

PROTECTIVE TOWN OF SAN MIGUEL AND THE SANCTUARY OF JESÚS DE NAZARENO DE ATOTONILCO



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Protective town of San Miguel and
the Sanctuary of Jesús de Nazareno
de Atotonilco



PRESENTATION

*"Urbs ipsa moenia sunt,
civitas autem non saxa
sed habitatores vocantur"*

The principle of Isidoro of Seville still preserves its force intact. The cities are certainly of stone, wood, clay brick —today also of iron, glass or concrete— but in essence it is its inhabitants who give them substance, describes them and characterizes them. Conceptually this binomial "large city-people" must be understood in a diachronic dimension and of great amplitude.

In the city, we are not only fellow citizen of our contemporaries; a virtual relationship is created and a bond that extends the centuries and the generations that unite them. If this was not so, we could hardly speak of tradition, memory and civic identity. These concepts would not be more than rhetorical and formulations devoid of sense.

It seems that today we all agree: historians, philosophers, sociologists, and architects on the unquestionable importance of the urban phenomenon. The millenarian vicissitudes of mankind, measures to the interior of the multiple experiences of civility (civis = city) always appear marked by the presence of the urban centers. And it seems that any complex social organization without its testimony could not occur. From remote times, the valleys furrowed by rivers, the low coasts, high plateaus and shallow lands (bajíos), have been the scenes of important settlements. In them, the food production was organized, the labor division and of the distribution of wealth was forged, the original formulas of coexistence were elaborated and conceived and power was organized and redefined.

Much has been written and discussed on the social-historical morphology and dynamics of the city, either to emphasize the planetary importance of the

phenomenon, or to delay the directives and to demonstrate the variables of the investigation. It is the case of the famous Max Weber test, on the specificity of the "original characters" of the western city in relationship with the others. And on this route, it can be clearly understood that we have not been able to offer a distinctive and articulated answer that leads to a consensus and simultaneously renders with boldness to lay ways to new generalizations, or to yield the passage to reductionisms and systematic instances of abstract character: "Western" city and "Eastern" city, "Old" city, "Modern" city, "Productive" city, "Consumer" city.

No scheme repairs in a reality that reveals shades and articulations closer to our daily world.

The study that supports the file we are presenting for the postulation of the "Protective Villa of San Miguel and the Sanctuary of Jesus Nazareno de Atotonilco" to be included in the List of World Heritage, makes an exhaustive approach, meticulous and rigorous revision of this historical complex, based on documentary sources, in local, regional and national historical archives of Mexico and Spain.

The investigation indeed takes care of the specificity and original character of the villa of San Miguel el Grande, as the protective villa of the Camino Real de Tierra Adentro, first cultural itinerary opened by the Spaniards in the interior of the American continent and as middle city located in the complex warp of the Bajío.

The city at the moment is considered, in general terms, an urban entity with high-density population in which the industry and the services predominate. But it has not always been like this, thus for example: Ancient Rome was a city (civitas) and the zone inhabited by the citizens (civites) who were those that had rights, regardless of their activity, either industry, agriculture or services.

In medieval Spain and during Renaissance a city was the town that did not have a Sir and that was governed by the Kin. It had the privilege to send solicitors to court to negotiate the rates and fees to be imposed in exchange for jurisdiction. This qualification was given regardless of the size. This is how Madrid, capital of Spain, was not yet a city, but Villa since 1561.

In its origin this formula also prevailed in the Spanish viceroyship, nevertheless the government ways evolved quickly. Thus the greater mayorship of San Miguel el Grande only had the attribution to administer justice, soon acquired governmental administrative faculties for the collection of tributes and taxes; it also took care of the conduction of the army, the public work planning and conservation and the control of other activities.

The change and the transformations of the concept of European city were transformed and enriched in the New World, not only by the contribution of the great Aztec, Mayan, Incan urban sets, among others, but because the colonizing mission undertaken by Spain and Portugal in America throughout three centuries did not have comparison. From 1492 to 1809 the Spanish Crown founded approximately 970 settlements, among them towns, villas and cities all over the continent.

Although it is certain that the foundation of a city was not an attribution within reach of anyone and was governed by the Royal Decrees, that could suggest a single formal pattern in their layout, the weight of the cultural factors and the greatness of the American territories thus, as their territorial wealth, modeled a great variety of cities that today have still not been studied in full.

It is exactly in the optics of Weber that we judge necessary to reveal shades and joints on the typological diversity of the American city in order not to run the risk of incurring in generalizations that contravene the values of authenticity and integrity of the urban set. San Miguel de Allende represents an extraordinary example of colonial establishment where the racially mixed soul of Mexico was forged that is paradigm of the cultural diversity, so effective in the philosophy of UNESCO, implicit in the city and the rest of the country. The Independence movements of Spanish America that allowed the urban evolution with their societies tending a bridge of continuity between the historical patrimony, the daily life and the use until our days.

Francisco Javier López Morales

EXECUTIVE SUMMARY

State Party	Mexico
State, Province or Region	Guanajuato
Name of Property	Protective town of San Miguel and the Santuario de Jesús de Nazareno de Atotonilco (Sanctuary of Jesus of Nazareth in Atotonilco)
Geographical coordinates to the nearest second	The city of San Miguel de Allende. Geographical coordinates are: 100° 44' 47" West Longitude and 20° 54' 52" North Latitude. The Santuario de Jesús de Nazareno. Geographical coordinates are: 100° 47' 37" West Longitude and 21° 00' 14" North Latitude.
Textual description of the boundaries of the nominated property	<p>PROTECTIVE TOWN OF SAN MIGUEL</p> <p>I. "Perimeter A". Starting at the point identified with number (1) located at the crossing of the axis of Jesús and Tenerías Street, it continues along the axis of Tenerías Street until crossing the axis of Doctor Ignacio Hernandez Macias Street (2); it continues along the axis of Doctor Ignacio Hernandez Macias Street until crossing with Zacateros Street axis until crossing the axis of Pila Seca Street (4); it continues along the axis of Pila Seca Street until crossing the axis of Quebrada and Volaneros Street (5); it continues along the axis of Quebrada and Volaneros Street until crossing the axis of Insurgents Street (6); it continues along the axis of insurgents Street until crossing the axis of Colegio Street (7) ; it continues along the axis of Colegio Street until crossing the axis of Puente de Uamaran Street (8); it continues along the axis of Puente de Uamaran until crossing the axis of Homobono Street (9); it continues along the axis of Homobono Street until crossing the axis of Aparicio Street (10); it continues along the axis of Aparicio Street until crossing the axis of San Dimas Alley (11); it continues along the axis of San Dimas alley until crossing the axis of Calvario Street (12); it continues along the axis of Calvario Street until crossing the axis of Pedro Vargas and Real de Querétaro Streets (13), until crossing the axis of Bajada de la Garita Street (14); it continues along the axis of Bajada de la Garita Street until crossing the axis of Barranca Street (15); it continues along the axis of Barranca Street until crossing the axis of Huertas Street (16); it continues along the axis of Huertas Street until crossing the axis of Recreo Street (17); it continues along the axis of Recreo Street until crossing the axis of Terraplén Street (18); it continues along the axis of Terraplén Street until crossing the axis of Jesus Street (19); it continues along the axis of Jesus Street until the junction with Tenerias Street, as point (1) or area "A", closing this way the Perimeter.</p> <p>II. "Perimeter B1". Starting at the point identified with letter (A), located at the crossing of the axis of Quebrada and Umarán Street; it continues along the axis of Umarán Street until crossing the axis of San Antonio Abad Street (B); it continues along the axis of San Antonio Abad Street until crossing the axis of San Rafael Street (C); it continues along the axis of San Rafael Street until crossing the axis of Guadalupe Avenue (D); it continues along the axis of Guadalupe Avenue until crossing the axis of Insurgentes Street (E); it continues along the axis of Insurgentes Street until crossing the axis of San Antonio Abad Street (F); it continues along the axis of San Antonio Abad Street until crossing the axis of Los Órganos Street (G); it continues along the axis of Los Órganos Street until crossing the</p>

axis of Volanteros Street (H); it continues along the axis of Volanteros Street until crossing the axis of the Atascadero Stream (I); it continues along the axis of the Atascadero Stream (I); it continues along the axis of the Atascadero Stream crossing diagonally 4,9,13 and 32 blocks of II region until crossing the axis of Homobono Street (J); it continues along the axis of Homobono Street until crossing the axis of Homobono Street and Presa Road, identified with number (9) of the perimeter A, closing this way this perimeter.

Perimeter B2". Starting at the point identified with Perimeter's "A" threshold (I), a line that continues along the axis of Tenerías and Diezmo Viejo Streets until crossing the axis of Bajada Santa Elena Street (K); it continues along the axis of Bajada Santa Elena Street until crossing the axis of Recreo Street (L); it continues along the axis of Recreo Street until crossing the axis of Bajada del Chorro Street (LL); it continues along the axis of Bajada del Chorro Street (M); it continues along the axis of Chorro Street until crossing the axis of Piedras Chinas Alley (N); it continues along the axis of Piedras Chinas Street until crossing the axis of Real de Queretaro Street (Ñ); it continues east along a fifty meters long imaginary line located east and perpendicular to the axis of Real de Queretaro Street until crossing an imaginary line located East, parallel and at a distance of fifty meters from the axis of Real de Queretaro Street (O); it continues along an imaginary line located East, parallel and at a distance of fifty Meters from the axis of Real de Queretaro and Pedro Vargas Streets until crossing the axis of Calvario Street, identified with number (12) of perimeter "A"; closing this way the perimeter.

Santuario de Jesús de Nazareno de Atotonilco (Sanctuary of Jesus of Nazareth in Atotonilco):

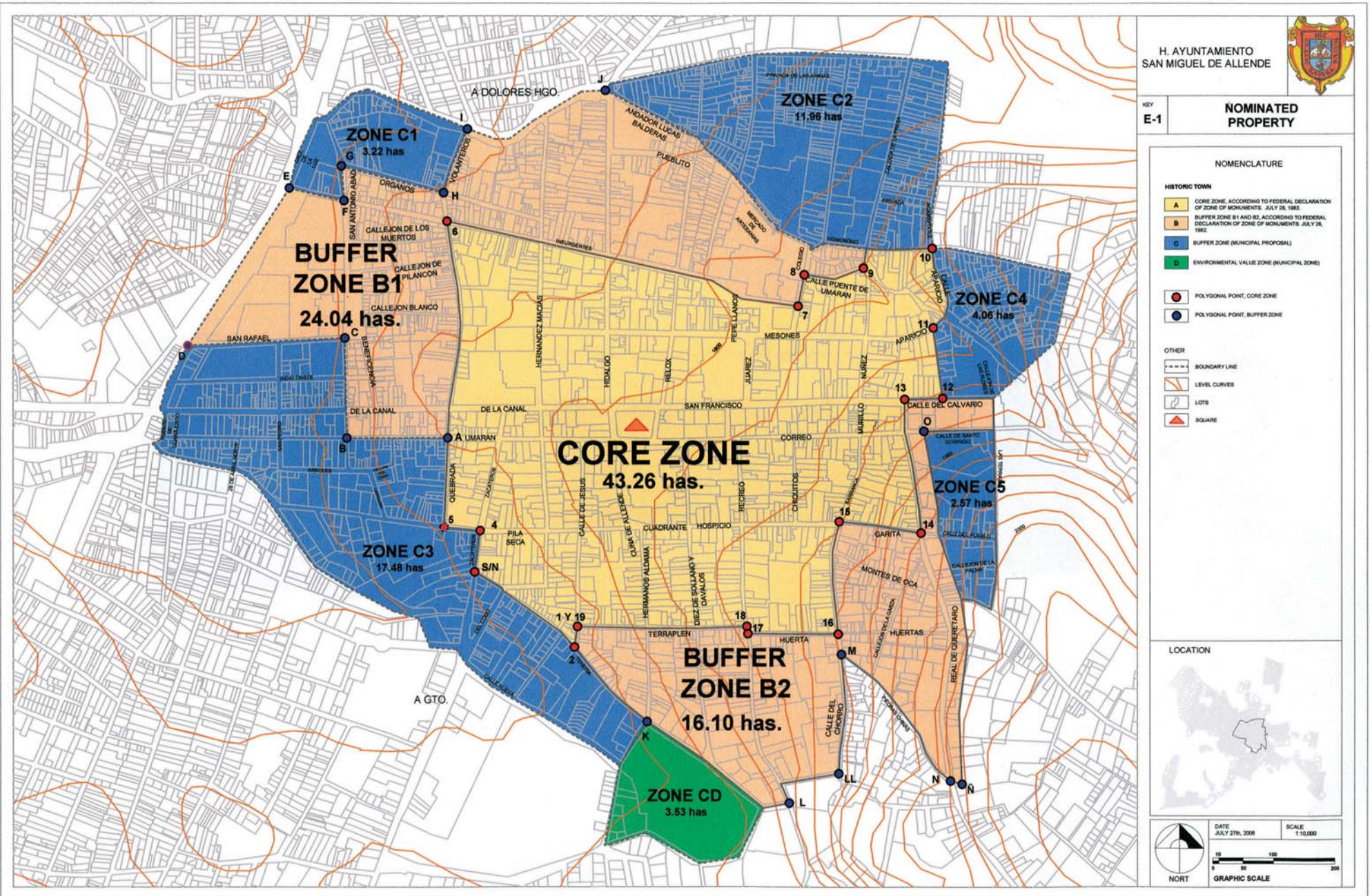
PERIMETER A; starting at the point identified with the letter A, situated on the corner of the Insurgentes road and the limit of the historical area of the exercises' house, continuing on the east side with the crossing of the historical area of the exercises' house with the contemporary construction area of the same house.(B), it continues on the north side on the crossing of the historical area of the exercises' house with the contemporary construction area of the same house (C) it continues to the west side at the crossing of the historical area of the exercises' house with the contemporary construction area of the same house (D) it continues on the north side of the crossing of the historical area of the exercises' house with the contemporary construction area of the same house(E) it continues on the west side, adjoining the area of the historical exercises' house with the Equipment zone, continuing on broken lines to the south adjoining with the main square, (F,G,H,I,J,K,L, and M) up to the crossing with point A situated in the corner of the Insurgentes road and the limit of the historical area of the exercises' house.

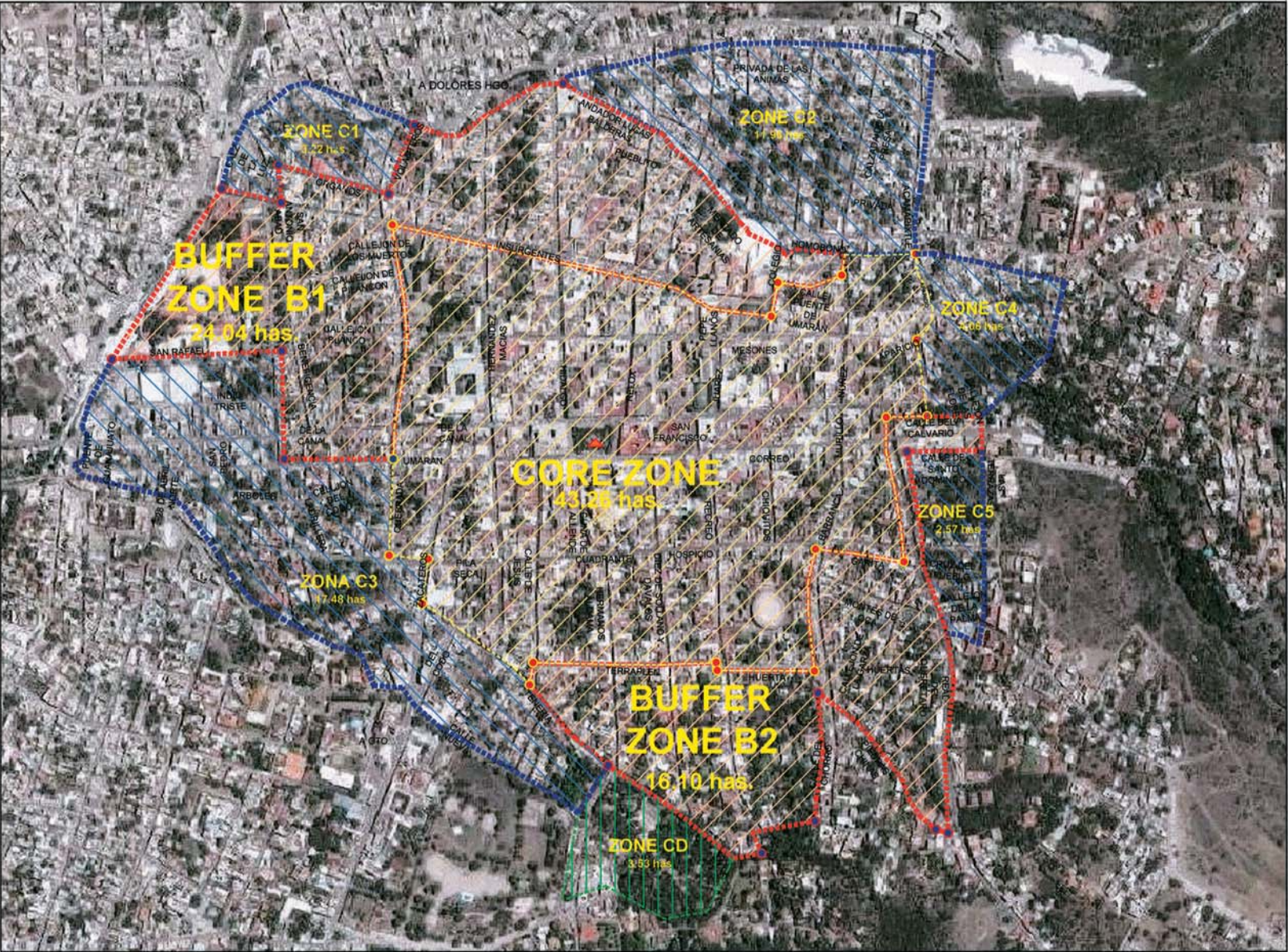
PERIMETER B; starting at the point identified with the number (1) located in the crossing of the Insurgentes road and the limit of the exercises' house, it continues to the east side to the points identifies as numbers (2 and 3), adjoining the limit of the exercises' house with the woods, continuing to the north side to the point identified with number (4), adjoining the limit of the exercises' house with San Felipe de Jesus Street, continuing with two broken lines with north-west direction on the points identified with the numbers (5 and 6),adjoining Santa Cruz Street with the woods, continuing in west direction on the point identified with number (7), adjoining Santa Cruz Street with the resident area, continuing in north-west

	<p>direction to the point identified with number (8), adjoining the principal street with the resident area, it continues in south-west direction to the point identified with number (9), adjoining the principal street and San Miguelito Street with main access, Torres Mochas street and the resident area, it continues on south-east direction to the points identified with the numbers (10,11,12,13 and 14), adjoining the historical area of Atotonilco's community with the woods coming to the crossing of point (1) located on the crossing of insurgents Avenue and the limit of the exercises' house.</p>
<p>Map of nominated property, showing boundaries and buffer zone</p>	
<p>Justification Statement of Outstanding Universal Value</p>	<p>The villa of San Miguel el Grande (today city of San Miguel de Allende), is an extraordinary example that shows a series of original and unique typological values according to the particular functions developed as local and regional administrative center, and as an urban establishment of average stature (located in the well-known region "El Bajío") and that has not yet been represented in the list of world heritage for the Latin American context.</p> <p>This city arose strategically as part of the outpost of the Spanish conquest for the north of the American territory, acting specifically to supply goods and services for other cities, villas, towns and mining centers during the XVI, XVII and XVIII centuries.</p> <p>San Miguel de Allende represents one of the most notable and better conserved historical sets of the novo-Hispanic civil architecture of the eighteenth century, in which the old urban centre has maintained the authenticity and the integrity of its small village as well as the harmony of its composing proportions, chromatic and utilitarian values. All thanks to the citizen affection and conscience to promote the traditional values that are transmitted through generations.</p> <p>San Miguel has the precursory approach of Gustavo Giovannoni on the relationship between urbanism, the architecture and the protection of the heritage very present. This approach is picked up again in the notion of "Integrated Conservation" as far as "the integration of the ancient patrimony in the life, and therefore in the contemporary planning", that revalues the architectonic patrimony and the historical sets beyond the museological conservation.</p> <p>As other historical cities, San Miguel inherits an important past and projects a future, which implies the protection of its cultural heritage (tangible and intangible). It is so, that the historical center conforms a frame of high quality life, for the society that lives in it.</p> <p>Therefore, the desire to preserve the universal values of the historical center of San Miguel de Allende would make no sense, if we do not think of a live city that produces culture.</p> <p>The live city: San Miguel de Allende is a city that has remained active from its foundation, since this settlement has known to maintain, in an exemplary way, the diverse functions that day to day have been adapted to new norms of life.</p>

	<p>San Miguel stays alive, appreciating its past, present and future, shaped in two dimensions:</p> <p>a) The urban dimension. It is necessary to see and to think of the cultural heritage of San Miguel de Allende as an urban ensemble and not as a sum of monumental buildings.</p> <p>The future of the historical center of San Miguel de Allende is intimately related to the civic conscience today, keeping its centrality character.</p> <p>This city has anticipated, through conservation and development instruments, strategies to sustain its social, aesthetic and symbolic attributes in its historical nucleus.</p> <p>That is why this city participates without reduction in the modern national and international life.</p> <p>b) The social use: One of the premises for an historical center to be considered alive is to preserve the suitable mixed use with a rational and balanced utility of the residential, commercial, administrative, services and cultural. This is why special emphasis is put in the residential function so that this urban space is socially alive and does not become a museum or a commercial space, cases in which the social activity is subject to a limited schedule.</p> <p>In conclusion, the historical center of San Miguel de Allende makes the evident fairness between the patrimonial values and the historical spaces possible, making each remain alive in a heterogeneous, including and sustainable way.</p>
<p>Criteria under which property is nominated</p>	<p>CRITERIA II</p> <p>The Bajío (northern plains), was the first and most important capitalist infrastructure, and the vastest that has ever been developed in Spanish and Portuguese America, due to mining, stock breeding, agriculture, commercial and industrial exploitation. At the same time, because urban growth became richer, denser and more open to development during the colonial period, the Bajío can be called the heart and central column of New Spain.</p> <p>The villa of San Miguel el Grande (today the city of San Miguel de Allende), located in the dynamic region of the Bajío, is an extraordinary example of the urban settlement that strategically arose in the first colonial northern frontier as a protective link along the Royal Road. This was the Spaniards first traced route within the American Continent, and its cultural and commercial richness was the most extensive in all of New Spain. In this context, San Miguel represents to this day one of the best-preserved testimonies evidenced by the viceregal city whose development reached its culmination during the XVIII century.</p> <p>San Miguel de Allende is without a doubt a unique settlement within the historical American cities, supplying provisions during the XVI, XVII and XVIII centuries to cities, towns and mining centrals. This region developed novel economic training, whilst forming new social and cultural groups. San Miguel de Allende is the melting pot that hatched the crossbreed of our country by forging the independent movement of the Spanish America.</p>

	<p>CRITERIA IV</p> <p>San Miguel de Allende, founded in 1555 displays the most notable examples of XVIII century civil architecture in the New Spain, as observed in the lordly neoclassical baroque manors that evidence an esthetic development which peaked during the viceregal period.</p> <p>The urban casket has been able to maintain the authenticity and integrity of its country homes. The harmony for composition, proportion and even chromatic array, due to the citizen's general consciousness and traditional values, that have been passed on through generations.</p> <p>The Oratory of San Felipe in San Miguel de Allende, sprang forth the idea of founding the admirable Santuario de Jesus Nazareno in Atotonilco, inspired by the ideology of a spiritual congregation lead by the father Luis Felipe Neri de Alfaro. Alongside a select group of seculars and lay people, Alfaro organized a series of spiritual exercises based on the doctrine of San Ignacio de Loyola. These religious practices where based on expiation and pilgrimage, traditions that still exist in the XXI century.</p> <p>As explained in the ecclesiastical and architectural context of the region, the Sanctuary of Atotonilco is a unique structure that symbolizes the microcosmic coordination of the catholic world in hand with the universal macrocosmos set by the Jesuites. The rules for the spiritual exercises that implied confinement, meditation and prayer, capture an architectonic program and a visual discourse that give significance to the colonial spiritual iconography.</p>
<p>Name and contact information of official local institution/agency</p>	<p>Organization: TOURISM, ECONOMICAL AND INTERNATIONAL AFFAIRS COORDINATOR Address: BLVD. CONSPIRACION 130, Way to QUERETARO, City: SAN MIGUEL DE ALLENDE, GUANAJUATO Tel: +52 (415) 120 4528 Fax: +52 (415) 120 4529 E-mail: franciscopeyret@sanmiguelallende.gob.mx Web address: http://www.sanmiguelallende.gob.mx/</p>





KEY
E-2 **HISTORIC TOWN**

NOMENCLATURE

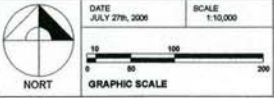
HISTORIC TOWN

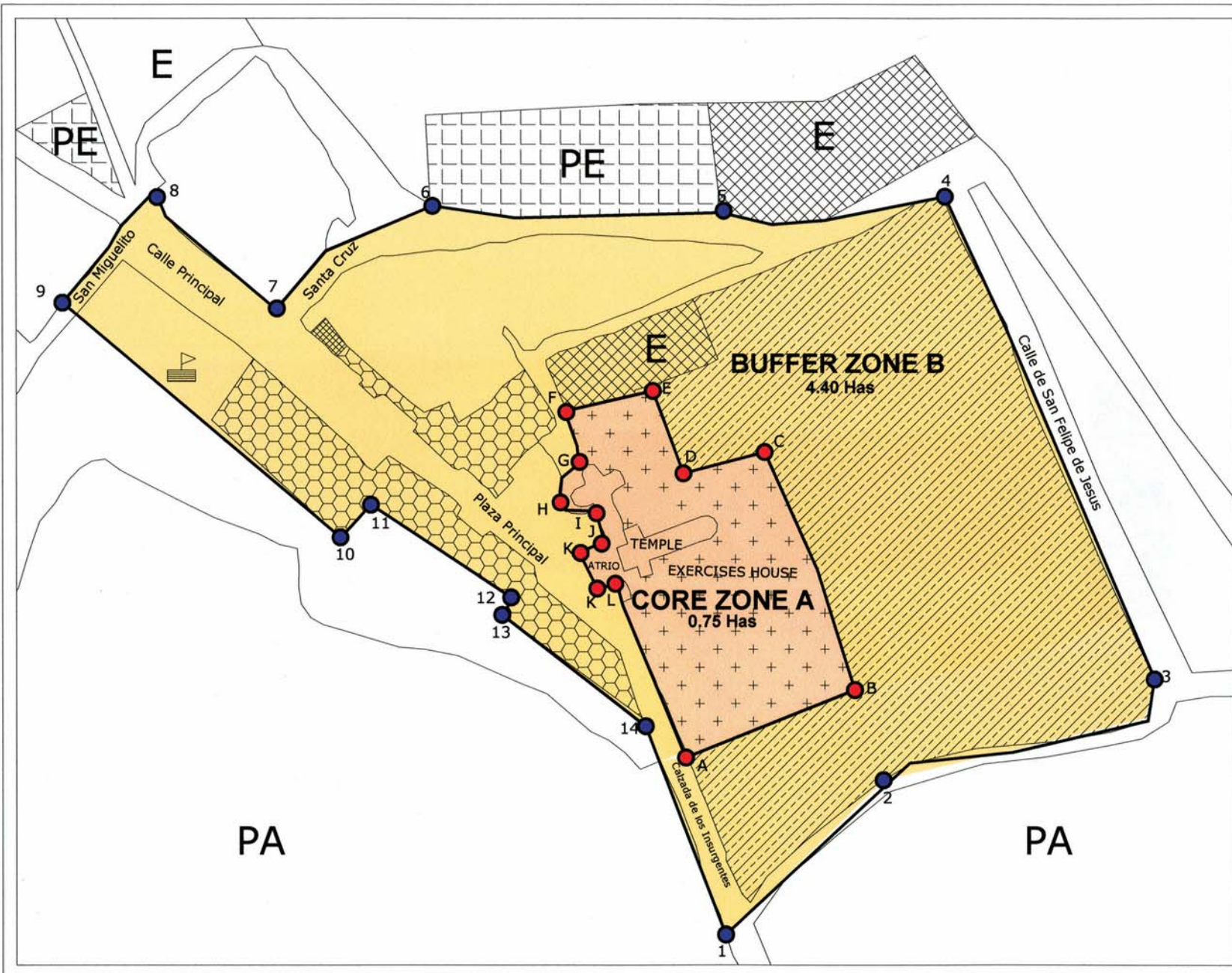
- A CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS, JULY 26, 1962
- B BUFFER ZONE B1 AND B2, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS, JULY 26, 1962
- C BUFFER ZONE (MUNICIPAL PROPOSAL)
- D ENVIRONMENTAL VALUE ZONE (MUNICIPAL ZONE)

- POLYGONAL POINT, CORE ZONE
- POLYGONAL POINT, BUFFER ZONE

OTHER

- BOUNDARY LINE
- LEVEL CURVES
- LOTS
- SQUARE





H. AYUNTAMIENTO
SAN MIGUEL DE ALLENDE

KEY
E-1S

NOMINATED PROPERTY

NOMENCLATURE

- CORE ZONE OF SANCTUARY OF JESUS DE MAZAREÑO
- BUFFER ZONE OF SANCTUARY OF JESUS DE MAZAREÑO
- HISTORICAL EXERCISES HOUSE ZONE
- NEW EXERCISES HOUSE ZONE
- ATOTONILCO TOWN
- EQUIPMENT ZONE
- ECOLOGICAL PRESERVATION ZONE
- PA AGRICULTURAL PRESERVATION ZONE
- SCHOOL
- POLYGONAL POINT, CORE ZONE (A-L)
- POLYGONAL POINT, BUFFER ZONE (1-14)

LOCATION

ATOTONILCO
SAN MIGUEL DE ALLENDE
PRESA ALLENDE

DATE: JULY 27th, 2009
SCALE: 1:5,000

NORTH
GRAPHIC SCALE

H. AYUNTAMIENTO
SAN MIGUEL DE ALLENDE



KEY
E-2S

**NOMINATED
PROPERTY**

NOMENCLATURE

- CORE ZONE OF SANCTUARY OF JESUS DE BAZARENO
- BUFFER ZONE OF SANCTUARY OF JESUS DE BAZARENO
- HISTORICAL EXERCISES HOUSE ZONE
- NEW EXERCISES HOUSE ZONE
- ATOTONILCO TOWN
- EQUIPMENT ZONE
- ECOLOGICAL PRESERVATION ZONE
- PA AGRICULTURAL PRESERVATION ZONE
- SCHOOL
- POLYGONAL POINT, CORE ZONE (A-L)
- POLYGONAL POINT, BUFFER ZONE (1-14)

LOCATION



DATE
JULY 27th, 2006

SCALE
1:5,000

0 50 100 200
GRAPHIC SCALE



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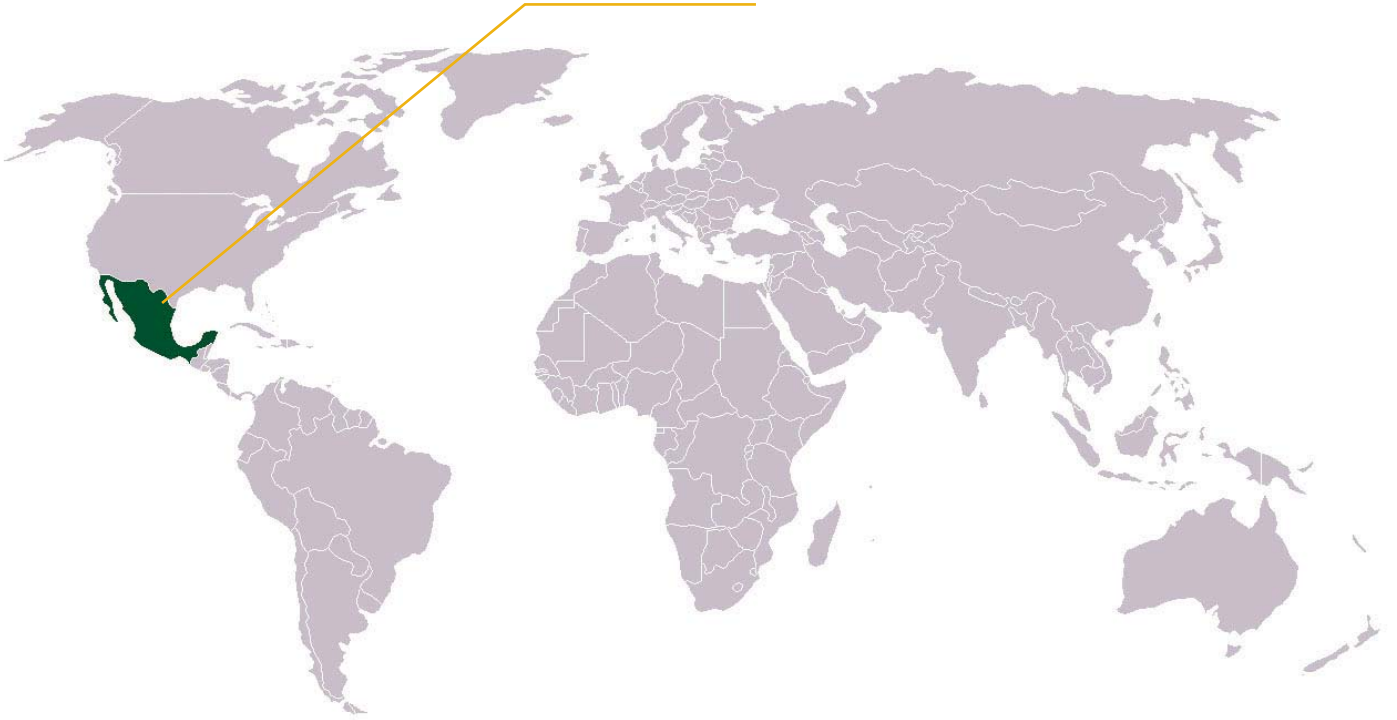
IDENTIFICATION OF THE PROPERTY



IDENTIFICATION OF THE PROPERTY

a) Country:	Mexican United States
b) State:	Guanajuato.
c) Denomination of the property:	Protective town of San Miguel and the Sanctuary of Jesús de Nazareno de Atotonilco.
d) Geographic coordinates:	The city of San Miguel de Allende is located in within the limits of the region known as "El Bajío", it's geographic coordinates are: 100° 44' 47" West Longitude and 20° 54' 52" North Latitude. The average height above sea level is 1,870 m. The Sanctuary of Jesús de Nazareno in the town of Atotonilco, is located 14 km away from the city of San Miguel de Allende on the highway to the city of Dolores Hidalgo, and it's geographic coordinate are: 100° 47' 37" West Longitude and 21° 00' 14" North Latitude. The average height above sea level is 1,950 m
e) Exact location in maps:	See following pages
f) Nuclear zone and buffer zones:	<p>San Miguel de Allende: Nuclear zone (A): 43.26 h Buffer zone (B1): 24.04 h Buffer zone (B2): 16.01 h</p> <p>Total area: 83.40 h</p> <p>Santuario de Jesús de Nazareno, Atotonilco: Nuclear zone (A): 3.69 h Buffer zone (B): 6.98 h</p> <p>Total area: 10.67 h</p>

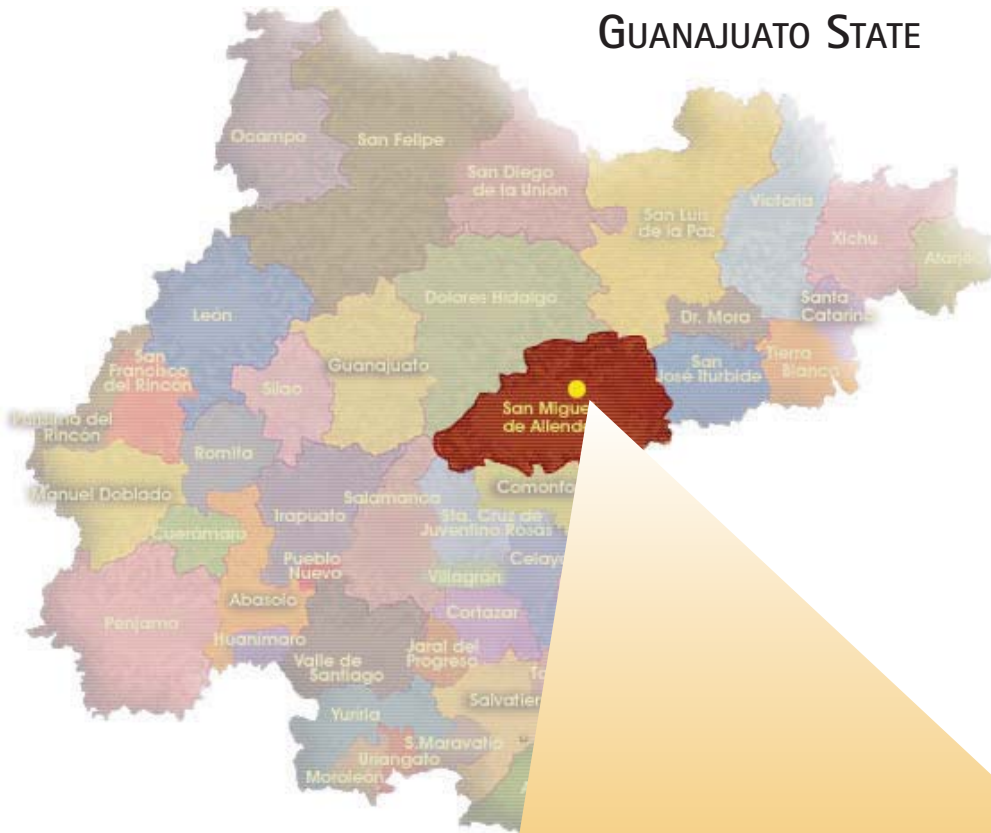
MÉXICO



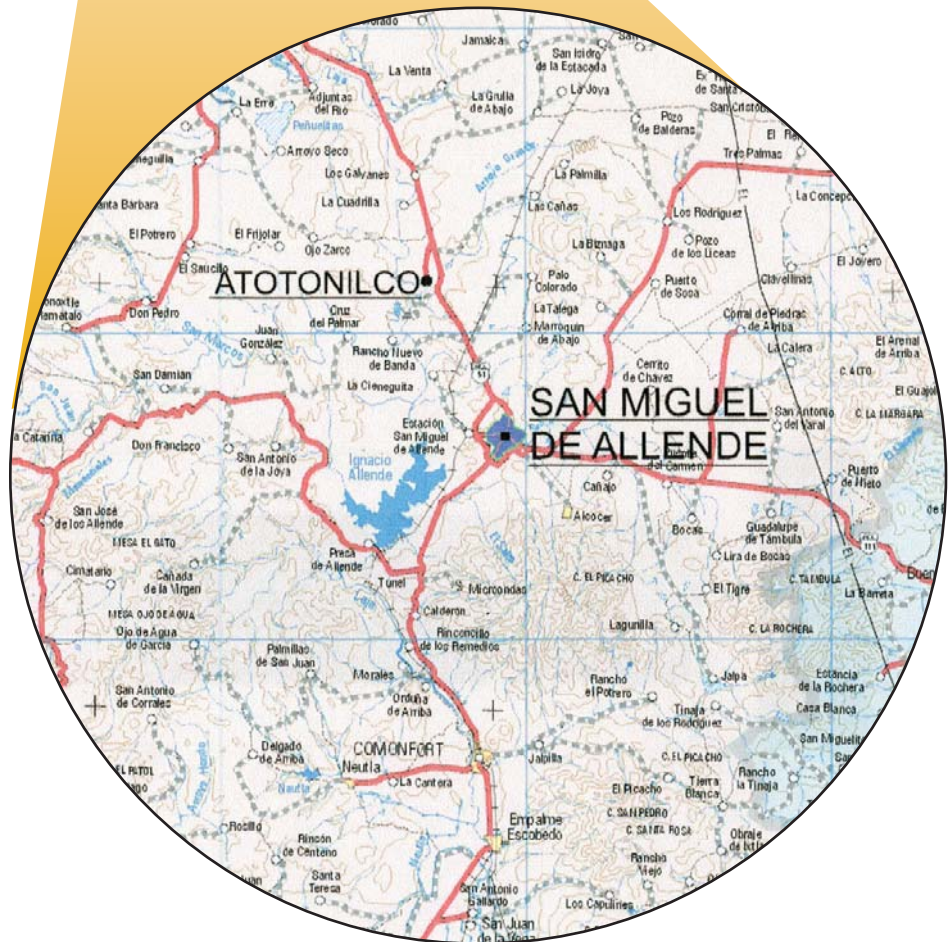
**GUANAJUATO
STATE**



GUANAJUATO STATE



SAN MIGUEL
DE ALLENDE
CITY





KEY
E-1

**NOMINATED
PROPERTY**

NOMENCLATURE

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, 1982
- C** BUFFER ZONE (MUNICIPAL PROPOSAL)
- D** ENVIRONMENTAL VALUE ZONE (MUNICIPAL ZONE)

- POLYGONAL POINT, CORE ZONE
- POLYGONAL POINT, BUFFER ZONE

OTHER

- BOUNDARY LINE
- LEVEL CURVES
- LOTS
- SQUARE

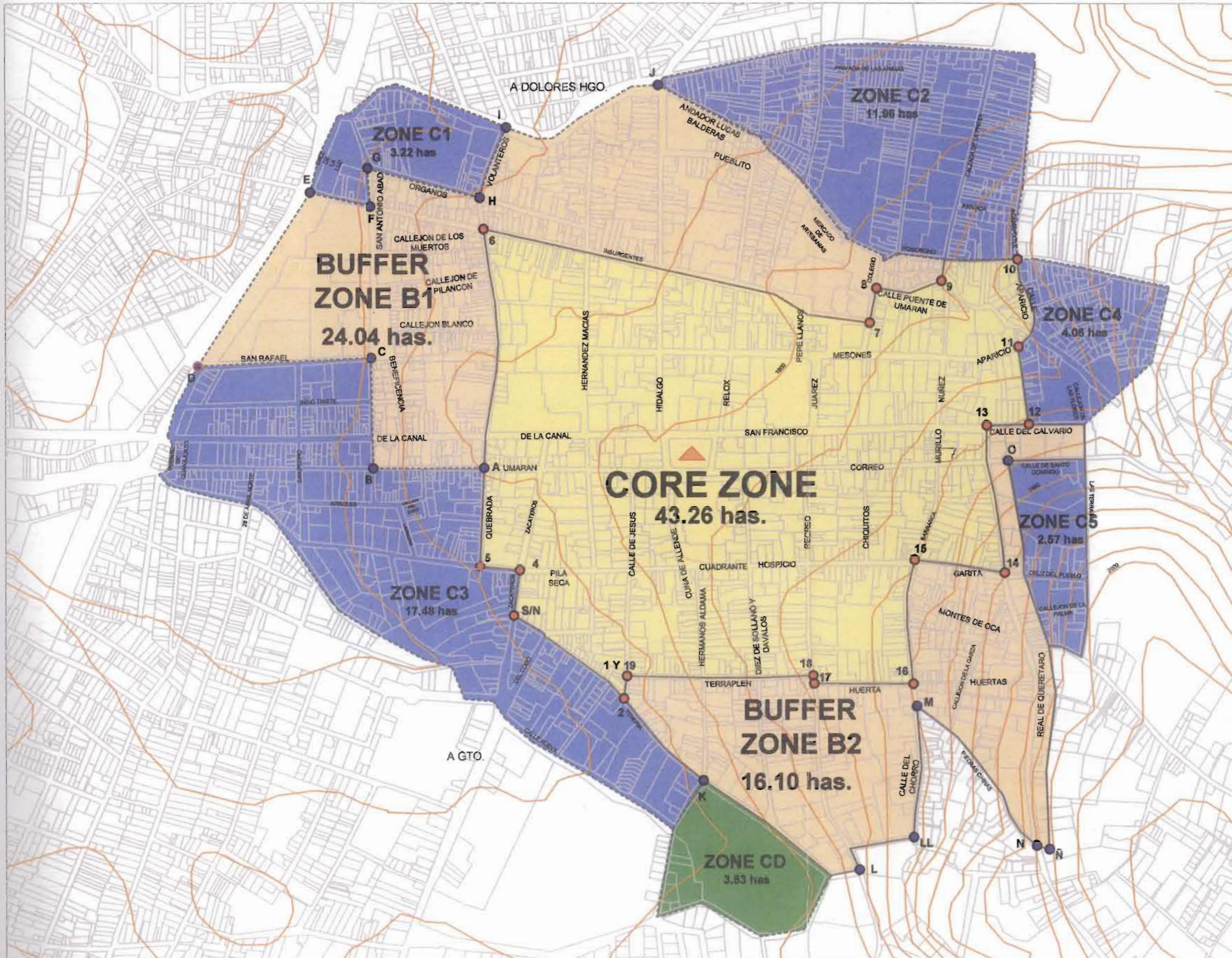
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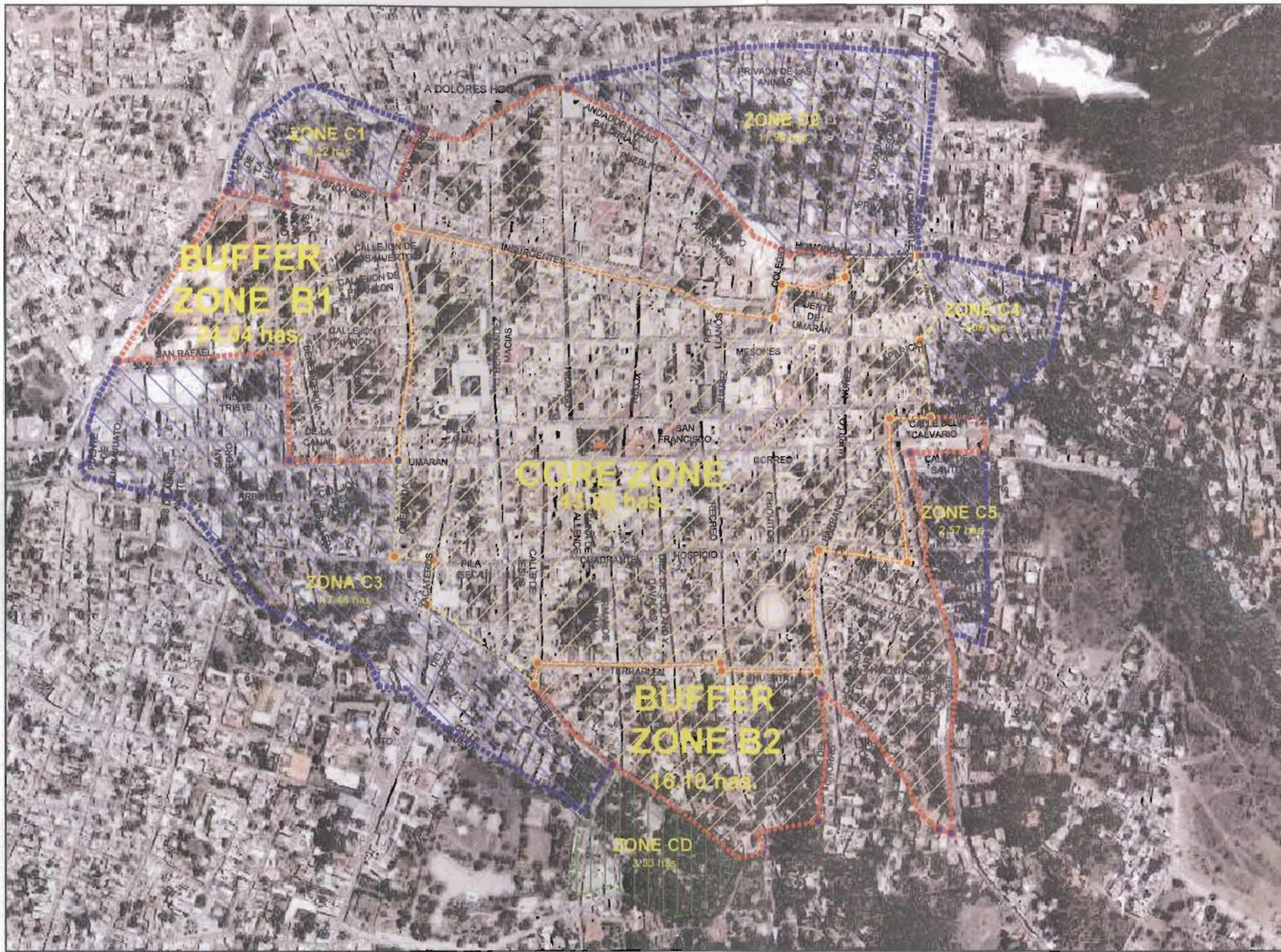


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JULY 27th, 2000

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GRAPHIC SCALE





NOMENCLATURE

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- A** CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS, JULY 28, 1982
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- OTHER
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 - LEVEL CURVES
 - LOTS
 - SQUARE

LOCALIZACIÓN



DATE: JULY 27th, 2006 SCALE: 1:10,000

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GRAPHIC SCALE



KEY
E-1S

NOMINATED
PROPERTY

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- A CORE ZONE OF SANCTUARY OF JESUS DE NAZARENO
- B BUFFER ZONE OF SANCTUARY OF JESUS DE NAZARENO
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- EQUIPMENT ZONE
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LOCATION

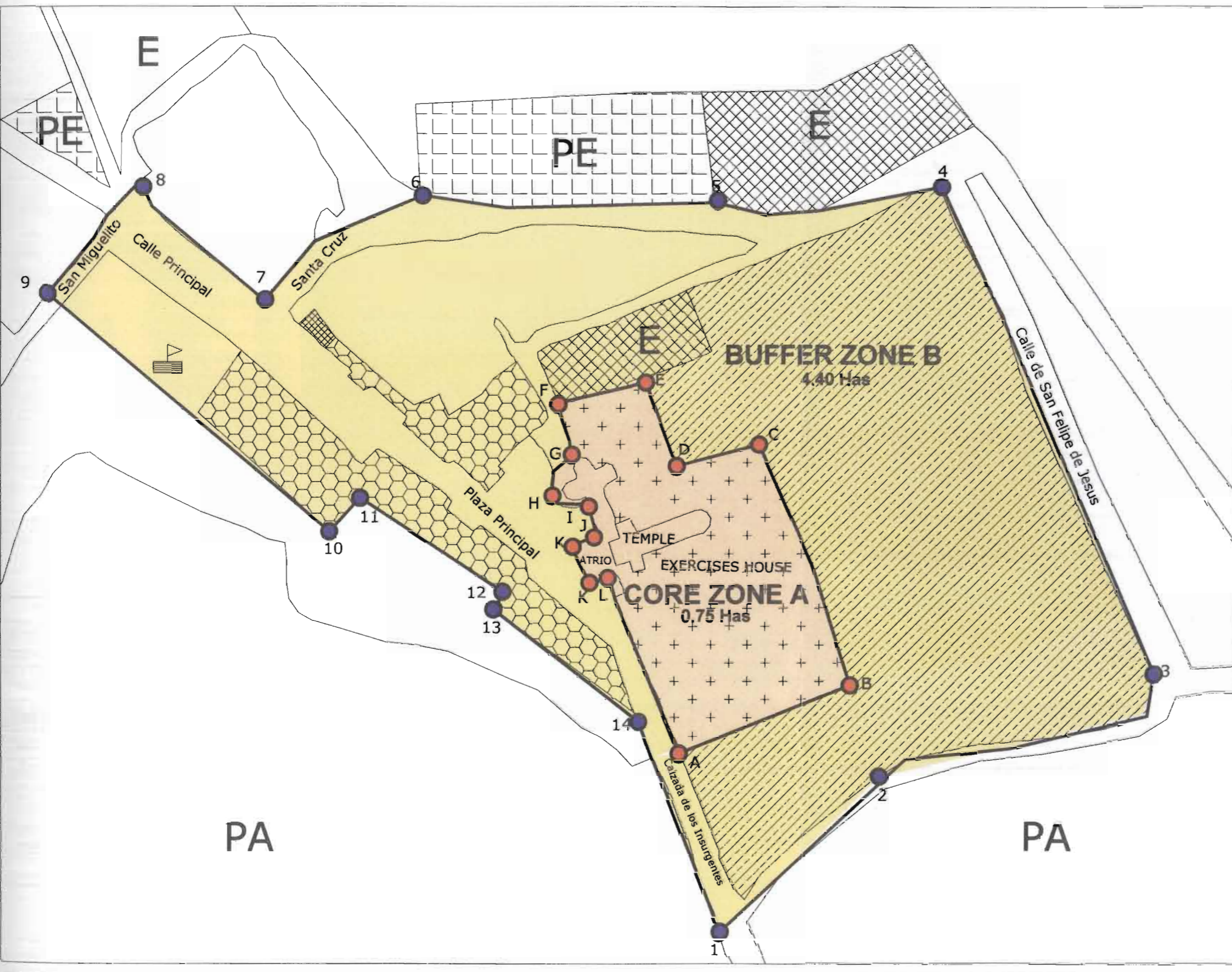


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JULY, APRIL 2008

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METERS

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KEY
E-2S

**NOMINATED
PROPERTY**

NOMENCLATURE

- A CORE ZONE OF SANCTUARY OF JESUS DE NAZARENO
- B BUFFER ZONE OF SANCTUARY OF JESUS DE NAZARENO
- HISTORICAL EXERCISES HOUSE ZONE
- NEW EXERCISES HOUSE ZONE
- ATOTONILCO TOWN
- EQUIPMENT ZONE
- PE ECOLOGICAL PRESERVATION ZONE
- PA AGRICULTURAL PRESERVATION ZONE
- SCHOOL
- POLYGONAL POINT, CORE ZONE (A - 1)
- POLYGONAL POINT, BUFFER ZONE (1 - 14)

LOCATION



NORT

DATE
JULY 27th, 2006

SCALE
1:5,000



GRAPHIC SCALE



For the following years, it would have to be considered the migratory movements and the drops produced by the constant droughts and epidemics wiped the region between 1750 and 1790; particularly in 1750, 1779, 1785, 1786, and 1791, when the neighborhood was faced not only to the feared "plague", but also to the austerity of the public box of the Spanish City Hall, whose funds had turned out insufficient to help the needs of the affected Population had it not been by the investment of the pious donations that the wealthy families made .

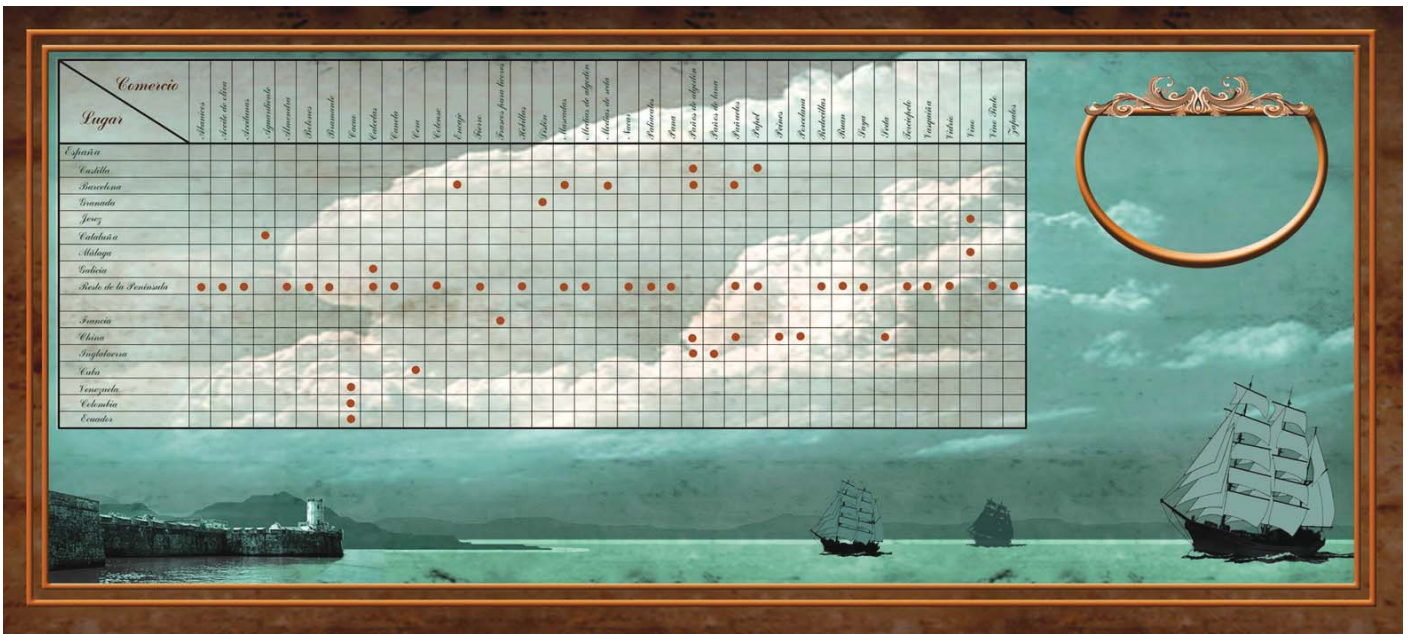
An ecclesiastical register that was carried out toward 1793, reflects that only the head, counting the neighborhoods, was found inhabited by nearly 2300 families of Spaniards, Indian, mulatto, racially mixed and other castes. The previous figure represented a neighborhood of 13,100 people¹¹¹ without including those who lived in the estates and works.

The picturesque geographical landscapes of San Miguel el Grande, harbored a multiethnic human conglomerate, composed by racially mixed, mulatto, Indian, native, peninsular Spaniards and other castes. It's complicated to speak of the proportion of each group, due to the nature of the registers that have been located: two of religious origin (1747 and 1793), only registering the people that attended confession, communions and children, without expanding on other type of data or characteristics. And finally, the register of 1792 that was carried out to formalize the existence of colonial militia through an ordinance given by the Count of Revillagigedo, viceroy of the New Spain. In this interesting document, a statistical analysis was performed based on the Spaniards that were congregated in San Miguel el Grande both legitimate and racially mixed, the urban plan, in terms of the four headquarters in which the 28 main estates

¹¹¹ Archivo de la Parroquia de San Miguel Arcángel, Providencias Diocesanas / Padrones, Box 76 (1781 - 1901).

Migraciones Españolas hacia la Villa de San Miguel el Grande, Siglo XVIII.



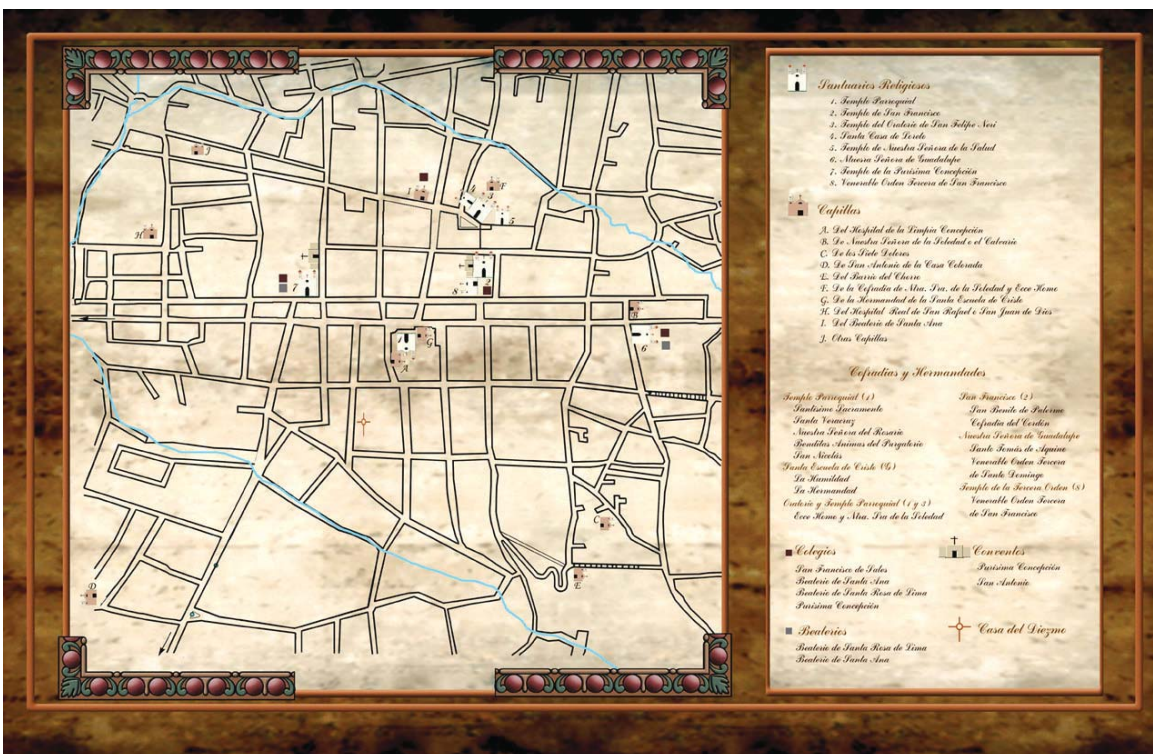


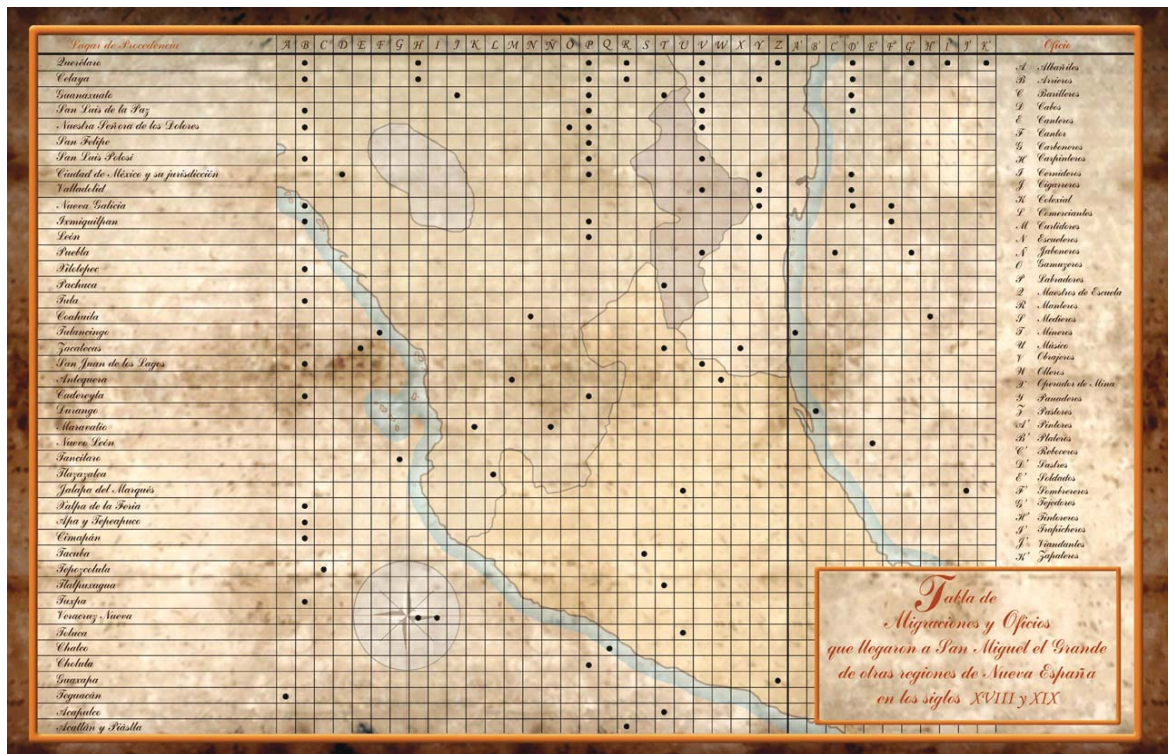
Mercancías Principales y sus Sitios de Origen.

and works of the jurisdiction were divided, without counting the Indians and mulattos, that apparently were not registered as such, due to specific decisions on the formation of the militia and to the complexity of taxation. According to these reports, around 1540 families made up a population of 5665 inhabitants, of which, 3912 were Spaniards, 439 natives and 1314 racially mixed.

The Spanish families that can be located in this epoch, were descendants of several generations from the region of Rioja, Andalusia, the mountains of (Hamlets, Cantabria, and Santander), Navarre, Castilla, and mainly from the three Basque provinces: Álava (Valley of Ayala), Guipúzcoa and Vizcaya; who disembarked through intense human traffic that occurred during the mid XVI and XVII centuries, as well as the first three decades

Mapa Arquitectónico Religioso de las Principales Haciendas, Ranchos y Labores en los Siglos XVII y XVIII.





of the 18th century. Many of them, were high-ranking mayors, governors and prominent property-owning families of the 18th century. Some families held San Miguel as their main destination, like Mr. Baltasar de Sauto y Villachica, while others were found years ago in places like Mexico City and Querétaro (Manuel del Canal), Valladolid (Manuel de Ibarrola) and even in the neighboring regions, like the village of San Felipe and the city of Santa Fe de Guanajuato.

Migraciones Novohispanas y sus Principales Oficios durante el Siglo XVIII.

In spite of the breach and the changes, this consolidated group, prevalent and dynamic, seized the main positions of City Hall, where they remained until the 19th cen-

Oficios Principales en Haciendas, Labores y Ranchos de la Villa de San Miguel el Grande.



tury. These proprietor families did not skimp on investing in diverse areas of the economy that characterized the region such as: Cattle breeding, agriculture, textile manufacture, commerce, saddles, bedspreads, rugs, serapes, harnesses and stir-ups etc.

The Spanish formed part of a community of faithful assets in brotherhoods and confraternities, proving strong devotion towards the Virgen de la Soledad and Nuestro Señor Ecce Homo (a veneration shared with many mulattoes, natives and racially mixed), Purísima Concepcion and Nuestra Señora del Rosario, Santísimo Sacramento, Santa Veracruz, Animas del Purgatorio, Santo Tomás and the brotherhood of the Santa Escuela de Cristo, among others.

Part of the commitment that the Spanish families had towards their spiritual life, made them the main benefactors of the festivities of San Miguel Arcangel (patron and protector since the 16th century), the Virgen de Loreto (placed and venerated in the Spanish City Hall toward 1736), San Juan Bautista (patron of the Spanish City Hall), San José (protector against the rays and storms since 1736) and the Virgen de Guadalupe (patroness of the New Spain. The participation of the members of the Santa Escuela de Cristo during the saint processions that were carried out during lent, was no minor feat. They also financed the construction of religious sanctuaries and convents (like that of the Purísima Concepcion and the convent of San Francisco), the community houses for lay sisters (Santa Ana and Santo Domingo), orphanages, and all the proceedings were offered to the students of the school of San Francisco de Sales and to the schools for poor children.

In this type of businesses and those related to the exercise of public offices, economic activities, or simply with everyday life, the Spanish proprietor population was tied to the remainder of the ethnic groups that resided in the village: Indian otomíes, racially mixed, free mulatto's, slaves, and even with the Spaniards families who performed like the rest, any position or occupation (bricklayers, bullfighters, fire cracker fabricants, drivers, coal, brick makers, passementerie makers, carpenters, Silversmiths, shoemakers, pharmacists, bakers).

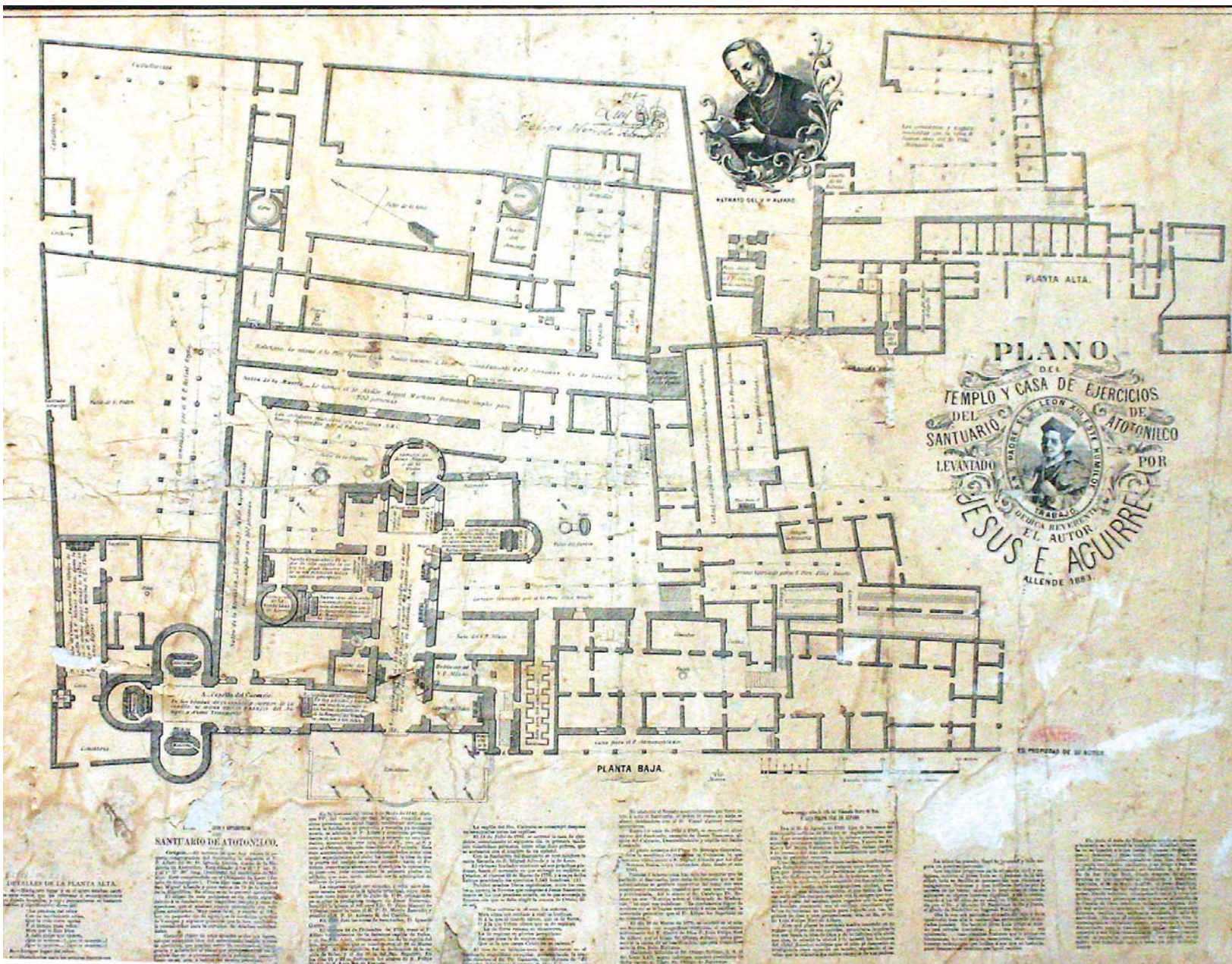
The presence of this part of the population is important for being the work force of the 48 cattle raising estates, farming and the 5 textiles workshops that existed at the moment in San Miguel el Grande; also the domestic servants, the muleteers, the small-scale commerce (sale of diverse merchandise in the public plazas, markets and vendor stalls) and the modest sugar mills and looms vendor (producers of wool and cotton cloths).

In the spiritual realm, we must consider the organization of brotherhoods dedicated to Nuestro Señor Ecce Homo and the Virgen de la Soledad, La Humildad y Paciencia de Cristo, San Benito de Palermo, San Nicolas, and the Purísima Concepcion, based on the parochial temple, the hospital chapel, the Franciscan convent and the bordering neighborhoods. The native groups were traditionally entrusted to prepare the festivity of San Miguel Archangel, the patron and protector of the village, supported with 25 pesos in gold originating from propiety tariffs of the Spanish City Hall.

Santuario de Jesús de Nazareno de Atotonilco (Sanctuary of Jesus of Nazareth in Atotonilco)

In the heart of Atotonilco, San Miguel de Allende's municipality, imposing walls rise from an 18th Century Church that has lodged thousands of pilgrims on a yearly basis ever since its construction and it's a living sanctuary because its religious use is still prevailing.

The architectural compound is made up by the main nave, sacristy and more than 6 attached chapels besides several chambers painted spaces with mural and easel paintings, quilted alters and sculptures. The building façade is plain, with very high walls that



end in an inverted arcade as if forming a ruffle. The entrance to the temple is really contrasting: the main nave and all the walls are decorated with mural paintings that represent a great number of passages and religious characters without order and without any space between them. The great work was designed and conducted by Father Luis Felipe Neri de Alfaro who was inspired by the Holy Sepulcher located in Jerusalem to conceive the mystic spaces that conform it. As an example of this influence we find the architectonic plant of the attached chapels of the Holy Sepulcher and The Calvary, that together make as a result the perfect drawing of the Latin cross where the arms of the cross correspond to three magnificent apsidal chapels.



At the sacristy's background there are two oil paintings also from the 18th Century that illustrate and compare the similarities between San Miguel de Allende's landscapes and the ones in Jerusalem. It's fitting to point out that the mentioned painting is one of the oldest historical registers of the urban plan of the Villa of San Miguel the Great. The vice regal architecture of this precinct not only shows a clear European influence, but also reveals us in some spaces the intervention of the indigenous artists, perhaps



El relicario de la espiritualidad. Panorámica del Santuario de Jesús Nazareno de Atotonilco.



otomies or belonging to some of the chichimecas ethnics. In the access bays of the chamber of the Holy Apostles one can appreciate a disposition on the trapezoidal frame that reminds us of some Mesoamerican pyramids, as well as in the pictorial decoration in which plant shaped abstractions are observed that are commonly present on pre-Hispanic pots and bas-relieves.

The complex decoration of the church and its chapels is exceptional, mainly for its mural painting made mainly by the painter Miguel Antonio Martinez Pocasangre, that worked there for 30 years, and made de mural according to the complex programs, models and indications given to him by the presbyter Alfaro, who besides being a virtuous ecclesiastic, he was a great poet, excellent theologian, jealous ascetic and inspired musician. Made in fair weather painting, with pleasant polychrome it occupies vaults and





walls, arcades and pilasters with one or more scenes, some of enchanting ingenuity, close to popular art, distributed on the architectonic structures with a great amount of text allusive to the themes represented and with presbyter Alfaro's notes and poetry, destined to teach and form the spectator.

The predominant motives on the walls of the hall's vaults are scenes of the Passion of Christ, as well as one can see that the walls of the hall have some images allusive to the Judgment Day and allegories of the world's four parts, situated between Saint Felipe Neri and Saint Luis's neoclassical altarpieces and between the church's entrance and the lower part of its old façade. The rectangle boards of the main entrance doorframes have small paintings by José María Barajas with allusive scenes about the Virtues, New Testament's passages and several saints. Inside the church, the vaults and some walls have allegories and scenes from the Passion of Christ, the wall that belong to the Loreto chapel, where the Mural with the Annunciation, made by Jorge Fernández is, besides the neoclassical altarpieces of the Christ of the Column and the Refuge Virgin. The chapel of Belen, situated on the right side of





the choir, is dedicated to the Genesis' theme, The Garden of Eden and the Expelling of Paradise, while The Hidden Glory exposes the Judgment Day taken from the Apocalypses. The decoration is richer in "The Chamber of the Holy Apostles", with its vault painted with the Arrival of the Holy Spirit, cherubs and angels; on the cornice, angels, scallops and mirrors and on the walls, the sculptures of the apostles with oval medallions and their martyrdoms, as well as images of the founders of the orders. From this precinct, on September 16th 1810, the priest Miguel Hidalgo took the Virgin of Guadalupe's flag with which he led his armies.





Sanctuary and Retreat House of Jesus Nazareth of Atotonilco

The origins of the intense and complex spirit which boosted the foundation of the sanctuary and the retreat house of Jesus Nazareth of Atotonilco, are linked with time in a historical-religious process that took place in the lower Middle Ages and the Renaissance during its humanistic period (artistic-philosophical); its effects were felt since the Sixteenth Century in the New Spain, through the mission work, the evangelical mystique, asceticism and the salvation projects of the old mendicant orders.¹

This universe of ideas was also linked to the restlessness which emerged from the times of the Protestant Reform and the Counter Reform (the Catholic reform) and the answers given through religious baroque art planned under the resolutions of the Council of Trent, which were adapted to the reality of the New Spain through successive provincial councils.²

The interesting meetings of the Council of Trent were able to standardize dogmatic criteria y come to decisions in reference to the disciplinary reform, also giving birth to authentic and alternate ways which would expedite the required changes. Several sectors of the clergy, who had been fighting since the Sixteenth Century for a new Christianity deeply compromised with the Gospel, visualized the concrete possibility of establishing the New Jerusalem in the New World, specially the members of religious orders which had been reformed since before the Council. From these impulses emerged personalities



¹ Silva, 2004:14-17, 491-497.

² Silva 2004: 14-17, 491-497



such as Ignacio de Loyola and Felipe Neri, inspirers of the Jesuits and Philippians respectively, and who did their best to give an answer to the urgent need of renovation needed by Catholicism, updating the artistic-religious production in an intrinsic way that fused liturgy, plastic arts, literature and music; diverse languages that were transformed by effects of the Council, integrated to the same time and rhythm of the baroque style, which concluded in the New Spain in the Eighteenth Century.³

Through the years the Oratory of San Felipe Neri assembled a group of secular clergy, who came together in a community and founded congregations, many of them sustained financially by local aristocrats, which were established first in Puebla, then in Mexico City, Oaxaca, Queretaro and in the villa of San Miguel el Grande.⁴

The Philipopian congregation of San Miguel el Grande was founded in 1712 by the distinguished Juan Antonio Pérez de Espinosa, who, led on by a group of honorable neighbors, began a large number of procedures which ended after his death in 1747. Thanks to this a papal bulla was granted in 1727, authorizing an Oratory in San Miguel, furthermore, in 1734 and 1753, two royal charters were granted which sustained the foundation, recognizing that this community was responsible for an important college of higher studies known as San Francisco de Sales.

The strong spiritual, academic and philosophical work of the Philippians since the Eighteenth Century and up to today has had a strong impact not only on the life of San Miguel but in all the complex regions which include El Bajío and other regions of the north, center and south of Mexico. This influence was born through the foundations of outstanding sanctuaries, temples, chapels, brotherhoods, processions, the prestigious and innovative study plans of the College of San Francisco de Sales, as well as the recognition of Atotonilco and its retreat house as a holy place, a place of penitence and purification. In this way the Philippians attracted a large population in order to morally and materially carry out their works; a real militia of faithful Catholics mostly from San Miguel el Grande and surrounding areas, as well as from other geographic sites connect-

³ Silva 2004: 14-17, 491-497

⁴ Silva 2004: 491-492



ed to the region by the "Camino Real de la Tierra Adentro" (Royal Inland Road): Our Lady of Dolores, San Felipe, San Luis de la Paz, León, Guanajuato, Celaya, Valle de San Francisco, Irapuato, Chamacuero, Saltillo, Aguascalientes, Zacatecas, Valladolid and Mérida, among others.

The role of two of the most outstanding figures, favorite sons of the Oratory of San Felipe Neri, in the religious and academic world, should be mentioned. They were contemporaries, friends and close collaborators, accomplices of an exceptional priestly ministry: Juan Benito Díaz de Gamarra y Dávalos, distinguished philosopher of the New Spain, who culminated the introduction process of modern philosophy in America through the College of San Francisco de Sales; and Luis Felipe Neri de Alfaro, founder and main director of the Sanctuary and the retreat house of Jesus Nazareth in Atotonilco, a place defined in the Eighteenth Century as the eighth marvel of the Diocese of Michoacán, which we will see on the next pages.

The project of Atotonilco resulted in an artistic work in which architecture, painting, sculpture, poetic literature, rites and devotion came together with great intensity. However, in history it has been more than an exceptional monument due to its artistic attributes, as it has been the axis of a cultural phenomena of a special importance which enshrines and expresses the doctrine, the social qualities, the way of life, the spirituality, and the sentiments of the region in which it has been embedded since several centuries ago.⁵

The historical permanence of the Sanctuary of Jesus Nazareth of Atotonilco and its retreat house could not be understood without knowing the motivation, the objectives and the course of Luis Felipe Neri de Alfaro, its founder, as well as the list of theologians, artists, philosophers, probable architects or master builders, litterateurs, historians and naturally the faithful, for whom the project was destined and who have received and transmitted his message, keeping it current even today and through approximately two hundred and seventy years.⁶

⁵ Silva, 2004: 491-492

⁶ Silva, 2004: 494-495

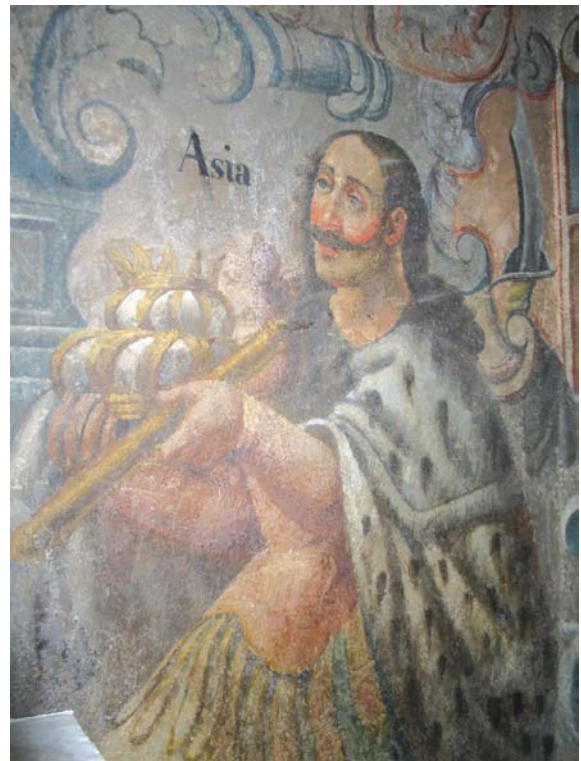
Luis Felipe Neri de Alfaro (1709–1776)

An austere hermit of an ample theological vision. Born in Mexico City, son of Esteban Valero de Alfaro and Doña María Velázquez de Castilla. After having finished his literary, philosophical and theological studies at the Archdiocesan Seminary, in 1729 he obtained a Bachelors' Degree in Holy Theology in the Royal and Pontifical University of Mexico at the hands of the Dr. and Professor Bartolomé de Ita y Parra. Intent on the idea of serving God, he left Mexico City and moved to the villa of San Miguel el Grande, where he lived more than fifty years, until his death.

From the time he arrived in San Miguel, he persistently requested his entrance into the Congregation of the Oratory of San Felipe Neri, where he was admitted after tests in obedience and humility on the 26th of May, 1730, day of the festivity of San Felipe Neri, day on which the young Alfaro changed his elegant attire for the humble philippian dress.

He was ordained a priest around 1735 and he was Main Sacristan, Deputy, Pulpit Prefect and Pro Secretary. Sure of his divine vocation and apostolic work, he fervently dedicated himself to carry out many material and spiritual works. The first of these was done between 1735 and 1737, when he financed the construction of the church of Our Lady of Health (Nuestra Señora de la Salud), with more than 9,000 pesos of common gold from his own patrimony and from the alms of the faithful of the Villa of San Miguel





and its surroundings. Later, along with the family De la Canal, he would contribute to the construction of a small and poetic chapel known as El Calvario, which immediately became an important prayer house on the royal road to Mexico City and the home of an image of the Virgin of Solitude sculpted out of rock. This chapel was strategically located on the side of the hill of San Antonio, so as to be the culminating point of the processional circuit of the public Stations of the Cross, established by Alfaro as one of the main services of San Miguel el Grande during lent; it is also the abode of the so called "small lent" as well as the religious center for El Calvario or La Soledad and one of the main contacts which the devout faithful could have with Atotonilco, thought to be joined by a symbolic line to the chapel.

His fervent spiritual dedication had an enormous influence on the intense religiosity of the people of San Miguel which persists even today, not only by establishing a public Stations of the Cross, but also other processions during lent, such as those that still take place on Good Friday, made up of several passages of the Old and New Testament, specially the Passion and death of Jesus Christ, in which the brothers of the Holy School of Christ (Santa Escuela de Cristo) participated with great devotion and strong penances. Luis Felipe Neri de Alfaro headed the ceremony carrying a heavy cross, a cord around his neck, a tight crown of thorns and several disciplines on his body, and, paying a man to knock him off his feet, he would fall three times, in memory and living image of what Jesus suffered during his Passion and on the road to Calvary. This was a massive event, joining together popular religiosity, Catholic orthodoxy and an entire didactic-artistic apparatus which gathered elements of the theater of the Christian Gospel:

The body and the spirit of Luis suffered so in this painful procession, that when telling this to somebody of his entire trust, he said that he died three times in these falls because of the pain his body felt, and the distress of his soul at seeing his Jesus fall.⁷

⁷ Juan Benito Díaz de Gamarra y Dávalos. Funereal speech honoring Don Luis Felipe Neri de Alfaro, patron and founder of the Sanctuary Jesús Nazarene of Atotonilco, Year of 1776. National Library of Madrid, Spain, MSS 20427/22.

One of his greatest contributions was the vision and establishment of the brotherhoods known as Holy Schools of Christ, which in some way prepared the land and the transcendence of the Sanctuary and the retreat house of Jesus Nazareth of Atotonilco, as its foundation not only crowned the magnificence of his material works but that of an integral religious movement in which each of its parts cannot be separated.⁸

This web of Holy Schools of Christ was sent out as virtuous tentacles through the first foundation in San Miguel el Grande in 1742, propelling the establishment of brotherhoods in Dolores, San Felipe, Guanajuato, León, San Luis de la Paz, Irapuato, Silao, Chamacuero, Aguascalientes, San Luis Potosí and Zacatecas, among others.⁹ This was a real Christian devotional militia, motivating a dynamic experience of its Christian commitment by means of the practice of charity, compassion and social benefits. These were also the seed for the pietistic and messianic project created and promoted by Luis Felipe Neri de Alfaro, as well as the first space for recruiting faithful for the Ignatian exercises of the Sanctuary of Atotonilco.

Aside from the time he invested in his priestly ministry and in his material works, Alfaro prepared himself daily in Christian doctrine, dedicating several periods a day to prayer and in his free time to other kinds of useful offices which did not allow him a moment of leisure. As part of his mission and Christian charity, he spoke to as many people as approached him for consultation or to make confession with him. Gamarra used to say that he was "a very wide confessor", that is to say merciful but firm,¹⁰ which allowed him to be considered as a kind father, full of love and tenderness; he was the spiritual director of the children of the main families of San Miguel el Grande, specially those of the royal ensign, José Mariano Loreto de la Canal y Hervás, who would later be

⁸ Silva, 2004: 17-19

⁹ Hernández, 1991: 50-51

¹⁰ Brading, 1994: 57-608 Silva, 2004: 17-19



his administrator and executor of his will, and of his sister, María Josefa Lina de la Canal y Hervás, who he not only helped to define her religious vocation, nourishing with his example her piety, Christian virtue and rigorous penance, but he also gave her advice and accompanied her on the long trips which she made between 1752 and 1756 in the foundation of the Royal Convent of the Holy Conception, where he was the first chaplain of the nuns, their rector of conscience and benefactor; receipts can be seen of contributions that Alfaro made regularly between 1750, 1760 and 1770 to cover the dowry of Ana María de los Dolores, who at forty two was the vicar abbess.¹¹

Luis Felipe Neri de Alfaro was enveloped in the anxiety of those religious members who had not completely accepted the deep and widely spread changes of the counter reform, those who reacted by taking cover in the purity of the customs and the strength of virtues opted for the mysticism, the uncontaminated pietism, which led them to cultivate an austere and marginal spiritual and material life.¹²

In his *Funereal Speech* Gamarra presents Luis Felipe Neri de Alfaro as the "Moses of Atotonilco", poor, mortified, patient, inspired by a living faith, with an intense Christian love and a conscience as transparent as clear and crystalline water. One who intensely lives, feels and communicates the divine word, exemplary and faithful priest, leader, reconciler, repentant, self-denying, merciful, heroic Catholic, devout of the Passion and the Eucharist, tireless defender of the Marian creed, persevering and constant in prayer.¹³

The imprint left by Alfaro in San Miguel is truly complex and exceptional, his fifty years in this land, his projects and personality can still be felt in Atotonilco, his most important work, the one which identifies him the most. This project compelled him to separate himself without any conflict from his community life with the Philippians, congregation which he loved until his death, and in which he is not only considered a favorite son, but also the most transparent and legitimate joy, their most undying crown and historical reality.¹⁴

¹¹ Archives of the Parrish Church of San Miguel Archangel, Disciplinary Fund, Correspondence Series. Archives Manuel Castañeda, Casa de Morelos, Diocese, Government, Visits, Notices, Caja 504, File 66, 1766.

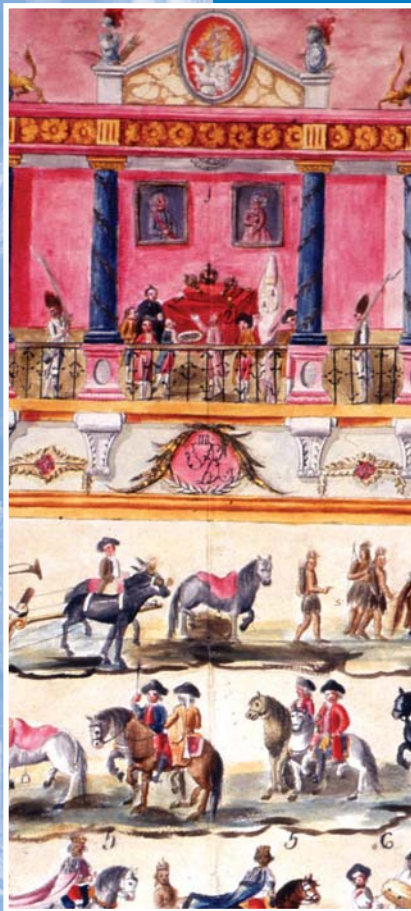
¹² Silva. 2004: 495

¹³ Juan Benito Díaz de Gamarra y Dávalos, *Funereal Speech in honor of Don Luis Felipe Neri de Alfaro, patron and founder of the Sanctuary of Jesús Nazarene, Year of 1776*, National Library of Madrid, Spain, MSS 20427/22. Tapia, 1986: 41.

¹⁴ Tapia , 1986: 42.

DESCRIPTION OF THE PROPERTY

2ND PART



GRAND MAYORS

GENEALOGY

TITLE OF VILLA OF SAN MIGUEL EL GRANDE,
WITH ITS DOCUMENTARY CONTEXT

ORDER TO THE VILLA OF SAN MIGUEL SO THAT
IT USES ITS JURISDICTION IN ITS TERMS
ACCORDING TO THE WILL IT HAS

ORDER SO THAT THE MAIN NATIVES OF
SAN MIGUEL CAN TAKE ADVANTAGE OF SALT
MINES IN THE VALLEY CHAMACUERO

INFORMATION OF MERITS AND SERVICES OF
HERNANDO DE TAPIA

DESCRIPTION OF THE VILLA OF
SAN MIGUEL EL GRANDE IN 1639

DESCRIPTION OF THE VILLA OF
SAN MIGUEL EL GRANDE IN 1649

CONCEPT OF BAJÍO

GLOSSARY

"ROYAL AND VICEROYAL TITLES OF MAYOR (CHIEFF JUDICIAL OFFICER) GRANTED TO THE PROVINCE OF THE CHICHIMECAS AND TO THE MAYORSHIP OF SAN MIGUEL EL GRANDE, XVI, XVII AND XVIII CENTURIES."

YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1550	Juan de Villagómez		Greater Justice of the Chichimecas				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1551-1553	Gonzalo Hernández Rojas		Chief judicial officer of the Province of the Chichimecas				The noted years correspond to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1555	Ángel de Villafañe		Greater Justice of San Miguel el Grande			Viceregal	The year corresponds to the emission of the title of Chief judicial officer.
1555	Francisco Bermúdez		Chief judicial officer of the Province of San Miguel el Grande				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1557	Juan Sánchez de Alanís		Greater Justice of the Chichimecas				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1560	Jerónimo Mercado Sotomayor		Chief judicial officer of the Province of Jilotepec				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
After 1560	Leonardo Cervantes		Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1576	Agustín de Hinojosa Villavicencio	Peninsular Spaniard	Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers	For his service as Mayor of the Provincia de Soconusco, in the district of Guatemala; Mayor de la Gobernación de Nicaragua; Mayor de la Provincia de los Ycalcos and Sonsonate, distrito de Guatemala.		Viceregal	The year corresponds to the emission of the title of Chief judicial officer. During his stay, in use of his ministry of Military Captain, he helped the maintenance of the garrison and its soldiers, who under his control made important entries against Chichimecas, assuring the pacification of the novohispano north border and the Camino Real de la Tierra Adentro. He pulled

YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
	Agustín de Hinojosa Villavicencio (continua)						several Chichimecan allies with presents, many baptized their children and served as spies in the rebel groups.
1580 - 1584	Bernardino de Santoyo	Peninsular Spaniard	Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers	For his service to the Spanish Crown since the decade of 1550; occupying several offices and positions of mayoralty, co regiments and Indian repartimientos.		Viceregal	The year corresponds to the emission of the title of Chief judicial officer. He was Corregidor in Querétaro, the villa de Carrión, Atulco, Pachuca y Tenango. During his stay in the mayoralty of San Miguel, he supported, at his expense the garrison with 30 soldiers.
1590	Martín de Cuellar		Chief judicial officer of the villas of San Miguel and San Felipe				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1607	Francisco Antonio Zapata Maldonado	Neighbor of Mexico City	Chief judicial officer of the villas of San Miguel el Grande, War Captain and Protector of its Frontiers	For serving to the Spanish Crown in the Kingdom of the New Spain, the Filipinas Islands, Manila; allowing several military entries, commercial negotiations and the propagation of Christianity in the Kingdom of Japan.		Viceregal	The year corresponds to the emission of the title of Chief judicial officer. Son of Attorney Antonio Zapata Maldonado, Oidor of the Real Audiencia de México and of the Real Audiencia de la Nueva Galicia. Francisco Antonio Zapata served later in the government of Tacuba.
1615	Tomás de Villagómez		Chief judicial officer of the villas of San Miguel and San Felipe				The noted year corresponds to the time in which he appears referred to as mayor in several documentary sources.
1627	Andrés de Andrade		Chief judicial officer of the villas of San Miguel and San Felipe				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1639	Leonardo de Cervantes	Descendant of Creole Spaniards of Mexico City.	Chief judicial officer of the villas of San Miguel and San Felipe				The year corresponds to the emission of the title of Chief judicial officer. He made several entrances at his expense against the Chichimecas, securing the valley of San Juan del Rio. He established three garrison house in the borders of chichimecos, providing them with weapons, horses and people.

YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1643	Pedro González de Villalba		Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers				The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
¿?	Hernán Pérez de Bocanegra		Chief judicial officer of the villas of San Miguel and San Felipe				He appears referred to as Chief judicial officer in several documentary sources between the decades of 1640 and 1660.
1663	Melchor de Robles Robledo Valdés	Extremadura	Chief judicial officer of the villas of San Miguel, War Captain and Protector of its Frontiers	For serving at the garrisons as soldier, Second Lieutenant, Infantry Captain and Field Master in the Army of Extremadura. He later moved, with leave, to the New Spain, to serve in several positions in Veracruz, Campeche and Cuba.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. Son of the Sergeant Mayor who served in Flandes and the Navy of the Ocean. The mayorship of the mines of Xichú was granted to him.
1679	Joseph Arias Maldonado		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Royal	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1683	Antonio de Urtusástegui		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year		The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1685	Francisco de Esquivel		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Viceregal	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1686	Domingo del Olmo Calderón	Madrid Court	Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers	For merits and services General Manager and Juez Conservador de la Renta de Lanas of the Province of Extremadura. Renta de Maestrazgos de Mérida y Villa de Montanchez. He granted 4000 royal escudos of ten silver reales for the public needs offered to the Spanish Crown.	The same fees, payment methods and salary his predecessors have enjoyed is ordered: 400 pesos per year.	Royal	The year corresponds to the emission of the title of Chief judicial officer. With respect to the orders given to him to embark in the first fleet or mercury ships leaving for the New Spain, he traveled from Cadiz with his family, in the fleet in charge of Gral. Jose Fernandez de Santillán, in the ship called Jesus Nazareno. Investing in its transfer 3,500 silver escudos, in addition to the expenses and robberies he suffered because of the frigate's beach. When he arrived at Mexico City, Count de Monclova did not want to give him the possession of the position because he was provided with it.

YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1690	Pedro Morillo		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Viceregal	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1690	Miguel Diez de la Mora		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Viceregal	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1692	Salvador de Ezquer	Sevilla	Chief judicial officer of the villas of San Miguel and San Felipe	For serving several posts in the Armada de la Carrera de las Indias Occidentales. He granted 6056 pesos, 1000 paid at the Corte de Madrid and the remaining 5056 pesos through a bond deposited at the Caja Real de México.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. He embarked to exert his position until the year of 1695. License was granted to him to travel from Cadiz in the fleet of the Gral. Ignacio de Barrios Leal, accompanied by his 6 children and 1 servant. He died in the exercise of his appointment.
1698 - 1700	Francisco Antonio Flores		Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers			Viceregal	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1699	Cap. Álvaro de Rivaguda y Enzo	Madrid Court	Chief judicial officer of the villas of San Miguel and San Felipe, War Captain and Protector of its Frontiers	For serving since 1679 in several military garrisons to the Spanish Crown, in Hungary, Flanders, Cataluña and Extremadura.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer.
1704	Maestre de Campo Francisco Benítez y Maldonado		Chief judicial officer of the villas of San Miguel and San Felipe	For serving over 22 years, since the decade of 1680, as soldier, first Corporal, Sergeant, Reformed Second Lieutenant and Sea Captain at the Armada del Océano, at the Armada de la Carrera de las Indias, Presidio de Gibraltar and San Miguel de Ultramar.	400 pesos per year	Royal	The noted year corresponds to the emission of the title of Chief judicial officer. The Viceroy is ordered that, in case Maldonado did not enter personally to serve the mayorship, the appointed person should do it, since he is granted faculty to appoint somebody in his place.
1708	Pedro de Larrea	Resident of Indias	Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Royal	The noted year corresponds to the emission of the title of Chief judicial officer. It was granted to him with the faculty to appoint somebody else in case he could not personally serve the mayorship; yielding it with this ministry to Antonio Aguirre y Mendieta, who was ratified in 1715.

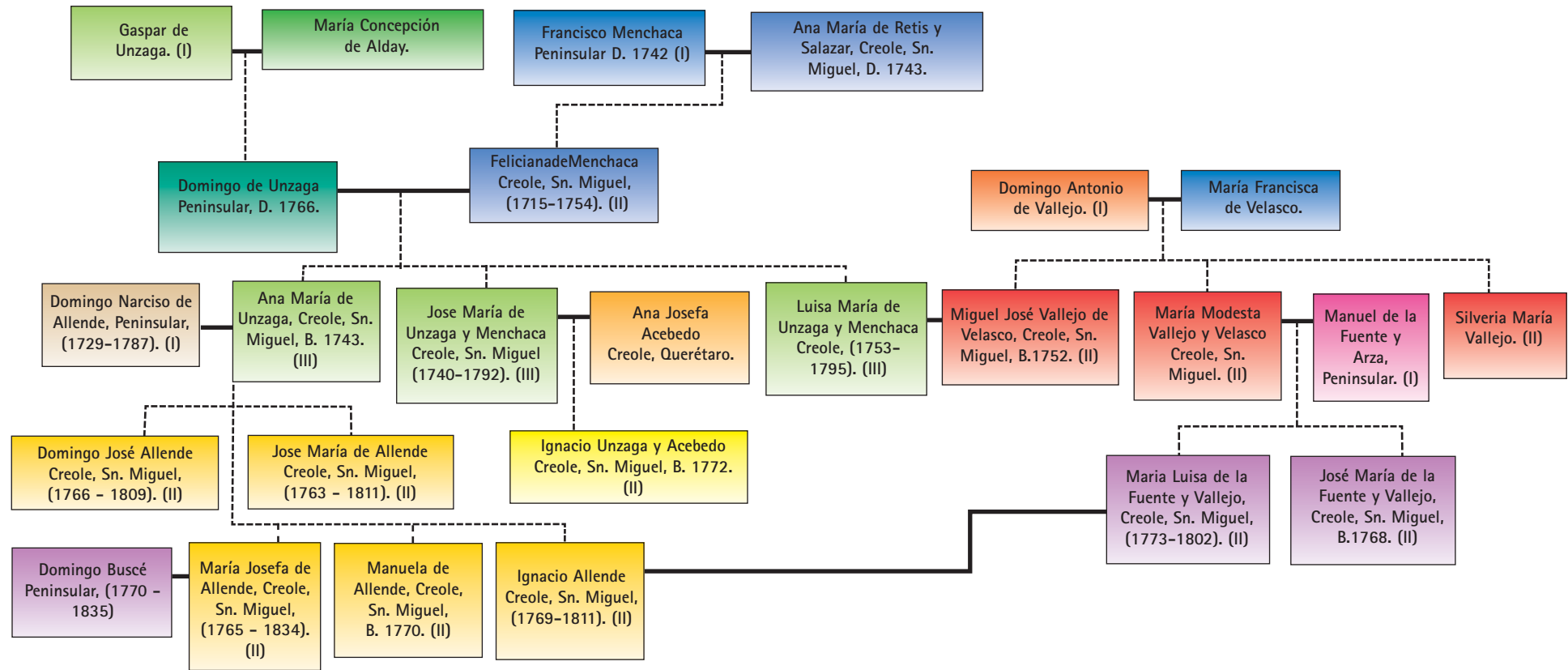
YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1709	Francisco Benítez Maldonado		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year		The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1713	Juan del Castillo		Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Royal	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1715	Antonio Aguirre y Mendieta	Resident of Nueva España San Felipe	Chief judicial officer of the villas of San Miguel and San Felipe		400 pesos per year	Viceregal	The appointment of the title of the position yielded to him by Pedro de Larrea, was approved by the viceroy.
1716	Manuel de Rivas	Resident of Indias	Chief judicial officer of the villas of San Miguel and San Felipe	In attention to his merits, and the delivery of 2500 pesos given in cash.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. In case of not being able to serve the mayorship, Pedro Núñez de Aguayo, or another person appointed with the approval of the viceroy, such as his heirs or executors. Before giving possession he would contribute with 200 pesos average measurement, and 66 pesos, 5 reales and 11 maravedies of silver for his salary.
1727	Martín de Alarcón		Chief judicial officer of San Miguel el Grande		400 pesos per year		The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1728	Agustín Álvarez Navarro	Madrid Court	Chief judicial officer of San Miguel el Grande	For serving since the year of 1705, as soldier, squad corporal and sergeant in the regiments of infantry of Zamora and Salamanca. Also as in the Grenadier Company of the Regiment of Salamanca and the Battalion of the Marine of Sicilia.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. He was also notary public in the Royal Navy and at the frigates Queen, Bolante and El Triunfo. Commissioner of Entries at the Hospital Real de Mecina. Commissioner of Food in the city of Palermo, and finally, Warehouse Guard of the Field Hospital of the site of Ceuta. He is ordered to pay the average measurement, as well as to his successors in the New Spain, according to the tariffs and percentage related to the wage, the salary, plus 18% of perception and remission to Spain, according to decree of the 11 of 1727 July.

YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1731	Gaspar Hurtado de Mendoza		Chief judicial officer of San Miguel el Grande	For his merits and services, also for his donation to the Spanish Crown of 2500 pesos of 8 silver reales	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. If by some reason he could not take possession, after the approval of the viceroy, his nephew Don José Gorraís Hurtado de Mendoza would do it in his place.
1734	Pedro de la Puente		Chief judicial officer of San Miguel el Grande		400 pesos per year		The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1736	Manuel de Ezenarro	Resident of Indias	Chief judicial officer of San Miguel el Grande	In attention to his merits and for providing 3500 pesos of 10 silver reales.	400 pesos per year	Royal	The title was granted to him in the mentioned year, with the understanding that if he could not serve the mayorship the entire five years or part of them, Pedro de Ezenarro or Manuel Rodríguez Calvo.
1736 - 1738	Bartolomé de Guzmán		Chief judicial officer of San Miguel el Grande		400 pesos per year	Viceregal	The noted years corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1744	José Nuño Núñez de Villavicencio						The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1744	José de Torres	Resident of Indias	Chief judicial officer of San Miguel el Grande	In attention to his merits and services, thus also for providing 3800 strong pesos to the General Treasurer. Also for the delivery of 1266 and 2/3 of pesos given when he requested that the position would be appointed to Joaquín de la Cuesta, Francisco de Septián y Montero in his place.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. When not being able to exert the mayorship Jose de Torres, Juan and Jose de Cos, it is annulled, proposing to occupy Joaquín de la Cuesta, Francisco de Septián and Martín de Septián; who, before assuming the position had to retribute Jose de Torres the mentioned 3800 strong pesos.
Is considered alcalde mayor by mid XVIIIth century	Francisco José de Landeta y Urtusástegui, Primer Conde de Casa de Loja	Creole Spaniard	Chief judicial officer of San Miguel el Grande				A group of neighbors of the mayorship of San Miguel bought the position, among them: Manuel de la Canal and Francisco de Baldivielso, Conde de San Pedro del Álamo, who invested 9000 pesos of common gold, controlling this way the access to the position in the following years.

YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1749	Gaspar Fernández de Orozco		Chief judicial officer of San Miguel el Grande		400 pesos per year		The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1750	Antonio Joaquín de Valenchana	Peninsular Spaniard	Chief judicial officer of San Miguel el Grande	For his merits and services, and the delivery of 4025 strong pesos.	400 pesos per year	Royal	The year corresponds to the emission of the title of mayor. When not being able to serve the mayorship the whole or part of the five years, to be served by Lorenzo de Inchaurregui or Lucas Bernardo de Irizar, after the approval of the viceroy of the New Spain.
1751	Joaquín de la Cuesta		Chief judicial officer of San Miguel el Grande	Because of the resignation of José de Torres to the position, being appointed with approval of the viceroy to replace him.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. He acquires it through a Royal Certificate of February 23rd 1751, by being first of a short list composed by him and his brothers Francisco and Martín de Septién y Montero.
1752	Lorenzo de Inchaurregui	Alderman of the City Council of Real de Minas y Ciudad de Santa Fe de Guanajuato	Chief judicial officer of San Miguel el Grande		400 pesos per year	Royal	The year refers the time in which he appears as Chief judicial officer. He has access to the position after Antonio Joaquín de Valenchana and Joaquín de la Cuesta, to whom the title was granted in the previous years, are not able to serve to the mayorship. He named in his absence a General Lieutenant to be in charge of the jurisdiction from the villa of San Miguel el Grande, head of the mayorship.
1757	Francisco Antonio de Septien y Montero	Neighbor, Merchant, Miner and Alderman of the City Council of the Real de Minas y Ciudad de Santa Fe de Guanajuato	Chief judicial officer of San Miguel el Grande		400 pesos per year	Viceregal	He bought the position at a closing made by the group of neighbors who had acquired the position in the middle of the XVIIIth century. He named in his absence a General Lieutenant to be in charge of the jurisdiction from the villa of San Miguel el Grande, head of the mayorship.
1760	Ángel Álvarez	Peninsular Spaniard	Chief judicial officer of San Miguel el Grande	Only for his merits and services as secretary of the registry of the Presidencia de Cádiz	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer.

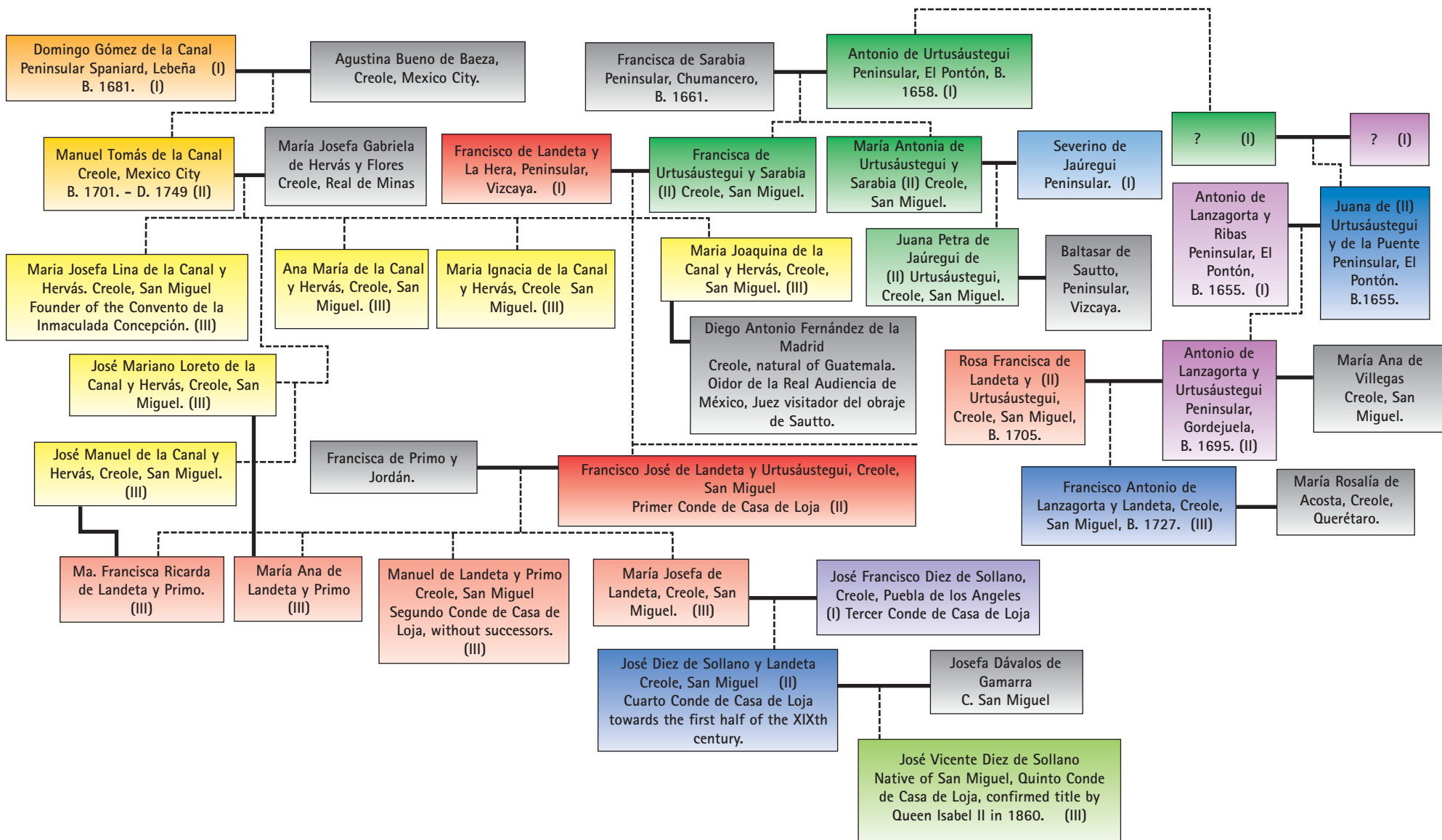
YEARS	PERSON	GEOGRAPHICAL ORIGIN	TITLE	REASON FOR THE TITLE	SALARY	TYPE OF APPOINTMENT	OBSERVATIONS
1766	Francisco Antonio de Llano y Sierra	Peninsular Spaniard	Chief judicial officer of San Miguel el Grande	Only for his merits and services	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. Due to the damages caused by the delays to hold the position of mayor, he is ordered to, as soon as he arrived at the Port of Veracruz, consider the terms, speeding the diligences as much as possible so that he is given the possession of the position.
1772	Juan Sánchez Casahonda		Chief judicial officer of San Miguel el Grande				The noted years correspond to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1772	Gaspar de Olavarrieta	Resident of Nueva España	Chief judicial officer of San Miguel el Grande	For his merits and services in several positions of the Nueva España, specially at the mayorship of Malinalco.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer.
1775	Francisco Antonio de Llano y Sierra	Resident of Nueva España	Chief judicial officer of San Miguel el Grande	By death of Gaspar de Olavarrieta	400 pesos per year	Viceregal	The year corresponds to the emission of the title of Chief judicial officer. At the end of his management he was replaced by Manuel de Ibarrola, as General Lieutenant in the villa de San Miguel el Grande.
1777	Pedro Jiménez de Ocón	Peninsular Spaniard, Residente of Nueva España.	Chief judicial officer of San Miguel el Grande	For his merits and services as cadet and second lieutenant of the Regiment of Infantry of Granada.	400 pesos per year	Royal	The year corresponds to the emission of the title of Chief judicial officer. He is recommended to consider the management terms to avoid delays in the possession of the position.
1785	Francisco Antonio Pinsón		Chief judicial officer of San Miguel el Grande			400 pesos per year	The noted year corresponds to the time in which he appears referred to as Chief judicial officer in several documentary sources.
1783 y 1786	Pedro Jiménez de Ocón	Peninsular Spaniard	Subdelegate of San Miguel el Grande				The noted year corresponds to the time in which he appears referred to as Chief judicial officer and Assistant representative, after starting up the System of Intendance in the New Spain. Having the Royal Hearing appointed Francisco Antonio Pinsón in 1785, Ocón interposes a series of appeals requesting that his possession of the position is not disturbed, according to an order issued in 1783.

FAMILY RELATIONSHIPS IN THE ELITE OF THE VILLA DE SAN MIGUEL EL GRANDE TOWARDS THE XVIII*(I) CENTURY.

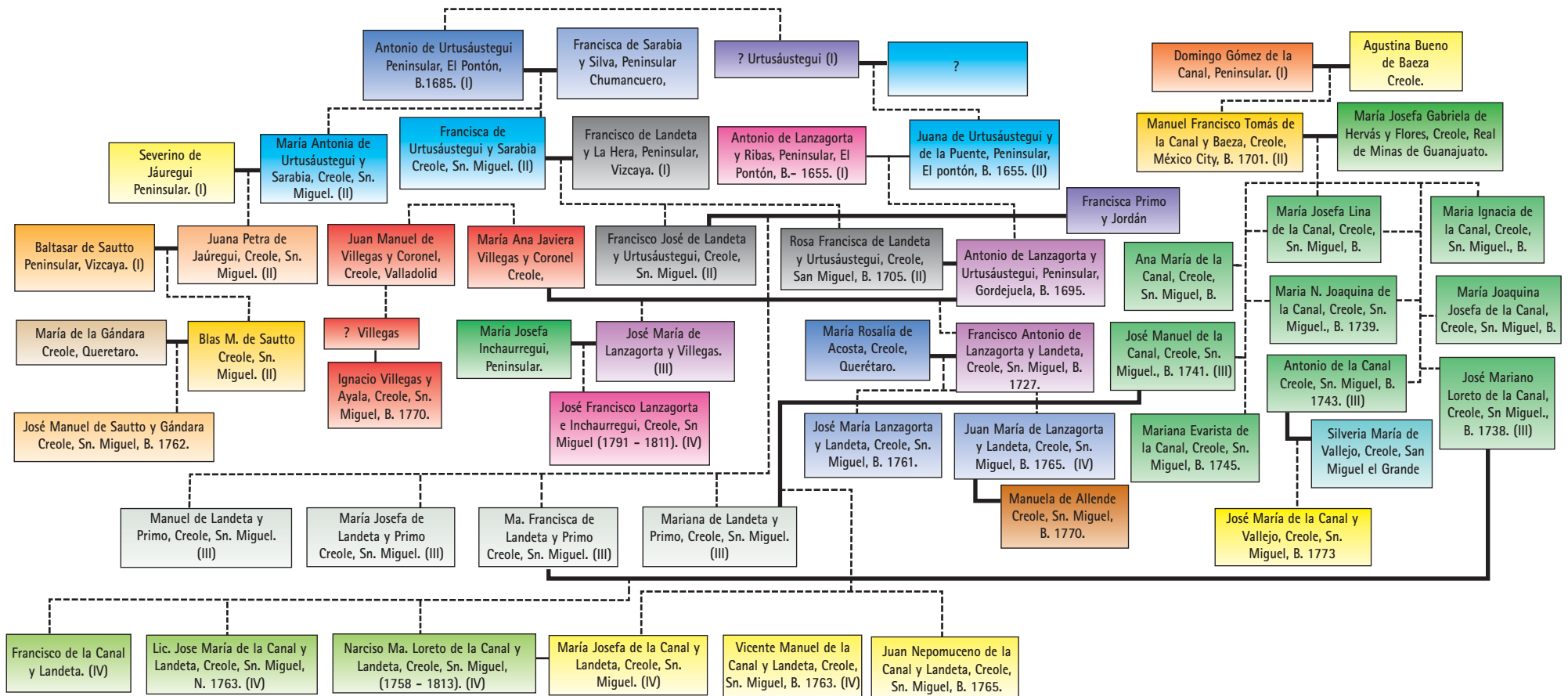


*SOURCES: Request of Baltasar de Sautto to the Royal Audience, Puebla, 1762, AGI, México, Exp. 1047; Parochial Archive of San Miguel de Allende, Sacramental Fund, Baptisms, Weddings and Deaths; Sánchez de Tagle, Esteban, *For a Regiment, the regime*, México, INAH, 1982, p.p. 86 - 72; Salvucci, Richard J. *Aspects of a business conflict: the workshop of Baltasar de Sautto and the social history of the villa de San Miguel el Grande (1756 - 1771)*, Sevilla, YEARBOOK OF LATINAMERICAN STUDIES, VOLUME XXXVI, 1979.

FAMILY RELATIONSHIPS IN THE ELITE OF THE VILLA DE SAN MIGUEL EL GRANDE DURING THE XVIII CENTURY (II).

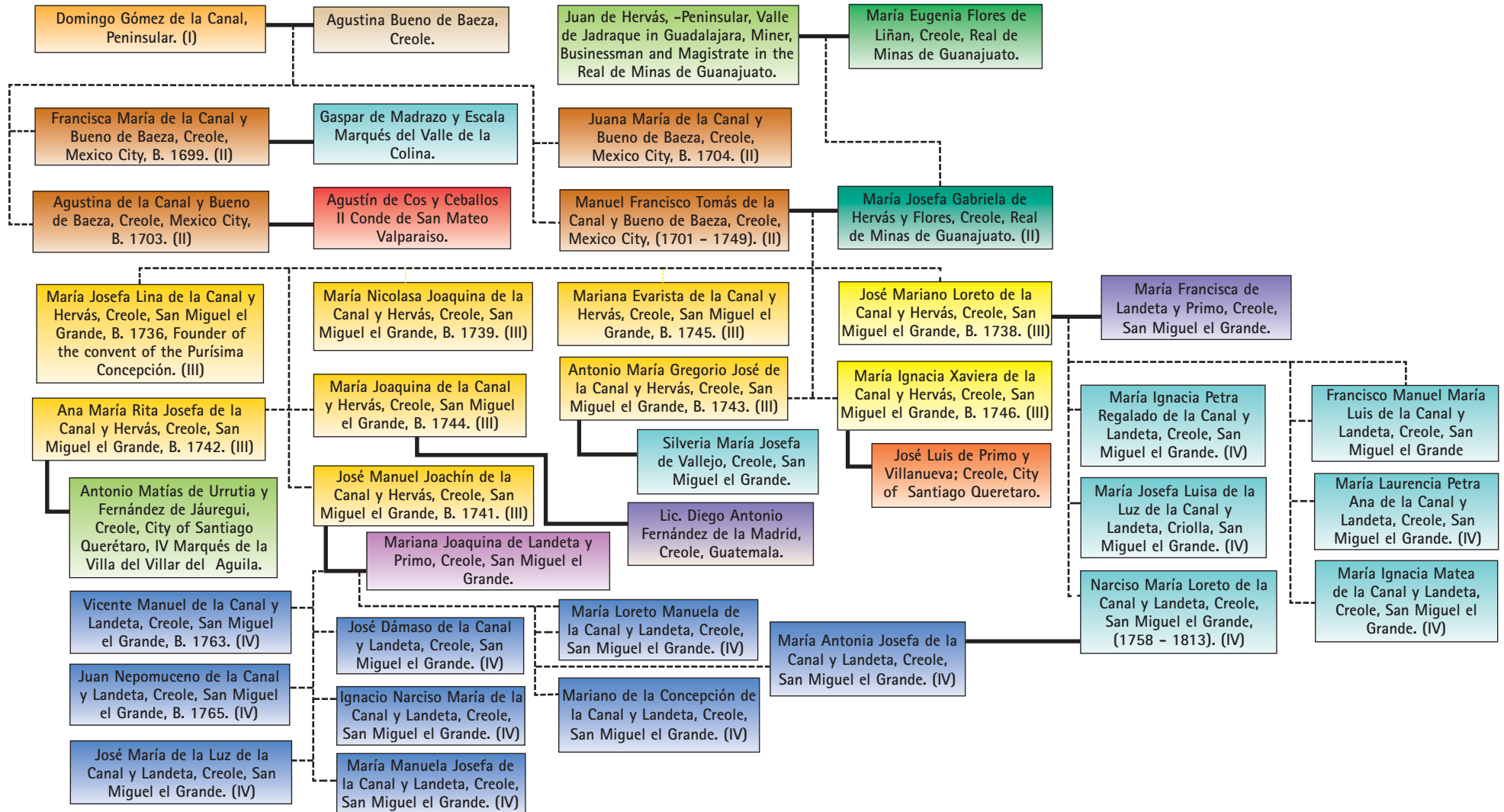


FAMILY RELATIONSHIPS IN THE OF THE VILLA DE SAN MIGUEL EL GRANDE TOWARDS THE XVIII (III)1 CENTURY

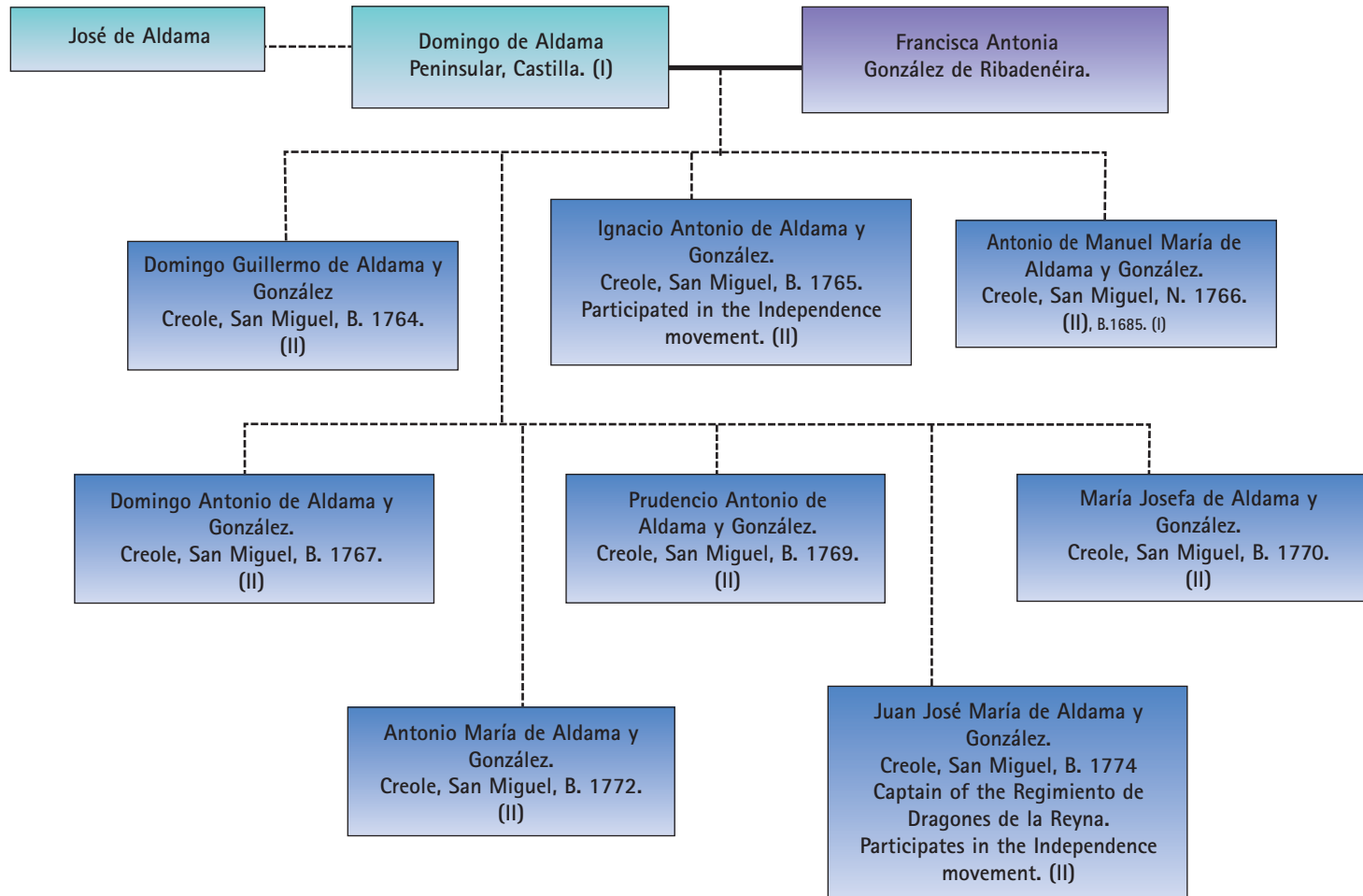


1 SOURCES: Parochial Archive of San Miguel de Allende, Sacramental Fund, Baptisms; Sánchez de Tagle, Esteban, *For a Regiment, the regime*, México, INAH, 1982, p.p. 86 - 72; Salvucci, Richard J. *Aspects of a business conflict: the workshop of Baltasar de Sautto and the social history of the villa de San Miguel el Grande (1756 - 1771)*, Sevilla, YEARBOOK OF LATI-NAMERICAN STUDIES, VOLUME XXXVI, 1979. Lámbarri de la Canal Roberto, *Handbook of the families that had fame or fortune in San Miguel el Grande, during the XVIII and XIX centuries*, México, 1986.

DE LA CANAL FAMILY TOWARDS THE XVIII CENTURY.

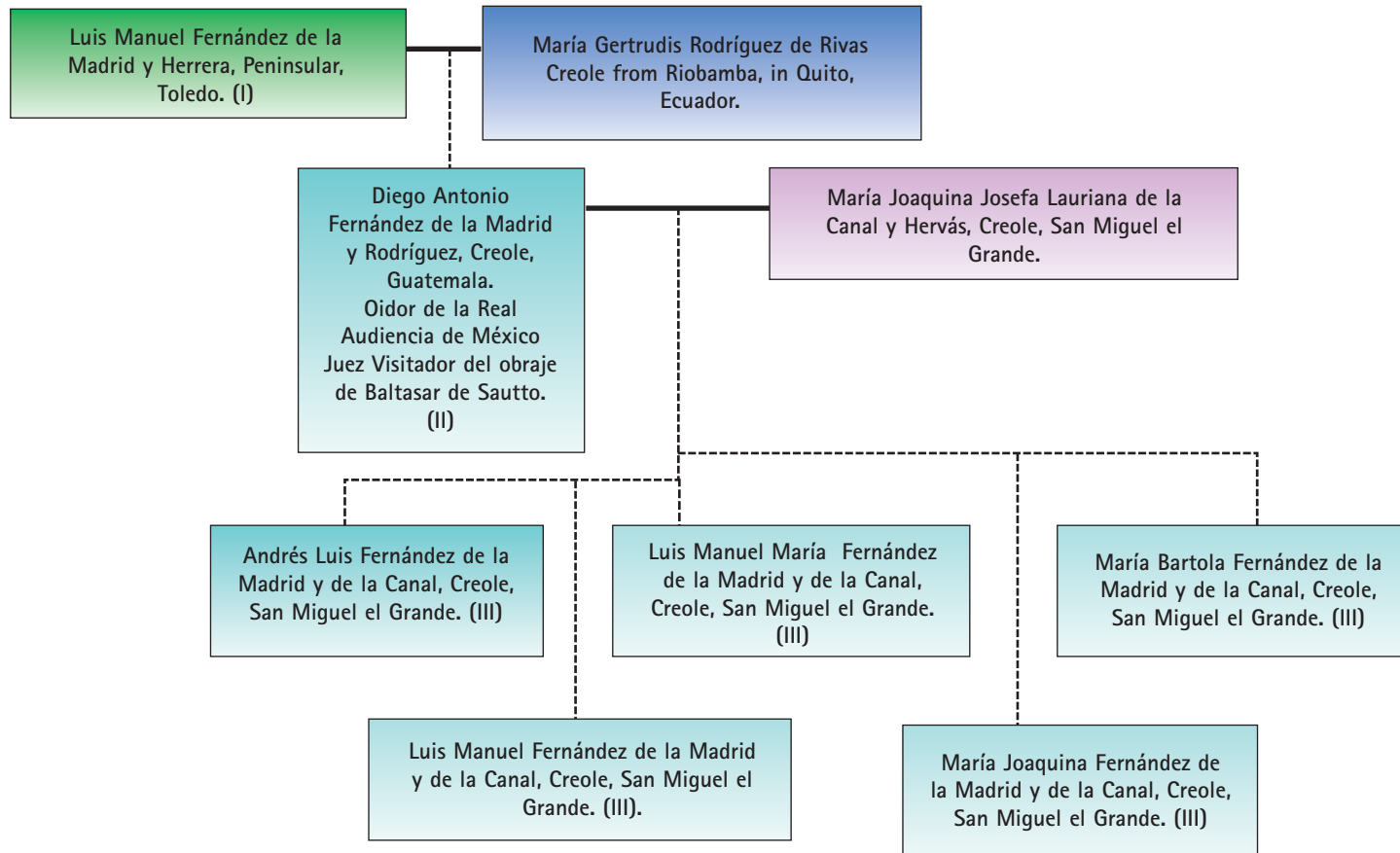


THE ALDAMA FAMILY TOWARDS THE XVIII* CENTURY



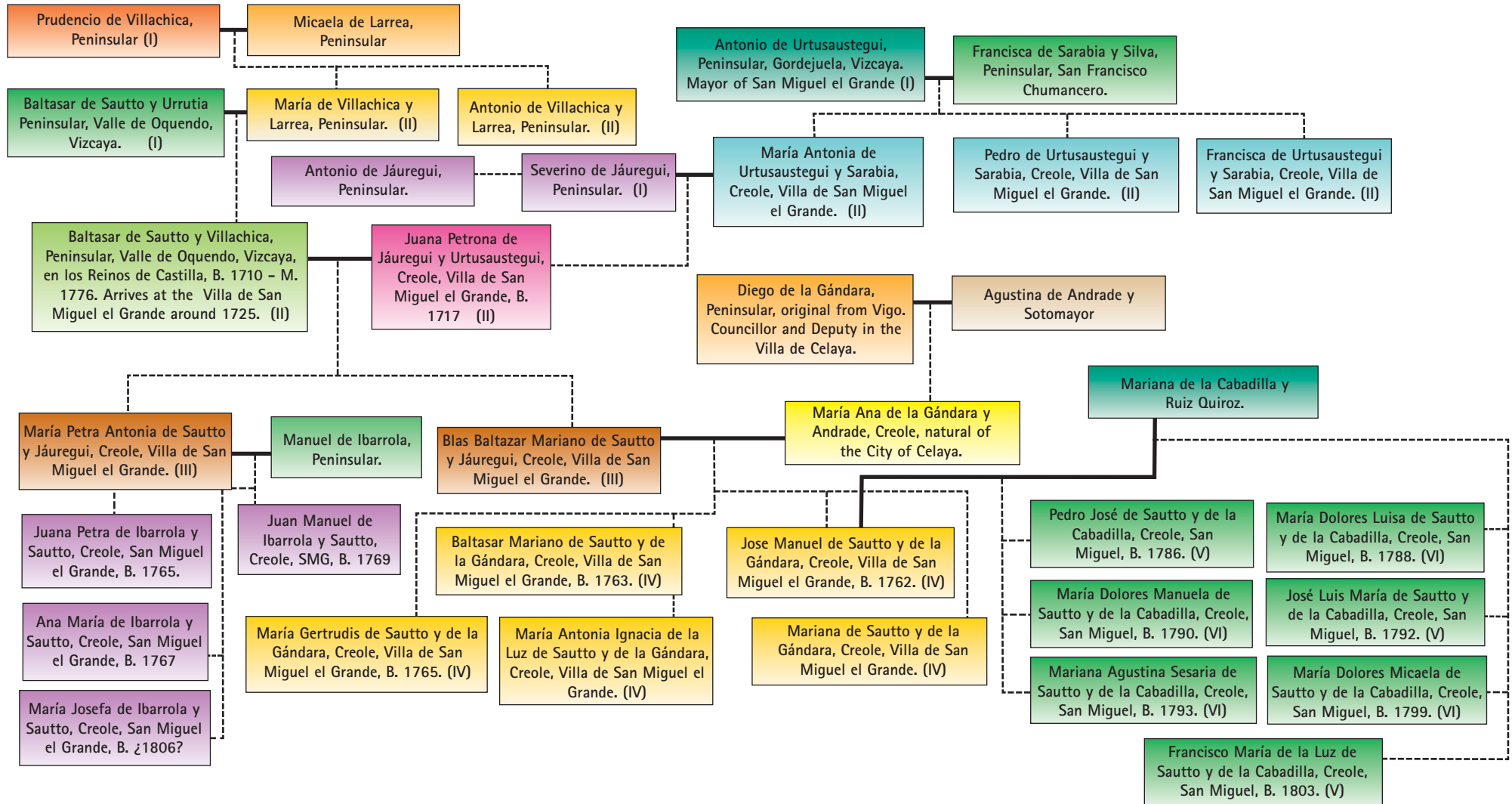
* SOURCE: Parochial Archive of San Miguel de Allende, Sacramental Fund, Baptisms, Weddings and Deaths; Lámbarri de la Canal Roberto, *Handbook of the families that had fame or fortune in San Miguel el Grande, during the XVIII and XIX centuries*, México, 1986.

FERNANDEZ DE LA MADRID Y DE LA CANAL FAMILY*



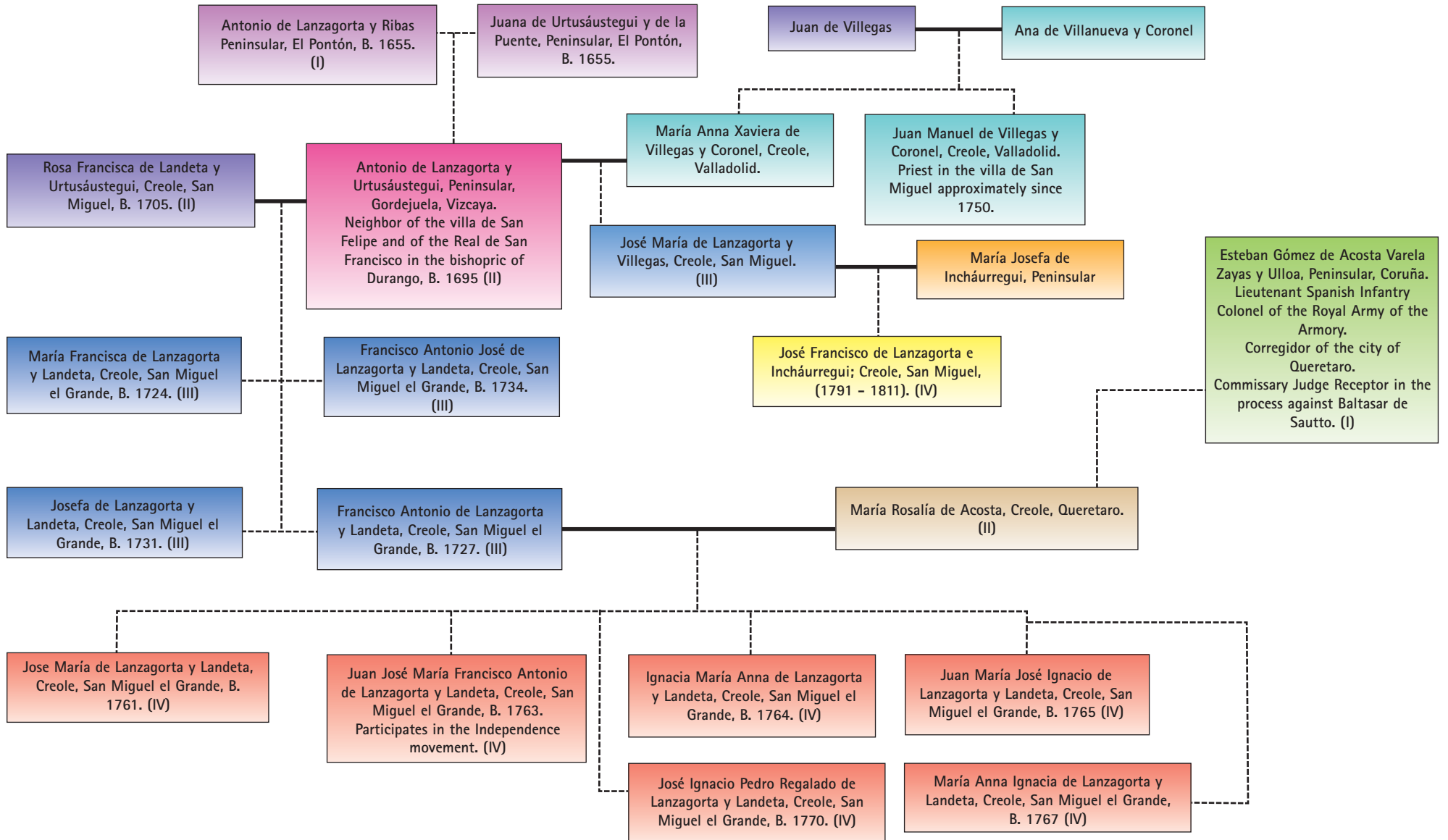
*SOURCE: Parochial Archive of San Miguel de Allende, Sacramental Fund, Baptisms. Lábarri de la Canal, Roberto, *Handbook of the families that had fame or fortune in San Miguel el Grande, during the XVIII and XIX centuries*, México, 1986.

THE SAUTTO FAMIY DURING THE XVIII* CENTURY.



* SOURCES: Parochial Archive of San Miguel de Allende, Sacramental Fund, Baptisms, Weddings and Deaths. AGN, Tierras, Vol. 1860, Exp. 2. Lámbarri de la Canal, Roberto, *Handbook of the families that had fame or fortune in San Miguel el Grande, during the XVIII and XIX centuries*, México, 1986.

LANZAGORTA FAMILY TOWARDS THE XVIII CENTURY.



Landeta y Urtusáustegui, Francisco José,

From ? - 1759. *Creole Spaniard, Villa of San Miguel el Grande, Mexico.* The Landeta family can be considered one of the wealthiest of those that lived in the villa de San Miguel el Grande during the XVIIIth century. During that time they showed a title of Castile recognized as the House of Loja; this, thanks to the privilege that was granted to the figure of Francisco José de Landeta y Urtusáustegui around 1753.

He descends of Francisco de Landeta y La Hera, an original peninsular Spaniard of the province of Álava that incurred as proprietor in the villa de San Felipe around the first decade of the XVIIIth century. He bought the Estate of Santa Barbara for 14,500 pesos in a closing that took place in the year of 1711 at the request of Sebastián de Lanzagorta. Francisco de Landeta y la Hera had also important affective nexuses with the elite of the villa de San Felipe, specially with Francisco Marmolejo, acting as bearer and administrator of the properties of his younger children.

Francisco José de Landeta y Urtusáustegui, inherited an important wealth from his father, who was extremely favored when Manuel de la Canal named him in his will as executor and tutor of his younger children. According to some contemporary neighbors, this fact helped him increase his wealth that added up to not less than half a million pesos of common gold. This amount, added to the properties of the de la Canal family, formed an incalculable fortune.

He was the owner of the most extensive and productive agricultural and cattle properties of the jurisdiction of San Miguel, among them, Puerto de Nieto, Landeta, Alcocer and Rancho Viejo, as well as of a textile manufacture of 17 looms located in territory of Puerto de Nieto and one of the main houses of the villa de San Miguel el Grande.

Francisco de Landeta y Urtusáustegui was an outstanding figure in the political and social life of San Miguel, with the positions of Royal Council Lieutenant and Great Mayor. Widely respected by the nobility title that honored him. This appointment was inherited by his son Juan Manuel de Landeta y Primo and later by Maria de Landeta y Primo, who obtained it with the denomination of Countess of House of Loja, after several years of litigation.

His power extended to the other side of the Atlantic, according to correspondence owned by the File of the Leasehold Delegation of Biscay, Francisco Jose de Landeta, founded the estates of Loja and Valhermosa, with land and properties located in Castilla La Vieja. These estates were administered by the Yermo family, resident in Bilbao and Abando; who also acted as intermediaries to several retailers tied to the Consulate of Mexico City.

In the religious scope, Francisco José de Landeta declared himself fervently lauretan (devoted to the Loreto Virgin); member of the brotherhoods of the Blessed Souls of the Purgatory and the Holiest Sacrament. Benefactor and intercessor in the construction project of the Temple and Royal Convent of the Purísima Concepción, as well as of the Holy House of Loreto.

SOURCES: AGI, México, 1047. AGI, México, 1061. AGI, Títulos de Castilla, 2, R. 33. ADFa, Fondo Varona, Caja 61, N. 4. ADFV, Fondo Zabalburu, 2597/007. AHN, FC_Mo_Hacienda_ Serie General, Exp. 34 y 35.

Sautto y Villachica, Balthasar de

Peninsular Spaniard, native of the valley of Oquendo, Land of Ayala, province of Alava, 1710 - 1766. Reformed captain of Horses and Armors, Council, Mayor of First and Second Vote, Minister of the Venerable Decree of Penance of Our Father San Francisco, Butler of the Brotherhood of the Holy Sacrament, Mayor of the Valley of Oquendo, Commerce Deputy, retailer, landowner, proprietor and mining investor, his property consisted of several houses, agricultural and cattle properties, textile manufactures, mine bars, located in the villa de San Miguel el Grande, Pueblo Nuevo de Nuestra Señora de los Dolores, villa de San Felipe, San Diego del Bizcocho, Ciudad de México, Guadalcázar, San Luís Potosí, Ciudad de Puebla de los Ángeles and Nuevo Reyno de León.

At the short age of 15 years, around 1725, he settled down in the villa of San Miguel el Grande; where he married, in 1732, Doña Juana Petrona de Urtusástegui y Sarabia, daughter of one of the richest and distinguished families of San Miguel during the XVIIIh century and first half of the XVIIIh century. Juana Petra's dowry was the textile manufacture that was later managed by Balthasar de Sautto until his death.

By the middle of the XVIIIth century he was considered one of most distinguished and powerful personalities of the villa of San Miguel el Grande; enlisted in the main positions of the Spanish town hall of the villa: he had the council position as of 1734, he was chosen Ordinary Mayor of First and Second Vote, General Public Prosecutor and Trading or Commerce Deputy as of 1739. Nevertheless, his aspirations exceeded the spheres of the novo-Hispanic power, when he was named Mayor of the Valley of Oquendo in the year of 1749, which without doubt strengthened the jurisdiction power he had from birth and the nexuses with his native country.

His economic power was considerable, because aside of being the owner of one of the most productive textile manufactures of the region, he was a prosperous retailer in the purchase - sale of smaller and greater cattle, skins, meats, bait and products of corn field (maize, wheat, maguey and cactus), which were produced in his own agricultural and cattle properties of the jurisdiction: Mexiquito, Marroquín, Agua Espinosa, San Gabriel, Batanes, Don Diego, among others.

This position increased with his mercantile and clientele capacity, that maintained him in contact with the novo-Hispanic traffic; this, from the acquisition of a great variety of merchandise of domestic manufacture and import, which was sent to him from Mexico City. He negotiated through Juan Eusebio González, who acted as his commercial intermediary in this city; in addition to the contacts he had in the mining centers of Guanajuato and Zacatecas. These products were sold particularly in two sites, the store

of the manufacture and another located in the center of the villa. There, a great variety of articles like black velvet and Italian silk garlands, fine pearls of East, cacao of Caracas and Guatemala, wool and cotton blankets of Puebla and Sultepec. could be found.

Balthasar de Sautto also enjoyed for many years the rental of the powder store monopoly, cards and the alum (fine and expensive ingredient for the dyeing of tweeds). His businesses as investor in the Real de Minas of Guadalcázar, part of the jurisdiction of the greater council of San Luis Potosí, was not less successful.

According to the references of a group of priests of the Congregation of the Oratorio de San Felipe Neri and the Franciscan convent of San Antonio, he was considered one of the most fervent Christians, benefactor of ecclesiastics, sanctuaries and brotherhoods; as well as of the population, in the days of epidemics, droughts and social disorder.

Balthasar de Sautto, as a man of ample religiousness, sponsored the sacerdotal carrier of several young and poor clergymen, granting chaplaincies or taking care of their daily material necessities. As of 1758 he supported two orphaned children and a student of the Congregation of the Oratorio, born in the Real de Minas of Guanajuato.

He made numerous donations for the prayer of the Santo Rosario in the Church of the Third Order of San Francisco, the Saturday mass and the oil of the chapel of Nuestra Señora de Loreto located in the Sanctuary of Atotonilco. Sautto was also a brother of the Third Order of San Francisco.

Not only in life, but also until the moment of his death, towards 1766, he showed his intense Franciscan fervor, when requesting that his remains were placed at the foot of the stairs of the presbytery of the temple of San Francisco.

SOURCES. AGI, México, 1047, Archivo Histórico de Protocolos de Vizcaya, Pleito entre don Baltasar de Sautto y Antonio Larrea, Gordejuela, 1721; Archivo General de la Nación, México, Criminal, Vol. 585, Exp. 5; General de Parte, Vol. 41, Exp. 298; Vol. 48, Exp. 73; Vol. 45, Exp. 26; Reales Cédulas Originales, Vol. 80, Exp. 4. Archivo de la parroquia de San Miguel Arcángel, Fondo Sacramental, Serie Bautizos. Cruz López Graciela, "Los obrajes textiles novohispanos: El caso del obraje de Baltasar de Sautto en la villa de San Miguel el Grande (1758 - 1771), Tesis para obtener el título de Licenciado en historia, Universidad de Guanajuato, 2000, Inédito. Salvucci, Richard J. Aspectos de un conflicto empresarial: el obraje de Baltasar de Sautto y la historia social de la villa de San Miguel el Grande (1756 - 1771), Sevilla, Escuela de Estudios Hispano Americanos, Anuario de Estudios Americanos, tomo XXXVI, 1979; Lambarri de la Canal Roberto, Prontuario de las familias que tuvieron renombre o fortuna en San Miguel el Grande durante los siglos XVIII Y XIX, México, 1986.

Canal y Bueno de Baeza, Manuel Francisco Tomás de la

Spanish Creole, native of Mexico City, 1701-1749. Council in the Spanish town halls of Mexico City and the villa of San Miguel el Grande. retailer, landowner, mining investor in Santa Fe and Real de Minas de Guanajuato, Zacatecas and in the royal mines of Nueva Galicia and Nueva Vizcaya. Proprietor in the villa of San Miguel el Grande and Querétaro. Gentleman of the Order of Calatrava.

The family de la Canal, that has lived in the city of San Miguel since the first half of the XVIIIth century, comes from a mountain dweller of Lebeña, that arrived in Mexico City at the end of the XVIIth century: Domingo Gómez de la Canal y Velez. A prosperous retailer dedicated to agricultural product and textile manufacture transactions; companies that led him to have a more important role as Deputy in the Consulate of Retailers of Mexico City and in the Fair of Jalapa.

Manuel Francisco Tomás de la Canal y de Baeza inherited the business and the enormous wealth from his father, to travel in 1731 to the villa of San Miguel el Grande, geographic location that kept him in constant communication with the families and businesses of Querétaro and Guanajuato. There he married Maria Gabriela de Hervás y Flores, the only daughter of Juan de Hervás, who owned several exploitation properties, mine bars, stores and houses, and that at his death inherited to his daughter, son-in-law and grandsons.

Manuel de la Canal had an active political life from his residence in Mexico City, where he held the positions of Council and Ordinary Mayor; where he was also invested Gentleman of the Order of Calatrava. When arriving at San Miguel el Grande he stood out in the town hall of the villa as Royal Lieutenant Council, position that he inherited to his son José Mariano Loreto de la Canal y Hervás.

In economic terms he was an important man, according to a declaration that Cap. Baltasar de Sautto did to the Royal Hearing of Mexico, he had a fortune of more than half a million pesos of common gold. He owned cattle and agricultural properties, a textile manufacture, and several properties of mine benefit, mine bars, stores and houses in the jurisdictions of the greater council of San Miguel el Grande (San Joaquin de las Trancas, Santa Cruz de Bañón), Real de Minas de Guanajuato (Mina María, La Compañía; the exploitation properties of San Francisco Javier, San Antonio, San Nicolas, San Juan Bautista, among others), in the villa of Leon (San Francisco Cuerámaro) and in the city of Querétaro (homes).

The familiar bond that he had with the family Hervás y Flores allowed him to become strongly involved in the businesses related to the mining and the commerce in the Real de Minas de Guanajuato and Zacatecas. It is worth mentioning that the cattle properties of the family de la Canal during the XVIIIth century had an important role in this



mining center for the supply of ewes, meat and bait; great transactions with the town hall of the Real de Minas de Guanajuato are recorded, up to 10 thousand pesos for the sale of six thousand heads of sheep, for the supply of meat for the city; thus also with some retailers and miners, like Don Pedro García Mejía, Pedro Montes de Oca, José de Urbina Villaseñor and Juan Antonio de Ordosgoitia.

Aware of his fortune, Manuel de la Canal founded an estate on the year of 1737 with a capital of 38 000 pesos, imposed in favor of the Santa Casa de Loreto. His descendants enjoyed this estate until mid XIXth century, time in which it broke contact due to Lorenzo Maria Loreto de la Canal and Landeta's death.

In the novo-Hispanic religious field the family de la Canal had an important role. Thanks to the patronage of Manuel de la Canal the following constructions could be built: the Santa Casa de Loreto in the Colegiata of San Gregorio of the Company of Jesus of Mexico; the chapel of equal name in the Jesuit monastery of Tepozotlán; an altarpiece of the Cathedral of Mexico; some works of the Sanctuary of Guadalupe and Santa Casa de Loreto in Rome. In San Miguel el Grande, Manuel de la Canal spread among his close friends and neighbors the devotion to the Virgin of Loreto, financing the construction of a Santa Casa annexed to the Oratorio of San Felipe Neri, in the year of 1734, in which construction he invested more than 100 000 pesos of his own estate.

It is also worth mentioning the construction of the Temple and Royal Convent of the Purísima Concepción at the request of Sister Maria Josefa Lina de la Canal, with license of the king Don Fernando VI, granted on September 21st of 1754; with a cost of \$106,138 and three and a half royals, amount in which Josefa invested her inheritance; being 58 000 for material factory and the rest for dowries of the poor nuns; the rest was donated by Don Francisco José de Landeta, who was named tutor, executor and administrator of the homesteads after the death of Manuel de la Canal.

At the end of the XVIIth century the king Don Fernando VII favored the estate shown by Don Narciso Maria Loreto de la Canal y de Landeta, de Hervás y Primo, with a nobility title, same that did not come to fruition because of the outbreak of the Independence movement. Nevertheless, the ideals of nobility of the family de la Canal, came through with the familiar bonds established throughout the XVIIIth century with the Marqueses del Valle de la Colina, Villa del Villar y Águila, Marqués de San Cristóbal, Condes de Casa de Loja, Samaniego del Castillo, Condes de Regla, San Bartolomé de Jala y San Mateo Valparaíso.

SOURCES. AGI, México, 1047; AGI, México, 1061; AGN, Capellanías, Vol. 60 bis, Exp. 13; Media Anata, Vol. 17, Vol. 162; Archivo de la Parroquia de San Miguel Arcángel, Fondo Sacramental, Series Bautizos, Matrimonios y Defunciones; Fondo Disciplinar, Serie Correspondencia. Aguilar, Rosalía, Claudia Burr y Claudia Canales (1986), Perfil de una villa criolla: San Miguel el Grande 1555 - 1810, México, INAH (Colección Museos). Aguilar, Rosalía (1996), "De la colonia al siglo XIX" en: San Miguel Allende, Guía Oficial del visitante, San Miguel de Allende, CANTE A.C. Cruz López Graciela, Los obrajes textiles novohispanos: El caso del obraje de Baltasar de Sautto en la villa de San Miguel el Grande (1758 - 1771). Malo Miguel. La familia de la Canal en la villa de San Miguel el Grande, San Miguel de Allende, Gto., 1969.

DOCUMENT 1

AGN, MERCEDES, Vol. 4, F. 284 f - 286 f

Decree about the foundation of a villa of Spaniards in San Miguel of the Chichimecas.

Luis de Velasco I
December 18 of 1555

*So that certain Indians are given to service to the villa of San Miguel of the Chichimecas.
(Marginal note)*

I, Don Luis de Velasco, viceroy and governor by his Majesty in this New Spain... I let you know mayors, corregidores, governors of the towns of Guango, Acambaro, Querétaro and Cuiseo, that to avoid deaths, forces and robberies that chichimecas have done on the road of the zacatecas, a villa of Spaniards is based for security of said road... and to repair those that had made... it is agreed that some aid is given to some Indians... hereby it is ordered that of the town of Guango ten Indians are given and of the town of Acámbaro ten and six and from Querétaro eight and Cuiseo ten and six... for the effect paying...

To each one the days that they will be occupied, every day to the official a real and to the laborer half a real. Regarding them you will do after Angel de Villafañe advise you and had sent the order attached and done... by this effect to the chief judicial officer than it will be of the Chichimecas, according to the order that said Angel de Villafañe would give and not another way...

Dated in Querétaro at the ten and eight days of the month of December of thousand and five hundred and fifty and five years, Don Luis de Belasco...

Title of governor for the town of San Miguel on the part of the otomies. (Margin note)

In Querétaro on the ten and eight of December of 1555 years the title of governor was given to Juan de Sant Miguel of the town of San Miguel, to the part of the otomies for the time that the will of his Majesty will be, or of his... viceroy in his real name.

Another title to Don Domingo by governor of San Miguel of the part of chichimecas and tarascos

In the said day in the said town of Querétaro the title of governor was given to Don Domingo distinguished of the town of San Miguel so that by the time that was the royal will of his Majesty... in the royal name to be governor of the part of chichimecas and tarascos.

DOCUMENT 2

AGN, MEDIA ANATA, VOL. 35

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One page

Seal a quarter and a page, years of thousand sevenhundred seventy and tour and seventy and five

The B^o FRIAR DON ANTONIO MARIA Bucareli, Y Ursua, Henestrosa, Laso de la Vega, Villacís y Cordova, Caballero Gran Cruz y Comendador dela Bóveda de Toro en el Orden de San Juan, Gentil Hombre de Cama de su Majestad, with entrance, General Lieutenant of the Royal Armies of the Viceroyal, Governor and Captain General of this New Spain, President of its Royal Hearing, General Superintendent of the Royal Property, President of the Tobacco Board, Conservative Judge of this Branch, and General Assistant of the Post Office Rent in the same Reign, Etc.

In view of the consultation that the regulating Accountant of the Royal Right of Half a Measurement, and service of Spears made in five of June of thousand seven hundred seventy, and two to the gentleman Judge privative of him, near to because of the Offices of my Superior Government payslip World be made and given to that Accountant's office of

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Of the cities, and Villas that could be in this Kingdom, and added Provinces, so that (according to the rules of the old, and the new Tariff) they pay the corresponding, which they could have caused of the Half measurement, by the enjoyment of the privileges, and immunities, from day twenty, and two of May of the year thousand six hundred thirty, and one, in which said Royal Right was imposed, that previous petition of Mr. Prosecutorof his Majesty on twenty and one of August of the current year I allowed myself to rule acceding to this pretension of Right of twenty and two of the same one. And in view of also the representation the mayor Scribes of the Government made to me, and War of this New Spain Don Joseph de Gorraez, and Don Juan Joseph Martinez de Soria, exposing the difficult, and almost even impossible that this operation would be, by the course of over a Century that has run, and that would perhaps be left without the fixed light, that is needed to obtain to the attempt on this matter, for the reasons given, concluding to represent that it was easier it could be obtained, serving me to send Cordillera Office, so that all Justice of the Kingdoms of New Spain, New Galicia, and New Viscaya, do have the Titles of Raised Villas, and Cities in their respective Jurisdictions, and send to Testimony of them to my Superior Government, or in straightness to the Accountant's office of Royal Right of Half a measurement, except for the City of Santa Fe de Guanaxuato, that has satisfied it from its Building on, I instructed to give it to this Mr. Scretary, who in answer of twelve of the following, considered the proposed means

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since the referred greater Scribes of the government, and War by provided for sure, master so that Mr. Don Pedro Nuñez de Villavicencio obtains the news he wishes. In whose conformity, and in consequence to mi right to ten and six of the same I have resolved to issue the present, by which I instruct the Chieff judicial officer of Villa de San Miguel el Grande do after, he receives this Office, the Titles of Erection of Villa are presented to him, or City of its respective Jurisdiction: and taking Testimony from them, it will be submitted in right to the Accountant's office of the Royal Tax payment of Mexico and October twenty and three of thousand sevenhundred seventy and five.

Francisco Antonio (—) y Urive

By command of his excellence Joseph de Gorraez

So that the justice of the villa of San Miguel el Grande makes he is presented with the title, in which virtue it enjoys the erection of villa, or city the place of its respective jurisdiction, and extracting testimony from it, it will sent directly to the royal accountant's office of the tax payment.

In the villa of San Miguel el Grande on the ten and eight of December of thousand seven hundred seventy and five years: Mr. Francisco Antonio de Llana y Sierra lieutenant of cavalry of the royal armies.

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Chief judicial officer by his Majesty in this villa, the one of san Felipe and its jurisdiction. Said thee that having received the superior office that precedes in its due precise abeyance and fulfillment it has been exhibited and removed from the coffer of () keys of this distinguished town hall, one of its books in which a testimony is located given by one of the greater scribes of the government and general of this new Spain the title of this villa; and so that the ruled has effect by the sovereignty of his excellency Governing viceroy and Commander in chief of this New Spain has to send and sent that immediately after this decree by my the scribe is shown and a testimony to the letter is made, of the already related authorized in public way and form and way it gives faith. And done is sent to the villa of San Phelipe of this jurisdiction so that that Lieutenant of chief judicial officer is shown the title of that Villa and of it makes in the following same way a legalized testimony in the same form. Giving everything back to thee to give account to said Most excellent Gentleman. And by this decree I provide, order and sign, give faith.

Francisco Antonio de Llano y Sierra
Before me Nicolas de Robles
Royal Public and of Town Hall Scribe

I... for whom since a few days and until toda with my license some Spanish neighbors have gone to populate the site and part they call of San Miguel

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that it is in the province of Xilotepeque and Chichimecas, and in Camino Real that goes from this City of Mexico to the Mines of Zacatecas the ones that so that they populated in the above-mentioned part, and for the safety of the said road and that the deaths are avoided, and robberies that have been made, and the Chichimecas make, and guauchichiles land has been given to them, Orchards, Lots where they can meke their Houses, have other farms with certain conditions, and by being as this Site and village so good and in which the qualities concur required to be able to make, and to perpetuate in it a Town of Spaniards more neighbors have gone to that city, and it is expected that perpetuity will fit in it, of it God our Lord and, our His Majesty will be served thus by not being another in the region another town of Spaniards and so necessary for the pacification of the these Indians chichimecas, and to avoid the damages that have happened and happen in the these Roads and so that there is good government in it, and the neighbors have someone that administers justice and know of the Lawsuits and causes that among them happen it is convenient to appoint Chief udicial officer and councilmen. For the present in

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name of his Majesty until another thing is served to provide and to send instructions that the said Town of San Miguel is named Villa de San Miguel, and as such Villa the neighbors of it enjoy the eminencies and exemptions they can and have to enjoy and the neighbors of the other Villas or Kingdoms and Lordships of Their Majesty, and the day of New Year first that comes the year of sixty get together in the part that the neighbors of this Villa agree and if Together all together approve, choose and name up to four People of the neighbors of this Villa as councilmen for the said year of Sixty that they are such that are convenient for the Position and the said Four councilmen in the same said are appointed, and choose as Mayor two neighbors of this Villa the oldest People in whom the qualities required for the positions concur, and thus named and chosen be had and obeyed by Ordinary Mayors of this Villa, and as such have Justice rod in it and in its Terms, and know first instance of all the Lawsuits and Civil and Criminal lawsuits that could happen and happen in this Villa

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and its terms between the neighbors of this Villa of Spaniards who has them and reside in it, and to wage and to determine these Causes according to Right making justice to the parts and the appeals to these Mayors or to any of them will interpose the People who will feel offended can appeal and present before the Chief judicial officer of the said Province so that in this degree can know the causes and do in them justice to the parts or before the President and Listeners of the Royal Hearing and royal chancellor office that resides in the City of Mexico of this New Spain so that the parts are relieved of the sentences of the sentenced and determined by these Mayors, who also in the Criminal businesses regarding death or mutilation of members without granting the these appeals as it is said nor know of lawsuits and causes related to Indians unless and Excess happened among them, arrest a criminal in fragant crime and with information to be sent such causes to the said Chief judicial officer to whom this entrusted

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knowledge of their Causes and in said Election of mayors and alderman will be elected and named by said mayors and alderman those that would have the most part of the votes according to Right being those Mayors and Alderman every year and this way after being chosen I give them faculty so that this same way in every year they can name and Constable executor so that he understands in the things related to the execution of Justice and arrest the offender and to do the remaining things ordered and made this election of the said offices as of the others make the Oath and solemnity that in such Case is required that They will use and exert well and faithfully the said Positions and offices, and the said Election, is sent before me and in the meantime that hearing is provided what is agreed to the service of his Majesty They will use the said offices without any impediment is put to them, and from now on in the Election of it the following Order is had =

That the Four Alderman elected for the present year of Sixty the day of following New Year, other four alderman are Chosen, to the four that therefore that would be elected this way for the Following year the May

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ors and until another thing is provided to have the this said Order and those that had been Mayors or Regidores for a year cannot be it the following year until two have passed and I order these Mayors and Alderman to be of this Villa and be in charge of the good government of this Villa and Republica of it her and issue order how to make the house of City Hall, Garrison and Slaughter and the remaining necessary public works and necessary for the well being of the republic, therefore everything said is and for each home and part of it I give them fulfilled power according to which in such case it is required that these Mayors and alderman with these Positions enjoy all the exemptions and liberties that for that reason they have to and will enjoy. Dated in Mexico on the ten and seven days of the month of December of thousand five hundred and fifty and nine years=Don Luis de Belasco= By instructions of his Highness = An (to the margin another%) tonio de Turcios= I Don Luis -make of knowledge to you that the one that is or would be Chief judicial officer of the Province of Xilotepeque and Villa de San Miguel that on the behalf of the neighboring Council and inhabitants of said Villa has been requested to me that in the name of

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his Majesty has mercy of Villa for the own of it of two sites for the Farm of smaller cattle with two dirt stables in the demarcation of the Indians where there would be place, and of a Lot for an inn contiguous to the Villa Next to the river coming out of the orchards and of Four lots to make Houses and Stores for the own, that is why I command you that by calling the neighbors of said villa goes to see and sees the part and place where the Lots are requested, and stores. And for which concerns the inn and the dirt stables in the demarcation of the Indians you call the naturals that are populating in this Villa and with some and te others for the part that each concerns, their belongings you find out if of this favor that this Villa requests of all the mentioned is without any damage, and having made these inquiries if it be recorded by them that no damage nor harm is caused to third parties you signalize and put landmarks to said lots and sites of stay and dirt stables and thus Indicated, enter into the possession of all of it to the part of this Villa so that it belongs to it and for the own of it on the dates it is entered

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and inquired and by voice giving it said possession. I hereby do favor in Name of his Majesty of the said five Lots of stay for the effect request them and have them by enough title of rights that such Case requires. Date in Mexico on ten and eight of July of thousand five hundred Sixty and one years = Don Luis de Velazco = By orders (to the margin: writing) of his distinguished lordship = Gerónimo Lopez = Your excellende Sir = Juan Francisco Xiron for the Town Hall and regiment of this Villa of San Miguel el Grande as appropriate I say that by the years of Five hundred fifty and four to fifty and nine that town was founded and erected as Villa, and the necessary Offices for it foundation were issued and by five hundred sixty and favour was made to that Villa for the individuals of the same of two sites for minor cattle, two stables, a place for retail, and four lots for Houses and that with time passing they have been mistaken and my part needs to have in his File said instruments for its defense is had to serve the Justification of Your excellence to send me one or more testimonies of the authorized in form to Your excellence. I beg for I command that it is Justice that I request and in the necessary ---- Juan Francisco Xiron -

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(to the margin: Decree) Mexico and July eleven of thousand seven hundred forty and three as it requests = Seal of the Most excellent Gentleman count of Fuenclara Governnor Viceroy and commander in chief of this (to the margin. Foot %) new Spain = Agrees with Its originals that are established in the office Books of Government and War of this Kingdom under my charge to which I refer. And so that it is recorded it agrees by virtue of the command by the previous superior decree I issue the following= Mexico twenty and nine of August of thousand seven hundred forty and three = Don Joseph de Gorraez.

It coincides with the testimony of which mention has been made that it is and stays in one of Books of this Town Hall with Number two from page six to fourteen to which I refer to and so that it is recorded by virtue of the instructed I put the same in this Villa of San Miguel el Grande on twenty and two of December of thousand seven hundred seventy and five years Being witnesses Don Antonio Moreno don Blas casares and Vicente Luciano de Luna neighbors and present. It was on five pages The first of the Paper of the Fifth seal and the Four of the common I give faith--

I make my sign in testimony of the truth =

Nicolas de Robles

Royal Scribe, Public and of Town Hall.

TITLE OF VILLA OF SAN MIGUEL EL GRANDE, WITH ITS DOCUMENTARY CONTEXT¹

Copy of the XVIII century of the original lost documents 1559-1775

General archives of the Nation, Mexico documentary group Media Anata, volume 35, page 244 -249v

(P. 244)

[To the margin:] San Miguel el Grande

N. 18

[Seal with the royal coat of arms:] Quartillo

Fourth seal, one quartillo, year of thousand seven hundred and seventy and four and seventy and five.

[Printed:]

Declared knight of the order of Saint John, friar Don Antonio María Bucareli y Ursúa, Henestrosa, Laso de la Vega, Villacis y Córdoba, knight Great Cross and commander of the Vault of the Bull in the Order of Saint John, gentile chamber man of his majesty, with entrance, general lieutenant of the royal armies, viceroyal, governor and commander in chief of this New Spain, president of his Royal Higher Court, general superintendent of Royal Property, president of the Tobacco Board, conservative judge of this branch and general assistant of the Post office Rent in the same kingdom, etcetera.

In view of the consultation, that the regulating accountant of the royal right of half tax and spear service did on five of June of thousand seven hundred seventy and two to the gentleman personal judge, about that by the offices of my superior government the nomination list

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[Printed:]

of the cities and villas that would exist in this kingdom and added provinces was made and given to that accountant's office, in order that (according to the rules of the old and new tariff) pay the corresponding, which they had caused of half tax, for the enjoyment of the privileges and immunities from day twenty and two of May of the year thousand six hundred thirty [sic] and one, in which that royal right was imposed, that previous petition of the gentleman fiscal of his majesty, of twenty and one of August of the current year I served to send acceding to this request of decree on twenty and two of the same one. And considering also the representation given to me by the greater of the government [sic] and war of this New Spain don José de Gorráez and don Juan José Martínez de Soria, exposing how difficult and even quasi impossible that this operation would be, because of the course of more than a century that has run and that perhaps would come to be left without the fixed light that is needed to obtain the attempt of this matter [sic], for the reasons they gave, concluding in representing that more easily it would be possible to be obtained, serving to me to issue a mountain range office, so that all justice of the kingdoms of the New Spain, New Galicia and Nueva Vizcaya, have the titles of erection of villas and cities shown to them in their respective jurisdictions and send testimony of them to my superior government, or in straightness to the accountant's office of the royal right of half tax, except for the city of Santa Fe de Guanajuato, that has satisfied it from its erection on; I sent again to give it to said gentleman minister, who in answer of twelve of the following, considered the proposed mean.

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[Printed:]

position by the referred greater scribes of the government and war by more secured provided, of greater speed so that the gentleman Don Pedro Nuñez de Villavicencio obtains

¹ David Charles Wright Carr, *The Conquest of the Bajío and the origins of San Miguel Allende*, Fondo de Cultura Económica, México, 1998. pp. 77- 83

the news that he wishes. In whose conformity and as a result of my decree of ten and six of the same I have resolved to issue the present, by which I order to the Chief judicial officer of the villa of San Miguel el Grande [in the printed document a blanc space was left empty, that was filled up by hand with the underlined words] do as soon as receives this office, present the titles of erection of villa or city of his respective jurisdiction and taking testimony from them, send it in straightness to the accountant's office of the royal right of half tax. Mexico and October twenty and three thousand seven hundred seventy and five [By hand:] Declared knight of the order of Saint John, friar Don Antonio María Bucareli y Ursúa [signed]

By command of his excellence, José de Gorráez [signed]

[Printed]

So that the justice of the villa of San Miguel el Grande [in the printed document a blanc space was left empty, that was filled up by hand with the underlined words] makes the title be presented to him, in which virtue it enjoys the erection of villa or city the place of his respective jurisdiction and taking testimony of it, he will remit it to the accountant's office of the royal right of half tax.

[From now on the whole document is written by hand:]

In the villa of San Miguel el Grande on the ten and eight of December of thousand seven hundred seventy and five years. Mr. Don Francisco Antonio del Llano y Sierra cavalry lieutenant of the royal armies.

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[To the margin:] [Seal with the royal coat of arms:] One Quartillo. Forth seal, one quartillo, years of thousand seven hundred and seventy and four and seventy and five.

Chief judicial officer by his majesty in this villa, the one of San Phelipe and his jurisdictions, said the that having received the superior office that precedes, in its due precise obedience and fulfillment has been exhibited and taken from the three key treasury sing of this distinguished town hall, one of its books, in which my testimony is given by one of the greater scribes of the government and war of this New Spain, of the title of this villa. And so that the ruled by the sovereignty of the excellent viceroy, governor and commander in chief of this New Spain, should order and do order that after this office by my scribe it is taken and made testimony to the letter of the already related, authorized in public form and way which makes faith and date goes to the villa of San Phelipe of this jurisdiction so that that lieutenant of chief judicial officer makes him show the title of that villa and of it makes in his own way next testimony legalized in the same form, returning everything to the to give faith to said most excellent gentleman. And by this office this is how I provided it, order it and signed it. I give faith.

Francisco Antonio del Llano y Sierra [signed]

Before me

Nicolás de Robles [signed]

Real scribe, public and of town hall.

I [Don Luis de Velasco, viceroy], etcetera, for whom since a few days and until today with my license some Spanish neighbors have gone to populate the site and part they call of San Miguel.

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that it is in the province of Xilotepeque and Chichimecas, and in Camino Real that goes from this City of Mexico to the Mines of Zacatecas the ones that so that they populated in the above-mentioned part, and for the safety of the said road and that the deaths are avoided, and robberies that have been made, and the Chichimecas make, and guauchichiles land has been given to them, Orchards, Lots where they can make their Houses, have other farms with certain conditions, and by being as this Site and village so good and in which the qualities concur required to be able to make, and to perpetuate in it a Town of Spaniards more neighbors have gone to that city, and it is expected that perpetuity will fit in it, of it God our Lord and, our His Majesty will be served thus

by not being another in the region another town of Spaniards and so necessary for the pacification of the these Indians Chichimecas, and to avoid the damages that have happened and happen in the these Roads and so that there is good government in it, and the neighbors have someone that administers justice and know of the Lawsuits and causes that among them happen it is convenient to appoint Chief judicial officer and councilmen. Hereby, in

[On the foot of page: signature of Nicolás de Robles]

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name of his Majesty until another thing is served to provide and to send instructions that the said Town of San Miguel is named Villa de San Miguel, and as such Villa the neighbors of it enjoy the eminencies and exemptions they can and have to enjoy and the neighbors of the other Villas or Kingdoms and Lordships of Their Majesty, and the day of New Year first that comes the year of sixty get together in the part that the neighbors of this Villa agree and if Together all together approve, choose and name up to four People of the neighbors of this Villa as councilmen for the said year of Sixty that they are such that are convenient for the Position and the said Four councilmen in the same said are appointed, and choose as Mayor two neighbors of this Villa the oldest People in whom the qualities required for the positions concur, and thus named and chosen be had and obeyed by Ordinary Mayors of this Villa, and as such have Justice rod in it and in its Terms, and know first instance of all the Lawsuits and Civil and Criminal lawsuits that could happen and happen in this Villa

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and its terms between the neighbors of this Villa of Spaniards who has them and reside in it, and to wage and to determine these Causes according to Right making justice to the parts and the appeals to these Mayors or to any of them will interpose the People who will feel offended can appeal and present before the Chief judicial officer of the said Province so that in this degree can know the causes and do in them justice to the parts or before the President and Listeners of the Royal Higher Court and royal chancellor office that resides in the City of Mexico of this New Spain so that the parts are relieved of the sentences of the sentenced and determined by these Mayors, who also in the Criminal businesses regarding death or mutilation of members without granting the these appeals as it is said nor know of lawsuits and causes related to Indians unless and Excess happened among them, arrest a criminal in fragrant crime and with information to be sent such causes to the said Chief judicial officer to whom this entrusted the four [At the foot of page: signature of Nicolás de Robles]

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datation of their Causes and in said Election of mayors and alderman will be elected and named by said mayors and alderman those that would have the most part of the votes according to Right being those Mayors and Alderman every year and this way after being chosen I give them faculty so that this same way in every year they can name and Constable executor so that he understands in the things related to the execution of Justice and arrest the offender and to do the remaining things ordered and made this election of the said offices as of the others make the Oath and solemnity that in such Case is required that They will use and exert well and faithfully the said Positions and offices, and the said Election, is sent before me and in the meantime that hearing is provided what is agreed to the service of his Majesty They will use the said offices without any impediment is put to them, and from now on in the Election of it the following Order is had: that the Four councilmen elected for the present year of Sixty the day of following New Year, other four alderman are chosen, to the four that therefore that would be elected this way for the Following year the

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ors and until another thing is provided to have the this said Order and those that had been Mayors or Councilmen for a year cannot be it the following year until two have passed and I order these Mayors and Alderman to be of this Villa and be in charge of the good government of this Villa and Republic of it her and issue order how to make the house of City Hall, Garrison and Slaughter and the remaining necessary public works and necessary for the well being of the republic, therefore everything said is and for each home and part of it I give them fulfilled power according to which in such case it is required that these Mayors and alderman with these Positions enjoy all the exemptions and liberties that for that reason they have to and will enjoy. Dated in Mexico on the ten and seven days of the month of December of thousand five hundred and fifty and nine years, Don Luis de Belasco, by instructions of his Highness. Antonio de Turcios

[To the margin:] another

I Don Luis [de Velasco, viceroy], etcetera, make of knowledge to you that the one that is or would be Chief judicial officer of the Province of Xilotepeque and villa de San Miguel that on the behalf of the neighboring Council and inhabitants of said villa has been requested to me that in the name of

[At the foot of the page: signature of Nicolás de Robles]

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his Majesty has mercy of Villa for the own of it of two sites for the Farm of smaller cattle with two dirt stables in the demarcation of the Indians where there would be place, and of a Lot for an inn contiguous to the Villa Next to the river coming out of the orchards and of Four lots to make Houses and Stores for the own, that is why I command you that by calling the neighbors of said villa goes to see and sees the part and place where the Lots are requested, and stores. And for which concerns the inn and the dirt stables in the demarcation of the Indians you call the naturals that are populating in this Villa and with some and te others for the part that each concerns, their belongings you find out if of this favor that this Villa requests of all the mentioned is without any damage, and having made these inquiries if it be recorded by them that no damage nor harm is caused to third parties you signalize and put landmarks to said lots and sites of stay and dirt stables and thus Indicated, enter into the possession of all of it to the part of this Villa so that it belongs to it and for the own of it on the dates it is entered

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and inquired and by voice giving it said possession. I hereby do favor in Name of his Majesty of the said five Lots of stay for the effect request them and have them by enough title of rights that such Case requires. Date in Mexico on ten and eight of July of thousand five hundred Sixty and one year, Don Luis de Velazco, by orders of his distinguished lordship, Gerónimo Lopez.

[To the margin:] Writing

Your excellence Sir: Juan Francisco Xirón, for the Town Hall and regiment of this Villa of San Miguel el Grande as appropriate I say that by the years of Five hundred fifty and four to fifty and nine that town was founded and erected as Villa, and the necessary Offices for it foundation were issued and by five hundred sixty and favor was made to that Villa for the individuals of the same of two sites for minor cattle, two stables, a place for retail, and four lots for Houses and that with time passing they have been mistaken and my part needs to have in his file said instruments for its defense is had to serve the justification of your excellence to send me one or more testimonies of the authorized in form to your excellence provided this way what I request that is justice that I ask for and in the necessary etcetera. Juan Francisco Xirón.

[At the foot of the page: signature of Nicolás de Robles]

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[to the margin:] Decree

Mexico and July of thousand seven hundred forty and three. As requested signed of the Most excellent Gentleman count of Fuenclara viceroy, governor and commander in chief of this New Spain

[To the margin:] Foot

Agrees with Its originals that are settled in the office Books of Government and War of this Kingdom under my charge to which I refer. And so that it is recorded where it is convenient by virtue of the ordered by the previous superior decree I issue the following. Mexico twenty and nine of August of thousand seven hundred forty and three, Don Jose de Gorráez.

It coincides with the testimony that mention has been made that is and stays in one of books of this Town Hall with number two, from page six to fourteen to which I refer to. And so that it is recorded by virtue of the instructed I put the same in this Villa of San Miguel el grande on twenty and two of December of thousand seven hundred seventy and five years being witnesses Don Antonio Moreno, don Blas Cásares and Vicente Luciano de Luna neighbors and present. It is on five pages, the first on the paper of the fourth seal and the four of the common. I give faith.

I make my sign [sign based on the Monogram of Maria with other elements] in testimony of the truth.

Nicolás de Robles [signed]

Royal Scribe, Public and of Town Hall.

ORDER TO THE VILLA OF SAN MIGUEL SO THAT IT USES ITS JURISDICTION IN ITS TERMS ACCORDING TO THE WILL IT HAS²

Virrey Luis de Velasco I

31 of January of 1564

General Archives of the Nation, Mexico, documentary group. Mercedes, volume 7, page 280

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[To the margin:] *So that the villa of San Miguel uses of its jurisdiction in terms, according to the favor that he has of his majesty, until another thing is provided.*

I [Don Luis de Velasco, viceroy], etcetera, by as much I gave commission to Juan Gutierrez de Bocanegra, chief judicial officer of the mines of Guanajuato against Gaspar Salvago in reason that in harm of the favor that the said villa should keep its terms, limits and marks are kept him, the mentioned had these Indians with the excuse that they are living on his farm, being the opposite, because they were not, but in the terms of said villa and as such were forced to go

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to it to the doctrine and the public works, of which this chief judicial officer made on the case certain procedures and inquiries and sent them with his opinion to me and being seen, providing about the same to differentiate what by justice needs to be done, I hereby declare and command that the said villa of San Miguel uses its jurisdiction in its own terms, according to the favor that it has of its majesty and the limits that are marked, without people being put an embargo on until his majesty provides and commands another thing, in which this villa is protected so that it is not disturbed in this favor. Date in Mexico, on 31 of January of thousand and five hundred and sixty and four years, Don Luis de Velasco, by command of his lordship, Antonio de Turcios.

² David Charles Wright Carr, *The Conquest of the Bajío and the origins of San Miguel Allende*, Fondo de Cultura Económica, México, 1998. p. 89

ORDER SO THAT THE MAIN NATIVES OF SAN MIGUEL CAN TAKE ADVANTAGE OF SALT MINES IN THE VALLEY CHAMACUERO.³

Viceroy Luis de Velasco I

1° of February of 1564

General archives of the Nation, documentary group Mercedes, volume 7, pages 282v-283

(P. 282v)

[To the margin:] *So that the governor and two principals ones of the villa of San Miguel are not stopped in the advantage of saline counts if they discovered them, until another thing is provided*

I Don Luis de Velasco, vicerojal, etcetera, by as much Don Juan, governor of the villa de San Miguel and Don Francisco and Don Diego, principal Indians of it, made a recount to me that they with their industry and work discovered a salt mine in the river of San Miguel, six miles off the villa down the river, where they say Atotonilco, that means hot waters and requested to me that because they fear that some people would want to take them and occupy these salt mines and by force and against their will, I should command to give license to cut and culture them and to make use of them without embargo and in name of his majesty favor each of a dirt cavalry in the valley of Chamacuero for the Salt mines and by kind approval to the aforesaid thing, hereby I command to all ad everybody justice and others.

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people who if the said Don Juan, governor of villa of San Miguel and Don Francisco and Don Diego, Indians, freely discovered these salt mines, they should be allowed to work and to cultivate and enjoy until another thing is provided and commanded in opposite and regarding the mentioned three dirt cavalries asked for by the said three principals and governor and I command the chief judicial officer of the province of Xilotepeque or its lieutenant in the town of Querétaro that sees them and having called the people involved and expect that against their damage it is investigated that in case of favoring them some damage will come to them or not and this inquiry being made, together with their opinion they are sent to me so that the convenient thing is provided, leaving the principals this original order for the regarding to the salt mines and an authorized transfer is issued [*sic*] for the rest. Dated in Mexico to first of February five of thousand five hundred and sixty and four years, Don Luis de Velasco, by command of his lordship, Antonio de Turcios.

³ David Charles Wright Carr, *The Conquest of the Bajío and the origins of San Miguel Allende*, Fondo de Cultura Económica, México, 1998. pp. 91-92

INFORMATION OF MERITS AND SERVICES OF HERNANDO DE TAPIA.⁴

1569-1571 [copy made in 1724]

General Archives of the Nation, Mexico, documentary group Tierras, volume 417, file 1, pages 108-120

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[To the margin:] [Seal with a royal coat of arms:] Quartillo

Forth Seal, one quartillo year thousand seven hundred and twenty and four

[seal with the royal coat of arms:] One quintillo

Domingo de Vivanco, royal and public scribe of this very noble city of Santiago de Querétaro and its jurisdiction by his majesty, in conformity with the order by the part of royal convent of religious ladies of Santa Clara de Jesus of this city; by written document presented before the gentleman Don Ajexandro de Escorza y Escalante, general lieutenant of this said city and by virtue of the document provided to him and citation made to the solicitor of the naturals; he proceeds to extract the testimony from the messages that by said document are requested; that are literally the following form and way: [To the margin] *Royal provision issued upon request of Don Fernando de Tapia to have information received of the conquest and other things that by her will be seen.* Don Phelipe, by the one of God king of Castile, of Leon de Aragón, of the two Sicilies, of Jerusalem, of Navarra, of Granada, of Toledo, of Valencia, of Galicia, of Mallorca, of Seville, of Sardinia, Of córdova, of Córzega, of all the cities, [Signature of the scribe.]

(P. 108v.)

villas and places of the kingdoms and lordships in each one and any of you and your jurisdictions, before whom this our letter would be presented, health and grace; know that in our Higher Court, Court and Chancellor office that resides in the city of Mexico of the New Spain, before the president and hearer of it, appeared the part of Don Fernando de Tapia, cacique and governor of the town of Querétaro [to the margin: *Note*], and by a request made relation saying that to his right it was convenient to make information of the merits and services that ha had made to us in the conquest and pacification and indoctrination and good example that he had given in the foundation of the said town of forty years to this part [to the margin: *Note*]. and requested to us and begged that summoning our public prosecutor we would request to him to receive the said information and because some of the witnesses that were in it to be presented, were outside the said court of ours we would request to give our receiving letter so that you would take their oral oaths and depositions or that on it we would provide as ours.

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favor was, which by the sayings our president and listeners reviewed, it was agreed that we needed to have our letter sent I said way and we were served well for which we ordered that if before you the part of the said Don Fernando de Tapia, with this our letter and of it he will request fulfillment, make appear before you all the people who you name and presented as witnesses in the said cause and as such presented before scribe take and receive from them and each one of them oath in due manner of right and their sayings and depositions from each by their own [to margin: *Note*]. and on their own, secretly and separately, asking them in principle of their sayings by the general questions of the law [to the margin: *Note*], then by those of the questioning or hearings that before you will be presented, signed by our scribe of chamber and written use, counting on that you do not examine of thirty years up by each question of the said questioning

⁴ David Charles Wright Carr, *The Conquest of the Bajío and the origins of San Miguel Allende*, Fondo de Cultura Económica, México, 1998 pp. 93-104

[to the margin: *Note*]. and to the witness who would say he knows anything of the contained in the question ask him how.

[Signature of the scribe]

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he knows it; and to who would say that he saw it that how and why he saw it [to the margin: *Note*].; and to the now that said he heard it what to whom and when, by way that each of the said witnesses of enough reason of their saying and deposition and what they would say and will make deposition with the documents about this they will transfer writing and clean, signed with your name and the name of the scribe before it is transferred, signed, closed and sealed in public form and way that makes faith; you make it be given and delivered to the part of this Don Fernando de Tapia [to the margin: *Note*], so that he can bring it and present before our said president and hearers [to the margin: *Note*], to keep his right, paying the said scribe the rights that for it would exist, which he records and signs at the foot of it and what they would say and make deposition of with the documents that of it they would make clean transfer, signed and denoted according to the before mentioned; and before and first that by virtue of this our letter you do give any prove that it is recorded [to the margin: *Note*] how it was notified to the part of doctor Céspedes de Cárdenas, our public prosecutor,

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so that if he wanted to, as far our prosecutor send a person to be present to see be presented, take oath and meet the witnesses that would need to be examined in this business [to the margin: *Note*]. with notification of the proof that in another way would be made is not one in itself and of no value and effect and not be ideal [*sic*] by any reason under penalty of our own favor and pay one hundred pesos of gold to our chamber. Given in the city of Mexico to nine of the month of November of thousand and five hundred and sixty and nine years. [to the margin: *Note*] Don Martín Enríquez. Doctor Orozco. Doctor Villanueva. Doctor Alonso de Ocegüera. Me Gordián de Sadona, scribe of chamber and High Court and Royal Chancellors office of the New Spain by his majesty, I had it written by his command in agreement with its president and auditor. Registered, Juan Serrano. I took notice, Andrés de Cabrera, so that the justices in person receive information of the quality merits of Don Fernando de Tapia, local boss of the town of Querétaro. Secretary Lazasano, corrected. [to the margin: *Note*].

[To the margin:] *Citation dates the fiscal gentleman of his majesty of the city of Mexico*

In the city of Mexico in ten days of the month of November of thousand and five hundred and sixty and nine years, I Fernando de Soto, scribe of his majesty and receiver of the High Court

[Signature of the scribe.]

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Royal of this New Spain, I summoned doctor Céspedes de Cárdenas, public prosecutor of his majesty of this Royal Higher Court with the letter and provision of this other part to be able to see all the witnesses take oath who on the her part and by before scribe who said that he listens to it, witness Alonso Vázquez and Julian de Gromendi being in Mexico. Doctor Cárdenas Fernando de Soto, scribe of his majesty.

[To the margin:] *Presentation of the real provision and citation dates to the fiscal gentleman.* In the town of Querétaro, province of Gilotepeque, in eleven days of the month of August of thousand and five hundred and seventy and one years, before the very magnificent Mr. Pedro de Monte e Oca, greater justice of Acámbaro and judge of this said town by his majesty, appeared Don Hernando de Tapia, cacique and governor of this said town and presented this letter of royal provision of his majesty and along with it an interrogation of questions signed of the secretary of the Higher Court and requested fulfillment of it and testimony. [To the margin: *Note*].

[To the margin:] *Abejance of the judge.*

And fulfilling it and read the said royal provision of his majesty the said gentleman judge

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he took it in his hands and it kissed and it put on his head and said he obeys and obeyed with the observance and reverence that owes to a letter and command of his king and natural sir and that he is aware of the fulfilling as his majesty orders it and in fulfillment of it he ordered the said Don Fernando to bring and present the witnesses of his information and its benefit, that he is ready to examine his sayings, and he signed it of his name. Pedro de Montes de Oca. Done before me, Rodrigo Sánchez, scribe of his majesty.

[To the margin:] *Interrogatory of questions presented by Don Fernando de Tapia.* By the following questions and articles they are questioned and examined the witnesses that will be presented in the information of Don Fernando de Tapia, cacique and governor that has been of the town and province of Querétaro that tries to make of the merits and services that to his majesty he has done in the pacification of the said town and province to happen [*sic*] before of his majesty, president and auditor of this Royal Higher Court of Mexico, say what they know.

1. - Firstly if they know the said Don Fernando and doctor Zéspedes de Cárdenas, public prosecutor of his majesty and if he has [to the margin: *Note*].

[Signature of the scribe]

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notice of the town and province

2. Quote, if they know words of where now the town of Querétaro is populated was depopulated and can more or less have thirty years [to the margin: *Note*] that the said Don Fernando with his friends began to populate and attracted this way the brave chichimecos that were in the region that were in the mountain ranges and precipices of it [to the margin: *Note*] that they were in of service of God our lord and of his majesty, and brought them in peace, some times by good, and other by bad, say what they know.

3. Quote, if they know that this said Don Fernando with some friends and relatives they had left from Gilotepeque [to the margin: *Note*] and being wandering many years dressed in animal skins, suffering of many efforts of starvation and other needs that he suffered during the said time [to the margin: *Note*] and later he conquered and attracted the said chichimecas to the service of his majesty and to the service of God our lord, some times by good and other times by force of arms, say what they know. [to the margin: *Note*].

4. Quote, if they know that outside the this town that is populated with otomites and chichimecas and Mexican and other people [to the margin: *Note*].

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of the individuals in which there are monasteries of friars are Spaniards as which God our lord and his Majesty is very served, and is very fertile region from where the mines in Zacatecas and other parts are served.

[To the margin: *Note*].

5. Quote, if they know that the said Don Fernando to many years that he was baptized that was cause to many other did it and always has been a very good Christian and giving very good example and good report of the said positions that he has had and in the entrances that later here have been done, has always served to His Majesty with people and much part of his property that he has spent like his loyal vassal [To the margin: *Note*].

6. Quote, if they know that this said Don Fernando de Tapia is married and guarded according to order of Santa Madre Iglesia with Doña Magdalena, his wife, of which mar-

riage they have had and procreated by their legitimate children to Don Diego de Yntapia [sic] and Doña Maria, who he has married with Salazar and Doña Magdalena and Doña Beatriz, say what they know.

7. Quote, if they know that by being the said don [Signature of the scribe.]

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Fernando of the type and qualities such said, the governors of this New Spain have always provided him of position of governor of the said town of which as he is public, has given very good account and have given him the appraisals to him as such governor.

8. Quote, if they know and is public and well-known that by industry and good doctrine and diligence of chichimeca whereupon this Don Fernando and a bringing [sic] gifts and others means that among them are used have brought and pacified and populated the town of Sichú with its individuals and up to the valley of Pozinquia [to the margin: Note] and has been cause that by this principal that they were Christians and are in service of God and his majesty, say what they know, believe and heard say, etcetera.

9. Quote, if the witnesses know that this said Don Fernando was first settler and founding with his people of the natural ones of San Miguel and where to the present is founded on the villa of San Miguel of [t]he Spaniards [to the margin: Note], so necessary to the region and founded with his friends and settlers the first monastery that existed in it, say what you know.

10. Quote, if they know that the said Don Fernando was the first discoverer and settler [to the margin: Note].

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presented don Hernando de Tapia, cacique and governor of this said town, and presented as witnesses Augustín de Montoyo, Silvestre Martín as existing neighbors and this said town, of the ones and each one of them the said gentleman chief judicial officer took and received oath by God and saint Maria and by the signal of the cross in form of right, under said position they promised to tell the truth of what they have seen, they would know and were asked about as witnesses and to the execution of Billegas, Done before me, Rodigo [sic] Sanchez, scribe of his majesty.

[To the margin:] *Presentation of a witness minister clergyman for the referred information.*

And after the aforesaid in thirty days of the said month and aforesaid year before this gentleman chief judicial officer the said don Fernando presented as witness Juan Sánchez de Alanis, minister clergyman, priest of Sichú, of whom the said gentleman chief judicial officer, having put his hand in its habit and chest, took and received his favor by God and Saint Maria and by the sign and the Cross in form of right, under position he promised to tell the truth according to

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what is said. Pedro de Villegas. Done before me Rodrigo Sánchez, scribe of his majesty. [To the margin:] *Witness Juan de Montoio, neighbor of the town of Apaseo, of the age of more than 60 years, and is not due his generals.*

The said Juan de Montoyo, neighbor and resident in the town of Apaseo, being in this town of Querétaro, province of Gilotepeque, witness presented by the said don Hernando, having sworn by God and Saint Maria and the signal of the cross in form of right, having asked for the interrogatory, said the following thing.

1. To the first question said that he knows the said Don Hernando from ten and eight or twenty years to this part by sight and found and saw the public prosecutor of his majesty the doctor Céspedes de Cárdenas of many years to this time and that he has news and knowledge of the said town and by how much he has been in it. [To the margin: sign of the notary public, difficult to interpret]

Asked by the general questions, he said he is of age of more than sixty years, and that none of the generals touch him, and that he is not a relative of any of the parts.

2. To the second question he said that the con

[Signature of the scribe]

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tent in the question this witness heard and has heard said publicly to many Spanish people old senior that the land, specially is Ernán Perez de Vocanegra and to Juan Sánchez de Alanis and Martín Jofre.

3. to the third question he said that this witness heard say long time ago, that a few Spaniards came with the said don Ernando and his brothers and one that calls himself don Antonio and other Indians his friends; they had left the said town of Gilotepeque to make the said conquest and that had gone through much labor, and that this witness recognizes that they did not let pass the said labor because of the land being mainly and all of chichimecas [to the margin: *Note carefully*] and abandoned, and that he does not remember the names of the people he heard saying it, and that being the scholar Santillán, auditor that he was of this Royal Higher Court, visiting this royal he had and him of Tolimán, subject of this town, and heard say all the content in this question to Spaniards who resisted old seats, that does not remember their names [To the margin: *Note*].

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4. To the fourth question he said that he knows how the question says because this is how he has seen it and saw be and happen as the question declares it.

5. to the fifth question he said that this witness has the said don Hernando by good Christian and baptized, and that always has this witness seen him make works of Christian and preach to the Indians in chichimeca language in the patio of the church and monastery of this town, being friars and clergymen in the said monastery, without these friars and clergymen not understanding the choichimeca language [to the margin: *Note here with care to what this witness declares of the preaching to chichimecas*], and that has seen that he has been governor in this said town and has given good count of the said position, and with his good industry and good government has populated this said town of Querétaro and others hi[s] subjects of otomites and chichimecas and everything he has done this witness knows he has done the said don Hernando in service of God our lord and his majesty [to the margin: *Note*], and in pacification of these said towns and this he knows of this question

[Signature of the scribe]

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6. To the sixth question he said that knows as the question says it because since said time that said has that knows the said don Hernando, has seen the said don Hernando and the said doña Magdalena his wife to make family life as such husband and wife and having had his children to the contained in the question and by such being existing and had.

7. To the seventh question he said that it is so as the question claims and so much he has seen him a to be such governor and distinguished sir don Luis de Velasco, vicerojal and governor of this New Spain, saw this witness that he had in much this don Hernando being such person as said has it and always the said governors gentlemen of this New Spain and the gentlemen of the Royal Higher Court of this New Spain have had very much at their account the said don Hrnando. [To the margin: *Note with what this question declares for being very much the case*].

8. to the eighth question he said that he says what he has said and the rest he does not know

9. to the ninth question he said that knows it as it is contained in it because this witness saw that he was the settler as the

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question says and that after the said don Hernado came to this town of Querétaro he left the government of San Miguel, many Indians that were in the said villa de San Miguel came to this town of Querétaro and welcomed and this he knows. [To the margin: *Note*].

10. To the tenth question he said that it says what he has said and the rest he does not know

11. To the eleven question he said that everything as much of this witness has said it is according to the said by this witness, that being of importance of it to say he can do it to be important because he knows of said don Hernado.

12. To the twelve questions he said he knows and has seen that this said province and town of said town of Querétaro is big and the rest of the oath he took, and signed it with his name having read to him his saying to this witness.

Pedro de Villegas. Juan de Montoyo

[Signature of the scribe]

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[To the margin] *Witness Silvestre Martín, Spaniard, of age of more than 60 years.*

The said Silvestre Martín, neighbor of the town of Querétaro, witness presented by the said don Hernando of which oath was received by God and saint Maria and the sign of the Cross in form of right, and being asked for the questions of the interrogatory, said the following thing.

1^a To the first question he said that he knows the said don Hernando de Tapia of ten and seven and ten and eight years to part and the public prosecutor his majesty of many years to this part and that has news and knowledge of the said town and province since that time. [To the margin: sign of the notary public, difficult to interpret.]

Asked for the generals he said that he is of age of more than sixty years and that he is not relative of any of the parts and that he is not due the generals.

2. To the second question he said that he does not know.

3. to the third question he said that he does not know it but only from having heard that the said don Hernando is native

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of Opala [*sic for Nopala*], subject town of Jilotepeque

4. To the fourth question he said that outside the said town that is populated are other subjects among them otomites and chichimecas and that this town of Querétaro has Spaniards and many Indians that have joined of others which the congregator doctor made the list, and that there is a minister of Franciscan friars and that it is a fertile town and he has seen extract supplies for the Indians from Zacatecas and san Luis.

5. To the fifth question he said that this witness has the said don Hernando by Christian and baptized because that is how he seems by his facts and that of the time this Don Hernando was baptized and other Indians he has no notice and that he has not seen him have positions but to be the principal of that town and that he saw him be governor of this town some time and that being chief judicial officer of this town Gerónimo de Mercado took the position from him and this he knows

[Signature of the scribe]

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6. To the sixth question he said that this witness knows the said don Hernando and his wife doña Magdalena and has them by such husband and wife married and has by their children the contained in the question.

7. To the seventh question he said that he says what he had said

8. To the eighth question he said that he does not know it

9. To the ninth question he said that he does not know it

10. To the tenth question he said that he does not know it
 11. to the eleven questions he said that this witness has this don Hernando by such person as the question says, and that being his majesty [added above of the line: ofit] served he can make him any favor
 12. To the twelve questions he said that he says what he has and the rest he does not know and this is the truth and what he knows and can say by the oath that he took and signed it and its favor. Pedro de Villegas.

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Silvestre Martín. By before Rodrigo Sánchez, scribe of his majesty.

[To The Margin:] *Witness Juan Sánchez, minister, priest and vicar of the town of Sichú, of more than 60 years of age.*

The said Juan Sánchez, clergyman, minister, priest and vicar of the town of Sichú, neighbor in this town of Querétaro, witness presented, having sworn in form of right and being asked of Interrogatory, said the following thing.

1^a To the first question he said that he knows the said don Hernando from forty years to this part more or less, and the public prosecutor of his majesty he knows four years to this part and that he has news of the said town and province and by conqueror of it. [To the margin: *Note*]. [To the margin: sign of the notary public, difficult to interpret.]

Asked for the general questions he said that he is of age of more than sixty years and that it is not his turn to give any of the generals and that he is not a relative of any of the parts.

2. To the second he said that he knows the content in the question because this witness saw where now it is founded [added above of the line: and recorded] the said town of Querétaro to be uninhabited without any population, lost everything and made mountain and ravines in the said time [to the margin: *Note here with what the witness expresses concerning the population of Querétaro*]

[Signature of the scribe]

(P. 118v)

that it says the question, and from said time to this part the said don Hernando conquered it because many chichimecos of war were around there and he made them come in peace with presents and good treatments that he did to them and the said don Hernando populated the said town of Querétaro as the question says and this witness knows that only the said don Hernando made service to his majesty. [To the margin: *Note with what the witness says.*]

3. To the third question he said that he says what is said in the question before this.

4. To the fourth question he said that this witness knows and has seen that outside the said town of Querétaro are other subjects of the said town, towns of otomites and chichimecos Indians [to the margin: *Note*] and that in this town of Querétaro is a monastery of Franciscan and Spanish friars that service to God our lord and our majesty has been made, and that he knows that the said town and its subjects is fertile region from where the mines and other stays and towns to this town are provided

(P.119)

neighboring.

5. To the fifth question he said that knows that the said don Hernando long time ago was baptized and this witness heard him often say and this witness knew the saying and that he has him as good Christian and that he was part so that many other Indians were baptized like the today and are baptized and that has given good account of himself and of the position he has had to govern that town and this he knows of this question. [To the margin: *Note with what this question declares.*]

6. To the sixth question he said that it is so as the question says because this witness has them and has had them by such married, husband and wife as the question says and

that during this marriage this witness has seen that they have procreated the mentioned Don Diego and Doña Cathalina and the others that the question says. [To the margin: *Note*].

7. To the seventh question he said that this witness has seen that the gentlemen viceroy and governors of this New Spain, having news of this Don Hernando, have favored him in everything [to the margin: *Note here*].

[Signature of the scribe]

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what he has requested to them of where it has been seen what this witness has said in the first question. [To the margin: *Note with what this question declares.*]

8. To the eighth question he said that he says what he has said and the rest he does not know

9. To the ninth question he said that this witness knew and saw the said don Hernando since was settler of the said villa of San Miguel and from the said villa he knew this witness as such settler and this is what he knows.

[To the margin: *Note take care of what the witness says*].

10. To the tenth question he said that he did not know it.

11. To the eleven questions he said that atent[...] that this witness has this said it seems to him [...] that being his majesty served by he can make him any favor [...] [To the margin: *Nothing else is perceived in the original because a corner of the page is broken and what is perceived would go there*]

12. To the twelve questions he said that he knows that the said town of Querétaro and its individuals are great and that in the population of it the said don Hernando has overcome together [to the margin: *Note with what this question declares*], and this is the truth and what he knows of this issue, done by the hand that did it, and signed it of his name having read this his saying and him signing it. Pedro de Villegas.

(P. 120)

Bachelor Juan Sánchez de Alanis. Done before me, Rodrigo Sánchez, scribe of his majesty.

DESCRIPTION OF THE VILLA OF SAN MIGUEL EL GRANDE IN 1639.⁵

1639

Newberry Library, Chicago, Ayer Collection, manuscript 1106C, 3, pages 131v-132

(P. 131V)

Province of Chichimecas

Villa of San Miguel. This villa is based in a landing of a medium hill that towards west. Here was the fort and guard of the Spaniards in time of the war Indians, and four miles east of it are on this side the milestones that divide Mechoacán from Mexico and this is how this villa is like the east of this side, and borders from here with the town to the west thirty

(P. 132)

miles, that is the length until dividing terms with Guadalajara by the west, and because the line and milestone of the sea is always coming twisted and entering from the north also as the way the coast of the sea of here does it is that the southern side of her has ninety miles of length, and the here lonar [?] much less. Supposed this, this villa has a parochial church with benefited priest and vicar, and another chaplain priest. There is a hospital and a convent of San Francisco. It has a chief judicial officer, two ordinary mayors, one of the brotherhood [?], royal lieutenant, greater bailiff, and councilman tape men with public scribe and of the Town Hall, and to two and up to six miles there are in level and fertile valleys of good river, that he is the one that is one going to Salaya, almost thirty farms of greater and smaller cattle, and farm work of wheat and maize.

⁵ David Charles Wright Carr, *The Conquest of the Bajío and the origins of San Miguel Allende*, Fondo de Cultura Económica, México, 1998 p. 106

DESCRIPTION OF THE VILLA OF SAN MIGUEL EL GRANDE IN 1649.⁶

1649

Newberry, Chicago, Ayer Collection, manuscript 110A, page 44v

(P. 44v)

Villa of San Migel [*sic*] el Grande

It was the first border against chichimecas. Away of Valladolid towards the northeast 24 miles, and is the border between this bishopric and the archbishopric of Mexico, because as of its borders the last measures and landmarks between both diocese were put. It has sixty and two neighbors within the canoles [*sic*] and all the benefit has over two thousand and five hundred people of confession and communication because it administers sixty and two haciendas of cattle and seeds of wheat and corn. There are not other towns or other Indians than the labors and they serve in the haciendas and are of Mexican language, otomite and tarasca. It is benefit of clergymen and carries the [stained] Bdo. [benefited?] the four ninths of the dime that are worth to him more than the best prebend. Collect them in kind with the harm that the others and has many presents of the parishioners. The parish fell and they administer today in the hospital of the natives, while the very good church is finished and that is being built at the expense of the ninth and a half that belongs to the factories and they also collect in kind, and together with the hospital. There is only a convent of Franciscan friars, and the hospital of the Indians.

In the secular has chief judicial officer as viceroy, two ordinary that are elected every year, and one of the brotherhood, four councilmen, royal lieutenant, general depository, a public scribe and of town hall. Three or four clergymen in the villa and some in the haciendas.

⁶ David Charles Wright Carr, *The Conquest of the Bajío and the origins of San Miguel Allende*, Fondo de Cultura Económica, México, 1998 p. 107

CONCEPT OF BAJÍO

Geographical Concept	Regional Concept (Tied to economic aspects)	Another concept	Period	Author
<p>At the moment, it is located between Leon, Guanajuato, to the North and Querétaro, Qro, to the South, it covers an ample region. It was mentioned in the 18th century that the Bajío occupied this same place, plus the adjacent mountain ranges. The most important places in the Bajío are Salamanca, Silao, Celaya, Irapuato, Salvatierra, San Miguel, Querétaro, Guanajuato and Leon.</p>	<p>Formed by a unique complex of mining, agriculture and industry. It was considered the most important and productive mining region of the New World. Agricultural techniques outposts. The Bajío was unique in the New Spain because of its mining, agriculture, industry and commerce. It was a supplying bridge between the north and the center.</p>	<p>The Bajío conformed a cultural homogeneity of the miners with typical characteristics of the industrialist proletariat or modern agriculturist. This generated a strong regional conscience.</p>	<p>18th Century</p>	<p>Erick Wolf¹</p> <p>¹ Wolf, Erick. El Bajío en el siglo XVIII, México, SEP-Setenta, 1972.</p>
	<p>"Every regional scheme, every "organization of the space", is a product of the prevailing social relationships of domain in the successive historical times of a region" (13)</p> <p>"The Bajío is a region in which environment a series of medium sized urban centers had grown with diverse functions (mining centers, agricultural, manufacture and commercial), that together integrated a highly urbanized zone; without doubt the most urbanized one of the New Spain in that time frame" (18)</p> <p>"The Bajío is the result of external demands (mining) and the development of economic and social forces that found roots in this region." (19) Key words: supplying, market, commercial control. Communications network</p>		<p>Vision of a process along many centuries.</p>	<p>Alejandra Moreno²</p> <p>² Moreno Toscano, Alejandra y Enrique Florescano, El sector y la organización espacial y regional de México (1521-1910), México, Universidad Autónoma de Puebla, 1977</p>
<p>The natural background is an important factor to know the development of mankind.</p>				<p>Francisco J. López Morales³</p> <p>³ López Morales, Francisco J y Francisco Zamora Quintana, El Camino de la Plata, (Manuscrito)</p>

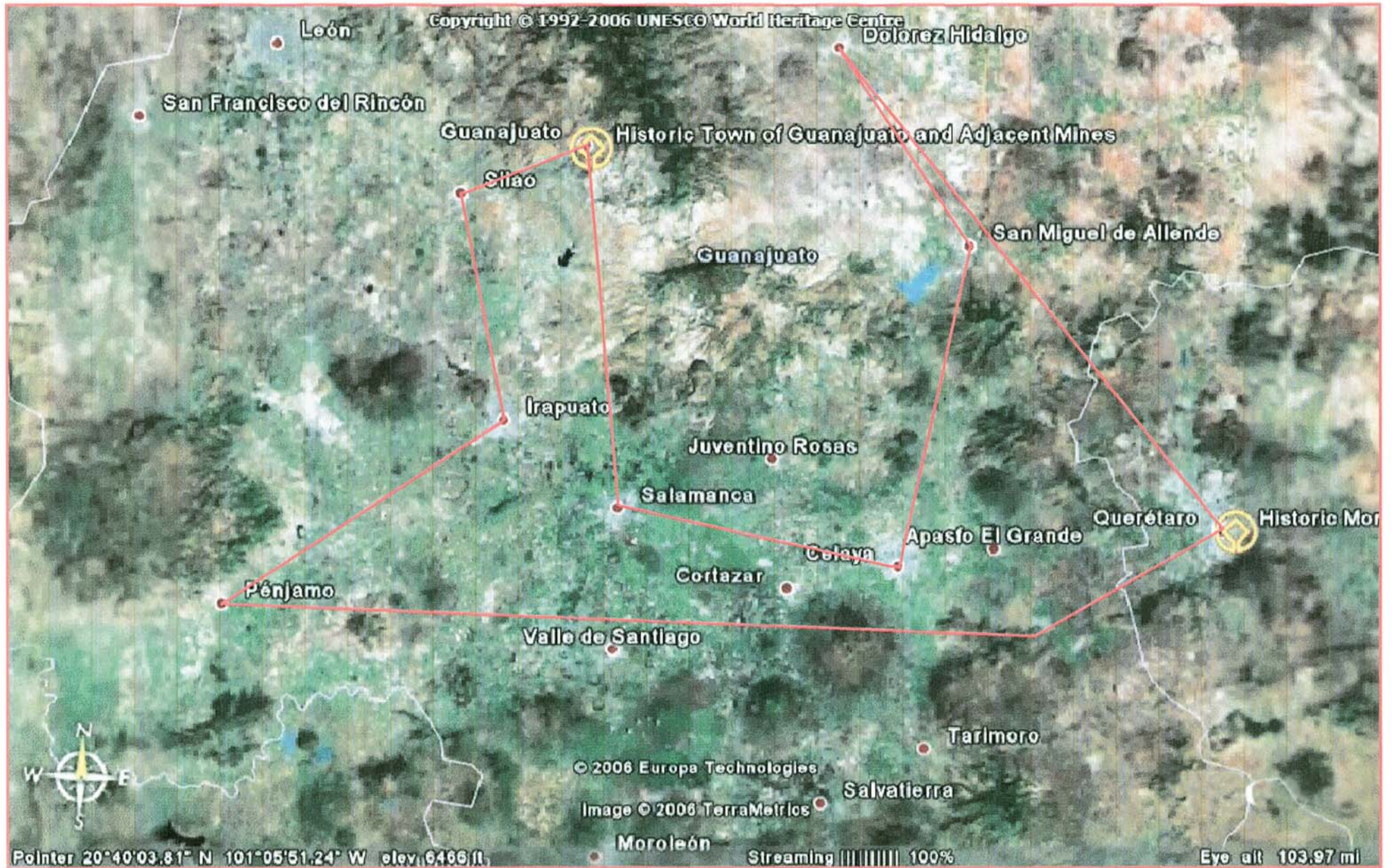
Geographical Concept	Regional Concept (Tied to economic aspects)	Another concept	Period	Author
<p>Bajío is defined as "group of plains – with an altitude of 1600 to 2000 meters above sea level – located on the meridian side of the states of Guanajuato and Querétaro. Its meridian limit is the Lerma river. It includes the valleys of several affluent of the Lerma river, that flow from the North and the East: the rivers Turbio, Guanajuato, Laja and the system of the rivers Querétaro, Pueblito and Apaseo. On its East side the Bajío reaches the San Juan river, the only one in this region that flows towards the Gulf of Mexico, through the systems of the rivers Moctezuma and Pánuco. The Bajío encompasses the cities de Pénjamo, Irapuato, Silao, Guanajuato, Salamanca, Celaya, Comonfort, San Miguel de Allende, Dolores Hidalgo, Apaseo el Grande, Querétaro and San Juan del Río" p. 7.</p>				<p>Wright Carr, David Charles⁴</p> <p>⁴ Wright Carr, Charles David; La conquista del Bajío y los orígenes de San Miguel de Allende, México, FCE, 1998.</p>
<p>Soil of first quality for agriculture: "during the era tertiary, its planes formed large lakes surrounded by volcanoes and its soil derives into a dense lacustrine sediment mixed with alluvial mud and volcanic ashes. Also, before the Spanish conquest it had not been submitted to an intensive agriculture, therefore when they began to grow products, they surpassed the ones of the best agricultural zones of Europe. The weather El mild weather of the Bajío, with a temperature average of 14 degrees in January and 22 degrees in May is also favorable. The rainfall is relatively low and irregular, with annual measurements of 580 mm. in Guanajuato and of 708 mm. in Celaya; nevertheless the presence of the Lerma river and several of its affluent offer the possibility of irrigation." p. 4 The Bajío is located in the border zone of Mesoamerica</p>	<p>The Bajío was located in the routes that went from the capital to the mining centers. This factor made a direct relationship tied directly the agriculture of the Bajío with the mining. The mines where located in zones no propitious for cultivation and its growing population, without considering the large amount of animals used in the silver mining, they needed grain for their alimentation. The Bajío represented the ideal zone for growing grain and even soon became the supply center of the mines.</p>		<p>The formation of the Bajío, century 16th and 17th</p>	<p>Arieane Baroni Boissinas..⁵</p> <p>⁵ Baroni Boissinas, Ariane, La formación de la estructura agraria en el bajo colonial. Siglo XVI y XVII, Centro de Investigaciones y Estudios Superiores en Antropología Social, Cuadernos de la Casa Chata no. 175, México, 1990.</p>

Geographical Concept	Regional Concept (Tied to economic aspects)	Another concept	Period	Author
		<p>The urbanization of the Bajío is a phenomenon of the 18th century. "In other regions of the New Spain, the growing population produced settlements. Only in the Bajío it formed cities. Because of the size of the population 3 different types of city congregations are formed: first class (Guanajuato, Querétaro, Guadalajara and Valladolid) have between 20 thousand and 50 thousand inhabitants; second class (Celaya, León, San Miguel and Zamora) derived in villas of 9 thousand to 20 thousand inhabitants; third class cities surpass the number of 4 thousand inhabitants without reaching the 9 thousand... in the 18th century an urban development that exceeds, with exception of the metropolitan, all the other regions, "...what is characteristic of the lowlander urbanization is the subjection to a plan, the preliminary drawing, the straight and rectangular layout, like a chess game board, according to the ancient Hellenistic pattern; the streets wide, straight, clean, sunny and cheerful, most of the buildings are not high, with outside walls neatly whitewashed, with wide interior patios with the Andalusian look with hallways of fine columns and pots, pots and pots; a big main square surrounded by numerous temples that stand out from the group because of the strength and height of the walls and roofs, because of the immense cupolas and the high and narrow towers; convents and attractive homes towards the center of town and adobe huts with sad faces to the outside" p. 104</p>	18th century	Luis González ⁶

⁶ Luis González y González, "Ciudades y villas del Bajío colonia", en Relaciones...

Geographical Concept	Regional Concept (Tied to economic aspects)	Another concept	Period	Author
Guanajuato and Querétaro	<p>The Bajío, is one of the most prosperous regions of the New Spain, being towards the 18th century a conglomerate of mining, agriculture and industry known for having the most important silver production center in New Spain (the miners district in Guanajuato), a town mainly with a mestizo population, very well urbanized and with several towns dedicated to the manufacturing activity (Querétaro and San Miguel el Grande, fabric and wool production centers; Celaya and Salamanca weaved the cotton and León produced leather goods). The birth of this industrial compound was due on one side because of its geographic strategic position in the Bajío, close to the sources and the markets.</p>		18th century, combination of geographic and economic elements.	<p>Ma. Eugenia Romero⁷</p> <p>⁷ María Eugenia Romero Sotelo, Minería y guerra. La economía de Nueva España, 1810-1821, El Colegio de México-UNAM, México, 1997.</p>
<p>The greater cities of the Bajío were Guanajuato, Querétaro and Zamora, and they are located precisely in the agricultural periphery.</p>	<p>The Bajío had been integrated as the only economic complex of capitalist mining operation, commercial and industrial agriculture of ample markets developed in the New Spain</p>		18th century	<p>Alejandra Moreno Toscano⁸</p> <p>⁸ Alejandra Moreno Toscano, Economía regional y urbanización: Ciudades y regiones en Nueva España, En: Mercado interno en México, Siglos XVIII-XIX, Lecturas de Historia Económica Mexicana, Jorge Silva Riquer y Jesús López Martínez (Coordinadores), México, Instituto de Mora, El Colegio de Michoacán, El Colegio de México, Instituto de Investigaciones Históricas-UNAM, 1998, pgs. 64-94.</p>

Geographical Concept	Regional Concept (Tied to economic aspects)	Another concept	Period	Author
		<p>The exceptional nature of the region of the Bajío, although many authors have explained it, it is necessary to associate it with the urban functions of the called minor cities, in addition to its position with respect to the way of rural life. Another peculiarity of the Bajío in the beginnings of the 17th century compared with the center and the south of Mexico, is that it was formed around cities and commercial properties of Spaniards, having the farmers who to live in an European commercial structure unlike the center and the south where communities of indigenous farmers with their local government were based, who allowed an independent access to the earth. In addition, it must be considered that ethnic groups of otomís, tarascos, Mexican and even old nomads arrived at the Bajío, and had to adapt quickly to the European forms of work, such as cultivating the land with yoke and plow, and other tools of farming of the Old World.</p>	17th and 18th century	<p>John Titino⁹</p> <p>⁹ Orígenes sociales de la insurrección, El Bajío, 1740-1810, En: John Tutino, "De la insurrección a la revolución en México, Las bases sociales de la violencia agraria, 1750-1940", México, Ediciones ERA, 1999, pgs. 47-93.</p>



GLOSSARY

Agreement: Agreement or decision, resolution of the Hearing.

Fiscal agent: lawyer who helped the representatives of the Crown.

Tax: sales tax.

Mayor of the district: civil employee designated by the mayor of the city with jurisdiction on part of it as judge.

Mayor of crime: smaller judge of the hearing, member of the crime courtroom.

Mayor (Greater mayor): chief judicial officer.

Ordinary mayor: municipal judge.

Greater mayorship: district on which the greater mayor had jurisdiction.

Royal lieutenant: member of greater hierarchy in the City council.

Grain market: municipal suit.

Warehouse: store, warehouse.

Storekeeper: retailer of Mexico City, generally owner of an important commercial business.

Drag: pulverization of minerals and the place where it took place.

General adviser: advisor of the viceroy for legal subjects.

Hearing: superior court of justice

Aviator: moneylender.

Equipment: materials and money in cash provided by the aviator.

Amalgamator: the one that supervised the amalgamation procedure.

Sweeper: miners, blasters.

Barrettes: miners who work with the small bar.

Thieves: miners who received half of the mineral produced as wage.

Town hall: city council, municipal council.

Real box: treasury of the province.

Teller: retailer apprentice.

Cadastre: public registry of the property, census.

Warrant: royal decree.

Consulate: union of retailers and its court.

Consultation: recommendation or resolution of the Council of Indias.

Corregidor: governor and judge of a district.

Corregidor of letters: if he was a lawyer.

General deposit taker: councilman of a population.

Money: quality measurement of silver, equivalent to 24 grains.

Bushels: measurement of volume equivalent to 54.5 liters approximately.

Faithful executor: municipal councilman in charge of the inspection of the market, etc.

Public prosecutor of the civilian: attorney of the Crown aggregate to the Hearing that takes care of all the non fiscal nor penal subjects.

Public prosecutor of royal estate: attorney of the Crown aggregate to the Hearing that took care of fiscal subjects.

Jurisdiction: exemption of the royal jurisdiction to being judged by members of the own union.

Lad: laborer

Gachupín: Spanish born in Europe and resident in the New Spain.

People of reason: in fact, all the non indigenous ones.

Board of the royal property: main financial committee of the viceroyalty.

Superior board of royal property: main financial committee after the creation of the Intendance.

Departure laws: Spanish medieval code.

Payment order: letter of change

Maravedí: currency equivalent to the thirty-fourth part of a real, part of a real.

Half tax: wage of six months that was paid as tax during the first year of a public position.

Mountain dweller: natural of the province of Santander.

Manufacture: great weave factory.

Listener: judge of the Hearing.

Party: part of the mineral taken by the mining workers.

Police: administrative function of the government, specially the construction and conservation of public works.

Stowaway: immigrant without appropriate leisure.

General attorney of the ordinary: municipal councilman in charge of representing the interests of the public, especially of the poor.

Royal: currency that if made of silver was worth the eighth part of a peso.

Royal order: ministerial decree.

Alderman: councilman of a population.

Distribution of commerce: public distribution (generally by force) of merchandise in existence by the mayor.

Deliverer: independent mineral refiner.

Residence: revision of the performance of a civil employee, type of judgment of responsibilities.

Crime courtroom: inferior court of the Hearing that took care of penal cases.

Superintendent assistant representative of royal property: fiscal superintendent.

Temporalities: government office in charge of the administration of the ancient Jesuit properties.

Tenateros: laborers of the mines.

Dealer: small retailer.

Lazy: migratory vagabonds, workers without residence in haciendas or in indigenous towns.

JUSTIFICATION TO THE ENROLMENT



CRITERIA II

CRITERIA IV

PROPOSED STATEMENT OF OUTSTANDING
UNIVERSAL VALUE

COMPARATIVE ANALYSIS

CRONOLOGICAL SUCCESSION OF FOUNDATIONS

INTEGRITY

AUTHENTICITY

CRITERIA II

The Bajío (northern plains), was the first and most important capitalist infrastructure, and the vastest that has ever been developed in Spanish and Portuguese America, due to mining, stock breeding, agriculture, commercial and industrial exploitation. At the same time, because urban growth became richer, denser and more open to development during the colonial period, the Bajío can be called the heart and central column of New Spain.

The villa of San Miguel el Grande (today the city of San Miguel de Allende), located in the dynamic region of the Bajío, is an extraordinary example of the urban settlement that strategically arose in the first colonial northern frontier as a protective link along the Royal Road. This was the Spaniards first traced route within the American Continent, and its cultural and commercial richness was the most extensive in all of New Spain. In this context, San Miguel represents to this day one of the best-preserved testimonies evidenced by the viceregal city whose development reached its culmination during the XVIII century.

San Miguel de Allende is without a doubt a unique settlement within the historical American cities, supplying provisions during the XVI, XVII and XVIII centuries to cities, towns and mining centrals. This region developed novel economic training, whilst forming new social and cultural groups. San Miguel de Allende is the melting pot that hatched the crossbreed of our country by forging the independent movement of the Spanish America.

CRITERIA IV

San Miguel de Allende, founded in 1555 displays the most notable examples of XVIII century civil architecture in the New Spain, as observed in the lordly neo-classical baroque manors that evidence an esthetic development which peaked during the viceregal period.

The urban casket has been able to maintain the authenticity and integrity of its country homes. The harmony for composition, proportion and even chromatic array, due to the citizen's general consciousness and traditional values, that have been passed on through generations.

The Oratory of San Felipe in San Miguel de Allende, sprang forth the idea of founding the admirable Santuario de Jesus Nazareno in Atotonilco, inspired by the ideology of a spiritual congregation lead by the father Luis Felipe Neri de Alfaro. Alongside a select group of seculars and lay people, Alfaro organized a series of spiritual exercises based on the doctrine of San Ignacio de Loyola. These religious practices where based on expiation and pilgrimage, traditions that still exist in the XXI century.

As explained in the ecclesiastical and architectural context of the region, the Sanctuary of Atotonilco is a unique structure that symbolizes the microcosmic coordination of the catholic world in hand with the universal macrocosmos set by the Jesuites. The rules for the spiritual exercises that implied confinement, meditation and prayer, capture an architectonic program and a visual discourse that give significance to the colonial spiritual iconography.

"Lo que la fe del hombre ha levantado en la ciudad", Panorámica vespertina del Templo de la Purísima Concepción.



PROPOSED STATEMENT OF OUTSTANDING UNIVERSAL VALUE

The villa of San Miguel el Grande (today city of San Miguel de Allende), is an extraordinary example that shows a series of original and unique typological values according to the particular functions developed as local and regional administrative center, and as an urban establishment of average stature (located in the well-known region "El Bajío") and that has not yet been represented in the list of world heritage for the Latin American context.

This city arose strategically as part of the outpost of the Spanish conquest for the north of the American territory, acting specifically to supply goods and services for other cities, villas, towns and mining centers during the XVI, XVII and XVIII centuries.

San Miguel de Allende represents one of the most notable and better conserved historical sets of the novo-Hispanic civil architecture of the eighteenth century, in which the old urban centre has maintained the authenticity and the integrity of its small village as well as the harmony of its composing proportions, chromatic and utilitarian values. All thanks to the citizen affection and conscience to promote the traditional values that are transmitted through generations.

San Miguel has the precursory approach of Gustavo Giovannoni on the relationship between urbanism, the architecture and the protection of the heritage very present. This approach is picked up again in the notion of "Integrated Conservation" as far as "the integration of the ancient patrimony in the life, and therefore in the contemporary planning", that revalues the architectonic patrimony and the historical sets beyond the museological conservation.¹

As other historical cities, San Miguel inherits an important past and projects a future, which implies the protection of its cultural heritage (tangible and intangible). It is so, that the historical center conforms a frame of high quality life, for the society that lives in it.

Therefore, the desire to preserve the universal values of the historical center of San Miguel de Allende would make no sense, if we do not think of a live city that produces culture.



La arriería y sus mercancías aún cruzan las antiguas entradas de la ciudad. Paisaje desde la calle Montes de Oca.



¹ It is important to mention that the Integrated Conservation happened in an essential dimension of urbanism and integrates, for example, in the paradigm that the Council of Europe has raised to preserve its patrimony: Look for a future for the past, anticipating the preservation of the cultural and social wealth. See Conservation Intégrée. Françoise CHOAY, Dictionnaire de L'urbanisme et de L'Aménagement, Edit. PUF, Paris, 1988, p. 169.



The live city: San Miguel de Allende is a city that has remained active from its foundation, since this settlement has known to maintain, in an exemplary way, the diverse functions² that day to day have been adapted to new norms of life.

San Miguel stays alive, appreciating its past, present and future, shaped in two dimensions:

- a) **The urban dimension.** It is necessary to see and to think of the cultural heritage of San Miguel de Allende as an urban ensemble and not as a sum of monumental buildings.

The future of the historical center of San Miguel de Allende is intimately related to the civic conscience today, keeping its centrality character.

This city has anticipated, through conservation and development instruments, strategies to sustain its social, aesthetic and symbolic attributes in its historical nucleus.

² The villa of San Miguel el Grande performed several features that, at the moment of its foundation were of vital importance for the conquest to the north of the New Spain. This is how evangelization, militarization and administrative actions were implemented to pacify and to colonize the region and then to protect the Camino Real de Tierra Adentro or Camino de la Plata, later, because of its strategic location several manufacturing and farming companies were founded. Most importantly, one of the main points of commerce was created. This was added to a cultured society that founded schools and hospitals. The arrival of visitors on the Camino Real generated a series of infrastructure, activity that is still utilized today.





That is why this city participates without reduction in the modern national and international life.

b) **The social use:** One of the premises for an historical center to be considered alive is to preserve the suitable mixed use with a rational and balanced utility of the residential, commercial, administrative, services and cultural. This is why special emphasis is put in the residential function so that this urban space is socially alive and does not become a museum or a commercial space, cases in which the social activity is subject to a limited schedule.

In conclusion, the historical center of San Miguel de Allende makes the evident fairness between the patrimonial values and the historical spaces possible, making each remain alive in a heterogeneous, including and sustainable way.



COMPARATIVE ANALYSIS

Urban geography in America is very long and wide, and therefore it is very far from wearing out and being completely represented in the repertoire of properties of Outstanding Universal Value. We have to consider that there were over 960 cities founded between 1492 and 1810¹, only in the Spanish America, and that all of them had a specific vocation that has not yet been studied.

Today, it has been emphasized to represent the processes of conquest and colonization rather than those related to the independence battles and the productive processes. Of course, it is necessary to understand that the towns, villas and cities played, in that viceregal era, a key role for the urbanization of the territory, setting as desirable and simultaneously ambitious goal, the occupation and space expansion of the territory, nevertheless, we need to analyze the importance that they had in the native cultures.

Let us consider the peopling centers as neuralgic axes of all the administrative divisions of the Hispano-American territory, where the seat of all civil and ecclesiastical organisms were established. These systems were imported from Spain and implanted in the American continental territory for over three hundred years.

These new towns founded by the Spaniards, fulfilled an ample diversity of political, religious, economic and military functions. This is why we judged advisable to group them in a series of families to be able to identify and classify them within the cast of cities of the World Heritage in America².

It is necessary to mention that the Portuguese crown also had a very important role in the historical development of America, introducing other forms to generate cities but that, in short, also had similar typological characteristics to those of Spanish cities.

After studying a series of cities in Spanish and Portuguese America, we found the following typologies:

1. Capital cities.
2. Supplying bases: military, economic and social.
3. Commercial and exchange factories.
4. Mining centers.
5. Fluvial ports.
6. Head of bridge or doors for further penetrations in the territory.
7. Links of an ample chain of foundations that connect territories with the metropolis.
8. Local and regional administrative centers.
9. Organizational and administrative centers for control and fixation of indigenous towns.
10. Poles of concentration of activities of all nature.
11. Centers of control for the expansion and appropriation of the ground.
12. Defensive nuclei of a new way of live.
13. Modern patrimony.

Of the cities already enrolled in the List of World Heritage we found the following cities and typologies (see chart C1).

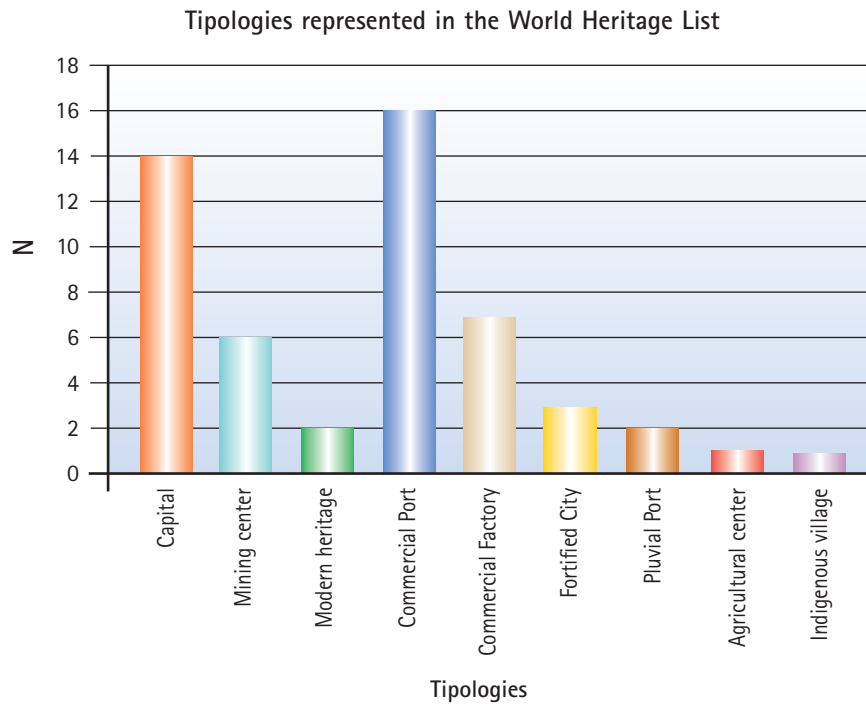
¹ See chart: "Chronological succession of foundations".

² Currently 41 American cities are registered in the World Heritage List, distributed the following way: Bolivia (2); Brasil (6); Canadá (2); Colombia (2); Cuba (3); Chile (1); Ecuador (2); Guatemala (1); México (9); Nicaragua (1); Panamá (2); Perú (3); República Dominicana (1); Suriname (1); Uruguay (1); USA (2) y Venezuela (1).

Chart 1

City	Country	Date of foundation	Typology
Ciudad histórica de Sucre	Bolivia	1538	Capital
Ciudad del Potosí	Bolivia	1545	Centro minero
Brasilia	Brasil	1956	Capital del siglo XX
Centro histórico de la ciudad de Diamantina	Brasil		Centro minero
Centro histórico de la ciudad de Goiás	Brasil	1739	Centro minero
Centro Histórico de Salvador de Bahía	Brasil		Puerto comercial y 1a capital
Ciudad histórica de Ouro Preto	Brasil		Centro minero
Centro Histórico de San Luis de Maranhao	Brasil		Puerto comercial
Antigua ciudad de Lunenburg	Canada	1753	Puerto comercial y cd. fortificada
Área histórica de Québec	Canada	1608	Capital, puerto comercial y cd. fortificada
Centro histórico de Santa Cruz de Mompox	Colombia	1540	Puerto fluvial
Puerto, fortalezas y conjunto monumental de Cartagena	Colombia	1533	Puerto comercial
Centro urbano histórico de Cienfuegos	Cuba	1819	Puerto comercial del s. XIX
Habana Vieja y sus fortificaciones	Cuba	1519	Capital y puerto comercial
Trinidad y el Valle de los Ingenios	Cuba	1514	Factoría comercial y producción
Barrio histórico de la ciudad portuaria de Valparaíso	Chile	1544	Puerto comercial
Centro histórico de Santa Ana de los Ríos de Cuenca	Ecuador	1557	Centro agrícola
Ciudad de Quito	Ecuador	1534	Capital de audiencia
Antigua Guatemala	Guatemala	1524	Capital de audiencia
Centro histórico de Puebla	México	1531	Factoría comercial y producción
Centro histórico de la Ciudad de México y Xochimilco	México	1521	Capital
Centro histórico de Morelia	México	1531	Factoría comercial y producción
Centro histórico de Oaxaca y la zona arqueológica de Monte Albán	México	1529	Factoría comercial y producción
Centro histórico de Zacatecas	México	1546	Centro minero
Centro histórico de Guanajuato y minas adyacentes	México	1554	Centro minero
Ciudad histórica fortificada de Campeche	México	1540	Ciudad portuaria fortificada
Zona de monumentos históricos de Querétaro	México	1531	Factoría comercial y producción
Zona de monumentos históricos de Tlacotalpan	México	1550	Puerto fluvial
Ruinas de León Viejo	Nicaragua	1524	Capital y cd. muerta
Fortificaciones de la Costa del Caribe de Panamá: Portobelo-San Lorenzo	Panamá	1596	Puerto marítimo
Sitio arqueológico de Panamá Viejo y Distrito histórico de Panamá	Panamá	1519	Capital, puerto comercial y cd. muerta
Centro histórico de la ciudad de Arequipa	Perú	1540	Factoría comercial y producción
Centro histórico de Lima	Perú	1535	Capital del virreinato y puerto marítimo
Ciudad de Cuzco	Perú	1536	Capital
Ciudad colonial de Santo Domingo	República Dominicana	1498	Capital, cd. primada y puerto marítimo
Ciudad histórica de Paramaribo	Suriname	1630	Puerto marítimo, capital holandesa
Barrio histórico de la ciudad de Colonia del Sacramento	Uruguay	1679	Puerto marítimo y cd. de frontera
Fortaleza y sitio histórico de San Juan de Puerto Rico	USA	1530	Capital y puerto comercial
Pueblo de Taos	USA	1400	Pueblo indígena
Santa Ana de Coro y su Puerto	Venezuela	1527	Puerto marítimo


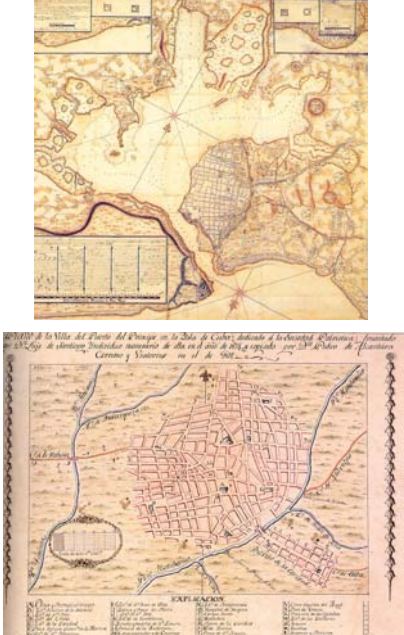

As we can see, there are only ten of the thirteen types of city mentioned in the previous list, without considering the sub-groups that these could have.


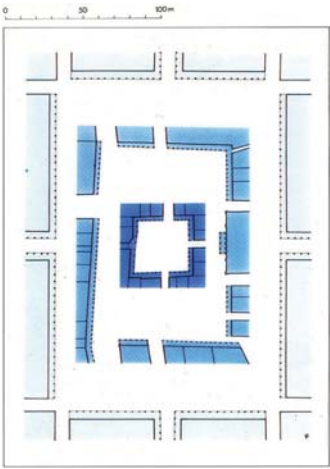
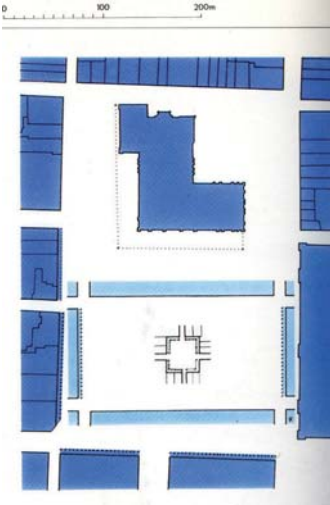



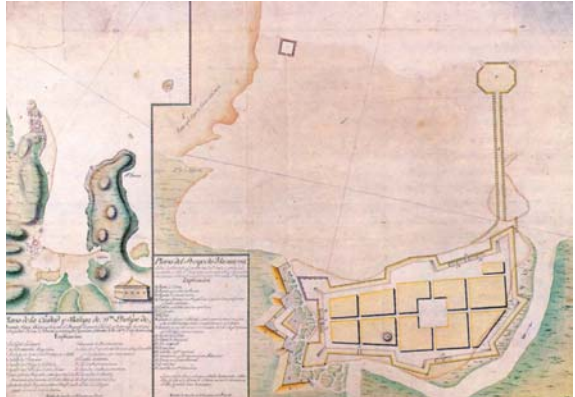

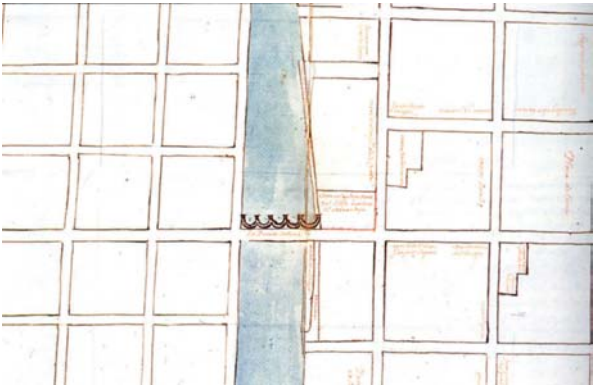
The commercial ports, as well as the capital cities, are the most represented typologies on the List, followed by the commercial factories and the mining centers. The other typologies show in smaller number and with a very unbalanced geographic distribution.




If we watch the list closer, we will see that most of them are great cities whose political, economic and social relevance is not questioned; nevertheless, the cities of average stature are perceptibly under represented. (See chart C2).

Chart 2

City	Country	Urban plan
Ciudad histórica de Sucre Ciudad del Potosí	Bolivia Bolivia	
Brasilia Centro histórico de la ciudad de Diamantina Centro histórico de la ciudad de Goiás Centro Histórico de Salvador de Bahía Ciudad histórica de Ouro Preto Centro Histórico de San Luis de Maranhao	Brasil Brasil Brasil Brasil Brasil Brasil	
Antigua ciudad de Lunenburg Área histórica de Québec	Canada Canada	
Centro histórico de Santa Cruz de Mompox Puerto, fortalezas y conjunto monumental de Cartagena	Colombia Colombia	
Centro urbano histórico de Cienfuegos Habana Vieja y sus fortificaciones Trinidad y el Valle de los Ingenios	Cuba Cuba Cuba	
Barrio histórico de la ciudad portuaria de Valparaíso	Chile	
Centro histórico de Santa Ana de los Ríos de Cuenca	Ecuador	

City	Country	Urban plan
Ciudad de Quito	Ecuador	
Antigua Guatemala	Guatemala	
<p data-bbox="147 698 399 728">Centro histórico de Puebla</p> <p data-bbox="147 1120 451 1181">Centro histórico de la Ciudad de México y Xochimilco</p> <p data-bbox="147 1605 407 1635">Centro histórico de Morelia</p>	<p data-bbox="630 698 699 728">México</p> <p data-bbox="630 1120 699 1149">México</p> <p data-bbox="630 1605 699 1635">México</p>	  

City	Country	Urban plan
<p>Centro histórico de Oaxaca y la zona arqueológica de Monte Albán</p> <p>Centro histórico de Zacatecas</p> <p>Centro histórico de Guanajuato y minas adyacentes</p> <p>Ciudad histórica fortificada de Campeche</p> <p>Zona de monumentos históricos de Quéretaro</p> <p>Zona de monumentos históricos de Tlacotalpan</p>	<p>México</p> <p>México</p> <p>México</p> <p>México</p> <p>México</p> <p>México</p>	
Ruinas de León Viejo	Nicaragua	
Fortificaciones de la Costa del Caribe de Panamá: Portobelo-San Lorenzo	Panamá	
Sitio arqueológico de Panamá Viejo y Distrito histórico de Panamá	Panamá	
<p>Centro histórico de la ciudad de Arequipa</p> <p>Centro histórico de Lima</p> <p>Ciudad de Cuzco</p>	<p>Perú</p> <p>Perú</p> <p>Perú</p>	

City	Country	Urban plan
Ciudad colonial de Santo Domingo	República Dominicana	
Ciudad histórica de Paramaribo	Suriname	
Barrio histórico de la ciudad de Colonia del Sacramento	Uruguay	
Fortaleza y sitio histórico de San Juan de Puerto Rico	USA	
Pueblo de Taos	USA	
Santa Ana de Coro y su Puerto	Venezuela	

Lets not forget that the city is made of its inhabitants and its importance falls to a large extent on the concentration of political, economic and religious powers, not on the demographic and territorial size of the city.

We noticed that after the consolidation of the mainly Spanish and Portuguese colonization, America based its development mainly on the formation processes of the urban settlements network produced intensively in the XVI, XVII and XVIII centuries, with very limited human resources and very ambitious economic projects in a vast geographic environment.

This is how the villa of San Miguel el Grande (today represented by the historical center of the city of San Miguel de Allende) shows its greatness through the architecture of its buildings, and the one of the city; and the strength of the institutions of the XVIII century becomes evident through the permanence and character of each wall that shelters it.

The relevance of this city of average stature as local and regional administrative center during the XVIII century acquires its main special feature at first as protector of the Camino Real de Tierra Adentro. Later also because its strategic geographical location to control a network of cities founded mainly for the supply of survival goods for the mining centers and northern territories, combined with the own manufacturing production of provincial reach (see chart C3).

Chart 3

City	Country	Description	Criteria of World Heritage
Ciudad histórica de Sucre	Bolivia	Sucre, la primera capital de Bolivia, fue fundada por los Españoles en la primera mitad del siglo XVI. Sus múltiples edificios religiosos, tales como San Lazaro, San Francisco y Santo Domingo, se han conservado en muy buen estado e ilustran la fusión de tradiciones arquitectónicas locales con estilos importados de Europa.	4
Ciudad del Potosí	Bolivia	En el siglo XVI, esta area era considerada como el complejo industrial más grande del mundo. La extracción de minerales de plata se llevaba a cabo gracias a una serie de molinos hidráulicos. El sitio incluye los monumentos industriales del Cerro Rico, hasta los cuales llegaba el agua por medio de un complicado sistema de acueductos y lagos artificiales; el pueblo colonial con la Casa de la Moneda; la iglesia de San Lorenzo; varias casas de nobles y los barrios mitayos, en donde vivían los obreros.	2, 4, 6
Brasilia	Brasil	Brasilia, una capital creada exnihilo en 1956 en el centro del país, constituyó un hito en la historia del urbanismo. La intención del urbanista Lucio Costas y del arquitecto Oscar Niemeyer era que cada elemento -desde la disposición de los distritos residenciales y administrativos (a menudo comparada con la silueta de un ave en vuelo) a la simetría de los mismos edificios- estuviera en armonía con el diseño general de la ciudad. Los edificios oficiales son, en particular, innovadores e imaginativos.	1, 4
Centro histórico de la ciudad de Diamantina	Brasil	Diamantina, ciudad colonial enclavada como una joya en un collar de rocosas montañas inhóspitas es testimonio de las aventuras de los buscadores de diamantes del siglo XVIII y es testigo del triunfo de la tenacidad cultural y artística del espíritu humano y su triunfo sobre el ambiente.	2, 4, 5
Centro histórico de la ciudad de Goiás	Brasil	Goiás es testimonio de la ocupación y colonización de las tierras centrales de Brasil durante los siglos XVIII y XIX. La traza urbana es un ejemplo de ciudad minera de desarrollo orgánico, adaptada a las condiciones del sitio. La arquitectura de los edificios tanto públicos como privados es sencilla, pero armoniosa en su totalidad, gracias a la utilización congruente de materiales locales y técnicas vernáculas.	2, 5
Centro Histórico de Salvador de Bahía	Brasil	Como primera capital de Brasil, desde 1594 hasta 1763, Salvador de Bahía fue testigo de la mezcla de la cultura europea, africana e indígena. Desde 1558 también fue la sede del primer mercado de esclavos en el Nuevo Mundo, con la llegada de esclavos para trabajar en las plantaciones de azúcar. La ciudad ha logrado conservar muchos edificios renacentistas. Una característica especial de la ciudad antigua son las casa pintadas en colores vivos, a menudo decoradas con un delicado trabajo de estuco.	4, 6
Ciudad histórica de Ouro Preto	Brasil	Ouro Preto (Oro Negro), fundada a finales del siglo XVII, fue el punto central de la fiebre del oro y la edad de oro de Brasil en el siglo XVIII. En el siglo XIX, cuando se agotaron las minas de oro, la influencia de la ciudad disminuyó, pero muchas iglesias, puentes y fuertes sobreviven como testimonio de su prosperidad de antaño y el talento excepcional del escultor barroco Aleijadinho.	1, 3
Centro Histórico de San Luis de Maranhao	Brasil	En esta ciudad histórica, cuyo centro data de finales del siglo XVII, fue fundada por los franceses y ocupada por los holandeses antes de caer bajo dominio portugués, y ha conservado en su totalidad la traza reticular de sus calles. Gracias a un período de estancamiento económico a principios del siglo XX, una cantidad excepcional de edificios históricos de gran calidad han sobrevivido, haciendo de ella un ejemplo sobresaliente de ciudad colonial ibérica	

City	Country	Description	Criteria of World Heritage
Antigua ciudad de Lunenburg	Canada	Lunenburg es el mejor ejemplo de sobrevivencia de un establecimiento colonial británico planeado en Norteamérica. Establecido en 1753, esto ha conservado su disposición original y aspecto total, basado en un modelo de rejilla rectangular preparado en el país de origen. Los habitantes han logrado salvaguardar la identidad de la ciudad a lo largo de los siglos conservando la arquitectura de madera de las casas, algunos de las cuales pasan de moda a partir del siglo 18.	1, 4, 5
Área histórica de Québec	Canada	Québec fue fundado por el explorador francés Champlain a principios del siglo 17. Es la única ciudad Norteamericana que ha conservado sus terraplenes, juntos con los numerosos baluartes, puertas y trabajos defensivos que todavía rodean Viejo Québec. La ciudad superior, añadida al acantilado, ha permanecido como el centro religioso y administrativo, con sus iglesias, conventos y otros monumentos como el Reducto Dauphine, la Ciudadela y Château Frontenac. Juntos con la ciudad inferior y sus distritos antiguos, forman parte de un conjunto urbano que es uno de los mejores ejemplos de una ciudad colonial fortificada.	4, 6
Centro histórico de Santa Cruz de Mompox	Colombia	Fundada en el siglo 1540 sobre la ribera del Río de Magdalena, Mompox jugó un papel esencial en la colonización española del norte de América del sur. Del siglo XVI al XIX la ciudad se desarrolló de forma paralela al río, y su calle principal funcionaba como dique. El centro histórico ha conservado la armonía y unidad del paisaje urbano. La mayoría de los edificios aún cumplen las funciones para las cuales fuerpn creadas, brindando una imagen excepcional de lo que era una ciudad colonial española.	1, 2
Puerto, fortalezas y conjunto monumental de Cartagena	Colombia	Ubicada en una bahía en el Mar Caribe, Cartagena cuenta con las fortificaciones más completas en América del Sur. Un sistema de zonas divide la ciudad en tres barrios: San Pedro, que incluye la catedral y muchos palacios de estilo andaluz; San Diego, en donde vivían los comerciantes y la clase media; y la Getsemani, el "barrio popular"	4, 6
Centro urbano histórico de Cienfuegos	Cuba	La ciudad colonial de Cienfuegos fue fundada en 1819 en territorio español, pero tomada inicialmente por los inmigrantes del origen francés. Se convirtió en un sitio de comercio de tabaco, café y caña de azúcar. Situada en la costa del Caribe de Cuba meridional-central, en el corazón del área de la producción de la caña de azúcar, de mango, de tabaco y de café, la ciudad primero fue construida en estilo neoclásico y más adelante en estilo ecléctico pero conservando una armonía de conjunto. Entre los edificios de interés particular están: el Palacio del Gobierno, la escuela de San Lorenzo, el Bishopric, el Palacio de Ferrer, el primer Liceo, y algunas casas residenciales. Cienfuegos es el primer y excepcional ejemplo de conjunto arquitectónico representativo de las nuevas ideas de modernidad, de higiene y del orden en el planeamiento urbano según lo desarrollado en América Latina a partir del siglo XIX.	2, 4
Habana Vieja y sus fortificaciones	Cuba	La Habana, fundada en 1519 por los españoles, se convirtió en el siglo XVII en uno de los centros de construcción naval más importantes del Caribe. Aunque hoy en día es una gran metrópolis de dos millones de habitantes, su centro histórico conserva una mezcla interesante de monumentos barrocos y neoclásicos, así como un conjunto homogéneo de casas privadas con arquerías, balcones, rejas de hierro forjado y patios interiores.	4, 5
Trinidad y el Valle de los Ingenios	Cuba	Fundada a principios del siglo XVI en honor de la Santa Trinidad, la ciudad fue una cabeza de puente para la conquista del continente Americano. Sus edificios de los siglos XVIII y XIX, tales como el Palacio Brunet y el Palacio Cantero, fueron construídos durante la época de prosperidad resultante del comercio del azúcar.	4, 5

City	Country	Description	Criteria of World Heritage
Barrio histórico de la ciudad portuaria de Valparaíso	Chile	La ciudad colonial de Valparaíso representa un ejemplo magnífico de desarrollo urbano y arquitectónico del siglo XIX en América Latina. Dentro de su marco natural en forma de anfiteatro, la ciudad se caracteriza por una traza urbana vernacular adaptada a las laderas de las colinas salpicadas con una gran variedad de torres de iglesias, y que contrasta con la traza reticular utilizada en la planicie. La ciudad ha conservado en muy buen estado sus interesantes infraestructuras industriales de épocas tempranas, tales como los numerosos funiculares en las empinadas laderas.	3
Centro histórico de Santa Ana de los Ríos de Cuenca	Ecuador	Santa Ana de los Ríos de Cuenca en el sur de Ecuador está enclavada en un valle rodeado por los Andes. La ciudad colonial (entroterra), actualmente la tercera ciudad más importante del país, fue fundada en 1557 siguiendo las rigurosas directrices de urbanismo establecidas treinta años antes por Carlos V, Rey de España. La ciudad aún sigue el plan ortogonal oficial que ha respetado durante 400 años. Uno de los centros agrícolas y administrativos de la región, la ciudad ha sido un crisol para poblaciones locales e inmigrantes. La arquitectura de Cuenca, que data en gran parte al siglo XVIII, ha sido (modernizada) como resultado de la prosperidad económica del siglo XIX, a medida que la ciudad se fue convirtiendo en un importante centro exportador de quinina, de sombreros de paja y de otros productos.	2, 3, 4, 5
Ciudad de Quito	Ecuador	Fundada en el siglo XVI sobre las ruinas de una ciudad inca, Quito, la capital de Ecuador, se encuentra a una altura de 2,850 metros sobre nivel del mar. A pesar del sismo de 1917, la ciudad cuenta con el centro histórico mejor conservado y con menos modificaciones de América Latina. Los monasterios de San Francisco y Santo Domingo, y la Iglesia y Colegio Jesuita de la Compañía, con sus fastuosos interiores, son ejemplos magistrales de la "escuela barroca de Quito", la cual es una fusión del arte español, italiano, morisco, flamenco e indígena.	2, 3, 5
Antigua Guatemala	Guatemala	Antigua, la capital de la Capitanía General de Guatemala, fue fundada a principios del siglo XVI. Edificada a 1,500 metros sobre el nivel del mar, en una región propensa a terremotos, fue destruida en gran parte durante un sismo en 1773, pero sus monumentos principales aún se conservan como ruinas. En el espacio de menos de tres siglos, la ciudad, la cual fue construida siguiendo una traza reticular inspirada por el renacimiento español, fue enriquecida por monumentos esplendidos.	
Centro histórico de Puebla	México	Puebla, fundada ex nihilo en 1531, se ubica 100 kilómetros al este de la Ciudad, a los pies del volcán Popocatepetl. Ha conservado sus grandiosas estructuras religiosas, tales como la catedral (siglos XVI y XVII), y espléndidos edificios como el antiguo palacio del arzobispado, al igual que una gran cantidad de casas con muros cubiertos de azulejos. Los nuevos conceptos estéticos que nacieron de la fusión de los estilos europeos y americano fueron adoptados localmente y son representativos del barrio barroco de Puebla.	2, 4
Centro histórico de la Ciudad de México y Xochimilco	México	Construida por los españoles en el siglo XVI sobre las ruinas de Tenochtitlán, la antigua capital azteca, México es hoy en día una de las ciudades más grandes y pobladas del mundo. Cuenta con cinco templos aztecas, cuyos vestigios han sido identificados, la catedral, la más grande del continente, al igual que muchos edificios públicos de los siglos XIX y XX, como por ejemplo el Palacio de Bellas Artes. Xochimilco, 28 kilómetros al sur del centro de la ciudad de México, con su red de canales e islotes artificiales, es testimonio excepcional de los esfuerzos del pueblo azteca por construir un habitat en medio de un ambiente poco favorable. Las estructuras urbanas y rurales, erigidas a partir del siglo XVI y durante el período colonial, se han preservado de manera excepcional.	2, 3, 4, 5

City	Country	Description	Criteria of World Heritage
Centro histórico de Morelia	México	Edificada en el siglo XVI, Morelia es un ejemplo excepcional de planificación urbana que combina las ideas del renacimiento español con la experiencia mesoamericana. Adaptándose a las pendientes de las colinas, sus calles aún siguen la traza original. Más de 200 edificios históricos, todos ellos construidos en la cantera rosa característica de la región, reflejan la historia arquitectónica de la ciudad, revelando una mezcla ingeniosa y ecléctica del espíritu medieval con elementos renacentistas y barrocos. Morelia vio nacer a varios personajes importantes del México independiente y ha jugado un papel crucial en la historia del país.	2, 4, 6
Centro histórico de Oaxaca y la zona arqueológica de Monte Albán	México	Durante un período de más de 1500 años, Olmecas, Zapotecas y Mixtecas han habitado sucesivamente Monte Albán. Sus terrazas, presas, canales, pirámides y montículos artificiales fueron literalmente tallados de la montaña y son los símbolos de una topografía sagrada. En la cercanía se encuentra la ciudad de Oaxaca, la cual fue construida siguiendo una traza reticular y constituye un claro ejemplo de urbanismo colonial español. La estabilidad y volumen de los edificios de la ciudad muestran que fueron adaptados a la zona sísmica en la cual fueron erigidas estas joyas arquitectónicas.	1, 2, 3, 4
Centro histórico de Zacatecas	México	Fundada en 1546 después del descubrimiento de una rica veta de plata , Zacatecas llegó a la cúspide de su prosperidad en los siglos XVI y XVII. Construida sobre las empinadas pendientes de un valle estrecho, la ciudad cuenta con vistas impresionantes y muchos edificios antiguos, tanto religiosos como civiles. La catedral, construida entre 1730 y 1760, domina el centro de la ciudad, y es excepcional por su diseño armónico y la profusión barroca de sus fachadas, en las cuales los elementos decorativos europeos e indígenas se encuentran lado a lado.	1, 2, 4
Centro histórico de Guanajuato y minas adyacentes	México	Fundada por los españoles a principios del siglo XVI, en el siglo XVIII la ciudad se convirtió en el primer centro de explotación de plata del mundo. Este pasado se manifiesta en sus "calles subterráneas" y en la "Boca del Infierno", pozo minero que se adentra de manera impresionante 600 metros bajo tierra. Los espléndidos edificios barrocos y neoclásicos de la ciudad, resultado de la prosperidad de las minas, han influenciado de manera considerable la arquitectura de todo el centro de México. Las iglesias de La Compañía y La Valenciana son consideradas como unos de los ejemplos más hermosos de arquitectura barroca en América Central y Sudamérica. Por otro lado, Guanajuato fue también testigo de acontecimientos que cambiaron la historia del país.	1, 2, 4, 6
Ciudad histórica fortificada de Campeche	México	Campeche es un ejemplo de ciudad portuaria del período colonial español en el Nuevo Mundo. El centro histórico ha conservado sus murallas exteriores y sistema de fortificaciones, diseñadas para defender este puerto caribeño de los ataques por mar.	2, 4
Zona de monumentos históricos de Querétaro	México	La antigua ciudad colonial de Querétaro presenta la particularidad de que en sus calles han conservado la traza reticular dispuesta por los españoles, junto a los callejones tortuosos de los barrios indígenas. Otomíes, tarascos, chichimecas y españoles vivían juntos de forma pacífica en la ciudad, la cual es excepcional por los innumerables monumentos barrocos, civiles y religiosos de su edad de oro en los siglos XVII y XVIII.	2, 4
Zona de monumentos históricos de Tlacotalpan	México	Tlacotalpan, puerto fluvial colonial de origen español ubicado en la costa del Golfo de México, fue fundado a mediados del siglo XVI. Ha conservado su traza urbana original en un grado excepcional, con amplias avenidas, casas con columnatas porticadas en una profusión de estilos y colores, y gran cantidad de árboles antiguos en los espacios públicos y jardines privados.	2, 4, 5

City	Country	Description	Criteria of World Heritage
Ruinas de León Viejo	Nicaragua	León Viejo es uno de los asentamientos coloniales españoles más antiguos del continente americano. Debido a que no se desarrolló, sus ruinas son testimonio de las estructuras sociales y económicas del imperio español en el siglo XVI. Además, el sitio posee un inmenso potencial arqueológico.	3, 4
Fortificaciones de la Costa del Caribe de Panamá: Portobelo-San Lorenzo	Panamá	Magníficos ejemplos de arquitectura militar de los siglos XVII y XVIII, estos fuertes en la costa del Caribe de Panamá forman parte del sistema defensivo de la Corona Española diseñado para proteger el comercio trasatlántico.	1, 4
Sitio arqueológico de Panamá Viejo y Distrito histórico de Panamá	Panamá	Fundado en 1519 por el conquistador Pedrarias Davila, Panamá Viejo es el asentamiento europeo más antiguo de la costa del Pacífico americano. Su traza en damero es testimonio de la concepción europea de ciudad planificada. Abandonada a mediados del siglo XVIII, fue remplazada por una "nueva ciudad" (el "Distrito Histórico"), el cual también ha conservado la traza original de sus calles, su arquitectura y una combinación poco común de estilos español, francés y americano antiguo. El Salón Bolívar fue en 1826 el escenario para el intento fallido de El Libertador para establecer un congreso continental multinacional.	2, 4, 5, 6
Centro histórico de la ciudad de Arequipa	Perú	El centro histórico de Arequipa, construido en sillares de piedra volcánica, representa una integración de técnicas y características constructivas europeas y nativas, materializadas en el trabajo admirable de los maestros coloniales y de albañiles criollos e indígenas. Esta combinación de influencias se manifiesta en los muros robustos de la ciudad, sus arcadas y bóvedas, patios y espacios abiertos y en la intrincada decoración barroca de sus fachadas.	1, 4
Centro histórico de Lima	Perú	Aunque ha sufrido daños severos como consecuencia de la actividad sísmica, esta "Ciudad de Reyes" fue, hasta mediados del siglo XVIII, la capital y la ciudad más importante de los territorios españoles en América del Sur. Muchos de sus edificios, como el convento de San Francisco (el más grande de su tipo en esta parte del mundo), son el resultado de la colaboración entre los artesanos locales y aquellos del Viejo Mundo	2, 4
Ciudad de Cuzco	Perú	Reyes" fue, hasta mediados del siglo XVIII, la capital y la ciudad más importante de los territorios españoles en América del Sur. Muchos de sus edificios, como el convento de San Francisco (el más grande de su tipo en esta parte del mundo), son el resultado de la colaboración entre los artesanos locales y aquellos del viejo mundo	3, 4
Ciudad colonial de Santo Domingo	República Dominicana	Después de la llegada de Cristóbal Colón a la isla en 1492, Santo Domingo se convirtió en la sede de la primera catedral, el primer hospital, casa de aduanas y universidad del continente americano. Esta ciudad colonial, fundada en 1498, fue trazada siguiendo un patrón reticular que se convirtió en modelo para casi todos los urbanistas del Nuevo Mundo.	2, 4, 6
Ciudad histórica de Paramaribo	Suriname	Paramaribo es una antigua ciudad colonial holandesa de los siglos XVII y XVIII ubicada en la costa norte de la Sudamérica tropical. La traza urbana original y característica del centro histórico se ha conservado intacta. Sus edificios ilustran la fusión gradual de la influencia arquitectónica holandesa con las técnicas y materiales tradicionales locales.	2, 3, 4
Barrio histórico de la ciudad de Colonia del Sacramento	Uruguay	Fundada por los portugueses en 1680 en el Río de la Plata, la ciudad tenía una importancia estratégica en la resistencia contra los españoles. Después de ser disputada durante un siglo,	2, 5, 6

City	Country	Description	Criteria of World Heritage
Fortaleza y sitio histórico de San Juan de Puerto Rico	USA	Entre los siglos 15 y 19, una serie de estructuras defensivas fueron construidas en este punto estratégico en el Mar Caribe para proteger la ciudad y Bahía de San Juan. Ellos representan una demostración fina de la arquitectura militar europea adaptada para abrigar sitios en el continente americano.	6
Pueblo de Taos	USA	Situado en el valle de un pequeño río tributario del Río Grande, su arquitectura netamente de adobe -consistente en viviendas y edificios ceremoniosos- representa la cultura de los indios Pueblo de Arizona y Nuevo México.	4
Santa Ana de Coro y su Puerto	Venezuela	Con sus construcciones en tierra únicas en el Caribe, Coro es el único ejemplo que sobrevive de la rica fusión de tradiciones locales con las técnicas arquitectónicas holandesas y del mudéjar español. Fue una de las primeras ciudades coloniales (fundada en 1527) y cuenta con alrededor de 620 edificios históricos.	4, 5

CHRONOLOGICAL SUCCESSION OF FOUNDATIONS

Viceroyship of the New Spain

First stage: 1492–1521

Year	Name of the foundation	Audience	Current country
1492	La Navidad	Santo Domingo	R. Dominicana
1493	Isabela	Santo Domingo	R. Dominicana
1494	Santo Domingo	Santo Domingo	R. Dominicana
1494	Concepción de la Vega	Santo Domingo	R. Dominicana
1502	Céibo	Santo Domingo	R. Dominicana
1503	Villanueva de Yoquino	Santo Domingo	Haití
1503	Xaragua	Santo Domingo	Puerto Rico
1503	Salvatierra	Santo Domingo	Haití
1504	Cotuy	Santo Domingo	R. Dominicana
1504	Azúa o Compostela	Santo Domingo	R. Dominicana
1504	Bonao o Buenaventura	Santo Domingo	R. Dominicana
1504	Puerto de la Plata	Santo Domingo	R. Dominicana
1504	San Juan de Maguana	Santo Domingo	R. Dominicana
1504	Higüey	Santo Domingo	Puerto Rico
1504	Lares	Santo Domingo	Haití
1504	Banica	Santo Domingo	R. Dominicana
1504	Magdalena	Santo Domingo	Puerto Rico
1505	Salvaleón	Santo Domingo	R. Dominicana
1505	Santa Cruz	Santo Domingo	R. Dominicana
1506	Puerto Real	Santo Domingo	R. Dominicana
1508	Villa Caparra	Santo Domingo	Puerto Rico
1509	Sevilla	Santo Domingo	Puerto Rico
1509	Santiago de Caballeros	Santo Domingo	R. Dominicana
1510	San Juan de Puerto Rico	Santo Domingo	Puerto Rico
1510	Ágüeda	Santo Domingo	Puerto Rico
1510	Nueva Cádiz	Santo Domingo	R. Dominicana
1510	Aguada	Santo Domingo	Puerto Rico
1510	Oristán	Santo Domingo	Jamaica
1511	Santiago de Cuba	Santo Domingo	Cuba
1511	Acha	Santo Domingo	Venezuela
1511	Salvatierra de la Sabana	Santo Domingo	Cuba
1513	Bayano	Santo Domingo	Cuba
1514	Santi-Spiritus	Santo Domingo	Cuba
1514	Melilla	Santo Domingo	Cuba
1515	Puerto Príncipe (Camagüey)	Santo Domingo	Cuba
1515	San Cristóbal de la Habana	Santo Domingo	Cuba
1515	Nuestra Señora de la Asunción de Baracoa	Santo Domingo	Cuba
1518	San Juan de Ulua	México	México
1519	Veracruz	México	México

Year	Name of the foundation	Audience	Current country
1519	Victoria de Tabasco	Guatemala	
1520	San Sebastián del Puerto o Panuco	México	México
1520	Segura de la Frontera	México	México
1520	Jamaica o Santiago	Santo Domingo	Jamaica
1520	Santa Inés de Cumaná	Santo Domingo	Venezuela
1521	México	México	México

Second stage: 1521- 1573

1522	Coatzacoalcos	México	México
1522	Medellín	México	México
1522	Oaxaca	México	México
1522	Goazacoalco	México	México
1523	Villa de la Vega (Spanish Town)	Santo Domingo	Jamaica
1523	Granada	Guatemala	Nicaragua
1523	Espíritu Santo	México	México
1523	Zacatula	México	México
1523	Trujillo	Guatemala	Honduras
1523	Triunfo de la Cruz	Guatemala	Guatemala
1523	León de Nicaragua	Guatemala	Nicaragua
1524	Santiago de los Caballeros de Guatemala	Guatemala	Guatemala
1524	Huehuetlán	Guatemala	Guatemala
1524	Pázcuaru o Michoacán	México	México
1524	Naco	Guatemala	Honduras
1524	San Gil de Buenavista	Guatemala	Guatemala
1525	Choluteca o Jerez de la Frontera	Guatemala	Honduras
1525	Puero Caballos	Guatemala	Honduras
1525	San Salvador	Guatemala	El Salvador
1525	Margarita	Santo Domingo	Venezuela
1525	Nuestra Señora de la Ascensión	Santo Domingo	Venezuela
1525	San Miguel	Guatemala	El Salvador
1525	México Viejo	Guatemala	Guatemala
1525	Córdova de Cumaná	Santo Domingo	Venezuela
1526	San Juan del Río	México	México
1526	Fresnillo	México	México
1526	Valladolid o Comayagua	Guatemala	Honduras
1526	Acambaro	México	México
1526	Villalta de San Ildefonso o de los Zapotecos	México	México
1526	Chiapas de Indios	Guatemala	México
1527	Espíritu Santo de Chiametla	Nueva Galicia	México
1527	San Cristóbal de las Casas	Nueva Galicia	México
1527	Almolonga	Guatemala	Guatemala
1527	Antequera	México	México
1528	Ciudad Real	Guatemala	Guatemala
1528	Mérida de Yucatán	México	México
1528	Santa Ana de Coro	Santo Domingo	Venezuela
1529	San Ambrosio	México	México
1529	Bruselas	Guatemala	Costa Rica
1530	San Sebastián de Chiametla	Nueva Galicia	México
1530	Nebaj	Guatemala	Guatemala

Year	Name of the foundation	Audience	Current country
1530	Uspatán	Guatemala	Guatemala
1530	Tezulután (Tucuru)	Guatemala	Guatemala
1530	Mita	Guatemala	Guatemala
1530	Chiquimula	Guatemala	Guatemala
1530	Esquipulas	Guatemala	Guatemala
1530	Copán	Guatemala	Honduras
1530	San Miguel	Guatemala	El Salvador
1531	Puebla de los Angeles	México	México
1531	Santiago de Querétero	México	México
1531	Guadalajara	México	México
1531	Valladolid o Guayangareo	México	México
1531	Salamanca	México	México
1531	San Miguel Culiacán	México	México
1531	Compostela de Jalisco	Nueva Galicia	México
1531	Compostela	Nueva Galicia	México
1531	Espíritu Santo de Teíque	Nueva Galicia	México
1531	La Purificación	Nueva Galicia	México
1532	San Jorge Olancho	Guatemala	Honduras
1533	Realejo	Guatemala	Nicaragua
1535	Ranchería	Santo Domingo	Venezuela
1536	Villa de San Juan	Guatemala	Honduras
1536	San Pedro de Sula	Guatemala	Honduras
1536	Gracias a Dios	Guatemala	Honduras
1539	Yuriria	México	México
1540	Corotopa	Guatemala	Costa Rica
1540	Zamora	México	México
1540	Bdajoz	Guatemala	Costa Rica
1540	San Francisco de Campeche	México	México
1541	San Juan de la Cruz	Guatemala	Costa Rica
1543	Valladolid de Yucatán	México	México
1543	Nueva Segovia	Guatemala	Guatemala
1543	Santiago	Guatemala	Costa Rica
1544	Nueva Sevilla	Guatemala	Guatemala
1544	San Francisco	Guatemala	Costa Rica
1545	Cobán	Guatemala	Guatemala
1547	Cádiz	Santo Domingo	Cuba
1548	Zacatecas	Nueva Galicia	México
1551	Guadiana o Durango	Nueva Galicia	México
1552	Colima	Nueva Galicia	México
1552	Trinidad o Sonsonante	Guatemala	El Salvador
1552	Nueva Segocia o Barquisimeto	Santo Domingo	Venezuela
1553	Nirua del Collao	Santo Domingo	Venezuela
1553	Nuestra Señora de la Vitoria	México	México
1554	Sombrerete	Nueva Galicia	México
1554	Guanajuato	México	México
1554	San Martín	México	México
1555	San Miguel el Grande	México	México
1555	San Felipe	México	México
1555	Nueva Valencia	Santo Domingo	Venezuela
1555	Tocuyo	Santo Domingo	Venezuela
1555	Minas de Avino	Nueva Galicia	México
1557	Trujillo o La Paz	Santo Domingo	Venezuela
1557	Saltillo	Nueva Galicia	México

Year	Name of the foundation	Audience	Current country
1558	San Juan de Sinaloa	Nueva Galicia	México
1558	San Sebastián	Nueva Galicia	México
1559	Escamia	Santo Domingo	USA (Florida)
1559	San Cristóbal	Santo Domingo	USA (Florida)
1559	San Mateo	Santo Domingo	USA (Florida)
1560	Tampico	México	México
1560	Castillo de Austria	Guatemala	Costa Rica
1560	San Francisco	Santo Domingo	
1561	Garcimuñoz	Guatemala	Costa Rica
1561	Real de la Ceniza	Guatemala	Costa Rica
1562	Portillo de Corora	Santo Domingo	Venezuela
1562	Gibraltar	Santo Domingo	Venezuela
1562	San Felipe	México	México
1562	Cacicazgo Votos	Guatemala	Costa Rica
1562	Los Reyes	Guatemala	Costa Rica
1563	Nombre de Dios	México	México
1563	Cocto	Guatemala	Costa Rica
1564	Chirripo	Guatemala	Costa Rica
1564	Cartago	Guatemala	Costa Rica
1564	Ciudad del Lodo	Guatemala	Costa Rica
1565	San Agustín de la Florida	Santo Domingo	USA (Florida)
1566	San Felipe	Santo Domingo	USA (Florida)
1566	Caracas	Santo Domingo	Venezuela
1567	Santa Bárbara	México	México
1567	Tegesta	Santo Domingo	USA (Florida)
1567	Tocobaye	Santo Domingo	USA (Florida)
1567	San Antonio	Santo Domingo	USA (Florida)
1567	Castro de Nueva Galicia	Nueva Galicia	México
1567	Inde	México	México
1568	Nuestra Señora de Caravellada	Santo Domingo	Venezuela
1568	Santa Catalina	Santo Domingo	USA (Florida)
1568	Orista	Santo Domingo	USA (Florida)
1568	Mazapil	México	México
1568	Aranjuez	Guatemala	Costa Rica
1569	Liberia	Guatemala	Costa Rica
1569	Llerena	Nueva Galicia	México
1570	Santa María de los Lagos	Nueva Galicia	México
1570	Jerez	Nueva Galicia	México
1570	Valle de San Francisco	México	México
1570	Campamento La Misa	Guatemala	Costa Rica
1570	Concepción de Solaya	México	México
1571	Maracaibo o Nueva Zamora	Santo Domingo	Venezuela
1571	Celaya	México	México
1571	Misión del P. Segura	Santo Domingo	USA (Florida)
1571	San Juan	Santo Domingo	Puerto Rico
1571	San Germán	Santo Domingo	Puerto Rico
1571	Nombre de Jesús	Guatemala	Costa Rica

Third stage: 1573–1750

Year	Name of the foundation	Audience	Current country
1573	Charcas	México	México
1574	Espíritu Santo	Guatemala	Costa Rica
1574	Esparza	Guatemala	Costa Rica
1574	Garabito	Guatemala	Costa Rica
1576	Monclova	Nueva Galicia	México
1576	Barinas o Altamira de Cáceres	Santo Domingo	Venezuela
1576	La Grieta	Santo Domingo	Venezuela
1576	Aguscalientes	México	México
1576	Puerto Suerre	Guatemala	Costa Rica
1576	León de Nicaragua	México	México
1577	Artieda	Guatemala	Costa Rica
1577	Saltillo	México	México
1577	Puerto Caldera	Guatemala	Costa Rica
1578	Cuatro Ciénegas	México	México
1579	Tegucigalpa	Guatemala	Honduras
1579	San Blas de Coamo	Santo Domingo	Puerto Rico
1580	San Sebastián de los Reyes	Santo Domingo	Venezuela
1587	San Sebastián	Santo Domingo	USA (Florida)
1588	Santo Tomé de Guayana	Santo Domingo	Venezuela
1591	Pedraza La Vieja	Santo Domingo	Venezuela
1591	Alanaje	Guatemala	Costa Rica
1591	San José de Oruña	Santo Domingo	Venezuela
1594	San Luis Potosí	México	México
1595	Santo Domingo de Asoa	Santo Domingo	USA (Florida)
1595	Tolomato	Santo Domingo	USA (Florida)
1596	Panzacola	Santo Domingo	
1596	Monterrey	México	México
1599	Santa Fe	México	USA (Florida)
1599	San Juan de la Laguna de Uriche	Santo Domingo	Venezuela
1599	Puerto Despensa	Guatemala	Costa Rica
1602	David	Guatemala	Costa Rica
1602	Pacaqua Nueva	Guatemala	Costa Rica
1604	Puero de Santo Tomás de Castilla	Guatemala	Guatemala
1605	Santiago de Talamanca	Guatemala	Costa Rica
1607	Loreto (Misión)	Nueva Galicia	México
1613	Guadalcázar	México	México
1613	Lerma	México	México
1615	Belén	Santo Domingo	
1615	San Luis	Santo Domingo	
1617	Cumanacoa	Santo Domingo	Venezuela
1618	Córdoba	México	México
1621	Nuestra Señora del Rosario de Huamacoro	Santo Domingo	Venezuela
1622	Raudal, Casa del Diablo o Castillo	Guatemala	Costa Rica
1625	Zaculco	Guatemala	Guatemala
1628	El Clavellino o Concepción de Coquisas	Santo Domingo	Venezuela
1629	Sitio Caite	Santo Domingo	
1631	El Parral	México	México
1634	Barcelona	Santo Domingo	Venezuela
1637	Cadereita	México	México
1642	San Vicente Lorenzana	Guatemala	Guatemala

Year	Name of the foundation	Audience	Current country
1654	Campo Elías	Santo Domingo	Venezuela
1656	Concepción de Piritu	Santo Domingo	Venezuela
1658	San Diego	Santo Domingo	Venezuela
1662	Nuestra Señora del Pilar	Santo Domingo	Venezuela
1666	Castillo de Austria	Guatemala	Guatemala
1667	Caigua	Santo Domingo	Venezuela
1667	San Antonio de Clarines	Santo Domingo	Venezuela
1671	San Juan Bautista de Duara	Santo Domingo	Venezuela
1671	Carrito de Santa Rosa	Santo Domingo	Venezuela
1671	Yaritagua	Santo Domingo	Venezuela
1674	Nuestra Señora del Pilar de Guaymacuar	Santo Domingo	Venezuela
1675	San Francisco de Güere	Santo Domingo	Venezuela
1675	San Lorenzo	Santo Domingo	Venezuela
1677	San Juan de Aveocular	Santo Domingo	Venezuela
1678	Tirgua	Santo Domingo	Venezuela
1678	Las Vegas	Santo Domingo	Venezuela
1679	San José de Curatoquiche	Santo Domingo	Venezuela
1680	Cotua	Santo Domingo	Venezuela
1680	Nuestra Señora del Amparo de Pozuelos	Santo Domingo	Venezuela
1681	Casanay	Santo Domingo	Venezuela
1681	Charayave	Santo Domingo	Venezuela
1681	Santa Cruz de Cumaná	Santo Domingo	Venezuela
1682	Nuestra Señora de Tabage	Santo Domingo	Venezuela
1683	San Diego de Alcalá de la Sábana de Ocumare	Santo Domingo	Venezuela
1687	Bogacis Vieja	Guatemala	Costa Rica
1688	Bordones	Santo Domingo	Venezuela
1689	Catauro	Santo Domingo	Venezuela
1690	El Alto	Santo Domingo	Venezuela
1690	Santo Domingo de Araguaita	Santo Domingo	Venezuela
1690	Cua	Santo Domingo	Venezuela
1690	San Fernando	Santo Domingo	Venezuela
1690	San Pedro de Piedra Gorda	México	México
1691	San Francisco Chacarumar	Santo Domingo	Venezuela
1691	San Diego Putucual	Santo Domingo	Venezuela
1691	El Rincón	Santo Domingo	Venezuela
1692	Nuestra Señora del Pilar de Ararue	Santo Domingo	Venezuela
1692	Ponce	Santo Domingo	Puerto Rico
1693	Camatagua	Santo Domingo	Venezuela
1694	Santa Catalina de Siena de Parapara	Santo Domingo	Venezuela
1697	San Carlos	Santo Domingo	Venezuela
1697	San Lorenzo	Santo Domingo	Venezuela
1699	Aparicio de Nuestra Señora de Coromoto de Tucupido	Santo Domingo	Venezuela
1699	San Pablo	Nueva Galicia	México
1699	San Javier (Misión)	Nueva Galicia	México
1700	Tumacori	México	México
1700	San Francisco de Cogede	Santo Domingo	Venezuela
1700	Terraba	Guatemala	Costa Rica
1700	San Dionisio	Nueva Galicia	México
1701	Santa Bárbara de Capadare	Santo Domingo	Venezuela

Year	Name of the foundation	Audience	Current country
1701	Santa Cruz de Paicarigua de Guatire	Santo Domingo	Venezuela
1703	Chihuahua	Nueva Galicia	México
1705	San Juan Motibat (Misión)	Nueva Galicia	México
1706	Cubujuqui	Guatemala	Costa Rica
1708	San Juan de Canando (Misión)	Nueva Galicia	México
1709	San Francisco Javeir de Aguas Culebras (Marín)	Santo Domingo	Venezuela
1712	San Fernando	Nueva Galicia	México
1713	San Antonio del Río Colorado	Santo Domingo	Venezuela
1714	Santa Ana	Santo Domingo	Venezuela
1714	Río Piedras	Santo Domingo	Puerto Rico
1716	Agua Blanca	Santo Domingo	Venezuela
1716	San Félix	Santo Domingo	Venezuela
1717	Angel Custodio o Capire	Santo Domingo	Venezuela
1717	San Luis de Cura	Santo Domingo	Venezuela
1717	Pueblo Nuevo de los Dolores	México	México
1718	San Antonio	México	México
1718	San Francisco de Paula de Yare	Santo Domingo	Venezuela
1719	Loiza	Santo Domingo	Puerto Rico
1720	Villa Rosario de Perila	Santo Domingo	Venezuela
1720	Guadalupe (Misión)	Nueva Galicia	México
1720	Purísima (Misión)	Nueva Galicia	México
1720	La Paz (Misión)	Nueva Galicia	México
1721	San Francisco de los Senis		
1721	Dolores	Nueva Galicia	USA
1721	Santiago (Misión)	Nueva Galicia	México
1722	Santa Margarita	Santo Domingo	Venezuela
1723	Guadalupe de Carrizal	Santo Domingo	Venezuela
1723	Guachara	Santo Domingo	Venezuela
1723	Santísima Trinidad o Misión Alta	Santo Domingo	Venezuela
1724	San Antonio de Padua de Jajure oTuren	Santo Domingo	Venezuela
1724	Purísima Concepción del Coroni o San Félix de Guayana	Santo Domingo	Venezuela
1724	San Joaquín del Piritu	Santo Domingo	Venezuela
1724	Santa Rosa de Ocopi	Santo Domingo	Venezuela
1724	Concepción de Suay	Santo Domingo	Venezuela
1726	Todos los Santos de Calabozo	Santo Domingo	Venezuela
1726	San Rafel de Onoto	Santo Domingo	Venezuela
1728	Chaguaramar	Santo Domingo	Venezuela
1728	San Francisco Javier de punceres	Santo Domingo	Venezuela
1728	San Ignacio (Misión)	Nueva Galicia	México
1728	Añasco	Santo Domingo	Puerto Rico
1730	San Ignacio de Loyola de Cabruta	Santo Domingo	Venezuela
1730	San Felipe	Santo Domingo	Venezuela
1730	Santa María de Yacuario	Santo Domingo	Venezuela
1730	San Juan Bautista de Soro	Santo Domingo	Venezuela
1730	San José del Cabo (Misión)	Nueva Galicia	México
1731	Caicara	Santo Domingo	Venezuela
1731	San Fernando	Nueva Galicia	USA (TEXAS)
1731	Sabana de Ocumare	Santo Domingo	Venezuela
1732	Nuestra Señora de Altagracia	Santo Domingo	Venezuela
1733	San José de Cupapuy	Santo Domingo	Venezuela

Year	Name of the foundation	Audience	Current country
1733	Bobaré	Santo Domingo	Venezuela
1733	San Fidel de Teresen	Santo Domingo	Venezuela
1734	Todos los Santos (Misión)	Nueva Galicia	México
1734	Altagracia (Misión)	Santo Domingo	Venezuela
1734	Nuestra señora de Altagracia de Iguana	Santo Domingo	Venezuela
1734	San Miguel del Palmar	Santo Domingo	Venezuela
1735	Puerto Cabello	Santo Domingo	Venezuela
1735	San Felipe de Puerto Plata	Santo Domingo	R. Dominicana
1736	Irapa (misión)	Santo Domingo	Venezuela
1736	Guayana	Santo Domingo	Puerto Rico
1736	Yubucoa	Santo Domingo	Puerto Rico
1736	Toyopán	Guatemala	Costa Rica
1737	San Luis (Misión)	Nueva Galicia	México
1738	Santa Magdalena Currucay	Santo Domingo	Venezuela
1738	San Carlos de Amaacuro	Santo Domingo	Venezuela
1738	Santo Domingo Guzmán de Mayoral	Santo Domingo	Venezuela
1738	Nuestra Señora de Candelaria de Panoquiere	Santo Domingo	Venezuela
1738	Manatí	Santo Domingo	Puerto Rico
1739	Utua	Santo Domingo	Puerto Rico
1740	Cantavra	Santo Domingo	Venezuela
1742	Santísimo Cristo de Piraguán	Santo Domingo	Venezuela
1742	Fuerte San Fernando	Guatemala	Costa Rica
1742	San José Pejibuy	Guatemala	Costa Rica
1742	Jesús del Monte	Guatemala	Costa Rica
1744	Texas	Nueva Galicia	USA
1744	Altamira	Santo Domingo	Venezuela
1744	El Baúl	Santo Domingo	Venezuela
1744	Concepción de Pao	Santo Domingo	Venezuela
1744	Aragua	Santo Domingo	Venezuela
1745	Güenes	Nueva Galicia	México
1745	Toa Baja	Santo Domingo	Puerto Rico
1746	Los Dolores de Quiamare	Santo Domingo	Venezuela
1747	Presidio de San Felipe de Jesús	Nueva Galicia	México
1747	Cabagra	Guatemala	Costa Rica
1748	Nuestra Señora de Monserrat de Miamo	Santo Domingo	Venezuela
1748	San Lucas de las Palmillas	Santo Domingo	Venezuela
1748	Padilla	Nueva Galicia	México
1748	Nuevo Santander	Nueva Galicia	México
1748	Vizarrón	Nueva Galicia	México
1748	San Juan Bautista de Jaumave	Nueva Galicia	México
1748	Hoyos	Nueva Galicia	México
1748	San Fernando	Nueva Galicia	México
1748	Escandón	Nueva Galicia	México
1748	Real Borbón	Nueva Galicia	México
1748	Aguaio	Nueva Galicia	México
1748	San José Pejibán	Guatemala	Costa Rica
1748	Piedramellera	Nueva Galicia	México
1749	Nuestra Señora del Carmen de Buria	Santo Domingo	Venezuela
1749	Santa Cruz de Cachipo	Santo Domingo	Venezuela
1749	San Juan de Unare	Santo Domingo	Venezuela

Year	Name of the foundation	Audience	Current country
1749	Atapirire	Santo Domingo	
1749	Horcasitas	Nueva Galicia	México
1749	Tres Ríos	Guatemala	Costa Rica
1749	Reinosa	Nueva Galicia	México
1750	Santa Clara de Caramacate	Santo Domingo	Venezuela
1750	El Platanal	Santo Domingo	Venezuela
1750	Altamira	Nueva Galicia	México
1750	Burgos	Nueva Galicia	México
1750	Camargo	Nueva Galicia	México
1750	Pueblo Nuevo de los Dolores	Nueva Galicia	México
1750	Llera	Nueva Galicia	México
1750	Mier	Nueva Galicia	México
1750	Sotolamarina	Nueva Galicia	México
1751	Divina Pastora o Lagunillas	Santo Domingo	Venezuela
1752	San Fernando de Cachicamo	Santo Domingo	Venezuela
1752	San Gernando Monte Christi	Santo Domingo	R. Dominicana
1752	Santa Gertrudis (Misión)	Nueva Galicia	México
1753	La Unión o San Jaime	Santo Domingo	Venezuela
1754	Nuestra Señora de la Asunción de Atapiriri	Santo Domingo	Venezuela
1754	Guayuca o Boca de Pao	Santo Domingo	Venezuela
1754	Mucuras	Santo Domingo	Venezuela
1754	Santa Bárbara	Santo Domingo	Venezuela
1754	Sarare	Santo Domingo	Venezuela
1755	San Luis de Aribi (Misión)	Santo Domingo	Venezuela
1756	Santa Bárbara de Samaná	Santo Domingo	R. Dominicana
1756	San Fernando de Atabapo	Santo Domingo	Venezuela
1757	Santa Inés de Altar	Santo Domingo	Venezuela
1757	Nuestra Señora del Rosario de Guasipati (Misión)	Santo Domingo	Venezuela
1757	San Fernando de Hospino	Santo Domingo	Venezuela
1759	Ciudad Real	Santo Domingo	Venezuela
1759	San Juan Dajabón	Santo Domingo	R. Dominicana
1759	San Miguel de Atalaya	Santo Domingo	R. Dominicana
1759	Corona Real	Santo Domingo	Venezuela
1759	San Nicolás de Sararé	Santo Domingo	Venezuela
1760	San Lucas Tadeo de Maturín	Santo Domingo	Venezuela
1760	Tucupido	Santo Domingo	Venezuela
1760	San Rafael de la Angostura	Santo Domingo	R. Dominicana
1760	Bani	Santo Domingo	R. Dominicana
1760	Las Caobas	Santo Domingo	R. Dominicana
1760	Nieba	Santo Domingo	R. Dominicana
1760	Sabana de la Mar	Santo Domingo	R. Dominicana
1761	San Francisco Javier de Aragüita	Santo Domingo	Venezuela
1761	Santo Domingo de Guzmán de Aragüita	Santo Domingo	Venezuela
1761	Amana	Santo Domingo	Venezuela
1761	San Juan de Areo (Misión)	Santo Domingo	Venezuela
1761	Santa Teresa de Jesús	Santo Domingo	Venezuela
1762	Villa Borbón	Santo Domingo	Venezuela
1762	San Antonio de Upata	Santo Domingo	Venezuela
1762	San Borja (Misión)	Nueva Galicia	México
1763	Genaro de Bocono	Santo Domingo	Venezuela

Year	Name of the foundation	Audience	Current country
1763	San Ramón de Curuachi	Santo Domingo	Venezuela
1763	San Pedro de Alcántara de María	Santo Domingo	Venezuela
1764	Cruillas	Nueva Galicia	México
1765	Nueva Guayana de Angostura	Santo Domingo	Venezuela
1767	Buenvista	Santo Domingo	Venezuela
1767	San José de Leonisa de Cunabiche	Santo Domingo	Venezuela
1767	Santa María (Misión)	Nueva Galicia	México
1768	Camaguán	Santo Domingo	Venezuela
1768	Santa Barbara de Guarda Tinajas	Santo Domingo	Venezuela
1768	San Juan de Payara	Santo Domingo	Venezuela
1768	San Rafael de Atamaica	Santo Domingo	Venezuela
1769	San Diego (Alta California)	Nueva Galicia	USA
1769	Aguasay	Santo Domingo	Venezuela
1769	Nuestra Señora de los Dolores de Piedad	Santo Domingo	Venezuela
1770	San Pedro de Bocas	Santo Domingo	Venezuela
1770	San Carlos (Alta California)	Nueva Galicia	USA
1770	Monterrey (Alta California)	Nueva Galicia	USA
1770	Tucué	Santo Domingo	
1771	San Antonio (Alta California)	Nueva Galicia	USA
1771	San Gabriel (Alta California)	Nueva Galicia	USA
1771	San Buenaventura de Guri	Santo Domingo	Venezuela
1772	San Fernando	México	México
1772	San Luis Obispo (Alta California)	Nueva Galicia	USA
1772	Nuestra Señora de la Paz de Guarinito	Santo Domingo	Venezuela
1774	Santa Bárbara de Achaguas	Santo Domingo	Venezuela
1775	San Miguel de Daripe	Santo Domingo	Venezuela
1776	Villanueva de Petaca	Guatemala	Guatemala
1776	San Carlos Salcaja	Guatemala	Guatemala
1776	La Ermita	Guatemala	Guatemala
1776	San Luis	Guatemala	Guatemala
1776	San Francisco (Alta California)	Nueva Galicia	USA
1776	San Juan Capistrano	Nueva Galicia	USA
1776	Santa Clara (Alta California)	Santo Domingo	Venezuela
1776	Capanaparo (Misión)	Santo Domingo	Venezuela
1776	San Antonio Bucarelli de Cohahuila	México	México
1777	Santa Clara (Alta California)	Nueva Galicia	USA
1777	San José (California)	Nueva Galicia	México
1778	Arecibo	Santo Domingo	Puerto Rico
1779	Santa Bárbara de Zulia	Santo Domingo	Venezuela
1779	Santa Clara de Yagarabana	Santo Domingo	Venezuela
1780	San Francisco Arenosa (Misión)	Santo Domingo	Venezuela
1780	San José de Tiznados	Santo Domingo	Venezuela
1781	Santa Cruz de Zulia	Santo Domingo	Venezuela
1781	Los Angeles (Alta California)	Nueva Galicia	USA
1782	La Lajuela	Guatemala	Costa Rica
1782	San Buenaventura (Alta California)	Nueva Galicia	USA
1783	San Juan Bautista de Avelchica	Santo Domingo	Venezuela
1783	San Miguel de Buenvista	Santo Domingo	Venezuela
1783	Santa Magdalena de Curruay	Santo Domingo	Venezuela
1784	San Luis de Carreras	Guatemala	San Salvador
1784	Guadalupe	Guatemala	Costa Rica
1785	San Carlos	Guatemala	San Salvador

Year	Name of the foundation	Audience	Current country
1785	La Victoria	Santo Domingo	Venezuela
1786	Santa Bárbara (Alta California)	Nueva Galicia	USA
1787	La Purísima Concepción (Alta California)	Nueva Galicia	USA
1788	Santa Rosa de Bocagrande	Santo Domingo	Venezuela
1790	Bagaces Nueva	Guatemala	Costa Rica
1791	Nuestra Señora de la Soledad (Alta California)	Nueva Galicia	USA
1791	Santa Cruz (Alta California)	Nueva Galicia	USA
1792	Nuestra Señora del Pilar de Catambo (Misión)	Santo Domingo	Venezuela
1794	San Fernando de Guadalupe	Santo Domingo	Venezuela
1797	Braciforte (California)	Nueva Galicia	México
1797	San Fernando (Alta California)	Nueva Galicia	USA
1797	San José (Alta California)	Nueva Galicia	USA
1797	San Juan Bautista (Alta California)	Nueva Galicia	USA
1798	San Luis Rey (Alta California)	Nueva Galicia	USA
1799	Escazo	Guatemala	Costa Rica
1800	Rosita	Guatemala	Guatemala
1804	Santa Inés (Alta California)	Nueva Galicia	USA
1810	Potresillo	Guatemala	Guatemala

Viceroyship of Perú

First stage: 1492–1521

Year	Name of the foundation	Audience	Current country
1502	Santa Cruz	Nueva Granada	Colombia
1502	Santa María de Belén	Panamá	Panamá
1509	San Sebastián de Buenavista	Nueva Granada	Colombia
1510	Santa María La Antigua del Darién	Panamá	Panamá
1510	San Sebastián de Urabá	Panamá	Panamá
1510	Nombre de Dios	Panamá	Panamá
1514	Aclá	Panamá	Panamá
1517	Nata	Panamá	Panamá
1519	Panamá La Vieja	Panamá	Panamá
1519	Nuestra Señora de Asunción	Panamá	Panamá
1521	Chepo	Panamá	Panamá

Second stage: 1521–1573

1524	Santa Marta	Nueva Granada	Colombia
1531	Cajamarca	Lima	Colombia
1531	La Plata	Nueva Granada	Colombia
1531	San Miguel de Piura o San Francisco de Buenaesperanza	Lima	Perú
1532	Tangará (San Miguel)	Lima	Perú
1532	San Miguel de Tanará	Lima	Perú
1532	Cartagena	Nueva Granada	Colombia

Year	Name of the foundation	Audience	Current country
1533	Río Bamba	Quito	Ecuador
1533	Santiago de Guayaquil	Quito	Ecuador
1533	Trujillo	Lima	Perú
1534	Jauja	Lima	Perú
1534	San Francisco de Borja	Quito	
1534	San Francisco de Quito	Quito	Ecuador
1534	Santiago de Tolu	Nueva Granada	Colombia
1534	María	Nueva Granada	Colombia
1534	Cuzco	Lima	Perú
1534	Arequipa	Lima	Perú
1535	Villaviciosa o Puerto Viejo	Quito	Ecuador
1535	San Gregorio Portoviejo	Quito	Ecuador
1535	Ciéega de Canapote	Nueva Granada	Colombia
1535	Manta	Quito	Ecuador
1535	Lima	Lima	Perú
1536	Tenerife	Nueva Granada	Colombia
1536	Mariquita	Nueva Granada	Colombia
1536	Popayán	Nueva Granada	Colombia
1536	Chachapoyas o San Juan de la Frontera	Lima	Perú
1536	Santiago de Almagro	Lima	Perú
1536	San Lorenzo el Real de la Frontera	Lima	Perú
1536	Buenos Aires	Charcas	Argentina
1537	San José de Cravo	Nueva Granada	Colombia
1537	Choconta	Nueva Granada	Colombia
1537	Santiago de Calí	Quito	Colombia
1537	Asunción	Charcas	Paraguay
1537	Buena Esperanza	Charcas	Paraguay
1537	Toro	Quito	Colombia
1538	Timaná o Guacallo	Nueva Granada	Colombia
1538	Guarambaré	Charcas	Paraguay
1538	Velez	Nueva Granada	Colombia
1538	Atira	Charcas	Paraguay
1538	Ipané	Charcas	Paraguay
1538	Aregua	Charcas	Paraguay
1538	San Justino	Nueva Granada	
1538	Tunja	Nueva Granada	Colombia
1538	Santa Fé de Bogota	Nueva Granada	Colombia
1539	San Juan de la Vitoria de Guanuco	Lima	Perú
1539	León de Guanuco	Lima	Perú
1539	San Juan de Pasto o Villaviciosa	Nueva Granada	Colombia
1539	Plasencia	Nueva Granada	Colombia
1540	Santa Cruz de Mopox	Nueva Granada	Colombia
1540	Altagracia	Nueva Granada	Colombia
1540	Santa Ana de Anserma o Santa Ana de los Caballeros	Quito	Ecuador
1540	Cartago	Quito	Ecuador
1540	Charcas o Chuquisaca o La Plata	Charcas	Bolivia
1541	Maleba	Nueva Granada	Colombia
1541	Málaga o Agreda	Nueva Granada	Colombia
1541	Téquila o San Jerónimo de Málaga	Nueva Granada	Colombia
1541	Santiago de las Atalayas	Nueva Granada	Colombia
1541	Barbudo	Quito	Colombia

Year	Name of the foundation	Audience	Current country
1541	Antioquia	Quito	Colombia
1541	Santiago Del Nuevo Extremo	Chile	Chile
1541	La Serena o Coquimbo	Chile	Chile
1541	Abangouï	Charcas	Paraguay
1542	Loyola o Cumbinamá	Quito	Perú
1542	Santa Cruz de San Luis de Loyola	Quito	Perú
1542	San Bartolomé de Aburra	Nueva Granada	Colombia
1542	Santiago de Arma	Nueva Granada	Colombia
1542	Santa Fé de Antioquia	Quito	Colombia
1542	Madrigal	Quito	Ecuador
1543	Caloto	Quito	Colombia
1544	Nuestra Señora de La Paz	Charcas	
1544	Tamalameque	Nueva Granada	Colombia
1544	Santiago de Sompallón	Nueva Granada	Colombia
1545	Concepción o Penco	Chile	Chile
1545	Tocaina	Chile	Chile
1545	Río del Hacha	Nueva Granada	Colombia
1545	La Ramada o Nueva Salamanca	Nueva Granada	Colombia
1545	Potosí	Charcas	Bolivia
1546	Santiago de Saña de Miraflores	Lima	Perú
1546	Loja	Quito	Ecuador
1547	Santísima Trinidad de Musos	Nueva Granada	Colombia
1548	Nuestra Señora de La Paz o Chuquiara o Pueblo Nuevo	Lima	Perú
1548	Caramanta	Quito	Colombia
1549	Chachapoyas	Charcas	Argentina
1549	Jaén de Bracamoros	Quito	Perú
1549	Zamora	Quito	Ecuador
1549	Valladolid	Quito	Ecuador
1549	Zaruma	Quito	Ecuador
1549	Pamplona	Nueva Granada	Colombia
1550	San Bonifacio de Ibaque	Nueva Granada	Colombia
1550	Ciudad de Los Reyes del Valle de Upar	Nueva Granada	Colombia
1550	Almaguer	Quito	Colombia
1550	Santiago del Estero	Charcas	Argentina
1550	Barco	Charcas	Argentina
1550	La Concepción del valle de Neiva	Nueva Granada	Colombia
1551	Aucayama	Lima	Perú
1551	Almaguer	Quito	Colombia
1551	La Imperial	Chile	Chile
1551	San Sebastián de La Plata	Nueva Granada	Colombia
1551	Tudela	Nueva Granada	Colombia
1552	Santiaago de Girón	Nueva Granada	Colombia
1552	Tucupel	Chile	Chile
1552	Nuestra Señora de los Remedios	Nueva Granada	Colombia
1552	San Antonio de Gibraltar	Nueva Granada	Colombia
1552	Valdivia	Chile	Chile
1552	Villa Rica	Chile	Chile
1552	Arauco	Chile	Chile
1553	Caloto o Nueva Segovia	Nueva Granada	Colombia
1553	San Antonio de Toro	Nueva Granada	Colombia
1553	Angol	Chile	Chile
1553	Salazar de las Palamas	Nueva Granada	Colombia

Year	Name of the foundation	Audience	Current country
1553	Caguán	Nueva Granada	Colombia
1553	La Victoria	Nueva Granada	Colombia
1553	Ciudad de los Confines o Mogol	Chile	Chile
1554	San Miguel de Salazar de las Palmas	Nueva Granada	Colombia
1554	Santiago de Sompallón	Nueva Granada	Colombia
1555	Loreto	Charcas	Paraguay
1555	San Ignaio-Miri	Charcas	Paraguay
1555	San Juan de los Llanos	Nueva Granada	Colombia
1557	Ciudad Real	Charcas	Argentina
1557	Santa Ana de Cuenca	Quito	Ecuador
1557	La Concepción	Panamá	Panamá
1557	Cuenca o Tomebamba	Quito	Ecuador
1557	San Juan del Oro	Lima	Perú
1558	Cañete	Chile	Chile
1558	Mérida	Nueva Granada	Colombia
1558	Guadalajara de Buga	Quito	Colombia
1558	San Fernando de Catamarca	Charcas	Argentina
1559	Londres	Charcas	Argentina
1559	Baeza	Quito	Ecuador
1559	Osorno	Chile	Chile
1560	Mendoza	Chile	Chile
1560	Nuestra Señora de La Palma o Ronda	Nueva Granada	Colombia
1560	San Cristóbal (Maracaibo)	Nueva Granada	Venezuela
1560	San Vicente de los Páez	Nueva Granada	Colombia
1560	La Trinidad	Nueva Granada	Colombia
1560	Cañete o Guarco	Lima	Perú
1560	Mendoza	Chile	Chile
1561	Cañete	Charcas	Argentina
1561	San Cristóbal	Nueva Granada	Colombia
1561	Santa o Parrilla	Lima	Perú
1561	San Juan de la Frontera	Chile	Chile
1561	Tamalameque	Nueva Granada	Colombia
1561	La Antigua o Santa Cruz de la Sierra	Charcas	Bolivia
1562	Cara	Quito	Ecuador
1562	Nieva	Charcas	Argentina
1563	Alcalá del Río	Quito	Ecuador
1563	Paeces	Quito	Ecuador
1563	Arnedo	Lima	Colombia
1563	Valverde	Lima	Perú
1563	Oropesa o Cochabamba	Charcas	Bolivia
1564	La Palma	Nueva Granada	Colombia
1564	Ica	Lima	Perú
1565	Nuestra Señora de los Angeles	Quito	Ecuador
1565	Tucumán	Charcas	Argentina
1566	La Trinidad	Panamá	Panamá
1567	Castro	Chile	Chile
1567	Chacao	Chile	Chile
1569	Huancavélica	Lima	Perú
1570	Villarrica	Charcas	Argentina
1572	Nuestra Señora de Leiva	Nueva Granada	Colombia
1572	Ocaña	Nueva Granada	Colombia
1572	San Francisco de la Victoria	Lima	Perú

Viceroyship of Perú

Third stage: 1573–1750

Year	Name of the foundation	Audience	Current country
1573	Córdoba	Charcas	Argentina
1573	San Salvador	Charcas	Argentina
1573	Santa Fé	Charcas	Argentina
1574	Santa Agueda	Nueva Granada	Colombia
1574	San Vicente	Nueva Granada	Colombia
1576	Esteco o Nuestra Señora de Talavera	Charcas	Argentina
1576	Caramanta	Nueva Granada	Colombia
1576	San Agustín de Cáceres o San Martín del Puerto	Nueva Granada	Colombia
1579	Santa Cruz de Loyola	Chile	Chile
1580	San Bartolomé de Gamboa	Chile	Chile
1580	Los Altos	Charcas	Paraguay
1580	Salvador de Jujuy	Charcas	Argentina
1580	Baradero	Charcas	Argentina
1581	Zaragoza	Nueva Granada	Colombia
1582	Nombre de Dios	Chile	Chile
1582	Salta	Charcas	Argentina
1584	Portobelo	Panamá	Panamá
1584	Filipopolis	Chile	Chile
1584	Rey don Felipe	Chile	Chile
1585	Yaguarón	Charcas	Paraguay
1585	San Miguel del Puerto	Nueva Granada	Colombia
1585	Yta	Charcas	Paraguay
1585	Yumbel (Plaza)	Chile	Chile
1585	Nombre de Jesús	Chile	Chile
1585	Colchagua	Chile	Chile
1586	Castro	Quito	Ecuador
1586	Concepción	Charcas	Argentina
1588	Corrientes	Charcas	Argentina
1588	Guaceras	Charcas	Paraguay
1588	Itaty	Charcas	Paraguay
1588	Santa Lucía	Charcas	Argentina
1590	Orúro o San Felipe de Austria	Charcas	Bolivia
1591	Castrovirreina	Lima	Perú
1591	San Bernardo deTarija	Charcas	Bolivia
1591	Todos los Santos de Nueva Rioja o La Rioja	Charcas	Argentina
1592	Santiago	Charcas	Argentina
1594	San Luis.	Charcas	Argentina
1594	San Luis de Loyola o de la Punta	Chile	Chile
1594	San Lorenzo el Real de la Frontera	Charcas	Argentina
1595	Santa Cruz de Coya	Chile	Chile
1597	San Miguel de Ibarra	Quito	Ecuador
1600	San Rosendo	Chile	Chile
1600	Arica	Lima	Perú
1601	Santa Fe	Chile	Chile
1602	Calbuto	Chile	Chile
1603	San Pedro	Chile	Chile
1603	Misque o Salinas	Charcas	

Year	Name of the foundation	Audience	Current country
1604	Maulin	Chile	Chile
1606	Encarnación de Boroa	Chile	Chile
1607	Caazapa	Charcas	Paraguay
1607	Medina	Nueva Granada	Colombia
1607	Nuestra señora de Halle	Chile	Chile
1608	Gaura	Lima	Perú
1610	Monterrey	Chile	Chile
1611	Guamo	Nueva Granada	Colombia
1612	Yuti	Charcas	Paraguay
1614	Itapuá	Charcas	Paraguay
1615	Santa maría de la Guardia	Charcas	Paraguay
1615	San Ignacio Gauzú	Charcas	Paraguay
1618	Nuestra Señora de la Concepción	Quito	
1620	Concepción	Charcas	Paraguay
1620	Guanacas	Nueva Granada	Colombia
1621	Chepo	Panamá	Panamá
1622	Corpus	Charcas	Paraguay
1624	Acarai	Charcas	Paraguay
1625	Moquehua	Lima	Perú
1625	Santa María La Mayor	Charcas	Argentina
1626	Yapeyú	Charcas	Argentina
1627	Candelaria	Charcas	Paraguay
1627	San Nicolás	Charcas	Paraguay
1628	San Gregorio	Quito	Ecuador
1628	Santiago de Guadalcazar	Charcas	
1629	Barranquilla	Nueva Granada	Colombia
1629	La Cruz	Charcas	Argentina
1629	San Javier	Charcas	Paraguay
1631	Nuestra Señora de la concepción de Tonúa	Lima	Perú
1631	San Carlos	Charcas	Uruguay
1632	San Miguel	Charcas	Paraguay
1632	Santo Tomé	Charcas	Argentina
1633	San José	Charcas	Uruguay
1633	Santa Ana	Charcas	Paraguay
1633	Apóstoles	Charcas	Paraguay
1634	San Cosme	Charcas	Paraguay
1638	Mártires	Charcas	Paraguay
1638	Tarragona	Quito	Colombia
1638	María	Quito	Ecuador
1644	Santa Bárbara de Cravo	Nueva Granada	Colombia
1645	Mancera	Chile	Chile
1647	Cruces	Chile	Chile
1653	Tabapy	Charcas	Paraguay
1656	Nacimiento de Nuestro Señor	Chile	Chile
1657	Duao	Chile	Chile
1658	Andalgala	Charcas	Argentina
1659	Angeles de Roamainas	Quito	Perú
1660	San Francisco de Gayes	Quito	Perú
1661	Lota	Chile	Chile
1661	Nuestra Señora del Pilar	Nueva Granada	Colombia
1662	Airicos	Nueva Granada	Colombia
1662	Macaguane	Nueva Granada	Colombia

Year	Name of the foundation	Audience	Current country
1662	San Faustino	Nueva Granada	Colombia
1662	Colcura	Chile	Chile
1664	Santo Domingo de Soriano	Charcas	Uruguay
1665	Abigiras	Quito	Perú
1665	Santa Rosa de Ocas	Quito	Perú
1666	San Francisco Javier de Macaguana	Nueva Granada	Colombia
1666	San Joaquín de Atari	Nueva Granada	Colombia
1666	Ocas	Quito	Ecuador
1670	San Francisco Javier de Chamicuros	Quito	Ecuador
1670	Santa María de Ucayale	Quito	Ecuador
1670	San Lorenzo deTibilos	Quito	Ecuador
1670	San Antonio de Aguanos	Quito	Ecuador
1671	Callao	Lima	Perú
1673	Itapé	Charcas	Paraguay
1675	San Nicolás de Manabobos	Lima	Perú
1677	Guilmes	Charcas	Argentina
1679	Colonia	Charcas	Uruguay
1681	Belén	Charcas	Paraguay
1682	Nuestra Señora de Tabage	Nueva Granada	
1682	Pomán	Charcas	Argentina
1683	Catamarca	Charcas	Argentina
1685	Jesús	Charcas	Paraguay
1689	San Lorenzo	Charcas	Brasil
1690	San Borja	Charcas	Brasil
1690	San Gil o Santa Cruz	Nueva Granada	
1690	EL Alto	Charcas	Argentina
1692	Río Claro	Chile	Chile
1692	Talc	Chile	Chile
1693	Famatina	Charcas	Argentina
1693	Cobos (Fortaleza)	Chile	Chile
1694	Cachi	Charcas	Argentina
1695	Malloa	Chile	Chile
1695	Colhoe	Chile	Chile
1695	Chimbarongo	Chile	Chile
1698	Santa Rosa	Charcas	Paraguay
1706	Trinidad	Charcas	Paraguay
1707	San Angel	Charcas	Argentina
1714	San Felipe Borbón	Charcas	Paraguay
1715	Curuguay	Charcas	Paraguay
1717	Betoides	Nueva Granada	
1717	Quillota	Chile	Chile
1718	Arecuatacuá	Charcas	Paraguay
1723	Purén	Chile	Chile
1723	Santa Rosa de Ocopi	Nueva Granada	Colombia
1726	San Martín de las Conchas o Quillota	Chile	Chile
1726	Montevideo	Charcas	Uruguay
1730	Areco	Charcas	Argentina
1730	Arrecife	Charcas	Argentina
1730	Baxada	Charcas	Argentina
1730	Maldonado	Charcas	Argentina
1730	Rosario	Charcas	Argentina
1732	Santa Trinidad de Tapaquis	Lima	Perú
1739	San Juan Francisco Regis	Nueva Granada	Colombia

Year	Name of the foundation	Audience	Current country
1740	Embocada	Charcas	Paraguay
1740	Santa Cruz de Triana o Rancagua	Chile	Chile
1740	San Felipe de Real	Chile	Chile
1741	San Fernando de Tingiririca	Chile	Chile
1742	San José de Buenavista o Curicó	Chile	Chile
1742	San José de Logroño o Mepilla	Chile	Chile
1742	San Francisco de las Selva o Copiapó	Chile	Chile
1742	Nuestra Señora de las Mercedes de Manso Cauquenes	Chile	Chile
1742	San Fernando de Tingiririca	Chile	Chile
1743	Rancagua	Chile	Chile
1743	San Javier	Charcas	Paraguay
1745	San Agustín de la Emboscada	Charcas	Paraguay
1745	Angeles	Chile	Chile
1745	Nuestra Señora de Velilla	Chile	Chile
1745	Tinguiririca	Chile	Chile
1746	San Joaquín	Charcas	Paraguay
1747	San José de Bellavista	Lima	Perú
1748	San Jerónimo	Charcas	Paraguay
1748	Nuestra Señora de los Angeles	Chile	Chile
1749	Quirihue o San Antonio Abad	Chile	Chile
1749	Cayasta	Charcas	Paraguay
1749	San Estanislao	Charcas	Paraguay
1749	San Nicolás	Charcas	Paraguay

Fourth stage: 1750- Independence

1750	Juan Fernández o San Juan Bautista	Chile	Chile
1750	Chilpoelmo	Chile	Chile
1750	Jesús de Coelemo	Chile	Chile
1751	Jachal	Chile	Argentina
1752	Arauco	Chile	Chile
1752	Illapel	Chile	Chile
1753	Santa Ana Briviesca	Chile	Chile
1753	Mogrín	Charcas	Argentina
1753	Casablanca	Chile	Chile
1753	Santa Rosa de Huasco	Chile	Chile
1753	Alhue	Chile	Chile
1753	Santa Bárbara de la Reina de Casablanca	Chile	Chile
1753	Monga	Chile	Argentina
1753	Petorca	Chile	Chile
1754	Natividad	Chile	Chile
1754	San Antonio de la Florida	Chile	Chile
1754	Perquillauquén	Chile	Chile
1754	La Ligua o Santo Domingo de las Rozas	Chile	Chile
1755	Santa María de Coelenhango	Chile	Chile
1755	San Miguel de las Lagunas	Chile	Argentina
1755	Bella Isla	Chile	Chile
1755	Valle de Uco	Chile	Chile
1755	San Miguel	Charcas	Brasil

Year	Name of the foundation	Audience	Current country
1755	San Lorenzo Mártir	Chile	Argentina
1756	San Buenaventura Rere	Chile	Chile
1756	Gualqui	Chile	Chile
1756	Negrete o San Francisco de Borja	Chile	Chile
1756	Talcamavida	Chile	Chile
1756	Santa Bárbara	Chile	Chile
1756	Nacimiento de Nuestro Señor	Chile	Chile
1758	San Francisco del Monte	Chile	Chile
1760	Valle Fértil	Chile	Argentina
1763	Peumo	Chile	Chile
1764	San Carlos de Chonchi	Chile	Chile
1764	Chonehi	Chile	Chile
1764	San Rafael de Albarrada	Chile	Chile
1765	Rere	Chile	Chile
1765	Santa Juana	Chile	Chile
1766	Yumbel	Chile	Chile
1768	San Carlos de Ancoud	Chile	Chile
1768	Coronda	Charcas	Argentina
1768	Santa Rosa Nueva (Moxos)	Charcas	Brasil
1768	Yerbas Buenas o San Javier de Bella Isla	Chile	Chile
1770	Garza	Charcas	Uruguay
1770	Belén	Charcas	Paraguay
1776	Jolojolo	Nueva Granada	Colombia
1776	San Francisco	Nueva Granada	Colombia
1776	San Juan Nepomuceno	Nueva Granada	Colombia
1776	San Jacinto	Nueva Granada	Colombia
1776	Zerete	Nueva Granada	Colombia
1776	Tacamocho	Nueva Granada	Colombia
1776	Santo Tomás de Cantuarensense	Nueva Granada	Colombia
1776	Sinse	Nueva Granada	Colombia
1776	Sinsilejo	Nueva Granada	Colombia
1776	Pincharroi	Nueva Granada	Colombia
1776	Nuestra Señora de la Concepción de Piritú	Nueva Granada	Venezuela
1776	Arjona	Nueva Granada	Colombia
1776	San Bacilio	Nueva Granada	Colombia
1776	San Bernardo Abad	Nueva Granada	Colombia
1776	San Cayetano	Nueva Granada	Colombia
1776	Chini	Nueva Granada	Colombia
1776	Carmen	Nueva Granada	Colombia
1776	San Cristóbal (Cartagena)	Nueva Granada	Colombia
1776	Caramata	Nueva Granada	Colombia
1776	San Carlos de Colocina	Nueva Granada	Colombia
1776	San Edmigio	Nueva Granada	Colombia
1776	Flamenco	Nueva Granada	Colombia
1776	San Agustín de la Playa Blanca	Nueva Granada	Colombia
1776	San Nicolás de la Paz	Nueva Granada	Colombia
1777	San Agustín de Mesamávida	Chile	Chile
1778	Canelón	Charcas	Uruguay
1778	San Carlos	Charcas	Paraguay
1779	Pilar Neembucó	Charcas	Paraguay
1779	San José	Charcas	Argentina

Year	Name of the foundation	Audience	Current country
1780	Arroyo de la China	Charcas	Argentina
1780	Pergamino	Charcas	Argentina
1780	Gualegaichú	Charcas	Argentina
1781	Ríonegro	Charcas	Argentina
1781	Floridablancas	Charcas	Argentina
1781	San José	Charcas	Uruguay
1781	Santa Lucía	Charcas	Uruguay
1782	San Antonio y Carmen Patagones	Charcas	Argentina
1783	Rosario Cuarepotí	Charcas	Paraguay
1783	Gualeguay	Charcas	Argentina
1783	Minas	Charcas	Uruguay
1784	San Pedro Ycua-Mandiyu	Charcas	Paraguay
1788	Villa Cura	Chile	Chile
1788	Parral	Chile	Chile
1789	San Francisco de Borja	Chile	Chile
1789	Vallenar	Chile	Chile
1789	San Francisco Javier de Combarbalá	Chile	Chile
1790	San Antonio	Chile	Chile
1790	San Carlos	Chile	Chile
1790	Guamalata	Chile	Chile
1790	Río Bueno	Chile	Chile
1791	Santa Rosa de los Andes	Chile	Chile
1792	San José de Maipo	Chile	Chile
1793	Vallenar	Chile	Chile
1793	Chanco	Chile	Chile
1794	Linares	Chile	Chile
1794	Nueva Bilbao	Chile	Chile
1795	Jesús Nazareno	Charcas	Argentina
1795	Melo	Charcas	Uruguay
1796	San Carlos de Purén	Chile	Chile
1797	Macul	Chile	Chile
1797	Llopeu	Chile	Chile
1800	San Carlos de Itibue	Chile	Chile
1800	Rocha	Charcas	Uruguay
1800	Batoby	Charcas	Uruguay
1802	Valparíso	Chile	Chile
1804	Salamanca	Chile	Chile
1804	Santa María	Chile	Chile
1807	Achao	Chile	Chile
1809	Quenac	Chile	Chile

INTEGRITY

Integrity is one of the most notable characteristics of the city of San Miguel and the Sanctuary of Jesus Nazareno de Atotonilco. Within it, the unity of the cultural value in its historical context is noticeable, as established in the International Letter about the Conservation and Restoration of Monuments and Sites (The Venice Charter, 1964) and other international recommendations. The unity between the parts of the urban systems develops into integration.

In this combination the relationship between symbols and the functions of its urban structure remain current. The most important monuments as well as the symbolic and important spaces have not suffered morphological nor functional alterations.

The integrity values in the historical center not only attend to the material aspects of the built heritage, but also the intangible aspects expressed in their meaning.

San Miguel de Allende's integrity as an urban nucleus, in conjunction with the Sanctuary of Jesus of Nazareno en Atotonilco share historical contexts, necessarily involving a dynamic and plural focus regarding the principles of conservation manifested in the Declaration of San Miguel de Allende.*

We assure that of the 255 properties¹ located in the historical center of San Miguel de Allende have been intervened to fit a modern, global lifestyle. That is to say that 233 of these buildings can be found in their complete architectural and structural form, 4 present modernized changes in their facade, and 19 present large scale modifications.

The distribution in time and space of these buildings, presented medium to large scale modifications during the 1980's, and are found in the following perimeters: in the core zone (perimeter A) seventeen buildings are modified, in the buffer zone B1 three buildings, and in buffer zone B2 three buildings were modified as well.

At the beginning of the 20th Century, the historical center presented certain deterioration in both the constructions and urban infrastructure, because of the inhabitants' abandonment and carelessness. However in the last four decades, a portion of the population (mostly foreign) became conscious of the historical and architectural value of San Miguel, and thereby recuperated the built heritage that was slowly fading.

Additionally, the revival of this great city was due to the intellectuals that settled during the 1960's, seduced by the extraordinary architecture, the pleasant weather almost year-round, and the commercial rise for purchasing artistic creations of all sorts.

The residential mass departure from the first district of the civic center is a phenomenon that most historical centers suffer from, however, in spite of San Miguel's difficulties, created by living in a place with these characteristics, it occupies forty eight resi-

¹ Catalogued by the National Institute of Anthropology and History.

dential homes, thirty seven mixed residential and commercial properties, five are mixed with administrative offices, two residential and administrative, and one residential with urban infrastructure within the core zone.² In the buffer zones B1 and B2, there are five with residential use, and four of mixed use.

The remaining constructions are divided between administrative, commercial, cultural, lodging, infrastructure, and general services.

In the core zone thirteen buildings for religious use are considered, and in the buffer zones B1 and B2 thirteen others are located.

To assure the conservation of all these buildings, the municipal, state and federal governments have invested around 470 billion pesos since the year 2000, destined to the maintenance, restoration, urban image, blueprints, and architectural projects that will ensure the historical integrity.

The Sanctuary of Jesus Nazareno de Atotonilco, whose tangible and intangible value cannot be denied due to its intransience and physical integrity which has attained the conservation and restoration in the last 10 years of 6 chapels and the Sotocoro del Santuario de Atotonilco, including the chapels of the Santo Sepulcro and the Calvario, the Chapel of the Virgen del Rosario and its chamber and the chamber of the Santos Apostoles that together are larger than the principle nave of the temple.

The company Science and Art Restoration (CAREST) has been responsible for the rescue of 4 complete chapels, including mural paintings, sculptures, easel paintings, gold frames, and altars in gold and silver-leaf. Under the direction of the prestigious restoration master Agustin Espinosa, also the Director of the National Conservation Coordination of the National Institute of Anthropology and History, and the adviser of a variety of internationally renowned organizations such as the Paul Getty Institute. The CAREST company follows strict guidelines in respect to the original, with minimal intervention, and assures the materials used will allow its endurance throughout time.

² "New Insights about the Authenticity and Integrity of the World Heritage of the Americas." San Miguel de Allende, Guanajuato, 24th to 26th of August 2005. The congress of Authenticity and Integrity of the World Heritage of the Americas was organized by the INAH, in collaboration with ICOMOS, the Center of World Heritage of UNESCO, the Getty Conservation Institute, the World Monuments Fund, and the Ignacio Ramírez Cultural Center in San Miguel de Allende, Guanajuato, México, 24th to 26th of August 2005. Various professionals assisted, as well as representatives of various subjects, and experts of the American continent, as well as Europe and China. ²Data from homes catalogued by the INAH.

AUTHENTICITY

The villa of San Miguel de Allende has kept its authentic cultural values through the time, thanks to the balance established between its town councilor patrimony, its more significant urban spaces, as well as their functions of city and their traditions.

In the global context that rules the present world, the population of San Miguel de Allende has maintained a dimension of authenticity thanks to its special norm for the conservation as a whole of several elements: the urban plan, that obeys to decrees of the Spanish Crown on the new populations, and that reflects the history of the establishment and vocation of the city in an ample temporariness; the conception of the constructive and morphologic typologies; and finally, of the architectonic and city-planning values of the good. All this agreeing with the postulates established in the plans of conservation and handling of the historical center.

Taking in consideration the fundamental rules contained in the International Letter of Nara on the Authenticity, the population of San Miguel de Allende takes care of the principle of the practice of the conservation on the base of the attributed values the cultural good: a) the tangible imbedded in the built patrimony: materials and substance, form and design. b) the intangible manifestos in his knowledge, traditional practices, in the spiritual dimension del patrimony, the conception and execution made with a fidelity sense del object and del context.

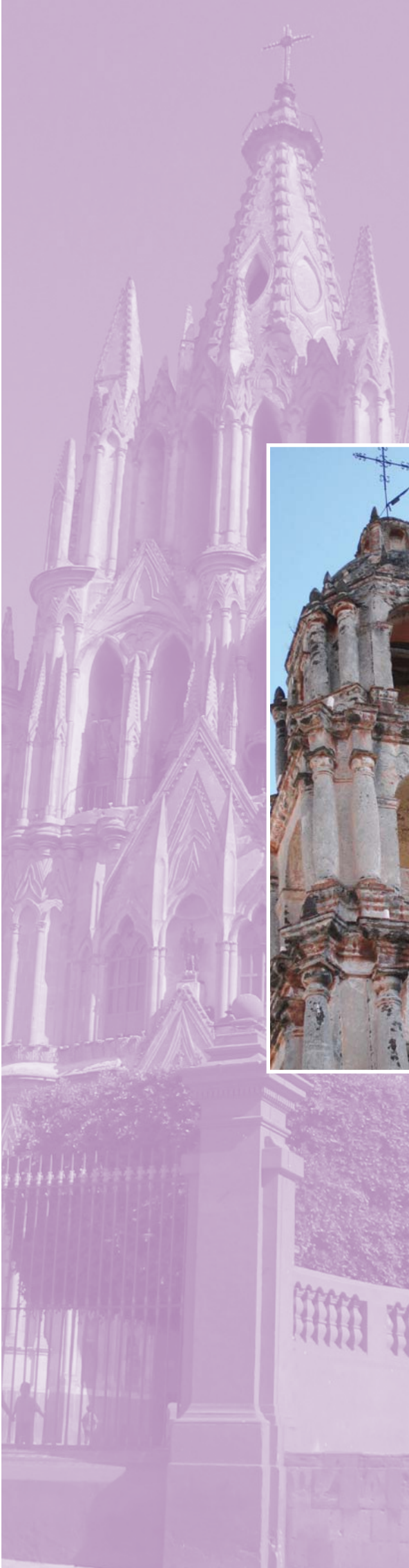
We recognize the authenticity of the historical city of San Miguel de Allende and the Sanctuary in Atotonilco from its patrimonial value. It will imply the maintenance and the conservation of its material and immaterial contents.

STATE OF CONSERVATION AND FACTORS THAT AFFECT THE PROPERTY

CURRENT STATE OF CONSERVATION

FACTORS THAT AFFECT THE PROPERTY

FACTORS AFFECTING THE PROPERTY SANCTUARY
OF JESUS NAZARENO DE ATOTONILCO



CURRENT STATE OF CONSERVATION



A study pertaining to the actual state of conservation of San Miguel de Allende's historical center where a large part of the cultural heritage concentrates shows that the municipal authorities and the civilian society, conformed by immigrants and locals have demonstrated a certain insistence in maintaining high standards in the preservation of the city.

Protective measures have been implemented for the defense of the cultural and natural heritage stemming from the essential active participation of the populace who treasure their heritage like their identity and the source of work that is generated from high demand in tourism.



The actions taken for the conservation of San Miguel de Allende's historical center and the Sanctuary of Jesus Nazareno in Atotonilco remain in acceptable conditions, however the new plans for preservation will reflect systematic and scientific strategies that will allow the use of urban space and civil constructions without damping the presence in time, while attending to the principles of Integrity and Authenticity established and recommended by the ICOMOS and the text of the World Heritage Convention.

According to the in situ rising, to diagnose the physical state of the historical buildings located within the A protection perimeter, according to the 1982 Presidential Declaration of Monuments and Historical zones, the following has been noticed:

255 buildings were evaluated and catalogued by the National Museum of History and Anthropology, of which 159 were found to be in good state, representing 62.35%, 83 were established to be in average shape representing 32.55% and only 13 conforming the 5.10%, were established to be in a bad state of conservation.

With these data we can assure that a great part of the buildings only need regular maintenance as in any construction. Attending to this, the subsequent programs promoted by the Habitat Agency and the Secretary of Social Development along with the Municipality of San Miguel de Allende will create a mechanism giving an incentive for homeowners to refurbish their own properties.

The physical state of the buildings before mentioned, presents satisfactory numbers in their state of conservation, given that 233 buildings are in top shape, three present minor alterations and 19 were completely modified.

In its majority the streets are in good shape, however the heavy traffic that runs through the streets of Ignacio Allende, 5 de Mayo, Orizaba, Salida Real a Querétaro and la Avenida Calzada de la Estación together with the intense use, present an accelerated deterioration.

The study areas are 100% covered, meaning that all the streets are paved with the following materials: 1) cobble stone and concrete; 2) flagstone and concrete 3) round stone sunken in dirt 4) round stone in concrete and 5) paving stone in concrete.

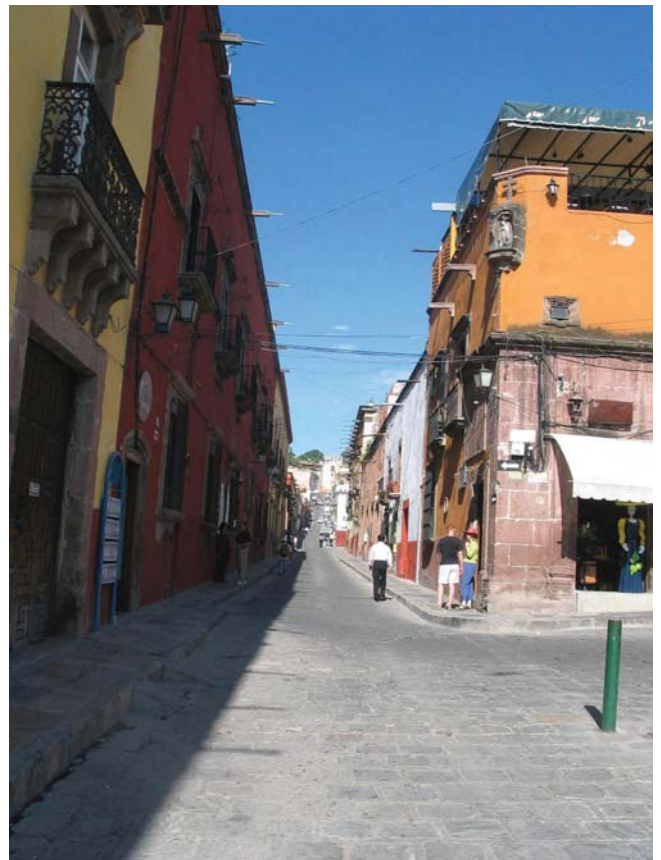
The quality in general is very good we can appreciate very little wear and tear except for the previously mentioned streets. The factors that cause the mistreat of the pavement are: the lack of compacting, the irregular shape of the flagstone that move due to friction with the vehicles; the intense traffic, and the lack of a continuous maintenance of the streets.



In reference to the urban image, there is a variety in terms of design, material and size of the luminaries, this cause little uniformity and in some cases, saturated visual elements on a same site.

The majority of the buildings on the adjacent streets to the Plaza de Armas is of commercial use and is illuminated by the same building to enhance the elements of the façade such as logos names and business advertisements.

Since 2003 the historical center of San Miguel de Allende is in the program of Magic Towns receiving an initial investment of approximately 9 million pesos that were used to improve the lighting on the portals of Allende and Guadalupe, as well illuminating the exteriors of the San Miguel Arcangel parish, Casa de Allende Museum, la Tercera Orden chapel, Santo Domingo and the Calvario Chapel. The façades were also painted covering approximately 20 thousand square



meters, trash cans made of wrought iron were also supplied. Materials were destined to recover the brick layering on the vaults of the San Miguel Arcangel parish as well as reintegrating pinnacles and leveling out walls on the Relox tower. Various fountains were refurbished improving the hydraulic systems. The urban image surrounding the Angela Peralta theatre was enhanced from the theatre's main access adding benches, mooring posts and paving stone. Within the same year the plaza del Palmar was refurbished with benches, plant pots and paving.

10 million pesos were invested in 2004 for different restoration works, such as the belfry tower, and the cracks on the main dome of the Purisima Concepcion, as well as the side vaults and the exterior of the alcove of the San Miguel Arcangel Parish, the lime stone was also consolidated as well as the eastern façade of the San Fransico Temple was deep cleaned.

The portal of Allende and Guadalupe were restored returning the stonecutting on the arches, the limestone was whitewashed and waterproofed. The work on the atrium wall in the Oratory of San Felipe Neri was of great importance preventing its partial collapse due to the cracks and fractures that were putting the historical building and the pedestrians' safety at risk. At the lower lantern of the Saint School were leveled out and the





sandstone was whitewashed on the superior Relox tower that was painted to match its original color. A kiosk and walkways were built in the Benito Juarez Park.

During the same year a maintenance program was established for the frontages in the monuments zone by applying whitewashed paint with the colors previously authorized by the INAH that correspond to the pigmentation used in the 18th century.

The illuminating program was continued in the Casa de los Conspiradores, Presidencia Municipal, Puente de las Monjas, Templo de Nuestra de la Salud, Templo de





la Ermita, Templo de San Francisco, Ignacio Ramírez Cultural Center "El Nigromante" and the Ángela Peralta Theatre.

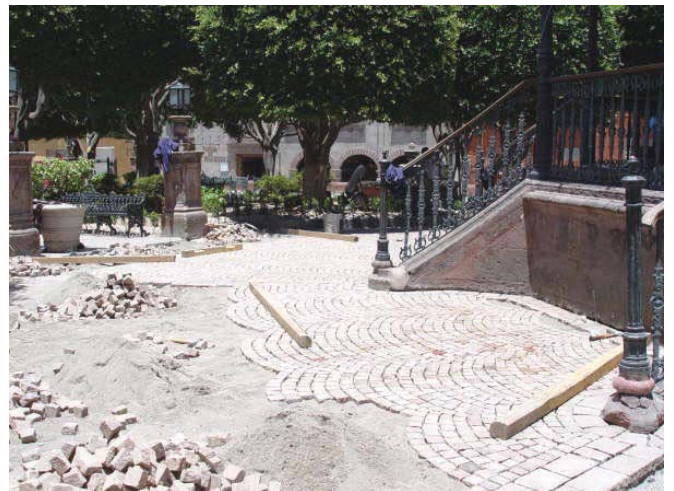
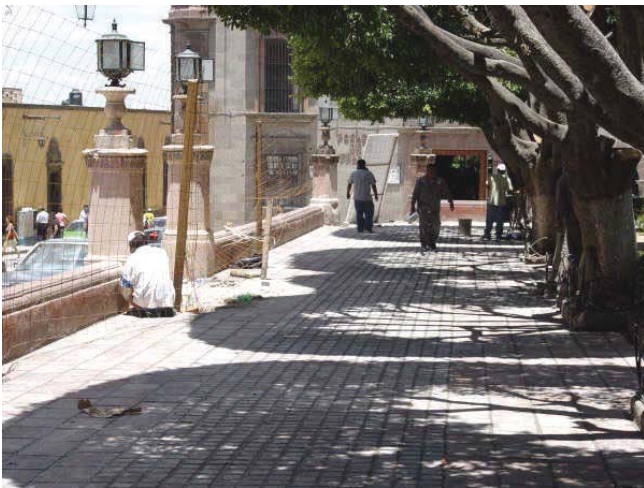
The green areas in the Zaragoza Plaza were renovated and the Ignacio Ramirez Cultural Center was reconstructed enabling the plaza and the pedestrian access.

In 2005, 20 million pesos were invested to finish the last stage of reconstruction in the Benito Juárez Park, as well as the intervention of the Plaza de Armas whose main



objective was to make a Social and Civic Center measured up to other World Heritage Plazas. And finally major maintenance on the roofs of the Casa de la Cultura. For 2006 the 22 million pesos investment program will be used for:

- The roofs of the Templo de San Francisco
- Wire mesh for the protection of doves, will be installed in the Immaculada Concepcion, San Francisco, and San Felipe Neri's temples.
- The last stage of rehabilitation of the Plaza de Armas.
- The main frontage of the San Miguel Arcangel Parish will be restored.
- The small plaza of San Felipe Neri will be refurbished.
- The main dome and principal facades on the Temple of the Immaculada Concepcion will be restored.



- Restoration of the Angela Peralta's façade.
- The interior Templo de la Salud as well as the belfry tower will be restored.
- The Intervention of the Santa Casa de Loreto.
- Workspaces will be adjusted for the museum of the City Council.
- The exterior restoration of the Templo de la Santa Escuela.
- The second stage of the signalization of the Historical Center.
- Maintenance of the façades in the B1 and B2 buffer area.
- Maintenance of the façades within the monumental zones of Quebrada, Loreto and Relox streets.
- The street furniture and fixtures will be placed in the plazas of the monument zone.
- The towers and domes of the San Felipe Neri and San Fransisco Temples will be illuminated.
- The Chapel of el Calvary's limestone will be whitewashed, leveled out and repainted.
- Transformers and external electric cables will be channeled underground.
- The sidewalks of the Historical Center will be amplified.

The General Management Office of Sites and Monuments of the CONACULTA in its program FOREMOBA destined 190 thousand pesos in 2004 for the restoration of the Santa Cruz Chapel in la Huerta community.

Within the same year a conservation prize was obtained adding up to 150 thousand pesos that were invested for illuminating the lanterns of the Santa Escuela and the maintenance of the Zaragoza and Insurgentes gardens.



In the Ministry of Social Development's Habitat program for 2005, invested 3 million 200 thousand pesos in the restoration of the San Miguel Arcangel Parish.

It is important to point out that the total amount of close to 470 billion pesos has been invested in the last six years, for the conservation of the Cultural and Natural World Heritage to improve the urban image, infrastructure, tourism and cultural promotion.



FUNDING SOURCE PROGRAM	RESOURCES
STATE CULTURAL INSTITUTE	5,173,221.99
PATRIMONY CONSERVATION	4,838,221.99
CONSERVATION OF THE CULTURAL HERITAGE	185,000.00
PRIZE IN GUANAJUATO	
SUSTAINABLE USE	150,000.00
FIELD XXXIII	45,093,384.42
PATRIMONIAL CONSERVATION	4,832,529.61
URBAN IMAGE	5,302,020.54
INFRASTRUCTURE	30,627,099.40
PHISYCAL AND NATURAL RESOURCES	4,331,734.87
MINISTRY OF WORKS	187,007,422.44
PATRIMONIAL CONSERVATION	1,133,633.54
URBAN EQUIPMENT	115,524,696.00
INFRASTRUCTURE	70,349,092.90
MINISTRY OF TOURISM	83,619,102.90
PATRIMONIAL CONSERVATION	7,863,716.01
URBAN IMAGE	462,719.74
INFRASTRUCTURE	14,535,167.15
PHISYCAL AND NATURAL RESOURCES	
MAGICAL TOWNS	60,757,500.00
MPIO-SAPASMA-STATE	4,456,055.16
PHISYCAL AND NATURAL RESOURCES	4,456,055.16
WATER COMISSION OF GUANAJUATO STATE	38,516,124.34
INFRASTRUCTURE	18,466,001.48
PHISYCAL AND NATURAL RESOURCES	20,050,122.86
SUSTAINABLE USE	
COORDINATOR OF TOURISM	18,800,000.00
SUSTAINABLE USE	18,800,000.00
ECOLOGY INSTITUTE OF GUANAJUATO STATE	2,015,857.33
PHISYCAL AND NATURAL RESOURCES	2,015,857.33
MINISTRY OF SUSTAINABLE ECONOMIC DEVELOPMENT	10,400,000.00
MAGICAL TOWNS	9,900,000.00
SUSTAINABLE USE	500,000.00
MINISTRY OF PUBLIC WORKS	1,025,512.59
PATRIMONIAL CONSERVATION	976,714.07
INFRASTRUCTURE	48,798.52
PUBLIC HEALTH INSTITUTE OF THE STATE OF GUANAJUATO	73,300,000.00
URBAN EQUIPMENT	73,300,000.00
NATIONAL INSTITUTE OF ANTROPOLOGY AND HISTORY	498,525.77
PATRIMONIAL CONSERVATION	498,525.77
Total	\$ 469,905,206.94

In conclusion we cannot put aside the human efforts diversified in the plural ethnicity employed to improve the quality of the lively city and the Sanctuary of Atotonilco and the good will that exists to value the unquestionable, integrated and authentic heritage.



H. AYUNTAMIENTO
SAN MIGUEL DE ALLENDE

**CONSTRUCCIONES
DECRETADAS**

CLAVE
E-4

SIMBOLOGÍA TEMÁTICA

INMUEBLES CATASTRALOGADOS (MHI) DECRETADOS



DATOS GENERALES



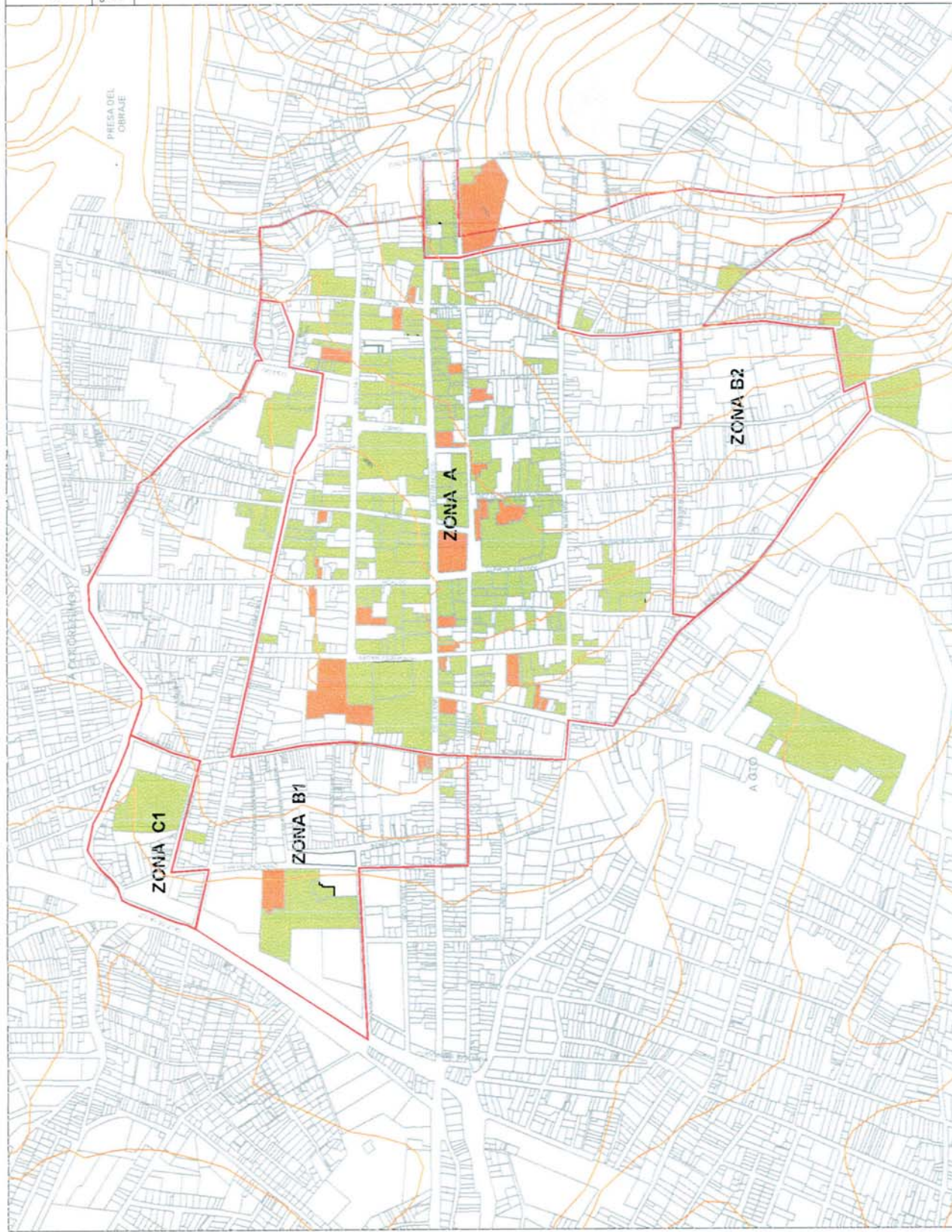
LOCALIZACIÓN

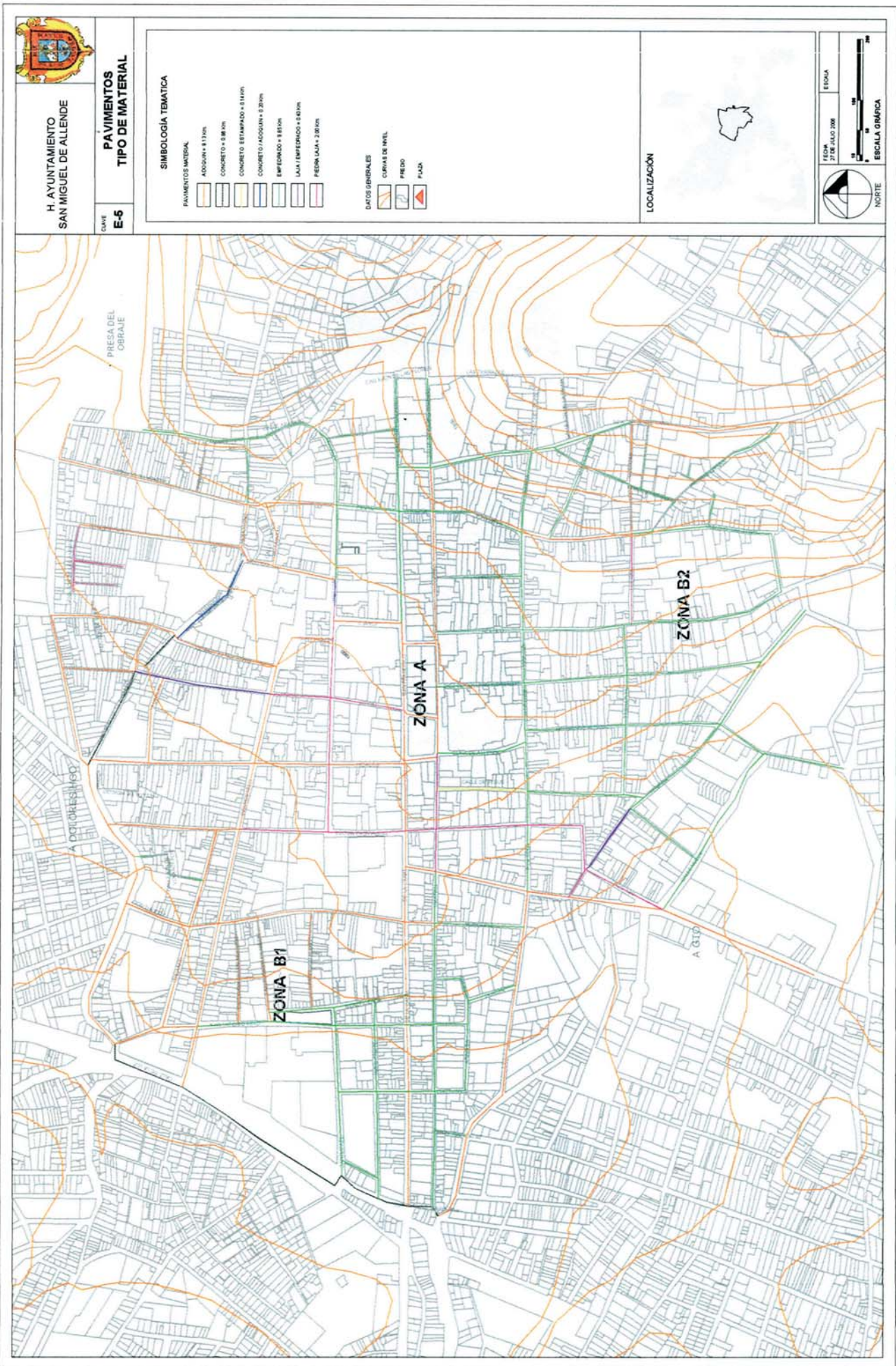


FECHA
27 DE JULIO 2008

ESCALA

ESCALA GRÁFICA





FACTORS THAT AFFECT THE PROPERTY

Pressures due to development

To establish a detailed diagnosis of the pressures caused by the development in the monument zones and the respective damping areas (B1 and B2), it was necessary to integrate two types of land use: residential-commercial and residential- services.

Agriculture is located outside the city limits occupying 40.23% of municipal ground, producing wheat, barley, corn, alfalfa and beans. 36.94% is used for different type of pastures. The forest mainly oak and holm oak trees and takes up 14%, and the rest are bushes like the cuijo nopal (prickly pear) and the "white stick".

The agricultural potential is known to be manual and seasonal and in some cases mechanized and its return is not fruit bearing because the south and central municipalities aren't apt for agriculture. In terms of livestock, only the pasture zones are used.

Being that the agricultural zone of the municipality of San Miguel de Allende isn't close to the city, it would not be the cause of transformation of the areas to be protected.





There is no mining activity in the municipality or its surroundings, except for the city of Guanajuato that belongs to the partial conservation plan of the Historical Center.

In terms of population, the growth rate has increased considerably decade after decade causing great density within the city, and is presently being analyzed to control the growth, avoiding serious building modifications in the monument damping areas to lodge the residential deficit.

Environmental Pressure

The city of San Miguel de Allende's location does not have any seismic risks due to the fact that the neo volcanic axis and the tectonic defects are in other parts of Mexico, therefore presenting no structural damage to the buildings.

The city is also located on the foot of two hills (the Cerro de Moctezuma and the San Antonio) that are composed of igneous volcanic basaltic rock making the ground very stable with no sinking differentials.

Meteorological problems caused by tempest hailstorms, stiff wind or floods, present no risk factors in the historic monument areas.

The physical chemical risks eventually produced by gas stations or establishments producing chemicals, is not present in the protected zone nor its damping areas. It is not considered a preoccupying factor.

The pollution in the river bed of streams, mainly in Las Cachinches, Atascadero, and Valle del Maiz is produced by sewage and the concentration of organic and inorganic solid waste (obstructing the natural riverbed) generating a source of infections.

Auditory pollution is caused by the concentration of vehicles mainly from public transport that surrounds the Plaza Allende, due to the conglomeration of pedestrians that do not allow a good traffic flow.

Natural Disasters and risk factor preparation

The Bajío is not considered a risk factor in the national and state civil protection, due to non-frequent nor intense rain. It presents no meteorological risks, however drought and frost can provoke water shortage.

Pressures due to tourism and visitor influx

The city of San Miguel de Allende holds 9.35% of the total tourism in the state, and 34.75% are foreigners. The average stay is higher than the state average by 10 percentage points, however due to new cultural tourism sites in the country this estimate tends to diminish.

In this city the high season for hotel occupation, mainly by national visitors is in the months of January and October, with a considerable descent during November and December due to the end of year festivities. National tourism compared to foreign tourism leaves a higher economic distribution in the mentioned months, however during the International Cervantino Festival in the city of Guanajuato, foreign tourism leaves a much larger economic distribution.



The tourism vocation in the municipality is recognized, this represents a source of employment, reason why we work towards consolidating this aspect to give the municipality a level of recognition that surpasses all frontiers.

The support that will launch the development of tourist activity is based on the efficient service benefits (drinking water, drainage and electricity), specialized installations and infrastructure capable of offering regional coverage.

To consolidate the tourism potential it is required to plan alternatives to decide on introducing basic infrastructure and specific control of natural resources based on short, medium and long term integral projects involving the inhabitants, and motivating reforestation of native floral species. Give an incentive to owners of historical buildings to participate in the conservation and restoration of their own heritage in hand with governmental programs. It is up to federal, state and municipal governments to coordinate the introduction of infrastructure necessary and specify the possibilities, as well as implementing other complementary actions of consultancy and support.

It is necessary that actions be taken to decentralize the furnishing of urban accommodations and the introduction of infrastructure as a mean of inducing development in less favored areas that, nevertheless, offer ample potential to detonate regional development.

Number of inhabitants within the limits of the property and the damping areas:

Estimated population in the interior		
Area of the property in question:	3,196	Inhabitants
Damping Zone B1:	2,426	Inhabitants
Damping Zone B2:	1,788	Inhabitants
Total:	7,410	Inhabitants
Year:	20031	

¹ According with the INEGI census

FACTORS AFFECTING THE PROPERTY SANCTUARY OF JESUS NAZARENO DE ATOTONILCO

1.) Pressures due to development.

The agriculture is located in the area designated for it, called for agricultural preservation, is located outside the buffer zone. The crops are basically alfalfa, corn and oats.

The potential agricultural use is characterized for being manual, seasonal and in some cases continually mechanized. The yields are not all that fruitful because the soil has stopped being that fertile for agriculture. In so far as for cattle, they simply take advantage of the grassland areas with bovine, caprine, horse and sheep cattle.

Therefore, the farming zones of the area are under no growth conditions and therefore they wouldn't be the cause of transforming the spaces that are being protected.

In the case of mining, it doesn't represent any threat because the inhabitants settled on the Rio Laja shore and it's river Raines, exploit sand and gravel in an inadequate way, nevertheless the resources to practice such an activity are limited and for self-consumption, not even in the vicinity, except the city of Guanajuato where they now count with this activity because there's a partial Down Town conservation plan.

Nowadays six new compounds have been placed or are in the building process, this being one of the clearest growth of the urban stain in the area for being adjacent to Atotonilco's north-east, as well as other five compounds that are at the project state or licensing process with San Miguel de Allende, Gto's municipality, this in a radius of approximately 8 kilometers.

2.) Environmental Pressures

Atotonilco's is located in a region in which there isn't any seismic risk because the volcanic axis and tectonic faults are located in other zones of Mexico, thereby they don't denote any risks because of such phenomenon in the buildings.

The weather is classified as temperate, semi-dry according to the Köpen classification, showing a medium annual temperature of 17.7° C, without any sudden changes; the warmest months are April, May and June, with some temperature slugs between 18° C

and 31° C as medium monthly values and the coldest months are December, January and February, with medium monthly temperatures that range between 8 and 14.5° C.

The hydro-meteorological problems caused by tempest, hail storms, stiff winds and floods weren't perceived as risk factors in the historical monuments area.

There aren't any physical-chemical risks because there is no agent that causes them in Atotonilco's population.

The atmospheric quality, according to the reports sent weekly by Guanajuato State's Ecological Institute, are acceptable up to today.

According to recent studies about pollutant contents on the Santuario's surrounding ground, no levels that require attention are reported.

Last, grey, black and soapy waters are a current problem because of the discharges from the exercise's house as well as from the original Atotonilco villagers that pour this kind of water without any treatment to reduce its polluting concentration.

3.) Natural Disasters and preparation before risks

The Bajío is not considered a high-risk area according to the national and state -owned civil protection office, because the rain frequency and intensity is not very high since the annual average rainfall is of 529 mm. The annual frequency of hail days is of 2.12 for San Miguel de Allende's municipality; the months of most hailstorms are May, June and July. Thereby there's none hydro-meteorological risk.

Electric thunderstorms are present approximately 0.75 days and hazes repeat approximately 0.97 days, the months with more days of fog are May and June.

Regarding the dominant wind speed that comes from the southeast, they range between 10 and 20 km/hr.

At present, the deforestation of the areas that surround the Sanctuary and in general the Municipality of San Miguel de Allende, show a moderate advance and the loss of fertile ground because hydro-erosion is evident in these areas, nevertheless, nowadays there's an integral revitalization of ground and reforestation programs in charge of the Municipal Environmental Direction.

4.) Pressure because of the tourist and visitors inflow.

The Atotonilco area receives a great number of tourists, since it has been constituted as a touristic development pole in which several establishments are already working at, as: hotels, spas, thermal waters and restaurants.

The hotel's occupancy percentage is in its majority national and visits the Sanctuary in the months of January and October, having a considerable descent in the months of November and December because of the end of the year festivities.

In the case of the exercise's house, a place with lots of activities because of the catholic believers inflow that do retirements during a period of a week approximately, receiving a minimum of 3000 people and a maximum of about 7000 people. As we can observe, in 36 weeks, the exercise's house gets a large amount of visitors.

5.) Number of habitants inside the limits of the property and the buffer zone of Sanctuary of Jesus Nazareno de Atotonilco

Interior's estimated population		
Proposed area of the property	10	Inhabitants
Buffer Zone:	43	Inhabitants
Total:	53	Inhabitants
Year:	2004 ¹	

¹ According to the census made by San Miguel de Allende, Gto.'s Social Development Direction.

Present state of conservation of Sanctuary of Jesus Nazareno de Atotonilco

As a result of identifying the values kept in Atotonilco's Jesús de Nazareno Sanctuary, the municipal, the state and the federal authorities have invested effort and money to preserve the temple and the spiritual exercise house with the collaboration of the *Atotonilco Santuario de la Patria, A.C.*, who since 1996 have been busy promoting and managing the restoration and conservation work up to this date.

In general, the measurements acquired since the establishment of this association have given good results, because the group of buildings show a considerable number of square meters in a good conservation state, this without having taken into an account before, neither the Exercises House, the Holy School nor the old Hospital, this last one now considered private property.

This is why the steps to achieve financial help are recommended as a priority to elaborate a Permanent and Integral Project of Conservation, Restoration and Management of the Sanctuary of Atotonilco that up to now, in spite of some restorations that have been made according to the projects elaborated by professionals, the complete restoration hasn't been achieved in its whole. As of today these restoration works have been made by seasons and that is why it is recommended that the reach of the whole project covers the following requirements:

- Creation of a board of directors and executives, together with the participation of society, civil associations and various governmental instances, and the permanent hiring of personnel for the conservation and restoration areas, guards, tourist guides, besides organizing volunteers.
- Hiring professional services to diagnose the whole state of conservation and the elaboration of a project for the restoration of real estate and property.
- Update the inventory for real estate and property on behalf of the Ministry of Anthropology and History.
- Architectural and topographic survey.
- Lighting project that considers the conservation parameters of real estate and property.
- Carry out a Museum and Onsite Store Project, proposals of location, administration, etc.
- Determination of the buffer zone and development of an urban development plan for the location.
- Diagnose and project of environmental conservation of the site and the buffer zone.

Nevertheless, some areas have not been restored inside the Sanctuary because, up to this date, the work of art contained in it has not been intervened such as the mural painting of the chapel and Loreto's chamber, the Solitude chapel, the mural painting on the main nave and the space known as Hidden Glory that require special attention as well as the choir and the organ.

The easel painting that is framed with woodcarvings in a baroque style and the main nave's neoclassic style altarpieces with its sculptures require minor restoration works; some others require a mayor intervention.

Loreto's chamber has also humidity, graffiti and dirtiness problems amongst other. For the mural painting, treatments are required, such as: cleaning, consolidate walls, setting the pictorial surface, repair cracks and missing parts, color integration of gaps and the application of a protective surface. But a lot of work is required prior to implementing these treatments, for example, roofs and vaults waterproofing, changing and fixing the large windows as well as to open ventilation drains in the lower parts of the walls to control humidity problems.

For the spiritual exercise house located inside the sanctuary compound itself, we can say that it has received a limited attention because of the large visitors' flow that comes here with a religious retirement purpose.

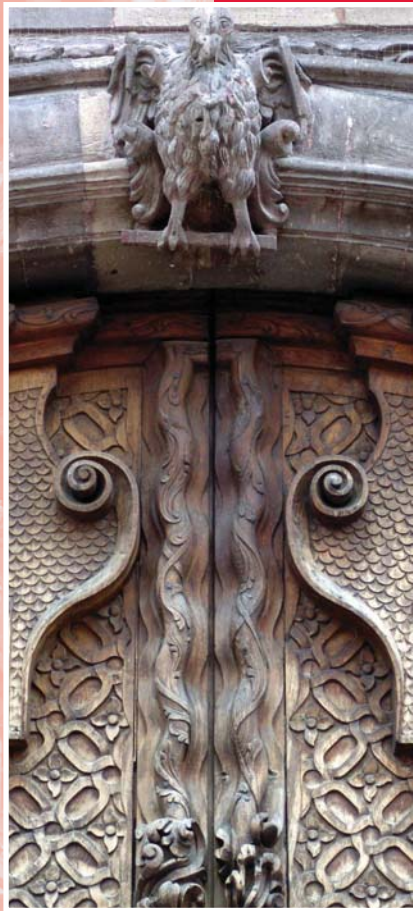
The damages that it has today are due to the lack of ventilation; creating a reduced air circulation in certain areas causing humidity that with time, generate the detachment of the flattening and the paintings.

Nevertheless, the praying patio destined for focusing and for spiritual meditation is in good conservation shape together with its altar and the cypress that covers it. The exterior walls of the patio are only missing whitewash paint (with the ancient preparation and application technique).

Some of the spaces have been modified in order to offer a better habitability during the retirement stay. In the case of the services areas as the kitchen, the tortilleria, bakery, toilets and washers are being considered for the rescue and dignifying project for 2007.

Some of the hall ways like the one that gives access to the conference room only require maintenance of the walls and paintings. From the wooded area, only some pavement and garden borders need maintenance in order to keep them in good shape.

PROTECTION AND MEASURE



OWNERSHIP

PROTECTIVE DESIGNATION

MEANS OF IMPLEMENTING PROTECTIVE MEASURES

EXISTING PLANS RELATED TO MUNICIPALITY

PROPERTY MANAGEMENT PLAN

SOURCES AND LEVELS OF FINANCE

SOURCES OF EXPERTISE AND TRAINING IN
CONSERVATION AND MANAGEMENT TECHNIQUES

VISITOR FACILITIES AND STATISTICS

POLICIES AND PROGRAMMES RELATED TO THE
PRESENTATION AND PROMOTION OF THE PROPERTY

STAFFING LEVELS: PROFESIONAL,
TECHNICAL AND MAINTENANCE

OWNERSHIP

The historical area of San Miguel de Allende has 255 catalogued buildings, of which 38 are property of the federal government, 1 of the state government, 11 are property of the municipality and 205 constructions are private property.

This allows the city to encompass the main categories of property of the land and therefore, the larger amount of properties that is in private ownership, makes the actions to keep the patrimony more complex, by the type of possession. In the case of the Santuario de Jesus de Nazareno in the town of Atotonilco, it is property of the federal government.





H. AYUNTAMIENTO
SAN MIGUEL DE ALLENDE

DATE
E-6
**PATRIMONIO HISTÓRICO
REGIMEN DE PROPIEDAD**

SIMBOLOGIA TEMÁTICA

INMUEBLES CALIFICADOS (IMH)
REGIMEN DE PROPIEDAD

FEDERAL

ESTATAL

MUNICIPAL

PRIVADO

DATOS GENERALES

LIMITE DE AREA

CURVAS DE NIVEL

PRECIO

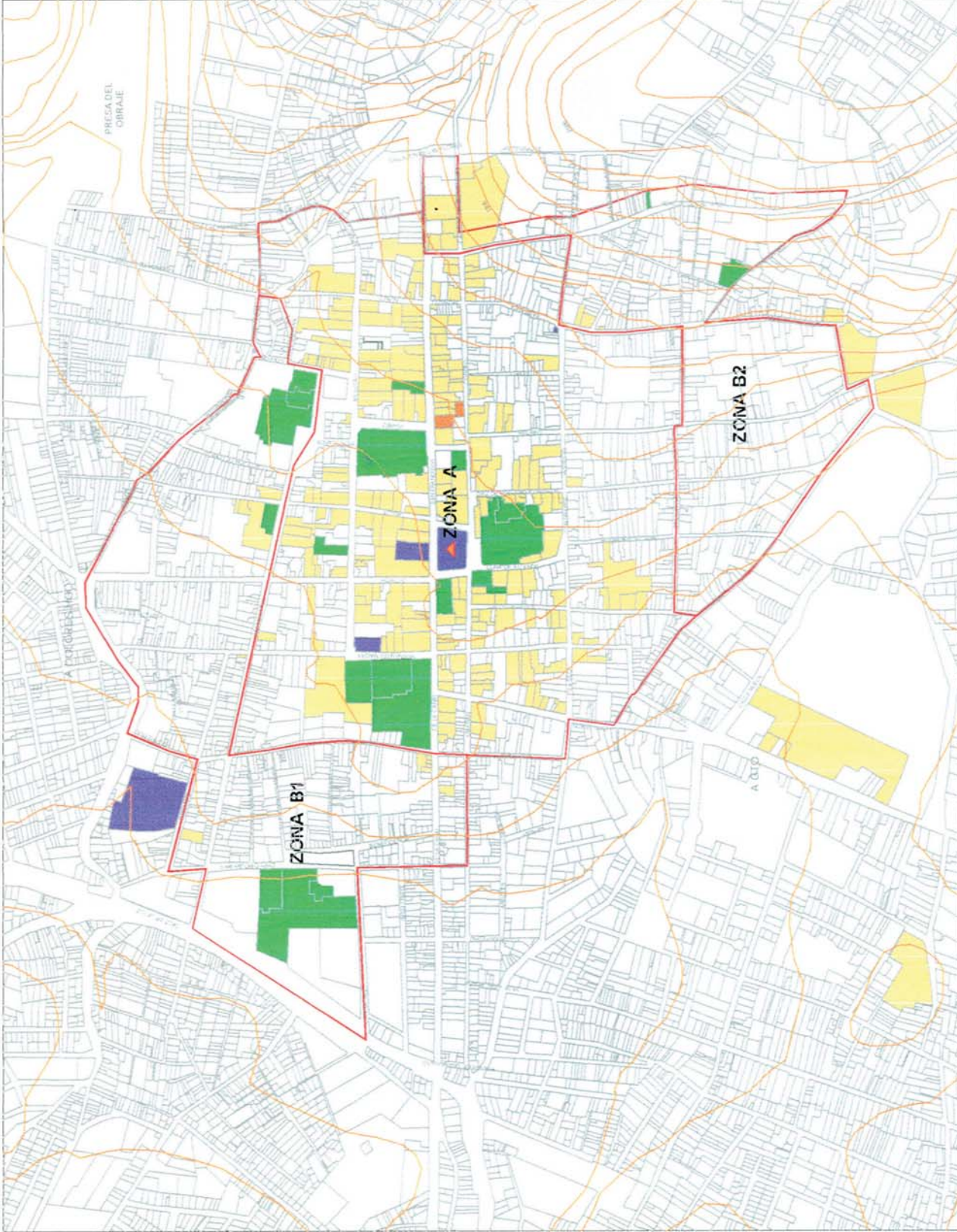
PLAZA

LOCALIZACIÓN



FECHA
27 DE JULIO 2006
ESCALA

ESCALA GRÁFICA



PROTECTIVE DESIGNATION

The zone of historical monuments of the city of San Miguel de Allende is protected by the presidential declaration of 1982 based on the faculty conferred to the Constitutional President of the Mexican United States, fraction I of article 89 of the Political Constitution of Mexican United States and on articles 37 fractions V, XVI, XX, 38 fractions XVIII, XIX, XXI, 42 fractions X, XIV, XVIII and 5° transitory of the Statutory Law of the Federal Public Administration; 1°, 2°, 3°, 5°, 21, 35, 36 fraction I, 337, 38, 41, 42, 43 and 44 of the Federal Law of Archeological, Artistic and Historical Zones and Monuments; 31 fraction III of the General Law of Human Settlements; 12 fractions X and XIV, 26, 43, 44 and 46 of the Federal Law of Tourism, and 2°, fraction II of the Statutory Law of the National Institute of Anthropology and History.

This Presidential decree, on its Article First, declares zone of historical monuments the City of San Miguel de Allende, State of Guanajuato, with the perimeter, characteristics and conditions to which this Decree makes reference of.

In its Article Second it mentions that the Zone of Historical Monuments subject of this Decree is located on a surface of 0,75 square kilometers and has the following declared perimeters: Perimeter "A" in which the largest amount of buildings with historical value is located; the perimeter " B1" and "B2" are defined as damping zones.

The complete version of the Declaration will be included as an attachment.

The Santuario de Jesus de Nazareno, on federal property, is under the rule of the Federal Law of Archaeological, Artistic and Historical Zones and Monuments of 1972, according to articles 1, 2, 5, 35, 36 and others applicable of the law and its regulation.



MEANS OF IMPLEMENTING PROTECTIVE MEASURES

The Political Constitution of the Mexican United States of 1917, in its article 115 speaks about the municipalities that will have faculties according to the normative bases to send the regulations, letters and administrative dispositions to formulate, approve, administer the zoning plans of urban and municipal development; to control and to watch the use of the ground in its territorial jurisdictions, to participate in the creation and administration of ecological reserves, as well as to grant licenses and permissions of construction.

The religious sets, the buildings in federal, state and municipal property are under the rule of the Federal Law of Monuments and Archaeological, Artistic and Historical Zones of 1972, according to articles 1, 2, 5, 35, 36 and others, applicable of the law and its regulation.



In the case of the religious patrimony, these buildings are governed as well by the Law of Religious Associations and Public Cult that in its article 20 establishes that the properties of federal possessions with monument or value character must be registered and name an administrator. In these cases the parish priest can act as person in charge of the temple, and the religious association of the filigrees and visitors.

The General Law of Ecological Balance and the Environmental Protection (13 of December of 1996), Article 8, corresponds to the municipalities in accordance with the arranged in this law and local laws in the matter, therefore has the following faculties: the formulation, conduction and evaluation of the environmental policy.

Law of Urban Development of the State of Guanajuato (September 3 of 1997) Article 4 declares the public utility: I, the foundation, conservation, improvement and growth of the population centers; V, the conservation and protection of the natural surroundings and the cultural patrimony of the population centers.

Article 15, attributions of the City councils among which are the related to the Cultural and Natural Patrimony: I, to elaborate, to modify, to update and to evaluate the Plan of Municipal Ordering and the plans and programs that are derived from it will have to be in accordance with the state plan of territorial ordering. III, to send the license of feasibility of use of ground, previous to the granting of licenses of construction and in accordance with this law; V, to send the territorial certifications of use, destiny and policies in the terms of this law; IX, to promote and to conduct actions and investments for the conservation, improvement and growth of the population centers.

Article 29, the plans of territorial ordering, according to the qualities for the development of the ground, the growth of the population and the installed infrastructure, will establish the areas of the Municipality and the subject centers of population to the following actions and policies of urban development: III, conservation; and IV, Improvement.

Article 30, the Plans of Territorial Ordering will indicate the requirements, effects and reach to that the conservation actions will be subject, improvement and growth of the population centers and will arrange the specific norms based in this law, to:

The compatible allocation of uses and destinies;

The formulation, approval and execution of the programs of urban development that indicate the actions, works and services that will have to be made;

The public celebration of agreements with the dependencies and organizations and the agreement of actions with the representations of the public, social and private sectors;

The acquisition, allocation and destiny of buildings by the state and municipal governments.

Article 37, the conservation policy will be carried out in the following zones: those that have nonrenewable natural resources, endemic species of flora and fauna on the way to extinction, as well as the ecological reserves, national parks, natural monuments, urban parks and zones subject to ecological conservation and other elements that condition the ecological balance.



Article 41, proprietors and possessors of buildings located in zones with policies of conservation and improvement will have to fulfill the obligations derived from the programs of urban development and regulation of ground use established for its fulfillment. For this effect, they will be able to celebrate agreements between them, with the federal, state and municipal governments or with third parties.

Municipal Statutory Law for the State of Guanajuato (July 17 of 2001)

Article 69, indicates the attributions of the municipalities:

In the matter of public works and urban development:

- g) Preserve, to keep and to recover the environment, as well as to participate in the creation and administration of the territorial and ecological reserves:
In the matter of social participation, social development, welfare and economic development, public health, education and culture.
- f) Protect and keep the cultural patrimony.

Municipal Regulations:

Regulation of Advertisement and Awnings for the Municipality of Allende, Guanajuato (March 1998).

Regulation of Conservation of the Historical Center of San Miguel de Allende (December 1997).

Regulation of Constructions of the Municipality of Allende, Guanajuato (February 2005).

Regulation of Municipal Planning of the Municipality of San Miguel de Allende (November of 1994).

Municipal Regulation for the Control and the Protection and the Environmental Improvement of Allende, Guanajuato (March 1995).

Regulation for the Operation of Commercial Establishments and Services in the Municipality of Allende, Guanajuato (February of 1995).

EXISTING PLANS RELATED TO MUNICIPALITY

Within the development of the plans that the country implements to orchestrate the planning in periods determined to six years or to which the executive authority believes advisable to elaborate.

NATIONAL SCOPE

NATIONAL DEVELOPMENT PLAN 2000-2006

The National Development Plan constitutes the base instrument of the planning of the Federal Executive with a horizon of 6 years (2001-2006) and represents the principles of this government and his objectives and strategies, in a governing instrument of all the federal public administration.

Governing objective 4: to promote the balanced regional economic development

The purpose of the balanced regional development is to obtain a competitive economic development, socially including, environmentally sustainable, territorially ordered and



Telares en la Fábrica de Hilados y Tejidos La Aurora.



financially viable for each one of the five mesoregiones in which the Mexican Republic was divided, for the intentions of the National Plan of Desarrollo, they are:

The South - Southeastern, Center West, Center, Northeast and Northwest.

The strategies:

- To fortify the regional economies, in special the most left behind.
- To support the respect of the plans of urban development and territorial ordering of each locality.
- To guarantee the ecological sustentabilidad of the economic development in all the regions of the country.
- To support the municipal, state and regional touristic development.
- To create nuclei of sustainable development that discourages the regional migration.
- To project and to coordinate the regional planning, with the participation of the state and municipal governments.
- To develop to the North and South borders of the country in agreement with its economic potential and its natural and social specificities.

Strategic lines:

- To conserve and to improve the Social Patrimony
- To revitalize the historical centers and the cultural patrimony

The referring to, is analyzed:

Fourth strategic line: To conserve and to improve the sociocultural patrimony

For the improvement of the urban image of the cities and the metropolitan zones, normative and management mechanisms that allow to maintain and to make these spaces for the settlers and visitors more attractive, will be promoted.

Technical attendance to the local authorities will be granted to elaborate and to apply the regulations of urban image in the population centers, specially those with tourist vocation, and will impel the participation of the society in the urban image design, the monitoring and fulfillment of the normative.

In order to obtain that the population centers symbolize and transmit the function they represent, integral projects that allow regeneration, conservation, restoration and promotion of urban elements that identify the places, symbolize a time, an event or a history, will be promoted.

Normative and management instruments that allow to conserve the physical-environmental characteristics that these regions already have, avoiding to modify streets, plazas and open spaces, like the original alignments and parameters, will be promoted; those actions directed to the improvement of the urban image will be promoted with decision.

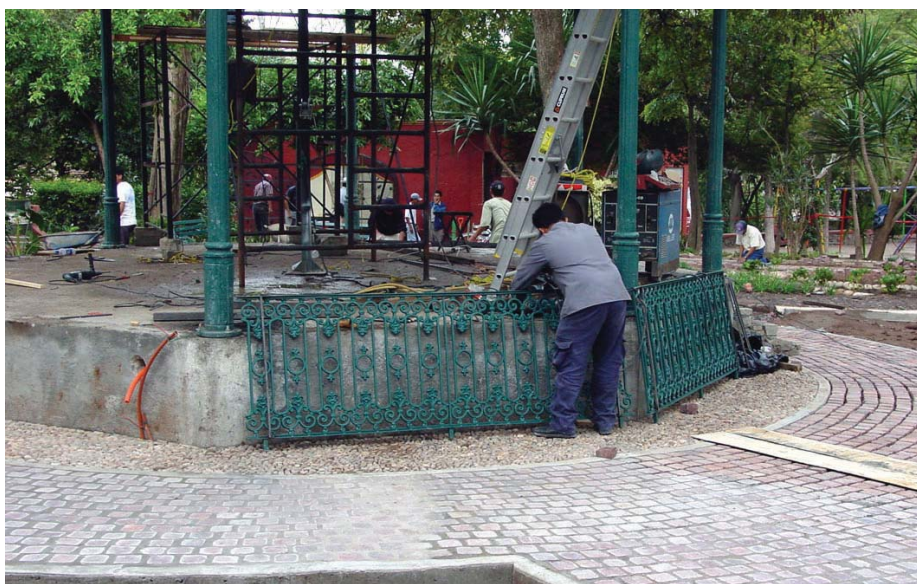
This group of elements constitutes the social patrimony of the inhabitants of a locality for whose conservation and improvement is fundamental for the planning of the urban development.

To preserve and to recover the irreplaceable: identity, historical memory, roots, cultural diversity, customs and traditions are fundamental values of the social patrimony.

The actions of conservation and improvement of the social patrimony respond to the economic competitiveness:

Generate employment through the reactivation of the economic development.

- To elevate the quality of life of the population.
- To support the planning of the urban and rural development.



- To impel the formulation of instruments for the urban development, the conservation and the improvement of towns and cities.
- To stimulate and to attract productive investments.

Fifth Strategic Line: To revitalize the historical centers and the cultural patrimony Fortification of the historical zones and cultural patrimony as viable economic centers, by means of the strategic planning and the canalization of focused investments that foment their ability and development.

Formulation of communitarian development programs with the purpose of offering basic services to the low-income residents and of stimulating the social participation in the development processes.

Administration of donation programs for building and public spaces with patrimonial value restoration, with the purpose of stimulating its ability and impel the real estate market, commerce and services.

Conservation of the cultural patrimony of the popular and vernacular architecture as a way to impel the towns and rural establishments social and economic development.

The integral actions will be promoted through the local city governments, whose historical and cultural patrimony has been declared world heritage by the United Nations Educational, Scientific and Cultural Organization (UNESCO); of the cities that count on declaration of zones and historical monuments by the National Institute of Anthropology and History (INAH); as well as of that they have buildings with artistic value, registered by the National Fine Arts Institute (INBA).

The central instruments to operate this strategy will promote through the patronages and trusts of the historical and traditional centers; the Mexican Federation of Social Organizations for the Revitalization of Towns and Cities; the Association of Mexican Cities of World Heritage, that integrates the Mexican localities declared world-wide patrimony by UNESCO, and other civil associations.

STATE SCOPE

GOVERNMENT PLAN 2000-2006

To improve quality of life and development for all

General mission 4. - To increase the availability, coverage and quality of the housing and basic services of infrastructure particularly referring to the water.



La ladera del cerro de la Moctezuma que ciñe a la ciudad y la rodea por la parte del Sur o Mediodía.



Education during and for all life

General mission 2: To obtain greater participation of the society in processes of creation, preservation, diffusion and appropriation of the cultural property.

Particular Objective 2.1. Contribute to the safeguard of the cultural patrimony of the entity.

Strategic subjects for Guanajuato 2025

Participative society, democratic, plural, equitable and co-responsible in the development for the state.

Health services with quality and warmth for all the population.

Integral, competitive education in all levels, accessible to all and relevant for the development of the state.

Infrastructure and first class services for the population.

Sustainable environment based on the rescue and efficient and rational advantage of the natural resources.

Strategic Lines

Line II. Conservation, Restoration and Handling Of the Natural Resources

It responds mainly to a process of deterioration of the natural resources that puts the operation of development strategies at risk: rational advantage of resources, activities of alternative tourism, etc.

Line VI. Social participation for the improvement of the communitarian infrastructure and the reinforcing of the culture

It combines then the strategy to fortify the cultural identity, the communitarian participation and the improvement of the services. These three aspects are part of the problematic of the region due to the disarticulation of the communities caused by the migratory phenomenon.

The line looks for a financing system that not only helps the operation of the projects, but that assures the pursuit and the evaluation, as well as the implementation of more integral long term projects.

MUNICIPAL SCOPE.

DIRECTOR PLAN OF URBAN DEVELOPMENT OF THE POPULATION CENTER OF SAN MIGUEL DE ALLENDE, GUANAJUATO 1993

The urban center is proposing the realization of the Partial Conservation Plan of the Historical Center of San Miguel de Allende, (PPCCH-SMA); where a series of actions and objectives are established to rehabilitate and to conserve the urban plan, the architectonic patrimony, the public services, the equipment and the housing. It also plans to implement actions that improve the quality of services, urban transport and to regulate the use of the permissible ground in the historical center.

The general strategy of the structure of balanced zones, to obtain the identification of specific areas that compensate and decentralize the load that sustains the historical center.

Zone: Historical Center

The declared monuments zone has undergone alterations and deteriorations that require an urgent integral intervention, by means of a rehabilitation plan of the historical center in the lines of:

- Pavements
- Liberation of public spaces
- Urban Plan
- Public Services (Water, Electricity, Telephones, etc.)
- Urban transport and roads
- Parking
- Regulation of ground use
- Restoration and conservation of historical, civil and religious buildings.

It is indispensable that the protection, conservation and restoration of the excellent architectonic urban expressions are considered. They constitute the artistic and cultural patrimony of which we are responsible deposit takers.

MUNICIPAL PLAN OF DEVELOPMENT 2025 (in approval proceeding)

Objective

Physical Media and Natural Resources

To obtain the sustainable development making a rational use of the natural resources in the development of the economic activities, to conserve, to recover and to protect the atmosphere (use of the ground and water)

Population and Economic Activities

To offer Allende as a tourist center of national and international quality.
 To impel the employment generation to create occupation and income alternatives
 To strengthen the economic planning of the municipality so that its development according to the needs, cultural vocation and tourist expectations of San Miguel de Allende are considered.

Urban infrastructure and Public Services

To promote that the municipality of Allende has the infrastructure and the basic services
 To increase the coverage, efficiency and quality
 To generate a culture of elaboration of studies and executive infrastructure projects
 To have a whole highway and roads system in the detonating network of the regional economic development of the municipality.
 To create the suitable physical training conditions for an optimal economic development with based on a territorial ordering plan.

Social Development and Ecology

To obtain a balanced, equitable development, that stimulates the participation of the population, to improve the conditions of life of all the inhabitants of the municipality of Allende, in the matter of health, social attendance and house in harmony with the environment.

Education

To elevate the quality of the education and to lower the laps in the matter, to fortify the complementary activities such as sport and to support the cultural manifestations decidedly to fortify our identity.
 To provide the incorporation of the sectors of the society to the processes of creation, preservation, diffusion and appropriation of the cultural properties.

Organization and Municipal Administration

To fortify the social participation, committed with the development of the municipality and its communities.
 To obtain a public administration coordinated in the three orders and powers of government.
 To guarantee the institutional development in the dependencies and organizations of the municipal public administration.

Legal Aspect

To count on an updated legal frame that regulates the performance of the governed authorities and, guaranteeing to the society of Allende the application of the law.

To foment a civic, legal culture, with human value and the citizen participation to obtain and to maintain social peace.

Fiscal and Budgetary Aspects

To guarantee the transparency and optimization of the resources and the actions of the municipal government.

NORMS AND DISPOSITIONS OF OTHER SECTORS THAT INFLUENCE THE TERRITORIAL ORDERING

The norms and criteria are oriented to reduce risks and have avoiding problems that endanger the life and property of the inhabitants of the zone and to avoid circumstances that imply a high social cost.

Governing objective 5: To create conditions of sustainable development

The growth with quality is only possible if the necessary interaction of the economic and social scopes with the natural environment and resources is considered responsibly. The creation of the conditions for a sustainable development corresponds to the State that assures the quality of the means and the availability of the natural resources in the long term, on the base of a solid culture in favor of the environment.

The strategies:

- To promote the sustainable use of the natural resources, especially the efficiency in the water and the energy use.
- To promote an integral and decentralized environmental management.
- To fortify the scientific research and the technological innovation to support the sustainable development of the country as the adoption of productive processes and clean technologies.
- To promote processes of education, qualification, communication and fortification of the citizen participation related to the protection of the environment and the sustainable advantage of the natural resources.
- To improve the environmental performance of the Public Federal Administration.
- To continue the design and the implementation of the national strategy for the sustainable development.
- To advance in the mitigation of the gas discharges of greenhouse effect.

PROPERTY MANAGEMENT PLAN

San Miguel de Allende, as other cities in this country, is part of a rich cultural inheritance, in such a way that the city itself is a cultural product that represents the morphological and architectural time frame of the social groups that live in this city today. These groups develop a new culture based on customs and traditions of the cultural, local and regional history. In addition to the new generations and the immigrants that have settled in San Miguel, bring new proposals in the cultural ambient that the city offers to its inhabitants and visitors these days.

Traditional Practices: San Miguel enjoys a series of civil and religious festivities, that take place in the main colonial chapels of the novo Hispanic age, that correspond to the Municipality of Allende of which we can mention the following:

- The community of San Miguelito develops the San Miguel Arcangel party between October 10th and 15th.
- The community of Montecito de Nieto y Rancho Nuevo de la Banda celebrates the Señor de Santiaguito the 25th of July.
- The San Isidro de Bandita community celebrates San Isidro Labrador.
- The community of Oaxaca worships San Mateo on September 21st.



Within the city the following festivities are celebrated:

- The Señor de la Conquista, March 1st
- San Juan de Dios, March 8th
- The arrival of el Señor de la Columna to the temple of San Juan de Dios
- The relocation of the image of the Señor de la Columna to Atotonilco, April 3d
- San Antonio de Papua June 13th
- Del Sagrado Corazón de Jesús, annexed to the railroad station
- The Virgen del Carmen, July 22nd
- La Virgen de Loreto in the Santa Casa del Templo del Oratorio, September 8th
- San Miguel Arcángel patron saint of the city September 28th
- Todos los Santos (alfeñique candy sold) and that of the faithful deceased November 1st and 2nd.
- Santa Cecilia and the Day of the Musicians, November 22nd
- La immaculate Concepción (Templo de las Monjas) December 8th

Traditional civilian festivities:

The parade of the Insane on the principal avenues of the city, June 16th

Homage to personalities such as Miguel de Allende and Ignacio Ramírez "El Nigromante" in the month of June.

Independence Day an important date for the city, parade and fireworks September 15th and 16th

The festivities today: Linked to traditional bullfighting, on September 21st the town frees bulls into the streets Pamplona style. It is important to express the importance the bullfight ring has had in the city of San Miguel from a social, public and commercial point of view. Not every city in the country has bullrings, making an emphasis on the importance of this tradition.

Music plays an important role in San Miguel that is why the inhabitants organize a "Chamber Music Festival" in the summer, and the "National Jazz Festival" in autumn.

Craftwork, very present in the Mexican culture, also forming part of the actual practice, that is why in the month of November the National Cotton and Brass Fair takes place.

Mexico possesses a rich culinary heritage that has lead to be considered part of the Intangible Heritage to Humanity, there are a vast variety of regional and local dishes, San Miguel and the northern planes are not an exception, joining the modern international cuisine that the city has to offer.

Within the tourist activity, the restaurant industry is outstanding, certainly from a commercial point of view, but it also requires an architectural backdrop in accordance to the set, hence the restaurants are supported by the architecture, and this commercial practice helps maintain the patrimonial space in a dignified manner.

In terms of music, something like the cuisine happens. There is also a national traditional music that diversifies through mass communication. There is also jazz music that

has been introduced by the American immigrants that live in San Miguel who have spread this music played in cafes, restaurants and bars of the city. This is how the annual festival has taken place.

The preservation of the historical center of San Miguel de Allende is developing its cultural activity, not only in the city itself but also in close areas where a wide diversity and potentiality that supports the cultural tourism exist as long as it is not a source of economic speculation that may damage the built cultural heritage.

In terms of archaeological wealth, these areas can be mentioned:

- The Cañada de la Virgen
- The cave paintings of Juan Xido,
- Paleontology zone close to the Galvanes

In reference to other unquestionable richness in the esthetic and religious symbolology genre, we cannot avoid mentioning Atotonilco, 30 km away from San Miguel; we would not be able to understand the heritage of the city without this Sanctuary.

The economic function. It would be idyllic not to think about these matters to maintain the cultural heritage alive and dynamic. We believe that the capability for restructuring economic functions has allowed the inhabitants of San Miguel to keep the city alive in the Bajío and its relation with the country and abroad, especially with the United States.

When the partial plan was made in the historical center, the registered land use in 2003 showed a predominance of commercial lots on the main avenues. Also the cultural activity gives a special character to the tourism sector providing important revenue to the city of San Miguel.

OBJECTIVES

One of the objectives for the conservation of the historical center in San Miguel de Allende is to consider it alive. The primary preoccupation is to recuperate the urban space as a resident area that can be compatible with services and commercial use, regulated with important architectural urban views, where inhabitants can regroup and enjoy their traditions and history in a recreational manner confirming their identity and plurality.

The goals for the conservation of the site, are thereby outlined by the Municipal Government:

- Sustainable urban development
- Ordered and balanced urban growth
- Having a physical operative structure that allows a sustainable economic development.
- Regulation of urban grounds
- Reserving available space for infrastructure.
- An integrated and regulated road system for the urban development.
- An efficient transportation system.



- Basic, high-quality and efficient infrastructure services.
- Rehabilitation and improvement of housing programs according to the populations' budget.
- Providing infrastructure according to the levels of integration in the service nucleus.
- Taking advantage of the conservation of the Natural and Cultural Heritage as an alternative for development in tourism.
- Improvement of the urban image, and a high level of conservation, emphasizing on the city's nature in regards to the life style of its inhabitants.



Image Objectives

To increase and benefit from the infrastructure funds:

- Obtain infrastructure elements with distribution that allows order in the urban structure
- Concentrate the service and commercial infrastructure towards new areas.

To benefit from the regulation and the incentive of infrastructure works:

- Have a satisfactory infrastructure that allows the adequate development of the Historical Center.

To benefit from Conservation and Improvement of the historical city Heritage:

Preserve, recuperate and reinforce the cultural identity, spread the values, customs and traditions from the residents of the Historical Center.

Obtain social and economic development within the Historical center benefiting from the tourism in the Monumental areas.

To regulate, induce and orient the preservation of the Historical center:

- Obtain order and equilibrium in the territorial structure of the Historical center by recuperating the residential area.
- Control over the land use that will favor the preservation of the heritage, the intense use, and the division or fusion of land.

GENERAL STRATEGY

The protection of the Cultural Heritage is a priority that requires the participation of society and assigned authorities to promote the rescue and protection of the cultural values while demanding investigation, registration, categorization, preservation, conservation, restoration, rescue and recuperation benefits. A unity in criteria and actions is required.

It is also necessary to update the legislation on the matter, due to the accelerated dynamic in social development, and the constant renovation of norms and regulations in competitive parallels such as the human settlements, urban development and ecology.





H. AYUNTAMIENTO
SAN MIGUEL DE ALLENDE

USO ACTUAL

BASE
E-7

SIMBOLOGÍA TEMÁTICA

- PRIMEROS ASENTAMIENTOS
- ADMINISTRACIÓN
 - ALCANTARILLADO TEMPORAL
 - CENTROS EDUCATIVOS Y CULTURALES
 - CENTROS DE CULTO Y REPOSICIÓN
 - COMERCIAL
 - INDUSTRIAL
 - MONUMENTO Y FUERTE
 - DIVISIONES DE ORGANIZACIÓN DE PUERTOS Y ENTRE TENIMIENTO
 - BAÑO
 - SERVICIOS GENERALES
 - SERVICIOS URBANOS

DATOS GENERALES

- LÍMITE DE ÁREAS
- CURVA DE NIVEL
- PRECIO

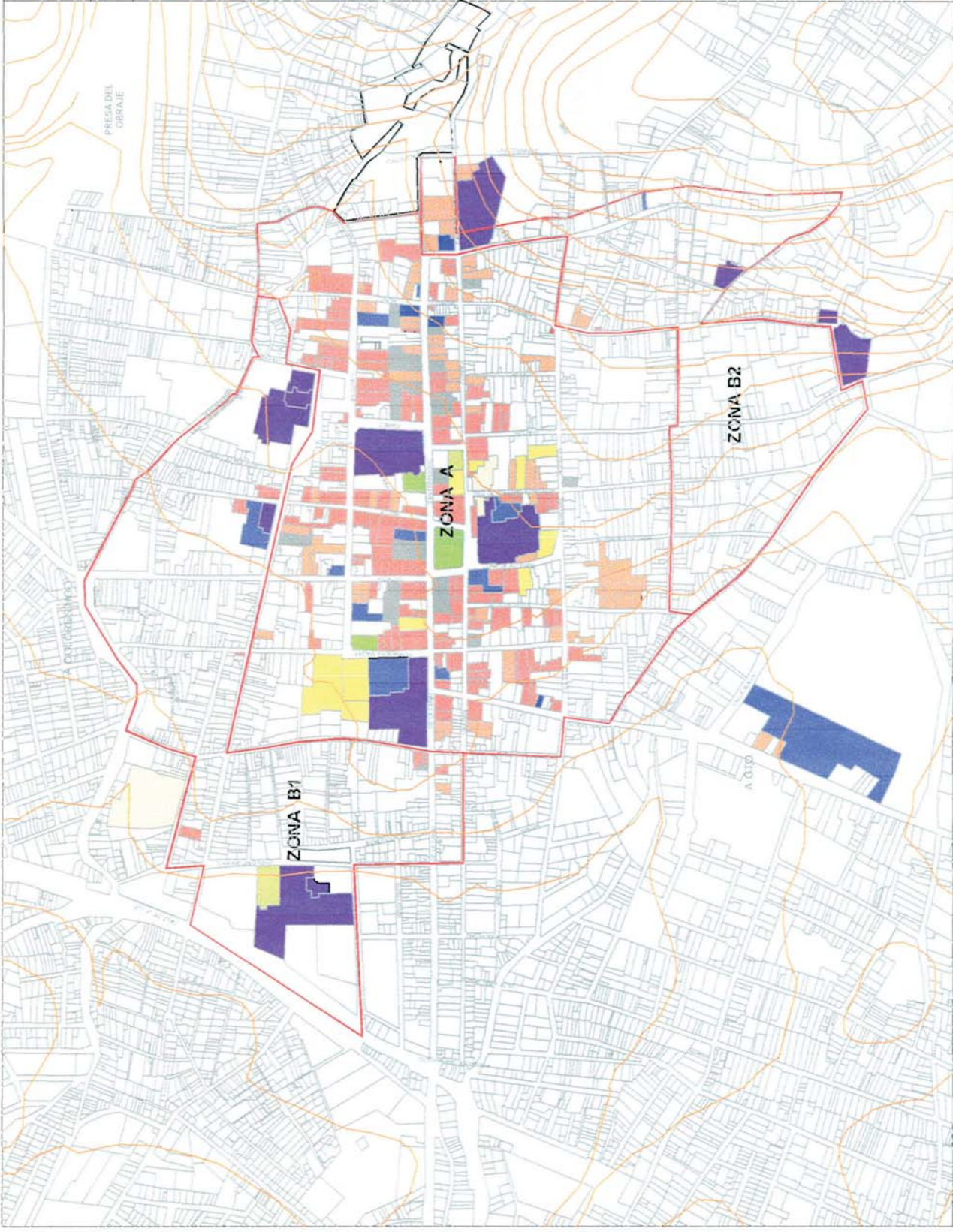
LOCALIZACIÓN



FECHA:
27 DE JULIO 2006

ESCALA:

ESCALA GRÁFICA



SOURCES AND LEVELS OF FINANCE

A federal budget item supplies the sources and levels of financing to carry out the works and projects for the restoration and conservation, like the program for Magical Towns, that has been in practice since 2003, with an optimized resource increase, obtaining 30 million pesos in 2006.

The FOREMOBA (Regional Fund for the Improvement of Artistic Property) has a program headed by the Administration of Monument and Sites of the CNCA, that destined 190 thousand pesos in 2004. This same year we obtained the conservation award amounting to 150 thousand pesos.

For 2005 the Secretary of Social Development (SEDESOL) destined 3 million 200 thousand pesos in restoration through the Habitat program.

The World Monument Fund (WMF) has implemented the program "Adopt a Monument" destined to the conservation of the Santuario Jesus Nazareno in Atotonilco.

The municipality is provided funds from the general budget of the State of Guanajuato, and is yearly destined, in part, to urban image improvement.





"Las voces de la conquista", Delvelación de la estatua de Fray Juan de San Miguel en las fiestas del IV centenario de la fundación del pueblo de indios de San Miguel de los Chichimecas.

Based on the program and actions presented in the Plan de Desarrollo Urbano-Turístico (Urban and Tourist Development Plan) the immediate strategies to implement in short (2003–2005) medium (2006–2008) and long (2013–2025) terms, contain the following plan:

The denomination of the Program, which is, grouped in a general manner, based on the strategy plan.

The description of works and actions, which are presented in an itemized manner, indicate in the clearest form possible, its location and denomination which complement with the strategy documents and the plans.

The priorities are divided in three categories.

- A. Works or actions whose execution is crucial to support the proposed tourism model
- B. Works or actions whose executions are relevant to support the proposed tourism model
- C. Works and actions whose executions are not significant to support the proposed tourism model



The payment schedules for short, medium and long terms whatever the case may be. These amounts include public and private funds.

The direct responsible for its execution, indicating if the Federal and State Government of the State of Guanajuato or the City Council and private initiative such as the coordination needs with the public, social and private sectors.

The different sources of financing, both public and private, for the action programs development of that also include the concession.

Observations depending on the specific work needs.

We have the following general results based on the program.

The proposed actions for different terms (2003-2025) tally up a total investment of 2,079 million pesos, of which 429.9 million pesos (20.67%) are public funding, while the rest are private.

In the following framework, we observe that the 60.41% of the total funding needed, are related to tourism (1,256.2 million pesos) of which 6.89% are public and the rest are private. 351.5 million pesos are destined to land use from which 17.43% are public funds. The investment for transportation and roads and highways amount to 213.5 million pesos, of which 35.58% are public funds.

Chart 1. Investment distribution program

No.	PROGRAM	TOTAL INVESTMENT	
I	Tourism	\$1,256,166,000.00	60.41%
II	Urban Image	\$123,099,650.00	5.92%
III	Roads and Transportation	\$213,522,000.00	10.27%
IV	Land use	\$351,450,000.00	16.90%
V	Infrastructure and equipment	\$15,085,000.00	0.73%
VI	Environmental clean-up	\$119,972,000.00	5.77%
	TOTAL	\$2,079,294,650.00	100.00%

The actions for urban image amount to 123.1 million pesos (84.9% public funds). The sanitation action requires 119.9 million pesos of which 72.08% are public funds. The total investment destined to infrastructure is public, amounting to 15.1 million pesos.

Chart 2. Distribution of total investment by program and by source.

No.	PROGRAM	PUBLIC INVESTMENT		PRIVATE INVESTMENT	
		Amount	Percentage	Amount	Percentage
I	Tourism	\$86,565,000.00	6.89%	\$1,169,601,000.00	93.11%
II	Urban image	\$104,514,850.01	84.90%	\$18,584,799.99	15.10%
III	Roads and Transportation	\$75,975,333.00	35.58%	\$137,546,667.00	64.42%
IV	Land use	\$61,250,000.00	17.43%	\$290,200,000.00	82.57%
V	Infrastructure and equipment	\$15,085,000.00	100.00%	\$0.00	0.00%
VI	Environmental clean-up	\$86,472,000.00	72.08%	\$33,500,000.00	27.92%
	TOTAL	\$429,862,183.01	20.67%	\$1,649,432,466.99	79.33%

For the funding request, the amounts and proposals will depend on the budget availability, the coordination agreements among the three government orders, as well as the participation that the Banca de Desarrollo (Development Bank) can obtain from the private investors.

The investment sources in each of the works and or actions are presented with financing alternatives that depend on the following aspects, such as the possible profitability of the action, the possibility to gain access to the development bank, and the nature of the action whether it is public or private.



The financial and economic conditions of the Ayuntamiento de Allende (Allende city council) allows us to be subject to credit in international institutions such as the World Bank and the Inter-American Development Bank specially for the cost and necessary time that implicates more than three years. We must consider that the amounts are feasible to finance with public foundation, private investment as well as the support of the national development bank.

The Public investment that the municipality of Allende counts on, receives funding from Chapter 33d, generally designated as "transferences", which was created in 1995. These funds are assigned in a direct manner to municipal and state governments, and in the case of federal entities, for education, health and development of basic local infrastructure. The resources obtained for 2003 amount to 79 million pesos of which 45 million are destined to the Social Infrastructure Fund.

Adding to this, we have to consider the funds that the City obtains from own taxation, such as property tax, about 30% of the total municipal income. From this available budget 50% is financial cost, this without considering the income from Drinking Water, Sewage and Sanitation Systems from the Allende Municipality.

Based on the resource availability, it is feasible to obtain a participation of 25% for the achievement of the works proposed by the City Council from the corresponding public funds budget.

In 2002 the Government of the State of Guanajuato obtained 17 thousand million pesos income, mostly from federal contributions, although we must consider that the majority is used as cash flow, leaving 30% for investment. The budgetary availability allows us to consider that the state can participate with 30% of the necessary funds for the achievement of the actions proposed.

Our plan is for the Federal Government to contribute with 45% of the funds necessary to develop the proposal.





One of the principal financing sources for this plan, is the Banco Nacional de Obras y Servicios (National Works and Service Bank) S.N.C, being that it is an attainable source of funding for the City council, who already manages lines and programs in accord to the solutions suggested.

BANOBRAS finances the renovation of cities with an historical heritage or that are traditionally or customarily representative for the people, that present urban problems such as traffic, pedestrian congestion, signalization, land use, insufficient infrastructure and general deterioration. This program is of fundamental importance to finance signalization, and the improvement of the Historical Monument Zone as well as supporting the conditioning of streams and avenues.

Preferential financing for:

- Urban image studies and projects
- Urban fixtures and signalization
- Infrastructure
- Construction of open spaces

Subject to credit:

- Public sector
- State, Federal and Distrito Federal (Mexico City) Governments
- National state and municipal entities
- Private and social sectors
- Trust funds, orders, affiliations and patronage with public participation, among others.

Also, financing the construction, enlargement, rehabilitation and equipment of the systems and works for drinking water, sewerage and sanitation, as well as the institutional strengthening of the entities responsible for the operation and administration, across actions of consolidation that allow the improvement of services and raising its efficiency.

This is one of the most relevant Programs of BANOBRAS, being that it includes a large majority of works and actions that need to be financed from public resources, representing an opportunity to establish a line of credit for emergent actions that include aspects of urban image like roads and highways, transportation, infrastructure, environmental sanitation focusing on hydrologic issues, and actions directed to the constitution of territorial reservations.

On the subject of the improvement of urban image, it's intended to finance the rehabilitation and the improvement of the city's centers and representative areas for the population, that present problems such as visual congestion, land use, insufficient infrastructure and general deterioration.

As before mentioned, the Componente Pueblos Mágicos, (Magic Towns Component) aims to support the local authorities in the execution of actions, by impelling small tourist developments, making them attractive and profitable. BANOBRAS has created this component to promote the social participation of social and private sectors, in the consolidation activities for improvement of beaches, urban centers and representative areas for the population, colonial and cultural cities, ecotourism and archaeological areas; financing the elaboration of studies and projects, land acquisition, infrastructure, buildings, open spaces, as well as the institutional strengthening of public entities linked with the tourist development.

BANOBRAS and CONACULTA (National Foundation for the Culture and Arts) closed an agreement to coordinate the actions to promote and impel federative entities, the investment of infrastructure, equipment of property and cultural services which allow artistic stimulation and creation, as well as the protection, preservation and transmission of the countries' cultural heritage. Through this component BANOBRAS finances the elaboration of studies and projects, acquisition of land, infrastructure, buildings, and others.

Most of the investment proposals correspond to the private sector; nevertheless, it is recommended that joint investment schemes exist in which the public sector takes part with the intention of having control over the actions.

Among the options, it is important to impel the application of concessions, particularly on the matter of transportation, water treatment and the use of real estate with tourist potential, in order to promote the resources.

A viable option considered is the formation of polygons of performance in which the owners of real estate contribute as part of an investment, then rewarded with part of the benefits derived by the execution of the project.

BANCOMEXT (The National Bank of Exterior Commerce) is considered to be a viable alternative of financing, particularly for its focused support towards companies. It is important to emphasize that for the year 2003 it is calculated that this development bank will grant credits for 90 billion pesos, of around which 10 % will be for companies related to tourist activities.

This financing to support the constitution of tourist service companies will be particularly important.

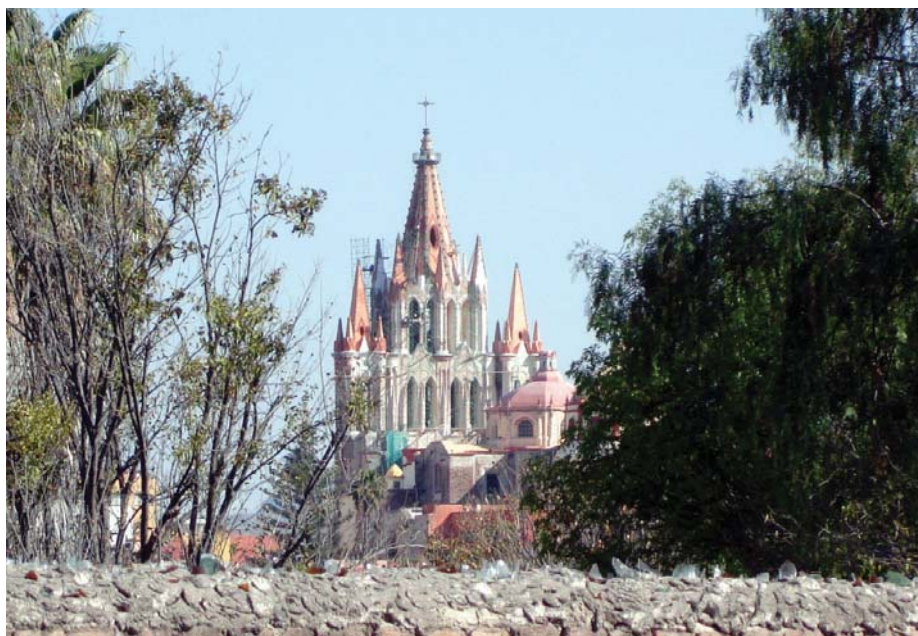
BANCOMEXT considers the Colonial Centers in San Miguel of Allende as one of the more important niches of investment for the country, principally because it is provided with ex-haciendas and convents rich in Mexican culture. On the other hand one of the tourism branches on which the sector bets on is: adventure and ecological tourism, taking advantage that this is the international year of ecotourism.

This institution supports foreign investment in Mexican companies under three general mechanisms:

To take part in any proportion in social capital of companies.

To invest in Mexico through the constitution of Mexican companies and in companies subject to specific regulation.

Acquiring special actions of companies or instruments expressed by fiduciary Institutions.



Resource and Finance Levels Chart

RESOURCE FINANCING SOURCE PLANS	YEAR						TOTAL (\$ PESOS)	
	2000	2001	2002	2003	2004	2005		2006
FOREMOBA								
HERITAGE CONSERVATION								
STATE CULTURE INSTITUTE		1,283,000.00	400,000.00		849,218.85	1,966,003.14	675,000.00	5,173,221.99
HERITAGE CONSERVATION		1,283,000.00	400,000.00		549,218.85	1,966,003.14	640,000.00	4,838,221.99
CULTURAL HERITAGE CONSERVATION PRIZE IN THE STATE OF GUANAJUATO					150,000.00		35,000.00	185,000.00
SUSTAINABLE USE					150,000.00			150,000.00
BRANCH XXXIII	4,511,172.12	8,089,657.27	8,457,592.20	1,225,693.68	6,574,807.35	8,698,110.83	7,536,350.97	45,093,384.42
HERITAGE CONSERVATION	300,000.00	15,629.15	248,607.40	124,819.65	259,184.45	793,040.04	3,091,248.92	4,832,529.61
URBAN IMAGE	270,000.00		681,313.79	199,999.48	2,623,704.30	1,375,387.12	151,615.85	5,302,020.54
INFRASTRUCTURE	3,941,172.12	7,774,642.44	7,527,671.01	553,842.45	1,774,295.18	6,279,683.69	2,775,792.51	30,627,099.40
PHYSICAL ENVIRONMENT AND NATURAL RESOURCES		299,385.68		347,032.10	1,917,623.42	249,999.98	1,517,693.69	4,331,734.87
MINISTRY OF PUBLIC WORKS	1,799,750.90	87,638.44	674,704.16		221,290.94	51,870,314.18	132,353,723.82	187,007,422.44
HERITAGE CONSERVATION		87,638.44	674,704.16		221,290.94		150,000.00	1,133,633.54
URBAN EQUIPMENT						51,870,314.18	63,654,381.82	115,524,696.00
INFRASTRUCTURE	1,799,750.90						68,549,342.00	70,349,092.90
MINISTRY OF TOURISM			462,719.74	10,168,716.01	11,000,000.00	21,502,500.00	40,485,167.15	83,619,102.90
HERITAGE CONSERVATION				1,213,716.01	1,000,000.00	1,600,000.00	4,050,000.00	7,863,716.01
URBAN IMAGE			462,719.74					462,719.74
INFRASTRUCTURE							14,535,167.15	14,535,167.15
PHYSICAL ENVIRONMENT AND NATURAL RESOURCES								
MAGIC TOWNS				8,955,000.00	10,000,000.00	19,902,500.00	21,900,000.00	60,757,500.00

RESOURCE FINANCING SOURCE PLANS	YEAR							TOTAL (\$ PESOS)
	2000	2001	2002	2003	2004	2005	2006	
MUNICIPALITY-SAPASMA-STATE				1,313,864.29	3,142,190.87			4,456,055.16
PHYSICAL ENVIRONMENT AND NATURAL RESOURCES				1,313,864.29	3,142,190.87			4,456,055.16
STATE WATER COMMISSION OF GUANAJUATO	26,614.46	1,207,318.59	1,576,963.55	3,306,959.99	20,752,812.52	4,167,523.23	7,477,932.00	38,516,124.34
INFRASTRUCTURE		1,054,985.23	1,576,963.55	2,224,837.50	2,947,124.13	4,167,523.23	6,494,567.84	18,466,001.48
PHYSICAL ENVIRONMENT AND NATURAL RESOURCES	26,614.46	152,333.36		1,082,122.49	17,805,688.39		983,364.16	20,050,122.86
TOURISM COORDINATION			1,500,000.00	450,000.00	16,850,000.00			18,800,000.00
SUSTAINABLE USE			1,500,000.00	450,000.00	16,850,000.00			18,800,000.00
ECOLOGY INSTITUTE OF THE STATE OF GUANAJUATO			53,333.33			770,000.00	1,192,524.00	2,015,857.33
PHYSICAL ENVIRONMENT AND NATURAL RESOURCES			53,333.33			770,000.00	1,192,524.00	2,015,857.33
MINISTRY OF SUSTAINABLE ECONOMIC DEVELOPMENT							10,400,000.00	10,400,000.00
MAGIC TOWNS							9,900,000.00	9,900,000.00
SUSTAINABLE USE							500,000.00	500,000.00
MINISTRY OF PUBLIC WORKS		305,653.67	674,704.17	45,154.75				1,025,512.59
HERITAGE CONSERVATION		302,009.90	674,704.17					976,714.07
INFRASTRUCTURE		3,643.77		45,154.75				48,798.52
INSTITUTE OF PUBLIC HEALTH OF THE STATE OF GUANAJUATO						23,000,000.00	50,300,000.00	73,300,000.00
URBAN EQUIPMENT						23,000,000.00	50,300,000.00	73,300,000.00
MINISTRY OF SOCIAL AND HUMAN DEVELOPMENT								
HUMAN DEVELOPMENT								
NATIONAL INSTITUTE OF ANTHROPOLOGY AND HISTORY				208,105.00	290,420.77			498,525.77
HERITAGE CONSERVATION				208,105.00	290,420.77			498,525.77
TOTAL (\$ PESOS)	6,337,537.48	10,973,267.97	13,800,017.15	16,718,493.72	59,680,741.30	111,974,451.38	250,420,697.94	469,905,206.94

Summary Chart

PLAN NAME	Count of WORKS AND/OR ACTIONS
CONSERVATION OF THE HERITAGE	70
MUNICIPAL LIBRARY	2
CHAPEL DE LOS 7 DOLORES, PIEDRAS CHINAS ST.	1
CALVARIO CHAPEL	1
CATALOGATION	1
CULTURAL CENTER NIGROMANTE (BELLAS ARTES)	1
DOMINICAN CONVENT	2
FOUNTAINGOLPE DE VISTA	1
FOUNTAINS	1
HISTORICAL CENTER FOUNTAINS	1
HANDCRAFTS MARKET LUCAS BALDERAS	1
SAN JUAN DE DIOS MARKET	6
IGNACIO RAMÍREZ MARKET, DOWNTOWN	2
MUSEO DEL AYUNTAMIENTO (EX-CARCEL MUNICIPAL)	1
PARISH OF SAN MIGUEL ARCANGEL	9
ALLENDE AND GUADALUPE PORCH	1
HOLY HOUSE OF LORETO	1
SANCTUARY OF ATOTONILCO	3
ANGELA PERALTA THEATER	4
PURÍSIMA CONCEPCIÓN TEMPLE	12
TEMPLE OF THE SANTA ESCUELA	1
SAN FRANCISCO TEMPLE	4
TEMPLE OF SAN JUAN DE DIOS, SAN JUAN DE DIOS NEIGHBORHOOD, DOWNTOWN	1
TEMPLE OF SANTA ANA	2
ORATORIO TEMPLE	1
RELOX TOWER	2
ARTISTIC HERITAGE OF THE CITY	3
CONSERVATION, RESTORATION AND MAINTENANCE OF CIVIL WORKS WITH ARCHITECTONIC, HISTORIC AND ARTISTIC VALUE	2
EXECUTIVE PROYECTS FOR THE DEVELOPMENT OF WORKS IN THE EDUCATIONAL AND SOCIAL SECTOR	1
HISTORICAL MUSEUM OF SAN MIGUEL DE ALLENDE	2

PROGRAMA NOMBRE	Cuenta de OBRAS Y /O ACCIONES
URBAN IMAGE	58
ENTRANCES TO THE CITY	2
CIVIL ARCHITECTURE	1
RELIGIOUS ARCHITECTURE	1
BELLAS ARTES	1
STREET ANCHA DE SAN ANTONIO	1
STREET INSURGENTES	1
CALLEJON DEL PUEBLITO	1
STREETS IN THE HISTORIC CENTER	1
ROAD OF LA ESTACIÓN	5
HOUSE OF THE CONSPIRATORS	1
CULTURAL CENTER IGNACIO RAMIREZ (BELLAS ARTES)	1
HISTORICAL CENTER	5
HISOTIRCAL CENTER AND ENTRANCES TO THE CITY	1
URBAN CENTER	2
CUADRANTE CORNER WITH CUNA DE ALLENDE	1
MUNICIPAL DIF SAN ANTONIO ABAD CORNER WITH INSURGENTES	1
TRAFFIC CIRCLE OF THE HEROES	1
TRAFFIC CIRCLE EL PIPILA	1
STREET FURNITURE AND FIXTURES	5
NORTH OF THE MAIN SQUARE	1
PARISH OF SAN MIGUEL ARCANGEL	1
CANTINFLAS SQUARE	1
ACCESS SQUARE TO THE BARRIO DE LA PALMITA	1
PALMAR SQUARE	1
DIEZ DE SOLLANO SQUARE	1
SAN ANTONIO SQUARE, SAN FELIPE NERI SQUARE, INSURGENTES SQUARE, CIVIC SQUARE	1
ANGELA PERALTA THEATER SQUARE	1
ZARAGOZA SQUARE	1
SAN FELIPE SMALL SQUARE	1
PRIVADA A LA ESTACION	1
MONJAS BRIDGE	1
RINCOADA DE JUAREZ	1
SALIDA A QUERETARO	1
SAN FRANCISCO EAST AND WEST	1
ANGELA PERALTA THEATER	1
ERMITA TEMPLE	1
PURÍSIMA CONCEPCIÓN TEMPLE	1
SALUD TEMPLE	1
SAN FELIPE NERI (ORATORIO) TEMPLE	1
SAN FRANCISCO TEMPLE	2
MONUMENT ZONE	3

PROGRAMA NOMBRE	Cuenta de OBRAS Y /O ACCIONES
INFRASTRUCTURE	63
C. CANCIÓN INDIA, COL. AURORA	1
APARICIO STREET	1
PIEDRAS CHINAS STREET	2
SAN GABRIEL STREET, BARRIO DEL OBRAJE	1
CALLEJON DE LANDIN, BARRIO DEL TECOLOTE	1
STREETS IN THE HISTORIC CENTER	13
LA AURORA ROAD	2
LA ESTACIÓN ROAD AND LIBRAMIENTO EL TEXANO	1
ROAD SAN MIGUEL DE ALLENDE-CELAYA Y LIBRAMIENTO DOLORES HIDALGO-QUERÉTARO	2
HISTORICAL CENTER	1
"EL CARDO" PARKING LOT	1
INFRASTRUCTURE	3
BELTWAY CELAYA-DOLORES	1
BELTWAY CELAYA-QUERETARO, ROAD LA ESTACIÓN-DOLORES HIDALGO PRIVADA A LA ESTACION	2
LA AURORA BRIDGE	1
EXIT TO CELAYA	3
EXIT TO DOLORES HIDALGO- SOCIAL SECURITY, BELTWAY AND COMPLETION OF THE WEST BELTWAY	1
URBAN STREETS	5
ACCESS ROADS	2
DRINKING WATER	10
RESIDUAL WATER	4
CONSTRUCTION OF HIGHWAYS AND CITY ACCESS	2
MODERNIZATION OF ROADS AND HIGHWAYS	1
PROGRAM OF GREAT HYDRAULIC INFRASTRUCTURE WORKS	1
PHYSICAL ENVIRONMENT AND NATURAL RESOURCES	27
LAS CACHINCHES STREAM	2
ATASCADERO STREAM	5
ATASCADERO-CERRADA DE GUADALUPE SEWER	1
ORIGEL-ARENAL SEWER	1
BENITO JUAREZ PARK	7
WATER TREATMENT PLANT	4

PROGRAMA NOMBRE	Cuenta de OBRAS Y/O ACCIONES
INTEGRAL HANDLING OF URBAN SOLID RESIDUES AND OF SPECIAL TREATMENT	2
IMPROVEMET OF THE AIR QUALITY	3
DRINKING WATER AND SANITATION	2
CULTURAL HERITAGE CONSERVATION PRIZE IN THE STATE OF GUANAJUATO	3
CHAPELS OF THE URBAN CENTER	1
ZARAGOZA SQUARE	1
SANTA ESCUELA	1
total 2004	
MAGIC TOWNS	8
several 2003	1
several 2004	2
several 2005	1
several 2006	1
MAGIC TOWNS	3
URBAN EQUIPMENT	15
GENERAL HOSPITAL OF SAN MIGUEL DE ALLENDE	15
SUSTAINABLE USE	7
PROMOTION AND DISSEMINATION OF THE TOURISTIC ATTRACTIONS OF THE STATE	2
TOURISTIC POSITIONING OF THE STATE OF GUANAJUATO AT NATIONAL AND INTERNATIONAL LEVEL	2
SUPPORT TO THE COMPETITIVITY OF THE TOURISTIC COMPANIES AND DESTINATIONS OF THE STATE OF GUANAJUATO	1
INTEGRATION OF MIXED FUNDS FOR THE PROMOTION	1
STATE CULTURAL INFRASTRUCTURE SUPPORT	1
DEVELOPMENT MANAGEMENT	1
SUPPORT PROGRAM FOR THE URBAN DEVELOPMENT AND MUNICIPAL CADASTER	1
Grand Total	252

SOURCES OF EXPERTISE AND TRAINING IN CONSERVATION AND MANAGEMENT TECHNIQUES

The sources for technical specialties, for the conservation and property management, have been created at the request of the federal government, by means of the National Institute of Anthropology and History, a non concentrated organ of the Consejo Nacional de la Cultura y las Artes (National Council for the Culture and the Arts), dependant on the Secretaria de Educacion Publica (Secretariat of Public Education), responsible for the anthropological, historical and archaeological investigation; competent in the conservation and restoration of cultural property, as well as the actions of diffusion, all this associated with the Cultural heritage of the Nation, in accordance with the competences granted by the Federal Law on Archaeological, Artistic and Historical Monuments and Sites.

INAH (National Institute of Anthropology and History) has more than 60 years of experience watching over the cataloguing and safeguarding of the cultural heritage. To be able to fulfill the faculties that the Federal Law grants it, this Institute has a wide scientific, technical and administrative structure distributed in nearly five hundred work centers throughout the country.



The labor of the INAH Center in Guanajuato, is targeted towards six areas of work: archaeological areas, investigation, diffusion, conservation, libraries and Regional Museum.

The Conservation Commission of Historical Monuments in this same center is the one that has direct incidence in the protection of monuments and sites and the Sanctuary in Atotonilco.

This commission is in charge of carrying out the precise examinations to prepare the reports of any intervention in the historical buildings, as well as granting the construction permits, jointly with the municipality.

In the case of the restoration of religious and civil buildings that have been affected, it is necessary to emphasize the coordination between the municipal dependencies, as work executants, and the INAH as consultants and supervisors.

The Historical Monuments Commission of the INAH Center is integrated by a group of specialists with a wide trajectory on the subject of restoration.

In an auxiliary manner, the areas of investigation and archaeological sites represent a support that develops actions of vital importance for the anthropological and archaeological knowledge of the Area.

The University of Guanajuato has the sources for the formation of conservation and management techniques, with the Master's and Doctorate Program in the Architecture Faculty, that also provides a Cultural Heritage Master's, already of big tradition in the country.

The formation of specialists on the subject of property and real estate restoration, speaks about the preoccupation that our country has for preserving and valuing the cultural heritage, whether it be immaterial or material, and that is why all the States of the Republic receive academic support from the specialists of the Universidad Nacional Autonoma de Mexico, that includes a Master's and Doctorate Program in Architecture, with a specialty on Restoration of Historical Monuments.

The Instituto Politecnico Nacional (National Polytechnic Institute) also joins the list specializing in Residents of Restoration Works of Historical Buildings, which essentially prepares the people at the head of works of this type, with the skills and procedures to intervene a building of these characteristics.

INAH is provided with education centers like the national schools of anthropology and history in Mexico City and Chihuahua, and also with an institution specializing in work restoration like the Escuela Nacional de Conservacion, Restauracion y Museografia (National School of Conservation, Restoration and Museography) "Manuel del Castillo Negrete", which offers a master's in museography and in restoration of monuments.

Within the programs and institutional workshops that occurred during August 2005, the international congress of New Views about the Authenticity and Integrity of the Patrimony of the Americas focused on epistemological highlights, parting from the Letter of Nara, to open discussion within the World Heritage Convention.

VISITORS FACILITIES AND STATISTICS



Cultural Subsystem

This subsystem, groups the buildings that provide access to the intellectual and aesthetic recreation. Therefore it is important for the development of the population in general, as well as the tourist activity and tradition of San Miguel de Allende.

In San Miguel de Allende the tourism is emphasized by the following elements of the cultural subsystem:

- Ángela Peralta Theater
- Cultural Center "El Nigromante" (also known as "Bellas Artes")
- Museo Histórico Casa Allende
- Instituto Allende
- Municipal Public Library
- Asociación Civil Public Library

"The Nigromante " Cultural Center stands out in the public scope, where events, courses, exhibitions and conferences are organized. This Center uses the Ángela Peralta Theater as an extension for teaching paper maché, regional dance, guitar, elder regional dance, madrigals choir, theater and mixed technique workshops with a total of 300 students.

In the private scope Instituto Allende, is an important and traditional space that is mainly dedicated to organize events, workshops and courses, mainly for foreign population and visitors, with minimum participation of local or national populace. According or the data derived from the survey it concludes that there is a necessity for a museum of historical, cultural and artistic content, that include temporary and permanent exhibitions and aspects of the Historical and archaeological Monuments of the city, as well as art work from local artists.

Subsystem Transports

This subsystem is important for the tourist activity since it grants accessibility to the population that visits San Miguel de Allende.

In relation to the aerial infrastructure, the town has an airport located east approximately 10 km away on the highway to Querétaro; the runway is 1.125 meters long and 50 meters wide, however, it is in disuse due to the lack of maintenance and its bad location.

Although San Miguel lacks an airport, it holds terrestrial links to the airport of Querétaro, which is located 70 kilometers (1 hour) away, in addition to the international airport of Silao (well-known Bajío airport), which is located 106 kilometers (1hour 30min) from the city.

The new international airport of Querétaro, will give greater accessibility to the city of San Miguel de Allende, is presently under construction.





We conclude that in the short to medium term, the city will not require of airport infrastructure, taking into account the connection advantages that the airport of Quarter grants, improving the possibilities for foreign tourism.

In relation to ground transport, the Bus Station is located west of the city, near the highway, with proper facilities for the population.

Although the equipment standards do not consider installing suburban stations or modal transference, the locality lacks this infrastructure evidenced by the traffic problems that occur, mainly in the Zone of Historical Monuments.

Recreational Subsystem

Various recreational public spaces exist, particularly the Plaza Cívica or main Garden, which is located in center of the city measuring 2.600 m².

It is necessary to mention The Plaza Cívica Ignacio Allende, which measures 1.230 m² and serves as a public space adjacent to the Templo de Nuestra Señora de La Salud and el ExColegio Sales.

In terms of important tourism with green areas, the Benito Juárez Park, considered the lungs of the city, possesses the largest concentration of trees in the city as well as a habitat of varied birds species. Its surface measures around 2,69 hectares.

In addition to the mentioned parks other gardens of smaller dimensions exist, most are located in the Zone of Historical Monuments.

The Botanical Garden is located In the North part of the city named El Charco del Ingenio, complements the public recreational spaces.

The locality lacks a space to carry out fairs and exhibitions, as well as conventions. Although the regulations consider that these types of spaces must exist in greater localities (100 thousand inhabitants), San Miguel de Allende has the potential and infrastructure for this type of events. At the moment three of the greater hotels of the city (Real de Mines, Taboada and Aristos) offer 1250 plazas for conventions, added to the smaller hotels with less plaza in capacity.

In terms of sports, the town has a Unidad Deportiva (Sport Unit) located in the exit to Celaya, that contain 4 soccer fields tennis court, basketball, volleyball, gymnasium and a recreational area for children. Next to these facilities is the Lienzo Charro Luis H. Ducoing.

There are 18 more soccer fields distributed throughout the city, 3 baseball fields, as well as several basketball courts.

There is also a Municipal Soccer Stadium that is located on La Conspiración Boulevard, as well as a baseball field located north of the Soccer field adjacent to the Ignacio Ramirez quarter
According to this information, San Miguel's sports infrastructure is fit and sufficient for tourism purposes.

Route Start

The Zone of Historical Monuments is not only constituted by the concentrated services and commerce of the area (main tourist attraction) but also by the representation of a historical-cultural heritage that is the image of the city. This area, in decree of the National Institute of Anthropology and History that dates from 1982 is legally legitimized according to the Law on Monuments and Archaeological, Artistic and Historical Zones of 1972, was declared Zone of Historical Monuments with a surface of 78 hectares, delimited the following way:

- North: It initiates in corner of San Antonio Abad y Órganos, extending towards Volanteros, following prolongation de la Calzada de la Luz until the street of Hidalgo; it continues by el Arroyo de El Atascadero crossing through the streets of Reloj and Loreto until the streets of Homobono and Subida de San Jose.
- East: Streets of Aparicio and San Dimas, turning on to the streets of the Calvario, Las Flores and Santo Domingo. It continues on Pedro Vargas until the Callejón de la Garza, turning onto the alley of Piedras Chinas until the street El Chorro.
- South: Down on El Chorro, continuing by Prolongation de Recreacion, bordering the public laundry of the Chorro, to continue on the street Diezmo Viejo until Aldama, continuing on El Cardo road, to Ancha de San Antonio.
- The West: Ancha de San Antonio and Zacateros joining the street Pila Seca, turning onto Ladrilleras y Árboles until the street of San Antonio Abad finishing on the street of Organos.

The Zone of Historical Monuments locates the most important buildings of the city (mentioned in neo gothic and baroque chapter of the primary offer, which are well conserved general terms, among which buildings of neoclassic style can be found, (see annexed photographs).

The general volumetric, that monumentally stand out, are the towers of the churches, that can be appreciate from every point of the city, whereas the civil architecture is predominated by closed panes, flat ceilings, continuous alignments and constructions with one or two levels maximum, keeping the aspect of the typical city with the use of traditional materials of the region.¹

The urban image of the city has been altered due to two factors that have transformed the typology of the traditional constructions. First: the modifications made inside the buildings, adding third levels and inclined ceilings, originated by the change of land use on the buildings that have been acquired by foreigners for speculative purposes. Second: due to the process of urbanization originated by the population growth, which tends to transform the global appearance of the city, that change the maximum levels of construction, using new materials and technical resources.

Other elements that affect the quality of the urban image of the city are the streetlights and fixtures, signposting and the green areas. We found that in regards to the first three, uniformity does not exist, but different styles do, which damage the image of the city. In relation to the green areas it is necessary to indicate their shortage within the city, which also affects the environmental quality, since few areas of this type exist, (Except for the Juárez Park), they are deprived of suitable maintenance or occupied by the street vendors located along the main roads, and have been absorbed by commerce and factories, using the esplanades for exhibition of their products or services. The fountains in the public squares end up dry and full of dirt, the same happens to the ram fenced trees, lacking cleaning and irrigation. The rescue of green areas would make a substantial difference in the trip through the city.

Apart from the architectonic wealth of the constructions, San Miguel visually has different panoramas from the city, and although its an orthogonal plan, its marked by gentle slopes due North, more pronounced one on the west and a portion of the South and more pronounced ones on the southeast, north and east areas.



¹ Plan de Desarrollo Urbano de San Miguel de Allende, 1993

Internal tourist routes

The three previously mentioned tourist routes that are presented, are described from a tourist brochure offered to visitors, enabling them to visit the sites on their own, which explains why the descriptions have instructions and time estimates that may vary. Through these routes one can see the main attractions such as the Plaza or Jardín Principal and la Parroquia de San Miguel Arcángel, milestones in the urban context.

Route A. Strolls through Juarez Park and El Chorro

Begins: Principal Plaza Ignacio Allende y Únzaga

Historical context of the Main Garden. - Since 1737 this space has been the heart of the city. Nevertheless, during the XVI and XVII centuries it was known as the Plaza Parroquial, because the center of the old villa of San Miguel el Grande revolved around the Plaza de la Soledad (today Plaza Civica General Ignacio de Allende). The garden's changes were carried out towards the late XIX century; originally it was a level space with a fountain in center. In its place a small kiosk was sited, another similar one in mid XX century replaced that.

The first building that was constructed in this plaza was the temple of San Rafael or Santa Escuela de Cristo, named by Father Luis Felipe Neri de Alfaro in XVII century (the building is located towards the left flank of the parish of San Miguel Arcángel and its tower has a clock). The primitive construction of the temple of San Rafael was carried out in 1564 and founded as a parish by orders of the first bishop of Michoacán: Vasco de Quiroga.

With \$1.000 pesos a new building began construction, to transfer the enclosure of the parish around 1689. Unlike the temple of San Rafael, the new building is oriented south to north. In 1730 the last tower of baroque style was finished.

The parochial tower that has given such fame to San Miguel began construction in 1880, sponsored by the first bishop León el padre Díez de Sollano y Dávalos. The one in charge of the construction was foreman Don Zeferino Gutiérrez, who made an impression by his acclaimed European gothic works inspired by postcards from different European cities to design this singular tower.

On the southwestern corner of the plaza is the house where Ignacio Allende y Únzaga was born, leader of the independence on January 21 1769.

Its one of the best examples of the civil vice regal architecture of XVII century. The decoration, in stonecutting that each of the six balconies displayed, is a baroque celebration of forms and motifs. Those facing the plaza are decorated with clusters of grapes, flowers, leaves; all representing wealth and joy, proper to the golden centuries of the Vice regal times On the dawn of September 19th 1810, before the doors of this house, met the First Rebel Army, commanded by the Captain Ignacio de Allende, who originated a new nation: Mexico.

The stroll begins exactly where the first leaders of independence walked; on to the corner of Cuna de Allende and Plaza Principal downwards. During the Vice regal time this street was known as the Hospital, regarding the hospital that took care of the indigenous population.

Through the route, you will find several historical monuments. The two that stand out most: The House of Don Luis Malo and the Old building of the Hospital. The first is located on the right flank. It was built in the late XVII century. Don Miguel Malo y Hurtado de Mendoza initiated the construction towards 1782 and it finished in 1784, an important personage in the history of our country, the founder of the Regimiento de los Dragones de la Reyna (the Queens Regiment of the Dragons) of San Miguel el Grande, where the first rebels like Aldama, Umarán, Allende, De la Canal, Lanzagorta, as well as his own son Luis Malo and others came from.

The building of the Old Hospital is located almost directly in front, and due to unfortunate interventions; its appearance has deteriorated considerably. Downwards where the street finishes, from the top you will be able to admire the rear of the Parish of San Miguel Arcángel, contrasting with the street corner that was once occupied by the renowned painter Diego Rivera from Guanajuato. Take the first street to the right walking uphill. Aldama is the best access to the Juárez Park, being a typical street of San Miguel: paved with stones in the traditional manner, a lane of twisted and capricious outline, balanced by a harmonic urban appearance. Walk two blocks and cross the Terraplen Street to get to the Juárez Park.

The street ends in one of the corners formed by Aldama, Diezmo Viejo y Tenerías. This last street situates the main industrial centers dedicated to the transformation of leathers and lamb skins into useful articles for the field, as well as saddlery and agriculture, hence the name.

The Juárez Park is a recreational space that was based at the beginning of this century, and since then, it has undergone several modifications, preserving the French style garden decorated fundamentally with trees of the region: chirimoyos, moras y nogales. In its surroundings, the park has games for children, basketball courts, fountains, footpaths, antique bridges, eating areas, etc.

In order to continue with the route one must walk northwestern side of the park (opposite corner from the entrance) in order to arrive at a historical place: El Chorro. Take the small steep street and in the following corner you will find a scenario that has served as inspiration to numerous artists: the lavaderos (laundries), where the housewives of San Miguel have met during centuries, washing their families clothes.

In front, Recreo begins, one of the most accident-prone streets, built on one of the most ancient sites. On the superior part of the hill of El Chorro, we find the spring, baths, the Capilla Primitiva and the present Temple, which is all comprised in the stroll of El Chorro.

The legend says that Father Cossi (successor of Fray Juan de San Miguel author of the first foundation) around 1551, was guided by the sense of smell of his dogs and found this important spring, that brought so much life to San Miguel, supplying the vital liquid to its population for centuries. During the XVIII century the family of de la Canal commanded the construction baths on the side of the spring, with the intention that whole families could enjoy the crystalline waters that appeared between rocks. Towards the late XIX century the baths were remodeled, as we see in actuality. The Capilla Primitiva is located south of architectural summit, where according to the legend, the first Christian ceremony took place. Its atrium, enclosed with the balusters of the antique main plaza, majestically looks on to the park, while the street of the Chorro disappears on to the horizon when entering the district.

Follow this street to the fountain on the streets Barranca and Hospicio. During the expedition you will be able to admire the architectural scenery that this old district holds. After Calle de Huertas, the street name changes to Barranca; surely because of the prominent topographic accident that occurred in this area. The house numbered 34 was the home of Juan Jose de Reyes Amaro "El Pipila" a significant personage in the history of Independence, who played an important role in the seizure of Guanajuato, who burned the main door of the Alhóndiga de Granaditas along with other miners on the 28th of September 1810.

At the end of San Francisco Street, heading right, we find the facade of the Calvario as it was originally built in the XVIII century except for some additions. On its frontage we can admire its neoclassic style that dates from the XIX century.

Ending the route, only one block downwards, we will find one of the city's oldest religious buildings, a true example, of the XVIII century religious baroque art of San Miguel.

On the corner of San Francisco and Juarez, we find an enormous edifice, set by two temples and two convents as well as a building constructed for a library and a garden. The building on the left, (west) built early XVII century, is the temple of la Tercera Orden. (Third Order). The one across (North) is the Temple of San Francisco, whose construction began late XVIII century; in addition to the beautiful "churrigueresque" facade, the slenderness, sobriety and elegance of the tower stands out.

The Templo de la Tercera Orden, is an example of the transition of architectonic styles between the Renaissance and early Baroque. There were already baroque tendencies in 1680. The belfry at the top corner of the temple was constructed in early XVIII century and was inaugurated along with the new main altar in 1713. Its lateral abutments remain in good state giving better stability to the whole construction. The superior part has a niche that lodges the image of San Antonio de Pádua.

The old convent is Towards the North flank of the temple, originally known as the Convento de San Antonio, also showing the same constructive characteristics.

The frontal facade of San Francisco is without a doubt a construction that embellishes the urban image. Everything indicates that it was designed and constructed during the viceregal time by the recognized and prestigious artist, Lorenzo Rodríguez who built the Metropolitan shrine. On the side of Mexico City's cathedral

This Temple is one of the representative works of architectonic churrigueresque style in the state, as featured in the main facade and the lateral access. Some art studies catalogue it as "estípite" (inverted pyramidal shaped columns) baroque style, characterized by the inverted pyramidal forms on the columns or pilasters and whose base is located in the inferior part or beginning of the column. In its main facade we find two great smooth walls that frame the exuberant decorative detail on the columns and niches, by means of rectilinear forms combined with vegetable representations and human faces. The three-sectioned neoclassic bell tower was raised two years later by the famous architect: Francisco Eduardo Tres Guerras from Guanajuato.

Its interior is apt for reflection and devotion, containing an admirable art collection worth watching.

Route B. Principal Garden / Jardín

Like the previous route, we begin in the main garden, but parting towards the four buildings on the North. First it is the Casa de Las Conspiraciones (House of Conspiracies), which belonged to the oldest brother of the Allende y Únzaga family: Don Domingo. Within these walls, infinity of secret meetings conspiring against the vice regal government took place. The Magistrate of Querétaro, Doña Josefa Ortiz de Domínguez, Allende, Aldama, Umarán, Lanzagorta and others met frequently and securely, guiding the Movement of Independence.

The building of the center corresponds to the Municipal Palace or Consistorial Houses, as it was known during the vice regal period. Under the supervision of Hidalgo and Allende the first Independent City council of the vice regal Government was formed September 18th 1810, giving the historical relevance to this construction. Lamentably it has undergone several fires and has rehabilitated during different times, soon after the Independence movement initiated, it was burned and sacked for the City council file. One hundred years later, due to the disturbances caused by the XX century Revolution, it was burned yet again.

Civic Plaza Ignacio Allende

This place constructed in 1555 was named "Plaza de la Soledad" and was considered at the time, the main plaza of San Miguel el Grande (today city of San Miguel de Allende

During its long history it's had different designs and purposes, from 1889 to 1969 it was the Ignacio Ramírez market, later a plaza was constructed in its place, to lodge the equestrian statue (not the present one) commemorating the 200 years of Ignacio

Allende y Únzaga's birth. Nevertheless, in 1985, the original statue was transferred towards the top part of the viewpoint. In 1992, some modifications were made, placing there the present statue (Boulevard de la Conspiracion).

The church built On the North flank three great constructions built partially by Oratorian and filipan priests, which are located on the Plaza Civica (Civic Plaza)

Towards the west flank (left being in front) we find the Templo del Oratorio de San Felipe Neri, constructed in 1714, benefiting from the old construction dedicated to señor Ecce Homo pertaining to the brotherhood of mulattos. From this baroque style temple we can appreciate the rich ornamented stone on the main facade, with emphasized floral elements on the walls and columns framing the niches that keep the sculptures on three sections.

The interior conserves paintings, sculptures and altarpieces of high artistic value. The lateral chapel dedicated to la Virgen de Loreto by de la Canal family early XVIII century, stands out by its decoration and good manufacture. This construction is composed by two spaces; the one that faces the temple is the chapel, in which we can appreciate the image of the Virgin in the main altar. Towards the bottom is the Main Octagonal shaped alcove that ends with a richly decorated vault. In the main altar 7 archangel figures stand out. The remaining three, are a small example of the XVIII century altarpiece manufacture. Before the main one is an unusual relic: the mortal remains of a "Columbano" saint wrapped with a fine layer of wax, as real as a recently deceased human body.

The former School of San Francisco de Sales located on the other end (to the right) was constructed in 1734, as an extension for the activities of the Real Universidad de Mexico in this area. Many students, also precursors of the Independence filled these



classrooms, such as: Allende, Aldama, Umarán and others, as well as great philosophers and science pioneers of Mexican viceregal times, Don Juan Benito Díaz de Gamarra and Dávalos, who impelled the education under the new concepts of the proposed Cartesian philosophy. Grammar, rhetoric and theology subjects were also taught.

The chapel of Nuestra Señora de la Salud (in the center plaza) began its original construction during the beginning of the XVIII century, but the work was suspended due to the lack of resources, it was later finished in a Baroque style in 1734, to service the School of San Francisco de Sales. The design of its main facade resembles the Temple de San Juan de Dios in Mexico City. Three horizontal bodies form the construction, the superior one finishing with an enormous shell that symbolizes the sky (originally it was decorated with paint). Different vice regal artworks are conserved inside, such as the painting of Christ and the beautiful sculpture that represents the Virgen de la Soledad, patron saint of this old settlement.

After visiting the temple you may head to the Handicrafts Market where a great variety of products can be found, both local and from other states, elaborated with traditional techniques and materials. To get to the market One must cross the plaza to the Former School of Fransisco de Sales, and take a left, at the end of the street you will find the entrance, shortly after the municipal Market.

As you exit Loreto Street, take a left on to Insurgentes and walk two blocks downwards (west) to Hidalgo Street. On the right you will be able to observe two important buildings: the Temple of Nuestra Señora Santa Ana and its old Cloister, today the Public Library, organized by the Civil Society of San Miguel, that has been concerned with the education of new generations during 30 years. In the development of this institution the Society of Foreign Residents in San Miguel has played a fundamental role for the success of the company.

The Ángela Peralta Theater is the next point of interest. To arrive, take Hidalgo street and turn left on the corner of Insurgentes, when you arrive to Mesones turn right, and one block down you will find this XIX century theatre, that was inaugurated by the singer Angela Peralta, who crossed all frontiers, reason for which it takes that name. Since then one can enjoy different world-renowned cultural events, such as: the Festival of Chamber Music and performances corresponding to the International Cervantino Festival that is celebrated annually. Another one of the significant artistic strolls in San Miguel is the Cultural Center Ignacio Ramirez "the Nigromante" (Fine Arts), located only one block from the theater, on the street of Hernandez Macías. Day by day students from different countries co-exist. This old religious Claustro has become an artistic training center, where works of art from different periods will be able to be admired, from original decorative paintings, contemporary visual arts, through to the unfinished but significant work of the great Mexican painter David Alfaro Siqueiros, former teacher of this school, whose original construction was supported by Doña Josefa Lina de la Canal y Hebras, and inaugurated December 28,1765.

This Walk concludes with the visit to the Templo de la Concepcion (Las Monjas) located to the side of "the Nigromante" Cultural center. In the interior one can observe works of art of fine manufacture, like the baroque style altarpiece in the low choir to the right of the main access, framed by a fine iron grille.

On the South facade, the door of the main access shows the artistic quality of the ancient craftsmen of San Miguel. Its thin dome work of Don Seferino Gutiérrez was constructed in the late 21st century, and it is said that its design inspired by La Place des Invalides in Paris.

Walk C. Beginning in the west (portals).

The west side is composed of three monumental buildings. The one of greater importance is without a doubt the Palacio Mayorazgo de la Canal (also known as House of the Count of Canal) located in the northeast corner of the plaza. It's a building constructed towards the XVIII century (1795), during a period of transition between the baroque and neoclassic styles, with elements of several artistic currents. Nevertheless, the neoclassic elements that adorns the main facade, like the Corinthian capitals and the curvilinear fronts where the image of the Virgin of Loreto, patron of the family stands out in her niche.

It is important to emphasize the extraordinary colonial woodwork of San Miguel. The detailed relief on the door is proof of great skill, in addition to the pleasant symmetry of the design; it displays a laborious and precise structure. There, have been pictorial vestiges that demonstrate that originally this precious wooden door was polychrome, painted with different colors.

The baroque balconies in Casa Allende (Museum) In comparison make the ones of Palacio de la Canal seem austere, but of good manufacture. The iron works of the balconies are like the ones that face the plaza, decorated with animal shapes that remind one of the genealogies of its constructors. The door shows the good taste of Spanish heraldry. On the top lies the family's patron, the Virgin of Loreto in her niche. The arches formed on Allendes main door denotes the respect of the ancient urban physiognomy as it blends with the arches of Guadalupe's main door that's is more ancient.

Continue the Walk by the archways (upwards) until the street of Umarán. Turn right and two doors down will see the old house of the Umarán family, active insurgent members in the 1810 movement of Independence, also known as the House of the Dogs, on the bottom of the balconies we appreciate the sterilized carved stone figures of these animals.

After admiring this house follow the path down hill one block. Turn left on Hernandez Macias and walk one block to Cuadrante, where you will be able to admire an austere house, with a work of art on its corner: the Green Cross of the Santa Inquisición. Certain sent orders of apprehension were executed from this house, sent from Mexico City, against people suspected of reading books prohibited by the inquisition.

Further down on the street of Cuadrante, is the building known as the House of the Inquisition, named because a retired Inquisidor that carried out these tasks in Mexico City commanded its construction. Like the House of Allende its balconies are finely wrought.

Follow the street of Hernandez Macías until the next block and turn on sense of the street, arriving to the corner of Hernandez Macías, Codo y Tenerias where you will be able to admire the Fountain of the Miracles.

Continue the street downhill and it will find La Ancha de San Antonio, on the left side is the country home property of the Canal Family and that at the moment lodges the Instituto Allende facilities. Although a sober facade, the construction denotes a clear influence of the baroque style. The hacienda is an example of a Spanish heraldry. In the interior archaeological vestiges of the indigenous population were found fortuitously, that inhabited these lands towards the year 1000 a. C.

After visiting this vice regal building continue on the street of Zacateros until the street of De La Canal. On the passage you will find manifold services, such as: fax, photocopies, handicrafts, telecommunications, restaurants and others.

On De la Canal turns towards the left and croons below the bridge dedicated to the Nines Heroes (Young Heroes) and constructed in 1960 to unite the street that passes over it with a very appropriate name: La Queered (The Ravine), although it no longer is, it still is continued to be called this way. After the bridge, walk two blocks and turn right on San Antonio Abad to find the district of San Juan de Dios, in where you will find the San Juan de Dios Temple constructed in XVIII century; in addition you will see one the oldest hospitals of the region, that dates back from XVIII century. It has been a primary school for 30 years. Towards the North flank we can still find the old cemetery in which you will notice the architecture of its funeral monuments, showing the evolution of different periods and constructive styles that conform the City.

To return to our initial point, take Insurgentes where you will be able to find an ample agricultural product of the region, such as corn, beans, wheat, alfalfa, chickpea and other grains. Go up two blocks more and turn right on the street of Hernandez Macías until De la Canal Street.

The lodging establishments that are characterized predominantly by their colonial architectonic style, favors the maintenance of a clear urban image, which constitutes the attraction of the place, as a tendency that will continue to occur.

On the whole, the high category establishments predominate (Great Tourism, Special and Five Stars), which follow a special section made up of the rented buildings (houses and apartments), which denotes the existence of a tourist market of particular characteristics, in which the services display a tendency to certain specialization.

On the other hand, we notice the deficiency of swimming pools in the establishments of special category, with shows a certain preference towards retirement activities and rest in the tourist market.

Reaffirming the rest profile in the city, we present a 50% to 100% occupation even in the low seasons, of high category establishments especially in real estate rental categories. Even so, it is necessary to take into account the official information that it indicates a decrease of occupation in the 49 registered hotels, of 32% in 2000, way below the state average, and the average that existed in 1990 of around 50% decrease.

It is necessary to indicate the low integration of the services that exists, since most of the visitors obtain direct personal services or through service suppliers which indicates the deficiency of a tourist system proving the division and dispersion of the existing tourism economy, in addition, the low proportion of professional intermediaries confirms the poor image of San Miguel de Allende in the tourist markets. This tendency will continue to happen, increasing the dependency to hire and promote in this manner.

Last but not least is the Particular situations of the piracy existing in tourist services that operate illegally, do not contribute to their institutional obligations and are susceptible to provide bad services or even frauds that could affect the visitors present promotional scheme, thereby not recommending future visitors due to past experiences.

Internal Walking Tours

In the new proposal, 5 internal walking tours are mentioned, with the intention to not limit the walks around San Miguel de Allende's relevant buildings, but to lead the visitors through certain streets, and admire in perspective the image of the city, as well as to visit the gardens or walkways with integrated vegetation.

The proposed Walking Tours have been named with the most important landmarks of the Walk, in order to identify them with facility. Each walk is identified on informative maps and the signaling with a different color each. The Tourist Walks are the following: A. WALK OF THE INQUISIDOR. (Approximate duration: 60 minutes)

This Walk leaves from the Historical Museum of San Miguel de Allende. After visiting the Museum, located on the side of the Parish of San Miguel Arcángel, in the Main Plaza, go down west on Umarán until Hernandez Macías, then turn facing South and visit the House of the Inquisidor and the House of the Inquisición. Keep going downhill on Hernandez Macías towards the south and take Codo street in the same direction, by the Fountain of the Miracles, follow the same street until the Ancha de San Antonio and visit the Allende Institute, a colonial building that used to belong to the Counts of la Canal. The Allende Institute is at the moment a fine arts academy. A spectacular Vista of the center of San Miguel can be seen in the interior small square, it is a peculiar viewpoint because we see the city from the bottom attached on the slope.

After visiting the Allende Institute return to the Ancha de San Antonio and turn east, the New Street of the Park, that has a long walkway through the woods ends in the Benito Juárez Park which was constructed in the XIX century during the "porfirian" period. This Park is most important of the city and offers a pleasant Walk between trees, fountains, walkways and rubble stone bridges.

After crossing the Benito Juarez Park walk north up Aldama Street all the way to the ancient fountain that used to provide water supply to the inhabitants of the city. Finally take Cuna de Allende, passing by the Old XVII century Hospital and arrive to the departure point, in the Main Plaza.

B. EL CHORRO WALK

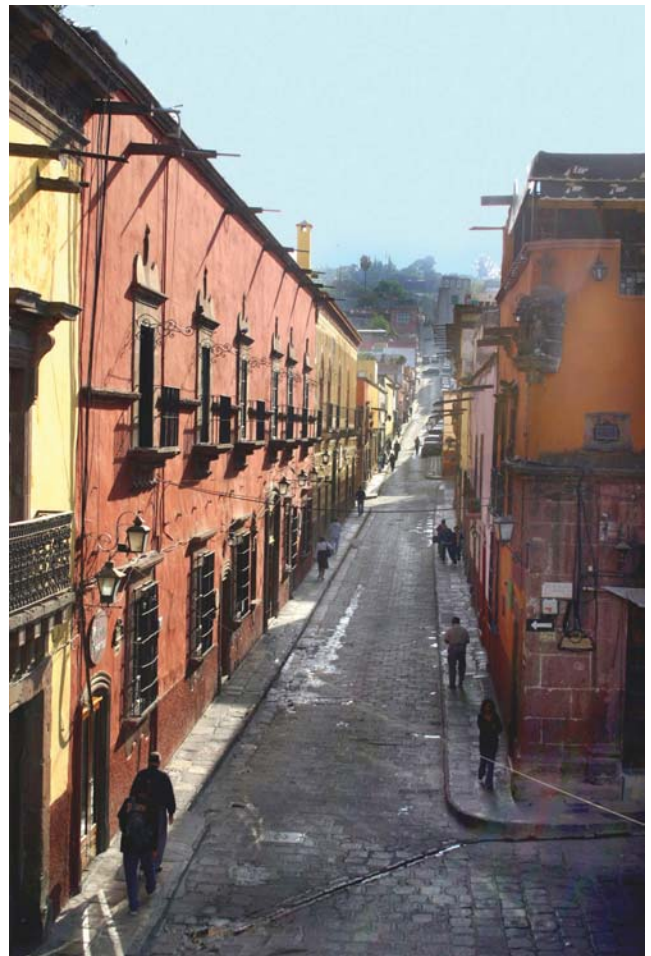
(approximate duration: 80 minutes)

The Walk of the Chorro begins in the atrium of the Parish and the Temple of San Rafael. Take Correo and turn south onto Diez de Sollano, which is one of the most representative streets for the architecture and image of the city. The street ends at the Benito Juarez Park. Walk south onto Diezmo Viejo. Towards the east begin going uphill. Before reaching the gardens of The Chorro the laundries and the Chorro building, (now an elegant hotel) can be visited.

The Paseo Chorro is a narrow winding street between leafy gardens and a sequence of platforms featured as terraces whose purpose was store the waters that were collected from the Chorro spring that was in the time the potable water of the city. The building constructed on the spring presents interesting arches, forming a porch that governs the Vista towards the Benito Juarez Park. The most distinguishing element of this construction is the clock tower, constructed in XIX century.

Further on, is the Temple of Santa Cruz. The Walk continues by Chorro Street, now towards the north. When you arrive to Hospicio Street, you will another water source for the city. Each one of these sources has a different design that differentiates the region where they are located.

The street of Chorro becomes a Ravine from this point on and continues to descend until San Francisco Street. Towards the west, on San Francisco, one arrives to the Plaza of the Templo de San Francisco and the Templo de la Tercera Orden. The Templo de San Francisco presents a facade of XVIII century characteristics, with inverted pyramidal shaped columns and decorations of the time. The belfry is work of sanctioned Tresguerras architect. The Walk ends in the northeast corner of the Main Plaza, in the Edificio de las Conspiraciones.



C. WALK OF THE CONCEPCION

(approximate duration: 60 min.)

The Walk initiates in the Main Plaza on the northwest corner, starting off at the Casa del Mayorazgo de la Canal, the most important house of the city as far as colonial civil architecture goes.

Walk west on Canal Street, from which you may view the Valley that extends towards the west.

By the high and hoisted atrium one ascends to the Templo de la Concepcion. One of the most beautiful Churches of the city and whose Cupola and belfry tower already comprises the distinguishing image of San Miguel.

It is very recommendable to make a stop on the bridge of La Quebrada Street, particularly in the afternoon to contemplate the colorful sundown. Walk west on the street of Canal to the street San Antonio Abad and turn north to visit the Templo de San Juan de Dios, its Plaza and its surrounding median strip.

On the street of San Antonio Abad pass in front of the Old Municipal Cemetery, until Insurgentes street.

Walk uphill on Insurgentes, towards the east. On la Quebrada Street you will find another one of the water sources of the city. You may visit la Plazuela de Insurgentes until you reach Hidalgo Street.



On Hidalgo, walk down towards the south until Mesones street. There turn west in the Ángela Peralta Theater.

Finally, turn on Hernandez Macías, towards the south, and visit the building that used to be part of the Templo de la Concepcion and was originally the Convento de las Concepcionistas. This building is now the Cultural Center "El Nigromante", dependent of the Fine Arts. This building surrounds a patio with abundant vegetation and has an extremely singular fountain, whose limestone jet represents a small lamb. This Fine Arts school holds workshops and cultural events, as well as a pair of temporary galleries for exhibitions and a cafeteria.

D. LOS TEMPLOS WALK.

(Approximate duration: 90 minutes)

This particular Walk extends towards the north of the city and passes by several significant temples. The Walk begins in the northeast corner of the Main Plaza, east on San Francisco, until the Templo de San Francisco and the Templo de la Tercera Orden. Once on this plaza go up on Juarez Street towards the north until the Atria del Oratorio de San Felipe Nero. On the way you will descend on a stairway that passes in front of the Santa Casa de Loreto. Across from this house you will find small landscaped plazas. Towards the east of the Plaza Civica, you may visit the Church of Nuestra Señora de la Salud, whose shell form facade is extremely peculiar. Immediately after, by the same Civic Plaza, you may visit the building of ExColegio of San Francisco de Sales, one of the most recognized universities of city during the XVIII century.

At the end of the Plaza takes the street of ExColegio towards the north that leads to the market follow it until reaching the Andador Lucas Balderas. This walkway offers a range of small establishments that offer diverse crafts.

The stroll is interrupted at Reloj Street; turn in the direction of the Main Plaza. When arriving at the Insurgentes you may visit the temple of Nuestra Señora de Santa Ana and the Public Library.

To end the walk, retake Reloj Street until the Casa de las Conspiraciones on the Main Plaza.

WALK OF THE ORQUÍDEAS

(Approximate duration: 120 min.)

This Walk leaves from the northwest corner of the Main Plaza heading north on Hidalgo Street. On Mesones turn east until arriving to the front of the Civic Plaza (Where some buildings from the previous Walk can be visited) continue walking onto one of the foot-paths intended for restoration and recovery of streams. This hoisted and tree-lined passage ends in the (Park of the Orchids) Parque de las Orquideas.

When reaching the Salida (exit) to Querétaro, go down Santo Domingo street, and visit the Templo de Santo Domingo and next to it, La Capilla del Calvario.

The west by Correo Street and descend in this direction, enjoying the Vista of San Miguel and the Valley on the horizon, to admire the Casa de los Condes de Jaral del Berrio, la Casa de los Condes de Loja as well as the Burned House or the Lanzagorta House. Follow the same street until arriving at the end of the Walk, in the Main Plaza.

EXPANSION STAGE

The expansion stage of tourist offer has a well-defined territorial field. It should not occur in the interior of the city of San Miguel due to the proximity of saturation limits, as previously explained. In fact, the consolidation of the first stage of activity proposed would increase the saturation, and if the strategy measurement is successful and exceeds the moderate forecasts that have been exposed, the limit could be exceeded.

The development will occur in the northwest region of the Allende dam, and the northwest of San Miguel. The outskirts of the north and the west of San Miguel have some relevant tourist attractions, that with the help of the integration process allows them to turn into real attraction.

These attractions are formed by archaeological chapels, haciendas, sites and thermal baths, that complemented with ecological tourism, like the golf courses, SPA services, and the Allende dam could be the main attraction for the expansion of a lodging development, that being conditioned by making residual water treatment, and stream rescue.

The main mechanism for attraction sites integration is the configuration of tourism routes with the purpose of benefiting from additional tourism that is near the City of San Miguel de Allende, and that therefore can be complementary to the tourist activity.

The temporary horizon will be from 2003 to the 2006, depending on the obtained results of the raised proposals. The following Walks were projected:

- A. The Chapels Walk
- B. San Miguel - Atotonilco.
- C. San Miguel - Cañada de la Virgen.

Additionally the tourist walks of the Historical Monuments Zone, and the regional tours mentioned below, which are different and offering diverse alternatives:

A. The Chapels Journey

This journey begins in the old railroad station. Before taking the road, one can descend towards the Dam, in what was the Old San Miguel, where you will find a XVI century chapel in good state of conservation. Take the old road towards the Cieneguita, a thermal waters zone where some colonial chapels can also be visited. The road runs parallel to the river basin of the Laja River. This tree-lined dirt road leads us through chapels and colonial haciendas, as well as to the old Atotonilco railroad station.

Among the thermal water baths that can be visited on the same road, we found the Cieneguita, Xote, Taboada and Escondido.

At this point it is possible to visit Atotonilco or continue with the journey taking a left at the fork. Very rich natural landscape can be viewed on this road, a series of chapels with high architectonic value can also be visited that are: San Miguelito, Montecillo de Nieto, Rancho Nuevo de Banda, San Isidro de Bandita, Oaxaca, Cruz del Palmar, the other San Isidro de Bandita y la Vivienda. Additionally in Cruz del Palmar exists an archaeological site, as well as a hacienda, and the town that still conserves the colonial urban plan of the time.

Duration: The journey is approximately 34 km, but the interval can vary depending on the number of chapels that are visited, if you stop at all the indicated sites, it could take approximately 4 hours.

B. Atotonilco Trip.

Atotonilco is 12 km off the highway that goes from San Miguel to Dolores Hidalgo. This locality is famous for its Sanctuary, an XVIII century temple with an architectonic and decorative richness of extreme importance, being catalogued as one of the 100 most important monuments in the world and in danger of extinction, which has been recently restored. The temple main attraction is painted murals that cover all the walls and ceilings.

Mapa Arquitectónico Religioso de la Villa de San Miguel el Grande, S. XVII-XVIII.





The survey determined that Atotonilco is one of the most common complementary destinies for the visitors of San Miguel de Allende.

The visit to Atotonilco can be complemented visiting some of the thermal baths of San Ramon, Santa Verónica and La Gruta.

Duration: To exclusively visit the Sanctuary of Atotonilco, lasts approximately an hour.

C. San Miguel – Cañada de la Virgen (second stage).

This journey begins from the city of San Miguel, on to the highway to Celaya. The first site -stop, are the Cave paintings of Juan Xidó (exit the highway to Celaya at km 7,5, then follow a dirt road for 2km.). This is a natural zone with hills that view the Valle de la Presa Allende (Allende Dam), a suitable place for ecotourism activities, like camping, hiking and mountain biking, among others.

The curtain wall, of the Ignacio Allende Dam, (which is our first visit) leads us towards the community of La Huerta. Towards the south we see a natural canyon, which leads to the Cañon de Allende archaeological site. Continuing by this canyon an ancient railroad tunnel intersects (at approx 700 m) that ends at La Huerta community, where two colonial chapels an immense tree named the "Centennial Tree" are established. The natural landscape of the zone is made up of huizaches, mezquites, and a great variety of cactaceous: nopales, garambullos, organos, sábilas, bishop's weeds, etc., that along with rock walls conform one of the most pleasant imagery of this route.

5 minutes later, on the highway to Guanajuato, we find the dirt road that leads to the archaeological site of the Cañada de la Virgen. This site is the ceremonial center of greater hierarchy in the whole region. The gully's topography and the vegetation are very eye-catching, thus its propitiousness for the development of an echo-archaeological project, that would integrate the archaeological zone with the ecoturistic activities. For this to occur, restoration of the archaeological site and preparation of the ecological zone must be conditioned, since at the present it is not possible to visit the archaeological vestiges.

Duration: The distance of this route is approximately 36 km, and its duration can vary between 3 -4 hours.

The advantages of the cultural and regional resource integration are accompanied by the following actions:

The First stage is initiated by complementing the ecotourism operation to the present attractions of San Miguel, to then implement the second stage of development, which is a lodging infrastructure at the site. The following tourist developments are proposed:

Atotonilco Tourist Development.

The Sanctuary of Atotonilco is the main tourist attraction outside the city of San Miguel, however it does not possess the suitable conditions to become the most relevant. The road that leads to the town steeply finishes when arriving to the highway, we propose that it be fixed with cobblestones, at least all the way to the sanctuary.

The urban image restoration of the facades bordering to the Sanctuary are required, which present great deterioration. Additionally the existing street commerce must be relocated into qualified premises or adjacent buildings to improve to the integration of the urban context.

The 8 Colonial Chapels Development

There have been advances in the development of the Chapels route in the last years, which were mentioned within the regional circuit proposal. Even so, the chapels require diverse rehabilitation and improvement actions for an increased attraction.

These action proposals require signaling and road recovery that is presented in the strategy of road and transport.

Development of the Arbol de la Huerta (chapel included).

The Centennial Tree is included as one of the actions promoted within the frame of Programa Pueblos Magicos (Magical Towns Program), where a water source is located. This will allow recreation and ecotourism activities.

The Project developed by the municipality contemplates to design an access to the Tree that may assure the conservation of the original characteristics of this natural space.

A chapel that also requires rehabilitation works, those complements to the site, flanks the Tree.

Tourist Development of Juan Xidó Cave paintings

This site is located in the semi-arid zone that comprises Los Picachos, which has been characterized by the Coordinator of the State Tourism of Guanajuato as an apt development for ecotourism activities like camping, hiking, and mountain biking, among others

This site improvement and maintenance of these archaeological vestiges are required, which have a high degree of deterioration, as well as the need of integral improvement and signaling.

Cañada de la Virgen Eco-archeological project

The archaeological zone of the Cañada de la Virgen has tried to be conserved and protected since the Eighties, by the National Institute of Anthropology and History, but due to the lack of sufficient resource actions it has not been possible, as well as the fact that the zone where the archaeological site is located is a private property, which has also limited the possibility of it becoming a tourist destination.

The uncommon relevance of this landscape contrasts with the general dryness of the municipality, a circumstances that represents an important opportunity to recover these remains for the state of Guanajuato and the region. The existing vegetation characterizes this site, towards the western elevated part of the gully two surroundings areas can be distinguished: an immediate one which includes gentle slopes or lateral of the table, and another one at a lower level in where a weather stream network comes together. First it is an ample and stony area, very hit by the cattle, prevailing winds, the climatic rays of the sun, and changes. It is dominated by a thin pastoral, splashed of diverse species of the subtropical scrub: cactaceous, agaváceas, trees and shrubs. Second it constitutes a different micro atmosphere, whose humidity is higher than the other, and is between rocks, where they abound succulent, trees and shrubs of which mesófilo is known like forest and tropical forest caducifolio.

In the high and opened part of the table (North) vegetal species altered by the systematic cutting are observed to that been it has exposed the site. With base in the previous thing the development of a product sets out that can conceive like a place archaeological echo, which allows the conservation of natural means and the vestiges. The scheme is susceptible of private investment. For his development one sets out that during one first stage the acquisition of lands in at least 200 hectares for this product is carried out, for its implementation in the second stage, which will require of the supervision of the federal and state authorities in the matter of conservation of the patrimony and the environment. It is necessary to emphasize that the archaeological zone account has a surface area of 15 hectares, the complex of greater dimensions 120 meters long without considering the road that measures nearly 900 meters.

The second stage of expansion, with a temporary horizon for 2007 depending on the success of the first stage, foresees the following developments:

Railway station Recreational and cultural area.

This project is comprised in the Programa de Pueblos Magicos (Magical Towns Program), that also considers the improvement of the urban image of San Miguel, including the old Railway station.

The project includes: Plaza and forum, parking, Site Museum, administrative offices, rest and recreational areas.

Los Galvanes Paleontological museum.

This project is impelled by the City council, the proposal consists of the Recreational and Cultural Area of the Railway station which is also included within the projects that the City council impels for the Programa de Pueblos Magicos, and consists of the creation of a recreational and cultural space that allows the improvement of the railway station area located to the west of the city, near the highway. This study considers that this project, although necessary, has a secondary relevance in relation to the tourist activity of the proposed model, and therefore is considered no high-priority.

In relation to the Paleontological Museum of the Galvanes the budget considered by the City council was included in the section of programs, which was budgeted for 95 million pesos, due to the high cost, it has been left for future action.

Allende Dam Development

Without pressuring the threshold of San Miguel's tourist destination, and in agreement with a development model, we propose that the actions begin to take place in the Allende Dam, towards the northeast of San Miguel due to the availability of resources like the thermal waters, as well as the Chapels route, which has been impelled during the last years.

The expansion of the tourist development will have be accompanied by SPA services and golf courses which are compatible activities with the model defined for San Miguel de Allende. The existence of an 18 holes golf course set on 70 hectares, as well as the integration of SPA and lodging services (that will discussed later) and to the thermal baths.

The most important refers to the lodging modalities. Two versions exist, one development directed to the hotel infrastructure and architectonic image and services with the model selected for San Miguel de Allende, that is to say, it is about a development that will have to reproduce the conditions: a provincial image, tranquility and mainly a colonial architecture based on that of San Miguel. Of course these characteristics will be complemented by high quality services emphasized on rest and health preservation (SPA).



It is very important that the lodging services are considered for long-term stays with competitive middle ranged costs. Therefore it would not be about a conventional hotel, but lodging services directed to reinforce the model proposed for San Miguel. An installation of 200 rooms is proposed, an aim that could be developed in different stages, based on the conditions of the market, but that can also be structured in modules according to the specific characteristics of the demand in question.

For example, the one directed to the demand of long stays, where rest is fundamental, will require of greater services and facilities in the room, whereas the national weekend tourism can request a different modality, recommending small hotels that reproduce special features.

A complement that even grants capacity to the retirement demand and to the own tourist service officers is a rustic development of 70 hectares in the same zone of the Allende Dam. The other modality for lodging will occur through small establishments in a rural set, following the scheme of the special hotels of San Miguel that have been most successful. We will seek to offer conditions for rest and isolation. The idea is that these services become an initiative of the local communities, with an existing policy for promotion and qualification in these communities so that they develop this type of supply.

Once the second stage is consolidated other tourist services will be added, such as conventions and groups that could enable weekly visitors.

Due to the difficulty to introduce this offer in the market and the present competition in own San Miguel, it will be necessary to make a feasible study to offer the elements of a correct implementation, since it is presently a high-risk investment. It is considered that the results of this study have sufficient and forceful elements that will be able to determine the characteristics of the project and is consider beginning works in an immediate term.

All these measures will go accompanied of the necessary instruments to foment, direct, and mainly, to tie them with the local economy, within the Program of Territorial

Ordering of the Municipality of Allende that has great relevance, who must determine with all precision the allowed land uses for tourist developments zones and the non urbanizable areas of environmental and heritage conservation, emphasizing on the measures of phreatic mantles conservation, to diminish their cut down.

This development depends on the actions made of sanitizing the Allende Dam, implementing the treatment plant near the railway station, as well as the plant sets out to treat the affluent Laja river.

The anticipated development for the second stage has the objective to make room for possible growth of the tourist economy without jeopardizing the achievements of San Miguel, avoiding over saturation and possible declination, as it has already happened in other localities and in a way in San Miguel.

A phenomenon of strong integration will complement the local tourist economy. Although at this moment the necessary conditions do not exist for the development to be made, we anticipate the acquisition of 150 hectares of land, thereby counting on a suitable reserve that will be able to be used in the short or medium term with mentioned products.

Golf courses proposed through private investment.

During the elaboration of this Plan we obtained information of private groups that are working on the construction of two golf courses, one strives to be located in the Palo Colorado zone (Campo Las Puertas), with 18 holes and a surface of 460 hectares, which includes a rustic development. The second is located to the north of the urban zone of San Miguel, near San Joaquin and it has a considered surface of 150 hectares.

It's important to remember that the decision on these investments will depend on the market conditions. In the present conditions it would be very unlikely that the volume of golf services offered could incorporate into the market in a successful way, and therefore these developments must consider the number of visitors, reevaluate their expectations, with golf courses in accord with the real market. At any rate, the actions programs are presented as they were communicated to us, displaying the considered investments, whose amounts are indicative of the ambitious proposals.

On the other hand it is necessary to mention that any action on the matter must consider the infrastructure for the maintenance of the course, including the construction of treatment plants that won't imply greater pressures to the water bearing subterranean.

Conclusions

As far as the tourist demand of the city, we found the following basic characteristics:

The average stay of the national tourists is a weekend, whereas in the case of the foreigners it is three to seven days, a tendency that will remain or diminish if no actions are taken.

The principal tourism is national, and a high percentage goes to the city to rest, which is predominantly the same reason in the case of the foreigners, aiding in the definition of the tourist profile of the city.

Most of the tourists who visit San Miguel return, even in the case of foreigners.

Several market segments can be pointed out in the city of San Miguel de Allende, particularly in high income private tourism, that is offered in specialized establishments or home or apartment rental, as well as the existence of a more popular tourism that displays short stays and uses the traditional services.

Continuing these tendencies could generate incompatibility or an unsuitable tourist profile for San Miguel, that entails the potential disadvantages for attraction services.

Generally speaking we conclude that the tourist activity of San Miguel de Allende is key for the development of its economy and that it displays favorable conditions as far as supply of tourist infrastructure and attractions, which could benefit the improvement of the urban conditions of the locality, without forgetting that a greater vision is required that goes beyond the urban aspects, but to be able to reposition the activity in the city, on the other hand it already holds importance as a tourist destination for certain sectors of national and international populace.

It is necessary to make test experiment on the matter that are monitored by tourism authorities to propose actions that feedback, as well as count on a system of indicators that allow the development evaluation of these type of activities.

It is necessary to make a catalogue of the hotels in San Miguel de Allende, that offer conventions that indicates the services available, the volume of visitors that can be received, as well as the price, same that can be promoted directly or through operators. To have personnel assigned to the City council and the government of the State that is dedicated full time to the promotion of San Miguel de Allende, as well as to the negotiation with companies dedicated to tourism.

Sport activities.

It is necessary to impel the sport activities in San Miguel's vicinity, particularly those of high fees, like golf, as well as medium term aquatic activities once the sanitation of the Allende Dam takes place.

POLICIES AND PROGRAMMES RELATED TO THE PRESENTATION AND PROMOTION OF THE PROPERTY



The cultural heritage is a central element of national identity and sovereignty. The values that have united the Mexicans throughout centuries become present across the investigation, the recovery and the care of this patrimonial universe; that projects the future of the country with soundness, affirming the viability of the nation.

The investigation and conservation of the cultural heritage is an indeclinable task for the State representing society. Its purpose is to assure present and future Mexicans to enjoy the social vocation of this patrimony, increased daily, consolidated and improving the conditions of its value.

These activities are a fundamental responsibility for the Institute of National Anthropology and History. The basic premises of their mission are constituted by the social sense that exists in the federal government in charge par excellence to preserve

what the Mexican generations have treasured and built. It is a daily mission for the INAH to explain and locate our diverse cultures with precision throughout time and their geography, to understand and divulge the awareness of these properties and the voices from the past that incessantly transform our present.

Objectives

- To strengthen the actions tending to protect and to preserve the cultural heritage.
- To encourage the scientific investigation of high quality on the subject of anthropology, archaeology, history, restoration, museography, paleontology and related area

The wealth and variety of our cultural heritage is vast; although the investigation and conservation are a fundamental responsibility for the INAH, the fact is that, often, the extraordinary dimension of the task cannot limit itself to depend only on the federal government. For this reason it is already urgent to share this responsibility with the states and municipalities, always within the framework of the current regulations.

The participation of the three government orders will undoubtedly impel a better conservation and social appreciation of the heritage creating a greater consciousness over its relevance and significance. It is conditioned by the co-responsibility that we propose that parts from a basic premise: the union of general active criteria for the task development. The search is centered in responsibly sharing joint institutional actions that benefit states and municipalities, especially the cultural heritage created on Mexican territory throughout centuries.

A joint work of three government orders, with the collaboration of all Mexicans, will allow a more solid conservation of our patrimony and also will point towards an explanation of the same, not as a sum of fragments accumulated from shreds of the past, but as a complex and multiple history that entails the most diverse ethnic, regional and national profiles.

Impel and contribute with the different government orders, to design integral programs of conservation, rehabilitation and diffusion of the main historical centers of the country.

There may be nothing more profoundly human than a city. Small or large, they all reflect generations who built, lived and valued them throughout centuries; they are materialized ways of thinking and living. It's a privilege in our nation to have such multiple examples of planning, governments and civilian buildings, temples and housing. They tell the history reflected in three millenniums; the changes, abandonment recoveries, mythological projections and the history and memories of men.

The last four centuries have been prodigious for urban settlements. In Mexico we have the testimonies of living cities that have been debated and questioned whether to preserve or destroy them. Due to these memories, it is an obligation to plan ambitious projects for the necessary recovery of historical centers, its architecture, cultural objects,

furniture as well as atmospheres and surroundings that give us a sense of personal identity turning these privileged spaces into part of the enjoyment and knowledge of our heritage. Economic and social development must be reinstated for the preservation of historical centers in collaboration with the municipalities and the state.

To generate, execute and pursue the operation of management plans in archaeological areas, historical monuments and museums, in partnership with other governmental dependencies of the three government orders.

The investigation, preservation and the conservation of the cultural patrimony are subject to the economic and social changes of its surroundings, the technological development and the conception that in every historical moment will have to keep up with the tasks. Mexico counts on one long and important trajectory in the subject of archaeology, historical monuments and museums; therefore the necessity to design and apply action plans as a reference frame. Only the planning of short, medium and long terms management for the cultural patrimony along with the best didactic mechanisms for its comprehension will allow a worthy investigation, conservation and diffusion.

To advise the states and municipalities in the generation of a specific regulation in the matter of heritage preservation.

Mexico counts on an ordinance frame of federal character; this one is product of the collective experience that has transformed with time. These statutes have shown a tendency towards the fortification of the general concept of the cultural patrimony of personal and immovable property, particularly the intangible patrimony. In this sense, the INAH will collaborate with the state and municipal governments, when they ask for it, in the formulation and necessary regulation to contribute so the preservation of the patrimony has the possibility of remaining under certain principles and norms and guarantee consistency between the local and the federal frame independent of political changes and federal officials.

Impel with agile and transparent schemes the accomplishment of specific projects with the participation of the civil society.

Respecting the effective federal normative frame, the INAH will have to contribute to the creation of mechanisms that encourage the proximity of the population with the cultural heritage, through delimited spaces of affluent action. The common belief for the valuation, esteem and respect to the patrimony can be empty concepts without a drive for concrete and institutional action. It becomes praxis and it's materialized by means of the concrete involvement with the museum, with the restoration work with the exhibition. Here lays the importance to favor institutionally the organized social participation.

STAFFING LEVELS: PROFESIONAL, TECHNICAL AND MAINTENANCE



The National Institute of Anthropology and History is an experienced institution with a long trajectory in providing training in anthropology, history, restoration and museography. The educational mission is accomplished through the National School of Anthropology and History, at the Distrito Federal and Chihuahua Departments, and the National School of Conservation, Restoration and Museography creating a bond between teaching, investigation and preservation of the cultural heritage, along with the constant process of modernizing and revitalizing it. The effectiveness of the institute depends largely on the possibilities and opportunities that we seek linking the formative programs with the coordination of fundamental leadership projects.

Objective

To train professionals specialized in physical anthropology, social anthropology, archaeology, ethno history, ethnology, linguistics, history, restoration and museography with bachelor, masters, and doctorate degrees.

Strategy

Fortification of the scholastic infrastructure and renovation of educational programs

The institute's educational work requires infrastructure improvement that will create better learning conditions, teacher and student stimulation, and greater efficiency in scholastic administration. It is also advisable to reform and evaluate the plans for training programs, with the present ideal profiles of student start date and end date, and suitable mechanisms for the evaluation and the pursuit of the educational performance.

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	Available Personnel
Planning, studies, and projects	1 Architect, 1 topographer and 3 assistants
Historic center	1 Architect and 1 assistant
Districts and irregular settlements	1 Architect and 3 assistants
Work Supervision	1 Architect 2 assistants and 6 inspectors



PURSUIT

KEY INDICATORS FOR MEASURING STATE
OF CONSERVATION

ADMINISTRATIVE DISPOSITIONS FOR THE PURSUIT
OF THE PROPERTY

RESULTS OF PREVIOUS EXERCISES OF
INFORMATION PRESENTATION



KEY INDICATORS FOR MEASURING STATE OF CONSERVATION



Inhabitants and competent authorities are responsible for the built up cultural heritage; to preserve it we could say that living historical centers are more prone to deterioration and transformations that directly impact the authenticity and integrity of the city. For this reason we must oversee the preservation and conservation of historical monuments in a systematized and constant manner.

Mexico makes an emphasis on recognizing three very important indicators to watch for: the population growth in historical cities, the tourist inflow due to the cultural and natural riches, and the excessive commercial activity represented mostly by ambulant commerce, considered a late XX century "plague". The population's minor participation for habitat preservation is another important factor to consider, that leads to the pressing need to encourage a safeguarding strategy for social and governmental diffusion.

The municipality of San Miguel de Allende is concerned with protecting its cultural heritage and has prepared the following scientifically based indicators to measure the changes of its cultural legacy.

The conservation of a historic site and its center, where the tangible and intangible cultural heritage concentrates, cannot be purely conceived as an image. The challenge for its protection consists in reassuring the city's historical essence and continuous innovative role-play, socially, economically and culturally.

Cultural Tourism is in need of urgent solutions; although it is considered a vector for economic and social development to generate proceeds and job opportunities, it can also lead to frailty in the populace, misplaced identity, and the disappearance of traditional activity that benefits tourism activity, pollution and stagnation.

Three general ideas are suggested: Cultural expansion to maintain a generational legacy that values the buildings and urban space as part of the history, generating a contemporary cultural strategy that qualifies a pre-existing legacy; foment social participation as a way to institutionalize programs, plans and cultural developments that will propitiate intense interventions of the conceptual definition to protect the patrimony, and finally the necessary social profitability for the social transference of any cultural activity that implies in some cases sending the right message for the users correct authenticity interpretation.





Economic and financial studies are imperative for cultural action and generating resources in the sustainable development frame, as well as generating key instruments for the application and management of durable strategies.

Within these programs that will be able to measure the state of conservation in the historical monument areas is the diagnosis for the elaboration of the strategies for the partial plan for conservation of the Historic Center of San Miguel de Allende. It is important to mention that the National Institute of Anthropology and History has elaborated a catalogue of the historic monuments in the State of Guanajuato as well as a precise catalogue of San Miguel de Allende and the Sanctuary of Jesus Nazareno in Atotonilco.

The diagnose study is an evaluating instrument for the state of conservation that allows us to establish in a precise manner the most important deteriorations and determine separately the level of depreciation in the trimmings and structure that each nominated historic monument may present. They are qualified in different levels; it goes from "in good state " to "danger of collapse".

The catalogue of historic monuments of San Miguel de Allende was elaborated in 1989 by the National Institute of Anthropology and History, and was updated by a specialized consultant in March 2003, therefore the data about the general state of conservation of each building is recent, of vital importance for the general public and federal authorities to consult.



The objective is that this catalogue becomes an updated permanent program to measure the levels of restoration and conservation of the built heritage.

Other instruments are the building site information that people and municipal authorities can concentrate on the catalogue to bring the data up to date.

The operation to operate the reports will be through architects, restorers and site supervisors of restoration and maintenance from the municipality the INAH and the General Board of Sites and Monuments of CONACULTA (National Council for Culture and Arts) so they can elaborate frequent information about site advancement, procedure consultation and adequate techniques for the interventions and diagnosis of the local impact and the urban surroundings.

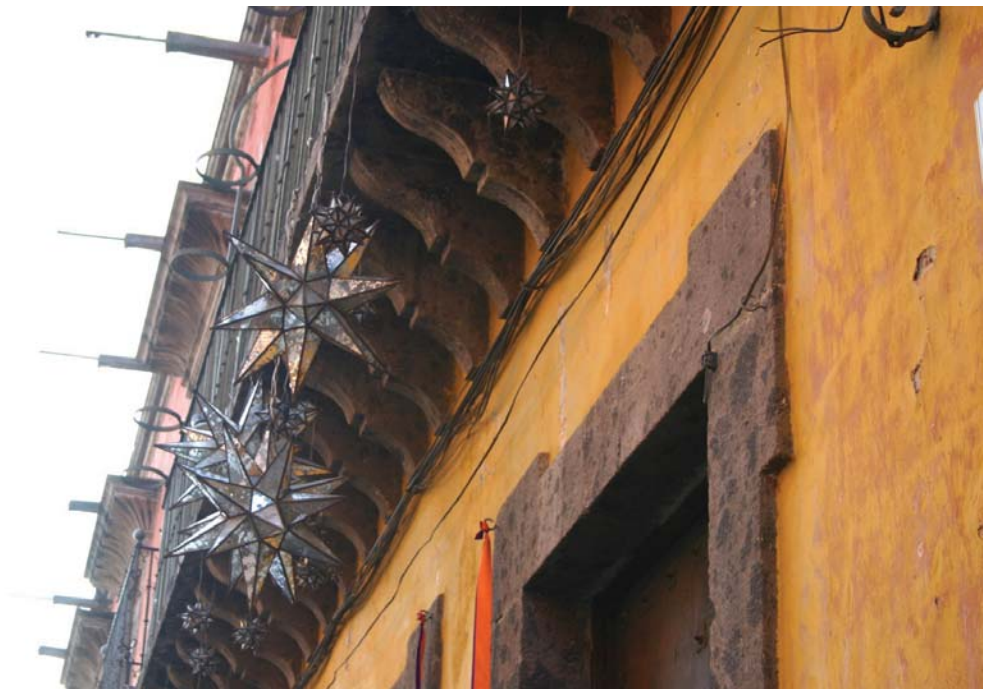
Thanks to the fondness and vigilance of the civil society and the authorities, the important buildings, speaking in terms of architecture, require no restoration interventions of major importance, except for 13 buildings of minor architecture and 83 that demand average interventions.

According to the Historic Center's Partial Conservation Plan indicates that the evaluation of the Plan in force shall be made every three years, and the Program for Urban Development scheduled yearly. The frequency of the evaluations will be adjusted to the periodic information of the state of conservation established in the 1972 Convention.

Given that the planning process implies follow up and evaluation, to confirm and modify the established guidelines, as well as determine the actions that must be incorporated or suppressed in any specific area of the Plan.

Within the update, it is established that the level of norms must take as evaluation elements the objective, politics, regulations, and adopted urban development criteria to measure its congruence with reality and propose the needed update. On a strategic level, congruent evaluations among the performed actions and the urban development established in the Plan; in the implementation of programming, the established actions and goals in the urban development programs must be evaluated as well as well as the completion period according to the established compromise through different responsible sectors. The Implementation Plan offers to revise the operation of judicial implements of regulation and control to evaluate the fulfillment of urban development and the actions presented in the frame of decrees expedited by the corresponding authorities.

The renovation of records along with the Plan must be revised every three years taking into account the corresponding evaluation in any of its levels.



Key indicators for measuring state of conservation

Historic Center, San Miguel de Allende Sanctuary of Jesus Nazareth, Atotonilco

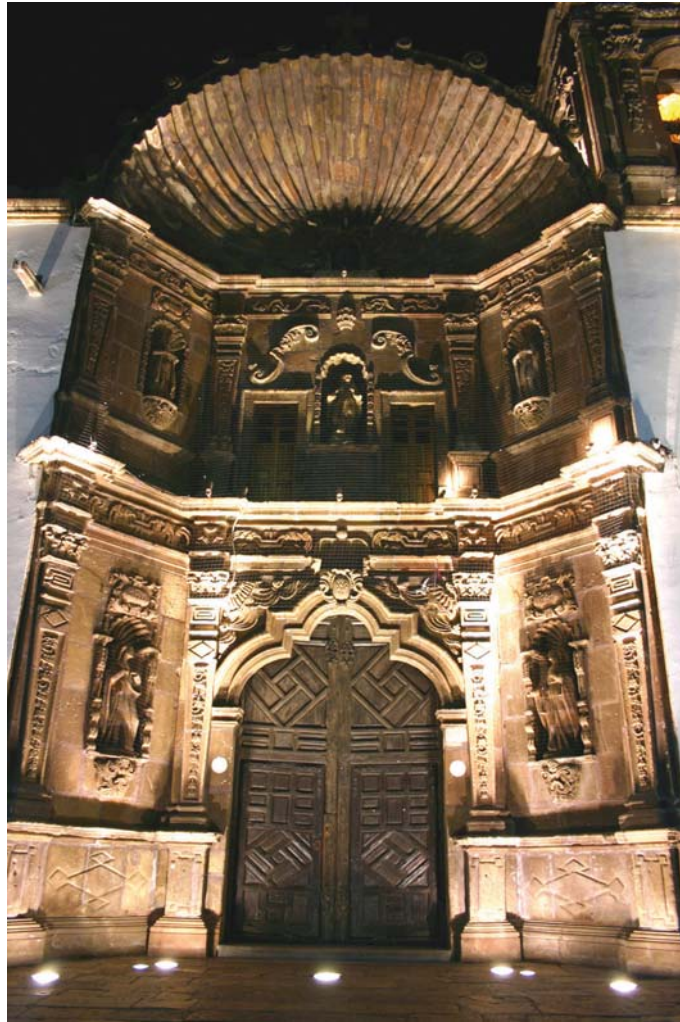
INDICATOR	FREQUENCY	LOCATION OF DOCUMENTS
TERRITORIAL		
Updating of the Development Plan for Atotonilco with funds from Type 33 and municipal funds	Revised and formed every three years	Urban Development Direction of San Miguel de Allende, Gto. and state SEDESOL.
Permanence of construction and preservation techniques (Program Magical Towns and Type 33)	1 year	Urban Development Direction of San Miguel de Allende, Gto. and state SEDESOL.
Permanence of the ecosystem and linking ways between natural and cultural landscape	3 years	Urban Development Direction, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Relevance and compatibility of soil use en the Program Type 33	1 year (constantly)	Urban Development Direction, Police Department, Direction of Ecology, Municipality of San Miguel de Allende, Gto. SEDESOL
Accessibility: Communication and transportation systems level of coverage	1 year	Traffic and Transportation Direction, Municipality of San Miguel de Allende, Gto.
Effectiveness of protection rules enforcement	1 year	Urban Development Direction, INAH-Guanajuato, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Effectiveness of protection rules enforcement	1 year	Urban Development Direction, INAH-Guanajuato, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Forms of participation and organization for the general public to help in preservation actions of our cultural heritage	1 year	Urban Development Direction, INAH-Guanajuato, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Existence and viability of an economic investment plan created with private and public funds	1 year	Urban Development Direction, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Plan of Use of Land resulting from the variation of the ownership regime and the value of land	3 years	Urban Development Direction, INAH-Guanajuato, Direction of Social and Human Development, Municipality of San Miguel de Allende, Gto.
Program to arrange and order informal economy	3 years	Urban Development Direction, INAH-Guanajuato, Direction of Social and Human Development, Municipality of San Miguel de Allende, Gto.
Level of commitment to protect our cultural heritage. Identity Reinforcement	1 year	Urban Development Direction, INAH-Guanajuato, Direction of Social and Human Development, Municipality of San Miguel de Allende, Gto.

INDICATOR	FREQUENCY	LOCATION OF DOCUMENTS
URBAN		
Updating of the Preservation Partial Plan executed with municipal and Type 33 funds	3 years	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Permanence of construction and preservation techniques	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Presence and integration of contemporaneous architecture	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Permanence of the ecosystem and linking ways between natural and cultural landscape	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Relevance and compatibility of uses	1 year (constantly)	Urban Development Direction, Police Department, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Accessibility: Communication, transportation systems and parking areas level of coverage	1 year	Traffic and Transportation Direction, Municipality of San Miguel de Allende, Gto.
Existence and viability of an economic investment plan created with private and public funds	1 year	Urban Development Direction, San Miguel de Allende, Gto
Level of commitment to protect our cultural heritage. Identity Reinforcement	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
ARCHITECTURAL These actions are to be performed with the funds of the Program Magical Towns, FOREMOBA and Habitat		
Existence of plans and steps to protect, preserve and retrieve by means of the program Magical Towns and FOREMOBA	Revised and formed every three years	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato, SEDESOL and CONACULTA
Permanence of construction and preservation techniques	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Presence and integration of contemporaneous architecture	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Relevance and compatibility of uses	1 year (constantly)	Urban Development Direction, Police Department, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Effectiveness in the organization of the general public to help in the preservation of our cultural heritage	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Level of commitment to protect our cultural heritage. Identity Reinforcement	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Damage assessment in real estate (Municipal funds)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato

INDICATOR	FREQUENCY	LOCATION OF DOCUMENTS
ENVIRONMENT AND LANDSCAPE		
Municipal program for the control, protection and enhancement of the environment in San Miguel de Allende, Gto.	3 years	Urban Development Direction, Police Department, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Visual and auditory pollution control	3 years	Urban Development Direction, Police Department, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Natural risks identification and prevention	1 year	Police Department, Direction of Ecology, Municipality of San Miguel de Allende, Gto.
Adequacy of networks and utilities: water, sanitation, energy, traffic and others.	3 years	Public Works Direction, San Miguel de Allende, Gto
SOCIAL		
Existence of plans as steps for social fostering. Activities within Type 33 and municipal, in charge: SEDESOL and INEGI	1 year (should be constantly)	Urban Development Direction, Social and Human Development Direction, San Miguel de Allende, Gto and INEGI
Population General Census	10 years	National Institute of Geography, Statistics and Data
CULTURAL These actions are to be performed with the funds of the Program Magical Towns, FOREMOBA and Habitat		
Acknowledgment of the cultural fact by the general public (Program Magical Towns)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato, Under Ministry of Economic Sustainable Development (former COTUR)
Permanence of the cultural fact (Ministry of Tourism)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato, Under Ministry of Economic Sustainable Development (former COTUR)
Level of authenticity and respect of cultural heritage (Ministry of Tourism)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato, Under Ministry of Economic Sustainable Development (former COTUR)
Steps taken towards the spreading, promotion, and education of heritage	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Cultural gear fostering	1 year	Urban Development Direction, Direction of Public Works, San Miguel de Allende, Gto and INAH-Guanajuato
Creators and artists involvement in cultural projects	1 year	Urban Development Direction, Direction of Public Works, San Miguel de Allende, Gto and INAH-Guanajuato

INDICATOR	FREQUENCY	LOCATION OF DOCUMENTS
HISTORIC		
Acknowledgment of the historic event by the general public (Ministry of tourism)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Restatement of the historical reference, promotion and spreading (Ministry of Tourism)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Participation in institutions: museums, archives, libraries, NGOs and others. (Ministry of Tourism and SEDESOL)	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato
Level of authenticity and respect of cultural heritage	1 year	Urban Development Direction, San Miguel de Allende, Gto and INAH-Guanajuato

ADMINISTRATIVE DISPOSITIONS FOR THE PURSUIT OF THE PROPERTY



Diverse governmental organisms have been created in Mexico to recognize, study and detect the conservation of buildings with excellent architectural value and context, as well as the urban space of which each inhabitant of this country makes daily use of and that goes beyond the organs like the Municipality that are directly involved; other organizations have been also created to observe this heritage, like the Municipality of Allende's Local Commission for the Preservation of the Cultural Heritage, created in 1990, entrusted to promote the safeguard and conservation of cultural property and the traditions of the municipality, among other specific functions.

The National Institute of Anthropology and History, the Housing Institute of the State of Guanajuato, the Secretariat of Tourism, COTUR, IEC and the National Council for the Culture and the Arts, will develop projects and works for the improvement and con-

servation of houses, religious temples, public buildings, plazas and gardens; studies, projects and substitution of street fixtures urban image improvement, and the recovery and conservation of the built cultural patrimony.

The H. Municipal City Council of San Miguel de Allende, by means of the Direction of Urban Development and Public Works, that through the Subdivision of Urban Development in request of the Coordination of the Historical Center and Urban Image, will re-apply the Partial Plan of the Historical Center and the Sanctuary of Jesus Nazareno Atotonilco.

At the moment this Coordination has two employees, whose functions are to issue and process licenses for land use, land subdivisions and fusions, construction permits, feasibilities, residential areas and advertising permits.

In addition, they are incumbent to the control of all action, sites, services or investments of applicable urban development, establishing in the licenses, permits and authorizations of land use, elaborating zoning affidavits and requesting for studies of city-planning compatibility for budgetary uses.



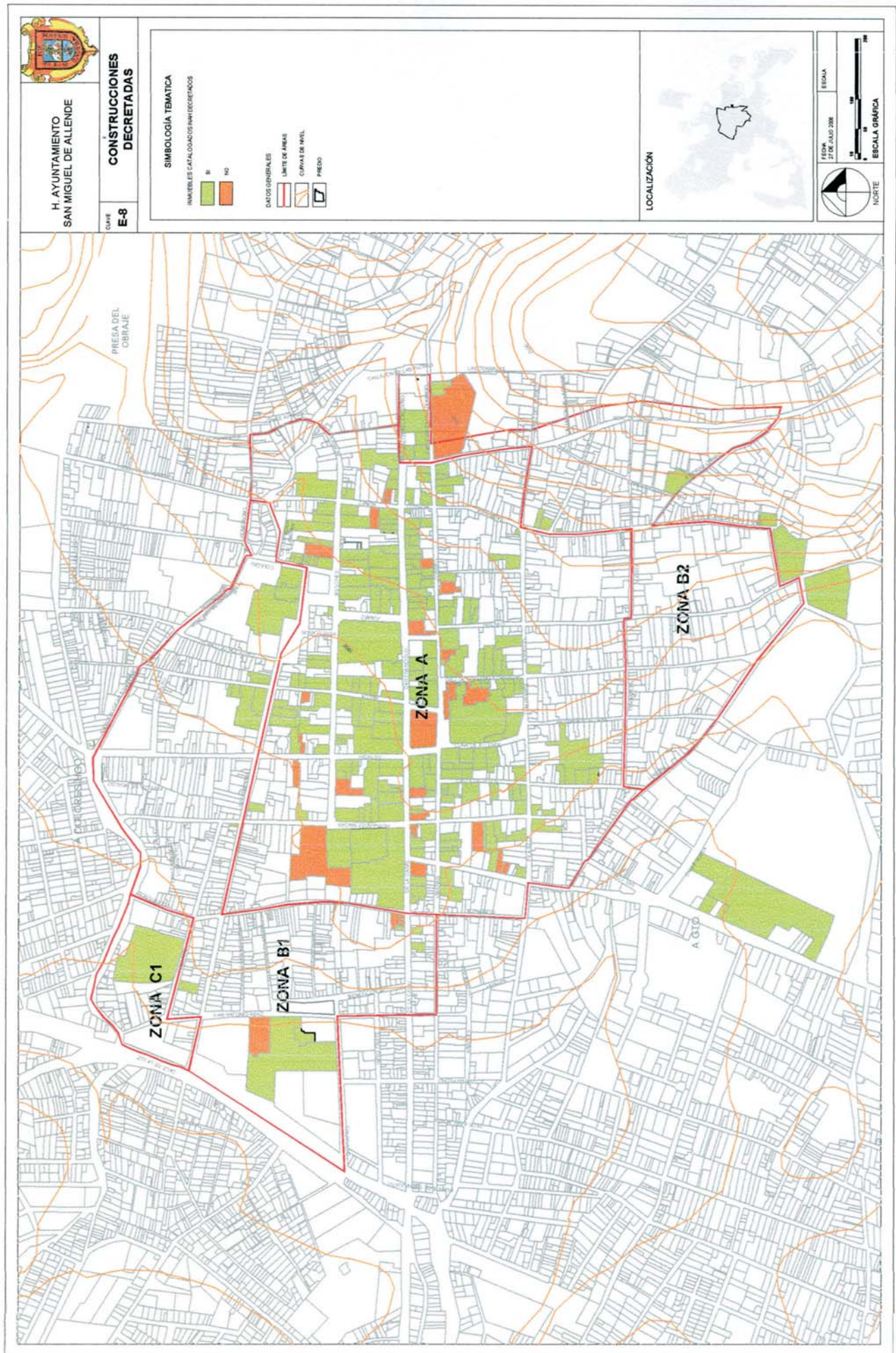
RESULTS OF PREVIOUS EXERCISES OF INFORMATION PRESENTATION



The historical studies that speak about San Miguel de Allende in the eighties like the Historical Monument Catalogue elaborated by the INAH, shows some very general characteristics about the conservation of the buildings within the historical monuments and buffer zones.

In 1993 the H. City Council of San Miguel made the Plan del Centro de Población (the Center Population Plan) with a partial study of the Historical Center retaking many of the data processed by the Monument Catalogue. The evaluation of the buildings continued to be superficially studied until 2003 when the City council returns to re-elaborate the Conservation of Historical Center's Partial Plan, showing a series of realistic, congruent and logical data.

We do not omit the necessity to make another diagnosis in respect to the Conservation of the Historical Center that, according to the Partial Plan in force, will have to be made in following dates.



DOCUMENTATION

IMAGE INVENTORY

DECLARATION

HISTORICAL CENTER PARTIAL CONSERVATION
PLAN

RECENT DATE OF PROPERTY INVENTORIES

ADDRESS

BIBLIOGRAPHY

SOURCES

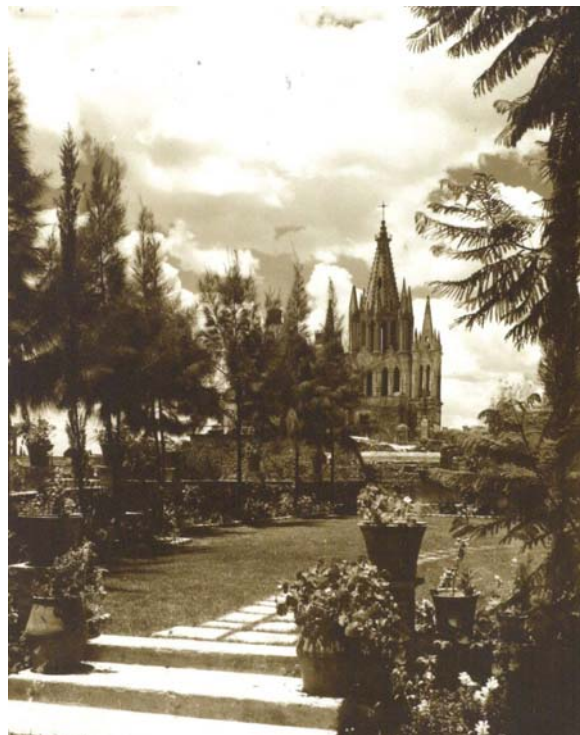
STATISTICS

ORGANISMOS NO GUBERNAMENTALES THAT
WORKS IN THE MUNICIPALITY



IMAGE INVENTORY AND PRINTED AUTHORIZATION FOR PICTURES AND AUDIOVISUAL MATERIAL

ID Number	Format slide print video	Caption	Date of photo (month/year)	Photographer/Director of the video	Copyright ownership	Contact details	Non exclusive transmission arights
Video	DVD	La Villa de San Miguel y el Santuario de Jesús Nazareno de Atotonilco	05/09/2006	José Mauricio González Anaya	Municipio de San Miguel de Allende	cfinkelstein@sanmiguelallende.gob.mx	yes
	Foto-grafías		Gustavo Javier López	Municipio de San Miguel de Allende	Sn. Matías No.12 Col. San Javier Guanajuato	cfinkelstein@sanmiguelallende.gob.mx	yes
IMG 0977	Impreso	El corazón de la fundación franciscana de San Miguel de los Chichimecas.	2006				yes
XI B (01)	Impreso	Mapa Arquitectónico Civil de la Arq. Cívica Villa de San Miguel el Grande, S. XVII-XVIII.	2006	Graciela Cruz López. Diseño: Donald Wayne Patterson Brown.	Cruz López, Graciela	San Miguel el Grande	yes
XII Oficios de Barrios (02)	Impreso	Barrios y Oficios Principales de la Villa de San Miguel el Grande, S. XVIII.	2006	Graciela Cruz López. Donald Wayne Patterson Brown.	Cruz López, Graciela	San Miguel el Grande	yes



"Los matices góticos",
Panorámica del Templo
Parroquial.

ID Number	Format slide print video	Caption	Date of photo (month/year)	Photographer/ Director of the video	Copyright ownership	Contact details	Non exclusive transmission arights
DSC 0024 (9)	Impreso	"El patriotismo provinciano en su plenitud festiva", Fiestas Patrias, Anónimo,Sautto,	ca. 1940,	Edición Digital: Henry Miller Rothe.	Col. Familia Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Canal (03)	Impreso	Vista de la ciudad desde la antigua entrada de Guanajuato.	ca 1910.	Edición digital: Agustín Valadez Sánchez.	Anónimo. Col. Familia Valadez. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Desfile 1947 1	Impreso	El espíritu cívico. Desfile del 16 de septiembre en conmemoración de la Independencia de México.	Año de 1947.	Agustín Valadez Estrada. Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DSC 0026 (6)	Impreso	"Vista vespertina de San Miguel de Allende: el retablo de piedra" Panorámica de la ciudad	ca. 1930	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro,	Municipio de San Miguel de Allende	yes
Vista Aérea (04)	Impreso	La perspectiva de una de las villas más ricas y populosas de la América española. Vista aérea de la ciudad.	ca. 1940.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez. Anónimo. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DCS 0038 (1)	Impreso	"El corazón de la vida provincial", Plaza de Armas (hoy "Plaza o Jardín Principal")	ca. 1860,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo, Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DSC 0023 (8)	Impreso	San Miguel de Allende asumió la personalidad aguerrida y protectora de su patrón celestial: un patrocinio mimetizado, encarnado en el ser histórico de la ciudad, San Miguel Arcángel,	ca. 1920,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DCS 0039 (1)	Impreso	Detalle del conjunto parroquial	ca. 1860,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro,	Municipio de San Miguel de Allende	yes

ID Number	Format slide print video	Caption	Date of photo (month/year)	Photographer/ Director of the video	Copyright ownership	Contact details	Non exclusive transmission arights
Parroquia 1 (05)	Impreso	Vista frontal de la Parroquia de San Miguel Arcángel.	ca. 1960.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DCS 0037 (1)	Impreso	Vista del templo parroquial y la torre del reloj público,	ca. 1905,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro,	Municipio de San Miguel de Allende	yes
DSC 0008 (14)	Impreso	"Horizontes cotidianos", Vista desde la antigua calle de los Trasteros o Pepe Llanos	ca. 1930,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Sin título -9 (06)	Impreso	La fundación piadosa. Vista del claustro principal del Convento Real de la Purísima Concepción (hoy Centro Cultural Ignacio Ramírez "El Nigromante"). Roberto Lambarri de la Canal.	ca. 1940.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Lambarri. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DCS 0040	Impreso	"Los pretéritos de la ciudad palaciega", Casa de la Familia Lanzagorta	ca. 1920,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Banamex (07)	Impreso	Las grandezas del barroco francés. Casa del Mayorazgo de la Familia de la Canal.	ca. 1940.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DCS 0042	Impreso	Además de los añejos "Caminos Reales", estos rieles eran los que metafísicamente constituían el sostén político, administrativo y comercial de los 12, 000 habitantes de la ciudad	ca. 1930,	Edición Digital: Henry Miller Rothe. Fuente:	Col. Familia Sautto, Anónimo Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Sin título -12 (08)	Impreso	El padre y la columna de la villa de San Miguel el Grande. Detalle de la escultura orante de Manuel Francisco Tomás de la Canal y Bueno de Baeza. Maldonado.	ca. 1940.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Lambarri. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes

ID Number	Format slide print video	Caption	Date of photo (month/year)	Photographer/ Director of the video	Copyright ownership	Contact details	Non exclusive transmission arights
Casa de los de la Canal (09)	Impreso	La cuna de la devoción lauretana. Vista frontal de la casa del Mayorazgo de la familia De la Canal.	ca. 1910.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez, Anónimo. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Sin título 16 (10)	Impreso	Detalle de la Plaza Principal.	ca. 1920.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Lambarri. Anónimo. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
IMG 0999	Impreso	En estas pendientes, se vertían los caudales que además de regar las huertas y siembras de los barrios vecinos del Chorro, Guadiana y Ojo de Agua, fueron conducidos a la ciudad a través de un sofisticado sistema de cañería subterránea, alcantarillas y acueductos, el cual estuvo en uso desde el siglo XVI hasta las primeras décadas del siglo XX.	2006				yes
IMG 0986	Impreso	Las moradas de la antigua calle del Chorrillo (hoy calle del Chorro).	2006				yes
FILE0071		Para lavar los recuerdos y tender las nostalgias. Vista de los baños y lavaderos públicos del Chorro.	ca. 1940.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Lambarri. Arturo Suárez García. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DCS 0031 (7)	Impreso	"Diálogos con el pasado", Vista de los baños y lavaderos públicos del Chorro,	ca. 1930.	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Anónimo. Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
VI Caminos Reales 02	Impreso	Caminos Reales de la Tierra Adentro en el Siglo XVIII.	2006	Donald Wayne Patterson Brown y Luis Felipe Nieto Gamiño.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
VII Comercio C 03	Impreso	Aportaciones de la Villa de San Miguel el Grande al Mercado Novohispano en el Siglo XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro.	Municipio de San Miguel de Allende,	yes
VII Aduanas Atrás (11)	Impreso	Mercancías Principales y sus Sitios de Origen.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro,	Municipio de San Miguel de Allende	yes

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VII Hdas y Ranchos B (12)	Impreso	Haciendas, Ranchos y Labores Principales en la Villa de San Miguel el Grande durante el Siglo XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende,	yes
I Alcaldía en Novohispano (13)	Impreso	Alcaldía Mayor de San Miguel el Grande en el Mapa Novohispano.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende,	yes
II Gto Relieve (14)	Impreso	Alcaldía Mayor de San Miguel el Grande en el Mapa Actual de Guanajuato.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
III Límites de la Alcaldía B (15)	Impreso	Jurisdicción Política de la Alcaldía Mayor de San Miguel el Grande.	2006	Donald Wayne Patterson	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende,	yes
VII Producción de Haciendas y Ranchos B (16)	Impreso	Producción de las Haciendas, Ranchos y Labores de la Villa de San Miguel el Grande durante el Siglo XVIII.	2006	Donald Wayne Patterson	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
X Ranchos, Hda. (17)	Impreso	Unidades Económicas en la Jurisdicción de San Miguel el Grande, S. XVI-XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
IX Urbanos 18 y 21 centuries (18)	Impreso	La Traza Urbana Dieciochesca de San Miguel el Grande y su Proyección en los Siglos XIX y XX.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
VII Aduanas A (19)	Impreso	Impacto del Comercio Novohispano en el Alcabatorio de San Miguel el Grande.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
V Jurisd (20)	Impreso	Jurisdicción del Alcabatorio de San Miguel el Grande en el Siglo XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
IVJUR (21)	Impreso	Mapa del Curato de la Villa de San Miguel el Grande, Siglos XVI-XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
VII Comercio Ext a SMA B (22)	Impreso	Tráfico Ultramarino y su Impacto en el Alcabatorio de San Miguel el Grande.	2006	Donald Wayne Patterson	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes

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VIII Tráfico humano atrás (23)	Impreso	Migraciones Españolas hacia la Villa de San Miguel el Grande, Siglo XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
VII Comercio Ext a SMA atrás (24)	Impreso	Mercancías Principales y sus Sitios de Origen.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
XI Obrajes, Hds, Iglesias 03 (25)	Impreso	Mapa Arquitectónico Religioso de las Principales Haciendas, Ranchos y Labores en los Siglos XVII y XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
VIII Tráfico Humano (26)	Impreso	Migraciones Novohispanas y sus Principales Oficios durante el Siglo XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
XII Oficios Rural de SMG (27)	Impreso	Oficios Principales en Haciendas, Labores y Ranchos de la Villa de San Miguel el Grande.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Atotonilco (28)	Impreso	El relicario de la espiritualidad. Panorámica del Santuario de Jesús Nazareno de Atotonilco.	ca. 1920.	Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez, Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DSC 0016 (10)	Impreso	"Lo que la fe del hombre ha levantado en la ciudad", Panorámica vespertina del Templo de la Purísima Concepción	ca. 1940,	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto. Cruz López Graciela, San Miguel el Grande El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Burros (29)	Impreso	La arriería y sus mercancías aún cruzan las antiguas entradas de la ciudad. Paisaje desde la calle Montes de Oca.	ca. 1940	Edición digital: Agustín Valadez Sánchez.	Col. Familia Valadez. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DSC 0027 (7)	Impreso	"La geografía del ayer", Panorámica de la ciudad desde el dieciochesco barrio del Obraje	ca. 1910	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Cruz López Graciela, San Miguel el Grande El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DSC 0005 (10)	Impreso	"Las voces de la conquista", Develación de la estatua de Fray Juan de San Miguel en las fiestas del IV centenario de la fundación del pueblo de indios de San Miguel de los Chichimecas,	Año de 1942	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto. Cruz López Graciela, San Miguel el Grande El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes

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IMG 0046	Impreso	Telares en la Fábrica de Hilados y Tejidos La Aurora.	ca. 1940	Edición digital: Agustín Valadez Sánchez.	Col. Familia Lambarri. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende,	yes
IMG 0991	Impreso	La ladera del cerro de la Moctezuma que ciñe a la ciudad y la rodea por la parte del Sur o Mediodía.	2006				yes
XI Obrajes, Hds, Iglesias 03, 0k) (30)	Impreso	Mapa Arquitectónico Religioso de la Villa de San Miguel el Grande, S. XVII-XVIII.	2006	Donald Wayne Patterson Brown.	Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
DSC 0020 (6)	Impreso	"Los matices góticos", Panorámica del Templo Parroquial	ca. 1960	Edición Digital: Henry Miller Rothe.	Col. Familia Sautto, Cruz López Graciela, San Miguel el Grande El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes
Sin título 18 copia (31)	Impreso	Remembranzas apacibles. Panorámica de la ciudad desde los antiguos barrios del Obraje y del Tecolote.	ca. 1940	Edición digital: Agustín Valadez Sánchez.	Col. Familia Lambarri. Cruz López, Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro	Municipio de San Miguel de Allende	yes

DECLARATION

Decreto por el que se declara una zona de monumentos históricos en la población de San Miguel de Allende, Estado de Guanajuato, dentro de un área de 0.75 kms² 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 LOPEZ PORTILLO, 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 V, XVI, XX, 38 fracciones XVIII y 5º. Transitorio de la Ley Orgánica de la administración Pública Federal; 1º., 2º., 3º., 5º., 21, 35, 36, fracción I, 337, 38 41, 42, 43, y 44 de la Ley Federal sobre Monumentos y Zonas Arqueológicas, Artísticas e Históricas; 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 y 2º. Fracción II de la Ley Orgánica del Instituto Nacional de Antropología e Historia, y

CONSIDERANDO

Que la ciudad de San Miguel Allende fundada a mediados del siglo XVI está ubicada en una región con importante tradición cultural y que en dicha ciudad a través de varios siglos se erigieron construcciones civiles y religiosas que en conjunto configuran un legado de excepcional valor para la historia política, social y económica del arte en México.

Que esta ciudad constituye un testimonio de la trayectoria humana y cívica de sus habitantes, ligado fundamentalmente al derecho de autodeterminación de nuestro pueblo, en la que se conservan valiosas tradiciones culturales que son fiel reflejo de la evolución histórica de la región desde el siglo XVI.

Que las características formales de la edificación, la armoniosa relación entre sus espacios y su estructura urbana y su paisaje tal como hoy se conservan, son fiel reflejo de una importante tradición cultural y de la evolución histórica de la población desde su fundación.

Que ha sido semillero de grandes patriotas hombres ilustres de la historia de México como lo son: Ignacio Allende, Ignacio de Aldama, Ignacio Ramírez, Juan José de los Reyes Martínez y José María de Jesús Díaz de Sollano y Dávalos.

Que esta localidad fue escenario de acontecimientos estrechamente vinculados a la conformación de nuestra identidad nacional, en donde los caudillos Hidalgo, Allende y Aldama dieron un impulso relevante a la gesta de la Independencia.

Que es indispensable dentro del plan nacional de desarrollo urbano y los planes parciales de desarrollo, la protección, conservación y restauración de las expresiones urbano arquitectónicas relevantes que constituyen 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 19.. cuyo objeto es coordinar las actividades de las Secretarías de Estado y demás entidades o dependencias a las que la legislación confiere la investigación, protección y conservación de los valores arqueológicos, históricos y artísticos, que forman parte del patrimonio cultural del país, recomendando incorporar la zona de referencia al régimen previsto por la Ley Federal sobre Monumentos y Zonas Arqueológicas, Artísticas e Históricas y su Reglamento, los cuales pre... que es de utilidad pública la protección de las zonas y monumentos históricos y la investigación y conservación, restauración y recuperación de los monumentos que integran el patrimonio cultural de la Nación, he tenido a bien expedir el siguiente :

DECRETO

ARTICULO 1º. - Se declara una zona de monumentos históricos en la ciudad de San Miguel de Allende, Estado de Guanajuato, 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 0.75 kilómetros cuadrados y tiene los siguientes linderos:

Perímetro "A" .- Partiendo del punto identificado con el número (1) situado en el cruce los ejes de la calle Jesús y Tenerías; continúa por el eje de la calle Tenerías hasta cruzar con el eje de la calle Doctor Ignacio Hernández Macías (2) ; continúa por el eje de la calle Doctor Ignacio Hernández Macías hasta cruzar con el eje de la calle Zacateros hasta cruzar con el eje de la calle de la Pila Seca (4) ; continúa por el eje de la calle de la Pila Seca hasta cruzar con el eje de la calle Quebrada y Volanteros (5) ; continúa por el eje de la calle Quebrada y Volanteros hasta cruzar con el eje de la calle Insurgentes (6) ; continúa por el eje de la calle Insurgentes hasta cruzar con el eje de la calle Colegio (7) ; continúa por el eje de la calle Colegio hasta cruzar con el eje de la calle Puente de Umarán (8) ; continúa por el eje calle Puente de Umarán hasta cruzar con el eje de la calle Homobono (9) ; continúa por el eje de la calle Homobono hasta cruzar con el eje de la calle Aparicio (10) ; continúa por el eje de la calle Aparicio hasta cruzar con el eje del Callejón de San



Remembranzas apacibles. Panorámica de la ciudad desde los antiguos barrios del Obraje y del Tecolote.

Dimas (11) ; continúa por el eje del callejón de San Dimas hasta cruzar con el eje de la calle Calvario (12) ; continúa por el eje de la calle Calvario hasta cruzar con el eje de la calle Pedro Vargas y Real de Querétaro hasta cruzar con el eje de la calle Bajada de la Garita (14) ; continúa por el eje de la calle Bajada de la Garita hasta cruzar con el eje de la calle Barranca (15) ; continúa por el eje de la calle Barranca hasta cruzar con el eje de la calle Huertas (16) ; continúa por el eje de la calle Huertas hasta cruzar con el eje de la calle Recreo (17) ; continúa por el eje de la calle Recreo hasta cruzar con el eje de la calle Terraplén (18) ; continúa por el eje de la calle Terraplén hasta cruzar con el eje de la calle Jesús (19) ; continúa por el eje de la calle Jesús hasta su entronque con la calle Tenerías, siendo el punto (1) de la zona "A" , cerrándose así este Perímetro.

Perímetro "B-1" .- Partiendo del punto identificado con la letra "A" situada en el cruce de los ejes de calle Quebrada y Umarán ; continúa por el eje de la calle Umarán hasta cruzar con el eje de la calle San Antonio Abad (B) ; continúa por el eje de la calle San Antonio Abad hasta cruzar con el eje de la calle San Rafael (C) ; continúa por el eje de la calle San Rafael hasta cruzar con el eje de la Avenida Guadalupe (D) ; continúa por el eje de la Avenida Guadalupe hasta cruzar con el eje de la calle Insurgente (E) ; continúa por el eje de la calle Insurgente hasta cruzar con el eje de la calle San Antonio Abad (F) ; continúa por el eje de la calle San Antonio Abad hasta cruzar con el eje de la calle los Órganos (G) ; continúa por el eje de la calle los Órganos hasta cruzar con el eje de la calle Volanteros (H) ; continúa por el eje de la calle Volanteros hasta cruzar con el eje del Arroyo Atascadero (I) ; continúa por el eje del Arroyo Atascadero (I) : continúa por el eje del Arroyo atascadero atravesando diagonalmente las manzanas 4, 9, 13 y 32 de la región II) hasta cruzar con el eje de la calle Homobono (J) ; continúa por el eje de la calle Homobono hasta cruzar con el eje de la calle Homobono y Calzada de la Presa identificado con el numeral (9) del perímetro "A" , cerrándose así este perímetro.

Perímetro "B-2" .- Partiendo del punto identificado con el umbral (I) del Perímetro "A" , una línea que continúa por el eje de la calle de Tenerías y Diezmo Viejo hasta cruzar con el eje de la calle Bajada de Santa Elena (K) ; continúa por el eje de la Calle Bajada de Santa Elena hasta cruzar con el eje de la calle Recreo (L) ; continúa por el eje de la calle Recreo hasta cruzar con el eje de la calle Bajada del Chorro b(LL) ; continúa por el eje de la calle Bajada del Chorro (M) ; continúa por el eje de la calle del Chorro hasta cruzar con el eje del callejón de Piedras Chinas (N) ; continúa por el eje de la calle de Piedras Chinas hasta cruzar con el eje de la calle Real de Querétaro (Ñ) continúa por una línea imaginaria de cincuenta metros ubicada al este y perpendicular al eje de la calle Real de Querétaro hasta cruzar con una línea imaginaria ubicada al Este, paralela y a una distancia de cincuenta metros del eje de la calle Real de Querétaro (O) ; continúa por la línea imaginaria la ubicara al Este, paralela y a una distancia de cincuenta metros del eje de la calle Real e Querétaro y Pedro Vargas hasta cruzar con el eje de la calle Calvario identificado con el numeral (12) del perímetro "A" ; cerrándose así este perímetro.

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 las 68 manzanas que, comprenden edificios con valor histórico construidos entre los siglos XVI y XIX, de los cuales algunos fueron destinados al culto religioso y a servicios asistencial. Entre los primeros pueden señalarse la parroquia de San Francisco; el Templo y Beatario de Santa Ana; los Templos de San Juan

de Dios, Santo Domingo, San Rafael, del Tercer Orden, Nuestra Señora de la Salud; las Oratorios de San Felipe Nerí con su Capilla de la Santa Casa de Loreto, de los Siete Dolores de la Santísima Virgen; las Capillas del Calvario, del Señor de la Piedad, de la Santa Cruz del Chorro. De Indios; la Ermita de Nuestra Señora de Loreto y el Claustro Felipense. Entre los segundos puede señalarse el Hospital de San Rafael y el Colegio de San Francisco de Sales.

Los edificios restantes fueron inmuebles destinados a autoridades civiles y militares, a fines educativos y servicios asistenciales y la mayoría de uso particular; notándose diferentes influencias en sus elementos arquitectónicos, dominando en forma relevante el estilo barroco a través de modalidades características regionales y el neoclásico en numerosos de ellos.

- b) .- La zona se caracteriza por las plazas principal y de allende, así como por su gran número de fuentes.
- c) .- Las calles que se encuentran dentro de la parte central de la zona de monumentos históricos materia de esta declaratoria se establecieron dentro de las ordenanzas del siglo XVI, partiendo de la Plaza Principal delimitada por las casas históricas de los Insurgentes, el Palacio Municipal y la Casa de los Condes de la Canal.
- La configuración de esta traza urbana se determina por un eje este - oeste, siendo las manzanas más largas en esta dirección que en el sentido norte - sur haciéndose cada vez más irregulares hacia la periferia por la accidentada topografía y los cauces de los arroyos que rodean la población.
- d) .- El perfil urbano de la parte central de la zona se caracteriza por un asentamiento en dos planos, uno inclinado en las laderas del noreste de la población y otra por una planicie hasta el sur que conduce hacia la Presa en la vecindad del primitivo asentamiento de San Miguel el Viejo. En la volumetría general de las edificaciones destacan especialmente las altas torres de la Parroquia de San Francisco y ls Cúpulas de la concepción y del Oratorio de San Felipe Nerí que visualmente se aprecian desde los distintos accesos a la población, sobre el fondo rocoso del oriente y la cuenca de la presa hacia el poniente.

ARTÍCULO 4º.- Para los efectos de la presente declaratoria, se hace relación de los inmuebles localizados en, 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:

- Portal Allende números 2,4, esquina Umarán 8 región IV manzana 1).
 Portal Allende número 6, (región IV manzana 1).
 Aparicio número 1, esquina Núñez (región II manzana 17)
 Aparicio números 2, 4, esquina Núñez (región II manzana 18).
 Barranca números 34 y 36, (región III manzana 18)
 Barranca 38 y 40, (región III manzana 18).
 Barranca número 44, nació Juan José de los Reyes Martínez y amaro " El Pípila " .
 (región III manzana 19)
 De la Canal números 1 , 3, esquina Hidalgo, (región I manzana 1).
 De la Canal números 2, 4, 6, 8, 10, 12, esquina Portal Allende (Casa del Mayorazgo de Canal), (región IV manzana 1).
 De la Canal número 7, (región IV manzana 1).
 De la Canal números 13 y 15, (región IV manzana 1).

De la Canal número 14, (región I manzana 1).

De la Canal número 17 y 19, (región IV manzana 1).

De la Canal número 18, 20, 22, (región IV manzana 1).

De la Canal número 21, esquina Dr. Ignacio Hernández Macías , (región I manzana 1).

De la Canal número 24 - 26, esquina Dr. Ignacio Hernández Macías (región I manzana 1).

De la Canal número 33, (región I manzana 8).

De la Canal número 34, (región IV manzana 7).

De la Canal número 36 esquina Zacateros , (región IV manzana 7).

De la Canal número 42, (región IV manzana 11).

De la Canal número 44, (región IV manzana 11).

De la Canal número 46, (región IV manzana 11).

De la Canal número 50, (región IV manzana 15).

De la Canal número 56, (región IV manzana 15).

Calzada del Cardo sin número esquina Emilio Carranza (fuente adosada a muro)
(región V manzana 9)

Calzada del Cardo número 18, esquina ancha de San Antonio 8 barda con portada)
(región ... manzana 9).

Colegio número 1, 3, 5, 7, 9, 11 esquina Mesones, (región II manzana 15).

Colegio números 13, 15, 17, 23, 25, 27 (región II manzana 15).

Correo números 92, 4, 6, 8, esquina Portal Guadalupe, (Casa del Mariscal Lanzagorta
o Casa Quemada), (región III manzana 5).

Correo números 9, 11, 13, 15, 17, 19, 21, (región III manzana 6).

Correo número 10, 12, 14 (Mayorazgo de Sauto, primitiva casa de correos),
(región III manzana 5).

Correo número 16, esquina Doña Josefa Ortiz, (región III manzana 5).

Correo números 23, 25, 27, 29 esquina Recreo, (región III manzana 6).

Correo número 30, (región III manzana 10).

Correo números 31 y 31- A esq. Recreo, (región III manzana 11).

Correo número 32, (región III manzana 10).

Correo número 33, (región III manzana 11)

Correo 34, (región III manzana 10).

Correo número 43, esquina Callejón de los Chiquitos, (región III manzana 11).

Correo número 46, (región III manzana 10) .

Correo número 71, esquina Barranca, (región III manzana 17).

Correo número 73, (región III manzana 17).

Correo número 75, (región III manzana 17).

Correo número 77, (región III manzana 17).

Cuadrante número 15, esquina Jesús, (región III manzana 6).

Cuadrante número 36, (Casa del Inquisidor), (región IV manzana 6).

Cuna de Allende número 1 esquina Umarán (nació Ignacio Allende Unzaga),
(región IV manzana 2).

Cuna de Allende número 2, (región III manzana 2).

Cuna de Allende número 3, (región IV manzana 2)

Cuna de Allende números 4 y 6, (región III manzana 2).

Cuna de Allende números 5, 7 y 9, (región IV manzana 2).

Cuna de Allende número 8 - 10, (región III manzana 2).

Cuna de Allende número 11, (región IV manzana 2).

Cuna de Allende número 12, (región III manzana 2).

Del Chorro sin número, esquina Bajada del Chorro (Capilla de la Santa Cruz del
Chorro), (región III manzana 14).

Diez de Sollano y Dávalos número 1 - 3 esquina Correo (fuente adosada), (región III
manzana 2).

Diez de Sollano y Dávalos número 4 (casa del Conde de Loja), (región III manzana 6).
 Diez de Sollano y Dávalos número 5 - 7, (región III manzana 2).
 Diez de Sollano y Dávalos número 6, (región III manzana 6).
 Diez de Sollano y Dávalos número 11, región III manzana 2).
 Diez de Sollano y Dávalos número 12, (región III manzana 6).
 Diez de Sollano y Dávalos número 14, (región III manzana 6).
 Diez de Sollano y Dávalos número 15 - 17, (primer Hospital Homeopático del país),
 (región III manzana 2).
 Diez de Sollano y Dávalos número 19, (región III manzana 2).
 Diez de Sollano y Dávalos número 21, (región III manzana 2).
 Diez de Sollano y Dávalos número 24 - 26 esq. Hospicio, (región III manzana 7).
 Diez de Sollano y Dávalos número 27 y 29 esquina Cuadrante,
 (región III manzana 3).
 Bajada de la Garita número 3 esquina Barranca, (región III manzana 18).
 Doctor Ignacio Hernández Macías número 56, (región I manzana 2).
 Doctor Ignacio Hernández Macías número 63- 65- 67- 69-71 (región I manzana 5).
 Doctor Ignacio Hernández Macías número 72, (región I manzana 1).
 Doctor Ignacio Hernández Macías número 73- 75, Ex -Convento Real de la
 Concepción, (región I manzana 5).
 Doctor Ignacio Hernández Macías sin número, esquina de la Canal, Templo de la
 Concepción, (región I manzana 5).
 Doctor Ignacio Hernández Macías número 83, (región IV manzana 7).
 Doctor Ignacio Hernández Macías número 91, (región IV manzana 8).
 Doctor Ignacio Hernández Macías número 93, (región IV manzana 8).
 Doctor Ignacio Hernández Macías número 95 y 97, asiento de la maestranza,
 (región IV manzana 8).
 Doctor Ignacio Hernández Macías número 98 - 100 esquina Cuadrante, antigua
 inquisición, (región IV manzana 5).
 Doctor Ignacio Hernández Macías número 105, esquina de la Pila Seca, (región IV
 manzana 9).
 Doctor Ignacio Hernández Macías número 106- 108, (región II manzana 1).
 Hidalgo número 1, (región II manzana 1).
 Hidalgo número 4, (región I manzana 1).
 Hidalgo número 12, (región I manzana 1).
 Hidalgo número 14, esquina Mesones, (región I manzana 1).
 Hidalgo número 21, (región II manzana 2).
 Hospicio número 1, esquina Barranca (fuente adosada a muro), (región III manzana 15).
 Hospicio número 11, esquina Callejón de los Chiquitos, (región III manzana 15).
 Hospicio número 35, (región III manzana 6).
 Insurgentes número 1- 3- 5- 7, esquina Colegio (Colegio San Francisco de Sales), (región II manzana 13).
 Insurgentes sin número, Templo de Nuestra Señora de la Salud, (región II manzana 13).
 Insurgentes sin número, Claustro
 Filipense, (región II manzana 13).
 Insurgente sin número, Oratorio de San Felipe Nerí, (región II manzana 13).
 Insurgentes sin número, Santa Casa de Loreto, (región II manzana 13).
 Insurgentes número 9, esquina Callejón de Loreto, (región II manzana 13).
 Insurgentes número 21 esquina Relox, (región II manzana 9).
 Insurgentes sin número, esquina Relox, (Templo de Santa ana), (región II manzana 3).
 Insurgentes número 23- 25- 27 (Beatario de Santa Ana), (región II manzana 3).
 Insurgentes número 62- 64- 66, (región II manzana 2).

Insurgentes número 68, (región II manzana 2).
 Insurgentes número 69, esquina Doctor Ignacio Hernández Macías (nicho),
 (región I manzana 6).
 Insurgentes número 70, (región II manzana 2).
 Insurgentes número 116, (región I manzana 2).
 Jesús número 2, esquina Umarán, (región .. manzana 2).
 Jesús número 3, (región IV manzana 5).
 Jesús número 7, (región IV manzana 5).
 Jesús número 11, (región IV manzana 5).
 Jesús número 19- 21- 23 esquina Cuadrante, (región IV manzana 5).
 Jesús número 30- 34- 36, (región IV manzana 3).
 Jesús número 38, (región IV manzana 3).
 Benito Juárez número 7, (región II manzana 11).
 Benito Juárez número 9- 11, (región II manzana 11).
 Benito Juárez sin número esquina San Francisco, Templo y Ex - Convento de san
 Francisco(región II manzana 6).
 Benito Juárez número 25- 27 esquina Mesones, (región II manzana 11).
 Callejón de Loreto número 14 (nicho) (región II manzana 11).
 Del Ciudadano Pepe Llanos número 1- 3, (región II manzana 12).
 Mesones número 1 esquina Núñez, (región ... manzana 15).
 Mesones número 3- 5, fachada, (región ... manzana 15)
 Mesones número 4- 6, (región II manzana 11).
 Mesones número 7, (región II manzana ...)
 Mesones número 8, (región II manzana...)
 Mesones número 9, (región II manzana 15).
 Mesones número 11, (región II manzana 15).
 Mesones número 14- 16- 18- 20, (región II manzana 11).
 Mesones número 19, esquina Plaza Allende, (región II manzana 15)
 Mesones número 21- 23- 25 27- 29- 31, esq. Del Ciudadano Pepe Lanos, (región II
 manzana 12).
 Mesones número 22- 24- 26- 28, (región II manzana 11).
 Mesones número 30- 32- 34- 36- 38, (región II manzana 11).
 Mesones número 53- 55 esquina Relox, (región II manzana 7).
 Mesones número 57, esquina Relox, (región II manzana 2).
 Mesones número 66, (región II manzana 1).
 Mesones número 71, habitó el General Mariano Escobedo, (región II manzana 2).
 Mesones número 82, esq. Dr. Ignacio Hernández Macías, Teatro Ángela Peralta;
 fuente adosada, (región I manzana 1).
 Mesones número 83, esquina Hidalgo, (región II manzana 1).
 Murillo número 1, esquina San Francisco, (región III manzana 10).
 Murillo número 2, esquina San Francisco, (región III manzana 16).
 Murillo número 4, (región III manzana 16).
 Murillo número 6, esquina Correo, (región III manzana 16).
 Núñez número 17- 19 esquina Mesones, (región II manzana 11).
 Núñez número 40 esq. San Francisco, (región II manzana 17).
 Los Órganos número 37- 39- 41, (región I manzana 13).
 Los Órganos número 50, (Capilla del Señor de la Piedad), (región I manzana 12).
 Doña Josefa Ortiz número 1- 3 esq. San Francisco, (región III manzana 5).
 Doña Josefa Ortiz número 2 esq. San francisco, (región III manzana 10).
 Doña Josefa Ortiz número 6 esq. Correo, (región III manzana 10).
 Callejón de Piedras Chinas sin número (Oratorio de los siete Dolores de la Santísima
 Virgen), (región III manzana 31).

De la Pila Seca número 3, (región IV manzana 8).

De la Pila Seca número 10 marco de pue..., (región IV manzana 9).

De la Pila Seca número 13- 15, esq. Zacateros, nació el General Pablo Yáñez, (fuente adosada), (región IV manzana 8).

Plaza Principal sin número, portal, (región III manzana 2).

Plaza Principal sin número, (Templo de San Rafael), (región III manzana 2).

Plaza Principal sin número, esq. Cuna de Allende, (Parroquia de San Miguel Arcángel), (región III manzana 2).

Plaza Principal número 6- 8- 10- 12, (región ... manzana 1).

Plaza Principal número 14- 16- 18- 20, (región II manzana 1).

Plaza Principal número 22- 24 esq. Rélox, (región II manzana 1).

Real de Querétaro sin número, Templo de Santo Domingo, esq. Callejón Santo Domingo, (región III manzana 26).

Real de Querétaro número 3 esq. Correo (región III manzana 17).

Real de Querétaro sin número, esq. Cruz del Pueblo, (Ermita de Nuestra Señora de Loreto), (región III manzana 33).

Real de Querétaro sin número Capilla de Indios sin nombre, (región III manzana 33).

Recreo número 8, Cuartel de Dragones de la Reina, (región III manzana 11).

Recreo número 44, (región III manzana 12).

Rélox número 12- 14- 16- 18- 20- 22, (región .. manzana 1).

Rélox número 13, (región II manzana 6).

Rélox número 15- 17, (región II manzana 6).

Rélox número 19- 21, (región II manzana 6).

Rélox número 23- 25 esq. Mesones, (región ... manzana 6).

Rélox número 24, (región II manzana 1).

Rélox número 26- 28 esq. Mesones, (región .. manzana 1).

Rélox número 29, (región II manzana 7).

Rélox número 50 - 52, (región II manzana 7).

Ancha de San Antonio número 6- 8- 10- 12, (región V manzana 9).

Ancha de San Antonio número 14- 16, (región V manzana 9).

Ancha de San Antonio número 18- 20- 22- 24, (Casa de Don Manuel Tomás de la Canal y Bueno de Baeza, Instituto Allende), (región V manzana 9).

Ancha de San Antonio número 26, (acueducto interior), (región V manzana 9).

Ancha de San Antonio número 26, (fuente adosada a muro), (región V manzana 9).

San Antonio Abad sin número esq. San Rafael, Templo de San Juan de Dios y Hospital de San Rafael, (región 1 manzana 9).

San Francisco número 1- 3 esq. Plaza Principal, (región III manzana 5).

San Francisco número 2- 4 (Casa de la Princesa de don Francisco Landeta), (región II ,manzana 6).

San Francisco número 5- 7, (región III manzana 5).

San Francisco número 8-10-12-14, (fachada), (región II manzana 6).

San Francisco número 9- 11, (región III manzana 5).

San Francisco número 13- 15, (región III manzana 5).

San Francisco sin número esq. Benito Juárez, Templo de Tercera Orden, (región II manzana 6).

San Francisco número 18, 20, 22, 24 esq. Benito Juárez, (región II manzana 11).

San Francisco número 23, (región III manzana 10).

San Francisco número 25- 27- 29, (región III manzana 10).

San Francisco número 26, (región II manzana 11).

San Francisco número 28- 30, (región II manzana 11).

San Francisco número 31, (región III manzana 10).

San Francisco número 32 murió el General Anastasio Bustamante, (región III manzana 11).

San Francisco número 33 , (región III manzana 10).

San Francisco número 35 , (región III manzana 10).

San Francisco número 36- 38, (región II manzana 11).

San Francisco número 39, (región III manzana 10).

San Francisco número 40, (región II manzana 11).

San Francisco número 41, (región III manzana 10).

San Francisco número 43, (región III manzana 10).

San Francisco número 45- 47, (región ... manzana 10).

San Francisco número 46- 48, (región ... manzana 11).

San Francisco número 49, (región III manzana 10).

San Francisco número 50 esquina Núñez (región II manzana 17).

San Francisco número 56- 58- 60, (región ... manzana 5).

San Francisco número 51, (región III ,manzana 10).

San Francisco número 62, (región II ,manzana 17).

San Francisco número 64, (región II ,manzana 17).

San Francisco número 66, (región II ,manzana 17).

Bajada de Santa Elena de la Cruz número ..., (región III ,manzana 9).

Callejón Santo Domingo número 2, (región III manzana 5).

Callejón Santo Domingo número 3, (región III manzana 26).

Callejón Santo Domingo número 4, (región III manzana 5).

Callejón Santo Domingo número 6, (región III manzana 5).

Umarán número 3- 5, casa de Juan de Umarán, (región IV manzana 1).

Umarán número 6, (región IV manzana 2).

Umarán número 7, (región IV manzana 1).

Umarán número 8, esq. Jesús, (región IV manzana 2).

Umarán número 9, (región IV manzana 1).

Umarán número 10 esq. Jesús, (región IV manzana 1).

Umarán número 12 , (región IV manzana 5).

Umarán número 14- 14A- 16, (región IV manzana 5).

Umarán número 20 esq. Dr. Ignacio Hernández Macías (región IV manzana 5).

Umarán número 22, (región IV manzana 8).

Umarán número 24, (región IV manzana 8).

Umarán número 26- 28- 30 esq. Zacateros, (región IV manzana 12).

Umarán número 38 nació Ignacio Ramírez " El Nigromante ", (región IV manzana 12).

Umarán número 34- 36 esq. Zacateros, (región IV manzana 12).

Pedro Vargas sin número, esq. Correo, (región III manzana 5).

Pedro Vargas número 1 esq. Correo, (región III manzana 16).

Pedro Vargas número 2, (región III manzana 5).

Volanteros número 79- 83- 85- 87, (región I manzana 8).

Volanteros número 91- 93 esq. De la Canal, (región I manzana 8).

Zacateros número 14, (región IV manzana 8).

Zacateros número 36, (región IV manzana 9).

ARTÍCULO 5º. - Las construcciones que se hagan en la zona de monumentos históricos de la ciudad de San Miguel de Allende, Estado de Guanajuato, 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 de realizarse previa solicitud del particular ante el Instituto Nacional de antropología e Historia.

En los casos de obras a realizarse en inmuebles de propiedad federal, la Secretaría de Asentamientos Humanos y Obras Públicas intervendrá de acuerdo con la ley en la materia.

ARTÍCULO 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.

ARTÍCULO 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 la Comisión Intersecretarial a fin de coordinar las actividades de las Secretarías de Estado y demás entidades o dependencias a la que las legislación confiere 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 lo integran, en el Registro de Monumentos y Zonas Arqueológicas e Históricas dependientes del Instituto Nacional de antropología e Historia, así como en el Registro Público de la Propiedad de la Ciudad de San Miguel de Allende.

TRANSITORIOS

PRIMERO.- Este Decreto entrará en vigor el día de su publicación en el Diario Oficial de la Federación.

SEGUNDO.- Procédase a la inscripción de oficio en el Registro Público de Monumentos y Zonas arqueológicas e Históricas, 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 14 días del mes de julio de mil novecientos ochenta y dos.- José López Portillo.- Rubrica.- El Secretario de Educación Pública, Fernando Solana. - Rubrica.- El Secretario de asentamiento Humanos y Obras Públicas, Pedro Ramírez Vázquez.- Rúbrica.- La Secretaria de Turismo, Rosa Luz Alegría.- Rúbrica.

HISTORICAL CENTER PARTIAL CONSERVATION PLAN

ATTAINABLE SCENARIO

The development alternatives for natural ,geographic, territorial, cultural and urban structure conditions, are limited and subject to the economic sectors.

Physiconatural Media

- The construction of Treatment plants to manage and restrain floor, water and air contamination, solid waste in the river limits, land use regulation to prohibit equipment or repair shops in residential areas, and monitoring the gas emission of vehicles in the urban areas.
- Implementing an environmental program by means of reforestation to rescue and dignify the stream boundaries and areas, that crosses through the urban area.
- In order to reduce the waste volume and maximize the sanitary landfill areas, a recycling program for solid, inorganic and organic waste is vital.
- To control the restricted zones through land use and construction regulation.
- To construct sewage treatments and drainage systems to avoid the solid waste contamination and sewage leaks through ecology regulations.
- To avoid air and ground contamination
- Indicating a conservation policy to conserve and protect the areas of natural heritage.

Socioeconomic Aspects

- To increase social development in the population, by improving the education level with basic services, infrastructure, equipment and housing, as well as promoting social groups to incorporate to plan municipal development programs.

Urban structure

- To establish the present plan and to implement the projects and necessary works.

Housing

- To create housing programs through government, state and municipal entities with financial support systems, while producing incentives for stimulating patrimonial value.

Urban equipment

- The supply of urban equipment according to the services center's norms and integrated criteria.

Infrastructure

- Basic and modern infrastructure systems that offer can efficient high quality services.
- To make an integral Drainage and sewage systems project for the historical center.
- Implement projects and works to extend the ground electrification and improve the public lighting system.
- An organized road system for the Historical Center, Integrated with the rest of the central population
- Programs for housing improvement and conservation, in accordance to the economic capacities of the population, while maintaining and respecting the urban image of the city.
- Seeking the opportunity of using empty lots for additional parking space in the historical center.

Communications and Transports

- To operate the transportation systems making the necessary adjustments.
- To tally efficient public transportation system for urban and suburban areas that does not damage the structure of the historical center and that connects commercial activities, head municipal services and the rural areas of the municipality.

Cultural and Historical Heritage

- To create the technical, legal and financial instruments to protect and conserve the cultural and historical patrimony.
- To enforce the Federal Law on Monuments and Archaeological Sites, Artistic and Historical Regulation.
- To create tourist programs with resource viability for the rehabilitation and conservation of buildings catalogued as monuments with historical Value.
- Zoning Regulation for historic valued buildings in the Historical Center.

Urban image

- The creation of Legal technical instruments for the conservation and improvement of the urban image (urban image regulation manual of) or
- Regulation of awnings and advertisement.
- To establish the use and benefits of the public areas.
- To unify the urban image in the perimeter and core areas of the Historical Center, with safekeeping values.

ZONING

The protection of the cultural patrimony, is held in high priority which requires more participation from society and responsible authorities on the matter, that may promote the rescue and protection of the cultural values and demands to conduct investigation battles, registry, cataloguing, preservation, conservation, restoration, rescues, recovery, benefits.

One requires in addition criteria unity and actions to update the legislation on the subject, due to the accelerated dynamics of social development and the constant reno-

vation of norms in parallel fields of competition settlements, urban development and ecology.

The law on urban development, in terms of territorial zoning plans politics

Art. 30; The territorial zoning plans will indicate the requisites, effects and achievements for conservation, improvement and growth actions in the population will set the specific norms with based on this law, for the following:

- I. The compatible allocation of uses and destination.
- II. The formulation, approval and execution of the programs of urban development that indicate the actions, works and services that must be made;

Art. 36; The conservation of the natural surroundings, susceptible areas of urban development and urbanized areas. The intended policies to maintain:

- I. Ecological balance;
- II. The good state of infrastructure, equipment and material works for the benefit of urban services, in agreement with urban development programs;
- III. The good state of the buildings, monuments, public plazas, parks; generally everything that corresponds to the cultural patrimony, as well as the natural surroundings in accordance with the applicable legislation.

Art. 38; The improvement of natural surroundings, and urbanized areas in population centers is the urban development policy intended to increase the benefit index and infrastructure grant of the following;

- III Urbanized zones with infrastructure deterioration, urban equipment, services, housing and architectonic patrimony.

The Plan for the Historical Center is based on the improvement and conservation policies that are assigned in the Plan de Centro de Población (Center Population Plan) that it is defined as Urban Center (CU).

The Strategy for the Historical Center Plan is based on a zoning scheme that is determined and based on the study of historical factors, of the natural and cultural heritage, aimed to obtain an appropriate distribution of the intentions of land use, to maintain an urban balance within the population center that allows to conservation of the historical Center of San Miguel of Allende.

The historical Center zone is defined as residential area of Low Density (H - 1) from 50 to 150 inhabitants, with three Center District zones (C.B.). The Commerce and Service Zones (C. S.)

Urban Park Zones (P.U.)

Ecological Preservation Zone (P. E.)

Ecological Stimulation Zone (F.E.)

URBAN STRUCTURE

Land

- To regulate urban zoning through the regulation and expansion for land use and destined grounds in the area, defining their types that privilege the use of housing, and discarding the incompatible zoning due to their values, from the monument area.
 - To leave the non- valuable and incompatible architectonic and urban buildings catalogued and within the decree, outside the Historical Center, especially those that present risks of any nature.
 - To make a commercial revaluation study
- To regulate the zoning of the buildings catalogued with a historical value.
 - To count on the opinion of the competent authorities to promote the division of lots and constructions that are declared as monuments.
- To establish zoning based on compatibility and capacity of the installed infrastructure.
 - The feasibility of land use based on city-planning compatibility studies.
 - Regulate the compatibilities according to the zoning of the buildings.
 - To perform environmental impact studies and city-planning compatibility for the feasible installation of establishments of any type.
- To control restricted areas by means of the Land Use Regulations vs. Construction.
 - To regulate and to prohibit the subdivision of estates that do not count on the services and urbanization works or exceed the proposed density according to the Historical Center Plan 50 to 150 inhabitant housing.
 - To regulate the building zoning based on intensity of use, always privileging the residential use
- To regulate the street commerce by applying norms to benefit the public thoroughfare.

URBAN EQUIPMENT

- To consolidate and orchestrate the decentralization proposals of urban equipment outside the historical center
- Supply required urban equipment, according to SEDESOL (normative system of urban equipment of SEDESOL) as well as the services nucleus proposed
- Rehabilitation and integration of green areas on plazas and squares, for the use and co-existence of San Miguel's residents.
- Supply spaces that promote the cultural activities practice
- Decentralize the equipment to supply the west of the city in accordance to the Plan de Ordenamiento del Centro de Poblacion (Center of Population Zoning plan)
- To consider the improvement of the city's urban equipment within the annual municipal operative programs.

INFRASTRUCTURE

Potable water

- To maintain updated inventory information of the potable water services and their state of conservation, measurement and capacities, thereby avoiding possible deteriorations, deficiencies and leaks.
 - To extend the digital program of the inventory data base on the potable water system.

- Create maintenance programs for the municipal systems
 - Acquisition and placement of water leak detectors
 - Improvement of water pressure and volume
- Enabling executive projects and works, for the necessary rehabilitation of potable water, to improve the quality of these services.
 - The rehabilitation of the public fountains system.
 - To regulate constructions with great water consumption and the separation of sewage for recycling treatment.

Drain and Sewage system

- Improvement of the water sewage system served through the construction of parallel collectors in the perimeter of streams, to avoid the black sewage from discharging into the stream canals.
 - Construction of drainage systems for gutters in flood zones
 - Enable collectors for residual water conduction.
 - Regulation of constructions with great water consumption for them to separate and treat their water.
- Construction Project to channel pluvial drainage systems along the streets of the Historical Center, locating the parts that require rain water management and underground drainage, conducting them towards the north or the south of the streams of Atascadero and the Valley whatever the case may be.
 - Construction of cisterns or deposits where the pluvial water is stored and recycled.

Electricity

- To perform the expansion and necessary works for the rehabilitation of underground electrical network, with the purpose of improving the conditions, and implementing coverage in the A, B, C and D zones.
 - The withdrawal of electricity posts, implementing an underground wiring system in perimeters B, C and D.

Public lighting system

- The substitution of lighting systems and telephones lines with underground wiring, covering the areas A, B, C and D

Telephony

- Removal of telephone posts and wiring, in the B, C and D areas
- Substitution of exterior telephone, telegraph and cable lines with underground wiring

ROADS

Pedestrian roads

- Easy access ramps for pedestrians and handicapped.
- Expansion in the pedestrian transit areas
 - Supervisory projects and Analysis for pedestrian zones augmentation in the Historical Center.
 - Supervisory projects and Analysis for pedestrian zone augmentation in San Francisco Street.

Traffic Regulation

- To Implement the Project of redefining the senses of road circulation to facilitate fast access and exit from the historical center
- To Put into practice road structure and transit control
- Execute required road and transport projects in the zone and implement the necessary works.
 - Project and analysis, to implement an intersection on the roads of Guadalupe and Pila Seca.
 - Construction project to rearrange the road access from Dolores Hidalgo to the center of town.
 - Extend the Calzada de la Luz street into two lanes

PAVEMENTS

- Design a kind of Pavement for greater uniformity around the Historical Center.
- Execute maintenance procedures on approximately 10,84 km. of pavements that are in regular state of conservation, in the urban zone. .
- Promote the replacement of 1,58 km of pavements in dire conditions in the urban zone
- Identify parking areas as well as the facilities access, through the pavement design
- Rehabilitating the sidewalks, substituting slippery materials with non-slippery ones with greater texture, as well as adding uniformity to the San Miguelito.

TRANSPORT

- Define the roads where vehicles and public transport may circulate, to avoid traffic
- Modify the suburban transportation route for the city- Historical center.
- Define and prioritize alternate routes for the circulation of private vehicles.
- Re-establish transport routes that cross through the Historical Center, making tangent stops in the internal road circuit.
 - Reorganize the suburban transport system in search of transport nodes to deflect from the historical center
 - To establish official bus-stops, including the necessary street furniture for urban transport
 - Reconstruction of stations and public and private bus-stops in 2 or 3 specific points

PARKING

- Rehabilitation and Improvement of the existing parking.
 - Management of parking projects of that fulfills technical and security regulations.
 - Expansion analysis for the capacity and operation of existing parking lots.
- Regulate public parking.
 - Regulation of parking, roads and transit, in the historical center, indicating the places and schedules permitted.
- Benefit from empty lots to expand the number of parking spaces in the historical center.
 - Granting fiscal stimuli to land proprietors for possible public parking.
 - Acquisition of land in strategic zones, destined for parking as indicated in the Plan.

- Determining schedules for the loading and unloading of Hotels and Restaurants supplies.
- Parking projects required in the zone
 - Reposition the soccer field in the municipal estate of El Cardo for parking use .
 - To build and finance a parking lot in the land of El Cardo, located in the southwestern area of the Historical Center
 - A parking expansion Project on the former ISSEG store on Hidalgo street (between Pueblito and the Lucas Balderas path)
- Encourage private and public institutions in obtaining resources to make necessary works.
 - To support the acquisition of estates for urban equipment and services like terminals, bus stations, and taxi stations.

URBAN IMAGE AND STREET FURNITURE AND FIXTURES

- Recycle the buildings with cultural and historical value with uses that do not damage or destroy the structure and original architectonic
 - Prevent the deterioration process of buildings with historical and architectonic value by means of improvement and salvaging action.
- Involvement in the northeastern area of the historical center with the following actions:
- To level the deteriorated homes (40% elevation), painting Jobs 100%, elimination of parasitic flora in a 10%.
 - Limestone restoration up to 30% on the streets Mesones, Pepe Llanos e Insurgentes, Loreto, Colegio, Calzada de la Luz until Loreto, Hidalgo de Calzada de la Luz until Insurgentes, Callejon del Palmar and the Pueblito and Exit to Querétaro.
 - To highlight the nodes, footpaths, borders, districts, and landmarks in Perimeter A.
- Rehabilitate and Update the catalogued and decreed houses, located in the Historical Center that are in conditions of deterioration.
 - House improvement projects and analysis in the Historical Center.
 - Leveling and painting facades for urban image integration.
 - Removing unnecessary elements from facades (light and telephone cables).
 - Housing support programs by means of a co-participation system with the Municipality, State and Federation (public financing), for the restoration of popular patrimonial valued homes.
 - Obtaining credits to support home improvement.
 - To conserve the typology of popular architecture in the city
 - Supply the historical center with the necessary and agreed street furniture and fixtures with characteristics of the city.
 - To habilitate the street furniture and fixtures related the signaling of the main landmarks or sites of interest within the Historical Center.
 - Designing and positioning informative screens with historical information, important sites, buildings, as well as information of services.
 - Specific replacement and positioning of street furniture, signaling, telephones and trash cans.
 - Commercial signaling according to the Regulation of Awnings and Advertisement of the city.

- Design water, electricity and drainage registration, for sidewalks and for private services.
- To extend and To unify the typology of public lighting system in the historical center
- Improve the Historical Center of San Miguel de Allende's urban image.
 - Protect rescue and smarten the urban image of the Salida Real a Querétaro and the Exit to Celaya, the highway exit to Dolores (Calzada de la Luz to the highway), Calzada de la Estacion (Guanajuato Bridge to highway).
 - Revision of nomenclature and official numeration of streets and estates in coordination with the CFE, SAPASMA, IFE.
 - Permanent Programs for cleaning and maintenance of streets, plazas, street furniture and gardens.
 - Permanent Maintenance of the CFE and TELMEX facilities, and public lighting system in public spaces
- Revision of the technical instruments that support the conservation and improvement of the urban image and the preservation of the Cultural Heritage.

HERITAGE CONSERVATION

- Promote stimulation, recovery and the sustainable benefits of buildings with historical, architectonic or aesthetic value, or by concessions, agreements or any other entity that is applicable and suitable according to the property regime.
- Negotiate public or private contributions and investments for the preservation of the cultural heritage



- Foment constant municipal and institutional participation in programs like the one of Magical Towns.
- The establishment of fiscal incentives for those who support the Preservation and protection of the cultural Heritage
- Foment the participation of land owners in remodeling and rehabilitating their properties
 - To coordinate actions between the private and public sectors who intend to conserve, restore and protect the monument zone
- Create a Trust fund that supports, promotes and negotiates the resources for the conservation of the Historical Center
- Buildings adoption of private, moral, and public people for destine resources and efforts destined to conserve and to preserve the goods that integrate the cultural heritage, to impel its recovery, that allows to the protection and advantage of same
- Establish a real estate investment fund to rehabilitate the deteriorated buildings.
 - Rehabilitate the 5 catalogued residential buildings :(on the corner of Correo# 43 and Chiquitos, Correo #77, Cuna de Allende #6, Hospicio #11, Real de Querétaro #3)
 - Rehabilitate the 7 catalogued commercial buildings of (Organos#50B; Mesones # 212; Murillo 2; Pedro Vargas #1; Relox #50; San Francisco #40 and Umaman #24)
 - Restoration works focused in the rehabilitation of the ceilings, vaults, cupolas, and parapets, of the San Miguel Arcángel Parish .
 - Rehabilitation of the ancient cemetery located on San Antonio Abad Street (no number)
- Revise and extend the INAH Catalogue, for the inclusion of non-catalogued buildings.
 - To reconsider the inventory and cataloguing of non- inclusive areas to include to the INAH Catalogue
- Identify, classify and catalogue the cultural heritage within the zone of the decree.
 - To delimit the historical center based on natural barriers originated from the foundation in the different stages of the city
- Conservation of the first settlements located in the environs of the rivers (Benito Juárez Park and old Plaza de la Soledad).
 - Revive the Chorro and the ancient Plaza de la Soledad
- Mend and conserve the ancient Plaza de la Soledad, and its bordering buildings.
 - Urban investigation on the zone of the Plaza de la Soledad.

RECENT DATE OF PROPERTY INVENTORIES

At the present time, we count on two real estate inventories that are held by the National Institute of Anthropology and History in their branch in the Guanajuato Center and the Direction of Urban Development and Territorial Zoning Plan of the Municipality of San Miguel de Allende Guanajuato.

The buildings with historical value within the perimeter A, were catalogued, diagnosed and declared a monuments zone, and elaborated and registered by the INAH in 1989.

These inventory files contain the following information: exact locations (at the moment GPS coordinates), identification, general characteristics, legal aspects, historical data, bibliography, and blue prints of the architectonic plant, some representative photographs and observations.

The most recent inventory was elaborated in March 2003, by the company MG Consultancy and Projects, whose data is displayed based on the INAH's files (except for the architectonic blueprints).

We considered that such study was taken with rigor and that up to now; it's the most accurate work as far as specific property information.

ADDRESS THAT CONTAINS THE INVENTORIES, RECORDS AND FILES

FONDO	DIRECCIÓN
Archivo General de la Nación (AGN)	Eduardo Molina y Albañiles s/n Col. Penitenciaría Ampliación. Del. Venustiano Carranza, 15350, México, D.F. Tel. (55) 5133-9900 (conmutador)
Mapoteca Orozco y Berra	Av. Observatorio 192, Col. Observatorio, México D.F. 11860, Tels. (55) 2636-4774, (55) 2636-4600 ext. 3362 a 3364 Fax. (55) 5271-7711
Archivo Manuel Castañeda, Casa de Morelos (AMC)	Avenida Morelos Sur No. 323, esquina con Soto Saldaña, Col. Centro Histórico de Morelia, Michoacán. C.P. 58000 Tel. (43) 132-651
Archivo de la Parroquia de San Miguel Arcángel (AP SMA)	Plaza principal s/n, Col. Centro, San Miguel de Allende, Gto.
Archivo General de Indias, Sevilla, España (AGI)	Avenida. de la Constitución, 3, C.P. 41071, Sevilla, España, Teléfono: 95 450 05 28
Archivo Histórico Nacional, Madrid, España (AHN)	Serrano No. 115, C.P. 28006, Madrid, España. Tel. 917 688 500 Fax. 915 631 199
Archivo Histórico Provincial de Vizcaya (AHPV)	Henao No. 8, C.P. 48009, Bilbao (Vizcaya), España, Tel. 944 242 236
Biblioteca Nacional, Madrid, España (BN)	Paseo de Recoletos No. 20-22, C.P. 28071, Madrid, España. Tel. 91 580 78 00
Centro INAH de Guanajuato	Calle Real No. 42,, Ex-Hacienda Torre Guadalupe, Guanajuato, C.P. 36250, Tel. (473) 733-1069
Dirección de Desarrollo Urbano y Ordenamiento Territorial	Edificio Administrativo. Blvd. de la Conspiración No. 130, San Miguel de Allende, Guanajuato. Tel. (415) 120-4183

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ACTUALIZACIÓN DEL PLAN PARCIAL DEL CENTRO HISTÓRICO DE SAN MIGUEL DE ALLENDE EN MATERIA D INVERSIÓN PÚBLICA REALIZADA POR PROGRAMA EN EL PERIODO 2000-2006

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
SOP	INFRA ESTRUCTURA	VIALIDAD VEHICULAR	VIAS DE ACCESO	ELABORACION DE ESTUDIO DE INTEGRACION Y VIAS DE ACCESO AL CENTRO DE LA POBLACION	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARIA DE OBRA PÚBLICA	2000	161,517.60	EJERCIDO
SOP	INFRA ESTRUCTURA	VIALIDAD VEHICULAR	VIAS DE ACCESO	ELAB. DEL EST. DE INTEGRAC. REG. Y VIAS DE ACCESO A LA ZONA NORESTE DEL CTRO. DE	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARIA DE OBRA PÚBLICA	2000	224,997.02	EJERCIDO
SOP	INFRA ESTRUCTURA	AGUA POTABLE	INFRAESTRUCTURA	REHABILITACION DE LA RED HIDRAULICA EN SAN MIGUEL DE ALLENDE	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2000	632,374.68	EJERCIDO
SOP	INFRA ESTRUCTURA	DRENAJE	INFRAESTRUCTURA	REHABILITACION DE LA RED SANITARIA EN SAN MIGUEL DE ALLENDE	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2000	632,374.68	EJERCIDO
SOP	INFRA ESTRUCTURA	ENERGÍA ELÉCTRICA	INFRAESTRUCTURA	MODIFICACION A INSTALACIONES ELECTRICAS	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2000	148,486.92	EJERCIDO
SOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	RESTAURACION DEL TEMPLO DE NUESTRA SEÑORA DE LA PURISIMA CONCEPCION (LAS MONJAS)	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2001	87,638.44	EJERCIDO
SOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	PROY. INTEGRAL DE REST. DE LA PARROQUIA DE SAN MIGUEL ARCANGEL	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2002	674,704.16	EJERCIDO
SOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	PROYECTO DE RESTAURACIÓN DE CUBIERTA Y CÚPULA DEL TEMPLO DE LA PURISIMA CONCEPCIÓN (LAS MONJAS), SAN MIGUEL ALLENDE, GTO.	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2004	150,000.00	EJERCIDO
SOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	ESTUDIO PARA LA RESTAURACION DE PINTURA MURAL DE I NTRADOS DE BOVEDAS DEL CORO DEL TEMPLO DE LA PURIS IMA CONCEPCION "LAS MONJAS" EN SAN MIGUEL ALLENDE	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2004	50,000.00	EJERCIDO
SOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	PROYECTO DE RESTAURACIÓN DE CUBIERTA Y CÚPULA DEL TEMPLO DE LA PURISIMA CONCEPCIÓN (LAS MONJAS), SAN MIGUEL ALLENDE, GTO.	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2004	21,290.94	EJERCIDO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	GERENCIAMIENTO DE SUPERVISION EXTERNA INTEGRAL PAR A LA CONSTRUCCION DE LA PRIMERA ETAPA DEL HOSPITAL GENERAL DE 60 CAMAS EN SAN MIGUEL DE ALLENDE	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2005	348,416.69	EJERCIDO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	ADECUACION DEL PROYECTO EJECUTIVO TIPO PARA EL HOS PITAL GENERAL DE SAN MIGUEL ALLENDE	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2005	1,561,196.00	EJERCIDO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	CONSTRUCCION DEL HOSPITAL GENERAL DE 60 CAMAS EN SAN MIGUEL DE ALLENDE (PRIMERA ETAPA:CIMENTACION Y ESTRUCTURA)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2005	3,960,701.49	EJERCIDO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	2DA. ETAPA DE CONSTRUCCION DEL HOSPITAL GRAL. DE 60 CAMAS (FRENTE 1: CONSULTA EXTERNA, IMAGENOLOGÍA, LABORATORIOS, TOCOCIRUGIAS, URGENCIAS, GOBIERNO Y ENSEÑANZA, CASA DE MAQUINAS Y OBRA EXTERIOR)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2005	23,000,000.00	EJERCIDO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	2DA. ETAPA DE CONSTRUCCION DEL HOSPITAL GENERAL DE 60 CAMAS (FRENTE 2: HOSPITALIZACION, PEDIATRIA, SERVICIOS GENERALES Y ANATOMIA PATOLOGICA) EN SAN MIGUEL DE ALLENDE, GTO.	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2005	23,000,000.00	EJERCIDO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	SUPERVISION EXTERNA DEL HOSPITAL GENERAL	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	2,400,000.00	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	GERENCIAMIENTO DE SUPERVISION EXTERNA INTEGRAL PARA LA CONSTRUCCION DE LA PRIMERA ETAPA DEL HOSPITAL GENERAL DE 60 CAMAS EN SAN MIGUEL DE ALLENDE	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	720,182.23	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	GERENCIA DE SUPERVISION EXTERNA INTEGRAL PARA LA D CONSTRUCCION DEL HOSPITAL GENERAL DE 60 CAMAS DE SAN MIGUEL DE ALLENDE, GTO., (SEGUNDA ETAPA FRENTE 1 Y 2)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	2,134,946.86	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	CONSTRUCCION DEL HOSPITAL GENERAL DE 60 CAMAS EN SAN MIGUEL DE ALLENDE (PRIMERA ETAPA:CIMENTACION Y ESTRUCTURA)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	500,000.00	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	SUSTITUCION DEL HOSPITAL GENERAL	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	28,000,000.00	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	CONSTRUCCION DEL HOSPITAL GENERAL DE 60 CAMAS EN SAN MIGUEL DE ALLENDE (PRIMERA ETAPA:CIMENTACION Y ESTRUCTURA)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	7,783,784.00	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	2DA. ETAPA DE CONSTRUCCION DEL HOSPITAL GRAL. DE 60 CAMAS (FRENTE 1: CONSULTA EXTERNA, IMAGENOLOGÍA, LABORATORIOS, TOCOCIRUGIAS, URGENCIAS, GOBIERNO Y ENSEÑANZA, CASA DE MAQUINAS Y OBRA EXTERIOR)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	8,051,968.73	EN PROCESO
SOP	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	2DA. ETAPA DE CONSTRUCCION DEL HOSPITAL GRAL. DE 60 CAMAS (FRENTE 1: CONSULTA EXTERNA, IMAGENOLOGÍA, LABORATORIOS, TOCOCIRUGIAS, URGENCIAS, GOBIERNO Y ENSEÑANZA, CASA DE MAQUINAS Y OBRA EXTERIOR)	CENTRO URBANO	SECRETARIA DE OBRA PÚBLICA	2006	14,063,500.00	EN PROCESO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
SOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	CONVENTO DOMINICANO	PROYECTO PRIMERA ETAPA DE RESTAURACION DE LA CAPILLA DEL CONVENTO DOMINICANO, EN SAN MIGUEL DE ALLEN DE, GTO.	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2006	150,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	SANTUARIO DE ATOTONILCO	INTERVENCIÓN PINTURA MURAL DEL SANTUARIO DE ATOTONILCO	ATOTONILCO	INSTITUTO ESTATAL DE CULTURA	2001	1,283,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	SANTUARIO DE ATOTONILCO	INTERVENCIÓN PINTURA MURAL DEL SANTUARIO DE ATOTONILCO	ATOTONILCO	INSTITUTO ESTATAL DE CULTURA	2002	400,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	PROYECTO DEL TEMPLO DE LA PURISIMA CONCEPCIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2004	200,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	SANTUARIO DE ATOTONILCO	INTERVENCIÓN PINTURA MURAL DEL SANTUARIO DE ATOTONILCO	ATOTONILCO	INSTITUTO ESTATAL DE CULTURA	2005	820,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	INTERVENCIÓN DEL TEMPLO DE LA PURISIMA CONCEPCIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2005	500,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	PATRIMONIO HISTORICO Y CULTURAL	CATALOGACIÓN	CATALOGACIÓN DE BIENES MUEBLES	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2005	50,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	CONVENTO DOMINICANO	PROYECTO CAPILLA DEL CONVENTO DOMINICANO	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2006	150,000.00	EJERCIDO
IEC	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	INTERVENCIÓN A LA PINTURA MURAL DEL CORO DEL TEMPLO DE LA PURISIMA CONCEPCIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2006	190,000.00	EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CALLES EN CENTRO HISTÓRICO	MANTENIMIENTO DE FACHADAS EN LAS CALLES DE HOMOBONO NUÑEZ, PUENTE DE UMARAN, RELOX Y EXCONVENTO DE SANFRANCISCO DE SALES	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2002	462,719.74	EJERCIDO
DDU	PUEBLOS MAGICOS	PUEBLOS MAGICOS EJERCIDO	VARIOS 2003	PUEBLOS MAGICOS TOTAL 2003		SECRETARÍA DE TURISMO	2003	4,500,000.00	EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	MOBILIARIO URBANO	MAMPARAS, BOTES DE BASURA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	INTERVENCIÓN PARROQUIA, TRABAJO DE RESTAURACIÓN Y SUPERVISIÓN EXTERNA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA TEATRO ANGELA PERALTA	IMAGEN URBANA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA DEL PALMAR	IMAGEN URBANA	CENTRO URBANO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	GLORIETA EL PIPILA	ADECUACIÓN	CENTRO URBANO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	PUENTE DE LA AURORA	ADECUACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	ARQUITECTURA CIVIL	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DDU	IMAGEN URBANA	DIGNIFICACIÓN	ARQUITECTURA RELIGIOSA	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	ACCESOS A LA CIUDAD	PINTURA EN ACCESOS	CENTRO URBANO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	FUENTES	REHABILITACIÓN DE FUENTES	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TORRE DEL RELOX	REHABILITACIÓN DE PINÁCULOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	REHABILITACIÓN Y MANTENIMIENTO EN LA BARRA ATRIAL DE LAS MONJAS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CALZADA LA ESTACIÓN	ARREGLO DEL CAMELLON, JARDINERÍA	CENTRO URBANO	SECRETARÍA DE TURISMO	2003		EJERCIDO
DDU	PUEBLOS MAGICOS	PUEBLOS MAGICOS	VARIOS 2004	PUEBLOS MAGICOS TOTAL 2004		SECRETARÍA DE TURISMO	2004	8,000,000.00	EJERCIDO
DDU	PUEBLOS MAGICOS	PUEBLOS MAGICOS	VARIOS 2004	PUEBLOS MAGICOS TOTAL 2004		SECRETARÍA DE TURISMO	2004	2,000,000.00	EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO HISTÓRICO	MANTENIMIENTO EN FACHADAS DENTRO DE LA ZONA DE MONUMENTOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO URBANO	MANTENIMIENTO EN FACHADAS FUERA DE ZONA DE MONUMENTOS	CENTRO URBANO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	NORTE DE LA PLAZA PRINCIPAL	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PUENTE DE LAS MONJAS	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEMPLO DE LA SALUD	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEMPLO DE LA ERMITA	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	SAN FRANCISCO ORIENTE Y NORTE	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	BELLAS ARTES	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEATRO ANGELA PERALTA	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	INTERVENCION EN AZOTEAS DE LAS NAVES LATERALES	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	PINTURA EN MUROS Y PINTURA MURAL	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	RESTAURACIÓN DEL CAMPANARIO E INYECCIÓN DE GRIETAS EN CÚPULA PRINCIPAL	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SAN FRANCISCO	RIPIO E INTEGRACIÓN DE PIEDRA EN MUROS ORIENTE Y NORTE	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PORTAL DE ALLENDE Y GUADALUPE	RESTAURACIÓN DE PILARES	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	RESTAURACIÓN (COMPLEMENTO)	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA SANTA ESCUELA	CONSOLIDACIÓN DE LA LINTERNILLA BAJA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TORRE DEL RELOX	MANTENIMIENTO	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO CULTURAL IGNACIO RAMIREZ (BELLAS ARTES)	CONSTRUCCIÓN DE PLAZA EXTERIOR	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DEL ORATORIO	REHABILITACIÓN DE LA BARDA ATRIAL	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA ZARAGOZA	REHABILITACIÓN	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBANO	PARQUE BENITO JUAREZ	REHABILITACIÓN 1RA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA DE ACCESO AL BARRIO DE LA PALMITA	MEJORAMIENTO	CENTRO URBANO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	MOBILIARIO URBANO	MIMETIZACIÓN DE TRANSFORMADORES ELECTRICOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	MOBILIARIO URBANO	ADQUISICIÓN DE BOTES DE BASURA (DE FIERRO VACIADO)	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	MOBILIARIO URBANO	BOLARDOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004		EJERCIDO
DDU	PUEBLOS MAGICOS	PUEBLOS MAGICOS	VARIOS 2005	PUEBLOS MAGICOS TOTAL 2005	SECRETARÍA DE TURISMO		2005	14,900,000.00	EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZUELA DE SAN FELIPE	MANTENIMIENTO EN FACHADAS DENTRO DE LA ZONA DE MONUMENTOS 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CALLE INSURGENTES	MANTENIMIENTO EN FACHADAS DENTRO DE LA ZONA DE MONUMENTOS 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CALLE ANCHA DE SAN ANTONIO	MANTENIMIENTO EN FACHADAS DENTRO DE LA ZONA DE MONUMENTOS 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	CENTRO CULTURAL NIGROMANTE (BELLAS ARTES)	PINTURA EN INTERIOR	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	SALIDA A QUERETARO	MANTENIMIENTO EN FACHADAS FUERA DE LA ZONA DE MONUMENTOS 3RA ETAPA	CENTRO URBANO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CALZADA LA ESTACIÓN	MANTENIMIENTO EN FACHADAS FUERA DE LA ZONA DE MONUMENTOS 3RA ETAPA	CENTRO URBANO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEMPLO DE SAN FELIPE NERI (ORATORIO)	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEMPLO DE SAN FRANCISCO	ILUMINACIÓN ESCENICA COM- (PLEMENTO DE ILUMINACIÓN)	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CASA DE LOS CONSPIRADORES	ILUMINACIÓN ESCENICA (COM- PLEMENTO DE ILUMINACIÓN)	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SAN FRANCISCO	RESTAURACIÓN DEL MURO LADO NORTE 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SAN FRANCISCO	RESTAURACIÓN DE CANTERÍA PARTE BAJA PARAMENTO SUR	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	SANTA CASA DE LORETO	INTERVENCIÓN EN AZOTEA, LINTERNILLAS Y MUROS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEATRO ANGELA PERALTA	INTERVENCIÓN EN SALA Y ÁREA DE LUNETAS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA CANTINFLAS	MOBILIARIO URBANO, PAVIMENTOS E ILUMINACIÓN	CENTRO URBANO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	ZONA DE MONUMENTOS	NOMENCLATURA DE CALLES EN LA ZONA DE MONUMENTOS (SUMINISTRO DE PLACAS)	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	RINCONADA DE JUAREZ	MACETONES EN LA RINCONADA DE JUAREZ	CENTRO URBANO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MUSEO DEL AYUNTAMIENTO (EX-CARCEL MUNICIPAL)	TRABAJOS COMPLEMENTARIOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	ZONA DE MONUMENTOS	COLOCACIÓN DE BOLARDOS, BANCAS, ADECUACIÓN DE PISO	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA DIEZ DE SOLLANO	INTERVENCIÓN EN PLAZAS, MOBILIARIO URBANO	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CUADRANTE ESQ. CUNA DE ALLENDE	INTERVENCIÓN EN PLAZAS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBANO	PARQUE BENITO JUAREZ	REHABILITACIÓN 2DA Y ULTIMA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	GLORIETA DE LOS HEROES	TRABAJOS DE ADECUACIÓN: COLOCACIÓN DE PISOS DE ADOQUIN, PAVIMENTOS DE PIEDRA BOLA, COLOCACIÓN DE ESCULTURAS	CENTRO URBANO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	CENTRO HISTÓRICO Y ACCESOS A LA CIUDAD	SEÑALIZACIÓN	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO HISTÓRICO	NOMENCLATURA (COLOCACIÓN)	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005		EJERCIDO
DDU	PUEBLOS MAGICOS	PUEBLOS MAGICOS	VARIOS 2006	PUEBLOS MAGICOS TOTAL 2006		SECRETARÍA DE TURISMO	2006	21,900,000.00	EN PROCESO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	ZONA DE MONUMENTOS	MANTENIMIENTO DE FACHADAS DENTRO DE LA ZONA DE MONUMENTOS 3RA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEATRO ANGELA PERALTA	RESTAURACIÓN DE CANTERÍA EN FACHADA Y REMODELACIÓN DE BAÑOS, 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SAN FRANCISCO	INTERVENCIÓN EN TORRE, CÚPULA PRINCIPAL Y PORTADAS, 3RA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	RESTAURACIÓN E INTERVENCIÓN	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	TEMPLO DE SAN FRANCISCO	ILUMINACIÓN ESCENICA, 3RA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	PARROQUIA DE SAN MIGUEL ARCANGEL	ILUMINACIÓN ESCENICA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO HISTÓRICO	AMPLIACIÓN DE BANQUETAS EN EL CENTRO HISTÓRICO	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	INFRAESTRUCTURA	ENERGÍA ELÉCTRICA	CENTRO HISTÓRICO	CABLEADO SUBTERRÁNEO EN EL CENTRO HISTÓRICO	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO HISTÓRICO	SEÑALÉTICA	CENTRO URBANO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	IMAGEN URBANA	DIGNIFICACIÓN	CENTRO URBANO	SEÑALÉTICA	CENTRO URBANO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	IMAGEN URBANA	MOBILIARIO URBANO	CENTRO HISTÓRICO	MOBILIARIO URBANO PARA PLAZAS, BANCAS, MACETONES BOLARDOS Y FAROLAS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE LA PURÍSIMA CONCEPCIÓN	PARARRAYOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006	300,000.00	EN PROCESO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	RESTAURACIÓN DE CUBIERTAS EN NAVE PRINCIPAL, PRESBITERIO Y CAMARIN, 1RA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003	1,213,716.01	EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	RESTAURACIÓN DE BÓVEDAS LADOS ORIENTE Y PONIENTE, Y TERMINADO EN EL CUERPO DEL CAMARIN, 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2004	1,000,000.00	EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	INTERVENCIÓN DE PARAMENTOS DEL MURO PERIMETRAL EXTERIOR: PINTURA Y APLANADOS, RESTAURACIÓN DE LA FACHADA PRINCIPAL, 3RA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005	1,600,000.00	EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	RESTAURACIÓN DE LA TORRE, 4TA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006	3,750,000.00	EN PROCESO
DDU	INFRAESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	AMPLIACIÓN DE BANQUETAS Y CALLES DENTRO DEL CENTRO HISTÓRICO (CALLE SAN RAFAEL, CALLE SAN PEDRO ...)	CENTRO HISTORICO	RAMO XXXIII	2005		EJERCIDO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	FUENTE GOLPE DE VISTA	INTERVENCIÓN	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	CAPILLA DE LOS 7 DOLORES, CALLE PIEDRAS CHINAS, COL. CENTRO	PROYECTO EJECUTIVO PARA LA RESTAURACIÓN	CENTRO HISTORICO	FOREMOBA	2006		EN PROCESO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SAN JUAN DE DIOS, BARRIO DE SAN JUAN DE DIOS, COL. CENTRO	PROYECTO EJECUTIVO PARA LA RESTAURACIÓN	CENTRO HISTORICO	FOREMOBA	2006		EN PROCESO
DDU	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	CAPILLA DEL CALVARIO, SALIDA A QUERETARO ESQ. SAN FRANCISCO	PROYECTO EJECUTIVO PARA LA RESTAURACIÓN	CENTRO HISTORICO	FOREMOBA	2006		EN PROCESO
DDU	PREMIO A LA CONSERVACIÓN DEL PATRIMONIO CULTURAL EN EL EDO GTO	PREMIO 2004	TOTAL 2004		CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2004	150,000.00	EJERCIDO
DDU	PREMIO A LA CONSERVACIÓN DEL PATRIMONIO CULTURAL EN EL EDO GTO	PREMIO 2004	SANTA ESCUELA	ILUMINACIÓN DE LA LINTERNILLA	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2004		EJERCIDO
DDU	PREMIO A LA CONSERVACIÓN DEL PATRIMONIO CULTURAL EN EL EDO GTO	PREMIO 2004	PLAZA ZARAGOZA	INTERVENCIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2004		EJERCIDO
DDU	PREMIO A LA CONSERVACIÓN DEL PATRIMONIO CULTURAL EN EL EDO GTO	PREMIO 2006	CAPILLAS EN EL CENTRO URBANO	PROYECTO EJECUTIVO PARA LA RESTAURACIÓN	CENTRO URBANO	INSTITUTO ESTATAL DE CULTURA	2006	35,000.00	EN PROCESO
DDU	INFRA-ESTRUCTURA	ENERGÍA ELÉCTRICA	CALLES EN CENTRO HISTÓRICO	CABLEADO SUBTERRÁNEO, 1RA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006	4,459,452.00	EN PROCESO
DDU	INFRA-ESTRUCTURA	ENERGÍA ELÉCTRICA	CALLES EN CENTRO HISTÓRICO	CABLEADO SUBTERRÁNEO, 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006	10,075,715.15	EN PROCESO
DDU	INFRA-ESTRUCTURA	ENERGÍA ELÉCTRICA	CALLES EN CENTRO HISTÓRICO	CABLEADO SUBTERRÁNEO, 2DA ETAPA	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2006		EN PROCESO
DDU	INFRA-ESTRUCTURA	ESTACIONAMIENTOS	ESTACIONAMIENTO "EL CARDO"	PROYECTO, SUPERVISIÓN Y CONSTRUCCIÓN DE 1RA ETAPA	CENTRO HISTORICO	SECRETARIA DE OBRA PÚBLICA	2006	68,549,342.00	
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLE SAN GABRIEL, BARRIO DEL OBRAJE	CONSTRUCCIÓN DE PAVIMENTO DE ADOQUIN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2000	120,000.00	FINIQUITADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO DE SAN JUAN DE DIOS	REHABILITACIÓN	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2000	300,000.00	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	CALZADA LA AURORA	CONSTRUCCIÓN DE PUENTES VEHICULARES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2000	1,139,418.34	FINIQUITADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	FUENTES EN CENTRO HISTÓRICO	REHABILITACIÓN DE FUENTES	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2001	15,629.15	FINIQUITADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLE APARICIO	PAVIMENTO CON PIEDRA BOLA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2001	289,768.66	FINIQUITADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE CALLES, BANQUETAS Y GUARNICIONES (BACHEO)	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2001	468,545.24	FINIQUITADA

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DOP	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBAN	PARQUE BENITO JUAREZ	REHABILITACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2001	299,385.68	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	DRENAJE	PRIVADA A LA ESTACION	CONSTRUCCIÓN DE DRENAJE	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2002	375,560.81	FINIQUI-TADA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	PRIVADA A LA ESTACION	PAVIMENTO CON PIEDRA BOLA	CENTRO URBANO	FED/MPIO RAMO XXXIII	2002	585,299.81	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLE PIEDRAS CHINAS	PAVIMENTO CON PIEDRA BOLA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2002	498,867.53	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLE PIEDRAS CHINAS	PAVIMENTO CON PIEDRA BOLA 2DA ETAPA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2002	52,243.89	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	RECONSTRUCCIÓN DE CALLES, BANQUETAS Y GUARNICIONES	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2002	690,287.69	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	CALZADA LA AURORA	TERMINACIÓN DE MODIFICACIÓN AL PUENTE VEHICULAR	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2002	22,259.49	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	RECONSTRUCCIÓN DE CALLES, BANQUETAS Y GUARNICIONES	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2002	97,105.63	FINIQUI-TADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SANTA ANA	RESTAURACIÓN	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2002	248,607.40	FINIQUI-TADA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	CALZADA LA ESTACIÓN	REHABILITACIÓN DE PAVIMENTO ASFALTICO	CENTRO URBANO	FED/MPIO RAMO XXXIII	2002	96,013.98	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE CALLES, BANQUETAS Y GUARNICIONES (BACHEO)	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2003	460,500.00	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	VIALIDADES URBANAS	REHABILITACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2003	25,283.39	FINIQUI-TADA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	ACCESOS A LA CIUDAD	REHABILITACIÓN E IMAGEN URBANA (CALZADA DE LA ESTACIÓN, CALZADA DE LA AURORA Y DE LA COL. SAN LUIS REY)	CENTRO URBANO	FED/MPIO RAMO XXXIII	2003	199,999.48	FINIQUI-TADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PARROQUIA DE SAN MIGUEL ARCANGEL	IMPERMEABILIZACIÓN DE CUBIERTA NAVE PRINCIPAL	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2003	70,948.10	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	VIALIDADES URBANAS	REHABILITACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2003	21,223.51	FINIQUI-TADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE CALLES, BANQUETAS Y GUARNICIONES (BACHEO)	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2003	46,835.55	FINIQUI-TADA
DOP	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBANO	PARQUE BENITO JUAREZ	CONSTRUCCIÓN DE CANCHA INFANTIL DE BASQUETBOL	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2003	347,032.10	FINIQUI-TADA
DOP	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	COLECTOR ORIGEL-ARENAL	CONSTRUCCIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2004	536,649.16	SAPASMA
DOP	INFRA-ESTRUCTURA	ALCANTARILLADO	CALZADA LA ESTACIÓN Y LIBRAMIENTO EL TEXANO	INFRAESTRUCTURA PLUVIAL	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2004	262,874.66	FINIQUI-TADA

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE ARROYO, GUARNICIONES Y BANQUETAS	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2004	495,987.45	CONCLUÍDA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	CALZADA LA ESTACIÓN	REHABILITACIÓN DE CAMELONES, GUARNICIONES Y BANQUETAS (TRAMO PUENTE DE GUANAJUATO LIBRAMIENTO EL TEXANO)	CENTRO URBANO	FED/MPIO RAMO XXXIII	2004	1,235,937.51	FINIQUITADA
DOP	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBANO	PARQUE BENITO JUAREZ	REHABILITACIÓN DEL AREA DE JUEGOS INFANTILES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2004	187,481.72	FINIQUITADA
DOP	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBANO	PARQUE BENITO JUAREZ	JUEGOS INFANTILES (AREAS RECREATIVAS)	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2004	188,492.54	CONCLUÍDA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	VIALIDADES URBANAS	REHABILITACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2004	993,762.64	CONCLUÍDA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	CALZADA LA ESTACIÓN	REHABILITACIÓN DE PAVIMENTO ASFALTICO, DONADO POR PEMEX	CENTRO URBANO	FED/MPIO RAMO XXXIII	2004	556,766.79	FINIQUITADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	BIBLIOTECA MUNICIPAL	AMPLIACIÓN	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2004	259,184.45	FINIQUITADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE ARROYO, GUARNICIONES Y BANQUETAS	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2004	21,670.43	CONCLUÍDA
DOP	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO DE LAS CACHINCHES	SANEAMIENTO (EMISOR)	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2005	249,999.98	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	VIALIDADES URBANAS	REHABILITACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2005	1,343,257.42	EN PROCESO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO IGNACIO RAMÍREZ, COL. CENTRO	CONSTRUCCIÓN DE PISOS	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2005	299,686.22	FINIQUITADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	BIBLIOTECA MUNICIPAL	AMPLIACIÓN 2DA ETAPA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2005	129,832.50	FINIQUITADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO DE SAN JUAN DE DIOS	SUSTITUCIÓN DE CUBIERTA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2005	363,521.32	FINIQUITADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE CALLES, BANQUETAS Y GUARNICIONES	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2005	1,080,165.07	EN PROCESO
DOP	IMAGEN URBANA	MOBILIARIO URBANO	MOBILIARIO URBANO	SUMINISTRO Y COLOCACIÓN PAPELERAS	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2005	1,375,387.12	FINIQUITADA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	PLAZA SAN ANTONIO, PLAZA SAN FELIPE NERI, PLAZA DE LOS INSURGENTES, PLAZA CIVICA	REHABILITACIÓN DE LUMINARIAS	CENTRO URBANO	FED/MPIO RAMO XXXIII	2006	151,615.85	EN PROCESO
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	VIALIDADES URBANAS	REHABILITACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2006	1,906,310.02	EN PROCESO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEATRO ANGELA PERALTA	INTERVENCIÓN EN SALA Y AREA DE LUNETAS	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	21,521.56	FINIQUITADA

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO DE SAN JUAN DE DIOS	REHABILITACIÓN DEL PISO INTERIOR	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	78,012.02	FINIQUITO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO ARTESANAL LUCAS BALDERAS	CONSTRUCCIÓN DE CUBIERTA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	500,000.00	EN PROCESO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEATRO ANGELA PERALTA	PINTURA EN INTERIOR	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	637,839.82	PROPUESTA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLES EN CENTRO HISTÓRICO	REHABILITACIÓN DE CALLES, BANQUETAS Y GUARNICIONES	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	869,482.49	EN PROCESO
DOP	MEDIO FISICO Y RECURSOS NATURALES	CONTEXTO NATURAL URBANO	PARQUE BENITO JUAREZ	REHABILITACIÓN 2DA Y ULTIMA ETAPA (AMPLIACION)	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2006	517,693.69	FINIQUITADA
DOP	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO DE LAS CACHINCHES	SANEAMIENTO	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2006	1,000,000.00	PREFINIQUITO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO DE SAN JUAN DE DIOS	REHABILITACIÓN DE PISOS EXTERIORES, GUARNICIONES Y BANQUETAS	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	230,651.30	PREFINIQUITO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO DE SAN JUAN DE DIOS	REHABILITACIÓN DEL PISO INTERIOR	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	381,933.60	PREFINIQUITO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO DE SAN JUAN DE DIOS	REHABILITACIÓN DEL ESTACIONAMIENTO	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	580,977.89	PREFINIQUITO
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MERCADO IGNACIO RAMÍREZ, COL. CENTRO	DESMONTAJE DE ESTRUCTURA EXISTENTE, FABRICACIÓN Y MONTAJE DE ESTRUCTURA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2006	660,312.73	EN PROCESO
SAPASMA	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO EL ATASCADERO	CONSTRUCCIÓN DE COLECTOR 1RA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	MPIO-SAPASMA-EDO	2003	840,000.00	FINIQUITADA
SAPASMA	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO EL ATASCADERO	CONSTRUCCIÓN DE COLECTOR 1RA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	MPIO-SAPASMA-EDO	2003	473,864.29	FINIQUITADA
SAPASMA	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO EL ATASCADERO	CONSTRUCCIÓN DE COLECTOR 2DA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	MPIO-SAPASMA-EDO	2004	1,304,550.82	FINIQUITADA
SAPASMA	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO EL ATASCADERO	CONSTRUCCIÓN DE COLECTOR 2DA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	MPIO-SAPASMA-EDO	2004	483,226.15	FINIQUITADA
SAPASMA	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	ARROYO EL ATASCADERO	CONSTRUCCIÓN DE COLECTOR 2DA ETAPA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	MPIO-SAPASMA-EDO	2004	1,354,413.90	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	LIBRAMIENTO CELAYA-DOLORES	SUMINISTRO E INSTALACIÓN DE SEMÁFOROS	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	RAMO XXXIII	2000	88,020.00	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	C. CANCIÓN INDIA, COL. AURORA	CONSTRUCCIÓN DE PUENTES VEHICULARES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2000	1,422,022.46	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	LIBRAMIENTO CELAYA-QUERETARO, CALZ. ESTACIÓN-DOLORES HIDALGO	ALUMBRADO PÚBLICO	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	RAMO XXXIII	2000	334,644.49	FINIQUITADA

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	LIBRAMIENTO CELAYA-QUERETARO, CALZ. ESTACIÓN-DOLORES HIDALGO	ALUMBRADO PÚBLICO	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2000	837,066.83	FINIQUITADA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	CALLEJON DEL PUEBLITO	CONSTRUCCIÓN DE PAVIMENTO DE ADOQUIN, GUARNICIONES Y BANQUETAS	CENTRO HISTORICO	RAMO XXXIII	2000	270,000.00	FINIQUITADA
DOP	INFRA-ESTRUCTURA	ENERGÍA ELÉCTRICA	SALIDA A DOLORES HIDALGO-SEGURO SOCIAL, LIBRAMIENTO Y TERMINACIÓN DEL LIBRAMIENTO PONIENTE	ALUMBRADO PÚBLICO	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2001	488,699.47	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	CARRETERA SAN MIGUEL DE ALLENDE-CELAYA Y LIBRAMIENTO DOLORES HIDALGO-QUERÉTARO	CONSTRUCCIÓN DE BLVD. Y GLORIETA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2001	3,499,999.90	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	CARRETERA SAN MIGUEL DE ALLENDE-CELAYA Y LIBRAMIENTO DOLORES HIDALGO-QUERÉTARO	CONSTRUCCIÓN DE BLVD. Y GLORIETA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2001	3,027,629.17	FINIQUITADA
DOP	INFRA-ESTRUCTURA	PAVIMENTOS	CALLEJON DE LANDIN, BARRIO DELTECOLOTE	PAVIMENTO CON PIEDRA BOLA	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2002	84,679.48	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	SALIDA A CELAYA	CONSTRUCCIÓN DE BLVD. Y GLORIETA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2002	5,644,037.43	FINIQUITADA
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	SALIDA A CELAYA	RENIVELACIÓN Y PAVIMENTACIÓN ASFÁLTICA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2002	62,629.06	FINIQUITADA
DOP	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	TEMPLO DE SANTA ANA	RESTAURACIÓN	CENTRO HISTORICO	FED/MPIO RAMO XXXIII	2003	53,871.55	FINIQUITADA
DOP	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	COLECTOR ATASCADERO-CERRADA DE GUADALUPE	TERMINACIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2004	1,005,000.00	FINIQUITADA
DOP	IMAGEN URBANA	DIGNIFICACIÓN	DIF MUNICIPAL, SAN ANTONIO ABAD ESQ. INSURGENTES	OBRA CIVIL PARA REMODELACIÓN	CENTRO URBANO	FED/MPIO RAMO XXXIII	2004	831,000.00	EN PROCESO
DOP	INFRA-ESTRUCTURA	VIALIDAD VEHICULAR	SALIDA A CELAYA	CONSTRUCCIÓN TRAMO POTRANCA-LLYCSA	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	FED/MPIO RAMO XXXIII	2005	3,856,261.20	FINIQUITADA
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2004	51,908.70	EJERCIDO
UPIE	INFRA-ESTRUCTURA	DRENAJE	AGUAS RESIDUALES	PROGRAMA DE CONDUCCIÓN	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2004	1,421,653.40	EJERCIDO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	PLANTA DE TRATAMIENTO	PROGRAMA DE TRATAMIENTO Y REUSO DE AGUAS RESIDUALES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2004	7,822,826.35	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE USO EFICIENTE	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2005	1,555,456.61	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE USO EFICIENTE	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2006	3,247,283.92	EN PROCESO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
UPIE	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	PLANTA DE TRATAMIENTO	PROGRAMA DE TRATAMIENTO Y REUSO DE AGUAS RESIDUALES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2006	983,364.16	EN PROCESO
UPIE	APROVECHAMIENTO SUSTENTABLE	DESARROLLO DE PROYECTOS TURÍSTICOS	PROMOVER Y DIFUNDIR LOS ATRACTIVOS TURÍSTICOS DEL ESTADO	PROMOVER Y DIFUNDIR LOS ATRACTIVOS TURÍSTICOS DEL ESTADO	CENTRO URBANO	COORDINADORA DE TURISMO	2004	8,425,000.00	EN PROCESO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	DESECHOS SÓLIDOS	MANEJO INTEGRAL DE RESIDUOS SÓLIDOS URBANOS Y DE MANEJO ESPECIAL	MANEJO INTEGRAL DE RESIDUOS SÓLIDOS URBANOS Y DE MANEJO ESPECIAL	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	INSTITUTO DE ECOLOGIA DEL ESTADO DE GUANAJUATO	2005	770,000.00	EN PROCESO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	DESECHOS SÓLIDOS	MANEJO INTEGRAL DE RESIDUOS SÓLIDOS URBANOS Y DE MANEJO ESPECIAL	MANEJO INTEGRAL DE RESIDUOS SÓLIDOS URBANOS Y DE MANEJO ESPECIAL	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	INSTITUTO DE ECOLOGIA DEL ESTADO DE GUANAJUATO	2006	146,190.00	EN PROCESO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	PRESERVACIÓN DEL AIRE	MEJORAMIENTO DE LA CALIDAD DEL AIRE	MEJORAMIENTO DE LA CALIDAD DEL AIRE	CENTRO URBANO	INSTITUTO DE ECOLOGIA DEL ESTADO DE GUANAJUATO	2006	536,667.00	EN PROCESO
UPIE	CONSERVACIÓN DEL PATRIMONIO	PATRIMONIO HISTORICO Y CULTURAL	PATRIMONIO ARTÍSTICO DE LA ENTIDAD	CONSERVACIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2006	300,000.00	EN PROCESO
UPIE	APROVECHAMIENTO SUSTENTABLE	REACTIVACIÓN ECONÓMICA	POSICIONAMIENTO TURÍSTICO DEL ESTADO DE GUANAJUATO A NIVEL NACIONAL E INTERNACIONAL	POSICIONAMIENTO TURÍSTICO DEL ESTADO DE GUANAJUATO A NIVEL NACIONAL E INTERNACIONAL.	CENTRO URBANO	SECRETARÍA DE DESARROLLO ECONÓMICO SUSTENTABLE	2006	250,000.00	EN PROCESO
UPIE	CONSERVACIÓN DEL PATRIMONIO	PATRIMONIO HISTORICO Y CULTURAL	CONSERVACIÓN, RESTAURACIÓN Y MANTENIMIENTO DE OBRA CIVIL CON VALOR ARQUITECTÓNICO, HISTÓRICO Y CULTURAL	LEVANTAMIENTO DE CÉDULAS DE CATÁLOGO, EN SAN MIGUEL DE ALLENDE	CENTRO HISTORICO	SECRETARÍA DE OBRA PÚBLICA	2001	214,371.46	FINIQUITADA
UPIE	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	CONSERVACIÓN, RESTAURACIÓN Y MANTENIMIENTO DE OBRA CIVIL CON VALOR ARQUITECTÓNICO, HISTÓRICO Y CULTU	RESTAURACIÓN Y CONSERVACIÓN DEL TEMPLO DE LA PURÍSIMA CONCEPCIÓN (LAS MONJAS)	CENTRO HISTORICO	SECRETARÍA DE OBRA PÚBLICA	2001	87,638.44	FINIQUITADA
UPIE	INFRAESTRUCTURA	VIALIDAD VEHICULAR	CONSTRUCCIÓN DE CARRETERAS LIBRES Y ACCESOS A CIUDADES	FINIQUITO DE OBRAS Y AJUSTE DE COSTOS	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARÍA DE OBRA PÚBLICA	2001	3,643.77	FINIQUITADA
UPIE	INFRAESTRUCTURA	VIALIDAD VEHICULAR	CONSTRUCCIÓN DE CARRETERAS LIBRES Y ACCESOS A CIUDADES	MANTENIMIENTO Y REHABILITACION DE OBRAS PÚBLICAS	CENTRO URBANO	SECRETARÍA DE OBRA PÚBLICA	2003	45,154.75	FINIQUITADA
UPIE	INFRAESTRUCTURA	VIALIDAD VEHICULAR	MODERNIZACIÓN DE CARRETERAS Y AUTOPISTAS	CONSTRUCCIÓN DEL DISTRIBUIDOR VIAL EN EL LIBRAMIENTO SAN MIGUEL DE ALLENDE	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARÍA DE OBRA PÚBLICA			FINIQUITADA
UPIE	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	PROYECTOS EJECUTIVOS PARA DESARROLLO DE OBRAS DEL SECTOR EDUCATIVO Y SOCIAL	PROYECTO INTEGRAL DE RESTAURACIÓN DE LA PARROQUIA DE SAN MIGUEL ARCÁNGEL.	CENTRO HISTORICO	SECRETARÍA DE OBRA PÚBLICA	2002	674,704.17	FINIQUITADA
UPIE	APROVECHAMIENTO SUSTENTABLE	REACTIVACIÓN ECONÓMICA	APOYOS A LA COMPETITIVIDAD DE LAS EMPRESAS Y LOS DESTINOS TURÍSTICOS DEL ESTADO DE GUANAJUATO	APOYOS A LA COMPETITIVIDAD DE LAS EMPRESAS Y LOS DESTINOS TURÍSTICOS DEL ESTADO DE GUANAJUATO	CENTRO URBANO	COORDINADORA DE TURISMO	2002	1,500,000.00	FINIQUITADA
UPIE	APROVECHAMIENTO SUSTENTABLE	REACTIVACIÓN ECONÓMICA	INTEGRACIÓN DE FONDOS MIXTOS PARA LA PROMOCIÓN	INTEGRACIÓN DE FONDOS MIXTOS PARA LA PROMOCIÓN	CENTRO URBANO	COORDINADORA DE TURISMO	2003	450,000.00	FINIQUITADA
UPIE	APROVECHAMIENTO SUSTENTABLE	DESARROLLO DE PROYECTOS TURÍSTICOS	PROMOVER Y DIFUNDIR LOS ATRACTIVOS TURÍSTICOS DEL ESTADO	PROMOVER Y DIFUNDIR LOS ATRACTIVOS TURÍSTICOS DEL ESTADO	CENTRO URBANO	COORDINADORA DE TURISMO	2004	8,425,000.00	FINIQUITADA

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
UPIE	PUEBLOS MAGICOS	PUEBLOS MAGICOS	PUEBLOS MÁGICOS	PUEBLOS MÁGICOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2003	4,455,000.00	FINIQUI-TADA
UPIE	PUEBLOS MAGICOS	PUEBLOS MAGICOS	PUEBLOS MÁGICOS	PUEBLOS MÁGICOS	CENTRO HISTORICO	SECRETARÍA DE TURISMO	2005	5,002,500.00	FINIQUI-TADA
UPIE	MEDIO FISICO Y RECURSOS NATURALES	PRESERVACIÓN DEL AIRE	MEJORAMIENTO DE LA CALIDAD DEL AIRE	MEJORAMIENTO DE LA CALIDAD DEL AIRE	CENTRO HISTORICO	INSTITUTO DE ECOLOGIA DEL ESTADO DE GUANAJUATO	2002	53,333.33	FINIQUI-TADA
UPIE	MEDIO FISICO Y RECURSOS NATURALES	PRESERVACIÓN DEL AIRE	MEJORAMIENTO DE LA CALIDAD DEL AIRE	MEJORAMIENTO DE LA CALIDAD DEL AIRE	CENTRO HISTORICO	INSTITUTO DE ECOLOGIA DEL ESTADO DE GUANAJUATO	2006	509,667.00	EN PRO-CESO
UPIE	APROVECHA-MIENTO SUS-TENTABLE	REACTIVACIÓN ECONÓMICA	POSICIONAMIENTO TURÍSTICO DEL ESTADO DE GUANAJUATO A NIVEL NACIONAL E INTERNACIONAL	POSICIONAMIENTO TURÍSTICO DEL ESTADO DE GUANAJUATO A NIVEL NACIONAL E INTERNACIONAL.	CENTRO URBANO	SECRETARÍA DE DESARROLLO ECONÓMICO SUSTENTABLE	2006	250,000.00	EN PRO-CESO
UPIE	PUEBLOS MAGICOS	PUEBLOS MAGICOS	PUEBLOS MÁGICOS	PUEBLOS MÁGICOS	CENTRO HISTORICO	SECRETARÍA DE DESARROLLO ECONÓMICO SUSTENTABLE	2006	9,900,000.00	EN PRO-CESO
UPIE	APROVECHA-MIENTO SUS-TENTABLE	REACTIVACIÓN ECONÓMICA	APOYO A LA INFRA-ESTRUCTURA CULTURAL DEL ESTADO	APOYO A LA INFRAESTRUCTURA CULTURAL DEL ESTADO	CENTRO URBANO	INSTITUTO ESTATAL DE CULTURA	2004	150,000.00	EJERCIDO
UPIE	CONSERVACIÓN DEL PATRIMONIO	PATRIMONIO HISTORICO Y CULTURAL	PATRIMONIO ARTÍSTICO DE LA ENTIDAD	CONSERVACIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2004	349,218.85	EJERCIDO
UPIE	CONSERVACIÓN DEL PATRIMONIO	PATRIMONIO HISTORICO Y CULTURAL	PATRIMONIO ARTÍSTICO DE LA ENTIDAD	CONSERVACIÓN	CENTRO HISTORICO	INSTITUTO ESTATAL DE CULTURA	2005	596,003.14	EJERCIDO
UPIE	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	SUSTITUCIÓN DEL HOSPITAL GENERAL DE SAN MIGUEL ALLENDE	CENTRO URBANO	INSTITUTO DE SALUD PUBLICA DEL ESTADO DE GUANAJUATO	2005	23,000,000.00	EJERCIDO
UPIE	EQUIPAMIENTO URBANO	SALUD Y ASISTENCIA PUBLICA	HOSPITAL GENERAL DE SAN MIGUEL DE ALLENDE	SUSTITUCIÓN DEL HOSPITAL GENERAL DE SAN MIGUEL ALLENDE	CENTRO URBANO	INSTITUTO DE SALUD PUBLICA DEL ESTADO DE GUANAJUATO	2006	50,300,000.00	EN PRO-CESO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	SANEAMIENTO	AGUA POTABLE Y SANEAMIENTO	ESTUDIOS Y PROYECTOS	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2000	26,614	EJERCIDO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	SANEAMIENTO	AGUA POTABLE Y SANEAMIENTO	ESTUDIOS Y PROYECTOS	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2001	152,333	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE USO EFICIENTE	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2002	90,382	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	PROGRAMA DE GRANDES OBRAS DE INFRAESTRUCTURA HIDRÁULICA	GRANDES OBRAS (OBRAS Y ACCIONES) ESTUDIO DE FACTIBILIDAD		COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2005	1,558,112	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2001	1,054,985	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2002	400,001	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2003	960,037	EJERCIDO

ORIGEN DE INF.	PROGRAMA	SUB-PROGRAMA	NOMBRE	OBRAS Y /O ACCIONES	UBICACIÓN/ LOCALIDAD/ COLONIA	FUENTE DE FINANCIAMIENTO	AÑO	RECURSO	SITUACION
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2004	51,909	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2005	1,053,955	EJERCIDO
UPIE	INFRA-ESTRUCTURA	AGUA POTABLE	AGUA POTABLE	PROGRAMA DE ABASTECIMIENTO	CENTRO URBANO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2006	3,247,284	EN PRO-CESO
UPIE	INFRA-ESTRUCTURA	DRENAJE	AGUAS RESIDUALES	PROGRAMA DE CONDUCCIÓN, OBRAS DE COLECTORES	CENTRO HISTORICO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2002	1,086,581	EJERCIDO
UPIE	INFRA-ESTRUCTURA	DRENAJE	AGUAS RESIDUALES	PROGRAMA DE CONDUCCIÓN, OBRAS DE COLECTORES	CENTRO HISTORICO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2003	1,264,800	EJERCIDO
UPIE	INFRA-ESTRUCTURA	DRENAJE	AGUAS RESIDUALES	PROGRAMA DE CONDUCCIÓN, OBRAS DE COLECTORES	CENTRO HISTORICO	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2004	1,421,653	EJERCIDO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	PLANTA DE TRATAMIENTO	PROGRAMA DE TRATAMIENTO Y REUSO DE AGUAS RESIDUALES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2003	1,082,122	EJERCIDO
UPIE	MEDIO FISICO Y RECURSOS NATURALES	TRATAMIENTO DE AGUAS RESIDUALES	PLANTA DE TRATAMIENTO	PROGRAMA DE TRATAMIENTO Y REUSO DE AGUAS RESIDUALES	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	COMISIÓN ESTATAL DE AGUA DE GUANAJUATO	2004	9,982,862	EJERCIDO
UPIE	ADMINISTRACIÓN DEL DESARROLLO	GESTION ADMINISTRATIVA	PROGRAMA DE APOYO AL DESARROLLO URBANO Y CATASTRO MUNICIPAL	PROGRAMA DE APOYO AL DESARROLLO URBANO Y CATASTRO MUNICIPAL	INFRAESTRUCTURA COMPLEMENTARIA DE APOYO AL CH	SECRETARÍA DE DESARROLLO SOCIAL Y HUMANO			EJERCIDO
INAH	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MUSEO HISTÓRICO DE SAN MIGUEL DE ALLENDE	MANTENIMIENTO DE AZOTEA DE SALA 1	CENTRO HISTORICO	INSTITUTO NACIONAL DE ANTROPOLOGÍA E HISTORIA	2003	208,105	EJERCIDO
INAH	CONSERVACIÓN DEL PATRIMONIO	REHABILITACION DEL PATRIMONIO EDIFICADO	MUSEO HISTÓRICO DE SAN MIGUEL DE ALLENDE	MANTENIMIENTO DE AZOTEA DE SALA 2 Y PASILLO DEL ...	CENTRO HISTORICO	INSTITUTO NACIONAL DE ANTROPOLOGÍA E HISTORIA	2004	290,421	EJERCIDO

ORGANISMOS NO GUBERNAMENTALES THAT WORKS IN THE MUNICIPALITY

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EDUCACIÓN
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"2006. Año del Bicentenario del Natalicio del Banamérito de las
Américas, Don Benito Juárez García"

502-1-0884

México, D.F., a 14 de septiembre de 2006

Emb. Pablo Latapi
Delegado Permanente de México
ante la UNESCO



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El Secretario General

Dr. Daniel Gonzalez Spencer

Dr. Daniel Gonzalez Spencer

C.c.p. Emb. Ulises Guichola, Director General para el Sistema de Naciones Unidas de
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Gobernador Constitucional del Estado de Guanajuato

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THE PROTECTIVE TOWN OF SAN MIGUEL AND THE SANCTUARY OF JESUS NAZARENO DE ATOTONILCO

ADENDUM

REF. GB/2008/C 1223



2008

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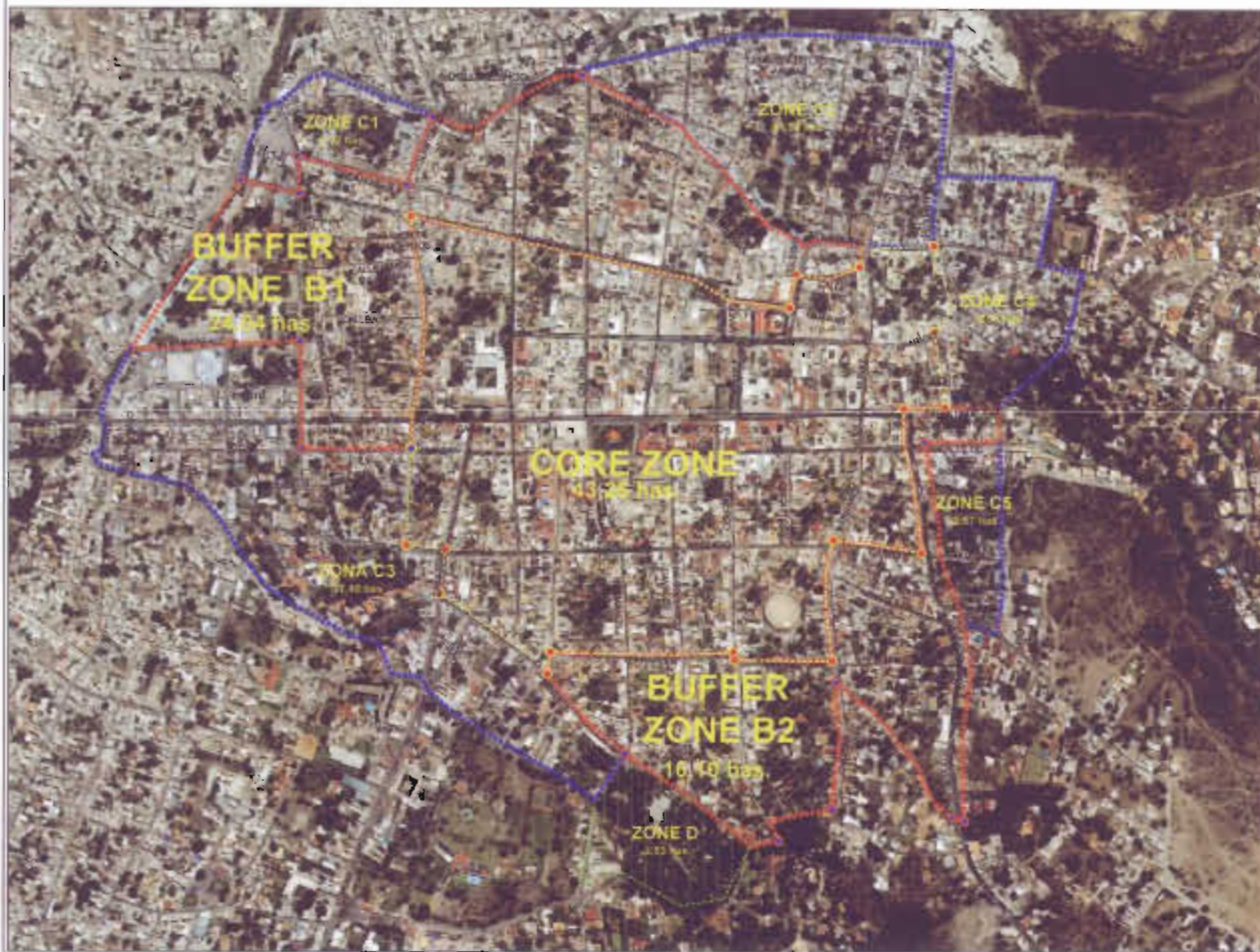
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CHAPTER 1

IDENTIFICATION OF THE PROPERTY





LEGEND

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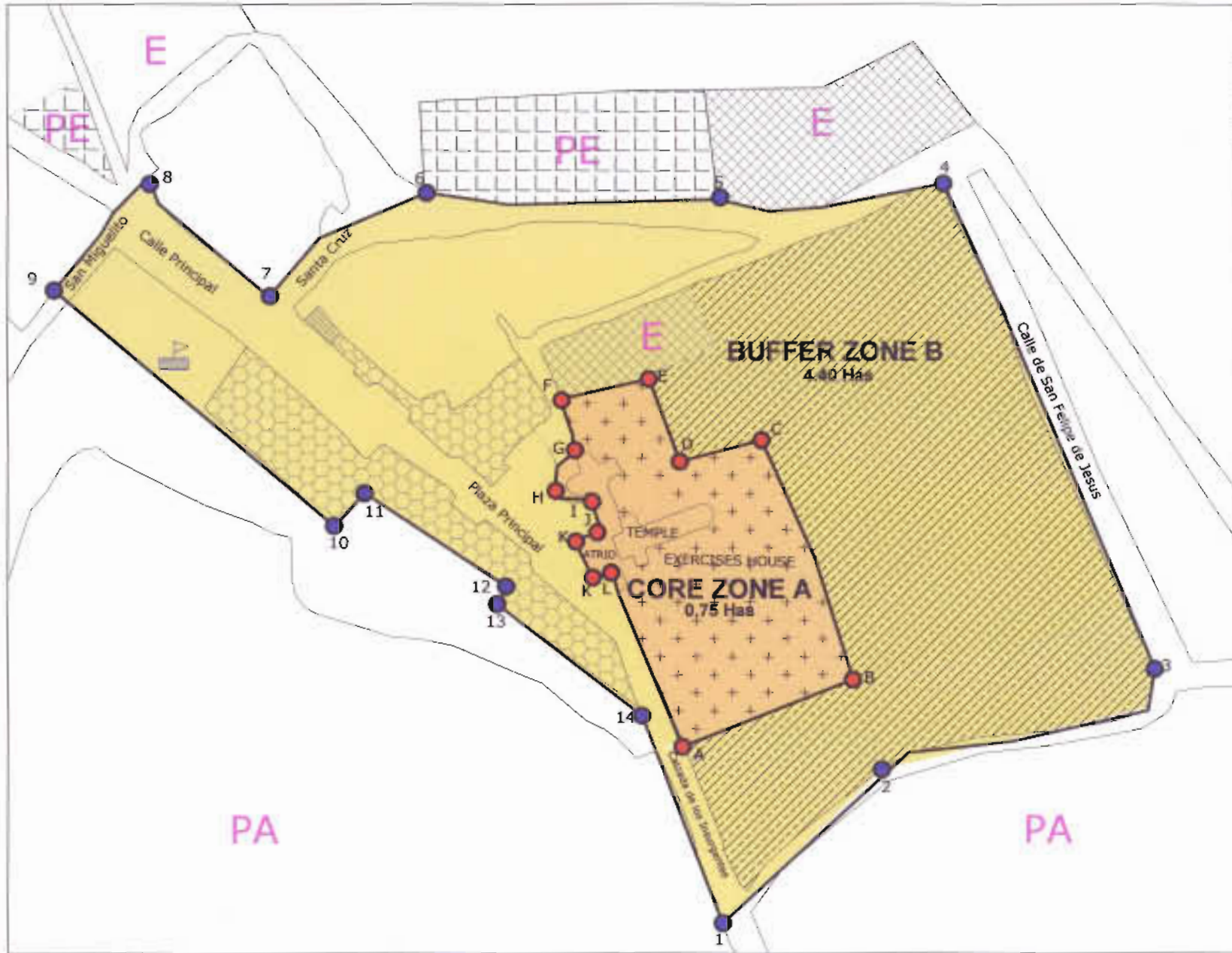
PROY
E-18

**NOMINATED
PROPERTY**

NOMENCLATURE

-  CORE ZONE OF STRUCTURE OF MONUMENTAL PROPERTY
-  BUFFER ZONE OF MONUMENTAL PROPERTY
-  HISTORICAL ARCHITECTURAL MONUMENT
-  NEW HISTORICAL ARCHITECTURAL MONUMENT
-  ARCHITECTURAL MONUMENT
-  HISTORICAL ZONE
-  HISTORICAL PRESERVATION ZONE
-  HISTORICAL PRESERVATION ZONE
-  POINT
-  HISTORICAL POINT (MONUMENTAL PROPERTY)
-  HISTORICAL POINT (MONUMENTAL PROPERTY)

LOCATION





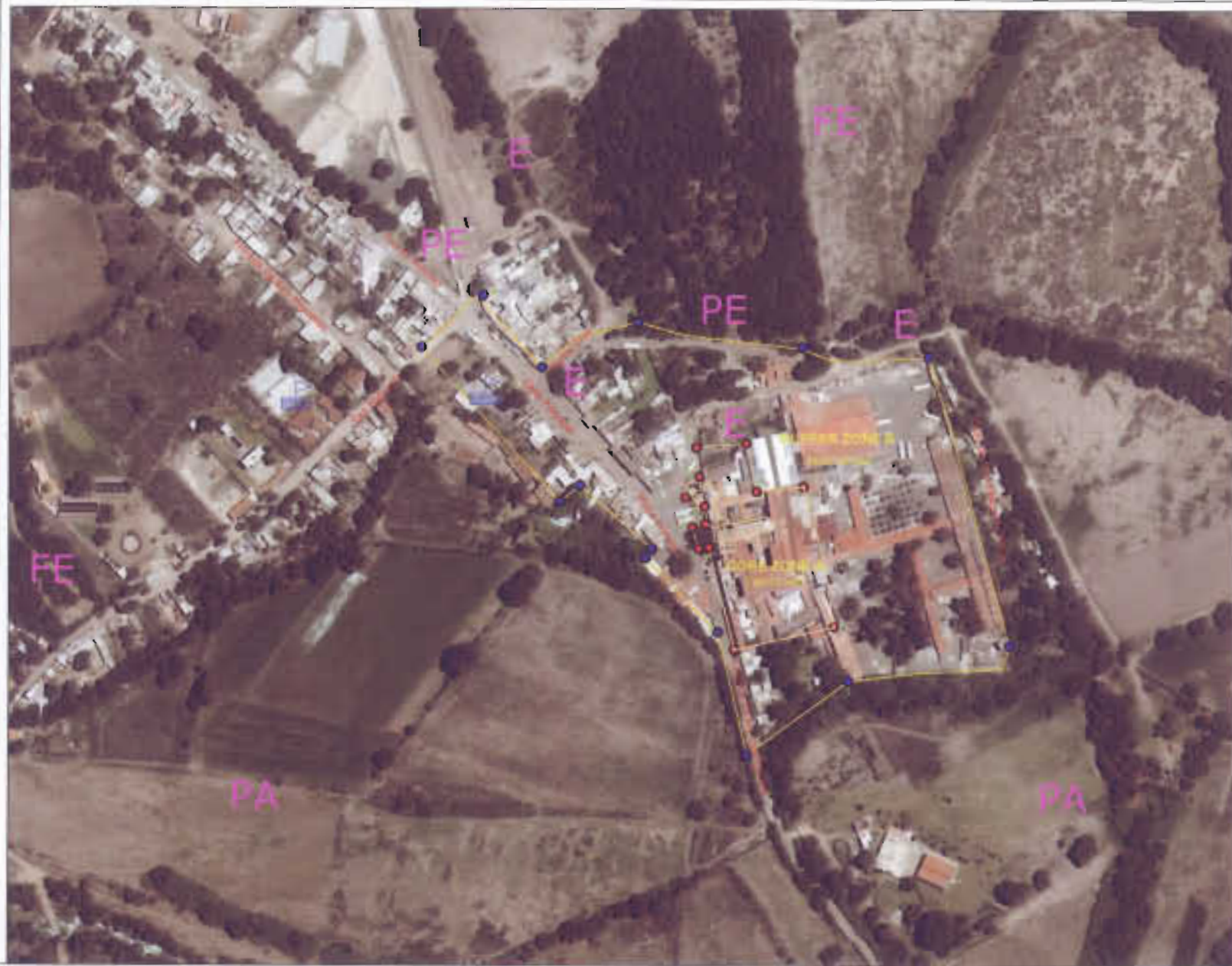
NO. E-2S

**NOMINATED
PROPERTY**

NOMENCLATURE

-  ZONE ZONE OF SANCTUARY OF BUILT ENVIRONMENT
-  BUFFER ZONE OF SANCTUARY OF BUILT ENVIRONMENT
-  HISTORICAL SURVEYOR'S ZONE
-  NEW HISTORICAL ZONE
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-  AREA OF ENVIRONMENTAL ZONE
-  BUFFER
-  HISTORICAL POINT CORNER (1 - 1)
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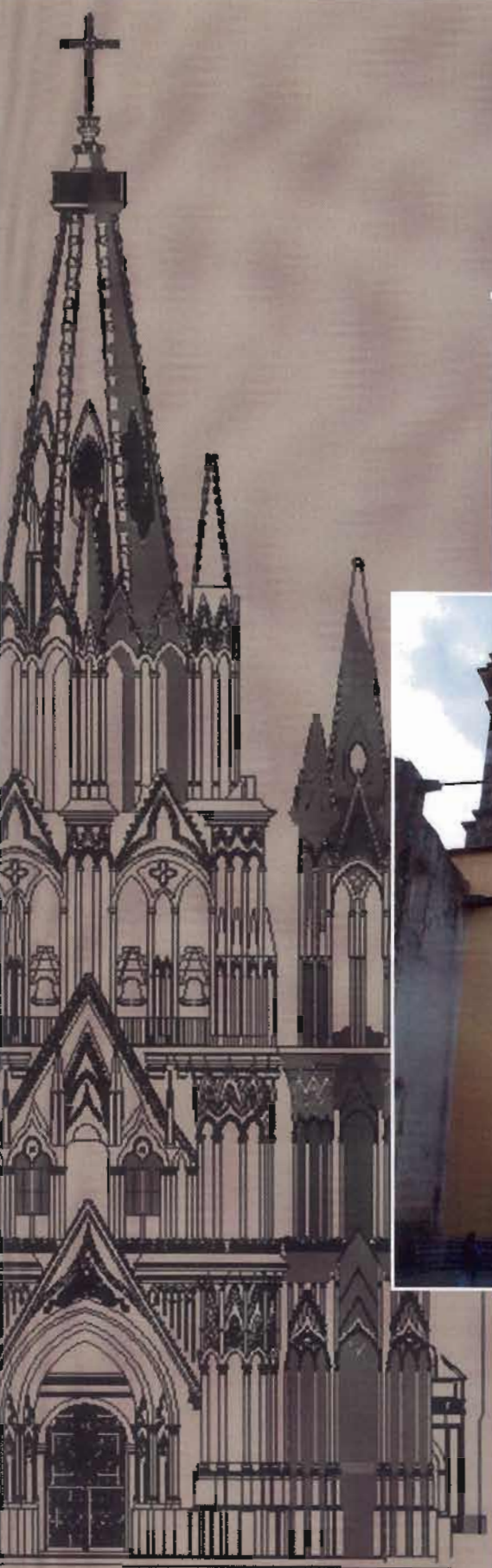
LOCATION



CHAPTER 2b

HISTORIC DEVELOPMENT

THE TOWN OF SAN MIGUEL AND
THE SANCTUARY OF JESÚS
NAZARENO DE ATOTONILCO



THE TOWN OF SAN MIGUEL EL GRANDE AND THE SANCTUARY OF “JESÚS NAZARENO” OF ATOTONILCO

Preface

With the intention of looking into the historical, spiritual, symbolic and geographic reality which joins the town of San Miguel de Allende with the Sanctuary of “Jesús Nazareno” of Atotonilco, the following points of discussion are proposed:

a) To emphasize the symbiosis and reciprocity which exist between San Miguel and the Sanctuary of “Jesús Nazareno” of Atotonilco because

1) Since the Sixteenth Century the site of Atotonilco formed a part of the Mayoralty of San Miguel el Grande, and its main seat was the town of the same name and its political jurisdiction was the town of San Felipe, the village of Nuestra Señora de los Dolores and the district of San Diego del Bizcocho. Atotonilco sent the tithes of what was produced on their lands to the parish of San Miguel el Grande, which belonged to the Diocese of Michoacán. Atotonilco is currently one of the most important communities that make up the municipality of San Miguel de Allende, both politically and geographically; in religious terms, up to the first years of the eighties, the Sanctuary of Atotonilco was considered a chaplaincy or vicarage of the Parish Temple of San Miguel de Allende and only became an independent parish approximately 25 years ago.

2) The spiritual project of Luis Felipe Neri de Alfaro, which came to its peak symbolically with the foundation of the Sanctuary of Atotonilco, began in San Miguel and its historical population.

3) The rationality and the dimensions of this spiritual project can only be understood when one examines their existence through the years: the foundation of congregations, religious practices and the processional circuits inherited by Luis Felipe Neri de Alfaro, intimately and allegorically joining the town of San Miguel de Allende with the Sanctuary of Atotonilco.

4) The spiritual and material sustenance of the Sanctuary of Atotonilco has always been possible because of the popular devotion and contributions of the faithful from San Miguel, as well as believers from different regions of Mexico who have been coming to this site without interruption for more than 250 years.

5) The city of San Miguel and the Sanctuary of “Jesús Nazareno” of Atotonilco are tied together by the answer given to a Christian messianic ideal of the Eighteenth Century, born from a reformed religious order which promoted the evangelic mystic, asceticism and penitence as strategies for fulfilling the Gospel and the salvation of humanity, seeing in the “New World” the concrete possibility of establishing the “New Jerusalem”.¹

b) To search deeply into the intimate bond and the binomial which arose from the microcosm proposed by Luis Felipe Neri de Alfaro, when he symbolically compared Jerusalem and the Holy Land with San Miguel el Grande and the Sanctuary of “Jesús Nazareno” of Atotonilco and particularly the relationship of Jerusalem (with its Golgotha)

¹ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura “State Cultural Centre”, 2004, Pp. 491-492.

and Bethlehem, with San Miguel el Grande (with its own Golgotha) and the Sanctuary of Atotonilco, in both cases, separated by little more than two and a half leagues². This was one of the main reasoning on which Luis Felipe Neri de Alfaro in theory and actually based his religious project: “. . . spiritually both places are the same thing, but inverted, as if reflected by a mirror, taking into account the astronomical situation which they occupy in the world, physically distant but complementary. . .”³.

c) To reconstruct, both with documents and with maps, the physical and processional itinerary that joins the town of San Miguel with the Sanctuary of Atotonilco.

1) To define the historical road and the processional circuits between San Miguel and Atotonilco. By taking the reference of approximately two and a half leagues which existed between the hill of the Golgotha of the town of San Miguel el Grande and the door of the Sanctuary of Atotonilco, which are comparable to the distance between Bethlehem and the Golgotha in Jerusalem.

2) To point out the importance of the processional itinerary of Good Friday of Luis Felipe Neri de Alfaro during more or less 30 years, between 1740 and 1770, while carrying a heavy mesquite cross from the Sanctuary of Atotonilco to the town of San Miguel el Grande, a fervent practice which remains today and is known as “The Step of the Priest”. To this are joined the processional circuits of the faithful for the series of spiritual retreats, the itineraries of the visits of Jesus Nazarene of Atotonilco to the town of San Miguel de Allende, especially in 1812 and 1846 and which moved the spiritual retreats to the different religious sites of the city, and finally, the processional route set in 1823 by the first visit made by Our Lord of the Column from the Sanctuary of Atotonilco to San Miguel de Allende and which, after 180 years, is still the same and takes place every year.

3) To sustain the physical and cartographic recognition of the old itineraries used by the people to travel from the town of San Miguel to the Sanctuary of Atotonilco and visa versa, specially the itinerary known as Camino de Herradura para Dolores (The Horseshoe Road to Dolores), the shortest and most direct route which joined the Camino Real de Tierra Adentro (Inland Royal Road) before entering Atotonilco; and the itinerary known as the Camino de Rueda de Dolores (The Wheel Road to Dolores); the longest route which crossed the region of the chapels of Otomí tradition, located in the communities of Cieneguita, Banda, Bandita, Oaxaca and Cruz del Palmar, among others.

² A league is the equivalent of 4, 190 m.

³ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 298-299.

Atotonilco: jurisdiction of the Mayoralty of San Miguel el Grande.



The word “Atotonilco” comes from the Náhuatl word atotonilli (hot water) and “co”, locative particle translated at that time as “in hot or thermal waters”, referred to the Mendoza or Mendocino Code, with a hieroglyphic represented by a cooked clay pot, standing on a “tenamaxtle” or brazier brimming with boiling water.⁴

This describes a site privileged with a great amount of hot water eyes, and its fame would reach posterity because of the human settlements surrounding it, because of their medicinal properties and the ritual character which was granted to them since Pre Hispanic times.

Atotonilco was, in its beginnings, like a moorland which only produced thorns, as these not only sprouted due to the thickness of “nopales”, “huisaches”, thistles and other thorny plants that surge from a non cultivated land; but also morally, due to the many prickly plants and thorns of sins that were committed; because at the same time that it produced land with thorns, it also produced a great variety of exquisite flowers, fertilized by the multitude of very medicinal hot water eyes that made this place so attractive. Here, as the unknown Hebrews searched for solitary places filled with brush so as to freely carry out their idolatry, clumsiness and abominations, in the same way, this location which belonged to the upper classes was not only a theatre for idolatry of barbarous indians as can be seen by many vestiges, but even in later times in the possession of Christians, it was a place of disorder and sensualities⁵.

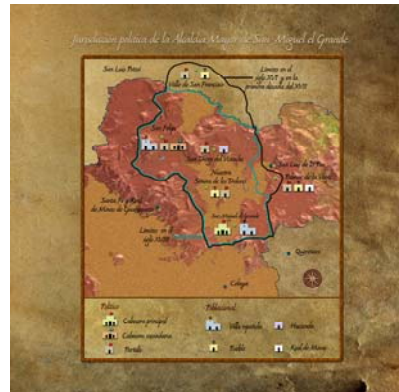
⁴ Hernández, Jorge F., *La soledad del silencio* (The solitude of silence). *Microhistoria del Santuario de Atotonilco* (Microhistory of the Sanctuary of Atotonilco), Universidad de Guanajuato/Fondo de Cultura Económica, Mexico, 1991, p. 29.

⁵ To the most beautiful, healing Flower of the fields, to the most pilgrim, fragrant Lily of the valleys, to the most fragrant Rose of the gardens, the most disciplined Carnation of the orchards, the Holy Redeemer of our Souls, Jesus Nazarene, Lord of Aguascalientes, who, as a Divine Master and florid Gardener of the Celestial Paradise, showed nine flowers in nine delicious roads to heaven, Venerated in your sanctuary, in the Labor of Atotonilco, two and a half leagues from San Miguel el Grande, this Novena consecrated by the minor and most undignified of his slaves, F. Luis Felipe Neri de Alfaro, dedicating it to the most candid Lily, Mary, His Holy Mother, Our Lady of Refuge of Sinners, venerated in this Sanctuary in Mexico, widow de D. Joseph Bernardo de Hogal, 1752. Reprinted in Mexico, 1785 and in San Miguel de Allende, 1895. Bravo Ugarte, José, Luis Felipe Neri de Alfaro. *Vida, Escritos, Fundaciones, Favores Divinos*, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 33.

During the process of the conquest and colonization of the northern border of the New Spain, Atotonilco received several donations of land so they could dedicate themselves to agricultural labor and mainly to raising small cattle. Such is the case of the site for small cattle⁶ granted to Tomás de Espinosa in 1560, “on land included within the demarcation of the neighboring Spaniards of the town of San Miguel el Grande”, next to another piece of land, situated further down from what was known as Atotonilco, on the bank of the San Miguel or the Laja river and close to the Camino Real de Tierra Adentro⁷.



This concession, only 5 years after the ordinance was given which marked the beginning of the foundation process of San Miguel el Grande as a Spanish town that protected the Camino Real de Tierra Adentro, in its time defined as bastion, shield and throat of the Northern New Spain. This also, after the town of San Miguel became the main seat of a Mayoralty which, with the years, its government and administration included the regions of the town of Nuestra Señora de los Dolores, the town of San Felipe, the district of San Diego del Bizcocho, and even in terms of fiscal control, the Mayoralty territory of San Luis de la Paz. Therefore, since 1555 the site of Atotonilco, with its agricultural labor, its cattle sites, hills and water eyes formed a part of the Mayoralty of San Miguel el Grande, directed from the town, heart of the political, economic and religious life.



Between 1620 and 1640, the working lands of Atotonilco belonged to the heirs of Antonio Díaz and every year they produced approximately 150 “fanegas” (Spanish bushel) of corn and 60 of wheat, of which the corresponding tithes were delivered to the parish of San Miguel, which was subject to the Diocese of Valladolid.⁸

⁶ A site of small cattle was made up of 18.233 caballerías de tierra (Agricultural land measure equivalent to 42.79 hectares), approximately 780 hectares.

⁷ General Archives of the Nation, Mexico (from now on AGN), Instituciones Coloniales, Real Audiencia, Mercedes, Vol. 5 y 6, Exp. 94. Cruz López, Graciela, San Miguel el Grande. El Espíritu de la Tierra Adentro, Presidencia Municipal de San Miguel de Allende, in press.

⁸ López de Lara, Ramón, Diocese of Michoacán in the Seventeenth Century. Unpublished notice of benefits, towns and leagues, FIMAX Publicists, Morelia, 1973, Pp. 48-52. Ruiz Guadalajara, Juan Carlos, Dolores before the Independence. Micro history of the altar of the motherland, COLMICH-COLSAN-CIESAS, México, 2004, Pp. 182 - 185. Cruz López, Graciela, San Miguel el Grande. El Espíritu de la Tierra Adentro, City Hall of San Miguel de Allende, in press. Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 34.

A century later, before 1740, the working land of Atotonilco belonged to Don Ignacio García, until Luis Felipe Neri de Alfaro could get together from his patrimony and donations of the faithful of the town of San Miguel el Grande, the 20,000 pesos of common gold which he needed to acquire these lands. These lands had a boundary



with the hacienda of Rancho Viejo and those sites where cattle was slaughtered, located at Montecillo de la Milpa and Montecillo de Nieto; a strategic position in reference to the Camino Real de Tierra Adentro and which allowed an important affluence of wayfarers, faithful and pilgrims.⁹ Alfaro with the years formed a hacienda which was made up of 44 caballerías de tierra¹⁰, for which a 500 rod¹¹ long dam was built which cost 12,000 pesos¹² He later installed a flour mill which cost

close to 20,000 pesos, as well as an orchard where a great variety of flowers and fruit were planted, and very close by a vineyard with a good number of vines¹³. The size and production of the hacienda allowed Alfaro to mortgage it, so that the interest could pay for a good part of the architectural works and the needs of the Sanctuary and the Retreat House of Atotonilco.¹⁴

In 1747, just one year after the main temple of the Sanctuary of Atotonilco was blessed, according to a census made by the parish of the town of San Miguel, there were 4 families with 33 persons living in the surroundings of the religious centre.¹⁵

⁹ Archives of the Congregation of the Oratory of San Miguel de Allende (from now on ACOSMA), Historical description of the Sanctuary of Jesus Nazarene of Atotonilco, Anonymous manuscript, ca 1860. Description of the town of San Miguel el Grande, Road and Sanctuary of Jesus Nazarene of Atotonilco Óleo on cloth. Attributed to Miguel Antonio Martínez de Pocasangre. Eighteenth Century. Brading, David A., A sited church: the Diocese of Michoacán: the bishop of Michoacán, 1749–1810, FCE, Mexico, 1994.

¹⁰ Approximately 1,848 hectares.

¹¹ Approximately 419 meters.

¹² Pesos of that time.

¹³ Tender remembrances of the fine details of Jesus and Mary, Manuel Antonio Valdez y Murguía, 1768. Brading, David A., A sited church: the diocese of Michoacán, 1749–1810, FCE, México, 1994, Pp. 57-60.

¹⁴ Mercadillo y Miranda, José, The Venerated and Historical Sanctuary of Atotonilco, Gto. San Miguel de Allende, Gto., S/F. Citado por Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones y Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 34.

¹⁵ Files of Manuel Castañeda, House of Morelos (from now on AMC), Fondo Parroquial Disciplinar, Padrones, Asientos, Caja 1284, Exp. 149, San Miguel el Grande, Año de 1747. Cruz López, Graciela, San Miguel el Grande. The Spirit of Inland Land, City Hall of San Miguel de Allende, in press.

Between the decades of 1750 and 1770, according to the registries of the tithes of the parish of San Miguel el Grande to the Diocese of Valladolid, of agricultural land and sites for cattle which belonged to the Spaniards and the indians living close to the Sanctuary of Atotonilco, tithes were paid on important amounts of corn, beans, wheat, wool, calves and lambs.¹⁶ Finally the military census carried out in the jurisdiction of the town of San Miguel el Grande in 1792¹⁷ recognizes the hacienda of Atotonilco as property of the Sanctuary and Retreat House, which shows, up to that moment, that what is substantial of the will written by Alfaro on the 21st of February, 1753, with its successive codicils in 1757, 1759, 1760, 1770 y 1776, added to his testamentary memory, were respected in order to assure the property of the Sanctuary, chapels, Retreat House and annexed possessions, in favor of the cult of Jesus Nazarene, according to clause 5a.

...I declare, before my God and Lord, that this is my last, firm, constant will in the last moments of my life, that all the real estate which I donate to said Holy Lord is the surface of this working land of Atotonilco, houses, vineyards and mill, they cannot be sold, changed nor passed to any other owner due to any event, reason, because of any way or manner, and the only owner can be my Most Holy Jesus Nazarene, and its usufruct and products cannot be converted into anything that is not, in the first place, cult to this Divine Lord in this Sanctuary, and when it has everything it needs and is necessary for the good of the souls, the impeded poor neighbors of this Sanctuary, seeing first to the needs of the soul...¹⁸

The spiritual project of Luis Felipe Neri de Alfaro.



Almost fifty years of the Eighteenth Century are those that leave a deep imprint left by Luis Felipe Neri de Alfaro in the town of San Miguel el Grande and its jurisdiction. However, in order to speak of his work, we must try to go deeper into some aspects of the life of the creator.

According to his biographers, the course of his life was of one straight line and without deviations: It begins in Mexico City, passes through the town of San Miguel el Grande and ends at the Sanctuary and Retreat House of Jesus Nazarene of Atotonilco. His first 20 years (1709-1729) were in Mexico City where he received his scholastic and family education, graduating with a Bachelors' Degree in Theology from the Real y Pontificia Universidad de México. The next ten years were spent in San Miguel el Grande in the congregation of San Felipe Neri (1730-1740); these years can be considered essential to his spiritual preparation, his apostolic orientation, and the perfection of his soul and the practice of virtues. The remaining 36

¹⁶ AMC, Fondo Cabildo, Serie Colecturía, Sección Administración Pecuniaria, Subserie Diezmos, Cajas 1784, 1785 y 1786.

¹⁷ AGN, Instituciones Coloniales, Gobierno Virreinal, Padrones, Vol. 36. Cruz López, Graciela, San Miguel el Grande. The Spirit of Inland Land, City Hall of San Miguel de Allende, in press.

¹⁸ There was a copy of the will in 1865 in the Protocol of the Lobby, kept in the Archives of the Secretary of City Hall of San Miguel de Allende. Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Life, writings, foundations, divine favors, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 87-89.

years belong to the Sanctuary of Atotonilco, as a secular priest¹⁹ (1740-1776), in the plenitude of his life, in the zenith of his spirituality, heroic apostleship and deep asceticism.²⁰

Without any doubt, his family upbringing and scholarly formation marked the road that Luis Felipe Neri de Alfaro was to follow all along his life. Born in the bosom of an important and wealthy Creole family, with important positions in Mexico City, he was educated in a society which was concentrated in the specially strict Catholic dogma and morals, not only in the aspect of doctrine, but in the exigencies of an ascetic life exercising permanent penitential prayer²¹. His parents discovered in Luis Felipe, even as a child, a naturally Christian disposition and inclination, anticipating devotion to reason, foreseeing grace in such an extraordinary manner that he was a child model of virtue²²:

...therefore his parents were known for their piety, their religion and the innocence of their customs, and their zeal in the education of their children and the government of their family. His pious mother did her best to inspire in him in his tender years a holy fear of God and a loathing of sin. Luis was the one that used to read several spiritual books every day to his mother as well as points for mental prayer; and it was this pious woman who imprinted in his tender heart the painful memory of the Passion of Christ Our Savior and twice a year Luis would

¹⁹ The transfer of Luis Felipe Neri de Alfaro to the site of Atotonilco to personally direct and supervise the works of the construction of the Sanctuary, meant his physical separation from the Congregation of the Oratory of San Miguel el Grande, although not the loss of affection and veneration to it, he kept and loved their robe, to which “he was addicted” until his death. The supposed conflict between Alfaro and the mentioned congregation has never been mentioned nor by his contemporaries nor by those of the Oratory, who have always considered him a favorite son: Father Alfaro is as “ours” as he was called “ours” by the fathers in 1735. He is one of our most transparent and legitimate joys, our most imperishable crown and our historical reality. Tapia, Reynaldo, “El Ven. P. Luis Felipe Neri de Alfaro y el Oratorio de San Miguel de Allende, Gto.” Historical News and Documents. Second National Meeting of the Oratory History, Organ of the History Commission of the Federation of the Oratories of San Felipe Neri of Mexico, Mexico, 1986, p. 42. On the other hand, he is mentioned as a secular priest because under the religious jurisdiction, the Sanctuary of Atotonilco belonged to the Diocese of Michoacán, and during the time Luis Felipe Neri de Alfaro was there, he was granted several licenses by the Bishop of Michoacán to preach the gospel, sing and celebrate mass. It is because of this that in the codicil added to his testamentary memory in 1776, he is mentioned as “a priest of the Diocese of Michoacán” Files of the Parish church of San Miguel Archangel (from now on APSMA), Disciplinary Fund, Correspondence Series, Cash Box 22. Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 14.

²⁰ Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 12.

²¹ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 85-86.

²² Vargas Francisco, Luis Felipe de Alfaro. Priest of the Congregation of the Oratory of San Felipe Neri in the town of San Miguel el Grande (today of Allende). His person, his work, brief information on his beatification process and the Retreat House, San Miguel de Allende, Gto., 2007, p. 11.

make the Atonements; and even though in the exterior he dressed with the corresponding decency, since he was a child he was so fond of mortification that under his linen shirt he wore a rough sackcloth....²³

The families of these times saw with pride that their children should choose the religious life, and so Luis Felipe, at the request of his parents, entered the Real y Pontificio Seminario de México in 1721, enrolling first in rhetoric, afterwards in arts and finally in theology. He obtained the Bachelors' Degree in Theology of Doctor Bartolomé de Ita y Parra on the 28th of May, 1729. He was at times absent from his art courses because of illnesses or physical weakness caused by his constant fasting, penitence and mortifications. Thus his youth was directed by a strict parental tutelage, and his philosophical and theological studies, which could only have been of the Aristotelian-St. Thomas de Aquino tradition²⁴. Gamarra describes him in his youth:

...Luis' youth was occupied in studying with great progress, sanctified with the continuous reading of spiritual books. In one word: I conceived a well bred, educated young man, humble with his superiors, docile and amiable with his equals . . . compassionate with those who suffered, modest in his words...²⁵



After several years of thinking what course his life would take, Luis Felipe Neri de Alfaro requested his entrance into the Congregation of the Oratory of San Felipe Neri of San Miguel el Grande. His noticeable interest, rigorous formality, notorious discipline and admirable humility, gave this community the trust they needed to accept his petition and he was admitted on the festivity of San Felipe Neri, the 26th of May, 1730²⁶. Years

later he was ordained deacon, priest, main sexton, deputy, prefect of the pulpit and pro secretary. During this time he also studied moral theology which prepared him to be the director of souls and contribute to the spiritual growth of his faithful, "whose difficulties he resolved with piety and much erudition"; this was noticeably supported by an extract which he wrote of the extensive work *Cursus Theologiae Moralis*, made up of four volumes between 1665-1668 by the Carmelite priests from Salamanca²⁷:

²³ National Library of Madrid, Spain, MSS 20427/22. Díaz de Gamarra y Dávalos, Juan Benito, *Funereal Eulogy*. *Suscitabo mihi sacerdotem fidelem, qui juxtia cor deum, es animam meam faciet, es aedificabo ei domum,...* *Es ambulabit coram Christo meo cunctis diebus. ¿Ubi est mors victoria tua?*, Year of 1776. Pp. 5-6.

²⁴ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 86-87.

²⁵ Biblioteca Nacional de Madrid, España, MSS 20427/22. Díaz de Gamarra y Dávalos, Juan Benito, *Elogio Fúnebre*. *Suscitabo mihi sacerdotem fidelem, qui juxtia cor deum, es animam meam faciet, es aedificabo ei domum,...* *Es ambulabit coram Christo meo cunctis diebus. ¿Ubi est mors victoria tua?*, Año de 1776. Pp.8-9.

²⁶ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 88.

²⁷ Collegii Salmanticensis FF. discalceatorum B. Mariae de Monte Carmeli primitivae observantiae, *Cursus Theologiae Moralis*, Barcelona, 1693 (Third edition, the first one from 1665-1668), cited by Silva, José de Santiago, ATOTONILCO. Alfaro y

For this he was well instructed in the Science of the Saints with continuous reading of the ascetic writers and full knowledge of the Scholastic Theology, understanding that God had called him to direct consciences, and he gave himself up to the study of moral theology in such a way that he himself wrote a beautiful extract of the voluminous work of the priests from Salamanca. He never went to bed without writing down what he had studied of moral law during the day, and after this he studied many other books of this difficult and necessary theology... This continuous study, the practice in the courts of penitence and the corresponding virtues formed in Luis a Master of the spirit, not like any wise man, but in the art of arts, which is the government of consciences ...²⁸

His historical foundations

The foundations propelled by Luis Felipe Neri de Alfaro are, because of the time they have lasted, his greatest apostolic work and invaluable historical inheritance. His life and work impressed his contemporaries, and in time, those who have followed and studied him because he is a unique historical personality, an icon of the identity of the New Spain and a baroque genius, considered also as an example of virtue and spirituality. His architectural works, the processional circuits and his pious literature have impregnated popular sensitivity through the years and until today.²⁹

The Marian foundations

The temple of Nuestra Señora de la Salud

Convinced of his divine vocation and apostolic work, he dedicated himself fervently to carry out numerous material and spiritual works. The first of these was between 1735 and 1737 when he financed the construction of the temple of Nuestra Señora de la Salud of the Congregation of the Small Oratory of the town of San Miguel el Grande, in which he invested 9,025 pesos, of which 3,076 were alms of the faithful, 5,226 from his paternal inheritance, and the remaining 723 which he obtained from a miraculous contribution.³⁰



This temple is crowned by a beautiful dome covered in multicolored (blue and yellow) forms made of talavera type

Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 88-89. Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, Pp. 12-13.

²⁸ National Library of Madrid, Spain, MSS 20427/22. Díaz de Gamarra y Dávalos, Juan Benito, Funereal Eulogy. *Suscitabo mihi sacerdotem fidelem, qui juxta cor deum, es animam meam faciet, es aedificabo ei domum,...* Es ambulabit coram Christo meo cunctis diebus. ¿Ubi est mors victoria tua?, 1776. Pp. 13-14.

²⁹ Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 31.

³⁰ Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 32.

ceramics from Puebla, topped by an original lantern in the form of a prickly pear, (famous cactus fruit); these works were also paid for in 1736 by Luis Felipe Neri de Alfaro and his faithful, investing, according to a receipt that has been preserved, a little more than 300 pesos of common gold.³¹

Alfaro dedicated one of his main euchological works to the advocacy of Nuestra Señora de la Salud: Wreath of flowers which the devout patient will knit in nine days to offer it to the most prodigious and wise doctor, María Santísima de la Salud, venerated in her Sanctuary of San Miguel el Grande. A devotion of her most dedicated and unfit slave, the chaplain Luis Felipe Neri de Alfaro, priest of the Congregation of the Oratory of San Felipe Neri of the same town and chaplain of the Sanctuary of Jesus Nazarene of Atotonilco. Reprinted in Mexico, Mexican Library, 1765.

The chapel of the Calvario in the town of San Miguel el Grande.



A small, poetic, cozy and emblematic sanctuary dedicated to Nuestra Señora de la Soledad, represented by an image done in rock, and in whose lap was registered one of the deepest and painful sentiments in face of the death of Christ: “My wails have been heard and there has been no one to comfort me” Its existence should be conceived as the result of two construction stages: the construction of the main body of the chapel during the first half of the Seventeenth Century (around 1730), and the attachment of the narthex or vestibule at the end of the Eighteenth Century and first years of the Nineteenth Century.



The spacious location of this chapel on the hill of the Calvario of San Miguel el Grande answers to the logic of an interesting messianic and devotional proposition which emerged in the Seventeenth Century, identified as an important prayer site, joined by a symbolic line to the Sanctuary of Atotonilco and to the spirituality of its founder, Luis Felipe Neri de Alfaro, fervent worshipper of the Marian advocacy of La Soledad.

According to valuable historical documents of the Eighteenth and Nineteenth Centuries, the Calvario chapel is oriented towards the West, the same as the door of the Sanctuary of Atotonilco. Both sites, separated by a distance of a little more than two and a half leagues³², the same distance as there is

³¹ APSMA, Disciplinary Fund, Correspondence Series, Cash Box 22.

³² A league is the equivalent of 4,190 meters, therefore, two and a half leagues would be approximately 10.5 kilometers. However, due to the lack of precision of the historical reference “a little bit more than two and a half leagues”, and since these measurements in the Eighteenth Century were taken with a cord, we must consider that, because of the topography, the conditions and the technology with which these measurements were taken, these, even though they may have a possibility of margin of error, were very approximate. Currently, this distance has been carefully analyzed for this study, with the intention of reconstructing the physical route or historical road which joins the city of

between the hill of the Calvario in the town of San Miguel el Grande to the door of the Sanctuary of Atotonilco, was the same as the one that existed between Jerusalem and Bethlehem, that is that the distance from the hill of the Calvario of the town of San Miguel el Grande to the door of the Sanctuary of Atotonilco is the same as the one that existed between the Calvario in Jerusalem to Bethlehem³³:

When Our Lord Jesus Christ died the Holy City of Jerusalem did not have the same layout as today (says Castillo) because the Holy Sepulcher and the Calvario were then outside the city and today they are inside.

In this town the Calvario is not outside the town but it is inside in the high part of the lap of the hill that comes down from Guadalupe, it is a small mysterious chapel; its door faces West, it is on the royal street that comes down to the convent of San Francisco, about two short blocks away; the procession of the Via Sacra leaves from this convent every Friday in Lent to the chapel of the Calvario³⁴.

The chapel is also located close to the old chapel of Nuestra Señora de Guadalupe and the Beaterio de Santa Rosa de Lima, places, which, like the Calvario, were obliged stops for travelers, merchants and muleteers of the Eighteenth Century before beginning their long journeys on the Royal Road to Mexico.

San Miguel with the Sanctuary of Atotonilco, and the results have given a distance of 2.88 leagues between the Hill of the Calvario and the door of the Sanctuary of Atotonilco, which is the equivalent of 12.07 kilometers.

³³ Sanctuary of Jesus Nazarene of Atotonilco (from now on SJNA), Description of the Holy City of Jerusalem according to the M. R. P. Fr. Antonio del Castillo and don Pedro Durán in their books titled *El Peregrino Devoto y Viaje a Tierra Santa y Peregrinación del Hijo de Dios*. Oleo on cloth, Attributed to Miguel Antonio Martínez de Pocasangre, Second half of the Eighteenth Century. Description of the town of San Miguel el Grande, Road and Sanctuary of Jesus Nazarene of Atotonilco. Oleo on cloth, attributed to Miguel Antonio Martínez de Pocasangre, Second half of the Eighteenth Century.

ACOSMA, Historical description of the Sanctuary of Jesus Nazarene of Atotonilco, Anonymous, ca. 1860. Description of the Sanctuary of Jesus Nazarene of Atotonilco, Handwritten Copy, Antonio Mojica, Nineteenth Century. Geographic, spiritual and symbolic likeness of Jerusalem and the Holy Places with the town of San Miguel el Grande and the Sanctuary of Jesus Nazarene of Atotonilco. Handwritten Copy, Antonio Mojica, Nineteenth Century.

“Historical notes and statistics of the Sanctuary of Atotonilco. Plan of the Temple and Retreat House of the Sanctuary of Jesus Nazarene of Atotonilco”, Jesús E. Aguirre, Year of 1883 in: *Historical Notes and Documents*. History Commission of the Federation of the Oratories of San Felipe Neri of Mexico. Second National Meeting of Oratory History. Organ of the Commission of the History of the Federation of Oratories of San Felipe Neri of Mexico, 1986.

³⁴ Geographic, spiritual and symbolic likeness of Jerusalem and the Holy Places, with the town of San Miguel el Grande and the Sanctuary of Jesus Nazarene of Atotonilco. Handwritten Copy, Antonio Mojica, Nineteenth Century.



As we have seen, the Calvario has always been an important place for the devotional practices of the faithful of San Miguel as it is the culminating point of the Via Sacra or public stations of the cross, from where its name originates, a solemn procession which on every Friday in Lent left from the convent of San Antonio and temple of San Francisco of Asis to the emblematic Calvario³⁵. It is also the site for the “Small Lent” which is still carried out today and begins after

Easter week, with mass on the following seven Fridays, concluding with the festivity of the Virgen de la Soledad³⁶.

The chapel of Calvario was the religious centre of the neighborhood of Calvario or of La Soledad, with a population in the decade of 1790 of somewhat more than one hundred faithful, who shared their devotion and patronage with the close by neighborhoods, made up of families of “rebozo” (Mexican shawls that woman use as scarves and to carry their children) makers, weavers and spinners³⁷.

His fervent apostleship, spiritual strength and theological preparation allowed Luis Felipe Neri de Alfaro to be the spiritual director and confessor of the main families of San Miguel el Grande, especially the de la Canal and Landeta families, contributing as intellectual founder of several religious sites and brotherhoods of the town:



- 1) Of the Santa Casa and Chamber of Nuestra Señora de Loreto³⁸, baroque location projected between 1734 and 1736, to be built in a place annexed to the temple of the Oratorio de San Felipe Neri, where he was chaplain between 1738 and 1742,

until he was substituted by the Philipian Manuel Ramírez de la Concepción. In spite of this, Luis Felipe Neri de Alfaro remained close as a Lauretan brother and faithful devoted of this Marian advocacy, to which he dedicated one of the chapels of the Sanctuary of Atotonilco³⁹.

³⁵ Geographic, spiritual and symbolic likeness of Jerusalem and the Holy Places with the Town of San Miguel el Grande and the Sanctuary of Jesus Nazarene of Atotonilco. Handwritten Copy, Antonio Mojica, Nineteenth Century.

³⁶ Cervantes Jáuregui, Beatriz y Crespo Oviedo, Ana María, Fiestas and Traditions in San Miguel de Allende (Memories of Don Félix Luna), Ediciones La Rana, Guanajuato, 1999.

³⁷ APSMA, Disciplinary Fund, Padrones, Cash Box 76.

³⁸ Patroness of the town of San Miguel el Grande, sworn in solemn session of the Spanish Lobby of the 8th of September, 1736. AGN, Intendencias, Vol. 21, File 20. AGN, Propios y Arbitrios, File 1, 3, 4 y 6.

³⁹ ACOSMA, Inventory and memories of the jewels of the Santa Casa de Loreto of the town of San Miguel el Grande, 1737 y 1738, cited by Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 90-91.

2) Of the School and Slavery “Lauretana”, in 1738: “in the service of the Virgin Mary, Our Lady, under the advocacy of Loreto, increasing her cult, those of the Santa Casa and for the good of the souls, its establishment and rules were approved and put away”. Their patron, first brother and treasurer, Manuel Tomás de la Canal y Bueno de Baeza; conciliator, Francisco José de Landeta; chaplain, Luis Felipe Neri de Alfaro; patroness and first sister, María Gabriela de Hervás y Flores⁴⁰.

3) Of the Royal Convent of the Purísima Concepción, acting with the firm wishes of María Josefa Lina de la Canal y Hervás, who Luis Felipe Neri de Alfaro not only helped to define her religious vocation, encouraging piety, Christian virtue and rigorous penitence, but he also advised and accompanied the young woman in all the long and complicated steps that she would take between 1752 and 1756 in order to found the Royal Convent of the Purísima Concepción of which he was the first chaplain and rector of conscience and benefactor of the Conceptionist nuns. There are still some receipts of the contributions made by Alfaro regularly between the decades of 1750, 1760 and 1770 to pay for the dowry of Ana María de los Dolores, who at the age of forty two was the head of the convent⁴¹.



After 1770 at the death of Josefa, in religion known as Sor María Josefa Lina de la Santísima Trinidad, Benito Díaz de Gamarra, following the entries of Alfaro, wrote a unique biographical study: Example of a religious life. Life of the M. R. M. Sor María Josefa Lina de la Santísima Trinidad, founder of the Convent of the Purísima Concepción in the town of San Miguel el Grande. Mexico, 1824⁴².

Without a doubt, these foundations give us an idea of the Marian fervor which Luis Felipe Neri de Alfaro successfully promoted and impressed on his faithful.

It is not necessary to tell you of the devotion of Luis to the Queen of Virgins, Holy Mary. That one who loved the Son so much would not love the Mother, as well? He loved her tenderly; he always called her his Owner and Lady. He spent a great part of his patrimony building the beautiful chapel in San Miguel where he placed the magnificent image of Mary with the title of “La Salud”, calling her his first love; he could not

⁴⁰ APSMA, Disciplinary Fund, Correspondence Series, Cash Box 25. ACOSMA, First book of elections. Decree of the foundation of the Lauretana School, cited by Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp. 90.

⁴¹ APSMA, Disciplinary Fund, Correspondence Series. AMC, Diocese, Government, Visits, Notices, Cash Box 504, Exp. 66, 1766. Archivo General de Indias (Sevilla, España) (from now on AGI), Mexico, 1061.

⁴² Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 44.

look upon her face without fainting away during several hours. . . He was their first Chaplain as well as the first Chaplain of the “Santa Casa Lauretana” He went on foot to her temple of Guadalupe Casa to entrust all his foundations to her. He always spoke of her in tears, speaking of the marvels and prerogatives of this Immaculate Queen, transmitting the devotion to her to everyone he met and directed.⁴³

Santa Escuela de Cristo: seed of conquest.

One of the greatest contributions of Luis Felipe Neri de Alfaro was the establishment and spirituality promoted through the brotherhoods known as “Santas Escuelas de Cristo” (Holy Schools of Christ), are connected to the momentousness of the Sanctuary and Retreat House of Jesus Nazarene of Atotonilco. Its foundation did not only crown the magnificence of his material works, but also, as we have seen, that of an entire religious project in which each one of its parts cannot be separated⁴⁴.

This net of “Escuelas de Cristo” extended itself like virtuous tentacles through the first foundation which took place in the town of San Miguel el Grande, serving as an example during later years for the establishment of the brotherhoods in Atotonilco, Dolores, San Felipe, Guanajuato, León, San Luis de la Paz, Irapuato, Silao, Chamacuero, Aguascalientes, San Luis Potosí and Zacatecas, among other sites⁴⁵. A real devotional militia, motivated by the dynamic experience of its Christian commitment in the practice of works of charity, compassion and social benefit. This also was the seed for the pietistic and messianic project created and promoted by Luis Felipe Neri de Alfaro, as well as the first space of “conquest” or recruitment of faithful for the Ignatius spiritual retreats in the house of the Sanctuary of Atotonilco.



The Santa Escuela de Cristo of the town of San Miguel el Grande was founded on the 24th of May, 1742, day of the festivity of Corpus⁴⁶; its seat was the primitive parish temple of the town of San Miguel el Grande, known as the Temple of San Rafael and later the temple of the Santa Escuela. This took place after Alfaro helped the parish priest Juan Manuel de Villegas to extend and rebuild the old domes⁴⁷. Since neither the

⁴³ National Library of Madrid, Spain MSS 20427/22. Díaz de Gamarra y Dávalos, Juan Benito, Funereal Eulogy Fúnebre. *Suscitabo mihi sacerdotem fidelem, qui juxta cor deum, es animam meam faciet, es aedificabo ei domum,...* Es ambulabit coram Christo meo cunctis diebus. ¿Ubi est mors victoria tua?, Year of 1776. Pp. 42-43.

⁴⁴ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, Pp.17-19

⁴⁵ Hernández Jorge F., *La soledad del silencio. Microhistoria del Santuario de Atotonilco*, Universidad de Guanajuato/Fondo de Cultura Económica, México, 1991. Pp.50-51.

⁴⁶ APSMA, *Disciplinary Fund, Series of Religious Associations, Libro de acuerdos, determinaciones y juntas en esta Santa Escuela de Cristo. Dedicado a los corazones de Jesús y de María, 1742-1782.*

⁴⁷ Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura, 2004, P. 91.

Father Obedience nor the other officers who directed the brotherhood had yet been elected, 22 men gathered, between clergymen and laymen, with Father Alfaro presiding. Once they were gathered they named him as Father Obedience and José Silverio Torres Naval, Juan Francisco Méndez Hidalgo and José Sacramento were named as deputies; Juan Francisco Maute and José Ventura Santillán were named as altar nuncios and José Aguado and Ambrosio de Lago as door nuncios. Months later, Juan Antonio Lartundo and Luis Felipe Neri de Alfaro were elected as ecclesiastical deputies; and Luis Antonio Lazo and Juan de Padilla y Vargas were elected as lay deputies⁴⁸.



The foundation of the Santa Escuela de Cristo of San Miguel el Grande was confirmed on the 25th of July, 1742, after a permit was granted by Francisco Pablo de Matos y Coronado, Bishop of Valladolid, and which said that this brotherhood had the responsibility of following the printed regulations of all the Santas Escuelas established in all “the Oratorios of this Saint”⁴⁹, as well as to bring together both ecclesiastical persons as well as laymen to carry out the exercise stipulated in his foundations⁵⁰.

Among the “Payroll of the Brother Disciples of Jesus Christ Our Lord”, that is, the founders of the Santa Escuela de Cristo of San Miguel el Grande, were well known secular and Philippian priests, who also promoted and integrated other foundations in the town, such as the Venerable Third Order of Santo Domingo de Guzmán and the Angelical Militia Santo Tomás de Aquino (both located in the old chapel of Nuestra Señora de Guadalupe), among them: Francisco Pablo Matos y Coronado (Bishop of Valladolid), Luis Felipe Neri de Alfaro, Martín de Samudio (founder of the Beaterio de Santa Rosa de Lima), Juan Antonio Lartundo, Mariano Antonio de Jesús Buena y Alcalde, Pedro Romero, Manuel Mario Cabrera, Nicolás Antonio de la Mata, Juan Manuel de Villegas (Ecclesiastic Judge and Benefited Parish Priest of San Miguel el Grande), Juan Hipólito de Aguado (founder of the Beaterio de Santa Ana), José Velasco, Juan de Arcila, Diego Ortiz, José de Corina, Joaquín Saldaña, José de Lara, Martín de San Cayetano, Joaquín Parrilla, José Andrés Arjona, José Buenaventura Betancour, Fernando Farfán, Ángel Tadeo Frías, Marcos Casas, Francisco de Ortega and others⁵¹.



⁴⁸ APSMA, Disciplinary Fund, Series of Asociaciones Religiosas, Libro de acuerdos, determinaciones y juntas que se practican en esta Santa Escuela de Cristo. Dedicada a los corazones de Jesús y de María, 1742-1782.

⁴⁹ San Felipe Neri.

⁵⁰ APSMA, Disciplinary Fund, Series of Religious Associations, Book of agreements, determinations and meetings carried out in this Santa Escuela de Cristo. Dedicated to the hearts of Jesus and Mary, 1742-1782.

⁵¹ APSMA, Disciplinary Fund, Series of Religious Associations, Book of agreements, determinations and meetings carried out in this Santa Escuela de Cristo. Dedicated to the hearts of Jesus and Mary 1742-1782.



In synthesis, the charters of the Santa Escuela of San Miguel el Grande refer to their dedication to the sacred hearts of Jesus and Mary. Their purpose, “institution and end”, was the spiritual exploitation and perfection, as well as the aspiration to fulfill the divine will with determination. A group of faithful directed by his Christian counsel and precepts, congregated around the virtuous example of Christ, considered as the Divine Teacher, giving him obedience and devotion, in the same manner as to Mary, to whom the brothers would consecrate themselves in slavery and humble affiliation. All of this was done through intense programs of prayer, in which they were to pray every hour the Our Father, the Hail Mary and the prayer of every Friday of the year, as well as the Stations of the Sacred Heart.

The Disciples of Christ had to be males, separated from vices and with the firm conviction of exalting and fulfilling the divine will: interested in prayer and spiritual retirement, devout, pious, charitable, modest, temperate, long suffering and exemplary. The union, charity and obedience of the brotherhood, the concern of exploitation of each one of them, as well as the requirements to do the exercises and fulfill each one of the precepts reduced the number of members to 24 priests and 48 laymen⁵².

The brotherhood fulfilled a perfectly defined hierarchal structure, its government was granted to a Father Obedience, a board of elderly, deputies (4 in total: two priests and two laymen), a secretary and nuncios (4: two priests and two laymen). The ecclesiastical nuncios were in charge of the altar and the oratory, in charge of measuring out the disciplines and the meditations; there was an image of Christ, of the Virgin Mary and of San Felipe Neri on the altar. Two skulls were at the foot of the altar, bones from the dead and two bundles of disciplines⁵³.

Among their spiritual obligations, the Disciples of Christ would have to respect the days of exercises, congregation or school. There was congregation every Thursday afternoon, between 6 and 8PM, except during Lent when it began two hours before nightfall. Outside of private communions, there was a general communion every Sunday of the month, the first Sunday in Easter, the day of the Holy Ghost, of Jesus Nazarene (May 26th), the Friday following the festivity of Corpus, the festivities of the Sacred Hearts (because they were the tutorial patrons) and on the day of the Previous Blood of Jesus⁵⁴.

One of the most interesting practices of this brotherhood was “the memory and exercises of death”, which had the main purpose of preparing the congregates to receive and face the moment of their death and that of their brothers and sisters.

Help us, Jesus Christ Our Lord that we may be prepared for the hour on which you may call us. The Disciples of the Santa Escuela should

⁵² APSMA, Disciplinary Fund, Series of Religious Associations, Book of agreements, determinations and meetings carried out in this Santa Escuela de Cristo. Dedicated to the hearts of Jesus and Mary 1742-1782.

⁵³ APSMA, Disciplinary Fund, Series of Religious Associations, Libro de acuerdos, determinaciones y juntas en esta Santa Escuela de Cristo. Dedicado a los corazones de Jesús y de María, 1742-1782.

⁵⁴ APSMA, Disciplinary Fund, Series of Religious Associations, Libro de acuerdos, determinaciones y juntas en esta Santa Escuela de Cristo. Dedicado a los corazones de Jesús y de María, 1742-1782.

prepare themselves every year to be ready when their Lord arrives bringing death to them as well as the strict accounts that He will ask of us, this memory should be enough for us to correct our lives.⁵⁵



Because of these exercises, the brothers and sisters were asked to make a general confession, put their will in order, disposing of their things and of their discharges of conscience as best as possible, as if they were close to their death. Every day, aside from the exercises of the school, they should have a space in which to meditate about death and the account that will be asked of them. They also had to be pious and compassionate with the souls in purgatory, to whom they should offer masses, indulgences (special prayers), alms, fasting, mortifications and other pious works⁵⁶.

The brotherhood made a special effort in promoting Christian values such as humility, obedience, spiritual retreat and especially charity with the sick, the dead and the needy; every year there were 3 visits to the convicted in the Public Jail of the town: on the 19th of March, festivity of St. Joseph; the 15th of August honoring the Assumption of the Virgin Mary, and the 8th of December, festivity of the Immaculate Conception⁵⁷.



Undoubtedly one of the most tangible inheritances of the Santa Escuela de Cristo is the procession dedicated to Jesus Nazarene which exists up to today, in spite of the historical times and changes. It is a massive event in which popular religiousness, Catholic orthodoxy

and an entire didactic and artistic apparatus introduces elements of an evangelism theatre.

⁵⁵ APSMA, Disciplinary Fund, Series of Religious Associations, Libro de acuerdos, determinaciones y juntas en esta Santa Escuela de Cristo. Dedicado a los corazones de Jesús y de María,, 1742-1782. This explains why the brothers of the Santa Escuela de Cristo carried a skull in their hands during the procession of Jesus Nazarene, which left on the morning of Good Friday to cover some of the streets of the centre of the town of San Miguel. A tradition that is still current.

⁵⁶ APSMA, Disciplinary Fund, Series of Religious Associations, Libro de acuerdos, determinaciones y juntas en esta Santa Escuela de Cristo. Dedicado a los corazones de Jesús y de María, 1742-1782.

⁵⁷ APSMA, Disciplinary Fund, Series of Religious Associations, Libro de acuerdos, determinaciones y juntas en esta Santa Escuela de Cristo. Dedicado a los corazones de Jesús y de María,, 1742-1782.

During the Eighteenth and Nineteenth Centuries the procession would take place solemnly on the morning of Good Friday, carrying several emblems and important posts, entrusted a year ahead of time by the venerable board and the government of the brotherhood to a volunteer and devoted infantry responsible for the “pasos” (steps) or biblical representations, both of the Old and the New Testament: “Paradise”, “Cain and Abel”, “Noah’s Arc”, “The Women”, “The Step of the Lamb”, “Abraham”, “Moses”, “Gideon”, “Joshua”, “David the Pastor”, “David Persecuted”, “King David”, “Samson”, “Elias”, “Jeremiah”, “Jacob”, The Passion of Christ and its insignias: “Barrabas”, “Thirty Coins”, “Lantern”, “Lighter”, “Glove”, “Irons”, “Tankard”, “Salver”, “Towel”, “Handcuffs”; el “The Step of the Column”, “The Ashes with Cords”, “Reed and Crown”, “Bandage”, “Dice”, “Oil Mill Stone”, “Drill”, “Nails”, “Hammer”, “Club”, “Chalice”, “Lance”, “Sponge”, “Veil”, “Sun”, “Moon”, “Star”, “White and Purple Tunics”, “First Scale”, “Second Scale”, “Basket of Passion”, “The Three Virtues”, “Scholar”, “Cirene”, “Apostles”, “The Four Evangelists” and “The Two Thieves”. The climax of the procession was the “The Step of Father Obedience”, “The Step of the Priest” and “The Step of the Divine Master Jesus Nazarene”, accompanied by the “Captain of the Cord”, accompanied also by the “Captain of Roman Arms” and “Caifás”, “Sentences”, “Captain of Judges”, “Ensign”, “Lieutenant Captain and “Longi”, among others⁵⁸.



Luis Felipe Neri de Alfaro headed the “Step of the Priest”, carrying a heavy mesquite cross since “the dark of the morning” from the Sanctuary of Atotonilco to the town of San Miguel el Grande, and which, according to some testimonies, he would return to its place after having again carried it during a little more than two and a half leagues. He had a rope around his neck, a crown of thorns on his head and he mortified his body with several disciplines, and he would pay a man to pull his feet so as to fall three times in memory and in living image of what Jesus suffered in his Passion and on the road to the Calvario.

You who live in the town of San Miguel, you were witnesses of the public penitence of Luis on every Good Friday, in that most devout procession, carried out because of your fervent zeal and love for your Jesus Nazarene; you saw him with a rope around his neck, with a crown of penetrating thorns that pierced his forehead and bathed his face in blood, carrying a heavy wooden cross, falling three times with it in memory of the times that Jesus fell on the street of Bitterness. . .
...The body and spirit of Luis suffered so much in this painful procession that, telling someone he trusted very much of this many

⁵⁸ APSMA, Disciplinary Fund, Series of Correspondence, Cash Box 22. Election of the main posts of the infantry, who served voluntarily and devotedly on Good Friday in the procession of Jesus Nazarene of the brotherhood of the Santa Escuela de Cristo, San Miguel de Allende, 1838.

years later he said: That on that day he died three times when he fell three times, thus was the pain of the body and the pain he felt in his soul every time Jesus fell⁵⁹.

One of the most heartfelt and poetic description of this procession was written in 1981 by Franco Barajas Becerra in his work titled: "Viñetas Sanmiguelenses":

It was the plenitude of the centuries of faith; these were the serious days of the Holy Week, it was a sorrowful morning of Good Friday in the levitic town. The ladies and gentlemen dressed in mourning and their countenances showed their grief because of the imprisonment of their Redeemer. . . The crowd was gathered and the suffering procession established by Father Alfaro left the Santa Escuela to end at the Oratorio, with commemorative and moving ceremonies... The most pathetic was the "Passing of the Priest", also at the initiative of Father Alfaro, who had carried the heavy cross from Atotonilco. . . The "Three Falls" were represented "live"⁶⁰.

This procession has joined other ceremonies, such as the public Stations of the Cross that took place during the Eighteenth and Nineteenth Centuries, and in later times and with a new legislation they were allowed on every Friday afternoon in Lent, from the Convent of San Antonio to the chapel of the Calvario. The processional route was rescued in the Twentieth Century, following the niches made of quarry stone and which are located along the streets of Correo, Corregidora, San Francisco, Juárez, Mesones, Núñez, San Francisco, ending at the same chapel of the Calvario. The ceremonies which take place during lent specially in the neighborhoods of El Chorro, Guadiana and San Antonio and that were promoted by the Oratory priests during the times of the government of Porfirio Díaz should be mentioned.⁶¹

⁵⁹National Library of Madrid, Spain, MSS 20427/22. Díaz de Gamarra y Dávalos, Juan Benito, Elogio Funebre. Suscitabo mihi sacerdotem fidelem, qui juxtia cor deum, es animam meam faciet, es aedificabo ei domum,... Es ambulabit coram Christo meo cunctis diebus. ¿Ubi est mors victoria tua?, 1776. Pp. 23-24.

⁶⁰ Barajas Becerra, Franco, Viñetas Sanmiguelenses, 1981, cited by: López Espinosa, José Cornelio, Estampas Sanmiguelenses 3, City Hall of San Miguel de Allende, Mexico, 2006, p. 173.

⁶¹ López Espinosa, José Cornelio, Estampas Sanmiguelenses 3, City Hall of San Miguel de Allende, Mexico, 2006, Pp. 175-177.

The Santa Escuela de Cristo and the Nazarenes in Atotonilco



With the foundation of the Sanctuary of Atotonilco (1740-1748) a new Santa Escuela de Cristo emerged. During this time Father Alfaro also allowed a congregation of a group of women, who he called “Nasarenes”; to follow the rules of an Escuela and sanctify their souls, cultivating Christian virtues through constant prayer, spiritual exercises and pious works, contributing in this way to the cult of Jesus Nazareno and the Marian devotions. Aside from their religious obligations these women carried

out the necessary work for the good working order of the Sanctuary and the Retreat House.



Precisely because of this, these god fearing women had the privilege of entering certain spaces of the sanctuary, such as the chapel of the Calvario and its altars dedicated to the Crucifixion, the Golgotha and the Descent, especially in the front spaces or caves dedicated by Alfaro to the catacomb of Marcela (of the Golgotha) and the cave of Manresa (of the Crucifixion)⁶², which were considered special spaces for retreat, prayer, exercises and penitence:

...there was surprisingly little light in those places and a most tender devotion; Father had his retreats and penitence there, according to the times, mysteries and days of exercises and without his direction and permission nobody could enter there, much less the women; this according to the report of an older person from Rancho Viejo, only the God-fearing women that were there in retreat...⁶³

Mentioned among the first women are Justa, Rosalía and Juana Ledesma, as well as Ana Vicenta, and Ramona Zapata who died in 1838⁶⁴. With her death the feminine congregation disappeared, until 1945, when the foundation of the Sisters of the Santa Escuela de María, also known as the Nazarenes, is mentioned.⁶⁵

⁶² Silva, José de Santiago, ATOTONILCO. Alfaro y Pocasangre, Guanajuato, Instituto Estatal de la Cultura (“State Cultural Institute”), 2004, Pp. 483-487.

⁶³ ACOSMA, Historical description of the Sanctuary of Jesús Nazareno of Atotonilco, Handwritten copy, Antonio Mojica, Nineteenth Century.

⁶⁴ ACOSMA, Historical description of the Sanctuary of Jesús Nazareno of Atotonilco, Anonimoua, ca. 1860.

⁶⁵ Mercadillo y Miranda, José, The Venerated and Historic Sanctuary of Atotonilco, Gto. San Miguel de Allende, Gto., S/F, p. 98, cited by: Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 43.

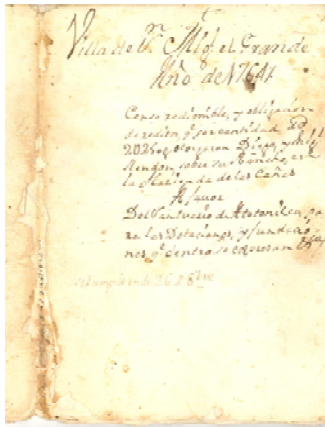
It is important to mention the dedication of these sisterhoods since the Eighteenth Century, seeing that the Stations of the Cross were prayed every Friday afternoon, as well as the stations of the sacred hearts of Jesus and Mary and the spiritual retreats, which were extended from the house to other spaces of the sanctuary, such as the “Santa Escuela de Cristo” and the “Santa Escuela de María Santísima” in weekly shifts for men and women:

There are also other weekly exercises for men and women, for some on Friday nights at the Santa Escuela de Cristo and for others at the Santa Escuela de María Santísima on Saturdays. The Stations of the Cross are to be prayed on Friday afternoons; on Tuesdays the stations of the sacred hearts of Jesus and Mary, and every night the prayers of the hours, many people come to all of this (without omitting anything) and during Lent there are two shifts of sermons, Sunday is the renovation mass and prayers every day; it is to be admired that in such a small place. . . the frequency of the Sacraments, so many celebrations, so much prayer (that there is no empty space in the entire day)⁶⁶.

The architectural construction of the chapel of the Santa Escuela de Cristo de Atotonilco was begun by the Reverend Father Antonio Mojica in the Nineteenth Century, in accordance with the project and at the place originally indicated by Alfaro; Father Santos Gaytán finished it some time later.⁶⁷

The contributions of the faithful

The ideals and foundations of Alfaro were always supported by an army of faithful who voluntarily and in spirit helped to fulfill the main purpose of the works, also contributing with whatever amount each one could so that these works could be carried out.



The people of the town of San Miguel have contributed in different ways so that the religious project of Alfaro and precisely that of the Sanctuary of Jesús Nazareno of Atotonilco with its Retreat House is still current in the popular sensibility, which is what has given this cultural asset its real value and permanence through the years. The wayfarers, travelers, pilgrims and especially the practicing Christians from different parts of the New Spain, the north, center and south, joined this process of “endowment” which has increased from the first shift of 25 persons in 1765 to 6000 people who gathered in different decades of the Nineteenth Century from many parts of Mexico; 8,000 who arrived by bus, railroad⁶⁸ or on foot (in pilgrimage) for the retreats that took place after November

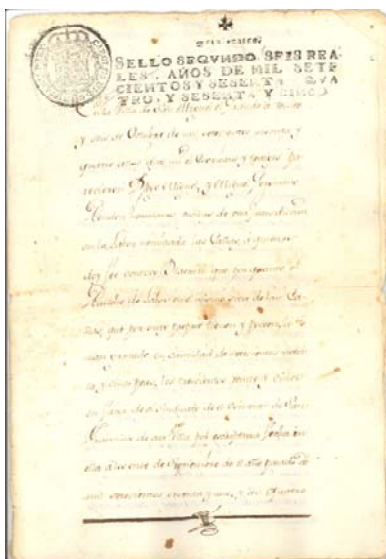
⁶⁶ National Library (Madrid, Spain), Sacred poems by don Manuel Antonio Valdez y Munguía dedicated to the celebrated Sanctuary of Atotonilco, 1768.

⁶⁷ Plan of the Temple and Retreat House of the Sanctuary of Jesús Nazareno of Atotonilco, by Jesus E. Aguirre, 1883.

⁶⁸ This railroad net arrived to a station near Atotonilco, known as “El Cortijo”, “El Molino” or “La Palma”.

1943 when the Santa Casa⁶⁹ was reopened; and the more than 6,000 that have been “conquered” by the groups of women and brotherhoods from different places and sexes to gather in this century during Lent, as well as the hundreds and thousands who arrive at other liturgical moments, already defined by the founder and respected since more or less 240 years ago.⁷⁰

All of these generations have been able to enjoy the foundation thanks to the alms that were received, as can be seen in the notices which are inscribed on the door of the chapel of the Holy Sepulcher, as well as those referred to by Father Luis Felipe Neri de Alfaro in a report which he sent in 1766 to the Diocese of Valladolid, where he states the important economic contributions of the families of the town of San Miguel el Grande.



Mr. José Mariano Canal, who was the sponsor of the “first stone” of the Santa Casa de Loreto, gave 900 pesos.

The Count San Mateo, Don Miguel Verri, gave 900 pesos.

Don Antonio Lanzagorta, Knight of the Crusades, gave 900 pesos.

Don Baltasar de Sauto gave 1000 pesos.

Don Nicolás Montero, Fellowship of the Santa Iglesia, 900 pesos.

The dressed image of Nuestra Señora de Loreto was donated by the Count of Loja.

A passenger who was present when the foundations of Bethlehem were opened gave 30 pesos.

When Doña Josefa Zamarripa died she left 400 pesos.

Mr. Domingo de Unzaga gave a gold doubloon worth 160 pesos.

⁶⁹ Because of the religious conflict in Mexico during the decade of 1920, the Retreat House of Atotonilco closed its doors after more or less 160 years, until its opening again was promoted by Bishop Emeterio Valverde y Téllez and the parish priest of the foreign vicarage of San Miguel de Allende, José Mercadillo y Miranda. From then on the shifts of retreats began with 100 women who entered on a Sunday, 7th of November, 1943 at five o'clock in the afternoon. APSMA, Disciplinary Fund, Correspondence Series, Cash Box 49-55.

⁷⁰ AMC, Eighteenth Century, Cash Box 113, File 66. Description of the Sanctuary of Atotonilco close to the town of San Miguel el Grande, by Luis Felipe Neri de Alfaro, 1766. ACOSMA, Historical description of the Sanctuary of Jesus Nazarene of Atotonilco. Anonymous. ca. 1860. Description of the Sanctuary of Jesús Nazareno of Atotonilco, Handwritten copy, Antonio Mojica, Nineteenth Century. “Historical notes and statistics of the Sanctuary of Atotonilco. Plan of the Temple and Retreat House of the Sanctuary of Jesús Nazareno of Atotonilco”, Jesús E. Aguirre, 1883, in: Historical News and Documents. Historic Commission of the Federation of the Oratories of San Felipe Neri of Mexico. Second National Meeting of Oratorian History. Organ of the Commission of History of the Federation of the Oratories of San Felipe Neri of Mexico. 1986. Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. Mexico Heroico, Mexico, 1966, p. 42.

Doña María Calderón, on her way through to her haciendas, gave 60 pesos.

The endowments are for the renovation masses, applied for the soul of don Ignacio García, mortgaged on a piece of land, added to the labor land to round it out..

Two thousand pesos so that on the day of the Holy Disciples the mass is celebrated to the saint in the Camarín de Jesús applied to the soul of don Gregorio Gutiérrez de la Torre.

Two thousand so that on the first Monday of every month the mass is celebrated to Nuestra Señora del Refugio and applied to the soul of Don Bartolomé Gutiérrez de la Torre, these four thousand pesos were mortgaged on a house and a store in the town of San Miguel el Grande.

Two thousand pesos left by doña Juana de Jauregui, wife of don Baltasar de Sauto for the mass on Saturdays of Nuestra Señora de Loreto and the lamp of the Santa Casa, her husband recognizes the debt.

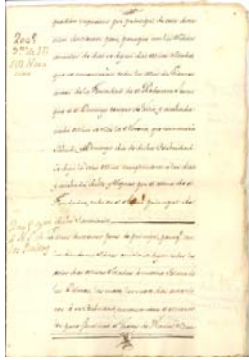
Six hundred pesos left by don Bartolomé Gutiérrez de la Torre, three hundred pesos are for the lavatory of Holy Thursday, and three hundred pesos so that on the first Monday of each month after mass more is given to the poor, after they have prayed the Christian doctrine in the cemetery. These six hundred pesos were mortgaged on a piece of the land of La Labor, called La Milpa, neighbor of the Sanctuary. The deeds are in Valladolid, as Father Rivera went to the foundation process.⁷¹

This, aside from the endowments, pious works, compulsory pledges, chaplaincies, census or mortgages, applied on large agricultural, cattle and urban properties (in the town of San Miguel), so as to sustain the architectural factory and the cult of the Sanctuary of Atotonilco, as well as to keep up the Retreat House. Among these properties we should mention as an example, the hacienda and working land of Atotonilco, with its mill and vineyard, as well as the residence in the town of San Miguel, which were mortgaged with 4,000 pesos to found the several chaplaincies between 1740 and 1770, in benefit of the cult of the Sanctuary of Atotonilco.⁷²

A similar case is that of a working ranch which was part of the hacienda of Cañas, which was first the property of Diego and Miguel Rendón, and later of Luis Felipe Neri de Alfaro and the Sanctuary of Atotonilco, which was mortgaged in 1764 in 2,250 pesos, for the novenas and liturgical festivities of Jesús Nazareno, Nuestra Señora de los Dolores, Nuestra Señora de la Soledad, Nuestra Señora de la Misericordia, Nuestra

⁷¹ AMC, Eighteenth Century, Cash Box 113, File 66. Descripción del Santuario de Atotonilco cercano a la Villa de San Miguel el Grande, por Luis Felipe Neri de Alfaro, 1766. ACOSMA, Descripción histórica del Santuario de Jesús Nazareno de Atotonilco, Anónimo, ca. 1860. Descripción del Santuario de Jesús Nazareno de Atotonilco, Copia Manuscrita, Antonio Mojica, Nineteenth Century. "Apuntes históricos y estadísticos del Santuario de Atotonilco. Plano del Templo y Casa de Ejercicios del Santuario de Jesús Nazareno de Atotonilco", Jesús E. Aguirre, 1883, en: Noticias y Documentos Históricos. Comisión de Historia de la Federación de los Oratorios de San Felipe Neri de la República Mexicana. Segundo Encuentro Nacional de Historia Oratoriana. Organ of the Historic Commission of the Federation of Oratories of San Felipe Neri of Mexico, 1986.

⁷² APSMA, Disciplinary Fund, Correspondence Series, Cash Box 22. APSMA, Disciplinary Fund, Series of Pious Works.



Señora del Rosario, of the Blessed Souls of Purgatory, Nuestra Señora del Refugio⁷³, of the Scared Heart of Jesus and the Corpus, Advent (during advent and the novena to the Holy Pilgrims), for the masses of the saints with dedicated altars in the sanctuary and, finally those masses to be said for the soul of its founder. ⁷⁴.

As you can imagine, a work of this size has entailed facing important objectives and a great number of needs so as to be able to consolidate and function under the ideal terms that were proposed from the moment of its foundation, therefore the contributions of the faithful, both material and spiritual, have been essential for its sustenance through the centuries.

The Sanctuary of “Jesús Nazareno” of Atotonilco and its retreat house



As we have seen, this is the most exalted, fine, finished and complete work, the aureole of the pious and messianic project of Luis Felipe Neri de Alfaro, which he began in the town of San Miguel el Grande and that culminated in Atotonilco, building a bridge between both historic realities, making them related, reciprocal and complementary still today.

In Atotonilco Alfaro arrived at the plenitude of his life, here able to overflow his interior spirituality in two magnificent external manifestations: Jesús Nazareno, his model, placed live in a mystic sanctuary; in its shadow Alfaro himself impressed the people with an asceticism never seen in the region; and the Retreat House, its door open for anyone who wanted to follow his Divine Teacher closely, truly and willfully⁷⁵.

The maturity of Alfaro came about after having lived a life of faith, plus the practice of virtue, penitence and hard work, all of this expressed masterfully in an architectural universe which reveals his microcosm; in a pictorial-emblematic discourse in agreement with the baroque iconography of the Renaissance; and finally in a literary production of a popular freshness that permeates the feelings of the faithful⁷⁶.

The project of Atotonilco resulted in an artistic work in which architecture, painting, sculpture, poetic literature, the rites and devotion came together with

⁷³ A devotion ingrained in the Bajío región.

⁷⁴ APSMA, Disciplinary Fund, Correspondence Series, Cash Box 22.. APSMA, Disciplinary Fund, Series of Pious Works.

⁷⁵ Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 15.

⁷⁶ Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Editions La Rana, Guanajuato, 2004, p. 103.

extraordinary intensity. However, historically it has been more than an exceptional monument with its artistic nature, as it became the axis of a specially important cultural phenomena which includes and expresses the doctrine, the social qualities, the way of life and the feeling of the region in which it has been embedded since approximately three centuries ago⁷⁷. Therefore, because of its projection, it can be considered as one of the most exceptional and best cases of Latin American baroque.



Through Atotonilco it can be seen that Luis Felipe Neri de Alfaro's main reading was the Gospel of St. John⁷⁸ as the source of his meditations concerning the passion and death of Jesus; his second favorite readings were the Spiritual Exercises of Ignacio de Loyola, preparing for those exercises which took place in the house next to the sanctuary after 1765. We can also refer to the works written by the Jesuit Jerónimo Nadal: *AEvangeliae Historiae Imagines* and the edition titled *Adnotationes et*

Meditationes. The mural paintings give an idea that he was familiar with the illustrated Spanish emblems, and because of the knowledgeable conception of the whole we suppose that he was also familiar with the works of Athanasius Kircher, Sebastián Izquierdo, Juan Francisco Villalba, as well as the engravings of the older Mattheus Merian and of Gustave Doré; without a doubt those of the Spanish mystics with which he has a natural kinship, aside from the Bible and several apocryphal texts, the Jesuit writings and what was produced by several theological (scholastic and moral), artistic and philosophical currents, among others⁷⁹.

His spirituality, based preferably on the Synoptic Gospels, is concentrated on "Jesús Nazareno" and "Jesús cargando la cruz" (Jesus carrying the cross). Jesus for him is, in accordance with the text of Isaiah (11,1): *et flos (etsar) de radice ejes ascendet*, to which St. Matthew (2,23) probably alludes: *ut adimpleretur quod dictum est per prophetas, quoniam Nazaraeus vocabitur*

The most beautiful and salutary flower of the fields, the most winding, fragrant iris of the fields, the most fragrant rose of the gardens, the most disciplined carnation of the orchards⁸⁰.

⁷⁷ Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Editions La Rana, Guanajuato, 2004, Pp. 491-492.

⁷⁸ That appears as an iconographical element in all the oil paintings representing Father Alfaro? Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Editions La Rana, Guanajuato, 2004, p. 103.

⁷⁹ Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Editions La Rana, Guanajuato, 2004, Pp. 10-12, 103, 313-332, 493-494.

⁸⁰ To the most beautiful and salutary flower of the fields, the most winding, fragrant iris of the fields, the most fragrant rose of the gardens, the most disciplined carnation of the orchards, to the Holy Redeemer of our souls, Jesus Nazarene, Lord of Aguascalientes, who, as a Divine Master and flowery Gardener of the Celestial Paradise, in nine flowers shows the nine delicious roads to heaven, Venerated in his sanctuary, in the Labor of Atotonilco, two and a half leagues from San Miguel el Grande, the minor and most undignified of his slaves, Father Luis Felipe Neri de Alfaro consecrates this Novena,



In accordance with this he covered the walls of the Sanctuary of Atotonilco with vivid coloring which still exists today. “Jesús cargando la cruz” was an image that penetrated his soul, moving him to carry the heavy cross to the town of San Miguel el Grande on Good Friday, almost literally fulfilling what Christ said in the Gospel: : tollat crucem suam et sequatur me (Mt. 16,24) “and take up his cross and follow me”. Jesus is the main emblem of

Atotonilco and mainly through a sculptural inspiration of Alfaro himself and which presides the main altar its countenance has a pathetic and resigned expression, much in agreement with the penitential spirit of the place⁸¹.

Such is the consecration to the Divine Master that all the passages of the life of Christ and the places where he walked and which guaranteed his figure of the Messiah and Man-God are represented in Atotonilco⁸²: from Birth to his Glorious Life, his Passion, Death and Resurrection, from Bethlehem to the Holy Desert, the Jordan River, the Holy City of Jerusalem, Mount Calvary and the Holy Sepulcher.

A complex work of baroque and messianic ingenuity of Luis Felipe Neri de Alfaro, whose themes originate from a spiritual truth, with a language which expresses the same origin but contributes without complications to the popular religiousness:

The votive initial character of the work is to be noted, as few could read the described argumentation, as it implies certain theological, mystical, historic and hermeneutic information, not of common knowledge, but everyone had access to the deep and vital artistic and religious experience by which the work was conceived and portrayed, in spite of its quasi-cryptic purpose⁸³.

The complexity of symbols and metaphors, as well as the clarity of objectives obtained in each one of the spaces of Atotonilco, translate the predestination of this project for the spiritual regeneration and salvation of the souls who piously were present for prayers and spiritual exercises:

dedicating it to the most candid Madonna lily, his Most Holy Mother, Our Lady Refuge of Sinners, venerated in this Sanctuary. Mexico, Viuda de D. Joseph Bernardo de Hogal, 1752. Cited by: Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 16.

⁸¹ Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 16. Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Ediciones La Rana, Guanajuato, 2004, p. 264.

⁸² Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 37-38.

⁸³ Silva, José de Santiago, “Spiritual presence of Luis Felipe Neri de Alfaro, in the art of the Sanctuary of Atotonilco, Gto.”, in: Noticias y Documentos Históricas. Segundo Encuentro Nacional de Historia Oratoriana, Organ of the Commission of History of the Federation of Oratories of San Felipe Neri of Mexico, Mexico, 1986, p. 76.

The Sanctuary, which injects devotion and tenderness, has attracted many souls, as a good number of people from all over the country go there for exercises, confessions and communions; the wayfarers sometimes walk many leagues to see and visit this shrine; and they are surprised at the amount of communions that are received in that retreat, because so many are present to receive communion on Sundays, some coming from half a league, or one and a half or two leagues away; this is the reason why a retreat house is being planned⁸⁴.

The information process carried out between 1864 and 1866 for the beatification cause of Luis Felipe Neri de Alfaro says:

The spiritual fruit involved in Christian regeneration and conversion has always been notorious. And there was even more when the faithful came by the thousands to the retreats, the Exercises of St. Ignatius became popular missions, just as fruitful, shown in public and heroic penitence and conversions⁸⁵.

The messianic character of Atotonilco was explained at first through a popular tale which says that it “has been an uninterrupted and constant tradition during more than two centuries”, that Father Alfaro had returned from preaching some missions in the town of Dolores, and when he was resting under a mesquite tree where the venerated sanctuary is now, in his dreams he saw Christ crowned with thorns and carrying a cross, telling him that He wanted Father Alfaro to build a site for penitence and prayer, and to build a temple there⁸⁶.

⁸⁴ To the most beautiful and salutary flower of the fields, the most winding, fragrant iris of the fields, the most fragrant rose of the gardens, the most disciplined carnation of the orchards, to the Holy Redeemer of our souls, Jesus Nazarene, Lord of Aguascalientes, who, as a Divine Master and flowery Gardener of the Celestial Paradise, in nine flowers shows the nine delicious roads to heaven, Venerated in his sanctuary, in the Labor of Atotonilco, two and a half leagues from San Miguel el Grande, the minor and most undignified of his slaves, Father Luis Felipe Neri de Alfaro consecrates this Novena, dedicating it to the most candid Madonna lily, his Most Holy Mother, Our Lady Refuge of Sinners, venerated in this Sanctuary. Mexico, Viuda de D. Joseph Bernardo de Hogal, 1752. Cited by: Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 41-42.

⁸⁵ Summary of the cause “Mexicana Beatificationis et Canonizationis Servi Dei Ludovici Philippi Nerii de Alfaro, presbyteri Congregationis Oratorii”, Roma, 1880. Cited by: Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 41-42.

⁸⁶ Bravo Ugarte, José, Luis Felipe Neri de Alfaro. Vida, Escritos, Fundaciones, Favores Divinos, Editorial JUS, Col. México Heroico, México, 1966, p. 32-33. Silva, José de Santiago, “Spiritual presence of Luis Felipe Neri de Alfaro in the art of the Sanctuary of Atotonilco, Gto. in: Noticias y Documentos Históricas. Segundo Encuentro Nacional de Historia Oratoriana, Organ of the Commission of History of the Federation of Oratories of San Felipe Neri of Mexico, Mexico, 1986, p. 70.



As an example, in the exceptional study made by José de Santiago Silva, after a thematic and iconographic interpretation of some of the pictorial passages of the Old Testament, specially those related to Abraham, Isaac, Jacob, Joseph and Moses, it is established that these scenes more than justify the construction of the Sanctuary of “Jesús Nazareno”; because he compares Atotonilco with the sacred site where the Lord spoke to Moses and ordered him to lead his people; he proves that his mission has been accomplished when he built the temple in the place that God inherited to him and that had been previously occupied by gentiles (chichimecas). This is the way in which Alfaro and the well known Pocasangre made a reality of the mythical ideals of penitence and the fervent divine love of the Eucharist, at the same time referring the historic phenomena of the construction of the Sanctuary of Atotonilco to a messianic predestination of the settlement⁸⁷.

It can be said that the pictorial composition that exists in the temple is a summary of the spirit of the foundation of Atotonilco. The first premise would be the prophetic advocacy of the redemption and the Eucharist in the histories of Joseph, the son of Jacob, specifically in their adoration of the sun, the moon, the stars and the eleven tribes of Israel, represented in bundles. The second premise represents the mystical vocation of Atotonilco, sacred place where the Lord spoke to his serf asking him to build a sanctuary, which he did, like Abraham built an altar to Canaan. The conclusion is to be found in the redemption facing the symbols of the Passion, renovated and permanent in the Eucharist *when the human heart fuses with the divine*. That is: God promised redemption through the mouths of the prophets and the prediction of the Messiah Alfaro who considers this a sacred place which will lead his people to save them from slavery; God asked Abraham-Alfaro to live in Canaan_Atotonilco which is taken as inherited and to build Him an altar; Alfaro complies with this and the salvation of the people of God takes place by a mystic conjunction of the Eucharist with the faith of the people⁸⁸.



This is tied together to the way in which the orientation of the main temple of Atotonilco was decided. The first stone was placed on a date that was just as

⁸⁷ Silva, José de Santiago, “Spiritual presence of Luis Felipe Neri de Alfaro in the art of the Sanctuary of Atotonilco, Gto. in: Noticias y Documentos Históricos. Segundo Encuentro Nacional de Historia Oratoriana, Oratoriana, Organ of the Commission of History of the Federation of Oratories of San Felipe Neri of Mexico, Mexico, 1986, p. 74-

⁸⁸ Silva, José de Santiago, “Spiritual presence of Luis Felipe Neri de Alfaro in the art of the Sanctuary of Atotonilco, Gto. in: Noticias y Documentos Históricos. Segundo Encuentro Nacional de Historia Oratoriana, Organ of the Historic Commission of the Federation of the Oratories of San Felipe Neri of Mexico, México, 1986, p. 74-76.

allegoric: the 3rd of May, 1740, day of the Holy Cross. On that morning when Alfaro was drawing the foundations, three rainbows appeared in the sky, one towards the East, another towards the North and the last to the South, leaving the West uncovered. Thus, by a “sign from heaven”, the main door of the sanctuary was given its current position:

The first door of this holy Temple was solemnly placed on Monday, the 3rd of May of the cited year of 1740 with the presence of some of the priests of the Congregation of the Oratory, to which Father Alfaro belonged. From this moment God began to signal this holy place with very special blessings, because when Father Alfaro was drawing the foundations of the new temple, three rainbows were seen in the sky: one to the East, another to the North and another to the South, leaving the West uncovered. It was because of this strange circumstance witnessed by Father Antonio Ramos de Castilla⁸⁹ along with other onlookers who all considered this a special favor from heaven, that the founding Father decided to place the door of the temple towards the West, as it is still today. There is something supernatural in the apparition of all these phenomena of nature which took place when drawing the foundations of this temple, as it appeared on the referred date against all the general laws of physics. The rainbow of the skies is considered a sign of reconciliation between God and man, and when seeing it even the less contemplative man remembers His mercy when he punished the world with the universal flood; and one can see what these signs meant in the house of the Lord which was going to be built for the sanctification of souls⁹⁰.



This is a tale that can be applied to reality if we refer to the astronomical situation of the Holy City of Jerusalem, in relation to which the latitude of Atotonilco was studied in order to obtain its alignment⁹¹. This proposal cannot be understood without linking it to the town of San Miguel el Grande and in concrete to the chapel of Calvario joined by an allegoric line to the Sanctuary of Atotonilco, not only because they share the same orientation, but also because the hill where it is located leaves on the

West on a physical-processional road of “a little more than two and half leagues”, which joins the town of San Miguel el Grande with the Sanctuary of Atotonilco, and is comparable to the distance that exists between Jerusalem and Bethlehem⁹².

⁸⁹ In the sermon of the dedication of the Temple.

⁹⁰ ACOSMA, Historic description of the Sanctuary of Jesús Nazareno of Atotonilco, Anonimous, ca 1860.

⁹¹ Silva, José de Santiago, “Spiritual presence of Luis Felipe Neri de Alfaro, in the art of the Sanctuary of Atotonilco, Gto.” in: Noticias y Documentos Históricos. Segundo Encuentro Nacional de Historia Oratoriana, Organ of the Historic Commission of the Federation of Oratories de San Felipe Neri of Mexico, Mexico 1986, p. 71.

⁹² Sanctuary of Jesús Nazareno of Atotonilco (from now on SJNA), Description of the Holy City of Jerusalem according to Father Antonio del Castillo and don Pedro Durán in his books titled El Devoto Peregrino y Viaje de Tierra Santa, y Peregrinación del Hijo de Dios. Oleo on cloth, attributed to Miguel Antonio Martínez de Pocasangre, Second half

This is precisely one of the most interesting meanings taken of the project of Alfaro: to move the Holy Land so as to offer it to the faithful, but in its own historic and geographic reality, in its own time and space, through the binomial formed between Jerusalem and Bethlehem with the town of San Miguel el Grande and the Sanctuary of Jesús Nazareno of Atotonilco, studying and comparing their geography until they are complementary.

Geographic, symbolic and spiritual resemblances of Jerusalem and the Holy Places with the town of San Miguel el Grande and the Sanctuary of Jesús Nazareno of Atotonilco.

Its historic context

The reasons which defined such a proposal in the philosophy of Alfaro can be traced concretely in the previous plan, but also in a historic and spiritual process inherited from the lower Middle Ages and the Renaissance in its humanistic period, which filtered to the New Spain through the missionary action of the old order; on the other hand as a consequence of the Council of Trent which appeared in the universe of the New Spain beginning with the presence and the works of the Jesuits and the Philippians who in an organized way updated the artistic religious production in an integrated system of liturgy, plastic arts, literature and music. These two aspects interweaved with the local artistic permanence and with popular religiousness⁹³.

The resolutions of the Council of Trent were made suitable to the reality of the New Spain by means of Mexican successive provincial councils. The council was able to standardize dogmatic criteria and make decisions for the disciplinary reform of the clergy, and originated, in the minds of others, a more authentic way of reaching the ways required by the Christian reform⁹⁴.

Several sectors of the clergy had been struggling since the Sixteenth Century to establish a Christianity which would be deeply committed with the Gospel, seeing in the New World the concrete possibility of establishing the "New Jerusalem" a Jerusalem that the Evangelist dreamed of, especially the religious clergy which originated from the orders that were reformed even before the Council. The Jesuits and the Philippians emerged from these impulses, giving an answer to the renovation urgently needed by Catholicism⁹⁵.

of the Eighteenth Century. Description of the town of San Miguel el Grande, Road and Sanctuary of Jesús Nazareno of Atotonilco. Oleo on cloth, Attributed to Miguel Antonio Martínez de Pocasangre, Second half of the Eighteenth Century.

⁹³ Silva, José de Santiago, "Spiritual presence of Luis Felipe Neri de Alfaro in the art of the Sanctuary of Atotonilco, Gto.", in: Noticias y Documentos Históricos. Segundo Encuentro Nacional de Historia Oratoriana, Organ of the Historic Commission of the Federation of Oratories of San Felipe Neri of Mexico, Mexico, 1986, p. 64.

⁹⁴ Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Ediciones La Rana, Guanajuato, 2004, Pp. 491-497.

⁹⁵ Silva, José de Santiago, Atotonilco. Alfaro y Pocasangre, Ediciones La Rana, Guanajuato, 2004, Pp. 491-497.

The emblematic resemblance and its historic sources

It was precisely Luis Felipe Neri de Alfaro who detailed the resemblance existing between Jerusalem (with its Mount Calvary) and the Holy Places (especially Bethlehem) with the town of San Miguel el Grande (and its Calvary Hill) and the Sanctuary of Atotonilco (with its little spring “similar to the one of Jerusalem, where the great work of the Redemption took place”), thus emphasizing the proposed design that formed a part of his architectural complex. In a letter sent to Pedro Anselmo Sánchez de Tagle, bishop of Valladolid, when he requested a permit to build the chapel of the Calvario, which would consolidate the proposal, Alfaro mentions the divine and natural likeness which existed between the two sites:

This Sanctuary of Jesús Nazareno resulted in a live copy, obtained through a divine benefit without human work, in the distribution of its chapels, land and distance from the town, as it is the same as the one in the city of Jerusalem, according to Father Antonio del Castillo and D. Pedro Duran, in their books *El devoto Peregrino* and *Peregrinación del Hijo de Dios*, from where two large maps have been taken which are painted in oleo in the sacristy of this Sanctuary, only the chapel of Calvario is missing for it to be complete, at a short distance in this land there is a hill which resembles in everything the mount Calvary, my old age has been given strength to go ahead with the construction of a chapel which venerates in its centre, in the main altar the last three passages of the crucifixion, descent and sepulcher, and all the materials have been obtained and everything is ready for the altars and the decoration. . . I humbly request. . . that you grant me license, permit and approval for its construction. . . the last of your subordinates Luis Phelipe Neri de Alfaro⁹⁶.

These complementary views of Jerusalem and San Miguel el Grande are still kept in the sacristy of the Sanctuary of Atotonilco, attributed to the painter Miguel Antonio Martínez de Pocasangre⁹⁷. If these are placed together, the one of Jerusalem on the right margin and the one of San Miguel on the left, it can be seen that Mount Zion which encircles Jerusalem in a half circle continues at the hill of Moctezuma (also called of San Judas) of the town of San Miguel, encircled also in a half circle, thus forming one same thing:

This is an interesting messianic proposition, according to which the Christian cult of Atotonilco is equivalent to the historic phenomena of Palestine; spiritually both places are the same thing, but inverted, as if

⁹⁶ AMC, Eighteenth Century, Cash Box 55, Exp. 154, cited by: Silva, José de Santiago, *Atotonilco. Alfaro y Pocasangre*, Ediciones La Rana, Guanajuato, 2004, Pp. 96-97.

⁹⁷ SJNA, Description of the town of San Miguel el Grande, Road and Sanctuary of Jesus Nazareno of Atotonilco. Description of the holy city of Jerusalem according to Fray Antonio del Castillo and don Pedro Durán in their books titled *El Devoto Peregrino*, y *Viaje de Tierra Santa y Peregrinación del Hijo de Dios*. Oleo on cloth. Attributed to Miguel Antonio Martínez de Pocasangre. Second half of the Eighteenth Century..

reflected in a mirror, in accordance with the astronomical situation that they occupy in the world, physically distant but complementary...⁹⁸.

Reference is also made to the primary sources used by Alfaro⁹⁹: the work of Pedro Durán, *Peregrinación del Hijo de Dios*, and of fray Antonio del Castillo, *El Devoto Peregrino and Viaje de Tierra Santa*, this last made up of five books, and which has a total of 38 plates that magnificently illustrate the detailed descriptions compiled by Antonio del Castillo; the one used the most by Luis Felipe Neri de Alfaro to show the similarity with the Holy Places and to design the trace of the chapel of the Calvario was Jerusalem as it was when Jesus, Our Redeemer, died there¹⁰⁰. In accordance with this description, the chapel of Calvario of the Sanctuary of Atotonilco was finished by Alfaro's successor, the priest Francisco Dávalos, who followed the trace and original project of its decoration¹⁰¹.

From this point on, all the historical descriptions that have been written of the Sanctuary of Atotonilco in the decade of 1860 at some moment refer to the resemblance with Holy Land:

Of all the religious buildings known by the pious as Sanctuaries within the diocese of Michoacán, none has attracted the attention of the traveler like this one of Jesús Nazareno de Atotonilco, two and a half leagues from the town of San Miguel de Allende. One does not find there the wealth, luxury and magnificence of the notable Colegiata de María Santísima de Guadalupe de México, nor the richness and good taste of the beautiful temple of Nuestra Señora de San Juan de los Lagos, adorned with two superb towers, unique in their order and worthy of the genius of the divine Michael Angelo, nor all the preciousness contained in the Sanctuaries of the Virgen de los Remedios, Zapopan, Señor de Chalma, and many others that can be found in this vast continent; but the devoted will naturally find within its not very well regulated factory and in the field where it is located, many places resembling those of the Holy City of Jerusalem¹⁰².

In the plan of the sanctuary and retreat house, made in 1883, one can read:

⁹⁸Silva, 2004: 298-299.

⁹⁹ The editions that have been tracked down of these works, are from 1656, 1664, 1696 and 1806, kept in the Library of the Real Asociación Caballeros del Monasterio de Yuste and in the libraries of the Universidad Pontificia de Salamanca, in Spain. José de Santiago Silva found copies of the work of Antonio del Castillo in the Biblioteca Nacional de México, Fondo Reservado, FO 28984., as well as in the Library of the Seminario Conciliar de México, all published in Madrid in 1656, 1664 and 1806. Silva, José de Santiago, *Atotonilco. Alfaro y Pocasangre*, Ediciones La Rana, Guanajuato, 2004, Pp. 96-97.

¹⁰⁰ Fray Antonio del Castillo, apostolic preacher and general commissary of the Holy Land, *El devoto Peregrino and viaje a Tierra Santa*, Madrid, Lib. I, Cap. 3, 1654, P.30, cited by Silva, José de Santiago, *Atotonilco. Alfaro y Pocasangre*, Ediciones La Rana, Guanajuato, 2004, Pp. 96-97.

¹⁰¹ Silva, José de Santiago, *Atotonilco. Alfaro y Pocasangre*, Ediciones La Rana, Guanajuato, 2004, Pp. 96-97.

¹⁰² ACOSMA, *Historic description of the Sanctuary of Jesús Nazareno of Atotonilco*. Anonimous, ca. 1860.

All this territory and the Sanctuary have a great resemblance with the Holy Places of Jerusalem such as Cafarnaum, Nazareth and Bethlehem, where Our Lord Jesus Christ traveled, the little Hill of the Spring is specially similar to the Mount Calvario where Christ died. Anyone who is curious can carefully see the book written by the master Fray Antonio del Castillo, titled: *El Devoto Peregrino y Viaje de Tierra Santa* as well as Pedro Durán's, *Peregrinación del Hijo de Dios*, which have the descriptions of the these Holy Place¹⁰³



The resemblance of San Miguel el Grande with the Holy Places.

A handwritten copy of the theoretical proposal of Luis Felipe Neri de Alfaro was recently located in one of the books guarded by the Files of the Congregation of the San Felipe Neri's Oratory in San Miguel de Allende, Gto, made during the XIX century by the hand of Father Antonio Mojica, who named it *Semejanza de San Miguel el Grande con los Santos Lugares* [The Resemblance of San Miguel el Grande with the Holy Places]. This must have been the original source of the inscriptions made at the bottom margin of the two oil paintings kept in the Sacristy of the Santuario de Atotonilco¹⁰⁴, not only because they are integrated in a more fluid and complete narrative, but also because

¹⁰³ "Historical notes and statistics of the Sanctuary of Atotonilco. Plan of the Temple and Retreat House of the Sanctuary of Jesús Nazareno of Atotonilco" Jesús E. Aguirre, Año de 1883, en: *Noticias y Documentos Históricos*. Comisión de Historia de la Federación de los Oratorios de San Felipe Neri de la República Mexicana. Segundo Encuentro Nacional de Historia Oratoriana. Órgano de la Comisión de Historia de la Federación de los Oratorios de San Felipe Neri de la República Mexicana, 1986.

¹⁰⁴ Cfr: SJNA, Description of the Holy City of Jerusalem according to M. R. P. Fr. Antonio del Castillo and don Pedro Durán in their books entitled *El Devoto Peregrino* [The Devote Pilgrim] and *Viaje de Tierra Santa* [Trip to Holy Land], and *Peregrinación del Hijo de Dios* [The Son of God's Pilgrimage]. Oil painting on fabric, Attributed to Miguel Antonio Martínez de Pocasangre, Second half of the 18th Century. Description of the town of San Miguel el Grande, Road and Sanctuary of Jesus Nazareno of Atotonilco. Oleo on cloth. Attributed to Miguel Antonio Martínez de Pocasangre, Second half of the 18th Century.

they maintain the original quotes at the margin, making reference to the folio numbers and the numbers used in the works of Antonio del Castillo and Pedro Durán.

The logic followed by the document is clear: it intentionally suggests a description of Jerusalem first, to give place to a description of the Town of San Miguel el Grande next, attending the fact that this, along with its Santuario de Atotonilco is the reflection and “complementary part” of the Holy Places. So, once and again, with an analogue and reciprocal sense of its geographical and cultural characteristics: astronomical orientation, topography, urban design, religious and civil buildings, (disposition, use and dedication), architectural styles, quality of the natural resources, (fertile lands, woods, rivers, water bodies) traditions and food varieties, plazas, and other open spaces, recreational places, technology (like the one used in the supply of drinking water, with its underground piping and public fountains), main entrances, exits and roads, places and buildings on all four directions (north, south or mid day (as it was known at one time) east and west), worshipping spaces and procession circuits.

The first paragraphs of this Semejanza come from a statement that praises the resemblance between Jerusalem and San Miguel el Grande as something meant to be:

And beginning to make the comparison. The town of San Miguel is very much like Jerusalem: for regarding this Holy City, D Pedro Duran quotes in his work at 405 and followings: “that it is founded on the slope of the Sacred Mountains Moria and Sion, at the place where these noteworthy Mountains face Westwards. The fence begins from one third of the ascent of Mount Sion, going up from the valley of Josafat and circling the mountain, untill it finishes at the top of the mountain. And so, the city rests on the slope, like a book on a lectern, and this is the way it was assimilated by Master Guerrero in his itinerary, that as a Chapel's Master, he placed the resemblance on something that related to his art, and so the significance came out very much as it should have. All of the streets that go from north to south are flat, though not very straight, and those that cross, which go from East to West, are uphill. But as Guerrero says, they are not rocky enough for a horse not to be able to run along them. Houses are carved in stone and they all have terraces; although there is little wood in those lands, and the wood you can find is short; and even though the settlement of this City is in such a rough and arid slope, ruin which Escobar calls “all rock”: it is anyhow fertile; because among the very rocks, weeds and plants grow and nourish and everything else is maintained. Jerusalem is well provided with bread, meat, vegetables and other varied supplies.

The town of San Miguel el Grande is founded on the slope of some mountains: on that place which looks Westwards. The town begins at the lowest part, on the West where the Hospital is, and it climbs up until it is crowned at the top of the Mountain where the Convent of the Dominicas is, at the temple devoted to Nuestra Señora de Guadalupe (Our Lady of Guadalupe), although you can still find some small poor houses by the sides. And so, the whole town lies on the slope, as a book on a lectern; because the Royal street that goes from the Parish Temple to Guadalupe is very steep and high and tiring to climb: but the ones at the North to South sides start to fall down little by little, from one side to the other up to the lowest part and are less difficult to climb.

You can also run a horse on them: although the main street is tiring: all the streets that go from north to south are flat and although they are not very straight, you can walk them without disturbance, and the tiring ones which go from west to east are uphill. The houses have flat roofs, they do not use roofs made of "tejamanil", for there is little wood and it is expensive, they bring it from other places because there is no wood here; you can easily find lime and it is cheap, and though the settlement of this town is rough and rugged, it is still very fertile, being the P... [sic] you can find, not only fruits of cold lands, like pears, apples, figs, peaches, quince, but also warm land fruits such as melons, watermelons, sweet potatoes, jicama, limes, lemons, oranges, and cidre grapefruits. There is plenty of bread and meat for there are many bakeries and many stores where you can find good bread, a hen is sold for a 'real' , a quarter of mutton is sold for two 'reales', a quarter of sheep costs a 'real' and a half and a big chicken one half of a 'real'. In times of slaughter, which starts in November and ends in January, there is plenty of goat meat and you can get a well cooked leg in barbacoa for an 'octavo', the eggs, two for a tlaco [sic] and the corn for six 'reales' a 'fanega', same with the beans, legumes and vegetables , which are plenty¹⁰⁵.

It emblematically quotes the highest and most sacred mountains, which were also used as natural walls for the protection of strategic, important places, and borders in Jerusalem: Sion and Moria, and in the town of San Miguel el Grande: mount San Judas (which apparently also covered the mountain or hill of the Moctezuma):

Mons Sion or Mount Sion, which by another name is also called the Mountain of the Lord or Holy Mountain, is higher than all of the other mountains, , and much straighter. It is like a theatre, shaped like a half moon, it encircles the City and surrounds it by the shouthern part. Castillo says: this mountain, after the destruction, was left out of the City, full of ruins and mostly inhabitable and waste land Mons Moria.

In our town, the Mount called St. Judas is very high and steep, and by the South or midday, it starts to form a semi circle, surrounding the tow and acting as a fence... or Wall for the vegetable garden of the neighborhood of Guadiana; next comes the slope of Guadalupe by the East, and it crown Northwards near Mexiquito. This mountain is outside the town and its slope is near it¹⁰⁶.

¹⁰⁵ ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten copy Antonio Mojica, 19th Century, F. 1f-2f.

¹⁰⁶ ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten Copy, Antonio Mojica, 19th Century, F. 2f-2v.



A medullar part of the document is when it refers to the orientation of the city and town, as well as of the Calvary Mountain in Jerusalem and the Loma del Calvary (along with its chapel) in the town of San Miguel el Grande:

When Christ Our Lord died in the Holy City of Jerusalem, the city had not the same layout as it is nowadays (says Castillo) for the Holy Sepulcher and the Calvary Mountain were outside the City, and at present they are inside..

In this town, the Calvario is not outside but inside the town, at the high point of the slope of the hill coming down from Guadalupe. It is a small chapel with the ministry and the Calvary passage has its door looking westward: it is in the royal street which goes down to the convent of San Francisco, two short blocks away and from this convent, the procession of the Vía Sacra departs on the afternoon of every Friday in Lent , towards the chapel of the Calvary¹⁰⁷.

The “doors”, entrances, exits and roads, the main axis of the urban development, the trade routes, the traffic of travelers and pilgrims, the processional circuits: the “exteriorization” and “interiorization” of the cities, both in Jerusalem and in the town of San Miguel el Grande:

Anciently, the Holy City of Jerusalem had twelve doors, says Castillo and Duran. But today, there are only seven, which are: the first is the door of St. Stephen which looks to the East. The second is the door of Sion which looks to the south. The third is the door of Ephraim which is the one of Bethlehem, which looks to the West. The fourth is the door of Damasco which looks towards the North. The fifth is the esferquilinia [sic] door which is between the Door of Sion and the Door of St. Stephen. The sixth is the door of Herodes which is in between the Door of Damasco and the Door of Saint Stephen. The seventh door is the Golden Door which is in the Eastern part.

Although the town of San Miguel has no stone fortification walls, nor doors closing everything, it has on the south the Mountain of S. Judas and on the North the Hacienda de Sautto, on the West the Hda de Mexiquito and so, it has seven entrances which make a camino real towards the outside. The first is in between the East and South, commencing from the Calvario and going up until reaching the Quarry Cross, and continues up to Mexico City, Queretaro and so on. The

¹⁰⁷ ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten Copy, Antonio Mojica, 19th Century, F. 3v.

second is on the East as it runs next to a chapel of Loreto which is in a slope of the Camino Real and goes to Mexico City. The third one is in between the East and North and this one goes up to the tecolote hill. The fourth is at the North and heads to the Obraje de Sauto and Agua Espinosa and other ranches. The fifth is on the West and comes from the Soledad Santa Ana and the slaughter house, and this road, after crossing the river, goes to the right towards Atotonilco, San Luis Potosi, Zacatecas and so on. The sixth one goes down from the Plaza Mayor, next to the Parish cemetery on the west, to a side of the Hospital and this one goes to Guanajuato. The seventh one is on the South or mid day and goes down to the nuns' convent towards the Obraje de Canal and goes straight, bordering the Hill of St. Judas; using this road you get to Chamacuero and Celaya¹⁰⁸.

The cult, praying and retirement spaces; the privileged places, the recreation places:

The temple of Solomon is on the Eastern side of the City and so it is on the high part of the hill, established at the ruins and ancient pavement and it makes a wall on that part with the rest of the fence, within the fence of this temple, Castillo says that it reaches the door of St. Stephen, which is on the Eastern part, although compared to the Golden Door which is in the middle looking to the East, this St. Stephen's door is on the northern side, and goes on the right hand, looking from East to West, past the "probática"... Ruins having walked like forty steps by the street, on the right hand there is the House of our Lady Saint Anne, Mother of the Holy Virgin Mary, our Lady. In this house, the Virgin was conceived. The Temple is beautiful and very well made and done. Next to the Temple, there lies a convent that, when Jerusalem belonged to the Christians, nuns lived in it, it has its cells and cloister and in the yard there are some orange trees. This Temple and convent are now in possession of the Moors and there are some holy Moors living there who keep chastity, rare thing among the turks and Moors. But Our Lord wants to make us understand through this, the Sanctity and Purity of the Holy Virgin, for in the place where she was conceived without a trace of sin, Our Lord does not want such a place to be ever desecrated with sensuality or clumsiness.

In this Town, going down from East to West through the street which is more sloped to the North and last of the Town, past the Temple of la Soledad, which is the Oratorium of the Phillipian Priests, on the next block walking to the west, to the right hand there is the Girls' School of Señora Santa Ana, a beam roofed chapel with an interior door which is kept very clean and tidy, there is a Sanctuary and corateral of the Holy, which is very pretty, there is a low and high chorus, many maiden girls

¹⁰⁸ ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten Copy, Antonio Mojica, 19th Century, F. 3v-4f.

who were picked up with great virtue live there, there are very good musicians of all the instruments belonging to the Ordinary¹⁰⁹.

This resemblance between Jerusalem and San Miguel el Grande ends with the emphasis of the Marian devotion, to whom these places render homage with an octave, in its foundations, temples, plazas and streets:

In Jerusalem there are several temples, chapels and places where the Holy Virgin is especially worshiped, out of them, eight are the principal ones. The first, where Our Lady was conceived and born. The second where she was presented to the temple and lived until she betrothed St. Joseph. The third is the Temple of the Pasmó de la Virgen [the Virgin's Stupor], this one lies ahead, and this is the place where the Holy Lady, accompanied by Saint John, the Magdalene and other devote women came out to encounter his Holy Son, when he was crowned with thorns, carrying the Cross on his back to be crucified in between the two thieves and, since this a place where the Virgin had such great pain, it is called "Pasmó de la Virgen". This was a famous Church and a Rajah named Mahometo [sic] destroyed it and died drowned [sic] by the Rajah of Damascus, and they said that it had been for destroying the Temple of the Pasmó de la Virgen. The fourth is a small chapel 15 palms long and eleven wide, in which the Holy Virgin, St. John and the Magdalene stood watching Christ Our Crucified Lord, it is twenty palms apart from the place where the Cross stood with Our Lord pending from it, and so St. John said, it was *juxta bruce[m]* [sic]. The fifth is where Holy Mary lived and died after Our Lord went up to the Heavens. The sixth is the Chapel or Oratorium where our Holiness John celebrated the Mass and communion for Our Lady, which is nearby. The seventh is near this house where Our Lady lived, and it is where the Jews, knowing that the Apostles were taking the beautiful body of Our Holy Lady Mary to be buried, full of anger and hatred went to find them and fetching the bier, one of their Priests of them tried to knock down the Holy Body of Our Lady, and his hands got stuck to the bier and went dry, in such way he could not detach them: and everybody else got blind: until they acknowledged their great sin, and the Apostles prayed for them and they were cured and well and were baptized. Here in this place, there was a Temple built by Saint Hellen Mother of Constantine the Great, which as many state, built more than five hundred Temples in the Holy Land, in all the places where Christ Our Lord made any Miracle: or mystery of his life but nowadays, most of this Temples are now ruined. The eighth Temple is the Grave of the Holy Virgin. It is a large and beautiful Temple, of great factory and architecture; a greater part of this Temple is underground in such way that so many Machine can not be seen but only on the top a square factory: on the outside it only seems to be a very small house.

1 In correspondance to these eight Temples and Chapels of the Holy Mary that exist in Jerusalem, there is the same amount of them in the Town. And the first one is the Temple of la Concepción, the most beautiful one for its architecture, part of which was finished without a transept in 1767, and such transept was completed by Father D Pedro Sandi in 1880, whose Inaguration Mass was sung by His Excellency the Bishop Corona of San Luis Potosí on December 8th of the same year 1881, preaching the sermon Father D. Luis Arellano. In this place you can find Concepcionist Nuns of great virtue.

¹⁰⁹ ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten Copy, Antonio Mojica, 19th Century,

2 The second temple is that of Ntra Señora de Guadalupe which is located at the highest and most elevated part of the Town, on the East, in a small stonewall and vaulted Temple, there in voluntary cloister, the Dominican God-fearing women live, who are also exemplary.

3 The third one is the Yglesia de la Salud [Temple of Health], also small and made of stonewall with vaults, with a perfectly made and distributed transept. Here, the Image of Our Lady of the Rosary is worshiped, who holds instead a rose and in the other hand the beautiful Child, having changed her name for that of "de la Salud" [of Health], for the countless number of sick people she cured when invoqued, even though it was in a small paper imprint.

4 The fourth one is the Temple of Ntra Sra. de la Soledad whose origin dates from 1592 and which is currently the Oratorium of S Felipe Neri since 1712, where the Phillipian Priests live. Quite useful to the City is the confessional Pulpit and the teaching of Children and Youngsters. This Temple is large and decorated with collaterals. At the Gospel transept, there is the Holy House of Loreto.

5 The fifth one is the Santa Casa de Loreto which was built by Don Manuel de la Canal with his capital from its very foundations. It was very rich, and its jewels were robbed in 1811 and in 1927, around the month of January, and from the many wealths that were left by its founder, at present only the temple and the Image have been left. Its cult and patronage is nowadays under the care of the Oratorio Priests.

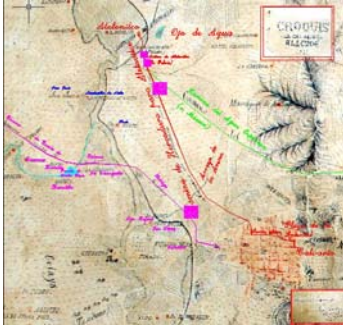
6 The sixth temple of Our Lady is gone, and it was named of the Hospital; it was next to the vaulted Parish and "peque", and its Patron Saint was the Holy Conception.

7 And today in the same Parish there is a chapel with a devote Image of Our Lady of Dolores, manufactured by the Priest D. Maximiano Moncada in 1852.

8 The eighth one is a chapel which is located at the royal road which goes to Mexico and departs from the Calvario upwards, from North to South, where an Image of Our Lady of Loreto is worshiped. This was erected by the count D Manuel de la Canal since 1856 [sic] in memory of having discovered there the "Venerable Imagen de la Santa Casa" (Venerable Image of the Holy House) since the arrival of Mary, from where she was taken by all the people in the City to her Holy House, and its was extended in 1864, and two other vaults were built, with their tower, organ and bells in 1876 and from where you can see the City's panoramic view¹¹⁰.

¹¹⁰ ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten Copy, Antonio Mojica, 19th Century, F. 3v-4f.

The physical-prosessional routes between the city of San Miguel and the Sanctuary of “Jesús Nazareno” of Atotonilco.



According to the Drawing of the District of Allende in 1896, from the authorship of Engineer Lázaro de la Peña, there were two routes to get to the Sanctuary of Atotonilco: The Camino de la Herradura towards Dolores and The road of la Rueda of Dolores [Dolores’s wheel] .

The Road of la Rueda de Dolores.



This was the longest route and the one less used by travellers, merchants, walkers, the faithful, pilgrims and believers of the Santuario de Atotonilco. It crossed the lands originally granted since the XVI century to the haciendas, ranches and labor lands of the Cieneguita, Tirado, San Rafael, Los López, Banda, Bandita, Oaxaca, Ojo de Agua and the region of Cruz del Palmar. Historically, these places have been inhabited by hñähñü or Otomí groups, that during certain years of the 18th century requested their formal foundation as indigenous towns, in addition to their attempts to become vicarages or parish aids, jurisdictionally subject to the curacy of the town of San Miguel el Grande.

All along this route, there is an interesting layout of chapels, oratories and calvaries of Otomi tradition, the materialization of which responds to a sophisticated social institution based on kinship systems (both consanguineous and spiritual), the compadrazgos and mayordomías. The oratorium represents an ancestral cult and it is projected as a territorial mark of the family and community scope, and it also works as elements that define or limit of ritual character spaces, which are the strategic referents for those who go and ask for permission to organize the patronage celebration¹¹¹.



With the construction of the railroad networks during the 19th and 20th centuries, the railroad impressed a different dynamic on this route, for this was one of the transportation means mostly used for the arrival of the devout and believers, who arrived at the nearby station of “La Palma”, and started a short procession from this point, which would take them to the ancient road that had been traced from the so called town of San Miguel and up to the door of the Santuario de Atotonilco.

¹¹¹ Cervantes Jáuregui, Beatriz and Crespo Oviedo, Ana María, *Fiesta y Tradición en San Miguel de Allende [Celebration and Tradition in San Miguel de Allende] (Memories of Don Félix Luna)*, La Rana Editions, Guanajuato, 1999.

The Camino de la Herradura [Bridleway] to Dolores

This is the most ancient, direct and frequented road to travel from the town of San Miguel el Grande towards the Sanctuary of “Jesús Nazareno” of Atotonilco.

It is difficult to tell the time this route was built, because due to the settlements and the pre-Hispanic ritual calling of the Atotonilco region, it is possible that this road had existed before the Hispanic establishment of San Miguel during the 16th century, as well as the trace of the main route and the secondary networks of the Camino Real de Tierra Adentro or Camino de la Plata and consequently, before the foundation of the Sanctuary and the Holy Retreat House of Jesus Nazareno of Atotonilco.

Beyond a doubt, there is a large amount of historic descriptions of the time Atotonilco was founded and built, and even some from the 19th century, which account for the route, the importance, the symbolic value and the processional circuits carried out in the so called Camino de la Herradura [Bridleway].



This road stands out for it is the fifth exit of the town of San Miguel el Grande, the one heading toward the West, from the Calvary Hill, then following the Plaza de la Soledad, and across the chapel, the convent, the slaughter house and up at the end, the ancient street of Santa Ana (nowadays called Insurgentes), after visualizing the limit of the cemetery of the Hospital de San Raphael and San Juan de Dios, you then

would turn right to pass the creek and take the exit towards Atotonilco, Dolores, San Luis Potosí, Zacatecas and all the Inland:

Although the town of San Miguel has no stone fortification walls, nor any doors, it is anyhow encircled on the south by the Mountain of St. Judas and on the North by the Hacienda de Sautto, on the West by the Hacienda de Mexiquito and so, it has seven entrances which form a camino real towards the outside...The fifth one is on the West and comes from the Soledad Santa Ana and the slaughter house, and this road, after crossing the river, goes to the right towards Atotonilco, San Luis Potosi, Zacatecas and so on.¹¹²

¹¹² ACOSMA, Semejanza geográfica, espiritual y simbólica de Jerusalén y los Santos Lugares, con la villa de San Miguel el Grande y el Santuario de Jesús Nazareno de Atotonilco. Handwritten Copy, Antonio Mojica, 19th Century, F. 4f.



Symbolically, this road meets the chapel of el Calvario in the town of San Miguel and the Sanctuary of Atotonilco, which share a western orientation; this in relation to the spiritual and mesianic project of Luis Felipe Neri de Alfaro, in which, as we have seen paragraphs above, there is a resemblance and alignment between Jerusalem (the Calvary Mountain) and Bethlehem, with the town of San Miguel el Grande (its Hill and Chapel of el Calvario) and the Sanctuary of Jesús Nazareno of Atotonilco, separated in both cases by a distance of little more than two and a half leagues:

From the Calvary Hill in the town and up to the doors of the Sanctuary of Atotonilco there are two leagues and a half, measured with a string. The road [that] goes to Atotonilco is on the West and then turns to the left towards the North and after passing the Stream and [illegible] it has va [sic] slopes that are halfway rocky and the [illegible] A little farther than one half of the Road, there is the high Hill and a flat land near the Road there is a little mesquite tree and there is no other one around there=¹¹³

A distance that was analyzed for the study herein, giving as a result 2.88 leagues, which are equivalent to 12.07 kilometers, after traveling what is accounted by a description from 1860:

To the northwest of this city, at the edge of a stream, there is a road that goes to Dolores Hidalgo passing by the Sanctuary of Atotonilco. At the distance of a league, the Arena Stream can be seen, and three quarters of a league away, the High Hill, from where San Miguel city and part of Atotonilco can be seen. At a very short distance from this



¹¹³ SJNA, Description of the town of San Miguel el Grande, Road and Sanctuary of Jesus Nazareno of Atotonilco. Oil painting on fabric, Attributed to Miguel Antonio Martínez de Pocasangre, Second half of the 18th Century.

spot, the Arroyo de las Piedras appears and to its right, the Mesa del Potrero. At about a rifle shot distance, already at the slope, heading towards the mill, you can see a small hill, quite similar to Jerusalem's hill, where the great act of Redemption took place¹¹⁴, this hill is always somehow poor in vegetation, covered by cobblestones or sharp stones, surrounded by the reigning sepulchral silence, sometimes interrupted by the sad song of a turtledove, which used to nest in one or two saplings. Large is this small hill's sadness, in the middle of the loneliness you think you can listen to the sad Prophet's wail, who predicted the sad luck that his people already suffer and grieve everywhere.

By the foot of this same hill there is a beautiful body of thermal water, which provides great beauty to the small valley where it is located, this water is recommended by the famous Venegas, in his practical medicine for curing some diseases, and by many other wise chemists that have analysed it.

Towards the west side of the Sanctuary, you can find the hill of Nieto and to the east, north, west and south, the roads of the Rancho de los Muñozes, Hacienda de Rancho Viejo, Montecillo de la Milpa, Dolores Hidalgo, La Cruz, Montecillo de Nieto and the city of San Miguel de Allende¹¹⁵.



An emblematic road marked by the pedestrian journey of Luis Felipe Neri de Alfaro, whom after walking on it by foot and in a procession with a heavy cross on his back, arrived from the Sanctuary of Atotonilco to the town of San Miguel el Grande, to continue his Calvary with his brothers of the Holy School of Christ:



So the atrium of the Pretrorium begins, according to the arch that even the modern travelers describe, over it is the lithrostotos with the two flags and a canopy: in a balustrade, Jesus presented by Pilate. The procession discovers the Holy School's banner with cilices worn by the middle part of the leg; the brothers that in two of the wings you can see now with a cross and the other with a skull: at the Centre of these, the sayons one after the other with the INRI. The first one, a lantern, the second one, a Roman banner, the third the lashing, the in the fourth one, two carry the chains

¹¹⁵ ACOSMA, Descripción histórica del Santuario de Jesús Nazareno de Atotonilco, Anonymus, ca. 1860

and the other one the branches and a an end; one one side two are pulling the strings for Father Alfaro, who carries the heavy cross that is still kept in the Sanctuary... and everyone put their sight on the penient priest. Then the Image of Jesus Nazareno of the Holy School appears;at his back, a spy and then Pilatus mounted on a mule...¹¹⁶



Not less important is the tradition of the visit to the Señor de la Columna, [the Lord of the Column] which has moved his fraternity and the faithful from San Miguel, on the Sunday before the Palm Sunday, uninterruptedly since the year 1823. The same return in a solemn procession by foot, back from San Miguel to the Sanctuary of Atotonilco, during the week of Easter.

In times of crisis, such as wars, famine and pests, the historical and spiritual nexus existing between the city of San Miguel and the Sanctuary of Jesús Nazareno of Atotonilco has strengthened.



In 1812, after walking “a bit more than two leagues and a half”, the image of Jesús Nazareno of Atotonilco arrived at the town of San Miguel as a remedy for war and pests, in crucial times of the first freedom movement of the New Spain. It was received by the priest Fancisco de Uraga, visited the parish temple, the temple of Santo Domingo, the temple of San Francisco, the temple of the Oratory of San Felipe Neri, the chapel of the convent of Santa Ana and the temple of the Holy

Conception, in which spaces, devoted groups of men and women lived 40 days of retreat¹¹⁷.



This exchange and transfer of the purification and penitence practices, from the Sanctuary of Atotonilco to the city of San Miguel, happened again between 1846 and 1847, with the arrival of the image of Jesús Nazareno of Atotonilco to the town of San Miguel de Allende, to solve the evils provoked by the war with the United States; the memorable stay of the Divine Master during 75 days, was honored with intense working days of spiritual exercises held in the

different temples of the city¹¹⁸.

¹¹⁶ ACOSMA, Descripción del Santuario de Jesús Nazareno de Atotonilco, Handwritten Copy, Antonio Mojica, 19th Century.

¹¹⁷ ACOSMA, Apuntes sobre varias curiosidades del pasado y presente siglo 19, en esta ciudad de San Miguel de Allende, Anonymus, 19th Century.

There is no doubt that this Camino de Herradura, which met with the Inland Road before entering the site of Atotonilco, has been more than a simple physical route uniting San Miguel with the Sanctuary of Atotonilco, to perpetuate in the history as the safe road, the one of “sanctity”:

Where today, track or road called Camino Santo [Holy Road], where no stained man can pass by. Road that is straight for all, where nobody can get lost and last, the holy pool of which it has been said: “All the thirsty come to these waters and those who have no money hurry, come, buy and eat.”.

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¹¹⁸ ACOSMA, Apuntes sobre varias curiosidades del pasado y presente siglo 19, en esta ciudad de San Miguel de Allende, Anonymous, 19th Century.

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APENDICE DOCUMENTAL

I.- Archivo de la Parroquia de San Miguel Arcángel (AP SMA), Fondo Disciplinar, Serie Correspondencia, Caja 22.

Censo redimible y obligación de réditos, que por cantidad de 2,250 pesos otorgaron Diego y Miguel Rendón, sobre su rancho de labor en la Hacienda de las Cañas, para las dotaciones perpetuas de las novenas, misas, sufragios, limosnas, dobles y responsos del Santuario de Jesús Nazareno de Atotonilco.

II.- Archivo de la Parroquia de San Miguel Arcángel (AP SMA), Fondo Disciplinar, Serie Correspondencia, Caja 22.

Elección de los cargos principales de infantería, que voluntaria y devotamente sirvieron el viernes santo en la procesión de Jesús Nazareno de la hermandad de la Santa Escuela de Cristo, San Miguel de Allende, Año de 1838.

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Archivo de la Parroquia de San Miguel Arcángel, San Miguel de Allende, Gto., Fondo Disciplinar, Serie Correspondencia, Caja 22.

Portada

Villa de San Miguel el Grande, Año de 1764.

Censo redimible, y obligación de reditos que por cantidad de 2 250 pesos Otorgaron Diego, y Miguel Rendon, sobre su Rancho, en la Hazienda de las Cañas

A favor

Del Santuario de Atotonilco, para las Dotaciones, y fundaciones, que dentro se expresan

F. 1f

En la Villa de San Miguel el Grande a veinte y seis de Octubre de mil setezientos sesenta y quatro años ante mi el escribano y testigos parecieron Diego Miguel, y Miguel Geronimo Rendon hermanos vecinos de esta jurisdiccion en la Labor nombrada las Cañas a quienes doy fee conozco Dixerón: que por quanto el Rancho de Labor en el mismo sitio de las Cañas, que por suyo proprio **[propio]** tienen y poseen, lo tenían gravado en cantidad de setezientos noventa y cinco pesos, los trescientos veinte y cinco en favor de el Sindicato de el Convento de San Francisco de esta Villa por escriptura fecha en ella a los onze de Septiembre de el año pasado de mil setezientos sesenta y uno, y los quatro

F. 1v

cientos setenta pesos restantes a favor de el Señor Don Francisco Joseph de Landeta Conde de Casa de Loja hoy difunto, por escriptura fecha en esta propria **[propia]** Villa a los diez de marzo de el año de mil setezientos cincuenta y siete, ambas por ante mi el presente escribano, de cuyos principales debian cantidad de reditos, y por cuenta separada, otros reales a la casa mortuoria de dicho Señor Conde: para cuya redencion, paga y satisfaccion, con otros gastos erogados en el pleito que aqui se contendrá, les tiene suplido a los otorgantes el Bachiller Don Luis Phelipe Neri de Alfaro Presbitero, Comisario de el Santo Tribunal de la Ynquisición, Examinador Sinodal de este Obispado de Michoacán Fundador y Patrono de el Santuario de Jesus Nathzareno de Atotonilco de esta Jurisdicción, dos mil doscientos y cincuenta pe-

F. 2f

sos. Y habiendo en este año intentado los otorgantes con este suplemento redimir los dos referidos principales, se les resistio por parte de la casa de dicho Señor Conde de Casa de Loxa; por lo que hicieron la oblacion de ellos, y sus reditos decursos ante el Alcalde mayor de esta Villa, en cuyo Juzgado se siguió el punto, y oidas las Partes en Juicio, en los autos de la materia se proveyo uno con parecer de Asesor, se mandó se recibiesen los principales y reditos, y se exhibiesen las respectivas escripturas para sus chancelaciones: lo que se executó, como todo consta de los relacionados autos que paran en este oficio publico de mi cargo, y de las dos dichas escripturas que quedan chanceladas por mi en fuerza de la oblacion y mandamiento, assi en las margenes de sus originales, como en las copias exhibidas: de todo

F. 2v

lo qual doy fee. Y ahora dandoles destino a los expresados dos mil doscientos y cincuenta pesos el dicho Bachiller Don Luis Phelipe Neri de Alfaro, dexandolos en poder de los otorgantes a

censo redimible, con ellos hace las dotaciones perpetuas de las Novenas, misas, sufragios, Limosnas, Dobles, y demás que aquí se contendrá, para que arreglados a sus clausulas los que cuidaren despues de sus dias, segun su disposicion ultima, de el referido Santuario de Jesus Nathzareno de Atotonilco, las cumplan y executen a la letra en los propios **[propios]** dias, tiempos y Altares que irán asignados, sin dispensa, commuta, dilacion, traslacion, ni interpretacion, só color de qualesquier fundamento, o motivo, por ser todo conforme a su voluntad con las dotaciones y fundaciones siguientes_____

Primeramente, que de el todo de dicha cantidad

F. 3f

200 p 9na. de JESUS Nazareno **[Al margen]**

quedan impuestos por principal de esta dotacion doscientos pesos, para que con los reditos anuales de diez se digan diez misas rezadas, que se comenzaran todos los años dos Viernes antes de la Festividad de el Redentor Jesus que es el Domingo tercero de Julio, y acabada cada misa se reze la Novena, que terminará Sabado, y el Domingo dia de dicha Celebridad se diga la otra misa cumplimiento a las diez y acabada, doble y responso por el alma de el Fundador, todo en el Altar Principal de dicho Santuario._____

200 p 9na a N. S. de los Dolores **[Al margen]**

Yt. Otros doscientos pesos de principal, para que con los diez de sus reditos anuales se digan todos los años diez misas rezadas a nuestra Señora de los Dolores, las nueve, los nueve dias anteriores a su Celebridad, comenzandose el miercoles para finalizar el Jueves de Ramos, rezan

F. 3v

dose todos los dias la Novena de la Señora acabada la misa, y la otra se diga el propio [propio] dia de Dolores con doble y responso, todo por el alma de el Fundador._____

200 p 9na a N. S. de la Soledad **[Al margen]**

Yt. Otros doscientos pesos, para que con los diez de sus reditos anuales se digan todos los años diez misas rezadas a nuestra señora de la Soledad en la capilla de el Santo Cenáculo de el mismo Santuario, las que comenzarán el miercoles primero despues de el martes de Pasqua de Resurreccion, rezandose la Novena todos los dias, y se acabarán el Jueves, y el siguiente dia Viernes se dice la otra Misa con responso y doble, todo por el alma de el Fundador._____

200 p 9na. a N. S. de la Misericordia y deel rosario **[Al margen]**

Yt. otros doscientos pesos, para que con los diez de sus reditos anuales se digan todos los años diez misas a nuestra Señora de la Misericordia, y de el Rosario en su Altar y Capilla de el mismo

F. 4f

Santuario, comenzandose el Viernes nueve dias antes de su Festividad, que es el primer Domingo de Octubre, para que se acaben el sabado su Vispera, rezandose todos los dias la Novena y la otra Misa se diga otro dia Domingo con doble y responso, todo por el alma de el Fundador._____

200 p 9na a las benditas animas **[Al margen]**

Yt otros doscientos pesos, para que con los diez de sus reditos anuales se digan todos los años diez misas rezadas a las Benditas Animas de el Purgatorio, rezandose la Novena acabada cada misa, las que comenzarán nueve dias antes de la Commemoracion de los difuntos, en cuyo proprio [propio] dia se aplicará la primera de las tres Misas con doble y responso al fin, todo por el alma de el Fundador._____

200 p 9na a N. Sa. de el Refugio **[Al margen]**

Yt. otros doscientos pesos, para que con los diez de sus reditos anuales se digan cada año diez misas rezadas a nuestra Señora de el Refugio en su

F. 4v

Altar de dicho Santuario, rezandose todos los dias su Novena propria [propia] nueve dias antes de su Celebridad, que es el dia quatro de Julio, en cuyo dia proprio [propio] se diga la otra misa con doble y responso todo por el alma del Fundador._____

200 p 9na al Sacratissimo Corazon de JESUS en la 8va. dl Corpus **[Al margen]**

Yt. otros doscientos pesos para que con los diez de sus reditos anuales se digan diez misas rezadas todos los años al Sacratissimo Corazon de Jesus Sacramentado, comenzandose el dia de el Corpus, rezandose su Novena, que finalizará el Viernes despues de la Octava, y el sabado inmediato, se diga la otra misa al sacratissimo corazon de Maria Santisima, rezandola tres Aves Marias con el Angelus Domini, doble y responso todo por el alma de el Fundador._____

200 p para las 9 misas de Aguinaldo **[Al margen]**

Yt otros doscientos pesos, para que con los diez de sus reditos anuales se digan todos los años diez misas rezadas, las nueve de Aquilando [Aguinaldo] que co-

F. 5f

mienzan el dia diez y seis de Diciembre en el Altar y Capilla de Bethlem de dicho Santuario a los Divinos Peregrinos, rezandose despues de cada misa las Jornadas impresas, y la otra misa, que sea la primera de las tres el dia de la Natividad de el Señor, rezandose despues las siete Ave Marias de la tortolilla impresa, y dedicada a dichos Señores, responso y doble, todo por el alma de el Fundador._____

200 p para las misas a los Santos y siguen **[Al margen]**

Yt. otros doscientos pesos para que con los diez de sus reditos anuales se digan todos los años diez misas rezadas en sus Altares y dias, una, á San Miguel en veinte y nueve de Septiembre, otra a San Gabriel en diez y ocho de marzo, otra a San Raphael en veinte y quatro de Octubre, otra al Santo Angel de la Guarda en dos de Octubre, otra a Señor San Joseph en diez y nueve de Marzo, otra a Señor San

F. 5v

Joachin en la Dominica quarta de Agosto, otra a Señora Santa Anna en veinte y seis de Julio, otra a señor San Francisco de Assis en quatro de Octubre, otra a señor Santo Domingo de Guzman dia quatro de Agosto, y la otra a San Juan Nepomuceno en catorze de mayo._____

100 p para 5 misas en el Santo Sepulcro **[Al margen]**

Yt. cien pesos de principal, para que con los cinco de sus reditos anuales se digan cada año en el Altar y capilla de el Santo Sepulcro cinco misas rezadas, tres, en los tres días de Pasqua de Resurreccion, y acabada cada misa se rezen tres Credos, y una Salve con la Oracion de la Resurreccion, que trahe la Cadena de Oro: y las otras dos misas el Miercoles y Jueves inmediatos, rezandose despues de acabada, el triduo de la Santa Veronica, y dicho día Jueves, responso y doble por el Fundador, y en habiendo cadaveras en su Osario por las animas de aquellos cadáveres._____

Yt. otros trescientos pesos de principal, para que con

F. 6f

300 p para las misas de S. Luis y S. Phe **[Al margen]**

con la mitad de sus reditos anuales, que son siete pesos y quatro reales, se diga todos los años una misa rezada el día de San Luis Rey de Francia veinte y cinco de Agosto en su Altar proprio [propio], doble y responso por el alma de el Fundador, dandosele al Padre que la dixere dos pesos: cinco pesos que se repartiran entre cinco pobres a peso cada uno de los sirvientes de dicho Santuario, los mas necesitados, que se echarán por rifa, y estos cinco pobres han de asistir a la misa: y con los quatro reales restantes se sacará una Bula que se asentará por el anima mas devota de San Luis Rey de Francia._____

Y los otros siete pesos y quatro reales de la otra mitad de el redito de dichos trescientos pesos se distribuiran, diciendose una misa rezada cada año en su Altar proprio **[propio]** con doble y responso por el alma de el Fundador a San Phelipe

F.6v

Neri en su día veinte y seis de mayo, dandose al Padre que la dixere dos pesos: cinco pesos que se repartiran entre cinco pobres a peso cada uno de los Sirvientes mas necesitados de dicho Santuario, que se sortearán por rifa, quienes han de asistir a dicha misa, y con los quatro reales restantes se sacará una Bula que se asentará por el anima mas devota de San Phelipe Neri._____

50 p para San Vicente Ferrer San Christoval **[Al margen]**

Y finalmente cincuenta pesos de principal para que la mitad de sus reditos que son un peso y dos reales se deen de limosna al Padre que ha de decir cada año una misa rezada a San Vicente Ferrer en su Altar el día cinco de Abril, ofreciendose su Novena, responso y doble, aplicandose todo por el anima de el Reverendo Padre Fray Francisco de Rivera Presbitero de el Orden de Predicadores de Santo Domingo_____

Y la otra mitad de el redito de dichos cincuenta

F. 7f

pesos, que es un peso y dos reales, que se le ha de dar al Padre, que ha de decir todos los años una misa en su Altar a San Christoval día veinte y cinco de Julio, ofreciendo su Novena con un responso al fin todo por el alma de el Fundador._____

Siendo condicion para estas dotaciones y fundaciones, el que si los Reverendos Padres Dominicos, que con el favor de Dios nuestro Señor han de fundar convento en dicho Santuario, para lo qual se tiene impetrada licencia de su Majestad, por algun caso o motivos que no se esperan, no acepten estas dichas dotaciones, pasen a los Religiosos de San Francisco de esta Villa de San Miguel el Grande: y si estos no admitieren, pasen a los Reverendos Padres de el

Oratorio de San Phelipe Neri de esta propia [propia] Villa: y si tampoco estos aceptaren, pasen dichas

F. 7v

dotaciones a lo Religiosos Apostolicos de propaganda fide de el Convento de la Santísima Cruz de la Ciudad de Queretaro. Y en el evento de que tampoco admitan, todo el principal se entregue a los Señores Regidores de el Ylustre Cavildo de esta Villa, para que sobre sus Proprios [Propios] se cargue a censo, y el redito anual se expendan en beneficio de los pobres a su arbitrio y disposicion en el modo que Dios le dictare._____

Las quales fundaciones y dotaciones supuestas, los dichos Diego Miguel, y Miguel Geronimo Rendon juntos demancomun, a voz de uno cada uno de por si, y por el todo insolidum con renunciacion de las leyes de la mancomunidad division, y excusion como en ellas se contiene. Otorgan que venden en venta real por Juro de heredad a el expresado Bachiller Don Luis Phelipe Neri de Alfaro, y en su nombre a las

F. 8f

expresadas dotaciones y fundaciones a el referido Santuario de Jesus Nathzareno de Atotonilco de esta Jurisdicción, y a quien por el fuere parte legitima, y un derecho representare, es a saber la cantidad de ciento doze pesos y quatro reales de censo y tributo anual a el redimir y quitar, que imponen, sitúan, y cargan sobre todos sus bienes, y especial y señaladamente sobre un Rancho de labor de temporal, que por suyo propio [propio] tienen y poseen en esta Jurisdiccion en la Hazienda nombrada las Cañas, que se compone de un quarto de sitio de ganado mayor, que heredaron de su Padre Joseph Andres Rendon a lindez de tierras de la casa mortuoria de el Señor Conde de Casa de Loxa, y de el Capitan Reformado Don Antonio de Lanzagorta cavallero de el

F. 8v

Orden de Calatrava, que hoy se halla libre de todo gravamen e hipoteca: y se obliga con sus sucesores a observar y cumplir las condiciones siguientes_____

Primeramente, que dicho Rancho ha de quedar y queda especialmente hipotecado sin que la general obligacion derogue la particular ni por el contrario: que no se ha de poder vender, censuar hipotecar, ni en manera alguna enagenar hasta no estar redimido el principal de este censo; y lo contrario haciendo sea en si nulo, y pueda la parte sacarlo hasta de poder de tercero y mas poseedores, y con citacion de los otorgantes, o sin ella venderlo, y de su procedido hacerse pago hasta de las costas diferido su monto y liquidación en el Juramento simple de el cobrador, sin otra prueba de que le relevan_____

Yt. que por ningun caso pensado, ó inpensado (lo

F.9 f

que Dios no permita) de esterilidad, fuego, piedra, ni otros no se ha de pedir descuento alguno de los reditos, y que el expresado Rancho siempre se ha de mantener laborado de forma que vaya en aumento y no venga en deterioro_____

Yt. que si dos años continuos se dexaren de pagar los reditos, que corren desde el dia doze de marzo de este año, por el mismo hecho sea visto caer la finca en pena de commiso_____

Yt. que cada y quando los otorgantes y sus sucesores quisieren redimir el principal de este censo, lo han de poder hacer libremente; y en caso de no recibirseles, cumplan con hacer la oblacion ante Juez competente, y con testimonio de ella se chancele esta escriptura.

Con cuyas calidades y condiciones, según dicho es, venden los expresados ciento doze pesos y quatro reales por la cantidad refe-

F. 9v

rida de dos mis doscientos y cincuenta pesos, que assi han recibido para el efecto expresado, en reales de contado, de que se dan por entregados a su voluntad, sobre que renuncian las leyes de el no entrego y su prueba: y los dichos ciento doze pesos y quatro reales salen contados a razon de cinco por ciento a el año, y veinte mil el millar, segun la nueva y Real Pragmatica de su Majestad. Y en quanto al principiarse de este censo, y no en mas, se desisten y apartan de el Derecho de Propiedad, posesion y señorío de el dicho Rancho y lo ceden, renuncian y transfieren en el referido Bachiller Don Luis Phelipe Neri de Alfaro, y en quien su poder y causa hubiere y Derecho representare, con poder bastante, para que de su autoridad o Judicialmente

F. 10f

tomen y aprehendan su tenencia y posesion con clausula de Ynquilinos en forma. Y en la mas bastante de Derecho se obligan como reales vendedores a la seguridad eviccion y saneamiento, en tal manera, que en el referido Rancho queda cierto y seguro el principal de este censo; y en su defecto, lo volverán y pagarán con los reditos vencidos, todo en reales, bien y llanamente, sin contienda de juicio, y con las costas y salarios de la cobranza en la forma ordinaria. Y a la firmeza, guarda y cumplimiento de lo aquí contenido, obligan sus personas y bienes presentes y futuros, dan poder a los Juezes y Justicias de su Majestad, de qualesquier partes que sean, en especial a los de esta Villa, renuncian el suyo proprio **[propio]**, domicilio, y vezindad, ley si convenerit, las demas de su favor y defen

F. 10v

sa con la general de el Derecho para que a lo dicho les compelan y apremien como por sentencia pasada en cosa Juzgada. Y lo firmó el dicho Diego Miguel, y por el expresado Miguel Geronimo que dixo no saber a su ruego lo hizo uno de los testigos, siendolo Dn. Antonio Moreno, Dn. Pedro de Vivanco y Dn. Jose Manuel Altamirano vecinos presentes=Diego Rendon=A ruego y por testigo Joseph Manuel Altamirano=Ante mi Nicolas de Robles Ssno. Real Publico y de Cavildo__

[Ilegible] de su otorgamiento en diez foxas, la primera del papel del sello segundo, y las demas del comun Doi Fee
Hago mi signo MR en testimonio de verdad=

Nicolas de Robles
Escribano Real Publico y de Cavildo
[Firma y Rúbrica]

Archivo de la Parroquia de San Miguel Arcángel, Fondo Disciplinar, Serie Correspondencia, Caja 22.

F. 1f

Portada

QUADERNO DE ELECCION

F. 1v

Viva Jesus

Eleccion de los Cargos principales de Ynfantería, que voluntaria, y devotamente serviran en la Proseion de N. D. M. **[Nuestro Divino Maestro]** Jesus Nazareno el Viernes Sto por la mañana, en el año venidero de 1838.

Verificada por N. P. **[Nuestro Padre]** de Obediencia Diputados y demas Ansianos que componen la V. M. **[Venerable Mesa]** los que tubieron a bien este Decreto, quedasen sus nombres por lista en este Archivo para su futura constancia, y para perpetuar la cr **[roto]** bilidad **[credibilidad]** de ntros devotos se hizo esta oi 2 de Abril del año de 1837 en esta Santa Escuela de Xpto S. N. de la Ciudad de S. Miguel Allende.

[Primera columna]

[roto]

[Segunda columna]

Yden

Ho. Andres Rivera

Yden

Ho. Jose Ortega

Capitan de Armas Romanas

Ho. Jose Maria Vazquez

F. 2f

[Primera columna]

Capitan de Jueses

Ha. Maria Rosalia Rios

Espia

Ho. Jose Anastasio Zierra

Pilato

Ho. Jose de la Luz del Toro

Paraíso

Ho. Calisto Giron

Cain y Avel

Ho. Jose Olivares

Ho. Marcos Torres

Arca de Noe

Ha. Loreto Hernandez

Ho. Domingo Gerrero lo reside

Sem.

Ho. Paulo García

Cham.

Ho. Jose Maria Dias

[Segunda columna]

Jajet [sic]
Ho. Miguel Garcia

Mujeres
Ho. Pantaleon Muñoz
Ho. Lucas Prado

Paso del Cordero, lo resibe
el Ho. Avad de Luna
Ho. Guadalupe Hernández

Azimos
Ho. Margarito Ram **[roto]**

Lechugas [sic]
Ho. Guadalupe Cazares

Yntestinos
Ho. Julian Arevalo

Brasero
Ho. Rufino Zamora

Sangre
Ho. Juan Nepomuzeno Rodrigues

F. 2v

[Primera columna]

Abram
Ho. Mariano Hernández
Primogenito
Ho. Calisto Giron
Angel
Ho. Jose Maria Molina

Moises
Ho. Visente Zevallos

[roto] Gedeon
Ho. Juan Nepomuceno Rodríguez

Josue
Ho. Miguel Cuello

Esploradores
Ho. Miguel Andrade
Ho. Cristobal Romero

David Pastor
Ho. Geronimo garcia

[Segunda columna]

David Perseguido
Ho. Zecundino Zavala

David Rey

Ho. Ygnacio Lopes
 Samson
 Ho. Ygnacio Luna

Elias
 Ho. Ramon Morales

Jeremias
 Ho. Apolinario Zierra

Matam
 Ho. Eustaquio Reucto **[sic]**

Lucha de Jacob
 Ho. Jerónimo Vazquez
 Ho. Estevan Luna

F. 3f
 [Primera columna]
 Ynsignias de la Pasion en la Ley de Gracia

Barrabas
 Ho. Francisco Vargas

Treinta dineros
 Ho. Leon Yañez

Linterna
 Ho. Ygnacio Hernandez

Mechero
 Ho. Remigio Granado

Manopla

Grillos
 Ha. Maria Margarita

Pichel
 Ha. Maria Joaquina

Bandeja
 Ho. Mariano Hernandez

Toalla
 Ho. Mariano Hernandez

Esposas

Paso de la Columna
 Capitan
 Ho. Juan de Dios Zarate

Asote de Cordeles, y siguen los de su acompañamiento

Caña **[roto]** Coron **[roto]** **[Caña y Corona]**
 Ho. Visente Cuello

Venda

Juego de dados
Ho. Jose Soria
Ho. Longino Ramirez

F. 3v**[Primera columna]**

Alfarje
Ho. Victoriano Andrade

Varrena
Ho. Guadalupe Esparragosa

Clavos
Ho. Francisco Tirado

Martillo
Ho. Regino Zevallos

[roto] zas
H **[roto]** pe Carrion

Mazo
Ho. Domingo Ramirez

[roto]
Ho. **[roto]**

Calis
Ho. Marcos Sanchez

Lanza
Ho. Luis Alvarado

Esponga
Ho. Francisco Ortis

[Segunda Columna]

Belo
Ho. Doroteo Licea

Sol
Ho. Cayetano Lopez

Luna
Ha. Francisca Jaramillo

Estreya
Ho. Victoriano Perales

Tunicas blanca y morada
Ho. Ziriaco Parra

Escala Primera
Ho. Pedro Bitai

Escala Segunda
Ho. Savino Amador

Canasta de la Pasion

Las tres virtudes
Ho. Vernave Zoza

Escrivas
Ho. Cruz gonzales

Sirineo
Ho. Zisto Cazares

F.4f
[Primera columna]
Apostoles
Capitan Ho. Paulino Valona

S. Pedro
Ha. Petra Soria

S. Pavlo
Ho. Cayetano Hernandez

S. Andres
Ho. Octaviano Vauptista

Santiago Mayor
Ho. Pantaleon Muñoz

San Juan
Ho. Guadalupe Zierra

Santo Thomas
Ho. Zecundino Soria

Santiago Menor
Ho. Zenovio Muñoz

San Felipe
Ho. Juan Zierra

San Bartolomé
Ho. Domingo Luna
San Tadeo
P. D. Lucas Garcia

San Simon
Hno. Juan Muñoz

[Segunda columna]
San Matias
Ho. Gavriel Hernandez

Los Cuatro Evangelistas
San Juan
Ha. Antonia Cruz

San Marcos
Ho. Ysidoro Zanchez

San Lucas
Ho. Julian Rodriguez

San Mateo
Ho. Julian Rodríguez

Los dos ladrones
Ho. Felis Morales
Ho. Ba **[roto]**

Sigue el Paso de N. P. de Obediencia con los de su acompañamiento

Sigue el Paso de N. D. M.

Capitan de Soga y su acompañamiento

F. 4v

[Primera columna]

Ho. Angel Maravilla 1º.
Ho. Andres Rivera 2º.
Ho. Jose Ortega 3º.

Senturion
Ho. Joaquin Muñoz

Capitan de Armas Romanas y su acompañamiento
Ho. Jose Maria Basquez

A **[roto]**as
Felipe de Jesus Cuevas

Caifas
Ho. Nicolas Hernandez

[roto]
Ho. Thomas Gonzales

Sentencias
Ho. Gil garamillo

Mochiller
Ho. Marcelino Amador

[Segunda columna]

Capitan de Jueses
Ha. Rosalia Rios

Alferes
Ho.

Teniente Capitan
Ho. Damian Soria

Longino
Ho.

Las dos escalas grandes
Ho. Manuel Andrade

Lista de los Hermanos Sargentos Comprometidos a el Desempeño de la Direccion y buen orden de la Prosesion de N. D. M. Jesus de la Sta Escuela

1º.
Ho. Gabriel Hernandez

2º.
Ho. Remigio Cruz

F. 5f

3º.
Ho. Juan de la Rosa Espinosa

4º.
Ho. Paulo Soria

5º.
Ho. Luis Nuñez

6º.
Ho. Santos Lopez

7º.
Ho. Guadalupe Esparragosa

8º.
Ho. Miguel Mata

9º.
Ho. Pedro Gutierrez

10º.
Ho. Miguel Andrade

11º.
Ho. Marcos

**Archivo de la Congregación del Oratorio de San Felipe Neri de San Miguel de Allende,
Gto., Copia manuscrita de Antonio Mojica, Siglo XIX.**

F. 1f

Semejanza de San Miguel, con los Santos Lugares

Grande es la semejanza que tiene San Miguel el Grande, con aquellos Santos Lugares en donde Cristo S. Nuestro nació predicó y murió, según la prescripción y Mapas que trae el M. R. P. Fray Antonio del Castillo, en el libro titulado El Devoto Peregrino y Viaje de Tierra Santa y D. Pedro Durán en su libro Peregrinación del Hijo de Dios.

Y comenzando a hacer la comparación. La villa de San Miguel se asemeja mucho a Jerusalén: pues

Durán 405 **[Al margen]**

de esta Santa Ciudad dice D Pedro Duran en su obra á 405 y siguientes: "que está fundada en la ladera de los Sagrados Montes Moria y Sion por aquella parte que estos insignes Montes miran al Poniente. Comienza la cerca desde el tercio de la subida del monte Sion subiendo desde el valle de Josafat y vá haciendo circulo la cuesta arriba hasta rematarse en lo alto del monte y asi queda toda la ciudad en la ladera como un libro sobre un atril, y asi la asimilo el Maestro Guerrero en su itinerario que como Maestro de Capilla puso la semejanza en cosa que tocaba a su arte, y salio la significacion muy a proposito. Tiene todas las calles que van de Septentrion a mediodia llanas aunque no muy derechas y las que cruzan que van de Oriente a Poniente estan cuesta arriba: pero como dice Guerrero no son tan agrias que no pueda bien correr un caballo por ellas. Las casas estan labradas de Cal y Canto, y todas tienen Terrados;

F. 1v

no obstante que hay en aquellas tierras poca madera, y la que hay es corta; y aunque el asiento de esta Ciudad esta en una ladera tan aspera y pagosa, que la llama Escobar toda peña: con todo es fertil; porque entre las mismas peñas se crian y conservan las yervas y plantas

Castillo Pag 77 [Al margen] y todo lo demas. Es Jerusalén bien proveido de pan carne legumbres y otros mantenimientos varios

La villa de San Miguel el Grande está fundada en la ladera de unos montes: por aquella parte que mira al Poniente. Comienza la villa desde lo mas bajo por el Poniente en donde está el Hospital y va subiendo la cuesta desde allí hacia arriba hasta rematar en lo alto del monte en donde esta el Beaterio de Dominicas en la Yglesia dedicada a Nuestra Señora de Guadalupe aunque por los lados siguen algunas pobres casillas.

Y asi toda la villa queda en ladera como un libro sobre un atril: porque la Calle real que va de la Parroquia á Guadalupe, está muy empinada y alta que con gran fatiga se sube: mas las de los lados de Norte a Sur van poco á poco callendo a uno y a otro lado hasta lo mas bajo y se suben con menos molestia puede tambien por todas correr un caballo: aunque en la principal con fatiga: todas las calles que van de septentrion a medio día son llanas y aunque no muy derechas se andan sin molestia: y las que cansan de poniente a oriente son cuesta arriba. Las casas son de terrado: no usan tejados de tejamanil; porque hay poca madera y cara y viene de otros parajes porque aqui no la hay; cal hay con facilidad y barata, y aunque el asiento de esta villa

F. 2f

es aspero y fragoso, con todo es muy fertil siendo el P [tachado] se dan no solo frutas de tierra fria; como son peras se dan; no solo frutas de tierra fria; como son peras manzanas, higos, duraznos membrillos; sino tambien se dan las frutas de tierra caliente; como son melones, sandias, camotes, gícamas, limas, limon, naranjas, toronjas cidras; pan y carne bastante pues hay varias panaderias, y muchas tiendas donde se vende pan bueno, una gallina se vende en un real un cuarto de carnero se vende en dos reales y el de borrego real y medio un pollo grande medio En tiempo de matanza que comienza en Noviembre y acaba en Enero hay mucha carne de chivo y dan una pierna bien cosida en barvacoa por un octavo los huevos a dos por tlaco [sic] el maiz a seis reales la fanega, lo mismo que el frijol legumbres y hortaliza hay bastante.

Duran Folio 418 Castillo Folio 342 y Folio 183 al fin [Al margen]

No tiene Jerusalem dice Castillo rio que bañe y riegue sus muros, solo el torrente Cedron que es un arroyo que solo lleva corriente de agua cuando llueve.

La villa de San Miguel no tiene rio que la fecunde solo tiene un arroyo que baja a orillas de la Villa al Norte; del Oriente por la Presa de Sautto, y continua hacia el sur pasando por el hospital y sigue despues su curso hacia el poniente y solo cuando llueve lleva agua.

Castillo Fol. 125 [Al margen]

Mons Sion ó monte Sion que por otro nombre se llama el monte del Señor ó Monte Santo; es mas alto que todos los demas Montes, y mas derecho. Esta á modo de teatro en forma de medio circulo, ciñe la Ciudad y la rodea por la parte de mediodía;

Fol. 26 [Al margen]

dice Castillo: este monte después de la destruccion quedo fuera de la Ciudad lleno de ruinas y por

F. 2v

la mayor parte inhabitable y yermo Mons Moria

En nuestra villa el Monte que llaman de S. Judas es muy alto y empinado, éste por el Sur, o medio día, va en forma de

Semejanza del monte Monovide [sic] Castillo Fol 139 [Al margen] medio círculo rodeando la Villa sirviendo como de cerca [tachado] ó Muro a las huertas del barrio de Guadiana; sigue la falda

por Guadalupe por el Oriente, y remata hacia el Norte cerca de Mexiquito. Esta este monte fuera de la Villa y su falda cerca de ella

Duran Fol. 418 **[Al margen]**

En mas de una legua en contorno dice Duran no hay en Jerusalem mas de una Fuente de Agua viva: llamanla los moradores la fuente de Nuestra Señora porque es tradicion que lababa en ella los paños esta soberana Señora. En nuestros tiempos solo sirve para regar con su agua las huertas, y de labarse los Moros y Moras porque tienen de limpiarse de un mal olor que naturalmente tienen todos. Y con esto mitigan aquella

Castillo Fol.176. No. 700 **[Al margen]** insufribe hediondez. Nace esta fuente al pie del Monte Sion: es el agua clara dulce y con abundancia corre Avero [sic] dice que esta junto al muro de la Ciudad debajo de una roca y que su agua es fria que la bebió y le parecio suave y gustosa. Esta fuente restaura el Ynclico [sic] Rey Eczequias dice Castillo y en su pisina salud el ciego de nacimiento cuando Cristo Nuestro bien le ungió los ojos con polvo y su santa saliva. Otra pi-

Castillo Fol 84. No. 232 y folio 78. N 8 **[Al margen]** sina (dice Durán) hizo el Rey Eczequias que llaman Superior, (Y Castillo y por arcabuces [sic] y debajo de la Tierra **[Al margen]** y estaba en medio de la Ciudad y le venia en cañada de la fuente Gion porque por dentro de la Ciudad no hay agua viva.

En la villa de San Miguel está una fuente de agua dulce clara y muy buena que nace a la falda del monte de San Judas por la parte que corresponde al Oriente y llaman el Chorro. Nace entre peñas corre en abundancia parte de ella esta saliendo allí en donde ocurren muchas mugeres a labar, y es tanta que con ella riegan las huertas que hay en el barrio de Guadiana, la otra parte

F. 3f

de esta agua va encañada por debajo de la tierra a una hermosa pila que hay en la plaza y tambien se reparte en los mas barrios y plazas de la Villa y casas particulares que en las mas hay pilas, que continuamente tienen agua de esta fuente ó del Chorro.

Duran Fol 424 **[Al margen]**

La fuente que llama la Sagrada Escritura Fons Signalus Fuente sellada está dice Duran dos leguas de Jerusalem y era una casa de placer con su jardín que tenía el Rey Salomón para su recreación y entretenimiento; y estimaba en tanto su dulce y sabrosa agua que para que nadie tocase en ella la tenía sellada y con llave, y no se abria; si no es cuando se iba a recrear; y por esto se llamaba fuente sellada y para que otros gozacen de ella en su corriente hizo algunos estanques, y el agua que sale de ellos viene en cañada a Jerusalem, partida en dos caños: el uno sale dentro de la Ciudad y con su agua se hace un estanque grande que está delante del templo, el otro caño de agua sale fuera de la Ciudad.

En nuestra villa cerca de un cuarto de legua en la falda del Cerro que llaman el atascadero: se va á allá; por la ladera que está del barrio de San José frente del Cerro de San Antonio, donde hay una fuente de agua muy buena dulce delgada clara: y en opinión de todos los de la villa mejor que la del Chorro. Esta fuente la cerro muy bien el P D Martin Zamudio con un boveda de cal y canto y asi en cañada por debajo de la tierra va al Beaterio de Guadalupe entra en un tanque que esta en la huerta para otra pila que está en el claustro, y sale su derrame por cañeria a otra pila que esta en la calle, pegada a la puerta que está en la calle pegada a la puerta del costado del cementerio de dicha Yglesia de Guadalupe y de ai se proveen los de aquel varrio , el otro caño va a varias pilas de algunos ve-

F. 3v

cinos cercanos a dicho Beaterio porque el agua de la otra fuente o chorro, no puede subir a este lugar por ser el mas alto.

Castillo Folio 196 **[Al margen]**

Cuando Cristo N. P. murio la Santa Ciudad de Jerusalem no estaba en la misma disposición que está hoy (dice Castillo) porque el Santo Sepulcro y Monte Calvario estaban fuera de la Ciudad y hoy están dentro.

En esta villa no está el Calvario fuera sino dentro de la Ciudad en lo alto de la falda de la loma que que baja de Guadalupe, es una capilla pequeña con el ministerio y paso del Calvario tiene la puerta al Poniente, está en la calle real que baja al convento de San Francisco, que dista de allí dos cuadras cortas y desde este convento sale la procesion de la Vía Sacra los viernes de quaresma por la tarde hasta dicha capilla del Calvario.

Cast. Fol. 158 Duran **[Al margen]**

Eran antiguamente las puertas que tenia la Santa Ciudad de Jerusalem dose dice Castillo y Duran. Mas hoy tiene solo siete: que son la 1ª. la puerta de S Estevan que mira al Oriente. La 2ª. la puerta de Sion que mira al mediodia. La 3ª. la puerta de Efraín que es la de Belen que mira al Occidente. La 4ª. la puerta de Damasco que mira al Norte. La 5ª. la puerta esferquilinia [sic] que está en medio de la puerta de Sion y la Puerta de S Esteban. La 6ª. La Puerta de Herodes que esta entre la Puerta de Damasco y la de San Esteban. La 7ª. La puerta Dorada que está á la parte Oriental.

Aunque la villa de San Miguel no tiene murallas de cal y canto ni puertas con todo la cercan por el sur el monte de S Judas, y por el Norte la Hacienda de Sautto por el Poniente la Hda de Mexiquito y asi tiene siete entradas

F. 4f

que hacen camino real para afuera. El 1º. está entre el Oriente y Sur y comienza desde el Calvario y va subiendo hasta salir a la Cruz de Cantera y sigue para México Queretaro etcetera. El 2º. está al Oriente y va pegado a una capilla de Loreto que está en una ladera del Camino real y va para México. El 3º. Está entre el Oriente y Norte y este sube por el cerro del tecolote. El 4º. está al Norte y sale para el Obraje de Sauto para el Agua Espinosa y otros ranchos. El 5º. Está al poniente y este viene por la Soledad Santa Ana y rastro, y este camino pasado el arroyo coge a la mano derecha para Atotonilco San Luis Potosí Zacatecas, etc. El 6º. baja desde la Plaza Mayor a raiz del cementerio de la Parroquia por el poniente a un lado del Hospital y por este va a Guanajuato. El septimo esta al Sur o medio día y baja desde el convento de las Monjas para el obraje de Canal y va derecho á orilla del Cerro de Sn Judas por este se va a Chamacuero Celaya

Castillo F 94 **[Al margen]**

El templo de Salomón está a la parte Oriental de la Ciudad y asi esta en lo alto de la loma está verificado sobre las ruinas y pavimento del antiguo y hace muro por aquella parte con la demas cerca dentro de la cerca de este templo dice Castillo que llegando a la puerta de S Esteban que esta a la parte Oriental aunque respecto de la Puerta Dorada que está en medio mirando al Oriente esta de S. Esteban está por la parte del Norte va mano derecha mirando de Oriente a Poniente pasada la probática [sic] Ruina habiendo caminado como cuarenta pasos por la calle á mano derecha esta la Casa de Señora Santa Ana.

F. 4v

Madre de la Sma. Virgen María Nuestra Señora. En esta casa fue concebida la Virgen. La Yglesia es bellísima y muy hermosa fabrica y muy bien hecha. Junto a la Yglesia está un convento que cuando Jerusalem era de Cristianos vivian monjas en él, tiene sus celdas y claustro, y en el patio hay unos naranjos. Esta Yglesia y convento la poseen los moros, y viven en ella moros santones que guardan castidad cosa rara entre turcos y moros. Mas Nuestro Señor quiere con esto darnos a entender la Santidad y Pureza de la Virgen Santisima pues en el lugar a donde fue concebida sin mancha de pecado no quiere que ese lugar jamas sea profanado con sensualidad o torpeza.

En esta Villa bajando de Oriente a Poniente por la calle que esta mas inclinada al Norte y última de la Villa pasada la Yglesia de la Soledad que es el Oratorio de los R. R. P. P. Felipenses a la otra cuadra caminando al Poniente a la mano derecha esta el Colegio de Niñas de Señora Santa Ana es una capilla techada de vigas con puerta interior esta con mucha limpieza y aseo, hay Sagrario y corateral de la Santa que es muy linda hay allí coro alto y bajo, viven muchas niñas doncellas recogidas con gran virtud, hay muy buenas musicas de todos instrumentos pertenecen al Ordinario.

Castillo Fol 196 **[Al margen]**

Hay en Jerusalem varios templos, Capillas y lugares en donde se venera a María Santísima con especialidad; de estos los principales son ocho. La primera donde se concibió y nació Nuestra Señora. La segunda donde se presentó al templo y vivió hasta que se desposó con Sr. S. José. La tercera la Yglesia del Pasma de la Virgen esta está vecinada, y es el lugar donde la Señora Santísima acompañada de San Juan, la Magdalena y las otras devotas mugeres salió al encuentro a su Santísimo Hijo, cuando coronado de espinas con la Cruz a cuestas en medio de dos ladrones se llevaron a cruxificar, y por ser este el lugar donde tuvo la Santísima

F. 5f

Virgen tan gran dolor es llamado el Pasma de la Virgen era esta una famosa Yglesia, y un Raxa que se llamaba Mahometo [sic] la destruyó y murió ahogado [sic] por el Raxa de Damasco, y decían que fue por haber deseado la Yglesia del Pasma de la Virgen. La cuarta es una capilla pequeña de quince palmos de largo y once de ancho en la cual estuvo la Sma Virgen S.

Castillo folio 226 **[Al margen]** Juan y la Magdalena viendo viendo a Cristo Cruxificado Señor Nuestro está apartada del lugar á donde estaba la Cruz con Ntro S. pendiente de ella veinte palmos, y así dijo bien S Juan, que estaba juxta brucem **[sic]** .

Cast. F 157 y 165 **[Al margen]**

La quinta es donde vivió y murió María Sma despues que Ntro Señor subió á los cielos. La sexta es la Capilla ú Oratorio donde le decía misa S S Juan a N. Sa. y la comulgaba que está allí cerca.

Cast. 7 F. 157 **[Al margen]**

La septima está cerca de esta casa donde vivió N. Sa. y es donde los judíos sabiendo que los Apostoles llebaban a enterrar el preciosísimo

Cast. F. 167 **[Al margen]** cuerpo de Ntra Señora María Sma. llenos de rabia y furor salieron al encuentro, y echando mano a las andas un Sacerdote de ellos para derribar el S Smo. Cuerpo de Ntra. Señora por tierra, se le quedaron las manos pegadas a las andas y secas, de modo que no las podía despegar: y todos los demas quedaron ciegos: hasta que reconociendo su grande pecado hicieron oracion los Apostoles por ellos y quedaron sanos y buenos y luego se bautizaron. Aquí en este lugar había una Yglesia hecha por Sta Elena Madre de Constantino Magno, la que segun afirman muchos; hizo mas de quinientas Yglesias en Tierra Sta en todos los lugares á donde Cristo Ntro Señor hizo algun Milagro: o misterio de su vida pero en el dia las mas de estas Yglesias estan arruinadas.

8 Cast. Fol. 174 **[Al margen]**

La Octava Yglesia es la de la Sepultura de la Virgen Sma. Es una Iglesia grande y muy hermosa de maravillosa fabrica y arquitectura; la mayor parte de esta Yglesia está debajo de tierra de modo que de tanta Maquina como tiene no se viene a descubrir mas que por arriba una

F. 5v

fabrica cuadrada: por de fuera, toda ella no parece sino una casa muy pequeña.

1 Correspondiente a estas ocho Yglesias y Capillas de Maria Sma que hay en Jerusalem, hay otras tantas en la Villa. Y es la primera la Iglesia de de la Concepción que es el mas hermoso por su arquitectura terminada parte de el sin crucero en 1767 y terminado su crucero por el P. D Pedro Sandi en 1880 cuya misa de Ynauguracion canto el Sr Obispo Corona de San Luis Potosí el 8 de Dbre de dicho año de 1881 predicando el sermón el P. D. Luis Arellano aquí existen las Religiosas Concepcionistas de gran virtud.

2 El segundo templo es el de Ntra Señora de Guadalupe que está en lo mas alto y encumbrado de la Villa al Oriente en una Yglesia pequeña de cal y canto y bovedas, aquí en clausura voluntaria viven las beatas Dominicadas son tambien ejemplares.

3 La tercera es la Yglesia de la salud tambien chica toda de cal y canto y bovedas con crucero muy bien hecho y repartido aquí se venera una Ymagen de Ntra Señora del Rosario que le pusieron en su lugar una rosa y en la otra mano el hermosísimo Niño cambiandole el nombre por el de la Salud por los innumerables enfermos que sanaban invocandola aunque fuera en una estampita de papel.

4 La cuarta es la Iglesia de Ntra Sa. de la Soledad cuyo origen data desde 1592 y hoy es el Oratorio de S Felipe Neri desde 1712 donde viven los PP Felipenses de grande utilidad a la Ciudad es el Pulpito confesionario y enseñanza de Niños y Jovenes. Esta Iglesia es grande adornada de colaterales en el crucero de el Evangelio está la Sta Casa de Loreto.

5 La quinta es la Santa Casa de Loreto que de su capital desde los cimientos hizo Don Manuel de la Canal fue muy rica y sus alajas fueron saqueadas en 1811 y en 1927 por el mes de enero y de sus muchas riquezas que le dejó su fundador solo quedó el templo y la Ymagen. Su culto y patrona

F. 6f

to esta hoy bajo el cuidado de los PP del Oratorio

6 La Sexta Yglesia de Ntra Sa desaparecio y se llamaba del Hospital pegada a la Parroquia de bobeda y peque cuya Patrona era la Purísima Concepción.

7 Y hoy en la misma Parroquia hay una capilla con una devota Ymagen de Nuestro Señora de los Dolores fabricada por el Sr. Cura Sr D Maximiano Moncada en 1852.

8 La octava es una capilla que esta en el camino real que sale para Mexico y coje desde el Calvario para arriba de Norte a Sur donde se venera una Ymagen de Nuestra Señora de Loreto erigida por el conde D Manuel de la Canal desde 1856 en recuerdo de haber alli descubierto la Ymagen Venerable de la Sta Casa desde su llegada de Maria [sic] desde donde fue llevada por todos los habitantes de la Ciudad a su Santa Casa y se amplifico en 1864, y se le hicieron otras dos bovedas con su torre organo campanas en 1876 y donde se ve el panorama de la Ciudad.

Descripción de la Ciudad Santa de Jerusalén según el M. R. P. Fr. Antonio del Castillo y don Pedro Durán en sus libros intitulados El Devoto Peregrino, y Viaje de Tierra Santa y Peregrinación del Hijo de Dios.

A. Monte Sion [ilegible] forma de medio círculo ciñe la ciudad y la rodea por la parte de del medio día. Castillo F. 28 [ilegible]

B. Monte Moria, o Monte de la hija de Sion es algo mas bajo y esta cerca de la parte que cae asia el oriente, pedregoso y aspero por todas partes. Castillo F. 39, N. 33. Duran F. 405 Col. 1

C. En la ladera de estos dos Sagrados Montes Moria, y Sion esta fundada la Ciudad Santa de Jerusalem por aquella parte que estos insignes Montes miran al Poniente esta como un libro sobre un atril. Duran F. 409 y 416.

D. Yglesia de San Miguel de los Griegos. Castillo en el Mapa 3º. F. 136 N. 2Aç

E. Lugar del Ecce Homo [ilegible] a la plaza publica. Castillo 24, Duran 24

F. Capilla de Santiago el mayor en donde lo degollaron fue hospital.

[ilegible] de Ana: Pontifice es templo de los Santos Angeles, y en el parno esta un Convento de Monjas Armenias. Castillo F. 62

H. Casa y havitasion de los Sacerdotes del Templo. Castillo 38

I. San Salvador Iglés [ilegible] y Convento de R.R. PP Franciscanos. Cast [ilegible]

J. Casa del Pontífice Cayfas Yglesia y Convento de Padres Armenios. Castillo F. 184

K. Casa de Estudio General y escuela de la Gentilidad en donde se enseñaban e intruian a los mancebos la doctrina de la Philosophia Griega. Duran 427

L. Templo de la presentación de N. Sa. donde vivió enclaustrada con 120 doncellas hasta, que se desposo con el Sr.

Sn. Joseph está dentro de la cerca del Templo de Salomon a la parte oriental de la Ciudad en lo alto de la Loma

Castillo F. 200. Duran F. 419 y 421

M. Sepulcro del Sr. San Joseph esposo de Na. Sra. es una capillita p [ilegible] eña que esta en el Templo del Sepulcro de N. Sa. A la parte oriental retirada de la ciudad. K. allí tienen altar los padres Griegos B. Castillo F. 173 y 174.

N. [ilegible] ente Calvario oy esta dentro de la Ciudad es Yglesia Castillo F. 196

O. Casa de Sa. Santa Ana es templo no pueden vivir allí personas casadas esta

por la parte del Norte an [ilegible] derecha bajando de Oriente a Poniente 196.
P. Los Templos, capillas, y lugares en donde con especialidad se venera a María Santísima son ocho. El Primero Donde se concibió, y nació la Soberana Reyna. Castillo F. 196. El segundo donde se presentó, y vivió hasta que se desposó con el Sr. Sn. Joseph. Castillo F. 200. Tercero Yglesia del Pasmó de la Virgen donde salió al encuentro a su santísimo Hijo, que iba con la Cruz a cuestras. Castillo, F. 209. Cuarto. Capilla donde estuvo la Santísima Señora viendo a Christo Señor Nuestro Crucificado. Castillo F. 226. Quinto. Capilla donde vivió y murió Na. Sa. despues que Christo Sr. N. subió al Cielo. Castillo F. [ilegible] Sexto. Oratorio donde Sr. San Juan decía misa, y daba la comunión a Na. Sa. esta cerca de la Casa donde vivía la Soberana Reyna. Castillo 169. Setimo lugar quisieron quitar el Cuerpo de Na. Sa. quando lo llevaban los Apostoles a enterrar quedaron unos ciegos, otros gafos se edificó allí una Yglesia. Castillo F. 157 y 167. Octavo. Yglesia del Sepulcro de N. Sa. cae al Oriente retirada de la Ciudad. Castillo, F. 174
Q. Hospital Grande donde se curan los Turcos. Castillo, F. 63, N. 45.
R. Campo Santo donde se entierran los peregrinos Christianos. Castillo, F. 81, N. 216
S. Palacio del Presidente que gobierna a Jerusalem, esta a la parte del Norte en medio de la Ciudad en la plaza publica. Castillo, F. 45, N. 57, y F. 39, N. 46.
T. Casa donde se guardan los autos de la ciudad, y cartas publicas de los ciudadanos. Castillo, F. 34, N. 30.
V. La cárcel publica de la Ciudad. Castillo F. 34, N. 30. X. Puertas de las
X. torres, o carceles de las mugeres, que miraba azia el Septentrion F. 67, N. 169 [164]
Y. Fuente de Silse [sic] o fuente de N. Sa. nace de la raíz del Monte Sion y va en
Z. cañada a la Plaza. Castillo F. 78, N. 200; Duran F. 411 y 412= Z. Fuente cellada.
Q Fons Signatus el agua desta fuente cerrada la encaño Salomon y viene a salir a la parte oriental, al lado del Templo es agua dulce, sabrosa, y mui buena. Castillo F, 48, N. 83 y 69. Puertas Dose eran las que antiguamente tenía la Ciudad Santa de Jerusalem oy tiene siete
 1ª. Puerta dorada esta al oriente, y siempre, y siempre serrada. Castillo F. 192
 2ª. Puerta de San Esteban, 3ª. Puerta de Sion= 4ª. Puerta que esta al Occidente= 5ª. Puerta de Damasco. 6ª. Esterquilina= 7ª. Puerta de Herodes.

Lugares alrededor de la ciudad extramuros al oriente= **8.** El Agua del Templo= **9.** Monte Sion es aspero, pedregoso, y largo. C. F. 89, N. 236
10. El Arroyo Cedron solo trae agua quando llueve. C. 97, N. 20 [ilegible] **11.** Via agri ful [ilegible] nis. Camino del Campo del que curaba, o lababa los paños estaba alca
 bo del aq [ilegible] ducto de la Pisina Superior, C. 78 N. 206= Lugares al Norte
12. Una Atalaya o Lugar asia el Norte bestadios de la Ciudad desde donde se podia muy bien ver la Ciudad y el Templo C. F. 92, N. 266.
 Lugares del poniente= **13.** La fuente de Ciron inferior, y Valle Rafin tier ras laborías y muy fertiles. C. F. 82, N. 244= Lugares del sur= **14.** Cueva, o lugar donde se escondió Santiago el menor los tres días de la muerte de Christo, allí edificaron Yglesia los Christianos C. F. 81, N. 218.
 Agerfulonis. El campo del que labava los paños curados estaba la parte del medio d [ilegible] C. F. 31, N. 219= **15.** Lugar de las Guertas y Jardines, singular regalo para los que allí se paseaban, estan asia el Oriente. C. F. 77, N. 262= **16.** Desde el Monte Calvario hasta Belen ay dos leguas y media. Pe. Yn Anto. Peres de Espinosa Via Lactea. Jornada 5 y 9

Puerta que sale para Belen esta al poniente y luego [ilegible] mano izquier [ilegible] Sur, se pasa el arroyo de Cuon inferior, y se sube una [ilegible] empinada [ilegible] tiene varias cuestras lomas es pedregoso, y las mas veces [ilegible] [ilegible] **18.** Sendiendo [ilegible] e su Map. 1 y F. 260. 18. Andados tres quarto de legua pa. Be en, en un [ilegible] pegado a este Camino a la mano izquierda estaba aquel [ilegible] tan hondo [sic].

llamado Tere [ilegible] C. F. 263, D. F. 39. 19. Poco mas adelante a la mano derecha algo apar [ilegible]
tado del Camino [ilegible] v Montesito de donde hazia oracion el Profeta Abacue mirando a Belen y Jerusalem [sic]

20. deste Lugar va el camino bajando Belen. C. F. 264, D. F. 36 y 37 20 Junio [ilegible] Belen como dos tiros

21. de piedra esta la Cisterna grande de agua que hizo el Rey David C. F. 267. 21. Yglesia de [ilegible]

[ilegible] ten toda de arriba abajo pintada y mui curiosa en la [ilegible] la primera que ve hazia la parte

del mediodia esta [sic] Altar de Nacimiento este dice Duran esta abajo del Coro ai una hermosa Es

22. trella [sic] [ilegible]

lugar donde nacio Christo N. Sr. a mano izquierda con [ilegible]

23. Ay una plaza [ilegible]

24.

25.

26. [ILEGIBLE]

27.

28.

Fuente: Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro, Presidencia Municipal de San Miguel de Allende, en prensa.

Descripción de la villa de San Miguel el Grande, Camino y Santuario de Jesús Nazareno de Atotonilco.

A. Monte de la Moctesuma en forma de medio círculo ciñe la Villa y la rodea por la parte del Sur o mediodía. B. Monte de San Antonio es algunas baxo y esta cerca de aquella parte que cae *asta, el oriente es aspero y pedregoso por todas partes.* C. En la Ladera de estos dos montes esta fundada la villa de San Miguel el Grande por aquella y estos elevados Montes [ilegible] al Poniente esta como un libro sobre un atril. [ilegible] **[D.]** La parroquia es iglesia dedicada al Archangel San Miguel en el altar mayor esta el Santo Ecce Homo, y se mira desde la Plaza publica. **F.** Capilla que llaman del hospital **G.** Yglesia del Sr. San Rafael y mas alto esta el camino para donde estuvieron [ilegible] poblaron al [ilegible] tambien es Casa [ilegible] Convento de RR [ilegible] **J.** [ilegible] felipenses **K.** Escuela donde se enseña a ler, escrevir, y contar, y Colegio donde se enseña Gramatica y Filosofia. **L** Templo de Nuestra Señora de Guadalupe donde viven mas de quarenta doncellas enclaustra [ilegible] [enclaustradas] exterior de terceras de Nuestro Padre Santo Domingo y otras [ilegible] te oriental de la Villa en lo alto de la Loma. **M.** Ca [ilegible] [Capilla] Señor San Joseph esta retirada. La Villa a la parte [ilegible] **P.** P. Dominicos **N.** El Calvario es una capillita [ilegible] loma dentro de la villa. **O.** Colegio de Señora Santa Anna [ilegible] [parte] rte del Norte a mano derecha bajando de Oriente a Poniente.

Los templos y capillas dedicados a María Santísima son ocho

Primero, de la Consepston es Convento de mujeres. Segun do Beaterio de Nuestra Santísima de Guadalupe. Tercero Yglesia [ilegible] Soledad. Quarto. Capilla de Nuestra Señora de los Dolores en la Parro

quia enfrente de la del Santo Christo de la Conquista.

Quinto. La Santa Casa de Loreto que esta en la Soledad. Sexto. Capilla de Nuestra Señora de la Salud. Septimo. Capilla de N. S. del Hospital. Octavo. Capillita de N. S. de Loreto en el Camino Real que [ilegible] [va para] Alcozer.

P. Hospital Grande donde se curan los

[ilegible] especialmente en tiempo de peste. **Q.** Campo Sa [ilegible] [Santo]

R. [ilegible] Casas Reales donde viven los Alcaldes Mayores

[ilegible] del Norte en medio de la Villa en la plaza

[ilegible] ficio [edificio] donde se guardan los Autos, y escriptu

ras de los vecinos. **S.** La carcel publica de la villa pa

ra los hombres. **T.** Las Recogidas o carcel publica de las

mugeres que mira al Norte o Septentrion [ilegible] **[U.]** Fue

nnte de agua que llaman el chorro nase a la raiz del

Monte de la Moctesuma es agua buena y de

[ilegible]

esta va encañada a la Plaza.

[ilegible] **[V]** Fuente que serro desde onde [ilegible] ase encaño el R. P. Don Martin Samudio viene por el Oriente a salir a un lado del Templo de Guadalupe es mui buena. Caminos, entradas y salidas, que tie

1. ne la villa son siete **Y.** La Primera al oriente junto a la capil

2. lita de Loreto aunque este poco se trafica. Segunda el Cami

no de Alcozer y Mexico. Tercera Camino del Tecolote

3. Quarta Camino que va de el Obraje a Agua Espinosa.

4. Quinta Camino que sale para Atotonilco este mi

5. ra al Poniente=Sexta Camino que sale para Guana

6. juato. Septima Camino que sale por el obraje para

7. Chamacuero [ilegible] Lugares al [ilegible] Villa

8. extramuros al Oriente.

Z. El Agua del Templo= Mon

te de el Tecolote Aspero, pedregoso y largo= El Arro

10. yo, que vaxa desde el Oriente por el Obraje, solo trae

Agua cuando llueve= El obraje a la orilla de el Arroyo cer

12. ca de la presa. Al Norte una Atalaya que llaman Mexi

quito desde donde se ve mui bien la Villa, y los Templos. Lu

gares al Poniente. Ojos de Agua Caliente y baños de la Cieneguilla

tierras laborias fertiles. Lugares al Sur. Yglesia de San Antonio

de la Casa Colorada. El obraje de Canal está al sur o mediodía

16. Las Huertas, y Jardines de Guadiana donde se pasean los de la villa es

ta asia el oriente. Desde la Loma del Calvario de la villa hasta la puerta del

Santuario de Atotonilco ay dos leguas y media medidas con cordel. El camino

Sale a Atotonilco esta al Poniente luego se coje a la mano izquierda asia

el Norte se pasa el Arroyo y [ilegible]

tiene va cuestas [sic] la mitad pedregoso y las [ilegible]

18. A poco mas de la mitad del Camino y es la Loma alta e un llano

cerca del Camino esta un Arbolito de mesquite y no ai otro por alli=

Dentro de la Uglesia a la mano izquierda tras del Altar de la

Santa Casa esta un posito de agua perenne [sic]. En lo oculto de la plaza ay tres pozos

23. Uno e la Casa de Andres, otro en la de Nobenas, otro tras dh [sic] [dicha] Casa A [ilegible]

24. el Poniente de dicha Plaza esta la Casa de Nobenas [sic] donde [ilegible] sus letrias [sic] los

25. pasajeros. Adelante esta una capillita a Sr. San Miguel y los [ilegible] indios [ilegible] man

[llaman]

26. San Miguelito allí se decía misa.

Asia el Sur ay una Capilla [ilegible] Sr

[ilegible] y [ilegible] delante [ilegible] Como [ilegible]

ente estan los Montes de Rancho Viejo.
[ilegible] Por el norte esta [ilegible]
como pueblito donde hazen mandan los mas de los Pastores de tierra
dentro que vienen a las matansas cada año, y se llama la Milpa y Montecillo [ilegible].

Fuente: Cruz López Graciela, San Miguel el Grande: El Espíritu de la Tierra Adentro, Presidencia Municipal de San Miguel de Allende, en prensa.
Fotografía: Agustín Valadez Sánchez

CHAPTER 3C

COMPARATIVE ANALYSIS



COMPARATIVE ANALYSIS

I

The extensive American geography and its cultural heritage are far from depleting and, most important, are far from being fully represented in the repertoire of properties with Outstanding Universal Value. Considering that between 1492 and 1810, only in the Hispanic and Portuguese America, there were more than 960 establishments of cities, villas and towns¹; we realize that the 42 cities currently inscribed on the World Heritage List of America² leave the door open to continue studying this type of properties, paying attention not only to its aesthetic value but also to the invaluable typology that the American cities contribute (at a different scale) to universal urbanism.³

The historic writings that describe and analyze the process of occupation carried out by the Spanish conquerors in the lands of the New World, America, (lands occupied by diverse cosmogonist cultures grouped under a different concept than that of European settlements) conclude that the success of the colonizing undertakings was due to the system used in which native inhabitants were gathered within villas and towns, refrained from dispersing into the rural areas, instituting an urban strategy with the use of juridical, administrative and military systems, hand by hand with the implantation of the Catholic religion.⁴

Just the human conglomerates in the New Spain have been classified from their administrative trait to the military one, going through the religious undertaking of the mendicant orders. The Council of the Indies, through the laws enacted in 1571-1572, pronounced by Phillip II, in reference to the establishment of villas and towns, created the categories of human settlements with unique municipal administrations.⁵

¹ Cf. Table titled "Sucesión cronológica de fundaciones" (Chronological Succession of Settlements). Most of the inscribed cities are still inhabited, thus altered by the multiple factors inherent to modern life. This is the reason why they need to be valued throughout international cooperation, with the cooperation of the countries of Latin America in regards to aspects of identification, protection, conservation, rehabilitation and transference of these assets to future generations.

² Currently 42 cities are inscribed in the World Heritage List, distributed as follows: Bolivia (2), Brasil (7), Canada (2), Colombia (2), Cuba (3), Chile (1), Ecuador (2), Guatemala (1), Mexico (9), Nicaragua (1), Panamá (2), Perú (3), Dominican Republic (1), Suriname (1), Uruguay (1), USA (2) and Venezuela (1).

³ Jorge E. Hardoy, "Las ciudades de América Latina a partir de 1900" (The cities of Latin America since 1900) in *La Ciudad Hispanoamericana. El Sueño de un Orden*, (The Hispanic American City. The Dream of an Order) Madrid, CEHOPU, 1989, p. 274.

⁴ Richard M. Morse (coordinator), *Las ciudades latinoamericanas. Antecedentes*, (The Latin American Cities. Background) Mexico, Sep Setentas, 1973, p. 53.

⁵ Floris Margadani, "Las ciudades novohispanas ante el derecho" (The Cities of the New Spain and their Law) in *La ciudad, concepto y obra* (17 Coloquio de Historia del Arte), (The City, Concept and Work. VI Colloquium on Art History) Mexico, UNAM, 1987, pp. 13-19.

The strategy of creating cities was the cornerstone of the occupation process that Charles V used in the American continent. This idea played an important strategic role as a support element in the penetration and control of new vast territories beyond the sea. Many of the Spanish settlements were founded in preexisting indigenous congregations. This is how a net of human settlements, of different rank and vocation, were created to occupy and disperse the values of the Christian doctrine and give rise to an economic system that became the key in the future development of the old Europe.⁶ The foundation of innumerable settlements throughout the vast Latin American territory, privilege of the first colonizers and the mendicant orders, "has no equivalent in the colonizing history of Spain", as shown by George Kubler, in 1948, who further declared:

all of the authorities [including conquerors, missionaries, bishops, priests and civil colonists] engaged in a continuous, anarchic and prolific campaign of creating cities.⁷

The array of these urban grids resulted in the constitution of a very complex chain of administrative command, headed by the Council of the Indies in Madrid, followed by the viceroys of Mexico City and Lima and ending up with the mayoralties of towns and cities.

After 1521 and until 1573⁸, the intensive Iberian founding activity assembled more than 180 cities, villas and towns in the New Spain and Peru. With the clear intention of forming nodes in this very vast urban net, the indigenous landscape was substantially modified and these new urban developments, during the 16th, 17th and 18th Centuries, acquired determining traits in regards to their typology and morphology. The majority of the capital cities of Latin America, because of their political, economic, administrative and cultural roles, were established during the Renaissance of the 16th Century.

Thus, gradually, the Spanish-American life concentrated in the new cities, leaving the rural life on the side. However, it is true that the layout and the use of soil in the different

⁶ Francisco Javier López Morales, "La cooperación en América para la Conservación de las Ciudades Históricas" (The Cooperation of America in the Conservation of Historic Cities) at the *International Seminar on World Heritage Cities Memories*, Puebla, El Colegio de Puebla, A.C., 2001, p. 188.

⁷ George Kubler, *Arquitectura mexicana del siglo XVI*, (Mexican Architecture, 16th Century), Mexico, Fondo de Cultura Económica, 1983, p. 73.

⁸ This date is used as a limit for a second stage, because on the 13th of July 1573 "The New Ordinances for the Discovery, Colonization and Pacification for the Indians" were enacted. This means that from that date on, the method to establish new populations is regulated and all governors are obliged to plan accordingly.

dwelling areas did not present major changes since their beginning and until the late 19th Century.⁹

During the subdivision process of the blocks in order to create and allocate lots, the founder determined the location and size of lots that were to be given to the religious orders and those destined for public uses such as, administrative buildings, prison and sometimes the house of government. It is very likely that every new foundation was organized with the creation of a map of the new city and, sometimes it included a report to be delivered to the Crown, with the names of those residents or entities that were to be benefited with the distribution of urban lots.¹⁰

During the three centuries of Spanish rule, viceroalties and urban models were consolidated, along with the exploitation of natural resources, the production of goods and trade. Steering such a large territory from a distance represented for the Spanish Crown an enormous challenge and forced them to create and establish a modern state, supported on a series of institutional structures capable of conveying orders from a central authority to minor bodies. Actually, “the government of the Spanish colonies in America [came to be] more ‘modern’ than the ones in Spain and, even, more than any other state in the Europe of those times”.¹¹

Every village or settlement of this period represented an important decisive role in the urbanization of the land, with the ambitious target of occupying and expanding through the whole American continent. The above points out that more than studying the trace, the layout, the weave and the urban structure, the **typology** is an element that has been overlooked and it is now the time to place it at its right level in regards to the development of the Spanish-American urbanism.

The settlements and villages founded and matured between 1750 and 1870 generated their own autonomous authorities and, in some regions, this situation gave place to the development of self-determination in reference to government, cultural, economic and social growth. Undoubtedly, the generation of an organized, staggered, regional wealth

⁹ Jorge Enrique Hardoy y Margarita Gutman, *Impacto de la urbanización en los Centros Históricos de Iberoamérica Tendencias y perspectivas*, (Urbanization Impact on Historic Centres in the Spanish America. Trends and Perspectives) Madrid, Editorial Mapfre, 1992, p. 96.

¹⁰ *Ibid.*, p. 96

¹¹ John H. Elliott, *Imperios del Atlántico España y Gran Bretaña en América (1492-1830)*, (Empires of the Atlantic Spain and Great Britain in America) Madrid, Taurus, 2006, p. 202.

invigorated the creation of a Creole identity, cradle of independence movements in America.

On the other hand, since the beginning of the 19th Century, the new organization and the means for economic production and the redistribution of dwellers in the American territory impacted the existing urban cores, generating new urban structures. We find agricultural colonies as well as defense military fortresses, colonies to guard the revolting territories and factories and industrial enterprises, mining and oil exploitation fields, maritime ports, agricultural and cattle raising haciendas, railroad stations and centrals, cities of service and watering districts.

All of these categories are indivisible parts of the urbanism of the 19th Century; these urbanizing phenomena located at the periphery of cities consolidated at the times of the viceroyalty, representing poles of modernity through new designs in layout, lots and distribution. The expansion and enlargement of new sectors motivated the creation of zones associated to new life styles, including amusement and leisure spots, residential suburbs, and transference and freight centers for railroads

Different authors have chronologically separated the colonizing and the urbanism process in Latin America into two periods: a first stage between 1490 and 1815 and, the modern colonization that goes from 1780 to 1940. This latter stage is characterized by the overriding impact of industrialization in the creation of new settlements for the exploitation and supply of crops and manufactured goods to world markets.

In the outskirts of already consolidated villages, the practice of new designs meant the new use of the function of spaces to give place to modern cities with trendy characteristics of infrastructure and services. Thereby, the new urban areas established during the 19th Century were due to governmental policies guided to populate and activate the economy of those areas that had disintegrated from the developing process, in addition to the corresponding implement of industrial capitalism.

II

In the case of the Mexican area known as *El Bajío*, which was part of the New Spain, the urban grid that was created was very special, because of its interdependence as well as because of the hierarchical distribution of cities.¹² This is where the town of San Miguel El Grande takes its clear position of territorial command linking a series of villages that formed an agricultural, manufacturing, mercantile and administrative and political system.

The protective town of San Miguel el Grande (Today San Miguel de Allende) was strategically located and founded in order to protect the *Camino Real de Tierra Adentro* (Royal Inland Road) also known as the Road of Silver, from the continuous attacks of nomadic indians and warriors. This route was considered as the spinal cord of the economy of the New Spain, as it represented the transportation avenue of gold and silver; equipment for the metallurgical production of those precious metals; supplies, victuals and clothing for the support of the main mining cities such as Zacatecas, Guanajuato and San Luis Potosí; as well as the munitions and gear to defend the villages and the roads.

San Miguel de Allende, as it was a close “nursing” city located on the route to two large mining centers, Guanajuato y Zacatecas, was the supply centre or agricultural and cattle provider for said cities (besides the fact that it also supplied Mexico City) and, therefore, its urban planning and development, thanks to the economic opulence, was rich in generous spaces and with the civil architecture of a hacienda, with high seignior and dignity.

This important city of the Spanish viceroyalty deserved, different from other similar cities, to be chosen as the site for building important convents for friars and nuns and a school of academic vanguard; educative centre in which the students not only worked closely in the evangelists and educational campaigns but became the main elements of change of the philosophic and scientific mind of the New Spain.

This historic town, as well as the Sanctuary of “*Jesús Nazareno*” of Atotonilco, have preserved to date the urban and architectural morphology of those vice royal ages (Mainly the 18th Century), along with their historic and artistic monuments (civil and religious architecture).

¹² Alejandra Moreno Toscano, “México. 1750-1921”, in Richard M. Morse (coordinator), *Las ciudades latinoamericanas 2- Desarrollo histórico*, (Latin American Cities. 2.- Historic Development)Mexico, Sep Setentas, 1973, p 178.

Culture has always been in consonance with its fame. The school “Colegio de San Francisco de Sales” taught courses that were revalidated at the Universidad Real y Pontificia de México including rhetoric, philosophy and theology. This is the avenue in which, as stated by Francisco de la Maza, “ for the first time in Mexico, modern philosophy was taught, this modern philosophy being the Cartesianism that pretended to destroy Scholasticism”.¹³

The singularity that characterizes San Miguel de Allende, and which represents part of its unique universal value, is the trajectory that it has had, thanks, mainly, to its cultural miscegenation. Since its pre-Columbian age, going through its liberal and libertarian history, up to the present, the city and its environment have been the spot of junction and receptacle of an intense miscegenation, rich in social and cultural plurality, situation that has marked the city as different from the rest of Mexican cities.

Since the beginning of the 16th Century, the racial and cultural miscegenation that has distinguished the region has been the fundamental and unique phenomenon of which we still feel the consequences. Throughout time, mainly from the 16th to the 18th Century, the particular population that settled in the old village gave place to a special type of Mexican, product of the mixture of cultures and races.

The amalgam of old chiefs and original aristocrats, Chichimecan warriors that helped the Spanish conquerors to win over the North of the country, traders and craftsmen, mixed with the other amalgam of Creole, Mestizos and Spanish, and converted Jews.

This general panorama of San Miguel, its agricultural and crafts production, its life style and its particular population, transformed it into a prosperous city of the New Spain, not only for its commercial, crafty, agricultural and bovine production but also because of its cultural, religious, educative and architectural characteristics. Thanks to this alloy of populations, San Miguel de Allende still celebrates and preserves many popular and religious festivities.

¹³ Cf. Francisco de la Maza, *San Miguel de Allende. Su historia - Sus monumentos*, México, Frente de Afirmación Hispánica, A.C., 1972.

The example of the people of San Miguel (Indian, Spanish, Creole and Mestizo), singular bulwark of the Mexican miscegenation, must be reevaluated beginning with the participants in the foundation of the city and the development of its industry to those that, with great artistic feeling, as shown in the many properties and real estate present today, contributed to the exaltation of San Miguel de Allende and its surroundings. This demographic diversity has preserved, to our days, its vital and cultural presence in ceremonial rites and in festivities; and it has also helped in the conservation of its vast tangible and intangible cultural heritage.

In one single town we find the integration of art, culture, economy and society, everything has been put together in a crucible that creates, not only a remarkable city, but also political inquietudes. The inhabitants of the city of San Miguel are different - prompts Hernán Ferro - "... from those of other towns or Creole cities; unexpectedly, valuable characters, due to their academia or their artistic or economic capabilities, arrive into town."

III

So as to better understand the character of a town, a village or a city, it is necessary to make an effort in order to systematize certain peculiarities, including those of function, formal, position, relation and development. Alfonso Ortiz Crespo indicates that "facing the complexity of the phenomenon, in its temporal and spatial aspect, the "type" seems to be a valid instrument with which we can communicate and spread the reality of a given place. In the understanding that "type", within the meanings of an approximate theory, is the orderly combination of different classifications that allows us to make an inventory, in fact, with a very extensive number of elements, in this case the elements are cities, based upon different items".¹⁴

It was until 1999, that the World Heritage Committee, in its 23rd session, held in Marrakech, Morocco and one year later in the Meeting of Experts at Canterbury, United Kingdom, that a systemic review of the *Guidelines that Should Guide the Implementation of the World Heritage Convention* began, including the discussion of

¹⁴ Alfonso Ortiz Crespo, "La ciudad colonial hispanoamericana: sus orígenes, desarrollo y funciones" (The Colonial Spanish American City: its origins, development and functions) in Joseph J. Rishel (compiler), *Revelaciones. Las artes en América Latina 1492-1820*, México, Fondo de Cultura Económica-Antiguo Colegio de San Ildefonso-Philadelphia Museum of Art-Los Angeles County Museum of Art, 2007, p. 27

elements such as the identification of gaps, repetitions and flimsiness found in the text of the 1972 Convention.

Finally, during the 28th Session, held at Suzhou, China, in 2004, major changes and additions were made to the *Guidelines*, among which we find the proposal for the inscription of properties in the World Heritage List:

the clear distinction between the thematic studies, drafted by the advisory bodies, and the comparative analysis, drafted by the States Party, filed in the inscription proposals.¹⁵

These comparative analyses, which have not yet been carried out, will allow, in a newfangled and more objective manner, the correct study of the representation of the cultural and natural heritage of the Spanish America in the World Heritage List. This is the first time that a Technical File contains a comparative analysis, based upon the urban typologies of Latin-American historic cities in reference to the town of San Miguel de Allende.

In this regard, the typological classification for the Spanish America proposed by Ortiz Crespo consists, fundamentally, in six types of cities, which, at the same time, are subdivided into groups with different categories:¹⁶

1. Shape
 - Regular.* Guatemala, Guatemala.
 - Semi regular.* Quito, Ecuador.
 - Irregular.* Potosi, Bolivia.
2. Defensive Capabilities
 - Fortified.* San Juan de Puerto Rico, Puerto Rico.
 - Non fortified.* Mendoza, Argentina.
3. Location
 - Maritime.* Acapulco, México.
 - Semi maritime.* Lima, Perú.
 - Inland.* La Plata, Sucre, Bolivia.

¹⁵ Cf. Comité du Patrimoine Mondial, Septième session extraordinaire, Paris, 6-11 décembre 2004.

¹⁶ Cf. Javier Aguilera Rojas, Joaquín Ibáñez Montoya y Luis J. Moreno Rexach, 1973, pp. 19-23. Was used as the bases for the classification of 38 sites in America, with historic plans being reproduced from the General Archive of the Indies, in Seville, and the Historic and Military Archives in Madrid.

4. Activities
 - Commercial.* Portobelo, Panamá.
 - Mining.* Guanajuato, México.
 - Defensive.* San Agustín de la Florida, USA.
 - Administrative.* Santa Fe de Bogotá, Colombia.
5. Strategic Role
 - Passage / connection.* Querétaro, México.
 - Origin / destiny.* La Habana, Cuba.
6. Developing growth
 - Unidirectional.* Caracas, Venezuela.
 - Multidirectional.* Trujillo, Perú.
 - Mixed.* Buenos Aires, Argentina.¹⁷

Additional to the above classification, it seems convenient to **systematize** each one of the human settlements in order to be able to identify them; as it is known that each one of the new villages, towns or cities fulfilled a wide variety of political, religious, economic and military tasks. The following table shows a series of typological categories that will help to better identify and classify the Latin American World Heritage cities.¹⁸

TYPOLOGY OF WORLD HERITAGE CITIES IN AMERICA (TABLE C1)

<i>City</i>	<i>Country</i>	<i>Foundation</i>	<i>Typology</i>
Historic City of Sucre	Bolivia	1538	Capital
City of Potosí	Bolivia	1545	Mining Centre
Brasilia	Brazil	1956	Capital of the 20th Century
Historic Centre of the Town of Diamantina	Brazil		Mining Centre
Historic Centre of the Town of Goiás	Brazil	1739	Mining Centre
Historic Centre of Salvador de Bahía	Brazil		Commercial Port and 1st Capital
Historic Town of Ouro Preto	Brazil	1711	Mining Centre
Historic Centre of the Town of Olinda	Brazil	1537	Commercial Factory and Production
Historic Centre of San Luis de Maranhao	Brazil		Commercial Port
Old Town of Lunenburg	Canada	1753	Commercial Port and Fortified Town

¹⁷ Alfonso Ortiz Crespo, "La ciudad colonial...", p. 27.

¹⁸ The Portuguese Crown also played an important role in the historic development of America with a different system of founding cities, however with some similar typological characteristics as those of the Spanish cities.

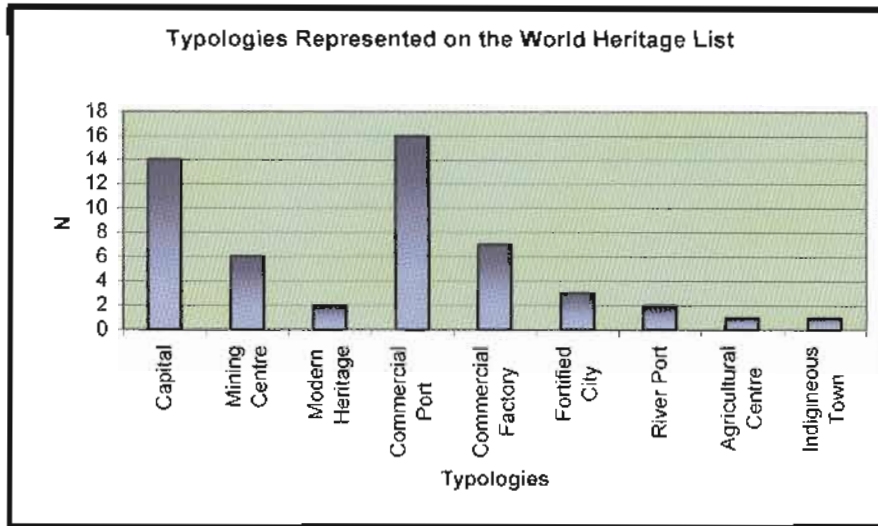
Historic District of Old Québec	Canada	1608	Commercial Port and Fortified Town
Historic Centre of Santa Cruz de Mompox	Colombia	1540	River Port
Port, Fortresses and Group of Monuments, Cartagena	Colombia	1533	Commercial Port
Urban Historic Centre of Cienfuegos	Cuba	1819	19th Century Commercial Port
Old Havana and its Fortifications	Cuba	1519	Capital Commercial Port
Trinidad and the Valley de los Ingenios	Cuba	1514	Commercial Factory and Production
Historic Quarter of the Seaport City of Valparaíso	Chile	1544	Commercial Port
Historic Centre of Santa Ana de los Ríos de Cuenca	Ecuador	1557	Agricultural Centre
City of Quito	Ecuador	1534	Capital of Audiencia (Court)
Antigua Guatemala	Guatemala	1524	Capital of Audiencia (Court)
Historic Centre of Puebla	Mexico	1531	Commercial Factory and Production
Historic Centre of Mexico City and Xochimilco	Mexico	1521	Capital
Historic Centre of Morelia	Mexico	1531	Commercial Factory and Production
Historic Centre of Oaxaca	Mexico	1529	Commercial Factory and Production
Archeological Site of Monte Albán	Mexico	1529	Commercial Factory and Production
Historic Centre of Zacatecas	Mexico	1546	Mining Centre
Historic Centre of Guanajuato and Adjacent Mines	Mexico	1554	Mining Centre
Historic Fortified Town of Campeche	Mexico	1540	Fortified Port City
Historic Monuments Zone of Querétaro	Mexico	1531	Commercial Factory and Production
Historic Monuments Zone of Tlacotalpan	Mexico	1550	River Port
Ruins of León Viejo	Nicaragua	1524	Capital and Dead City
Fortifications of the Caribbean Side of Panama: Portobelo-San Lorenzo	Panama	1596	Sea Port
Archeological Site of Panama Viejo and Historic District of Panama	Panama	1519	Capital, Commercial Port and Dead City
Historic Centre of the City of Arequipa	Peru	1540	Commercial Factory and Production
Historic Centre of Lima	Peru	1535	Capital of the Viceroyalty and Sea Port
City of Cuzco	Peru	1536	Capital
Colonial City of Santo Domingo	Dominican Republic	1498	Capital, Archbishop City and Sea Port
Historic Inner City of Paramaribo	Suriname	1630	Sea Port, Dutch Capital

Historic Quarter of the City of Colonia del Sacramento	Uruguay	1679	Sea Port and Border City
La Fortaleza and San Juan National Historic Site in Puerto Rico	USA	1530	Capital Commercial Port
Pueblo de Taos	USA	1400	Indigenous Town
Coro and its Port	Venezuela	1527	Sea Port

After analyzing a variety of American cities the following typologies were found.

1. Capital Cities
2. Supply Bases: military, economic and social
3. Commercial and Exchange Factories
4. Mining Centres
5. River Ports
6. Head of Bridge or Door to Inland
7. Links of a wide chain of foundations that connect territories with the Metropolis
8. **Administrative Local and Regional Centres**
9. Organization, administrative, control and Indian villages attachment centres
10. Concentration poles of activities of all sorts
11. Control Headquarters for Expansion and Appropriation of Soil
12. Defensive Nuclei for new ways of living
13. Modern Heritage

As we can see, only ten of the thirteen types of cities set forth in the above list are represented, without considering the further sub divisions that this classification could have and the new ones that will emerge as a result of the analysis.



The two types that are more represented on the List are Commercial Ports and Capital Cities, followed by Commercial Factories and Mining Centres. The rest of the typologies are represented in less numbers and with a geographical unbalanced distribution.

Most of the examples therein refer to large cities with unquestionable political, economic and social relevance; however, the middle size cities are scarcely represented. (Table C2 and C3).

There is one more aspect on which we must insist, this is the gap that still exists in the analysis and study of the "types without history",¹⁹ as well as those new cities of the 19th and 20th Centuries, influenced by the Illustration and social and technological revolutions of two centuries ago.

The foundation of new cities during the 19th Century, along with the mythologies and strong social motivations, put aside the religious eschatology of the viceregal era to give place to the "era of machinist technique and the outbreak of social antagonisms" which exerted a deep influence on the technological utopia.²⁰

¹⁹ Cf. Carlos Chanfón (Coordinator), *Historia de la arquitectura y el urbanismo mexicanos*, (History of Mexican Architecture and Urbanism) Volume III, Book II, Mexico, UNAM-Fondo de Cultura Económica, 1998.

²⁰ Alejandro González Milca, *Desarrollo de ciudades modernas en México* (Development of Modern Mexican Cities). Research Report, Department of Postgraduate Studies and Research, Instituto Politécnico Nacional, 2005, p. 9.

During this period, three well known utopists outstood for their reforms in the working conditions of the industry: Robert Owen, Charles F. Marie Fourier and Claude Henri de Rouvroy (Count of Saint-Simon). The first one of them, as inventor and administrator; the second one, as social architect and psychologist, and; the latter, as religious utopist, they all together gave thrust to the maximum reorganization of the industry and valued the relationship between man and the like, with spiritual nature and closeness along with labor.²¹

The ideas of these revolutionary minds had a direct impact on the practice of urbanism through the American continent, such as the functional cities, "el campo del asilo" of La Reunión, Texas (1853), the industrial city of Pullman, Illinois (1885) and the port of Topolobampo, Sinaloa (ca. 1890).

IV

It has to be remembered always that cities are built by the people that live in them and the importance of the same falls, greatly, on the concentration of political, economic and religious powers, regardless of the demographic or territorial size. Furthermore we must bear in mind that the foundations of the 16th Century were not isolated facts, they were the result of a deep knowledge of the land and the communication avenues, supporting the formation and subsistence in a rising net of Spanish Creole cities.

As it has been said before, San Miguel de Allende stands out for its urban and architectonic unity, besides the soundness of its institutions which became more evident after the 18th Century, thanks to the tenure and character of each wall that encases it.

The importance of this city as a **local and regional administrative centre** (which began as the protective town of the Camino Real de Tierra Adentro and consolidated during the era of the Illustration, with the urban and architectural harmony of the time) is due to its location in a strategic geographical spot, close to a net of cities founded in the Bajío region, with the responsibility of supplying the mining centres and the northern lands, including the manufacturing production that covered the complete province.

²¹ Michael Wheeler, *Utopia, an illustrated history*, London, Hazell Watson & Viney Ltd., 1945, p 7

The cities are –as pointed out by Alberto de Paula- “a product of history and history is the fundamental axis of culture”.²² San Miguel de Allende is today one of the best preserved monumental and urban sites of this type of cities; the town has forged, through time, its own identity, product of its historic role due to the strategic geographical location and, of course, to the group of people that shaped through time the thinking of a singular Creole society.

As a conclusion we can say that the religious and civil architecture found in San Miguel de Allende, at the beginning very conservative in regards to spaces, with clear common denominators, gradually incorporated modern elements marked by the evolution of European styles; extensive period of creation and formation, during which the experiences and knowledge of the old continent were reproduced and recreated.

The above allowed the incorporation of elements and solutions that were more of the Spanish America, elements mainly considered as local, and which have given San Miguel its special character, a more personal one that has become the mandatory reference of the Mexican Baroque and the Illustration of the 18th Century.

V

To conclude, it seems absolutely necessary to approach the comparative analysis and studies of the typological and morphological evolution of the cities more rigidly, based upon the proposals contained in the documents which are a product of the sessions of the UNESCO World Heritage Committee. We find the urgent need of adopting new ideas and methodologies in order to develop concepts that include the total of all urban categories

Cities, complex and rich heritages, are living organisms that cannot be researched in an isolated manner; this must be taken highly into account in order to improve the representation of the heritage types on the List, promoting identification and protection of outcast or not included categories as is the case of the cities and urban

²² Alberto S. J. De Paula, Said at the closing ceremony of the *Seminario Internacional de Ciudades Históricas Iberoamericanas (International Seminar of Spanish-American Historical Cities)*, Toledo, Spain, from the 16th to the 20th of June, 2001, p. 147.

developments of the 20th Century, such as Brasilia, Le Havre, reconstructed by Auguste Perret, and the white town of Tel Aviv, example of the modern movement in Israel.

SUCESIÓN CRONOLÓGICA DE FUNDACIONES				
<i>Virreinato de Nueva España</i>				
Primera etapa: 1492-1521				
No.	Año	Nombre de fundación	Audiencia	País actual
1	1492	La Navidad	Santo Domingo	R. Dominicana
2	1493	Isabela	Santo Domingo	R. Dominicana
3	1494	Santo Domingo	Santo Domingo	R. Dominicana
4	1494	Concepción de la Vega	Santo Domingo	R. Dominicana
5	1502	Céibo	Santo Domingo	R. Dominicana
6	1503	Villanueva de Yoquino	Santo Domingo	Haití
7	1503	Xaragua	Santo Domingo	Puerto Rico
8	1503	Salvatierra	Santo Domingo	Haití
9	1504	Cotuy	Santo Domingo	R. Dominicana
10	1504	Azúa o Compostela	Santo Domingo	R. Dominicana
11	1504	Bonao o Buenaventura	Santo Domingo	R. Dominicana
12	1504	Puerto de la Plata	Santo Domingo	R. Dominicana
13	1504	San Juan de Maguana	Santo Domingo	R. Dominicana
14	1504	Higuey	Santo Domingo	Puerto Rico
15	1504	Lares	Santo Domingo	Haití
16	1504	Banica	Santo Domingo	R. Dominicana
17	1504	Magdalena	Santo Domingo	Puerto Rico
18	1505	Salvaleón	Santo Domingo	R. Dominicana
19	1505	Santa Cruz	Santo Domingo	R. Dominicana
20	1506	Puerto Real	Santo Domingo	R. Dominicana
21	1508	Villa Caparra	Santo Domingo	Puerto Rico
22	1509	Sevilla	Santo Domingo	Puerto Rico
23	1509	Santiago de Caballeros	Santo Domingo	R. Dominicana
24	1510	San Juan de Puesto Rico	Santo Domingo	Puerto Rico
25	1510	Águeda	Santo Domingo	Puerto Rico
26	1510	Nueva Cádiz	Santo Domingo	R. Dominicana
27	1510	Agüeda	Santo Domingo	Puerto Rico
28	1510	Oristán	Santo Domingo	Jamaica
29	1511	Santiago de Cuba	Santo Domingo	Cuba
30	1511	Acha	Santo Domingo	Venezuela
31	1511	Salvatierra de la Sabana	Santo Domingo	Cuba
32	1513	Bayano	Santo Domingo	Cuba
33	1514	Santi-Spiritus	Santo Domingo	Cuba
34	1514	Melilla	Santo Domingo	Cuba
35	1515	Puerto Príncipe (Camagüey)	Santo Domingo	Cuba
36	1515	San Cristóbal de la Habana	Santo Domingo	Cuba
37	1515	Nuestra Señora de la Asunción de Baracoa	Santo Domingo	Cuba
38	1518	San Juan de Ulua	México	México

39	1519	Veracruz	México	México
40	1519	Victoria de Tabasco	Guatemala	
41	1520	San Sebastián del Puerto o Panuco	México	México
42	1520	Segura de la Frontera	México	México
43	1520	Jamaica o Santiago	Santo Domingo	Jamaica
44	1520	Santa Inés de Cumaná	Santo Domingo	Venezuela
45	1521	México	México	México
Segunda Etapa: 1521- 1573				
46	1522	Coatzacoalco	México	México
47	1522	Medellín	México	México
48	1522	Oaxaca	México	México
49	1522	Goazacoalco	México	México
50	1523	Villa de la Vega (Spanish Town)	Santo Domingo	Jamaica
51	1523	Granada	Guatemala	Nicaragua
52	1523	Espíritu Santo	México	México
53	1523	Zacatula	México	México
54	1523	Trujillo	Guatemala	Honduras
55	1523	Triunfo de la Cruz	Guatemala	Guatemala
56	1523	León de Nicaragua	Guatemala	Nicaragua
57	1524	Santiago de los Caballeros de Guatemala	Guatemala	Guatemala
58	1524	Huehuetlán	Guatemala	Guatemala
59	1524	Pázcuaru o Michoacán	México	México
60	1524	Naco	Guatemala	Honduras
61	1524	San Gil de Buenavista	Guatemala	Guatemala
62	1525	Choluteca o Jerez de la Frontera	Guatemala	Honduras
63	1525	Puerto Caballos	Guatemala	Honduras
64	1525	San Salvador	Guatemala	El Salvador
65	1525	Margarita	Santo Domingo	Venezuela
66	1525	Nuestra Señora de la Ascensión	Santo Domingo	Venezuela
67	1525	San Miguel	Guatemala	El Salvador
68	1525	México Viejo	Guatemala	Guatemala
69	1525	Córdova de Cumaná	Santo Domingo	Venezuela
70	1526	San Juan del Río	México	México
71	1526	Fresnillo	México	México
72	1526	Valladolid o Comayagua	Guatemala	Honduras
73	1526	Acambaro	México	México
74	1526	Villalta de San Ildefonso o de los Zapotecos	México	México
75	1526	Chiapas de Indios	Guatemala	México
76	1527	Espíritu Santo de Chiametta	Nueva Galicia	México
77	1527	San Cristóbal de las Casas	Nueva Galicia	México
78	1527	Almolonga	Guatemala	Guatemala
79	1527	Antequera	México	México
80	1528	Ciudad Real	Guatemala	Guatemala
81	1528	Mérida de Yucatán	México	México
82	1528	Santa Ana de Coro	Santo Domingo	Venezuela
83	1529	San Ambrosio	México	México
84	1529	Bruselas	Guatemala	Costa Rica
85	1530	San Sebastián de Chiametta	Nueva Galicia	México
86	1530	Nebaj	Guatemala	Guatemala

87	1530	Uspatán	Guatemala	Guatemala
88	1530	Tezulután (Tucuru)	Guatemala	Guatemala
89	1530	Mita	Guatemala	Guatemala
90	1530	Chiquimula	Guatemala	Guatemala
91	1530	Esquipulas	Guatemala	Guatemala
92	1530	Copán	Guatemala	Honduras
93	1530	San Miguel	Guatemala	El Salvador
94	1531	Puebla de los Angeles	México	México
95	1531	Santiago de Querétero	México	México
96	1531	Guadalajara	México	México
97	1531	Valladolid o Guayangareo	México	México
98	1531	Salamanca	México	México
99	1531	San Miguel Culiacán	México	México
100	1531	Compostela de Jalisco	Nueva Galicia	México
101	1531	Compostela	Nueva Galicia	México
102	1531	Espíritu Santo de Teique	Nueva Galicia	México
103	1531	La Purificación	Nueva Galicia	México
104	1532	San Jorge Olancho	Guatemala	Honduras
105	1533	Realejo	Guatemala	Nicaragua
106	1535	Ranchería	Santo Domingo	Venezuela
107	1536	Villa de San Juan	Guatemala	Honduras
108	1536	San Pedro de Sula	Guatemala	Honduras
109	1536	Gracias a Dios	Guatemala	Honduras
110	1539	Yuriria	México	México
111	1540	Corotopa	Guatemala	Costa Rica
112	1540	Zamora	México	México
113	1540	Bdajoz	Guatemala	Costa Rica
114	1540	San Francisco de Campeche	México	México
115	1541	San Juan de la Cruz	Guatemala	Costa Rica
116	1543	Valladolid de Yucatán	México	México
117	1543	Nueva Segovia	Guatemala	Guatemala
118	1543	Santiago	Guatemala	Costa Rica
119	1544	Nueva Sevilla	Guatemala	Guatemala
120	1544	San Francisco	Guatemala	Costa Rica
121	1545	Cobán	Guatemala	Guatemala
122	1547	Cádiz	Santo Domingo	Cuba
123	1548	Zacatecas	Nueva Galicia	México
124	1551	Guadiana o Durango	Nueva Galicia	México
125	1552	Colima	Nueva Galicia	México
126	1552	Trinidad o Sonsonante	Guatemala	El Salvador
127	1552	Nueva Segocia o Barquisimeto	Santo Domingo	Venezuela
128	1553	Nirua del Collao	Santo Domingo	Venezuela
129	1553	Nuestra Señora de la Vitoria	México	México
130	1554	Sombrerete	Nueva Galicia	México
131	1554	Guanajuato	México	México
132	1554	San Martín	México	México
133	1555	San Miguel el Grande	México	México
134	1555	San Felipe	México	México
135	1555	Nueva Valencia	Santo Domingo	Venezuela

136	1555	Tocuyo	Santo Domingo	Venezuela
137	1555	Minas de Avino	Nueva Galicia	México
138	1557	Trujillo o La Paz	Santo Domingo	Venezuela
139	1557	Saltillo	Nueva Galicia	México
140	1558	San Juan de Sinaloa	Nueva Galicia	México
141	1558	San Sebastián	Nueva Galicia	México
142	1559	Escamia	Santo Domingo	USA (Florida)
143	1559	San Cristóbal	Santo Domingo	USA (Florida)
144	1559	San Mateo	Santo Domingo	USA (Florida)
145	1560	Tampico	México	México
146	1560	Castillo de Austria	Guatemala	Costa Rica
147	1560	San Francisco	Santo Domingo	
148	1561	Garcimuñoz	Guatemala	Costa Rica
149	1561	Real de la Ceniza	Guatemala	Costa Rica
150	1562	Portillo de Corora	Santo Domingo	Venezuela
151	1562	Gibraltar	Santo Domingo	Venezuela
152	1562	San Felipe	México	México
153	1562	Cacicazgo Votos	Guatemala	Costa Rica
154	1562	Los Reyes	Guatemala	Costa Rica
155	1563	Nombre de Dios	México	México
156	1563	Cocto	Guatemala	Costa Rica
157	1564	Chirripo	Guatemala	Costa Rica
158	1564	Cartago	Guatemala	Costa Rica
159	1564	Ciudad del Lodo	Guatemala	Costa Rica
160	1565	San Agustín de la Florida	Santo Domingo	USA (Florida)
161	1566	San Felipe	Santo Domingo	USA (Florida)
162	1566	Caracas	Santo Domingo	Venezuela
163	1567	Santa Bárbara	México	México
164	1567	Tegesta	Santo Domingo	USA (Florida)
165	1567	Tocobaye	Santo Domingo	USA (Florida)
166	1567	San Antonio	Santo Domingo	USA (Florida)
167	1567	Castro de Nueva Galicia	Nueva Galicia	México
168	1567	inde	México	México
169	1568	Nuestra Señora de Caravellada	Santo Domingo	Venezuela
170	1568	Santa Catalina	Santo Domingo	USA (Florida)
171	1568	Orista	Santo Domingo	USA (Florida)
172	1568	Mazapil	México	México
173	1568	Aranjuez	Guatemala	Costa Rica
174	1569	Liberia	Guatemala	Costa Rica
175	1569	Llerena	Nueva Galicia	México
176	1570	Santa María de los Lagos	Nueva Galicia	México
177	1570	Jerez	Nueva Galicia	México
178	1570	Valle de San Francisco	México	México
179	1570	Campamento La Misa	Guatemala	Costa Rica
180	1570	Concepción de Solaya	México	México
181	1571	Maracaibo o Nueva Zamora	Santo Domingo	Venezuela
182	1571	Celaya	México	México
183	1571	Misión del P. Segura	Santo Domingo	USA (Florida)
184	1571	San Juan	Santo Domingo	Puerto Rico

185	1571	San Germán	Santo Domingo	Puerto Rico
186	1571	Nombre de Jesús	Guatemala	Costa Rica
Tercera Etapa: 1573-1750				
187	1573	Charcas	México	México
188	1574	Espíritu Santo	Guatemala	Costa Rica
189	1574	Esparza	Guatemala	Costa Rica
190	1574	Garabito	Guatemala	Costa Rica
191	1576	Monclova	Nueva Galicia	México
192	1576	Barinas o Altamira de Cáceres	Santo Domingo	Venezuela
193	1576	La Grieta	Santo Domingo	Venezuela
194	1576	Aguscalientes	México	México
195	1576	Puerto Suerre	Guatemala	Costa Rica
196	1576	León de Nicaragua	México	México
197	1577	Artieda	Guatemala	Costa Rica
198	1577	Saltillo	México	México
199	1577	Puerto Caldera	Guatemala	Costa Rica
200	1578	Cuatro Ciénegas	México	México
201	1579	Tegucigalpa	Guatemala	Honduras
202	1579	San Blas de Coamo	Santo Domingo	Puerto Rico
203	1580	San Sebastián de los Reyes	Santo Domingo	Venezuela
204	1587	San Sebastián	Santo Domingo	USA (Florida)
205	1588	Santo Tomás de Guayana	Santo Domingo	Venezuela
206	1591	Pedraza La Vieja	Santo Domingo	Venezuela
207	1591	Alanaje	Guatemala	Costa Rica
208	1591	San José de Oruña	Santo Domingo	Venezuela
209	1594	San Luis Potosí	México	México
210	1595	Santo Domingo de Asoa	Santo Domingo	USA (Florida)
211	1595	Tolomato	Santo Domingo	USA (Florida)
212	1596	Panzacola	Santo Domingo	
213	1596	Monterrey	México	México
214	1599	Santa Fe	México	USA (Florida)
215	1599	San Juan de la Laguna de Uriche	Santo Domingo	Venezuela
216	1599	Puerto Despensa	Guatemala	Costa Rica
217	1602	David	Guatemala	Costa Rica
218	1602	Pacaqua Nueva	Guatemala	Costa Rica
219	1604	Puerto de Santo Tomás de Castilla	Guatemala	Guatemala
220	1605	Santiago de Talamanca	Guatemala	Costa Rica
221	1607	Loreto (Misión)	Nueva Galicia	México
222	1613	Guadalcazar	México	México
223	1613	Lerma	México	México
224	1615	Belén	Santo Domingo	
225	1615	San Luis	Santo Domingo	
226	1617	Cumanacoa	Santo Domingo	Venezuela
227	1618	Córdoba	México	México
228	1621	Nuestra Señora del Rosario de Huamacoro	Santo Domingo	Venezuela
229	1622	Raudal, Casa del Diablo o Castillo	Guatemala	Costa Rica
230	1625	Zaculco	Guatemala	Guatemala
231	1628	El Clavellino o Concepción de Coquisas	Santo Domingo	Venezuela
232	1629	Sitio Caite	Santo Domingo	

281	1700	Tumacori	México	México
282	1700	San Francisco de Cogede	Santo Domingo	Venezuela
283	1700	Terraba	Guatemala	Costa Rica
284	1700	San Dionisio	Nueva Galicia	México
285	1701	Santa Bárbara de Capadare	Santo Domingo	Venezuela
286	1701	Santa Cruz de Paicarigua de Guatire	Santo Domingo	Venezuela
287	1703	Chihuahua	Nueva Galicia	México
288	1705	San Juan Motibat (Misión)	Nueva Galicia	México
289	1706	Cubujuqui	Guatemala	Costa Rica
290	1708	San Juan de Canando (Misión)	Nueva Galicia	México
291	1709	San Francisco Javeir de Aguas Culebras (Marin)	Santo Domingo	Venezuela
292	1712	San Fernando	Nueva Galicia	México
293	1713	San Antonio del Río Colorado	Santo Domingo	Venezuela
294	1714	Santa Ana	Santo Domingo	Venezuela
295	1714	Río Piedras	Santo Domingo	Puerto Rico
296	1716	Agua Blanca	Santo Domingo	Venezuela
297	1716	San Félix	Santo Domingo	Venezuela
298	1717	Angel Custodio o Capire	Santo Domingo	Venezuela
299	1717	San Luis de Cura	Santo Domingo	Venezuela
300	1717	Pueblo Nuevo de los Dolores	México	México
301	1718	San Antonio	México	México
302	1718	San Francisco de Paula de Yare	Santo Domingo	Venezuela
303	1719	Loiza	Santo Domingo	Puerto Rico
304	1720	Villa Rosario de Perla	Santo Domingo	Venezuela
305	1720	Guadalupe (Misión)	Nueva Galicia	México
306	1720	Purísima (Misión)	Nueva Galicia	México
307	1720	La Paz (Misión)	Nueva Galicia	México
308	1721	San Francisco de los Senis		
309	1721	Dolores	Nueva Galicia	USA
310	1721	Santiago (Misión)	Nueva Galicia	México
311	1722	Santa Margarita	Santo Domingo	Venezuela
312	1723	Guadalupe de Carrizal	Santo Domingo	Venezuela
313	1723	Guachara	Santo Domingo	Venezuela
314	1723	Santísima Trinidad o Misión Alta	Santo Domingo	Venezuela
315	1724	San Antonio de Padua de Jajure o Turen	Santo Domingo	Venezuela
316	1724	Purísima Concepción del Coroni o San Félix de Guayana	Santo Domingo	Venezuela
317	1724	San Joaquín del Piritu	Santo Domingo	Venezuela
318	1724	Santa Rosa de Ocopil	Santo Domingo	Venezuela
319	1724	Concepción de Suay	Santo Domingo	Venezuela
320	1726	Todos los Santos de Calabozo	Santo Domingo	Venezuela
321	1726	San Rafel de Onoto	Santo Domingo	Venezuela
322	1728	Chaguaramar	Santo Domingo	Venezuela
323	1728	San Francisco Javier de punceres	Santo Domingo	Venezuela
324	1728	San Ignacio (Misión)	Nueva Galicia	México
325	1728	Añasco	Santo Domingo	Puerto Rico
326	1730	San Ignacio de Loyola de Cabruta	Santo Domingo	Venezuela
327	1730	San Felipe	Santo Domingo	Venezuela
328	1730	Santa María de Yacuario	Santo Domingo	Venezuela

329	1730	San Juan Bautista de Soro	Santo Domingo	Venezuela
330	1730	San José del Cabo (Misión)	Nueva Galicia	México
331	1731	Caicara	Santo Domingo	Venezuela
332	1731	San Fernando	Nueva Galicia	USA (TEXAS)
333	1731	Sabana de Ocumare	Santo Domingo	Venezuela
334	1732	Nuestra Señora de Altagracia	Santo Domingo	Venezuela
335	1733	San José de Cupapuy	Santo Domingo	Venezuela
336	1733	Bobaré	Santo Domingo	Venezuela
337	1733	San Fidel de Teresen	Santo Domingo	Venezuela
338	1734	Todos los Santos (Misión)	Nueva Galicia	México
339	1734	Altagracia (Misión)	Santo Domingo	Venezuela
340	1734	Nuestra señora de Altagracia de Iguana	Santo Domingo	Venezuela
341	1734	San Miguel del Palmar	Santo Domingo	Venezuela
342	1735	Puerto Cabello	Santo Domingo	Venezuela
343	1735	San Felipe de Puerto Plata	Santo Domingo	R. Dominicana
344	1736	Irapa (misión)	Santo Domingo	Venezuela
345	1736	Guayana	Santo Domingo	Puerto Rico
346	1736	Yubucoa	Santo Domingo	Puerto Rico
347	1736	Toyopán	Guatemala	Costa Rica
348	1737	San Luis (Misión)	Nueva Galicia	México
349	1738	Santa Magdalena Currucay	Santo Domingo	Venezuela
350	1738	San Carlos de Amaacuro	Santo Domingo	Venezuela
351	1738	Santo Domingo Guzmán de Mayoral	Santo Domingo	Venezuela
352	1738	Nuestra Señora de Candelaria de Panoquiere	Santo Domingo	Venezuela
353	1738	Manatí	Santo Domingo	Puerto Rico
354	1739	Utua	Santo Domingo	Puerto Rico
355	1740	Cantavra	Santo Domingo	Venezuela
356	1742	Santísimo Cristo de Piraguán	Santo Domingo	Venezuela
357	1742	Fuerte San Fernando	Guatemala	Costa Rica
358	1742	San José Pejibuy	Guatemala	Costa Rica
359	1742	Jesús del Monte	Guatemala	Costa Rica
360	1744	Texas	Nueva Galicia	USA
361	1744	Altamira	Santo Domingo	Venezuela
362	1744	El Baúl	Santo Domingo	Venezuela
363	1744	Concepción de Pao	Santo Domingo	Venezuela
364	1744	Aragua	Santo Domingo	Venezuela
365	1745	Güenes	Nueva Galicia	México
366	1745	Toa Baja	Santo Domingo	Puerto Rico
367	1746	Los Dolores de Quiamare	Santo Domingo	Venezuela
368	1747	Presidio de San Felipe de Jesús	Nueva Galicia	México
369	1747	Cabagra	Guatemala	Costa Rica
370	1748	Nuestra Señora de Monserrat de Miamo	Santo Domingo	Venezuela
371	1748	San Lucas de las Palmillas	Santo Domingo	Venezuela
372	1748	Padilla	Nueva Galicia	México
373	1748	Nuevo Santander	Nueva Galicia	México
374	1748	Vizarrón	Nueva Galicia	México
375	1748	San Juan Bautista de Jaumave	Nueva Galicia	México
376	1748	Hoyos	Nueva Galicia	México
377	1748	San Fernando	Nueva Galicia	México

378	1748	Escandón	Nueva Galicia	México
379	1748	Real Borbón	Nueva Galicia	México
380	1748	Aguayo	Nueva Galicia	México
381	1748	San José Pejibán	Guatemala	Costa Rica
382	1748	Piedramellera	Nueva Galicia	México
383	1749	Nuestra Señora del Carmen de Buria	Santo Domingo	Venezuela
384	1749	Santa Cruz de Cachipo	Santo Domingo	Venezuela
385	1749	San Juan de Unare	Santo Domingo	Venezuela
386	1749	Atapirre	Santo Domingo	
387	1749	Horcasitas	Nueva Galicia	México
388	1749	Tres Ríos	Guatemala	Costa Rica
389	1749	Reinosa	Nueva Galicia	México
390	1750	Santa Clara de Caramacate	Santo Domingo	Venezuela
391	1750	El Platanal	Santo Domingo	Venezuela
392	1750	Altamira	Nueva Galicia	México
393	1750	Burgos	Nueva Galicia	México
394	1750	Camargo	Nueva Galicia	México
395	1750	Pueblo Nuevo de los Dolores	Nueva Galicia	México
396	1750	Llera	Nueva Galicia	México
397	1750	Mier	Nueva Galicia	México
398	1750	Sotolamarina	Nueva Galicia	México
399	1751	Divina Pastora o Lagunillas	Santo Domingo	Venezuela
400	1752	San Fernando de Cachicamo	Santo Domingo	Venezuela
401	1752	San Gerardo Monte Christi	Santo Domingo	R. Dominicana
402	1752	Santa Gertrudis (Misión)	Nueva Galicia	México
403	1753	La Unión o San Jaime	Santo Domingo	Venezuela
404	1754	Nuestra Señora de la Asunción de Atapiriri	Santo Domingo	Venezuela
405	1754	Guayuca o Boca de Pao	Santo Domingo	Venezuela
406	1754	Mucuras	Santo Domingo	Venezuela
407	1754	Santa Bárbara	Santo Domingo	Venezuela
408	1754	Sarare	Santo Domingo	Venezuela
409	1755	San Luis de Arbi (Misión)	Santo Domingo	Venezuela
410	1756	Santa Bárbara de Samaná	Santo Domingo	R. Dominicana
411	1756	San Fernando de Atabapo	Santo Domingo	Venezuela
412	1757	Santa Inés de Altar	Santo Domingo	Venezuela
413	1757	Nuestra Señora del Rosario de Guasipati (Misión)	Santo Domingo	Venezuela
414	1757	San Fernando de Hospino	Santo Domingo	Venezuela
415	1759	Ciudad Real	Santo Domingo	Venezuela
416	1759	San Juan Dajabón	Santo Domingo	R. Dominicana
417	1759	San Miguel de Atalaya	Santo Domingo	R. Dominicana
418	1759	Corona Real	Santo Domingo	Venezuela
419	1759	San Nicolás de Sararé	Santo Domingo	Venezuela
420	1760	San Lucas Tadeo de Maturín	Santo Domingo	Venezuela
421	1760	Tucupido	Santo Domingo	Venezuela
422	1760	San Rafael de la Angostura	Santo Domingo	R. Dominicana
423	1760	Bani	Santo Domingo	R. Dominicana
424	1760	Las Caobas	Santo Domingo	R. Dominicana
425	1760	Nieba	Santo Domingo	R. Dominicana

426	1760	Sabana de la Mar	Santo Domingo	R. Dominicana
427	1761	San Francisco Javier de Aragüita	Santo Domingo	Venezuela
428	1761	Santo Domingo de Guzmán de Aragüita	Santo Domingo	Venezuela
429	1761	Amana	Santo Domingo	Venezuela
430	1761	San Juan de Areo (Misión)	Santo Domingo	Venezuela
431	1761	Santa Teresa de Jesús	Santo Domingo	Venezuela
432	1762	Villa Borbón	Santo Domingo	Venezuela
433	1762	San Antonio de Upata	Santo Domingo	Venezuela
434	1762	San Borja (Misión)	Nueva Galicia	México
435	1763	Genaro de Bocono	Santo Domingo	Venezuela
436	1763	San Ramón de Curuachi	Santo Domingo	Venezuela
437	1763	San Pedro de Alcántara de María	Santo Domingo	Venezuela
438	1764	Cruillas	Nueva Galicia	México
439	1765	Nueva Guayana de Angostura	Santo Domingo	Venezuela
440	1767	Buenavista	Santo Domingo	Venezuela
441	1767	San José de Leonisa de Cunabiche	Santo Domingo	Venezuela
442	1767	Santa María (Misión)	Nueva Galicia	México
443	1768	Camaguán	Santo Domingo	Venezuela
444	1768	Santa Barbara de Guarda Tinajas	Santo Domingo	Venezuela
445	1768	San Juan de Payara	Santo Domingo	Venezuela
446	1768	San Rafael de Atamaica	Santo Domingo	Venezuela
447	1769	San Diego (Alta California)	Nueva Galicia	USA
448	1769	Aguasay	Santo Domingo	Venezuela
449	1769	Nuestra Señora de los Dolores de Piedpa	Santo Domingo	Venezuela
450	1770	San Pedro de Bocas	Santo Domingo	Venezuela
451	1770	San Carlos (Alta California)	Nueva Galicia	USA
452	1770	Monterrey (Alta California)	Nueva Galicia	USA
453	1770	Tucuquén	Santo Domingo	
454	1771	San Antonio (Alta California)	Nueva Galicia	USA
455	1771	San Gabriel (Alta California)	Nueva Galicia	USA
456	1771	San Buenaventura de Guri	Santo Domingo	Venezuela
457	1772	San Fernando	México	México
458	1772	San Luis Obispo (Alta California)	Nueva Galicia	USA
459	1772	Nuestra Señora de la Paz de Guaranito	Santo Domingo	Venezuela
460	1774	Santa Bárbara de Achaguas	Santo Domingo	Venezuela
461	1775	San Miguel de Daripe	Santo Domingo	Venezuela
462	1776	Villanueva de Petaca	Guatemala	Guatemala
463	1776	San Carlos Salcaja	Guatemala	Guatemala
464	1776	La Ermita	Guatemala	Guatemala
465	1776	San Luis	Guatemala	Guatemala
466	1776	San Francisco (Alta California)	Nueva Galicia	USA
467	1776	San Juan Capistrano	Nueva Galicia	USA
468	1776	Santa Clara (Alta California)	Santo Domingo	Venezuela
469	1776	Capanaparo (Misión)	Santo Domingo	Venezuela
470	1776	San Antonio Bucarelli de Cohahuila	México	México
471	1777	Santa Clara (Alta California)	Nueva Galicia	USA
472	1777	San José (California)	Nueva Galicia	México
473	1778	Arecibo	Santo Domingo	Puerto Rico
474	1779	Santa Bárbara de Zulia	Santo Domingo	Venezuela

475	1779	Santa Clara de Yagarabana	Santo Domingo	Venezuela
476	1780	San Francisco Arenosa (Misión)	Santo Domingo	Venezuela
477	1780	San José de Tiznados	Santo Domingo	Venezuela
478	1781	Santa Cruz de Zulia	Santo Domingo	Venezuela
479	1781	Los Angels (Alta California)	Nueva Galicia	USA
480	1782	La Lajuela	Guatemala	Costa Rica
481	1782	San Buenaventura (Alta California)	Nueva Galicia	USA
482	1783	San Juan Bautista de Avelchica	Santo Domingo	Venezuela
483	1783	San Miguel de Buenavista	Santo Domingo	Venezuela
484	1783	Santa Magdalena de Curruca	Santo Domingo	Venezuela
485	1784	San Luis de Carreras	Guatemala	San Salvador
486	1784	Guadalupe	Guatemala	Costa Rica
487	1785	San Carlos	Guatemala	San Salvador
488	1785	La Victoria	Santo Domingo	Venezuela
489	1786	Santa Bárbara (Alta California)	Nueva Galicia	USA
490	1787	La Purísima Concepción (Alta California)	Nueva Galicia	USA
491	1788	Santa Rosa de Bocagrande	Santo Domingo	Venezuela
492	1790	Bagaces Nueva	Guatemala	Costa Rica
493	1791	Nuestra Señora de la Soledad (Alta California)	Nueva Galicia	USA
494	1791	Santa Cruz (Alta California)	Nueva Galicia	USA
495	1792	Nuestra Señora del Pilar de Catambo (Misión)	Santo Domingo	Venezuela
496	1794	San Fernando de Guadalupe	Santo Domingo	Venezuela
497	1797	Braciforte (California)	Nueva Galicia	México
498	1797	San Fernando (Alta California)	Nueva Galicia	USA
499	1797	San José (Alta California)	Nueva Galicia	USA
500	1797	San Juan Bautista (Alta California)	Nueva Galicia	USA
501	1798	San Luis Rey (Alta California)	Nueva Galicia	USA
502	1799	Escazo	Guatemala	Costa Rica
503	1800	Rosita	Guatemala	Guatemala
504	1804	Santa Inés (Alta California)	Nueva Galicia	USA
505	1810	Potresillo	Guatemala	Guatemala
Virreinato del Perú				
Primera Etapa: 1492-1521				
506	1502	Santa Cruz	Nueva Granada	Colombia
507	1502	Santa María de Belén	Panamá	Panamá
508	1509	San Sebastian de Buenavista	Nueva Granada	Colombia
509	1510	Santa Maria La Antigua del Darién	Panamá	Panamá
510	1510	San Sebastián de Urabá	Panamá	Panamá
511	1510	Nombre de Dios	Panamá	Panamá
512	1514	Aclá	Panamá	Panamá
513	1517	Nata	Panamá	Panamá
514	1519	Panamá La Vieja	Panamá	Panamá
515	1519	Nuestra Señora de Asunción	Panamá	Panamá
516	1521	Chepo	Panamá	Panamá
Segunda Etapa: 1521-1573				
517	1524	Santa Marta	Nueva Granada	Colombia

518	1531	Cajamarca	Lima	Colombia
519	1531	La Plata	Nueva Granada	Colombia
520	1531	San Miguel de Piura o San Francisco de Buenaesperanza	Lima	Perú
521	1532	Tangará (San Miguel)	Lima	Perú
522	1532	San Miguel de Tanará	Lima	Perú
523	1532	Cartagena	Nueva Granada	Colombia
524	1533	Río Bamba	Quito	Ecuador
525	1533	Santiago de Guayaquil	Quito	Ecuador
526	1533	Trujillo	Lima	Perú
527	1534	Jauja	Lima	Perú
528	1534	San Francisco de Borja	Quito	
529	1534	San Francisco de Quito	Quito	Ecuador
530	1534	Santiago de Tolu	Nueva Granada	Colombia
531	1534	María	Nueva Granada	Colombia
532	1534	Cuzco	Lima	Perú
533	1534	Arequipa	Lima	Perú
534	1535	Villaviciosa o Puerto Viejo	Quito	Ecuador
535	1535	San Gregorio Portoviejo	Quito	Ecuador
536	1535	Cléega de Canapote	Nueva Granada	Colombia
537	1535	Manta	Quito	Ecuador
538	1535	Lima	Lima	Perú
539	1536	Tenerife	Nueva Granada	Colombia
540	1536	Mariquita	Nueva Granada	Colombia
541	1536	Popayán	Nueva Granada	Colombia
542	1536	Chachapoyas o San Juan de la Frontera	Lima	Perú
543	1536	Santiago de Almagro	Lima	Perú
544	1536	San Lorenzo el Real de la Frontera	Lima	Perú
545	1536	Buenos Aires	Charcas	Argentina
546	1537	San José de Cravo	Nueva Granada	Colombia
547	1537	Choconta	Nueva Granada	Colombia
548	1537	Santiago de Cali	Quito	Colombia
549	1537	Asunción	Charcas	Paraguay
550	1537	Buena Esperanza	Charcas	Paraguay
551	1537	Toro	Quito	Colombia
552	1538	Timaná o Guacallo	Nueva Granada	Colombia
553	1538	Guarambaré	Charcas	Paraguay
554	1538	Velez	Nueva Granada	Colombia
555	1538	Atira	Charcas	Paraguay
556	1538	Ipané	Charcas	Paraguay
557	1538	Aregua	Charcas	Paraguay
558	1538	San Justino	Nueva Granada	
559	1538	Tunja	Nueva Granada	Colombia
560	1538	Santa Fé de Bogota	Nueva Granada	Colombia
561	1539	San Juan de la Vitoria de Guanuco	Lima	Perú
562	1539	León de Guanuco	Lima	Perú
563	1539	San Juan de Pasto o Villaviciosa	Nueva Granada	Colombia
564	1539	Plasencia	Nueva Granada	Colombia
565	1540	Santa Cruz de Mopox	Nueva Granada	Colombia

566	1540	Altagracia	Nueva Granada	Colombia
567	1540	Santa Ana de Anserma o Santa Ana de los Caballeros	Quito	Ecuador
568	1540	Cartago	Quito	Ecuador
569	1540	Charcas o Chuquisaca o La Plata	Charcas	Bolivia
570	1541	Maleba	Nueva Granada	Colombia
571	1541	Málaga o Agreda	Nueva Granada	Colombia
572	1541	Téquila o San Jerónimo de Málaga	Nueva Granada	Colombia
573	1541	Santiago de las Atalayas	Nueva Granada	Colombia
574	1541	Barbudo	Quito	Colombia
575	1541	Antioquia	Quito	Colombia
576	1541	Santiago Del Nuevo Extremo	Chile	Chile
577	1541	La Serena o Coquimbo	Chile	Chile
578	1541	Abangoui	Charcas	Paraguay
579	1542	Loyola o Cumbinamá	Quito	Perú
580	1542	Santa Cruz de San Luis de Loyola	Quito	Perú
581	1542	San Bartolomé de Aburra	Nueva Granada	Colombia
582	1542	Santiago de Arma	Nueva Granada	Colombia
583	1542	Santa Fé de Antioquia	Quito	Colombia
584	1542	Madrigal	Quito	Ecuador
585	1543	Caloto	Quito	Colombia
586	1544	Nuestra Señora de La Paz	Charcas	
587	1544	Tamalameque	Nueva Granada	Colombia
588	1544	Santiago de Sompallón	Nueva Granada	Colombia
589	1545	Concepción o Penco	Chile	Chile
590	1545	Tocaina	Chile	Chile
591	1545	Río del Hacha	Nueva Granada	Colombia
592	1545	La Ramada o Nueva Salamanca	Nueva Granada	Colombia
593	1545	Potosí	Charcas	Bolivia
594	1546	Santiago de Saña de Miraflores	Lima	Perú
595	1546	Loja	Quito	Ecuador
596	1547	Santísima Trinidad de Musos	Nueva Granada	Colombia
597	1548	Nuestra Señora de La Paz o Chuquiara o Pueblo Nuevo	Lima	Perú
598	1548	Caramanta	Quito	Colombia
599	1549	Chachapoyas	Charcas	Argentina
600	1549	Jaén de Bracamoros	Quito	Perú
601	1549	Zamora	Quito	Ecuador
602	1549	Valladolid	Quito	Ecuador
603	1549	Zaruma	Quito	Ecuador
604	1549	Pamplona	Nueva Granada	Colombia
605	1550	San Bonifacio de Ibaque	Nueva Granada	Colombia
606	1550	Ciudad de Los Reyes del Valle de Upar	Nueva Granada	Colombia
607	1550	Almaguer	Quito	Colombia
608	1550	Santiago del Estero	Charcas	Argentina
609	1550	Barco	Charcas	Argentina
610	1550	La Concepción del valle de Neiva	Nueva Granada	Colombia
611	1551	Aucayama	Lima	Perú
612	1551	Almaguer	Quito	Colombia

613	1551	La Imperial	Chile	Chile
614	1551	San Sebastián de La Plata	Nueva Granada	Colombia
615	1551	Tudela	Nueva Granada	Colombia
616	1552	Santiago de Girón	Nueva Granada	Colombia
617	1552	Tucupel	Chile	Chile
618	1552	Nuestra Señora de los Remedios	Nueva Granada	Colombia
619	1552	San Antonio de Gibraltar	Nueva Granada	Colombia
620	1552	Valdivia	Chile	Chile
621	1552	Villa Rica	Chile	Chile
622	1552	Arauco	Chile	Chile
623	1553	Caloto o Nueva Segovia	Nueva Granada	Colombia
624	1553	San Antonio de Toro	Nueva Granada	Colombia
625	1553	Angol	Chile	Chile
626	1553	Salazar de las Palmas	Nueva Granada	Colombia
627	1553	Caguán	Nueva Granada	Colombia
628	1553	La Victoria	Nueva Granada	Colombia
629	1553	Ciudad de los Confines o Mogol	Chile	Chile
630	1554	San Miguel de Salazar de las Palmas	Nueva Granada	Colombia
631	1554	Santiago de Sompallón	Nueva Granada	Colombia
632	1555	Loreto	Charcas	Paraguay
633	1555	San Ignacio-Miri	Charcas	Paraguay
634	1555	San Juan de los Llanos	Nueva Granada	colombia
635	1557	Ciudad Real	Charcas	Argentina
636	1557	Santa Ana de Cuenca	Quito	Ecuador
637	1557	La Concepción	Panamá	Panamá
638	1557	Cuenca o Tomebamba	Quito	Ecuador
639	1557	San Juan del Oro	Lima	Perú
640	1558	Cañete	Chile	Chile
641	1558	Mérida	Nueva Granada	Colombia
642	1558	Guadalajara de Buga	Quito	Colombia
643	1558	San Fernando de Catamarca	Charcas	Argentina
644	1559	Londres	Charcas	Argentina
645	1559	Baeza	Quito	Ecuador
646	1559	Osorno	Chile	Chile
647	1560	Mendoza	Chile	Chile
648	1560	Nuestra Señora de La Palma o Ronda	Nueva Granada	Colombia
649	1560	San Cristóbal (Maracaibo)	Nueva Granada	Venezuela
650	1560	San Vicente de los Páez	Nueva Granada	Colombia
651	1560	La Trinidad	Nueva Granada	Colombia
652	1560	Cañete o Guarco	Lima	Perú
653	1560	Mendoza	Chile	Chile
654	1561	Cañete	Charcas	Argentina
655	1561	San Cristóbal	Nueva Granada	Colombia
656	1561	Santa o Parrilla	Lima	Perú
657	1561	San Juan de la Frontera	Chile	Chile
658	1561	Tamalameque	Nueva Granada	Colombia
659	1561	La Antigua o Santa Cruz de la Sierra	Charcas	Bolivia
660	1562	Cara	Quito	Ecuador
661	1562	Nieva	Charcas	Argentina

662	1563	Alcalá del Río	Quito	Ecuador
663	1563	Paeces	Quito	Ecuador
664	1563	Arnedo	Lima	Colombia
665	1563	Valverde	Lima	Perú
666	1563	Oropesa o Cochabamba	Charcas	Bolivia
667	1564	La Palma	Nueva Granada	Colombia
668	1564	Ica	Lima	Perú
669	1565	Nuestra Señora de los Angeles	Quito	Ecuador
670	1565	Tucumán	Charcas	Argentina
671	1566	La Trinidad	Panamá	Panamá
672	1567	Castro	Chile	Chile
673	1567	Chacao	Chile	Chile
674	1569	Huancavélica	Lima	Perú
675	1570	Villarrica	Charcas	Argentina
676	1572	Nuestra Señora de Leiva	Nueva Granada	Colombia
677	1572	Ocaña	Nueva Granada	Colombia
678	1572	San Francisco de la Victoria	Lima	Perú
Tercera Etapa: 1573-1750				
679	1573	Córdoba	Charcas	Argentina
680	1573	San Salvador	Charcas	Argentina
681	1573	Santa Fé	Charcas	Argentina
682	1574	Santa Agueda	Nueva Granada	Colombia
683	1574	San Vicente	Nueva Granada	Colombia
684	1576	Esteco o Nuestra Señora de Talavera	Charcas	Argentina
685	1576	Caramanta	Nueva Granada	Colombia
686	1576	San Agustín de Cáceres o San Martín del Puerto	Nueva Granada	Colombia
687	1579	Santa Cruz de Loyola	Chile	Chile
688	1580	San Bartolomé de Gamboa	Chile	Chile
689	1580	Los Altos	Charcas	Paraguay
690	1580	Salvador de Jujuy	Charcas	Argentina
691	1580	Baradero	Charcas	Argentina
692	1581	Zaragoza	Nueva Granada	Colombia
693	1582	Nombre de Dios	Chile	Chile
694	1582	Salta	Charcas	Argentina
695	1584	Portobelo	Panamá	Panamá
696	1584	Filipopolis	Chile	Chile
697	1584	Rey don Felipe	Chile	Chile
698	1585	Yaguarón	Charcas	Paraguay
699	1585	San Miguel del Puerto	Nueva Granada	Colombia
700	1585	Yta	Charcas	Paraguay
701	1585	Yumbel (Plaza)	Chile	Chile
702	1585	Nombre de Jesús	Chile	Chile
703	1585	Colchagua	Chile	Chile
704	1586	Castro	Quito	Ecuador
705	1586	Concepción	Charcas	Argentina
706	1588	Corrientes	Charcas	Argentina
707	1588	Guaceras	Charcas	Paraguay
708	1588	Itaty	Charcas	Paraguay
709	1588	Santa Lucía	Charcas	Argentina

710	1590	Orúro o San Felipe de Austria	Charcas	Bolivia
711	1591	Castrovirreina	Lima	Perú
712	1591	San Bernardo de Tarja	Charcas	Bolivia
713	1591	Todos los Santos de Nueva Rioja o La Rioja	Charcas	Argentina
714	1592	Santiago	Charcas	Argentina
715	1594	San Luis	Charcas	Argentina
716	1594	San Luis de Loyola o de la Punta	Chile	Chile
717	1594	San Lorenzo el Real de la Frontera	Charcas	Argentina
718	1595	Santa Cruz de Coya	Chile	Chile
719	1597	San Miguel de Ibarra	Quito	Ecuador
720	1600	San Rosendo	Chile	Chile
721	1600	Arica	Lima	Perú
722	1601	Santa Fe	Chile	Chile
723	1602	Calbuto	Chile	Chile
724	1603	San Pedro	Chile	Chile
725	1603	Misque o Salinas	Charcas	
726	1604	Maulin	Chile	Chile
727	1606	Encarnación de Boroa	Chile	Chile
728	1607	Caazapa	Charcas	Paraguay
729	1607	Medina	Nueva Granada	Colombia
730	1607	Nuestra señora de Halle	Chile	Chile
731	1608	Gaura	Lima	Perú
732	1610	Monterrey	Chile	Chile
733	1611	Guamo	Nueva Granada	Colombia
734	1612	Yuti	Charcas	Paraguay
735	1614	Itapúa	Charcas	Paraguay
736	1615	Santa María de la Guardia	Charcas	Paraguay
737	1615	San Ignacio Gauzú	Charcas	Paraguay
738	1618	Nuestra Señora de la Concepción	Quito	
739	1620	Concepción	Charcas	Paraguay
740	1620	Guanacas	Nueva Granada	colombia
741	1621	Chepo	Panamá	Panamá
742	1622	Corpus	Charcas	Paraguay
743	1624	Acarai	Charcas	Paraguay
744	1625	Moquehua	Lima	Perú
745	1625	Santa María La Mayor	Charcas	Argentina
746	1626	Yapeyú	Charcas	Argentina
747	1627	Candelaria	Charcas	Paraguay
748	1627	San Nicolás	Charcas	Paraguay
749	1628	San Gregorio	Quito	Ecuador
750	1628	Santiago de Guadalcazar	Charcas	
751	1629	Barranquilla	Nueva Granada	Colombia
752	1629	La Cruz	Charcas	Argentina
753	1629	San Javier	Charcas	Paraguay
754	1631	Nuestra Señora de la concepción de Tonúa	Lima	Perú
755	1631	San Carlos	Charcas	Uruguay
756	1632	San Miguel	Charcas	Paraguay
757	1632	Santo Tomé	Charcas	Argentina
758	1633	San José	Charcas	Uruguay

759	1633	Santa Ana	Charcas	Paraguay
760	1633	Apóstoles	Charcas	Paraguay
761	1634	San Cosme	Charcas	Paraguay
762	1638	Mártires	Charcas	Paraguay
763	1638	Tarragona	Quito	Colombia
764	1638	María	Quito	Ecuador
765	1644	Santa Bárbara de Cravo	Nueva Granada	Colombia
766	1645	Mancera	Chile	Chile
767	1647	Cruces	Chile	Chile
768	1653	Tabapy	Charcas	Paraguay
769	1656	Nacimiento de Nuestro Señor	Chile	Chile
770	1657	Duao	Chile	Chile
771	1658	Andalgala	Charcas	Argentina
772	1659	Angeles de Roamainas	Quito	Perú
773	1660	San Francisco de Gayes	Quito	Perú
774	1661	Lota	Chile	Chile
775	1661	Nuestra Señora del Pilar	Nueva Granada	Colombia
776	1662	Aincos	Nueva Granada	Colombia
777	1662	Macaguane	Nueva Granada	Colombia
778	1662	San Faustino	Nueva Granada	Colombia
779	1662	Colcura	Chile	Chile
780	1664	Santo Domingo de Soriano	Charcas	Uruguay
781	1665	Abigiras	Quito	Perú
782	1665	Santa Rosa de Ocas	Quito	Perú
783	1666	San Francisco Javier de Macaguana	Nueva Granada	Colombia
784	1666	San Joaquín de Atari	Nueva Granada	Colombia
785	1666	Ocas	Quito	Ecuador
786	1670	San Francisco Javier de Chamicuros	Quito	Ecuador
787	1670	Santa María de Ucayale	Quito	Ecuador
788	1670	San Lorenzo de Tibillos	Quito	Ecuador
789	1670	San Antonio de Aguano	Quito	Ecuador
790	1671	Callao	Lima	Perú
791	1673	Itapé	Charcas	Paraguay
792	1675	San Nicolás de Manabobos	Lima	Perú
793	1677	Guilmes	Charcas	Argentina
794	1679	Colonia	Charcas	Uruguay
795	1681	Belén	Charcas	Paraguay
796	1682	Nuestra Señora de Tabage	Nueva Granada	
797	1682	Pomán	Charcas	Argentina
798	1683	Catamarca	Charcas	Argentina
799	1685	Jesús	Charcas	Paraguay
800	1689	San Lorenzo	Charcas	Brasil
801	1690	San Borja	Charcas	Brasil
802	1690	San Gil o Santa Cruz	Nueva Granada	
803	1690	EL Alto	Charcas	Argentina
804	1692	Río Claro	Chile	Chile
805	1692	Talc	Chile	Chile
806	1693	Famatina	Charcas	Argentina
807	1693	Cobos (Fortaleza)	Chile	Chile

808	1694	Cachi	Charcas	Argentina
809	1695	Malloa	Chile	Chile
810	1695	Colhoe	Chile	Chile
811	1695	Chimbarongo	Chile	Chile
812	1698	Santa Rosa	Charcas	Paraguay
813	1706	Trinidad	Charcas	Paraguay
814	1707	San Angel	Charcas	Argentina
815	1714	San Felipe Borbón	Charcas	Paraguay
816	1715	Curuguay	Charcas	Paraguay
817	1717	Betoides	Nueva Granada	
818	1717	Quillota	Chile	Chile
819	1718	Arecuatacuá	Charcas	Paraguay
820	1723	Purén	Chile	Chile
821	1723	Santa Rosa de Ocopi	Nueva Granada	Colombia
822	1726	San Martín de las Conchas o Quillota	Chile	Chile
823	1726	Montevideo	Charcas	Uruguay
824	1730	Areco	Charcas	Argentina
825	1730	Arrecife	Charcas	Argentina
826	1730	Baxada	Charcas	Argentina
827	1730	Maldonado	Charcas	Argentina
828	1730	Rosario	Charcas	Argentina
829	1732	Santa Trinidad de Tapaquis	Lima	Perú
830	1739	San Juan Francisco Regis	Nueva Granada	Colombia
831	1740	Embocada	Charcas	Paraguay
832	1740	Santa Cruz de Triana o Rancagua	Chile	Chile
833	1740	San Felipe de Real	Chile	Chile
834	1741	San Fernando de Tingiririca	Chile	Chile
835	1742	San José de Buenavista o Curicó	Chile	Chile
836	1742	San José de Logroño o Mepilla	Chile	Chile
837	1742	San Francisco de las Selva o Copiapó	Chile	Chile
838	1742	Nuestra Señora de las Mercedes de Manso Cauquenes	Chile	Chile
839	1742	San Fernando de Tingiririca	Chile	Chile
840	1743	Rancagua	Chile	Chile
841	1743	San Javier	Charcas	Paraguay
842	1745	San Agustín de la Emboscada	Charcas	Paraguay
843	1745	Angeles	Chile	Chile
844	1745	Nuestra Señora de Velilla	Chile	Chile
845	1745	Tingiririca	Chile	Chile
846	1746	San Joaquín	Charcas	Paraguay
847	1747	San José de Bellavista	Lima	Perú
848	1748	San Jerónimo	Charcas	Paraguay
849	1748	Nuestra Señora de los Angeles	Chile	Chile
850	1749	Quirihue o San Antonio Abad	Chile	Chile
851	1749	Cayasta	Charcas	Paraguay
852	1749	San Estanislao	Charcas	Paraguay
853	1749	San Nicolás	Charcas	Paraguay
Cuarta Etapa: 1750- Independencia				
854	1750	Juan Fernández o San Juan Bautista	Chile	Chile

855	1750	Chilpoelmo	Chile	Chile
856	1750	Jesús de Coelemo	Chile	Chile
857	1751	Jachal	Chile	Argentina
858	1752	Arauco	Chile	Chile
859	1752	Illapel	Chile	Chile
860	1753	Santa Ana Brivesca	Chile	Chile
861	1753	Mogrín	Charcas	Argentina
862	1753	Casablanca	Chile	Chile
863	1753	Santa Rosa de Huasco	Chile	Chile
864	1753	Alhue	Chile	Chile
865	1753	Santa Bárbara de la Reina de Casablanca	Chile	Chile
866	1753	Monga	Chile	Argentina
867	1753	Petorca	Chile	Chile
868	1754	Natividad	Chile	Chile
869	1754	San Antonio de la Florida	Chile	Chile
870	1754	Perquillauquén	Chile	Chile
871	1754	La Ligua o Santo Domingo de las Rozas	Chile	Chile
872	1755	Santa María de Coelenhango	Chile	Chile
873	1755	San Miguel de las Lagunas	Chile	Argentina
874	1755	Bella Isla	Chile	Chile
875	1755	Valle de Uco	Chile	Chile
876	1755	San Miguel	Charcas	Brasil
877	1755	San Lorenzo Mártir	Chile	Argentina
878	1756	San Buenaventura Rere	Chile	Chile
879	1756	Gualqui	Chile	Chile
880	1756	Negrete o San Francisco de Borja	Chile	Chile
881	1756	Talcamavida	Chile	Chile
882	1756	Santa Bárbara	Chile	Chile
883	1756	Nacimiento de Nuestro Señor	Chile	Chile
884	1758	San Francisco del Monte	Chile	Chile
885	1760	Valle Fértil	Chile	Argentina
886	1763	Peumo	Chile	Chile
887	1764	San Carlos de Chonchi	Chile	Chile
888	1764	Chonehi	Chile	Chile
889	1764	San Rafael de Albarrada	Chile	Chile
890	1765	Rere	Chile	Chile
891	1765	Santa Juana	Chile	Chile
892	1766	Yumbel	Chile	Chile
893	1768	San Carlos de Ancoud	Chile	Chile
894	1768	Coronda	Charcas	Argentina
895	1768	Santa Rosa Nueva (Moxos)	Charcas	Brasil
896	1768	Yerbas Buenas o San Javier de Bella Isla	Chile	Chile
897	1770	Garza	Charcas	Uruguay
898	1770	Belén	Charcas	Paraguay
899	1776	Judíojojo	Nueva Granada	Colombia
900	1776	San Francisco	Nueva Granada	Colombia
901	1776	San Juan Nepomuceno	Nueva Granada	Colombia
902	1776	San Jacinto	Nueva Granada	Colombia
903	1776	Zerete	Nueva Granada	Colombia

904	1776	Tacamocho	Nueva Granada	Colombia
905	1776	Santo Tomás de Cantuareense	Nueva Granada	Colombia
906	1776	Sinse	Nueva Granada	Colombia
907	1776	Sinsilejo	Nueva Granada	Colombia
908	1776	Pincharroi	Nueva Granada	Colombia
909	1776	Nuestra Señora de la Concepción de Piritú	Nueva Granada	Venezuela
910	1776	Arjona	Nueva Granada	Colombia
911	1776	San Bacilio	Nueva Granada	Colombia
912	1776	San Bernardo Abad	Nueva Granada	Colombia
913	1776	San Cayetano	Nueva Granada	Colombia
914	1776	Chini	Nueva Granada	Colombia
915	1776	Carmen	Nueva Granada	Colombia
916	1776	San Cristóbal (Cartagena)	Nueva Granada	Colombia
917	1776	Caramata	Nueva Granada	Colombia
918	1776	San Carlos de Cotocina	Nueva Granada	Colombia
919	1776	San Edmigio	Nueva Granada	Colombia
920	1776	Flamenco	Nueva Granada	Colombia
921	1776	San Agustín de la Playa Blanca	Nueva Granada	Colombia
922	1776	San Nicolás de la Paz	Nueva Granada	Colombia
923	1777	San Agustín de Mesamávida	Chile	Chile
924	1778	Canelón	Charcas	Uruguay
925	1778	San Carlos	Charcas	Paraguay
926	1779	Pilar Neembucó	Charcas	Paraguay
927	1779	San José	Charcas	Argentina
928	1780	Arroyo de la China	Charcas	Argentina
929	1780	Pergamino	Charcas	Argentina
930	1780	Gualegaichú	Charcas	Argentina
931	1781	Rionegro	Charcas	Argentina
932	1781	Floridablancas	Charcas	Argentina
933	1781	San José	Charcas	Uruguay
934	1781	Santa Lucía	Charcas	Uruguay
935	1782	San Antonio y Carmen Patagones	Charcas	Argentina
936	1783	Rosario Cuarepotí	Charcas	Paraguay
937	1783	Gualeguay	Charcas	Argentina
938	1783	Minas	Charcas	Uruguay
939	1784	San Pedro Ycua-Mandiyu	Charcas	Paraguay
940	1788	Villa Cura	Chile	Chile
941	1788	Parral	Chile	Chile
942	1789	San Francisco de Borja	Chile	Chile
943	1789	Vaffenar	Chile	Chile
944	1789	San Francisco Javier de Combarbalá	Chile	Chile
945	1790	San Antonio	Chile	Chile
946	1790	San Carlos	Chile	Chile
947	1790	Guamalata	Chile	Chile
948	1790	Río Bueno	Chile	Chile
949	1791	Santa Rosa de los Andes	Chile	Chile
950	1792	San José de Maipo	Chile	Chile
951	1793	Vallénar	Chile	Chile
952	1793	Chanco	Chile	Chile

953	1794	Linares	Chile	Chile
954	1794	Nueva Bilbao	Chile	Chile
955	1795	Jesús Nazareno	Charcas	Argentina
956	1795	Melo	Charcas	Uruguay
957	1796	San Carlos de Purén	Chile	Chile
958	1797	Macul	Chile	Chile
959	1797	Llopeu	Chile	Chile
960	1800	San Carlos de Itibue	Chile	Chile
961	1800	Rocha	Charcas	Uruguay
962	1800	Batoby	Charcas	Uruguay
963	1802	Valparíso	Chile	Chile
964	1804	Salamanca	Chile	Chile
965	1804	Santa María	Chile	Chile
966	1807	Achao	Chile	Chile
967	1809	Quenac	Chile	Chile

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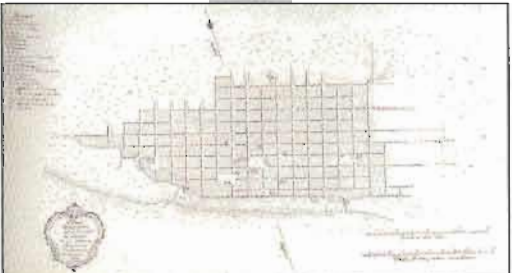

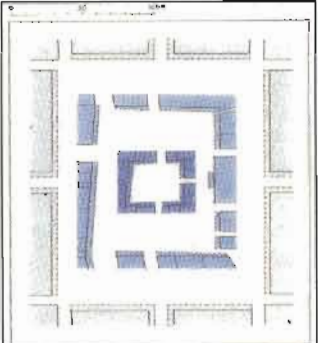
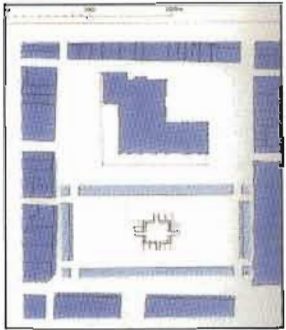

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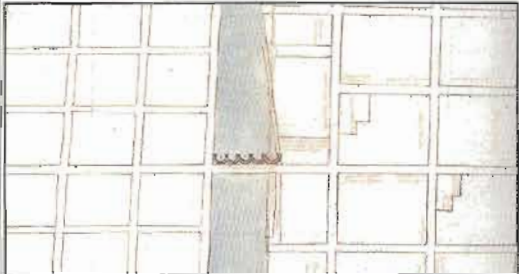
MAPAS ANTIGUOS DE LAS CIUDADES INSCRITAS EN LA LISTA DEL PATRIMONIO MUNDIAL (TABLA C2)
TRAZA URBANA

Ciudad	País	Plano urbano
Ciudad histórica de Sucre	Bolivia	
Ciudad del Potosí	Bolivia	
Brasilia	Brasil	
Centro histórico de la ciudad de Diamantina	Brasil	
Centro histórico de la ciudad de Goiás	Brasil	
Centro Histórico de Salvador de Bahía	Brasil	
Ciudad histórica de Ouro Preto	Brasil	
Centro histórico de la ciudad de Olinda	Brasil	
Centro Histórico de San Luis de Maranhao	Brasil	
Antigua ciudad de Lunenburg	Canada	
Área histórica de Québec	Canada	
Centro histórico de Santa Cruz de Mompox	Colombia	
Puerto, fortalezas y conjunto monumental de Cartagena	Colombia	
Centro urbano histórico de Cienfuegos	Cuba	
Habana Vieja y sus fortificaciones	Cuba	
Trinidad y el Valle de los Ingenios	Cuba	
Barrio histórico de la ciudad portuaria de Valparaíso	Chile	




MAPAS ANTIGUOS DE LAS CIUDADES INSCRITAS EN LA LISTA DEL PATRIMONIO MUNDIAL (TABLA C2)
TRAZA URBANA

Ciudad	País	Plano urbano
Centro histórico de Santa Ana de los Ríos de Cuenca	Ecuador	
Ciudad de Quito	Ecuador	
Antigua Guatemala	Guatemala	
Centro histórico de Puebla	México	
Centro histórico de la Ciudad de México y Xochimilco	México	
Centro histórico de Morelia	México	
Centro histórico de Oaxaca y la zona arqueológica de Monte Albán	México	

**MAPAS ANTIGUOS DE LAS CIUDADES INSCRITAS EN LA LISTA DEL PATRIMONIO MUNDIAL (TABLA C2)
TRAZA URBANA**

Ciudad	País	Piano urbano
Centro histórico de Zacatecas	México	
Centro histórico de Guanajuato y minas adyacentes	México	
Ciudad histórica fortificada de Campeche	México	
Zona de monumentos históricos de Querétaro	México	
Zona de monumentos históricos de Tlacotalpan	México	
Ruinas de León Viejo	Nicaragua	
Fortificaciones de la Costa del Caribe de Panamá: Portobelo-San Lorenzo	Panamá	
Sitio arqueológico de Panamá Viejo y Distrito histórico de Panamá	Panamá	
Centro histórico de la ciudad de Arequipa	Perú	
Centro histórico de Lima	Perú	
Ciudad de Cuzco	Perú	

MAPAS ANTIGUOS DE LAS CIUDADES INSCRITAS EN LA LISTA DEL PATRIMONIO MUNDIAL (TABLA C2)
TRAZA URBANA

Ciudad	País	Plano urbano
Ciudad colonial de Santo Domingo	República Dominicana	
Ciudad histórica de Paramaribo	Suriname	
Barrio histórico de la ciudad de Colonia del Sacramento	Uruguay	
Fortaleza y sitio histórico de San Juan de Puerto Rico	USA	
Pueblo de Taos	USA	
Santa Ana de Coro y su Puerto	Venezuela	

MANAGEMENT PLAN

- TRAFFIC
- URBAN DEVELOPMENT AND TOURISM
- PARTIAL PLAN OF MANAGEMENT OF THE MICROREGION 3 (ATOTONILCO)
- DOCUMENTATION



Document printed on official paper of the municipal government of the city of San Miguel de Allende.

Agreement of the City Council

No. 7C/73/28-02-06

I, the undersigned, Secretary of the City Council of the Municipality of San Miguel de Allende, Gto, by means of this document, bear witness and certify that: the H. City Council during its **Regular Session** number **LXXIII**, held on **February 28th 2006**, recorded in the **Book of Minutes L-III**, entered the following agreement:

First – In reference to **item number 7**, in regards to the **REPORT OF THE COMMISSIONS ON TOPICS OF GENERAL INTEREST** and under the letter herein set forth, the following was discussed:

C) The Commission of Urban Development and Public Works, as shown in official letter number 282/2006, presents for consideration and authorization to the City Council in Plenary the Municipal Plan of Territorial Coding and for the Centre of the City of San Miguel de Allende, Gto, along with the Regulations for the Use of Soil and Partial Plan for the Historic Centre. (The final information will be delivered in an electronic mean).

Second - The H. City Council of the municipality of San Miguel de Allende, Gto. agreed: The municipal counselor, David Barrera Medina, President of the Commission for Urban Development and Territorial Coding, indicated that there were four items being presented for consideration to the Plenary:

- I. Territorial Plan and Coding for the Municipality and the Centre of the city of San Miguel de Allende, Gto. 2006.
- II. Regulations for Subdivisions and Use of Soil.
- III. Partial Plan for the Historic Centre of San Miguel de Allende, Gto.
- IV. Regulations for the Protection, Improvement and Conservation of the Urban Image and Cultural Heritage of the Historic Centre of San Miguel de Allende.

The request posed by the City Counselor, David Barrera Medina, is under vote, in the general and particular aspects therein. The request was approved with the majority of 12 votes.

Third – As provided in Fraction V, Article 112 of the Municipal Organic Law, notify: The Treasury, Comptroller's Office, H. City Council, the Mayor of the city, the Juridical Department, the Urban Development and Territorial Coding Direction and the Secretary of State.

The above to be notified and fulfilled

There is one signature and one seal
 Jesús Gonzalo González Rodríguez
 Secretary of the City Council

There is one seal that reads: Sc1, 42021.- Public Registry of Allende, Gto.
Urban Development and Territorial Coding. 12:03, December 7th 2006. Received by:
SCG03.

Clerk of the Public Registry of Properties and Commerce 14 de
November 2006
In the Judicial District of San Miguel de Allende, Gto. ref: Below
In Person

This document is to send you my warmest regards and to request, with all due respect, the inscription of The Territorial Coding Plan for the Municipality and the Centre of the city of San Miguel de Allende, State of Guanajuato for 2005-2025, which was published in the Official Gazette of the State, number 162, Third Part, on October 10th 2006, a copy of which is herein attached. Furthermore find herewith a complete set of the Cartography of the Municipal Territory (40 numbered maps), and of the Cartography of the Centre of the town (43 maps, numbered from 1 to 44, 15 without numbers). The prints are in double letter size paper, exception made of the maps titled as SYNTHESIS LETTER (map number 38 of the Cartography of the Municipal Territory and map 44 of the Cartography of the Centre of the town) which are in a 60 cms x 90 cms size paper.

I further request that once you have inscribed the documents accordingly please issue the corresponding certificate.

The reason of my request has as main purpose and basis the rights given to me in Article 16, fraction III of the Law of Urban Development for the State of Guanajuato.

With no further pending matters I thank you for the time dedicated to this task

Sincerely
"The greatness is in its people"
There is one signature
Jose Jesus Correa Ramirez
Municipal Mayor

Logo

Seal
EmblemGovernment of the state of Guanajuato
Public Registry of Property and Commerce

Recording Page

Primary -----
1)U3*3 -----

In the city of San Miguel de Allende, Gto, on September 13th 2007, I, Diana Berenice Guapo Mendoza, the undersigned, Public Registrar of this Judicial District, inscribe the following document as provided in Article 2495 of the Civil Code applicable in the state of Guanajuato and in Article 3 of the Regulations of the Public Registrar of Properties in the state of Guanajuato: -----

Official document number DDUYOT/PU-0121/2007, dated August 30th, 2007 in which the Partial Plan of the Historic Centre of San Miguel de Allende was approved by the H. City Council during its Regular Session LXXXIII, dated February 28th 2006. -----

Filed on September 12th 2007, at 13:28 hrs. -----
I have attached a copy of the document mentioned herein to the appendix of this book, under the same number.

Application number: 50683 (P99), Fees paid \$0.00. ID DBGM03-DBGM03. I BEAR WITNESS.

There is one signature
DIANA BERENICE GUAPO MENDOZA
Assessed by

There is one signature
DIANA BERENICE GUAPO MENDOZA
Inscribed by

MUNICIPAL TRAFFIC AND TRANSPORTATION DEPARTMENT OF SAN MIGUEL DE ALLENDE, GTO.

HISTORY AND CURRENT SITUATION

The historical center of the city of San Miguel de Allende, (previously town of San Miguel El Grande), belongs to a series of towns founded in the region known as "El Bajío" during the second third of the Sixteenth Century. The original purpose for establishing a town in this region occupied by aggressive indians was to protect the "*Camino Real de Tierra Adentro*" (Inland Royal Road) (also known as the Silver Road) from the continuous attacks on the Spaniards. As the years went by, this town became one of the main administrative, commercial and productive control sites of an important region that was a neighbor of the great silver production centres (such as Guanajuato and Zacatecas).

Its urban design corresponds to the right angled gender, but it is outstanding because of the formation of a dorsal axis which makes up a double street (East-West axis, made up of the streets which are today known as: San Francisco, North Main Plaza, Canal and Insurgentes), giving it a unique characteristic within the viceregal towns founded in the New Spain.

Currently the city is going through a situation which worries the municipal authorities, as there is a slight excess of traffic (private, commercial and public) which circulates every day in the streets of the center of town. The two markets of the city, the crafts market and the food market, are in the same area, as well as the museum of the House of Allende, the art schools such as the Cultural Center "El Nigromante" and the Instituto Allende. Also in the center of town are some of the contemporary art galleries and many churches such as the Main Temple "San Miguel Arcangel", "Santa Escuela", "Oratorio", "Santa Casa de Loreto", "La Salud" and the Convent of the congregation of the Philipians priests, San Francisco Temple with its convent of San Antonio, the church of "Las Monjas" and its convent of the Conceptionist Nuns, "Santa Ana", "La Ermita", "El Calvario", "San Juan de Dios" and many small private and neighborhood chapels. We have two libraries, the Public Library of great tradition and importance because it is bilingual and the Municipal Library. In commercial activity there are many stores and businesses offering all kinds of products for the family and tourists, house ware goods, banks, foreign exchange and the administrative offices of the municipal, state and federal governments.

However, the purpose of the municipal authorities is to solve the problem of traffic and in this document we wish to give you a summary of the problems that we have in the conservation of tangible and intangible values of the historical center of the city of San Miguel de Allende, and the actions that we are taking to solve these problems.

CURRENT PROBLEMS:

Since 1995 there has been an increase of traffic in the streets of the Historical Center, which, added to the lack of a plan to control the demographic growth and its corresponding traffic, has resulted that the city has been saturated in a very short length of time, as shown in the following chart:

Year	Total vehicles	Increase
1995	9000	
2004	22000	144%
2006	28000	28%

Source: our own information to December, 2006.

Although as we mentioned previously, the lack of adequate planning and the many activities which still are focused around the center of town have been the cause of the traffic problems; it is also necessary to point out that the recent irregular neighborhoods and developments which have been created have generated a lack of a safe and fast traffic infrastructure, such as primary and secondary controlled access, pedestrian areas and even bike tracks.

The Historical Center of the city, as in all cities of this type, is the area where all the activities of services and commerce take place; the public municipal administration 2003-2006 began the program to decentralize these services. The City Council Administrative building was moved to the outskirts, on the road to Querétaro, at the intersection with the road to Doctor Mora. The offices of the Federal Electrical Commission are now on the Doctor Mora highway and the State Offices of Justice, the General Hospital, the State Department of Traffic and Transportation have all been moved from the center of town to that same area, but the center of town is still the hub for the most important commercial and banking services in the municipality, where everyone, sooner or later, must go.

Some years ago the majority of the population of San Miguel lived in the center of town and everyone moved on foot. But nowadays, with the growth in population (to be expected in a developing city), new neighborhoods and developments have sprung up, but those who live there still have to go to the center of town for their every day activities. Although there are two new commercial centers located on the outskirts of town, "Plaza la Luciernaga" at the "Glorieta Allende", and "Comercial Mexicana" at the "Glorieta El Pipila" and there is a popular market on Tuesdays near the highway while the two main markets (crafts and food) are still in the center of town. The main banks such as "Banamex", "Banorte", "BBV Bancomer", "Scotiabank Inverlat", "Santander Serfin", "Inbursa", and some money exchange houses, although all still located in the center of town, have opened branches near the new commercial centers, beginning in this way to decentralize.

Still in the center of town are state and federal administrative offices such as the Treasury Taxpayers, Civil Registry, Public Registry of Property and Commerce, Post Office, Telegraph Office, and some schools: "Revolución", "Heroínas Insurgentes", "Academia Hispano Americana", "Justo Sierra", "Universidad de León", etc.

The vehicular mobility in the main streets can be seen in this canvassing that has been carried out by us, with the following results:

These are comparative results of vehicular mobility between 1996 (Friday) and 2004 (Wednesday).

STREET or AVENUE:	1996	2003
Hernández Macías corner Canal	300 vehicles Friday 06/21/96-13:00 hrs.	348 vehicles Wednesday-12/3/03-12:00 hrs
Insurgentes corner Hernández Macías	354 vehicles Friday-06/21/96-13:00 hrs.	476 vehicles Wednesday-12/3/03-12:00 hrs
San Francisco corner Núñez / Murillo	184 vehicles Friday 06/21/96-13:00 hrs.	320 vehicles Wednesday-12/3/03-12:00 hrs
Juárez corner San Francisco	442 vehicles Friday 06/21/96-13:00 hrs.	536 vehicles Wednesday-12/3/03-12:00 hrs

Of the analysis made in December, 2003 we found the following:

PLACE / mobility towards:	Entry	Exit	Difference
Ancha de San Antonio / Cardo	508	464	44
Calzada de la Luz / Hidalgo	252	236	16
Real a Querétaro / Garita	312	308	4
Calzada de la estación / Ave. Gpe.	334	232	102
Total (vehicles)	1406	1240	166

Of the four traffic points which give access to the downtown zone and its periphery we have a difference of 166 vehicles in the same period of time, so we have come to the conclusion that the streets down the center are many times used to cross the city

The conservation of the pavements is in direct relation to the vehicular flow and the canvassing of vehicles allows us to acquire mobility information.

The lack of **parking spaces** practically in the entire downtown area has become critical, because, as we can see, the number of vehicles increases, and we have reduced parking spaces in order to increase and improve the traffic flow in the main arteries of the center of town. This is especially true within the area included in the streets of Calzada de la Luz, Calzada de la Presa, Barranca, Chorro, Baeza, Tenerias, Pila Seca, closing in at Guadalupe Avenue as can be seen in the following comparative data:

Year	2004	2006
Total parking spaces	1479	2557
Without time limit	1334	1443
With 1 hr. time limit	145	33
With 2 hr time limit	145	72
Public parking lots	284	359
ISSEG parking lot		650

The few parking spaces in the streets are used by the residents of some of the areas, mainly the Southern, Eastern, Northern and Western spaces. The central spaces are used by employees, workers and teachers and students of the downtown area, and there is some rotation of persons who need to shop or obtain services.

There is an obvious need of **public parking** lots and the few that exist cost \$15.00 pesos per hour. Because of this, the creation of a parking lot in the location known as "El Cardo" has been proposed, as it is seen as an ideal peripheral parking lot.

In the study of the rotation of parking spaces in the streets and projects we found the following:

STUDY OF THE ROTATION IN PARKING SPACES IN THE PUBLIC WAY

CITY SAN MIGUEL DE ALLENDE

STUDIED AREA: HIDALGO, MESONES, CANAL, SAN FRANCISCO

DATE: AUGUST 30TH, 2007 FROM 9:00 TO 14:00 HOURS.

TOTAL OF PARKING SPACES USED IN
THE INVESTIGATION

78

TIME PARKED

PARKED
VEHICLES

116

OCCUPATIO
N %

LESS THAN ONE HOUR		9	7.76%
45 MIN.	2		
55 MIN	7		
LESS THAN 2 HRS MORE THAN ONE HOUR		32	27.59%
1 HR. 10 MIN	2		
1 HR. 20 MIN	4		
1 HR. 40 MIN	13		
1 HR. 45 MIN	8		
1 HR. 5 MIN.	5		
TWO HOURS		6	5.17%
2 HRS.	6		
LESS THAN 3 HRS MORE THAN 2 HRS		15	12.93%
2 HRS. 20 MIN	2		
2 HRS. 30 MIN	4		
2 HRS. 35 MIN	9		
LESS THAN 4 HRS. MORE THAN 3 HRS		4	3.45%
3 HRS. 25 MIN	1		
3 HRS. 30 MIN	1		
3 HRS. 40 MIN	1		
3 HRS. 50 MIN	1		
LESS THAN 5 HRS MORE THAN 4 HRS		2	1.72%
4 HRS. 5 MIN	1		
4 HRS. 15 MIN	1		
MORE THAN 5 HRS OR ALL DAY		48	41.38%
ALL DAY	48		

SOURCE OF INFORMATION: TRAFFIC AND TRANSPORTATION DPT. S. M. A. GTO

Of The 78 parking spaces that were studied we found that 61.53% were used by 48 vehicles which did not move, and only 30 parking spaces (that is, 23.40%) were used for rotation, as follows:

The parking spaces were used by 116 vehicles, of which a 41.38% of the total of vehicles (48 vehicles) that parked did not move, therefore there were only 30 spaces available which were used to rotate 68 vehicles which rotated as follows: 18.1% (21) remained more than two hours, 40.52% (47) were parked a maximum of two hours. Therefore, if all 78 parking spaces had rotated a maximum of every two hours, there would have been parking spaces available for 234 vehicles, that is, 3.4 more vehicles than were used.

There are two kinds of **public transportation** services, those of a free route and those with a set route. Of these we can break down those in the care of the State Government, such as the taxis which are approximately 356, most of them free sub compact vehicles and others divided in 4 taxi sites located at Mesones and San Francisco streets and at the Bus Terminal, which makes three in the downtown area and one further out.

Our municipal transportation service for moving people in a set route, both in the urban and in the suburban zones, has 12 urban routes with 101 units which transport 41,686 passengers daily from downtown and from 81 neighborhoods. The suburban routes transport approximately 8,234 passengers daily with 42 buses which give service to 430 communities in the rural areas, and which arrive to locations such as San Juan de Dios, Calzada de la Luz and Puente de Umarán. The buses for the suburban routes cannot be used in the streets of our city, because, as mentioned previously, of an initial lack of planning. (Source: IPT 2002)

Private vehicular transportation mainly moves only one person at a time, compared to a vehicle of public transportation which can carry up to 40 passengers. This means that 40 private vehicles are used for 40 passengers, occupying an average of 7 meters each (including the space between vehicles), representing 280 meters that compared to a bus that moves 40 persons occupies a tolerance space of 10 meters, that is 270 meters less.



The **cargo transportation** for supplies of the city which allows the movement of necessary merchandise and products for the population, is currently restricted in the historical center where vehicles of up to 3 ½ tons or 5000 gross kilograms are allowed but restricted to enter up to 10:00 o'clock in the morning and then from 4:00PM to 6:00PM; at all other hours supplies can be delivered in smaller vehicles. Those trucks which carry construction materials are only allowed access between 10:00 PM and 6:00AM. Larger vehicles can sometimes have access with a special permit and under certain conditions.

SUMMARY:

The dynamics of the growth of the city, the diversity in the services and products which have always been found in the downtown area have caused a gradual change in the use of soil, as some of the properties that used to be homes are now commercial sites and therefore the use of motorized transportation has become necessary. City Hall is trying to lower this impact through the Traffic and Safety Regulations for the municipality. On the other hand some of the streets of the center of town are used to cross the city from one side to another.

As mentioned before, the two supply centers or markets of the city are located in the center of town. Parking spaces are insufficient for the needs of the town itself and many drivers, trying to find a place to park, drive round and round the downtown area. The public parking lots, some in the center of town and one in the outside area, are helping to solve this problem. The placement of parking meters will help in the rotation of spaces and therefore in a decrease of traffic looking for available parking spaces.

PROPOSED SOLUTIONS:

1.- Pedestrian Alternatives.

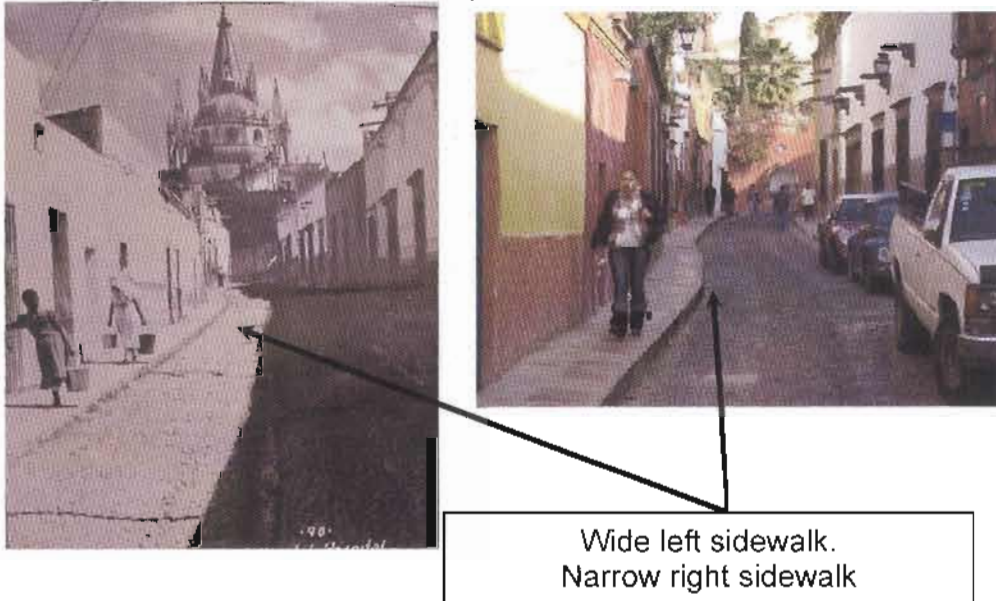
In order to encourage the habit of walking and/or of using alternative non contaminating vehicles where this is possible, an option could be that of making a pedestrian zone

within one block around the Main Square, which would cover the Northern and Southern side of the Main Square as well as the first streets of San Francisco, Reloj, Hidalgo, Canal, first and second streets of Umarán, first of Jesús, Cuna de Allende, Diez de Sollano and Correo, in this way creating a square block around the Main Square. (Map T1).

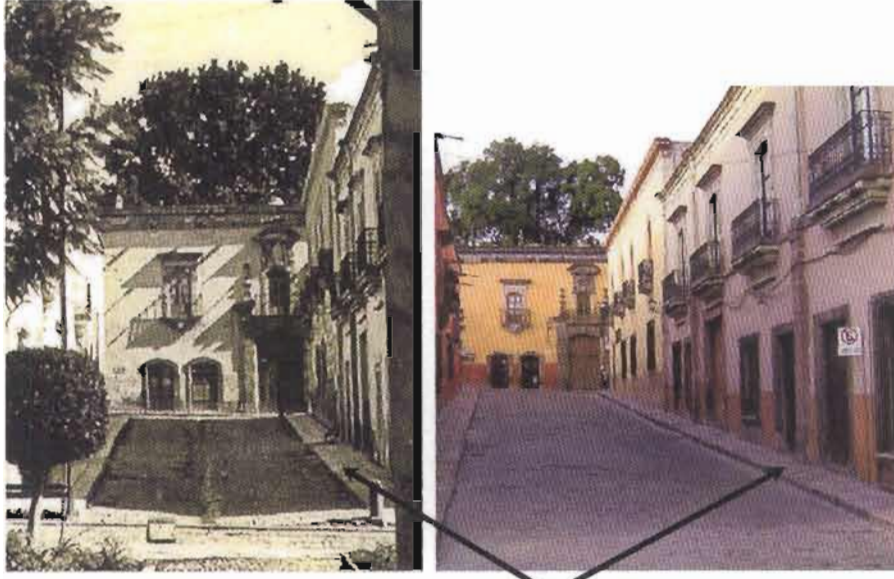
The first stage includes the arcade of Guadalupe and Northern side of the Main Square.
 The second stage is the Allende arcade, first blocks of Umarán and Cuna de Allende.
 The third stage is the first block of Reloj.
 The fourth includes the first block of Hidalgo.
 The fifth stage is the first block of San Francisco and Canal and the Southern side of the Main Square

Project to be completed in four years.

Within these actions we should also contemplate the widening of sidewalks which will undoubtedly help in pedestrian traffic, providing more safety to pedestrians and logically reducing the size of the streets and the speed of the vehicles.

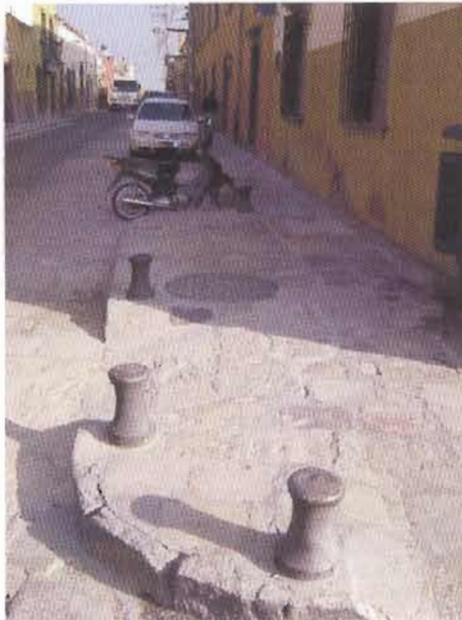


In these photos we can see how the sidewalk of Aldama street (left side), as many others, was reduced to give room to vehicular traffic. This is now being restored to its original state to provide safety and space to the pedestrians.



Width of Sidewalks
 Left: wide sidewalk
 Right: narrow sidewalk

This is the street of Corregidora, here we have an example of how the sidewalks were narrowed (right side), lowering a complete line of slabs, in order to allow more space for cars. Currently this street is back to its two original wide sidewalks.



With the purpose of providing safety to pedestrians and having enough space for the ramps for disabled people, street corners are being enlarged and extended to the parking limit. This measure prevents drivers from parking on the sidewalks. Those pedestrians wishing to cross the street are now in a better visual position for drivers.

The photo shows the corner of Hidalgo with Insurgentes streets.

2.- Parking on the streets

The creation of a system to measure the time cars are parked on the street, with a method to rotate parking to every two hours at the most, will reduce the traffic of cars looking for a parking spot and therefore general traffic will become more fluent.

A system as such will definitely ensure that cars are not parked all day long in the same space, this rotation of parking spaces will benefit commerce in the centre and will ease the supplying activities that business and shops need, having as a final result the attraction of more tourism to the centre of the city.

Foster the use of private parking lots, the use of public transportation and walking. (Map T2)



These two pictures exemplify the use of multi-space park meters in Spain; on your left we have the city of Segovia and on your right the capital Madrid.

During the first stage the Code must include 500 parking spaces within the Historical Centre of the city, paying special attention to the needs of business, shops and mainly of residents. This means that all residents of the Historical Centre, who do not have a garage, will have the possibility of parking, without cost, one car of their own, in a previously designated area. The main purpose of this measure is to motivate current residents to remain in the centre of town.

Project planned to be completed in two years.

The opening of additional parking lots has been fostered and currently we have: "San Francisco" on Mesones street; "El Provincial" on Insurgentes street; "El Sautto" on Quebrada; "Hidalgo" and "Aurora" on the streets with the same name, and "El Cardo", which offers shuttle service to and from the centre of the city. We believe that the shuttle service is highly important in order to have parking lots in the outskirts of the city. (Map T3).

We consider that the fostering of parking options is highly relevant therefore we have begun a campaign to protect the use of private garages. The program contemplates a survey of current garages that are in use to create a record which will guarantee access to said garages and reduce the number of cars parking on the streets. Program in progress.

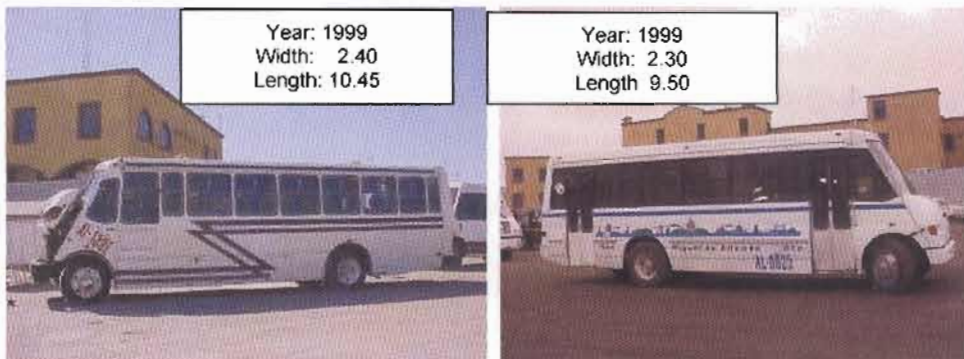
3.- Public Transportation

The Promotion of **public transportation** to reduce the number of cars circulating through the main avenues of the centre of town has already been practiced during holidays with good results. (Map T4).

We have begun replacing old public transportation vehicles; units with capacity for 35 and 40 passengers are being replaced by smaller units for only 29, reducing the length of the units from 10 meters to 8.5 as maximum. This minibus fits better in the streets and avenues of the city and the pavement and foundations of the streets are better maintained as it is also lighter with a sound body that protects the users.



These pictures show the old, obsolete and unsafe units that have already been removed from use.



These photos show the units that are currently providing public transportation within the city; they are more modern than previous ones. These units will also be replaced for newer ones.



Photos of new units, models from 2006 and 2007, currently providing public transportation within the Historical Centre. One of the main features of these units is the maximum authorized length of 8.50 meters with a capacity for 29 seated passengers.

The creation and promotion of peripheral routes on current avenues along with the opening of commercial centers and the decentralization of public services and banks will allow us to have a gradual decrease of mobility in the historical center.

The services provided by the Suburban Transportation Bus Terminal that was originally located at the Plazuela del Fresno have been divided into three areas and two of them were relocated. One to the San Juan de Dios market, with the majority of rural and suburban routes; in fact, there has been a small bus terminal built to ease the operation. These routes used to cross the city through streets such as Ancha de San Antonio, Hernández Macías, Insurgentes, Pepellanos, Mesones, Juárez, San Francisco, Nuñez, Hidalgo, Colegio and Canal, currently, with the new location they go around by using the ring road. In a second one, which covers the Northern zone, the Avenue De La Luz has been temporarily established as a terminal; buses covering these routes do not go through the Historical Centre any more and again use the ring road. The third one, restricted to small buses for 35 passengers only, is still at the Plazuela del Fresno, next to the Ignacio Ramirez market, with only three units covering the route of Santas Marias and Puerto de Nieto. (Map T5).

The construction of two terminals or transference spots to create two zones for passenger transference, from the suburban route to the urban one: in the north of the city, the crossroad formed by the road to Dolores Hidalgo and the street to the San Luis Rey neighborhood; and the second one on the exit to Queretaro. This allows a point of exchange of passengers from the communities to the city and vice versa (Map T6-1 and T6).

The above will allow us to remove all suburban transportation units from the centre of the city; which, I may say, are very few by now.

With the project of change and/or improvement of the units for public transportation, as we have been able to remove from the street vehicles that were as old as 1978, we have been able to transform the image, the physical and mechanical condition and pollution control. Currently, our units are not older than 15 years and we are still, gradually, switching them for newer models. As of today, 60% of the fleet is between 0 to 10 years of age and 40% between 10 and 15. Our project for the two coming years is to change 20% more of the oldest units, to reach 80% with units younger than 10 years.

City Hall is in the last stages to approve a three year project to have a uniform design for all urban and suburban public transportation units in order to improve and harmonize the image of these vehicles.

We must point out that in the last years the routes for public transportation have had important changes; plan (Map T7) shows the original direction, while plan (Map T8) shows the current one with the use of terminal spots and return areas. The city has had an important growth in the number of new neighborhoods, district, and residential developments which have demanded the service of public transportation as shown in plan (Map T9).

Discouragement of Car Use

With the purpose of discouraging the use of private cars from going to the centre of the city and in order to reduce the traffic in the Historical Centre, we are promoting the use

of public transportation services as well as alternative urban mobility methods, such as the use of bicycles. With the aim of raising awareness in this regards, bicycle excursions have been organized for every first Sunday of each month. Together with the Public Works and Urban Development Department we are planning the creation of cycle paths with the purpose of promoting alternate transportation and offering safe roads to users.

5.- Pavement

We must point out that the original pavement was dirt, followed by stones closely placed within the dirt and with a draining channel in the center of the streets. The living conditions and needs changed and the draining channels were relocated to the sides of the streets and the stones were replaced by slabs, as we can still see in some streets of the Historical Centre. The three pavements herein described have a very low resistance to current vehicles in general, therefore, the municipal authorities have begun a re-pavement process. This process includes the opening and digging of streets to build adequate foundations and the replacement of the sewage and water network. Among the streets already completed with this process we have: the first block of Nuñez; Diez de Sollano; first block of Barranca; Chorro; third block of Reloj; and third and fourth of Mesones, which, by the way, has not presented evidence of any damage, even though it was refurbished ten years ago and it has high traffic and mobility conditions. The project considers the gradual renovation of all of the streets belonging to the Historical Centre.

Sidewalks have been improved and returned to their original width; which in average is 120 centimeters and has the main purpose of protecting the safety of pedestrians in the Historical Centre.

6.- Alternating Streets

The creation and improvement of alternating street options to remove traffic from the Historical Centre is an urgent need due to the increasing growth of traffic and car ownership in the city. The construction of these new options is a project that has already begun and of which the following are the actions taken and solutions made so far.

During holidays and some weekends drivers, mainly tourists, are encouraged to use a "street circuit" that surrounds the Historical Centre and guides them to public parking lots.

What has been called the "Inner Street Circuit" comprises, counter clockwise, the following streets: Insurgentes, Pepellanos, Mesones, Juárez, San Francisco, Corregidora, Correo, Recreo, Hospicio, Cuadrante, Pila Seca and Hernández Macías. While the "Outer Street Circuit", clockwise is formed by: Nuñez, Avenue De la Presa Avenue, Avenue De la Luz Avenue, Volanteros, Quebrada, Pila Seca, here with two options depending on the need; one to Pila Seca, Cuadrante and Hospicio up to Barranca and Murillo and the other option to Zacateros, Tenerías, Jesús, Terraplén, Huertas, Barranca and Murillo.

We have also created three **alternative peer circuits** to the Historical Centre:

The first peer circuit is in the Northwest area of the Historical Centre with the purpose of relieving the traffic on the Real a Querétaro, without using the buffering area but instead the old road to Querétaro and Cuesta de San José, as a two way street, together with Homobono and Cuesta de San José, from West to East and Huitzilopetzli,

Cuauhtémoc and Acamapixtle, from East to West, to the two way street of Avenue De la Luz and Avenue De La Presa; there is one other choice in this circuit, if the driver wishes to go the center of the city, at the point of Cuesta de San José where traffic must go left or right, the driver must turn left and take Tecolote then Aparicio and will be arriving to the corner of Mesones and Núñez.

The second peer street circuit is located in the North of the city, through the Colonia Guadalupe, relieving in this case the traffic on Calzada de la Aurora Avenue and sending drivers to Juan de Dios Peza, Tatanacho and Canción India, from North to South and Canción India, Cielito Lindo, Cri Cri, Heroico Colegio Militar and María Griver from South to North, reaching Calzada de la Aurora Avenue or through Mariano Talavera and Julián Carrillo to Avenue De La Luz.

The third peer street circuit is in the Southwest side of the Historical Centre, through the Colonia San Antonio, relieving the traffic on the axis formed by Ancha de San Antonio, Zacateros and Hernández Macías, the option being 28 de Abril, from South to North with the parallel street of 20 de Enero, from North to South, both flowing into or from Sterling Dickinson, at the southern side or Prolongación de Pila Seca, at the northern side connecting with Avenue De la Estación, through the Guanajuato bridge. It was necessary, however, to enlarge the lower part of Umarán in order to allow cars moving in both directions (Map T9-1).

Currently an important road construction project is being done at the ring road of Manuel Zavala PPKBZON, from the roundabout of El Pipila to the roundabout of Ignacio Allende. This project consists in the enlargement of the road from two lanes into three; just on the side going up (Southeast), as the slope and curves slow the traffic. Once this is completed it will represent an excellent option to circumvent the center of the city.

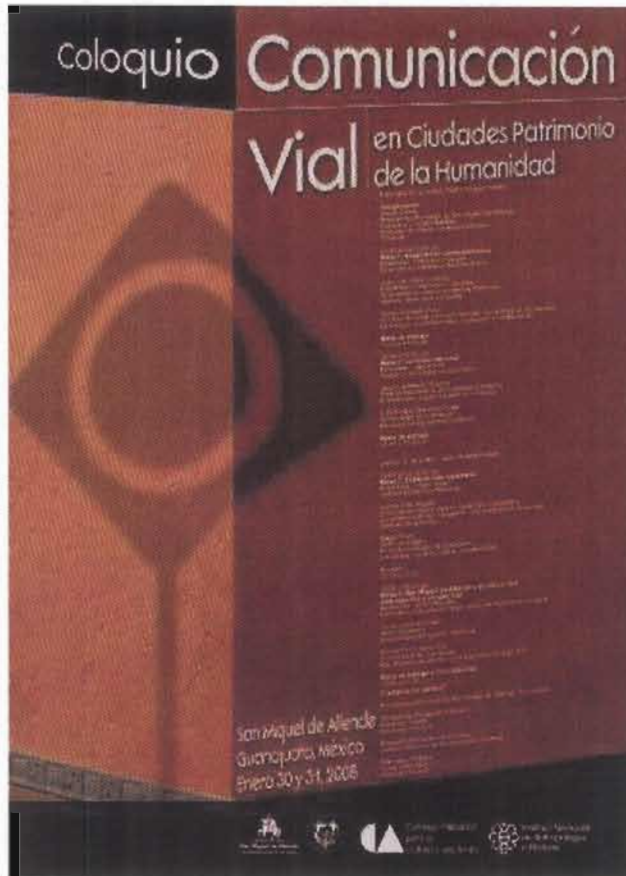
Traffic Organization Projects

One of the current projects is the enlargement of the other side of the ring road Manuel Zavala PPKBZON, from the roundabout of El Pipila to the T intersection with the road to Dolores Hidalgo. Besides, it is also being considered to fully connect this ring road, from the above mentioned T intersection to the road to Doctor Mora, which would give access to 18 neighborhoods in the North of the city, offering a mobility option North to West, which currently has to be done through the center of the city, sending all heavy vehicles through this option.

A couple of projects that will help substantially is the construction of bridges between the Guadalupe and Mexiquito neighborhoods and the Primero de Mayo and Fray Juan de San Miguel streets, or Cachinches and Niños Héroes, among others.

7.- Traffic Organization Analysis

We have hired the services of SET Consulting, Soporte de Empresas de Transporte, S. C. to perform an analysis of traffic and traffic organization in the city of San Miguel de Allende and render a proposal with the main purpose being: "To raise the quality offered by the public transportation services and the street and traffic organization in order to have a comprehensive development that takes into account the modern needs and social development of the city, without perturbing the architecture and ambiance of the city". Find herewith a copy of the technical proposal and the agreement.

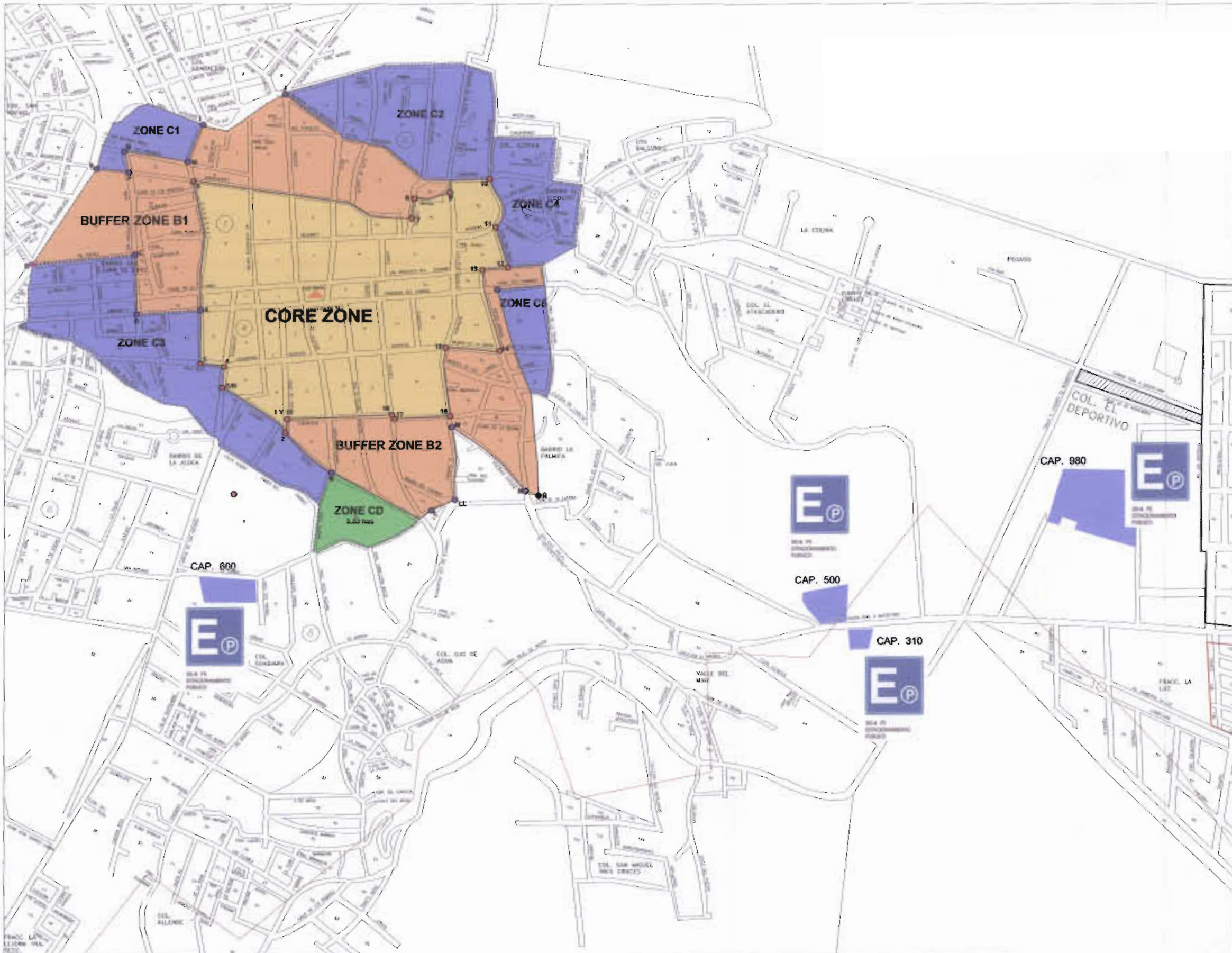


8.- We recently held the “Colloquium on Traffic Organization in World Heritage Cities” with the participation of experts from World Heritage Cities who shared with us their experiences facing traffic and transportation issues. As a result, the municipality is organizing hands-on workshops to analyze solving proposals with the participation of all stakeholders with the sole purpose of finding solutions and options to the current problems of this historical urban centre.



MAP
T-4

MAP OF PERIPHERAL
PARKING .



SYMBOLY.

- PERIPHERAL PARKING
- PARKING LOT
- CAP.** CAPACITY OF VEHICLES
- URBAN ZONE BOUNDARY

NOTA:
ALTERNATIVE PARKING FOR WHICH THE HISTORIC
CENTRE IS GUARDED

NOMENCLATURE

- HISTORIC TOWN
- CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS, JULY 28, 1982.
 - BUFFER ZONE B1 AND B2, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS, JULY 28, 1982.
 - BUFFER ZONE (MUNICIPAL PROPOSAL)
 - ENVIRONMENTAL VALUE ZONE (MUNICIPAL ZONE)
 - POLYGONAL POINT, CORE ZONE
 - POLYGONAL POINT, BUFFER ZONE
- OTHER:
- BOUNDARY LINE
 - LEVEL CURVES
 - LOTS
 - SQUARE

LOCATION



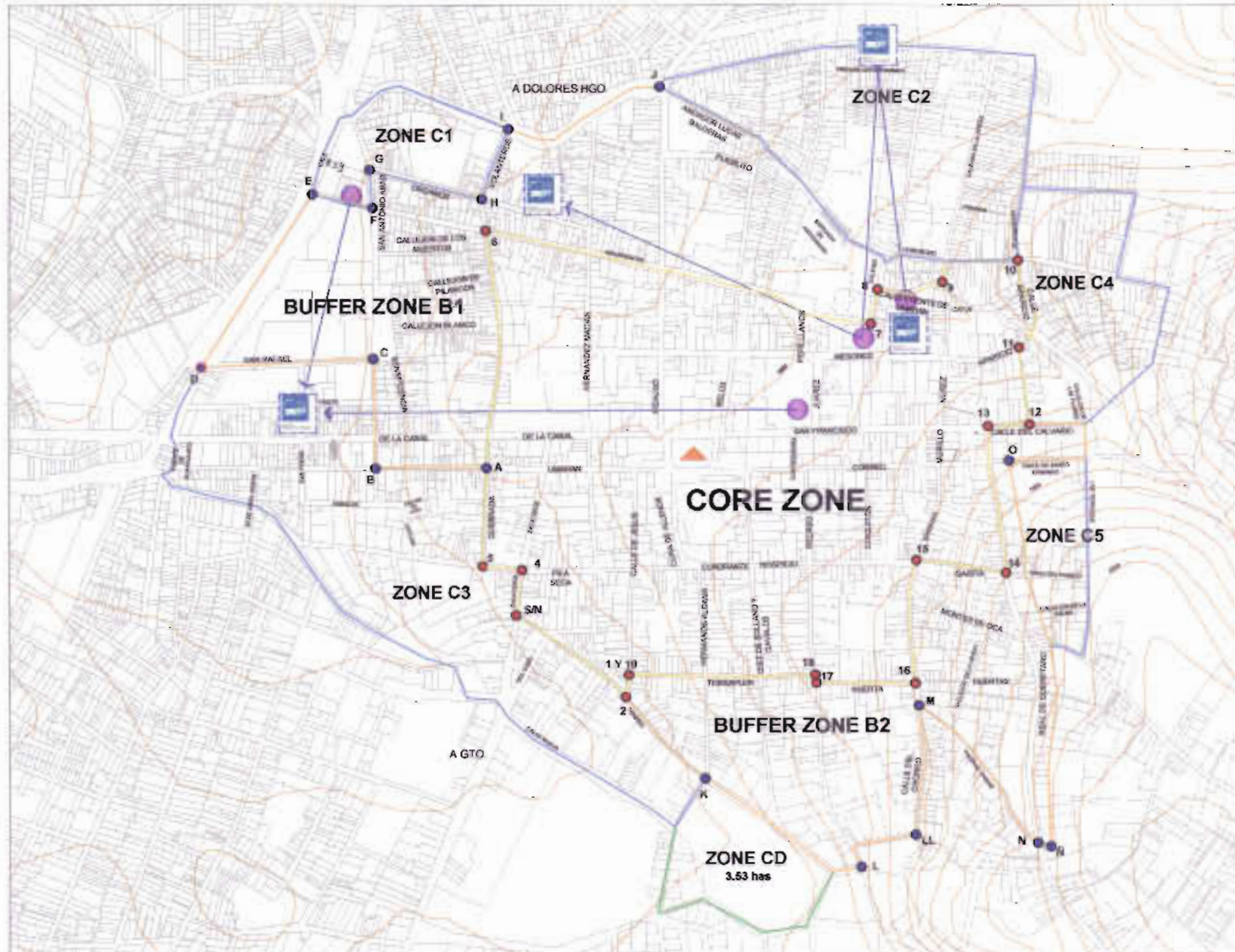
DATE: JANUARY 20th, 2008 SCALE: 1:10000

NORTH

GRAPHIC SCALE



MAP
T-11
TERMINAL FOR SUBURBAN LINES.



SYMBOLOLOGY

- ZONE TERMINAL FOR SUBURBAN LINES
- ZONE TERMINAL FOR SUBURBAN LINES

NOMENCLATURE

LINE ZONES

- ZONE LINE ACCORDING TO FEDERAL REGULATIONS OF ZONE OF MANAGEMENT (ART. 16, 19)
- BUFFER ZONE LINE AND BUFFER ZONE ACCORDING TO FEDERAL REGULATIONS AND MANAGEMENT ART. 16, 19
- BUFFER ZONE GENERAL PERIMETER
- PERIMETER OF THE ZONE OF MANAGEMENT
- FEDERAL POINT ZONE LINE
- FEDERAL POINT BUFFER ZONE

COORS

- BUFFER ZONE
- ZONE BUFFER
- LINE
- BUFFER





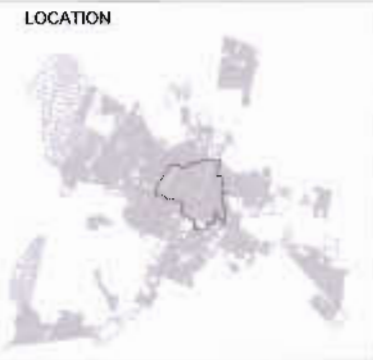
PROPOSAL OF TRANSFER POINT.

SYMBOLOLOGY.



NOMENCLATURE

- 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, 1982
 - C BUFFER ZONE (MUNICIPAL PROPOSAL)
 - D ENVIRONMENTAL VALUE ZONE (MUNICIPAL ZONE)
- OTHER**
- POLYGONAL POINT, CORE ZONE
 - POLYGONAL POINT, BUFFER ZONE
 - BOUNDARY LINE
 - LEVEL CURVES
 - LOTS
 - SQUARE



DATE: JANUARY 2nd, 2008 SCALE: 1:25,000

NORTH GRAPHIC SCALE

