



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: French

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Tenth session
Windhoek, Namibia
30 November to 4 December 2015

NOMINATION FILE NO. 01073 FOR INSCRIPTION IN 2015 ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

A. State(s) Party(ies)

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

Andorra, Spain, France

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

The summer solstice fire festivals in the Pyrenees

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

Les festes del foc del solstici d'estiu als Pirineus (in Catalan)
Las fiestas del fuego del solsticio de verano en los Pirineos (in Spanish)
Les fêtes du feu du solstice d'été dans les Pyrénées (in French)
Es hèstes deth huec deth solstici d'estiu enes Pirinèus (in Aranais)
Brandon, Eth Halhar, Eth Haro, Eth Hart, Era Halha (in Occitan)
Les fiestas del foc del solstisio d'estiu als pirinèus (in Benasques)

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.

La cremada de Falles (Andorra)
Les Falles (Isil, Sahún, Bonansa)
Les falles de Saunc (Sahún)
Baixada de Falles (Vilaller, Montanuy, Aneto, Castanesa, Senet, Alins)
Córrer les falles (Eril la Vall, Boí, Barruera, Durro, Taüll, El Pont de Suert, Casós, Llesp)
Corré las Fallas (Laspaúles)
Festa de la Falleta (San Juan de Plan)
Las Fallas (Bonansa)
Le Brandon de la Saint-Jean (et de la Saint-Pierre) (Luchon)
Eth Halhar (Saint-Aventin)
Crema deth Taro (Arties)
Shasclada deth Haro (Les)
Crema deth Haro e des Halhes (Les)
Quilha deth Haro (Les)
La Biga (Senet)
Falles de la Verge de la Ribera (La Pobla de Segur)
(non-exhaustive list)

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 element has deep roots among the populations of the municipalities concerned and is borne and perpetuated thanks to three community pillars: local institutions, the network of associations (above all, the *fallaires*, which are associations or groups made up of the people who burn the *falles* and prepare the *haros* and *brandons*, or torches, but there are also folklore and music groups and ones who organise other events), and the population in general. In some cases their efforts are supported by regular visitors who come especially for the festivals and are anticipated by everyone as they are fully integrated into the organisational set-up and the local population.

The multinational character of the element and the diversity of the municipalities leads to understandable variations. However, the three pillars mentioned above are always present, although their importance varies. Generally speaking, associations take the lead in more urban and more heavily populated communities and they enjoy strong support from local institutions and the participation of more or less the entire population. In rural areas, less densely populated, the population as a whole picks up the slack by organising itself for the duration of the preparations and celebrations into informal neighbourhood associations if stable *fallaires* associations does not exist. They are supported by the municipal authorities. Habits and customs always play an important unifying role.

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, and 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

The element is kept alive in 63 localities: Andorra (3), Andorra la Vella, Sant Julià de Lòria, Escaldes-Engordany, or a total population of 45,550; Spain (26), Aragon: Montanuy, Aneto, Castanesa, Bonansa, Laspaules, Sahún, Villarrue and Suils, in Ribagorza, and Sant Juan de

Plan, Sobrarbe, or 1,210 people; Catalonia: Lés and Arties, in Val d’Aran, Pont de Suert, Casós, Llesp, Barruera, Taüll, Boí, Erill la Vall, Durro, Villaller and Senet, in Alta Ribagorça, Alins and Isil, Pallars Sobirà, La Pobla de Segur, Pallars Jussà and Bagà and Sant Julià de Cerdanyola (which retains the unique winter *falles*), in Bergadà, accounting for 11,400 people; in France (34) the practice meets its northern limit at Ponlat-Taillebourg and Saint-Gaudens, its eastern extremity at Ganac and Saint-Pierre-de-Rivière (Foix) its western limit at Bagnères-de-Bigorre, thus Haute Garonne: Bagnères de Luchon, Juzet de Luchon, Montauban de Luchon, Saint-Mamet, Moustajon, Mayrègne, Saint-Aventin, Salles et Pratviel and Oô, in the canton of Luchon, or 4,770 people; Midi-Pyrénées: 20 localities in the Barousse Valley (2,370 people). This amount to a total population of more than 65,000 and only 4 of the localities, in addition to the Andorran municipalities (45,500 people), have more than 2,000 people and twenty have below 100, while the rest have less than 500. These are scattered across the northern and southern slopes of the central Pyrenees, and extending to the east between peaks of 524m (La Pobla de Segur) and 1504m above sea level (Villarrue), forming a rectangle of roughly 200km (0°30’-1°40’E) by 150 km (42°14’-42°60’N), nestling in valleys and blocked off by mighty mountains, including Aneto (3,404 metres above sea level), the highest summit in the Pyrenees.

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 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.

Title (Ms/Mr, etc.):	M.
Family name:	CODINA
Given name:	Olivier
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Title (Ms/Mr, etc.):	M.
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E.2. Other contact persons (for multi-national files only)

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

Name of the body:	Associació Fallaires Andorra la Vella
Name and title of the contact person:	M Xavier BURGOS Président
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E-mail address:	m.cau@mairie-luchon.fr

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

The Pyrenees, a mountain range that legends have often depicted ablaze, remains home to a clutch of communities who keep alive a tradition that can be traced back some one thousand years: the Summer Solstice Fire Festivals, known variously as *falles*, *haros* and *brandons*. The ritualistic, cyclical celebrations are practiced on the same night ever year when the sun is at its zenith and fire thus becomes a reflection of it. This was originally a pagan celebration (Sun cults) and was then adopted by Christians (St John the Baptist and John the Apostle); it is now a collective festival that brings societies together while retaining its magical and symbolic atmosphere born of a blend of beliefs, customs and rituals. In readiness for nightfall the communities use their traditional skills to make *falles*, *halhes* or *halhas* (from the Latin *facula*, or torch), *haros*, *taros*, *harts* or *faros* (from the Greek *pharos*, or beacon) and *brandons* (Frankish *brand*, or firebrand; occitan *brandou*, green bough at the top of the firebrand). Once night falls these communities begin ritualistic processions that evoke strong feelings and emotions. From the top of the mountains (*faro*), where a stake is lit, to a village – or just in a village – flaming torches are carried against a backdrop of high emotion and shouts, all the way to the *falles majors*, *haros* and *brandons* (big trunks that have been prepared and raised aloft in the main square) or *taro* (a trunk raised up and then dragged through the streets by the whole population). These are then set on fire and the flames begin spreading purifying, invigorating and fertilising goodness across the mountains, fields, villages and populations. The first descent is a special moment for young people, signifying the transition from adolescence to adulthood. There is also an emotional pause for introspection and thinking about friends who passed on. The celebrations also involve cultural spaces (such as *faros*, courses or squares), communal meals and popular folklore. In the morning people collect embers or ashes to protect their homes or gardens.

- (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

The whole populations of the municipalities bear the element, with their institutions and associations. The heritage belongs to the entire community, which is also the practitioner. The generic term *fallaire(s)* refers to anyone who bears and practices.

There are special roles and categories for people who take on responsibilities at various moments or in certain rituals involved in the festival or preparation. Numerous celebration still feature institutional (town hall or mayor), ecclesiastical or parish (priest) and civil representatives (formal or informal associations).

In some municipalities, such as Luchon, the mayor is tasked with lighting the *brandon* (in this case with the priest) and town hall staff are responsible for preparing the *brandon*. In all of the small municipalities these tasks are performed by residents themselves. Meanwhile, in other municipalities such as Arties, it is the mayor's duty to extinguish the *Taro* in front of his house, to which the large flaming trunk is dragged by the population. In other cases, the priest either blesses (*Isil*) or lights (*Les*) the fire beforehand. In both cases the *falles*, *faro* and *haros* are prepared by the *fallaires*. Elsewhere, the most recently married man in the village lights the fire (as is the case in Sahún and Boí). This man (*fadrí major* in Catalan), in Boí for example, leads the *fallaires'* descent with the flaming torches from the mountain to the village. In Andorra, the *fallaire major*, is elected annually, can be a man or a woman and leads the procession of *fallaires*. This community also elects a *fallaire menor*, who is in charge of supervising children up to 16 years of age. Here the Fallaires Association prepares the *falles*. In Luchon, the 250-year-old Company of Horseback Guides (*Compagnie des Guides à cheval*) pays tribute to the *brandon* by cracking whips before the fire is started. Women also play specific roles. For example, *pubilles* (young unmarried girls) await the *fallaires'* arrival in the village (as in La Pobla de Segur) and present them with *moscatell* (muscat) and *coca de sucre* (a sweet pastry). They fulfil the role of dinner host and lead the procession through the village until the arrival of the *falles*. In all cases the most experienced people in each of the steps, rituals and tasks are recognised and accepted naturally by the group and take on various roles and duties in the municipalities where they are not established by rituals, even if they sometimes have particular titles (*mayordomos* or *mayordomas*), as, for example, in San Juan de Plan or the *caps de colla* (group leaders) in Catalan communities.

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

Not fewer than 150 or more than 250 words

Everyone with specific roles or responsibilities, whether they have been chosen formally or not, teaches and transmits their knowledge, skills and rituals to the people coming after them. Generally speaking, the most important means of transmission in all three States is the family, which is the hub where people learn to love this heritage, keep alive its memory and pass it on to younger generations. Oral communication, featuring distinctive expressions and vocabulary for the festivals, helps this process. Grandparents, parents, brothers and sisters, as well as cousins or uncles, transmit their skill and knowledge about this ancestral tradition to children and adolescents by initiating and introducing them gradually to each of rituals and the various parts of the festival. In addition to the family, circles of friends play a significant role. So the entire population is fully involved in transmitting the element. The web of associations, whether founded in statutes or not, is essential for the organisation, smooth running and safeguarding of these festivals and also for the transmission of all these rituals and knowledge. Neighbour groups, *fallaires* associations and folklore and music group who dance and play music to dance to as well as traditional music, form a very important part of initiation to, and transmission of, the element. These associations often hold training and supervision workshops for children. Transmission also takes place in schools, who run practical workshops on local traditions, including on the *falles*. In all of these communities the town hall and its technical and cultural events departments serve an important function by supporting habits and customs and raising awareness of, and issuing the annual invitation to hold,

these festivals, which are authentic moments of collective renewal, initiation, learning and transmission of the element.

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

Not fewer than 150 or more than 250 words

It is common to hear in these valleys sayings such as: “St John’s Day is the greatest day”, “The Year is Reborn on St John’s Day” or “The night of the Saint John celebrations makes trees and children grow”. These expressions, and many others like them, emphasise the significance of this festival for all of these communities, in which people are wont to say: “You cannot miss the festival even once”.

The fire festivals are anticipated and enjoyed with emotion and intensity by all members. It is a time for the cyclical regeneration of family, social and community ties, strengthening the feeling of belonging, identity and continuity. This annual occasion in which people who have remained in the region and people who have left come together and renew bonds of affections and geography by sharing this festival and tradition. Culturally, the occasion allows the assertion of distinctive Pyrenean identity, as people show their unbreakable connection to a shared physical, historic and cultural landscape. The fires enhance the night’s magical feeling. The festive and cooperative nature of this tradition help bring people together and foster reconciliation. The element advances gender equality, help integrate newcomers and promotes a culture of volunteering, solidarity and hospitality.

The element succeeds in perpetuating a primitive tradition that has been adapted to suit the present but remains as magical and surprising as before. Respect between man and nature is an integral part of the element, and tangible and intangible qualities blend closely to help keep alive the cultural values of the Pyrenees and mountain-dwellers.

(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 summer solstice fire festivals are events that require joint endeavours and a broad cooperative spirit rooted in solidarity, generosity and mutual respect. They amount to a public, popular, welcoming and open festival devoid of any type of discrimination, including ethnic, religious, social, political or gender-based. Its festive nature encourages dialogue and social and cultural exchanges.

The widespread willing involvement of populations, and the elemental and natural feature of the materials used, ensure that minimal budgets are needed for these festivals so there is no waste. Moreover, experienced villagers or the competent State bodies choose the most appropriate sites for felling trees with which to make *falles*, *haros* and *brandons*, without causing any harmful effects to the forest. Fire-fighters or properly equipped volunteers are on hand to pre-empt and avoid any incident caused by the fire. The festival is also becoming a cultural practice that helps raise awareness of, and respect for, the benefits, values and fragility of nature, the mountains and the forest. Therefore, the element is based on promoting education about, and respect for, sustainable development.

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 will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue which respects cultural diversity.

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

Not fewer than 100 or more than 150 words

The summer solstice fire festivals in the Pyrenees bring a completely new and unique element to the List, a tradition revolving around fire. Their atavistic and magical atmospheres, along with their vibrant and esoteric character, energy and ability to enchant, make these events absolutely captivating. Inscription will attract interest and attention, at all levels, and give this ICH new visibility, raising awareness of its wealth of expressions. At local level, the preparation of the nomination went a long way towards strengthening of this ICH. Inscription will surely bolster it further. At national level in each of the three States, a lot of interest has been aroused in a heritage that is not very well known and, by extension, in ICH. This inscription will multiply these positive effects. At international level, this inscription will help make this ICH known to other traditions that celebrate fire. This first inscription of the “the Pyrenees Country’, Andorra, will also help boost international awareness.

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

Not fewer than 100 or more than 150 words

The nomination preparation process, which began in 2007 and gained fresh momentum in 2012, helped the communities that bear the element to “rediscover each other” – or in some cases even to discover each other. It has already created a solid cross-border network of *fallaires* communities (who bear the element) who are keen to swap experiences, discover each other, get to know each other and talk. All of them have expressed their happiness with the fact that the nomination has already served as an extraordinary catalyst. All are convinced that inscription will consolidate and multiply all these positive effects. Indeed, inscription is going to cultivate compromises and joint-projects. Now all of these communities have found out about each other and recognised each other as parts of a single big family – the one of the *fallaires* communities. Extensive dialogue has already begun beyond the crests, cols and valleys. Inscription will help boost and perpetuate this.

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

Not fewer than 100 or more than 150 words

The Pyrenees are a jumble of little valleys and big summits, with small villages scattered amongst them. Although the distances between them are small, the mountainous terrain has often kept them far apart, yet this has not prevented relationships from forming between the members of Pyrenean communities. This situation has given rise to an extraordinary number of nuances and a wide diversity of creative solutions or expressions, all in the name of a shared display. Such is the case for this element. The *falles*, with all their ingenious varieties, are the fruit of a local environmental micro-context and residents' creativity – this is clearly shown by the array of techniques for making, setting up or lighting the *haros* and *brandons*. Aesthetic quality is sought in all of these pursuits. Everyone is proud of their specificities while admiring those of their neighbours. Inscription will be a powerful way of shining a light on this micro-universe of cultural diversity and creativity and will also help promote it and educate younger generations to respect cultural diversity and human creativity.

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

Two important details:

In Andorra it is said that: “the neighbour comes before the morning”, which shows that organisation and solidarity between neighbours are deeply rooted and continue to thrive, and traditions are upheld in time-honoured ways. The *falles*, *haros* and *brandons* remain integral parts of this reality. The custom is still effective at safeguarding the element in Pyrenean communities.

All residents may not one day become elected in these sparsely populated communities but it is certain that the vast majority of such officials will be *fallaires*, the bearers of this element. This ensures its perpetuation.

The viability of the element is ensured by:

- Transmission, which follows an instinctive process in these small mountain communities. The preparations for the celebrations remains a crucial factor in transmission through imitation and experimentation. For several years now, associations and/or schools have been running courses for young people (Andorra la Vella Fallaire Association, Sahún School).
- Documentation, identification and research, which used to be limited but now benefits from substantial efforts: Isil Fallaires Association - 2011: “Isil i les Falles-1957”, anthology of photographs; Alta Ribagorça communities-2012: “Foc al Faro”, a book describing all the *fallaire* municipalities research conducted by *fallaires*, “Catalogació de les Falles al Pirineu”, to identify *falles*, *haros* and *brandons* and record people considered to be “living archives”-2012; research in municipal archives (Vilaller): municipal economic contribution to the oldest known festival (1759) in the region.
- Preservation and protection. The Summer solstice fire festivals have gained new impetus in recent years. Communities’ eagerness to preserve them has grown. Traditional protection has been backed up by national or regional legislation and inscription on Inventories. Municipal councils have increased their support by providing human and material resources.
- Promotion. A major change has taken place in recent years, as the element has gone from the brink of extinction to being a recognised and visible heritage. It has attracted coverage from all sorts of media. Awareness of the element is increased and spread by the Internet (through municipal sites and social networks). All of the communities contributed to this resurgence and promotion, while taking care to ensure that this renewed interest does not go overboard. They manage promotion astutely. In Luchon they say: “it is not an advertising poster, rather an intimate and cherished festival”.

Revitalisation. The Pyrenees suffered extensive depopulation during the 20th century, as a result of which the element almost fell into extinction. In some municipalities there were only a few families left – sometimes even as little as one or two, but the torches still burned! In recent decades major efforts were made to revitalise the whole region – these were helped by increased interest from the population and promotion of local natural and cultural heritage, including ICH.

*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

ANDORRA:

The Ministry for Culture: manages the protection of monuments and approaches (all of the traditional *fallaire* routes); supports research on this tradition; has been documenting the element for a long time (in Ethnology Archives).

The Municipality of Andorre la Vella declared St. John's Day as a national holiday in 1992. It coordinated and implemented the 2013-2014 Rehabilitation and Protection Project for the historical quarter (the entire route of the festival). The Department of the Environment collaborates in the preparation every year. An annual budget is allocated to hold the element. Premises, funding and human resources are given to associations.

The Andorra la Vella Fallaire Association organises workshops every year to teach children about nature, the environment, how to make *falles*, the rituals and the roles, meaning and values of the festival.

SPAIN:

The Ministry for the Environment has been supporting (since 2012) a research project entitled: *The falles, haros and brandons in the Pyrenees*. The Ministry for Culture approved its Intangible Heritage National Plan in 2011.

The Ethnological Heritage Inventory of Catalonia (IPEC) has been working for many years on safeguarding the midsummer and winter St John *falles*; the Val d'Aran Council supports the celebrations in its municipalities (Les/Arties) by providing technical equipment and an annual budget. The Department for the Protection of the Heritage of Aragon has also been working for a long time to safeguard *falles*. Their Departments for the Environment and Agriculture authorise and lay down regulations concerning night-time fires and they also help maintain the mountain routes. The Regional Council promote, disseminate and upgrade the Festival (through budgets, publications, web sites and videos). Municipalities' commitment remain decisive: they manage town planning and some trails and forests, are in charge of ensuring that the festivals proceed smoothly and allocate annual budgets to the Festival and associations. They have launched initiatives aimed at protecting the historic sites and routes concerned (mountain/village): examples include Vilaller, Senet and Arties (inscription of these assets in the Catalogue of Heritage to be Protected in 2010).

FRANCE:

The Regional Directorate for Cultural Affairs (DRAC) for Midi-Pyrénées is involved in the nomination process. It supports the Pays de Luchon Museum, overseeing the conservation of historical documents about the element.

Les Architectes des Bâtiments de France helps safeguard historic sites and buildings, including the Spas/Parc des Quinconces, where the St. John *brandon* (Luchon) is planted and burned.

The Municipalities' Communities (Pays de Luchon and the Barousse Valley) made it possible to unite the region around this heritage and nomination. In 1983 Blaise Baylac wrote: "The St John *Brandon* celebrations are the municipalities' business". Municipal budgets make an annual provisions for the St. John *Brandon* and offer grants to cultural and folklore associations. Municipalities oversee the protection and maintenance of historic routes and spaces (through town planning) and provide technical expertise, activity-leading skills and equipment. In Luchon the Town Hall's technical team/carpenters traditionally prepare the *brandon*.

The issuing of postage stamps about the *falles* (in Andorra, France and Spain between 2003 and 2010) remains an example of international mobilisation to safeguard the element.

The simplicity of the festival and the materials used, along with the extent of volunteer support, mean limited resources are not a problem.

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 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

The long nomination process generated solid collaboration between communities in the three States. In addition, it made it possible to perform an in-depth analysis of the current fragilities and assets with regard to safeguarding the element.

In general, it emerged that a holistic approach would be preferable, entailing substantial cross-cutting measures that factor in all intangible components (rituals, skills, knowledge techniques, dances, music, songs, etc.) and also tangible ones such as cultural spaces, routes, historic spots on the mountain, involving cartography and toponymy and more. This integrated, cross-cutting approach, representing a body of tangible and intangible features, guides the proposed safeguarding measures. These measures involve all levels and seek to harness a high willingness for participation and cooperation across all territories in the three States and the communities concerned. In recent years these communities have become highly aware of this heritage and very committed to safeguarding the element. They take full part and are heavily involved in all stages and processes concerning safeguarding.

That is why the proposed measures are not presented by State here. In section 3.b.(ii), each State, taking account of its administrative specificities, outlines the measures it will implement in pursuit of shared goals and in accordance with their own reasons and procedures.

- Knowledge, research and dissemination:

Studies aimed at deepening knowledge of the element will be supported. These studies will look at tangible aspects (location of all the traditional spits in the mountains, with toponymic research and geo-location) and intangible ones (logging memory, developing information systems and compiling inventories of skills, rituals, dances, music and more).

New technologies will be used for dissemination, with all existing community sites connected to improve the pooling of information, discussions and permanent and continuous contact and also to bring the element and ICH in general to greater prominence.

-Protect spaces and routes:

These are essential components of the festivals and are sometimes threatened by urbanisation, which is not always sensitive to heritage, especially intangible heritage. Protecting them entails gaining the attention of the relevant governing bodies, launching protection procedures and overseeing the promotion of this physical and historic setting and the landscape (both rural and urban), without which the festivals would lose much of their meaning. Through the Cultural Association of *Fallaires* Municipalities and Municipal Bodies, for the Spanish slope, the Community of Municipalities on the French slope and the municipalities of Andorra, recommendations to this effect were put forward.

-Support associations and neighbours' groups:

These represent a fundamental pillar for perpetuating the element. The voluntary nature of their activities is very valuable and vital for the viability and sustainability of the festival. It also teaches new generations about solidarity and dedication. Actions will be carried out to support and promote their work by helping them make applications to administrative bodies, assigning them budgetary provisions and providing them with equipment and funds, as well as human resources at municipal level.

The three States are committed at all levels to ensuring that these measures, which are specific to each case and situation, do not cause any undesirable consequences that could harm the element following inscription. They will remain vigilant to ensure that, as today, the competent departments in each State for these regions and communities shall continue supporting

procedures concerning the forest, night-time fires and people's safety so that the festivals can continue to be celebrated in the safest possible conditions, as it always has been. To this end, they will incorporate local customs and skills. In recent years, as the element has been disseminated and publicised much more, the communities have amassed substantial experience in hosting and managing the flow of visitors and/or participants. This track record is a highly reliable guarantee that any unintended consequences of inscription and of increased prominence and public attention shall be well managed. Even still, none of the three States will neglect this aspect and local institutions will put in place festival monitoring plans to ensure the simple but effective monitoring of parameters such as visitors attendance, the quality of festival proceedings at all stages, the opinions of associations and the general population. These indicators, and others, shall be used to identify any trends and establish whether any corrective actions are required.

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

Not fewer than 150 or more than 250 words

The three States will continue working at national, regional and local levels to support the proposed safeguarding measures.

ANDORRA: The small size of this States helps generate synergies at all institutional levels. The Ministry shall be responsible for providing expertise and will support research, documentation and promotion of the element. In 2013 it granted a research/documentation budget for 2014 to the Andorra la Vella *Fallaire* Association. It will continue overseeing the protection of celebration spaces. The municipalities shall support the promotion and dissemination by offering guaranteed assistance to association and the celebration through budgets, technical support and human resources. The municipality will apply (in 2014-2015) a Plan for the Safeguarding, Protection and Promotion of the historic centre (celebration site). The Andorra la Vella *Fallaire* Association will implement (2014) its "Custodia" (Upholding) project aimed at promoting, protecting and sponsoring birch trees. The proposed measures follow on from ones already introduced in recent years.

SPAIN: The *Instituto del Patrimonio Cultural de España/IPCE*, (Ministry for Culture) will implement its National Intangible Heritage Plan based on research and dissemination of the assets that make up this Heritage. It will also help to draw up a method for enabling various administrations to safeguard ICH. It will continue organising courses and workshops on documenting, promoting and safeguarding ICH.

The Department of Culture of the governments of Catalonia and Aragon and the Conselh d'Aran will launch studies aimed at finding out more about each of these festivals in their territories, including the fire festivals (diversity of skills, rituals, memory) and identifying any fragilities with a view to repairing them.

The Regional Council of Catalonia and Aragon and the Conselh d'Aran will continue helping to disseminate and promote the festivals and support publications and studies at regional and local level. They will also offer proximity administrative facilities so that completing formalities does not become too burdensome for volunteers.

As an extension of their proximity support, the municipalities will allocate budgets specifically to organising festivals, as well as grants to associations. They will also provide human and technical resources. Furthermore, in their town planning they will include measures to protect urban and rural cultural spaces relating to the festivals.

FRANCE: Through the nomination process the Department of Heritage supporting research into, and documentation of, the element (Inventory/ICH). Additional research will be undertaken to deepen knowledge of the element in the region. The Department of Cultural Affairs (DRAC) for Midi-Pyrénées will continue its actions aimed at supporting and providing expert assessments to the Pays de Luchon Museum (creation of a dedicated document database for each element to improve documentation of it and perpetuate its memory). The Department of *Les Architectes des Bâtiments de France/ABF* will work to protect historic celebration sites. The municipalities play a vital role in collaboration between institutions, the web of associations and the population and guarantee the budgets needed for the celebration and grants to cultural and folklore associations.

They handle administrative formalities to simplify matters for volunteers and provide the necessary technical and human resources. In addition, they take care of activity leading, promotion and dissemination and make sure that the routes are factored into their town planning.

(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 same way as they have always been and will continue to be: through dialogue and consultative action. It can genuinely be said that the involvement of all these communities in the planning and implementation of safeguarding measures is a deeply-rooted ancestral tradition. They are proud of this involvement, which they also consider to be a duty, as this active involvement in safeguarding the *falles*, *haros* and *brandons* shows the immense significance that the element hold for all these populations, who view it as an essential part of their individual and collective identity. It is their community's most important and intimate festival. Active involvement in safeguarding is also apparent at municipality- and community level, demanding and facilitating close cooperation between local institutions, associations and people in general. The involvement of these communities in planning and implementing safeguarding measures is a secular habit that has become an essential customary rule that is savoured by everyone. Nowadays this involvement is strengthened by the formal recognition of numerous neighbour or *fallaire* associations, which used to be informal or ad hoc groups. This gives them greater standing and prominence at institutional and social level and also makes them more stable, thereby making it easier for them to get involved and participate at all levels and become essential operators and contact points - both through traditional and formal ways - for the safeguarding of the element.

New technologies, particularly online social networks (e.g. <https://www.facebook.com/pages/Candidatura-Falles-Haros-i-Brandons-Patrimoni-Immaterial-Humanitat/1442473169299930>) help generate wider involvement in safeguarding this heritage.

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.

ANDORRA

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Name of the body: Comú d'Andorra la Vella

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SPAIN

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INTER CCAA (Communautés Autonomes)

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ARAGON

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FRANCE

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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. 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 elaboration of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

The process for presenting this nomination began in 2007 on the back of proposals by several *fallaires* communities. Following these proposals, initial contacts were made and meetings held between the communities in all three States and also with local, regional and national institutions, depending on the case. This long process ripened and laid the groundwork for sustained, very cross-cutting and holistic information exchanges and involvement. It also highlighted the enthusiasm and, above all, the determination and conviction of the sixty-plus communities concerned across the three States.

So all these *fallaires* communities supported and still support this nomination and worked together closely to coordinate it while doing a lot of work to spread information and gather data and photographs and video footage. They also promoted and facilitated effective discussions and in-depth collaboration between institutions, associations and the general population and participated actively in compiling and/or collecting many of the supporting documents for this file. While regional and national institutions in the three States were always involved and supported and guided the communities, especially when it came to the most technical or complex formalities, the Pyrenean *fallaire* communities themselves were the main drivers of the success of this long and demanding undertaking, all while showing a spirit based on solidarity, cooperation and tenacity.

The first proposals, in 2007, for presenting the nomination evolved in 2008 to expand the number of communities involved. Many events and decisions followed to lead to the current submission:

- 2009: First Meeting of Pyrenean *Fallaires* in Isil. The community started to gain awareness of its size and trans-Pyrenean nature. This was the birth of an organised *fallaire* community movement.
- 2010: Second Meeting of Pyrenean *Fallaires* in Isil. Links tightened between the communities, information spread and intensified and the presentation of the nomination began to become a reality.
- 2011: Third Meeting of Pyrenean *Fallaires* in El Pont de Suert. Two substantial research and documentation exercises on the *falles* were under way, covering the cross-border area that is now the subject of this nomination. The exercises were carried out by the specialists of the

territory – the *fallaires* – with a view to producing highly practical publications to help compile the submission. Contacts became more numerous at community and institutional level. The nomination had become a joint-project.

- 2012: Fourth Pyrenean *Fallaires* Meeting in El Pont de Suert. One of the research exercises is published in the most influential specialist science magazine in Catalonia (Revista d'Etnologia de Catalunya, Issue 38, July 2012). The other exercise led to the publication of a trilingual (Catalan, Spanish and French) book entitled “Foc al Faro”, which was presented during the 4th Meeting. This was also the year that saw the launch of an important initiative: several municipalities formally organised themselves into a cultural association of *fallaire* municipalities. Its objectives included ensuring that the nomination was a success and, therefore, resulted in inscription in the List. In the same year the Andorra la Vella Municipality and the Andorra la Vella *Fallaires* Associations, with support from the Ministry for Culture and the Ministry for Foreign Affairs, formally got involved in the project and proposed handling the cross-border technical coordination. Official institutional and community contacts were made. This was a decisive year for the process.

- 2013: Fifth Meeting of the Pyrenean *Fallaires* in Alins in July. This was an opportunity to take stock of the work done in 2012 and 2013 to prepare the nomination. Institutional contacts were strengthened and extended, sometimes at the request of the communities who organised themselves formally into a Multinational Task Force (MTF) in which they were represented by some twenty people from across the community spectrum (local institutions, associations and the population). This task force built on the work done in previous years to prepare the final nomination file. It met 4 times in 2013, on a rotating basis, in the areas concerned across the three States, with a view to strengthening the involvement of all the communities and the population to forge even stronger bonds:

11 June, Andorra la Vella (Andorra)

13 July, Luchon (Haute-Garonne, France)

14 September, Isil (Catalonia, Spain)

16 November 2013, Les (Val d'Aran, Catalonia, Spain)

Also in that year, the Cultural Association of *Fallaires* Municipalities and Municipal Bodies held its Constituent Assembly in El Pont de Suert. It now consists of 15 municipalities and/or Municipal Bodies representing 26 villages, and several other membership requests are being processed.

During that year's celebrations all the municipalities tried to disseminate the process further and made another effort to gather data.

- 2014: The MTF met two more times to complete the final details in the compilation of the nomination file and convene the next meetings on:

11 January, Sahún (Aragon, Spain)

4 March, Andorra la Vella (Andorra)

This nomination joint-project has forged a very solid network of trans-Pyrenean *fallaires* communities.

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

In all three States, demonstrations and attestations were collected representing the three community pillars that perpetuate the element: institutions (at local or cantonal/regional level), the network of associations (*fallaires*, neighbours, folklore or other types of associations), and the general population (members of the communities who bear the element speaking in a personal capacity). This arrangement is intended to ensure consistency with the approaches and goals

described in the other sections. Bearing in mind the multinational nature of the nomination, all of the documents provided reflected and respect the administrative and associative specificities of each State while establishing an important qualitative balance in the documents appended to this file. Moreover, it should be noted that the twenty members, representing as many Pyrenean *fallaires* communities, who give opinions in the video should be considered as providing first-rate attestations, since they conveyed their skills, experience and emotions without restraint. Their consent is obviously implicit in the fact that they voluntarily and enthusiastically helped draw up the nomination file.

ANDORRA:

- Declarations/Agreements from the Councils of the municipalities of Andorra la Vella, Sant Julià de Lòria and Escaldes-Engordany
- Letters from: the Andorra la Vella *Fallaires* Association, the Comissió de Festes del Barri del Puial, the Esbart Dansaire d'Andorra la Vella folklore group and the Centre de la Cultura Catalana.
- Personal letters from several bearers of the element

SPAIN:

- Declaration/Agreement from the Regional Council of Alta Ribagorça
- Declarations/Agreements from the Councils of municipalities of Montanuy (including Montanuy, Aneto and Castanesa), Laspaúlas (including Laspaúles, Villarrue and Suils), San Juan de Plan, Bonansa, Sahún, Vall de Boí (including Boí, Barruera, Eril la Vall and Taüll), El Pont de Suert (including El Pont de Suert, Casós and Llesp), Bagà and Sant Julià de Cerdanyola. The content of these Decalarations was arrived at through team work involving all the municipalities, which shows their total involvement and cooperation.
- Declaration from the Cultural Association of *Fallaires* Municipalities and Municipal Bodies of the Pyrenees.
- Letters from: Various associations and/or groups involved in organising and celebrating the festival.
- Personal letters from several bearers of the element

FRANCE:

- Deliberation/Decision by the Community of Municipalities (which brings together 31 communes from the Luchon Canton)
- Deliberation/decision by the Municipal Conseil of Luchon Town Hall
- Declaration by the Community of Municipalities of the Barousse Valley

Letters from: Le Quadrille-Luchonnais, La Fanfare Luchonnaise, the Compagnie de Guides à Cheval

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

As stated in several sections, the summer solstice fire festivals in the Pyrenees - the *falles*, *haros* and *brandons* – are open, public and inclusive celebrations in which there is no secrecy. The festivals are held in a welcoming and hospitable spirit that guarantees access to the element for all. The only restrictions that are applied in a few communes are intended to ensure participants' safety and the smooth running of the celebrations. This, for example, is the case for nocturnal or difficult descents and/or for long descents from mountain tops (from the *faro*) to the village with heavy flaming *falles* on the back. The experience, age and stamina of the person is taken into account. For the last few years, some municipalities have shortened journeys or set up different starting points along the route so that everyone can take part irrespective of their physical

condition or age. This has made it possible, for instance, for young children to participate and be initiated into the tradition.

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

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is 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. E-mail
- f. Other relevant information

ANDORRA

Organization / community: Associació Fallaires Andorra la Vella
Name and title of the contact person: M Xavier Burgos, Président
Address: Centre Cultural La Llacuna
Carrer Cinto Verdaguer, 4-6, AD500 Andorra la Vella
Telephone number: +376 874960 / +376 687 49 60
Fax number: +376 874969
E-mail address: fallairesandorralavella@gmail.com
www.fallairesandorralavella.com

Organization / community: Comissió de Festes del Barri del Puial
Name and title of the contact person: M Eduard ORONEZ XANDRI, Président
Address: Carrer Puial, 10, AD500 Andorra la Vella
Telephone number: +376 632 83 09
E-mail address: eduronez@andorra.ad

Organization / community: Esbart Dansaire d'Andorra la Vella
Name and title of the contact person: Mme Silvia PASTOR, Présidente
Address: Carrer Mn Cinto Verdaguer, 4 / CC La Llacuna
AD500 Andorra la Vella
Telephone number: +376 687 49 60
E-mail address: esbartandorra@gmail.com

Organization / community: Centre de la Cultura Catalana
Name and title of the contact person: Mme Teresa CABANAS, Présidente
Address: Carrer de l'Aigüeta, 16, 5è, 3^a
E-mail address: monica-ccc@andorra.ad

SPAIN

INTER CCAA (Communautés Autonomes)

Organization / community: Asociación Cultural de Municipios y Entidades Municipales
Fallaires del Pirineo
Name and title of the contact person: M Joan Ramon PIQUÉ i BADIA, Président
Address: Carrer Canaleta, 11, baixos, 25520 El Pont de Suert
Telephone number: +34 973 69 81 47 / +34 616 458 787
Fax number: +34 973 69 81 47
E-mail address: jrpique@vilaller.ddl.net

ARAGON

Organization / community
Name and title of the contact
person: L'URMO Asociación Vecinos Bonansa
Mme Silvia PONS SUBIRÁ, Présidente
Address: Calle Alta, 3, 22486 Bonansa
Telephone number: +34 974 55 40 09 / +34 649 015 908
E-mail address: lurmobonansa@gmail.com

Organization / community
Name and title of the contact
person: Grupo de Vecinos de Montanuy
Mme Carla ESCALES MOGA, Représentante
Address: Calle Única s/n, 22487 Montanuy
Telephone number: +34 696 188 820
E-mail address: www.visita montanuy.com

Organization / community
Name and title of the contact
person: Comisión de >Fiestas de Aneto
M Vicent JOANQUET PUYOL, Représentant
Address: Calle Única s/n, 22482 Aneto
Telephone number: +34 630 575 546

Organization / community
Name and title of the contact
person: Comisión de Fiestas de Castanesa
M Amado Cortinat Batlle, Représentant
Address: Calle la Plaza, 22474 Castanesa
Telephone number: +34 696 946 931

Organization / community
Name and title of the contact
person: Comisión de Fiestas de Sahún
Mme Begoña GARCÍA DOZ, Représentante
Address: Calle los Nogales, 2, 22468 Sahún
Telephone number: +34 627 920 888
E-mail address: begosahun@gmail.com

Organization / community
Name and title of the contact
person: Asociación de Vecinos de Sahún
M José M^a ESTOP
Address: Calle los Rosales, 22468 Sahún
Telephone number: +34 676 375 932
E-mail address: lurdesascaso@gmail.com

CATALOGNE

Organization / community
Name and title of the contact
person: Es Corbilhuèrs
Mme Andrea ANE MARCHAL, Présidente
Address: Plaça der Ajuntament s/n 25540 Les
Telephone number: +34 660 653 479
E-mail address: andreaaa_am@hotmail.com

Organization / community
Name and title of the contact
person: Colha des Halhes
Mme Ester SIRAT SANGLADA, Coordinadora
Address: Carrer Saviela, 14, 25540 Les
Telephone number: +34 629 233 733
E-mail address: siratester@gmail.com

Organization / community
Comisión de Fiestas

Name and title of the contact person:	Mme Henedina BAÑOS, Présidente
Address:	Plaça Urtau s/n, 25599 Arties
Telephone number:	+34 686 008 896
E-mail address:	info@nautaran.org
Organization / community Name and title of the contact person:	Colla de Fallaires del Pont de Suert M Xavier ALONSO i VILLAVERDE
Address:	Plaça Major, 9, 25520 EI PONT DE SUERT
Telephone number:	+34 973 69 00 05
Fax number:	+34 973 69 02 93
E-mail address:	cultura@elpontdesuert.cat
Organization / community Name and title of the contact person:	Colla de Fallaires de Casós M Xavier ALONSO i VILLAVERDE
Address:	Plaça Major, 9, 25520 EI PONT DE SUERT
Telephone number:	+34 973 69 00 05
Fax number:	+34 973 69 02 93
E-mail address:	cultura@elpontdesuert.cat
Organization / community Name and title of the contact person:	Associació de Veïns de l'Om de Llesp M Xavier ALONSO i VILLAVERDE
Address:	Plaça Major, 9, 25520 EI PONT DE SUERT
Telephone number:	+34 973 69 00 05
Fax number:	+34 973 69 02 93
E-mail address:	cultura@elpontdesuert.cat
Organization / community Name and title of the contact person:	Comissió de Festes de Vilaller M Albert FRANCO QUINTANA
Address:	Plaça Sant Climent, 1, 25552 Vilaller
Telephone number:	+34 973 69 81 59
Fax number:	+34 973 69 81 47
E-mail address:	alvil78@hotmail.com
Organization / community Name and title of the contact person:	Associació Dones Riupedros de Vilaller Mme Milagros SÁNCHEZ SÁNCHEZ, Présidente
Address:	Carrer Sant Climent, 3, 25552 Vilaller
Telephone number:	+34 973 69 81 59
Fax number:	+34 973 69 81 47
E-mail address:	ajuntament@vilaller.ddl.net
Organization / community Name and title of the contact person:	Comissió de Festes de Senet M José Antonio PARACHE PALACÍN
Address:	Carrer del Port, 1, 25553 Senet
Telephone number:	+34 649 846 986
E-mail address:	japarache@hotmail.com
Organization / community Address	Associació de Veïns « la Cornella » La Placeta, 2, 25527 Barruera
Organization / community Name and title of the contact person:	Associació de Veïns El Treio M Ivan QUINTANA DIAZ, Président

Address:	Plaça El Treio, 3, 25528 Boí
Telephone number:	+34 973 69 62 13
Organization / community Name and title of the contact person:	Associació de Veïns Erill la Vall Mme Meri RAMON BISEN, Présidente
Address:	L'Estudi s/n, 25528 Erill la Vall
Telephone number:	+34 699 701 265
Organization / community Name and title of the contact person:	Associació de Veïns Ascoveta M Marc GARCIA MARSOL, Président
Address:	Planominguero, 7, 25528 Taüll
Telephone number:	+34 651 922 503
Organization / community Name and title of the contact person:	Associació Cultural d'Alins M Xavier LLOR BRINGUÉ
Address:	Casa Bortomico, 25574 Alins
Telephone number:	+34 973 62 44 22 / +34 675 800 793
E-mail address:	associació_cultural_alins@hotmail.com
Organization / community Name and title of the contact person:	Associació Cultural de Fallaires de la Pobla de Segur M Josep M ^a MARTÍNEZ CASANOVAS, Président
Address:	Av Verdaguer, 62, 2 ^o -2 ^a , 25500 La Pobla de Segur
Organization / community Name and title of the contact person:	Associació de la Fia-faia M Josep UREÑA LLITJÓS, President
Telephone number:	+34 93 824 45 15 ; +34 93 824 40 13; +34 93 822 76 67
E-mail address:	leucanta@hotmail.com
Organization / community Name and title of the contact person:	Associació Cultural Fallaires d'Isil M Antonio BETRAN BARADO, President
Address:	Casa Satrés, 3 ^a planta, 25586 Isil
Telephone number:	+34 973 92 60 06
E-mail address:	fallesdisil@gmail.com
FRANCE	
Organization / community Name and title of the contact person:	Compagnie des Guides à Cheval M Didier DEO, Président
Address:	13, Avenue Maréchal Foch, 31110 Luchon
Telephone number:	06 33 71 00 91
E-mail address:	deodidier@orange.fr
Organization / community Name and title of the contact person:	Fanfare Municipale Luchonnaise M Jean-Claude MUR, Président
Address:	Rue de Trémourious, 31110 Juzet de Luchon
Telephone number:	06 30 80 98 43
E-mail address:	ncathala@wanadoo.fr
Organization / community Name and title of the contact person:	Fils de Luchon Mme Véronique JOLY, Présidente

Address:	BP-22 , 31110 Luchon
Telephone number:	06 73 12 65 04
E-mail address:	c.jo2@wanadoo.fr
Organization / community Name and title of the contact person:	Quadrille Luchonnais Mme Marie-Michèle FOURNIER, Présidente
Address:	Impasse Mazens, 31110 Luchon
Telephone number:	06 11 67 13 79
E-mail address:	mano194318@hotmail.fr
Organization / community Name and title of the contact person:	Amicale des Pompiers M François MARTINS, Président
Address:	Centre de Secours, Rue Clément Ader, 31110 Luchon
Telephone number:	06 70 25 15 94
Organization / community Name and title of the contact person:	Bénévoles du canton de Luchon Jean-Jacques SANSON, Président
Address:	8, rue de Badech, 31110 Luchon
Telephone number:	06 14 89 14 20
E-mail address:	sanson.jj@free.fr

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 shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different. It may be complemented by a reference below to a functioning hyperlink through which such an inventory may be accessed, but the hyperlink alone is not sufficient.

Not fewer than 150 or more than 250 words

Naturally each of the three States has distinct procedures and inventories. In all, however, the element features in a ICH inventory as set out in Articles 11 and 12 of the Convention and in keeping with the details below and the appended documents:

ANDORRA:

Instrument: Inventari General del Patrimoni. Llei 06/2003 del Patrimoni Cultural d'Andorra

The element has been included in it since June 2010 following the Order of 23-06-2010

Body in charge: Ministeri de Culture. Departament del Patrimoni Cultural

Community participation and updating: The communities participate in every stage of the process involving research, documentation, information and publication with a view to inscription on the inventory.

Inscription on the General Inventory is not an end in itself, rather it is one stage in an open and

continuous process that is fuelled permanently by research and documentation carried out with the community concerned. This leads to regular updates.

Web site: <http://www.cultura.ad/patrimoni-immaterial>

Click on: *la cremada de falles*

SPAIN :

Owing to its territorial and administrative structure, the element is inscribed in several inventories covering different territorial authorities with competence for this field. Therefore it is necessary to refer to three separate inventories for this State.

Aragon:

Instrument: Catálogo del Patrimonio Cultural Aragonés. Law 3/1999 del Patrimonio Cultural Aragonés.

Body in charge: Gobierno de Aragón. Departamento de Educación, Universidad, Cultura y Deporte. Dirección General de Patrimonio Cultural.

Community participation and updating: All inscriptions in the inventory involve the participation of the communities concerned. That is true for this element also. As the inscription request and basic documentation were prepared by *fallaires* communities. This Inventory is regularly updated with the participation of the communities concerned. That will also be the case for this element.

Web site: www.patrimonioculturaldearagon.es

Catalonia:

Instrument: Inventari del Patrimoni Etnològic de Catalunya (IPEC): This features the celebrations of each Catalan community involved with the nomination. Catàleg del Patrimoni Festiu de Catalunya. BOGC no. 4743. The element (the Isil *falles*) has been inscribed since 2006 (revised in 2010) in the Cycle of St John, as a heritage festival with national interest. Registry no. 32-F.

Body in charge: Generalitat de Catalunya. Departament de Cultura. Direcció General de Cultura Popular, Associacionisme i Acció Culturals.

Community participation and updating: The Catalogue is made up of ICH elements for which files were prepared with the participation of the communities concerned. The Catalogue is a dynamic and open instrument that is reviewed whenever new elements are incorporated or additions are made to existing elements. The communities always participate in these procedures.

Web site:

For the Inventari del Patrimoni Etnològic de Catalunya (IPEC) :

Attestation enclosed as supporting document (Inventory can be read on site. It is not yet available online)

For the Catàleg del Patrimoni Festiu :

<http://portaldogc.gencat.cat/utillsEADOP/PDF/5645/1094390.pdf>

Sample Catalogue file (Isil *falles*):

<http://patrimonifestiu.cultura.gencat.cat/Cicles-festius/Sant-Joan/La-Festa-de-les-Falles-d-Isil>

Val d'Aran:

Instrument: Heritage Catalogue

The element has been inscribed since 2013 following the Council Agreement of 12.09.2013. It is listed as a Hèstes Patrimoniaus dera Val d'Aran (Val d'Aran Heritage Festival).

Body in charge: Conselh Generau d'Aran. Departament de Cultura e Patrimòni.

Community participation and updating: Heritage elements are very often entered in the Catalogue following initiatives by the communities concerned. That is the case for this element, for which the

inscription process began on the back of a formal request by the *fallaires* communities of Les and Arties. They took part in the entire inscription process. The same will go for future revisions.

Web site: www.cultura.conselharan.org

FRANCE :

Instruments: Inventory of ICH in France. The element has been listed in it since 2014.

Body in charge: For the Inventory of ICH in France: Ministry for Culture. Heritage Department. Steering and Research Department.

Community participation and updating: Community participation is enshrined in the method and practices involved in these inventories. The inscription of St John/St Peter *Brandon* was a result of an initiative by the Luchon community, which produced the element file itself prior to inscription. These inventories follow open processes that can be continually updated, and always with the participation of the communities concerned.

Web sites:

For the Inventory of ICH in France:

[http://culturecommunication.gouv.fr/index.php/Disciplines-et-secteurs/Patrimoine-culturel-immateriel/Inventaire-en-France/Inventaire/Fiches-de-l-inventaire-du-patrimoine-culturel-immateriel/\(offset\)/1](http://culturecommunication.gouv.fr/index.php/Disciplines-et-secteurs/Patrimoine-culturel-immateriel/Inventaire-en-France/Inventaire/Fiches-de-l-inventaire-du-patrimoine-culturel-immateriel/(offset)/1)

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 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 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
- 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
- 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, audio-visual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

ALFORD, V.: Fêtes Pyrénéennes. Éditions Loubatières, Portet-sur-Garonne, 2004. First published by Chatto and Windus, London and The Macmillan Company of Canada, Toronto, 1937.

AMADES, J.: Costumari Català. El curs de l'any. Salvat Editores S.A., Ediciones 62 S.A., Barcelona, 1983. Volumes III i IV. First published in 1952.

ARMET y RICART, S.: Folklore andorrà. *In* Butlletí del Centre Excursionista de Catalunya, no. 148, May 1907.

BELLMUNT y FIGUERAS, J.: Fets, costums i llegendes. Pagès Editors, Barcelona, 1991.

- BAYLAC, B.: Le Brandon. Pays de Luchon Museum. Luchon, 1983.
- BRUNET S. « Rites païens en pays de Luchon », *Revue du Comminges*, vol. XCII, 1979.
- _____, « Es huecs de Sant Joan enes Pirenèus centraus ». *Antropologia*, p. 81-92.
- _____. *Les prêtres des montagnes. La vie, la mort la foi dans les Pyrénées centrales sous l'Ancien Régime*. Coll. Universitarium, Aspet : PyrèGraph, 2001.
- _____. « Eths'hoecs dera San Joan en'eth miey d'eths Prinieus », Pere Cots (dir.), *Miscellanéa en aumenatge a Melquíades Calzado de Castro. Damb eth còr aranés*, Pèir Còts e Casanha (coord.), Vielha, Institut d'Estudis Aranés e Conseilh Generau d'Aran, pg. 83-94, 2010.
- _____. *Le carnaval en Pays de Luchon, 1880-1950*, special double issue *Folklore, revue d'ethnographie méridionale*, t. XXXVI, n° 190-191, 57 pg, 1983.
- BURGOS MATEU, R. : Les Falles d'Andorra la Vella i el foc de la Jovenalla. Arxiu d'Etnografia d'Andorra. Ministeri de Cultura, Andorra la Vella, 2011.
- CASTIELLA, M A. : Forastero en el Valle de Aran. Diputación de Lérida, Instituto de Estudios Ilerdenses, Lleida, 1965.
- CATALÀ ROCA, P.: Isil i les Falles (1957). Ester Isus i Barado, text ; Joan Busquet Rusiñol, pròleg. Associació Cultural Fallaires d'Isil, Institut d'Estudis Ilerdencs. Rafael Dalmau Editors, Col·lecció Nitrat de Plata, Barcelona, 2011.
- CONDÓ SAMBEAT, J.: Era net de San Joan. *In Butlletí de Dialectologia Catalana*, Barcelona, 1915.
- De MARLIAVE, O.: Trésor de la Mythologie Pyrénéenne. Éditions SudOuest, Bordeaux, 1996.
- De MARLIAVE, O. : Les Fêtes des Pyrénées. Du Roussillon au Pays Basque et de l'Euskadi à la Catalogne. Éditions SudOuest, 2010.
- DRALET, É-F.: Description des Pyrénées en 1813. Éditions La Découvrance, La Rochelle, 2006. First published by Arthus Bertrand, Paris, 1813.
- FERICGLA, J M (coord); FAURIA, C; TOUS, M; MONTES, A; HORTA, G. La cultura del foc al Pirineu Català: inventari etnològic, arqueològic i històric; realització de material audiovisual i dinamització de grups locals. Recerca per a l'Inventari del Patrimoni Etnològic de Catalunya (IPEC) presentada per l'Institut de Prospectiva Antropològica, 1994-1995.
- FUNDACIÓ SERVEIS DE CULTURA POPULAR.: Calendari de festes de Catalunya, Andorra i la Franja. Editorial Alta Fulla, 1989.
- GONZÁLEZ, J A., BUXÓ, M J (eds.). El Fuego, mitos, ritos y realidades : coloquio internacional, Granada, 1-3 de febrero de 1995. Granada : Diputación Provincial de Granada. Centro de Investigaciones Etnológicas Angel Ganivet ; [Barcelona] : Anthropos, 1997. Colección: Autores, textos y temas. Antropología ; 31. ISBN 8476585039.
- GRATACOS, I.: Calendrier Pyrénéen : rites, coutumes et croyances dans la tradition orale en Comminges et Couserans. Éditions Privat, 1965.
- JULIÁN y ADÁN, E.: Hereus i cabalers. Els costums, les llegendes, els relats, les dites, la música i la màgia dels antics pobladors del Principat d'Andorra. Andorra la Vella, 1997.
- MIRÓ y Tuset, C.: Les falles d'Andorra, un referent folklòric perdut i recuperat. *In Ex-Libris*, Casa Bauró, 12, Andorra la Vella, 2009.
- MONTOYA, J.: Vademecum Aranense. Antologia de tèxtes en aranés. Segles XII-XX. Conseilh Generau, Diputació de Lleida, Institut d'Estudis Ilerdencs, Generalitat de Catalunya, 1999.
- PRIMER CONGRESO DE ARAGÓN DE ETNOLOGÍA y ANTROPOLOGÍA. Instituto Fernando el Católico, CSIC, Diputación Provincial de Zaragoza, 1981.
- QUINTANA, A.: Bilat Colrat ! Literatura popular catalana del Baix Cinca, la Ilitera i la Ribagorça, 1 Narrativa i teatre. Instituto de Estudios Altoaragonenses, Institut d'Estudis del Baix Cinca, Institut

d'Estudis Ilerdencs, Diputació General d'Aragó, 1997.

REVISTA DE ARAGÓN, Volume 3, no. 2, Year 1902.

RIART, O et JORDÀ, S.: Catalogació de les falles al Pirineu. Recerca per a l'Inventari del Patrimoni Etnològic de Catalunya (IPEC) presentada pel Consorci Patrimoni Mundial de la Vall de Boí, 2009-2010.

RICART, S. et FARRÉ, X.: Foc al faro ! Les festes de les falles al Pirineu. AlpinArt, Taüll, 2012. Trilingual publication: Catalan (Ribagorça variant), Spanish and French.

SACAZE J. et PIETTE E. "La montagne d'Espiaup", *Bulletin de la société d'anthropologie*, pg. 225-251, 1877.

SAUDINOS, L.: Étude régionaliste et populaire. Pays de Luchon Museum. Manuscrit. Circa 1930.

SAUDINOS, L.: La Toponymie du canton de Bagnères-de-Luchon. Documents de recherche sociolinguistique et ethnolinguistique. Université de Toulouse-Le Mirail, Institut d'études méridionales, 1976.

SEGUY Jean. *Atlas linguistique et ethnographique de la Gascogne*. Paris: CNRS, vol. 1, planche 208, 1954.

SOLER y SANTALÓ, J.: La Vall d'Aran. Guía monográfica de la comarca. Tipografía l'Avenç, Barcelona, 1906.

VAN GENNEP A. *Manuel de folklore contemporain. Cycle de mai, cycle de Saint-Jean et Saint-Pierre*. Vol. no. 4, Paris: grand manuels Picard, 1981.

VIOLANT y SIMORRA, R.: El Pirineo español. Editorial Plus Ultra, Madrid, 1949.

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

The nomination should conclude with the 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.

ANDORRA

Name: Albert Esteve Garcja

Title: Ministre de la Culture

Date: 16 February 2015 (revised version)

Signature: <signed>

SPAIN

Name: Jesús PIRETO de PEDRO

Title: Director General de Bellas Artes y Bienes Culturales y de Archivos y Bibliotecas

Date: 16 February 2015 (revised version)

Signature: <signed>

FRANCE

Name: S. Exc. Monsieur Philippe LALLIOT

Title: Ambassadeur, Délégué permanent

Date: 16 February 2015 (revised version)

Signature: <signed>