

A. **State party:** Czech Republic

B. **Name of the element:**

B. 1. Village Shrovetide Door-to-Door Processions and Shrovetide Masks in the Villages of the Hlinecko Area

B. 2. Vesnické masopustní obchůzky a masky na Hlinecku

B. 3. The element (masopustní obchůzky a masky – Shrovetide Door-to-Door Processions and Shrovetide Masks) is also referred to as *maškara*, *vostatky*, *ostatky*, *staročeská maškara*, *staročeský masopust*.

C. **Characteristics of the element**

C. 1. **Identification of the community, group or, if applicable, individuals**

Concerned

Permanent residents of the villages of Hamry, Studnice, Vortová and the Blatno suburb of the town of Hlinsko.

C. 2. **Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned**

The town Hlinsko and the area around it are referred to as Hlinecko¹. Hlinecko is situated in the southern part of Eastern Bohemia, along the border of the historical region of Moravia. In terms of popular culture, it belongs to the ethnographic area of *České Horácko* (i.e. the Bohemian part of the Bohemian-Moravian Uplands) and in geographical and administrative terms it belongs to the Pardubice Region. The northern part of Hlinecko lies in the *Železné hory* Mts. (Iron Mountains), which are afforested and represent a protected landscape region. The southern part of Hlinecko lies in the hilly area of the *Žďárské vrchy* Mts., another protected landscape region.

The territory is characterised by the varied relief of foothill landscape, and at some places even mountain landscape, overgrown with extensive mixed and conifer forests. The town of Hlinsko (population 10,000) is the area's natural and historical centre. The Shrovetide door-to-door processions are held regularly in an almost unchanged form in several villages in the vicinity of the town (Hamry, Studnice and Vortová) and also in Blatno, the town's suburb.

Shrovetide door-to-doors have been affected by the social and historical situation. For example, as described in archive documents, the Catholic Church forbade the futile merrymaking at Shrovetide in the 18th and 19th centuries;² during World War II (1939-1945) such types of entertainment were also banned and, similarly, in the socialism era, especially

¹ See *Basic Accompanying Documentation 6.and.A. III. Maps*.

² State District Archive at Chrudim, chronicles of the communities of Hlinsko, Holetín, Prosetín.

in the 1950s, they were far from supported.³ This affected the tradition of Shrovetide door-to-door processions in $\frac{3}{4}$ of the villages in the Hlinecko area, and in the remaining regions of the Czech Republic Shrovetide door-to-door processions have been preserved in a modified or changed form, or with less authenticity, or have been totally forgotten.

C. 3. Domains represented by the element

Village Shrovetide door-to-door processions in the Hlinecko area represent a custom tradition – the playful procession of masked and costumed mummers in villages at the end of the carnival season belongs to the most picturesque annual customs not only in the Czech Republic but in all countries of Central Europe. Within the wider context of traditional village customs, the village Shrovetide door-to-door processions in the Hlinecko area are a unique element, testifying to the cultural diversity of the world.

We use the term Shrovetide door-to-door processions to refer to the dynamic set of intentional phenomena and actions, expressed by specific aesthetically imposing syncretic procedures and means, including mask, music, dance, possibly also singing and other voice manifestations (shouting, stamping, rattling, whistling, specific whooping). All this, combined with the use of prop items and brief scenes, characterises communication at several levels, including: *the masks vs. local onlookers; masks vs. outside onlookers; masks between each other.*

These components of the Shrovetide door-to-door processions are variable, in historical terms. In both collective and individual scenes they enable emotional and aesthetic self-fulfilment of the participants, for the most part positively accepted by the onlookers.^A

D. Brief summary of the element

The Shrovetide door-to-door processions in the villages of the Hlinecko area (i.e., the area surrounding the town of Hlinsko) represent a part of the popular calendar customs that have been preserved until the present times and local communities practice them spontaneously. This custom, whose course does not change, takes place at the end of winter, at Shrovetide – the period at the end of the carnival season, which is called *masopust* in Czech. Village men and boys, wearing traditional masks, go from door to door round the village, accompanied by a brass band. The procession stops at every house and four men in the masks that are strictly prescribed by tradition perform a ritual dance with the householder's permission. The dance is to secure a rich harvest and prosperity of the family. The masks get treats and collect a fee. The procession moves around the village all day not to skip any house. Each mask has its specific appearance and function, determined by tradition. A ritual "*Killing of the Mare*"

³ State District Archive at Chrudim, chronicles of the communities and minutes of the meetings of the Municipal and District National Committees.

takes place at the end of the event at a place known to all beforehand. The ceremony is followed by a dance party to give farewell to the carnival (*masopust*) season. It is the last opportunity to dance before the Lent.

1. Identification and definition of the element

1. a. Identification of the community, group or individuals concerned, and their location

The element occurs as a natural part of the custom tradition in 7 villages of the total number of 28 villages in the vicinity of the town Hlinsko. It is practiced every year in four communities: Hamry (population 254), Studnice (population 460), Vortová (population 247) and Blatno, which is a part of the town of Hlinsko (the population of Hlinsko as a whole is 10,000 and Blatno 560).⁴ It always takes place spontaneously and it is organised and performed by, and intended for, the inhabitants of the villages concerned.⁵ The Shrovetide door-to-door processions take place one day in the year.

In the remaining communities around Hlinsko, the intensity and frequency at which this custom is practiced varies, depending in particular on the structure and age of local residents.

1. b. Description of the element

The village Shrovetide door-to-door processions and the masks related thereto in the Hlinecko area are a part of the custom tradition that has been spontaneously maintained in the active awareness and is still practiced today.⁶ They belong to the custom traditions of folk culture not only in the Czech Republic but in the entire Central Europe.

The village Shrovetide door-to-door processions in Hlinecko reflect the traditional interests of the (initially) farming population: rich harvest, prosperity of the animals and the whole farm, and good health of the family. They are also associated with the magic practices to secure fertility.⁷ Although the social and entertainment functions of the Shrovetide door-to-door processions and masks seems at first sight to predominate, the people in the villages of the Hlinecko area are well aware of their genuine initial functions.

The event must be duly prepared: it is necessary to secure the brass band, prepare the treats and, in particular, prepare the masks.⁸ In the morning of (currently) the last Saturday or Sunday

⁴ See *Basic Accompanying Documentation 7.and.A. III. Maps*.

⁵ However, in recent years, outside visitors have been coming to these villages to watch this traditional custom event. These visitors do not know the details of what is going on and the rules of what each participant is to do; nevertheless, the masked participants may draw them into their improvised actions and therefore even these outside people become active participants of the event for a while.

⁶ *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraphs 2.a, 2.c.

⁷ *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraph 2.d.

⁸ Several weeks before the date of the door-to-door procession, women and girls meet usually in the ballroom of the local inn to prepare enough paper roses to decorate the masks. The people who are to wear the masks must prepare their costumes at their expense – repair, wash and complete them. The participants (men) of the Shrovetide door-to-door procession also meet several times before the event to discuss and agree on what is necessary. This is important mainly for the young men who are to wear the masks of the *Turks* for the first time. Older participants must explain everything to them and often teach them the dance steps. As to the remaining masks, there is a fixed distribution of who is to wear which mask – the masks are as a rule inherited in the families. If any of the participants cannot take part in the door-to-door procession (if he is sick or a close relative has died etc.), a substitute must be found inside the community, because the number of masks must be maintained.

of the Carnival season,⁹ the masks gather at an agreed place, form a procession and go and ask the Mayor to allow them to go round the village. Afterwards, with the Mayor's permission, they go from door to door, perform ceremonial dances for the inhabitants of each house, and interact with onlookers verbally and by gestures. The masks skip only the houses where somebody has died recently, otherwise all houses in the villages are visited. At each house they get the usual treats (Bismarck dough nuts, open sandwiches, alcohol beverages)¹⁰, and a small amount of money, depending on the local customs and traditions. Public control over this fee is provided by the fact that the payment depends on the number of musical pieces played by the band at the given house. The composition and size of the brass band varies, depending on how many musicians the procession organisers are able to pay for. At present the band usually consists of clarinet, trumpet (fluegelhorn), trombone and a drum or drumset.^B

A ritual "*Killing of the Mare*" takes place at the end of the event at a place known to all beforehand. The *Mare* is condemned for its alleged sins. One of the masks, usually the *Knacker*, reads the *Sentence on the Mare* and the *Mare's Testament*¹¹. The document contains humorous references to various events in the village or society at large (increasing prices, unemployment etc.). At the end the *Mare* must kneel and the *Sentence* is executed: the *Knacker* knocks off the cap off the *Mare's* head and by this the *Mare is killed*. It falls down on the ground and remains motionless for a while. The remaining masks circle around the *Mare*, put their caps on the ground and move slowly along the circle to the sorrow music. When the song is over, the *Knacker* approaches the *Mare*, gives it a sip of alcohol, the *Mare* jumps up, brought to life again. Then follows a whirl of the masks. The masks start dancing and frolicking around with the onlookers. This is the essence and mission of the Shrovetide door-to-door processions: to symbolise death (winter) and the awakening of new life (spring).¹² There is a dance party in the evening during which all inhabitants of the village say goodbye to the merrymaking of Shrovetide.

The villages concerned differ slightly as to the course of their Shrovetide door-to-door processions. Though the differences appear more or less negligible, they are substantial for the citizens of each of the villages, because they distinguish their Shrovetide tradition from that of the others.^{13,C} The village Shrovetide door-to-door processions, practiced in the

⁹ The carnival season (masopust in Czech) is the period that starts after Epiphany (6 January) and ends six weeks before Easter.

¹⁰ Traditional treats: Bismarck doughnuts – pastry of yeast dough fried on oil and filled with ground poppy or marmalade. Slices of smoked pork, bread with lard spread, or home-made pork delicacies have been replaced by ham rolls and open sandwiches.

¹¹ The *Sentence* enumerates the sins the *Mare* committed during the calendar year. In the *Testament* the individual parts of the *Mare* (the head, hooves, hair, ears) are bequeathed to individual citizens of the village, or a group of people (the young or seniors), or representative groups, e.g. politicians, etc.).

¹² *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraph 2, Clauses c and d.

¹³ In opinion surveys, all citizens of the villages concerned say that "... the Shrovetide door-to-door processions and masks are a tradition in the village and their form and appearance have been the same from time immemorial. Everybody in the

traditional way, represent a significant bond between the people in the village and the history of their community and strengthen their commitment to preserve their collective heritage and pass it over to the next generation.¹⁴ This is, for example, the reason why parents make authentic copies of their masks for their sons. They teach them the basics of the masks' roles. During the regular door-to-door procession, one may also see small boys clad in costumes and wearing masks (Blatno, Hamry, Vortová), and in one of the villages (Studnice) a *children's masked procession* walks round the village a week before the regular Shrovetide door-to-door procession.

Each mask has retained its fixed appearance and functions for decades. Only men wear masks at Hamry, Studnice and Vortová. This is as a rule explained by the fact that men are bearers of virile fertility, which the masks are to carry forth.^{15,16} Women help prepare the masks, making paper roses, sewing costumes for the masks, helping to decorate them. During the door-to-door procession, they provide the treats for the participants. However, they also have another important role underlying the initial meaning of the event: the masks roll on the ground with the on-looking women to ensure that both the Earth and the women are fertile.

The owner of the mask takes care of it and provides and maintains a costume for it. In some families the masks are inherited from father to son. Only the mask of the *Straw Man* must be prepared every year anew, because of the short useful life of the material (rye straw) and because of the mask's role in the event (rolling on the ground, tearing out the straws).

The masks are divided into two groups: *Red* and *Black*. Those in the *Red* group may only be worn by single men (boys). In the past this was associated with accepting young boys in the village adult community (certainly a relic of ancient initiation rituals).¹⁷ The number of red masks is fixed. There must be six of them: the *Spotted Man*, the *Wifie*, and the four masks called the *Turks*. Married men wear the *Black Masks*. Their number is not fixed; it depends on how many men in the village prepare their masks. The main task of these masks is to maintain contacts with the onlookers. They include the *Straw Man*, the *Mare*, the *Knacker*, the *Huckster* and the *Chimney Sweep*.¹⁸

The set of masks referred to above (except the *Mare*) symbolises a dynamic outside element, strange to the stabilised relationships in the village. In the villages where the traditional form of door-to-door procession is maintained, the masks differ in details: there are differences in the

village knows what each mask represents and what it has to look like. "Open-Air museum Vysočina Archive, opinion surveys 1999-2006.

¹⁴ *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraph 2, Clause c.

¹⁵ Hamry, Studnice, Vortová.

¹⁶ *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraph 2, Clause d.

¹⁷ *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraph 2, Clause c.

¹⁸ A detailed description of individual masks is a part of the *Required Documentation 6. and A. 1*

shapes of the caps, in the details of decorations or in the way the *Straw Man's* costume is braided. However, the basic concept of the masks is the same – the differences are most probably due to the desire to develop a specific variant of the mask.¹⁹ The pressure of tradition is strong enough to prevent any greater change. Casual viewers, especially those from more distant areas, do not perceive the differences.

The village Shrovetide processions are among the few traditional customs that have been preserved in the Hlinecko area. The way they are practiced at Hamry, Studnice and Vortová has been passed forward for a number of generations. Active awareness of many functions of this element has been maintained without change for generations and the village communities, including the young, maintain active awareness of many functions of this tradition (e.g., the meaning and appearance of the masks), because young men play an active role in the event. What makes the Shrovetide door-to-door processions in Hlinecko different from similar folk customs in other regions of the country is the course of the event and, in particular, the stabilised number, concept, appearance and functions of the masks. Similar Shrovetide masks do not occur in such a structure, diversity and richness of costumes in any other region of the Czech Republic.^D For this reason, the citizens of the above-mentioned villages in the Hlinecko area recognise their Shrovetide door-to-door processions and masks as a part of their cultural heritage passed from generation to generation²⁰. Their door-to-door processions play a very important role in securing cohesion within the village community, in distinguishing it from other villages and in strengthening the awareness of its local and cultural identity.

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

If this element is inscribed on the *Representative List of Intangible Cultural Heritage of Humanity*, such inscription would contribute to its protection by drawing more attention to it by relevant institutions to address the critical factors. Inscription on the *Representative List of Intangible Cultural Heritage of Humanity* and implementation of safeguarding measures would support systematic care by specialised institutions. In addition, inscription on the above-mentioned *Representative List*, combined with the already existing inscription on the national *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*, will also ensure that the condition and development of the nominated element are monitored by

¹⁹ Surveys by the Open-Air museum Vysočina in 1997-2006 at the villages of Blatno, Hamry, Holetín, Raná, Studnice, Všeradov, Vortová.

²⁰ For example, at Studnice and Blatno, children clad in small copies of the costumes join the masks and try to copy what adults do. In other villages the children are among the active onlookers.

specialised institutions in a consistent manner²¹ and that safeguarding measures are taken and implemented under the supervision of the *National Council for Traditional Folk Culture*.²²

As known in the Czech Republic from the situation around the inscription of tangible assets on the List of World Cultural and Natural Heritage (Convention for the Protection of World Cultural and Natural Heritage, 1972), the inscription in both the national *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* and in the *Representative List of Intangible Cultural Heritage of Humanity* will attract much permanent attention of the media and the public, who will consider critically the condition of this heritage.

Interest in the inscription of village Shrovetide door-to-door processions will of course also evoke broad media and public interest in the *Convention for the Safeguarding of the Intangible Cultural Heritage* as such, both nationally and internationally. Czech journalists will naturally be mainly interested in the cases where measures are needed to be taken to safeguard specific assets inscribed on the *Representative List of Intangible Cultural Heritage of Humanity* and the *Czech List of Intangible Properties of Traditional and Folk Culture*, urgently requiring to be preserved. Interest in both these Lists will then result in enhanced knowledge of the cultural diversity of the world, documented by the international lists.

Inscription of the village Shrovetide door-to-door processions will have very strong national and local impacts, as it will be understood as confirmation of cultural identity and a source of permanent pride of the inscription of the element on the *Representative List of Intangible Cultural Heritage of Humanity*, perceived as a proof of international recognition. This pride, in turn, will encourage interest in other elements on the *Representative List* and strengthen the determination to safeguard the village Shrovetide door-to-door processions in the Hlinecko area. Interest in preserving this element will then be perceived as not only interest in preserving it for the local or national community but as interest for preserving an element important for the entire international community.

The village Shrovetide door-to-door processions in Hlinecko represent a unique combination of age-old ritual functions, aesthetic standards of the rural community and (at present) a marked manifestation of the social and cultural self-awareness of the local community. The village Shrovetide door-to-door processions in Hlinecko can be considered as a masterpiece of traditional folk culture, as a manifestation of the creative genius of a number of generations of local people. Inscription of the cultural element on the

²¹ Methodical Instruction for Maintaining the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* – Ref. No. 3161/2009 of 18 March 2009, Article 11.

²² Advisory body to the Minister, consisting of representatives of specialised institutions, Ministries and media.

Representative List of the Intangible Cultural Heritage of Humanity will confirm the exclusive cultural identity of the local community and its contribution to global cultural diversity.

3. Safeguarding measures

All Czech citizens' fundamental right of access to cultural riches is safeguarded by the *Charter of Fundamental Rights and Freedoms*, which is a part of the Constitutional Order of the Czech Republic (1/1993). This right is also guaranteed by the *International Pact on Economic, Social and Cultural Rights*, which has the force of law in the Czech Republic (23/1976). As to the intangible cultural heritage to which the nominated element belongs, its preservation and promotion are guaranteed by the *Convention for the Safeguarding of the Intangible Cultural Heritage* (the *Convention*), which is also a law in the Czech Republic.

A number of specific legal regulations serve for the implementation of the above-mentioned right in the Czech Republic, including, but not limited to, Act No. 20/1983 on National Heritage Care, as amended, which also applies to the preservation of tangible cultural heritage, meeting the definition in Article 2 Paragraph 1 of the *Convention*. The same can be said of Act No. 122/2000 on the Protection of Museum-type Collections, as amended, and Act No. 499/2004 on Archives and Registration Service, as amended, Act No. 257/2001 on Libraries and the Terms of Operating Public Library and Information Services, as amended. Government Order of 16 December 2002 on Awards of the Ministry of Culture for Activities in the Field of Culture (5//2003) serves a similar purpose. Unless otherwise provided in the above legal regulations, the Ministry of Culture is charged with the task to take care of cultural heritage under Act No. 2/1969 on the Establishment of Ministries and other Central Bodies of State Administration of the Czech Republic, as amended. Under the same Act, other Ministries, together with the Ministry of Culture, are responsible for the implementation of the *Convention* in their respective fields.

Under Act No. 128/2000 on Municipalities (Municipal Constitution), as amended, municipalities are responsible for meeting the needs for cultural development, information, education, training etc. The care of cultural heritage for the benefit of citizens is also stipulated in Act No. 129/2000 on Regions, as amended.

To ensure the continued implementation of this right, which also applies to the traditional folk culture as a specific part of cultural heritage (also comprising the nominated element), a number of specific documents have been adopted, defining and explaining the policy of the caring for traditional folk culture. Two basic government documents provide for the care for traditional folk culture. One of them, *State Cultural Policy*, has a general applicability to all cultural

manifestations in the Czech territory and was approved by Czech Government Resolution No. 1452 of 19 November 2008.²³ It provides a basis for more detailed medium-term concepts, laying down at the central level the basic measures (or extending those that already exist) to promote the various sectors of culture, including traditional folk culture where the nominated element belongs. The *Concept of More Effective Care of Folk Culture in the Czech Republic*, adopted by Government Resolution No. 571 of 11 June 2003, is an example of an existing specialised long-term document. It defines the conditions and tasks for effective protection of traditional and popular culture, guaranteed by the government and by lower-level state administration bodies. Focus in the document is on the tasks associated with the identification, documentation, conservation, dissemination, presentation and transfer of traditional folk culture in the Czech Republic, including international co-operation. The Ministry of Culture, directly responsible to the Government for compliance with each point in the Concept, sets specific tasks for other institutions, particularly the National Institute for Folk Culture at Strážnice. It co-operates with the relevant regional and local institutions in the field of traditional folk culture, which have been selected in co-operation with the regional authorities.²⁴ Establishment of the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*²⁵ and the setting up of the *National Council for Traditional Folk Culture*²⁶ are important steps towards securing the protection of the elements of traditional and folk culture.

Each village Shrovetide door-to-door procession is, in its entirety, its participants' unique affair, unrepeatable by others. Social security legislation,²⁷ healthcare legislation²⁸ etc. applies to each person involved in this folk culture element, like to any other citizens of the country. Any texts and any sound and video documentation materials related to the village Shrovetide processions and masks, having the characteristics of author work as defined by *Act No. 398/2006 on Copyright and Rights Related to Copyright and on Amendment to Certain Acts, as amended*, are protected under this Copyright Act.

²³ Article 4.2 Care of Intangible Cultural Heritage.

Intangible cultural heritage (e.g., folk music, theatre, dances, ceremonies and rituals, traditional craft processes) is a substantial part of the national cultural treasure and constitutes one of the pillars of the cultural identity of the citizens and local communities. However, the care of the intangible heritage does not enjoy the same status in Czech law, compared with the protection and care of tangible cultural heritage, nor can the relevant legal regulations withstand international comparison. Ratification of the *Convention for the Safeguarding of the Intangible Cultural Heritage* has provided a legal framework for caring for this heritage.

²⁴ The Ministry of Culture, seeking to support traditional folk culture, invites tenders from applicants for subsidies from among specialised institutions and other entities focusing on the documentation and presentation of the elements of traditional folk culture. Within five years, a special category is expected to be created for the elements inscribed on the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* and on the *Representative List of the Intangible Cultural Heritage of Humanity*.

²⁵ Established on the basis of Ministry of Culture Order No.41/2008.

²⁶ Established on the basis of Ministry of Culture Order No.39/2004.

²⁷ Act No. 100/1988 on Social Security, as amended.

²⁸ Act No. 20/1966 on the Care of People's Health, as amended.

In the dissemination of information about the village Shrovetide door-to-door processions in Hlinecko, an important role is also played by the legislation laying down obligations of public service electronic media, which are authorised to disseminate the cultural heritage, including this element. Tangible artefacts directly related to Shrovetide door-to-door processions, including the masks, are protected by special regulations e.g. the Archive Act²⁹, others, e.g. costumes, are protected under the Collections Act³⁰ and under regulations governing the sale and export of objects of cultural value.³¹ National and regional institutions,³² taking care of traditional folk culture, and the projects with the same focus, receive subsidies under the National Budget Act.³³

3. a. Current and recent efforts to safeguard the element

In the villages of Hamry, Studnice and Vortová and in the Blatno suburb of the town of Hlinsko, most of the people spontaneously take part in the Shrovetide door-to-door processions. Young people and children observe what is going on and help with the preparations, as far as they can; thus they absorb the rules of this custom in a plain and natural way. The local authorities and the Hlinsko Town Council, together with the volunteer fire fighting units,³⁴ take on some of the organisational obligations.

Continuation of the custom is supported by the Hlinsko municipal grant system, contributing a sum of money to the payment of the costs related to the door-to-door procession.³⁵ The Hlinsko Town Council as founder of the Municipal Museum and Gallery also contributed to the purchase of the first masks for the future permanent exhibition, focusing on Shrovetide masks and the village Shrovetide door-to-door processions in the Hlinecko area. The efforts to collect material for the exhibition commenced in 2007. The Regional Authority of the Pardubice Region and the Ministry of Culture contribute financially to the Open-Air museum Vysočina for research and documentation of the nominated element. All the above-mentioned institutions present this element as a distinctive feature of the customs and tradition of the region and country. Since 1994, groups of masks from the individual villages have been given opportunities, on a regular basis, to be presented in the environment of the Open Air Museum at Veselý Kopec, which is a part of the Open-Air museum Vysočina.³⁶ In 2008, the village Shrovetide door-to-door processions and the village masks in the Hlinecko area were a part of

²⁹ Act No. 97/1974 on Archiving.

³⁰ Act No. 122/2000 on the Protection of Museum-type Collections and on Amendment to Certain Other Acts.

³¹ Act No. 71/1994 on the Sale and Export of Objects of Cultural Value.

³² See Act No. 2/1969 on the Establishment of Ministries and other Central Bodies of State Administration, as amended; Act No. 129/2000 on Regions (the Regional Constitution), as amended; Act No. 128/2000 on Municipalities (Municipal Constitution), as amended; and Act No. 131/2000 on the Capital City of Prague, as amended.

³³ E.g. Act No. 457/2003 on the State Budget of the Czech Republic for the Year 2004.

³⁴ They provide transport for the brass band, paste up placards, tidy the dancing room in the inn and prepare the dance party.

³⁵ Especially for the musicians' fees and some costs of the materials necessary for repairing the masks.

³⁶ Which itself is a part of the National Heritage Institute – an institute founded and financed by the State.

the 63rd Strážnice International Folklore Festival, which is also financed from government funds.

The Open-Air museum Vysočina is responsible for the basic documentation³⁷ and re-documentation of this element. Its employees collect on a systematic basis archive sources, iconographic evidence from the local families' archives and eyewitnesses' recollections.

Students of the K. V. Rais Gymnasium at Hlinsko (UNESCO's associated grammar school) carried out self-contained research into the Shrovetide door-to-door processions in two villages, trying to gain as much information as possible. The Elementary Art School at Hlinsko³⁸ (fine art branch) regularly includes the village Shrovetide door-to-door processions and masks among the themes of its pupils' creative works. Exhibitions of the children's works were held in one of the buildings of the Betlém Heritage Reserve at Hlinsko in 1999, 2004 and 2006.

The Hlinsko Municipal Museum and Gallery and the Open-Air museum Vysočina cooperate with the National Institute of Folk Culture at Strážnice on the video-documentation of the nominated element, including the essentials related to it.³⁹ The specialised institutions, including the Open-Air museum Vysočina, the Hlinsko Municipal Museum and Gallery, Regional Museum in Chrudim and East-Bohemian Museum in Pardubice investigate the village Shrovetide door-to-door processions and masks within their research work. The Ethnographical Department of the National Museum in Prague, co-operating with the Open-Air museum Vysočina, has included the Shrovetide masks from the Hlinecko area (the villages of Studnice and Vortová) in its collections and shows them on permanent display. In this way the institutions express their practical (not just declaratory) support to the effort to protect the village door-to-door processions and masks as a manifestation of intangible cultural heritage.

Urbanisation of rural areas is accelerating. With the development of technical and cultural globalisation, it is increasingly difficult to maintain the genuine features of rural life, associated with preserving the traditional folk culture; this, however, is counterbalanced by the local communities' growing awareness of the need to ensure their self-identification and to distinguish themselves from the world at large under the conditions of aggravating alienation.^{40, 41}

³⁷ Documentation of preparations for, and course of, the village Shrovetide door-to-door processions, production of the Shrovetide masks, preparation of treats for the masks and the dance parties at the end of the procession. The respective local authorities are also involved in these efforts.

³⁸ An Elementary Art School is an out-of-school education facility focusing on various areas of art and is intended primarily for children and the young. Elementary Art Schools are funded from public budgets.

³⁹ For example, a DVD – details of the masks, the course of the door-to-door processions in different villages, preparation of the *Straw Man's* mask etc.

⁴⁰ The practical risks for Shrovetide door-to-door processions in the Hlinecko area include the costs of the preparations. The aspects that are often beyond individuals' resources are as follows:

- Financial compensation for the brass band accompanying the Shrovetide door-to-door processions

The above-mentioned threats are not as strong as to endanger the very existence of the village Shrovetide door-to-door processions. Subsidies from the Ministry of Culture and public authorities at all levels, among other things, contribute to the favourable climate for Shrovetide processions and masks in the villages.

3. b. Safeguarding measures proposed

Measures aimed at safeguarding the nominated element should be taken at three levels:

I. Measures to safeguard the nominated element to be taken at the level of the village communities, voluntary fire-fighting units at Hamry, Studnice and Vortová, Local Authorities of Hamry, Studnice and Vortová and Municipal Authority of Hlinsko.

The inhabitants of the villages spontaneously make active efforts to prevent this custom from disappearing from their life. Their activities are described above in Subchapter 4.a. Representatives of the Local Councils and the voluntary fire-fighting units⁴² will continue creating optimum conditions to safeguard the nominated element, including, for example, assistance in the organisational activities, provision of rooms and facilities for the preparation of the masks and costumes, assistance and support in hiring the brass band and preparing the dance party). The representatives of local authorities express their support (already at present) during the ceremony of granting permission to hold the Shrovetide door-to-door procession in the village. It follows from discussions between the Ministry of Culture and the Local Authorities of the villages and the Municipal Authority of Hlinsko that the authorities will continue supporting these activities in the future within their power and means. The town of Hlinsko will continue providing organisational and presentation support as well as financial grants, based on allocation priorities defined and updated from time to time. The town of Hlinsko will also continue financing the Municipal Museum and Gallery and will support, within its powers and means, the collecting work aimed at the formation of a permanent exhibition of village Shrovetide masks and village door-to-door processions in the Hlinecko area.

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- Making new masks or repairing substantially the existing ones (hand-made and hand-decorated textile parts, use of natural materials);
 - Knowledge of how the *Straw Man*'s mask is made: participants must see to it that this knowledge is continuously developed. Rye straw is necessary to make this mask but, unfortunately, the growing of this crop is rare today due to market-related reasons;
 - Increased average age of the village population;
 - Many young people leave the villages to seek jobs in cities. The population influx to the village, on the other hand, is almost negligible, but all newcomers become actively involved in the life of the village community.

⁴¹ The impacts that cannot be controlled by us or the State Party include, for example, economic crises etc.

⁴² The voluntary fire-fighting unit is a traditional voluntary civic association (in which men prevail) whose mission is to help manage fire or natural disasters. In addition to this, however, they play a basic and irreplaceable role in organizing social, cultural, sport and leisure activities. They represent a core of civic initiatives.

II. *Measures to safeguard the nominated element to be taken at the level of specialised institutions, including the National Heritage Institute with its Regional Station in Pardubice and the Open-Air museum Vysočina, and the National Institute for Folk Culture at Strážnice*

A. Activities of the Vysočina Folk Architecture Collection

A. 1. The Vysočina Folk Architecture Collection will provide regular documentation of the Shrovetide door-to-door processions in the Hlinecko area. The results of the documentation will be gathered in its archives and will be made available, on a continuous basis, to specialists, who will thus be able to evaluate the current situation. They will co-operate with the National Institute for Folk Culture at Strážnice on periodical re-documentation of the nominated element, as also required due to the fact that the Shrovetide door-to-door processions in the Hlinecko area are inscribed on the national *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*.⁴³

A. 2. The Open-Air museum Vysočina will systematically gather iconographic evidence from the local families' archives, eyewitnesses' recollections and archival documents related to the nominated element.

A. 3. Together with the Municipal Museum and Gallery at Hlinsko, the Open-Air museum Vysočina will create on the Museum's premises a permanent exhibition concerning the village Shrovetide door-to-door processions and masks.

A. 4. The Open-Air museum Vysočina will provide information and consultations to those interested in the nominated element.

A. 5. The Open-Air museum Vysočina will continue enabling the village groups to present their Shrovetide door-to-door processions and masks in the open-air museum environment to encourage tourists to view these presentations rather than the genuine Shrovetide door-to-door processions in the villages where they would disturb the traditional course of the event.

A. 6. The Open-Air museum Vysočina will co-operate with the National Institute for Folk Culture at Strážnice to establish an Advisory Board, consisting of specialists focusing on village Shrovetide door-to-door processions and masks and/or related elements (e.g. other customs falling in the carnival season). Its mission will be to document, identify and compare the nominated cultural element with other similar customs (provision of photo and film documentation). The Advisory Board will meet on a regular basis and organise a seminar once in five years to discuss these issues among the professional public and stakeholders from places with the tradition of the nominated element.

⁴³ Methodical Instruction for Maintaining the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* – Ref. No. 3161/2009 of 18 March 2009.

A. 7. The town of Hlinsko and the villages concerned will co-operate with the media to provide the general public with objective information about the nominated element, its safeguarding and any issues faced in this context.

Deadline for Points A. 1, 2, 4, 5, 7: continuous

Deadline for Points A. 3, 6: by 2014

B. Activities of the National Institute for Folk Culture at Strážnice⁴⁴

B. 1. On the basis of the Order of the Minister of Culture,⁴⁵ the National Institute for Folk Culture at Strážnice maintains and manages the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*. On the basis of this Order, the Institute must ensure periodic re-documentation of the inscribed elements, evaluate any findings and propose safeguarding measures, if necessary, to the National Council for Traditional Folk Culture.⁴⁶

Deadline: as a rule, once in 7 years

B. 2. The National Institute for Folk Culture and the Vysočina Folk Architecture Collection will issue a methodological publication (in Czech and English) on the village Shrovetide door-to-door processions and Shrovetide masks in the Hlinecko area. The publication will include a DVD whose content will correspond to the document prepared for this nomination.

Deadline: by 2011

III. Measures to safeguard the nominated element to be taken at the level of the regional bodies of the Pardubice Region and the Ministry of Culture of the Czech Republic

A. Measures to safeguard the nominated element to be taken at the level of the regional bodies of the Pardubice Region

The individual villages will have an opportunity to take part in the grant programme of support to the local cultural events of the Pardubice Region.

Deadline: continuous

B. Measures to safeguard the nominated element to be taken at the level of the Ministry of Culture of the Czech Republic

⁴⁴ A central specialised institution established and financed by the Ministry of Culture. Its primary mission is to protect and present traditional folk culture.

⁴⁵ Order of Minister of Culture No.41/2008 of 22 December 2008, establishing the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*, implemented through the Ministry of Culture Methodical Instruction for Maintaining the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*, Ref. No. 3161/2009 of 18 March 2009.

⁴⁶ Advisory body to the Minister, consisting of representatives of specialised institutions, Ministries and media.

B. 1. Subsidies allocated in a subsidy tender process to support traditional folk culture: for projects concerning village Shrovetide door-to-door procession in the Hlinecko area.

Deadline: continuous

B. 2. Establishing a separate category under the subsidy tender process to support traditional folk culture: category focused on support to the elements inscribed on the *List of Intangible Properties of Traditional and Folk Culture* and on the *Representative List of Intangible Cultural Heritage of Humanity*.

Deadline: within 5 years at the maximum

B. 3. Secure the routine work associated with the establishment of the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic*.

Deadline: continuous

B. 4. Provide funds to the National Institute for Folk Culture at Strážnice to issue the methodological publication and the DVD.

Deadline: 2011 at the latest

B. 5. Provide funds (within the possibilities of the national budget) to the National Institute for Folk Culture at Strážnice for periodical re-documentation of the village Shrovetide door-to-door processions and masks in the Hlinecko area and for proposing safeguarding measures, should the re-documentation indicate that such measures are essential.⁴⁷

B. 6. Prepare meetings of the National Council for Traditional Folk Culture in terms of content and organisation and provide the Council with relevant information concerning the situation around village Shrovetide door-to-door processions and masks in the Hlinecko area as a form of expert public supervision over this element; request the Council's relevant recommendations.

Deadline: meetings to be held at least once a year; re-documentation results to be presented once in 7 years

B. 7. Ensure that periodic reports on the village Shrovetide door-to-door processions and masks in the Hlinecko area are prepared for the bodies of the *Convention for the Safeguarding of the Intangible Cultural Heritage*, in case this element is entered on the *Representative List of Intangible Cultural Heritage of Humanity*.

⁴⁷ The Ministry of Culture, taking into account the possibilities of its budget, could support the projects implementing the safeguarding measures within the range of measures referred to in Subchapter B.2.

Deadline: based on the international rules for implementation of the *Convention for the Safeguarding of the Intangible Cultural Heritage*.

3. c. Commitment of communities, groups or individuals concerned

Representatives of the local authorities of the villages where the Shrovetide door-to-door processions are held, as well as the inhabitants of these villages, are interested in safeguarding this element. This is indicated by the organisational and financial support, personal participation and assistance in presentation, as referred to in Subchapter 4. a. This support is expected to continue in the future, as indicated in Subchapter 4. b. Inhabitants of the individual villages and the town of Hlinsko exercise significant efforts to ensure that village Shrovetide door-to-door processions and Shrovetide masks are maintained in the Hlinecko area in the future. They help to maintain the masks, prepare the treats and take part in the organisation of the door-to-door processions and the dance party. They contribute not only their time but also money, driven by effort to *safeguard the traditional custom, which has been maintained in their villages for many generations*.⁴⁸ The importance attached by the inhabitants of the villages to their Shrovetide door-to-door processions is also documented by a recent custom (which has been practiced over the last fifteen years): when a person who has been an active actor of the Shrovetide door-to-door processions dies, his Shrovetide mask is put with him in the coffin.

3. d. Commitment of State Party

The *Convention for the Safeguarding of the Intangible Cultural Heritage* has the force of law in the Czech Republic, i.e., the State is responsible for the obligations under the *Convention*. The Ministry of Culture is legally responsible for the implementation of the points of the *Convention*, and under this responsibility, the Ministry imposes tasks on other institutions (including, in particular, the National Institute for Folk Culture at Strážnice). It also co-operates with the specialised regional institutions in the folk culture area – in this particular case with the Pardubice Regional Station of the National Heritage Institute and with the Station's branch, the Open-Air museum Vysočina at Hlinsko. Inscription of the village Shrovetide door-to-door processions and masks in the Hlinecko area on the *List of Intangible Assets of Traditional and Folk Culture of the Czech Republic*⁴⁹ was an important step in safeguarding them: this inscription is associated with certain advantages in the tendering procedure for Ministry of Culture subsidies (see Subchapter 4.b.) and with cyclical

⁴⁸ Hamry, Studnice, Vortová, Blatno. Research conducted by the Open-Air museum Vysočina in 1999-2006.

⁴⁹ Established on the basis of Ministry of Culture Order No.41/2008

monitoring and assessment of its results by the *National Council for Traditional Folk Culture*.^{50,51}

In respect of maintaining and continuing the village Shrovetide door-to-door processions and Shrovetide masks in the Hlinecko area, the Ministry of Culture will continue to carry out its function as founder of the National Heritage Institute, including its Pardubice Regional Station and the Open-Air museum Vysočina, which are responsible for continuous documentation and monitoring of the development of the village Shrovetide door-to-door processions and masks in the Hlinecko area. At the same time, the Open-Air museum Vysočina is a consultation centre for the nominated element and for other areas of traditional folk culture in the Pardubice Region.⁵² The Ministry of Culture will also continue to carry out its function as founder of the National Institute for Folk Culture at Strážnice, whose functions are described above.

Subsidies from the Ministry of Culture and public authorities at all levels, among other things, contribute to the favourable climate for the village Shrovetide processions and masks, as mentioned in Subchapter 4.b.⁵³

4. Community participation and consent in the nomination process

Those who are specifically interested in supporting village Shrovetide door-to-door processions and masks in the Hlinecko area include first of all the bearers of this traditional element (represented by the local and regional authorities), as well as the institutions whose activities are focused on traditional folk culture. The intention to nominate the village Shrovetide door-to-door processions and masks in the Hlinecko area for inscription on the *Representative List of Intangible Cultural Heritage of Humanity* was discussed at the meeting of the mayors of the villages in the Hlinecko area on 25 September 2005 and then again at the meeting of the mayors of the villages concerned, held on 28 January 2009; the latter meeting

⁵⁰ Established on the basis of Ministry of Culture Order No. 39/2004

⁵¹ In accordance with the Ministry of Culture's Methodical Instruction for Maintaining the *List of Intangible Assets of Traditional and Folk Culture of the Czech Republic*, the Ministry of Culture must ensure that the inscribed cultural elements are periodically monitored through the National Institute for Folk Culture at Strážnice (established by the Ministry). Findings from this monitoring (re-documentation) must be submitted to the National Council for Traditional Folk Culture, which may submit recommendations for further measures to the Minister of Culture. As founder of the National Institute for Folk Culture at Strážnice, the Ministry of Culture will provide conditions for the National Institute for Folk Culture to be able to carry out all its tasks ensuing for it from the establishment of the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* and from the *Concept of More Effective Care of Folk Culture*.

⁵² The Ministry of Culture is responsible to the government for the implementation of the individual points of the *Concept of More Effective Care of Folk Culture*; under this responsibility, the Ministry imposes tasks on other institutions (including, in particular, the National Institute for Folk Culture), in which it co-operates with the regional expert institutions. The Open-Air museum Vysočina, established by the *National Heritage Institute with its Regional Station in Pardubice*, is one of such specialised institutions.

⁵³ A list of the responsible bodies and organisations, which are involved in the efforts for safeguarding the village Shrovetide door-to-door processions and Shrovetide masks in the Hlinecko area and which will continue helping the local communities in this respect, is contained in Annex No. 7.c.C.

was also attended by representatives of the Czech Ministry of Culture and representatives of specialised institutions. The implications and obligations related to the *Convention for the Safeguarding of the Intangible Cultural Heritage* were explained to the participants of the meetings and the mayors were invited to express their consent, on behalf of the citizens, with the submission of an application for inscription. This consent is referred to in Point 5b. below.

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

Inhabitants of the villages of Hamry, Studnice and Vortová and the town of Hlinsko are interested in the safeguarding and continuation of this nominated element. They have been actively involved in preparing the nomination documentation: for example, they provided the necessary information, made iconographic evidence from their private archives available for the purposes of the nomination, and took part in the presentation of the Shrovetide door-to-door processions outside the region. They agreed with the preparation of extensive video documentation in which they actively participated without claiming a fee – this video documentation was prepared for the purposes of inscription on the List of Intangible Assets of Traditional and Folk Culture of the Czech Republic, for the purposes related to the nomination and the Convention, and for the purposes of presentation of the nominated element through the public-service TV. Local representatives from the villages of Hamry, Studnice and Vortová and the town of Hlinsko actively support the safeguarding and continuation of the Shrovetide door-to-door processions and are personally involved as actors in the event. See Point 4.a.) They also made available funds from the (modest!) local budgets to provide their own video recordings of the door-to-door processions. The Local Councils of Hamry, Studnice and Vortová prepared DVD documents of their own at their own expenses. On these DVDs, they try to present each village's Shrovetide tradition. Like other citizens, the representatives of the local authorities also actively contributed to preparing the nomination documentation and supporting evidence by gathering iconographic documentation from family archives. In addition, they explained to the citizens the effects and implications of the nomination and expressed (on behalf of the citizens) public support to the nomination of village Shrovetide door-to-door processions and Shrovetide masks at both meetings of the mayors, referred to in the introduction to this Chapter. They also repeatedly expressed their support and interest at meetings with the authors of this nomination document, who are grateful to them for their help.

The Municipal Council of the town of Hlinsko, the Regional Council of the Pardubice Region and the Ministry of Culture supported the nomination of the village Shrovetide door-to-door processions and masks in the Hlinecko area for inscription on the *Representative List of Intangible Cultural Heritage of Humanity* by providing funds for research and for preparing

this application. The Ministry of Culture also took part in the mayors' meetings referred to at the beginning of Chapter 5 and decided to prepare and file this nomination document.

The intention to submit the nomination has been discussed and agreed twice by the *National Council*: first in 2005 and then again in June 2008.

The K. V. Rais Gymnasium at Hlinsko (UNESCO's associated grammar school) expressed its interest to continue its students' research of the village Shrovetide door-to-door processions and masks in the Hlinecko area as part of their specialist activities.

The two specialised institutions, the Open-Air museum Vysočina and National Institute for Folk Culture, prepared the nomination documentation, having consulted with other local specialised institutions and, in particular, the local communities and Local Authorities of the villages concerned and the town of Hlinsko.

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

A free, prior and informed consent with the submitted nomination was given by the Local Councils of the villages of Hamry, Studnice, and Vortová and the Municipal Council of the town of Hlinsko, as documented by Annexes 6.a.A.IV.

The Director of the K.V. Rais Gymnasium (Grammar School) at Hlinsko gave his free, prior and informed consent with the students' regular research activities focused on the village Shrovetide door-to-door processions and masks in the Hlinecko area as part of the students' specialist activities. See Annex 6.a.A.IV.

4. c. Respect for customary practices governing access

The mechanisms of protection of intangible cultural heritage are based on Czech legal regulations (See introduction to Chapter 4). Approach to the practicing of the village Shrovetide door-to-door processions in the Hlinecko area is not governed by any customary practice or legal instrument. Anybody can take part in it as a viewer. However, nobody other than inhabitants of the villages concerned may be the main actors (except for the musicians): this is a matter of custom. However, making any audiovisual recordings during the Shrovetide door-to-door processions in the Hlinecko area is subject to Czech legal regulations, especially those concerning the rights of authors and rights of performing artists, insofar as a mask or the manifestations of the actors of the event possess the features of an artistic performance or an authored work.⁵⁴

Inscription of the village Shrovetide door-to-door processions in the Hlinecko area on the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* is contingent on

⁵⁴ Act No.398/2006, the Copyright Act.

the consent of the communities concerned. The personal data concerning the bearers of the nominated element is protected under a special legal regulation.⁵⁵

Potential inscription of the village Shrovetide door-to-door processions in the Hlinecko area on the *Representative List of Intangible Cultural Heritage of Humanity* is of key importance for their protection, because the *Convention for the Safeguarding of the Intangible Cultural Heritage* has the force of law in the Czech Republic.

5. Inclusion of the element in an inventory

On 16 June 2009, the *village Shrovetide door-to-door processions and masks in the Hlinecko area* was inscribed, as an intangible cultural asset, on the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* under No. 2/2009 upon agreement granted by the Minister of Culture on 16 June 2009, ref. No. MK-S 1441/2009-ORNK in accordance with the Methodical Instruction for Maintaining the *List of Intangible Properties of Traditional and Folk Culture of the Czech Republic* – Ref. No. 3161/2009 of 18 March 2009.

6. Documentation

6. a. A. List of required documentation

6. a. A. I. Photos from the village Shrovetide door-to-door processions and Shrovetide masks in the Hlinecko area and detailed descriptions of the individual masks.
6. a. A. II. DVD with a recording of the village Shrovetide door-to-door processions and masks in the Hlinecko area.
6. a. A. III. Maps: map of Europe with the Czech Republic highlighted; map of the Czech Republic with the Pardubice Region highlighted; map of the Hlinecko area showing the villages with Shrovetide tradition (before 1939 and today).
6. a. A. IV. Free, prior and informed consent of the Local Councils of the villages concerned and the Municipal Council of the town of Hlinsko. Free, prior and informed consent of the K.V. Rais Gymnasium (Grammar School) at Hlinsko.

6. a. B. List of supplementary documentation

Photos of village Shrovetide door-to-door processions and masks in the Hlinecko area

⁵⁵ Act No. 101/2000, the Personal Data Protection Act. Under this Act, the processing of personal data includes any operation or system of operations with personal data by anyone responsible for personal data management or processing on a systematic basis, such operations being understood to include personal data gathering, data downloading onto data carriers, making the data available, data modification or adjustment, data retrieval, use, delivery and dissemination, making the data public, data storage, exchange, classification or combination, data blocking and data destruction. The sensitive personal data include information on the national, racial or ethnic origin, political opinions, Trade Union membership, personal beliefs, philosophical conviction, criminal record and information on health and sexual life of the person concerned, in combination with identification data on the person.

^A *Processions* and *door-to-door processions* are not stabilised in terms of territory – it seems that *processions* as such prevail in the western part of Bohemia and overlap with *door-to-door processions* in the Bohemian-Moravian Uplands; *door-to-door processions*, in turn, prevail in Moravia. This of course is only a general trend; specific situations depend on the composition of the population. The term *procession* is used to denote a movement of a group of people following a certain direction and organised in a certain order. Its purpose is the movement itself. Shrovetide processions may be a reflection of magical concepts but, in particular, they are a form of social enjoyment. *Door-to-door procession*, in turn, is a periodically repeating procession of a smaller group of people, moving in a fixed direction with regular stops and stabilised actions. Shrovetide door-to-door processions in the villages of the Hlinecko area include stops at each house where the masks dance and recite their wishes.

^B The repertoire of the music played during the door-to-door procession includes the generally known and popular songs arranged for brass bands. However, the texts of some of the well-known songs are modified to reflect recent events in the local community. At each stop the inhabitants of the house may ask the band to play the songs they wish to hear. At some of the houses the players know beforehand what to play and the same musical pieces are repeated every year.

^C Shrovetide scenes with the masks can be considered as a form of folk theatre. Transformation (the mask) is the basic element, underlying the situations. The scenes comprise all features of theatre, including the costume characterising the represented figure, and the use of props (a whip, whistle, stick), movements (strange ways of walking: waddling, jumping, dashing, rolling) and sounds (narrative elements, shouting, whooping, singing). There is often a *theatre in theatre*, where *players play with players* and with the audience in one and the same scene. Emphasis is laid on different aspects of this Shrovetide custom in different regions of the country. In the Hlinecko area the Shrovetide door-to-door processions represent a synthesis of all the above-mentioned traits. Shrovetide door-to-door processions of masked figures also exist in other parts of the Czech Republic and in fact all over Europe, but those in the Hlinecko area are unique, as to the types of masks, their functions, their mutual relations and their appearance. This makes Hlinecko different from other regions and, in addition, the Hlinecko Shrovetide door-to-door processions are still an active part of the life of the people in their rural environment and have not become a Shrovetide carnival attraction like in cities. Over the last decade, the inhabitants of the villages concerned have been paying particularly close attention to this tradition; they are proud of it and present it on various cultural occasions also outside their region. However, this involves a risk, because outside the local environment and outside the proper season it is impossible to develop all features of the element. Such presentations are in fact just a spectacle, a one-way communication, devoid of the interaction between the actors and onlookers and lacking even its basic function – the ritual features associated with the end of the Shrovetide. Nevertheless, the Shrovetide door-to-door processions and masks are a good means of promotion for the region. Its key importance, however, is in its role in the local village community, which feels and understands all its attributes and passes them on from generation to generation.

^D The changes, compared with the situation in the 19th century, are as follows.

Frequency of this manifestation of popular culture: the number of sites in the Hlinecko area where the village Shrovetide door-to-door processions take place has been decreasing since the beginning of the 1960s.

The date of the door-to-door processions: the date has been shifted to the nearest Saturday or Sunday before the *Shrove Tuesday*. In the villages where the processions are closer to carnival and are not held regularly one may even see a procession after the Shrove Tuesday, i.e. in the Lent season. This of course is not the case with the sites under review.

The mode of living and the way people earn their living (the farming community has changed into a community of people working in other industries) have changed everywhere. Nevertheless the community has retained awareness of the initial meaning of the custom, although the farming magic practices have no practical importance for most of the inhabitants.

Some details of the appearance of Shrovetide masks have changed, especially the materials used. Some of the natural materials have been replaced by more recent materials (textiles), the masks are more amply decorated, the caps of some masks are covered with pictures of scantily clad women. Wooden broadswords worn by the masks of the *Turks* have been replaced by lace handkerchiefs during the first half of the 20th century. The number of masks in the *black masks* group has increased. Until the beginning of the 1950s there was only one such mask but today there may be three or four.

Inclusion of new masks and the fact that women also among the masks represent a significant change in some places. This, however, is not the case in the communities being nominated.

6. b. Cession of rights or licence (Creative Commons) with a list of items

Items: Photos and DVDs, authors' statement concerning the non-exclusive cession of the right to the UNESCO for use in any form all over the world.

6. b. A. Required documentation

6. b. A. I. Cession of the rights of the National Heritage Institute – its Regional Station in Pardubice – the Open-Air museum Vysočina, concerning photos of the village Shrovetide door-to-door processions and masks in the Hlinecko Region.

6. b. A. II. Cession of the rights of the National Institute for Folk Culture at Strážnice – DVD with a recording of the village Shrovetide door-to-door processions and masks in the Hlinecko area.

6. b. B. Supplementary documentation

Cession of the rights of the National Heritage Institute – its Regional Station in Pardubice – the Open-Air museum Vysočina, concerning photos of the village Shrovetide door-to-door processions and masks in the Hlinecko Region.

6. c. List of supplementary information

6. c. A. List of literature related to the nominated element of intangible cultural heritage.

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Nosková, J.; Vojancová, I., Die Faschingsumzüge der Region Hlinsko im Wettkampf um Welterbestatus. In Kulturelles Erbe in Wissenschaft und Gesellschaft. Referate der 25 Österreichischen Volkskundentagung 2007 in Innsbruck.

Svoboda, V., Maškary na Hlinecku (Masks in the Hlinecko Area). In Český lid (Czech People), 29, Praha 1929, pp. 165–167.

Václavík, A., Příspěvky k studiu výročních obyčejů (Contributions to the Study of Annual Customs). In Národopisný věstník československý 31 (Czechoslovak Ethnographic Bulletin 31), Praha, 1949–1950, pp. 14–26.

Vojancová, I., Masopustní obchůzky a masky na Hlinecku (Shrovetide Door-to-door Processions in the Hlinecko Area). In Národopisné aktuality 16 (Ethnographic Topics 16), Strážnice, 2006, pp. 38–42

Zíbrt, Č., Veselé chvíle v životě lidu českého (Merry Moments in the Life of Czech People), Praha 2006.

6. c. B. List of web sites with presentation of village Shrovetide door-to-door- processions and masks in the Hlinecko area:

www.vesely-kopec.eu/fotogalerie1/vesely-kopec/masopust/

www.hamry.cz/index.php?nid=568&lid=CZ&oid=220651

www.obcestudnice.cz/index.php?nid=954&lid=CZ&oid=73521

www.vortova.cz/index.php?nid=774&lid=CZ&oid=39471

www.gymhlinsko.cz/ostatky_hlinecko/index.html

6. c. C. List of responsible bodies and organisations at the national level

Ministry of Culture

Department of Regional and Ethnic Culture

Director: PhDr. Zuzana Malcová

Maltézské náměstí 1

118 11 Praha 1

Telephone: +420 257 085 111

fax: +420 224 311 444

e-mail: info@mkcr.cz

www.mkcr.cz

National Institute for Folk Culture

Director: PhDr. Jan Krist

696 62 Strážnice – zámek

Telephone: +420 518 306 611, Fax: +420 518 306 615

E-mail: info@nulk.cz

www.nulk.cz

National Heritage Institute – Regional Station in Pardubice

Director: Ing. Ladislav Kryl

Zámek No. 4

531 16 Pardubice

Telephone: +420 466797711

Fax: +420 466797779

E-mail: info@pardubice.npu.cz

www.npu.cz

Responsible bodies and organisations at the Regional Level:⁵⁶

Regional Authority of the Pardubice Region

Regional President: Mgr. Radko Martínek

Komenského náměstí 125

532 11 Pardubice

Telephone: +420 466 026 111

Fax: +420 466 026 395

www.pardubickykraj.cz

Open- Air museum Vysočina

Head of Administration: PhDr. Ilona Vojancová

Příčná 350

539 01 Hlinsko

Telephone: + 420 469 326 411

Fax: + 420 469 326 415

E-mail:slsvysocina@pardubice.npu.cz

www.vesely-kopec.eu

⁵⁶ The Regional Authority is the founder of a number of museum units; nevertheless, authorisation to carry out tasks based on the *Concept of More Effective Care of Folk Culture*, which is to contribute to the identification, documentation, safeguarding, dissemination and presentation of traditional folk culture (including the Shrovetide door-to-door processions) was given to the Open-Air museum Vysočina. Although the Regional Authority is not its founder, the Vysočina Folk Architecture Collection co-operates on fulfilling the tasks with other museums in the region.

Responsible bodies and organisations at the local level, related to Shrovetide door-to-door processions:

Municipal Authority of Hlinsko
Mayor: PhDr. Magda Křivanová
Poděbradovo náměstí 1
539 01 Hlinsko
Telephone: + 420 469 315 312
Fax: + 420 469 319 255
krivanova@hlinsko.cz
www.hlinsko.cz

Local Authority of Hamry
Hamry 89
539 01 Hlinsko
Telephone: +420 469 319 110
ou.hamry@tiscali.cz
www.hamry.cz

Local Authority of Studnice
Studnice 108
539 01 Hlinsko
Telephone:+ 420 469 311 179
ou-studnice@raz-dva.cz
www.studnice.cz

Local Authority of Vortová
Vortová 95
539 01 Hlinsko
Telephone:+420 469 311 949
ou-vortova@raz-dva.cz
www.vortova.cz

7. Contact information

7. a. Contact person for correspondence

Ministry of Culture of the Czech Republic
UNESCO Dept. – Mgr. Michal Beneš, CSc.
Maltézské náměstí 1
118 11 Praha 1
Telephone: +420 257 085 111, Fax: +420 224 311 444
E-mail: info@mkcr.cz, www.mkcr.cz

7.b. Associated competent organisations

Open-Air museum Vysočina
Příčná 350
539 01 Hlinsko
Czech Republic
Telephone: +420 469326411, Fax: +420 469326415
E-mail: sls.vysocina@pardubice.npu.cz,
www.vesely-kopec.eu

Municipal Authority of Hlinsko
Poděbradovo náměstí 1
539 01 Hlinsko
Telephone: + 420 469 315 312
Fax: + 420 469 319 255
info@hlinsko.cz
www.hlinsko.cz

Local Authority of Hamry
Hamry 89
539 01 Hlinsko
Telephone:+ 420 469 319 110
ou.hamry@tiscali.cz
www.hamry.cz

Local Authority of Studnice
Studnice 108
539 01 Hlinsko
Telephone:+420 469 311 179
ou-studnice@raz-dva.cz
www.studnice.cz

Local Authority of Vortová
Vortová 95
539 01 Hlinsko
Telephone:+420 469 311 949
ou-vortova@raz-dva.cz
www.vortova.cz

7. c. Concerned community organisations or representatives

Local Council of Hamry

Hamry 89

539 01 Hlinsko

Telephone: +420 469 319 110

Fax: -----

ou.hamry@tiscali.cz

www.hamry.cz

Local Council of Studnice

Studnice 108

539 01 Hlinsko

Telephone: +420 469 311 179

Fax: ---

ou-studnice@raz-dva.cz

www.studnice.cz

Local Council of Vortová

Vortová 95

539 01 Hlinsko

Telephone: +420 469 311 949

Fax: ---

ou-vortova@raz-dva.cz

www.vortova.cz

Municipal Council of Hlinsko

Poděbradovo náměstí 1

539 01 Hlinsko

Telephone.: + 420 469 315 312

Fax: + 420 469 319 255

info@hlinsko.cz

www.hlinsko.cz

8. Signature on behalf of the State Party

Name: Václav Riedlbauch

Title: Minister of Culture of the Czech Republic

Date: 17. 8. 2009

Signature:

THE RED MASKS

Spotted Man (Strakatý, also called Laufr [Runner])

There is always one Spotted Man in the procession. He wears white linen trousers and a jacket, all sewn with shreds of coloured cloth. He has a pointed paper cap on his head and holds a whip in his hand. He also has a whistle to call the masks together. He forms a pair with the *Wifie*. They lead the procession and ask each landlord to give permission for the musicians to play in front of his house. The *Spotted Man* guides the procession, sees to it that no house is skipped and that the usual route through the village is maintained. In some of the villages he may dance in a circle with the *Turks*.⁵⁷ No interpretation of what the mask of the *Spotted Man* originally symbolised is available.

Wifie (Ženuška)

A man dressed up as a woman. In his hand he holds a small basket where he puts the money gifts. He accompanies the *Spotted Man*, helping him to lead the procession. He dances both with the *Spotted Man* and with the *Turks*.⁵⁸

The Turks (Turci)

This mask represents the foreign soldiers who used to be much feared by the people in the past. In spite of their name, these masks do not refer to any specific ethnic group – they just generally represent foreign troops, a dangerous feature, strange to the village community. The name *Turk*, denoting this mask, has been accepted as a result to the age-old experience of the village population, who were afraid of attacks by janissaries. The tall cylindrical caps decorated with ribbons and paper roses remind of soldiers' caps. Until the first half of the 20th century, these masks (the *Turks*⁵⁹) held wooden sabres in their hands in some of the villages. Today they hold lace handkerchiefs instead. The number of these masks is fixed: two pairs of young men, one pair dressed in blue and the other in red. They wear a "cuirass" on their breast – a glossy metal sheet with small metal strips attach to it, rattling and ringing at any quick movement – another reference to the military symbolism of the masks (the cuirass was worn by soldiers). The *Turks* have white gloves on their hands and flap and wave the handkerchief while dancing. The task of the *Turks* is to dance in front of every house and "kick up the heels" while dancing in order to ensure a good harvest of flax and grain.⁶⁰ Their dance is as follows: they stand so that each *Turk* dressed in red

⁵⁷ Hamry, Vortová.

⁵⁸ Hamry, Studnice, Vortová.

⁵⁹ Raná, Vojtěchov, Žďárec.

⁶⁰ Research at Vortová, Studnice and Hamry; respondents' statements (e.g. by Mr. Miloslav Kohout and Mr. Jindřich Šmahel from Vortová, Mr. Jan Vašek from Studnice. In: Archives of the Open-Air museum Vysočina, research 1999-2006.

faces a *Turk* in blue. Once the music begins, both pairs change positions with each other. To do so, they hop against each other, turn round in the middle, wave (turn) their handkerchiefs over their heads and stand to the place where his partner stood previously. If the *Spotted Man* and the *Wife* dance with them, they do the same. This dance is referred to as *kolečko*, the Round Dance.



SPOTTED MAN AD WIFIE – VORTOVÁ



SPOTTED MAN AD WIFIE – STUDNICE



THE TURKS – STUDNICE

THE BLACK MASKS

Straw Man (Slaměný) represents an archaic type of mask, known almost all over Europe. The accessories that belong to the *Straw Man* in the Hlinecko area include a cow's horn, a large bell attached to the back to his skirt, and a whip braided from rye straw (looking like a long and thick plait of braided hair). Blowing the horn in the morning, he announces the beginning of the procession: he sounds his horn as many times as corresponds to the number of masks in the procession. He jingles the bell to attract attention and teases the onlookers with his whip. The *Straw Man*'s costume consists of a skirt, a vest and separate sleeves. He has a pointed cap, also made of rye straw, on his head. The cap ends in three plaits embellished with coloured paper ribbons and roses. The figure has a blackened face and uses the same blackening stuff to smudge the faces of onlookers whom he catches and rolls on the ground with them. Housewives try to pick straws from his skirt to put them in the nest where a goose sits on eggs – they believe that the goslings will *turn out well*.^{61,62} Some scientists believe that the *Straw Man*'s mask developed from that of the *Bear*, which was also made of rye straw. Others think that the *Straw Man* is a self-contained type of mask prepared from plant materials, representing mysterious figures existing outside the world of living people. At any rate, both the *Straw Man* and the *Bear* symbolise fertile vigour, which is transferred to people and the Earth through the dance and the rolling with women on the ground.⁶³

Mare (Kobyła)

This mask consists of a hoop frame with a wood-carved head of a horse attached to it. The frame is suspended on straps hanging on a man's shoulders with the mare's head at about his waste. The frame is covered by a cover cloth with only the mare's head sticking out. The figure has a decorated triangular cap. In the villages of the Hlinecko area, the *Mare* mask is considered to be the symbol of the carnival – symbol of life and death, destruction and rebirth, and a symbol of playfulness and merrymaking. The man with the *Mare* mask holds a small whip in his hand, and in some villages his face is smudged with red *smear*.⁶⁴ He runs and skips around, chasing onlookers, and walks in a pair with the *Knacker*. At the end of the door-to-door procession, the *Knacker cuts the Mare's vein*. This is the end and climax of the procession. The community is thus purged of all evil, the winter ends and a new (hopefully better) beginning starts (spring, the awakening of Nature etc.)⁶⁵

⁶¹ Archives of the Open-Air museum Vysočina, Survey 1999-2006.

⁶² *Convention for the Safeguarding of the Intangible Cultural Heritage, Article 2, Paragraph 2, Clause d.*

⁶³ *Convention for the Safeguarding of the Intangible Cultural Heritage, Article 2, Paragraph 2, Clause d.*

⁶⁴ Hamry, Studnice.

⁶⁵ *Convention for the Safeguarding of the Intangible Cultural Heritage, Article 2, Paragraph 2, Clause d.*

Knacker (Ras or Pohodný)

This mask obtained its name after the man who was responsible in the past for the disposal of domestic and farm animals that had died in the villages. He often was also a herbalist or healer. The *Knacker* guards the *Mare*, but is able at the same time to make fun with onlookers: he *examines and heals them, and transacts trades*.⁶⁶ At the end of the door-to-door procession the *Knacker* must kill the sentenced *Mare*. The *Knacker* reads the *Mare*'s alleged wrongdoings, which is as a rule an opportunity to comment humorously on local events, as well as the issues of the society at large.⁶⁷ The *Knacker*'s costume consists of a white linen jacket and trousers and is decorated with accessories: a "wreath of sausages" made of red cloths and wound around the shoulders, a belt with wooden knives, forks and spoons hanging on it, a shoulder bag with various "medicines", and a small apron. In some villages the *Knacker* wears a face mask (Vortová), in others his face is smudged red (Studnice). On his head he has a hat with a stuffed bird on it, or at least richly embellished with birds' feathers. The mask of the *Knacker* represents a man who came to villages with a horse-drawn cart or wagon, collected animals that had died, and traded with farmers (intermediated the sale of livestock, horse trappings etc.).

Huckster (Kramář, also called Žid [Jew])

This mask reminds of pedlars. Most of pedlars were Jews until the 1920s, and this is how the mask got its other name. (Under the then legislation, Jews were not allowed to hold land and therefore trading was the most common activity for them to earn a living). The mask's name "Žid" does not in fact refer to any ethnic or religious group here: it is only a simplified name for pedlars. The *Huckster*'s main role is to maintain contact with onlookers. He *trades* with them, carrying his various goods in his bag. He also shaves men with a wooden razor and combs them with a wooden comb, and the people must pay him for these *services*. Its costume consists of a patched coat with various sewn-on decorations and a similarly decorated hat. The *Huckster*'s clothes must look worn-out,⁶⁸ as was usual with pedlars. His face mask is as a rule sewn of fur and usually has a big nose.

Chimney Sweep (Kominík)

This is another mask symbolising the world at large, strange to the village community. A chimney sweep used to be perceived as a great specialist, and people who remember old

⁶⁶ Hamry, Vortová.

⁶⁷ *Convention for the Safeguarding of the Intangible Cultural Heritage*, Article 2, Paragraph 2, Clause a.

⁶⁸ Respondent Mr. M. Kohout from Vortová said during the survey in 2000: "He should look like a poor man who needs to be paid well for his goods and services, to be better able to muddle through the world and support his family."

times say that this is the reason why the *Chimney Sweep* became a member of the door-to-door procession.⁶⁹ He wears black linen trousers and jacket, and a white cap with various decorations. He has a small birch broom and a whistle. During the door-to-door procession, he smudges the onlookers with soot and beats them with his broom, focusing primarily on the young. Inside houses he *examines* the stove if it has good draft. He has two clock-faces drawn on his back, one showing the start time of the procession and the other indicating the end.⁷⁰

⁶⁹ Blatno, Hamry, Studnice, Vortová.

⁷⁰ See *Basic accompanying documentation 7.a I. Photo documentation of the door-to-door processions and masks.*



STRAW MAN - STUDNICE



MARE – VORTOVÁ



KNACKER – VORTOVÁ



HUCKSTER – VORTOVÁ



CHIMNEY SWEEP – VORTOVÁ



THE KILLING OF THE MARE – VORTOVÁ



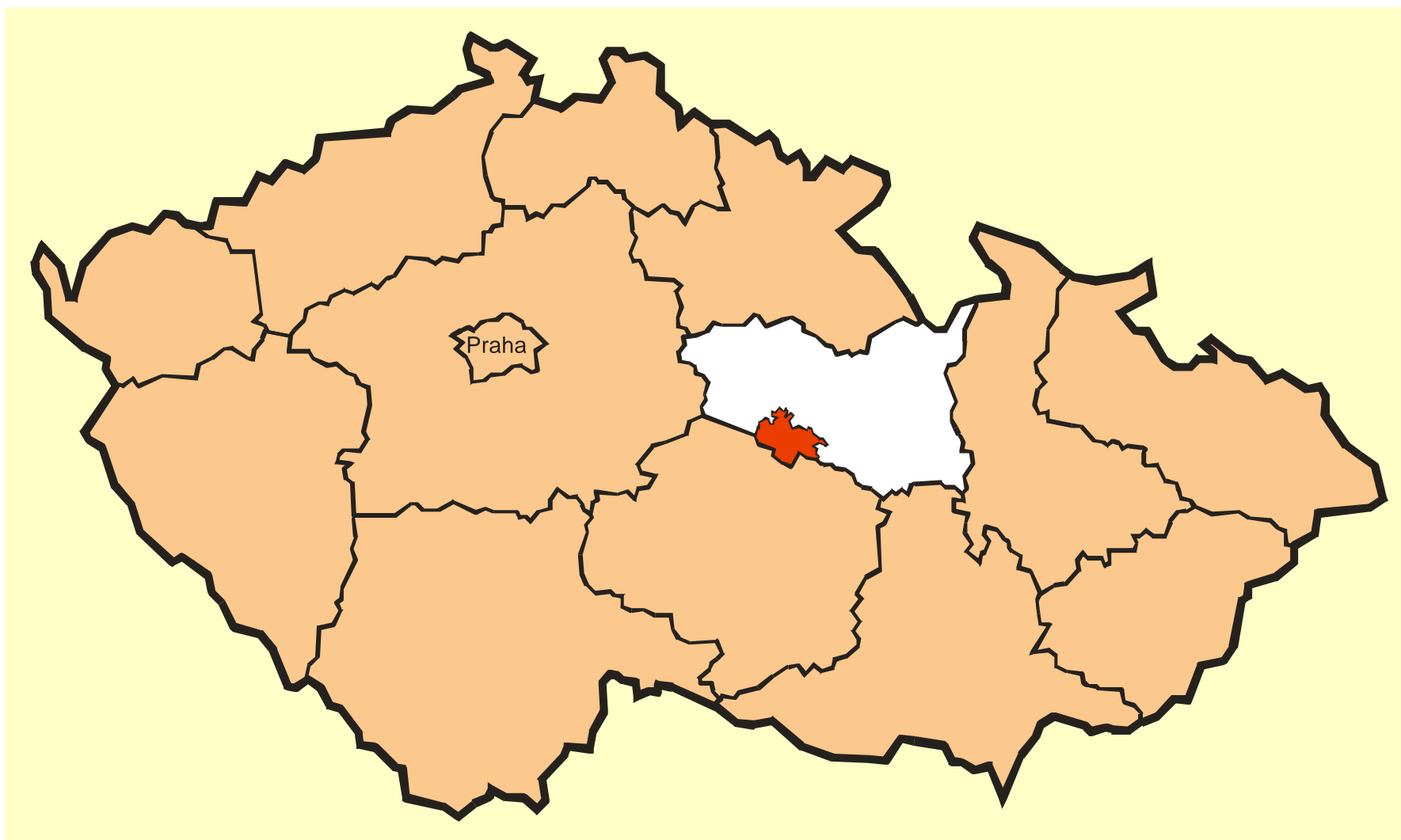
DANCE AROUND THE KILLED MARE - VORTOVÁ

Annex to 6. a A. III. Maps



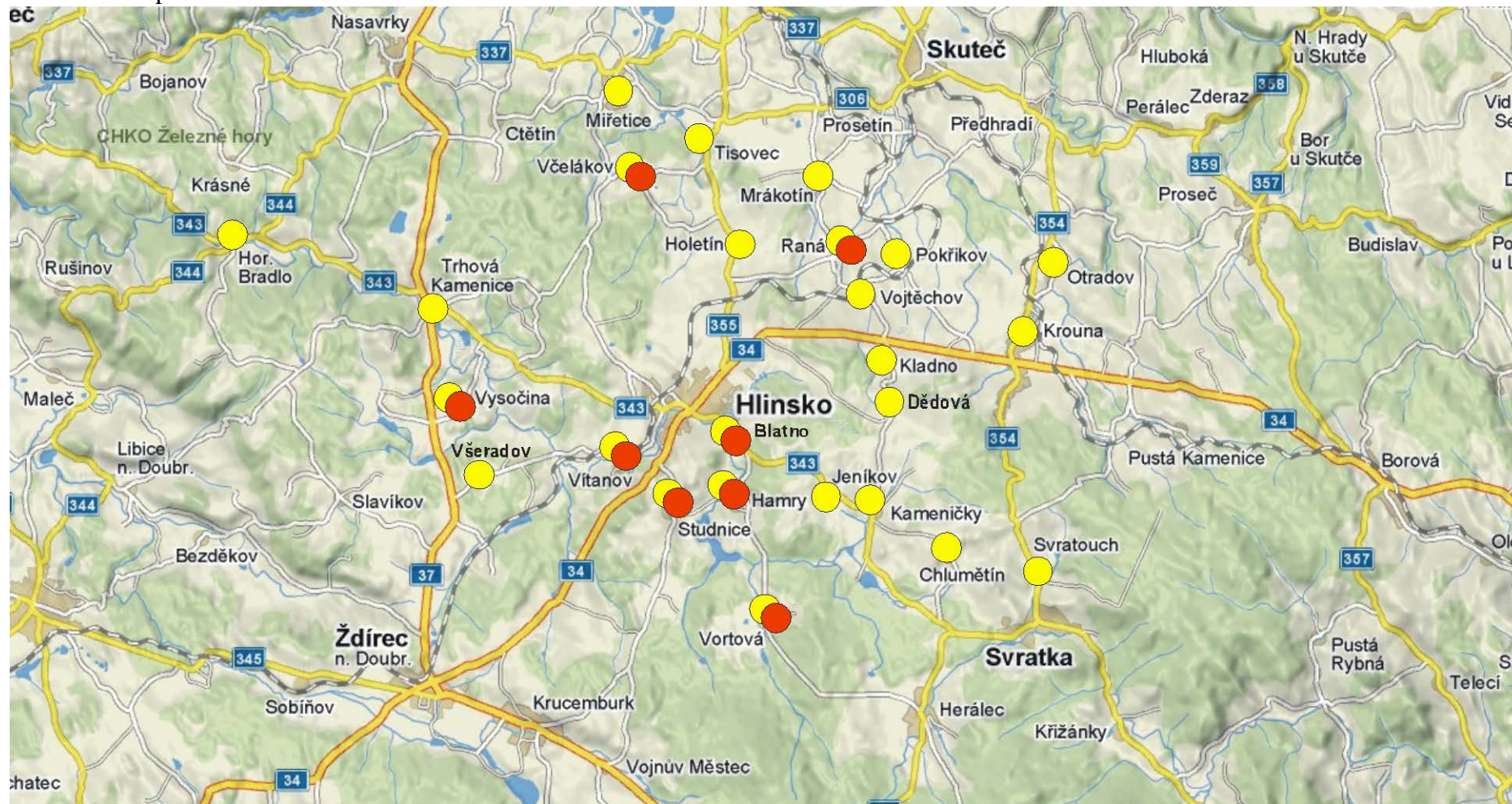
EUROPE, CZECH REPUBLIC

6. a A. III. Maps



CZECH REPUBLIC, PARDUBICE REGION

6. a A. III. Maps



HLINSKO AND THE AREA AROUND THE TOWN

- villages where Shrovetide door-to-door processions were held until 1939 (beginning of World War II)
- villages where Shrovetide door-to-door processions are held at present

E X T R A C T

from Resolution No. 29

***of the 29th Ordinary Meeting of the Local Council of H A M R Y,
held on 21 May 2009-07-17***

In accordance with the provisions of Section 84 of the Act on Municipalities, as amended, the Local Council of Hamry ("LC" hereinafter) hereby:

A. approves:

*8.) Consent with the following entry on the Representative List of Intangible Cultural Heritage of Humanity: "We, Members of the Local Council of Hamry, hereby freely and being fully informed declare that we agree with the village Shrovetide door-to-door processions and village Shrovetide masks of Hamry to be indicated in the nomination proposal for inscription on the Representative List of Intangible Cultural Heritage of Humanity."
(Voting: 6 votes FOR, 0 votes AGAINST, 0 ABSTENTIONS)*

[Signature]
Petr Stejskal
Mayor

[Seal]
Local Authority
Hamry

[Signature]
Radek Klukan
Deputy Mayor

V Ý P I S

Usnesení č. 29

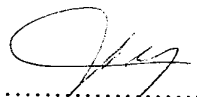
z 29. řádného zasedání Zastupitelstva obce H A M R Y konaného dne 21. května 2009

V souladu s ustanovením § 84 zákona o obcích, ve znění pozdějších předpisů zastupitelstvo obce (dále jen „ZO“):

A. ZO schvaluje:

8.) *Souhlas k zápisu do Reprezentativního seznamu nemateriálního dědictví lidstva v tomto znění: „My zastupitelé Obecního úřadu Hamry svobodně prohlašujeme při plné informovanosti, že souhlasíme s tím, aby vesnické masopustní obchůzky a vesnické masopustní masky a to z Hamrů byly uvedeny v nominačním návrhu na zápis do Reprezentativního seznamu nemateriálního dědictví lidstva“.*

(hlasování PRO 6 , PROTI 0 , ZDRŽELO SE 0,)



Petr Stejskal
starosta obce



Mgr. Radek Klukan
místostarosta obce

Local Authority of Studnice

539 01 Hlinsko

Identification No.: 00270989, Acct. No. 8828-531/0100

Tel.: 469 311 179, 602 968 331

e-mail: ou-studnice@raz-dva.cz, www.obecstudnice.cz

R E S O L U T I O N

**of the 28th public meeting of the Local Council, held on 15 June 2009
at 19,30 h in the building of the Local Authority of Studnice**

Mayor of Studnice, Ms. Marcela Sázarová, submitted the following Local Council resolution, which has been duly discussed on 15 June 2009, concerning the proposed nomination for inscription on the *Representative List of Intangible Cultural Heritage of Humanity* of the village Shrovetide door-to-door processions and village masks in the Hlinecko area:

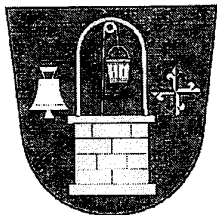
“We, Members of the Local Council of Studnice, hereby freely and being fully informed declare that we agree with the village Shrovetide door-to-door processions and village Shrovetide masks of Studnice to be indicated in the nomination proposal for inscription on the *Representative List of Intangible Cultural Heritage of Humanity*.”

Studnice, 17 June 2009

Marcela Sázarová, Mayor

[Seal]
Local Authority
Studnice

[Signature]
Sázarová M.



Obec Studnice

539 01 Hlinsko

IČO 00270989, č.ú. 8828-531/0100

tel. 469 311 179, 602 968 331

e-mail: ou-studnice@raz-dva.cz, www.obcestudnice.cz

USNESENÍ

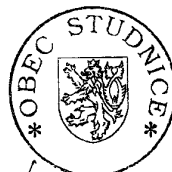
**z 28.veřejného zasedání zastupitelstva obce, konaného dne 15.6.2009
v 19.30 v budově obecního úřadu ve Studnicích**

Starostka obce Studnic Marcela Sázavová předkládá následující usnesení zastupitelstva Obecního úřadu, které bylo projednáno dne 15.6.2009, týkající se nominačního návrhu k zápisu vesnických masopustních obchůzek a vesnických masek na Hlinecku do *Reprezentativního seznamu nemateriálního dědictví lidstva*:

My, zastupitelé Obecního úřadu Studnice svobodně prohlašujeme při plné informovanosti, že souhlasíme s tím, aby vesnické masopustní obchůzky a vesnické masopustní masky a to ze Studnic byly uvedeny v nominačním návrhu na zápis do *Reprezentativního seznamu nemateriálního dědictví lidstva*.

Studnice dne 17.6.2009

Marcela Sázavová, starostka



Sázavová M

VORTOVÁ

Local Authority of Vortová, 95, 539 61 Vortová

Tel.: 469 319 412, Mobile: 602 979 714, e-mail ou@vortova.cz

Re: Resolution on the nomination proposal for inscription on the Representative List of Intangible Cultural Heritage of Humanity of the village Shrovetide door-to-door processions and village masks in the Hlinecko area

Mayor of Vortová, Mr. Ladislav Šmahel, submitted the following Local Council resolution, which was duly discussed on 5 February 2009, concerning the proposed nomination for inscription on the *Representative List of Intangible Cultural Heritage of Humanity* of the village Shrovetide door-to-door processions and village masks:

We, Members of the Local Council of Vortová, hereby freely and being fully informed declare that we agree with the village Shrovetide door-to-door processions and village Shrovetide masks of Vortová to be indicated in the nomination proposal for inscription on the *Representative List of Intangible Cultural Heritage of Humanity*.”

Vortová, 11 June 2009

[Signature]
Ladislav Šmahel
Mayor

[Seal]
Local Authority
Vortová

OBEC VORTOVÁ

obecní úřad Vortová 95, 539 61 Vortová
tel. 469 319412, mob. 602 979714, e-mail. ou@vortova.cz

Věc: Usnesení k nominačnímu návrhu pro zápis vesnických masopustních občůzek a vesnických masek na Hlinecku do Reprezentativního seznamu nemateriálního dědictví lidstva.

Starosta obce Vortová Ladislav Šmahel předkládá následující usnesení zastupitelstva Obecního úřadu, které bylo projednáno dne 5.2.2009, týkající se nominačního návrhu k zápisu vesnických masopustních občůzek a vesnických masek na Hlinecku do *Reprezentativního seznamu nemateriálního dědictví lidstva*:

My, zastupitelé Obecního úřadu Vortová svobodně prohlašujeme při plné informovanosti, že souhlasíme s tím, aby vesnické masopustní občůzky a vesnické masopustní masky a to z Vortové byly uvedeny v nominačním návrhu na zápis do *Reprezentativního seznamu nemateriálního dědictví lidstva*.



Ladislav Šmahel
starosta obce

Ve Vortové 11.6.2009



The Town of Hlinsko
Poděbradovo náměstí 1, 539 23 Hlinsko
Dept. Address: Poděbradovo náměstí 1, Hlinsko, Town Hall

Address

Town of Hlinsko

Tel.: 469 315 311

Bank:

KB Chrudim

Poděbradovo náměstí 1
539 23 Hlinsko

Fax: 469 319 255
e-mail: mesto@hlinsko.cz

19 – 623-531/0100
Identification No.: 00270059

Statement by the Town of Hlinsko

The Municipality of Hlinsko, Poděbradovo náměstí 1, 539 01 Hlinsko, Identification No.: 00270059, represented by PhDr. Magda Křivanová, Mayor,

hereby submits the following Town Council resolution, which was duly discussed on 29 June 2009 under No. ZM/49, concerning the proposed nomination for inscription on the Representative List of Intangible Cultural Heritage of Humanity of the village Shrovetide door-to-door processions and village masks:

We, Members of the Town Council of Hlinsko, hereby freely and being fully informed declare that we agree with the village Shrovetide door-to-door processions and village Shrovetide masks of the town part named Blatno to be indicated in the nomination proposal for inscription on the Representative List of Intangible Cultural Heritage of Humanity.”

Magda Křivanová
Mayor

Hlinsko, 30 June 2009



Město Hlinsko

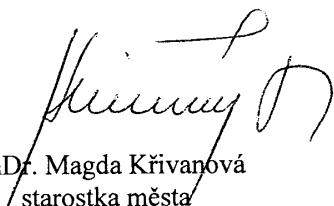
Poděbradovo náměstí 1, 539 23 Hlinsko

Adresa pracoviště: Poděbradovo náměstí 1, Hlinsko, budova radnice

Prohlášení města Hlinska

Město Hlinsko, Poděbradovo nám. 1, 539 01 Hlinsko, IČ: 00270059, DIČ: CZ 00270059, zastoupené PhDr. Magdou Křivanovou, starostkou města, předkládá následující usnesení Zastupitelstva města Hlinska, které bylo projednáno dne 29. 6. 2009 pod číslem ZM/49, týkající se nominačního návrhu k zápisu vesnických masopustních obchůzek a vesnických masek na Hlinecku do Reprezentativního seznamu nemateriálního dědictví lidstva:

My, zastupitelé města Hlinska svobodně prohlašujeme při plné informovanosti, že souhlasíme s tím, aby vesnické masopustní obchůzky a vesnické masopustní masky, a to z místní části Blatno, byly uvedeny v nominačním návrhu na zápis do Reprezentativního seznamu nemateriálního dědictví lidstva.


PhDr. Magda Křivanová
starostka města



V Hlinsku dne 30. 6. 2009

Adresa:
Město Hlinsko
Poděbradovo náměstí 1
539 23 Hlinsko

Tel: 469 315 311
Fax: 469 319 255
E – mail: mesto@hlinsko.cz

Bankovní spojení:
KB Chrudim
19-623-531/0100
IČO: 00270059

Strana 1 (celkem 1)

National Heritage Institute,
Regional Station in Pardubice,
Vysočina Folk Architecture Collection
Příčná 350
439 01 Hlinsko

Ref. 198/2009

Hlinsko, 10 June 2009

Re: Consent with the participation of students in their specialist programme activities

K.V. Rais Gymnasium at Hlinsko, Adámkova 55, as an UNESCO-associated Grammar School, hereby gives its free and informed consent with the regular participation of its students in the monitoring and documenting of village Shrovetide door-to-door processions and masks in the Hlinecko area as part of the student specialist programme activities.

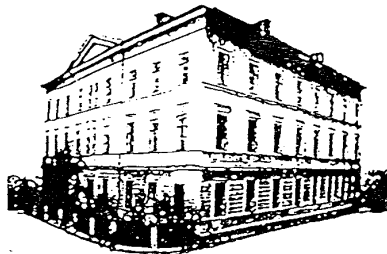
[Seal]
K.V.Rais Gymnasium,
Hlinsko, Adámkova 55

[Signature]
RNDr. Rostislav Dvořáček
Director of the School

-1-

Gymnázium K.V.Raise, Hlinsko, Adámkova 55

PSČ 539 01



NPU ÚOP v Pardubicích
SLS Vysočina
Příčná 350
539 01 Hlinsko


Č.j. 198/2009

V Hlinsku dne 10. června 2009

Věc: Souhlas se zapojením studentů do SOČ

Gymnázium K. V. Raise, Hlinsko, Adámkova 55, přidružená škola UNESCO, vyslovuje svůj svobodný a informovaný souhlas s pravidelným zapojením svých studentů do sledování a dokumentování vesnických masopustních obchůzek a masek na Hlinecku v rámci jejich středoškolské odborné činnosti.

Gymnázium K.V. Raise,
Hlinsko, Adámkova 55
-1-


RNDr. Rostislav Dvořáček
ředitel školy

Telefon:
469 311 190, 469 311 292

FAX:
469 311 292

E-mail:
red@gymhlinsko.cz

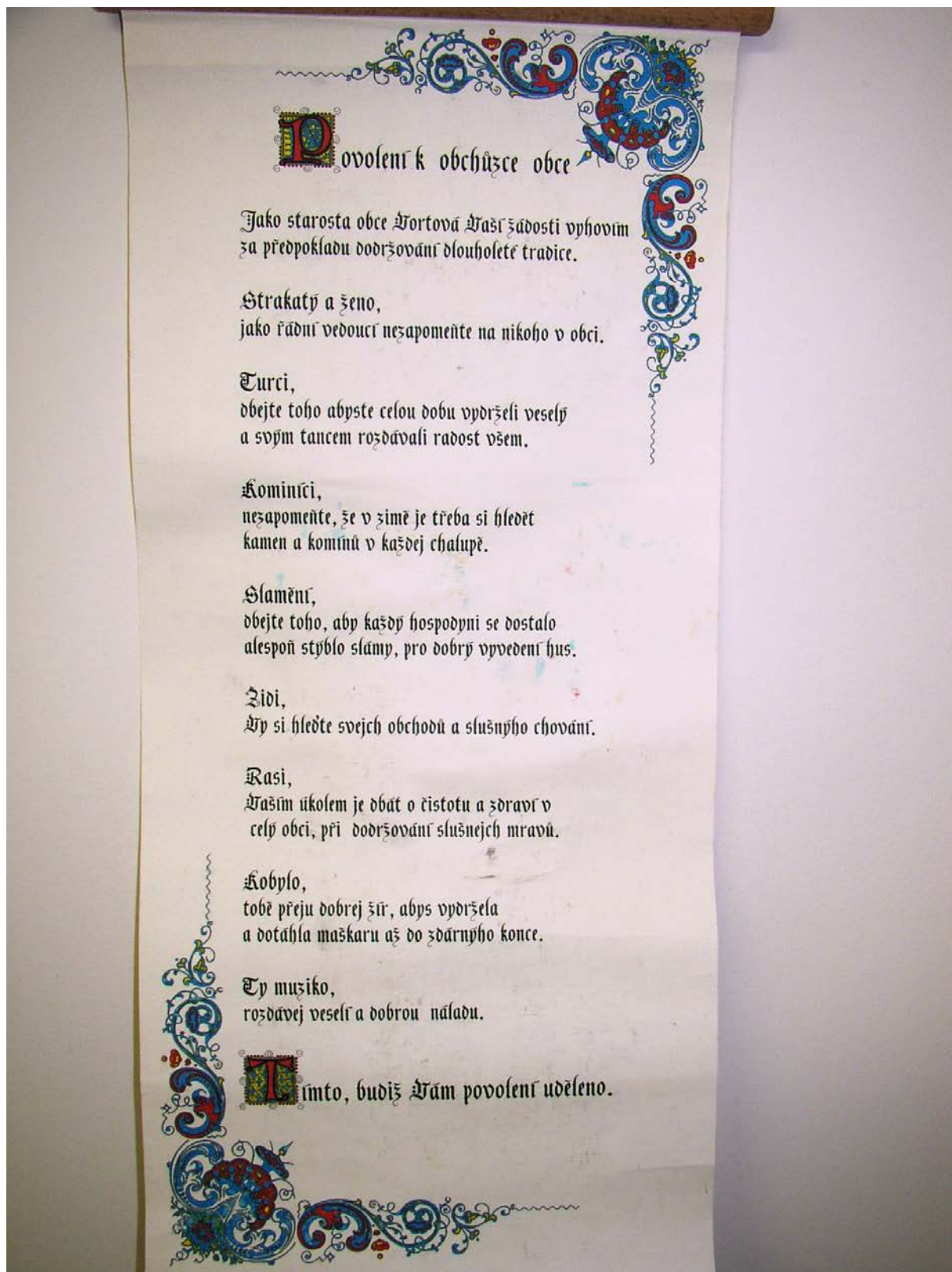
Bankovní spojení:
195 323 050 267 / 0100

IČO:
601 033 29

Annex to 6. a. B.

6. a. B. List of supplementary documentation

Photos of village Shrovetide door-to-door processions and masks in the Hlinecko area



APPLICATION FOR PERMISSION TO HOLD THE PROCESSION – VORTOVÁ



THE SPOTTED MAN READING THE APPLICATION FOR PERMISSION TO HOLD THE PROCESSION – STUDNICE



KOLEČKO (ROUND DANCE), THE TURKS' RITUAL DANCE - VORTOVÁ



STRAW MAN – VORTOVÁ



MARE – STUDNICE



PROCESSION OF SHROVETIDE MASKS – HAMRY



TREATS FOR THE SHROVETIDE MASKS - STUDNICE



TREATS FOR THE SHROVETIDE MASKS - STUDNICE



SHROVETIDE DOOR-TO-DOOR PROCESSION – STUDNICE



MUSICIANS ACCOMPANYING THE SHROVETIDE DOOR-TO-DOOR PROCESSION AT VORTOVÁ

FORM ICH-07

CESSION OF RIGHTS AND REGISTER OF DOCUMENTATION

Name of nominated element:

Village Shrovetide Door-to-Door Processions and Shrovetide Masks in the Villages of the Hlinecko AreaSubmitting State(s) Party(ies): **Czech Republic**

1. I, the undersigned, **Ing. Ladislav Kryl**, director NPÚ ÚOP v Pardubicích, hereby grant to UNESCO the non-exclusive rights to use, publish, reproduce, distribute, display, communicate or make available to the public, in any language or form and by any means including digital, the following material(s), in whole or in part. I grant these rights to UNESCO irrevocably, for an unlimited period of time and for the entire world.

Photographs (add as many rows as photos)

Identifier	Title or brief caption	Date	Name of the photographer	Credit information: © [year] by ----- -----
Photo	Spotted Mann and Wifie, Vortová	February 2007	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Spotted Mann and Wifie, Studnice	February 2006	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	The Turks, Studnice	February 2006	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Straw Man, Studnice	January 2008	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Mare, Vortová	February 2006	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Knacker, Vortová	February 2008	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Huckster, Vortová	February 2008	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Chimney Sweep, Vortová	February 2007	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	The killing of the Mare, Vortová	February 2006	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Dance around the killed Mare, Vortová	February 2006	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007
Photo	Application for permission to hold the procession, Vortová	February 2009	PhDr. Ilona Vojancová	©I. Vojancová/NPÚ ÚOP v Pardubicích, 2007

Photo	The Spotted Man reading the application for permission to hold the procession, Studnice	January 2008	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	<i>Kolečko</i> (Round Dance),the Turks`, ritual dance, Vortová	February 2006	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Mare, Studnice	January 2008	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Straw Man, Vortová	February 2007	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Procession of Shrovetide masks, Hamry	March 2005	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Treats for the Shrovetide masks, Studnice	February 2006	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Treats for the Shrovetide masks, Studnice	February 2006	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Shrovetide door-to-door procession, Studnice	February 2006	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007
Photo	Musicians accompanying the Shrovetide door-to-door procession, Vortová	February 2006	PhDr.Ilona Vojancová	©I.Vojancová/NPÚ ÚOP v Pardubicích,2007

2. I further grant to UNESCO the non-exclusive right to sub-license third parties to use the material(s) in whole or in part, solely for non-profit educational or public information uses.

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b) is/are in no way whatever a violation or an infringement of any customary practices governing access to the heritage depicted or incorporated, and contain(s) nothing obscene, libellous or defamatory.

Date: 28. 7. 2009

Name: Ing. Ladislav Kryl

Address: Národní památkový ústav územní odborné pracoviště v Pardubicích, Zámek
4,
531 16 Pardubice, Czech Republic

Signature: _____

(Please sign, return two originals of the Cession to UNESCO and retain one for yourself)

FORM ICH-07

CESSION OF RIGHTS AND REGISTER OF DOCUMENTATION

Name of nominated element:

Village Shrovetide Door-to-Door Processions and Shrovetide Masks in the Villages of the Hlinecko AreaSubmitting State(s) Party(ies): **Czech Republic**

5. I, the undersigned, **PhDr. Jan Krist**, director NÚLK Strážnice, hereby grant to UNESCO the non-exclusive rights to use, publish, reproduce, distribute, display, communicate or make available to the public, in any language or form and by any means including digital, the following material(s), in whole or in part. I grant these rights to UNESCO irrevocably, for an unlimited period of time and for the entire world.

Audiovisual documentation (add as many rows as necessary)

Identifier	Title of the film or recording	Date	Name of the creator	Credit information: © [year] by ----- -----
DVD	Carnival parades in Hlinecko	February 2006	Producer : Rudolf Chudoba. Scenario : Ilona Vojancová. Production : NÚLK Strážnice	©NÚLK Strážnice, 2006

6. I further grant to UNESCO the non-exclusive right to sub-license third parties to use the material(s) in whole or in part, solely for non-profit educational or public information uses.

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8. I certify that I am entitled to grant all the rights under paragraphs 1 and 2 of this agreement and that, to the best of my knowledge and belief, the material(s):

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b) is/are in no way whatever a violation or an infringement of any customary practices governing access to the heritage depicted or incorporated, and contain(s) nothing obscene, libellous or defamatory.

Date: 18. 8. 2009

Name: PhDr. Jan Krist

Address: Národní ústav lidové kultury, Zámek 672, 696 62 Strážnice,
Czech Republic

Signature: _____

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