	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-034	Digital Image 300 DPI	Templo de San Francisco	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-035	Digital Image 300 DPI	Calle 5 de febrero, al fondo el cerro de los remedios	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-036	Digital Image 300 DPI	Panorámica de la ciudad desde la calle de Mina en Analco (entonces pueblo de indios)	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-037	Digital Image 300 DPI	Vista de la Plaza de armas, en ella los edificios de la Presidencia Municipal y el Hotel Richelue, al fondo Catedral.	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-038	Digital Image 300 DPI	Día de campo en bosque de la china (actual Parque Guadiana)	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-039	Digital Image 300 DPI	Exrabajadores del campo	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-040	Digital Image 300 DPI	Canteros haciendo reparaciones	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-041	Digital Image 300 DPI	Vista de la calle 5 de Febrero y Templo de la Tercera Orden del conjunto Franciscano	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-042	Digital Image 300 DPI	Casa del minero Escárzaga	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-043	Digital Image 300 DPI	Pintura panorámica de la ciudad de Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-044	Digital Image 300 DPI	Pintura de la fábrica de Hilados del Tunal	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-045	Digital Image 300 DPI	Sitio de Carretas frente a Catedral	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-046	Digital Image 300 DPI	Banco de Durango, a la izquierda Presidencia Municipal	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-047	Digital Image 300 DPI	Calle en el Barrio de Analco	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-048	Digital Image 300 DPI	Trabajos de Cantería	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-049	Digital Image 300 DPI	Transitando por el Valle del Guadiana	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-050	Digital Image 300 DPI	Clínica ambulante	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-051	Digital Image 300 DPI	Puente colgante de Ojuela, Mapimí, Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-052	Digital Image 300 DPI	Grupo de profesores del partido de Mapimí, Durango	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No

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FD-053	Digital Image 300 DPI	Pueblo minero de Ojuela	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-054	Digital Image 300 DPI	Diligencia que transitaba el Camino Real	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-055	Digital Image 300 DPI	Coleadura, Hacienda de San Diego de los Corrales Poanas	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-056	Digital Image 300 DPI	Familia Ramírez de Poanas	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-057	Digital Image 300 DPI	Festejo de tropa entre ellos el Sr. Mercado	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-058	Digital Image 300 DPI	Villa Guadalupe Victoria Dgo	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-059	Digital Image 300 DPI	Cerco de fortificación de la hacienda de Navacoyán	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-060	Digital Image 300 DPI	Construcción de la barda del atrio de la capilla de Navacoyán	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-061	Digital Image 300 DPI	Peones de Navacoyán	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-062	Digital Image 300 DPI	Palacio de Sambrano	NI	NI	Fototeca Municipal de Durango	Calle Victoria 315 sur, Zona Centro, Durango, Durango.	No
FD-063	Digital Image 300 DPI	Trayendo artículos a Durango para Comerciar	NI	NI	Colección Sergio Domínguez Rojo	Mascareñas 342, Zona Centro, Durango, Durango.	No

NI: Not identificable

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7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

CIUDAD DE DURANGO

Decreto por el que se declara una zona de Monumentos Históricos en la Ciudad de Durango, Dgo., con el perímetro, características y condiciones que se señalan.

Al margen un sello con el Escudo Nacional, que dice: Estados Unidos Mexicanos.-Presidencia de la República.

JOSE LÓPEZ PORTILLO, Presidente Constitucional de los Estados Unidos Mexicanos en ejercicio de la facultad que me confiere la fracción I del articulo 89 de la Constitución Política de los Estados Unidos Mexicanos y con fundamento en lo dispuesto por los artículos 37 fracciones VI XIV y XX, 38, fracciones XVIII, XIX y XXI. 42. fracciones X, XIV, y XVIII y 5o. Transitorio de la Ley Orgánica de la Administración Publica Federal; lo., 2o., 3o., 5o, 21, 35, 36, fracción; 3<. 38, 41, 42. 43 y 44 de la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos; 31, fracción III de la Ley General de Asentamientos Humanos; 12, fracciones X y XIV, 26, 43, 44 y 46 de la Ley Federal de Turismo; 2o., fracción VI, 29 fracción XIII, 43 párrafo segundo :>- 47 párrafo tercero de la Ley General de Bienes Nacionales; y 2o. fracción II de la Ley Orgánica del Instituto Nacional de Antropología e Historia, y

CONSIDERANDO

Que la Villa de Durango fue trazada en 1563 en el Valle de Guadiana y que durante la primera mitad del siglo XVII fue elevada a la categoría de Ciudad.

Que fue un lugar determinante para la expansión territorial de la Nueva España, hacia el norte del país, fungiendo como centro de abastecimiento de los fundos mineros de la región.

Que por otra parte, es un notable ejemplo del urbanismo de la Nueva España, donde se lograron expresiones originales en sus monumentos arquitectónicos y espacios urbanos.

Que las características formales de la estructura urbana y su relación dé espacios tal como hoy se conserva, son elocuente testimonio de excepcional valor para la historia social, política y del arte en México.

Que es indispensable dentro del plan nacional de desarrollo urbano y de los planes parciales de desarrollo la protección, conservación y restauración de las expresiones urbanas y arquitectónicas relevantes que forman el patrimonio cultural del cual somos depositarios y responsables.

Que para atender convenientemente a la preservación del legado histórico que tiene esta zona sin alterar o lesionar su armonía urbana, el Ejecutivo Federal, además, ha tenido en cuenta que la Comisión Intersecretarial creada por acuerdo presidencial publicado en el Diario Oficial de la Federación el 31 de octubre de 1977 cuyo objeto es coordinar las actividades de las Secretarias de Estado y demás entidades o dependencias a las qué la legislación confiérela investigación, protección y conservación de los valores arqueológicos históricos y artísticos, que forman parte del patrimonio cultural del país recomienda incorporar la zona de referencia, al régimen previsto por la Ley Federal sobre Monumentos y Zonas Arqueológicos e Históricos y su Reglamento, los cuales prevén que es de utilidad publica la. protección de las zonas y monumentos históricos y la investigación, conservación, restauración y recuperación de los monumentos que integran el patrimonio cultural de la nación, he tenido a bien expedir el siguiente:

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DECRETO

ARTICULO lo.- Se declara una zona de monumentos históricos en la ciudad de Durango
Estado de Durango, con el perímetro, características y condiciones a que se refiere este De-
creto.
ARTICULO 2o.- La zona de monumentos históricos materia de este Decreto, comprende
un área de 1.75 kilómetros cuadrados y tiene los siguientes linderos:
Perímetro "A"-Partiendo del punto identificado con el numeral (l); situado en el cruce de los ejes de las Calles Independencia Norte y Gómez Palacio, continúa hacia el oriente por el eje de la Calle Gómez Palacio hasta el cruce con el eje de la Calle Patoni Norte (2); continúa por el eje de la calle Patoni Norte hasta el cruce con el eje de la calle Paloma Poniente (3); continúa hacia el oriente por el eje de la calle Paloma Poniente, hasta el cruce con el eje de la Calle Zarco Norte (4); prosiguiendo con dirección sur, por eje de la Calle Zarco Norte, hasta cruzar con el eje de la Calle Isauro Venzor (5); en dirección Norponiente prosigue hasta el cruce con el eje de la Calle Plazuela Vaca Ortiz (6): continuando en dirección poniente hasta el cruce con el eje de la Calle Francisco I. Madero (7); prosigue en dirección Sur por el eje de la Calle Francisco I. Madero hasta el entronque con el eje de la Avenida Francisco Sarabia (8); continuando en dirección poniente hasta el cruce con el eje de la Calle Mina (9); prosigue en dirección sur hasta el cruce con el eje de la Calle Juan E. García (10); continuando en dirección poniente hasta el cruce con la Calle Allende (11); prosigue con el eje de la Calle Allende en dirección Norte hasta el cruce con el eje de la Avenida Francisco Sarabia (12); prosiguiendo con el eje de la Calle Independencia en dirección Norte hasta el entronque con el eje de la calle Avenida Pedro Celestino Negrete (13); siguiendo por él eje de la Avenida Pedro Celestino Negrete con dirección Poniente hasta el entronque con el eje de la calle Fénix (14); continuando por el eje de la Calle Fénix en dirección Norte, hasta el cruce con el eje de la Calle Coronado (15); continúa por el eje de la Calle Coronado en dirección oriente hasta el entronque con el eje de la Calle Independencia (16); siguiendo por el eje de la Calle Independencia en dirección Norte hasta llegar al punto marcado con el numeral (1) de la Zona "A" cerrándose así el perímetro.
Perímetro "B-l".- Partiendo del punto identificado con el numeral (17); que corresponde al cruce de las calles Gómez Palacio y Bruno Martínez Norte, continuando en dirección Norte por el eje de la Calle Bruno Martínez Norte, hasta entroncar con el eje de la Avenida Felipe Pescador (18); continuando por el eje de la Avenida Felipe Pescador en dirección Oriente hasta llegar al cruce con la Calle Victoria Norte (19); siguiendo por el eje de la Calle victoria Norte en dirección Sur, hasta finalizar en el cruce de la Calle Gómez Palacio (20).

Perímetro "B-2".-Partiendo del punto identificado con el numeral (21); que corresponde al cruce de las calles 20 de Noviembre y Zarco, se continúa por el eje de la Calle 20 de Noviembre hasta llegar al cruce con el eje de la Calle Carlos León de la Peña (22); continuando en dirección Sur por el eje de la Calle Carlos León de la Peña hasta el entronque con el eje de la Avenida 5 de Febrero (23); continúa en dirección Oriente por el eje de la Avenida 5 de Febrero hasta llegar al cruce con el eje de la Calle Saúcos (24); siguiendo por el eje de la Calle Saúcos en dirección Sur hasta el cruce con el eje de la Calle Isauro Venzor (25); prosiguiendo por el eje de la Calle Isauro Venzor en dirección Poniente hasta llegar al cruce con la Calle Carlos León de la Peña (26); siguiendo por el eje de la Calle Carlos León de la Peña en dirección Sur, hasta llegar al entronque con el eje de la Calle Canelas (27); continuando por el eje de la Calle Canelas hasta llegar al cruce con el eje de la Calle Bravo (28); continuando por el eje de la Calle Bravo en dirección Sur Poniente, hasta llegar al entronque con el eje de la Calle Juan E. García (29); siguiendo por el eje de la Calle Juan E. García en dirección Norponiente hasta finalizar en el punto (10) del Perimetro "A2" que corresponde al cruce de las calles de Juan E. García y Mina.

Perímetro "B-3".-Partiendo del punto identificado con el numeral (12) del perímetro "A" en dirección poniente por el eje de la Avenida Francisco Sarabia, continuando hacia el Norte por el eje de la Calle de la Cruz (30): para finalizar con el punto identi-

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ficado con el numeral (14) del perímetro "A" cerrándose así el perímetro "B-3".
ARTICULO 3o.-Se determina que las características específicas de la zona de monumentos históricos materia de esta Declaratoria son las siguientes:
a).-Está. formada por 142 manzanas que comprenden edificios con valor histórico construidos entre la fundación de la ciudad en el siglo XIX, y de los cuales algunos fueron destinados en alguna época al culto religioso. Entre ellos pueden señalarse la Catedral de la Inmaculada Concepción, los Templos de San Juan Bautista de Analco, Santa Ana, San Juan de los Lagos, San Juan de Dios, del Sagrado Corazón de Jesús, San José, del Perpetuo Socorro, y el de los Ángeles, el Conjunto Conventual de "San Agustín, el Sagrario Metropolitano de San Miguel, El Santuario de Guadalupe, la Capilla de Nuestra Señora de los Remedios y la Casa del Arzobispado.

Entre los edificios referidos algunos inmuebles fueron destinados a fines educativos y servicios asistenciales, así como para el uso de autoridades civiles y militares, entre ellos pueden señalarse la "Casa del Conde del Valle de Súchil", la Sede del Poder Judicial, el Instituto Juárez, la Estación del Ferrocarril, los Teatros Victoria y Principal y los Hospicios de Analco y Juana Villalobos.

Los edificios restantes son inmuebles civiles de uso particular en los que se denotan, a través de sus formas y especies, elementos del Barroco y predominantemente del Neoclásico, en los que se emplean los sistemas conservativos y los materiales característicos de la región.
b).-Esta zona se caracteriza asimismo por las plazas y jardines que en ella se encuentran, entre los cuales pueden señalarse la Alameda o Jardín Bravo, las Plazas Principal o de Armas, Zambrano o Jardín Victoria, San Agustín. Santa Ana o Jardín Hidalgo y Analco o Jardín Juárez.
c.- Las calles que se encuentran dentro de la zona de monumentos históricos materia de esta Declaratoria se hallan formando una ordenación geométrica, uniforme, característica de las ciudades fundadas en el siglo XVI en Hispanoamérica.
d) .- El perfil urbano de la zona se caracteriza por los volúmenes de los templos y los remates visuales de los cerros de Los Remedios, de la Cruz, del Calvario y del Mercado y principalmente por las construcciones de un solo nivel.

ARTICULO 4º.- Para los efectos de la presente declaratoria, se hace relación de los inmuebles localizados, y en su caso, conocidos con los nombres que se mencionan a continuación mismos que se encuentran dentro del perímetro de la zona de monumentos históricos:
Allende número 105, (región 05 manzana 73).
Allende número 133-135, (región 05 manzana 73).
Allende número 136, (región 06 manzana 74).
Allende número 202-206, esquina Calle Volantín, (región 05 manzana 75).
Allende número 309, (región 05 manzana 70).
Analco número 100, esquina Av. Francisco Sarabia numero 919, (región 05 manzana 61).
Analco número 103, (región 05 manzana 60).
Analco número 125, (región 05 manzana 60).
Analco número 133, (región 05 manzana 60).
Analco número 235, (región 05 manzana 63) esquina Calle Volantín.
Arista número 104, (región 05 manzana 62).
Arista número 214, (región 05 manzana 63).
Arista número 300, esquina Mina, (región 05 manzana 58)
Arista número 304, (región 05 manzana 58).
Arista número 308, (región 05 manzana 58).
Arista número 310, (región 05 manzana 58).
Arista número 316, (región 05 manzana 58).
Arista número 322, (región 05 manzana 58).
Arista número 330, (región 05 manzana 58).
Arista número 332, (región 05 manzana 58).
Arista número 453, esquina Calle Urrea número 128, (región 05 manzana 48).
Barreda Poniente, Gabino número 311 (región 01 manzana 17).
Gabino Barreda Poniente número 318, (región 01 manzana 16).
Gabino Barreda Poniente número 329, esquina Calle Francisco I. Madero, (región 01 manzana 17).

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Gabino Barreda Poniente número 500, esquina Calle Victoria, (región 01 manzana 28)
Gabino Barreda Poniente número 617, esquina Calle Constitución, (región 01 manzana 32).
Gabino Barreda Poniente número 717, (región 01 manzana 43).
Gabino Barreda Poniente número 809, esquina Bruno Martínez número 255, (región 01 manzana 46).
Gabino Barreda Poniente número 811, (región 01 manzana 46).
Gabino Barreda Poniente número 820 (región 01 manzana 47).
Gabino Barreda Poniente número 900, esquina Zaragoza, (región 01 manzana 55).
Gabino Barreda Poniente número 906, (reglón 01 manzana 55).
Gabino Barreda Poniente número 910 (reglón 01 manzana 55).
Gabino Barreda Poniente número 911, (región 01 manzana 56).
Gabino Barreda Poniente número 917-919, (región 01 manzana 56).
Gabino Barreda Poniente números 922-928, (región 01 manzana 55).
Gabino Barreda Poniente número 1003, esquina Calle Hidalgo, (región 01 manzana 59).
Baz número 301, esquina Calle Rayón, (región 05 manzana 15).
Baz número 329, (región 05 manzana 15).
Baz número 331, (región 05 manzana 15).
Borrego Norte número 310, (región 07 manzana 14).
Borrego Norte número 316, (región 07 manzana 14)
Borrego Norte número 343, (región 07 manzana 22).
Borrego Norte número 409, esquina Av. Gómez Palacio (Poniente), (región 07 manzana 21).
Borrego Norte Calle de, números 628-630, (región 07 manzana 17).
Borrego Norte número 634, esquina Felipe Pescador número 1231, (región 07 manzana 07).
Bravo número 108, (región 05 manzana 47).
Bravo número l10, (región 05 manzana 47).
Bravo número 114, (región 05 manzana 47).
Bravo número 118, (región 05 manzana 47).
Bravo número 124. (región 05 manzana 47).
Bravo número 157, (región 05 manzana 20).
Bravo número 141, (región 65 manzana 20).
Bravo número 206. (región 05 manzana 46).
Bravo número 212. (región 05 manzana 46).
Bravo número 214, (región 05 manzana 46).
Bravo número 234, (región 05 manzana 46).
Bravo número 262, (región 05 manzana 46).
Bravo número 312, (región 05 manzana 45).
Bravo número 606. (región 05 manzana 42).
Bravo número 625, (región 05 manzana 41).
Castañeda número 120, esquina Calle Fresno número 300-306 (región 02 manzana 32).
Castañeda número 220, (región 02 manzana 31).
Castañeda número 500, esquina Elorreaga, (región 02 manzana 28).
Constitución Norte números 100-114. esquina Aquiles Serdán, (región 01 manzana 31).
Constitución Norte número 101-109, esquina Aquiles Serdán. (región 01 manzana 44).
Constitución Norte número 111-115. (región 01 manzana 44).
Constitución Norte número 11G-120, (región 01 manzana 31).
Constitución Norte número 119-125, (región 01 manzana 44).
Constitución Norte número 122, (región 01 manzana 31).
Constitución Norte número 127, región 01 manzana 44).
Constitución Norte números 235-239-241, (región 01 manzana 43) esquina Calle Gabino Barreda.
Constitución Norte número 326, (región 01 manzana 42), Parroquia de Santa Ana, siglo XVIII.
Constitución Norte número 304. (región. 01 manzana 34).
Constitución Norte número 308, (región 01 manzana 34).
Constitución Norte número 312, (región 01 manzana 34).
Constitución Norte número 324, (región 01 manzana 34).
Constitución Norte número 406, (región 01 manzana 35).
Constitución Norte número 412, (región 01 manzana 35).
Constitución Norte número 454, (región 01 manzana 35).
Constitución Norte número 458, (región 01 manzana 35).

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Constitución Norte número 460, (región 01 manzana 35).
Constitución Norte número 462, esquina Av. Pereyra Poniente, (región 01 manzana 35).
Constitución Norte número 512, (región 01 manzana 36).
Constitución Norte número 520, (región 01 manzana 36).
Constitución Norte número 612-614, esquina Calle Hernández, (región 01 manzana 27).
Constitución Sur número 102, esquina Av. Aquiles Serdán, (región 04 manzana 50).
Constitución Sur número 104, (región 04 manzana 50).
Constitución Sur números 105-107-109, (región 04 manzana 39).
Constitución Sur; numere 106, (región 04 manzana 50).
Constitución Sur números 115-117, (región 04 manzana 539)
Constitución Sur número 122, (región 04 manzana 50), esquina Av. General Negrete P.C.
Constitución Sur número 212-214, (región 04 manzana 49).
Constitución Sur número 304-306, (región 04 manzana 85). .
Constitución Sur número 407, (región 04 manzana 43).
Constitución Sur número 501, (región 04 manzana 44), esquina Pino Suárez números 511 y 515.
Constitución Sur número 502, (región 04 manzana 46).
Constitución Sur número 506, (región 04 manzana 46).
Constitución Sur número 511, (región 04 manzana 44).
Coronado Poniente número 505, esquina Calle Victoria, (región 01 manzana 30).
Coronado Poniente número 506-522, esquina Juárez 204, 210, (región 01 manzana 29).
Coronado Poniente número 611, (región 01 manzana 31).
Coronado Poniente número 922, (región 01 manzana 56).
Coronado Poniente número 928, (región 01 manzana 56).
Coronado Poniente número 932, (región 01 manzana 56).
Coronado Poniente sin número junto al 955, (región 01 manzana 57).
Coronado Poniente número 970, (región 01 manzana 56).
Coronado Poniente número 1002, (región 01 manzana 59).
Coronado Poniente número 1008, (región 01 manzana 359.
Coronado Poniente número 1103, esquina Independencia, (región 07 manzana 09).
Coronado Poniente número 1107, (región 07 manzana 09).
Coronado Poniente número 1129, (región 07 manzana 09).
Coronado Poniente numeró 1246, (región 07 manzana 13).
Coronado Poniente número 1214, (región 07 manzana 13).
Coronado Poniente número 1260, (región 07 manzana 13).
Coronado Poniente número 1264, (región 07 manzana 13).
Coronado Poniente número 1270, esquina Costa, (región 07 manzana 13).
Elorreaga Poniente número 229, (región 01 manzana 10).
Elorreaga Poniente número 248, (región 01 manzana 11).
Elorreaga Poniente número 306, (región 01 manzana 14).
Elorreaga Poniente número 310, (región 0l manzana 14).
Elorreaga Poniente número 411, (región 01 manzana 22).
Elorreaga Poniente número 507, (región 01 manzana 27).
Avenida 5 de Febrero Oriente número 109-111, (región 03 manzana 49).
Avenida 5 de Febrero Oriente número 207, (región 03 manzana 46).
Avenida 5 de Febrero Oriente número 209, (región 03 manzana 46).
Avenida 5 de Febrero Oriente número 212, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 214, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 215, (región 03 manzana 46).
Avenida 5 de Febrero Oriente número 217, (región 03 manzana 46).
Avenida 5 de Febrero Oriente número 222, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 224, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 226, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 238, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 242-263, esquina Saúcos, (región 03 manzana 45).
Avenida 5 de Febrero Oriente número 422, (región 03 manzana 26).
Avenida 5 de Febrero Oriente número 514, esquina Calle Laureano Roncal, (región 03 manzana 11).
Avenida 5 de Febrero Poniente número 106, esquina Progreso, (región 04 manzana 03).
Avenida 5 de Febrero Poniente número 111, esquina Progreso, (región 04 manzana 04).

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Avenida o de Febrero Poniente número 110, (región 04 manzana 09).
Avenida 5 de Febrero Poniente número 213-217, (región 04 manzana 14).
Avenida 5 de Febrero Poniente número 402, (región 04 manzana 29).
Avenida 5 de Febrero Poniente número 507, (región 04 manzana 35).
Avenida 5 de Febrero Poniente número 511-513-515, esquina Juárez, (región 04 manzana 35).
Avenida 5 de Febrero Poniente sin número, junto al número 603, (región 04 manzana 42).
Avenida 5 de Febrero Poniente sin número, entre Bruno Martínez y la Calle de Zaragoza, (región 04 manzana 53), (Casa de Zambrano, Palacio de Gobierno.
Avenida 5 de Febrero Poniente número 903, (región 04 manzana 59).
Avenida 5 de Febrero Poniente número 904, (región 04 manzana 60).
Avenida 5 de Febrero Poniente número 906, (región 04 manzana 60).
Avenida 5 de Febrero Poniente número 907, (región 04 manzana 59).
Avenida 5 de Febrero Poniente número 909-909 Bis, (región 04 manzana 59).
Avenida 5 de Febrero Poniente número 910, (región 04 manzana 60).
Avenida 5 de Febrero Poniente número 912, esquina Calle Hidalgo, (región 04 manzana 60).
Avenida 5 de Febrero Poniente número 913, (región 04 manzana 59).
Avenida 5 de Febrero Poniente número 1000, esquina Calle Hidalgo, (región 04 manzana 65).
Avenida 5 de Febrero Poniente número 1002, (región 04 manzana 65).
Avenida 5 de Febrero Poniente número 1003, (región 04 manzana 66).
Avenida 5 de Febrero Poniente número 1004, (región 04 manzana 65).
Avenida 5 de Febrero Poniente número 1005, (región 04 manzana 66).
Avenida 5 de Febrero Poniente número 1006, esquina Independencia, (región 04 manzana 65).
Avenida 5 de Febrero Poniente número 1007, esquina Independencia, (región 04 manzana 66).
Avenida 5 de Febrero Poniente número 1101, esquina Independencia, (región 06 manzana 05).
Avenida 5 de Febrero Poniente número 1103, (región 06 manzana 05).
Avenida 5 de Febrero Poniente número 1104, (región 06 manzana 04).
Avenida 5 de Febrero Poniente número 1105, (región 06 manzana 05).
Avenida 5 de Febrero Poniente número 1106, (región 06 manzana 04).
Avenida 5 de Febrero Poniente números 1107-1107 B, (región 06 manzana 05).
Avenida o de Febrero Poniente número 1112, (región 06 manzana 04).
Avenida 5 de Febrero Poniente número 1114, (región 06 manzana 04).
Avenida 5 de Febrero Poniente número 1116, (región 06 manzana 04).
Avenida 5 de Febrero Poniente número 1118, (región 06 manzana 04).
Avenida 5 de Febrero Poniente número 1204, (región 06 manzana 08).
Avenida 5 de Febrero Poniente número 1206, (región 06 manzana 08).
Avenida 5 de Febrero Poniente número 1208, (región 06 manzana 08).
Avenida 5 de Febrero Poniente número 1214, (región 06 manzana 08).
Avenida 5 de Febrero sin número, "Escuela Gervasio García", (región 08 manzana 11).
Juan E. García número 228, (región 05 manzana 88).
Juan E. García número 232, (región 05 manzana 88).
Juan E. García número 323, (región 05 manzana 84).
Juan E. García número 325, (región 05 manzana 84).
Juan E. García número 327, (región 05 mangana 84).
Juan E. García número 417, esquina Calle Morelos número 250, (región 05 manzana 81)
Juan E. García número 500, esquina Calle Morelos, (región 05 manzana 76)
Juan E. García número 502, (región 05 manzana 76).
Juan E- García número 503, (región 05 manzana 75), esquina Morelos 237.
Juan E. García número 506, (región 05 manzana 76).
Juan E. García número 527, (región 05 manzana 75).
Juan E. García número 708, (región 05 manzana 65).
Juan E. García número 715, (región 05 manzana 64).
Juan E. García número 719, (región 05 manzana 64).
Juan E. García números 803-805, esquina Calle Mina número 343, (región 05 manzana 57).
Juan E. García número 295, (región 05 manzana 51).
Juan E. García números 940-950, (región 05 manzana 51).

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Juan E. García número 948, (región 05 manzana 51).
Gómez Farías número 204, (región 05 manzana 50).
Gómez Farías número 208, (región 05 manzana 50).
Gómez Farías número 212, (región 05 manzana 50).
Gómez Farías número 214, (región 05 manzana 50).
Gómez Farias número 300-304, esquina Urrea, (región 05 manzana 45).
Gómez Farías número 440-442, esquina Calle de Abasolo números 200-202, (región 05 manzana 38).
Gómez Farías número 507, (región 05 manzana 36).
Gómez Farías número 528, (región 05 manzana 35).
Gómez Palacio Av. Poniente número 30, esquina Calle Zarco Norte, "Templo de San José"
(principios del siglo XX), (región 01 manzana 04).
Avenida Gómez Palacio Poniente número 242, (región 01 manzana 10).
Avenida Gómez Palacio Poniente número 611, (región 01 manzana 34).
Avenida Gómez Palacio Poniente número 808, (región 01 manzana 48).
Avenida Gómez Palacio Poniente número 900, esquina Calle Zaragoza Norte, (región 01 manzana 53).
Avenida Gómez Palacio Poniente número 908, (región 01 manzana 53).
Avenida Gómez Palacio Poniente número 915, (región 01 manzana 54).
Avenida Gómez Palacio número 919, (Pte.), (región 01 manzana 54).
Avenida Gómez Palacio Poniente número 975, (región 01 manzana 54).
Avenida Gómez Palacio Poniente números 1110-1112, (región 07 manzana 06).
Avenida Gómez Palacio Poniente número 1209, (región 07 manzana 14).
Avenida Gómez Palacio Poniente número 1302-1310, esquina Calle Barcena Norte (región 07 manzana 21).
Avenida Gómez Palacio Poniente número 1311, esquina Calle Barcena Norte, (región 07 manzana 22).
Guadalupe Norte número 306, esquina Calle Gabino Barreda, (región 07 manzana 07).
Guadalupe Norte número 311, esquina calle Gabino Barreda número 1200, (región 07 manzana 14).
Guadalupe Norte número 312, (región 07 manzana 07).
Guadalupe Norte número 346, (región 07 manzana 07).
Guadalupe Norte número 349, (región 07 manzana 14).
Guadalupe Norte número 350, (región 07 manzana 07).
Guadalupe Norte número 351, (región 07 manzana 14).
Guadalupe Norte número 353, (región 07 manzana 14).
Guadalupe Norte número 611, (región 07 manzana 17).
Guadalupe Norte número 779, (región 07 manzana 18).
Hernández Poniente número 600-610, esquina Juárez Norte, (región 01 manzana 37).
Hernández Poniente número 601, esquina Constitución, (región 01 manzana 38).
Hernández Poniente números, 815-817, esquina Calle Bruno Martínez Norte, (región 01 manzana 49).
Hernández Poniente número 826, (región 01 manzana 58).
Hernández Poniente número 827, (región 01 manzana 49).
Hernández poniente número 834, esquina Calle Zaragoza número 500, Norte, (región 01 manzana 50).
Hernández Poniente número 835, (región 01 manzana 49).
Hernández Poniente numeró 912, (región 01 manzana 51).
Hernández Poniente número 913, (región 01 manzana 52).
Hernández Poniente número 915, (región 01 manzana 52).
Hernández Poniente número 919, (región 01 manzana 52).
Hernández Poniente número 923, (región 01 manzana 52).
Hernández Poniente número 924, (región 01 manzana 51)
Hernández Poniente número 928, (región 01 manzana 51).
Hernández Poniente número 937, (región 01 manzana 52).
Hernández Poniente número 983, (región 01 manzana 52).
Dr. Mariano Herrera números 207-209-211 (región 08 manzana 12).
Dr. Mariano Herrera sin número, "Templo del Perpetuo Socorro", esquina 5 de Febrero, (región 08 manzana 12).

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Dr. Mariano Herrera número 413, (región 08 manzana 23).
Hidalgo Norte número 121, (región 01 manzana 58).
Hidalgo Norte número 125, (región 01 manzana 58).
Hidalgo Norte número 128, (región 01 manzana 57).
Hidalgo Norte numero 133, (región 01 manzana 58).
Hidalgo Norte número 144, (región 01 manzana 54).
Hidalgo Norte número 150, (región 01 manzana 58).
Hidalgo Norte número 238, (región 01 manzana 58).
Hidalgo Norte número 249, (región 01 manzana 59)
Hidalgo Norte número 253, (región 01 manzana 59).
Hidalgo Norte número 307, esquina Gabino Barreda Norte, (región 01 manzana 60).
Hidalgo Norte número 319, (región 01 manzana 60)
Hidalgo Norte número 323, (región 01 manzana 60).
Hidalgo Norte número 328, (región 01 manzana 55).
Hidalgo Norte número 370, (región 01 manzana 54).
Hidalgo Norte número 458, esquina Avenida Pereyra Poniente, (región 01 manzana 53).
Hidalgo Norte número 536, esquina Calle Hernández Poniente, (región 01 manzana 52).
Hidalgo Sur número 107, (región 04 manzana 62).
Hidalgo Sur número 110, esquina Aquiles Serdán, (región 04 manzana 63).
Hidalgo Sur número 119, (región 04 manzana 62).
Hidalgo Sur número 123, (región 04 manzana 62).
Hidalgo Sur número 127, (región 04 manzana 62).
Hidalgo Sur número 129, (región 04 manzana
Hidalgo Sur números 131-135, (región 04 manzana 62).
Hidalgo Sur número 139, (región 04 manzana 62).
Hidalgo Sur número 146, (región 04 manzana 63).
Hidalgo Sur número 202, esquina Avenida General Negrete, (región 04 manzana 84).
Hidalgo Sur número 208, (región 04 manzana 64).
Hidalgo Sur número 211, esquina Avenida General Negrete número 909, (región 04 manzana 61)
Hidalgo Sur número 310, (región 04 manzana 65).
Hidalgo Sur número 311, (región 04 manzana 60).
Hidalgo Sur número 312, (región 04 manzana 65).
Hidalgo Sur número 317, (región 04 manzana 60).
Hidalgo Sur número 320, (región 04 manzana 65).
Hidalgo Sur número 321, (región 04 manzana 60).
Hidalgo Sur número 324, (región 04 manzana 65).
Hidalgo Sur números 328-332, (región 04 manzana 65).
Hidalgo Sur número 329, (región 04 manzana 60).
Hidalgo Sur número 408, (región 04 manzana 66).
Hidalgo Sur número 411, (región 04 manzana 59).
Hidalgo Sur número 419, (región 04 manzana 59).
Hidalgo Sur número 423, (región 04 manzana 59).
Hidalgo Sur número 427, (región 04 manzana 59).
Hidalgo Sur número 432, (región 04 manzana 66).
Hidalgo Sur número 436, (región 04 manzana 66).
Hidalgo Sur número 500, esquina Pino Suárez, (región 04 manzana 67).
Hidalgo Prolongación número 862, (región 19 manzana 51).
Independencia Norte número 142, (región 01 manzana 58).
Independencia Norte número 150, (región 01 manzana 58).
Independencia Norte números 212-214 (región 01 manzana 59).
Independencia Norte número 215, (región 07 manzana 08).
Independencia Norte número 221, (región 07 manzana 08).
Independencia Norte números 229-231 (región 07 manzana 08).
Independencia Norte número 233, (región 07 manzana 08).
Independencia Norte número 314, (región 01 manzana 60).
Independencia Norte número 331, (región 07 manzana 07).
Independencia Norte número 335, (región 07 manzana 07).
Independencia Norte número 353, (región 07 manzana 07).
Independencia Norte número 367, (región 07 manzana 07).

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Independencia Norte número 429, (región 07 manzana 06).
Independencia Norte número 443, (región 07 manzana 06).
Independencia Norte números 435-437-439, (región 07 manzana 06).
Independencia Norte número 449 esquina Avenida Pereyra números 1105-1109 Poniente, (región 07 manzana 06).
Independencia Norte número 639, (región 07 manzana 04).
Independencia Norte número 736, (región 07 manzana 01).
Independencia Norte número 744, (región 07 manzana 01).
Independencia Sur número 104, (región 06 manzana 01), Esq. Aquiles Serdan.
Independencia Sur número 110, (región 06 manzana 01).
Independencia Sur número 114, (región 06 manzana 01).
Independencia Sur número 119, (región 04 manzana 63).
Independencia Sur número 123, (región 04 manzana 63).
Independencia Sur número 126, (región 06 manzana 01).
Independencia Sur número 129, (región 04 manzana 63).
Independencia Sur número 132, (región 06 manzana 01).
Independencia Sur número 135, (región 04 manzana 63).
Independencia Sur número 138, (región 06 manzana 01).
Independencia Sur número 144, esquina Avenida General Negrete, (región 06 manzana 01).
Independencia Sur número 215, (región 04 manzana 64).
Independencia Sur número 217, (región 04 manzana 64).
Independencia Sur número 220, (región 06 manzana 02).
Independencia Sur número 221, (región 04 manzana 64).
Independencia Sur número 223, (región 04 manzana 64).
Independencia Sur número 225, (región 04 manzana 64).
Independencia Sur número 226, (región 06 manzana 02).
Independencia Sur número 412, (región 06 manzana 06).
Juárez Norte número 107, (región 01 manzana 31).
Juárez Norte número 114, (región 01 manzana 30).
Juárez Norte número 119, (región 01 manzana 31).
Juárez Norte número 136, (región 01 manzana 30).
Juárez Norte número 139, (región 01 manzana 31).
Juárez Norte número 140, (región 01 manzana 30).
Juárez Norte número 143, (región 01 manzana 31).
Juárez Norte .número 144, esquina Calle Coronado, (región 01 manzana 30).
Juárez Norte número l47, esquina Calle Coronado, (pte), (reg. 01 manz. 31). .
Juárez Norte números 204-210, equina Calle Coronado Poniente, (región 01 manzana 29).
Juárez Norte número 207, (región 01 manzana 32).
Juárez Norte número 233, esquina Calle Gabino Barreda, (reg. 01 manz. 32).
Juárez Norte número 302, esquina Calle Gabino Barreda, (reg. 01 manz. 28).
Juárez Norte número 312, (región 01 manzana 28).
Juárez Norte números 318-320, (región 01 manzana 28).
Juárez Norte número 319, (región 01 manzana 34).
Juárez Norte número 325, (región 01 manzana 34).
Juárez Norte número 340, (región 01 manzana 28).
Juárez Sur número 104, (región 04 manzana 39).
Juárez Sur número 203, (región 04 manzana 37).
Juárez Sur números 205-207-209 esquina Avenida 20 de Noviembre, (región 04 manzana 37).
Juárez Sur números 301-303 esquina Avenida 20 de Noviembre, (región 04 manzana 36).
Juárez Sur número 307, (región 04 manzana 36).
Juárez Sur número 309, (región 04 manzana 36).
Juárez Sur números 315-317, (región 04 manzana 36).
Juárez Sur número 323, (región 04 manzana 36).
Juárez Sur número 402, esquina Avenida 5 de febrero número 601, (región 04 manzana 42).
Juárez Sur número 409, (región 04 manzana 35).
Juárez Sur números 414-416-18, esq. Calle Mariposas, (reg. 04 manz. 43).
Juárez Sur número 420-422, (región 04 manzana 43).
Juárez Sur número 430 esquina Avenida Pino Suárez, (región 04 manzana 43).
Juárez Sur sin número junto al templo de San Juan de Dios, Escuela Primaria Alberto M.

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Alvarado, (región 04 manzana 34).
Juárez Sur número 516, (región 04 manzana 44).
León de la Peña Carlos, número 200, (región 03 manzana 48), esquina Avenida General Negrete número 112.
Carlos León de la Peña número.210, (región 03 manzana 48).
Carlos León de la Peña número 220, (región. 03 manzana 48).
Carlos León de la Peña número 307, (región 03 manzana 46).
Carlos León de la Pena número 309, (región 03 manzana 46).
Carlos León de la Peña numeró 503, (región 03 manzana 51).
Carlos León de la Peña número 505, (región 03 manzana 51).
Carlos León de la Peña húmero 509, (región 03 manzana 51).
Carlos León de la Peña número 519, esquina Carlos Santamaría, (región 03 manzana 52).
Carlos León de la Peña húmero 522, {región 03 manzana 55).
Carlos León de la Peña números 527-529, (región 03 manzana 53), esquina Dr. Isauro Venzor.
Carlos León de la Peña número 600, esq. Dr. Isauro Venzor, (región 03 manzana 54).
Carlos León de la Peña números 602-604, (región 03 manzana 54).
Carlos León de la Peña número 606, (región 03 manzana 54).
Luna números 200-206 esquina calle Arista, (región 05 manzana 58).
Luna número 210, (región 05 manzana 58).
Luna número 212, (región 05 manzana 58).
Luna números 229-23Í-233-235 esquina Calle Gómez Parías, (región 05 manzana 49).
Luna número 300 esquina calle Gómez Farias número 138 (164), (región 05 manzana 57).
Luna número 302, (región 05 manzana 57).
Luna número 313, (región 05 manzana 50).
Luna número 315, (región 05 manzana 50).
Luna número 328, (región 05 manzana 50).
Luna números 330-332, esq. Calle, Juan E. García, (región 05 manzana 57).
Francisco I. Madero Norte número 100, esq. Aquiles Serdán Poniente, (región 01 manzana 18).
Francisco I. Madero Norte números 105-111, (región 01 manzana 19).
Francisco I. Madero Norte número 112, (región 01 manzana 18).
Francisco I. Madero Norte números 113-117, (región. 01 manzana 19).
Francisco I. Madero Norte número 121, (región 01 manzana 19).
Francisco I. Madero Norte número 122, (región 01 manzana 18).
Francisco I. Madero Norte número 128, (región 01 manzana 18).
Francisco I. Madero Norte números 201-203-205-209, esquina Calle Coronado Poniente, (región 01 manzana 20).
Francisco I. Madero Norte número 212, (región 01 manzana 17).
Francisco I. Madero Norte número 234, esquina Gabino Barreda, (región 01 manzana 17).
Francisco I. Madero Norte número 304, esquina Gabino Barreda, (región 01 manzana 16).
Francisco I. Madero Norte número 314, (región 01 manzana 16).
Francisco I. Madero Norte número 327, (región 01 manzana 21).
Francisco I. Madero Norte número 332, (región 01 manzana 16).
Bruno Martínez Norte número 120, (región 01 manzana 44).
Bruno Martínez Norte número 127, (región 01 manzana 45).
Bruno Martínez Norte número 142, (región 01 manzana 44).
Bruno Martínez Norte número 143, (región 01 manzana 45).
Bruno Martínez Norte número 154, (región 01 manzana 44).
Bruno Martínez Norte número 207, (región 01 manzana 46).
Bruno Martínez Norte número 217, (región 01 manzana 46).
Bruno Martínez Norte número 219, (región 01 manzana 46).
Bruno Martínez Norte número253, (región 01 manzana 46).
Bruno Martínez Norte numero 305, (región 01 manzana 47).
Bruno Martínez Norte número 315, (región 01 manzana 47).
Bruno Martínez Norte número 319, (región 01 manzana 47).
Bruno Martínez Norte números 323-325, (región 01 manzana 47).
Bruno Martínez Norte número 329, (región 01 manzana 47).
Bruno Martínez Norte número 335, (región 01 manzana 47).
Bruno Martínez Norte número 345, (región 01 manzana 47).

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Bruno Martínez Norte número 443, (región 01 manzana 48).
Bruno Martínez Norte número 464, (región 01 manzana 40).
Bruno Martínez Norte números 500-506 esquina Avenida Pereyra número 730 Poniente, (región 01 manzana 39).
Bruno Martínez Norte número 503, esquina Avenida Pereyra, (región 01 manzana 49).
Bruno Martínez Norte número 510, (región 01 manzana 39).
Bruno Martínez Norte número 514, (región 01 manzana 39).
Bruno Martínez Norte número 520-524, (región 01 manzana 39).
Bruno Martínez Norte número 539, (región 01 manzana 50).
Bruno Martínez Norte número 623-A, (región 01 manzana 50).
Bruno Martínez Sur número 104, (región 04 manzana 51).
Bruno Martínez Sur números 113-115, (región 04 manzana 50).
Bruno Martínez Sur número 120, (región 04 manzana 51).
Bruno Martínez Sur número 123, (región 04 manzana 50).
Bruno Martínez Sur número 124, (región 04 manzana 51).
Bruno Martínez Sur números l27-129-131, (región 04 manzana 50)
Bruno Martínez Sur número 128, (región 04 manzana 51).
Bruno Martínez Sur números 204-206-208-210, (región 04 manzana 52).
Bruno Martínez Sur número (sin número), "Teatro Victoria", (región 04 manzana 53).
Bruno Martínez Sur números323-325-327-329-331 esquina 5 de febrero, (región 04 manzana 53).
Bruno Martínez Sur número 516, (región 04 manzana 57).
Matamoros número 119, (región 05 manzana 19).
Matamoros número 122, (región 05 manzana 37).
Matamoros número 142, (región 05 manzana 37).
Matamoros número 144, (región 05 manzana 37).
Matamoros números 201, 203, (región 05 manzana 17).
Mina números 309-311 esquina Calle Gómez Farías, (reg. 05 manzana 57).
Morelos número 200, esq, Calle Volantín número 442, (reg, 05 manzana 81).
Morelos número 207, (región 05 manzana 75).
Morelos número 237, esq. Juan E. García número 203, (reg. 05 manzana 75).
Morelos número 326, (región 05 manzana 80).
Morelos número 328, (región 05 manzana 80).
Morelos número 329, (región 05 manzana 76).
Morelos número 331, (región 05 manzana 76).
Morelos número 334, (región 05 manzana 80).
Avenida General P. C. Negrete número 101-A, (región 03 manzana 47). (Ote).
Avenida General P. C. Negrete Oriente número 101, (región 03 manzana 47).
Avenida General P. C. Negrete Oriente número 104, (región 03 manzana 48).
Avenida General P. C. Negrete Oriente número 110, (región 03 manzana 48).
Avenida General P. C. Negrete Oriente número 215, (región 03 manzana 32).
Avenida General P. C. Negrete Oriente número 301, (región 03 manzana 31).
Avenida General P. C. Negrete Oriente número 307, (región 03 manzana 31).
Avenida General P. C. Negrete Oriente número 313, (región 03 manzana 31).
Avenida General P. C. Negrete Oriente números 323-325 esq. Regato número 106, (región 03 manzana 31).
Avenida General P. C. Negrete Poniente número 100-A, (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 100, (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 104, (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 106 (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 114, (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 115, esquina Calle Progreso, (región 04 manzana 02).
Avenida General P. C. Negrete Poniente números 116-118 (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 121, (región 04 manzana 10).
Avenida General P. C. Negrete Poniente número 123, (región 04 manzana 10).
Avenida General P. C. Negrete Poniente número 125, (región 04 manzana 10).
Avenida General P. C. Negrete Poniente número 128, (región 04 manzana 01).
Avenida General P. C. Negrete Poniente número 154, esq. Calle Patoni, (región 04 manzana 19).

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Avenida General P. C. Negrete Poniente números 200-202 esquina Calle Patoni (región 04 manzana 11).
Avenida General P. C. Negrete Poniente número 201 (región 04 manzana 12).
Avenida General P. C. Negrete Poniente número 204, (región 04 manzana 11).
Avenida General P. C. Negrete Poniente número 206-Bis, (reg. 04 manzana 11).
Avenida General P. C. Negrete Poniente números 212-212-A, esquina Calle Pasteur, (región 04 manzana 11).
Avenida General P. C. Negrete Poniente número 303, (región 04 manzana 25).
Avenida General P. C. Negrete Poniente número 305, (región 04 manzana 25).
Avenida General P. C. Negrete Poniente número 306, (región 04 manzana 26).
Avenida General P. C. Negrete Poniente número 307, (región 04 manzana 25).
Avenida General P. C. Negrete Poniente número 308, esquina Francisco I. Madero, (región 04 manzana 26).
Avenida General P. C. Negrete Poniente número 309, (región 04 manzana 25).
Avenida General P. C. Negrete Poniente sin número, Calle Victoria, (región 04 manzana 28).
Avenida General P. C. Negrete Poniente número 500 esquina Calle Victoria, (región 04 manzana 38).
Avenida General P. C. Negrete Poniente número 700 esquina Bruno Martínez, Casa de la Monja, (región 04 manzana 50).
Avenida General P. C. Negrete Poniente números 701-A-705-707-711, (región 04 manzana 49). Entre Bruno Martínez y Constitución.
Avenida General P. C. Negrete Poniente número 800, (región 04 manzana 51).
Avenida General P. C. Negrete Poniente número 802, (región 04 manzana 51), esquina Zaragoza números 123,131 y 133.
Avenida General P. C. Negrete Poniente números 809-811, esquina Zaragoza números 203 y 207, (región 04 manzana 52).
Avenida General P. C. Negrete Poniente número 901 esquina Zaragoza número 202, (región 04 manzana 61).
Avenida General P. C. Negrete Poniente sin número esquina Zaragoza (Fonapas) (región 04 manzana 62).
Avenida 20 de Noviembre Poniente número 109, (región 04 manzana 03),
Avenida 20 de Noviembre Poniente sin número, Mercado Francisco Gómez Palacio (región
04 manzana 13).
Avenida 20 de Noviembre Poniente número 306, esquina Francisco I. Madero, Casa del Arzobispado, (región 04 manzana 25).
Avenida 20 de Noviembre Poniente número 402, esquina Calle Victoria, (región 04 manzana 28).
Avenida 20 de Noviembre Poniente número 408, esquina Francisco I. Madero, (región 04 manzana 28).
Avenida 20 de Noviembre Poniente numero 501, (región 04 manzana 36).
Avenida 20 de Noviembre Poniente sin número, Catedral “La Inmaculada Concepción”, (región 04 manzana 40).
Avenida 20 de Noviembre Poniente número 705 esquina Bruno Martínez, (región 04 manzana 48).
Avenida 20 de Noviembre Poniente sin número, esquina Bruno Martínez, (región 04 manzana 52), Teatro Principal.
Avenida 20 de Noviembre Poniente número 804, esquina Calle Zaragoza, (región 04 manzana 52).
Avenida 20 de Noviembre Poniente número 900, esquina Calle Zaragoza, (región 04 manzana 61).
Avenida 20 de Noviembre Poniente sin número (901) calle Zaragoza (región 04 manzana 60).
Avenida 20 de Noviembre Poniente números 902-902- A, (región 04 manzana 61).
Avenida 20 de Noviembre Poniente número 904, (región 04 manzana 61).
Avenida 20 de Noviembre Poniente número 908, esquina Hidalgo, (región 04 manzana 61).
Ocampo número 221, (región 05 manzana 68)
Ocampo número 408, (región 05 manzana 79).
Ocampo número 420, (región 05 manzana 79).
Ocampo números 426-428 esquina Morelos, (región 05 manzana 79).

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Ocampo número 1227, (región 05 manzana 34).
Pasteur Norte número 106, (región 01 manzana 07).
Pasteur Norte números 120-122, (región 01 manzana 07).
Pasteur Norte número 130, (región 01 manzana 07).
Pasteur Norte número 131, (región 01 manzana 18).
Pasteur Norte número 205, esquina Coronado Poniente (región 01 manz. 17).
Pasteur Norte número 224, (región 01 manzana 18).
Pasteur Norte número 305, esquina Gahino Barreda, (región 01 manzana 16).
Pasteur Norte número 319, (región 01 manzana 16).
Pasteur Norte número 327, (región 01 manzana 16).
Pasteur Norte número 331, (región 01 manzana 16).
Pasteur Norte número 358, (región 01 manzana 09).
Pasteur Norte número 361, esquina Avenida Gómez Palacio número 303, (región 01 manzana I6).
Pasteur Norte número 508, (región 01 manzana 11).
Pasteur Norte número 512, (región 01 manzana 11).
Pasteur Norte número 516, (región 01 manzana 11).
Pasteur Norte número 525, (región 01 manzana 14).
Pasteur Norte número 529, (región 01 manzana 14).
Pasteur Norte número 614, (región 01 manzana 12).
Pasteur Norte número 638, (región 01 manzana 12).
Pasteur Sur número 102, (región 04 manzana 26).
Pasteur Sur número 106, (región 04 manzana 26).
Pasteur Sur número 108, (región 04 manzana 26).
Pasteur Sur número 112, (regió 04 manzana 26).
Pasteur Sur número 200, esquina Avenida General Negrete número 301, (región 04 manzana 25).
Pasteur Sur número 201, esquina Avenida General Negrete húmero 211, (región 04 manzana 12).
Pasteur Sur números 428-430-432, esquina Pino Suárez número 400, (región 04 manzana 20).
Pasteur Sur sin número esquina Dr. Isaura Venzor, (región 04 manzana 06), "Cárcel".
Pereyra Poniente Av. Número 507, (región 01 manzana 26).
Avenida Pereyra Poniente número 611, (región 01 manzana 35).
Avenida Pereyra Poniente número 817, (región 01 manzana 48).
Avenida Pereyra Poniente húmero 823, (región 01 manzana 48).
Avenida Pereyra Poniente número 983, (región 01 manzana 53).
Avenida Pereyra Poniente numero 1114, (región 07 manzana 05).
Avenida Felipe Pescador Poniente sin numero, Estación del Ferrocarril.
Avenida Felipe Pescador Poniente número 805, (región 01 manzana 50), esquina Calle Bruno Martínez número 629.
Avenida Felipe Pescador Poniente número 815, (región 01 manzana 50).
Avenida Felipe Pescador Poniente número 1219, (región 07 manzana 17).
Avenida Felipe .Pescador Poniente número 1224, (región 07 manzana 18).
Avenida Felipe Pescador Poniente número 1231, (región 07 manzana 17), esquina Borrego número 634.
Avenida Felipe Pescador Poniente número 1238, (región 07 manzana 18).
Avenida Felipe Pescador .Poniente número 1243, esquina Borrego, (región 07 manzana 19).
Pino Suárez Av. Poniente número 100, (región 04 manzana 04).
Avenida Pino Suárez Poniente número 102, (región 04 manzana 04).
Avenida Pino Suárez Poniente número 105, (región 04 manzana 05).
Avenida Pino Suárez Poniente número 208, (región 04 manzana 08).
Avenida Pino Suárez Poniente números 300-302, esquina Calle Patoni, (región 04 manzana 14).
Avenida Pino Suárez Poniente sin número, esquina Pasteur, "Sagrario Metropolitano", (región 04 manzana 15).
Avenida Pino Suárez Poniente números 407-409, (región 04 manzana 19).
Avenida Pino Suárez Poniente número 411, (región 04 manzana 19).
Avenida Pino Suárez Poniente número 415, (región 04 manzana 19).
Avenida Pino Suárez Poniente número 419, (región 04 manzana 19).

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Avenida Pino Suárez Poniente número 602, (región 04 manzana 35).
Avenida Pino Suárez Poniente sin número, entre Juárez y Victoria, "Templo de San Juan de Dios", (región 04 manzana 34).
Avenida Pino Suárez Poniente número 602, (región 04 manzana 35).
Avenida Pino Suárez Poniente números 702-704-706, (reg. 04 manzana 43).
Avenida Pino Suárez Poniente número 709, (región 04 manzana 44).
Avenida Pino Suárez Poniente números 716-718, esquina Calle de Constitución números 409-411, (región 04 manzana 43).
Avenida Pino Suárez Poniente sin número entre las calles de Constitución y Bruno Martínez "Colegio Seminario", (región 04 manzana 47).
Avenida Pino Suárez Poniente número 905, (región 04 manzana 57).
Avenida Pino Suárez Poniente número 1006, (región 04 manzana 59).
Avenida Pino Suárez Poniente número 1027, (región 04 manzana 58).
Avenida Pino Suárez Poniente número 1029, esquina Calle Hidalgo, (región 04 manzana 58).
Avenida Pino Suárez Poniente número 1102, esquina Hidalgo, (región 04 Manz. 66).
Avenida Pino Suárez Poniente número 1105, (región 04 manzana 67).
Avenida Pino Suárez Poniente número 1202, (región 06 manzana 05).
Avenida Pino Suárez Poniente número 1206, (región 06 manzana 05).
Avenida Pino Suárez Poniente número 1208, (región 06 manzana 05).
Avenida Pino Suárez Poniente número 1213, (región 06 manzana 06).
Avenida Pino Suárez Poniente número 1214, (región 06 manzana 05).
Avenida Pino Suárez Poniente número 1302, (región 06 manzana 07).
Ramírez números 126-128, (región 02 manzana 33).
Ramírez número 167, (región 02 manzana 4).}
Santa María Carlos Oriente número 100, (región 03 manzana 53).
Carlos Santa María Oriente número 102, (región 03 manzana 53).
Carlos Santa María Oriente número 103, (región 03 manzana 52).
Carlos Santa María Oriente número 104, (región 03 manzana 53).
Carlos Santa María Oriente número 105, (región 03 manzana 52).
Carlos Santa María Oriente número 107, (región 03 manzana 52).
Carlos Santa María Oriente número 109, (región 03 manzana 52).
Carlos Santa María Oriente número 111, (región 03 manzana 52).
Carlos Santa María Oriente número 113, (región 03 manzana 52).
Carlos Santa María Oriente número 124, (región 03 manzana 53).
Carlos Santa María Oriente sin número junto al 200, (reg. 03 manzana 42).
Carlos Santa María Oriente número 200, (región 03 manzana 42).
Carlos Santa María Oriente número 205, (región 03 manzana 43).
Carlos Santa María Oriente número 213, (región 03 manzana 43).
Carlos Santa María Oriente número 214, (región 03 manzana 42).
Avenida Francisco Sarabia número 500, esquina Calle Allende, (región 05 manzana 73).
Avenida Francisco Sarabia número 508, (región 05 manzana 73).
Avenida Francisco Sarabia número 513, (región 06 manzana 06).
Avenida Francisco Sarabia número 514, (región 05 manzana 73).
Avenida Francisco Sarabia número 601, (región 04 manzana 67).
Avenida Francisco Sarabia número 604, (región 05 manzana 61), esquina Calle Belisario Domínguez.
Avenida Francisco Sarabia número 616, esquina Analco número 100, (región 05 manzana 61).
Avenida Francisco Sarabia número 712, (región 05 manzana 60).
Avenida Francisco Sarabia número 713, (región 04 manzana 58).
Avenida Francisco Sarabia número 801-A, (región 04 manzana 57), esquina Calle Zaragoza.
Avenida Francisco Sarabia número 801, (región 04 manzana 57).
Avenida Francisco Sarabia número 901, (región 04 manzana 46).
Avenida Francisco Sarabia número 934, (región 05 manzana 48).
Avenida Francisco Sarabia número 970, (región 05 manzana 48).
Saucos Sur números 300-302A-302 esquina Pino Suárez, (reg. 03 manz. 44).
Saucos Sur números 310, (región 03 manzana 44).
Saucos Sur número 310-A, (región 03 manzana 44).

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Saucos Sur número 318, (región 03 manzana 43), esquina Mascareñas 214.
Avenida 16 de Septiembre Poniente número 113, esquina Hidalgo y Muñoz, (región 08 manzana 14).
Avenida 16 de Septiembre Poniente número 130, "Hospital de San Juan de Dios", (región 08 manzana 01).
Avenida Aquilea Serdán Oriente número 105 esquina Zarco número 102, (región 02 manzana 45).
Avenida Aquiles Serdán Oriente número 501 esquina Calle Regato, (región 02 manzana 20).
Avenida Aquiles Serdán número 513 (ote), esquina Calle Laureano Roncal, (región 02 manzana 09).
Avenida Aquiles Serdán Oriente número 515, (región 02 manzana 09).
Avenida Aquiles Serdán Poniente número 105, (región 04 manzana 01).
Avenida Aquiles Serdán Poniente número 110, (región 01 manzana 06).
Avenida Aquiles Serdán Poniente número 118, (región 01 manzana 06).
Avenida Aquiles Serdán Poniente número 119, (región 04 manzana 01).
Avenida Aquiles Serdán Poniente número 134, (región 01 manzana 06)
Avenida Aquiles Serdán Poniente número 136 (región 01 manzana 06).
Avenida Aquiles Serdán Poniente número 139, (región 04 manzana 06.
Avenida Aquiles Serdán Poniente número 163, (región 04 manzana 01).
Avenida Aquiles Serdán Poniente número 169, (región 04 manzana 01).
Avenida Aquiles Serdán Poniente número 202, (región 01 manzana 07).
Avenida Aquiles Serdán Pte. 203, esq. Calle Patoni 100, (reg. 04 Manz. 11).
Avenida Aquiles Serdán Poniente número 211, (región 04 manzana 11).
Avenida Aquiles Serdán Poniente número 212 (región 01 manzana 07).
Avenida Aquiles Serdán Poniente número 214, (región 01 manzana 07).
Avenida Aquiles Serdán Poniente número 217, (región 04 manzana 11).
Avenida Aquiles Serdán Poniente número 221, (región 04 manzana 11).
Avenida Aquiles Serdán Poniente número 224, (región 01 manzana 07).
Avenida Aquiles Serdán Poniente número 239-237, esquina Calle Pasteur 101, (región 04 manzana 11).
Avenida Aquiles Serdán Poniente número 301, esquina Pasteur (región 04 manzana 26).
Avenida Aquiles Serdán Poniente número 306 (región 04 manzana 18), esquina Pasteur.
Avenida Aquiles Serdán Poniente número 309 (región 04 manzana 26).
Avenida Aquiles Serdán Poniente número 317 (región 04 manzana 26).
Avenida Aquiles Serdán Poniente número 327 (región 04 manzana 26).
Avenida Aquiles Serdán Poniente número 333 (región 04 manzana 26).
Avenida Aquiles Serdán Poniente número 408 (región 01 manzana 19), esquina Calle Victoria.
Avenida Aquiles Serdán Poniente número 413 (región 04 manzana 27).
Avenida Aquiles Serdán Poniente número 517 (región 04 manzana 38).
Avenida Aquiles Serdán Poniente número 602 (región 01 manzana 31), esquina Juárez.
Avenida Aquiles Serdán Poniente número 603-605. esquina Juárez (región 04 manzana 39).
Avenida Aquiles Serdán Poniente número 611 (región 04 manzana 39).
Avenida Aquiles Serdán Poniente número 621, esquina Constitución (región 04 manzana 39).
Avenida Aquiles Serdán Poniente número 716 (región 01 manzana 44).
Avenida Aquiles Serdán Poniente número 719, esquina Calle Bruno Martínez número 107 región 04 manzana 50).
Avenida Aquiles Serdán Poniente número 728, esquina Calle Bruno Martínez número 107 región 01 manzana 44).
Avenida Aquiles Serdán Poniente número 801, esquina Calle Bruno Martínez número 102 (región 04 manzana 51).
Avenida Aquiles Serdán Poniente número 802-806, esquina Calle Bruno Martínez Procuraduría General de Justicia) (región 01 manzana 45).
Avenida Aquiles Serdán Poniente número 805 (región 04 manzana 51).
Avenida Aquiles. Serdán Poniente número 809 (región 04 manzana 51).
Avenida Aquilea Serdán Poniente número 816 (región 01 manzana 45).
Avenida Aquiles Serdán Poniente número 822 esquina Calle Zaragoza (región 01 manzana 45).

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Avenida Aquiles Serdán Poniente número 827, esquina Calle Zaragoza (región 04 manzana 51). . ,
Avenida Aquiles Serdán Poniente número 908 (región 01 manzana 57).
Avenida Aquiles Serdán Poniente número 911 (región 04 manzana 62).
Avenida Aquiles Serdán Poniente número 912 (región 01 manzana 57).
Avenida Aquiles Serdán Poniente número 917 (región 04 manzana 62).
Avenida Aquiles Serdán Poniente número 918 (región 01 manzana 57).
Avenida Aquiles Serdán Poniente número 923 (región 04 manzana 62).
Avenida Aquiles Serdán Poniente número 934 (región 01 manzana 57).
Avenida, Aquiles Serdán Poniente número 954, esquina Calle Hidalgo (región 01 manzana 57).
Avenida Aquiles Serdán Poniente número 957 (región 04 manzana 62), esquina Calle Hidalgo.
Urrea número 104 (región 05 manzana 48).
Urrea número 106 (región 05 manzana 48).
Urrea número 108 (región 05 manzana 48).
Urrea número 110 (región 05 manzana 48).
Urrea número 112 (región 05 manzana 48).
Urrea número 116 (región 05 manzana 48).
Urrea número 118 (región 05 manzana 48).
Urrea número 121 (región 05 manzana 47).
Urrea número 124 (región 05 manzana 48).
Urrea número 128 (región 05 manzana 48), esquina Arista.
Urrea número 223 (región 05 manzana 49).
Urrea número 227 (región 05 manzana 46).
Urrea número 229-231, esquina Gómez Farías (región 05 manzana 46).
Urrea número 302 (región 05 manzana 50).
Urrea número 305 (región 05 manzana 45).
Urrea número 316 (región 05 manzana 50).
Urrea número 414-416 (región 05 manzana 51).
Urrea número 501 (región 05 manzana 43).
Urrea número 505 (región 05 manzana 43).
Dr. Isauro Venzor Oriente número 100-102 (región 03 manzana 54).
Dr. Isauro Venzor Oriente número 203 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 205 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 207 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 209 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 211 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 213 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 215 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 219 (región 03 manzana 53).
Dr. Isauro Venzor Oriente número 235 (región 03 manzana 42).
Dr. Isauro Venzor Oriente número 241 (región 03 manzana 42).
Dr. Isauro Venzor Oriente número 303 (región 03 manzana 39).
Dr. Isauro Venzor Oriente número 305 (región 03 manzana 39).
Dr. Isauro Venzor Oriente número 307 (región 03 manzana 39).
Dr. Isauro Venzor Oriente número 309 (región 03 manzana 39).
Dr. Isauro Venzor Oriente número 403 (región 03 manzana 69).
Dr. Isauro Venzor Oriente número 204 (región 04 manzana 15).
Dr Isauro Venzor Oriente número 206 (región 04 manzana 15), "Sagrario Metropolitano
Victoria Sur sin número esquina Aquiles Serdán, Edificio del Poder Judicial del Estado (región 04 manzana 38).
Victoria Sur número 103-105 (región 04 manzana 27).
Victoria Sur número 109, esquina Negrete (Región 04 manzana 27).
Victoria Sur número 200 (región 04 manzana 37).
Victoria Sur número 203 (región 04 manzana 28).
Victoria Sur número 204 (región 04 manzana 37).
Victoria Sur número 207 (región 04 manzana 28).
Victoria Sur numero 209 (región 04 manzana 28).
Victoria Sur número 211 (región 04 manzana 28).
Victoria Sur número 213 (región 04 manzana 28).

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Victoria Sur número 300, esquina Av. 20 de Noviembre (región 04 manzana 36).
Victoria Sur número 303-305-307, esquina Avenida 20 de Noviembre, Palacio Municipal (región 04 manzana 29).
Victoria Sur número 304 (región 04 manzana 36).
Victoria Sur número 310-A (región 04 manzana 36).
Victoria Sur número 311 (región 04 manzana 29).
Victoria Sur número 313-315-317 (región 04 manzana 29).
Victoria Sur números 319-319-B-321, esquina Avenida 5 de Febrero (región 04 manzana 39).
Victoria Sur número 400, esquina 5 de Febrero (región 04 manzana 35).
Victoria Sur número 412 (región 04 manzana 35).
Victoria Sur número 414-420, esquina Avenida Pino Suárez número 414 (región 04 manzana 35).
Victoria Sur sin número junto al Templo de San Juan de Dios (región 04 manzana 34).
Victoria Sur sin número junto a la Escuela Guadalupe (región 04 manzana 34).
Zaragoza Sur número 326 (región 04 manzana 60).
Zaragoza Sur número 408-410 (región 04 manzana 59).
Zaragoza Sur número 420-424 (región 04 manzana 59).
Zaragoza Sur número 428 (región 04 manzana 59).
Zaragoza Sur número 436-440 (región 04 manzana 59).
Zaragoza Sur número 505 (región 04 manzana 57)
Zaragoza Sur número 518 (región 04 manzana 58).
Zaragoza Sur número 519 (región 04 manzana 57).
Zaragoza Sur número 521 (región 04 manzana 57).
Zaragoza Sur número 523 (región 04 manzana 57).
Zarco Norte número 102 (región 02 manzana 45).
Zarco Norte número 115 (región 01 manzana 06).
Zarco Norte número 117, esquina Calle Fresno (región 01 manzana 06).
Zarco Norte número 204 (región 02 manzana 43).
Zarco Norte número 400 (región 02 manzana 41).
Zarco Norte número 408-408-A, esquina Privada San José (región 02 manzana 41).
Zarco Norte número 614 (región 02 manzana 39).

ARTICULO 5o.-Las construcciones que se hagan en la zona de monumentos históricos de la ciudad de Durango, Estado de Durango se sujetarán a las condiciones establecidas en las disposiciones legales aplicables, y en todo caso cualquier obra de construcción, restauración o conservación en la zona de monumentos deberá realizarse previa solicitud del particular ante el Instituto Nacional de Antropología e Historia.

En los casos de obras a realizarse e inmuebles de propiedad federal, la Secretaria de Asentamientos Humanos y Obras Públicas intervendrá de acuerdo con la Ley de la materia.

ARTICULO 6o.-Corresponde al Instituto Nacional de Antropología e Historia vigilar el cumplimiento de lo ordenado por este Decreto, en los términos de las disposiciones aplicables.

ARTICULO 7o.-La Secretaría de Asentamientos Humanos y Obras Públicas auxiliará, en el ámbito de su competencia, al Instituto Nacional de Antropología e Historia en el cumplimiento del presente Decreto. Asimismo, se invitará a colaborar a las autoridades estatales competentes en los términos del Acuerdo por el que se crea una Comisión Intersecretarial a fin de coordinar las actividades de las Secretarías de Estado y demás entidades o dependencias a las que la legislación confiera la investigación, protección y conservación de los valores arqueológicos, históricos y artísticos, que forman parte del patrimonio cultural del país.

ARTICULO 8o.-Inscríbase la presente declaratoria con los planos oficiales respectivos y demás anexos que lo integran, en el Registro de Monumentos y Zonas Arqueológicos e Históricos dependiente del Instituto Nacional de Antropología e Historia, así como en el Registro Público de la Propiedad de la ciudad de Durango.

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TRANSITORIO

PRIMERO.-Este Decreto entrará, en vigor el día de su publicación en el Diario Oficial de la Federación.
SEGUNDO.-Precédase a la inscripción de oficio en el Registro Público de Monumentos y
zonas Arqueológicos e Históricos, dependiente del Instituto Nacional de Antropología e Historia, de las obras civiles relevantes de carácter privado, realizadas en los siglos XVI al XIX inclusive, que se encuentren dentro de la zona, consideradas monumentos históricos por determinación de la Ley, previa notificación personal al propietario del inmueble y de conformidad con los procedimientos legales y reglamentos respectivos.

Dado en la residencia del Poder Ejecutivo Federal, en la ciudad de México, Distrito Federal, a los 26 días del mes de julio de mil novecientos ochenta y dos.-José López Portillo.-Rúbrica.-El Secretario de Educación Pública, Fernando Solana.-Rúbrica.-El Secretario de Asentamientos Humanos y Obras Públicas, Pedro Ramírez Vázquez.-Rúbrica.-La Secretaria de Turismo, Rosa Luz Alegría.-Rúbrica.

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7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

DIRECCIÓN

Archivo Histórico de Parral,
Tel. 627 5225450

Archivo Histórico del Estado de Durango
Av. 16 de septiembre 130 col. Silvestre Dorador. Cp. 34070. Durango, Dgo. (AHED)

Archivo de la Parroquia del Sagrario de Durango
Av 20 de Noviembre Zona Centro, C.p. 34000. Durango, Dgo. (APSD)

Centro INAH-Durango
Av. 16 de septiembre 130 col. Silvestre Dorador. Cp. 34070. Durango, Dgo. tel 1286004

Secretaría de Comunicaciones y obras públicas del estado de Durango
Priv. del Parque y Loza S/N Col. Los Ángeles, C.p. 34000 Durango, Dgo. Tel. 8125544/8117394

Dirección municipal de desarrollo urbano y obras públicas
Gabino Barrera 1335 Pte Zona Centro C.p. 34000, Durango, Dgo tel. 8110810/8129600
ARCHIVOS

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Camino Real de Tierra Adentro

Vol. Chihuahua

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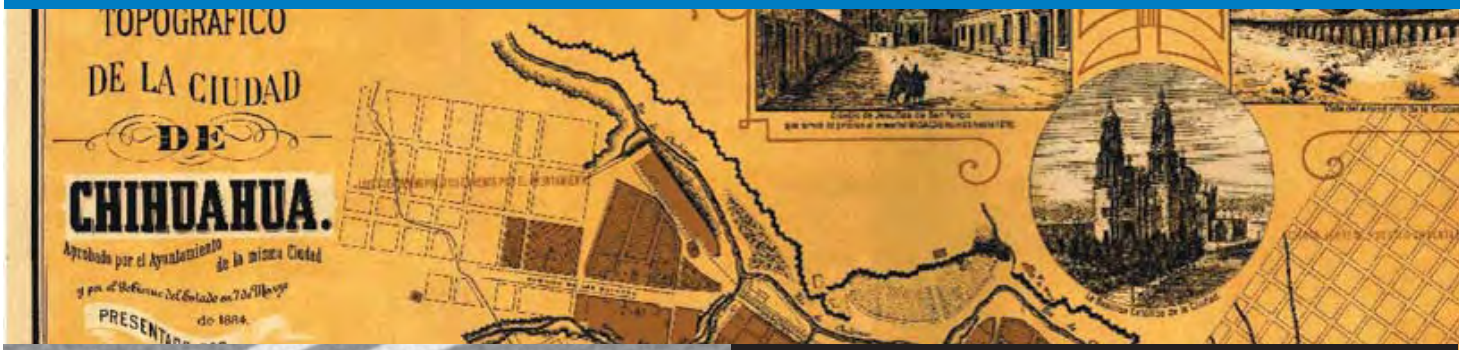
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DESCRIPTION 2

2a. DESCRIPTION OF PROPERTY

2.a DESCRIPTION OF PROPERTY

001CH TOWN OF VALLE DE ALLENDE

The town of Valle de Allende is a clear example of a town closely bound to the Camino Real de Tierra Adentro. This is because as the Spanish Crown fostered the population process in the north of Nueva España, a strong relation was generated between field and mine. The foundation of Valle de Allende preceded the discovery of the mines of San José de Parral; this allowed both settlements to subsist as an isolated nucleus, in the middle of an adverse environment, as it was the north of the Nueva España by the end of 16th century and at the beginning of 17th century.

A feature that stands out in this place is the plan; it is linear, where the royal street and the canals constitute its urban axes. That particularity is very important because it is a settlement pattern, which repeats in several towns associated to this route as Nombre de Dios, Durango and Nazas, in the State of Durango. In each of these towns, the appropriation of the space was made in function of the presence of water. Finally, also share one of the associative cultural landscapes of the Camino, such as the walnut orchards, which on the other hand are possible to be found up to the region of the Bravo River in the stretch that comprises the south of the United States.

The foundation of missionary town in the Valle de San Bartolomé is attributed to Fray Pedro de Espinareda according to the chronicler José Arlegui. This establishment at first had the category of orphanage, but with the command of the Viceroy Luis de Velasco of 1563, that the Franciscans administered both natives as Spaniards, that quickly settled in the area; the struggle between the seraphic and secular clergy began. Finally, in 1570, the valley of San Bartolomé became the sixth convent of the Franciscan province of Zacatecas[1].



[1] Gerhard, 1996, p. 293.



In the description of Bishop Alonso de la Mota y Escobar, written during the first years of 17th century, it is mentioned that: "Seven leagues from here (Santa Bárbara) to the East, is located the Valle de San Bartolomé, not less fertile, with all sorts of fruits, plentiful of grasses and wheat and corn harvests, of which neighbors lived and raised big and small cattle and mules. The bishop added that the fields should were irrigated by ditches and canals that were taken out of a plentiful river (Conchos). Two leagues far from the valley there was a marsh that in winter season was crowded with cranes, gooses and ducks of several species. In a report in 1622, it mentions that 1.003 natives, including children, inhabited the area, most of them were found in the town of Atotonilco.

The discovery of the mines of Parral was favorable for the fourteen landowners, producers of wheat and corn in the valley, so a church was built in 1638[2], some years later it became Alcaldía Mayor[3]. The Bishop Diego de Evia y Valdés secularized the Franciscan mission of San Bartolomé between 1642 and 1656, when later returned to hands of the Franciscans[4].

The decadence of the mines of Parral, the native rebellion of Nuevo Mexico and epidemics that fell in the decade of 1690, brought problems to the region's landowners.[5] According to the census of the parish churches of the Bishopric of Durango, raised in 1712, in the town and in several haciendas and surrounding ranches, 1715 people inhabited.[6] Non-native population continued growing in the following years so the Franciscan mission was secularized in 1755. The Franciscans kept only the near mission of Atotonilco until after the Independence.



Bishop Pedro Tamarón mentioned that this place was one of "greatest and good looking of the bishopric". Farmers and merchants set up its neighborhood, it was head of the Parish and two assistants or vicars helped the priest. The population was of two hundred families, 1,833 people. In the jurisdiction there were also some other priests, clergies and a Convent of San Francisco from which only the guardian was supported[7].

Gerhard mentions that during the second half of 18th century the Spanish colonization extended along the low basin of the Florido River, thanks to the presence of a pre-

[2] Gallegos, 1969, p. 94-95
[3] Gerhard 1996, p. 299.
[4] Gallegos, 1969, p. 94-95.
[5] Martín, Cherryl, Gobierno y sociedad en el México colonial. Chihuahua en el siglo XVIII, Chihuahua, Gobierno del estado de Chihuahua, 2004, p. .51.
[6] Archivo Histórico del Arzobispado de Durango, Libro CCCV, Padrón de las parroquias del obispado de la Nueva Vizcaya, 1712
[7] Tamarón, 1938, p.121.



sidio force in Guejuquilla. This resulted in the foundation of the town of Santo Cristo de Burgos (currently Ciudad Jiménez, Chihuahua). Together, the population from both jurisdictions reached 6,511 inhabitants in 1777. Valle de San Bartolomé turned in a sub delegation of the Intendancy of Durango towards 1778. The richness of the haciendas in this area allowed the population to continue increasing and reached 15,042 inhabitants in 1806 and 16,558 in 1820.[8]

The Parish Church of San Bartolomé has a facade formed by pilasters decorated with lambrequins. The key of the entrance has the Pope's Shield sculpted, marking the preeminence of secular clergy in the Parish Church. It is work of Nicolás Morín and it has an inscription: "It was started on May 2, 1788". It should be emphasized that the master stonemason participated in several constructions of cities associated with Camino Real de Tierra Adentro; these consisted of quarry works in the interior of the Cathedral of Chihuahua and Cathedral of Durango (finial of the main facade and finial of the east tower). This exemplifies the dynamic of the road in the field of architecture.



[8] Gerhard, 1996, p. 301.



The interior has three naves, covered with coffered wooden ceiling. The high altar is built with exquisite pink quarry, probably from Zacatecas, it is a work of the sculptor Jesús Montoya and his son Benigno, and is similar to that in the Parish Church of Mapimí. It stands our by an undulant cornice similar to the one Manuel Tolsá built in the temple of La Profesa in the city of México. The manifestador (gilt construction in front of the altar designed to display the Blessed Sacrament) in the central part is a replica of a neo-gothic chapel with fine wooden carvings of Montoya.





STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4

4a. PRESENT STATE OF CONSERVATION

4b. FACTORS AFFECTING THE PROPERTY

4.a PRESENT STATE OF CONSERVATION

001CH Town of Valle de Allende

There are 66 real estate pieces in the nucleus area of the proposed property, 61 out of those are national monuments already classified as such by the National Institute of Anthropology and History (INAH), and the remaining five are constructions of historic value.

The most remarkable constructions of the first group are the Temple of the Parish of San Bartolomé and the Aduana building.

85% of the properties proposed are in good state of conservation and the rest, 15%, would be considered as in regular condition.




TO PARRAL
TO JIMENEZ
CHIHUAHUA STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
CHM-005
TYPES OF PAVING
NAME OF SITE:
TOWN OF VALLE DE ALLENDE
NOMENCLATURE
CORE POLYGONAL
BUFFER POLYGONAL
TEMPLE
SQUARE
ASPHALT
CONCRETED
STONE PAVEMENT
SAND STONE
GROUND
MUNICIPALITY MAP
MUNICIPALITY OF ALLENDE
LOCALIZATION
TO PARRAL
TO JIMENEZ
N
DATE:
DEC, 2006
SCALE:
1:7425
GRAPHIC SCALE
METERS

4.b FACTORS AFFECTING THE PROPERTY

4b i CHIHUAHUA

001CH Town of Valle de Allende

The town of Valle de Allende is in the right margin of the Santa Barbara River, an affluent of the Florido River and one of the most fertile lands of the southern part of Chihuahua. The intensive agriculture of this town as well as the installation of agro industrial developments is the greatest risk related to the property. Today the most representative agricultural activity is the cultivation of pecan trees, located on the banks of the river. At the moment the production is controlled and isn't a threat to the proposed property.

Another factor which places the integrity of the proposed properties at risk in Valle de Allende is the variation in the population. However, this is not a threat to the site. Between 1970 and 2005 the populations has decreased from 4,973 to 3,976 inhabitants.


TO PARRAL
TO JIMENEZ
CHIHUAHUA STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
CHM-007
CURRENT USE
NAME OF SITE:
TOWN OF VALLE DE ALLENDE
NOMENCLATURE
CORE POLYGONAL
BUFFER POLYGONAL
TEMPLE
SQUARE
RELIGIOUS CENTER
COMERCIAL
HOUSING
MUNICIPALITY MAP
MUNICIPALITY OF ALLENDE
LOCALIZATION
TO PARRAL
TO JIMENEZ
N
DATE:
DEC, 2008
SCALE:
1:7425
GRAPHIC SCALE
METERS



4b ii STATE OF CHIHUAHUA

The land of the state of Chihuahua is divided into two physiographic provinces: Cuencas y Sierra and the Sierra Madre Occidental to the East.

Province of Cuencas y Sierra: according to E. Raisz (1959) it represents the meridian extension of the great province of "Bassin and Range" from the Southwest of the United States. The relief properties are repeated with scarce variety throughout the province; the plains extend on long distances, dry and uniform, with no changes except of the gradual slope to the East. It is common to find internal expanding watersheds known as bolsones, which means small bodies of water, that descend down a soft slope to a central area usually sandy and salty, known as barrial (morass) or beach, meaning a place of lagoons and low and ephemeral ponds. Isolated on the plains there are numerous long and narrow ranges that extend to the Northeast for more than 100 kilometers but hardly more than 15 km wide.

Province of the Sierra Madre Occidental: the Sierra Madre Occidental is 1250 kms long and 150 kms wide that D.D. Brand (1937) defined as: a large plateau with volcanic rocks, narrow structural depressions located amongst ranges of soft climate, segmented by transversal current ravines or remontant currents that flow through deep gullies to the lower lands of the Coast of the Pacific. The part of the Sierra Madre Occidental within the state is subdivided intro three more provinces: La Mesa, Las Barrancas and Las Altas Llanuras.

Chihuahua has a mean rainfall of 470 mm per year. The currents draining to the interior of the state, plus the deposits of lagoons and dams and the underground waters are the bodies that represent the total of the hydrological potential of the state. The continental ridge extends along the tops of the Tarahumara mountains and divides the area of the state into three watersheds known as: Vertiente del Golfo de California, Vertiente del Golfo de México and Vertiente Interna.

The watershed of the Golfo de Mexico has long rivers and creeks of low volume, all tributaries of the Bravo river; the most important one is the Conchos river, which begins at the foothills of the Tarahumara range.

The main problem associated with environmental pressure would be an increase in the volume of these bodies; however, the location of all of the properties close to water bodies is on the second raining terrace, out of the possibility of floods.

We consider important to make a list of all the properties with a description of how close they are to any watershed.

Bravo-Conchos Watershed

001CH Town of Valle de Allende

4b iii CHIHUAHUA

The current administration of the state of Chihuahua has taken a series of steps to measure the effects of natural disasters which take place within the state.

Because this is the largest state in the country, its division into regions has been very important to identify those zones which are the most vulnerable in case of natural disasters, and because during 2008 there was the greatest increase in the water flow of rivers, effluents and watersheds, it was decided to establish details of the threats caused by these meteorological phenomena.

According to the risk Atlas of the state there are no earthquakes in this zone, and very scarce high temperatures in the zone of the Valle de Allende which could cause fires that might be difficult to contain.

However, state decisions have transcended and therefore the State Law of Public Safety has been presented in which each municipality has the obligation of making the necessary plans that will see to all kinds of contingencies, those provoked by man as well as natural ones.

001CH Town of Valle de Allende

After the last storms which took place in the zone of the Valle de Allende (August, 2008) it became necessary to declare this zone as a zone affected by the intense rains which lasted a long time and which caused damages to homes located at the slopes of the rivers. This happening, unusual in the entire country, made the citizens and the public administration conscious of the need for an emergent plan for the prevention of natural disasters.

The Mexican army, the fire department and security personnel were in charge of attending to the disaster, seeing to such problems as slight floods in the lower zones, but the zone proposed for the of the Royal Inland Road did not suffer any damage.

However, there is a plan being prepared to take care of any extreme case that might affect the conservation conditions of the nucleus area.

4 b iv STATE OF CHIHUAHUA

Chihuahua is a Nahuatl voice meaning "dry or sandy zone". Its weather highly contrasts with the rainy season and hot summer days, which combine to create a landscape of large groves and spread-out vegetation, as well as green areas contrasting with the wild desert. It is the most extended desert in the country; and in parallel, it is also one of the most amazing ones due to the singular attractions kept and offered to the visitor. The state of Chihuahua is formed by three large regions named Sierra, Llanura or Meseta and the Desert, which follow each other from west to east, forming large stripes. This gives the climate and the geography, immensely contrasting conditions and provides the state with its best-known images: its large deserts, mountains, ravines and woods. Chihuahua is a modern state, vigorous and progressive, full of splendor and magic due to the greatness of its history, its imposing mountain ranges, waterfalls and deserts. At present, it is characterized as a great agricultural, cattle-raising, industrial and commercial centre, supported by an intense touristic flow attracted by the contrasting architecture in which the Colonial, Neo-Classic and French forms of the past century combine with the modern layout of a large city that, notwithstanding its progress, never loses its classical provincial flavor. The state of Chihuahua is formed by three large regions named the Mountain Range, the Flatland or Plateau and the Desert, which follow one another from west to east as in large stripes. The above imprints the weather and geography with immensely contrasting conditions and provides the state with its best known images: its large deserts, mountains, ravines and woods.

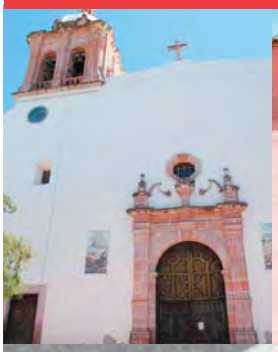
At the proposed property 001CH Town of Valle de Allende, tourist flow is low, even though the site presents favorable conditions for visiting, such as appropriate Communications pathways and a strategic location. This situation represents no risk for the properties within the area nucleus of the site.



4b v STATE OF CHIHUAHUA

001CH Town of Valle de Allende		
Nucleus Area	38	Inhabitants
Absorption Area	582	Inhabitants
Total	620	Inhabitants
Census Year	2005	











PROTECTION AND MANAGEMENT OF THE PROPERTY 5

5a. OWNERSHIP

5b. PROTECTIVE DESIGNATION

5c. MEANS OF IMPLEMENTING PROTECTIVE MEASURES

5d. EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

5f. SOURCES AND LEVELS OF FINANCE

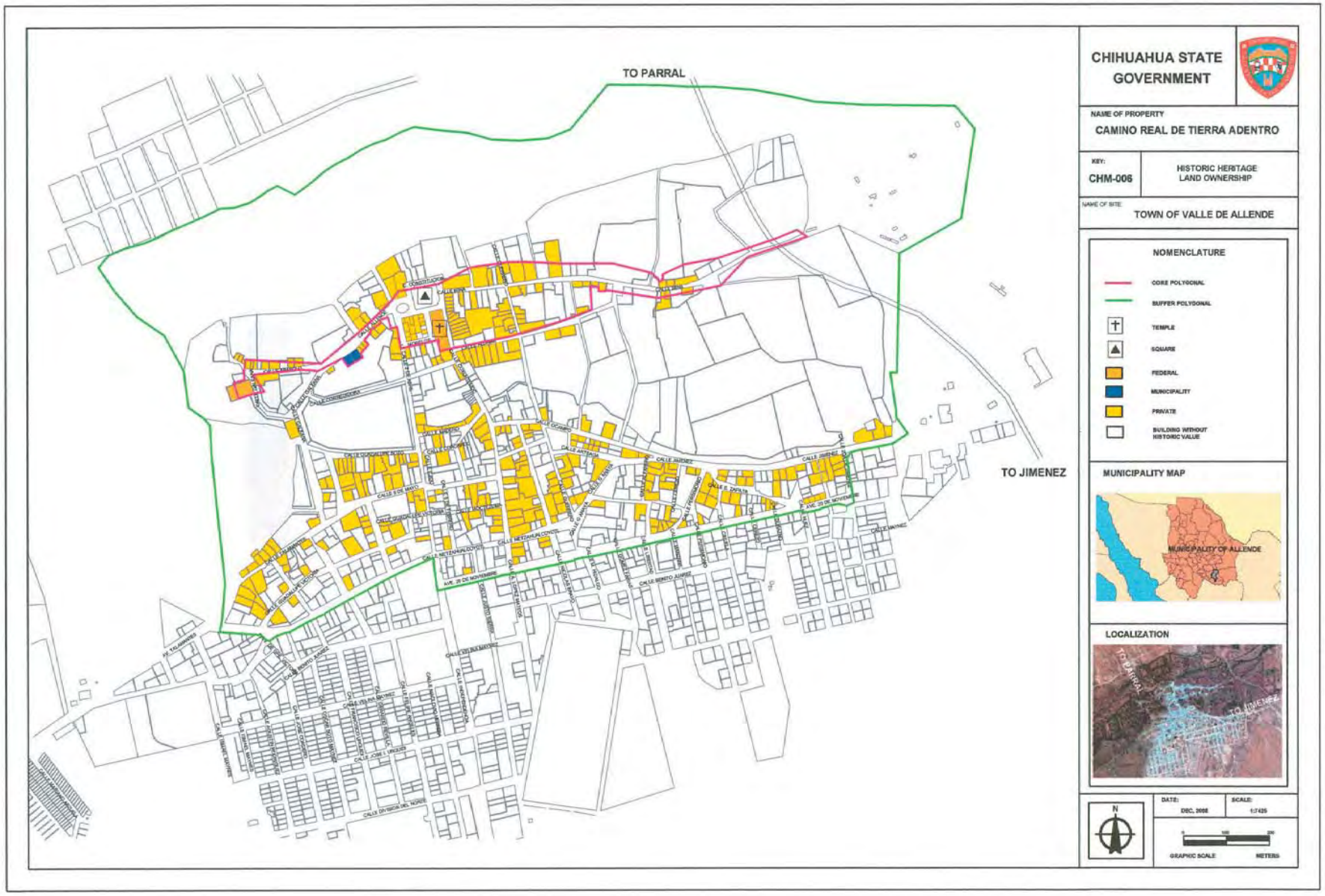
5h. VISITORS FACILITIES AND STATISTICS

5j. STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

5.a OWNERSHIP

STATE OF CHIHUAHUA

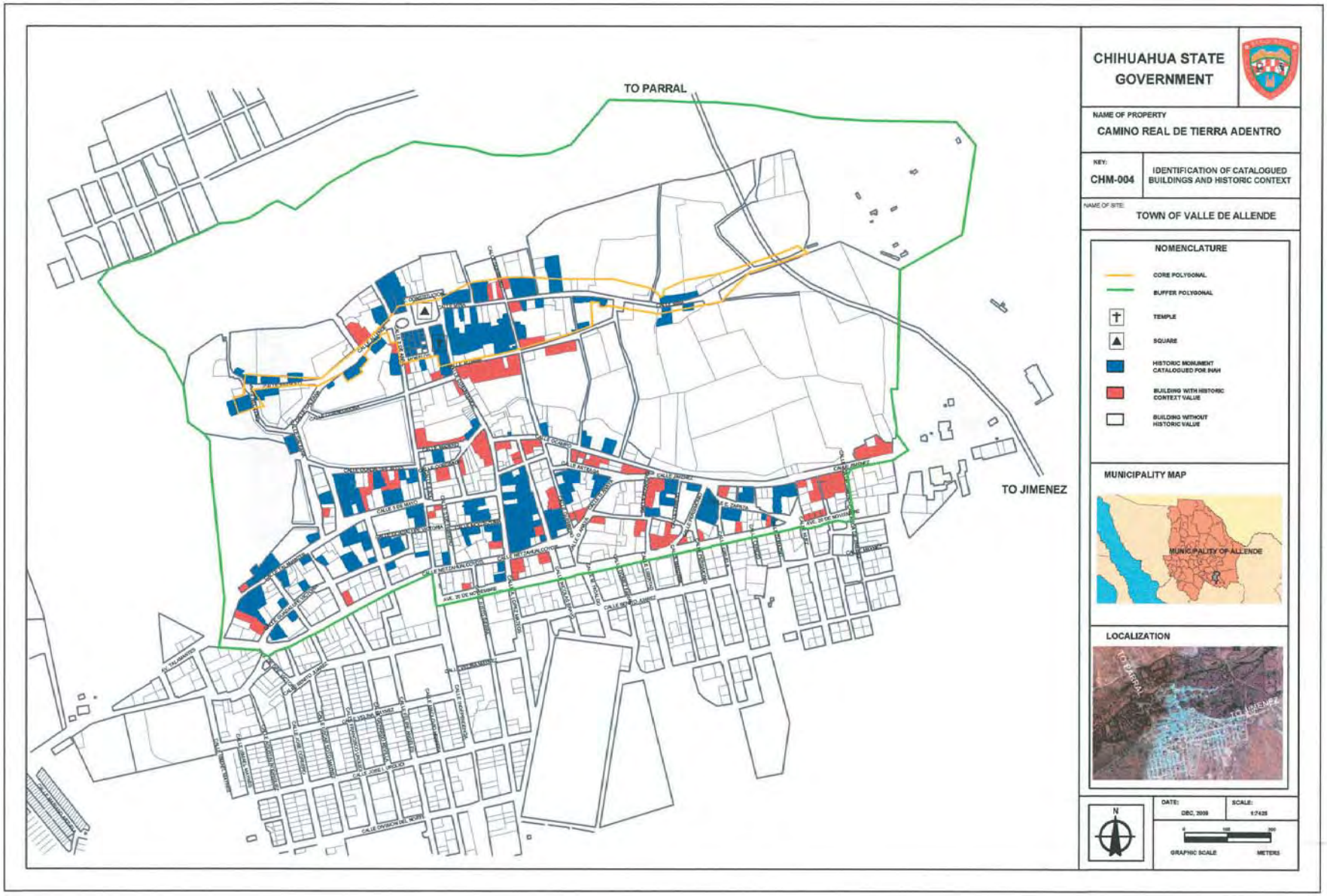
ID	PLACE	BUILDINGS WITHIN THE NUCLEUS AREA	TENURE
001CH	Town of Valle de Allende	In the nucleus area there is a total of 66 buildings, among which 2 pertain to municipal property, 2 to federal property and all others to private property. There is also an urban town square, under municipal property.	


TO PARRAL
TO JIMENEZ
CHIHUAHUA STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
CHM-006
HISTORIC HERITAGE LAND OWNERSHIP
NAME OF SITE:
TOWN OF VALLE DE ALLENDE
NOMENCLATURE
CORE POLYGONAL
BUFFER POLYGONAL
TEMPLE
SQUARE
FEDERAL
MUNICIPALITY
PRIVATE
BUILDING WITHOUT HISTORIC VALUE
MUNICIPALITY MAP
MUNICIPALITY OF ALLENDE
LOCALIZATION
TO PARRAL
TO JIMENEZ
N
DATE:
DEC, 2008
SCALE:
1:7425
GRAPHIC SCALE
METERS

5.b PROTECTIVE DESIGNATION

STATE OF CHIHUAHUA

ID	NAME	LOCAL PROTECTION MEASURES	SUGGESTION	LEGAL GROUNDS
001CH	Town of Valle de Allende	The historic monuments zone in the City of Valle de Allende is protected by a Presidential Decree of 1990, based on the capacity conferred to the Constitutional President of the United Mexican States by fraction I of Article 89 of the Political Constitution of the United Mexican States and founded in Articles 37 fractions VI, VIII, X and XIV, 38 fractions XVIII, XIX and XXI, 42 fraction II of the Organic Law of the Federal Public Administration; Articles 1, 2, 3, 5, 21, 23, 35, 36 fraction 1, 37, 38, 41, 42, 43, 44 and all other related of the Federal Law on Monuments and Archeological, Artistic and Historical Zones; 31 fraction III of the General Law of Human Settlements; Article 2 fraction III, 20, 29, 32 and 36 of the Federal Law on Tourism; Article 2 fraction VI, 29 fraction XIII, 37, 43 and 46 of the General Law of National Goods; Article 2, paragraph 1, fractions IX and XI of the Organic Law of the National Institute of Anthropology and History. The Presidential Decree, in its Article 1, declares the existence of a zone of historical monuments in the City of Valle de Allende, State of Chihuahua, having the perimeter, characteristics and conditions stated in that same Decree. In its Article 2, the zone of historical monuments, subject-matter of such decree, is said to comprehend an area of 1.4 square kilometers, according to a unique perimeter. The full version of such document is annexed.		


TO PARRAL
TO JIMENEZ
CHIHUAHUA STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
CHM-004
IDENTIFICATION OF CATALOGUED BUILDINGS AND HISTORIC CONTEXT
NAME OF SITE:
TOWN OF VALLE DE ALLENDE
NOMENCLATURE
CORE POLYGONAL
BUFFER POLYGONAL
TEMPLE
SQUARE
HISTORIC MONUMENT CATALOGUED FOR INAH
BUILDING WITH HISTORIC CONTEXT VALUE
BUILDING WITHOUT HISTORIC VALUE
MUNICIPALITY MAP
MUNICIPALITY OF ALLENDE
LOCALIZATION
TO PARRAL
TO JIMENEZ
N
DATE:
DEC, 2008
SCALE:
1:7425
GRAPHIC SCALE
METERS

5.c MEANS OF IMPLEMENTING PROTECTIVE MEASURES

STATE OF CHIHUAHUA

The Law of Urban Development of the State of Chihuahua (November 18th, 1995) declares in its Article 2, that it is object of this Law:

I. To establish norms for regulating the competence of the State and its Municipalities in matters of demarcation and regulation of human settlements in the State;
II. To establish norms for the planning and regulation of the territorial de marcation of human settlements, as well as the foundation, conservation, improving and growth of the population centers;
III. To establish the norms according to which the State and its Municipalities shall exercise their attributions in order to zone the territory and determine the regulations, reserves, usages and destinations for areas and lots;
IV. To fix norms for the regulation of all urban action in terms of this Law, guidelines, plans and programs on the matter; and
V. To define the bases for social participation in relation to human settlements.

ARTICLE 19. The State Executive and the Municipalities shall promote actions, concerted among the public, social and private sectors, to propitiate social participation in the foundation, conservation, improvement and growth of the population centers.

ARTICLE 21. Regarding human settlements, social participation shall comprehend:

VII. The protection to cultural heritage of the population centers;

ARTICLE 53. Conservation and improvement actions for population centers, as well as those regulations pointed out in the previous Article, shall be exercised by means of:

III. Preservation of cultural heritage and urban image of population Centers;

CONCERNING URBAN IMAGE AND PROTECTION TO CULTURAL HERITAGE

ARTICLE 76. The Urban Development Plans shall point out those buildings and protected zones, considered to be part of the Cultural Heritage, as established by the Law on the State's Cultural Heritage. Those buildings may not be demolished. [ARTICLE reformed by Decree No. 207-05 II P.O., published in Official Gazette No. 46 of June 8th, 2005]

The following shall be established as basic rules for maintaining or improving the urban image of the population centers of the State, as well as for protection of the cultural heritage, regardless of norms contained in other legal documents:
I. All zones and buildings that represent a valuable testimony of the community's history and culture, shall be pointed out in the relevant plans,

and their conservation and protection may be declared of the public interest by the State's Executive and by the Municipalities.

II. Protected zones and buildings regarded as part of the cultural heritage, will be constituted by:
   a) Buildings linked to national or local history.
   b) Chattel that posses an extraordinary architectonic value.
   c) Town squares, parks and streets having art expressions or constituting a historical or traditional value for the city.
   d) Archeological zones and typical towns. (Honorable Congress of the State, Technical and Legislative Unit, Department of Documentation and Library, Law on Urban Development of the State of Chihuahua, Last Amendment POE 2007.01.13/No.4 29 d e 70)
   e) That established in the Law on Cultural Heritage of the State. [Provision amended by Decree No. 207-05 II P.O., published in the Official Gazette No. 46 of June 8th, 2005]

III. In the interest of conservation and improving of the urban image in zones and buildings considered as cultural heritage, the following shall apply: [Fraction amended by Decree No. 207-05 II P.O., published in the Official Gazette No. 46 of June 8th, 2005]
   a) All buildings located nearby, shall harmonize and be compatible with them, in aspects related to their style, materials and shape.
   b) Regulations established in the Law on Cultural Heritage of the State. Lo establecido en la Ley del Patrimonio Cultural del Estado. [Provision amended by Decree No. 207-05 II P.O., published in the Official Gazette No. 6 of June 8th, 2005]

IV. Within zones and buildings of cultural value, local authorities shall regulate the type and characteristics of billboards in order to make them compatible and harmonizing with their surroundings. [Fraction amended by Decree No. 207-05 II P.O., published in the Official Gazette No. 46 of June 8th, 2005]

V. Authorities may establish agreements with the owners of buildings considered to be part of the cultural heritage, for their improvement, preservation, conservation, reparation, usage and better exploitation. [Fraction amended by Decree No. 207-05 II P.O., published in the Official Gazette No. 46 of June 8th, 2005]

ARTICLE 77. The Governments of the State and the Municipalities, taking into consideration the regulations established with respect to this matter by the Federal Law on Monuments and Archeological, Artistic and Historical Zones, and with full regards to the federal authorities' actions on the matter, shall determine the characteristics to be authorized for buildings, depending on their different types and functions.

Whenever the federal, statal or municipal authorities, as well as private individuals wish to perform any construction project and come across vestiges of pre-hispanic civilizations, they shall inform the National Institute of Anthropology and History, in order for it to determine what is to proceed, as determined by the Federal Law on Monuments and Archeological, Artistic and Historical Zones, and the Regulations contained in it.

With the purpose of maintaining the maintaining the state of being and urban image of the populations of the State, the State's Executive may declare of public interest the protection and conservation of such populations or of specific zones within them.

In those zones, the owners, tenants and users may convene with the Municipal Government, the drafting of guidelines to ensure the purposes of conservation and their cultural values.

The Law on Cultural Heritage of the State of Chihuahua (August 28th, 2001) declares in its Article 1, that The regulations in this Law, are of public order and public interest and have for purpose:

I.- To generate conditions for the promotion, fortifying, identifying and cataloguing of the cultural heritage.

II.- To establish basis for researching on, conserving, protecting, fomenting, enhancing and widespread diffusing the cultural heritage of the State of Chihuahua.

III.- To re-value the cultural heritage, with a sense of social benefit and devel opment for the State of Chihuahua.

ARTICLE 2. It shall be considered cultural heritage of the State of Chihuahua, every manifestation of the human doing and the natural environment, having archeological, historical, artistic, ethnological, anthropological, paleontological, traditional, architectonic, urban, scientific, technological, linguistic and intellectual relevance for the inhabitants of the State, due to its value and meaning.

ARTICLE 16. The Municipal Commissions on Cultural Heritage shall be constituted within each Municipality and shall be integrated by a minimum of eight members, trying to respect the following scheme:

ARTICLE 17. The attributions of the Municipal Commissions shall be the following:

I. To actively participate in decision-making in relation to the use and des tination, protection, foment, widespread diffusion and support for the cultural goods within their scope;

II. To formulate and monitor the implementation of plans, programs, projects and budgets for the recognition, protection, conservation, revitalization, correct use, consolidation and widespread diffusion of the municipal cultural heritage;

III. To create the inventory and catalog of the cultural heritage within the Municipality, in coordination with the Institute;

VII. To declare as to which are the municipal cultural heritage goods;

IX. To monitor the conservation and protection of the Statal Cultural Heritage contained in the Municipality's catalog or inventory;

XI. To authorize the commercial and service-related activities related to the municipal cultural heritage in accordance with the terms established in their Guidelines;

ARTICLE 43. The owners, tenants and users of the tangible cultural heritage must maintain it in good shape, in accordance with the regulations set by this Law and its Guidelines.

ARTICLE 44. Chattel and real estate property declared and related to the Statal cultural heritage, shall be subject to juridical protection from the State, regarding only their cultural value, regardless of who may be their owners or tenants.

ARTICLE 45. The Municipalities, in coordination with the Institute, within the terms of the applicable law, shall issue a partial development plan, as well as

guidelines for it, to be applied in every protected zone, starting on the date set by their respective declaratory. Such guidelines shall include the visual and volumetric relations, with respect to the tracing and historic land division, as well as the building's own structure and the usages for the existing cultural real estate properties.

ARTICLE 58. The objective for declaring a cultural good as part of the State's Cultural Heritage lies in that such cultural good shall receive special treatment within the research, cataloging, re-valuating, protection, re-vitalization, intervention, conservation, custody, disposition, formation or training, widespread diffusion and (in some cases) reproduction programs. Such benefits or effects shall be clearly defined in the respective declaratory, including the potential for use of such cultural heritage.

PROPOSAL ON THE LAW ON TOURISM OF THE STATE OF CHIHUAHUA

ARTICLE 2.- It is the purpose of this Law:

II.- The creation, conservation, improvement, protection, rational use and proper exploitation of the natural, historical, archeological and cultural resources, which have a touristic relevance and are of the State's general interest.

5.d EXISTING PLANS RELATED TO MUNICIPALITY AND REGION IN WHICH THE PROPOSED PROPERTY IS LOCATED

DEVELOPMENT PLAN FOR THE STATE OF CHIHUAHUA (2004 - 2010)

The development plan for the state of Chihuahua (2004 - 2010) includes a long term vision that establishes the desirable expectatives for the state of Chihuahua during the present six year period administration. The plan contains a diagnose of the current context within the federal entity, with a perspective and tendency analysis, as well as the objectives that have been settled for the year 2010, along with the strategic lines that shall be implemented in order to impulse an ordered development in Chihuahua for the mentioned period.

Middle term and long term visions were structured in the creation of the present plan. The participation of the Town Councils is to be underlined due to the degree of involvement it is expected to have, as it has already since the planning and articulation of the present document. Every Town Council is expected to articulate the efforts envisioned in the Municipal Plans as well as in the Statal Programs. This being settled, five fundamental axis are foreseen in the present Plan: Social and Human Development, Regional Economic Development, Justice and Security, Culture and Educational Quality, Government and Administration.

It is within the State's interest to favour the participation of the citizenship in the promotion and execution of cultural projects through several areas such as infrastructure, cultural heritage acknowledgement, and access to the most recent cultural manifestations suceptible of orienting the state's development; all these strategies are to be carried out departing from the culture and history of the state. The intention is to place the culture in the heart of the regional development, and by that make it the triggering force behind it.

CULTURE PROGRAMME FOR THE STATE OF CHIHUAHUA (2004 - 2010)

The development plan for the period that runs from year 2004 to 2010 sets out the necessity of "promoting inclusive and participative cultural policies that respond to the cultural diversity challenges and contribute to the social and economic development of the state of Chihuahua".

This proposal considers mong its main guidelines to promote cultural creation and participation, support and respect cultural diversity, the development of the cultural infrastructure that the state requires, the acquainting of culture and education, economy and, most importantly, tourism. Three central elements of this proposal are: the regionalization of the cultural action with the purpose of adapting the policies to the particular cultural characteristics of each region, the updating of the legal framework which regulates the cultural activity in the state and finally, recognizing and promoting the main role that culture plays in the urgent reconstruction of society in Chihuahua, specially in urban contexts.

UNESCO's Universal Declaration of september 2001 considered cultural diversity as a common cultural heritage of humanity and "as necessary for the human race as biologic diversity is for living organisms".

For this reason, defending cultural and culture diversity is a mandatory ethic principle which cannot be dissociated from personal dignity and social development. Meanwhile, in the domain of public policies, and more precisely in the Development Plan for the State of Chihuahua 2004 - 2010, culture is foreseen as an strategic instrument for the achieving of social balance and the re-introduction of human dimension and as the ideals and values orienting the goals of the state's development. Chihuahua is a place to meet with history, it is an identity that vitalizes and favours social cohesion through dialoge among opposites and citizenship participation.

STRATEGIC AXIS

Five are the strategic action axis that have been envisioned in order to achieve the great institutional objectives through the articulation of cultural policies. Those are:

1. Each region must have an specific cultural development model, differentiated by the cultural specificities that it presents.
2. Cultural Development is to be promoted as citizenship and social organizations participate in their own cultural management.
3. Cultural development is to be clearly linked to other public policies that tend to strengthten the social tissue and to identify and promote the economic possibilities that come with culture.

The following strategies result from the mentioned axis:

STRATEGIES

1. Improve and grow the state's cultural infrastructure and artistic equipment.
2. Strengthen the bonds between culture, education and social, economic and touristic development.
3. Promote programmes that stablish bonds between cultural and natural heritage with industrial, commercial and touristic development.
4. Update the legal framework to enhance cultural development.

ACTION GUIDELINES

Strengthen bonds beween cultural heritage and regional development

* Coordinate actions with other governmental instances in order to inegrate cultural heritage as a basic element of regional development.
* Promote specific studies and researches about the different cultural and artistic areas of the State.
* Make a cultural map of the state in order to plan the cultural promotion actions to be done.
* Stablish and impulse the Strategic Programme of Cultural Tourism.
* Impulse models of cultural development in the different regions of the state.
* Stablish colaboration agreements with all the municipalities of the state abiding by Regional Cultural criteria.
* To hand financing support for the organization of cultural activities and regional festivities as well as cultural itineraries through the cultural heritage spots.

Cultural Development Legal Framework Updating

* Promote the passing of the General Law on the Cultural Development of the State of Chihuahua before the State's Congress.

CULTURAL DEVEOPMENT THROUGH REGIONAL - ORIENTED ACTIONS

Development models that work in the core of the regional develpment need specific attention critera which respond to the existing diversity. Hence, through an analytic exercise, authorities have proceeded to distinguish the characteristic features of the cultural diversity of the State of Chihuahua that will allow it to adequate cultural policies to the local and regional specificities.

Territorial differentiation of the cultures in Chihuahua is a complex task. Its fulfillment requires innovative attention forms and cultural management methods that depart from public policies. This is why the territorial differentiation of the cultures has become a planning instrument that seeks to foster the regional development as it was agreed in the development plan for the state of Chihuahua (2004 - 2010).

Territorial demarcation and regional description is a complex task that implies the consideration of historic, economic, social and environmental processes. It is possible to declare that human groups gradually appopriate the space where they settle in order to assure their cultural reproduction and the satisfaction of their elemental needs, be them material or symbolic.

Furhter on, the 13 cultural regions that have been demarcated over the state territory based upon the mentioned criteria are presented along with their principal characteristics and cultural problematics, as well as some action guidelines, projects and activities to perform on each of them.

TERRITORIAL DEMARCATION BASED UPON CULTURAL REGIONS

JUAREZ

Distinctive Social and Cultural Characteristics	Problematic	Guideline proposal and schedule suggestion
This region holds several archeologic sites, material heritage constructions of historic value and natural wealth.	• Archeologic and Historic heritage and regional municipal historic archives uncatalogued and non registered. • Lack of promotion and knowledge about history and current environmental situation.	• Organize a regional promotors, managers and cultural creators network and organize training, formative and diagnosis events. • Promote actions that set out the cataloguing, conservation and cultural heritage promotion requirements. • Integrate cultural tourism programmes within the framework of the Camino Real de Tierra Adentro.

PARRAL

Distinctive Social and Cultural Characteristics	Problematic	Guideline proposal and schedule suggestion
The Camino Real de Tierra Adentro, a colonial item, works as a bonding factor within the state, as well as whith other states of the Republic and some cities of the United States of America. A material edification heritage derives from it, making it possible to becoma a Historic Monument Zone.	• Legislation about uban image is inexistent for the Historic Monument Zone. • Lack of sensitivity towards the regional cultural heritage.	• To enhance the acknowledgement of this bondig factor as a means for strengthening identity and enable the creation of cultural tourism projects.
Colonial architecture of the city of Parral is outstanding.	• Programmes of protection and rescue of historic or architectonical interest buildings is inexistent, as well as there is not an urban development plan that conteplates the creation of such programmes.	• Including the city of Parral and the neighbouring municipalities within the programmes of safeguarding and rescue of colonial architecture.

5.f SOURCES AND LEVELS OF FINANCE

The federal government, according to the described in the Ramo General 33 concerning to the federal contributions for infrastructure and social development of states, and published in the Diario Oficial de la Federación, will give to invest in the State of Chihuahua a budget of 2 million 631 thousand 578 pesos for this 2009 approximately, in the next points:

- Revitalization of urban image
- Urban equipment and tourism
- Diffusion programs
- Signaling

This resource allocation, oriented to the conservation of the patrimony, is added to the creation of the Fideicomiso del Camino Real de Tierra Adentro, whose primary objective is the management of resources for the putting in value of the patrimony.

* Note: the resource allocation is in process, thus, the amounts that appear are only an approximation.

001CH Town of Valle de Allende

ACTIVITY	2009
REVITALIZATION OF URBAN IMAGE	$ 900,322.00
URBAN EQUIPMENT AND TOURISM	$ 872,149.00
DIFFUSION PROGRAMS	$ 491,400.00
SIGNALING	$ 367,707.00

5.h VISITOR FACILITIES STATISTICS

In the southern part of the State of Chihuahua we find a rough territory with plain extensions, the characteristics of the central plateau, and the continual mountain ranges and small hills. Some hills are San Patricio, Veta Grande, El Potrero and Boca Grande, and other isolated hills like the Pulpito, La Cruz, La Iguana, El Sombrero and some others. The landscape is interrupted by the stream of the Florido river, a water body that constitutes one of the tributary streams of the Conchos. The mentioned characteristics present an interesting geographic and cultural variety that allow the State of Chihuahua to offer a wide span of attractions for the visitors.

In order to highlight its historic importance, we may identify the various appeals of Chihuahua in the following manner:

Cultural Heritage

In the City of Hidalgo del Parral, the state has catalogued a total of 500 buildings, out of which the following are dedicated to the difussion and promotion of culture:

- Turistic Museum of the La Prieta Museum
- Museum House of Francisco Villa

Natural Heritage

The Chihuahuan territory is traversed partially by the Sierra Madre Occidental, which is known in this part as the Sierra Tarahumara. This natures jewel presents an enormous quantity of rugged and soft landscapes. The mentioned characteristic is confirmed by the interest the country has invested in the protection of a portion of this zone through the identification of the terrestrial priority region of Rocahuachi - Nanaruchi. This region correspond to the foothills of a mayor massif within the Sierra Madre Occidental.

The vegetation isnt particularly distinctive and corresponds to oak an pine forests associated in different portions.

Services Infrastructure (Hotels and Transportation)

Tourist activity is strongly incentivised by the services infraestructure that is provided. Regarding transport, the State of Chihuahua has an effective paved road network that connects it to the principal cities of central and northern México. Hidalgo del Parral is found at 210 kilometers from the City of Chihuahua, while Ciudad Juárez is at 560 kilometers and Durango at 440 kilometers. Aerial infrastructure of Hidalgo del Parral is associated to the international airport of Chihuahua, wich offers daily flights to the main cities of the country (Mexico City, Guadalajara, Monterrey and Tijuana), besides flights to Los Ángeles, California, in the United States of America.

On the other hand, the following establishments integrate hotel infrastructure of the southern part of the state of Chihuahua:

TOWN	NUMBER OF HOTELS	CATEGORY	NUMBER OF ROOMS
HIDALGO DEL PARRAL	2	4	92
	5	3	265
	4	2	127
	1	1	11
JIMENEZ	1	4	42
	1	3	26
TOTAL	14		563

Proposed Itineraries

The mentioned attractions may be proposed for the visitors based upon the amusement and interest posibilities offered. The main axe of the routes proposed is the Camino Real de Tierra Adentro, to which several sites of archeological, cultural, natural and recreational sites are appended.

South Chihuahua Itinerary

This itinerary crosses the region that is comprised by the municipalities of Valle de Allende, Coronado, Hidalgo del Parral, López and Santa Bárbara. In the mentioned area, the route of Camino Real de Tierra Adentro comprises an approximated distance of 140 kilometers, where the site proposed on the technical file is found: Town of Valle de Allende

This itinerary will be appended with the followwing cultural, natural and recreational sites:

Cultural

Santa Bárbara Villa

The first spaiards to explore the region were the ones that came with the expeditio of the governor Francisco de Ibarrra on the year 1564. Three years after that expedition, Rodrigo Río de la Loza established the Villa de Santa Bárbara under the government of a Mayor[1]. The first benefited priest, annexed to the diocese of Guadalajara, begun his administration in1570 in the Reales de Santa Bárbara and Indehe and shortly after that they became separate parishes. In a population register of that date it is mentioned that Santa Bárbara counted 30 spaniard neighbours that lived out of agriculture and livestock. Nontheless, for the year 1604, there were only twelve neighbours, out of wich four were miners. That same number was corroborated by the bishop of Guadalajara Alonso de la Mota y Escobar, who wrote: "Waling ahead of Indehe, twentyfive miles on the same path, there is the Villa de Santa Bárbara where there are ten or twelve neighbours. Some of them live out of the land and caring of minor and mayor livestock while other are merchants. There are also two or three miners with their forges where they extract metal through smelting and a grind powered by mules.

The present doctrine was of franciscan friars. They had a convent and justice was on charge of a Mayor designated by the Governor, apart of two ordinary Mayors that are elected by the council of the Villa. The bishop considered that the land in this region was very fertile, where all the fruits of Castilla grew perfectly and particularly the grapes. The temperature was fresh and very helthy an in the surroundings of the Villa there were mountains and high volume rivers (he referred to Conchos) where many fishes such as trouts and sardins could be caught. Many indians lived out of this fishing activity.

[1] Cramaussel, Chantal, La provincia de Santa Bárbara 1563-1631, México, Gobierno del Estado de Chihuahua, 2004,, p. 31.

As soon as the diocese of Durango established in 1620, the franciscan friars retired towards the Valle de San Bartolomé and reestablished there with their convent. In a document dated 1649, there is a register of 155 spaniards of all ages, of which half lived in the haciendas and ranches of the jurisdiction. The continous hostilities of the saleros and the tobosos, who were resisting the spaniards incursion, and the eventual discovery of the mine of Parral and Todos Santos incentivated many neighbours and the Mayor along with the priest to move in the quest of the wealth that came with those minerals. For this reason, the friars got the charge of administrating the Real de Minas. Nevetheless, the mining production decayed during the XVIIth century, and the jurisdiction decided to move to Parral and the parish went to San Francisco del Oro. For 1678, Santa Bárbara was a vicariate and by the time San Francisco del Oro was abandoned, the parish moved to Santa Bárbara again[2].

In the year 1765, Bishop Pedro Tamarón informed that the Real was found at six miles eastward from Parral and especified that the mines were of gold and silver and that the settlement was composed by 170 families with 1,027 persons. The priest of the Villa was helped by a liutenant or vicaire. In the mines, yaquis that were brought from sonora worked too[3]. By then, the Mayor was again settled within the Villa, and for this reason it became a department of the administrative division of Durango after 1788[4].

The church was dedicated to Santa Bárbara, the Lady of the miners. It was measured in te times of the bishop of Tamarón and had 35 varas of length by nine of with and eleven of height. It is identified to the XVIIth century of the beginnings of the XVIIIth and it has a sober facade with pinnacles of herrerian style. The interior is a nave with coffered ceiling. It has a nice sculpture of the Patrona and a painting of the Baptism of Jesus that dates from the seventeenth century[5].

Hacienda of Guadalupe de Bagües

The Hacienda of Guadalupe de Bagües was a property of Ramiro Bagües and Marco, the accountant of the Royal House of Durango. Among the remains of the Hacienda there is an octagonal room and on the inside of this structure there is a burial mound of the same characteristics, and it is related to the eigth day of the creation of the world, what in christian theology corresponds to the day of the Final Judgement[6].

Real de Minas of San José del Parral

The Real de Minas of San José del Parral was discovered on the year 1631 and since its origins it had a rapid growth, given that on the first year there were four hundread mines reported. For 1635 its population was of a thousand spaniards and four thousand indians, mulatos and negroes, all of them were slaves who came from very different places such as Zacatecas or the neighbouring Real de Todos Santos.

By then, the Real de Minas of San José del Parral had become the capital de facto of the Nueva Vizcaya, given that the governors had established permanently in it, although it also kept the figure of a Mayor with the title of liutenant of General Captain.

With the foundation of missionary towns all over the region, as well as the distributing system designed for the indians that worked in the mines and the houses of the spaniards, brought a series of uprisings of the tobosos and salineros that lived in the surrounding areas. During the following years there was an insecurity climate for the travellers that were heading north and it was necessary to establish several protecting forts for keeping the indians at distance.

The mines of Parral started to decline towards the year 1650 and the num-

[2] Gerhard, 1996, p.293.
[3] Tamarón, 1938, p. 124.
[4] Arlegui, (1737) 1851, pp. 35-58-59.
[5] Bargellini, et. al. 2000, p.100.
[6] Bargellini, et. al, 2000, p. 126.

ber of inhabitants started to drop down until the end of the seventeenth century when its number fell so dramatically due to the fame of Urique and Guanaceví[7].

Arlegúi informed that by 1737 Parral was rather abandoned. The falling law price of the metals and the continous attack of indian groups to the spaniards had decimated the population as well[8]. The governors of Nueva Vizcaya stood in Parral until they moved to rising Chihuahua in 1739.

Bishop Pedro Tamarón wrote in 1765 that eventhough the mines were of gold and silver, Parral was "in a harsh situation, broke, as it regularly happens to all the Reales de Minas". Nontheless, in the Real there were Royal Accountants to tax the precious metals. There remained, as well, the priest, a franciscan convent, the jesuit college and the juaninos that administered the hospital. The Royal counted four hudread and twenty eight families that resulted in a total population of two thousand six hudread and ninety three persons[9]. The Mayor's Building in Parral became a department of Durango in 1788 and reached the category of Villa in 1790[10].

Parral holds the memory of the wealthy years in various stone temples. The most important of all is the Parroquia de San José, built between 1678 and 1686 by the architect Simón de los Santos, native of Mexico City. The temple is a nave with a crossed vault roof. The vault must have corresponded to the one that was located in the second cathedral of Durango during the XVIIth century. The facade, of a single body, is formed by two pillaster carved rugs that hold a mixed line cornice and a vaulted niche where the saint Patrono can be seen along with young Jesus.

To the sides it has two pinnacles, an architectural heritage of spanish herrerian influence. The masonry is ornamented with a series of tezontle stone rombs. Te square tower is of two bodies and on its upper part it makes remember the ones of the southern penninsula (Spain). In the interior of the temple there are two tappered altarpieces that correspond to the second half of the eighteenth century. They were probably fabricated from master craftmen from Durango. There is another altarpiece, of the ones that are called painted altarpieces, done by the hand of Antonio de Torres in 1719. This paintor had a wide fame and pictorial recognition in the north of the Nueva España.

The temple of Nuestra Señora del Rayo was once the hospital of Nuestra Señora de la Candelaria. It is made os stone with wood pieces on the corners. The facade presents on the first body, pair columns that hold a mixed line cornice. The frieze is decorated with geometrical figures and on the sides of the columns the various cantilevers can be appreciated. The openning in the entrance is very austere, composed by a low arch and a cantilever on the key. In between the columns there are to empty niches. The second body of the temple has five lanes. In the central one, the choral window is ornamented with two volutes holding a cantilever. The niches by the sides have triangular plinths that take the shape of a banner. Over the cornice of the temple there is a bigger vaulted niche where the image of the Virgen del Rayo, the patron saint, must have been placed. Two crosses and pinnacles found at the sides accentuate the classic character or its architecture. Finnaly, over the cube, the tower rises with three bodies, tappered half pilasters support it with cantilevers over the arches.

San Francisco de Conchos Mission

Franciscan friar Alonso de la Oliva established the Mission of San Francisco de Conchos with four thousand concho indians on the year of 1604[11]. There was a bond established between the conchos and the fiars, a sort of alliance that was born on 1616 when the indians helped the spaniards during a combat with the tepehuanes[12]. Nevertheless, something went wron with the alliance, for the

[7] Bargellini, et. al, 2000, p. 126.
[8] Arlegui, (1737), 1851, pp. 89-90.
[9] Tamarón, 1938, p. 124.
[10] Gerhard, 1996, p. 270.
[11] Arlegui (1737) 1851, p. 83-84.
[12] Porras, 1980, p. 342.

conchos whom had supported the spaniards for several years, triggered a riot where each and every franciscan friar in the convent was killed. Despite this event, the Mission of San Francisco de Conchos was established again on 1677; nevetheless, the mission lived through a period of instability until after the New México great rebellion, when the presidios were established on the 22th of december 1685 in order to protect the inhabitants and look after the commercial activities. The commander of the presidio acted as judge and justice procurer in the jurisdiction. For this reason, they found themselves separated from the jurisdiction of Valle de San Bartolomé.

During the following years, several spaniards with Valerio Cortés del Rey at their top, established some agricultural farms. Then is when the population started to rise in the region. By 1700, Valerio Cortés and his men managed to stabilise the region and the Mission, where 350 chiso indians, a small portion of the conchos and fifty soldiers along with their families lived within the presidio[13].

The Conchos presidio was reformed in 1751 becoming a small town of neighbours or caserío, as it is called in northern México, while the Mission of San Francisco de los Conchos was secularised in 1753. This gave place to the openning of a vicariate related to the Valle de San Bartolomé parrish. By the time when the Bishop Tamarón visited it, the town had 89 famiies that counted 289 families. On the other side, the ancient presidio was inhabited by 1,330 people. Bishop Tamarón insisted enphatically that another presidio should be constructed on that spot due to the constant apache attacks the region suffered[14].

By the year of 1777, San Francisco de Cochos had become a mayor municipality. As soon as the City Hall of Durango was installed in 1786 it became a department. On other grounds, a church belonging to the secular clergy was installed on 1815[15].

We may affirm that the church inside the ancient presidio corresponds to an epoch not too different to its establishment due to the characteristics of the facade. When Bishop Tamarón visited the curhch in 1760, he described it as being embellished, with a Holy Sacrament in it.

The old missionary church was found half a mile from the indian town. It had a good nice church and both of them were on the sight of Conchos river[16].

As it may be appreciated today, the church of San Francisco de Conchos is a robust and sober construction with plain pilasters over bricks holding a mixed line cornice. On the sides it has two cantilevers as the only ornamentation. The arch on the center is softened and presents a cantilever on the middle part. The upper part of the church presents an squared choral window framing a franciscan coat of arms with herrerian pinnacles by its sides. As Clara Bargellini states, the son that is seen over the crown reminds of the victory of Jesus over paganism, a symbol that is perfectly adapted in the land of the Nueva España fronteer.

The interior roof is crosed by beams and canes. One of the beams shows the date of 1710, de year when the church was concluded and it also mentions the name of the Liutenant General Fernández de Retana captain of the presidio, and also that of friar Diego de Orozco, guardian of the convent.

The temple guards an image of the Virgen de Guadalupe, with a frame of worked silver. Arlegi, the historian, mentions that the image cried during three days in 1695, before the uprising of a tarahumara group.

Out of the franciscan church from the indian pueblo we may appreciate the adobe walls, which are barely standing, and the beams without a covering. One of the beams has the date when it was finished: 1627.

13 Gerhard, 1996, pp.. 230-231.
14 Tamarón, 1937, p. 121.
15 Gerhard 1996, p. 230
16 Tamarón, 1937, p. 121.

Nature

Besides the strong presence of the rough beauty of the ladders of the Sierra Madre Occidental this zone is joined to other kinds of landscape. Such is the case of the cultural associated landcapes of Nogales, which are found over the sides of Parral, Santa Bárbara, Florido and Conchos rivers. This relationship between the surface water streams and the vegetation, generates an extraordinary contrast with the surrounding landscape, characterized by its semi desertic flora.

Recreation

Besides the surface water streams that are present in the area, the water bodies such as water parks, water sources and dams are suitable options for leisure activities. Among the water bodies of the region the ones that outstand are the dam of La Boquilla ove the Conchos river, the dam of Balsequillo and the dam of Pico de Águila.

5.j STAFFING LEVELS (PROFESSIONAL, TECHNICAL, MAINTENANCE)

The National Institute of Anthropology and History is responsible of more than 110 thousand historical monuments and 25 thousand registered archeological sites in all the country (however is calculated that there must be more than 200 thousand sites with archeological remains not yet registered). It also has under its charge 108 museums in national territory with several categories depending of the width and quality of the protected collections, its geographical situation and the number of visits. Five are national Museums, 22 regional and 43 locals. There are also 32 site museums, three communitarian and two metropolitan. Its permanent expositions give account of what is to come of Mexico. The scientific research is one of the fundamental task in this institutions. For that, more than 700 academics are collaborating in the areas of history, social anthropology, physical anthropology, archeology, Linguistics, ethno-history, ethnology, architecture, ethno-history, ethnology, ethno-history, conservation of the heritage and conservation and restoration

In general, the INAH maintains 216 archeological sites open to the public, 108 national, metropolitan, regional and local and site museums and 107 historic monuments. It also carries out work on research, conservation, and promotion of the heritage. The Institute is competent; however, it still has a big challenge up front considering the vast universe of 200 estimated archeological sites, 23,710 catalogued historical monuments and more of 31,000 to be catalogued.

With respect to the State of Chihuahua, the following personnel are presented.

MUNICIPALITY	DEPENDENCE	AVAILABLE PERSONNEL
ALLENDE	MUNICIPAL PUBLIC WORKS	1 DIRECTOR









DOCUMENTATION 7

7a. PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

7.a IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

Id. No	Format (Slide/print/ video)	Caption	Date of photo (mo/yr)	Photographer/ Director of the video	Copyright owner of different than photographer/ director of video	Contact details of copyright owner (Name, adress, tel/ fax, and e-mail	Non exclusive cession of rights
001C-001	Digital Image 300 DPI	Plaza principal de Valle de Allende	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Calle álamo No. 925, Col. Tierra Blanca. C.P. 34139. Durango, Durango. www.balaamgalvez.com balaamgalvez@hotmail.com	Yes
001C-002	Digital Image 300 DPI	Arquería del mercado y la estación de autobuses	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-003	Digital Image 300 DPI	Banquetas de Piedra	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-004	Digital Image 300 DPI	Casa con cornisa ondulante	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-005	Digital Image 300 DPI	Frontispicio del Templo de San Bartolomé	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-006	Digital Image 300 DPI	Casa contigua al templo	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-007	Digital Image 300 DPI	Escuela	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-008	Digital Image 300 DPI	Arquería detrás de la iglesia	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-009	Digital Image 300 DPI	Casa en ochavo	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-010	Digital Image 300 DPI	Callejón al rio	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-011	Digital Image 300 DPI	Viguerías de los portales del mercado	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-012	Digital Image 300 DPI	Marco de una puerta Barroco	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-013	Digital Image 300 DPI	Callejón bajo Nogales	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes
001C-014	Digital Image 300 DPI	El Camino Real	07/08	Gálvez Luque, Balaam de Lot	Photographer copyright	Ídem	Yes

7b. TEXTS RELATING TO PROTECTIVE DESIGNATION, COPIES OF PROPERTY MANAGEMENT SYSTEMS AND EXTRACTS OF OTHER PLANS RELEVANTS TO THE PROPERTY

CIUDAD DE VALLE DE ALLENDE

DECRETO por el que se declara una zona de monumentos históricos en la ciudad de Valle de Allende, municipio del mismo nombre, Estado de Chihuahua.

Al margen un sello con el Escudo Nacional, que dice: Estados Unidos Mexicanos.- Presidencia dela República. VICENTE FOX QUESADA, Presidente de los Estados Unidos Mexicanos, en ejercicio de la facultad que me confiere la fracción I del artículo 89 de la Constitución Política de los Estados Unidos Mexicanos y con fundamento en los artículos 2o., 5o., 35, 36, 37, 38, 41, 42, 43 y 44 de la Ley Federal sobre Monumentos yZonas Arqueológicos, Artísticos e Históricos; 6o. y 10 de la Ley General de Asentamientos Humanos; 33 de la Ley de Planeación; 2o., 29, 43 y 47 de la Ley General de Bienes Nacionales; 2o. de la Ley Orgánica del Instituto Nacional de Antropología e Historia; así como 32 y 38 de la Ley Orgánica de la Administración Pública Federal y

CONSIDERANDO

Que de conformidad con la legislación vigente en la materia, la política cultural del Gobierno Federal se orienta, entre otros objetivos, a preservar y difundir la riqueza cultural de la Nación como un elemento de identidad y unidad del pueblo mexicano;

Que para el logro de este objetivo se requiere, entre otras acciones, desarrollar actividades que garanticen la protección y conservación de nuestro patrimonio arqueológico, artístico e histórico; Que en el año de 1560, el misionero Fray Agustín de Rodríguez realizó esfuerzos para conjuntar a la población en el lugar, obteniendo para 1562, el permiso para construir el primer convento franciscano que como misión, dio origen a la fundación del asentamiento humano y en 1563 se le conoció con el nombre de "Valle de San Bartolomé", siendo ésta la primera misión que los franciscanos establecieron en la actual jurisdicción del estado de Chihuahua;

Que el Valle de San Bartolomé además de ser misión, fue un real de minas que posteriormente cambió su papel histórico al consolidar una población dependiente de la actividad económica agrícola, en torno a la cual, desarrolló un esquema urbano en función de un sistema de riego articulado al Río del Valle, constituyendo con esto, en el tiempo, un centro importante de producción, abastecimiento y almacén de alimentos de una región amplia, fundamentalmente minera integrada por San José del Parral, San Francisco e incluso San Felipe del Real, hoy ciudad de Chihuahua;

Que las actividades económicas más importantes de la colonia, fueron el comercio y la minería, fundamentalmente argentíferos; Valle de San Bartolomé pudo insertarse en el desarrollo regional, a través de un esquema donde no sólo fue un centro-casa único de realización agrícola, sino además un elemento importante para la actividad comercial de importación y la explotación de todo

tipo de bienes de consumo y circulación de mineral. Con esto, el Valle de San Bartolomé constituyó un eslabón muy importante de la región y en el Camino Real de la Plata de tierra adentro;

Que la población de Valle de San Bartolomé estuvo estrechamente vinculada a los movimientos insurgentes de principios del siglo XIX; en agosto de 1811 se expusieron temporalmente en el convento de San Francisco, para escarnio, las cabezas de los próceres de la Independencia Nacional: Miguel Hidalgo, Ignacio Allende, Juan Aldama y Mariano Jiménez;

Que por Decreto del Congreso del Estado de Chihuahua del 19 de septiembre de 1825, el nombre de Valle de San Bartolomé, fue cambiado por el de Valle de Allende en reconocimiento de Ignacio Allende;

Que en diciembre de 1866, la población hospedó a Benito Juárez a su regreso de Paso del Norte;

Que las características específicas de la zona de monumentos históricos materia de este Decreto, son las siguientes:

A) La zona de monumentos históricos se organiza en una estructura urbana de 70 manzanas, dispuestas en torno a un espacio central o Plaza de la Constitución; de forma cuadrangular en donde se realizan las actividades cívicas y sociales más importantes de la población.

B) La traza urbana del poblado está constituida por un sistema de acequias; estructura dependiente del Río Valle que divide a la población en cuatro grandes zonas de riego, en donde se ubican espacios de terreno, generalmente cercanos y destinados para la siembra y explotación del nogal, que coexisten con el asentamiento humano y dan a la población un doble carácter espacial, lugar de residencia y trabajo.

C) La imagen urbana del poblado observa también un doble contenido, definida por las calles que tienen al frente los paramentos del conjunto de fachadas de las casas habitación y detrás de ellas como fondo, la figura abundante y continua de las frondas de los nogales que contrastan notablemente con el entorno semidesértico de la región.

D) Los edificios de valor histórico son 110 y son dignos de mención los destinados al culto religioso, como el de Nuestra Señora del Rosario, construido en los siglos XVII y XVIII, así como el Templo de Nuestra Señora de Guadalupe, edificio del siglo XIX.

E) Las casas habitaciones históricas del poblado son construcciones muy sencillas que se edificaron desde el origen de las poblaciones hasta principios del siglo XX, realizadas en adobe aplanado, viguería y terrados que, en las décadas recientes, han sido techadas con láminas metálicas.

Sus fachadas están desprovistas de ornamentación con el predominio del macizo sobre el vano, situación que ocasionalmente varía por la presencia de pocos vanos con enmarcamientos labrados en piedra que caracterizan los siglos XVII y XVIII.

Otros edificios singulares en la población que no adoptan la anterior tipología y que tienen un fuerte carácter en la imagen urbana son construcciones con portales, ubicados en el centro de la ciudad y próximos a la parroquia, y

Que para atender convenientemente a la preservación del legado histórico de esta zona, sin alterar o lesionar la armonía urbana, se ha considerado conveniente incorporarla al régimen previsto por la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos, la cual dispone que es de uti-

lidad pública la investigación, protección, conservación y recuperación de los monumentos y zonas de monumentos históricos que integran el patrimonio cultural de la Nación, por lo que he tenido a bien expedir el siguiente:

DECRETO

ARTICULO 1o.- Se declara una zona de monumentos históricos en la ciudad de Valle de Allende, municipio del mismo nombre, estado de Chihuahua, con el perímetro y características a que se refiere este Decreto.

ARTICULO 2o.- La zona de monumentos históricos materia de este Decreto, comprende un área de 1.4 kilómetros cuadrados y tienen los siguientes linderos:

PERIMETRO UNICO. Partiendo punto (1), situado en el cruce de los ejes de la calle Pera y la avenida 20 de Noviembre al nororiente de la ciudad; continuando por el eje de la avenida 20 de Noviembre en dirección surponiente hasta su cruce con los ejes de las calles Talamantes e Ismael Maynez (2), prosiguiendo por el eje de la calle Ismael Maynez en dirección norponiente hasta su cruce con el eje del río del Valle (3), continuando por el eje del río del Valle en dirección nororiente hasta su cruce con el eje de la calle Pera (4), continuando por el eje de la calle Pera en dirección suroriente hasta su cruce con el eje de la avenida 20 de Noviembre (1), cerrándose así este perímetro.

ARTICULO 3o.- Para los efectos de la presente declaratoria, se hace la relación de las obras civiles relevantes construidas durante los siglos XVI al XIX comprendidas dentro de la zona, que por determinación de la ley son monumentos históricos, cuya antigüedad se comprueba mediante las constancias fehacientes que se encuentran en el expediente abierto para estos fines, el cual obra en poder del Instituto Nacional de Antropología e Historia para consulta de las partes interesadas:
Calle Abasolo, número 10 (sector 01, manzana 01).
Calle Aldama, número 10 (sector 01, manzana 16).
Calle Aldama, número 12 (sector 01, manzana 16).
Calle Aldama, números 13 y 15 (sector 01, manzana 21).
Calle Aldama, número 19 (sector 01, manzana 22).
Calle Allende, número 1 (sector 01, manzana 02).
Calle Allende, número 4 (sector 01, manzana 11).
Calle Allende, número 10 (sector 01, manzana 11).
Calle Arteaga, número 3 (sector 01, manzana 51).
Calle Arteaga, sin número, esquina calle Guerrero (sector 01, manzana 51).
Calle Cinco de Mayo, número 18 (sector 01, manzana 25).
Calle Constitución, sin número, Templo de Nuestra Señora del Rosario (sector 01, manzana 15).
Calle Constitución, número 2, casa donde se hospedó Benito Juárez (sector 01, manzana 03).
Calle Constitución, número 4 (sector 01, manzana 03).
Calle Constitución, número 6 (sector 01, manzana 03).
Calle Constitución, sin número, entre Ray Montoya y calle Dos de Abril, Portales (sector 01, manzana 14).
Calle Constitución, sin número, esquina calle Mina, Ex-Convento de San Francisco (sector 01, manzana 04).
Calle Coronado, número 2 (sector 01, manzana 20).
Calle Coronado, número 4 (sector 01, manzana 20).
Calle Corregidora, número 1, esquina calle Cuauhtémoc números 10, 12 y 14 (sector 01, manzana 15).

Calle Cuauhtémoc, número 1 (sector 01, manzana 16).
Calle Cuauhtémoc, números 2, 4, 6 y 8 (sector 01, manzana 15).
. Calle Cuauhtémoc, número 5 (sector 01, manzana 16).
Calle Cuauhtémoc, número 7 (sector 07, manzana 16).
Calle Cuauhtémoc, número 9 (sector 01, manzana 16).
Calle Cuauhtémoc, número 13 (sector 01, manzana 21).
Calle Cuauhtémoc, número 19 (sector 01, manzana 21).
Calle Cuauhtémoc, números 21 y 23 (sector 01, manzana 21).
Calle Cuauhtémoc, número 39 (sector 01, manzana 30).
Calle Cuauhtémoc, número 40 (sector 01, manzana 29).
Calle Cuauhtémoc, número 41 (sector 01, manzana 49).
Calle Chihuahua, número 7 (sector 01, manzana 29).
Callejón de la Cepa, número 2, esquina calle Mina (sector 01).
Calle Dos de Abril, números 2, 6, 10 y sin número, entre las calles Morelos y Constitución (sector 01, manzana 14).
Calle Dos de Abril, número 7 (sector 01, manzana 11).
Calle Dos de Abril, número 9 (sector 01, manzana 11).
Calle Galeana, sin número, Templo de Nuestra Señora de Guadalupe (sector 01, manzana 09).
Calle Galeana, sin número, entre calle Guadalupe Soto y avenida Talamantes (sector 01, manzana 24).
Calle Guerrero, sin número, esquina callejón sin nombre (sector 01, manzana 07).
Calle Guerrero, número 6 (sector 01, manzana 16).
Calle Guerrero, número 8 (sector 01, manzana 16).
Calle Guerrero, número 10 (sector 01, manzana 16).
Calle Guerrero, número 12 (sector 01, manzana 16).
Calle Guerrero, número 14 (sector 01, manzana 16).
Calle Guerrero, número 20 (sector 01, manzana 31).
Calle Guerrero, número 25 (sector 01, manzana 22).
Calle Guerrero, número 26 (sector 01, manzana 50).
Calle Guerrero, número 28 (sector 01, manzana 50).
Calle Jiménez, número 22 (sector 01, manzana 56).
Calle Mina, número 1 (sector 01, manzana 16).
Calle Mina, número 2 (sector 01, manzana 06).
Calle Mina, número 3 (sector 01, manzana 16).
Calle Mina, número 4 (sector 01, manzana 06).
Calle Mina, número 7 (sector 01, manzana 16).
Calle Mina, sin número, (sector 01, manzana 07).
Calle Mina, número 9 (sector 01, manzana 16).
Calle Mina, número 10 (sector 01, manzana 07).
Calle Mina, número 12 (sector 01, manzana 07).
Calle Mina, sin número esquina calle Guerrero (sector 01, manzana 17).
Calle Mina, números 14 y 16 (sector 01, manzana 08).
Calle Mina, números 17 y 19 (sector 01, manzana 17).
Calle Mina, número 20 (sector 01, manzana 08).
Calle Mina, número 21 (sector 01, manzana 17).
Calle Mina, número 23 (sector 01, manzana 17).
Calle Mina, número 25 (sector 01, manzana 17).
Calle Mina, números 26 y 28 (sector 01, manzana 08).
Calle Mina, número 33, esquina callejón de la Cepa (sector 01).
Calle Mina, números 39 y 41 (sector 01).
Calle Mina, número 42 (sector 01).
Calle Mina, número 44 (sector 01).
Calle Mina, números 52 y 54 (sector 01).

Calle Mina, número 56 (sector 01).
Calle Morelos, números 11, 13 y sin número, entre calles Ray Montoya y Dos de Abril (sector 01, manzana 14).
Calle Nicolás Bravo, número 4 (sector 01, manzana 50).
Calle Nicolás Bravo, número 6 (sector 01, manzana 50).
Calle Nicolás Bravo, número 8 (sector 01, manzana 50).
Calle Ocampo, número 3 (sector 01, manzana 21).
Calle Ocampo, número 4 (sector 01, manzana 30).
Calle Ocampo, número 5 (sector 01, manzana 21).
Calle Ocampo, número 5 (sector 01, manzana 23).
Calle Ocampo, número 6 (sector 01, manzana 30).
Calle Ocampo, número 7 (sector 01, manzana 21).
Calle Ocampo, número 10 (sector 01, manzana 31).
Calle Ocampo, número 14 (sector 01, manzana 33).
Calle Ocampo, número 16 (sector 01, manzana 33).
Calle Ocampo, número 20 (sector 01, manzana 33).
Calle Ocampo, número 21 (sector 01, manzana 23).
Calle Ocampo, número 22 (sector 01, manzana 33).
Calle Ocampo, número 24 (sector 01, manzana 33).
Calle Zaragoza, número 3 (sector 01, manzana 25).
Calle Zaragoza, número 7 (sector 01, manzana 24).
Calle Zaragoza, número 1 (sector 01, manzana 25).
Calle Zaragoza, números 9 y 11 (sector 01, manzana 24).
Calle Zaragoza, número 13 (sector 01, manzana 24).

ARTICULO 4o.- Las construcciones, ampliaciones y en general cualquier obra permanente o provisional, que se realicen en la zona de monumentos históricos de la ciudad de Valle de Allende, municipio del mismo nombre, estado de Chihuahua, estarán sujetas a lo establecido en la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos y su Reglamento.

ARTICULO 5o.- El Instituto Nacional de Antropología e Historia vigilará el cumplimiento de lo ordenado por este Decreto, en los términos de las disposiciones aplicables.

ARTICULO 6o.- La Secretaría de Educación Pública definirá los criterios de protección de la zona de monumentos históricos de que se trata, promoverá programas educativos y de divulgación que estimulen entre la población el conocimiento, estudio, respeto y aprecio del patrimonio cultural que se conserva en la referida zona.
ARTICULO 7o.- Las autoridades federales, estatales y municipales, así como la Comisión Nacional para la Preservación del Patrimonio Cultural, en los términos del Acuerdo Presidencial que la crea y los particulares, podrán apoyar y auxiliar al Instituto Nacional de Antropología e Historia en el cumplimiento de lo previsto en este Decreto y harán del conocimiento de las autoridades competentes cualquier situación que ponga en peligro la zona de monumentos históricos o los inmuebles a que se refiere la presente declaratoria.

ARTICULO 8o.- Para contribuir a la mejor preservación de la zona de monumentos históricos materia de este Decreto, el Gobierno Federal por conducto de la Secretaría de Desarrollo Social, propondrá al Gobierno del Estado de Chihuahua, con la participación que corresponda al municipio de Valle de Allende, la celebración de un acuerdo de coordinación, en el marco de la Ley de Planeación, de la Ley General de Asentamientos Humanos y de las leyes estatales, con el objeto de establecer las bases conforme a las cuales dichos

órdenes de gobierno conjuntamente llevarán a cabo acciones tendientes a la regulación del uso de suelo para la preservación de la zona y su entorno, así como para su infraestructura y equipamiento urbano.

El Instituto Nacional de Antropología e Historia tendrá la participación que le corresponda en el mencionado acuerdo de coordinación.

ARTICULO 9o.- Inscríbase la presente declaratoria, con los planos oficiales respectivos, expediente y demás anexos que la integran, en el Registro Público de Monumentos y Zonas Arqueológicos e Históricos, dependiente del Instituto Nacional de Antropología e Historia, así como en el Registro Público de la Propiedad de la entidad federativa.

Inscríbase además, en el primero de los registros antes mencionados, el listado de edificios y obras civiles que se encuentran dentro de la zona, en términos del artículo 3o. de este Decreto, previa notificación personal a los propietarios de los inmuebles y de conformidad con los respectivos procedimientos legales y reglamentarios.

TRANSITORIOS

PRIMERO.- Este Decreto entrará en vigor al día siguiente de su publicación en el Diario Oficial de la Federación.

SEGUNDO.- Notifíquese personalmente a los propietarios de los inmuebles declarados históricos y colindantes. En caso de ignorar su nombre y domicilio, publíquese una segunda vez en el Diario Oficial de la Federación, para los efectos a que se refieren los artículos 23 de la Ley Federal sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos y 9o. de su Reglamento.

Dado en la Residencia del Poder Ejecutivo Federal, en la Ciudad de México, Distrito Federal, a los siete días del mes de marzo de dos mil uno.- Vicente Fox Quesada.- Rúbrica.- La Secretaria de Desarrollo . Social, Josefina E. Vázquez Mota.- Rúbrica.- El Secretario de Educación Pública, Reyes S. Tamez Guerra.- Rúbrica.

7d. ADDRESS WHERE INVENTORY, RECORDS AND ARCHIVES ARE HELD

Institution

Adress

Archivo Histórico Municipal de Chihuahua
Avenida Independencia No. 209. 31000 Chihuahua (CHI)

Centro INAH Chihuahua
Paseo Bolívar No. 608, Col. Centro, Chihuahua / Chihuahua, CP 31000
01-61-44-16-31-04 FAX/ 01-61-44-10-39-48/ 01-61-44-16-30-98
Secretaría de Comunicaciones y Obras Públicas
Beethoven #4000
(esq. con Juan Bernardo, a un lado del Colegio La Salle)
Fraccionamiento La Herradura
C.P. 31293

Secretaría de Desarrollo Comercial y Turístico
Priv. de Tecnologico No. 1504, Col. Santo Niño
31320, Chihuahua, Chihuahua
Tel: (614) 429-3320
Fax: (614) 429-3320
Llamada sin costo: 01-800-508-0111

Instituto Chihuahuense de la Cultura
Av. Universidad s/n esq. División del Norte
Col. Altavista
CP 31200, Chihuahua, Chihuahua
Tels. (614) 413 95 69 directo, 413 62 49, 413 62 52, ext. 103
Fax 413 95 69
jcarrera@chihuahua.gob.mx

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

Our Ref. GB/MA 1351

Paris, 19 October 2009

H. E. Mr Homero Aridjis Fuentes
Ambassador
Permanent Delegation of Mexico to UNESCO
Maison de l'UNESCO
Bureaux M7.45
1, rue Miollis
75732 PARIS Cedex 15

World Heritage List 2010: Request for information – Camino Real de Tierra Adentro (Mexico)

Dear Sir,

ICOMOS is currently assessing the nomination of "Camino Real de Tierra Adentro" (CRTA) for World Heritage listing and we thank you for your assistance with the missions arranged to visit the property.

We would like to ask for clarification with regard to a number of aspects relevant to the nomination.

Therefore, we would be pleased if the State Party could consider the following points and additional information:

a) The selection of specific sites to represent the cultural route has not been explained by a comparative evaluation. Explain how the chosen sites were selected: is each one essential to demonstrate the characteristics of the CRTA and to conserve its OUV?

b) As only four protected sections of road are nominated from the CRTA's original 1,600 kms length, identify on all maps and plans its entire alignment across the various chosen sites - including the core areas of historical centres, groups of buildings and bridges - in order to indicate how those sites are functionally linked and managed to conserve the route.

c) Advise the current status of the `Initiative for a Decree to create a Federal Law on the Protection of Cultural Routes' under the coordination of Deputy Aurora Cervantes Rodriguez.

We look forward to your responses to these points which will be of great help in our evaluation process.

ICOMOS has no obligation to contact States Parties during the evaluation process. However, with a view to being as transparent as possible, ICOMOS has agreed to approach States Parties in specific cases. This does not prejudice the ICOMOS recommendation on the nomination and should be considered as preliminary information. It also does not prejudice the World Heritage Committee's decision.

We would be grateful if you could provide ICOMOS and the World Heritage Centre with the above information by **20 November 2009**.

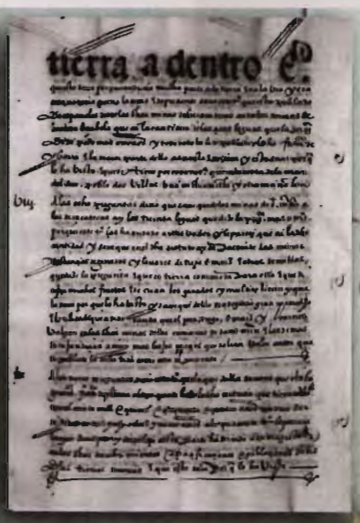
We thank you in advance for your kind cooperation.

Yours faithfully



Regina Durighello
Director
World Heritage Programme
ICOMOS

Copy to Mr Fransisco J López-Morales, INAH
Comision Mejicana de Cooperacion con la UNESCO – CONALMEX
UNESCO World Heritage Centre, Paris









Camino Real de Tierra Adentro

Additional information

Ref. GB/MA1351

Requested Additional information

Camino Real de Tierra Adentro

Ref. GB/MA 1351

a) The selection of specific sites to represent the cultural route has not been explained by a comparative evaluation. Explain how the chosen sites were selected: is each one essential to demonstrate the characteristics of the CRTA and to conserve its OUV?

The project of the Camino Real de Tierra Adentro began its formal investigation in the eighties, and its first academic approaches were made by diverse institutions such as Universities, Institutes and Centres of scientific investigation at national level. The identification of the meaning of such an outstanding historical process motivated the National Institute of Anthropology and History (INAH) to establish a net of inter-institutional work with the United States of North America through the National Park Service (NPS) that is in charge of this project on behalf of our north neighboring country.

After the conformation of the file that proposes the candidacy of the CRTA in the section corresponding to México, more than two hundred sites historically linked to this Cultural Route were visited. The information was taken from historic cartography, descriptions of travelers from the 16th to the 19th centuries that thoroughly described the sites visited by them, besides mentioning in some cases the function performed by each one. It is worthy to mention that some of the proposed sites suffered transformations and adaptations, since they passed through a phenomenon of change of use, as it is the case of the missions, garrisons and the haciendas (country estates) whose evolutionary process transformed them into towns of small and medium size.

The selection of specific sites that represent the value of the Camino Real, began starting from the identification of the vocation of this Cultural Route, considering it as the assembling axis for the development of the North of the New Spain, which acquired enough stability for the transportation of the precious metals, for the process of evangelization with the help of the militia and mainly for the establishment of an economic and cultural order. This historical process had its origin in the economic conformation between the reales de minas (mining camps) and the agricultural settlements, extended in great measure by means of the trade of various products brought from diverse sites of the viceroyalty of the New Spain, Europe and Asia. The numerous mining centres that were connected through the road produced some of the biggest quantities of gold and silver along the history and enriched the empires of the Atlantic, previous to the accumulation of capitals of the Industrial Revolution.

This dynamics that lasted over three hundred years generated an interesting range of typologies of material cultural heritage, since we can find architecture, city-planning, industry,

works of systems of ways and geo-referents as well as some of the most outstanding immaterial cultural manifestations that gave life to this Cultural Route are present.

For this reason the selection of sites seeks thoroughly to show the elements that integrated this Road, since in it the following elements were conserved in a unique way: haciendas; villages and cities; reales de minas; garrisons; missions; colleges; hospitals; convents; sanctuaries; cemeteries; stretches of the road and bridges; viceregal rupestrian manifestations and natural landscape.

No.	NAME OF THE SITE	TIPOLOGY
	HACIENDAS (country estates)	
1	Former hacienda of Peñuelas	Hacienda
2	Former hacienda of Cieneguilla	Hacienda
3	Former hacienda of Pabellón de Hidalgo	Hacienda
4	Chapel of San Antonio of the Former hacienda of Juana Guerra	Hacienda
5	Former hacienda of Navacoyán and Puente del Diablo (Devil´s Bridge)	Hacienda and bridge
6	Chapel of the Refugio of the Former hacienda of Cuatillos	Hacienda
7	Chapel of the Former hacienda of La Inmaculada Concepción de Palmitos de Arriba	Hacienda
8	Chapel of the Former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	Hacienda
9	Chapel de San Mateo of the Former hacienda of La Zarca	Hacienda
10	Former hacienda of El Canutillo	Hacienda
11	Former hacienda of Ciénega de Mata	Hacienda
12	Former hacienda of Chichimequillas	Hacienda
13	Chapel of the Former hacienda of Buenavista	Hacienda
14	Chapel of San Nicolas Tolentino of the Former hacienda of San Nicolás de Quijas	Hacienda
15	Temple of Nuestra Señora de los Dolores in Villa González Ortega	Hacienda
	VILLAGES AND CITIES	
1	Historic ensemble of the city of Aguascalientes	Village of Spaniards
2	Town of Valle de Allende	Village of Spaniards
3	Temples in the Town of Nombre de Dios	Village of Spaniards
4	Historic Centre of the city of Durango	Ciudad
5	Temples in the Town of Cuencamé and Cristo de Mapimí	Village of Spaniards
6	Architectonic Ensemble of the Town of Nazas	Village of Spaniards
7	Town of Aculco	Village of Spaniards
8	Historic Centre of the city of Lagos de Moreno and bridge	Village of Spaniards
9	Historic Centre of the city of San Juan del Río	Village of Spaniards and bridge
10	Historic Centre of the city of México (WH, 1987)	City

11	Protective Village of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (WH, 2008)	Village of Spaniards and Sanctuary
12	Historic Centre of the city of Querétaro (WH, 1996)	City
	REALES DE MINAS (MINING CAMPS)	
1	Temple of the Town of San José de Avino	Real de minas
2	Architectonic ensemble of the Town of Mapimí	Real de minas
3	Town of Indé	Real de minas
4	Mine of Ojuela	Real de minas
5	Historic Centre of the city of San Luis Potosí (in process of evaluation: The Mercury and Silver Binomial on the Intercontinental Camino Real. Almadén, Idrija and San Luis Potosí)	Real de minas and city
6	Town of Pinos	Real de minas
7	Temple of Nuestra Señora de los Ángeles of the Town of Noria de Ángeles	Real de minas
8	Historic Ensemble of the city of Sombrerete	Real de minas
9	Temple of San Pantaleón Mártir in the Town of Noria de San Pantaleón	Real de minas
10	Architectonic Ensemble of the Town of Chalchihuites	Real de minas
11	Historic Centre of the city of Guanajuato and its adjacent mines (WH, 1988)	Real de minas
12	Historic Centre of the city of Zacatecas (WH, 1993)	Real de minas and city
	GARRISONS	
1	Town of San Pedro del Gallo	Garrison
2	Historic Ensemble of the Town of Ojuelos	Garrison
	MISSIONS	
1	Temple of San Miguel of the Town of Villa Ocampo	Jesuit Mission
	STRETCHES OF THE ROAD	
1	Stretch of the Camino Real between Nazas and San Pedro del Gallo	Camino Real
2	Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada	Camino Real and Bridges
3	Stretch of the Camino Real between Aculco and San Juan del Río	Camino Real
4	Stretch of the Camino Real between Ojocaliente and Zacatecas	Camino Real
	RUPESTRIAN PAINTING SITE	
1	Cave of Las Mulas de Molino	Rupestrian Painting Site
2	Cave of Ávalos	Rupestrian Painting Site
	COLLEGES	
1	Former college of San Francisco Javier in Tepotzotlán	Jesuit College
2	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	College
	BRIDGES	
1	Bridge of Atongo	Bridge
2	Bridge La Quemada	Bridge

3	Bridge of San Rafael	Bridge
4	Bridge of El Fraile	Bridge
5	Bridge of Ojuelos	Bridge
	HOSPITALS	
1	Former Royal hospital of San Juan de Dios of San Miguel de Allende	Hospital
	CONVENTS	
1	Former convent of San Francisco in Tepeji del Río and bridge	16th century convent and bridge
	CEMETERIES	
1	Cemetery in Encarnación de Díaz	Cemetery
	NATURAL LANDSCAPE	
1	Sierra de Órganos (Mountain Range of Órganos)	Natural Landscape
	SANCTUARIES	
1	Sanctuary of Plateros	Sanctuary

In conclusion, each category represented in the nomination of the Camino Real de Tierra Adentro is part of an ensemble of fundamental components to explain the Cultural Route in an integral way, in the section proposed by the 1,600 kilometers of length. However, it is necessary to clarify that there is another representative stretch in the current state of Chihuahua (México), Texas and New Mexico (USA) that will be proposed by both countries as an extension of property, once the State Party of USA postulates to add its heritage property, following the mechanism indicated in the Operational Guidelines for the Implementation of the World Heritage Convention (1972), described in its chapter III.C, paragraph 136.

It is also necessary to clarify that given the complexity of the project and just as it has been evident in the Route of Santiago, the investigations to integrate more sites after those proposed by Spain, continued to the point that France completed enough information and proposed the extension in its territory. In that same way it is sought to integrate the information on behalf of the United States to postulate it as extension of property, given that the northern part of the old province of the New Biscay (today State of Chihuahua, México) and the kingdom of New Mexico (today a fraction of the State of Texas and of New Mexico) share geographical characteristics and of heritage, as a result of an identification of cultural historic areas that have allowed defining spaces and temporalities within the north of México and south of the United States, as cultural unit product of common processes.

Therefore, even when not all the sites contained along the Camino Real have the same cultural value, the important of this nomination is the historical ensemble, since it represents by itself the Outstanding Universal Value. Beyond that certain urban and architectural ensembles are of remarkable quality as those that at present are inscribed in the World Heritage List.

b) As only four protected sections of road are nominated from the CRTA´s original 1,600 kms length, identify on all maps and plans its entire alignment across the various chosen sites –including the core areas of historical centres, groups of buildings and bridges– in order to indicate how those sites are functionally linked and managed to conserve the route.

See plans and maps at the end of the document, included as annex according to the request of this point; however, it is necessary to leave clear that according to the interpretation of this required point, the Mexican State Party can provide in any moment additional information to support the exact understanding of this candidacy project.

Functionality of the Camino Real regarding the proposed sites:

The Camino Real de Tierra Adentro is the result of a complex process of influences, of appropriation of the space and design of cultural answers to implant -starting from the 16th century- the European expansion in the north of the American continent from the viceroyalty of the New Spain. Two processes gave the rule to lay the net of settlements and ways that covered the different regions: the first of them was the quick colonization that profited the re-use of the old Meso-American spaces (Mexico, Hidalgo and Tepotzotlán) as well as the creation of new enclaves (San Miguel el Grande, the old Valladolid and Aguascalientes); the second was the discovery of abundant silver lodes that were located in the territories to the north of the city of Mexico (Guanajuato, San Luis Potosí, Zacatecas, Durango and Chihuahua) that gave origin to one of the biggest processes in mining exploitation of the modern history.

The genesis of the Camino Real de Tierra Adentro, from the second half of the 16th century, forced to design alternatives so that the trip could corresponded to days of journey whose end of the line were spaces for rest of men and animals, at the same time that were defensive enclaves before the continuous attacks of the groups of Chichimecas –hunters-gatherers that inhabited the immense extensions of the north of the New Spain who traveled along the different ecological niches to assure their survival- whose way of life was affected by the new residents. This way, the viceregal authorities granted permits to build inns, agricultural and cattle haciendas, seated indigenous towns and villages of Spaniards, followed after by garrisons that at the same time were the base of operations of the military parties that accompanied travelers and spaces for the protection and rest along the route.

The importance of the silver of the north was of such a magnitude that the Spanish crown ordered its officials in the New Spain to ensure, through all possible means, the extraction and flow of this metal destined to the Iberian Peninsula. That priority determined that roads were built to facilitate the traffic of the carts and droves in any moment of the year, especially in the period of rains, as well as bridges to cross the rivers that were found between the mining settlements and the Camino Real that ended in the city of Mexico. For it, a great quantity of indigenous people was

destined to work under a sort of tax-paying labor system, which along the time assimilated the techniques to build paved roads following the models of the ancient Spain.

But that learning went further on: it expanded to the construction of monumental civil and religious buildings, same as to less elaborated but equally necessary architecture of the domestic and labor spaces of the city and the field; to the design of aqueducts, preys, bridges, treadmills, fountains and canals, to guarantee the supply of water in each new location that was being built along the Camino Real de Tierra Adentro. Next to those new techniques that were inheritance of builders, architects, "practitioners" in the construction and even religious experts in the matter -all them coming from Europe-, the natives deployed and enriched their own baggage in the modifications of the landscape. It is outstanding to find along this route a singular earthen architecture and of stone, of adobe and quarry, in which fused knowledge and constructive methods coming from the diverse cultures, to physically seat indigenous and European residents in that expansion process in the regions of the north. One of the most notorious bonds among most of the sites that shape the Camino Real de Tierra Adentro is the homogeneity of the styles and techniques, as well as the use of materials.

Another bond built in the past and still latent with a considerable weight at present is the regional conformation established among the reales de minas, the agricultural and cattle haciendas, and the cities and villages. In its historical origin, the geography of the New Spain was identified starting from remarkable geo-referents in the landscape: hills and noticeable mountains, valleys, canyons and mountain ports that according to their proximity or distance from the mining settlements, went establishing the journey of the road to follow. The supply necessities of the thousands of workers of the mines propitiated the appearance of agricultural spaces that, in spite of their relative distance, had an assured demand of their products paid at very good price. The prosperity of the silver mines, sometimes with quite wide periods of stability and peak, impelled the professional life of multiple occupations, attracting a population that benefited with the sale of their services (carpenters, blacksmiths, bricklayers, tailors, merchants, physicians) who also demanded feeding products from the haciendas, settling down local and regional markets that gradually gained importance. From there to formalize the permanency and rooting of residents, of economic systems, of educational processes, of religious practices, there was only a step consistent in the declaration of village or city on behalf of the Spanish Crown, and to give life to the local authorities in charge of the administrative and juridical aspects, as of the care of the public works that gave physiognomy and identity to each town, village and city.

The strength of that bond is at present evident because the different constructive stages of the Camino Real de Tierra Adentro are correspondent with the discovery of the mines to the north, with the establishment of the agricultural and cattle haciendas, with the watched over traffic from the garrisons and the parties of soldiers that protected the travelers; with the flourishing of population nuclei that had established a permanent net of social, cultural and economic relations in a certain place, identifying their presence with titles of village or city, with coats of arms, with authorities and institutions that assisted the material and spiritual aspects of the inhabitants, included the education and the health. The migratory processes those referents: the physical road and its stretches magnificently built to resist the step of carts, travelers and

animals, as well as the elements of the nature, connected the city of Mexico with the farthest provinces of the north of the viceroyalty, through a wide set of spaces where the human presence was already permanent and offered certainty of the direction to follow toward the Tierra Adentro (Inland). Silver and food, work instruments and knowledge, religious images and books, cultural practices and ways of life, went modeling an identity along this route, which today remains in force among the communities of the field and the city, showing their historical density in the tangible and intangible cultural heritage that continues effective in the 21st century.

Most of the new communication ways were designed upon the trace of the Camino Real de Tierra Adentro -paved highways and railways- maintaining the logic connection between the cities and towns inside this route. Even, geo-referents like the Sierra (mountain range) de Órganos, the Cerro (hill) de Sombrerete, the Peñol (rocky mountain) Blanco, the Bufa, the Cerro del Mercado, the Cerro Gordo, Sierra del Cubo, Sierra de Peñoles, Meseta (plateau) de la Zarca, Dunas (dunes) de Samalayuca, the Cerro Chihuahua Viejo that in the plains of the Mexican Highland Plateau point out the journey for the travelers as they made it hundreds of years ago. As a landscape, this route is common to many generations whose mobility was impelled by the economic processes that took place in the north of Mexico. And in that process, the population groups deployed a great surge of people in their advance, because there were many that along the trip remained in certain points and finally, decided to root and saw how members of the new families undertook that same dynamics. That continuity between the permanency and the movement; between the going and the return, between the search of the new and the return to the roots, makes that a shared social life that surpasses all types of borders is maintained.

Along three hundred years, the Camino Real de Tierra Adentro produced a great quantity of singular spaces, unique by their capacity of adaptation to the conditions that the nature and the complexity of the indigenous groups that inhabited the north of the territory offered. In that route, there are at present five sites considered as World Heritage -Mexico City, Querétaro, San Miguel de Allende, Guanajuato and Zacatecas- which maintain the essential line not only in the communication but in the processes of identity that have allowed achieving that distinction: except for the first, former headquarters of the Mexica empire and capital of the viceroyalty of the New Spain, the others were built within the historical process of speed up of the economy through the world market of silver, with the weight and influence in the structures that allowed such a development: around those cities, some of them at the same time mining camps, arose the dense net of agricultural and cattle haciendas; towns specialized in productive processes, the garrisons and missions that in many points were the first way of penetration in the inhospitable territories to assure the pass of travelers as for the acculturation of the indigenous people; the unfolding of convents, temples and sanctuaries as support of the popular traditions and the Christian religiosity that was common to the elites and to the people, to the miners and their important contributions for the construction of those spaces, as well as to the brotherhoods and their community organization around their chapels, until consolidating in the sanctuaries the most intense way in the expression of devotion. The foundation of hospitals for the care of those who traveled the spaces created along the road, as that of San Juan de Dios in San Miguel de Allende, or that of San Juan de Dios in Zacatecas and Durango, especially devoted to the health of the workers of the mines and to face the epidemics that razed the population; the setting-up of colleges, especially by the Society of Jesus, as the Mayor of the city of Mexico, those of Tepotzotlán, Guanajuato, San Luis Potosí, Zacatecas, Durango and Parral.

In synthesis, we find full functional and cultural cohesion in the sites identified along the Camino Real de Tierra Adentro, where their historical role is also expressed as constituent part of the cultural property that is significant for a great quantity of communities, for México and for the world as long as they are part of the human chore in its process of civilization.

That way of modeling the space of the Mexican North was only possible through a strong articulation and internal logic that the municipalities, the states and the Government of Mexico consider valuable for their significant contribution to the cultural heritage of our country. It is visible that appreciation in the decisions taken to preserve those elements of the cultural heritage that constitute and are inheritance of the Camino Real de Tierra Adentro: restoration, elaboration of catalogues, rescue of property in danger, legal safeguarding actions, rehabilitation of historic centres, creation of infrastructure, formation of human resources for the care of the cultural heritage, creation of community museums and, of course, the elaboration of the technical file of the Camino Real de Tierra Adentro to integrate the coherence of the sixty sites that at present identify the route in its integrity and authenticity, are some of the actions undertaken to put in value one of the most significant routes of the modern world.

Relation and management of the stretches of the CRTA:

The main idea was to include only the four segments of the route that offered the best state of conservation and that included the different types of roads identified to the date and in the cases where it was possible that they could join two nominated sites or that at least they could be linked to an area of monuments included in the proposal.

Then it was sought that these were representative stretches of the Camino Real de Tierra Adentro that together with the different sites that united, haciendas, missions, reales de minas, towns and cities, could have a representative sample of the importance of this old road and that in terms of management of the cultural property had the possibility to guarantee their conservation. The inclusion of the 1,600 kilometers would generate a series of problems of very difficult resolution for its conservation that would concern legal environments that surpass these works.

A very important example of these roads is the work of systems of ways included in this nomination, exemplified in the six bridges presented. Such bridges are for their nature, the most lasting works of the system of ways, which indicate us the importance and investment that was needed to maintain this route; and that based on the Mexican legislation are under protection. Likewise, most of the stretches included in the road have a legal right of way, what makes possible their protection and traffic.

So, with a legal base and its interrelation with areas of monuments it is possible to contain them and to protect them at this time through the structuring of strategies, policies and specific projects that are part of a plan of integral management of all these elements of the Camino Real de Tierra Adentro.

Certainly we are aware that a bigger quantity of stretches of the road could be included, but under the current legal prerogatives and the conservation possibilities, we believe that these stretches are representative of the typology of system of ways expressed in the Camino Real de Tierra Adentro, nevertheless that greater historical, architectural and archaeological works on this road will undoubtedly allow us to enlarge this categorization and under a wider legal framework to be able to add more concrete stretches of the route.

The linking and management of the property proposed in the nomination of the Camino Real de Tierra Adentro is being done starting from the creation of an administration instrument that will allow the private individuals and the authority to design and to control the integral management of the associated property in a flexible way, by means of efficient management proposals that minimize the problems derived from the conservation of the monuments and festivities and prioritize their assessment.

This way, the Management Plan of the Camino Real de Tierra Adentro will allow being integrated as organized society and government in its three levels, to join efforts in the negotiations for its conservation, investigation and diffusion.

It is a Management Plan designed up to the year 2030, in which the three government levels, civil associations, non government organizations and private individuals from the 60 sites that are included in the file of the candidacy of the Camino Real de Tierra Adentro will participate in an active way. For this, concrete actions have already been taken as the development of two workshops for the conformation of Management Plan of the Camino Real de Tierra Adentro where with a wide bi-national participation (Mexico-USA) began to knit the general lineaments and a deep diagnosis of the management problems.

It is sought that the management plan contains a juridical framework of action, regional context, heritage meaning and different management fields divided in material heritage, natural heritage, interpretation, tourism and education and finally immaterial heritage where objectives, conditions, actions and financial plans are included; in which, experts, society and government participate. This way, the strategic projects emanated of this plan shall satisfy the legitimate demands of the population and shall be framed in the effective plans of the cities and the regions; since these will be built through a participative planning. This task is already being developed through general, regional and local workshops, besides creating electronic strategies by means of the generation of an internet page, where constantly will be feeding the information emanated from these workshops. This will be linked to a blog on the conformation of the management plan, where will receive all the opinions and participations from the social agents that have not been able to participate directly in the shops or that want to continue working for the shaping of the document and its implementation.

c) Advise the current status of the "Initiative for a Decree to create a Federal Law on the Protection of Cultural Routes" under the coordination of Deputy Aurora Cervantes Rodríguez.

In the Parliamentary Gazette, XII year, number 2809, corresponding to Wednesday July 29th of 2009, the Records of the Commission of Culture was published where subscribed the meeting of the directive board celebrated on Tuesday April 14th of 2009, whose resolution is:

In terms of that arranged in the article 5 of the agreement of the Conference for the Direction and Programming of the Legislative Works for which settle down the limits on the content and the form that will observe the commissions for the presentation of their biannual reports and the rising of the records of the meetings, the members of the directive board of the Commission of Culture emit the records of the session celebrated on April 14th of 2009.

At 9:00 hours of April 14th of 2009, in the meetings hall of the Editorial Council, located in the lower floor of the building E of the Legislative Palace of San Lázaro, the president and the secretaries of the directive board of this legislative organ met, in agreement with the convocation published in the respective Parliamentary Gazette, in order to celebrate the meeting of directive board. There had the attendance of the president, José Alfonso Suárez del Real y Aguilera; and of the secretaries María Elena de las Nieves Noriega Blanco Vigil, María Beatriz Pagés Llergo Rebollar and Ramón Ignacio Lemus Muñoz Ledo.
The presidency was in charge of José Alfonso Suárez del Real y Aguilera; and the secretary, of Ramón Ignacio Lemus Muñoz Ledo.

To relieve the affairs indicated in the agenda, the technical secretary of the commission gave the work portfolio with the specific documents that were submitted to analysis, discussion and, in its case, approval.

1. Registration of attendance and quorum declaration

The presidency requested the secretary that verified the attendance, and this informed that four deputies were present, so they had the regulation quorum and formally settled the session.

2. Reading and, in the case, approval of the agenda

As for instructions of the presidency, the secretary submitted to consideration of the directive board the following

3. Agenda

1. Registration of attendance.
2. Quorum declaration.
3. Reading and, in the case, approval of the agenda.

4. Analysis, discussion and, in the case, approval of opinion projects that will be presented before the full of the commission.
5. Proposal of calendar of plenary meetings.
6. Proposal of calendar of cultural activities.
7. General affairs.
8. Closing.
As there were not observations concerning this, it was approved in economic voting.

4. Analysis, discussion and, in its case, approval of opinion projects that will be presented before the full of the commission

Proposals with agreement point

…6. Relative to the World Heritage declaration of the project Camino Real de Tierra Adentro, promoted by the INAH.

- *The president gave a brief explanation on the content of the opinion.*
- *Ended the above-mentioned, and once concluded the analysis by the secretaries, it was agreed to submit it to consideration of the full of the commission.*

If it is required to verify the information included in this section, please consult the following web address:
http://gaceta.diputados.gob.mx/Gaceta/60/2009/jul/20090729.html#Actas

Mexico City, November 19th, 2009.

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

Our Ref. GB/MA 1351

Paris, 18 December 2009

H. E. Mr Homero Aridjis Fuentes
Ambassador
Permanent Delegation of Mexico to UNESCO
Maison de l'UNESCO
Bureaux M7.45
1, rue Miollis
75732 PARIS Cedex 15

World Heritage List 2010: Request for information – Camino Real de Tierra Adentro (Mexico)

Dear Sir,

ICOMOS is currently assessing the nomination of "Camino Real de Tierra Adentro" for World Heritage listing and we thank you for the supplementary information provided to our request on 20 November 2009.

As part of our evaluation process, the ICOMOS World Heritage Panel has now reviewed this nomination and identified a few areas where it considers that further information is needed.

Therefore, we would be pleased if the State Party could consider the following points and additional information:

1. Justification for Outstanding Universal Value

The dossier states that the nominated section of the Camino Real is likely to be added to in the future by nominations of the section of the road that crosses the border into the United States of America, by secondary routes inside Mexican territory, and by routes for salt and transhumant cattle.

In order to better understand the rational for the choice of sites in the current nomination, it would be helpful if further information could be provided on whether the Statement of OUV, as set out, is only for the section of the Camino Real that has been currently nominated, or is for the section currently nominated together with other sections and secondary routes that might be nominated in the future.

If the OUV is seen as encompassing both the current nomination and all future nominations, then could more information be provided on the specific characteristics of the current section of the route and how it differs from, or is similar to, other sections to be nominated later.

Please could information also be provided on how the nominated sites might be seen as the attributes that are necessary to convey OUV within the specific part of the route now nominated. In particular what is needed is an understanding of how each of the individual sites, or groups of similar sites, contribute to OUV.

As the Committee will need to be aware of the extent of future nominations, and thus the ultimate form of the overall serial nomination, please could more specific information be provided on the ultimate intentions in terms of the routes to be nominated and the type of sites within those routes.

2. Comparative analysis

The comparative analysis needs to demonstrate firstly that there are no other similar properties already inscribed on the World Heritage List, and secondly that there are no other similar properties

that might be nominated in the future. Thirdly, as this is a serial nomination, the analysis needs also to demonstrate why all parts of the serial nomination justify selection.

The nomination dossier addresses the first part – that is comparing the property with others already inscribed on the World Heritage List - but has not provided material for the second or third parts.

Please could the comparative analysis be augmented to make comparison between the nominated section (and future nominated sections) with other colonial trade routes not already on the List and which might in the future be nominated, such as colonial routes of other European powers, for instance Portugal, Holland or Britain and with routes of earlier colonial powers such as Imperial Rome.

Please could an analysis also be provided to show how the nominated section of the Camino Real, together with what is to be nominated in the future, links to ports for mineral exports, to other branches of the Spanish Intercontinental Camino Real, from which it is said to be distinct, and to other trade routes such as the Mercury Route.

We acknowledge the supplementary information on the selection of sites in relation to what survives and the scope of material evidence, but would request that more information be provided as to how the 60 nominated sites were chosen in relation to the number needed to convey OUV.

3. Line of the road

As the nominated sites are presented to represent the route of the Camino Real, please could clarification be provided as to the alignment/s of the Camino Real along its length, particularly through urban areas and specifically in the Sierra de Órganos (Mountain Range of Órganos), in the State of Zacatecas.

4. Management Framework

The Operational Guidelines states that for Serial nominations, a management system or mechanisms for ensuring the co-ordinated management of the separate components is essential and should be documented in the nomination. Although ICOMOS appreciates the role of the National Anthropology and History Institute (INAH) in coordination across the multiple jurisdictions involved, we would request that further information is provided to demonstrate how a coordinated framework might be put in place to involve more stakeholders.

5. Boundaries

For the Historic Ensemble of Ojuelos, would it be possible to nominate a single core zone to include presidio, square, temple and meson, without inclusion of the market el Parian;

Please could consideration be given to extending the core zones of individual bridges to include the approaches to them.

6. Buffer Zones

The Buffer zones for the sections of the road and the bridges are tightly drawn and do not give protection to the setting of the nominated sites. Please could consideration be given as to how greater protection might be provided for the wider setting.

For the Stretch of Camino Real between the bridge of La Colmena and the former hacienda of La Cañada, in the State of Hidalgo, the buffer zone appears too narrow at Colmena to Tlautla and at the bridge of la Canada. Please could consideration be given as to how this might be widened.

The 30m on each side of the trail is an inadequate buffer to protect the visual setting along the 0.9km stretch of Camino Real between Ojocaliente and Zacatecas. Please could consideration be given as to how this might be widened.

The 30m on each side of the trail is an inadequate buffer to protect the setting and viewsheds along the 64km stretch of Camino Real between Nazas and San Pedro del Gallo, in the State of Durango. Please could consideration be given as to how this might be widened.

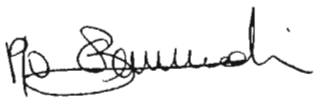
We look forward to your responses to these points which will be of great help in our evaluation process.

ICOMOS has no obligation to contact States Parties during the evaluation process. However, with a view to being as transparent as possible, ICOMOS has agreed to approach States Parties in specific cases. This does not prejudice the ICOMOS recommendation on the nomination and should be considered as preliminary information. It also does not prejudice the World Heritage Committee's decision.

We would be grateful if you could provide ICOMOS and the World Heritage Centre with the above information by **28 February 2010**.

We thank you in advance for your kind cooperation.

Yours faithfully



Regina Durighello
Director
World Heritage Programme
ICOMOS

Copy to Mr Fransisco J López-Morales, INAH
Comision Mejicana de Cooperacion con la UNESCO – CONALMEX
UNESCO World Heritage Centre, Paris

WHO REGISTRATION
Date 21.02.10
Id N° 1351
Copy 1 Item 29

DECLARATORIA DE LA

XXXVII REUNIÓN ORDINARIA DE LA

CONFERENCIA NACIONAL DE GOBERNADORES

Conferencia Nacional
de Gobernadores

VICTORIA DE DURANGO, DURANGO

DICIEMBRE 7, 2009

DÉCIMO QUINTO.- A propuesta del Gobernador Ismael Hernández Deras, se tiene por recibida la presentación de la candidatura de inscripción del proyecto "Camino Real de Tierra Adentro" a la lista de Patrimonio Mundial de la UNESCO.

Al respecto, se aprueba que este tema sea inscrito en la agenda temática de la Comisión de Turismo, mediante la constitución de un grupo de trabajo que integre a las Entidades de Aguascalientes, Chihuahua, Distrito Federal, Guanajuato, Hidalgo, Jalisco, México, Querétaro, San Luis Potosí y Zacatecas, coordinado por el Estado de Durango.

De igual forma, se aprueba que como temas a considerar por parte de dicho grupo de trabajo se contemplen las siguientes líneas de acción:

- Creación del Fideicomiso de "Camino Real de Tierra Adentro".
- Plan de Manejo y Gestión.
- Plan de Desarrollo Turístico Sustentable.
- Creación de los Centros Regionales de Interpretación del "Camino Real de Tierra Adentro".

Conferencia Nacional de Gobernadores

GALERÍA FOTOGRÁFICA DE LA XXXVII REUNIÓN ORDINARIA DE LA CONFERENCIA NACIONAL DE GOBERNADORES



XXXVII Reunión
Ordinaria de la Conferencia Nacional de Gobernadores, celebrada en la Ciudad de Durango, el 7 de Diciembre de 2009.



C.P. Ismael Alfredo Hernández Deras, Gobernador Constitucional del Estado de Durango y Presidente de la XXXVIII Reunión Ordinaria de la CONAGO.

Conferencia Nacional de Gobernadores

GALERÍA FOTOGRÁFICA DE LA XXXVII REUNIÓN ORDINARIA DE LA CONFERENCIA NACIONAL DE GOBERNADORES



Lic. Amalia D. García Medina, Gobernadora Constitucional del Estado de Zacatecas.



Los 32 Titulares de los Ejecutivos de las Entidades Federativas.

1. Justification of Outstanding Universal Value.

The Camino Real de Tierra Adentro, was the most important net of systems of ways in the north of the American continent during the 16th to the 19th centuries, due to the cross-fertilization value coming from the conquest, the pacification and the population of the North, as well as also the massive exploitation of the natural resources contained in this region, other ways of communication of supreme relevance were connected to that of Tierra Adentro (Inland) such as the Camino de los Texas, that of the Pimería Alta, as well as other secondary roads that connected toward the Pacific Ocean and the Gulf of México by the Northern part.

However, we consider necessary to clarify that for the process of evaluation of this proposal of the Camino Real de Tierra Adentro made by the Mexican State Party, it should be considered as a single unit that conserves a high degree of integrity, since in it we find substantive and medullar parts clearly identified in historical documents that were recognized within a process of archaeological prospection for the case of the systems of ways, fords and bridges, as well as also were visited a series of architectural and urban sites such as missions; garrisons; haciendas (country estates); hospitals; colleges; convents; reales de minas (royal mining camps); towns; villages; cities; geographical settings[1], and that in a remarkable manner, the current collective memory of the society recognizes this road as the Camino Real.

As for the future candidacies under the category of Cultural Routes of the Mexican State Party, these will be specifically those that are inscribed in the national Indicative List. The northern stretch of the Camino Real de Tierra Adentro that involves the current states of Chihuahua (México) and Texas and New Mexico (USA) should not be considered as another candidacy since this stretch is considered as an extension of property with transboundary character (just as the Operational Guidelines refer it in the paragraph 136).

This way we understand that the ensemble of the sites proposed in this inscription candidacy of the CRTA, illustrate the different architectural expressions, of systems of ways, of city-planning and of regional infrastructure that the Camino generated along the time, and how these contributed to establish the Outstanding Universal Value of this important American cultural route.

Moreover, the CRTA appropriately illustrates a significant stage of the history of humanity since it was the pioneer of the penetration of the European civilization in the inhospitable territories of North America. The Outstanding Universal Value of the route can be perceived, among other elements, in the

[1] As geographical setting we understand the landscape or geographical environment that has contributed to create the line of a Cultural Route. (ICOMOS Charter on Cultural Routes, ratified in October of 2008. P. 3, sec. 5, I incise 1)

extraordinary human effort to adapt to a rough geographical environment along several centuries that is captured together with other environmental, urban, architectural elements, of systems of ways or of infrastructure constituent of itself.

Of the 60 selected sites, we reiterate that these are representative of the proposed topologies of different elements (missions, garrisons, hospitals, haciendas, villages, towns, cities, reales de minas, manifestations of rupestrian art, colleges, convents, sanctuaries, cemeteries, roads, bridges and natural sites), which are a sample of the unit that the CRTA formed, as an indivisible whole between México and Santa Fe along those more than 2,600 km. The importance of this candidacy resides in the presentation of the typologies that give sense and an outstanding feature to the Camino, depositary of a regional identity built for over 300 years.

Besides, after the last research and just as we referred it in the Technical Dossier in the section 2b, the CRTA was not only the mechanical moving of institutions or ideas coming from the metropolis, but rather it was a process of construction, integration and adaptation to the northern landscape of the European, of the autochthonous, African and Asian populations, giving as result of this process a significant and extraordinary multicultural composition.

In the elements selected for the CRTA are perceived the material remains generated by the strong cultural crash between the native inhabitants generically denominated as “Chichimecas” with the Spanish settlers that arrived in search of precious metals and new productive territories. Through the sites nominated as part of this cultural route, one can appreciate the gradual integration of the wide north territory of the New Spain to the European cultural values in a singular process of cultural cross-fertilization that took elements of the native cultures adapting them to the western models in force from the 16th century to the present time. The fusion of cultures is expressed in the rich and varied material and immaterial expressions that give identity to each stretch of the CRTA.

In the case of the nomination of the CRTA, it is intended to show with examples of each typology generated by the historical route, the outstanding transmission and exchange of human values of diverse nature along a wide territory and their adaptation to the rough environmental and social conditions of the north part of the viceroyalty of the New Spain. Along the route traveled - besides people and merchandises- religious ideas, stylistic trends in architecture and urban models, social ideas or customs that are captured in each place of the route as a rich and diverse fan of material and immaterial expressions contributing to the development of the architecture, the urban organization and the delineation of the cultural landscape of a geographical region of broad spectrum.

Therefore, in this selection of the proposed sites it is sought to show the diverse character of material manifestations spread all over the long route that illustrate the exchange of human values, from examples of the highest artistic or

technical value, to the most modest expressions of architecture, whether buildings or town-planning.

Concluding, the base of the selection of the sites of the CRTA is the identification in function of the diverse typologies that it represents: missions, garrisons, villages, towns of Indians, etc., that is to say, the 60 sites are a substantive sample of the essential characteristics that constitute the CRTA as an indivisible whole from the city of México up to Santa Fe, United States. One of the parameters used for this selection criteria can be observed in the property “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range” (Japan, World Heritage List, 2004); besides, it would also suit to remember that a stretch of the Route of Santiago de Compostela in Spain (World Heritage List, 1993) and several in France (World Heritage List, 1998) were declared World Heritage as such stretches, without caring that the Route as a whole is something that practically runs all over the European continent, including the recent proposal of the Czech Republic to include in the World Heritage List the stretches of the Route corresponding to their country.

In other cases of nominations of cultural routes, the nominated stretches not necessarily include the entirety of the routes although these represent the total entity sufficiently; to mention another case, the Quebrada de Humahuaca in Argentina, only represents a short section of the Prehispanic roads as of the Intercontinental Camino Real.

Just as the ICOMOS has requested it, to complete the information on the CRTA Cultural Route, the Mexican State Party informs that it is considering under the same work outline, to add sites of categories already recognized in the Technical Dossier. The properties located in our country and in the United States have the same system of representation and enhancement.

2. *Comparative analysis*

Just as the request of additional information of ICOMOS expresses it, the CRTA was compared with properties already inscribed in the World Heritage List and in the Indicative List. However, we consider that in order to have a Cultural Route in a strict sense as the one México nominates now, this should present the same cultural conditions as well as of space and time.

The Camino Real de Tierra Adentro was the most important cultural route[1] that united the city of México with the North during the colonial time and the mid-19th century. It represented a booster for an unknown territory idealized by its conquerors along the 16th century. The characteristic of this road resides in its own conformation; it was not a predetermined way of communication and transport that was shaped with a specific journey. It was a road traced through the discoveries of the mining lodes of the North of the New Spain was and that, parallel to the foundation of cities, was conformed until arriving to Santa Fe, in New Mexico, United States.

The Camino Real de Tierra Adentro represents the space where a series of forces that face each other converge and whose interaction process progressively configured the history not only of the geographical spaces that crossed, but of all that today we know as México. It is impossible to understand the current economic, political, social and cultural life of the country without the complexity of such processes that began to be interwoven starting from the 16th century and that today they continue making it through different connotations.

In this sense, the history of the Camino Real de Tierra Adentro[2] and its constant reinterpretation resulted to be significant example for the American continent as one of the events that determined the course of the region. It is maybe the cornerstone for the conformation of a pre-capitalist[3] economic system that in its beginning was manifested in the setting of haciendas, cities, villages and mines, being this last one the vector that gave dynamism to all the others.

Therefore, we can affirm that mining became the axis that brought together and allowed that the CRTA consolidated. It is thanks to this activity and its development that the complexity of these relations of power increased, and that in turn little by little showed and generated new relations.

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[1] The ICOMOS Charter on Cultural Routes, ratified in October of 2008, defines them as "Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality to serve a specific and well determined purpose", *op cit,* pp. 2

[2] "Camino Real de Tierra Adentro", term coined since the 16th century according to official documents such as the "Relación de Méritos" of Francisco de Ibarra.

[3] Semo, Enrique. Historia del Capitalismo en México

In conclusion, the history of the Camino allows us to delimit the following processes:

a) Economic processes, commercial and of exchange[4];

b) System of exploitation of mines;

c) Political processes;

d) Cultural processes: the birth of a new society, and

e) Processes of conformation of the current cultural diversity.

[4]"It must arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of goods, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time." *ICOMOS Charter of Cultural Routes, ratified in 2008, op cit,* pp. 2

HISTORICAL JUSTIFICATION OF THE COMPARATIVE ANALYSIS

The Atlantic empires: Instauration of their domains

The longings of expansion of the European empires gave origin to the so-called "imperial rivalries." In this new "world system", Spain, Portugal, France, England and Holland embodied the dispute for the New World and searched, each one to their own style, the way to maintain the control of the "commercial monopoly". Therefore, the political confrontation had a goal: the trade. The conflicts derived from these confrontations caused repercussion in all the areas of America, Africa and Asia where such powers would take possession of the territories.

Under this context the Spanish Crown established a rigid commercial system, tending to create for Spain the monopoly of the trade and the sailing with the Indies, through the Intercontinental Camino Real, being the trade and the production the main objectives to increase the patrimony of the Kingdoms by means of the biggest accumulation of wealth in precious metals. From there, the voracious longing of the conquerors to find gold and silver, being this reason the key to understand the colonial economic system that in the case of the New Spain, decided to implement a mercantile régime designed to monopolize immense quantities of precious metals obtained from American mines. However, the great quantity of extracted mineral did not benefit the Crown directly.

Spain was economically dependent of other powers, in which the capitalism was already in development. By the end of the 16th century a net of commercial circuits consolidated, which left from the most developed capitalist centres (France, England, Italy and Holland) passing through the colonial powers (Spain and Portugal) and ending in the American colonies.

From very early England affirmed its economic domain upon the Iberian countries and through them upon its colonies. The product surplus of America that arrived to the metropolis in form of silver remained little time in Spain. The Spanish Courts frequently complained about the departure of precious metals and it was said that Spain was "the Indies of other countries."

Said otherwise, the Spanish Crown was first of all an exporter of raw materials and an importer of manufactured products, with an unfavorable balance of trade which deficit was covered with American silver.

In order to understand the historical process by which Europe went through in that time and, in particular Spain, and to facilitate the comprehension on the importance of the Spanish Intercontinental Camino Real and its most outstanding branch, the Camino Real de Tierra Adentro in the New Spain, we outline it through the economic system implanted in this American territory giving sense to it throughout its shaping and of all the processes that derived from its complexity.

Three well defined ways of production are identified: tributary absolutism, feudalism and embryonic capitalism. These do not exist for separate and they are integrated inside an organic whole under an ensemble of relations and inside a monarchic system that influence in their operation.

The mining sector in the North was the outburst point of a process in chain that shaped an economic and social structure different from that of the central México. It is here where one can find the main characteristics of this route and justifies the types of constructions that arose along its journey (agricultural and cattle haciendas, as well as towns of farmers) especially around the big mining production centres.

The necessity of extending the roads and the trade arose soon, as the mining demand increased the development of new economic circuits. For this reason we affirm that the Camino Real de Tierra Adentro was vital part in the transition of ways of production.

For 1550, the north attracted the commercial traffic of most of the New Spain and hundreds of products of diverse nature flowed toward the mining populations. The necessity to circulate a current material, mainly silver, arose with this demand of products, generating this way the expected economic development of the Spanish America and its metropolis, pushing clearly to intensify the trade and the growth of the internal[5] and the overseas market.

With the great demand of merchandises generated by the growth of the silver production in the north, in the decades of 1560 and 1570 began the growth process of the Spanish territoriality that lasted until the mid-18th century. From there arose the necessity to constantly adapt the CRTA, to enlarge it and to adapt it to the new necessities of transport and infrastructure.

Thanks to the upgrading of roads and the creation of towns, the ways of communication influenced in turn in the population process, since the road, given the continuous traffic of men and merchandises, exercised an own force of attraction and impelled the creation of urban infrastructure, as well as the emergence of new settlements.[6]

On the other hand, regarding the social-cultural structures, these do not use to be a consistent process, their unexpected character depends on migratory processes and of economic exchange. It is through the space of the Camino Real de Tierra Adentro that this fusion of structures is given, having as a result the biological and cultural cross-fertilization mainly between Europeans and members of the indigenous societies.

This way, the Camino Real is considered as one of the main spaces where this syncretism was present, given the communication between the distant provinces of the north and the capital of the viceroyalty. The constant dialogue

[5] La colonia, pp. 36
[6] Cramaussel, Chantal, Introduction, in *Rutas de la Nueva España,* PP. 19

favored the exchange of ideas and traditions that gave origin to a unique identity in each region, as well as the shaping of a cultural diversity present in the three continents (America, Asia and Europe) that connected the Intercontinental Camino Real.

At the same time of the expansion and urban consolidation of the European cities, we find the markets that gather products from very diverse places and not only of the immediate surroundings, being the point of arrival and departure of increasingly unsuspected roads that at the same time modulated new sectors of the social fabric.[7] The multiplication of the early industrial process of the European world, found in the mining areas of the American continent one of its main markets. The merchandises were transported from Europe to the port of Veracruz and from there they were moved along the Camino Real de Tierra Adentro that represented the commercial connection that assured the domestic life and the agricultural and cattle activities of the inhabitants of the North.

Just as Braudel refers, after 1550, decade when the argentiferous moment in the viceroyalty occurred, the world exchange has its centre in the Spanish America. The fundamental impulse of this mercantile movement was evidently originated by silver production, fostering the arrival of European products to the Spanish American territory, such as mercury from Idrija, copper from Hungary, construction materials from the north and cloths. Likewise, spices from the East that Italian, French and Portuguese supply to the Spanish market for their later sale in the overseas Kingdoms of Castile.[8]

The departure of merchandises from Seville, had after it "the mobilization of numerous forces from the West, a movement broadly external to Spain, for its origins, which at the same time implies the money of Genoese traders, the galleries of the mines of Idrija, the Flemish industries and around twenty half rustic markets where the cloths of Britain are sold."[9]

Therefore, the peak of that complex relation was marked by the mining bonanza that the New Spain lived, and the increase in the demand of merchandises from different parts of the world, sustaining a continuous flow of silver toward Spain until the decade of 1620, year when the production of that metal began to decline, to continue its upward scale after 1680 and then in the 18th century.

But that silver growth had also produced its effects in the world market by increasing the merchandises destined to its sale overseas and when the risky mercantile credit and its transition to the financial market proliferated, what

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[7] BRAUDEL, Fernand: *Civilización material, economía y capitalismo, Tomo II, Los juegos del intercambio*, Alianza Editorial, versión española de Vicente Bordoy y Hueso, revisión técnica de Julio A. Pardo, Madrid 1985, pp. 47-51.

[8] ROMÁN GUTIÉRREZ, José Francisco: *Los Sabores de la Tierra. Raíces y tradiciones de la comida zacatecana*, Gobierno del Estado de Zacatecas, Secretaría de Turismo de Zacatecas, Instituto de Desarrollo Artesanal de Zacatecas, Lunwerg Editores, Barcelona 2008, pp. 12-13.

[9] Braudel, *Civilización material*..., t. II, P. 140.

propitiated a bigger participation of capitals coming from other European countries.[10] That condition, turned the Spanish ports -first Seville and then Cádiz- into spaces of internationalization of the European and Asiatic merchandises destined to the viceroyalties, especially in their fundamental routes, as it was the Camino Real de Tierra Adentro. And as it was already said, between the second half of the 17th century and during the 18th, the exchange of merchandises had a worldwide movement.

Only to mention a series of developing data; between 1700 and 1778, around 1944 ships with European merchandises crossed the Atlantic toward the Western Indies, what gives an average of 24.6 ships per year. Second, the value of the shipped merchandises and the value that returned to Spain: "from 1748 to 1753, the total value of the exports, according to prices in origin, rose to 51'683,034 pesos, and the amount of the returns in those same years was of 108'847,788 pesos, purchase value in America of the colonial products plus the gold and silver."[11]

The CRTA, as part of the Spanish Intercontinental Route, was the way that impelled and consolidated other products, intimately bound to the daily life of the inhabitants in the overseas Kingdoms, as wine and oil, mercury and iron. These four basic products established their circuits of distribution in the local and regional markets of the lands of the New Spain, always under the control of the Spanish crown that defended its privileges for their commercialization and the collection of taxes, in exchange for the silver to pay suppliers and merchants in great scale and at great distance, imposing a rhythm to the European society and the world in all the aspects.

Process of selection of the 60 sites under the context of the Camino Real de Tierra Adentro

The CRTA is the most consistent route of European cultural penetration toward the north of America. Several of the human settlements located in this Cultural Route have already been inscribed in the UNESCO World Heritage List for their Outstanding Universal Value.

On the other hand, we identify that the CRTA is the material and immaterial manifestation of a very rich exchange of human values along a wide American territory. The ensemble of proposed sites seeks to demonstrate how the prevailing stylistic trends in each historical moment of the long history of this cultural route traveled, as well as the interesting phenomenon of adaptation and transfer of the canons of architecture, construction and the cultured town-planning toward regional interpretations of vernacular character.

[10] BERNAL, Antonio-Miguel, with the collaboration in A.G.I. of Isabel Martínez Ruiz: *La financiación de la Carrera de Indias (1492-1824). Dinero y crédito en el comercio colonial español*, Fundación El Monte, Sevilla 1992, pp. 249-253.

[11] Bernal, *La financiación de la Carrera de Indias*..., pp. 351-353.

This process of cultural transmission of the European urban, architectural or technological models and their adaptation to the different conditions of the wide territory of the central part of the American north made by master builders and architects, can be noticed along the entire historical route, finding more elaborated examples and built with better technique toward the central area of México and a rich vernacular local reinterpretation in which traditions arisen toward the north part of the New Spain still survive.

Along the CRTA subtle changes can be perceived in the stylistic trends and in the construction methods. The selected sites seek to illustrate this flow of cultural trends all over the route as well as the formation of regional schools of architecture or construction.

In its origin, the CRTA was thought as a route of penetration toward the Chichimeca territories, in rebelliousness against the Spanish conquerors. Starting from the confines of the New Spain in its border with the New Galicia, the human settlements were planned as an articulated system of defensive character with a succession of military forts and fortified villages. As part of the organization of the route of Tierra Adentro, initially denominated as the route of the Silver, some elements of defensive character were selected where the precious metal was protected during the painful transfers toward the Mint of the city of México. Among the dispersed military and defensive vestiges along the route stands out the fort or garrison of Ojuelos. For the case of the northern mining origin of the Camino Real, the sites of the mine of Ojuela are proposed, besides those already declared as World Heritage located in Zacatecas and Guanajuato.

Human settlements of diverse scales and hierarchies were selected seeking to show the territorial structuring that the CRTA generated from the viceregal Metropolis of México; the heads of the regional administration such as the Baroque cities of Querétaro, Guanajuato, Zacatecas or Durango; villages that protected the road such as San Miguel el Grande, Santa María de los Lagos or Aguascalientes; as well as intermediate populations that performed as posts or intermediate journeys inside the route like Aculco, San Juan del Río, Pinos, Sombrerete, Chalchihuites, Nombre de Dios, San Pedro del Gallo, Mapimí, Nazas or Valle de Allende. In these human settlements are represented taverns, hotels, hostelries, corrals, trade, inns and other services historically linked with the flow of people and merchandises motivated by the cultural route.

The urban layout of the selected human settlements expresses the origin of the populations. Those of commercial and administrative character are linked to the reticular layout contained in the City Planning Ordinances of Philip II and those of mining origin are related with the irregular layout of “broken plate” of organic design that adapts to the undulant topography of the mining site. As examples of the reticular layout are proposed the sites of Querétaro, San Luis Potosí, San Miguel de Allende, Ojuelos, Aguascalientes or Durango and as representative of the irregular layout of mining origin are presented the cases of Guanajuato or Zacatecas.

In the cities, villages and towns representative of the CRTA is found a wide spectrum of architectural manifestations that range from splendid examples of the Baroque art of the New Spain to the interesting typological variations of the popular architecture of the chosen urban and rural ensembles. From south to north it is possible to appreciate how the character of the architectural expressions turns more compact, with less height and with less external hollows, simpler and more austere. Space phenomenon that reflects the biggest aridity and difficulty of the geographical setting that is expressed in the introverted character of the architectural typologies in human settlements located toward the middle and final part of the route.

Parallel to the penetration of military character to the north territory of the New Spain, a process of religious evangelism of the dispersed Chichimeca tribes began, establishing missions and curacies as outpost points. The wide range of architectural examples of religious character present in the CRTA allows to confirm the influence of the clergy in the viceregal society. In the proposed temples, churches, convents and chapels is sought to show the flow of the cultural trends along the route. The religious manifestations in many cases are the most complete expression of the aspirations of the communities of the New Spain, which manifest the hierarchy of the religious institution in the urban context and the application of the most elaborated artistic and handicraft expressions in each region.

The fruitful exchange of Renaissance, Baroque or Neoclassical artistic trends along the Camino Real is represented in the selected sites of religious character being possible to perceive them in monumental examples as in humble chapels. In them one can appreciate the process of adaptation to the specific conditions of each segment of the route, from architecture of author in its southern part to anonymous and simple cases of vernacular interpretation of styles toward the north. In the religious architecture and in the interior furniture, represented by altarpieces, paintings sculptures and shrines, it is witnessed the survival of previous aesthetic trends and their regional adaptation giving ingenious and unprecedented solutions; from the magnificence of the religious ensemble of Tepotzotlán, going through the splendid Baroque churches of Querétaro, Guanajuato, Santa María de los Lagos, Ciénega de Mata, Zacatecas, Durango or Chihuahua to the modesty of the chapels of villages and haciendas spread along the territory.

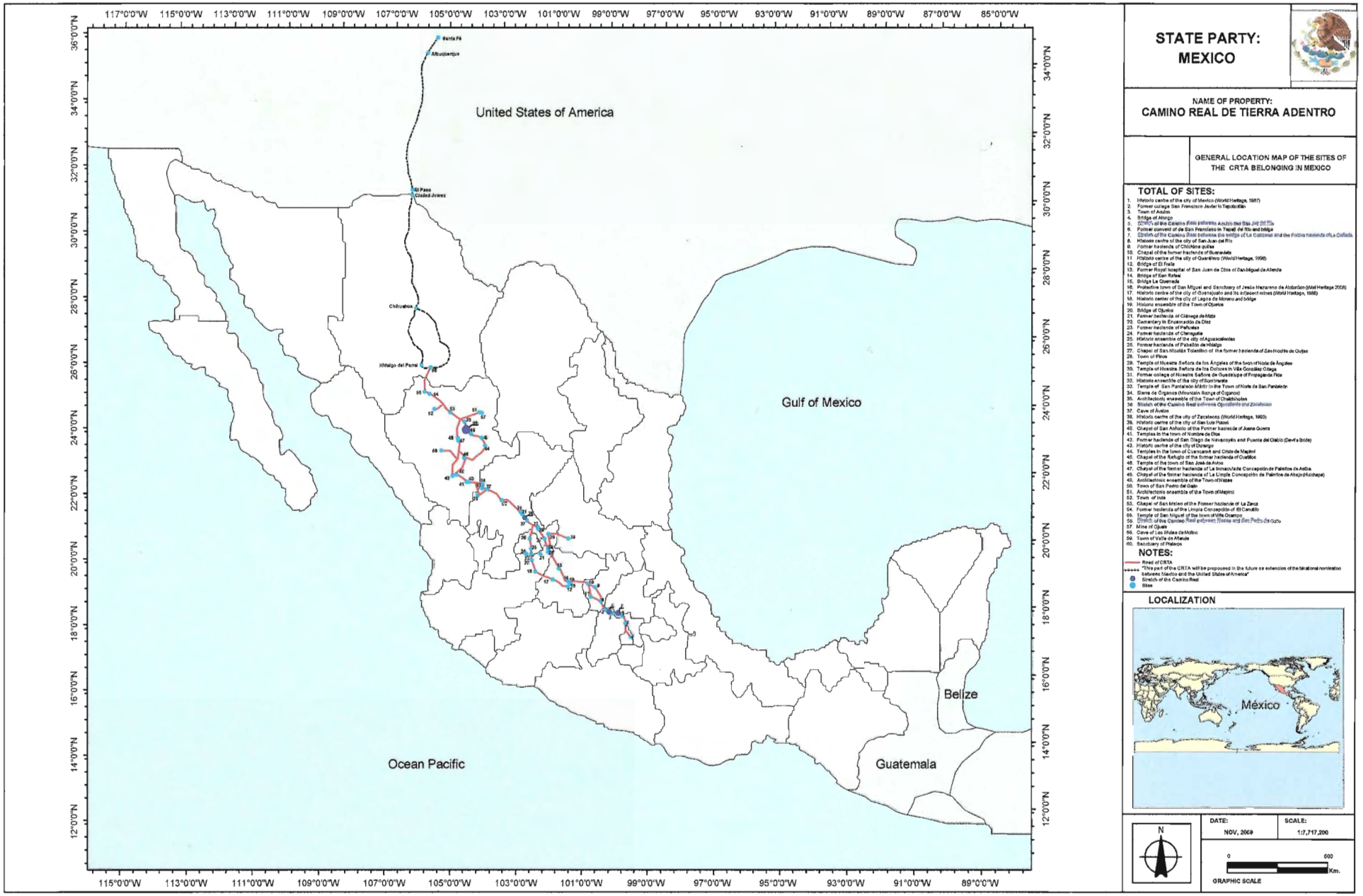
The structuring and productive appropriation of the territories conquered to the native tribes has in the productive system of the haciendas, one of its distinctive elements. In the eight haciendas proposed it is possible to observe the performance of architects and master builders that adapt the Renaissance, Baroque or Neoclassical artistic trends to the conditions of the place, making evident the flow of ideas and cultural values of their moment. The main houses and outbuildings of these productive units distributed along the route show the existence of regional schools of architecture and the evolution from the south to the north of each architectural style and diverse constructive techniques that take their constituent materials from the immediate setting.

In what refers to the systems of ways properly said, several stretches and distinctive sites of the different expressions of the road were selected like the stone-paved stretches that leave from the Mexican highland plateau toward the north and their equivalent in the northern region of the country, shaped by land roads and by geographical marks on the landscape (landmarks). The selection intends to illustrate the different forms in which the route was conformed in its long way from the roads physically defined by means of pavements and stone walls of the central part of the New Spain to the subtle road-signs that indicated the direction to the traveler and that only left as physical testimonies ground paths and vegetable fences.

Regarding the support infrastructure of the CRTA, an ensemble of bridges was selected, which seeks to illustrate the way how was solved the traffic of carriages, people, horses and droves along the Camino. In them it is possible to verify one of the characteristic phenomena of the route of Tierra Adentro, consistent in verifying how the construction knowledge was transmitted in the architectural solution from the most refined stone cutting or stereotomy in examples of the central part of New Spain to the vernacular solutions in the New Galicia and in the New Biscay until arriving to the New Mexico.

In the case of the different indigenous groups that lived aside the Camino Real de Tierra Adentro, from the 16th century and at least to the 19th century, they made representations of Spaniards and natives allied to these. In their images they captured fundamental features that could differentiate these from them, that is to say, making the first dichotomy between “us” and “them”, creating scale models, of their world, of the life. In these graphics, they made reference to the establishment of the identities of the different groups, through key metaphors that allowed them to structure their daily life generating their social world.

The natives of these regions were not simple spectators, a passive society that only received the Spanish cultural influence, but quite the contrary, these continued with the reproduction of their traditional means of life through multiple mechanisms incorporating new elements. One of the most visible examples in this process was the representation in engravings and paintings, on rocks and caves, of these Spaniards and indigenous “recently arrived” to their lands and the passing of their caravans. Thus we have examples of this along the entire Camino Real de Tierra Adentro, choosing those of the Cave of Las Mulas del Molino and the Cave of Ávalos for their rich graphic elements that illustrate what was here exposed. These elements become mirrors of identity that contain symbolic messages that give us hints to analyze social and cultural changes, of those represented as well as of the creators of these painted panels.



STATE PARTY: MEXICO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING IN MEXICO

TOTAL OF SITES:

1. Historic centre of the city of Mexico (World Heritage, 1987)
2. Former college San Francisco Javier la Tepotzotlán
3. Town of Aculco
4. Bridge of Alonso
5. Stretch of the Camino Real between Acuico and the Rio del Rio
6. Former convent of de San Francisco in Tepeji del Río and bridge
7. Stretch of the Camino Real between the bridge of La Cantera and the Finca Hacienda of La Cañada
8. Historic centre of the city of San Juan del Río
9. Former hacienda of Chichimequillas
10. Chapel of the former hacienda of Buenavista
11. Historic centre of the city of Querétaro (World Heritage, 1996)
12. Bridge of El Valle
13. Former Royal hospital of San Juan de Dios of San Miguel de Allende
14. Bridge of San Rafael
15. Bridge La Quemada
16. Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (Mixt Heritage 2008)
17. Historic centre of the city of Guanajuato and its adjacent mines (World Heritage, 1988)
18. Historic center of the city of Lagos de Moreno and bridge
19. Historic ensemble of the Town of Ojuelos
20. Bridge of Ojuelos
21. Former hacienda of Ciénega de Mata
22. Cemetery in Encarnación de Díaz
23. Former hacienda of Peñuelas
24. Former hacienda of Chirinyata
25. Historic ensemble of the city of Aguascalientes
26. Former hacienda of Pabellón de Hidalgo
27. Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas
28. Town of Pinos
29. Temple of Nuestra Señora de los Ángeles of the town of Nota de Angeles
30. Temple of Nuestra Señora de los Dolores in Villa González Ortega
31. Former college of Nuestra Señora de Guadalupe of Propaganda Fide
32. Historic ensemble of the city of Sombrerete
33. Temple of San Pantaleón Mártir in the Town of Nota de San Pantaleón
34. Sierra de Organos (Mountain Range of Organos)
35. Architectonic ensemble of the Town of Chalchihuites
36. Stretch of the Camino Real between Ojocaliente and Zacatecas
37. Cave of Avelino
38. Historic centre of the city of Zacatecas (World Heritage, 1993)
39. Historic centre of the city of San Luis Potosí
40. Chapel of San Antonio of the Former hacienda of Juana Guerra
41. Temples in the town of Nombre de Dios
42. Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)
43. Historic centre of the city of Durango
44. Temples in the town of Cuencamé and Ciudad de Nazas
45. Chapel of the Refugio of the former hacienda of Cuatillos
46. Temple of the town of San José de Avino
47. Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba
48. Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Hidalgo)
49. Architectonic ensemble of the Town of Nazas
50. Town of San Pedro del Gallo
51. Architectonic ensemble of the Town of Mapimí
52. Town of Indé
53. Chapel of San Ateleo of the Former hacienda of La Zarca
54. Former hacienda of the Limpia Concepción of El Canutillo
55. Temple of San Miguel of the town of Villa Ocampo
56. Stretch of the Camino Real between Nazas and San Pedro del Gallo
57. Mine of Ojuela
58. Cave of Los Muleta de Molino
59. Town of Valle de Allende
60. Sanctuary of Plateros

NOTES:

- Road of CRTA
- "This part of the CRTA will be proposed in the future as extension of the binational nomination between Mexico and the United States of America"
- Stretch of the Camino Real
- Sites

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:7,717,200

0 600 Km.

GRAPHIC SCALE

100°0'0"W

99°0'0"W

20°0'0"N

19°0'0"N

FEDERAL DISTRICT

Historic Centre of Mexico City and Xochimilco

GOVERNMENT OF FEDERAL DISTRICT

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE CITY OF MEXICO
CMM-001	

NOMENCLATURE

WORLD HERITAGE SITE

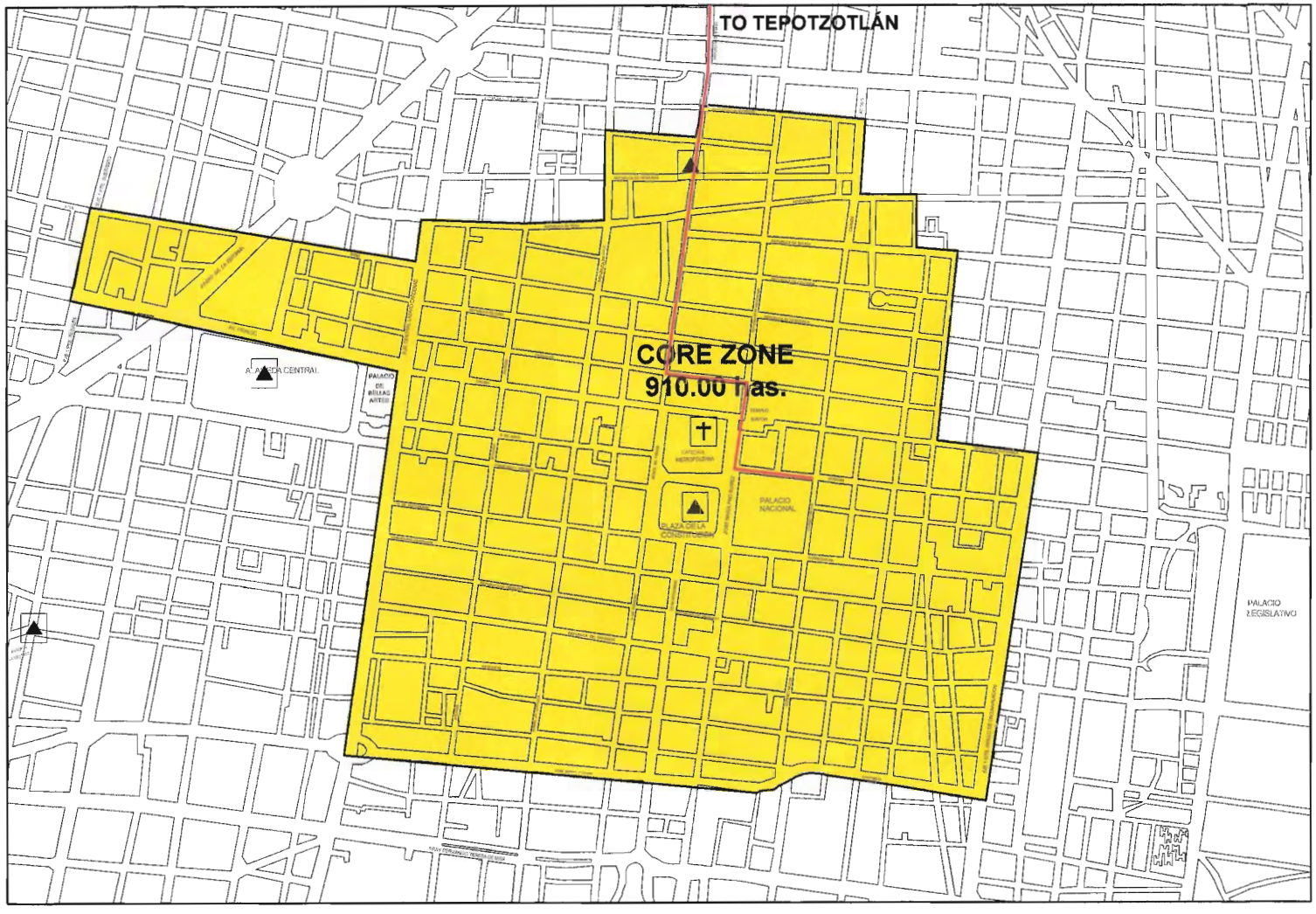


DATE:	SCALE
NOV, 2009	1:465,390

N

0 5 10 20 Km.

GRAPHIC SCALE



GOVERNMENT OF THE CITY OF MEXICO

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF MEXICO
CMM-002	CADASTRAL MAP

NAME OF SITE: **HISTORIC CENTRE OF THE CITY OF MEXICO**

NOMENCLATURE

- CORE ZONE
  INSCRIBED IN THE WORLD HERITAGE LIST IN 1987
- CATHEDRAL
- SQUARE
- CALLE REAL

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT REFERENCE.

DEPARTAMENTAL MAP



LOCALIZATION

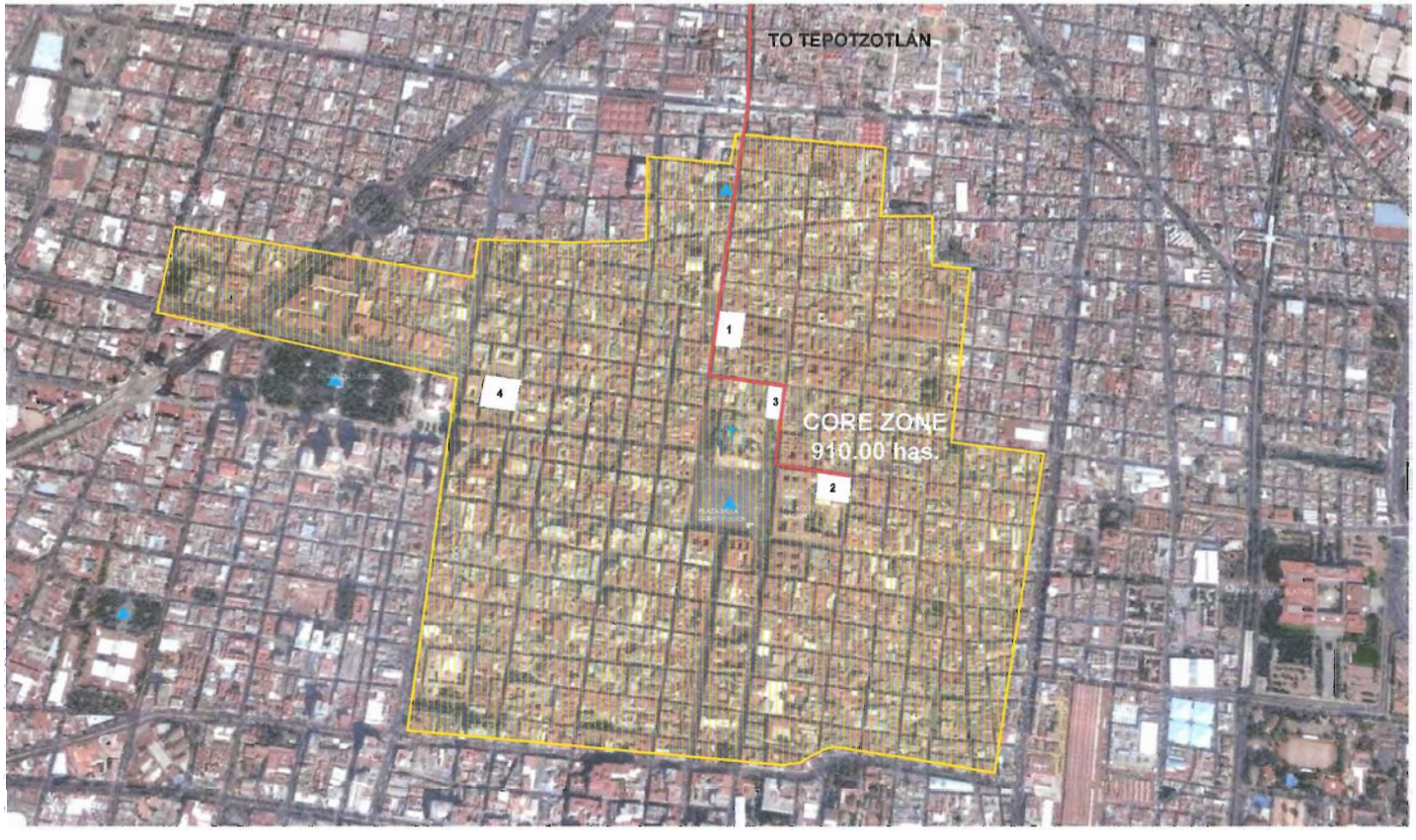


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DATE:	SCALE:
NOV, 2008	1:15260

0 250 500

GRAPHIC SCALE METERS



GOVERNMENT OF THE CITY OF MEXICO

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF MEXICO
CMM-003	AEREAL MAP

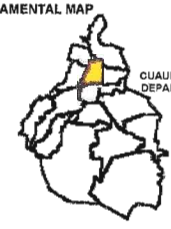
NAME OF SITE: **HISTORIC CENTRE OF THE CITY OF MEXICO**

NOMENCLATURE

- CORE ZONE INSCRIBED IN THE WORLD HERITAGE LIST IN 1987
- CATHEDRAL
- SQUARE
- 1 FORMER BUILDING OF THE CUSTOMS
- 2 MONEDA'S HOUSE
- 3 MARQUÉS DEL APARTADO HOUSE
- 4 MINING PALACE
- ROYAL ROAD

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT REFERENCE.

DEPARTAMENTAL MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:15790

0 200 400

GRAPHIC SCALE METERS

100°0'0"W

99°0'0"W

20°0'0"N

19°0'0"N

Stretch of the Camino Real between Aculco and San Juan del Río

Town of Aculco

Bridge of Atongo

Former college of San Francisco Javier in Tepotzotlán

Pre-Hispanic City of Teotihuacan

STATE OF MEXICO

Historic Centre of Mexico City and Xochimilco

STATE GOVERNMENT OF MEXICO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF MEXICO
EMM-001	

NOMENCLATURE

- SITES IN THE STATE OF MEXICO
- WORLD HERITAGE SITE
- ROAD OF CRTA



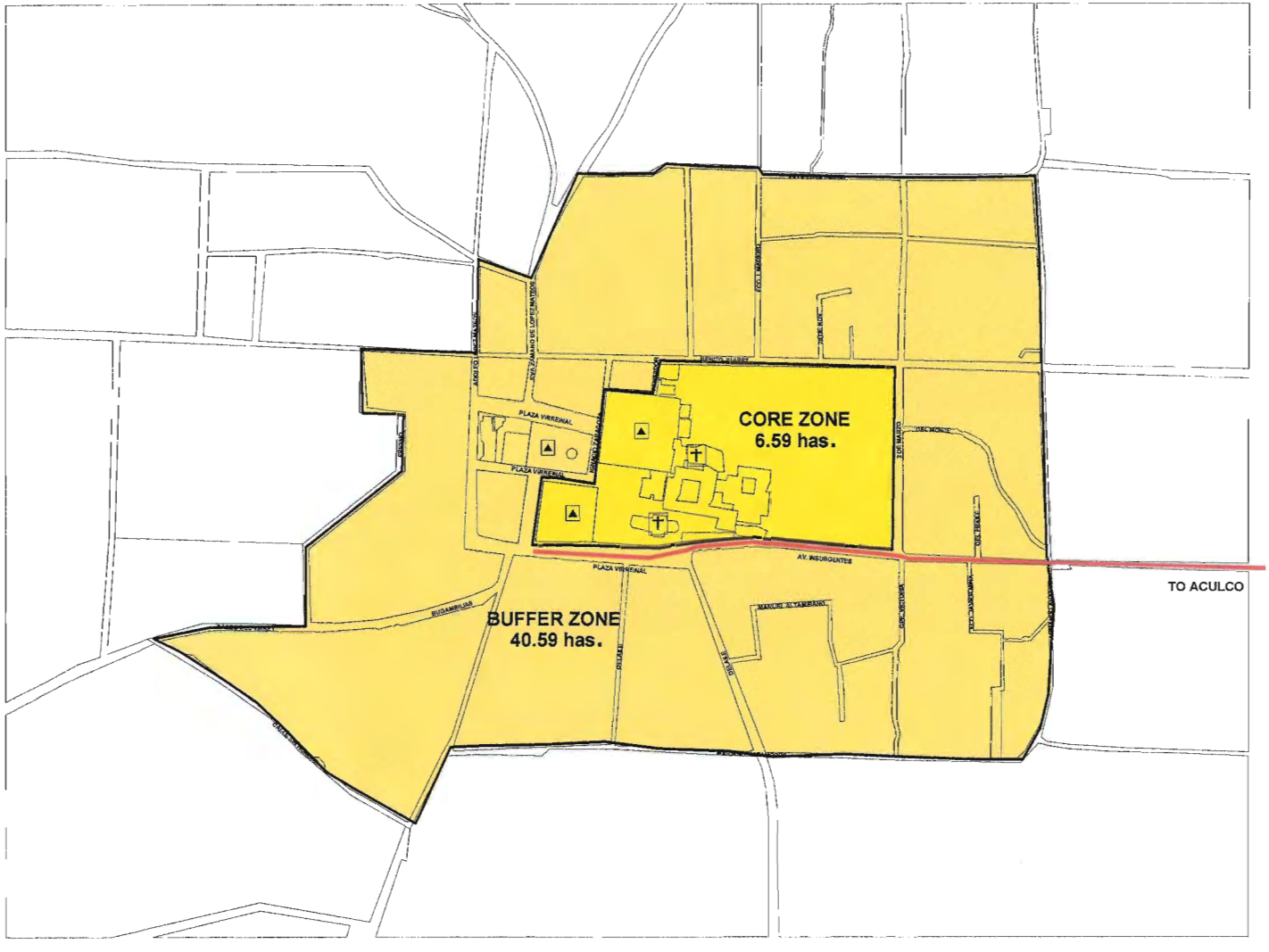
DATE:	SCALE
NOV, 2009	1:465,390

N

0 5 10 20

Km.

GRPHIC SCALE



MEXICO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

EMM-002

IDENTIFICATION OF THE FORMER COLLEGE OF SAN FRANCISCO JAVIER IN TEPOTZOTLAN

CADASTRAL MAP

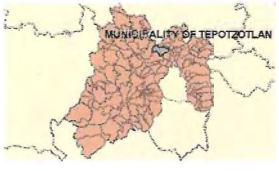
NAME OF SITE

FORMER COLLEGE OF SAN FRANCISCO JAVIER IN TEPOTZOTLAN

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



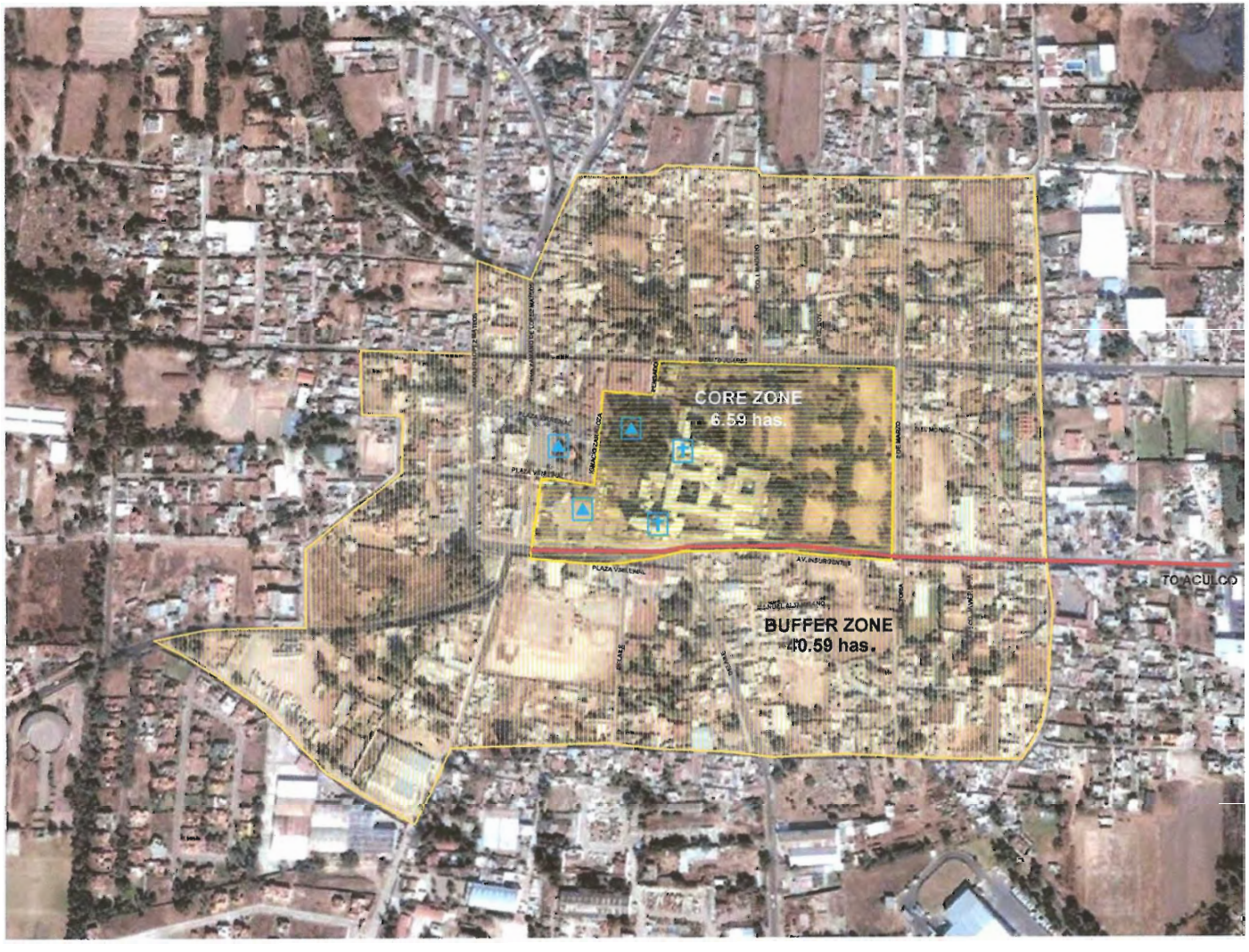
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DATE: NOV, 2009

SCALE: 1:4735

0 70 140

GRAPHIC SCALE METERS



MEXICO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

EMM-003

IDENTIFICATION OF THE FORMER COLLEGE OF SAN FRANCISCO JAVIER IN TEPOTZOTLAN

AEREAL MAP

NAME OF SITE:

FORMER COLLEGE OF SAN FRANCISCO JAVIER IN TEPOTZOTLAN

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



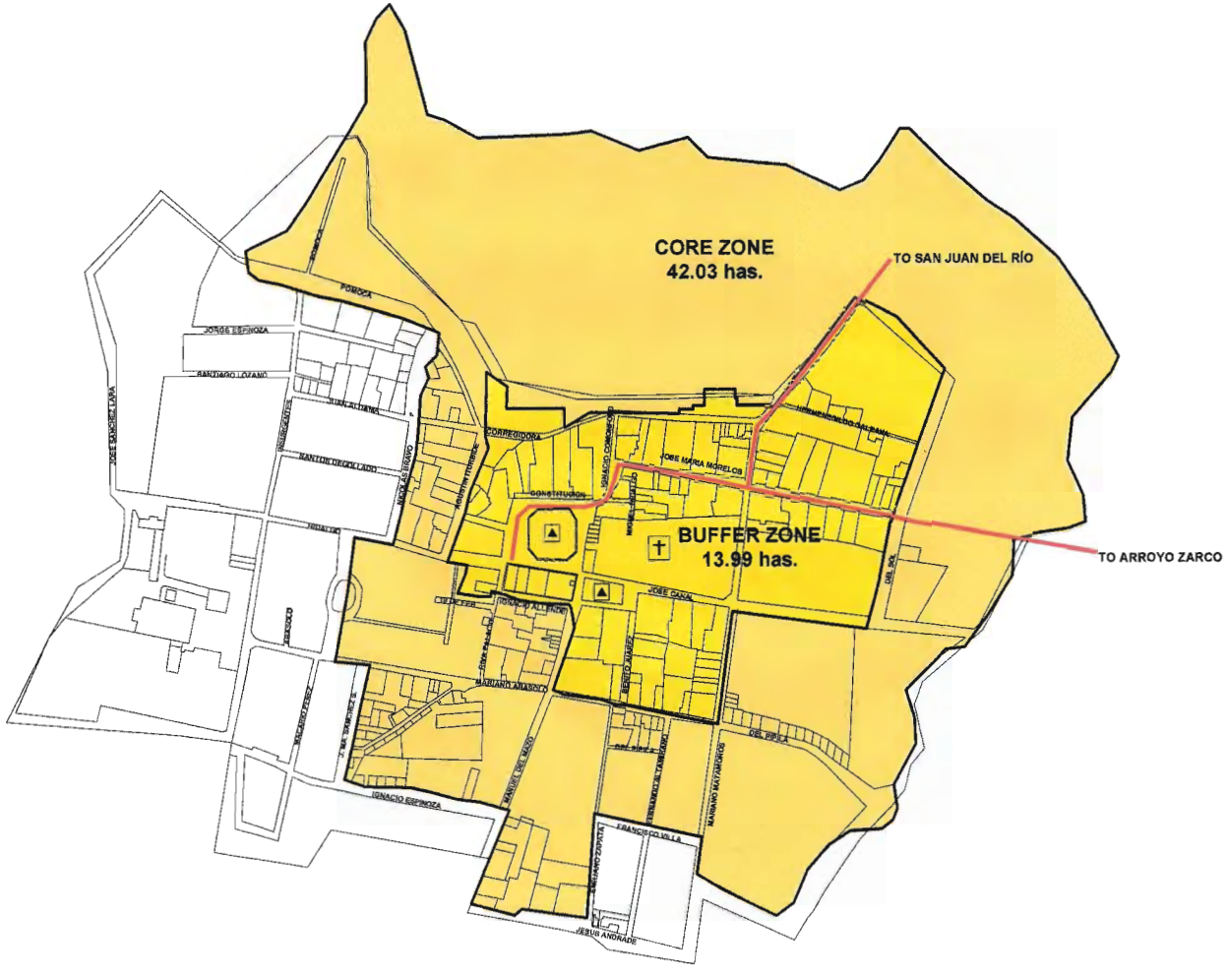
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DATE: NOV, 2009

SCALE: 1:4735

0 70 140

GRAPHIC SCALE METERS



MEXICO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TOWN OF ACULCO
EMM-004	CADASTRAL MAP

NAME OF SITE:

TOWN OF ACULCO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV. 2009	1:5310

0 70 140

GRAPHIC SCALE METERS



MEXICO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
EMM-005

IDENTIFICATION OF THE TOWN OF ACULCO
AEREAL MAP

NAME OF SITE:
TOWN OF ACULCO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



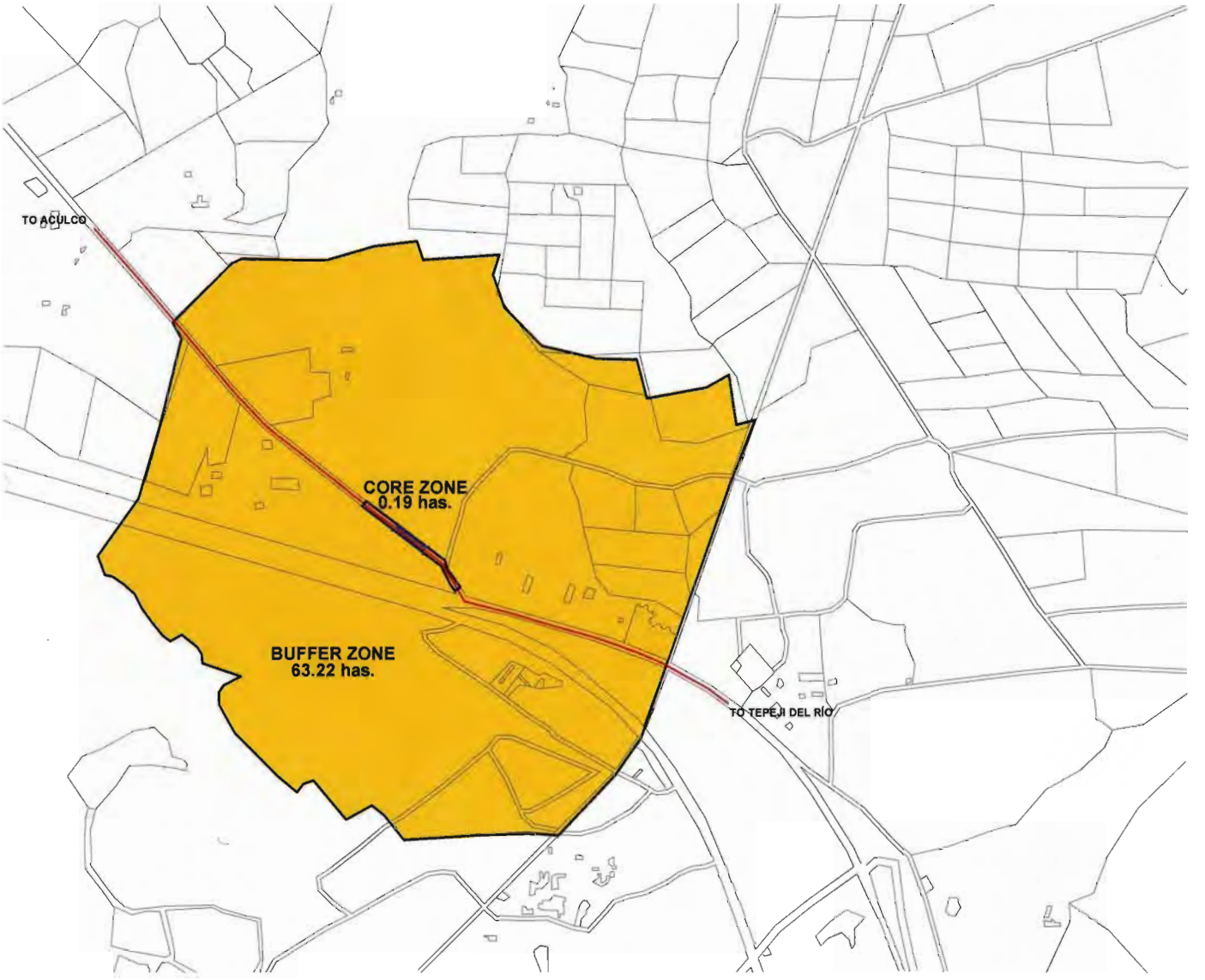
N

DATE: NOV, 2009

SCALE: 1:5310

0 70 140

GRAPHIC SCALE METERS



MEXICO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE BRIDGE OF ATONGO
EMM-006	**CADASTRAL MAP**

NAME OF SITE:
BRIDGE OF ATONGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:6521

0 100 200

GRAPHIC SCALE METERS



MEXICO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
EMM-007

IDENTIFICATION OF THE BRIDGE OF ATONGO
AEREAL MAP

NAME OF SITE:
BRIDGE OF ATONGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



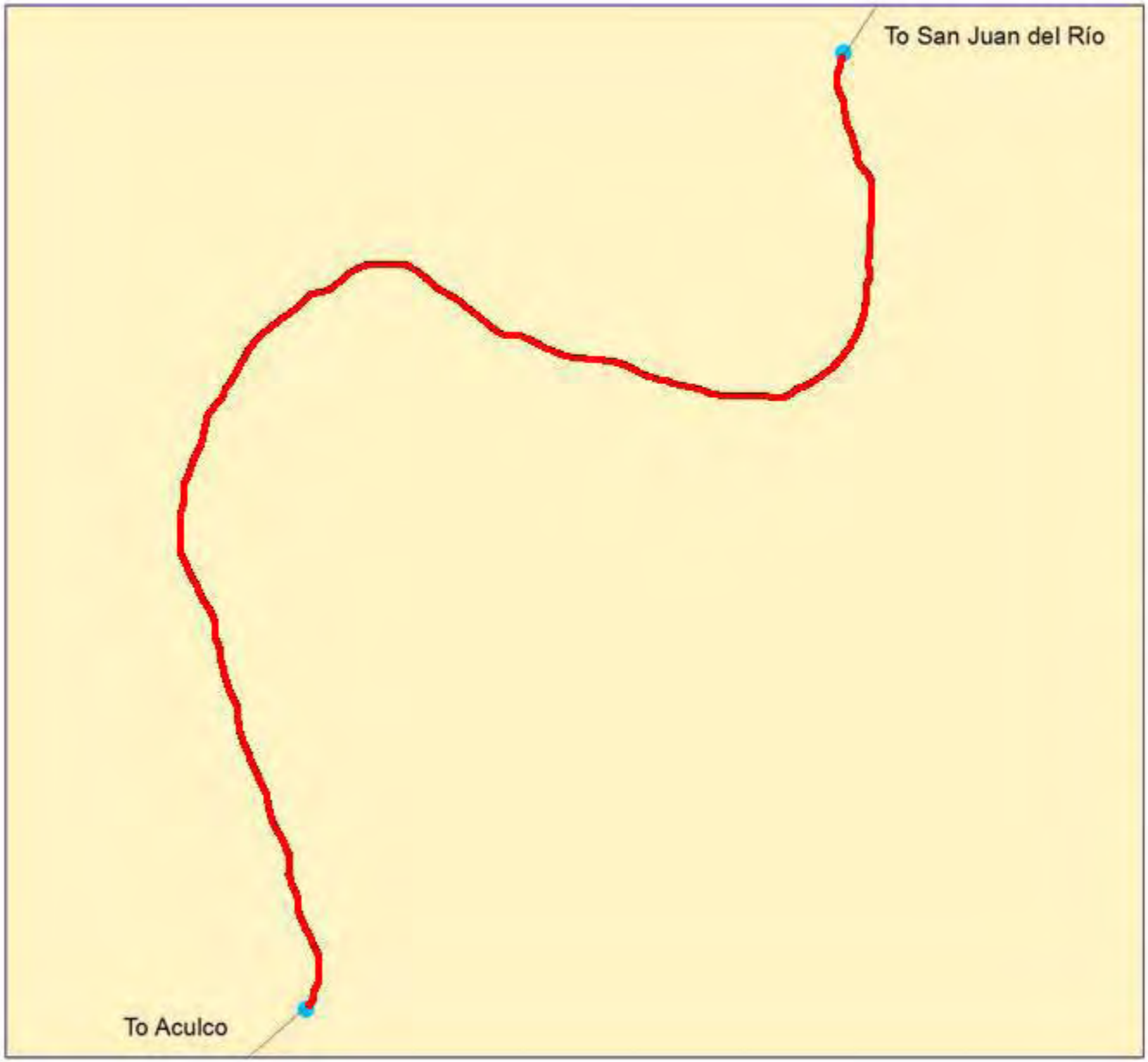
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DATE: JAN, 2010

SCALE: 1:6521

0 100 200

GRAPHIC SCALE METERS



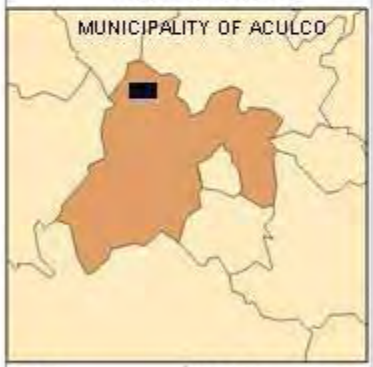
STATE GOVERNMENT OF MEXICO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	SECTION OF THE CAMINO REAL DE TIERRA ADENTRO BETWEEN ACULCO TO SAN JUAN DEL RÍO
EMM-008	

Distance 0.950 km

Note: **Buffer zone: 7.58 ha. For more detail see map key EMM-009**



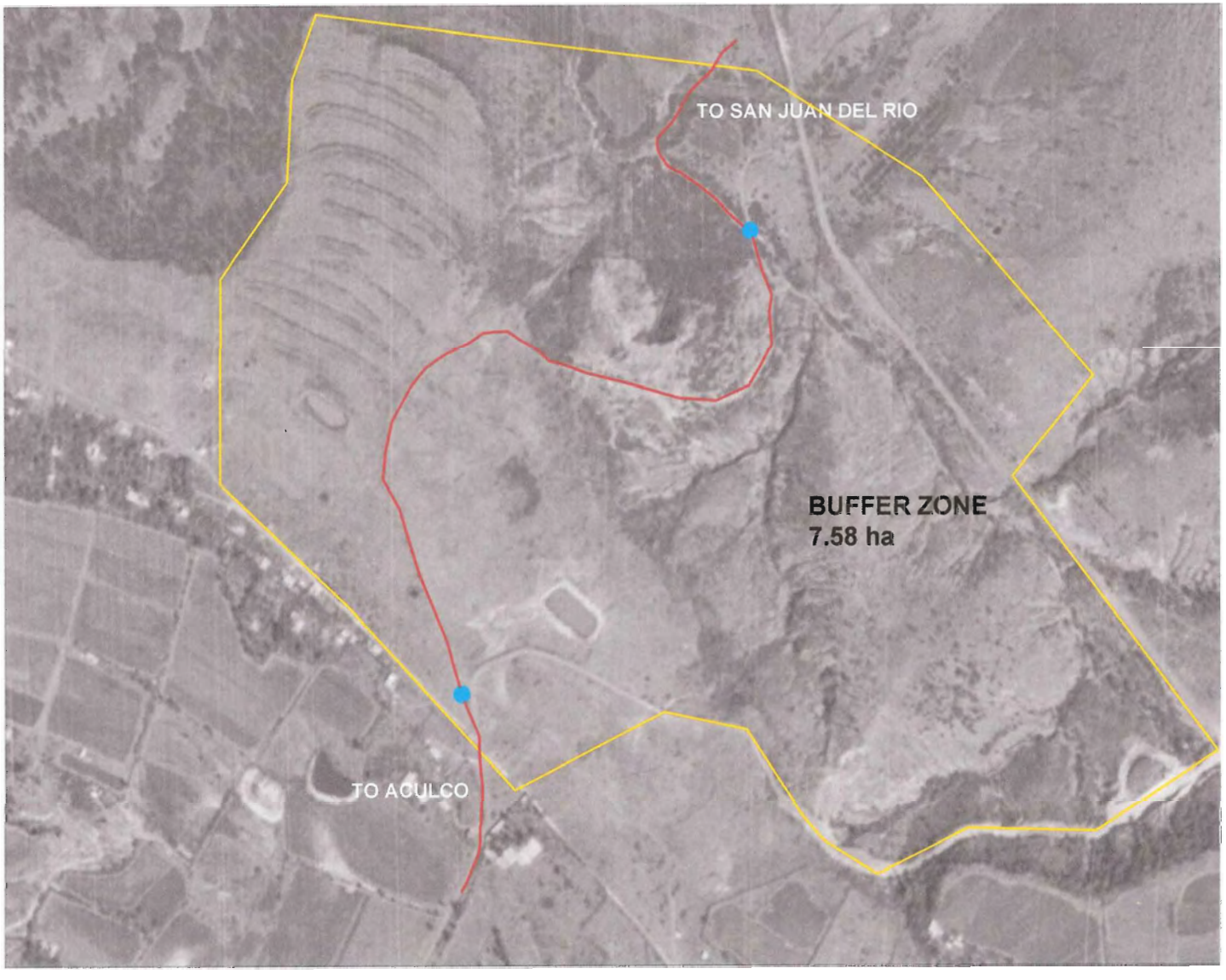
DATE NOV 2009

SCALE 1:1,534

N

0 0.0250.05 0.1 Km.

GRPHIC SCALE



MEXICO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRETCH OF THE CAMINO REAL BETWEEN ACULCO AND SAN JUAN DEL RIO
EMM-009	AEREAL MAP

NAME OF SITE:

STRETCH OF THE CAMINO REAL BETWEEN SAN JUAN DEL RIO AND ACULCO

NOMENCLATURE

ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

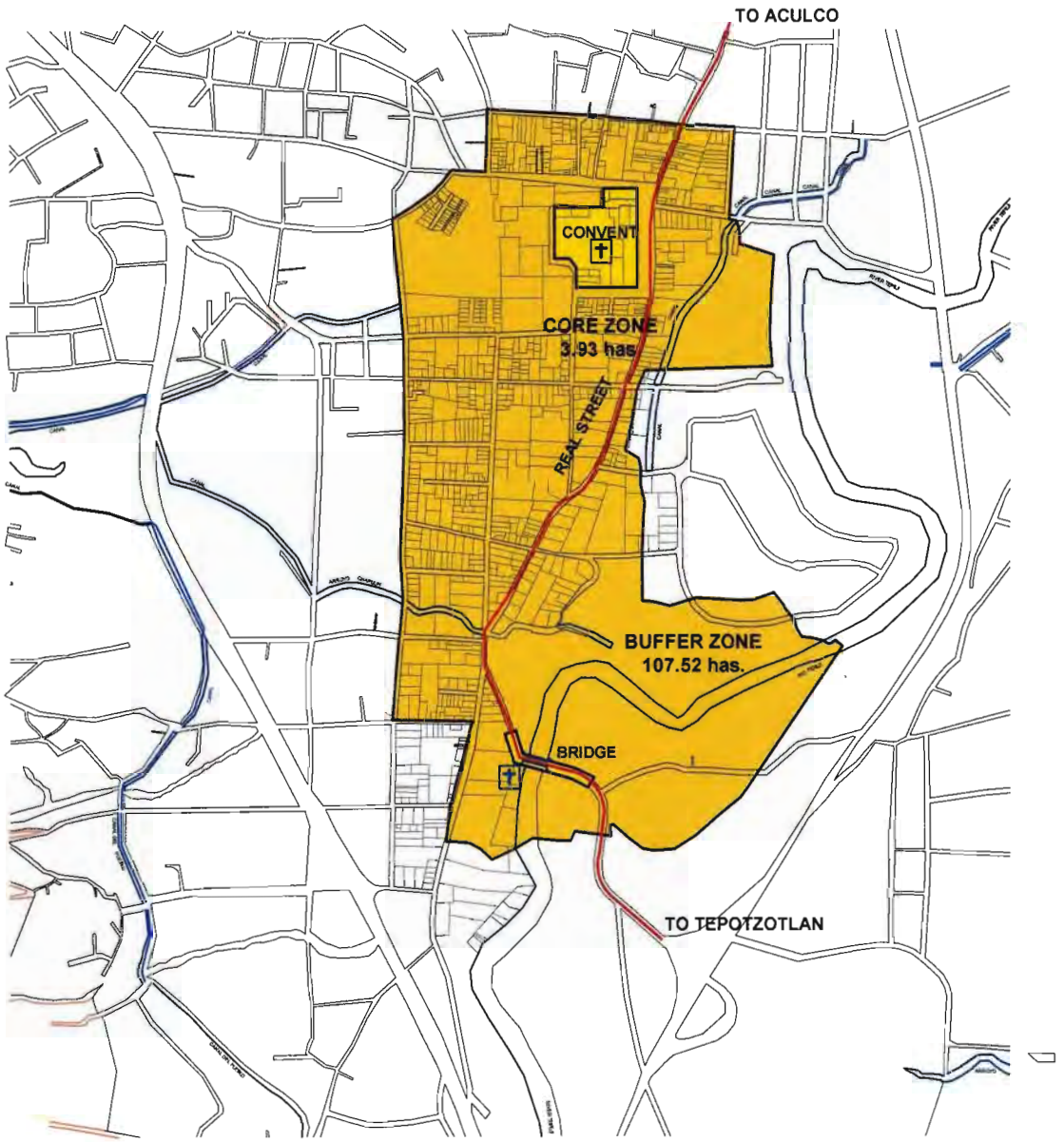


DATE:	SCALE:
NOV, 2009	1:5

N

0 0.05 0.10

GRAPHIC SCALE KILOMETERS



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **HM-002**

IDENTIFICATION OF THE FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE

CADASTRAL MAP

NAME OF SITE: FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE

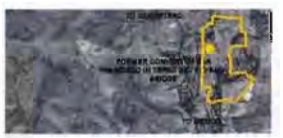
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE AND CONVENT
- CHAPEL
- CANAL
- ROYAL ROAD
- BRIDGE

MUNICIPALITY MAP



LOCALIZATION



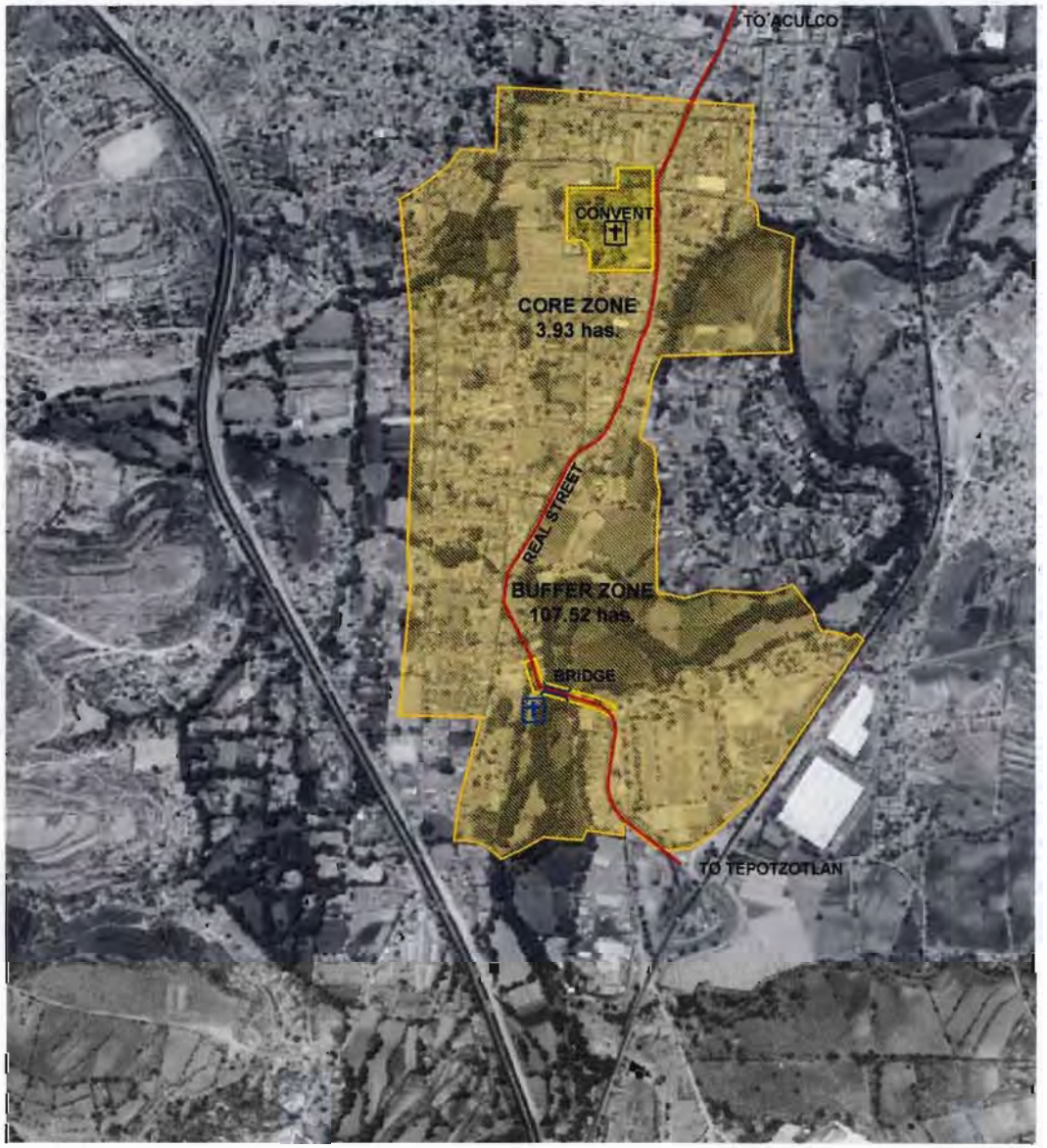
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DATE: JAN, 2010

SCALE: 1:15600

0 50 100

GRAPHIC SCALE METERS



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **HM-003**

IDENTIFICATION OF FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE
AEREAL MAP

NAME OF SITE: **FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE AND CONVENT
- CHAPEL
- ROYAL STREET
- BRIDGE

MUNICIPALITY MAP



LOCALIZATION



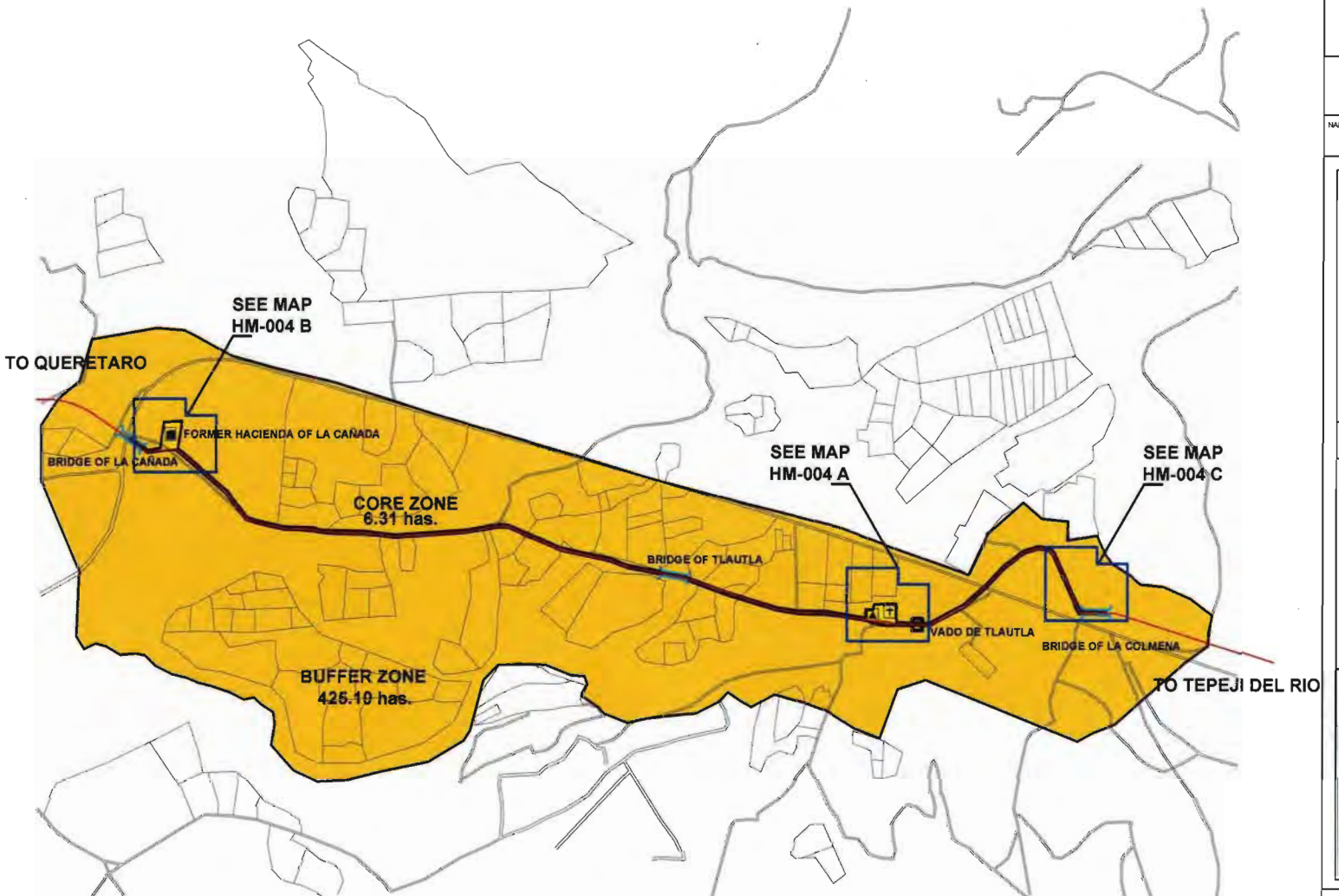
N

DATE: JAN, 2010

SCALE: 1:15600

0 50 100

GRAPHIC SCALE METERS



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA
HM-004	CADASTRAL MAP

NAME OF SITE: STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BUILDING WITHOUT HISTORIC VALUE
- TEMPLE
- SQUARE
- BRIDGE
- VADO
- ROYAL ROAD
- ZONE PERIMETER

Note:
DISTANCE OF 4.37 KM OF THE CRTA

MUNICIPALITY MAP



LOCALIZATION



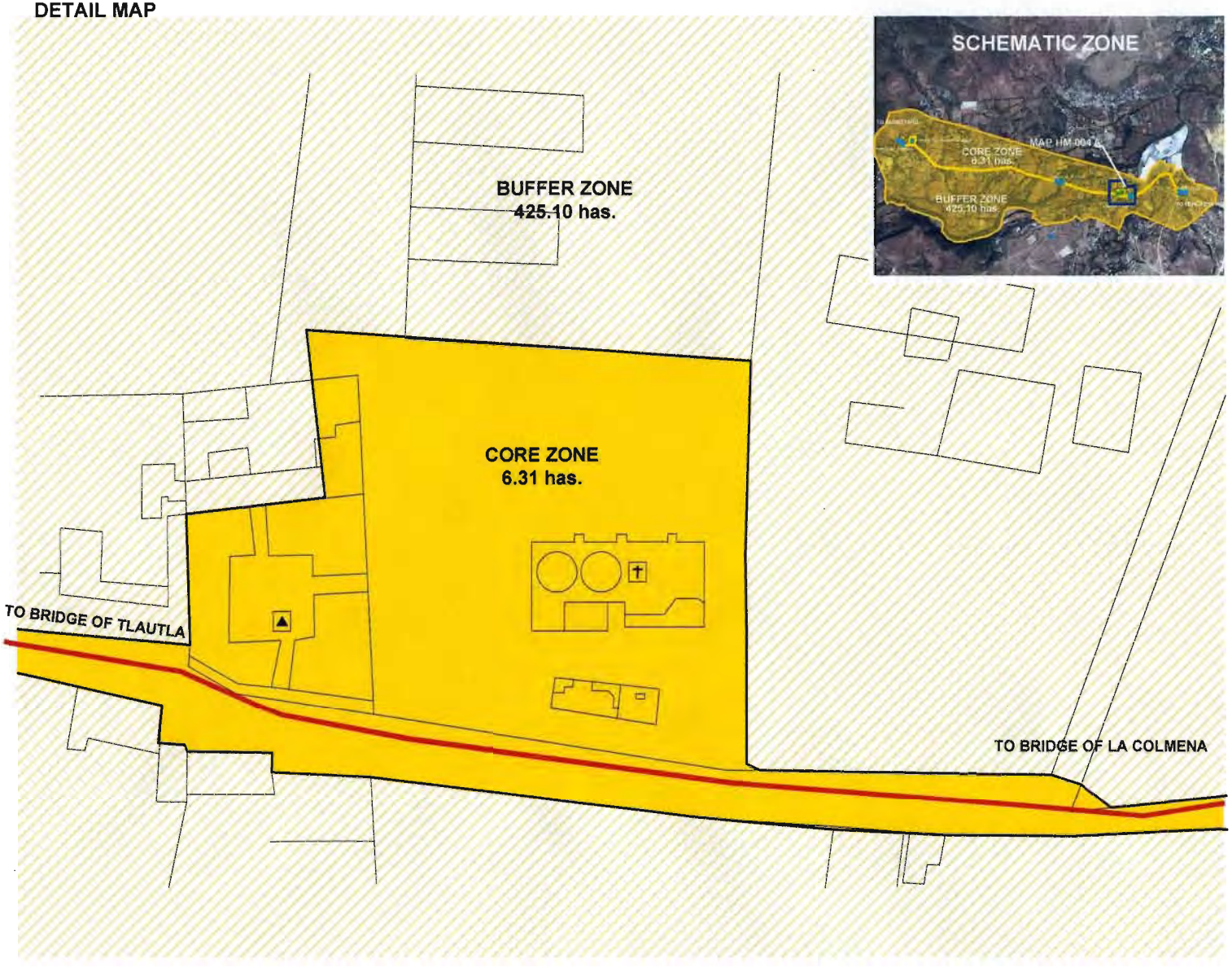
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DATE:	SCALE:
JAN, 2010	1:19820

0 200 400

GRAPHIC SCALE METERS

DETAIL MAP



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL
HM-004 A	CADASTRAL MAP

NAME OF SITE: STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL ROAD
- ZONE PERIMETER

REMARK: THIS MAP SHOWS IN DETAIL THE STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THEFORMER HACIENDA OF LA CAÑADA IN DETAIL.

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:935

0 10 20

GRAPHIC SCALE METERS

DETAIL MAP



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL *"FORMER HACIENDA OF LA CAÑADA"*
HM-004 B	CADASTRAL MAP

NAME OF SITE: STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD
- ZONE PERIMETER

REMARK: THIS MAP SHOWS IN DETAIL THE STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL. *"FORMER HACIENDA OF LA CAÑADA"*

MUNICIPALITY MAP



LOCALIZATION



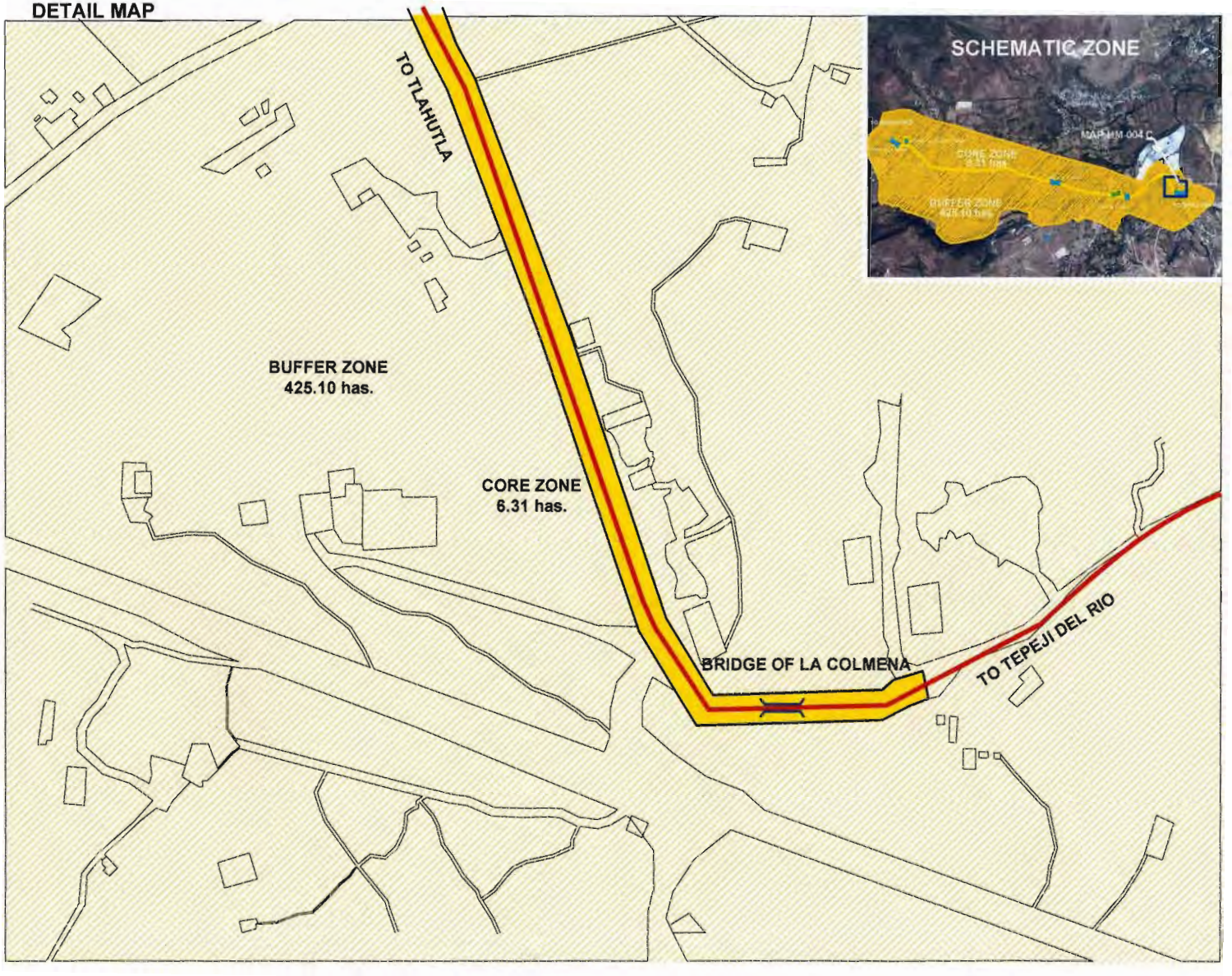
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DATE:	SCALE:
JAN, 2010	1:1078

0 15 30

GRAPHIC SCALE METERS

DETAIL MAP



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL *"BRIDGE OF LA COLMENA"*
HM-004 C	CADASTRAL MAP

NAME OF SITE: STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD
- ZONE PERIMETER

REMARK: THIS MAP SHOWS IN DETAIL THE STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL *"BRIDGE OF LA COLMENA"*

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:1500

0 20 40

GRAPHIC SCALE METERS



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **HM-005**

IDENTIFICATION OF STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

AEREAL MAP

NAME OF SITE: STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- BRIDGE
- VADO
- ROYAL ROAD
- ZONE PERIMETER

Note:
DISTANCE OF 4.37 KM OF THE CRTA

MUNICIPALITY MAP



LOCALIZATION



N

DATE: JAN, 2010

SCALE: 1:15820

0 200 400

GRAPHIC SCALE METERS

DETAIL MAP



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL.
HM-005 A	AEREAL MAP

NAME OF SITE. STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BUILDING WITHOUT HISTORIC VALUE
- TEMPLE
- SQUARE
- ROYAL ROAD
- ZONE PERIMETER

REMARK: THIS MAP SHOWS IN DETAIL THE STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THEFORMER HACIENDA OF LA CAÑADA IN DETAIL.

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:935

0 10 20

GRAPHIC SCALE METERS

DETAIL MAP



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL "FORMER HACIENDA OF LA CAÑADA"
HM-005 B	AEREAL MAP

NAME OF SITE: STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD
- ZONE PERIMETER

REMARK: THIS MAP SHOWS IN DETAIL THE STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL "FORMER HACIENDA OF LA CAÑADA"

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:1075

0 15 30

GRAPHIC SCALE METERS

DETAIL MAP



HIDALGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL *"BRIDGE OF LA COLMENA"* AEREAL MAP
HM-005 C	

NAME OF SITE: STRECH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD
- ZONE PERIMETER

REMARK: THIS MAP SHOWS IN DETAIL THE STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA OF LA CAÑADA IN DETAIL *"BRIDGE OF LA COLMENA"*

MUNICIPALITY MAP



LOCALIZATION

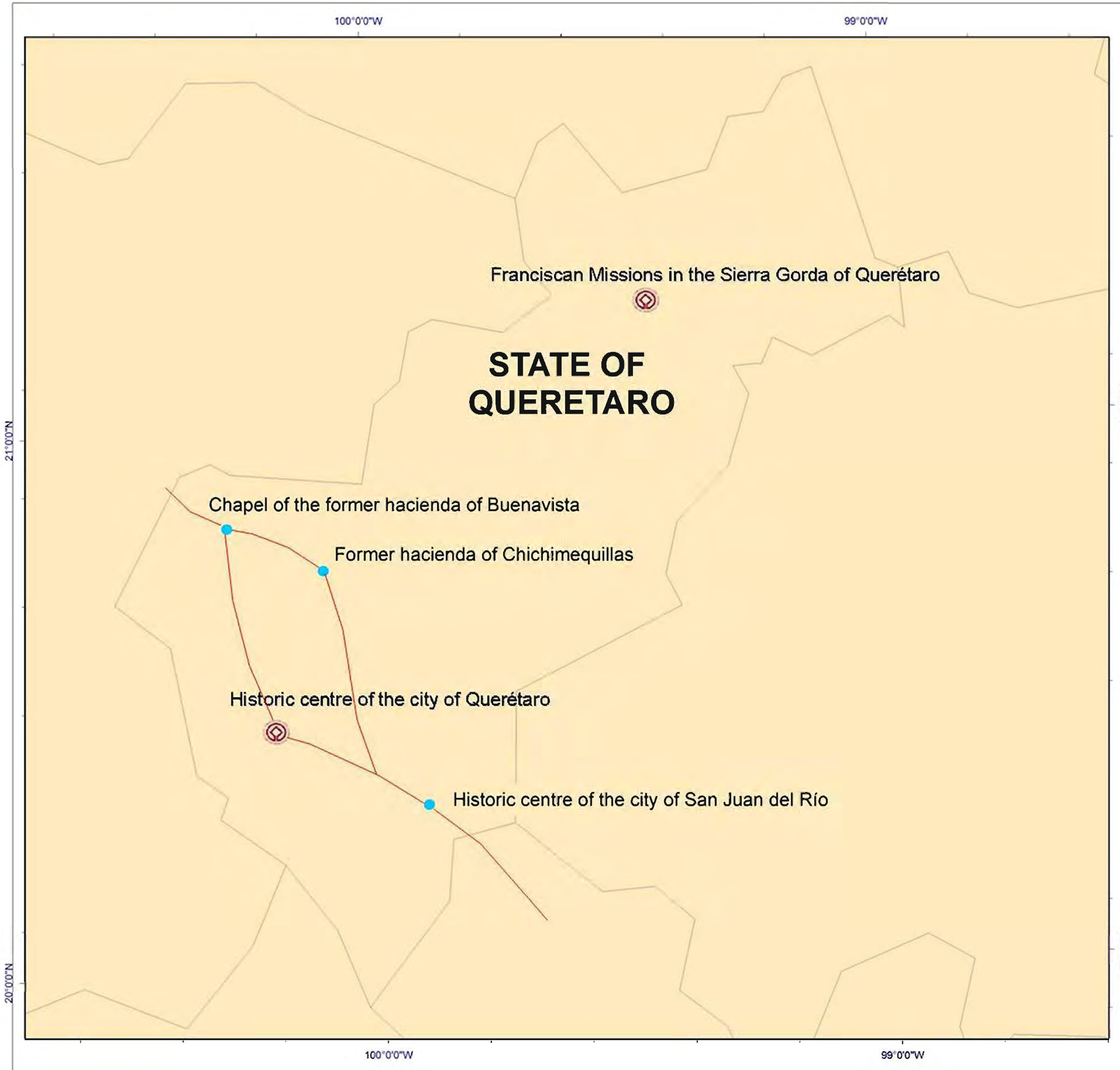


N

DATE:	SCALE:
JAN, 2010	1:1500

0 20 40

GRAPHIC SCALE METERS



STATE GOVERNMENT OF QUERETARO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF QUERETARO
QM-001	

NOMENCLATURE

- SITES IN QUERETARO
- WORLD HERITAGE SITE
- ROAD OF CRTA



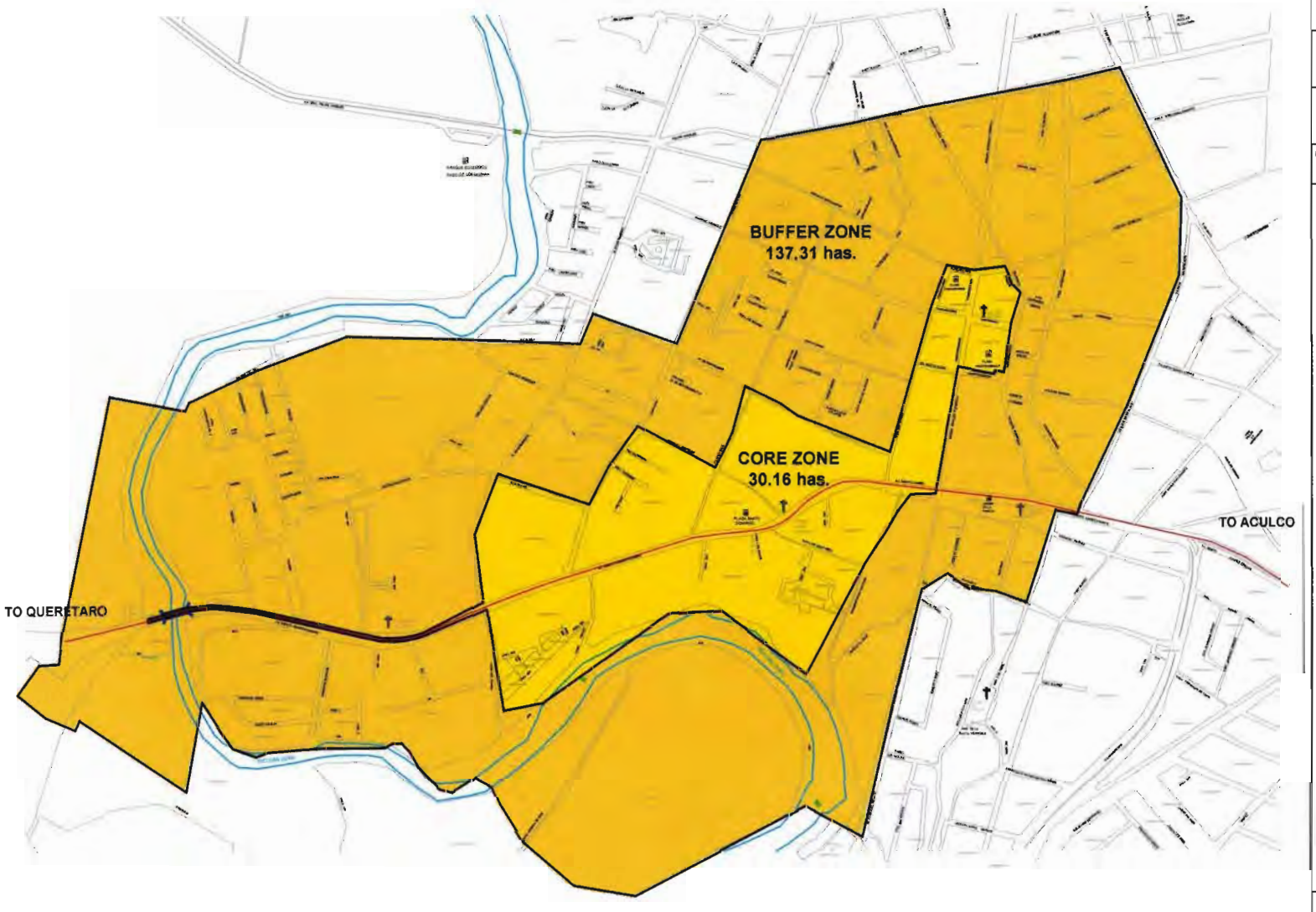
DATE:	SCALE
NOV, 2009	1:543,954

N

0 5 10 20

Km.

GRPHIC SCALE



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY: **QM-002**

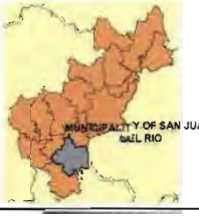
IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF SAN JUAN DEL RIO
CADASTRAL MAP

NAME OF SITE:
HISTORIC CENTRE OF THE CITY OF SAN JUAN DEL RIO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- BRIDGE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: JAN, 2010

SCALE: 1:7364

0 100 200 300

GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **QM-003**

IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF SAN JUAN DEL RIO

AEREAL MAP

NAME OF SITE:

HISTORIC CENTRE OF THE CITY OF SAN JUAN DEL RIO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- BRIDGE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



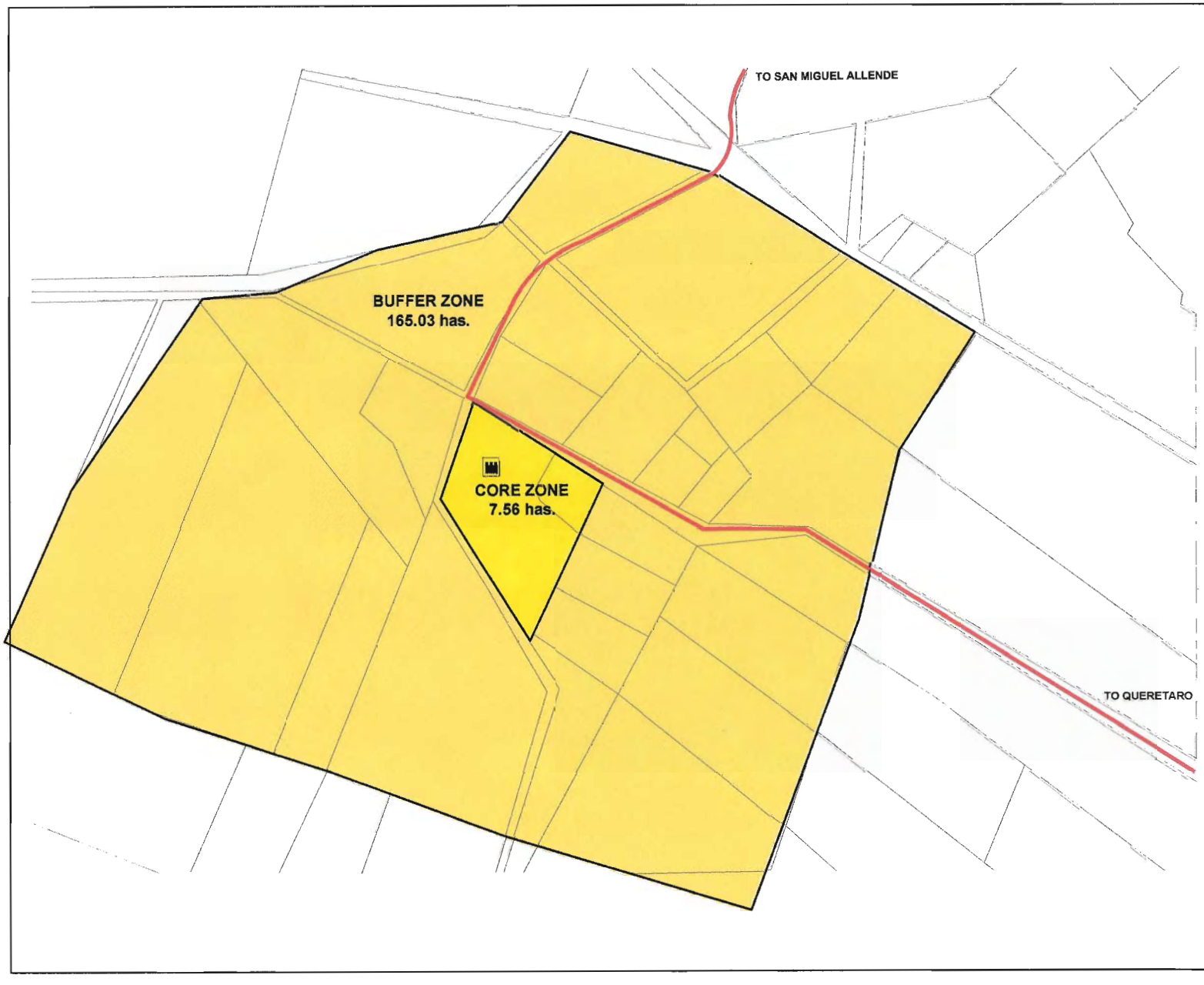
N

DATE: JAN, 2010

SCALE: 1:7354

0 100 200 300

GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

QM-004

IDENTIFICATION OF THE FORMER HACIENDA OF CHICHIMEQUILLAS

CADASTRAL MAP

NAME OF SITE:

FORMER HACIENDA OF CHICHIMEQUILLAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- FORMER HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:7354

0 100 200

GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF CHICHIMEQUILLAS
QM-005	AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF CHICHIMEQUILLAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- FORMER HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



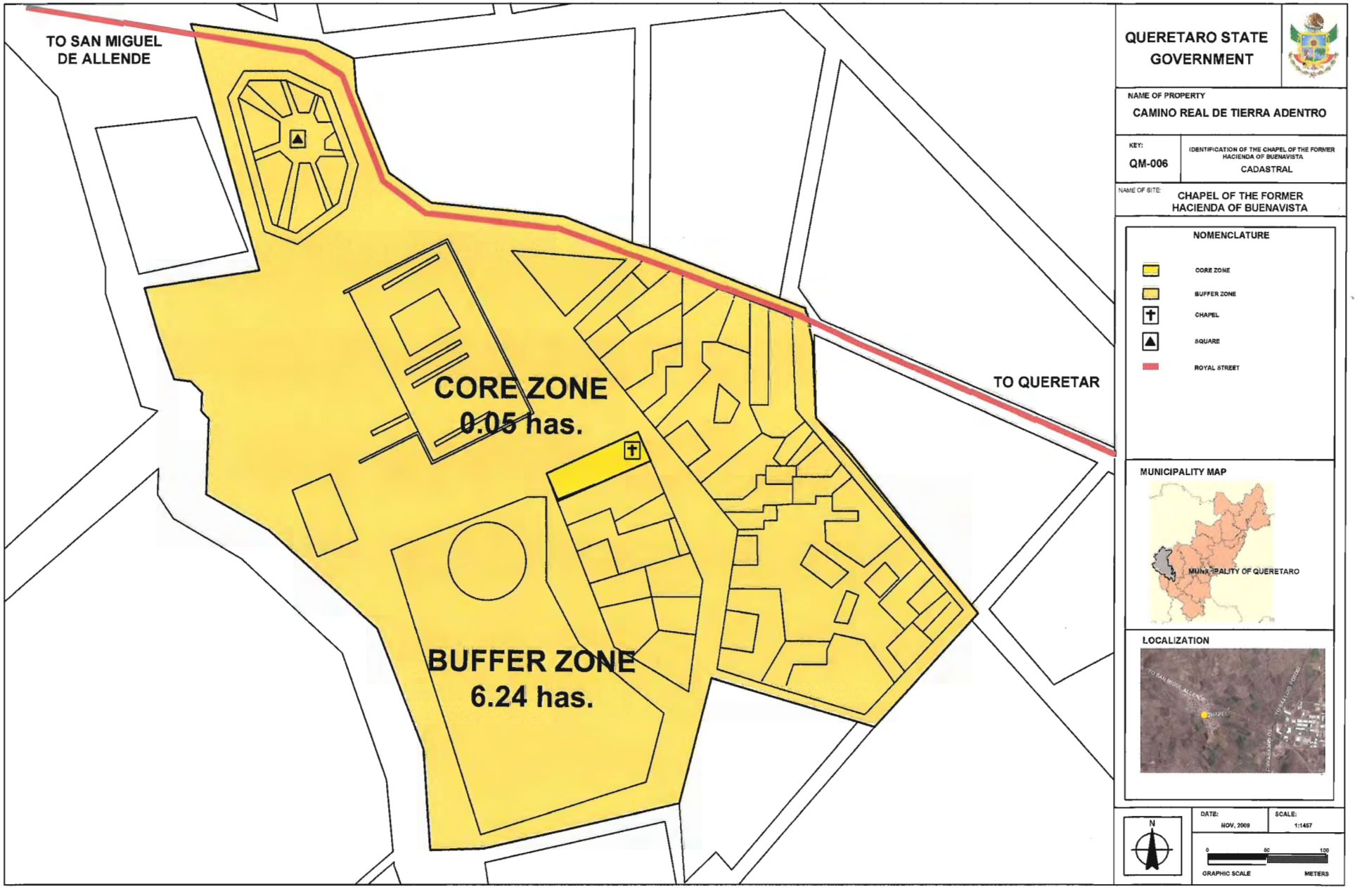
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DATE: NOV, 2009

SCALE: 1:7364

0 100 200

GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
QM-006

IDENTIFICATION OF THE CHAPEL OF THE FORMER HACIENDA OF BUENAVISTA
CADASTRAL

NAME OF SITE:
CHAPEL OF THE FORMER HACIENDA OF BUENAVISTA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:1457

0 50 100
GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **QM-007**

IDENTIFICATION OF THE CHAPEL OF THE FORMER HACIENDA OF BUENAVISTA

AEREAL MAP

NAME OF SITE: **CHAPEL OF THE FORMER HACIENDA OF BUENAVISTA**

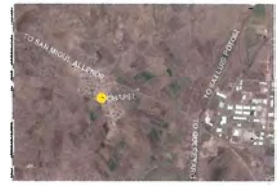
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



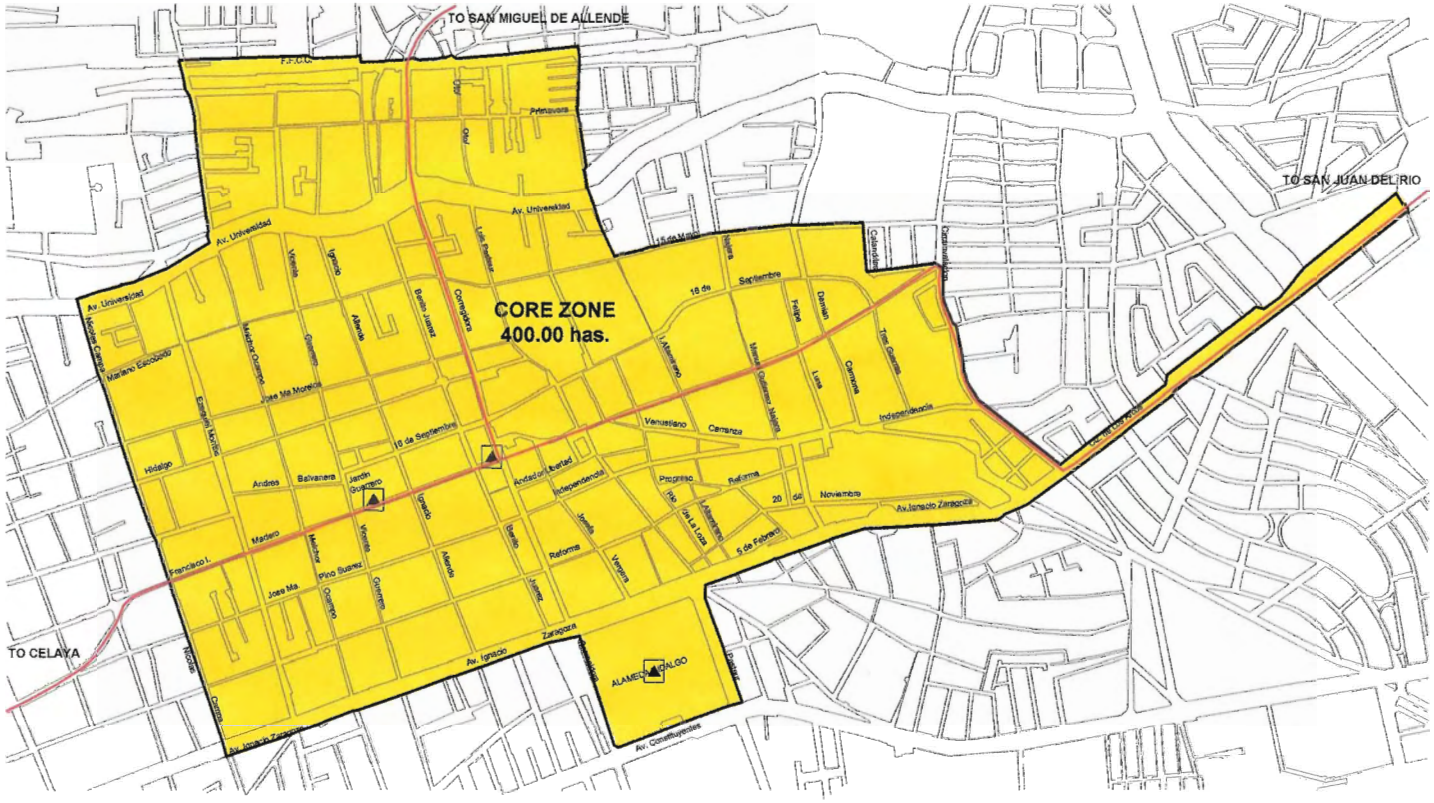
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DATE: NOV, 2008

SCALE: 1:2544

0 50 100

GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF QUERETARO
QM-008	CADASTRAL MAP

NAME OF SITE: **THE HISTORIC CENTRE OF THE CITY OF QUERETARO**

NOMENCLATURE

- CORE ZONE
- INSCRIBED IN THE WORLD HERITAGE LIST IN 1996
- ROYAL STREET

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PARAMETER, IN THAT CASE, PLEASE WISHIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:13430

0 25 50

GRAPHIC SCALE METERS



QUERETARO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF QUERETARO
QM-009	AEREAL MAP

NAME OF SITE: **HISTORIC CENTRE OF THE CITY OF QUERETARO**

NOMENCLATURE

- CORE ZONE
- INSCRIBED IN THE WORLD HERITAGE LIST IN 1996
- ROYAL STREET

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE, DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT INFORMATION.

MUNICIPALITY MAP



LOCALIZATION

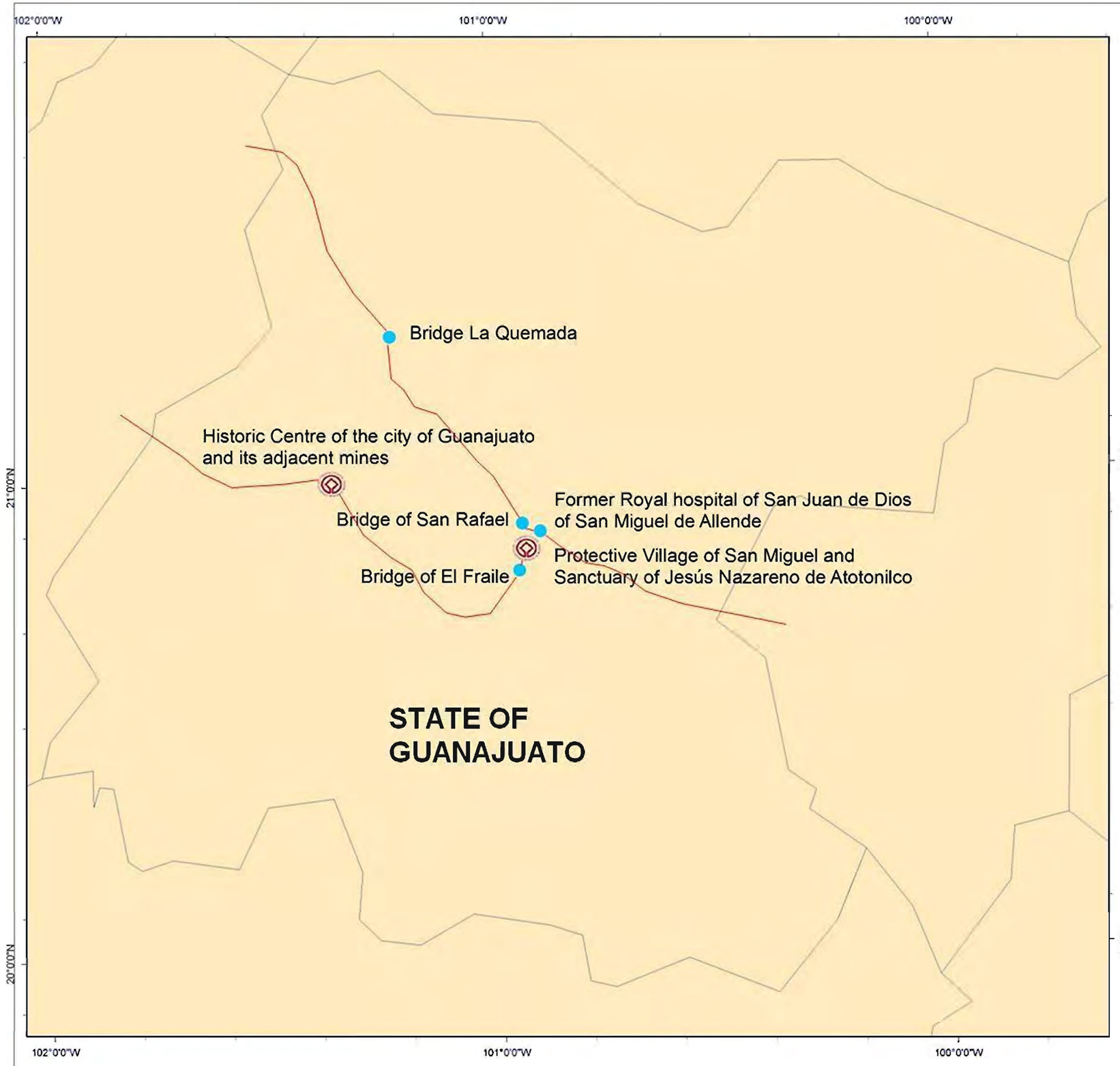


N

DATE:	SCALE:
NOV, 2009	1:13430

0 25 50

GRAPHIC SCALE METERS



STATE GOVERNMENT OF GUANAJUATO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF GUANAJUATO
GM-001	

NOMENCLATURE

- SITES IN GUANAJUATO
- WORLD HERITAGE SITE
- ROAD OF CRTA

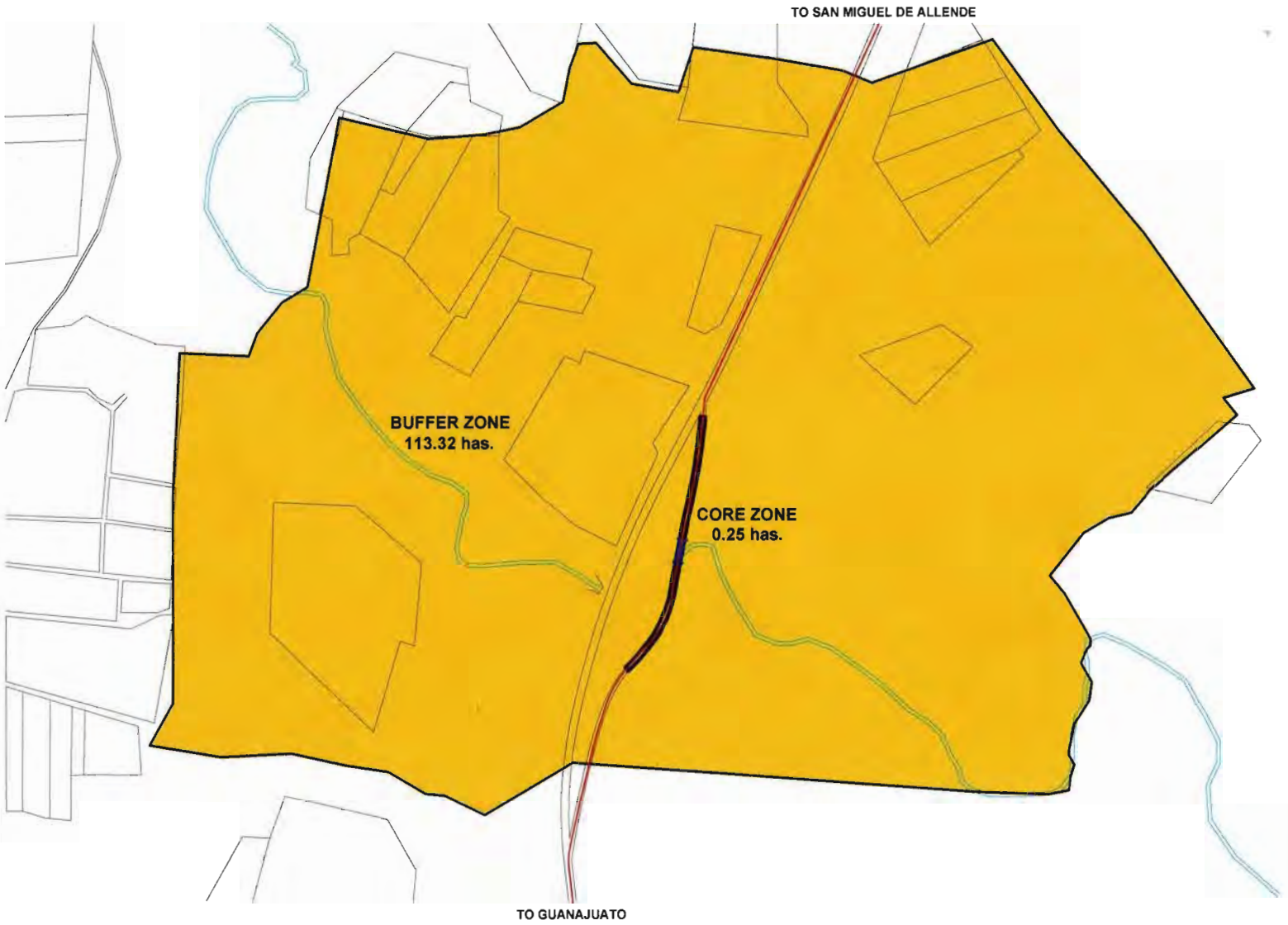


DATE:	SCALE
NOV, 2009	1:617,159

N

0 10 20 40 Km.

GRPHIC SCALE



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF BRIDGE OF EL FRAILE
GM-002	CADASTRAL MAP

NAME OF SITE:

IDENTIFICATION OF BRIDGE OF EL FRAILE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- RIVER
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:5105

0 100 200

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF BRIDGE OF EL FRAILE
GM-003	AEREAL MAP

NAME OF SITE:

IDENTIFICATION OF BRIDGE OF EL FRAILE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

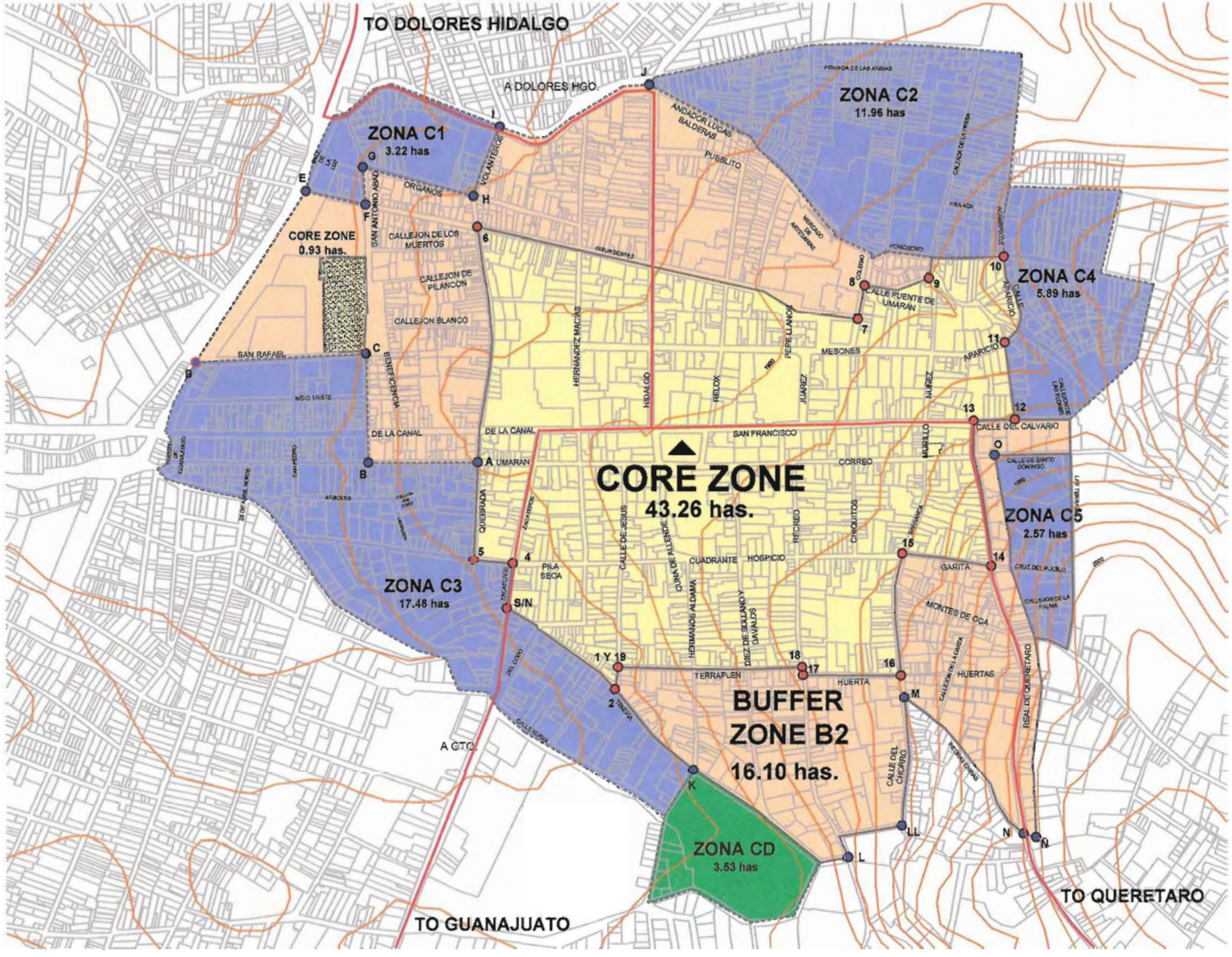


N

DATE:	SCALE:
JAN, 2010	1:5105

0 100 200

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE
GM-004	CADASTRAL MAP

NAME OF SITE.

FORMER ROYAL HOSPITAL OF
SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

NOMENCLATURE

- CORE ZONE: HOSPITAL OF SAN JUAN DE DIOS, PROPOSAL FOR THE CAMINO REAL DE TIERRA ADENTRO
- SQUARE

HISTORIC TOWN

- A — CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 28, 1982.
- B — BUFFER ZONE B1 AND B2, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 28, 1992.
- POLYGONAL POINT, CORE ZONE
- POLYGONAL POINT, BUFFER ZONE

OTHER

- BOUNDARY LINE
- LEVEL CURVES
- LOTS
- SQUARE
- C — AREA DE AMORTIZACION DE ZONA DE MONUMENTOS (PROPUESTA MUNICIPAL)
- D — AREA DE VALOR AMBIENTAL PROPUESTA POR EL CONSULTOR
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

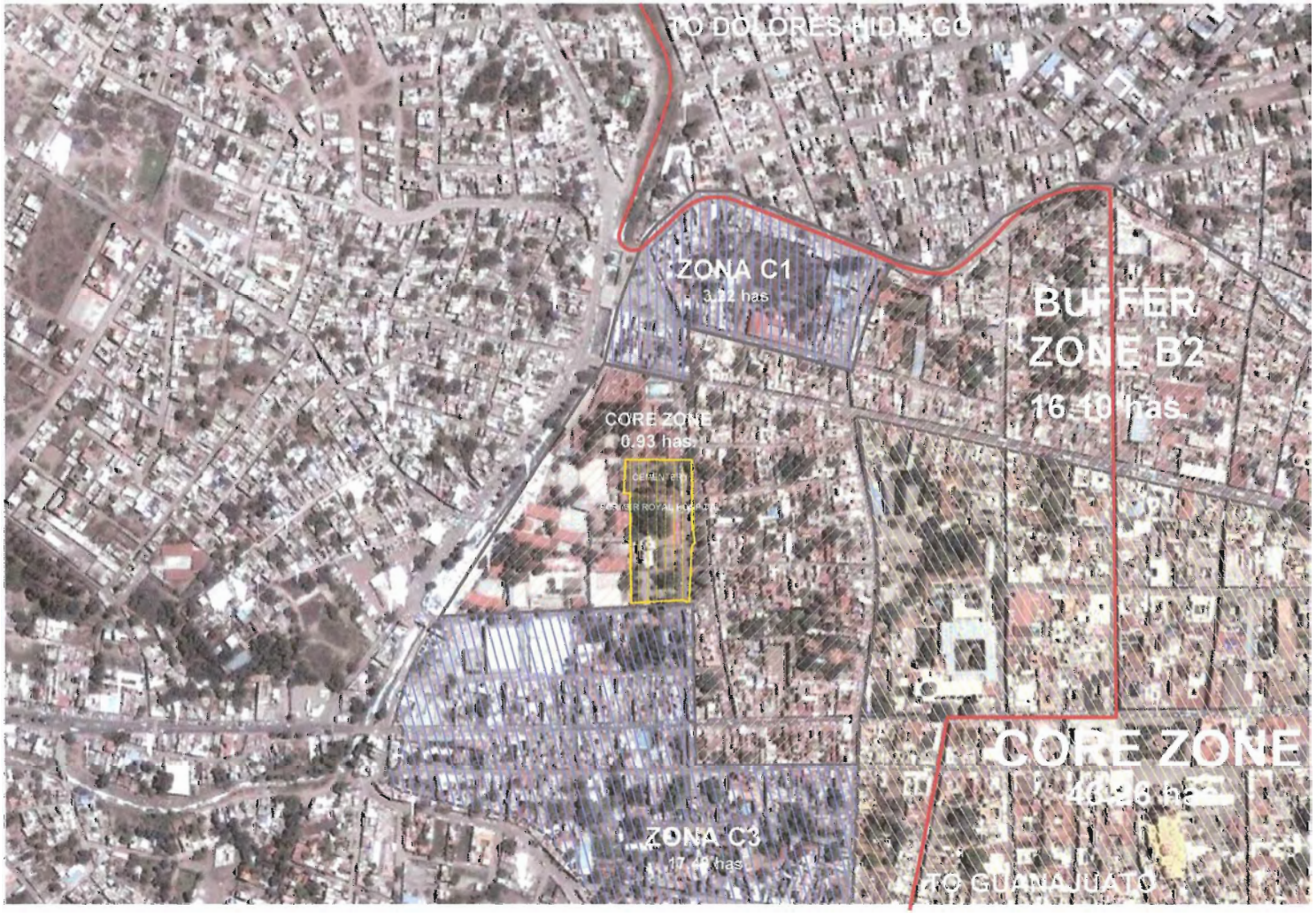


N

DATE:	SCALE:
NOV, 2009	1:8993

0 70 140 210

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **GM-005**

IDENTIFICATION OF FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE
AEREAL MAP

NAME OF SITE

FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

NOMENCLATURE

- CORE ZONE
- SQUARE

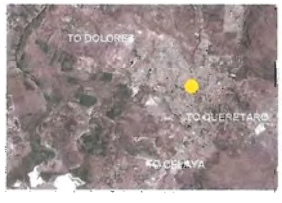
HISTORIC TOWN

- A — CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 26, 1982.
- B — BUFFER ZONE B1 AND B2, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 26, 1982.
- C — AREA DE AMORTIZACION DE ZONA DE MONUMENTOS (PROPUESTA MUNICIPAL)
- D — AREA DE VALOR AMBIENTAL PROPUESTA POR EL CONSULTOR
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



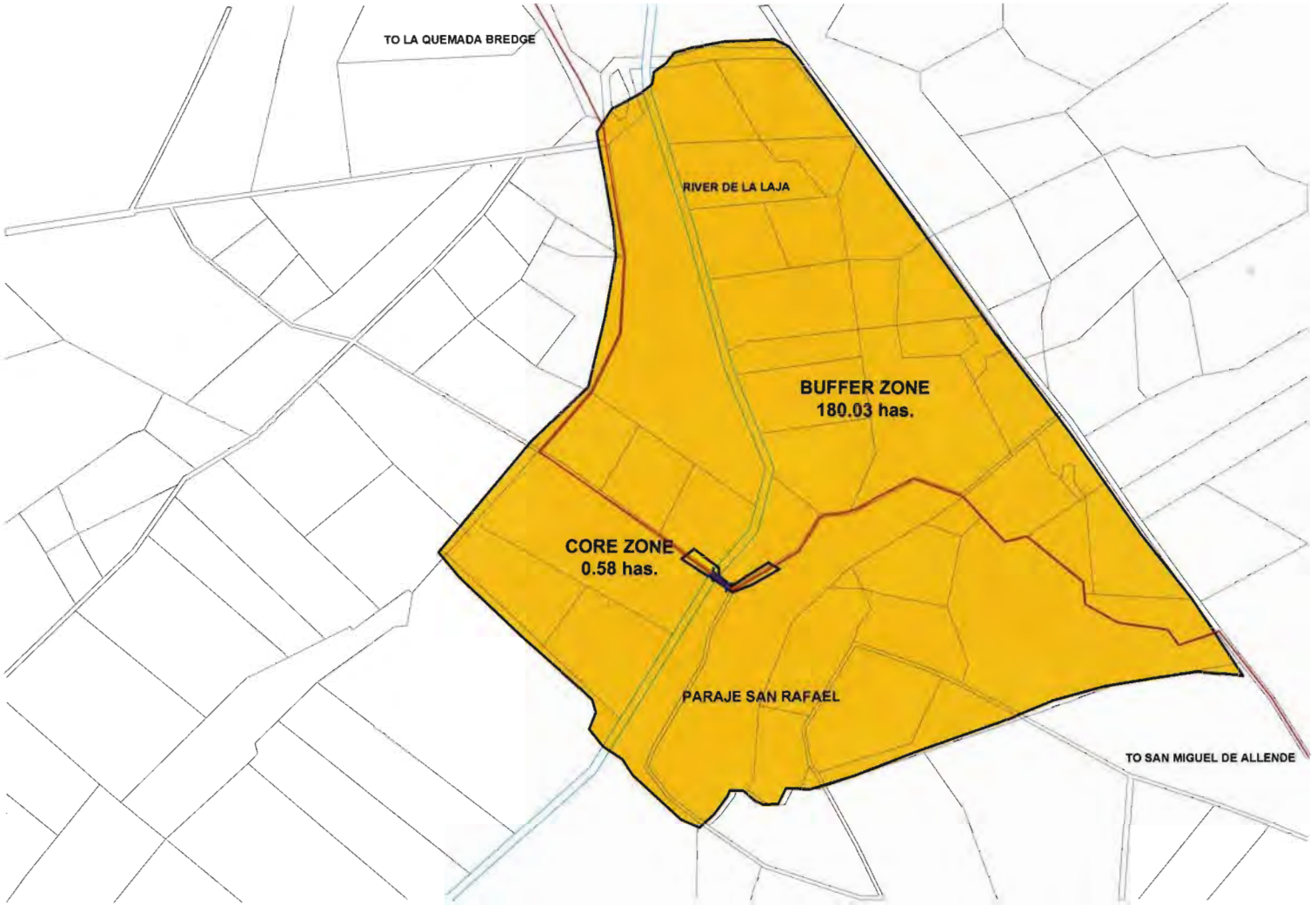
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DATE: NOV, 2009

SCALE: 1:4856

0 50 100 150

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE BRIDGE OF SAN RAFAEL
GM-006	CATASTRAL MAP

NAME OF SITE:

BRIDGE OF SAN RAFAEL

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- RIVER
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
JAN, 2010	1:11150

0 150 300

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE BRIDGE OF SAN RAFAEL
GM-007	AEREAL MAP

NAME OF SITE

BRIDGE OF SAN RAFAEL

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

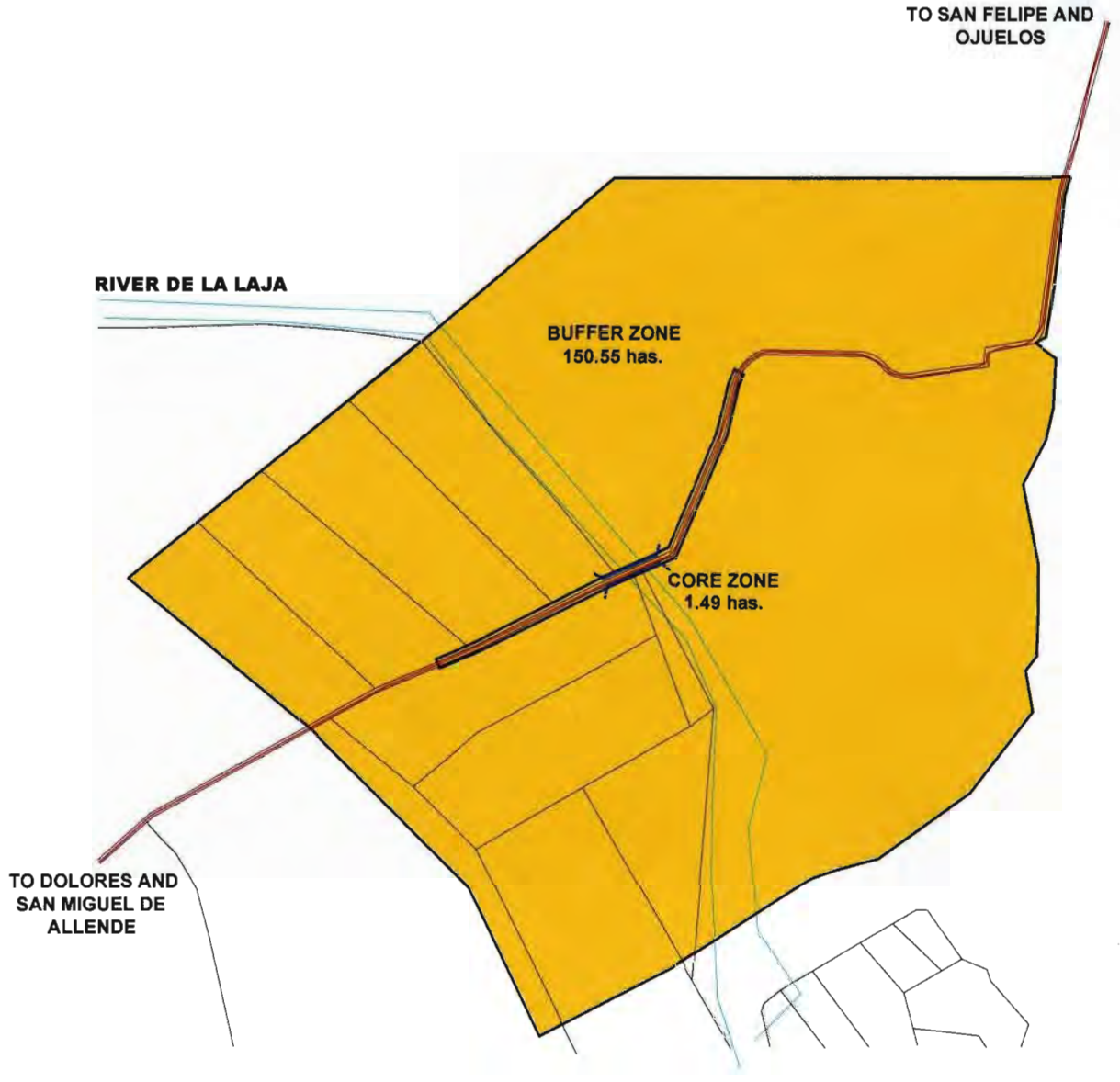


N

DATE:	SCALE:
JAN, 2010	1:11370

0 150 300

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
GM-008

IDENTIFICATION OF BRIDGE LA QUEMADA
CADASTRAL MAP

NAME OF SITE.
BRIDGE LA QUEMADA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- RIVER
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

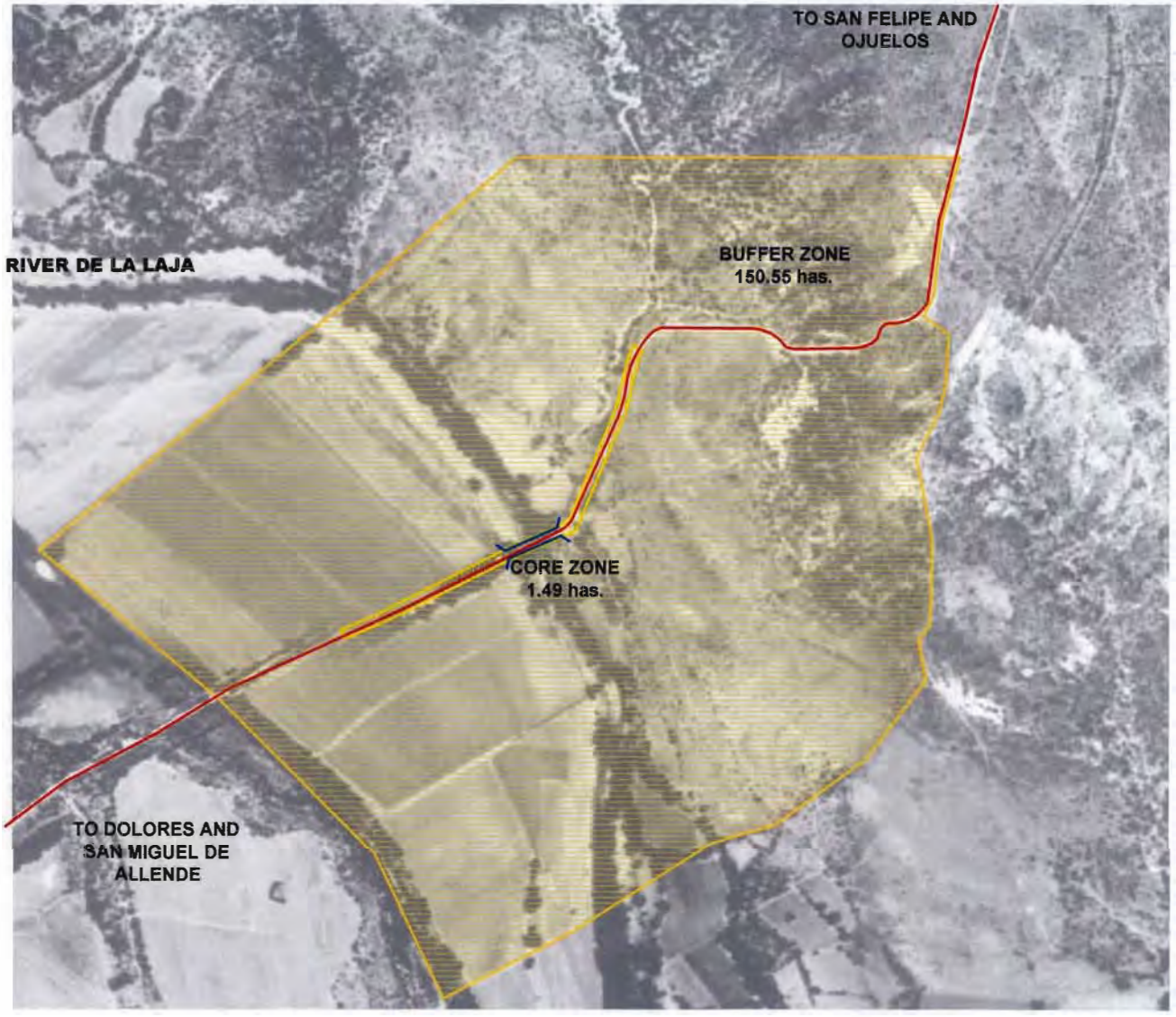


N

DATE:
JAN, 2010

SCALE:
1:8755

0 100 200
GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY: GM-009

IDENTIFICATION OF BRIDGE LA QUEMADA
AEREAL MAP

NAME OF SITE:
IDENTIFICATION OF BRIDGE LA QUEMADA

NOMENCLATURE

- CORE POLYGONAL
- BUFFER POLYGONAL
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

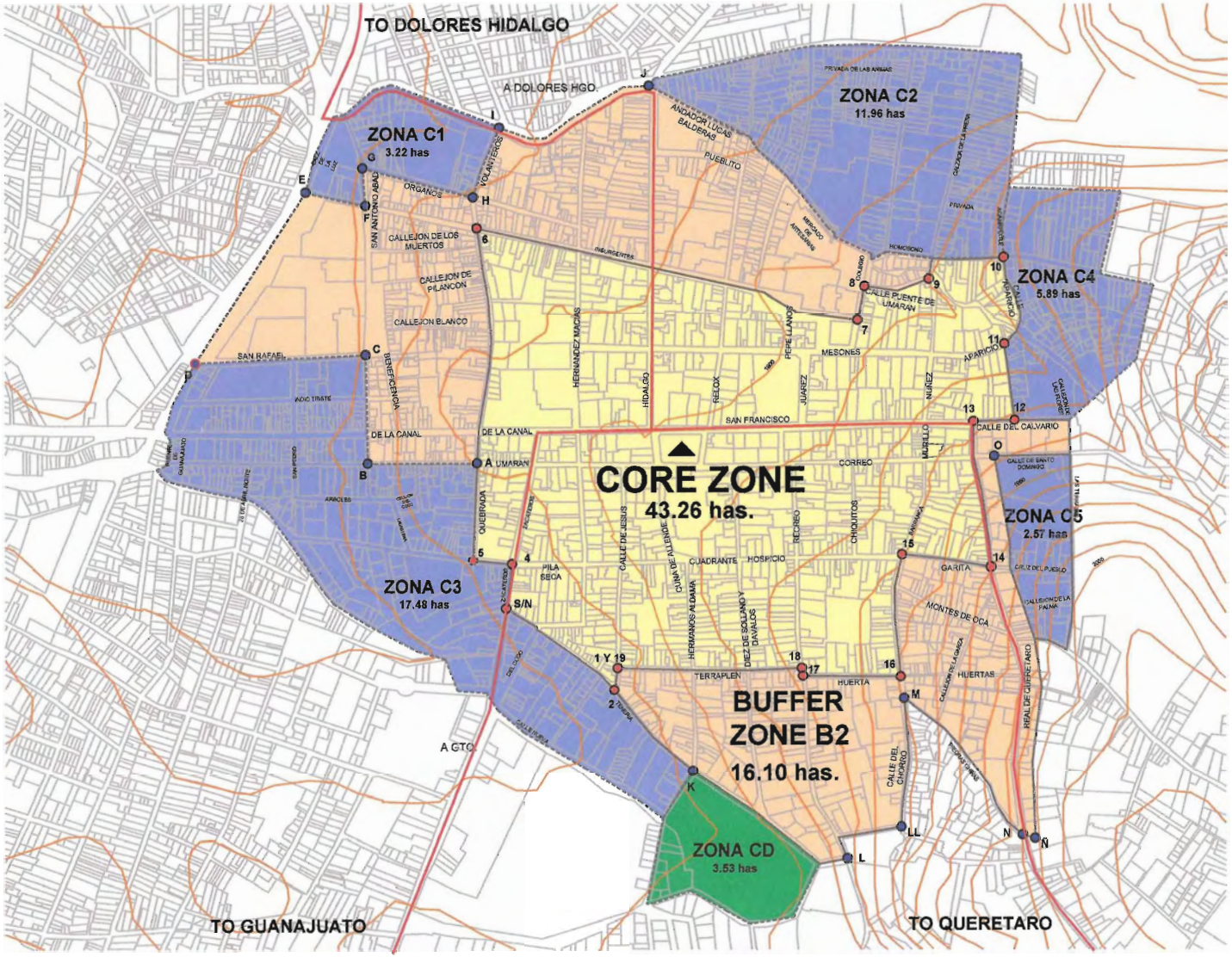


N

DATE: JAN, 2010

SCALE: 1:8755

0 100 200
GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE PROTECTIVE TOWN OF SAN MIGUEL AND SANCTUARY OF JESUS NAZARENO DE ATOTONILCO (WORLD HERITAGE, 1998)
GM-010	CADASTRAL MAP

NAME OF SITE:
PROTECTIVE TOWN OF SAN MIGUEL AND SANCTUARY OF JESUS NAZARENO DE ATOTONILCO (WORLD HERITAGE, 1998)

NOMENCLATURE

HISTORIC TOWN

- A — CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 29, 1982.
- B — BUFFER ZONE 81 AND 83, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 29, 1982.
- POLYGONAL POINT, CORE ZONE
- POLYGONAL POINT, BUFFER ZONE

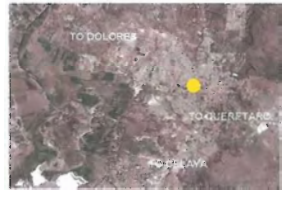
OTHER

- BOUNDARY LINE
- LEVEL CURVES
- LOTS
- SQUARE
- C — AREA DE AMORTIZACION DE ZONA DE MONUMENTOS (PROPUESTA MUNICIPAL)
- D — AREA DE VALOR AMBIENTAL PROPUESTA POR EL CONSULTOR
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



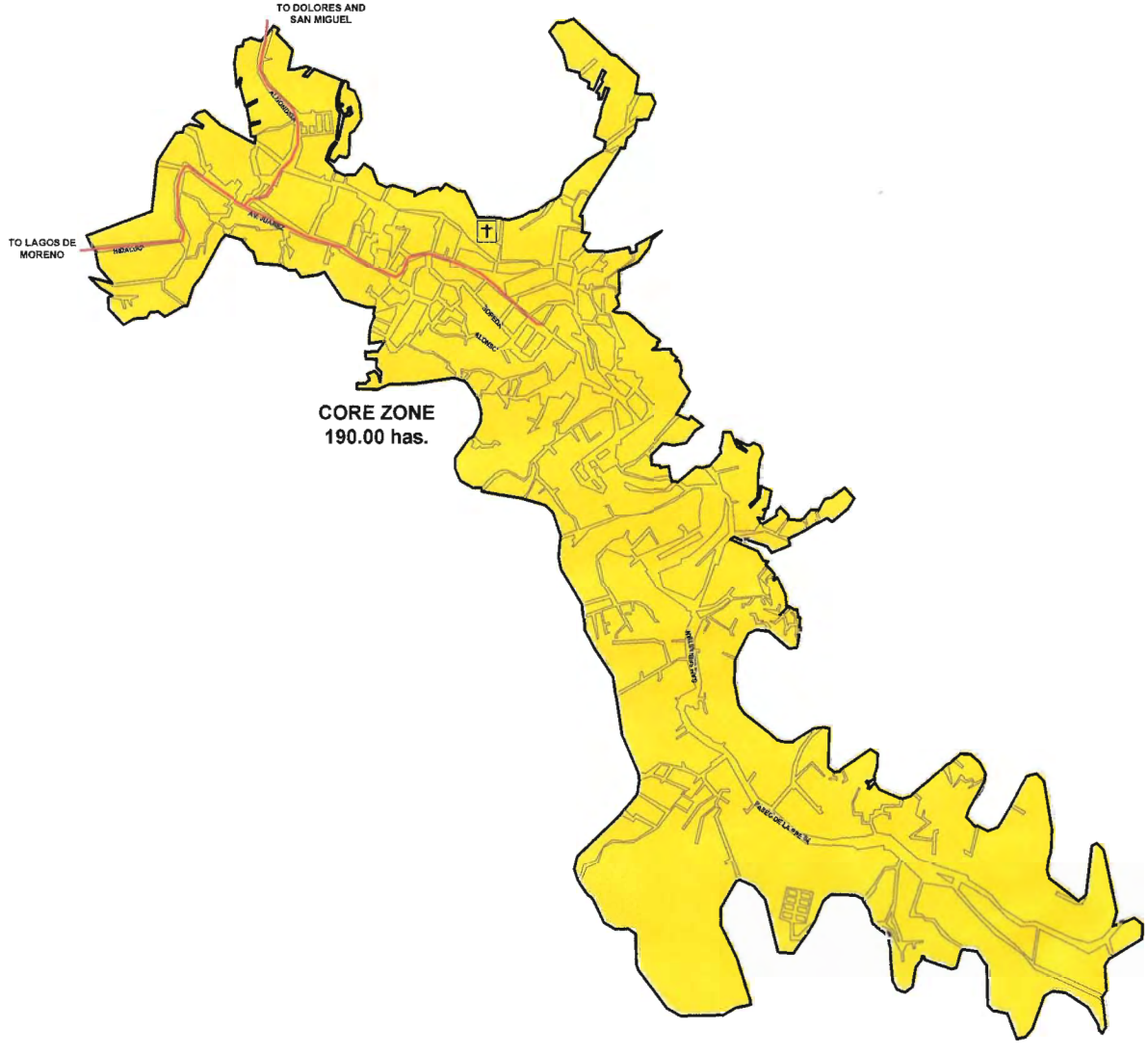
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DATE:	SCALE:
NOV, 2009	1:6993

0 70 140 210

GRAPHIC SCALE METERS


TO DOLORES HIDALGO
A DOLORES HGO.
ZONA C1
8.12 has.
ZONA C2
11.86 has.
ZONA B1
24.04 has.
ZONA A
43.26 has.
ZONA C4
8.65 has.
ZONA C5
ZONA C3
ZON B2
0 .as.
ZONA CD
3.53 has.
PRIVADA DE LAS ANIMAS
ORGANOS
INSURGENTES
CALLEJON DE LOS MUERTOS
CALLEJON DE PLANCON
CALLEJON PLANCO
SAN RAFAEL
MESONES
HOMOBONO
MERCADO DE ARTESANIAS
CALLE DEL CALVARIO
SAN FRANCISCO
CORREO
UMARAN
RELOX
ZENTRAL
NUÑEZ
CALLE DE SAN JOSE
CALLE DE LA CANAL
CALLE DEL CANAL
CALLE DE LA PRIVADA DE UMARAN
CALLE DE LA PRIVADA
CALLE DE LA PRIVADA DE LA CANAL
CALLE DE LA PRIVADA DE LA CANAL
CALLE DE LA PRIVADA DE LA CANAL



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES (WORLD HERITAGE 1988)
GM-012	CADASTRAL MAP

NAME OF SITE: HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES

NOMENCLATURE

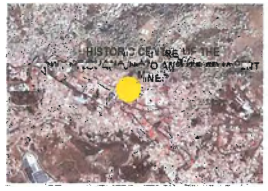
- CORE ZONE
- INSCRIBED IN THE WORLD HERITAGE LIST IN 1988
- TEMPLE
- ROYAL STREET

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE, DO NOT CONSIDER THIS MAP AS OFFICIAL CARTOGRAPHY, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF COMMERCE TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:7872

0 75 150 225

GRAPHIC SCALE METERS



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES (WORLD HERITAGE 1988)
GM-013	AEREAL MAP

NAME OF SITE: HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES

NOMENCLATURE

- CORE ZONE INSCRIBED IN THE WORLD HERITAGE LIST IN 1988
- TEMPLE
- ROYAL STREET

NOTE: THIS MAP ONLY INDICATES THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV. 2009

SCALE: 1:7872

0 75 150 225

GRAPHIC SCALE METERS

STATE GOVERNMENT
OF JALISCO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF JALISCO
JM-001	

104°0'0"W 103°0'0"W 102°0'0"W

22°0'0"N 21°0'0"N 20°0'0"N

Historic Ensemble of the Town of Ojuelos

Bridge of Ojuelos

Former hacienda of Cienega de Mata

Cemetery in Encarnación de Díaz

Historic Centre of the city of Lagos de Moreno and bridge

Agave Landscape and Ancient
Industrial Facilities of Tequila

STATE OF JALISCO

Hospicio Cabañas

NOMENCLATURE

- SITES IN JALISCO
- WORLD HERITAGE SITE
- ROAD OF CRTA

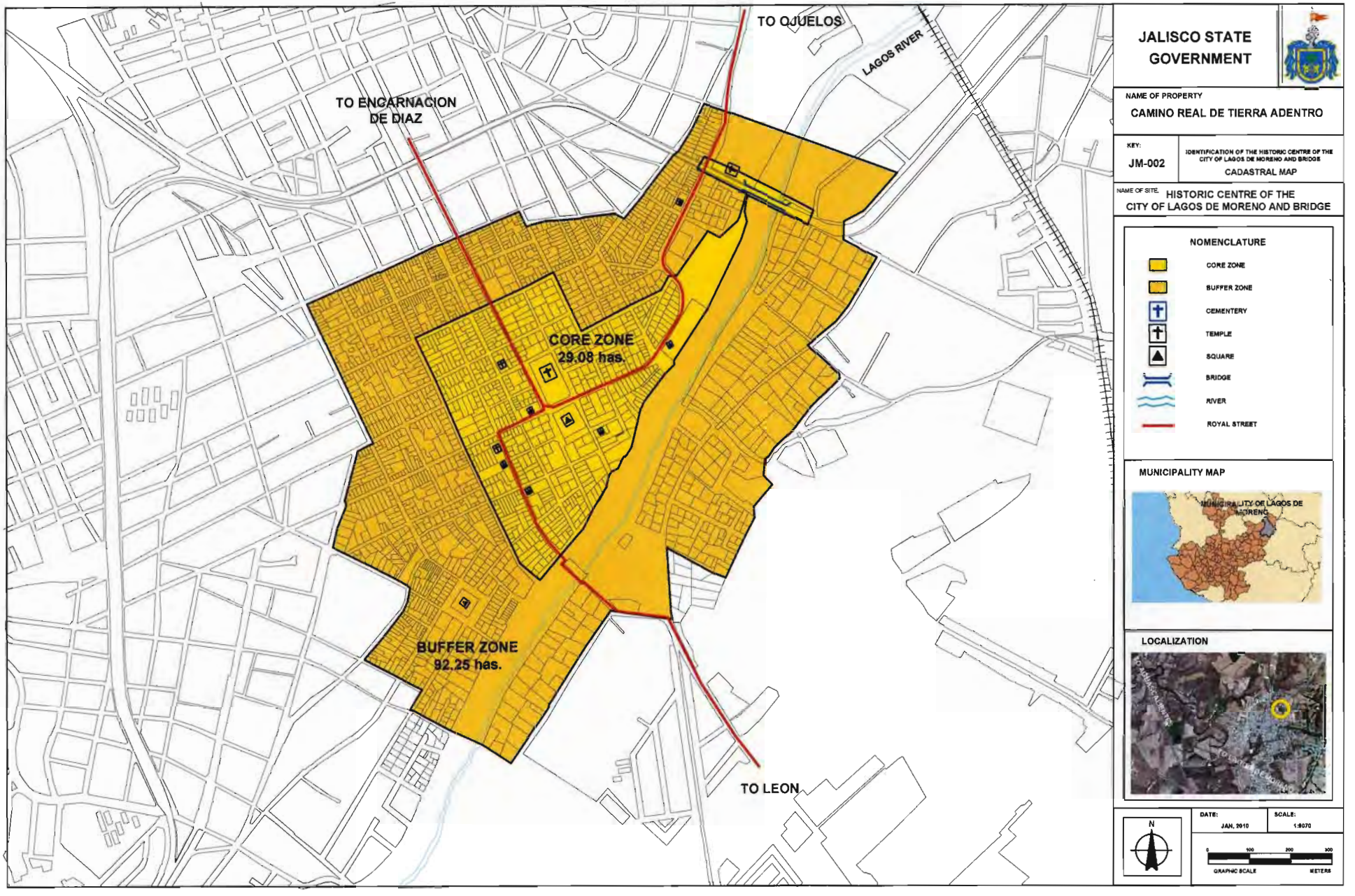


DATE:	SCALE
NOV, 2009	1:792,430

N

0 10 20 40 Km.

GRPHIC SCALE



JALISCO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
JM-002

IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF LAGOS DE MORENO AND BRIDGE
CADASTRAL MAP

NAME OF SITE
HISTORIC CENTRE OF THE CITY OF LAGOS DE MORENO AND BRIDGE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CEMENTERY
- TEMPLE
- SQUARE
- BRIDGE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE: JAN, 2010

SCALE: 1:8070

0 100 200 300
GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **JM-003**

IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF LAGOS DE MORENO AND BRIDGE

AEREAL MAP

NAME OF SITE: **HISTORIC CENTRE OF THE CITY OF LAGOS DE MORENO AND BRIDGE**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CEMENTERY
- TEMPLE
- SQUARE
- ROYAL STREET
- BRIDGE

MUNICIPALITY MAP



LOCALIZATION



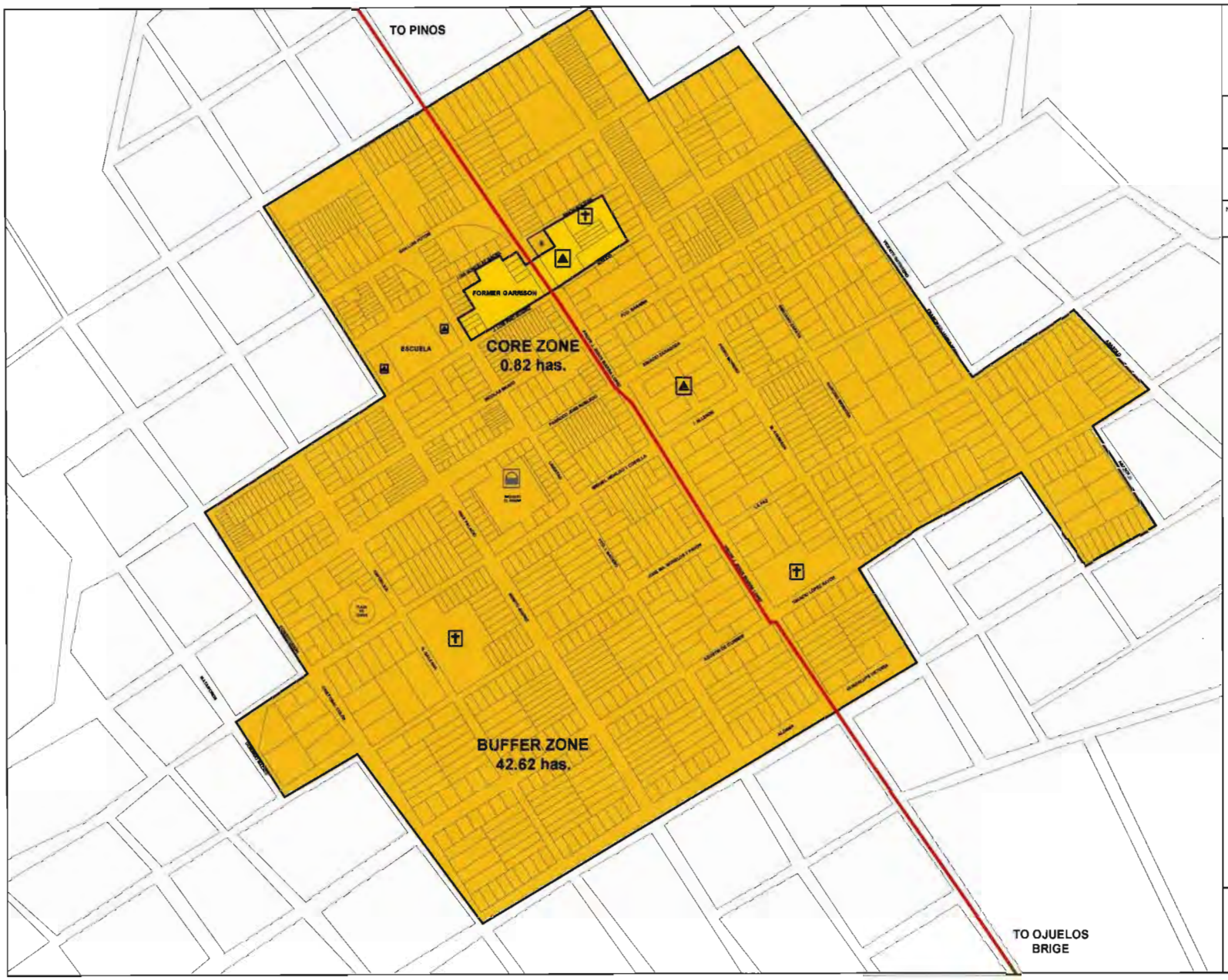
N

DATE: JAN, 2010

SCALE: 1:10000

0 150 300

GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC ENSAMBLE OF THE TOWN OF OJUELOS
JM-004	CADASTRAL MAP

NAME OF SITE: **HISTORIC ENSAMBLE OF THE TOWN OF OJUELOS**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- MARQUET
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: JAN, 2010

SCALE: 1:3000

0 40 80 120

GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **JM-005**

IDENTIFICATION OF THE HISTORIC ENSAMBLE OF THE TOWN OF OJUELOS
AEREAL MAP

NAME OF SITE: **HISTORIC ENSAMBLE OF THE TOWN OF OJUELOS**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- MARQUET
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



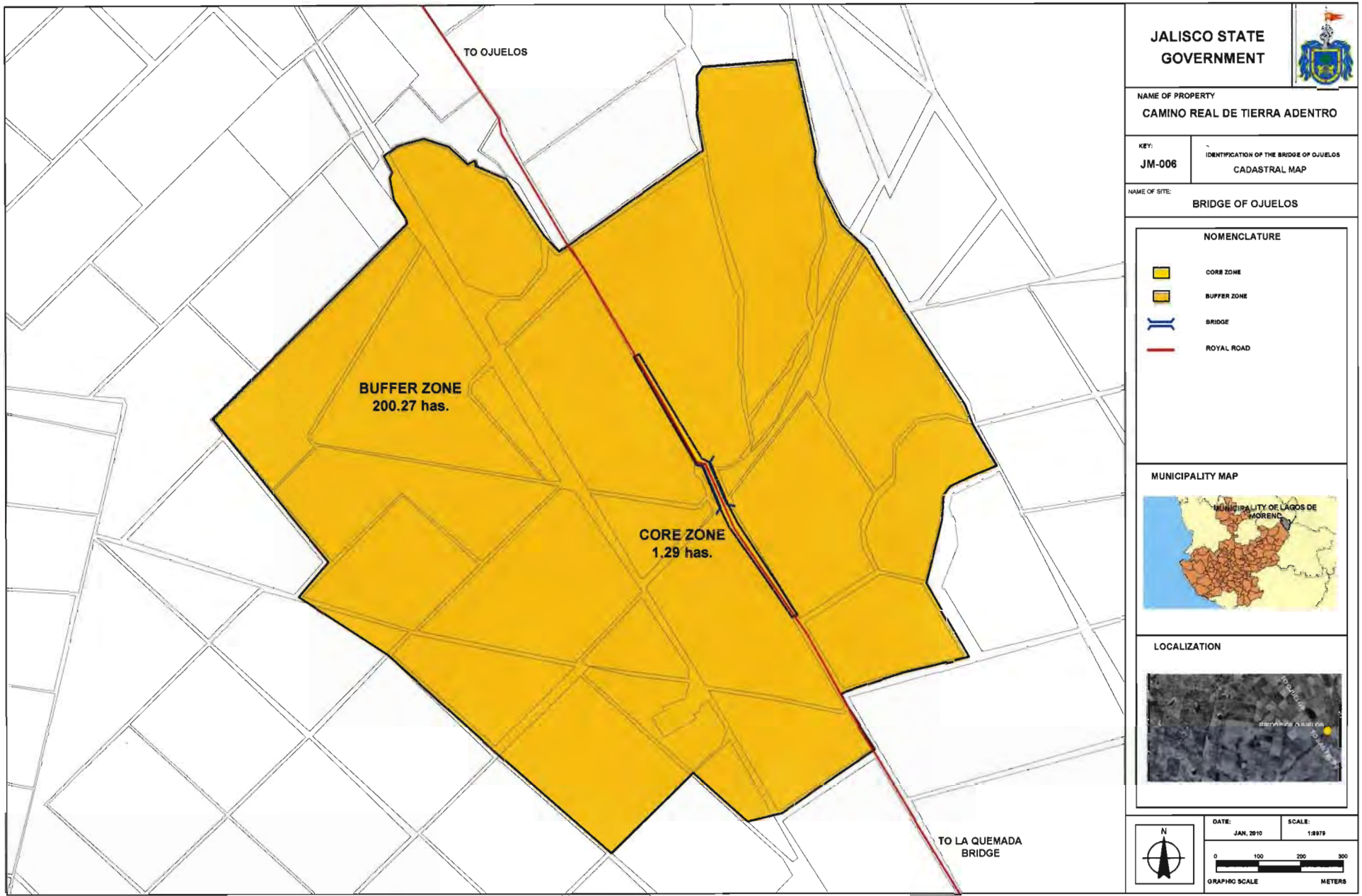
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DATE: JAN, 2010

SCALE: 1:19120

0 150 300

GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: JM-006

IDENTIFICATION OF THE BRIDGE OF OJUELOS

CADASTRAL MAP

NAME OF SITE:

BRIDGE OF OJUELOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP

LOCALIZATION

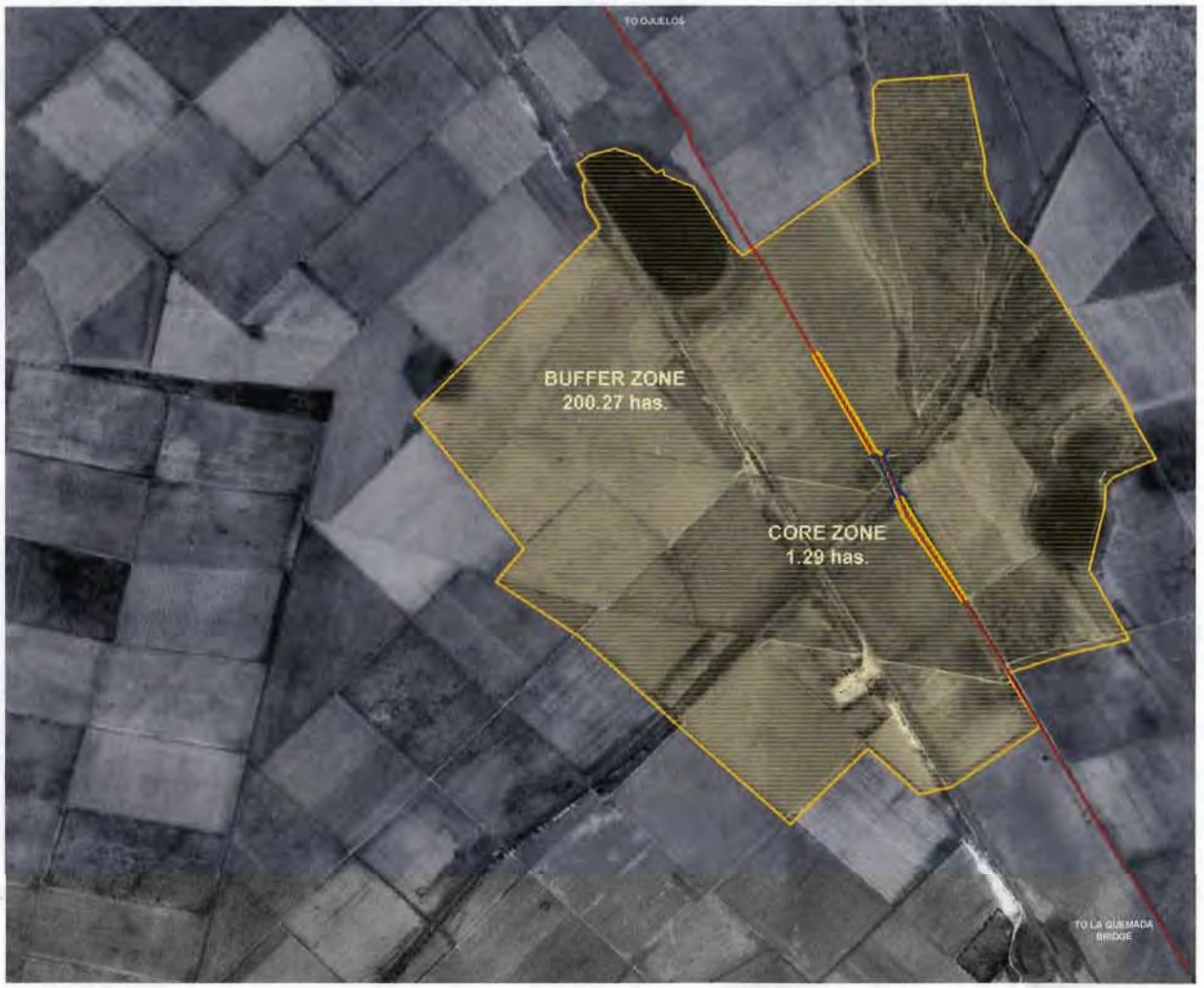
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DATE: JAN, 2010

SCALE: 1:8979

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GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE BRIDGE OF OJUELOS
JM-007	AEREAL MAP

NAME OF SITE.

BRIDGE OF OJUELOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

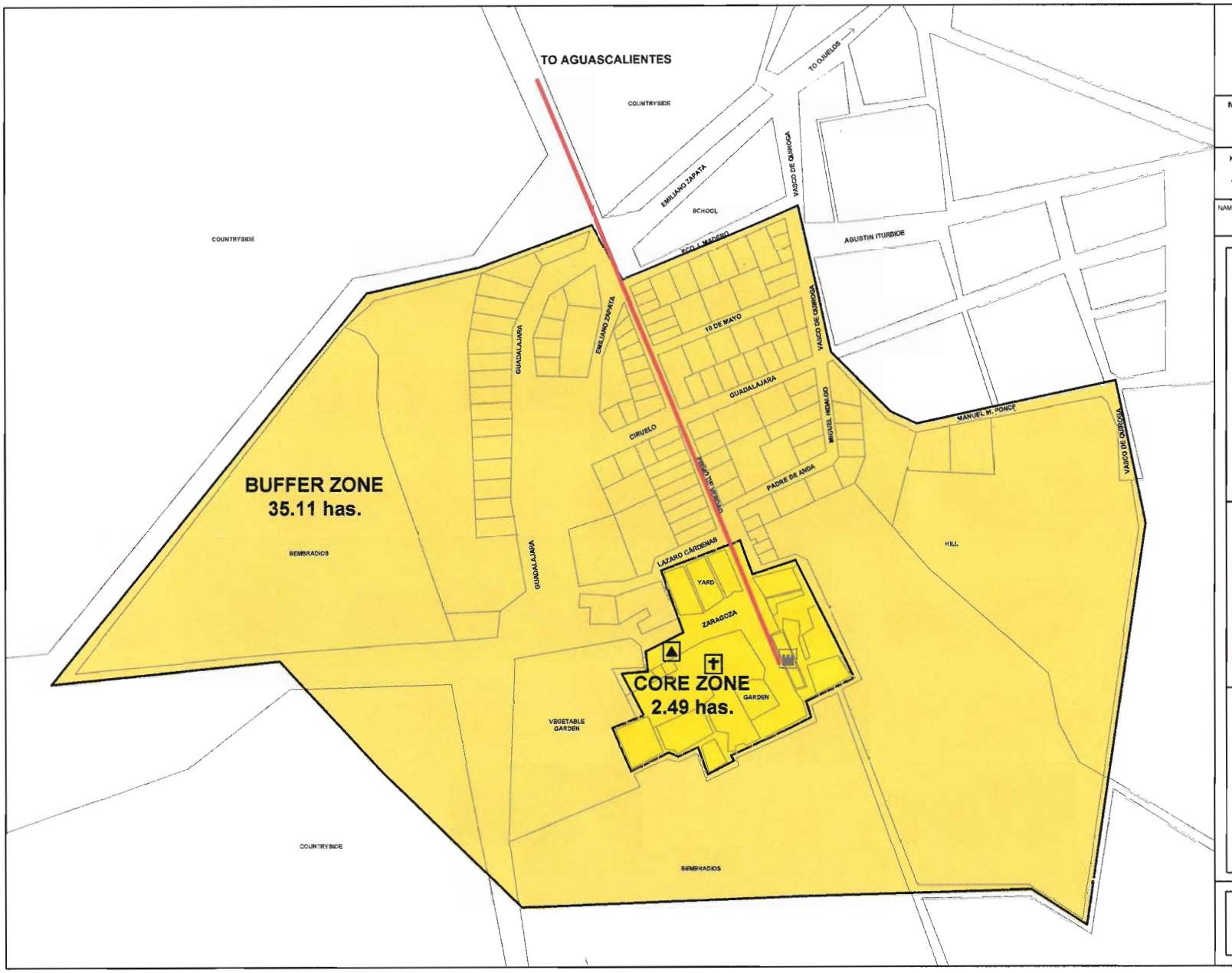


N

DATE:	SCALE:
JAN, 2010	1:13060

0 150 300 450

GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF CIENEGA DE MATA
JM-008	CADASTRAL MAP

NAME OF SITE: **FORMER HACIENDA OF CIENEGA DE MATA**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- FORMER HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:3690

0 50 100

GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF CIENEGA DE MATA
JM-009	AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF CIENEGA DE MATA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- FORMER HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



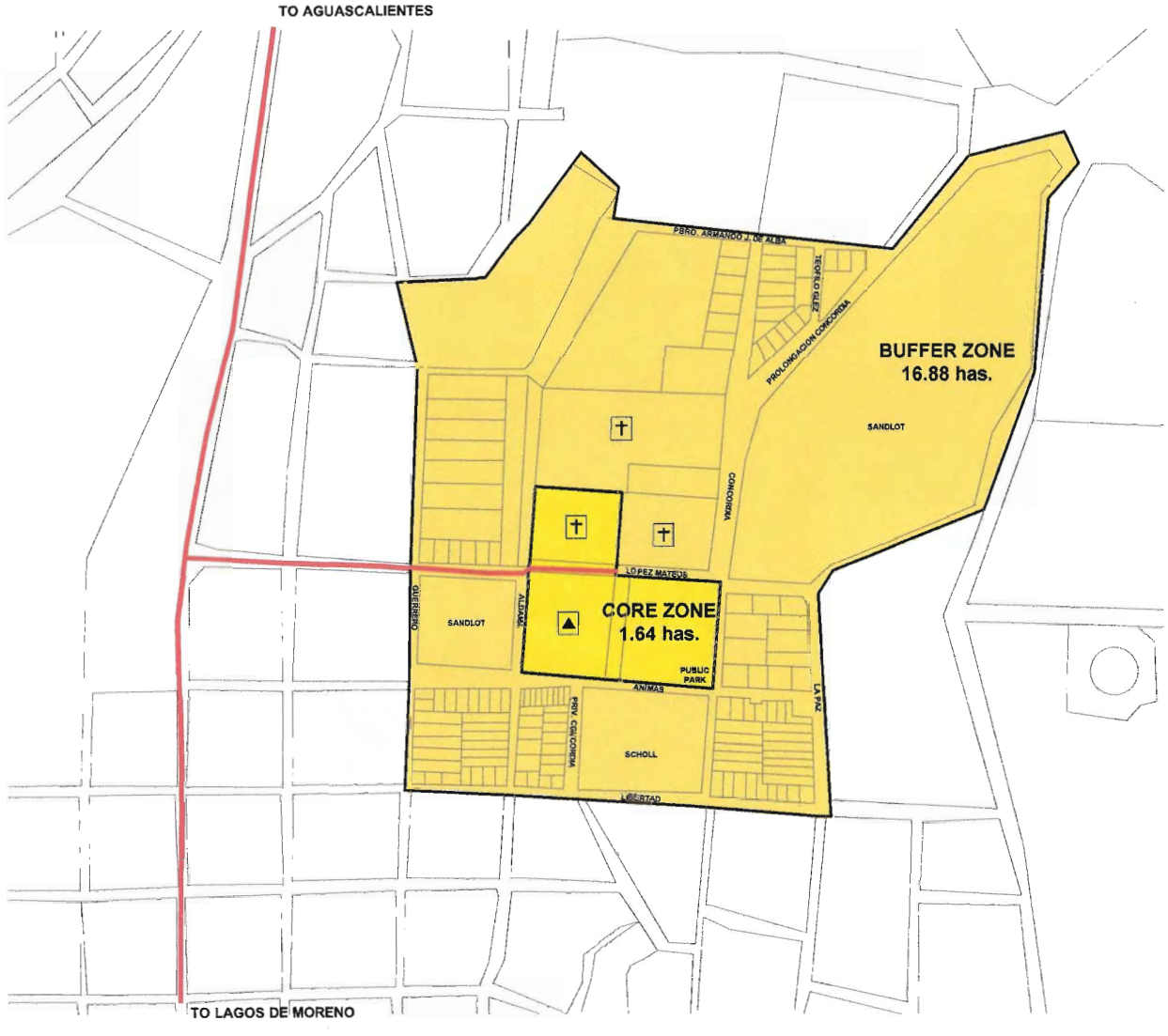
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DATE: NOV, 2009

SCALE: 1:4488

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GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE CEMENTERY OF ENCARNACION DE DIAZ
JM-010	CADASTRAL MAP

NAME OF SITE:

CEMENTERY OF ENCARNACION DE DIAZ

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CEMENTERY
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



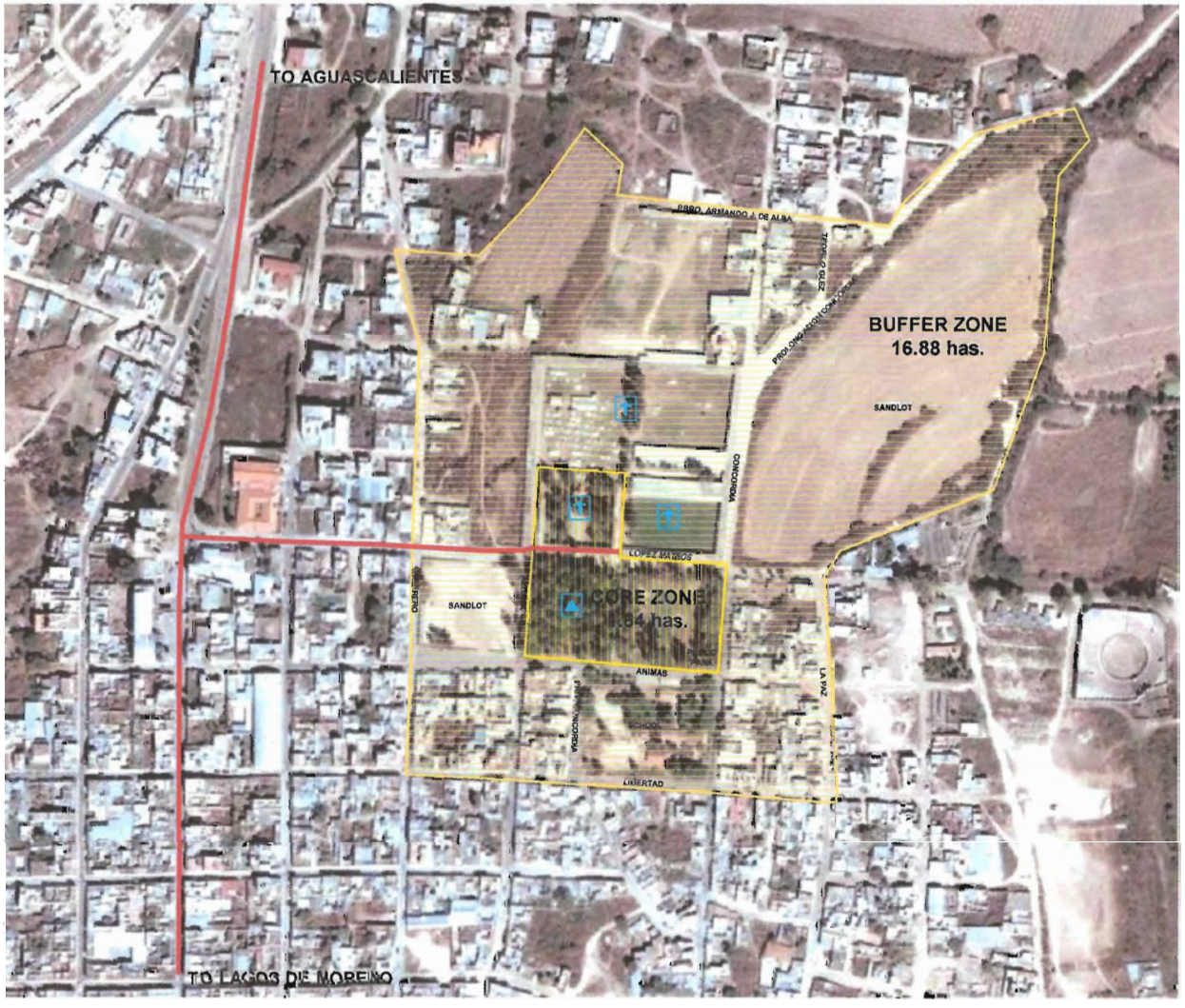
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DATE: NOV, 2009

SCALE: 1:3821

0 50 100 150

GRAPHIC SCALE METERS



JALISCO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **JM-011**

IDENTIFICATION OF THE CEMENTERY OF ENCARNACION DE DIAZ

AEREAL MAP

NAME OF SITE:

CEMENTERY OF ENCARNACION DE DIAZ

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CEMENTERY
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



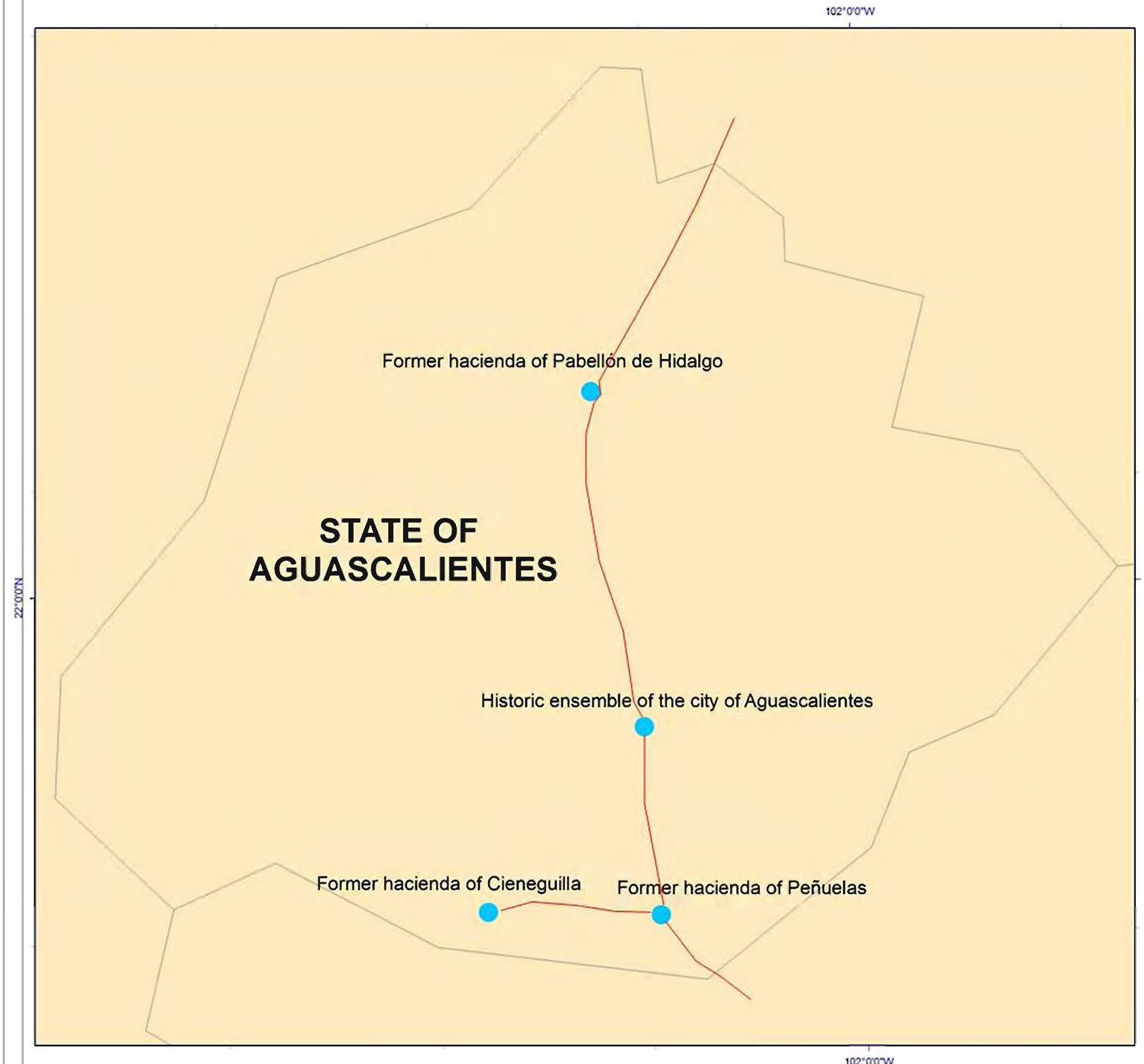
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DATE: NOV, 2009

SCALE: 1:3921

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GRAPHIC SCALE METERS



STATE GOVERNMENT
OF AGUASCALIENTES

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF AGUASCALIENTES
AM-001	

NOMENCLATURE

SITES IN AGUASCALIENTES

ROAD OF CRTA



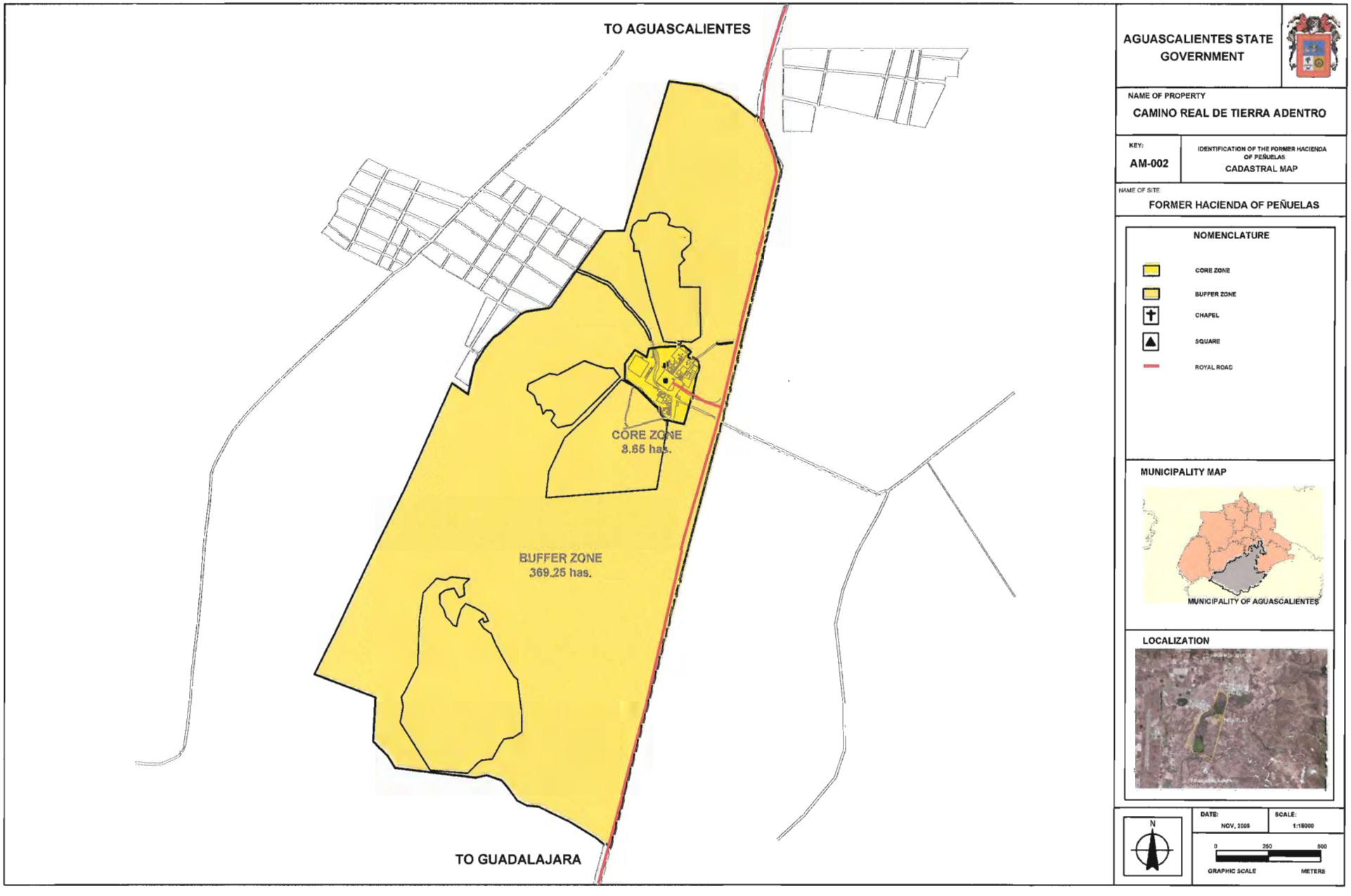
DATE:
NOV, 2009

SCALE
1:263,403

N

0 4 8 16
Km.

GRPHIC SCALE



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

AM-002

IDENTIFICATION OF THE FORMER HACIENDA OF PEÑUELAS

CADASTRAL MAP

NAME OF SITE

FORMER HACIENDA OF PEÑUELAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL ROAD

MUNICIPALITY MAP

MUNICIPALITY OF AGUASCALIENTES

LOCALIZATION

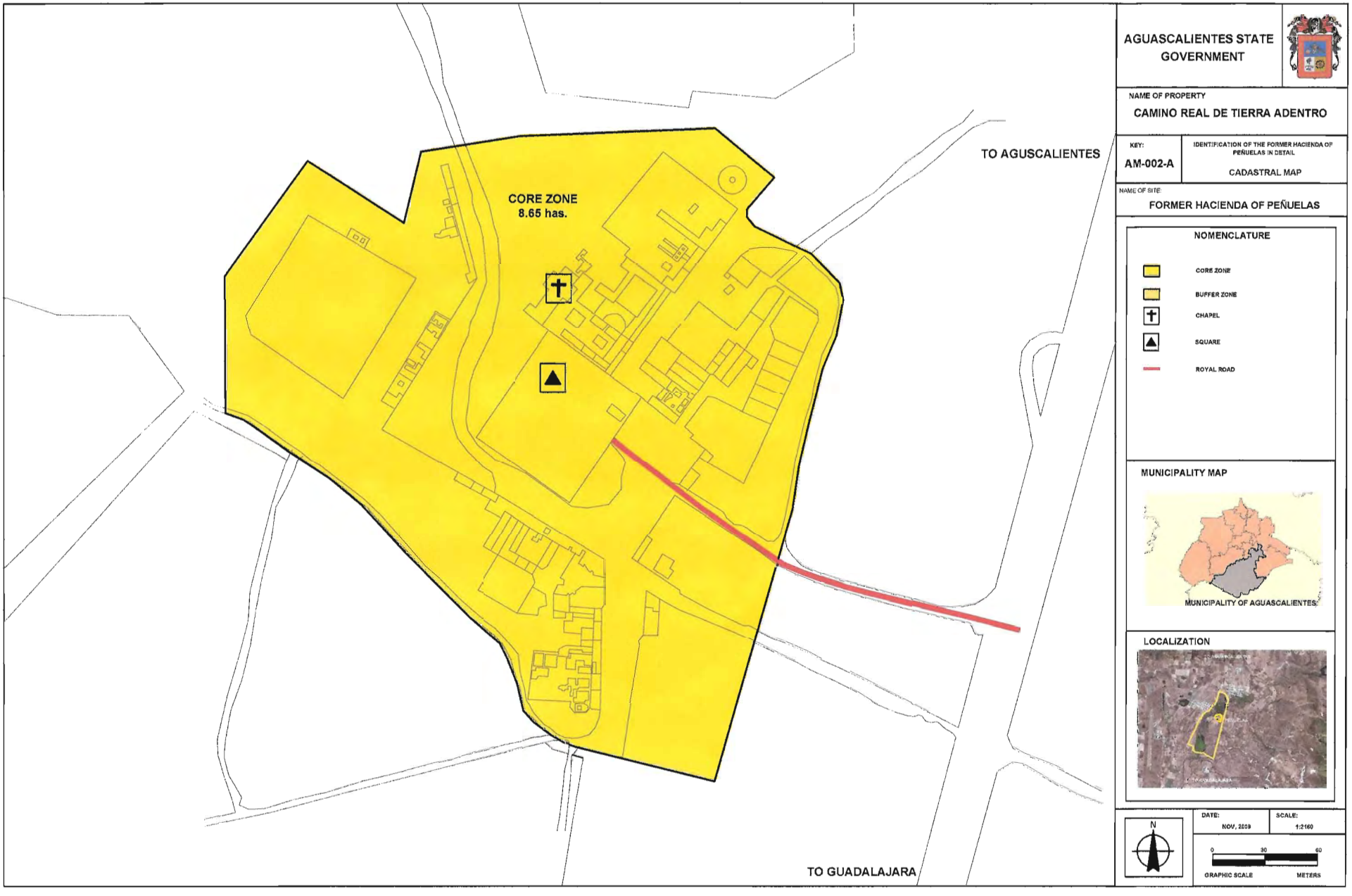
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DATE: NOV, 2008

SCALE: 1:18000

0 250 500

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: AM-002-A

IDENTIFICATION OF THE FORMER HACIENDA OF PEÑUELAS IN DETAIL

CADASTRAL MAP

NAME OF SITE:

FORMER HACIENDA OF PEÑUELAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL ROAD

MUNICIPALITY MAP

MUNICIPALITY OF AGUASCALIENTES

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:2160

0 30 60

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF PEÑUELAS
AM-003	AEREAL MAP

NAME OF SITE.

FORMER HACIENDA OF PEÑUELAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:18000

0 250 500

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

AM-003-A

IDENTIFICATION OF THE FORMER HACIENDA OF PEÑUELAS IN DETAIL

AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF PEÑUELAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2008

SCALE: 1:2160

0 30 60

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF CIENEGUILLA
AM-004	CADASTRAL MAP

NAME OF SITE:

FORMER HACIENDA OF CIENEGUILLA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



MUNICIPALITY OF AGUASCALIENTES

LOCALIZATION



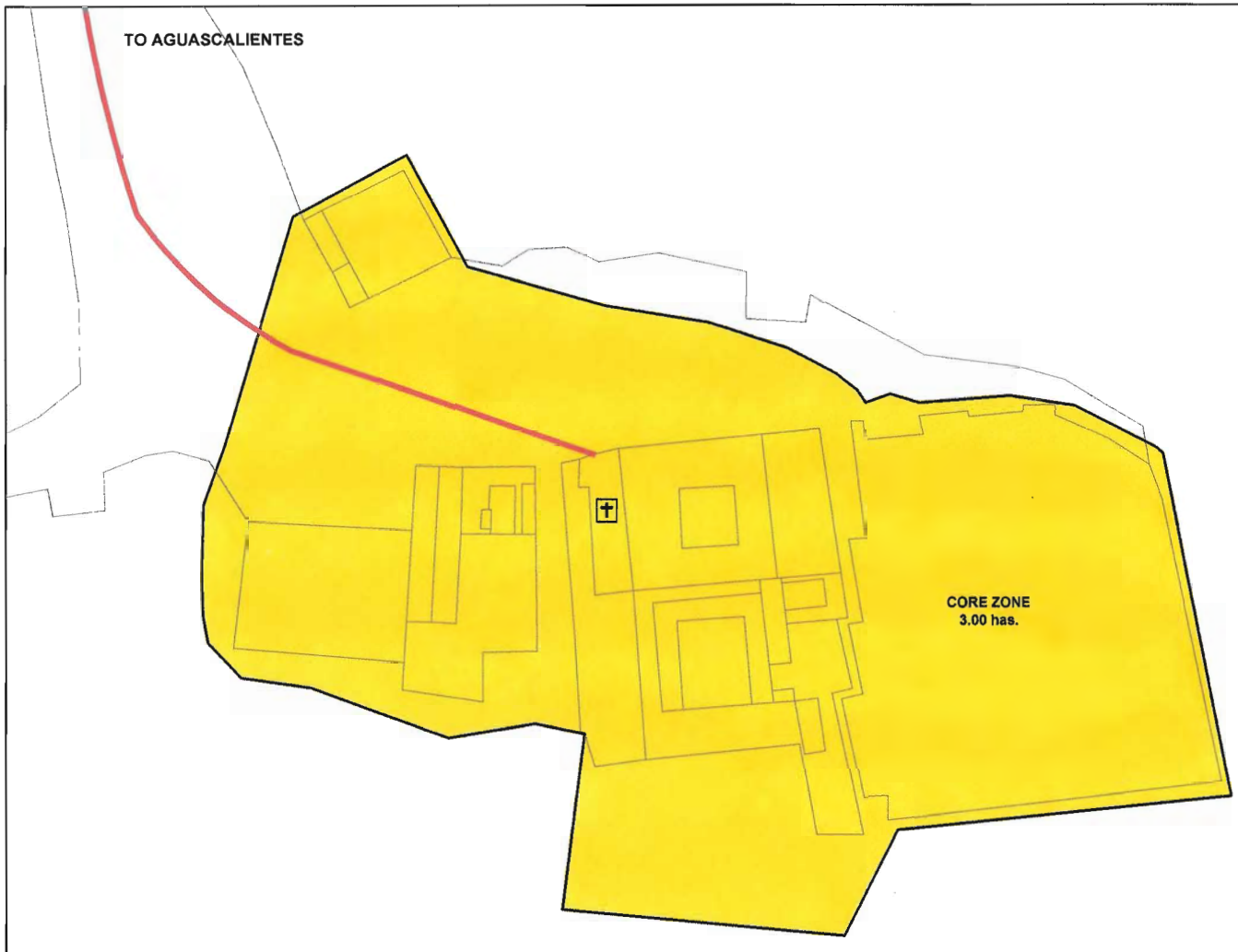
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DATE: NOV, 2009

SCALE: 1:19470

0 250 500

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF CIENEGUILLA IN DETAIL
AM-004-A	CADASTRAL MAP

NAME OF SITE:

FORMER HACIENDA OF CIENEGUILLA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:1250

0 20 40

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF CIENEGUILLA
AM-005	AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF CIENEGUILLA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



MUNICIPALITY OF AGUASCALIENTES

LOCALIZATION



N

DATE: NOV, 2008

SCALE: 1:18470

0 250 500

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

AM-005-A

IDENTIFICATION OF THE FORMER HACIENDA OF CIENEGUILLA IN DETAIL

AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF CIENEGUILLA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



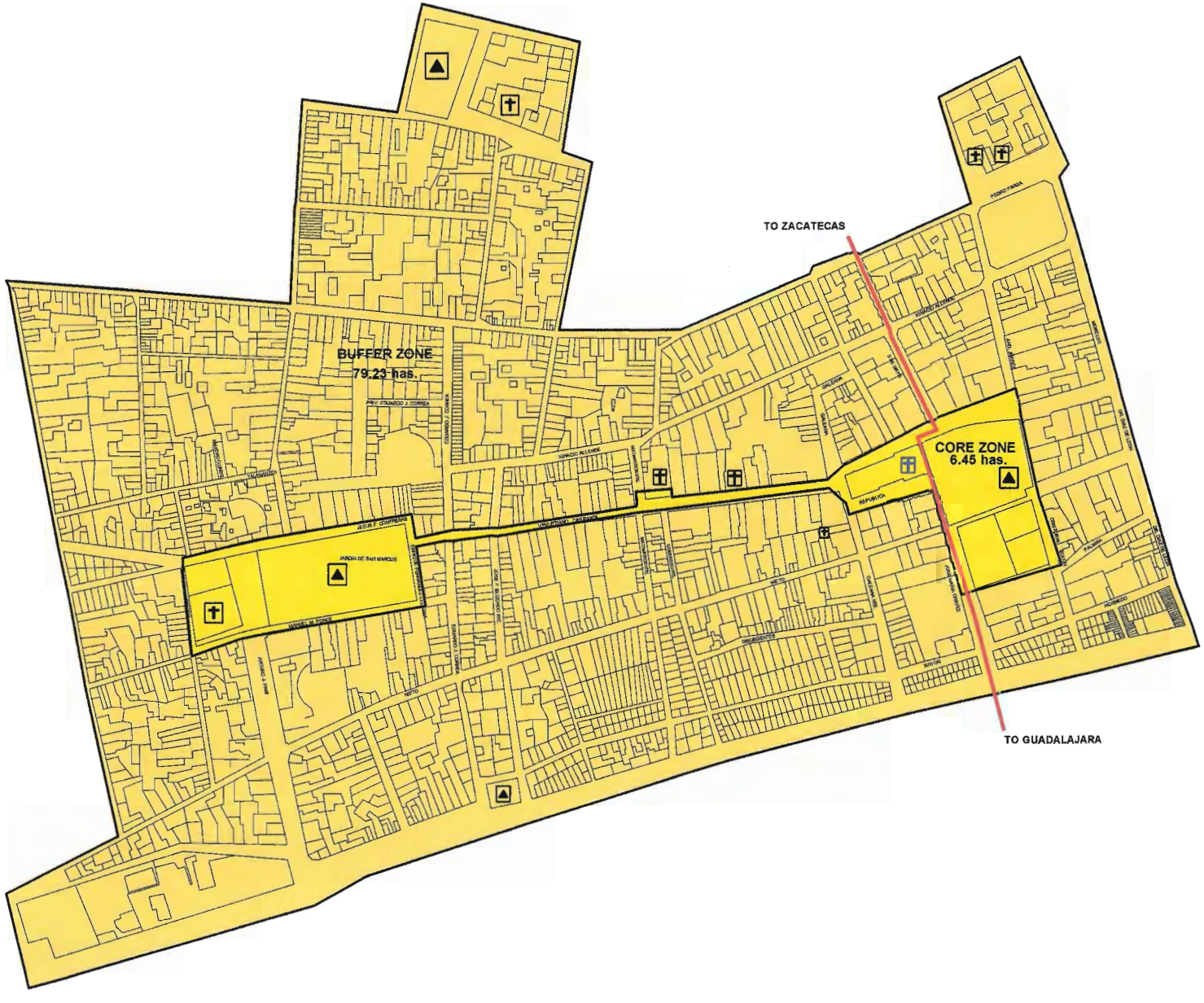
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DATE: NOV, 2009

SCALE: 1:1250

0 20 40

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **AM-006**

IDENTIFICATION OF THE HISTORIC ENSEMBLE OF THE CITY OF AGUASCALIENTES

CADASTRAL MAP

NAME OF SITE: **HISTORIC ENSEMBLE OF THE CITY OF AGUASCALIENTES**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CATHEDRAL
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



MUNICIPALITY OF AGUASCALIENTES

LOCALIZATION



N

DATE: NOV. 2009

SCALE: 1:5012

0 70 140

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: AM-007

IDENTIFICATION OF THE HISTORIC ENSEMBLE OF THE CITY OF AGUASCALIENTES

AEREAL MAP

NAME OF SITE: HISTORIC ENSEMBLE OF THE CITY OF AGUASCALIENTES

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CATHEDRAL
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



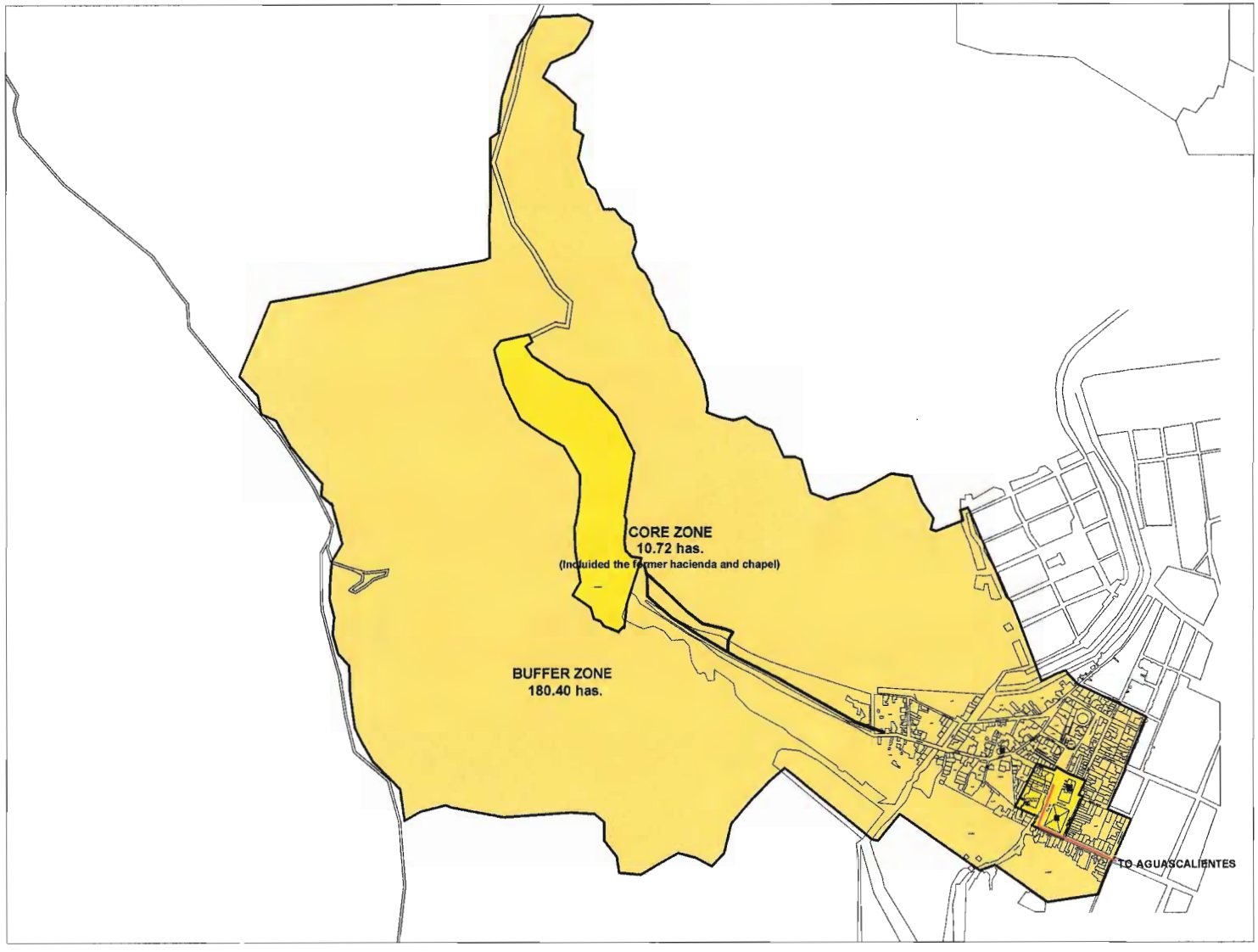
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DATE: NOV, 2008

SCALE: 1:6476

0 70 140

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: AM-008

IDENTIFICATION OF THE FORMER HACIENDA OF PABELLON DE HIDALGO

CADASTRAL MAP

NAME OF SITE: FORMER HACIENDA OF PABELLON DE HIDALGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



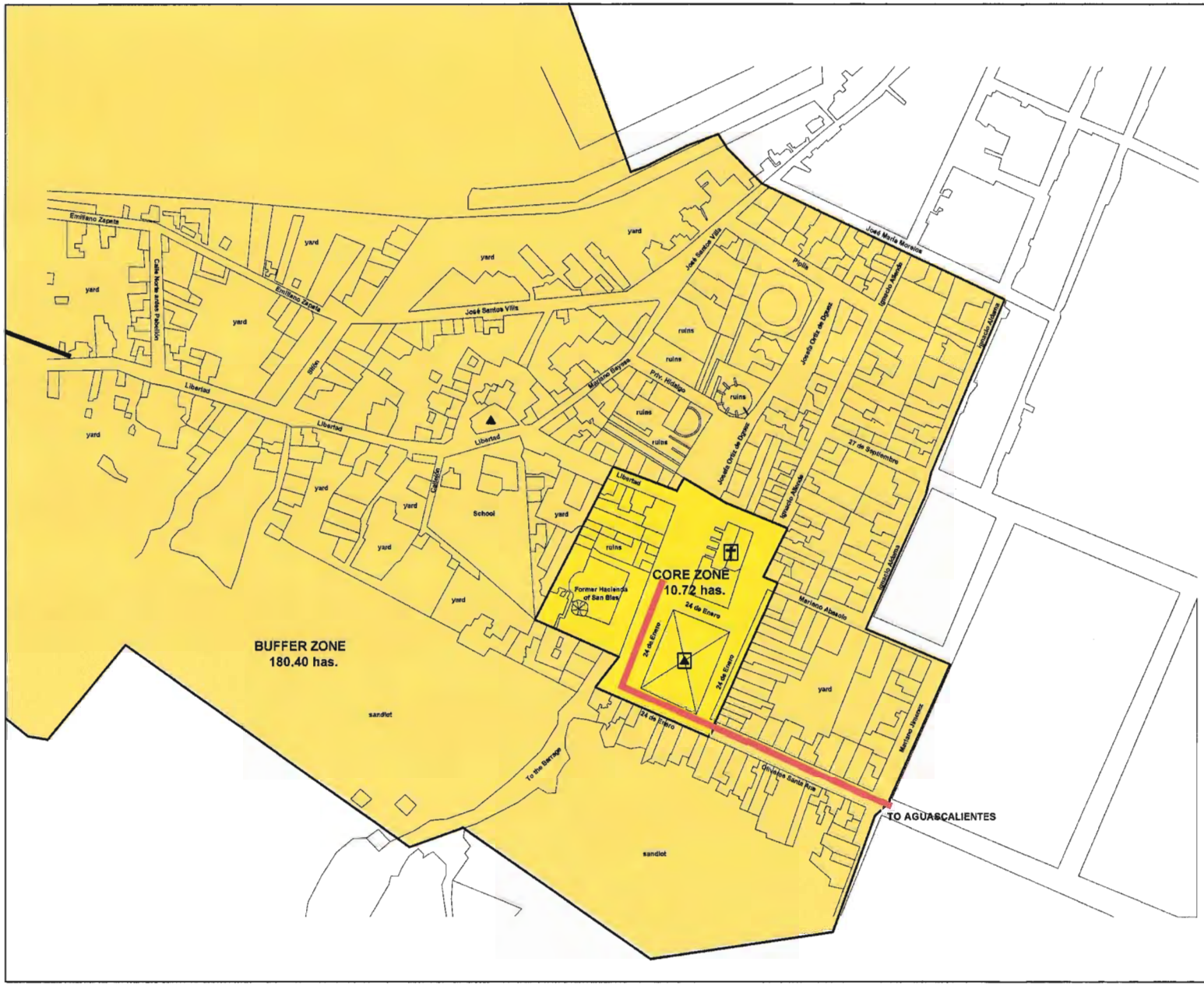
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DATE: NOV, 2009

SCALE: 1:10500

0 170 340

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **AM-008-A**

IDENTIFICATION OF THE FORMER HACIENDA OF PABELLON DE HIDALGO IN DETAIL

CADASTRAL MAP

NAME OF SITE: **FORMER HACIENDA OF PABELLON DE HIDALGO**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:2701

0 50 100

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

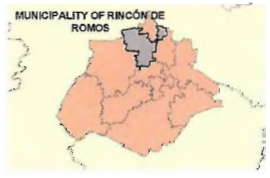
KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF PABELLON DE HIDALGO
AM-009	AEREAL MAP

NAME OF SITE: FORMER HACIENDA OF PABELLON DE HIDALGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:11280

0 170 340

GRAPHIC SCALE METERS



AGUASCALIENTES STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:

AM-009-A

IDENTIFICATION OF THE FORMER HACIENDA OF PABELLON DE HIDALGO IN DETAIL

AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF PABELLON DE HIDALGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



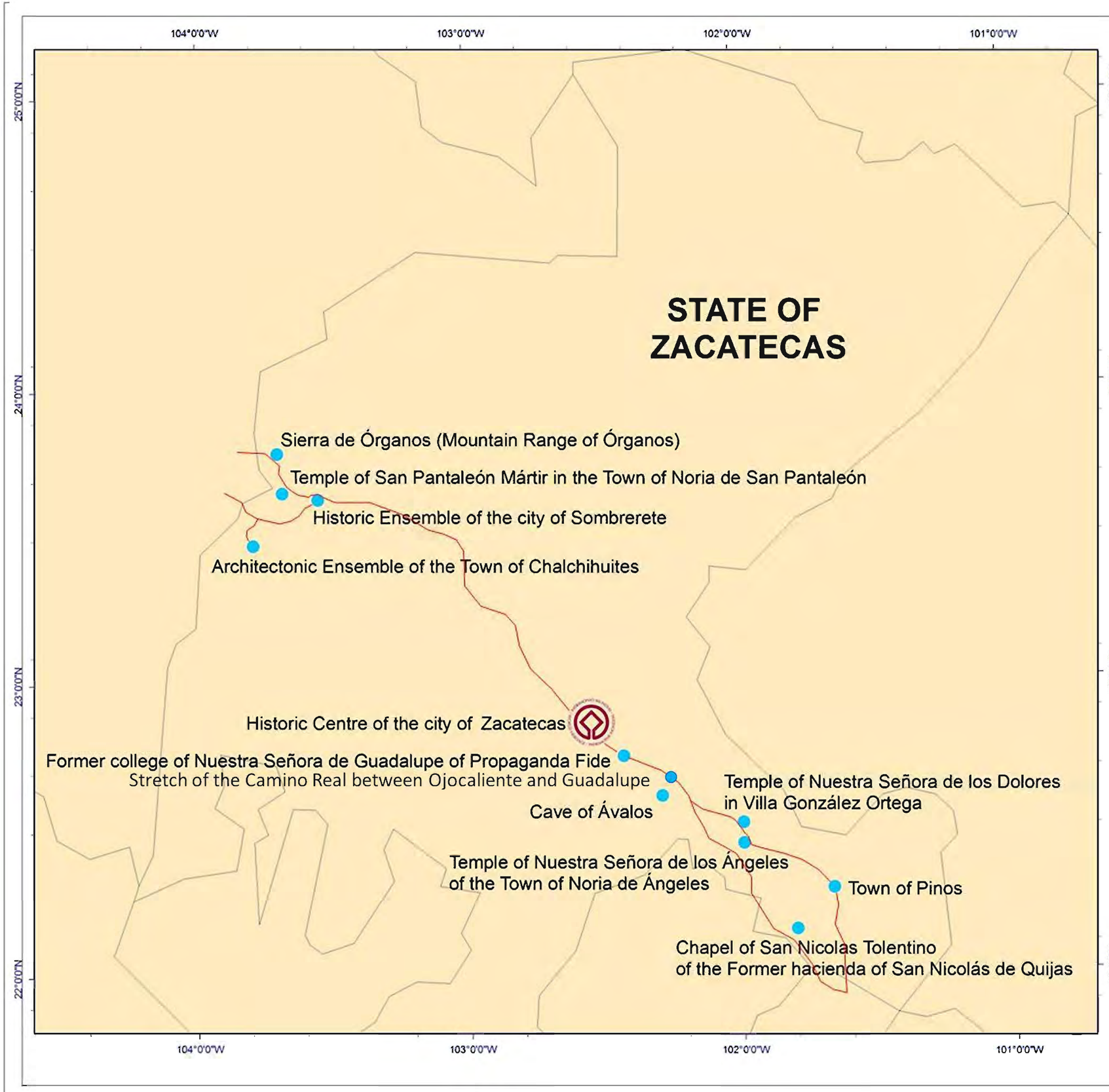
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DATE: NOV, 2009

SCALE: 1:2701

0 50 100

GRAPHIC SCALE METERS



STATE GOVERNMENT OF ZACATECAS

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY
ZM-001

GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF ZACATECAS

NOMENCLATURE

- SITES IN ZACATECAS
- WORLD HERITAGE SITE
- ROAD OF CRTA

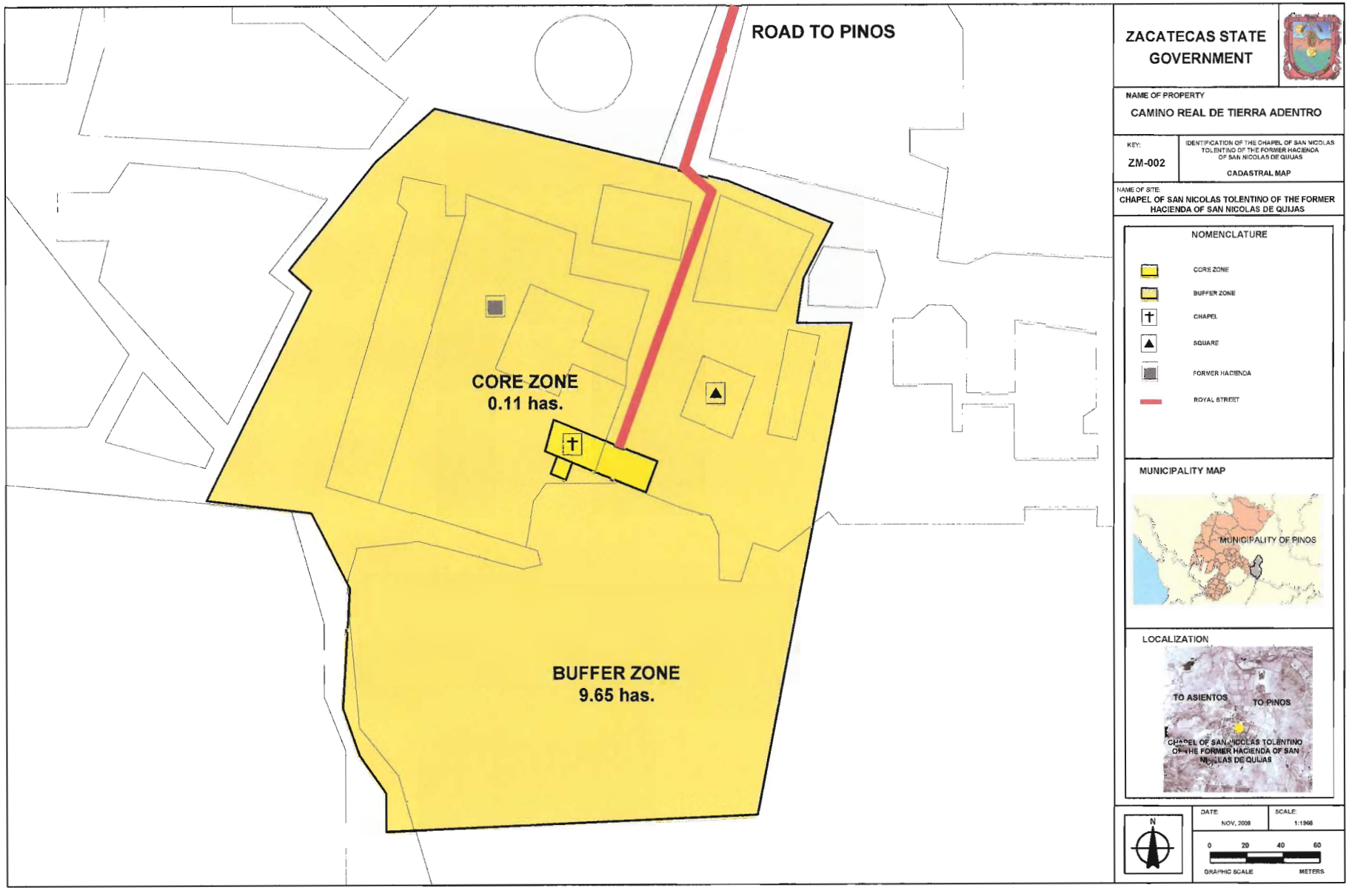


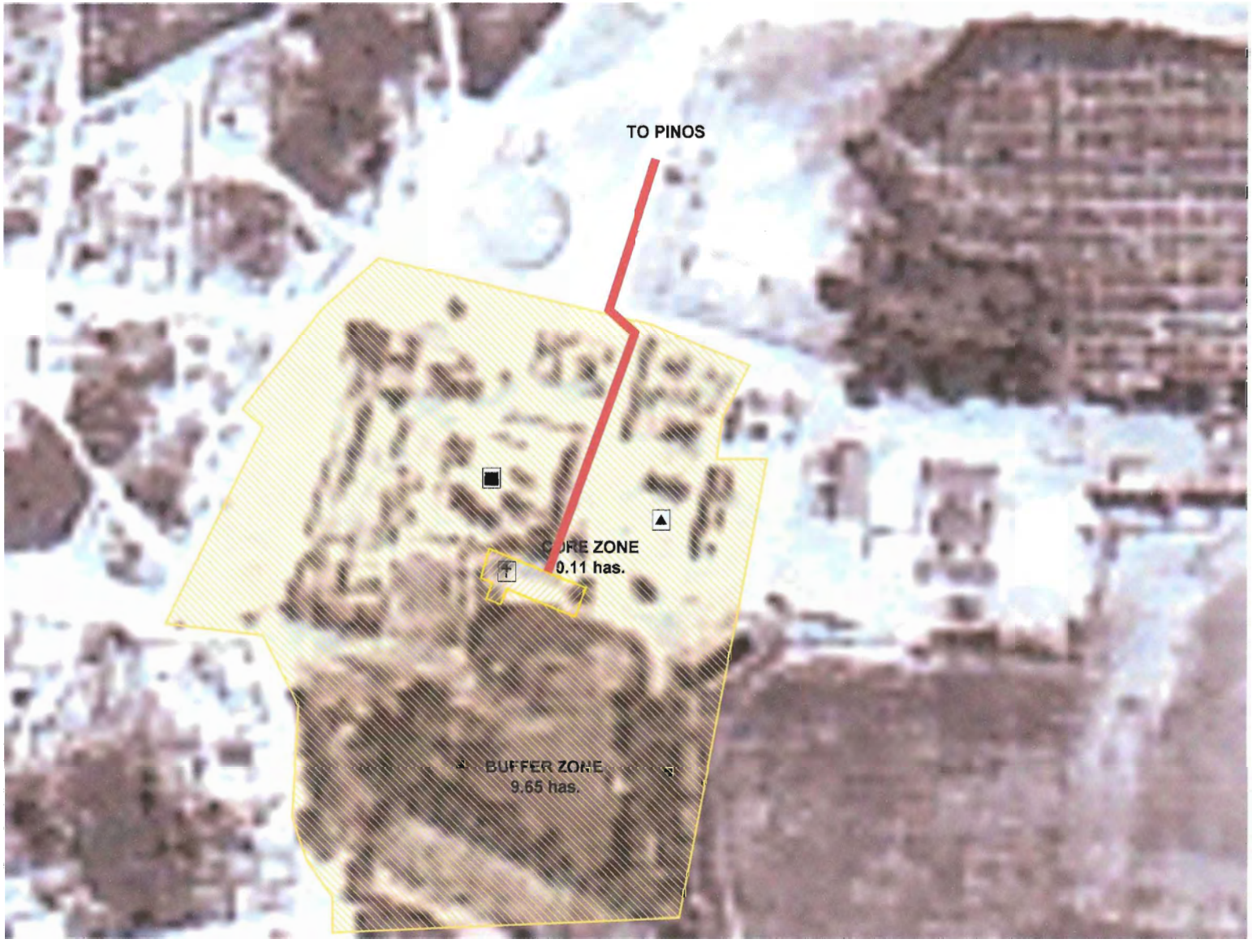
DATE:
NOV, 2009

SCALE
1:989,021

N

0 12.5 25 50
Km.
GRAPHIC SCALE


ROAD TO PINOS
CORE ZONE
0.11 has.
BUFFER ZONE
9.65 has.
ZACATECAS STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
ZM-002
IDENTIFICATION OF THE CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS
CADASTRAL MAP
NAME OF SITE:
CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS
NOMENCLATURE
CORE ZONE
BUFFER ZONE
CHAPEL
SQUARE
FORMER HACIENDA
ROYAL STREET
MUNICIPALITY MAP
MUNICIPALITY OF PINOS
LOCALIZATION
TO ASIENTOS
TO PINOS
CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS
N
DATE:
NOV, 2009
SCALE:
1:1968
0 20 40 60
GRAPHIC SCALE
METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS
ZM-003	AEREAL MAP

NAME OF SITE:

CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- FORMER HACIENDA
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

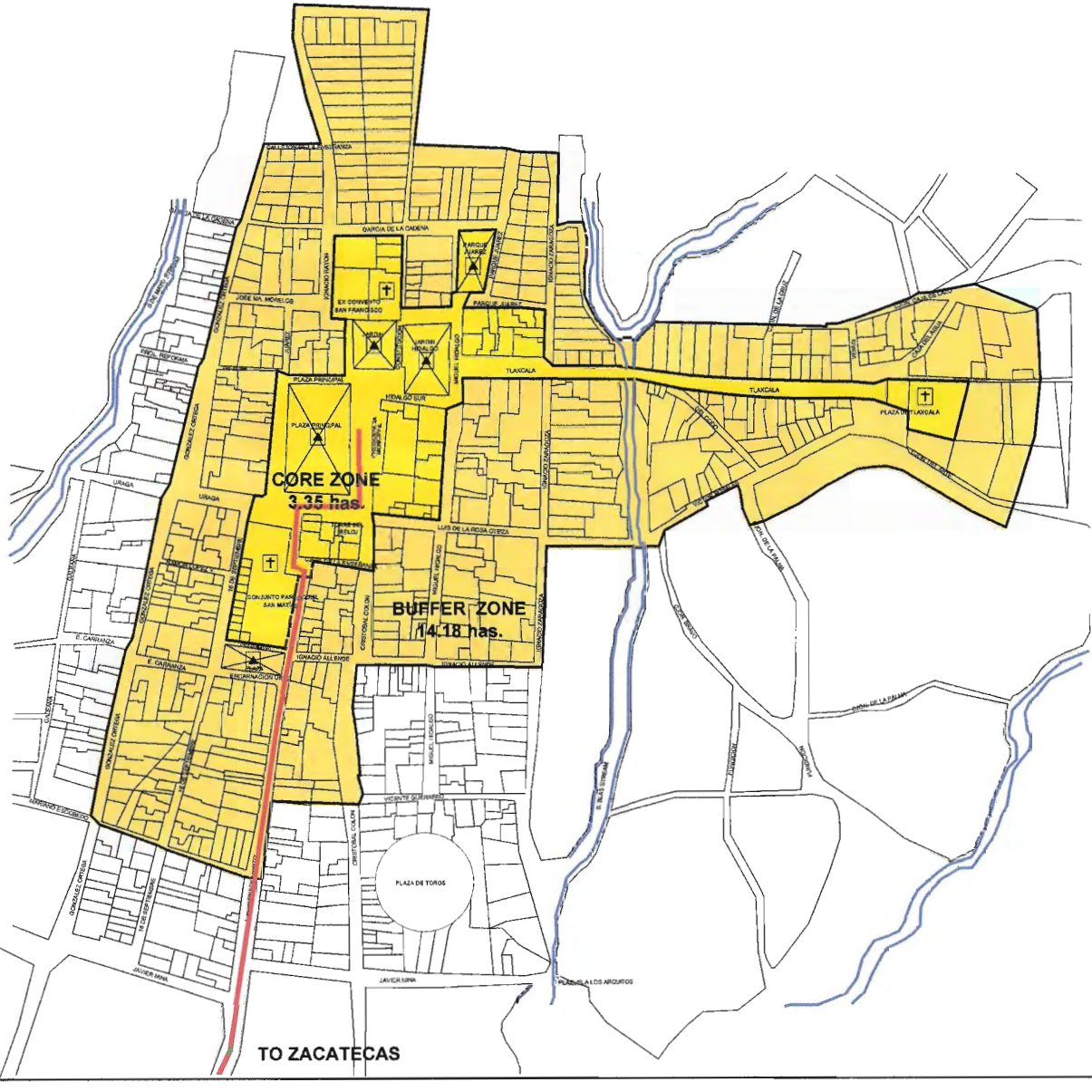


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DATE:	SCALE:
NOV, 2009	1:2320

0 20 40 60 80

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TOWN OF PINOS
ZM-004	CADASTRAL MAP

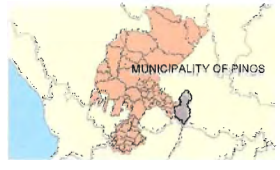
NAME OF SITE:

TOWN OF PINOS

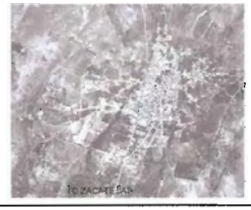
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



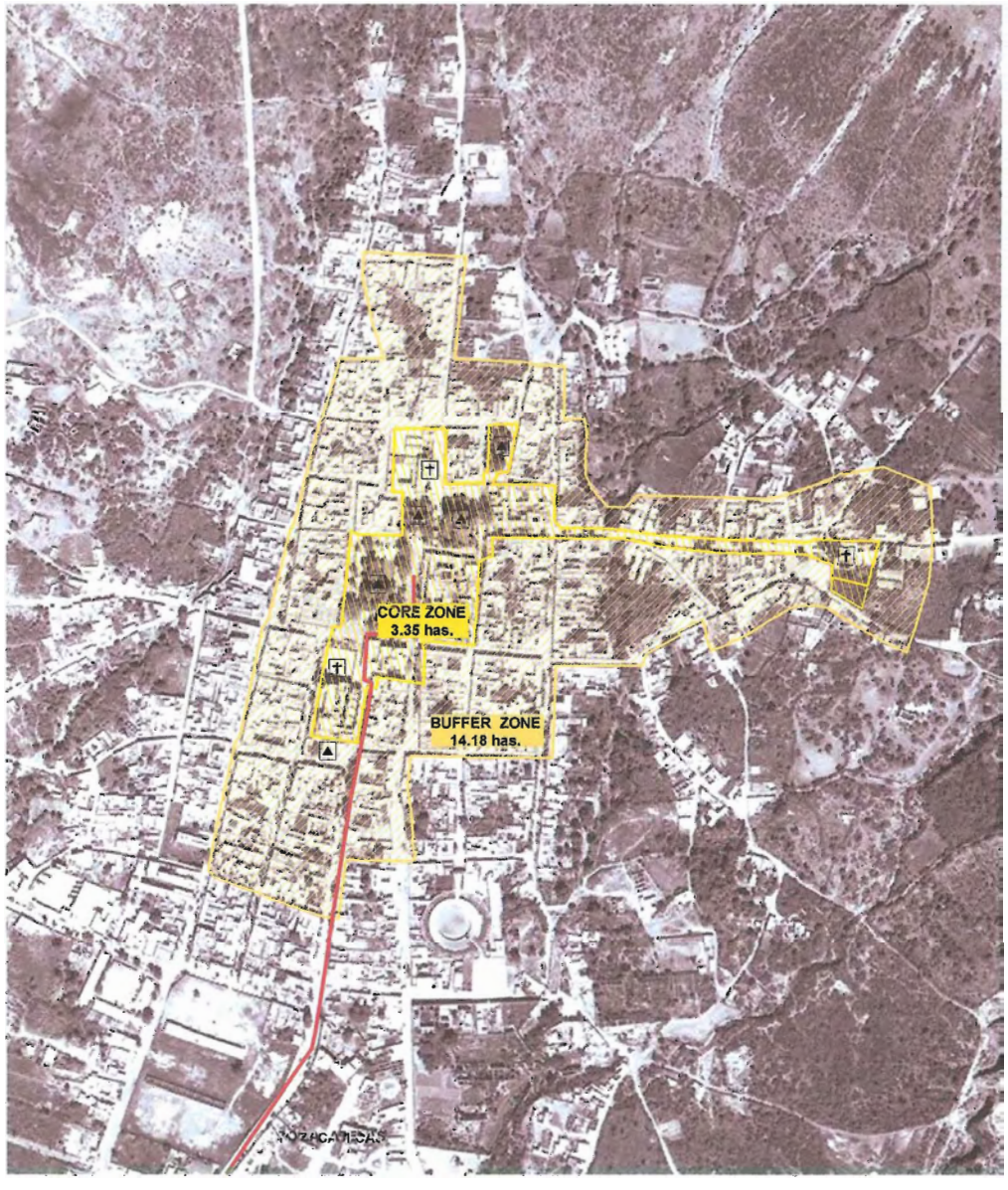
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DATE: NOV, 2009

SCALE: 1:3145

0 30 60 90

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TOWN OF PINOS
ZM-005	AEREAL MAP

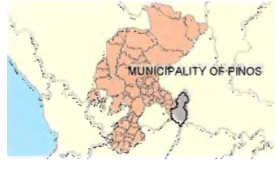
NAME OF SITE:

TOWN OF PINOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

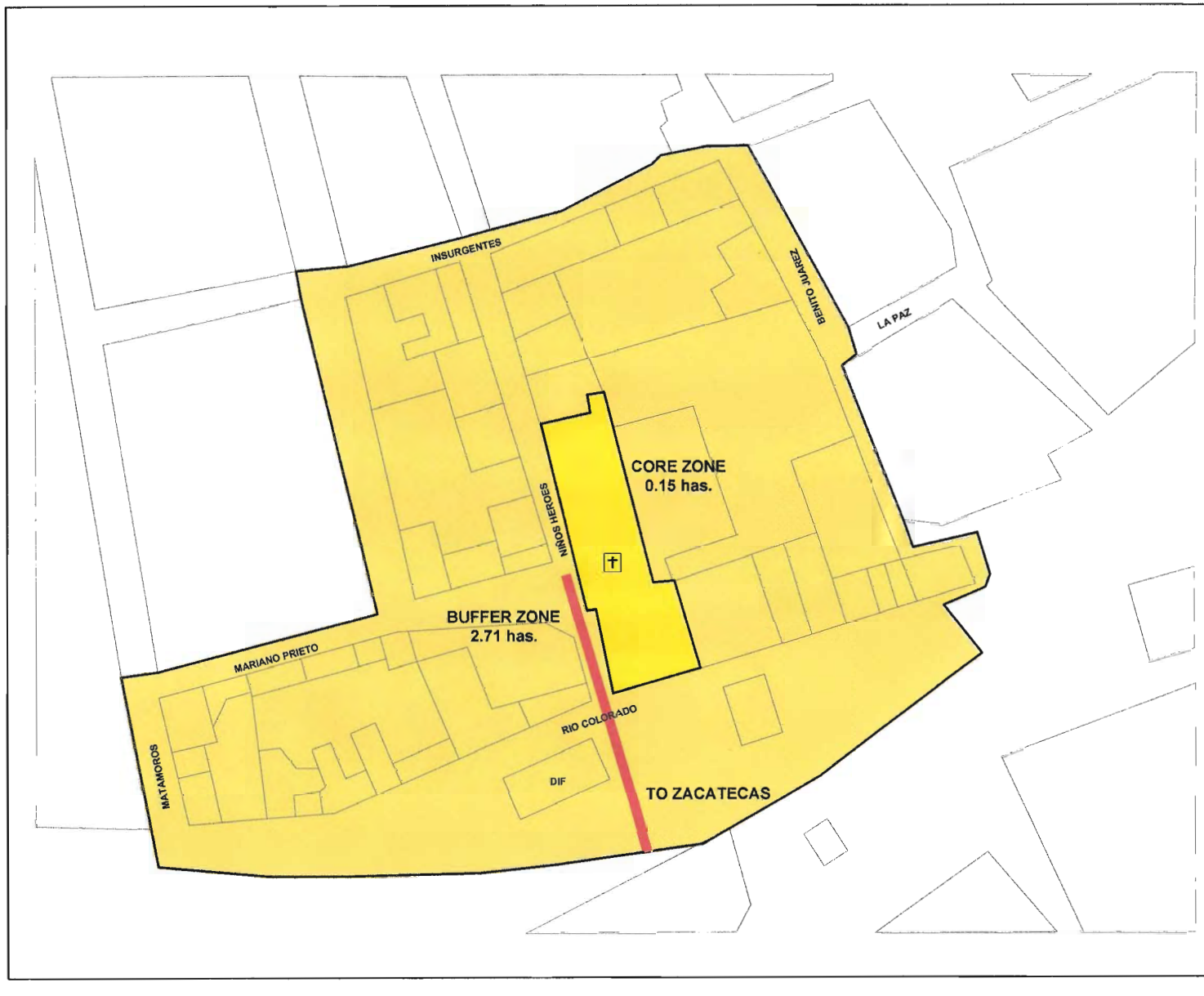


N

DATE:	SCALE:
NOV, 2008	1:4529

0 45 90 135

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-006

IDENTIFICATION OF THE TEMPLE OF NUESTRA SEÑORA DE LOS ANGELES OF THE TOWN OF NORIA DE ANGELES

CADASTRAL MAP

NAME OF SITE: TEMPLE OF NUESTRA SEÑORA DE LOS ANGELES OF THE TOWN OF NORIA DE ANGELES

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:1073

0 10 20 30

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TEMPLE OF NUESTRA SEÑORA DE LOS ANGELES OF THE TOWN OF NORIA DE ANGELES
ZM-007	AEREAL MAP

NAME OF SITE: **TEMPLE OF NUESTRA SEÑORA DE LOS ANGELES OF THE TOWN OF NORIA DE ANGELES**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

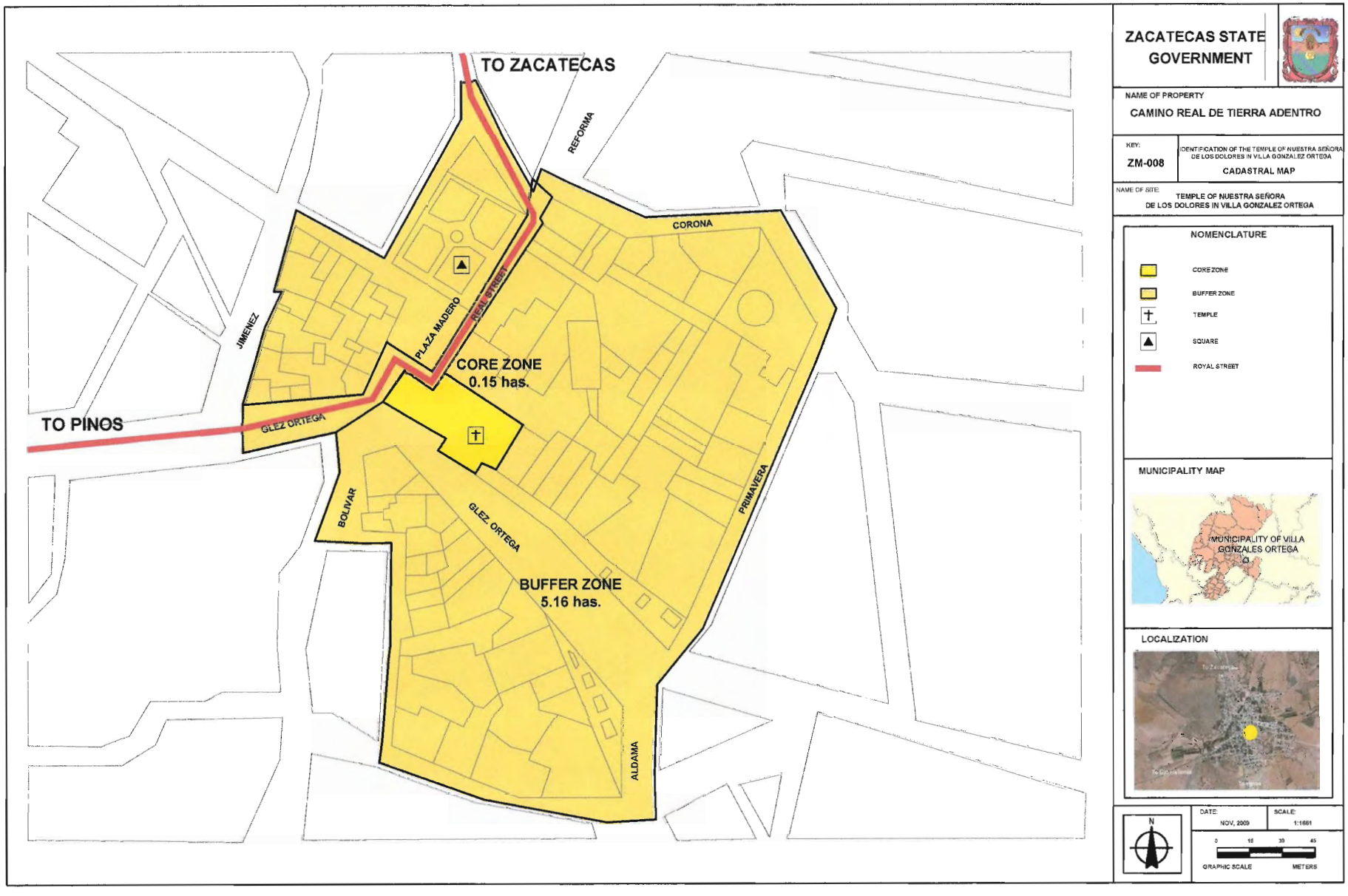


N

DATE:	SCALE:
NOV, 2008	1:1073

0 10 20 30

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
ZM-008

IDENTIFICATION OF THE TEMPLE OF NUESTRA SEÑORA DE LOS DOLORES IN VILLA GONZALEZ ORTEGA
CADASTRAL MAP

NAME OF SITE:
TEMPLE OF NUESTRA SEÑORA DE LOS DOLORES IN VILLA GONZALEZ ORTEGA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:1661

0 15 30 45
GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-009

IDENTIFICATION OF THE TEMPLE OF NUESTRA SEÑORA DE LOS DOLORES IN VILLA GONZALEZ ORTEGA

AEREAL MAP

NAME OF SITE:

TEMPLE OF NUESTRA SEÑORA DE LOS DOLORES IN VILLA GONZALEZ ORTEGA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



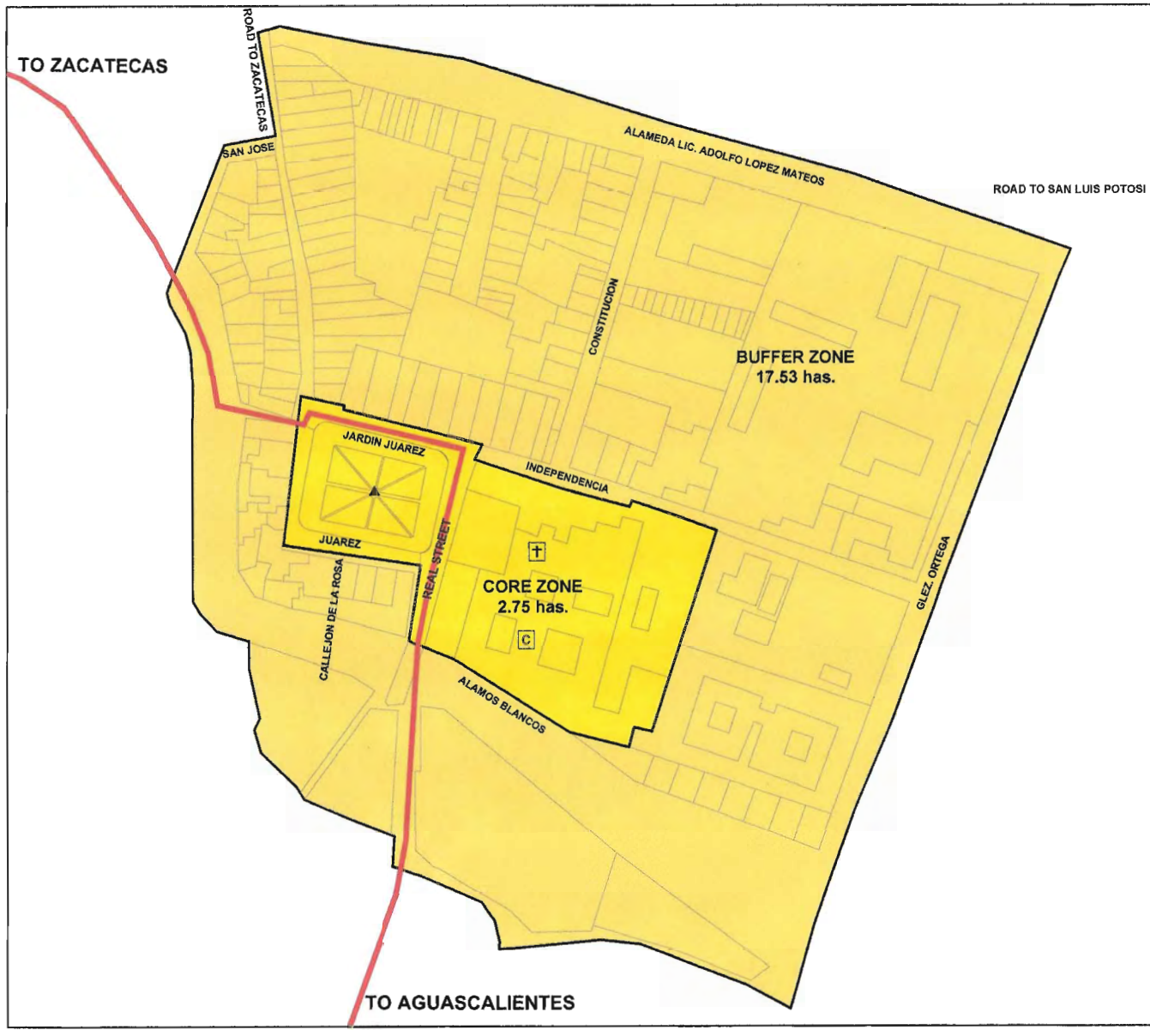
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DATE: NOV, 2009

SCALE: 1:1651

0 15 30 45

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-010

IDENTIFICATION OF THE FORMER COLLEGE OF NUESTRA SEÑORA DE GUADALUPE OF PROPAGANDA FIDE

CADASTRAL MAP

NAME OF SITE:

FORMER COLLEGE OF NUESTRA SEÑORA DE GUADALUPE OF PROPAGANDA FIDE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- COLLEGE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:2709

0 30 60 90

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
ZM-011

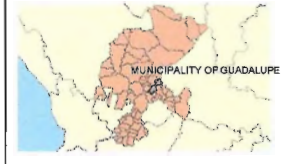
IDENTIFICATION OF THE FORMER COLLEGE OF NUESTRA SEÑORA DE GUADALUPE OF PROPAGANDA FIDE
AEREAL MAP

NAME OF SITE
FORMER COLLEGE OF NUESTRA SEÑORA DE GUADALUPE OF PROPAGANDA FIDE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- COLLEGE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:3479

0 25 50 75
GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **ZM-012**

IDENTIFICATION OF THE HISTORIC ENSEMBLE OF THE CITY OF SOMBRERETE

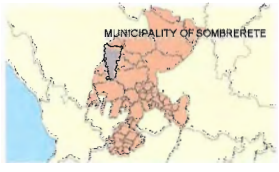
CADASTRAL MAP

NAME OF SITE: **HISTORIC ENSEMBLE OF THE CITY OF SOMBRERETE**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:4833

0 50 100 150

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

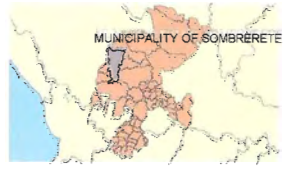
KEY:	IDENTIFICATION OF THE HISTORIC ENSEMBLE OF THE CITY OF SOMBRERETE
ZM-013	AEREAL MAP

NAME OF SITE: **HISTORIC ENSEMBLE OF THE CITY OF SOMBRERETE**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



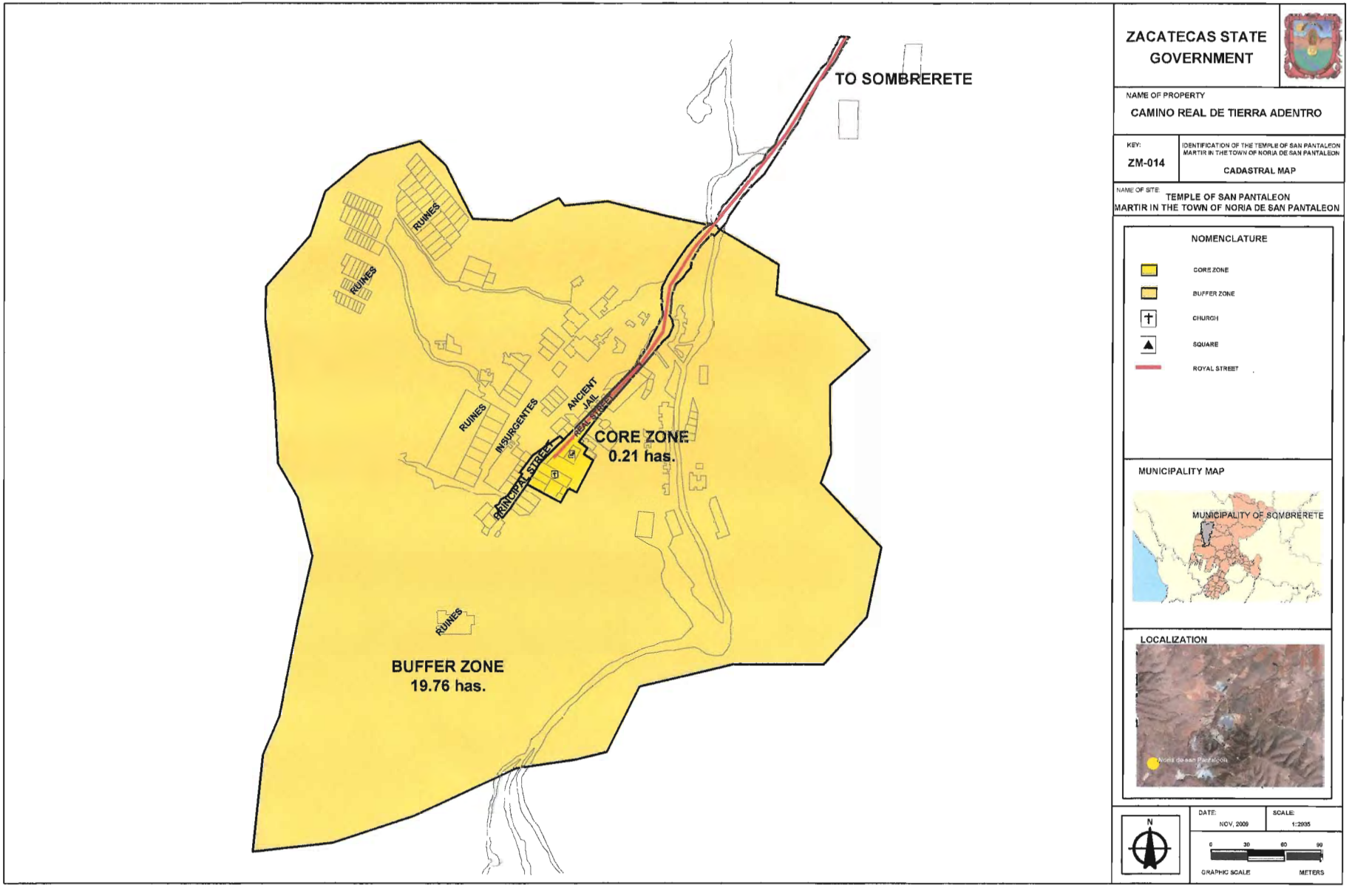
N

DATE: NOV, 2009

SCALE: 1:4833

0 50 100 150

GRAPHIC SCALE METERS


TO SOMBRERETE
RUINES
RUINES
RUINES
INSURGENTES
ANCIENT JAIL
REAL STREET
PRINCIPAL STREET
CORE ZONE
0.21 has.
RUINES
BUFFER ZONE
19.76 has.
ZACATECAS STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
ZM-014
IDENTIFICATION OF THE TEMPLE OF SAN PANTALEON MARTIR IN THE TOWN OF NORIA DE SAN PANTALEON
CADASTRAL MAP
NAME OF SITE:
TEMPLE OF SAN PANTALEON MARTIR IN THE TOWN OF NORIA DE SAN PANTALEON
NOMENCLATURE
CORE ZONE
BUFFER ZONE
CHURCH
SQUARE
ROYAL STREET
MUNICIPALITY MAP
MUNICIPALITY OF SOMBRERETE
LOCALIZATION
Noria de san Pantaleón
N
DATE:
NOV, 2009
SCALE:
1:2935
0 30 60 90
GRAPHIC SCALE
METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TEMPLE OF SAN PANTALEON MARTIR IN THE TOWN OF NORIA DE SAN PANTALEON
ZM-015	**AEREAL MAP**

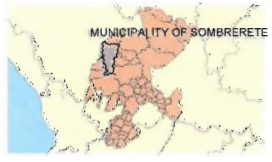
NAME OF SITE:

TEMPLE OF SAN PANTALEON MARTIR IN THE TOWN OF NORIA DE SAN PANTALEON

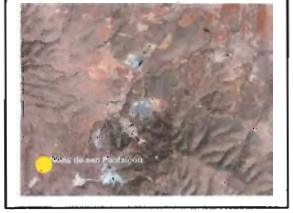
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

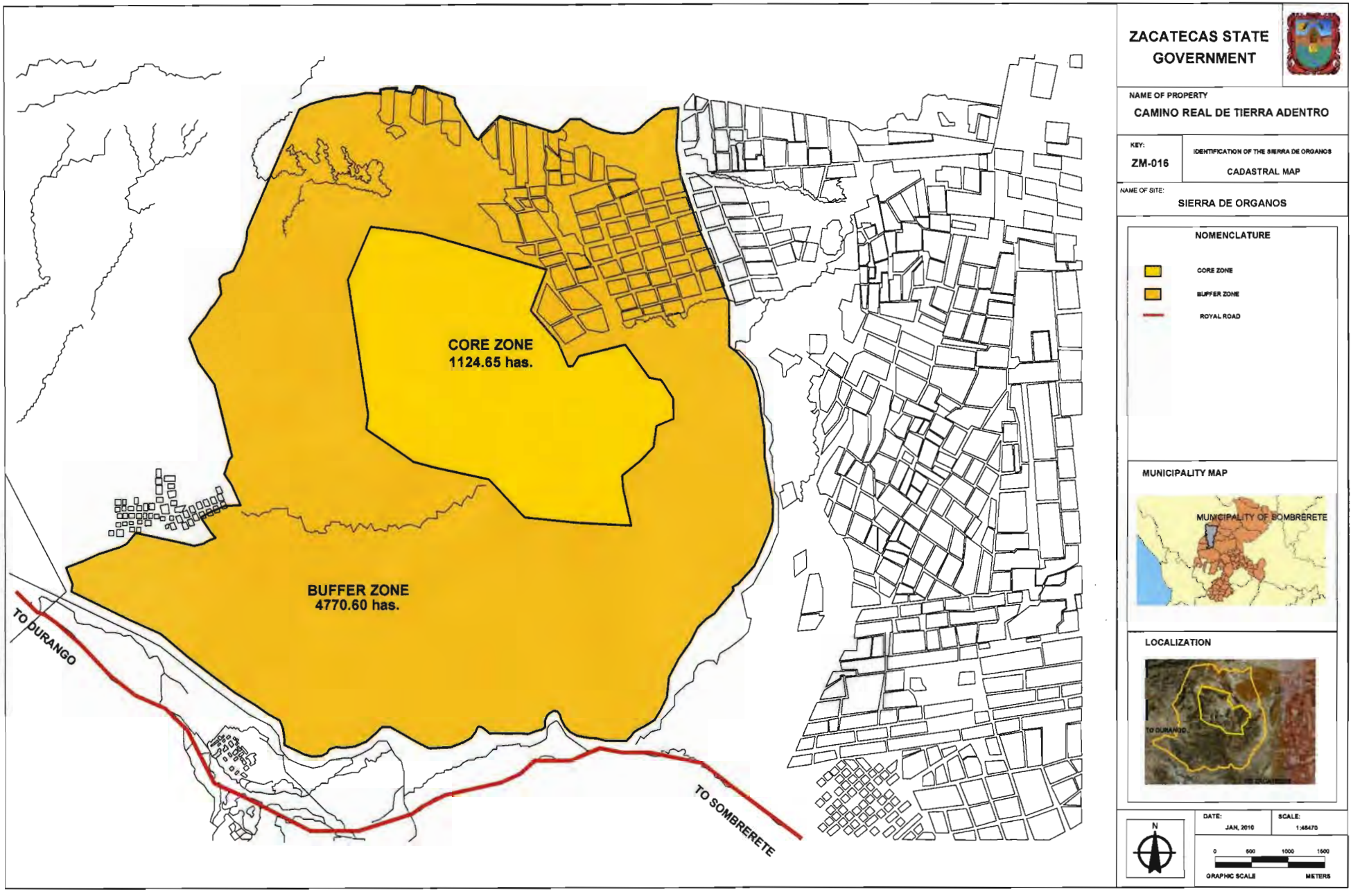


DATE:	SCALE:
NOV, 2009	1:3261

N

0 25 50 75

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-016

IDENTIFICATION OF THE SIERRA DE ORGANOS

CADASTRAL MAP

NAME OF SITE:

SIERRA DE ORGANOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- ROYAL ROAD

MUNICIPALITY MAP

LOCALIZATION

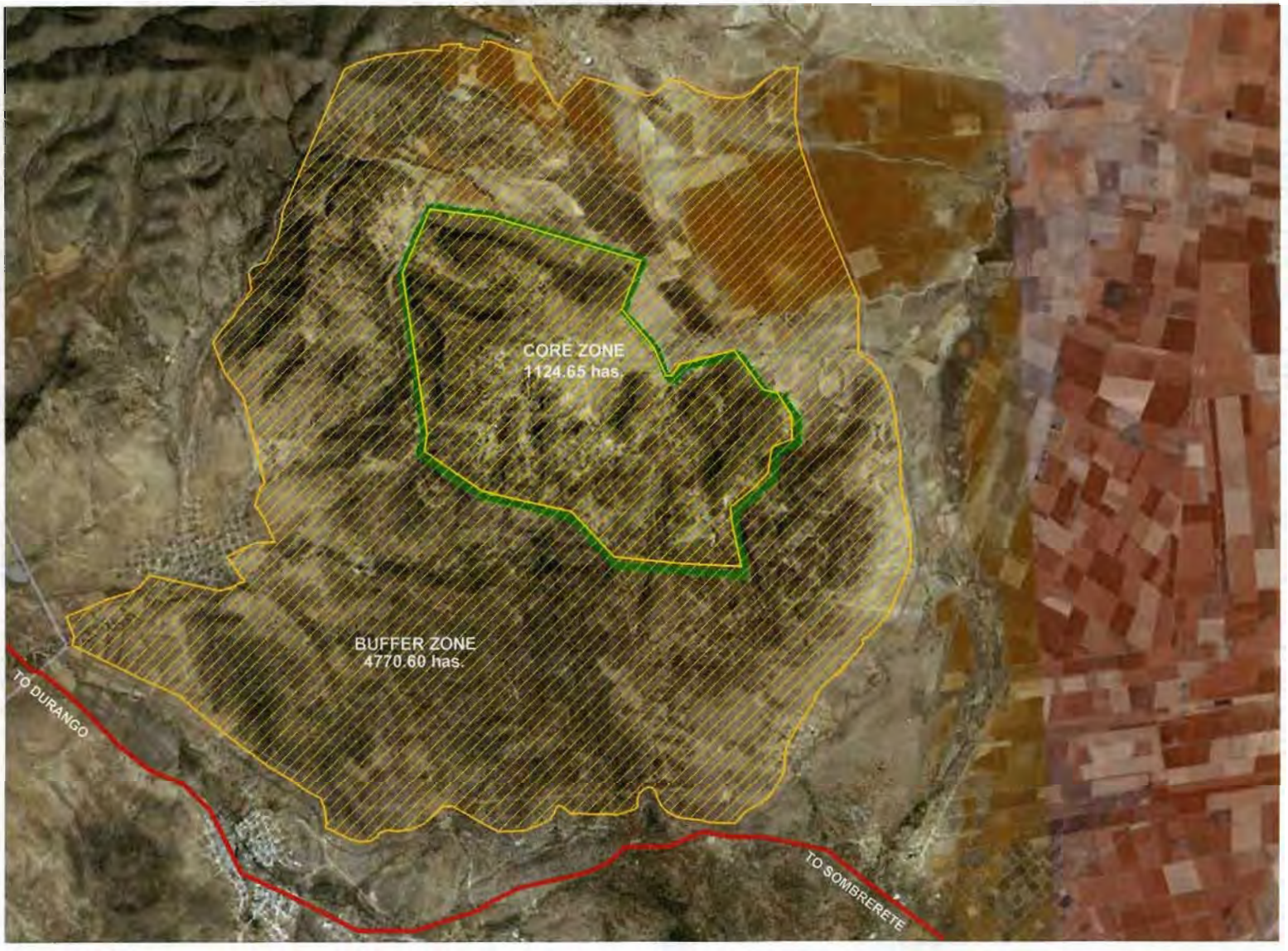
N

DATE: JAN, 2010

SCALE: 1:45470

0 500 1000 1500

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
ZM-017

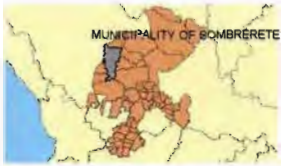
IDENTIFICATION THE OF SIERRA DE ORGANOS
AEREAL MAP

NAME OF SITE:
SIERRA DE ORGANOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



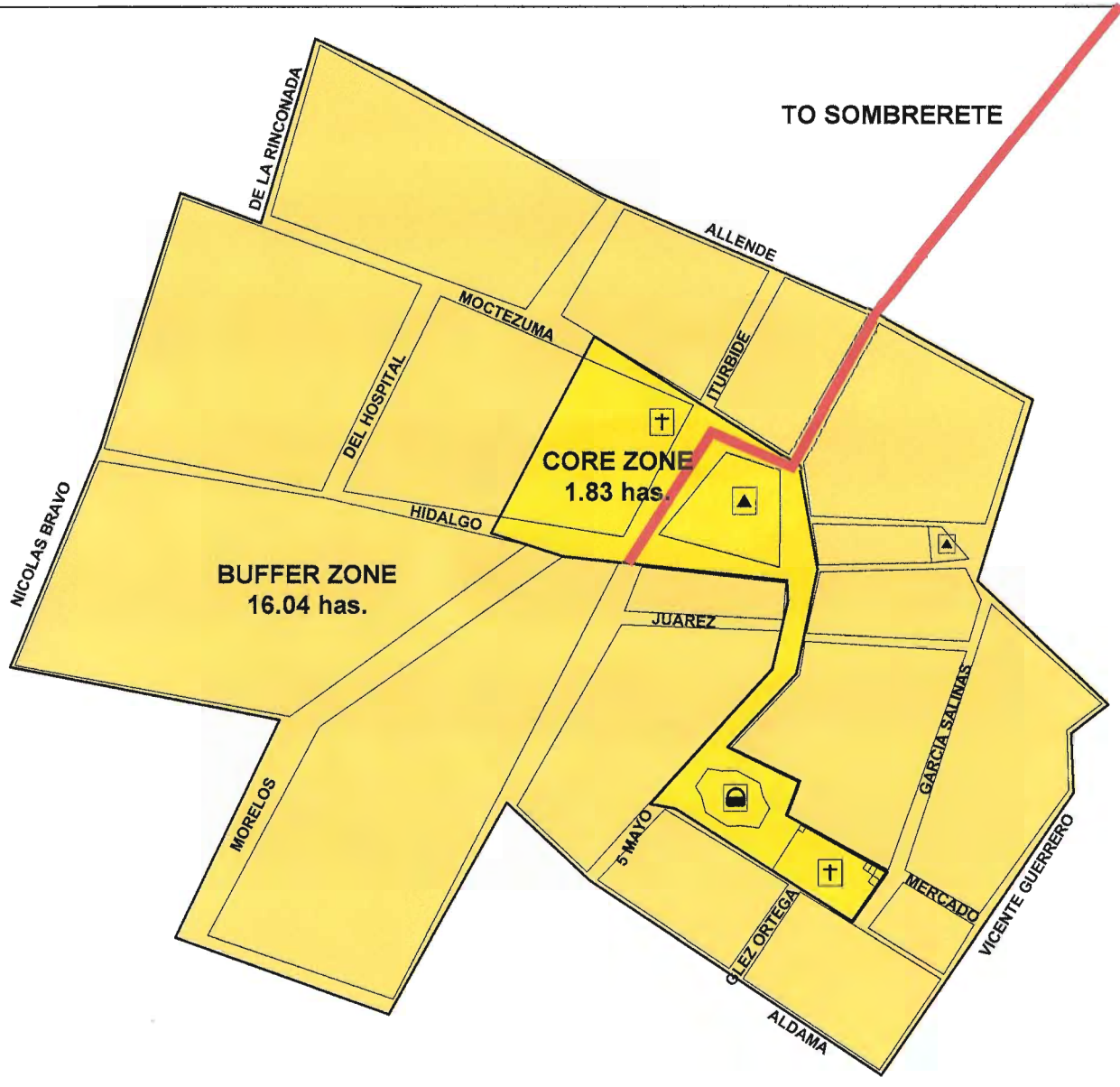
N

DATE: JAN, 2010

SCALE: 1:46470

0 500 1000 1500

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE ARCHITECTONIC ENSEMBLE OF THE TOWN OF CHALCHIHUITES
ZM-018	CADASTRAL MAP

NAME OF SITE:

ARCHITECTONIC ENSEMBLE OF THE TOWN OF CHALCHIHUITES

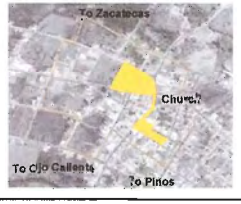
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- MARQUET
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



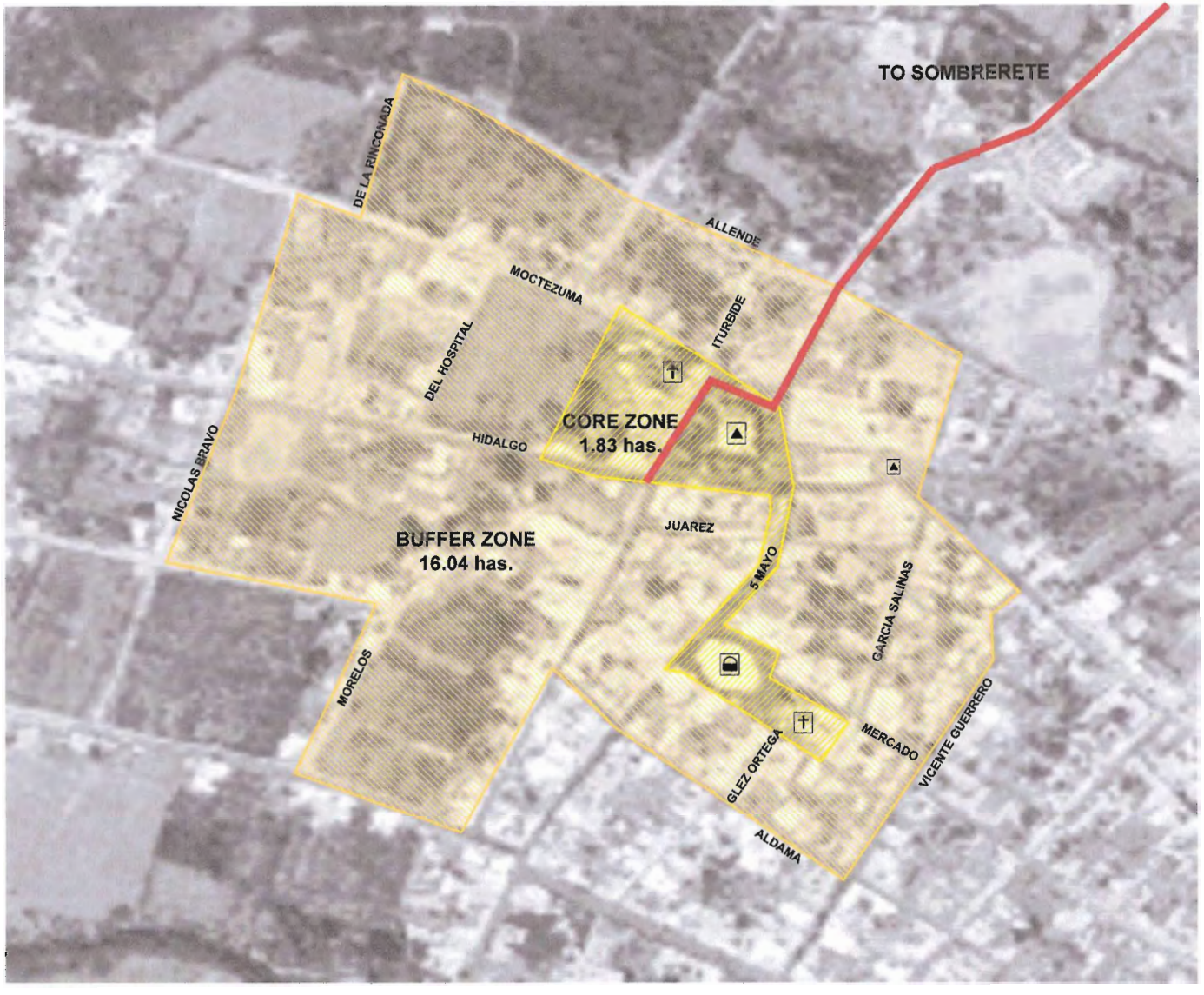
N

DATE: NOV, 2009

SCALE: 1:2321

0 25 50 75

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **ZM-019**

IDENTIFICATION OF THE ARCHITECTONIC ENSEMBLE OF THE TOWN OF CHALCHIHUITES

AEREAL MAP

NAME OF SITE:

ARCHITECTONIC ENSEMBLE OF THE TOWN OF CHALCHIHUITES

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- SQUARE
- MARQUET
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:2858

0 25 50 75 100

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **ZM-020**

IDENTIFICATION OF THE STRETCH OF THE CAMINO REAL BETWEEN OJOCALIENTE AND ZACATECAS

AEREAL MAP

NAME OF SITE

STRETCH OF THE CAMINO REAL BETWEEN OJOCALIENTE AND ZACATECAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- ROAD OF CRTA
- TRACE OF THE CRTA

MUNICIPALITY MAP



LOCALIZATION



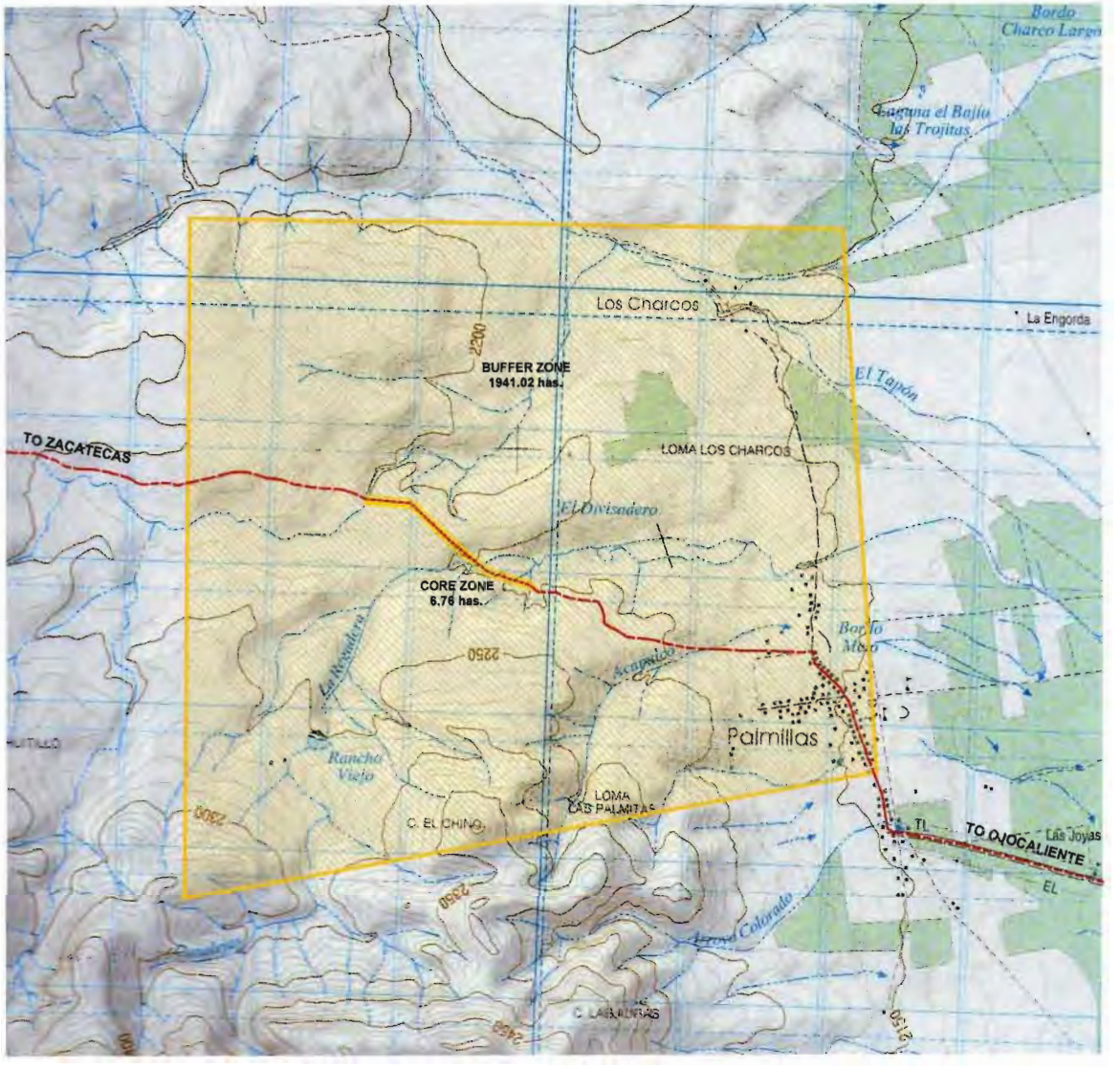
N

DATE: JAN, 2010

SCALE: 1:65

0 0.25 0.50 0.75 1.00

GRAPHIC SCALE KILOMETERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: ZM-021

IDENTIFICATION OF THE STRETCH OF THE CAMINO REAL BETWEEN OJOCALIENTE AND ZACATECAS

TOPOGRAPHIC MAP

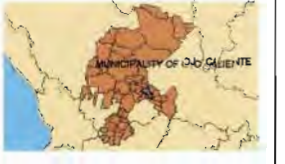
NAME OF SITE:

STRETCH OF THE CAMINO REAL BETWEEN OJOCALIENTE AND ZACATECAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- ROAD OF CRTA
- TRACE OF THE CRTA

MUNICIPALITY MAP



LOCALIZATION



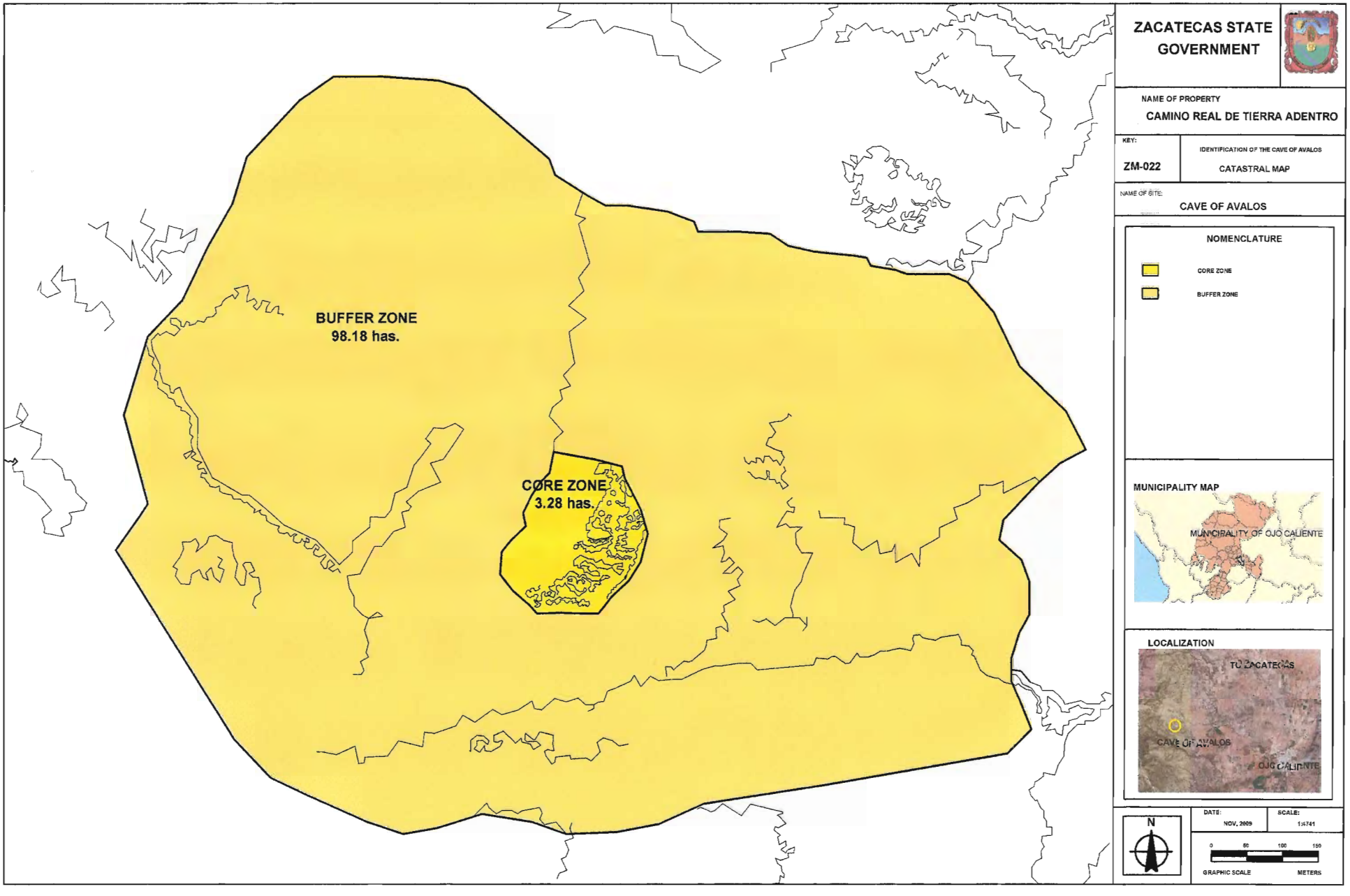
N

DATE: JAN, 2010

SCALE: 1:60

0 0.25 0.50 0.75 1.00

GRAPHIC SCALE KILOMETERS


BUFFER ZONE
98.18 has.
CORE ZONE
3.28 has.
ZACATECAS STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
KEY:
ZM-022
IDENTIFICATION OF THE CAVE OF AVALOS
CATASTRAL MAP
NAME OF SITE:
CAVE OF AVALOS
NOMENCLATURE
CORE ZONE
BUFFER ZONE
MUNICIPALITY MAP
MUNICIPALITY OF OJO CALIENTE
LOCALIZATION
TU ZACATECAS
CAVE OF AVALOS
OJO CALIENTE
N
DATE:
NOV. 2009
SCALE:
1:4741
0
50
100
150
GRAPHIC SCALE
METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE CAVE OF AVALOS
ZM-023	**AEREAL MAP**

NAME OF SITE:

CAVE OF AVALOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE

MUNICIPALITY MAP



LOCALIZATION

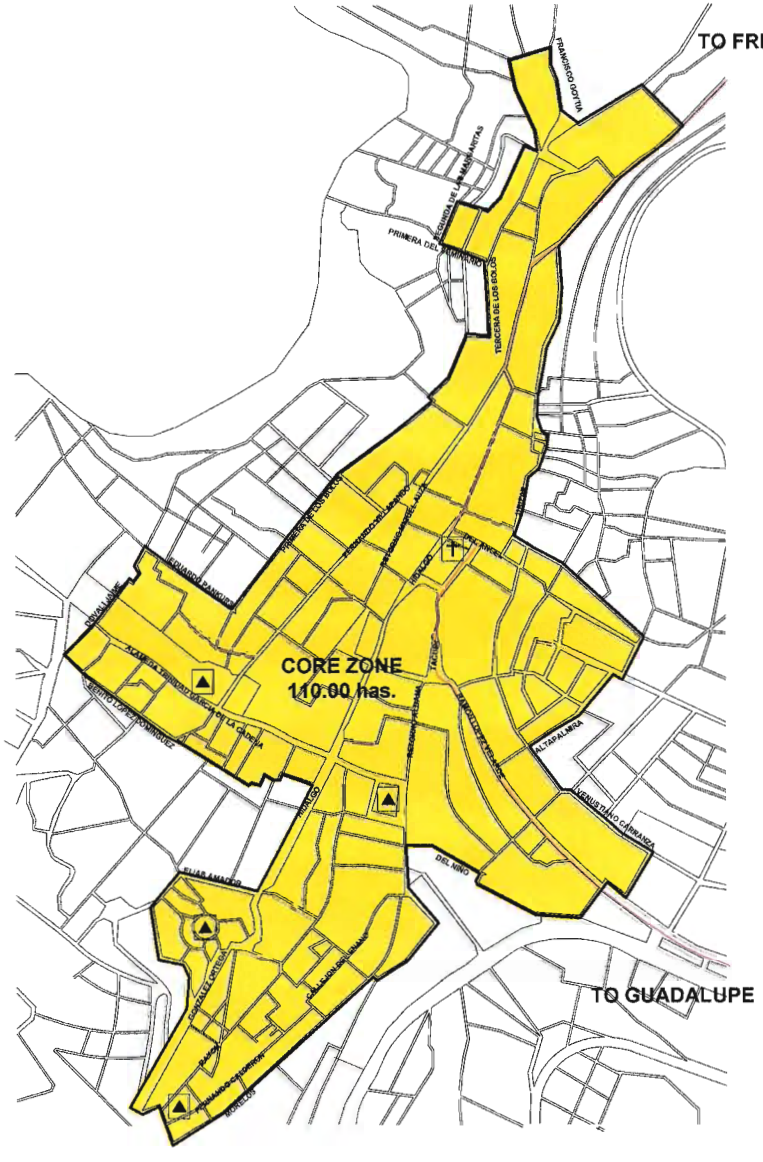


N

DATE:	SCALE:
NOV. 2009	1:6506

0 70 140 210

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF ZACATECAS
ZM-024	CADASTRAL MAP

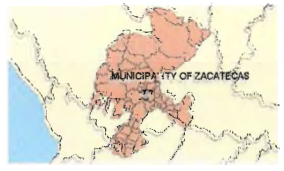
NAME OF SITE: HISTORIC CENTRE OF THE CITY OF ZACATECAS

NOMENCLATURE

- CORE ZONE
- INSCRIBED IN THE WORLD HERITAGE LIST IN 1993
- CATHEDRAL
- SQUARE
- ROYAL STREET

NOTE: THIS MAP ONLY INDICATE THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ROADS TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:7820

0 75 150 225

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF ZACATECAS
ZM-026	AEREAL MAP

NAME OF SITE: HISTORIC CENTRE OF THE CITY OF ZACATECAS

NOMENCLATURE

- CORE ZONE
  INSCRIBED IN THE WORLD HERITAGE LIST IN 1993
- CATHEDRAL
- SQUARE
- ROYAL STREET

NOTE: THIS MAP ONLY INDICATES THE CORE ZONE. DO NOT CONSIDER THIS MAP AS OFFICIAL PERIMETER, IN THAT CASE, PLEASE SUBMIT TO THE SECRETARIAT OF ICOMOS TO CHECK THE CORRECT REFERENCE.

MUNICIPALITY MAP



LOCALIZATION

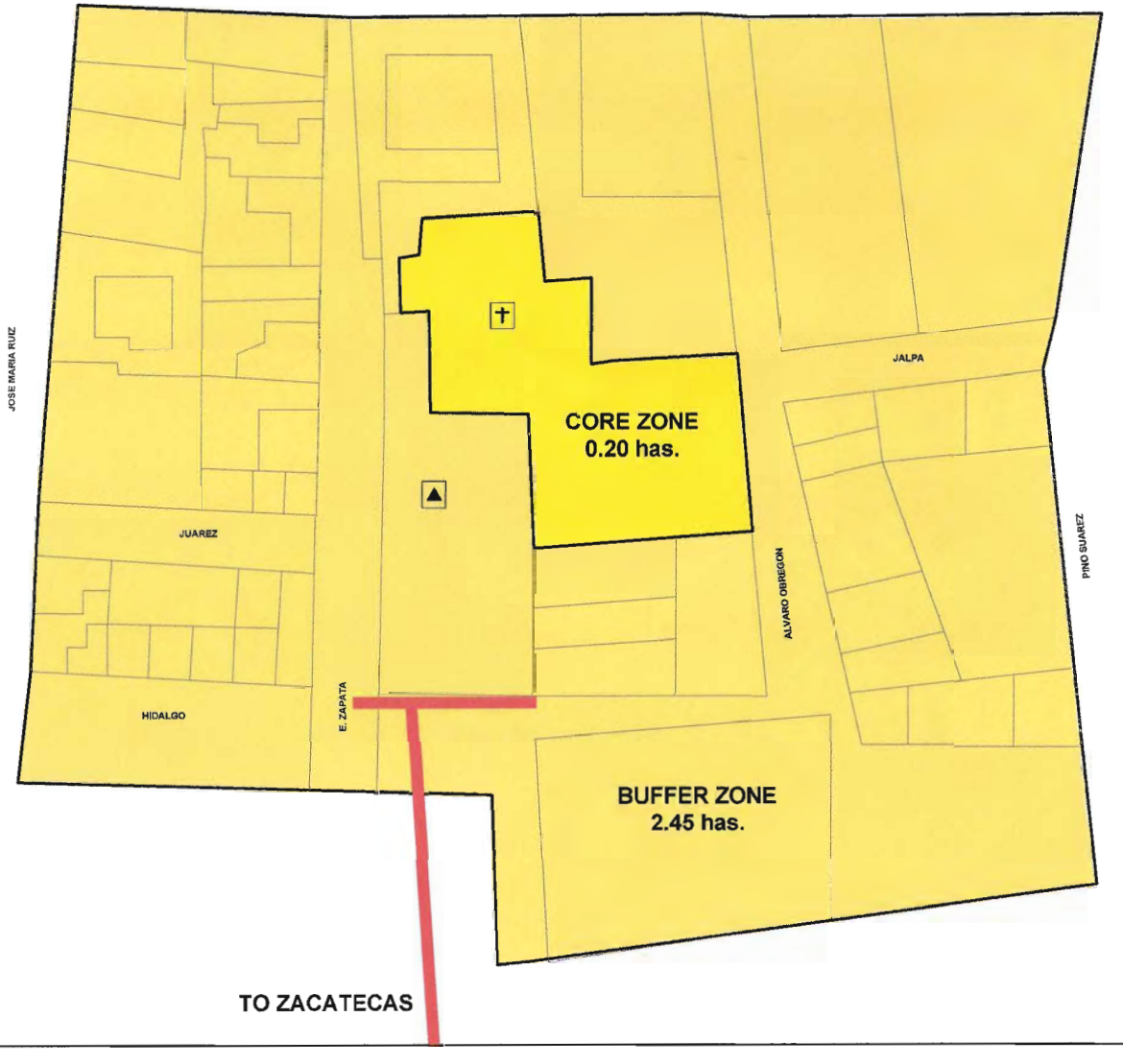


N

DATE:	SCALE:
NOV, 2008	1:9633

0 100 200 300

GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
ZM-064

IDENTIFICATION OF THE SANCTUARY OF PLATEROS
CADASTRAL MAP

NAME OF SITE:
SANCTUARY OF PLATEROS

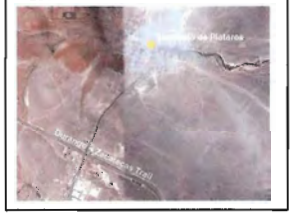
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- SANCTUARY
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:
NOV, 2009

SCALE:
1:010

0 10 20 30
GRAPHIC SCALE METERS



ZACATECAS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

KEY:
ZM-065

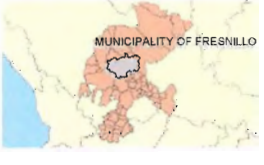
IDENTIFICATION OF THE SANCTUARY OF PLATEROS
AEREAL MAP

NAME OF SITE:
SANCTUARY OF PLATEROS

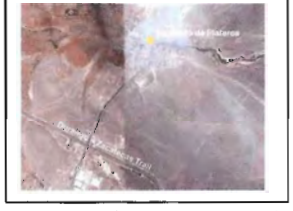
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- SANCTUARY
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

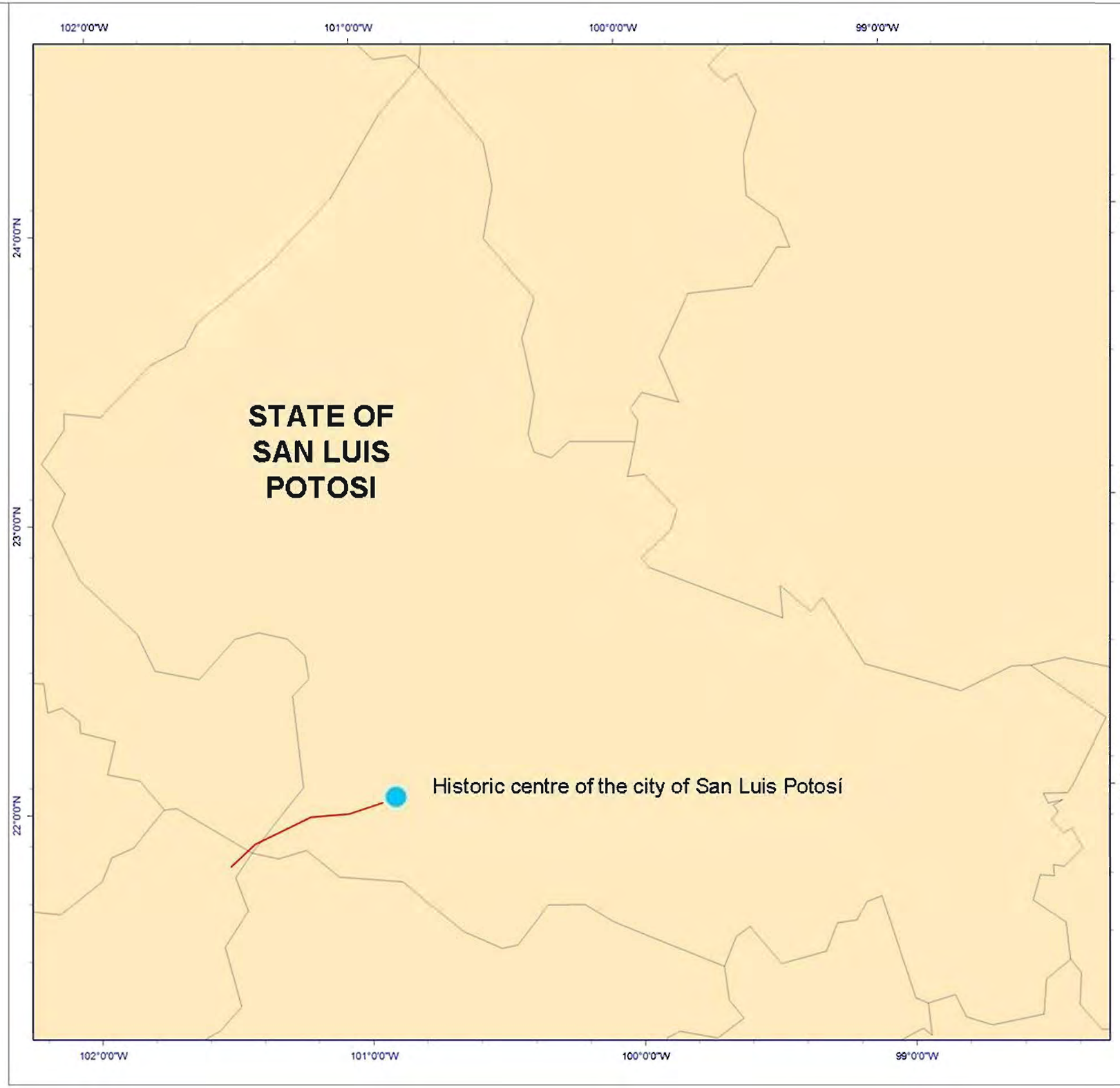


N

DATE:
NOV, 2009

SCALE:
1:975

0 10 20 30
GRAPHIC SCALE



STATE GOVERNMENT
OF SAN LUIS POTOSI

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF SAN LUIS POTOSI
SM-001	

NOMENCLATURE

- SITES IN SAN LUIS POTOSI
- ROAD OF CRTA

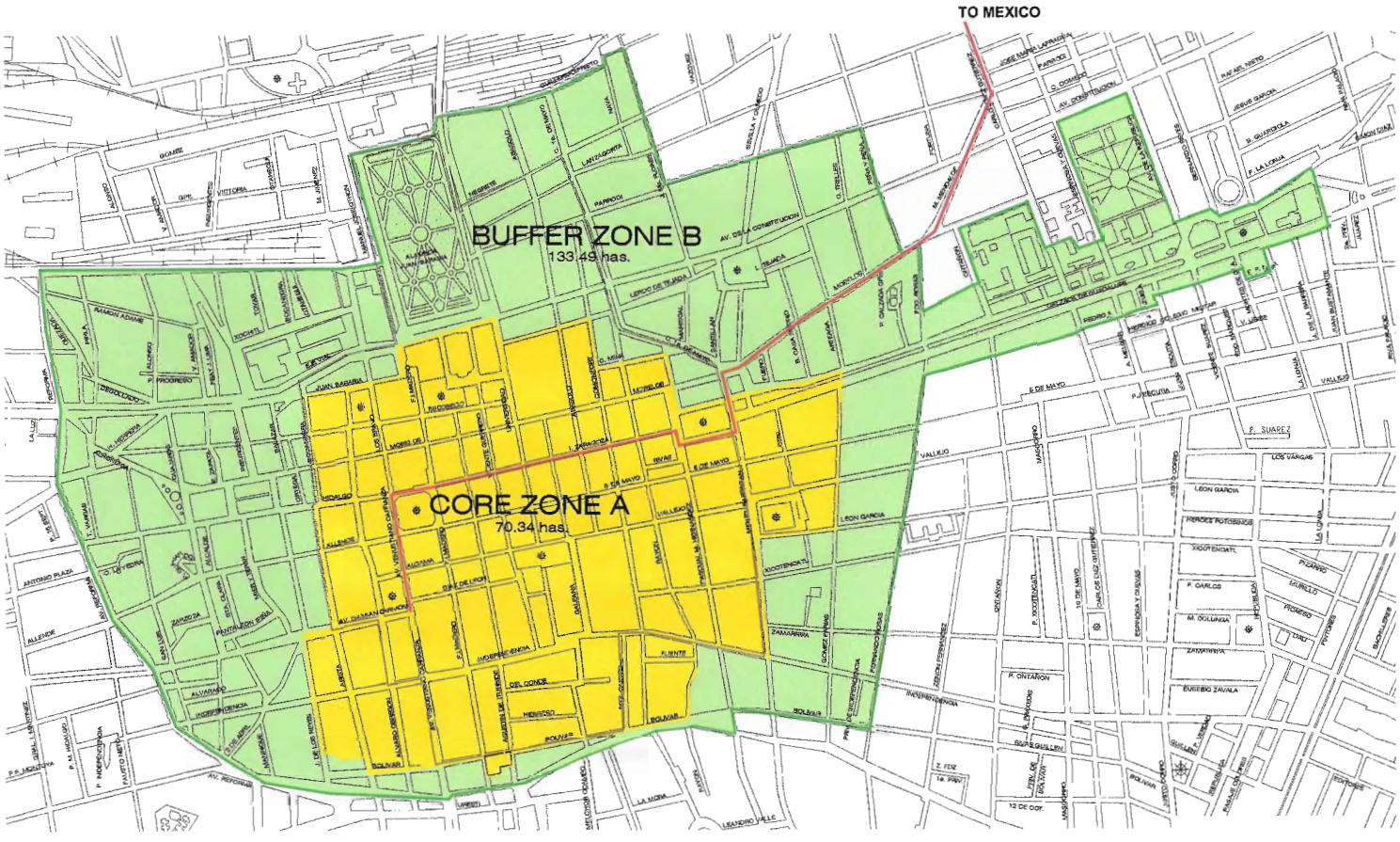


DATE: NOV, 2009

SCALE 1:1,012,623

N

0 10 20 40
Km.
GRAPHIC SCALE



SAN LUIS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSI
SM-002	CADASTRAL MAP

NAME OF SITE: HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSI

NOMENCLATURE

- A CORE ZONE 70.34 has.
- B BUFFER ZONE 133.49 has.

GENERAL NOTES

- PERIMETER A
- PERIMETER B
- BLOCK
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:8843

0 100 200 300

GRAPHIC SCALE METERS



SAN LUIS STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSI
SM-003	AEREAL MAP

NAME OF SITE: **HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSI**

NOMENCLATURE

A CORE ZONE 70.34 has.

B BUFFER ZONE 133.49 has.

GENERAL NOTES

PERIMETER A

PERIMETER B

ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2008	1:8843

0 100 200 300

GRAPHIC SCALE METERS

STATE OF DURANGO

Temple of San Miguel of the Town of Villa Ocampo

Former hacienda of La Limpia Concepción de El Canutillo

Town of Indé

Chapel de San Mateo of the Former hacienda of La Zarca

Architectonic ensemble of the Town of Mapimí

Mine of Ojuela

Town of San Pedro del Gallo

Stretch of the Camino Real between Nazas and San Pedro del Gallo

Architectonic Ensemble of the Town of Nazas

Chapel of the Former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)

Chapel of the Refugio of the Former hacienda of Cuatillos

Chapel of the Former hacienda of La Inmaculada Concepción de Palmitos de Arriba

Cave of Las Mulas de Molino

Temples in the Town of Cuencamé and Cristo de Mapimí

Temple of the Town of San José de Avino

Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)

Historic Centre of the city of Durango

Temples in the Town of Nombre de Dios

Chapel of San Antonio of the Former hacienda of Juana Guerra

107°0'0"W 106°0'0"W 105°0'0"W 104°0'0"W 103°0'0"W 102°0'0"W

26°0'0"N 25°0'0"N 24°0'0"N 23°0'0"N

STATE GOVERNMENT OF DURANGO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY
DM-001

GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF DURANGO

NOMENCLATURE

- SITES IN DURANGO
- ROAD OF CRTA

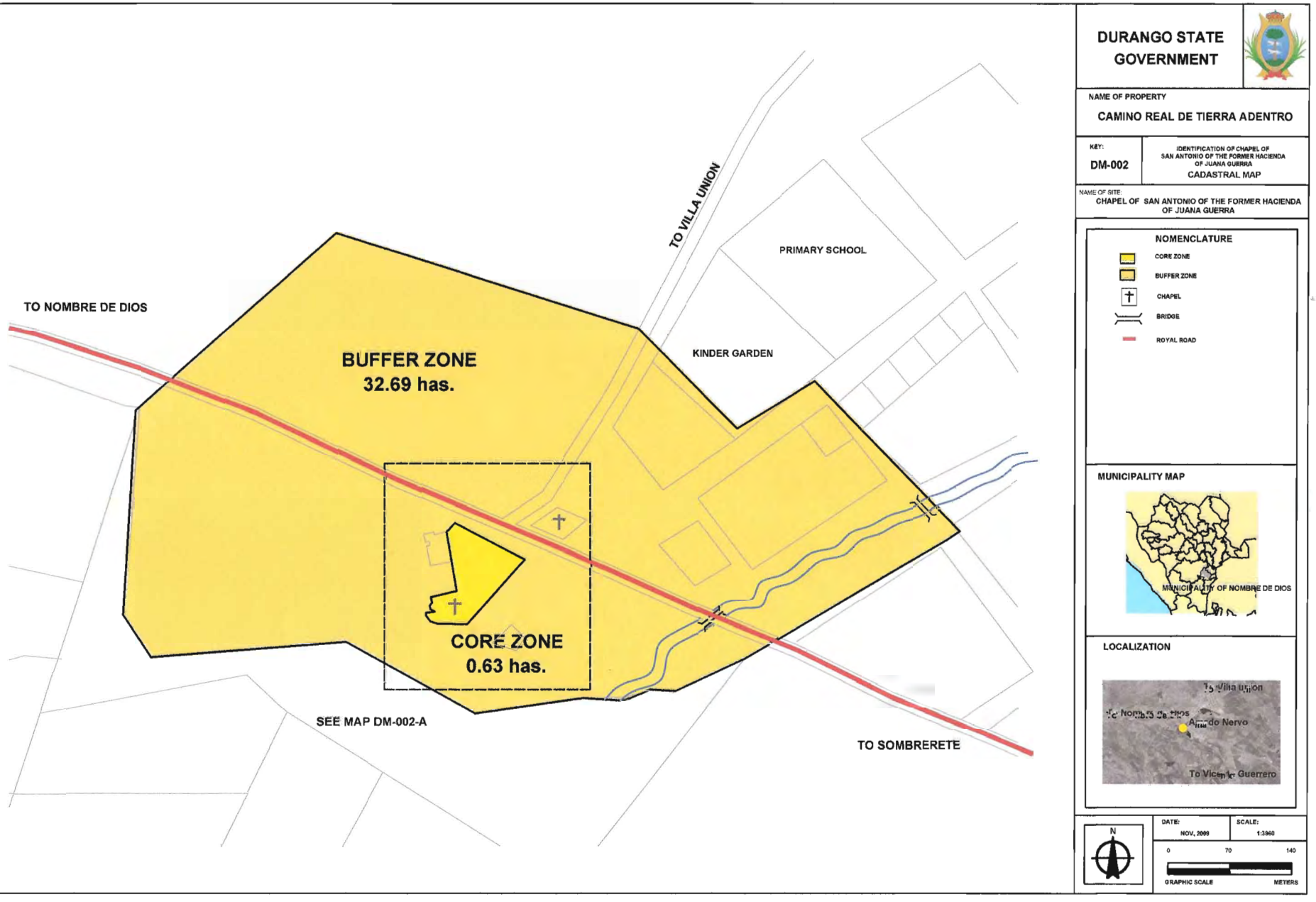


DATE:
NOV, 2009

SCALE
1:1,364,114

N

0 15 30 60
Km.
GRAPHIC SCALE



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-002**

IDENTIFICATION OF CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

CADASTRAL MAP

NAME OF SITE:

CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- BRIDGE
- ROYAL ROAD

MUNICIPALITY MAP

LOCALIZATION

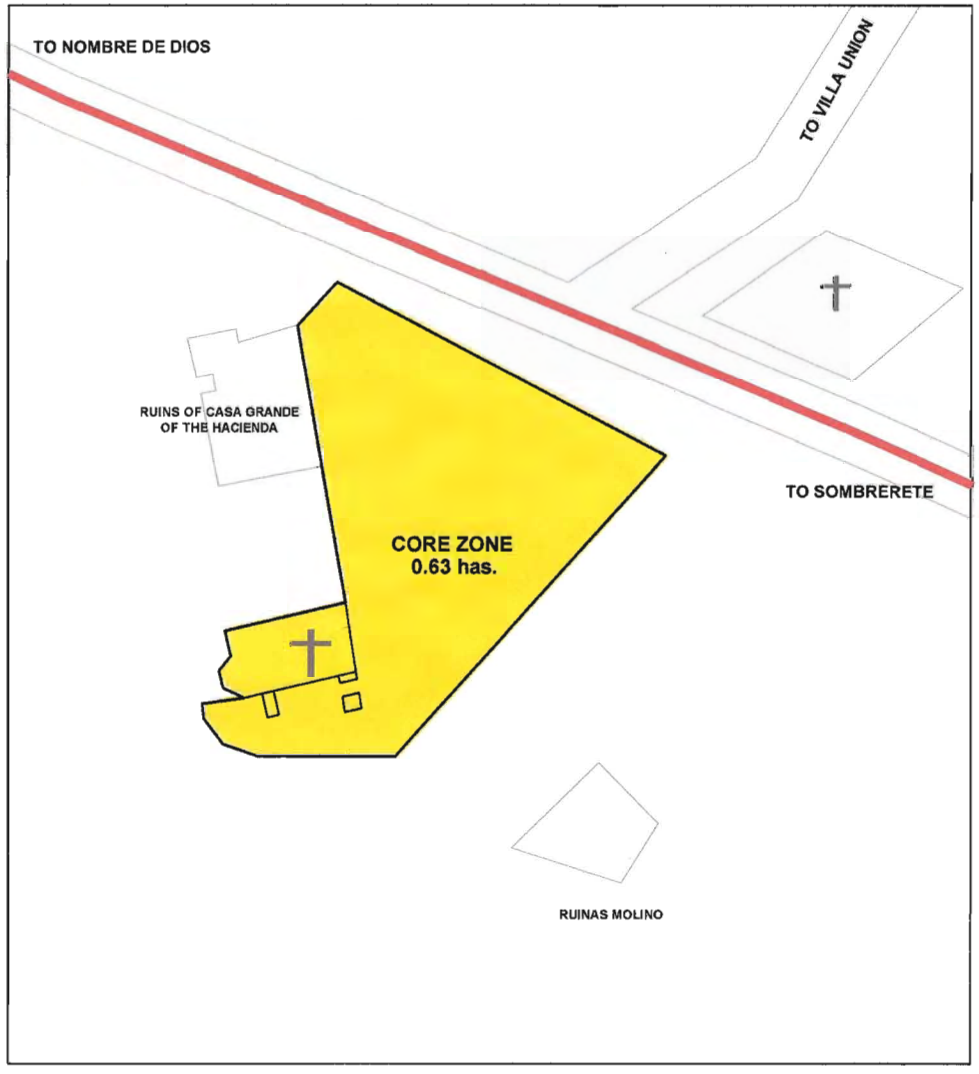
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DATE: NOV, 2009

SCALE: 1:3960

0 70 140

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-002-A**

IDENTIFICATION OF CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

CADASTRAL MAP (DETAIL SEE MAP 002)

NAME OF SITE:
CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV. 2009

SCALE: 1:1145

0 20 40

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA
DM-003	**AEREAL MAP**

NAME OF SITE:

CHAPEL OF SAN ANTONIO
OF THE FORMERHACIENDA OF JUANA GUERRA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- RIVER
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV. 2009	1:3883

0 75 140

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA
DM-003-A	AEREAL MAP

NAME OF SITE.

CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA

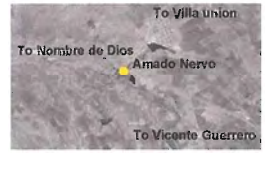
NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



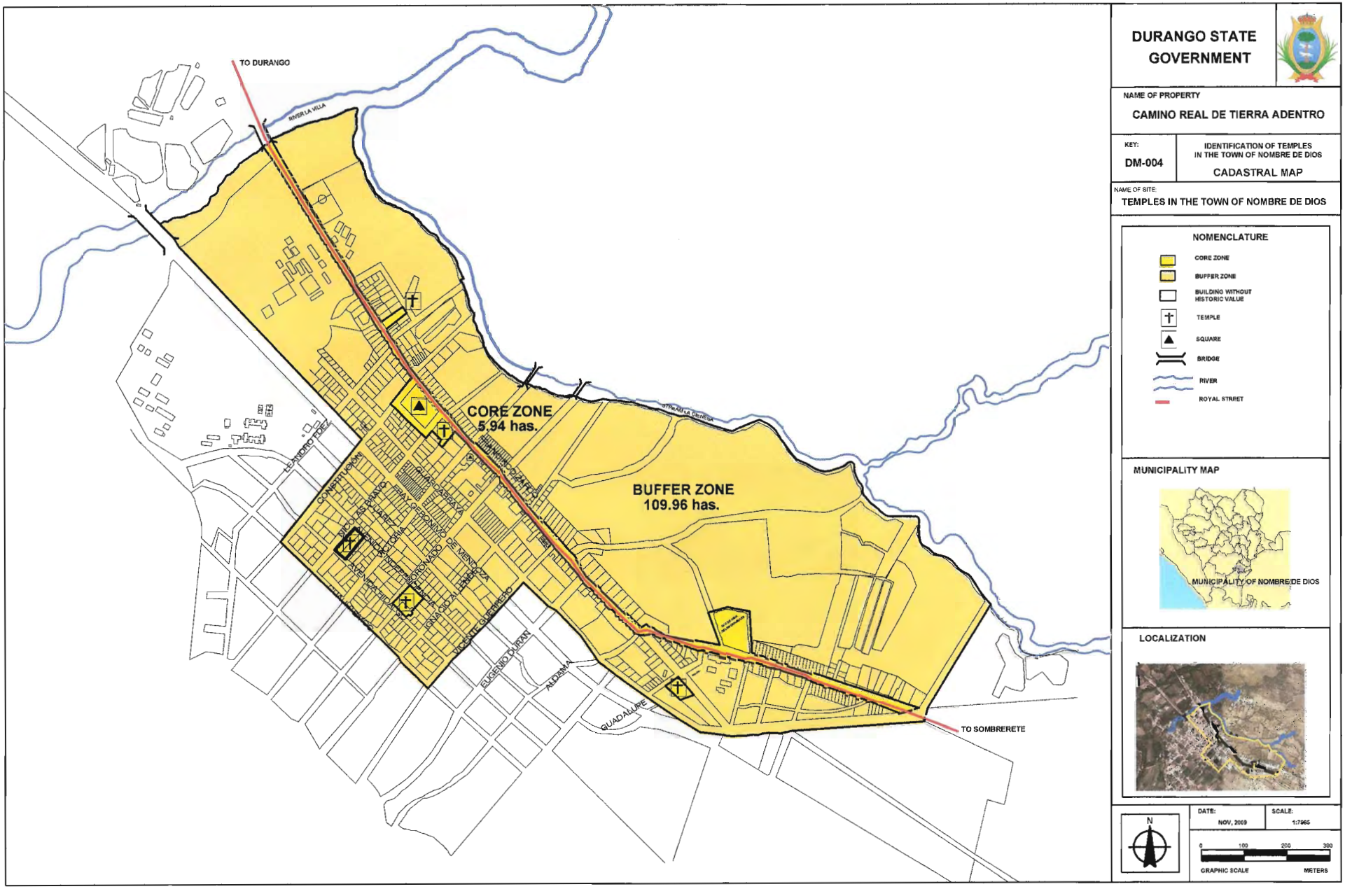
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DATE: NOV, 2009

SCALE: 1:5177

0 100 200

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TEMPLES IN THE TOWN OF NOMBRE DE DIOS
DM-004	CADASTRAL MAP

NAME OF SITE:

TEMPLES IN THE TOWN OF NOMBRE DE DIOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BUILDING WITHOUT HISTORIC VALUE
- TEMPLE
- SQUARE
- BRIDGE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

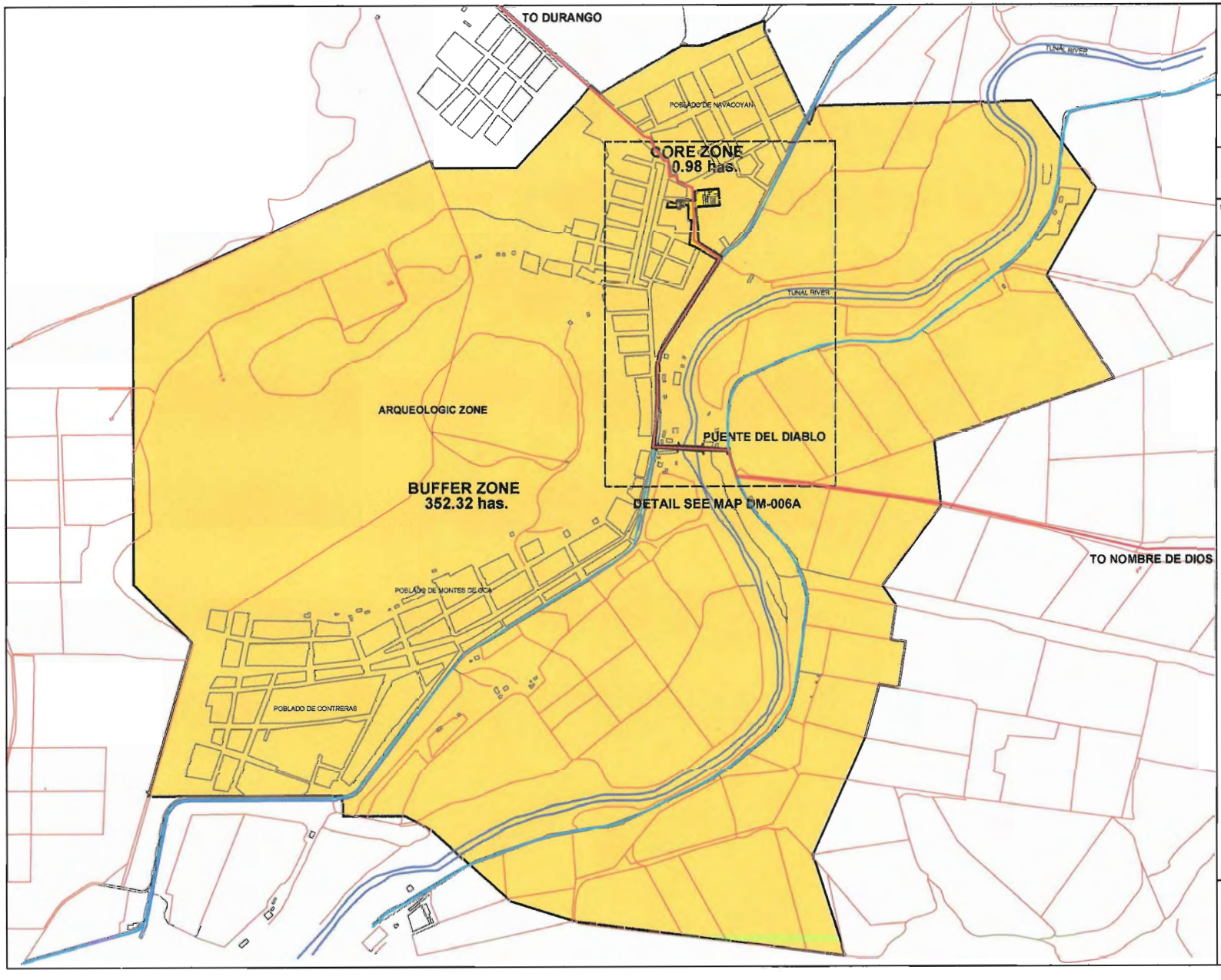
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DATE: NOV, 2009

SCALE: 1:7965

0 100 200 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)
DM-006	CADASTRAL MAP

NAME OF SITE:

FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- FORMER HACIENDA
- BRIDGE
- PLOT
- IRRIGATION CANAL
- RIVER
- DETAIL SEE MAP DM-006A
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

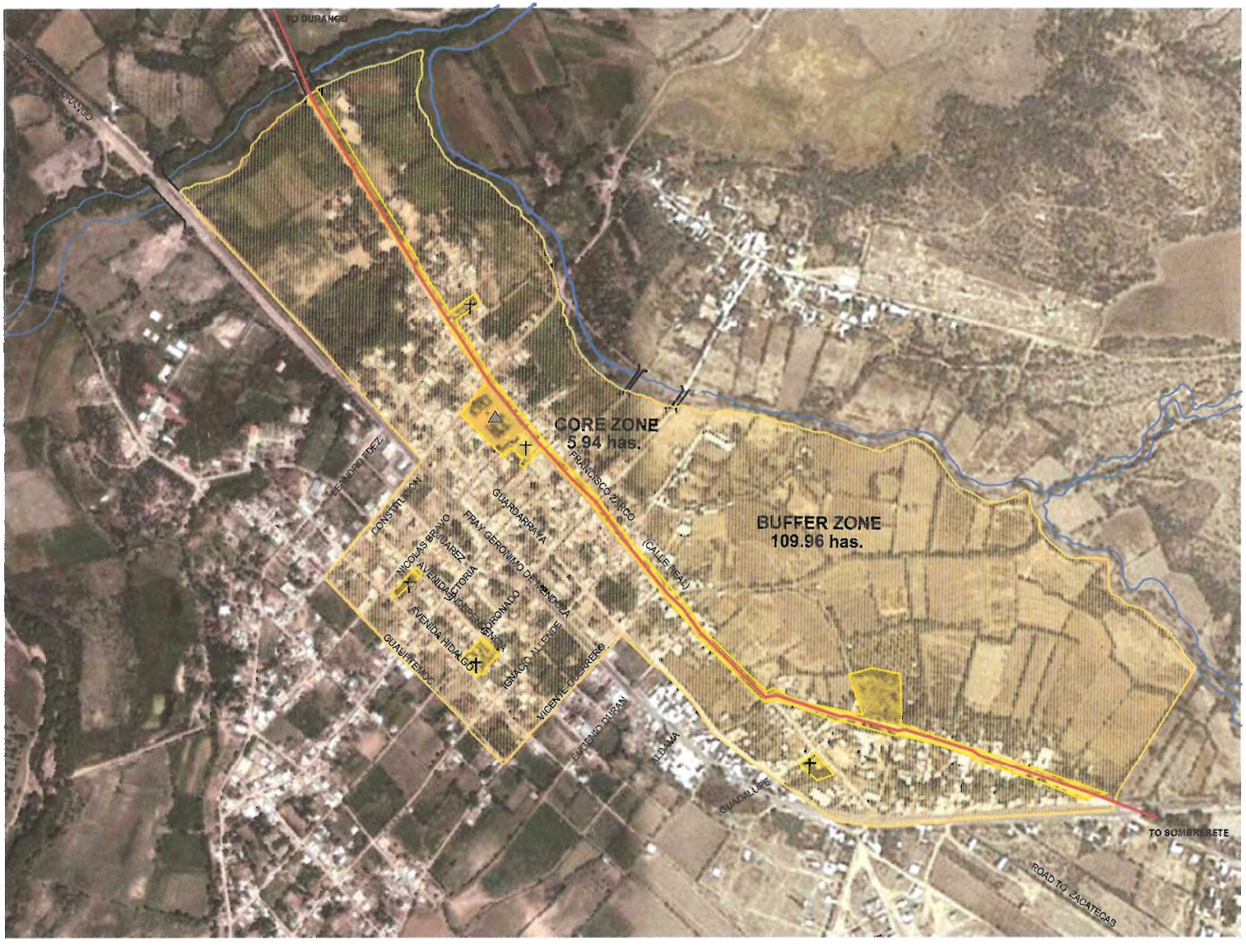


N

DATE:	SCALE:
NOV, 2009	1:9165

0 100 200 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TEMPLES IN OF IN THE TOWN OF NOMBRE DE DIOS
DM-005	AEREAL MAP

NAME OF SITE:

TEMPLES IN THE TOWN OF NOMBRE DE DIOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- BRIDGE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



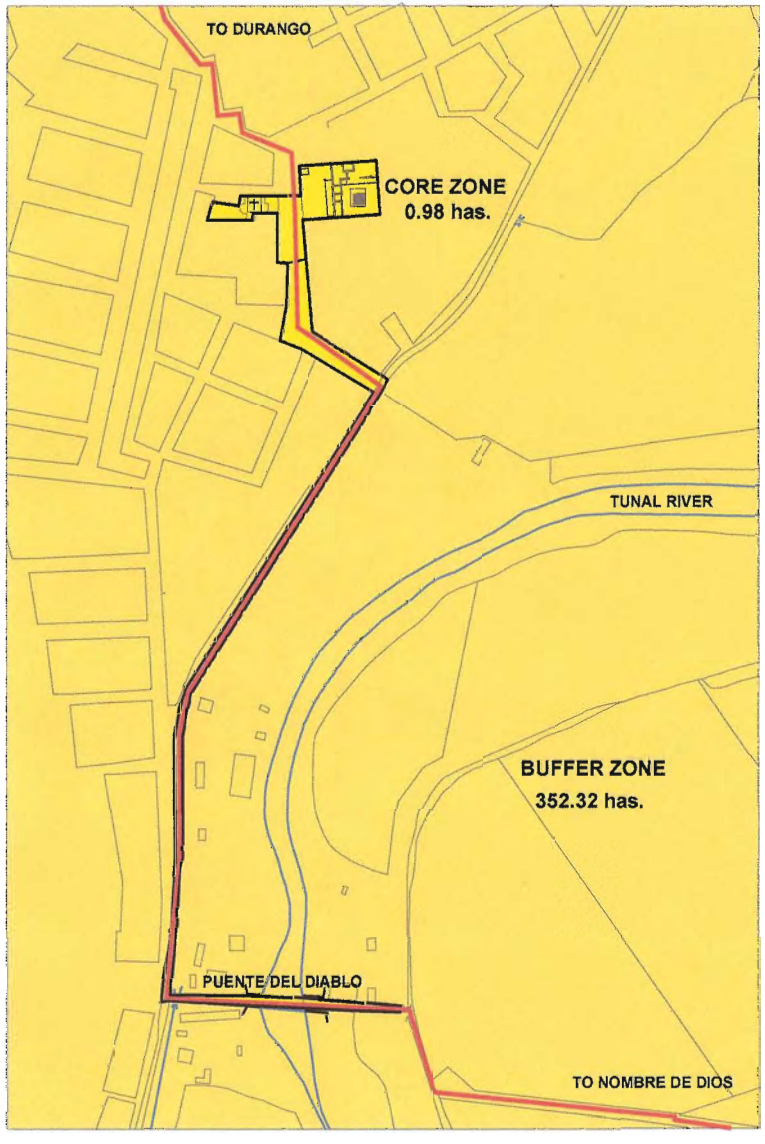
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DATE: NOV, 2009

SCALE: 1:18750

0 125 250 375

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)
DM-006-A	CADASTRAL MAP (DETAIL SEE MAP DM-006B)

NAME OF SITE:

FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- FORMER HACIENDA
- BRIDGE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

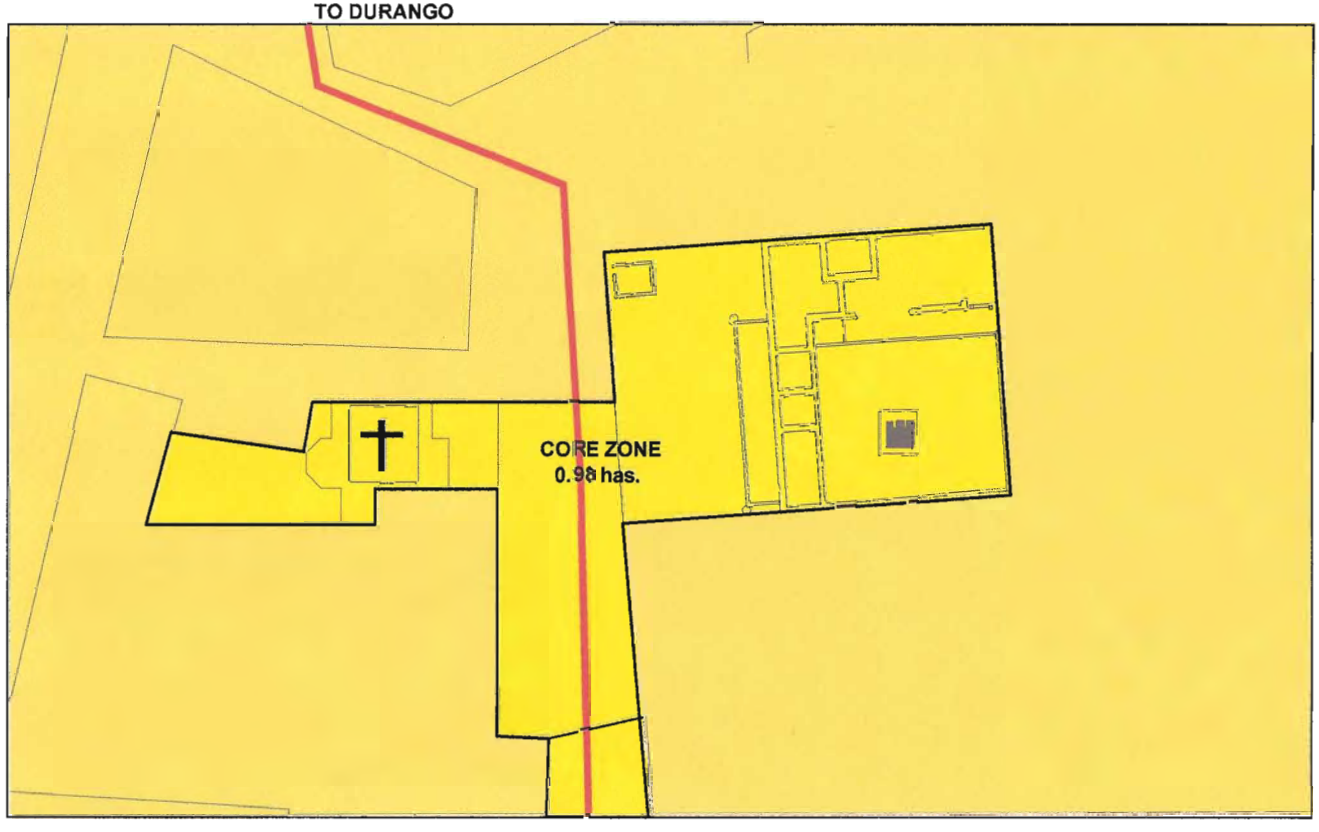


N

DATE:	SCALE:
NOV, 2009	1:3961

0 40 80 120

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)
DM-006-B	AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- FORMER HACIENDA
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:733

0 8 16 24

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)
DM-007	**AEREAL MAP**

NAME OF SITE:
FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

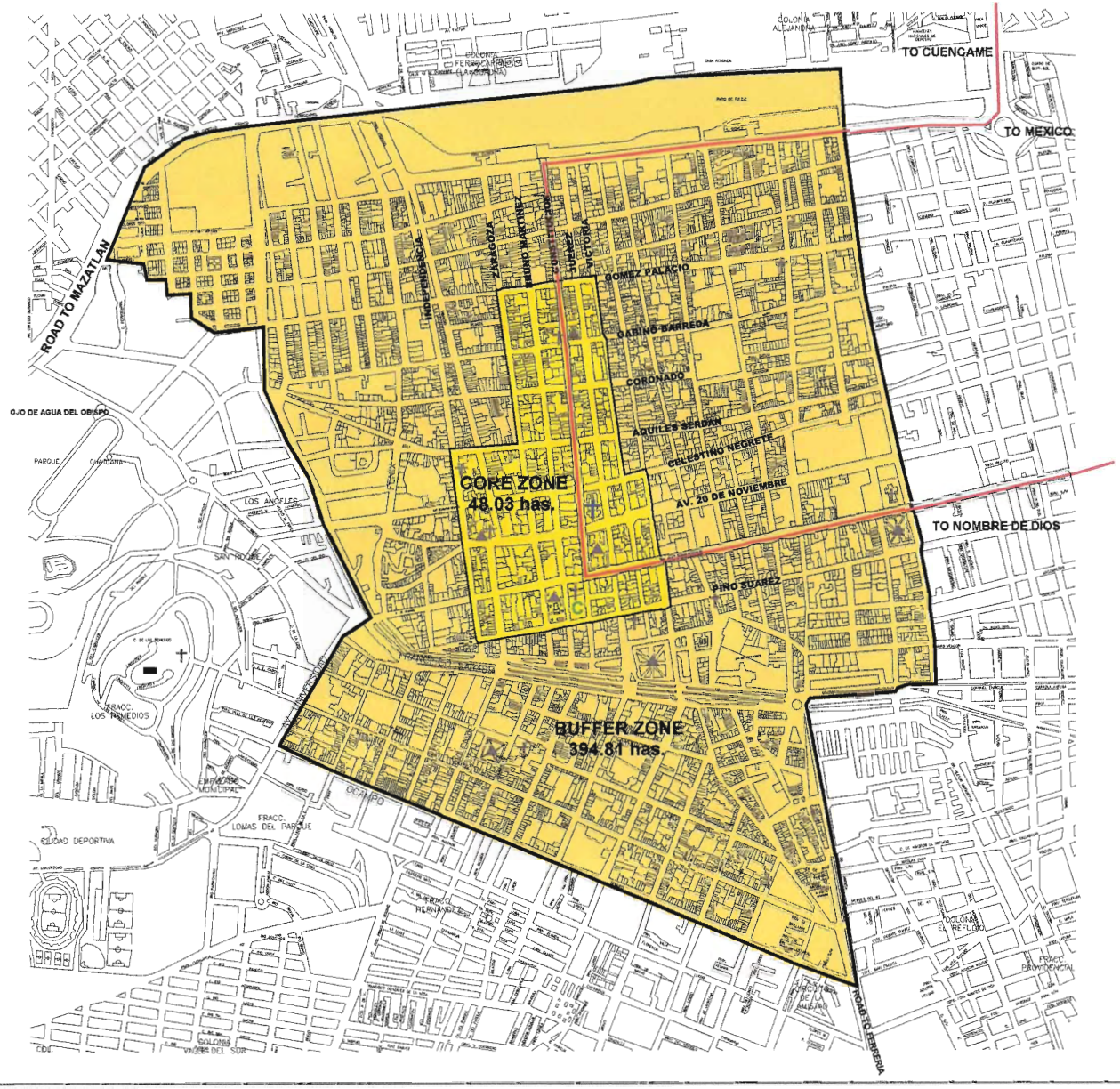


N

DATE:	SCALE:
NOV, 2009	1:11900

0 100 200 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF HISTORIC CENTRE OF THE CITY OF DURANGO
DM-008	CADASTRAL MAP

NAME OF SITE:

HISTORIC CENTRE OF THE CITY OF DURANGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BUILDING WITHOUT HISTORIC VALUE
- TEMPLE
- CATHEDRAL
- SQUARE
- COLLEGE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



DATE:	SCALE:
NOV. 2009	1:13269

0 100 200 300 400

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF HISTORIC CENTRE OF THE CITY OF DURANGO
DM-009	AEREAL MAP

NAME OF SITE:

HISTORIC CENTRE OF THE CITY OF DURANGO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- CATHEDRAL
- SQUARE
- COLLEGE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

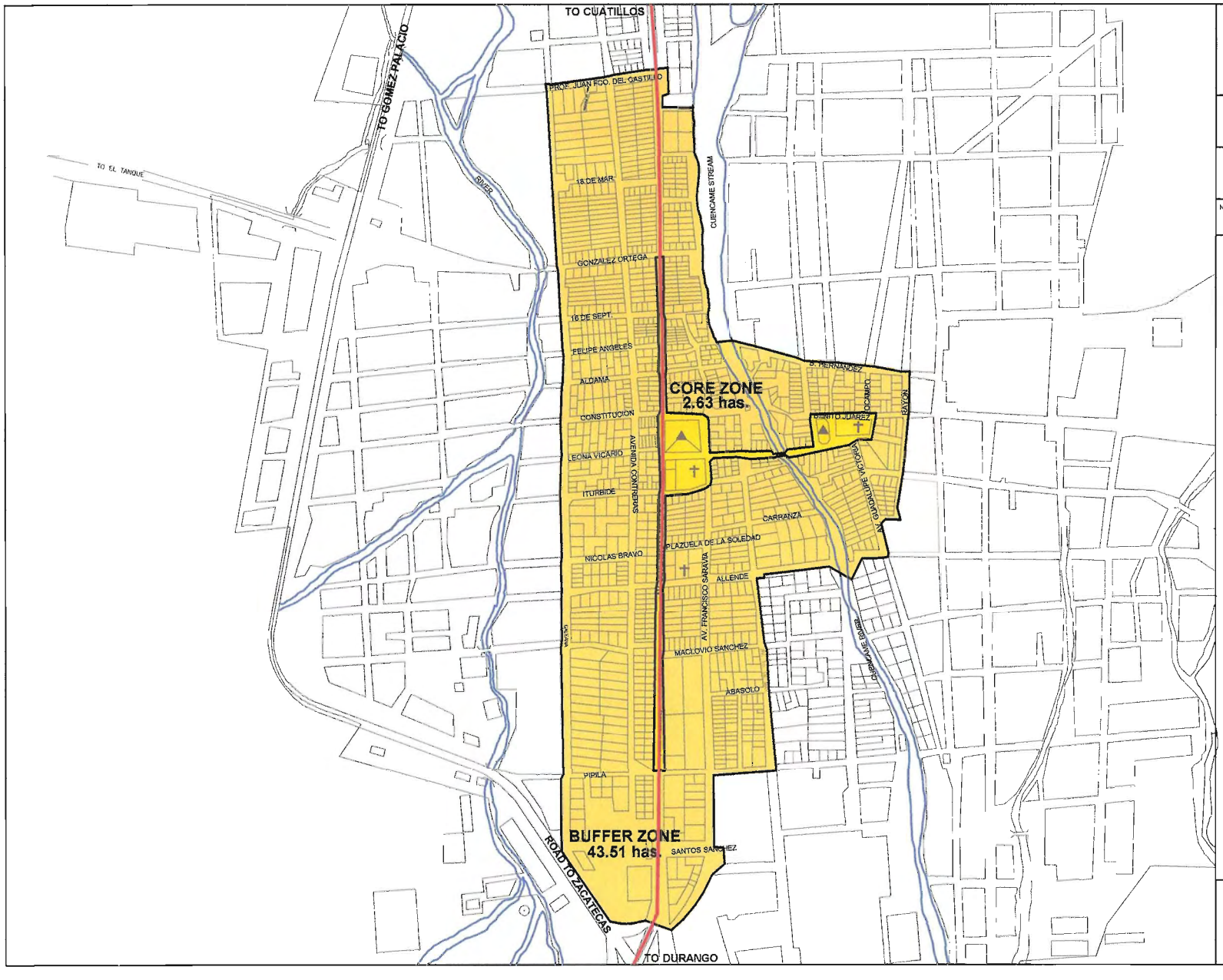


N

DATE:	SCALE:
NOV, 2009	1:13200

0 100 200 300 400

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TEMPLES IN THE TOWN OF CUENCAME AND CRISTO DE MAPIMI
DM-010	CADASTRAL MAP

NAME OF SITE: TEMPLES IN THE TOWN OF CUENCAME AND CRISTO DE MAPIMI

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- BRIDGE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:5100

0 50 100 150 200

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TEMPLES IN THE TOWN OF CUENCAME AND CRISTO DE MAPIMI
DM-011	AEREAL MAP

NAME OF SITE:

TEMPLES IN THE TOWN OF CUENCAME AND CRISTO DE MAPIMI

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

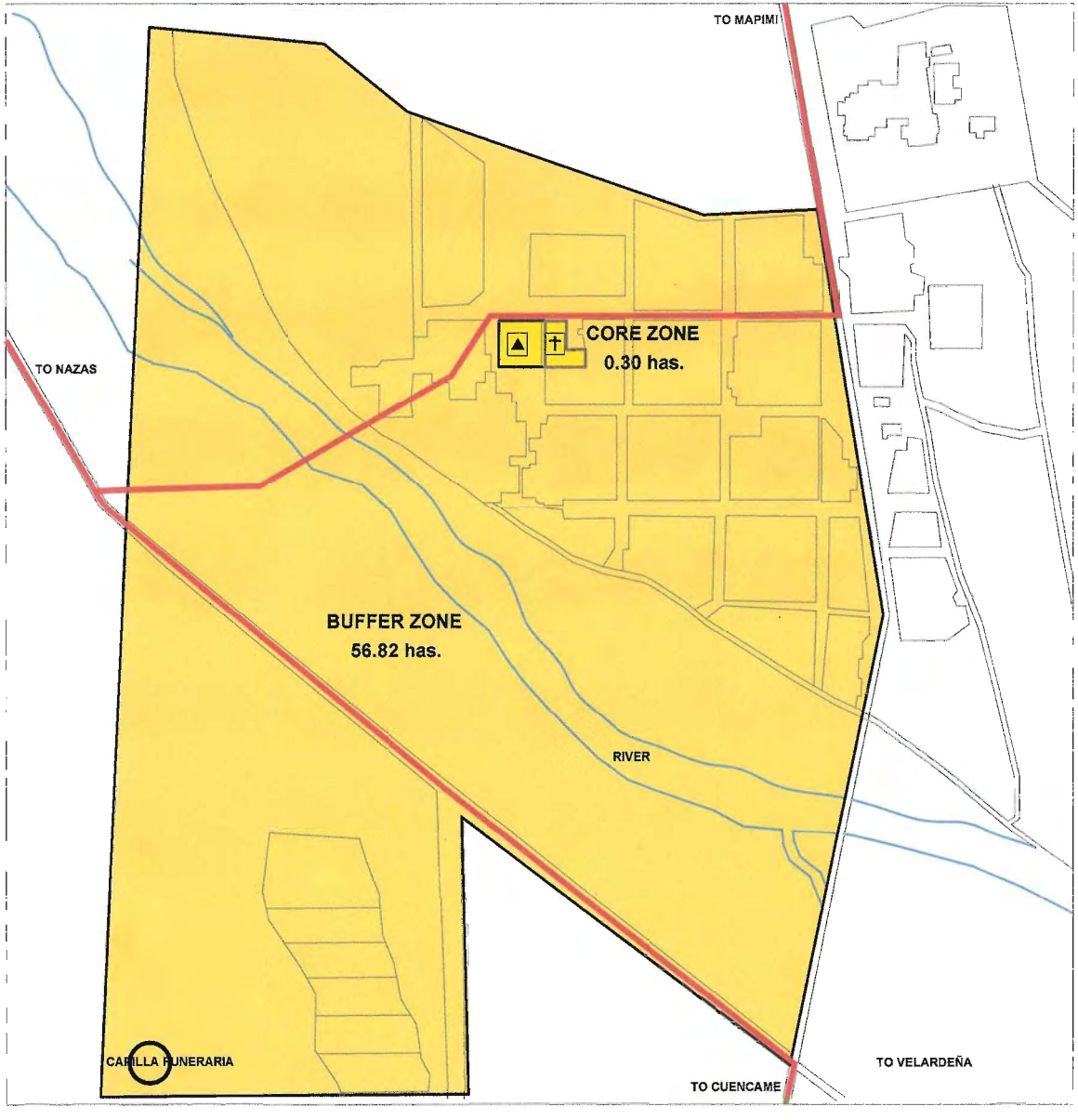


N

DATE:	SCALE:
NOV, 2009	1:7530

0 50 100 150 200

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS
DM-012	CADASTRAL MAP

NAME OF SITE:
CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:4210

0 50 100

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS
DM-013	AEREAL MAP

NAME OF SITE:

CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



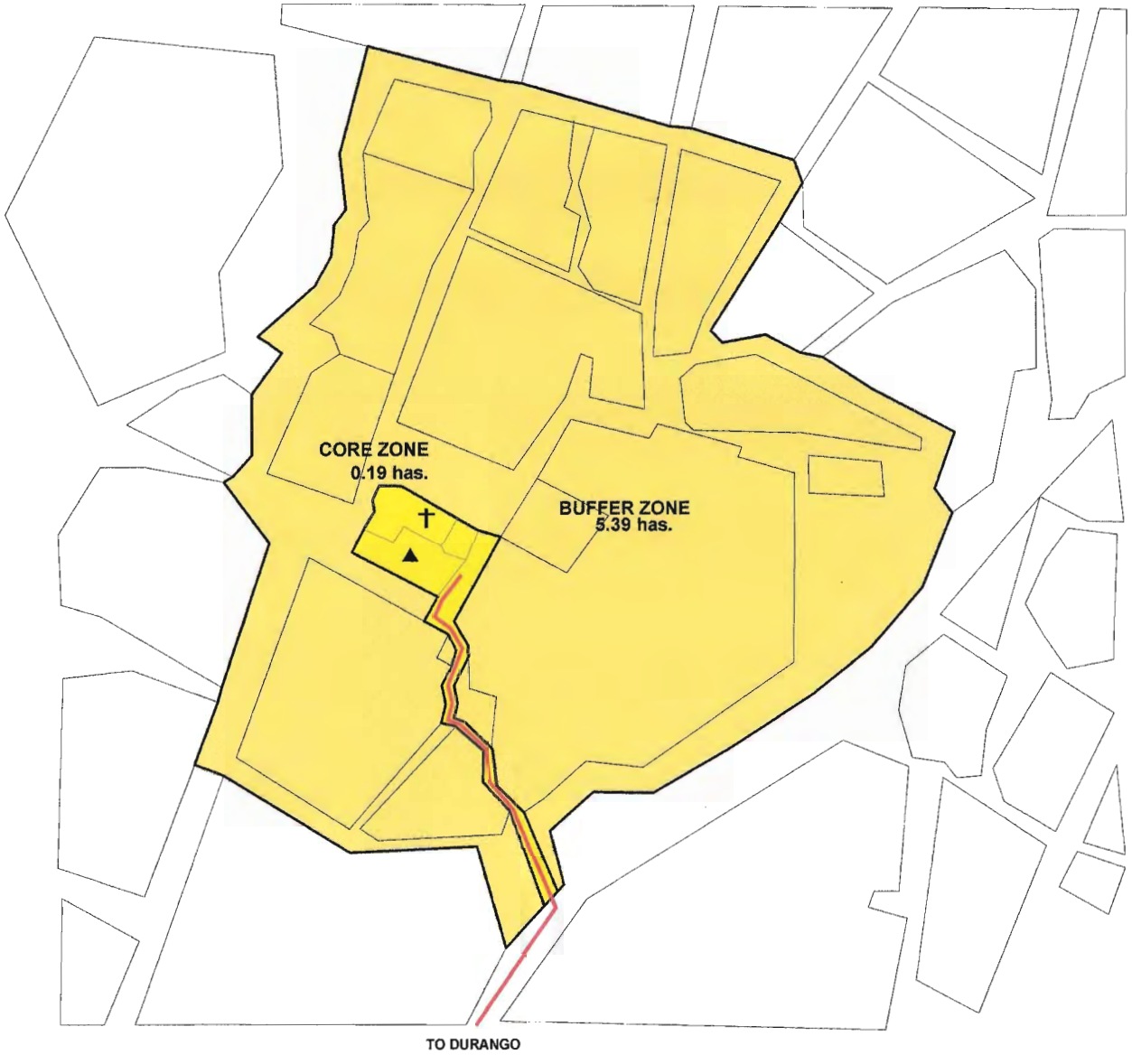
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DATE: NOV , 2009

SCALE: 1:4879

0 100 200

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TEMPLE OF THE TOWN OF SAN JOSE DE AVINO
DM-014	CADASTRAL MAP

NAME OF SITE:

TEMPLE OF THE TOWN OF SAN JOSE DE AVINO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:1635

0 25 50

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:
DM-015

IDENTIFICATION OF TEMPLE OF THE TOWN OF SAN JOSE DE AVINO
AEREAL MAP

NAME OF SITE:
TEMPLE OF THE TOWN OF SAN JOSE DE AVINO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



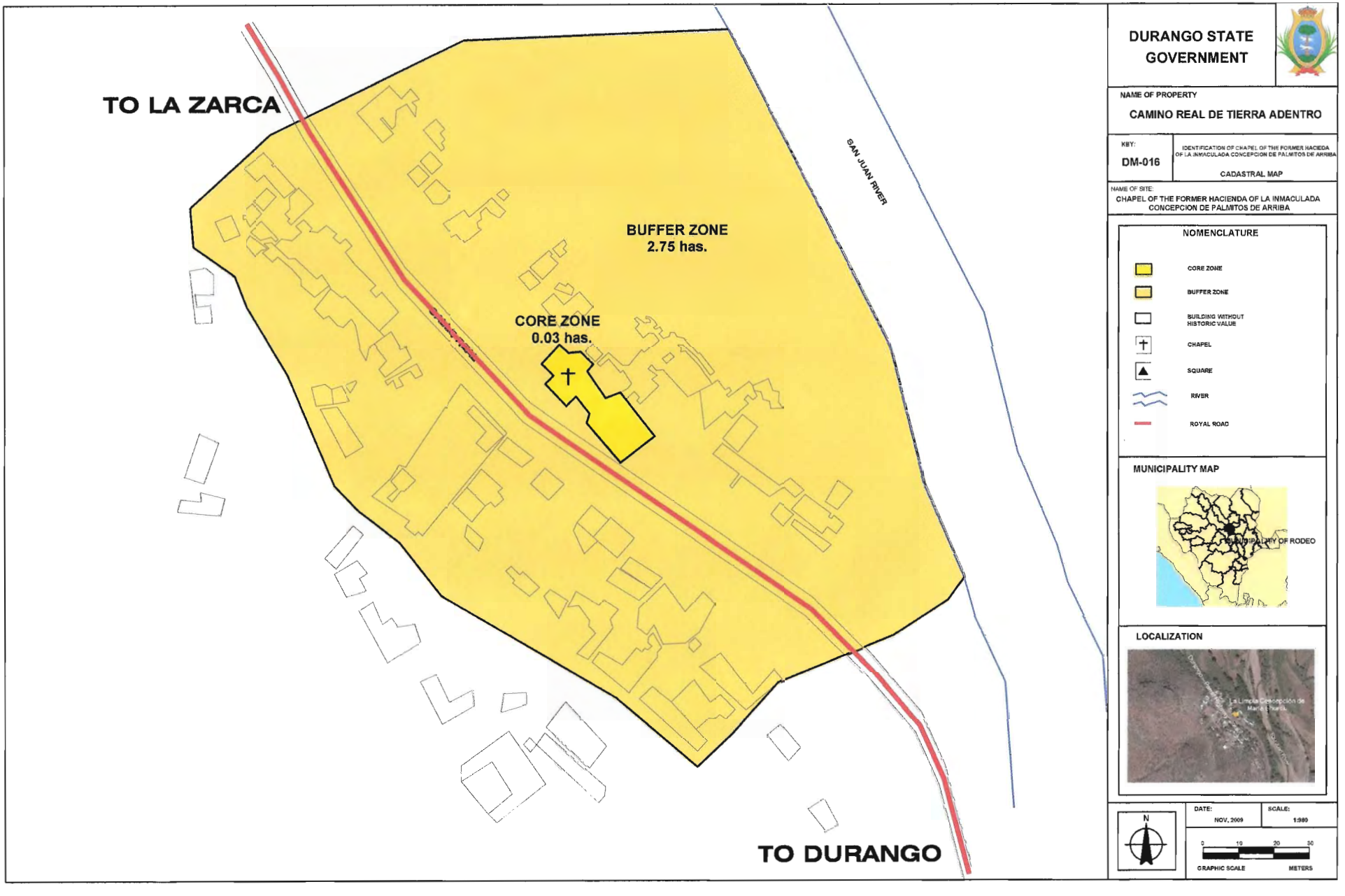
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DATE: NOV, 2008

SCALE: 1:1635

0 25 50

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: DM-016

IDENTIFICATION OF CHAPEL OF THE FORMER HACIEDA OF LA INMACULADA CONCEPCION DE PALMITOS DE ARRIBA

CADASTRAL MAP

NAME OF SITE:

CHAPEL OF THE FORMER HACIENDA OF LA INMACULADA CONCEPCION DE PALMITOS DE ARRIBA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BUILDING WITHOUT HISTORIC VALUE
- CHAPEL
- SQUARE
- RIVER
- ROYAL ROAD

MUNICIPALITY MAP

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:980

0 10 20 30

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF THE FORMER HACIEDA OF LA INMACULADA CONCEPCION DE PALMITOS DE ARRIBA
DM-017	AEREAL MAP

NAME OF SITE:

CHAPEL OF THE FORMER HACIENDA OF LA INMACULADA CONCEPCION DE PALMITOS DE ARRIBA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



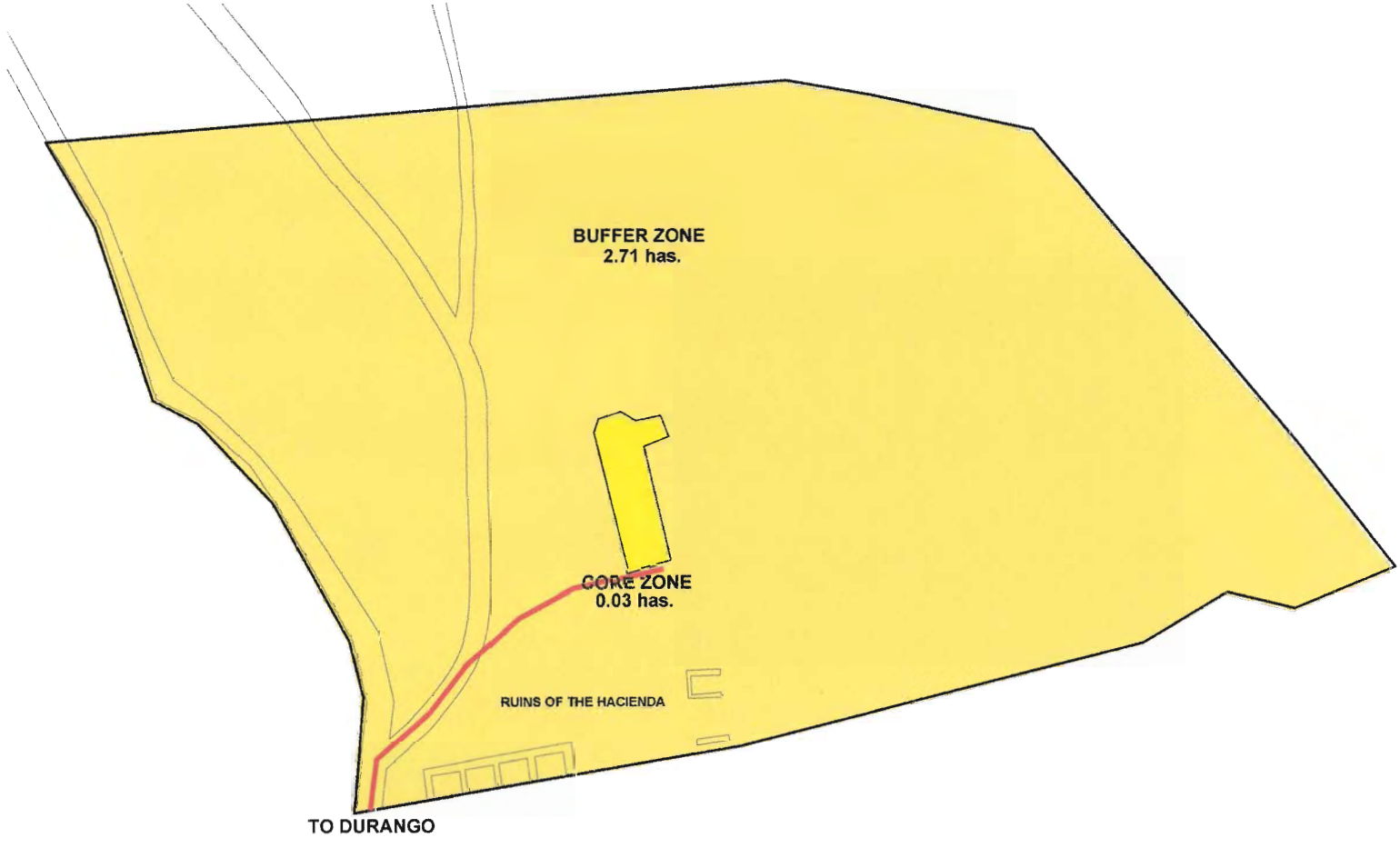
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DATE: NOV, 2009

SCALE: 1:1520

0 20 40 80

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCION DE PALMITOS DE ABAJO (HUICHAPA)
DM-018	CADASTRAL MAP

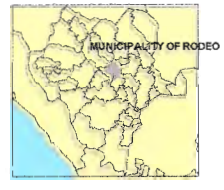
NAME OF SITE:

CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCION DE PALMITOS DE ABAJO (HUICHAPA)

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- RUINS OF HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:930

0 10 20 30

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCION DE PALMITOS DE ABAJO (HUICHAPA)
DM-019	AEREAL MAP

NAME OF SITE:
CHAPEL OF THE FORMER HACIENDA OF LA LIMPIA CONCEPCION DE PALMITOS DE ABAJO (HUICHAPA)

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHURCH
- RUINS OF THE HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



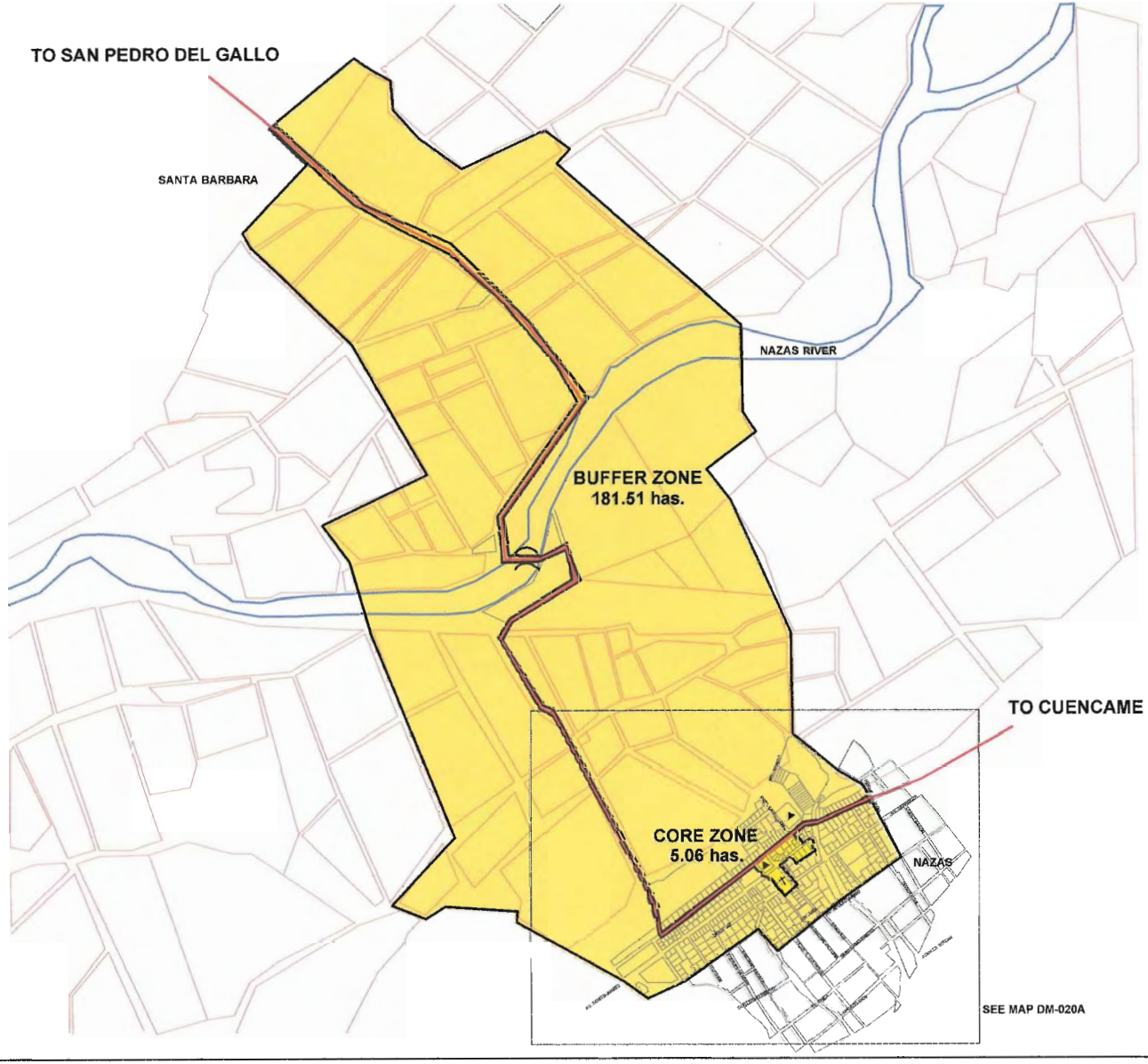
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DATE: NOV, 2009

SCALE: 1:1120

0 10 20 30

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS
DM-020	CADASTRAL MAP

NAME OF SITE: ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- BUILDING WITHOUT HISTORIC VALUE
- CHAPEL
- SQUARE
- PLOTS
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



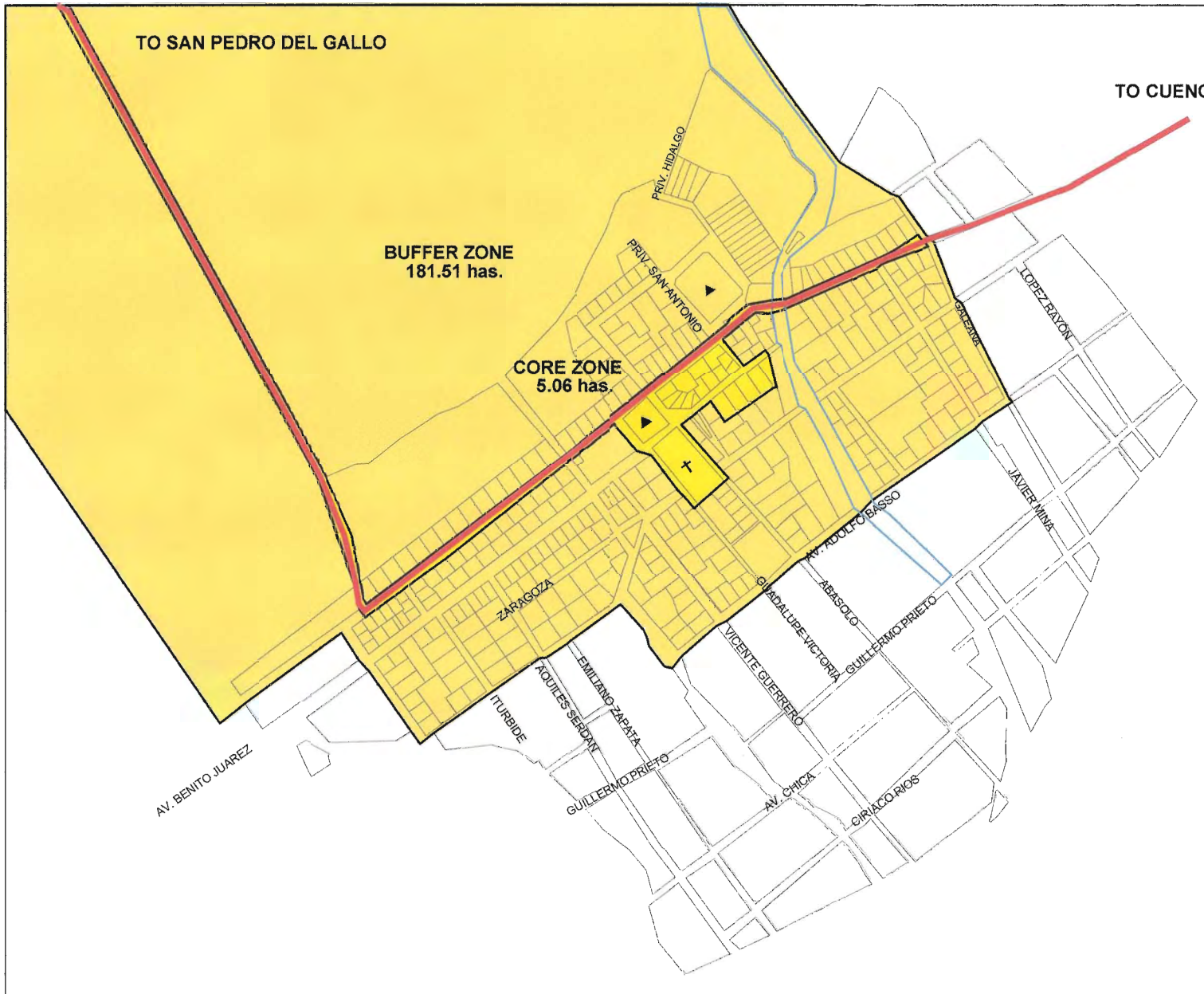
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DATE: NOV. 2008

SCALE: 1:10530

0 150 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: DM-020A

IDENTIFICATION OF ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS

CADASTRAL MAP

(DETAIL SEE MAP DM-020)

NAME OF SITE: ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:3450

0 50 100

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

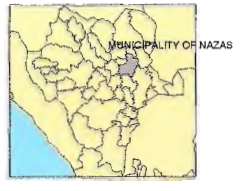
KEY:	IDENTIFICATION OF ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS
DM-021	AEREAL MAP

NAME OF SITE: **ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



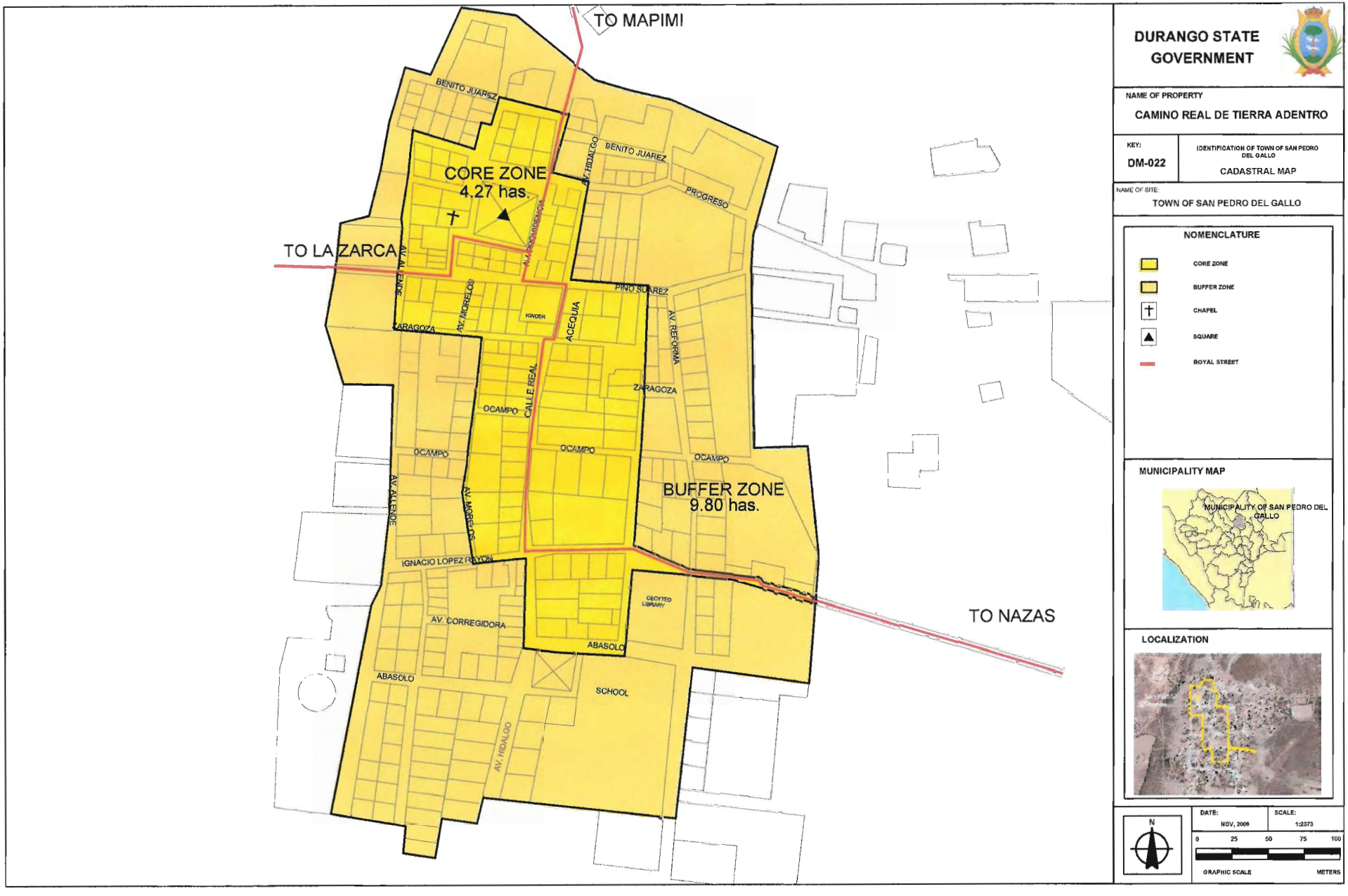
N

DATE: NOV, 2009

SCALE: 1:10530

0 150 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TOWN OF SAN PEDRO DEL GALLO
DM-022	CADASTRAL MAP

NAME OF SITE:

TOWN OF SAN PEDRO DEL GALLO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE: NOV, 2008

SCALE: 1:2373

0 25 50 75 100

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TOWN OF SAN PEDRO DEL GALLO
DM-023	AEREAL MAP

NAME OF SITE:

TOWN OF SAN PEDRO DEL GALLO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



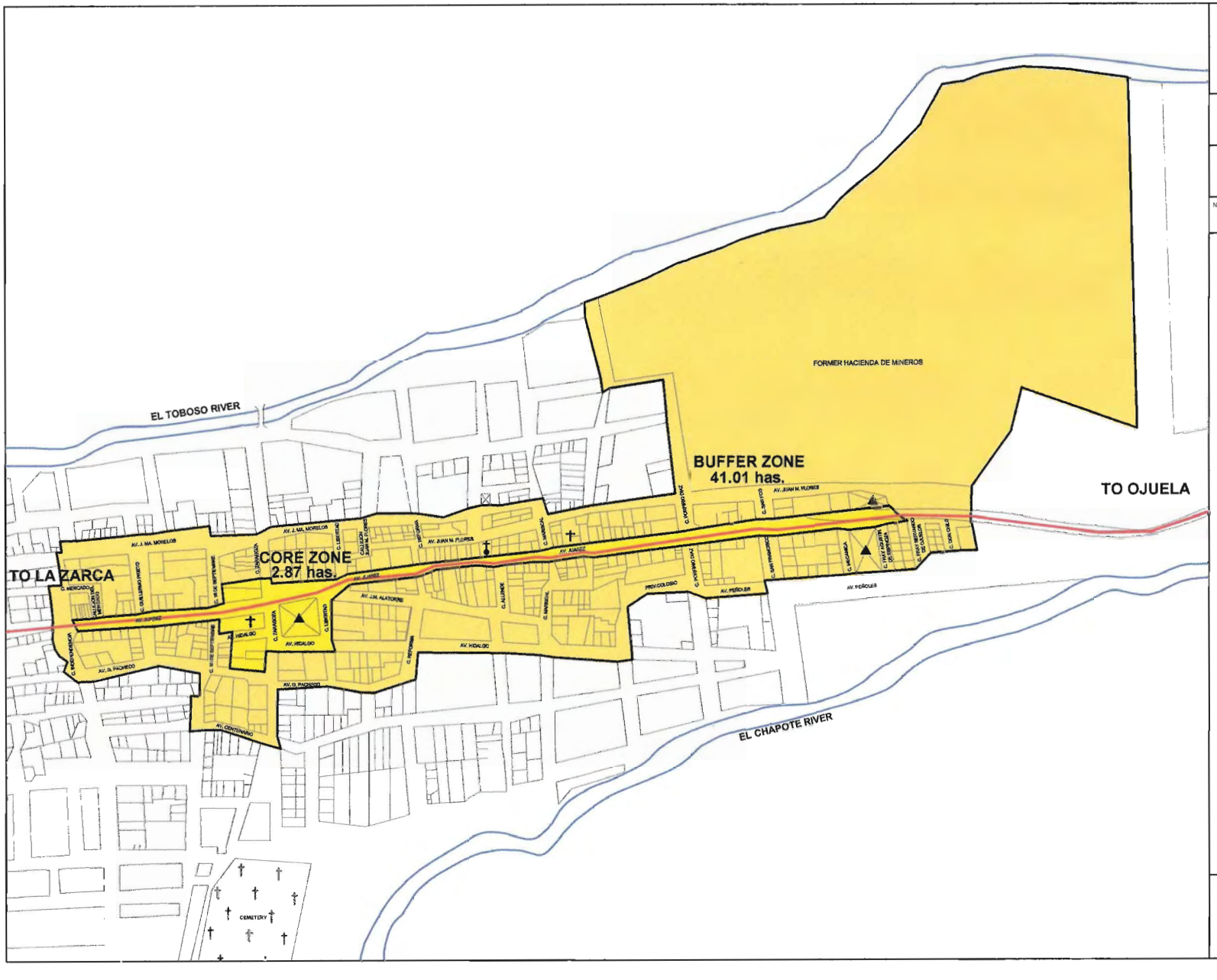
N

DATE: NOV, 2009

SCALE: 1:2550

0 50 100

GRAPHIC SCALE



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMI
DM-024	CADASTRAL MAP

NAME OF SITE: ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMI

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:4709

0 50 100 150

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMI
DM-025	AEREAL MAP

NAME OF SITE: ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMI

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

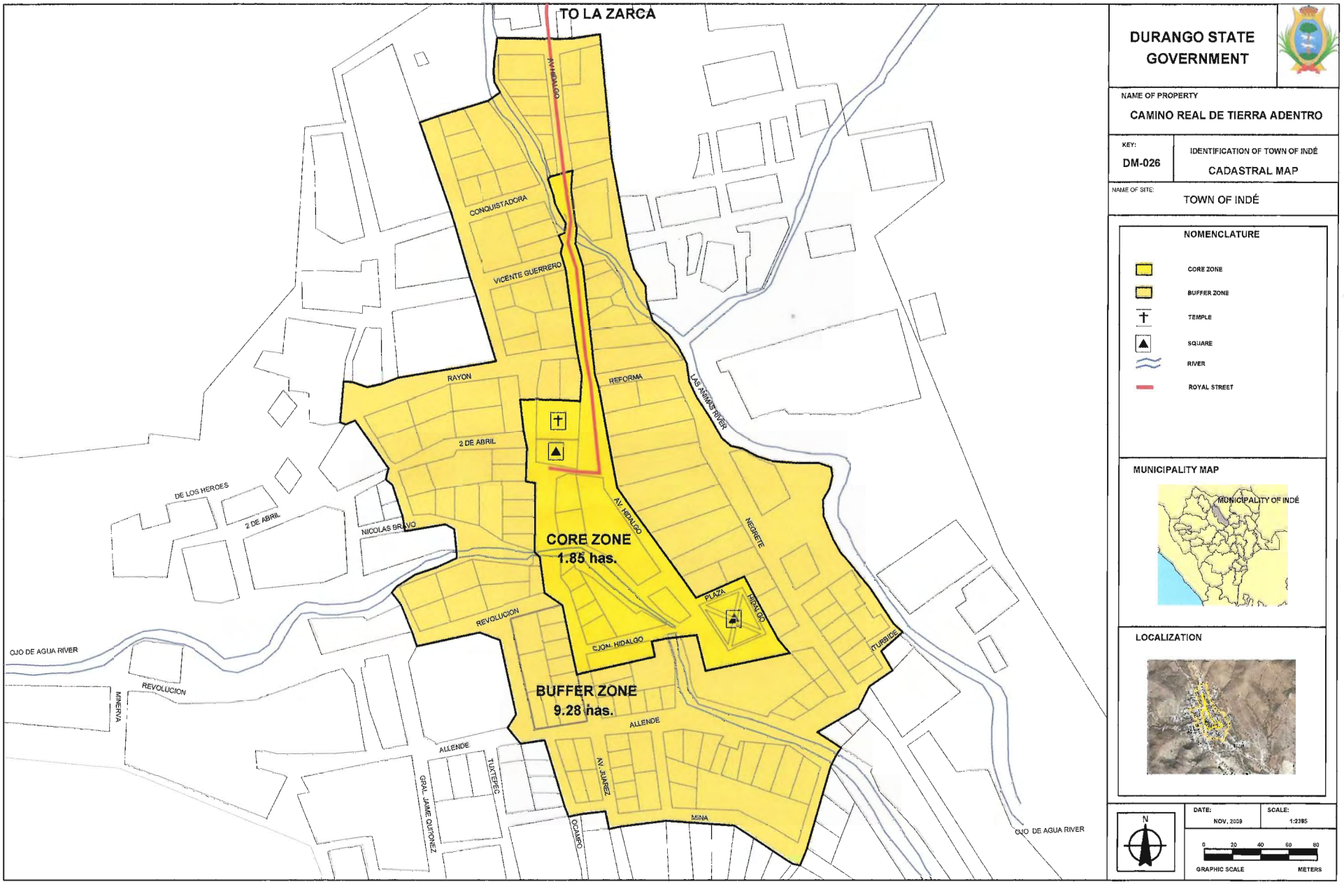


N

DATE: NOV, 2003

SCALE: 1:5882

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TOWN OF INDÉ
DM-026	CADASTRAL MAP

NAME OF SITE:

TOWN OF INDÉ

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE:	SCALE:
NOV, 2009	1:2385

0 20 40 60 80

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF TOWN OF INDÉ
DM-027	AEREAL MAP

NAME OF SITE:

TOWN OF INDÉ

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION

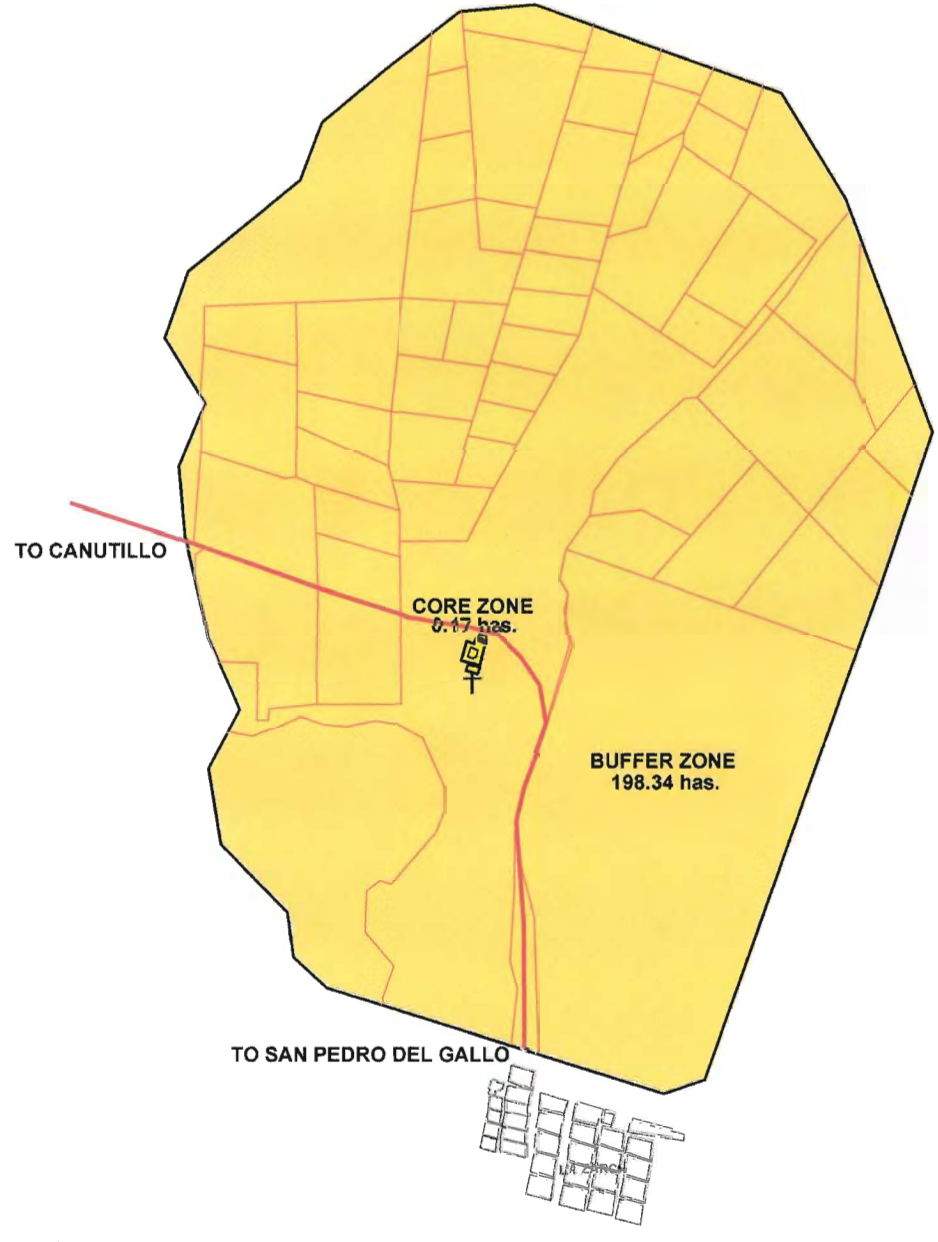


N

DATE:	SCALE:
NOV, 2009	1:3430

0 30 60 90 120

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-028**

IDENTIFICATION OF THE CHAPEL OF SAN MATEO AND FORMER HACIENDA OF LA ZARCA

CADASTRAL MAP

NAME OF SITE:

CHAPEL OF SAN MATEO AND FORMER HACIENDA OF LA ZARCA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- PLOTS
- STATE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:7913

0 100 200 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-029**

IDENTIFICATION OF THE CHAPEL OF SAN MATEO AND FORMER HACIENDA OF LA ZARCA

AEREAL MAP

CHAPELOF SAN MATEO AND FORMER HACIENDA OF LA ZARCA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



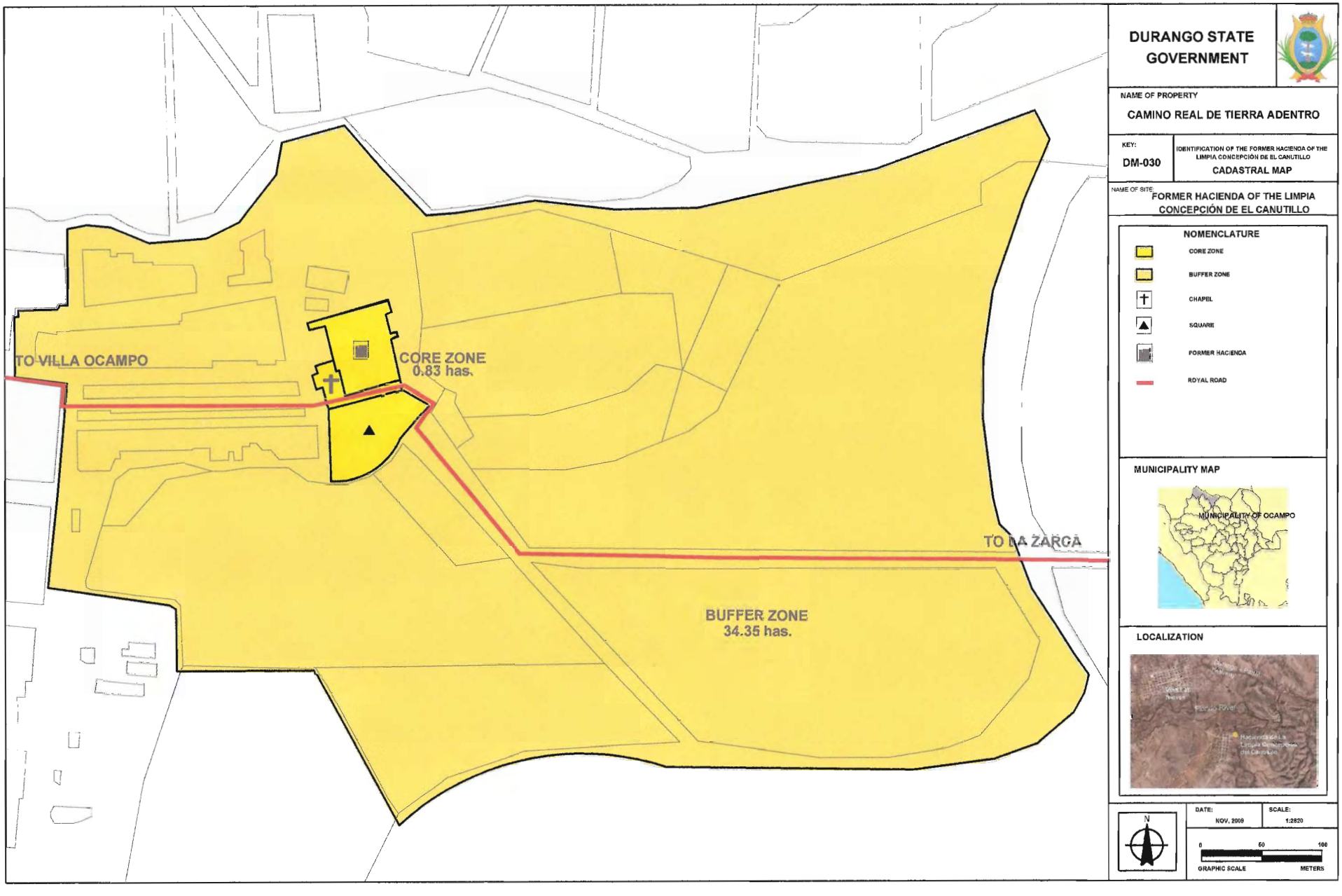
N

DATE: NOV, 2009

SCALE: 1:7913

0 100 200 300

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-030**

IDENTIFICATION OF THE FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN DE EL CANUTILLO

CADASTRAL MAP

NAME OF SITE:

FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN DE EL CANUTILLO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- FORMER HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:2820

0 50 100

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN DE EL CANUTILLO
DM-031	AEREAL MAP

NAME OF SITE:

FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN DE EL CANUTILLO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- CHAPEL
- SQUARE
- FORMER HACIENDA
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



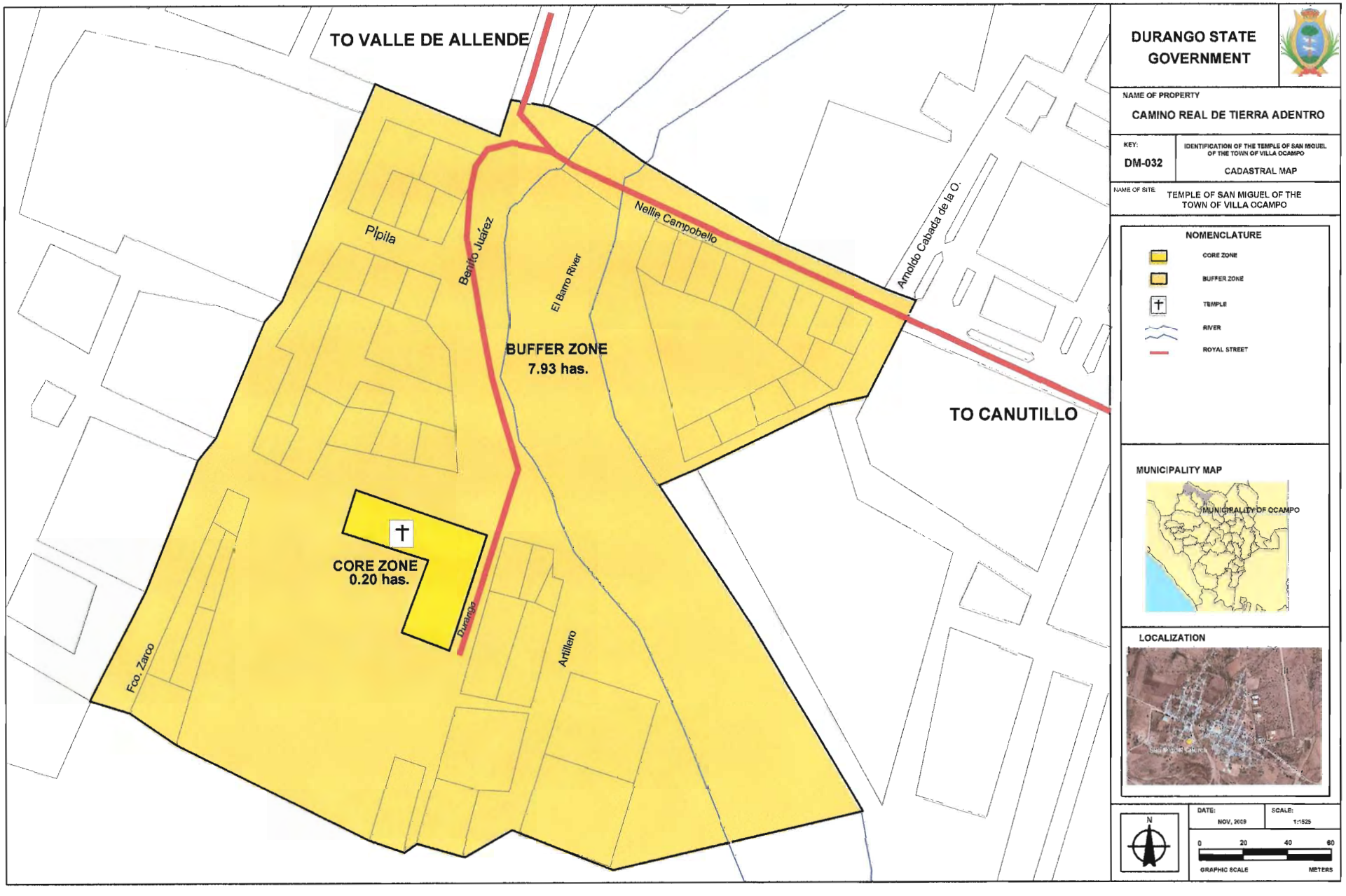
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DATE: NOV, 2009

SCALE: 1:3490

0 50 100

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO
DM-032	CADASTRAL MAP

NAME OF SITE: TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- RIVER
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE: NOV, 2009

SCALE: 1:1525

0 20 40 60

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO
DM-033	AEREAL MAP

NAME OF SITE: TEMPLE OF SAN MIGUEL OF THE TOWN OF VILLA OCAMPO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



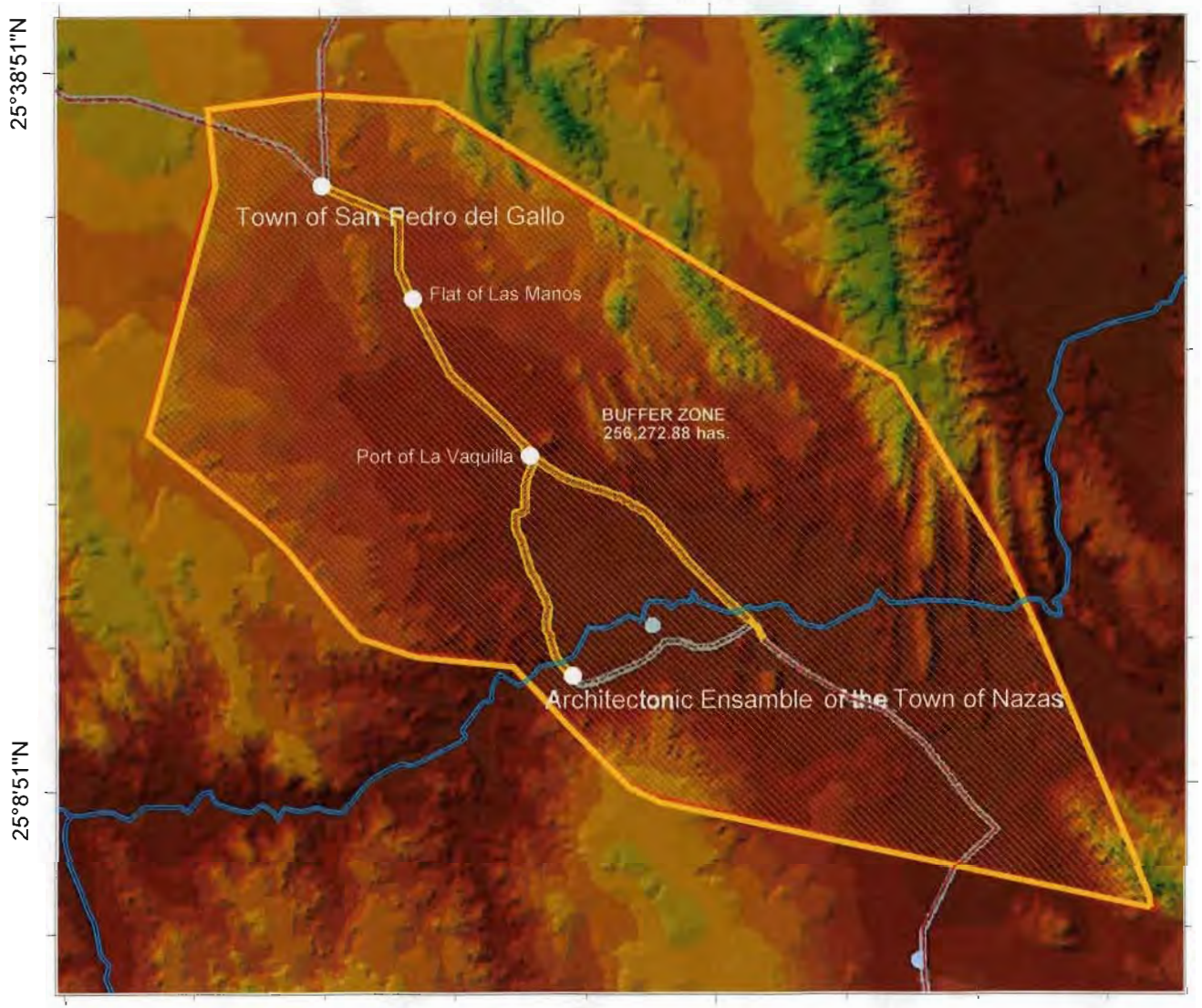
N

DATE: NOV, 2009

SCALE: 1:2370

0 20 40 60 80

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-034**

IDENTIFICATION OF THE STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

GEOREFERENCIAL MAP

NAME OF SITE

STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

NOMENCLATURE

- ROAD OF CRTA
- TRACE OF THE CRTA
- ROAD OF CRTA - CORE ZONE
- BUFFER POLYGONAL
- RIVER

Note:

DISTANCE OF 64 KM OF THE CRTA

BUFFER ZONE IS CONSIDERED 256,272.88 has.

MUNICIPALITY MAP



LOCALIZATION



N

DATE: JAN, 2010

SCALE: 1:300,000

0 2.5 5 10

GRAPHIC SCALE KILOMETERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-035**

IDENTIFICATION OF THE STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

AEREAL MAP

NAME OF SITE

STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO

NOMENCLATURE

- ROAD OF CRTA
- TRACE OF THE CRTA
- ROAD OF CRTA - CORE ZONE
- BUFFER POLYGONAL
- RIVER

Note:

DISTANCE OF 64 KM OF THE CRTA

BUFFER ZONE IS CONSIDERED

MUNICIPALITY MAP



LOCALIZATION



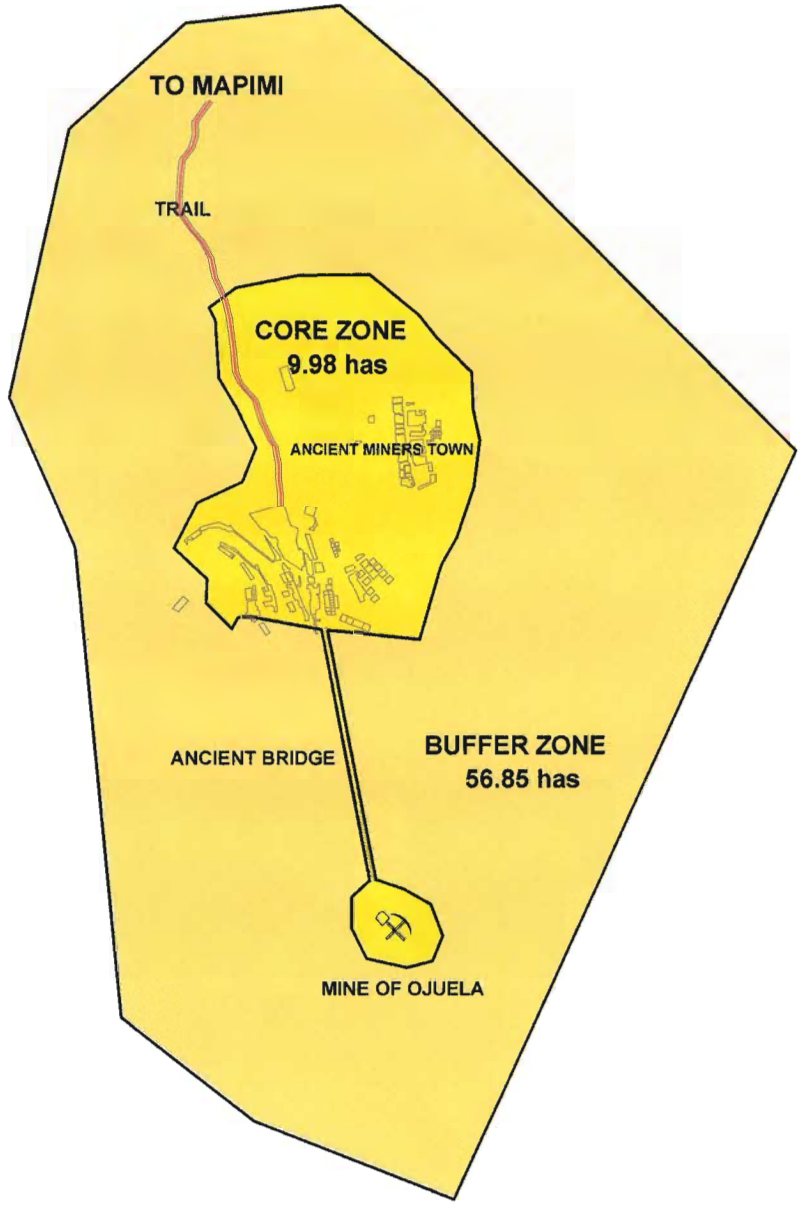
N

DATE: JAN, 2010

SCALE: 1:350,000

0 2.5 5 10

GRAPHIC SCALE KILOMETERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF MINE OF OJUELA
DM-036	CADASTRAL MAP

NAME OF SITE:

MINE OF OJUELA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- MINE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION



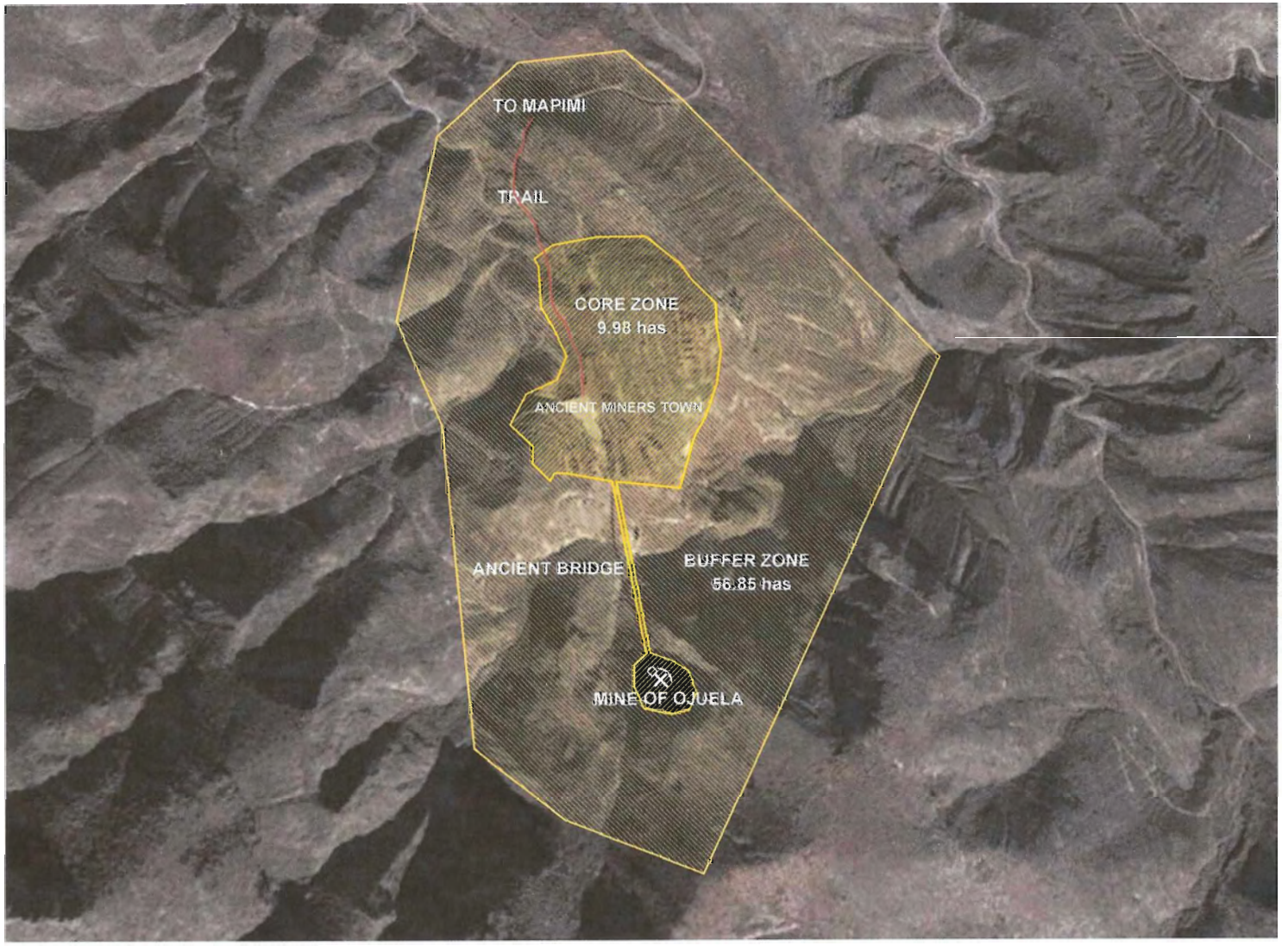
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DATE: NOV, 2009

SCALE: 1:5110

0 50 100 150

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF MINE OF OJUELA
DM-037	AEREAL MAP

NAME OF SITE:

MINE OF OJUELA

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- MINE
- ROYAL ROAD

MUNICIPALITY MAP



LOCALIZATION

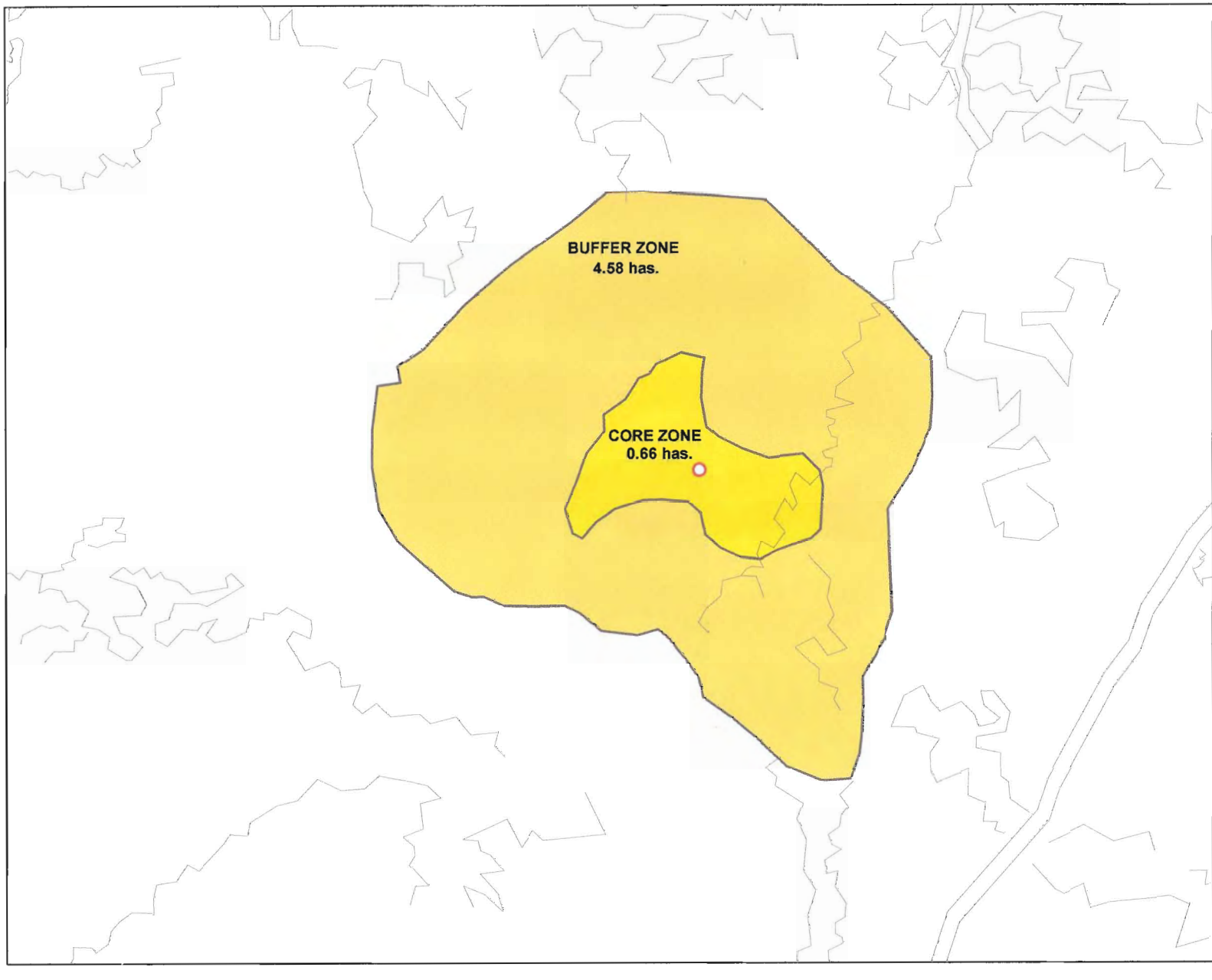


N

DATE:	SCALE:
NOV, 2005	1:5388

0 50 100 150

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY: **DM-038**

IDENTIFICATION OF THE CAVE OF LAS MULAS DE MOLINO

CADASTRAL MAP

NAME OF SITE: **CAVE OF LAS MULAS DE MOLINO**

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- SITE OF THE CAVE OF LAS MULAS DEL MOLINO

MUNICIPALITY MAP



LOCALIZATION



N

DATE: NOV, 2009

SCALE: 1:1835

0 20 40 60

GRAPHIC SCALE METERS



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF CAVE OF LAS MULAS DE MOLINO
DM-039	AEREAL MAP

NAME OF SITE: CAVE OF LAS MULAS DE MOLINO

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- SITE OF THE CAVE OF LAS MULAS DEL MOLINO

MUNICIPALITY MAP



LOCALIZATION

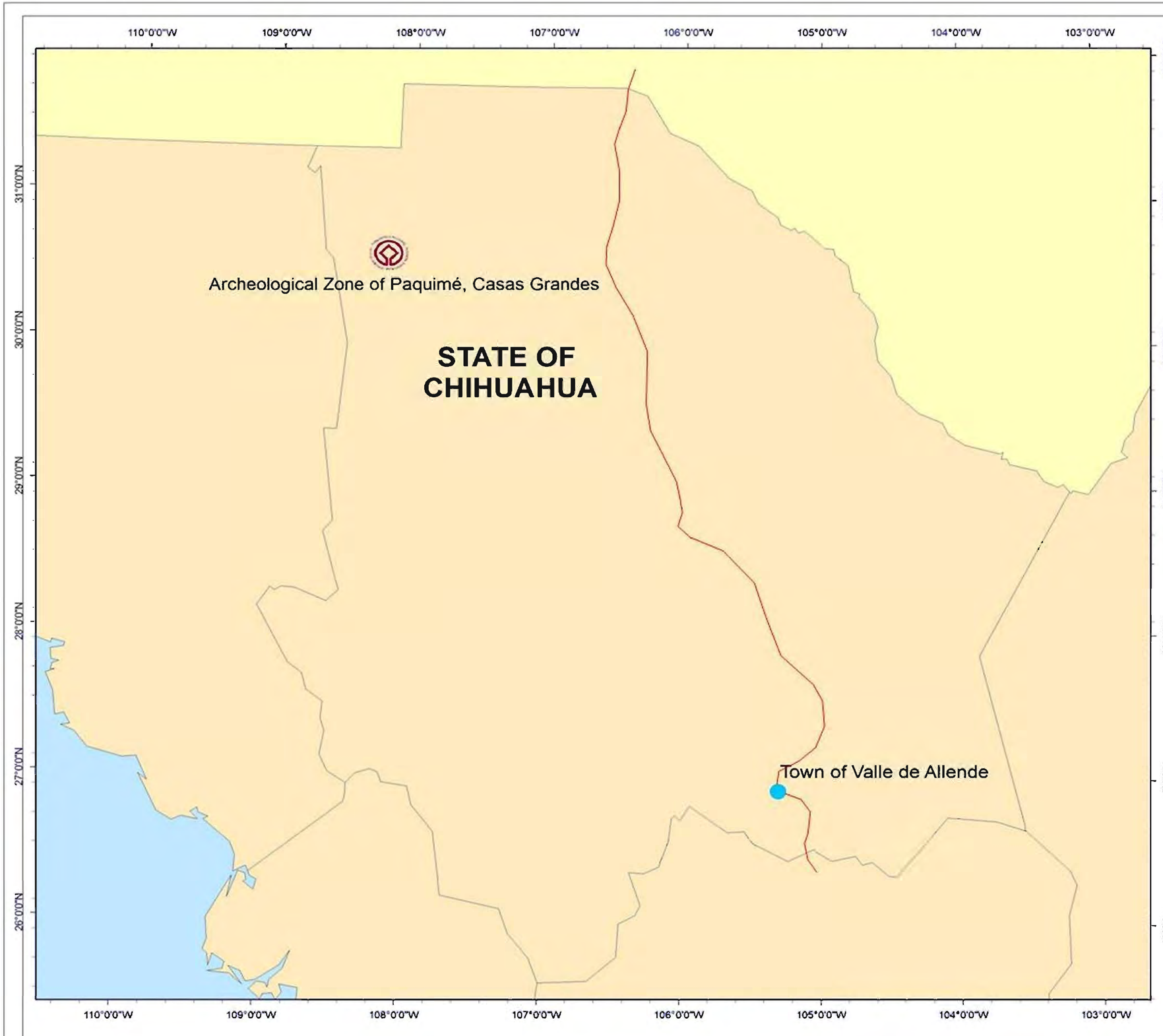


N

DATE:	SCALE:
NOV, 2009	1:4687

0 50 100

GRAPHIC SCALE METERS



STATE GOVERNMENT OF CHIHUAHUA

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF CHIHUAHUA
CHM-01	

NOMENCLATURE

- SITES IN CHIHUAHUA
- WORLD HERITAGE SITE
- ROAD OF CRTA

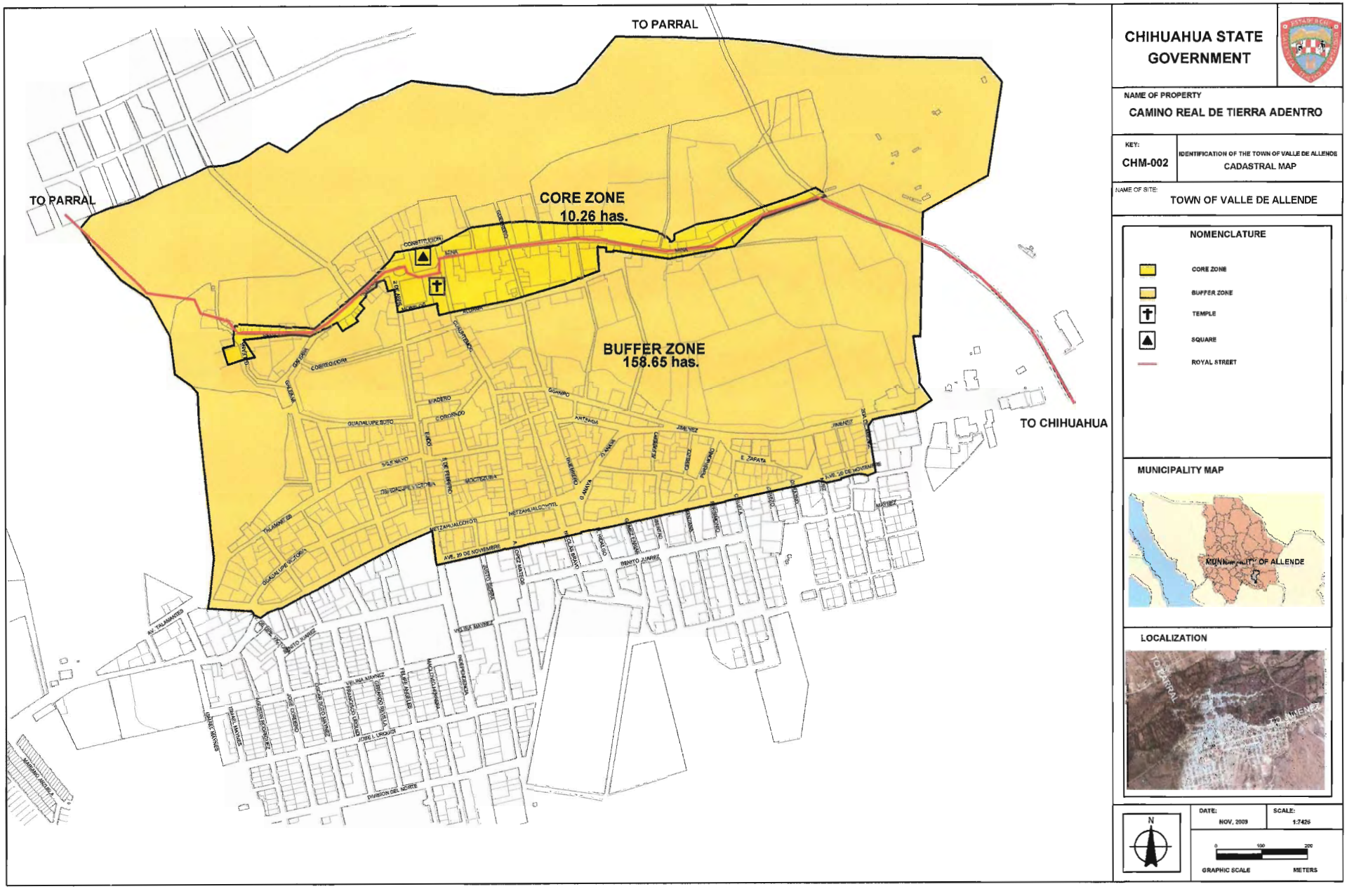


DATE:	SCALE
NOV, 2009	1:1,933,487

N

0 25 50 100 Km.

GRPHIC SCALE



CHIHUAHUA STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TOWN OF VALLE DE ALLENDE
CHM-002	CADASTRAL MAP

NAME OF SITE:

TOWN OF VALLE DE ALLENDE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP

LOCALIZATION

N

DATE:	SCALE:
NOV, 2009	1:7426

0 100 200

GRAPHIC SCALE METERS



CHIHUAHUA STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

KEY:	IDENTIFICATION OF THE TOWN OF VALLE DE ALLENDE AEREAL MAP
CHM-003	

NAME OF SITE:

TOWN OF VALLE DE ALLENDE

NOMENCLATURE

- CORE ZONE
- BUFFER ZONE
- TEMPLE
- SQUARE
- ROYAL STREET

MUNICIPALITY MAP



LOCALIZATION



N

DATE:	SCALE:
NOV, 2009	1:9275

0 100 200

GRAPHIC SCALE METERS

COORDINATED FRAMEWORK FOR THE MANAGEMENT OF THE CAMINO REAL DE TIERRA ADENTRO

Since the beginning, the project of the Camino Real de Tierra Adentro has meant an important contribution for the topics of conservation of the historical cultural heritage in Mexico, be this process developed in different times and characteristics. For such a reason, the identification and management of an entire national cultural region, or even bi-national, has represented a real challenge as regards administration, mainly when diverse mechanisms are applied to a single cultural unit that is the result of common processes.

Just as the Operational Guidelines for the application of the Convention of 1972 indicate it in the section II.F, paragraph 114, *"In the case of serial properties, a management system or mechanisms for ensuring the coordinated management of the separate components are essential and should be documented…"*

In this respect, although the National Institute of Anthropology and History through its state delegations and the diverse jurisdictions involved has perfectly defined the area of study of this route, this geopolitical delimitation can hardly see the multiple relations that the federative entities upon which the Camino Real was traced keep among themselves.

Said otherwise, in the most convenient sense for the purposes of the administration of heritage, a single unit subdivided in regions is being shaped, even when the state boundaries could define specific performance areas. This unit turns out to be the conjunction of the diverse cultural elements of the Camino Real, standing out works of civil and religious character, natural landscapes, urban infrastructure and urban and architectural ensembles.

In spite of the complexity of the sustainable management of a cultural route that supposes running in series diverse heritage properties and sites, the success in the application of administration instruments for this category of heritage resides in the territorial scope and mainly in the coordination of all the involved actors such as:

- National Institute of Anthropology and History (INAH),
- National Council for the Culture and the Arts (CONACULTA),

- Ministry of Public Education (SEP),
- Ministry of Social Development (SEDESOL),
- Ministry of Environment and Natural Resources (SEMARNAT),
- Ministry of Tourism (SECTUR),
- Ministry of Communications and Transportation (SCT),
- National Conference of Governors (CONAGO),
- Ministry of Economy (SE),
- Ministry of the Agrarian Reform (SRA),
- Ministry of Foreign Affairs (SRE),
- Ministry of Labor and Social Prevision (STPS),
- Ministry of Treasury and Public Credit (SHCP),
- National Chamber of the Industry of the Transformation (CANACINTRA),
- National Chamber of Trade, Services and Tourism, Federal and State (CANACO),
- National Water Commission (CONAGUA),
- National Commission for the Development of the Indigenous Peoples (CDI),
- National Council of Science and Technology (CONACYT),
- National Institute of Statistic, Geography and Information Technology (INEGI),
- National Institute for the Federalism and the Municipal Development (INAFED),
- National System of Civil Protection (SINAPROC),
- Direction of Cadastre, State and Municipal,
- Municipal Directions of Traffic,
- Municipal Directions of Urban Development,
- State Governments,

- Federal Programs for the Invigoration of the Cultural Heritage and Tourist Promotion,
- Municipal and State Directions of Economic Development,
- Municipal Directions of Urban Image,
- Municipal Directions of Administration and Urban Development,
- Municipal Directions of Ecology,
- National Centre for the Prevention of Disasters.

Undoubtedly, the safeguarding and management of the sites or heritage property should assure, as established in the national legislation, in the charters and international conventions, the conservation of the outstanding values, as well as their authenticity and integrity in order to guarantee their transmission to future generations. Now then, as we have already mentioned, the challenge is in a wide sense, a performance of cultural policies and of collective participation for the design and the execution of coordinated instruments for the heritage administration, which to the short, medium and long terms may derive in a potential source of social development.

If one of the greatest challenges for the protection of the cultural heritage is also the necessity to improve legal and regulation instruments, the recognition of the heritage as integral part of the social and economic net of the country has taken to consider the articulation of the different departments of the private and public sector, of the three government orders, of the civil society and of the involved institutions as central element in the current policy of the Mexican Government, in order to define actions and to coordinate their execution.

To face and meet the previously described expectations, the framework for the management of the Camino Real de Tierra Adentro began in a coordinated way. Among the departments that are assuming this challenge is found the National Conference of Governors (CONAGO), which among its main objectives has the invigoration of the federalism by means of democratic mechanisms. It is necessary to mention that this department has committed to support the project of the Camino Real de Tierra Adentro through the coordinated conjunction and the constitution of a work group with diverse federative entities involved. (See annex 1)

Likewise, states as Zacatecas, Durango and diverse involved municipalities have created legal instruments that supplement those already existent, all this to guarantee the normative regulation, the protection, the improvement and the conservation of the cultural heritage; in a same way protection measures have been taken for protected natural areas of historical and cultural value. (See annex 2, 2.1, 2.2 and 2.3)

Inside the management framework for the Camino Real de Tierra Adentro, programs that support the safeguard of this route have arisen. Such instruments are in the "Agenda from the local" that is a project developed by the Ministry of the Interior (SEGOB) through the National Institute for the Federalism and the Municipal Development (INAFED) to impel the integral development of the municipalities of the country and to create conditions of equity among all the Mexican citizens. Some of these programs are: Program of Infrastructure Equipment and Public Services, Program of Urban Image, Programs of Rural Development, Program of Rural Roads, Programs of the Fund of Natural Disasters (FONDEN), Programs of Sustainable Regional Development, Trust for the Infrastructure of the States (FIES). (See annex 3)

On the other hand, the Asociación Nacional de Cronistas de Ciudades Mexicanas A.C. (National Association of Chroniclers of Mexican Cities) (ANACCIM), institution that gathers the chroniclers duly credited with the official appointment of their respective city councils, and that was founded legally in April of 1977, has been responsible among other things, of struggling for the conservation of the documental sources, of the bibliographical funds and of the cultural heritage of the cities or of any human settlement. *(http:// www.cronistasdemexico.org/contenido.php?action=despliega&id=1)*

Finally, to guarantee the protection of the elements that shape the route of the Camino Real de Tierra Adentro, the education sector, integrated by public and private universities as well as of investigation centres and of interpretation, has taken part favoring to short term, the diffusion and establishment of an own cultural identity in the population, constituting this way a sustainable ideology of protection toward the cultural heritage.

INDEX OF ANNEXES

- **Annex 1.** Agreement of the 37th Ordinary Meeting of the National Conference of Governors (CONAGO), with the 32 Holders of the Executive Federative Entities of the country. City of Durango, Durango, December 7th, 2009. (SECTE-CONAGO/0001/2010)
- **Annex 2.** Regulation for the protection and improvement of the urban image and conservation of the cultural heritage, for the municipalities of the State of Durango.
- **Annex 2.1.** Municipal decree that declares Camino Real de Palmillas as Natural Protected Area of Historical and Cultural Value.
- **Annex 2.2.** Municipal decree that declares the stretch of the Camino Real de Tierra Adentro (Nazas) as Natural Protected Area of Historical and Cultural Value.
- **Annex 2.3**. Municipal decree that declares the stretch of the Camino Real de Tierra Adentro (San Pedro del Gallo) as Natural Protected Area of Historical and Cultural Value.
- **Annex 3.** Programs of the National Institute for the Federalism and the Municipal Development (INAFED).

CONAGO
BI-CENTENARIO

Secretaría Técnica

SECTE-CONAGO/0001/2010

México, D. F., a 13 de enero de 2010

DR. FRANCESCO BANDARIN,
DIRECTOR DEL CENTRO DEL PATRIMONIO MUNDIAL
DE LA ORGANIZACIÓN DE LAS NACIONES UNIDAS PARA
LA EDUCACIÓN, LA CIENCIA Y LA CULTURA.
P R E S E N T E

Por este conducto, en mi carácter de Secretario Técnico de la Conferencia Nacional de Gobernadores (CONAGO), y derivado del planteamiento realizado por el C. P. Ismael Alfredo Hernández Deras, Gobernador Constitucional del Estado de Durango, hago de su conocimiento que en la XXXVII Reunión Ordinaria de la CONAGO realizada en Durango, Durango, el pasado 7 de diciembre de 2009, los 32 Titulares de los Ejecutivos de las Entidades Federativas aprobaron un punto de acuerdo para impulsar la candidatura del proyecto "Camino Real de Tierra Adentro" a la Lista del Patrimonio Mundial de la UNESCO (anexo acuerdo).

Con el fin de impulsar la candidatura se acordó que el tema formará parte de la agenda de la Comisión de Turismo de la CONAGO, para lo que se constituirá un grupo de trabajo con los estados de: Aguascalientes, Chihuahua, Distrito Federal, Guanajuato, Hidalgo, Jalisco, México, Querétaro, San Luis Potosí y Zacatecas, coordinado por el Estado de Durango. Este grupo contemplará las siguientes líneas de acción:

- Creación del Fideicomiso de "Camino Real de Tierra Adentro".
- Plan de Manejo y Gestión.
- Plan de Desarrollo Turístico Sustentable.
- Creación de los Centros Regionales de Interpretación del "Camino Real de Tierra Adentro".

La Conferencia Nacional de Gobernadores busca fortalecer el federalismo mediante mecanismos de consenso. Entre sus fundamentos está sumarse proactivamente en la promoción del desarrollo social en los ámbitos Nacional, Estatal y Regional. Reconociendo que el proyecto "Camino Real de Tierra Adentro" tendrá impactos significativos en los estados involucrados y en todo el país, en el desarrollo cultural, social, turístico y económico, los integrantes de la CONAGO por unanimidad decidieron impulsar las acciones para concretar el proyecto en cuestión.

Sin otro particular, quedo a sus órdenes,

ATENTAMENTE

Conferencia Nacional
de Gobernadores
Secretaría Técnica

MTRO. ROLANDO GARCÍA MARTÍNEZ
SECRETARIO TÉCNICO

C.c.p.- MTRO. LEONEL GODOY RANGEL.- Gobernador Constitucional del Estado de Michoacán y Presidente de la XXXVIII Reunión Ordinaria de la CONAGO.
C. P. ISMAEL HERNÁNDEZ DERAS.- Gobernador Constitucional del Estado de Durango y Presidente de la XXXVII Reunión Ordinaria de la CONAGO.
LIC. NEY GONZÁLEZ SÁNCHEZ.- Gobernador Constitucional del Estado de Nayarit y Coordinador de la Comisión de Turismo de la CONAGO.
LIC. RAMIRO NEPITA CHÁVEZ.- Enlace del Estado de Michoacán ante la CONAGO.
LIC. ADRIÁN GALLARDO LANDEROS.- Enlace del Estado de Durango ante la CONAGO.
ING. FELIPE PRADO HOPFNER.- Enlace del Estado de Nayarit ante la CONAGO.
Expediente.

RGM/aet

Technical Secretariat

SECTE-CONAGO/0001/2010

Mexico City, January 13th, 2010

DR. FRANCESCO BANDARIN,
DIRECTOR OF THE WORLD HERITAGE CENTRE
UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION
P R E S E N T

By means of the present, in my character of Technical Secretary of the National Conference of Governors (CONAGO), and derived from the proposal made by the C.P. Ismael Alfredo Hernández Deras, Constitutional Governor of the State of Durango, I am pleased to let you know that in the XXXVII Ordinary Meeting of the CONAGO celebrated in Durango, Durango, last December 7th of 2009, the 32 Holders of the Executive Power of the Federative Entities approved an agreement to impel the candidacy of the project "Camino Real de Tierra Adentro" to the UNESCO World Heritage List (the agreement is attached).

With the purpose of impelling the candidacy it was agreed that the topic would be part of the agenda of the Tourism Commission of the CONAGO, so a work group will be constituted with the states of Aguascalientes, Chihuahua, Federal District, Guanajuato, Hidalgo, Jalisco, Mexico, Querétaro, San Luis Potosí and Zacatecas, which will be coordinated by the State of Durango. This group shall contemplate the following action lines:

- Creation of the Trust for the "Camino Real de Tierra Adentro".
- Management and Administration Plan.
- Plan of Sustainable Tourist Development.
- Creation of the Regional Interpretation Centres of the “Camino Real de Tierra Adentro."

The National Conference of Governors seeks to strengthen the federalism by means of consent mechanisms. Among their foundations is found to proactively join the promotion of the social development in the National, State and Regional environments; recognizing that the project "Camino Real de Tierra Adentro" will have significant impact in the involved states and in the whole country; in the cultural, social, tourist and economic development. The members of the CONAGO unanimously decided to impel the actions to sum up this project.

Yours sincerely,

MTRO.ROLANDO GARCÍA MARTÍNEZ
TECHNICAL SECRETARY

C.c.- MTRO. LEONEL GODOY RANGEL.- Constitutional Governor of the State of Michoacán and President of the XXXVIII Ordinary Meeting of the CONAGO.
C.P. ISMAEL HERNÁNDEZ DERAS. - Constitutional Governor of the State of Durango and President of the XXXVIII Ordinary Meeting of the CONAGO.
LIC. NEY GONZÁLEZ SÁNCHEZ. - Constitutional Governor of the State of Nayarit and Coordinator of the Tourism Commission of the CONAGO.
LIC.RAMIRO NEPITA CHÁVEZ. - Liaison of the State of Michoacán before the CONAGO.
LIC.ADRIÁN GALLARDO LANDEROS. - Liaison of the State of Durango before the CONAGO.
ING.FELIPE PRADO HOPFNER. - Liaison of the State of Nayarit before the CONAGO.
File.
RGM/aet

DECLARATION OF THE XXXVII ORDINARY MEETING OF THE NATIONAL CONFERENCE OF GOVERNORS

FIFTEENTH. – As a proposal of the Governor Ismael Hernández Deras, here was received the presentation of the candidacy of inscription of the project “Camino Real de Tierra Adentro” to the UNESCO World Heritage List.

In this respect, it is approved that this topic is inscribed in the thematic agenda of the Commission of Tourism, by means of the constitution of a work group integrated by the Entities of Aguascalientes, Chihuahua, Federal District, Guanajuato, Hidalgo, Jalisco, Mexico, Querétaro, San Luis Potosí and Zacatecas, and coordinated by the State of Durango.

Of equal way, it is approved that the following action lines are considered by this work group:

- Creation of the Trust for the "Camino Real de Tierra Adentro".
- Management and Administration Plan.
- Plan of Sustainable Tourist Development.
- Creation of the Regional Interpretation Centres of the “Camino Real de Tierra Adentro."

Victoria de Durango, Durango
December 7th, 2009

DECLARATION OF THE XXXVII ORDINARY MEETING OF THE NATIONAL CONFERENCE OF GOVERNORS

Conferencia Nacional de Gobernadores

VICTORIA DE DURANGO, DURANGO

DECEMBER 7th, 2009

Conferencia Nacional de Gobernadores

PHOTOGRAPHIC GALLERY OF THE XXXVII ORDINARY MEETING OF THE NATIONAL CONFERENCE OF GOVERNORS



XXXVII Ordinary Meeting of the National Conference of Governors celebrated in the city of Durango on December 7th, 2009.



C.P. Ismael Alfredo Hernández Deras, Constitutional Governor of the State of Durango and President of the XXXVIII Ordinary Meeting of the CONAGO.

Conferencia Nacional de Gobernadores

PHOTOGRAPHIC GALLERY OF THE XXXVII ORDINARY MEETING OF THE NATIONAL CONFERENCE OF GOVERNORS



Lic. Amalia D. García Medina, Constitutional Governor of the State of Zacatecas.



The 32 Holders of the Executive Power of the Federative Entities.

REGLAMENTO PARA LA PROTECCION Y MEJORAMIENTO DE LA IMAGEN URBANA Y CONSERVACIÓN DEL PATRIMONIO CULTURAL

PARA LOS MUNICIPIOS DEL ESTADO DE DURANGO



INSTITUTO NACIONAL DE ANTROPOLOGIA E HISTORIA

INTRODUCCION

Existe en nuestro estado un gran número de ciudades y poblados históricos como Nazas, con características formales y ambientales de gran valor. La edificación, las calles, las plazas, el entorno natural, los monumentos históricos, todo ello, en esas localidades conforma un patrimonio invaluable y una imagen de enorme riqueza.

Este patrimonio constituye el marco en que se desenvuelve la vida de la comunidad, las costumbres y tradiciones locales, en fin todas las actividades de la población de Nazas y es, además, un atractivo fundamental para el turismo nacional y extranjero.

Ahora bien, lamentablemente el desarrollo de esta localidad ha alterado el carácter y la imagen de la misma. La comercialización y la especulación del suelo, los cambios de uso de éste y de la edificación, la concentración de vehículos, la contaminación resultante y el desorden visual por la señalización comercial, por citar las más importantes, constituyen una amenaza permanente al patrimonio cultural y natural de pueblos y ciudades.

En estas condiciones se requiere de una amplia participación de toda la sociedad para el rescate, mejoramiento y cuidado de ese patrimonio y la imagen de Nazas, Durango. Es fundamental, así, la participación decidida de la población y autoridades para canalizar recursos y dirigir esfuerzos.

Para este efecto, la Instituto Nacional de Antropología e Historia Delegación en el Estado de Durango, ha elaborado este Reglamento con la intención no solo de instruir sobre la importancia que todos los órdenes reviste el patrimonio edificado, el medio natural y la imagen resultante, sino de aportar metodologías de análisis y alternativas específicas de mejoramiento y conservación de los mismos.

Dr. Alberto Ramirez Ramirez

I. REGLAMENTO PARA LA PROTECCION Y MEJORAMIENTO DE LA IMAGEN URBANA

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CONSIDERANDOS

EL H. Ayuntamiento de Nazas del Estado de Durango , en uso de las facultades que le confiere el Artículo 115, Fracción II, III y IV de la CONSTITUCION POLITICO DE LOS ESTADOS UNIDOS MEXICANOS.

CONSIDERANDO:

Que la Poblacion de Nazas Dgo. , cuenta con un patrimonio natural y cultural de gran valor, que se manifiestan en la imagen de la localidad, reflejo de su historia.

Que los constantes cambios económicos y sociales de la ciudad afectan, alteran y amenazan el patrimonio, lo cual hace necesaria la creación de instrumentos que normen y regulen el ordenamiento y conservación de la misma.

Que como parte de su imagen en Nazas, Durango existen inmuebles patrimoniales (monumentos arqueológicos, históricos y artísticos, así como arquitectónicos tradicional y popular) hoy amenazada por el desarrollo inmobiliario de la ciudad. (*)

Que debe impedirse que la imagen del Centro Histórico de Nazas Durango donde se localiza la mayor parte del patrimonio edificado, se vea alterada y contaminada por una señalización comercial caótica y por una edificación desordenada.

Que los cambios y alteraciones al patrimonio cultural y a la imagen afectará irremediablemente la fisonomía de la localidad, sus características socio – culturales, su medio ambiente y su presencia en el ámbito turístico.

Ha tenido a bien expedir el presente REGLAMENTO DE IMAGEN URBANA DE NAZAS;

(*) Incluir los tipos de monumentos existentes (Arqueológicos, Históricos o Artísticos)

CAPITULO 1 DISPOSICIONES GENERALES

Articulo 1 Son de orden público y de interés social el cumplimiento y observancia de las disposiciones de este Reglamento, la de sus normas técnicas complementarias y las demás disposiciones legales y reglamentarias aplicables en (zona, sector, barrio, etc.) de la población de Nazas Durango, para permitir la permanencia de las características físicas, ambientales, culturales y en su caso la recuperación de las mismas.

SECCION I DE LA COMISION DE PROTECCION Y MEJORAMIENTO DE LA IMAGEN URBANA Y PRESERVACIÓN DEL PATRIMONIO CULTURAL

Artículo 2 La comisión tiene facultades consultivas, de concertación, promoción y mejoramiento de la imagen.

Articulo 3 La comisión supervisará y coordinara cuando estén en riesgo el cumplimiento de los objetivos de mejoramiento y conservación de la imagen, asimismo actuará en coordinación con la dependencia Municipal competente para detener y clausurar obras y acciones dentro de la localidad.

Artículo 4 Este organismo consultivo auxiliará al Municipio de Nazas
En lo relativo a la aplicación de este Reglamento y estará formado por los siguientes miembros:

I Un Vocal por el municipio

II Un Representante de asociaciones y cámaras

III Un Representante por parte de los Colegios de profesionistas de (El Estado o localidad)

IV Un representante de la delegación en Durango del Instituto Nacional de Antropología e Historia (INAH)

Artículo 5 La comisión sesionara independientemente o convocara por el H. Ayuntamiento.

SECCION II DE LA CORRESPONSABILIDAD

Artículo 6 La aplicación y ejecución de este reglamento corresponde al H. Ayuntamiento de Nazas , a través de la Dirección de
Para la autorización de cualquier obra o intervención en la zona, así como para imponer sanciones a que se hagan acreedores quienes infrijan las determinaciones de este reglamento.

Artículo 7 Todos los permisos en el Centro Histórico estarán sujetos a la previa revisión y aprobación del Instituto Nacional de Antropología e Historia de Durango

Artículo 8 La Comisión de Protección y Conservación de la imagen es un organismo consultivo de la Dirección de
Del Municipio.

Articulo 9 Los usos del suelo y los Planes alusivos al tema deberán ser congruentes con este Reglamento. Para ello el Municipio promoverá la suscripción de acuerdos en coordinación con el Estado.

Artículo 10 Para efectos de este Reglamento se entiende por:

I	Ley federal	Ley federal sobre monumentos y zonas Arqueológicas, Artísticos e Históricos.
II	Ley de Ecología	A la legislación sobre ecología de la localidad o del Estado
III	Reglamento	Las condiciones a que deberá someterse Cualquier intervención dentro de la localidad.
IV	Comisión	Ala comisión de Protección, Conservación y Promoción de la imagen y el Turismo.
V	Dirección	La Dirección de del Municipio de Nazas
VI	Dirección de obras	La Dirección de Obras Públicas del Municipio de Nazas
VII	Estado	El Gobierno del Estado de Durango.
VIII	Municipio	EL H. Ayuntamiento de Nazas.
IX	INAH	Instituto Nacional de Antropología E Historia
X	INBA	Instituto Nacional de Bellas Artes.
XI	SECTUR	Secretaría de Turismo
XII	Monumento Histórico	Los inmuebles que fueron construidos dentro del período del siglo XVI al XIX inclusive, que contengan valores históricos relevantes.
XIII	Monumento Artístico	Los inmuebles que fueron construidos Artístico a partir de 1900 a la fecha y que revisten algún valor estético relevante.
XIV	Patrimonio Edificado	A todo inmueble Arqueológico, Histórico, Artístico, de valor ambiental o de carácter vernáculo.
VX	Zonas	Áreas con antecedentes históricos, edificación patrimonial e imagen Homogénea. Camino Real de Tierra Adentro

XVI	Mueble Histórico	Toda obra testimonial decorativa, conmemorativa y escultórica que forme parte del mobiliario urbano, que revista valores históricos y estéticos y que hayan sido construido entre los siglos XVI al XIX inclusive.
XVII	Intervención	Cualquier acción que se ejecute sobre un bien patrimonial
XVIII	Restauración	Al conjunto de acciones realizadas en un monumento para su conservación de acuerdo a sus características arquitectónicas y a sus valores históricos.
XIX	Reparación	Las acciones que tienen por objeto corregir las deficiencias estructurales y funcionales de una edificación o de sus elementos, generadas por el deterioro natural o inducido.
XX	Rehabilitación	A la intervención que permite la recuperación de las condiciones óptimas estructurales y espaciales sin alterar sus características ni su entorno.
XXI	Reutilización	A la aplicación de modalidades de uso en un momento, sin alterar su estructura y su entorno.
XXII	Adecuación	A la intervención que solamente satisface las necesidades de servicio y especiales requeridas por algún uso especifico.
XXIII	Consolidación	A las acciones necesarias que permiten establecer las condiciones de trabajo y solidez de los componentes de un inmueble.
XXIV	Liberación	Al retiro de elementos arquitectónicos escultóricos, de acabados o de instalaciones, que sin mérito histórico – artístico hayan sido agregados al inmueble, y que pongan en peligro su estabilidad y alteren su función y la unidad del mismo.
XXV	Integración	A la acción de reponer las partes carentes de algún elemento arquitectónico o bien la totalidad del mismo, distinguiendo los nuevos materiales de los originales.
XXVI	Reintegración	A la acción de reubicar en su sitio original aquellos elementos arquitectónicos e históricos, que se encuentren fuera de lugar.
XXVII	Ordenamiento	Toda acción con fines de mejoramiento y conservación de la imagen.
XXVIII	Tarea Urbana	Es la manera en que se encuentran dispuestas las calles, parámetro y espacios abiertos, que conjuntamente conforman la localidad

SECCION III DE LA PROTECCION Y MEJORAMIENTO DE LA IMAGEN URBANA

Artículo 11 La aplicación de este reglamento se circunscribe a los siguientes limites:

I	Al norte
II	Al sur
III	Al oriente
IV	Al poniente

Artículo 12 Cualquier intervención en (la zona), queda sujeta a lo que establece el Reglamento.

Artículo 13 Para efectos de este Reglamento, se promoverá la congruencia del mismo con programas que repercutan en el mejoramiento y conservación de la imagen.

Artículo 14 En la (zona), se permiten obras y acciones de índole socio – cultural, de imagen urbana, infraestructura, etc., siempre con fines de mejoramiento y conservación de la imagen apegados a las consideraciones de este Reglamento

Artículo 15 Se prohibe la alteración y transformación de la traza urbana, de los espacios abiertos, inmuebles patrimoniales, y entorno natural, de (la zona) ya que forman parte integral y determinante de la imagen de la misma.

CAPITULO 2 EL MEDIO NATURAL

Artículo 16 Se entiende por medio natural, a aquel formado por montañas, ríos, lagos, mares, valles, la vegetación, el clima y la fauna, es decir todo el medio sin la intervención del hombre. Para fines de protección y mejoramiento. Se sujetará a lo dispuesto por este Reglamento en la siguientes consideraciones.

SECCION I DE LA TOPOGRAFIA

Artículo 17 La topografía, es el conjunto de elementos que configuran la superficie de terreno y que determinan la forma y disposición del asentamiento. Par esta se considera lo siguiente:

I Deberán conservarse las características físico ambientales con que cuenta, evitando alteraciones y transformaciones, tanto de montañas, cerros, lomas, valles, cañadas y cañones, playas, dunas y zonas de riqueza ambiental y paisajista.

SECCION II DE LOS CUERPOS DE AGUA

Artículo 18 Los cuerpos de agua están formados por los mares, ríos, lagos y los acuíferos subterráneos, constituyendo parte fundamental del equilibrio ecológico y del medio ambiente.

I Se prohiben los tiraderos y depósitos de desechos en los cuerpos de agua

II Se prohibe la descarga directa de aguas negras y residuales sobre cuerpos de agua.

III Se permite la recarga de acuíferos subterráneos por aguas servidas, cuando el producto sea previamente tratado en plantas técnicamente equipadas para estos fines.

IV Se permite el aprovechamiento y explotación de éstos con fines de recreación y turismo.

SECCION III DE LAS CAÑADAS Y LOS ARROYOS

Artículo 19 Las cañadas y arroyos son los escurrimientos y cauces naturales de desahogo pluvial, de importancia por su valor ecológico y natural.

I Se prohibe obstruir el libre cauce de los escurrimientos.

II Se prohibe las descargas de aguas negras y residuales, así como tirar basura y desechos de cualquier tipo.

III Se prohibe cualquier acción que contamine y provoque cambios al medio ambiente.

IV Se permite y se requiere de árboles y vegetación en general en las orillas de los mismos, que incrementen los atractivos paisajísticos y turísticos.

SECCION IV DE LA VEGETACION

Artículo 20 El mejoramiento y protección de la vegetación y el arbolamiento es de vital importancia para la conservación del medio ambiente, para ello las acciones encaminadas a incrementar su valor se apegaran a lo siguiente.

I Se conservaran las áreas verdes, jardines y árboles existentes en la localidad

II Se conservara e incrementará en número, de acuerdo a las especies locales y acordes al clima.

III Se permite la combinación de diferentes especies cuando las seccionadas sean acordes al clima e implementen los atractivos paisajísticos y el confort de la localidad.

CAPITULO 3 LO CONSTRUIDO

Artículo 21 Se entiende por lo construido a todos los elementos físicos hechos por el hombre, como son la edificación, la traza urbana y espacios abiertos, el mobiliario y la señalización, que conforman el paisaje urbano.

SECCION I DE LA TRAZA URBANA, LA VIALIDAD Y ESPACIOS ABIERTOS

Artículo 22 La traza urbana, es el patrón de organización especial del asentamiento. Está conformada por paramentos, vialidades y espacios abiertos, y como legado histórico constituye un patrimonio cultural de la localidad, para la traza se establece lo siguiente:

I. Deberá conservarse con las características fisicoambientales, con que cuenta actualmente, evitando alteraciones en dimensiones, tanto de calles, plazas y espacios abiertos como de los alineamiento y paramentos originales.

II Se prohibe cambiar los pavimentos de las baldosas y características de las vialidades y espacios abiertos.

III Se prohiben las obras de nuevas instalaciones y equipo de servicio, que alteren o modifiquen las características funcionales o formales de los espacios abiertos existentes.

IV Los proyectos de ampliación de banquetas, calles peatonales, arboladas, etc. Se ajustarán a los que determina como conveniente el manual y la comisión respectiva para su aprobación.

V Se prohibe fusionar dos o más inmuebles patrimoniales y/o dos o más fachadas para simularlos como uno solo.

VI Edificios contemporáneos y sus fachadas podrán fusionarse siempre que no rebasen los 30 metros de longitud.

SECCION II DEL ALINEAMIENTO

Artículo 23 Se entiende por alineamiento, a la línea que establece el límite entre vía pública y cualquier predio.

I. Deberá respetarse el alineamiento de la traza histórica en todos los niveles de la edificación.

II Se recuperará el alineamiento histórico de todas las edificaciones, plazas y espacios abiertos y vialidades, que hayan sido alteradas y modificadas

SECCION III DE LA INFRAESTRUCTURA.

Artículo 24 Se prohibe el estacionamiento de vehículos en las vialidades

Artículo 25 Para los estacionamientos públicos, se evaluará su localización y características para su autorización.

Artículo 26 Para cualquier intervención y arreglo de los servicios urbanos se seguirán las siguientes determinaciones:

I Para cualquier obra de pavimentación se requerirá de la evaluación y solución previa de las deficiencias y carencias de las redes de infraestructura.

II Las obras de mantenimiento y conservación de las carpetas y recubrimiento en vialidades, serán permitidas en horarios que no interfieran con las actividades de la población local y el turismo.

III Se prohibe la sustitución de materiales históricos y tradicionales por contemporáneos.

IV En vialidades peatonales se permite el uso de baldosas o bien combinación de distintos materiales, cuyas características permiten una integración con el entorno.

V Las instalaciones y cableados deberán ser subterráneos en calles peatonales y espacios abiertos.

SECCION IV DE LA EDIFICACION

Artículo 27 Se entiende por edificación patrimonial, a los monumentos arqueológicos, históricos, artísticos y a la arquitectura tradicional vernácula.

Artículo 28 Con el fin de conservar y preservar la edificación patrimonial de la localidad se establecen los siguientes grupos tipológicos:

I Arquitectura monumental. Corresponde a la edificación de características y antecedentes históricos única en la totalidad del conjunto en que se ubican por su gran calidad arquitectónica y monumentalidad destacan de todo el conjunto convirtiéndose en puntos de referencia o hitos urbanos.

II Arquitectura Relevante, de menor escala o monumentalidad, su calidad arquitectónica y antecedentes históricos le confieren un papel relevante en el conjunto. Contiene características ornamentales y estilísticas de gran valor. Generalmente corresponde al entorno de la arquitectura monumental y su conservación y cuidado es determinante para la imagen urbana.

III Arquitectura tradicional. Es la que comprende el contexto edificado. Retoma algunos elementos decorativos y de estilo de la arquitectura relevante pero con características más modestas. Constituye una edificación de transición entre la arquitectura relevante y vernácula.

IV Arquitectura Vernácula. Edificación modesta, sencilla, fundamentalmente nativa del medio rural. Corresponde a la imagen de poblados y comunidades de gran atractivo en zonas turísticas del país; se le encuentra también en el entorno de zonas urbanas como transición entre la ciudad y el campo. Como testimonio de la cultura popular, conserva materiales y sistemas constructivos regionales de gran adecuación al medio, por lo que constituye un patrimonio enorme y de vital importancia que debe ser protegido y conservado.

Artículo 29 Se entiende por bienes muebles, a todos aquellos objetos que constituyen valores históricos y estéticos, a las piezas de artesanía popular y a los documentos testimonios escritos y gráficos del desarrollo histórico de la población

Artículo 30 Los inmuebles que componen los grupos tipológicos establecidos en el artículo 27 inventariados en el anexo de este reglamento no se alterarán, modificarán o destruirán y cualquier intervención deberá ser autorizada por el INAH e INBA y aprobada por el Ayuntamiento.

Artículo 31 Los nuevos usos en inmuebles patrimoniales estarán determinados por las características físicas, formales y funcionales de inmueble.

Artículo 32 Se prohibe el cambio de altura en inmuebles patrimoniales.

Artículo 33 Se conservaran todos los elementos arquitectónicos existentes en los inmuebles, de los grupos tipológicos descritos en el artículo 27 inventariado en el anexo de este reglamento. Las intervenciones se ajustarán a:

I En las intervenciones, se podrán usar nuevos materiales cuando, se integre al sistema constructivo predominante, sin causar problemas estructurales ni deterioros.

II En caso de integraciones se deberán respetar las formas y disposiciones que marcan los grupos tipológicos estipulados en el artículo 27.

III En intervenciones, se colocarán materiales de las mismas o similares características formales, de textura, de color y sistema estructural.

IV Se requiere del mantenimiento de las áreas verdes y jardines, correspondientes a cada inmueble.

V Para el retiro de vegetación que esté sobre inmuebles patrimoniales, se tendrá que notificar al ayuntamiento.

VI Se prohibe la construcción de instalaciones de gas y agua, antenas, jaulas para tendederos, buhardillas y habitaciones de servicio en azoteas, cuando alteren elementos decorativos y sean visibles desde la vía pública.

Artículo 34 Todas las fachadas de los grupos descritos en el artículo 27, deberán conservarse en forma integral, es decir, con todos los elementos y características tipológicas que las conforman.

1 El mantenimiento y conservación del inmueble, se apegará a lo que establece este reglamento.

II Las fachadas de inmuebles patrimoniales que hayan sido alteradas, deberán recuperarse, liberando e integrando elementos tipológicos contemporáneos del inmueble.

III Se prohibe cualquier tipo de intervención que no vaya encaminada al rescate y conservación del patrimonio edificado.

IV Se prohibe cualquier intervención sin previo proyecto de conservación autorizado.

V Se prohibe integrar elementos y materiales contemporáneos que alteren, tanto su fisonomía histórica como la del contexto.

VI Se prohibe alterar o mutilar elementos decorativos y arquitectónicos.

VII Los patios se podrán cubrir cuando exista un proyecto de la integración autorizado, según sea el caso y que cumpla con las siguientes disposiciones:

- Cuando la estructura se metálica y desmontable.
- La cubierta no sea opaca.
- No se afecte la estabilidad del edificio.
- No se use falso plafón
- No sea visible desde la vía pública

VIII Se prohibe extraer y cambiar Bienes Muebles de su sitio original

Artículo 35 Se entiende por macizo a todo parámetro cerrado en su Totalidad, y vano a todo aquel hueco o vacío que se ubica sobre el macizo.

I Se prohiben las alteraciones a: la forma, composición, ritmo y proporción de vanos y macizos.

II Se permite efectuar actividades de consolidación en cerramientos, dinteles, pilares y elementos estructurales previa autorización del Ayuntamiento

III Se prohibe la apertura de vanos en inmuebles patrimoniales

IV Se prohibe la colocación de instalaciones de cualquier tipo de vanos.

Artículo 36 Las ventanerias y cancelerias se apegarán a :

I Se permite el uso de tubulares rectangulares y cuadrados de fierro estructural.

II Se permite el uso de láminas metálicas y aluminio, en canceles, puertas y portones.

Artículo 37 Se prohibe colocar, construir o adosar, elementos fijos o movibles sobre fachadas, ya sean: volúmenes, terrazas, marquesinas, toldos, gárgolas, instalaciones hidráulicas, sanitarias, eléctricas, de gas, de aire acondicionado, especiales y antenas, así como aquellos elementos que por sus características o función, alteren la fisonomía de las fachadas y su contexto.

Artículo 38 Se entiende por obra nueva, a toda la edificación que se erija en el momento actual sobre un espacio, ya sea provisional o permanente.

I Las alturas dentro de las zonas patrimoniales, se apegarán a los ritmos y dimensiones establecidos por el contexto patrimonial edificado.

II Las alturas en zonas no patrimoniales, podrán incrementarse con remetimientos. (establecidos por la Dirección)

III De las fachadas de la obra nueva, sus elementos, materiales y formas deben integrarse al contexto.

IV En las fachadas de la obra nueva, sus elementos y formas deben integrarse al contexto.

V Se prohiben instalaciones visibles en fachadas.

VI Vanos. Se permite como máximo el 40% del total de la fachada. Este porcentaje no podrá estar concentrado sino distribuido en varios vanos en la totalidad de la fachada.

VII En zonas patrimoniales los accesos y cocheras tendrán un claro máximo de 3 metros

Artículo 39 El color se tendrá que aplicar a todos los elementos que componen la fachada, a menos que el material tenga acabado aparente y deberá ser acorde al contexto histórico cromático.

I Se permite el uso de pinturas a la cal.

II Se prohibe el uso de colores brillantes o fosforescentes, excepto en zonas no patrimoniales.

III Se prohibe subdividir las fachadas por medio del color

IV En zonas patrimoniales se prohiben los acabados: lisos, en pastas y vitrificados hacia la vía pública.

V Se permite el uso de materiales, aparentes, cuando se presenten sin pulir y previo tratamiento para intemperie

Artículo 40 Las obras nuevas colindantes con el Patrimonio edificado, serán autorizadas cuando:

- Se logre una óptima integración al contexto
- Que no compita en escala y proporción con el patrimonio edificado
- Que no provoque problemas estructurales al patrimonio edificado
- Que aporte conceptos y formas contemporáneas a la imagen urbana (de la localidad o zona)

Artículo 41 Se permite el uso de elementos funcionales tradicionales como parte de nuevos proyectos arquitectónicos, formulando cambios y adecuaciones acordes a los requerimientos (balcones o similares)

I En las áreas de alta densidad peatonal, de localidades de clima cálido, se remeterán los paramentos de planta baja para permitir portales y pórticos.

Artículo 42 Se permite la edificación provisional con fines de servicio y divulgación de cultura. Haciéndose responsable el promovente de su retiro, limpieza y acomodo del lugar y sus consecuencias

Artículo 43 Se prohibe la edificación provisional sobre la vía pública

Artículo 44 La edificación contemporánea que sea discordante al contexto requerirá de un proyecto de adecuación.

Artículo 45 En zonas patrimoniales, todas las demoliciones de cualquier edificación, estarán condicionadas a estudios previos y a la presentación de un proyecto de demolición y retiro, que será presentado al Ayuntamiento.

I Se prohiben las demoliciones del patrimonio edificado, ya sean parciales o totales.

II Las demoliciones de elementos agregados en inmuebles patrimoniales, tendrán que ser autorizadas

III Se prohibe el uso de los explosivos o materiales detonantes, dentro de las zonas patrimoniales.

SECCION V DEL MOBILIARIO URBANO

Artículo 46 Se entiende por mobiliario urbano, a todo aquel elemento ubicado en el espacio público con fines de servicio ornamental:

I Se conservará el mobiliario urbano tradicional y todo aquel elemento ubicado en el espacio público con fines de servicio y ornamental.

II Las propuestas de mobiliario urbano deberán armonizar en materiales, forma, textura, color e imagen con el contexto histórico.

III La reubicaciòn del mobiliario será determinada por el Ayuntamiento.

IV El mobiliario de valor histórico o estético que haya sido retirado, deberá reintegrarse.

V La colocación del mobiliario no obstruirá la percepción del patrimonio edificado y la circulación vehicular y peatonal.

VI Se prohibe colocar propaganda sobre el mobiliario urbano.

VII Se permite el uso de arbotantes y luminarias públicas en muros ciegos y aceras, siempre y cuando:

- No se afecte al inmueble o la consistencia del parámetro donde se coloquen
- No interfiera la circulación
- No altere o contamine visualmente el contexto

VIII Se permite la colocación de iluminación temporal con motivo de algún evento conmemorativo o similar, cuando no se cauce deterioros al Patrimonio Edificado o demerite la imagen

SECCION VI DE LA SEÑALIZACION

Artículo 47 Se entiende por anuncios y propaganda a los medios de información, comunicación y publicidad, colocados hacia la vía pública, ya sea con fines comerciales o de servicio.

Artículo 48 La proporción, tamaño y forma de éstos, tendrá que integrarse a la composición general del inmueble y entorno del espacio.

Artículo 49 El texto y redacción deberá ser en idioma español, sujetos a las reglas de ortografía y sintaxis del mismo

I Se prohibe la ubicación de textos en idiomas extranjeros

II Los textos, deberán contener solamente el nombre de la empresa o persona y el giro más importante.

III La colocación en planta alta será solamente, en la parte superior interna de los vanos ocupando el claro de estos.

IV La colocación en planta alta será solamente, a lo largo del 40% de la fachada del inmueble, con una altura máxima de 70 centímetros sin cubrir vanos, ni elementos decorativos.

V Se autorizan los anuncios y propaganda temporales, por motivos de interés social, siempre y cuando no afecten o alteren el inmueble y al contexto donde su ubiquen.

VI En zonas patrimoniales, se podrá destinar para anuncios en vitrinas el 20% del área de la misma.

VII No se permitirá más de un logotipo por establecimiento

Artículo 50 Los anuncios serán armónicos con el edificio o paramento en que se ubiquen

I Se prohibe la colocación de cualquier tipo de anuncios sobre azoteas

II Los anuncios y propagandas formados o iluminados con tubos de gas neón quedan prohibidos en el patrimonio edificado, excepto en zonas no patrimoniales de gran movimiento turístico.

III En inmuebles destinados a habitación se prohibe la colocación de anuncios y escaparates.

IV Se prohibe colocar anuncios de pie, de bandera y colgantes cuando obstruyan las circulaciones.

V Se permiten anuncios y propagandas oficiales, populares y/o particulares temporalmente, en un período máximo de 30 días haciéndose responsable el anunciante de su retiro, limpieza y acomodo del área que ocupe.

VI Se prohibe la colocación de cualquier tipo de anuncio sobre marquesina.

VII Se prohiben las pintas y cualquier tipo de anuncio en paramentos, inmuebles, mobiliario urbano y pavimentos.

Artículo 51 Se permite la colocación de placas de servidores públicos y profesionales, de tamaño máximo de 30 X 60 centímetros

I Para razón social sólo se permitirá el uso de dos colores uno de fondo y el otro para letreros.

Artículo 52 Para propagandas políticas, culturales, volantes, avisos, láminas, carteles, etc., el Gobierno Municipal destinará los muebles y espacios necesarios para su ubicación.

Artículo 53 Para propagandas comerciales y culturales, el uso del color es libre, siempre y cuando se apeguen a lo que marca este Reglamento.

Artículo 54 Para cualquier intervención o arreglo de los servicios urbanos en zonas patrimoniales, se cumplirá con:

I La realización de obras de pavimentación y conservación de las carpetas y recubrimientos en vialidades, serán permitidas en horarios que no interfieran con las actividades de la población local y el turismo.

II Las obras de mantenimiento y conservación de las carpetas y recubrimientos en vialidades, serán permitidas en horarios que no interfieran en las actividades de la población local y el turismo

III Se prohibe la sustitución de materiales históricos o tradicionales por contemporáneos.

IV En vialidades peatonales y mixtas se permite el uso de baldosas o bien la combinación de distintos materiales, cuyas características permitan una adecuada integración con el entorno.

V Las redes eléctricas y cableados deberán ir subterráneas en las calles peatonales y espacios abiertos.

Artículo 55 Se entiende por nomenclatura a la numeración, nombres de calles y espacios abiertos de una localidad.

I El diseño y colocación de la nomenclatura deberá integrarse al contexto, pudiendo hacer uso de materiales tradicionales y/o contemporáneos.

II Se permite la colocación de placas para nomenclatura y/señalización cuando no causen deterioros a los inmuebles o paramentos que las reciban.

III La tipografía tiene que ser acorde a la forma y proporción de las placas para nomenclatura

IV Se conservará la señalización y nomenclatura de carácter histórico existente en la localidad.

CAPITULO 4 PERMISOS Y LICENCIAS

SECCION I DE LA ESTRUCTURA URBANA

Artículo 56 Corresponde al H. Ayuntamiento, a través de la Dirección la aplicación de este Reglamento en Nazas Durango .

Artículo 57 Compete al INAH e INBA, la aplicación del marco jurídico federal en cuanto a la conservación de la zona de monumentos y la autorización de cualquier intervención de éstos.

Artículo 58 En lo referente a la aplicación de este Reglamento, la Dirección autorizará permisos y licencias.

I La Dirección se asesorará del INAH e INBA, para las determinaciones que tome, en lo referente a la protección, y conservación de la imagen.

II La Dirección otorgará licencias en lo referente a la protección mejoramiento, previa consulta con las instancias federales correspondientes.

Artículo 59 Para toda obra de restauración rehabilitación, remodelación, ampliación, obra nueva, demolición, reparación menor, infraestructura, servicios, colocación de anuncios o cualquier otra acción e intervención, tanto en propiedad privada como en pública, en las zonas patrimoniales se deberá contar con el permiso de la Dirección.

Artículo 60 La Dirección a través del personal de supervisión, revisará y evaluará cualquier obra o intervención a la imagen dentro del perímetro establecido en el artículo 10 para su autorización.

Artículo 61 En caso de que se requiera de autorizaciones o licencias de otras instancias en el Centro Histórico (obras públicas, tránsito, etc.) éstas deberán requerir, previamente de la licencia otorgada por la Dirección

SECCION II DE LA EDIFICACION Y LOS ANUNCIOS

Artículo 62 Para efectos de los Artículos 58 y 59, el interesado deberá presentar a la Dirección la solicitud correspondiente, especificando el tipo de licencia de que se trate, acompañada de la documentación que a continuación se detalla:

I Anuncios:

a) Forma oficial de solicitud (original y tres copias) señalando en la parte posterior, el proyecto de anuncios que se proponga.

b) Dos fotografías a color del inmueble, señalando claramente en éstas, el lugar en que será colocado y la edificación vecina.

c) Señalar las características del anuncio.

II Obra Nueva:

a) Forma original de solicitud (original y tres copias)

b) Alineamiento y número oficial

c) Fotografías a color del predio y colindantes, referidas a un plano de ubicación (pegadas en hojas tamaño carta)

d) Juego de planos arquitectónicos. (copia)

e) Cédula profesional del perito responsable, (copia)

f) Copia de escrituras

g) Copia de una identificación del propietario

III Obras de Restauración, Rehabilitación y reutilización

a) Forma oficial de solicitud (original y tres copias)

b) Alineación y número oficial

c) Fotografías a color del inmueble y sus colindancias, referidas a un plano de ubicación (pegadas en hoja tamaño carta)

d) Juego de planos arquitectónicos del levantamiento de materiales y deterioros (una copia)

e) Juego de planos arquitectónicos del proyecto de intervenciones y adecuaciones. (una copia)

f) Memoria descriptiva de la obra y especificaciones. (original)

g) Cédula profesional del perito responsable de la obra. (copia)

h) Copia de escrituras

i) Copia de la identificación del propietario

IV Obras de Ampliación y Remodelación

a) Forma oficial de solicitud (original y tres copias)

b) Alineamiento y número oficial

c) Fotografías a color de la edificación y de sus colindancias, referidas a un plano de ubicación (pegadas en hoja tamaño carta)

d) Juego de Planos arquitectónicos del proyecto

e) Cédula profesional del perito

f) Copia de las escrituras

g) Copia de la identificación del propietario

V Obras de Demolición

a) Forma oficial de solicitud para demolición (original y tres copias)

b) Alineamiento y número oficial

c) Fotografías a color del interior y exterior del inmueble con sus colindantes, referidas a un plano de localización (pegadas en hoja tamaño carta)

d) Juego de planos arquitectónicos de la construcción existente, indicando el área a demoler (copia)

e) Juego de planos arquitectónicos el proyecto a realizar (copia)

f) Cédula profesional del perito responsable (copia)

g) Copia de escrituras

h) Copia de una identificación del propietario

VI Obras menores de reparación

a) Forma oficial de solicitud (original y tres copias)

b) Fotografías de la fachada y colindante, además de los lugares donde se realizarán los trabajos, referidos a un plano de ubicación (en hoja tamaño carta)

VII Obras de mantenimiento en general:

a) Dar aviso de la Dirección por escrito, especificando en una hoja tamaño carta: lugar y tipo de acción a realizar, ubicación del inmueble, duración estimada de los trabajos. Acompañado con fotografías a color del inmueble. (pegadas en hoja tamaño carta)

Artículo 63 En caso de que la Dirección lo considere conveniente, solicitará adicionalmente la entrega de documentación complementaria para los especiales que así determine.

Artículo 64 En caso de que la Dirección lo considere necesario, se pedirá una fianza a favor del Ayuntamiento para garantizar que las obras se realicen de acuerdo a lo autorizado por ésta.

Artículo 65 Para la realización de los trabajos se requerirá de reportes mensuales sobre los avances.

Artículo 66 Para la elaboración de las licencias el interesado presentará, cuatro juegos del proyecto firmados por el propietario y el perito responsable de las obras, para ser selladas y autorizadas por la Dirección, de los cuales una quedará integrada al expediente y las otras deberán permanecer en la obra.

Artículo 67 Toda la información autorizada expedida por la Dirección, deberá permanecer en la obra durante el transcurso de la misma

Artículo 68 Expirado el plazo de la licencia o del permiso, en caso de que las obras no se hayan terminado, se deberá tramitar la prórroga correspondiente y para ello se requerirá de la siguiente documentación:

I Renovación o prórroga de licencia para anuncios

La vigencia de las licencias es de un año a partir de su expedición, por loa que el término de éste se reevaluarán y calificarán los anuncios, presentando la siguiente documentación:

b) Forma oficial de la solicitud (original y tres copias)

c) Licencia anterior (original y copia)

d) Dos fotografías a color del anuncio que se encuentra colocado, en las que aparezca el inmueble y edificios vecinos.

II Prórroga de licencia para las obras, de Restauración, Rehabilitación, Reutilización, Ampliación, Remodelación y Obra Nueva

a) Forma oficial de solicitud (original y tres copias)

b) Licencia anterior (original y copia)

c) Recibo de pago (original y copia)

d) Juego completo de planos autorizados, correspondientes a la licencia otorgada

e) Fotografías del avance de obra, referidas a un plano de localización (pegadas en hojas tamaño carta)

Artículo 69 Las licencias o permisos se concederán previo pago de los derechos.

CAPITULO 5 DE LA VIGILANCIA Y APLICACIÓN DEL REGLAMENTO

Artículo 70 Para la realización de las inspecciones y la verificación de su correcta ejecución, apegadas a los lineamientos que establece este Reglamento, se deberán tener en cuenta las siguientes normas:

I Se llevarán a cabo por orden escrita de la Dirección, que expresará:

a) El nombre de las personas con quien se desahogará la diligencia, así como el lugar donde debe efectuarse.

b) El nombre de las personas que practicarán la diligencia.

II Al inicio de la diligencia se entregará la orden respectiva, al particular o a quien lo supla en su ausencia, o al representante legal en su caso

III La orden deberá especificar la obra que habrá de verificar, así como la documentación requerida para su proceso.

IV El particular o representante legal, será requerido para que se propongan dos testigos y en su ausencia o negativa, serán designados por el personal que practique la diligencia, quien asentará en el acta, en forma circunstanciada los hechos y omisiones observados. La persona con quien se atienda la diligencia, los testigos y el personal autorizado por la Dirección, firmará el acta. Si el interesado o los testigos se niegan a firmar, así lo hará constar el personal autorizado, deberá entregar un ejemplar a la persona con quien se atienda la diligencia.

Artículo 71 La Dirección, con base en el resultado de la inspección, dictará las medidas necesarias para corregir las irregularidades encontradas, notificándolas por escrito al interesado.

Artículo 72 Para los efectos del Artículo anterior, se asesorará de la Comisión y, a través de ella, de las instancias federales respectivas. (INAH, INBA, SECTUR, SEDESOL)

Artículo 73 La comunidad en general, es depositaria e igualmente responsable de todas las implicaciones de la protección y conservación del patrimonio edificado y la imagen, así que podrá vigilar, alertar y denunciar a la dirección, las evasiones y violaciones a lo que establece este Reglamento. Lo que la determina como supervisora permanente del cumplimiento de lo mencionado anteriormente,

Artículo 74 La Dirección coadyuvará a la formación de organizaciones populares, con fines comunes en lo referente a la protección y conservación de la imagen y del patrimonio edificado.

I Las agrupaciones y organizaciones populares adoptarán un carácter honorífico

II Podrán agruparse por barrios o sectores de la localidad

III Se creará un registro de agrupaciones y organizaciones populares, dentro de la comisión

CAPITULO 6 DE LAS INFRACCIONES Y SANCIONES

Artículo 75 Se consideran infractores a lo que dispone este Reglamento, los que

I Falsifiquen algunos de los datos que establece la solicitud de autorización o permiso.

II Los que inicien cualquier obra sin previa autorización o permiso

III Modifiquen, alteren o cambien el contenido de los proyectos y especificaciones autorizadas, ya sea parcial o total

IV Se nieguen a proporcionar información al personal autorizado que la requiera

V Obstaculicen o impidan al personal autorizado ejecutar sus labores de supervisión y vigilancia.

VI Oculten de la vista al espacio público, obras e intervenciones.

VII Continúen las obras o intervenciones cuando haya expirado su autorización o permiso

VIII Extravíen, alteren o modifiquen los comprobantes y licencias expedidos por la Dirección, antes de la terminación de la misma

IX Los propietarios o responsables de obra, que no se presenten ante la Dirección, cuando se les requiera.

Artículo 76 La Dirección deberá sancionar administrativamente a los que cometan violaciones a lo establecido en este Reglamento.

Artículo 77 Se sancionará administrativamente por medio de:

I Multas

II Suspensiones

III Demoliciones, Restauraciones o Reconstrucciones.

IV Revocación de autorizaciones

Artículo 78 La Dirección impondrá sanciones tomando en cuenta:

I Los daños y alteraciones que se hayan causado o que pueda producirse en inmuebles.

II Los daños, deterioros y alteraciones que se hayan causado o que puedan producirse en inmuebles patrimoniales y la imagen.

III La gravedad de la infracción

IV El grado de reincidencia del infractor

Artículo 79 Cuando se viole cualquier disposición que establece este Reglamento, se procederá a la cancelación de la licencia o permiso y a la suspensión de la obra

Articulo 80 Cuando se realicen obras en inmuebles patrimoniales, que se contrapongan a lo que establece ese Reglamento, se procederá a la Demolición, Restauración o Reconstrucción, según sea el caso.

Artículo 81 Para el efecto de Artículo anterior, los costos de las acciones correctivas, de lo estipulado serán a cargo del infractor.

Artículo 82 Cuando se incurra en lo que establece el Artículo 75, serán sancionados: el director responsable de la obra, el corresponsable, el propietario o depositario legal, o cualquier persona que resulte responsable, con multa por cantidad de: 10 veces a 150 veces el salario mensual de al zona

Artículo 83 Cuando el interesado cometa alguna de las infracciones que establece el Artículo 75, la dirección podrá renovar la licencia o autorización que se requiera, previo pago de las infracciones.

CAPITULO 7 DEL RECURSO DE RECONSIDERACION

Artículo 84 Cuando exista inconformidad para con los actos y resoluciones que dicte la Dirección, con motivo de la aplicación de este Reglamento, los interesados podrán interponer el recurso de reconsideración

Artículo 85 El plazo para interponer el recurso de reconsideración será de 5 días hábiles contados a partir del día siguiente de la notificación del acto o resolución que se recurra.

Artículo 86 El recurso deberá interponerse directamente ante la Dirección con acuse de recibo

Artículo 87 En el escrito se especificará el nombre de quien promueva, los hechos objeto del recurso, la fecha en que, bajo protesta de decir verdad, manifieste el recurrente que tuvo conocimiento de la resolución recurrida, los agravios que, directa o indirectamente, a juicio del recurrente, le cause la resolución del acto impugnado y ejecutado el acto y el ofrecimiento de las pruebas que el interesado presente

El escrito se acompañara de los siguientes documentos

I Los documentos que acrediten la identidad del interesado.

II Los documentos que el interesado ofrezca como pruebas, que relacionen inmediata y directamente con la resolución o acto impugnado.

III Original de la resolución impugnada, si existiere.

Artículo 88 Se desconocen los medios probatorios confesionales, dando validez solamente a los escritos

Artículo 89 La Dirección verificará y evaluará los medios aprobatorios a su recibo y si fueran interpuestos en tiempo deberá admitirlos o, en su caso, requerirá al interesado para las aclaraciones necesarias, en un término de 5 días hábiles. Si la Dirección considerara que los antecedentes tienen validez, se procederá y emitirá la opinión técnica para la solución del caso.

Artículo 90 Para efecto del Artículo anterior la Dirección emitirá su opinión técnica del caso, dentro de un plazo de 30 días las diligencias necesarias para su solución.

Artículo 91 La Dirección podrá responder, citar o avisar al interesado o recurrente por correo.

Artículo 92 La interpretación de recursos suspenderá la ejecución de las sanciones pecuniarias, si el infractor garantiza el interés fiscal. Tratándose de otro tipo de actos o resoluciones, la interposición del recurso suspenderá su ejecución, siempre y cuando se satisfagan los siguientes requisitos:

a) Que lo solicite el recurrente

b) Que no se siga perjuicio al interés social, ni se contravengan disposiciones de orden público.

c) Que fueren de difícil reparación los datos y perjuicios que se causen al recurrente, con la ejecución del acto o resolución combatida.

CAPITULO 8 DE LOS APOYOS Y ESTIMULOS

SECCION I DE LOS APOYOS

Artículo 93 La Dirección proporcionará apoyos técnicos y teóricos, asesorada de la Comisión y las Instancias Federales responsables.

Artículo 94 La Dirección a través de iniciativas al Congreso del Estado, promoverá la aplicación de apoyos fiscales, apegados a lo que disponga la Federación al respecto.

Artículo 95 La Comisión será la responsable de la promoción y creación de fideicomisos y otras figuras jurídicas, para la conservación del patrimonio edificado y la imagen urbana, con la participación de los sectores Público, Privado y Social.

Artículo 96 La Comisión será la responsable de la participación de gremios, Instituciones, Cámaras, y Asociaciones participantes en la protección y conservación del patrimonio edificado y la imagen urbana.

Artículo 97 La Dirección estará facultada, en coordinación con el Gobierno del Estado, para la promoción de incrementos de densidades y alturas en otras zonas de la ciudad, selectivas a juicio de la misma, a cambio del pago de derechos que formarán un fondo para la restauración de inmuebles y el mejoramiento, protección y conservación del patrimonio edificado y la imagen urbana.

SECCION II DE LOS ESTIMULOS

Artículo 98 La Dirección a través del Gobierno del Estado promoverá la exención de impuestos en inmuebles del Patrimonio Edificado, si existiere una adecuada conservación de los mismos.

Artículo 99 Es facultad de la Comisión la creación y promoción de premios, menciones y gratificaciones a la protección, mejoramiento y conservación del Patrimonio Edificado y la Imagen Urbana

Artículo 100 Es facultad de la Comisión la promoción de festejos y eventos para la difusión, mejoramiento y conservación del patrimonio cultural, la edificación patrimonial y la imagen urbana.

TRANSITORIOS

Artículo primero Este Reglamento entrará en vigor al día siguiente de su publicación en el Periódico Oficial del Estado de Durango.

Artículo segundo Los proyectos programas y obras que estén en proceso en la zona o localidad al momento de la publicación de este Reglamento, serán revisados y evaluados por la dirección, para su adecuación, si se requiere, a las consideraciones del mismo.

Artículo tercero Se anulan las consideraciones y determinaciones sobre el patrimonio edificado y la imagen urbana, anterior a este Reglamento.

NOTAS COMPLEMENTARIAS

La responsabilidad de la aplicación y ejecución de este Reglamento, asignada en el Artículo 6, podrá atenderse por instancias como: Obras Públicas, Desarrollo Urbano, Regidurías y otras afines que el Ayuntamiento considere conveniente.

PROTECTED NATURAL AREA OF HISTORICAL AND CULTURAL VALUE, CAMINO REAL DE PALMILLAS.

The Prof. José Luis Ortiz Martínez, Constitutional Mayor of the Municipality of Ojocaliente, State of Zacatecas, Mexico, informs to its inhabitants:

That the Town Council of this Municipality by means of its Secretary communicated the following:

The Constitutional Town Council of the Municipality of Ojocaliente, Zacatecas, with foundation in the article 115, fractions II and IV of the Political Constitution of the Mexican United States; article 5, fraction I and VIII article 9, fractions I, II, III, IV, and XII, article 13, fractions IV, XIX, XXVII, XVIII, XXXI, XXXV, XLVIII of the General Law of Human Settlements; article 8, fraction V, 44, 45 and 46 fraction X of the General Law of Ecological Balance and the Protection to the Atmosphere; article 4, fraction VII, 6, fraction VI, 55, 56, 59, 60, and

CONSIDERING

That the municipality of Ojocaliente has a great diversity of natural resources and it is obligation of the public administration to carry out actions and to establish legal instruments with the purpose of preserving them.

That the State Plan of Development 2004-2010 settles down as one of its objectives to implement and formalize the declaration of the land uses and protected areas.

That the areas subject to Ecological Conservation are those that given their biological diversity and their natural elements are object of protection in order to preserve the existence, transformation and development of their habitat as well as of the flora species and wild fauna.

That the CAMINO REAL DE PALMILLAS is an area of great biodiversity and it shows beautiful landscapes, which are part of the natural attractiveness that this region offers, and that are suitable for the development of the ecotourism.

That the establishment of a Protected Natural Area has as foundation to safeguard the unique or outstanding features present in the physical and biological environment.

That planning the land uses is high-priority to order the economic activities that are carried out in the region.

That the CAMINO REAL DE PALMILLAS is an area with vegetation that houses a great variety of species of flora and fauna.

That the natural resources should be profited in such a manner that they allow a sustainable development.

That in 2005 during the archaeological explorations of the Project Archaeological Atlas of the State of Zacatecas (PAAEZ) and during the works of the PROSEDE, four archaeological sites were registered in the proposed area.

That in this area is located the Historical Monument Camino Real de Tierra Adentro. And,

That in the town council ordinary session N° 99, it was approved as Natural Protected Area Camino Real de Palmillas. Therefore I issue the following:

MUNICIPAL DECREE N° 01

That it declares the Area denominated Camino Real de Palmillas as NATURAL PROTECTED AREA OF HISTORICAL AND CULTURAL VALUE of local Jurisdiction with the character of Ecological Preservation Area of Population Center.

Article First. – It is declared NATURAL PROTECTED AREA OF HISTORICAL AND CULTURAL VALUE of Local Jurisdiction with the character of Ecological Preservation Area of Center of Population that is located in the limits of the Ejidos (mixed form of community-based land ownership) of El Refugio and Palmillas, to the Northwest of the Town of Palmillas to the North of the Municipal Head of Ojocaliente, with geographical coordinates of 103°57´11´´ of West Longitude of the Greenwich Meridian and in the parallel 23°28´33´´ of North Latitude. The height above the sea level oscillates between 2,073 and 2,432 meters, it has a surface of 19.94 hectares.

Article Second. - The administration and management of the area will be carried out through a management program that will be formulated of common agreement between the proprietors or holders of the property with the corresponding municipal and state authorities.

Article Third. - The forest uses or of any other nature, as well as the measures of conservation of the area, will be done according to that established in the management plan.

Article Fourth. - That the use, enjoyment, investigation of academic and public in general will be done as indicated in the Management and Administration Plan of the Camino Real de Tierra Adentro and according to the dispositions framed in the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, besides the General Law of the Cultural Routes (in verdict process at the Federal Chamber of Deputies).

Article Fifth. - If more vestiges of the Camino Real de Tierra Adentro (CRTA) were found, they will be attached to the protected area and this will be enlarged according to the discoveries; and if more archaeological vestiges of another nature were found, they will also be protected in this decree.

Article Sixth. - All the acts, agreements and contracts related to the property, possession or any other decree shall make reference to the present declaration.

TRANSITORY

First. - The present decree will go into effect the following day after its publication in the Official Newspaper of the State of Zacatecas.

Second. – May communicate to the Municipal Executive for its sanction, publication and observance. It is given in the Town Council Hall of the Municipal Palace of Ojocaliente, Zacatecas, at the 7 (seven) days of the month of January of the year 2010 (two thousand and ten).

THE MAYOR

PROF. JOSÉ LUIS ORTIZ MARTÍNEZ

THE SECRETARY OF THE TOWN COUNCIL

ENG. RICARDO LUCIO CRUZ

Therefore, I command it to be printed, published and circulated for its due observance and execution.

It is given in the headquarters of the Town Council of Ojocaliente, State of Zacatecas, at the 7 (seven) days of the month of January of the year 2010 (two thousand and ten).

THE MAYOR

PROF. JOSÉ LUIS ORTIZ MARTÍNEZ

THE SECRETARY OF THE TOWN COUNCIL

ENG. RICARDO LUCIO CRUZ

Ojocaliente
H. AYUNTAMIENTO 2007-2010

DEPENDENCIA: **PRESIDENCIA MUNICIPAL**
SECCION: **SECRETARIA DE GOBIERNO**
OFICIO NUM: **3647.**
EXPEDIENTE: **1-962-32-2007/2010.**

ASUNTO: **CERTIFICACION**

A QUIEN CORRESPONDA.
P R E S E N T E

EL QUE SUSCRIBE C. ING. RICARDO LUCIO CRUZ, SECRETARIO DE GOBIERNO MUNICIPAL DE OJOCALIENTE, ZACATECAS.

C E R T I F I C A

QUE EN FECHA VEINTINUEVE (29) DE ENERO DEL AÑO DOS MIL DIEZ (2010), EN SESIÓN ORDINARIA DE CABILDO, CORRESPONDIENTE AL ACTA MARCADA CON EL No. 99, CORRESPONDIENTE AL DECRETO No. 01; CELEBRADA EN LA SALA DE CABILDO DE ESTA PRESIDENCIA MUNICIPAL, DE ACUERDO AL ORDEN DEL DÍA AL TRATAR EL INCISO B).- RATIFICCIÓN DEL DECRETO MUNICIPAL QUE DECLARA ÁREA NATURAL PROTEGIDA DE VALOR HISTÓRICO Y CULTURAL DE JURISDICCIÓN LOCAL, CON EL CARÁCTER DE ZONA DE PRESERVACIÓN ECOLÓGICA, DEL CENTRO DE POBLACIÓN, EL ÁREA DENOMINADA COMO: **"CAMINO REAL DE PALMILLAS"**, Y SE APRUEBA POR **UNANIMIDAD.**

ÁREA NATURAL PROTEGIDA DE VALOR HISTÓRICO Y CULTURAL, CAMINO REAL DE PALMILLAS.

C. Profr. José Luis Ortiz Martínez, Presidente Municipal Constitucional de Municipio de Ojocaliente, Estado de Zacatecas, México, a sus habitantes hace saber:
Que el H. Ayuntamiento de este Municipio por conducto de su Secretaría, tuvo a bien comunicarme lo siguiente:

El H. Ayuntamiento Constitucional del Municipio de Ojocaliente, Zacatecas, con fundamento en el artículo 115, fracciones II y IV de la Constitución Política de los Estados Unidos Mexicanos; artículo 5, fracción I y VIII, artículo 9, fracciones I, II , III, IV, y XII, artículo 13, fracción IV, XIX, XXVII, XVIII, XXXI, XXXV, XLVIII de la Ley General de Asentamientos Humanos; artículo 8, fracción V, 44, 45 y 46 fracción X de la Ley General de Equilibrio Ecológico y la Protección al Ambiente; artículos 4, fracción VII, 6, Fracción VI, 55, 56, 59, 60, y

C O N S I D E R A N D O

Que el municipio de Ojocaliente cuenta con una gran diversidad de recursos naturales y es obligación de la administración pública llevar a cabo acciones y establecer instrumentos legales con la finalidad de preservarlos.

Que el Plan Estatal de Desarrollo 2004-2010 e stablece como uno de sus objetivos el implementar y formalizar la declaratoria de usos del suelo y áreas protegidas.

Que las zonas sujetas a Conservación Ecológica son aquéllas que dada su diversidad biológica y sus elementos naturales son objeto de protección para preservar la existencia, transformación y desarrollo tanto de su hábitat como de las especies de flora y fauna silvestres.

Que EL CAMINO REAL DE PALMILLAS es un área de gran biodiversidad y presenta bellos paisajes, los cuales son parte del atractivo natural que ofrece esta región, aptos para el desarrollo del ecoturismo.

Que el establecimiento de un Área Natural Protegida tiene como fundamento salvaguardar las características únicas o excepcionales que se presentan en el medio físico y biológico.

Que la planeación del uso del suelo, es prioritario para ordenar las actividades económicas que se realizan en la región.

Que EL CAMINO REAL DE PALMILLAS es una zona con vegetación que alberga gran variedad de especies de flora y fauna.
Que los recursos naturales deben ser aprovechados de manera que permitan un desarrollo sustentable.

Que en 2005 durante las exploraciones arqueológicas del Proyecto Atlas Arqueológico del Estado de Zacatecas (PAAEZ) y durante los trabajos del PROSEDE se registraron cuatro sitios arqueológicos en el área propuesta.

Que en la zona se localiza el Monumento Histórico Camino Real de Tierra Adentro. Y,

Que en la sesión ordinaria de cabildo No. 99, fue aprobado como Área Natural Protegida Camino Real de Palmillas. Por lo que tengo a bien expedir el siguiente:

DECRETO MUNICIPAL No. 01

Que declara **ÁREA NATURAL PROTEGIDA DE VALOR HISTÓRICO Y CULTURAL** de Jurisdicción local con el carácter de Zona de Preservación Ecológica de Centro de Población el Área denominada como: Camino Real de Palmillas.

Artículo Primero.- Se declara **ÁREA NATURAL PROTEGIDA DE VALOR HISTÓRICO Y CULTURAL** de Jurisdicción Local con el carácter de Zona de Preservación Ecológica de Centro de Población, que se ubica en los limites de los Ejidos de El Refugio y Palmillas, al Noroeste de la Localidad de Palmillas al Norte de la Cabecera Municipal de Ojocaliente con coordenadas UTM N 2,506,859.88 E 772,178.87; N 2,506,000.94 E 767,415. 90; N 2,510,663.47 E 767,466.39; 2,510,575.32 E 771,954.70, y cuenta con una superficie de 1941-02-19.4 hectáreas.

Artículo Segundo.- La administración y manejo del área se llevará a cabo a través de un programa de manejo que se formulará de común acuerdo entre los propietarios o poseedores del predio con las autoridades municipales y estatales correspondientes.

Artículo Tercero.- Los aprovechamientos forestales o de cualquier otra índole, así como las medidas de conservación del área, se harán conforme lo que establezca al plan de manejo.

Artículo Cuarto.- Que el uso, disfrute, investigación de académicos y público en general se hará conforme lo indique el Plan de Manejo y Gestión del Camino Real de Tierra Adentro y de las disposición enmarcadas en la Ley Federal Sobre Monumentos y Zonas Arqueológicos, Artísticos e Históricos,

además de la Ley General de las Rutas Culturales (en proceso de dictamen en la Cámara de Diputados Federal).

Ojocaliente
H. AYUNTAMIENTO 2007-2010

Artículo Quinto.- De encontrarse más vestigios del Camino Real de Tierra Adentro (CRTA) se adjuntará al área protegida y se ampliará de acuerdo a los hallazgos; y de encontrarse más vestigios arqueológicos de otra índole también serán protegidos en este decreto.

Articulo Sexto.- Todos los actos, convenios y contratos relativos a la propiedad, posesión o cualquier otro decreto, deberán hacer referencia a la presente declaratoria.

TRANSITORIOS

Primero.- El presente decreto entrará en vigor el día siguiente al de su publicación en el Periódico Oficial del Estado de Zacatecas.

Segundo.- Comuníquese al Ejecutivo Municipal para su sanción, publicación y observancia. Es dado en el Salón de Cabildo del Palacio Municipal de Ojocaliente, Zacatecas, a los 29 (veintinueve) días del mes de Enero del año 2010 (dos mil diez).

EL PRESIDENTE MUNICIPAL
PROFR. JOSE LUIS ORTIZ MARTINEZ
EL SECRETARIO DEL H. AYUNTAMIENTO
ING. RICARDO LUCIO CRUZ

Por lo tanto, mando se imprima, publique y circule para su debida observancia y cumplimiento.

Es dado en el edificio sede del H. Ayuntamiento de Ojocaliente, Estado de Zacatecas, a los 29 (veintinueve) días del mes de Enero del año 2010 (dos mil diez).

EL PRESIDENTE MUNICIPAL
PROFR. JOSE LUIS ORTIZ MARTINEZ
EL SECRETARIO DEL H. AYUNTAMIENTO
ING. RICARDO LUCIO CRUZ.

Ojocaliente
H. AYUNTAMIENTO 2007-2010

DEPENDENCIA: **PRESIDENCIA MUNICIPAL**
SECCION: **SECRETARIA DE GOBIERNO**
OFICIO NUM: **3645.**
EXPEDIENTE: **1-962-32-2007/2010.**

ASUNTO: **CERTIFICACION**

A QUIEN CORRESPONDA.
P R E S E N T E

EL QUE SUSCRIBE C. ING. RICARDO LUCIO CRUZ, SECRETARIO DE GOBIERNO MUNICIPAL DE OJOCALIENTE, ZACATECAS.

C E R T I F I C A

QUE EN FECHA VEINTINUEVE (29) DE ENERO DEL AÑO DOS MIL DIEZ (2010), EN SESIÓN ORDINARIA DE CABILDO, CORRESPONDIENTE AL ACTA MARCADA CON EL No. 99, CELEBRADA EN LA SALA DE CABILDO DE ESTA PRESIDENCIA MUNICIPAL, DE ACUERDO AL ORDEN DEL DÍA AL TRATAR EL INCISO C).- RATIFICACIÓN DEL ACUERDO PARA LA PROTECCIÓN Y LA INVESTIGACIÓN DE LA **"CUEVA DE AVALOS"** UBICADO ENTRE LOS EJIDOS DE DOLORES Y EL REFUGIO DEL MUNICIPIO DE OJOCALIENTE. Y **SE APRUEBA POR UNANIMIDAD.**
SE AUTORIZA A LOS CIUDADANOS PRESIDENTE MUNICIPAL Y SÍNDICO, A SUSCRIBIR CONVENIO DE COLABORACIÓN PARA LA PROTECCIÓN DE CUEVA DE AVALOS, CON EL EJIDO DOLORES Y EL EJIDO REFUGIO, ASÍ COMO CON LA COMISIÓN NACIONAL DE ÁREAS NATURALES PROTEGIDAS. SE AUTORIZA AL CRONISTA MUNICIPAL ADJUNTO PARA QUE PRESENTE ANTE EL CONSEJO DE ARQUEOLOGÍA DEL INSTITUTO NACIONAL DE ANTROPOLOGÍA E HISTORIA EL PROYECTO DE INVESTIGACIÓN ARQUEOLÓGICA DE CUEVA DE AVALOS. SE INSTRUYE A LA COMISIÓN DE TURISMO DE ESTA REPRESENTACIÓN POPULAR PARA QUE DE INMEDIATO SE COORDINE CON LAS INSTANCIAS COMPETENTES Y ELABOREN EL PLAN DE MANEJO Y GESTIÓN MUNICIPAL DE CUEVA DE AVALOS.

SE EXTIENDE LA PRESENTE CERTIFICACION EN LA CIUDAD DE OJOCALIENTE, ZACATECAS, A LOS OCHO DIAS DEL MES DE FEBRERO DEL AÑO DOS MIL DIEZ, PARA LOS FINES LEGALES A QUE HAYA LUGAR.

A T E N T A M E N T E
"SUFRAGIO EFECTIVO. NO REELECCION"
EL SECRETARIO DE GOBIERNO MUNICIPAL

ING. RICARDO LUCIO CRUZ.

C.c.p. Archivo.
/oar.

Ojocaliente
H. AYUNTAMIENTO 2007-2010

DEPENDENCIA: **PRESIDENCIA MUNICIPAL**
SECCION: **SECRETARIA DE GOBIERNO**
OFICIO NUM: **3646.**
EXPEDIENTE: **1-962-32-2007/2010.**

ASUNTO: **CERTIFICACION**

A QUIEN CORRESPONDA.
P R E S E N T E

EL QUE SUSCRIBE C. ING. RICARDO LUCIO CRUZ, SECRETARIO DE GOBIERNO MUNICIPAL DE OJOCALIENTE, ZACATECAS.

C E R T I F I C A

QUE EN FECHA VEINTINUEVE (29) DE ENERO DEL AÑO DOS MIL DIEZ (2010), EN SESIÓN ORDINARIA DE CABILDO, CORRESPONDIENTE AL ACTA MARCADA CON EL No. 99, CELEBRADA EN LA SALA DE CABILDO DE ESTA PRESIDENCIA MUNICIPAL, DE ACUERDO AL ORDEN DEL DÍA AL TRATAR INCISO D).- RATIFICACIÓN DE LAS ACCIONES DE MEJORAMIENTO DE IMAGEN URBANA EN EL CENTRO HISTORICO DE OJOCALIENTE; ZACATECAS, Y **SE APRUEBA POR UNANIMIDAD.**
SE APRUEBA QUE SE REALICEN ACCIONES DE MEJORAMIENTO DE IMAGEN URBANA EN EL ÁREA NÚCLEO DEL CENTRO HISTÓRICO DE OJOCALIENTE CONSIDERANDO LAS MANZANAS QUE SE UBICAN EN LA ZONA QUE LIMITA AL SUR CON LA CALLE INDEPENDENCIA; AL ESTE CON CALLE GONZÁLEZ ORTEGA; AL NORTE CON CALLE LERDO DE TEJADA Y AL OESTE CALLE ALLENDE. ACCIONES ENFOCADAS A LA REGENERACIÓN CROMÁTICA, SEÑALIZACIÓN Y MOBILIARIO URBANO. ASÍ MISMO SE SOLICITA AL DIRECTOR DE OBRAS Y SERVICIOS PÚBLICOS, PARA QUE DE MANERA BIMESTRAL PRESENTE POR ESCRITO A ESTE CUERPO COLEGIADO LAS ACCIONES LLEVADAS A CABO.

SE EXTIENDE LA PRESENTE CERTIFICACION EN LA CIUDAD DE OJOCALIENTE, ZACATECAS, A LOS OCHO DIAS DEL MES DE FEBRERO DEL AÑO DOS MIL DIEZ, PARA LOS FINES LEGALES A QUE HAYA LUGAR.

A T E N T A M E N T E
"SUFRAGIO EFECTIVO. NO REELECCION"
EL SECRETARIO DE GOBIERNO MUNICIPAL

ING. RICARDO LUCIO CRUZ.

C.c.p. Archivo.
/oar.

PROTECTED NATURAL AREA OF HISTORICAL AND CULTURAL VALUE, STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO.

C. Ing. Ubaldo Nava Moreno, Constitutional Mayor of the Municipality of Nazas, State of Durango, México, informs to its inhabitants:

That the Town Council of this Municipality by means of its Secretary communicated the following:

The Constitutional Town Council of the Municipality of Nazas, Durango, with foundation in the article 115, fractions II and IV of the Political Constitution of the Mexican United States; article 5, fraction I and VIII article 9, fractions I, II, III, IV, and XII, article 13, fractions IV, XIX, XXVII, XVIII, XXXI, XXXV, XLVIII of the General Law of Human Settlements; article 8, fraction V, 44, 45 and 46 fraction X of the General Law of Ecological Balance and the Protection to the Atmosphere; article 4, fraction VII, 6, fraction VI, 55, 56, 59, 60, and articles 1,2,3,4,9,10,13,18.34,35 and 45 of the Law of Cultural Heritage of the State of Durango.

CONSIDERING

That the municipality of Nazas has a great diversity of natural resources and it is obligation of the public administration to carry out actions and to establish legal instruments with the purpose of protecting and preserving them.

That the State Plan of Development 2004-2010 settles down as one of its objectives to implement and formalize the declaration of the land uses and protected areas.

That the areas subject to Ecological Conservation are those that given their biological diversity and their natural elements are object of protection in order to preserve the existence, transformation and development of their habitat as well as of the flora species and wild fauna.

That the STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO that left from Nazas and from La Perla, which converged in San Juan de la Boquilla and continued to San Pedro del Gallo, as well as the land observed from such stretch, is an area of great biodiversity and it shows beautiful landscapes, which are part of the natural attractiveness that this region offers and are suitable for the development of the ecotourism.

That the establishment of a Protected Natural Area has as foundation to safeguard the unique or outstanding features present in the physical and biological environment.

That planning the land uses is high-priority to order the economic activities that are carried out in the region.

That the STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO is an area with vegetation that houses a great variety of species of flora and fauna.

That the natural resources should be profited in such a manner that they allow a sustainable development.

That in this area is located the Historical Monument Camino Real de Tierra Adentro. And,

That in the town council ordinary session N° (in process), planned for February 25 of 2010 it will be approved as Natural Protected Area Stretch of the Camino Real. Therefore I issue the following:

MUNICIPAL DECREE N° (in process).

That declares the Area denominated STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO as **NATURAL PROTECTED AREA OF HISTORICAL AND CULTURAL VALUE** of local Jurisdiction with the character of Ecological Preservation Area of Population Center.

Article First. – It is declared **NATURAL PROTECTED AREA OF HISTORICAL AND CULTURAL VALUE** of Local Jurisdiction with the character of Ecological Preservation Area of Center of Population to the area denominated Stretch of Camino Real de Tierra Adentro, located within the geographical coordinates 104° 06´ 52´´ of West Longitude of the Greenwich Meridian and in the parallel 25° 13´ 35´´ of North Latitude, which surface embraces 256, 272.88 hectares, to a height above the sea level of 1,240 meters. To the North it borders with the municipality of San Pedro del Gallo and Mapimí; to the South with the municipality of Pánuco de Coronado and Cuencamé; to

the East with the municipality of Lerdo; to the West with the municipality of San Luis del Cordero; to the Northwest with the Town of Nazas, of the Municipal Head of Nazas, Durango.

Article Second. - The administration and management of the area will be carried out through a management program that will be formulated of common agreement between the proprietors or holders of the property with the corresponding municipal and state authorities.

Article Third. - The forest uses or of any other nature, as well as the measures of conservation of the area, will be done according to that established in the management plan.

Article Fourth.- That the use, enjoyment, investigation of academic and public in general will be done as indicated in the Management and Administration Plan of the Camino Real de Tierra Adentro and according to the dispositions framed in the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, Law of Cultural Heritage of the State of Durango, besides the General Law of the Cultural Routes (in verdict process at the Federal Chamber of Deputies).

Article Fifth. - If more vestiges of the Camino Real de Tierra Adentro (CRTA) were found, they will be attached to the protected area and this will be enlarged according to the discoveries; and if more archaeological vestiges of another nature were found, they will also be protected in this decree.

Article Sixth. - All the acts, agreements and contracts related to the property, possession or any other decree shall make reference to the present declaration.

TRANSITORY

First. - The present decree will go into effect the following day after its publication in the Official Newspaper of the State of Durango.

Second. – May communicate to the Municipal Executive for its sanction, publication and observance. It is given in the Town Council Hall of the Municipal Palace of Nazas,

Durango, (planned for February 25 of 2010) at the 2 (second) day of the month of February of the year 2010 (two thousand and ten).

THE MAYOR

ING. UBALDO NAVA MORENO

THE SECRETARY OF THE TOWN COUNCIL

MR. FRANCISCO RODELO VARGAS

Therefore, I command it is printed, published and circulated for its due observance and execution.

It is given in the headquarters of the Town Council of Nazas, State of Durango, at the 2 (second) day of the month of February of the year 2010 (two thousand and ten).

THE MAYOR

ING. UBALDO NAVA MORENO

THE SECRETARY OF THE TOWN COUNCIL

MR. FRANCISCO RODELO VARGAS

PROTECTED NATURAL AREA OF HISTORICAL AND CULTURAL VALUE, STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO.

C. MR. Luis Enrique Segovia Ávila, Constitutional Mayor of the Municipality of San Pedro del Gallo, State of Durango, México, informs to its inhabitants:

That the Town Council of this Municipality by means of its Secretary communicated the following:

The Constitutional Town Council of the Municipality of San Pedro del Gallo, Durango, with foundation in the article 115, fractions II and IV of the Political Constitution of the Mexican United States; article 5, fraction I and VIII article 9, fractions I, II, III, IV, and XII, article 13, fractions IV, XIX, XXVII, XVIII, XXXI, XXXV, XLVIII of the General Law of Human Settlements; article 8, fraction V, 44, 45 and 46 fraction X of the General Law of Ecological Balance and the Protection to the Atmosphere; article 4, fraction VII, 6, fraction VI, 55, 56, 59, 60, and articles 1,2,3,4,9,10,13,18.34,35 and 45 of the Law of Cultural Heritage of the State of Durango.

CONSIDERING

That the municipality of San Pedro del Gallo has a great diversity of natural resources and it is obligation of the public administration to carry out actions and to establish legal instruments with the purpose of protecting and preserving them.

That the State Plan of Development 2004-2010 settles down as one of its objectives to implement and formalize the declaration of the land uses and protected areas.

That the areas subject to Ecological Conservation are those that given their biological diversity and their natural elements are object of protection in order to preserve the existence, transformation and development of their habitat as well as of the flora species and wild fauna.

That the STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO that left from San Pedro del Gallo and from San Juan de la Boquilla, which converged in La Perla and continued to Nazas, as well as the land observed from such stretch, is an area of great biodiversity and it shows beautiful landscapes, which are part of the natural attractiveness that this region offers and are suitable for the development of the ecotourism.

That the establishment of a Protected Natural Area has as foundation to safeguard the unique or outstanding features present in the physical and biological environment.

That planning the land uses is high-priority to order the economic activities that are carried out in the region.

That the STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO is an area with vegetation that houses a great variety of species of flora and fauna.

That the natural resources should be profited in such a manner that they allow a sustainable development.

That in this area is located the Historical Monument Camino Real de Tierra Adentro. And,

That in the town council ordinary session N° (in process), planned for February 25 of 2010 it will be approved as Natural Protected Area Stretch of the Camino Real. Therefore I issue the following:

MUNICIPAL DECREE N° (in process).

That declares the Area denominated STRETCH OF THE CAMINO REAL DE TIERRA ADENTRO as **NATURAL PROTECTED AREA OF HISTORICAL AND CULTURAL VALUE** of local Jurisdiction with the character of Ecological Preservation Area of Population Center.

Article First. – It is declared **NATURAL PROTECTED AREA OF HISTORICAL AND CULTURAL VALUE** of Local Jurisdiction with the character of Ecological Preservation Area of Center of Population to the area denominated Stretch of Camino Real de Tierra Adentro, located within the geographical coordinates 104° 17´ 34´´ of West Longitude of the Greenwich Meridian and in the parallel 25° 33´ 57´´ of North Latitude, which surface embraces 256, 272.88 hectares, to a height above the sea level of 1,667 meters. To the North it borders with the municipality of Hidalgo and Mapimí; to the South with the municipality of San Luis del Cordero and Nazas; to the East with the municipality of Mapimí; to the West with the municipality of Indé; to the North with the Town of San Pedro del Gallo, of the Municipal Head of San Pedro del Gallo, Durango.

Article Second. - The administration and management of the area will be carried out through a management program that will be formulated of common agreement between the proprietors or holders of the property with the corresponding municipal and state authorities.

Article Third. - The forest uses or of any other nature, as well as the measures of conservation of the area, will be done according to that established in the management plan.

Article Fourth.- That the use, enjoyment, investigation of academic and public in general will be done as indicated in the Management and Administration Plan of the Camino Real de Tierra Adentro and according to the dispositions framed in the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, Law of Cultural Heritage of the State of Durango, besides the General Law of the Cultural Routes (in verdict process at the Federal Chamber of Deputies).

Article Fifth. - If more vestiges of the Camino Real de Tierra Adentro (CRTA) were found, they will be attached to the protected area and this will be enlarged according to the discoveries; and if more archaeological vestiges of another nature were found, they will also be protected in this decree.

Article Sixth. - All the acts, agreements and contracts related to the property, possession or any other decree shall make reference to the present declaration.

TRANSITORY

First. - The present decree will go into effect the following day after its publication in the Official Newspaper of the State of Durango.

Second.– May communicate to the Municipal Executive for its sanction, publication and observance. It is given in the Town Council Hall of the Municipal Palace of San Pedro del Gallo , Durango, (planned for February 25 of 2010) at the 2 (second) day of the month of February of the year 2010 (two thousand and ten).

THE MAYOR

C. LUIS ENRIQUE SEGOVIA ÁVILA

SECRETARY OF THE TOWN COUNCIL

RITA ASTORGA GUEVARA

Therefore, I command it is printed, published and circulated for its due observance and execution.

It is given in the headquarters of the Town Council of San Pedro del Gallo, State of Durango, at the 2 (second) day of the month of February of the year 2010 (two thousand and ten).

THE MAYOR

C. LUIS ENRIQUE SEGOVIA ÁVILA

SECRETARY OF THE TOWN COUNCIL

RITA ASTORGA GUEVARA

Dependencia:
Banobras

Nombre del Programa:
Infraestructura para agua, alcantarillado y saneamiento

Área Responsable:
Gerencia de Agua, Saneamiento, Infraestructura Vial y Transporte

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57 23 60 00 exts. 6288; 2417; 2422 y 2423

Correo Electrónico:
jpinedaj@banobras.gob.mx o bien con etrejog@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

Mediante este programa, se propicia la cobertura de los rezagos existentes y se atiende la demanda de la población mediante la construcción, rehabilitación y ampliación de los sistemas de agua potable; asimismo, propicia el establecimiento de condiciones que mejoren la prestación de los servicios.

Objetivos
• Financiar proyectos que cubran los rezagos existentes y atiendan las demandas de crecimiento de la población en esta materia, mediante la construcción rehabilitación y ampliación de los sistemas de agua potable, alcantarillado y saneamiento.
• Profundizar en la modernización de los servicios mediante la creación y/o consolidación de organismos operadores municipales, regionales y estatales, con carácter descentralizado, buscando su autonomía técnica, administrativa, operativa y financiera.
• Contribuir a mejorar las condiciones del medio ambiente dando prioridad a las acciones encaminadas a aminorar el impacto ambiental negativo.

Acciones financiables
La Institución otorgará asistencia técnica mediante asesorías y otorgamiento de documentos promocionales, términos de referencia, guías operativas, metodologías, etc. y apoyo financiero para la elaboración de estudios y proyectos y la ejecución de las obras definidas en los mismos.

En materia de infraestructura y equipamiento de sistemas de agua potable, se financian acciones de captación (incluye perforación de pozos); plantas de bombeo; conducción; potabilización; almacenamiento; regulación; distribución; tomas domiciliarias y medidores.
Con relación al alcantarillado, se financian acciones de descargas domiciliarias, red de atarjeas, subcolectores, emisores, drenaje pluvial, cárcamos de bombeo y estructuras de control.
En lo que se refiere a saneamiento, se financian aciones de estructuras para la disposición de agua residual tratada; plantas de tratamiento primario y secundario y se ofrece una línea de crédito contingente y revolvente para el organismo operador por servicios de plantas de tratamiento concesionadas a la iniciativa privada.
Las acciones financiables en materia de fortalecimiento institucional son: fortalecimiento empresarial; otorgamiento y contratación de asistencia técnica; infraestructura de impacto a corto plazo; mejoramiento del proceso medición-facturación-cobranza; eliminación de fugas; seccionamiento de redes; desinfección; control de calidad del agua; y elaboración de estudios y proyectos.

Asistencia técnica y financiera

Un valor agregado de los productos que ofrece Banobras, se refiere a la asistencia técnica en cuanto a la identificación de las acciones que permitan impulsar el mejoramiento en la calidad de los servicios dentro de un marco de desarrollo sustentable, visualizando éstos en un concepto de integralidad.
Así también, se otorga asesoría a los solicitantes de crédito, en materia de estudios socioeconómicos, elaboración de proyectos, estudios de factibilidad, análisis financiero y tramitación crediticia con el objeto de elevar la eficiencia en la ejecución de las obras y acciones que fomenten el desarrollo de las localidades.
Adicionalmente, de ser necesario, se proporcionan apoyos financieros para impulsar la capacitación de cuadros técnicos y directivos, así como la realización de estudios y proyectos.

Dependencia:
Banobras

Nombre del Programa:
Infraestructura básica

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57 23 60 00 ext. 2412 ó 2463

Correo Electrónico:
jgomezle@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

Mediante esta línea, se apoya financieramente la ejecución de obras de infraestructura que se lleven a cabo con la concurrencia de los tres niveles de gobierno, así como de los sectores privado y social. Se apoya la construcción, ampliación, mantenimiento y rehabilitación de obras de infraestructura portuaria aérea y marítima, telecomunicaciones y ferrocarriles y su correspondiente equipamiento, así como el refinanciamiento de aquellas obras que se encuentren en operación y que cuentan con su propia fuente de pago.

Objetivos

• Apoyar con financiamiento la construcción, ampliación, mantenimiento, rehabilitación, modernización y/o operación, de las obras de infraestructura básica (puertos aéreos y marítimos, ferrocarriles, telecomunicaciones, urbanización, redes de gas doméstico, redes telefónicas y carreteras de alta especificación), así como el equipamiento necesario para llevar a cabo estas acciones, para permitir la prestación de los servicios en forma segura, eficiente, con calidad y una mayor diversidad, promoviendo la competitividad de la economía y la introducción de nuevas tecnologías.

Acciones financiables
Estudios y proyectos.

A través de este programa, se puede financiar la elaboración de los estudios y proyectos necesarios que permitan sustentar la viabilidad técnica, económica, financiera y de impacto ambiental de aquellas acciones relacionadas con la ejecución de las obras o adquisiciones de los servicios considerados en el apartado de la presentación de este documento.

Puertos aéreos y marítimos.

Se puede financiar la construcción, ampliación, rehabilitación o mantenimiento y equipamiento de aeropuertos y puertos marítimos, que permitan la operación y administración de los servicios públicos de transportación de pasajeros y del movimiento de carga en el país, dada la importancia que representan como puntos de enlace a nivel regional, nacional o internacional. El financiamiento se puede otorgar a los gobiernos federal, estatal o municipales, y a los sectores privado o social concesionarios de dichos servicios, así como a los gobiernos de las entidades federativas o municipios que participen en las sociedades mercantiles conformadas de acuerdo a las disposiciones legales (caso particular de las Administraciones Portuarias Integrales, API´s), para el aprovechamiento de la concesión de los servicios públicos referidos, en los términos de la Ley de Aeropuertos y de la Ley de Puertos.

Ferrocarriles.

En este servicio público se apoya principalmente la construcción, expansión, modernización, conservación y mantenimiento de la infraestructura de vías generales de comunicación ferroviaria y el servicio público de transporte que en ellas operan, en los términos de la Ley Reglamentaria del Servicio Ferroviario y su Reglamento, que realicen los concesionarios de las vías férreas y prestadores de los servicios públicos ferroviarios, así como las que realicen los gobiernos estatales o municipales y las entidades paraestatales de la Administración Pública Federal que cuenten con asignaciones otorgadas por la Secretaría de Comunicaciones y Transportes, para ofrecer un servicio ferroviario de calidad, eficiente y con seguridad.

Telecomunicaciones.

Con esta línea de crédito es posible financiar la creación o ampliación de la infraestructura y el desarrollo tecnológico del subsector, de las redes públicas de telecomunicaciones, que contribuyan a mejorar su calidad y diversificación, servicios que de acuerdo a lo establecido en la Ley Federal de Telecomunicaciones pueden ser proporcionados directamente por el gobierno federal o por concesionarios de las redes públicas de telecomunicaciones (concesiones sobre el espectro radioeléctrico, concesiones sobre redes públicas de telecomunicaciones y concesiones para comunicación vía satélite) que les permita llevar a cabo la instalación, operación o explotación en forma eficiente.

Urbanización, redes de gas doméstico y redes telefónicas.
Permite la ejecución de obras de urbanización en zonas ya establecidas, preferentemente que ya cuenten con algunos servicios, mismas que estén contempladas en Planes o Programas de Desarrollo Urbano, por lo que no se incluyen nuevos proyectos de desarrollo. Acciones que, en su caso, puedan incidir en la actualización de los registros catastrales y consecuentemente en las finanzas locales.

Con el financiamiento para redes de gas doméstico y redes telefónicas, se apoyará la introducción de las redes en las áreas urbanas, bien sea por las autoridades correspondientes o por los concesionarios de estos servicios, de acuerdo a los planes técnicos fundamentales autorizados.

Carreteras de altas especificaciones.

A través de esta línea de crédito se financia la construcción, ampliación, rehabilitación o mantenimiento de carreteras de altas especificaciones, acorde a lo dispuesto por la Secretaría de Comunicaciones y Transportes, a fin de permitir la incorporación de nuevas rutas de comunicación al sistema carretero del país o su mejoramiento, como instrumento de integración social, económica y cultural, al permitir el desplazamiento de las personas y de bienes, en el desarrollo de sus actividades productivas o de recreación y el traslado de las mercancías, entre las áreas rurales y los centros de consumo y transformación industrial, así como entre las ciudades y otros medios de comunicación, con seguridad, mejores costos y tiempos de recorrido.
En el caso de los servicios concesionados, los solicitantes de financiamiento deben contar con el título de concesión, en pleno uso y cumplimiendo los compromisos señalados en la misma; el acta constitutiva que acredite la personalidad jurídica y la facultad para contratar crédito; dos últimos estados financieros auditados y reexpresados; autorización del Consejo de Administración para la contratación de crédito, además de tener presente que no se financia el capital de trabajo y que los impuestos, derechos, registros, seguros, licencias, permisos o cualesquiera otro compromiso o pago a cargo del acreditado, se debe contar con la regularización de los terrenos donde se pretenda realizar las obras, pudiéndose incluir el financiamiento para la compra de los terrenos donde se pretende realizar las obras, siempre y cuando se destinen a los propósitos autorizados.
Asimismo, se debe cumplir con las disposiciones estatales y municipales en materia de desarrollo urbano y de protección ecológica aplicables y presentar información sobre las garantías a otorgar que cubran de forma adecuada el riesgo del financiamiento.
Idéntica situación se aplicará a los gobiernos estatales o municipales que participen en las sociedades mercantiles creadas para el aprovechamiento de un servicio público concesionado.

Asistencia técnica y financiera

Banobras otorga asesoría a los solicitantes de crédito y a sus acreditados, en materia de estudios de perfil, prefactibilidad, factibilidad y elaboración de proyectos ejecutivos, tramitación crediticia y apoyo en general durante la vigencia del financiamiento, con el objeto de elevar la eficiencia de los procesos técnico, administrativo y crediticio.
La asistencia técnico-financiera que otorga la Institución representa una ventaja competitiva para el acreditado sobre otras instituciones bancarias, ya que se otorga asistencia técnica y financiera en forma gratuita, como valor agregado al crédito.

Dependencia:
Banobras

Nombre del Programa:
Maquinaria y equipo

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57236000, ext. 2412 ó 2463

Correo Electrónico:

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

A través de esta línea, se financia la adquisición de vehículos, equipo y maquinaria, preferentemente nuevos y de procedencia nacional, con el objeto de hacer más eficiente la prestación de servicios públicos municipales. El financiamiento se otorga para la adquisición de traxcavos, motoconformadoras, tractores, volteos, compresores, asfaltadoras, mobiliario y equipo de oficina, transporte de personal, vehículos de vigilancia y emergencia y equipo de radiocomunicación para vehículos de vigilancia y emergencia.

Objetivos
• Apoyar financieramente a los gobiernos estatales, municipales, organismos descentralizados y empresas concesionarias de servicios públicos en tres aspectos principales:

1. La adquisición de la maquinaria y equipo relacionado con la prestación de servicios públicos y la construcción de obra civil.
2. La construcción, ampliación, rehabilitación y/o modernización de los inmuebles públicos orientados a una mejor prestación de los servicios públicos relativos a la administración pública, de gobierno, de seguridad y justicia, cultura, recreación, deporte y asistencia, entre otros.
3. La construcción, ampliación, rehabilitación y/o modernización de panteones.

Acciones financiables

La Institución otorga asistencia técnica mediante asesorías y documentación sobre términos de referencia, guías operativas, metodologías, modelos de bases de licitación, así como asistencia técnica y financiera para la elaboración de estudios y

proyectos, además del financiamiento para la ejecución de las obras definidas en ellos, así como para la adquisición de maquinaria y equipo requeridos para la ejecución de las obras y la prestación de los servicios públicos.

Estudios y proyectos.

A través de este Programa, se puede financiar la elaboración de los estudios y proyectos necesarios que permitan sustentar la viabilidad técnica, económica, financiera y de impacto ambiental de aquellos proyectos o acciones relacionados con las obras o acciones de los servicios urbanos considerados en el apartado de la Presentación de este documento, los que deben respaldar Planes o Programas de Desarrollo Urbano Locales, o Programas Parciales de Desarrollo.

Adquisición de patrullas.

La adquisición de las patrullas y su equipamiento, permitirá a las autoridades dotar de uno de los elementos básicos a los medios de seguridad pública y tránsito, para subsanar las carencias de los mismos o su modernización, a fin de disminuir los riesgos del personal de seguridad y contar con las unidades adecuadas para el combate eficaz a la delincuencia, el fortalecimiento del orden público y contribuir a mejorar las tareas de tránsito en beneficio de la sociedad. La Adquisición de las unidades deben ser nuevas y de procedencia nacional, acorde a las disposiciones emitidas en la materia.

Panteones y edificios públicos.

A través del financiamiento para panteones o cementerios, se apoya el otorgamiento de uno de los servicios básicos requeridos por la sociedad en su conjunto, al permitir contar con un espacio ordenado para la sepultura digna y legal de los difuntos, contribuyendo a la preservación del medio ambiente.
Asimismo, se apoya a los acreditados para la construcción o adquisición de inmuebles para el desempeño de las tareas administrativas y gubernamentales, de seguridad pública y prevención de desastres, impartición de justicia, actividades educativas y culturales, recreativas, deportivas y de seguridad social, así como para mejorar la capacidad de gestión técnica y financiera.
La construcción, ampliación y modernización de inmuebles se apoyará teniendo presente que se debe contar, en su caso, con la documentación que compruebe la propiedad de los terrenos en que se pretende llevar a cabo las obras y se cuente con las autorizaciones gubernamentales correspondientes, o alternativamente, se apoyará la adquisición de los terrenos o de los edificios siempre y cuando se destinen a los propósitos autorizados por los congresos estatales y/o los cabildos municipales, y sean obras necesarias, consideradas en los Planes o Programas locales de Desarrollo.
Equipo de construcción, camiones de carga, equipo para rastros, equipo contra incendios y otros.
A través de esta línea, el acreditado puede contar con los recursos para la adquisición del equipo destinado a la ejecución de las obras relativas a la infraestructura y equipamiento urbanos (traxcavos, motoconformadoras, tractores, compresoras, asfaltadoras, retroexcavadoras, entre otros); los camiones de carga empleados en la ejecución de las obras; el equipo necesario para la operación o modernización de rastros, el equipo para el combate de incendios como son camiones cisternas, escaleras telescópicas e implementos y equipo del personal; asimismo, se puede apoyar la compra de otros equipos para la mejor prestación de los servicios públicos, siempre y cuando estén considerados dentro de los campos de atención del

Banco y sean aprobados por las instancias de la Institución.
La adquisición debe ser preferentemente de equipo nuevo y de procedencia nacional; también puede adquirirse equipo usado con antigüedad no mayor a 5 años, certificando su buen estado y la existencia de refacciones en el país. En la adquisición de equipo importado, el acreditado deberá cubrir todos los gastos relativos a la importación, incluidos los impuestos, con sus propios recursos.

Equipos (de bombeo, volteo, radiocomunicación y ambulancias).
El otorgamiento de este tipo de financiamiento permite la adquisición de equipos de bombeo de los sistemas de agua potable y alcantarillado, de disposición de aguas residuales y tratadas, con apego a las disposiciones de las autoridades competentes; la compra de camiones de volteo para su empleo en la mejor prestación de los servicios públicos y en apoyo a la ejecución de las obras que las administraciones estatales o municipales lleven a cabo; la compra de equipo de radiocomunicación para los vehículos de vigilancia y emergencia, y para proveer a las entidades gubernamentales de dicho equipo para el mejor desempeño de sus funciones, así como la compra de ambulancias que requieran los servicios de emergencia y de salud.

Equipo de computación y vehículos para servicios públicos.
La compra de equipo de cómputo, y los sistemas de información que se requieran para su operación, permite dotar a las administraciones locales con las herramientas informáticas facilitan dar una más rápida y eficaz respuesta a la sociedad; mientras que la compra de vehículos para servicios públicos, propician mejorar la calidad y oportunidad por parte de las autoridades.

Asistencia técnica y financiera

BANOBRAS otorga asesoría a los solicitantes de crédito y a sus acreditados, en materia de estudios de perfil, prefactibilidad, factibilidad y elaboración de proyectos ejecutivos, tramitación crediticia y apoyo en general durante la vigencia del financiamiento, con el objeto de eficientar los procesos técnico, administrativo y crediticio.
La asistencia técnico-financiera que otorga la Institución representa una ventaja competitiva sobre otras instituciones bancarias, ya que, se orienta de manera gratuita, técnica y financieramente al acreditado.

Dependencia:
Banobras

Nombre del Programa:
Comercio, abasto y equipamiento diverso

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57236000 ext. 2412 ó 2463

Correo Electrónico:
esotelo@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

Mediante esta línea, se financia la construcción, ampliación y remodelación de mercados municipales, unidades comerciales, centrales de abasto, centros de acopio, centros comerciales, tianguis, mercados de artesanías, frigoríficos, rastros, panteones y centros de salud, a fin de coadyuvar al abastecimiento de artículos de consumo básico, elevar la calidad de vida de la población, incrementar las condiciones de salubridad y contribuir al mejoramiento del ambiente.

Objetivos

Alentar y motivar con asistencia técnica y financiera la producción popular, rescatar el mercado base, (mercados comunitarios y regionales) en los que se pueda conectar la oferta con las demandas de su entorno social.
Apoyar a las autoridades estatales y municipales a abrir espacios para restituirle a decenas de miles de medianas, pequeñas y microempresas dedicadas al abasto popular volver a sus mercados, sin darle la espalda a la globalización. Permitir que los dos Méxicos, el globalizado y el no globalizable convivan. Esto se daría por la vía de la recreación de numerosos mercados locales y regionales que se constituyan en redes de intercambio reciproco y solidario entre productores/ consumidores populares.
Instrumentar nuevas formas de organización y administración de los intercambios que permitan: a) una vinculación eficiente entre ofertas y demandas populares en el ámbito regional y b) una inserción también eficiente de los productores y consumidores populares con el mercado nacional/ globalizado.

Acciones Financiables

Las acciones que financia el Banco deben corresponder a las identificadas en los estudios de factibilidad y en los proyectos ejecutivos del subsector de comercio y abasto, tomando en cuenta los planes y programas de desarrollo estatal o municipal correspondientes.
La Institución ofrece, a los solicitantes de crédito (Sector público: Gobierno Federal, Gobiernos estatales y municipales, Gobierno del Distrito Federal, Entidades paraestatales y paramunicipales, Sectores privado y social: Concesionarios del servicio) asistencia financiera y técnica para:
Estudios y proyectos: De prefactibilidad, factibilidad técnica, económica y financiera; tarifarios, contables, organizacionales, proyecto ejecutivo y otros.
Infraestructura y equipamiento: Construcción, ampliación y mejoramiento de Mercados, Tianguis, Centrales de abasto, Mercados de artesanías, Centros de acopio, Frigoríficos, Centros comerciales; Fortalecimiento institucional, Asesoría técnica, Equipo de computación, Capacitación y Mobiliario.

Asistencia Técnica

Banobras asocia a la actividad crediticia un importante valor agregado a través de un conjunto de acciones orientadas al fortalecimiento institucional de los distintos niveles de gobierno, así como de empresas y organismos prestadores de servicios públicos. Entre estas acciones destacan:
Elaboración de diagnósticos generales y específicos de la administración pública que permita instrumentar acciones para incrementar la recaudación local, generar ahorro en el gasto público y ampliar la prestación de los servicios.
Guías metodológicas y elaboración de términos de referencia para integrar los estudios y proyectos necesarios para dar sustento a las decisiones de inversión.
Diseño de esquemas de ingeniería financiera para determinar la estructura óptima de los proyectos de inversión y facilitar la incorporación del sector privado en el desarrollo de la infraestructura y la prestación de los servicios públicos.
Modelos tipo de documentos como: certificación de resolución de cabildo y decretos de endeudamiento, etc.
Asesoría para licitación de obras y servicios, objeto de financiamiento, con el propósito de que la adjudicación se realice con apego a las disposiciones jurídicas aplicables.
Asesoría en los procesos de concesión de servicios públicos a fin de precisar:
- Forma de adjudicación
- Plazo de vigencia
- Prorroga del plazo de la concesión
- Revocación
- Reversión
- Régimen tarifario
- Contraprestaciones que deba cubrir el concesionario
- Entre otros aspectos.

Dependencia:
Banobras

Nombre del Programa:
Comercio, abasto y equipamiento diverso (rastros)

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57236000 ext. 2412 ó 2463

Correo Electrónico:
esotelo@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

A través de esta línea, se impulsa la modernización y el desarrollo de la infraestructura comercial eficiente que reduzca la intermediación, garantice al consumidor productos en óptimas condiciones de higiene y opere en estricto apego a las normas ecológicas y sanitarias y federales

Objetivos

Alentar y motivar con asistencia técnica y financiera a la modernización de la infraestructura de rastros, a fin de mejorar las condiciones de sanidad de la matanza y la rentabilidad de las instalaciones que, garantice al consumidor productos en óptimas condiciones de higiene y opere en estricto apego a las normas ecológicas, sanitarias y federales.
Instrumentar nuevas formas de organización y administración de los intercambios que permitan: a) una vinculación eficiente entre ofertas y demandas populares en el ámbito regional y b) una inserción también eficiente de los productores y consumidores populares con el mercado nacional/ globalizado.

Acciones Financiables

Las acciones que financia el Banco deben corresponder a las identificadas en los estudios de factibilidad y en los proyectos ejecutivos del subsector de comercio y abasto, tomando en cuenta los planes y programas de desarrollo estatal o municipal correspondientes.
La Institución ofrece, a los solicitantes de crédito (Sector público: Gobierno Federal, Gobiernos estatales y municipales, Gobierno del Distrito Federal, Entidades

paraestatales y paramunicipales, Sectores privado y social: Concesionarios del servicio) asistencia financiera y técnica para:

Estudios y proyectos:

De prefactibilidad, factibilidad técnica, económica y financiera; tarifarios, contables, organizacionales, proyecto ejecutivo y otros.

Infraestructura y equipamiento

Construcción, ampliación y mejoramiento de:
• Rastros
• Frigoríficos

Fortalecimiento institucional

• Asesoría técnica
• Equipo de computación
• Capacitación
• Mobiliario

Asistencia Técnica

Banobras asocia a la actividad crediticia un importante valor agregado a través de un conjunto de acciones orientadas al fortalecimiento institucional de los distintos niveles de gobierno, así como de empresas y organismos prestadores de servicios públicos. Entre estas acciones destacan:
• Elaboración de diagnósticos generales y específicos de la administración pública que permita instrumentar acciones para incrementar la recaudación local, generar ahorro en el gasto público y ampliar la prestación de los servicios.
• Guías metodológicas y elaboración de términos de referencia para integrar los estudios y proyectos necesarios para dar sustento a las decisiones de inversión.
• Diseño de esquemas de ingeniería financiera para determinar la estructura óptima de los proyectos de inversión y facilitar la incorporación del sector privado en el desarrollo de la infraestructura y la prestación de los servicios públicos.
• Modelos tipo de documentos como: certificación de resolución de cabildo y decretos de endeudamiento, etc.
• Asesoría para licitación de obras y servicios, objeto de financiamiento, con el propósito de que la adjudicación se realice con apego a las disposiciones jurídicas aplicables.
• Asesoría en los procesos de concesión de servicios públicos a fin de precisar: Forma de adjudicación, Plazo de vigencia Prorroga del plazo de la concesión, Revocación, Reversión, Régimen tarifario,Contraprestaciones que deba cubrir el concesionario, Entre otros aspectos.

Dependencia:
Banobras

Nombre del Programa:
Infraestructura vial

Área Responsable:
Gerencia de Agua y Saneamiento, Infraestructura Vial

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57236000 ext. 6057 ó 2454

Correo Electrónico:
sherrejo@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

A través de esta línea, se otorga financiamiento para acciones tendientes a fortalecer y tecnificar la capacidad institucional de las áreas involucradas en la planeación, diseño, operación, regulación y mantenimiento del sistema de transporte urbano; asimismo, se mejora la calidad y eficiencia de la comunicación interurbana y regional carretera, para disminuir los costos de operación en el transporte de personas y mercancías.

Objetivos

• Mejorar la calidad y eficiencia del sistema de transporte urbano.
• Contribuir al ordenamiento, modernización y conservación de la infraestructura vial.
• Incrementar la eficiencia del transporte público urbano.
• Fortalecer la capacidad institucional de las autoridades estatales y municipales.
• Contribuir al control y disminución de los niveles de contaminación ambiental.

Acciones financiables

La Institución otorgará asistencia técnica mediante asesorías y otorgamiento de documentos promocionales, términos de referencia, guías operativas, metodologías, etc. y asistencia financiera para la elaboración de estudios y proyectos y la ejecución de las obras definidas en ellos.

Estudios, proyectos y asistencia técnica.

Mediante el Programa, se puede financiar la elaboración de los estudios integrales de transporte urbano para determinar la problemática, la estrategia para su atención, la programación y la presupuestación de las acciones propuestas así como los proyectos ejecutivos necesarios para el desarrollo del programa y el fortalecimiento institucional de las áreas responsables del sistema de transporte urbano.

Infraestructura vial.

Permite la construcción, mejoramiento y conservación de la red vial primaria y secundaria; construcción de puentes y de calles para acceso a colonias populares. Mejoramiento de la operación del tránsito, mediante la construcción de calles, pasos y puentes peatonales, construcción de estacionamientos públicos, señalamiento y semaforización, mejoramiento de intersecciones, paraderos y carriles exclusivos para autobuses.

Pavimentación de Colonias Populares.

Permite al acreditado pavimentar las colonias que estén comunicadas directamente con la red vial pavimentada, tengan cubiertos los servicios de agua potable y alcantarillado, así como un ancho máximo del arroyo de 12.0 m.

Equipo

Permite al acreditado contar con los recursos para la adquisición e instalación de equipo para verificación y control de emisiones contaminantes, así como sistemas de semáforos, equipo para mantenimiento vial y fortalecimiento institucional.

Asistencia técnica y financiera

BANOBRAS otorga asesoría a los solicitantes de crédito y a sus acreditados, en materia de estudios socioeconómicos, elaboración de proyectos, estudios de factibilidad, análisis financiero, tramitación crediticia y apoyo en general durante la vigencia del financiamiento, con el objeto de eficientar los procesos técnico, administrativo y crediticio.
La asistencia técnico-financiera que otorga la Institución representa una ventaja competitiva sobre otras instituciones bancarias, ya que, se orienta de manera gratuita, técnica y financieramente al acreditado.

Dependencia:
Banobras

Nombre del Programa:
Residuos sólidos obra civil y adquisición de equipo

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57 23 60 00 ext. 2419

Correo Electrónico:
esotelo@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

Mediante esta línea, se proporcionan recursos para mejorar el entorno ecológico de nuestro país, a través de la recolección, tratamiento y disposición final de los desechos sólidos, a fin de asegurar que el desarrollo nacional sea sustentable y ecológicamente viable. Asimismo, se financia la adquisición de equipo de limpia y la construcción, ampliación o rehabilitación de infraestructura para el manejo, tratamiento y disposición final de residuos sólidos.

Objetivos

Apoyar las políticas federales, estatales y locales orientadas al manejo, transporte, tratamiento y disposición final de los residuos sólidos, contribuyendo al desarrollo sustentable y a la protección y conservación del medio ambiente, así como al fortalecimiento de los municipios y al desarrollo urbano y regional. Promover el reuso, reciclaje y reducción de los residuos sólidos, asimismo proporcionar la asistencia técnica requerida para el aprovechamiento racional de los recursos humanos, materiales y financieros, el fortalecimiento de las áreas administrativa, técnica, de operación, de regulación y mantenimiento de los sistemas de aseo urbano.

Acciones financiables

La Institución ofrece a los solicitantes de crédito del sector público (gobierno federal, gobiernos estatales y municipales, gobierno del Distrito Federal, entidades paraestatales y paramunicipales) y al sector privado concesionario del servicio,

asesorías y otorgamiento de documentos promocionales, términos de referencia, guías operativas, metodologías, etcétera.
Asimismo proporciona asistencia financiera para el fortalecimiento Institucional, asi como para realizar acciones concretas de carácter institucional a nivel estatal y/o municipal, orientadas a la capacitación, consultoría y asistencia técnica para fortalecer la capacidad de gestión de los recursos humanos, modernizar los esquemas organizacionales, optimizar el uso de los recursos materiales, financieros y tecnológicos de los prestadores de servicios como pueden ser:

- Adquisición de equipo de cómputo y de oficina.
- Elaboración de estudios, proyectos y planes maestros.
- Instrumentación de acciones de mejora, mediante la participación de consultores.
- Realización de pequeñas obras y remodelaciones asociadas a los proyectos específicos de fortalecimiento institucional, tales como la adecuación de oficinas para instalar equipos de cómputo especializado, remodelación del área de cajas y atención a la ciudadanía, entre otras.

Obra civil construcción y/o acondicionamiento de sitios de disposición sanitaria; clausura de tiraderos a cielo abierto; construcción de caminos de acceso, estaciones de transferencia, rellenos sanitarios, plantas de reciclaje, composta e incineración.
Adquisición de equipo: vehículos y equipo para barrido, recolección y transferencia de residuos sólidos municipales; para manejo, tratamiento y disposición sanitaria de residuos sólidos.
Proyectos Integrales, desde la recolección hasta la disposición final o tratamiento.

Asistencia técnica y financiera

Banobras asocia a la actividad crediticia un importante valor agregado a través de un conjunto de acciones orientadas a elevar la eficiencia de los procesos técnico, administrativo y crediticio de manera gratuita, entre las que se encuentran:
Elaboración de diagnósticos generales y específicos de la administración pública que permiten instrumentar acciones para incrementar la recaudación local, generar ahorro en el gasto público y ampliar la prestación de los servicios.
Guías metodológicas y elaboración de términos de referencia para integrar los estudios y proyectos necesarios para dar sustento a las decisiones de inversión.
Diseño de esquemas de ingeniería financiera para determinar la estructura óptima de los proyectos de inversión y facilitar la incorporación del sector privado en el desarrollo de la infraestructura y la prestación de los servicios públicos.
Modelos tipo de documentos como certificación de resolución de cabildo y decretos de endeudamiento, etcétera.
Asesoría para licitación de obras y servicios, objeto de financiamiento, con el propósito de que la adjudicación se realice con apego a las disposiciones jurídicas aplicables.
Asesoría en los procesos de concesión de servicios públicos a fin de precisar:

- Forma de adjudicación
- Plazo de vigencia
- Prorroga del plazo de la concesión
- Revocación
- Reversión
- Régimen tarifario
- Contraprestaciones que deba cubrir el concesionario

Dependencia:
Banobras

Nombre del Programa:
Línea global para equipamiento y obras públicas de gobiernos estatales y municipales

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57 23 60 00 ext. 2412 o 2463

Correo Electrónico:
jgomezle@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico

Para resolver los requerimientos de financiamiento que les permitan cumplir con sus planes de inversión estatales o municipales, las administraciones locales demandan alternativas ágiles de financiamiento, menos requisitos para la autorización del crédito, trámites más simples y atención expedita para obtener el desembolso de los recursos.
Por la diversidad de proyectos que los gobiernos estatales y municipales contemplan llevar a cabo dentro del horizonte de su gestión, requieren de instrumentos financieros que no estén acotados proyecto por proyecto y de esta forma les permitan disponer con flexibilidad de los recursos necesarios para realizar las adquisiciones y ejecutar las obras planeadas.

Objetivo

Apoyar a los gobiernos locales con financiamiento ágil para la realización de obras con carácter productivo consideradas en sus programas de inversión anual, que les permita cumplir en tiempo con las metas preestablecidas y con los compromisos derivados de sus planes de desarrollo estatal o municipal.

Acciones financiables

Se otorgará apoyo financiero a inversiones públicas productivas dentro de los campos de atención que establece la Ley orgánica de Banobras, tales como:

Estudios y proyectos

Elaboración de los estudios y proyectos necesarios que permitan sustentar la viabilidad técnica, económica, financiera y de impacto ambiental de aquellas acciones relacionados con la ejecución de las obras o adquisiciones de los siguientes servicios:

Agua potable, alcantarillado y saneamiento

Captación, conducción, potabilización, red de distribución y tomas domiciliarias, alcantarillado sanitario, drenaje pluvial y plantas de tratamiento de agua.

Infraestructura básica

Puertos aéreos y marítimos, telecomunicaciones, ferrocarriles, urbanización, redes de gas doméstico y redes telefónicas, y carreteras de altas especificaciones.

Infraestructura y equipamiento urbano

Comercio, abasto, salud, seguridad pública, panteones y edificios públicos, equipo diverso, equipo de cómputo, manejo de residuos sólidos municipales, electrificación, fuentes alternas y ahorro y uso eficiente de energía.

Vivienda y desarrollos urbanos

Infraestructura para nuevos desarrollos habitacionales y mixtos, infraestructura y mobiliario urbano, plazas y áreas verdes y vivienda.

Vialidad y transporte
Infraestructura vial, carreteras, puentes y libramientos, modernización del servicio público de transporte.

Fortalecimiento estatal y municipal

Acciones de fortalecimiento institucional a estados y municipios, asistencia técnica, ventanilla única de trámites para urbanización y edificación, y formación de servidores públicos.

Proyectos diversos

Educación, medio ambiente y ecología, y renovaciones.
Para prevenir un sobreendeudamiento de la administración local:
• El monto máximo a financiar será hasta por el equivalente del 30% del programa anual de inversión del estado o del municipio.

Asistencia técnica y financiera

Banobras otorga asesoría a los solicitantes de crédito y a sus acreditados en materia de estudios de perfil, prefactibilidad, factibilidad y elaboración de proyectos ejecutivos, tramitación crediticia y apoyo en general durante la vigencia del financiamiento, con el objeto de eficientar los procesos técnico, administrativo y crediticio.

La asistencia técnico-financiera que otorga la Institución representa una ventaja competitiva para el acreditado sobre otras instituciones bancarias, ya que se da en forma gratuita, como valor agregado al crédito.

Delegaciones estatales

AGUASCALIENTES

Delegado
Lic. Francisco J. Sánchez Lira

Av. Aguascalientes Norte No.417
Fracc. Bosques del Prado Sur
C.P. 20127
Aguascalientes, Ags.
Tel. (01 449) 912 1265, 912 0862
Fax (01 449) 912 1096
e-mail:
aguascal@banobras.gob.mx

BAJA CALIFORNIA

Delegado
Lic. Milton Adán Rubio Díaz

Av. Reforma No.787
Col. Centro
C.P. 21100
Mexicali, B.C.
Tel. (01 686) 552 2923, 552 2970,
Fax (01 686) 552 9601
e-mail:
mexicali@banobras.gob.mx

BAJA CALIFORNIA SUR

Delegado
Lic. Luis Benito Ruíz Bogarín

Dionisia Villarino No. 2130
Col. Los Olivos
C.P. 23040
La Paz, B.C.S.
Tel. (01 612) 122 9811, 122 9833, 122 7752
Fax (01 612) 122 9822
e-mail:
bacalsur@banobras.gob.mx

CAMPECHE

Delegado
Lic. Juan Carlos Lavalle Pinzón

Calle 10 con 63 No. 272
Recinto Amurallado, Col. Centro
C.P. 24000
Campeche, Camp.
Tel. (01 981) 816 0886, 816 1724
Fax (01 981) 816 1446
e-mail:
campeche@banobras.gob.

CHIAPAS

Delegado
Lic. Ovidio Cortazar Ramos

Edificio Monteagud 4to. piso
Blvd. Belisario Domínguez No.2320
Col. Residencial Campestre
C.P. 29030
Tuxtla Gutiérrez, Chis.
Tel. (01 961) 602 9265, 602 9556
Fax (01 961) 602 9623
e-mail:
chiapas@banobras.gob.mx

CHIHUAHUA

Delegado
Lic. Emilio Flores Domínguez

Calle 18 de Marzo No. 3107
Col. Centro
C.P. 31000
Chihuahua, Chih.
Tel. (01 614) 415 8324, 415 8409
Fax (01 614) 416 4882
e-mail:
chihuahu@banobras.gob.mx

COAHUILA

Delegado
Lic. José Luis de la Pesa Berrios

Periférico Luis Echeverría No. 1560
Edificio Torre Saltillo, Piso 8
Fracc. Guanajuato Oriente
C.P. 25280
Saltillo, Coah.
Tel. (01 844) 416 6166, 416 5444
Fax (01 844) 416 9111
e-mail:coahuila@banobras.gob.mx

COLIMA

Delegado
Arq. José Luis Molinar Vargas

Calz. Pedro A. Galván Sur No. 453
Col. Centro
C.P. 28000
Colima, Col.
Tel. (01 312) 314 2041, 312 8065, 312 8840
Fax (01 312) 312 8842
e-mail:
colima@banobras.gob.mx

DISTRITO FEDERAL

Delegada
Lic. Margarita Peimbert Sierra

Av. Javier Barros Sierra No.515 - 6to piso
Col. Lomas de Santa Fe
C.P. 01219 México, D.F.
Tel. (01 55) 5270 1200, 5723 1529
Fax (01 55) 5723 1535
e-mail:
mpeimber@banobras.gob.mx,
rmontano@banobras.gob.mx

DURANGO

Delegado
C.P. Salvador Flores Gómez

Pino Suárez No. 905 Poniente
Col. Centro
C.P. 34000
Durango, Dgo.
Tel. (01 618) 812 5502, 812 7798
Fax (01 618) 812 7799
e-mail:
durango@banobras.gob.mx

GUANAJUATO

Delegado
Lic. Leopoldo Ortíz Martínez

Paseo de la Presa No. 156
Col. Presa de la Olla, Zona Centro
C.P. 36000
Guanajuato, Gto.
Tel. (01 473) 731 0710, 731 0580
Fax (01 473) 731 0542
e-mail:
guanajto@banobras.gob.mx

GUERRERO

Delegado
Lic. Mario Alcaráz Alarcón

Ignacio Ramírez No. 8 esq. Valerio Trujano
Col. Centro
C.P. 39000
Chilpancingo, Gro.
Tel. (01 747) 472 5648, 472 7595, 472 2905
Fax (01 747) 472 7595
e-mail:
guerrero@banobras.gob.mx

HIDALGO

Delegado
C.P. Juan Manuel Álvarez Navarro

Av. Juárez No. 401
Col. Periodista
C.P. 42060
Pachuca, Hgo.
Tel. (01 771) 713 1822 y 713 1833
Fax (01 771) 7 13 18 44
e-mail:
hidalgo@banobras.gob.mx

JALISCO

Delegada
Lic. María Luisa Gabriela Ramírez Oliva

Calle Alberta No. 2288, 2º. Piso
Esq. Av. Patria
Fracc. Colomos
C.P. 44660
Guadalajara, Jal.
Tel. (01 33) 3640 4997, 3640 4989, 90, 91 y 95
Fax (01 33) 3640 4989
e-mail:jalisco@banobras.gob.mx

ESTADO DE MÉXICO

Delegado
Lic. José Oscar Vega Marín

Av. Andrés Quintana Roo Norte No. 109
Edificio del Parque
Col. de la Merced y Alameda
C.P. 50080
Toluca, Edo. de México
Tel. (01 722) 215 9942, 214 9629
Fax (01 722) 214 6966
e-mail:
edomex@banobras.gob.mx

MICHOACÁN

Delegado
Ing. César Bolado Rubio

Abasolo No.192 esq. Corregidora
Col. Centro
C.P. 58000
Morelia, Mich.
Tel. (01 443) 313 1338, 313 1681
Fax (01 443) 312 4302
e-mail:
michoaca@banobras.gob.mx

MORELOS

Delegado
Lic. Gustavo Petricioli Morales

Av. Morelos Sur No. 144
Col. Las Palmas
C.P. 62050
Cuernavaca, Mor.
Tel. (01 777) 312 9052, 312 9054
Fax (01 777) 312 9055
e-mail:
morelos@banobras.gob.mx

NAYARIT

Delegado
Ing. Alfonso Naranjo Ramos

Blvd. Tepic Xalisco esq. Sierra de Alica
Fracc. Jardines de la Cruz
C.P. 63168
Tepic, Nay.
Tel. (01 311) 213 0411, 213 0139, 213 0088
Fax (01 311) 213 7823
e-mail:
nayarit@banobras.gob.mx

NUEVO LEÓN

Delegada
Lic. Gina María Pederzini Villarreal

Av. Francisco I. Madero No. 2911 Poniente

OAXACA

Delegada
Lic. Araceli Mancilla Zayas

Violetas No. 220
Col. Reforma

PUEBLA

Delegado
Lic. Rafael Sánchez Jaime

Teziutlán Sur No. 36
Col. La Paz
C.P. 72260

Col. Mitras Centro
C.P. 64460
Monterrey, N.L.
Tel. (01 81) 8333 4589, 8333 4768
Fax (01 81) 8333 4828
e-mail:nvoleon@banobras.gob.mx

C.P. 68050
Oaxaca de Juárez, Oax.
Tel. (01 951) 51 8 70 39, 51 8 70 40
51 8 70 41, 51 8 70 43
e-mail:
oaxaca@banobras.gob.mx

Puebla, Pue.
Tel. (01 222) 231 8358, 231 8359
Fax (01 222) 231 8361
e-mail:puebla@banobras.gob.mx

QUERÉTARO

Subdelegado
Lic. Jacobo Valenzuela Serrano

Zaragoza No. 279 Poniente esq. Tecnológico 1er. Piso
Col. El Prado
C.P. 76030
Querétaro, Qro.
Tel. (01 442) 215 3932, 215 3937
Fax (01 442) 215 4008
e-mail:queretar@banobras.gob.mx

QUINTANA ROO

Delegado
Arq. Baltazar Linares Díaz

Andador Héroes No. 12
Col. Centro
C.P. 77001
Chetumal, Q.Roo
Tel. (01 983) 832 8090, 832 2836, 832 1007
Fax (01 983) 832 0147
e-mail:quintana@banobras.gob.mx

SINALOA

Delegado
Lic. Humberto Rice García

Av. Insurgentes No. 1221 Sur
Edif. Torre Las Américas, Piso 7
Col. Centro
C.P. 80129
Culiacán, Sin.
Tel. (01 667) 717 2065, 617 2067
Fax (01 667) 717 2068
e-mail:
sinaloa@banobras.gob.mx

SAN LUIS POTOSÍ

Delegado
Lic. Juan Francisco Bueno Zirión

Av. Santos Degollado No. 900
Col. Tequisquiapan
C.P. 78230
San Luis Potosí, S.L.P.
Tel. (01 444) 817 5716, 817 5724
Fax (01 444) 817 5628
e-mail:
sanluis@banobras.gob.mx

SONORA

Delegado
Lic. Jorge Vidal Ahumada

Blvd. Eusebio Kino No. 309, Piso 12
Edif. Torre de Hermosillo
Col. Country Club
C.P. 83010
Hermosillo, Son.
Tel. (01 662) 289 0228, 289 0229
Fax (01 662) 289 0231
e-mail:sonora@banobras.gob.mx

TABASCO

Subdelegada
Lic. Edith Guadalupe Priego Flota

Av. Gregorio Méndez No. 1514
Col. Jesús García
C.P. 86040
Villahermosa, Tab.
Tel. (01 993) 352 0393, 352 0396
Fax (01 993) 352 0393
e-mail:
tabasco@banobras.gob.mx

TAMAULIPAS

Delegado
Lic. Reynaldo Torres Estrada

10 y 12 Blvd. Adolfo López Mateos No.635
Fracc. Valle de Aguayo
C.P. 87020
Cd. Victoria, Tamps.
Tel. (01 834) 3 16 71 94, 3 16 71 95
Fax (01 834) 3 16 71 94
e-mail:
tamaulip@banobras.gob.mx

TLAXCALA

Subdelegado
Lic. Juan Antonio Angulo Angulo

Blvd. Santa Ana-Tlaxcala No.194
Loc. 8 y 9, Plaza Premier
Col. Industrial Santa Ana Chiautempan
C.P. 90800
Tlaxcala, Tlax.
Tel. (01 246) 462 3945, 462 6754
Fax (01 246) 462 7883
e-

VERACRUZ

Delegado
Lic. Jaime Tomás Rios Bernal

Av. Orizaba No. 131
Col. Obrero Campesina
C.P. 91020
Jalapa, Ver.
Tel. (01 228) 814 9196, 814 9770 al 73
Fax (01 228) 814 9771
e-mail:veracruz@banobras.gob.mx

mail:tlaxcala@banobras.gob.mx

YUCATÁN

Delegado
Dr. Mario Sosa Castillo

Calle 64 No. 509 por 63 y 65
Col. Centro
C.P. 97000
Mérida, Yuc.
Tel. (01 999) 923 4203, 923 4666, 924 9991
Fax (01 999) 923 4555
e-mail:
yucatan.@banobras.gob.mx

ZACATECAS

Subdelegado
Lic. José Rubén Robles Martínez

Av. Constitución No. 134
Col. Lomas de la Soledad
C.P. 98040
Zacatecas, Zac.
Tel. (01 492) 922 1369, 922 3164
Fax (01 492) 922 1481
e-mail:
zacatecas@banobras.gob.mx

OFICINAS CENTRALES

Av. Javier Barros Sierra No.515,
Col. Lomas de Santa Fe
Deleg. Álvaro Obregón,
C.P. 01219 México, D.F.
Conmutador: 5270 1200

Dependencia:
Banobras

N**ombre del Programa:**
Imagen urbana

Área Responsable:
Gerencia de Infraestructura Básica, Urbana y de Vivienda

Funcionario Responsable:
(Véase la relación de delegaciones estatales)

Domicilio:
(Véase la relación de delegaciones estatales)

Teléfono:
57 23 60 00 ext. 2412 y 2463

Correo Electrónico:
jgsala@banobras.gob.mx

Fecha de Publicación de las Reglas de Operación:

Página de Internet:
www.banobras.gob.mx

Diagnóstico
Mediante esta línea, se otorga financiamiento para rehabilitar y mejorar zonas representativas para la población, que presenten problemas urbanos de congestionamiento, uso del suelo, insuficiencia o carencia de infraestructura y equipamiento e imagen visual; asimismo, se otorga financiamiento para rescatar edificios con alto valor histórico patrimonial.

Objetivos
Apoyar a los gobiernos estatales y municipales en la obtención de recursos para mejorar la imagen urbana de sus poblaciones.
Reforzar las acciones de planeación del desarrollo urbano.
Rescatar zonas de valor patrimonial, inmobiliario, histórico y artístico.
Rehabilitar zonas urbanas deterioradas en cuanto a vivienda, infraestructura, equipamiento y servicios públicos.
Elevar la calidad de vida de la población.
Definir la compatibilidad de usos y destinos del suelo.
Generar mayor plusvalía de las zonas de mayor relevancia urbana con el propósito de ordenar los usos del suelo y en particular las actividades de las áreas en mejoramiento.
Reactivar la economía de las localidades al impulsar las actividades administrativas, comerciales, turísticas y de servicios.
Lograr la funcionalidad de las zonas centro y representativas para hacerlas rentables en función de las actividades que realiza la población.
Acciones financiables

Estudios y Proyectos
Imagen urbana; socioeconómico; mercado; leyes; reglamentos; análisis histórico y artístico del monumento; identificación de los procesos de edificación, alteraciones, daños; factibilidad financiera; proyectos ejecutivos; etcétera.

Ejecución de acciones

Infraestructura:
Agua potable, drenaje, alumbrado público, energía eléctrica, vialidad, transporte, etcétera.

Equipamiento:
Plazas; parques, edificios públicos, espacios abiertos, áreas verdes, estacionamientos, etcétera.

Inmuebles:
Vivienda; iglesias, conventos, edificios históricos, etcétera.

Mobiliario Urbano:
Bancas; postes, paradas de autobuses, semáforos, kioscos, buzones, basureros, etcétera.

Señalamiento:
Nomenclatura; sentidos de las calles, ubicación de inmuebles, etcétera. Para cualquiera de los elementos que se quieran implementar, se deben cumplir las etapas del proceso crediticio del Banco.

Asistencia técnica y financiera
Banobras otorga asesoría a los solicitantes de crédito y a sus acreditados, en materia de estudios socioeconómicos, elaboración de proyectos, estudios de factibilidad, análisis financiero, tramitación crediticia y apoyo en general durante la vigencia del financiamiento, con el objeto de eficientar los procesos técnico, administrativo y crediticio.
La asistencia técnicofinanciera que otorga la Institución representa una ventaja competitiva para el acreditado sobre otras instituciones bancarias, ya que se ofrece de manera gratuita, técnica y financieramente.

Delegaciones estatales

AGUASCALIENTES

Delegado
Lic. Francisco J. Sánchez Lira

Av. Aguascalientes Norte No.417
Fracc. Bosques del Prado Sur
C.P. 20127
Aguascalientes, Ags.
Tel. (01 449) 912 1265, 912 0862
Fax (01 449) 912 1096
e-mail:
aguascal@banobras.gob.mx

BAJA CALIFORNIA

Delegado
Lic. Milton Adán Rubio Díaz

Av. Reforma No.787
Col. Centro
C.P. 21100
Mexicali, B.C.
Tel. (01 686) 552 2923, 552 2970,
Fax (01 686) 552 9601
e-mail:
mexicali@banobras.gob.mx

BAJA CALIFORNIA SUR

Delegado
Lic. Luis Benito Ruíz Bogarín

Dionisia Villarino No. 2130
Col. Los Olivos
C.P. 23040
La Paz, B.C.S.
Tel. (01 612) 122 9811, 122 9833, 122 7752
Fax (01 612) 122 9822
e-mail:
bacalsur@banobras.gob.mx

CAMPECHE

Delegado
Lic. Juan Carlos Lavalle Pinzón

Calle 10 con 63 No. 272
Recinto Amurallado, Col. Centro
C.P. 24000
Campeche, Camp.
Tel. (01 981) 816 0886, 816 1724
Fax (01 981) 816 1446
e-mail:
campeche@banobras.gob.

CHIAPAS

Delegado
Lic. Ovidio Cortazar Ramos

Edificio Monteagud 4to. piso
Blvd. Belisario Domínguez No.2320
Col. Residencial Campestre
C.P. 29030
Tuxtla Gutiérrez, Chis.
Tel. (01 961) 602 9265, 602 9556
Fax (01 961) 602 9623
e-mail:
chiapas@banobras.gob.mx

CHIHUAHUA

Delegado
Lic. Emilio Flores Domínguez

Calle 18 de Marzo No. 3107
Col. Centro
C.P. 31000
Chihuahua, Chih.
Tel. (01 614) 415 8324, 415 8409
Fax (01 614) 416 4882
e-mail:
chihuahu@banobras.gob.mx

COAHUILA

Delegado
Lic. José Luis de la Pesa Berrios

Periférico Luis Echeverría No. 1560
Edificio Torre Saltillo, Piso 8
Fracc. Guanajuato Oriente
C.P. 25280
Saltillo, Coah.
Tel. (01 844) 416 6166, 416 5444
Fax (01 844) 416 9111
e-mail:coahuila@banobras.gob.mx

COLIMA

Delegado
Arq. José Luis Molinar Vargas

Calz. Pedro A. Galván Sur No. 453
Col. Centro
C.P. 28000
Colima, Col.
Tel. (01 312) 314 2041, 312 8065, 312 8840
Fax (01 312) 312 8842
e-mail:
colima@banobras.gob.mx

DISTRITO FEDERAL

Delegada
Lic. Margarita Peimbert Sierra

Av. Javier Barros Sierra No.515 - 6to piso
Col. Lomas de Santa Fe
C.P. 01219 México, D.F.
Tel. (01 55) 5270 1200, 5723 1529
Fax (01 55) 5723 1535
e-mail:
mpeimber@banobras.gob.mx,
rmontano@banobras.gob.mx

DURANGO

Delegado
C.P. Salvador Flores Gómez

Pino Suárez No. 905 Poniente
Col. Centro
C.P. 34000
Durango, Dgo.
Tel. (01 618) 812 5502, 812 7798
Fax (01 618) 812 7799
e-mail:
durango@banobras.gob.mx

GUANAJUATO

Delegado
Lic. Leopoldo Ortíz Martínez

Paseo de la Presa No. 156
Col. Presa de la Olla, Zona Centro
C.P. 36000
Guanajuato, Gto.
Tel. (01 473) 731 0710, 731 0580
Fax (01 473) 731 0542
e-mail:
guanajto@banobras.gob.mx

GUERRERO

Delegado
Lic. Mario Alcaráz Alarcón

Ignacio Ramírez No. 8 esq. Valerio Trujano
Col. Centro
C.P. 39000
Chilpancingo, Gro.
Tel. (01 747) 472 5648, 472 7595, 472 2905
Fax (01 747) 472 7595
e-mail:
guerrero@banobras.gob.mx

HIDALGO

Delegado
C.P. Juan Manuel Álvarez Navarro

Av. Juárez No. 401
Col. Periodista
C.P. 42060
Pachuca, Hgo.
Tel. (01 771) 713 1822 y 713 1833
Fax (01 771) 7 13 18 44
e-mail:
hidalgo@banobras.gob.mx

JALISCO

Delegada
Lic. María Luisa Gabriela Ramírez Oliva

Calle Alberta No. 2288, 2º. Piso
Esq. Av. Patria
Fracc. Colomos
C.P. 44660
Guadalajara, Jal.
Tel. (01 33) 3640 4997, 3640 4989, 90, 91 y 95
Fax (01 33) 3640 4989
e-mail:jalisco@banobras.gob.mx

ESTADO DE MÉXICO

Delegado
Lic. José Oscar Vega Marín

Av. Andrés Quintana Roo Norte No. 109
Edificio del Parque
Col. de la Merced y Alameda
C.P. 50080
Toluca, Edo. de México
Tel. (01 722) 215 9942, 214 9629
Fax (01 722) 214 6966
e-mail:
edomex@banobras.gob.mx

MICHOACÁN

Delegado
Ing. César Bolado Rubio

Abasolo No.192 esq. Corregidora
Col. Centro
C.P. 58000
Morelia, Mich.
Tel. (01 443) 313 1338, 313 1681
Fax (01 443) 312 4302
e-mail:
michoaca@banobras.gob.mx

MORELOS

Delegado
Lic. Gustavo Petricioli Morales

Av. Morelos Sur No. 144
Col. Las Palmas
C.P. 62050
Cuernavaca, Mor.
Tel. (01 777) 312 9052, 312 9054
Fax (01 777) 312 9055
e-mail:
morelos@banobras.gob.mx

NAYARIT

Delegado
Ing. Alfonso Naranjo Ramos

Blvd. Tepic Xalisco esq. Sierra de Alica
Fracc. Jardines de la Cruz
C.P. 63168
Tepic, Nay.
Tel. (01 311) 213 0411, 213 0139, 213 0088
Fax (01 311) 213 7823
e-mail:
nayarit@banobras.gob.mx

NUEVO LEÓN

Delegada
Lic. Gina María Pederzini Villarreal

Av. Francisco I. Madero No. 2911 Poniente

OAXACA

Delegada
Lic. Araceli Mancilla Zayas

Violetas No. 220
Col. Reforma

PUEBLA

Delegado
Lic. Rafael Sánchez Jaime

Teziutlán Sur No. 36
Col. La Paz
C.P. 72260

Col. Mitras Centro
C.P. 64460
Monterrey, N.L.
Tel. (01 81) 8333 4589, 8333 4768
Fax (01 81) 8333 4828
e-mail:nvoleon@banobras.gob.mx

C.P. 68050
Oaxaca de Juárez, Oax.
Tel. (01 951) 51 8 70 39, 51 8 70 40
51 8 70 41, 51 8 70 43
e-mail: oaxaca@banobras.gob.mx

Puebla, Pue.
Tel. (01 222) 231 8358, 231 8359
Fax (01 222) 231 8361
e-mail:puebla@banobras.gob.mx

QUERÉTARO

Subdelegado
Lic. Jacobo Valenzuela Serrano

Zaragoza No. 279 Poniente esq. Tecnológico 1er. Piso
Col. El Prado
C.P. 76030
Querétaro, Qro.
Tel. (01 442) 215 3932, 215 3937
Fax (01 442) 215 4008
e-mail:queretar@banobras.gob.mx

QUINTANA ROO

Delegado
Arq. Baltazar Linares Díaz

Andador Héroes No. 12
Col. Centro
C.P. 77001
Chetumal, Q.Roo
Tel. (01 983) 832 8090, 832 2836, 832 1007
Fax (01 983) 832 0147
e-mail:quintana@banobras.gob.mx

SINALOA

Delegado
Lic. Humberto Rice García

Av. Insurgentes No. 1221 Sur
Edif. Torre Las Américas, Piso 7
Col. Centro
C.P. 80129
Culiacán, Sin.
Tel. (01 667) 717 2065, 617 2067
Fax (01 667) 717 2068
e-mail: sinaloa@banobras.gob.mx

SAN LUIS POTOSÍ

Delegado
Lic. Juan Francisco Bueno Zirión

Av. Santos Degollado No. 900
Col. Tequisquiapan
C.P. 78230
San Luis Potosí, S.L.P.
Tel. (01 444) 817 5716, 817 5724
Fax (01 444) 817 5628
e-mail: sanluis@banobras.gob.mx

SONORA

Delegado
Lic. Jorge Vidal Ahumada

Blvd. Eusebio Kino No. 309, Piso 12
Edif. Torre de Hermosillo
Col. Country Club
C.P. 83010
Hermosillo, Son.
Tel. (01 662) 289 0228, 289 0229
Fax (01 662) 289 0231
e-mail:sonora@banobras.gob.mx

TABASCO

Subdelegada
Lic. Edith Guadalupe Priego Flota

Av. Gregorio Méndez No. 1514
Col. Jesús García
C.P. 86040
Villahermosa, Tab.
Tel. (01 993) 352 0393, 352 0396
Fax (01 993) 352 0393
e-mail: tabasco@banobras.gob.mx

TAMAULIPAS

Delegado
Lic. Reynaldo Torres Estrada

10 y 12 Blvd. Adolfo López Mateos No.635
Fracc. Valle de Aguayo
C.P. 87020
Cd. Victoria, Tamps.
Tel. (01 834) 3 16 71 94, 3 16 71 95
Fax (01 834) 3 16 71 94
e-mail: tamaulip@banobras.gob.mx

TLAXCALA

Subdelegado
Lic. Juan Antonio Angulo Angulo

Blvd. Santa Ana-Tlaxcala No.194
Loc. 8 y 9, Plaza Premier
Col. Industrial Santa Ana Chiautempan
C.P. 90800
Tlaxcala, Tlax.
Tel. (01 246) 462 3945, 462 6754
Fax (01 246) 462 7883
e-

VERACRUZ

Delegado
Lic. Jaime Tomás Rios Bernal

Av. Orizaba No. 131
Col. Obrero Campesina
C.P. 91020
Jalapa, Ver.
Tel. (01 228) 814 9196, 814 9770 al 73
Fax (01 228) 814 9771
e-mail:veracruz@banobras.gob.mx

mail:tlaxcala@banobras.gob.mx

YUCATÁN

Delegado
Dr. Mario Sosa Castillo

Calle 64 No. 509 por 63 y 65
Col. Centro
C.P. 97000
Mérida, Yuc.
Tel. (01 999) 923 4203, 923 4666, 924 9991
Fax (01 999) 923 4555
e-mail:
yucatan.@banobras.gob.mx

ZACATECAS

Subdelegado
Lic. José Rubén Robles Martínez

Av. Constitución No. 134
Col. Lomas de la Soledad
C.P. 98040
Zacatecas, Zac.
Tel. (01 492) 922 1369, 922 3164
Fax (01 492) 922 1481
e-mail:
zacatecas@banobras.gob.mx

OFICINAS CENTRALES

Av. Javier Barros Sierra No.515,
Col. Lomas de Santa Fe
Deleg. Álvaro Obregón,
C.P. 01219 México, D.F.
Conmutador: 5270 1200

Dependencia:
Secretaría de Agricultura, Ganadería, Desarrollo Rural, Pesca y Alimentación, SAGARPA.

Nombre del Programa:
Programa de Desarrollo Rural

Área Responsable:
Subsecretaría de Desarrollo Rural.

Funcionario Responsable:
Ing. Antonio Ruiz García.

Domicilio:
Municipio Libre No. 377, Piso 3 Ala B, Col. Santa Cruz Atoyac, C.P. 03310, Del. Benito Juárez, México, D.F.

Teléfono:
91.83.10.00 Ext. 33460, 33473, 33460.

Correo Electrónico:
antonio.ruiz@sagarpa.gob.mx

Fecha de Publicación de las Reglas de Operación:
Diario Oficial de la Federación del 25 de julio de 2003.

Página de Internet:
http://www.sagarpa.gob.mx/sdr/

¿A qué sectores están orientados los programas?
Productores de bajos ingresos en zonas marginadas, no marginadas y en transición conforme a lo establecido en el artículo 8 fracciones I, II y III de estas Reglas de Operación; y en apoyo a la competitividad del resto de productores, fracción IV del artículo 8, y lo que se establezca en el artículo 80 del Subprograma de Desarrollo de Capacidades en el Medio Rural (PRODESCA).

¿Quiénes son los beneficiarios del Programa?
-Productores de Bajos Ingresos, en Zonas Marginadas y No Marginadas: Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural en localidades de alta y muy alta marginación (CONAPO); cuando su ocupación principal sea la agricultura que cultiven o exploten hasta 10 hectáreas de riego o hasta 20 hectáreas en temporal; cuando se dediquen preponderantemente a la ganadería que cuenten con hasta 20 cabezas de ganado mayor o hasta 100 de ganado menor o hasta 25 colmenas. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva de hasta 60 toneladas de producto fresco y utilicen sistemas extensivos o semintensivos de explotación acuícola; cuando se dediquen preponderantemente a la pesca dicha actividad la realicen en aguas ribereñas y sus embarcaciones tengan hasta 10 metros de eslora, sin cubierta y su medio de propulsión sea la fuerza humana, la eólica, incluyendo motores fuera de borda. Se incluyen también a grupos prioritarios de mujeres, indígenas, personas de la tercera edad, personas con capacidades diferentes, jóvenes y jornaleros con o sin acceso a la tierra. Así como microempresas y organizaciones económicas que tengan como socios principalmente a miembros de los grupos sociales anteriormente señalados.

-Productores de Bajos Ingresos, en Transición. Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural, en cualquier comunidad y municipio, y que en función de su actividad productiva cuente con una superficie máxima de 20 hectáreas de riego o hasta 40 hectáreas en temporal, cuando su ocupación principal sea la agricultura, con excepción de los sistemas de producción de cultivos intensivos en capital que contratan mano de obra; y que posean hasta 70 cabezas de ganado mayor en las regiones tropicales, y hasta 50 cabezas de ganado mayor en el resto del país, o sus equivalentes en especies menores, cuando se dediquen preponderantemente a la ganadería. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva entre 61 y 100 toneladas y sus métodos de explotación sean semintensivos. Cuando se dediquen preponderantemente a la pesca, dicha actividad la realicen ya sea en aguas marinas de mediana altura, o en alta mar, en embarcaciones entre 10 y 15 metros de eslora, con cubierta y con motor estacionario.

- Resto de productores. Toda persona física o moral que de manera individual o colectiva, realice preponderantemente actividades en el medio rural y pesquero, en cualquier comunidad y municipio, y que en función de sus sistemas de producción y actividad productiva cuente con superficies y cabezas de ganado mayores a las establecidas para los productores de bajos ingresos, y que cumpla con lo establecido en la Ley Agraria, Títulos Quinto, De la Pequeña Propiedad Individual de Tierras Agrícolas, Ganaderas y Forestales; y Sexto, De las Sociedades Propietarias de Tierras Agrícolas, Ganaderas o Forestales. Para el caso del programa de Sanidad e Inocuidad Agroalimentaria, por sus características de protección nacional, el apoyo es generalizado a todo tipo de productores.

¿Cuáles son los montos de apoyo?

I. Los recursos de "Ejecución Nacional" se priorizarán igualmente a nivel de regiones prioritarias, grupos prioritarios y cadenas productivas de alta inclusión social, con especial atención en los productos señalados en el Artículo 179 de la Ley de Desarrollo Rural Sustentable, sin que en este caso se establezcan porcentajes mínimos de aplicación, los que quedarán sujetos a la autorización de la CRyS.

II. Para "Ejecución Nacional", se asigna hasta el 4.0% para la operación de los agentes técnicos correspondientes, de conformidad de los lineamientos administrativos que establezca la Oficialía Mayor de la SAGARPA. Asimismo, se podrán dedicar hasta diez millones de pesos del total de los recursos del programa, para actividades de promoción, difusión y fortalecimiento institucional nacional.

III. El CECADER tendrá una cobertura multiestatal, por lo que su costo fijo de operación se cubrirá con hasta el 2.5% de los recursos federales del Subprograma PRODESCA, recursos que serán de "Ejecución Nacional".

¿Cómo opera el Programa?

Para los recursos de "Ejecución Federalizada"**,** con base en los acuerdos del Consejo Estatal de Desarrollo Rural Sustentable, la programación, operación, seguimiento y evaluación del programa de desarrollo rural a nivel estatal, será responsabilidad del Comité Técnico del Fideicomiso Estatal auxiliado por la Comisión Estatal de Desarrollo Rural (CDR), organismo integrado por representantes del Gobierno estatal y federal, considerando lo que se establece a continuación en las fracciones de la I a la IV; y para "Ejecución Nacional" la fracción II segundo párrafo y los incisos "c" y "h", así como las fracciones III y IV, siguientes:

I. Difusión y Promoción. Cada CDR deberá, antes de la apertura de ventanillas, elaborar, aprobar e implementar un plan de Difusión y Promoción que permita poner al alcance de la población elegible la información sobre los tipos y montos de apoyos disponibles en cada entidad federativa, los criterios de priorización para la

asignación de los mismos (cadenas productivas, regiones y grupos prioritarios, tipos de proyectos, etc.), el periodo de recepción de solicitudes y las ventanillas donde se recibirán, así como los requisitos documentales específicos que deben cubrir los solicitantes.

II. Recepción y Dictamen de Solicitudes El acceso a los subprogramas de desarrollo rural de "Ejecución Federalizada", al ser complementarios, se consignarán en una solicitud única conforme a lo que se establece en el artículo 74 fracción IV de esta Reglas de Operación, la cual deberá entregarse en las ventanillas de recepción; dichas solicitudes serán analizadas y, en su caso, aprobadas por la CDR del Estado.

Para las acciones de "Ejecución Nacional", el acceso a los subprogramas será a través de solicitud en escrito libre, conforme a lo que se señala en el artículo 74 fracción V de estas Reglas de Operación, que deberán ser entregadas en las ventanillas de recepción, y cuya aprobación corresponde a la Comisión de Regulación y Seguimiento Nacional (CRyS).

III. Seguimiento y Sistema de Calidad. Para su operación la CDR o la CRyS se apoyarán en dos instancias, a saber:

a. La Unidad Técnica Operativa Estatal o Nacional (UTOE o UTON), se encargará de los asuntos técnico-administrativos derivados de la planeación y operación de los subprogramas del Programa de Desarrollo Rural, de la integración y resguardo de expedientes, revisión y validación de solicitudes y proyectos productivos, informar eventualmente al CECADER de las características de los beneficiarios del PRODESCA y de los Profesionales a contratar, y emisión de informes de seguimiento físico y financiero, entre otras.

b. El Centro de Calidad para el Desarrollo Rural (CECADER), apoyará a los beneficiarios en el buen uso de los servicios profesionales, para lo cual se responsabilizará de informar a los beneficiarios del PRODESCA en sus derechos y obligaciones, de apoyar a los beneficiarios en la supervisión y evaluación de las actividades y desempeño de los prestadores de servicios profesionales contratados en el marco del PRODESCA; así como de revisar el finiquito de sus servicios conjuntamente con los beneficiarios e informar de los avances y resultados a la CDR.

IV. Entrega de apoyos. La entrega de los apoyos autorizados con cargo al PAPIR, deberá formalizarse mediante la suscripción de un acta de entrega-recepción, o mediante el convenio respectivo, según sea el caso. Adicionalmente se podrá solicitar a las organizaciones económicas beneficiadas, la entrega de certificados de aportación patrimonial individual hasta por el monto de apoyo que le corresponda a cada uno de los socios de la misma.

Dependencia:
Secretaría de Agricultura, Ganadería, Desarrollo Rural, Pesca y Alimentación, SAGARPA.

Nombre del Programa:
Subprograma de Apoyo a los Proyectos de Inversión Rural (PAPIR).

Área Responsable:
Dirección General de Apoyos para el Desarrollo Rural.

Funcionario Responsable:
Ing. José de Jesús Romo Santos.

Domicilio:
Municipio Libre No. 377, Piso 3 Ala B, Col. Santa Cruz Atoyac, C.P. 03310, Del. Benito Juárez, México, D.F.

Teléfono:
91.83.10.00 Ext. 33493.

Correo Electrónico:
jose.romo@sagarpa.gob.mx

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Página de Internet:
http://www.sagarpa.gob.mx/sdr/apoyos/dgapdr.htm

¿A qué sectores están orientados los programas?
A los ejidos, comunidades y las organizaciones o asociaciones de carácter nacional, estatal, regional, distrital, municipal o comunitario de productores del medio rural, que se constituyan o estén constituidas de conformidad con las leyes vigentes. Asimismo, se establece que la estrategia de orientación, impulso y atención a los programas y acciones para el desarrollo rural sustentable que ejecuten los gobiernos federal y estatales, deberán tomar en cuenta además de la heterogeneidad socioeconómica y cultural de los sujetos de esta Ley, los distintos tipos de productores en razón del tamaño de sus unidades de producción o bienes productivos, y su capacidad de producción para excedentes comercializables o para autoconsumo.

¿Quiénes son los beneficiarios del Programa?
-Productores de Bajos Ingresos, en Zonas Marginadas y No Marginadas: Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural en localidades de alta y muy alta marginación (CONAPO); cuando su ocupación principal sea la agricultura que cultiven o exploten hasta 10 hectáreas de riego o hasta 20 hectáreas en temporal; cuando se dediquen preponderantemente a la ganadería que cuenten con hasta 20 cabezas de ganado mayor o hasta 100 de ganado menor o hasta 25 colmenas. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva de hasta 60 toneladas de producto fresco y utilicen sistemas extensivos o semintensivos de explotación acuícola; cuando se dediquen preponderantemente a la pesca dicha actividad la realicen en aguas ribereñas y sus embarcaciones tengan hasta 10 metros de eslora, sin cubierta y su medio de propulsión sea la fuerza humana, la eólica,

incluyendo motores fuera de borda. Se incluyen también a grupos prioritarios de mujeres, indígenas, personas de la tercera edad, personas con capacidades diferentes, jóvenes y jornaleros con o sin acceso a la tierra. Así como microempresas y organizaciones económicas que tengan como socios principalmente a miembros de los grupos sociales anteriormente señalados.

-Productores de Bajos Ingresos, en Transición. Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural, en cualquier comunidad y municipio, y que en función de su actividad productiva cuente con una superficie máxima de 20 hectáreas de riego o hasta 40 hectáreas en temporal, cuando su ocupación principal sea la agricultura, con excepción de los sistemas de producción de cultivos intensivos en capital que contratan mano de obra; y que posean hasta 70 cabezas de ganado mayor en las regiones tropicales, y hasta 50 cabezas de ganado mayor en el resto del país, o sus equivalentes en especies menores, cuando se dediquen preponderantemente a la ganadería. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva entre 61 y 100 toneladas y sus métodos de explotación sean semintensivos. Cuando se dediquen preponderantemente a la pesca, dicha actividad la realicen ya sea en aguas marinas de mediana altura, o en alta mar, en embarcaciones entre 10 y 15 metros de eslora, con cubierta y con motor estacionario.

- Resto de productores. Toda persona física o moral que de manera individual o colectiva, realice preponderantemente actividades en el medio rural y pesquero, en cualquier comunidad y municipio, y que en función de sus sistemas de producción y actividad productiva cuente con superficies y cabezas de ganado mayores a las establecidas para los productores de bajos ingresos, y que cumpla con lo establecido en la Ley Agraria, Títulos Quinto, De la Pequeña Propiedad Individual de Tierras Agrícolas, Ganaderas y Forestales; y Sexto, De las Sociedades Propietarias de Tierras Agrícolas, Ganaderas o Forestales. Para el caso del programa de Sanidad e Inocuidad Agroalimentaria, por sus características de protección nacional, el apoyo es generalizado a todo tipo de productores.

¿Cuáles son los montos de apoyo?

Del total de los recursos a operar de "Ejecución Federalizada"en las entidades federativas, una vez descontados los porcentajes a aplicar en la evaluación externa y operación del subprograma, al menos el 70% se destinará al apoyo de proyectos productivos y hasta un máximo de 30% se aplicará en la atención a la demanda.

¿Cómo opera el Programa?

I. Ejecución Federalizada. Se ejecutarán en cada entidad federativa, se lleva a cabo mediante un proceso de concertación entre los gobiernos de los estados y la SAGARPA, con base en:

a. Aplicar la "Fórmula de Asignación de Recursos Federales a las entidades federativas", recursos que se determinan de "Ejecución Federalizada" y que se administran a través de los Fideicomisos Estatales de Distribución de Fondos.

b. Los Gobiernos Estatales a través de los Comités Técnicos de los Fideicomisos Estatales de distribución de Fondos, llevan a cabo la Ejecución de los programas federalizados de la Alianza para el Campo, con apoyo de sus estructuras operativas, Secretaría de Desarrollo Agropecuario o su equivalente, y con la participación de los distritos de desarrollo rural y centros de apoyo al desarrollo rural; así como agentes técnicos, grupos de trabajo y Comités auxiliares Técnicos y Comisiones de Desarrollo Rural.

c. Por su parte, los Comités Técnicos de los Fideicomisos acuerdan los procedimientos de operación específicos de los programas, autorizan las solicitudes de los apoyos y verifican que se cumplan con los requisitos de cada programa.

d. Los gobiernos de los estados determinan, con la aprobación de los Consejos Estatales de Desarrollo Rural Sustentable, la distribución por programa de los recursos de "Ejecución Federalizada".

-Ejecución Nacional. La SAGARPA a través de las Subsecretarías, Coordinaciones Generales y Organos Administrativos Desconcentrados, responsables de los programas, convienen con los productores, grupos de productores y las organizaciones económicas de productores su participación y, en su caso, también con los gobiernos estatales los diversos programas de Ejecución Nacional, que buscan dar atención a cultivos y especies de prioridad nacional; mismos que se harán del conocimiento de los agentes de la sociedad rural mediante convocatoria pública y abierta en medios de difusión nacional, internet e impresos simples en las ventanillas de atención, señalando los periodos de promoción y recepción de solicitudes, así como las reglas de operación de los programas, con resúmenes simplificados, destacando los apoyos que se otorgan, los criterios de elegibilidad y procedimientos a seguir para ser beneficiarios de los programas. La promoción deberá iniciar a más tardar una semana después de la publicación de las reglas de operación, y la recepción de solicitudes deberá iniciar a más tardar 15 días después de publicadas las reglas, con objeto de transparentar el proceso y dar igualdad de oportunidades.

Las Delegaciones de la SAGARPA participan en la operación de los programas a través de los

Comités Técnicos de los fideicomisos estatales y en los Comités Técnicos Auxiliares de Ganadería, Agrícola, Comisiones de Desarrollo Rural y en los consejos de los distritos de desarrollo rural; así como en la instrumentación de la normatividad aplicable como anexos técnicos y lineamientos y guías técnicas normativas; y de manera preponderante en las evaluaciones internas de resultados y beneficiarios, y de impactos de los programas.

-En el marco del federalismo, el gobierno federal requiere establecer sistemas de información, para el seguimiento, control y supervisión de los programas que sean confiables y oportunos, y que le den transparencia a la operación, para ello se establece por la SAGARPA, dentro del Sistema de información del Sector Rural SISER, el Sistema de Información de la Alianza para el Campo denominado "SISER-Alianza Contigo", como el instrumento único y en línea que opera a través de Internet y Extranet, para la recepción de las solicitudes, el seguimiento, control y supervisión de los programas, suministrando información del ejercicio de los recursos en los aspectos físicofinanciero, los procesos de atención, dictaminación y autorización de solicitudes y apoyos que se otorgan por los Comités Técnicos de Distribución de Fondos de los Fideicomisos Estatales.

-Para estar en condiciones de operar el programa con base a las peticiones reales presentadas por los productores, y comprometer el 100% de los recursos durante el ejercicio fiscal, se establece que la reprogramación de los recursos presupuestales convenidos en cada entidad federativa se efectuará a más tardar el 30 de octubre de 2003.

Dependencia:
Secretaría de Agricultura, Ganadería, Desarrollo Rural, Pesca y Alimentación, SAGARPA.

Nombre del Programa:
Subprograma de Desarrollo de Capacidades en el Medio Rural (PRODESCA).

Área Responsable:
Dirección General de Servicios Profesionales para el Desarrollo Rural.

Funcionario Responsable:
Dr. Vinicio Horacio Santoyo Cortés

Domicilio:
Municipio Libre No. 377, Piso 3 Ala B, Col. Santa Cruz Atoyac, C.P. 03310, Del. Benito Juárez, México, D.F.

Teléfono:
91.83.10.00 Ext. 33496.

Correo Electrónico:
hsantoyo@sagarpa.gob.mx

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http://www.sagarpa.gob.mx/sdr/spdr/spdr.htm

¿A qué sectores están orientados los programas?
A los ejidos, comunidades y las organizaciones o asociaciones de carácter nacional, estatal, regional, distrital, municipal o comunitario de productores del medio rural, que se constituyan o estén constituidas de conformidad con las leyes vigentes. Asimismo, se establece que la estrategia de orientación, impulso y atención a los programas y acciones para el desarrollo rural sustentable que ejecuten los gobiernos federal y estatales, deberán tomar en cuenta además de la heterogeneidad socioeconómica y cultural de los sujetos de esta Ley, los distintos tipos de productores en razón del tamaño de sus unidades de producción o bienes productivos, y su capacidad de producción para excedentes comercializables o para autoconsumo.

¿Quiénes son los beneficiarios del Programa?
-Productores de Bajos Ingresos, en Zonas Marginadas y No Marginadas: Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural en localidades de alta y muy alta marginación (CONAPO); cuando su ocupación principal sea la agricultura que cultiven o exploten hasta 10 hectáreas de riego o hasta 20 hectáreas en temporal; cuando se dediquen preponderantemente a la ganadería que cuenten con hasta 20 cabezas de ganado mayor o hasta 100 de ganado menor o hasta 25 colmenas. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva de hasta 60 toneladas de producto fresco y utilicen sistemas extensivos o semintensivos de explotación acuícola; cuando se dediquen preponderantemente a la pesca dicha actividad la realicen en aguas ribereñas y sus embarcaciones tengan hasta 10 metros de eslora, sin cubierta y su medio de propulsión sea la fuerza humana, la eólica,

incluyendo motores fuera de borda. Se incluyen también a grupos prioritarios de mujeres, indígenas, personas de la tercera edad, personas con capacidades diferentes, jóvenes y jornaleros con o sin acceso a la tierra. Así como microempresas y organizaciones económicas que tengan como socios principalmente a miembros de los grupos sociales anteriormente señalados.

-Productores de Bajos Ingresos, en Transición. Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural, en cualquier comunidad y municipio, y que en función de su actividad productiva cuente con una superficie máxima de 20 hectáreas de riego o hasta 40 hectáreas en temporal, cuando su ocupación principal sea la agricultura, con excepción de los sistemas de producción de cultivos intensivos en capital que contratan mano de obra; y que posean hasta 70 cabezas de ganado mayor en las regiones tropicales, y hasta 50 cabezas de ganado mayor en el resto del país, o sus equivalentes en especies menores, cuando se dediquen preponderantemente a la ganadería. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva entre 61 y 100 toneladas y sus métodos de explotación sean semintensivos. Cuando se dediquen preponderantemente a la pesca, dicha actividad la realicen ya sea en aguas marinas de mediana altura, o en alta mar, en embarcaciones entre 10 y 15 metros de eslora, con cubierta y con motor estacionario.

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¿Cuáles son los montos de apoyo?

Para "Ejecución Federalizada" aplican las fracciones de la I a la VI y de la VIII a la XI de este artículo; y para "Ejecución Nacional" aplican las fracciones de la I a la IX; conforme a lo siguiente:

I. Diseño de proyectos de desarrollo. Para justificar el diseño de proyectos productivos o de organizaciones financieras, se realizarán actividades de inducción, con los beneficiarios para la elaboración participativa de su diagnóstico interno y externo; así como de su plan estratégico. Para el diseño del proyecto productivo, las acciones básicas a realizar serán: la elaboración del diseño organizativo, de abasto y técnico-administrativo del proyecto; así como la evaluación económica, de riesgo y, en su caso, ambiental.

II. Puesta en marcha de proyectos de desarrollo. Para la implementación del proyecto se realizarán acciones para la puesta en marcha como trámites, permisos, gestión de recursos ante terceros, negociación con proveedores; así como el seguimiento del proceso de inversión hasta el inicio de las operaciones.

III. Asesoría técnica y consultoría profesional para empresas rurales o redes de proyectos individuales. Para la consolidación de empresas, organizaciones microfinancieras o redes de proyectos individuales conforme a un programa de trabajo (proyectos en marcha), se podrán apoyar acciones de asesoría y consultoría para desarrollar las capacidades de los productores en aspectos técnicos o administrativos, en la evaluación y rediseño de las estrategias comercial y de abasto y en la innovación tecnológica.

IV. Capacitación para empresas rurales. Se apoyan eventos de capacitación implementados por organizaciones económicas formalmente constituidas por al menos 6 socios o empleados. El monto máximo de apoyo será de 500 pesos por hora para instrucción y hasta 500 pesos por participante para material didáctico y servicios de apoyo. En cualquier caso el apoyo máximo base total por evento será de $20,000.00 (veinte mil pesos).

V. Promoción de Proyectos de Desarrollo en Zonas Marginadas. En localidades de muy alta marginalidad (CONAPO), que de acuerdo a la CDR no dispongan de una oferta suficiente de Prestadores de Servicios Profesionales (PSP), ésta podrá autorizar se contrate a través de la UTOE y con fines de inducción, a empresas de servicios o agencias de desarrollo para promover, formular y poner en marcha proyectos de desarrollo.

VI. Programas especiales de desarrollo de capacidades. Son recursos dirigidos a grupos u organizaciones de productores de primer y segundo nivel que presenten proyectos de desarrollo local o regional, integración de cadenas productivas, valor agregado, transferencia de tecnología, conservación de recursos naturales y que requieren de manera integral recursos para el pago de servicios profesionales en la formulación de estudios y proyectos, asistencia técnica especializada, consultoría puntual, capacitación, desarrollo humano, de manera multidisciplinaria.

VII. Acciones para desarrollar la oferta de servicios profesionales.

VIII. Desarrollo de los usuarios y supervisión de servicios. Para evaluar la calidad de los servicios de los profesionales, la CDR autorizará simultáneamente el 12% adicional del valor del apoyo autorizado con cargo al PRODESCA de cada solicitud en los componentes establecidos de la fracción I a la VI de este artículo.

IX. Otros apoyos:

a. Para la asistencia de socios o empleados de grupos u organizaciones a eventos de capacitación promovidos por entidades públicas o privadas, se apoyará un máximo de tres asistentes por solicitud con hasta 75% del costo sin rebasar $4,000.00 por asistente.

b. En proyectos de alta complejidad técnica, comercial, organizativa o comercial, o de montos de inversión mayores a $500,000.00 (quinientos mil pesos), la CDR a través de la UTOE podrá contratar a prestadores de servicios (personas físicas o morales) para la evaluación profesional de los mismos, con un apoyo base de hasta el 1% de la inversión prevista en el proyecto, sin que rebase $10,000.00 (diez mil pesos).

c. La formulación de los proyectos que sean aprobados por la evaluación anterior, podrá ser rembolsada con hasta el 6% de la inversión prevista en el proyecto, sin que rebase $60,000.00 como subsidio base.

d. La CDR o la CRyS podrán apoyar con hasta $25,000.00 a los profesionales que hayan tenido un desempeño sobresaliente en el ejercicio anterior, de acuerdo a la evaluación del CECADER realizada con base a los informes de supervisión y a la satisfacción del beneficiario.

e. Si los componentes establecidos en las fracciones I, II, III, IV, V y VIII de este artículo se otorgan a grupos prioritarios, los apoyos base podrán incrementarse hasta en un 25%. Si se otorgan en localidades de alta y muy alta marginalidad (CONAPO), podrá incrementarse hasta en un 50%. Estos dos apoyos adicionales pueden ser sumados, por lo que en caso de que se otorguen a grupos prioritarios en localidades de alta y muy alta marginalidad, el apoyo podrá incrementarse hasta en 75%.

X. Promoción de agroproductos no tradicionales. Se otorgan apoyos específicos para la organización de dos exposiciones regionales y una internacional, y para la participación de empresas rurales en las mismas, conforme a lo siguiente:
a. Apoyos para las entidades federativas que sean sede para la organización y logística de exposiciones regionales y/o internacional, con un monto máximo de $400,000.00/evento.
b. Para participación en exposiciones: el 70% de los gastos comprobables, sin exceder 15 expositores/evento y $15,000.00/expositor.
c. Los recursos remanentes se pueden orientar a capacitación en aspectos comerciales, preparación de expos y mejoramiento de productos y marcas comerciales.
XI. Participación en la Red Nacional de Desarrollo Rural Sustentable (RENDRUS). Se otorgan apoyos específicos para sufragar los gastos de las reuniones distritales, estatales, regionales, y la Reunión Nacional de Intercambio de Experiencias Exitosas de Desarrollo Rural Sustentable, conforme a lo siguiente:
a. Hasta $20,000.00/reunión distrital.
b. Hasta $80,000.00/reunión estatal.
c. Hasta $50,000.00 para asistir a reunión regional. Para los estados sede el monto será de hasta $120,000.
d. Hasta $90,000.00 para asistir a la reunión nacional

¿Cómo opera el Programa?
I. Ejecución Federalizada. Se ejecutarán en cada entidad federativa, se lleva a cabo mediante un proceso de concertación entre los gobiernos de los estados y la SAGARPA, con base en:
a. Aplicar la "Fórmula de Asignación de Recursos Federales a las entidades federativas", recursos que se determinan de "Ejecución Federalizada" y que se administran a través de los Fideicomisos Estatales de Distribución de Fondos.
b. Los Gobiernos Estatales a través de los Comités Técnicos de los Fideicomisos Estatales de distribución de Fondos, llevan a cabo la Ejecución de los programas federalizados de la Alianza para el Campo, con apoyo de sus estructuras operativas, Secretaría de Desarrollo Agropecuario o su equivalente, y con la participación de los distritos de desarrollo rural y centros de apoyo al desarrollo rural; así como agentes técnicos, grupos de trabajo y Comités auxiliares Técnicos y Comisiones de Desarrollo Rural.
c. Por su parte, los Comités Técnicos de los Fideicomisos acuerdan los procedimientos de operación específicos de los programas, autorizan las solicitudes de los apoyos y verifican que se cumplan con los requisitos de cada programa.
d. Los gobiernos de los estados determinan, con la aprobación de los Consejos Estatales de Desarrollo Rural Sustentable, la distribución por programa de los recursos de "Ejecución Federalizada".
-Ejecución Nacional. La SAGARPA a través de las Subsecretarías, Coordinaciones Generales y Organos Administrativos Desconcentrados, responsables de los programas, convienen con los productores, grupos de productores y las organizaciones económicas de productores su participación y, en su caso, también con los gobiernos estatales los diversos programas de Ejecución Nacional, que buscan dar atención a cultivos y especies de prioridad nacional; mismos que se harán del conocimiento de los agentes de la sociedad rural mediante convocatoria pública y abierta en medios de difusión nacional, internet e impresos simples en las ventanillas de atención, señalando los periodos de promoción y recepción de solicitudes, así como las reglas de operación de los programas, con resúmenes simplificados, destacando los apoyos que se otorgan, los criterios de elegibilidad y procedimientos a seguir para ser beneficiarios de los programas. La promoción deberá iniciar a más tardar una semana después de la publicación de las reglas de operación, y la

recepción de solicitudes deberá iniciar a más tardar 15 días después de publicadas las reglas, con objeto de transparentar el proceso y dar igualdad de oportunidades.
Las Delegaciones de la SAGARPA participan en la operación de los programas a través de los
Comités Técnicos de los fideicomisos estatales y en los Comités Técnicos Auxiliares de Ganadería, Agrícola, Comisiones de Desarrollo Rural y en los consejos de los distritos de desarrollo rural; así como en la instrumentación de la normatividad aplicable como anexos técnicos y lineamientos y guías técnicas normativas; y de manera preponderante en las evaluaciones internas de resultados y beneficiarios, y de impactos de los programas.
-En el marco del federalismo, el gobierno federal requiere establecer sistemas de información, para el seguimiento, control y supervisión de los programas que sean confiables y oportunos, y que le den transparencia a la operación, para ello se establece por la SAGARPA, dentro del Sistema de información del Sector Rural SISER, el Sistema de Información de la Alianza para el Campo denominado "SISER-Alianza Contigo", como el instrumento único y en línea que opera a través de Internet y Extranet, para la recepción de las solicitudes, el seguimiento, control y supervisión de los programas, suministrando información del ejercicio de los recursos en los aspectos físicofinanciero, los procesos de atención, dictaminación y autorización de solicitudes y apoyos que se otorgan por los Comités Técnicos de Distribución de Fondos de los Fideicomisos Estatales.
-Para estar en condiciones de operar el programa con base a las peticiones reales presentadas por los productores, y comprometer el 100% de los recursos durante el ejercicio fiscal, se establece que la reprogramación de los recursos presupuestales convenidos en cada entidad federativa se efectuará a más tardar el 30 de octubre de 2003.

Dependencia:
Secretaría de Agricultura, Ganadería, Desarrollo Rural, Pesca y Alimentación, SAGARPA.

Nombre del Programa:
Subprograma de Fortalecimiento de Empresas y Organización Rural (PROFEMOR).

Área Responsable:
Dirección General de Programas Regionales y Organización Rural.

Funcionario Responsable:
Ing. Roberto Cedeño Sánchez

Domicilio:
Municipio Libre No. 377, Piso 3 Ala B, Col. Santa Cruz Atoyac, C.P. 03310, Del. Benito Juárez, México, D.F.

Teléfono:
91.83.10.00 Ext. 33449.

Correo Electrónico:

Fecha de Publicación de las Reglas de Operación:
Diario Oficial de la Federación del 25 de julio de 2003.

Página de Internet:
www.sagarpa.gob.mx

¿A qué sectores están orientados los programas?
A los ejidos, comunidades y las organizaciones o asociaciones de carácter nacional, estatal, regional, distrital, municipal o comunitario de productores del medio rural, que se constituyan o estén constituidas de conformidad con las leyes vigentes. Asimismo, se establece que la estrategia de orientación, impulso y atención a los programas y acciones para el desarrollo rural sustentable que ejecuten los gobiernos federal y estatales, deberán tomar en cuenta además de la heterogeneidad socioeconómica y cultural de los sujetos de esta Ley, los distintos tipos de productores en razón del tamaño de sus unidades de producción o bienes productivos, y su capacidad de producción para excedentes comercializables o para autoconsumo.

¿Quiénes son los beneficiarios del Programa?
-Productores de Bajos Ingresos, en Zonas Marginadas y No Marginadas: Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural en localidades de alta y muy alta marginación (CONAPO); cuando su ocupación principal sea la agricultura que cultiven o exploten hasta 10 hectáreas de riego o hasta 20 hectáreas en temporal; cuando se dediquen preponderantemente a la ganadería que cuenten con hasta 20 cabezas de ganado mayor o hasta 100 de ganado menor o hasta 25 colmenas. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva de hasta 60 toneladas de producto fresco y utilicen sistemas extensivos o semintensivos de explotación acuícola; cuando se dediquen preponderantemente a la pesca dicha actividad la realicen en aguas ribereñas y sus embarcaciones tengan hasta 10 metros de eslora, sin cubierta y su medio de propulsión sea la fuerza humana, la eólica,

incluyendo motores fuera de borda. Se incluyen también a grupos prioritarios de mujeres, indígenas, personas de la tercera edad, personas con capacidades diferentes, jóvenes y jornaleros con o sin acceso a la tierra. Así como microempresas y organizaciones económicas que tengan como socios principalmente a miembros de los grupos sociales anteriormente señalados.

-Productores de Bajos Ingresos, en Transición. Toda persona física o moral que de manera individual u organizada, realice preponderantemente actividades en el medio rural, en cualquier comunidad y municipio, y que en función de su actividad productiva cuente con una superficie máxima de 20 hectáreas de riego o hasta 40 hectáreas en temporal, cuando su ocupación principal sea la agricultura, con excepción de los sistemas de producción de cultivos intensivos en capital que contratan mano de obra; y que posean hasta 70 cabezas de ganado mayor en las regiones tropicales, y hasta 50 cabezas de ganado mayor en el resto del país, o sus equivalentes en especies menores, cuando se dediquen preponderantemente a la ganadería. En el caso de que su actividad principal sea la acuacultura, tengan una capacidad productiva entre 61 y 100 toneladas y sus métodos de explotación sean semintensivos. Cuando se dediquen preponderantemente a la pesca, dicha actividad la realicen ya sea en aguas marinas de mediana altura, o en alta mar, en embarcaciones entre 10 y 15 metros de eslora, con cubierta y con motor estacionario.

- Resto de productores. Toda persona física o moral que de manera individual o colectiva, realice preponderantemente actividades en el medio rural y pesquero, en cualquier comunidad y municipio, y que en función de sus sistemas de producción y actividad productiva cuente con superficies y cabezas de ganado mayores a las establecidas para los productores de bajos ingresos, y que cumpla con lo establecido en la Ley Agraria, Títulos Quinto, De la Pequeña Propiedad Individual de Tierras Agrícolas, Ganaderas y Forestales; y Sexto, De las Sociedades Propietarias de Tierras Agrícolas, Ganaderas o Forestales. Para el caso del programa de Sanidad e Inocuidad Agroalimentaria, por sus características de protección nacional, el apoyo es generalizado a todo tipo de productores.

¿Cuáles son los montos de apoyo?

Para la modalidad de "Ejecución Federalizada" se aplican las fracciones de este artículo, en los términos que se señalan, y para "Ejecución Nacional" no aplica la fracción I.

I. Fortalecimiento Institucional. Este componente de apoyo será de "Ejecución Federalizada". Se destinarán recursos para la contratación de un coordinador, en apoyo a cada Consejo de Desarrollo Rural Sustentable, en el ámbito Distrital y Municipal, ubicados en los municipios de alta y muy alta marginación (CONAPO), con el objeto de elaborar y mantener actualizado el diagnóstico y plan de desarrollo rural, así como propiciar la coordinación interinstitucional, la promoción y gestión de proyectos estratégicos, estableciendo la vinculación correspondiente con las diversas dependencias e instituciones que inciden en su área de influencia. Se podrá apoyar a cada Consejo hasta con $ 130,000.00 (ciento treinta mil pesos), distribuidos de la siguiente manera:

a. Hasta un 80% para el pago de un coordinador de desarrollo rural para un periodo de contratación de hasta once meses, acorde al nivel salarial de cada zona económico geográfica.

b. Hasta un 10% para equipamiento informático, administrativo, consumibles y papelería.

c. Mínimo 10% para gastos de movilización y contraloría social

II. Consolidación Organizativa. Se destinarán apoyos para fortalecer la estructura interna, su equipamiento informático y de oficina, para impulsar la administración diferenciada en las organizaciones, y redes económicas y financieras que

contribuyan a su inserción adecuada en las cadenas productivas, desarrollando su integración y alianzas que agreguen valor a su producción, mejoren su capacidad financiera, de proveeduría y la prestación de servicios.
El monto para la adquisición de equipo informático y de oficina, podrá ser hasta un 30% del apoyo respectivo.
Estos apoyos, estarán condicionados a que las organizaciones beneficiarias hayan aplicado adecuadamente apoyos similares recibidos en años anteriores.
a) Fortalecimiento de organizaciones económicas y financieras de primer nivel. Se destinarán apoyos para fortalecer la estructura interna y su equipamiento informático y de oficina en organizaciones económicas y financieras de primer nivel, para iniciar o mejorar su administración profesional sin exceder $75,000, por organización, para el pago de honorarios y adquisición de equipo informático y de oficina. Se consideran organizaciones de primer nivel tales como SPR, SSS, sociedades cooperativas, entre otras.
b) Fortalecimiento de redes y organizaciones económicas y financieras de 2o. y 3er. Nivel:
1. En el caso de organizaciones con menos de cinco años de operación, los apoyos podrán cubrir hasta el 80% de los costos, sin exceder de $250,000.00 por organización para el pago de honorarios y adquisición de equipo informático y de oficina.
2. En el caso de organizaciones con más de cinco años de operación, los apoyos podrán cubrir hasta el 80% de los costos, sin exceder de $150,000.00 por organización para el pago de honorarios y adquisición de equipo informático y de oficina.
3. En el caso de organizaciones con proyectos de reconversión organizativa, administrativa o financiera que por su magnitud e impacto demanden tratamientos específicos, se podrán otorgar apoyos por montos diferentes previa autorización de la CDR y registro ante la Subsecretaría de Desarrollo Rural.
4. Para organizaciones grupos y redes de grupos que previamente hayan recibido apoyos de consolidación organizativa y soliciten nuevos apoyos, deberán haber aplicado adecuadamente los apoyos otorgados.
c) Fortalecimiento y Ampliación de Instituciones Financieras Rurales (IFR). Estos apoyos serán de Ejecución Nacional e incluirán a la población rural objetivo que desee operar o esté operando esquemas financieros, organismos especializados, agencias de desarrollo sin fines de lucro o instituciones financieras rurales no bancarias de cobertura local, microrregional o regional, que operen en el marco de una estrategia regional a través de los Proyectos Regionales de Asistencia Técnica al Microfinanciamiento Rural (PATMIR), para establecer servicios financieros viables autogestivos y adaptados a la realidad local, en zonas rurales prioritarias, y que cumplan con las disposiciones de la Ley de Ahorro y Crédito Popular.
1. Considera el otorgamiento de servicios de asistencia técnica, organización y capacitación, que permita alianzas formales de organizaciones financieras rurales nacionales que se encuentren operando a nivel local y/o regional con proveedores de servicios altamente especializados nacionales e internacionales para el desarrollo de capacidades institucionales y comunitarias de manera integral, a fin de fomentar innovaciones financieras que prioricen la movilización de ahorro y permitan la diversificación de opciones, la ampliación de cobertura y surgimiento de procesos microrregionales para el desarrollo y formación de instituciones financieras rurales.
2. Para servicios de consultoría especializada para capacitación y asistencia técnica se asignarán hasta $8,440,000 (ocho millones cuatrocientos cuarenta mil pesos) por proyecto regional; complementariamente para fortalecimiento y montaje de nuevas sucursales hasta $350,000 y por grupo comunitario de ahorro asociado a una IFR del proyecto regional, hasta $15,000.00 (quince mil pesos); apoyos que serán canalizados a través del proveedor de servicios especializados.
3. La SAGARPA podrá establecer contratos de asistencia técnica especializada nacional o internacional, orientados a aumentar las capacidades regionales de

operación y la selección de IFR´s, organismos y grupos participantes en los proyectos regionales.

III. Fomento Empresarial. Para fortalecer los cuadros directivos, técnicos, administrativos y de coordinación al servicio de los grupos prioritarios, organizaciones económicas, instituciones financieras rurales y consejos de desarrollo rural sustentable se destinarán recursos en apoyo a giras de intercambio, becas, encuentros estatales o nacionales, seminarios, publicaciones y estudios especializados.

¿Cómo opera el Programa?

I. Ejecución Federalizada. Se ejecutarán en cada entidad federativa, se lleva a cabo mediante un proceso de concertación entre los gobiernos de los estados y la SAGARPA, con base en:

a. Aplicar la "Fórmula de Asignación de Recursos Federales a las entidades federativas", recursos que se determinan de "Ejecución Federalizada" y que se administran a través de los Fideicomisos Estatales de Distribución de Fondos.

b. Los Gobiernos Estatales a través de los Comités Técnicos de los Fideicomisos Estatales de distribución de Fondos, llevan a cabo la Ejecución de los programas federalizados de la Alianza para el Campo, con apoyo de sus estructuras operativas, Secretaría de Desarrollo Agropecuario o su equivalente, y con la participación de los distritos de desarrollo rural y centros de apoyo al desarrollo rural; así como agentes técnicos, grupos de trabajo y Comités auxiliares Técnicos y Comisiones de Desarrollo Rural.

c. Por su parte, los Comités Técnicos de los Fideicomisos acuerdan los procedimientos de operación específicos de los programas, autorizan las solicitudes de los apoyos y verifican que se cumplan con los requisitos de cada programa.

d. Los gobiernos de los estados determinan, con la aprobación de los Consejos Estatales de Desarrollo Rural Sustentable, la distribución por programa de los recursos de "Ejecución Federalizada".

-Ejecución Nacional. La SAGARPA a través de las Subsecretarías, Coordinaciones Generales y Organos Administrativos Desconcentrados, responsables de los programas, convienen con los productores, grupos de productores y las organizaciones económicas de productores su participación y, en su caso, también con los gobiernos estatales los diversos programas de Ejecución Nacional, que buscan dar atención a cultivos y especies de prioridad nacional; mismos que se harán del conocimiento de los agentes de la sociedad rural mediante convocatoria pública y abierta en medios de difusión nacional, internet e impresos simples en las ventanillas de atención, señalando los periodos de promoción y recepción de solicitudes, así como las reglas de operación de los programas, con resúmenes simplificados, destacando los apoyos que se otorgan, los criterios de elegibilidad y procedimientos a seguir para ser beneficiarios de los programas. La promoción deberá iniciar a más tardar una semana después de la publicación de las reglas de operación, y la recepción de solicitudes deberá iniciar a más tardar 15 días después de publicadas las reglas, con objeto de transparentar el proceso y dar igualdad de oportunidades.

Las Delegaciones de la SAGARPA participan en la operación de los programas a través de los

Comités Técnicos de los fideicomisos estatales y en los Comités Técnicos Auxiliares de Ganadería, Agrícola, Comisiones de Desarrollo Rural y en los consejos de los distritos de desarrollo rural; así como en la instrumentación de la normatividad aplicable como anexos técnicos y lineamientos y guías técnicas normativas; y de manera preponderante en las evaluaciones internas de resultados y beneficiarios, y de impactos de los programas.

-En el marco del federalismo, el gobierno federal requiere establecer sistemas de información, para el seguimiento, control y supervisión de los programas que sean confiables y oportunos, y que le den transparencia a la operación, para ello se establece por la SAGARPA, dentro del Sistema de información del Sector Rural SISER, el Sistema de Información de la Alianza para el Campo denominado "SISER-Alianza Contigo", como el instrumento único y en línea que opera a través de Internet y Extranet, para la recepción de las solicitudes, el seguimiento, control y supervisión de los programas, suministrando información del ejercicio de los recursos en los aspectos físicofinanciero, los procesos de atención, dictaminación y autorización de solicitudes y apoyos que se otorgan por los Comités Técnicos de Distribución de Fondos de los Fideicomisos Estatales.

-Para estar en condiciones de operar el programa con base a las peticiones reales presentadas por los productores, y comprometer el 100% de los recursos durante el ejercicio fiscal, se establece que la reprogramación de los recursos presupuestales convenidos en cada entidad federativa se efectuará a más tardar el 30 de octubre de 2003.

Fondo de Desastres Naturales (FONDEN)

Dependencia:
Secretaría de Gobernación
Nombre del programa:
Fondo de Desastres Naturales (FONDEN)
Área responsable:
Dirección General del Fondo de Desastres Naturales
Funcionario responsable:
Lic. Hugo González Gutiérrez
Domicilio:
Paseo de la Reforma Núm. 99, piso 12, ala "B"
Col. Tabacalera. Deleg. Cuauhtémoc
C.P. 06030
Teléfono:
51-28-02-08 y 51-28-00-00 ext. 11713
Fecha de publicación de las Reglas de Operación:
Diario Oficial de la Federación del 23 de mayo de 2003, pagina 1 tercera sección.
Pagina de Internet:
www.gobernacion.gob.mx

¿Cuál es la cobertura del programa?

La cobertura del FONDEN es en toda la República.

¿Cuáles son los fenómenos por los que la Secretaría de Gobernación puede emitir Declaratoria de Desastre Natural?

Geológicos: sismo; erupción volcánica; maremoto; deslave;

Hidrometeorológicos: Sequía atípica e impredecible; ciclón (en sus diferentes manifestaciones: depresión tropical, tormenta tropical y huracán); lluvia torrencial; nevada y granizada; inundación atípica; tornado; y

Otros: incendio forestal.

En los Anexos de las presentes Reglas se contienen las definiciones específicas de dichos desastres, así como los parámetros técnicos cuantitativos y cualitativos para identificarlos.

Previa recomendación de la Comisión, se podrá cubrir con cargo al Fonden o al Fideicomiso Fonden, los daños derivados de cualquier otro fenómeno natural o situación climatológica inédita e imprevisible, con características similares a los desastres antes señalados en términos de su origen, periodicidad y severidad en los daños; así como otros desastres naturales no previstos en las presentes Reglas de Operación.

¿Cuáles son los tipos de apoyo que da el FONDEN?

Las características, el tipo de apoyo, el porcentaje que corresponderá al gobierno federal, a los gobiernos estatales y a los gobiernos municipales vienen descritos en los siguientes incisos de estas mismas Reglas de Operación:

Cobertura a infraestructura pública:
Capítulo IV, Cuadro 1
Cobertura a incendios forestales:
Capítulo IV, Cuadro 2
Cobertura a bosques, áreas naturales protegidas, zonas costeras, cauces de ríos y lagunas:
Capítulo IV, Cuadro 3
Apoyo a población damnificada:
Capítulo IV, Cuadro 4
Cobertura al patrimonio arqueológico, artístico e histórico:
Capítulo IV, Cuadro 5

Observaciones:

El Fonden es un mecanismo financiero para que en la eventualidad de un desastre natural, el Gobierno Federal pueda conforme a sus disponibilidades, en los términos de las presentes Reglas: Apoyar a través del Fondo Revolvente a la población que pudiera verse afectada, ante la inminencia de un desastre natural que ponga en peligro la vida humana;

Apoyar, en forma complementaria, dentro de una determinada zona geográfica, la reparación de daños de los bienes públicos, cuyo uso o aprovechamiento no haya sido objeto de concesión o de figuras análogas y que en la Ley o Reglamento correspondiente no se haya especificado la obligación de aseguramiento; Apoyar complementariamente el combate de incendios forestales y realizar las acciones tendientes a rehabilitar las zonas afectadas por estos desastres;

Mitigar los daños a las viviendas de la población de bajos ingresos, sin posibilidades de contar con algún tipo de aseguramiento público o privado, afectadas por un desastre natural;

Compensar parcialmente las pérdidas de ingresos de la población afectada por un desastre natural, generando fuentes transitorias de ingreso;

Consolidar, reestructurar o, en su caso, reconstruir, por los medios que determinen en lo que corresponda al Consejo Nacional para la Cultura y las Artes, al Instituto Nacional de Antropología e Historia y al Instituto Nacional de Bellas Artes y Literatura, los monumentosarqueológicos, artísticos e históricos considerados como tales por Ley o por declaratoria;

Apoyar de manera transitoria a dependencias y entidades paraestatales para la reparación de infraestructura asegurada, en tanto éstas reciben los pagos correspondientes de los seguros, de conformidad con la legislación federal aplicable; asimismo, cubrir el diferencial resultante entre los reembolsos de los seguros y el costo de la restitución de las obras federales afectadas, con excepción de los deducibles; y

Adquirir equipo y bienes muebles especializados y, en su caso, la instalación de los mismos, que por sus características contribuyan a responder con mayor eficacia y prontitud en la eventualidad de una emergencia o desastre.

Programa de Desarrollo Regional Sustentable (PRODERS)

Área responsable:
Comisión Nacional de Áreas Naturales Protegidas
Funcionario responsable:
Lic. Carlos Enrique Arcaraz
Director general de conservación para el desarrollo
Domicilio:
Camino al Ajusco 200 piso 2
Col. Jardines de la Montaña
C.P. 14210
Tel. 56-28-06-00 Ext. 17112
Fecha de publicación de las Reglas de Operación:
Diario Oficial de la Federación del 28 de marzo de 2003, pagina 1, segunda sección.
Pagina de Internet:
www.semarnat.gob.mx

¿Cuál es la cobertura del programa?

Los 370 municipios de las 70 Regiones Prioritarias, mismos que se especifican en el Anexo número 1 de las presentes Reglas de Operación. Los recursos se otorgarán por conducto de la Comisión Nacional con cargo a los recursos presupuestales federales aprobados para estos fines, hasta por un monto de 16.1 millones de pesos en el año 2003, y serán canalizados a los diferentes conceptos de apoyo de los Proders que sean elegibles de conformidad con el numeral 4.4.1.1 de las presentes Reglas de Operación.

¿Quiénes son los beneficiarios del programa?

Ejidos y comunidades, ubicados en los municipios de las Regiones Prioritarias determinadas en la fracción VII de este numeral, así como las sociedades y/o personas morales que éstos constituyan entre sí, de conformidad con las leyes mexicanas, en localidades iguales o menores a 15,000 habitantes; así como los usuarios, permisionarios, concesionarios, personas físicas o morales que realizan actividades de aprovechamiento de recursos naturales existentes en las Regiones Prioritarias, cuya fuente principal de ingresos, por lo menos durante los últimos cinco años, provenga de dicho aprovechamiento;

¿Qué materias de atención incluye el programa?

Estudios Técnicos
Proyectos Comunitarios
Capacitación Comunitaria

¿Qué característica tienen estas materias de atención para ser apoyadas?

Estudios Técnicos:

Consisten en la elaboración o actualización de estudios que constituyan herramientas de planeación y programación en torno a estrategias y líneas de acción que, con una visión de mediano y largo plazo, permitan organizar integralmente el conjunto de

acciones institucionales y sociales en torno a objetivos comunes para la conservación y el desarrollo sustentable de las comunidades en las Regiones Prioritarias. Las características de estos Estudios Técnicos se describen en el Anexo número 2 de las presentes Reglas;

Proyectos Comunitarios:

Es el establecimiento, construcción y/o conservación de la infraestructura ambiental y productiva, mismos que se definen en el Anexo número 2 de las presentes Reglas;

Capacitación Comunitaria:

Apoyos que tendrán la finalidad de impulsar la apropiación de los procesos productivos por parte de los Beneficiarios, así como el incremento de sus conocimientos, capacidades y habilidades para la realización de actividades asociadas a la planeación, gestión y al aprovechamiento sustentable de sus recursos naturales. Las actividades de este concepto se definen en el Anexo número 2 de las presentes Reglas.

¿Cuáles son los montos de apoyo?

Los recursos a que se refiere el numeral 4.1 de las presentes Reglas, se destinarán en una proporción de hasta un 32% como máximo para la ejecución de los Estudios Técnicos y Capacitación Comunitaria, y al menos un 61% para la ejecución de los Proyectos Comunitarios, de la proporción restante, hasta un 5% como máximo, se destinará exclusivamente a cubrir los gastos de operación que deba realizar la Dirección del ANP y la Delegación Federal en la promoción, concertación, seguimiento y/o supervisión de la aplicación de los recursos apoyados con base en las presentes Reglas; y hasta un 2% como máximo, se destinará para cubrir los gastos que realizará la Comisión Nacional correspondientes a la evaluación externa del impacto del programa.

Para el presente Ejercicio Fiscal se podrán otorgar apoyos, a través de este instrumento a cada Beneficiario hasta por $850,000.00 (ochocientos cincuenta mil pesos 00/100 M.N.) como monto máximo anual, independientemente del número de conceptos que se subsidien, siempre y cuando el monto máximo de cada actividad se encuentre dentro de los costos unitarios máximos y límites, señalados en el Anexo número 2 de las presentes Reglas, y se cuente con la disponibilidad de recursos del programa.

En ningún caso estos apoyos cubrirán pagos por servicios personales que llegaran a contratar los Beneficiarios, la Secretaría o alguna otra instancia involucrada, para desarrollar cualquier acción de los Proyectos Comunitarios de los Proders.

¿Cuáles son los requisitos para ser elegido y contar con el subsidio?

Acrediten estar ubicados dentro de los municipios de las Regiones Prioritarias, mismos que se especifican en el Anexo número 1 de las presentes Reglas, en localidades menores o iguales a 15,000 habitantes. En caso de usuarios de las Regiones Prioritarias, acreditar de manera fehaciente que su fuente principal de ingresos es el aprovechamiento de recursos naturales existentes en las referidas Regiones Prioritarias durante los últimos cinco años. Esta acreditación podrá

realizarse a través de la credencial de elector vigente, en su defecto, con una constancia expedida por la autoridad local competente;

Soliciten recursos en los rangos establecidos para cada uno de los conceptos de apoyo, de conformidad con lo señalado en el Anexo número 2 de las presentes Reglas;

Presenten sus solicitudes en escrito libre en los términos y condiciones que se establecen en las presentes Reglas;

Manifestar bajo protesta de decir verdad, que no cuentan con apoyos de otros programas a cargo del Gobierno Federal que impliquen una duplicidad de acciones de los Proders;

En caso de ser productores acreditar la legal posesión o usufructo del terreno o terrenos donde se pretende realizar el proyecto;

En caso de ser usuarios de las Regiones Prioritarias deberá de acreditar que su fuente principal de ingresos es el aprovechamiento de los recursos naturales de éstas durante los últimos cinco años;

En el caso de Proyectos Comunitarios celebrar a través del Comité Pro-Obra y/o Representante Legal un convenio de concertación con la Dirección del ANP o con la Delegación Federal, previa presentación del acta de asamblea de aceptación de los apoyos que se asignen, en el que se incluyan las responsabilidades de los Beneficiarios y Dirección del ANP o de la Delegación Federal;

En el caso de Estudios Técnicos y Capacitación Comunitaria el Representante Legal del Beneficiario, firmará un convenio de concertación tripartita con la Dirección del ANP o con la Delegación Federal y el prestador de servicios que realizará el estudio o impartirá el curso de capacitación.

United Nations
Educational, Scientific and
Cultural Organization

Organisation
des Nations Unies
pour l'éducation,
la science et la culture

Organización
de las Naciones Unidas
para la Educación,
la Ciencia y la Cultura

Организация
Объединенных Наций по
вопросам образования,
науки и культуры

منظمة الأمم المتحدة
للتربية والعلم والثقافة

联合国教育、
科学及文化组织

The Culture Sector

H. E. Mr Carlos de Icaza
Ambassador Extraordinary and
Plenipotentiary of Mexico to France
Permanent Delegate
Permanent Delegation of Mexico to
UNESCO
UNESCO House

WHC/74/MR/277

8 October 2010

Subject: Inscription of *Camino Real de Tierra Adentro* (C 1351) (Mexico) on the World Heritage List

Dear Ambassador,

I have the pleasure to inform you that the World Heritage Committee, at 34th session (Brasilia, Brazil, 25 July – 03 August 2010), examined the nomination of the ***Camino Real de Tierra Adentro*** and decided to **inscribe** the property on the World Heritage List. Please find below the Decision **34 COM 8B.41** adopted by the Committee.

I am confident that your government will take the necessary measures for the proper conservation of this new World Heritage property. The World Heritage Committee and its Secretariat, the World Heritage Centre, will do everything possible to collaborate with you in these efforts.

The *Operational Guidelines for the Implementation of the World Heritage Convention* (paragraph 168), request the Secretariat to send to each State Party with a newly inscribed property a map of the area(s) inscribed. Please examine the attached map and inform us of any discrepancies in the information by and not later that **15 December 2010**.

The inscription of the property on the World Heritage List is an excellent opportunity to draw the attention of visitors to, and remind local residents of, the *World Heritage Convention* and the outstanding universal value of the property. To this effect, you may wish to place a plaque displaying the World Heritage and the UNESCO emblems at the property. You will find suggestions on this subject in the *Operational Guidelines for the Implementation of the World Heritage Convention*.

In many cases States Parties decide to hold a ceremony to commemorate the inscription of a property on the World Heritage List. Upon request to the World Heritage Centre by the State Party, a World Heritage Certificate can be prepared for such an occasion.

I would be grateful if you could provide me with the name, address, telephone and fax numbers and e-mail address of the person or institution responsible for the management of the property so that we may send them World Heritage publications.

7, place de Fontenoy
75352 Paris 07 SP, France
Tél. : +33 (0)1 45 68 10 00
Fax : +33 (0)1 45 67 16 90

www.unesco.org

Please find attached the brief descriptions of your site, prepared by ICOMOS and the World Heritage Centre, in both English and French. As these brief descriptions will be used in later publications, as well as on the World Heritage website, we would like to have your full concurrence with their wording. Please examine these descriptions and inform us, by and not later that **15 December 2010**, whether there are any changes that should be made. If we do not hear from you by this date, we will assume that you are in agreement with the text as prepared.

Furthermore, as you may know, the World Heritage Centre maintains a website at http://whc.unesco.org/, where standard information about each property on the World Heritage List can be found. Since we can only provide a limited amount of information about each property, we try to link our pages to those maintained by your World Heritage property or office, so as to provide the public with the most reliable and up-to-date information. If there is a website for the newly inscribed property, please send us its web address.

As you know, according to paragraph 172 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, the World Heritage Committee invites the States Parties to the *Convention* to inform the Committee, through the World Heritage Centre, of their intention to undertake or to authorize in the area protected under the *Convention* major restorations or new constructions which may affect the outstanding universal value of the property.

The full list of the Decisions adopted by the World Heritage Committee at its 34th session is available on line at http://whc.unesco.org/en/sessions/34COM/.

May I take this opportunity to thank you for your co-operation and for your support in the implementation of the *World Heritage Convention*.

Please accept, Dear Ambassador, the assurances of my highest consideration.

Yours sincerely,

Francesco Bandarin
Director A.I.
World Heritage Centre

cc: National Commission of Mexico for UNESCO
ICOMOS
UNESCO Office in Mexico City
Mr. Alfonso de Maria y Campo Director of INAH

BRIEF DESCRIPTION
Camino Real de Tierra Adentro was the Royal Inland Road, also known as the Silver Route. The inscribed property consists of 55 sites and five existing World Heritage sites lying along a 1400 km section of this 2600 km route that extends north from Mexico City to Texas and New Mexico, United States of America. The route was actively used as a trade route for 300 years, from the mid-16th to the 19th centuries, mainly for transporting silver extracted from the mines of Zacatecas, Guanajuato and San Luis Potosí, and mercury imported from Europe. Although it is a route that was motivated and consolidated by the mining industry, it also fostered the creation of social, cultural and religious links in particular between Spanish and Amerindian cultures.

BREVE DESCRIPTION
Le Camino Real de Tierra Adentro était la route royale intérieure, également connue sous le nom de Route de l'argent. Le bien inscrit, qui se compose de 55 sites et de cinq autres déjà inscrits sur la Liste du patrimoine mondial, concerne une section de 1400 km de cette route d'une longueur totale de 2600 km qui partait du nord de Mexico pour se prolonger jusqu'au Texas et au Nouveau-Mexique, aux Etats-Unis. Cette route, utilisée de la moitié du 16e au 19e siècle, servait principalement à convoyer l'argent extrait des mines de Zacatecas, de Guanajuato et de San Luis Potosí et le mercure importé d'Europe. Bien qu'elle doive son existence et sa consolidation à l'industrie minière, cette route favorisa aussi la création de liens sociaux, culturels et religieux, en particulier entre les cultures espagnole et amérindienne.

Extract of the Decisions adopted by the 34th session of the World Heritage Committee (Brasilia, 2010)

Decision: 34 COM 8B.41

The World Heritage Committee,

1. Having examined Documents WHC-10/34.COM/8B and WHC-10/34.COM/INF.8B1.Add,

2. Inscribes the **Camino Real de Tierra Adentro, Mexico**, on the World Heritage List on the basis of criteria **(ii)** and **(iv)**;

3. Adopts the following statement of Outstanding Universal Value:

   Brief synthesis
   The Camino Real de Tierra Adentro constitutes a part of the Spanish Intercontinental Royal Route from Mexico City to Santa Fe. The property, consists of five existing urban World Heritage sites and 55 other sites related to the use of the road, such as bridges, former haciendas, historic centres/towns, a cemetery, former convents, a mountain range, stretches of road, a mine, chapels/temples and caves within a 1,400 km stretch of the road between Mexico City and the Town of Valle de Allende. The Camino was an extraordinary phenomenon as a communication channel. Silver was the driving force that generated the wealth and commitment of the Spanish Government and the will of colonists to 'open up' the northern territory for mining, to establish the necessary towns for workers and to build the forts, haciendas, and churches. The outcome of this highly profitable process was the development of mines, and the construction of the road and bridges, the establishment of multi-ethnic towns, with elaborate buildings that reflect a fusion of Spanish and local decoration, an agricultural revolution in the countryside centered on large hacienda estates with churches, and the movement of peoples up and down the road, facilitated to a great degree initially by settlements of muleteers, all of which led to the development of a distinctive culture along the route. Ultimately the wealth of silver led to massive economic development in Spain and other parts of Europe and a period of great economic inflation. The impact of the road was enormous in terms of social tensions as well as ultimately social integration between the many people that came to be involved in the economic development. The structures in the property

together reflect some aspects of this interchange of ideas and people along the southern stretch of the road.

Criterion (ii): The Camino Real de Tierra Adentro became one of the most important routes to bond the Spanish Crown with its northern domains in the Americas. Along the southern part of the route is a collection of sites related to work in mines and haciendas, merchant trading, military, evangelism and the administrative structure designed to control the immense territory from the Spanish metropolitan hub, adapted to the local environment, materials and technical practices, that reflect an outstanding interchange of cultural and religious ideas.

Criterion (iv): An ensemble of sites along the southern part of the Camino Real de Tierra Adentro, including examples of buildings, architectural and technological ensembles, illustrate a significant stage in human history - the Spanish colonial exploitation of silver and the transformation of associated rural and urban landscapes.

Integrity
The component parts of the serial nomination illustrate the variety and diversity of functions and physical components that reflect the impact of the Camino Real de Tierra Adentro. Some of the parts are vulnerable to inadequately controlled development, particularly of new roads, the disturbance of landscape settings, and physical neglect of fabric.

Authenticity
The specific way individual components reflect the overall impact of the road need to be set out more clearly in order that their individual contributions can be better reflected and understood, particularly in the case of existing inscribed World Heritage properties.

Management and protection requirements
Considerable legal protection is in place at federal, state and local levels. In terms of archaeology, the sites and particularly the road itself are less well protected. The conservation condition of most of the 60 nominated properties is generally good.

Management arrangements exist at federal level, trough the National Institute on Anthropology and History (INAH), and at state level in each of the ten states concerned. The management systems for the majority of the components are adequate and the overview role of the INAH is appropriate. Although there is no overall coordinated formal management framework for all components, the National Conference of Governors has committed to support the project of the Camino Real de Tierra Adentro through the formation of a coordinating work group.

There is a need to define and protect the setting of the nominated sites beyond the proposed buffer zones when related to landscape structures; to put in place legal protection for all the individual sites; and to establish an overall coordinated management system that encompasses all the sites;

4. Notes that the five properties already inscribed on the World Heritage List remain separate inscriptions from the serial inscription of the cultural route, although they are clearly linked to its development;

5. Requests that the State Party report by **1 February 2011** for consideration by the World Heritage Committee at its 35th session in 2011 that:

   a) Provides a succinct statement on how the component site were selected;

   b) Expands the buffer zone to include the landscape setting in those locations along the stretches of the road that are important for the context of the route and;

c) Reports on progress on the implementation of the new law on the protection of cultural routes and the overarching formal coordinated management framework, which includes all of the components within the boundary of the property;

6. Takes note that this serial property will not be extended through the inclusion of additional component parts within Mexico.

Surface and coordinates of the property inscribed on the World Heritage List by the 34th session of the World Heritage Committee (Brasilia, 2010) in accordance with the *Operational Guidelines.*

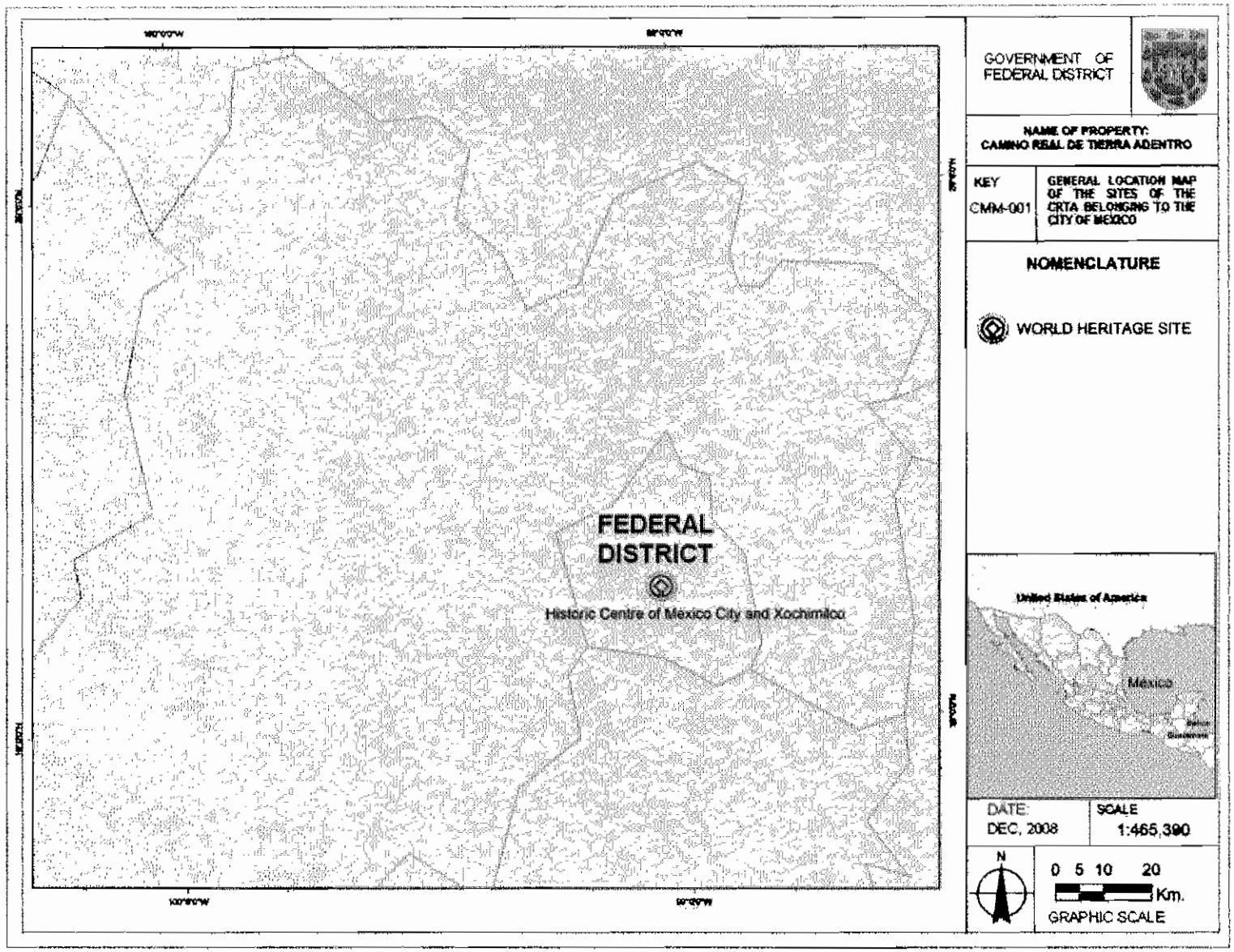
	Mexico			
C 1351	Camino Real de Tierra Adentro			
Serial ID No	**Name**	**Property**	**Buffer zone**	**Centre point coordinates**
1351-001	Historic centre of the city of México (World Heritage, 1987)	910 ha	-	N19 25 06 W99 07 58
1351-002	Former college of San Francisco Javier in Tepotzotlán	6.59 ha	40.59 ha	N19 42 48 W99 13 16
1351-003	Town of Aculco	13.99 ha	42.03 ha	N20 05 37 W99 50 06
1351-004	Bridge of Atongo	0.19 ha	63.22 ha	N19 59 12 W99 26 40
1351-005	Stretch of the Camino Real between Aculco and San Juan del Río	ng	7.58 ha	-
1351-006	Former convent of San Francisco in Tepeji del Río and bridge	3.93 ha	107.52 ha	N19 53 42 W99 20 35
1351-007	Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada	6.31 ha	425.10 ha	N19 57 57 W99 22 41
1351-008	Historic centre of the city of San Juan del Río	30.16 ha	137.31 ha	N20 23 23 W99 59 49
1351-009	Former hacienda of Chichimequillas	7.56 ha	165.03 ha	N20 45 31 W100 20 32
1351-010	Chapel of the former hacienda of Buenavista	0.05 ha	6.24 ha	N20 49 12 W100 28 08
1351-011	Historic centre of the city of Querétaro (World Heritage, 1996)	400 ha	-	N20 35 00 W100 22 00
1351-012	Bridge of El Fraile	0.25 ha	113.32 ha	N20 50 33 W100 47 55
1351-013	Former Royal hospital of San Juan de Dios of San Miguel de Allende	0.93 ha	-	N20 54 57 W100 44 55
1351-014	Bridge of San Rafael	0.58 ha	180.03 ha	N20 56 28 W100 47 37
1351-015	Bridge La Quemada	1.49 ha	150.55 ha	N21 19 40 W101 05 47
1351-016	Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (World Heritage, 2008)	43.26 ha	40.14 ha	N20 54 20 W100 44 47
1351-017	Historic centre of the city of Guanajuato and its adjacent mines (World Heritage, 1988)	190 ha	-	N21 01 01 W101 15 20
1351-018	Historic centre of the city of Lagos de Moreno and bridge	29.08 ha	92.25 ha	N21 21 23 W102 08 43
1351-019	Historic ensemble of the Town of Ojuelos	0.82 ha	42.62 ha	N21 51 20 W101 47 08
1351-020	Bridge of Ojuelos	1.29 ha	200.27 ha	N21 48 19 W101 45 31
1351-021	Former hacienda of Ciénega de Mata	2.49 ha	35.11 ha	N21 44 23 W102 01 35
1351-022	Cemetery in Encarnación de Díaz	1.64 ha	16.88 ha	N21 31 55 W102 14 14
1351-023	Former hacienda of Peñuelas	8.65 ha	369.25 ha	N21 42 39 W102 16 56
1351-024	Former hacienda of Cieneguilla	3 ha	516.46 ha	N21 43 0 W102 26 51

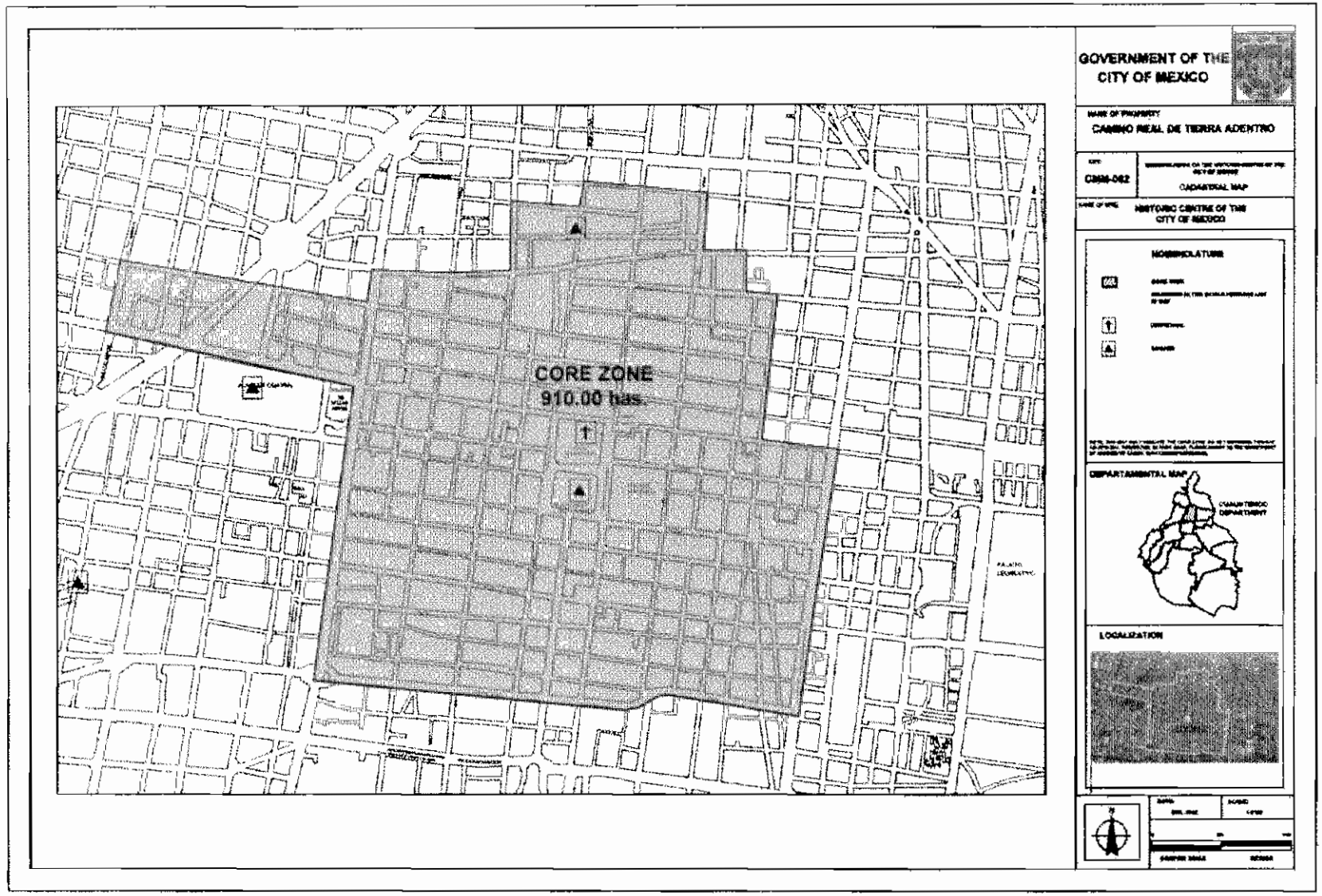
1351-025	Historic ensemble of the city of Aguascalientes	6.45 ha	79.23 ha	N21 52 50 W102 17 48
1351-026	Former hacienda of Pabellón de Hidalgo	10.72 ha	180.40 ha	N22 10 29 W102 20 29
1351-027	Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas	0.11 ha	9.65 ha	N22 09 11 W101 50 46
1351-028	Town of Pinos	3.35 ha	14.18 ha	N22 17 53 W101 42 37
1351-029	Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles	0.15 ha	2.71 ha	N22 26 34 W102 02 47
1351-030	Temple of Nuestra Señora de los Dolores in Villa González Ortega	0.15 ha	5.16 ha	N22 30 44 W102 02 47
1351-031	Former college of Nuestra Señora de Guadalupe of Propaganda Fide	2.75 ha	17.53 ha	N22 44 46 W102 31 06
1351-032	Historic ensemble of the city of Sombrerete	3.79 ha	39.14 ha	N23 37 54 W103 38 23
1351-033	Temple of San Pantaleón Mártir in the Town of Noria de San Pantaleón	0.21 ha	19.76 ha	N23 31 15 W103 46 20
1351-034	Sierra de Organos (Mountain Range of Órganos)	1124.65 ha	4770.60 ha	N22 36 29 W102 22 45
1351-035	Architectonic ensemble of the Town of Chalchihuites	1.83 ha	16.04 ha	N23 47 25 W103 47 26
1351-036	Stretch of the Camino Real between Ojocaliente and Zacatecas	6.76 ha	1941.02 ha	N23 28 33 W103 57 11
1351-037	Cave of Avalos	3.28 ha	98.18 ha	N22 36 29 W102 22 45
1351-038	Historic centre of the city of Zacatecas (World Heritage, 1993)	110 ha	-	N22 46 00 W102 33 20
1351-039	Sanctuary of Plateros	0.20 ha	2.45 ha	N23 13 44 W102 50 26
1351-040	Historic centre of the city of San Luis Potosí (In process of evaluation)	70.34 ha	133.49 ha	N22 09 04 W100 50 34
1351-041	Chapel of San Antonio of the Former hacienda of Juana Guerra	0.63 ha	32.69 ha	N23 50 30 W104 11 14
1351-042	Temples in the town of Nombre de Dios	5.94 ha	109.96 ha	N23 50 58 W104 14 41
1351-043	Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)	0.98 ha	352.32 ha	N24 02 37 W104 32 57
1351-044	Historic centre of the city of Durango	48.03 ha	394.81 ha	N24 01 29 W104 40 13
1351-045	Temples in the town of Cuencamé and Cristo de Mapimí	2.63 ha	43.51 ha	N24 52 12 W103 41 53
1351-046	Chapel of the Refugio of the former hacienda of Cuatillos	0.30 ha	56.82 ha	N25 05 50 W103 46 27
1351-047	Temple of the town of San José de Avino	0.19 ha	5.39 ha	N24 31 25 W104 18 4
1351-048	Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba	0.03 ha	2.75 ha	N25 02 13 W104 28 48
1351-049	Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa)	0.03 ha	2.71 ha	N25 04 35 W104 29 58
1351-050	Architectonic ensemble of the Town of Nazas	5.06 ha	181.51 ha	N25 13 35 W104 06 52
1351-051	Town of San Pedro del Gallo	4.27 ha	9.80 ha	N25 33 57 W104 17 34
1351-052	Architectonic ensemble of the Town of Mapimí	2.87 ha	41.01 ha	N25 50 1 W103 50 53
1351-053	Town of Indé	1.85 ha	9.28 ha	N25 54 48 W105 13 23
1351-054	Chapel of San Mateo of the Former hacienda of La Zarca	0.17 ha	198.34 ha	N25 50 41 W104 44 30

1351-055	Former hacienda of the Limpia Concepción of El Canutillo	0.83 ha	34.35 ha	N26 22 58 W105 22 08
1351-056	Temple of San Miguel of the town of Villa Ocampo	0.20 ha	7.93 ha	N26 26 24 W105 30 34
1351-057	Stretch of the Camino Real between Nazas and San Pedro del Gallo	ng	256,272.88 ha	N25 22 41 W104 08 39
1351-058	Mine of Ojuela	9.98 ha	56.85 ha	N25 47 34 W103 47 27
1351-059	Cave of Las Mulas de Molino	0.66 ha	4.58 ha	N24 44 58 W105 00 27
1351-060	Town of Valle de Allende	10.26 ha	158.65 ha	N26 56 22 W105 23 38
	TOTAL	**3101.91 ha**	**268057.2 ha**	

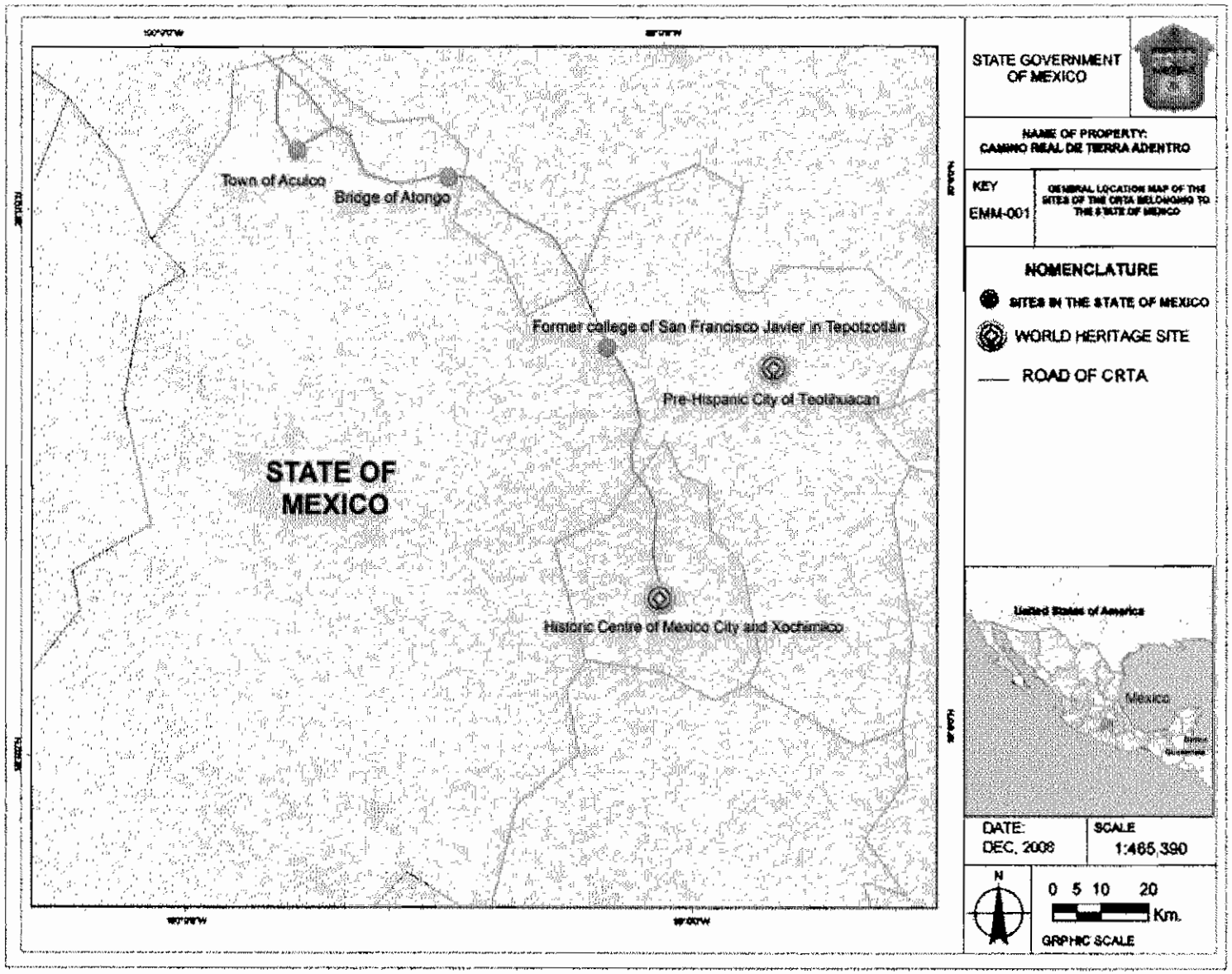
A4 (or "letter") size map of the nominated property, showing boundaries and buffer zone (if present)

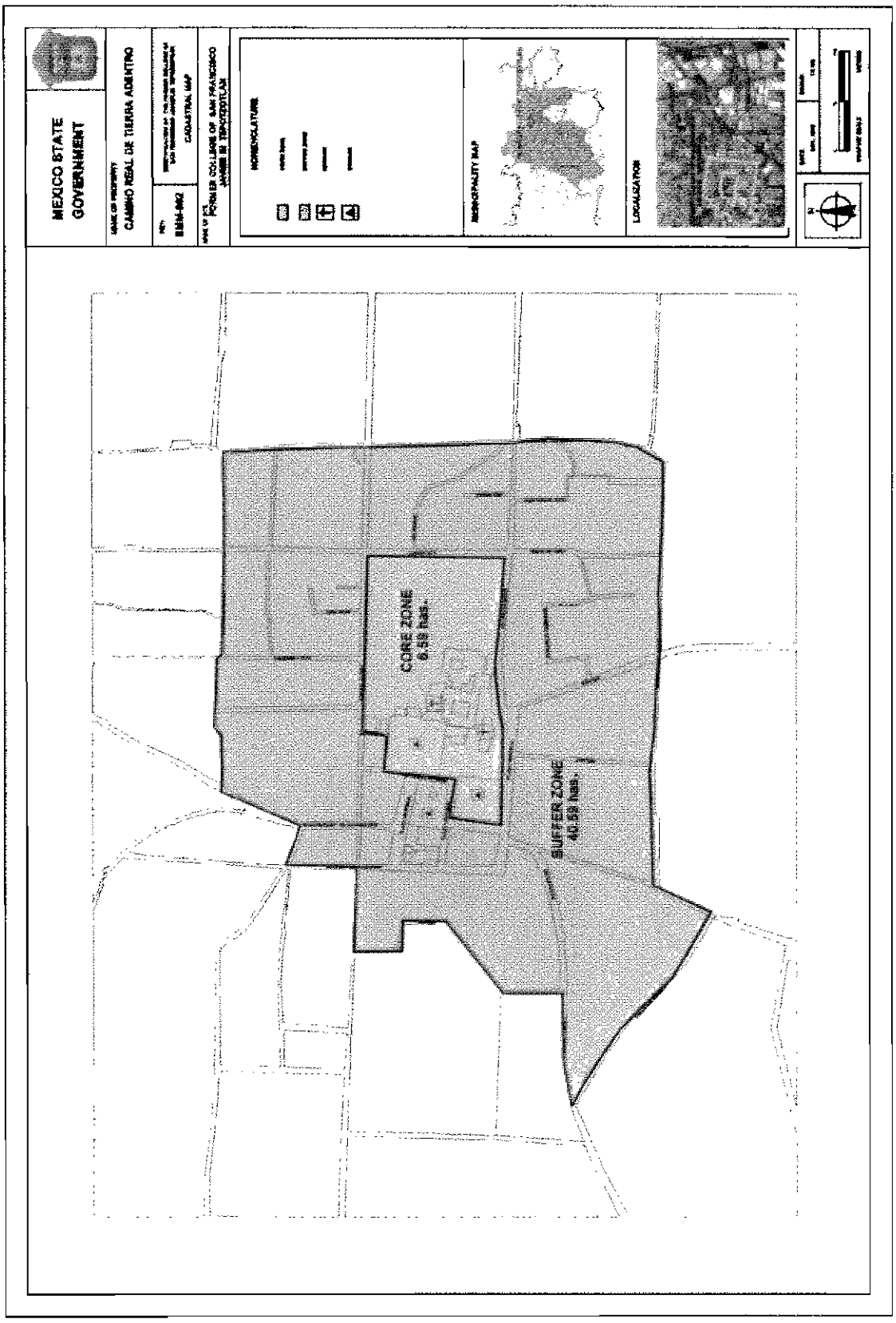
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GOVERNMENT OF FEDERAL DISTRICT
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
CMM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE CITY OF MEXICO
NOMENCLATURE
WORLD HERITAGE SITE
FEDERAL DISTRICT
Historic Centre of Mexico City and Xochimilco
United States of America
México
DATE:
DEC, 2008
SCALE
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Km.
GRAPHIC SCALE

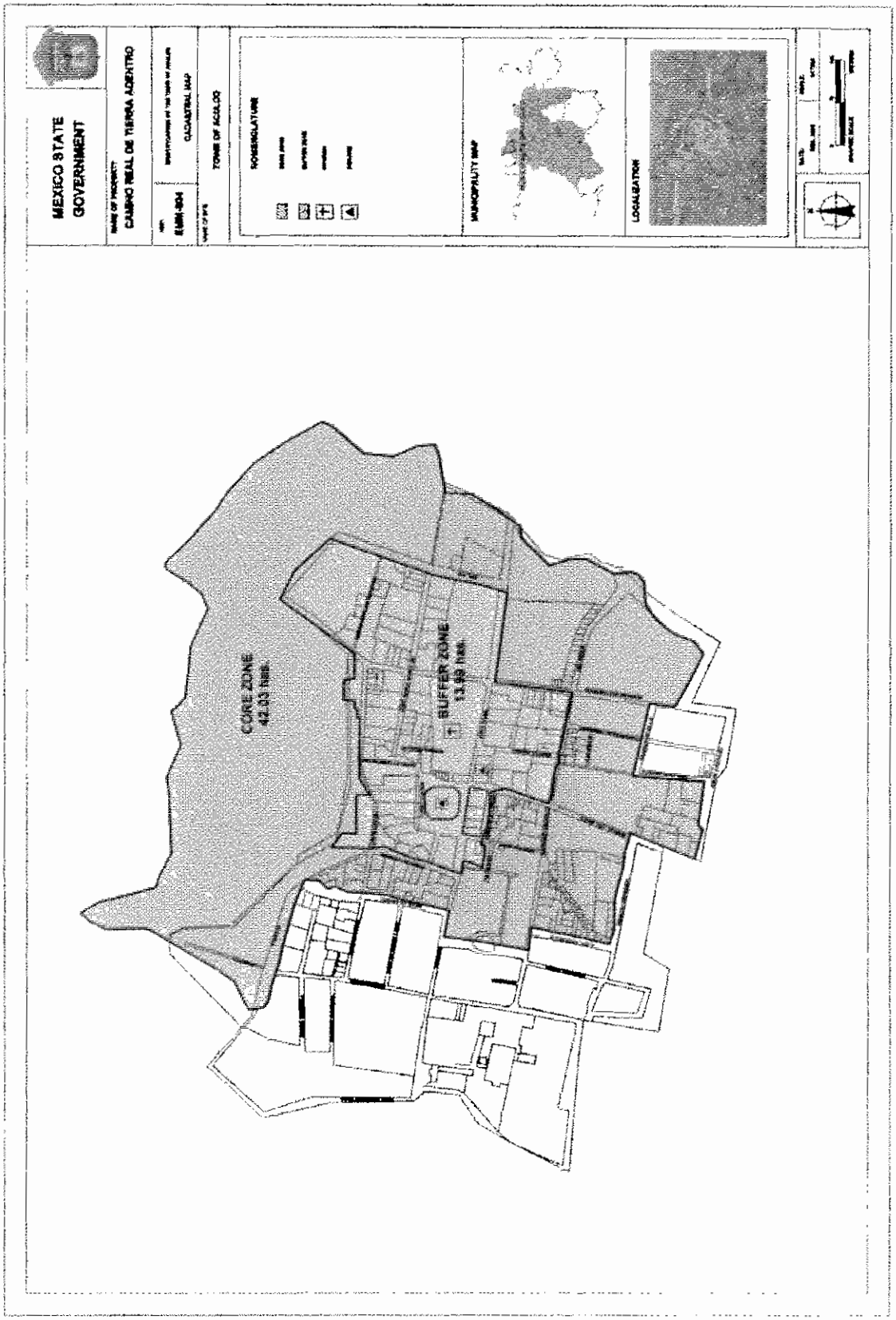


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STATE GOVERNMENT OF MEXICO
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
EMM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF MEXICO
NOMENCLATURE
SITES IN THE STATE OF MEXICO
WORLD HERITAGE SITE
ROAD OF CRTA
Town of Aculco
Bridge of Atongo
Former college of San Francisco Javier in Tepotzotlán
Pre-Hispanic City of Teotihuacan
STATE OF MEXICO
Historic Centre of Mexico City and Xochimilco
United States of America
Mexico
DATE:
DEC. 2008
SCALE
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GRPHIC SCALE

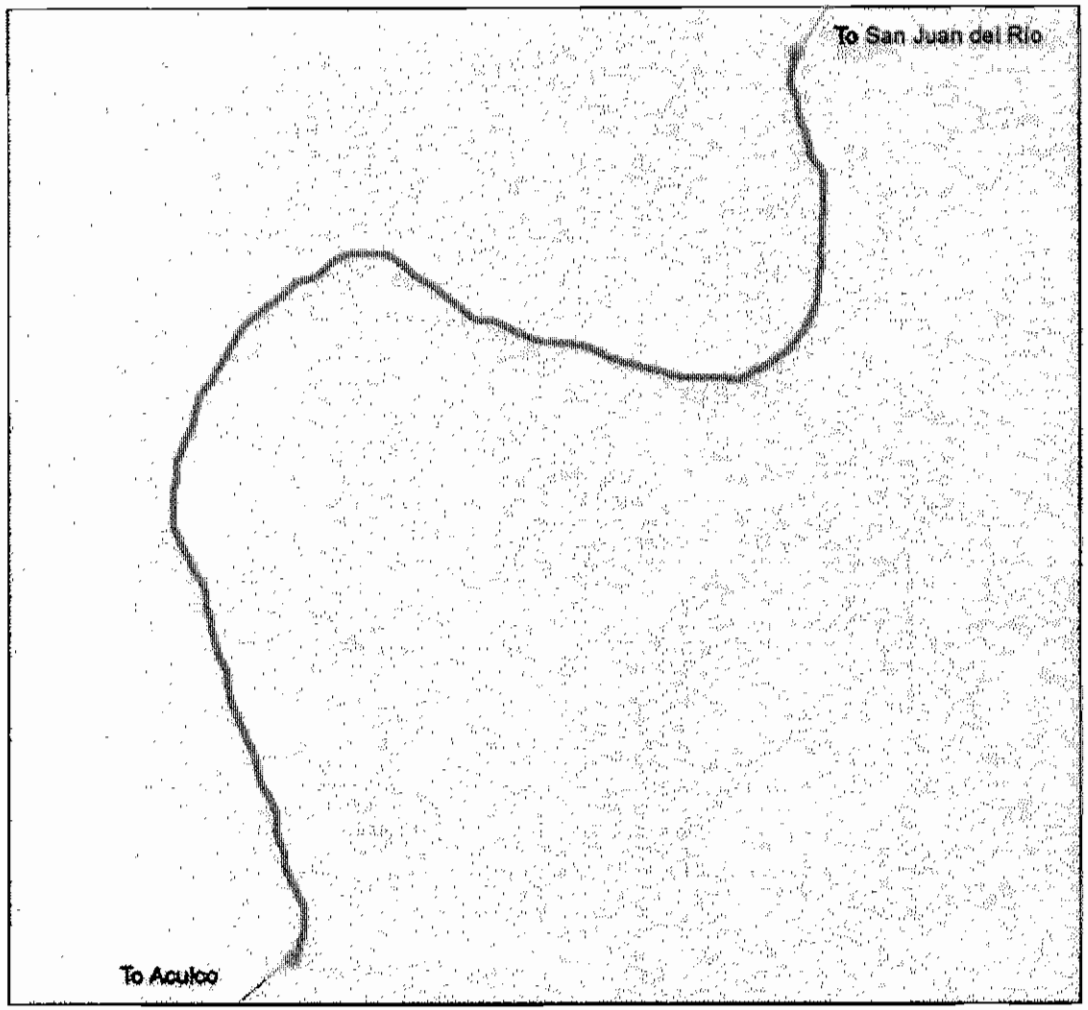


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STATE GOVERNMENT OF MEXICO

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	SECTION OF THE CAMINO REAL DE TIERRA ADENTRO BETWEEN ACULCO TO SAN JUAN DEL RIO
EMM-008	

Distance 6.950 km

Note: Buffer zone: 7.58 ha.
For more detail see map key EMM-009

MUNICIPALITY OF ACULCO

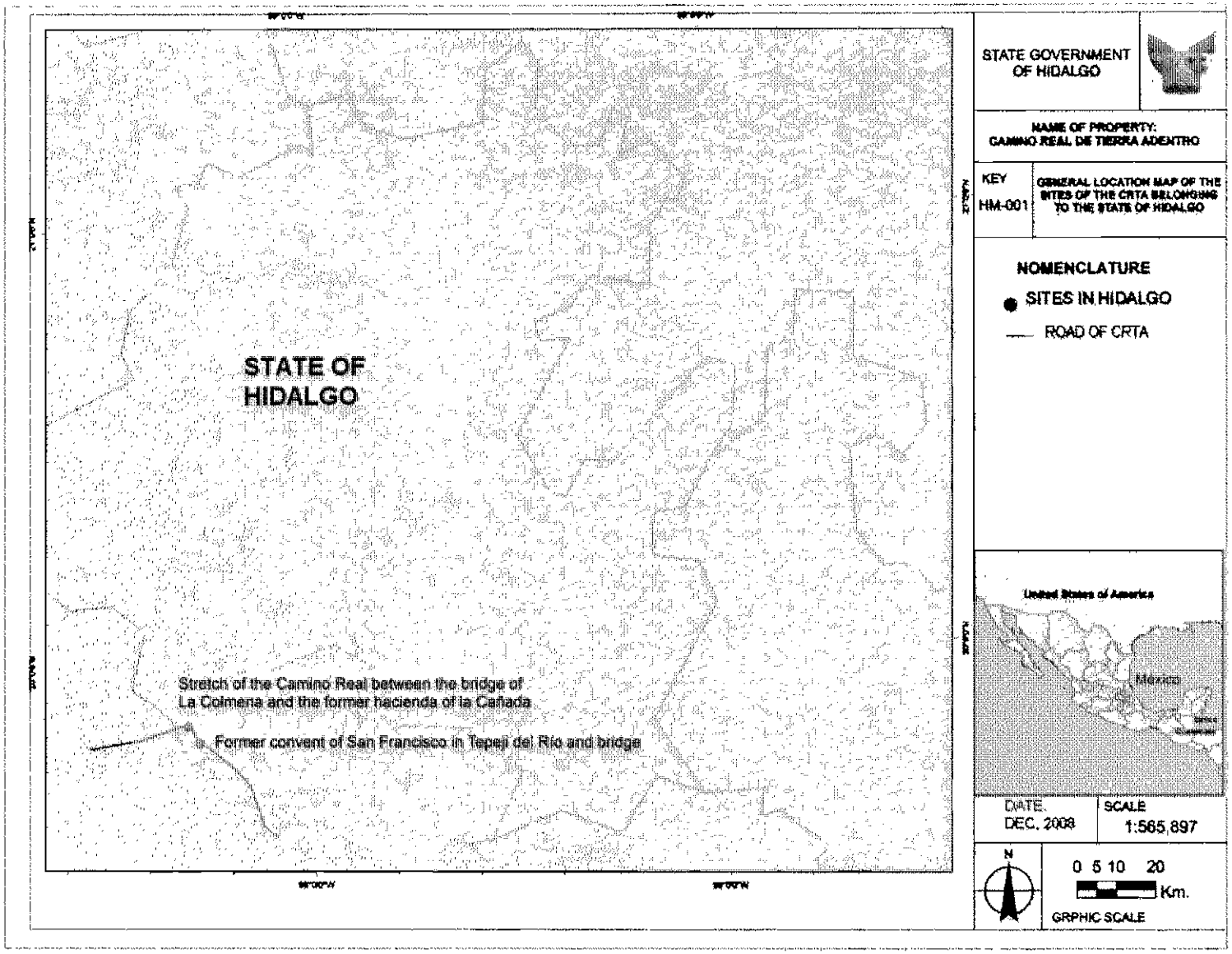
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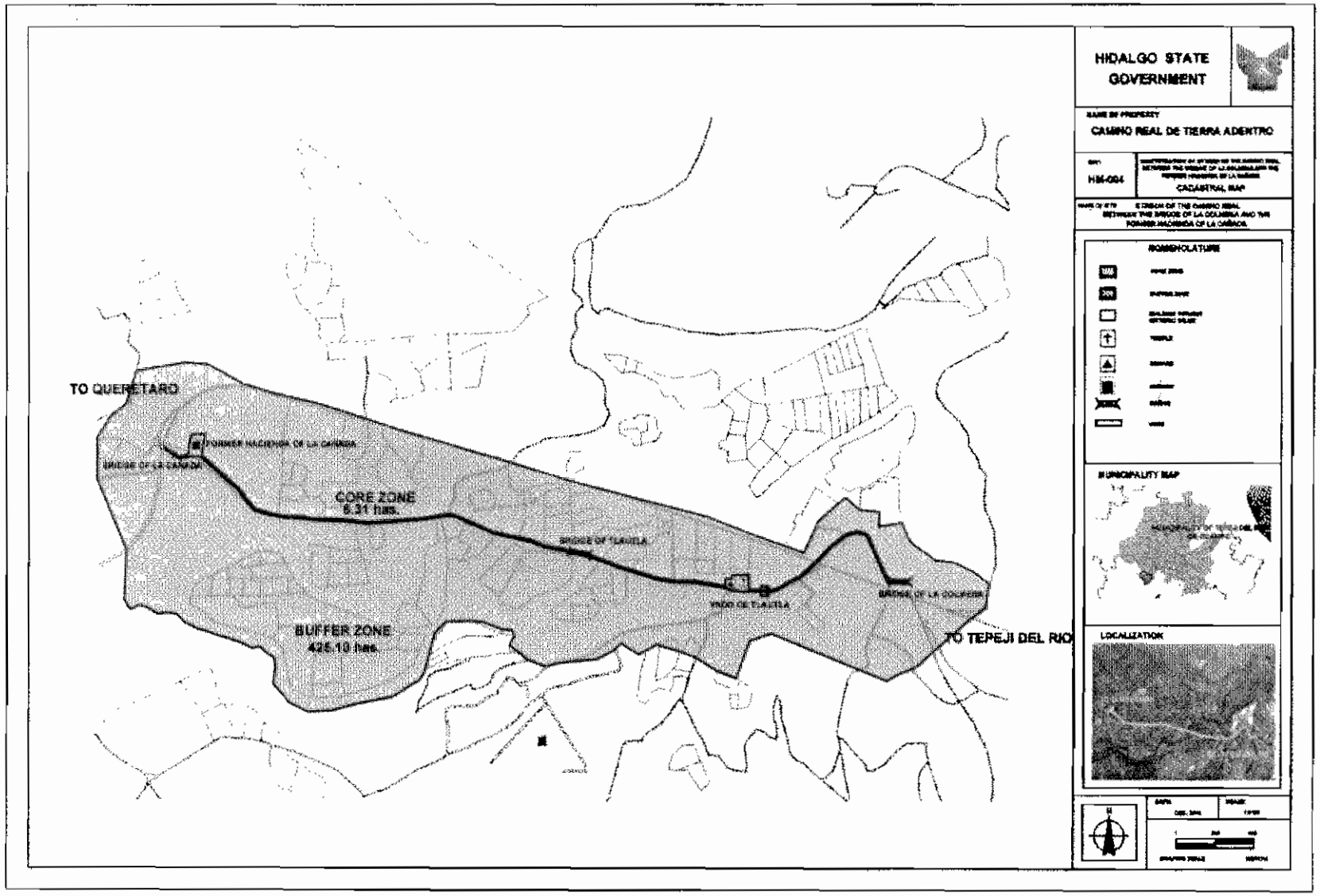
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GRPHIC SCALE

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STATE OF HIDALGO
Stretch of the Camino Real between the bridge of La Colmena and the former hacienda of la Cañada
Former convent of San Francisco in Tepeji del Río and bridge
STATE GOVERNMENT OF HIDALGO
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
HM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF HIDALGO
NOMENCLATURE
SITES IN HIDALGO
ROAD OF CRTA
United States of America
Mexico
DATE:
DEC. 2008
SCALE
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Km.
GRPHIC SCALE

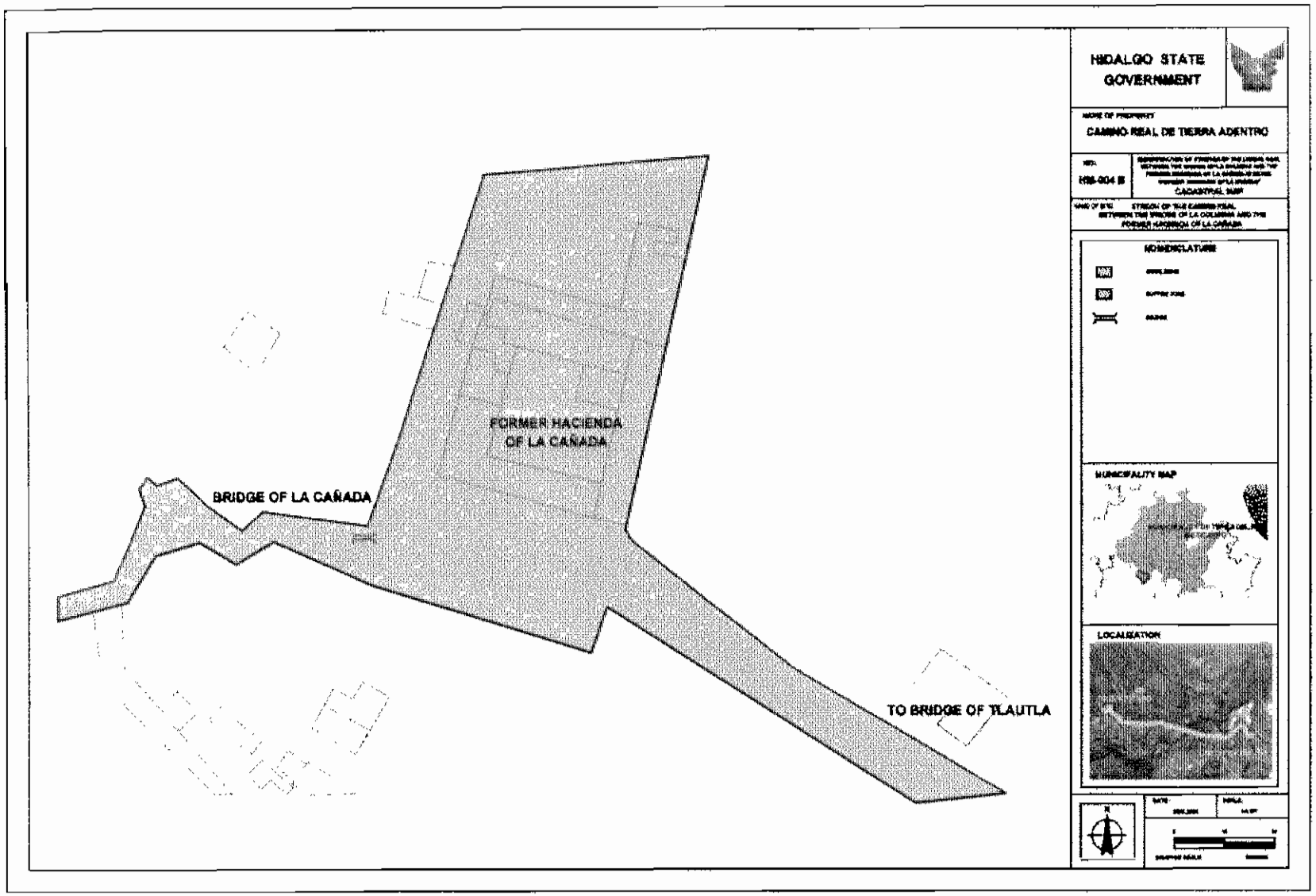
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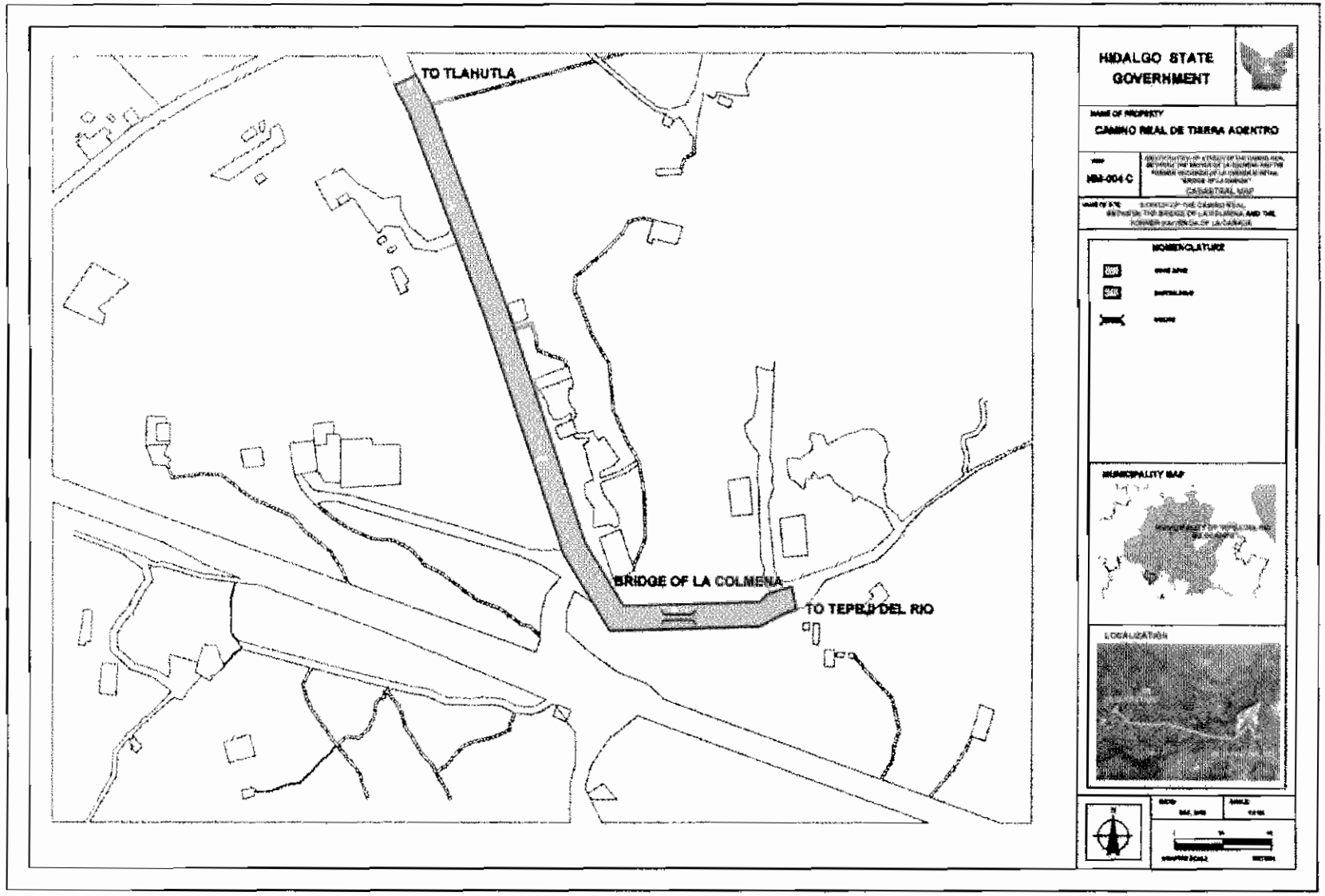


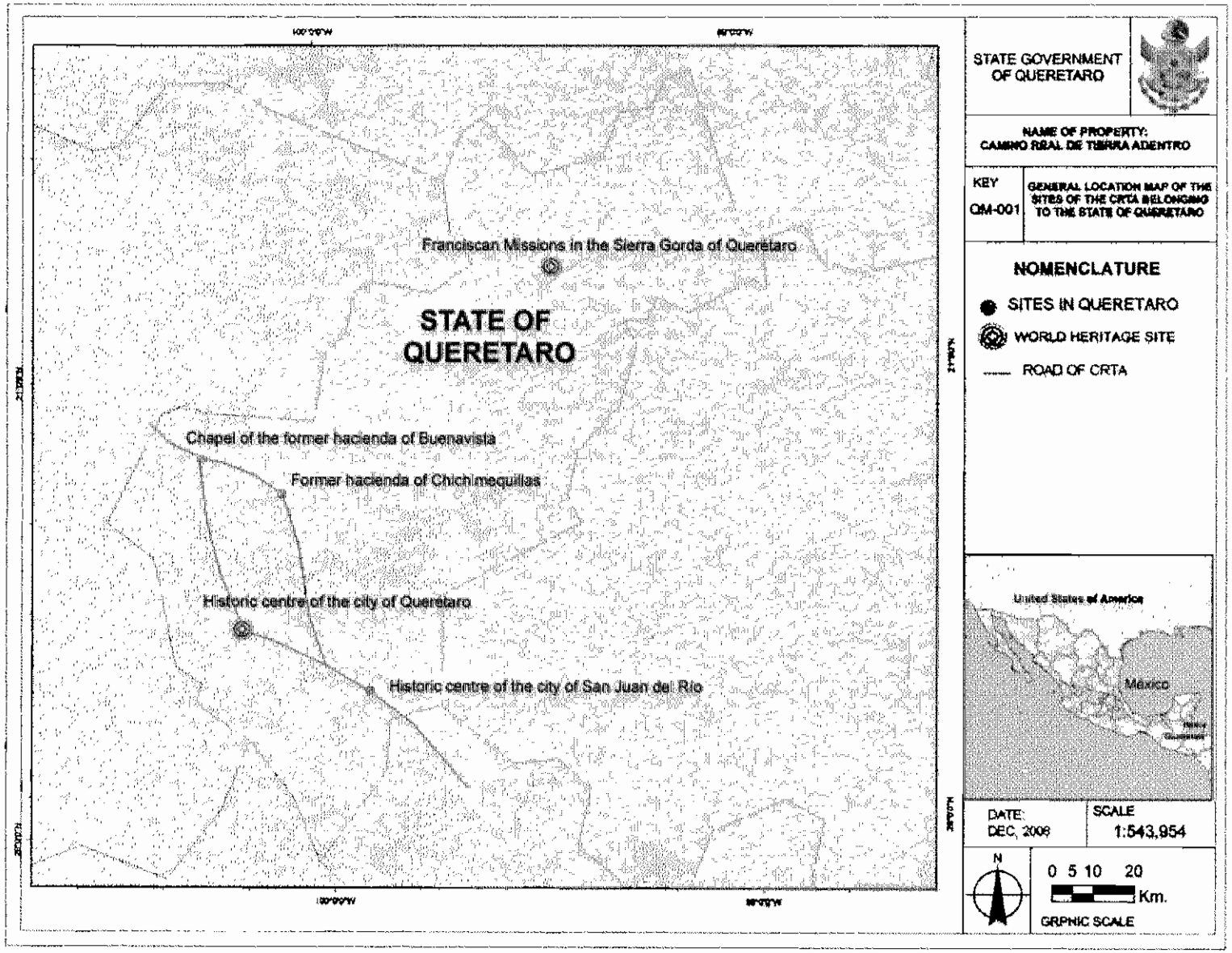
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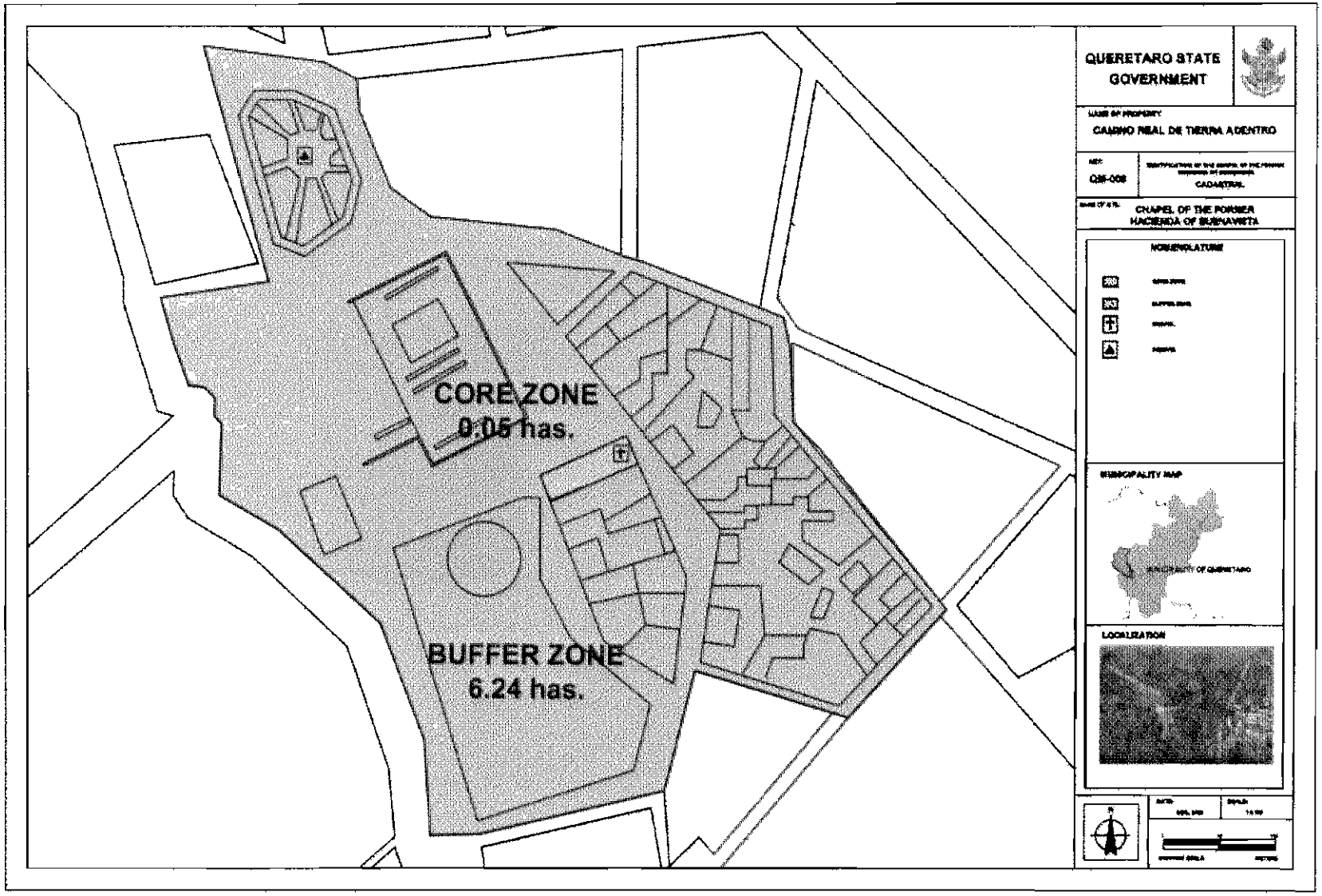
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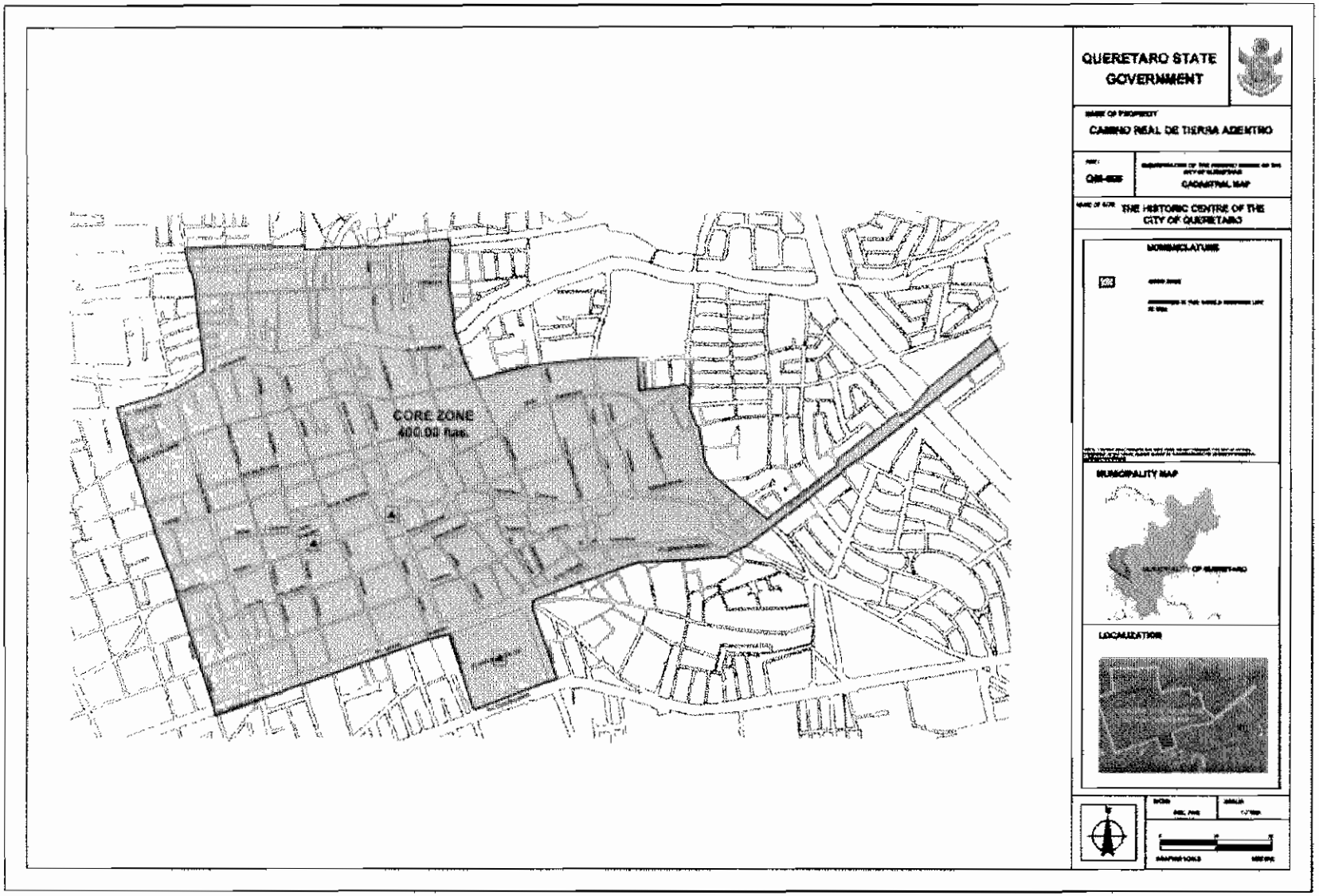

Franciscan Missions in the Sierra Gorda of Querétaro
STATE OF QUERETARO
Chapel of the former hacienda of Buenavista
Former hacienda of Chichimequillas
Historic centre of the city of Querétaro
Historic centre of the city of San Juan del Río
STATE GOVERNMENT OF QUERETARO
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
QM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF QUERETARO
NOMENCLATURE
SITES IN QUERETARO
WORLD HERITAGE SITE
ROAD OF CRTA
United States of America
México
DATE:
DEC, 2008
SCALE
1:543,954
N
0 5 10 20
Km.
GRPNIC SCALE

Exp LibroExSum.indd 38 1/26/09 8:05:10 AM

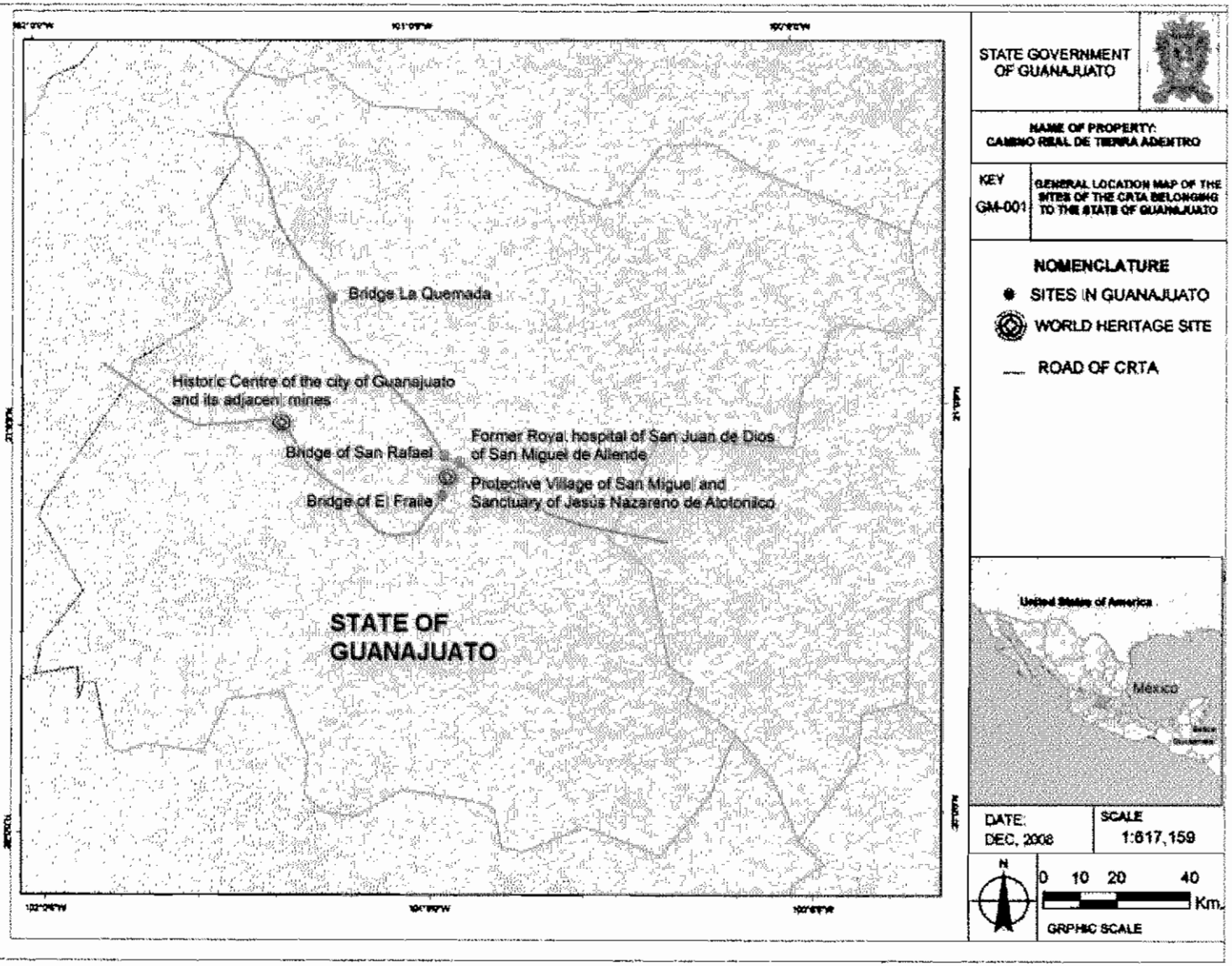
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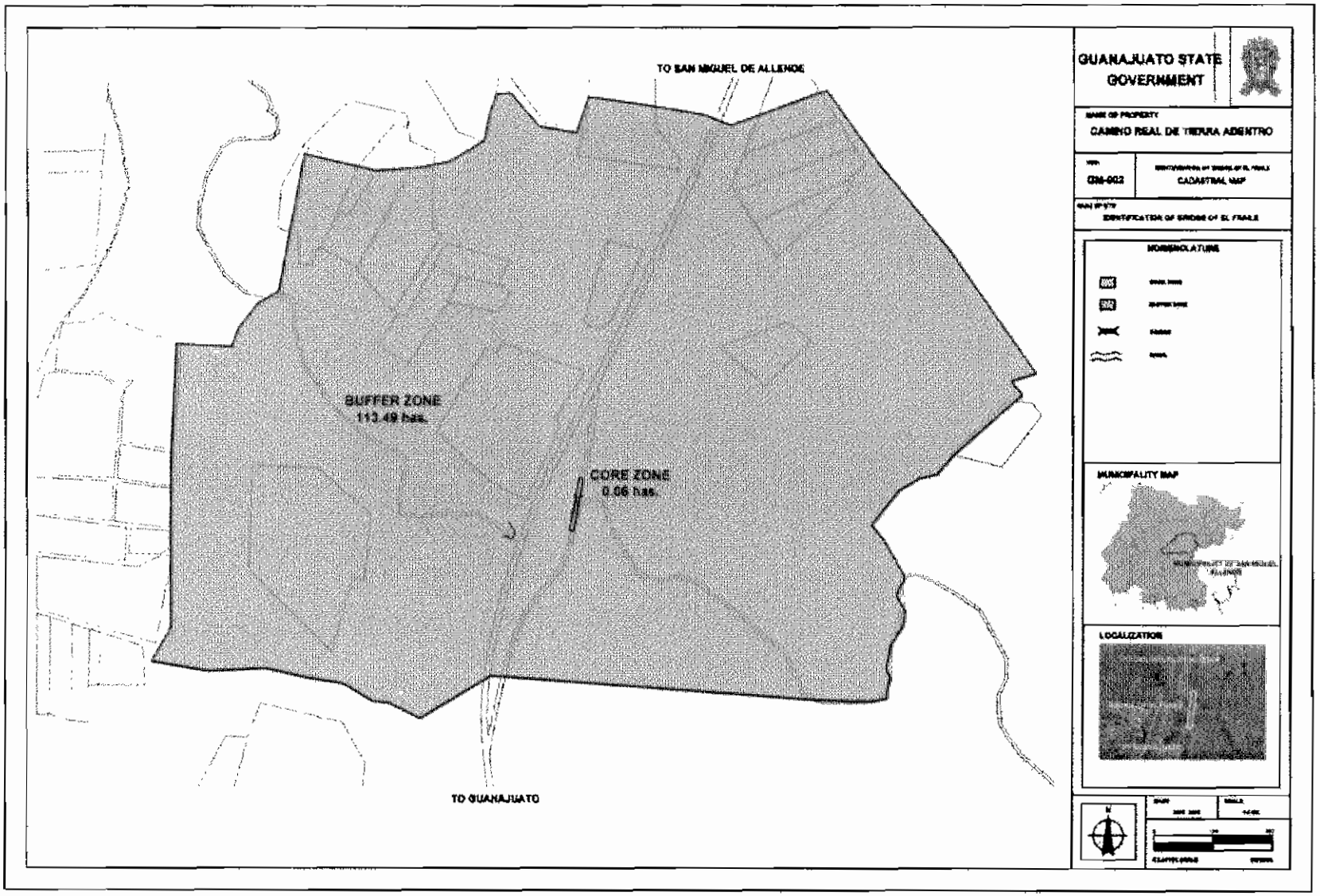


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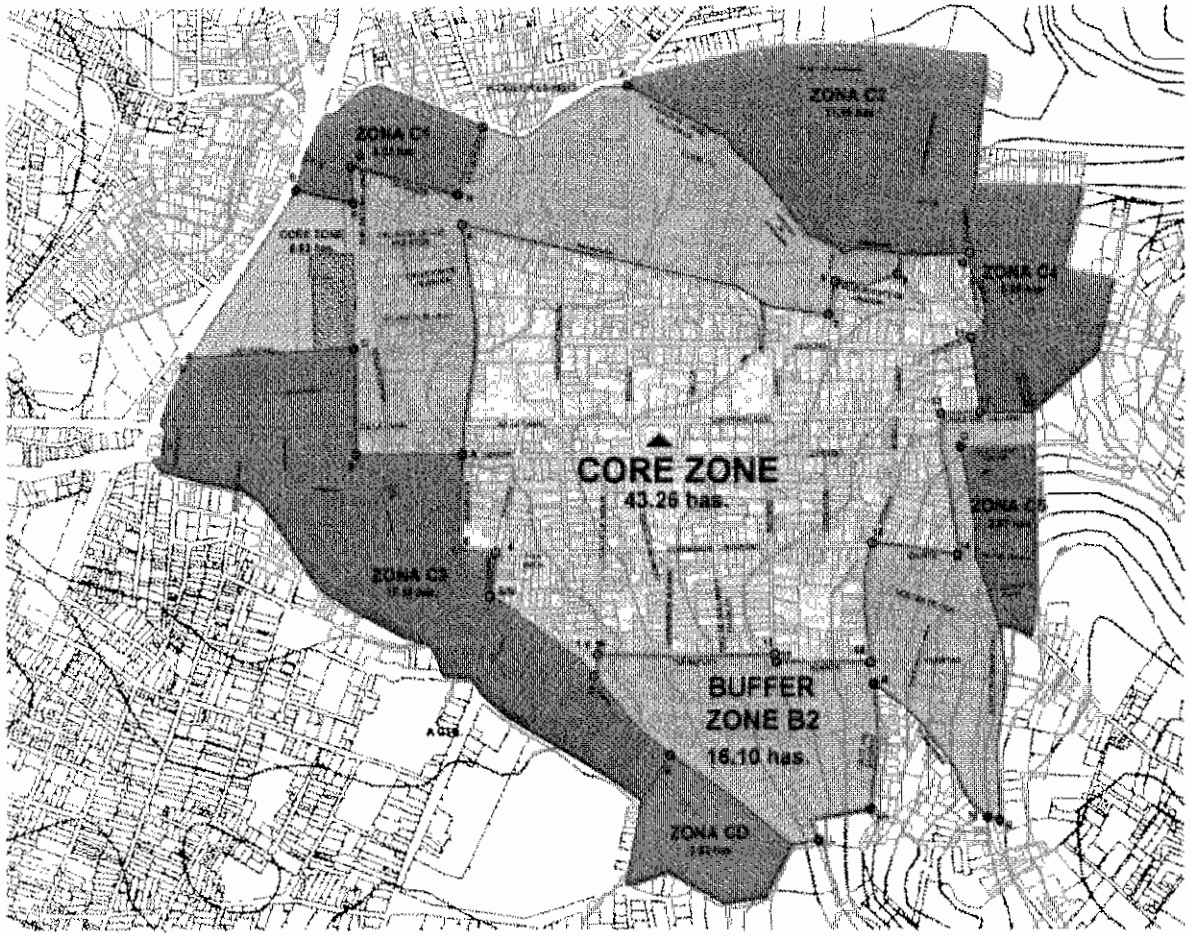


Exp LibroExSum.indd 44 1/26/09 6:05:25 AM


Bridge La Quemada
Historic Centre of the city of Guanajuato and its adjacent mines
Bridge of San Rafael
Former Royal hospital of San Juan de Dios of San Miguel de Allende
Protective Village of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco
Bridge of El Fraile
STATE OF GUANAJUATO
STATE GOVERNMENT OF GUANAJUATO
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
GM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF GUANAJUATO
NOMENCLATURE
SITES IN GUANAJUATO
WORLD HERITAGE SITE
ROAD OF CRTA
United States of America
México
DATE:
DEC, 2008
SCALE
1:617,159
N
0 10 20 40
Km.
GRPHIC SCALE



Exp LibroExSum.indd 48 1/26/09 6:05:32 AM



GUANAJUATO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

REF.
GSE-004

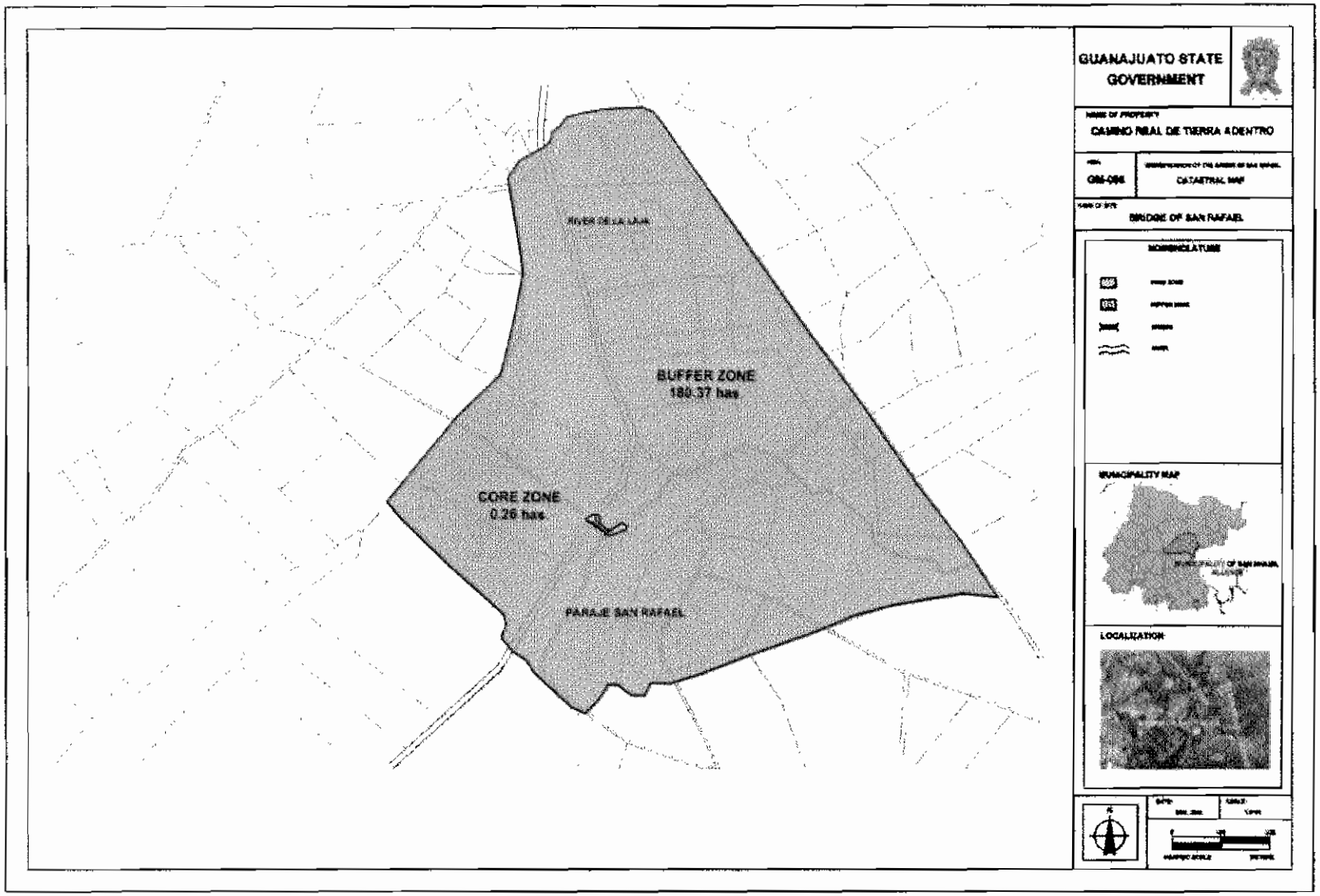
FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE

NOMENCLATURE

MUNICIPALITY MAP

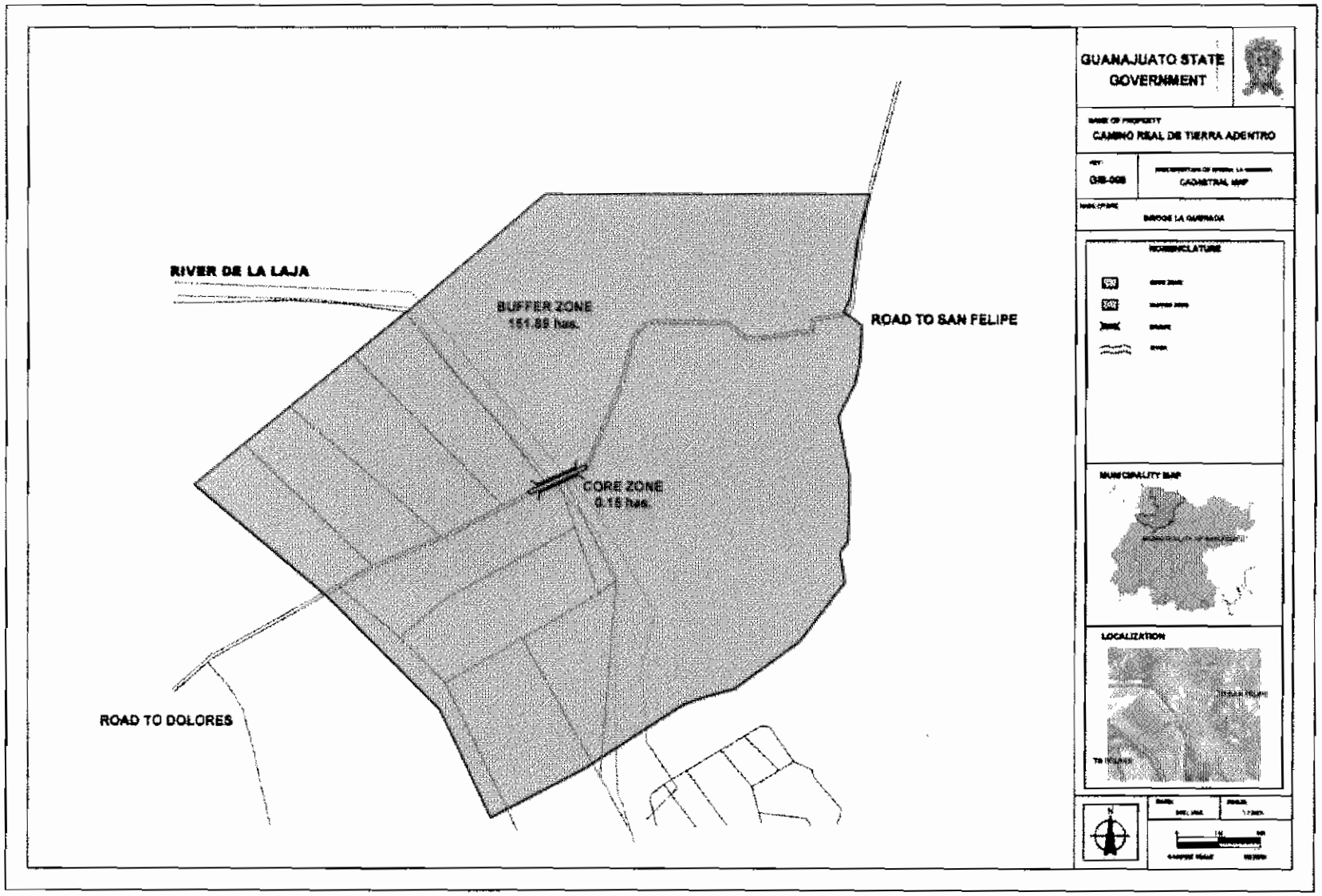
LOCALIZATION

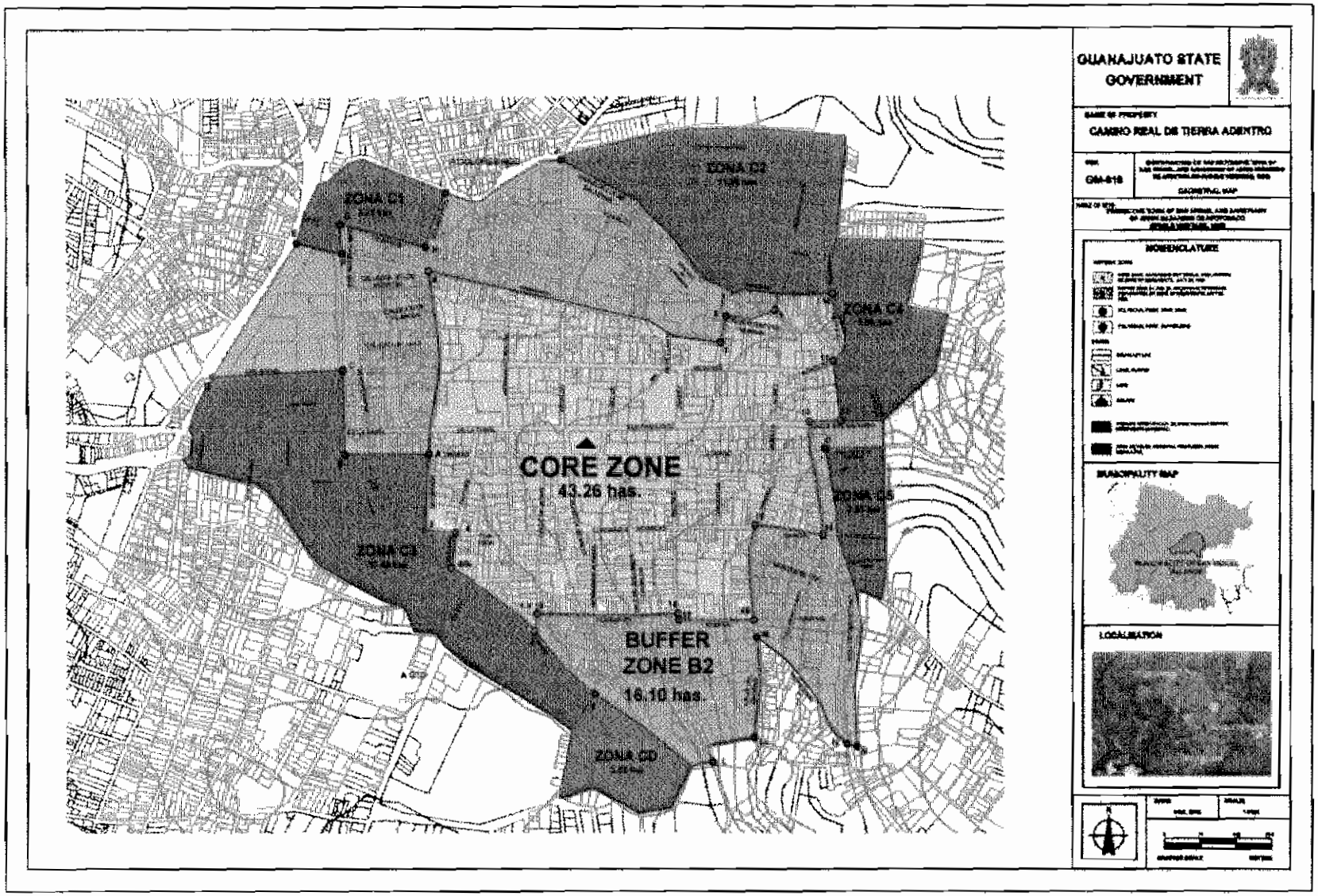
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Exp LibroExSum.indd 52 1/20/09 6:05:42 AM

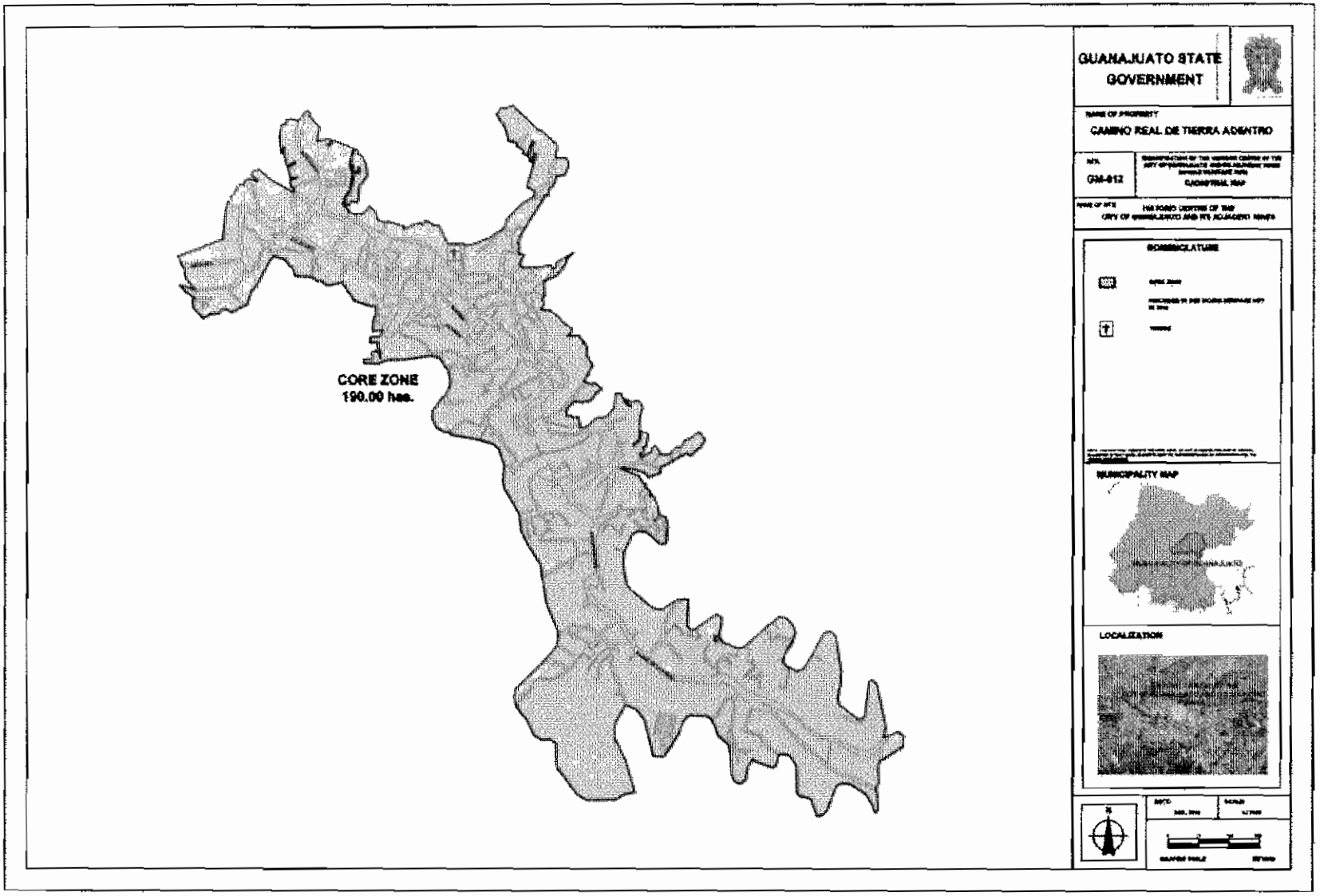
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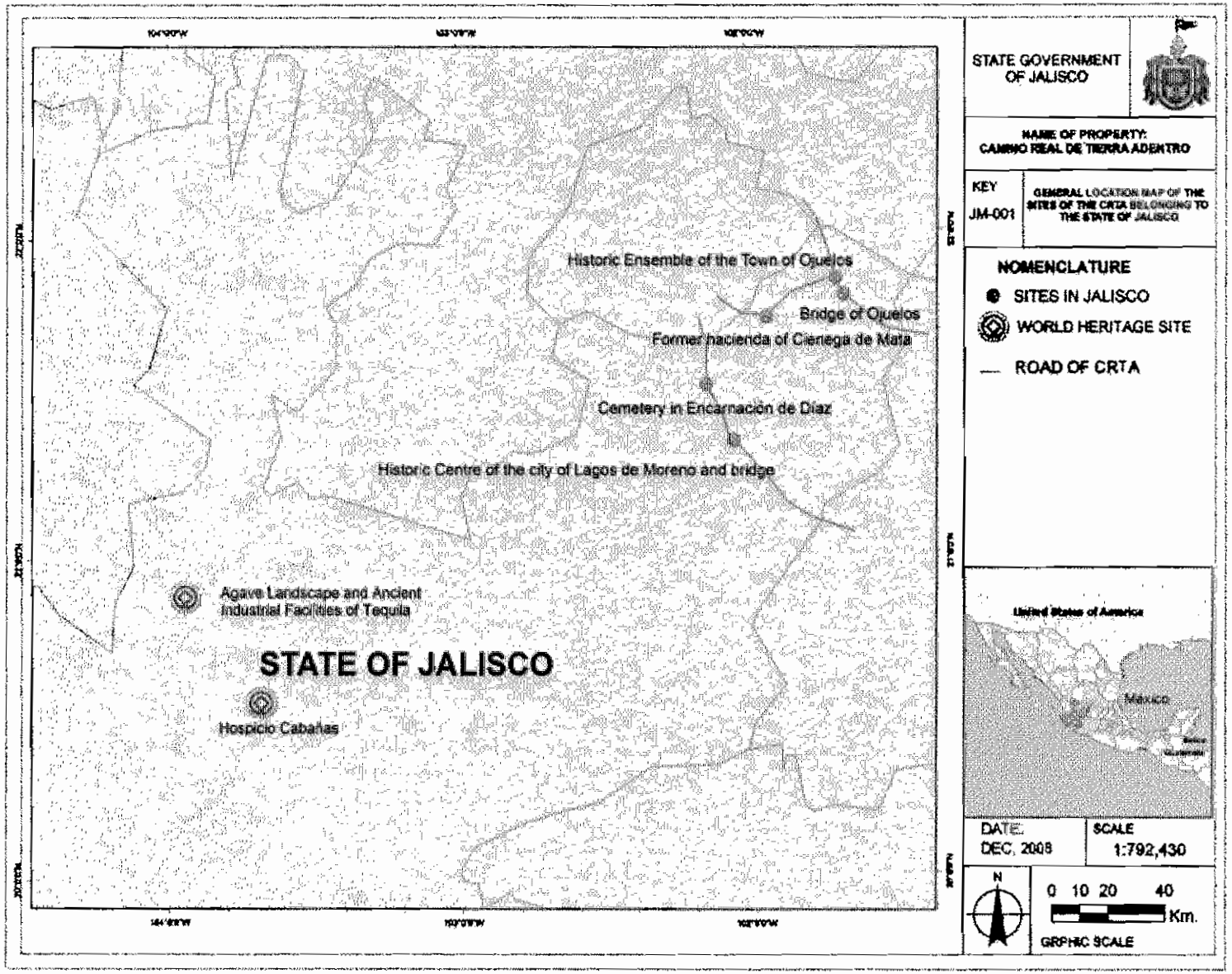




Exp LibroExSum.indd 56 1/26/09 6:05:52 AM

Exp LibroEnSum.indd 58 1/28/09 6:05:57 AM

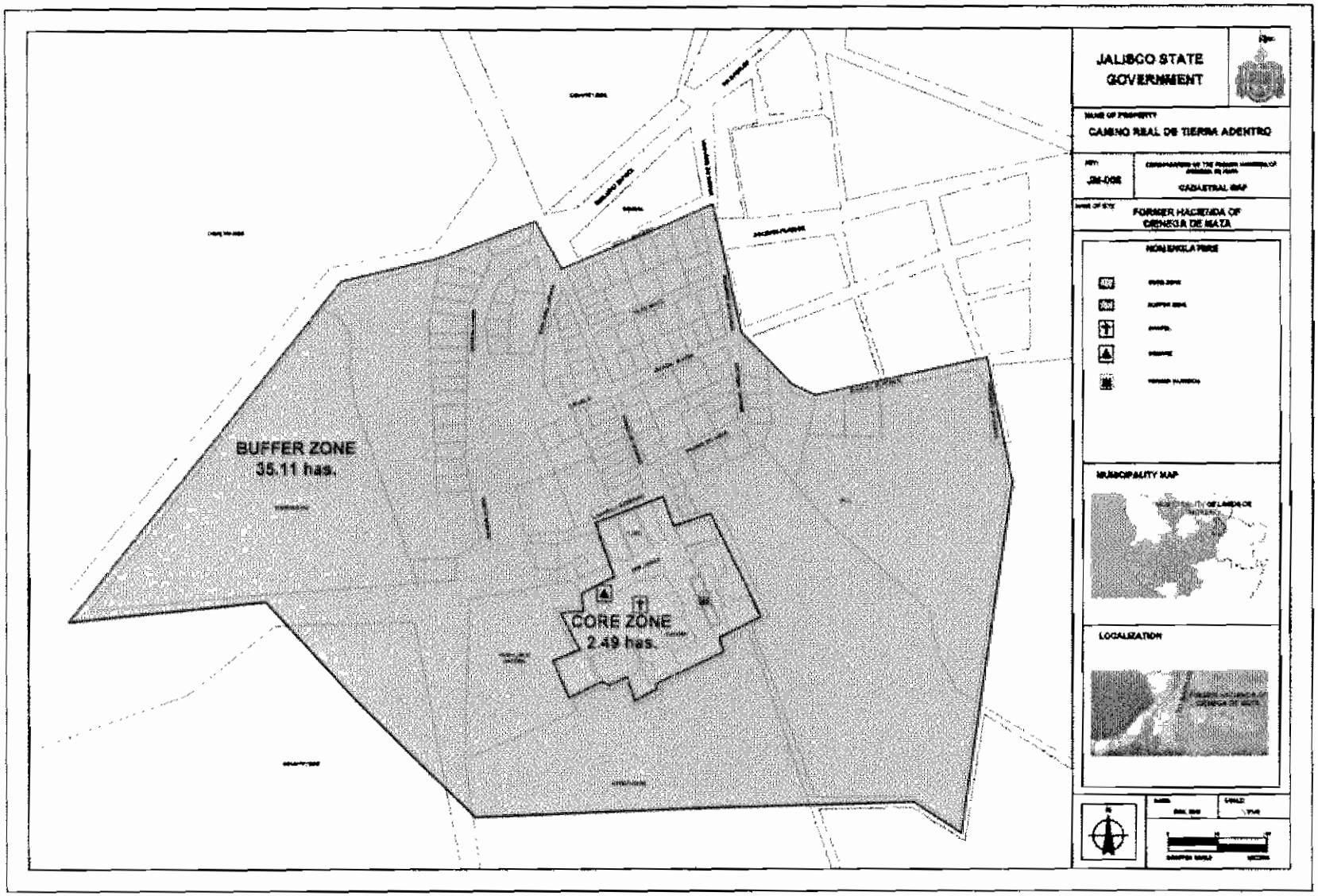



Historic Ensemble of the Town of Quelos
Bridge of Quelos
Former hacienda of Cienega de Mata
Cemetery in Encarnación de Díaz
Historic Centre of the city of Lagos de Moreno and bridge
Agave Landscape and Ancient Industrial Facilities of Tequila
STATE OF JALISCO
Hospicio Cabañas
STATE GOVERNMENT OF JALISCO
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
JM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF JALISCO
NOMENCLATURE
SITES IN JALISCO
WORLD HERITAGE SITE
ROAD OF CRTA
United States of America
Mexico
DATE:
DEC. 2008
SCALE
1:792,430
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0 10 20 40
Km.
GRPHIC SCALE

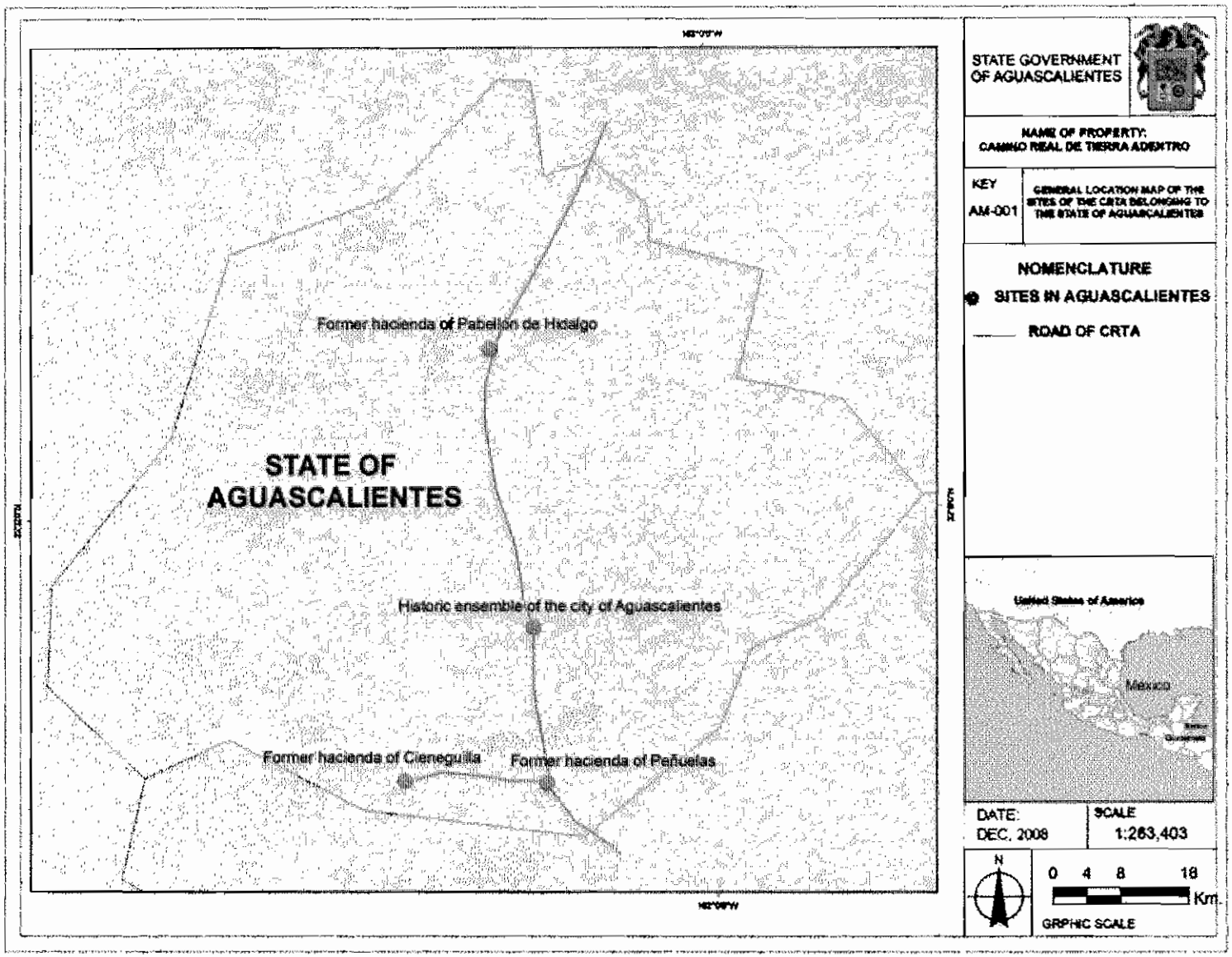
Exp LibroExSum.indd 62 1/26/09 8:06:04 AM

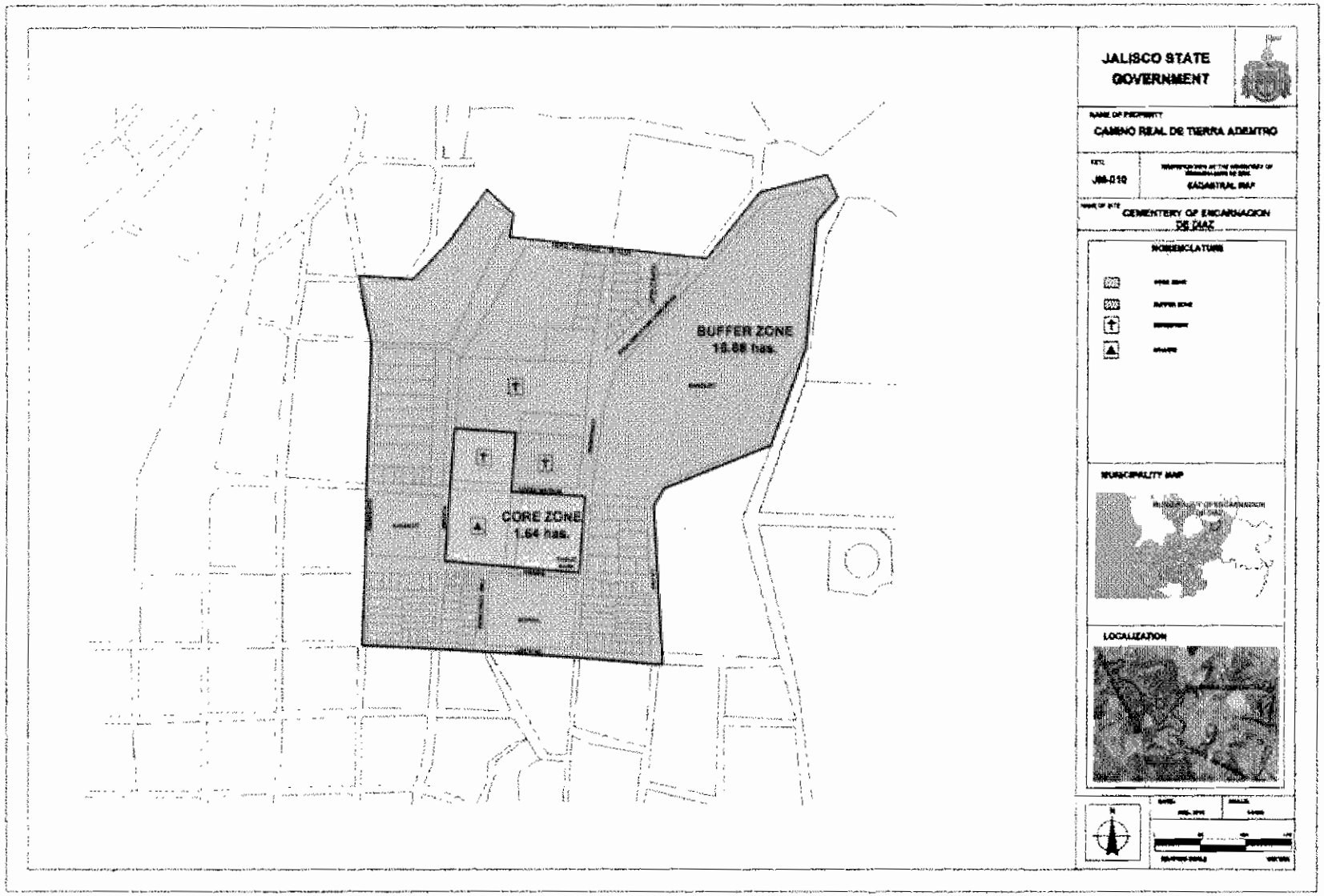
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Exp LibroExSum.indd 66 1/26/09 6:06:14 AM



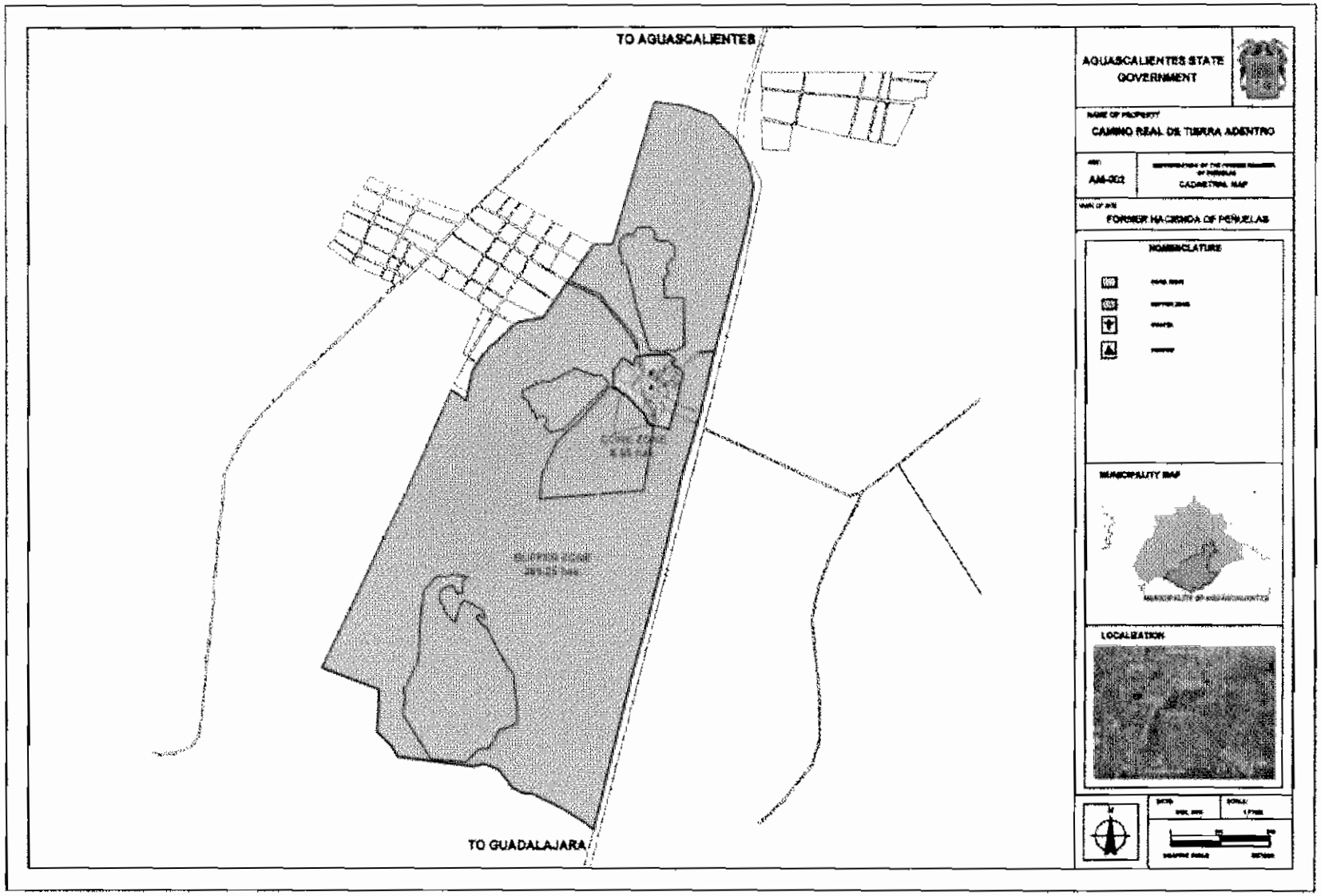
Exp LibroExSum.indd 08 1/29/09 8:06:19 AM


STATE OF AGUASCALIENTES
Former hacienda of Pabellón de Hidalgo
Historic ensemble of the city of Aguascalientes
Former hacienda of Cieneguilla
Former hacienda of Peñuelas
STATE GOVERNMENT OF AGUASCALIENTES
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
AM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF AGUASCALIENTES
NOMENCLATURE
SITES IN AGUASCALIENTES
ROAD OF CRTA
United States of America
Mexico
DATE:
DEC. 2008
SCALE
1:263,403
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Km.
GRPHIC SCALE

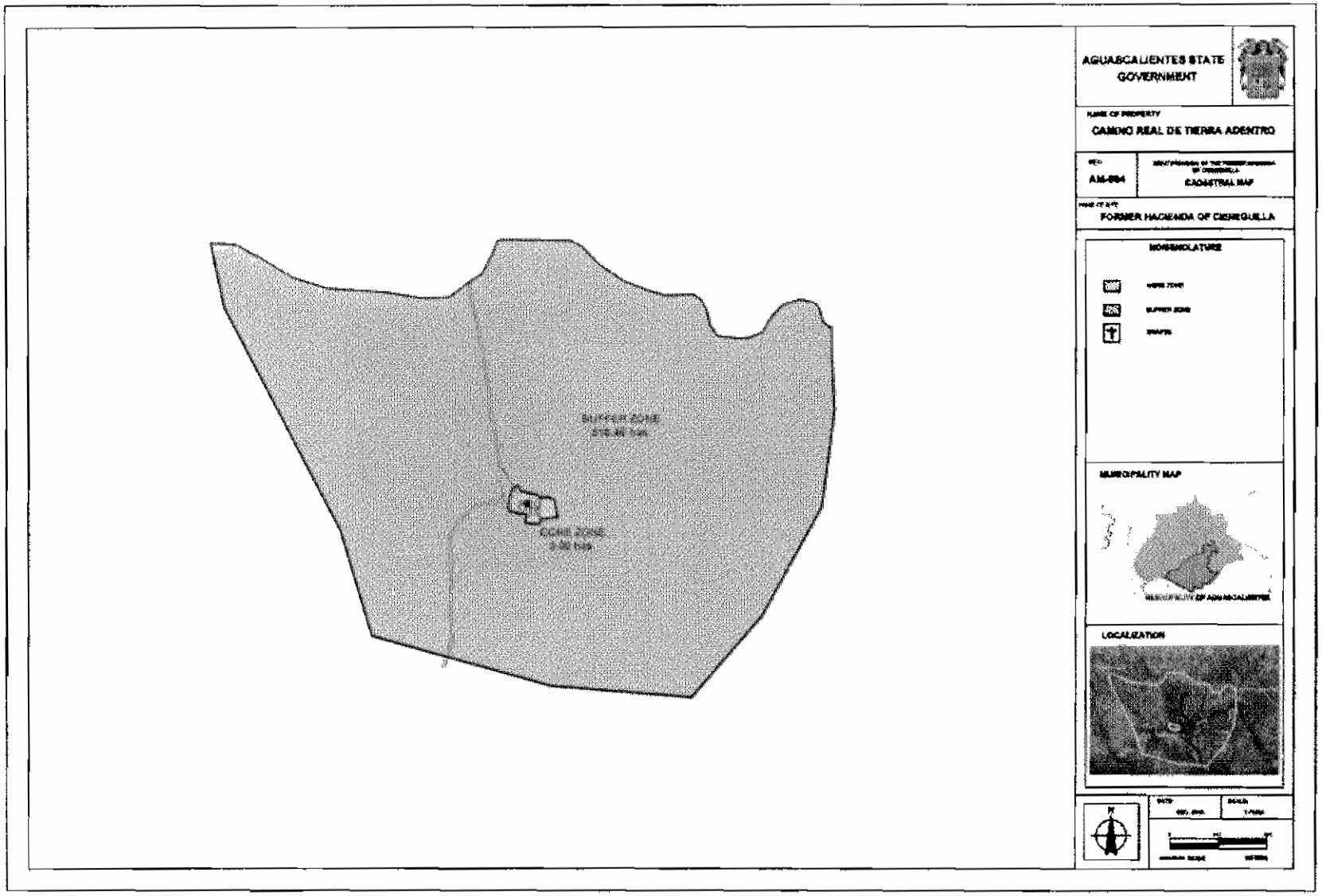


Exp Libro Es Sum.indd 70 1/26/09 6:06:23 AM

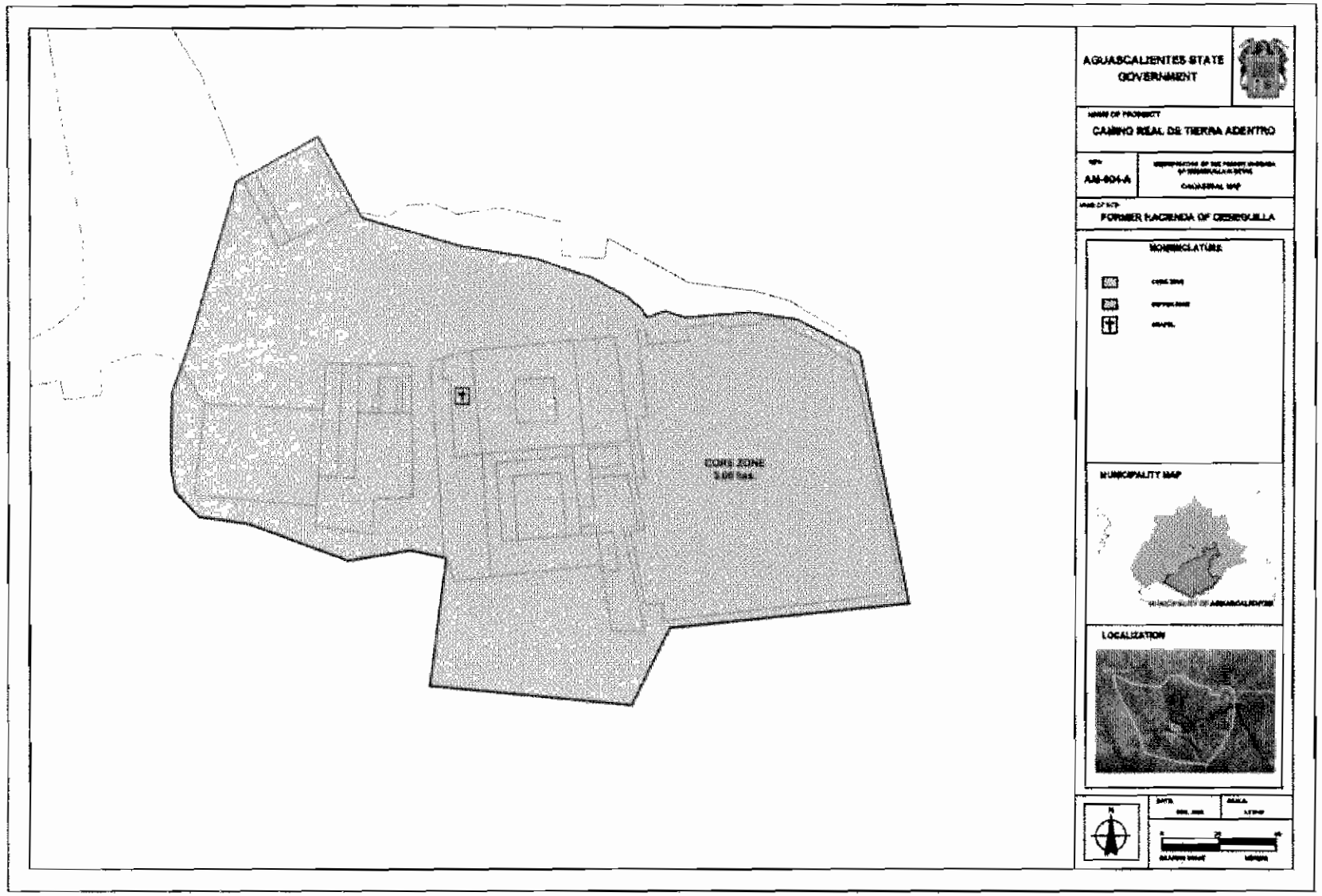
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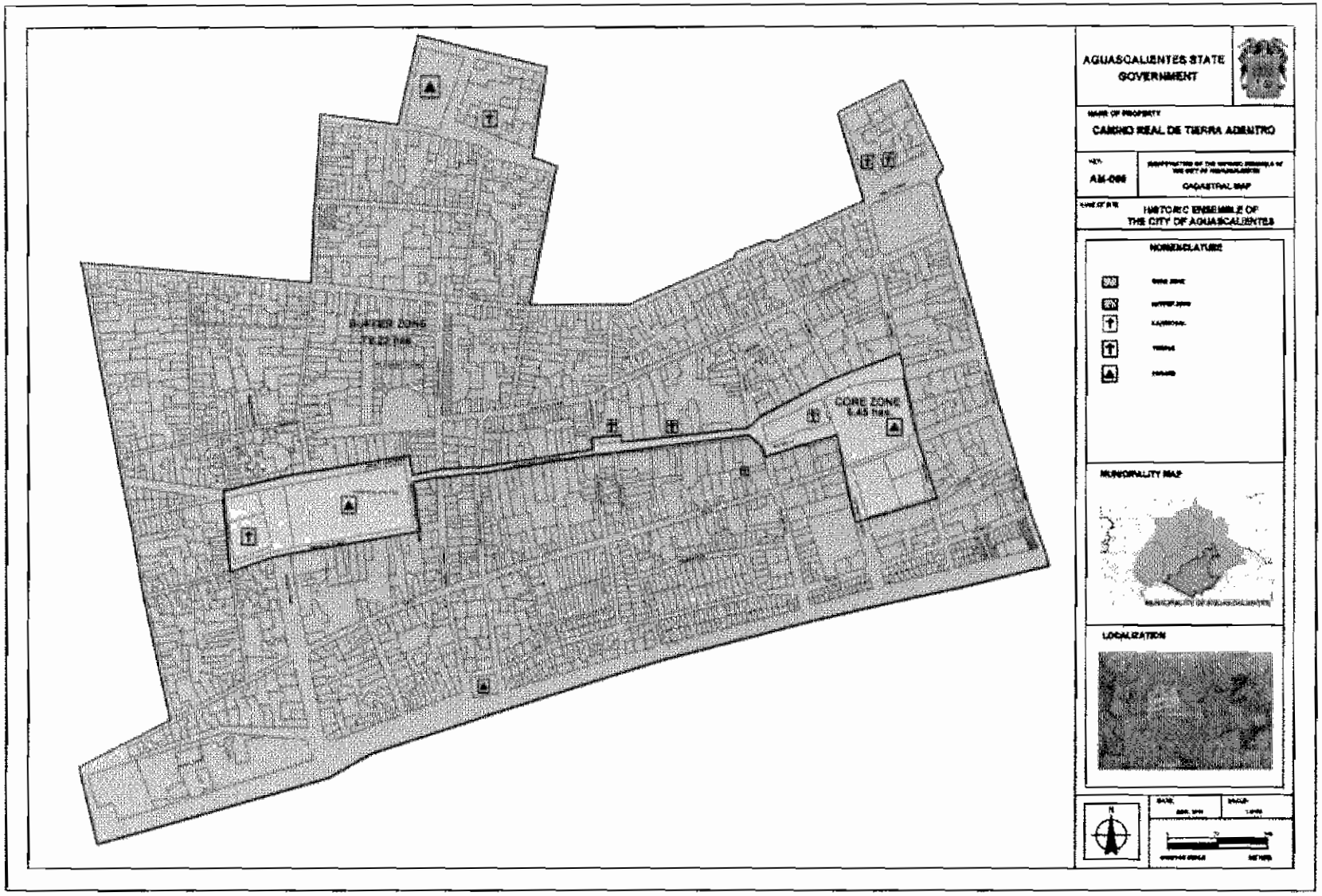
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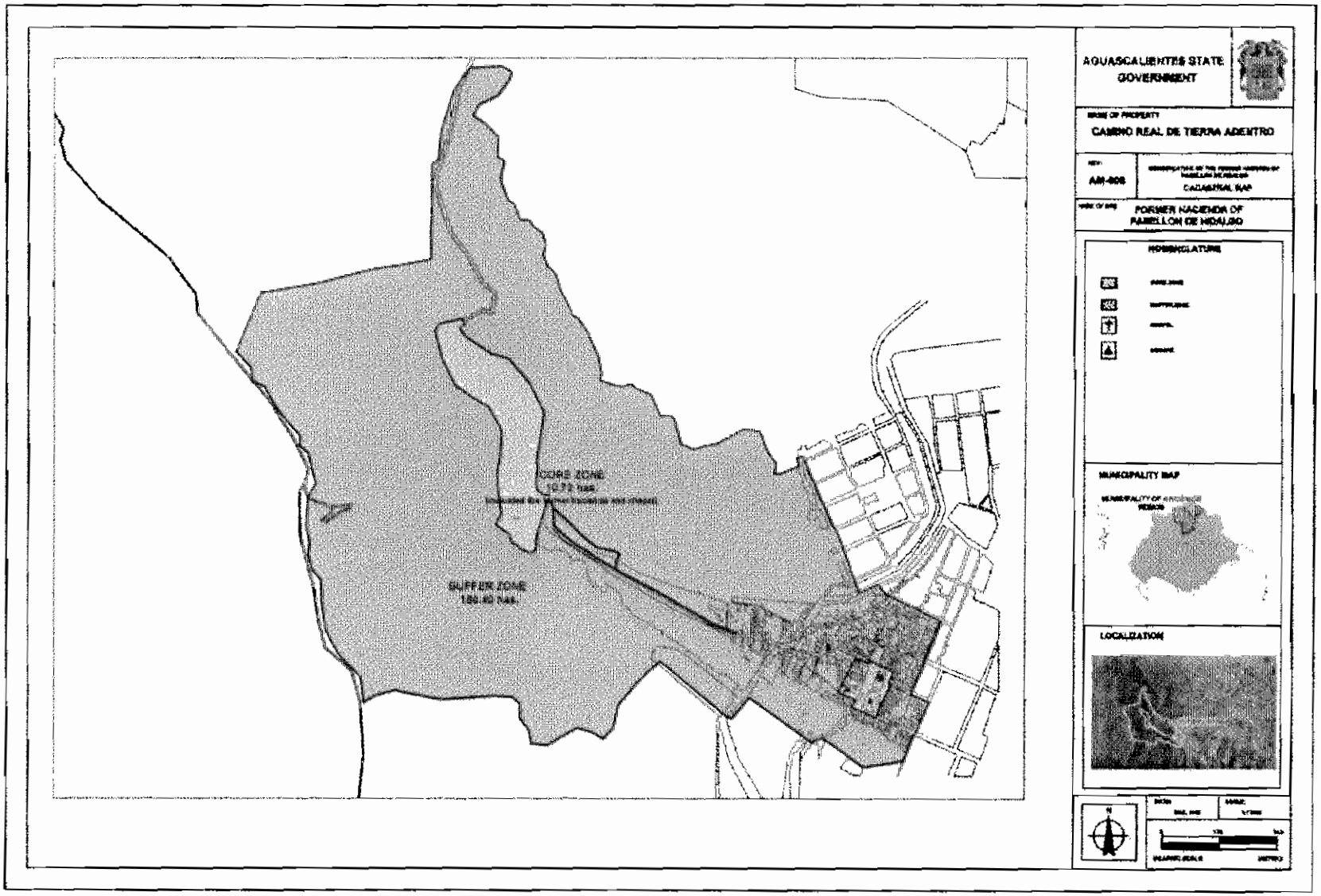
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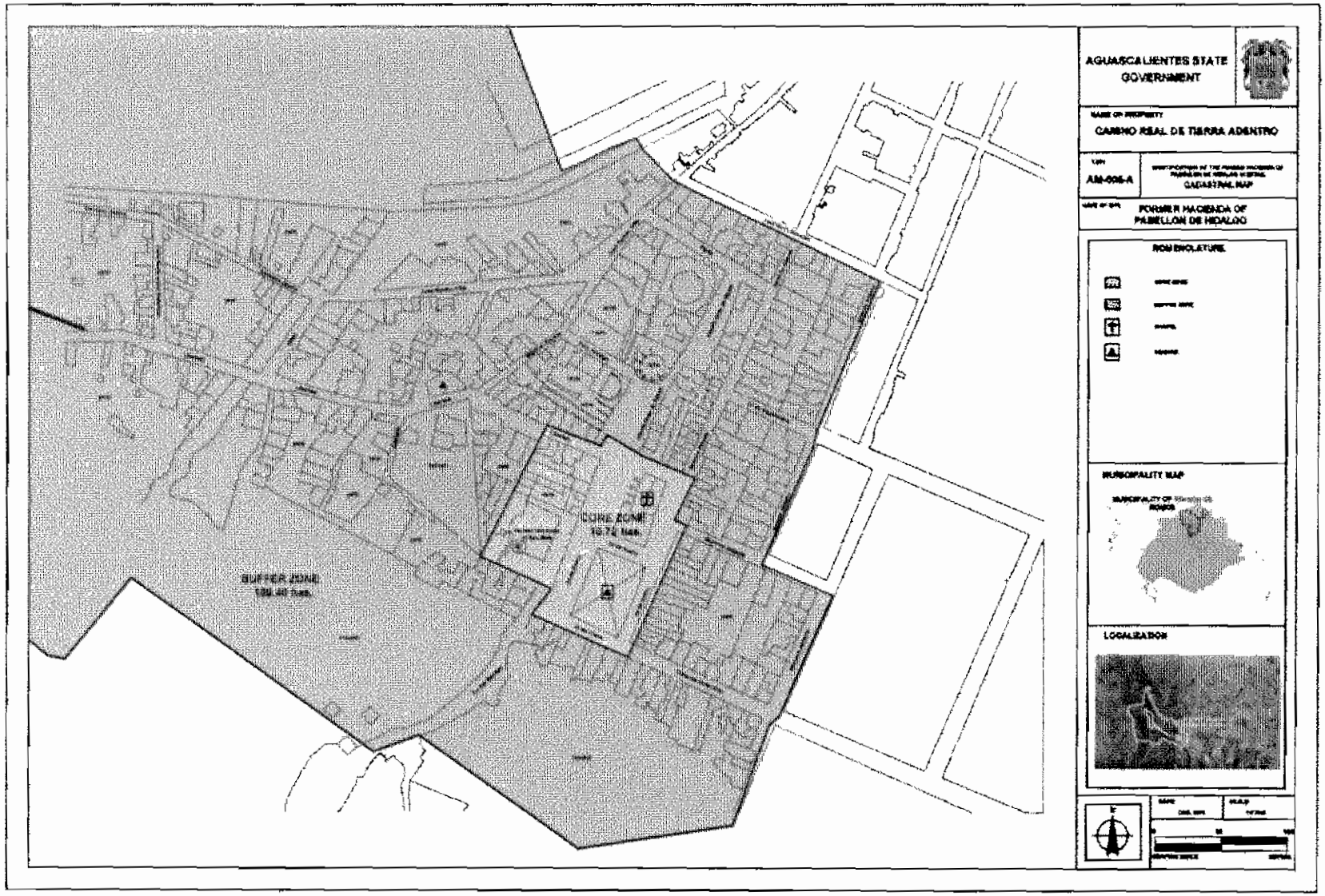
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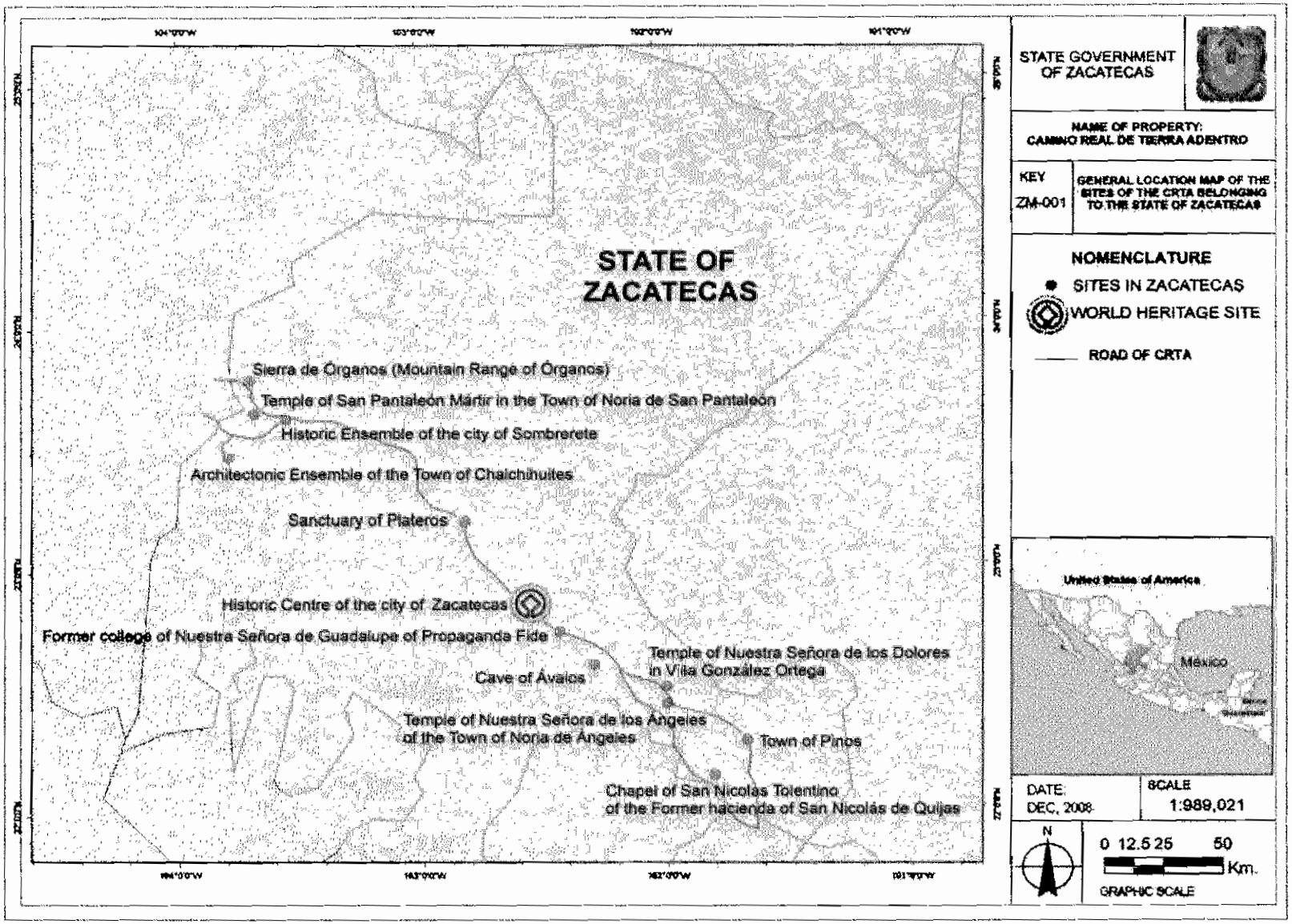
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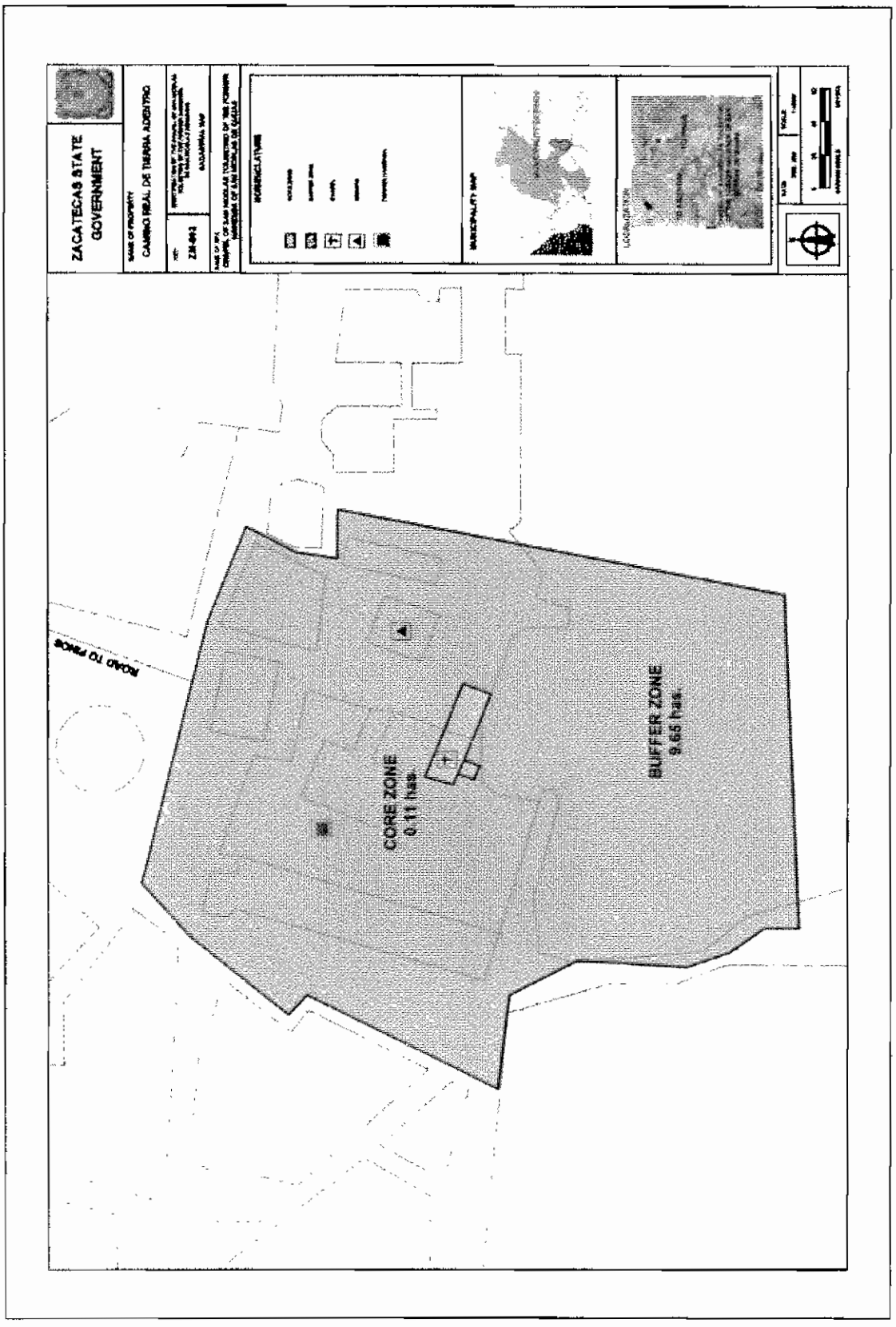


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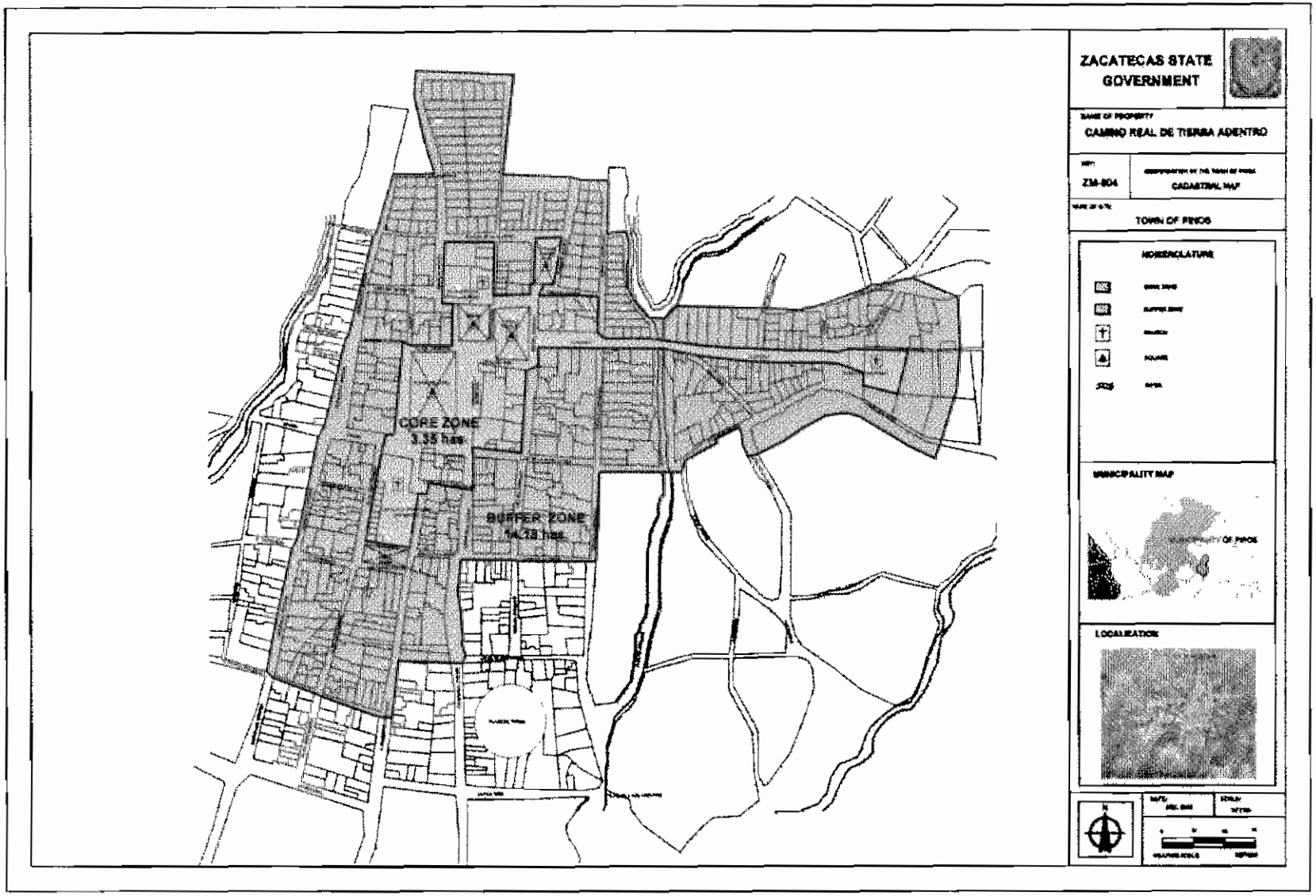


Exp Libro Ex Sum.indd 85 1/26/09 8:06:55 AM


STATE OF ZACATECAS
Sierra de Órganos (Mountain Range of Órganos)
Temple of San Pantaleón Mártir in the Town of Noria de San Pantaleón
Historic Ensemble of the city of Sombrerete
Architectonic Ensemble of the Town of Chalchihuites
Sanctuary of Plateros
Historic Centre of the city of Zacatecas
Former college of Nuestra Señora de Guadalupe of Propaganda Fide
Cave of Ávalos
Temple of Nuestra Señora de los Dolores in Villa González Ortega
Temple of Nuestra Señora de los Angeles of the Town of Noria de Ángeles
Town of Pinos
Chapel of San Nicolás Tolentino of the Former hacienda of San Nicolás de Quijas
STATE GOVERNMENT OF ZACATECAS
NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO
KEY
ZM-001
GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING TO THE STATE OF ZACATECAS
NOMENCLATURE
SITES IN ZACATECAS
WORLD HERITAGE SITE
ROAD OF CRTA
United States of America
México
DATE:
DEC, 2008
SCALE
1:989,021
N
0 12.5 25 50
Km.
GRAPHIC SCALE

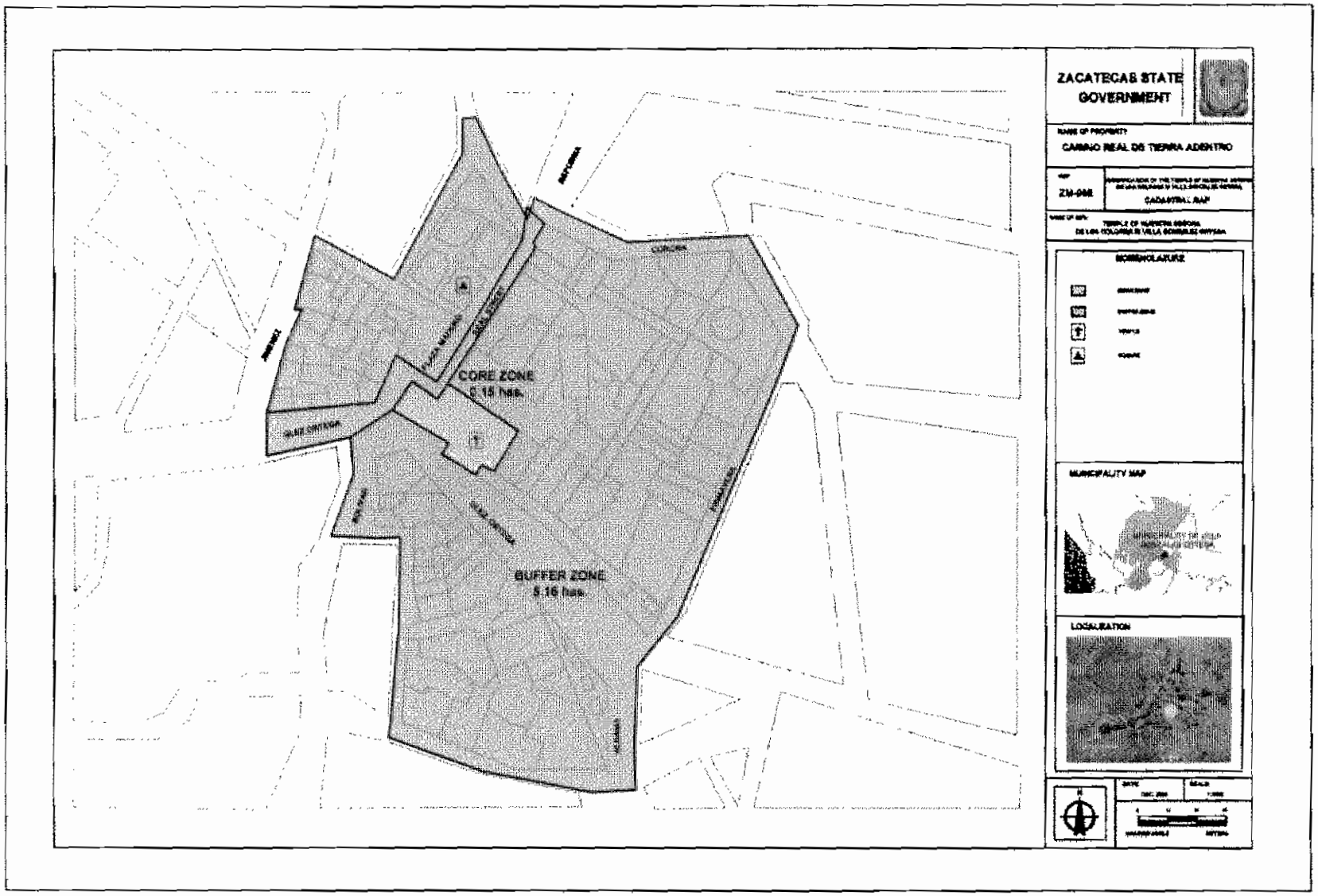


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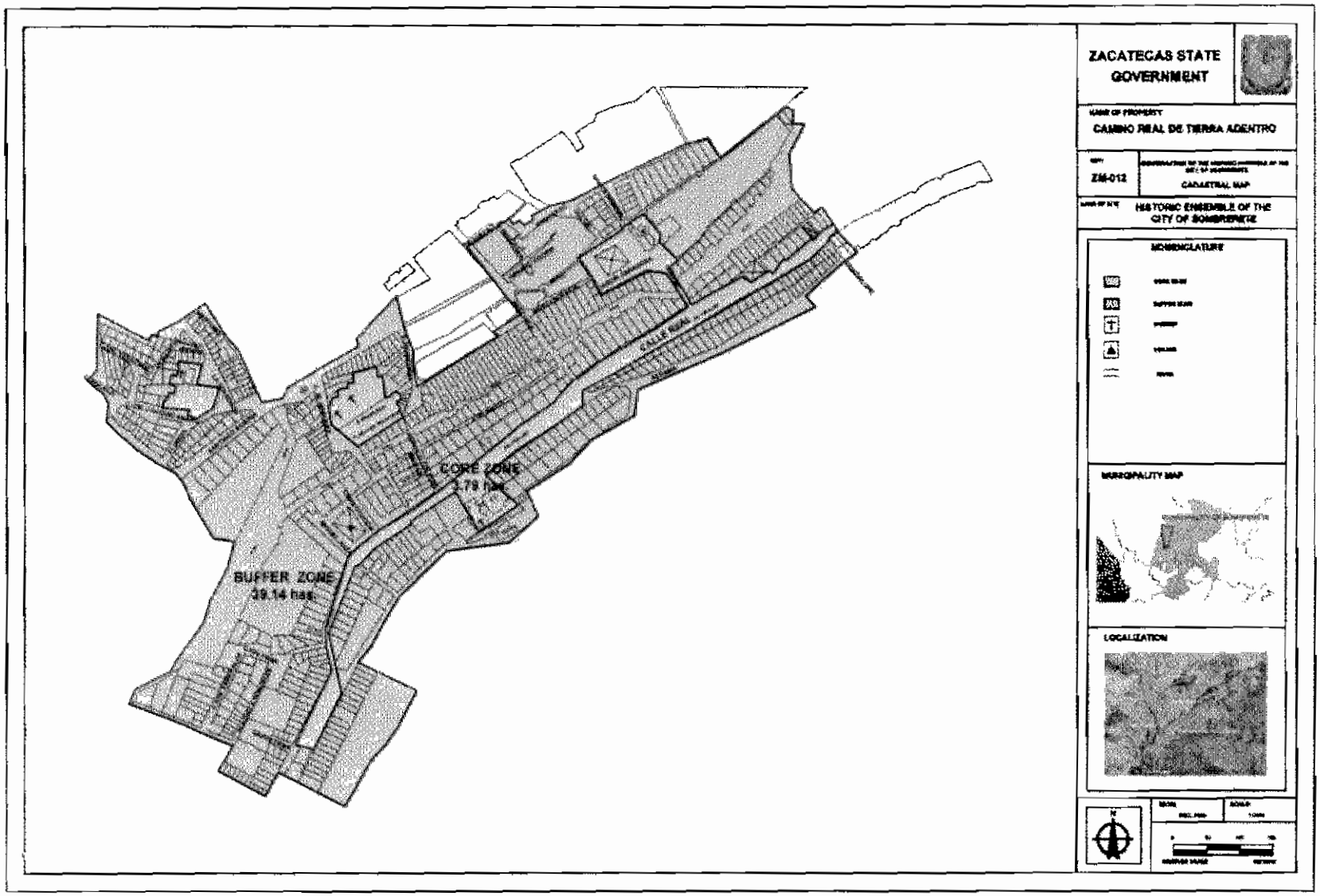
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Exp LibroExSum.indd 94 1/26/09 6:07:14 AM

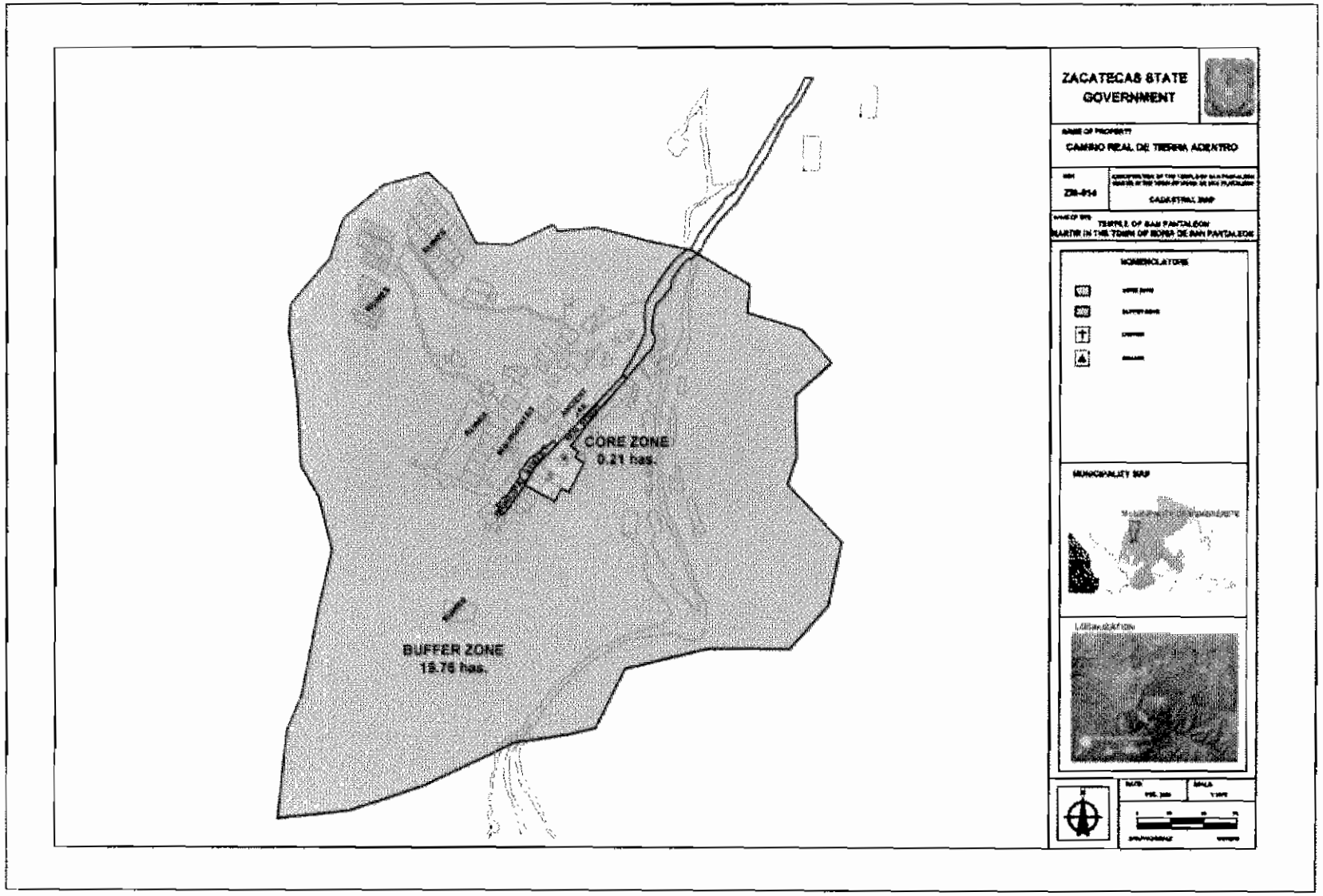


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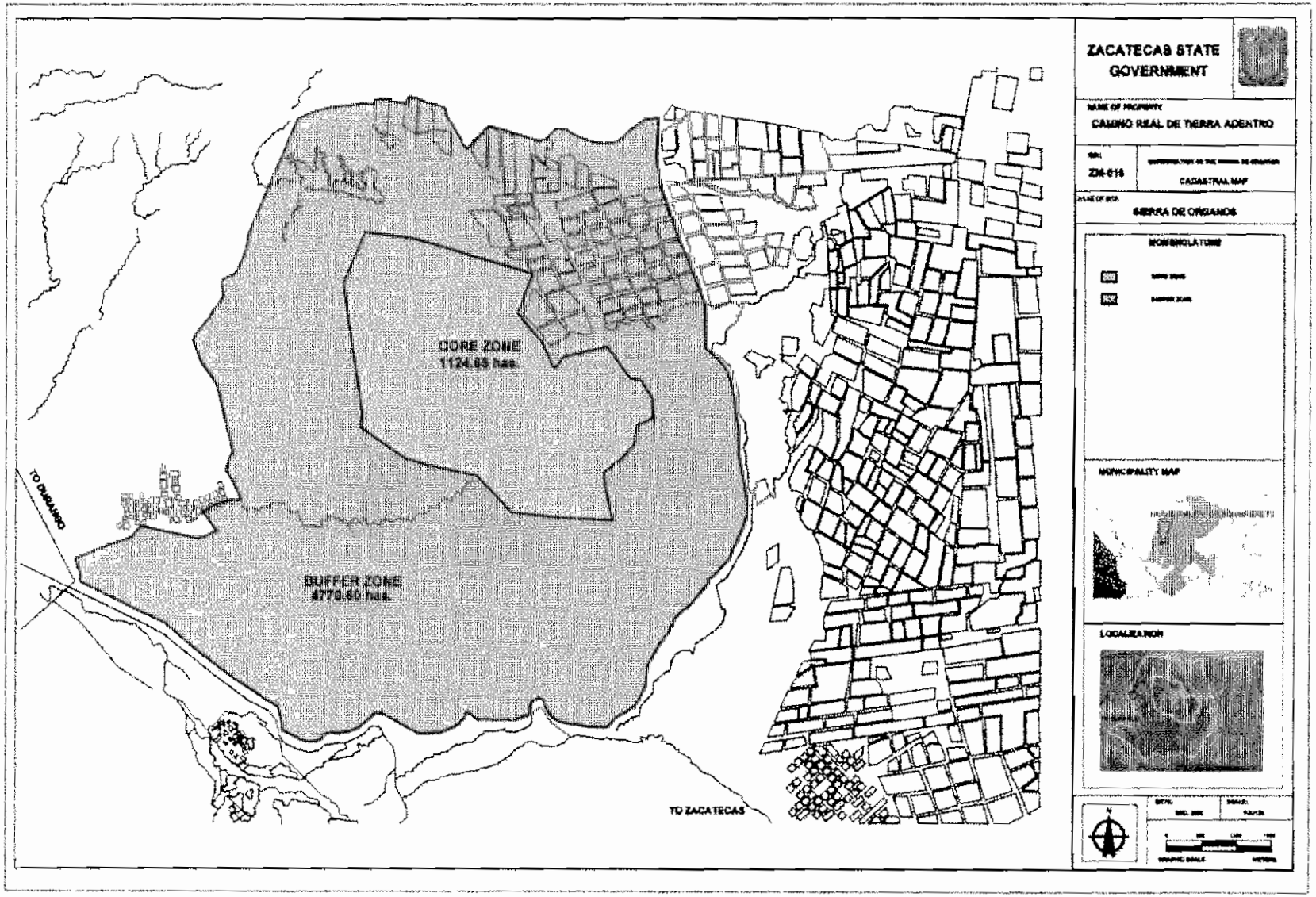
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Exp Libro ExSum.indd 100 1/26/09 8:07:27 AM

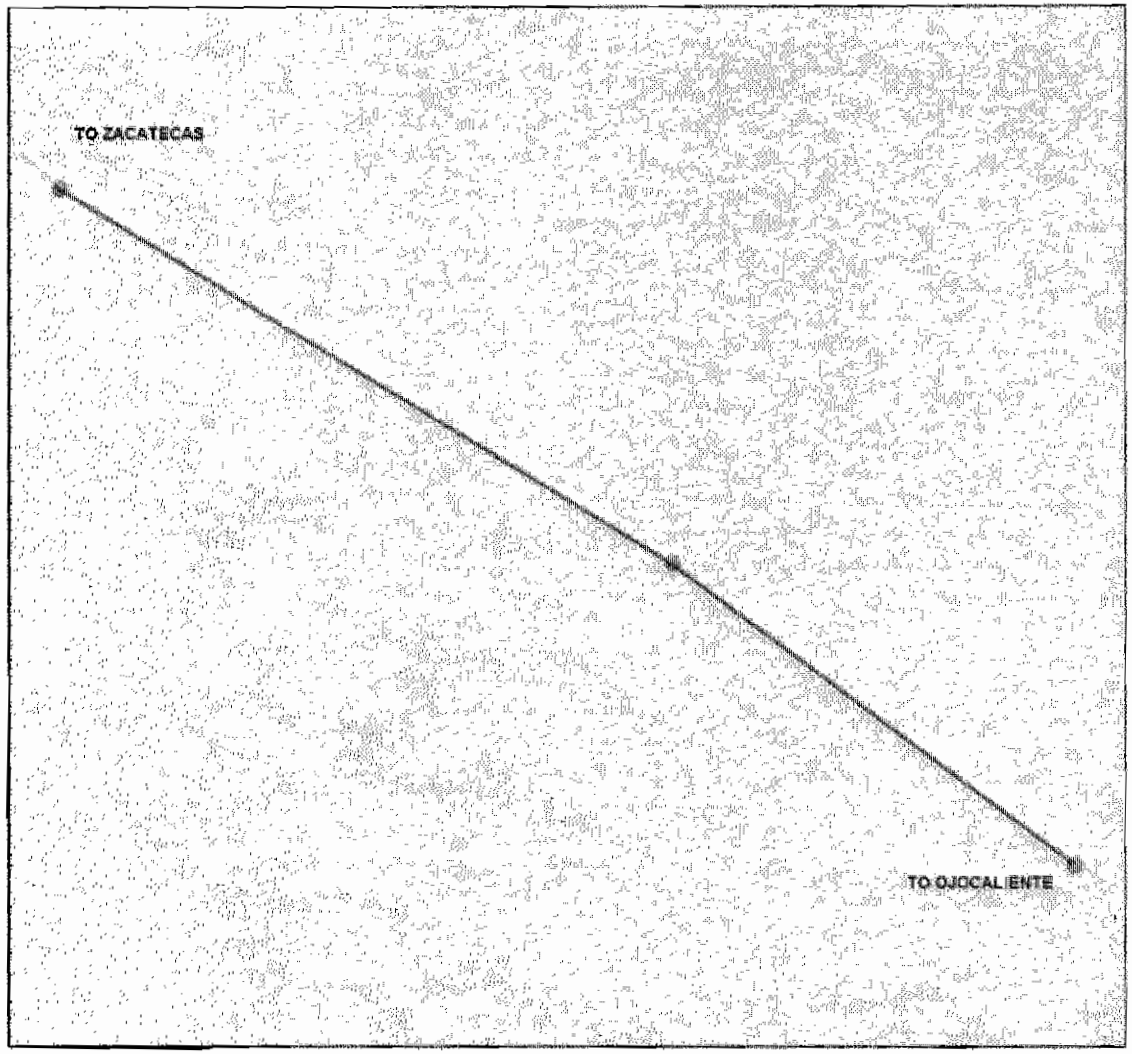


Exp Libro ExSum.indd 102 1/26/09 6:07:32 AM



Exp LibroExSum.indd 104 12/5/09 8:07:37 AM

Exp LibroExSum.indd 106 1/28/09 8:07:42 AM



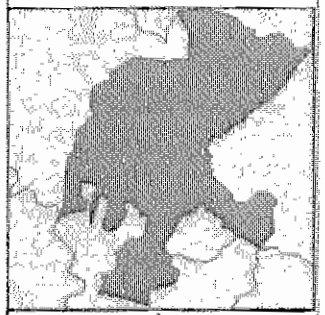
STATE GOVERNMENT OF ZACATECAS

NAME OF PROPERTY:
CAMINO REAL DE TIERRA ADENTRO

KEY	SECTION OF THE CAMINO REAL DE TIERRA ADENTRO FROM ZACATECAS TO OJOCALIENTE
ZM-020	

Distance 931.46 MTS

Note:
Buffer zone 30m. each side of the trail



DATE	SCALE
JULY 2008	1:1,764

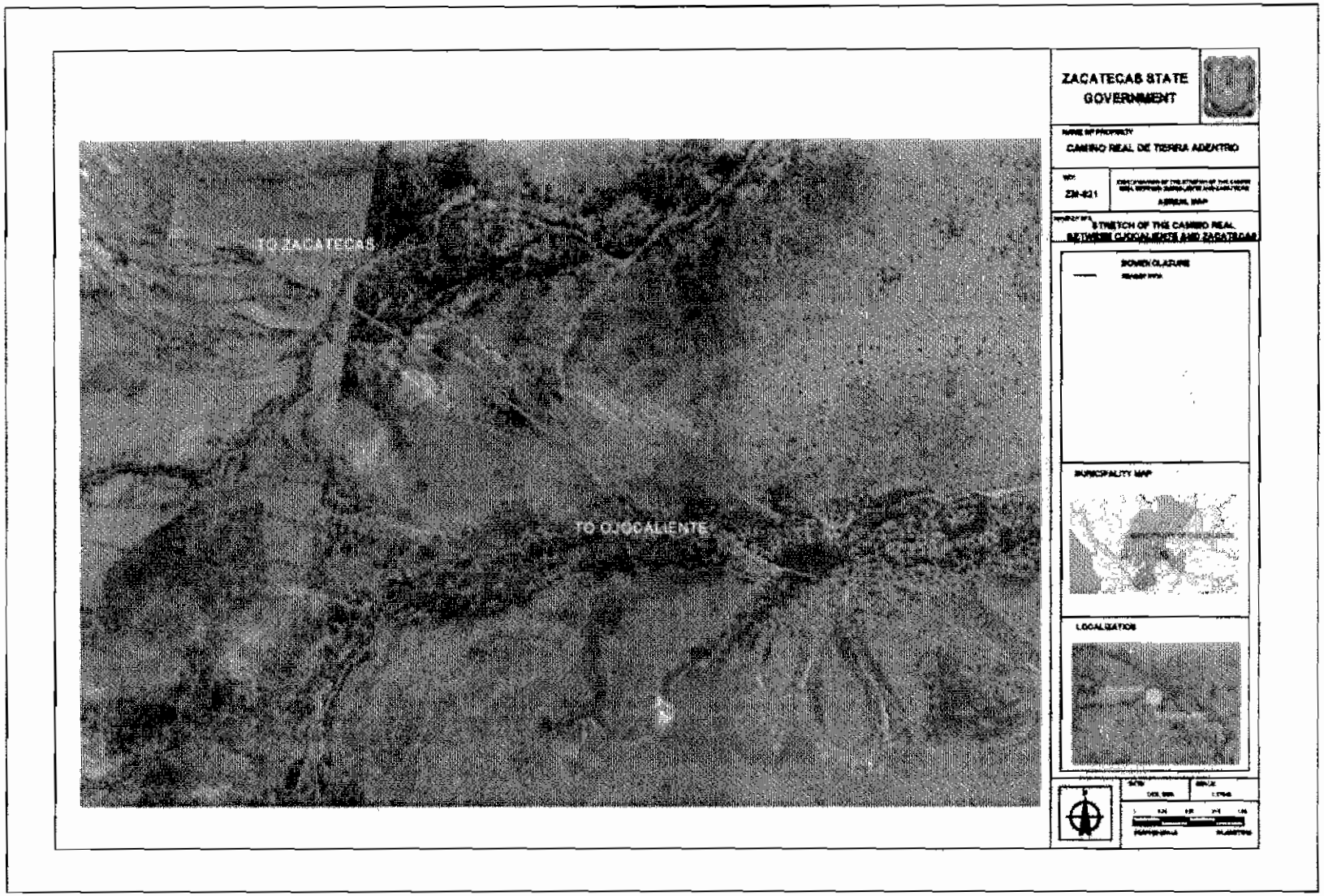
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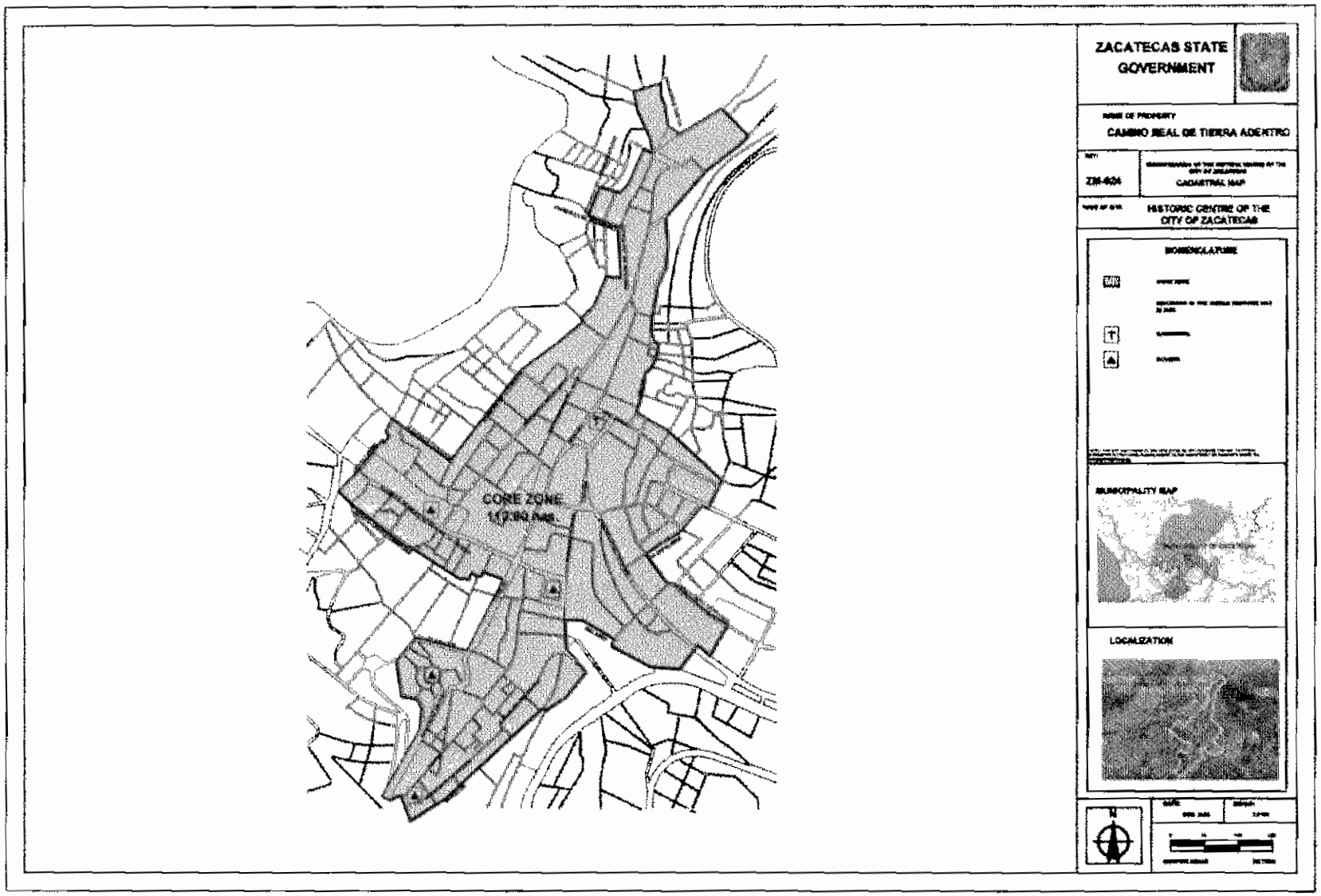
GRPHIC SCALE

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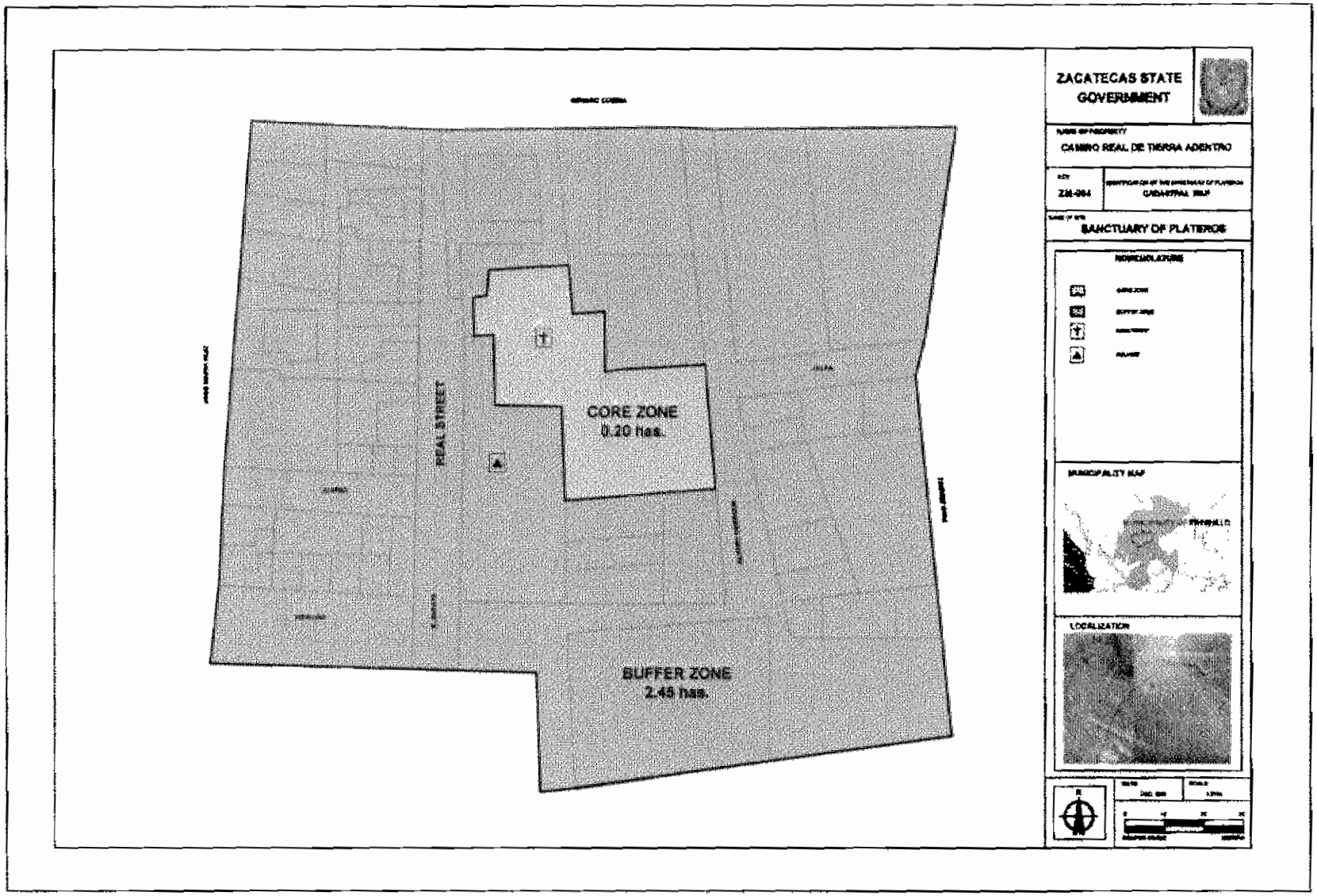
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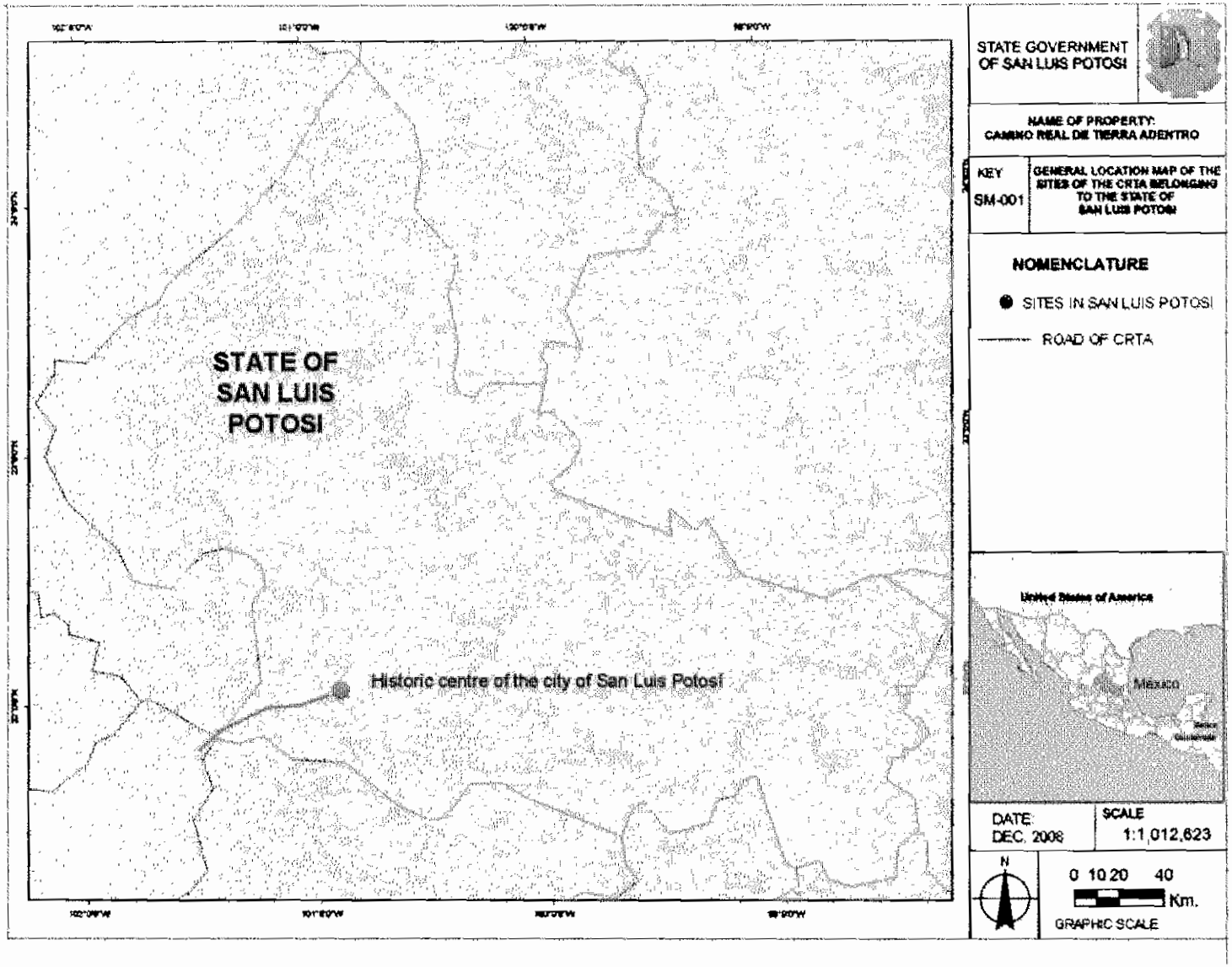


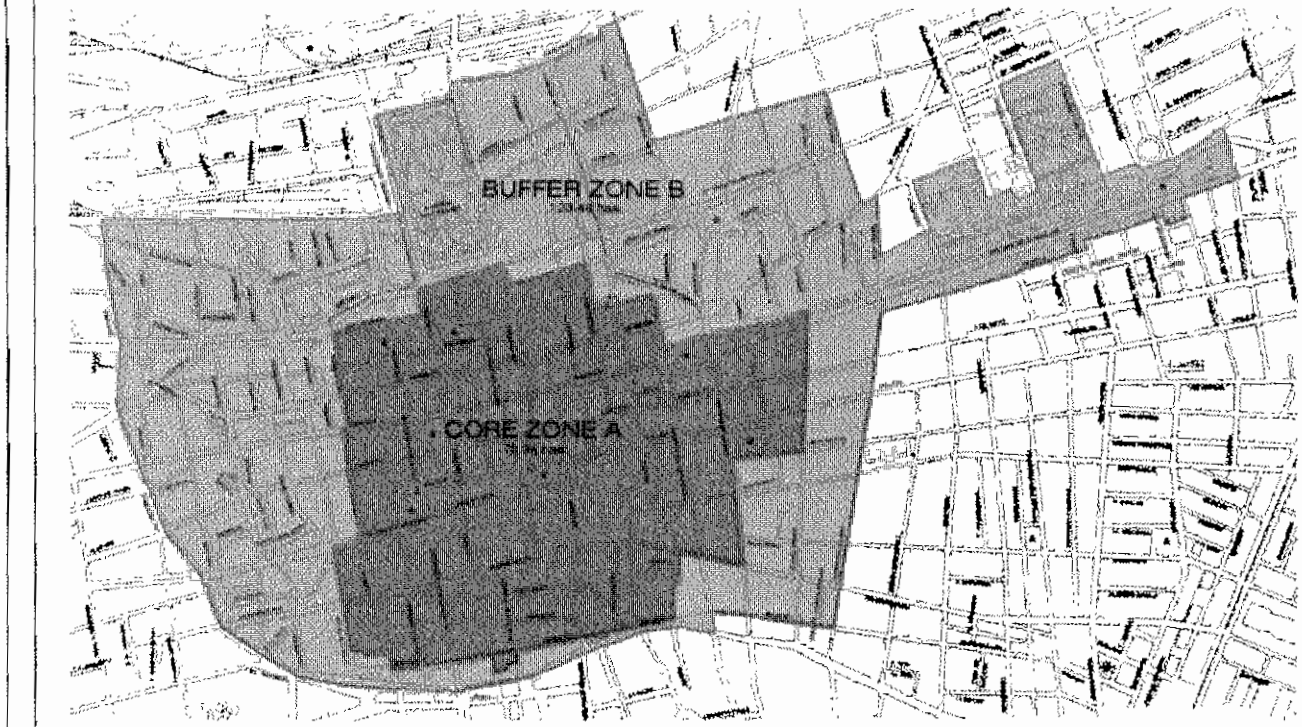
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Exp LibroExSum.indd 114 1/28/09 6:08:01 AM

Exp LibroExSum.indd 117 1/28/09 8:38:05 AM





SAN LUIS STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

CITY
SM-040

CAMINO REAL

NAME OF SITE
HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSI

NOMENCLATURE

A CORE ZONE 78.34 hect.

B BUFFER ZONE 133.49 hect.

GENERAL NOTES

PERIMETER A

PERIMETER B

BLOCK

SQUARE

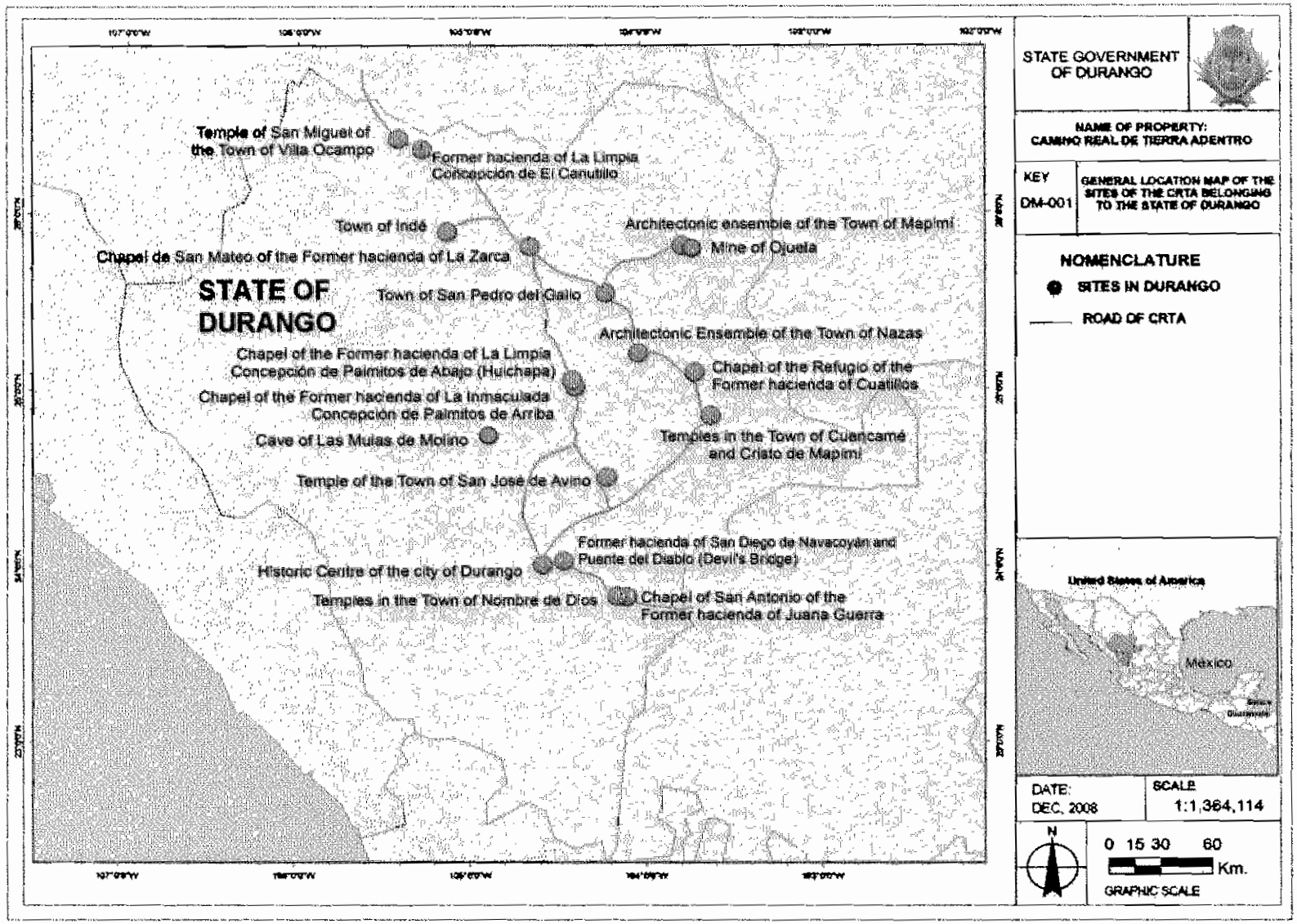
MUNICIPALITY MAP

LOCALIZATION

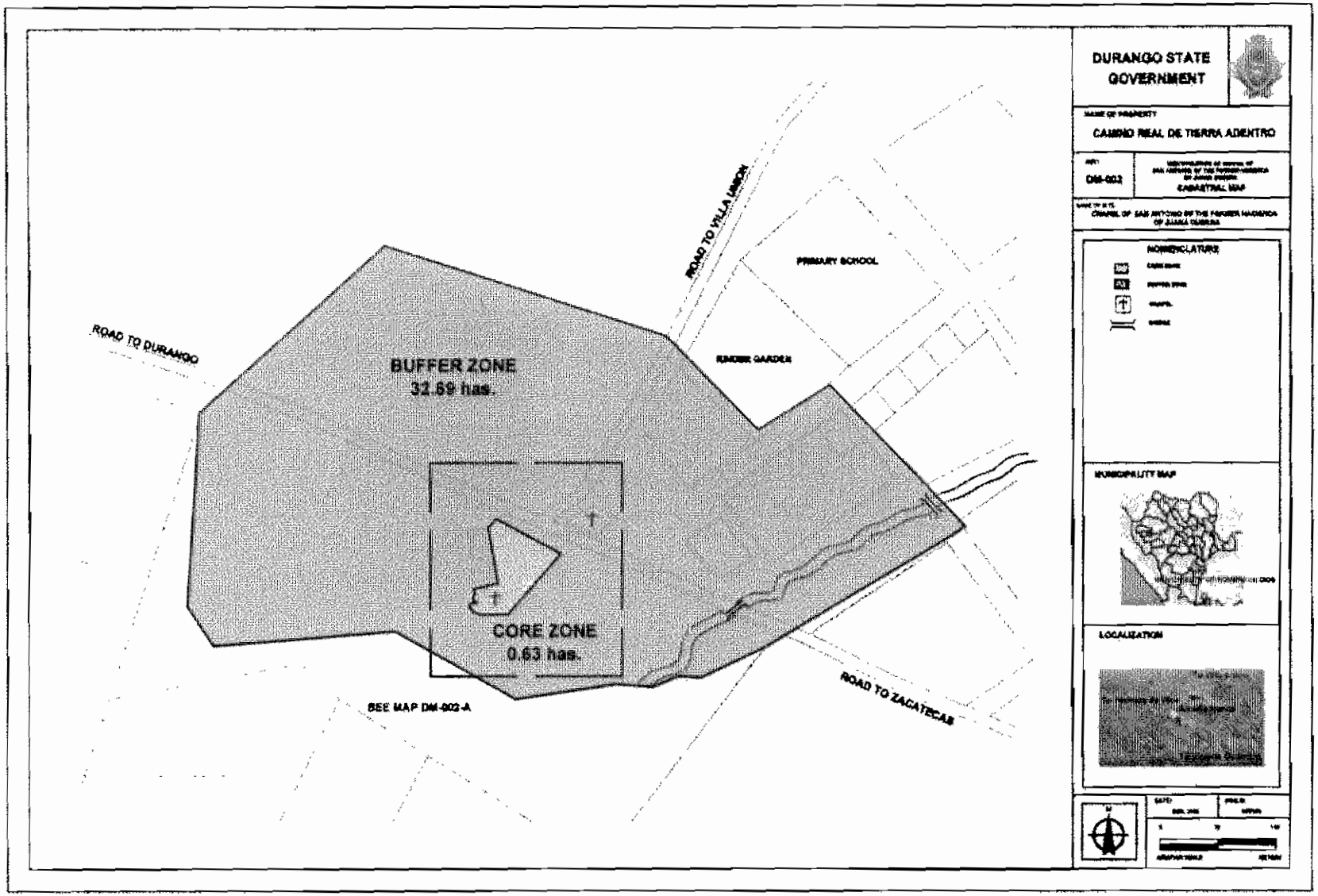
DATUM WGS 1984

SCALE 1:5,000

GRAPHIC SCALE

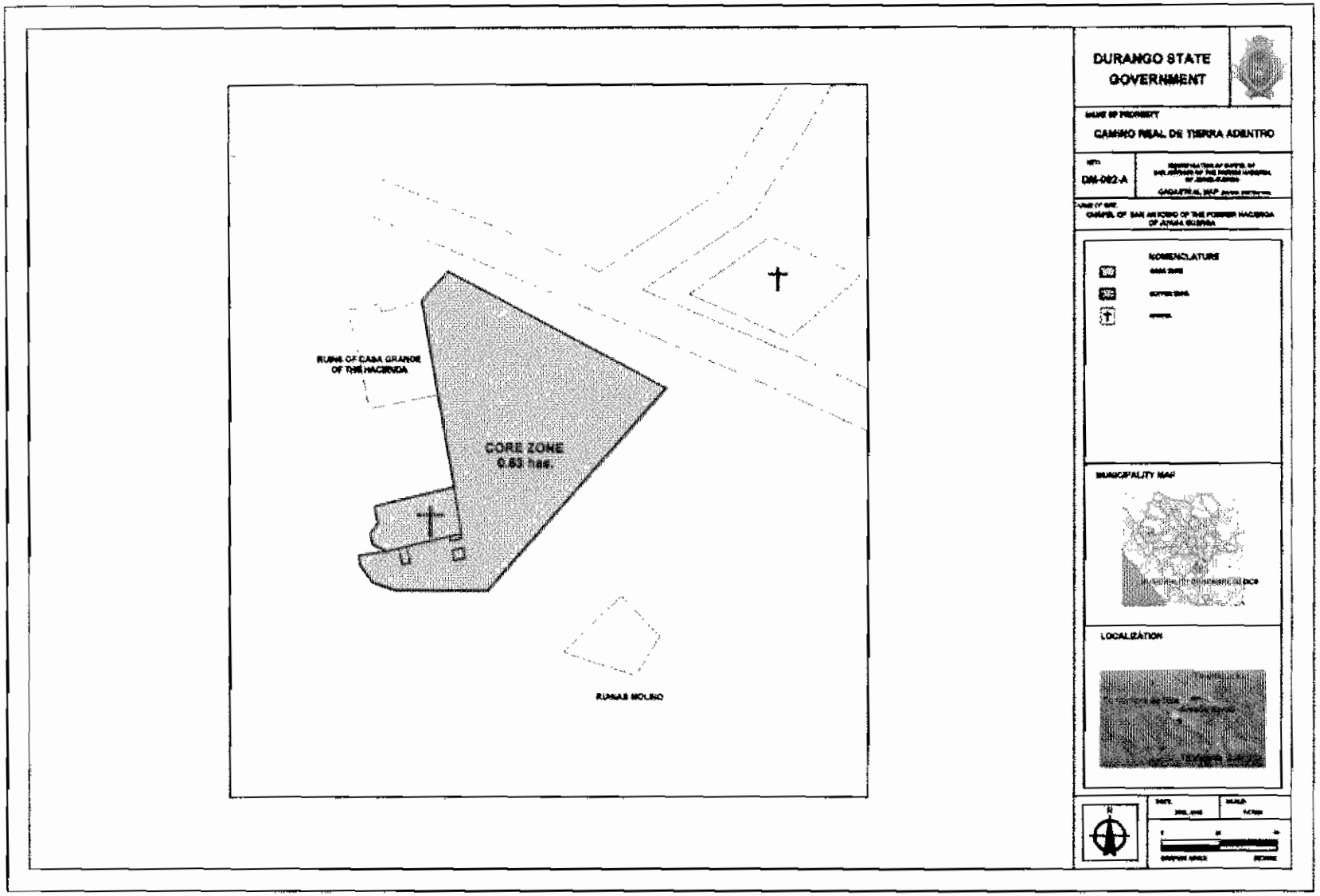


Exp LibroExSum.indd 121 1/26/09 8:08:12 AM



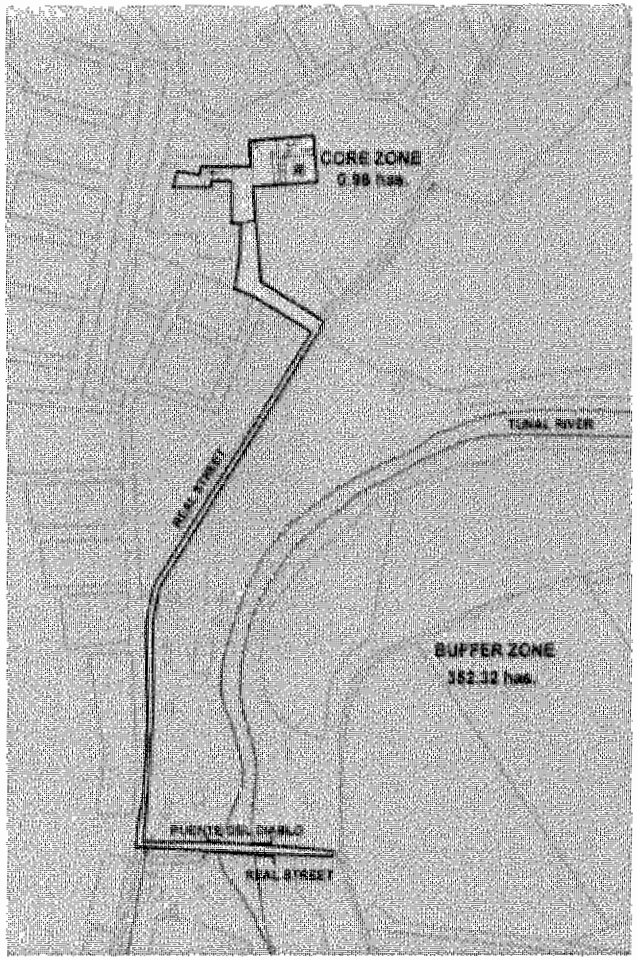
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Exp LibroExSum.indd 123 1/28/09 6:06:16 AM



Exp LibroExSum.indd 125 1/26/09 8:08:21 AM

Exp LibroExSum.indd 127 1/26/09 6:06:26 AM



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

DM-006-A

CARTOGRAPHIC MAP

NAME OF SITE

FORMER HACIENDA OF SAN DIEGO DE NAVACORIAN AND PUENTE DEL DIABLO (DRIVE 3 SR 6030)

NOMENCLATURE

CORE ZONE

BUFFER ZONE

CANAL

HISTORIC BUILDINGS

BRIDGE

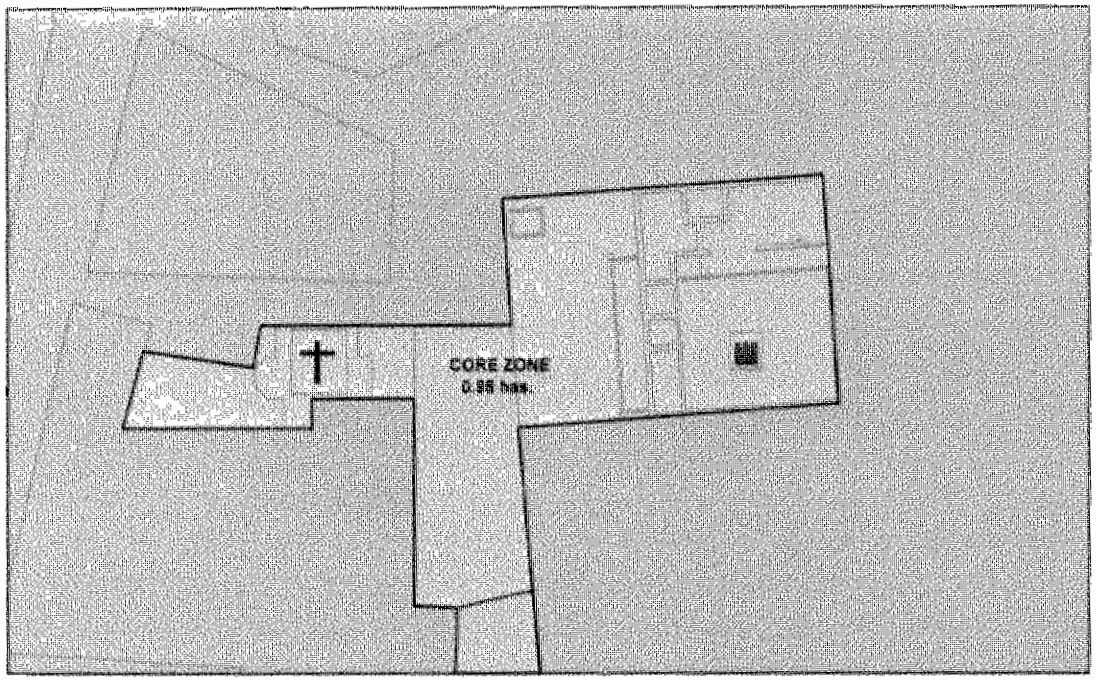
TOWN

MUNICIPALITY MAP

LOCALIZATION

Exp LibroExSum Indd 128 1/26/09 6:08:29 AM

Exp LibroExSum.indd 129 1/28/09 8:08:31 AM



DURANGO STATE GOVERNMENT

NAME OF PROPERTY

CAMINO REAL DE TIERRA ADENTRO

DM-086-S

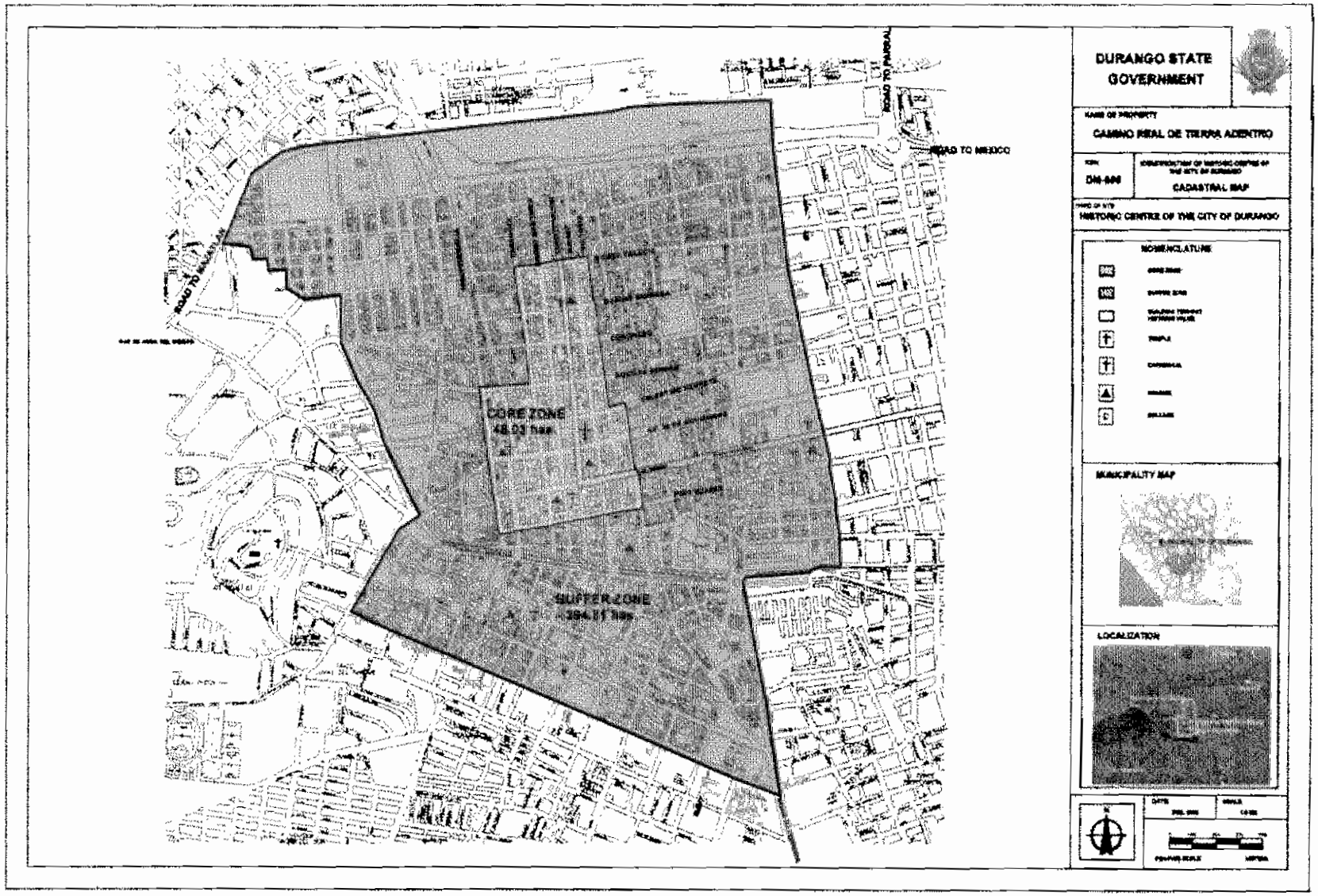
AERIAL MAP

NOMENCLATURE

MUNICIPALITY MAP

LOCALIZATION

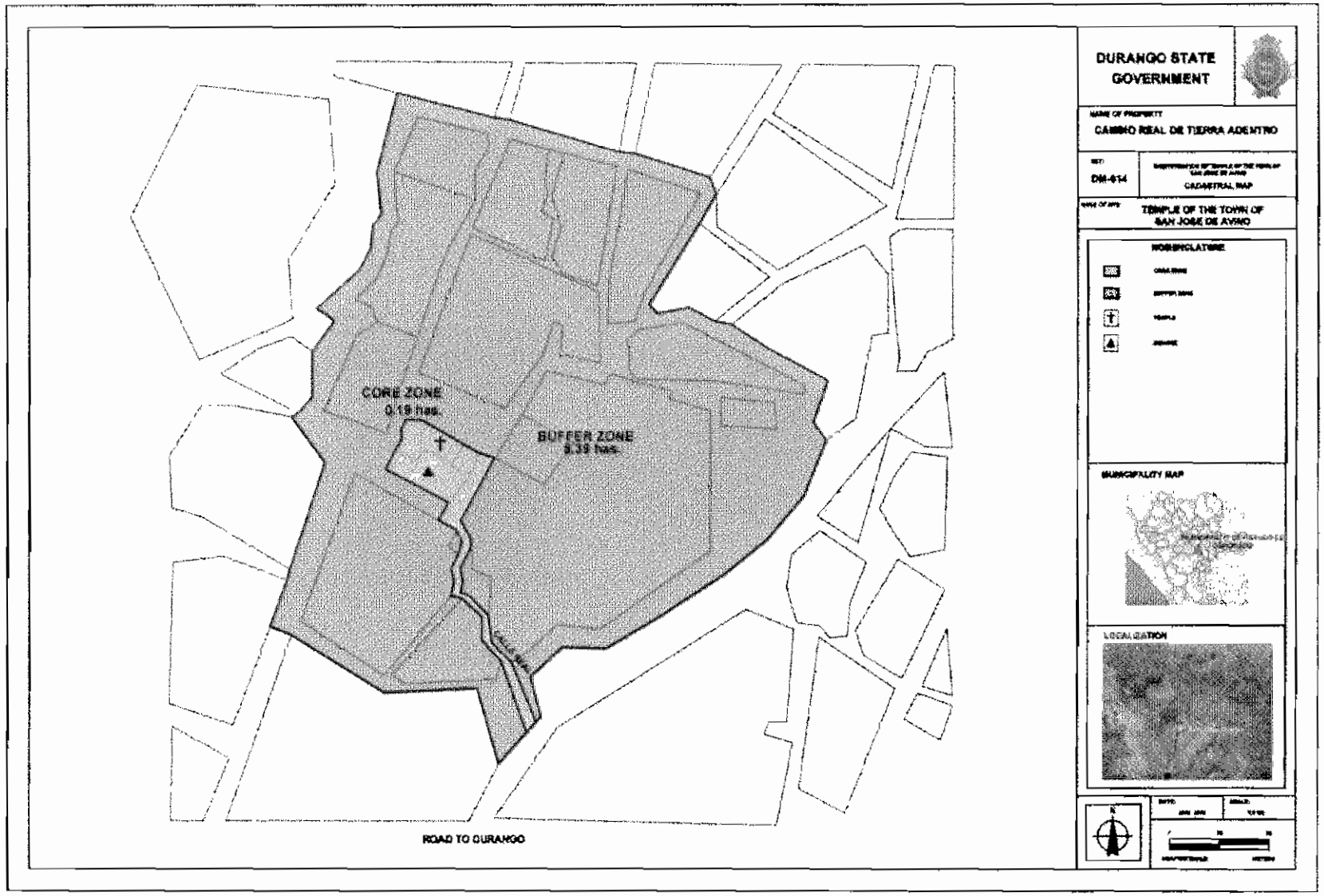
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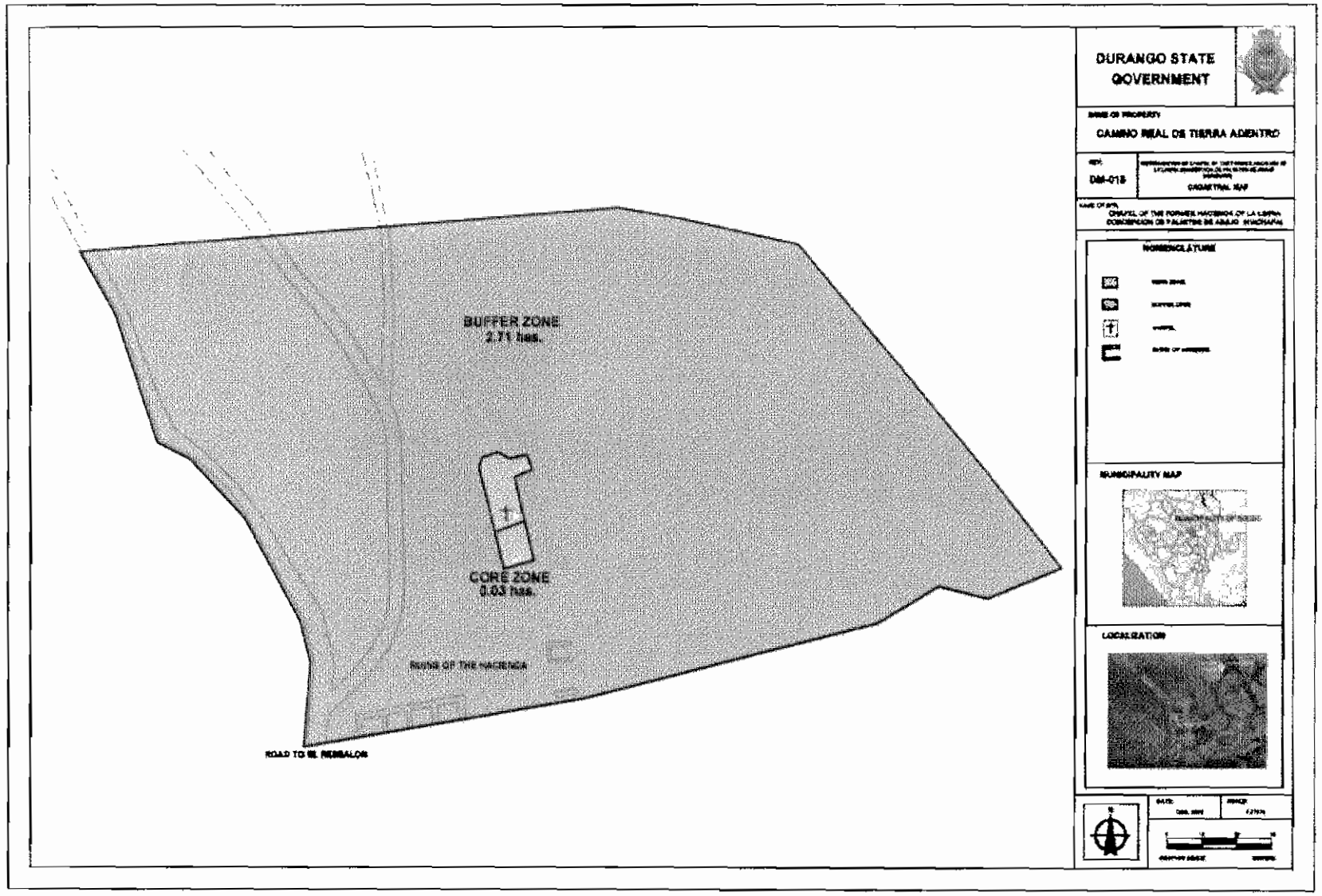
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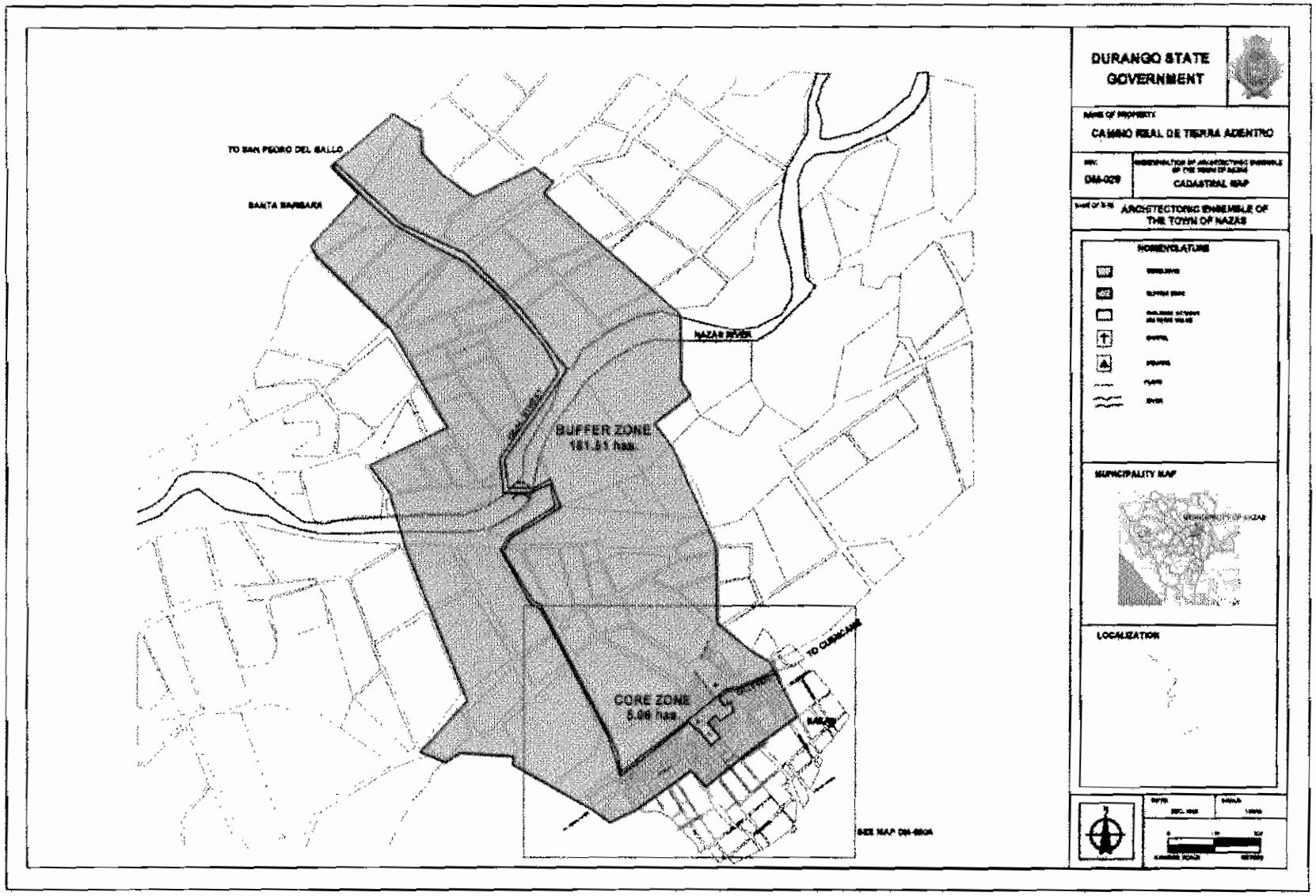


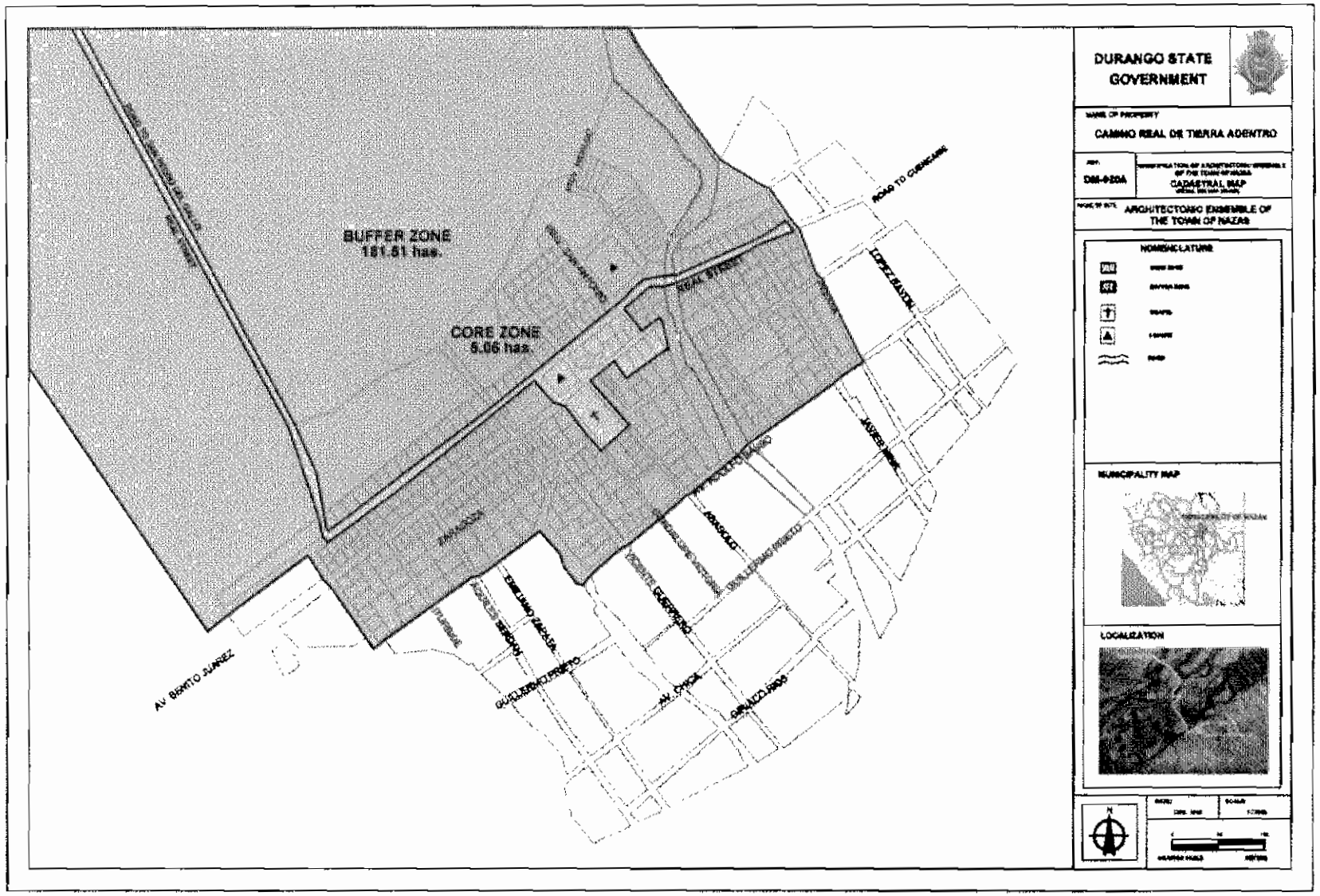
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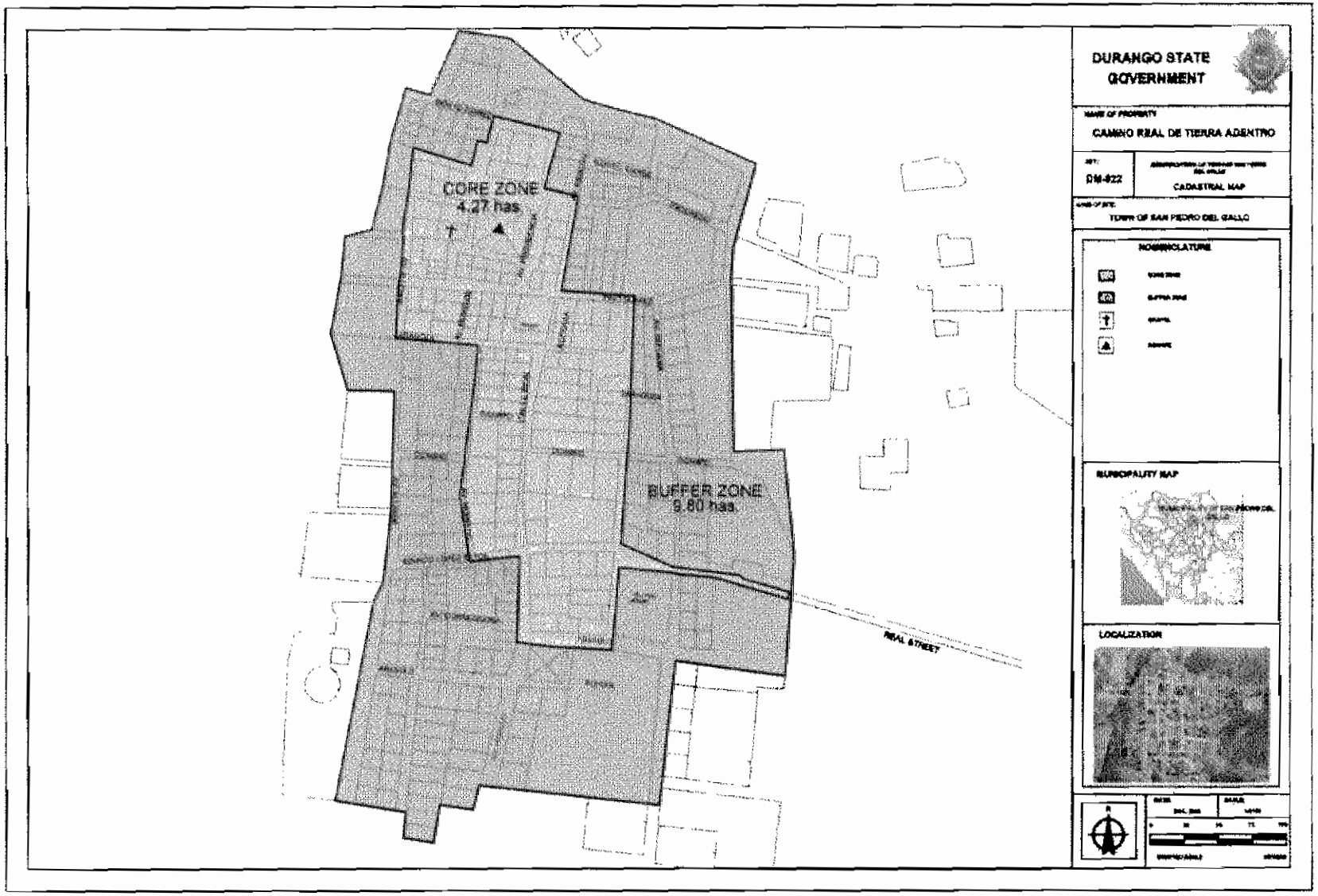


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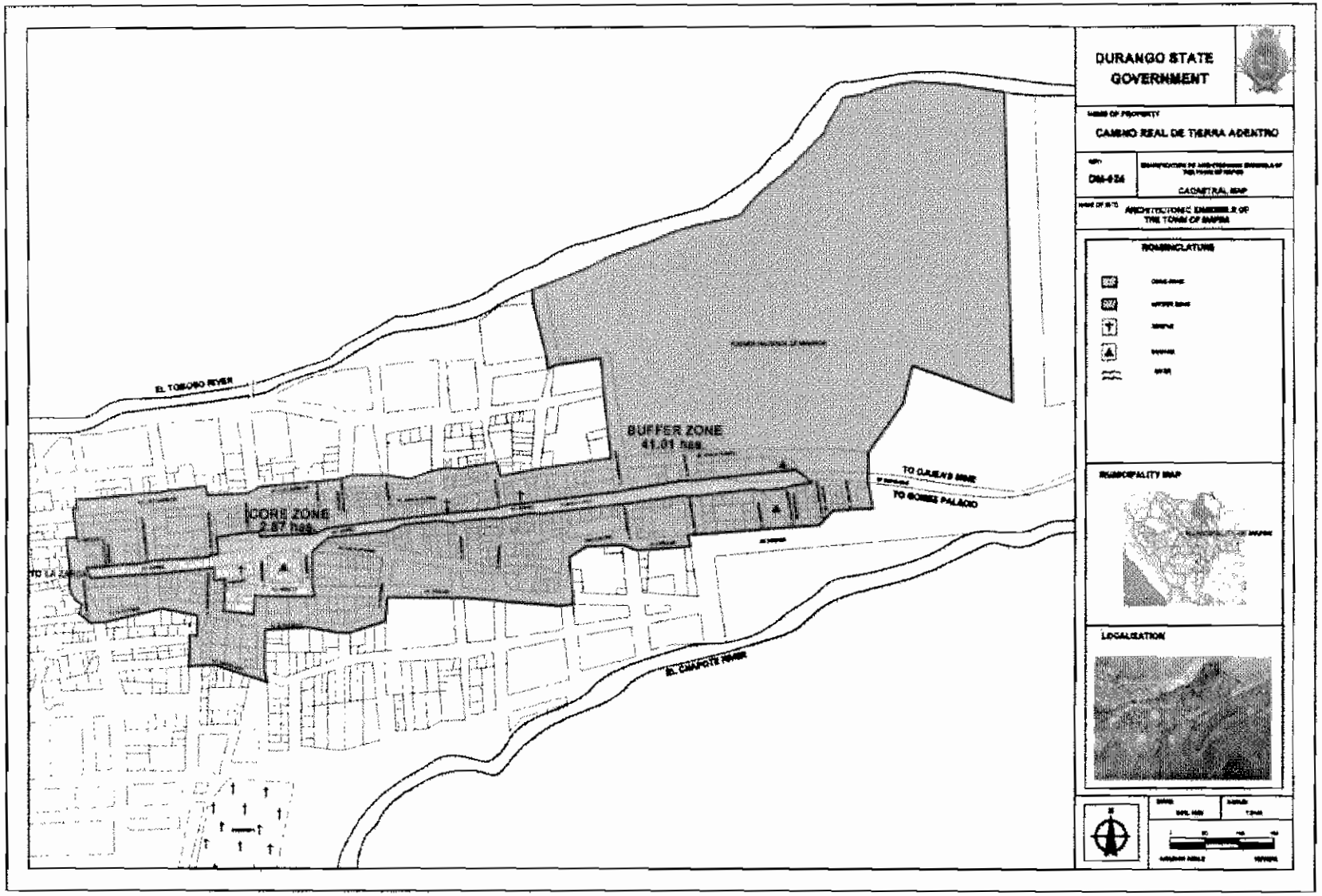


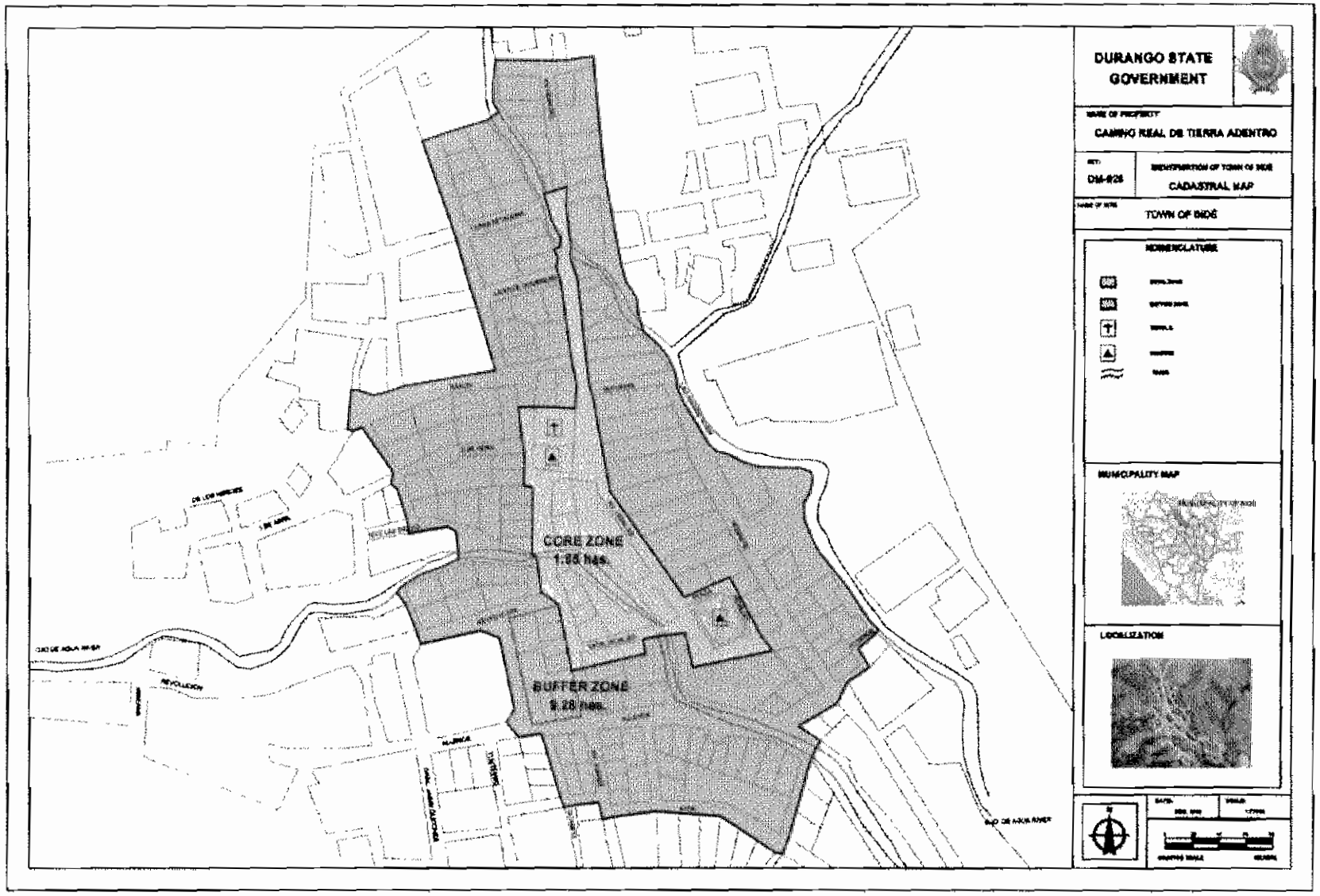


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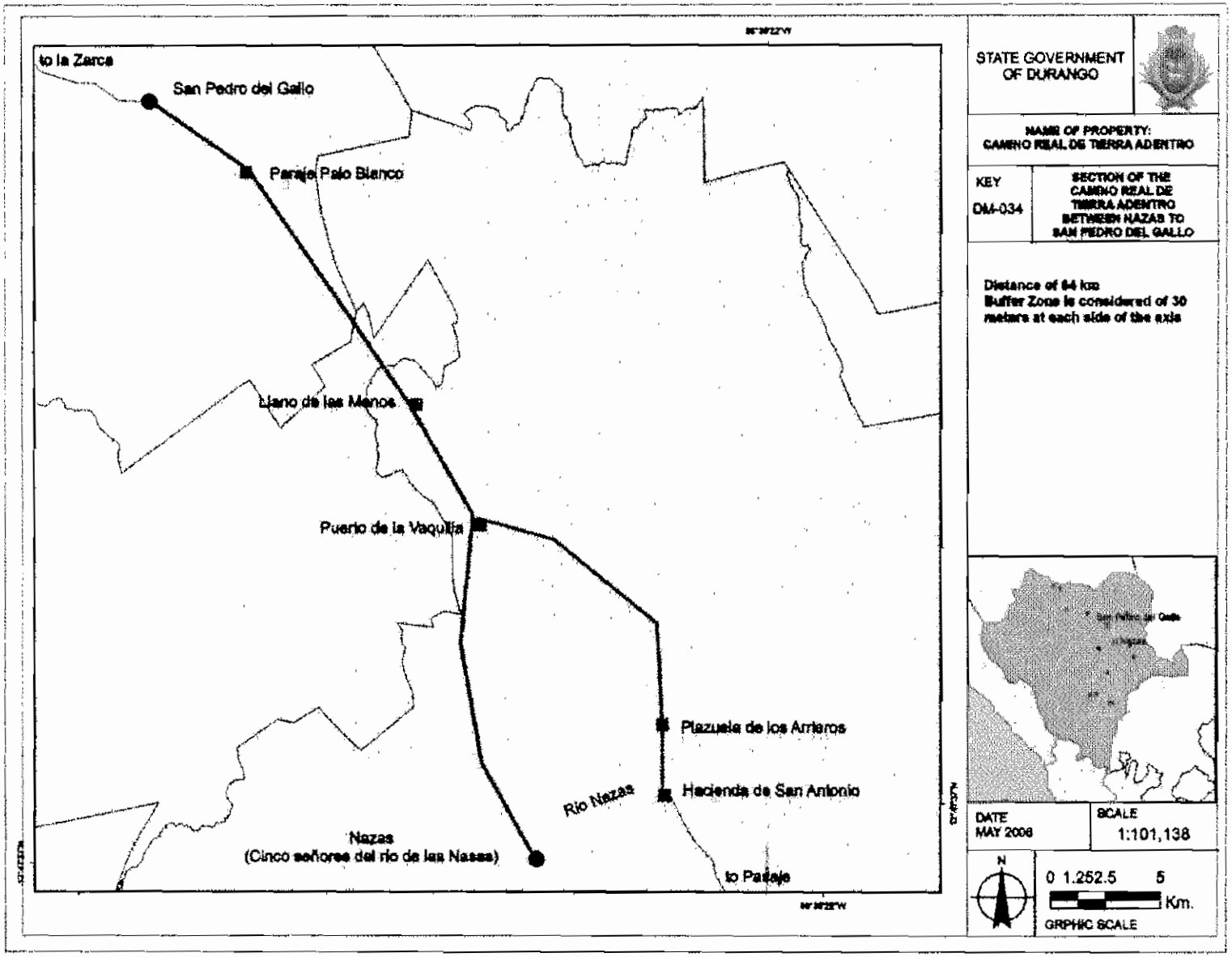

DURANGO STATE GOVERNMENT
CAMINO REAL DE TIERRA ADENTRO
DM-634
CADASTRAL MAP
NOMENCLATURE
MUNICIPALITY MAP
LOCALISATION
EL TOBOSO RIVER
BUFFER ZONE
41.01 has.
CORE ZONE
2.87 has.
TO QUIEN'S MINE
TO GOMEZ PALACIO
EL CHAPOTE RIVER



Exp Libro ExSum.indd 150 1/26/09 6:09:23 AM

Exp LibroExSum.indd 152 1/26/09 8:09:27 AM

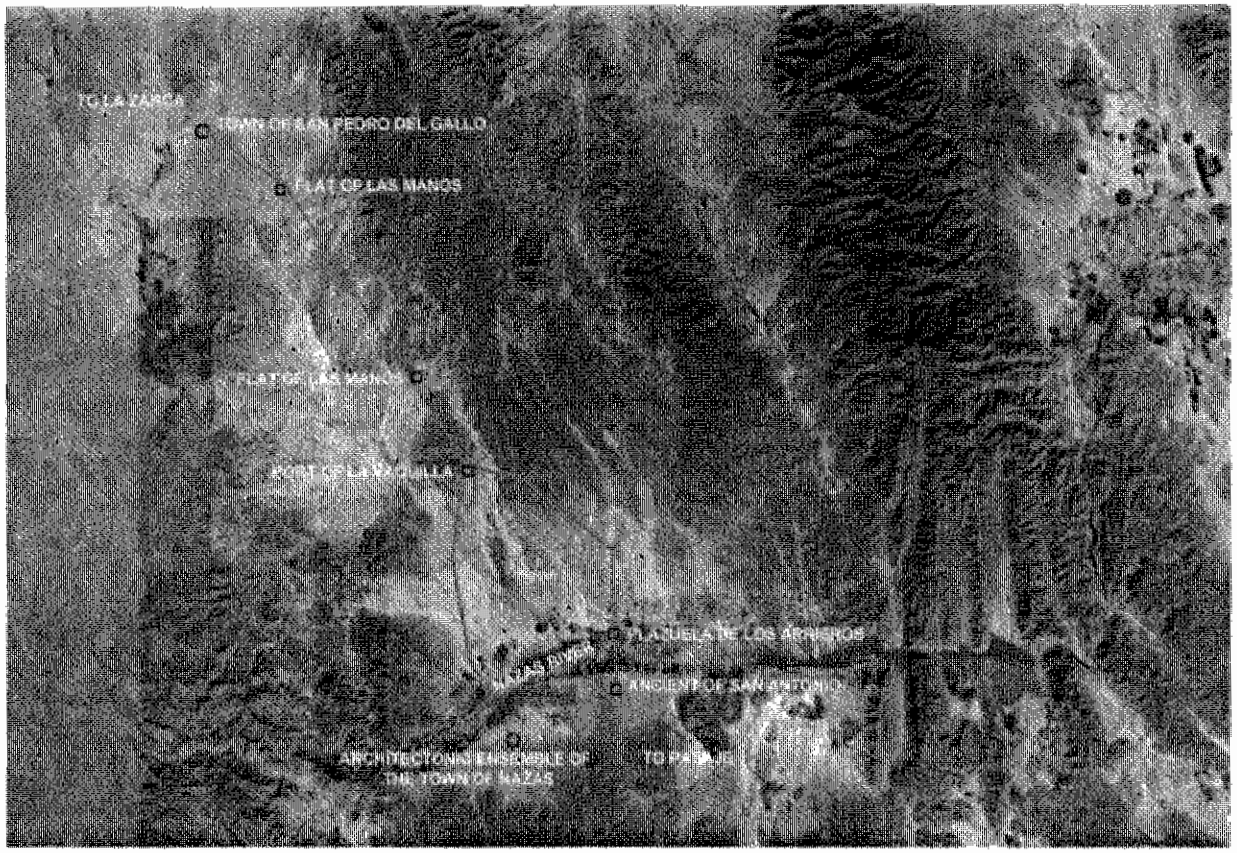
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Exp LibroExSum.indd 158 1/28/09 6:09:42 AM

Exp LibroExSum.indd 156 1/26/09 6:09:37 AM

Exp LibroExSum.indd 159 1/29/09 6:09:45 AM



DURANGO STATE GOVERNMENT

NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO

REF:
DGE-236

AERIAL MAP

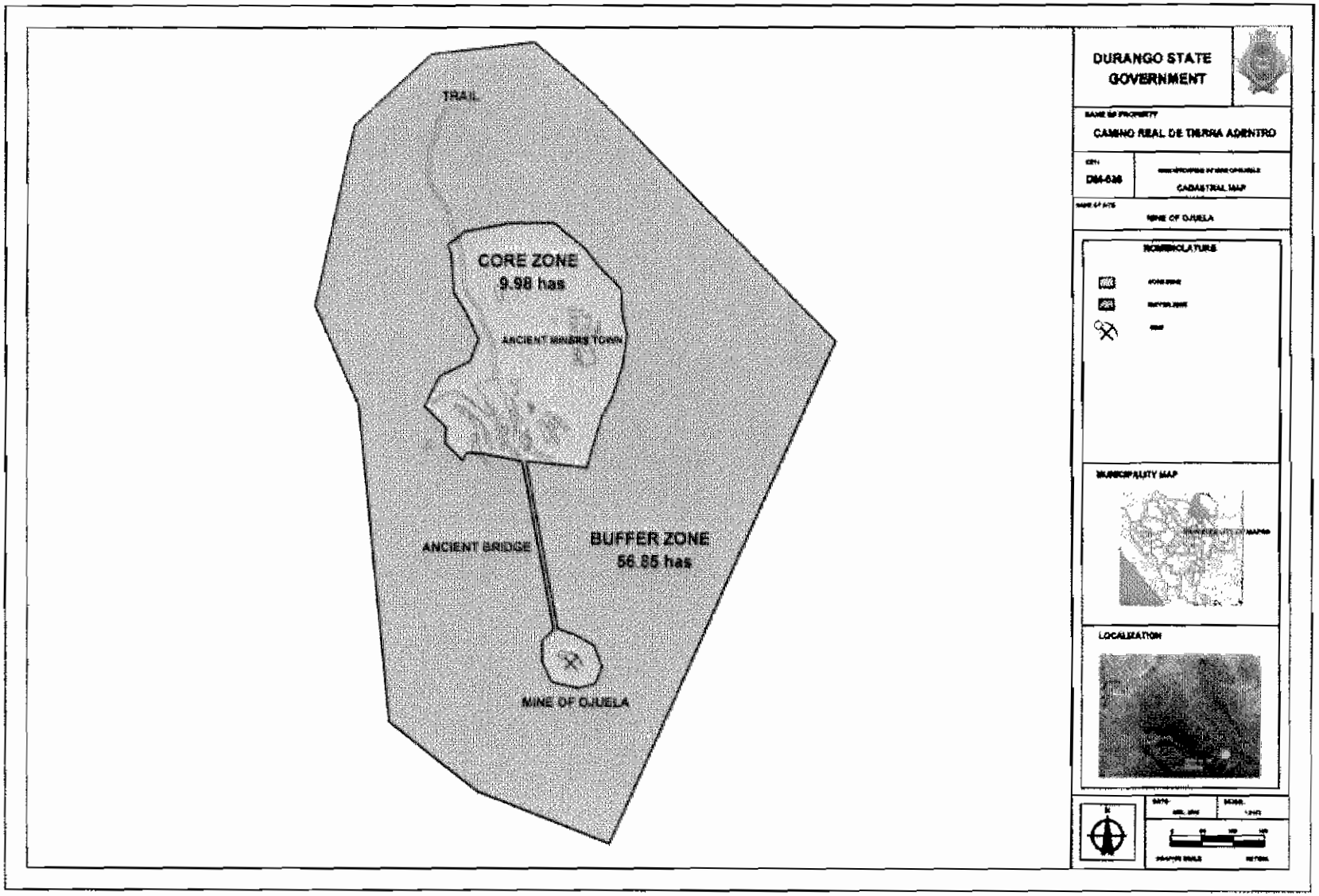
NOMENCLATURES

MUNICIPALITY MAP

LOCALIZATION

DATE

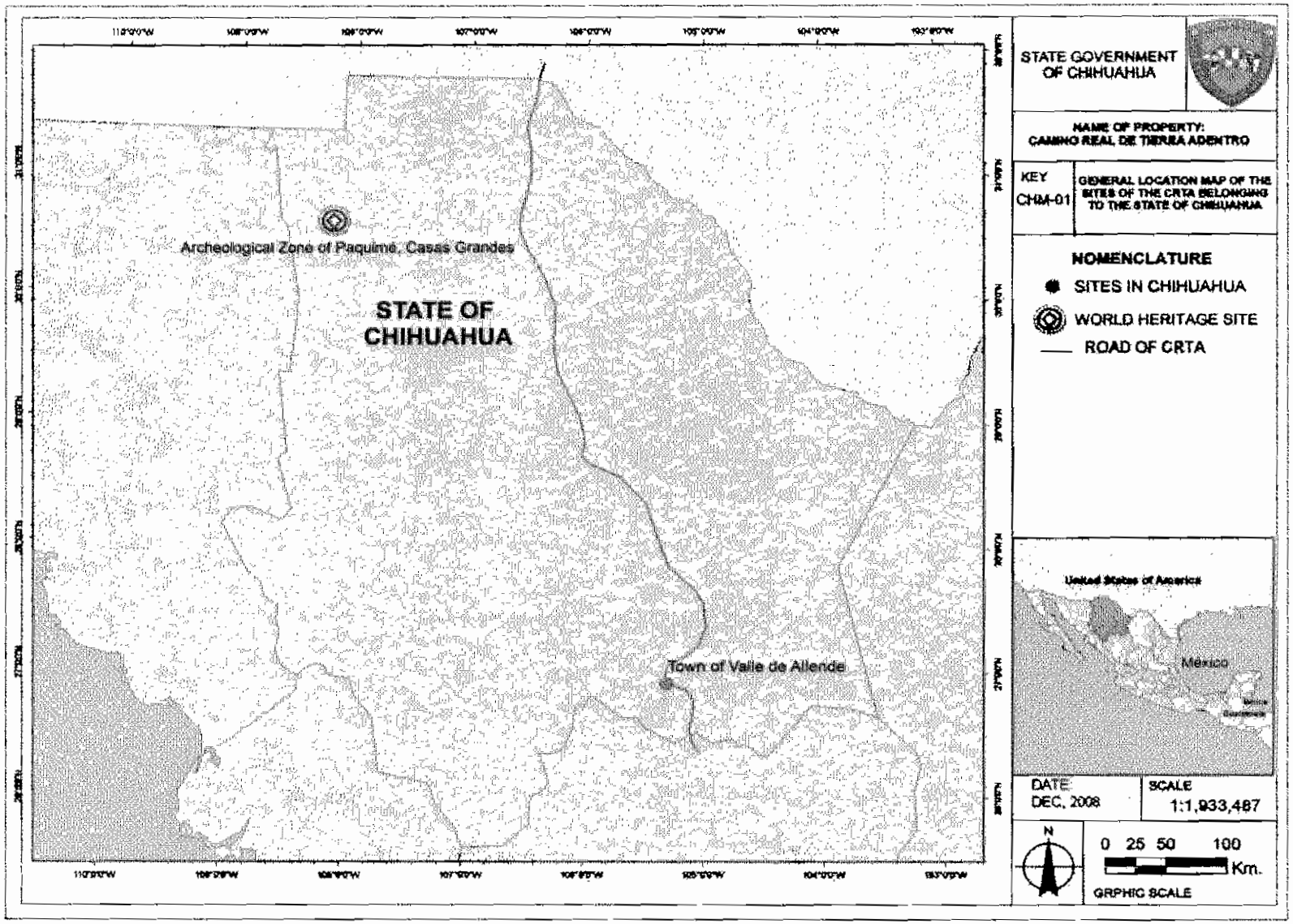
SCALE

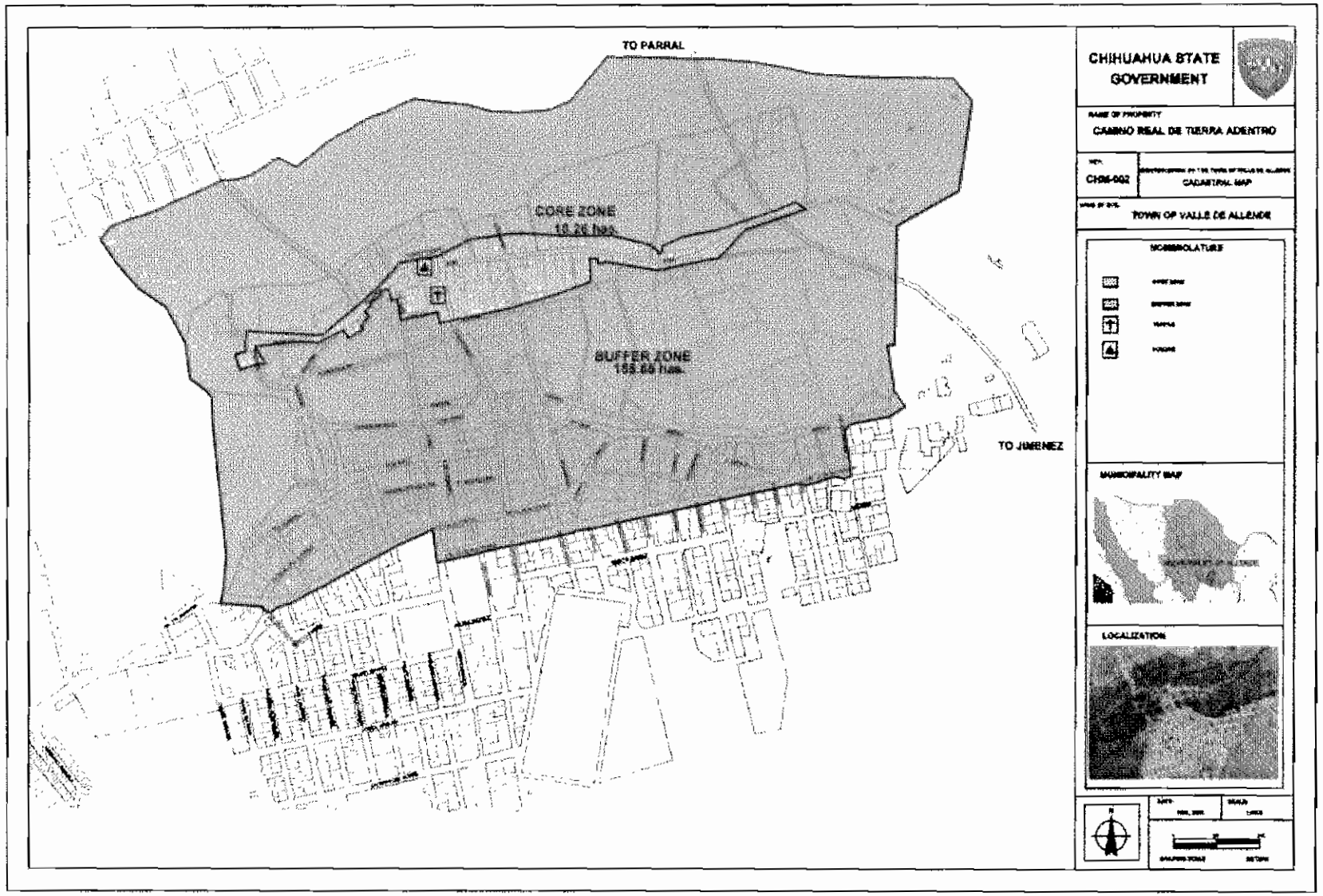


Exp LibroExSum.indd 160 1/28/09 8:09:47 AM

Exp LibroExSum.indd 162 1/26/09 6:09:52 AM

Exp LibroExBum.indd 165 1/20/09 8:09:58 AM




TO PARRAL
CORE ZONE
10.26 has.
BUFFER ZONE
155.69 has.
TO JIMENEZ
CHIHUAHUA STATE GOVERNMENT
NAME OF PROPERTY
CAMINO REAL DE TIERRA ADENTRO
CH06-002
CADASTRAL MAP
TOWN OF VALLE DE ALLENDE
NOMENCLATURE
MUNICIPALITY MAP
LOCALIZATION