



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# Representative List

Original: English

## CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

### INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Seventeenth session  
2022

#### Nomination file no. 01866 for inscription in 2022 on the Representative List of the Intangible Cultural Heritage of Humanity

#### A. State(s) Party(ies)

*For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.*

Austria, Czechia, Germany, Latvia, Poland and Spain

#### B. Name of the element

##### B.1. Name of the element in English or French

*Indicate the official name of the element that will appear in published material.*

*Not to exceed 200 characters*

Timber rafting

##### B.2. Name of the element in the language and script of the community concerned, if applicable

*Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).*

*Not to exceed 200 characters*

Vorařství (in Czech)  
Flößerei (in German)  
Plostnieku amata prasmes (in Latvian)  
Flisactwo (in Polish)  
La Maderada (in Spanish)  
Raiers (in Catalan)

##### B.3. Other name(s) of the element, if any

*In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.*

Plavectví (in Czech)

Spław (in Polish)

Gancheros, maeras, navatas, almadías, barranqueo, errekatzaileak (in Spanish), errekatzaileak (in Basque)

### **C. Name of the communities, groups or, if applicable, individuals concerned**

*Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.*

*Not to exceed 150 words*

Timber rafting is cultivated in local communities living in villages and towns located near rivers, streams, lakes, or shores. Individual rafters are associated in formalized groups operating on a regional or national level. Rafters who nowadays practice timber rafting, are represented by following associations:

Austria: 5 local associations belong to the umbrella association Oberdrautaler Flößler (Upper Drautal Rafters ) with ca. 150 members.

Czechia: Vltavan Čechy – Svaz vltavanských spolků (Vltavan Bohemia – Timber-Rafting Association of the Vltava River) has about 620 members from 4 regional organizations in Praha, Davle, Štěchovice and Purkarec.

Germany: 26 local associations belong to Deutsche Flößerei-Vereinigung (German Timber Rafting Association), ca. 2,100 members.

Latvia: Biedrība "Gaujas plostnieki" (Association "The Gauja River Rafters"), 28 members.

Poland: Bractwo Flisackie pw. św. Barbary (Timber Rafting Brotherhood of Saint Barbara) and Polski Cech Flisaków, Szkutników i Sterników (Polish Guild of Rafters, Boatbuilders and Steersmen Association), ca. 140 members.

Spain: Timber rafters are associated in regional organizations. In Aragon - Asociación de Navateros Val d'Echo (Hecho valley Rafters Association), Asociación de Nabateros de Sobrarbe (Sobrarbe Rafters Association), Asociación de Nabateros d'a Galliguera (Galliguera Rafters Association); in Catalonia - Associació Cultural dels Raiers de la Noguera Pallaresa (Cultural Association of Rafters from the Noguera Pallaresa) and Associació Cultural dels Raiers de la Ribera del Segre (Cultural Association of Rafters from the Segre Riverbank); in Castilla la Mancha - Asociación de municipios gancheros del Alto Tajo (Association of rafting municipalities of the Alto Tajo), Asociación de gancheros de la comarca de Priego, (Priego county Rafters Association), Asociación Ecodesarrollo de Cuenca (Eco-development association of Cuenca); in Navarra - Asociación Cultural de Almadieros navarros (Navarrese rafters Cultural Association); in Valencian Community - Asociación Cultural "Maeros del Xúquer" (Cultural Association of Rafters from Xúquer"), Ayuntamiento de Cofrentes (Council of Cofrentes); ca. 1,354 members.

### **D. Geographical location and range of the element**

*Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.*

*Not to exceed 150 words*

In the submitting countries timber rafting is concentrated in the following territories:

Austria: In the region of Carinthia, specifically the Upper Drautal from Oberdrauburg to Spittal/Drau with the villages of Oberdrauburg, Dellach, Berg, Greifenburg, Sachsenburg, Baldramsdorf and Spittal/Drau.

Czechia: Southern Bohemia, Central Bohemia and Prague (the Vltava river with its tributaries the Malše, the Lužnice, the Otava, the Sázava and the Berounka).

Germany: Schleswig-Holstein (the Elbe), Bremen (the Weser), Lower Saxony (the Elbe, the Aller, the Weser), North Rhine-Westphalia (the Rhine), Brandenburg (the Havel with joining lakes and the Finow Canal), Saxony (rafting ditch Muldenberger Floßgraben), Saxony-Anhalt (rafting ditch

Elsterfloßgraben), Thuringia (the Saale and the Werra), Hessen (the Weser), Baden-Württemberg (the Kinzig, the Nagold, the Enz, the Murg), Bavaria (the Isar, the Loisach, the Lech, the Rodach, the Kronach).

Latvia: Vidzeme Region, Strenči town, towns and villages on the Gauja river: Sinole, Lejasciems, Vidaga, Gaujiena, Vijciems, Valmiera, Cēsis, Sigulda, Murjāņi and Alderi.

Poland: On most navigable rivers - the Vistula, the Odra, the Oława, the Warta, the San, the Biebrza, the Narew, the Noteć and the Bug. Timber rafting has been practiced for the longest time in Ulanów, Podkarpackie Region.

Spain: In Aragon: towns Anso, Hecho, Murillo, Santolaria, Laspuña, Escalona, Salvatierra and Sigüés, on the Veral, Aragón Subordan, Gállego, Cinca and Esca. In Castilla La Mancha: towns Priego, Cañizares, Beteta, Cañamares, Santa María del Val, Peralejos de las Truchas, Taravilla, Poveda de la Sierra, Zaorejas, Peñalén, on the Tajo. In Catalonia: towns La Pobla de Segur and El Pont de Claverol, on the Noguera Pallaresa; Coll de Nargó, on the Segre. In Navarra: the Esca and the Salazar rivers, which flow into the Aragon, and the Irati. In Valencia: the towns of Cofrentes and Antella.

Similar or corresponding traditions of timber rafting exist in other countries of the world as well.

## E. Contact person for correspondence

### E.1. Designated contact person

*Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.*

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### E.2. Other contact persons (for multinational files only)

*Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.*

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## 1. Identification and definition of the element

For **Criterion R.1**, States **shall demonstrate that ‘the element constitutes intangible cultural heritage** as defined in Article 2 of the Convention’.

Tick one or more boxes to identify 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. If you tick ‘other(s)’, specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s)

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

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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 the 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.

- (i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Timber rafting is traditional knowledge and skills on the construction and navigating the rafts on midland waters. The practice includes constructing wooden rafts, transporting logs, and knowledge of nature and its elements. Although there is no uniform rule for the selection of timber, preparation for the assembly, binding, and navigation, all rafters share a similar lifestyle, specific vocabulary, and habits passed down from generation to generation over the centuries.

Timber rafting originated in the Middle Ages when rafts were used to transport logs, firewood, goods, and people using natural water flows. In the past, rafters traveling to remote destinations spent weeks and even months living and working together on their raft. As a result, a community sharing the knowledge, skills, and techniques of making and navigating timber rafts emerged, whose identity has been based on social practice, hierarchy, division of work, the rhythm of life, use of specific tools and customs. This tradition has been cultivated for generations and remains strong through continuous oral communication, observation, and participation.

Today, timber rafts are mainly used for navigating along rivers, but the process of building them remains the same. This includes picking the suitable wood, cutting it down, transporting it to the river, tying the trunks together, and connecting them into rafts.

Timber rafting is mostly a seasonal activity, dependent on weather and river conditions. It requires the knowledge of the construction methods of rafts, navigation, crafting skills, significant practical experience as well as an understanding of natural water flows. Timber rafts can have enormous dimensions, occasionally up to 600 meters in length and 50 meters in width. Sometimes the logs stacked one onto another are up to 2 meters high.

Both building and navigation of rafts demand close cooperation of the whole team of rafters. Logs are rolled into the river and tightened together with young trees or ropes and in modern times with nails or steel ropes and clamps. Small rafts are connected forming a long construction. For long journeys, small wooden huts with fireplaces may be put on the raft.

Even though modern safety equipment is used nowadays (i.e. engines, navigation systems, signaling devices, lifesaving systems), the natural power of water and the skills of the rafters still remain an essential prerequisite for sustainable timber transport. This tradition and strong social cohesion contribute to a special identity within and among participating communities of timber rafters. A regular and lively exchange of experience at a national and international level, especially through youth camps, festivals or workshops enriches the heritage and promotes common values and cultural exchange across borders.

- (ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not fewer than 150 or more than 250 words

Timber rafting requires the presence of a well-coordinated team with three main characteristics – organization, specialization, and hierarchy. The team is always composed of people with specific roles which they perform on the raft: the foreman (the head rafter) is entrusted with directing the raft,

steerers steer the raft to avoid hitting the banks, brake makers are responsible for anchoring the raft, the watchman signals the arrival of the raft, etc. Currently, the bearers and practitioners who safeguard and transmit the element gather during various events in which young members of the community learn the craft from older representatives. Timber rafting festivals create a feeling of unity and strengthen the sense of belonging to the community, the territory, and the landscape. Timber rafting is a practice open to practitioners representing all age, social and cultural backgrounds. More experienced rafters naturally guide less experienced members in both practical and theoretical aspects. Usually, there is a raft master who is responsible for the raft building and the raft crew. To operate a raft, the rowers are required to steer and a rope thrower to land the raft.

In the past, rafters were mainly men. However, once dominant male roles have been adapted with respect to gender equality. Therefore, participation in all aspects of timber rafting is nowadays open to people regardless of their gender in all participating countries. This can be seen, for example, through the increasing participation and promotion of girls in rafting youth camps and some leading positions of women in the rafters' associations. Furthermore, the communities are committed to working on a more balanced representation of genders in the future.

Timber rafters are organized in associations and practice and knowledge on timber rafting is transmitted within them. They are key players in keeping the sense of belonging to the tradition and the group identity. The role of family ties and informal education in the transmission of the element are important as well. However, the practice is also open to participants who are not associated with any association.

*(iii) How are the knowledge and skills related to the element transmitted today?*

*Not fewer than 150 or more than 250 words*

In the submitting countries, the nominated element is transmitted by local associations through formal and informal ways. The transmission is realized through programs usually including workshops, courses, celebrations of patron saints (St. John of Nepomuk, St. Barbara), dancing balls, flags, and raft blessings. During these events, the participants get acquainted with the theory and practice of timber rafting. Besides, cultural expressions associated with the element like traditional songs, are also passed on. Based on the master-disciple relation, rafting masters play a leading role in the transmission of craftsmanship, rowing techniques, navigation, or oral traditions. The craft of building the raft is transferred by working together while building a raft and rafting it. Every year classes, workshops, and festivals are organized on the local, national and international levels. During these meetings, practical knowledge is transmitted, as well as rafting history, cultural meanings, and oral traditions.

In all countries, the transfer of knowledge and skills consists of several stages, including both theoretical and practical components. Firstly, the knowledge of various types of wood and their properties, especially when transported by water is provided. Then, the process of raft steering and water movements for transportation is explained. To strengthen local identity and links to tradition, rafting history, along with its social and economic significance for the regions is taught. Concerning the practical aspects, various regular events take place such as selecting trees and handling of the logs, transport to the river banks, and assembling of the rafts. Finally, tours on rivers are made to practice steering and landing of the rafts.

For all associations, the best opportunity to promote timber rafting and its cultural meaning are annual festivals, during which rafting workshops attract great interest, especially among the young generation. Occasionally, raft building sessions and exhibitions are organized to engage a wider public and help it to understand the techniques and skills better. In all participating countries, annual rafting days are organized.

In all submitting countries, cooperation with local schools has been established. During dedicated classes, timber rafting is presented as an example of local living cultural heritage. For instance, in Spain, children from the municipal school of Nargó visit the local museum devoted to timber rafting every year. In Ulanów, Poland pupils attend museum lessons to learn about the rafting tradition in the area. In Austria, local school-visits to the Handicraft museum and its section dedicated to rafting are organized. In Czechia, associations cooperate with vocational schools as there is a path within formal education that allows the recognition of "timber-rafter, builder of timber rafts" craftsmanship. In Germany and Latvia, young rafters and children, regardless of their gender, become familiar with the craftsmanship during summer camps (open to international participants) who learn about various sorts of wood, practice technical skills of binding rafts, and navigating.

Events organized by the associations of timber rafters receive regular support from local governments and become vital parts of community life and its identity.

(iv) *What social functions and cultural meanings does the element have for its community nowadays?*

*Not fewer than 150 or more than 250 words*

Timber rafting is a practice requiring teamwork. Therefore its social function primarily lies in fostering cooperation and social cohesion. A crew of at least five people is necessary to operate a raft and each member plays an important role in the team. As rafters fully rely on each other, the practice requires a significant amount of trust. This is why timber rafting has shaped a strong sense of community. The significance of teamwork and cooperation is expressed by involving the larger community of residents and other participants in the element.

Being a rafter significantly shapes the identity of everyone involved. Timber rafting is a practice based on a close relationship between people and nature. This is why the protection of water and ecological systems is deeply rooted in the cultural identity of timber rafters. Additionally, the rafting techniques raise awareness of wood as raw material and its sustainable use.

Various traditions have been developed concerning the power of water, responsibility for nature, and the care of rivers and brooks, the integration of communities in difficult times as well as the passion for work. They are expressed in traditional songs, poems, stories, or sometimes in religious services and celebrations of patron saints of rafters. These traditions live on and have local, regional, or national counterparts. Today, rafting is a cultural form with a close relationship to wood as a sustainable energy source and building material as well as a particular mental relation to water. The protection of water and related ecological systems is a distinctive commitment exercised by the rafters' associations. The communities of timber rafters are proud of their tradition perceived as a valuable testimony to a specific craft and its cultural surroundings.

In all countries, specific expressions and vocabulary related to rafting have been developed and some terms entered an everyday language. In Germany, a thematic dictionary containing about 1,100 terms was published, and in the Czechia one with about 400 terms.

(v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

*Not fewer than 150 or more than 250 words*

The joint nomination highlights the benefits of international cooperation across language and national boundaries. The bearers from all submitting countries support the idea of a shared heritage connecting people with various backgrounds. This is illustrated by the fact that this transnational nomination is supported by the International Association of Timber Raftsmen (IATR) which serves as the umbrella organization of 38 associations from 12 countries. Its goal is to promote the international exchange of skills and experience, safeguard the element and transmit the knowledge and skills to the next generations.

The element itself is an example not only of mutual respect among communities, but also of close cooperation among the bearers, and a strong relation to the environment.

The element directly contributes to sustainable development, as the practice of timber rafting is inseparable from a substantial knowledge of the sustainable use of woods and water. It also represents an opportunity for sustainable tourism as well as non-formal education of proper environmental behavior. The practice of timber rafting can be seen from the perspective of the Agenda 2030 as an element contributing to the promotion of healthy life and well-being for all ages (Goal 3), ensuring sustainable use and management of water (Goal 6), and promoting sustainable communities (Goal 11). The rafters' associations from various countries meet these goals by maintaining clean rivers and their banks and, for example, planting trees to safeguard the environment.

Local associations of timber rafters follow common principles of peace, freedom, and equality without any geographical, racial, ethnic, religious, sexual or political discrimination. Their enshrined statute is "cultivating rafting traditions and cultural development of the local community". There is a regular exchange of experiences on the practical implementation of the craft and its contribution to the present. The values of the Convention for the Safeguarding of Intangible Cultural Heritage have

been adopted by bearers of the element through intercultural dialogue and respect to each other and their common heritage.

## 2. Contribution to ensuring visibility and awareness and to encouraging dialogue

*For Criterion R.2, the States shall demonstrate 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'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.*

*(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?*

*(i.a) Please explain how this would be achieved at the local level.*

*Not fewer than 100 or more than 150 words*

The inscription will increase knowledge of ancient techniques and crafts practiced by communities and the fact that timber rafting is an activity carried out in different geographical areas, practicing different techniques and rituals adapted to the environment. With the inscription, many inhabitants of the rafter regions would become more aware of the value and significance of this element in the local area. By this fact, it would raise awareness that the intangible cultural heritage in general links the past with the future, one generation with another, human beings and their environment. This awareness-raising process could lead to a better understanding of the role of intangible cultural practices in the overall cultural heritage of the regions. The inscription would further strengthen this aspect, in particular thanks to the close relationship between intangible and tangible heritage. This also concerns the maintenance of local waterways as well as the rafting sites and technical monuments. Additionally, the inscription would increase public awareness as well as the visibility of this craftsmanship as a manifold expression of local identity. It would ensure the communities and individual practitioners that the efforts to safeguard their traditions directly contribute to their visibility. Moreover, the inscription will raise awareness of local traditional craftsmanship as a part of intangible cultural heritage. Necessary tools and connecting brackets for building rafts are made by blacksmiths. Wheelwrights supply the tool handles and ropemakers the ropes for tying the rafts. At annual rafters' days and international meetings, different craftsmen are invited to demonstrate their knowledge and skills to visitors, which also contributes to raising the visibility of different aspects of intangible cultural heritage.

*(i.b) Please explain how this would be achieved at the national level.*

*Not fewer than 100 or more than 150 words*

When timber rafting was included in the respective national inventories, the visibility of intangible cultural heritage was generally increased at the national levels in the submitting States Parties, especially through the implementation of safeguarding measures and media reports. A similar effect is expected to be achieved by the inscription on the Representative List of the Intangible Cultural Heritage of Humanity. People interested in timber rafting, traditional craftsmanship, or sustainable development will become more aware of the 2003 Convention and its essential aspects such as the promotion of dialogue, mutual respect, the transmission of knowledge, the sense of common identity, cultural diversity, and human creativity. The inscription will make people aware of the fact that intangible cultural heritage is closely linked to the sustainable use of natural resources, thus contributing to the objectives of this Convention. Especially today, when it is crucial to realize how traditional techniques, skills, and knowledge can help to use natural elements sustainably and respectfully. The principle of sustainable use is deeply integrated into this element. Therefore its inscription will contribute to better visibility and awareness of the significance of the intangible heritage as a tool of sustainability. This includes strengthening links with other elements of cultural heritage such as architecture, wood processing, use of wood as a sustainable raw material, or transport by water. Consequently, it would also draw the attention of national authorities, governmental institutions, and non-governmental organizations to the increasing importance of the role of intangible cultural heritage. In effect, it would lead, amongst others, to more national initiatives promoting intangible cultural heritage, particularly in rural areas.



*(i.c) Please explain how this would be achieved at the international level.*

*Not fewer than 100 or more than 150 words*

The inscription will attract the interest of rafters from other countries which, in turn, may lead to future collaboration. As acknowledged under D (Geographical location and range of the element), similar or corresponding traditions of timber rafting including the construction of rafts also exist in other countries around the world. Therefore, the inscription would encourage dialogue and international cooperation in further joint activities. All bearers in the participating States Parties, as well as the International Association of Timber Raftsmen (IATR) with its member associations, would support this objective. First of all, they will promote it through their annual meetings, workshops, and festivals, considering that it is essential to pass on knowledge and skills to globalized generations through international cooperation.

The inscription provides a valuable opportunity to further explore at the international level the relations between a shared cultural cross-border heritage and the impact of different domains of the intangible cultural heritage present within the inscribed element. This includes oral expressions, festive events, traditional craftsmanship, or knowledge, and practices concerning nature. Recognizing that there are communities in other countries that share and transmit the same element from generation to generation, contributes to the increased interest in intangible cultural heritage as a whole and respect for cultural diversity. Furthermore, the inscription would promote the link between tangible and intangible cultural heritage, and the intangible cultural heritage as an integral element of sustainable development in support of the objectives of Agenda 2030.

*(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

Timber rafting is a practice requiring teamwork and cannot be practiced by an individual alone. Therefore, it could not exist without effective cooperation and dialogue. At the same time, the multinational nomination is the joint initiative of various bearers in the participating states and the result of a long-term exchange. Both the element itself and the nomination are examples of a fruitful dialogue among the communities, groups, and individuals concerned. The inscription on the Representative List would prove that joint efforts and initiatives help communities to achieve their goals and to safeguard their intangible cultural heritage through dialogue and participatory methods. It would therefore motivate and foster further cooperation. The inscription of timber rafting with its associated knowledge and techniques would strengthen a regional, national, and international network of practitioners of this cultural tradition and facilitate its safeguarding. Awareness-raising and communication activities would be strengthened through community alliances. Opportunities would be created for the exchange of practical skills and the transmission of knowledge. The inscription would further encourage dialogue between older and younger generations. It would help to disseminate knowledge of craftsmanship and popularize the tradition within families, associations, and the public. It would emphasize the shared responsibility for intangible cultural heritage and also promote a regular exchange of experience. In particular, shared responsibility for the care of intangible cultural heritage would, for example, further promote mutual participation in various events organized by the members of IATR, such as general meetings, anniversary celebrations, or international meetings of rafters where rafts are built. The inscription would encourage other rafters and associations to work on nominations for their respective national inventories which will enable them to join the multinational nomination in the future.

*(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?*

*Not fewer than 100 or more than 150 words*

The inscription of the element would promote human creativity and cultural diversity due to its multinational character. Six different countries are involved in the nomination process and represent a common heritage while emphasizing regional and local cultural diversity. It is manifested in a variety of expressions and customs related to rafting. The inscription would therefore promote mutual respect for and awareness of cultural diversity in the participating countries since timber rafting embodies human creativity in many forms. This includes the art of raft construction, ability to travel by water, development of building techniques and binding materials, respect for the power of water, responsibility for nature, but also the oral expressions and festive traditions of rafters. Furthermore, for centuries creativity was required to organize the transport of the rafts with the

knowledge of various natural processes. Although rafting was carried out for the same purpose on all rivers, the techniques of raft construction, raft control, and the use of the element were adapted to various natural conditions and therefore they partly differ. Especially the manners of connecting the logs and navigation on the water is still an art that varies and changes according to the local conditions of the rivers, and hence must be adapted again over time. Therefore, respect for cultural diversity would be deepened particularly through better means of communication. The general public would get the opportunity to learn about the craft in all its details and contexts and get to know the skills, and traditions as a lesser-known form of human culture, creativity, knowledge, and skills.

### 3. Safeguarding measures

For **Criterion R.3**, States *shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'*.

#### 3.a. Past and current efforts to safeguard the element

- (i) *How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

*Not fewer than 150 or more than 250 words*

The element is considered a fundamental component of the communities' heritage since it was one of the basic economic activities of their territories in the past. Even though the element has lost its original purpose, it is still safeguarded and transmitted in the community as a part of its identity, through craftsmanship, specific linguistic expressions, social customs associated with the element as well as through the communication of certain values like sustainable use of natural resources.

The bearers ensure element's viability mainly by passing on know-how, skills, and values to the next generations as mentioned before. This happens above all during the annual timber raft building. The viability of the element is supported by activities such as timber raft floating for the audience, exhibitions, club meetings, distribution of information materials, etc. The system of transmission, safeguarding, and promotion of timber rafting is not endangered in the participating countries and all stakeholders work in synergy to keep the system working.

Each country, and within these in each area where the tradition of timber rafting has been maintained, applied concrete initiatives for transmission of the element to new generations. Besides, there are numerous examples of how museums and other institutions support the maintenance of documentary, photographic, and artisan legacy. To name but a few examples: the Rafting Museum in Ulanów, Poland, the Museu dels Raiers in Pont de Claverol, Spain, or the rafting section in the Handicraft Museum in Baldramsdorf, Austria which both opened in 1990. Their activities and resources contribute to the process of transmission of the skills and techniques related to the transport of wood through rivers and channels.

The knowledge, skills, and traditions related to timber rafting are also safeguarded by associations and schools. Students' interest in the element plays a significant role in keeping the element viable for new generations. The recognition of the artisan figure "a logger - builder of wooden rafts" as a profession is a good example.

Through inscriptions on the national lists of intangible cultural heritage, the associations have strengthened their ties with local and international communities, carry out regular tasks such as the construction of rafts and training young rafters, meeting at schools, and preparing presentations. They also organize guided tours along the rivers, exhibitions, regular meetings with rafters from other countries, but also make documentaries, publish books and raise awareness through social media.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) *What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?*

*Not fewer than 150 or more than 250 words*

In all submitting states, some general measures have been taken to safeguard the element:

- through the inclusion in national inventories, the element is formally identified and recognized as intangible cultural heritage;
- the bearers can apply for grants to finance safeguarding measures;
- the element is present in numerous museum collections;
- scientific research is done and publications and films are created;

Here are examples of efforts made by the submitting States Parties:

Austria: Timber rafting is regulated by the Navigation Law of 1997. Local rafting groups in collaboration with the government of Carinthia and the local municipality (in charge of public land and waterways management), ensure the viability and usage of natural space needed for rafting. Domestic and European funded projects for the revitalization and maintenance of the river Drau, take into account the necessary conditions for rafting when implemented. For the annual rafting days, the bearers can apply for funds from the culture department of Carinthia. For a few years, timber rafting in Austria has been a subject of research by the University of Natural Resources and Life Sciences in Vienna.

Czechia: Rafting was included in the key governmental documents in which the system of care of traditional folk culture is established. A set of dedicated grant programs from the public budget enabled the presentation of rafting and informal transfer of skills. The element has been included in educational and research activities taking place in regional and national cultural institutions. An important role in the promotion of the element through exhibitions and workshops is played by state and regional institutions.

Germany: Funding programs offered by federal states support the maintenance of rivers, canals, typical devices (locks, weirs, ponds, logging), and monuments related to timber rafting and museum exhibitions. These measures for the safeguarding of timber rafting were also included in some cultural funding programs of the federal states after the inscription in the national inventory.

Latvia: A Plan for the Safeguarding and Development of the Intangible Cultural Heritage is being developed to ensure coordinated actions of state administration and other authorities, including targeted use of resources. Furthermore, local governments take up various safeguarding measures.

Poland: Many projects were financed by the government, e.g. organization of the Gdańsk rafts, a publication of albums, making films, traditional rafting clothing, and promotion. For 25 years, rafts on the Vistula, the San, and the Oder have been organized annually with presentations of rafting tradition. There are museums and exhibitions devoted to rafting.

Spain: The regions are responsible for the implementation of measures concerning intangible cultural heritage. They support timber rafting associations with subsidies for the publication of studies, creation of schools as well as support for museums and interpretation centers in the area of documentation and dissemination.

*Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the **State(s) Party(ies)** with regard to the element:*

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

### **3.b. Safeguarding measures proposed**

*This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.*

(i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

The following joint measures are proposed and agreed upon by community representatives to ensure the viability of the element.

**Internationally:**

- Participation in the IATR annual meetings, where timber rafters' associations from various European countries gather to discuss activities, joint plans, and exchange experience on raft tying techniques. Plans have been made of publishing an international vocabulary of rafting expressions (2021-2025), a joint exhibition on timber rafting in the submitting countries, preparing the reedition of the book "European paths of wood and water" describing rafting on European rivers in eleven countries. The book will be updated with current information and future projects (2021-2025). Next meetings are scheduled until 2024, among others in Germany and Spain.
- Maintaining, improving and promoting the website of IATR through adding videos, photos, and information about projects and activities from member organizations (2021-2025).
- Evaluating the consequences of the potential inscription on the Representative List of the Intangible Cultural Heritage of Humanity on the viability of the element and, if necessary, adjusting the measures to avoid unintended consequences by creating a permanent international platform to monitor and assess the impact of the inscription. This platform shall consist of the representatives of stakeholder institutions, communities and bearers, specialists, and the respective NGOs (2021-2025). Discussion about the platform has been already started in the rafters' community.

In addition to these joint safeguarding measures, each state introduces its measures.

**Austria:**

- Timber rafters work on a long-term collaboration with hydroelectric power stations to ensure the necessary water flow during annual rafting days. The power plants occasionally influence the water level and flow, making rafting more difficult for the bearers. A long-term formal agreement with the power plant will ensure that the rafters can practice their craft under optimal circumstances.
- Together with the municipality of Spittal an der Drau, the bearers are raising public awareness of the craft by officially changing street names to their former only orally transmitted local toponyms (Flurnamen) that relate to the practice of rafting (e.g. street named Floßlande [raft landing area] in Spittal an der Drau).
- Continuing the organization of the annual rafting days in August as well as the permanent exhibition in the Museum of Baldramsdorf.
- Creating a website of the Oberdrautaler Flößer association with information on rafting, history, and events (planned for 2022).

**Czechia:**

- In cooperation with vocational schools, 20 rafters will be sent to rafting youth camps in Germany in the next 3 years.
- Ceremonies to the remembrance of the patron saint of the Czech rafters, St. John of Nepomuk will be organized as well as yearly activities like traditional celebrations, dance balls, concerts with traditional rafting music, and songs.
- A Day with Davle Rafters (yearly in May) and a Day with Purkarec Rafters (yearly in June) will continue to be organized. At these events, the public is shown how the rafts are built and the visitors including young people and children can try various techniques of raft building. They are encouraged to become rafters and join the clubs.
- Taking care of the natural environment through cleaning the rivers, their banks and planting trees.
- Maintaining cooperation with the Ministry of Culture, Ministry of Transport, Ministry of Industry, state hydrological companies, museums to get support for planned activities and projects.

**Germany:**

- Organization of workshops at the International Day of Water (in March) or National Monument's Day (September) or Regional Days of Industrial Heritage (yearly). The Association offers to teach the craft, sustainability, water ecology, or nature protection within a framework of school curricula.
- International youth camps in Schiltach (Baden-Württemberg) and regular workshops for young people from Germany with their international partners will continue to be organized.

- Organization of practical workshops during German Rafters Days in Reinhardshagen (in August 2021) and in Thalkirchen (in October 2022). Traditional raft-building events and presentations of the craft will be continued in all clubs.
- In 18 museums there are permanent or special exhibitions about timber rafting. Museums have developed pedagogical concepts like workshops for children, special guided tours through the exhibitions, or reading evenings and video presentations.
- Publishing a yearly information paper of the German Timber Rafting Association. Furthermore, the public will be informed in articles published in thematic journals and regional media (newspapers, TV, Facebook, Twitter, websites, etc.).

#### **Latvia:**

- Cooperation between the association of Gauja Raftsmen and Strenči primary school to involve children in raft tying and rafting by organizing “Small raftsmen school” (yearly in May) will be continued.
- Every year the members of the association tie the raft and raft it down the river and the government organize "Gauja Raftsmen Festival" to popularize the craft (in May).
- A video about timber rafting on the river Gauja from the past to the present will be made (2021/2023).
- Since 2014 during Gauja Raftsmen Festival wooden sculptures dedicated to rafting have been made, then placed in the wooden sculpture park in Strenči, to popularize rafting in the area (responsible authority: local government).
- Cooperation with other municipalities in the Vidzeme region connected with the cultural and historical heritage of Gauja raftsmen will be developed.

#### **Poland:**

- Workshops devoted to the art of construction and navigation of rafts will be arranged as well as rafting trips for pupils from the Primary School in Ulanów and the School and Educational Center in Rudnik nad Sanem, when the rafters talk about Ulanów and rafting tradition.
- Permanent exhibition in the Rafting Museum in Ulanów will be expanded. The inhabitants will provide documents and items for the exhibitions located in a building of a timber rafting house purchased and restored by Ulanów Municipality.
- Oral tradition will be perpetuated by "Ziemia Ulanowska" magazine, an album about rafting, and the second part of the film about rafting traditions of Ulanów will be made.
- The Brotherhood will continue collaborating with other rafting organizations in Poland and abroad.
- The organization of “The Rafting Days” in Ulanów (yearly in July), “Barbórka” (yearly in December), “The Timber Rafting along the Blue San route” (a raft trip starting in the town of Jarosław with the stops in Leżajsk, Sieniawa, Krzeszów, and Ulanów) will continue to be organized.
- Polish Guild of Rafters, Boatbuilders and Steersmen Association will continue organizing timber rafting on navigable rivers, documenting local binding techniques.

#### **Spain:**

##### **Aragón:**

- Each year river descents of navatas (log joints) are organized in various basins of Alto Aragón, especially in the localities of Huesca, where rafters practice the construction of navatas according to a long tradition and organize workshops in which the bearers explain and transmit the construction techniques.
- The Museum of Navatas and Wood in Laspuña is engaged in bringing the tangible and intangible heritage around timber rafting closer to people.

##### **Castilla la Mancha:**

- Summer schools of “gancheros” are organized in Poveda de la Sierra when the adults teach the children the craft of “gancheros”.
- “Gancheros days” (in July and August) on the Cuervo river in Cuenca are organized, including conferences, contests, demonstrations of skills, and the craft.

##### **Catalonia:**

- The Catalan Archives system will begin digitizing the historical documentation generated by the two Catalan associations, as well as disseminating it on the Internet. The Espai Raier plans to open a small specialized library in their facilities.
- Yearly rafting celebrations, including workshops, will continue to be organized.
- The Càtedra Educació i Patrimoni Immaterial dels Pirineus of the University of Lleida will offer advice in various fields of research on intangible heritage.
- The Department of Culture of the Generalitat de Catalunya will maintain the subsidy lines that in the recent past helped to finance rafting events, publications, and participation of members in the assemblies held outside Spain.
- The Department of Culture of the Generalitat de Catalunya will support financially ethnological research on the element.

Navarra:

- The Day of Timber Rafting, having been organized since 1992 in the Roncal valley is a good example of safeguarding the tradition. The Almadieros association will promote other activities, like the children's cross, with support of the General Directorate of Culture and Sports of Navarra.
- In the three valleys of Roncal, Aezkoa, and Salazar, museums, exhibition halls have been created in the field of timber rafting and will continue their activities.

Valencian Community:

- Yearly practical workshops for children and youth will be organized.
- At the local school in Cofrentes in coordination with the City Council activities are planned for children to learn the craft.
- A commemorative book will be published in cooperation with prominent historians, including photographs of the editions of the Maera and the festivals (2022).
- A short documentary about the Valencian "gancheros" will be made (if funding is available) and a new website for the association and a digital magazine.

Timber rafters' associations are responsible for the implementation of measures mentioned above. Local governments, communities, entrepreneurs, and States Parties can support associations legally, organizationally and financially.

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

*Not fewer than 150 or more than 250 words*

Since the element is inscribed in national inventories in all participant countries, it is periodically monitored in terms of meeting the requirements of each State. On a national level, States Parties will continue (depending on the available budget) to support projects to safeguard the element by offering grant programs, funds from public (municipal and state) budgets.

**Austria:** The federal government will continue to provide funding for the maintenance, safeguarding, protection of the waterways, landing sites, and natural landscape, such as the Drau, based on the Wasserrechtsgesetz [Water and waterways law] of 1959. The regional government, managing these funds, will take rafting into account when applying conservational or regulation measurements. The local municipality of Spittal a.d. Drau will continue its efforts and shall oversee the organization of the annual events and ensure that the viability of the element is not jeopardized.

**Czechia:** Ministry of Culture will support the safeguarding measures described above in the framework of the State Strategy of a More Effective Care for Traditional Folk Culture. The support of the government includes the cooperation of public institutions responsible for safeguarding of the intangible cultural heritage with the element bearers, for example, in terms of technical and administrative guidance, promotion at relevant forums, publication activities or financial support from the state budget.

**Germany:** In the federal states of Germany, funding programs are available to support the regional associations in different aspects. Federal states or the municipalities will continue their work on documents in the area of nature conservation, heritage protection, development of regional culture, and the support of timber rafting associations in their activities, including the work along the waterways.

Latvia: In cooperation with the state administration, a Plan for the Safeguarding and Development of the Intangible Cultural Heritage is being developed. State Culture Capital Foundation provides a support mechanism for legal and natural persons in order to provide funding for cultural projects related to documentation, research, development, safeguarding, promotion, enhancement, enlivening, practicing, and inclusion of an element into the National List of Intangible Cultural Heritage.

**Poland:** The State continues and expands two existing programs designed for traditional craftsmanship and intangible cultural heritage: EtnoPolska and Folk and Traditional Culture. For the upcoming editions of both programs, a dedicated form of administrative and financial support is foreseen for individuals and communities applying for co-financing of their projects.

**Spain:** In cooperation with the state administration, preparation of national and regional plans for Intangible cultural heritage, including a plan for the safeguarding of this specific element in depopulated regions, as a measure to face the demographic challenge.

The inscription will strengthen cooperation between governmental institutions and communities to safeguard the element effectively at local, national, and international levels, promote it, and exchange experience on an international scale.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?*

*Not fewer than 150 or more than 250 words*

Each community cares for ensuring the sustainability of its intangible cultural heritage, therefore in all submitting countries, the safeguarding measures have been proposed by the communities of the rafters themselves. Most planned measures are an extension of already existing ones that have been tested in practice. Bearers and practitioners of the element who are associated in rafters' organizations prepare annual and medium-term plans, including a description of planned safeguarding measures to ensure the sustainability of the element and plan budgets on both local and national levels. Local timber rafting associations arrange general meetings at least once a year to look through activities that have been implemented and discuss further plans. In all submitting countries, the boards of the associations control and assess the activities of local associations annually. Just as members of IATR meet at general assemblies which are organized in various countries every year to discuss current events and plans.

Plans made in close cooperation with local communities include educational and promotional events for the public (presentations of timber raft building and timber raft floating, exhibitions, lectures, workshops, etc.) and for people interested in timber rafting (educating and training young timber rafters, cooperation with vocational schools, passing skills and knowledge to next generations), collecting, archiving historic items and documents, etc. These are essential manifestations of the identity of the communities. The associations work in close cooperation with local public authorities both in planning and implementing the activities and carry out regular consultations.

The associations can participate in the process of the preparation of national plans by taking part in public discussions to suggest amendments and proposals for better safeguarding policies, water protection, enhancement, development, and promotion of intangible cultural heritage, etc.

Both men and women were involved in planning safeguarding measures and will participate in their implementation to further strengthen the gender balance.

### **3.c. Competent body(ies) involved in safeguarding**

*Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.*

#### **Austria**

Name of the body: Oberdrautaler Flößer (Rafters of Upper Drautal)

Name and title of the contact person: Johann Kuhn, president

the contact person:

Address: Ulrich v. Cillistraße 55, A - 9800 Spittal a. d. Drau

Telephone number: +43 43 6649107493

Email address: johann.kuhn@aon.at

Name of the body: Amt für Wasserwirtschaft Spittal a. d. Drau (Office for Water Management in Spittal on the Drau)

Name and title of the contact person: Herbert Mandler

Address: Lutherstraße 6 - 8, A - 9800 Spittal a. d. Drau

Telephone number: +43 664 8053662314

Email address: herbert.mandler@ktn.gv.at

Other relevant information: <https://www.ktn.gv.at/>

Name of the body: Stadtgemeinde Spittal a. d. Drau (Municipality of Spittal a. d. Drau)

Name and title of the contact person: Gerhard Pirih, mayor

Address: Burgplatz 5, A - 9800 Spittal a. d. Drau

Telephone number: +43 676 83138213

Email address: gerhard.pirih@spittal-drau.at

### **Czechia**

Name of the body: Vltavan Čechy – Svaz vltavanských spolků (Vltavan Bohemia – Timber-Rafting Association of the Vltava River)

Name and title of the contact person: Jaroslav Camplík, president

Address: Rašínovo nám. 412/30, CZ 120 00 Praha 2

Telephone number: +420 605 220 242

Email address: [camplik.jaroslav@gmail.com](mailto:camplik.jaroslav@gmail.com)

Other relevant information: [www.vltavan.cz](http://www.vltavan.cz)

Name of the body: Ministerstvo kultury České republiky (Ministry of Culture of the Czech Republic)

Name and title of the contact person: Dr. Zuzana Malcová, head of Section of Regional and National Culture

Address: Maltézské nám. 1, 118 11 Praha 1

Telephone number: +420 224 320 156

Email address: [zuzana.malcova@mkcr.cz](mailto:zuzana.malcova@mkcr.cz)

Other relevant information: [www.mkcr.cz](http://www.mkcr.cz)

Name of the body: Národní ústav lidové kultury (National Institute of Folk Culture)

Name and title of the contact person: Dr. Martin Šimša, director

Address: Zámek 672, 696 62 Strážnice

Telephone number: +420 518 306 610

Email address: [martin.simsa@nulk.cz](mailto:martin.simsa@nulk.cz)

Other relevant information: [www.nulk.cz/en/](http://www.nulk.cz/en/)

Name of the body: Regionální odborné pracoviště pro péči o tradiční lidovou kulturu, Muzeum hlavního města Prahy (Regional Workplace of Care for Traditional Folk Culture, Museum of the City of Prague)

Name and title of the contact person: Dr. Zuzana Strnadová, director

Address: Kožená 1/475, CZ 110 00 Praha 1

Telephone number: +420 221 012 911

Email address: [muzeum@muzeumprahy.cz](mailto:muzeum@muzeumprahy.cz)

Other relevant information: [www.muzeumprahy.cz](http://www.muzeumprahy.cz)

Name of the body: Regionální odborné pracoviště pro péči o tradiční lidovou kulturu, Regionální muzeum v Kolíně (Regional Workplace of Care for Traditional Folk Culture, Regional Museum in Kolín)

Name and title of the contact person: Vladimír Rišílink, director



Address: Karlovo náměstí 8, CZ 280 02 Kolín 1  
Telephone number: +420 603 548 225  
Email address: reditel@muzeumkolin.cz  
Other relevant information: www.muzeumkolin.cz

Name of the body: Regionální odborné pracoviště pro péči o tradiční lidovou kulturu, Jihočeské muzeum v Českých Budějovicích (Regional Workplace of Care for Traditional Folk Culture, South-bohemian Museum in České Budějovice)  
Name and title of the contact person: Fratišek Štangel, director  
Address: Dukelská 1, CZ 370 51 České Budějovice  
Telephone number: +420 391 001 531  
Email address: stangl@muzeumcb.cz  
Other relevant information: www.muzeumcb.cz

Name of the body: Městys Davle (Municipality of Davle)  
Name and title of the contact person: Jiří Prokůpek, mayor  
Address: Na Náměstí 63, CZ-252 06 Davle  
Telephone number: +420 257 770 238  
Email address: starosta@obecdavle.cz  
Other relevant information: <https://www.mestysdavle.cz/>

Name of the body: Městská část Praha 2 (District Praha 2)  
Name and title of the contact person: Jana Černochová, mayor  
Address: náměstí Míru 20/600, CZ-120 39 Praha 2  
Telephone number: +420 222 521 575  
Email address: jana.cernochova@praha2.cz  
Other relevant information: <http://www.praha2.cz>

### **Germany**

Name of the body: Deutsche Flößerei-Vereinigung (German Timber Rafting Association)  
Name and title of the contact person: Martin Spreng, 1st chairman  
Address: Walkenweg 5, D-72213 Altensteig  
Telephone number: +49 7453 4378  
Email address: martin.spreng@t-online.de  
Other relevant information: www.floesserei-vereinigung.de

Name of the body: Bund für Heimat und Umwelt in Deutschland (Association for Native Land and Environment in Germany)  
Name and title of the contact person: Dr. Annette Schneider-Reinhardt, CEO for Saxony-Anhalt  
Address: Adenauer-Allee 68, 53113 Bonn  
Telephone number: +49 228 76750010  
Email address: schneider@lhbsa.de  
Other relevant information: www.bhu.de

### **Latvia**

Name of the body: Biedrība "Gaujas plostnieki" (Association "The Gauja River Raftsmen")  
Name and title of the contact person: Ivo Laktiņš, Member of the Board  
Address: Rīgas street 7, LV-4730, Strenči, Latvia  
Telephone number: +371 26489361  
Email address: rafters@inbox.lv; i.laktins@gmail.com

Name of the body: Strenču novada dome (Strenči Municipality Council)

Name and title of the contact person: Jānis Pētersons, Chairman of the Council  
Address: Valkas street 16, LV-4730, Strenči, Latvia  
Telephone number: +371 64715610  
Email address: dome@strencunovads.lv  
Other relevant information: www.strencunovads.lv

### **Poland**

Name of the body: Bractwo Flisackie pw. św. Barbary (Timber Rafting Brotherhood of Saint Barbara)  
Name and title of the contact person: Kamil Chmielowski, guildmaster  
Address: Rynek 5, 37-410 Ulanów  
Telephone number: + 48 608 667 775  
Email address: flisacy@poczta.onet.pl  
Other relevant information: www.flisacy.net

### **Spain**

#### **Aragón:**

Name of the body: Dirección General de Patrimonio Cultural (General Directorate of Cultural Heritage)  
Name and title of the contact person: Doña Marisancho Menjón Ruiz  
Address: Avda. Ranillas, 5 D, 2ª pl. 50071 Zaragoza  
Telephone number: +34 976715464  
Email address: patrimonio@aragon.es

#### **Castilla-La Mancha**

Name of the body: Viceconsejería de Cultura y Deportes (Vice-Council of Culture and sports)  
Name and title of the contact person: Ana Muñoz Muñoz  
Address: Bulevar Río Alberche, s/n. 45071 Toledo  
Telephone number: + 34 925248838  
Email address: vicecultura.edu@jccm.es

#### **Catalonia:**

Name of the body: Direcció General de Cultura Popular i Associacionisme Cultural (General Directorate of Popular Culture and Cultural Associations)  
Name and title of the contact person: Maria Àngels Blasco Rovira, general manager  
Address: Plaça de Salvador Seguí, 1-9. 08001 Barcelona  
Telephone number: +34 933162720  
Email address: angels.blascor@gencat.cat

#### **Navarra:**

Name of the body: Dirección General de Cultura- Institución Príncipe de Viana (General Directorate of Culture-Príncipe de Viana Institution)  
Name and title of the contact person: Mikel Ozkoidi  
Address: C/Navarrería, 39- 31001 Pamplona (Navarra)  
Telephone number: +34 848424600  
Email address: mikel.ozkoidi.perez@navarra.es

#### **Valencian Community:**

Name of the body: Dirección General de Cultura y Patrimonio (General Directorate of Culture and Heritage)  
Name and title of the contact person: Carmen Amoraga Toledo  
Address: Avda. de la Constitución, 284-Monasterio San Miguel de los Reyes. 46019

Valencia  
Telephone number: +34 96 387 40 14  
Email address: dgcultura@gva.es

#### 4. Community participation and consent in the nomination process

*For Criterion R.4, States shall demonstrate that ‘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’.*

##### 4.a. Participation of communities, groups and individuals concerned in the nomination process

*Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

The first discussions were initiated at the general assembly of the International Association of Timber Raftsmen (IATAR) in 2010. The first international consultations among the representatives of timber rafters from Austria, Czechia and Germany took place in 2018. Associations from Latvia and Poland joined the group in the first half of 2019 and Spain at the beginning of 2020. Members of individual associations were regularly informed about the results of the working group’s deliberations by their representatives. These consultations usually took place during the meetings of the organizations involved in the nomination process. Since the very beginning, the rafters’ associations have been in close contact with the representatives of the State Parties at the national level.

At the IATR General Assembly in August 2019 in Austria, member associations from all countries including those where timber rafting was not inscribed in the national inventory, were informed about the plan to submit a multinational nomination. A resolution to support this process was unanimously accepted by all members of the IATR. At this meeting, the representatives from Poland expressed their willingness to take up a coordinating role. It was decided that all countries involved would form a working group to prepare the application form. At the conference in Ulanow (Poland) in September 2019, a working group was formed to coordinate the process and consult experts from relevant institutions and NGOs. The coordinating role of Poland was approved by all participants, representatives of the bearers from all State Parties. The consultations of the working group took place in October 2019 in Warsaw, in November 2019 in Prague, in February 2020 in Warsaw. Because of Covid-19 pandemic, further meetings were held online (25th August 2020, 23rd November 2020, 30th December 2020, 20th, 21th, 25th, 29th January 2021, 1st, 5th, 8th, 10th, 12th, 16th, 19th, 22<sup>nd</sup>, 25<sup>th</sup>, 26<sup>th</sup> February 2021, 1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 8<sup>th</sup> March 2021).

The national and local associations were regularly updated about the progress and actively involved in the process. On national levels, working subgroups composed of bearers of the element were established to collaborate on drafting texts of the nomination dossier.

**Austria:** The association “Oberdrautaler Flößer” association has been involved ever since the discussion in 2019 between the members of the IATR and supported the submission of a multinational nomination. A working group was formed consisting of board members of the umbrella association, which represents all 5 local groups. The working group kept informing all members of the association, the local authorities and the Museum, about the development of the nomination process. The nomination is supported by the Austrian Commission for UNESCO and the national expert panel for the intangible cultural heritage.

**Czechia:** A working group composed of rafters from all four Czech timber-rafting associations was formed. At their regular meetings, the participants prepared information for the nomination form. The group consulted experts from the Ministry of Culture, National Institute of Folk Culture, regional museums, etc. The group collaborated with timber rafters’ associations from other countries working on the nomination. The working group kept informing all members of the timber-rafting associations about the development of the nomination process.

Germany: Since its inscription in the Nationwide Inventory in 2014, rafters discussed a possible nomination of timber rafting to the Representative List of the Intangible Cultural Heritage of Humanity on several occasions, particularly within the German Rafting Association. The bearers sent an expression of interest to the relevant authorities. In 2019, at the General Assembly of the German Timber Rafting Association, the members supported the nomination and provided necessary financial and human resources. NGOs, museums, and the German Commission for UNESCO were also involved. The members were regularly informed about the whole nomination process.

**Latvia:** Ever since the inscription of the craft skills of Gauja raftsmen on the National List of Intangible Cultural Heritage in 2018 the association "The Gauja River Rafters" has worked in close cooperation with Strenči Municipality Council and the local community to join the multinational nomination and contribute towards its development. Additionally, to the members of the association, various experts were consulted to review the nomination and provide advice, namely from state institutions (Latvian National Centre for Culture, Latvian National Commission for UNESCO) and from academia (researchers of the Latvian Academy of Culture and representative of Interdisciplinary Art Group SERDE Ieva Vītola).

**Poland:** The initiative to prepare the application for the inscription on the Representative List came directly from the bearers who met at the General Assembly of IATR in Berg im Drautal in 2019 and organized a follow-up meeting in Ulanów for the representatives of 6 submitting countries. The community of bearers from Ulanów supported by local government, experts on intangible cultural heritage, and representatives of the Ministry of Culture and National Heritage played a leading role in the process of writing the documents, consulting, and finally submitting them. In the later stage the Polish Guild of Rafters, Boatbuilders and Steersmen Association supported the work on the application form.

**Spain:** The idea of submitting a multinational nomination to the UNESCO Representative List of Intangible Cultural Heritage was born in the heart of the International Association of Timber Raftsmen (IATR). The "raiers" established contacts with the Generalitat de Catalunya, at the same time seeking the support of the governments of Aragón, Navarra, Castilla - La Mancha, and Valencian Community, and local communities. In 2019, at the IATR assembly in Austria, the international nomination process by Poland, Germany, Austria, Czechia, and Latvia was decided. The same year, the Spanish associations and local communities established contact with each other to discuss the possibility of joining this nomination. Once the proposal was approved, a representation of the associations and communities contacted the Ministry of Culture and Sport which took up the coordinating position with the autonomous communities of Aragón, Catalonia, Castilla - La Mancha, Navarra, and Valencia. The nomination dossier was completed in close contact with the bearers from all involved associations.

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

*The free, prior and informed consent to the nomination of the element of 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. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

The joint nomination proposal of timber rafting was discussed with the bearers in each country. Free, prior, and informed consent to the joint nomination on the Representative List of the Intangible Cultural Heritage of Humanity was given by the bearers (associated and individual persons) from all countries concerned, and is attached to the nomination file. The support for the joint nomination was also expressed by national, regional, local institutions, and non-governmental organizations. Based on the information collected by the representatives from the 6 countries, and the documents prepared for the inclusion in the national inventories of intangible cultural heritage, the draft of the nomination file including the safeguarding measures was prepared in cooperation with the bearers and the timber rafting associations. The communities expressed their support and have actively participated in the drafting process of the nomination file.

**Austria:** Local groups associated in the Oberdrautaler Flößer, as well as the local museum, expressed their agreement and supported the multinational nomination in a form of free, prior and informed consent. The nomination was supported by the municipality of Spittal an der Drau.

**Czechia:** The associations (Vltavan Praha, Vltavan Davle, Vltavan Štěchovice, and Vltavan Purkarec) were informed several times about the joint nomination and expressed their appreciation and support. This took place primarily during general meetings of these associations. The members actively participated in the preparation of the nomination dossier and signed the declarations of free, prior and informed consent. Many support letters have been included.

**Germany:** Local associations organized in the German Timber Rafting Association expressed their agreement to the multinational nomination in a form of free, prior, and informed consent. They represent both men and women. Furthermore, local authorities, museums, and scientists expressed their support in the form of a declaration.

**Latvia:** Free, prior and informed consent to the nomination was signed by a representative of the board of the association "The Gauja River Rafter". Letters of support are included, i.a. from Strenči Municipality Council, Centre for Heritage and Traditions of Lejasciems.

**Poland:** The members of the Timber Rafting Brotherhood from Ulanów and Polish Guild of Rafter, Boatbuilders and Steersmen declared their free prior and informed consent to submit the international application. The members took also part in the preparation of the nomination form. The application was supported among others by the Ulanów Commune, Niżański County and the Marshal Office of Podkarpackie Region.

**Spain:** Various associations that transmit the element gave their free, prior, and informed consents and received support from the municipalities in which the meetings and celebrations related to timber rafting take place, in five autonomous regions that participate in this nomination file.

#### 4.c. Respect for customary practices governing access to the element

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the 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.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

Skills and knowledge related to timber rafting are passed on from generation to generation and are accessible to anyone interested in the tradition. No customary practices are governing any aspects of access to the element. Associations in every state are open and democratically governed. Nevertheless, some legal regulations on the access to shores, which are crucial for the practice of timber rafting, may exist. In some states, formal recognition of timber rafting craft requires a confirmed level of training and expertise. Raft captains should have the appropriate authorization to operate the raft when it enters public waterways. The training is fully accessible to everyone interested. Lack of formal certification does not prevent other rafters from practicing the element freely.

These manifestations are rooted in the everyday life of the communities and are currently considered identifying heritage elements without violating or altering any customary code of host communities.

#### 4.d. Community organization(s) or representative(s) concerned

*Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*

- a. *Name of the entity;*
- b. *Name and title of the contact person;*
- c. *Address;*
- d. *Telephone number;*
- e. *Email address;*
- f. *Other relevant information.*

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- a. Junta Valle de Roncal (Roncal Valley Board)
- b. Jone Alestuey
- c. Paseo Julian Gaya 5, 31415 Roncal
- d. +34 617955442/948475035
- e. juntageneral@vallederoncal.es

- a. Cátedra Patrimonio Inmaterial Universidad Pública de Navarra (Chair of Intangible Heritage, Public University of Navarra)

- b. Alfredo Asiain
- c. Calle Cataluña s/n 31006 Pamplona, Navarra
- d. 948 16 90 60
- e. alfredo.asiain@unavarra.es

Valencian Community:

- a. Ayuntamiento de Cofrentes (Council of Cofrentes)
- c. Plaza de España, n.º 9, 46625 Cofrentes
- d. +34 961 894 164

- a. Associació Cultural Maeros del Xúquer (Cultural Association of Rafters from Xúquer)
- c. C/ Rei Joan I el Caçador, 5, 46266 Antella
- d.+34 677 13 04 42/ 96 259 50 46
- e. [maerosxuquer@gmail.com](mailto:maerosxuquer@gmail.com); ganxers.blogspot.com

## 5. Inclusion of the element in an inventory

For **Criterion R.5**, States **shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.**

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

*Provide the following information:*

- (i) *Name of the inventory(ies) in which the element is included:*

**Austria:**

Österreichisches Verzeichnis des immateriellen Kulturerbes (Austrian Register of Intangible Cultural Heritage).

**Czechia:**

Seznam nemateriálních statků tradiční lidové kultury České republiky (List of Intangible Elements of Traditional Folk Culture of the Czech Republic).

**Germany:**

Bundesweites Verzeichnis des Immateriellen Kulturerbes (Nationwide Inventory of Intangible Cultural Heritage).

**Latvia:**

Nacionālais nemateriālā kultūras mantojuma saraksts (National List of Intangible Cultural Heritage).

**Poland:**

Krajowa Lista Dziedzictwa Niematerialnego (National List of Intangible Cultural Heritage).

**Spain:**

The competencies in the area of cultural heritage belong to the autonomous communities of Spain. In each community, designated institutions maintain inventories of intangible cultural heritage.

**Aragón:**

Decreto 21/2013 de 19 de Febrero del Gobierno de Aragón por el que se declara "la cultura del transporte fluvial de madera en Aragón" como bien inmaterial de interés cultural (Decree 21/2013, of February 19, of the Government of Aragon, declaring "The Culture of River Transport of Wood in Aragon" an asset of intangible cultural interest).

**Catalonia:**

Inventario de Patrimonio Etnológico de Cataluña (Inventory of the Ethnological Heritage of Catalonia).

**Castilla La Mancha:**

Resolución de 31/08/2020, de la Viceconsejería de Cultura y Deportes, por la que se inicia expediente para declarar Bien de Interés Cultural los Gancheros del Alto Tajo, en los municipios de Priego, Cañamares, Cañizares, Beteta y Santa María del Val (Cuenca) y, Peralejos de las Truchas, Taravilla, Poveda de la Sierra, Zaorejas y Peñalén (Guadalajara), con la categoría de Bien Inmaterial. (Resolution of the Vice-Council of Culture and Sports, which initiates the file to declare property of cultural interest "The Rafters from Alto Tajo" in the municipalities of Priego, Cañamares, Cañizares, Beteta, Santa María del Val (Cuenca) and Peralejos de las Truchas, Taravilla, Poveda de la Sierra, Zaorejas y Peñalén (Guadalajara) with the category of intangible good).

**Navarra:**

Pre-Inventario del Patrimonio Cultural Inmaterial de Navarra (Pre-inventory of the Intangible Cultural Heritage of Navarra).

Inventario del Patrimonio Cultural Inmaterial de Navarra (Inventory of the Intangible Cultural Heritage of Navarra).

**Valencian Community:**

Inventario de Patrimonio Inmaterial de la Comunidad de Valencia (Inventory of Intangible Heritage of the Valencian Community).

*(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:*

**Austria:**

Österreichische UNESCO-Kommission (Austrian Commission for UNESCO)

**Czechia:**

Národní ústav lidové kultury (National Institute of Folk Culture)

**Germany:**

- Deutsche UNESCO-Kommission (German Commission for UNESCO)
- Expertenkomitee Immaterielles Kulturerbe (Expert Committee on Intangible Cultural Heritage)
- Länder (federal states)
- Kulturministerkonferenz der Länder (Standing Conference of the Ministers of Cultural Affairs of the Federal States)
- Beauftragte der Bundesregierung für Kultur und Medien (Federal Government Commissioner for Culture and the Media)

**Latvia:**

Latvijas Nacionālais kultūras centrs (Latvian National Centre for Culture)

**Poland:**

- Narodowy Instytut Dziedzictwa (National Heritage Board)
- Rada ds. Niematerialnego Dziedzictwa Kulturowego (Council for Intangible Cultural Heritage)

**Spain:**

Aragón:

Dirección General de Patrimonio Cultural (General Directorate of Cultural Heritage)

Catalonia:

Dirección General de Cultura Popular i Associacionisme Cultural- Departament de Cultura de la Generalitat de Catalunya (General Directorate of Popular Culture and Cultural Associations, Department of Culture of the Government of Catalonia)

Castilla-La Mancha:

Consejería de Educación, Cultura y Deportes (Education, Culture and Sports Counseling)

Navarra:

Servicio de Museos de la Dirección General de Cultura - Institución Príncipe de Viana del Gobierno de Navarra (Museum Service of the General Directorate of Culture of the Navarrese Regional Government)

Valencian Community:

Dirección General de Cultura y Patrimonio (General Directorate of Culture and Heritage).

*(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):*

**Austria:**

“Wissen um die Flößerei auf der oberen Drau” (“Knowledge of Timber Rafting on the Upper Drau”), there is no reference number assigned.

**Czechia:**

“Tradice vorařství na řece Vltavě” (“Rafting Tradition on the River Vltava”), Ref. No. 22/2017.

**Germany:**

“Flößerei” (“Timber Rafting”), there is no reference number assigned.

**Latvia:**

“Gaujas plostnieku amata prasmes” (“The Craft Skills of Gauja Raftsmen”), there is no reference number assigned.

**Poland:**

“Flisackie tradycje w Ulanowie” (“Timber Rafting Traditions in Ulanów”), there is no reference number assigned.

**Spain:**

Aragón:

Decreto 21/2013 de 19 de Febrero del Gobierno de Aragón por el que se declara “la cultura del transporte fluvial de madera en Aragón” como bien inmaterial de interés cultural (Decree 21/2013, of February 19, of the Government of Aragon, declaring “The Culture of River Transport of Wood in Aragon” an asset of intangible cultural interest).

Catalonia:

“L’ofici dels raiers”. Inventario del Patrimonio Etnológico de Cataluña-IPEC 963754 (“The Rafters Trade”. Inventory of Ethnological Heritage of Catalonia).

Castilla La Mancha:

“Los gancheros del Alto Tajo”. Resolución de la Viceconsejería de Cultura y Deportes de Castilla La Mancha [2020/6231], (“The rafters from Alto Tajo”.Resolution of the Vice-Council of Culture and Sports of Castilla La Mancha [2020/6231]).

Navarra:

- N°9 del Pre-Inventario de Patrimonio Cultural Inmaterial de Navarra, “Las almadías” (N° 9 of the Pre Inventory of the Intangible Cultural Heritage of Navarra, “Timber rafting”)
- N°10 del Pre-Inventario de Patrimonio Cultural Inmaterial de Navarra, “El barranqueo” (N° 10 of the Pre Inventory of the Intangible Cultural Heritage of Navarra, “Timber rafting”).

Valencian Community:

Festividades de “La Maderada de Cofrentes” y “Maerá de Antella”. Inventario de Patrimonio Inmaterial de la Comunidad de Valencia. (“Maderada of Cofrentes” and “Maerà of Antella” festivities were included in the Inventory of Intangible Heritage of the Valencian Community). There is no reference number assigned.

*(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*

**Austria:** 24 September 2014.

**Czechia:** 21 December 2017.

**Germany:** 11 December 2014.

**Latvia:** 8 November 2018.

**Poland:** 23 May 2014.

**Spain:**

Aragón:

19 February 2013. Declaración del Gobierno de Aragón de “La cultura fluvial del transporte de madera en Aragón “como bien inmaterial de interés cultural. (Declaration of the Government of Aragón of “The Culture of River Transport of Wood in Aragón” an asset of intangible cultural interest).

Catalonia:

1 September 2020. “L’ofici dels raiers” - Inventario de Patrimonio etnológico de Cataluña (“The rafters trade” - Inventory of Ethnological Heritage of Catalonia)

Castilla La Mancha:

31 August 2020. “Los gancheros del Alto Tajo”. Resolución de la Viceconsejería de Cultura y Deportes por la que se inicia el expediente para declarar Bien de Interés Cultural “los gancheros del Alto Tajo” con la categoría de bien inmaterial (“The Rafters from Alto Tajo”. Resolution of the Vice-Council of Culture and Sports which initiates the file to declare property of cultural interest “the rafters from Alto Tajo” in the category of intangible good).

Navarra:

- 2017. “Las almadías”. Inclusión en el Pre-Inventario de Patrimonio Cultural Inmaterial de Navarra (“Timber rafting”. Inclusion in the Pre-inventory of Intangible Cultural Heritage of Navarra).

- 2020. “El barranqueo”. Inclusión en el Pre-Inventario de Patrimonio Cultural Inmaterial de Navarra (“Timber rafting”. Inclusion in the Pre-inventory of Intangible Cultural Heritage of Navarra).

Valencian Community:

3 June 2020. “La maerá de Antella”/ “La maderada” de Cofrentes. Inventario General del Patrimonio Cultural Valenciano. (“Timber rafting festivities of Antella and Cofrentes”. General Inventory of Cultural Heritage of Valencia).

*(v) Explain how the element was identified and defined, including how information was collected and processed ‘with the participation of communities, groups and relevant non-governmental organizations’ (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*

**Austria:** In the identification process on the national level, bearers, practitioners, and NGOs participated. In the nomination form, the practice, transmission from generation to generation, cultural and social functions, possible risk factors, were described. The submitters were asked to propose safeguarding measures. Besides, evidence of free, prior, and informed consent, 5 photographs as well as letters of recommendation, either from an expert on a relevant field or on intangible heritage were submitted.

**Czechia:** The element was identified as part of the intangible cultural heritage by bearers themselves. Bearers of all genders were actively involved in the preparation of nomination documents to regional and national inventories. The National Council for Traditional Culture including experts from cultural institutions, public media, and local governments reviewed the draft before the inscription on the national list.

**Germany:** Communities, groups, and individuals were invited to submit proposals for the nationwide inventory including 1) a nomination form completed and signed by the bearers themselves, with information about the current practice and transmission of the element, its viability and safeguarding measures, 2) documentary material and 3) two letters of recommendation. Men and women can participate equally in the practice of the element. However, the number of male practitioners exceeds the number of female practitioners.

**Latvia:** In the identification process, elderly timber rafters, Association "The Gauja River Rafters", a traditional culture researcher, local community, and Strenči Municipality Council participated. They filled the nomination form providing information on its past, current practice, the transmission of the element, its viability, and safeguarding measures, including photo, video, and audio materials as well as confirmation of support of the relevant community.

**Poland:** The element was identified and inscribed on the National List at the initiative of the bearers associated with the Timber Rafting Brotherhood of Saint Barbara in Ulanów. They submitted an application with a detailed description of the element, letters of consent and support, and photos. Following the inscription, a series of events were organized, including creating a film from a multi-day rafting on the San

**Spain:** The associations representing communities of timber rafters in Aragon Castilla La Mancha, Catalonia, Navarra, and Valencia, together with their local councils made decisions of including their traditions in their regional inventories or catalogs of cultural heritage or intangible cultural heritage. Furthermore, these associations participated in the preparation of the inventories providing extensive studies, complete descriptions, or reports on visitors at their festivities.

*(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).*

**Austria:** The inventory is updated once or twice a year (depending on the number of submitted files).

**Czechia:** The national inventory is updated annually. Each inscribed element is usually reviewed every 7 years.

**Germany:** The inventory is updated every year.

**Latvia:** The Council of Intangible Cultural Heritage meets twice a year to update the list (inscribing new elements and reviewing existing elements). Applicants are required to submit status reports every 5 years.

**Poland:** The national inventory is updated 3 or 4 times a year.

**Spain:** The competencies in the area of cultural heritage belong to the regions, so that the periodicity of the updating process differs in each region, under the provisions of the respective regional laws. The requirement to update a relevant inventory applies to all regions.

*(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).*

**Austria:** The national inventory is updated once or twice a year by an expert panel. Newly inscribed elements are included in the online database and published biannually. Every few years an evaluation form is sent to the communities which have their elements inscribed in the inventory. They are asked about the viability of the element, the impact of the inscription, etc. The results are analyzed and evaluated by the Austrian Commission for UNESCO and used for the update of the inventory.

**Czechia:** The national list is updated by the National Council for Traditional Folk Culture once a year. The Council reviews the report prepared by the National Institute of Folk Culture including the evaluation of safeguarding measures and periodic reports of previously registered elements. The Council also evaluates the new applications.

**Germany:** An expert committee including, amongst others, universities, museums, research institutions, and NGOs meets twice a year to discuss and update the inventory with new elements on the basis of the files proposed by the bearers, initially evaluated at a state level.

Furthermore, the German Commission for UNESCO regularly checks the nature of the elements inscribed in the inventory in a participatory process through the revision of existing information provided by the bearers.

**Latvia:** The request for the inscription of an element may be submitted by any person. It can be inscribed on the list if it gets a positive opinion of the Council of Intangible Cultural Heritage. The safeguarding status of an element is evaluated at least every 5 years based on the measures already taken as well as a new safeguarding and development plan for the next 5 years.

**Poland:** The National Heritage Board of Poland receives nomination files as well as monitors the viability of the elements inscribed on the National List. The Council for Intangible Cultural Heritage evaluates new nominations and recommends to inscribe on the National List of Intangible Cultural Heritage. Every 5 years the bearers are required to submit periodic reports on the implementation of the safeguarding plans.

**Spain:** The inventories are used both as registers of elements and as dynamic instruments that document all changes. Therefore, they are constantly updated both through the inclusion of new elements and the updating of those already registered as a result of research, fieldwork, and documentation. It is always done in collaboration with bearers, local and community institutions, and associations and technical services of the competent institution.

*(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*

- a. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. **The information should be provided in English or French, as well as in the original language if different.***
- b. *If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. **These texts should be provided in English or French as well as in the original language if different.***

*Indicate the materials provided and – if applicable – the relevant hyperlinks:*

**Austria:**

The inventory (including summaries of each entry as well as pictures and information on the inclusion of the file) is freely accessible in German and English on the website of the Austrian Commission for UNESCO:

[www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis](http://www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis)

The element “Wissen um die Flößerei auf der Oberen Drau” (“Knowledge of Timber Rafting on the Upper Drau”) is available here:

[www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis/detail/article/wissen-um-die-floesserei-auf-der-oberen-drau](http://www.unesco.at/kultur/immaterielles-kulturerbe/oesterreichisches-verzeichnis/detail/article/wissen-um-die-floesserei-auf-der-oberen-drau)

Furthermore, the inventory is published biannually as a hard copy, which can be downloaded under:

[www.unesco.at/fileadmin/Redaktion/Kultur/IKE/Publikationen/IKE\\_2019\\_\\_Einzelseiten\\_.pdf](http://www.unesco.at/fileadmin/Redaktion/Kultur/IKE/Publikationen/IKE_2019__Einzelseiten_.pdf).

**Czechia:**

The inventory of the Czech Republic is freely accessible at:

<https://www.mkcr.cz/seznam-nematerialnich-statku-tradicni-lidove-kultury-ceske-republiky-299.html>

English version:

[https://www.mkcr.cz/doc/cms\\_library/the\\_list\\_of\\_intangible\\_elements\\_of\\_traditional\\_folk\\_culture\\_of\\_the\\_czech\\_republic-1-11540.docx](https://www.mkcr.cz/doc/cms_library/the_list_of_intangible_elements_of_traditional_folk_culture_of_the_czech_republic-1-11540.docx).

The element “Tradice vorařství na řece Vltavě” (“Rafting Tradition on the River Vltava”) is freely available here:

<https://www.nulk.cz/2018/10/04/tradice-vorarstvi-na-rece-vltave> (in Czech only; English translation attached in an appendix.).

**Germany:**

The inventory is freely accessible in German and English on the website of the German



Commission for UNESCO:

<https://www.unesco.de/en/culture-and-nature/intangible-cultural-heritage/nationwide-inventory-intangible-cultural-heritage>

The element “Flößerei” (“Timber Rafting”) is available here:

[www.unesco.de/en/timber-rafting](http://www.unesco.de/en/timber-rafting)

Furthermore, the inventory is published biannually as a hard copy, which can be downloaded:

[https://www.unesco.de/sites/default/files/2019-11/Bundesweites-Verzeichnis\\_IKE\\_3Aufl\\_2019.pdf](https://www.unesco.de/sites/default/files/2019-11/Bundesweites-Verzeichnis_IKE_3Aufl_2019.pdf)

**Latvia:**

The inventory is freely accessible in Latvian and English on the website administered by the Latvian National Centre for Culture:

<https://nematerialakultura.lv/nkm-saraksts/>

The element “Gaujas plostnieku amata prasmes” (“The Craft Skills of Gauja Raftsmen”) is available here:

<https://nematerialakultura.lv/Elementi/gaujas-plostnieku-amata-prasmes-2018/>

Poland:

The inventory is freely accessible in Polish on the website of the National Heritage Board of Poland

[http://niematerialne.nid.pl/Dziedzictwo\\_niematerialne/Krajowa\\_inwentaryzacja/Krajowa\\_lista\\_NDK](http://niematerialne.nid.pl/Dziedzictwo_niematerialne/Krajowa_inwentaryzacja/Krajowa_lista_NDK)

The element “Flisackie tradycje w Ulanowie” (“Timber Rafting Traditions in Ulanów”) is included on position 4 of the list (English translation attached in an appendix)

**Spain:**

Aragón:

The element “la cultura del transporte fluvial de la madera en Aragón” (“The Culture of River Transport of Wood in Aragon”) is available here:

[http://www.boa.aragon.es/cgi-bin/EBOA/BRSCGI?CMD=VERLST&BASE=BZHT&DOCS=1-100&SEC=BUSQUEDA\\_AVANZADA&SORT=-PUBL&SEPARADOR=&@PUBL-GE=&@PUBL-LE=&NUMB=&RANG-C=&OLEY-C=&ALEY-C=&FDIS-C=&TITU=la+cultura+del+transporte+fluvial+de+la+madera+en+arag%F3n&ORGA-C=&TEXT-C=&SECC-](http://www.boa.aragon.es/cgi-bin/EBOA/BRSCGI?CMD=VERLST&BASE=BZHT&DOCS=1-100&SEC=BUSQUEDA_AVANZADA&SORT=-PUBL&SEPARADOR=&@PUBL-GE=&@PUBL-LE=&NUMB=&RANG-C=&OLEY-C=&ALEY-C=&FDIS-C=&TITU=la+cultura+del+transporte+fluvial+de+la+madera+en+arag%F3n&ORGA-C=&TEXT-C=&SECC-) (English translation attached in an appendix)

Catalonia:

The element “L’ofici dels raiers” (“The rafters trade”) is available here:

[https://cultura.gencat.cat/ca/departament/estructura\\_i\\_adreces/organismes/dgcpt/02\\_patrimoni\\_etnologic/inventari-del-patrimoni-etnologic/consultaIPEC/](https://cultura.gencat.cat/ca/departament/estructura_i_adreces/organismes/dgcpt/02_patrimoni_etnologic/inventari-del-patrimoni-etnologic/consultaIPEC/) (English translation attached in an appendix)

Castilla La Mancha

The element “los Gancharos del Alto Tajo” (“The Rafters from Alto Tajo”) is available here:

[https://docm.castillalamancha.es/portaldocm/descargarArchivo.do?ruta=2020/09/14/pdf/2020\\_6231.pdf&tipo=rutaDocm](https://docm.castillalamancha.es/portaldocm/descargarArchivo.do?ruta=2020/09/14/pdf/2020_6231.pdf&tipo=rutaDocm) (English translation attached in an appendix)

Navarra

The elements “Las almadías” and “El barranqueo” are available here:

See PDF document (in Spanish and English)

Valencian Community:

The elements “Maderada of Cofrentes” and “Maerà of Antella” festivities are available here:

<http://www.ceice.gva.es/va/web/patrimonio-cultural-y-museos/inmaterial> (English translation attached in an appendix)

## 6. Documentation

### 6.a. Appended documentation (mandatory)

*The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.*

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;

- documentary evidence demonstrating that the nominated 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 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

## 6.b. Principal published references (optional)

*Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.*

*Not to exceed one standard page.*

### Austria, books

- Hassler J. 1921, Die Floß- und Plätten Schifffahrt und der Ausbau der Drau- und Möll-Wasserkräfte in Kärnten, Klagenfurt; Kleinmayr;
- Türk F. 1959. Spittal an der Drau. Eine Chronik. Herausgegeben von der Stadtgemeinde Spittal a. d. Drau und ihrem Kulturring. Klagenfurt: Verlag Johann Leon sen;
- Johann E., 2004. Wald und Mensch. Die Nationalparkregion Hohe Tauern (Kärnten). Verlag des Kärntner Landesarchivs, Klagenfurt;
- Leskoschek.F., 1973. Die Drauflößer, Arbeitsleben und Brauchtum eines erloschenen Gewerbes. Graz: Historischer Verein für Steiermark 203-228.

#### Articles:

- Moser O., 1972, Von den Drautaler Flößern. Arbeitsleben und Arbeitsgerät eines erloschenen heimischen Gewerbes. In: Die Kärntner Landsmannschaft 1972, H.6, S.4 – 7 und H.7, S.8 – 12;
- Leskoschek F., 1972. Schifffahrt und Flößerei auf der Drau. In: Zeitschrift des historischen Vereins Bd. 63 (1972); 115 -152.

### Czechia, books:

- Scheufler, Vladimír – Šolc, Václav. Já jsem plavec od vody. České Budějovice: Jihočeské nakladatelství, 1986.
- Hubert, Miroslav. Dějiny plavby v Čechách. Děčín: Okresní muzeum Děčín, 1996.
- Jungmann, Jan. Zaniklé Podskalí: Vory a lodě na Vltavě. Praha: Muzeum hlavního města Prahy, 2005.
- Nedbal, František. Historie voroplavby v Čechách na řece Vltavě. Praha: Vltavan Čechy, 2014.
- Svoboda, Jiří. Historie voroplavby v Čechách. Praha: Professional Publishing, 2017. ISBN 978-80-88260-07-3.

#### Articles:

- Scheufler, Vladimír. Počátky voroplavby v Čechách. In Český lid/49, Praha, 1962.
- Scheufler, Vladimír. Voroplavba na Vltavě v období předbělohorském. In: Československá etnografie. roč. 4. Nakladatelství ČSAV. Praha 1964.
- Šolc, Václav. O voroplavbě a vorařích. In Český lid/41. Praha, 1954.

#### Website:

- <http://www.vltavan.cz>

### Germany, books:

- Borger-Keweloh, Nicola und Keweloh, Hans-Walter: Flößerei im Weserraum. Leben und Arbeiten in einem alten Gewerbe. Bremen 1991;
- Chronik der Scheitholz-Flößerei in Muldenberg. Publ.: Vogtländischer Flößerverein Muldenberg. Muldenberg 1997;

- Andronov Svetoslav et al.: Der Elsterfloßgraben. Geschichte und Gestalt eines technischen Denkmals. Leipzig 2005;
- Filser, Karl: Flößerei auf Bayerns Flüssen. Zur Geschichte eines alten Handwerks. (= Hefte zur Bayerischen Geschichte und Kultur. Bd.11.). München 1991;
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## 7. Signature(s) on behalf of the State(s) Party(ies)

*The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.*

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

### Poland

Name: Jarosław Sellin

Title: Secretary of State, Ministry of Culture, National Heritage and Sport

Date: 9 November 2021 (revised version)

Signature: <signed>

*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*

### Austria

Name: Jürgen Meindl

Title: Director General of the Division Arts and Culture

Date: 9 November 2021 (revised version)

Signature: <signed>

### Czechia

Name: Lubomir Zaoralek

Title: Minister of Culture

Date: 9 November 2021 (revised version)

Signature: <signed>

## Germany

Name: Michelle Muntefering

Title: Minister of State for International Cultural Policy, Federal Foreign Office

Date: 9 November 2021 (revised version)

Signature: <signed>

## Latvia

Name: Nauris Puntulis

Title: Minister of Culture

Date: 9 November 2021 (revised version)

Signature: <signed>

## Spain

Name: Maria Dolores Jimenez-Blanco

Title: General Director of Fine Arts

Date: 9 November 2021 (revised version)

Signature: <signed>