



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: English

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Ninth session
Paris, France
November 2014

NOMINATION FILE NO. 00951 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY IN 2014

A. State(s) Party(ies)

For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.

Estonia

B. Name of the element

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

This is the official name of the element that will appear in published material.

Not to exceed 200 characters

Smoke sauna tradition in Võromaa

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

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

Not to exceed 200 characters

suidsusannakombõ, savvusannakombõ

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

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

Not applicable

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

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

Not to exceed 150 words

The nomination describes the smoke sauna tradition of the Võro people. The Võro people, belonging to Balto-Finnic peoples, live in Estonia. Their old historical territory - Võromaa - is located in South-East Estonia. About 75,000 people belong to the Võro community. They have their own language and cultural traditions. The community highly values its rural way of life including the smoke sauna tradition.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating if possible the location(s) in which it is centred.

Not to exceed 150 words

At present in Estonia the smoke sauna tradition is most widespread in the southern part of the country - Võromaa and Setomaa. In this hilly and forested area of dispersed settlements about one fifth of the farms still use a smoke sauna. Two thirds of the population of Võromaa have lived there for generations. These families have transmitted customs, including going to the smoke sauna. The smoke sauna tradition is especially viable in villages farther from the centres, as well as in the Eastern and Southern parts of Võromaa where the old settlement structure has preserved better and more traditional farm complexes have remained intact.

To some extent the smoke sauna tradition is known in East Estonia and on the West-Estonian islands. Similar customs are also known in neighbouring areas - Finland, Latvia and Russia, but also in Sweden and Norway. Primarily sauna traditions are known among the Finno-Ugric peoples.

E. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination. If an e-mail address cannot be provided, indicate a fax number.

For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination, and for one person in each State Party involved.

Title (Ms/Mr, etc.): Ms

Family name: Porila

Given name: Kristiina

Institution/position: Estonian Folk Culture Centre, intangible heritage specialist

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1. Identification and definition of the element

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

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'others', specify the domain(s) in brackets.

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

This section should address all the significant features of the element as it exists at present.

The Committee should receive sufficient information to determine:

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

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

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

Not fewer than 150 or more than 250 words

Smoke sauna is an important part of the everyday life of Võro community, a place of ritual cleansing of both body and soul. Sauna tradition comprises a rich set of customs including the actual bathing customs, the skills of making bath whisks, building and repairing saunas and smoking meat in the sauna.

Sauna is a heatable building or room for sweat bathing. It is heated by a stove with steam stones on the top and has an elevated platform for sitting or lying.

The smoke sauna distinguishes from other types of saunas: it has no chimney and the smoke from the burning wood circulates in the room. After heating the sauna is ventilated so that by the time it is used, the smoke has disappeared.

Usually many people go together to the sauna. They stay there until the body sweats. Water is thrown on the heated stones to produce hot steam-laden air. Bathers beat their bodies with whisks to scrub off dead skin and to stimulate blood circulation. After sweating, whisking, relaxing and possible healing procedures people cool themselves outside and rinse their bodies with water. The procedure is repeated. After thorough sweating and whisking the body is washed. After the sauna the mind is relaxed and the body feels light, complaints have receded and forces are restored.

People go to the sauna usually on Saturdays, or before major festivals or family events. The smoke sauna ritual is long and peaceful, requiring knowledge and skills.

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

Not fewer than 150 or more than 250 words

Smoke sauna tradition is primarily a family custom. Due to the natural conditions in Võromaa the farms are quite far from each other. In every farm there lives a family, often several generations together. The smoke sauna is a traditional building in the farm complex.

In some villages the smoke sauna is heated for many families - neighbours and friends are invited, and families take turns hosting each other in their sauna. Going to the sauna is planned in advance; other activities of the day are scheduled according to the sauna time. Usually a certain family member (often the old master or mistress of the farm) is responsible for preparing the sauna - heating, cleaning, carrying the water, taking care of the whisks etc. They are often accompanied by grandchildren who gradually acquire the necessary skills.

In bigger families usually men go to the sauna first and women with smaller children go later. If there is enough room, everyone will go together. Healing procedures for curing bodily ailments (colds, strains, muscle aches) are practiced in privacy or even on a separate day by a person with special skills or by a more experienced family member.

Saunas are multifunctional buildings - rural families use them also for smoking meat for their own needs. However, not every family has the necessary skills and they take their meat to a local master who knows the work. Similarly, not everybody masters the sauna building skills and experienced builders of log houses are hired.

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

Not fewer than 150 or more than 250 words

The smoke sauna tradition is transmitted from generation to generation in families. The sauna is a sacred place for the Võro community where specific rules of behaviour have to be followed. There are also other family activities related to the sauna: both younger and older family members participate in making the year's supply of whisks after Midsummer and making the year's firewood. Joint work teaches the children the skills of choosing the right type of branches or wood.

Work that is undertaken more seldom like repairing the sauna or changing the stones of the stove is especially interesting for the children. They are keen to find out how the sauna works. There are also community initiated construction workshops and it is possible to learn the building of log houses in different educational centres and institutions.

Younger generations do not always live together with their parents in farms, but it is common to visit on weekends or holidays, to do farmwork and to take a sauna on Saturdays. Those who do not have their own sauna, can enjoy it at a friend's or relative's place and become acquainted with sauna customs that are somewhat different in every family. The buildings themselves and their stories also differ. Visiting the saunas of other families reveals these differences.

In recent years "open sauna days" and study days have been organized in many villages and regions of Võromaa where both locals and visitors can become acquainted with the sauna customs of a family.

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

Not fewer than 150 or more than 250 words

For the Võro community the smoke sauna tradition continues to be a customary activity connecting families and friends. The long sauna ritual enables to take time for oneself and one's friends and to enjoy the peaceful rhythm of nature. Sweating and washing in the sauna cleanses the body and the soul, improves health and provides mental balance. According to a widespread belief honouring the sauna spirit secures good luck and prevents misfortunes.

As any living tradition the smoke sauna customs have changed over time. Today it is no longer a place of giving birth or dying as it once was; healing in the sauna has also become less common because people rely more on medical services. Some chores which were earlier performed in the sauna like sprouting corn or preshrinking woollen cloth, have lost their importance, whereas the custom of meat smoking has persisted. Smoked meat is enjoyed as part of a daily meal as well as on festive occasions.

The usual sauna day has always been Saturday, but today this might not be always possible for all families. However, among younger people the custom to go to their friends' sauna even if this means driving 50 kilometres or more, has developed. For urban families going to the country sauna on family occasions and major holidays has maintained its importance.

For the Võro community the smoke sauna is a part of their identity, associated with the stories, homes and souls of their ancestors.

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

Not fewer than 150 or more than 250 words

The smoke sauna tradition is compatible with existing human rights instruments and the requirement of mutual respect among communities, groups and individuals.

For some social or religious groups the custom that both men and women go to the sauna together without wearing any clothes may be unfamiliar. Yet, this is a part of tradition and mutual respect has always been important for people going to the sauna. The sauna is a place of peace and contemplation where all the conflicts have to be left outside.

In Võromaa people have always gone to the sauna naked. The idea of the sauna is to let the hot and humid air work on the whole body. Clothes or towels prevent the sauna steam from reaching the body and free sweating.

The smoke sauna tradition is very close to nature. It has developed according to the local climate and nature. The building is made of local timber. Local mineral resources - field stones, sand, clay and bricks made of clay - are used for building the sauna stove. For gathering firewood and making whisks a suitable season and phase of the Moon is chosen. Necessary materials are taken from the local forest, respecting the surrounding environment.

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

For **Criterion R.2**, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'.

- (i) How can inscription of the element on the Representative List contribute to the visibility of the intangible cultural heritage in general and raise awareness of its importance at the local, national and international levels?

Not fewer than 100 or more than 150 words

The smoke sauna tradition is spread in a limited area. As a viable family tradition, it is considered to be a natural part of daily life. Therefore, the possibility that it might disappear has not been acknowledged as a serious concern. Several other phenomena of ICH are of similar character. Inscription would raise awareness of such ICH and would encourage people to safeguard such traditions of their daily life.

At the local level the nomination process has already made people think more about their ICH. The intensive renovation of old smoke saunas over the past few years is a good example of this influence. Young people have become more interested in traditional building techniques.

Inscription of this element on the list would increase awareness of the fact that many aspects of daily life are based on ICH. It would also draw attention to the link between tangible and intangible heritage.

- (ii) How can inscription encourage dialogue among communities, groups and individuals?

Not fewer than 100 or more than 150 words

Inscription would make the smoke sauna tradition more visible for other communities and would raise awareness about similar customs of neighbouring areas. Thus, communities and individuals can learn about the similarities and differences in the customs and beliefs, rituals and routines connected to the tradition. Consequently, the inscription would contribute to the safeguarding of the smoke sauna in neighbouring countries where it is also known. Visitors from other parts of Estonia have got acquainted with the Võromaa smoke sauna tradition and can compare the customs of Võro community with those of their own. During the nomination process connections have been established with the International Sauna Society uniting 13 countries. Through the same society contacts with the Finnish Smoke Sauna Society have been made; members of the society have visited the Võro community, and experienced the local sauna tradition.

- (iii) How can inscription promote respect for cultural diversity and human creativity?

Not fewer than 100 or more than 150 words

The Representative List as a whole reflects the world's cultural diversity. The different cultural phenomena on the list will help people understand the cultural richness of the world, born of people's creativity. Understanding the ICH of other communities is a prerequisite for respecting the cultural diversity.

The smoke sauna tradition is a multilayered cultural phenomenon. It comprises the daily activities of a human life cycle, very old beliefs and creative approach. It is an example of how a person can do him/herself a lot for his/her personal well-being and satisfaction. Not only the result, but the whole creative process is important. These activities continue the tradition of previous generations and support us in the present day.

The inscription of the smoke sauna on the list would raise the interest in other cultural phenomena on the list and thereby help to understand the diversity of culture.

3. Safeguarding measures

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

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

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

Not fewer than 150 or more than 250 words

For ten years studying the smoke sauna tradition and awareness raising in the local community have been going on. A local NPO Hinokad collected stories and other information on 160 smoke saunas. Local media published and broadcasted information related to the tradition.

These efforts only had a limited influence on the practices of local families who nevertheless often preferred the modern sauna.

In 2009 local activists decided that the tradition needs more attention. Since then activities to safeguard, study and introduce the heritage have been reinforced.

In 2010-2012 researchers of the Võro Institute and students of the University of Tartu studied the present smoke sauna customs of families and attitudes towards the tradition.

The book "Mi uma savvusann" ("Our own smoke sauna") was published, comprising both older and new fieldwork material.

In 2011 a student of traditional construction of the Viljandi Culture Academy compiled a manual for building a traditional South-Estonian smoke sauna as his graduation paper. Students of the Võru Vocational Training Centre helped to compile the smoke sauna website: www.savvusann.ee.

An exhibition on the smoke saunas of Võromaa and Setomaa is travelling around in the community. A short documentary film was also made. Workshops and bees have been organised to introduce the traditions and give people the possibility to participate in the processes. The topics include whisk making, sauna repair works, heating, and smoking meat.

Both local and nationwide papers have regularly reported on these events.

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

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

(ii) *How have the concerned States Parties safeguarded the element? Specify external or internal constraints, such as limited resources. What are its past and current efforts in this regard?*

Not fewer than 150 or more than 250 words

The state has created framework and conditions for safeguarding Võro culture, including the smoke sauna tradition, through regional support programmes.

For a long time Võro culture has been strongly influenced and thus weakened by the cultures of bigger neighbours. With these programmes the state tries to balance the influence of globalization and urbanisation, and of an economic policy that may not always favour the traditional way of life.

In 2000-2010 the programme "South-Estonian language and culture" supported community initiatives to safeguard Võro culture. It was followed by the "Võromaa cultural programme" in 2010-2013. The community develops projects according to their needs and ideas and applies for funding. Community representatives participate in the decision making process. Activities related to the smoke sauna tradition have received support.

Located in Võromaa, the state owned research and development institution Võro Institute safeguards the local language and culture, including the smoke sauna tradition.

More expensive activities have been financed in cooperation of several parties. For example, the Estonian Public Broadcasting has made programmes about smoke sauna customs in Võromaa, combining their own resources, support of the cultural programme and local families.

In addition funds have been drawn from other sources, including the European Union. The LEADER Programme for the development of rural areas has played an important role. For example, it enabled a family enterprise to build a separate smoke sauna for smoking meat that they sell in the local community.

Supporting living heritage is a strengthening trend in Estonian regional and national development programmes.

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

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

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element.

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

Not fewer than 500 or more than 750 words

There are four principal lines of activity:

1) Supporting the viability of customs

- families safeguard and transmit the tradition by regularly using the smoke sauna and building new saunas;

- courses and study days on traditional building methods, on building/renovating/maintaining a

sauna, heating it, making whisks, smoking meat, and taking a sauna;

- exchange of experience on traditional healing practices in saunas;
- revitalizing the custom of smoking meat in the sauna by offering tradition bearers opportunities to share their knowledge with local people at various events;

Result: The customs are known and transmitted through personal participation and experience. Local families go to the sauna and are familiar with sauna customs. Demolition and remodelling of smoke saunas into modern saunas with chimneys has decreased. New smoke saunas are built and old ones are renovated. Cooperation networks function in villages.

Organizations involved: Viljandi Culture Academy, Estonian Open Air Museum, NPO Vanaajamaja, NPO Sann ja Süük, local enterprises of traditional construction, local networks of food production and marketing, Ministry of Agriculture (Veterinary and Food Board, Estonian Agricultural Registers and Information Board, Rural Development Foundation), Bureau of the Minister for Regional Affairs, local farms.

2) Promotion of the tradition

- organizing open sauna days and family sauna days to transmit sauna customs and knowledge;
- for young people: bees and information, interactive games in social media, the competition "A Day at the Sauna";
- establishing a database of advisors and counselling services in smoke sauna building;
- informing about upcoming smoke sauna events on www.savvusann.ee;
- cooperation with the media to introduce the smoke sauna tradition;
- extending international cooperation with researchers and practitioners in Finland, Latvia and Russia;
- submitting a nomination to the Representative List in March 2013.

Result: the smoke sauna is known and valued both in the local community and on a wider scale. The customs are transmitted through personal participation and experience.

Organizations involved: Võrumaa Smoke Sauna Cooperation Council, NPO Haanja Kultuurikoda, NPO Sann ja Süük, LLC Mooska, Sänna Kultuurimõis, Estonian Civic Press Society, Viljandi Culture Academy, NPO Vanaajamaja, Estonian Public Broadcasting, Ministry of Culture, Võru Institute, Võro Society VKKF, local museums.

3) Research

- studying contemporary saunas and sauna customs in different villages of Võromaa: local museums study local heritage, pupils do local history research, students do fieldwork and research;
- scientists study and analyze the previously collected materials available in archives and collections, publish the results and complete the existing databases (South Estonian Folk Tradition Database LEPP);
- studying the influence of smoke sauna on health, finding interested scholars of medicine and psychology, and studying attitudes towards traditional healing in saunas;
- creating a database of smoke saunas with information on the number, condition and usability of the saunas.

Result: Updated information on smoke saunas is available through scientific studies, articles, museum objects and audiovisual material. Studies on the influence of the smoke sauna on health have been published. A special database provides an overview of the historical development of the sauna tradition.

Organizations involved: Võrumaa Smoke Sauna Cooperation Council, Võru Institute, local museums, schools, University of Tartu and its Viljandi Culture Academy, Estonian Open Air Museum, Environmental Board, Estonian National Museum, Estonian Literary Museum, Ministry of Education and Research, owners of smoke saunas.

4) Cooperation with entrepreneurs

- conscious marketing in cooperation with the Tourism Union by local tourism farms that value local traditions, counselling of entrepreneurs, acknowledgement of conscious marketers;
- practitioners and researchers mediate knowledge (customs and beliefs, older folk heritage) to entrepreneurs who offer tourism services;
- creating an online study course to introduce the smoke sauna tradition to students of tourism;

Result: Smoke saunas and the sauna customs are introduced on the basis of local traditions, excessive commercialism is avoided.

Organizations involved: owners of local tourism farms having a smoke sauna, NPO Võrumaa Tourism Union, South-Estonian Tourism Foundation, Enterprise Estonia, Ministry of Education and Research.

The community is aware that inscription on the Representative List could entail greater public attention to their ICH, but believes that it would not endanger the viability of the element. Since sauna practices do not involve big groups of people, overexploitation is unlikely. However, in the course of preparing the nomination attention has been paid to preventing possible dangers.

Smoke saunas are promoted in cooperation with tourism farms that respect local cultural heritage while offering the smoke sauna service to guests. The tourism entrepreneurs and the local community are systematically informed about the social responsibility concerning ICH.

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

Not fewer than 150 or more than 250 words

Until now the cooperation of the local community with different state institutions has proved to be effective. In implementing further safeguarding measures, the same cooperation model will be followed. To achieve the aims of the proposed measures, first of all local, community-based organizations will invest their time and resources. In Võrumaa the main state institutions of support are the Võru Institute, a research and development institution, and museums. Other state institutions mentioned in the safeguarding measures regularly pay attention to issues connected with the smoke sauna and the safeguarding of respective cultural traditions.

Community-based safeguarding activities are supported by funding various initiatives of the community through the state established financial support programme - Võrumaa cultural programme - that has created framework and conditions for safeguarding ICH. In addition to this measure, there are other state foundations which may support certain activities: Programme of Local Initiative, local governments and county governments, National Foundation of Civil Society, local partnership councils, Cultural Endowment of Estonia, state programmes and research grants of the Ministry of Education and Research as well as the Ministry of Culture, support programmes of the Ministry of Agriculture.

The Estonian Public Broadcasting and other media channels also play an important role in disseminating information on the smoke sauna tradition from the local to the wider national level.

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

Not fewer than 150 or more than 250 words

The plan of safeguarding measures described above is compiled by the voluntary representative body of the community - Võromaa Smoke Sauna Cooperation Council - by analysing past activities and taking into account the needs that have emerged in discussions. The Council is also in charge of implementing the agreed safeguarding measures.

The Council was formed by a dozen of active local organizations, institutions and individuals wishing to contribute to the safeguarding of the smoke sauna tradition in 2010 when they signed a Protocol of Intent.

On the initiative of local activists several roundtables have been organized to discuss the safeguarding measures. The Haanja community organizes family sauna days where people can participate as guests, the LLC Mooska organizes study days where sauna customs are introduced, the NPO Hinokad participates in studying and visual documentation of the sauna tradition, the Võro Institute coordinates relevant research, students of the local vocational training centre set up a special website for disseminating the information and will help to develop it further, the Võro Language and Culture Foundation (VKKF) leads bigger cooperation projects (exhibitions, publishing information materials). Representatives of local media share the information with the local people and with a wider Estonian audience. The community plans further cooperation with Estonian research institutions, teachers of traditional woodwork and artists.

Community analyses and updates the safeguarding plan yearly at a special meeting to take stock of the implementation and to respond to the new needs that have emerged.

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

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

Name of the body: Võro Institute

Name and title of the contact person: Rainer Kuuba, director
Küllli Eichenbaum, project manager

Address: Tartu tn 48, 65609 Võru, Estonia

Telephone number: +372 7828750

E-mail address: wi@wi.ee

Other relevant information: website: <http://www.wi.ee>

4. Community participation and consent in the nomination process

For **Criterion R.4**, the States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

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

Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others.

Not fewer than 300 or more than 500 words

The idea that the smoke sauna tradition in Võromaa could be nominated to the Representative List was born in the Võro community and found immediate support among the local people and opinion leaders.

In February 2010 leaders of seven local organizations gathered to discuss how to safeguard the tradition and to promote the idea of the inscription. It was decided to put the issue on the agenda of the Võro round-table (*võrokõisi tsõõriklaud*) - a voluntary council of the community that is convened to discuss all questions that are important for the community. The meetings of the council are open for everybody.

The first thematic round table was convened on 6 May 2010 in the Sepa farm, Rõuge parish. It was concluded that the smoke sauna tradition deserved more attention and that the community itself had to take more conscious action to safeguard the tradition. It was agreed that the nomination would help to increase the awareness of local people and, thereby, contribute to safeguarding this cultural phenomenon. At the meeting a Protocol of Intent was signed where further plans of cooperation were fixed. The participants established also Võromaa Smoke Sauna Cooperation Council. It is a voluntary association of representatives of organizations and active citizens, united by a common goal – to support the viability of the smoke sauna tradition in Võromaa.

The idea and aims of the nomination process were introduced to the local community through different activities.

The local newspaper Uma Leht introduced the issue and called on the readers to send in stories of smoke sauna customs. Within a short time 23 stories were received that were published in 2010.

During the research into contemporary sauna customs in 2010-2012 people were asked about their attitude towards the idea of the inscription of the smoke sauna on the Representative List. In this way about 100 families were directly informed about the plan. The attitude was mostly positive, only some families had no clear position.

On the initiative of the Cooperation Council people have been informed at various events (open sauna days, study days, conferences), through the media and through personal contacts.

In the years 2010-2012 five bigger open meetings were held where the nomination and safeguarding activities were discussed. Specialists of the county governments (Võru and Põlva), representatives of local governments, Ministry of Culture and ICH specialists from the Folk Culture Center have also participated in the meetings of the Cooperation Council.

Tasks related to compiling the nomination were divided between local organizations from the Cooperation Council. The NPO Võro Society VKKF (Võro Language and Culture Foundation) was the coordinating organization. The Võro Institute, experts of cultural studies from the University of Tartu and ICH specialists from the Folk Culture Center contributed with their advice. The local NPO Hinokad, LLC Avireti and local families also contributed a lot by providing additional material to the nomination.

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

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as the language of the community concerned if its members use languages other than English or French

Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.

Not fewer than 150 or more than 250 words

The attestation of the community consent is presented in written form. Representatives of the community have approved the content of the nomination, confirming it with their signatures.

The consent of the community to the idea of the inscription was sought from the earliest stages of the process as described in 4.a. Several thematic round tables and informal gatherings were held to discuss and approve the separate parts of the nomination, such as the safeguarding plan. The Estonian version of the nomination was compiled by the representatives of local organisations and made public on the website www.savvusann.ee on 1 February 2013. From that date forward it was also possible for the community members to show their support to the text of the nomination by signing the attestation of consent. The Estonian version of the nomination was introduced and approved at a roundtable on 1 March 2013 where members of the Smoke Sauna Cooperation Council, representatives of local administration and other interested community members participated.

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

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

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

Not fewer than 50 or more than 250 words

In the Võro community it is customary that guests and strangers are received in a friendly manner, but knowledge which may reduce a person's own force or endanger the good luck of the family, is not revealed to them.

There are several skills and customary practices that are kept in the family; they are not shared with others. Such are, for example, modes of treatment and magic spells used for healing in the smoke sauna. There may also be protective rituals which involve family members only.

Implementation of the safeguarding measures does not mean intruding into the private life of families. Both the inscription and planned measures support the maintenance of the tradition in general and emphasize the need for its transmission. Specific aspects of customs and practices remain within families and they are not touched upon in the present nomination.

4.d. Concerned community organization(s) or representative(s)

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

Organization/
community: NPO Võro Society VKKF

Name and title of
the contact person: Triinu Ojar, chairman of the board

Address: Tartu tn 48, 65609 Võru, Estonia

Telephone number: +372 53322153

Fax number:

E-mail address: triinu.ojar@wi.ee

Other relevant
information: website: <http://www.voroselts.ee/>

5. Inclusion of the element in an inventory

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

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

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

Documentary evidence shall also be provided in an annex demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence may take the form of a functioning hyperlink through which such an inventory may be accessed. Not fewer than 150 or more than 250 words

The smoke sauna tradition in Võromaa was included in the Estonian Inventory of Intangible Cultural Heritage in autumn 2010. The entry is available online at: http://www.rahvakultuur.ee/vkpnimistu/index.php?page=Public.Knowledge&area_id=0&id=149.

The Estonian inventory is an online database (www.rahvakultuur.ee/vkpnimistu) administered by the Estonian Folk Culture Centre. The inventory serves the interests of local communities. It is also one of the means of activating them. Communities themselves compile entries for the inventory. However, they are not obliged to do so. They decide if they want their ICH to be included in the inventory, which elements should be there and how they want to present them. Relevant community NGOs also participate. The task of Estonian Folk Culture Centre is to help and to encourage them.

All entries are to be updated every five years by the people who compiled them. They will be sent a request to do so. Since there are not yet entries that have been on the online inventory for five years, the details of the process of updating still have to be developed.

6. Documentation

6.a. Appended documentation (mandatory)

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

- documentary evidence of the consent of communities, along with a translation into English or French if the language of concerned community is other than English or French
- documentary evidence of the inclusion of the element in an inventory (except if a functioning hyperlink to a webpage providing such evidence has been provided)
- 10 recent photographs in high definition
- cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- edited video (from 5 to 10 minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French (strongly encouraged for evaluation and visibility)
- cession(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references (optional)

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

Not to exceed one standard page.

Webpage on the smoke sauna tradition in Võromaa and on related activities:
<http://www.savvusann.ee>.

Mi uma savvusann (Our Own Smoke Sauna) Compiled and designed by Epp Margna; edited by Külli Eichenbaum and Leelo Laurits; photos by Toomas Kalve, Peeter Laurits and Tiit Lepp. Võro Selts VKKF, 2012 [Viljandi]: Print Best Trükikoda, ISBN/ISSN: 9789985966846.

Short documentary Vana Võromaa savvusann (Smoke sauna of Old Võromaa). NPO Võro Society VKKF, 2012. 18 minutes. Languages: Võro, Estonian, English.

Articles and studies:

Võsu, Ester, Sooväli-Sepping, Helen 2012. Smoking out local traditions? Identity and heritage production in southeast Estonian rural tourism enterprises. Folklore vol. 51 2012 Electronic Journal of Folklore, lk 77-108 (<http://dx.doi.org/10.7592/FEJF2012.51.vosu-soovali>).

Nork, Siiri 2012. Saun kui püha koht ja sellega seotud kombestik: Võrumaalt kogutud arhiivi- ja välitöömaterjalide näitel. (The Sauna as a Sacred Place and Related Customs on the Example of Archival and Fieldwork Materials Collected from Võrumaa). BA thesis, University of Tartu, Faculty of Philosophy, Institute of Cultural Research and Fine Arts, Department of Ethnology.

Tamm, Epp 2011. Suitsusauna teadvustamine vaimse kultuuripärandina Võru valla elanike seas. (Awareness of the Smoke Sauna as Intangible Cultural Heritage among the Population of Võro Municipality). BA thesis, University of Tartu, Faculty of Philosophy, Institute of Cultural Research and Fine Arts, Department of Ethnology.

Ansper, Andres 2011. Igamehe suitsusauna-aabits. (Everyman's Smoke Sauna Manual). Graduation thesis, Viljandi Culture Academy, University of Tartu, Department of Traditional Crafts, specialty of Traditional Construction.

Tammekivi, Tarmo 2008. Männiku metsatalu suitsusaun (Smoke Sauna of Männiku Farm). Graduation thesis, Viljandi Culture Academy, University of Tartu, Department of Traditional Crafts, specialty of Traditional Construction.

Habicht, Tamara 2008. Eesti saun (Estonian Sauna). Book, 184 p. First print 1972; reprint AS Kirjastus Ilo, 2008.

Margna, Epp 2004. Savvusannast. (On the Smoke Sauna) Võro-seto Almanac-Calendar 2005. Võro Selts VKKF 2004, p 64-69.

Raudoja, Ahto 1998. Jummal´sekkä! (May the Lord be with us). Võro-seto Almanac-Calendar 1999. Võro Selts VKKF 1998, p 59-61.

7. Signature on behalf of the State(s) Party(ies)

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

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

Name: Rein Lang

Title: Minister of Culture

Date: 21 March 2013 (last revision)

Signature: <signed>