



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

0098500009

Representative List

ICH-02 – Form

Requ CLT / CIH / ITH

Le 05 AVR. 2013

N° 0330

REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**DEADLINE 31 MARCH 2013
FOR A POSSIBLE INSCRIPTION IN 2014**

Instructions for completing the nomination form are available at:

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

Nominations not complying with those instructions and those found below cannot be accepted for examination.

A. State(s) Party(ies)

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

Republic of Armenia

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

Lavash – the preparation, meaning and appearance of traditional Armenian bread as an expression of culture.

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

Լավաշ. հայկական ավանդական հացի պատրաստումը, նշանակությունը և մշակութային դրսևորումները

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.

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 entire population of the Republic of Armenia, as well as the world-wide Armenian diaspora communities. The skills of preparation and baking lavash are an ancient legacy transmitted from generation to generation by Armenian women. Men also take part in the preparatory process. Although nearly every family prepares lavash, the lavash tradition is best maintained in rural areas of the country, where there are master bakers in each locale.

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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

The tradition of baking lavash is widespread throughout the Republic of Armenia. The strongest traditions are in the rural areas of Ararat, Armavir, Shirak, Aragatsotn, Kotayk, Syunik, Vayots Dzor provinces of Armenia, and to a lesser degree in the north eastern Armenian provinces of Lori and Tavush (bordering on Georgia and Azerbaijan). In the capital city of Yerevan, taking into account the specific features of the life of the urban population, the commercial production and sale of lavash is widespread, while preserving traditional practices and varieties. Lavash is consumed throughout all of Armenia in all sectors of its population.

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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: Tsaturyan

Given name: Ruzanna

Institution/position: Institute of Archaeology and Ethnography, National Academy of Sciences, researcher

Address: 15 Charents str., Yerevan, Armenia

Telephone number: +374.93.187006

Fax number:

E-mail address : ruzantsauryan@yahoo.com

Other relevant

information:

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

Lavash, a traditional thin bread (2-3 mm thick) is oblong (~1m long and ½ m wide) and quite light (200-250g) (ph. 1). Baking this staple of Armenian cuisine begins with kneeding a simple dough of wheat flour and water, with a small amount of starter. It is baked in a tonir, a traditional conical clay oven dug in the earth (ph. 2). This unique bread can be preserved in dry conditions for up to six months without risk of spoilage. To save fuel and labor, many families bake large quantities of lavash at one time. Dry lavash can be restored to its original freshness if sprinkled with water or wrapped in a clean, damp cloth about a short time before use. Healthy and easily digested lavash is prepared without heavy fermentation. There is great versatility in the presentation of lavash. The most common way of eating lavash today is rolling it around local cheeses, greens, or meats (including barbecues) making healthy Armenian versions of fast food. At weddings, the ritual role of lavash marks the entry of a new bride into her husband's household with the symbolic placement of lavash on the shoulders of the newlyweds at the entrance to their home (ph.3). The traditional meaning of this act is to wish the new family fertility and prosperity. In folklore, lavash is believed to have the power to destroy evil and bringing abundance and purification to the home. It is an obligatory part of all holiday festivities.

- (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

Baking lavash is hard work requiring great effort, physical strength, experience and special skills. The preparation of lavash is a social skill as well in that it brings together women and men in a task requiring harmony and communal effort. As a rule, the dough-preparation is overseen by the elder women of the household. It takes a group to bake lavash, with each group of 3-5 women generally based on kinship or neighborhood. Each person has her responsibilities according to skills: one kneads the dough, while another forms dough into balls, and yet another rolls the balls (ph.4) into thin layers using a roundish tool (grtnak) (ph.5), then passes it to the next person who rolls it thinner with a wooden dowel (okhlav) before passing it on to a final twist and stretch over the wrist (ph.6). Each step requires mastery to avoid tearing the thin dough. The final step is passing the thin dough to the group leader, whose complex job requires practice, endurance and dexterity. She attaches the dough onto a special oval bolster form (ph.7), then slaps the bolster against the wall of the tonir oven to which the dough adheres (ph.8). After thirty seconds to a minute, she pulls off the baked lavash from the oven wall, using a metal tool.

Lavash baking looks like a seated dance scene (ph.9), each participant moving according to her precise role.

Young girls of the family usually act as aides in the process of lavash baking, gradually becoming more involved as they gain experience.

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

Not fewer than 150 or more than 250 words

Today, the experience and knowledge involved in baking lavash are transmitted both formally and casually. Written texts explain lavash baking as a part of Armenian cultural heritage in Armenian public school books. Ethnographers and folklorists explain study and write about it in the context of traditional holidays and religious rites. The media provide popular scientific broadcasts, feature films and animations for the public to appreciate this unique cultural asset.

There are many sought after works of fiction, artworks, crafts and renditions of folklore involving lavash baking. These and the actual process of baking make lavash preparation and products a popular tourist attraction sought by large numbers of visitors to Armenia.

Lavash is an informal intergenerational unifier, sharing and transferring skills beyond baking from master craftspeople to younger hopefuls. That includes tools of this trade (e.g., bolster making and oven building) made by skilled toolmakers and potters, who transfer standards of quality and workmanship to students and apprentices as a necessary step in preserving the vitality and viability of lavash making.

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(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

Lavash is a component of the Armenian identity and in this way it promotes consciousness of national cultural originality in a world undergoing standardization. The process of baking lavash is itself a cultural and social ritual. It is a means of strengthening family, community and social ties since it requires group work. It strengthens neighborhood and kinship ties, and development of mutual support. The lavash baking process also promotes the fluency in intergeneration relationship, since in the course of this hard work women and young girls of the family share and transfer their experience and knowledge. The groups formed for lavash baking besides doing mere technical work also share the behavioral norms, traditions, rituals, songs, and oral stories of their community. The lavash baking implies also certain practical rules of social etiquette, melding traditional rules on who should take part in lavash baking on what occasions, and on the contrary, there are the taboos. For example, it is common that the participants of lavash baking process should be women who have a harmonious family and healthy children. Lavash had also a mediation role in the regulation of the social relations. In certain regions of Armenia there was a tradition when for the sake of fulfilling a certain dream or for avoiding ordeals, women specially baked lavash for that occasion and in the morning they distributed it in the street or at the church yard with random passersby in the hope that their wishes would come true.

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(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 process of baking lavash completely corresponds with value framework common to mankind, since it involves not only technical-technological aspects but at the same time certain principles of world view. Lavash is considered to be a symbol of kindness, purity, reconciliation fostering friendly relationship between groups of men and between peoples; for example, according to traditional Armenian custom the consent for a marriage could be achieved only when the fathers of the parties would tear off and share a slice of lavash, thus setting a basis for the future amity and trust between their families. The tradition of welcoming people with bread (lavash) also underscores the role of lavash as a mediator in establishing good relations and trust between people.

The process of lavash baking fully corresponds to the principles of sustainable development. As

a social knowledge and practice lavash baking on the one hand promotes the preservation and development of cultural heritage, and on the other hand to thrift in utilizing nature. The process of lavash baking is very efficient and has a low impact on the environment: local raw materials, the fuel used for lavash baking (dry dung and dry vines and branches) is recycled in harmony with nature and the population, the specifications of the traditional tonir-oven is fuel efficient, and the technical tools for lavash baking are locally produced. All this underscores that lavash baking is a unique bread-baking of human cultural heritage which fosters harmony between man and nature.

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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

Inscription of lavash in the list of intangible cultural heritage would elevate the status of an ancient food item and its preparation to new heights in a world where traditional methods are fast giving way to less labor intensive production. It would help highlight the importance of cultural transmission across geography and generations, while promoting interest in an adaptable and sustainable item. Inscription brings attention and status to lavash making as a communication of share culture, with implications for cultural tourism, economic development, business applications, and wider public participation. It enhances public appreciation of lavash as a valued cultural asset.

Lavash is a part of Armenian identity, elemental and crucial to presenting Armenian culture in the world. It adds to diversity and inclusion in delicious ways, retaining its ethnic roots while offering adaptation to local tastes anywhere it is taken.

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

Not fewer than 100 or more than 150 words

The inscription of the element in the list of intangible heritage will foster new institutional initiatives towards the preservation and propagation of the element, both on the national level, and on the local level of communities which in its turn will foster cooperation between communities and will result in enrichment of ways of propagating.

Baking bread is an age-old social dialogue method, a role lavash is exceptionally suited to play. Its inscription will inspire cooperation among communities with varying interests—cultural, economic, medicinal, nutritional—toward wider communication and understanding. This enhanced method of communication applies naturally to cultural exchange among majority and minority groups living in Armenia, with the inscription of lavash providing a basis for dialogue. Further, lavash is a cultural icon of Armenian identity for the millions of Armenians living in the diaspora, creating new opportunities for communication between them and their counterparts in the homeland.

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

Not fewer than 100 or more than 150 words

Baking lavash is hard work. In the modern world, labor-intensive processes are often underappreciated. Inscription recognizes the importance of retaining a very beautiful part of Armenian heritage, while placing it in the context of human diversity and creativity worthy of recognition. Throughout history, lavash making has appeared in fiction, art work, and academic studies, often as a backdrop to village life, occasionally as an example of sustainability and folk wisdom. Beyond the lavash makers, inscription would also recognize the ancillary aspects of the tradition: tool makers and artisans who create accessories and storage units, even those who market and find commercial uses of lavash.

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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

Lavash is such a beloved food of all Armenians that its production has been viable even in difficult times. To ensure continuity and the transmission of skills and customs to the next generation, numerous organizations supplement the customary oral traditions of preserving lavash traditions. For example, the cultural educational civic organization, "Rebirth of Traditional Holidays" established a "Heritage School" in the Aragatsotn province of Armenia for young people to learn lavash technology from famous local lavash bakers and tonir oven craftsmen. Yerkir Media TV Company has already made three documentary films on lavash baking and the tonir oven building.

The propagation of traditional ways of baking lavash is included in the programs of several organizations which aim at enhancing the economic and cultural potential of certain public groups; for example, the "Jinishian Memorial Fund" in 2010-2011 in the Armavir province of Armenia organized a "Social-Cultural Development of an individual through the traditional national values" program, and 60 young people (14-25 years old) from the vulnerable social groups attended the courses of the national cuisine. Since 2010 the NGO "Preservation and Development of Armenian Culinary Traditions," has offered a series of events on Armenian national cuisine: "Tonir Festival," "Bread in the Mountains," and "Barbeque Festival," where lavash baking, serving and rituals take place.

In the Goris region of Syunik province, to celebrate the autumn wheat harvest bread festivals are organized, which are highlights of regional holiday traditions. Watching and participating in lavash baking is included on tourism routes.

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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

A 10 minute animation film was produced, titled "The Magic Lavash," which won the Prometey prize in Kiev, Ukraine in the best ethnographic film nomination.

The Public TV of Armenia produced a documentary film "Lavash," which was presented at the "Golden Apricot" international film festival.

Since 2004 each year in the Syunik province at the Nicholas Adonts historical museum in autumn "Festival of Bread" is organized.

Since 2006 the Armenian National Museum of Ethnography in the restaurant at the Sardarapat memorial has been organizing demonstrations of lavash baking process including the setting fire in the tonir-oven, preparation of dough, and baking of lavash.

Each year the Mkhitar Sebastatsi educational institution organizes "Lavashtghik" (Baking of lavash) program where the children of the primary school (4-5 years old) attend the baking place and participate in the process of lavash baking. For the pupils of the Crafts School of this institution periodically eco-tours are organized and they visit the bakeries and plants where lavash is baked, where they get acquainted with the lavash baking process. Each year essay contests are organized for the pupils titled "Lavash".

In 2011 the Armenian Institute of Archaeology and Ethnography published Ruzanna Tsaturyan's monograph, "The Traditional Armenian Dishes," which presents traditional perceptions and technologies and customs of lavash-making. In 2012 the same Institute published, Gayane Shagoyan's study, "Seven Days and Seven Nights. A Panorama of the Armenian Wedding," which describes lavash rituals as part of the wedding customs in different Armenian provinces.

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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

At the end of 2013 in the city of Gyumri a "Lavash Festival" will be held in conjunction with declaring Gyumri as a cultural capital city of CIS countries. The festival will feature an exhibit of the traditional process of baking lavash, its contemporary variations. Lavash baking traditions from different provinces of Armenia will also be exhibited and baking contests will be held.

In 2013 the traditional festival of "Bread in the Mountains" will be held where all the local ethnic minorities will also be invited to demonstrate their traditions in the sphere of bread baking.

In 2013 the traditionally organized Festival of Fairy Tales and Dialects "Three Apples Fell from the Heaven..." will be held, with the theme: "Lavash in the Armenian Fairy Tales and Myths".

In 2014 a "Lavash EXPO" will be organized where the individuals and organizations producing lavash will have the chance to exhibit their lavash to the organizations of public nourishment. Also tools and accessories for baking lavash will be on display to promote business activities in the field. The EXPO will be open and provide equal opportunity to all individuals and groups to present their wares and lavash-making skills.

In 2014 exhibitions will be organized in different museums and libraries on the available materials connected with lavash. Tools, tonir-ovens, books on lavash, other items of arts and fine arts will be demonstrated.

In 2014 an essay contest will be announced under the title "Lavash in my Life." The best essays will be published in a book.

In 2014 the "Goris Town Tourism Development Program" will start, during which in 2014-2016 is planned to restore the historic parts of Goris and traditional tonir-bakeries will function there. A "Ethnographic village" Museum with its tonir-bakery will be created to exhibit the process of lavash making. Cottages and bed and breakfast facilities will be organized to permit tourist to experience life in a traditional village, take part in lavash and meal preparation, and eat

traditional fare in a natural environment.

In 2015 an exhibition of crafts made by children will be organized under the title of "Lavash".

In 2015-2017 a four-part documentary film will be shot which will touch upon the technique and technology of lavash baking, displays of lavash in the national folklore, crafts and other works, as well of its meaning and rituals in the lifestyle of people, of the poetic, literary, art of singing, fine arts contemporary works.

In 2015 a conference will be held on the topic of "The Culture of Armenian Lavash. The Traditional and Contemporary Aspects." This event will be preceded by recording and archiving contemporary field materials which will help to follow the dynamics of the element's development.

In 2016 a scholarly study, "The Culture of the Armenian Lavash," will be published in Armenian, English and Russian languages.

In 2016 a national literary competition will be organized for essays, fairy tales, poetic works, theatrical performances dedicated to lavash.

In 2016 an educational program for vocational schools country-wide will be implemented to teach the traditional ways of baking lavash and building tonir ovens.

In 2016 an internet site of "Lavash; Armenian bread" will be unveiled, providing multimedia information on the culture of lavash.

In 2016 animation educational video materials will be made titled "Lavash" aiming at creating traditions connected with lavash among children, which can be viewed at home or school.

Public participation and discussion will generate new ideas and proposals for those interested in lavash, on local, regional, national and international levels, concerning programming, production, and cultural broadcasting to enhance the economic and social potential of this important cultural heritage and vocation. For example, the development of local tourism, empowering of women, career counseling for young people, community development programs, all have relevance to this effort. Ethnic restaurants, cafes, taverns, and food producers have an interest in engaging with lavash cultural and quality, and its perpetuation.

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

Not fewer than 150 or more than 250 words

In 2013 the Ministry of Culture of Armenia together with the Hovhannes Tumanyan museum and with the participation of communities from all the provinces of Armenia will hold a contest, "Lavash in Armenian Fairy Tales and Myths," within the framework of the Fairy Tales and Dialects Festival of "Three Apples fell from Heaven..."

The Ministry of Culture of Armenia in conjunction with the Shirak province administration in June, 2013 will organize in Gyumri a Festival of Bread "Lavash" and a sum of 5,000,000 AMD (about US \$12,500) is allocated for this event.

In 2014 the Ministry of Culture of Armenia will organize Lavash-EXPO exhibition.

The Ministry of Culture of Armenia and the Ministry of Economics in conjunction with National Competitiveness Foundation will launch the "Goris Town Tourism Development Program"; in 2014-2016 it is planned to restore the historic parts of Goris to build "Ethnographic Village" Museum and a chain of tourism hotels/bed and breakfasts.

In 2015-2017 a four part documentary film, "Culture of Lavash," will be produced by the Ministry of Culture.

In 2016 the Ministry of Culture and the Ministry of Education and Science will implement an instructional program for the vocational educational institutions to teach the traditional ways of baking lavash and building tonir-ovens.

In 2016 the Ministry of Culture will create an internet site of "Lavash" .

In 2016 "Lavash" animation educational video materials will be produced with support of the

Ministry of Culture to teach children about the lavash baking tradition.

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(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 programs and suggestions in regard to the preservation of viability of lavash as an element of intangible heritage were discussed with interested organizations and as a result of that anticipated concrete actions were clarified.

The NGO "Development and Preservation of the Armenian Culinary Traditions" is one of the well known organizations in Armenia which has great proficiency in organizing various festivals dedicated to promoting traditional cuisine. Building on their experience and expertise, the "Bread in the Mountains" festival is planned in 2013. The same year will be organized also a "Tonir Bakery" event in Gegarkunik province of Armenia.

In 2014 the National Art-Gallery of Armenia, the Museum of History of Armenia, the Museum of Armenian Ethnography, the Hovhannes Sharambeyan Centre for National Creative Works, the National Library will organize an exhibition of fine arts and literary works with the theme "Lavash in the Armenian Culture."

In 2014 the Khnko-Aper National Children Library will organize an essay contest on the theme of "Lavash in my Life" and will publish a collection of the best essays.

In 2014 the National Centre of Aesthetics will organize a "Lavash" festival-competition of children's works.

In 2015 the Hovhannes Sharambeyan Centre for National Creative Works will publish a popular-scientific book "The Lavash Culture" in the Armenian, English and Russian languages.

In 2016 the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia will publish an academic study on "The Culture of Lavash."

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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: Ministry of Culture of the Republic of Armenia

Name and title of the contact person: Yeranuhi Margaryan, chief specialist of the department of cultural heritage and folk crafts

Address: RA, Government building N 3

Telephone number: +374 10 52 39 03; 374 91 55 11 97

Fax number: +374 10 52 93 49

E-mail address: ermargaryan@gmail.com

Other relevant information:

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

In 2011 the Ministry of Culture of Armenia issued an announcement to all the academic, educational, cultural governmental and civic organizations calling them to submit suggestions for supplementing the list of intangible cultural heritage elements of the Republic of Armenia and for the UNESCO register of mankind's intangible heritage.

The Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia, the civic organization for the "Development and preservation of the Armenian culinary Traditions" and the Hovhannes Sharambeyan Centre for National Creative Works submitted "The Culture of Lavash" and "Tonir-oven building" for supplementing the lists of the Republic of Armenia. The suggestions were discussed at the Council of Intangible Cultural Heritage of the Ministry of Culture of Armenia; among the members of this council are leading scholars and artisans from the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia, the Institute of Arts of the National Academy of Sciences, the Yerevan State University, the Hovhannes Sharambeyan Centre for National Creative Works, the Komitas State Conservatory of Yerevan. The proposal was prepared by the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia.

The process of preparing this proposal was participatory, involving NGOs, such as "Development and Preservation of the Armenian Culinary Traditions", "Rebirth of National Holidays," and Yerkir Media TV staff. In particular, these organizations submitted suggestions of

concrete actions.

Information about the preparation of this proposal was disseminated through TV and press. As a result, various TV organizations produced and broadcast reports and documentaries on lavash baking and its rituals. The reporters visited the communities and filmed the process of lavash baking, interviewing the lavash bakers.

Researchers at the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia organized field work and collected materials on the contemporary expressions of lavash culture. The element was registered at the archive of intangible cultural heritage of the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia. The materials collected were the bases for preparing this nomination.

Local communities, towns and villages, were actively involved in the preparation process of nomination through submission of data on the acquisition and transmission of knowledge, skills and traditions regarding lavash in their experience. Based on the suggestions of the communities, a list of actions for further preservation and propagation of the element was made.

The local bodies of self-government also submitted the information about the unique aspects of lavash culture in their communities, the significance of lavash culture for the preservation of their local traditions, identity and upbringing of the new generation.

The Ministry of Culture of Armenia has coordinated the nomination process and preparation.

The National Counsel for UNESCO of the Republic of Armenia has studied the nomination and its compliance with the UNESCO criteria.

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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

Some organizations, communities, research institutes, individuals have provided letters of concurrence about their awareness concerning the importance of the element in the scope of intangible cultural heritage framework:

Letter provided by Ms. hasmik Bagramyan , president of "Rebirth of Traditional Holidays" Educational-Cultural NGO

Letter provided by Mr. Avag Avagyan , president of "House Sassoon" NGO

Letter provided by Mr. Sedrak Mamulyan, presindet of "Preservation and developement of Armenian culinary traditions" NGO

Letter provided by Mr. Ashot Ghazaryan, The head of the Shenavan community of Aragatsotn province

Letter provided by Mr. Gurgen Zaqaryan, The head of the Suser community of Aragatsotn province

Letter provided by Mr. L. Avagyan, The head of the Partizak community of Aragatsotn province

Letter provided by Mr. Hovhannes Hovhannisyan, Director of Hovhannes Sharambeyan Centre for National Creative Works

Letter provided by Ms. Satenik Petrosyan, Armavir Province, Nalbandyan village

Letter provided by Ms. Bavakan Vardumyan, Aragatsotn province, Irind village

Letter provided by Ms. Yerazik Minasaryan, Kotayk province, Hrazdan town

Letter provided by Ms.Silvard Hakobyan, Kotayk province, Hrazdan town

Letter provided by Ms. Lusia Muradyan, Kotayk province, Hrazdan town

Letter provided by Mr.Armen Ayvazyan, Kotayk province, Jrarat community

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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

The lavash baking and the rituals connected with lavash are widely practiced by the people; the bearers of this culture receive their knowledge in their families through hands-on experience and freely transmit their knowledge and skills. The cultural practices and skills surrounding lavash do not entail secrecy and is equally available for all groups of the society. The culture of lavash took shape millennia ago and is widely practiced to this day preserving the traditional technology and methods, as well as its traditional meaning, while continuing to be a living culture, exhibiting

contemporary significance and adaptations. It is a historical component of Armenian culture, an important element of daily sustenance and as a item of national identity continues to play an important role in daily life (p.10). This element of cultural heritage is accessible and practiced by the entire population and the rituals with lavash due to the tradition are maintained by all the social groups. The element bears values common to humanity, serves the establishment of friendship among peoples and does not contradict international norms.

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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:

Name and title of "Institute of Archaeology and Ethnography" SNCO of the National Academy
the contact person: of Science of the Republic of Armenia

Address: Address: 15 Charents St., 0025 Yerevan

Telephone number: Tel./fax: (+37410) 55 68 96

Fax number:

E-mail address: E-mail archeo@web.am, Pavetisyan@sci.am

Other relevant "Institute of Arts" SNCO of the National Academy of Science of the Republic
information: of Armenia

Address: 24 Marshal Baghramyan Ave., 0019 Yerevan

Tel.: (+37410) 58 37 02

E-mail: instart@sci.am

"Manuk Abeghyan Institute of Literature" SNCO of the National Academy of
Science of the Republic of Armenia

Address: 15 GrigorLusavorich St., 0002 Yerevan

Tel./fax: (+374 10) 56 32 54

E-mail: litinst@sci.am

www.http://litinst.sci.am

"Folk Art Centre after HovhannesSharambeyan" SNCO

Address: 64 Abovyan St., 0001 Yerevan

Tel.: (+37410) 56 93 83

E-mail: post@folkartmuseum.am

www.folkartmuseum.am

"Sardarapat Memorial, State Museum of Armenian Ethnography and
National Liberation Struggle" SNCO

village Araqs, 0915 Armavirmarz

Tel.: (+374) 237 6 99 97

E-mail: sv_ethnomuseum@yahoo.com

"History Museum of Armenia" SNCO

Address: Republican Square 4, 0010 Yerevan

Tel.: (+374 10) 52 06 91, Fax: (+374 10) 56 53 22

E-mails: admin@historymuseum.am, museum@cln.am

"Museum of Literature and Arts after EghisheCharents" SNCO

Address: 1 Arami St., 0010 Yerevan

Tel.: (+37410) 58 36 41, Fax: (+37410) 58 16 51

E-mail: info@gatmuseum.am

www.http://www.gatmuseum.am

«Rebirth of Traditional Holidays» Cultural-Educational NGO

6 Zakian St., Ste. #30, Yerevan 375015, Armenia

Tel: (37494) 126501, Fax: (37410) 562374

Email: info@armfest.com

Internet-address: www.armfest.com

"SasnaTun" or "House of Sassoun" NGO

NerkinBazmaberd village, Aragatsotnmarz, Tel: (+ 374 99) 92 64 20

Department of Culture of Kh. Abovian Yerevan State Pedagogical
University

Tigran Mets avenue, 17

Tel: (+37410) 597 001

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

In 2009, a professional council for matters of protecting intangible cultural heritage was created adjunct to the Minister of Culture of the Republic of Armenia, which cooperates with organizations that know the sphere and carry out educational activities.

By Decision No 310-A of 11 March 2010, the Government of the Republic of Armenia approved "The criteria for preparing the lists of intangible cultural values of the Republic of Armenia and the list of intangible cultural heritage values", where intangible cultural heritage elements viable in Republic of Armenia shall be included.

According to the "Rules for Identifying, Documenting, Preservation and Exchange of Information of Intangible Cultural Values" asserted by the Decision of the Government of Armenia No 1173-N of September 3, 2011 the Ministry of Culture of Armenia in conjunction with the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia and the Hovhannes Sharambeyan Centre for National Creative Works has filed a list of elements to supplement the national list of intangible cultural heritage, where the element of "Baking of Lavash, its Meaning and Forms of Manifestation" is registered as number one item in the list of 2013. This list is posted in the official web-site of the Ministry of Culture of the Republic of Armenia - www.mincult.am.

The necessary documents for identification of the element are preserved at the Institute of Archaeology and Ethnography, the Yeghishe Charents Museum of Literature and Arts, the Museum of Armenian Ethnography, the Hovhannes Sharambeyan Centre for National Creative Works.

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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.

Main scholar sources/books and articles

1. Arutyunov S., Mkrtyumyan Yu. *Vershina hlebopecheniya – lavash / Khleb v narodnoy kul'ture*. M., 2004. (Arutyunov S., Mkrtyumyan Yu. *Top of Breadbaking: lavash/Bread in popular culture*.)
2. Megrabyan A, *Kul'tura pitaniya armyan*, Yerevan 2009 (Mehrabyan A., *Armenian food culture*, 2009)
3. Petrosian I., Underwood D. *Armenian food: facts, fiction and folklore*. 2006, Bloomington, Indiana
4. Ter-Sarkisyants, *Tradicionnaya pishcha armyan // Tradicionnaya pishcha kak vyrazhenie etnicheskogo samosoznaniya*. M., Nauka, 2001 (Ter-Sarkisyants A., *Traditional food of Armenians. Traditional food as marker of ethnic identity*. Moscow, Nauka, 2001)
5. Tsaturyan R., *Hayots avandakan tonakan utesty'*, Yerevan, Gitut'yun, 2011 (Tsaturyan R., *Armenian traditional festival food*)
6. Shagoyan G., *"Yot' o'r , yot' gisher"* hayots harsaniqi hamaynapatker, Yerevan, Zangak, 2011 (Shagoyan G. , *Panorama of Armenian wedding ceremony*, 2011)

Popular video online sources:

The bread, part 1,2 , Yerkir media TV, program 'Strength of Armenian'-
<http://www.youtube.com/watch?v=gxjyMJpZ0-l>, <http://www.youtube.com/watch?v=wIx8ZV-kgG8>

About tonir: Yerkir media TV, program 'Strength of Armenian'-
<http://www.youtube.com/watch?v=3DFMTSpxWqs>

Holly bread of Armenians - <http://www.youtube.com/watch?v=px68At26iol>

I want to know, Armenian ralls 'Brdutch', TV program on Russian broadcaster 1TV -
http://www.youtube.com/watch?v=Vrv9lWD_g10

Lavash in the art: database of Armenian National Gallery- Lavash baking, unknown paintist,
<http://www.gallery.am/hy/database/item/5009/>, They are baking lavash, Minas Avetisyan, 1970-ss,
<http://www.gallery.am/hy/database/item/12474/>, S. Araqelyan, Lavash baking,
<http://www.gallery.am/hy/database/item/3975/>, H. Sukiasyan, Fresh Lavash, 1976,
<http://www.gallery.am/hy/database/item/1371/>,

G. Khanjyan, bread in the mountains, 1972
<http://www.encyclopedia.am/pages.php?bld=2&hld=1217>

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: AREV SAMUELYAN

Title: DEPUTY MINISTER OF CULTURE

Date: 28 MARCH 2013

Signature:

