

**MANAGEMENT PLAN OF THE  
CAMINO REAL DE TIERRA ADENTRO, MÉXICO  
General Guidelines**



# MANAGEMENT PLAN OF THE CAMINO REAL DE TIERRA ADENTRO, MÉXICO General Guidelines

Complementary document of the Technical File for inscription of the  
Camino Real de Tierra Adentro, Mexico  
in the World Heritage List of  
the UNESCO



Mexico, 2012





## MANAGEMENT PLAN OF THE CAMINO REAL DE TIERRA ADENTRO, MÉXICO

### General guidelines

Complementary document of the Technical File for inscription of the Camino Real de Tierra Adentro, Mexico in the World Heritage List of the UNESCO

#### *Institutional credits*

##### **National Institute of Anthropology and History**

Anthropologist Sergio Raúl Arroyo García

*General Director*

Dr. Francisco Javier López Morales

*World Heritage Director*

##### **National Conference of Governors, CONAGO**

Lic. Jorge Herrera Caldera

*Governor of the State of Durango*

*Commission of Follow up of the Camino Real de Tierra Adentro, CONAGO*

Lic. María del Pilar Rincón Torres

*State Contact for the works of the Camino Real de Tierra Adentro before the CONAGO*

Lic. Manuel Suarez Muñoz

*President of the Permanent Seminary for the elaboration of the Management Plan of the Camino Real de Tierra Adentro*

L.C.C. Rocío Marcela Acosta Chávez

*Site Manager for the Camino Real de Tierra Adentro, WHC*

#### *Credits for the elaboration of the document*

*Conceptual aspects methodological structure and Coordinator:*

☒ Dr. Arch. Luis Ignacio Gómez Arriola

*Description of sites:*

☒ Arch. Alejandro Alcaráz Torres

*Elaboration of maps:*

☒ Eng. Rubén Durazo Álvarez

Arch. Julio Cesar Rodríguez Lira

*Photography:*

☒ Ignacio Gómez Arriola, Rodrigo Triana, Balam de Lot Gálvez Luque, Juan Nava Stenne, Rubén Durazo Álvarez

*Translation into English:*

☒ L.C.C. Rocío Marcela Acosta Chávez, Laberinto Comunicación

*Specialized advising:*

Dr. Francisco Javier López Morales

The INAH and the CONAGO appreciate the support of the Government of Queretaro for the translation and the Government of Durango for printing this document.



## INDEX

<b>Presentation</b> .....	<b>7</b>
Scope of the document .....	8
Introduction .....	9
<b>Chapter 1: THE CAMINO REAL DE TIERRA ADENTRO AS WORLD HERITAGE</b> .....	<b>13</b>
The inscription of the CRTA in the World Heritage List of UNESCO .....	14
Historical antecedents of the Camino Real de Tierra Adentro .....	15
General description of the site .....	23
<b>Chapter 2: The components of the Camino Real de Tierra Adentro</b> .....	<b>29</b>
Typological groupings for the constituent elements of the CRTA .....	30
Distribution chart of heritage components of the CRTA .....	32
<b>Chapter 3: Conceptual aspects of the management plan of the CRTA</b> .....	<b>35</b>
Methodological antecedents .....	35
The challenges of management: the more territory, more degree of complexity .....	36
The management of the components of a cultural route .....	37
Conceptual proposals and sustainable community development .....	38
From the general to the particular .....	39
Ideal contents of the management plan .....	41
It has to be an evolving document .....	42
Competences .....	42
The transversal axes for the management of a cultural route .....	42
Joint committee for inter-institutional coordination and follow up of the management plan of the CRTA .....	43
<b>Chapter 4: General guidelines for the sites of the Camino Real de Tierra Adentro</b> .....	<b>49</b>
Structure for the presentation of the sites of the CRTA according to the heritage component and to their typologies .....	49
Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA .....	52
<b>Chapter 5: Guidelines for the management and preservation of the urban heritage of the CRTA</b> .....	<b>57</b>
<b>CAPITAL CITIES (historic centres)</b> .....	<b>64</b>
Historic centre of the city of México, Federal District .....	66
Historic centre of the city of Querétaro, Querétaro .....	68
Historic centre of the city of Guanajuato .....	70
Historic centre of San Luis Potosí, San Luis Potosí .....	72
Historic centre of the city of Zacatecas, Zacatecas .....	74
Historic ensemble of the city of Aguascalientes .....	76
Historic centre of the city of Durango, Durango .....	78
<b>MIDDLE CITIES (historic centres)</b> .....	<b>80</b>
Historic centre of the city of San Juan del Río, Querétaro .....	82
Protective town of San Miguel .....	84
Historic centre of the city of Lagos de Moreno, Jalisco .....	86
Historic ensemble of the city of Sombrerete, Zacatecas .....	88

<b>TOWNS AND VILLAGES</b> .....	<b>90</b>
Town of Aculco, State of Mexico .....	92
Historic ensemble of the Town of Ojuelos, Jalisco .....	94
Town of Pinos, Zacatecas .....	96
Architectonic ensemble of the town of Chalchihuites, Zacatecas .....	98
Architectonic ensemble of the town of Nazas, Durango .....	100
Town of San Pedro del Gallo, Durango .....	102
Architectonic ensemble of the town of Mapimí, Durango .....	104
Town of Indé, Durango .....	106
Town of Valle de Allende, Chihuahua .....	108

## Chapter 6: Guidelines for the management and preservation of the architectural heritage of the CRTA .....

<b>ARCHITECTONIC ENSEMBLES IN TOWNS</b> .....	<b>118</b>
Former College of San Francisco Javier in Tepetzotlán, State of Mexico .....	120
Convent of San Francisco in Tepeji del Río, Hidalgo .....	122
Former Royal Hospital of San Juan de Dios of San Miguel de Allende, Guanajuato .....	124
Cemetery of Encarnación de Díaz, Jalisco .....	126
Former College of Nuestra Señora de Guadalupe of Propaganda Fide .....	128
Mine of Ojuela, Durango .....	130
<b>TEMPLES IN TOWNS</b> .....	<b>132</b>
* Sanctuary of Jesus Nazareno, Atotonilco, Guanajuato .....	134
Sanctuary of Plateros, Zacatecas .....	136
Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, Zacatecas .....	138
Temple of Nuestra Señora de los Dolores in Villa González Ortega, Zacatecas .....	140
Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, Zacatecas .....	142
Temples in the town of Nombre de Dios, Durango .....	144
Temples in the town of Cuencamé and Cristo de Mapimí, Durango .....	146
Temple of the town of San José de Avino, Durango .....	148
Temple of San Miguel of the town of Villa Ocampo .....	150
<b>HACIENDA ENSEMBLES</b> .....	<b>152</b>
Hacienda of Chichimequillas, Querétaro .....	154
Hacienda of Ciénega de Mata, Jalisco .....	156
Hacienda of Peñuelas, Aguascalientes .....	158
Hacienda of Cieneguilla, Aguascalientes .....	160
Hacienda of Pabellón de Hidalgo, Aguascalientes .....	162
Hacienda of San Diego de Navacoyán and Bridge of El Diablo, Durango .....	164
Hacienda of La Limpia Concepción de El Canutillo, Durango .....	166
<b>HACIENDA CHAPELS</b> .....	<b>168</b>
Chapel of the Hacienda of Buenavista, Querétaro .....	170
Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, Zacatecas .....	172
Chapel of San Antonio of the Hacienda of Juana Guerra, Durango .....	174
Chapel of El Refugio of the Hacienda of Cuatillos, Durango .....	176
Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, Durango .....	178

Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), Durango ..... 180  
 Chapel of San Mateo of the Hacienda La Zarca, Durango .....182

Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, Durango..... 222

**Chapter 7: GUIDELINES FOR THE MANAGEMENT AND PRESERVATION OF THE ROADS SYSTEMS HERITAGE OF THE CRTA..... 185**

BRIDGES..... 190  
 \*Bridge of la Historia.....192  
 Bridge of Atongo, State of Mexico.....194  
 \* Bridge of San Francisco in Tepeji del Río, Hidalgo ..... 196  
 \* Bridge of La Colmena, Hidalgo ..... 198  
 \* Bridge of Tlautla, Hidalgo ..... 198  
 \* Bridge of La Cañada, Hidalgo ..... 198  
 Bridge of El Fraile, Guanajuato..... 200  
 Bridge of San Rafael, Guanajuato .....202  
 Bridge La Quemada, Guanajuato .....204  
 \* Bridge of Lagos de Moreno Jalisco ..... 206  
 Bridge of Ojuelos, Jalisco ..... 208  
 \* Bridge of El Diablo, Navacoyán, Durango.....210  
 \* Hanging bridge of the Mine of Ojuela, Durango ..... 212

STRETCHES OF RURAL ROADS..... 214  
 Stretch of the Camino Real de Tierra Adentro between Aculco and San Juan del Río, State of Mexico.....216  
 Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the Hacienda of La Cañada, Hidalgo .....218  
 Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, Zacatecas.....220

**Chapter 8: GUIDELINES FOR THE MANAGEMENT AND PRESERVATION OF THE ARCHAEOLOGICAL HERITAGE OF THE CRTA..... 225**

Petroglyphs of the Cave of Ávalos, Zacatecas ..... 230  
 Cave of Las Mulas de Molino, Durango ..... 232

**Chapter 9: Guidelines for the management and preservation of the environmental heritage of the CRTA..... 235**

Sierra de Órganos, Zacatecas..... 240

**Chapter 10: Guidelines for the management and preservation of the intangible heritage of the CRTA..... 243**

**FINAL COMMENT: THE EVOLVING CONSTRUCTION OF THE MANAGEMENT PLAN ..... 249**

Bibliography: ..... 251  
 General bibliography about the CRTA:..... 251

# Presentation

Developing a management plan applicable to the different heritage components included in the nomination of the Camino Real de Tierra Adentro represents a challenge and an exceptional opportunity to innovate and to propose ways in the management of a *cultural route*, that is to say, the integral preservation of a lineal site that embraces a considerable extension of territory of different characteristics, geographical and cultural.

In the specific topic of the management of cultural routes, there are few methodological references, not conceived to solve the challenges that imply this typology relatively new in the field of the preservation of the cultural and natural heritage. This situation outlines a complex problematic to solve at the moment of beginning the elaboration of a management plan like that intended for the Camino Real de Tierra Adentro, Mexican lineal site inscribed in the World Heritage List of the UNESCO in the year 2010.

Given the degree of complexity of the diverse cultural and natural expressions implied in the nomination of this cultural route, the management Plan is proposed as an *evolving* document, that is to say that it be gradually built in diverse phases, being these Guidelines a first stage of the process, in which we define the direction and the sense that is intended to give to the management of the lineal site.

Preserving the Camino Real de Tierra Adentro as World Heritage is an official commitment of the Mexican Government with the UNESCO. For this reason we must outline it as a state policy for stimulating the sustainable development of the CRTA, example of an American cultural route.

This *Management Plan of the Camino Real de Tierra Adentro- General Guidelines* seeks to constitute a methodological and conceptual contribution on the treatment that requires a site inscribed under the heritage category of cultural route, in order to safeguard the authenticity and integrity of its Outstanding Universal Value attributes.

**Dr. Arch. Ignacio Gómez Arriola**



## Scope of the document

The object of the present document is to establish the *General guidelines for the elaboration of the Management Plan of the CRTA* based on the proposal presented by the World Heritage Direction of the INAH in meetings developed with the participation of representatives from the 11 involved states.

As main scope of this document are defined the guidelines of general character and the strategies to implement in each of the components of the Camino Real de Tierra Adentro. In the design of the guidelines for the Plan left conceptually from the general to the particular aspects, that is to say, from postulates applicable to the site that guide the definition of punctual premises for each site with common and shared objectives and actions between the 11 States of the Republic crossed by this historical route (Federal District, State of Mexico, Hidalgo, Querétaro, Guanajuato, Jalisco, Aguascalientes, Zacatecas, San Luis Potosí, Durango and Chihuahua).

For the management of this cultural route, six sections have been identified that seek to agglutinate and to order the general guidelines with which will intend to face the problem visualized to future for the preservation of its cultural values: *Management and preservation of the urban heritage; Management and preservation of the architectural heritage; Management and preservation of the road and rural heritage; Management and preservation of the archaeological heritage; Management and preservation of the environmental heritage; Management, development and preservation of the intangible heritage.*

Starting from the proposals of general character established for the components of the site, *General Guidelines* were outlined in order to achieve the preservation of the Outstanding Universal Value of the site that can solve the generic problems that can present the 14 typological groupings present in the CRTA: capital cities, middle cities, towns, hospitals in towns, cemeteries in towns, convents and religious colleges in towns, temples in towns, hacienda ensembles, hacienda chapels, bridges, stretches of rural roads, rural mining sites, rock art sites and natural landscapes.

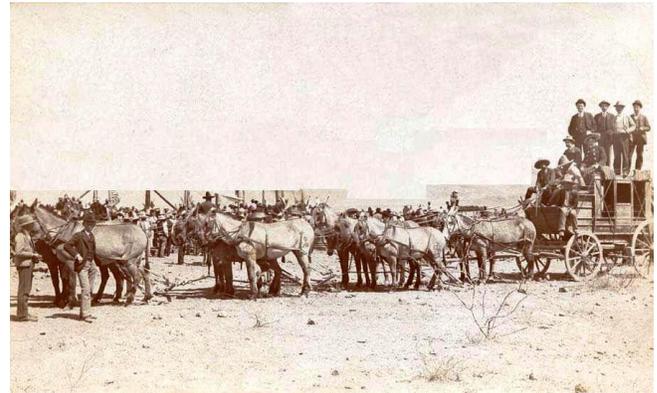
The definition of the general guidelines will constitute the medullar part to develop in the medium term the three stages considered for the construction of the Management Plan for the CRTA. In this initial stage are established the guidelines of

general character and the strategies to implement in each of the components of this lineal site.

In a second stage will develop an analysis, diagnosis and field forecast that will allow identifying the strengths, opportunities, weaknesses and threats present in all the components of the cultural route that would increase and would reinforce the general vision exposed in these *Guidelines*. This working stage would incorporate the *specific projects* and *permanent programs* on preservation, management, presentation, interpretation, use, etc. to assist the 60 sites selected as representative of the CRTA.

For the construction of the management plan is considered a third stage of activities that implies the construction of the management plans and specific administration for each one of the 60 sites under the structure of the General Guidelines supported by the results of the stage of analysis, diagnosis and previous field forecast.

These General Guidelines are conceived to be applicable to the management of a cultural route from the necessity of a sustainable community development in a territorial scale looking for the preservation of the Outstanding Universal Value and the authenticity and integrity of this UNESCO world heritage cultural route.



*Diligence pulled by a drove of mules crossing the Camino Real at the end of the 19th century.*

## Introduction

After the second decade of the 20<sup>th</sup> century, Mexico has had important instruments of legal character related to the conservation of the Heritage, highlighting the *Law on Conservation of Historical Monuments and Natural Beauties* published on April 6 of 1914, the *Law on Conservation of Monuments, Buildings, Temples and Historical or Artistic Objects* of 1916, the *Law on the Protection and Conservation of Archaeological and Historical Monuments, Typical Populations and Places of Natural Beauty*, published on January of 1934, the *Federal Law of the Cultural Heritage of the Nation* of 1970, and the most recent in the national environment, the *Federal Law on Monuments and Archaeological, Artistic and Historical Areas* of 1972.

Nevertheless, it was up to February 23 of 1984 when Mexico officially accepted the *Convention Concerning the Protection of the World Cultural and Natural Heritage* of 1972, which is sustained in the conviction that the respect to the diverse cultural expressions is a prevailing condition in the whole world.

Among the lines of the Convention, the General Conference of the UNESCO stated, among other things, that “the cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction (...)” and considered that before this situation, “it is essential to adopt new provisions in the form of a convention establishing an effective system of collective protection of the cultural and natural heritage of outstanding universal value, organized on a permanent basis (...)”

It has in fact been this “effective system of protection” or management plan, a topic object of a great debate in the World Heritage Committee since that time. And of course, the thematic has been varied; from the role played by the Consultative Bodies of the Convention (ICOMOS, IUCN and ICCROM) in the creation of the management plans, to the importance of the participation of the authorities and local communities in their creation and execution.

Although it is important to highlight the role played by the *Operational Guidelines for the Implementation of the Convention* (as base document and that first appeared in 1977), it is also

important to mention that it was not but until its version of 1996 when among its lines recommended that the files of properties nominated to the World Heritage List included the application of management plans. (*Operational Guidelines for the Implementation of the World Heritage Convention*. P. 20, February of 1996).

As it has already been mentioned, this modification to the *Operational Guidelines* was product of a great international debate among the members of the Committee. It was during the 19<sup>th</sup> Session of the World Heritage Committee (Berlin, Germany, 1995) when the topic of the management plans began to take a concrete shape; this can be reflected in the Decision 19COM XVII.A-D.1 that points out, among other subjects that “the existence of protective legislation at the national, provincial or municipal level and / or a well-established contractual or traditional protection as well as of adequate management and/or planning control mechanisms is therefore essential and it must be stated clearly on the nomination form.”

But it was until the following year when in the 20<sup>th</sup> Session of the Committee celebrated in Mexico (December of 1996) when the topic is officially included in the *Operational Guidelines*; Decision 20COM XVII.I-9 Revision of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Approximately half a decade after that decision, each and all of the nominations of cultural and natural properties to the World Heritage List was obliged to “have adequate long-term legislative, regulatory, institutional and / or traditional protection and management to ensure their safeguarding (...) and that should specify how the outstanding universal value of a property should be preserved, preferably through participatory means.” (Paragraphs 97 and 108. *Operational Guidelines for the Implementation of the World Heritage Convention*.)

This inevitably takes us to recall the starting point of the project *Camino Real de Tierra Adentro*, when in 1992, diverse institutions of Mexico and United States destined financial and human resources to know, to investigate, to protect and to diffuse this historic and cultural heritage and this way to have common interpretive strategies. This way, the National Institute of Anthropology and History and the National Park Service (NPS) of the United States, signed the Memo of Understanding for the collaboration in the identification, conservation, management and investigation of sites of the cultural heritage.

As a result of this institutional dynamics, diverse programs and projects were generated that range from workshops to symposia and international colloquies. In a period of 11 years (1995-2006) there were carried out 10 International Colloquies as an academic component of first order inside the Project Camino Real de Tierra Adentro.

These colloquies were developed in both the United States and in Mexico with the auspice and support of the National Park Service (E. U.), the Bureau of Land Management (E. U.), the National Institute of Anthropology and History (Mexico) and other Federal, State and Cultural Institutions and Universities.

These meetings made possible to foster multiple investigations focused on the thematic approached in each of the events. It was in the first colloquies where leaving from the recognition of the route, the identification of its material heritage as well as the study of the population along this, could start to set the bases for understanding the Camino as a road of cultural exchange. In the realization of the following colloquies new specialists incorporated, a rising topics that have generated bigger historical knowledge of its function and values.

After the inscription of the CRTA in the World Heritage List in August of 2010, the institutions involved in its follow up as the World Heritage Direction of the INAH together with authorities of different Mexican states devoted to the task of outlining a working scheme that gathered the representatives of the entities where the 60 sites of the cultural route are located (federal government, state governments, municipal governments and private individuals) as well as the departments related with the activities that must be carried out for the Management Plan (Urban development, Tourism, Culture, Education, Environment, etc.), civil associations, universities, etc.

This way organized the *First Planning Meeting of the Camino Real de Tierra Adentro* in the city of Victoria de Durango in which had the support of the *National Conference of Governors*, organism that gathers the holders of the 11 states that share the declaration, with the purpose of giving an official character to the agreements and commitments. As a result of the inter-institutional meeting defined the objectives to follow, the creation of a trust and it was agreed to organize working commissions by topics:

- *Commission for the Management Plan.* To articulate the management of the 60 sites and to implement an integration mechanism for financing through coordination agreements; hiring a group of specialists in cultural heritage that knows the UNESCO methodology.
- *Commission of Tourism.* To outline a plan of sustainable tourist development to place the brand "Camino Real de Tierra Adentro"; to encourage the professionalization and tourist homologation, signage and alternate tourist products; to operate the rules of the Agenda 21 to standardize the services. Through a Master Plan of the Commission, to enhance its main tourist products bound to the sites of the CRTA, to seek for financing for the promotion and tourist diffusion and to consolidate commercialization proposals in the three operation levels (municipal, state and national)
- *Commission of Management before the H. Chamber of Deputies.* To elaborate the formal application of the project of the CRTA to be presented by the Coordinator of the Project before the CONAGO, to the Deputies Commissions of Culture, Tourism, Education, Environment, Infrastructure, Social Development of the H. Chamber and all those that is considered pertinent.
- *Commission of Culture.* To create the web page with official contents; to promote legislation to protect the CRTA and the cataloguing of the cultural property; to constitute municipal commissions of cultural heritage and to promote events, fairs and festivals bound to the CRTA; to establish basic guidelines for museums and interpretation centers as well as a minimum glossary of terms referred to the CRTA.
- *Commission of Urban Development.* Territorial classification and regionalization of the plans and existent state and municipal urban development programs; to retake the General Law of Protection of Routes and Cultural Roads for protection of the CRTA and to consider the urban threats; to link the natural heritage and to consider the threats in the rural contexts; to contemplate the inclusion of the CRTA as primordial element in the development plans.
- *Commission of Diffusion and Image.* To elaborate text proposals and design for allusive plaques, following the indications specified in the Operational Guidelines for the Implementation of the World Heritage

Convention; to elaborate a manual of identity that defines the contents, design and signage according to the typology of each site; to elaborate proposals for spots, articles and other diffusion materials.

- *Commission of Education.* Training of teachers and design of didactic materials for publicize the CRTA; to implement on-line graduate course in management of the cultural heritage of the CRTA, for students and promoters, generating the development of social ventures.
- *Commission of Intangible Heritage.* To carry out the conceptual framework and classification of the Intangible Cultural Heritage with each state link; to support the actions of the CRTA with existent programs, and to involve national and international instances.

Among the activities developed after the declaration we have had presence and participation in congresses and academic meetings. Several technical meetings of follow up of the inscription in the World Heritage List have also been developed with mayors and with representatives of the 11 states of the Mexican Republic involved in the nomination. There stand out the *1<sup>st</sup> Planning Meeting* in Victoria de Durango, February of 2011; the Work Meeting of the Commission of Urban Development, Zacatecas, March of 2011; the Meeting of installation of the *National Seminary for the Construction of the Management Plan of the Camino Real de Tierra Adentro*, Querétaro, May 2011; the *2<sup>nd</sup> Planning Meeting* in San Luis Potosí, November of 2011; the *1<sup>st</sup> Encounter for the Federalism: Camino Real de Tierra Adentro*, Durango, July of 2011; the *3<sup>rd</sup> Planning Meeting* in Lagos de Moreno Jalisco, March of 2012 and the *II Forum on Conservation and Rehabilitation of the Historic Centres of the Camino Real de Tierra Adentro* celebrated in Chihuahua, Chihuahua, September of 2012.

In several states have been carried out events of unveiling of plaques to commemorate the inscription of the Camino Real de Tierra Adentro, among them we find those of the Historic centre of the city of San Luis Potosí, of the Historic centre of the city of Lagos de Moreno, Jalisco, Historic centre of the city of Durango, Durango, the College of San Francisco Javier in Tepetzotlán, the Town of Aculco, Stretch of the Camino Real and the Bridge of Atongo in the State of Mexico (4 sites), Historic centre of the city of México, Federal District.

In order to diffuse the Outstanding Universal Value of the Camino Real de Tierra Adentro several products have been published standing out the following: Book *El Camino Real de Tierra Adentro*. Mexico, State of Durango, 2011; Executive Portfolio of *Strategic Projects Camino Real de Tierra Adentro*, State of Durango, 2011; Informative Portfolio *Camino Real de Tierra Adentro working advances of the Commission of Diffusion and Image*, 2011; Book *El Camino Real de Tierra Adentro in Zacatecas*, essay on the sites declared in Zacatecas as part of the Cultural Route, 2011; *El Camino Real de los Tejas National Historic Trail* (Comprehensive Management Plan / Environmental Assessment) 2011; *CRTA UNESCO World Heritage Cultural Route*, Mexico City Substantive Works, 2011.

Taking one step forward in this topic, the present *Management Plan of the Camino Real de Tierra Adentro* seeks to be the framework of an integral public policy that transcends the government periods and the sectorial interests, and that constitutes a guiding principle of the progressive improvement of the site and of its sustainable development in the future.

**Dr. Francisco Javier López Morales**

World Heritage Director of the National Institute of Anthropology and History

Since its opening in the 16th century, the Camino Real de Tierra Adentro maintained a great activity and dynamism. The confrontation between the Chichimeca tribes, armed with bows and arrows, and the carts protected by armed soldiers can be seen in the illustration. Map of the region near the town of San Miguel el Grande drawn in 1588. Archivo General de la Nación, Mexico.



## THE CAMINO REAL DE TIERRA ADENTRO AS WORLD HERITAGE

**A**t the UNESCO a reflection is been given on the concept of *Cultural Heritage* seeking to enrich it and to update it. In the last years new categories have been identified to integrate in the World Heritage List as underrepresented expressions of the human genius. Among them are found the mixed sites of cultural and natural value; underwater heritage; industrial heritage; heritage of the 20<sup>th</sup> century; cultural routes or cultural landscapes

Participating of that international reflection, our country has inscribed in the Indicative List of the UNESCO sites that exemplify little explored heritage categories, among them, cultural routes. The Camino Real de Tierra Adentro is a representative cultural route of the American mestizo culture. It fulfills that specified by the Scientific Committee on Cultural Routes, CIIC of the International Council on Monuments and Sites, ICOMOS that points out the following main attributes:

“Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality to serve a specific and well

determined purpose, which must fulfill the following conditions:

- a) It must arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of merchandises, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time;
- b. It must have thereby promoted a cross-fertilization of the affected cultures in space and time, as reflected both in their tangible and intangible heritage;
- c) It must have integrated into a dynamic system the historic relations and cultural properties associated with its existence”<sup>1</sup>.

---

<sup>1</sup> ICOMOS, *Charter on Cultural Routes*, International Scientific Committee on Cultural Routes (CIIC), 2008.

## The inscription of the CRTA in the World Heritage List of UNESCO

The CRTA was inscribed in the World Heritage List under the category of *Cultural Route*, that is to say, a route built by man over the centuries. Its main value resides in the act of being a lineal site of exchange of products, people and ideas.

As preparatory antecedents of the nomination, since the decade of 1990 began binational meetings between United States and Mexico to investigate and to identify the trace and the historic records of this important way of communication. A result of these encounters was the identification of the CRTA as a cultural route. On behalf of Mexico these activities were assumed by the National Institute of Anthropology and History in coordination with universities and other academic instances and on behalf of the United States by the US National Park Service, organism that has identified the CRTA as a *historic trail*.

The World Heritage Direction of the National Institute of Anthropology and History identified and evaluated since the year 2001, the potential of the CRTA as an American cultural route in order to seek its integration to the *World Heritage List* of the UNESCO. Therefore in the year 2002 Mexico officially inscribed before the UNESCO the nomination as part of the Mexican Indicative List requested by that international organization.

The requirements for the inscription in the World Heritage List of the UNESCO are very wide and complex so the integration of a file with its annexes requires a lot of conceptual work and to perform multiple studies. The works developed to the date have involved the coordinated effort and the conciliation of diverse interests between institutions of the three government levels and the organized civil society.

The process of elaboration of the file began in 2007 carrying out a historical investigation and an extensive field work in order to define the 60 sites representative of the road in all its manifestations. On 2008 concluded the file and submitted it to the World Heritage Committee of UNESCO for its evaluation. In 2009 was carried out in the entire route of the CRTA two evaluation missions on behalf of the advisory bodies of the UNESCO: International Union for the Conservation of Nature, IUCN and the International Council on Monuments and Sites, ICOMOS.

Finally, not without difficulties for understanding the values and contribution of this American cultural route, on August 1<sup>o</sup> of 2010 achieved the inscription of the CRTA in the 34 session of the World Heritage Committee celebrated in the city of Brasilia in Brazil. The criteria of outstanding universal value (OUV) that led to the inscription of the lineal site were the following:

Criterion II: The Camino Real de Tierra Adentro became one of the most important routes of the Spanish Crown toward its north domains in America. Along the route is found series of sites related to the work in mines and haciendas, commercial, military, of evangelism and the administrative structure designed to control the immense northern territory of the Spanish viceroyalty, adapted to the local environment, materials and practical techniques that reflect a strong exchange of cultural and religious ideas.

Criterion IV: The group of sites along the southern part of the Camino Real de Tierra Adentro includes examples of buildings, architectural and technological ensembles which illustrate an important stage in the human history, the Spanish colonial exploitation of silver and the transformation of the rural and urban associated landscapes.<sup>2</sup>



*Presidio* or fort of Djuelos in Jalisco, 16<sup>th</sup> century. Testimony of the infrastructure to protect the silver in the nascent route.

<sup>2</sup>UNESCO World Heritage Committee, *Decision N22 36 29 W/02 22 45*, 2010.

## Historical antecedents of the Camino Real de Tierra Adentro

The Camino Real de Tierra Adentro was fundamental for the territorial penetration of the Spanish Crown toward the plains of the Chichimecas in the north of the New Spain. Known in a first moment as the *Camino de la Plata* (Silver Road), it is the most consistent and oldest route of cultural penetration to the central part of the north of America.

Beginning in the Mint of the city of Mexico and linking several cities of the central highland plateau as Querétaro and the mines of Guanajuato, before the rebellion of the non-pacified tribes developed along the second half of the 16th century, a royal road was structured and reinforced by a system of garrisons and fortified inns to give security to the travelers.

The territories generically called the "Gran Chichimeca" in the extensive province of the Kingdom of New Galicia, at the moment of the contact with the Spaniards were inhabited by dispersed tribes known as "Chichimecas" or barbarians, unaware to the sphere of influence of the Aztec nation:

The name of "Chichimecas" with which the Spaniards habitually referred to the northern tribes was the epithet with which the natives of the area subdued by the conquest of Cortes called them, or that the Spaniards adopted. The word has a pejorative connotation, more or less "dirty and uncivilized dog".<sup>3</sup>

Before the arrival of the Europeans to America, the territory was intensely traveled by diverse Chichimeca peoples among which were found Caxcanes, Pames, Zacatecos, Tecuexes, Guachichiles and Guamares that passed from nomadism to a social life of hunters and then to villagers.

The territory was extremely difficult for the sustenance of the human life since it was constituted by a semi desert habitat that conditioned severely the means of subsistence and forced to the hunter-gatherer character that characterized the Chichimeca tribes. The region was contained by rough mountains and wide plains reason why only in some sites it was possible to cultivate corn, bean and squash, but their diet was mostly composed of the gathering of tunas, mezquites, cactus, agaves, some seeds and roots as well as of the hunt and the fishing of species like rabbits, vipers, fish, birds, rats, frogs,

deer and other animals. The difficult form of subsistence also conditioned their ability as warriors, making indispensable the skill to use arches, arrows and lances.



*Detail of a colonial map that illustrates the intense activity in the paths of the New Spain. A muleteer with his mules loaded with merchandises. Archivo General de la Nación, México.*

The Guamares were hefty defenders of their ancestral territories before the penetration through and blood of the Spanish military in search of gold and silver: "Gonzalo de las Casas, considers the Guamares as the bravest, most combative, most treacherous and most destructive of all the Chichimecas, as well as the most astute".<sup>4</sup>

The frontier of the territories pacified during the first half of the 16<sup>th</sup> century ran toward the occident and to the north, from Querétaro by the south riverbank of the Lerma-Santiago River bordering with the current territories of Guanajuato and Jalisco. This area constituted the limit of the New Spain and the beginning of the lands of the New Galicia.

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

The discovery of the "*Minas ricas de los Zacatecos*" (rich mines of Zacatecas) made by a group of Spanish soldiers headed by the captain Juan de Tolosa in 1546, propitiated the urgency of having a way of quick and safe access to the city of Mexico, in order to transport the extracted silver.

<sup>3</sup>POWELL, Philip W., *La Guerra Chichimeca*, México, Fondo de Cultura Económica, 1985.

<sup>4</sup>*Ibid.*

The mines of Zacatecas were considerably far from the colonized territories and pacified by the Spaniards inside the territories of the "*Gran Chichimeca*". The initial route of access to the region of the mines of Zacatecas was through the New Galicia, traveling from Mexico by Michoacán to Guadalajara, capital of the Kingdom, to Iztlán, Juchipila and Nochistlán. This route implied a long and painful journey by ravines and narrow canyons full of hostile indigenous in armed uprising against the Spanish Crown since the War of the Mixtón, reason why thought about establishing a new shorter road.

...the roads opened up by the new traffic between the first settlements, and the distant mineral fields were no more than narrow lines that crossed unknown lands. The roads toward the north - the silver route toward Zacatecas - were too weak, and the traffic that circulated them was excessively vulnerable to the attacks of the Indians<sup>5</sup>.



*Coin of 8 Reales minted with silver which circulated from Zacatecas mines to the Casa de la Moneda in Mexico City. The copy shows inscriptions in Chinese characters which manifests the trade to the East by the Philippines.*



*Map of the boundaries of the New Galicia in 1550, Hernando Martínez de la Vara. General Archive of the Indies, Seville, Spain. MP-Mexico, 560.*

The discovery of the rich Mines of Zacatecas propitiated the opening of intermittent routes for the endowment of supplies to Guadalajara and to Mexico that little by little consolidated. The map of the New Galicia traced by Hernando Martínez de la Vara in 1550 allows having an idea of the unstable situation of the lands occupied by Tepehuanes, Caxcanes, Zacatecas and Guachichiles that contrasted with the pacified territories located in the north frontier of New Spain occupied by Cocas, Tarascos, Pames and Nahuas. The territory was known as the *Llanos de los Chichimecas* (Plains of the Chichimecas), in armed uprising against the Spanish invaders of their domains.

The new journey toward the argentiferous mines began to be traced from the city of Mexico making stops or "posts" in the pacified towns of Cuauhtitlán, Tepeji, Jilotepec, San Juan del Río and Querétaro. From there began to penetrate in the Chichimeca territories dominated by the indigenous nation of the Guamares, toward the Spanish village of San Miguel heading to the *portezuela* of San Felipe. The incipient road entered to the Paso de Los Ojuelos following to Encinillas, to Bocas, to Ciénaga Grande, from there to the site of the Cuisillo, concluding in Zacatecas.

The mines of Zacatecas were considerably far from the colonized and pacified territories so precarious roads opened up:

Complementarily to the implementation of the road, during the administration of Viceroy Luis de Velasco (the father), between the years 1550 and 1564, he decided the strategy of founding towns and outpost garrisons for the defense of the newly implemented route to cross the territories of the Chichimeca tribes in order to penetrate to the recently discovered mining area.

In spite of the indigenous resistance before the invasion of their ancestral territories, little by little consolidated a main route for the transportation of the silver of Zacatecas to Spain; for

<sup>5</sup>POWELL, Philip W., *La Guerra Chichimeca*, México, Fondo de Cultura Económica, 1985.

this purpose extended the route from Querétaro heading to San Miguel el Grande and toward San Felipe heading to the Gran Chichimeca. The route gradually consolidated expanding its penetration in the recently pacified territories, particularly during the 17<sup>th</sup> and 18<sup>th</sup> centuries.

Viceroy Velasco implemented the construction of forts, garrisons or ramparts in strategic points of the Camino Real de Minas where a contingent of soldiers watched over the road and accompanied the travelers defending them of the Chichimeca assaults. Then, they brought Tlaxcalteca families from the Valley of Mexico, and founded populations that served as middlemen with the untamable Chichimecas. With such an end were founded, the Spanish town of San Miguel el Grande in 1555, the village of San Felipe in 1562 and Santa María de los Lagos in 1563, having as objective to serve as points of advance or "protective villages of the road."



*Macuquina coin minted in silver, 1616.*

This population policy was reinforced during the viceroyalty of Don Martin Enríquez de Almansa, continuing the military strategy of building forts and garrisons of advance in the important points of the route. With that aim were built initially the garrisons of El Portezuelo and Ojuelos. The American investigator Philip W. Powell describes the construction of these forts as fundamental links of the defensive system:

The first two garrisons built by order of Enríquez were those of Ojuelos and Portezuelo, to the north of San

Felipe, scenario of the biggest pillaging of the Guachichiles. It is probable that both forts were lifted in 1570. The Presidio of Ojuelos, located in the place today known as Ojuelos de Jalisco, was established by the captain Pedro Carrillo Dávila with some of the troops of the escort of the *Audiencia* of México. Carrillo Dávila was already very versed in the war against the Chichimecas for his role of justice of the Village of San Felipe. He had been captain since the time of the campaigns of Pedro de Ahumada, and he had fought against the Chichimecas ten years before. The fort of Portezuelo was located almost half road between San Felipe and Ojuelos, in the pass between Sierra de San Pedro and the Sierra del Pájaro near the current town of Ocampo.<sup>6</sup>

The defensive system of the road based on forts built to intervals to house troops, extended with the construction of the garrisons of Las Bocas, Ciénega Grande and Palmillas by the captain Juan Domínguez from orders of the Doctor Orozco, manager of the frontier of New Galicia, under the safeguard of a military garrison of San Felipe.

The tract from San Felipe heading to the north gradually consolidated with the construction, in 1569, of the outpost garrison (*presidio de avanzada*) of Ojuelos, where silver could be safeguarded with certain security.

The royal road between the garrisons of El Portezuelo de San Felipe and that of Ojuelos was intensely trafficked by droves of mules, caravans of carts and by "tamemes" or indigenous loaders, being required the implementation of a permanent infrastructure that allowed the circulation of vehicles during all the seasons of the year. With such a reason was built the bridge that saved the permanent flow of a river near to the town of Ojuelos.

The consolidation of the royal road to Zacatecas or "Silver Route" advanced slowly. The populations founded with character of protective villages and the garrisons built to provide security to the travelers went gradually secured. The trade toward the territories of the north reached its peak in the Camino Real de Tierra Adentro before the decrease of the silver lodes of Zacatecas. Numerous droves of mules, convoys of carts and groups of loaders traveled the route intensely

<sup>6</sup> *Op. Cit.*

transporting merchandises and objects from the city of Mexico to the new cities, consolidating the roads system.

Due to the changing conditions of the precarious viceregal roads, the flow of people and merchandises toward the northern region of the New Galicia went modifying the points of the route to different populations of the route, nonetheless remaining in force the line of the "Silver Route" until well entered the 19th century. The "*Guía de forasteros y repertorio de conocimientos útiles*" (Guide of outsiders and repertoire of useful knowledge) published in 1852 by the general Juan Nepomuceno Almonte shows the course of the city from Mexico to Durango in which appear as obliged stopping point of the route the points or "*jornadas*" (journeys) for the diligences from the village of San Miguel, Sanctuary of Atotonilco, the ranch El Gallinero, the hacienda of a Quemada, the village of San Felipe, the ranch Santa Efigenia, the hacienda of Ojuelos, the homestead of Encinillas, the hacienda of Las Letras and the hacienda of Ciénega Grande toward the city of Aguascalientes.<sup>7</sup>



Map of the New Spain in 1579 that shows the nascent route to the silver mines of Zacatecas. Birmingham public library.

The fortified road conditioned for the transportation of the silver loose presence starting from the second half of the 17<sup>th</sup> century, before the roads net that communicated to the different cities propitiating a development of haciendas and intermediate populations. The Camino Real gradually consolidated, extending its penetration in the recently pacified territories, particularly during the 17<sup>th</sup> and 18<sup>th</sup> centuries. As the complementary cities on the initial line of the real road gained relevance, the roads net extended to communicate them with the rest of the territory. Given the necessity of establishing

journey days, along the journeys were founded settlements, inns, garrisons or posts that were consolidating through the time among them those of Lagos de Moreno, Ojuelos, Encarnación de Díaz, Aguascalientes, Zacatecas, Sombrerete, San Luis Potosí, Durango, Chihuahua, Paso del Norte, Albuquerque or Santa Fe. To improve the regional traffic of carts and droves since the colonial period enabled paved tracts and an infrastructure of bridges to solve the territorial accidents.

The trade and the endowment of services to the wayfarer favored the consolidation of the territory and the creation of several stretches in its journey. The cattle breeding, the agriculture and the trade produced by the exploitation of its different stretches, gradually succeed displacing the main role of the mining exploitation. The traffic of merchandises and travelers propitiating the creation of taverns, inns, homesteads, haciendas and towns that allowed the flow of ideas, customs, social aesthetic or practical streams that gave identity to the different stretches of the CRTA.

To improve the regional traffic of carts and droves, since the colonial period stretches of roads, waysides and bridges to bypass the main rivers, ravines and streams were enabled. In some stretches of this long cultural route, due to the lack of a formal road infrastructure, the journey was established by means of landmarks, that is to say, marked by significant elements in the natural landscape to which one had to arrive, in some cases known as *ports* or *passageways*.



Map of the New Spain published by Alexander Von Humboldt in 1810 showing the advance of the acquaintance of the territories established in the North of the New Spain. David Rumsey collection.

<sup>7</sup> ALMONTE, Juan Nepomuceno, *Guía de forasteros*, México, Imprenta de Juan I. Cumplido, 1852. Pág. 439.

After the movement of Independence that allowed the emancipation of Mexico from the Spanish Crown, the route remained as the main way to reach the nascent north region of the country and also maintained its name of Camino Real.



*Ranchers circulating on the camino real in the mid-nineteenth century. Lithography of Carl Nebel.*

In the moment in which the independence of Mexico was formally declared with the resulting interest of the other powers to invest and to intervene politically in the destination of the large country, an important cartographic work spread seeking to identify the characteristics and potentialities of the territory by geographers of diverse nationalities. This situation allows observing the evolution of the road in the diverse maps produced along the 19<sup>th</sup> century and beginning of the 20<sup>th</sup> century.

A factor that partially modified the way of transfer for long transfers was the introduction of the diverse railroad routes impelled by the régime of the president of the Republic, Porfirio Díaz. The construction of the Mexican Railroad in the last part of the 19<sup>th</sup> century gradually took relevance as a fast way of communication from the city of Mexico to the north necessarily implying the languishing of the old and several times centennial Camino Real de Tierra Adentro.



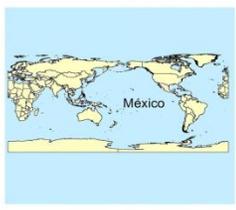
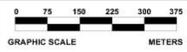
*Cart pulled by oxen, one of the many variants of transportation which circulated by the Camino Real de Tierra Adentro. Photograph of mid-20<sup>th</sup> century.*

Map of the Mexican Republic mapped by the General Juan N. Almonte on 1853, which shows the complete journey of the Camino Real de Tierra Adentro.



General map of the Mexican Republic with the general tracing of the Camino Real de Tierra Adentro and its main branches.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <ol style="list-style-type: none"> <li>1. Historic centre of the city of Mexico (World Heritage, 1987)</li> <li>2. Former college of San Francisco Javier in Tepotzotlán</li> <li>3. Former convent of San Francisco in Tepigi del Rio and bridge</li> <li>4. Stretch of the Camino Real between the bridge of La Colmena and the Former hacienda of La Cañada</li> <li>5. Bridge of Atlixco</li> <li>6. Stretch of the Camino Real between Atlixco and San Juan del Rio</li> <li>7. Town of Atlixco</li> <li>8. Historic centre of the city of San Juan del Rio</li> <li>9. Former hacienda of Chichimequillas</li> <li>10. Chapel of the former hacienda of Buenavista</li> <li>11. Historic centre of the city of Querétaro (World Heritage, 1996)</li> <li>12. Bridge of El Fraile</li> <li>13. Former Royal Hospital of San Juan de Dios of San Miguel de Allende</li> <li>14. Bridge of San Rafael</li> <li>15. Bridge La Oquema</li> <li>16. Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco (World Heritage, 2008)</li> <li>17. Historic centre of the city of Guanajuato and its adjacent mines (World Heritage, 1988)</li> <li>18. Historic centre of the city of Lago de Moreno and bridge</li> <li>19. Historic ensemble of the Town of Ojuelos</li> <li>20. Bridge of Ojuelos</li> <li>21. Former hacienda of Ciénega de Mata</li> <li>22. Cemetery in Encarnación de Díaz</li> <li>23. Former hacienda of Pahuatlán</li> <li>24. Former hacienda of Ciéneguilla</li> <li>25. Historic ensemble of the city of Aguascalientes</li> <li>26. Former hacienda of Fabalón de Hidalgo</li> <li>27. Chapel of San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas</li> <li>28. Town of Pinos</li> <li>29. Temple of Nuestra Señora de los Angeles of the town of Noria de Ángeles</li> <li>30. Temple of Nuestra Señora de los Dolores in Villa González Ortega</li> <li>31. Former college of Nuestra Señora de Guadalupe of Progreso Fide</li> <li>32. Historic ensemble of the city of Sombrerete</li> <li>33. Temple of San Pantolón Martí in the Town of Noria de San Pantolón</li> <li>34. Sierra de Órganos (Mountain Range of Órganos)</li> <li>35. Architectonic ensemble of the Town of Chichilubutes</li> <li>36. Stretch of the Camino Real between Ojocaliente and Zacatecas</li> <li>37. Cave of Axtla</li> <li>38. Historic centre of the city of Zacatecas (World Heritage, 1993)</li> <li>39. Sanctuary of Ipatene</li> <li>40. Historic centre of the city of San Luis Potosí</li> <li>41. Chapel of San Antonio of the Former hacienda of Juana Guerra</li> <li>42. Temples in the town of Nombre de Dios</li> <li>43. Former hacienda of San Diego de Navacoyán and Puente del Diablo (Devil's Bridge)</li> <li>44. Historic centre of the city of Durango</li> <li>45. Temples in the town of Cuicameal and Cristo de Mapini</li> <li>46. Chapel of the Refugio of the former hacienda of Cuatillas</li> <li>47. Temple of the town of San José de Avino</li> <li>48. Chapel of the former hacienda of La Inmaculada Concepción de Palmitos de Arriba</li> <li>49. Chapel of the former hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapan)</li> <li>50. Architectonic ensemble of the Town of Nazas</li> <li>51. Town of San Pedro del Gallo</li> <li>52. Architectonic ensemble of the Town of Mapini</li> <li>53. Town of Irasé</li> <li>54. Chapel of San Mateo of the Former hacienda of La Zarca</li> <li>55. Former hacienda of the Limpia Concepción of El Carullillo</li> <li>56. Temple of San Miguel of the town of Villa Guzman</li> <li>57. Stretch of the Camino Real between Nazas and San Pedro del Gallo</li> <li>58. Mine of Ojuela</li> <li>59. Cave of Las Mulitas de Molino</li> <li>60. Town of Valle de Allende</li> </ol>	<p><b>LOCALIZATION</b></p>  
<p><b>NAME OF PROPERTY</b></p> <p><b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>	<p><b>KEY:</b></p> <p><b>DM-008</b></p>	<p><b>NAME OF SITE:</b></p> <p><b>GENERAL LOCATION MAP OF THE SITES OF THE CRTA BELONGING IN MEXICO</b></p>	<p><b>DATE:</b></p> <p>DEC, 2012</p> <p><b>SCALE:</b></p> <p>1:15000</p>  <p>0 75 150 225 300 375 METERS</p>

General map of the Camino Real de Tierra Adentro showing the most representative sites in the cultural route. The dotted line indicates the journey to Santa Fe in New Mexico, end point of the historic route.



## General description of the site

To present the nomination to UNESCO was carried out a deep investigation and the most representative sites in the different facets of the cultural route were chosen as cities or villages of Spaniards, religious buildings, inns, haciendas, stretches of roads systems, bridges or sites of natural landscape. Because they were located along this journey, 5 sites already inscribed in the World Heritage List were included in the proposal.

Conceptually the CRTA began at the Mint of the city of Mexico, place of destination of the silver coming from the mines of the north of Mexico, and concluded in the city of Santa Fe in New Mexico, one of the most remote places in the internal provinces of the New Spain, current American territory. Of the wide cast of places that historically shaped the route, a listing of sites located along 11 states of the Mexican republic was defined:

The criteria was to show the most distinctive examples for each gender or representative constructive type of the CRTA, taking in consideration their attributes of integrity and authenticity, seeking that as a whole could allow reading the values of the cultural route. This contributes to understand the extended and difficult process of territorial penetration and European colonization in hostile American territories in which its Outstanding Universal Value is supported.



Map published by the Rand McNally Company on 1882 in which the territories crossed by the CRTA appear with more detail. David Rumsey collection.

**The CRTA is the most consistent route of European cultural penetration toward the north of America.** Several of the human settlements located in this cultural route have already been inscribed in the World Heritage List of the UNESCO by their outstanding universal values.

The CRTA is the material and intangible manifestation of a very rich exchange of human values along a wide American territory. The proposed group of sites intends to demonstrate how traveled the stylistic streams prevailing in each historic moment of the long history of this cultural route, as well as the interesting phenomenon of adaptation and transfer of the architecture canons, the construction and the cultured city-planning toward regional interpretations of vernacular character.



Lithography of Guanajuato City drawn by Carl Nebel in the mid-nineteenth century. Guanajuato, like many towns in the northern part of the Mexican Republic was communicated through the CRTA.

This process of cultural transmission of the European urban, architectural or technological models and their adaptation to the different conditions of the extensive territory of the central part of the American north by master builders can be perceived along the entire historic route, finding the most elaborated examples and built with the best technique toward the central area of Mexico and a rich vernacular local reinterpretation in which survive traditions originated in the northern part of the New Spain.

Along the CRTA subtle changes can be perceived in the stylistic influences and in the form of building. The selected sites intend to illustrate this flow of cultural streams through the route as well as the formation of regional schools in architecture or construction.

In its origin, the CRTA was thought as a route of penetration toward the Chichimeca territories raised against the Spanish conquerors. From the confines of the New Spain in its limits with the New Galicia, the human settlements were planned as an articulate system of defensive character with a succession of

military forts and fortified villages. As part of the structuring of the Tierra Adentro route, denominated initially as the *Silver Route*, selected some elements of defensive character where the precious metals were preserved during the painful transfers toward the Mint of the city of Mexico. Among the military and defensive vestiges dispersed along the route stands out the *presidio* of Ojuelos.

To understand the mining origin of the Camino Real, the sites Mine of Ojuela and the Mine La Prieta were proposed.

Human settlements of diverse scales and hierarchies were selected looking to show the territorial structuring that the CRTA generated from the viceregal Metropolis of Mexico; the heads of the regional administration as they were the baroque cities of Querétaro, Guanajuato, Zacatecas or Durango; protective villages of the road like San Miguel el Grande, Santa María de los Lagos or Aguascalientes; as well as intermediate populations that served as posts or intermediate places in the route like Aculco, San Juan del Río, Pinos, Sombrerete, Chalchihuites, Nombre de Dios, San Pedro del Gallo, Mapimí, Nazas or Valle de Allende. In these human settlements are represented taverns, hotels, hostleries, corrals, commerce, inns and other services historically bound with the flow of people and merchandises motivated by the cultural route.

The urban layout of the selected human settlements expresses the origin of the populations. Those of commercial and administrative character are linked to the reticular layout expressed in city-planning ordinances of Philip II and those of mining origin are related with the irregular layout of "broken plate" of organic design that adapts to the undulant topography of the mining sites. As examples of the grid layout proposed the sites of Querétaro, San Luis Potosí, San Miguel de Allende, Ojuelos, Aguascalientes or Durango and as representative of the irregular layout of mining origin are presented the cases of Guanajuato or Zacatecas.

In the cities, villages and towns representative of the CRTA is found a wide spectrum of architectural manifestations that range from splendid examples of the Baroque art of the New Spain to the interesting typological variations of the popular architecture of the chosen urban and rural ensembles. From south to north is possible to appreciate how the character of the architectural expressions becomes more compact, with less height and with less external openings, simpler and more austere. This spatial phenomenon reflects the biggest aridity and difficulty of the geographical environment, expressed in the

introverted character of the architectural typologies in human settlements located toward the middle and final part of the route.

Parallel to the penetration of military character to the north territory of the New Spain a process of religious evangelism of the dispersed Chichimeca tribes began establishing missions and rectories as points of advanced. The wide cast of architectural examples of religious character present in the CRTA allows confirming the influence of the clergy in the viceregal society. With the temples, temples, convents and chapels proposed is intended to show the flow of the cultural streams along the route. Religious manifestations are in many cases the most complete expression in the aspirations of the New Spain's communities, in which the hierarchy of the religious institution is patent in the urban context and the application of the most complete artistic and handmade expressions in each region.



*The splendid Baroque altarpieces of the temple of Santa Clara in Querétaro give testimony of the intense exchange of aesthetic trends established along the cultural route.*

The fruitful exchanges of artistic streams of the Renaissance, Baroque or Neoclassicism through the royal road are represented in the selected sites of religious character easy to perceive in monumental examples as in humble chapels. In these is perceived the process of adaptation to the specific conditions of each segment of the route, from the author's architecture in its south part to anonymous and simple cases of vernacular interpretation of styles toward the north. In the religious architecture and in their interior furniture, represented by altarpieces, paintings sculptures and altars, can be confirmed the continued existence of previous aesthetic streams and the regional adaptation of these, giving ingenious and new solutions. From the magnificence of the religious ensemble of Tepotzotlán, to the splendid Baroque temples of Querétaro, Guanajuato, Santa María de los Lagos, Ciénaga de Mata, Zacatecas, Durango or Chihuahua to the modesty of the chapels of villages and haciendas dispersed on the territory.



*Bridge near the town of Qjuelas, Jalisco. Road systems infrastructure of eminently utilitarian character developed along the way of communication.*

The structuring and productive appropriation of the territories conquered to the native tribes has one of its distinctive elements in the productive system of the haciendas. In the eight haciendas proposed is possible to appreciate the performance of architects and master builders that adapted the artistic streams of the Renaissance, Baroque or Neoclassicism to the conditions of the place, making evident the flow of ideas and cultural values of their moment. In the main houses and annexes of these productive units distributed along the route is possible to appreciate the existence of regional schools of architecture and the evolution from the south to the north of each architectural style and diverse constructive techniques

that take their constituent materials from the immediate environment.

Concerning the roads systems, several stretches and distinctive places of the different expressions of the road were selected as paved stretches that leave from the Mexican highland plateau to the north and their equivalent in the north region of the country, shaped by land roads and by geographical marks inside the landscape (landmarks). The selection seeks to illustrate the different forms in which the route was shaped in its long journey from the roads physically defined by means of pavements and stone fences of the central part of the New Spain, to the subtle landmarks that indicated the direction to the traveler and that only left as physical testimonies, ground paths and vegetable barriers.

Regarding the infrastructure of support of the CRTA, a group of bridges was selected in order to illustrate the way in which the traffic of carriages, people, horses and droves along the road was solved. With these it is possible to confirm one of the characteristic phenomena of the route of Tierra Adentro consistent in the transmission of the building knowledge for architectural solutions, from the most refined stone cut or stereotomy in the examples of the central part of New Spain, to the vernacular solutions in the New Galicia and in the New Biscay until arriving to New Mexico.



*View of a "Royal Street". City of Durango.*

In the Federal District, starting and final point of the journey chose the Historic centre of the city of México (UNESCO World Heritage City); in the State of Mexico inscribed the College of San Francisco Javier in Tepotzotlán, the Town of Aculco, a stretch of the Camino and the bridge of Atongo; Hidalgo is

represented by the Convent of San Francisco in Tepeji del Río and its bridge as well as by a stretch of the Camino Real between La Colmena Bridge and the Hacienda of La Cañada; in Querétaro chose the historic centre of the city of San Juan del Río, the Hacienda of Chichimequillas, the chapel of the Hacienda of Buenavista and the Historic centre of the city of Querétaro (UNESCO World Heritage City).



*The Mesón del Jobito in Zacatecas illustrates how numerous hotels, inns and posts established along the historic route for the resting of the travelers and their beasts.*

The state of Guanajuato incorporated the Bridge La Quemada, Bridge of San Rafael, the Royal hospital of San Juan de Dios of San Miguel Allende, the Bridge of El Fraile, the Protective Town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco (Inscribed as UNESCO world heritage) and the Historic centre of the city of Guanajuato and its adjacent mines (UNESCO World Heritage City); Jalisco is represented by the

Historic centre of the city of Lagos de Moreno and its Bridge, the Historic ensemble of the Town of Ojuelos, the Bridge of Ojuelos, the Hacienda of Ciénega de Mata and the Cemetery of Encarnación de Díaz; in the territory of the state of Aguascalientes selected the Hacienda of Peñuelas, the Hacienda of Cieneguilla, the Hacienda of Pabellón de Hidalgo and the Historic ensemble of the city of Aguascalientes; the state of San Luis Potosí is represented by the Historical centre of its capital.

In Zacatecas are located the Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, the Town of Pinos, the Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, the Temple of Nuestra Señora de los Dolores in Villa González Ortega, the College of Nuestra Señora de Guadalupe of Propaganda Fide, the Historic ensemble of the city of Sombrerete, the Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, the Sierra de Órganos, the Architectonic ensemble of the town of Chalchihuites, a stretch of the Camino Real between Ojocaliente and Zacatecas, the petroglyphs of the Cave of Ávalos, the Sanctuary of Plateros, besides the Historic centre of the city of Zacatecas (UNESCO World Heritage City)

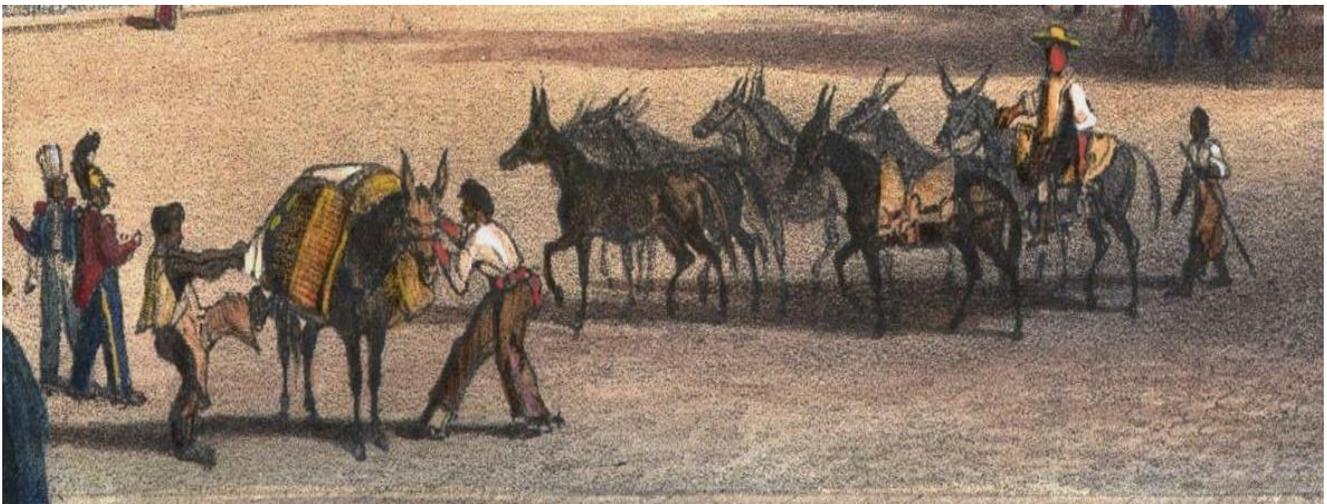
Durango is represented by the Chapel of San Antonio of the Hacienda of Juana Guerra, the Temples in the town of Nombre de Dios, the Hacienda of Navacoyán and the Bridge of El Diablo, the Historic centre of the city of Durango, the Temples in the town of Cuencamé and Cristo de Mapimí, the Chapel of El Refugio of the Hacienda of Cuatillos, the Temple of the town of San José de Avino, the Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, the Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), the Architectonic ensemble of the town of Nazas, the Town of San Pedro del Gallo, the Architectonic ensemble of the town of Mapimí, the Town of Indé, the Chapel of San Mateo of the Hacienda La Zarca, the Hacienda of Canutillo, the Temple of San Miguel of the town of Villa Ocampo, a stretch of the Camino Real between Nazas and San Pedro del Gallo, the Mine of Ojuela and the Cave of Las Mulas de Molino.

Although the state of Chihuahua has more sites through which the Camino Real passed, in this stage only was inscribed the Town of Valle de Allende<sup>8</sup>.

<sup>8</sup>World Heritage Centre, File of the *Camino Real de Tierra Adentro*, Paris, 2010.

All these sites are spread along the different historical branches of this important communication road that in its Mexican part embraces approximately 1,400 kilometers of journey that added to the American part add a total near to the 2,600 kilometers arriving to Texas and New Mexico, in the United States.

*Muleteers and mules in tour of the Camino Real de Tierra Adentro. Carl Nebel lithograph, 19th century.*



*The Camino Real de Tierra Adentro is an extensive historic route that contains many examples of cultural and natural heritage. Entrance to the Main House of the hacienda of Ciénega de Mata.*



### The components of the Camino Real de Tierra Adentro

**A** Management plan for cultural routes must establish policies of general character to preserve in a sustainable way the integrity and authenticity of the entire property. From these must detach policies of generic character for each of its components. In them should be defined the considerations that must be taken as script of contents for establishing the specific management plans for each of the sites that, as Rosary beads, constitute the journey of the lineal site.

This document must embrace the preservation of the cultural or natural values of the route as a whole, so within its scope should not be establishing as many management plans as sites are included in the nomination. The definition of particular management plans for its parts should be a later activity to the elaboration of the rector general plan.

Seeking to congregate even more the variety of spatial manifestations present in the nomination, it is suggested the use of several components or attributes of heritage value that include the identified typological groupings and that, as a whole, constitute the OUV to preserve in the lineal site.

Due to the enormous diversity of the pieces that shape this cultural route it is convenient to establish thematic groups or components of the CRTA that share the problematic of conservation and development in more or less measure. The cluster of similar typological groupings in thematic components, differed according to their spatial characteristics, allows from our optics to settle down in a more appropriate way the management policies that the site implies.

For the management of the route, six sections have been identified that intend to agglutinate and to order the general strategies with which seek to face the problem visualized to future for the preservation of its cultural values: Urban heritage, Architectural heritage, Roads systems and rural heritage, Archaeological heritage, Environmental heritage and Intangible heritage.

#### *Urban heritage*

It refers to the urban environment and historic layout as agent of social and architectural identity of the different towns

through which this historical route crosses. It includes capital cities, middle cities and towns.

### *Architectural heritage*

It is constituted by the main historic estates of the populations, as well as by the properties of haciendas, homesteads or constructions dispersed in the rural field. It contains garrisons, religious colleges, convents, temples, chapels, inns, hospitals, cemeteries, main houses, country estates, rural mining sites, etc.

### *Roads systems and rural heritage*

It is constituted by stretches of roads systems, bridges, stone walls, dams, waysides, surrounding cultural landscape, etc.

### *Archaeological heritage*

It is composed by rock art sites and caves.

### *Environmental heritage*

It refers to flora, fauna, geomorphology and aquifer resources that are base of the development of each of the areas where the properties selected in the nomination are located. It contains natural landscapes or sites.

### *Intangible heritage*

The intangible heritage is constituted by cultural traditions associated to the site, as well as the development in their knowledge. It is constituted by customs, traditions, gastronomy, regional identities, etc.



*Through the CRTA circulated merchandises and raw materials that have shaped a culinary culture, intangible heritage of great value.*

Making a summary of the spaces and elements of heritage value to protect in the CRTA the following typological groups can be organized, according to the characteristics they share:

- Capital cities: Historic centre of the city of México, Federal District (UNESCO World Heritage City); Historic centre of the city of Querétaro, Queretaro (UNESCO World Heritage City); Historic centre of the city of Guanajuato and its adjacent mines, Guanajuato (UNESCO World Heritage City); Historic centre of San Luis Potosí, San Luis Potosí; Historic centre of the city of Zacatecas, Zacatecas (UNESCO World Heritage City); Historic ensemble of the city of Aguascalientes, Aguascalientes; Historic centre of the city of Durango, Durango. Total 7 examples.
- Middle cities: Historic centre of the city of San Juan del Río, Queretaro; Protective town of San Miguel (Inscribed as UNESCO world heritage along with the Sanctuary of Jesús Nazareno de Atotonilco), Guanajuato; Historic centre of the city of Lagos de Moreno, Jalisco; Historic ensemble of the city of Sombrerete, Zacatecas. Total 4 cases.
- Towns: Town of Aculco, State of Mexico; Historic ensemble of the Town of Ojuelos, Jalisco; Town of Pinos, Zacatecas; Architectonic ensemble of the town of Chalchihuites, Zacatecas; Architectonic ensemble of the town of Nazas, Durango; Town of San Pedro del Gallo, Durango; Architectonic ensemble of the town of Mapimí, Durango; Town of Indé, Durango; Town of Valle de Allende, Chihuahua. Total 9 cases.
- Architectonic ensembles in towns: Former college of San Francisco Javier in Tepetzotlán, State of Mexico; Convent of San Francisco in Tepeji del Río, Hidalgo;

## Typological groupings for the constituent elements of the CRTA

In order to group the diversity of the sixty sites included in the nomination of the CRTA as an outstanding example of American cultural routes, in what refers to the architectural gender or the functional use of each of the selected elements, the following categories or typological groups were identified: cities, villages of Spaniards, mining camps (reales de minas), haciendas, garrisons, religious colleges, missions, convents, hospitals, cemeteries, bridges, stretches of the Camino Real, rock art sites and representative elements of the natural landscape.

- Former Royal Hospital of San Juan de Dios in San Miguel Allende, Guanajuato; Cemetery of Encarnación de Díaz, Jalisco; Former College of Nuestra Señora de Guadalupe of Propaganda Fide, Zacatecas; Mine of Ojuela, Durango. Total 6 examples.
- Temples in towns: Sanctuary of Jesus Nazareno, Atotonilco, Guanajuato; Sanctuary of Plateros, Zacatecas; Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, Zacatecas; Temple of Nuestra Señora de los Dolores in Villa González Ortega, Zacatecas; Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, Zacatecas; Temples in the town of Nombre de Dios, Durango; Temples in the town of Cuencamé and Cristo de Mapimí, Durango; Temple of the town of San José de Avino, Durango; Temple of San Miguel of the town of Villa Ocampo, Durango. Total 9 examples.
  - Hacienda ensembles: Hacienda of Chichimequillas, Querétaro; Hacienda of Ciénaga de Mata, Jalisco; Hacienda of Peñuelas, Aguascalientes; Hacienda of Cieneguilla, Aguascalientes; Hacienda of Pabellón de Hidalgo, Aguascalientes; Hacienda of Navacoyán, Durango; Hacienda del Canutillo, Durango. Total 7 samples.
  - Hacienda chapels: Chapel of the Hacienda of Buenavista, Querétaro; Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, Zacatecas; Chapel of San Antonio of the Hacienda of Juana Guerra, Durango; Chapel of the Refugio of the Hacienda of Cuatillos, Durango; Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, Durango; Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), Durango; Chapel of San Mateo of the Hacienda La Zarca, Durango. Total 7 examples.
  - Bridges: Bridge of Atongo, State of Mexico; Bridge of San Francisco in Tepeji del Río, Hidalgo; Bridge La Quemada, Guanajuato; Bridge of San Rafael, Guanajuato; Bridge part of the site City of Lagos de Moreno, Jalisco; Bridge of Ojuelos, Jalisco; Bridge of El Fraile, Guanajuato; Bridge of El Diablo, Navacoyán, Durango; Hanging Bridge of La Ojuela Mine, Durango. Total 9 examples.
  - Stretches of rural roads: Stretch of the Camino Real de Tierra Adentro between Aculco and San Juan del Río, State of Mexico; Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the Hacienda of La Cañada, Hidalgo; Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, Zacatecas; Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, Durango. Total 4 cases.
  - Rock art sites: Petroglyphs of the Cave of Ávalos, Zacatecas; Cave of Las Mulas de Molino, Durango. Total 2 cases.
  - Natural landscapes: Sierra de Órganos, Zacatecas. Total 1 case.
- It is necessary to point out that the value of the diverse sites that compose the CRTA resides in the group of this valuable lineal site, that is to say, the *Outstanding Universal Value* of this cultural route is constituted by the sum of all its components and not by what each one of them represents as space unit. The preservation of the entirety and of each of these sites will be supported in the postulates that establish the OUV of this cultural route.

## Distribution chart of heritage components, typological groupings and sites of the CRTA

The following chart shows a structure proposal for the plan that defines the relation between the different levels of analysis proposed for the cultural route and the location of each site that composes the CRTA:

*Note: the elements being part of a bigger site but that correspond to some of the typologies identified for the analysis of the CRTA are marked with a \*.*

### URBAN HERITAGE

<i>HERITAGE COMPONENTS OF THE CRTA:</i>	<i>TYPOLOGICAL GROUP:</i>	<i>NAME OF THE SITE IN THE CRTA:</i>
Urban heritage	<i>Capital cities (historic centres)</i>	Historic centre of the city of México, Federal District (UNESCO World Heritage City)
		Historic centre of the city of Querétaro, Queretaro (UNESCO World Heritage City)
		Historic centre of the city of Guanajuato and its adjacent mines, Guanajuato (UNESCO World Heritage City)
		Historic ensemble of the city of Aguascalientes
		Historic centre of the city of Zacatecas, Zacatecas (UNESCO World Heritage City)
		Historic centre of San Luis Potosí, San Luis Potosí
		Historic centre of the city of Durango, Durango
	<i>Middle cities (historic centres)</i>	Historic centre of the city of San Juan del Río, Queretaro
		Protective town of San Miguel (Inscribed as UNESCO world heritage along with the Sanctuary of Jesús Nazareno de Atotonilco), Guanajuato
		Historic centre of the city of Lagos de Moreno and Bridge, Jalisco
		Historic ensemble of the city of Sombrerete, Zacatecas
	<i>Towns</i>	Town of Aculco, State of Mexico
		Historic ensemble of the Town of Ojuelas, Jalisco
		Town of Pinos, Zacatecas
		Architectonic ensemble of the town of Chalchihuites, Zacatecas
		Architectonic ensemble of the town of Nazas, Durango
		Town of San Pedro del Gallo, Durango
		Architectonic ensemble of the town of Mapimí, Durango
		Town of Indé, Durango
	Town of Valle de Allende, Chihuahua	

### ARCHITECTURAL HERITAGE

<i>COMPONENTS OF THE CRTA:</i>	<i>TYPOLOGICAL GROUP:</i>	<i>NAME OF THE SITE IN THE CRTA:</i>
Architectural heritage	<i>Architectonic ensembles in towns</i>	Former College of San Francisco Javier in Tepotzotlán, State of Mexico
		Former Convent of San Francisco in Tepeji del Río, Hidalgo
		Former Royal Hospital of San Juan de Dios in San Miguel Allende, Guanajuato (Complementing the site: Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco, Guanajuato, Inscribed as UNESCO world heritage)
		Cemetery of Encarnación de Díaz, Jalisco
		Former College of Nuestra Señora de Guadalupe of Propaganda Fide, Zacatecas
		Mine of Ojuela, Durango
		<i>* Sanctuary of Jesús Nazareno, Atotonilco, Guanajuato</i>
	<i>(Part of the site: Protective Town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco,</i>	

		Guanajuato, Inscribed as UNESCO world heritage)
		Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, Zacatecas
		Sanctuary of Plateros, Zacatecas
		Temple of Nuestra Señora de los Dolores in Villa González Ortega, Zacatecas
		Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, Zacatecas
		Temples in the town of Nombre de Dios, Durango
		Temples in the town of Cuencamé and Cristo de Mapimí, Durango
		Temple of the town of San José de Avino, Durango
		Temple of San Miguel of the town of Villa Ocampo, Durango
	<b>Hacienda ensembles</b>	* <i>Hacienda of La Cañada, State of Hidalgo</i> (In the site: Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the Hacienda of La Cañada)
		Former Hacienda of Chichimequillas, Querétaro
		Former Hacienda of Ciénega de Mata, Jalisco
		Former Hacienda of Peñuelas, Aguascalientes
		Former Hacienda of Cieneguilla, Aguascalientes
		Former Hacienda of Pabellón de Hidalgo, Aguascalientes
		Former Hacienda of San Diego de Navacoyán and Bridge of El Diablo, Durango
		Former Hacienda of La Limpia Concepción de El Ganutillo, Durango
	<b>Hacienda chapels</b>	Chapel of the former hacienda de Buenavista, Querétaro
		Chapel of San Nicolás Tolentino of the former hacienda de San Nicolás de Quijas, Zacatecas
		Chapel of San Antonio of the former hacienda de Juana Guerra, Durango
		Chapel of El Refugio of the former hacienda de Cuatillos, Durango
		Chapel of the former hacienda de la Inmaculada Concepción de Palmitos de Arriba, Durango
		Chapel of the former hacienda de Limpia Concepción de Palmitos de Abajo (Huichapa), Durango
		Chapel of San Mateo of the former hacienda de La Zarca, Durango.

## ROADS SYSTEMS HERITAGE

COMPONENTS OF THE CRTA:	TYPOLOGICAL GROUP:	NAME OF THE SITE IN THE CRTA:	
<b>Roads systems heritage</b>	<b>Bridges</b>	Bridge of Atongo, State of Mexico	
		* <i>Bridge of San Francisco in Tepéji del Río, Hidalgo</i> (In the site: Former Convent of San Francisco and Bridge)	
		* <i>Bridge La Colmena, Hidalgo</i> (In the site: Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the former Hacienda of La Cañada)	
		* <i>Bridge of Tlautla, Hidalgo</i> (In the site: Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the former Hacienda of La Cañada)	
		* <i>Bridge of La Cañada, Hidalgo</i> (In the site: Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the former Hacienda of La Cañada)	
		Bridge of El Fraile, Guanajuato	
		Bridge of San Rafael, Guanajuato	
		Bridge La Quemada, Guanajuato	
		* <i>Bridge of Lagos de Moreno Jalisco</i> (In the site: Historic centre of the city of Lagos de Moreno and Bridge, Jalisco)	
		Bridge of Djuelos, Jalisco	
		* <i>Bridge El Diablo, Navacoyán, Durango</i> (In the site: Former Hacienda de San Diego de Navacoyán y Bridge del Diablo, Durango)	
		* <i>Hanging Bridge of the Mine of Ojuela, Durango</i> (In the site: Mine of Ojuela, Durango)	
		<b>Stretches of rural roads system</b>	Stretch of the Camino Real de Tierra Adentro between Aculco and San Juan del Río, State of Mexico

		Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the former Hacienda of La Cañada, Hidalgo
		Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, Zacatecas
		Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, Durango

### ARCHEOLOGICAL HERITAGE

<i>COMPONENTS OF THE CRTA:</i>	<i>TYPOLOGICAL GROUP:</i>	<i>NAME OF THE SITE IN THE CRTA:</i>
<b>Archaeological heritage</b>	<b>Rock art sites</b>	Petroglyphs of the Cave of Ávalos, Zacatecas Cave of Las Mulas de Molino, Durango

### ENVIRONMENTAL HERITAGE

<i>COMPONENTS OF THE CRTA:</i>	<i>TYPOLOGICAL GROUP:</i>	<i>NAME OF THE SITE IN THE CRTA:</i>
<b>Environmental heritage</b>	<b>Natural landscapes</b>	Sierra de Órganos, Zacatecas

### INTANGIBLE HERITAGE

<i>COMPONENTS OF THE CRTA:</i>	<i>TYPOLOGICAL GROUP:</i>	<i>NAME OF THE SITE IN THE CRTA:</i>
<b>Intangible heritage</b>	<b>Customs, traditions, orality, festivities, dance, music, gastronomy, etc.</b>	<i>These cultural manifestations embrace the whole extension of the site as cultural route with diverse regional variations.</i>

# Conceptual aspects and contents of the management plan of the CRTA

The management of a site that covers a territorial scale as it is the case of a landscape or a cultural route, evidently represents a significant complexity since it differs from the management plans that can be elaborated for a property of heritage value or even of a historic city since necessarily must include, not only the physical matter that constitutes it but the population that inhabits it in a dynamic way. Therefore it should consider both the tangible as the intangible heritage that give it support and animation. Equally important will be the preservation of the architecture, urbanism or historical infrastructure as the conservation and fostering ways of social organization based on the ancestral tradition.

### Methodological antecedents

The culture on the conception and application of management plans for sites of heritage value is newly building. Its implementation and formulation is very recent. It is just

starting from the disastrous experiences occurred in the preservation of some outstanding examples of the natural and cultural heritage that have raised awareness about the importance of establishing strategies and mechanisms of daily and permanent character that allow the maintenance and the preventive preservation of these.

After the year 2005 and before the situation of deterioration of numerous world heritage sites, during the 38 Assembly of the World Heritage Committee took the determination of requesting to the States members of the UNESCO the formulation of management plans specific for each proposed site as prerequisite to the evaluation of the nominations to the inscription in the World Heritage List.

The management of the sites of the cultural heritage has scarce references in the world context (specialized texts of ICCROM, WHC and ICOMOS). In the international field there are few examples or methodologies on which basis management plans can be elaborated for sites that involve the *territorial*

scale. The experience in this field has been recent and limited reason why there are no methodological models already proven for some categories of the cultural heritage. The lack of a methodological model validated by UNESCO, of specific documents or of specialized bibliography to which appeal as outburst point, makes more complex their formulation.



*The implementation of "Management plan of the landscape Agave and the ancient facilities of Tequila" is a first approach to the start-up operation of this type of balanced development control instruments. It was designed to act on a territorial scale on a large Mexican territorial space declared world heritage by the UNESCO*

On this topic, Mexico has as most immediate referents the management plans applied in protected natural areas that have legal recognition. However, in the case of sites of cultural value, although there are some antecedents in the Mexican environment (Management Plan for the Agave Landscape and Ancient Industrial Facilities of Tequila; plans for world heritage cities like Querétaro or city of Mexico; plans for archaeological sites of the INAH, etc.), it remains to establish their validity in the federal, state and municipal legislation so that they can be applicable.

It is not the same to establish a plan for a city or for a building that for such a sum of elements as diverse as the one that concentrates the CRTA, example of an American cultural route, considered as a *lineal site* that embraces a wide territorial scale.

For the elaboration of general guidelines on management of a cultural route as the Camino Real de Tierra Adentro utilized as support elements the methodology and the practical experiences obtained in the conception and in the application along several years of the Management *Plan of the Agave*

*Landscape and the ancient industrial facilities of Tequila*<sup>9</sup>, site inscribed in the World Heritage List in 2006 and of other regional plans<sup>10</sup>. Likewise took the considerations on the management of cultural sites elaborated by Bernard M. Feilden and Jukka Jokilehto.<sup>11</sup> Likewise took as benchmark the ICOMOS *Charter on Cultural Routes*, the technical file of nomination before UNESCO and the field works and investigations on the different components of the CRTA carried out by the team that elaborated the document.

### The challenges of management: The more territory, more degree of complexity

The management of the cultural heritage in an environment of territorial scope as it is the case of the cultural landscapes acquires a higher degree of complexity because it involves a large number of components. The bigger territorial scale, more components to consider and therefore the degree of complexity for its management will be bigger.

The management of a site that covers a territorial scale as it would be the case of a landscape or a cultural route, evidently represents a significant complexity since it differs from the management plans that can be elaborated for a property of heritage value or even of a historic city since necessarily should include, not only the physical setting that constitutes it but to the population that inhabits it a dynamic way. Therefore it should consider both the tangible as the intangible heritage that give it support and animation. Equally important will be the preservation of the architecture, urbanism or historical infrastructure as the conservation and fostering ways of social organization based on the ancestral tradition.

<sup>9</sup> The document was elaborated by a team of advisors hired by the Secretaría de Desarrollo Urbano de Jalisco headed by Mtro. Rafael Pérez Fernández, with definition of conceptual aspects, texts and advising of contents by Dr. Ignacio Gómez Arriola, coordinator of the project *El Paisaje Agavero y las Antiguas Instalaciones Industriales de Tequila* on behalf of the INAH.

<sup>10</sup> Gómez Arriola, Ignacio, *Plan de Manejo y Gestión para el Recinto Fortificado de la Isla de Mezcala Jalisco*, H. Ayuntamiento de Poncitlán, Guadalajara, 2008.

<sup>11</sup> Feilden, Bernard M. and Jokilehto, Jukka, *Manual para el Manejo de los Sitios del Patrimonio Cultural Mundial*, ICCROM, WHC - UNESCO, ICOMOS, Roma, 1998.

In the following chart are shown some world heritage categories and their relation with the components of value heritage present in the cultural or natural place.

Category or typology of the site	Components of heritage value in the cultural site					
	Architectural heritage	Urban heritage	Archaeological heritage	Environmental heritage	Rural heritage	Intangible heritage
Monument	■					
Historic city	■	■				
Archaeological site			■			
Natural site				■		
Mixed site		■		■		
Underwater site			■	■		
Cultural landscape	■	■	■	■	■	■
<b>CULTURAL ROUTE</b>	■	■	■	■	■	■

## The management of the components of a cultural route

Given that the management plan requires to settle down policies of preservation of general character that assist the diverse problematic present in each of its punctual elements, strategies and generic action lines are required to instrument and prefigure performances in each one of the six components defined according to the typological groupings identified in the properties that constitute the lineal site:

- Management and preservation of the urban heritage:* refers to the urban setting and the historical layout as entity of social and architectural identity of the different populations through which this historical route crosses. It includes capital cities, middle cities and towns.
- Management and preservation of the architectural heritage:* In this section are established visualized mechanisms to protect the authenticity and integrity of the site through the daily maintenance, the preventive conservation, the restoration, the presentation and the interpretation of its historical architecture. It is constituted by the main historic estates of the populations, as well as by haciendas, homesteads or dispersed constructions in the rural environment. It contains garrisons, religious colleges, convents, temples, chapels, inns, hospitals, cemeteries, large houses, haciendas, rural mining places, etc.
- Management and preservation of the roads system and rural heritage:* it is constituted by the material vestiges associated to the communication route that includes roads system stretches, bridges, stone walls, dams, waysides, surrounding cultural landscape, etc.

- *Management and preservation of the archaeological heritage:* it is integrated by the main archaeological vestiges that are conserved in the route including the rock painting located in caves and rock shelters along the road. It is composed by rock art sites and caves.
- *Management and preservation of the environmental heritage:* Refers to the actions and programs identified for the management and sustainable preservation of the natural environment looking for the preservation of the environmental characteristics of the site and of the flora and endemic fauna of the region inside the defined polygon, as well as the reestablishment of the balance with the ecosystem in which it is inserted. It embraces flora, fauna, geomorphology and the aquifer resources that are base of the development of each of the areas where the properties selected in the nomination are located. It contains natural landscapes or sites.
- *Management, development and preservation of the intangible heritage:* although it is not established in a punctual way in the nomination file, it is the one that characterizes the non-material values associated to the heritage sites inscribed in the CRTA such as traditions, festivities, legends, and other manifestations of a culture that has been produced through generations and that remains in force due to the sense of social identity. The promotion and management of the intangible heritage seeks to establish the conditions to rescue and to protect the cultural traditions associated to the site, as well to promote their knowledge. It is constituted by customs, traditions, gastronomy, regional identities, etc.

The management plan requires establishing the diagnosis and the proposals for managing the site through the detailed analysis of its components or constituent attributes besides defining the management indicators and for the follow up to the process of preservation of the natural and cultural heritage of this cultural route.

### Conceptual proposals and sustainable community development

From our point of view it is necessary to have a wider conceptualization and comparative studies on the cultural routes inscribed in the World Heritage List that allow tuning their common characteristics and their high cultural

significance since, in spite of their great diversity, they present common problematic and challenges. The exchange of management experiences and good practices between cultural routes should generate knowledge that propitiates the reflection and conceptualization on this heritage category. It is required to increase and strengthen an exchange net.



*The management of the sites inscribed in the Heritage World List should be object of monitoring, advising and constant supervision by the World Heritage Centre of the UNESCO. Visit of Dra. Nuria Sanz, Chief of the Unit for Latin America and the Caribbean of the World Heritage Centre to the Agave Landscape of Tequila. She is accompanied by Dr. Francisco López Morales, World Heritage Director of the INAH and by Dr. Ignacio Gómez Arriola, Site Manager.*

Seeking to contribute some ideas to the conceptualization and reflection on the cultural routes, some considerations are posed.

In the territorial environment, the analysis of the inhabitable space allows approaching diverse scales or components of a cultural landscape and its interrelations: *Territorial space, rural space, urban space* and *Architectural space*. These are encircling layers of one same phenomenon of occupation of a geographical space by man.

In the territory embraced by a cultural are preserved traditional skills and knowledge developed as part of the system of ancestral rural use and in them, the communitarian work constitutes the base of its sustainable development. These are therefore *arks of knowledge* and deposits of ancestral know-how.

The slow cultural development present in cultural routes generates through the years the formation of characteristic

identity features differed according to the productive vocation of the territory. These are generators of regional identity.

In the design of public policies for the management of a cultural route, the inhabitants of the territory should be considered in first term. The community participation is the essence of their past development and in which resides the preservation of the authenticity and integrity toward the future.

The Management Plan should work as a tool of organization and intergovernmental coordination to facilitate the sustainable conservation of the territory and to promote the development of the life conditions of the population in general. It should propitiate the improvement in the quality of life of the inhabitant community and should act as integrating element of the diverse effective legal instruments and competent instances in the area to guarantee the *authenticity* and the *integrity* of each of the components or attributes of the CRTA through their conservation, restoration, presentation, appropriate use and management. It should necessarily stimulate a sustainable regional growth supported by the local cultural values.

From our point of view, the main objective of the elaboration and setting in operation of a management plan for a lineal place that embraces a wide territorial space should be, not only the strict preservation of the heritage spaces, but also propitiating the improvement of the quality of life of its inhabitants. The management of a site with these characteristics should help to consolidate the sense of ownership and identity for their inhabitants and propitiate the creation of employments and opportunities of economic growth based on the preservation of their cultural values. To achieve a plan with sense, this should include communitarian development among its objectives. If it does not foresee this compromise, it will not have a valid support.

One of the main purposes of the plan should be that the poorest social sectors are considered as priority groups to benefit with the rescue and conservation of the CRTA. The socioeconomic development of the populations of diverse urban scales included in the extensive journey of the CRTA should be one of the conditions of the management plan, and with it propitiate reducing the breaches and social contrasts that today exist and that historically have existed between the social sectors with the highest and lowest income.

Employment and development opportunities have not meant an equal growth in the poorest population segments, in which

paradoxically, the cultural essence of the region has been best preserved. The living memory of the CRTA is effective among the inhabitants of the most remote communities and these must be considered as priority in the design of strategies and lines of action of the plan.



*The sense that should have a Management Plan bound to a world heritage site of territorial scale, as it can be the case of a cultural route in emergent countries, must be the improvement of the quality of life of its inhabitants and the generation of employment opportunities and sustainable development for the local communities. Children in Ciénega de Mata, Jalisco.*

### From the general to the particular

Structuring the management plan should leave from the general to the particular aspects, that is to say, from postulates applicable to the lineal site that guide the definition of punctual premises for each site with objectives and actions common and shared between the involved actors. It should be implemented as a state policy that involves the 11 states through which this historical route crosses (Federal District, State of Mexico, Hidalgo, Querétaro, Guanajuato, Jalisco, Aguascalientes, Zacatecas, San Luis Potosí, Durango and Chihuahua).

Therefore it is required to settle down objectives, diagnosis, guidelines, policies, criteria of *intervention*, *regulation* and *inter-institutional agreement* and other actions of general level for the preservation, use, management, interpretation and presentation of each of the components or attributes of the CRTA in which institute the strategies for the 14 typological groupings until arriving to the design of the *specific actions*, *projects* and *permanent programs* to apply in each of the 60 sites of the CRTA.

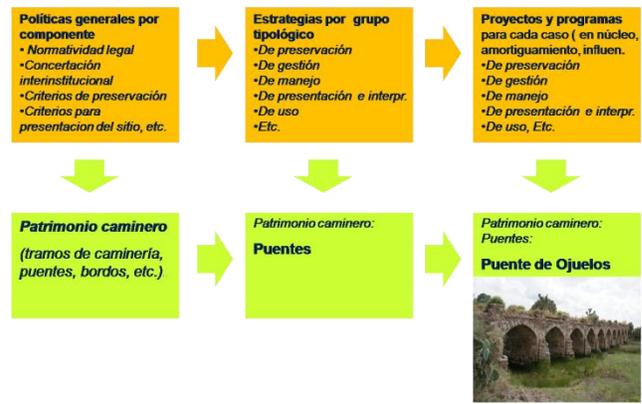
The section relative to the general management of the site should establish the operation mechanisms to conserve the cultural values or OUV through the application of programs and sustainable projects that are compatible with the economic and urban development in order to promote balance between its built heritage, the natural environment and the urban setting.

In what refers to answer the problem of preservation and management that could occur in the six components of the CRTA (urban, architectural, roads systems, archaeological, environmental, intangible heritage). In order to face the preservation of the OUV of the site should be considered, among other aspects of general character: *objectives, policies, intervention criteria, criteria of presentation and interpretation to the public, regulation, inter-institutional agreement, etc.* Given the characteristics clearly differentiated between each component it is required to establish management actions specific for each thematic group. It is not the same to intervene the natural heritage that the intangible heritage. Different solutions are required for each generic grouping.

Starting from the proposals of general character established for the components of the site, *strategies* were formulated regarding preservation, management, presentation, interpretation, use, etc. that seek to answer the generic problem that can present the typological groupings that depend on each one of their 14 variants (capital cities, middle cities, towns, hospitals in towns, cemeteries in towns, convents and religious colleges in towns, temples in towns, hacienda ensembles, hacienda chapels, bridges, stretches of rural roads systems, mining rural sites, rock art sites and natural landscapes). Although for their characteristics it is not manifested as a specific item in the nomination file of the CRTA, to this listing of typological varieties integrated the components of the intangible heritage: customs, traditions, orality, festivities, dance, music, gastronomy, etc.

To assist the 60 sites selected as representative of the CRTA, *actions, specific projects and permanent programs* on preservation, management, presentation, interpretation, use, etc. must be designed, which foresee the specific problems to solve taking in consideration the proposals established in each level of previous analysis. The projects and programs should consider the conditions of the *core zone, buffer zone* and the *area of influence* of each site.

Following is presented an example of breakdown of actions that would go from the general to particular aspects:



In the elaboration of the management plan must identify the characteristics, problematic of preservation and potentialities of each of the 60 sites, in the core zone, the buffer zone and in the immediate area of influence in order to establish a diagnosis that allows defining the actions to develop.

## Ideal contents of the management plan

A document designed for a site that covers a territorial scale should propitiate the recovery and preservation of the historical memory linked to the different places it crosses, through the recovery of its physical components and the intangible heritage associated to them. Native residents of the surrounding towns should be integrated as main beneficiaries, diversifying the traditional sources of subsistence. (For example creating MIPYMES between inhabitants for cultural Tourism in its different expressions: ecotourism, adventure tourism, agro tourism, birding, star gazing, religious tourism, etc.)

The products and instruments that could be developed through a management plan can be summarized in the following way:

- Integral document with the characteristics of each of the cultural components that shape the CRTA.
- Portfolio of actions, projects and programs to conserve and to enhance the authenticity and integrity of its cultural and natural elements developed starting from the strategies and action lines for each component.
- Manual of immediate actions to assist in a coordinated way, the contingencies that can occur in the natural environment, in urban and architectural sites and in the intangible manifestations of the regional culture.
- Summary of intervention criteria for the built, urban and natural heritage as well as the most usual technical specifications.
- Communication strategy and unified specifications for the interpretation and presentation of the components of the CRTA for a not specialized public. (History and characteristics of each building or site).
- Technical cards of organization of the specific projects and permanent program that contain terms, responsible entity, amounts, management indicators and calendar.
- Projects focused to impel the economic development, in matter of cultural tourism in such a way that the local social agents can promote them to attract investment and to diversify the sources of employment.
- Creation of a social organism of management and follow up for the protection and conservation of the CRTA at regional level (CONAGO?) as well as joint

committees at state level that involve municipalities and civil society.

In order to put in agreement the contents of the plan and to have legal support, agreements of collaboration should be established between the 11 involved states; agreements and participation agreements between instances involved in the management of each site; agreements for lending services in each site. It is required also to carry out the update of municipal plans of urban development; partial plans of urban development and protection of the built heritage; regulations for the use and operation of each element including core zone, buffer zone and influence area as well as the elaboration and approval of the *Organic Law for the Trust of the CRTA*, joint committee of inter-institutional coordination in charge of giving follow up to the plan.



*Promoting policies, strategies and actions aimed at improving the quality of life of the local communities and the sustainable development are the ideas and concepts that rule the Guidelines for the Management Plan of the Camino Real de Tierra Adentro. Classes at the Cemetery of Encarnación de Díaz, Jalisco.*

## It has to be an evolving document

To describe and to unify methodologically the mechanisms and actions for the management required to guarantee the sustainable preservation of the site, it is needed to outline *cards or matrixes of contents* for each performance level that include the main elements to establish the objectives and the characteristics proposed for each strategy, action line, project or programs to develop as part of the scope of the plan. Some of the points that the description card can contain are the following: *Title, Objectives, General description, Definition of scope of the intervention, Schedule, Basic definition of activities involved in the development of the action, Public departments and organisms involved in the management, Mechanisms and processes of coordination and interaction between involved instances, Applicable legal regulation and management instruments, Definition of preliminary financial estimated, Planning of working strategy, Management of resources, Establishment of team for the project, Procedures and authorizations, Management indicators for monitoring and evaluation.*

The actions to develop in the plan shall be conceived to allow their evaluation and eventual modification as a result of their application. An important aspect for the operation of the management mechanisms is that from their design they keep an open and evolving character; therefore it requires feedback and to be enriched incorporating new projects and programs considering the experiences gathered through the processes of monitoring and permanent evaluation of the operation of the plan for each of the thematic components considered.

## Competences

All the government actions in the 11 states of the CRTA will be convergent in order to not duplicate efforts and to enhance the nomination. This consideration applies for the three government levels as well as for the involved civil society.

The plan must be structured in several scales or legal competitions: *federal, interstate, state, municipal, private sector and civil society* defining clearly the responsible for the execution of each activity or program to develop. In the plan must establish clearly the interaction and co-responsibility between the different actors. It must propose the criteria, rules, operation mechanisms, indicators of evaluation and follow up, responsible authorities, programs or necessary

regulation to propitiate the improvement in the quality of life for the inhabitant community.

The plan requires to be constituted as a fundamental document so that the social and political agents related with the management of this extensive lineal site and its bordering territory can locate their role and responsibility in the conservation of all the valuable elements. The preservation of each one of the components or attributes that compose the CRTA should involve a responsible authority and convergent instances in its custody. There cannot be preservation without responsible for management.



*The conservation of the cultural and natural heritage present in the CRTA necessarily requires the identification of roles and responsibilities between the different government instances that act on the territory. First Planning Meeting of the Camino Real de Tierra Adentro with participation of representatives of the 11 states of the Mexican Republic involved in the nomination. 2011.*

## The transversal axes for the management of a cultural route

Independently of the component and of the typology of each site of the CRTA, in the management plan should establish general policies for the consolidation and management of the regional infrastructure starting from the definition of **transversal axes common to all the sites** for the orderly development of all the spaces that shape the cultural route. The following common axes can be identified to assist the management of the lineal site and its constituent elements:

- Regulatory scheme or regulation for the legal protection of the cultural and natural heritage.
- Preservation and orderly use of the natural heritage

- Control of the land use in rural and natural environments
- Restoration, conservation and orderly use of the architectural and urban cultural heritage
- Control of the land use, urban development and urban image in urban and rural settings
- Presentation and interpretation of the CRTA
- Development of MiPyMes (micro, small and medium companies) with community participation
- Cultural tourism with community participation
- Communications
- Security
- Water management
- Health

The transversal axes common for the sustainable development should be based on the preservation of the cultural attributes that characterize the CRTA. For the definition of general policies for each axis should consider the results obtained in the previous diagnosis.

Among the transversal axes can include the adequacy of the regulatory scheme or regulation in the three government levels that impact in the legal protection of the cultural and natural heritage.



*The creation of heritage interpretation centers along all the towns and sites that explain in a clear and simple way the values of the CRTA is one of the actions that should stimulate the Management Plan. Interpretation center, former hacienda of Navacoyán in Durango.*

## Joint committee for inter-institutional coordination and follow up of the management plan of the CRTA

To guarantee the operation and setting of the management plan for the site it is necessarily required the creation of a joint committee that assumes the responsibility of coordinating and to direct the actions and initiatives of general character for the management and follow up of the CRTA. This organism will be responsible for establishing the *governance* in the actions to develop in the group of sites that constitute it in order to stimulate the sustainable development and balanced development of the surrounding area.

This joint committee will intend to be an executive organism of social, government and academic participation to be in charge of managing and giving follow up to the plans, projects and processes that integrate the Management Plan to ensure the protection and development of its cultural and natural heritage and to generate a sustainable economic and inclusive social development.

The complexity inherent to the great extension of the cultural route and the multiplicity of institutions and actors that impact each of its elements necessarily implies the creation and operation of a joint committee that is responsible for the inter-institutional coordination and follow up of the Management Plan of the Camino Real de Tierra Adentro that acts in an effective way as a Management Unit that can work as speaker before the Mexican State and before the World Heritage Centre of the UNESCO.

On the creation of this type of organisms for operation of sites, the ICCROM recommends the following in its *Management Manual for World Heritage Sites*.

The Site Commission shall be guardian of the World Heritage Site. Its main duty is to conserve and to administer it. This commission will be determined upon the base of practical considerations, and its name -whether it is working group, agency, advice, etc. - will agree with the national management regulations [...] it is ideal that the Site Commission has a budget sufficient to provide general information, promote the public understanding, and create programs at school level, as well as the use of the massive media and other communication channels to

publicize the site worldwide. [...] It shall offer services to visitors and to the community, but without exceeding the maximum capacity of the site, having safety measures and protection. It is necessary to study a policy on the admission rates.

The training of the guides and their authorization is usually responsibility of the Site Commission.

On the economic factor will depend most of the activities of the Site Commission. Even when this depends in great measure of a state grant for the preservation of the Site and the investigation studies, the commission must be allowed to collect funds from the tourists to develop the site in favor of the enjoyment of the visitors, at the same time that to finance some costs. The annual budget shall be established inside a structure of government financing, contemplating the capacity to take fiscal budget from one year to another. The budget shall attach to the normal parameters.<sup>12</sup>

Regarding the organism responsible for the operation of the sites it is recommended:

The cultural world heritage can survive and be maintained appropriately; only if the correct number of people properly trained -from the highest political or administrative levels, to the workers, site supervisors, guards and guides - is available at the site. Also, it has been recommended to organize a commission to guard the sites belonging to the world cultural heritage, in each site or each group of sites. The professional and administrative structure of this Site Commission can vary according to the situation of each country or the character of the site, but its members should be specialist in diverse professions (architects, archaeologists, planners, lawyers, etc.).

Likewise, and for the good management of the World Heritage site, the relation of the Site Commission with the national government should be such that allows it enough liberty of action. The Site Commission should maintain close contact with the World Heritage

Committee, which should grant it support when required.

The role of the Site Commission includes informing to the public about the importance of the World heritage site, whether it is an isolated monument, a historic building, a historic centre, or an industrial complex. It must accept and apply the conventions and international charters keeping in mind the local and internal laws and traditions, to determine and to foresee the implementation in the most acceptable ways of maintenance, use and protection of the site.

In the case of World Heritage sites, local interests are frequently confronted with the national and international goals. The responsibility of the Site Commission is to reconcile the legitimate interests of the local inhabitants with those of the visitors that arrive to the site.

One of the most important matters to try is the management of tourism: the intensive tourism can disturb the local population's life and to cause scorn and even the collapse of their culture".<sup>13</sup>

The *Joint Committee for inter-institutional coordination and follow up of the management plan of the CRTA* can be shaped starting from the creation of a Trust for inter-institutional coordination and follow up of the CRTA that can be structured as a Decentralized Public Organism of the Federal Government, government instance responsible for the application and preservation of the site. This organism will be the in charge of establishing the governance in the actions to develop in the group of sites that shape the CRTA.

This Joint Committee will intend to be an executive organism of social, government and academic participation to be in charge of managing and giving follow up to the plans, projects and processes that integrate the Management Plan to ensure the protection and development of its cultural and natural heritage and to generate a sustainable economic and inclusive social development.

The Joint Committee will depend for organization and budget of the Commission of Follow up of the *Camino Real de Tierra Adentro* dependent of the National Conference of Governors,

<sup>12</sup> Bernard M. Feilden y Jukka Jokilehto, *Manual para el manejo de los sitios del Patrimonio Cultural Mundial*, ICCROM, ICOMOS, WHC, 2003. Pp. 4 and 5.

<sup>13</sup> *Op. Cit.* P. 70.

CONAGO, in which will be represented the 11 states through which the cultural route crosses (Federal District, State of Mexico, Hidalgo, Querétaro, Guanajuato, Jalisco, Aguascalientes, Zacatecas, San Luis Potosí, Durango and Chihuahua).

### *Mission*

To be an Executive organism of social, government and academic participation in charge of negotiating, updating and giving follow up to the plans, projects and processes that integrate the *Management Plan of the Camino Real de Tierra Adentro* to ensure the protection and development of its cultural and natural heritage and to generate a sustainable economic and inclusive social development.

This joint committee should boost the job creation and opportunities of economic growth and consolidate the sense of ownership and identity for the inhabitants, besides intending to be a management model for the development of the cultural tourism in all its manifestations.

### *Objectives of the Joint Committee*

The general objectives that should regulate the performance of the *Joint committee for inter-institutional coordination and follow up of the management plan of the CRTA* will be the following:

- To watch over the correct application of the *Management Plan of the Camino Real de Tierra Adentro* in order to preserve its Outstanding Universal Value.
- To plan the actions for the sustainable development and the conservation of the area surrounding the sites distributed along the CRTA with integral and strategic vision.
- *To coordinate in the three government levels the actions of the social, government and academic institutions for the management of the projects and processes of development and conservation.*
- *To gather and administer the technical, cartographic and statistic information ensuring its quality, permanence and accessibility.*
- *To monitor and evaluate the actions and the situation of the main environmental, social, economic aspects and of the cultural heritage of the site diffusing the information to the whole citizenship.*

These objectives will have as main purpose to preserve the integrity and authenticity of the CRTA through the surveillance, updating and coordination in the operation of the programs, plans and specific projects established in the Management Plan of the site to the short, medium and long terms.



*In the management of a vast and complex territory as it is the Camino Real de Tierra Adentro, the participation of specialists of different areas of the knowledge under a common vision of the sustainable development is required. International meeting of experts in heritage preservation during a session held in San Luis Potosí.*

### *Functions and responsibilities*

This Joint Committee will be responsible to carry out the following functions:

- General agreement between institutions and actors involved in the area. To carry out the management and mediation for the agreed intervention between the diverse competent federal, state and municipal authorities that converge in the heritage site as well as with the organisms of the private sector and among the associations representatives of the organized civil society.
- General management of the site. To coordinate, impel, promote, negotiate, update or develop the programs, plans and specific projects established in the Management Plan of the site. In a same way will be the

responsible for elaborating and operating the management and monitoring indicators of the site as well as to elaborate the periodic reports before the different involved instances.

- General management of the site. To carry out the works of governance and inter-institutional management for the preservation of the integrity and the authenticity of the perimeter defined through the implementation of the *Management Plan of the Camino Real de Tierra Adentro*.
- *Control and management of the concept and trademark "Camino Real de Tierra Adentro, CRTA" and similar denominations.* The Joint Committee will be the exclusive responsible entity of the control and management of the mercantile concept, the logo and the trademarks before the Mexican Institute of the Industrial property, IMPI, in diverse mercantile categories for the "Camino Real de Tierra Adentro, CRTA" and similar denominations. The mercantile concept, the logo and the trademarks will act as recognition of quality and authenticity as for the origin and production of those products or services that show them. The use of the brands linked to the CRTA will suppose an added value to the products that apply it, since they refer to their origin in a site of high value for the history of Mexico.
- *General management for the collection of financial resources to apply in the defined territory.* To carry out the works of administration of financial resources before public institutions in the three government levels, organisms of the private sector, associations and public and private foundations for the collection of financial sources that allow the operation of the programs, plans and specific projects established in the Management Plan of the site.

### *Organizational structure*

For the operation of the Joint Committee is proposed an organizational structure that allows achieving its functions and objectives divided in three levels. In first term and as the maximum instance in the decision making, a Consultative Council; for the follow up of agreements and guidelines, a Board of Directors; to verify and to evaluate that the operation policies adjust to the guidelines of the *Management Plan of the Camino Real de Tierra Adentro* and to put into practice the plans, programs or specific projects of technical nature, three area directions.

The conformation of this department will be based on the recruitment of personnel with knowledge in each one of the questions referred in the Management Plan, besides having annual programs of the activities to be developed by this department.

For the formation of the directive body and the technical team shall assign an outburst annual budget through the constitution of a Trust that must be self-sufficient gradually starting from its creation, generating own resources based on the mechanisms outlined in the financing proposal.



*Such an extensive and complex territorial space as the CRTA requires the creation of an organism coordinating the actions of all the instances and government levels to act in a concerted manner for the preservation of the Outstanding Universal Value according to the guidelines established by the World Heritage Centre of the UNESCO.*

### *Consultative Council*

It is posed to have a *Consultative Council* in which the main actors of the civil society, the private sector and the authorities involved in the three government levels are represented.

It is proposed to integrate this organ of *participation and consultation* for the Institute, with the purpose of having the involvement of the widest range of social agents that are related with the development of the region, and therewith to achieve the continuity and greater effectiveness to achieve the actions of the Management Plan.

The Consultative Council will be presided over by the Responsible of the *Follow up Commission of the Camino Real de Tierra Adentro* of the *National Conference of Governors, CONAGO* or its representative and it will be shaped initially by the holders or representatives of the competent Federal, State

and Municipal Government departments; Academic Institutions, as well as non-government social organizations related with the development of the region and to the preservation of the cultural heritage as the International Council on Monuments and Sites, ICOMOS. During the operation of the Council will be possible to integrate representatives of other public or private organisms whose participation is justified according to the guidelines of the *Joint committee for inter-institutional coordination and follow up of the management plan of the CRTA*.

For the conformation of the *Joint Committee* and the financial viability of the same, it is foreseen that the Consultative Council is formed in an honorary way and with character of institutional representation, since those that integrate have a salary in the position they occupy when assumed as members of the Council. The Consultative Council will have honorary character, having a holder and a substitute for each one of the represented organisms.

#### *Board of Directors*

It is the executive organ in charge of decision making that gives punctual follow up to the guidelines and strategies approved by the Consultative Council and ensures the correct operation of the Joint Committee and its Trust in the works of planning, implementation and evaluation of the Management Plan. It is also the instance of administration of the Joint Committee promoting the collection of public and private resources, national as international, and establishing the most effective mechanisms for their application in projects and processes defined in the Management Plan. It will be the responsible for the administration activities and the integral management of the site.

The Board of Directors will have as one of its main tasks the administration of financial resources before public and private organisms in the national and international environment that enlarge the budget base of the Trust.

The Board of Directors will have under its tutelage the realization of the registration, the management and the collection of rights of use of the mercantile concept, the logo and the trademarks registered before the Mexican Institute of the Industrial property, IMPI, in diverse mercantile categories for the "*Camino Real de Tierra Adentro, CRTA*" and similar denominations.

The Board of Directors will be formed by a General Director, responsible for the Trust of the Camino Real de Tierra Adentro and four honorary Consultants elected by voting among the members of the Advisory council. They will have as support three area directions: a Direction of site operation, an Administrative Direction and a Direction of Communication and Diffusion.



*The concerted action of government initiatives through a mixed organism of inter-institutional coordination is indispensable in such an extensive cultural route as the CRTA. Unveiling of the plaque allusive to the inscription of the Camino Real de Tierra Adentro in San Miguel Allende, Guanajuato.*

#### *Personnel of support*

The General Direction will have a secretary and an assistant. Each area Direction will have an assistant. The Direction area will also have a driver and an intendant.

To execute the daily works will have four assistants and to develop the daily works of maintenance and conservation of the historic ensemble will have four intendants.

It is sought that the structure of hired personnel of the Joint Committee gradually adapts according to the working demand leaving from an elementary and minimum organization chart to grow with personnel under contract for determined time and work as required to set in operation of each program, plan or specific project.

#### *Financing outline*

To ensure the permanence and effectiveness of the work of the Institute is proposed the creation of a financing mechanism through a Trust shaped with public funds (of the three

government environments), as well as of private contributions and of non-government organisms (national or international). The outline of the Trust can ensure the transparent and effective management of the collected funds, as well as its exclusive dedication to the actions determined in the Management Plan and to the attainment of its objectives.

As basic financial support for its operation, the Trust will settle down and will be beneficiary of the amounts granted for licenses of brand use, access quotas, rental of concessions, sale of objects and crafts, tourist rendering of services and other similar.

To generate an organism potentially self-sustainable and cable to collect economic resources that make it long term viable, this mixed entity will be receiver of the intellectual property and the rights derived from the use of the mercantile concept, the logo and the trademarks before the Mexican Institute of the Industrial property, IMPI, in the diverse applicable and registered mercantile categories. The payment of use rights for the logo and the brand will be one of the means of collection of financial resources destined to the operation of the Joint Committee and its Trust, in such a way that any person who wants to use it with mercantile and promotional ends will be charged with a quota that constitutes part of the funds of the Trust.

which will be defined the obligations to avoid the excessive use or the uses disapproved by the license. To achieve it the registration corresponding of the Brand will be made before national and international authorities, and the mechanism will be designed for the definition of the quotas and its administration form.

In order to collect supplementary resources, the Trust might get paid for the advising toasted to public or private organisms, the sale of the products created for diffusion or popularization, the professional rendering of services and other activities.

These resources might be applied in the implementation of some of the plans, programs and specific projects established in the Management Plan.



*The management by the Mixed Organism of the brand for the products associated to the CRTA can be a way of collecting economic resources that may contribute to its operation. Management of the brand for the Coffee Cultural Landscape of Colombia in cans of coffee of the National Coffee Federation of Colombia.*

The use of the logo shall be restricted by a license agreement of brand celebrated between the Institute and each company, in

# General guidelines for the sites of the Camino Real de Tierra Adentro

Taking in consideration that, according to its scope, this document only contains guidelines and a structure of general character for the elaboration of the definitive document of the *Management Plan for the Camino Real de Tierra Adentro* that necessarily should constitute an evolution and enlargement of the scope of the present text starting from a deep work of analysis and field diagnosis. Following is proposed a thematic structure that can serve as guide to the plan.

### Structure for the presentation of the sites of the CRTA according to the heritage component and to their typologies

Following the conceptual standpoint of these *Guidelines for the formulation of the Management Plan of the Camino Real de Tierra Adentro* that seeks for an organization of contents that

leaves from the general to the particular aspects, below is presented the arrangement of this document for the organization and presentation of contents according to the heritage component and to the typological groupings identified for each of the sites of the CRTA.

For the final formulation of the management plan for the CRTA it will be necessary to widen the analysis elements for each section considering the results of the field study, diagnosis and forecast to develop in an itemized way for each Heritage component, Typological grouping and Site constituent of the cultural route. It is important to point out that in the scope of these guidelines is not included the work of diagnosis and forecast since it corresponds to a later stage, that is to say, to the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

The *Management Plan of the Camino Real de Tierra Adentro* should be designed to have an open and evolving character; therefore it requires having feedback and to be enriched taking

in consideration the experiences gathered through the processes of monitoring and permanent evaluation of the operation of the Management Plan for each one of the considered components.

For the organization of this chapter initiate from a general structure divided in three levels of analysis. The first for each one of the 6 **Heritage components** identified for the CRTA (*Environmental heritage; Archaeological heritage; Agrarian heritage; Architectural heritage; urban heritage and Intangible heritage*). The second level corresponds to the 11 **Typological groupings** identified (*Capital cities, Middle cities, Towns, Architectonic ensembles in towns, Temples in towns, Hacienda ensembles, Hacienda chapels, Bridges, Stretches of rural roads systems, Rock art sites and Natural landscapes*). The third level refers to the punctual information of each of the 60 Sites that compose the cultural route according to the nomination approved by the World Heritage Committee of the UNESCO in 2010.

### First level: Components of heritage value in the CRTA

For the 6 components of heritage value that constitute the Outstanding Universal Value of the CRTA: *Environmental heritage; Archaeological heritage; Agrarian heritage; Architectural heritage; Urban heritage and Intangible heritage* the following analysis elements are integrated:

#### *General characteristics of the component of the CRTA*

In this section are presented the elements and characteristic that shape the component of heritage value of the cultural route.

#### *Typological groups belonging to the component*

Description of the typological groupings identified as part of the component of heritage value of the CRTA.

#### *Localization of the sites corresponding to the component in the CRTA*

#### *Localization of the sites corresponding to the urban heritage in the CRTA*

In the general map of the CRTA are located the sites that integrate the urban heritage of the cultural route corresponding to the

Location in the general map of the CRTA of the sites that integrate the component of heritage value incorporating the different typological groupings in that were organized the sites for the structure of this document.

#### *Objectives for the management and preservation of the component*

Explanation of the general objectives that is sought to reach with the development and execution of the actions defined in the management plan for the enunciated heritage component. The objectives for each heritage component will be widened in function of the diagnosis and forecast to develop as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

#### *Minimum diagnosis for the component*

Presentation of a minimum and basic diagnosis on the general state of conservation and problematic that presents each heritage component. It is important to point out that in the scope of these *Guidelines* is not included the work of diagnosis and forecast to develop in an itemized way for each site constituent of the CRTA, since it corresponds to a later stage, that is to say, to the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

#### *General guidelines and strategies of management and preservation for the heritage component*

In this section are approached the strategies or guidelines of general character that have been identified in a preliminary way for each component of heritage value. Explanatory text on the general problem to solve, opportunities to profit, activities to make or results expected from the action of preservation or management. Evidently they have to be enlarged starting from the results generated by the field study, diagnosis and forecast generated for the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

For this document, the term *Guideline* is assumed as the direction that governs an action plan (*Management*

*Plan of the Camino Real de Tierra Adentro*) that is sought to complete starting from a group of measures, regulations and objectives that should be taken into account for its development. The term *Strategy* refers to the series of guided or directed actions to achieve an end or objective.

## **Second level: Typological groupings corresponding to the component:**

The second level of this structure of organization of contents corresponds to the II typological groupings identified for the CRTA: capital cities, middle cities, towns, hospitals in towns, cemeteries in towns, convents and religious colleges in towns, temples in towns, hacienda ensembles, hacienda chapels, bridges, stretches of rural roads systems, mining rural sites, rock art sites and natural landscapes. It is composed by the following items:

### *Name of the typological grouping*

Designation of identification of the thematic group.

### *General characteristics of the typological grouping*

Text about the particularities and characteristics that define the typological grouping.

### *Objectives for the management and preservation of the typological group*

Explanation of the objectives that is sought to reach with the development and execution of the actions defined in the management plan for typological group. The objectives for each heritage component will be widened in function of the diagnosis and forecast to develop as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

### *Minimum diagnosis of the typological group*

Minimum and basic text on the generic state of conservation and problematic that presents the grouping. The definitive diagnosis should be established at the moment of elaborating the final document of the management plan.

### *General strategy for the management and preservation of the typological group*

Problematic to solve, opportunities to profit, activities to make or results expected from the action of preservation or management regarding the typological grouping. In this section will be enunciated in a preliminary way the most significant strategies. The definitive listing will be widened after making the field study, the diagnosis and of the forecast to develop as part of the final document of the management plan.

For this document, the term *Strategy* refers to the series of actions guided or directed to achieve an end or objective.

### *Preliminary listing of Projects, or Permanent programs of management and preservation for the typological group*

In this point are enunciated in a preliminary way the main actions, plans, projects or permanent programs required for the management of the sites of the CRTA contained according to their shared characteristics or problems.

The *Projects of preservation and management* are the activities required to be carried out for a single time, or of eventual character, in order to guarantee the sustainable preservation of the *Outstanding Universal Value* of each of the constituent sites of the CRTA, scheduled and included in the annual budget of operation tending to the sustainable preservation of the cultural values of the site. The actions or projects may be carried out to the short, medium or long term depending on their scope or of their specific objectives. Likewise will be included a permanent process of evaluation and monitoring of activities to make the annual planning.

The Programs of *preservation and management* will include all the activities of permanent character that have as a result the sustainable preservation in order to guarantee the preservation of the *Outstanding Universal Value* of each of the constituent sites of the CRTA. In the programs will be included the daily or periodic activities for the follow up and attainment of

their specific objectives. A permanent process of evaluation and monitoring of activities will also be included to make the annual planning. The planning for the operation of the programs will be scheduled and included in the annual budget of operation of the site.

In order to unify methodologically the proposals to develop for the Management Plan of the Camino Real de Tierra Adentro in the following section is presented the structure of the Matrix for the description of projects and programs that will be used as initial platform for the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

### **Third level: Sites of the CRTA in the typological grouping**

The third level refers to the punctual information of each of the 60 Sites that compose the cultural route. It is composed of the following thematic sections:

*Sites belonging to the typological group*

*Listing of representative sites of the typological grouping.*

*Name of the site*

*Designation of identification of the site in the CRTA.*

*Location of the site in the CRTA*

Map of the State with the location of the site.

*Description of the site*

Brief description of the most distinctive and characteristic features that shape the heritage value of the site.

*Historical antecedents of the site*

Text with a historic synthesis of the site and its location.

*State of conservation of the site*

Main aspects relative to the conservation of the site as cultural or natural heritage.

## **Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA**

In order to unify methodologically the proposals to develop for the *Management Plan of the Camino Real de Tierra Adentro* below is presented a Matrix for the description of actions, projects and programs.

To describe the mechanisms and actions for the management required to guarantee the sustainable preservation of the site, a matrix was elaborated, which includes the main components to establish the objectives and the characteristics proposed for each program, plan or action to develop as part of the scope of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

This methodological section is included leaving from the consideration that this document is designed to have an open and evolving character; therefore it requires feedback and to be enriched taking in consideration the experiences the experiences gathered through the processes of monitoring and permanent evaluation of the operation of the Management Plan for each of the thematic components considered.

The cast of Programs and Projects should be widened in function of the experiences obtained through the operation of the Management Plan using this matrix preferably for the description of actions and programs, incorporating them inside the body of contents and inside the programming scope and annual budgeting.

Following are described the different fields considered inside the matrix:

### ***Projects of preservation and management***

The Programs of *preservation and management* will include all the activities of permanent character that have as a result the sustainable preservation in order to guarantee the preservation of the *Outstanding Universal Value* of each of the constituent sites of the CRTA. In the programs will be included the daily or periodic activities for the follow up and attainment of their specific objectives. A permanent process of evaluation and monitoring of activities will also be included to make the annual planning.

*Title*

Brief enunciation that indicates the main characteristic of the action to develop.

instances for the application of the programs, actions and instruments for the preservation of the cultural values of the site.

*Objectives*

Brief explanation of the objectives that is sought to reach with the development of the action.

*Applicable legal regulation and management instruments*

Legal regulation and management instruments mean all the regulations, norms, criteria, laws, urban development plans or agreements that establish the operation rules for the preservation of the cultural values of the site.

*General description*

Explanatory text on the problems to solve, opportunities to profit, activities to make and results expected from the action of preservation or management.

*Definition of preliminary financial estimates*

With the purpose of matching the scope of the intervention with the available financial resources for their realization it is convenient to carry out a preliminary estimation of the costs of execution of the project and to compare them with the amounts feasible to obtain through the financing sources.

*Definition of scope of the intervention*

For the realization of an executive project on the action to be developed is required the previous definition of the scope or performance margins that can allow the available financial, human and material resources to short, medium and long scope.

*Planning the working strategy*

The working general strategy shall be established in general terms starting from the definition of the scope of the project and the preliminary financial estimates feasible of using. Stages, periods, actors, operation mechanisms, procedures, etc. will be defined.

*Schedule*

To indicate if the action is proposed for the short, medium or long term.

*Basic definition of activities involved in the development of the action*

Brief enunciation of the different activities required for the realization of the scheduled objectives or for the solution of the detected problem.

*Management of resources*

In this point must establish the strategies, the definition of budget phases, the realization of administrative procedures and channels for the management of the resources required for the diverse phases that the project implies. Alternating or complementary sources for integration of human, material or additional economic resources can be added.

*Public departments and organisms involved in the management*

In this section will be included in general form the instances of public character or the organisms involved in the development of the activity or activities.

*Definition of the team for the project*

It is necessary to define the working team for the realization of the diverse activities and development stages. It is required for each stage to have a specific responsible of the activity, a coordinator of the

*Mechanisms and processes of coordination and interaction between the involved instances*

The management mechanisms embrace the activities or processes of interaction or coordination between

different responsible for activities and a supervisor of quality and execution procedures.

#### *Procedures and authorizations*

In this phase must gather all the permits and authorizations that the action to execute requires.

#### *Management indicators for monitoring and evaluation*

The management indicators are the measurable units to establish the quality in the development of the scheduled activities and to evaluate their impact on the site.



*Safeguarding all the elements that shape the Outstanding Universal Value of the CRTA requires the permanent operation of programs for preservation and management with objectives, scope, responsible, budget and clearly defined indicators. Eclectic building in Mexico City.*

#### ***Programs of preservation and management***

The Programs of *preservation and management* will include all the activities of permanent character that have as a result the sustainable preservation in order to guarantee the preservation of the *Outstanding Universal Value* of each of the constituent sites of the CRTA. In the programs will be included the daily or periodic activities for the follow up and attainment of their specific objectives. A permanent process of evaluation and monitoring of activities will also be included to make the annual planning. The planning for the operation of the programs will be scheduled and included in the annual budget of operation of the site.

#### *Title*

Brief enunciation that indicates the main characteristic of the action to develop.

#### *Objectives*

Explanation of the objectives that is sought to reach with the application of the program.

#### *General description*

Description regarding the problem to solve, opportunity to profit, activities to make and results expected of the application of the program of preservation or management.

#### *Definition of scope of the program*

For the realization of an executive project on the program to be developed is required the previous definition of the scope or performance margins that can allow the available financial, human and material resources to short, medium and long scope.

#### *Schedule*

To indicate if the implementation of the program is planned for the short, medium or long term.

#### *Basic definition of activities involved in the development of the program*

Brief enunciation of the different activities required for the attainment of the projected objectives or for the solution of the detected problem.

#### *Public departments and organisms involved in the management*

In this section will be included in general form the instances of public character or the organisms involved in the development of the program.

#### *Mechanisms and processes of coordination and interaction between involved instances*

The management mechanisms embrace the activities or processes of interaction or coordination between instances for the application of the programs, actions

and instruments for the preservation of the cultural values of the site.

#### *Applicable legal regulation and management instruments*

Legal regulation and management instruments mean all the regulations, norms, criteria, laws, urban development plans or agreements that establish the operation rules for the preservation of the cultural values of the site.

#### *Definition of preliminary financial estimates*

With the purpose of matching the scope of the intervention with the available financial resources for their realization it is convenient to carry out a preliminary estimation of the costs of execution of the program and compare them with the amounts feasible to obtain through the financing sources.

#### *Planning the working strategy*

The working general strategy shall be established in general terms starting from the definition of the scope of the project and the preliminary financial estimates feasible of using. Stages, periods, actors, operation mechanisms, procedures, etc. will be defined.

#### *Management of resources*

In this point must establish the strategies, the definition of budget phases, the realization of administrative procedures and channels for the management of the resources required for the diverse phases that the project implies. Alternating or complementary sources for integration of human, material or additional economic resources can be added.

#### *Definition of the team for the project*

It is necessary to define the working team for the realization of the diverse activities and development stages. It is required for each stage to have a specific responsible of the activity, a coordinator of the different responsible for activities and a supervisor of quality and execution procedures.

#### *Procedures and authorizations*

In this phase must gather all the permits and authorizations that the action to execute requires.

#### *Management indicators for monitoring and evaluation*

The management indicators are the measurable units to establish the quality in the development of the scheduled activities and to evaluate their impact on the site.



*Establishing instruments for safeguarding the rich and diverse intangible heritage present in the Camino Real de Tierra Adentro represents a challenge that has to be assumed as part of the instrumentation of the Management Plan. Traditional dance in the Royal Hospital of San Juan de Dios, San Miguel Allende Guanajuato.*

*The appropriate preservation of all the components of the Camino Real de Tierra Adentro represents an enormous challenge and the necessity of establishing all the instruments for the control and monitoring of the state that keeps its Outstanding Universal Value as world heritage. Franciscan library of the College of Propaganda Fide of Guadalupe, Zacatecas.*



# Guidelines for the management and preservation of the urban heritage of the CRTA

It refers to the urban setting, original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value as social and architectural identity symbol of the different populations through which this historical route crosses.

### *Typological groups belonging to the urban heritage of the CRTA*

For their analysis and structuring in these Guidelines for the Management Plan of the CRTA were divided in 3 typological groupings: Capital cities, Middle cities and Towns.

- Capital cities: Historic centre of the city of México, Federal District (UNESCO World Heritage City); Historic centre of the city of Querétaro, Queretaro (UNESCO World Heritage City); Historic centre of the city of Guanajuato and its adjacent mines, Guanajuato (UNESCO World Heritage City); Historic centre of San Luis Potosí, San Luis Potosí; Historic centre of the city of Zacatecas, Zacatecas (UNESCO World Heritage City); Historic ensemble of the city of Aguascalientes, Aguascalientes; Historic centre of the city of Durango, Durango. Total 7 examples.
- Middle cities: Historic centre of the city of San Juan del Río, Queretaro; Protective town of San Miguel (Inscribed as UNESCO world heritage along with the Sanctuary of Jesús Nazareno de Atotonilco), Guanajuato; Historic centre of the city of Lagos de Moreno, Jalisco; Historic ensemble of the city of, Zacatecas. Total 4 cases.
- Towns: Town of Aculco, State of Mexico; Historic ensemble of the Town of Ojuelos, Jalisco; Town of Pinos, Zacatecas; Architectonic ensemble of the town of Chalchihuites, Zacatecas; Architectonic ensemble of the town of Nazas, Durango; Town of San Pedro del Gallo, Durango; Architectonic ensemble of the town of Mapimí, Durango; Town of Indé, Durango; Town of Valle de Allende, Chihuahua. Total 9 cases.

*Objectives for the management and preservation of the urban heritage in the CRTA*

- To identify, to inventory and to classify the original urban layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value in the core zone and in the buffer zone of the urban sites integrated to the nomination of the CRTA.
- To establish the norms, regulations and laws in the Federal, State and Municipal environment to protect legally the original urban layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value in the core zone and in the buffer zone of the urban sites integrated to the nomination of the CRTA.
- To settle down policies, regulations and programs to maintain, to conserve and to restore the original urban layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value in the core zone and in the buffer zone of the urban or rural sites integrated to the nomination of the CRTA.
- To foster investigations and scientific studies on the urban heritage of the different regions of the CRTA.
- To develop management plans for the *core zone*, *buffer zone* and *influence area* for each of the sites with urban heritage of the CRTA, whether capital cities, middle cities or towns in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- To stimulate the sustainable urban mobility giving priority to the public transportation and the alternative means of transportation.
- To promote the sustainable cultural tourism in the urban sites of the CRTA with the participation of the local communities.
- To promote the investigation, presentation and interpretation of the heritage in each of the urban sites of the CRTA that allow the understanding of the

cultural values of the site for inhabitants and visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.

- To establish permanent programs of prevention of natural and social risks in the core zone and buffer zone of the sites.
- To carry out permanent monitoring and surveillance of the attributes of Outstanding Universal Value present in the site.



*The management of the urban heritage developed as part of the historic route implies a significant amount of variables to preserve as traditional urban image, open spaces, morphology or historical profile. Madero Street recently pedestrianized in Mexico City, important part of the journey of the CRTA by the capital of the country.*

*Minimum diagnosis for the urban heritage in the CRTA*

Urban heritage presents the most complex problem of conservation among the components of the CRTA, because these urban sites are those subject to a dynamic process of development and a bigger quantity of economic, political or social pressures that require a treatment different from other components of the lineal site and an extreme care in the management of their evolution as World Heritage sites.

The definitive diagnosis on the urban heritage should be established at the moment of the field work study supported by the results of the stage of analysis, diagnosis and forecast to develop as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

*General guidelines and strategies of management and preservation for the urban heritage.*

- To elaborate the State Inventory of all the historic open spaces, original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the estates inside the core zone and buffer zone in the urban or rural sites integrated to the nomination of the CRTA establishing its category of heritage value, original use, current use, style, dating, heights and maximum permissible level of intervention (following the guidelines established in the document *Criterios para la identificación del patrimonio edificado del Estado de Jalisco* (Criteria for the identification of the built heritage of the State of Jalisco), Dr. Ignacio Gómez Arriola, Secretaría de Cultura de Jalisco, Guadalajara, 2000).
- To elaborate the State Catalog of the original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as of the vernacular or monumental architecture of heritage value in the urban sites integrated to the nomination of the CRTA developing the Catalog Cards according to the format of the Coordination of Historic Monuments of the INAH.
- To develop and to approve Laws in the State environment to legally protect the original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- To carry out Municipal Regulations approved by the Town council to legally protect the original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value of the urban sites integrated to the nomination of the CRTA.
- To generate programs and incentives to particulars to maintain, to conserve and to restore the urban historic profile, the urban image, the morphology and original characteristics of the urban environment as well as the architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- To define the regulations, intervention criteria and technical specifications for the original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment as well as the vernacular or monumental architecture of heritage value in the core zone and buffer zone of the urban or rural sites integrated to the nomination of the CRTA according to the intervention criteria and technical specifications of the INAH.
- To elaborate sustainable cultural tourism programs in the urban sites of the CRTA and in their influence area with the participation of the local communities.
- To execute actions for the presentation and interpretation of the heritage in each of the sites of urban character of the CRTA that include heritage interpretation centers, informative signage, informative badges in estates and public spaces that allow understanding the cultural values of the site for the inhabitants and visitors.
- To carry out management plans approved by the Town council for each of the sites with urban heritage of the CRTA in agreement and under the conceptual structure and guidelines of the Management Plan for the Camino Real de Tierra Adentro.
- To generate programs of rescue and protection of the original layout, historic open spaces, the historic urban profile, the urban image, the original morphology and characteristics of the urban environment inside the towns.
- To promote projects of improvement of urban mobility giving priority to the public transportation and the alternative means of transportation under a sense of sustainability.
- To restore and to improve the facades, gardens, squares and the infrastructure of the historic centres and traditional neighborhoods, as well as of the accesses and corridors of the communities.
- To diffuse the civic participation in the protection of these properties, besides financial supports for the rehabilitation of these
- To improve and to increase the infrastructure of the historic centres and in the traditional neighborhoods.

- To improve the infrastructure conditions, urban furniture and urban image in the communities, especially in the accesses and corridors of these.
- To promote among the society the conservation of the spaces and urban image as part of the heritage and cultural identity of the region.
- To promote among universities, academic centers and private individuals the realization of investigations and scientific studies on the urban heritage in the different regions of the CRTA.

Important note: the complete listing of *General guidelines and strategies for the management and preservation* should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. It should have an evolving character.



*If efficient measures are not taken for the management of the urban heritage present in the CRTA we run the risk of its irreversible transformation. Current image of the city of Chihuahua, important link of the historic route toward the territories of Texas and New Mexico.*

*Preliminary listing of Projects or Programs of general character of management and preservation for the urban heritage represented in the CRTA.*

- State program of Inventory of estates in the urban sites integrated to the nomination of the CRTA.
- State program of Catalog of the vernacular or monumental architecture of heritage value, open spaces, squares, parks of heritage value in the urban or rural sites integrated to the nomination of the CRTA developing the catalog cards according to the format of the Coordination of Historic Monuments of the INAH.

- State program of rescue and protection of open spaces, squares, parks of heritage value in the urban environment.
- Elaboration or adaptation of state Law of protection of the urban and architectural cultural heritage that incorporates the elements of the CRTA.
- Project or adaptation of Municipal Regulation for the historic centres of the urban sites integrated to the nomination of the CRTA.
- Elaboration of a Management plan for the sites with urban heritage of the CRTA in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Creation of municipal office of unique window for the procedures of work licenses in estates of heritage value in coordination with state and federal departments.
- Annual program of maintenance for open spaces, squares, parks of heritage value for each site of the CRTA.
- Elaboration and execution of projects of improvement of traditional urban image.
- Program of recovery of original materials in benches, streets and public spaces in historic centres and traditional neighborhoods.
- Program of recovery of historical or traditional nomenclature of streets in historic centres and traditional neighborhoods.
- Elaboration and execution of projects of improvement of urban mobility supported by public transportation and alternative means under a sustainability sense.
- Municipal programs of incentives to particulars to maintain, conserve and restore the architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- Project and realization of a center or space of interpretation of the heritage in the urban sites of the CRTA.
- Project of signage for the interpretation of the heritage in the urban sites of the CRTA.
- Municipal program of sustainable cultural tourism for open spaces, squares, parks of heritage value of the CRTA with the participation of the local communities.
- Municipal program of tourist journeys around the urban spaces in historic centres and traditional

neighborhoods with participation of local communities.

- Program of creation, development and operation of MIPYMES destined to the sustainable cultural tourism in historic centres and traditional neighborhoods.
- Program of community encouragement for the conservation of open spaces, squares, parks of heritage value as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

*programs for the management and sustainable preservation of the sites of the CRTA presented in previous pages.*



*The preservation of all the elements of urban character that give sense and identity to the sites of the CRTA constitutes a challenge to face through the implementation of its Management Plan. Aqueduct for water conduction to the city of Querétaro.*



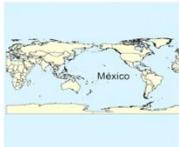
*The control of the construction in the sites with urban heritage constitutes a necessary action to safeguard the historic urban image and the harmony between its constituent elements. Aspect of the city of Lagos de Moreno, Jalisco.*

The listing of projects and programs is only indicative of those that could be developed. The establishment of the definitive listing should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and*

*Localization of the sites corresponding to the urban heritage in the CRTA*

In the following general map of the CRTA are located the sites that integrate the urban heritage of the cultural route corresponding to capital Cities, Middle cities and Towns.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b>  Camino Real de Tierra Adentro  Caminos Transversales		<b>LOCALIZATION</b>  	
<b>NAME OF PROPERTY</b> CAMINO REAL DE TIERRA ADENTRO, MEXICO				DATE: DEC, 2012	
<b>KEY:</b>	<b>NAME OF SITE:</b> MANAGEMENT AND PRESERVATION OF THE URBAN HERITAGE OF THE CRTA				

## First typological grouping of the urban heritage of the CRTA:

### CAPITAL CITIES (historic centres)

#### *Sites belonging to the typological group of Capital cities in the CRTA*

Historic centre of the city of México, Federal District (UNESCO World Heritage City); Historic centre of the city of Querétaro, Queretaro (UNESCO World Heritage City); Historic centre of the city of Guanajuato and its adjacent mines, Guanajuato (UNESCO World Heritage City); Historic centre of San Luis Potosí, San Luis Potosí; Historic centre of the city of Zacatecas, Zacatecas (UNESCO World Heritage City); Historic ensemble of the city of Aguascalientes, Aguascalientes; Historic centre of the city of Durango, Durango. Total 7 examples

#### *General characteristics of the Capital cities in the CRTA*

The 7 examples contained in this section share as main characteristic to be the headquarters of the state powers and the most important urban centre in their respective states. For their dynamic urban development they share problematic and challenges of a quite high degree of complexity.

Because at the present time the capital cities are distributed in a quite extended urban lattice, the core zone and the buffer zone only cover the polygon corresponding to the historic centre, that is to say to the oldest part and of more historical significance.

Four capital cities have been inscribed in the World Heritage List of the UNESCO by their architectural and urban cultural values.

#### *Minimum diagnosis of Capital cities in the CRTA*

The scale of territorial scope of their respective urban areas in which the historic urban nucleus is only as a central part of the group necessarily implies the decision making that not necessarily consider the preservation of the initial urban environment as a priority. The real estate speculation is a pressure that impacts negatively in its development and in the maintenance of its values of authenticity and integrity.

Subjects such as urban development, sustainability, urban mobility, security, deterioration of historic urban image, economic pressures or policies or social dynamics are inherent to their daily management.

The definitive diagnosis and the identification of the punctual problem of this typological group should be established at the moment of elaborating the final document of the management plan.



*The former Mint of the city of Mexico is considered as the initial terminus ad quem of the silver extracted in the mines of the Camino Real de Tierra Adentro.*

#### *Preliminary listing of Projects or Permanent programs of management and preservation for the typological group of Capital cities*

- Participation in the state Program of Inventory of estates in the urban sites integrated to the nomination of the CRTA establishing their category of heritage value, original use, current use, style, dating,

heights and maximum permissible level of intervention (following the guidelines established in the document *Criterios para la identificación del patrimonio edificado del Estado de Jalisco* (Criteria for the identification of the built heritage of the State of Jalisco), Dr. Ignacio Gómez Arriola, Secretaría de Cultura de Jalisco, Guadalajara, 2000).

- Elaboration of catalog cards for the state Program of Catalog of the vernacular or monumental architecture of heritage value, open spaces, squares, parks with heritage value in the urban or rural sites integrated to the nomination of the CRTA according to the format of the Coordination of Historic Monuments of the INAH.
- State program of rescue and protection of open spaces, squares, parks of heritage value in the urban environment.
- Project or adaptation of Municipal Regulation for the historic centres of the urban sites integrated to the nomination of the CRTA.
- Elaboration of a Management Plan for Capital Cities of the in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the urban group according to the intervention criteria and technical specifications of the INAH.
- Creation of municipal office of unique window for the procedures of work licenses in estates of heritage value in coordination with state and federal departments.
- Elaboration and execution of projects of improvement of urban mobility supported by public transportation and alternative means under a sustainability sense.
- Annual program of maintenance for open spaces, squares, parks of heritage value for each site of the CRTA.
- Elaboration and execution of projects of improvement of traditional urban image in historic centre and traditional neighborhoods.
- Program of recovery of original materials in benches, streets and public spaces in historic centres and traditional neighborhoods of the capital cities.
- Program of recovery of historical or traditional nomenclature of streets in historic centres and traditional neighborhoods in the Capital Cities of the CRTA.
- Municipal programs of incentives to particulars to maintain, conserve and restore the architecture of heritage value in the capital cities integrated to the nomination of the CRTA.
- Project and realization of a center or space of interpretation of the heritage in the capital cities of the CRTA.
- Project of signage for the interpretation of the heritage in the urban sites of the CRTA.
- Municipal program of sustainable cultural tourism for open spaces, squares, parks of heritage value of the CRTA with the participation of the local communities.
- Municipal program of tourist journeys around the urban spaces in historic centres and traditional neighborhoods of the Capital Cities of the CRTA with participation of local communities.
- Program of creation, development and operation of MIPYMES destined to the sustainable cultural tourism in historic centres and traditional neighborhoods.
- Program of community encouragement for the conservation of open spaces, squares, parks of heritage value as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

The listing of projects and programs should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.

## Historic centre of the city of México, Federal District (UNESCO World Heritage City)



*Constitution Square. Heart of the city of Mexico, start point of the CRTA.*

Since the 16<sup>th</sup> century, the urban organization of the city of México had its foundation in the creation of spaces for the religious worship and the political organization, having as center a great square, the Main. The city of Mexico was built on the monumental Mexica city, on one hand product of an imperial planning, in attention to a Catholic universalism, and on the other, to the individual creativity, the energy and the aspirations of the conquerors. That conjunction made possible the rebirth of a city with a new face but, finally, it was also the center of the political, economic and cultural power of the Spanish empire in the Western Indies.

The city of Mexico was the most important city of the country during the viceregal period; therefore constitutes one of the preponderant sites of the Camino Real de Tierra Adentro. This metropolis was headquarters of the civil and ecclesiastical powers of the New Spain, what allowed it generating favorable conditions for the construction of magnificent religious buildings, as buildings destined to the management or, residences of the Creole and peninsular elite. The architectural production and its urban layout marked a guideline for most of the settlements in the route.

It was in the city of Mexico where the first printing of the New Spain settled down, in 1542, as a result of the necessity of having printed means of an incipient society in constant demographic, intellectual and economic growth that reflects very well a complex social tissue and in constant growth.

The commercial exchange between Europe and Asia, by means of the Intercontinental Road, provided to Mexico cultural influences for the formation of the current identity of the country. During this process opened teaching centers and places of reproduction of cultural objects such as books, paintings, sculptures, and fabrics. Likewise, the necessity of coining the silver extracted in the north of the New Spain propitiated the creation of the Mint, from where big quantities of coined currency were sent to Asia, America and Europe, what served as base to carry out the commercial transactions for over two hundred years, as well as for the formation of the world capitalist system, before the industrial revolution.

The strength of a New Spain's society in constant demographic, intellectual and economic growth was not exempt of possible excesses as it happened with the buildings: the own Cathedral scandalized the Viceroy Don Luis de Velasco in 1554 for the enormous expenses of its construction: given its sumptuousness, this work recalls the cathedral of Seville. The now Metropolitan Cathedral of the city of Mexico has a basilical plan of five naves and sixteen lateral chapels, gets the attention in its interior the altarpiece of the "Reyes" and its estípite columns that served as model for the Baroque of the New Spain, built in 1717 by the Sevillian Jerónimo de Balbás. Built between 1571 and 1813, the Cathedral is the religious referent of the city.

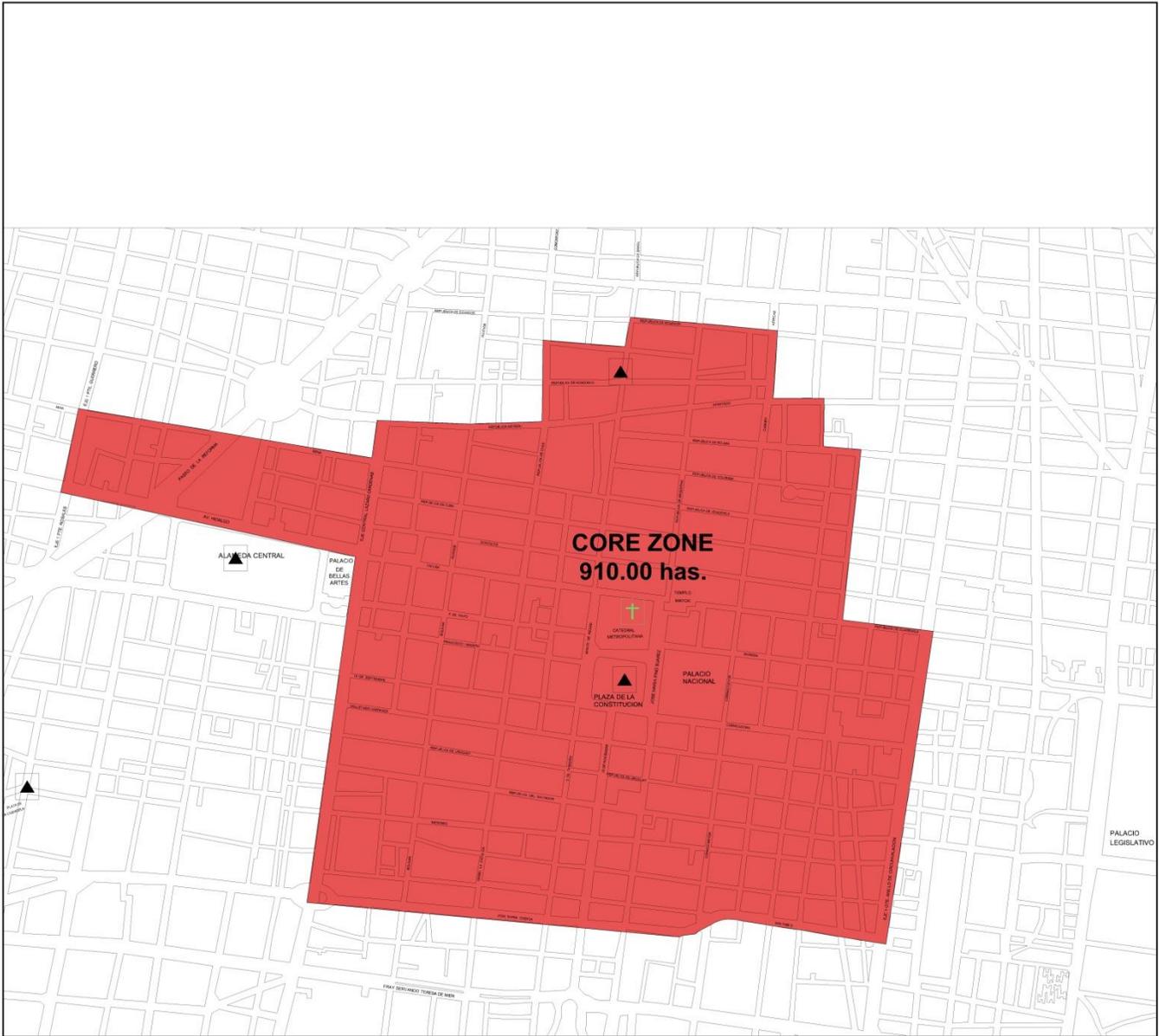
Another example of these architectural luxuries is the Casa del Apartado (House of the Section). The "Marqués del Apartado", Francisco Manuel Cayetano Fagoaga y Arozqueta, ordered the construction of this enclosure. The work was carried out by the Valencian architect Manuel Tolsá between 1795 and 1805. It is a monumental, palatial building, with a wide stairway of marble steps and wrought iron handrail with floral motifs, built over a prehispanic basement that was part of the ceremonial center of the Templo Mayor.

The current Plaza de la Constitución (Zócalo or Main Square) can be considered as the beginning of the Camino Real de Tierra Adentro. In the Zócalo and its surroundings concentrate the most important buildings associated with the Camino Real, highlighting the Palacio Nacional. This construction was the old headquarters of the viceroys and today is houses the National Executive Power, in front of it, on the side west of the square is located the Portal de los Mercaderes (Portal of Merchants), place of commercial exchange of the merchandises that arrived to Mexico from Europe and the Philippines and from where these left to the north of the New Spain.

This commercial activity was governed by a selective union of merchants, so soon became necessary to establish a *Consulado* with the purpose of establishing rules to foster the development, to centralize the earnings. The first intent to establish a *Consulado* in the New Spain was carried out in 1561; nevertheless, it was up to 1592 when the Crown authorized the creation of the *Consulado* in the city of México. The free trade arrived with the Bourbon reforms in 1789.

On the other hand, the Mint located next to Palacio Nacional, deserves special attention: to this place arrived since the 16th century, the droves of mules, carriages and carts loaded with gold and silver from the mining centers of the Camino Real de Tierra Adentro, for their coinage and shipment to Spain and Philippines. By Cédula Real (Royal Decree) issued on May 11 of 1535, its foundation was authorized with the same characteristics of the mints in Spain and began the production of dies and the coinage in March of 1536. The decline of the coin production was caused by the independentist processes and others that did not allow a political and economic stability in the country.

At present, the historic centre of the city of Mexico has a presidential decree of Area of Historic monuments, and an Integral Management Plan of the Historic centre of Mexico City 2011-2016.



**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**



- NOMENCLATURE**
- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
  - INSCRIBED IN THE WORLD HERITAGE LIST IN 1987
  - CATHEDRAL
  - SQUARE

**MUNICIPALITY MAP**



**LOCALIZATION**



NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: NAME OF SITE:  
**CMM-001 HISTORIC CENTRE OF THE CITY OF MEXICO**

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

DATE: DEC, 2012    SCALE: 1:25000    GRAPHIC SCALE: 0 250 500 750 METERS

## Historic centre of the city of Querétaro, Queretaro (UNESCO World Heritage City)



*One of the squares of the historic centre of the city of Querétaro.*

The process of construction of the Silver Road can be considered a discovery, a cartographic reinvention that redefines and changes the environment according to the necessities of the transport. This road, as process, marks not only a road for the traffic of ideas, of metals, of objects necessary for the life and luxury elements, but marks a cumulus of geographical, geologic and technical knowledge that modeled the social fabric and made possible the miscegenation in urban or rural points.

The first group of Spaniards that arrived to territory of the current state of Querétaro was that sent by Hernán Cortés in 1526. In 1550, the city of Querétaro was obliged pass of the traffic toward the north and the west of the New Spain, and gained importance after this date with the opening of the road to the mines of Zacatecas. This boosted the economy and the trade, but mainly established conditions for the foundation of *obrajes* (wool mills) in which produced textile products such as wool cloths, cotton, jargons, blankets, cloths and hats.

Transformed into hostelries along the road stands out the town of San Juan del Río in the State of Querétaro. Hostelry was a prosperous business before the quantity of travelers, hacienda owners and Spanish cattle breeders seeking to settle in the surroundings of the road, but their haciendas and suffered periodical attacks of the Chichimecas up to 1589.

One of the versions of the foundation of Querétaro points to that this was due to a peaceful colonization process achieved through the trade and the diplomatic negotiation. There are no concrete dates of its foundation, but the settlements in the central valleys of the current State of Querétaro were made between 1522 and 1531. The certain are that by the end of the 16th century Querétaro and San Juan del Río were the two only towns of Spaniards in these latitudes.

The settlement received the title of city of Santiago de Querétaro in 1655 and by the mid-18th century had become a city with many valuable

constructions from the architectural point of view. In its architecture, both religious and civil, a Baroque style with own characteristics can be appreciated, of mixt ilineal arches and undulant cornices.

Among the most outstanding works are found the convents of San Agustín, that of the Santa Cruz -of the Franciscans of Propaganda Fide that were in charge of the missions of Texas-, as well as those of Santa Clara de Asís and that of Santa Rosa de Viterbo, both of nuns; this last convent houses exceptional artistic works, as the pulpit, the sacristy and the altarpieces.

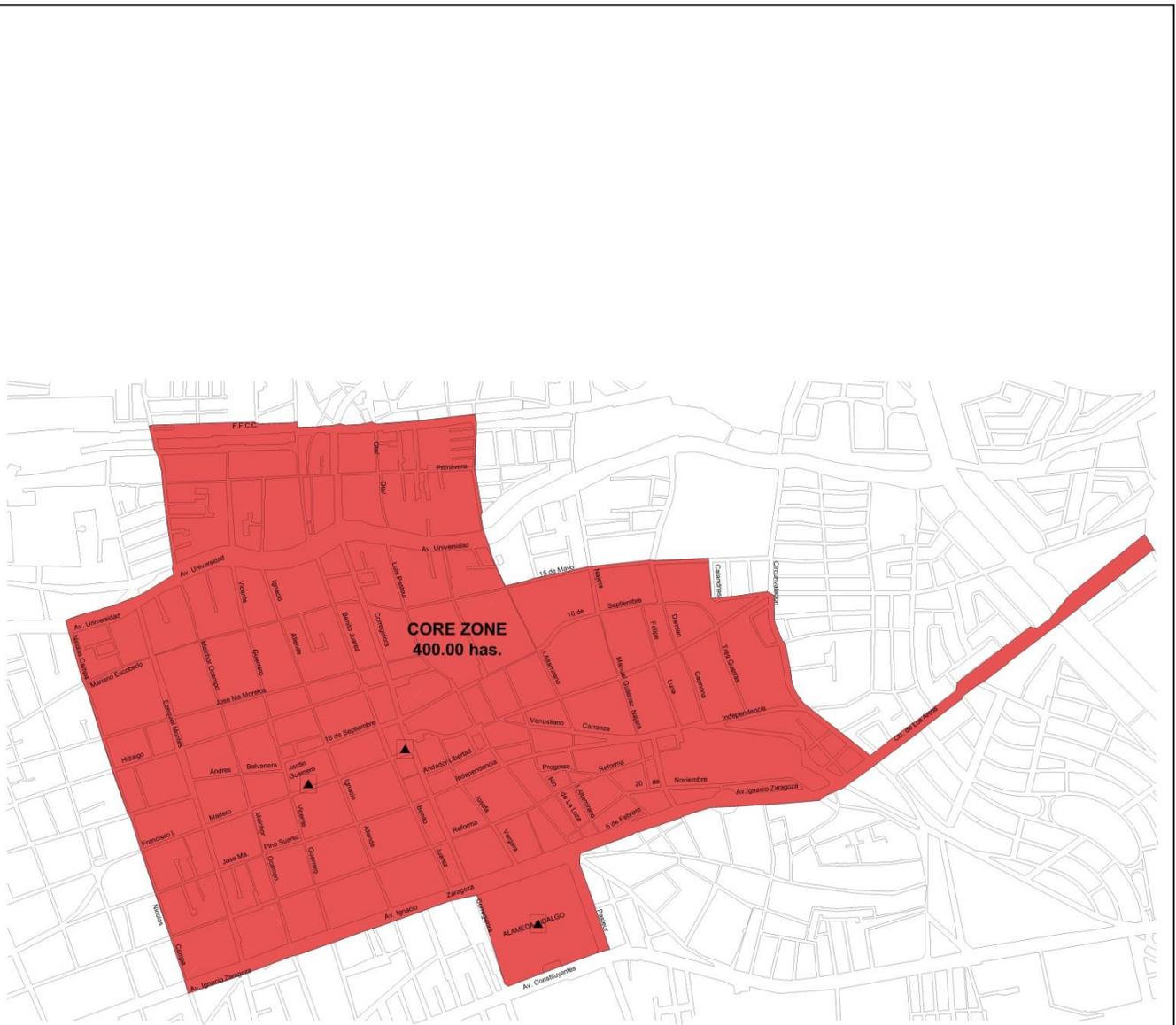
Among the civil constructions of Querétaro we find the house of the *Corregidor* Miguel Domínguez, related with the first passages of the Independence; the Casa de Marquesa, with its interior patio, is one of the best expressions in its type in Mexico. The city also has an aqueduct of 75 round arches, finished in the year of 1735 and that it is one of the best elements of colonial urban infrastructure conserved in the country.



*House of the Marquise of Villa del Villar del Águila. One of the urban landmarks of the viceregal city.*

Querétaro became the door of the Camino Real de Tierra Adentro. The road opened would be the spine to the pass for the sedentary cultures not only of Mexico, but also of the entire Europe through the exchange, the back and forth on a plan of economic and social bonds in construction.

At present, Querétaro has an Urban Code, a State Law of Tourism and a State Plan of Development. Likewise, the historic centre of the city is protected by a presidential decree that declared it Area of Historic Monuments.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <p>■ CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</p> <p>▲ INSCRIBED IN THE WORLD HERITAGE LIST IN 1996</p> <p>▲ SQUARE</p>	<p><b>MUNICIPALITY MAP</b></p>  <p>MUNICIPALITY OF QUERETARO</p>	<p><b>LOCALIZATION</b></p>  
<p>NAME OF PROPERTY</p> <p><b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				<p>DATE: DEC, 2012</p> <p>SCALE: 1:17500</p>  <p>GRAPHIC SCALE METERS</p>
<p>KEY: <b>QM-004</b></p>	<p>NAME OF SITE:</p> <p><b>THE HISTORIC CENTRE OF THE CITY OF QUERETARO</b></p>			

## Historic centre of the city of Guanajuato and its adjacent mines, Guanajuato (UNESCO World Heritage City)



*Panoramic view of the city of Guanajuato seated on a small valley surrounded by mountains rich in precious minerals.*

Guanajuato is the current capital of the state of the same name. It is located in a canyon walled by hills, due to which, this region would become one of the richest of the New Spain during the 17<sup>th</sup> and 18<sup>th</sup> centuries. The discovery of the first mines of the region began in 1552, with the deposit of San Bernabé.

Later on, the real of mines was founded in 1557, under the hill of La Bufa. Guanajuato acquired a great bonanza when the lodes of the mines of Rayas and La Valenciana were found. Due to these discoveries, and seeing that there were more mining discoveries, a branch of the Camino Real opened to the recently discovered mines of Guanajuato to San Miguel.

The fever for the silver did not wait, and big migrations began toward the recently discovered Real de Minas. In a short time big quantities of mineral, mainly of silver, began to leave Guanajuato, which same as in Zacatecas some years before, were transported to the city of México for its coinage, from there it was transported to the port of Veracruz so that the mineral could be taken to Spain, since the Crown was the only and true owner of the mines of its colonies. By the end of the 18th century the mines of Guanajuato ended up producing 25 percent of silver of the whole New Spain, causing that the miners of Guanajuato obtained nobiliary titles.

Starting from 1557, several Spanish neighbors settled in this region, searching to obtain a benefit from the growing wealth of the mines of Guanajuato, or establishing agricultural or cattle haciendas, in which indigenous groups of Otomíes, Tarascos and Mexicas arrived to work.

The registrations of new discovered mines increased; these registrations were necessary if it was desired to start exploiting some other lode. With the great increase of mines and with the construction of defensive fortifications the Real de Minas grew in an irregular way. As the Real of Mines was populated and extended its domains, several temples and convents were built, which later led to the construction of civil buildings as

royal houses, *alhándigas* (public granaries), colleges and hospitals. The construction type varied in Guanajuato, there are buildings of European influence that go from the Isabelline Gothic style to the Mudejar of Arab influence and to the Spanish Baroque, this last not in its pure style, but rather was mixed with indigenous artistic elements.

The Real de Minas de Guanajuato was appointed Village named village by king Philip III after 1619; time later, Philip V named it city after 1741 and became Intendancy capital in 1786. This Intendancy embraced, besides Guanajuato, cities as important as Celaya, San Felipe and San Miguel el Grande. Thanks to the economic prosperity that Guanajuato lived between the 17<sup>th</sup> and 18<sup>th</sup> centuries, constructions of great beauty arose, as the Parish, the temples of San Diego, La Compañía, San Francisco and La Valenciana, where it is possible to appreciate the pass from the Baroque to the Neoclassicism.

For 1810, the city had a main square surrounded by beautiful buildings, belonging to the richest families in the city. In the square, much people met to trade products brought from different points of all the New Spain.

The city had a *Real Caja*, which, for that time was one of those that collected bigger wealth in the New Spain; other important buildings were two jails and five schools for children. A good quantity of bridges was all over the city, all well-built. The city had two near preys, which supplied water to the residents.

In Guanajuato arose the first buds of fight against the Spanish Crown. The independence movement, the war against the United States, the French intervention and the political uncertainty that the country lived in the 19<sup>th</sup> century, resulted in a total decline in all the sectors of the mining industry.

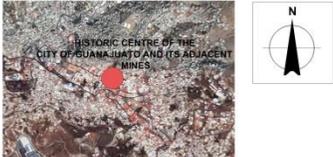


*Urban aspect of the city of Guanajuato.*

Today the city of Guanajuato and its adjacent mines are a testimony of the Spanish settler's effort and of the settlement of indigenous groups, of both allies in a beginning, to those pacified later on.

The State of Guanajuato has at present a State Law of Urban development, Government's Plan and a Law of the Cultural Heritage. Likewise, by operation of Law Federal on Monuments and Archaeological, Artistic and Historical Areas, a Presidential Decree of 1982 declared it Area of Historic monuments.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b>  CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING INSCRIBED IN THE WORLD HERITAGE LIST IN 1988  TEMPLE		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b> 	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>							
KEY: <b>GM-006</b>	NAME OF SITE: <b>HISTORIC CENTRE OF THE CITY OF GUANAJUATO AND ITS ADJACENT MINES</b>					DATE: DEC, 2012	
				SCALE: 1:10000		 GRAPHIC SCALE METERS	

## Historic centre of San Luis Potosí, San Luis Potosí



*Public square in the former mining city of San Luis Potosí.*

In the second half of the 16<sup>th</sup> century, the *Gran Tunal*, territory that occupies San Luis Potosí, a wide uninhabited territory between the current states of Querétaro, Saltillo and Zacatecas. It was an area lacking of forts, posts, garrisons or homesteads for the defense of the merchandises and people that traveled the Camino Real de Tierra Adentro, and there inhabited one of the most belligerent indigenous groups, the Guachichiles.

The Guachichiles, together with the other groups denominated Chichimecas, sustained the resistance before the Spaniards for four decades, putting in risk the Spanish outpost toward the north; that resistance is known as the Chichimeca War. During that time, the population of Zacatecas rapidly increased, generating the necessity to populate as fast as possible the territories between that population and Mexico as security measure.

This way was chosen, among other things, a pacification policy that consisted on the suppression of the centers of military control, replacing the soldiers for religious. Likewise, offered food and dress to all the natives that accepted to settle down in refuges or evangelism colonies in charge of the Franciscans. With this pact settled down the first posts or presidios that took charge of the distribution of housings for the natives that incorporated; also were done the first sows, with the function of teaching to the Guachichiles the techniques to farm the land.

The city of San Luis Potosí was one of the most important Reales de Minas of the viceroyalty of the New Spain. The discovery of the lodes and the good quantity of gold found in the mines attracted much people that soon formed a camp in Cerro de San Pedro (San Pedro Hill). To the then leaders of the New Biscay, corresponded the task of dividing the town then called San Luis de Mexquitic, place of residence and mines workshops for the establishment of the Spaniards into blocks, streets and roads. This propitiated the foundation of San Luis Potosí in 1592.

In the following years took place a quick development of the settlement, obtaining the declaration of city, granted by Philip IV on August 17 of 1658.

The prosperity of its mines demanded the necessity of capable roads to transport the minerals; this way, the Camino Real de Tierra Adentro facilitated the exchange between the highland plateau of San Luis with the Bajío and the north of the New Spain.

This wealth also allowed investing in constructions of civil and religious character. In the last decade of the 19<sup>th</sup> century the city had 21 temples of Catholic worship, many of them inherited from the colonial period: Cathedral, San Francisco, Tercera Orden, San Agustín, the Carmen, San Juan de Dios, San José, La Compañía and its annexed Loreto, the chapel of Las Recogidas, the old chapel of Los Remedios, the Santuario de Guadalupe, San Juan de Guadalupe, Tequisquiapan, Santiago, Tlaxcala, San Cristóbal del Montecillo, San Miguelito and San Sebastián, these last three temples in towns of Indians. The historic centre also housed buildings of civil character as Government's palace, the palace of the City Council, the Scientific Institute, the Conciliar Seminary, the Casa de Moneda, the Alhóndiga, and the Square of the Market, Casillas and the Alarcón Theater.

In the urban context stands out the cathedral, building that began with an adobe and shingle roof hermitage in 1593 and that was officially finished in the first half of the 18<sup>th</sup> century. The cathedral has a Baroque facade of two bodies, designed by way of screen and ornamented with Solomonian columns. The facade contains twelve niches with statues of the twelve apostles sculpted in Carrara marble and placed in the 19<sup>th</sup> century, and crowned by a balustrade. The oldest tower has three bodies and it is richly decorated. The architectural typology of the interior corresponds to the parishes of three naves that then became cathedrals. The walls were painted during the *Porfiriato* time following orders from the Bishop Ignacio Montes de Oca y Obregón, marking a referent on the style of decorating the temples in the north of the country. The building was declared national monument on November 16 of 1935.

The great quantity of silver extracted in San Luis Potosí demanded the presence of a Caja Real (Royal Safe) to separate the fifth part of the metals that corresponded the king of Spain; for this purpose, during the second half of the 18<sup>th</sup> century, was built a building, which presents an octagonal facade that keeps similarity with the Palace of the Inquisition, in Mexico city.

With the movement of independence, in San Luis Potosí as in most of the territory occurred a drop of mining production; this caused the deterioration of the royal roads. Also, the arrival of the railroad meant for San Luis Potosí a new possibility of economic development; therewith, the interest and the attention of the officers and of the travelers for the old terrestrial roads disappeared completely.

At present the city of San Luis Potosí has an area of historic monuments obtained by presidential decree in December of 1990. This area comprises a surface of 1.93 square kilometers and contains more than two thousand estates with historical value. A Law of Protection of the Cultural Heritage also exists for the State approved since 2005.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> <span style="color: red;">■</span> A CORE ZONE 70.34 has. <span style="color: green;">■</span> B BUFFER ZONE 133.49 has.	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			<b>GENERAL NOTES</b> <span style="border: 1px solid red; display: inline-block; width: 10px; height: 10px;"></span> PERIMETER A <span style="border: 1px solid green; display: inline-block; width: 10px; height: 10px;"></span> PERIMETER B <span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BLOCK <span style="display: inline-block; width: 10px; height: 10px; border: 1px dashed black;"></span> SQUARE		
KEY: <b>SM-001</b>	NAME OF SITE: <b>HISTORIC CENTRE OF THE CITY OF SAN LUIS POTOSI</b>			DATE: DEC, 2012	SCALE: 1:12500
				0 150 300 375 GRAPHIC SCALE METERS	

## Historic Centre of the city of Zacatecas, Zacatecas (UNESCO World Heritage City)



*Active occupation of the public spaces in the mining city of Zacatecas founded as one of the initial points of the old Silver Route that gradually became the Camino Real de Tierra Adentro.*

During the second half of the 16th century, the mining peak of the city of Zacatecas-in the State of the same name- propitiated a great quantity of expeditions toward the extensive and inhospitable territories of the "Inland" that culminated with the establishment of the Kingdoms of the New Biscay and New Mexico. Although the complete route of the Camino Real de Tierra Adentro communicated the town of Santa Fe in the current United States and the city of Mexico, the city of Zacatecas constitutes an epicenter and a referent inside the route.

Its foundation in 1546 was decisive in the process of population of the north of the New Spain, and during the second half of the 16th century it contributed to structure a net of roads between this real de minas and the main populations of the Kingdoms of the New Galicia and the New Spain. Once begun the mining exploitation in Zacatecas, the necessity to transfer the extraordinary quantities of silver extracted to the city of Mexico required the construction of a road; this route was the one denominated "El Camino de La Plata" (The Silver Road) and it represented the direct antecedent of the Camino Real de Tierra Adentro.

The village of Nuestra Señora de los Zacatecas had acquired such fame for its wealth that King Philip II elevated it to the category of city in 1585 and only acquired an importance comparable with the cities of Mexico and Puebla. The accumulation of wealth that the founders of Zacatecas reached allowed them to expand their might toward the unknown lands of the north where later on were discovered minerals as that of Sombrerete, Chalchihuites, Nieves and Avino, among others. This importance was caused by the discovery in 1546 of argentiferous locations in the Cerro de la Bufa, in the place known as Veta Grande. With the discovery of new lodes to the north of the ravine, the real of minas settled definitively in the place where at present is.

The *real de minas* experienced a difficult period toward 1620 in which mining production decreased and many of its neighbors emigrated to other mining

regions like Parral. The situation improved and 1707 the Apostolic College of Propaganda Fide settled down in Zacatecas whose Franciscan missionaries established the missions of Texas and Louisiana that allowed the Spanish monarchy to consolidate those outlying territories near to the English colonies.

This city is a clear example of the way in which mining cities arose in the New Spain. Located at the bottom of a ravine and delimited to the east by the hill of La Bufa, the city grew next to the stream of La Plata. In terms of city planning, the irregular trace of its streets and squares is product of the abrupt topography of the land and its most important visual referent is the hill of La Bufa. This last one is an enormous rock where the Spaniards built the sanctuary of the Virgen del Patrocinio with which the discovery of the real one of mines is remembered.

The buildings of the city of Zacatecas reflect the enormous wealth of its mines. The clearest example is the cathedral. This work has a cover of pink quarry of three bodies and five streets, it contains niches with the twelve apostles, also highlight the two lateral covers with the representations of the Cristo de Zacatecas and the Virgen del Patrocinio, patrons of the city. Another religious property that highlights is the temple of Santo Domingo, built by the Jesuits between 1746 and 1749, and occupied by the Dominics after the expel.

This temple has a screen Baroque cover, with classicist columns in the first body and estípites in the second; in it can be appreciated the figures of diverse Jesuit saints and inscriptions characteristic of the Society. Santo Domingo has three naves and in this place eight altarpieces can be admired attributed to the master Felipe Ureña.

Of the civil architecture of Zacatecas highlight the Cajas Reales and the Mint, this last worked between 1810 and 1905 and that presents austere Neoclassical forms. Just as it happened in Guanajuato, the miners of Zacatecas became rich with the exploitation of their lodes and built residences in the city seeking to reflect their social position. The current palace of Government -before palace of the Malancho- was built in the 18th century. There are also other interesting constructions as the Mesón del Jobito, where lodged the rich travelers that crossed this tract of the Camino Real de Tierra Adentro. The monumental aqueduct drove the water that the city required from the mine El Cubo to the fountain of the square Villarreal (today Jardín de la Independencia).

This site was declared World Heritage in 1993 with the category of historic city. At state level it has the Law of Protection and Conservation of Monuments and Typical Areas of the State, the Law of Cultural Development for the State and municipalities of Zacatecas, the Law for the Tourist Development of the State and a State Plan of Development.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> <span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING <span style="border: 1px solid black; padding: 2px;">+</span> CATHEDRAL <span style="border: 1px solid black; padding: 2px;">▲</span> SQUARE	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			<b>KEY:</b>	NAME OF SITE: <b>HISTORIC CENTRE OF THE CITY OF ZACATECAS</b>	DATE: DEC, 2012	SCALE: 1:7500

## Historic ensemble of the city of Aguascalientes



*Current Government Palace of the State of Aguascalientes. Originally house of the mayorazgo of the Rincón Gallardo family, owner of a complex of haciendas that supported an important part of the central territory of the Camino Real de Tierra Adentro.*

As defensive measures before the Chichimeca attacks in the area, the rulers of the New Galicia proposed in 1572 the establishment of homesteads, fortified houses, inns, garrisons and villages that allowed the feeding, resting and protection of the colonists. Likewise posed the possibility that the military detachments were only devoted to keep the royal roads, to avoid the non-escorted traffic of carriages and animals droves; that the carts could refuge in the forts; and that the soldiers could not leave the road farther than 4 leagues of distance from the fort to which they were designated.

One of these defensive settlements was the current city of Aguascalientes, founded on October 22 of 1575 in a place called initially Valle de los Romeros. The purpose of this settlement was protecting the travelers that went and came from the mines of Zacatecas and Guanajuato or Guadalajara. The new population was named Villa de Asunción; although it was a presidio and not a village, it had the right of naming every year mayors, councilmen and a syndic attorney.

The mining bonanza of Zacatecas placed this village among the main cities of the viceroyalty, not only for its economic importance, but also for the demographic growth that lived from the first years.

From the discovery of the mines, Zacatecas maintained with Guadalajara a commercial and administrative relation directly bound to the transfer of the silver. In this respect, Aguascalientes connected the roads that communicated to these cities. The road Guadalajara-Zacatecas, passed to a side of the Villa de la Asunción, continuing by Lagos, Teocaltiche and Jalostotitlán; this route was the most utilized of the three roads that communicated these two cities.

This route, joined an agricultural development and important cattleman in the area, allowed a demographic increase of the village, haciendas and homesteads of the surroundings. Besides, the site had the benefit thermal springs that represented a real oasis for the travelers that transited the big distances of the Camino Real. From these springs derived the name of the village and later city of Aguascalientes.

The fertility of the land and the abundance of water for the crossing of rivers and the springs that concentrated, joined to the gift that the crown made to different colonists in graces of lands and homesteads, impelled the Hispanic settlements. These settlements were very primitive, however, with the time they took shape and they gave origin to the main buildings of haciendas and the first temples. The agricultural and demographic growth was reason for granting title of village in 1611 (even though it was already named this way) with the name of Villa de Nuestra Señora de la Asunción de las Aguas-calientes.

The village took shape thanks to the investments in architecture, civil and religious, made by the rich producers of the region, as well as miners of the north that built houses and commerce and financed the construction of temples and other facilities. The farmers not only invested in haciendas, they also contributed to the transformation of the landscape and built magnificent residences in the center of the village of Aguascalientes; an example of this is the house of the 17th century of the Rincón Gallardo family in the main square, in front of the parochial temple. This was a big construction that at present is the Palace of Government.

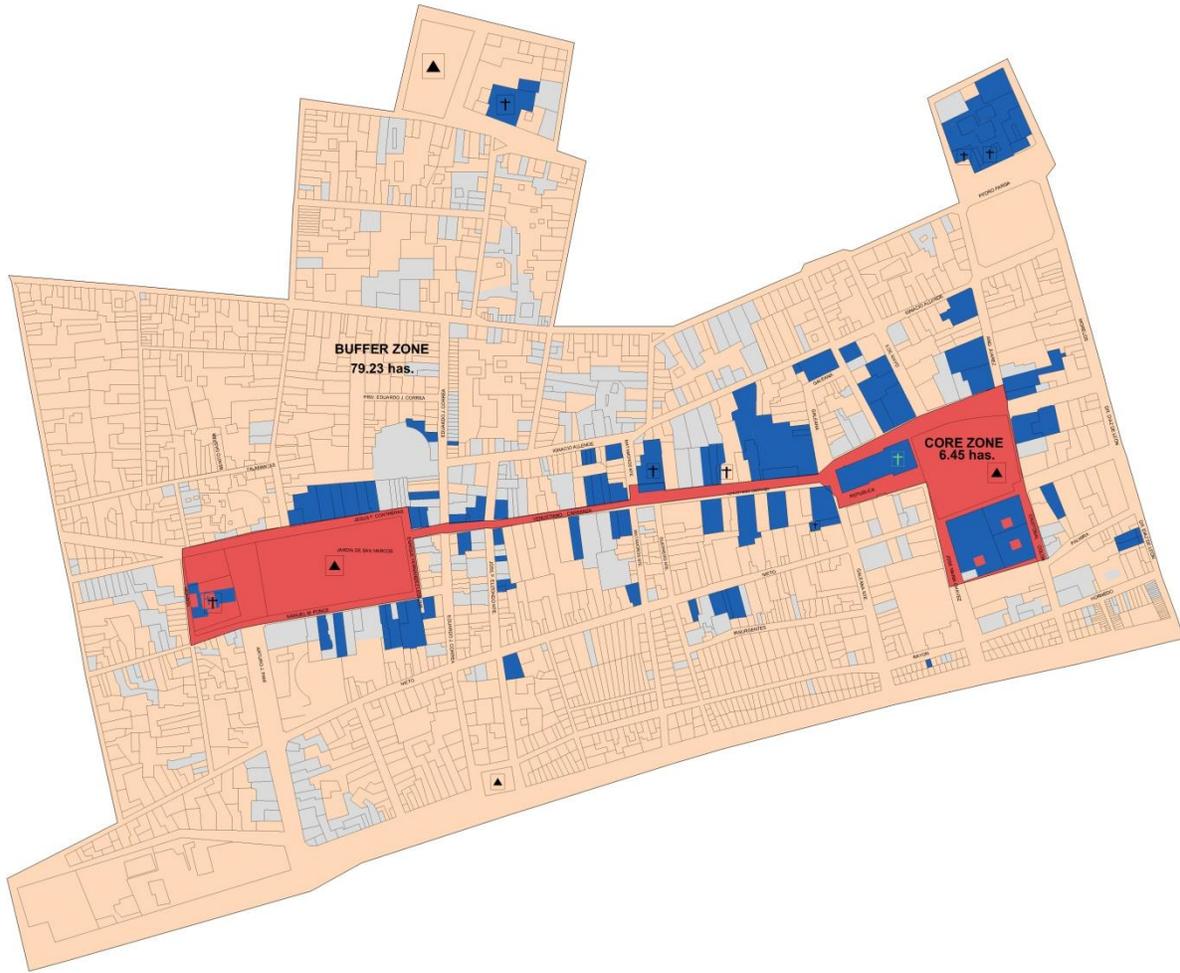
In the religious architecture also highlight the temples of San Diego and San Marcos (1767), the parish of La Asunción, dedicated on October 4 of 1738, after the 34 years of construction; the temples of San Juan de Dios (1767) and that of Tercera Orden, as well as the chapels of San Juan Nepomuceno, Señor de la Salud and Señor del Encino (1764).

The bonanza that Aguascalientes registered in the last phase of the colonial period felt the effect with the war of Independence. Its geographical location placed it as strategic point in the armed movement and through its roads traveled the groups in fight heading to the north or to the city of México.

On the other hand, the construction of the railroad line that united the city of Mexico with the north frontier of the country appeared in 1880. Although its outline was inspired by the trace of the old Camino Real de Tierra Adentro, with the construction of the rail line the roads stopped to be the motor of the regional economy. Finally the railroad and its shops in Aguascalientes opened the doors to the industrial development that characterized to the state in the 20th century and our days.

In the core zone of this World Heritage property four structures are located, the temple of San Marcos, the Cathedral Basilica of Nuestra Señora de la Asunción, Palace of Government and a civil construction; all the buildings present an acceptable state of conservation.

The historic ensemble of the city of Aguascalientes is protected by presidential decree of 1990 that declared it Area of Historic monuments. In the state environment there is an Urban Code, a State Law of Protection and Development of the Cultural Heritage and a Plan of Development of the State of Aguascalientes.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b>		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
<b>NAME OF PROPERTY</b> CAMINO REAL DE TIERRA ADENTRO, MEXICO			CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING	BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT		
<b>KEY:</b> AM-003	<b>NAME OF SITE:</b> HISTORIC ENSEMBLE OF THE CITY OF AGUASCALIENTES	CATHEDRAL TEMPLE	SQUARE	DATE: DEC, 2012    SCALE: 1:7500 GRAPHIC SCALE: 0 75 150 225 METERS		

## Historic centre of the city of Durango, Durango



*Cathedral of the city of Durango. One of the most significant religious landmarks in the CRTA.*

As it happens to many viceregal cities, the orthogonal layout or checkerboard street plan of the city of Durango, in the state of the same name, obeys the alignment of the canals that provided so water to the Spanish settlement and to the town of Mexican and Tonalteco Indians of San Juan Bautista de Analco. Founded on July 8 of 1563 by the Basque captain Francisco de Ibarra, the village of Durango-or Guadiana as it was known during the colonial time-constituted an important administrative center and it was headquarters of the government of the Kingdom of the New Biscay and of the bishopric during the colonial period. In 1631, soon after the discovery of the mines of Parral, Durango obtained the category of city and there settled down a College-seminary and a Caja Real (Royal Safe) in which separated the fifth part (*quinta*) of the silver produced in the mines of this region.

The production of this Caja Real, joined to the intense agricultural activity, allowed the city of Durango to generate favorable conditions for a notable architectural production, to be repository of cultural objects (books, paintings, sculptures, fabrics, etc.) and for the establishment of important teaching centers (Jesuit College). All these manifestations originated in the village of Durango, represented an important contribution to the formation of the identity of the north of the New Spain and made of this place a preponderant settlement of the Camino Real de Tierra Adentro among the main cities of the route. During the second half of the 18th century the inhabitants of the city built luxurious residences among which highlight that of José del Campo, miner of Avino who received the title of Conde del Valle de Súchil. In those years, in the jurisdiction of Durango ten haciendas, thirty seven ranches, two congregations and three towns of Indians existed. One of these haciendas was that of San Diego de Navacoyán that highlighted due to its prey that irrigated numerous lands.

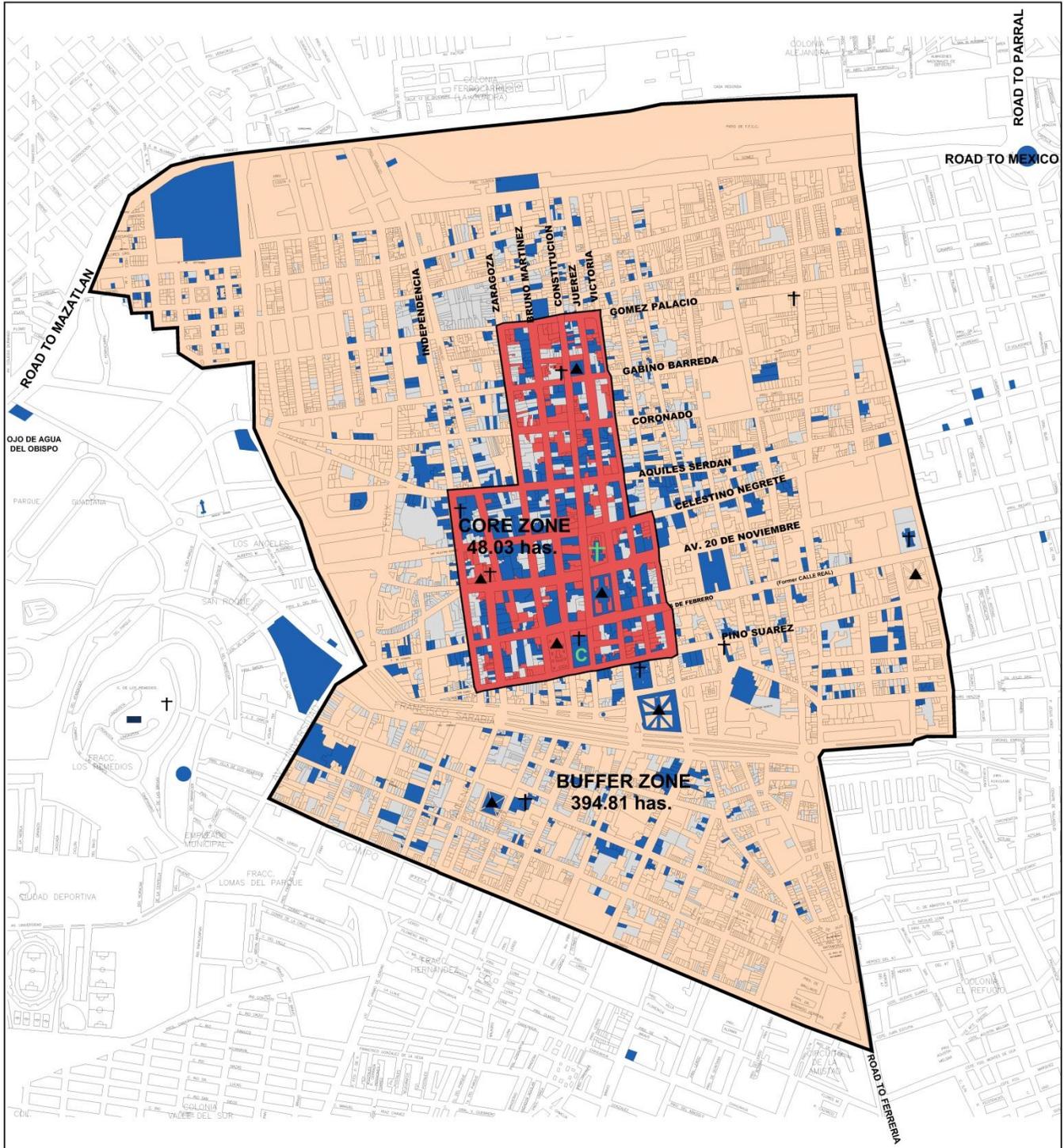
Due to the location of the cathedral and the disposition of the Franciscan, Augustinian convents and of the College of the Society of Jesus, the city of Durango presents a processional layout. The most important religious construction in Durango and of the north of the country was the cathedral of the Inmaculada Concepcion whose current building rose between 1695 and 1788. This property is maybe the most important example of ecclesiastical

architecture in the north of the New Spain. The cathedral has basilican plan of three naves, vaults and drum dome, as well as by its majestic towers, served as model for the construction of other temples of the diocese. It is possible to find in this place the diverse movements of the Baroque of the New Spain and later on of the Neoclassicism, due to its slow period of construction. The two lateral portals are structurally equal, of two bodies divided in three streets. The inferior bodies present great ornamentation. They are compound by Solomonian columns with profusion of ornaments that remind us the facade of the cathedral of Zacatecas, of which are contemporary.

Other viceregal temples conserved in Durango are the sanctuary of the Virgen de los Remedios, built in 1724; the sanctuary of the Virgen de Guadalupe, built to the north of the city between 1657 and 1713, masonry property, with a classicist portal and with a balcony to the center following the design of the houses of the capital of the viceroyalty; the Hospital de los Santos Cosme y Damián and temple of San Juan de Dios, of 1719 and 1736 respectively, and of which were in charge of the Brothers of Saint John of God, in this last one can be appreciated a neoclassical cover, roofed with barrel vaults; likewise, the temple houses the effigies of the Black Christ of Esquipulas and of the Holy Child of Atocha, because it was built in the area where the inns of the city were located.

On the other hand, the temple of San Agustín houses in its interior a magnificent sculpture of Our Father Jesus Nazarene brought from Seville to Durango in 1673 and related with a series of brotherhoods that extend to New Mexico. On the other hand, Santa Ana's temple shows a structure of feminine temple with a single nave parallel to the street and two covers, built in 1796. The Jesuit began to build a new college in 1748 so it was destined to the Conciliar Seminary and today it houses the Universidad Juárez del Estado de Durango. Next to this construction was built the parish of the Saguaro. The most outstanding civil constructions correspond to those of the miners and the canons of the cathedral, among the first highlights the house of the Conde del Valle de Súchil, built by the master builder Pedro de Hearts, toward 1764. The house of the miner Juan José Zambrano, owner of the mines of Guarisamey is at present the Government's Palace, it was built between 1798 and 1800 and it is maybe the best example in the late Baroque in Durango.

During the difficult time later to the Independence, the economy of Durango remained stable, this largely owed to the arrival of the railroad in 1892, so besides being an administrative center; the region became exporter of raw materials, especially iron and wood, to the main industrial centers of the country. The area of historic monuments is protected by presidential decree of 1982 and comprises an area of 1.75 km<sup>2</sup>, in which 142 blocks are located that contain along with the urban zone of the city, a total of 944 estates with historic value, built between the 17<sup>th</sup> and 19<sup>th</sup> centuries. In this municipality is applicable the Urban Development Plan 2006-2020 and diverse laws of national character and state among those that highlight the Law of Cultural Heritage of the State of Durango and the Federal Law on Monuments and Archaeological, Artistic and Historical Areas.

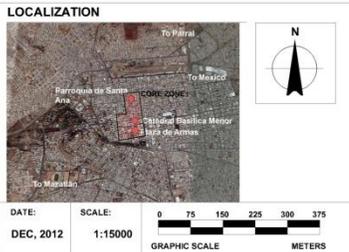


**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**

NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**



- NOMENCLATURE**
- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
  - BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
  - HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
  - BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
  - BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE



KEY: NAME OF SITE:  
**DM-004 HISTORIC CENTRE OF THE CITY OF DURANGO**

- + CATHEDRAL
- + TEMPLE
- ▲ SQUARE
- C COLLEGE

## Second typological grouping of the urban heritage of the CRTA:

### MIDDLE CITIES (historic centres)

#### *Sites belonging to middle cities*

Historic centre of the city of San Juan del Río, Queretaro; Protective town of San Miguel (Inscribed as UNESCO world heritage along with the Sanctuary of Jesús Nazareno de Atotonilco), Guanajuato; Historic centre of the city of Lagos de Moreno, Jalisco; Historic ensemble of the city of Sombretete, Zacatecas. Total 4 cases.



*Urban aspect of the city of Lagos de Moreno. Its early development as trade point was essential for the diversification of the historic route and the consolidation of some of its branches.*

#### *General characteristics of the middle cities in the CRTA*

In the CRTA can identify a second scale level in what refers to human settlements established along the historic route corresponding to cities of a medium development that still conserve as medullar part of their urban structure the functionality of their historic centres and the articulation with the new developments generated in their external part.

Middle cities share characteristics of identity as they can be more harmony and integrity in their constituent elements as urban original layout, the historic open spaces, the urban historical profile, the urban image, the morphology and original characteristics of the urban environment as well as of the vernacular or monumental architecture of heritage value.

#### *Minimum diagnosis of the middle cities in the CRTA*

The scale of the urban area maintains an acceptable relation with the historic centre. Subjects as urban development, sustainability, urban mobility, security, deterioration of historical urban image, economic pressures, of real estate or political or social dynamics are inherent to their daily management.

The real estate speculation begins to affect negatively the historical structure putting in potential risk the preservation of its integrity and authenticity to future.

The definitive diagnosis and the identification of the punctual problem of this typological group should be established in the following phase of construction of the management plan for the CRTA.

#### *Preliminary listing of Projects or Permanent programs of management and preservation for Middle cities*

- Participation in the state Program of Inventory of estates, open spaces, squares, parks of heritage value in the urban sites integrated to the nomination of the CRTA establishing their category of heritage value, original use, current use, style, dating, heights and maximum permissible level of intervention (following the guidelines established in the document *Criterios para la identificación del patrimonio edificado del Estado de Jalisco* (Criteria for the identification of the built heritage of the State of Jalisco), Dr. Ignacio Gómez Arriola, Secretaría de Cultura de Jalisco, Guadalajara, 2000).
- Elaboration of catalog cards for the state Program of Catalog of the vernacular or monumental architecture of heritage value, open spaces, squares, parks of heritage value in the urban or rural sites integrated to the nomination of the CRTA according to the format of the Coordination of Historic Monuments of the INAH.
- State program of rescue and protection of open spaces, squares, parks of heritage value in the urban environment.
- Project or adaptation of Municipal Regulation for the historic centres of the urban sites integrated to the nomination of the CRTA
- Elaboration of a Management plan for Middle cities of the CRTA in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.

- Elaboration of Regulations, Intervention criteria and Technical specifications for the urban group according to the intervention criteria and technical specifications of the INAH.
- Creation of a municipal office of unique window for the procedures of work licenses in estates of heritage value in coordination with state and federal departments.
- Elaboration and execution of projects of improvement of urban mobility supported by public transportation and alternative means under a sustainability sense.
- Annual program of maintenance for open spaces, squares, parks of heritage value for the Middle cities of the CRTA.
- Elaboration and execution of projects of improvement of traditional urban image in the historic centre and traditional neighborhoods.
- Program of recovery of original materials in benches, streets and public spaces in historic centres and traditional neighborhoods.
- Program of recovery of historical or traditional nomenclature of streets in historic centres and traditional neighborhoods in the Middle Cities of the CRTA.
- Municipal programs of incentives to particulars to maintain, conserve and restore the architecture of heritage value in the Middle cities integrated to the nomination of the CRTA.
- Project and realization of a center or space of interpretation of the heritage in the Middle cities of the CRTA.
- Project of signage for the interpretation of the heritage for Middle cities of the CRTA.
- Municipal program of sustainable cultural tourism for open spaces, squares, parks of heritage value of the CRTA with the participation of the local communities.
- Municipal program of tourist journeys around the urban spaces in historic centres and traditional neighborhoods of the Middle cities of the CRTA with participation of local communities.
- Program of creation, development and operation of MIPYMES destined to the sustainable cultural tourism in historic centres and traditional neighborhoods.
- Program of community encouragement for the conservation of open spaces, squares, parks of heritage value as part of the heritage and cultural identity of the region.

- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

Important note: The listing of projects and programs is only indicative of those that could be developed. The establishment of the definitive listing should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.



*The middle cities established as part of the cultural route conserve great part of their urban structure, their traditional image as well as the hierarchy of the buildings of public character such as temples or government buildings and the setting of buildings of environmental value. City of San Miguel el Alto, Guanajuato.*

## Historic Centre of the city of San Juan del Río, Queretaro

*viceregal period.*



*Aspect of the historic portals of San Juan del Río. One of the essential links of the route to the Mexican North.*

The village of San Juan del Río is located in the State of Querétaro; founded in the first half of the 16<sup>th</sup> century, the city was part of the jurisdiction of the Alcaldía Mayor of Querétaro, being together with this, the two only towns of Spaniards in these latitudes at the end of that century.

With the territorial appropriation of the Bajío on behalf of the Spaniards the road that went by Querétaro was imposed notably, because it was less uneven than the road located more to the south, this made San Juan del Río to become a very important enclave to enter to the north of the New Spain.



*Baroque facade that shows the ornamentation characteristic of the*

It was an obliged point of provisioning where travelers and merchants frequently ended up spending the night. From here forked other roads: one of them continued toward Zacatecas and the other toward the mining area of the Sierra Gorda. The main economic activity of the region, besides agriculture and cattle breeding of the surrounding haciendas, were the inns, the *ventas*, the muleteering and the elaboration of farm tools for the transports and load beasts.

In the 18<sup>th</sup> century San Juan del Río was a town mostly formed by Indian Otomíes, but also inhabited by Spaniards, mestizos and mulattos.

Given its fertile land and abundance of water, wheat, corn and barley were produced among other things and had immense pasturelands that placed it as forced pass in the road toward the north. Wheat and the corn, base of the Spanish and native feeding, made of San Juan del Río a commercial village of unquestionable importance. By the end of the 18<sup>th</sup> century in the surroundings of San Juan del Río there were more than one hundred of haciendas of diverse activities.

In the core zone of this site are located a total of 172 constructions, of which 116 of them are monuments catalogued by the National Institute of Anthropology and History (INAH) and the rest consists on constructions with value of historical context. In the same area is found another structure associated to the Camino Real de Tierra Adentro, the Puente de la Historia, built of lime and stone at the beginning of the 18<sup>th</sup> century.

The municipality of San Juan del Río has an Urban Development Plan of the population center, an Urban Code for the State of Querétaro, a State Law of Tourism and a State Plan of Development. Likewise, the city is protected by a presidential decree that declares it Area of Historic monuments since 1986.



*Elliptic dome of Baroque inspiration.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b>  CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING  BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT  HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE  BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT  BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b> 	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		 TEMPLE  SQUARE  BRIDGE				DATE: DEC, 2012 SCALE: 1:10000 	
KEY: QM-001		NAME OF SITE: <b>HISTORIC CENTRE OF THE CITY OF SAN JUAN DEL RIO</b>					

## Protective town of San Miguel

(Inscribed as UNESCO world heritage along with the Sanctuary of Jesús Nazareno de Atotonilco, Guanajuato)



*The topography of the territory where the Village of San Miguel was established gives a particular interest to its urban layout.*

This region is located in the north-central region of Guanajuato. Upon the arrival of the Spanish conquerors, Indian Chichimecas occupied the region that extended from Chamacuero to Guanajuato and San Felipe. This region was not colonized but up to 1542, but it is known that the first contacts of these tribes with Spaniards were given in the decade of 1520.

When the first half of the 16th century concluded, began the road that should connect the city of Mexico with the mines of Zacatecas. With protection ends began to open up Spanish settlements in San Miguel and San Felipe.

In 1551, San Miguel suffered an attack of the Guamares Indians; as a result, the outpost of San Miguel was temporarily abandoned. To protect the travelers, the viceroy Luis de Velasco founded in 1555 the village of San Miguel. The settlement had a great growth thanks to the wool and leather workshops that there settled, so it was denominated village of San Miguel el Grande, at the end of the 17th century.

San Miguel el Grande was an old village known with the Náhuatl name Izcuinapan. Along the colonial time the town was formed thanks to the efforts of the Franciscan father Juan de San Miguel that finished his work in 1542. During the governance of the viceroy Luis de Velasco the town received the title of Villa, being the first in Guanajuato. Today it takes the name of San Miguel of Allende due to the insurgent Ignacio Allende, born in this city in 1779.

At the beginning of the 18<sup>th</sup> century, San Miguel became an important village, with several rich families, not only creating great fame the textile industry, but also increased the production of saddles, knives, *machetes* and swords.

The economic splendor, so much of the whole Nueva España, as of San Miguel el Grande, arrived in that century; in this time the most beautiful buildings are built, so much religious as civil, passing by the Baroque and the

Churrigueresque. It is also in this time, when a true nationalist feeling begins, mainly for the wealthy Creole families.

There were many temples in San Miguel; the first buildings in this village were the mission and the Franciscan rectory that settled near the village, and later the Franciscan convent. Other works of religious architecture that date of the viceregal time are El Oratorio, La Concepción, San Juan de Dios, Santo Domingo, Santa Ana, San Antonio. The current parish with its beautiful Neo-Gothic tower built by Ceferino Cigarroa, dates of the Porfiriato.

Two main squares exist: the "plaza mayor" in the middle of the centre of the Village, which is conserved in very good conditions, and the square of the convent of San Francisco. San Miguel also has several large houses that were property of families of merchants and landowners—some of which were able to acquire nobiliary titles - as those of the Marquis of Jaral de Berrio, the *Mayorazgo* De la Canal, and those of the Landeta, Malo, Lanzagorta, Sauto and Allende. A significant feature of San Miguel is its fountains distributed all over the city, from the simplest, with a concave wall with a jet of water, until the most stylized, as those of "Las Monjas", the "Colonial" and the "Sirena". Also stand out its vaulted niches in the corners that had great peak during the 18<sup>th</sup> century

On the other hand, the construction of the Sanctuary of Jesus Nazareno of Atotonilco began in 1746 and it was ended in July 30 of 1748. Later on were added chapels along the 18<sup>th</sup> century, while in the 19<sup>th</sup> were some patios were added. The Oratorians used the place like place of spiritual retreat in which the faithful expiated their sins by means of penances, reason for which its flagellants became very famous. This sanctuary has a great symbolic value in the War of Independence because in 1810 the priest Miguel Hidalgo y Costilla took as banner a painting of the Virgin of Guadalupe that was in this enclosure.

The group of paintings and altarpieces inside the Sanctuary are one of the most expressive representations in the popular Baroque art of the New Spain, full with color and with a very peculiar style of representing so much divine as human scenes. Most of the paintings inside the sanctuary are presumably work of the painter Miguel Antonio Martínez de Pocasangre who worked in the sanctuary along thirty years.

The temple of the sanctuary is dedicated to Jesus Nazareno. There are five chapels inside the temple: the Santo Sepulcro, that of La Soledad, of Los Dolores, of Belén and of El Rosario. That of the Santo Sepulcro is the main and the best preserved that is below the choir, in its interior are represented several scenes of Christ's passion.

The State of Guanajuato has a Law of the Cultural Heritage, a State Law of Urban development established in 1997 and Government's Plan. On the other hand, the municipality of San Miguel of Allende has an Urban Development Plan.



## Historic Centre of the city of Lagos de Moreno, Jalisco



*The old village of Santa María de los Lagos shares typological elements with several towns of the CRTA.*

The historic centre of the City of Lagos de Moreno is located northeast of the city of Guadalajara, capital of the State of Jalisco.

This place, during the second half of the 16th century had been transformed by the Chichimecas into a territory of war. Before this situation, -as strategies of pacification and safeguard of the Spaniards- the viceroy Luis de Velasco ordered the construction of forts, garrisons or ramparts in strategic points of the Camino Real where a contingent of soldiers came out to watch over the road and to accompany the travelers defending them from the Chichimeca assaults.

The importance of the homesteads and towns settled down in the Llanos de los Chichimecas (Plains of the Chichimecas) were the reason for creating a branch of the Camino Real by those places, same that forked with direction to Guadalajara and Zacatecas. In this last branch important populations settled down each 50 or 60 kilometers. This is how the Real Audiencia of the New Galicia ordered to found a village of Spaniards in the Llanos Chichimecas. This population, with an eminently defensive function, was the Villa de Santa María de los Lagos, founded on March 31 of 1563.

The geographical characteristics of the region provided with excellent food resources and means for the prosperous development of cattle breeding and agriculture. Therefore, those good characteristics allowed the supply to the main mining centers like Guanajuato, San Luis Potosí, Comanja and Zacatecas, what gave to the village of Lagos more recognition, reason why, in 1615 passed from village to *Alcaldía Mayor*.

The importance of this town, attracted cultured men, judges and other families who shaped the architecture of the town; in 1685, the Convent of Nuestra Señora de la Merced (Our Lady of Mercy) and College of San Lorenzo were founded and just five years later the construction of the Parish Temple began. In 1756 was founded the Convent of Poor Capuchins of Señor San José, in the last decade of the 18th century the construction of the new Parish Temple of Nuestra Señora de la Asunción.

The Temple of Nuestra Señora del Rosario, the Consistorial House, and the main inns that served as hostelry like the Mesón de la Merced, Jesús María and La Soledad, were also product of that constructive activity of the 18<sup>th</sup> century.

On the other hand, the favorable hydraulic possibilities for the agriculture and the fishing were reason for recognition, nevertheless, in rains season this became a problem for the travelers that trafficked by the Camino Real de Tierra Adentro, because with the growth, mainly of the Lagos river and the lack of bridges, these were forced to wait several days to cross it. This situation, permanent during the whole colonial period, made necessary the construction of a suitable bridge and sufficiently strong to deal with climatic shocks. It was up to 1860 when a bridge was built to put an end to this inconvenience, although the work was finished properly in 1870 with the construction of the parapets and the paved.

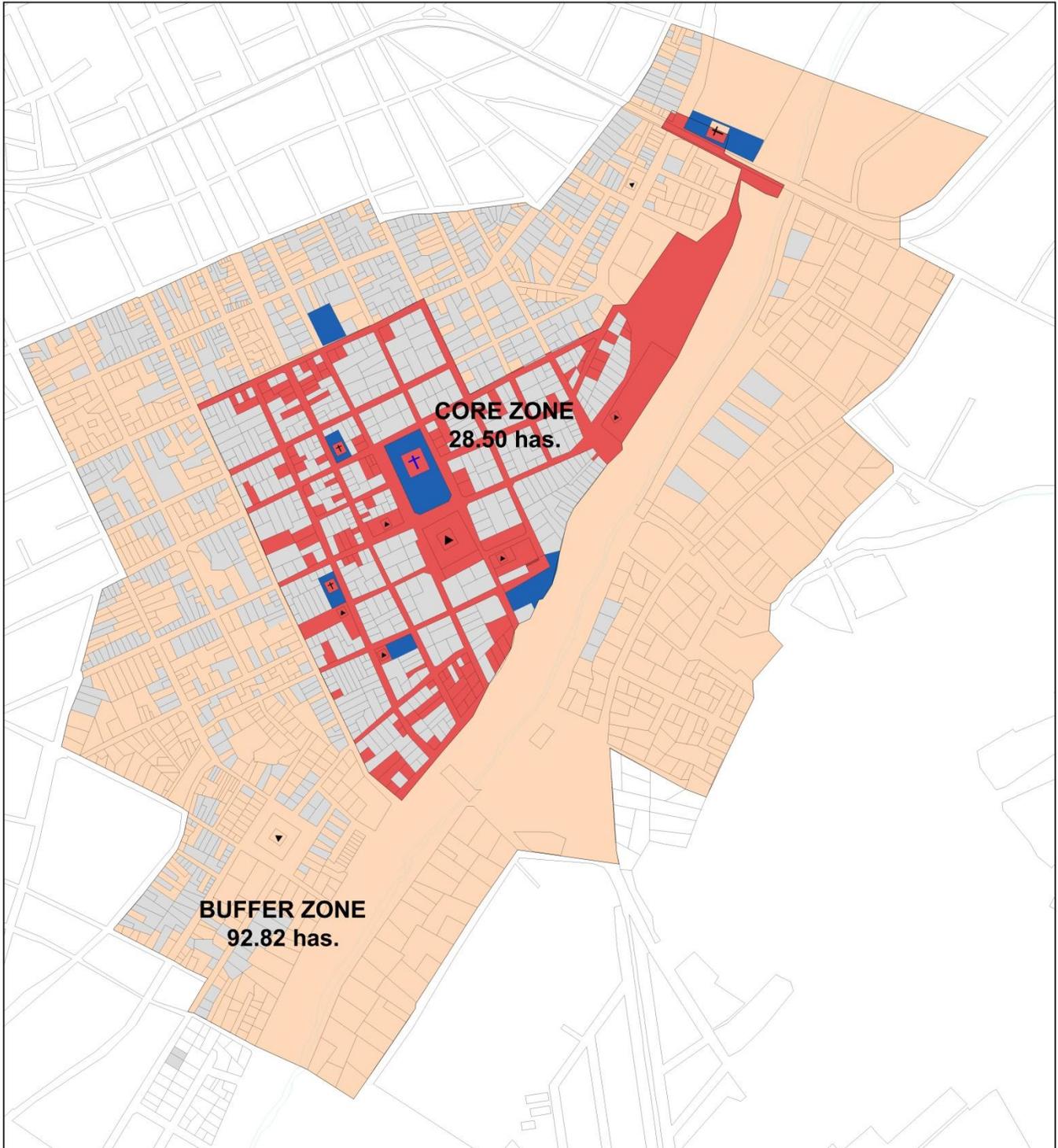
The railway arrival in 1883 was seen as a hope to opening markets before the lack of maintenance to the roads and presence of bandits which after the independence movement sieged along the national territory. Starting from that year, Lagos de Moreno was communicated through the iron road with the city of Mexico, El Paso, Texas and all the states that integrated this railway line.



*The architecture of the 19<sup>th</sup> century of Lagos de Moreno reached an important degree of quality and sophistication.*

Inside the core zone of the site they are located 447 estates, which are classified by the National Institute of Anthropology and History (INAH) as historic monuments. This group of constructions is constituted in its majority by civil structures. Of the entirety of the estates, around 90% present a good state of conservation while the other 10% shows a regular state.

The municipality of Lagos de Moreno has an Urban Development Plan 2007-2025. At state level there is a State Law of Urban Development and a State Plan of Development effective up to 2030. The historic centre of the city of Lagos de Moreno is protected by presidential decree with the declaration of Area of Historic monuments of 1989.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>		<ul style="list-style-type: none"> <li><span style="color: blue;">⊕</span> TEMPLE</li> <li><span style="color: blue;">▲</span> SQUARE</li> <li><span style="color: grey;">—</span> BRIDGE</li> <li><span style="color: blue;">—</span> RIVER</li> </ul>		<p>DATE: DEC, 2012</p> <p>SCALE: 1:7500</p>
<p>KEY: <b>JM-001</b></p>	<p>NAME OF SITE: <b>IDENTIFICATION OF THE HISTORIC CENTRE OF THE CITY OF LAGOS DE MORENO AND BRIDGE</b></p>			

## Historic ensemble of the city of Sombrerete, Zacatecas.



*Aspect of the old Real de Minas de Sombrerete.*

Being a forced point in the route of the Camino Real de Tierra Adentro for the travelers that circulated between Zacatecas and Durango, the mines of Sombrerete are located on a series of high valleys.

Its location was given around a hill high called Sombrerete named as such by having certain resemblance to a Spanish hat. This real de minas played a preponderant role in the mining of the Nueva Galicia, therefore it had a Caja Real (Royal Safe) and in some peak times it competed with the mines of Zacatecas and Parral. The German explorer Alexander Von Humboldt praised the wealth of the mines of Sombrerete.

The first Europeans that visited the region belonged to the expedition commanded by Ginés Vázquez de Mercado in 1552 in the search of the silver mines of the valley of Guadiana (Durango). Dos years later a new mission of Spanish explorers coming from Zacatecas - headed by Francisco de Ibarra and Juan de Tolosa-traveled the same road but this time they settled down in the mines of San Martín. In the month of June of 1555 Juan de Tolosa founded the Real de Minas of Sombrerete.

The Real de Minas de Sombrerete, also known with the name of Villa de San Juan Bautista de Llerena, has excellent examples of religious architecture of the viceregal period, as the Parish of San Juan Bautista de Sombrerete, built by 1685 with the contribution of the miner Francisco Costilla.

The temple of the Santa Vera Cruz located on a small hill that dominates the view of the mineral of Sombrerete, next to the sanctuary of the Soledad. The current temple dates from 1684; its interior has a wooden floor that conserves the burial sites previous to the time of the Reformation. Today it is the domestic chapel of the convent of the Saint Clare Capuchin Nuns of the Second Order of Saint Francis.

The Sanctuary of the Virgen de la Soledad was built in 1740, next to the Vera Cruz temple. By the characteristics of its carving it can be thought of its relationship with the facade of the parish of Zacatecas and the first bodies of the lateral facades of the cathedral of Durango, built in the same time.

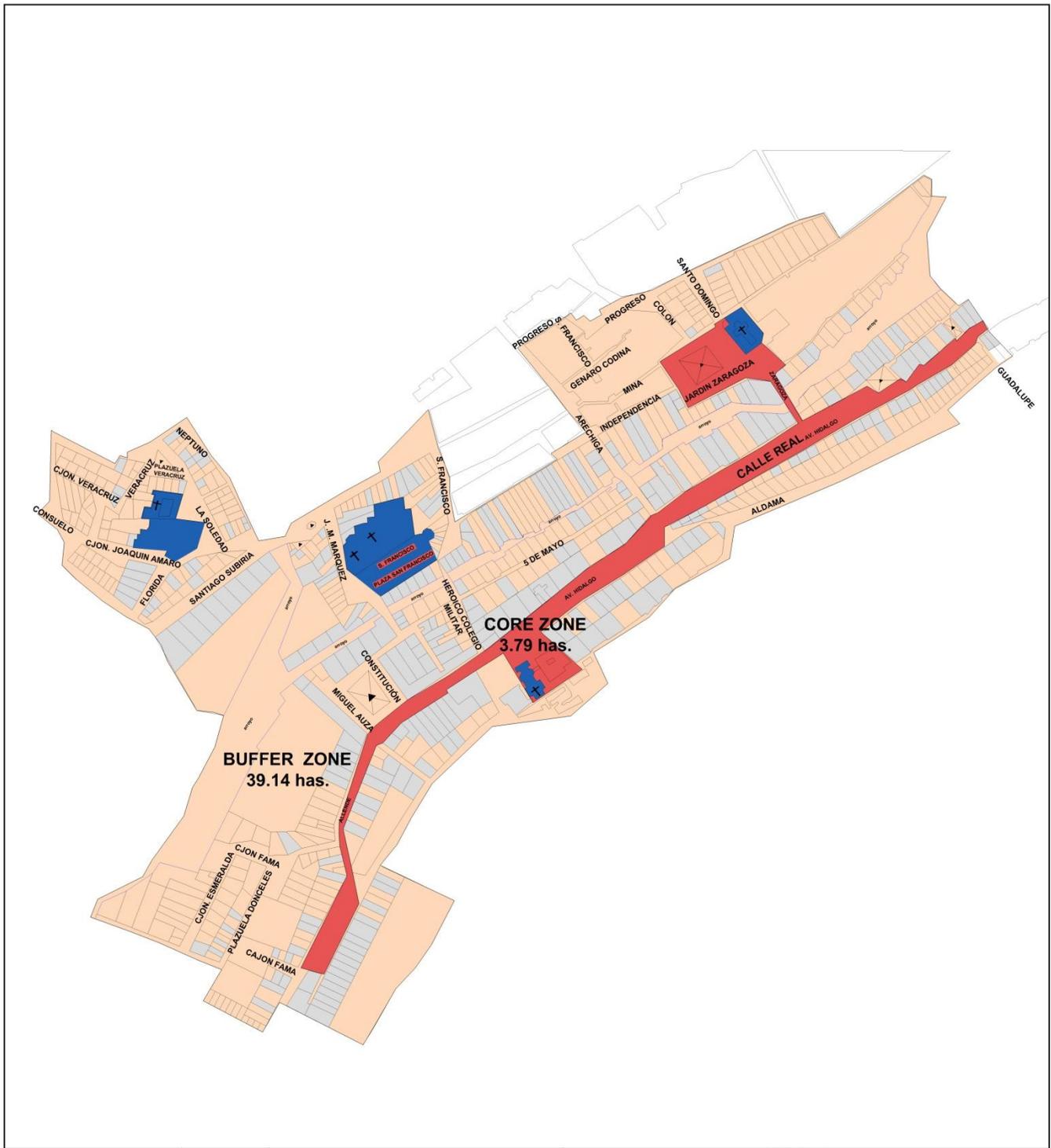
The convent and temple of San Mateo forms a harmonious architectural ensemble with the chapel of the Third Order, arranged in front of a square in which a burial crypt is also found.

On the other hand, the temple of Santo Domingo constitutes the most northern foundation of the Dominican in the New Spain; its construction began in 1735. The chapel of La Candelaria corresponds to a neighborhood of Indians administered by the Franciscans of the convent of San Mateo. In its interior is the image of the Our Lady of the Candelas, which probably was brought from Seville, and it is said that was donated by Juan de Tolosa in 1556. The chapel of Santa Rosa de Lima was the *hacienda de beneficio* of Manuel Ginoesio who also exploited the mines of Sombrerete.

Of same interest is the Royal Safe, which has the national shield that was put instead of the Spanish; to the sides, the windows and the doors have some brackets that liken draperies and the construction is crowned by a balustrade.

In the core zone are located six religious constructions: the Temple of Santo Domingo, the Convent and Temple of San Mateo, the Temple of the Third Order, Parish of San Juan Bautista, the Temple of La Veracruz and the Sanctuary of the Virgen de la Soledad; all present a good state of conservation.

For all the properties located in municipal heads or in the proximities of these-including those that are in the municipality of Sombrerete- there are urban development plans and of civil protection that contemplate problems of different thematic. In the state environment apply the Law of Protection and Conservation of Monuments and Typical Areas of the State of Zacatecas that dates from 1987, the Law of Cultural Development for the State and Municipalities of Zacatecas, the State Plan of Development and the Law for the Tourist Development of the State established in 2004.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE / STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY: <b>ZM-006</b></p>	<p>NAME OF SITE: <b>HISTORIC ENSEMBLE OF THE CITY OF SOMBRERETE</b></p>	<ul style="list-style-type: none"> <li><span style="color: black;">+</span> CHURCH</li> <li><span style="color: black;">▲</span> SQUARE</li> <li><span style="color: blue;">—</span> RIVER</li> </ul>		
				<p>DATE: DEC, 2012    SCALE: 1:6000</p> <p>GRAPHIC SCALE METERS</p>

### Third typological grouping of the urban heritage of the CRTA:

#### TOWNS AND VILLAGES

##### *Sites belonging to the typological group*

Town of Aculco, State of Mexico; Historic ensemble of the Town of Ojuelos, Jalisco; Town of Pinos, Zacatecas; Architectonic ensemble of the town of Chalchihuites, Zacatecas; Architectonic ensemble of the town of Nazas, Durango; Town of San Pedro del Gallo, Durango; Architectonic ensemble of the town of Mapimí, Durango; Town of Indé, Durango; Town of Valle de Allende, Chihuahua. Total 9 cases.

##### *General characteristics of the Towns and Villages represented in the CRTA*

The towns and villages integrated to the nomination of the historic route maintain almost intact their original characteristics and their historical atmosphere in what refers to urban layout, proportion between their architectural elements, volumetrics, heights and urban physiognomy.

The urban development of these human settlements has not been very significant or dynamic, what has allowed maintaining its constituent structure to the date.

##### *Minimum diagnosis of the Towns represented in the CRTA*

Due to their small urban scale, the towns and villages belonging to the CRTA are subject to a bigger fragility for their preservation. The new social dynamics, the economic resources coming from the migration, the cultural changes and the real estate pressures can put in risk their integrity and authenticity, so more care is required in the definition of policies and mechanisms of control of their urban growth and adaptation to the new times.

The definitive diagnosis should be established at the moment of the field work study, diagnosis and forecast to develop as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.



*Ditch and urban image in the town of Nombre de Dios in Durango.*

##### *Preliminary listing of Projects or Permanent programs of management and preservation for the typological group of Towns and villages*

- Participation in the state Program of Inventory of estates in the Towns and Villages integrated to the nomination of the CRTA establishing their category of heritage value, original use, current use, style, dating, heights and maximum permissible level of intervention (following the guidelines established in the document *Criterios para la identificación del patrimonio edificado del Estado de Jalisco* (Criteria for the identification of the built heritage of the State of Jalisco), Dr. Ignacio Gómez Arriola, Secretaría de Cultura de Jalisco, Guadalajara, 2000).
- Elaboration of catalog cards for the state Program of Catalog of the vernacular or monumental architecture of heritage value, open spaces, squares, parks of heritage value in the urban or rural sites integrated

- to the nomination of the CRTA according to the format of the Coordination of Historic Monuments of the INAH.
- State program of rescue and protection of open spaces, squares, parks of heritage value in the urban environment.
- Project or adaptation of Municipal Regulation for the historic centres of the Towns and villages.
- Elaboration of a Management plan for the Towns and villages of the CRTA in agreement and under the conceptual structure and guidelines of the Management Plan for the Camino Real de Tierra Adentro.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the urban group according to the intervention criteria and technical specifications of the INAH adapting them to the vernacular character of the site.
- Creation of municipal office of unique window for the procedures of work licenses in estates of heritage value in coordination with state and federal departments.
- Annual program of maintenance for open spaces, squares, parks of heritage value for each town and village of the CRTA.
- Elaboration and execution of projects of improvement of traditional urban image in historic centres and traditional neighborhoods.
- Program of recovery of original materials in benches, streets and public spaces in historic centres and traditional neighborhoods.
- Program of recovery of historical or traditional nomenclature of streets in historic centres and traditional neighborhoods in the towns and villages of the CRTA.
- Municipal programs of incentives to particulars to maintain, conserve and restore the architecture of heritage value in the in the towns and villages of the CRTA.
- Elaboration and execution of projects of improvement of urban mobility supported by public transportation and alternative means under a sustainability sense.
- Project and realization of a center or space of interpretation of the heritage in the towns and villages of the CRTA.
- Project of signage for the interpretation of the heritage in the towns and villages of the CRTA.

- Municipal program of sustainable cultural tourism for open spaces, squares, parks of heritage value of the CRTA with the participation of the local communities.
- Municipal program of tourist journeys around the urban spaces in historic centres and traditional neighborhoods of towns and villages of the CRTA with participation of local communities.
- Program of creation, development and operation of MIPYMES destined to the sustainable cultural tourism in historic centres and traditional neighborhoods.
- Program of community encouragement for the conservation of open spaces, squares, parks of heritage value as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

Important note: The definitive listing of projects and programs should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.



*Main Square of the town of Ojuelos in Jalisco with the characteristic kiosk present in almost all the central squares of the towns established along the CRTA.*

## Town of Aculco, State of Mexico



*Franciscan ensemble of the convent of San Jerónimo Aculco.*

The antecedents of the town of Aculco as indigenous town date from A.D.1100. Formerly called San Jerónimo Aculco, Aculco de Espinosa since 1954, is located in the central highland plateau of the country, in the northwest end of the State of Mexico.

According to documents of the 18th century, the town of Aculco was founded in 1522. From this date until the decade of the year 1540, this area of the State of Mexico was witness of the first stages of colonization and of penetration toward the north of the country, what transformed it in an important area of traffic of new and different migrations. This path was formally constituted when it was incorporated as part of the Camino Real de Tierra Adentro, built as road between Mexico and Zacatecas toward 1550. This was one of the facts that most impacted in the historical development of Aculco for over three hundred years, because the road crossed its jurisdiction along seven leagues.

In the second half of the 16<sup>th</sup> century, numerous graces of lands were granted in the territory of Aculco. The accumulation of possessions to form extensive haciendas was a process that mainly developed in the area during the 17<sup>th</sup> and 18<sup>th</sup> centuries, when the haciendas of Nádó and Arroyozarco arose.

The first one, had the particularity of being a latifundium of indigenous property, until very advanced the 18<sup>th</sup> century, when it y passed to the hands of a mestizo family, while the second characterized by being intimately related with the main activity of the town, the hostelry, because the hacienda since its origins served as travelers' housing, later would become an inn and finally a hotel called "Hotel Las Diligencias". At present the building conserves the initial main building of the hacienda. This construction dates approximately of 1786, and its architecture is of neoclassicist style with masonry elements and pink quarry.

The first indications of the impact of the Camino Real de Tierra Adentro in the residents of the territory of Aculco are found in the establishment of inns in different points of their itinerary through these lands. In these lodged

muleteers, travelers, missionaries, merchants, browsers, etc., as well as their equines and carts.

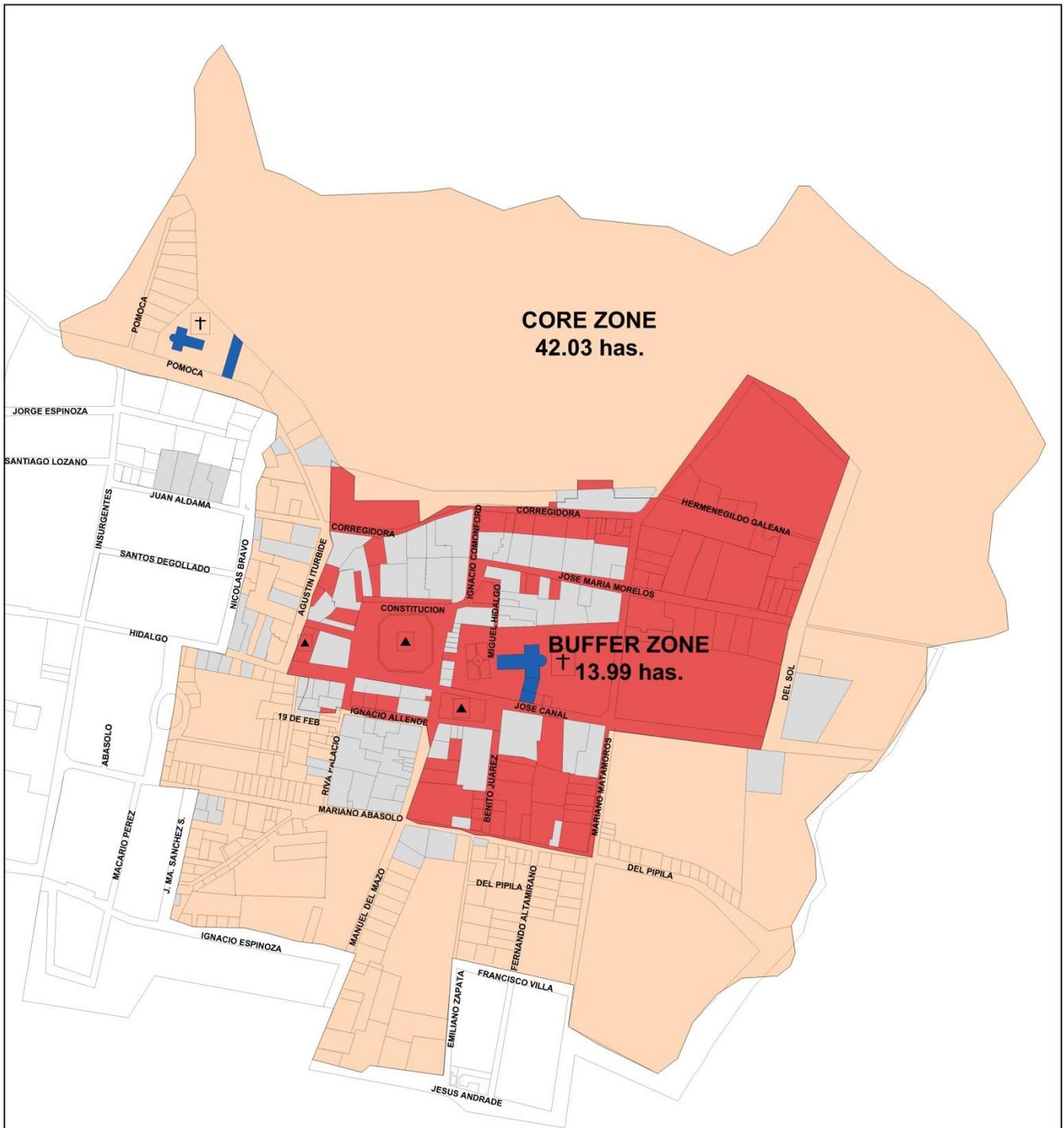
Aculco is a population deeply bound to the history of the Camino Real de Tierra Adentro. Its municipal territory was crossed by the Camino in a tract of around 30 kilometers of length, being conserved most of its road line at the present time, parallel to the Highway Mexico-Querétaro.

As the importance of the route grew, Aculco prospered and the presence of former inns in its urban fabric gives testimony of the origin of that bonanza. Already in the 18<sup>th</sup> century, the inhabitants of Aculco were mainly devoted to the muleteering, and the owners of the main haciendas of the area were found among the big proprietors of droves of the Kingdom. Before the War of Independence, not less than 80 herds of mules belonging to the neighbors of Aculco traveled the Camino Real de Tierra Adentro, and the muleteers of Aculco reached in their trips the cities of Durango and Chihuahua.

Aculco also had in its jurisdiction important haciendas devoted to the cattle breeding that had special emphasis in the production of equines used for transportation. Muleteering did not only constitute a great business for those who were devoted to that activity in direct form, but rather many activities derived that were developed after it. On the nature of the merchandises transported by the muleteers of Aculco, we can mention wool, tobacco, textiles, cash money, gold and silver in bars, gunpowder, grains, cigarettes, quicksilver, pigs and barley, among many other things.

The decadence of the Camino Real in these places, main circulation breach in the New Spain toward the north, would arrive in 1882 with the introduction of the railroad. Nevertheless, Aculco de Espinosa was the town of more transcendence in the proximities of an important fork of roads, and became a population located tactically near the big royal routes.

At present, the municipality of Aculco has a Municipal Urban Development Plan 2003-2015 and a Management Plan of 2011, instruments that contemplate diverse problems of the town. Inside the core zone declared World Heritage in 2010 they are located 75 estates, standing out the Convent of San Jerónimo and the public laundries. Two estates are municipal property, one of federal property and the rest of private property, one also has an urban square whose property is municipal. Of the entirety of the estates, 95% present an acceptable state of conservation while the remaining 5% have a regular state of conservation.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY: <b>EMM-002</b></p>	<p>NAME OF SITE: <b>TOWN OF ACULCO</b></p>	<ul style="list-style-type: none"> <li><span style="color: blue;">†</span> CHURCH</li> <li><span style="color: black;">▲</span> SQUARE</li> </ul>		<p>DATE: DEC, 2012    SCALE: 1:5000</p>

## Historic ensemble of the Town of Ojuelos, Jalisco



*External aspect of the old presidio of Los Ojuelos. Fortified structure built starting from the 16<sup>th</sup> century to preserve the silver extracted of the mines of Zacatecas on the way toward the Mint of the city of Mexico.*

During the second half of the 16th century it was common to see indigenous groups that resisted the Spanish presence and they constantly attacked the muleteers and the merchandise transported through the Camino Real de Tierra Adentro.

This traffic increased by the mining discoveries of the north of the New Spain, what generated the necessity to improve the transfer of merchandises, supplies and metals through hostile territories.

These security measures were headed by the installation of forts or presidios. These last were tools of defense and pacification of these rebel groups, their objective was to assure the ways and roads, but little time later, they helped to populate the territory.

The main objective of all these measures was safeguarding the property of the Crown, and since the most unprotected territory was between the village of San Miguel and Zacatecas on the route that circulated from the city of Mexico, the viceroy Enríquez ordered the construction of the presidio of Ojuelos in the current State of Jalisco, probably in 1570. Ojuelos was founded by the captain Pedro Carrillo Dávila with part of the escort of the *Audiencia* of Mexico. He ordered to lift three naves with a central patio surrounded by thick walls by way of fort and the name that was given made allusion to the great variety of eyes of water and springs that were plentiful in the region.

Later on settled down an agricultural and cattle hacienda called San José de los Ojuelos that was part of the *mayorazgo* (entailed estates based on male primogeniture) of Ciénega de Mata, where was built a temple that can still be appreciated.

The temple of reddish stone is very sober but elegant with a neoclassicist vain that supports a window and a stained-glass with the image of the Lord Saint Joseph. Next to this temple we find a construction of smaller size

whose tower of a Baroque style is of the colonial period. The main access of the temple has a wooden door with two shields carved of the *mayorazgo* of Ciénega de Mata.

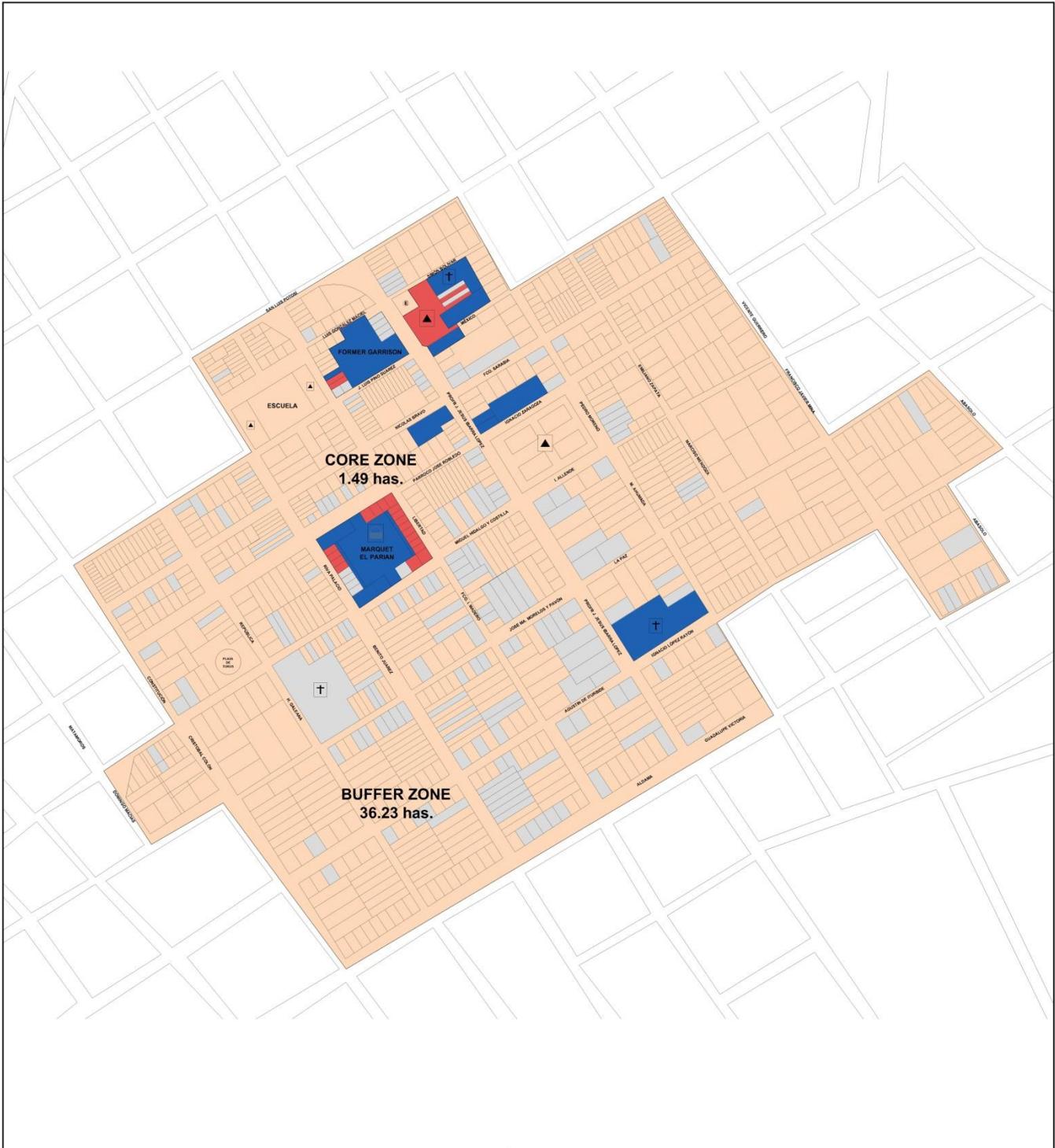
Given its location in the old roads of Tierra Adentro, the hacienda of San José de los Ojuelos became an important commercial place that for the end of the 19<sup>th</sup> century gathered a population of 3 thousand inhabitants.

The presidio of Ojuelos built by Carrillo Dávila was acquired by the municipal presidency in 1977. It was restored and declared Historic Monument. The space still preserves the vaults and the arcade of the fort with the buttresses characteristic of these big constructions. In the central patio surrounded by portals formed with round arches, murals can be admired that speak of the importance of the fort and the work of transportation that meant the external market. Architectural elements characteristic of cattle haciendas can also be appreciated, now adapted for the administrative activities.

Inside the core zone of the property are located four estates, the Temple of San José, the Main house of the Former Hacienda of Ojuelos, the Presidio of Ojuelos and the market of Ojuelos known as "Parián." Each one of the previous structures is in good state of conservation and they are all of municipal property except for the temple whose property is federal. Ojuelos has a Municipal Urban Development Plan.



*The interior of the presidio of Ojuelos shows its military character for safeguarding precious metals.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b>		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING	BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT		
KEY: <b>JM-002</b>	NAME OF SITE: <b>HISTORIC ENSAMBLE OF THE TOWN OF OJUELOS</b>	BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT	BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE	TEMPLE	DATE: DEC, 2012	SCALE: 1:5000
		TEMPLE	SQUARE	MARQUET		

## Town of Pinos, Zacatecas



*External view of the parish of San Matías de Pinos.*

Between the 16<sup>th</sup> and 17<sup>th</sup> centuries, the most utilized route to go from the mines of Zacatecas to the *Consulado* of the City of Mexico, had a scale in the Real de Minas de Nuestra Señora de la Concepción de Pinos. This was one of the obliged points for the travelers of the Camino Real de Tierra Adentro that went to the south, to the capital of the New Spain or to the towns of San Felipe and San Miguel El Grande (Allende).

The Real de Minas de Pinos was founded according to the Franciscan chronicler Antonio Tello, in 1581. Next to it, a town of Tlaxcalteca and Otomí Indians founded by the same religious order, known as Concepción de Tlaxcala also existed. The first Europeans in visiting the area were searchers of mines and religious that began to explore it from the mid-16<sup>th</sup> century. Since the beginning, the area was claimed by both the New Galicia and the New Spain.

For 1621 the mines were prosperous and most of the metals were extracted of the Sierra de Pinos and of the Peñón Blanco; this last one, an important geographical accident and granitic formation was visible at great distance. This mining peak made that the Real de Minas de Pinos, over other settlements, consolidated and became parochial head.

Among the viceregal constructions of Pinos stand out the parish of San Matías, built between 1682 and 1697. In the year of 1795 began the task of enlarging the temple to make it of three naves, work that remained uncompleted. On one of the lateral walls are represented a bicephalous eagle, a crowned lion and a bishop, symbols of the Hispanic dual monarchy. The interior of one nave is roofed with edge vaults, cruise and dome of octagonal drum. Inside the temple some pictorial works of interest are found such as a Trinity signed by Miguel Cabrera.

In front of the square a portal can be appreciated where the merchants settled down, next to it are found the remains of the temple of the Santa Veracruz that had a brotherhood dedicated to carry out the funerals of the inhabitants of the mining town. At present there is only a tower rather eclectic, with Neo-Gothic tints.

On the other hand, the foundation of the convent of San Francisco was carried out in 1591. The current temple is made of stone, with a cover

without decoration, on which highlights a reduced window and several niches with a tower of one body. The interior has barrel vault with arches of support. The main altarpiece is estpite of high body and finial with an image of the Cristo Negro de Esquipulas, patron saint of the Camino Real. In the lateral walls are conserved two Solomonic altarpieces of the 17<sup>th</sup> century.

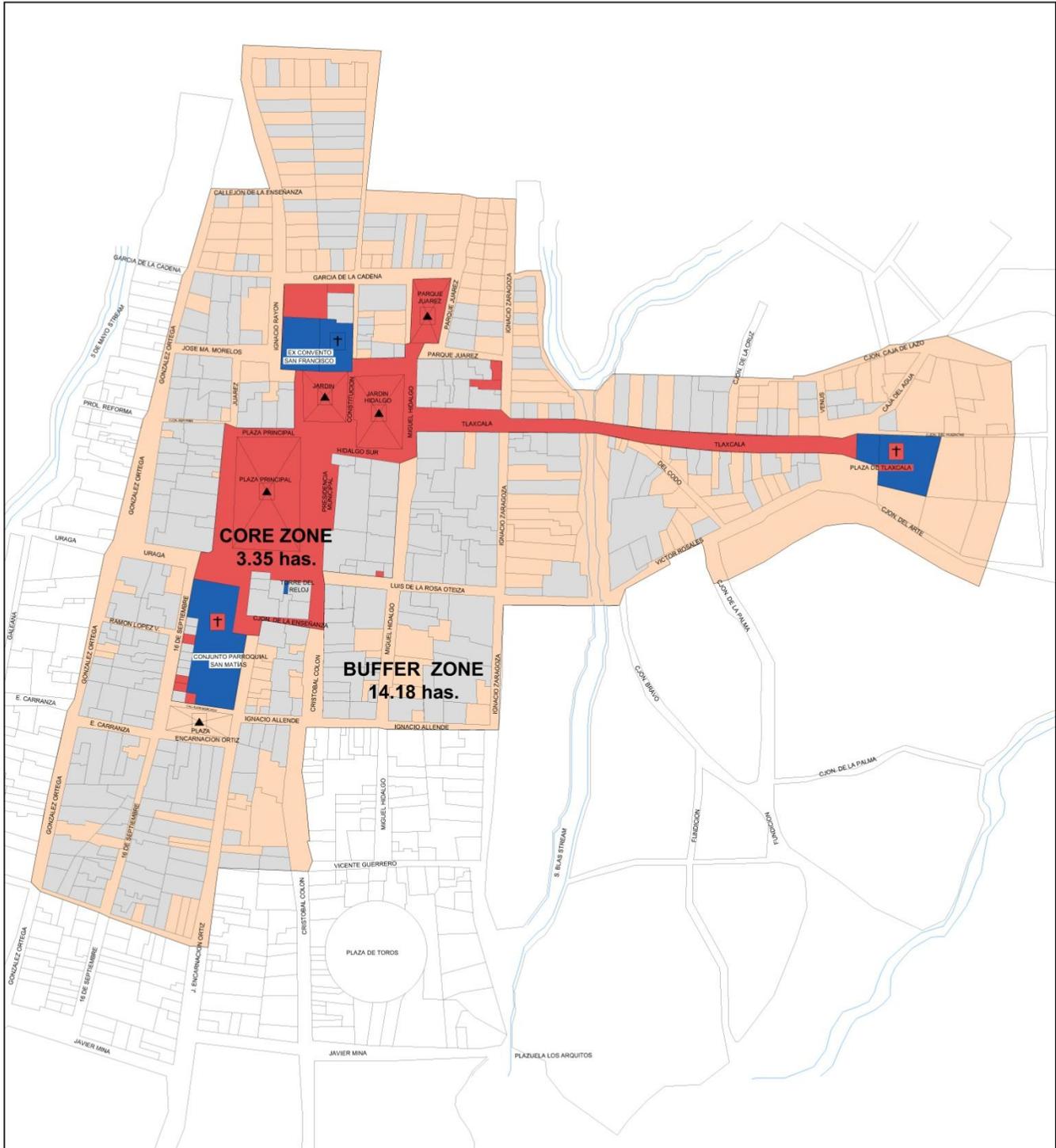
Another transcendent viceregal construction in Pinos is the temple of the Inmaculada Concepción de Tlaxcala, of the second half of the 18<sup>th</sup> century. This property has an austere facade on which highlights a great octagonal choir window and three niches. This temple has two towers, of two bodies each one. The interior is roofed with a barrel vault and it conserves an altarpiece dedicated to the Immaculate Conception.

In the core zone of this site seven constructions are located. Four religious constructions: the Parish of San Matías, Temple of La Vera Cruz, San Francisco and Tlaxcalilla; and three civil constructions: Municipal Palace, Los Arcos and an Inn. All the constructions present a good state of conservation.

At municipal level have a Plan of Development of the Municipality of Pinos, while at state level apply the Law of Protection and Conservation of Monuments and Typical Areas of the State of Zacatecas 1987, the Law of Cultural Development for the State and Municipalities of Zacatecas, the State Plan of Development and the Law for the Tourist Development of the State of 2004.



*Cristo Negro de Esquipulas, patron saint of the Camino Real.*



**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**

NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: NAME OF SITE:  
**ZM-002 TOWN OF PINOS**



- NOMENCLATURE**
- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
  - BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
  - HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
  - BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
  - BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE
- CHURCH  
 SQUARE  
 RIVER



**LOCALIZATION**

DATE: DEC, 2012    SCALE: 1:3500

GRAPHIC SCALE METERS

## Architectonic ensemble of the town of Chalchihuites, Zacatecas



*Parish of the real de minas of Chalchihuites*

The Real de Minas of San Pedro de Chalchihuites was founded in 1556 by Juan de Tolosa. It probably owed its origins to the good conditions that faced the mines of the region. A report made by the bishopric of the New Galicia in 1572 affirmed that for that year Chalchihuites consisted of only twenty Spaniards, among neighbors, merchants and Franciscan missionaries.

The population of Chalchihuites was supplied of water by three eyes of hot water which derived in two canals. Given the geographical conditions of the region, in the surroundings of the mining town six *haciendas de beneficio* existed where processed silver and lead. These conditions also favored the cultivations with watering and the production of vegetable orchards of fruit-bearing trees and vegetables.

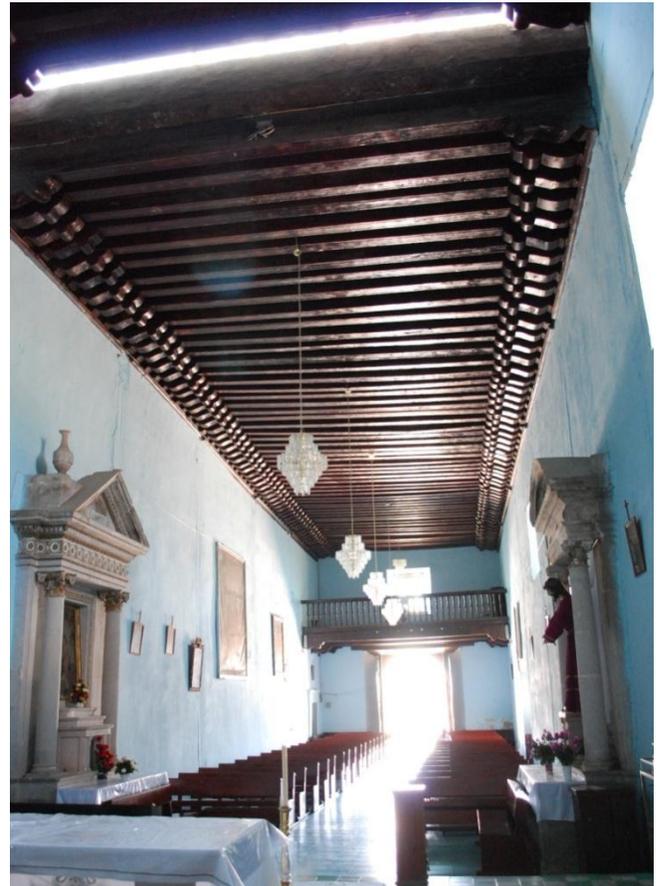
As it was common in a large part of the territory of the Camino Real de Tierra Adentro, the area of Chalchihuites was whipped for a while by the intense attack of Indians of San Andrés del Teul and their allied Zacatecos. To defend the *real de minas* the Spanish authorities opted to establish a presidio and the viceroy Luis de Velasco requested that a Tlaxcalteca colony settled down in San Andrés in 1591. Next to the real de minas were founded the towns of Nuestra Señora de la Asunción de Tlaxcala and San Francisco de Tonalá, administered by the Franciscans of the convent of Chalchihuites. In this respect, one of the outstanding estates of the town of Chalchihuites is temple of San Francisco that was the first construction that housed the temple of the Franciscans.

The temple of San Francisco was originally a civil construction, until 1583 when formally settled down the convent. There are two interesting images inside this temple, the image of the Señor del Santo Entierro that is said it was a present of Philip II and Nuestra Señora de las Aguas, gilded sculpture of the 17th century whose invocation comes from Tlaxcala.

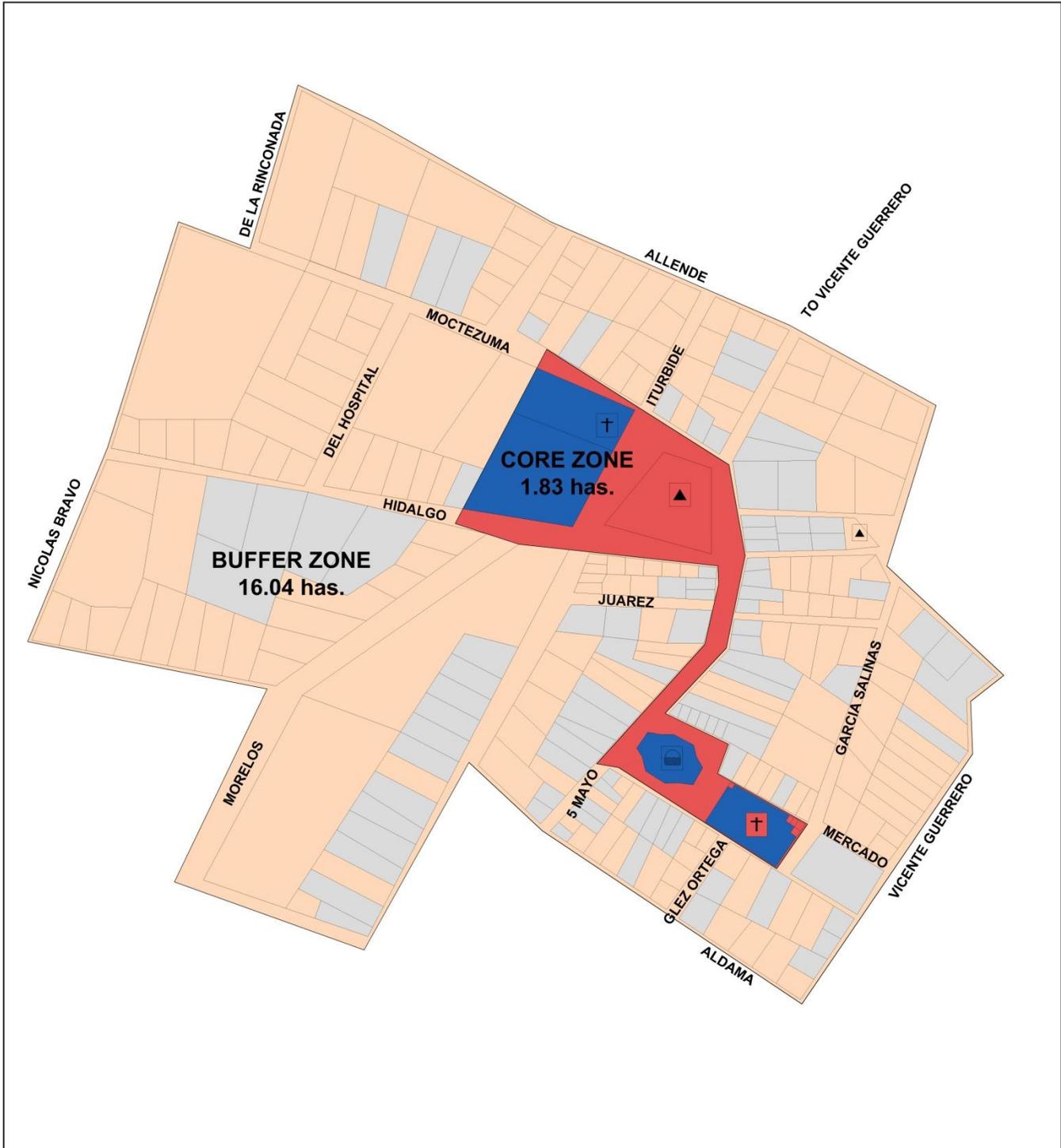
The real of mines of Chalchihuites lived a mining peak in the beginnings of the 18th century. According to the *Gaceta de México* of 1728, the mines of Chalchihuites were the most productive in the region. At present, the

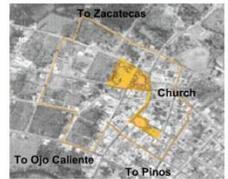
properties of the architectonic ensemble of the town of Chalchihuites present an acceptable state of conservation; this ensemble includes two religious buildings (temples of San Pedro and San Francisco) and two civil (municipal palace and municipal market "Juan Monreal"), this last is the only one with a regular state of conservation.

It is necessary to point out that in the entirety of the properties that are located in municipal heads or in the proximities of these (including those of the municipality of Villa González Ortega) have Urban Development Plans and of civil protection that contemplate the different problems derived of the urban growth and the natural disasters. At state level are effective the Law of Protection and Conservation of Monuments and Typical Areas of the State, the Law of Cultural Development for the State and municipalities of Zacatecas, the Law for the Tourist Development of the State and the State Plan of Development.

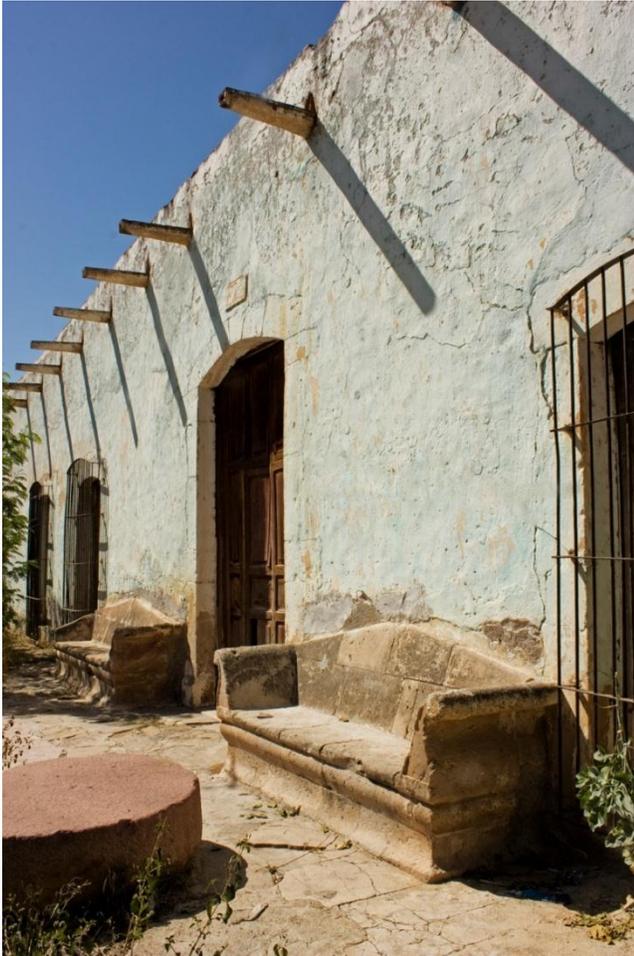


*Interior of the parish showing the wooden coffered ceiling and choir with brackets, characteristic of the religious architecture of the north part of the Camino Real de Tierra Adentro.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b> 	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		<ul style="list-style-type: none"> <li><span style="color: red;">+</span> CHURCH</li> <li><span style="color: red;">▲</span> SQUARE</li> <li> MARQUET</li> </ul>		DATE: DEC, 2012 SCALE: 1:3000 			
KEY: <b>ZM-009</b>	NAME OF SITE: <b>ARCHITECTONIC ENSEMBLE OF THE TOWN OF CHALCHIHUITES</b>						

## Architectonic ensemble of the town of Nazas, Durango



*External aspect of the hacienda of La Flor in the town of Nazas.*

The old mission of Cinco Señores del Río Nazas, today Nazas, possesses a strategic location that allowed the establishment, upon the arrival of the Spaniards to the region, of a Jesuit mission in 1705. The place is bound with the Camino Real de Tierra Adentro because it is located in one of the most important torrents found in the current State of Durango, the Nazas.

Although in general the rivers represented serious obstacles for the transfer of travelers between the center and the north of the viceroyalty, in this place existed a ford by which it was possible to cross. This situation, joined to the agricultural production of the region, transformed Nazas by the end of the 18th century into an economically very prosperous place and, in 1824 it was allowed to acquire the category of village.

The old mission of Nazas of the Society of Jesus, allowed the establishment of Spaniards and of Tarahumara natives and other chastes.

Later on, this place ended up having more than fifteen haciendas, most of them small but all with very good irrigation.

The urban layout of the town obeys the geographical situation of the region. It is aligned parallel to the bed of the river; this is due to the use of water by means of a system of canals, which in a similar way to Nombre de Dios and Durango, represented urban axes.

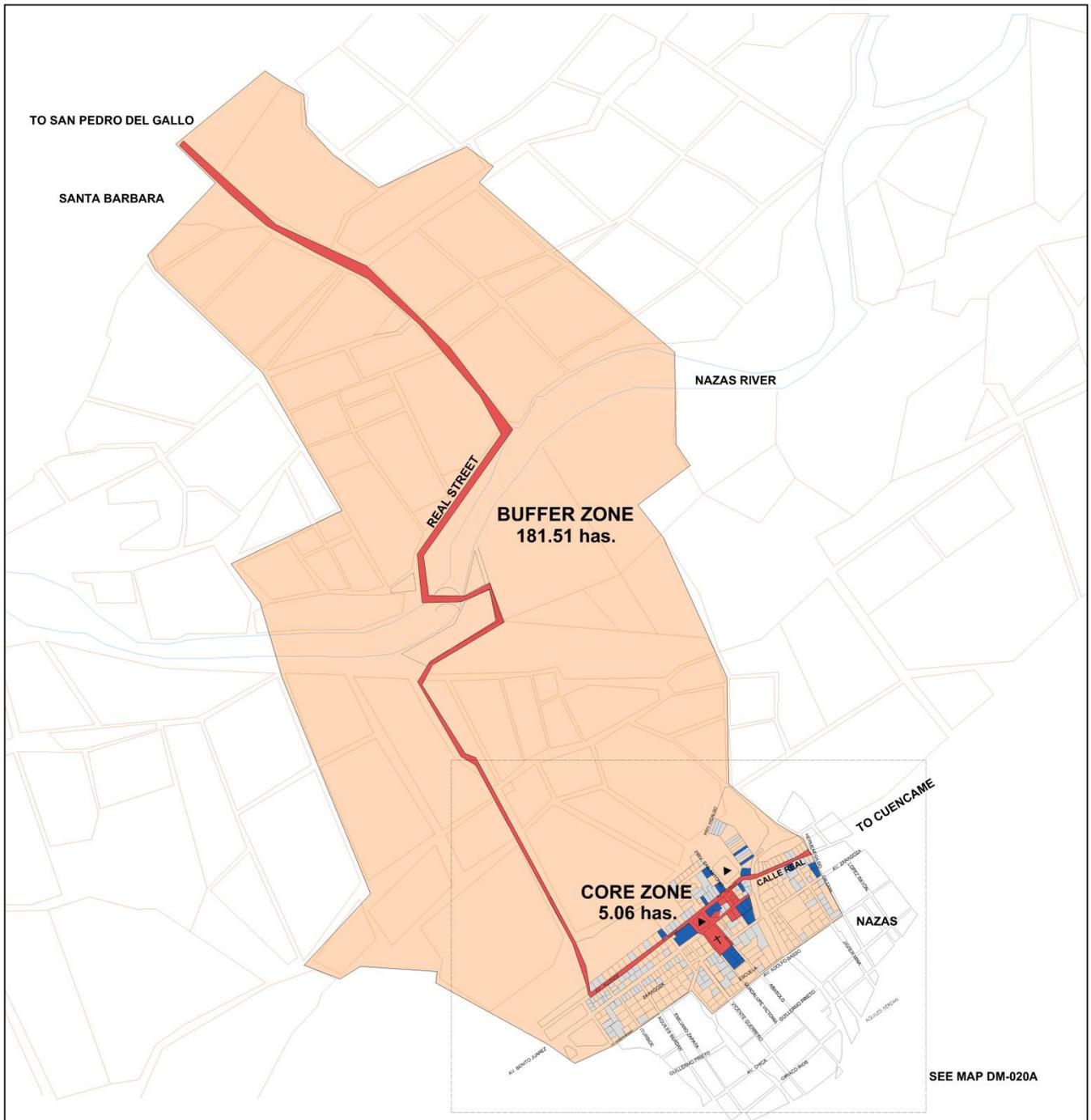
As for the architecture, this reached its true splendor by the middle of the 19th century. An example of this it is the civil architecture, which has one of the most characteristic constructive elements in the region, the undulant cornices, used in residences and main buildings of haciendas.

Another example of this architectural magnificence is the parochial temple dedicated to Santa Ana. Originally, this parish was a Jesuit temple dedicated to the Five Persons, located in the town of the Indians. This work has an atrium or nártex, and a cover reconstructed in 1901 according to the inscription that is in one of the arches. It has a small round tower, with grooved pilasters and ionic capitals with garlands. The interior consists of three naves, roof with wooden beams, a drum dome in the center and three neoclassical side altars.

In the core zone of the property are located eight estates: five constructions classified by the National Institute of Anthropology and History as historic monuments and three constructions with value of historical context. The classified structures are composed of a religious construction and the remaining ones are of civil character, which show at present a good state of conservation. With regard to the constructions with value of historical context, these present a regular state of conservation.

Likewise, inside the buffer zone are located thirteen constructions classified as historic monuments by the aforementioned Institute.

The municipality of Nazas has an Urban Development Plan. At state level there is a State Development Plan, the Law of Cultural Heritage of the State and the General Law of Urban development. As the town of Nazas has groups of civil and religious buildings of historical character, this is under domain of the Federal Law on Monuments and Archaeological, Artistic and Historical Areas that dates from 1972. There are also in force the General Act on Human Settlements and the Religious Associations and Public Cult Act.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> ■ CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING ■ BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT ■ HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE ■ BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT ■ BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE + CHAPEL ▲ SQUARE ~ RIVER □ PLOTS		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			DATE: DEC, 2012 SCALE: 1:12500 GRAPHIC SCALE: 0 125 250 375 METERS			
KEY: <b>DM-010</b>	NAME OF SITE: <b>ARCHITECTONIC ENSEMBLE OF THE TOWN OF NAZAS</b>					

## Town of San Pedro del Gallo, Durango



*Town of San Pedro del Gallo in the semi desert of Durango.*

San Pedro del Gallo, also known as Ojo del Gallo (rooster's eye) is located in the municipality of the same name, in the tract that joined the Nazas river and the plateau of La Zarca. Formerly this route was known as the road of the carts and it is in a semi-desert area of the Bolsón de Mapimí.

In this place is found an eye of water, which made the area a place of rest for the travelers of the Camino Real and to water their animals. Due to these characteristics the Spanish authorities chose the place to found the presidio (garrison) of San Pedro del Gallo, in 1685. This military foundation also had as objective to protect the Camino Real since there was still some restlessness for the insurrection of the Pueblo natives of Nuevo Mexico that between 1683 and 1687 had caused revolts in the region.

This garrison was located on the crossing of the roads that led to Indé, on one hand, and to Mapimí, on the other. In its beginnings, the presidio had fifty soldiers but increased to 1751 when this was suppressed because given the quantity of inhabitants it had practically become a small town.

In 1766 the descriptions of the presidio spoke of a square with two round turrets slantingly opposed. Three of its walls served to lift the houses of the soldiers and in the fourth was the main entrance and some porticoes. At present there is any trace left of the presidio; however based on the previous description it is very probable that the location place is the present square of the town.

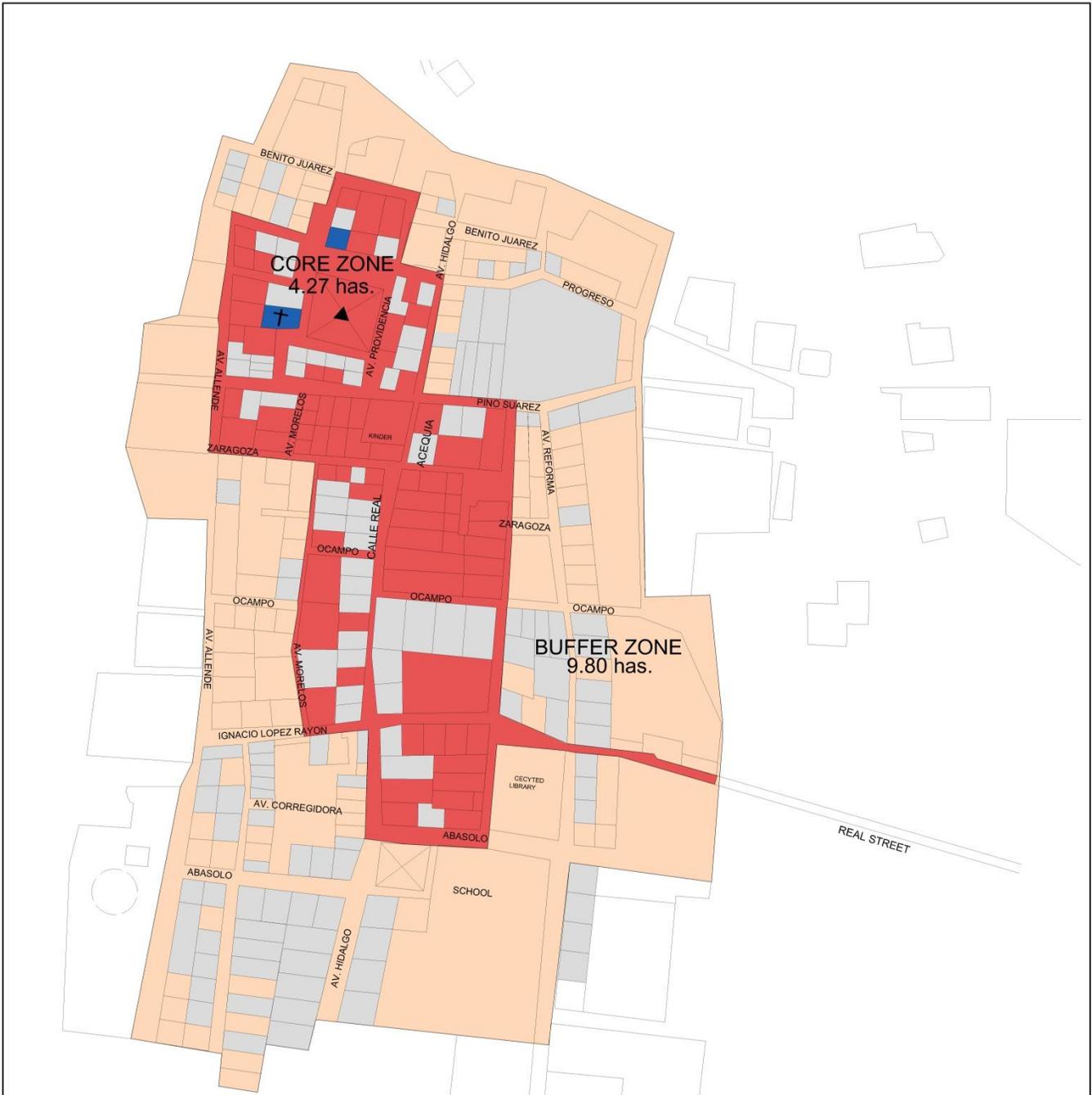
This old town of neighbors presents an orthogonal plan where some tracts of the canal are still observed, which provided water to the neighbors of the place. This channel runs along the Royal Street. Contrary to other towns of the route, the civil architecture of San Pedro del Gallo is characterized by its homogeneity, being most of its constructions outstanding examples of a traditional architecture that maintains a typology and a relationship of openings, heights and constructive systems.

In front of the main square of the town is located the best example of religious architecture: the temple of San Pedro Apóstol, finished in 1783 as indicate in the inscription located in the mixtilinear arch of the entrance.

In the core zone of the property are located 68 estates, two of them are monuments classified by the National Institute of Anthropology and History and they consist on a religious construction, the Parish of San Pedro, and a civil construction. The first one presents an appropriate state of conservation and the second a regular state. With regard to the 66 remaining constructions they consist on structures with value of historical context, which present as a group an appropriate state of conservation.

The municipality of San Pedro del Gallo has an Urban Development Plan and a Plan of Civil Protection that contemplates the different environmental problematic.

In the state environment are in force the State Development Plan, the Law of Cultural Heritage of the State and the General Law of Urban development for the State of Durango, and in the national environment there is the National Development Plan, the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, the General Act on Human Settlements and the Religious Associations and Public Cult Act.



**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**

ESTADOS UNIDOS MEXICANOS

NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: NAME OF SITE:  
**DM-011 TOWN OF SAN PEDRO DEL GALLO**

**NOMENCLATURE**

- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
- BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
- HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
- BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
- BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE
- + CHAPEL
- ▲ SQUARE

**MUNICIPALITY MAP**

MUNICIPALITY OF SAN PEDRO DEL GALLO

**LOCALIZATION**

DATE: DEC, 2012 SCALE: 1:3000

GRAPHIC SCALE METERS

## Architectonic ensemble of the town of Mapimí, Durango



*Interior of the Cigarroa House in the town of Mapimí.*

At the end of the 16th century, coming from Cuencamé, the Franciscan missionaries entered in the region of Mapimí and founded diverse towns of short life. In the case of the town of Mapimí, located in the municipality of the same name, this arises that same century as a Jesuit mission.

The evolution that this town had along the time conferred it an outstanding role in the Camino Real de Tierra Adentro, mainly as a position of border advance of the Spanish crown. The starting point of this evolution is given with the discovery of the silver and gold deposits of the near mountain ranges; this made that Mapimí passed from being a mission to be one of the most excellent reales de minas of the New Biscay, the Real de Santiago de Mapimí. Later on, in the 18th century, a presidio settled down in the place which at last would obtain the category of village.

It is worthy to mention that practically the whole development of the town of Mapimí was bound to the constant attacks of the different Indian groups resistant to the advance of the Spaniards, same that took refuge in the arid Bolsón de Mapimí. This caused subsequent depopulations in the area, even with the establishment of the aforementioned presidio and the presence of soldiers. One of the main depopulations in the area happened in 1715, when the neighbors were forced to move to Cuencamé, taking with them the image of a crucified Christ, called Señor de Mapimí whose cult acquired great importance along the Camino Real de Tierra Adentro.

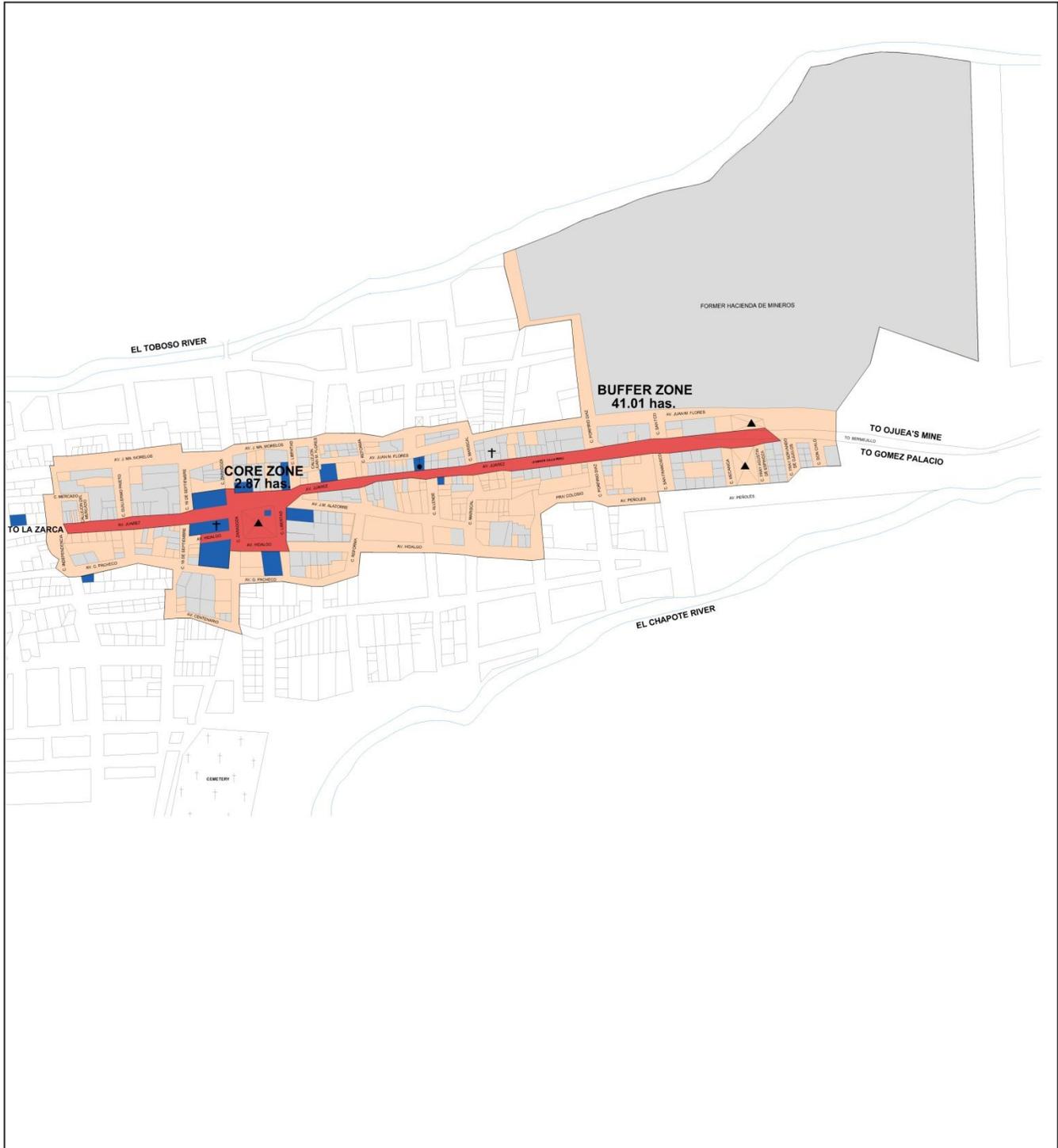
The real had a remarkable growth during the second half of the 18<sup>th</sup> century, because, apart from silver and gold, also extracted lead, mineral that helped to fuse the silver that was extracted in other reales like Parral. For 1765, Mapimí had two hundred eighty seven families that made a total of one thousand two hundred and sixty seven inhabitants, and exploited fourteen mines whose product was processed in six smelting haciendas. This population growth, joined to the fact that Mapimí represented a strategic point in the fight against the Indians, it obtained the title of village in 1777.

The urban plan of Mapimí presents a square outline, where the royal street is the urban axis. Next to the square they are several important viceregal houses that confirm the importance that Mapimí reached mainly in the 19th century. An example of this is the house of the Rectoría and the house of the family Cigarroa, this last one built in the first half of the 19th century, with a neoclassicist facade and undulant cornice characteristic of the houses of the State of Durango.

On the other hand, one of the most remarkable examples of viceregal religious architecture is the temple of Santiago Apóstol; masonry work that presents a cover of two bodies, trefoil choir window and a finial with gargoyles in form of lion heads and the sculpture of the apostle James, patron saint of the real de minas. On the right side it has a slender tower of two bodies with half pilasters of ionic capitals and mixtilinear cornices. The temple is finished by a drum with round dome, four finials and a lantern. The interior of one crossing nave has six edge vaults and double arches in the choir. The side altars of quarry are formed with pointed arches.

In the core zone of the town of Mapimí six constructions are located, being all them constructions classified by the National Institute of Anthropology and History (INAH) as historic monuments. One of these constructions has a religious typology and the remaining are civil buildings. Of the six structures five show an appropriate state of conservation and one of them is damaged. On the other hand, in the buffer zone are nine constructions also classified by the INAH as historic monuments and all of them have a good state of conservation.

All these properties are included in the Municipal Development Plan of Mapimí, as well as in the Law of Cultural Heritage and the General Law of Urban development states. At national level are effective among other laws, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972 and the Religious Associations and Public Cult Act.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b>  	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		CHAPEL SQUARE		RIVER		DATE: DEC, 2012 SCALE: 1:7500 	
KEY: <b>DM-012</b>	NAME OF SITE: <b>ARCHITECTONIC ENSEMBLE OF THE TOWN OF MAPIMI</b>						

## Town of Indé, Durango



*Religious ceremony in San José del Tizonazo.*

During the process of colonization of the north of the viceroyalty, the real de minas de San Juan Bautista de Indehe -from the 19th century, Indé- gained special relevance for being one of the first mining camps in the New Biscay.

This institution of frontier of the Spanish colony constituted a substantial part for the Camino Real de Tierra Adentro, all time that represented an important enclave in a hostile territory. The first governor of the New Biscay, Francisco de Ibarra, discovered in 1563 the mines of Indehe in the surroundings of the Cerro de la Bufa hill; time later, the captain Rodrigo del Río de Loza formally founded the real de minas. For 1765 the Real de San Juan Bautista de Indehe had eight hundred and sixty six inhabitants.

The urban layout of Indé exemplifies the typical design of a mining town in the north of the country. This configuration is known in terms of urban planning as of "broken plate" and is characterized by its irregularity, given the geographical conditions. The town of Indé has constructions with a homogeneous urban image due to the similarity in their constructive system, architectural disposition, materials, heights and facades.

The town of Indé has diverse constructions of civil character built of quarry. Likewise, its parochial temple dates from the 19th century, and in its interior is conserved a simple altarpiece dedicated to Saint Joseph, with columns of helicoidal shaft and estípites.

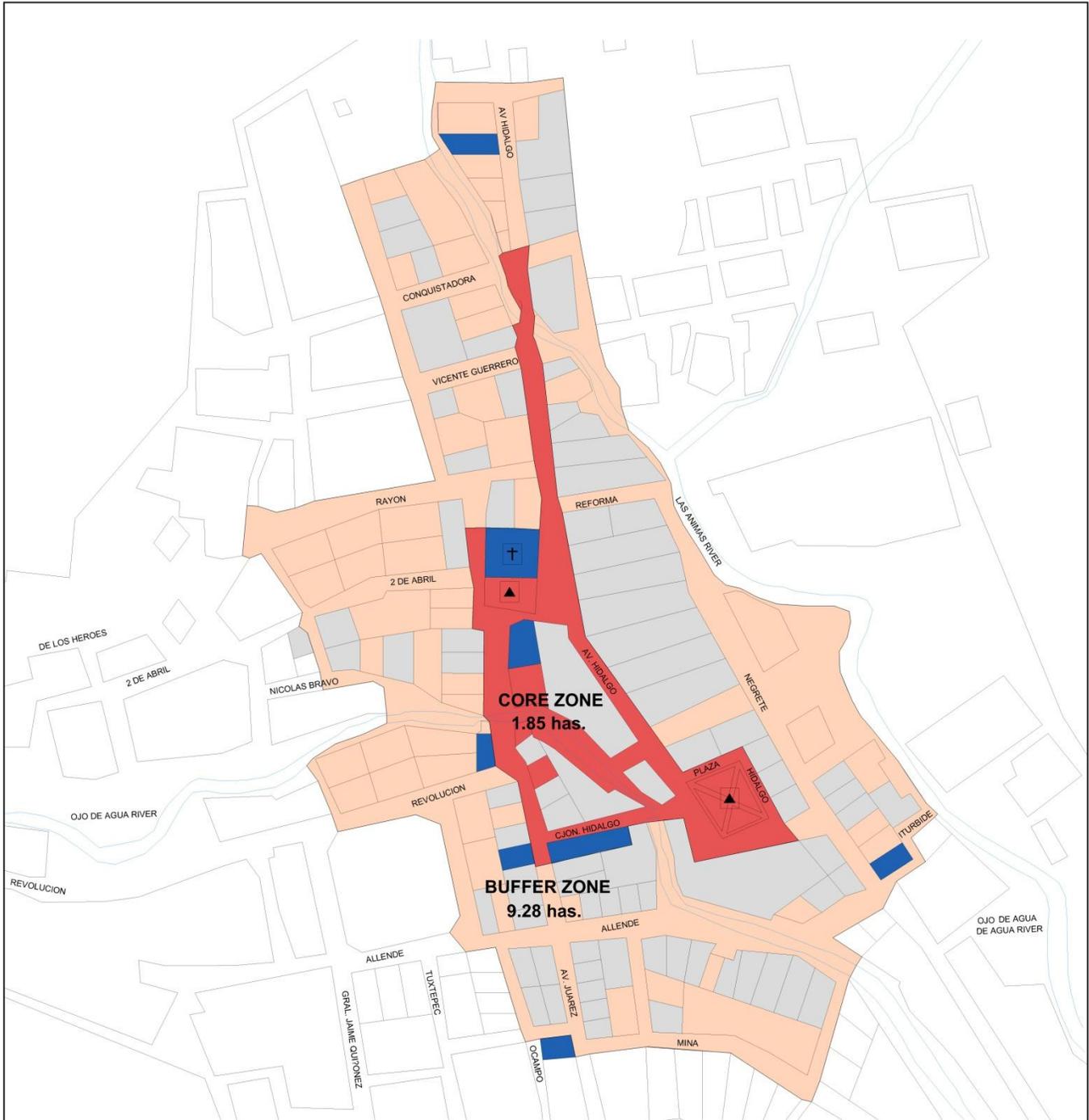
When the State of Durango was constituted in 1824, the town of Indé was included in the municipalities of Cerro Gordo and San Miguel de Bocas. At present, the town belongs to the municipality of the same name.

Twelve are the constructions located inside the core zone, of which three are classified by the National Institute of Anthropology and History (INAH) as monuments and six have been considered by their historical value. Many of these last constructions are of private property and only one of them is of religious character, the parish of San Juan of federal property. On the other hand, three constructions exist inside the core zone, lacking of historical value and in regular state of preservation; in the buffer zone, there four constructions classified by the INAH.

The municipality of Indé has an Urban Development Plan. At national apply the National Development Plan, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972, the Religious Associations and Public Cult Act, the General Act on Human Settlements and the General Act of Ecological Balance and Protection to the Environment, while the state has a State Development Plan, with the General Law of Urban development for the State of Durango and the Law of Cultural Heritage of the State of Durango.



*Popular baroque altarpiece dedicated to St. Joseph.*



**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**



NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: NAME OF SITE:  
**DM-013 TOWN OF INDÉ**

**NOMENCLATURE**

- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
- BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
- HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
- BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
- BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE
- + TEMPLE
- ▲ SQUARE
- ~ RIVER

**MUNICIPALITY MAP**



**LOCALIZATION**



DATE: DEC, 2012  
SCALE: 1:3000  
GRAPHIC SCALE: 0 30 60 90 METERS

## Town of Valle de Allende, Chihuahua



*Parish in Valle de Allende.*

As the Spanish Crown was populating the north of the New Spain, a narrow relation was generated between the field and the mine directly bound to the Camino Real de Tierra Adentro. This relation propitiated the foundation of the town of Valle de Allende in the State of Chihuahua, in the north border of the country. The foundation of Valle de Allende preceded the discovery of the mines of San José de Parral. Both settlements subsisted as an isolated nucleus, in the middle of an adverse environment, as it was the north of the New Spain by the end of 16<sup>th</sup> century and at the beginning of 17<sup>th</sup> century.

Valle de Allende, formerly called Valle de San Bartolomé was a town been founded in 1569 on the riverbank of the Parra river by Franciscan missionaries. In a beginning had the category of hospice and performed as an outpost position for the evangelization of the territories of the Conchos River. The foundation of this missionary town in the valley of San Bartolomé is attributed to the brother Pedro de Espinareda. Finally in 1570, Valle de San Bartolomé became the sixth convent of the Franciscan province of Zacatecas.

This town of Indians had an interesting system of canals that irrigated the orchards, which produced a great variety of fruits. The agricultural wealth of this place attracted Spanish neighbors and of chaste that also settled there and erected a parish. In 1825 was called Valle de Allende, after the insurgent commander Ignacio Allende.

A feature that stands out in this place is the plan; it is linear, where the royal street and the canals constitute its urban axes. This particularity is very important because it is a settlement pattern that repeats in several towns associated to this route as Nombre de Dios, Durango and Nazas, in the State of Durango. In each of these towns, the appropriation of the space was made in function of the presence of water.

The most outstanding construction in valley of San Bartolomé was the parish, built between 1788 and 1792. This construction is made of adobe and has a plan with cruise and dome. The access is composed of a round arch and a key carved with the keys of San Pedro keys, symbol of the institutionalism of the Temple. The tower is of a single body and in the interior is the main altar. In this town is still conserved the building of the

customs, where the interior trade that circulated by for the Camino Real was regulated. This is one of the few examples of this type of constructions in the country.

In the core zone of the property are located 66 estates of which 61 are monuments classified by the National Institute of Anthropology and History (INAH) and the five remaining correspond to constructions with value of historical context. Of these estates, 85% with a good state of conservation and the 15 % remaining show a regular state.

The area of historic monuments of the city of Valle de Allende is protected by a presidential decree of 1990; this area comprises an area of 1.4 square kilometers. According to the last population census (2005) the city had 620 inhabitants. At present, the State of Chihuahua has a State Law of Urban development, a State Plan of Development and a State Program of Culture.



*View of the royal road in its passage by Valle de Allende. In this stretch of the route the pavement was made of ground.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> <li><span style="color: black;">+</span> TEMPLE</li> <li><span style="color: black;">▲</span> SQUARE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p> <div style="text-align: right;"> </div> <p>DATE: DEC, 2012    SCALE: 1:10000</p> <p>GRAPHIC SCALE: 0 100 200 300 METERS</p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY: NAME OF SITE: <b>CHM-001 TOWN OF VALLE DE ALLENDE</b></p>				

*The populations that were founded on the journey of the Camino Real de Tierra Adentro keep invaluable testimonies of the artistic development in the architecture of the New Spain. Chapel of Aránzazu in the convent of San Francisco of San Luis Potosí.*



# Guidelines for the management and preservation of the architectural heritage of the CRTA

The architectural heritage represented in the Camino Real de Tierra Adentro is constituted by the main historical estates of the villages, as well as by the properties of haciendas, homesteads or dispersed constructions in the rural environment. It contains garrisons, religious colleges, convents, temples, chapels, inns, hospitals, cemeteries, large houses, haciendas, rural mining sites.

They correspond to the most significant examples in the evolution and cultural migration of the diverse architectural styles generated from the 16th century until the 19th century from the city of Mexico to Chihuahua in the Mexican territory: Renaissance, Baroque, Neoclassicism, Neo-Gothic or Eclectic, including their popular or academic derivations.

In the historical development of the architectural heritage dispersed along the route, formal derivations or regional schools can be identified with more influence or attachment to the stylistic canons in the central part of the country and a

transformation to vernacular models as advancing toward the Mexican north. This fact gives a significant cultural wealth to the group of architectural manifestations developed along the CRTA.

### *Typological groupings belonging to the architectural heritage*

For their analysis and structuring in these Guidelines for the Management Plan of the CRTA were divided in 4 typological groupings: Architectonic ensembles in towns, Temples in towns, hacienda Ensembles and hacienda Chapels taking in consideration their relationship or location in the urban or space environment.

- Architectonic ensembles in towns: College of San Francisco Javier in Tepotztlán, State of Mexico; Convent of San Francisco in Tepeji del Río, Hidalgo; Former Royal Hospital of San Juan de Dios in San Miguel Allende, Guanajuato; Cemetery of Encarnación de Díaz, Jalisco; College of Nuestra Señora de

- Guadalupe of Propaganda Fide, Zacatecas; Mine of Ojuela, Durango. Total 6 examples.
- Temples in towns: Sanctuary of Jesus Nazareno, Atotonilco, Guanajuato; Sanctuary of Plateros, Zacatecas; Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, Zacatecas; Temple of Nuestra Señora de los Dolores in Villa González Ortega, Zacatecas; Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, Zacatecas; Temples in the town of Nombre de Dios, Durango; Temples in the town of Cuencamé and Cristo de Mapimí, Durango; Temple of the town of San José de Avino, Durango; Temple of San Miguel of the town of Villa Ocampo, Durango. Total 9 examples.
  - Hacienda ensembles: Hacienda of Chichimequillas, Querétaro; Hacienda of Ciénega de Mata, Jalisco; Hacienda of Peñuelas, Aguascalientes; Hacienda of Cieneguilla, Aguascalientes; Hacienda of Pabellón de Hidalgo, Aguascalientes; Hacienda of Navacoyán, Durango; Hacienda del Canutillo, Durango. Total 7 samples.
  - Hacienda chapels: Chapel of the Hacienda of Buenavista, Querétaro; Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, Zacatecas; Chapel of San Antonio of the Hacienda of Juana Guerra, Durango; Chapel of the Refugio of the Hacienda of Cuatillos, Durango; Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, Durango; Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), Durango; Chapel of San Mateo of the Hacienda La Zarca, Durango. Total 7 examples.
- To settle down policies, regulations and programs to maintain, to conserve and to restore vernacular or monumental architecture of heritage value their immediate environment in the core zone and in the buffer zone of the urban or rural sites integrated to the nomination of the CRTA.
  - To foster investigations and scientific studies on the urban heritage of the different regions of the CRTA.
  - To develop management plans for the *core zone*, *buffer zone* and *influence area* for each of the sites with architectural heritage of the CRTA in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
  - To promote the sustainable cultural tourism in the architectural sites of the CRTA and in their influence with the participation of the local communities.
  - To promote the investigation, presentation and interpretation of the heritage in each of the architectural sites of the CRTA that allow understanding the cultural values of the site for inhabitants and visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.

*Minimum diagnosis for the architectural heritage*

The architectural heritage represented in the CRTA maintains an appropriate level of conservation of its constituent elements and a harmony at the present time with its environment, either in middle villages or small human settlements, however, if measures are not taken for the control of the surrounding constructions they can be potentially affected by an undesired urban development.

Due to the hierarchical significance in towns and villages as in urban landmarks, the preservation of their authenticity and integrity is crucial. The undesired effect in their different immediate environments generated by the new social dynamics, the economic resources coming from the migration, the cultural changes and the real estate pressures can put in risk their relation as a group, so more care in the definition of policies and control mechanisms is required.

The complete diagnosis of this typological group should be established at the moment of the field work study, analysis, diagnosis and forecast to develop as part of the elaboration of the *Management Plan of the Camino Real de Tierra Adentro*.

*Objectives for the management and preservation of the architectural heritage*

- To identify, to inventory and to classify the vernacular or monumental architecture of heritage value and their immediate environment in the core zone and buffer zone of the urban or rural sites integrated to the nomination of the CRTA.
- To establish the norms, regulations and laws in the Federal, State and Municipal environment to legally protect the vernacular or monumental architecture of heritage value and their immediate environment in the core zone and buffer zone of the urban or rural sites integrated to the nomination of the CRTA.



*The development of the architecture built along the royal road took as models the aesthetic streams of the different periods in which its diverse human settlements were built. Hacienda near to the population of Lagos de Moreno, Jalisco.*

#### *General guidelines and strategies for management and preservation of the architectural heritage*

- To elaborate the general Inventory of all the estates inside the core zone and the buffer zone in the urban or rural sites integrated to the nomination of the CRTA establishing their category of heritage value, original use, current use, style, dating, heights and maximum permissible level of intervention (following the guidelines established in the document *Criterios para la identificación del patrimonio edificado del Estado de Jalisco* (Criteria for the identification of the built heritage of the State of Jalisco), Dr. Ignacio Gómez Arriola, Secretaría de Cultura de Jalisco, Guadalajara, 2000).
- To elaborate the State Catalog of the vernacular or monumental architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA developing the Catalog Cards according to

the format of the Coordination of Historic Monuments of the INAH.

- To carry out Municipal Regulations approved by the Town council to legally protect the architecture of heritage value of the urban or rural sites integrated to the nomination of the CRTA.
- To develop and to approve Laws in the State and Municipal environment to legally protect the architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- To generate programs and incentives for particulars to maintain, to conserve and to restore the architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- To define the regulations, intervention criteria and technical specifications for the vernacular or monumental architecture of heritage value and their immediate environment in the core zone and buffer zone of the urban or rural sites integrated to the nomination of the CRTA according to the intervention criteria and technical specifications of the INAH.
- To elaborate sustainable cultural tourism programs in the architectural sites of the CRTA and in their influence area with the participation of the local communities.
- To execute actions for the presentation and interpretation of the heritage in each of the



*The architectural heritage of the cultural route is made up of valuable examples; of those strictly attached to the artistic styles, as those important constructions of stressed popular or vernacular sense. Convent ensemble in Zacatecas.*

architectural sites of the CRTA that include heritage interpretation centers, informative signage,

informative badges in estates and public spaces that allow understanding the cultural values of the site for the inhabitants and visitors.

- To carry out management plans approved by the Town council for each of the sites with architectural heritage of the CRTA in agreement and under the conceptual structure and guidelines of the Management Plan for the Camino Real de Tierra Adentro.



*The management of the architectural heritage of the CRTA refers not only to the buildings or monumental ensembles; it necessarily considers the vernacular architecture. Viceregal Palace in Mexico City.*

- To generate programs of rescue and protection of the architectural monuments in the rural environment and inside the towns.
- To create supports for the restoration and conservation of these architectural monuments and their urban environment.
- To promote among the society the conservation of these as part of the heritage and cultural identity of the region.
- To promote among universities, academic centers and private individuals the realization of investigations and scientific studies on the architectural heritage in the different regions of the CRTA.
- To establish permanent programs of prevention of natural and social risks in the core zone and buffer zone of the sites.
- To carry out permanently the monitoring and surveillance of the attributes of Outstanding Universal Value present in the site.

Important note: the complete listing of *General guidelines and strategies for the management and preservation* should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. It should have an evolving character.

*Preliminary listing of Projects or Permanent programs of general character for management and preservation of the architectural heritage.*

- State program of Inventory of estates in the urban or rural sites integrated to the nomination of the CRTA.
- State program of Catalog of the vernacular or monumental architecture of heritage value, in the urban or rural sites integrated to the nomination of the CRTA developing the catalog cards according to the format of the Coordination of Historic Monuments of the INAH.
- State program of rescue and protection of the architectural monuments in the rural environment and inside the towns.
- Elaboration or adaptation of state Law of protection of the urban and architectural cultural heritage that incorporates the elements of the CRTA.
- Project of Municipal Regulation for the historic centres of the urban or rural sites integrated to the nomination of the CRTA.
- Municipal programs of incentives to particulars to maintain, conserve and restore the architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the architecture according to the intervention criteria and technical specifications of the INAH for each of the sites with architectural heritage.
- Creation of municipal office of unique window for the procedures of work licenses in estates of heritage value in coordination with state and federal departments.
- Project and realization of a center or space of interpretation of the heritage in the architectural sites of the CRTA.
- Project of signage for the interpretation of the heritage in the architectural sites of the CRTA.
- Elaboration of a Management plan for the sites with architectural heritage of the CRTA in agreement and under the conceptual structure and guidelines of the

*Management Plan for the Camino Real de Tierra Adentro.*

- Municipal programs of supports for the restoration and conservation of architectural monuments and their urban environment.
- Annual program of maintenance of estates for each site of the CRTA.
- Program of sustainable cultural tourism for architectural sites of the CRTA with the participation of the local communities.
- Programs of community encouragement for the conservation of architectural monuments as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

Important note: The establishment of the definitive listing should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.

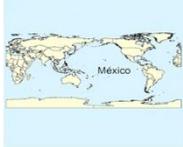


*The transfer of builders, artisans and master builders along the journey of the cultural route propitiated the construction of important architectural testimonies in its populations. Baroque cathedral of the city of Chihuahua, one of the valuable links of the religious architecture of the CRTA.*

*Localization of the sites corresponding to the urban heritage in the CRTA*

In the general map of the CRTA are located the sites that integrate the urban heritage of the cultural route corresponding to the typological groupings of Architectonic ensembles in towns, Temples in towns, Hacienda ensembles and Hacienda chapels.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <p>— Camino Real de Tierra Adentro</p> <p>..... Caminos Transversales</p>	<p><b>LOCALIZATION</b></p>  
<p>NAME OF PROPERTY</p> <p><b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>			
KEY:	NAME OF SITE:		
	MANAGEMENT AND PRESERVATION OF THE ARCHITECTONIC HERITAGE OF THE CRTA		
			DATE: DEC, 2012

## First typological grouping of the architectural heritage of the CRTA:

### ARCHITECTONIC ENSEMBLES IN TOWNS

#### *Sites belonging to the typological group*

Former College of San Francisco Javier in Tepetzotlán, State of Mexico; Convent of San Francisco in Tepeji del Río, Hidalgo; Former Royal Hospital of San Juan de Dios in San Miguel Allende, Guanajuato; Cemetery of Encarnación de Díaz, Jalisco; College of Nuestra Señora de Guadalupe of Propaganda Fide, Zacatecas; Mine of Ojuela, Durango. Total 6 examples.

#### *General characteristics of the architectonic ensembles in towns*

The typological grouping is distinguished to be constituted by an architectonic ensemble of special significance in the urban context of towns or villages of a small scale acting as the element of more hierarchy in the human settlement.

The architectonic ensembles established along the historical route had a special relevance in their process of evolution and they acted as elements of consolidation for the occupation of the territory.

In general terms these are constituted by cloisters destined to different uses, cellars, orchards, open spaces, secondary departments, halls and other complementary spaces constituting ensembles or complexes of a considerable extension.

In them can be identified architectural or spatial characteristics that correspond to the different artistic styles of each stage through which the CRTA passed: Renaissance, Baroque, Neoclassicism, Neo-Gothic or Eclectic. Along the route formal derivations or regional schools can be identified with a bigger influence or attachment to the stylistic canons in the central part of the country and a transformation to vernacular models as the road advances toward the Mexican north.

#### *Minimum diagnosis for Architectonic ensembles in towns*

The architectonic ensembles represented in the cultural route continue conserving their authenticity and integrity at present time; however they can be affected by modifications to their

historic urban environment if measures are not taken for the control of the surrounding constructions.

Due to the high urban significance in the towns and villages where they were built, it is required to outline measures that attenuate the undesired effect generated by the new social dynamics, the cultural changes and the real estate pressures that can put in risk their relation as a group.

The definitive diagnosis for this group of constructions should be established at the moment of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.



*Baroque window in the architectural ensemble of the convent of San Francisco in the city of San Luis Potosí.*

*Preliminary listing of Projects or Permanent programs of management and preservation for Architectonic ensembles in towns.*

- Elaboration of Catalog cards of the architectonic ensembles as well as of the architecture of heritage value in the core zone and buffer zone according to the format of the Coordination of Historic Monuments of the INAH.

- Program of Inventory of estates inside the core zone and buffer zone surrounding the inscribed architectonic ensemble.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the architectonic ensemble according to the intervention criteria and technical specifications of the INAH.
- Project of preventive conservation and restoration of the architectonic ensemble.
- Project of improvement of urban image in the surroundings of the architectural monument.
- Program of sustainable cultural tourism with the participation of the local communities.
- Project and realization of a Space of interpretation of the heritage for the inscribed architectonic ensemble.
- Project of signage for the interpretation of the heritage for the inscribed architectonic ensemble.
- Elaboration of a Management plan for the architectonic ensemble inscribed in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Annual program of maintenance of estates for the inscribed architectonic ensemble.
- Programs of community encouragement for the conservation of architectural monuments as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

The complete listing of projects and programs should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.



*Access to the aljibes (water reservoirs) of the architectural ensemble of the College of Propaganda Fide of Guadalupe, Zacatecas.*

## Former College of San Francisco Javier in Tepotzotlán, State of Mexico



*Baroque ornamentation work in the main facade of the temple of San Francisco Javier of Tepotzotlán.*

The Former College and Conciliar Seminary of San Francisco Javier, of the Society of Jesus is located in the State of Mexico, in the municipality of Tepotzotlán. This municipality was for many generations a place of Chichimeca pilgrimage up to the 15<sup>th</sup> century, when the independent *Señoría* of Tepotzotlán was formally founded in 1460.

The religious constructions in Tepotzotlán began in 1525 with the construction of a hermitage built by the Franciscan friars. To this hermitage, built upon old indigenous constructions, the Jesuits arrived in 1580 and it would be in the following centuries that their constructive activity will show with the whole magnificence that characterized them along the Camino Real.

Being the State of Mexico since the second half of the 16<sup>th</sup> century, a place of spaces mainly devoted to the evangelization and the education of indigenous and children of Spaniards, upon the arrival of the Jesuits, a college of indigenous languages was established in Tepotzotlán for the Jesuits that took part in the evangelization and in the educational tasks.

Just as it happened to other religious orders established, the Jesuits got benefited with the generous donations from caciques and governors that were wisely administered. This way, and with the good management of their haciendas, they consolidated an economy that allowed them not only to accomplish their evangelic and didactic labor, but also facilitated them the construction of majestic buildings and wide and comfortable colleges and seminaries. One of these buildings was the Novice College of San Francisco Javier, favorite place for the formation inside the Society, because in it were prepared most of the Jesuits in the territory of the New Spain.

The constructive monumentality was one of the essential elements for the pedagogic activity of the religious orders, and it was complemented with the altarpieces and the big paintings that adorned the temples, convents and other spaces of religious worship. The ensemble of buildings that form the Seminar and House of Population of the Society of Jesus in San Francisco Javier Tepotzotlán is probably one of the greatest convent houses and best conceived of those that existed in the New Spain.

The complex has two very clear and different artistic times: the first one, work of the 17<sup>th</sup> century (1610-1640), to which belong the temple (not the tower and the facade), the college, the lower floor of the Reservoirs, the Domestic Chapel, the Patio de Naranjos and annexed areas. The second, work of the 18<sup>th</sup> century (1730-1770), to which belong the Small Chamber, the Chapel of Loreto, the Reliquary of San José, the tower and the Churrigueresque facade of the temple. This last, the cover of the temple of San Francisco Javier is one of the best examples in the art of the 18<sup>th</sup> century of the New Spain, built by the architect Ildefonso Iniesto Durán with a design that represents the Mexican *estípite* Baroque or Churrigueresque.

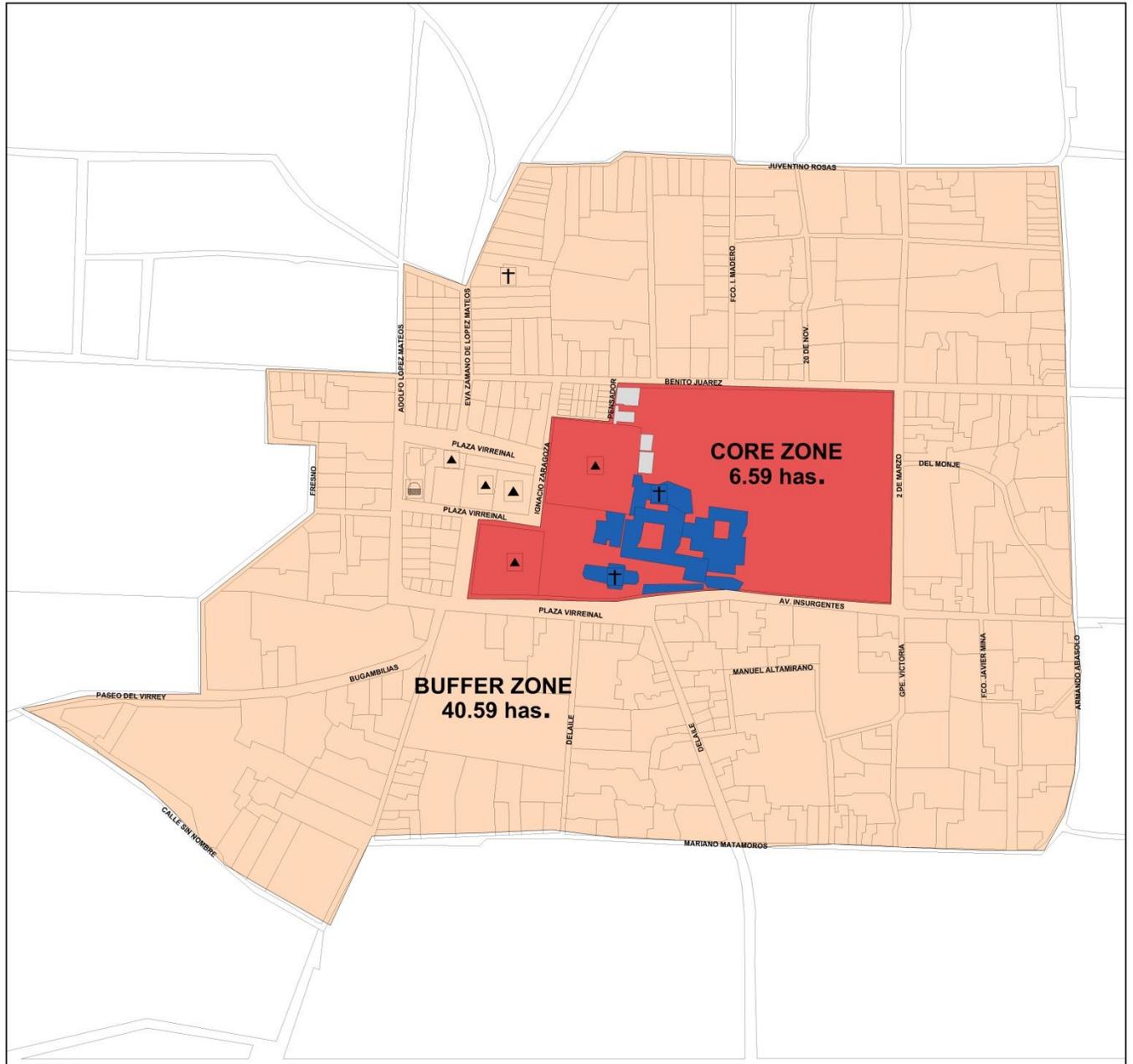
For the maintenance of the college, the fathers and the novices of the Society of Jesus had in Tepotzotlán the production generated in diverse haciendas. This production was enriched with the implementation of hydraulic and highway techniques; an example of these technological innovations is the aqueduct of the hacienda of Xalpa, monumental work built at the beginning of the 18th century.

In 1767 the king Charles III expelled the Jesuits from all the Spanish Kingdom and the property that housed the three colleges of Tepotzotlán was abandoned up to 1774, but administered by the Commission of Temporalities. In 1777, the old Jesuit College became Conciliar Seminary for the secular clergy.

While the destination of the architectural complex formerly belonging to the fathers of the Society of Jesus was defined, the destination of the haciendas remained in hand of the big managers of the New Spain that were interested in these mainly for their technology and productive advance (roads, bridges, hydraulic systems, etc.), what represented low investment for their management and better yield. It is worthy to point out that the Jesuit haciendas along the territory of the New Spain were endowed with a temple, hacienda main building, barns, mills, preys, and all the necessary for the good operation, according to their productive activity.

The importance acquired by the architectural religious complex and the Jesuit haciendas placed it as nodal point of the roads. Through them entered and left religious loaded with a cultural baggage that would sow along the Camino Real, as a vertebral chain of academic and administrative advance that as consequence reflected in a high economic level and of social control.

With the Laws of Reformation, the architectural complex that formed the Jesuit colleges and the temples of San Francisco Javier and San Pedro of Tepotzotlán became property of the Nation. The architectonic ensemble was declared Historic Monument in 1933 and in 1964 the National Museum of the Viceroyalty established in it, which gathers in its constructions as in its collections the most solid heritage of the New Spain in the country. Inside the core zone of the property declared World Heritage, are located seven estates, of which four are private property and three are federal property and they are under the custody of the National Institute of Anthropology and History; these last are the Novice College of San Francisco Javier, the temples of San Francisco Javier and San Pedro. In general, each of the constructions comprised in the core zone shows a good state of conservation, since the historic centre of the town of Tepotzotlán has the Federal Government's appointment of Pueblos Mágico (Magic Town), as well as a Management Plan since 2011.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>			<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> <li><span style="color: black;">+</span> CHURCH</li> <li><span style="color: black;">▲</span> SQUARE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>	
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>			<p>DATE: DEC, 2012</p> <p>SCALE: 1:5000</p> <p>GRAPHIC SCALE: 0 50 100 150 METERS</p>			
<p>KEY: <b>EMM-001</b></p>	<p>NAME OF SITE: <b>FORMER COLLEGE OF SAN FRANCISCO JAVIER IN TEPOTZOTLAN</b></p>					

## Convent of San Francisco in Tepeji del Río, Hidalgo



*Aspect of the religious complex of San Francisco of Tepeji.*

The missionary activity in the current territory of the State of Hidalgo was of the highest importance. The temples and convents founded in the province called of the Santo Evangelio depended on the archdiocese of Mexico. The first to arrive in this province were the Franciscans that in first instance arrived to the Prehispanic centre of Tula with a wide missionary activity.

Likewise, the State of Hidalgo was the place of the first discoveries of important mines, besides being the nearest to the city of Mexico, what meant that the town of Tepeji del Río represented an obliged point of overnight stay for the travelers of the Camino Real de Tierra Adentro, in the stretch comprised between the city of Mexico and San Juan del Río.

In 1558, under the civil government's orders and of the Franciscans resided in Tula a Franciscan convent was built with the purpose of evangelizing and pacifying two indigenous tribes that were in constant struggle. This derived in the foundation that same year of two towns, Tepeji del Río and San Francisco del Río, same that later would be considered as one due to the proximity between them.

The construction of the temple and the Franciscan convent began in 1560. It was directed by the Franciscan father Diego Grado Cornejo and both the parish as the convent were finished in 1586. The interior of the temple is adorned with sober elements of classic style and it contains some paintings of the most important Mexicans colonial artists, Juan Correa and Francisco Martínez; the construction presents an atrium of big dimensions, not very common in the religious constructions of the route.

The old cemetery is surrounded by reinforced walls and three chapels are in its interior you pose, nicely decorated. The facade of the architectonic ensemble is simple and sober, as most of the constructions made by the order of the Franciscans in the New Spain.

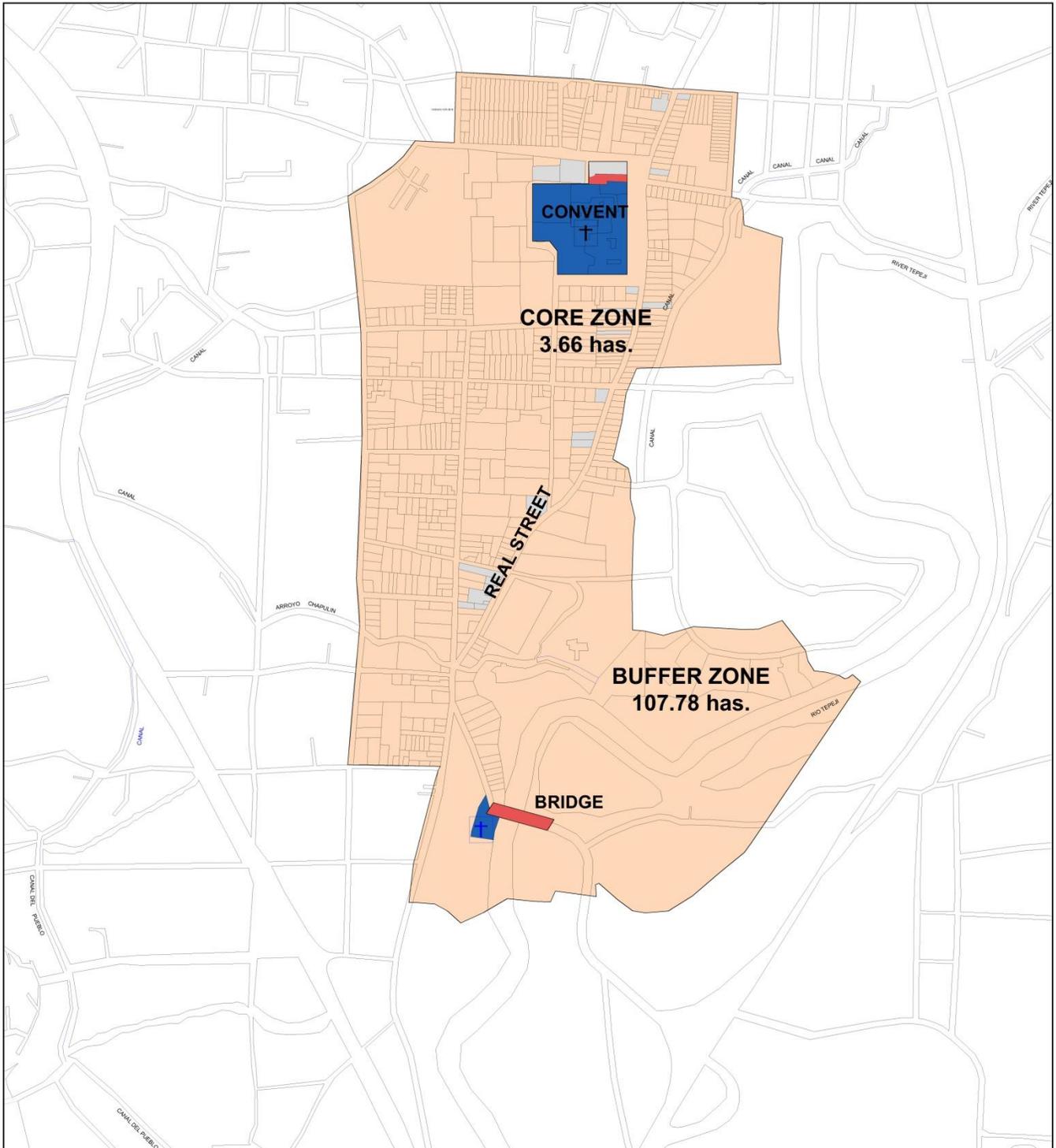
The convent and parish of Tepeji del Río stopped belonging to the Franciscans in 1768, passing to the hands of the secular priests, although

they continued belonging to the archdiocese of Mexico. At the present time, the parish and the old convent are in the main square of the municipality of Tepeji del Río de Ocampo and their state of conservation is regular.

The municipality of Tepeji del Río de Ocampo has a Municipal Plan of Development, a State Plan of Development, as well as a State Law of Human Settlements, Urban Development and Territorial Classification. Likewise, according to the last census of population 2005, the core zone and buffer zone of the property had a total of 2216 inhabitants. Both the Convent of San Francisco and the bridge, properties inscribed in the World Heritage List in 2010, are federal property.



*The cloister of the Franciscan convent of Tepeji shows the timid trace of the architectural elements developed in the first times of the evangelization in the 16<sup>th</sup> century.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>			<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> <li><span style="color: red;">+</span> TEMPLE</li> <li><span style="color: blue;">+</span> CHAPEL</li> </ul>		<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>			<p>KEY: <b>HM-001</b></p>	<p>NAME OF SITE: <b>FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE</b></p>	<p>DATE: DEC, 2012</p>	<p>SCALE: 1:10000</p>

## Former Royal Hospital of San Juan de Dios of San Miguel de Allende, Guanajuato



*External aspect of the access to the Royal Hospital of San Juan de Dios.*

The former Hospital of San Juan de Dios of the city of San Miguel de Allende, Guanajuato, also known as Royal Hospital, is a work attributed to the priest Juan Manuel de Villegas who was in charge of its construction in 1753.

In a beginning, the work had the name of Hospital de San Rafael and the authorization for its construction was given on October 16 of 1743.

This old sanatorium opened its doors by the end of the 18th century and although mainly assisted the poor, also gave space to all variety of sick of any social class in the New Spain that traveled or inhabited in the surroundings of the Camino Real de Tierra Adentro.

According to the entrance registration of sick during the 18th century, it received all kinds of residents, chastes and occupations, some of them arrived to the hospital, coming from cities like Guadalajara, Tlaxcala, Mexico and Monterrey, from Spaniards and Portuguese to black slaves, going through mestizos, castizos and mulattos. With the time, the Indians were those most assisted, in great measure due to the epidemics that whipped this region and the rest of New Spain; for this reason, at least during the 19th century, the hospital of San Rafael was known as hospital of Indians.

Just as it happened to most of the hospitals of the New Spain, probably the hospital San Rafael was assisted by neighbors of the place, only moved by their good will. Nevertheless, since the beginning the hospital was in charge of its creator, the priest Juan Manuel de Villegas. This continued up to 1770, when the religious order of Saint John of God arrived to San Miguel to replace the priest's work and to administer the hospital. After the arrival of this order, the hospital was called San Juan de Dios, at it is still known.

Since the beginning of the 19th century and until the culmination of the war of independence, the property remained in very bad state and almost in abandonment due to the scarce resources for its maintenance. Later on, in 1935, the building became civil hospital.

The property consists of two parts, the temple and the old sanatorium. The tower of the temple has a single body and contains two bells. Inside the temple were found three altars, a choir and a pulpit; as well as oil canvases.

The former hospital is surrounded by a central patio with four corridors and twenty-seven cells destined to the convalescence of sick and others destined to offices and services. In the rear part of the property there is a small cemetery.

Two structures shape the core zone of this property: the Former Hospital of San Juan de Dios and the cemetery. Both constructions present an appropriate state of conservation and they are of federal and municipal property respectively.

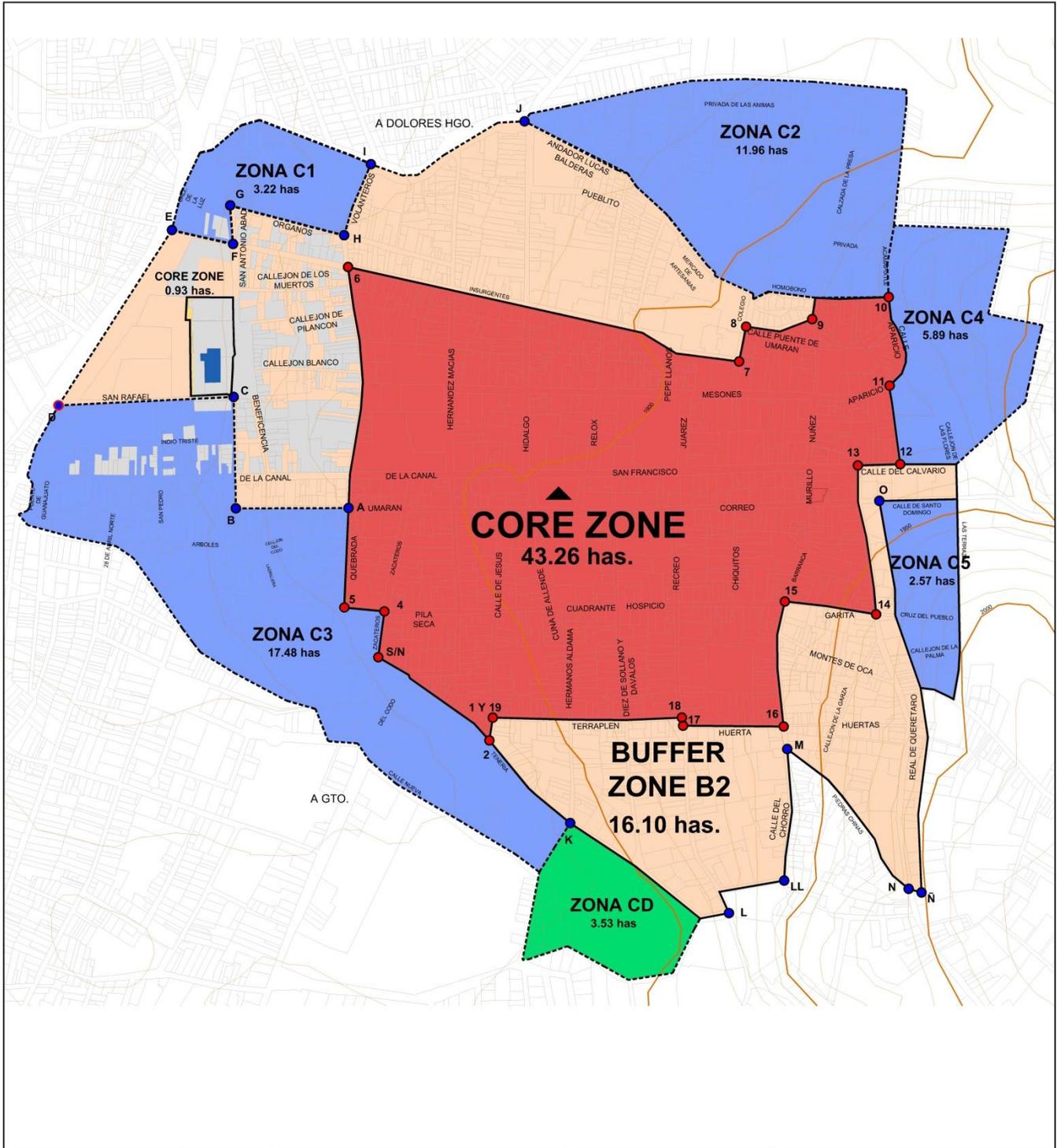
The area that defines to the property is located near the core zone (buffer zone) of the area declared World Heritage of the city of San Miguel de Allende.

At present, the Former Hospital of San Juan de Dios is used as public school and it is under the management of the Secretariat of Public Education. The historic cemetery enclosed to the former hospital, is under the jurisdiction of the municipality for presidential decree and its use today is restricted by the National Institute of Anthropology and History given its historical character. On the other hand, the temple is federal property and its interventions are restricted and supervised by the General Direction of Sites and Monuments of the Cultural Heritage of the National Council for the Culture and the Arts.



*Lateral cover of the temple of the Royal Hospital.*

They are applicable to the property, the Law of Urban Development of the State of Guanajuato, the Plan of Government of the same one, and the Law of Cultural Heritage.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li>■ CORE ZONE: HOSPITAL OF SAN JUAN DE DIOS, PROPOSAL FOR THE CAMINO REAL DE TIERRA ADENTRO</li> <li>■ SQUARE</li> <li>▲ HISTORIC TOWN</li> <li>■ CORE ZONE, ACCORDING TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 28, 1982.</li> <li>■ BUFFER ZONE BY AND B2, ACCORDINGS TO FEDERAL DECLARATION OF ZONE OF MONUMENTS. JULY 28, 1982.</li> <li>● POLYGONAL POINT, CORE ZONE</li> <li>● POLYGONAL POINT, BUFFER ZONE</li> <li>■ HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li>■ BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li>■ BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>		<p><b>MUNICIPALITY MAP</b></p>		<p><b>LOCALIZATION</b></p>	
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>		<p>OTHER</p> <ul style="list-style-type: none"> <li>--- BOUNDARY LINE</li> <li>■ SQUARE</li> <li>■ LOTS</li> <li>--- LEVEL CURVES</li> <li>■ AREA DE AMORTIZACION DE ZONA DE MONUMENTOS (PROPOSTA MUNICIPAL)</li> <li>■ AREA DE VALOR AMBIENTAL PROPOSTA POR EL CONSULTOR</li> </ul>		<p>DATE: DEC, 2012</p> <p>SCALE: 1:7500</p> <p>GRAPHIC SCALE: 0 75 150 225 METERS</p>			
<p>KEY: <b>GM-002</b></p>	<p>NAME OF SITE: <b>FORMER ROYAL HOSPITAL OF SAN JUAN DE DIOS OF SAN MIGUEL DE ALLENDE</b></p>						

## Cemetery of Encarnación de Díaz, Jalisco



*One of the walkways that preserve the drawers of the cemetery of Nuestra Señora de la Encarnación.*

The fertile plains of the valley of Teocaltiche, area of Chichimeca peoples was an important crossroad of communication ways of Zacatecas with the city of México and Guadalajara, propitiating the emergence of a successful agricultural-cattle breeding economy. The "Altos de Jalisco" (high lands of the state of Jalisco) soon became, propitiating the foundation in 1760 of the village of Nuestra Señora de la Encarnación de los Macías, in the old post of El Sauz.

For 1791, this village located approximately 40 kilometers northwest of the village of Lagos, had 199 families of Spaniards, 7 of mestizos and 19 of mulattos. Likewise, the administration was in charge of a secular town council with an ordinary mayor and a syndic attorney and the sustenance was based on the agricultural production and the swinish cattle breeding that exported to the mining areas, mainly Zacatecas.

Great part of the earnings that the agricultural activity generated in the village was invested by the inhabitants in the construction of a beautiful

temple whose interior likens the temples of the nineteenth century of the haciendas of the region.

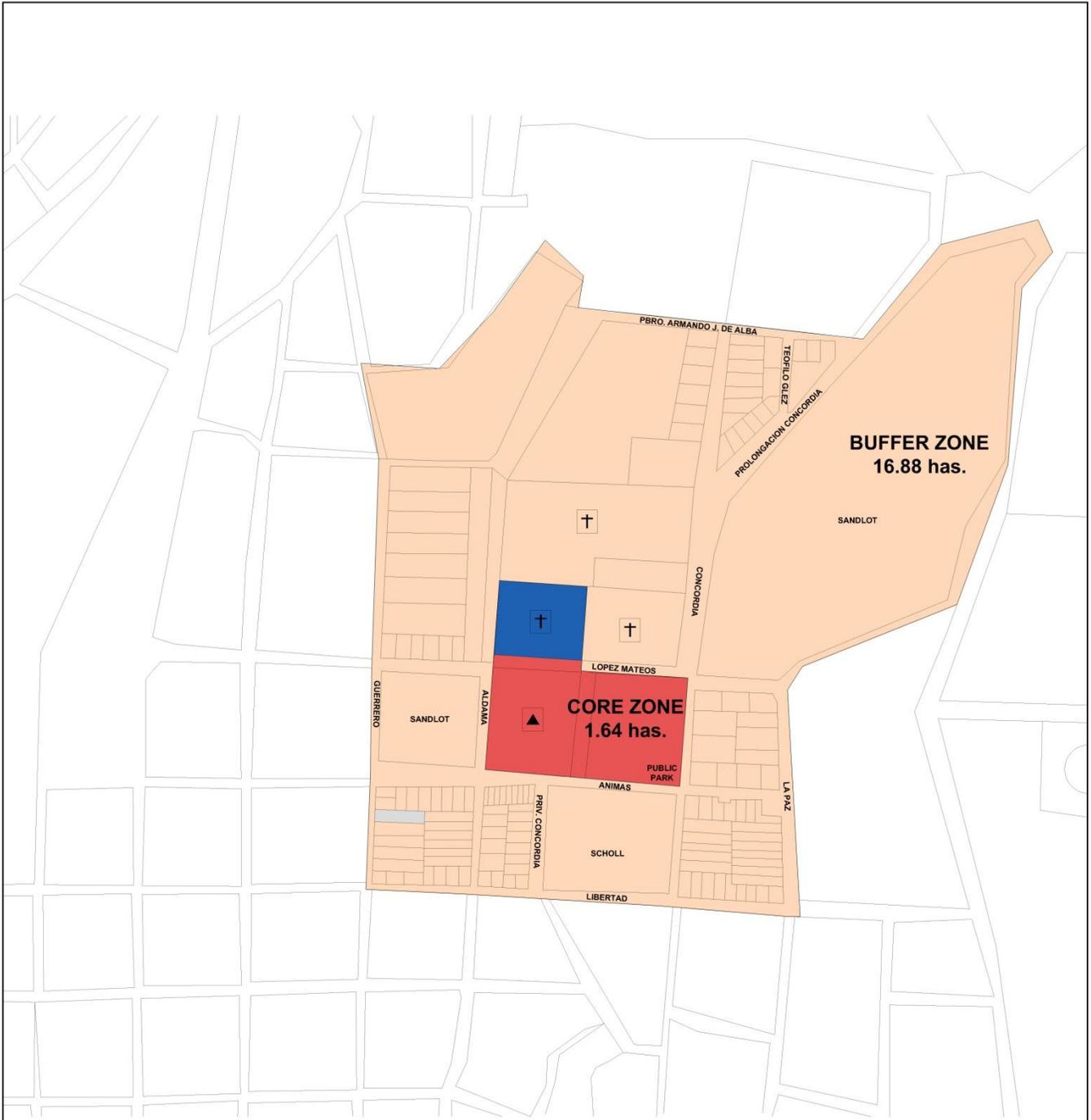
The temple of Encarnación de Díaz has a sober facade, highlighting the towers of three bodies ending in domes; the ensemble is circulated by a rail of forge sustained by rectangular quarry columns in whose finials support streetlights.

The commercial importance of Encarnación de Díaz also allowed the construction of a cemetery of the nineteenth century, which contains jewels of the neoclassical sculpture in its mausoleums. Inside a building with a central patio surrounded by portals in whose walls are embedded crypts that keep the bodies of the inhabitants of the community.

At present, the cemetery-of municipal property-and its chapel show an appropriate state of conservation. Likewise, in the municipality of Encarnación de Díaz have an Urban Development Plan and at state level, a Law of Urban Development and a State Plan of Development.



*In this cemetery are conserved testimonies of the funerals of wayfarers that circulated along the royal road. One of its distinctive characteristics is the absence of graves in the ground, there are superficial drawers.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b>  	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		<ul style="list-style-type: none"> <li><span style="color: black;">+</span> CEMENTERY</li> <li><span style="color: black;">▲</span> SQUARE</li> </ul>				DATE: DEC, 2012    SCALE: 1:4000 	
KEY: <b>JM-005</b>	NAME OF SITE: <b>CEMENTERY OF ENCARNACION DE DIAZ</b>						

## Former College of Nuestra Señora de Guadalupe of Propaganda Fide



*Main cloister of the College of Propaganda Fide of Guadalupe.*

During the 18th century in the New Spain, and in the State of Zacatecas, the presence of the Franciscan order was very notorious. The Franciscan Margil de Jesús founded in 1707 the College of Nuestra Señora de Guadalupe of Propaganda Fide, in the outskirts of the city of Zacatecas.

After the expel of the Jesuit, the Franciscan friars of Propaganda Fide remained in charge of their missionary tasks in the province of Texas and Louisiana, in the United States, and of be in charge of some of their missions. The College of Guadalupe of Propaganda Fide interacted with its similar of Santa Cruz de Querétaro along the Camino Real de Tierra Adentro. The responsible for the construction of this work was the guardian friar José Guerra between 1713 and 1717.

The temple has an atrium of big dimensions; the convent is at the right, now transformed into museum of viceregal art. This construction has two plants with the interior cloister closed to avoid the icy wind of Zacatecas. The reservoir to collect the rain water to palliate the necessities of the friars of a city with few water resources is very interesting.

The cover of the temple is of two bodies, the ornamentation of its columns resembles those on the lateral covers of the cathedral of Durango and in the temple of San Antonio de Juana Guerra, in the valley of Poanas. Flanking it are found several figures dedicated to reinforce the worship to the Virgin of Guadalupe from its deepest Marian roots.

In the intercolumniation two niches are observed, which contain the figures of the Founder Saints Dominic of Guzmán with a dog that holds a torch in the muzzle as symbol of the fidelity of the order of the preachers against the heresy, and Francis of Assisi with his attributes, the world at his feet and a skull in his hands.

Inside the convent, a dramatic change is perceived in the intensity of the light, produced by the double choir that embraces a considerable surface. The main altar has neoclassical characteristics and has in the middle a Virgin of Guadalupe attributed to Juan Correa. In the same presbytery it is possible to notice some reliquaries with silver figures, some of the few examples of this

type that are conserved in the north where they were very common in the previous centuries.

The Soledad's Virgin is in one of the lateral altars, of wide adoration in Zacatecas and in the other one, the Virgin of the Refuge whose image is especially important for the inhabitants of the north of Mexico because the friars of the College of Guadalupe diffused its adoration along the Camino Real de Tierra Adentro, at the end of the 18th century, transforming it into one of the most popular of this vast territory.

In the core zone of the property are located two buildings, the Temple of Guadalupe and the College of Propaganda Fide, both with an acceptable state of conservation, this last one at present is a museum. In front of the College an urban square is located where the constructions raised around it present a good state of conservation.

The municipality of Guadalupe, where the College is located, has an Urban Development Plan and a State Law of Civil Protection. Likewise, in the State are effective the Law of Protection and Conservation of Monuments and Typical Areas of the State of Zacatecas, the Law of Cultural Development for the State and Municipalities of Zacatecas, the Law for the Tourist Development of the State, and the State Plan of Development.



*Aspect of the monumental access stairway to the upper cloister with the stunning painting representing St. Christopher.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: gray;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid gray; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b>  
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		<ul style="list-style-type: none"> <li><span style="color: red;">+</span> CHURCH</li> <li><span style="color: blue;">C</span> COLLEGE</li> <li><span style="color: black;">▲</span> SQUARE</li> </ul>		DATE: DEC, 2012    SCALE: 1:3000 	
KEY: <b>ZM-005</b>	NAME OF SITE: <b>FORMER COLLEGE OF NUESTRA SEÑORA DE GUADALUPE OF PROPAGANDA FIDE</b>				

## Mine of Ojuela, Durango



*The difficult geographical setting where the mine of Ojuela was found required the construction of an impressive bridge that gives access to the productive facilities of the mine.*

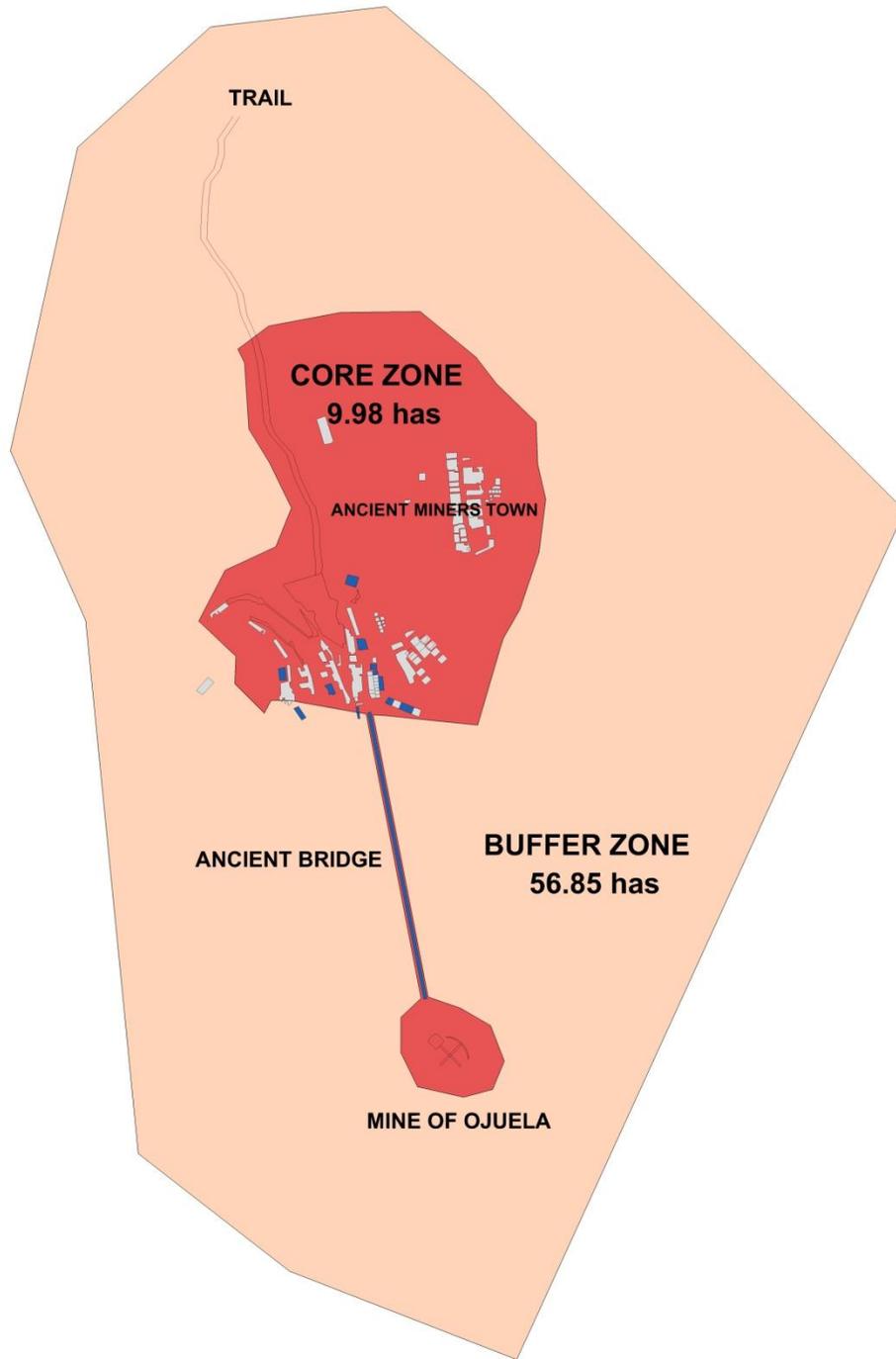
The mine of Ojuela, located in the municipality of Mapimí, had its splendor during the 18th century and it was part of a system of mines and mining camps that had enormous transcendence in the route of the Camino Real de Tierra Adentro.

The same as the real de minas of Mapimí, Ojuela was founded in 1598. For 1777 there were many merchants established exploiting the mines, being that of Ojuela the most prosperous. In spite of this prosperity, the mine of Ojuela that had around 35 shafts had serious problems of accessibility.

By the end of the 19th century, the region of Mapimí had a period of peak with the outbreak of activities of the mining company of Peñoles that acquired the mine of Ojuela in the year of 1891. This company modernized the production by means of the use of electricity for the handling of big drillers; the installation of a rack railway, a "hacienda de beneficio" called De Agua, as well as the construction of a hanging bridge 336 meters long.

The bridge of the Mine of Ojuela was built in 1892 by the German engineer Santiago Minguín who also contributed in the construction of the Golden Gate Bridge in San Francisco, California, United States.

Up to 1931, when the mining company of Peñoles stopped exploiting the lodes, there was a town around the mine with around two hundred wooden houses. At present, 65 structures are located in the core zone, of which only the bridge is preserved with a good state of conservation; the other structures have no roof and are in bad conditions. This property is included in the Municipal Development Plan of Mapimí and its conservation is supported by state and national laws such as the Law of Cultural Heritage of the State of Durango and the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972.



**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**



NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: **DM-018** NAME OF SITE: **MINE OF OJUELA**

**NOMENCLATURE**

- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
- BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
- HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
- BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
- BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE
- MINE

**MUNICIPALITY MAP**



**LOCALIZATION**



DATE: **DEC, 2012** SCALE: **1:6000**  
 0 60 120 180  
 GRAPHIC SCALE METERS

## Second typological grouping of the architectural heritage of the CRTA:

### TEMPLES IN TOWNS

#### *Sites belonging to the typological grouping*

Sanctuary of Jesus Nazareno, Atotonilco, Guanajuato; Sanctuary of Plateros, Zacatecas; Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, Zacatecas; Temple of Nuestra Señora de los Dolores in Villa González Ortega, Zacatecas; Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, Zacatecas; Temples in the town of Nombre de Dios, Durango; Temples in the town of Cuencamé and Cristo de Mapimí, Durango; Temple of the town of San José de Avino, Durango; Temple of San Miguel of the town of Villa Ocampo, Durango. Total 9 examples.

#### *General characteristics of the typological grouping Temples in towns*

This typological group has as common element by being constituted by the main historic religious estates of small villages. They maintain a hierarchical relation with the urban environment as cultural landmarks and as symbolic elements of the human settlements where they are inserted.

In the temples located in towns can be identified architectural or spatial characteristics that correspond to the different artistic styles of each stage by which the CRTA crossed: Renaissance, Baroque, Neoclassicism, Neo-Gothic or Eclectic with a bigger or smaller influence of the prevailing stylistic cannons in the moment of their construction and a bigger presence of constructive or formal vernacular solutions as advancing toward the Mexican north.

They are constituted by a group of annexes and open spaces as atrium, corrals, orchards, secondary chapels, cloisters or halls dominated by the temple, generally of an important architectural development as answer to the dominant religious manifestations in the CRTA, particularly of the Catholic religion.

#### *Minimum diagnosis for Temples in towns*

Given that these estates are located in the central part of historic human settlements, its relation with the immediate urban environment is crucial. They can be affected by

undesired modifications to the context if measures to control the constructions are not taken. Due to the high significance of the temples in the towns and villages where they were built, it is required to outline measures that attenuate the undesired effect generated by the new social dynamics, the cultural changes and the real estate pressures that can put in risk their relation of group.

The complete diagnosis about Temples located in towns should be established and developed as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

#### *Preliminary listing of Projects or Permanent programs of management and preservation for Temples in towns*

- Elaboration of Catalog cards of the Temple and its annexes as well as of the architecture of heritage value in core zone and buffer zone according to the format of the Coordination of Historic Monuments of the INAH.
- Program of Inventory of estates inside the core zone and buffer zone surrounding the inscribed architectonic ensemble.
- Project of preventive conservation and restoration of the Temple and its annexes
- Project of improvement of urban image in the surroundings of the Temple and its annexes.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the architecture according to the intervention criteria and technical specifications of the INAH for the Temple and its annexes.
- Program of sustainable cultural tourism with the participation of the local communities.
- Project and realization of a space of interpretation of the heritage in the Temple and its annexes
- Project of signage for the interpretation of the heritage for the Temple and its annexes
- Elaboration of a Management plan for the Temple and its annexes in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Annual program of maintenance of estates for the Temple and its annexes.
- Program of community encouragement for the conservation of architectural monuments as part of the heritage and cultural identity of the region.

- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

The complete listing of projects and programs should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA.



*The management of the temples located in the small towns dispersed along the historic route foresees the preservation and appropriate use of its interior elements and religious furniture. Altarpiece in the temple of Cuencamé, Durango.*

## \* Sanctuary of Jesus Nazareno, Atotonilco, Guanajuato

(Part of the site Protective Town of San Miguel and Sanctuary of Jesus Nazareno de Atotonilco (World Heritage, 2008))



*Ensemble of the Sanctuary of Jesús Nazareno that in its interior keeps one of the most outstanding examples of the popular painting in the New Spain.*

The construction of the Sanctuary of Jesus Nazareno de Atotonilco began in 1746 and it was ended in July 30 of 1748. Later on were added chapels along the 18<sup>th</sup> century, while in the 19<sup>th</sup> were some patios were added. The Oratorians used the place like place of spiritual retreat in which the faithful expiated their sins by means of penances, reason for which its flagellants became very famous. This sanctuary has a great symbolic value in the War of Independence because in 1810 the priest Miguel Hidalgo y Costilla took as banner a painting of the Virgin of Guadalupe that was in this enclosure.

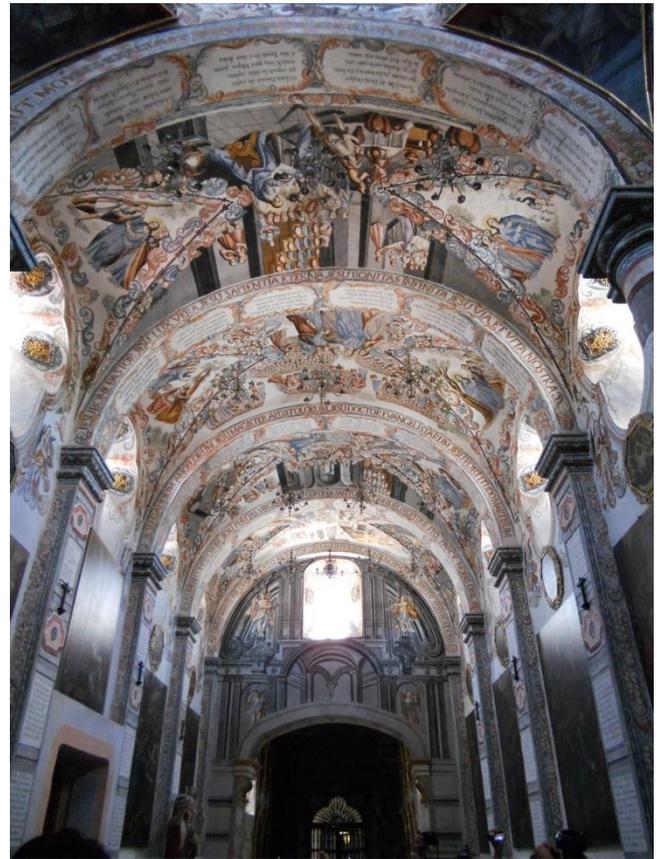


*Representation of The Calvary inside one of the lateral ships of the temple. The integration of architecture, sculpture and painting is remarkable.*

The group of paintings and altarpieces inside the Sanctuary are one of the most expressive representations in the popular Baroque art of the New

Spain, full with color and with a very peculiar style of representing so much divine as human scenes. Most of the paintings inside the sanctuary are presumably work of the painter Miguel Antonio Martínez de Pocasangre who worked in the sanctuary along thirty years.

The temple of the sanctuary is dedicated to Jesus Nazareno. There are five chapels inside the temple: the Santo Sepulcro, that of La Soledad, of Los Dolores, of Belén and of El Rosario. That of the Santo Sepulcro is the main and the best preserved that is below the choir, in its interior are represented several scenes of Christ's passion.



*Most of the interiors of the temple and its secondary chapels were painted by Miguel Antonio Martínez de Pocasangre.*

*The state of conservation of the valuable content of the Sanctuary of Jesús Nazareno in Atotonilco, Guanajuato is an example of how the architectural heritage of the CRTA should be preserved.*



## Sanctuary of Plateros, Zacatecas



*Aspect of the wide atrium of the Sanctuary of Plateros. One of the pilgrimage points arisen along the cultural route.*

The silver mines of San Demetrio, discovered in 1566 are located approximately 5 kilometers far from the Real de Fresnillo. After this discovery, in the district around these mining centres settled down many homesteads of cattle and of agriculture, which later became *haciendas de beneficio* and, for 1621, the place would be denominated Real de San Demetrio de los Plateros.

Toward 1790 began in this place the devotion to the Christ of the Silversmiths, what led to the construction of the current temple. This Christ is a sculpture worked in wood that dates from the 16th century and it was the effigy worshipped in the sanctuary. To this temple arrived later the Holy Child of Atocha; object of popular adoration nowadays. This Saint in a principle was represented in the arms of the Virgin of Atocha, patron saint of Madrid whose arrival to Plateros is attributed to the marquis of San Miguel de Aguayo, proprietor of the mines.



*Parishioners adoring the Holy Child of Atocha.*

With the time, the Sanctuary of Plateros became the most important pilgrimage center of the north of Mexico and south of the United States of America. This property presents a facade framed by pilasters on baseboards adorned with floral motifs. The arch of the entrance is round and the key of the arch is solved with two volutes that give place to a small angel. The facade has overlapping a sundial in shape of dove with the open wings, symbolizing the Holy Ghost and it was placed in 1892.

In the second body can be appreciated pilasters with estípites accents and a central window that serves like base to the niche where is located the *Señor de los Plateros* to whom the temple was dedicated. Likewise, the temple has two towers of a body with abundant carvings in the corners. The interior is of one nave roofed with edge vault, supported by grooved pilasters. The drum dome is supported by arches in whose keys have several motifs. The main altar is a slight Neo-Gothic altar with filigree carvings; it is flanked by the Virgin of Atocha, image of the 18<sup>th</sup> century, and by Saint Demetrios, previous patron saint of the *real de minas*. One of the side altars is dedicated to the Virgin of Guadalupe and in the walls of the temple hang several paintings of the 18<sup>th</sup> century.

At present the sanctuary belongs to the diocese of Zacatecas and its administration is diocesan; the income and working plans are directed from the bishopric. In the core zone of the property are located two religious estates, the Sanctuary of Plateros and the Cloister of Plateros; both constructions show a good state of conservation.

The municipality of Fresnillo has an Urban Development Plan and a Plan of Civil Protection that prevents problems as consequence of possible natural disasters. In the State are effective the State Law of Protection and Conservation of Monuments and Typical Areas, the Law of Cultural Development for the State and municipalities of Zacatecas, a State Plan of Development and the State Law for the Tourist Development.



*Hall of exvotos or votive offerings of popular character that the pilgrims take to the sanctuary to thank the intercession of the Holy Child of Atocha for the cure of an illness or aid before an emergency.*



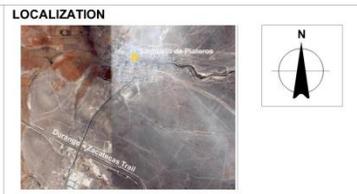
**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**



NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: NAME OF SITE:  
**ZM-013 SANCTUARY OF PLATEROS**

- NOMENCLATURE**
- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
  - BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
  - HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
  - BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
  - BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE
  - † SANCTUARY
  - ▲ SQUARE



DATE: DEC, 2012    SCALE: 1:1000

GRAPHIC SCALE    METERS

## Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, Zacatecas



*Temple of Nuestra Señora de los Ángeles.*

According to a report of the royal officers of Zacatecas in 1731, the town of Noria de Ángeles was an *hacienda de beneficio* (estate where the minerals were processed) that belonged to the bachelor Rodrigo de Guzmán y Ramírez de Prado and that thanks to the presence of a spring in the proximities enjoyed certain prosperity.

This *real de minas* was founded at the beginning of the 17<sup>th</sup> century; later on it was depopulated. The first temple seems to date from 1719; nevertheless, on March 2 of 1804 began the procedures to build a new temple in Noria de los Ángeles.



*Vaults in the temple richly decorated.*

The current temple began to be built on June 24, 1870 and it was finished in August of 1872. The tower of the bells was lifted in 1920. At the sacristy is conserved an interesting canvas of the thaumaturge Anthony of Padua that so much fame reached in the New Spain with the propaganda of the Franciscans.

In the temple is conserved *cuadro de ánimas* of good proportions, painted in 1752 by Valentin Macías and dedicated to Saint Nicholas of Tolentino, patron saint of the miners of the *real*.

The temple of Nuestra Señora de los Ángeles is in an acceptable state of conservation. For all the properties located in municipal heads or in the proximities of these - including the Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles- there are urban development plans and of civil protection that contemplate diverse problems of urban and environmental character. The Temple of Nuestra Señora de los Ángeles is federal property. At state level apply the Law of Protection and Conservation of Monuments and Typical Areas of the State of Zacatecas, the Law of Cultural Development for the State and Municipalities of Zacatecas, the State Law for the Tourist Development, and the State Plan of Development.



*Interior of the temple decorated in the 19<sup>th</sup> century with an eclectic character where neo-Gothic ornamental elements are appreciated.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE CHURCH		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b>  	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>							
KEY: <b>ZM-003</b>	NAME OF SITE: <b>TEMPLE OF NUESTRA SEÑORA DE LOS ANGELES OF THE TOWN OF NORIA DE ANGELES</b>					DATE: DEC, 2012	SCALE: 1:1250 

## Temple of Nuestra Señora de los Dolores in Villa González Ortega, Zacatecas



*Dome and steeple tower in the temple of Nuestra Señora de los Dolores del Carro.*

After passing through different proprietors, the Hacienda of Nuestra Señora de los Dolores de El Carro passed in 1818 to hands of the colonel Juan Nepomuceno Moncada y Berrio, III count of Valparaíso and III marquis of Jaral of Berrio. Previously, these lands had been granted to Diego de Ibarra, one of the discoverers of Zacatecas.

This hacienda, call in some time Hacienda de Espíndola de Ciénega Grande, was part of the latifundium of Ciénega de Mata and it was located in the jurisdictions of Aguascalientes, Charcas and Sierra de Pinos.

The temple of Nuestra Señora de los Dolores, temple of this hacienda, was built in 1855 obeying probate instructions. The temple is raised from the level of the street to give place to a burial crypt, where the remains of the members of the family Moncada are deposited.

The facade has exempt Doric paired columns that rest on high pedestals and a broken fronton that gives place to the choir window. The temple has two towers; the first bodies have triple Doric columns toward the center and double at the sides, the second bodies are octagonal with columns in each side. The interior was built of one nave with edge vaults, arches of support with Ionic capitals adorned with garlands, balustrade on the cornice, cruise and a high dome held by columns what allows the entrance of enough illumination through its big windows.

The building of the current municipal presidency corresponds to the main house of the old hacienda where several galleys roofed with vault and a turret are conserved probably corresponding to the military architecture built in the 19<sup>th</sup> century to contain the attacks of the Comanche.

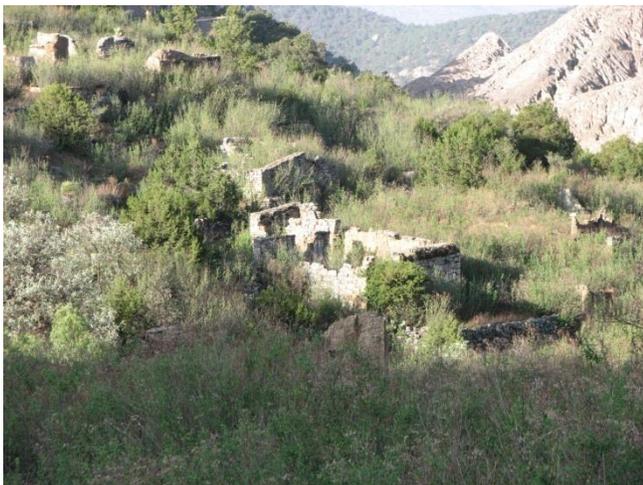
At present, the Main House of the former hacienda conserves some galleys roofed with vault and a turret that probably corresponded to the military architecture of the 19<sup>th</sup> century built to contain the attacks of the Comanche. Today this space is occupied by the Municipal Presidency.

The temple of Nuestra Señora de los Dolores as well as the Main House, present an acceptable state of conservation. The municipality of Villa González Ortega has an Urban Development Plan and of Civil Protection. The State of Zacatecas has a Law of Protection and Conservation of Monuments and Typical Areas of the State of Zacatecas, a State Law for the Tourist Development, a State Plan of Development and a Law of Cultural Development for the State and Municipalities of Zacatecas.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> □ CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING ■ BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT ■ HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE ■ BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT □ BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			NAME OF SITE: <b>TEMPLE OF NUESTRA SEÑORA DE LOS DOLORES IN VILLA GONZALEZ ORTEGA</b>		+ CHURCH ▲ SQUARE	DATE: DEC, 2012 SCALE: 1:1750	0 17.5 35 52.5 GRAPHIC SCALE METERS
KEY: <b>ZM-004</b>							

## Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, Zacatecas



*Ruins of the mine that gave origin to the Real de Minas de Noria de San Pantaleón.*

The *real de minas* of Noria de San Pantaleón was established in the surroundings of the Papantón and San Martín hills, in the current state of Zacatecas. This was a result of the work that was developed by 1556 in mines of San Martín, producers of the lead necessary to smelt the metals and required mainly in the mines of the region.

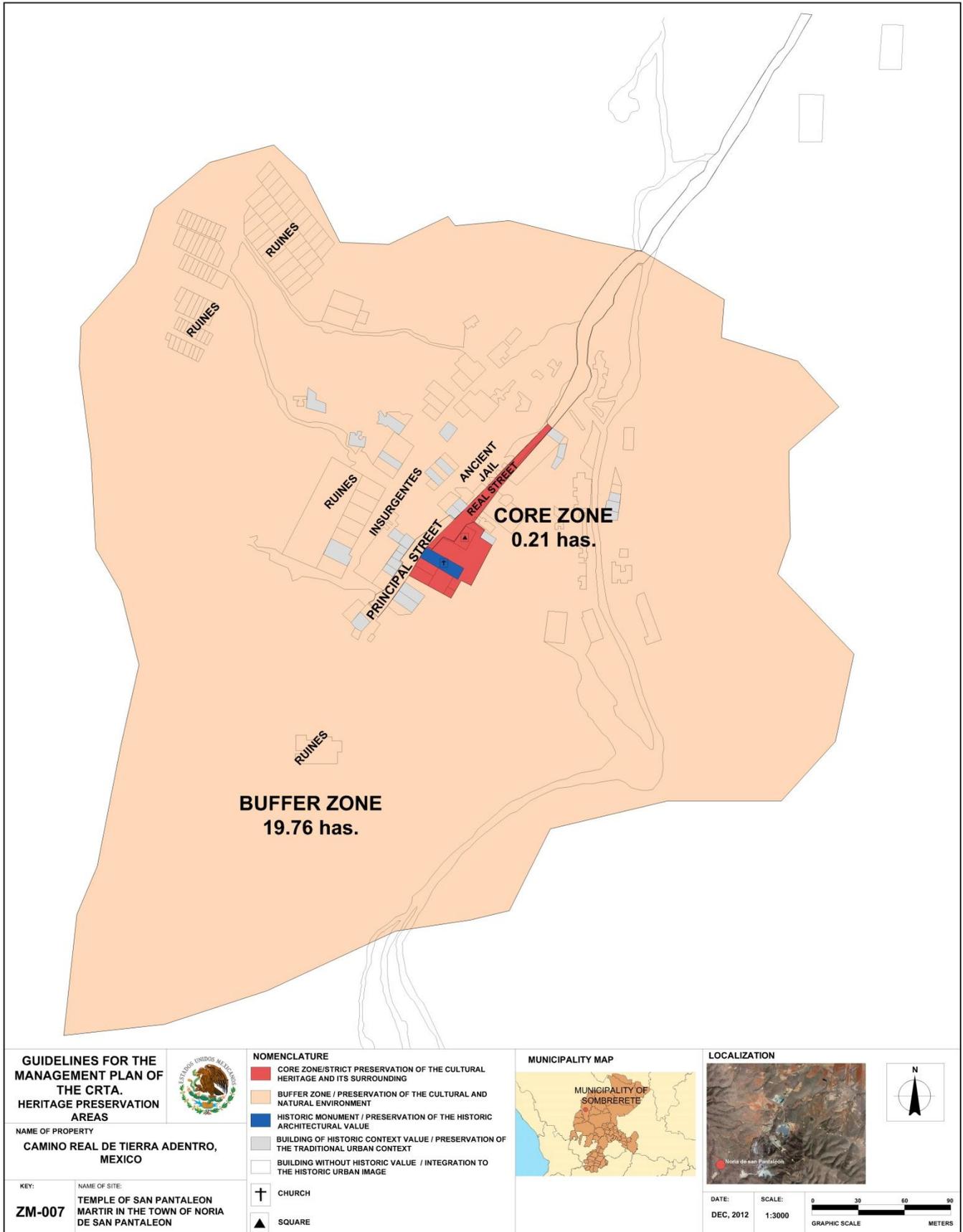
From 1561 and up to the beginning of the 17th century this area was continually besieged by the Zacatecos. The official name of San Pantaleón was acquired in 1726 and today is located in a narrow canyon, in the municipality of Sombrerete.

The first temple was built in San Martín in 1585. At present, the temple of San Pantaleón Mártir has one nave supported by thick buttresses. The facade is formed by two pilasters and a round arch; the pilasters have carvings of geometric motifs and flowers that give testimony of the common ornamentation in the whole region during the first decades of the 18th century. The tower that accompanies the facade is of one body with pilasters, two bells and an iron cross.

The interior of the temple is roofed with beams and the floor is made of wooden tables. In one of the interior walls can be appreciated a colored frieze with crosses, vegetable motifs and flowers, very characteristic of the viceregal time. The main altar has neoclassical elements.

At present the mining town of Noria de San Pantaleón is almost abandoned, since mining company of San Martín propitiated the formation of a new town. Inside the core zone is located a property, the temple of San Pantaleón, which presents an acceptable state of conservation.

The municipality of Sombrerete has a Plan of Civil Protection, a Municipal Plan of Development and a Program of Urban development. At state level, there is the Law of Protection and Conservation of Monuments and Typical Areas of the State and the State Law for Tourist Development.



## Temples in the town of Nombre de Dios, Durango



*Remains of the temple of San Francisco in Nombre de Dios.*

The process of penetration of the Spanish Crown in the territory of the Valley of Poanas was based on a military strategy and in an evangelizing work. This center-south area of the Valley represented one of the first points of population of the north of the New Spain after the second half of the 16th century, given its hydrographic characteristics.

In its beginnings, the village of Nombre de Dios was a Franciscan mission for later on be a village of Spaniards and a town of Indians. The previous population model allowed that groups of allied Indians settled in the place, representing a fundamental role in the colonization of the north of the viceroyalty. The orthogonal urban layout of the town denotes this peculiarity, in which the different neighborhoods that compose it are detected. The orthogonality of the town obeys to the layout of the canals, which besides supplying water to the place from the permanent springs located in the hacienda of San Antonio de Juana Guerra, represented the urban axes.

The first Spanish residents in Nombre de Dios sowed wheat by means of watering and raised bovine cattle mainly to supply, along with other agricultural homesteads of the Valley of Poanas, the mining centres of Avino, San Martín and Sombrerete. This granted to the place remarkable importance all time that meant part of the process of colonization of the north.

The outstanding civil architectural production of Nombre de Dios is located around the channels and the square. Over the main canal were located the houses of the main neighbors of the village, of which some still exist. Likewise, in front of the square, highlights the facade of the Casas Reales or Royal Houses, built in 1801. Two architectural features are distinguished in this ensemble; the portals made with base of lingering jambs, characteristic features of the New Spain Baroque. The second is the wavy cornice, manifestation that evidences a clear relation between some of the sites of the itinerary such as Durango, Oaxaca, Puebla and Querétaro.

The most outstanding architectural construction in Nombre de Dios is the Parish of San Pedro Apóstol, built in 1720, probably by the master builder José de la Cruz, with a size similar to that used in the region surrounding

Guadalajara. That same century (18) was built the Sanctuary of the Virgen de Guadalupe, time in which the devotion had spread in the region; the temple has a plan of one nave with cruise; the facade is composed with a very simple access of round arch, with a small square choir window, the tower is located in the right side being extremely simple, made up of a single body.

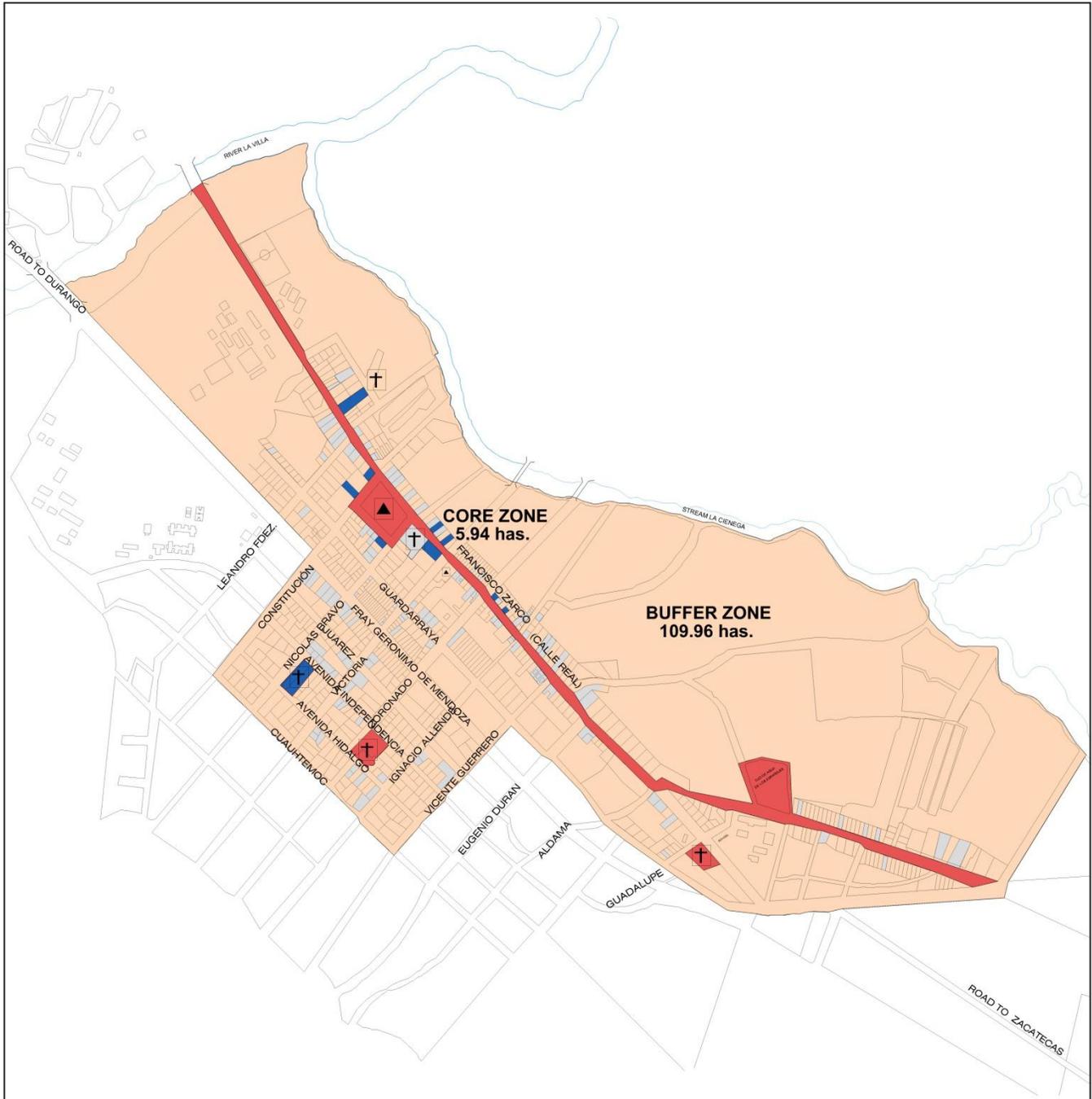
The temple of Jesus Nazareno is located in the neighborhood of the Michoacanos, it was built by the middle of the 18th century and in its interior it conserves an enormous *cuadro de ánimas* (purgatorial canvas) as well as several Christ images of *pasta de caña* (maize husk); the traverse clerestory of this property is interesting since is a lightening resource of the Baroque that is found from New Biscay to New Mexico. Behind the purgatorial canvas were discovered two mural paintings of a viacrucis, during the restoration carried out in the temple in the 2006; these are some of the few samples of this type of works in the north of the country.

In the core zone of this site two constructions of federal property are located: the Convent of San Francisco and the Parish of San Pedro Apóstol. In the first of them, in spite of not having roof, the state of conservation regular due to the intervention made in the year 2003, when the International Shop of Conservation and Restoration of Architecture of Earth (TICRAT) was carried out. The state of conservation of the second property is acceptable. Inside the buffer zone ten constructions are located classified as historic monuments by the National Institute of Anthropology and History (INAH), of which eight show good state of conservation (80%) and only two of them (20%) at present state of conservation is regular.

The municipality of Nombre de Dios has an Urban Development Plan; on the other hand the State of Durango has the State Development Plan, the Law of Cultural Heritage of the State of Durango and the General Law of Urban development for the State of Durango, and at national level have the National Development Plan, the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972, the Religious Associations and Public Cult Act and the General Act on Human Settlements.



*Parish of Nombre de Dios.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b>  	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		<ul style="list-style-type: none"> <li><span style="color: red;">⊕</span> TEMPLE</li> <li><span style="color: red;">▲</span> SQUARE</li> <li><span style="color: blue;">⊕</span> BRIDGE</li> <li><span style="color: blue;">—</span> RIVER</li> </ul>		DATE: DEC, 2012 SCALE: 1:10000 			
KEY: <b>DM-002</b> NAME OF SITE: <b>TEMPLES IN THE TOWN OF NOMBRE DE DIOS</b>							

## Temples in the town of Cuencamé and Cristo de Mapimí, Durango



*External volume of the temple where is preserved the image of the Señor de Mapimí.*

The town of Cuencamé is located between the old route that went from Zacatecas to Parral. This mining site, called Real de San Antonio de Padua de Cuencamé, was founded in 1583 by Jerónimo Panger and in the beginning it was a Franciscan mission. The discovery of the silver lodes in the mountain range of San Lorenzo led to the foundation of this real de minas that for the first years of 17th century was considered the most important mining center in the New Biscay and a necessary pass of the merchandises between the center and the north of the viceroyalty.

In the beginnings of the 17th century the mining site of Cuencamé had ten haciendas and an approximate population of between one hundred and three hundred Spaniards, miners and merchants. At present, in this settlement can be appreciated the typical plan of the twin towns that were founded in the New Biscay in the 16<sup>th</sup> century. It also exists in this place the one that is maybe its most remarkable example of religious architecture, the parish of San Antonio de Padua that was built in 1720, soon after the mining peak of the time. Inside this temple is found the image of the Señor de Mapimí (Our Lord of Mapimí) located in an estípote altarpiece, in the left lateral cruise. This work acquired a great devotion along the Camino Real de Tierra Adentro.

The portal is formed by a simple arch with the lingering jambs to hold the entablature. It has a rectangular choir window, a niche with the image of the thaumaturge of Padua and a tower of quarry of two bodies ornamented with geometric figures and pinnacles. The interior is formed by a nave of three stretches with crossing, roofed with edge vault, with oval dome without drum at the center.

The reliefs of the sun and the moon that are in each of the vaults of the lateral chapels are interesting. These elements correspond to the images of Christ and the Virgin, as well as to the liturgical tradition that in the temple men were placed on the side of the gospel and the women on the side of the epistle.

In Cuencamé, every year, from July 28 to August 7, is carried out a religious celebration to honor the Cristo de Mapimí and a caravan of faithful travel on

carfts from the canyon of Jimulco to the parish; this it is one of the biggest and oldest manifestations of popular religiosity of the Camino Real.

On the other hand, the mining site and village of Santiago de Mapimí, located in the current municipality of Cuencamé, was located on one of the branches of the Camino Real de Tierra Adentro that communicated with Parras and Saltillo. This mineral was founded in 1598, next to the hill La Bufa, in the surroundings of the Bolsón de Mapimí.

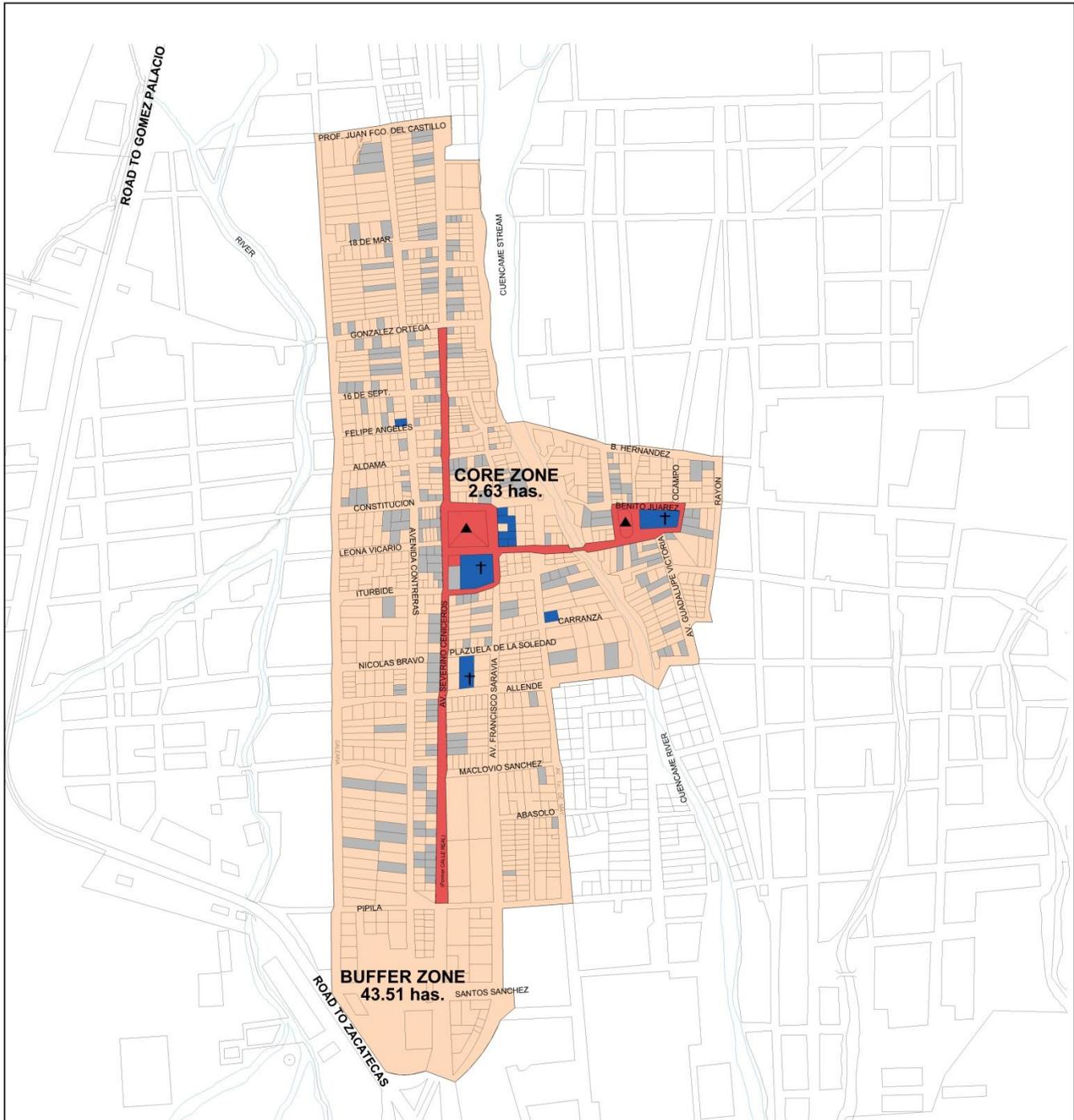
Since the beginning of the colonization process until the 18th century, the region was razed by the Indians resistant to the advance of the Spaniards, for such a reason, to reinforce the Spanish presence the gentleman Teodoro de Croix, Chief of the Internal Provinces, conferred Mapimí the title of village in 1777. This measure strengthened the consolidation of the settlement and allowed that in 1786 Mapimí became sub delegation of the Intendancy of Durango.

The current parish of Mapimí was raised by the master Jesus Montoya starting from 1870. This master builder gave to the temple the beautiful filigree carvings that characterize his works and in the interior built a main altar resembles with that build by Manuel Tolsá at the temple of La Profesa in Mexico city.

Around the square highlight some houses that show the importance that Mapimí acquired from the mid-19th century. At one side of the parish is found the Cigarroa house, which has an austere neoclassicist facade, an undulant cornice characteristic of the houses of Durango.

At present the town of Cuencamé surpasses one thousand inhabitants. The delimitation of the core zone of this property presents a total of six constructions. Five of them are monuments classified by the National Institute of Anthropology and History (INAH), and the sixth is a construction with historical value. The classified constructions are composed of two religious constructions (the temples of San Antonio de Padua and the Sanctuary of Guadalupe) and four civil, which present an acceptable state of conservation. Also, inside the buffer zone three estates are classified as historic monuments by the INAH in an acceptable state of conservation.

At national and state level apply the State Development Plan, the Law of Cultural Heritage of the State, the General Law of State Urban development, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972, the Religious Associations and Public Cult Act and the General Act on Human Settlements. The municipality of Cuencamé has an Urban Development Plan.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>		<b>NOMENCLATURE</b>		<b>MUNICIPALITY MAP</b>		<b>LOCALIZATION</b>	
		 CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING	 BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT	 HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE	 BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT		
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		 TEMPLE	 SQUARE	 BRIDGE	 RIVER		
KEY: <b>DM-005</b>	NAME OF SITE: <b>TEMPLES IN THE TOWN OF CUERNAME AND CRISTO DE MAPIMI</b>					DATE: DEC, 2012	SCALE: 1:7500

## Temple of the town of San José de Avino, Durango



*Image of the simple exterior of the temple of the Real de Minas de San José de Avino.*

The location of this *real de minas*, together with Cuencamé, Mapimí and Indé, keeps a narrow relationship with the Camino Real de Tierra Adentro because their location influenced in its delimitation and layout. The town of San José de Avino known in early times as Avino, was one of the first *reales de minas* founded north of Zacatecas and it was discovered by the captain Francisco de Ibarra in 1554.

Its exploitation lasted approximately up to 1630, later, it was abandoned during long seasons and it was exploited again toward 1730 by the Basque José de Echaz. It was in that time when it adopted formally the name of Real de San José del Avinito.

After the Independence war, many of the mining centres of the region were abandoned, due to the lack of capitals to continue their exploitation; one of these was Avino that stopped its activities toward 1828

On the other hand, the temple of San José in the town of San José de Avino was raised by Esteban de Erauzo in 1759. The facade is very sober and on it is appreciated a tower of one body with four quarry arches, round dome and four stone merlons. A small atrium or cemetery was placed in front of the chapel, ornamented with a cross of carved stone. The interior of the temple is of one nave roofed with fifty three grooved beams. The property has two altarpieces, the main of two bodies and a finial, in the center is located the image of Saint Joseph, patron of the place and in the upper place a small Cristo de Esquipulas is found, related to the wayfarers of the Camino Real.

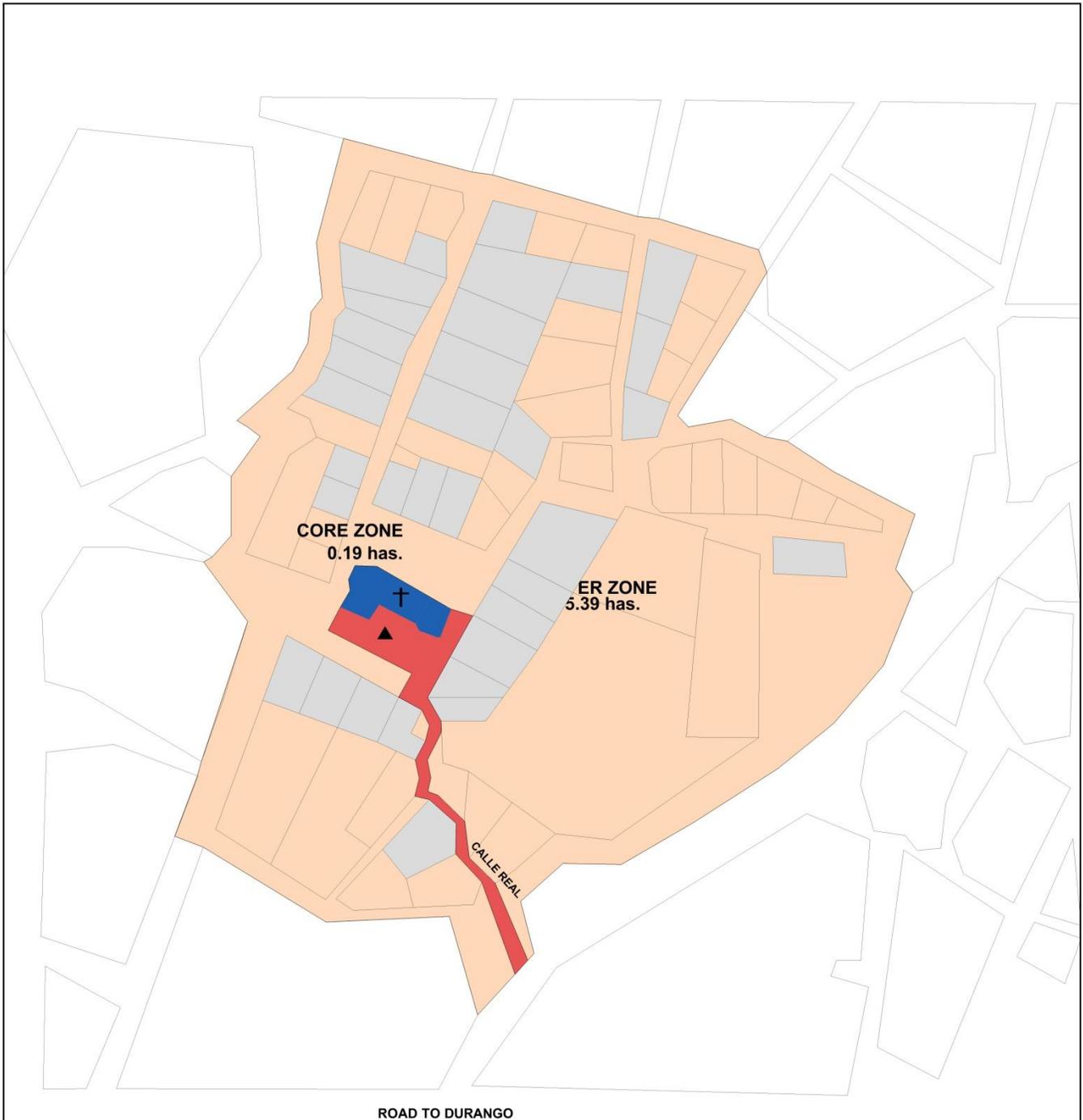
The altarpieces are illuminated thanks to a traverse clerestory, element built in other temples of the time. The lateral altarpiece is dedicated to the Cristo de Zacatecas, patron saint of the miners. On the walls hang a series of canvases, of the paintbrush of Antonio de Torres and of Pedro López Calderón; calling the attention the figure of Christ tied to the column.

The temple of San José is preserved in a good state of conservation. The municipality of Pánuco de Coronado, to which belongs the town of San José de

Avino, counts on a Municipal Urban Development Plan. At state level, there is a Law of Cultural Heritage of the State of Durango, a State Plan of Development and a General Law of Urban development. Likewise, at national level there is the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, the General Act on Human Settlements and the Religious Associations and Public Cult Act that in its article 20 establishes that these associations will be responsible for the safeguard and conservation of the temples and of the properties that are archaeological, artistic or historic monuments property of the nation.



*Baroque altarpiece richly ornamented whose main image is St. Joseph. It is supported by estipite pilasters.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b>  
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		<ul style="list-style-type: none"> <li><span style="color: blue;">+</span> TEMPLE</li> <li><span style="color: red;">▲</span> SQUARE</li> </ul>		DATE: DEC, 2012 SCALE: 1:2000 
KEY: <b>DM-007</b>	NAME OF SITE: <b>TEMPLE OF THE TOWN OF SAN JOSE DE AVINO</b>			GRAPHIC SCALE METERS

## Temple of San Miguel of the town of Villa Ocampo



*Simple aspect of the temple dedicated to San Miguel. A reed-mace crowns the group.*

The town of Villa Ocampo, former Jesuit mission of San Miguel de Bocas was part of the evangelization process of the Spanish crown in the north of the viceroyalty and its intention in a beginning was offering a place for spending the night and safeguard the travelers of the Camino Real de Tierra Adentro that traveled toward the northern settlements of the New Biscay.

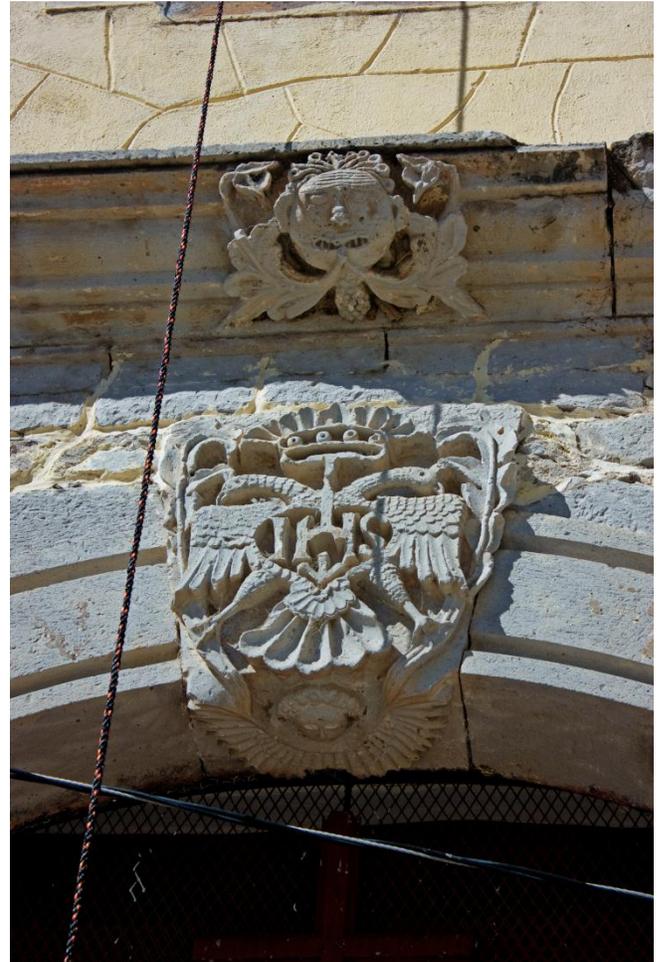
The place is located next to the river Bocas and the area was formerly known as La Natividad. In this place, in 1630, the Jesuit Juan de Heredia established the mission of San Miguel de Bocas; for 1678, it already had two hundred thirty six inhabitants and in the surroundings there were ten homesteads and ranches, with three hundred eighty six people. Later on, when the Jesuit mission was secularized in 1753, the town of San Miguel de Bocas became parish and in the second half of the 19th century its name was changed to Villa Ocampo.

In the town of Villa Ocampo, located in the municipality of the same name, is found the temple of San Miguel, built in 1736, as it is mentioned in an inscription.

This temple has a plan of one nave with octagonal apse. The facade is formed by an arch with molding in whose key appears the bicephalous eagle of the Hispanic monarchy and the monogram JHS of the Society of Jesus, which speak of the missionary character of the temple. The finial of the temple presents a reed-mace with three bells. The interior of the temple is made of stone, stands out the door of the baptistery in the cube of the tower, which presents some native features that remind us the door of the main sacristy of the cathedral of Durango. As a whole, the property possesses certain architectural elements that attest the fast constructive and stylistic development of the northern regions.

Inside the core zone of the property is located the Temple of San Miguel de Bocas, which shows a good state of conservation. The municipality of Ocampo counts on an Urban Development Plan and a Plan of Civil Protection that contemplate the different urban and environmental problematic. There are also plans of state influence like the Plan of Development, the Law of

Cultural Heritage and the General Law of Urban development of the State of Durango. At national level stand out the Federal Law on Monuments and Archaeological, Artistic and Historical Areas and the Religious Associations and Public Cult Act.



*Key decorated with a bicephalous eagle. Motif inherited from the house of Austria to which some Spanish kings belonged and that was adopted by the stonemasons in multiple viceregal buildings.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; background-color: white; margin-right: 5px;"></span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; background-color: #f4a460; margin-right: 5px;"></span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; background-color: #0056b3; margin-right: 5px;"></span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; background-color: #d3d3d3; margin-right: 5px;"></span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; background-color: white; margin-right: 5px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>		<ul style="list-style-type: none"> <li><span style="display: inline-block; width: 10px; height: 10px; border: 1px solid black; background-color: white; text-align: center; vertical-align: middle; margin-right: 5px;">+</span> TEMPLE</li> <li><span style="display: inline-block; width: 15px; height: 10px; border-bottom: 1px solid black; margin-right: 5px;"></span> RIVER</li> </ul>		  <p>DATE: DEC, 2012    SCALE: 1:2000</p>  <p>GRAPHIC SCALE    METERS</p>

### Third typological grouping of the architectural heritage of the CRTA:

#### HACIENDA ENSEMBLES

##### *Sites belonging to the typological group*

Hacienda of Chichimequillas, Querétaro; Hacienda of Ciénega de Mata, Jalisco; Hacienda of Peñuelas, Aguascalientes; Hacienda of Cieneguilla, Aguascalientes; Hacienda of Pabellón de Hidalgo, Aguascalientes; Hacienda of Navacoyán, Durango; Hacienda of Canutillo, Durango. Total 7 samples.

##### *General characteristics of the typological grouping Hacienda ensembles*

The typological grouping representative of the haciendas located along the historical route is distinguished to be constituted by a wide architectural and spatial group that gave origin to small human settlements where its workers inhabited and were located the complementary services to the productive activity.

The haciendas constitute the element of more hierarchy in the human settlement and for their eminently productive character had a significant relevance in the occupation of the territory through which the CRTA crosses.

The architectonic ensembles of the haciendas are big productive complexes destined to the cattle breeding, the agriculture or to the transformation. They were constituted by the main house or the proprietors' residence, domestic chapel, residences for the administrators, houses for workers, corrals, granaries, cellars, orchards, mills, stores and other complementary elements.

From the architectural point of view formal expressions can be identified with a bigger or smaller influence of the stylistic cannons prevailing in the different moments or stages of their construction: Baroque, Neoclassicism, Neo-Gothic or Eclectic. In some cases they acquire a strong vernacular expression.

The productive system of the Mexican haciendas collapsed toward the decade of 1940, and the land was distributed in big extensions for the development of productive activities in *ejidos* worked by their owners.

##### *Minimum diagnosis for Hacienda ensembles*

The productive complexes of the haciendas represented in the cultural route continue conserving in general terms their authenticity and integrity, although in some cases they have been subject to a process of partial abandonment or occupation as a result of the agrarian land distribution that dismantled these big productive complexes.

Being in some cases divided due to their regime of property, haciendas can be affected by modifications to their original structure or in their historic urban environment if measures to control the constructions are not taken.

The complete diagnosis of this ensemble of constructions should be established as part of the elaboration of the *Management Plan of the Camino Real de Tierra Adentro*.



*Entrance to the Main house of the Baroque hacienda of Ciénega de Mata, Jalisco.*

*Preliminary listing of Projects or Permanent programs of management and preservation for the typological group*

- Elaboration of Catalog cards of the architectonic ensemble of the hacienda as well as of the architecture of heritage value in the core zone and buffer zone according to the format of the Coordination of Historic Monuments of the INAH.
- Program of Inventory of estates inside the core zone and buffer zone surrounding the architectonic ensemble of the hacienda.
- Project of preventive conservation and restoration of the spatial ensemble of the hacienda.
- Project of improvement of urban image in the surroundings of the hacienda ensemble.
- Participation in the state Program of rescue and protection of the architectural monuments in the rural means and inside the towns.
- Participation in the Municipal programs of incentives to particulars to maintain, conserve and restore the architecture of heritage value in the urban or rural sites integrated to the nomination of the CRTA.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the architecture according to the intervention criteria and technical specifications of the INAH for hacienda ensembles.
- Program of sustainable cultural tourism with the participation of the local communities.
- Project and realization of space of interpretation of the heritage inside the hacienda ensembles.
- Project of signage for the interpretation of the heritage in the hacienda ensembles and their surroundings.
- Elaboration of a Management plan for the hacienda ensembles in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Annual program of maintenance of estates for the architectonic ensemble of the hacienda.
- Programs of community encouragement for the conservation of architectural monuments as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

Important note: The definitive listing of projects and programs should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA.



*External corridor of the hacienda of Navacoyán, Durango before the restoration works.*



*The same space after the intervention realized as part of the nomination of the CRTA as world heritage.*

## Hacienda of Chichimequillas, Queretaro



*External view of the hacienda with its massive architectural expression.*

Since the beginning, the strategies of pacification implemented by the Spanish Crown in some routes of the Camino Real included the presence of religious orders. In the case of the order of the Discalced Carmelites, these arrived in New Spain in 1585.

Taking advantage of the kindnesses that the area of the Bajío offered them, as the existence of abundant aquifer mantels as well as of rich forests in wood, the Carmelites established diverse settlements that time later would generate an important commercial and mining development in the region.

These settlements were the base of the first agricultural and cattle homesteads that grew in extension and production until becoming haciendas. Chichimequillas is among the most prosperous haciendas in the State of Querétaro.



*Main patio of the hacienda of Chichimequillas.*

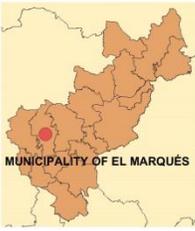
The proprietors of this hacienda were the religious Carmelites that in 1691 began its construction with a small building to assist missionary functions. For the 18th century the agricultural haciendas constituted indispensable productive units for the economy of the New Spain. In the case of Chichimequillas, the Carmelites built an inn of lime and stone that served to

the travelers for eating, resting and to change animals to continue their journey.

The main building of the hacienda was finished in 1813. It was a construction of two floors that served as house and area of action of the order; around the central patio several workspaces grouped, between halls of shops and occupations, characteristic of the pedagogic activity of the Carmelite in the region; in the upper floor were found the rooms of the religious. Embedded to the main building was built the chapel with its atrium.

At present the property is in use, it is private property and it is in good state of conservation. In it can be appreciated architectural elements of the Baroque and the Neoclassicism. Its core zone is shaped by three elements, the Main house, the Stables and the Chapel.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> <li><span style="color: black;">■</span> FORMER HACIENDA</li> </ul>	<p><b>MUNICIPALITY MAP</b></p>  <p>MUNICIPALITY OF EL MARQUÉS</p>	<p><b>LOCALIZATION</b></p> 
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY: <b>QM-002</b></p>	<p>NAME OF SITE: <b>FORMER HACIENDA OF CHICHIMEQUILLAS</b></p>			<p>DATE: DEC, 2012</p> <p>SCALE: 1:10000</p>  <p>GRAPHIC SCALE METERS</p>

## Hacienda of Ciénega de Mata, Jalisco



*Main patio of the outstanding hacienda mostly built in baroque style.*

The former hacienda Ciénega de Mata is located in the town Francisco Primo de Verdad, in the municipality of Lagos de Moreno, in the State of Jalisco. Formerly was known as Ciénega de Rincón, thanks to the prestige achieved by the mayorazgo Rincón Gallardo, also marquises of Guadalupe.

The proximity of this area with Zacatecas and other mining centres needful of grains and meat was an incentive for the first beneficiated with titles and lands that were interested in making the area productive, in spite of its hostility.

The first news on the activity of the mayorazgo Rincón Gallardo is that of two homesteads for big cattle; later on, in 1598, land graces were acquired along the roads that united the villages of Lagos, San Felipe and Aguascalientes. The lands became more attractive when a great water intake was built, which helped in the agriculture and the operation of mills.

With the time the mayorazgo increased its domains considerably by means of purchases of earth graces. As more lands were obtained, they were endowed with barns and houses for servants and slaves. For 1645 the titles of the mayorazgo had 87 cattle sites and 180 cavalries of arable earth.

Part of the fortune achieved was invested in charitable works such as the foundation of the convent of San Agustín in Celaya, that of Discalced Carmelites in Salvatierra and that of the Franciscans in Aguascalientes. These actions granted prestige to the family Rincón de Ortega as one of the richest of the New Spain.

The mayorazgo had its moments of more splendor in the 17th century, reaching an extension of 360 thousand hectares with a population of 1865 inhabitants. Due to the extension of the tied estates, many of the lands were only pasturelands or mounts without housings and only in some places were seen the straw shacks for the shepherds. However, the main hacienda of Ciénega was an important centre of population that demanded the construction of appropriate spaces and that finally should correspond to the heart of an economic and prosperous unit.

The ensemble of the hacienda is a well preserved example of a typology of hacienda with main house. In front of this is located the temple, at the sides the barns roofed with vault and then the houses of the peons that formed a true town; behind the temple is an orchard or closed garden for the relief and entertainment of the family.

The temple was manufactured with masonry and the facade and tower are of pink quarry. The cover is formed by two bodies and a finial, with a tower of three bodies, finished with dome and forge cross. The floor plan is of Latin cross and has an altar and choir of quarry. In the cruise they are two reserved balconies, closed with iron lattices, similar to those of the temples of nuns, this private space, for use of the family Rincón Gallardo, communicates with the main house and is an example of the distance that existed between the hacienda owners and the rest of the community.

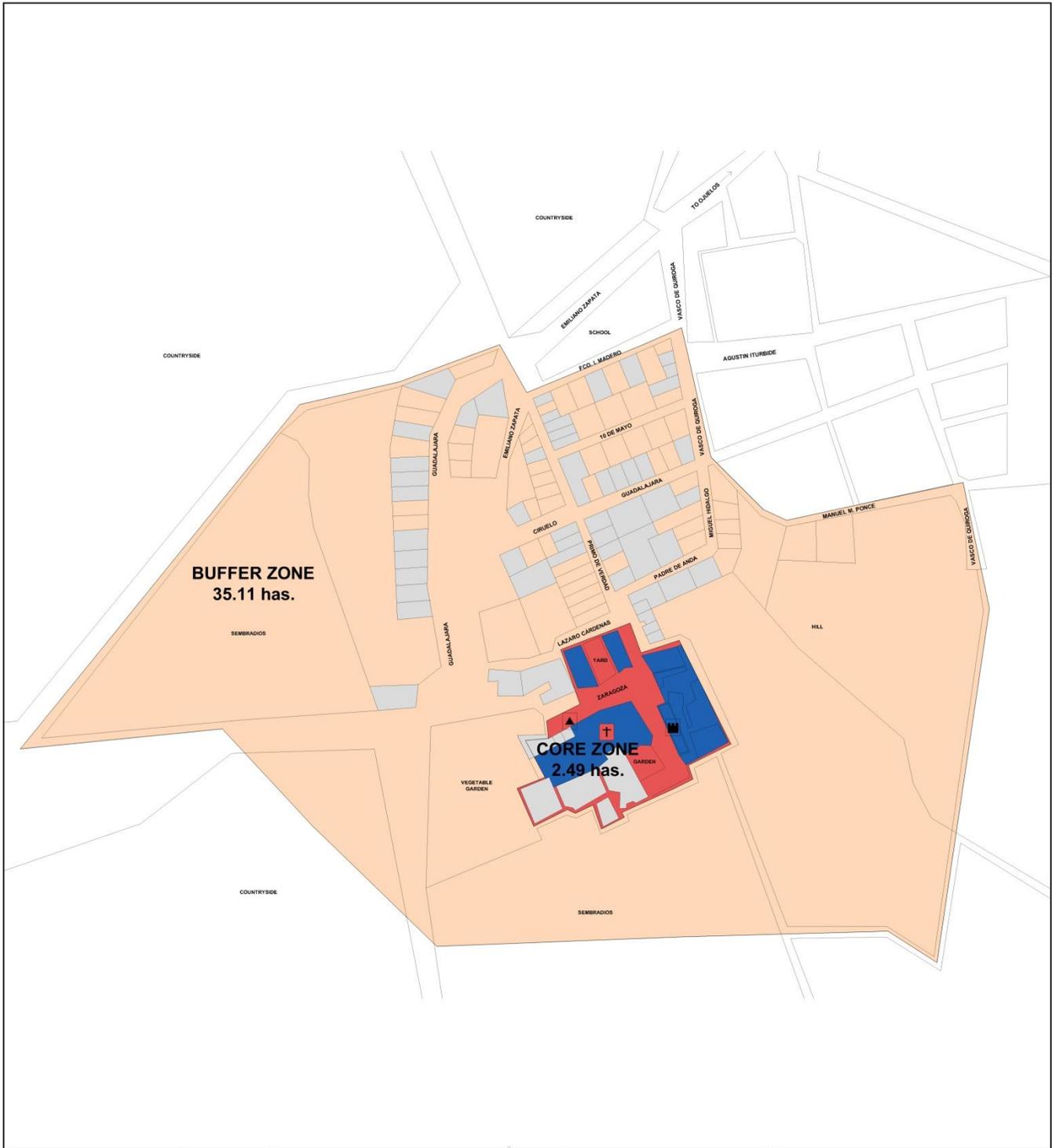
Inside the temple stands out the pulpit with estípites and a moulded canopy, of which detaches the Holy Ghost, as well as the confessional in capricious Baroque ways with the image of the confessor John Nepomuk; there is also an enormous canvas of the coronation of the Virgin of Guadalupe, accompanied by St. Peter and John the Baptist, as well as of the founders Augustine and Francis of Assisi.

The main house comprised a construction of two floors with several accesses to different offices; a vestibule, where today is exhibited a tapestry with the heraldry of the Rincón Gallardo, drives to the central patio that has arcades in three of its sides where the rooms are distributed and in the centre dominates an Andalusian fountain. In the upper plant are distributed bedrooms, halls, service areas for the family. A defense tower built in adobe is still conserved, in cylindrical shape that served as defense against the untamable Indians. The barns are of masonry, with strong ashlar on the sides and oculus with decorations, their interior is roofed with barrel vaults.

Before the imminent law of disentanglement and nationalization with which all the haciendas would pass to hands of the government, in 1861 the properties were distributed and caused the dismemberment of the biggest and most productive latifundium in the region.

The property is formed by three estates, the Main house of the hacienda of Ciénega de Mata, the Barns and the Chapel of the Immaculate Conception. With regard to first two, these are of private property while the Chapel is federal property. The Main house and the Chapel at present have a good state of conservation; on the other hand the Barns have a regular state of conservation.

The municipality of Lagos de Moreno has an Urban Development Plan 2007-2025. At state level, there is a State Law of Urban development and a State Plan of effective Development up to 2030.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> ■ CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING ■ BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT ■ HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE ■ BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT ■ BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE + CHAPEL      ■ MARQUET ▲ SQUARE		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b>  	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>							
KEY: <b>JM-004</b>	NAME OF SITE: <b>FORMER HACIENDA OF CIENEGA DE MATA</b>			DATE: DEC, 2012	SCALE: 1:5000 		

## Hacienda of Peñuelas, Aguascalientes



*Fortified access of the hacienda of Peñuelas. The defensive garitón (sentry box) is an architectural element that manifests the necessity that its proprietors had of being protected in some periods.*

Founded in 1612, the hacienda of Peñuelas like most of the State of Aguascalientes focused its production to cover the feeding necessities of the mining centers of the north of the New Spain.

It is located in the most fertile valley of the state, in an area originally known as San Isidro Labrador. Nonetheless the name of Peñuelas is due to the geographic characteristics of the region in which one could find great quantity of stones (peñas). Aguascalientes is located in Chichimeca territory and thus hostile, notwithstanding, in these lands flourished the Spanish settlements and the agricultural and cattle breeding haciendas.

Although the Crown had the intention of preventing ownership of great estates, it is evident that the efforts were insufficient because the latifundium of the Rincón Gallardo family consolidated through the years in that zone. The Hacienda of San Antonio de Peñuelas was part of this large latifundium during the 18th century.

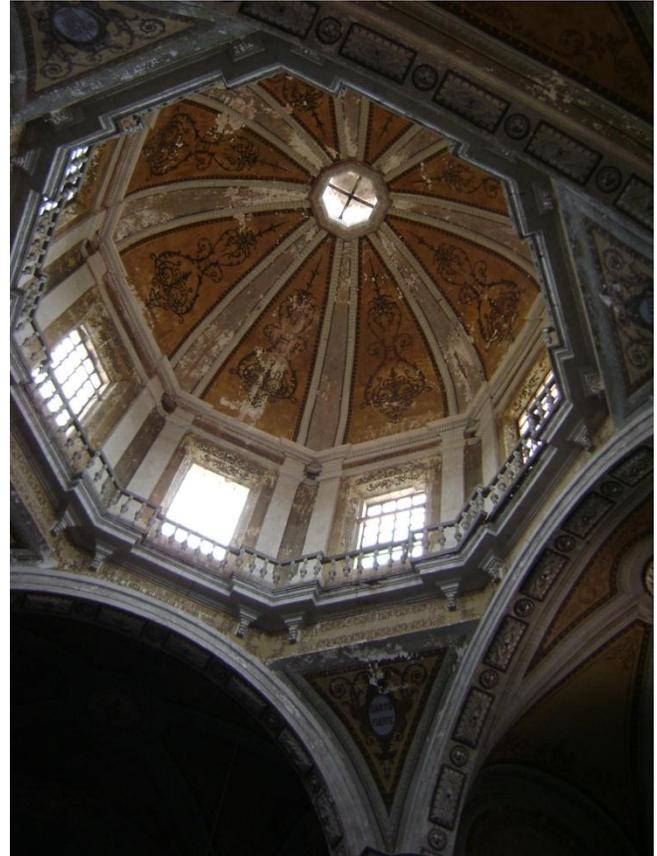
In those years the activity of the hacienda was essentially the cattle breeding, and it supplied the northern territory with meat and milk. The economic production generated from that activity is nowadays reflected through its estates.

In the interior of the hacienda one can admire the remains of one of the most ornate temples of the region, which with the time has deteriorated but still shows elements of the architecture of the nineteenth century in its façade. The atrium, and above all, the interior still preserve its original structure with paint, balustrades, choir and pulpit. The main altar is illuminated by the light passing through the windows of the drum that sustains the dome above the cross-floor plan. The portal of the atrium is made of pink quarry (cantera) stone with wrought iron closed off by a balustrade flanked with pottery.

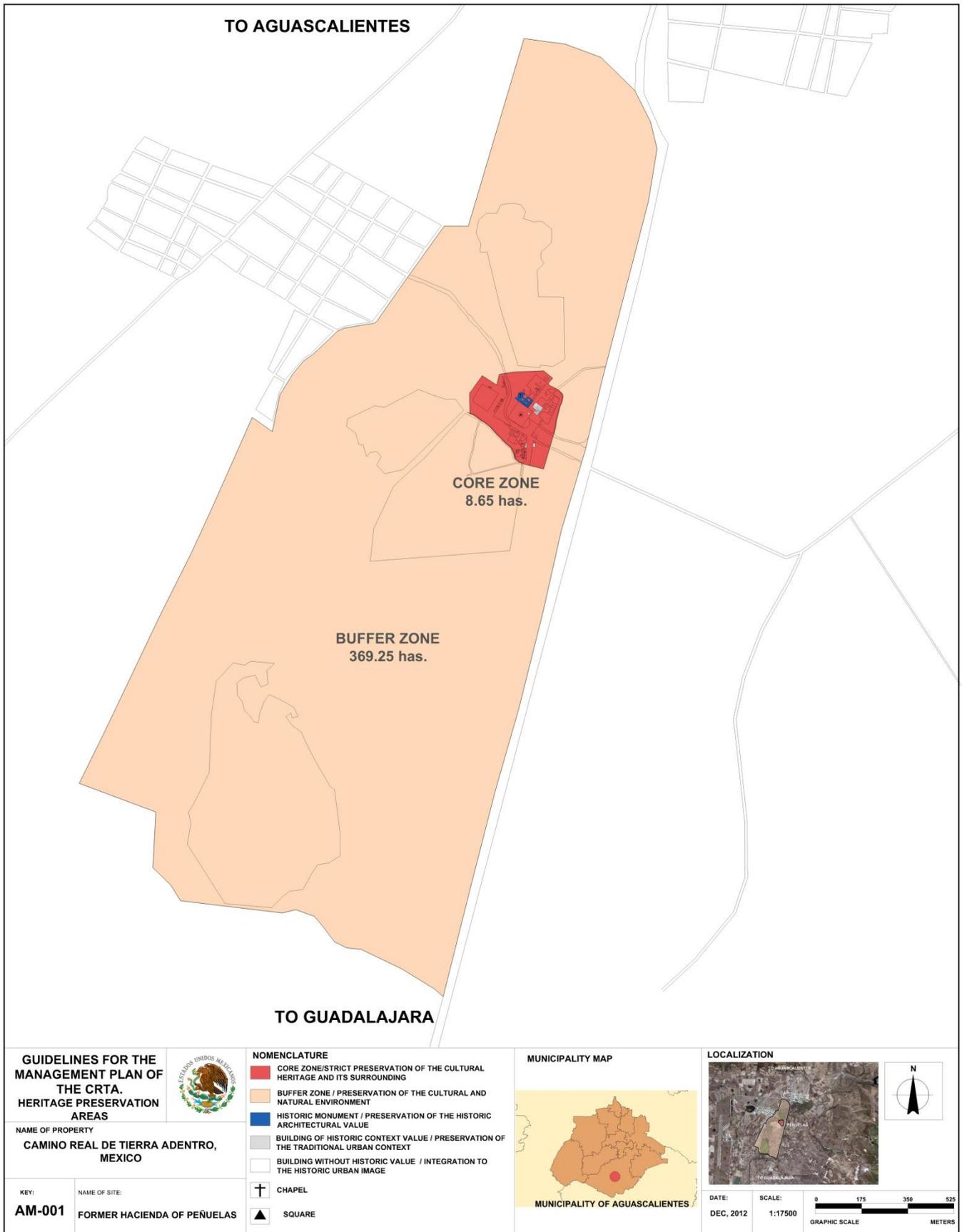
The house of the hacienda is embedded to the temple and it consists of a small rectangular patio with quarry arcades.

The Chapel of the hacienda and the Main House at present a good state of conservation, which is not the case of the surrounding structures of the hacienda (corrals, barns, warehouses, etc.) and the two residence groups for the workers (calpanería) that present a regular state of conservation.

The Main house and the residence group for workers of the hacienda are property of the State while the chapel is federal property. At state level have an Urban Code, a State Law of Protection and Development of the Cultural Heritage and a Development Plan of the State of Aguascalientes.



*Dome of the temple of the hacienda showing a decoration of the 19th century in its interior surfaces.*



## Hacienda of Cieneguilla, Aguascalientes



*Image of the interior patio of the hacienda of baroque roots.*

The hacienda of Cieneguilla was the most extended and of most economic importance of the colonial period in the region. It is located in a fertile region in the plains of the valley of Teocaltiche and its origins date from 1616.

In that year, the hacienda was donated to the Society of Jesus in Zacatecas for the maintenance of the college of San Luis found in that place. The donation included the lands and their constructions, mules, donkeys, horses, mares, carts, tools, farm tools, corn crops and fruit-bearing seeds, the work of the branders and service of natives. This is one of many examples of charitable donations so common in men of the Nueva España, which increased the wealth for several religious orders, as well for Secular Church. Although the hacienda was donated with all its constructions, by the middle of the 18<sup>th</sup> century, started the construction of its church in 1751 and finished in 1753. The short term of construction speaks about the progress achieved by the Society and the capacity of obtaining lay donations for these works.

The Society conserved and exploited lands applying their knowledge on agriculture and cattle breeding until their expel in 1767. The hacienda's activities revolved around cattle breeding and agriculture.

Seeds as bean and corn were their main cultivation of grains. On the other hand, cattle breeding concentrated on the hacienda a huge animal population, in 1767 there were 7656 heads of cattle. All these activities required enough labor concentrated around the hacienda, reason why it was necessary to have spaces for civil and sacramental administrations. The remains of those buildings that can still be seen are clear evidence of the construction activity of the Jesuits during the colonial period.

Among these well preserved buildings highlights the temple, with only one nave, of good size if we consider its location, with slim buttresses and an octagonal dome; its facade elaborated in pink quarry of neoclassical style and its small tower add a special touch to the ensemble which lacks of ornamentation.

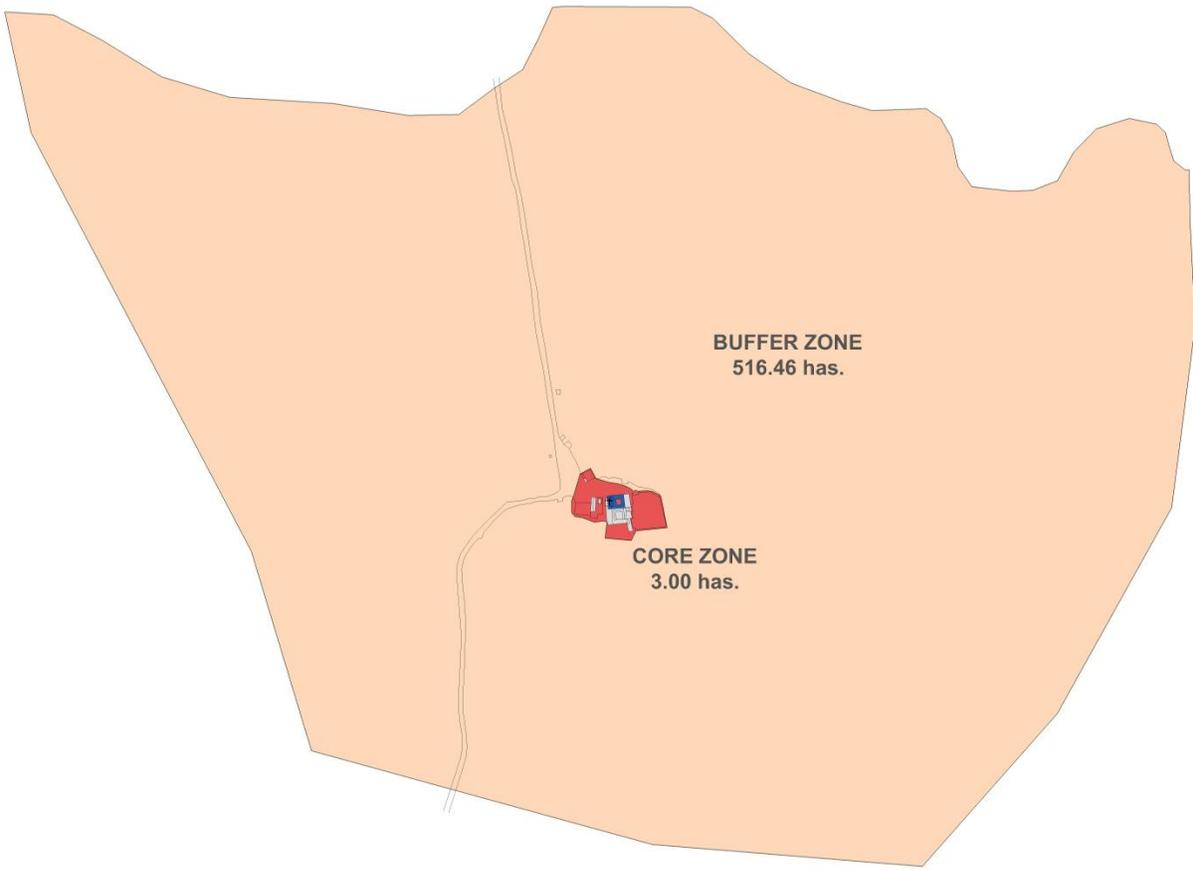
On the other hand the Main house has a portal ornamented with two magnificent brackets carved with vegetable elements; the interior is shaped by a patio with arcade and at the center is located a quarry fountain in shape of star. In the corridor can be appreciated an inscription that indicates the date of construction of the house, 1734.

Just as it happens with the former hacienda of Peñuelas, the main house of the hacienda and the chapel show an acceptable state of conservation, while the houses of the workers and the structures of storage of the hacienda do not present very favorable conditions of conservation.

The property is located in a mainly rural context. The main house and the rooms for workers and employees are at present private property. The State of Aguascalientes has an Urban Code, a State Law of Protection and Development of the Cultural Heritage and a State Plan of Development.



*Door of the hacienda with its rich baroque carving. Baroque motifs traveled thoroughly along the royal road on hands of the alarifes, master builders and stonemasons.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> <span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING <span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT <span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE <span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT <span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE <span style="color: black;">+</span> CHAPEL	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			KEY: <b>AM-002</b>	NAME OF SITE: <b>FORMER HACIENDA OF CIENEGUILLA</b>	DATE: DEC, 2012

## Hacienda of Pabellón de Hidalgo, Aguascalientes



*Facade of the temple of the hacienda.*

The hacienda of Pabellón de Hidalgo is located in the old land grants granted to Alonso de Estrada Altamirano in 1597 and 1601. Similarly to most of the haciendas of Aguascalientes, Pabellón is an example of the participation of the miners of Zacatecas in the varied investment. Acquired by the mining of Zacatecas José de la Peña Durán in 1681, the sites of Garabato and San Isidro would give origin to the hacienda of Pabellón de Hidalgo, formerly hacienda of San Blas.

By the end of the 18th century, the hacienda of Pabellón de Hidalgo enjoyed a peak due to its high productivity, mainly of cattle. This economic splendor brought as a result an important constructive investment.

The elements that shape the hacienda give testimony of the hacienda typology of the region: the presence of the square organizes a space in which on the sides are the main house, the temple and the workers' houses. The hacienda had one of the largest of the 18th century and to this day were added a complex system of *vertederas* (outlets), irrigation channels and registers that transferred water to irrigate the lands; besides had a mill and a group of barns.

The temple of the hacienda was considered as one of the most beautiful of the region. The chapel has a wide atrium with a perimetral half fence which dates of February 2 of 1782, according to the inscription of the cover. The

facade has a great choir window surrounded by three niches with estipite columns and the tower of two bodies. The interior of the chapel is of one nave with edge vault roof and in the body of the temple highlights a private balcony with wooden lattice, where the hacienda owners heard mass. In front of the altar is an ornamented pulpit of the 18<sup>th</sup> century.

The same as the temple, the main house of the hacienda -that today houses the Museo de la Insurgencia-, with its patios, porticoes and corrals, is very well conserved. The stables are in ruins, but it is still possible to appreciate the arcade.

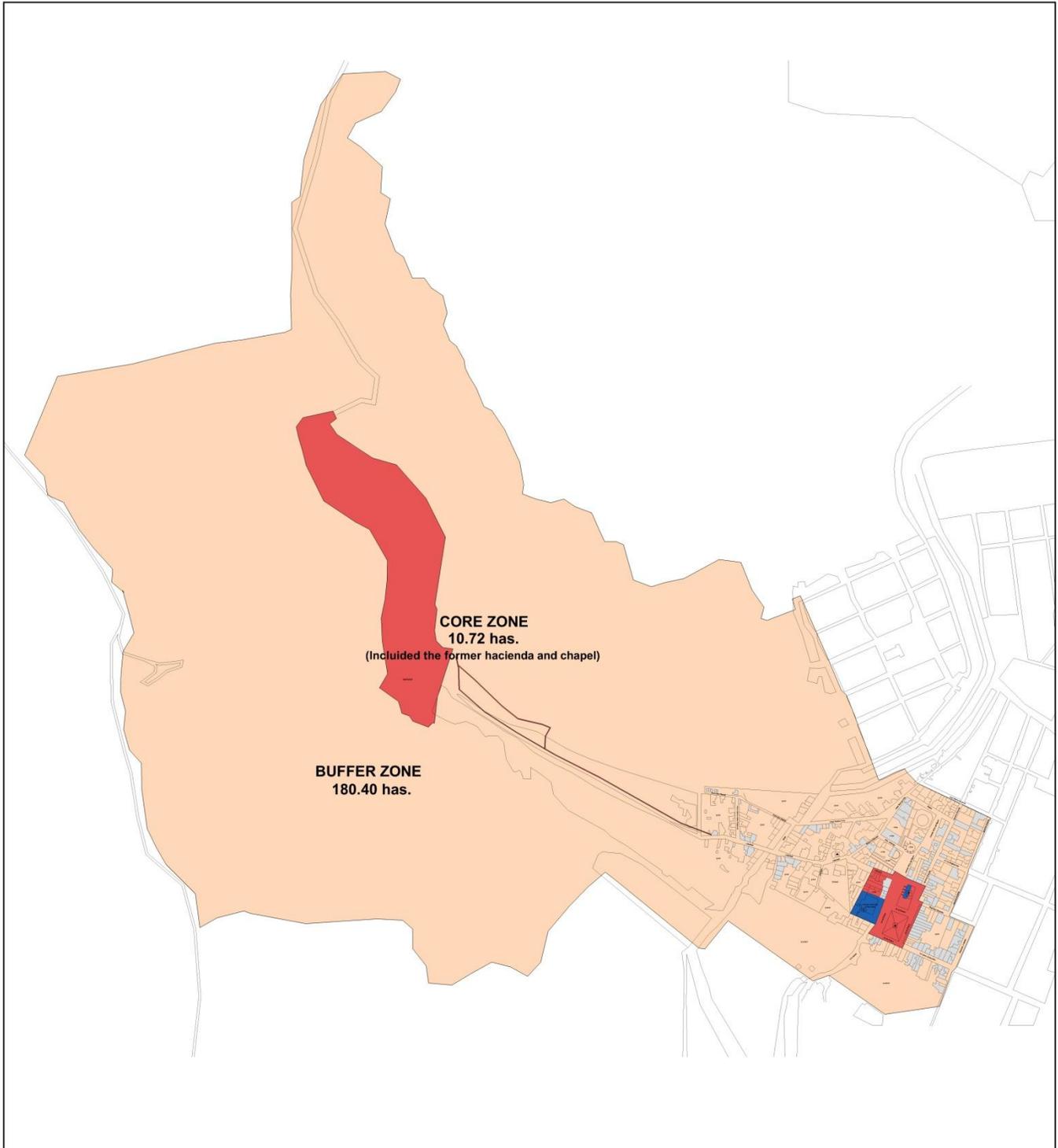
Although Pabellón was one of the most productive and appreciated haciendas in the 19th century, as it happened to other haciendas of the region, the effects of the insurgent movement carries difficulties and the introduction of the railroad during the decade of the 80's of that same century, represented the disuse of the old royal roads.

At present the State of Aguascalientes has an Urban Code, a State Law of Protection and Development of the Cultural Heritage and a State Plan of Development.

In the core zone of the property seven constructions are located: the main house of the hacienda of state property, the chapel of the hacienda and five civil constructions of private property. With regard to the first two structures (main house and chapel) these present good state of conservation, while the remaining constructions show a regular state of conservation.



*Balcony reserved to the members of the family proprietor of the hacienda to participate in the religious celebrations. Balconies like these are found in several haciendas of the region.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p> 	<p><b>LOCALIZATION</b></p>  
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>		<ul style="list-style-type: none"> <li><span style="color: red;">+</span> CATHEDRAL</li> <li><span style="color: black;">▲</span> SQUARE</li> </ul>		
<p>KEY: <b>AM-004</b></p>	<p>NAME OF SITE: <b>FORMER HACIENDA OF PABELLON DE HIDALGO</b></p>			<p>DATE: <b>DEC, 2012</b>    SCALE: <b>1:11000</b></p> 

## Hacienda of San Diego de Navacoyán and Bridge of El Diablo, Durango



*Main patio of the hacienda showing the ornamental sobriety characteristic of the rural constructions of the north of Mexico.*

Given its strategic location with regard to the city of Durango, the hacienda of San Diego de Navacoyán, located in the margins of the Tunal River, was considered in a symbolic way as the entrance to the New Biscay.

The hacienda of San Diego de Navacoyán is one of the first agricultural homesteads of Durango. This property together with the Puente del Diablo (Devil's Bridge) -best example of road engineering in the north- gives to the site a preponderant place in the route of the Camino Real de Tierra Adentro.

The site is composed by the chapel and the main house. The chapel of San Diego is the oldest construction and the best conserved, it consists on a plan of one nave with octagonal apse and its portal is framed by two foiled and grooved pilasters, divided in two parts and finished in triple capitals. From them two volutes emerge, rolled on them by way of parchment and in the frieze there are rhombuses and ovals. The entrance opening shows an image of the Guadalupana (Our Lady of Guadalupe) and the pendentives have vegetable motifs.

In the tower of one body the cut pilasters of the portal can be seen again. The body of the temple is roofed with beams and it is still possible to observe the traverse clerestory traverse and the polychrome beams of the presbytery. The neoclassical altar, made of quarry, was built in 1887.

The Main house was finished on October 4 of 1810 -according to the inscription located on the portal-. In the facade it has two turrets with portholes, as well as merlons on the portal, which served as defense before a possible attack of the Apache Indians.

On the other hand, the bridge of Navacoyán, also called Puente del Diablo, is located 100 meters far from the main construction of the hacienda. It was built on the Tunal River so that the travelers could continue their journey to Durango; in the case of the distinguished travelers, as bishops and governors, they were received by the Spanish authorities to accompany

them in their entrance to the city. It was named after a Spanish legend and it was built by the farmer Pedro Minjares in 1782. It is composed by twelve round arches, built by block and supported in walls of volcanic stone with parapets of the same material. This is the last stone bridge found today on the old line of the Camino Real toward the north.

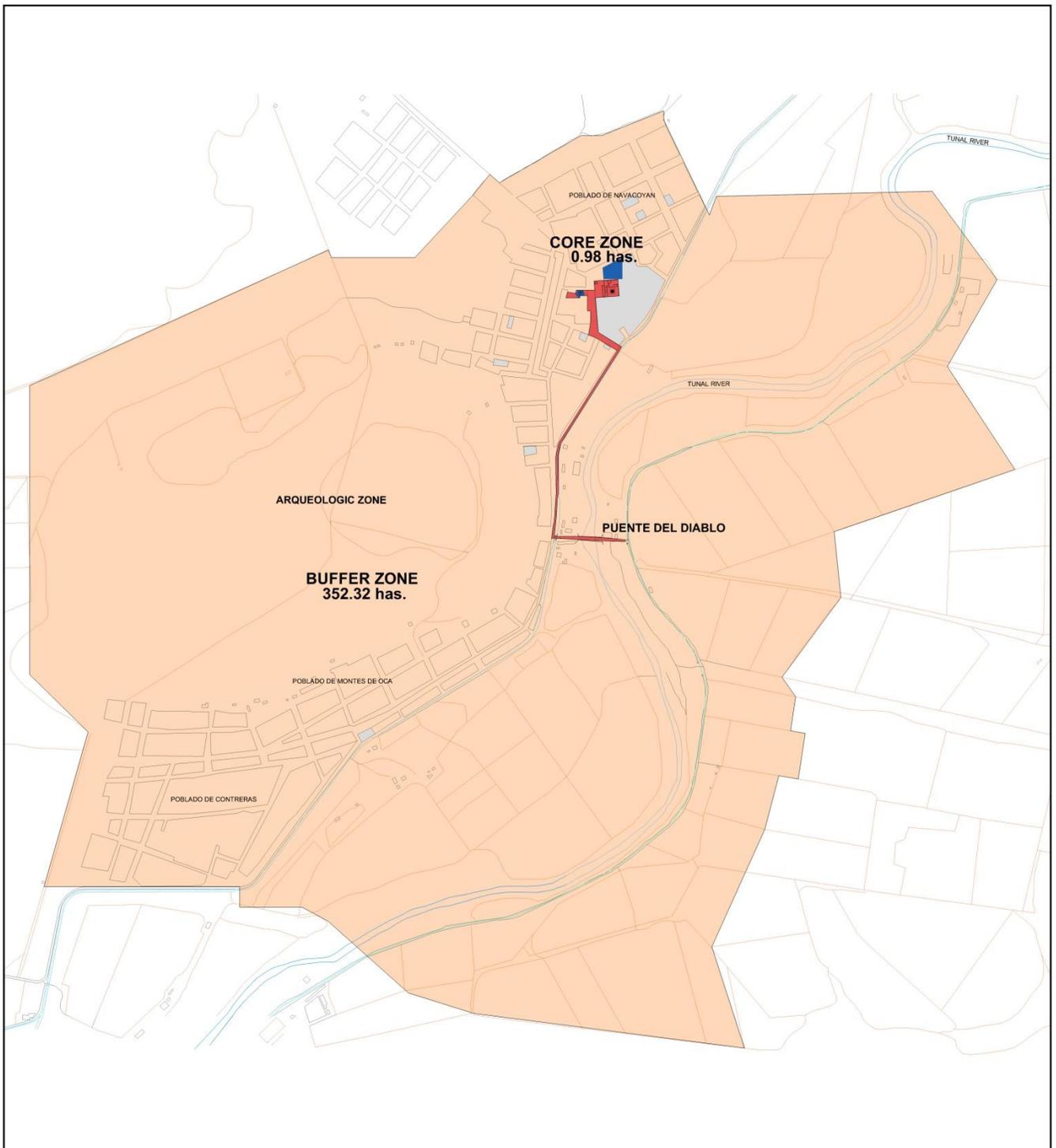
There are three constructions located inside the core zone of this property: the chapel of San Diego de Navacoyán, the Bridge of El Diablo -which are in good state of conservation- and the main house of the hacienda that in spite of showing certain damages, also presents a good state of conservation.

Most of the paths of the site are of ground, only the stretch that interconnects the Bridge of El Diablo with the chapel has asphaltic pavement.

The municipality of Durango, to which this site belongs, has a Plan of Civil Protection that contemplates the different problem derived of possible natural disasters, and a Municipal Urban Development Plan 2006-2020. In the state environment, there are effective the State Development Plan, the Law of Cultural Heritage of the State and the General Law of Urban development for the State of Durango, and in the national environment there is the National Development Plan, the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, the General Act on Human Settlements and the Religious Associations and Public Cult Act.



*External view of the hacienda with its defensive ramparts in the ends of the access portal.*



**GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS**



NAME OF PROPERTY  
**CAMINO REAL DE TIERRA ADENTRO, MEXICO**

KEY: NAME OF SITE:  
**DM-003 FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)**

**NOMENCLATURE**

- CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING
- BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT
- HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE
- BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT
- BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE
- CHAPEL
- FORMER HACIENDA
- BRIDGE
- PLOT
- IRRIGATION CANAL
- RIVER

**MUNICIPALITY MAP**



**LOCALIZATION**



DATE: DEC, 2012    SCALE: 1:12500  
 GRAPHIC SCALE: 0 150 300 450 METERS

## Hacienda of La Limpia Concepción de El Canutillo, Durango



*Ensemble of the Main House of the hacienda of El Canutillo.*

The first records of La Limpia Concepción de El Canutillo make reference to an agricultural homestead arisen in the second third of the 17th century. This hacienda is located in the municipality of Ocampo, in the State of Durango, and its foundation is related with the discovery of the mines of San José de Parral and with the great quantity of lands irrigated with waters of the Florida River, what transformed it into one of the richest haciendas in the region.

The hacienda of El Canutillo represented for the Camino Real a point for overnight stays in the route that went toward the real de minas of San José del Parral and it is the perfect example of the fundamental relation field-mine-road for the development of the north of the New Spain.

Starting from 1785 they were built in the hacienda the main house and the temple known at present. According to records of 1898, the hacienda had five hundred hectares of watering, five hundred hectares of temporary cultivation and more than 67,000 hectares of summer pasture, and its annexed homesteads Espíritu Santo, Vía Excusada and Nieves.

The constructions of the hacienda form a group in which the temple stands out, dedicated to the Limpia Concepción de María and built in 1794. This temple was built with pink quarry characteristic of the region and it presents a crossing plant and a cover formed with a reduced arch, framed by half pilasters of high baseboards.

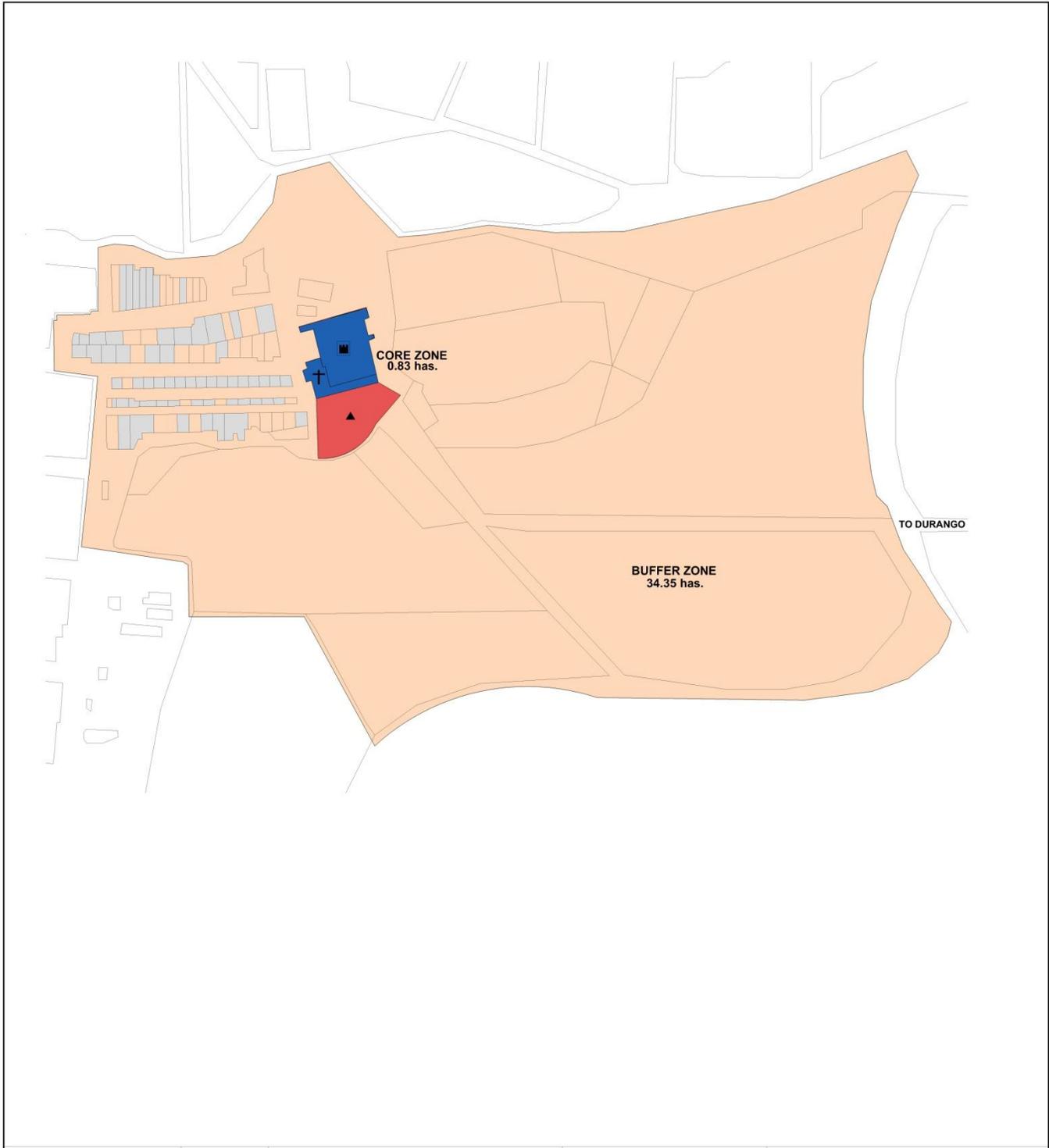
In the cover stands out the choir window, flanked with estipite columns and a niche with the sculpture of the Limpia Concepción de María (the Immaculate Conception). The tower of two masonry bodies is of modern manufacturing. At present, the main house shows a good state of conservation and it was transformed into museum.

The temple of Limpia Concepción de María and the main house of the hacienda are in good conditions of conservation. Of equal way, both are considered as historic monuments by the National Institute of Anthropology and History and they belong to the core zone of the property.

The municipality of Ocampo has an Urban Development Plan. Likewise-being this property declared historic monument- it is under domain of the Federal Law on Monuments and Archaeological, Artistic and Historical Areas and the Law of Cultural Heritage of the State of Durango. Also apply on the site the General Law of Urban development for the state of Durango and the Religious Associations and Public Cult Act.



*Access door to the Main House ornamented with baroque elements.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> ■ CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING ■ BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT ■ HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE ■ BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT ■ BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			■ CHAPEL ■ SQUARE ■ FORMER HACIENDA		DATE: DEC, 2012 SCALE: 1:5000 GRAPHIC SCALE: 0 50 100 150 METERS	
KEY: <b>DM-015</b>	NAME OF SITE: <b>FORMER HACIENDA OF THE LIMPIA CONCEPCIÓN DE EL CANUTILLO</b>					

## Fourth typological grouping of the architectural heritage of the CRTA:

### HACIENDA CHAPELS

#### *Sites belonging to the typological group*

Chapel of the Hacienda of Buenavista, Querétaro; Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, Zacatecas; Chapel of San Antonio of the Hacienda of Juana Guerra, Durango; Chapel of El Refugio of the Hacienda of Cuatillos, Durango; Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, Durango; Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), Durango; Chapel of San Mateo of the Hacienda La Zarca, Durango. Total 7 examples.

#### *General characteristics of the Hacienda chapels in the CRTA*

The hacienda chapels have as common element to be one of the symbolic and hierarchical elements inside the productive complexes of the haciendas where they are inserted.

They are constituted by a small group of annexes as answer to the dominant religious manifestations in the CRTA, particularly of the Catholic religion. In some cases they are integrated to the spaces of the main house of the hacienda or in others they form an independent unit inside the productive group.

In the hacienda chapels can be identified characteristics of the different artistic styles of each stage through which the CRTA passed: Baroque, Neoclassicism, Neo-Gothic or Eclectic with a bigger or smaller influence of the prevailing stylistic cannons at the moment of their construction and a bigger presence of constructive or formal vernacular solutions as the road advances toward the Mexican north.

#### *Minimum diagnosis for the hacienda Chapels*

In general terms can be considered that this typological group maintains its distinctive characteristics of authenticity or integrity. However, in some cases the hacienda complexes can be affected by the dispersion of the property caused by the land reform.

Being the chapels elements of special significance inside the productive ensembles of the haciendas, their relationship with

the immediate urban environment is crucial. They can be affected by undesired modifications to the context measures are not taken for the control of the constructions.

The definitive diagnosis should be developed as part of the elaboration of the final document of the Management Plan.



*Baroque facade of the Chapel of San Antonio of the hacienda of Juana Guerra, Durango, outstanding example of this type of shrines of semi-domestic character in the great productive ensembles of the haciendas along the cultural route.*

*Preliminary listing of Projects or Permanent Programs of management and preservation for the Hacienda chapels, their annexes and the architectonic ensemble in which these are inserted.*

- Elaboration of Catalog cards of the Chapel and its annexes, the architectonic ensemble of the hacienda as well as of the architecture of heritage value in the core zone and buffer zone according to the format of the Coordination of Historic Monuments of the INAH.

- Program of Inventory of estates inside the core zone and buffer zone surrounding the inscribed architectonic ensemble.
- Project of preventive conservation and restoration of the hacienda Chapel, its annexes and the architectonic ensemble in which it is inserted.
- Project of improvement of urban image in the surroundings of the architectural monument.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the architecture according to the intervention criteria and technical specifications of the INAH for the hacienda Chapel, its annexes and the architectonic ensemble in which it is inserted.
- Program of sustainable cultural tourism with the participation of the local communities.
- Project and realization of space of interpretation of the heritage inside the architectonic ensemble in which the hacienda Chapel is inserted.
- Project of signage for the interpretation of the heritage in the hacienda Chapel, its annexes and the architectonic ensemble in which it is inserted.
- Elaboration of a Management plan for the hacienda Chapel, its annexes and the architectonic ensemble in which it is inserted in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Annual program of maintenance of estates for the site.
- Programs of community encouragement for the conservation of architectural monuments as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

The definitive listing of projects and programs should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA.



*Sacristy of the chapel of the hacienda of Ciénega de Mata, Jalisco. Part of the baroque furniture that dressed this sacred space is conserved.*

## Chapel of the Hacienda of Buenavista, Querétaro



*Aspect of the external volume of the chapel of the hacienda of San Agustín.*

The old *encomienda* of Jilotepec, located in the Chichimeca frontier, was a territory that during the 16th century the Spanish crown tried to populate to protect the road coming from the city of Mexico to the north of the New Spain. In this place, with the time settled down a great hacienda that was part of the mayorazgo of La Laja, in the 18th century.

At present some vestiges of the buildings that were part of this hacienda exist and that they reveal the importance of this type of constructions in the colonial period.

In the hacienda of San Agustín of Buenavista stands out the chapel. It has a sober pink quarry facade with an access that is formed with a round arch, followed by a simple flat frieze that supports a basement on which rests the window of a second body, containing an inscription that indicates the year of construction in 1772.

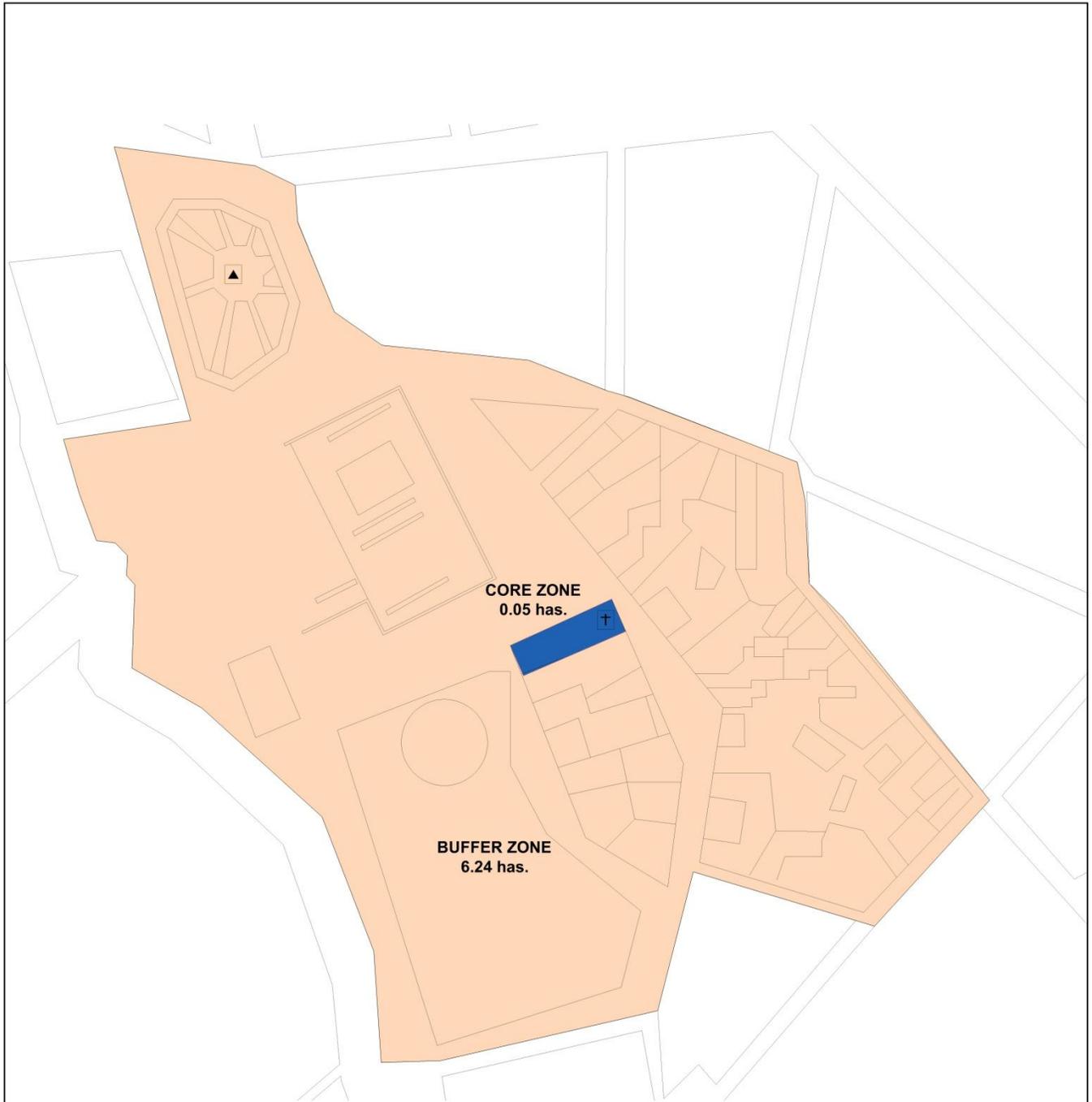
In the upper part of the window, a pedestal supports a beautiful finial, formed by a mixtilinear frame and a coat of arms of four fields, belonging to the mayorazgo. The facade is complemented with a small tower of two bodies. Besides the chapel also survive vestiges of the turrets that served to constantly watch over the roads and the surroundings, possibly lifted in the 19th century.

Likewise we find part of the constructions that served as barns, corrals and probably inns sustained by strong and thick buttresses; there are also traces of the stone paving of the roads that passed to a side.

Today, Buenavista is an eminently cattle and agricultural community that was formed starting from the hacienda. In this community that reached 549 inhabitants according to the last census of population of 2005, a crossroads is located between the highways that go to San Luis Potosí and to San Miguel de Allende. In the core zone of this site is located only a construction, the chapel of the Former Hacienda of Buenavista, same that is federal property and presents a good state of conservation.



*Ensemble of the Main House of the hacienda.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <ul style="list-style-type: none"> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; background-color: white; margin-right: 5px;"></span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="display: inline-block; width: 15px; height: 10px; background-color: #f4a460; margin-right: 5px;"></span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="display: inline-block; width: 15px; height: 10px; background-color: #0056b3; margin-right: 5px;"></span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="display: inline-block; width: 15px; height: 10px; border: 1px solid black; margin-right: 5px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> <li><span style="display: inline-block; width: 0; height: 0; border-left: 5px solid transparent; border-right: 5px solid transparent; border-bottom: 8px solid black; margin-right: 5px;"></span> CHAPEL</li> <li><span style="display: inline-block; width: 0; height: 0; border-left: 5px solid transparent; border-right: 5px solid transparent; border-bottom: 8px solid black; margin-right: 5px;"></span> SQUARE</li> </ul>	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b>  <div style="text-align: right;">  </div>
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>				
KEY: <b>QM-003</b>	NAME OF SITE: <b>CHAPEL OF THE FORMER HACIENDA OF BUENAVISTA</b>			DATE: DEC, 2012
				SCALE: 1:2000 

## Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, Zacatecas



*Facade of the chapel dedicated to St. Nicholas with a Baroque expression markedly popular.*

The first testimonies of the hacienda of San Nicolás de Quijas date from the year 1650 and they locate as proprietor to the captain José de Quijas Escalante y Saldaña. This hacienda is located in the State of Zacatecas, in the municipality of Pinos, in the town of Nigromante. Its main activity was the cattle breeding and just as it happened to most of the haciendas of the State during the 17th century, the hacienda of San Nicolás de Quijas was closely related with the political power of the great miners and merchants that circulated by the Camino Real, so much for its production as for its location.

The chapel of this hacienda is dedicated to the Augustinian Saint Nicholas of Tolentino. It was built between 1793 and 1796, as it is indicated in an inscription of the facade. Next to the facade of the temple is found a turret probably raised by the middle of the 19<sup>th</sup> century in the region that was besieged by the Comanche. The interior of the temple has one nave roofed with canyon vault and support arches to give it resistance; on the cruise is located a drum dome. In the sacristy and in the lateral chapel highlight pictorial works of local factory dedicated to the proprietors of the hacienda.

On the other hand the hacienda - where at present a cultural center is installed - has an access composed of an arch with an image at the center of Saint Nicholas of Tolentino patron saint of the hacienda. Inside the hacienda is found a great patio that led to the front of the house where there was an arcade. Some of the windows of the house have triangular frontons on the lintels, what dates them in the 19<sup>th</sup> century.

At present, the chapel of San Nicolás Tolentino shows an acceptable state of conservation. Only inside the property some walls can be observed with small areas without plaster and lacking of painting. Next to the temple are located two historical structures: the main house of the hacienda and the residence unit for employees; both constructions have a regular state of conservation without being critical.

In all the properties that are in municipal heads or in the proximities of these - including the chapel San Nicolás Tolentino of the former hacienda of San Nicolás de Quijas - urban development plans and of civil protection exist that contemplate the different problems of urban and environmental character. The chapel of San Nicolás Tolentino is federal property. At state level apply the Law of Protection and Conservation of Monuments and Typical Areas of the State of Zacatecas that dates from 1987, the Law of Cultural Development for the State and Municipalities of Zacatecas, the Law for the Tourist Development of the State established in 2004, and the State Plan of Development. At the municipal level have the Plan of Development of the Municipality of Pinos.



*Access doors to the sacristy of the chapel of San Nicolás with a splayed arch carved in form of scallop.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE		<b>MUNICIPALITY MAP</b> 		<b>LOCALIZATION</b> 			
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		CHAPEL SQUARE FORMER HACIENDA		DATE: DEC, 2012		SCALE: 1:2500			
KEY: <b>ZM-001</b>		NAME OF SITE: <b>CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS</b>		TO ASIENOTOS TO PINOS CHAPEL OF SAN NICOLAS TOLENTINO OF THE FORMER HACIENDA OF SAN NICOLAS DE QUIJAS		METERS			

## Chapel of San Antonio of the Hacienda of Juana Guerra, Durango



*Ensemble of the main house recently restored with the chapel located in an end.*

In June of 1586 the town council of Nombre de Dios, in the current State of Durango, granted the first land graces to Juana Guerra and Domingo Rodríguez who in turn created an agricultural homestead. This was located in the Valley of Poanas and it was one of the first places populated by Spaniards in the surroundings of the Villa Nombre de Dios.

The agricultural homestead, at last hacienda of San Antonio de Padua de Juana Guerra, constituted together with the other settlements of the region, the main centers devoted to the production of cereal grains that supplied to the *reales de minas* or mining camps of the south of the New Biscay and north of the New Galicia.

The proximity with the Villa de Nombre de Dios made of it a point of overnight stay for the travelers that moved through the Camino Real de Tierra Adentro in the stretch between the city of Durango and the mines of Sombrerete in Zacatecas.

The ensemble is composed by four structures: main house, chapel and mill, and the remains of a small dam. The most outstanding and best preserved construction of this ensemble is the chapel of San Antonio de Padua. The temple was built of stone in 1795, as initiative of the hacienda owner Baltasar Bravo de Castilla. The construction has a rectangular plan of one nave and the portal presents features that bring near it to the facade of the Franciscan convent of Guadalupe in Zacatecas. In the towers can be distinguished architectonic elements that were usual in the viceregal constructions by the end of the 18<sup>th</sup> century. Of the facade stands out the buttress with double arches built in the 19<sup>th</sup> century.

In the limit of the atrium is located a stretch of the canal, which was part of the old irrigation system. This element is interesting because the hacienda ended up having around 60 hectares of watering, particularity that also allowed it the presence of a mill, which dates from the viceregal time.

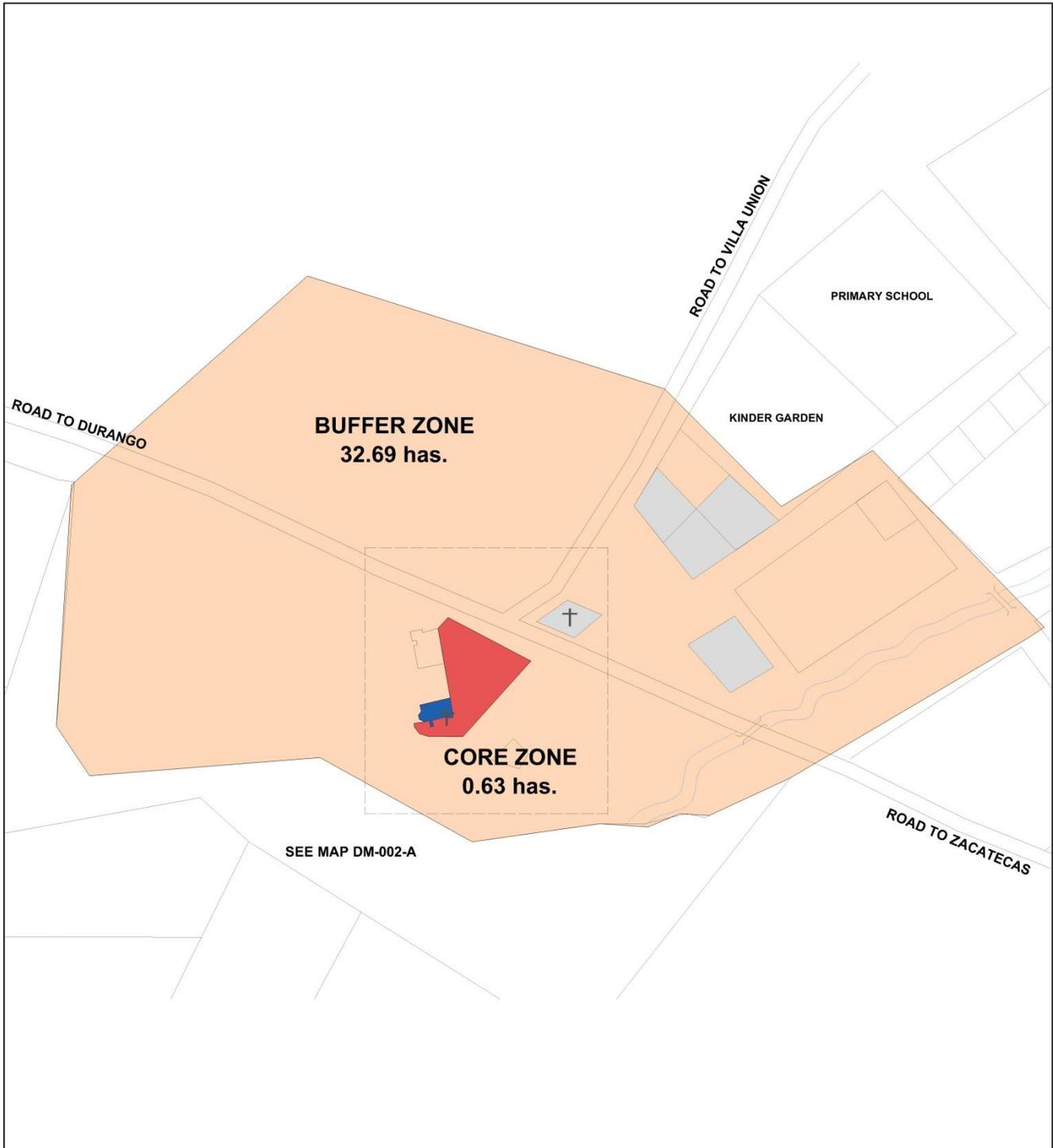
By 1978, the chapel presented an advanced state of deterioration in the roof; nevertheless the presence of original vestiges of the beams facilitated its restoration maintaining the original constructive system.

At present, the chapel of San Antonio de Juana Guerra is in an acceptable state of conservation; nevertheless, the upper part of the steeple presents some deterioration the same as the finial in the portal.

All the properties that are in municipal heads or in the proximities of these, have urban development plans and of civil protection that contemplate the different urban and environmental problematic. In the case of the municipality of Nombre de Dios, this has an Urban Development Plan. At national level is found the National Development Plan, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972, the Religious Associations and Public Cult Act, the General Act on Human Settlements and the General Act of Ecological Balance and Protection to the Environment, while at state level have a State Development Plan, with the General Law of Urban development for the State of Durango and the Law of Cultural Heritage of the State of Durango.



*Nave of the chapel of Juana Guerra with the octagonal presbytery and the coffered wooden ceiling.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> <span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING <span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT <span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE <span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT <span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			<span style="color: red;">+</span> CHAPEL <span style="color: blue;">—</span> BRIDGE	MUNICIPALITY OF NOMBRE DE DIOS	DATE: DEC, 2012 SCALE: 1:5000 
KEY: <b>SM-001</b>	NAME OF SITE: <b>CHAPEL OF SAN ANTONIO OF THE FORMER HACIENDA OF JUANA GUERRA</b>				

## Chapel of El Refugio of the Hacienda of Cuatillos, Durango



*Aspect of the simple volume of the chapel of the hacienda of Cuatillos or Pedriceña. The place was one of the posts of the Camino Real de Tierra Adentro in the semi-desert of Durango.*

The chapel of El Refugio, of the hacienda of Cuatillos is located in the municipality of Cuencamé, in arid lands of the Bolsón de Mapimí, in the State of Durango. This hacienda was also known as hacienda of Pedriceña or of San Juan de La Noria, represented a point for overnight stay and of provisioning in the route that went from Cuencamé to Nazas, inside the Camino Real de Tierra Adentro.

According to registrations of the end the 19th century, this hacienda had by 1898 two hundred hectares of temporary agriculture and 200 of summer pasture, where 500 sheep pastured.

In 1790 was built in this hacienda a temple made of masonry dedicated to the Virgen del Refugio. This work has one nave with octagonal apse. In their interior is an altar formed by paired columns of flat shaft and Corinthian capitals, with grooved pilasters to the sides and with a clipped finial. This last characteristic was usual in the constructions of the mid-19<sup>th</sup> century. In the niches of the altar are placed the sculptures of Saint Isidore the Farmer, the penitent saint Nicholas of Tolentino and Saint John the Baptist, patron saint of the hacienda.

The cover of this temple has a reduced round arch flanked by pilasters with moldings. During the 19th century to this cover added a trefoil choir window. The central part of the temple is crowned with a heavy quarry cross.

The tower of the chapel of El Refugio has two bodies and still conserves the red ochre painting that was usual for these constructions; it is held by embedded columns and the group finishes with a lantern on the round dome.

Inside the core zone of the property two structures are located; the first of them is the chapel of El Refugio, which presents a regular state of conservation standing out the parasite vegetation of the tower. The second structure located in the core zone consists on a treadmill whose state of conservation is also regular. On the other hand in the buffer zone two constructions are located classified by the National Institute of Anthropology

and History, the hacienda of Cuatillos and a funeral mausoleum, both in bad state of conservation.

In the municipality of Cuencamé exists an Urban Development Plan and at state level have a State Plan of Development, a Law of Cultural Heritage of the State of Durango and a General Law of State Urban development. Likewise, at national level is found the General Act on Human Settlements, the Religious Associations and Public Cult Act, the General Act of Ecological Balance and Protection to the Environment, the National Development Plan and the Federal Law on Monuments and Archaeological, Artistic and Historical Areas.



*Chapel of the Virgen del Refugio de Cuatillos.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b>		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			<input type="checkbox"/> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING	<input type="checkbox"/> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT		
KEY: <b>DM-006</b>	NAME OF SITE: <b>CHAPEL OF THE REFUGIO OF THE FORMER HACIENDA OF CUATILLOS</b>	<input type="checkbox"/> CHAPEL <input type="checkbox"/> SQUARE	RIVER	DATE: DEC, 2012    SCALE: 1:5000 GRAPHIC SCALE: 0 50 100 150 METERS		

## Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, Durango



*Chapel dedicated to the Immaculate Conception.*

The first known origins of the site date from the 16th century. The agricultural hacienda of the Inmaculada Concepción de Palmitos de Arriba is located in the valley of Palmitos, in the current State of Durango, and it was a place for overnight stay of the Camino Real de Tierra Adentro in the route that went from the city of Durango to the *real de minas* of San José de Parral and vice versa.

The lands that gave origin to the hacienda of Palmitos produced great quantity of wheat, so this place had a mill to produce flour since the 16th century. In its beginnings, this place was part of the intents of evangelization that Franciscan religious carried out in the north of the New Spain. Toward 1622, in the area of Palmitos lived twenty neighbors of Spanish origin. Nevertheless, for 1631 this quantity of inhabitants dropped with the discovery of the mines of Parral.

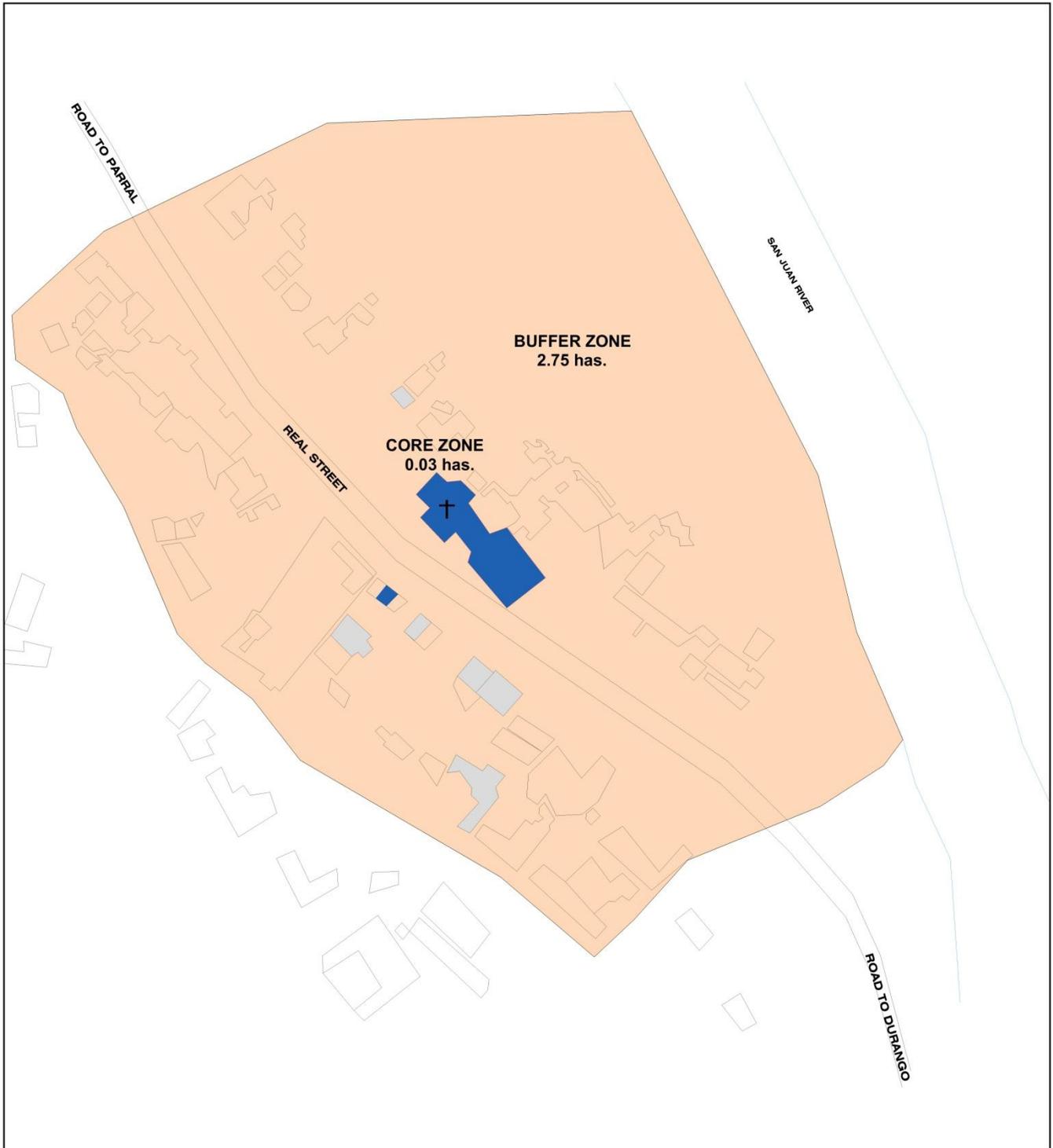
The hacienda of the La Inmaculada Concepción de Palmitos de Arriba has a chapel consecrated to the Immaculate Conception. This was finished in November of 1856 according to an inscription that is on a medallion over the roof of the "sotacoro" or part below the choir.

The property was built in stone and it has a cross plan. The tower is of one body, with flat pilasters and ionic capitals; it is finished with a round dome and a lantern. Also, to give it stability, the cube of the tower possesses a singular double arch.

The portal of one body is formed by two embedded grooved pilasters, finished with ionic capitals. The finial has a choir window with triangular fronton. On the other hand the interior is very high and it is roofed with edge vaults; it has a banked drum dome in an oval shape that provides good illumination. Of the main house of the hacienda, located in front of the chapel is only conserved the access, element made of quarry with embedded pilasters that corresponds to the date of construction of the temple. In the lands of the hacienda highlight the wheat mill and the aqueduct, this last one, in very good state of conservation.

Inside the core zone of the property is located the chapel of La Limpia Concepción de María, of federal property whose state of conservation is acceptable. Next to the temple are located the remains of the former hacienda of Palmitos, classified as historic monument by the National Institute of Anthropology and History.

As it happens in the whole State of Durango, all the properties that are in municipal heads or in the proximities of these, as it is the case of the municipality of Rodeo, have urban development plans and of civil protection. Among other laws, on this site apply the Law of Cultural Heritage of the State of Durango that in its article 1º points out that this type of constructions are of public order and social interest; this law has as object to generate the conditions for the promotion, investigation, conservation, protection, development, enrichment, diffusion, invigoration, identification and cataloguing of the cultural heritage of the State of Durango, revaluing it with sense of social benefit and development.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE CHAPEL RIVER	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			KEY: <b>DM-008</b>	NAME OF SITE: <b>CHAPEL OF THE FORMER HACIENDA OF LA INMACULADA CONCEPCION DE PALMITOS DE ARRIBA</b>	DATE: DEC, 2012

## Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), Durango



*Simple external volume of the chapel of Huichapa, dedicated to the Immaculate Conception.*

The hacienda of La Limpia Concepción de Palmitos de Abajo is located in the valley of Huichapa, current municipality of Rodeo, in the State of Durango. This site is closely bound with the route of the Camino Real de Tierra Adentro and with the expedition that Juan de Oñate carried out in 1596.

The area has plenty of water resources and lands of loamy soils, suitable for the wheat cultivation and fruit-bearing trees. Although this was a decisive factor for the Spanish occupation in this place, it is also certain that the colonization process had serious difficulties due to the climate of uncertainty that prevailed in the region during the 17<sup>th</sup> century, due to the attacks of the Tobosos and Salineros Indians.

It is up to 1704 when the haciendas of Palmitos de Abajo and Arriba are formed. By the middle of that century Palmitos de Abajo was recognized with the name of Güichapa, today Huichapa. Sixty years after its formation, this hacienda was property of the bachelor Hermenegildo del Fierro who ordered to build the chapel of La Limpia Concepción.

The chapel of the La Limpia Concepción de Palmitos de Abajo is an adobe construction. It has one nave with octagonal apse, with the access through a closed atrium, with a quarry cross in the entrance. The interior of the temple has a characteristic architectural element of the religious spaces of New Mexico, the cover of the apse rises over that of the nave, this difference has the intention of generating an opening that profits the zenithal illumination. In the interior is also appreciated the beamed roof that in some sections conserves polychrome beams.

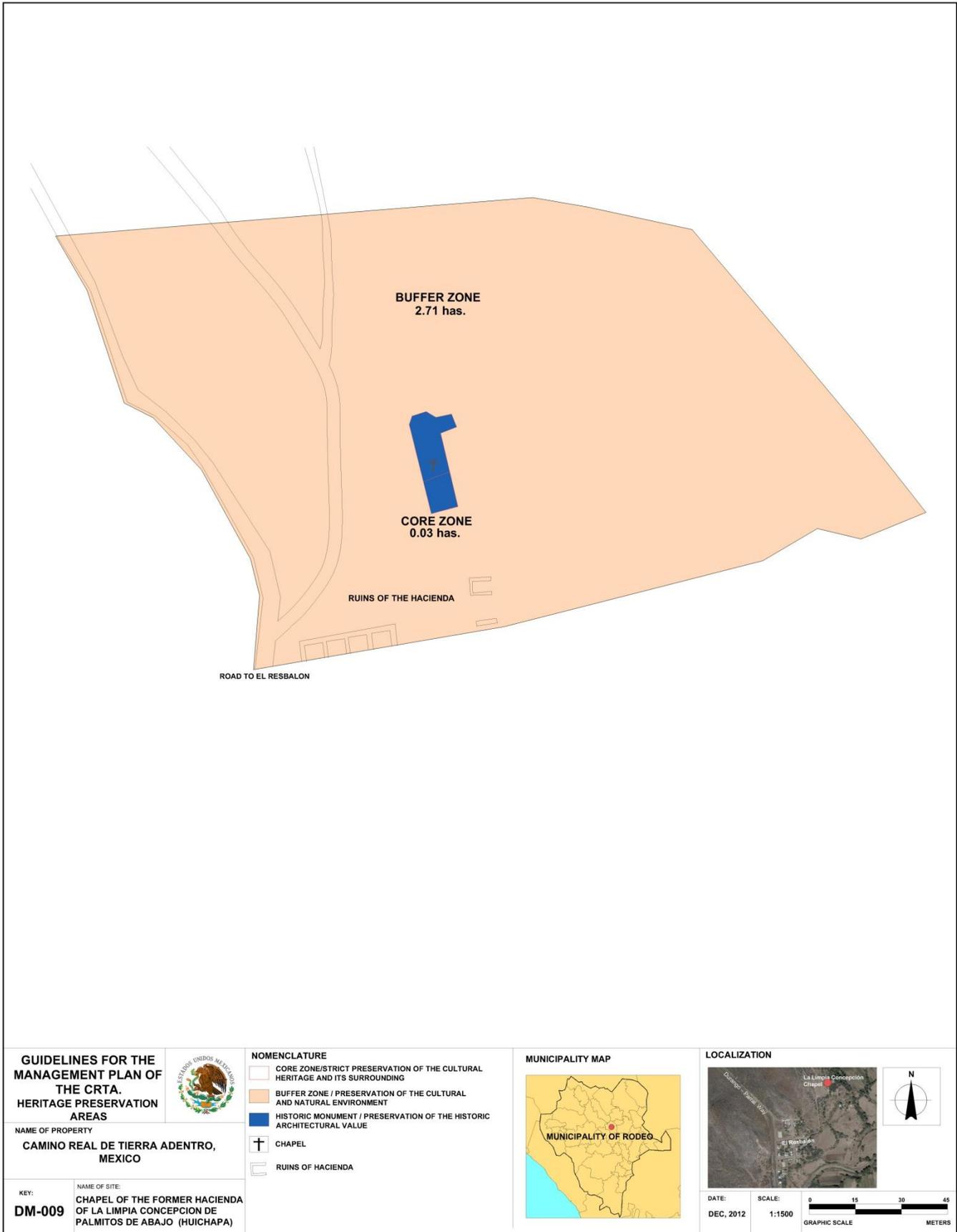
The facade of the chapel is composed of pilasters with boxlike carving framing the arch of the entrance. The tower of one body has grooved pilasters and typical ornaments of the Baroque architecture of the second half of the 18<sup>th</sup> century. The same happens inside the temple, where can be appreciated the pulpit, the baptism pile and two pedestals of the same century.

The only property in the core zone of the site is the Chapel of La Limpia Concepción de Huichapa, which presents an appropriate state of conservation. In front of this structure are located the remains of the hacienda, practically in ruins.

The municipality of Rodeo, to which this site belongs, has a Plan of Civil Protection that contemplates the different problem derived of possible natural disasters, and a Municipal Urban Development Plan. In the state environment are effective the State Development Plan, the Law of Cultural Heritage of the State and the General Law of Urban development for the State of Durango, and in the national environment are the National Development Plan, the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, the General Act on Human Settlements and the Religious Associations and Public Cult Act.



*The rural chapels built in the Mexican North were solved under a common outline consisting of one nave, octagonal presbytery, a Baroque altarpiece and a ceiling with wooden beams on which a light-shaft was left changing the level of the presbytery to allow the access of light to the altar.*



## Chapel of San Mateo of the Hacienda La Zarca, Durango



*Aspect of the ensemble of the Main House of the hacienda of La Zarca with the chapel dedicated to St. Matthew on its left side.*

The hacienda of La Zarca in the current municipality of Hidalgo was in its beginnings one of the first and most extensive cattle homesteads of the State of Durango. This hacienda, as many others of the region, keeps a close relation with the Camino Real de Tierra Adentro.

Given its utility, this property worked as obliged point of overnight stay for the travelers that moved from the mines of Parral to Durango or to Fresnillo. Likewise, given its location, it represented one of the places of union, of the preponderant activities of the territories of the north of the viceroyalty as were the *mesta* and the transhumance.

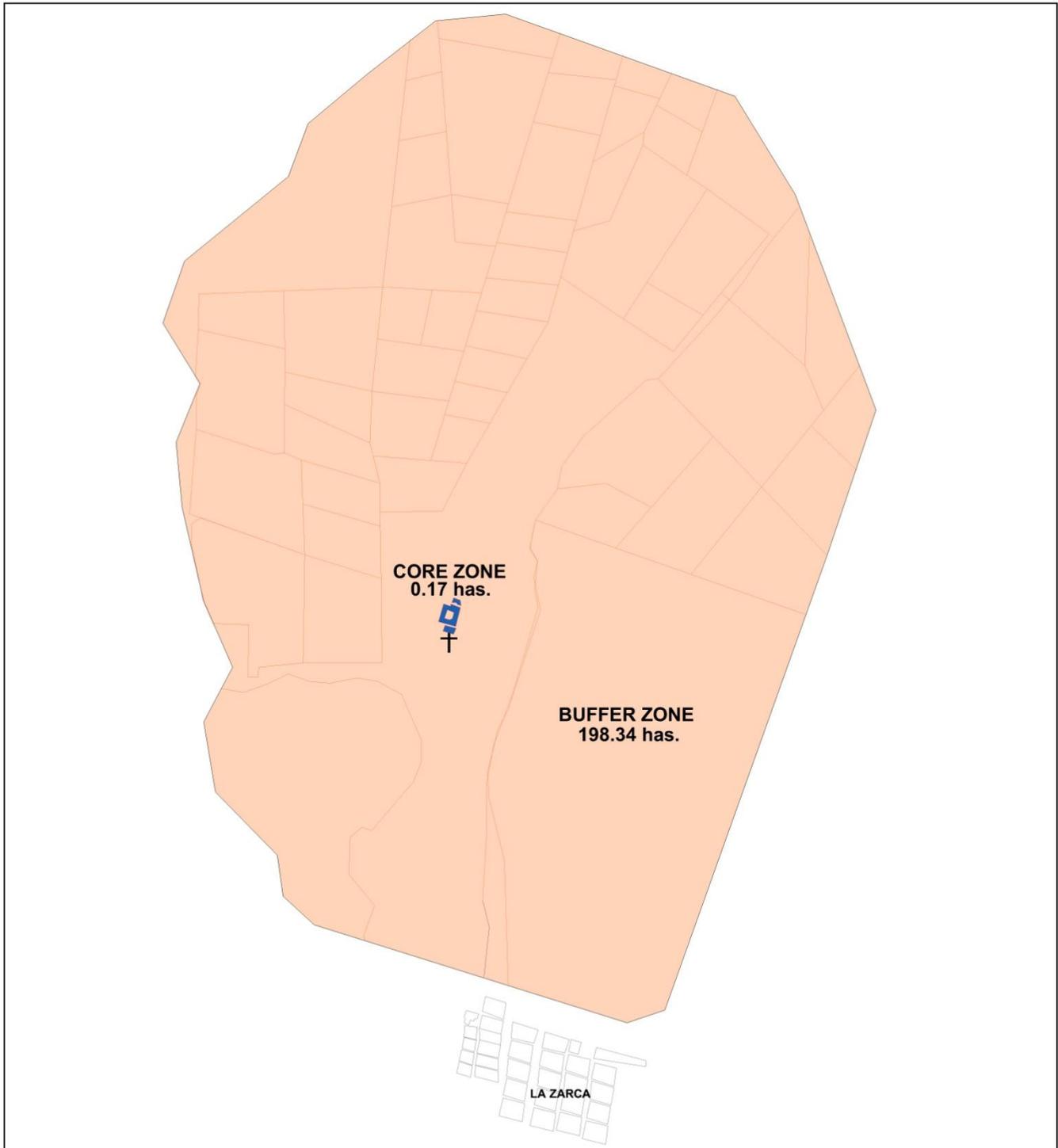
The hacienda of La Zarca extends on the plain that was called Llanos de la Magdalena in the 16th century, south of the Sierra de Peñoles. In this area it was common to observe a great quantity of lambs and mules that were raised in their extensive pasturelands and that later on were taken to the center of the viceroyalty. In general, the flocks of wool cattle went toward the *abrazes* or wool mills of San Miguel, Querétaro, city of Mexico, while the droves of mules were driven mainly toward the mines of Zacatecas and Guanajuato. Likewise, in this plateau, crossing area between Cuencamé and Durango, big flocks of pronghorns, today extinct, lived in a wild state.

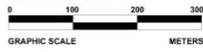
The lands that gave origin to this hacienda were granted to Juan Pérez de Vargas in 1586 as grace of land. Time later, in 1890, began the construction of the current buildings, such it is the case of the chapel and the main house.

Both monuments present a simple neoclassicist style; the chapel is dedicated to San Mateo, patron saint of the hacienda, and to the Virgen de Lourdes (Our Lady of Lourdes), French Marian invocation devoted to heal sick people. The chapel has a simple facade with embedded columns and it consists of one body; its cover consists of a barrel canyon vault with four arches, an example not very common in the temples of the entity. The main house dates from 1891, it has a neoclassical style and it has a plan developed around a central patio, surrounded by roofed corridors, which led to the rooms.

The Chapel of San Mateo of La Zarca and the main house of this hacienda are the unique constructions inside the core zone. The chapel is in regular preservation conditions, because the barrel canyon vault roof of the temple shows deterioration because of the humidity. On the other hand the main house is in good state of conservation. Both estates are considered historic monuments by the National Institute of Anthropology and History and both are protected at national level by the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, the Religious Associations and Public Cult Act and the General Act on Human Settlements.

At present the municipality of Hidalgo to which the hacienda belongs has an Urban Development Plan and a Plan of Civil Protection. At stet level it has the Law of Cultural Heritage and the General Law of Urban Development.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> <input type="checkbox"/> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING <input type="checkbox"/> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT <input type="checkbox"/> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE <input type="checkbox"/> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE <input type="checkbox"/> CHAPEL <input type="checkbox"/> SQUARE <input type="checkbox"/> STATE	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b>  
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>		<input type="checkbox"/> PLOTS		
KEY: <b>DM-014</b>	NAME OF SITE: <b>CHAPEL OF SAN MATEO AND FORMER HACIENDA OF LA ZARCA</b>			DATE: DEC, 2012
				SCALE: 1:10000 

*To save the topographical accidents of the road it was required the construction of a simple but efficient road infrastructure, adapted to the means of transportation of that moment: mules, oxen, donkeys and horses. Bridge near the old village of Santa María de las Lagos, Jalisco.*



# GUIDELINES FOR THE MANAGEMENT AND PRESERVATION OF THE ROADS SYSTEMS HERITAGE OF THE CRTA

One of the most significant heritage components in the Camino Real de Tierra Adentro is the corresponding to the road infrastructure that was developed to draw the topographical accidents of the different regions through which the historic route crosses. It is constituted by road stretches, bridges, stone walls, dams, waysides, surrounding cultural landscape, etc.

These testimonies of the historical road infrastructure constitute a window to the past and to the difficult process of opening of the territory toward the Mexican north. They are testimony of the precariousness of constructive resources applied to its elements on one hand, and on the other, the periods of splendor in its different periods.

In their architectural and spatial expression are found vestiges of the forms of communication used in the road: pedestrians, droves of mules, carriages, cavalry or donkeys.

Although in most of the cases they manifest a strictly utilitarian and functional constructive sense, from the architectural point of view formal expressions can be identified with more or less influence of the prevailing stylistic models in the different moments or stages of their construction and in some cases they acquire a strong vernacular expression.

### *Typological groupings belonging to the roads systems heritage*

For their analysis and structuring in these Guidelines for the Management Plan of the CRTA were divided in 2 typological groupings: *Bridges and Stretches of rural roads*.

- Bridges: Bridge of La Historia, state of Queretáro; Bridge of Atongo, State of Mexico; Bridge of San Francisco in Tepeji del Río, Hidalgo; Bridge La Quemada, Guanajuato; Bridge of San Rafael, Guanajuato; Bridge part of the site City of Lagos de Moreno, Jalisco; Bridge of Ojuelos, Jalisco; Bridge of El Fraile, Guanajuato; Bridge of El Diablo, Navacoyán,

Durango; Hanging Bridge of La Ojuela mine, Durango. Total 9 examples.

- Stretches of rural roads: Stretch of the Camino Real de Tierra Adentro between Aculco and San Juan del Río, State of Mexico; Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the Hacienda de La Cañada, Hidalgo; Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, Zacatecas; Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, Durango. Total 4 cases.

*Objectives for the management and preservation of the roads systems heritage*

- To identify, to inventory and to classify the vernacular or monumental architecture of heritage value and its immediate environment in the core zone and buffer zone of the Bridges and Stretches of rural roads integrated to the nomination of the CRTA.
- To establish the norms, regulations and laws in the Federal, State and Municipal environment to protect legally the vernacular or monumental architecture of heritage value in the core zone and in the buffer zone and area of visual influence of the Bridges and Stretches of rural roads integrated to the nomination of the CRTA.
- To settle down policies, regulations and programs to maintain, to conserve and to restore the vernacular or monumental architecture of heritage value and its immediate environment in the core zone and in the buffer zone of the Bridges and Stretches of rural roads of the CRTA
- To foster investigations and scientific studies on the roads system infrastructure and heritage of the different regions of the CRTA.
- To develop management plans for the *core zone*, *buffer zone* and *area of visual influence* for each of the sites with roads systems of the CRTA, in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- To promote the sustainable cultural tourism in the Bridges and Stretches of rural roads of the CRTA and their influence area with the participation of the local communities.

- To promote the investigation, presentation and interpretation of the heritage in each of the Bridges and Stretches of rural roads of the CRTA that allow t understanding the cultural values of the site for inhabitants and visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.
- To establish permanent programs of prevention of natural and social risks in the core zone and buffer zone of the sites.
- To carry out permanent monitoring and surveillance of the attributes of Outstanding Universal Value present in the site.



*In occasions the path of the royal road, generally of ground, can only be identified by the vegetation and tree-lines developed on its sides. Passage of the historic route between Guanajuato and Jalisco.*

*Minimum diagnosis for the roads systems heritage*

The chosen examples as representative of the roads systems heritage of the historical route of communication maintain in general terms their distinctive characteristics as for authenticity or integrity. However, because in some cases they are still in use, they can be affected by incorrect practices or collapse in their structural elements due to involuntary collisions.

To maintain an atmosphere that evokes the past, their relationship with the immediate urban or natural environment it is still crucial. They can be affected by undesired modifications to the context if measures are not taken for the control of the constructions.

The complete diagnosis for this group of properties should be established and developed as part of the elaboration of the final

document of the *Management Plan of the Camino Real de Tierra Adentro*.

*General guidelines and management strategies and preservation for the roads systems heritage*

- To elaborate the general Inventory of all the estates inside the core zone and buffer zone of the Bridges and Stretches of rural roads integrated to the nomination of the CRTA establishing their category of heritage value, original use, current use, style, dating, heights and maximum permissible level of intervention (following the guidelines established in the document *Criterios para la identificación del patrimonio edificado del Estado de Jalisco* (Criteria for the identification of the built heritage of the State of Jalisco), Dr. Ignacio Gómez Arriola, Secretaría de Cultura de Jalisco, Guadalajara, 2000).
- To elaborate the Catalog of the vernacular or monumental architecture of heritage value in the core zone and buffer zone of the Bridges and Stretches of rural roads of the CRTA developing the Catalog Cards according to the format of the Coordination of Historic Monuments of the INAH.
- To carry out Municipal Regulations approved by the Town council to legally protect the architecture of value heritage present in the immediate environment of the Bridges and Stretches of rural roads integrated to the nomination of the CRTA.
- To develop and to approve Laws in the State environment to legally protect the architecture of heritage value in the sites bordering the Bridges and Stretches of rural roads of the CRTA.
- To generate programs and incentives to particulars to maintain, conserve and restore the architecture of heritage value in the sites bordering the Bridges and Stretches of rural roads of the CRTA.
- To define the regulations, intervention criteria and technical specifications for the vernacular or monumental architecture of heritage value and its immediate environment in the core zone and buffer zone of in the sites bordering the Bridges and Stretches of rural roads of the CRTA according to the intervention criteria and technical specifications of the INAH.
- To elaborate sustainable cultural tourism programs in sites bordering to the Bridges and Stretches of rural

roads of the CRTA and in their influence area with the participation of the local communities.

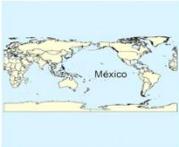
- To carry out management plans approved by the Town council for each of the sites with roads systems heritage of the CRTA in agreement and under the conceptual structure and guidelines of the Management Plan for the Camino Real de Tierra Adentro.
- To create supports for the restoration and conservation of the sites bordering the Bridges and Stretches of rural roads and their immediate environment.
- To promote among the society the conservation of the sites bordering the Bridges and Stretches of rural roads as part of the heritage and cultural identity of the region.
- To promote among universities, academic centers and private individuals the realization of investigations and scientific studies on the roads systems heritage in the different regions of the CRTA.
- To promote the investigation, presentation and interpretation of the heritage in each of the urban sites of the CRTA that allow the understanding of the cultural values of the site for inhabitants and visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.

Important note: the complete listing of *General guidelines and strategies for the management and preservation* should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. It should have an evolving character.

*Localization of the sites corresponding to the roads systems and rural heritage in the CRTA*

The general map of the CRTA indicates the sites that integrate the roads systems heritage representative of the historic development of the cultural route. The bridges and stretches of rural roads are indicated.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 	<p><b>NOMENCLATURE</b></p> <p>— Camino Real de Tierra Adentro</p> <p>..... Caminos Transversales</p>	<p><b>LOCALIZATION</b></p>  
<p><b>NAME OF PROPERTY</b></p> <p><b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>		
<p><b>KEY:</b></p> <p><b>NAME OF SITE:</b></p> <p>MANAGEMENT AND PRESERVATION OF HISTORIC ROAD HERITAGE OF CRTA</p>		<p><b>DATE:</b></p> <p>DEC, 2012</p>

## First typological grouping of the roads systems heritage of the CRTA:

### BRIDGES

#### *Sites belonging to the typological group*

The bridges considered specifically in the file of nomination of the CRTA are the following: Bridge of La Historia, state of Queretáro; Bridge of Atongo, State of Mexico; Bridge of San Francisco in Tepeji del Río, Hidalgo; Bridge La Quemada, Guanajuato; Bridge of San Rafael, Guanajuato; Bridge part of the site City of Lagos de Moreno, Jalisco; Bridge of Ojuelos, Jalisco; Bridge of El Fraile, Guanajuato; Bridge of El Diablo, Navacoyán, Durango; Hanging Bridge of La Ojuela mine, Durango. Total 10 examples.

To consider that given their spatial and architectural characteristics as well as for their relevance for the CRTA in this typological cluster incorporated the following bridges: Puente de la Historia bridge, Queretaro; La Colmena Bridge, Hidalgo (In the site: Stretch of the Camino Real de Tierra Adentro between the Bridge of La Colmena and the former Hacienda of La Cañada); Bridge of Tlautla, Hidalgo (In the site: Stretch of the Camino Real de Tierra Adentro between the Bridge of La Colmena and the former Hacienda of La Cañada); Bridge of La Cañada, Hidalgo (In the site: Stretch of the Camino Real de Tierra Adentro between the Bridge of La Colmena and the former Hacienda of La Cañada); Bridge of El Diablo, Navacoyán, Durango (In the site: former Hacienda of San Diego de Navacoyán and Bridge of El Diablo, Durango); Hanging Bridge of La the Ojuela Mine, Durango (In the site: Mine of Ojuela, Durango).

#### *General characteristics of the Bridges represented in the CRTA*

The bridges integrated in the nomination of the cultural route manifest a strictly utilitarian and functional constructive sense being solved in many cases in an emergent way and with constructive or technical resources of little sophistication. They are a testimony of the precariousness of constructive resources available in the moment of their construction or in other cases they reflect the periods of splendor that the CRTA had in its different periods.

These fundamental elements in the trace of the royal road were built in the territory to save rivers, streams or ravines with a

degree of audacity that contrasts with the use of elementary technology covering with arches and pillars with more or less light the challenge of crossing the topographical accidents that were presented.

From the architectural point of view in some of their elements can be identified a bigger or smaller influence of the stylistic prevailing cannons in the different moments or stages of their construction: Baroque, Neoclassicism, Neo-Gothic or Eclectic. In some cases they acquired a strong vernacular expression.

In them can be identified architectural or spatial characteristics that correspond to the different artistic styles of each stage through which the CRTA passed: Renaissance. Along the route formal derivations or regional schools can be identified with a bigger influence or attachment to the stylistic cannons in the central part of the country and a transformation to vernacular models as the road advances toward the Mexican north.



*Stretch of royal road near the hacienda of Ciénega de Mata, Jalisco.*

#### *Generic diagnosis of the Bridges represented in the CRTA*

The bridges and the setting in which they are located are conserved to the present time in relative good state of authenticity or integrity. Since in some cases they continue being in use, these can be affected by incorrect practices or collapse in their structural elements due to involuntary collisions. Their relation with the immediate urban or natural environment is crucial since they can be affected by modifications in the context measures are not taken for the control of the construction and the preservation of their components in the core zone and buffer zone.

The complete diagnosis for this group of properties should be established as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

*Preliminary listing of Projects or Permanent programs of management and preservation for the Bridges and their immediate environment represented in the CRTA*

- Elaboration of Catalog cards of the Bridge and its immediate environment as well as of the architecture of heritage value in the core zone and buffer zone according to the format of the Coordination of Historic Monuments of the INAH.
- Program of Inventory of estates inside the core zone and buffer zone surrounding the Bridge.
- Project of preventive conservation and restoration of the Bridge and its immediate environment.
- Project of improvement of urban image in the surroundings of the Bridge.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the Bridge and its immediate environment according to the intervention criteria and technical specifications of the INAH for each of the sites with architectural heritage.
- Program of sustainable cultural tourism with the participation of the local communities.
- Project of signage for the interpretation of the heritage in the Bridge and its immediate environment.
- Elaboration of a Management plan for the Bridge and its immediate environment under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Annual program of maintenance of estates for the Bridge and its immediate environment.
- Program of community encouragement for the conservation of architectural monuments as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

Important note: The listing of projects and programs is only indicative of those that could be developed. The establishment of the definitive listing should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA.

## \*Bridge of La Historia

(On the site: Villa de San Juan del Río, Querétaro)

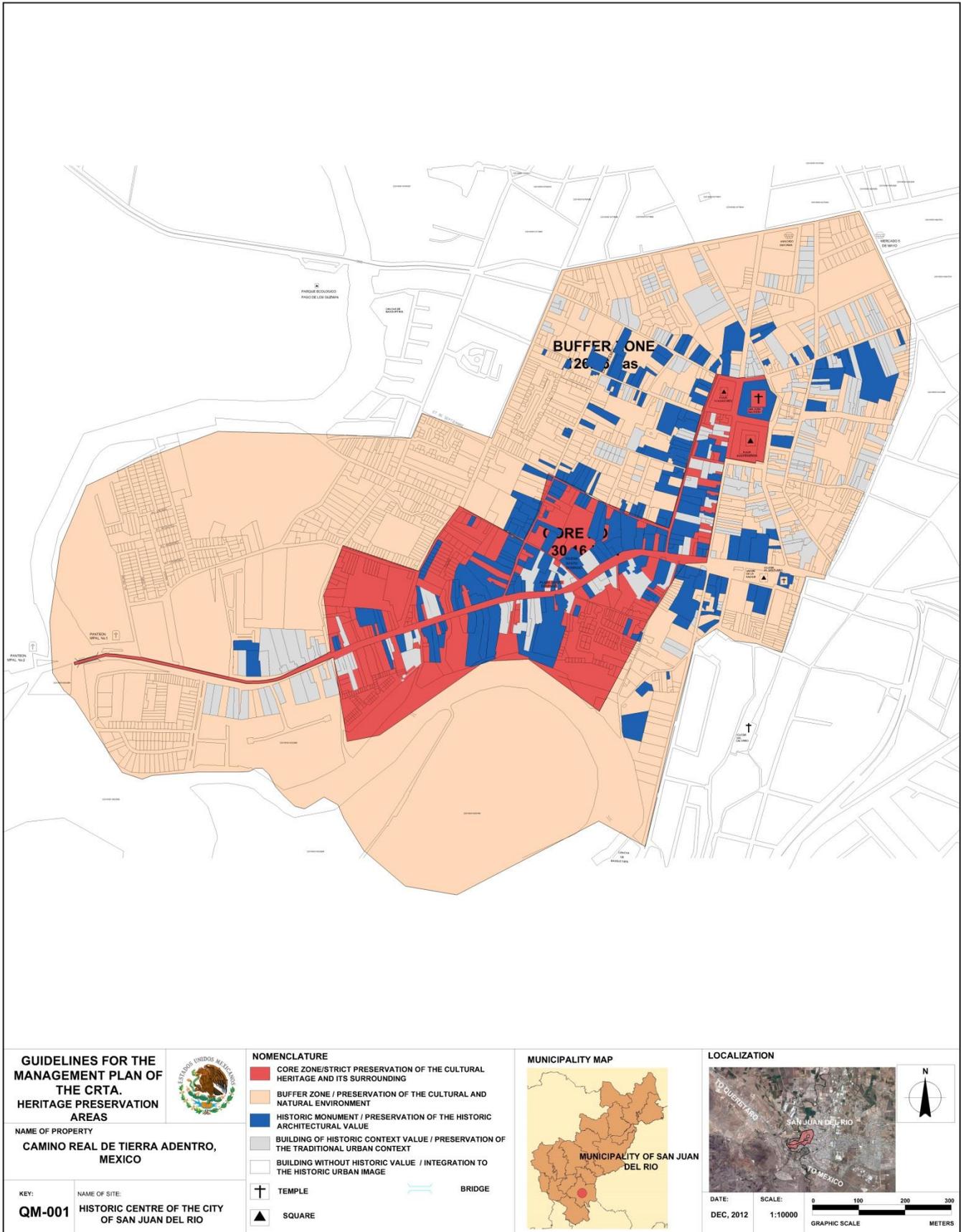


*Bridge of La Historia, near to the old village of San Juan del Río.*

The village of San Juan del Río is located in the State of Querétaro; founded in the first half of the 16<sup>th</sup> century, the city was part of the jurisdiction of the Alcaldía Mayor of Querétaro, being together with this, the two only towns of Spaniards in these latitudes at the end of that century.

With the territorial appropriation of the Bajío on behalf of the Spaniards the road that went by Querétaro was imposed notably, because it was less uneven than the road located more to the south, this made San Juan del Río to become a very important enclave to enter to the north of the New Spain.

It was an obliged point of provisioning where travelers and merchants frequently ended up spending the night. From here forked other roads: one of them continued toward Zacatecas and the other toward the mining area of the Sierra Gorda. The *Puente de la Historia* is the first bridge in the route from México city.



## Bridge of Atongo, State of Mexico



*The bridge of Atongo is one of the first passages built to save the topographical accidents and rivers in the royal road from and toward the city of Mexico.*

The strategic location of the town of Aculco as main traffic axis, as well as its main activity, the muleteering, unchained in a large part of the State of Mexico an important investment for the construction and maintenance of the roads.

This way, in the Camino Real of Mexico to Querétaro diverse masonry bridges were built with the typical stone pave of the old road systems constructions, as those located in Jilotepec, Arroyozarco and Atongo.

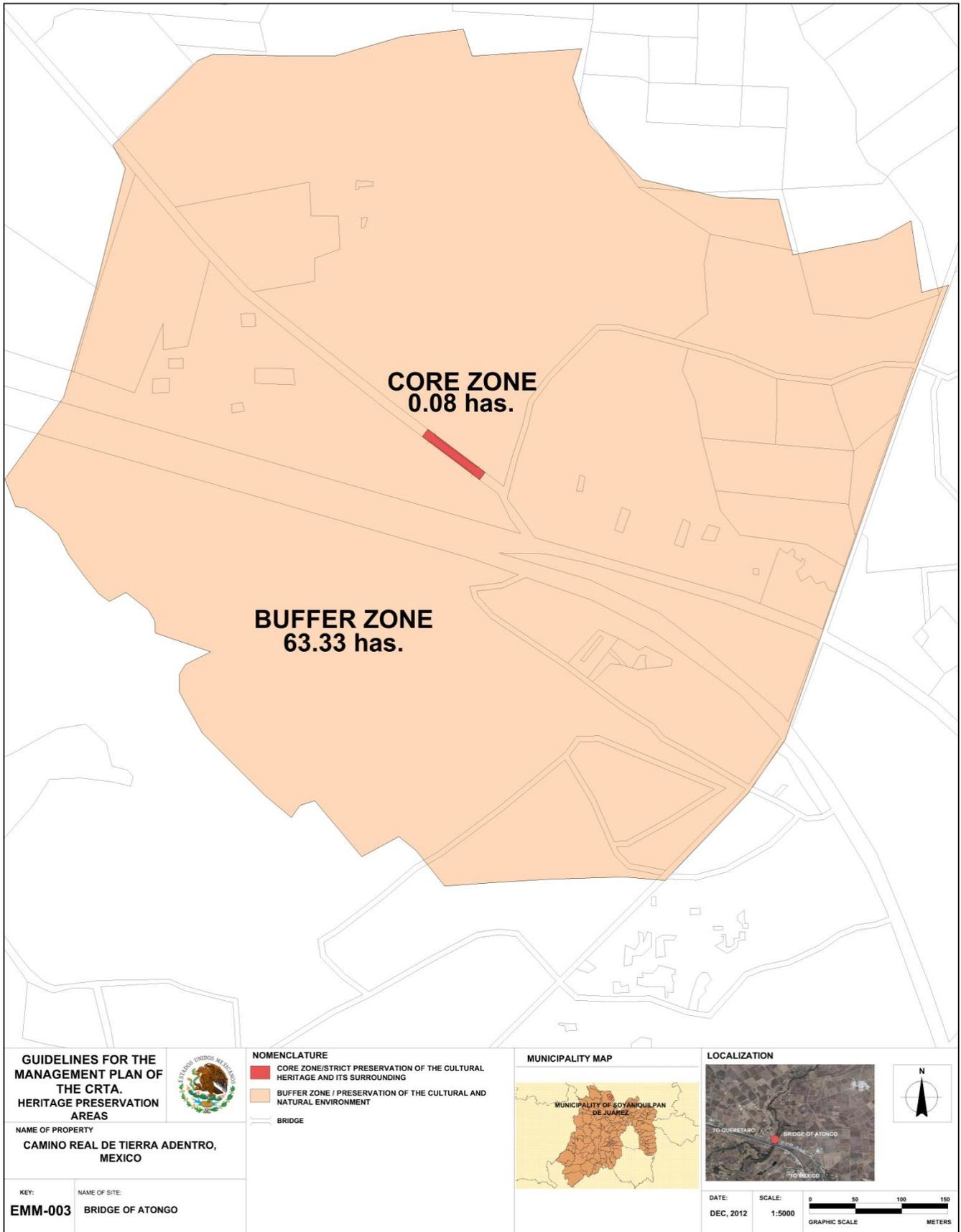
Although the opening and expansion of horseshoe roads for the traffic of shipments were necessary, so it was the implementation of measures for the crossing of men and merchandises in times of rain. This derived in the construction of the bridges above mentioned.

The constructive peak of bridges was given with more force in the course of the 18th century. It was in that century that the efforts headed to look for improvements so much in the roads as in the means of transportation, all time that the economic position reached in that moment allowed it. Joined this, the creation of the toll tax that was applied in the last decade of the 18th century in the New Spain had the purpose of using the resources obtained in the construction and maintenance of this road infrastructure.

The bridge of Atongo has a round arch of quarry, while the rest of the ensemble is made of masonry. It is possible to appreciate

over the arch is found a cornice and at the center of one of its fences, vestiges of a small quarry pillar that that held a medallion; it is probable that this last element had engraving a construction date or intervention.

The bridge of Atongo represents the only structure located inside the core zone of the property. This is of federal property, it is to 70 meters far from the highway Mexico-Querétaro, it presents a good state of conservation and it continues in operation under favorable conditions.



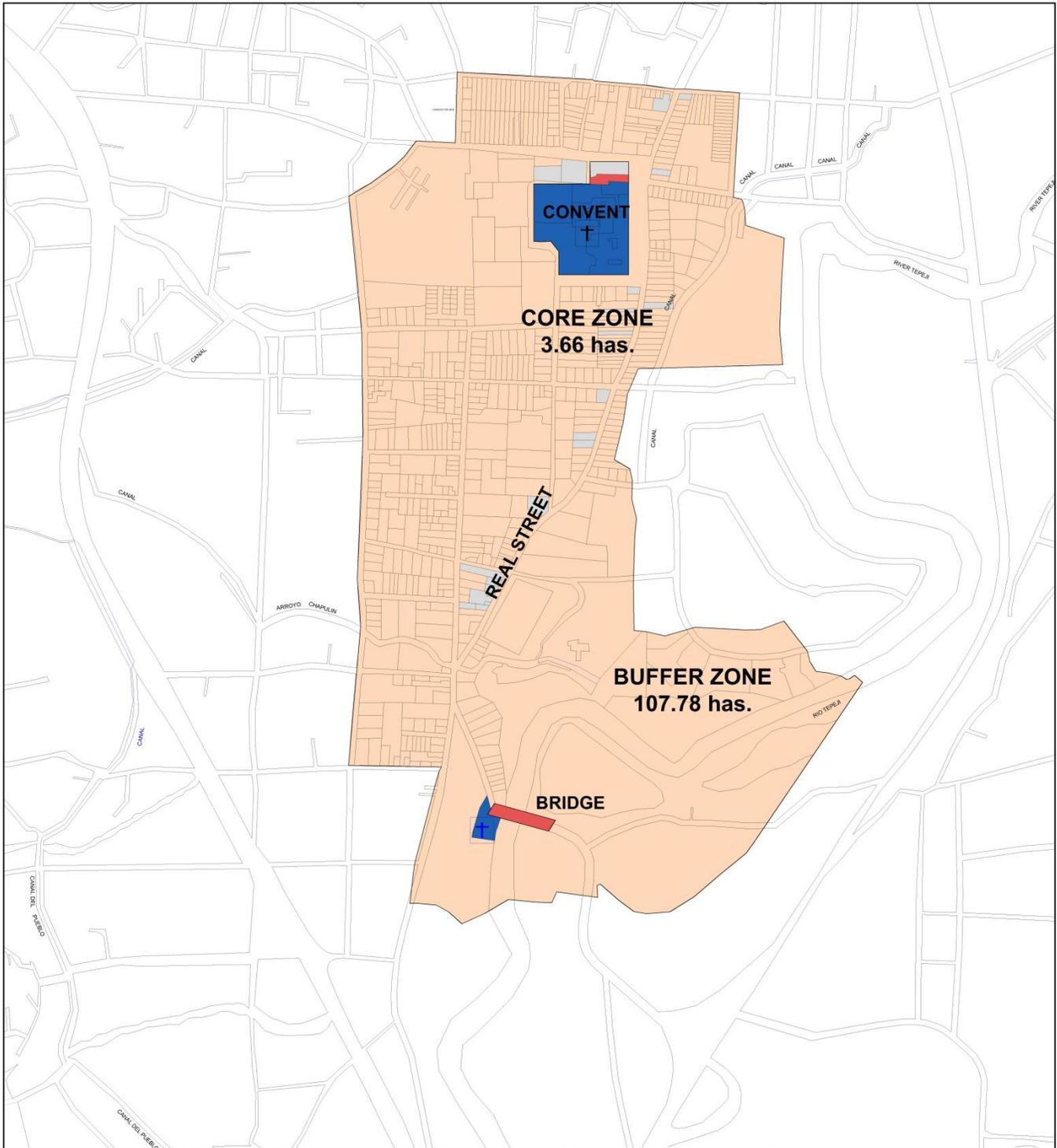
## \* Bridge of San Francisco in Tepeji del Río, Hidalgo

(In the site: Former Convent of San Francisco and Bridge)



*Aspect of the three arches that support the bridge of San Francisco heading for Tepeji del Río.*

**T**he State of Hidalgo was the place of the first discoveries of important mines, besides being the nearest to the city of Mexico, what meant that the town of Tepeji del Río represented an obliged point of overnight stay for the travelers of the Camino Real de Tierra Adentro, in the stretch comprised between the city of Mexico and San Juan del Río.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>			<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>		<p><b>MUNICIPALITY MAP</b></p>	<p><b>LOCALIZATION</b></p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>			<ul style="list-style-type: none"> <li><span style="color: blue;">+</span> TEMPLE</li> <li><span style="color: blue;">+</span> CHAPEL</li> <li><span style="color: blue;">—</span> CANAL</li> </ul>		<p>DATE: DEC, 2012</p> <p>SCALE: 1:10000</p> <p>GRAPHIC SCALE: 0 100 200 300 METERS</p>	
<p>KEY: <b>HM-001</b></p>	<p>NAME OF SITE: <b>FORMER CONVENT OF SAN FRANCISCO IN TEPEJI DEL RIO AND BRIDGE</b></p>					

### \* Bridge of La Colmena, Hidalgo

(In the site: Stretch of the Camino Real de Tierra Adentro between the Bridge of La Colmena and the former Hacienda of La Cañada)



*The bridge of La Colmena was solved by means of some big lateral supports communicated by arches.*

The stretch that was part of the short road to Zacatecas, presented big traffic difficulties in rain seasons. For this reason three bridges were built, the bridge of Tlautla, that of La Cañada and that of La Colmena, this last one formed by three round arches made of quarry supported by buttresses and masonry supports.

On the other hand, the old hacienda of La Cañada, founded in 1563, still maintains in use a good tract of this paved road, mainly in the Avenue Camino Real that leads to the main house of the hacienda.

The roads and bridges of this area were in maintenance during the 19th century through the Ministry of Development that established a fixed budget for these tasks. At present the State Law of Human Settlements, Urban development and Territorial Classification is applicable in this area.

All the works are federal property except for the last s two that are of private and municipal property respectively.

### \* Bridge of Tlautla, Hidalgo

(In the site: Stretch of the Camino Real de Tierra Adentro between the Bridge of La Colmena and the former Hacienda of La Cañada)



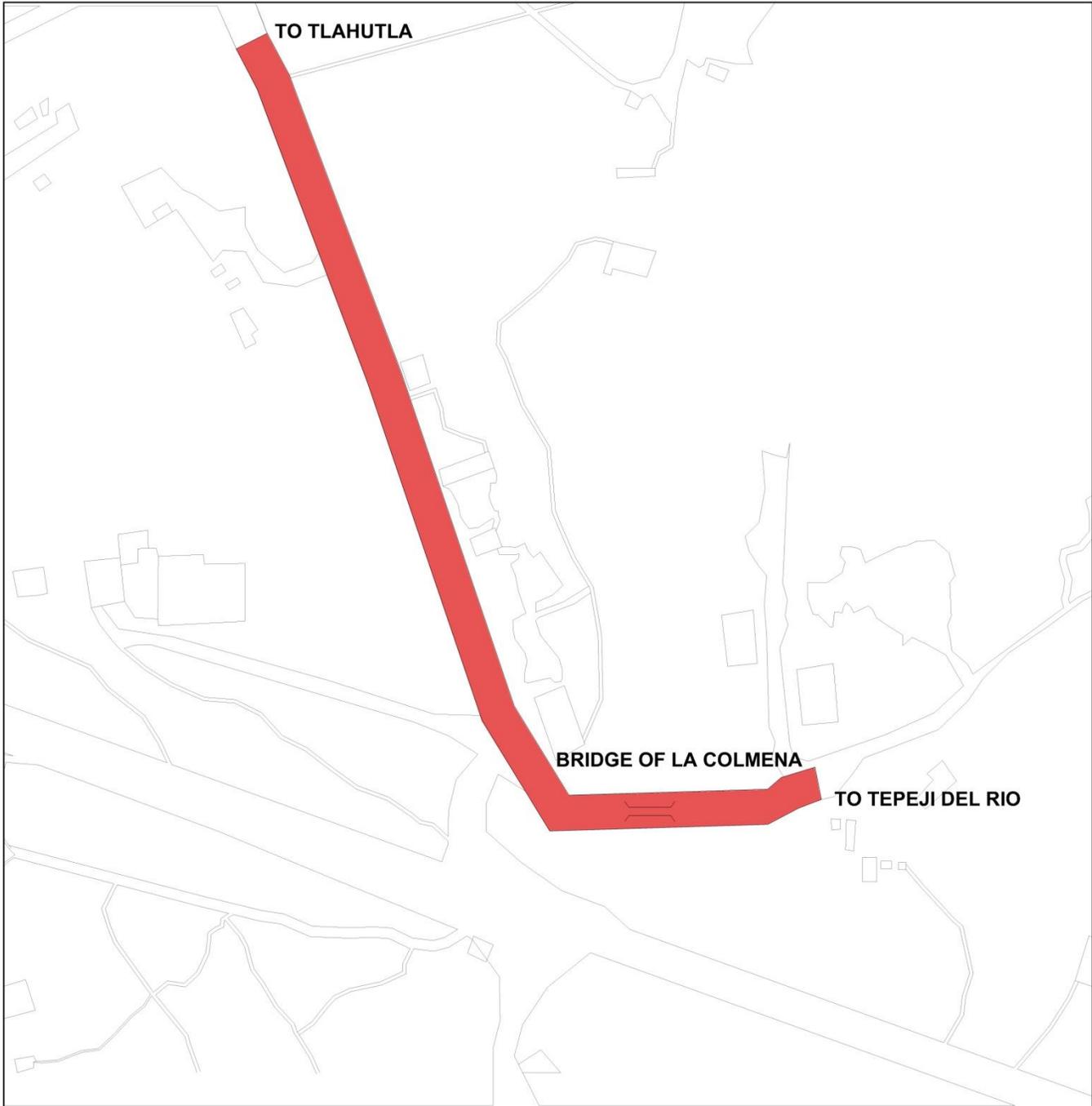
*Aspect of the bridge of Tlautla.*

### \* Bridge of La Cañada, Hidalgo

(In the site: Stretch of the Camino Real de Tierra Adentro between the Bridge of La Colmena and the former Hacienda of La Cañada)



*Bridge of La Cañada seen in its upper part.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">█</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">█</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li> BRIDGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p> 	<p><b>LOCALIZATION</b></p>  
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY: <b>HM-002C</b></p>	<p>NAME OF SITE: <b>STRETCH OF THE CAMINO REAL BETWEEN THE BRIDGE OF LA COLMENA AND THE FORMER HACIENDA DE LA CAÑADA</b></p>			<p>DATE: DEC, 2012</p> <p>SCALE: 15000</p>  <p>GRAPHIC SCALE METERS</p>

## Bridge of El Fraile, Guanajuato



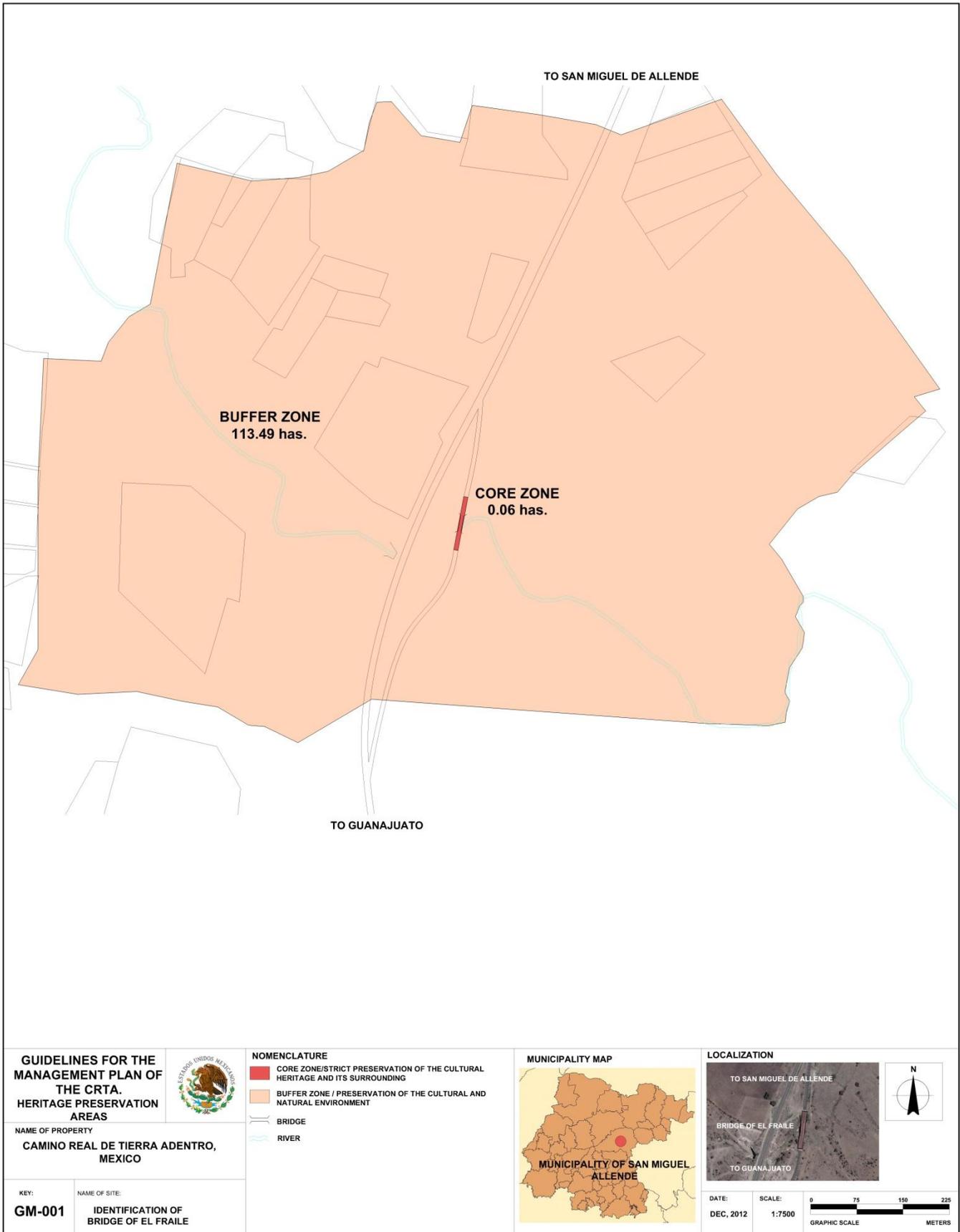
*Current aspect of the bridge El Fraile, near to the former village of San Miguel (today de Allende).*

Although the constructive peak of bridges was given with more force in the course of the 18th century, since the 16th century the necessity that men and merchandise did not see interrupted their traffic toward the north, propitiated the development of a series of outstanding road system works in the State of Guanajuato.

One of them is the Bridge of El Fraile. This bridge is located near San Miguel de Allende, in a land of low mountain ranges. The bridge is a strong stone structure that consists only of a great round arch.

The railing of the bridge only consists of some few figures also of stone in form of inverted arch. Under the bridge there are two niches in honor to two minor Franciscan friars that died in hands of the Chichimecas of the region in that precise point, between 1568 and 1570. The bridge that crosses to the stream formerly called Chamacuero, today stream Comonfort was called of El Fraile after them.

This work is federal property and it is in the municipality of San Miguel de Allende. It has an Urban Development Plan and a study of territorial classification of eleven micro regions. Of equal way, the State of Guanajuato has a State Law of Urban development, a Law of the Cultural Heritage and Government's Plan.



## Bridge of San Rafael, Guanajuato



*Bridge of San Rafael. At present has one of its arches broken into fragments.*

Almost 5 kilometers from the Village of San Miguel el Grande, today San Miguel de Allende ran the river called San Miguel or La Laja. Originally, the obliged crossing of the plentiful river was made on canoes or through the bridges that were built in the jurisdiction of San Miguel during the 16<sup>th</sup>, 17<sup>th</sup>, and 18<sup>th</sup> centuries.

One of these bridges is the San Rafael, work that as others (with their respective roadways and paved) were priority given the accidents of the place and mainly the strategic character of the place for the traffic in the Camino Real de la Tierra Adentro and in its secondary branches. This bridge was a habitual route for the local population, the travelers and the merchants that loaded varied merchandises in their caravans, among them, weekly shipments and trade of the Inland, of the Reales de Minas and of the city of Mexico.

Nevertheless, the construction of the bridges and their constant "renovation" or "poise", represented a considerable investment of annual gold pesos for the Public Ark of the Village of San Miguel el Grande. The constructive work that was made of San of Rafael bridge in the 18<sup>th</sup> century not only transcended to be one of the most important works in the jurisdiction, but by being located in the convergence of several ways: the Camino Real de Tierra Adentro, the "Camino de las Diligencias o de los Coches" (Road of the Diligences or of the Carts) (San Miguel-Guanajuato), the "Camino de Rueda" (Road of Wheel) (San Miguel - Dolores), and indispensable pass for the merchants that transported products of the *Real Aduana* (Royal Customs) of México, Veracruz, Acapulco, Puebla, Querétaro, San Juan de los Lagos, San Luis Potosí, Fresnillo, Nombre de Dios, Sombrerete, Zacatecas, Guadalajara, Aguascalientes, Guanajuato, San Miguel el Grande, San Felipe, Dolores, León, Valladolid, among other places.

This intense and continuous traffic of people, merchandises and cattle, explains the 15 meters of width that has the bridge of San Rafael, one of the biggest located along the Camino Real de Tierra Adentro. During the 19<sup>th</sup> century, the bridge of San Rafael continued having importance. In the first

decades of the 20<sup>th</sup> during the time of rains and with the growth of the river, one of its arches was demolished by the force of the waters.

The unique structure that is located inside the core zone of the property is the bridge San Rafael which presents bad conservation conditions. It is convenient to mention that this structure has only one arch, of the three it had originally.

This bridge of federal property is located in the site of San Rafael, being this an eminently rural context. The municipality of San Miguel de Allende, place where the property is located, at present has an Urban Development Plan, a State Law of Urban development, Government's Plan and a Law of Cultural Heritage.



*Current aspect of one of the ends of the broken bridge.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b>  CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING  BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT  BRIDGE  RIVER	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b>  
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>				
KEY: <b>GM-003</b>	NAME OF SITE: BRIDGE OF SAN RAFAEL			DATE: DEC, 2012 SCALE: 1:12500 

## Bridge La Quemada, Guanajuato



*Aspect of the bridge of La Quemada with its arches protected by masonry cutwaters.*

The construction of this bridge dates of the mid-16<sup>th</sup> century. Given their constructive characteristics, the reinforcement of its construction and its width, it is probable that over it circulated carts thrown by oxen, mules and horses.

This road system work joined the former hacienda Quemada, with the road to San Diego de la Unión, toward San Felipe Torres Mochas, neighboring city of San Miguel el Grande. The bridge crosses the river "La Laja" that supplied the hacienda for a long time.

This hacienda had its origins by the middle of the 16<sup>th</sup> century; later on, during the second half of the 19<sup>th</sup> century, the hacienda Quemada had a time of splendor and was considered one of the richest of the Bajío. From being famous for its cattle activity during the colonial time, agriculture passed to gain more importance, where chili, bean, wheat and corn was cultivated and sent by means of the railway toward the cities of Mexico, San Luis Potosí and Guanajuato.

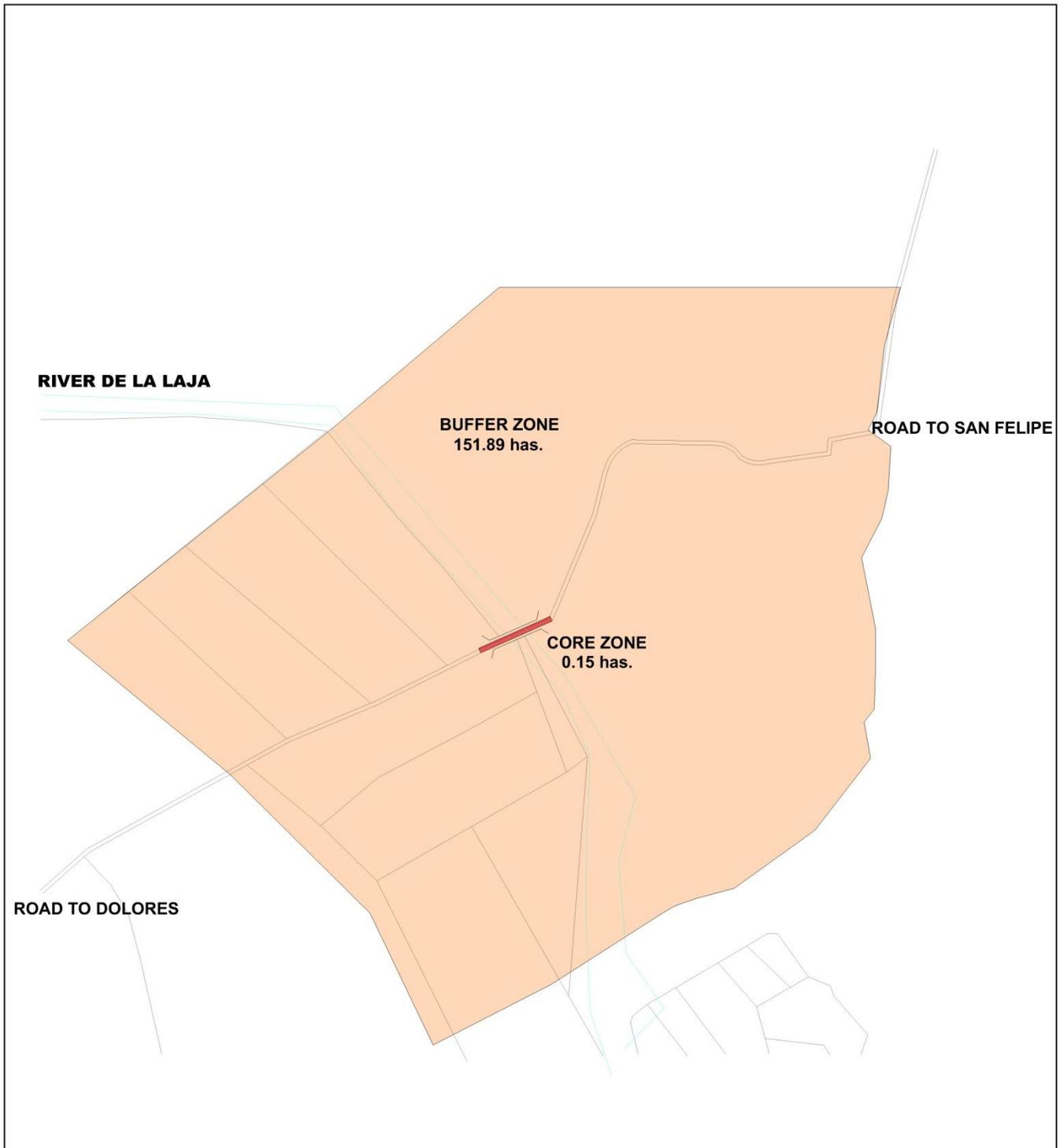
Along the 20<sup>th</sup> century, the hacienda La Quemada took great importance because all sort of communications passed by it, so much the Camino Real for the travelers in carts along the Colony, as the railways starting from the 19<sup>th</sup> century.

Nowadays, the bridge La Quemada is not crossed frequently, because alternating roads exist to arrive to the former hacienda Quemada and the town of the same name. The bridge is made of stone and the road is of ground. It is supported by five big stone arches that have triangular cutwaters that go from the base of the arches to the railing. It presents a regular state of conservation.

The risks present in the municipality of San Felipe, in the micro region of La Quemada, according to the Urban Development Plan 2006-2020, are those produced by eventual grown of the river. Nevertheless, the municipal authorities know about the value of this construction and will make constant monitoring of its integrity.

The property is inscribed in a rural context; this structure is part of a secondary highway that is interconnected with the federal highway 51 in the tract Dolores-San Felipe. This location allows the structure to be isolated of any settlement in a radius of around 2 kilometers, so the population growth does not generate a strong pressure on it.

On the property apply the State a Law of the Cultural Heritage, a State Law of Urban development established in 1997 and the Government's Plan.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> ■ CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING ■ BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT — BRIDGE — RIVER		<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 		
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			KEY: <b>GM-004</b>		NAME OF SITE: <b>BRIDGE LA QUEMADA</b>		DATE: DEC, 2012	SCALE: 1:10000

## \* Bridge of Lagos de Moreno Jalisco

(In the site: Historic Centre of the city of Lagos de Moreno and bridge, Jalisco)



*The bridge of Lagos de Moreno is the biggest of those built along the cultural route. Its extension and width grant it a monumental character.*

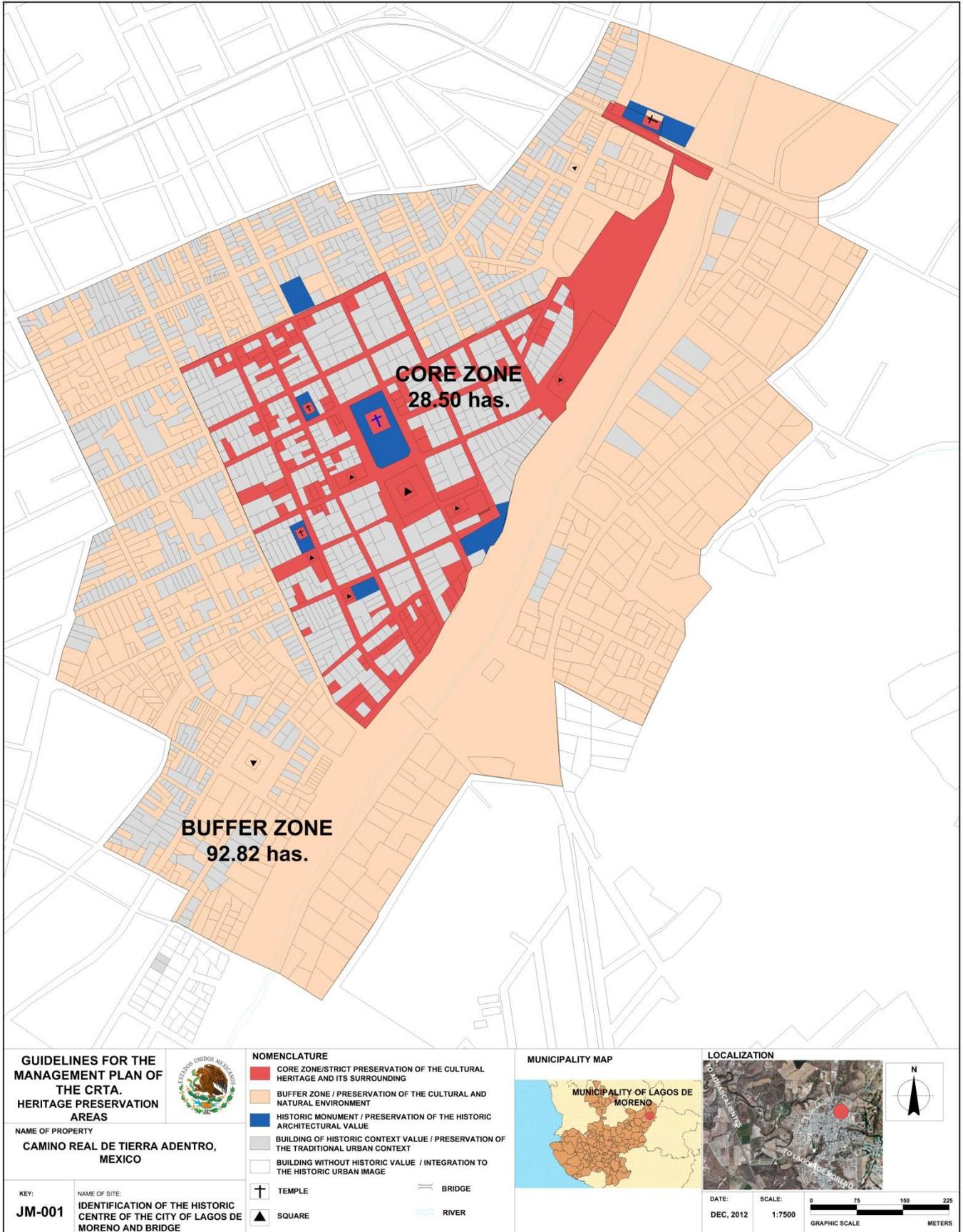
The favorable hydraulic possibilities for the agriculture and the fishing were reason for recognition, nevertheless, in rains season this became a problem for the travelers that trafficked by the Camino Real de Tierra Adentro, because with the growth, mainly of the Lagos river and the lack of bridges, these were forced to wait several days to cross it.

This situation, permanent during the whole colonial period, made necessary the construction of a suitable bridge and sufficiently strong to deal with climatic shocks.

It was up to 1860 when a bridge was built to put an end to this inconvenience, although the work was finished properly in 1870 with the construction of the parapets and the paved.



*The cutwaters in shape of diamond are crowned by pilasters.*



## Bridge of Ojuelos, Jalisco



*The bridge that is located near the town of Ojuelos shows a marked popular character in the execution solved with arches of different dimensions and shapes.*

The Camino Real between the presidios of El Portezuelo and of Ojuelos was intensely traveled during the 16th century by droves of mules, caravans of carts and by indigenous loaders, being required the implementation of permanent infrastructure that allowed the pass of carriages during all the stations of the year. With such a reason was built an austere bridge that saved the permanent flow of a river near to the town of Ojuelos and that allowed arriving from the town of San Felipe Torres Mochas to the mines of Los Zacatecas.

The bridge of Ojuelos, preserved in all its integrity, is an example of infrastructure works done by the Spanish crown to settle down in a permanent way, the communication to the north of the New Spain, in its limits with the Kingdom of the New Galicia. This bridge acquires remarkable relevance for the Camino Real de Tierra Adentro all time that constitutes a physical testimony of the viceregal determination to make this strategic step passable during the whole year.

The place where at present time is the bridge to Ojuelos, has preserved appropriately the original characteristics of a considerable stretch of the old Camino Real and it allows to infer the atmosphere of isolation and desolation that opened up from this district toward the north of the New Spain.

Although there is no documental news of the construction of this bridge, it is possible that its construction began in the 17th century, as integral part of the Silver Road that was effective from the 16th century to the first half of the 20th century.

At present time the Camino Real in disuse runs parallel to the paved highway. The bridge is located in southeast sense, on the bed of a stream; it consists of two abutments and ten masonry supports that rise on the land to reach the height of the arches of support of the road. The long bridge uproots on eleven arches of irregular stone that conform the vaults of semi-pointed line, whose ends have voussoirs of carved quarry.

The irregular trace of the arches that support this long bridge denotes a design product of the necessity and a not very qualified labor, far from the cultured circles of the architecture, very surely result of the urgency and hurry for its construction in a hostile territory.

The state of conservation of the bridge is regular since it presents some material losses caused by lingering use, for the pass of time and for lack of maintenance.

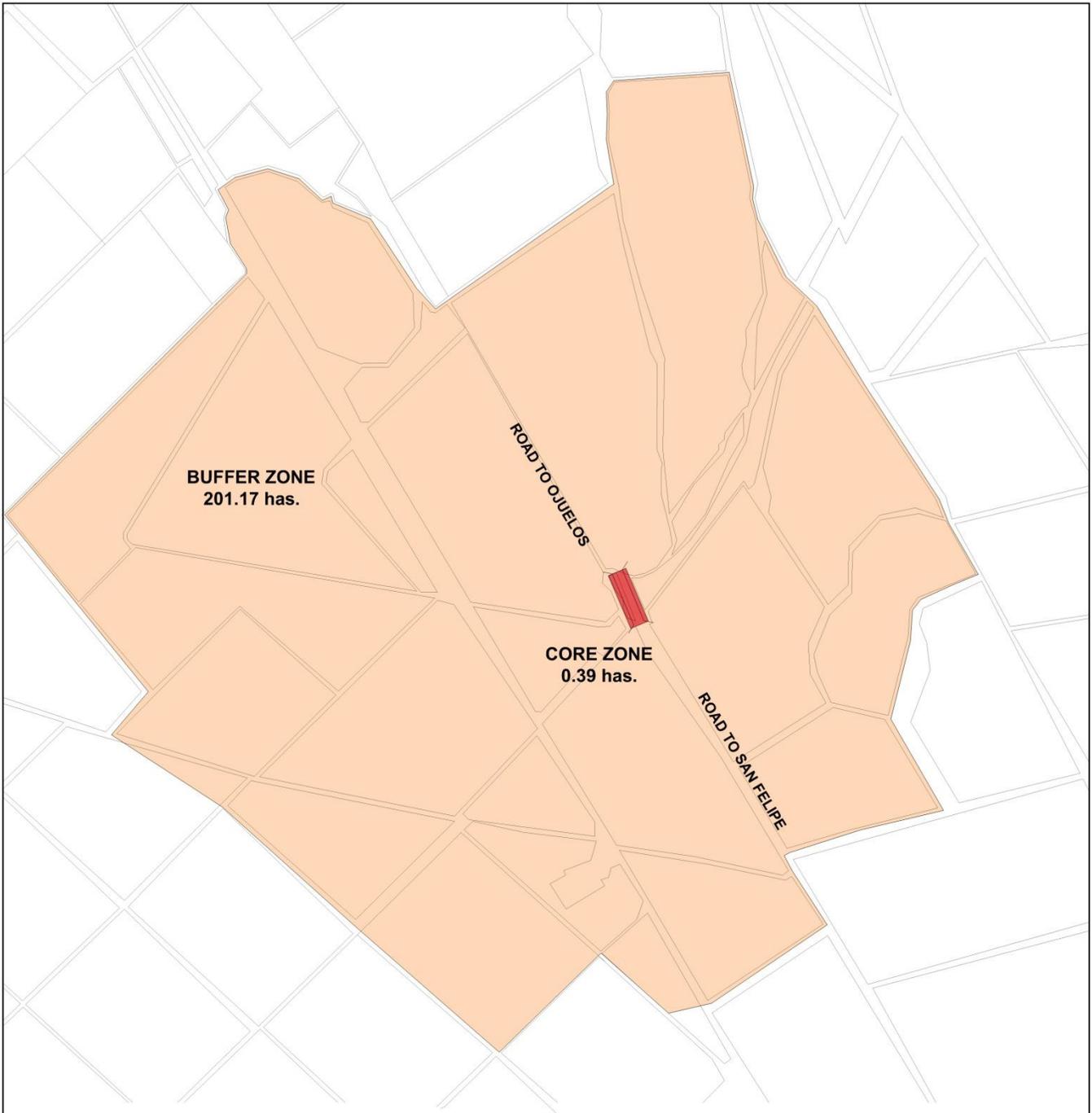
The bridge of Ojuelos is federal property and it is bounded to the municipality of Lagos de Moreno that has an Urban Development Plan 2007-2025. In the state environment, the bridge is protected by the State Law of Urban development and the State Plan of Development effective up to 2030.

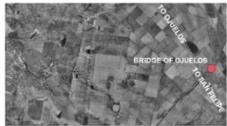


*Aspect of the royal road that is still appreciated in the environment of the bridge of Ojuelos.*



*The counter flow of the bridge allowed the water storage by means of grooves to place wooden sluices to regulate the passage of the liquid.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li> BRIDGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p> 	<p><b>LOCALIZATION</b></p>  
<p>NAME OF PROPERTY</p> <p><b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY:</p> <p><b>JM-003</b></p>	<p>NAME OF SITE:</p> <p>BRIDGE OF OJUELOS</p>			<p>DATE: DEC, 2012</p> <p>SCALE: 1:10000</p>  <p>GRAPHIC SCALE METERS</p>

## \* Bridge of El Diablo, Navacoyán, Durango

(In the site: Former hacienda of San Diego de Navacoyán and Bridge of El Diablo, Durango)



*Aspect of the Bridge of El Diablo, near Navacoyán.*

The bridge of Navacoyán, also called Puente del Diablo, is located 100 meters far from the main construction of the hacienda. It was built on the Tunal River so that the travelers could continue their journey to Durango; in the case of the distinguished travelers, as bishops and governors, they were received by the Spanish authorities to accompany them in their entrance to the city. It was named after a Spanish legend and it was built by the farmer Pedro Minjares in 1782.

It is composed by twelve round arches, built by block and supported in walls of volcanic stone with parapets of the same material. This is the last stone bridge found today on the old line of the Camino Real toward the north.

Most of the paths of the site are of ground, only the stretch that interconnects the Bridge of El Diablo with the chapel has asphaltic pavement.

The municipality of Durango, to which this site belongs, has a Plan of Civil Protection that contemplates the different problem derived of possible

natural disasters, and a Municipal Urban Development Plan 2006-2020. In the state environment, there are effective the State Development Plan, the Law of Cultural Heritage of the State and the General Law of Urban development for the State of Durango, and in the national environment there is the National Development Plan, the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas, the General Act on Human Settlements and the Religious Associations and Public Cult Act.



*Detail of the arches with its counter flows in shape of diamond. In the bridges of the CRTA is particularly identifiable the utilitarian sense given to the construction unaware to architectural styles and refinement in the stone cut.*



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: grey;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> <li><span style="color: blue;">+</span> CHAPEL</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> FORMER HACIENDA</li> <li> BRIDGE</li> <li> RIVER</li> </ul>	<p><b>MUNICIPALITY MAP</b></p> <p>MUNICIPALITY OF DURANGO</p>	<p><b>LOCALIZATION</b></p> <p>San Diego de Navacoyan Church Puente del Diablo Tunal River Durango - Zacatecas Highway</p> <p>DATE: DEC, 2012 SCALE: 1:3500 GRAPHIC SCALE: 0 25 75 100 METERS</p>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY: <b>DM-003-A</b></p>	<p>NAME OF SITE: <b>FORMER HACIENDA OF SAN DIEGO DE NAVACOYAN AND PUENTE DEL DIABLO (DEVIL'S BRIDGE)</b></p>			

## \* Hanging bridge of the Mine of Ojuela, Durango

(In the site: Mine of Ojuela, Durango)

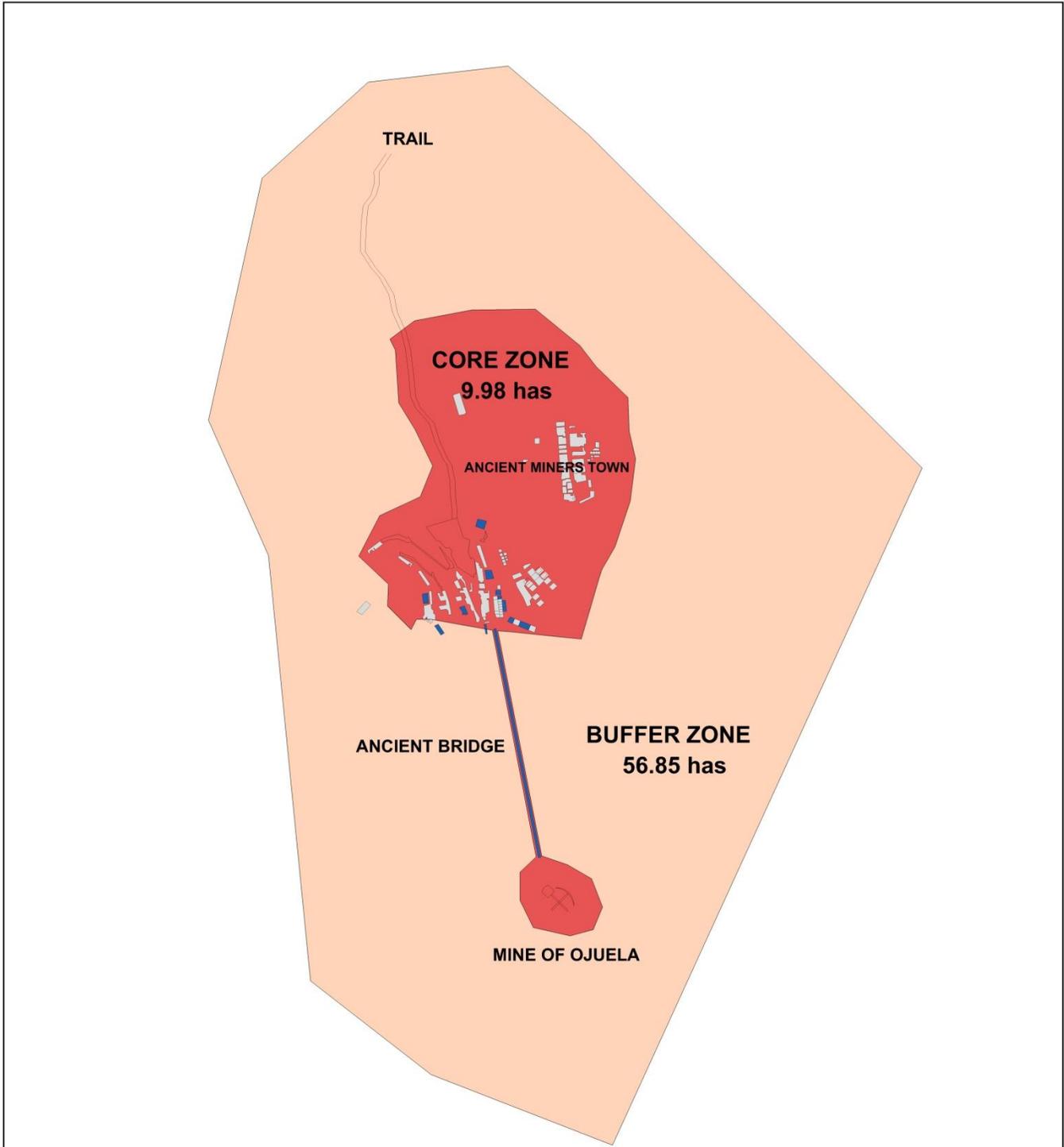


*Aspect of the wooden bridge supported by suspenders and metallic cables.*

The bridge of the Mine of Ojuela was built in 1892 by the German engineer Santiago Minguín who also contributed in the construction of the Golden Gate Bridge in San Francisco, California, United States.

Up to 1931, when the mining company of Peñoles stopped exploiting the lodes, there was a town around the mine with around two hundred wooden houses. At present, 65 structures are located in the core zone, of which only the bridge is preserved with a good state of conservation; the other structures have no roof and are in bad conditions.

This property is included in the Municipal Development Plan of Mapimí and its conservation is supported by state and national laws such as the Law of Cultural Heritage of the State of Durango and the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p>		<p><b>NOMENCLATURE</b></p> <ul style="list-style-type: none"> <li><span style="color: red;">■</span> CORE ZONE/STRICT PRESERVATION OF THE CULTURAL HERITAGE AND ITS SURROUNDING</li> <li><span style="color: orange;">■</span> BUFFER ZONE / PRESERVATION OF THE CULTURAL AND NATURAL ENVIRONMENT</li> <li><span style="color: blue;">■</span> HISTORIC MONUMENT / PRESERVATION OF THE HISTORIC ARCHITECTURAL VALUE</li> <li><span style="color: gray;">■</span> BUILDING OF HISTORIC CONTEXT VALUE / PRESERVATION OF THE TRADITIONAL URBAN CONTEXT</li> <li><span style="border: 1px solid black; display: inline-block; width: 10px; height: 10px;"></span> BUILDING WITHOUT HISTORIC VALUE / INTEGRATION TO THE HISTORIC URBAN IMAGE</li> </ul>	<p><b>MUNICIPALITY MAP</b></p> 	<p><b>LOCALIZATION</b></p>  <div style="text-align: right;">  </div>
<p>NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				<p>DATE: DEC, 2012    SCALE: 1:6000</p>  <p>GRAPHIC SCALE METERS</p>
<p>KEY: <b>DM-018</b></p>	<p>NAME OF SITE: <b>MINE OF OJUELA</b></p>	<p> MINE</p>		

## Second typological grouping of the roads systems heritage of the CRTA:

### STRETCHES OF RURAL ROADS

#### *Sites belonging to the typological group*

Stretch of the Camino Real de Tierra Adentro between Aculco and San Juan del Río, State of Mexico; Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the Hacienda de La Cañada, Hidalgo; Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, Zacatecas; Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, Durango. Total 4 cases.

#### *General characteristics of the Stretches of rural roads represented in the CRTA*

Given that cultural routes have a dynamic character and are in constant evolution; along their history they have suffered transformations in their journey and in their constructive components. In the case of the Camino Real de Tierra Adentro this phenomenon increased with the entrance of the railroads in the second half of the 19th century and the introduction of the asphalt highways that in some stretches follow the same line covering the original traces. However, important segments of the historic roads have survived, of which some representative stretches were selected for the world heritage nomination.

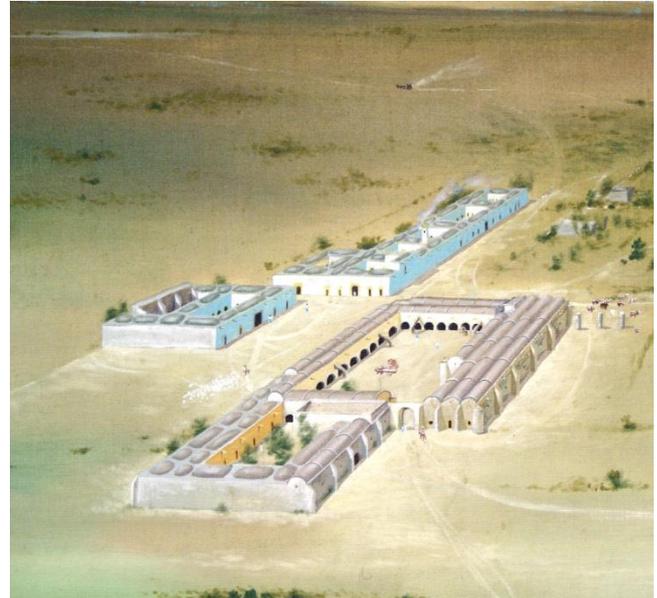
These stretches embrace a variety of constructive solutions that go from paved roads skirted by walls or "stone canvases" to land stretches without a major work but that given by the constant use. They are testimony of the ways of communication used in the road: pedestrians, droves of mules, carriages, cavalry or donkeys.

#### *Minimum diagnosis for the Stretches of rural roads represented in the CRTA*

The stretches on the way and the rural environment in which are inserted have been preserved to the date in relative good state of authenticity or integrity, however, they can be affected by incorrect practices in their use, to the abandonment or the invasion in the core zone and in buffer zone by lack of control.

The relation of the vestiges of the Camino Real with the immediate rural, urban or natural setting has a fundamental importance since it is part of its essence and therefore is necessary to take measures for the control of the land use and of the construction.

To carry out the complete diagnosis of the stretches of roads systems of the Camino Real should develop the field work as part of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.



*Representation of the stretch of the Camino Real near to the presidio of Ojuelos. Municipal Palace of Ojuelos, Jalisco.*

#### *Preliminary listing of Projects or Permanent programs of management and preservation for Stretches of roads systems and their immediate environment*

- Elaboration of Catalog cards of the stretch of roads systems and its immediate environment as well as of the architecture of heritage value in the core zone and buffer zone according to the format of the Coordination of Historic Monuments of the INAH.
- Program of Inventory of estates inside the core zone and buffer zone surrounding the stretch of roads systems and its immediate environment.
- Project of preventive conservation and restoration of the stretch of roads systems and its immediate environment
- Project of improvement of urban image in the surroundings of the stretch of roads systems.

- State program of Inventory of estates in the urban or rural sites integrated to the nomination of the CRTA.
- Elaboration of Regulations, Intervention criteria and Technical specifications for the architecture according to the intervention criteria and technical specifications of the INAH for stretches of roads systems and their immediate environment.
- Signage project for the interpretation of the heritage in stretches of roads systems and their immediate environment.
- Elaboration of a Management plan for the stretch of roads systems and its immediate environment in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- Annual program of maintenance of estates for the stretch of roads systems and its immediate environment
- Program of sustainable cultural tourism for the stretch of roads systems and its immediate environment with the participation of the local communities.
- Programs of community encouragement for the conservation of the stretch of roads systems and its immediate environment as part of the heritage and cultural identity of the region.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

Important note: The listing of projects and programs is only indicative of those that could be developed. The establishment of the definitive listing should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.

## Stretch of the Camino Real de Tierra Adentro between Aculco and San Juan del Río, State of Mexico



*Paved stretch between Aculco and San Juan del Río.*

Between the decades of 1520 and 1540 the town of Aculco and its suburbs played the first penetration stages toward the north of the country, what transformed to this area into an important traffic area of settlers and religious.

This stretch of the Camino Real known as "door of Tierra Adentro" highlights for its historical transcendence and for its effectiveness as for the regular traffic of merchants, officers, cattlemen and cattle.

According to descriptions of the road in different historical periods, during the 16th century it was possible to find two royal roads between the city of Mexico and San Juan del Río, one on flat land and the other on one partially stony but shorter. Both forked in San Juan del Río.

Along the 950 meters of length of the stretch of the Camino Real between Aculco and San Juan del Río, it is possible to appreciate at present big stone paved tracts where prints of the traffic of carts have been found: the waste of some stones, a luster and occasionally grooves of the size of the wheels. Also has been found presence of ceramic pieces that represent evidence of the traffic of this road.

This stretch of the road is federal property and it consists of round stone paving seated on a rammed base of ground. This section presents good state of conservation and it is contemplated inside the Municipal Urban Development Plan 2003-2015 of the Municipality of Aculco.



<p><b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b></p> 		<p><b>NOMENCLATURE</b></p> <p>DISTANCE OF 0.95 KM BUFFER ZONE IS CONSIDERED OF 30 METERS AT EACH SIDE OF THE AXIS</p>	<p><b>MUNICIPALITY MAP</b></p> 	<p><b>LOCALIZATION</b></p>  
<p>NAME OF PROPERTY</p> <p><b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b></p>				
<p>KEY:</p> <p><b>EM-004</b></p>	<p>NAME OF SITE:</p> <p><b>STRETCH OF THE CAMINO REAL BETWEEN ACULCO AND SAN JUAN DEL RIO</b></p>			<p>DATE: DEC, 2012</p> <p>SCALE: 1:7.5</p> 

## Stretch of the Camino Real de Tierra Adentro between La Colmena Bridge and the Hacienda of La Cañada, Hidalgo



*Well preserved stretch of the royal road with its lateral stone walls and the pavement made of round stone.*

The vast rivers that crossed the State of Hidalgo unchained a great quantity of road systems works such as stone paved ways and bridges that facilitated the crossing of the tributaries in the stretches of the Camino Real.

Today it is even possible to observe avenues that maintain the name of “Camino Real” and that have the traditional paved. The stretch between the bridge of La Colmena and the Former Hacienda of La Cañada communicated to the villages of Tepeji del Río and Jilotepec and it still conserves the original trace of the route as the round stone paved. This route of 3.5 km of longitude is flanked by small masonry fences and enormous Peruvian peppers.

The stretch that was part of the short road to Zacatecas, presented big traffic difficulties in rain seasons. For this reason three bridges were built, the bridge of Tlautla, that of La Cañada and that of La Colmena, this last one formed by three round arches made of quarry supported by buttresses and masonry supports.

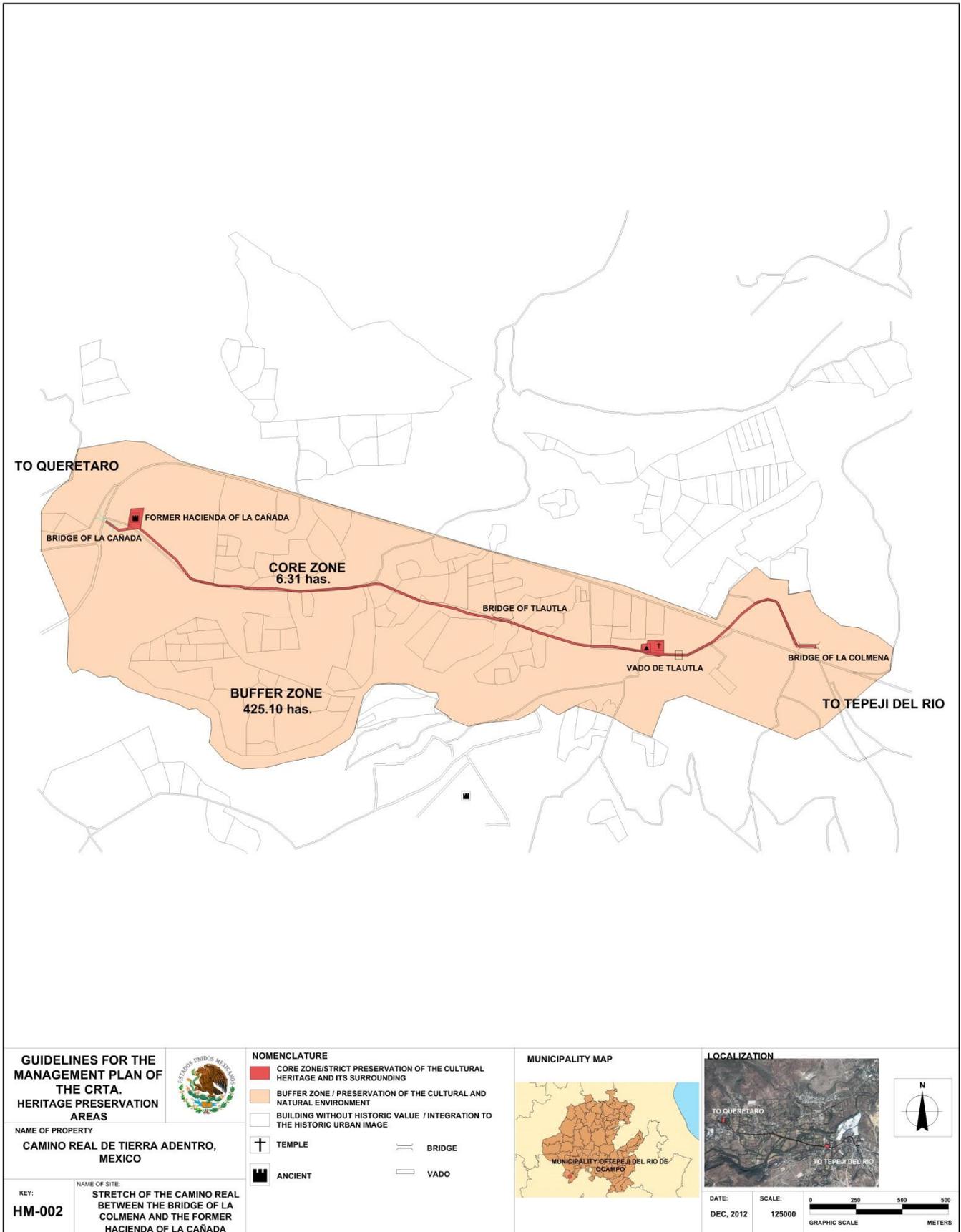
On the other hand, the old hacienda of La Cañada, founded in 1563, still maintains in use a good tract of this paved road, mainly in the Avenue Camino Real that leads to the main house of the hacienda.

The roads and bridges of this area were in maintenance during the 19th century through the Ministry of Development that established a fixed budget for these tasks. At present the State Law of Human Settlements, Urban development and Territorial Classification is applicable in this area.

The World Heritage site is shaped by 6 elements; the Bridge of La Colmena, the Bridge of Tlautla, the Bridge of La Cañada, the Temple of Santiago de Tlautla, the Hacienda of La Cañada and the Square of the Temple of Santiago. All the works are federal property except for the last s two that are of private and municipal property respectively.



*Exterior of the temple of Tlauta located on the side of the historic way. It expresses a certain defensive sense with the characteristic upper crenels of the religious architecture of the 16<sup>th</sup> century.*



## Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, Zacatecas



*In some stretches of the royal road is still appreciated paving with round stone as that located between Ojocaliente and Zacatecas.*

The stretch of the Camino Real between the city of Zacatecas and the town of Ojocaliente, arose as answer to the necessity of transferring the silver extracted from the mines of Zacatecas toward the centre of the country and especially to the city of Mexico for its smelting and coinage, and to offer a safe way for the transportation for both, merchandises as travelers that moved toward the north of the New Spain.

This stretch of the Camino was part of a series of constructions of highways begun by the middle of the 16th century in the lands of the *Gran Chichimeca*, and it was a stretch denominaded *Camino de Plata*. This segment of the route comprised between the city of México and Zacatecas acquired special relevance for the Spanish Crown starting from 1554 due to the discovery of big silver deposits in Guanajuato, and became the most important road in the viceroyalty toward the territories of the north. On the other hand, during the first years of the exploitation of the silver deposits of Zacatecas, the stretch was utilized for the transfer of the metal and supply of merchandises and necessary inputs for its production, having as destination besides the

capital of the viceroyalty, the city of Guadalajara and the port of arrival of the Spanish fleet in Veracruz.

To the south, this road passed by the presidio of Ojuelos, it continued toward Encinillas, Las Bocas and Ciénaga Grande (these last two sites located in the current State of Aguascalientes), later on went toward Cuicillo, place where joined with the road that came from Guadalajara, and finally joined in the presidio of Palmillas, before arriving to the city of Zacatecas.

The stretch of the Camino Real between Ojocaliente and Zacatecas is more specifically a segment between the presidio of Palmillas and the College of Propaganda Fide of Guadalupe. It consists of around a kilometer of longitude and with an average width of 6.50 meters. The stretch is paved with stone of the region seated on a base of rammed ground and it constitutes the stone paving located more to the north of the country.

After the city of Zacatecas it is not possible to find any road with such constructive characteristics (in this stretch highlight the stone arrays that served as guide to define this road, so much in their ends as in the centre of the same), only are found breaches shaped with ground.

The stretch of road consists on a round stone paving seated on a rammed base of ground. It presents a state of regular conservation due to the excessive presence of vegetation. This property belongs to the municipality of Ojo Caliente and on it applies the Law of Protection and Conservation of Monuments and Typical Areas of the State and the Law of Cultural Development for the State and municipalities of Zacatecas, among others.



*The vegetation and lateral tree-lines are in many cases, elements that allow identifying the trace of the historic route.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b> DISTANCE OF 931.46 MTS BUFFER ZONE IS CONSIDERED OF 30 METERS AT EACH SIDE OF THE AXIS	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b>  
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>				
KEY: <b>ZM-010</b>	NAME OF SITE: <b>STRETCH OF THE CAMINO REAL BETWEEN OJOCALIENTE AND ZACATECAS</b>			DATE: DEC, 2012
				SCALE: 1:50 

## Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, Durango



*In some places of the royal road, the references to the line are of geographical character taking as reference mounts or other topographical accidents identifiable at the distance.*

Located in an area that was the line of *presidios* (garrisons), in the limits of the Bolsón de Mapimí, is found the stretch of the Camino Real between Nazas and San Pedro del Gallo. This distance of around fifty kilometers of longitude communicated to the hacienda of San Antonio and the old Jesuit mission of *Cinco Señores* (Nazas at present), and to the presidio of San Pedro del Gallo. In turn, these points were part of the tract between Cuencamé and Parral and they represented a journey of travel on foot for the travelers.

Although since the 16th century this segment of the road offered very favorable conditions for the transport of carts and the traffic of transhumant cattle, it was in the first half of the 17th century when this stretch acquires true importance with the discovery of the mines of San José del Parral in 1631. Part of that importance is that both the Jesuit mission of Nazas as San Pedro del Gallo-this last founded in 1685- were obliged points for overnight stays and provisioning in the road due to the presence of several eyes of water in the area and to the perennial water flow of the Nazas River.

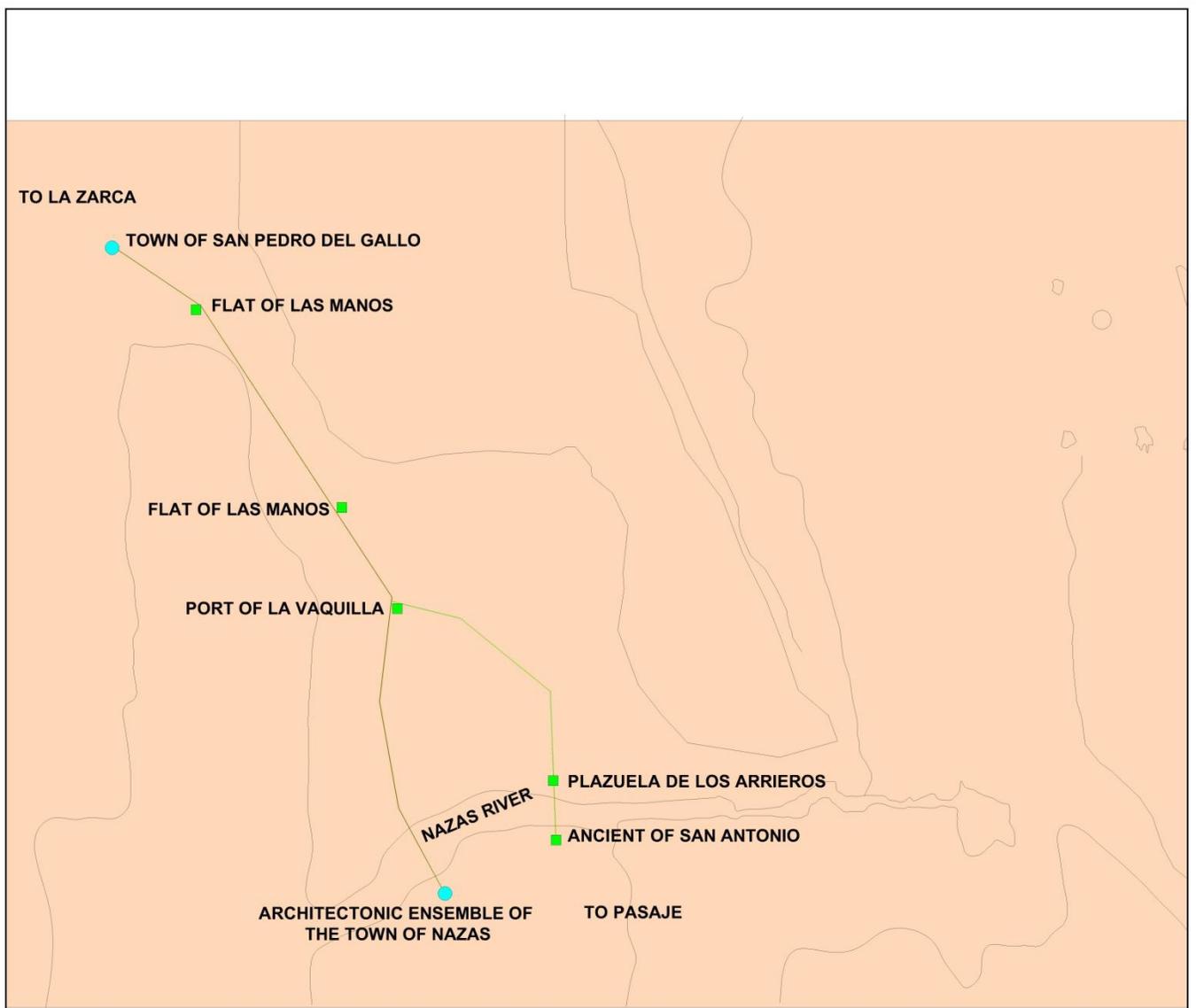
At the beginning, this tract that mostly conserves the original line, did not have villages of importance on its course, except for some homesteads south of the Nazas river; toward the south was the Real de San Antonio de Cuencamé, and to the north was located the hacienda of La Zarca and the presidio of San Miguel de Cerro Gordo.

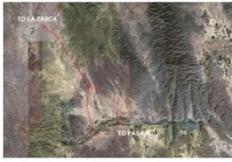
The type of landscape that wraps this segment of the route exemplifies the essence of the roads in the territories of the north of the New Spain, in which the geographical references such as fords of rivers and hills explain the layout of the routes. The stretch of the road is located in the central part of the State of Durango; it is characterized to be in a semi-desert area and a ground breach: this route follows a north-south direction on a narrow valley that is defined by its oriental flank with a succession of mountains.

The stretch is part of the municipality of Pánuco de Coronado, which has a Municipal Plan of Development. This section on the road consists of lands of loose soil and shows an appropriate state of conservation; only during the rainy season it needs rehabilitation works. To this property apply all the laws of the State and the Nation relative to the conservation of the heritage, as it is the case of the State Law of Cultural Heritage, the General Law of Urban development of the State of Durango, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas and the General Act on Human Settlements.



*The stretch of the royal road between Nazas and San Pedro del Gallo is identified by the absence of vegetation and the erosion of the surface caused by the draves of mules, horses or carriages.*



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>			<b>NOMENCLATURE</b> DISTANCE OF 64 KM BUFFER ZONE IS CONSIDERED OF 30 METERS AT EACH SIDE OF THE AXIS	<b>MUNICIPALITY MAP</b> 	<b>LOCALIZATION</b> 			
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>			<b>KEY:</b> DM-017	NAME OF SITE: <b>STRETCH OF THE CAMINO REAL BETWEEN NAZAS AND SAN PEDRO DEL GALLO</b>	DATE: DEC, 2012		SCALE: 1:300	

*Rupestrian paintings of the Cave of Avalos in Zacatecas, testimony of the contact between Chichimeca indigenous peoples and Spanish conquerors.*



# GUIDELINES FOR THE MANAGEMENT AND PRESERVATION OF THE ARCHAEOLOGICAL HERITAGE OF THE CRTA

To illustrate the representative archaeological heritage of the formation of the Camino Real de Tierra Adentro in the Mexican north, two rock art sites located in caves and rock shelters were chosen: the Petroglyphs of the Cave of Ávalos, Zacatecas and the Cave of Las Mulas de Molino, Durango.

These iconographical representations, of a strong vernacular sense give testimony of the moment of the contact of the conquerors and European settlers with the indigenous tribes owners of the territory. These also show drawings of the fauna present in those latitudes.

### *Sites belonging to the archaeological heritage in the CRTA*

The Petroglyphs of the Cave of Ávalos, Zacatecas and of the Cave of Las Mulas de Molino, Durango. Total 2 cases.

### *Objectives for the management and preservation of the archaeological heritage*

- To identify and to classify the existent archaeological elements in the core zone and buffer zone of each site.
- To protect, conserve and restore the archaeological sites.
- Preservation of the environmental characteristics and of the endemic flora and fauna of the region inside the buffer zone, as well as the reestablishment of the balance with the ecosystem in which it is inserted.
- To create a balance between the natural and the cultural environment to improve the quality of life.
- To promote the sustainable cultural tourism in these sites with the participation from the local communities near to the archaeological sites.
- To promote the elaboration of scientific studies on the archaeological heritage of each site.
- To elaborate management plans for the core zone, buffer zone and influence area of each of the sites with archaeological heritage of the CRTA in agreement and under the conceptual structure and guidelines of

the Management Plan for the Camino Real de Tierra Adentro.

- To promote the sustainable cultural tourism in the archaeological sites of the CRTA and in their influence area with the participation of the local communities.
- To execute actions for the presentation and interpretation of the heritage in each of the archaeological sites of the CRTA that include centers of interpretation of the heritage, informative signage and informative identifications that allow the understanding of the cultural values of the site for the inhabitants and the visitors.

#### *Minimum diagnosis for the archaeological heritage of the CRTA*

In the two archaeological sites a problem related with the tourist activity or the flow of visitors has yet occurred. The tourist promotion of the CRTA is very recent and it is even in process of consolidation. The flows of visitors at present do not constitute a factor of affectation to the site; on the contrary, they can constitute a support element for the conservation of the area, diversifying the economic activity and the services with which it counts.

The definitive diagnosis should be established at the moment of the field work study, diagnosis and forecast to develop as part of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

#### *General guidelines and management strategies and preservation for the archaeological heritage*

- To locate the archaeological sites and to identify them for future interventions.
- To protect the archaeological sites, defining areas of strict protection, and their buffer zones, besides fomenting their conservation.
- To promote programs of support to the investigation and restoration of the archaeological vestiges of each site.
- To educate the populations surrounding the sites about the preservation of their archaeological heritage.
- To stimulate the creation of MIPYMES managed by members of the local communities for the cultural tourism and sustainable ecotourism among the inhabitants of the local communities of the CRTA in order to improve the inhabitants' quality of life.

- To carry out programs of promotion and implementation of Tourist Infrastructure, highlighting the most important elements of the main sites of the study area, with the participation of the private sector and the local communities.
- To promote the investigation, presentation and interpretation of the heritage in each of the archaeological sites of the CRTA that allow the understanding of the cultural values of the site for inhabitants and visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.
- To establish permanent programs of prevention of natural and social risks in the core zone and buffer zone of the sites.
- To carry out permanent monitoring and surveillance of the attributes of Outstanding Universal Value present in the site.

The complete listing of *General guidelines and strategies for the management and preservation* should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. It should have an evolving character.

#### *Preliminary listing of Projects or Permanent programs of management and preservation for the archaeological heritage*

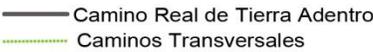
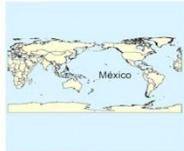
- Project for the identification of the archaeological elements inside each of the sites.
- Program of legal protection in the archaeological areas, defining protection measures for the core and buffer zones.
- Projects for developing investigation and restoration works in the archaeological areas
- Tourist-cultural tours in the archaeological sites
- Programs of promotion for the creation of MIPYMES managed by members of the local communities for the cultural tourism and sustainable ecotourism to improve the quality of life of the inhabitants of communities associated to each of the sites of the CRTA.
- Program of tourist-cultural promotion of the archaeological sites of the CRTA.
- Program of Contingencies against Natural and Social Risks in the defined areas.
- Program of Monitoring and Surveillance of the components of the site.

The definitive listing of projects and programs should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.

*Localization of the sites corresponding to the archaeological heritage in the CRTA*

In the general map of the CRTA are indicated the sites that integrate the archaeological heritage selected for the nomination as world heritage.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b>		<b>NOMENCLATURE</b>		<b>LOCALIZATION</b>	
					
<b>NAME OF PROPERTY</b> CAMINO REAL DE TIERRA ADENTRO, MEXICO					
<b>KEY:</b>	<b>NAME OF SITE:</b> MANAGEMENT AND PRESERVATION OF THE ARCHEOLOGICAL HERITAGE OF CRTA			<b>DATE:</b> DEC, 2012	

## Petroglyphs of the Cave of Ávalos, Zacatecas



*Rock art representations of the impact that the horses and cattle brought by the Spaniards produced to the Chichimeca indigenous peoples in the first years of the conquest of the Mexican Northern territories.*

The site Cave of Ávalos is located on the high part of the mountain range of Tlacotes in the valley of Cuisilique, municipality of Ojocaliente, in the state of Zacatecas. These caves with rock art sites are a place of natural masthead from where one has a complete panoramic of the towns of Ojocaliente, El Refugio and Palmillas, region through which expanded the Camino Real de Tierra Adentro. The combination of the estrangement and isolation of the valley, with a very good visual panoramic of it, conform this site as an ideal and strategic good place of refuge.

The space where the paintings are consists of a sort of natural terrace that is surrounded by some walls forming a concave space; open to the southeast, of approximately 20m of length by 15m wide.

A variety of motifs exists, all them colored -around ninety with dimensions between 10 and 15 centimeters- although the anthropomorphous figures prevail, standing or riding equines, associated to other quadrupeds that seem to be horses or mules, given the shape of their ears. These motifs form small scenes, among which the most recurrent is a horseman that is lassoing a quadruped.

There are also abstract geometric designs such as points, stars of several tips, circles, motifs combining circles and square elements, and crossed lines that seem to form a reticule. As for the painting technique, a pigment was used made up of mud, of ground dug out of the same wall, blended with water and lime.

Another recurrent scene that is especially significant is the representation of a covered carriage with four wheels, drawn by a couple of horses or mules, one behind the other, each one of them ridden by an anthropomorphous with a hat of Spanish type.

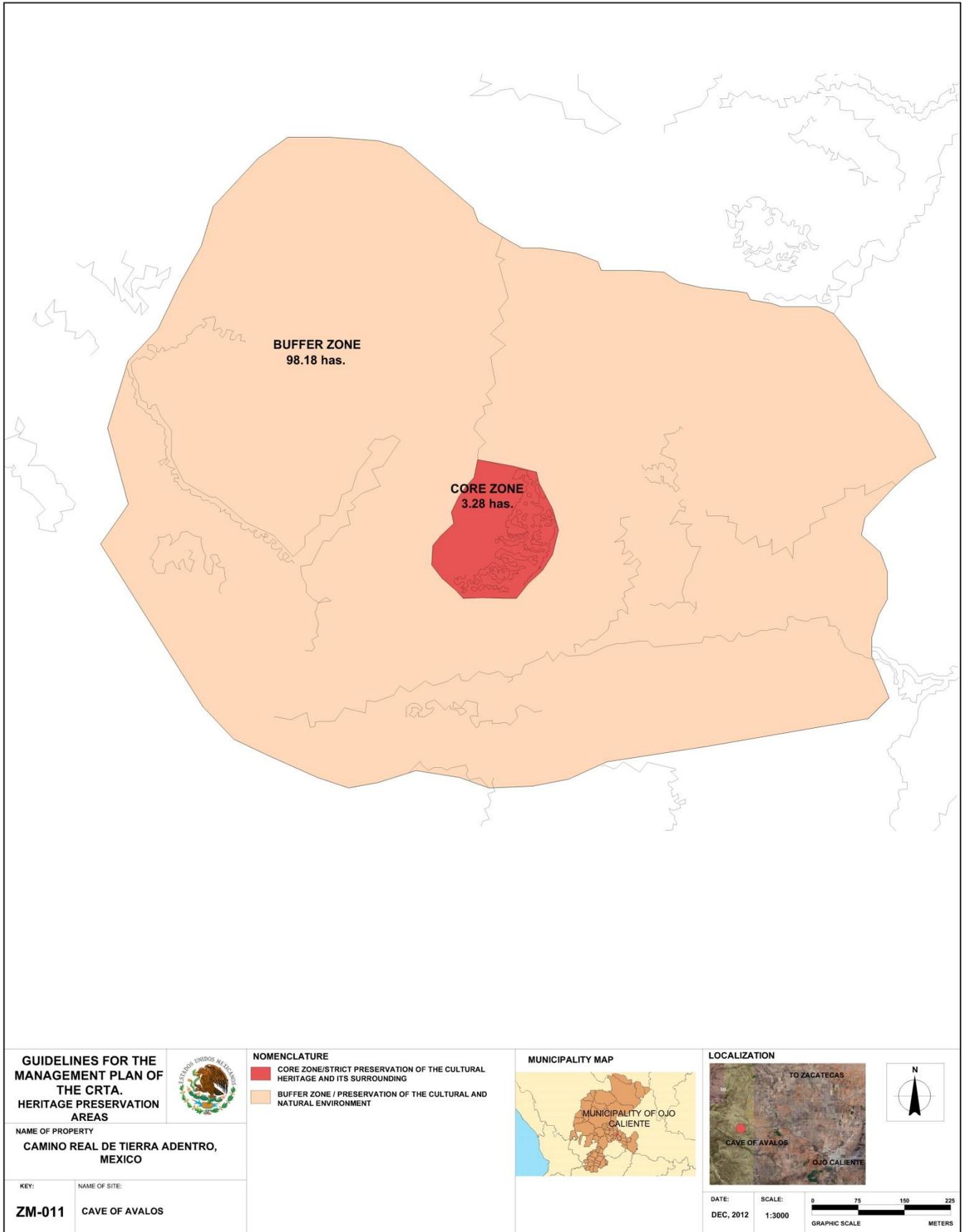
These rock art expressions are attributed to the Guachichil Indians and they surely correspond to the colonial time. The presence of the carriages with a characteristic shape reinforces the idea that it was an indigenous culture that represented its vision of the big changes lived during the Conquest and the Colony. It is important to mention that by the bottom of the valley of Cuisilique passed the Camino Real de Tierra Adentro, for such a reason, the iconographic information can be associated with its presence and all that this important way represented.

This place of communal property is located in the Sierra Fría, municipality of Ojo Caliente, and due to the distance from any town and highway, this is exempt of threats caused by the development. In it apply the Law of Protection and Conservation of Monuments and Typical Areas of the State, the Law of Cultural Development for the State and municipalities of Zacatecas and the State Law of Tourist Development.



*The rock art representations of carriages that were chosen for the logo that identifies the Camino Real de Tierra Adentro as World Heritage were found in the Cave of Ávalos*





## Cave of Las Mulas de Molino, Durango



*The interior of the Cave of Las Mulas preserves rock art associated to the presence of mules and other animals brought by the Spanish conquerors to the area during the 16<sup>th</sup> and 17<sup>th</sup> centuries.*

The Cave of Las Mulas de Molino is found next to the Camino Real de Tierra Adentro. This site that houses a rock art site is located in the Cañón de Molino (Mill Canyon), in the Valley of Guatimapé, territory of the municipality of Nuevo Ideal, in the State of Durango.

By the valley of Guatimapé passed the old Camino Real that went to the north, the road from Zacatecas to the mines of Santa Bárbara and later on the road to New Mexico. In this place, in 1563, during an expedition of Francisco of Ibarra, the Spaniards and the indigenous group of the Tepehuanes that inhabited the area entered in contact for the first time. The canyon opened up by the action of the Molino stream that runs from east to west, forming two high, sharp walls and a narrow interior valley arriving to the wide valley of Guatimapé discharging in the lagoon of Santiaguillo. This not very deep cave but with an access of over 10 meters high is in the upper part of the north mountain range, in the last kilometers of the canyon.

Lengthwise, the cave reaches the 14 meters and it is shaped by diverse cavities and nooks. On its walls are pictographically represented some droves of mules with shipment guided by horsemen dressed in the Spanish style. These images are depiction of the indigenous vision that attested the scenes of the Spanish process of appropriation and population of the region. The first information on the time in which the work was done, based on the presence of horses, mules and donkeys, the hats, the attire, the tools and the weapons, point out that it was by the end of the 16<sup>th</sup> century and first half of the 17<sup>th</sup>.

Most of the expressions of this cave—that add eight groups in total—were painted with a black pigment of vegetable coal and water. Of these groups five main themes can be distinguished: scenes of hunt of anthropomorphous figures with arch and arrow; cattle breeding scenes in which horsemen armed with pikes are taking care of flocks of equines; scenes related with trade and expeditions in which can be observed droves of mules with shipment guided by horsemen dressed in the Spanish style; scenes of war and of political or ritual character, in which intervene characters with European costumes and weapons, or among individuals with indigenous or

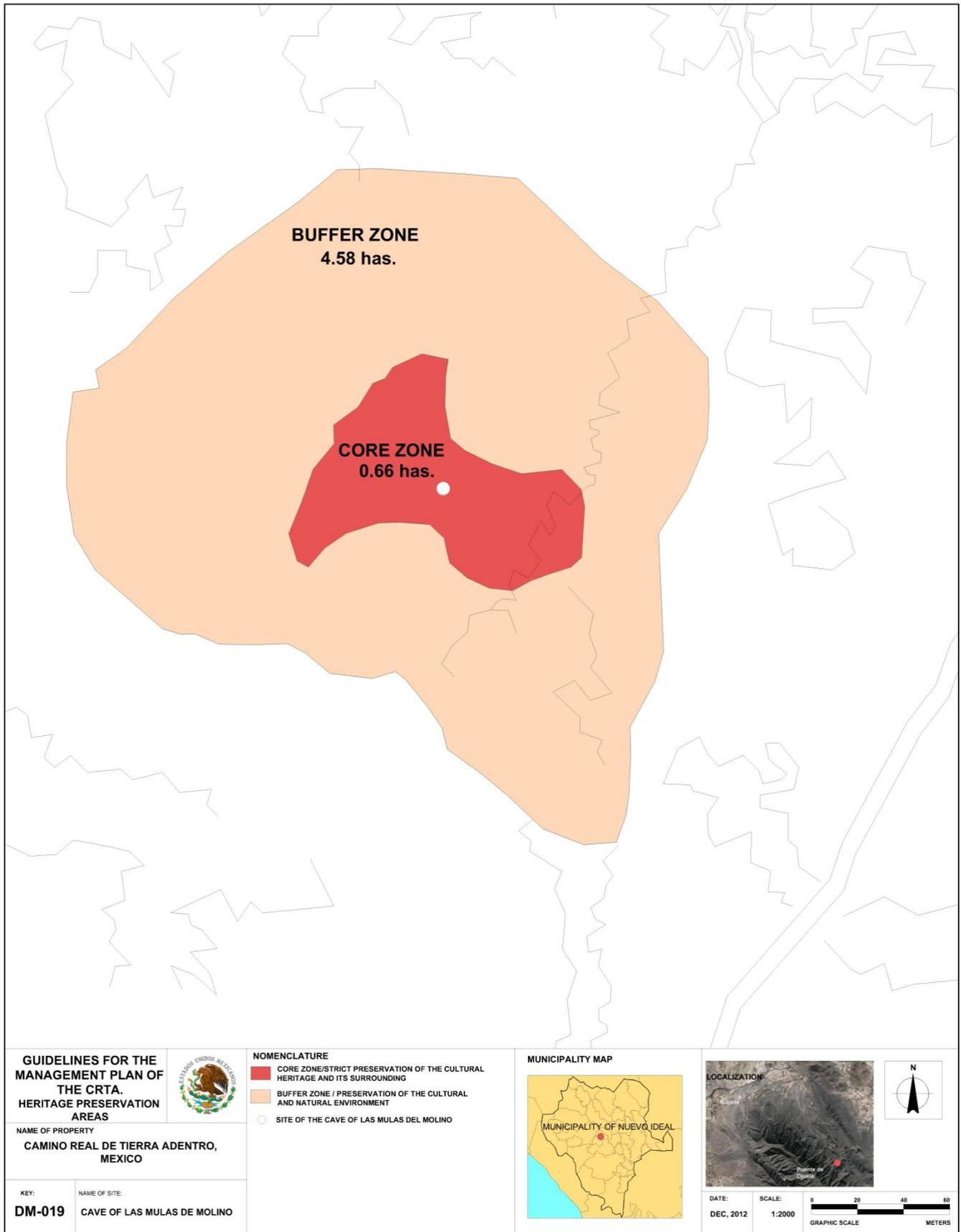
not easily identifiable garments; and finally the representation of isolated emblematic animals.

The state of conservation of the paintings varies from some areas to others, depending on factors like water filtrations and the proximity of the paintings to the floor of the cave and the erosion that this can have. The municipality of Nuevo Ideal, where the cave is located, at present has a Municipal Plan of Development. In the core zone is located the archaeological site with the rock art manifestations; this space presents in a natural way a good state of conservation.

For the protection and conservation of the site, they are effective in the State of Durango the State Development Plan, the Law of Cultural Heritage of the State and the General Law of Urban Development; at national level there is the National Development Plan, the General Act of Ecological Balance and Protection to the Environment, the Federal Law on Monuments and Archaeological, Artistic and Historical Areas of 1972 and the General Act on Human Settlements.



*Another rock art representation of the Cave of Las Mulas expressing the impact that the horses of the conquerors had in the natives at the moment of the contact.*



*Sierra de Órganos, one of the natural landscapes that served as reference to the travelers of the Camino Real.*



# Guidelines for the management and preservation of the environmental heritage of the CRTA

It refers to the flora, fauna, geomorphology and the aquifer resources that are base of the development of each of the areas where the properties selected in the nomination are located.

This component of the CRTA establishes the guidelines of general character for outlining the actions and programs identified for the management and sustainable preservation of the natural environment represented in the world heritage declaration of the cultural route looking for the preservation of the environmental characteristics of the sites and of the flora and endemic fauna of the region inside the defined polygon, as well as the reestablishment of the balance with the ecosystem in which it is inserted.

This section is constituted by the natural environment inside the polygonal included in this Plan. It refers particularly to the immediate environment of the natural sites inscribed in the CRTA. The environmental component contains natural landscapes or sites.

It concentrates particularly on the Sierra de Órganos in the state of Zacatecas, in the site of the Petroglyphs of the Cave of Ávalos, Zacatecas, in the Cave of Las Mulas de Molino, Durango and in some spaces comprised in the buffer zone of some cultural properties dispersed in the rural environment.

### **General characteristics of the environmental heritage in the CRTA**

#### *Objectives for the management and preservation of the environmental heritage*

The objectives that is sought to reach through the application of the actions and programs for the management and development of the natural environment are the following:

- Preservation of the environmental characteristics of the sites and of the flora and endemic fauna of the region inside the defined polygon, as well as the

reestablishment of the balance with the ecosystem in which it is inserted.

- To protect, conserve and regenerate the water bodies and flows in the natural sites of the CRTA.
- To create a balance between the natural and the environment cultural to improve the quality of life.
- Active participation of the local communities in the preservation of the natural environment.
- To promote the elaboration of scientific studies on the environmental heritage of each site.
- To elaborate management plans for the *core zone, buffer zone and area of influence* of each of the sites with environmental heritage of the CRTA in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- To promote the sustainable cultural tourism in the sites of natural heritage of the CRTA and in their influence area with the participation of the local communities.
- To execute actions for the presentation and interpretation of the heritage in each of the natural sites of the CRTA that include centers of interpretation of the heritage, informative signage and informative identifications that allow the understanding of the site for the inhabitants and visitors.

#### *Minimum diagnosis for the environmental heritage*

In what refers to the conservation of the environment, incipient pressures have been detected, which could increase if they are not solved and might deteriorate the environment in that region.

Some pressures have detected, related with the pollution and the wrong management of the arable land: erosion risk for inadequate accommodation of the cultivation lines of agave or other species; threatens to the natural environment due to deforestation caused by erosion or vulnerability for loss of diversity in species natural inhabitants of adjacent areas; pressure in the environment for excessive extraction of water from the aquifer; superficial contamination of the water or contamination of the soil next to important towns with garbage and waste.

Regarding natural disasters, the territory through which the CRTA developed is potentially susceptible to the impact of

tremors and earthquakes. In the area of the Mexican north the incidence is smaller; however these can occur.

Fires in the natural sites of the CRTA although they are not frequent, usually occur in the heat season affecting forest areas and fauna. Other natural contingencies that can occur in the area are the excessive rains or droughts that can ruin the ecological balance.

At present, natural sites do not show problems related with the tourist activity or the flow of visitors. The tourist promotion of the region is very recent and it is even in process of consolidation, the present flows of visitors do not constitute a factor of affectation to the site, on the contrary, they can constitute a support element to the conservation of the area, when diversifying the economic activity and the services on which it counts. Due to the extension of the site and to the different cultural attractions that it contains it can bear without significant affectation to their distinctive characteristics.

The definitive diagnosis should be established at the moment of the field work study diagnosis and forecast to develop as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.

#### *General guidelines and management and preservation strategies for the environmental heritage*

Following are presented the general guidelines and the basic elements to consider in the Management Plan specific for the sustainable management of the natural environment inside the Core and Buffer zones for each site:

- To conserve the characteristics of the habitat and the ecosystem, in the areas inscribed as natural heritage in the Camino Real de Tierra Adentro
- To protect, to conserve and to regenerate the bodies of water inside the defined areas.
- To protect and to conserve the continuity of the evolving processes and the food chains of the species of flora and fauna, as well as to reestablish the areas and the species that has suffered some alteration due to human activities inside the defined areas.
- To promote protection programs, care and surveillance of the environment as well as the reestablishment through the reforestation and reproduction of the flora and fauna native species

that help to re-establish the ecological balance and the vegetation coverage.

- To promote a contingency plan against natural and social risks in the defined area.
- To carry out permanent monitoring and surveillance of the quality of the superficial water to ensure the health of the inhabitants of the area and of the flora and fauna organisms.
- To promote the implementation of waste waters treatment plants in the urban populations and rural settlements of the area.
- To establish mechanisms for the diffusion and knowledge of the importance of the care and management of the superficial water of the area, as well as to establish community actions to encourage their participation.
- To establish mechanisms for the education, the training and the diffusion about the importance of conserving the natural environment among the communities settled in the historical route and among the visitors.
- To foster the collaboration of the community in awareness-raising, direct participation and in the diffusion of the environmental values.
- Strict protection of endemic species of fauna and flora in the natural environment inside the core zone and buffer zone.
- Establishment of an area of exclusion permanently controlled for the human uses inside the core zone and buffer zone of the site.
- Definition of local responsible of follow up to programs and projects for the preservation of the natural environment.
- To promote the investigation, presentation and interpretation of the heritage in each of the natural sites of the CRTA that allow the understanding of the values of the site for the inhabitants and the visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.
- To establish permanent programs of prevention of natural and social risks in the core zone and buffer zone of the sites.
- To carry out permanent monitoring and surveillance of the attributes of Outstanding Universal Value present in the site.

The complete listing of *General guidelines and strategies for the management and preservation* should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. It should have an evolving character.

*Preliminary listing of Projects or Permanent programs of management and preservation for the environmental heritage*

The plans and programs of preservation and management shall include all the activities of permanent character that have as a result the preservation of the cultural and natural values of the site.

- Program of Contingencies against Natural and Social Risks in the defined areas.
- Plan of Territorial Ecological Ordaining of the defined area.
- Program of Inventory and Conservation of the Flora and Fauna, and Reestablishment of Habitat and Altered Species
- Annual program of maintenance of protected areas in order to propitiate the reestablishment of endemic aquatic fauna species and the environmental balance.
- Program of Monitoring and Surveillance of the Quality of the Superficial Water in the site.
- Program of Implementation of Mechanisms for the Sanity of Water in the Waste Discharges to the Superficial Tributaries.
- Construction of Waste Waters Treatment Plants in the populations surrounding the site.
- Program of Regeneration of the Tributaries of Superficial Water.
- Program of meetings for sensitization with the populations surrounding to the site.
- Program of follow up, evaluation and annual monitoring of the state of conservation of areas and permanent control of the exclusion area.
- Program of diffusion and civic participation of the environmental values of the site.
- Agreements with organizations of peasants, ejido owners and community to approve exclusion areas in the core zone and buffer zones.
- Infrastructure endowment for ecotourism activities in the region.
- Program of promotion of the agro tourism and sustainable cultural tourism in the site with participation of the local communities.

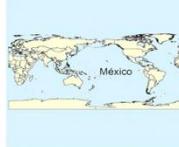
- Program of support to scientific investigations for the site.

Important note: The listing of projects and programs is only indicative of those that could be developed. The establishment of the definitive listing should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.

*Localization of the sites corresponding to the environmental heritage in the CRTA*

In the following map of the historic route are located the representative elements of the environmental heritage of the CRTA.



<b>GUIDELINES FOR THE MANAGEMENT PLAN OF THE CRTA. HERITAGE PRESERVATION AREAS</b> 		<b>NOMENCLATURE</b>  Camino Real de Tierra Adentro  Caminos Transversales		<b>LOCALIZATION</b>  	
NAME OF PROPERTY <b>CAMINO REAL DE TIERRA ADENTRO, MEXICO</b>				DATE: DEC, 2012	
KEY:	NAME OF SITE <b>MANAGEMENT AND PRESERVATION OF THE ENVIRONMENTAL HERITAGE OF CRTA</b>				

## Sierra de Órganos, Zacatecas



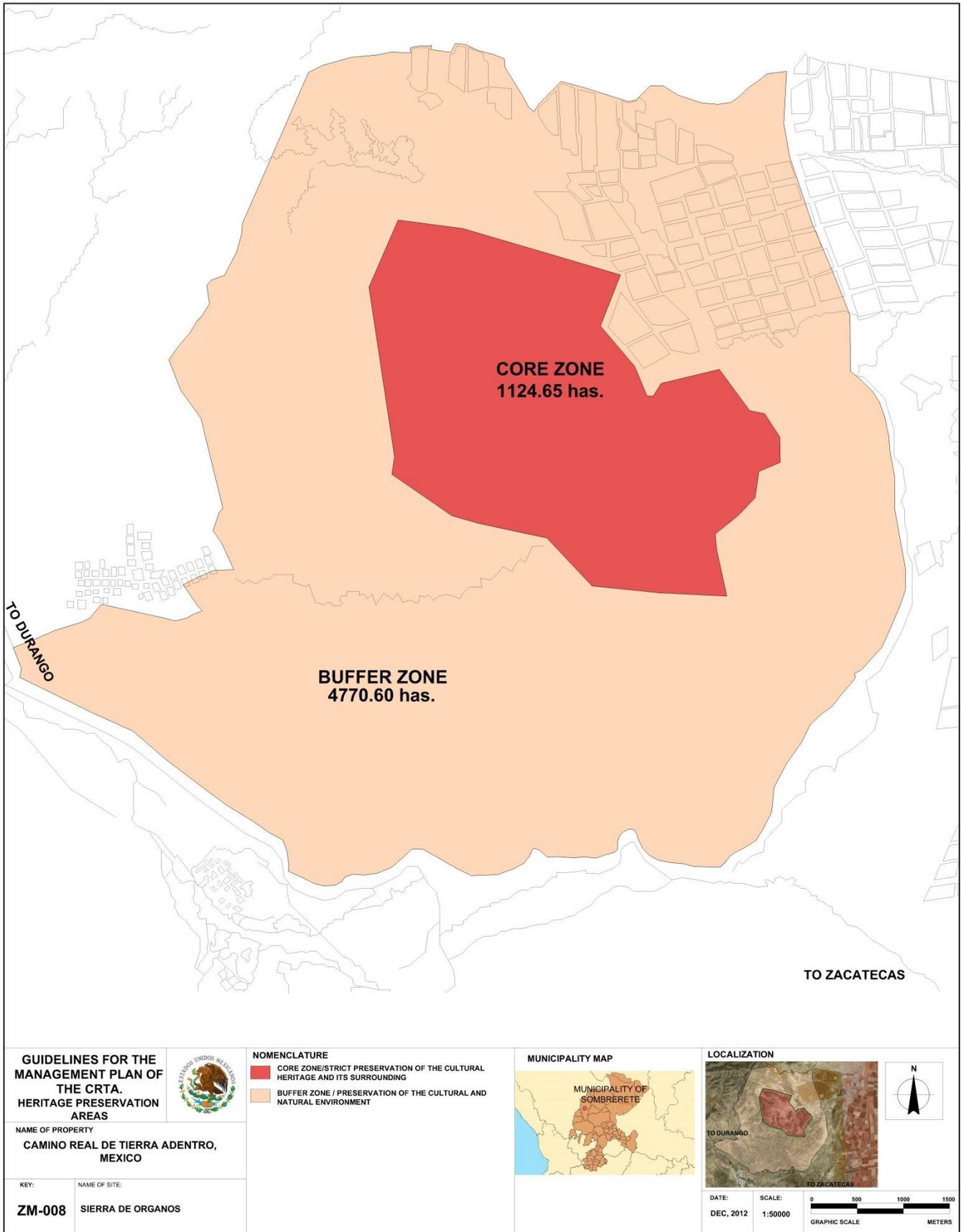
*Aspect of the rocky formations produced by the erosion that characterizes the Sierra de Órganos.*

The *Sierra de Órganos* (Órganos mountain range), in the current municipality of Sombrerete, was since the 16th century a geo-referent of the Camino Real de Tierra Adentro in the routes between the *Real de Minas* of Sombrerete, Zacatecas, and of the hacienda of San Antonio de Muleros in the state of Durango. Of equal way, this natural site constituted in a geographical and symbolic way the frontier between the Kingdoms of New Galicia and New Biscay.

This region is characterized by its uneven topography with rock elevations that range between 2100 to 2560 masl. These formations confer an imposing scenic attractiveness to the place.

The location of this mountainous range along with the Sierra of Sombrerete forms a port that was used to descend from the high plateau of Zacatecas and the valley of Poanas in the New Biscay. This happened continually from the mid-16<sup>th</sup> century, time in which some *reales de minas* were worked, as those of Sombrerete and San Martín, and later on, some agricultural homesteads as El Calabazal and Muleros, points for overnight stays of the road.

This natural area has an appropriate level of protection of its ecosystem in charge of the National Commission of Protected Natural Areas, organism depending on the Secretariat of the Environment and Natural Resources. It has a declaration of Protected Natural Area that grants it the character of National Park. In this site is applied the Law for the Development.



*The intangible heritage constitutes a fundamental element in the cultural route since its diverse manifestations maintain its identity and the sense of ownership for their inhabitants. Group of huapangueros in San Luis Potosí.*



# Guidelines for the management and preservation of the intangible heritage of the CRTA

**A**lthough it is not established in a punctual way in the *Nomination file*, it is the one that characterizes the non-material values associated to the heritage sites inscribed in the Camino Real de Tierra Adentro as manifestation of a local or regional culture that has been produced through generations and that remains in force due to the sense of social identity.

The intangible heritage is considered basically as immaterial. The popular traditions, religion, customs, music, language, idioms, the ancestral gastronomy, regional identities, idioms in the speech, popular festivities, the agricultural uses in the field, methods and vernacular constructive systems, and other live social manifestations can be some of the facets of this wide and, in some aspects, not very analyzed field that defines the form of being in many cases and the essence of the regional identities.

The development and management of the intangible heritage seeks to establish the conditions to rescue and to protect the

cultural traditions associated to the site, the good traditional communitarian practices as well as the development in their knowledge.

In the component relative to the development and management of the intangible heritage is intended to establish the conditions to rescue and to protect the cultural traditions of the communities linked to the extension of the Camino Real de Tierra Adentro, as well as the promotion of their knowledge.

### *General characteristics of the intangible heritage in the CRTA*

The intangible heritage associated to the CRTA is constituted by a series of elements that have reflected the feeling and the way of living of its people that through the years have preserved them and taken as symbol of the identity of the region. This section considers the intangible heritage and the associate cultural manifestations as part of the constituent elements of the world heritage site of the UNESCO

The intangible heritage is incorporated, among other elements, by the traditions, customs, agricultural uses in the field, ancestral gastronomy, regional identities, idioms in the speech, official celebrations, communal festivities, methods and vernacular constructive systems and other live social manifestations related with the area and with the events of historical character that have occurred in the Camino Real de Tierra Adentro, particularly those related with the historical occupation of the territory.



*Dances and popular representations give a sense of identity to the inhabitants of the cultural route. Dance of Sonajeros in Zacatecas.*

#### *Localization of the sites corresponding to the intangible heritage of the CRTA*

The sites that keep manifestations of the intangible heritage in the Camino Real de Tierra Adentro are dispersed along the different historical branch lines of this important way of communication that in its Mexican part comprises approximately 1,400 kilometers of journey that added to the American add a near total to 2,600 kilometers arriving to Texas and New Mexico, in the United States.

In the Federal District is located the historic centre of the city of Mexico; in the State of Mexico, the Former College of San Francisco Javier in Tepetzotlán, of Mexico, the town of Aculco, a stretch of the Camino and the bridge of Atongo; in Hidalgo, Convent of San Francisco in Tepeji del Río and its bridge as well as a stretch of the Camino Real between the Bridge of La Colmena and the Hacienda of La Cañada; in Querétaro the Historic centre of San Juan del Río, the Hacienda of Chichimequillas, the chapel of the hacienda of Buenavista and the Historic centre of the city of Querétaro.

The state of Guanajuato incorporated the Bridge La Quemada, Bridge of San Rafael, the Royal Hospital of San Juan de Dios in San Miguel de Allende, the Bridge of El Fraile, Protective town of San Miguel and Sanctuary of Jesús Nazareno de Atotonilco as well as the Historic centre of the city of Guanajuato and its adjacent mines; In Jalisco the Historic centre of the city of Lagos de Moreno and its Bridge, the Historic ensemble of the Town of Ojuelos, the Bridge of Ojuelos, the Hacienda of Ciénega de Mata and the Cemetery of Encarnación de Díaz; in Aguascalientes the Hacienda of Peñuelas, the Hacienda of Cieneguilla, the Hacienda of Pabellón de Hidalgo and the Historic ensemble of the city of Aguascalientes; the state San Luis Potosí is represented by the Historic Centre of its capital.

In the state of Zacatecas are found the Chapel of San Nicolás Tolentino of the Hacienda of San Nicolás de Quijas, the town of Pinos, the Temple of Nuestra Señora de los Ángeles of the town of Noria de Ángeles, the Temple of Nuestra Señora de los Dolores in Villa González Ortega, the College of Nuestra Señora de Guadalupe of Propaganda Fide, the Historic ensemble of the city of Sombrerete, the Temple of San Pantaleón Mártir in the town of Noria de San Pantaleón, the Sierra de Órganos, the Architectonic ensemble of the town of Chalchihuites, a Stretch of the Camino Real de Tierra Adentro between Ojocaliente and Zacatecas, the Petroglyphs of the Cave of Ávalos, the Sanctuary of Plateros besides the Historic centre of the city of Zacatecas.



*The traditional dance with its multiple and varied expressions constitutes a significant part of the intangible heritage of the different regions crossed by the historic route. Concheros of the Señor de Mapimí, Durango.*

Durango is represented by the Chapel of San Antonio of the Hacienda of Juana Guerra, the Temples in the town of Nombre de Dios, the Hacienda of Navacoyán and the Bridge of El Diablo, the Historic centre of the city of Durango, the Temples in the town of Cuencamé and Cristo de Mapimí, the Chapel of El

Refugio of the Hacienda of Cuatillos, the Temple of the town of San José de Avino, the Chapel of the Hacienda of La Inmaculada Concepción de Palmitos de Arriba, the Chapel of the Hacienda of La Limpia Concepción de Palmitos de Abajo (Huichapa), the Architectonic ensemble of the town of Nazas, the Town of San Pedro del Gallo, the Architectonic ensemble of the town of Mapimí, the Town of Indé, the Chapel of San Mateo of the former Hacienda La Zarca, the Hacienda of Canutillo, the Temple of San Miguel of the town of Villa Ocampo, a Stretch of the Camino Real de Tierra Adentro between Nazas and San Pedro del Gallo, the Mine of Ojuela and the Cave of Las Mulas de Molino.

Although the state of Chihuahua has more sites through which the Camino Real passed, in this stage only was inscribed the Town of Valle de Allende.<sup>14</sup>



*The roads of the route propitiated the regional trade and the transfer of merchandises of different regions toward the populations of the CRTA. Handicrafts from different places of the cultural route offered at the market of Ojuelas in Jalisco, an important crossroads since the viceregal period.*

#### *Objectives for the management and preservation of the intangible heritage in the CRTA*

The objectives that is sought to reach through the application of the actions and programs for the management and development of the intangible heritage associated to the Camino Real de Tierra Adentro are the following:

- To rescue and to protect the intangible cultural manifestations (traditions, customs, agricultural uses in the field, ancestral gastronomy, regional identities, idioms in the speech, official celebrations, communal festivities, vernacular constructive systems and

methods and other live social manifestations) of the communities associated to the sites representative of the extension of the Camino Real de Tierra Adentro, as well as the development in their knowledge.

- To promote the elaboration of scientific studies on the intangible heritage of the CRTA.
- To identify, investigate and document the cultural manifestations associated to the cultural traditions from the communities linked to the extension of the Camino Real de Tierra Adentro.
- To rescue and to promote the customs and traditions from the communities linked to the Camino Real de Tierra Adentro as part of the cultural identity of each of the regions it crosses.
- To stimulate the creation of MIPYMES managed by members of the local communities for the sustainable cultural tourism among the inhabitants of the local communities of the CRTA in order to improve the inhabitants' quality of life.
- To elaborate *safeguarding plans for the intangible heritage* of each site of the CRTA in agreement and under the conceptual structure and guidelines of the *Management Plan for the Camino Real de Tierra Adentro*.
- To promote the investigation, presentation and interpretation of the heritage in each of the natural sites of the CRTA that allow the understanding of the values of the site for the inhabitants and the visitors as well as the *Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.
- To execute actions for the presentation and interpretation of the intangible heritage in each of the sites of the CRTA that include these contents in centers of interpretation of the heritage, informative signage and informative plaques that allow understanding the cultural values of the site for the inhabitants and visitors.

#### *Minimum diagnosis for the intangible heritage*

Great part of the intangible heritage of the Camino Real de Tierra Adentro has been preserved and maintained by the ancestral customs of its residents, although there is the risk that the influences of other cultures modify this heritage irreversibly.

<sup>14</sup>World Heritage Centre, File of the *Camino Real de Tierra Adentro*, Paris, 2010.

The intangible heritage remains valid thanks to that the daily activities of different communities, particularly in the rural areas, they refer to the action of traditional elements that have passed from one generation to another. Besides the crafts, each community has traditions and customs that along the time have become part of the daily life, and that range from Sunday walks by the squares or gardens, to the traditional festivities that are celebrated one or twice a year, where the cultural activities that identify each population are shown. However, one of the problems for this heritage is that besides being a historical and cultural legacy, it is also part of the economy, so given the technological influences it faces the risk of displeasing the traditional techniques.



*The inns and popular markets keep alive the essence of the traditional gastronomy of the Camino Real de Tierra Adentro with its multiple regional variants. Popular restaurant in Chihuahua.*

An element of pressure on the CRTA is that related with the unavoidable change in the cultural scheme of the inhabitants of the region. This change of social behaviors is not exclusive of the area but rather is manifested in the whole world. The factors associated to the economic globalization in which are immerse, as the migration to the United States of America, the influence of the media, the access to new technologies and tangible assets propitiates a gradual change in the cultural expressions that are evidenced in the architecture, in the form of speaking or the attire.

Due to the growing social dynamics and to the resultant process of economic globalization in which are immersing, the ancestral uses are vulnerable to a transformation process that modifies their essence and characteristics. Appropriate measures must be taken.

The definitive diagnosis should be established at the moment of the field work study, diagnosis and forecast to develop as part of the elaboration of the final document of the *Management Plan of the Camino Real de Tierra Adentro*.



*The native products of the semi desert of the north of Mexico have favored the creation of typical mestizo gastronomy of the CRTA.*

#### *Preliminary listing of Projects or Permanent programs of management and preservation for the typological group*

Below are listed the general guidelines and strategies for management and preservation for the intangible heritage to develop in order to reach the objectives outlined for the management and sustainable development of the intangible heritage linked to the site. The listing can be extended in function of the experiences obtained through the operation of the Management Plan:

- Realization of investigations on the cultural manifestations associated to the CRTA in the different regions.
- To increase the participation of the residents of the region in the regional festivities.
- To promote a program of support to the handmade industry.
- To increase cultural spaces such as museums, libraries, cultural centers or interpretation centers.
- To carry out an inventory of the traditional festivities to promote the knowledge of the existent traditions.
- To promote the gastronomic traditions in the different regions that shape the CRTA.
- To promote the investigation, presentation and interpretation of the heritage in each of the sites of the CRTA that allow the understanding of the intangible cultural values of the site for the

inhabitants and the visitors as well as *the Outstanding Universal Value* of the Camino Real de Tierra Adentro as an American cultural route.

The complete listing of *General guidelines and strategies for the management and preservation* should arise from the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. It should have an evolving character.

*Preliminary listing of Projects or Permanent programs of management and preservation for the intangible heritage*

- The Programs of *preservation and management* will include all the activities of permanent character that have as a result the sustainable preservation in order to guarantee the preservation of the *Outstanding Universal Value* of each of the constituent sites of the CRTA. In the programs will be included the daily or periodic activities for the follow up and attainment of their specific objectives. A permanent process of evaluation and monitoring of activities will also be included to make the annual planning. The planning for the operation of the programs will be scheduled and included in the annual budget of operation of the site.
- Annual program of development of the cultural manifestations associated to the CRTA in the different places of the historic route. The scope of the program outlines the realization of annual and scheduled activities related to the intangible cultural heritage of the communities linked to the sites of the cultural route. (civic festivities, communitarian celebrations, conferences, community competitions, popular verbenas, oral history, indigenous traditions, collective memory, local identity, etc.)
- Annual program of development of customs and traditions of the communities settled down in the CRTA. This program is aimed to promoting the preservation of the local identity and the cultural manifestations of intangible character linked to the customs and traditions of the communities as part of the region, through the organization of periodic activities that involve the communities of the area.
- Programs of promotion for the creation of MIPYMES managed by members of the local communities to foster the elaboration of crafts and traditional products to improve the quality of life of the inhabitants of communities associated to each of the sites of the CRTA. The development of activities will

act as motor for the preservation of traditional manifestations and to stimulate the creation of micro companies and community cooperative.

- To stimulate the creation of MIPYMES for the sustainable cultural tourism among the inhabitants of the local communities of the CRTA in order to improve the inhabitants' quality of life.

Important note: The listing of projects and programs should arise of the analysis, diagnosis and field prospecting to carry out in each site of the CRTA. For each project or program must develop the respective record starting from the *Matrix for the description of projects and programs for the management and sustainable preservation of the sites of the CRTA* presented in previous pages.



*The popular faith encourages the permanence of a ritual calendar in the religious celebrations. Temporary flower ornament and branches to dress the atrium of the Parish of San Miguel Allende, Guanajuato.*

*The Camino Real de Tierra Adentro constitutes the most important route of penetration of the European civilization toward the north of America since the discovery of the continent by the Spaniards. Mural representing the route at the arrival to the old presidio of Djuelas, post dedicated to preserve the silver extracted from the mines of Zacatecas.*



### THE EVOLVING CONSTRUCTION OF THE MANAGEMENT PLAN

Developing a management plan applicable to the different heritage components included in the nomination of the Camino Real de Tierra Adentro represents a challenge and an exceptional opportunity to innovate and to propose ways. It should be a model of management for the sustainable development that can be replicable.

The management Plan for the Camino Real de Tierra Adentro is conceived as an *evolving* document, being these *Guidelines* a first stage in which is defined the direction and the sense that is sought to give to the management of the lineal site for the preservation of its attributes of Outstanding Universal Value. To complement the structuring of the Management Plan should necessarily develop other stages of collective work between the 11 states of the Mexican Republic implied in this historical journey under a common coordinating structure.

A second period of development is contemplated, which implies an analysis, diagnosis and field forecast that will allow identifying the strengths, opportunities, weaknesses and threats present in all the components of the cultural route that

would increase and would reinforce the general vision exposed in these *Guidelines*. This working stage would incorporate the *specific projects* and *permanent programs* on preservation, management, presentation, interpretation, use, etc. to assist the 60 selected sites as representative of the CRTA. The projects and programs should consider the conditions of the core zone, the buffer zone and a possible area of influence of each site.

According to these *General guidelines*, the Management plan to build should establish general policies for the consolidation and management of the regional infrastructure in the sites that compose the CRTA starting from the definition of traverse axes for the orderly development of the spaces that shape the site. The following common axes can be identified to assist the management of the lineal site: *Preservation and orderly use of the natural heritage, Restoration, conservation and orderly use of the cultural heritage, Control of the land use, urban development and urban image in urban and rural environments, Presentation and interpretation of the CRTA, Development of MiPyMes (micro, small and medium companies) with community*

*participation, Cultural tourism with community participation, Communications, Security, Water management and Health.*

Parallel should consolidate the creation of the *Joint Committee of Follow up of the Management Plan* outlined in this document as rector organism and coordinator of the multisectorial Federal Government's efforts, the 11 States of the Republic through which the historical route crosses, the Municipalities where the 60 sites are located as well as the representatives of the organized civil society.

For the construction of the management plan must be considered a third stage of activities that implies the construction of the management plans specific for each one of the 60 sites under the structure of the general Guidelines supported by the results of the stage of analysis, diagnosis and previous field forecast. To develop this final working stage, local work teams must be organized in each of the sites that shape the CRTA under the coordination of the Joint Committee of Follow up, which foresee the specific problem to solve taking in consideration the proposals arisen in each level of previous analysis.

This working stage will be responsibility of each one of the states and it will be completed in order to submit the complete information of the Management Plan of the CRTA to the World Heritage Centre of the UNESCO in the medium term.

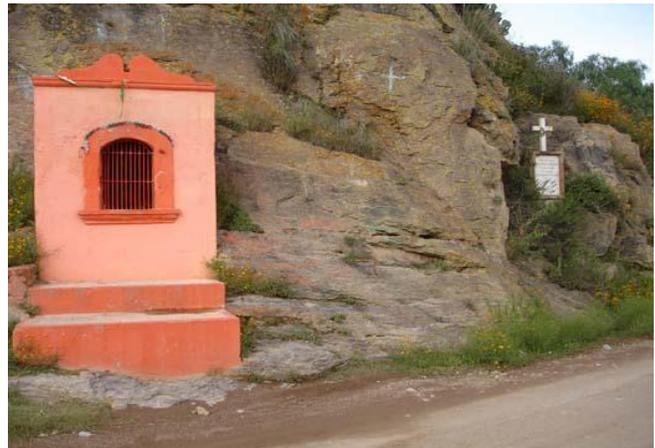
The management of the historical route implies a challenge for authorities and population settled along its journey. A work of legislative and regulation homologation between the diverse actors is required to outline a plan of viable and efficient management that guarantees before the international community the preservation of the Authenticity and Integrity of this valuable lineal site under the figure of a cultural route.

The inscription of the CRTA in the World Heritage List is a great achievement; however it is necessary, not only to elaborate a management plan but, to put it in operation. A full commitment is required in the three government levels because if a management plan is not implemented with an efficient legal support that involves authorities and civil society, it shall not achieve great impact in the positive evolution of the site.

It should unleash the sustainable development, so the attainment of this important international recognition represents an exceptional opportunity for the balanced development of the territory in which its inhabitants have to be

one of its actors and main beneficiaries. They are the ones have built these singular territorial spaces.

To conclude, it is convenient to insist that in the management of a cultural route in emergent countries as Mexico there must be a deep social sense.



*In the management of the CRTA the protection of the great monuments like the chapel of the hacienda of Ciénega de Mata will be as important as the preservation of humble examples like this hermitage on the side of the road.*

## Bibliography:

Feilden, Bernard M. y Jokilehto, Jukka, *Manual para el manejo de los sitios del Patrimonio Cultural Mundial*, ICCROM – UNESCO – ICOMOS, Roma, 2003.

Gómez Arriola, Ignacio, *El paisaje agavero y las antiguas instalaciones industriales de Tequila*, Cámara Nacional de la Industria Tequilera, Secretaría de Cultura de Jalisco, Instituto Nacional de Antropología e Historia, Guadalajara, 2005.

Gómez Arriola, Ignacio, Pérez Fernández, Rafael, Grupo Ciudad, *Plan de manejo del paisaje agavero y las antiguas instalaciones industriales de Tequila, México*, Instituto Nacional de Antropología e Historia, Secretaría de Desarrollo Urbano de Jalisco, Guadalajara, 2005.

Gómez Arriola, Ignacio, *Plan de manejo y gestión para el Recinto fortificado de la Isla de Mezcala Jalisco*, H. Ayuntamiento de Poncitlán, Guadalajara, 2008.

Morales Miranda, Jorge, *Guía práctica para la interpretación del patrimonio*, Consejería de Cultura, Junta de Andalucía, Sevilla, 2001.

ICOMOS, *Carta sobre itinerarios culturales*, Comité Científico Internacional de Itinerarios Culturales (CIIC), 2008.

UNESCO, *Convención del patrimonio mundial cultural y natural*, París, 1972.

UNESCO, *Directrices prácticas para la aplicación de la Convención del Patrimonio Mundial*, Centro del patrimonio Mundial, París, 2008.

UNESCO, *Expediente del Camino Real de Tierra Adentro, México*, Centro del Patrimonio Mundial, París, 2010.

## General bibliography about the CRTA:

ACOSTA Gómez, Ricardo, *Los templos de la Sierra de Pinos, Zacatecas y sus ministros*, Zacatecas Pacmyc, 2004

- ACUÑA René, *Relaciones geográficas del siglo XVI. Nueva Galicia*, México, UNAM, 1988

- AGRICOLA, Georgius: *De Re Metallica*, Ediciones de Arte y Bibliofilia para Unión de Explosivos Río Tinto S.A., Madrid 1972, traducción al español de Carmen Andreu

- AJOFRÍN, Francisco de: *Diario del viaje que hizo a la América el padre fray Francisco de Ajofrín en el siglo XVIII*, México, Instituto Cultural Hispano-Mexicano, 1964, vol. 1

- AMADOR, Elías, *Bosquejo Histórico de Zacatecas*, (1895) México, PRI, 1982

- ALBERRO, Solange: "Zacatecas, zona de frontera, según los documentos inquisitoriales, siglos XVI y XVII" en *Estudios de Historia Novohispana*, Instituto de Investigaciones Históricas de la UNAM, México 1985

- ALMADA, Francisco, *Diccionario de historia, geografía y biografía chihuahuenses*, Chihuahua, UACH, 1968. Primera ed. 1928.

- ALPONTE, Juan Nepomuceno, *Guía de forasteros*, México, Imprenta de Juan I. Cumplido, 1852.

- ÁLVAREZ, Ana María y Rosa BRAMBILA PAZ: *Episodios novohispanos de la historia Otomí* Instituto Mexiquense de Cultura, México 2002

- ÁLVAREZ Salvador, "Minería y poblamiento en el norte de la Nueva España en los siglos XVI y XVII: los casos de Zacatecas y Parral" en: *Actas del Primer Congreso de Historia Regional Comparada 1989*, Ciudad Juárez, UACJ 1990a.

- ANES, Gonzalo: *Cultivos, cosechas y pastoreo en la España Moderna*, Real Academia de la Historia, Madrid 1999

- APARICIO, Isidro: "Pintura rupestre en la Cueva de Avalos en el contexto del Camino de la Plata", en *Actas del VI Congreso de la Gran Chichimeca*, Instituto de Investigaciones Humanísticas, Universidad Autónoma de San Luis Potosí, San Luis Potosí, México, (en prensa)

- ARLEGUI, José, *Chronica de la provincia de N. P. S. Francisco de Zacatecas (1737)*, con apéndice de Antonio Gálvez en 1827, Cumplido, México, 1851.

- ARNAL Simón, Luis (comp.), "Arquitectura y urbanismo del septentrión novohispano. Fundaciones del noreste en el siglo XVIII". UNAM, México, 1999.

- \_\_\_\_\_, *El presidio en México en el siglo XVI*, UNAM, México 1995.

- ARREGUI, Domingo Lázaro de: *Descripción de la Nueva Galicia*, estudio preliminar Francois Chevalier, Gobierno de Jalisco, México 1946

- AYALA Echávarry, Rafael: *San Juan del Río*, Geografía e Historia, México 1971

- BARBOT Christopher, *Habitat et populations agricoles préhispaniques dans le bassin du rio Tepehuanes*, Tesis de Doctorado Sorbone Paris. En preparación.

- \_\_\_\_\_ y Punzo José Luis, "Antiguos caminos en el Noroeste duranguense: supervivencia de una tradición prehispánica" *Trace*, Caminos de Siempre, 31, CEMCA, junio de 1997, México

- BARCENA, Mariano, *Carta Agrícola del Estado de Jalisco*, Guadalajara, Litografía de Ancira e hijos, 1887

- BERRIOJALBIZ, Fernando: "Imágenes tepehuanas de la conquista", en *Historia de Durango*, vol. 1, Instituto de Investigaciones Históricas, Universidad Juárez del Estado de Durango, y Gobierno del Estado de Durango, (en prensa)

- BEZANILLA Mier y Campa, Joseph Mariano Estevan: *Muralla Zacatecana de doce preciosas piedras, erigidas en doce sagrados títulos, y contempladas en el patrocinio y patronato de su augustísima patrona y señora María Santísima*, México, Felipe de Zúñiga y Ontiveros, 1788, edición facsímil, UAZ, Zacatecas, México 1997

- Biblia de Jerusalén, ed. Desclée de Brower, Bilbao 1976, p. 594, Macabeos I, capítulo 8, versículos 1-3

- BLAKEWELL, P.J., *Minería y sociedad en el México colonial. Zacatecas (1546-1700)*, México, Fondo de Cultura Económica, 1976, tablas, maps, 387p.

- BLANCO, Mónica, PARRA, Alma y RUIZ MEDRAND, Ethelia, *Breve historia de Guanajuato*, FCE-El Colegio de México, México, 2000

- BLÁZQUEZ, Adrián y CALVO, Thomas: *Guadalajara y el nuevo mundo*, Nuño Beltrán de Guzmán: semblanza de un conquistador, Institución Provincial de Cultura "Marqués de Santillana", Excma. Diputación Provincial, Guadalajara, Colección "Virrey Mendoza" 3, España 199

- BLÁZQUEZ Domínguez, Carmen, *Breve Historia de Veracruz*, Fideicomiso Historia de las Américas, Fondo de Cultura Económica, México 2000

- BODRAH, Woodrow: *Ensayos sobre historia de la población*, 3 tomos, 1977-

- BRADING, David, *Mineros y comerciantes en el México Borbónico (1763-1810)*, México, Fondo de Cultura Económica, 1975

- BUSTAMANTE, Carlos María de: *Cuadro histórico de la Revolución Mexicana*, Imprenta de J. M. Lara, México 1843, Tomo I

- BUTZER, Elisabeth K., *The Roadside Inn or Venta: Origins and Early Development in New Spain*, Institute of

Latin American Studies, University of Texas at Austin

- CABEZA de Vaca Alvar Naufragios ed. Aguilar, Madrid, 1963.

- CABRERA, Antonio, *Apuntes históricos, geográficos y administrativos referentes a la ciudad de San Luis Potosí*, Formados y arreglados conforme a los datos más modernos y auténticos. Edición ilustrada con el plano de la ciudad, Archivo histórico del Estado de San Luis Potosí, México 1991. Facsímil de la edición de 1891

- CALVO Moralejo, Gaspar O.F.M., *Emigrante... hay camino*: Sebastián de Aparicio, Madrid, España Misionera, 1973

- CALVO, Thomas, *Por los caminos de Nueva Galicia. Transportes y transportista en el siglo XVII*, Universidad de Gualajara, Centre Francais D'ÉtudesMexicaines et Centraméricaines, México 1997

- \_\_\_\_\_; *Poder, religión y sociedad en la Guadalajara del siglo XVII*, Centre d'etudesmexicaines et centraméricaines/Ayuntamiento de Guadalajara, México 1992

- \_\_\_\_\_, Los albores del Nuevo Mundo: Siglos XVI y XVII. Colección de documentos para la historia de Nayarit. Universidad de Guadalajara- Centre d'Etudes mexicaines et centraméricaines, México, 1990.
- CARCER Y DISDIER, Mariano: Apuntes para la historia de la Transculturación Indoespañola. UNAM, Instituto de Investigaciones Históricas, Primera Serie Nº 28, México 1995
- CAROT Patricia, -"Las rutas al desierto: de Michoacán a Arizona" en: Nómadas y Sedentarios en el Norte de México; homenaje a la Dra. Beatriz Braniff, Marie-Areti Hers, José Luis Mirafuentes, Ma. de los Dolores Soto y Miguel Vallebuena (eds.), IIA, IIE, IIH, UNAM México, 2000
- \_\_\_\_\_ y HERS, Marie-Areti: "La gesta de los toltecas chichimecas y de los pueblos purépechas en las tierras de los antiguos pueblos ancestrales", en Actas del coloquio Las vías del Noroeste I : Una macrorregión indígena americana. Instituto de Investigaciones Antropológicas de la Universidad Nacional Autónoma de México, 2006
- CARREÓN, Camilo, Conozca Santiago Papasquiari, Por el autor, Santiago Papasquiari, 1983
- CARRILLO Cázares, Alberto: Michoacán en el otoño del siglo XVII. El Colegio de Michoacán, México, 1993.
- "Letter of Amerigo Vespucci to the Cardinal Archbishop of Toledo (Jiménez de Cisneros), giving him his opinion regarding the merchandise that was to be taken to the islands of Antillas. - Seville, December 9, 1508" en Cartas de Indias, Ediciones Atlas, Biblioteca de Autores Españoles, Madrid 1974, t. I.
- CASTILLO Ledón, Luis: Hidalgo, la vida del héroe, Talleres Gráficos de la Nación, México 1948
- Censo y división territorial del Estado de México, Oficina Tipográfica de la Secretaría de Fomento, México 1901
- CERVANTES De Salazar, Francisco: México en 1554, Editorial Trillas, primera reimpresión, México 1988
- CIUDAD REAL, Antonio de: Tratado curioso y docto de las grandezas de la Nueva España, Tomo I, UNAM, México, 1993
- COLON, Cristóbal: Textos y documentos completos, edición de Consuelo Varela, Nuevas Cartas, edición de Juan Gil, Alianza Editorial, col. Alianza Universidad, segunda reimpresión de la 2ª ed., España 1997, Diario del Primer Viaje (1492)
- COMMONS, Áurea. "Las intendencias de la Nueva España". UNAM. México, 1993.
- CORDELL Linda, Archaeology of the Southwest, Second Edition, Academic Press Inc. E.U.A. 1997
- CRTES, Hernán, Cartas y documentos, Introducción de Mario Hernández volúme \_\_\_\_\_, Durango Colonial (1563-1821), Jus, México, 1960.
- GAMIZ Everardo, Historia de Estado de Durango México, Durango, 1953.
- GANDT, R. Jaime, Lazalde Jesús F. y Peschard Alejandro F. "Relación prehispánica entre las culturas del Noroeste de México y el sitio arqueológico El Cañón del Molino en el estado de Durango", en: El Occidente de México, (XVIII Mesa Redonda, Taxco, 1983), Sociedad Mexicana de Antropología, México, En prensa.
- \_\_\_\_\_, y Peschard F. Aztatlán: Apuntes para la historia y arqueología de Durango. Gobierno del Estado de Durango-Secretaría de Educación, Cultura y Deporte, México 1997.
- GARCIA CUBAS, Antonio, Mapa de comunicaciones de la Republica Mexicana, México, 1873.
- GARCÍA, Genaro Documentos inéditos ó muy raros para la historia de México (México, 1906).
- GARCÍA Icazbalceta Joaquín, Colección de documentos para la historia de México: versión actualizada, Antigua Librería 1858-1866 México.
- GARCIA Ugarte, María Eugenia: Breve historia de Querétaro, Fideicomiso Historia de las Américas, Series Breves Historias de los Estados de la República Mexicana, coordinada por Alicia Hernández Chávez, coordinador adjunto Manuel Miño Grijalva, El Colegio de México, Fondo de Cultura Económica, México 2005
- GALLEGOS, José I., Historia de la Iglesia en Durango, México, Jus, 1969
- GERHARD, Peter: Geografía histórica de la Nueva España 1519-1821, UNAM, México, 1986
- \_\_\_\_\_, Síntesis e índice de los mandamientos virreinales 1548-1553, UNAM, Instituto de Investigaciones Históricas, Serie Documental 21, México 1992
- \_\_\_\_\_, La frontera norte de Nueva España, UNAM, México, 1996.
- GILLIAM, Albert M. "Viajes por México durante los años 1843 y 1844". CONACULTA, México, 1996.
- GLANTZ, Margo, Viajes en México, México, Fondo de Cultura Económica - SEP 80, 1980.
- GÓMEZ Serrano, Jesús: Haciendas y ranchos de Aguascalientes: estudio regional sobre la tenencia de la tierra y el desarrollo agrícola en el siglo XIX, UAA/ Fomento cultural BANAMEX, A.C., Aguascalientes 2000
- \_\_\_\_\_ "Las "astucias" de un recaudador de alcabalas. Los negocios y la política en la subdelegación de Aguascalientes a fines del siglo XVIII" en FÁBREGAS PUIG, Andrés (et al): La tierra nómada. Seminario permanente de estudios de la Gran Chichimeca, Universidad de Guadalajara/ Universidad Autónoma de Aguascalientes/ Universidad Autónoma de Zacatecas/ Colegio de San Luis/ Colegio de Michoacán/ Colegio de Jalisco, México 2005
- \_\_\_\_\_ Ciénega de Mata, Desarrollo y ocaso de la propiedad vinculada en México, UAA/El Colegio de Jalisco, México 1998.
- \_\_\_\_\_ Un mayorazgo sin fundación. La familia Rincón Gallardo y su latifundio de Ciénega de Mata, 1593-1740, Instituto Cultural de Aguascalientes/UAA, Aguascalientes 2006.
- GONZÁLEZ, Agustín R: Historia del estado de Aguascalientes, Tipografía de Francisco Antúñez, Aguascalientes, 1974.
- GONZÁLEZ de Esclava, Fernán: Coloquios espirituales y sacramentales y canciones divinas, México 1610
- GONZÁLEZ, Jorge René y Ma. Magdalena ORDÓÑEZ: Colegio Seminario de Tepotztlán para instrucció, retiro voluntario y corrección de clérigos seculares, INAH, México 1993
- GONZÁLEZ Lupián, Gerardo Enrique, Análisis comparativo de la arquitectura funeraria de los panteones decimonónicos: El Señor de la Misericordia en Encarnación de Díaz y la Soledad en Lagos de Moreno, Guadalajara, Tesis para obtener el grado de Maestro en Arquitectura, 2008
- González Martínez, Joaquín Roberto, "Las tierras bajas del Veracruz Central. Entornos municipales" en Cuadernos de Trabajo, Instituto de Investigaciones Histórico Sociales, Universidad Veracruzana, Veracruz 2002
- GONZÁLEZ Polo, Ignacio: Polotitlán en el Estado de México, Biblioteca Enciclopédica del Estado de México, México 1971
- GONZÁLEZ Rodríguez, Luis, Crónicas de la Sierra Tarahumara, SEP, México, 1985.
- GONZÁLEZ Tascón, Ignacio: Obras Hidráulicas en América Colonial, Ministerio de Obras Públicas, Transportes y Medio Ambiente (Centro de Estudios y Experimentación de Obra Pública), Aeropuertos Españoles y Navegación Aérea, Centro de Estudios Históricos de Obras Públicas y Urbanismo, España 1993
- GUERRA, Francisco: Epidemiología americana y filipina 1492-1898, Ministerio de Sanidad y Consumo, Madrid, 1999.
- GUEVARA, Arturo, Los atapascanos en Nueva Vizcaya, INAH, México, 1989
- GURRÍA LACROIX, Jorge: "La minería en el siglo XVI novohispano", en LEON-PORTILLA, Miguel et al, La minería en México, UNAM, Instituto de Investigaciones Históricas, México 1978
- HACKETT, Charles, Historical documents relating to New Mexico, Nueva Vizcaya and approaches thereto to 1773, Carniage Institution of Washington, Vol. 2, Washington, 1923.
- HADLEY, Phillip L. "Minería y Sociedad en el centro minero de Santa Eulalia, Chihuahua (1709-1750)". Fondo de Cultura Económica, México, 1975.
- HALE, John: La Civilización del Renacimiento en Europa 1450-1620, Crítica Grijalbo Mondadori, traducción castellana de Jordi Ainaud, España 1996
- HARING, Clarence H., Comercio y navegación entre España y las Indias, trad. Emma Salinas, México, Fondo de Cultura Económica, 1996
- HART, John, "Los norteamericanos en Durango", en Gloria Cano y Mario Cerutti, (coords.) Porfiriato y Revolución en Durango, UJED, México, 1999
- HERNÁNDEZ, Carlos, Durango Gráfico, Talleres de j. S. Rocha, Durango, 1903.

- HERNANDEZ, Francisco: Antigüedades de la Nueva España, Historia 16, Crónicas de América 28, Madrid 1986
- HERNÁNDEZ Hernández, Francisca: El patrimonio cultural: la memoria recuperada, Ediciones Trea, España 2002
- HERRERA, Inés y Eloy González, "Recursos del subsuelo, siglos XVI al XX", en Historia Económica de México, coord. Enrique Semo. México, UNAM, Océano, 2004
- HERS Marie Areti "La zona noroccidental en el Clásico" en: Historia Antigua de México Linda Manzanilla y Leonardo \_\_\_\_\_, "Zacatecas y Durango. Los confines tolteca-chichimecas" en: La Gran Chichimeca el lugar de las rocas secas Beatriz Braniff coord. CONACULTA-Jaca book, México, 2001.
- \_\_\_\_\_, Los toltecas en tierras chichimecas Cuadernos de Historia del Arte 35. IIE-UNAM, México, 1989.
- \_\_\_\_\_, "La cultura chalchihuiteña: un antiguo camino de tierra adentro" en: Rutas de la Nueva España Chantal Gramausel ed. El Colegio de Michoacán, México, 2006.
- HILLERKUSS Thomas Diccionario Biográfico del Occidente Novohispano Siglo XVI Tomo H-I Universidad Autónoma de Zacatecas Centro de Docencia Superior, México, 2006.
- HILPERT, Bruce, "The Indè (western apaches). The people of the mountains", en Thomas E. Sheridan y Nancy J. Parezo, Paths of life. American Indians of the Southwest and Northern Mexico, The University of Arizona Press, Tucson, 1996
- HUMBOLDT, Alejandro de, Ensayo político sobre el reino de la Nueva España, (1822) México, Porrúa, 1984
- IBARROLA de, Martín, Crónicas de conquistas y descubrimientos de la Nueva Vizcaya, Porrúa, México, 1974.
- IBARZ Aznarez, José: La metalurgia, antigua técnica española, discurso inaugural del curso académico 1961-62, Escuela Técnica de Peritos Industriales de Barcelona, Barcelona 1962
- ICOMOS, Consejo Nacional de Monumentos y sitios, archivo número 482.
- Itinerario para automovilistas, Cámara Nacional Agrícola de Querétaro, Querétaro 1926
- IVEY, James E. In the Midst of a Loneliness: The Architectural History of the Salinas Misiones. Santa Fe, National Park Service, 1988.
- \_\_\_\_\_, "Convento Kivas in the Missions of New Mexico", New Mexico Historical Review, 73, abril 1998
- \_\_\_\_\_, George Kubler and the Prime Object at Pecos. Albuquerque, University of New Mexico, Tesis de maestría, 2003.
- \_\_\_\_\_, The Spanish Colonial Architecture of Pecos Pueblo, New Mexico: Archaeological Excavations and Architectural History of the Spanish Colonial Churches and Related Buildings, Pecos National Park, 1617-1995. Santa Fe, National Park Service, 2005.
- JÁUREGUI de Cervantes, Aurora, Relato histórico de Guanajuato, Ediciones La Rana, México, 1998
- JÁUREGUI, Luis, "Los transportes del siglo XVI al XX", En Historia Económica de México, coord. Enrique Semo México, UNAM, Océano, 2004
- JIMÉNEZ, Alfredo: El gran norte de México. Una frontera imperial en la Nueva España (1540-1820), Tébar, Madrid, 2006
- JIMENEZ B: Peter y Darling Andrew "Archaeology of Southern Zacatecas: The Malpaso, Juchipila and Valparaíso – Bolaños Valleys" en: Greater Mesoamerica ed Michel . Foster y Shirley Gorenstein, University of Utah Press. E.U.A. 2000
- JIMÉNEZ Gómez, J.R.: Mercedes reales en Querétaro. Los orígenes de la propiedad privada 1531-1599, Universidad Autónoma de Querétaro, Querétaro 1996
- JIMENEZ Moreno, Wigberto: Estudios de historia colonia, México 1958
- JONES, Dakha, Nueva Vizcaya, heartland of Spanish Frontier, University of New Mexico Press, E.U.A. 1968.
- KELLEY Charles J. "The Mobile Merchants of Molino." En: Ripples in the Chichimec Sea. New Considerations of Southwestern-Mesoamerican Interaction, F. J. Mathien and R. H. McGuire eds. Southern Illinois University Press, E.U.A. Carbondale, 1986.
- \_\_\_\_\_ y Foster S. Michael "Aztatlan: of red-rims, polychromes, mobile traders, and speculations on the prehistory of west and northwest México". Ponenciapresentada en: Roundtable on New World Prehistory: Cultural Dynamics of Precolumbian West and Northwest Mesoamerica. Phoenix, Arizona, 1992.
- KESSELL, John L., Spain in the Southwest. A Narrative History of colonial New Mexico, Arizona, Texas and California, University of Oklahoma Press, Norman, USA, 2002
- LABORA Nicolás de Relación del viaje que hizo a los presidios internos situados en la frontera de la América Septentrional. (1766) Pedro Robredo, México, 1939.
- LADD, Doris, La Nobleza en México, México, Fondo de Cultura Económica, 1984
- LANCASTER JONES, Ricardo, Haciendas de Jalisco y alrededores (1506 – 1821), Guadalajara, Financiera Aceptaciones S. A., 1974
- LANDA Fonseca, Cecilia: Querétaro. Textos de su historia, Gobierno del Estado de Querétaro/Instituto de Investigaciones José María Luis Mora, Querétaro 1988
- LANGUE, Frédérique, Los señores de Zacatecas. Una aristocracia minera del siglo XVIII novohispano, pref. Francois Chevalier, trad. Gleen Amado Gillerdo Jordan, México, Fondo de Cultura Económica, 1998
- LARA Bayón, Javier: Arroyozarco, puerta de Tierra Adentro, Instituto Mexiquense de Cultura, México 2003
- \_\_\_\_\_, Arroyozarco, puerta de Tierra Adentro, México: Instituto Mexiquense de Cultura, 2003
- \_\_\_\_\_, Victor Manuel LARA BAYÓN: Ñadó, un monte una hacienda, una historia, libro seleccionado para su publicación por la Biblioteca Mexiquense del Bicentenario en el 2009
- LAZALDE Jesús F. Durango Indígena. Panorámica General de un Pueblo en el Noroeste de México. Impresiones Gráficas de México S.A. México 1987.
- LEVIN Rojo, Danna A. "La búsqueda del Nuevo México: un proceso demigratorio", Las Vías del Noroeste I: una macrorregión indígena americana, Carlo Bonfiglioli, Arturo Gutiérrez y María Eugenia Olavaria, eds. México, Universidad Nacional Autónoma de México/ Instituto de Investigaciones Antropológicas, 2006
- LEÓN García, Ricardo, Misiones jesuitas en La Tarahumara Siglo XVIII, UACJ, México, 1992.
- LEÓN-PORTILLA, Miguel: Cartografía y Crónica Universidad Nacional Autónoma de México, Fundación de Investigaciones Sociales, A.C., México 1989
- LÓPEZ de Lara, Jesús, El Niño de Santa María de Atocha, Frenillo, 1995.
- LÓPEZ Miramontes, Álvaro y Cristina Urrutia de Slebeski, Las minas de Nueva España en 1774, Colección Científica INAH 83, México, 1980.
- MARTÍNEZ, José Luis , Pasajeros de Indias, Viajes trasatlánticos en el siglo XVI, Fondo de Cultura Económica, México, 1999
- \_\_\_\_\_, Documentos Cortesianos I, 1518-1528, Secciones I a III, UNAM, FCE, 1990
- \_\_\_\_\_, Hernán Cortés, FCE, UNAM, 2ª edición, México 1990
- MARTÍNEZ Rosales, Alfonso: El gran teatro de un pequeño mundo. El Carmen de San Luis Potosí 1732-1859, El Colegio de México/ Universidad Autónoma de San Luis Potosí, México 1985
- MARÍN Fausto T. Nuño de Guzmán. Serie los Once Ríos, Siglo XXI-DIFOCUR, México, 1992.
- MATHES, Miguel, "Aportaciones de la Compañía de Jesús a la Lingüística Americana" en José Gaxiola López y José Carlos Zazueta Manjarrez (editores), Seminario sobre la Religión en el Noroeste Novohispano, Culiacán, Sinaloa, El Colegio de Sinaloa, México, 2004
- MECHAM J.Lloyd Francisco de Ibarra y la Nueva Vizcaya México. UNED/Espacio Vacío, Durango, 1992.
- MELÉNDEZ Guzmán, Juan Rafael, Trabajos Desempeñados por los Equinos en la Nueva España y México Independiente (Nacimiento de una Profesión), Departamento de Economía y Administración, FMVZ-UNAM, México 2005
- MENDIETA Gerónimo de Historia Eclesiástica Indiana Editorial Porrúa México, 1993.
- MENDIOLA, Francisco, El arte rupestre en Chihuahua. México, Colección

- Científica Número 448, Instituto Nacional de Antropología e Historia, 2002
- MENDIOLA Quezada, Vicente. Arquitectura del Estado de México: En los siglos XVI, XVII, XVIII y XIX. México: Gobierno del Estado de México, 1985
  - MENÉNDEZ Valdés, José: Descripción y censo general de la Intendencia de Guadalajara 1789-1793. Estudio preliminar y versión del texto de Ramón Ma. Serrera. Departamento de Historia de América. Universidad de Córdoba, España, Gobierno de Jalisco, México 1980
  - MIÑO Manuel G. El mundo novohispano. Población, ciudades y economía siglos XVII y XVIII FCE - Colegio de México, México, 2001.
  - MIRAFUENTE, José Luis, "Relaciones interétnicas y dominación colonial en Sonora", en Marie-Arèthère, José Luis Mirafuentes, Ma. De los Dolores Soto y Miguel Vallebuena, eds., Nómadas y Sedentarios en el Norte de México; homenaje a Beatriz Braniff, México, Institutos de Investigaciones Antropológicas, Estéticas, e Históricas, Universidad Nacional Autónoma de México, 2000
  - MONTANÉ Julio César M. Por los senderos de la quimera. El viaje de Fray Marcos de Niza Colección SonoHistoria I, Instituto Sonorense de Cultura, México, 1995.
  - MONTEJANO y Aguiñaga, Rafael: Guía de la ciudad de San Luis Potosí, Gobierno del Estado de San Luis Potosí/ Academia de Historia Potosina, A.C./ Dirección Estatal de Turismo, México 1988, 3ª ed.
  - MORAL, Paulina, Peregrinación y culto al Señor de Mapimí. Ritualidad y religión en el Cañón de Jimulco, tesis de maestría en antropología social, ENAHChihuahua, México, 2006.
  - MORENO García, Heriberto: Haciendas de Tierra y Agua en la antigua Ciénega de Chapala, El Colegio de Michoacán, México 1989
  - MORENO Villa, José, La escultura colonial mexicana, México: El Colegio de México, 1942
  - MORFI, Fray Juan Agustín de: Viaje de Indios y Diario del Nuevo México. Noticia bibliográfica y acotaciones por Vito Alessio Robles, Manuel Porrúa, México 1980
  - MOTA Y ESCOBAR, Alonso de la: Descripción geográfica de los reinos de Nueva Galicia, Nueva Vizcaya y Nuevo León, introd. Joaquín Ramírez Cabañas, Editorial Pedro Robredo, México 1949
  - MOTA Padilla Matías Historia del reino de Nueva Galicia en América Septentrional, Instituto de Antropología e Historia, Guadalajara Jalisco, 1973 (1743)
  - MOYSSÉN, Xavier, México, Angustia de sus Cristos, Instituto Nacional de Antropología e Historia, México, 1967.
  - MURIEL, Josefina: Hospitales de la Nueva España, Tomo II, Fundaciones de los Siglos XVII y XVIII, Instituto de Investigaciones Históricas UNAM, México, 1991
  - MUSSET, Alain: De l'eau vive à l'éau morte. Enjeux techniques et culturels dans la vallée de Mexico (XVI-XIXe s.), Editions Recherche sur les Civilisations, Paris 1991
  - NAYLOR, Thomas N., Charles W. Polzer. The Presidio and Militia on the Northern Frontier of New Spain: A Documentary History, 1570-1700. Tucson, University of Arizona Press, 1980.
  - Nueva Colección de documentos para la historia de México. Códice Franciscano. Siglo XVI, México 1941
  - OBREGÓN, Baltasar de, Historia de los descubrimientos antiguos y modernos de la Nueva España, 1584, Gobierno del estado de Chihuahua, Chihuahua, 1986
  - OCARANZA Francisco: Capítulos de la historia franciscana, segunda serie, s/ed., México 1933
  - ORLOFF Nadine "Découverte d'un site à gravures rupestres dans la Sierra del Nayar (Mexique)", Journal de la Société des Américanistes, tomo LXVIII, pp. 7-26, Musée de l'Homme. Paris. 1982
  - OROZCO y Berra Manuel Geografía de las lenguas y carta etnográfica de México México, 1864
  - ORTUÑO Sánchez-Pedreño, José María: "La expedición de Ruy López de Villalobos a las Islas del Mar del Sur y del Poniente. Estudio Histórico-Jurídico", en Anales de Derecho, Número 23, Universidad de Murcia, España 2003
  - OSORIO Romero Ignacio, Historia de las bibliotecas novohispanas (México: SEP, Dirección General de Bibliotecas, 1987)
  - OTTE, Enrique: Cartas privadas de emigrantes a Indias 1540-1616, FCE, prol. de Ramón Carande y Thovar, México 1993
  - PACHECO, José "El Cristo Negro en la tradición del Camino Real de Tierra Adentro", ponencia presentada en el IV Coloquio Internacional El Camino Real de Tierra Adentro, Agua Bendita, Tierra Sagrada Española, Nuevo 195
- DOCUMENTATION
- PALENCIA, José Ignacio: "Actividad educativa y cultural de los jesuitas en la ciudad de México y alrededores (1572-1972)" en La Compañía de Jesús en México. Cuatro siglos de labor cultural (1572-1972), JUS, México 1975
  - PALMER, Gabrielle G (cord.), "El Camino Real". Camino Real Project. New México, 1990.
  - Parra de la, Rafael, Documentos inéditos para la historia de la hacienda de San Diego de los Corrales. Poanas, Nombre de Dios y algo más, Torreón, Por el autor, dos tomos, México, 2004.
  - PAREDES Martínez, Carlos (introducción y paleografía): Descripciones Geográficas del Obispado de Michoacán en el siglo XVIII, Centro de investigaciones y estudios superiores en Antropología social: Universidad Michoacana de San Nicolás de Hidalgo, 2005
  - PASCAL, A. V., Mapa del estado de Jalisco. Guadalajara, Litografía de Ancira e hijos, 1897.
  - PASO Y TRONCOSO, Francisco del, Epistolario de la Nueva España (1564-1569), México, Antigua Librería Robredo de José Porrúa e Hijos, México, 1940.
  - PEIMBERT Frías, Guillermo Aníbal, Innovación tecnológica y cambio cultural en la empresa pública y privada en México, CRIM-UNAM México 2004
  - PÉREZ DE RIBAS Andrés, Historia de los triumphos de nuestra Santa Fee entre gentes las mas bárbaras y fieras del Nuevo Orbe, ed. facsimilar con estudio introductorio, notas y apéndices de Ignacio Guzmán Betancourt, Siglo Veintiuno editores - Difocur Sinaloa, México, 1992.
  - POLO, Marco: Libro del famoso Marco Polo veneciano. De las cosas maravillosas que vido en las partes orientales, conviene saber en las Indias, Armenia, Arabia, Persia y Tartaria, e del poderío del gran Can y otros reyes, traducida del italiano al castellano por el reverendo maestro Rodrigo, arcediano de reina y canónigo de Sevilla, imprenta de Miguel de Eguía, Logroño 1529, versión digital de la Biblioteca Virtual Cervantes, España 2008.
  - 
  - PORRAS Muñoz, Guillermo, Iglesia y Estado en Nueva Vizcaya, (1562-1821) UNAM, México, 1980a.
  - POWELL, Phillip W.: Capitán mestizo: Miguel Caldera y la frontera norteña. La pacificación de los chichimecas (1548-1597), FCE, México 1980
  - \_\_\_\_\_ La Guerra Chichimeca, FCE, México, 1996
  - PUNZO José Luis, Arqueología de Mesa de Tahuitoles. Apuntes para la historia xixime. (Tesis para obtener grado de licenciatura), ENAH, México, 1999.
  - \_\_\_\_\_, "Geografía y Espacio en las Misiones Franciscanas y Jesuitas del sur de la Nueva Vizcaya" en: Patrimonio Misional del sur de la Nueva Vizcaya, Miguel Vallebuena coord. INAH-IPN, México, en prensa.
  - QUIÑONES Luis Carlos, Composición demográfica de Nombre de Dios, Siglo XVII IIH-UJED, Durango, 2002.
  - RAIGOZA, Pedro, "Los acontecimientos de San Dimas, una historia olvidada", en Transición, IIH-UJED, 16 de diciembre 1994.
  - RAMÍREZ, José Fernando, Apuntes para la Historia de la industria mexicana , seguidos de algunas observaciones sobre la posibilidad de conciliar sus intereses con los de la agricultura México, El museo Mexicano, 1837.
  - \_\_\_\_\_ Noticias históricas y estadísticas de Durango, (1849-1850), Cumplido, México, 1851.
  - RAMÍREZ Hernández, Oscar, Hacienda de Nuestra Señora de los Dolores de El Carro. Formación, auge y desaparición (1548-1990)- México, 1999
  - RAMÍREZ Montes, Guillermina: El Marqués Don Juan Antonio de Urrutia y Arana. Marques de la Villa de Villar del Águila, Ayuntamiento de Querétaro, Querétaro 1994.
  - RECÉNDEZ Guerrero, Emilia: Zacatecas: la expulsión de la Compañía de Jesús (y sus consecuencias), UAZ/Instituto Zacatecano de Cultura, Zacatecas 2000
  - REEF, Daniel, Disease, depopulation and culture change in Northwestern New

- Spain, 1518-1764, Salt Lake City, University of Utah Press, E.U.A. 1991.
- REYES, Antonio. Pimas, pápagos y tepehuanaes. Relaciones lengua-cultura entre los pueblos tepimanos del noroeste de México y suroeste de los Estados Unidos. Tesis para obtener el título de Maestro en Antropología con especialidad en Etnohistoria por la Universidad Nacional Autónoma de México, 2004.
  - REYES de los, Aurelio. ¿No queda huella ni memoria?. México, IIE-UNAM, 2002.
  - \_\_\_\_\_ Los caminos de la plata, Gobierno del Estado de Zacatecas/ Patronato de minería Cinco Siglos en México/Universidad Iberoamericana, México 1991
  - RICARD, Robert. La conquista espiritual de México (1947) Fondo de Cultura Económica, México, 1986.
  - RIONDA Arreguín, Isaura: Último plano virreinal de la ciudad de Guanajuato y parte de la región: la congregación de Silao, Gobierno del Estado de Guanajuato, México, 2002
  - RIVA Palacio, Vicente et. al., México a través de los siglos, México, Editorial Cumbre, 1981
  - RIVERA, Pedro de, Diario y derrotero de la visita a los presidios de la América septentrional española (1724-1728). Primera edición 1736. Editorial Algazara, Málaga, 1993.
  - RIVERA PÉREZ, Roberto y FÉLIX OROZCO, Froylán: Puentes en los Caminos Reales del Bajío. Obras de arte e historia, Linotipográfica Dávalos hermanos, México, 2007
  - RODRÍGUEZ- SALA, Ma. Luisa, et al. Exploradores en el Septentrión Novohispano, México, Consejo Nacional para la Cultura y las Artes, Fundación PAPE, A.C., Instituto de Investigaciones Estéticas, 1995
  - ROJAS, José Luis de: "Lo rural y lo urbano en la organización social y económica mexicana" en MORENO DE LOS ARCOS, Roberto (Coordinador mexicano) et al: La Ciudad y el Campo en la Historia de México, Memoria de la VII Reunión de Historiadores Mexicanos y Norteamericanos, Papers Presented at the VII Conference of Mexican and United States Historians, Oaxaca, Oax., 1985, UNAM, México 1992
  - ROJAS, Pedro: Acámbaro colonial, Imprenta Universitaria, México 1967
  - ROMÁN Gutiérrez, José Francisco. "Comerciantes en el camino de la plata: La expansión hacia el norte de Nueva España durante el reinado de Felipe II" en JIMÉNEZ HERNÁNDEZ, Nora: Felipe II y el oficio de Rey: La fragua de un imperio, INAH/UAZ/U de G/Sociedad estatal para la conmemoración
  - URIBE Topete, Francisco Javier: "Los transportes de los tapatíos" en: Capítulos de historia de la ciudad de Guadalajara, Tomo I, Ayuntamiento de Guadalajara, México 1992
  - VALLEBUENO, Miguel. "Las epidemias en la región sur de Nueva Vizcaya durante la época colonial" en Transición, Durango, Instituto de Investigaciones Históricas de la Universidad Juárez del Estado de Durango, Número 13, Marzo 1993
  - \_\_\_\_\_, Haciendas de Durango Gobierno del Estado de Durango, México, 1997
  - \_\_\_\_\_; Civitas y Urbs: La Conformación del Espacio Urbano de Durango IIH -UJED, Durango, México, 2005.
  - \_\_\_\_\_, "El camino de Topia y los caminos que atravesaban la sierra de Durango" en: Rutas de la Nueva España Chantal Gramausse ed. El Colegio de Michoacán, México, 2006.
  - \_\_\_\_\_, "Las misiones del sur de Nueva Vizcaya, 1556- 1753" en: Patrimonio Misional del sur de la Nueva Vizcaya. Miguel Vallebuena coord. INAH-IPN. México, en prensa.
  - \_\_\_\_\_ y Fernando de Berrajalviz, "Grupos vascos en la región de Durango: Joseph del Campo Soberrón y Larrea, conde del valle de Súchil" en Amaya Garriz, coord. Los vascos en las regiones de México. Siglos XVI-XX. UNAM, México, 1996
  - VAN YOUNG Eric La ciudad y el campo en el México del siglo XVIII : la economía rural de la región de Guadalajara, 1675-1820. FCE, México, 1989.
  - VARGAS Lobsinger, María, La hacienda de "La Concha": una empresa algodonera de La Laguna, 1883-1917, UNAM, México, 1984.
  - VARGAS Lugo Elisa, "La vicaría de Aculco" en Anales del Instituto de Investigaciones Estéticas, vol. VI, no. 22. (1954).
  - VÁZQUEZ Galindo, Raúl, Historia y perfiles, Durango, 1970.
  - VELARDE Cruz, Sofía Irene. Imaginería michoacana en caña de maíz, Conaculta, México, 2003
  - Velázquez, Ma. Del Carmen, Establecimiento y pérdida del Septentrión de Nueva España, México, El colegio de México, 1974
  - VELÁSQUEZ, Primo Feliciano, Colección de documentos para la historia de San Luis Potosí, San Luis Potosí, 1897
  - VERA Fortino, Hipólito, Itinerario parroquial del arzobispado de México y reseña histórica, geográfica y estadística de las parroquias del mismo arzobispado Imprenta del "Colegio Católico", México 1880.
  - VICTORIA Moreno, Dionisio: El Carmen de San Luis. Joya del barroco mexicano, s/ed., México 1964
  - VILLASEÑOR y Sanchez, Joseph Antonio de. "Theatro americano. Descripción general de los reinos y provincias de la Nueva España y sus jurisdicciones". Ed. Trillas. México, 1992.
  - WARD, H.G. "México en 1827". Fondo de cultura Económica. México, 1976.
  - WEBER, David, J., La frontera española en América del Norte, trad. Jorge Ferreiro, México, Fondo de Cultura Económica, 1992, sección de obras de historia
  - WECKMANN, Luis, Constantino el Grande y Cristóbal Colón. Estudio de la supremacía papal sobre islas, 1091-1493, intro. Ernst H. Kantorowickz, México, Fondo de Cultura Económica, 1992
  - WEIGAND PHIL "Minería prehispánica en las regiones noroccidentales de Mesoamérica, con énfasis en la turquesa" en: Arqueología del occidente y norte de México, Williams Eduardo y Weigand Phil. (eds.) Colegio de Michoacán. Zamora, 1995
  - WILLIAMS Eduardo (ed.): Contribuciones a la arqueología y etnohistoria del occidente de México, El Colegio de Michoacán, México 1994
  - WOBESER, Gisela von: La formación de la hacienda en la época colonial: el uso de la tierra y el agua UNAM, México 1989
  - WRIGH Carr, David Charles, La conquista del Bajío y los orígenes de San Miguel de Allende, FCE/ Universidad del Valle de México, México 1999
  - XIMÉNEZ, Francisco, O.P.: Cuatro Libros de la Naturaleza y virtudes de las plantas y animales, de uso medicinal en la Nueva España, Ofic. Tip. de la Secretaría de Fomento, México 1888.
  - ZAMBRAND, Francisco, Diccionario biobibliográfico de la Compañía de Jesús en México, Jus, México, 1961-1966
  - ZAVALA, Silvia: Asientos de la gobernación de la Nueva España (Período del virrey don Luis de Velasco, 1550-1552), prólogo, extractos y ordenamiento por Silvia Zavala, Archivo General de la Nación, Colección: Documentos para la Historia, 3, México 1982
  - \_\_\_\_\_, Los esclavos indios en Nueva España, El Colegio Nacional, México 1981
  - ZUBILLAGA, Félix, "Los jesuitas en Nueva España en el siglo XVI. Orientaciones metodológicas" en La Compañía de Jesús en México. Cuatro siglos de labor cultural (1572-1972), JUS, México 1975
  - \_\_\_\_\_, Monumenta Mexicana, Institutum Historicum Societatis Jesu, Vol VI, (1596-1599) 1976, Vol. II, Roma, 1981, (1599-1602).



The edition of the  
Guidelines for the Management Plan of the  
**Camino Real de Tierra Adentro, Mexico**  
was in charge of the Doctor in Architecture  
Luis Ignacio Gómez Arriola.  
This document was composed in types  
Agency FB in Guadalajara, Jalisco  
on December of the  
year 2012.

