

## San Miguel and the Sanctuary of Atotonilco (Mexico)

No 1274

### Official name as proposed

by the State Party: Protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco

Location: State of Guanajuato, Mexico

### Brief description:

The nomination consists of the historic centre of San Miguel de Allende and the Sanctuary of Jesús Nazareno de Atotonilco, located 14 km from the town. San Miguel is an example of a Spanish settlement located in relation to the Royal Inland Route as a protective town, which flourished in the 18<sup>th</sup> century with the construction of remarkable religious and civil buildings. The Sanctuary, built in the second half of the 18<sup>th</sup> century, is an architectural complex inspired by the doctrine by Saint Ignacio of Loyola; its internal decoration, mainly mural paintings, makes it a prominent example of Mexican Baroque.

### Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings* (San Miguel de Allende) and a *monument* (Sanctuary of Jesús Nazareno de Atotonilco). In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February, 2005) Annexe 3, San Miguel is an *inhabited historic town*.

## 1. BASIC DATA

Included in the Tentative List: 22 September 2006

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 26 September 2006

Background: It is a new nomination.

Consultations: ICOMOS consulted its International Scientific Committee on Historic Towns and Villages.

### Literature consulted (selection):

AAVV, *La ciudad hispanoamericana, el sueño de un orden*, Madrid, 1989.

Bérchez, J., *Arquitectura mexicana de los siglos XVII y XVIII*, México, 1992.

De Santiago Silva, J., *Atotonilco. Alfaro y Pocasangre*, Guanajuato, 2004.

De Solano, Francisco (Coordinator), *Estudios sobre la ciudad iberoamericana*, Madrid, 1983.

Gutiérrez, R., *The urban architectural heritage of Latin America*, ICOMOS study.

Technical Evaluation Mission: 25-29 August 2007.

Additional information requested and received from the State Party: ICOMOS has sent a letter to the State Party on 18 December 2007 on the following issues:

- Provide further explanation of the links between the Sanctuary of Jesús Nazareno de Atotonilco and the town of San Miguel;

- Strengthen the comparative analysis in order to justify the Outstanding Universal Value of both properties included in the nomination;

- Provide a timeframe for the approval and the implementation of the management plan;

- Provide a map showing the buffer zones of San Miguel and a map showing the nominated area and the buffer zones of the Sanctuary of Jesús Nazareno de Atotonilco.

On 25 February 2008, ICOMOS received additional information provided by the State Party. The answers to the requested issues are discussed in the respective sections.

Date of ICOMOS approval of this report:

11 March 2008

## 2. THE PROPERTY

### Description

The nominated property is made up of two areas: one of 43.26 ha corresponding to the historic centre of San Miguel de Allende and the other of 3.69 ha corresponding to the Sanctuary of Jesús Nazareno de Atotonilco. The town is an example of a colonial urban settlement, initially established with the purpose of protecting the Royal Inland Road, which reached its peak of expansion in the 18<sup>th</sup> century. The Sanctuary constitutes one of the richest religious complexes of the country.

The main characteristics of the town are:

#### a) Urban layout and fabric

The first foundation of San Miguel corresponded to the Indian village established in 1542. The area corresponds to the current Barrio del Chorro, characterised by its accidental topography, the protection given by high rocks and the presence of water sources stemming from the hill of Moctezuma. The Spanish town of San Miguel el Grande was founded in 1555 with the purpose of protecting the Royal Route; its location was decided based on the potential of the site in relation to views of the surrounding territory and the water supply.

The urban layout of the primitive Spanish town was structured along a longitudinal axis, with a tendency to a regular orthogonal grid. The original layout remains almost

untouched; one of the most significant changes corresponds to the relocation of government and religious buildings from the Plaza de la Soledad to the Plaza de Armas. The urban plots are larger than those corresponding to the Indian town, which was outside the Spanish perimeter. The current main square originally faced east-west, in accordance with the ancient parish; the second parish church constructed in the 17<sup>th</sup> century was arranged north-south, thus modifying the central nucleus of the village.

The height of the buildings was in relation to the width of the plots and did not exceed two stories; they were only surpassed by temples and towers. These proportions allowed sunlit facades and patios and a good relationship between light and shade, while the continuity of facades formed simple but harmonious profiles.

#### b) Religious architecture

In San Miguel de Allende, the large convents responded not only to spiritual ideals, but also to economic, social and cultural necessities that impelled the urban development. The religious ensemble of San Francisco, one of the most ancient of the town, is formed by the convent, the church, the church of the Tercera Orden and the garden. The church was built between 1779 and 1799; its main and lateral facades constitute an example of the popular Spanish Baroque. The architect Francisco Eduardo Tresguerras built strong neoclassic stone towers augmenting the thin and slender carved pilasters. The Garden of San Francisco was part of the convent ensemble; from the second half of the 19<sup>th</sup> century onwards, it has been one of San Miguel's traditional spaces for meeting, rest and recreation. De la Salud church and the Oratory of San Felipe Neri are among the outstanding religious constructions. The Loreto chapel, built in 1735, is characterised by its four baroque twisted columns at the entrance.

The Neo-Gothic façade of the parish church, added to the existing 18<sup>th</sup> century building, is the most typical landmark of the town. The use of the Neo-Gothic style demonstrates the desire of the community of San Miguel to adopt the architectural trends of the late 19<sup>th</sup> century. The façade is adapted to the dimensions and proportions of the existing building and constitutes a curious interpretation of the style, including curved surfaces and sinuous lines. Instead of causing an interruption of the baroque and neoclassical architecture of the colonial historic centre, this structure is admirably integrated to the urban landscape

#### c) Civil architecture

The 18<sup>th</sup> century domestic architecture of San Miguel de Allende testifies to its social and economic prosperity. The town-planning rules of the 18<sup>th</sup> century predominantly concern the construction of two-story houses, most of them built around or next to the main square. The houses were structured around courtyards and have flat tiled roofs that allowed collecting the water from the scarce rains. Over the second half of the 18<sup>th</sup> century, a process of dissolution of the Baroque style and a trend to a more classic one by the reduction and simplification of decorative components became noticeable. Ornaments were located in main entrances and balconies, as in the Tomás de la Canal house, the quality of which surpasses some examples of

Mexico City and constitutes a masterpiece that testifies the transition between baroque and neoclassical styles. Internal and external decorative and architectural elements make it unique in the northern plains. The formal repertoire of San Miguel is exemplified in the singular form of the reduced arches used in ground floor arcades, both in and outside the buildings. The use of pink limestone is distinctive in its civil architecture (Juan Antonio de Umarán, Domingo de Allende, Maria Antonia Petra de Sautto, Jáuregui, Juan de Moncada, count of Casa de Loja and Juan de Lanzagorta houses).

The religious and civil architecture of San Miguel is conservative for the use of spaces, with very clear common denominators, gradually manifested by incorporating novel European styles. It was a long process of influences that allowed the integration of elements and solutions in a typical manner that granted San Miguel de Allende its individual character, an essential reference of the Mexican Baroque and Enlightenment art.

The main characteristics of the Sanctuary of Jesús Nazareno de Atotonilco are:

The Sanctuary Jesús Nazareno de Atotonilco is one of the most remarkable examples of 18<sup>th</sup> century baroque architecture and art of New Spain. It comprises a large temple, six chapels and the Santa Casa de Loreto. All are decorated with oil paintings by Rodríguez Juárez and with mural paintings by Miguel Antonio Martínez de Pocasangre. The building façade is plain, with very high walls crowned by an inverted arcade, while the interior decoration has the purpose of teaching during religious spiritual retreats.

The founders, Luis Felipe Neri de Alfaro and Pocasangre, are authors of the monumental work that distinguishes Atotonilco from other examples of the Mexican Baroque, mainly by the combination of the artist and the priest that together conceived a reliquary of spiritual devotion in the middle of a deserted wasteland. Pocasangre's work reveals a fine artist, skilful in the line of his drawings and tasteful in the use of colour. The Temple and chapels are profusely covered with polychrome murals that visually narrate biblical texts. Pocasangre also expressed many verses chosen from Alfaro's extensive baroque poetry that perpetuated apostolate messages of constant penitence. The chapel of Santo Sepulcro, its tower and the dome create a singular picture, in addition to the paintings by Miguel Antonio Martínez de Pocasangre, portraying Christ's passion. Since its construction, the Sanctuary of Jesús Nazareno de Atotonilco has lodged thousands of pilgrims.

The present road that links San Miguel to Atotonilco is not the historic one. Along the ancient road, other architectural heritage items can be found.

On 18 December 2007 ICOMOS invited the State Party to provide further information to clarify the links between San Miguel and the Sanctuary of Atotonilco and to justify the inclusion of the two properties in a single nomination. Additional information provided by the State Party in February 2008 includes abundant documental and graphic information and can be summarised as follows:

According to the State Party, the Sanctuary of Atotonilco is intimately linked to the town of San Miguel. From the 16<sup>th</sup>

century onwards, the site of Atotonilco was a part of the Mayoralty of San Miguel el Grande and sent the tithes of what was produced on its lands to the parish of San Miguel. The spiritual project of Luis Felipe Neri de Alfaro, the founder of the Sanctuary, began in San Miguel; the rationality and dimensions of this spiritual project can only be understood when examining the links between town and Sanctuary over the years: the establishment of congregations, religious practices and the processional routes intimately and allegorically linking the town of San Miguel with the Sanctuary of Atotonilco. The spiritual and material sustenance of the Sanctuary of Atotonilco has always been possible because of the popular devotion and contributions of the faithful population of San Miguel, who have visited the Sanctuary without interruption for more than 250 years.

San Miguel and the Sanctuary of Atotonilco are linked by the Christian messianic ideal of the 18<sup>th</sup> Century, born of a reformed religious order (Jesuits) which promoted mysticism, asceticism and penitence as strategies for fulfilling the Gospel and the salvation of humanity, seeing in the “New World” the concrete possibility of establishing the “New Jerusalem”. Alfaro symbolically compared Jerusalem and the Holy Land with San Miguel el Grande and the Sanctuary of Atotonilco and particularly the relationship of Jerusalem (with its Golgotha) and San Miguel el Grande (with its own Golgotha) and the Sanctuary of Atotonilco, in both cases separated by the same distance. This was one of the main reasons on which Alfaro in theory and reality based his religious project.

A processional itinerary was designed to link San Miguel to Atotonilco, comparable to that existing in the Holy Land between the city of Jerusalem and the Golgotha. The tradition of transporting a heavy mesquite cross from the Sanctuary of Atotonilco to San Miguel on Good Friday started in the mid-18<sup>th</sup> century and continues today. Other processional ceremonies linking the Sanctuary and the town, like Our Lord of the Column, started in the early 19<sup>th</sup> century and have been uninterruptedly practised every year up to now.

ICOMOS appreciates the additional information and is satisfied with the answers given by the State Party. ICOMOS considers that the two nominated properties are linked by historical, social and religious circumstances that have had continuity over 250 years and are related to the territorial, social and economic structures, and expressed in the tangible and intangible heritage components. ICOMOS considers that the additional information supplied by the State Party justifies the inclusion of the nominated properties in a single nomination.

### ***History and Development***

The nomination dossier includes an extensive and extremely detailed narration on the geographical, economic, social and cultural history of the region known as El Bajío, the Royal Inland Road and San Miguel de Allende.

Between 1521 and the mid-16<sup>th</sup> century, the Spaniards established a network of roads linking different regions of New Spain; among them was the Royal Inland Road, which led from Mexico City to the present southern United

States of America, linking important towns and mining centres. The settlement of new villages along the route aimed at establishing potential nuclei for defence, colonizing the territory and providing resources and services for the new mining centres. In 1542, the Franciscan Juan de San Miguel founded the Indian village of San Miguel. In 1555, the existence of this settlement was one of the main references for the Spanish foundation of San Miguel el Grande, founded with the specific purpose of protecting the “Road of the Zacatecas”. The foundation site of San Miguel el Grande was determined by the possibilities of visibility of the territory and the water supply, which was a fundamental element to develop a colony.

San Miguel is located in the area known as the Bajío. These vast plains form one of the richest regions of the country owing to their natural resources and soils, and the benign climate. All these fostered, since the early colonisation periods, the development of mining, agriculture, cattle breeding, commerce and industry. The Bajío became an attraction for settlement, favouring the mixing of races and cultures and constituting the first and largest capitalist entity in New Spain.

By the end of the 17<sup>th</sup> century, the population and economic resources had increased, and this is reflected in the construction of public works, civil and religious buildings, and the mansions of the main Spanish families, located close to the main plaza and along the commercial routes at the entrance of the village. The repair of public buildings and government headquarters was considered a priority related to the political and administrative role played by the village in the area.

During the 18<sup>th</sup> century, New Spain experienced an economic recovery caused not only by the renaissance of the mining industry but also by the continuous population increases. The commercial system depended on a network of effective communications; the Bajío region had numerous small villages, medium size towns and larger cities with specific functions, such as Guanajuato or Querétaro. The urbanization of the Bajío was a phenomenon of the 18<sup>th</sup> century not repeated in other regions of New Spain.

The urban environment of San Miguel el Grande was not only organized according to the legislation for the foundation of Spanish towns and villages, but also taking into account the topographical conditions, the access to natural resources (particularly lands and water), the geographical distribution of religious and civil power, and the range of economic activities and hierarchical structures of the population. Between 1730 and 1760 the power and control spaces of the village were moved from the ancient Soledad plaza to the plaza that had harboured the parish temple since the 16<sup>th</sup> century; at the same time, landowners and merchants started the construction of new residences.

At the beginning of the 19<sup>th</sup> century, San Miguel played a prominent role in the process of Mexican independence. One of the main leaders of the struggle for independence, Ignacio Allende, was born in the town, currently named after this national hero. The social and economic development over the century is reflected in the construction of new public buildings that show the changing architectural tastes. The most remarkable

example is the façade of the parish church, next to the Plaza de Armas, where Neo-Gothic was added to an 18<sup>th</sup> century building. Other urban and architectural components that bear testimony of the modernisation of the town by the end of 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century are the Angela Peralta Theatre and the Benito Juárez Park.

By the mid-20<sup>th</sup> century, San Miguel attracted Mexicans and foreigners because of the atmosphere of the town, which preserved its colonial character, the mild climate and the optimal size to offer a good quality of life. Many Americans settled or spent long seasons in the town. This social phenomenon did not alter the character of the town; on the contrary, foreigners contributed to the appreciation of urban and architectural values of the town, and to the preservation of its heritage, through restoration and renovation of ancient buildings. At the same time, the incorporation of cultural activities, such as music and theatre, contributed to preserve San Miguel as a lively historic centre. In the framework of the Federal Law of 1972 on Archaeological, Artistic and Historic Zones and Monuments, the historic centre of San Miguel was registered as Historic Monument Zone in 1982.

The father Luis Felipe Neri de Alfaro founded the Sanctuary of Jesús Nazareno de Atotonilco on 20<sup>th</sup> July 1748. Aiming to avoid the frequent robberies and murders committed in the area, the priest intended to offer Christian education. The complex included six churches or chapels and the immense house for spiritual exercises based on Saint Ignacio of Loyola doctrine. The main reasons for the foundation of this Sanctuary were the academic and theoretical work of Father Alfaro, as well as the catholic spirit that stirred everyone from the Council of Trento, two centuries before. The construction of the monumental ensemble began on 3 May 1740 and lasted until 1763. Since its erection, the Sanctuary has been a point of pilgrimage from other regions of the country and the continent. Because of the role of San Miguel in the process of independence and the fact that the popular image of the Guadalupe Virgin stems from Atotonilco, it is considered a national historic landmark.

#### ***The protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco values***

- San Miguel de Allende bears significant historical values since it constitutes an example of a medium-size town established with the purpose of protecting the Royal Inland Road and to provide goods coming from the rich area of el Bajío. It was the cradle of mixture of races and cultures in New Spain.
- The urban layout reflects the social and economic organisation of the town; it shows the adaptation of the Spanish rules to the features of the site that have remained practically unaltered over time.
- Religious architecture constitutes relevant examples of church and convent typologies with a particular interpretation, and reflects the changes in taste and trends over two centuries. The incorporation of Neo-Gothic style in the

parish church illustrates the evolution of architectural trends and their integration into the existing urban planning and landscape.

- Civil architecture, especially bourgeois residences, constitutes one of the most prominent features of the town; urban manors are exceptionally large and rich for a medium-size town, and equal to those located in larger cities. The architecture of these buildings reflects the transition from Baroque to Neo-Classic during the 18<sup>th</sup> and early 19<sup>th</sup> centuries.
- The Sanctuary of Atotonilco constitutes an exceptional example of a specific architectural typology responding to the dissemination of Christianity and the doctrine of Saint Ignacio of Loyola in the New World.
- The Sanctuary's interior decoration, especially mural paintings, constitutes one of the finest examples of Baroque style in the Americas.

### **3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY**

#### ***Integrity and Authenticity***

##### ***Integrity***

According to the State Party, integrity is one of the most remarkable characteristics of San Miguel de Allende, based on the permanence of all components of the urban structure and of the relationships among them. The most important monuments and symbolic spaces have not suffered morphological alterations or functional variations. The values of integrity in the historic centre are expressed not only by the material components that constitute the built heritage, but also by the intangible dimension expressed in their meaning.

The integrity of San Miguel de Allende as an urban centre and the Sanctuary of Atotonilco in their respective and historically shared contexts necessarily leads to a dynamic and integral approach that allows an understanding of the relationships between them.

ICOMOS considers that the urban structure and the historical ensemble of San Miguel de Allende have not suffered alterations that could affect its integrity. The Sanctuary presents a remarkable degree of integrity. A recent extension in the second floor of the Exercises House is not appropriately integrated into the ensemble and does not incorporate its architectural values. Additional information supplied by the State Party in February 2008 includes an update on the intervention to improve the situation through the construction of a wall as well as the removal of the existing satellite dish in Atotonilco.

##### ***Authenticity***

According to the State Party, San Miguel de Allende has kept its authentic cultural values over time, thanks to the preservation of the balance between its urban and architectural heritage and the functions and traditions of the town. The population has maintained the authenticity

thanks to special norms for conservation of the town as a whole: the urban plan, the recognition of the architectural and urban values of the property. All planning and renovation actions must be consistent with the requirements established in the plans of conservation and management of the historic centre. Taking into account the principles contained in the Nara Document on Authenticity, the population of San Miguel de Allende takes into account conservation principles on the basis of the attributed values of the cultural property: the tangible items embedded in the built heritage (materials and substance, form and design) and the intangible elements manifested in knowledge, traditional practices and spiritual dimensions. The State Party recognizes that the authenticity of San Miguel de Allende and of the Sanctuary of Atotonilco imply the maintenance and the conservation of its material and immaterial components.

ICOMOS notes that functional changes over time have been adjusted to the historic features of the town. As a result, San Miguel has kept, to a great extent, the authenticity of its material and immaterial heritage. The Sanctuary constitutes a significant example of retention of authenticity. Restoration has been undertaken under strict scientific principles, adequate techniques and proper materials; no reconstruction or replacement of missing elements has been undertaken.

ICOMOS considers that the conditions of integrity and authenticity have been met.

### *Comparative Analysis*

The nomination dossier includes a comparative analysis between San Miguel de Allende and all the towns of the Americas inscribed on the World Heritage List. The comparative analysis includes typologies of towns, criteria for inscriptions and urban layouts. At the same time, it presents an exhaustive chronological list of Spanish foundations in the Americas. The purpose of the comparative analysis, as proposed by the State Party, is to demonstrate that the colonisation of the Americas by Spaniards and Portuguese was a very complex process that resulted in the establishment of different types and sizes of towns and villages, bearing diverse physical features in correspondence with their main functions (political capitals, administrative centres, ports, mining centres, etc.) and their location in relation to coastal or hinterland areas, climate conditions, etc.

Latin American colonial towns and cities inscribed on the World Heritage List illustrate several and diverse aspects of the political, social and economic process of the colonisation of the Americas between the 15<sup>th</sup> and early 19<sup>th</sup> centuries. Some examples are large towns, established with clear purposes of political, social and economic significance (Mexico City, Quito, Lima, Puebla). In these cases, both urban layouts and architecture bear outstanding features that testify to the significance of the cities. Other examples are political capitals that were at the same time commercial centres or ports (Havana, Panama) or mainly trade centres and ports (Cartagena). Mining towns constitute cases where specific features appear in the urban layouts, on account of their location on uneven areas (Guanajuato, Ouro Preto, Diamantina) or in relation to

rivers which constitute the main elements of the urban structure (Goiás).

San Miguel de Allende can be differentiated in comparison with the above mentioned cities and towns and with other urban World Heritage properties because of the specific functions that supported its origin and of its location in an area of the continent with particular physical, climatic, social and economic features; all these aspects are reflected in the urban structure and architectural heritage.

On 18 December 2007 ICOMOS invited the State Party to strengthen the comparative analysis in order to justify the Outstanding Universal Value of both properties included in the nomination. The additional information supplied by the State Party in February 2008 includes further explanations to the analysis method included in the nomination dossier.

The approach proposed by the State Party is based on a recognition that the occupation and colonisation of the Americas by Europeans in the period between the 16<sup>th</sup> and early 19<sup>th</sup> centuries and the resulting network of communication roads, towns and villages is a very complex phenomenon that has not been studied and assessed completely. Traditionally, the study of Latin American cities and towns had been undertaken on the basis of their morphological features; the proposed alternative approach includes functions, economic roles, location and development. On this basis, the sources cited in the study propose the concept of “type” to compare and classify urban centres. In Latin America, 13 types of towns have been identified on the basis of the above mentioned features. According to the State Party and on the basis of the study of urban centres inscribed on the World Heritage List, ten types are already represented, most of them commercial ports or capital cities. Other types, such as fluvial ports, agricultural centres or indigenous towns are less represented on the List.

On the basis of the proposed criteria, San Miguel is classified as a local and regional administrative centre, intimately related to the development of the Royal Inland Route and to El Bajío region, that flourished during the 18<sup>th</sup> century with specific urban and architectural features and whose evolution allowed the preservation of the heritage with a remarkable identity. The study in the additional information provided by the State Party proposes this typological and morphological approach as a method to identify gaps and to ensure a balanced representativity on the World Heritage List.

ICOMOS considers that the approach proposed by the State Party allows a better comprehension of the complex phenomenon of the colonisation of the Americas between 16<sup>th</sup> and 18<sup>th</sup> centuries. The additional information provided in February 2008 makes clear that, even in the framework of some general features, especially related to urban patterns and architectural typologies, different Latin American regions present a remarkable variety of nuances that justify consideration of different types of towns. In this framework, San Miguel de Allende responds to a category of Latin American colonial town that is not yet represented on the World Heritage List. In this sense, ICOMOS is satisfied with the deepening of the comparative analysis and with the method proposed by the State Party.



Regarding the Atotonilco Sanctuary, ICOMOS considers that it constitutes an outstanding example of a specific religious function linked to the visions derived from Saint Ignacio of Loyola and the Counter-Reform, a cultural phenomenon of world significance. The decoration of the main church and various chapels of the complex, especially the mural paintings by Pocasangre, can be considered highly exceptional on the grounds of their role as tools for religious education and of their particular expression of Baroque style.

ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

### ***Justification of the Outstanding Universal Value***

The property is considered by the State Party to be of Outstanding Universal Value for the following reasons:

- San Miguel de Allende has both original and unique typological qualities according to the particular functions developed as a local and regional administrative centre and as a Latin American middle size urban settlement not yet represented on the World Heritage List.
- The town rose strategically as part of the Spanish policies of conquest of the northern territories, as a town for specifically supplying goods and services to other cities, villages and mining centres between the 16<sup>th</sup> and 18<sup>th</sup> centuries.
- The town represents one of the most remarkable and better-preserved historical ensembles of Novo-Hispanic civil architecture of the 18<sup>th</sup> century.
- The town was able to adapt functionally over time, constituting a lively city that preserves social and cultural traditions.
- Historically, the Sanctuary of Jesús Nazareno in Atotonilco has been more than an exceptional monument, as it became the axis of an important cultural phenomenon which expresses the doctrine, the social qualities, and the way of life of the region in which it has been embedded since three centuries ago.

### ***Criteria under which inscription is proposed***

The property is nominated on the basis of cultural criteria (ii) and (iv).

*Criterion (ii): exhibits an important exchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.*

This criterion is justified by the State Party on the grounds that the Bajío was the first and most important capitalist infrastructure ever developed in Spanish and Portuguese America, due to mining, cattle breeding, agriculture, and commercial and industrial exploitation. San Miguel de

Allende is an extraordinary example of the urban settlements that strategically arose in the first colonial northern frontier as a protective link along the Royal Road. This was the Spaniards' first traced route within the American Continent, and its cultural and commercial richness was the most extensive in all New Spain. In this context, San Miguel represents one of the best-preserved testimonies as a vice-royal city whose development reached its culmination during the 18<sup>th</sup> century. San Miguel de Allende is a unique settlement within the American historic cities, supplying provisions between 16<sup>th</sup> and 18<sup>th</sup> centuries to cities, towns and mining centres. This region developed novel economic training, while forming new social and cultural groups. San Miguel de Allende is the melting pot that hatched the new cultural identity of the country by forging the independence movement of Spanish America.

ICOMOS considers that the historic role of San Miguel and the exchange of human values expressed in its urban layout and in its architecture has been sufficiently demonstrated by the State Party. Concerning the Sanctuary, ICOMOS considers that it clearly expresses the inter-relation between the European culture and the visions and means of expression used by the Spaniards in the New World.

ICOMOS considers that this criterion has been justified.

*Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.*

This criterion is justified by the State Party on the grounds that San Miguel de Allende displays the most remarkable examples of 18<sup>th</sup> century civil architecture in New Spain, as observed in the Baroque and Neoclassical urban manors that evidence an aesthetic development which has a peak during the vice-royal period. The urban nucleus has been able to maintain the authenticity and integrity of its country homes. The harmony of composition, proportion and even chromatic arrays has been passed on through generations.

The Oratory of San Felipe in San Miguel de Allende set forth the idea of founding the Sanctuary of Jesús Nazareno in Atotonilco, inspired by the ideology of a spiritual congregation led by father Luis Felipe Neri de Alfaro. Alongside a select group of lay people, Alfaro organized a series of spiritual exercises based on the doctrine of San Ignacio of Loyola. These religious practices were based on expiation and pilgrimage, traditions that still exist in the present century.

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

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii) and (iv) and that the Outstanding Universal Value has been demonstrated.

#### 4. FACTORS AFFECTING THE PROPERTY

##### *Development Pressures*

Agriculture will not be a cause of transformation of the nominated property because it is developed outside the city boundaries. The population has increased considerably causing a significant density within the city; growth control is currently under analysis in order to avoid building modifications in the protected areas as an answer to the residential shortages.

In relation to the Sanctuary, ICOMOS notes that there are some urban developments close to Atotonilco village. It would be desirable to strengthen the controls in order to keep the historic relationship between the architectural complex and its setting.

##### *Visitors / Tourism Pressures*

San Miguel receives 9.35% of the total tourism in the state; 34.75% of visitors are foreigners. The high season goes from January to October, with a considerable decrease in November and December.

ICOMOS notes that there is intense tourism activity, both in San Miguel de Allende and in the Atotonilco Sanctuary (in the case of the Sanctuary, especially during certain specific periods of the year). Tourism services are of a good quality demonstrating wise use of heritage architectural components (for use by lodging, restaurants, commerce). It is recommended to initiate further studies on tourism impact, especially the carrying capacity of urban spaces, in order to avoid potential risks to the values of the property.

##### *Environmental Pressures*

The region has no seismic activity. The city is located on the foot of two hills formed by volcanic basaltic rock, which makes the ground very stable. There are no meteorological risks (hail storms, strong winds, floods) in the area where the nominated monuments are located. Pollution risks from petrol stations or industries are not present in the nominated area and buffer zones. Pollution in the rivers and streams is caused by sewage and the concentration of organic and inorganic solid waste, generating a source of infections. Concentration of vehicles, mainly public transportation, does not allow a good traffic flow, and causes air pollution in the Plaza Allende.

ICOMOS notes that the heavy motor traffic in some streets of the nominated area constitutes a potential cause of deterioration and pollution if not properly controlled.

##### *Natural Disasters*

The Bajío region is not considered prone to disasters due to intense rains. There are no meteorological risks, but drought and frost can cause water shortage.

##### *Impact of Climate Change*

The nomination dossier does not include specific information of the impacts of climate change. Given the

location of the property and the climate conditions of the region, risks caused by climate change are not evident.

##### *Risk Preparedness*

Taking into account that the area is not prone to natural disasters (earthquakes, storms, floods), no special attention to risk preparedness has been given. ICOMOS notes that plans for other kind of risks are being prepared and will be ready by the end of 2007.

ICOMOS considers that the main threats to the property are excessive motor traffic in some streets of San Miguel, not yet fully controlled, and pressures caused by the intensity of tourism activities. ICOMOS recommends that studies on tourism impact, especially on carrying capacity of urban spaces are therefore required to avoid potential impacts on the values of this property. In relation to the Sanctuary of Jesús Nazareno de Atotonilco, main risks are related to urban developments relatively close to Atotonilco village and pressures of tourists and pilgrims during certain seasons of the year.

#### 5. PROTECTION, CONSERVATION AND MANAGEMENT

##### *Boundaries of the nominated property and buffer zone*

In San Miguel, the nominated property and buffer zones have been defined in accordance with the decree that establishes federal protection of the historic centre of San Miguel de Allende. The nominated property corresponds to a surface of 43.26 ha and includes the main part of the historic centre, where the most significant architectural monuments and public spaces are located.

At request of ICOMOS (18 December 2007), the State Party provided additional information on buffer zone in San Miguel. This includes two urban areas protected at federal level and included in the designation of "Zone of Monuments" in 1982, defined as B1 (24.04 ha) and B2 (16.10 ha), which do not completely surround the nominated property. To complete the buffer zone surrounding the nominated property, the local government has designed zones C1 (3.22 ha), C2 (11.96 ha), C3 (17.48 ha), C4 (5.89 ha) and C5 (2.57 ha); which correspond to suburban areas and parts of the natural surroundings of the nominated properties and federal "Zone of Monuments". An area of environmental value (3.53 ha), located south of the nominated property and protected at local level was also incorporated to the buffer zone. The total area of the proposed buffer zone is 84.79 ha.

The additional information supplied in February 2008 also addresses the boundary and buffer zone for the Sanctuary of Atotonilco. The nominated property (0.75 ha) includes the atrium, temple and Exercises House. The buffer zone (4.40 ha) includes the new Exercises House area and a part of the Atotonilco village, especially the Calle Principal (Main Street). To the south, the buffer zone is surrounded by the agricultural preservation zone and, to the north, by public facilities and ecological preservation zones.

ICOMOS considers that the boundaries of nominated properties and buffer zones in San Miguel and the Sanctuary of Atotonilco are adequate to express and protect the values of the nominated properties. ICOMOS recommends that the buffer zone in San Miguel designated by the local government should be given the status of federal protected zone.

### **Ownership**

The historic centre of San Miguel de Allende includes 255 catalogued buildings, of which 38 are owned by the federal government, 1 by the state government, 11 by the local government and 250 by private owners. The Sanctuary of Jesús Nazareno de Atotonilco is owned by the federal government.

### **Protection**

#### *Legal Protection*

The historic centre of San Miguel de Allende is protected at federal level by a 1982 executive order, in the framework of the 1972 Federal Law on Archaeological, Artistic and Historic Zones and Monuments. According to the Mexican Law, the area has been declared “Historic Monuments Zone”. The Sanctuary of Jesus Nazareno de Atotonilco is protected in the framework of the 1972 Federal Law on Archaeological, Artistic and Historic Zones and Monuments.

At State level, the Law of Urban Development of the State of Guanajuato (September 1997) declares the public utility of the conservation and protection of the natural surroundings and the cultural heritage of the population centres. Several articles of this Law establish obligations of local governments to implement urban planning and protection of cultural heritage. Article 37 establishes that conservation policies will be applied to, among others, natural and cultural values. Article 41 establishes that owners of buildings located in areas where conservation policies are applied are bound to obligations derived from urban development regulations. The Municipal Statutory Law of the State of Guanajuato (July 2001) establishes, among the responsibilities of local governments, the protection the cultural heritage.

The nomination dossier cites some local regulations related to the protection of the property, but does not include details of their contents. Among the regulations, it is worth mentioning those for the Conservation of the Historic Centre of San Miguel de Allende (December 1997) and the Regulation of Constructions (February 2005).

#### *Effectiveness of Protection Measures*

ICOMOS considers that the existing protective norms and the relation between the diverse governmental levels are effective to ensure the adequate legal protection of the nominated property.

ICOMOS considers that the legal protection in place is adequate.

### **Conservation**

#### *Inventories, Recording, Research*

The inventory of historic monuments of San Miguel was developed in 1989 by the National Institute for Anthropology and History (INAH) through its Guanajuato Centre and was updated by a specialised consultant in 2003. At the local level, the Direction of Urban Development and Territorial Zoning Plan also takes part in the inventorying and recording of historic buildings.

#### *Present state of conservation*

According to the State Party, actions undertaken for the conservation of San Miguel de Allende historic centre and the Sanctuary of Jesús Nazareno in Atotonilco assure that the property remains in acceptable condition. New conservation plans reflect systematic and scientific strategies that will allow the use of urban space and civil buildings without negative impacts, while attending to the principles of Integrity and Authenticity established and recommended by ICOMOS and the text of the World Heritage Convention.

Inside the nominated area 255 buildings were evaluated and catalogued by the National Institute for History and Anthropology, of which 159 (62.35%) were found to be in good condition, 83 (32.55%) were found to be in average condition and 13 (5.10%) were found to be in a poor condition in terms of the state of conservation. This information is the basis of the claim that most of the buildings need regular maintenance only; programmes promoted by the Habitat Agency and the Secretary of Social Development along with the Municipality of San Miguel de Allende will create a mechanism giving an incentive for homeowners to refurbish their own properties.

Streets present a good state of conservation despite the heavy motor traffic that runs through some streets (Ignacio Allende, 5 de Mayo, Orizaba, Salida Real to Querétaro and la Avenida Calzada de la Estación) that could constitute a risk factor for material conservation. The factors that cause the damage to the pavements are: the lack of compacting, the irregular shape of the flagstones that move due to friction with the vehicles; the intense traffic, and the lack of continuous maintenance of the streets.

ICOMOS considers that the heavy traffic in some streets of the historic centre can jeopardise the state of conservation of streets and buildings. It would therefore be worthwhile to carry out studies on traffic control.

#### *Active Conservation Measures*

Active conservation is achieved through the existence of plans and programmes, and also in the high level of awareness of local inhabitants and temporary residents about the values of San Miguel. In this framework, works of maintenance, conservation and renovation of both public and private buildings are constantly carried out by public and private sectors.

The project of improving the space in front of Atotonilco Sanctuary, including relocation of informal retail stands,



will enhance the values of the site and the relationship between the monument and its setting.

Additional information provided by the State Party in February 2008 includes the development of a Master Plan for the conservation of the Sanctuary of Atotonilco and the Exercises House, as well as the improvement of the extension of the Exercises House and the retirement of the parabolic antenna.

ICOMOS considers that the property presents an acceptable state of conservation, and that current plans, projects and programmes will improve the condition of some sites. It is recommended that local authorities undertake studies and measures to control heavy traffic in the historic centre of San Miguel as a means of avoiding deterioration of street materials. The involvement and awareness of the population constitutes a positive aspect to ensure the success of the conservation measures.

### **Management**

*Management structures and processes, including traditional management processes*

Pursuant to the Mexican Constitution of 1917, local governments are responsible for plans of urban development and for controlling land use; local governments participate in the creation and administration of ecological reserves and grant licenses and permission for construction. At the federal level, the responsible organization is the National Institute on Anthropology and History (INAH) of the National Council for Culture and Art (CONACULTA). The National Institute is decentralised in regional centres, one of these centres is in the State of Guanajuato.

*Policy framework: management plans and arrangements, including visitor management and presentation*

Several plans, at federal, state and local levels, are related to the management of the nominated property.

#### *- National Development Plan 2000-2006*

The Plan is the basic instrument of the federal administration. Among the governing objectives, number 4 aims at promoting balanced regional economic development. Among the strategic lines, the Plan includes the revitalization of historic centres and conservation of cultural heritage. In order to improve the image of cities and towns, the Plan foresees norms and management mechanisms that allow maintenance and improvement of public spaces. In relation to historic centres, the Plan aims at their economical viability by means of strategic planning and investments directed to development. Implementation of strategies will be the responsibility of local governments for World Heritage properties, historic monument zones declared by INAH, and zones with artistic monuments declared by INBA. Patronages and trusts are encouraged with the participation of the Mexican Federation of Social Organizations for the Revitalisation of Towns and Cities and the Association of Mexican World Heritage Cities.

#### *- Government Plan 2000-2006*

This Plan operates at the State level and includes, among its strategies, the conservation, restoration and management of natural resources and social participation for the improvement of community infrastructure and for reinforcement of culture.

#### *- Director Plan of Urban Development of San Miguel de Allende, 1993*

The Plan was developed by the local government. It includes the Partial Conservation Plan of the Historic Centre; objectives and actions are identified to preserve the urban layout, architectural heritage, public services and equipment. It also aims at improving services and urban transportation and regulating land use in the historic centre. The Plan recognises that the zone of monuments has undergone alterations and deteriorations that require urgent interventions. Actions include maintenance of pavements, management of public spaces, urban plans, public services, transportation and roads, parking and restoration and conservation of historic buildings.

#### *- Municipal Plan of Development (in approval proceeding)*

This Plan contemplates, as main topics, economic activities, urban infrastructure, public services, ecology, social development, education and organization of the municipal administration.

#### *- Steps for a Management Plan*

The nomination dossier includes information on steps being taken to develop a Management Plan. One of the main objectives is to maintain the historic centre alive, to keep the urban space as a residential area compatible with services and commercial uses. Goals include sustainable urban development, balanced urban growth, sustainable economic development, regulation of urban plots, infrastructure, integrated road system, efficient transportation system, rehabilitation and improvement of housing, natural and cultural heritage as an alternative to tourism development, improvement of the urban image and legislation updates. The protection of cultural heritage is a priority that requires the participation of the community and authorities to promote research, inventorying, preservation, conservation, restoration and economic benefits.

With regard to visitor management and presentation of the properties, the nomination dossier includes a list of cultural facilities that provide access to cultural and aesthetic recreation, among them theatre, museums and libraries. Several tourism circuits have been designed within the town; Atotonilco is easily reachable from San Miguel and is mainly a half a day tour. Existing facilities in San Miguel provide an adequate quality of lodging for visitors. The National Institute for Anthropology and History ensures the appropriate presentation and promotion of the nominated property.

Additional information provided by the State Party in February 2008 includes the following:

- *Partial Plan for the Historic Centre of San Miguel de Allende*, approved by the local government, 28 February 2006. Among other issues, the Plan includes consideration of the legal framework, the diagnosis of the current situation, socio-economic issues, urban structure, public facilities, infrastructure, traffic, transportation, cultural heritage, risks and vulnerability. The Plan identifies general and specific strategies, zoning and programmes for urban development.
- *Partial Management Plan for Micro Region 3 (Atotonilco)*. The purpose of this plan is to preserve and enhance monuments and sites, including the Sanctuary of Atotonilco as well as other temples and haciendas (rural settlements), to preserve natural heritage and to promote development of villages located in the micro region. The Plan will be used as an instrument for the local administration to contribute to the decision making process on the basis of updated information.
- *Study and proposal for motor traffic and transportation in San Miguel de Allende*. It includes a diagnosis of the current situation and proposed solutions; among them the improvement of pavements, proposed pedestrian streets, replacement of public transportation vehicles, design and promotion of alternative circuits to reduce vehicles in the historic centre and provision of parking facilities outside the nominated property and buffer zone. On 30-31 January 2008 a meeting on Traffic Organisation in World Heritage Cities was held in San Miguel; this proves the concern of local authorities regarding the control of traffic in the historic centre.
- *Tourism Development Plan*, implemented in 2002. The Plan includes the identification of cultural tourism attractions in San Miguel, lists celebrations and cultural events and strategies and specific projects for improving the tourist attractiveness and visitor management in the town.
- Resolution of adjudication of the development of a Master Plan for conservation of the Sanctuary of Atotonilco and the Exercises House, signed on 28 January 2008.

ICOMOS considers that the additional information supplied by the State Party in February 2008 verifies that the management system in place is adequate. ICOMOS notes the existence of two separate Partial Plans, but that the town and Sanctuary are primarily managed by the same local authorities. Nevertheless, ICOMOS recommends that the establishment of a specific management agency or group, with the participation of different stakeholders, be considered by the local government.

ICOMOS appreciates the efforts made by the local government concerning the control and planning of traffic in the historic centre of San Miguel, and recommends that the State Party continue to develop and implement the traffic management and overall management plans.

ICOMOS recommends that the State Party report on the results of the implementation of the traffic control plan.

#### *Involvement of the local communities*

The consciousness and active participation of local population has been one of the causes of the successful conservation of San Miguel de Allende during the last decades. Some 18<sup>th</sup> residences are still inhabited by descendants of families that constructed them, who are aware and proud of the historic and architectural values. The role of foreigners is also worth mentioning, especially Americans that from the 1940s onwards settled or spent seasons in San Miguel de Allende. This group constitutes an important factor for the conservation of the town. They have a respectful attitude towards urban and architectural heritage and undertaken restoration and maintenance of historic buildings, and act as a spontaneous task force to foster preservation actions by local residents.

Members of the community have contributed financially to the conservation of heritage and to the development of cultural activities.

#### *Resources, including staff levels, expertise and training*

The National Institute for Anthropology and History (INAH) provides expertise and trained staff for the conservation and management of the nominated property. The Institute has a wide scientific, technical and administrative structure distributed in nearly five hundred centres throughout the country. There is an INAH Centre for the State of Guanajuato, with staff in six areas of work: archaeology, research, education, conservation, libraries and regional museum.

The National Institute for Anthropology and History is a recognised institution with a long tradition, which provides training in anthropology, history, restoration and museum techniques. The educational mission is accomplished by the National School of Anthropology and History, located in Mexico City, and by the National School of Conservation, Restoration and Museography. This system creates a link between teaching, investigation and preservation of the cultural heritage.

At the local level, the Honourable City Council and the Direction on Urban Development and Works through its Subdivision on Urban Development are responsible for the management of the property. The staff includes 4 architects, 1 geographer, 9 assistants and 6 inspectors.

ICOMOS considers that the management system for the property is adequate. On the basis of the partial plans for the management of San Miguel and the Sanctuary, ICOMOS recommends that a management agency or group, with the participation of different stakeholders, be considered by the local government.

## **6. MONITORING**

The nomination dossier includes a chapter on monitoring. Key indicators recognised by the State Party are the population growth in historic cities, tourism flow and commercial activities.

The catalogue of historic monuments of San Miguel updated in 2003 constitutes the basis for monitoring the state of conservation of buildings. This catalogue has become an updated permanent programme to measure the levels of restoration and conservation of the built heritage.

The Historic Centre Partial Conservation Plan indicates that the evaluation of the Plan shall be made every three years and the Programme for Urban Development shall be scheduled yearly. The frequency of the evaluations will be adjusted to periodic reporting on the state of conservation established by the World Heritage Convention.

ICOMOS considers that the steps given to a monitoring plan are adequate, but it would be desirable for the State Party to define and implement a more systematic monitoring approach. Pressures due to tourism should be especially taken into account.

## 7. CONCLUSIONS

ICOMOS considers that the protective town of San Miguel de Allende constitutes an exceptional testimony to the colonisation of the Bajío region of significance for the economic and social development of New Spain, and of the role of protective towns in the framework of the roads system established by the Spaniards in the Americas. The role played by the town in colonial times and its development during the 18<sup>th</sup> century are reflected in the urban structure, the built heritage and the urban landscape that features the town and its surroundings. At the same time, San Miguel de Allende bears testimony to a significant social process of mixture of races and cultures as reflected in its rich intangible heritage. San Miguel is a lively city, full of social and cultural life.

The Sanctuary of Jesús Nazareno of Atotonilco constitutes an outstanding example of a religious ensemble composed by the main church, several chapels and an exercises house inspired by the doctrine of Saint Ignacio of Loyola. From its construction onwards, the Sanctuary has been a focus for pilgrims from all regions of the country who identify not only with the religion but also with the starting of the independence process. From an architectural point of view, the Sanctuary represents a specific typology of religious building. The decoration of interior spaces, especially mural paintings by Pocasangre, constitutes a masterpiece of 18<sup>th</sup> century Baroque art.

Both properties meet the conditions of integrity and authenticity, and are adequately protected and managed. In this sense, San Miguel de Allende shows a capacity to adapt to new functions without jeopardising its heritage values, integrity and authenticity. Some potential risks caused by motor traffic and tourism activities are the subject of the proposed recommendations described below.

### *Recommendations with respect to inscription*

ICOMOS recommends that the protective town of San Miguel de Allende and the Sanctuary of Jesús Nazareno de Atotonilco, Mexico, be inscribed on the World Heritage List on the basis of *criteria (ii) and (iv)*.

### *Recommended statement of Outstanding Universal Value*

San Miguel de Allende is an early example of a rational territorial and urban development in the Americas, related to the protection of one of the main Spanish inland roads. The town flourished in the 18<sup>th</sup> century with the construction of significant religious and civil architecture, which exhibits the evolution of different trends and styles, from Baroque to late 19<sup>th</sup> century Neo-Gothic. Urban mansions are exceptionally large and rich for a medium-size Latin American town and constitute an example of the transition from Baroque to Neo-Classical. The Sanctuary of Atotonilco is a remarkable architectural complex that illustrates a specific response, inspired by the doctrine of Saint Ignacio de Loyola. Its interior decoration, especially mural painting, makes the Sanctuary a masterpiece of Mexican Baroque. Both the town and the Sanctuary, intimately linked, played a significant role in the process of Mexican independence, with impacts throughout Latin America.

**Criterion (ii):** San Miguel de Allende constitutes an exceptional example of the interchange of human values; due to its location and functions, the town acted as a melting pot where Spaniards, Creoles and Amerindians exchanged cultural influences, something reflected in the tangible and intangible heritage. The Sanctuary of Jesús Nazareno de Atotonilco constitutes an exceptional example of the cultural exchange between European and Latin American cultures; the architectural disposition and interior decoration testify to the interpretation and adaptation of the doctrine of Saint Ignacio de Loyola to this specific regional context.

**Criterion (iv):** San Miguel de Allende is an exceptional example of the integration of different architectural trends and styles on the basis of a 16<sup>th</sup> century urban layout. Religious and civil architecture exhibit the evolution of different styles, well integrated into a homogeneous urban landscape. Urban mansions are exceptionally large and rich for a medium-size Latin American town. The Sanctuary of Atotonilco is an outstanding example of a specific religious settlement, containing exceptional decoration that makes it a masterpiece of Mexican Baroque.

The required conditions of integrity and authenticity have been met; both the town and Sanctuary have been subject to few significant alterations over time, urban changes have been adapted to the town's features and scale, and restoration works have been carried out according to appropriate theoretical and technical principles.

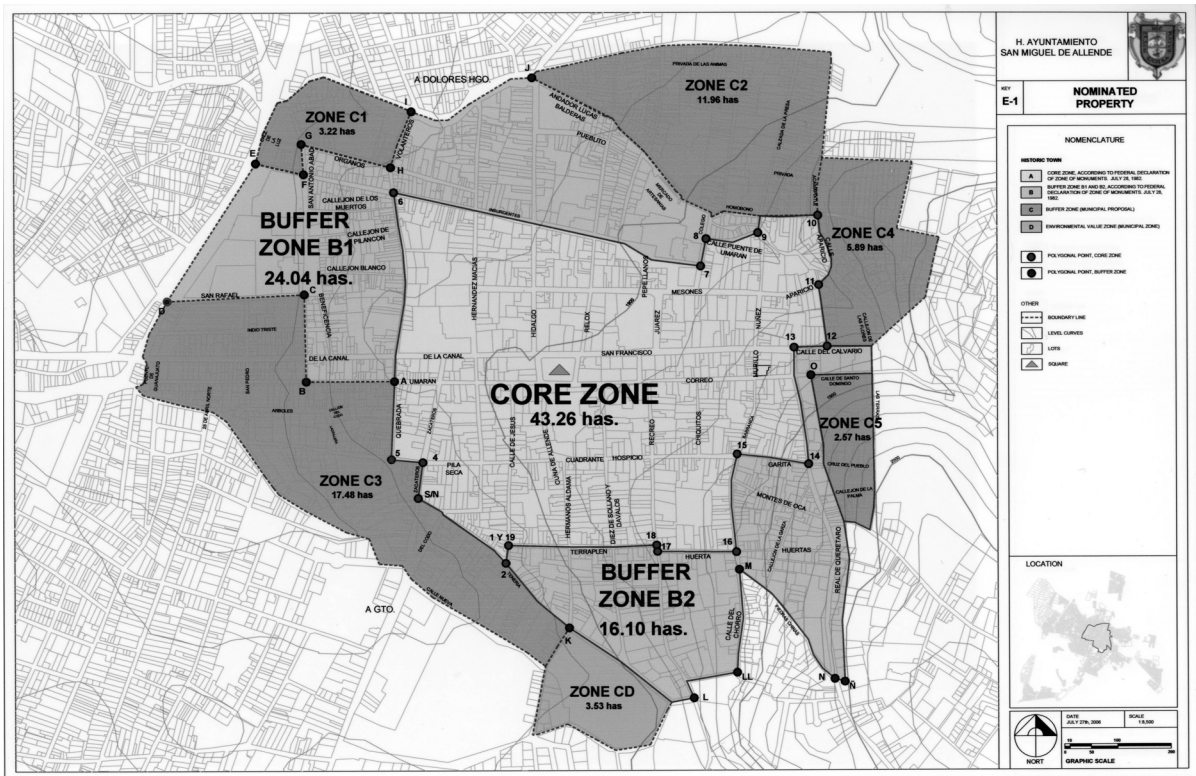
The legal system in place ensures the adequate protection of the property and the town and the Sanctuary exhibit an acceptable state of conservation. Management policies, structures and plans in place are adequate to ensure the preservation of the property's values, integrity and authenticity.

ICOMOS recommends that, in order to ensure the optimisation of the current protection, conservation and management system for the property, the State Party should consider the following:

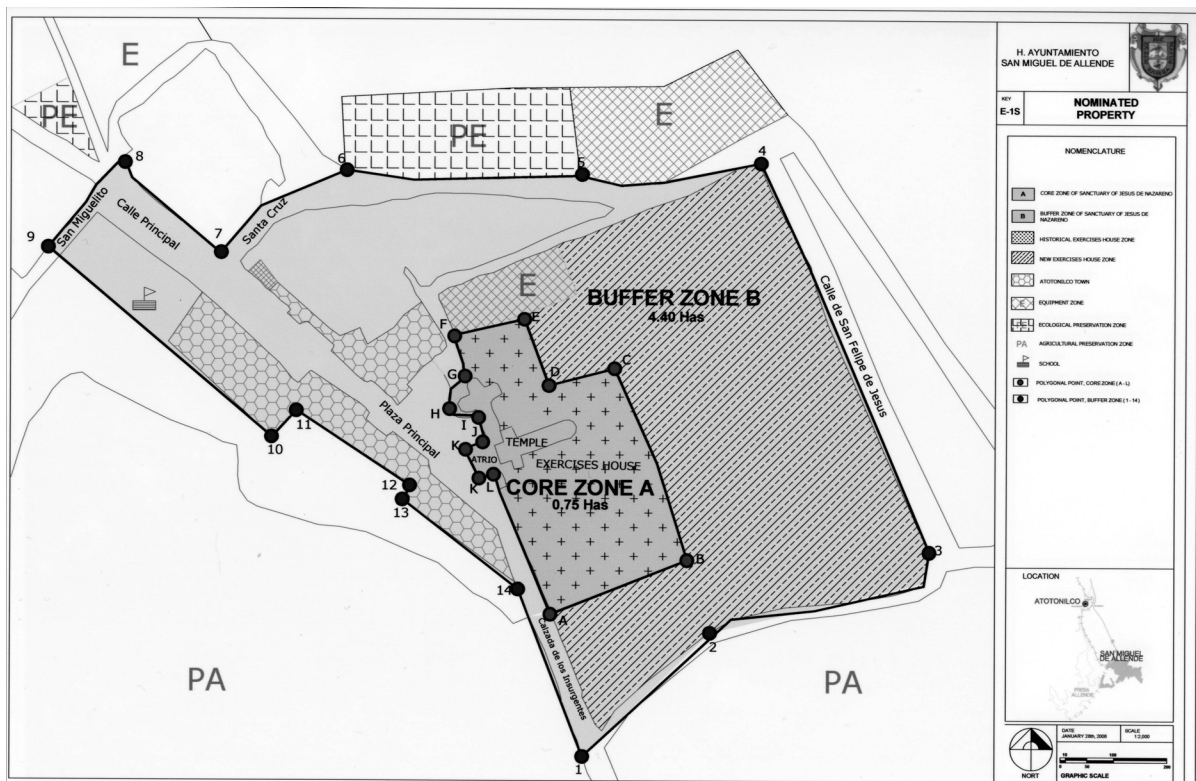
- Local authorities should be encouraged to continue the analysis and policy development for tourism management. This should include studies

of carrying capacity of the most remarkable historic areas, urban spaces and buildings. The State Party is invited to report on the progress of the study and the results of its implementation.

- Local authorities should be encouraged to continue to work on and implement the proposed study on traffic control and planning in the historic centre of San Miguel and adjacent areas. The State Party is invited to report on the progress of the plan and on its results and impact.
- The State Party should consider the possibility that the whole buffer zone of San Miguel be given federal protection.
- The local government is encouraged to create a management agency or group that, with the participation of different stakeholders, can oversee the common implementation of the partial plans for San Miguel and the Sanctuary of Atotonilco.
- The local government should define and implement a systematic monitoring programme that allows better measurement of the state of conservation of the properties over time, and identify priorities for conservation actions.
- The State Party should continue with the plan to rehabilitate the village of Atotonilco, in order to improve the setting of the Sanctuary of Jesús Nazareno. The local government is encouraged to continue studies and the implementation of the project to re-establish the historic road linking San Miguel with Atotonilco.



Map showing the revised boundaries of San Miguel de Allende



Map showing the revised boundaries of the sanctuary of Jesus Nazareno de Atotonilco





**Plaza de Armas**



**Casa Reales or Consistoriales (Municipal Presidency)**



**Sanctuary of Jesús Nazareno de Atotonilco**



**Sanctuary of Jesús Nazareno de Atotonilco, mural paintings**