

# REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE

## FORM ICH-02

### FOR INSCRIPTIONS IN 2010

*This document is available at the following web address:*

<http://www.unesco.org/culture/ich/en/forms/>

#### **The nomination and review process for inscription in 2010**

##### **A. Overview of the nomination process**

1. Nominations of elements for inscription on the Representative List must be submitted using Form ICH-02 and should be prepared in accordance with the guidelines provided in each section, including the number of words. Nominations must be received at UNESCO on or before **31 August 2009**. Nominations received after this date will be examined in the next cycle.
2. States Parties shall submit the nomination in English or French, the working languages of the Intergovernmental Committee. States Parties are encouraged, whenever possible, to submit nomination files in both languages. The original signed copy(ies) shall be sent to the following address:

**UNESCO Intangible Cultural Heritage Section**

1, rue Miollis  
75732 Paris Cedex 15  
France

Tel: +33 (0) 1 45 68 43 95

E-mail: [ich-nominations@unesco.org](mailto:ich-nominations@unesco.org)

Fax: +33 (0) 1 45 68 57 52 (for correspondence only, not nominations)

The text of the nomination and any additional information required shall also be transmitted in electronic format, on CD-ROM or through Internet. Nominations shall be prepared in standard .rtf, or .doc format, using a font size of 10 or larger; decorative fonts should be avoided and special characters, if needed, must employ a standard Unicode font. Signature copies shall be presented on A4 or letter-size paper, and in a **loose-leaf format** (not in a bound volume). Nominations that do not conform to these instructions cannot be accepted.

3. On the form, maximum word counts are indicated for a number of sections. Where no maximum length is specified, submitting States Parties should provide the information that is needed for the Committee's evaluation, as briefly as possible. Nominations that exceed the specified word counts will not be examined or evaluated.
4. In the nomination, submitting States Parties should describe, explain or demonstrate, as appropriate to each part of the form, rather than simply declaring or asserting. Declarative statements should be solidly supported by evidence and explanations that will allow the Committee to understand the how and the why underlying them.

5. The nomination shall conclude with the original signature of the official empowered to sign it on behalf of the State Party. Multi-national nominations shall include the signature of one official for each of the participating States Parties.

**B. Receipt and processing of nominations**

6. When nominations are received from States Parties, the Secretariat will register nominations, acknowledge receipt to States Parties and check for completeness. If nominations are not complete (i.e. if they do not include sufficient information to allow the Committee to carry out its evaluation), the Secretariat will request additional information from the submitting State Party.
7. Nominations for the Representative List shall be reviewed by a subsidiary body of the Committee that will meet in **May 2010**. This examination shall include assessment of the nomination's conformity with the inscription criteria and a recommendation to the Committee to inscribe, or not to inscribe, the nominated element.
8. The subsidiary body will provide to the Committee a report of its examination, which will be transmitted to the submitting State(s) by **1 July 2010**, and to the Committee by 1 August 2010.
9. Nominations, the report of the subsidiary body and the decisions of the Committee shall be considered public documents from the time the Committee has taken a decision on a nomination. Until the Committee has taken its decision these documents shall be considered confidential under UNESCO's Records Management policies and its Rules Governing Access by Outside Persons to the UNESCO Archives.

### C. Timetable – Overview of Procedures

<b>TIMETABLE</b>	<b>PROCEDURES</b>
<b>31 August 2009</b>	Deadline by which nominations must be received by the Secretariat. Nominations received after this date will be examined in the next cycle.
<b>1 November 2009</b>	Deadline by which the Secretariat will have processed the nominations, including registration and acknowledgement of receipt. If a nomination is found incomplete, the State Party will be advised to complete the nomination.
<b>15 January 2010</b>	Deadline by which additional information required to complete the nomination, if any, shall be submitted by the State Party to the Secretariat. Nominations that remain incomplete may be completed for the following cycle.
<b>May 2010</b>	Examination by the subsidiary body.
<b>1 July 2010</b>	The Secretariat transmits the examination reports by the subsidiary body to the submitting States Parties.
<b>1 August 2010</b>	The Secretariat transmits the examination reports to the Committee Members. The nomination files and the examination reports shall also be available on-line for consultation by States Parties.
<b>September 2010</b>	The Committee evaluates the nominations and makes its decisions.

## NOMINATION FORM ICH-02 FOR INSCRIPTION ON THE REPRESENTATIVE LIST IN 2010

<b>A. State(s) Party(ies)</b>
For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.
Czech Republic
<b>B. Name of the element</b>
<b>(i) Name of the element in English or French</b>
This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).
The Ride of the Kings
<b>(ii) Name of the element in the language and script of the community concerned, if applicable</b>
This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.i). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.
Jízda králů
<b>(iii) Other name(s) of the element, if any</b>
In addition to the official name(s) of the element (B.i) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).
No other name is used.
<b>C. Characteristics of the element</b>
<b>(i) Identification of the communities, groups or, if applicable, individuals concerned</b>
According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.
The festival is associated with the residents of the towns of Hluk and Kunovice and of the villages of Skoronice and Vlčnov. In these communities “The Ride of the Kings” is performed by young men - the Riders (their number varies depending on the local circumstances; usually there are about 15-25 riders),

the King (a selected boy of 10 -15 years of age), family members of the King and of the Riders, horsemen and horse handlers. The residents of these communities also participate in the ceremony and they are addressed by short rhyming chants of the riders. Usually local people familiar with the local traditions and crafts, in particular women of all ages, are involved in the preparation of horse decorations, ceremonial costumes and other attributes associated with this rite. The local councils, civic associations and volunteers help to organise and fund the Ride of the Kings and other associated events in these communities.

**(ii) Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned**

This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.

At present the nominated asset takes place regularly only in the eastern part of the country (locally called „Slovácko“) at Hluk (4363 residents, organised once in three years), Kunovice (5447 residents, once in two years), Skoronice (531 residents, carried out occasionally or once in four years as part of „Slovácký rok“ Festival at Kyjov) and Vlčnov (3062 residents, every year). These communities are situated in the south east of the Czech Republic in the historic land of Moravia and they are part of “Slovácko” ethnographic region. From the point of view of the state administration these communities are located in Zlínský Region (Hluk, Kunovice, Vlčnov) and Jihomoravský Region (Skoronice).

**(iii) Domain(s) represented by the element**

Identify concisely the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. (This information will be used primarily for visibility, if the element is inscribed.)

*Not to exceed 100 words.*

2c) social practices, rituals and festive events.

The following also applies to the “Ride of the Kings”:

2a) oral traditions and expressions (e.g. short rhyming chants, songs),

2b) performing (interpretation) art (e.g. folk music, folk dance).

Some traditional skills are also used as part of the “Ride of the Kings” (e.g. hand production of the decorative roses, preparation of the ceremonial costumes), which fall under

2e) traditional craftsmanship.

As for the “Ride of the Kings” we can speak about the syncretic unity of the categories stated above.

**D. Brief summary of the element**

The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.

*Not to exceed 200 words.*

The „Ride of the Kings“ is the most famous and prestigious ritual of the year.

It is a ceremonial procession during which a group of young men rides through a village. The procession has its traditional hierarchy and form. It is headed by the chanters, followed by the pageboys with unsheathed sabres who guard the King – a young boy holding a rose in his mouth and then the rest of the

royal cavalcade follows. The King and the pageboys are dressed in women’s ceremonial costumes and other riders are dressed in man’s ceremonial costumes. The entourage rides on decorated horses through the village stopping in front of the houses where the riders chant short rhymes addressing the residents and viewers pointing out their good and bad features of character and conduct in the community. The chanters receive cash donations for their performance and the money is put into a money box or straight into the riders’ boots. The donations are used to cover the costs associated with the preparation of the Ride.

The ritual has its traditional course of actions, participants and date. In the past it happened on Pentecostal Mondays, holidays derived from the spring first full moon.

## 1. Identification and definition of the element (cf. Criterion R.1)

This is the key section of the nomination to satisfy criterion R.1: “The element constitutes intangible cultural heritage as defined in Article 2 of the Convention”. A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention’s definition of intangible heritage. This section should address all the significant features of the element as it exists at present, and should include:

- a) an explanation of its social and cultural functions and meanings today, within and for its community,
- b) the characteristics of the bearers and practitioners of the element,
- c) any specific roles or categories of persons with special responsibilities towards the element,
- d) the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a) that the element is among the “practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —”;
- b) “that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage”;
- c) that it is being “transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history”;
- d) that it provides communities and groups involved with “a sense of identity and continuity”; and
- e) that it is not incompatible with “existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development”.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

*Not to exceed 1,000 words.*

The most significant elements of the ritual are associated with initiating and protective rites where magical practices and means are used to ensure good harvest and farming prosperity. The elements of the nominated cultural asset are strongly linked to the past because until the WWII the Ride of the Kings formed an integral part of the Pentecost (a movable Christian holiday celebrating the descent of the Holy Spirit fifty days after the Resurrection). Nowadays its social function prevails and it plays an important role in strengthening the social cohesion and identification with the local community. The Ride of the Kings is viewed as an extraordinary event by the local residents and a typical feature of their communities distinguishing them from the others where this rite is not performed any more. An equivalent form of the

Ride of the Kings practised in late spring early summer neither exists anywhere in the Czech Republic nor in another European country. Therefore this rite can be considered an important and unique evidence of a living cultural and ethnic tradition.

The Ride of the Kings may appear as a phenomenon in its own rights but in fact it represents only a small fraction of a wider set of May and Pentecostal rituals that existed throughout the country, now the Czech Republic. As part of the celebration a representative of young single village males – an “elder” - was chosen. The village youth jointly erected maypoles (decorated trees on a pole), accepted young boys and girls as their peers and at the end of informal celebrations they felled down the maypole. The elder had the duty to seize the top of the decorated tree to confirm his leading position and by the same token acquire an important insignia for the ceremonies that followed. These included walking around the village in a procession however riding on horses was also quite common. The elder carried the treetop from the maypole as a proof of his power. In some places this insignia was replaced by the role of the King – a young man, later a boy - a male virgin sitting on a white horse and protected by two pageboys with unsheathed sabres followed by the royal cavalcade of young single males.

The main objective of the walk-around or ride-around was to ensure good harvest and farming prosperity, initiate the youth and pay visits to homes of young girls whom the young males viewed as mature. The riders addressed them in short rhymes that reflected the girls’ features of character, both good and bad, and their conduct in the community. Today these rhymes speak at other participants too, such as viewers watching the ritual. In the past these chanting riders were given eggs, bacon, sweet pastries and wine for their performance, nowadays it is mainly cash. Once the ride was over the entourage moved to the fields outside the village where the King pit his strength against the kings from neighbouring villages. In times when kings were young adults they competed in dismounting each other with their hooked index fingers pulling hard each other. The entourage of the defeated king had to pay the bill in the pub. Later choosing the king became a lucrative business for young village males and they deliberately opted for a young boy whose father was rich enough and willing to host the entire entourage throughout the holidays. The king was too young to honour some of his duties (e.g. leading the procession, challenge other kings) and this inability resulted in some changes in the ceremony leading to his passive role.

The ceremony is preceded by a church service, Mayor’s approval and the decoration of horses. Every village has its own rules for decorating horses and for this purpose many paper decorations must be made. Horses are harnessed and decorated by people with the necessary skills and know-how and it is done in co-operation with the horse owners and handlers. The paper decorations are usually made by women and girls familiar with the traditional process, colour patterns and shapes specific for every village.

The riders set off to the house of the King where they form a procession. They are all dressed in traditional ceremonial costumes with standards stuck in their boots. The King – a boy 10–15 years old - rides on a white horse guarded by two pageboys with unsheathed sabres. All three are dressed in women’s ceremonial costumes with prevailing white colour. The King wears either a crown or a ribbon headdress which nearly covers his entire face. The rose in his mouth and his silence underpins his passive role. There is no explanation of these archaic elements and it is not possible to establish why it is done.

The procession leaves the house of the King and rides through the village. It is headed by the standard bearer announcing the arrival of the King and his court, followed by the chanting riders. In the middle of the procession there is the King with his pageboys and the rest of the cavalcade follows.

After a few hours of riding through the village the performers return back home. In the evening all participants usually meet in the house of the King for a small feast which together with the evening dance and music marked the end of the holiday in the past.

The elements of the Ride of the Kings have been spontaneously passed from generation to generation. In a system with a strong tradition of folk culture these elements are safeguarded by local communities in a response to the current trend of globalised culture. The Ride of the Kings has a strong meaning for their identity and guarantees the intergenerational continuity and transmission of cultural values. This highly

prestigious element of the traditional folk culture in the Czech Republic is listed in the National List and it is fully compatible with the existing human rights standards, with the required respect for other communities, groups and individuals and with the sustainable development principles.

## **2. Contribution to ensuring visibility and awareness and to encouraging dialogue (cf. Criterion R.2)**

The nomination should demonstrate (Criterion R.2) that “Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity”.

Please explain how the element’s inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly. Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.

*Not to exceed 1,000 words.*

The long experience of the Czech Republic with the implementation of projects under the UNESCO ICH programmes shows that they always attract the attention of media, professional community and the general public. This can be documented by another UNESCO programme „Living Human Treasures“, which in our country focuses on masters of folk art and craft, their skills and know-how. The proclamation of “Slovácko Verbuňk”, the Dance of Recruits, the Masterpiece of the Oral and Intangible Heritage of Humanity enjoyed a similar attention. This proclamation helped to promote this dance in our country, raised the public awareness of the ICH and positively influenced the opinion of the relevant government bodies on the Convention for Safeguarding the Intangible Cultural Heritage.

On 16th May 2009 the Ride of the Kings, the asset subject to this nomination, was entered into the National List of Intangible Assets of Traditional and Folk Culture of the Czech Republic. The inclusion to the National List guarantees the support of all projects aimed at safeguarding and promoting of this asset and therefore it also has raised the public interest in this ritual. It has also reinforced the cultural identity of the local communities and reassured the local governments that they have made the right choice when safeguarding and promoting this asset. It makes the local communities proud of their cultural heritage and increases their interest in the intangible cultural heritage of other communities.

The entry of the Ride of the Kings to the National List also promotes the interest of the ICH specialised institutions in this ritual because all assets listed are subject to the regular monitoring. The Monitoring Reports – similarly as in the case of the tangible cultural heritage – receive media coverage what again increases public awareness in the ICH in general and in the implementation of the government Strategy aimed at more efficient safeguarding of traditional folk culture in particular because this document also deals with safeguarding of the Ride of the Kings.

The nomination of the Ride of the Kings for the Representative List of the ICH attracts the attention of the media during the development of the nomination dossier and the effort of the Ministry of Culture as well as of local government bodies is regularly reported by the media in this stage.

The entry of the Ride of the Kings to the Representative List of the ICH will help to enhance the visibility of this cultural asset and recognise its value not only in the regions where it is practised but also nationwide as the general public will learn more about the tradition from the media. The expected media coverage and presentations at schools (see Section 3) will increase the awareness of the Ride of the Kings and the interest in the global diversity of the ICH. At the same time the listing will provide more opportunities for cultural dialog both at national and international levels as we can currently witness in the case of the ICCN (=Inter-City Intangible Cultural Cooperation Network); on the other hand it will provide a strong incentive to the Czech public administration and policymakers to pay more attention to safeguarding of the ICH.

The Ride of the Kings consists of many elements and includes many cultural assets of tangible and intangible nature presented in this ritual. The tangible cultural assets include the traditional folk ceremonial



costumes decorated with rich and complex embroideries which themselves represent a traditional craft of local women. The listing of the Ride of the Kings will help to promote this traditional craft and its importance as well as its future development.

The Ride of the Kings is the „raison d’ être“ for the production of traditional hand made paper decorations for horses. The entry of the Ride of the Kings to the list will provide a strong incentive for safeguarding this area of human creativity.

The Ride of the Kings is also associated with a unique expression of folk oral tradition – short rhymes spoken at the participants. The safeguarding of the Ride of the Kings, for which the entry to the Representative List of the ICH is essential, can also safeguard this unique form of the folk oral tradition and promote it to the public by wider media coverage.

The Ride of the Kings is one of many rituals and customs performed during the Pentecostal period that is late spring early summer. Many rituals associated with this period have been noted in some regions of Slovakia, Poland, Germany and Ukraine. If the Ride of the Kings is entered into the Representative List of the ICH it can have a positive impact on other European countries and raise the interest in other rituals and ceremonies falling in this key period of the farming year.

The entry would also provide a new impetus to the interest in documenting the traditional folk culture, in particular the customs that fall into the Pentecostal period and the interest in the international comparison of these phenomena.

### **3. Safeguarding measures (cf. Criterion R.3)**

Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: “Safeguarding measures are elaborated that may protect and promote the element”. Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.

#### **a. Current and recent efforts to safeguard the element**

Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

*Not to exceed 500 words.*

The effort for safeguarding the Ride of the Kings is exercised at several levels.

At the local level the crucial factor is the interest of the key practitioners in the ritual: the riders, the king and also their families who are involved in the preparation of the ceremony and who consider it to be the most prestigious element of their local cultural identity. However, the organisation of the Ride of the Kings is a costly enterprise and represents an extraordinary financial burden for the families of the king and riders.

Many civic associations play also an important role in safeguarding the Ride of the Kings (such as “Společnost Jízdy králů” at Vlčnov, “Kulturní a vlastivědné sdružení” at Skoronice), whose activities help the local councils and complement their effort. Under the criteria of many existing grant schemes in the Czech Republic the civic associations are eligible to apply for funding provided by the state administration, local governments, foundations and donors’ funds. Personal relations and interactions between the members of these associations are very important when trying to attract necessary support from the private sector. These associations are also involved in publishing of promotional materials and marketing the event. In co-operation with the representatives of the state administration and municipalities they put their effort into maintenance and acquisition of folk costumes and their accessories, which are indispensable for the perfection of the nominated cultural asset; for example at Vlčnov the collection and purchase of folk costumes and their acquisition from the members of the public have been organised several times and at the same time new pieces of the male costumes were acquired, which can be used

especially by the riders if their families do not possess such accessories any more.

The local councils co-ordinate the preparation and celebration of the Ride of the Kings and all other associated events and to a certain extent they guarantee the continuity of the ritual at the moment. They not only create the necessary environment but they also provide financial support when some elements of the ritual must be paid for (paying the musicians, rental for horses, payments to marshals, police etc.). Municipalities also put in place all necessary organisational measures such as establishing their own organisations and task force to whom they delegate the responsibility for the technical and organisational support (e.g. "Klub sportu a kultury" at Vlčnov, the Cultural Committee of Kunovice) and they also use other permanent services (e.g. municipal police).

Private donors with some relations (family, work, business) to the riders and organisers are an important element in the system of funding. Some funding can also be provided by regional foundations and donors' funds (e.g. "Nadace Děti – Kultura – Sport" with a registered office at Uherské Hradiště).

It is also possible to apply for a grant from the regional funds administered by Regional Councils (Grant Scheme for culture and historical heritage in Jihomoravský Region and the Cultural Fund for the support of cultural activities in Zlínský Region). The Ride of the Kings is also supported by the Czech Ministry of Culture from its programme of subsidies called „Support of the Traditional Folk Culture“.

Another important activity in the area of safeguarding the ritual is publishing of books written by connoisseurs of local traditions and targeted to the general public which help to raise the public awareness of the Ride of the Kings and provide an insight into its history (e.g. Beneš, Josef: Vlčnovská jízda králů. Vlčnov : Klub sportu a kultury 2007, third issue; Habartová, Romana – Šterba, Stanislav: Jízda králů v Kunovicích. Kunovice 2008.). The phenomenon of the Ride of the Kings is also reflected in many collections and exhibitions particularly in local museums. Many lectures aimed at the young generation, particularly at universities not specialising in ethnology (e.g. Prague School of Economics) also help to promote and safeguard the Ride of the Kings.

## **b. Safeguarding measures proposed**

For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention.

Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs.

*Not to exceed 1,000 words.*

The measures for safeguarding the nominated asset will be implemented at three levels:

- a) local level represented by the local councils,
- b) at the level of specialised institutions: "Národní ústav lidové kultury" (National Institute of Folk Culture) at Strážnice (the "Institute"), "Slovácké muzeum" at Uherské Hradiště and "Masarykovo muzeum" at Hodonín (the "Museums"),
- c) regional and central level: Regional Authority of Zlínský Region, Regional Authority of Jihomoravský Region and the Ministry of Culture of the Czech Republic (the "Ministry").

The measures are listed by their importance starting with the most important ones.

Ad a)

a.1. They will support the organisation of the Ride of the Kings, particularly through grant procedures

targeted to the local organisations and civic associations involved in the organisation of the Ride of the Kings. They can also fund individuals actively involved in the performance of the Ride of the Kings, provide administrative support during the event preparation, offer better rental charges for community assets etc.

Date: ongoing

Action: local statutory bodies

a.2. They will provide the required number of folk costumes and their accessories (e.g. by establishing rental shops); the Ministry can assist them if necessary. They will organise training courses for people interested in traditional crafts associated with folk costumes.

Date: ongoing

Action: local statutory bodies

a.3. They will allow the Institute to document the asset including regular updates for the National List and the Periodic Report for the ICH Intergovernmental Committee.

Date: at least once in six years

Action: local statutory bodies and the Institute

a.4. They will co-operate during the preparation of the Periodic Reports for the ICH Intergovernmental Committee

Date: at least once in six years

Action: local statutory bodies and the Institute

a.5. They will enable the Museums to document the asset for the administration of the regional list of the intangible cultural assets.

Date: every time during the preparation and performance of the ritual

Action: local statutory bodies and the Museums

a.6. They will co-operate with the Institute and Museums in organising lectures on the Ride of the Kings at schools. They will advise the school headmasters to include this subject matter in their curricula.

Date: usually once a year for one hour

Action: local statutory bodies and the Museums

a.7. Once in six years they will organise with the support of the Museum a public lecture focused on the Ride of the Kings. At this occasion the outcomes of the review for the ICH Intergovernmental Committee will be presented.

These reports will also be discussed at local council meetings before their submission to the UNESCO Secretariat.

Date: usually once in six years

Action: local statutory bodies, the Institute and the Museums

a.8. They will use the data provided by the Ministry and the Institute whenever promoting the Ride of the Kings as a cultural asset included in the National List or, if applicable, in the Representative List of the IHC.

Date: ongoing as soon as the nomination dossier is signed by the Minister of Culture

Action: local statutory bodies

Ad b)

b.1. The Institute will regularly supervise the nominated asset and propose remedial measures.. The results will be collected in the archive of the Institute and provided to the experts, local government bodies, the National Council for Traditional Folk Culture and the Ministry.

Date: ongoing, at least once in six years

Action: the Institute

b.2

The Institute will systematically collect documents concerning the nominated asset.

Date: ongoing

Action: the Institute

b.3. The Institute in co-operation with the Museums will prepare a series of lectures on the Ride of the Kings for the schools located in the area where the ritual is practised and offer these lectures to the schools.

Date: at least one hour a year from 2012 onwards

Action: the Institute and the Museums

b.4. The Institute and the Museums will provide the information to the parties interested in the asset nominated including consultations to the organisers and active participants.

Date: ongoing

Action: the Institute and the Museums

b.5. The Institute in co-operation with the Museums will prepare an exhibition dedicated to the Ride of the Kings which could travel around thus presenting this cultural asset wherever needed.

Date: 2012

Action: the Institute

b.6. The Institute will produce a publication with a recent description of the Ride of the Kings.

Date: 2012

Action: the Institute

b.7. The Institute will prepare a symposium on annual customs taking into account the Ride of the Kings and the proceedings will be published.

Date: 2013

Action: the Institute

Ad c)

c.1. The Regional Councils will invite the corporate bodies and individuals involved in the preparation and organisation of the Ride of the Kings to submit applications for grants under the grant scheme aimed at the support of the local cultural events.

Date: from 2011 onwards

Action: the regional statutory body

c.2. The regions will use the asset nominated for the promotion of regional folk culture. If possible they will include the information on the Ride of the Kings into their educational projects and promotional materials.

Date: from 2011 on an ongoing basis

Action: the regional statutory body

c.3. Lectures on the Ride of the Kings will be carried out in high schools and art schools managed by Regional Authorities and located in the communities where the nominated asset is practised or in their neighbourhood and their students will be invited to document the Ride of the Kings and participate in writing or art competitions.

Date: when needed, in every selected school usually once a year

Action: the school head masters

c.4.. The Ministry will provide the Institute with funds for methodological publications dealing with Ride of the King and for regular monitoring of this asset.

Date: from 2012

Action: the Ministry

c.5. The subsidy plan of the Ministry will have a section to support the assets listed in the Representative List of the ICH. The Ministry will support the projects relevant for the Ride of the Kings in its subsidising procedure.

Date: from 2012

Action: the Ministry

### **c. Commitment of communities, groups or individuals concerned**

The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

*Not to exceed 250 words.*

The Ride of the Kings is an integral part of the collective cultural and historic identity of the local communities. Their commitment to safeguard the nominated asset is underlined by their active involvement in its organisation. The participation of young people is crucial because without their active involvement the custom could not be practised. The experience shows their interest. The costs of the ceremony might be an issue similarly as the decline in special skills e.g. seamstresses and embroideresses of the traditional costumes.

At the meeting with the local council representatives on 6th April 2009 prior the free and informed consent with the nomination was given, it became clear that the local governments strive for a permanent support of this cultural asset particularly in the area of organisation, funding, human resources and promotion. The implementation of the safeguarding measures at the local level assumes the preservation of a sufficient number of traditional folk costumes and their possible rental. The local safeguarding measures also include the preparation of hand made horse decorations and harnesses. Support provided to the civic associations which prepare and organise the Ride of the Kings is equally important. Due to the increasing number of visitors more people are needed to assist with the organisation of the Ride of the Kings and the civic associations can help here.

The representatives of the local communities reviewed the document and provided their remarks and suggestions for changes. The final text is the result of this consensus.

**d. Commitment of State(s) Party(ies)**

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

*Not to exceed 250 words.*

Under Act 2/1969. Coll. on establishing ministries the relevant ministries bear responsibility for actions resulting from the international conventions. Therefore the government is responsible for the commitments resulting from the Convention for Safeguarding the ICH. It has the force of a law.

The Ministry of Culture is legally responsible for the implementation of the Convention. The Ministry delegates some actions to its special bodies, in particular the National Institute of Folk Culture and co-operates with other specialised regional institutions such as “Slovácké muzeum” at Uherské Hradiště and “Masarykovo muzeum” at Hodonín (the Museums) - by providing guidance and subsidies to them.

Listing the Ride of the Kings in the National List pursues safeguarding of the nominated asset. The Ride of the Kings as a listed asset can enjoy preferential treatment when project proposals are considered in the subsidising procedure. The listed asset is also subject to regular monitoring the purpose of which is to assess its condition and if necessary, to come up with additional safeguarding measures. Monitoring is carried out by professional institutions and the outcome is discussed in the National Council for Traditional Folk Culture.

The Ministry will continue its funding of the National Institute of Folk Culture which is responsible for an ongoing documentation and monitoring of the Ride of the Kings.

For better safeguarding and promotion of the cultural asset the contents of the annual Grant Schemes announced by the Ministry of Culture, Zlínský and Jihomoravský Regions will be co-ordinated between these three bodies.

**4. Community participation and consent in the nomination process (cf. Criterion R.4)**

This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: “The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent”.

**a. Participation of communities, groups and individuals in the nomination process**

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

The intention to nominate the Ride of the Kings for the Representative List of the ICH was discussed at the meeting of the mayors of Hluk, Kunovice, Skoronice and Vlčnov with the representatives of the Ministry of Culture and the National Institute of Folk Culture (Národní ústav lidové kultury) on 6th April 2009.

At this meeting all consequences and commitments resulting from the Convention for Safeguarding the ICH and the entry to the Representative List of the ICH were discussed. The mayors were invited to

express their consent (on behalf of the residents) with the application for listing. (For more details see Item 4b and the Annex 3 to this Nomination).

The local residents were actively involved in the development of the nomination dossier: they provided necessary data as respondents in surveys, lent iconographic documents from their private archives and took part in the presentation of the rite.

The local residents also volunteered in making video documentation. This audiovisual documentation was made for the purpose of the National List, for the purpose of developing the nomination dossier for the Representative List of the ICH and for the presentation of the asset on the public TV channels.

The collection of the documents and the processing of the inputs for the nomination were done with the active support and involvement of the local representatives who provided all necessary documents from the institutional and private sources. In addition to that they duly explained to the residents all potential impacts resulting from the listing in the Representative List of the ICH and on their behalf expressed the public support to the nomination of the Ride of the Kings. They also repeatedly expressed their wish to meet with the authors of the nomination dossier who greatly appreciate their assistance.

The intention to submit the nomination was discussed and agreed at two meetings of the National Council for Traditional Folk Culture. For the first time it was in 2005 and then again in June 2008. The nomination dossier was developed by the National Institute of Folk Culture in consultations with the representatives of the Ministry of Culture and experts from other specialised regional institutions, representatives of the local communities and local government bodies.

Local councils and the Ministry of Culture supported the nomination of the Ride of the Kings for the Representative List of the ICH by funding the research and preparation of the application. This is a very clear demonstration of the interest of the local communities in this nomination. These communities have in general very limited budget therefore locals are very sensitive about public spending and they can show their dissatisfaction very loudly.

#### **b. Free, prior and informed consent to the nomination**

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations.

*Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.*

The local councils in these towns and villages expressed the free, prior and informed consent with the nomination of the Ride of the Kings. They adopted relevant resolutions approved by voting of their councillors.

It happened on the following dates: 21. 5. 2009 at Skoronice, on 3. 9. 2009 at Kunovice, on 4. 9. 2009 at Vlčnov and on 30. 9. 2009 at Hluk.

The approvals of the relevant local communities are attached in Annex 3 to this Nomination.

**c. Respect for customary practices governing access**

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

The safeguarding mechanism applicable to the intangible cultural heritage stems from the Czech legislation which the Convention for Safeguarding the Intangible Cultural Heritage became a part of on 18th February 2009. The Convention has the force of a law in the Czech Republic. The transmission and practising of know-how related to the Ride of the Kings neither follow any conventions nor are regulated by any law. There are no secrets surrounding this rite. Everybody can take part in it as a viewer. Nevertheless, only an individual appointed on the basis of the customary law can become a rider in the royal cavalcade or the king. As during the ritual there are many expressions of performing art any audiovisual records are protected by the Czech law particularly those codes and acts dealing with protection of intellectual property rights.

The entry of the Ride of the Kings to the List of the Intangible Assets of Traditional and Folk Art of the Czech Republic required the consent of the relevant communities.

Any personal data contained in the nomination dossier are protected by the applicable law (Act No. 101/2000 Sb. on the protection of personal data and its amendments).

**5. Inclusion of the element in an inventory (cf. Criterion R.5)**

This section is where the State Party establishes that the nomination satisfies Criterion R.5: "The element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12".

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined "with the participation of communities, groups and relevant non-governmental organizations" and Article 12 requiring that inventories be regularly updated.

The nominated element's inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

On 16th June 2009 the Ride of the Kings was listed in the List of the Intangible Assets of Traditional and Folk Art of the Czech Republic under the entry No. 3/2009 which was preceded by the consent of the bearers of this asset, in this case relevant local councils. The List of the Intangible Assets of Traditional and Folk Art of the Czech Republic (the "National List") was established by the Order of the Minister No. 41/2008 in line with the Czech Government Resolution No. 571 of 11th June 2003 on the more efficient strategy for safeguarding traditional folk culture in the Czech Republic and also with regard to the implementation of the Convention for Safeguarding the Intangible Cultural Heritage which the Czech Republic became a party to on 18th February 2009. The main objective of the List of the Intangible Assets of Traditional and Folk Art of the Czech Republic is the protection, safeguarding, identification, development and support of the intangible cultural heritage in the Czech Republic. With the reference to the Order of the Minister No. 41 of 22nd December 2008 and to the Convention for Safeguarding the Intangible Cultural Heritage the Department for Regional and Ethnic Cultures of the Ministry of Culture published the Guidelines for the administration of the National List (Ref.No. MK-S 1441/2009-ORNK).

The National Institute of Folk Culture was empowered to administer the National List. However, the



intangible cultural assets are entered to the list by the Minister of Culture upon the recommendation of the National Council for Traditional Folk Culture which consists of the representatives of local governments, professional institutions, media etc. One of the key roles of the Council is to establish on the basis of the assessment process whether all requirements (as specified in the Guidelines) for listing of an asset have been met and regularly monitor the listed assets in their natural environment and propose safeguarding measures to the Minister whenever a particular asset is at risk.

## Documentation

All documentation that is provided should add value to the nomination file by offering information about the element, its role within its community, its viability and any challenges it faces. If the element is inscribed, such documentation will also be used to achieve the Representative List's purpose of ensuring visibility for intangible heritage. Photographic, sound and audiovisual documents should be submitted according to the technical specifications in the Annex below. Supplementary materials (within the maximums set out below) may be submitted, and will be helpful in allowing visibility activities, but they will not be considered in the process of examining or evaluating the nomination.

### a. Required and supplementary documentation

	Primary materials	Supplementary materials
<b>Photos</b>	10 recent photographs (required for evaluation)	Maximum 30
<b>Video</b>	edited video (maximum 10 minutes) (strongly encouraged for evaluation and visibility)	Maximum 60 minutes
<b>Audio</b>	-	Maximum 60 minutes
<b>Maps</b>	-	Maximum 3
<b>Books</b>	-	Maximum 3

Regrettably, materials in excess of the maximum quantities listed in the "Supplementary materials" category cannot be accepted by UNESCO. In sending materials, clearly distinguish the primary materials from any supplementary materials you may wish to include. None of the materials will be returned to the submitting States.

### b. Cession of rights including registry of items

Primary materials must be accompanied by a non-exclusive cession of rights document granting worldwide rights to UNESCO to use the materials (see Form ICH-07). The ICH-07 form must be submitted in English or French, without alteration of any kind to the text and be signed by an authorized signatory. The cession of rights must include a registry of the items submitted, describing for each item:

1. identifier (file name and/or reference)
2. copyright information, including creator's name
3. date of creation

## 4. caption (in English or French)

Supplementary materials should, whenever possible, also be covered by a non-exclusive cession of rights to UNESCO, including the same identifying information.

**c. List of additional resources**

Submitting States may wish to list the principal published references, using standard bibliographic format, as well as websites or multimedia resources providing supplementary information on the element.

*Not to exceed one page.*

1. Beneš, Josef: Výzdoba koní k jízdě králů na Uherskobrodsku. Malovaný kraj 24, 1987, No. 3, p. 16–17.
2. Beneš, Josef: Vlčnovská jízda králů. Vlčnov 1986.
3. Beneš, Josef – Pavelčík, Antonín: Jízda králů ve Vlčnově. Vlčnov 1988.
4. Blahutka, Věroslav: K jízdám králů na Brodsku a Hradištsku. Malovaný kraj 38, 2002, No. 3, p. 22.
5. Buchlovan Beneš, Bedřich: Jízda králů v letech šedesátých. Uprkúv kraj 3 (5), 1944, , No. 2–3, p. 5–6.
6. Černý, Dominik: Dolňácké slavnosti. Slovácká jiskra 11, 19. 2. 1960, No. 8, p. 3.
7. Frolcová, Věra: Pokus o klasifikaci folklóru obřadních obchůzek. In: Obřadní obchůzky. Ed. Václav Frolec. Uherské Hradiště 1988, p. 59–75.
8. Frolec, Václav: Časové a sociálně významové proměny výročního obyčeje (Na příkladě jízdy králů). Slovenský národopis 27, 1979, p. 419–448.
9. Frolec, Václav: Výroční obyčeje a jejich životnost v českých zemích. In: Výroční obyčeje v lidové kultuře v Čechách a na Moravě. Praha 1982.
10. Frolec, Václav – Pavelčík, Antonín – Zemek, Metoděj: Jízda králů. Praha 1990.
11. Habartová, Romana – Štěrbá, Stanislav: Jízda králů v Kunovicích. Kunovice 2008.
12. Holcman, Vojtěch: Skoronická jízda králů. Malovaný kraj. 1984, Volume 20, No. 3, p. 20.
13. Holcman, Josef: Hýlom, hálom aneb Kyjov v jízdě králů. Skoronice 2007.
14. Holcman, Josef: O vyvolávání. Malovaný kraj 30, 1994, No. 4, p. 14.
15. Holcman, Josef: O jízdě králů. Malovaný kraj 37, 2001, No. 3, p. 24–25.
16. Jilík, Jiří: Dvoustletá vlčnovská královská dynastie. Malovaný kraj 37. 2001, No. 4, p. 20.
17. Jilík, Jiří: Záhadná jízda králů. Brno 2007.
18. Klvaňa, Josef: Jízda "králů" na mor. Slovensku. Světozor 25, 1891, p. 31-34.
19. Pavelčík, Jan: Jízda králů. Malovaný kraj 9, 1973, No. 4, p. 11.
20. Potyka, Miroslav – Beneš, Karel: Jízda králů Vlčnov 1999. Vlčnov 1999.
21. Štěrbá, Stanislav: Vyvolávky z kunovské jízdy králů. 2002.
22. Tarcalová, Ludmila: Z klenotnice Moravy. Jízda králů. Dobrý den, Slovácko 3, 19. 5. 1997, No. 20, p. 9.
23. Večerková, Eva: Jízda králů v jihomoravském pohraničí. Malovaný kraj 17, 1981, No. 3, p. 18.
24. Večerková, Eva: Současné výroční obyčeje na uherskohradištském Dolňácku. Národopisné aktuality 7, 1970, No. 1, p. 14-23.
25. Vlasáková, Olga: Kunovská jízda králů. Malovaný kraj 34, 1998, No. 3, p. 39.
26. Zibrť, Čeněk: Jízda králů o letnicích v zemích československých. Český lid 2, 1893, p. 105–129.

<b>Contact information</b>
<p><b>a. Contact person for correspondence</b></p> <p>Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, the information should include a fax number. For multi-national nominations provide contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination (request for additional information, etc). For multi-national nominations, also provide contact information for one person in each State Party.</p>
<p>Ministry of Culture of the Czech Republic            UNESCO Dept. – Mgr. Michal Beneš, CSc.            Maltézské náměstí 1            118 11 Praha 1            Telephone: +420 257 085 111, Fax: +420 224 311 444            E-mail: info@mkcr.cz, www.mkcr.cz</p>
<p><b>b. Competent body involved</b></p> <p>This section should provide the name, address and contact information of the competent body (agency, museum, institution, or manager) with responsibility for the local management and safeguarding of the element.</p>
<p>Ministry of Culture of the Czech Republic            Maltézské náměstí 1            118 11 Praha 1            Telephone: +420 257 085 111            Fax: +420 224 311 444            E-mail: info@mkcr.cz            www.mkcr.cz</p> <p>Jihomoravský kraj (Jihomoravský Region)            Žerotínovo nám. 3/5            601 82 Brno            Tel.: +420 541 651 111            Fax: +420 541 651 209            E-mail: hejtman@kr-jihomoravsky.cz            www.kr-jihomoravsky.cz</p>

Zlínský kraj (Zlínský Region)

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[www.kr-zlinsky.cz](http://www.kr-zlinsky.cz)

Národní ústav lidové kultury (National Institute of Folk Culture)

Strážnice - Zámek 672

696 62 Strážnice

Česká republika

Tel.: +420 518 306 611

Fax: +420 518 306 615

E-mail: [info@nulk.cz](mailto:info@nulk.cz)

[www.nulk.cz](http://www.nulk.cz)

Slovácké muzeum v Uherském Hradišti (Slovácké Museum at Uherské Hradiště)

Smetanovy sady 179

686 01 Uherské Hradiště

Tel.: +420 572 556 556, +420 572 551 370

Fax: +420 572 554 077

E-mail: [info@slovackemuzeum.cz](mailto:info@slovackemuzeum.cz)

[www.slovackemuzeum.cz](http://www.slovackemuzeum.cz)

Masarykovo muzeum v Hodoníně (Masaryk's Museum at Hodonín)

Zámecké náměstí 9

695 01 Hodonín

Tel.: +420 518 355 735

Fax.: +420 518 352 568

E-mail: [masarykovomuzeum.hod@iol.cz](mailto:masarykovomuzeum.hod@iol.cz), [i.chovancikova@masaryk.info](mailto:i.chovancikova@masaryk.info)

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Obec Skoronice (Skoronice Municipality)

Čp. 102

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Obec Vlčnov (Vlčnov Municipality)

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Fax: +420 572 675 111

E-mail: obec@vlcnov.cz

<http://www.vlcnov.cz/>

**c. Concerned community organization(s) or representative(s)**

Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, who are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Městské zastupitelstvo Hluk (The Town Council of Hluk)

Hřbitovní č. 140

687 25 Hluk

Tel.: + 420 572 581 673

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Městské zastupitelstvo Kunovice (The Town Council of Kunovice)

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Obecní zastupitelstvo Skoronice (The Local Council of Skoronice)

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687 61 Vlčnov

Tel.: +420 572 675 112

Fax: +420 572 675 111

E-mail: obec@vlcnov.cz

<http://www.vlcnov.cz/>

### **Signature on behalf of the State Party**

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Prof. Václav Riedlbauch

Title: Minister of Culture

Date:

Signature:

## **Annex: Technical specifications for submission of photographic, audiovisual and sound documentation as part of nomination files for inscription on the Representative List**

Documentary materials submitted for the purposes of evaluation should be accompanied by a non-exclusive cession of rights document granting the use of worldwide rights in any format to UNESCO (Form ICH-07). The materials should meet the following technical specifications.

### **1. Photos**

#### **Digital format (preferred):**

- Support: CD or DVD
- Resolution: horizontal and vertical dimension  $\geq$  1800 pixels or printing resolution 300dpi, minimum size 15x20cm or 6x8 inch
- Format: RAW, TIFF, JPEG (minimal compression) or PNG (minimal compression)

#### **Photo prints:**

- Support: photographic paper, not ordinary paper
- Resolution: Printing resolution no less than 300 dpi, minimum size 15x20 cm or 6x8 inch

### **2. Video**

- Support: DVD, DV, MiniDV, DVCAM, digital betacam, DVCPRO
- Resolution: min size = 720 x 576 (PAL) or 720 x 480 pixels (NTSC)
- Format: DVD, .dv, Mpeg1, Mpeg 2, theora

### **3. Sound**

- Support: CD or DVD
- Resolution: 16 bits, 44.1 Khz, stereo
- Format: CD Audio (hi-fi compatible), wav, ogg vorbis

### **4. Maps**

- Support: CD or DVD
- Format: Only electronic versions of maps will be accepted. Possible formats: SHP (Shapefile), PDF, PSD, EPS, GIF, PNG

### **5. Books**

- Books or text collections are welcome (no more than three total) but should be directly related to the proposed ICH element.