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WHERE IT CAN BE SEEN THE RESPECTIVE REGISTRATION OF "THE THREE MARIAN SANCTUARIES OF JALISCO AND THEIR PILGRIMAGES"



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**REGISTRATION FORM FOR THE NATIONAL INVENTORY OF THE
INTANGIBLE CULTURAL HERITAGE OF MEXICO**

1.	Definition of the element or cultural manifestation
1.a	Domains represented in the element or cultural manifestation (e.g. lenguaje, musical expressions, traditional dances, traditional ceremonies and festivities, rituals and sacred places, traditional medicine, etc.)
	Social practices, rituals and festive events. traditional ceremonies and festivities
1.b.	Name of the element or cultural manifestation
	The Three Marian Sanctuaries of Jalisco and their pilgrimages
1.c.	Name of the communities, groups or individuals concerned
	<p>The cultural manifestations associated with the popular faith of the rural and urban communities of the state of Jalisco and their immediate surroundings have led from the sixteenth century to the present day the creation of three Marian shrines that are of great importance for the regional identity of the West of Mexico: The Sanctuary of the Virgin of Zapopan, the Sanctuary of the Virgin of Talpa and the Sanctuary of the Virgin of San Juan de los Lagos.</p> <p>In the Pilgrimage of the Virgin of Zapopan the following groups participate:</p> <ul style="list-style-type: none"> • Guard of Honor, consisting of Royal Guard, marching band of youngsters, children, ladies ("the rear"), adult men ("custodians") and Calabroteros; <p>Groups of dancers:</p> <ul style="list-style-type: none"> *Zapopan's Native Dances Barracks, gathers 10.700 dancers. *Jalisco's Royal Union of Native Dances Barracks, sums 5.500 dancers. *State of Jalisco's Chimalhuacan Dances Barracks, grouping 9.500 dancers. *Los morenos: in charge of keeping order, opening the ritual space for the pass of the dancers, and responsible of the tradition transmission. *Dancers groups and pilgrims from other states. **State of Jalisco's Charros associations



- **Mariachi musical groups and norteño bands.
- **Franciscan Order and other religious orders members
- **Guadalajara's Archdiocese.
- *Parishes of the Guadalajara Metropolitan Area (ZMG) and the Chapala lake region.
- *Brotherhoods: Jerusalem's Holy Sepulcher Knights; Colón Knights; Nocturnal Adoration.
- **Merchants and Craftsmen who accompanied the Virgin during the ritual cycle.
- **General community of the ZMG.
- **Latin American communities established in some cities of USA.

In the pilgrimages to visit the Sanctuary of the Virgin of Talpa, various groups from different communities from the states of Jalisco, Colima, Michoacan, Nayarit, Sinaloa and the United States participate. In this case the ancient rural royal roads serve as a pilgrimage route acting as cultural itineraries that communicate the populations with the Sanctuary of the Virgin of Talpa. The main route is the Route of the Pilgrim, a road with more than 200 years of tradition, which runs through some municipalities of the state of Jalisco starting in the city of Ameca, crosses some mountains of the Sierra Madre Occidental and ends in the town of Talpa de Allende. It is visited by around 3 million people a year in the month of March and particularly in Holy Week.

The image of the Virgin of San Juan de los Lagos is visited every year by more than 6 million people organized in groups of pilgrims from the states of Jalisco, Guanajuato, Mexico City, Hidalgo and the State of Mexico. Some of the main organized groups that participate come from San Pedro de la Laguna, Apan, Huehuetoca, Aguascalientes, León, Tonanzintla or Guadalajara or even from the United States

1.d.	Location and geographical coverage of the element (locality, municipality, state and region); Location of the communities concerned.
	Municipality of Zapopan, Jalisco. Municipality of Talpa de Allende, Jalisco and Municipality of San Juan de los Lagos, Jalisco.



2.	Description
2.a.	Description of the element. (Origin, historical process, current development, periodicity, etc.)
	<p>From the process of evangelization of the indigenous communities of the region of the New Galicia, initiated by the Franciscan order in the West of Mexico, since the sixteenth century began to constitute an important phenomenon of assimilation of the images of the Purísima Concepción de María that were carried by the religious and that were distributed in the diverse urban nuclei. This appropriation by the communities of these religious symbols led to the creation of various cultural manifestations of a popular character that gradually acquired a particular identity and a specific annual calendar that has been enriched to the present day. Annual manifestations of worship by the communities have generated valuable cultural itineraries, converging routes, and associated elements of great wealth.</p> <ul style="list-style-type: none"> • The Pilgrimage, or ritual cycle of the Carrying of the Virgin of Zapopan, is the cultural manifestation that presents a greater community organization since there are about 1,800,000 pilgrims who accompany the religious image in a single day. The annual celebration of La Romería on October 12th in honor of the image of the Virgin of Zapopan, a tradition dating from 1734, is one of the symbols of unity, continuity and cultural and social identity recognized by the communities of the region. This day marks the culminating phase of the annual ritual cycle, popularly known as "La Llevada de la Virgen", which begins in May and it consist of community and liturgical activities that have as a singularity the accompaniment to the image by the different spaces (temples, prisons, hospitals, markets, factories and schools of the Metropolitan Area of Guadalajara), and culminates with the return journey to her Basilica in Zapopan. This ceremonial complex is a result of the conjunction of popular religious expressions, reflected both in the multitudinous community participation on the day of La Romería, as well as in the organization of each one of the visits, with the support of ecclesiastical and governmental authorities as facilitating entities and coordinators. One of the main characteristics of the festival is the presence and participation of various groups of mestizo dances (of indigenous and Spaniard roots) for cult purposes, organized community and whose number is calculated in more than 26 thousand dancers, in addition to the different community groups that accompany the return of the image to its sanctuary. • The image of the Virgin of the Rosario was taken to Talpa in the year



1585. This Marian image, similar to the one of Zapopan and that of San Juan, is made of cane and comes from Lake Patzcuaro, today Michoacán. It is believed that it was acquired by the Franciscan father Manuel de San Martín, who erected a small chapel in the place between 1570 and 1590. Over the years the image acquired a greater devotion among the communities of the region. Four celebrations are celebrated annually that gather a significant number of pilgrims. May 12th evokes the anniversary of her coronation in 1923. On September 10th, the bath party and dress change of the image; That day the Lady of Talpa leaves in procession through the streets of the town making its route on floral carpets. On September 19th, the feast of the renewal of the material of her image. On October 7th, she is honored for her dedication to Our Lady of the Rosario. Currently it is visited all year by devotees from various corners of the country and abroad, pilgrimages and pilgrimages flock to the place.

- The cult of the Virgin of San Juan de los Lagos dates back to the early years of the 17th century. San Juan de los Lagos was founded by Friar Michael of Bologna around 1542. From that period dates the worship of the image of the Virgin brought by the evangelizers. The veneration to the image was expanded by the territories of the New Spain acquiring up to the present a relevance within the Marian shrines of the country. Towards 1626 was sheltered in the chapel of the Hospital of Indians founded by the Franciscans, later it is reformed towards 1641 and happens to be known as the present Chapel of the First Miracle. As the number of people going on pilgrimage increased, their second Sanctuary was erected on the site where the parish is currently located. On November 21st, 1769, the current Basilica of Our Lady of San Juan de los Lagos was terminated and the image was transferred to its new premises. With the passage of time the image became famous among the communities of the Mexican Bajío until reaching the great veneration of the one that today enjoys. During the XVIII and XIX centuries the city acquired great regional relevance generated by the thousands of pilgrims who visit the sanctuary. At present it is estimated that the number of pilgrims who visit it is about six million devotees distributed throughout the year and focusing particularly on the day of the Virgin of the Candelaria, on February 2nd.

2.b.	Current social and cultural functions in the bearer and practitioner community.
	At present, the three main Marian shrines of Jalisco represent an element of social cohesion and regional identity that remain in force and in constant evolution.



	<ul style="list-style-type: none"> • The "Carrying" of the Virgin of Zapopan is a cultural identity factor shared in the central region of the State of Jalisco and in some communities of the surrounding states even of Mexican communities in the United States. • Pilgrimage routes to the Sanctuary of the Virgin of Talpa serve as an element of linkage between the various communities of the western part of the State of Jalisco, constituting in each locality a reference of devotion and annual community activities. • The communities of pilgrims who organize to visit the Sanctuary of the Virgin of San Juan de los Lagos in many localities of the central zone of Mexico share activities of social and cultural character associated with this religious manifestation throughout the year.
2.c.	<p>Risks faced by the element. Possible safeguard measures that could allow to protect and promote the element.</p>
	<p>Although in different grades, the cultural manifestations around the three Marian Sanctuaries of Jalisco, share similar problems among which can be highlighted processes of change and loss of traditional elements and symbolism. The commercial use of related events could generate processes that distort its ceremonial and symbolic character, putting at risk its ceremonial and community foundations as: values, cultural and organizational forms, among others. Other risks they face are the negative transformation or modification of their traditional character due to the process of dilution of the local identities propitiated by the mass media.</p>
3.	<p>Data of the person in charge of the proposal (Name, Institution, means of contact).</p>
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