



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

*Handwritten signature and initials*

## REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2019  
for possible inscription in 2020**

Instructions for completing the nomination form are available at:

<https://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.

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

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

Poland, Belarus

### B. Name of the element

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

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

Not to exceed 200 characters

Tree beekeeping culture

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

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

Not to exceed 200 characters

Polish: kultura bartnicza  
Belarussian: культура бортніцтва

### **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.*

Polish: bartnictwo, chów pszczół w barciach

Belarussian: лясное бортніцтва, глядзець пчолы, даглядаць пчолы, займацца пчоламі;

English: tree beekeeping, forest tree beekeeping.

### **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 communities which cultivate the tree beekeeping culture, both in Belarus and Poland, come from every age group and include whole families as well as individuals who represent any social or occupational backgrounds. The core of the group of the bearers consists of people who are called tree beekeepers and who directly look after swarms of wild bees living in tree hives or log hives. Other members of communities support the tree beekeepers through research, traditional crafts and activities related to beekeeping such as manufacturing of necessary tools, wax-processing, traditional medicine and cuisine.

Local communities as well as authorities strongly identify themselves with the tree beekeeping culture, the element has become an inseparable part of the local cultural and natural landscape. The bearers express their culture not only in daily life but also during local holidays. Celebrations attract visitors and spectators who are interested in tree beekeeping culture and who identify themselves with this element.

Some groups of bearers have been organizing themselves in open associations called brotherhoods. There is a significant sense of community within and between brotherhoods. It is sustained and cherished through common endeavors: workshops, lectures and meetings during which the bearers share their passion for the tree beekeeping. It facilitates the transfer of knowledge and skills to the young generation and those who are interested in the tree beekeeping culture.

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

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

*Not to exceed 150 words*

Originally, the tree beekeeping culture was thriving in rural communities living in wilderness areas, or in close proximity of forests, and which made a living out of natural resources. Also today, the tree beekeeping culture is inextricably linked to the geographical proximity of forests.

Typically, the communities of tree beekeepers include inhabitants of villages located near old-growth forests. Beekeepers take care of tree hives in forests or cultivate the tradition of keeping wild bees in log hives located nearby villages.

In Belarus, the element is located in the proximity of Palesse (Homel in the South, Brest region) and Grodna, on the territory of Naliboki Forest in central Belarus, in Belavezhskaya Puscha (Białowieża Forest) as well as in the area of Braslav Lake in the North.

In Poland, the element is located in the north-eastern part of the country: in Puszcza Kurpiowska (Kurpie Forest) in Mazovia, Puszcza Augustowska (Augustow Forest) together with the Wigry region

located near the Polish-Belarussian border, Puszcza Pilicka (Pilica Forest), and transboundary area of Puszcza Białowieża (Białowieża Forest).

Both countries share the natural and cultural heritage of the Białowieża Forest, transboundary World Heritage Site.

## E. Contact person for correspondence

### E.1. Designated contact person

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

Title (Ms/Mr, etc.): Ms

Family name: Cicha - Kuczyńska

Given name: Joanna

Institution/position: Ministry of Culture and National Heritage, Minister Counselor

Address: Krakowskie Przedmieście 15/17, 00-071 Warsaw, Poland

Telephone number: 00 48 22 21 21 120

Email address: jcicha@mkidn.gov.pl

Other relevant information:

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

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

Belarus:

Mr

Osipaŭ

Ivan

Brotherhood of Barefooted Tree Beekeepers, Chairman

Baraŭliany village, Mahistralnaja Str, 11A-60, Minsk district, Belarus

tel: 00 37 544 752 5887

osipau@gmail.com

www.bortnictva.by

## 1. Identification and definition of the element

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

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

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events

- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) (        )

*This section should address all the significant features of the element as it exists at present, and should include:*

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

*The Committee should receive sufficient information to determine:*

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

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

- (i) *Provide a brief description of the element that can introduce it to readers who have never seen or experienced it. Not fewer than 150 or more than 250 words*

The tree beekeeping culture includes knowledge, skills, practices, traditions, rituals and beliefs connected to wild bees breeding in tree hives or log hives located in forest areas.

The tree beekeeping culture is passed on from generation to generation within families and through activity of brotherhoods. Beekeepers take care of bees in a special way: they try to recreate primeval living conditions in the tree hives without interference into the natural cycle of life of bees. Tree beekeepers have no goal of honey production intensification which is one of the features differentiating them from beekeepers. The ingerention into the life of the swarm is reduced to a minimum what reflects the aspiration for harmony between human and nature. For this reason, the tree beekeeping requires advanced skills, knowledge of traditional methods and tools.

The tree beekeeping, practiced since centuries, reflects changing seasons of the year. Beekeepers conduct seasonal works which help the swarm survive wintertime. Maintanace of tree hives and log hives as well as hive-making to host new swarms of wild bees requires team-work and cooperation. Tree beekeepers are life-long learners. Through direct contact with swarms and natural environment, they constantly acquire new knowledge on the life of bees and the ecosystem.

There are numerous social practices resulting from the tradition of tree beekeeping such as honey sharing, manufacturing of hand-made candles and consecration of wax-made figures as well as culinary and traditional medicine practices. They all became an inherent part of local religious and non-religious celebrations. As an element which blended with diverse local cultures, the tree beekeeping culture connects communities of various ethnicities, religions or denominations. The tree beekeeping culture represents an universal code of work ethics - a tree beekeeper is considered to be a public-trust figure with a sense of justice and exemplary honesty.

The tree beekeeping culture has become a constituent element of local identities. It attracts not only the families of the bearers and practitioners but the whole local community. Local celebrations and events such as honey harvesting are organized by brotherhoods in cooperation with local authorities. Festivities attract also a growing number of visitors and spectators.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones*

*or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

*Not fewer than 150 or more than 250 words*

The bearers come from families which since centuries have been taking care of bees in tree hives or log hives. In the past, on the territory of Poland and Belarus, the practice of tree beekeeping was regulated by King's privileges and tree beekeepers laws.

In the 19th century, the access to forests was limited in some regions. Consequently, it led to the development of log hives which were placed nearby beekeepers' houses. The adaptation of the practice sustained transmission of knowledge accumulated throughout centuries, facilitated continuity and resulted in a gradual opening of the tree beekeepers communities to the wider public, as well as enabled integration of tree beekeeping to the local cultural landscape.

Although in the past tree beekeepers were predominantly men, while women were involved in the processing of honey and wax, today there is no division of roles. Women and men, children and adults help each other in collecting of honey and wax, taking care of bees and making wax products, depending on their knowledge, capabilities and willingness. Tree beekeeping culture is open and inclusive, there are no limitations based on gender, age, nationality or religion. Celebrations of holidays associated with autumn honey harvesting, both in Poland and Belarus, engage not only tree beekeepers but also the entire local community and residents of nearby villages. The bearers feel responsible for cultivating and transferring tree beekeeping culture to the young generation and others. A lot of attention is given to the promotion of these activities in order to involve the widest possible group of people, including visitors. Informal education, such as tree beekeeping workshops, enjoys increasingly growing interest and attracts people of all ages and professions, who often notice that nature has a therapeutic effect on them.

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

*Not fewer than 150 or more than 250 words*

Currently, just like in the past, the transmission of the element takes place mainly in the tree beekeepers' families, from generation to generation, in the process of group work, participation and observation. The model of master-disciple relation provides for long-term accumulation of knowledge, practical skills and experience. In the form of informal education, bearers provide the young community members with knowledge about the life cycle of bees, mutual dependencies in the ecosystem and seasonal duties. In practice, they are taught cooperation and responsibility for each other.

Knowledge and skills related to tree beekeeping culture are also transmitted within relevant rural communities, through common rituals and mutual cooperation.

Workshops represent a modern form of transmission. Representatives of different age and gender groups meet during workshops to exchange knowledge as well as to learn from each other through group activities. The bearers learn from each other also through participation in festivals and special holidays.

Transmission of the tree beekeeping culture and its meaning depends on preservation of tree hives located in forests. In some cases, the transmission is also supported by forests management authorities.

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

*Not fewer than 150 or more than 250 words*

Throughout centuries, the tree beekeeping culture has acquired a broad cultural significance both for the bearers and practitioners themselves as well as for local communities and observers. In the past, tree beekeeping provided a source of living, today its meaning is primarily about the sense of belonging to the community and a shared awareness of responsibility for the environment as well as the natural and cultural landscape of the region. For the communities, the tree beekeeping culture

has numerous social functions.

In Belarus and Poland, tree beekeeping culture is a basis for dialogue based on shared collective memory. In both countries there is a special vocabulary for describing activities and tools related to tree beekeeping and these words are very similar in both languages. It not only facilitates communication and cooperation, but also proves the sense of a supranational identity of tree beekeepers.

In both countries, tree beekeeping culture led to consolidation of communities. It is associated with a certain lifestyle resulting from the fascination with forest, love for bees and a sense of belonging. The tree beekeeping culture inspires young people who through the tradition feel connected with their place of origin. For every village, the tree beekeeping culture is a source of pride and an element of identity. While it became a part of religious celebrations, it is constantly present in the life of local communities.

In Belarus, the tree beekeeping culture has influenced the development of social practices such as: talaka - mutual aid organization, syabryna - voluntary transfer of hives and swarm ownership or bonda - distribution of honey and bee products among members of the community. In Poland, the image of a tree beekeeper is often an emblematic sign used in a public space in the form of wooden sculptures or in the village emblems. This is a situation when intangible heritage inspires local creativity and connects different groups around the idea of taking responsibility for bees and nature.

Tree beekeeping culture is crucial for raising awareness on mutual dependencies in ecosystems. Tree beekeepers, through the popularization of knowledge about the life of bees, brings communities together and increases people's sensitivity for nature, connections in the ecosystem, and above - to each other.

- (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 tree beekeeping culture is fully compliant with the requirements of existing instruments for the protection of human rights, with the assumptions of mutual respect between communities, groups and persons and the principle of sustainable development.

Tree beekeeping culture is inclusive, founded on the values of respect and equality. It engages communities of different religions and denominations and directly enhances cooperation between families, communities and everyone interested, regardless of age, gender or origin. Working with bees, close contact with nature and cooperation trigger and sustain positive emotions and tighten social bonds. The knowledge of interdependences in ecosystems directly increases the awareness of the principles of sustainable development and the need to preserve biodiversity. Growing interest in tree beekeeping workshops from various groups as well as intensified cooperation between the bearers and practitioners, who feel particularly responsible for the environment, results in increasing awareness of sustainable development principles. Tree beekeeping tools, made of environmentally friendly materials, are transferred between generations. While honey and wax are obtained for own needs, for limited sale, as a gift within family members or as a method of payment for other products or services, the amount collected does not exceed the excess produced by bees naturally. Tree beekeepers are familiar with natural methods of working with bees and they minimize their interference in their life cycle. This is an example of a intangible cultural heritage element that directly promotes knowledge about nature and its protection.

Bees have become a symbol of sustainable development due to the fact that their existence is a natural barometer of the state of the environment. Tree beekeeping, due to traditional non-invasive methods, plays an important role in awareness building on the possible harmonious coexistence of human communities and nature.

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

*For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the*

significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

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

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

Not fewer than 100 or more than 150 words

The tree beekeeping culture illustrates principles of sustainable development. The potential inscription would enhance understanding for the role of intangible heritage in non-urbanized areas and promote knowledge and practices concerning nature and the universe. As a result, increased interest in protection and promotion of the element can be expected from the entire local community, including local authorities and other relevant institutions.

Inscription on the Representative List of Intangible Cultural Heritage of Humanity would be a meaningful appreciation of traditional methods of working with bees. The international recognition would encourage local institutions such as cultural centers, forest inspectorates and parishes to support the bearers in continuation and transmission of their heritage. While tree beekeepers are visible in local communities, the inscription would be crucially important for raising and maintaining the interest among young people, who would get additionally inspired to continue the tradition and engage in the life of the local community. As the inscription would increase awareness of the need for harmony and coexistence of man and nature, it would also acknowledge the importance of local traditions in wider context.

Lastly, from the perspective of groups of bearers and practitioners, the inscription would boost cooperation and further exchange of experiences. Better synergy between different groups would facilitate the development of specially designed safeguarding measures in the future.

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

Not fewer than 100 or more than 150 words

At the national level, the inscription of tree beekeeping culture would directly increase the respect for traditional knowledge and skills related to various forms of ICH. As the tree beekeeping culture expresses the traditional understanding of the principles of sustainable development, the entry would raise awareness of these principles and the importance of ICH for development.

Consequently, it would draw the attention of local authorities, governmental institutions and non-governmental organizations to the role of intangible heritage and the 2003 Convention in the context of development.

The inscription would raise awareness of principles of biodiversity and the importance of respecting the natural bee life cycle among citizens in both countries. It can be expected that the increased interest in the tree beekeeping culture would stimulate cooperation between beekeepers and other actors sharing the value of respect for nature and biodiversity.

The inscription could inspire exchange of best practices between tree beekeepers and those interested in natural forms of beekeeping. Since the tree beekeeping culture is deeply embedded in local cultural and natural landscape, the inscription would strengthen other practices related to the element such as traditional medicine, handmade candle manufacturing or cuisine. While the inscription would highlight the connection of intangible cultural heritage to other social practices, it could inspire other communities in both Poland and Belarus to identify, cherish and protect their local intangible heritage.

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

Not fewer than 100 or more than 150 words

The inscription would promote intangible cultural heritage as an integral element of sustainable

development in support of the objectives of the Agenda 2030. Regarding the fact that the tree beekeeping culture is an example of the connection between ICH and World Heritage, the inscription would contribute to better understanding of the interrelation between intangible, tangible and natural heritage.

International recognition would stimulate cross-border cooperation between tree beekeepers from Poland, Belarus and neighbour countries. Through emphasizing the similarity of social practices and the value of ethnic and religious diversity, the intensified cooperation would promote intercultural dialogue. Since the inscription would recognize tree beekeeping as a part of traditions concerning nature and the universe, it would enrich the diversity of world's traditions and practices inscribed so far and possibly inspire identification of similar elements in other countries.

As a reminder of the forest wild bee's environmental significance, the inscription would draw the attention of the world's public on the connection between intangible cultural heritage, food safety and biodiversity. Tree beekeeping offers an alternative to the industrial production of honey model which is based on ecological balance and harmony. By promoting values related to the tree beekeeping culture on the global level, the inscription would draw attention to the need of intensified joint efforts to safeguard the natural environment and increase appreciation of traditional knowledge in this regard.

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

*Not fewer than 100 or more than 150 words*

Cooperation is an inherent part of the tree beekeeping culture. The inscription would consolidate bearers and practitioners in both countries around their common heritage. Such endeavors as honey harvesting already contribute to a better visibility of the element and strengthen community building processes. Inscription would serve as an impulse for new initiatives: competitions, trainings, workshops or local festivals. It would result in wider and more conscious engagement, both of bearers, practitioners, spectators and visitors.

International recognition would provide groundbreaking opportunities for cross-border cooperation between beekeepers from Poland and Belarus. While this cooperation would promote intercultural dialogue between local communities, it would also encourage exchange of experiences between tree beekeepers from other countries who share similar traditions.

As a consequence of the inscription, the existing dialogue and cooperation between bearers, brotherhoods and local communities would be strengthened through an engagement of other actors. Involvement of local institutions, state forest and reserves, as well as local and central administration, is equally important for the cultivation and safeguarding of the element.

Potential applicability of traditional knowledge to contemporary challenges would unite not only the bearers of the tree beekeeping culture, but everyone sharing the aim of environmental protection. By promoting the passion for bees and nature, this inscription would integrate tree beekeepers with the community built around the strategic goals of sustainable development.

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

*Not fewer than 100 or more than 150 words*

The inscription would stimulate cultivation and transmission of diverse traditional methods of work with bees, promote a variety cultural expressions associated with tree beekeeping culture and raise awareness of the importance of the intercultural dialogue.

Human innovation and creativity manifest themselves in the manner of work developed by each tree beekeeper individually. The variety of traditional methods allows tree beekeepers to adapt to changing natural conditions as well as to the needs and character of a particular bee swarm.

In some regions, traditional distinctive signs are used to recognize that a beehive was made by a specific beekeeper and belongs to his family. This supports a sense of individualism of each tree beekeeper while at the same time it strengthens and consolidates the community. Candles and wax figurines are commonly used during sacred ceremonies by tree beekeepers of various



denominations. They represent originality of form and traditions. While in some regions they take a form of animals, in others different candles are used: large ones that accompany a person from baptism to funeral or include a gamma letter from the Greek alphabet. Regardless of form, candles bear a symbolic meaning highlight the cultural and religious diversity of the regions. Tree beekeeping culture directly fosters dialogue between the communities and at the same time constitutes their identity and distinctiveness.

### 3. Safeguarding measures

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

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

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

*Not fewer than 150 or more than 250 words*

The tree beekeeping culture reaches back to the twelfth century. Initially, it was regulated by special laws: customary law, code of ethics and royal privileges. Over the centuries, tree beekeeping culture has evolved in response to the changing historical circumstances of the lands where it existed. Safeguarding and transmission have been ensured through the self-organization of tree beekeepers.

Viability of the element has been ensured by the tree beekeepers' families and the associations of tree beekeepers called brotherhoods. Contemporarily, brotherhoods carry out educational and popularizing endeavours such as workshops, competitions, forest rallies which trace tree beehives and lessons in schools. Brotherhoods also disseminate knowledge through websites and other Internet-based channels. Another important aspect of the Brotherhoods' activity includes participation in fairs, organization of festivals and support in research.

In Belarus, Brotherhood of Barefooted Tree Beekeepers and Beekeepers' Brotherhood in Dzebri take part in annual fair of forestry tree beekeepers. During this event, beekeepers demonstrate log hives, special tools and bee products. In Poland, there is a number of activities carried out by the Brotherhoods or involving their members: "Barciowisko" in Augustów organized since 2014, "Klecza" - tree honey harvest celebration, organized since 2017 in the Augustów Forest, Kurpie Honey Harvest in Myszyniec organized annually since 1978.

Documentation of material and non-material aspects of the tree beekeeping culture has a long tradition in Poland. It started in the interwar period in 1927 from a private initiative of Adam Chętnik who established the Kurpie Open Air Museum in Nowogród. The museum operates until today and together with other institutions such as the Kurpie Open Air Museum in Kadzidło established in 1991, supports the documentation of the tree beekeeping culture. Safeguarding of the element is also directly related to the protection of forests. Nature reserves and national parks serve this purpose: the Białowieża National Park, created in 1921, which protects over 112 tree hives, and the Czarnia Reserve operating since 1964.

In Belarus, during the ICH inventorying process, a set of research expeditions for documenting of forest tree beekeeping were organized by regional folklore centers in Homel, Brest, Hrodna, Vitebsk and Minsk regions, together with Student Ethnography Society and the Institute of Culture of Belarus, in the years 2014 – 2017.

*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 States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

*Not fewer than 150 or more than 250 words*

The State Parties support safeguarding of the element both institutionally and financially, on the national and local levels.

In Poland, the Minister of Culture and National Heritage announced a new financing program "EtnoPolska" in 2018. The program provides funding for activities and endeavors carried out in rural areas and small towns. EtnoPolska is based on the policy of sustainable development.

It is a response to a limited number of opportunities for participation in the cultural life in communities remote from large agglomerations. The program set a preference for activities carried out in towns with less than 50,000 inhabitants.

The program assumes to appreciate and popularize the traditional values, present in tangible and intangible culture cultivated by local communities. The actions eligible for funding can directly refer to a particular cultural tradition, inspire their development and show them in a contemporary context. Main recipients of the program are amateur local folklore and theater groups, reconstruction groups, local associations. The program is interdisciplinary and provides funding for both cultural events as well as publications, recordings, films, conferences and educational activities. NGOs and local cultural institutions are also eligible to submit applications. Co-financing can cover up to 95% of the budget of the task.

In Belarus, the support of initiatives related to traditional knowledge and practices is provided by the State Programme for Culture (2015 – 2020) and the National Strategy for the protection and sustainable use of biodiversity and the related traditional knowledge and practices, approved by the Council of Ministries' decree in 2015. State funds are directed to the organization of fairs for artisans and tree beekeepers, festivals, as well as for supporting environmental programs, scientific research, including the protection of forests. Forestry organizations support safeguarding of the element under the existing customary law. Also, the Forest Law provides for protection of tree hives and log hives.

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

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

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

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

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

*Not fewer than 500 or more than 750 words*

The element has been cultivated mainly by the tree beekeeping families and brotherhoods. Both in Poland and Belarus, the brotherhoods' role in ensuring the viability of the element is of central importance - they not only support the intergenerational transfer of knowledge, skills and practices, but also encourage and engage young people, both men and women. Additionally, in cooperation with parish and local communities, they organise the celebration of annual holidays with rituals related to the tree beekeeping culture. An important role in ensuring viability of the element is also played by ecological organizations. In this context, during a series of wide public consultations and

discussions with the bearers, the following safeguarding measures were proposed.

Viability of the element depends on sustained transmission and increased accessibility of the tree beekeeping culture for young people. In both countries, initiatives encouraging young people to practice tree beekeeping will be supported, including continuation of international workshops in Naliboki Forest taking place since 2015.

Facilitation of international cooperation between the brotherhoods would support further exchange of knowledge, experiences and best practices, as well as the community building process. In Naliboki Forest, tree beekeeping center renovation was initiated by the bearers from Poland and Belarus, who received necessary resources from crowdfunding and support of volunteers in 2018. There is a formal partnership agreement between the Tree-Beekeeping Brotherhood from Poland and the Brotherhood of Barefooted Tree Beekeepers from Belarus, which is a basis for future common endeavors.

Cyclic gatherings, which unite local communities around traditions and symbols associated with the tree beekeeping culture, are an important form of preserving and promoting the element. They include both the gatherings with established tradition, as well as those recently initiated in response to the needs of the tree beekeepers community. It can be expected that as a result of the inscription on the Representative List of the Intangible Cultural Heritage of Humanity, they will meet with an increased interest from the general public. Local authorities has declared the will of increased support for those events. To avoid the risk of commercialization, the tree beekeeping brotherhoods has declared intensified cooperation between the bearers, local communities, local authorities and institutions involved in safeguarding.

The risk of decontextualization, as a possible negative effect of growing public attention resulting from the inscription, will be prevented through educational, research and awareness-raising initiatives. The tree beekeeping brotherhoods, with the support of local cultural centres and museums, have planned a series of expeditions, workshops, conferences, publications and exhibitions to promote scientific and reliable knowledge about tree beekeeping culture. International conferences, with the participation of experts, will aim to identify the tree beekeeping culture in other regions. Lastly, to avoid the risk of disinformation or potential abuse of the traditional knowledge for economic gains, tree beekeepers already monitor advertising of honey products and plan to develop information and awareness-raising campaign.

Formal and non-formal education is crucial to ensure the dissemination of reliable knowledge about the tree beekeeping culture. This endeavor will be supported by the media, digital and internet channels. A special attention will be dedicated to expert media, including journals and scientific papers. Finally, the World Bee Day celebrated on May 20 will be a chance to promote and provide reliable knowledge about the importance of wild bees in natural environment and the tree beekeeping culture on local, national and international level.

Lastly, accessibility of the tree beekeeping culture will be improved by strengthening of the cooperation between the bearers, forest management and other relevant authorities. Taking into account the need to access tree hives located in the forest and the organization of awareness-raising routes and rallies, a dialogue with the relevant stakeholders will be developed in order to provide a reasonable access to the forests.

In the case of an inscription on the Representative List of the Intangible Cultural Heritage of Humanity, efforts will be made to include the tree beekeeping culture in the development strategy at the local and regional levels in a manner consistent with the purpose of the Convention.

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

*Not fewer than 150 or more than 250 words*

State Parties support the implementation of the proposed safeguarding measures mainly through dedicated financing, increased cooperation and dialogue-facilitation.

Activities related to intergenerational transmission and informal education are supported within the framework of the above-mentioned program "EtnoPolska" and the Minister of Culture and National Heritage of Poland scholarship fund - "Master of Tradition" and "Traditional and Folk Culture". The tree beekeepers are provided with relevant information on the possibilities of state funding for their

initiatives. The bearers who are not familiar with the nature of administrative procedure, will receive additional support.

National and local strategies of sustainable development in Belarus create new opportunities for organisations associating members of local communities, non-governmental organisations, and local government cultural institutions. Projects realized under those programs may include, among others, documentation of the tree beekeeping culture in the form of research, publications, exhibitions, or films. Scientific research and organisation of international conferences with the participation of experts will be additionally supported.

Cultural institutions such as cultural centres and museums in the areas concerned by the inscription, financed by local governments, will continue and develop activities related to informal education, documenting, and promoting the tree beekeeping culture.

The possibilities of changing legal provisions will be explored in order to facilitate the access for the tree beekeepers to the forest areas so that they can take care of the tree hives in the forest area.

While international cooperation between the bearers and practitioners is fundamental for safeguarding on the grassroot level, intensified cooperation between government agencies will offer additional support for interested individuals and organizations.

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

*Not fewer than 150 or more than 250 words*

Communities, groups and individuals took an active part in planning of the safeguarding measures throughout the nomination process. The safeguarding measures proposed are a result of wide-ranging dialogue and consultations. Intensified works started in 2017 and included numerous joint bilateral meetings, held in Belarus and Poland. During these meetings, the bearers identified possible threats and proposed a set of solutions which were discussed with relevant stakeholders and experts. Bearers and practitioners were properly informed about the Convention, the Representative List of the Intangible Cultural Heritage of Humanity and the procedure of the nomination prior to the consultation process.

The bearers agreed that they do not predict overwhelming negative effects resulting from increased attention. The tree beekeeping culture is laborious and includes elements such as sustainable economy approach, respect for the bee life cycle, picking up honey only for own modest needs, safeguarding of its cultural context. Increased attention is not a threat to the nature of these practices. Therefore, the main attention was given to education, research and awareness raising initiatives.

Some of the meetings between the bearers were held in the field. In response to an invitation issued by the bearers, a person responsible for the nomination, together with an expert, participated in those meetings in order to fully understand the nature of the element and logic of the safeguarding measures proposed. While both men and women took an active part in the discussions, children had a chance to listen and to learn about the importance of their local heritage and how to take an active role in the future. Inspired and encouraged, the bearers proposed themselves a set of ideas for the development of formal and non-formal education programs to involve young people in the process of learning crafts.

### **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:

Name and title of  
the contact person:

Address:

Telephone number:

Email address:

Other relevant  
information:

Poland:

Bractwo Bartne/Tree Beekeeping Brotherhood

Piotr Piłsiewicz

President

16-506 Giby Frącki 8A

tel. 00 48 601542516

e-mail: fundacja@bartnictwo.com

www.bartnictwo.com

Kurpiowskie Bractwo Bartne/Kurpie Tree Beekeeping Brotherhood

Janusz Marzewski

President

07-430 Myszyniec

ul. Kolejowa 47 G

tel. 00 48 607 965 517

e-mail: strzelcy.kurpiowscy@gmail.com

Skansen Kurpiowski im. Adama Chętnika w Nowogrodzie/Kurpie Open-Air  
Museum in Nowogród

Urszula Kuczyńska

Manager

Address: Zamkowa 25

18-414 Nowogród

Telephone: +48 48 86 217 55 62

e-mail: skansenkurpiowski@op.pl

Białowiecki Park Narodowy/ Białowieża National Park

dr Michał Krzysiak

Director

Park Pałacowy 11

17-230 Białowieża

Wigierski Park Narodowy/ Wigry National Park

Maciej Kamiński

Director

Krzywe 82

16-402 Suwałki

Centrum Kultury Kurpiowskiej w Kadzidle/Center for Kurpie Culture in  
Kadzidło

Grzegorz Parzych  
Director  
ul. Kościuszki 6  
07-420 Kadzidło

Muzeum Kultury Kurpiowskiej w Ostrołęce/Kurpie Culture Museum in Ostrołęka  
Maria Samsel  
Director  
Pl. Gen. J. Bema 8  
07-410 Ostrołęka

Muzeum Północno-Mazowieckie/Northern Mazovia Museum  
dr Jerzy Jastrzębski  
Director  
ul. Dworna 22 C  
180400 Łomża

Regionalne Centrum Kultury Kurpiowskiej w Myszyncu/ Regional Center for Kurpie Culture in Myszyniec  
Zdzisław Ścibek  
Director  
Pl. Wolności 58  
07-430 Myszyniec

Muzeum Wsi Kieleckiej / Kielce Open Air Museum  
Jakub Czaplarski, Manager  
ul. Jana Pawła II 6  
25 - 025 Kielce

WWF - World Wide Fund for Nature Poland  
Przemysław Nawrocki  
ul. Ghandiego 3  
02-645 Warszawa

Belarus:

Brotherhood of Barefooted Tree Beekeepers  
Ivan Osipau, Chairman  
Address: Minsk region, Minsk district, Baraŭliany village, Mahistralnaja Str,  
11A-60, Belarus  
+375447525887  
osipau@gmail.com, bortnictva@gmail.com  
www.bortnictva.by

Brotherhood of Tree Beekeepers from Dzebri  
Ivan Mulin, Director  
Address: Minsk, 25 A.Haruna str., off. 1N-7/31, Belarus  
Telephone number: +375 29 771 13 30

Homel Regional Centre of Folklore  
Iryna Hlushets, ICH Supervisor  
49, Kirava St., Homel, 246026, Belarus  
ocnt.@mail.gomel.by, glushetsira@gmail.com  
+375 (0232)33 71 61, +375 29 856 68 76  
<https://ocnt.iptel.by/>

Miloshevichsky Forestry  
Berus Viachaslau, Head of Forestry  
247847, Village Milosevichi, Savetskaya Str., Building 2, Lelchytsy, Homel region, Belarus  
+375 (2356) 43-6-40  
mil-forest@tut.by

National Park "Prypyatsky"  
Bambiza Stepan, General Director  
247980, Petrikov district, village Lyaskavichy, Belarus  
+375(2350)5-70-02  
lyaskovichi@tut.by

State Protection Institution "National Park Belovezhskaya Pushcha"  
Aliaksandr Bury, General Director  
225063 Brest Region Kamenetsk District, Kamenyuki village  
Tel.: +375 01631 5 6169  
E-mail: admin@npbp.by

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

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

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

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

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

*Not fewer than 300 or more than 500 words*

In accordance with the spirit of the Convention of 2003, the initiative to nominate tree beekeeping culture to the Representative List of Intangible Cultural Heritage of Humanity came directly from the bearers. The preparation of the nomination was preceded by a process of thorough consultations with the bearers from both countries, including communities concerned, families and individual tree beekeepers, as well as with relevant authorities and with NGOs such as brotherhoods of tree beekeepers. Representatives of the tree beekeepers and their families, as well as members of tree beekeepers' brotherhoods, contributed to the final text of the nomination.

On December 23, 2016, the bearers and practitioners of the culture of tree beekeeping who had applied for the inscription on the Polish National List of Intangible Cultural Heritage issued a written declaration confirming their consent and expressing the intention to inscribe the element on the Representative List of the Intangible Cultural Heritage of Humanity. This decision was preceded by bilateral dialogue and discussions between bearers from Poland and Belarus who together came up with the idea of a multinational nomination.

In Belarus, since 2014, the Student Ethnography Society, together with experts from the Institute of Culture of Belarus, Homel Regional Centre of Folklore and volunteers, carried out the process of inventorying and held a set of meetings and workshops with the bearers. The element of forest tree beekeeping was inscribed at the National ICH Inventory of Belarus in 2017. It was a basis for the current cooperation between the bearers. The most active role in the process of the nomination was played by the members of Brotherhood of Barefooted Tree Beekeepers (Belarus), the Tree Beekeeping Brotherhood (Poland), the tree beekeeping communities of Lelchytzy region (Belarus), Kurpie Tree Beekeeping Brotherhood (Poland), administrations of the National Park "Prypyatsky" (Belarus), Bielowieża National Park (Poland), as well as representatives of relevant forestries and local museums.

Intensified works on the nomination begun in 2017. A number of joint bilateral meetings was carried out, both in Belarus and Poland, among others: on 15 December 2017, 27 February 2018 and 19 February 2019.

Prior to these meetings, numerous e-mail consultations took place involving the bearers, local authorities, local cultural institutions, experts from the State Forests and researchers who specialize in the tree beekeeping tradition. Consultation meetings in 2018, held at the Ministry of Culture and National Heritage, involved bearers and experts, including the museum professionals and movie makers. The script and film-making were the subject of discussion in January-March 2018. To a large extent, the content of the film was prepared by the bearers and practitioners themselves. Every photo attached comes from the bearers who had a final say on the selection. In response to an invitation issued by the bearers, the expert responsible for the nomination file held a number of additional individual conversations with the bearers in the field. A person responsible for coordination of the nomination process personally participated in field trips, collected remarks from the bearers during active observation during events such as: Honey Harvest on August 25-26, 2018, Indulgence followed with a procession with wax-made votive offerings on August 6, 2018, public oath-making on August 25, 2018. Every event was documented with photo and film materials.

Bearers presented their insightful comments and advices also to the Council for Intangible Cultural Heritage and actively participated in planning of the safeguarding measures. Their main motivation behind the inscription was to declare the element an important social and cultural practice which constitutes the identity of tree beekeepers. The bearers have deeply-rooted awareness of the need to safeguard the element for the sustainable development of local communities concerned, for the maintenance of the ecological balance as well as preservation of natural and cultural landscape.

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

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

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

*Not fewer than 150 or more than 250 words*



Poland:

1. Free, prior, consent to the nomination by the bearers from the Tree Beekeeping Brotherhood /Bractwo Bartne.
2. Free, prior, consent to the nomination by the bearers from the Kurpie Tree Beekeepers Brotherhood /Kurpiowskie Bractwo Bartne.
3. Free, prior, consent to the nomination by the bearers from the Białowieża region/rejon Białowieży.
4. Free, prior, consent to the nomination by the bearer from the Wigry region/rejon Wigier.
5. Free, prior, consent to the nomination by the bearers from Pilicka Forest/Puszcza Pilicka.
6. Free, prior, consent to the nomination by the bearers from Mazovia region/region Mazowska.
7. Statement of support from Czarnia Community/Gmina Czarnia.
8. Statement of support from Kadzidło Community/Gmina Kadzidło.
9. Statement of support from Myszyniec Municipality/Gmina Myszyniec.
10. Statement of support from Ruda Maleniecka Community/Gmina Ruda Maleniecka.
11. Statement of support from Bliżyn Community/Gmina Bliżyn.
12. Statement of support from Ostrołęka District /Starostwo Powiatowe w Ostrołęce.
13. Statement of support from Końskie District/Starostwo Powiatowe w Końskich.
14. Statement of support from Skarżysko-Kamienna District/Starostwo Powiatowe w Skarżysku-Kamiennej.
15. Statement of support from Augustów Municipality/Miasto Augustów.
16. Statement of support from Suchedniów Municipality/Gmina Suchedniów.
17. Statement of support from S. Michael Archangel Parish in Brodowe Łąki, Łomża Diocese/ Parafia pw. Św. Michała Archanioła w Brodowych Łąkach, Diecezja Łomżyńska.
18. Statement of support from Holy Trinity Parish in Myszyniec, Łomża Diocese/ Parafia pw. Trójcy Przenajświętszej w Myszyńcu, Diecezja Łomżyńska.
19. Statement of support from Kurpie Culture Museum in Ostrołęka/Muzeum Kultury Kurpiowskiej w Ostrołęce.
20. Statement of support from Northern Mazovia Museum/ Muzeum Północno-Mazowieckie.
21. Statement of support from Center for Kurpie Culture in Kadzidło / Centrum Kultury Kurpiowskiej w Kadzidle.
22. Statement of support from Regional Center for Kurpie Culture in Myszyniec/Regionalne Centrum Kultury Kurpiowskiej w Myszyńcu.
23. Statement of support from Kielce Open Air Museum/Muzeum Wsi Kieleckiej.
24. Statement of support from WWF - World Wide Fund for Nature Poland.
25. Statement of support from Biebrza National Park/Biebrzański Park Narodowy.
26. Statement of support from Wigry National Park/Wigierski Park Narodowy.
27. Statement of support from Landscape Parks in the Łódź Voivodeship.
28. Statement of support from Polish Tourism and Sightseeing Society, Management Board of the Branch in Końskie/ Polskie Towarzystwo Turystyczno-Krajoznawcze, Zarząd Oddziału w Końskich.
29. Statement of support from Kurpie Association/Związek Kurpiów

Belarus:

1. Free, prior, consent to the nomination by the forest tree beekeepers from Lelchytsy district Homel region.

2. Statement of support of Brotherhood of Barefooted Tree Beekeepers.
3. Statement of support from the Homel' Regional Centre of Folklore, which is the regional supervision centre for identification and inventorying ICH.
4. Statement of support from Republican Environmental Protection Organization "The Republican Biosphere Reserve Dnieper-Sozh".
5. Statement of support from the Student Ethnographical Society.
6. Statement of support from Republican Environmental Protection Organization "National Park "Bielovezhskaya Pushcha".
7. Statement of support from the National Park "Prypyatsky".
8. Statement of the support from Miloshevichsky Forestry.
9. Statement of support from Scientific & Practical Centre of the National Academy of Science of the Republic of Belarus for Biological Resources.
10. Statement of support from the Union of Public Associations of Belarusian Beekeepers.
11. Statement of support of Republikan Landscape Reserve "Naliboki Forest".
12. Statement of support of Tree Beekeepers Brotherhood of Netry.

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

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

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

*Not fewer than 50 or more than 250 words*

Traditions, practices, skills, knowledge and beliefs which constitute the culture of tree beekeeping are passed down from generation to generation and are open and accessible for anyone who is interested in the tree beekeeping culture. Some tree beekeepers have their own style and methods of work with bees, which may be a personal secret. In this regard, their privacy should be respected. However, it should be highlighted that there are no customary practices in order to regulate or restrict access to the element or related knowledge. The tree beekeeping culture is open, accessible and inclusive.

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

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

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

Poland:

Bractwo Bartne - Tree Beekeeping Brotherhood

Piotr Piłasiwicz

President

16-506 Giby Frącki 8A

tel. 00 48 601542516

e-mail: fundacja@bartnictwo.com

www.bartnictwo.com

Kurpiowskie Bractwo Bartne/Kurpie Tree Beekeeping Brotherhood

Janusz Marzewski

President

07-430 Myszyniec

ul. Kolejowa 47 G

tel. 00 48 607 965 517

e-mail: strzelcy.kurpiowscy@gmail.com

Związek Kurpiów / Kurpie Association

Mirosław Grzyb

President

ul. Świętokrzyska 2

07 - 410 Ostrołęka

Gmina Czarnia/Czarnia Community

Marek Piórkowski

Wójt/Mayor

Czarnia 41

07-431 Czarnia

Gmina Kadzidło/Kadzidło Community

Dariusz Łukaszewski

Wójt/Mayor

ul. Targowa 6

07-420 Kadzidło

Gmina Myszyniec/Myszyniec Municipality

Elżbieta Abramczyk

Burmistrz/Mayor

Pl. Wolności 60

07-430 Myszyniec

Starostwo Powiatowe w Ostrołęce/Ostrołęka District

Stanisław Kubel

District Head  
Pl. Gen. J. Bema 5  
07-410 Ostrołęka

Miasto Augustów/Augustów Municipality  
Miroslaw Karolczuk  
Burmistrz/Mayor  
ul. 3. Maja 60  
16-300 Augustów

Parafia pw. Św. Michała Archanioła w Brodowych Łąkach  
Diecezja Łomżyńska/S. Michael Archangel Parish in Brodowe Łąki, Łomża Diocese  
Ks. Jerzy Ciak  
Proboszcz/Rector  
Brodowe Łąki 36  
06-320 Baranowo

Parafia pw. Trójcy Przenajświętszej w Myszyncu  
Diecezja Łomżyńska/Holy Trinity Parish in Myszyniec, Łomża Diocese  
Ks. Zbigniew Jaroszewski  
Proboszcz/Rector  
Pl. Kard. S. Wyszyńskiego 1  
07-430 Myszyniec

Belarus:

Brotherhood of Barefooted Tree Beekeepers  
Ivan Osipau  
Chairman  
Address: Minsk region, Minsk district, Baraŭliany village, Mahistralnaja Str, 11A-60, Belarus  
Telephon: +375447525887  
Email: osipau@gmail.com, bortnictva@gmail.com  
www.bortnictva.by

Brotherhood of Tree Beekeepers from Dzebri  
Ivan Mulin  
Director  
Address: Minsk, 25 A.Haruna str., off. 1N-7/31, Belarus  
Telephone number: +375 29 771 13 30

## 5. Inclusion of the element in an inventory

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

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

*Provide the following information:*

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

Poland:

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

Belarus:

1. State Register of Historical and Cultural Values of the Republic of Belarus (Дзяржаўны спіс гісторыка-культурных каштоўнасцей Рэспублікі Беларусь).

2. Belarusian National Inventory of the Intangible Cultural Heritage "the Living Heritage of Belarus" (Жывая спадчына Беларусі).

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

Poland:

1. National Heritage Board of Poland (Narodowy Instytut Dziedzictwa).

Belarus:

1. Ministry of Culture of the Republic of Belarus (Міністэрства культуры Рэспублікі Беларусь).

2. The Information and Analytical Department of the Belarusian State University of Culture and Arts (Інфармацыйна-аналітычны аддзел Беларускага дзяржаўнага ўніверсітэта культуры і мастацтваў).

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

Poland:

1. 2016/4 Bartnictwo/Tree Beekeeping

Belarus:

1. State Register of Historical and Cultural Values: 33AK000112 Лясное бортніцтва

2. National Inventory of ICH: НКC-180222/1 Лясное бортніцтва

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

Poland:

4 June 2016.

Belarus:

23 November 2017.

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

In Poland, the process of the application for inscription on the National List of Intangible Cultural Heritage was initiated by the bearers: the Tree Beekeepers Brotherhood and Prof. Krzysztof Hejke. Bearers and practitioners, both men and women, from every region, took part in the consultation process. The nomination was prepared in close cooperation with the groups of bearers and practitioners coming from Augustów Forest, Kurpie Forest and intangible cultural heritage experts from Białowieża National Park, Kurpie Open-Air Museum in Nowogród, Meeting Cultures Center in Lublin and the Polish Academy of Science. After wide consultation and research, with a positive recommendation from the Council for Intangible Cultural Heritage, the element was inscribed on the National List on 4.06.2016 by the decision of the Minister of Culture and National Heritage.

In Belarus, the initiative to inscribe the element "Forest Tree Beekeeping" on the State Register of Historical and Cultural Values of the Republic of Belarus came from the local communities of tree beekeepers from various districts of Belarus and non-governmental organizations: Brotherhood of Barefooted Tree Beekeepers, Tree Beekeepers' Brotherhood from Dzebri, as well as Student Ethnography Society. The nomination file was prepared in close cooperation between the bearers and the members of Brotherhood of Barefooted Tree Beekeepers. Following the submission to the Republican Council on Preservation of Historical and Cultural Properties of the Ministry of Culture of the Republic of Belarus, the element was approved by the Council and included both in the State Register of Historical and Cultural Values and in the National Inventory of ICH. The inventoring process of the ICH is carried out in accordance with "bottom-up" approach. The ICH bearers are directly involved in the identification and inventoring, play a central role in research and data collection, as well as in monitoring which follows the inscription.

*(vi) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).*

In Poland, nominations are submitted to the National Heritage Board of Poland. Council for Intangible Cultural Heritage, which holds its meetings on a quarterly basis, opinionates nominations and recommends elements for inscription. The National List of ICH is monitored by the National Heritage Board and the Council for Intangible Cultural Heritage. The bearers are obliged to submit reports every five years. The report on the tree beekeeping is scheduled for 2021.

In Belarus, the National Inventory of the ICH of Belarus is regularly updated to reflect the monitoring data which is annually provided by the Regional Folklore Centres together with relevant NGO's, the Ministry of Culture and the members of the ICH communities. Monitoring process is carried out through in situ meetings. Reports are published on the National Inventory website and include information regarding practising community(-ies), related knowledge and skills, associated materials or objects and the transmission process.

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

*a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.*

*b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning*

*the element included in the inventory. These texts should be translated if the language used is not English or French.*

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

Poland:

1. A document confirming that the Tree Beekeeping is inscribed on the National Intangible Heritage List by the decision of the Minister of Culture and National Heritage.
2. Relevant information is accessible at:  
[http://niematerialne.nid.pl/Dziedzictwo\\_niematerialne/Krajowa\\_inwentaryzacja/Krajowa\\_lista\\_NDK/](http://niematerialne.nid.pl/Dziedzictwo_niematerialne/Krajowa_inwentaryzacja/Krajowa_lista_NDK/);
3. A print screen of the webpage which contains short description of the element inscribed of the National ICH List.

Belarus:

1. A decision of the Ministry of Culture of the Republic of Belarus from 23.11.2017 to inscribe the element on the State Register of Historical and Cultural Values and on the National Inventory of ICH.
2. Relevant information is accessible at:  
<http://www.livingheritage.by/nks/7191/>
3. A print screen of the webpage which contains short description of the element inscribed of the National Inventory of ICH.

## 6. Documentation

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

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

- documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(s) of rights corresponding to the video recording (Form ICH-07-video).

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

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

*Not to exceed one standard page.*

Poland:

1. Banaszak J., 2008 Pszczoła miodna w biocenozie lasu. Materiały z konferencji „Bartnictwo – Odrodzenie Staropolskiej Tradycji”. Spała 2008.
2. Blank-Weissberg S., Barcie i kłody w Polsce. Warszawa 1937.
3. Bornus L., Encyklopedia pszczelarstwa. PWRiL, Warszawa 1989.
4. Braun K, Bartnictwo w Puszczy Białej, [w:] Brok i Puszcza Biała, Ciechanów 1989, s.364 - 389.
5. Broda J., Krajski W., Marszałek T., Szczuka J., Żabko-Potopowicz A. (red.) Dzieje lasów, leśnictwa i drzewnictwa w Polsce. PWRiL, Warszawa 1965.
6. Chętnik A., Życie puszczańskie Kurpiów, Warszawa 1971.
7. Ferenc-Szydełko E., Organizacja i funkcjonowanie bartnictwa w dobrach monarszych w Polsce, Poznań 1995.
8. Gromisz M., Zasoby pszczoły rodzimej i ich ochrona. [W:] Cierzniak T. red. Postęp apidologii w Polsce. Materiały z IV Krajowej Konferencji Apidologicznej. Bydgoszcz, 1997.
9. Hejke K. Ostatni bartnicy Europy, których spotkałem, Stróże 2017.
10. Heymanowski K., Gospodarka leśna na Mazowszu w okresie feudalizmu (dobra królewskie) Kraków 1970.
11. Heymanowski K., Podstawy organizacyjno-prawne bartnictwa na Mazowszu, „Sylwan” 1969 nr 11.
12. Karpiński J.J. Ślady dawnego bartnictwa puszczańskiego na terenie Białowieskiego parku narodowego, Kraków 1948.
13. Kozłowski W., Słownik leśny, bartny, bursztyniarski i oryński, Warszawa 1846
14. Kuczyńska U. Bartnictwo Kurpiowskie Puszczy Zielonej, Łomża 2004
15. Lelewel J., Pszczoły i bartnictwo w Polsce, Poznań 1856.
16. Moszynski, K. Kultura ludowa słowian: 2 cz. / K. Moszynski. – wyd. 2. – Warszawa: Książka i wiedza, 1967. – Cz. 1: Kultura materialna. – 754 s.
17. Moszynski, K. Polesie Wschodnie / K. Moszynski. – Warszawa: Wyd-wo Kasy im. Mianowskiego, 1928. – 328 s.
18. Namysłowski B., Znamiona bartne mazowieckie XVII i XVIII w i inne znaki ludowe, Poznań 1927.
19. Niszczycki K., Prawo bartne bartnikom należące...dla starostwa przasnyskiego 1559. Wyd. K. Wł. Wójcicki. Bibl. Staroż. Pisarzy Polskich t.IV Warszawa 1854.
20. Pietkiewicz, Cz. Kultura duchowa Polesia Rzeczyckiego. Materjaly etnograficzne / Cz. Pietkiewicz. – Warszawa: Tow-wo naukowe Warszawskie, 1938. – 459 s.
21. Pietkiewicz, Cz. Polesia Rzeczyckie. Kultura materialna / Cz. Pietkiewicz // Prace Komisji Etnograficznej Polskiej Akademii Umiejetności. – Kraków, 1928. – № 7. – 319 s.
22. Rafacz J., Regale bartne na Mazowszu w późnym średniowieczu, Lwów 1938.
23. Skrodzki S., Porządek prawa bartnego dla starostwa łomżyńskiego 1616. Wyd. A. Kryński, Warszawa 1885.
24. Szczudło J., O barciach i bartnikach w dawnej Polsce, Warszawa 1964.
25. Szukiewicz, W. Werzenia i praktyki ludowe / W. Szukiewicz // Wisła. – 1903. – T. XVII. – Zesz. 4. – S. 431 – 444.
26. Wróblewski R., Wierzenia i obyczaje pszczelarzy polskich, Nowy Sącz 1997.
27. Żabko-Potopowicz A., Dzieje bartnictwa w Polsce w świetle dotychczasowych badań, Rocznik Dziejów Społecznych i Gospodarczych t. XV, Poznań 1955, s. 7-52.



28. Żukowski R., Bartnictwo w Zagajnicy Łomżyńskiej w okresie od XVI do połowy XIX w, Białystok 1965.

29. Żukowski R., Znamiona bartne nowogrodzkie, „Pszczelarstwo” nr 12, 1964.

Belarus:

1. Багинский, В.Ф. Лесопользование в Беларуси: История, современное состояние, проблемы и перспективы / В.Ф. Багинский, Л.Д. Есимчик. – Минск: Беларус. навука, 1996. – 367 с.

2. Беларусь: у 8 т. Т. 1: Прамысловыя і рамесныя заняткі / В.К. Бандарчык; Ін-т мастацтвазнаўства, этнаграфіі і фальклору; рэдкал.: В.К. Бандарчык, М.Ф. Піліпенка, А.І. Лакотка. – Мінск: Беларус. навука, 1999. – 351 с.

3. Занятие издревле благородное / Гурков В. С., Терехин С. Ф. — Мн.: Польша, 1987. – 136 с.

4. Молчанова, Л.А. Материальная культура белорусов / Л.А. Молчанова. – Минск: Наука и техника, 1968. – 231 с.

5. Никифоровский, Н.Я. Очерки простонародного життя-быття в Витебской Белоруссии и описание предметов обиходности / Н.Я. Никифоровский. – Витебск: Губерн. тип., 1895. – 552 с.

6. Полесье. Материальная культура / В.К. Бондарчик [и др.]; редкол.: В.К. Бондарчик, Р.Ф. Кирчив (отв. ред.); АН УССР. Львовское отд-е Ин-та искусствовед., фольклора и этнографии им. М.Ф. Рыльского. – Киев: Наукова думка, 1988. – 448 с.

7. Романов, Е.Р. Белорусский сборник. Вып. 8. Быт белоруса / Е.Р. Романов. – Вильна: Тип. А.Г. Сыркина, 1912. – VIII, 600 с.

8. Сержпутовский, А.К. Бортничество в Белоруссии / А.К. Сержпутовский // Материалы по этнографии России: в 2 т.; этногр. отд. Рус. музея имп. Александра III; под ред. Ф.К. Волкова. – М., 1910 – 1914. – Т. 2. – 1914. – С. 13 – 34.

9. Этнографія Беларусі: Энцыкл. (Беларус. Сав. Энцыкл.); рэдкал.: І.П. Шамякін (гал. рэд.) [і інш.]. – Мінск: БелСЭ, 1989. – 575 с.

10. Рэчыцае палессе/ Ч. Пяткевіч. Мінск: Беларускі кнігазбор, 2004. 672 с.

11. Радавод сонечнага племені / У.С. Гуркоў.- Мн., 2013. – 195с.

12. Усходняе Палессе / Казімір Машынскі. - Мінск : Беларуская навука, 2014. - 525 с., [2] л. іл. - (Беларускі кнігазбор. Гісторыка-літаратурныя помнікі)

13. Найлепшыя ўстойлівыя практыкі традыцыйнага бортніцтва і падыходы захавання традыцыйнага промысла. Сборник материалов Научно-практической конференции «Сохранение и рациональное использование диких и одомашненных опылителей» - Минск, 2018

Internet links:

Poland:

[www.bartnictwo.com](http://www.bartnictwo.com)

Belarus:

[www.bortnictva.by](http://www.bortnictva.by)

<http://budzma.by/news/bortnictva-khochesh-medu-yesci-may-kalod-dzvyescye-i-nye-w-adnom-myesce.html>

<http://greenbelarus.info/bortnictva-yak-na-belarusi-razvivayuc-staruyu-tradycyyu-ekalagichnaga-gadavannya-pchol>

[https://lcity.com/publ/tehkhologii\\_bortnictva\\_z\\_dakhryscijanskikh\\_chasow](https://lcity.com/publ/tehkhologii_bortnictva_z_dakhryscijanskikh_chasow)

<https://sputnik.by/photo/20171025/1031567934/bortnyj-med-belorusskie-bortniki-foto-kolody-bortidlya-pchel-v-lesu.html>

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

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

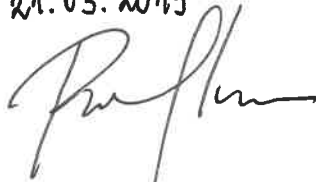
*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: Prof. dr hab. Piotr Gliński

Title: Deputy Prime Minister, Minister of Culture and National Heritage of the Republic of Poland.

Date: 21.03.2019

Signature:



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

Syargej I. Sharametsjeu

Deputy Minister of Culture of the Republic of Belarus

Date: 18-03-2019

Signature:

