The Tradition and the updating of the ICOMOS Principles for the Preservation of Historic Timber Structures: Case: Dismantling Wooden Monuments in Mexico

María de Guadalupe Zepeda Martínez, Christian Trinidad Zamora Alvarado, Carmen Ivonne Calvillo González, Nora Evelia Ríos Silva, Iris Marisol Ortiz Llerenas, Carlos Palacios Mendoza

Summary
One year before the adoption of the new Internatio- nal Principles for the Preservation of Historic Timber Structures of the ICOMOS International Wood Committee, to be held in the city of New Delhi, India in 2017, the peer review of this regulatory document in which we are discussing and analyzing the pros and cons of the principles' postulates adopted in 1999 is being developed. The meetings in Guadalajara, Mexico in 2012; in Himeji, Japan in 2013; in Florence, Italy in 2014; and the one held now with reason of the 20th Assembly of the ICOMOS International Wood Committee in Falun Sweden in April of 2016, have been devoted to several panel discussions for the updating of the International Principles for the preservation of wood in monuments. The present work analyzes the case of the dismantling timber architecture of traditional character, handcraft- ed, and of temporary material permanency, topic of which nothing is referred in any postulate of the Principles that are being revised (versions 1999 and 2014).

The objective is to propose the inclusion of the protection of this category of detachable and temporary timber monuments in the International Principles with reason of their updating. It is questioned, Is detachable architecture of high cultural value? For which, Is it fundamental to ensure and regulate its conservation? The relevance of this architectural detachable property of centennial traditions of assembling and dismantling timber structures, traditional constructive practice that repeats every year is argued under the light of the restoration theory of Cesare Brandi and of the Nara Charter. The omissions in the text of the Principle¹ are observed and pointed out. The case of La Petatera Bullring of Villa de Alvarez in Colima is presented as one of the examples in Mexico.

The importance of including this category of detachable architecture, bearer of values of the tangible and intangible heritage is explained as well as the urgency of regulating this type of cultural property as a way of protection and legal tool of the highest utility for its preservation and management. Finally is presented the contribution to the updating of the Principles with reason of the meeting in Falun Sweden with the necessary addenda to protect and to regulate the conservation and restoration of the temporary-detachable timber architecture.

Key words: Vernacular architecture, wood, temporary construction.

Introduction
The present work responds to several necessities, on one hand, to take advantage of the opportunity of updating the ICOMOS International Principles for the Preservation of Historic Timber Structures in which it is intended to include at least, one category of timber monument with detachable, temporary and recurrent character. On the other hand, it aims as consequence, to reinforce the legal protection framework of La Petatera bullring of Villa de Alvarez in Colima. This monument exemplifies perfectly this category of monument not included explicitly in the Principles, and that is also necessary to protect in other countries, which protection regulation at international level through the Principles, depends on the decisions of the discussions between the experts and the responsible for the timber heritage of the countries committed with ICOMOS-UNESCO to protect their heritage.

¹Same versions 1999 and 2014.
national and local regulatory scheme in Mexico to protect the timber architecture, focused on the protection of La Petatera; following is presented the case of study, the bullring and the charro and bullfighting festivities (fiestas charrotaurinas); their formal, material, and social description. The problems that put in risk its conservation are detected, as well as the principles that would help to its protection. This part includes equally the justification for carrying out the present study and of proposing the addenda to the international Principles. As a result are presented the addenda to propose in the meeting of Falun, in order to enrich the Principles and to counteract these intentions to avoid the dismantling and reassembling of monuments, with the aim of making them truly universal. As a conclusion, a series of reflections and final recommendations are presented.

La Petatera of Villa de Alvarez, Colima, temporary-detachable architecture of social-religious tradition, handcrafted: material testimony of the intangible heritage.

La Petatera bullring is located in the municipality of Villa de Alvarez (Colima). This bullring is built and reconstructed every year in the month of February, starting from materials such as wood, mat and ixtle and regional processes that have over one hundred and fifty years of tradition in this state.

Fig. 1 Panoramic view of La Petatera Ring of The Municipality of Villa de Alvarez, Colima.

*Nara Charter principles 5, 6, 7 and 8. Approved in Nara Japan, 1994.*
Its constructive records have their origin in a deep religious tradition, when in the 17th century, starting from 1658, the town of Colima—ruined by the tremors—decides to appeal to the protection of St. Philip of Jesus as patron saint, to whom, starting from then, they consecrate every year, at the beginning of February, the religious and pagan festivities that include bullfights.

La Petatera is a work built with traditional construction techniques; it is the result of all the times, because it has evolved from the times in which it was a palisade placed in the downtown of Colima, to its conversion into a magnificent structure of handmade engineering with the capacity to house up to five thousand people.

It is an intelligent architectural work, endowed with a flexible, ingenious and efficient structure for the seismic area. The structure is an interwoven skeleton tied in perfect harmony and provided with great structural stability which is viable with a low recurrent cost of construction. It is formed structurally by a lattice of several types of woods found in the region and according to the characteristics of the system, either to absorb traction efforts through beams and main beams, as to transmit the compression forces to the land by means of horcones (supports).

![Fig. 4 Forks of initial support.](image)

This structural system is joined together with ixtle cords and ropes. The work begins once the center of the land is located and the circle that defines to the ring is traced, which has a sixty meter-diameter and the built surface near three thousand square meters. The tier area, also built in wood, has an area of two thousand m², what allows a capacity of approximately five thousand spectators. These tiers are divided in 70
sections or stands, which belong to 70 different concessionaires that store, build and later, on dismantle the structure.

![Construction of the circulation Corridor of the whole ring.](image)

Fig. 6 Construction of the circulation Corridor of the whole ring.

The architectural ensemble of the bullring is supplemented with the bullpen area, built with the same principles of the bullring. The shades represent the complementary system of the bullring and they consist on the cover that is prepared with otate rugs, all with the same width but different longitudes, which are known as long shades and short shades. On these rugs, the petate mats are sewn with rope and pack needles.

“This skirts” are the cover of the square, which are made of mat and are placed in the lower part of the tiers, as well as in the stairways of each of the stalls. To carry out this work, each stage concessionaire contributes five forks, five sills, three large and three short cans or containers, a dozen and a half planks for the stalls, the seats and the stirrups, half dozen crossbars for the ring, four dozens of mats and six ropes to tie.

La Petatera bullring is a monument loaded with values of the tangible and intangible cultural heritage. In both focuses aspects of the cultural property can be observed, which preservation should be ensured and guaranteed, given its fragility.

Threats to the conservation of La Petatera of Villa de Alvarez, Colima and the International Principles as way of protection and tool to regulate its preservation and management.

From the point of view of the tangible heritage, La Petatera is built with wood, vegetable fibers, bamboo cane, liana and mats, all of them highly perishable materials that have a very short useful life. The ephemeral nature of La Petatera is due in fact for its constituent materials, many of which must be renovated during its annual reconstruction. On the other hand, these materials come from the natural setting from which they are extracted and exploded. The natural reserves of the wood used in its construction are also a challenge for its conservation. A threat affecting its construction is the supply of these materials that usually come from the immediate setting, the public lands of the mountain areas in the state of Colima.

Along the years, the municipal authorities of Villa de Alvarez have facilitated the use of the land where La Petatera is built; likewise they charge a fee permission to the Patronage of the charro-bullfighting festivities so that the concessionaires-tabladeros can build the bullring in the times marked by the feast of the patron saint, St. Philip of Jesus. Given that the possibility of the celebration and of the construction of La Petatera practically depends on them, the survival of this tradition should be guaranteed, because officers decide on their own about the celebration of this centennial festivity. For the municipal authorities, this tradition means a high percentage of the approximately 35 million pesos collected every year from concepts such as ticketing for bullfights, concerts and parades, where the seating capacity of the public is of approximately 70 thousand spectators, during the five weeks that the festivities last.
However, its physical construction depends mainly on the popular constructive knowledge and on the oral transmission of the empiric know-how that is a voluntary and eventful act, which may or not be transmitted to the future. Therefore, physical and materially, La Petatera bullring is a highly vulnerable product. In the same way, other timber monuments like the trojes of Michoacán are highly vulnerable; according to Ph.D. Luis Alberto Torres Garibay, “the vulnerability of the heritage lies in the potential loss of these meanings and the little value granted to them. When one goes to a community like Sevina in the Purépecha mountain range, one can perceive the great meaning of their traditions and knowledge.”... the reality of these monuments is that the local or national protection still requires that international regulation such as the Principles be even more explicit.

From the point of view of the intangible heritage, this bullring is the realization of the traditional construction techniques, and it is also the community meeting enclosure that depends on the agreement of the 70 concessionaires of the same amount of stands who along with the patronage of the charro-bullfighting festivities and the municipal authority define the participation in the construction tasks.

The intangible heritage is present in the traditional construction techniques, in the combined activities of the celebration to the Patron saint: the cavalcades, the parade, the bullfights and the concerts that are carried out inside and outside the bullring. These are all actions of the common consensus that emanate from the very tradition.

These two aspects of the monument have survived in spite of other deterioration threats, not only of the material aspect, the wood, the fibers and the mats, but also of its intangible cultural values that are some of the degraded expressions, because some participants of the parades and the concerts do not behave properly, putting in danger the quality of the show offered by La Petatera and of the traditional festivity and undermining the centennial tradition that sustains it.

The intangible cultural product of the town demeans, the municipal authorities have prohibited in several years the parade organized by the local taxi drivers associated to this festivity because it causes disorder and violence in the thoroughfare, putting in risk the security of the participants, the public and of the tourism. Another general threat and common to this universe of detachable monuments is, “the danger of falling in the instauration of homogenizing practices; or ignoring the intangible values of the heritage, what has propitiated the loss of the social ancestral behaviors, creating policies of change unaware to the idiosyncrasy of the social groups that bear that heritage.”

Essentially, these are some of the reasons why La Petatera should be protected through the international Principles. The Principles could be a universal tool that can allow offer to the community guarantees on the conservation of the detachable architecture of heritage value of La Petatera of Villa de Alvarez and its management.

1. Observations to the document of the Principles that should rule the conservation of the historic timber structures adopted in 1999 and their impact in the detachable monuments.

This text consists of introduction, 15 principles and 5 thematic items. No part of the text refers to detachable architecture, of handicraft production and associated to the intangible heritage. In this respect, the following observations are presented:

1) In the introduction paragraph can be seen the definition of the object of the regulatory scheme as, “all types of buildings or constructions wholly or partially in timber that have cultural significance” the Principles refer to the category of monuments built in single time and forever, in which the author (s) does not intervene the monument again for its conservation, then the restorer observes, (he

---

4 Collection in the year 2015, according to declarations the Mayor of Villa de Alvarez, Ignacio Lambada Torres (Afmedios, January 32 of 2015)
6 Op. cit. pp 43
makes the recognition of the work in the conscience, according to Brandi) he studies and interprets these works in the moment of their restoration; the Principles do not refer to the category of monuments that are reconstructed every year where the author(s) is who reconstructs it recurrently, and the very author(s), bearer of the ancestral "know-how", deposits back the empiric "knowledge", that is to say the tradition, in the development of the construction. There is no need of a restorer to study or to interpret what the official construction authors know to do, to conserve and to preserve the monument and they demonstrate it each year, that is to say that the construction craftsmen are the conservators and restorers par excellence of this category of monuments. In Japan, trades are studied in a formal way so that temples, palaces and the current rural architecture that need to be restored can be disassembled and reassembled by these official constructors who work with the conservators of the monument. Therefore, the phenomenology of the formulation and of the historical instances changes from one category to another and in consequence, also the technical requirements for their conservation. According to the Principles, in the first case, the actions of disassembly and reassembly should be limited and restricted, because they argue that these actions produce the loss of the original material, and the characteristics of the system and primeval assembly are altered; besides saying that the replacement of missing or decayed members to the long term transforms the original in replica. While the second case is the empiric know-how that gives place to the disassembly and reassembly as essential actions not only for their reformulation but for the conservation and restoration of the tradition that give them origin.

For that reason it is necessary to update the Principles that intend to be universal. The principles, in order to be universal, should contemplate both categories of monuments in their protection coverage.

The text of the Principles (1999) continues saying in the introductory postulates that "This way recognizes the importance from all periods", the text neither contemplates that the case under examination is about the present moment that gives occasion to the construction of the bullring, because La Petatera is built in six weeks for a period of use and finite life from February 6th to March 15th, that is the time the festivities last. Los Tablados de Yucatán is built during five weeks to be used from December 28th to January 7th, the time that the Holy Kings festivity lasts; as well as the plank stands of Oaxaca, where after the festivities the complete structure is dismantled and removed from the place for 10 months a year. When it is built, "the author" (each and every one of the participant construction craftsmen) are reformulating the cultural property, in its first instance, as the theorist Cesare Brandi would say⁹, the current moment of the construction exists as the tradition indicates, and it is this moment the one that gives place and occasion to both, the tangible and the intangible heritage, being this last one the constructive tradition, the intangible heritage that repeats each year with its real construction, lasting near 45 days, what gives as a result the ring of the bullring, that is to say, the architectural and tangible monument.

In the point of the importance of the times, the Principles recognize the monuments designed in the past and that with the time have accumulated historic instances, they manifest it this way. Their conservation requirements depend on the remaining material testimony that gives the rule to the restorer for his intervention proposal. Instead, the aforemen-

---

⁹ Principles for the Preservation of Historic Timber Structures (1999) the whole paragraph of the document says: "The aim of this document is to define basic and universally applicable principles and practices for the protection and preservation of historic timber structures with due respect to their cultural significance. Historic timber structures refer here to all types of buildings or constructions wholly or partially in timber that have cultural significance or that are parts of a historic area." <www.icomos.org/charters/wood_sp.pdf> p.1

⁹ Op cit. p.1

⁹ According to Cesare Brandi, explains the historic instance, he says that the work of art enjoys a double historicity: On one side, the time and place of its creation. On the other side, the time and place in which it is in that moment. The intermediate period between the time when the work was created and the present time may have left a print in the work of art. This is what the author calls "the successive historic presents." The same happens if we think on the place for which the work was created and that in which it is at the moment of the new perception in the conscience. "The historic instance not only refers to the first historicity, but also to the second." Second: "The restoration should address to the reestablishment of the potential unit of the work of art, whenever this is possible without making an artistic falsification or a historic falsification, and without erasing any print of the course of the work of art through the time."
tioned monument that is built now and tomorrow will be reconstructed, does not mind the past because this category of monument does not leave material testimonies of the past, to transmit them to the present, neither produces historic instances. The only past that this architecture can accumulate is 45 days, the length of time of the festivity; then it is totally dismantled without leaving traces in the place. Its conservation requirements are not deposited in its materiality but in the ancestral “know-how” of the construction craftsmen and under the social, environmental and political conditions of their moment, which may allow them to reconstruct it again with the whole wealth of their tradition, because it is indeed a live heritage.

The broadening of this principle not only allows to add this new category for timber monuments of temporary character to be protected, but rather it returns to the Principles, effectively universal until today, being this the updating exercise that occupies us. Returning to the text of the Principles (1999), when it refers to interventions, principle 5 establishes that traditional methods and techniques should be used for all the conservation works. In our case, the conservation of the bullring is given thanks to its reconstruction using the same traditional techniques and materials; there are parts of the bullring, poles and beams, that have been used for over forty years to build the bullring. Other elements can be enabled to substitute the missing or deteriorated parts. In the principle 6 the possibility opens up so that conservation may be carried out after a total process of disassembly, where the deteriorated parts are replaced by new and its subsequent reassembly and reconstruction. This part of the principles should add a special section to refer to the detachable architecture and its natural process of conservation-construction. Of equal way, principles 9, 10 and 12 in the final chapter of the repairs and substitution, intend to carry out the restorations and replacement of deteriorated parts using other new of the same wood and worked with the same traditional techniques and tools, aspects that are applicable to this category of monuments.

Proposals to present in the round table at the 20th IICWC Symposium for the updating of the Principles for the Preservation of Historic Timber Structures to be held in April in Falun, Sweden.

Contribution and addenda to the updating of the Principles to the text titled: General considerations and declaration of reasons for Updating the document: “Principles for the Preservation of Historic Timber Structures”, presented for its revision to the ICOMOS International Committee in the City of Florence, Italy in 2014.

Following are presented the addenda proposed to protect and to conserve the detachable architecture of traditional production and of temporary and recurrent presence:

1) In the section titled Structural conservation of today in its first paragraph says: Paragraph 1*: Loadbearing structures in the buildings deserve the same care as a historical site of architectural, naturalistic and industrial interest or of the complete building that these structures keep standing. Their main values are the original configuration, as man’s invention, the originality of the materials and their particular assembly, result of the skills and talent of the carpentry operators.

Addendum 1*
Paragraph after the 1*. Likewise are testimonies of the human genius the examples of detachable architecture which values should be recognized, not only of their materials, their constructive techniques and traditional materials, but of the nature of the very monument and the participation of the community of official assembly craftsmen who ensure their transmission to the future. These traditions traditional constructions are live and thanks to it their preservation to the future is still in hands of the own community.

2) In the part of the considerations in the section entitled Diversity in their paragraphs fourth and fifth where they say: Paragraph 4*: “This vision of the problem concerning the conservation of the material refers to the original assembly of the members of the structure that is one of the values that is object of preservation. For this effect one should also point out that the assembly of a structure was enabled to work by the carpenters of its time, and this is the result of
their concepts of construction of a timber structure, it is the expression of their skill to build timber structures manually and to make their connections work; this is in other words, a precious material testimony, an essential component of authenticity in a wide sense."

Paragraph 5: "On the other hand, one should remember that the way of assembling the members of a structure determines the nature of the internal constraints; this also means to lose considerable quantities of fragmented wood that would need therefore replacement. Generally speaking, hence, dismantling even with the sincere purpose of a following careful reassembling is a practice that should necessarily be avoided because it can damage some features of the system and in all the cases is very expensive."

Addendum 2*: Paragraph after the 4* and before the 5*: "However, timber architecture that by nature is detachable and is built with elements and with techniques to make of disassembly a regular practice deserves special attention. This architecture can be the result of associated social-religious traditions that in its case should be respected as part of the monument. In these cases, dismantling and reassembling constitute a correct and legitimate practice for its conservation, in which are recognized the skills and technical knowledge of the communities' craftsmen who carry out these actions, with expertise, with experience and with the recognition granted to them by the own social group.

For the case, damaged elements that compose the structure can also be replaced by other new, worked with the traditional tools and techniques, as well as with the same timber species that are part of the constructive tradition of the dismantled monument. The essential objective of reassembling is not to fulfill the demands of the tradition exclusively, but rather this operation is the means for restoring the structure, that is to say, the conservation is executed through dismantling and reassembling the monument.

In the Final Text of the Principles for the Preservation of Historic Timber Structures the following is proposed:

In the part of the Preamble where it says that the Principles recognize, it says:

2*. recognition: the Principles take into account the great diversity of historic timber structures,

Addendum 3*:

It is added: ...with the same interest that for the timber structures that bear cultural and anthropological values built at present as a result of ancestral traditions and skills.

Principle 5 that says:

Repair operations on historic timber structures, including dismantling and reassembling, should follow the criteria of minimum intervention capable of ensuring the survival of the structure, saving as much as possible their authenticity and integrity, and allowing them to continue to perform their function in conditions of safety.

Replacement of damaged members or parts of them with new timber is a practice to be used only when the repair of the original parts is not possible or when this is considered unfeasible or futile. In any case replacements should be made with respect to the relevant and inherent values.

Addendum 4*:

It is added:

Likewise are recognized the cases in which the nature of the monument requires dismantling as part of its repetitive life cycle; this operation might be carried out totally or partially in agreement with the live traditional techniques of the different cultures and will be carried out with the available traditional constructive materials that in any event should be respected.

In Principle 8 in the second paragraph where it says: Replacement of pieces or members should preferably be made of the same species of wood with the same, or, if appropriate, with better grading as in the members being replaced. Where possible, this should also include similar natural characteristics. The moisture content and other physical characteristics of the replacement timber should be compati-
ble with the existing structure. Craftsmanship and construction technology, including the use of dressing tools or machinery and other elements, should agree with those used originally.

Addendum 5°
It is added:
Replacement of parts should preferably be made of the same species of wood with the same, or, if appropriate, with better grading as in the members being replaced, whenever these restitutions are integrated as required by the tradition and the empiric skills to the structural unit to which belong.

Fig. 8 Dismantling-conservation of the Hiari private palace in Kyoto

Fig. 9 Hiari Palace in Kyoto

Fig. 10 Reformulation-conservation of the stands of Tizimin, Yucatán

Fig. 11 Los Tablados bullring in Tizimin Yucatán.

Conclusions
To conclude, I retake the recent declarations of the Japanese ICOMOS Committee expressed in an official statement titled “Comment on the revision of the Principles for the Preservation of Historic Timber Structures” signed by Yukio Nishimura, president of that committee.

In this letter addressed to the ICOMOS International Secretariat, we make comments to the aforementioned text titled “General considerations and statement of reasons for updating the document: “Principles for the Preservation of Historic Timber Structures”, presented in Florence, Italy in 2014, declaring against what is outlined there: “the actions of disassembling and reassembling should be minimized to
the maximum in the interventions of architectural monuments built with wood” as well as to the concept that the gradual substitution of deteriorated parts of a monument transform it into a replica. The Japanese ICOMOS declares that these stances are inadequate, because they disrespect the traditions of the Asian countries, where disassembly and reassembly actions are practiced as regular operations of maintenance and conservation of monuments and in which the replacement of missing and substitution of deteriorated elements using the traditional techniques and wood constitutes an act of authenticity regarding the intervened monument, according to that agreed in Nara in 1994.10

Evidently, the aforementioned document of the General Considerations and the Principles presented in Florence in 2014 lacks of universal contents; for that reason it has been proposed to the addenda, in order to be closer to a global document, broaden its horizons and considerations12 to the timber heritage of peoples with diverse cultures as the American and Asian. “Cultural and natural heritage should be valued under conditions that favor the preservation of their elements, conditions, habits and traditions. In such a sense, in the tradition of timber construction are present the tangible values that demonstrate the skill of the craftsmen that have achieved its material concretion, but many other aspects are also present, which affect the intangible values. Through the direct reading of the examples of architecture it is possible to discover the tradition of organizing for the work, the procedures followed for the correct elaboration of the diverse components of the constructions, the skills and uses acquired in the handling of the tools and many other aspects that are present permanently.”13 Based on the postulates 6 and 13 of the Nara Charter, it is proposed the inclusion of the detachable architecture, product of live ancestral traditions and of temporary and recurrent permanency, heritage that conjugates aspects of tangible and intangible heritage that should be respected.

The updated Principles should respect the cultural diversity to assist the architectural heritage, to adopt all the possible levels of intervention that are based on the plurality of the tradition that is intangible heritage of each people. These heritage examples are the detachable and recurrent architecture of the rings of La Petatera of Villa de Alvarez in Colima and the stands of Tizimín in Yucatán, as well as the stands of Oaxaca and the Purépecha trojes of Michoacán that are built each year for cultural expressions within the greatest community participation of the Mexican towns that constitute the great mosaic of the tangible and intangible cultural heritage of Mexico. Besides the ancestral examples of Asian detachable architecture that are temples and palaces and yet of some examples of current vernacular architecture.

Fig. 22 Removal of materials and dismantling of the Himeji-jo Palace in Himeji Japan

10 Postulate 13. Depending on the nature of the cultural heritage, its cultural context, and its evolution through time, authenticity judgements may be linked to the worth of a great variety of sources of information. Aspects of the sources may include form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. The use of these sources permits elaboration of the specific artistic, historic, social, and scientific dimensions of the cultural heritage being examined.

The Nara Document on Authenticity was drafted by the 45 participants at the Nara Conference on Authenticity in Relation to the World Heritage Convention, held at Nara, Japan, from 1-6 November 1994, at the invitation of the Agency for Cultural Affairs (Government of Japan) and the Nara Prefecture. The Agency organized the Nara Conference in cooperation with UNESCO, ICCROM and ICOMOS. This final version of the Nara Document has been edited by the general rapporteurs of the Nara Conference, Mr. Raymond Lemaire and Mr. Herb Stovel.

12 Postulate 6. Cultural heritage diversity exists in time and space, and demands respect for other cultures and all aspects of their belief systems. In cases where cultural values appear to be in conflict, respect for cultural diversity demands acknowledgment of the legitimacy of the cultural values of all parties. Nara Charter, 1994.

13 Torres, Op cit. pp 53
The protection expectancy of these monuments increases as long as there are guidelines that pursue the protection at international, national, state and municipal level to protect this heritage. To apply these principles, it is required fundamentally to design the management model to the medium term to equally regulate their use and protection, and to link all the responsible actors, authorities, community and promoters, since we agree with Dr. Gómez Arriola “the recognition of the intangible values bound to the material property makes feasible the existence of the motor or stimulus to ensure its transmission to the future on behalf of the proprietors, or users. When there is not a clear and direct linking between the possessor, or the bearer with the intangible values or meaning of the tangible cultural property, the chain that connects them to the past, to the present and the future and that allows to justify its permanency gets broken. Cultural property without a collective recognition to their significance, necessarily intangible, will be, almost without exception, condemned to its gradual disappearance. 13

Bibliography:
4. Congresocol.gob.mx/...DECREETO%2052,27%20520%ENE%202016.doc consulted


