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Intangible Cultural Heritage in Family Photographs

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REDACTOR ȘEF

Poștovei Cătălina Ileana

COLECTIVUL DE REDACȚIE

Profesor Enuș Adina

Profesor Pavel Camelia

Profesor Neagu Rodica

Director adjunct Popa Maria

Director Lungu Marioara

TEHNOREDACTARE

Informatician Anghel Ani Daniela

Date de contact:

COLEGIUL ECONOMIC BUZĂU Str. G.E.Palade, 15, Buzău

0744351166

clubuldepresa@gmail.com



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Hop și eu în Europa

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CONTENTS

***Types of Intangible Cultural Heritage
according to the UNESCO Convention*** p. 3

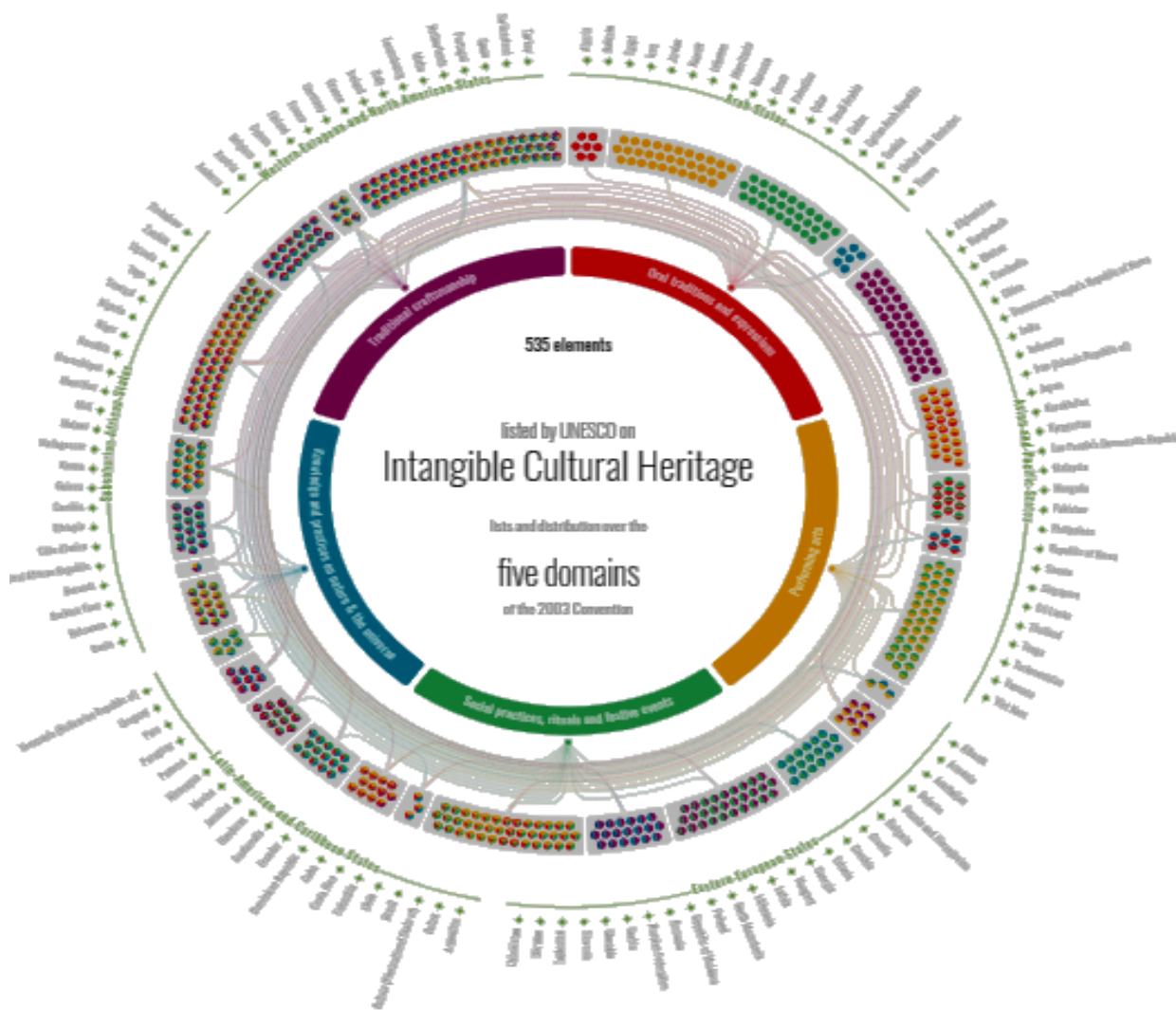
***Italian Elements
on the Lists of Intangible Cultural Heritage*** p. 4

***Lithuanian Elements
on the Lists of Intangible Cultural Heritage*** p. 11

***Polish Elements
on the Lists of Intangible Cultural Heritage*** p. 30

***Romanian Elements
on the Lists of Intangible Cultural Heritage*** p. 41

***Spanish Elements
on the Lists of Intangible Cultural Heritage*** p. 72



Types of Intangible Cultural Heritage according to the UNESCO Convention

- Oral traditions and expressions. This can mean proverbs, riddles, tales, legends, myths, epic songs and poems, charms, chants, songs, and more.
- Performing arts. This can include music, dance and theatre, pantomime, songs and other forms of artistic expression that are passed down from generation to generation.
- Social practices, rituals and festive events. These are the activities that structure the lives of communities and are shared by members — for example, initiation rites, burial ceremonies, seasonal carnivals and harvest celebrations.
- Knowledge and practices concerning nature and the universe. These refer to know-how and skills that communities have developed by interacting with their natural environments, and may be expressed through language, memories, spirituality or worldviews. Traditional methods of architecture, agriculture, cattle-breeding, and cuisine are among the related elements.
- Traditional craftsmanship. This may sound “tangible,” but it really refers to the skills and knowledge involved in craftsmanship than the products themselves. Examples include pottery, wood work, jewelry and precious stones, embroidery, carpet weaving, musical instrument production, weaving and fabric production, etc.

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

Italian Elements on the Lists of Intangible Cultural Heritage

Musical art of horn players, an instrumental technique linked to singing, breath control, vibrato, resonance of place and conviviality-2020

The art of glass beads-2020

Celestinian forgiveness celebration-2019

Transhumance, the seasonal droving of livestock along migratory routes in the Mediterranean and in the Alps-2019

Alpinism-2019

Art of dry stone walling, knowledge and techniques-2018

Art of Neapolitan 'Pizzaiuolo'-2017

Falconry, a living human heritage-2016

Traditional agricultural practice of cultivating the 'vite ad alberello' (head-trained bush vines) of the community of Pantelleria-2014

Celebrations of big shoulder-borne processional structures-2013

Mediterranean diet-2013

Traditional violin craftsmanship in Cremona-2012

Opera dei Pupi, Sicilian puppet theatre-2008

Canto a tenore, Sardinian pastoral songs-2008

HERITAGE IMAGES
FROM ITALY

Contributors

Anna Neri

Pierfrancesco Maceroni

Francesca Taborra

Alessandra Mosca

Paola Lavagnini

Giuseppina Viglianti

Sonia Cherubini

THE SYMBOL OF ITALY

The photo was taken in Avezzano, around 1950, the protagonist is my maternal grandmother. Italy is known in other countries, unfortunately only for good food, but in reality our peninsula has precious resources, such as some successful ideas or people who have changed history. The fiat 500



or also commonly called "topolino" has always been a national pride, the idea of creating an economic car open to all was of the dictator Benito Mussolini, and perhaps it is his only good idea. In Italy, the realization of this idea began after months of projects and achieved a unique success, so much so that the idea was taken up and modified by the German dictator Hitler, we can therefore say that the cinquento is our symbol and represents our culture and above all also our history. it is a pride for us Italians and is a symbol of prosperity and well-being. A machine therefore that cannot be classified as such because it is an indisputable and unremovable element of our beautiful nation.



The Italian vespa scooter

The means of transportation most loved by young people of that period in the Sixties.

THE INFANTRY MAN



This photo was taken in June 1938 in Bergamo. In this image there is my greatgrandfather, in front of the barracks, on the army horse since he was an infantryman and participated in the Second World War for eight years. He was part of all the war actions and every battle until the last day. This photo represents one of the many soldiers who participated in wars. It represents the pain, the distance from the family and the consequences that a war can cause. It shows how many people have had to leave their homes and families to go to war and

take actions even against their personal will. But it also means honor for the homeland, Italy, fighting to the end by making many sacrifices, with suffering and deprivation to obtain freedom, the most awaited and expected thing and to be able to see and be with one's family.

THE BASIN

It shows my grandfather's aunt in the old site of Gioia, during the 50s. It's a copper vessel used to bring water in all houses, inevitably without water at that time. Usually it was women duty to take water from the fountain, several time during the day. In particular young women used to do that, it was a way to go out from home, to meet youngs and suitors or at least lovers.



WOMEN BY THE RIVER

Women with copper vessel placed on the head with the gun, to better sustain their weight, generally reach the well-known places and the most frequented place of the river, where



plain stones allow them to wash in the cold water the dirty and outworn clothes, often accumulated for months. It was a habit handed down over the years getting there very early in the morning. The girl in the photo, my grandmother in Pescina around 1958.

THE HARVEST OF WHEAT

The harvest of wheat, the most awaited event of the rural calendar, usually took place along the end of June and the mid-July. A great part of the summer season was committed for wheat harvesting, threshing and battiturs. The photo shows my mother's grandfather with all his family, in the early 50s, along Roveto valley.



SCHOOL DURING 70S



Mr and Mrs master (that's the way in which they had to be called), came to school on time, wearing his distinct hat and dark coat, starting the lesson with his clapper. All the students entered silently sitting in the banks. Each one dressed an apron (sometimes black for boys and white for girls), a white bow and stiff collar; dressing uniform avoided confrontation between children and camouflage ink blots as well. The teacher came into the class soon after the students, who chorally welcomed him/her; even the teacher wore the apron.

THE FAMILY IN 50S

The popular tradition born around the family and the home was based on gestures and words having the purpose of remembering or ritualizing the knowledge produced by that community in its evolutionary path; the elders passed it on to young people and the latter on to their children, while food was distributed.

That oral tradition gave birth to the community without ever severing the intimate relationship with nature. Meeting around the table or the fire marked and gave a rhythm to the moments of the day: during each season, its products showed themselves on the table, expertly elaborated by mothers' hands. After the meal, there

was rest and quiet ... so the rhythm of nature first entered the kitchens and then into each dinner, thus continuing to nurture a deep and internal bond with Mother Earth.

The photo shows my grandfather's family in the early 1950s.



THE PROCESSION OF RISEN JESUS IN 1920

Each popular festival is strongly rooted in its territory: dancing or historical processions, large shoulder machines, flower decorations. There are a lot of popular festivals that continue to animate the life of our villages, an



absolutely unique phenomenon in the European context. They range from religious celebrations to re-enactments of ancient rites, from propitiatory acts to thanks giving celebrations for a narrow escape. A common feature of all these events –which attract tourists from all over the world- is the profound link with the history and identity of each village in which they take place.

The photo was taken at Pescasseroli in the 1920s.

SACRAMENTS IN 1970



Sacraments like Holy Communion and Confirmation were really so celebrated and lived collectively. The party belonged to the entire community gathering around the celebrated. Each family offered lunch to their closest relatives and refreshments to the neighborhood. My mother's aunt's Holy Communion photo in 1973.

CHILDREN GAME IN 1960

The games of children and boys of the past followed the seasonal changing, being adapted to the climatic and meteorological needs of the year: as a consequence, each season had its games. Each village had its own football team - once only a male game-while, after their housework, girls and young women took their time out for a few walks or sat in the stair ways to tell each other what had happened in the village.

In the photo the team of my grandfather's friends at Capistrello in the early 60s.



Lithuanian Elements on the Lists of Intangible Cultural Heritage

Sutartinės, Lithuanian multipart songs (Year 2010)

Cross-crafting and its symbolism (Year 2008)

Baltic song and dance celebrations (Year 2008)

<https://ich.unesco.org/en/state/lithuania-LT?info=elements-on-the-lists>

***HERITAGE IMAGES
FROM LITHUANIA***

Contributors

Darija Belkina, 2a

Ignas Dumbliauskas, 3a

Orinta Karlonaitė, 4b

Eglė Sadauskaitė, 2a

Pijus Domantas Valentukevičius, 4a

Egidija Vilkienė, *Principal*

Gitana Stukienė, *English teacher & Project coordinator*

Virginijus Sutkus, *Art teacher*

Eglė Aurylienė, *History teacher*

Lina Dudulienė, *Lithuanian teacher*

Rovena Kvaraciejūtė, *English teacher*

Edita Nevulienė-Nemunaitienė, *Handicraft teacher*

Dalė Urbonienė, *Religion teacher*

Danutė Šlajuvienė, *Biology teacher*

Laima Zdančiuvienė, *Lithuanian teacher*

Lina Šerkšnaitė, *English teacher*

Nerijus Plūkys, *English teacher*

Valerija Obakevičiūtė (18 years old) and Antanas Matijošaitis (34 years old) got married in Pasvalys district, Joniškėlis small town in 1939. At that time my grandmother was studying at Šiauliai Teachers' Seminary and my grandfather had graduated a forestry school and was working as a forestry officer.

What a nice couple!

Family photo album

Teacher Eglė Aurylienė



In the photo – the wedding day of my grandmother Anelė Sadauskaitė in 1936. In the photo you can see Anelė and her husband Balys, behind the happy couple are witnesses to the wedding – Anelė's sister Bronislava and Balys' friend. My grandmother has been dead for 20 years, so the information about the day that was important to them and this photo remained very poor.

Advice: talk to your dear ones before they pass away...

Family photo album

Teacher Gitana Stukienė



“It was 8 July, 1950. I remember that day as if it was today, we were celebrating my mother’s Elzbieta Zizyte – Nemunaitiene’s name day. My mother was about 50 at the time. Her sister with her children came, home was full of bustle. After festive dinner my mother suggested taking a photo in Lithuanian national clothes, in a dark room with the curtains shut so that nobody could see it. We knew that my mother had original Lithuanian national clothes which she kept in secret and did not let us tell anybody about it. This name day which was celebrated at the post-war period remained in our memories for a long time...”

(From grandfather’s Algirdas Nemunaitis’ memories).

Family photo album

Teacher Edita Nevulienė-Nemunaitienė



Even the biggest adversities in life cannot preclude people from love and marriage. The photo depicts the wedding ceremony of my great-grandmother’s brother Pranas Bagdonas in exile. Though it was winter and the weather was cold, the participants of the wedding ceremony were dressed in summer clothes. Maybe those were the smartest clothes they had.

Lithuanians in Irkutsk, Russia, 02.01.1958

Family photo album

Student Ignas Dumbliauskas





In the photo – Ricieliai village youth folk dance group. They travelled half of Lithuania by truck, participated in many festivals and competitions, and won prizes. This photo was taken in Alytus after a festival in 1967, and it is precious to me because I remember some of these young people very well since they were the parents of my friends, and

now they rest in peace. And the most important in this photo is my husband's mother Danutė Paulėkaitė Urbonienė, who is alive and still very vibrant and has a good memory.

Family photo album

Teacher Dalė Urbonienė



The summer of 1965. Song Festival in Druskininkai Valley of Songs. My grandmother Tatjana was a dancer in sanatorium “Belorus” dance club. She was working for the sanatorium as she hadn’t managed to enter the institute after school graduation. In the photo, my grandmother (straight in the puddle ☺) was 19 years old. On her left we can see her best friend (it is

eleven years since she is not with us). The photo is precious as a recollection of those times (as it is known, at that period people rarely took photographs). Song and dance festivals were always very important in Lithuania.

Family photo album

Student Darija Belkina



In the photo – Druskininkai Teachers' Choir (1970). In the center – a prominent music teacher and a renowned conductor Vilius Zelenkauskas, on his right – my grandmother Izabelė Dailydytė – Ūsienė. The photo takes us back to the time when community relations manifested themselves in various areas of life, especially in music. It should be mentioned that in our country, choral singing has old and beautiful traditions.

Family photo album

Student Orinta Karlonaitė



The photo is a youth hike in Liškiava district. It was a students' outing after finishing the school year. The photo shows that it was really fun to hike. The students were supervised



by my grandmother because she was an enthusiastic tourist. She enjoyed travelling around Lithuania a lot. There is no date on the photo, but it was around 1965.

Family photo album

Student Eglė Sadauskaitė

In this photo, my grandmother, Valerija Obakevičiūtė, performs the role of the robber's daughter in "The Snow Queen". The action takes place most probably at school in Pasvalys district, Joniškėlis small town in 1931. It is not a carnival as the date is April 23rd. My granny died a long time ago and the photo is very precious as a recollection.

Family photo album

Teacher Eglė Aurylienė



The photo which shows the young girls standing is a photo from my grandmother's youth. She studied in Marijampolė girls' gymnasium and had her photo taken together with her classmates, their homeroom teacher and the gymnasium principal. This photo is important to me as it is patriotic, I am fascinated by Vytis in the principal's hands. The photo was taken before World War II. Unfortunately, there is no date on the photo.

Family photo album

Student Eglė Sadauskaitė



I can only guess that the photo was taken from 1945 to 1960. The photo depicts a bee in the peat bog. The people are posing near the steam machine which presses and transports peat. Near a big wheel, a bit lower, you can see my father standing with

his hands behind the back. Though the photo is battered, it has its charm and is emotionally precious to my family.

Family photo album

Teacher Virginijus Sutkus



The photo was taken in 1952 (if my mother remembers well). At that time, my grandmother's family lived in Lazdijai district (about 5 km. from Lazdijai town).

In the foreground, my mother, an eight-year-old girl, is feeding the hens. Maybe she has just come home from school (she is dressed in a school uniform). Next to her you can see her little sister (my aunt) and a young woman – my grandmother (my mother's mother).

My mother has told me that their family used to keep not only birds, such as geese, ducks, turkeys and hens, but also rabbits.

Family photo album

Principal Egidija Vilkiene



In the photo – my Granny and other women of Seirijai village before WW II. They are threshing flax and preparing it for combing. The oldest method of removing flax heads, which has survived in Vilnius region since the beginning of the 20th century there was threshing of the club on the sole. In Suwalki, central and south-eastern Lithuania, flax was sown in cracklings. In the larger part of Aukštaitija and Žemaitija, flax heads were heated with iron single-row and double-row brushes or comb-combs. They used to knock them out so that the flax could unfold before the snow.

Family album photo

Teacher Danutė Šlajuvienė



The information about the photo is very poor because there is no mother to tell me more about that period of her life. From our previous conversations I still remember that my mom was in her early twenties in the photo, around 1949. After WW II, young people went to earn money in the nearby towns. My mother also went to the newly opened peat factory in Kazlų Rūda. There she met her future husband, my father, but he is not in the photo.

Family photo album

Teacher Danute Šlajuvienė



My mom's dad, my grandfather was a carpenter and had his own workshop where he made spinning wheels. In those days, a spinning wheel was a necessary tool in every home to twist a fibre into yarn. The grandfather taught this craft his son, my uncle. In the picture you can see my mother, a fifteen-year-old girl at the time. The photo faded over the years, but to me it is dear as a memory of my skilled grandfather.

Family photo album

Teacher Danutė Šlajuvienė



Two people exhausted by work and life, but still with a look expressive of happiness. They are my great-grandparents Marija and Juozas Urbonas. My great-grandfather was a smith and my great-grandmother was a housewife who spent her time bringing up their children, maintaining vegetable gardens and taking care of domestic animals. This photo is very dear to me as I can see in it that happiness is not brought by expensive things, it is brought by feeling good in the place where you are.

Gudeliai, Marijampolė district, 1970

Family photo album

Student Ignas Dumbliauskas





Four brothers: Pijus and Jonas, Antanas and Vincentas Urbonas. They are my grandfather Romas' brothers. All of them were musicians. The ones played the violin, the others played the accordion and all of them were excellent singers. These skills were of service when having completed daily chores, the youth gathered in a cottage to sing and dance.

Gudeliai, Marijampolė district,

05-08-1951

Family photo album

Student Ignas Dumbliauskas

First Holy Communion is one of the most important Catholic ceremonies in a person's life. On that occasion, girls always dress in white and wear rue wreaths around their heads. In the hands a candle is held which, according to Christian traditions, should be used three times in a person's life – during Baptism Ceremony, First Communion and when the person is dying.

On the left we can see my grandmother Vincenta Bumblauskaitė-Urbonienė (a nice girl, isn't she?). The girl with a candle is her sister Elvyra (it is her celebration). The girls' mother, Stefanija Bumblauskienė is sitting and her sister Julija is standing. The priest is in the middle.

Lauksoda, Telšiai district, approximately 1952

Family photo album

Student Ignas Dumbliauskas



My great-grandmother Marija Urbonienė. Having finished all the chores, she sat on her loom and wove. That way she both relaxed and provided her family with woven articles. This photo is dear to me as we still have the spread which is seen being woven.

Gudeliai, Marijampolė district, 1970

Family photo album

Student Ignas Dumbliauskas



A summer day suitable for reaping. My grandfather Romualdas, a sixth-former at that time, and his brother, already a student, Pijus Urbonas. A good way of keeping fit, isn't it? At that time it was not, because it was hard work under hot sun.

Gudeliai,

Marijampolė district, 1956

Family photo album

Student Ignas Dumbliauskas



The photo shows people from the villages of Purpliai, Mardasavas and Bingeliai planting trees around 1957. People used to plant the forest in pairs: the first used to go backwards with a tool called “sword”, he used to stab the ground with it and form the planting hole for the sapling. The second tree planter used to carry a bucket with saplings and used to plant a tree. It was



common to replant burnt down forests. Later, when the Forest farm was established, the forest was planted in new places as well. The work was seasonal, it was in spring.

Family photo album

Teacher Laima Zdančiuvienė



Village festival. Those gatherings were attended by the elderly and younger children. The youth generally gathered separately. Among the participants you can see my great-grandparents Marija and Juozas Urbonas together with my grandfather Romualdas (a little boy in the foreground). It is fun to

look at such a little grandfather keeping in mind that now I am older than him.

Gudeliai, Marijampolė district, 1950

Family photo album / Student Ignas Dumbliuskas

“The Last Lunch in the Artillery Range of Lithuanian Officers. 30-11-1927” is written on the reverse side of this photo by my great-grandfather Juozas Urbonas, who was a young man at that time. This photo will turn 100 years old soon. It is like a link among the people who are dear to me: the man depicted in the photo who is already dead and my family who were not even born at that time.

The precise place is unknown.

Family photo album

Student Ignas Dumbliauskas



All my childhood was spent at my grandmother and grandfather's in Kaminciskes, not far from Merkine, Varena district. St Rokas religious feast celebrated at the end of summer was an especially awaited day not only by children, but by adults as well. All our family used to prepare for the feast beforehand. I remember my aunt Maryte Lukaseviciene, my mother's sister-in-law, choosing the best clothes, my mother Elena Cepulienė tried to keep up with her. (My aunt was especially loved and respected, she was more educated than others, she was a real role model for me as a girl, I tried to copy her and to learn from her). The men, my father and uncle (the names of both were Pranai), also dressed up. On the feast eve my father used to iron his and my uncle's trousers so that they would have stiff, knife-edge creases. The women cooked lots of tastiest meals, my grandmother

Genovefa Lukoseviciene baked wonderfully tasty „Bulvinės bandos“, a flat potato dish, roasted on cabbage leaves (I can still feel the taste, it is unique).

In the morning we used to go to church in Merkinė all together. We, children, cared for sweets of the religious feast more than for Mass and of course we cared more for numerous guests who used to come for a festive meal to our place in the village of Kaminciskes. There were no telephones in the village at that time, so all our cousins, uncles and aunts used to see each other just once a year. As there were many people and on 16 August it was still warm, we used to place tables outside, next to the house. After having a festive meal, all the relatives used to talk, sing and entertain themselves.

In the photo on a bench next to the house, from left to right, are sitting: my cousin Irena Zukauskaitė, my grandfather's sister-in-law Janina Lukaseviciene, her daughter-in-law Maryte Lukaseviciene, both sons-in-law Antanas Kaleda and Juozas Kaleda, my cousin Rima Lukaseviciute, I am dancing with my father Pranas Cepulis. I consider my father to be my greatest teacher, who used to say that a girl has to know how to dance. My uncle Antanas Lukasevicius is playing the accordion for us. This photo reminds of the tradition of family reunions which is now extinct, dear people who are not longer alive. The photo was taken in 1970 or even earlier...

Family photo album

Teacher Lina Dudulienė



In the photo of 1967 - my mother Antanina, holding me in her hands, near the decorated Christmas tree in our house in Druskininkai. It's my first Christmas since I was born a month before the holidays. I myself was so small that I really don't remember anything, but my mother often told me how happy she was with me as a Christmas present. The Christmas tree was decorated only on the Christmas Eve – we hung colorful ornaments, used cotton to create the image of snow on the branches of the tree and placed a toy Santa Claus under it, then waited for gifts. This photo is dear to me because it is my very first photo, and my mom is especially beautiful here!



Family photo album

Teacher Gitana Stukienė



Spring 1960, Celebration of May 1st.

In Soviet times, this day was marked by demonstrations and gatherings in all Lithuanian cities and villages, marches and slogans about the unity of working people. In the center of the photo is my dad Juozas riding his first scooter. He kept telling me how he dreamed of buying it, maybe that's why he looks so happy in this photo. If I didn't know the story of the photo, I would think it was a shot from a movie of that time!



Family photo album

Teacher Gitana Stukienė

Palanga, the Baltic seaside coast, approximately in 1960-1970s. In the photo - my grandfather Ipolitas Pratkionis. A real vacationer with a straw hat and a bottle of lemonade "Buratinas" in his hand! Holidays at the Lithuanian seaside were one of the leisure activities and often Lithuanian families, if they had the opportunity, went on holiday to Palanga. This photo is precious as a memory of the grandfather I remember from my childhood.



Family photo album

Teacher Gitana Stukienė

In the photo you can see my granny with brothers, sisters and relatives celebrating the Assumption in approximately 1925-1930. They all lived in Panevėžys district, where the church of Krekenava was famous for The Assumption Feast, which took place on August 15th. On that occasion, after Mass our relatives always gathered in my great-grandparents' house. There were always prepared a lot of different dishes there as all sisters were excellent cooks. The culmination of the feast was a bread and poppy cake. Though I lost my granny in my teenage years, I still remember the fluffiness of her cakes as well as the smell of her pies and refinement of her cakes.

Family photo album

Teacher Rovena Kvaraciejūtė



Visiting my grandmother in approximately 1930-1935. In the picture you can see my grandfather's sister with her children and mother (my great-grandmother, the baby stroller for tots and the wooden horse for the boy were grandparents' presents. My grandfather died in the year I was born, so my mother, who was born in 1940, told me the history of this photo. That stroller seemed very special to her. Even now she remembers watching this photo in her childhood and asking her father



why they could not have the same one for younger brothers. It was difficult for her to understand that her parents had much more important things to worry about – having left their belongings, they had to constantly change their place of living to avoid exile. This topic in the Soviet era was a taboo even within families. My mother understood it much later. It is interesting that such a domestic photo at a first sight tells the history of our country.

Family photo album

Teacher Rovena Kvaraciejūtė



The photo was taken in 1956, in the performance “Voyage de la Pérouse”, directed by J. Rinkevičius.

On the right – Vytautas Valentukevičius, my grandfather who played the leading role.

The performance took place in the former recreation centre of Druskininkai which was located in 5 Lenin's Street. At present, one of Druskininkai Municipality's



buildings is standing in the place of that centre.

Neither of the people in the photo were professional actors. They were invited to play by director J. Rinkevičius. Despite that, the hall was crowded with spectators.

This photo is precious to me because my grandfather, whom I consider to be an authority, is depicted there. From the early age he was extremely active and eager to learn something new. One of his interests, which sprang up in his childhood and has continued for a long time, is acting.

Family photo album

Student Pijus Domantas Valentukevičius

A little girl with astonishment in her eyes and flowers in her hands. This is my grandmother Vincenta Bumblauskaitė – Urbonienė. A lovely photo showing that at all times all children are similar.

Muitaičiai, Telšiai district, 1950

Family photo album

Student Ignas Dumbliauskas



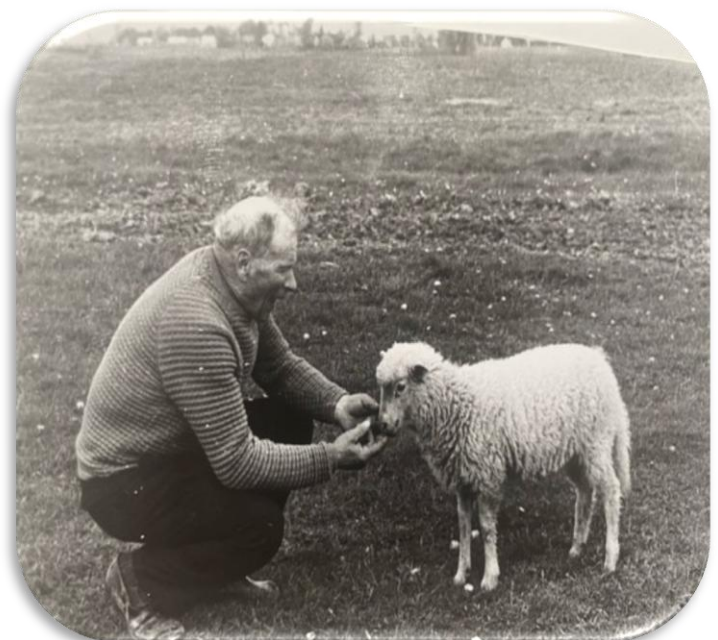
Lambs do not approach everyone. I think that animals feel who is a good person ☺ In the photo - my great-grandfather Juozas Urbonas who spent all his life in the village, and animals were very important to the villagers.

Gudeliai,

Marijampolė district, 1970

Family photo album

Student Ignas Dumbliauskas



Polish Elements on the Lists of Intangible Cultural Heritage

Tree beekeeping culture-2020

Nativity scene (szopka) tradition in Krakow-2018

HERITAGE IMAGES

FROM POLAND

Contributors

Milena Bania

Katarzyna Cieřlik

Krzysztof Figiel

Mikołaj Gawlik

Agnieszka Grabowska

Natalia Gumułka

Jakub Kot

Adrianna Łopusiak

Wiktoria Sikora

Józef Suruło

Iwona Windak



WIELICZKA DAYS

In our gloomy world there is sometimes an opportunity to do something different than usual. Once a year there are "Wieliczka Days" celebrated in our town. For the local people it is a chance to have fun and to meet up. As we can see in this old photo there are for example carousels at the event which is especially



attractive for younger generations. The theme park is situated next to the Salt Mine - the place Wieliczka is most famous for and there are a lot of attractions there, various kinds of food, contests and presentations. This event has become a tradition for the residents, every year a different music star gives a concert during "Wieliczka Days".

MAIN SQUARE

The picture was taken in the 1960s and it shows the main square in Wieliczka. This place was very important because it was where business meetings were held as well as local celebrations and exhibitions. People used to come here from the surrounding villages to sell and buy goods. In the centre there are a few buildings which could be used as stores. In the background there is a church



which used to be the centre of life in the past. Faith and church services were really important. People who attended them could also go to the nearby market square and do business. In the photo we can also see a horse and a cart used to carry goods to and from the market. Transport was completely different those days, there were very few cars.

LOCAL MARKET

In the photograph we can see a local market in Wieliczka. At the times of the Polish People's Republic (communist times) shops didn't prosper very well so people gathered mostly in local markets, set up their stalls and traded various goods, usually self-produced. People brought among others: food, clothes, farm animals, paintings, souvenirs, etc. In



such places you could often come across some crooks or thieves who only looked around for potential victims. There were also street beggars who hoped that other people would give them some money. Such markets used to bustle with life. This form of trade has survived to these days however after the fall of communism they ceased to be as popular as in the past.

THE MARKET SQUARE IN WIELICZKA - before WW II, my grandma on the right

My grandma is one of the girls. The photo could have been taken around 1928 and it shows the girls posing in the centre of the town. Some of the buidings still exist.



WIELICZKA IN 1908

It's hard to believe but that's one of the main streets in Wieliczka now - only one century ago but looks ancient.



1972 WIELICZKA, POLAND

Salt Mine tour guides

The mine was opened to the public centuries ago. There's a large group of tour guides employed here these day but as you can see back then there were also many! The photo was taken in front of the salt mine. Tour guides used to wear such clothes and hard hats - now they were smart uniforms.



WIELICZKA, POLAND

Firefighters



SANTA CLAUSE VISITS CHILDREN IN THE KINDERGARTEN

Wieliczka POLAND 1936

My family believe this photo shows my uncle but we can't recognise him ha ha! The kindergarten used to be run by nuns. As you can see saint Nicolaus was dressed as a bishop (as that's who he was) not as the modern Coca-Cola style grandpa.



STATUE OF A MINER

In the picture we can see a statue of a miner, in front of the mining shaft, in the 60s. The salt mine is the main facility in Wieliczka, this is what the city is famous for, it is recognizable. The statue shows a miner wearing his uniform and ready to go to work. It illustrates the work of that time - physical, hard and tedious. It fits very well into the background - the mine, it used to beautify this place for many years. In those days it created the atmosphere, it was common, to put statues in the city, usually of someone who deserved it thanks to their attitude to hard work for the city. This way, the inhabitants could show their gratitude for the deeds of hard working people. Every city needs their own heroes.



THE DEVELOPMENT OF THE CITY

In the photo there are two kids near a construction site. It was taken in 1960s when a lot of people from villages came to Wieliczka to look for a job. The town needed to build new flats and create new housing estates for them and their families. It was a good time for the city because lots of people wanted to be miners. Sienkiewicza residential area is one of the



biggest in the town and the photo presents it during construction works.

THE CORPUS CHRISTI PROCESSION



The Corpus Christi procession which is a celebration to honour Jesus Christ in the Blessed Sacrament. It takes place in May or June and in Poland it is a day off. It is a really important event for Catholics who follow the priest with the monstrance to the four altars. One of

them is presented in this old photo - decorated with flowers, candles and an ikon. At the end of the procession there is a special blessing for all the people gathered around the altar. The people are dressed elegantly which proves the importance of the celebration. Although we can't see it in the photograph there is a tradition of throwing fresh flowers on the road by little girls dressed in folk costumes.

HARVEST FESTIVAL

In the picture you can see a group of people posing for the picture. They are dressed in Cracovian folk costumes and the girls in front are holding a harvest gift decorated with ribbons. Harvest Festival was a folk festival celebrated at the end of each summer when people thanked for the crops they were able to get



and asked for even better ones in the coming year. Wreaths and bouquets with various plants were brought to the church, where the priest sprinkled holy water on them. Although there is not much joy on the faces of these people, it is an important holiday when people should be happy for having any kind of harvests. Nowadays the festival is still popular in some parts of the country.

SIUDA BABA

"Siuda Baba" is part of an old Polish folk custom celebrated on Easter Monday in Lednica Górna and in Wieliczka. Each year a man dresses up as a poorly clothed woman and darkens his face with soot. Siuda Baba walks from house to house to collect donations and smears girls' faces with soot along the way. It is believed



that it brings good luck for the coming year and a smeared girl should expect to get married soon. It's based on a legend which says that in Lednica Górna Siuda Baba had to guard a fire in a sacred grove on a hill named Kopcowa Góra. She spent the majority of her time watching the fire burning and that's why her face was covered in dirt. The only way she could free herself was by capturing a maiden to take her place.

REGIONAL COSTUMES

The photo shows a group of young people - children and teenagers in Wieliczka next to the primary school number 1. They are dressed in Cracovian regional costumes and maybe belong to a folk band. The children are dancing in pairs. The presented activities are aimed at cultivating folklore traditions. It was very important



for people at that time because the II world war ended and they wanted to go back to a normal life. This photo was taken during PRL (communist times). The government imposed a great deal of orders and watched the citizens and their actions. The people wanted to pass the traditions on children, teach them about the culture of the region where they lived.

POLISH MOUNTAINS -

an obligatory picture with a bear!
some time in 1950s



JUST MARRIED...

Poland, Wieliczka around 1930

This picture shows the brother of my grandma and his wife. The wedding fashion seems to have been like that all over Europe at that time. Such photos used to be framed and hung on walls in every decent house.



FIRST HOLLY COMMUNION

That's my dad on the day of his 1st Holy Communion - the fashion for boys was wearing smart shorts! He's holding his Baptism Candle and a book of prayers.



FIRST HOLLY COMMUNION

The old picture shows children who participated in their First Communion. It was in the 1960s in the Polish People's Republic (political system imposed by the Soviet Union after World War II). It was clearly an important event for that grup of children who dressed in white clothes took Communion for the first time. Hundreds of people took part in it. After the holy mass the local brass band performed a concert during which people dressed in traditional folk clothes from the Cracow region danced Polish national dances. After the ceremony children went home for family dinner and they got presents. Celebrating First Communion has always been an important element of Polish culture.



A SCHOOL

TRIP in 1955

Poland - all girls

single-sex

secondary school

in Wieliczka



***Romanian Elements
on the Lists of Intangible Cultural Heritage***

Cultural practices associated to the 1st of March- 2017

Traditional wall-carpet craftsmanship in Romania and the Republic of Moldova-2016

Lad's dances in Romania-2015

Men's group Colindat, Christmas-time ritual-2013

Craftsmanship of Horezu ceramics-2012

Doina-2009

Căluș ritual-2008

HERITAGE IMAGES
FROM ROMANIA

Contributors

Cîmpeanu Razvan

Călin Izabela

Mihai Georgiana

Ungureanu Mihai

Grigore Karina Nicoleta

Mănoiu Mihaela Miruna

Pavel Camelia Irina

Neagu Rodica

Poștovei Cătălina Ileana

WEDDINGS AND FUNERALS



Wedding photos are very traditional in Romania. Here you have an evolution during times. First one is from 1939 and you can see there my grandparents. The next one is from 1963 and belongs to my parents. The third one is from 1967 and belongs to my aunt. My parents was here godmother and godfather.

Wedding traditional costume in the west part of Romania. In the photo you can see my aunt, Iulia and her husband. Photo was taken at their wedding in 1957.

The costumes in that part of the country are white and black.



Beautiful wedding couples. You can see that bride is dressed in white. She have flowers in her hand. The head is covered. The man have a suit, usually black and a flower on it. Photos belong to the interbelic period.¹



In 1958, when this photo was taken, the traditions of the Romanian villages were still preserved. In my mother's native village, my mother's parents immediately after the wedding day, the parents of the bride and groom walking with the stroller. The photo shows the grandmother pushing her father and mother.



Picture taken in 1941, at a funeral in the village of Berteza (Prahova County), with villagers dressed in folk costumes specific to the area



The picture is taken in front of the shop of my great-grandfather, Lungu Gheorghe and bears the following inscription on the back:



“GHEORGHE LUNGU – TRADE MAN”

"COLONIAL, MANUFACTURING, HARDWARE AND SMALL SHOP"

TRADITIONAL COSTUMES

The pictures are taken from my grandmother who inherited them from her mother, almost 80 years old.

The folk costume is an ethnic emblem of each people. Its patterns, colors, and shapes tell an unwritten history of that nation. This is also the case of the Romanian folk costume. Promoted as a unitary symbol of the Romanian people, especially after the stage of national emancipation and with the Great Union of 1918, the folk costume is perhaps for many Romanians almost the same in all. During the Middle Ages, for example, the folk costume was worn from morning to evening and on all occasions. But it was not the same for all activities. What we see



today often presented as a folk costume was rather a festive attire, carefully crafted from the best materials, ornamented and which specialists say was left as a legacy from one generation to another. And this is precisely due to the increased work on such clothing, but especially due to the high costs. Sometimes such a holiday or wedding outfit was made in two or three years. The everyday outfit, and the one in which the Romanian peasants were most often seen, was in fact simple and made of not very fine materials, made in-house. "The cloth woven in war has evolved over time, from the thick and rough to a thinner and finer cloth. The quality of the fabric was largely determined by the destination of the clothes, the thickness of the material being different for the work clothes from the holiday clothes, which were to be decorated ", writes Elena Rodica Colta in a paper about the folk costume from Arad, "The popular port in Arad County". The ornaments were made in the same way at home, colored from plant extracts, most of which were found in the garden, such as wolfberry. Thus, for the most part, the authentic Romanian folk costume was made of resistant materials made of thick cloth, without ornaments capable of withstanding the work of the field. The ornamented ones were rare and used only for important holidays or equally important events in the life of the peasant. Silk or particularly fine industrially worked cloths were not used, as are precious stones or glass beads.

Traditional costume is a constant in our heritage. Every region have its own traditional costume, different outfit, different colours. Also songs and dances are very different.

Here you can see a group of young teachers from Buzau that use to dance traditional dances. Photo was taken around 1962. On the left, my mother, mathematic teacher.



In the past, in schools, students use to play traditional theater. As the schools were separate for boys and girls they have to adapt the costumes. Here you can see a group of students from Chisinau (now Republic of Moldova) dressed in traditional costumes. In the center, up you can see my grandmother. Photo was taken around 1930.



Traditional Romanian blouse was present also in a lot of painters work, Romanians and not only. Here it is my godparent, Tamara. The photo was taken around 1957. And also you can see a peinture by Henri Matisse, a famous french artist.

It is the type of shirt of a typical gathered form of the collar, which has existed since ancient times. It is also known as the "Carpathian shirt", similar to the Slavic (Bulgarian,

Serbian, Ukrainian, etc.) peoples. The underarm embroidery characterizes the entire costume; it is traditionally seen as the culmination of embroidery and decoration. Each blouse tells a compelling story about the region it comes from through the symbols and colors used.



PEOPLE IN THE ARMY

Here we have pictures from the army, old taken from my grandfather from 1958 - 1980

Military service in communist RomaniaIn communist Romania, military service was compulsory for all Romanian citizens, regardless of gender. As you finished 12 classes you were called to serve the homeland. The young people who were

admitted to the Faculty did the army on a short-term basis, that is, six or eight months, instead of a year and a half. At the University, in three out of four years she was assigned to the military one day a week. In total, in the years of the Golden Age, the Romanian army had over 300,000 soldiers, most of them minimally trained and used mainly as labour force.







This photo is taken in 1942 when the great-grandfather was in the army. He was one of the Romanian soldiers who fought and in the war he was a medalist and received a title deed. So they were rewarded with land because in those days this prize was the most appreciated. Have a place to grow cereals to meet the needs of the family





Photo taken at the end of compulsory military service, August 15, 1955.

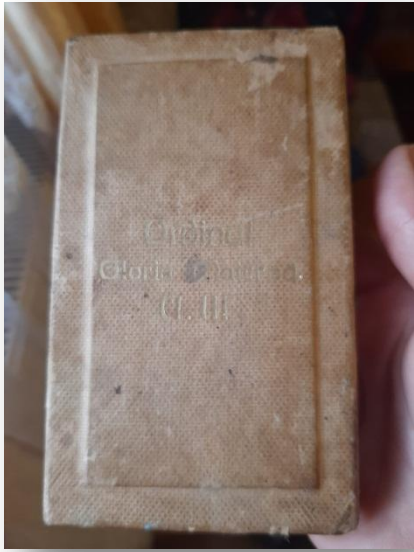


Photo taken at the end of compulsory military service, 1957.

This photo is taken in 1957 as a „memory” from when the great-grandfather was in the army. With the message: < forward for the plan, we build for peace>.

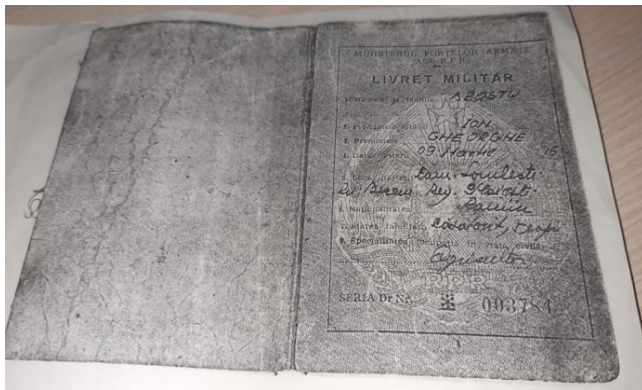


The "maternal glory order" medal belongs to my great-grandmother who gave birth to 11 children, during the years 1937-1963, in the village of Apostari, Buzau, ROMANIA.



In this photo is presented the military booklet of my great-grandfather, Apostu Gheorghe, from 1938.

He was a telephone operator in World War II.



There are 12 soldiers who were part of a garrison training in Braila in 1975 what were being prepared for emergency situations in the country.



We can see 2 people who were part of the patriotic guards in 1967, what were the security of the locality, in case of need.



RELIGION

Most of the people in Romania are orthodox. Priest can and must be married. In the past they had an important role in the local communities and a special look. Here is my grand grand father who was a priest in Teleseu/ Orhei/ Republic of Moldova. Photo was taken around 1920.



PHOTOS WITH THE KIDS



In the past to go to photograph and take a photo was a big, big thing. A real event. Families use to go to town and to take a photo all together, with kids or only to the kids.

Here is my grand grand mother with the first born (she had 12 kids in total). Phot was taken around 1897.

Young girls also use to take a photo together. Here is my aunt Iulia with two of her friends in school uniform. Photo was taken around 1926.



My grandmother with my mother



Kids from a family in a photo was also very important in the past. Here there is my mother, her sister and cousins in Buzau. Photo was taken in 1950.



A walk in the forest



My grandma, 16 years old, in Braşov. Photo was taken in front of a music magazine. You can see different LPs in the case. My grandmother is dressed according to those years.

KINDERGARDEN

I think everybody at my age have such a photo with colleagues from kindergarden. We use to have uniforms. And have to keep our hands back as a sign we are attentive and civilized. Photo was taken in 1969.



SCHOOL LIFE



Here we see a primary school of five classes. In each class there are six children, together with their director, but also their teacher, who at that time was also called “Tovaras”. In the first years of school you attend to become pioneer. It was a great honour to be among the first ones to be elected to become pioneer. The festivity use to be outside the school for the first ones. For me it ws at sugar factory in Buzau. Photo was taken in 1971.



My grandmother and her students around 1964. Paltineni/ Buzau.



School uniform around 1964. My cousin in her first day of school.



Memories from my mother's school years, at the school in Berteia commune (Prahova County)



1960 - student in the second grade, together with colleagues and teacher in front of the monument erected in 1925 in memory of the villagers who died in the First World War

1963 - 6th grade student in the classroom with the teacher

On the benches, the students had, along with textbooks, ink pens and wooden pens with writing frames.



1965 - mother, 6th grade student, dressed in the usual uniform (blue sarafan and blue shirt), together with colleagues dressed in pioneer costume (black skirt and white blouse). The students always wore the red pioneer tie around their necks.

Gymnasium school uniform

All girls use to wear this blue uniform and on the head the white ribbon. Boys have a dark blue uniform.



School in winter



Group of kids pioneers and folk costumes dressed





Internship during school at Economic Highschool

Students used to have training periods in restaurants, hotels, shops. Here you can see a group of girls having their training in a restaurant. They wear a special uniform.

Group of teachers from Economic Highschool

When school ended it was a tradition in those days that students and teachers organize a big party to celebrate it. It was with music, dance, food, good memories and funny moments.



FAMILY PHOTOS

This photo shows my great-grandmother, my uncle and my aunt. The photo was taken in 1966. The family was reunited at their parents' house because they were going to pick plums. In this area with many hills there are various places with plum orchards where people use fruits to prepare jams and tzuica (a traditional strong drink).



Picture taken in 1969 where people celebrated with wine.



In this picture is represented the ballet team of the school from Parscov. This picture was taken in 1961. In this picture we can see the 8 ballerinas of the team, the singer of the team and the dance teacher of the school.



In this picture, my great-grandmother appears together with my great-grandfather. This picture was taken in 1949.

This picture shows a family reunion. In this picture appear my great-grandfather, his brother, his sister, his brother-in-law and his two sons, his great-grandmother and her sister. The picture was taken in 1947.



In this picture appear some of the guests of a wedding in Parscov. Among these guests can be found my great-grandparents. The picture was taken in 1950.

All the participants at the wedding have a photo like this. On the back you can see a traditional carpet.



My grandmother and a part of her family around 1930. her brother was a priest in the village, a very high position at that time.



And around 1936.



My mother and some relatives palying with snow in their own yard. Chirlesti/ Buzau/ around 1960.



My mother with family near the new build house in Chirlesti/ Romania around 1960.

The house is still in use, more or less the same. Its our summer house now.

This picture was taken in 1963 at the Peles Castle, a great tourist attraction that is in Sinaia, built between 1873 and 1914, as the summer residence of the kings of Romania.



TRADITIONAL CRAFTS AND WORKS



In this picture he is my grandfather's uncle, the picture is about 50-60 years old

Brandy is a traditional Romanian alcoholic beverage obtained by fermenting and distilling plums. The brandy is a symbol of the Transylvanians and was documented in Bistrita, in 1386, in a Hungarian act of tax collection under the name of "cujka. The difference between brandy and brandy is that brandy is produced only from plums, while brandy is produced from various fruits.

Some secrets for a purely Romanian brandy:

A first secret in preparing a quality brandy is to choose when to pick plums from the tree. The fruit must be very ripe, so that the pulp is easily detached from the stone.

Then you will know for sure that the plum is sweet and juicy enough to get borhot with superior qualities. The picked plums are not washed and the stone is preserved.

However, it is preferable to remove the stems and leaves before storing the fruit in the container. In many areas of the country,

especially in Transylvania, the kernels are removed when the borhot is distilled. The plums are stored in wooden fir barrels and left to ferment for two to three months. Traditional manufacturers of brandy refuse to work with plastic containers. They consider that only fir wood provides an environment conducive to plums to ferment without changing their taste (to become bitter) and without acquiring an unpleasant odor. The fir wood from which the barrel for fruit fermentation is made has at least two qualities: it allows the liquid inside to "breathe", and the resin from the fir board gives a pleasant aroma to borhot and then to alcohol. There are secrets that are passed down from one generation to another by producers and for the way this barrel is made for fermentation. Thus, the thickness of the fir board and of the base differs and the type of conifer used (fir, spruce, etc.) but also the way in which the wood was preserved before it was used to make the barrel.



In this picture is my uncle and aunt from Prahova, the picture is from 1970

Dacia was born in 1966 in Colibasi (today Mioveni), Arges County, based on an agreement between the Romanian authorities and the French car manufacturer, Renault, which provided for the assembly of a Renault model under the Dacia brand.

After the Dacia 1100, the long-awaited Dacia 1300

was launched, a model under the R12 license that went into production in August 1969 (with its launch in France), being presented at car shows in Bucharest and Paris. The two, Dacia 1300 and Renault 12, were in fact the same, the difference being made by the emblems and inscriptions of the manufacturing companies.

The 1300 was a 4-door sedan with front-wheel drive, being one of the most modern cars in 1970s Europe, despite its fairly simple line and appearance. The license agreement signed with the French manufacturer expires in 1978, but the Dacia 1300 continues to be produced until 1981. Between 1969 and 1981, Dacia developed a whole range of models. Thus, in 1969, 293 standard units were produced, starting from the basic Renault 12 L and TL Phase 1 models, in 1970, 4128 units in 2 versions, namely: Dacia 1300 Standard and 1300L (from "luxury"). , in 1973 the Dacia 1300 Break variant was launched, and in 1974 1301LS ("super luxury", intended for important members of the PCR and used in the official columns of the PCR), the production continuing to increase from year to year.



The photo illustrates an episode in my grandparents' life. My grandfather appears holding my uncle Cristi next to him. He is a close neighbor. They were growing corn and helping each other to finish the harvest quickly. cultivated and used their own hands so even the youngest member participates in household chores.



This photo is taken in 1965 when my great-grandfather was working at greenhouse in Buzau. Here, he was making an alley.

A photo with my grandmother and aunt going to tailoring in 1969 for making money.



The photo is taken in 1970, where people went to the field to maintain the beautiful harvest, in groups with their horses.



My great-grandmother Lungu Maria, 74 years old, in 1968, Bertea commune (Prahova County)

Owning a cart with one or two horses was common for households in this mountainous area.

Robust, strong horses were raised, which could be used for activities specific to the area: transporting wood from the forest, transporting fruits harvested in autumn (apples, pears, plums), transporting hay from pastures to the household to feed animals over the winter, plowing gardens. In the autumn, the inhabitants who had carts went to the "field" and exchanged products: they gave fruit, brandy on corn or wheat.



For my great-grandmother, the horse was the most important source of income. He borrowed the horse and cart of the villagers who needed and did not own such a team. Instead, he received milk, cheese, eggs, meat, or help with household chores (mowing, gathering hay, picking fruit, digging in the garden). For a few pennies, every Thursday, he would drive to the fair in a neighboring village and shop for the neighbors.

My great-grandmother had a hard time breaking up with her last horse when she was about 90 (I had a hard time convincing her to sell it).



This is what a restaurant bar looks like (in 1978, it was called a buffet), in a small village in Romania.

My grand father taking care of bees in his garden. Around 1962.



Spanish Elements on the Lists of Intangible Cultural Heritage

Wine Horses-2020

Artisanal talavera of Puebla and Tlaxcala (Mexico) and ceramics of Talavera de la Reina and El Puente del Arzobispo (Spain) making process-2019

Tamboradas drum-playing rituals-2018

Art of dry stone walling, knowledge and techniques-2018

Valencia Fallas festivity-2016

Falconry, a living human heritage-2016

Summer solstice fire festivals in the Pyrenees-2015

Mediterranean diet-2013

Methodology for inventorying intangible cultural heritage in biosphere reserves: the experience of Montseny-2013

Fiesta of the patios in Cordova-2012

Festivity of 'la Mare de Déu de la Salut' of Algemés-2011

Revitalization of the traditional craftsmanship of lime-making in Morón de la Frontera, Seville, Andalusia -2011

Chant of the Sybil on Majorca-2010

Flamenco-2010

Human towers-2010

Irrigators' tribunals of the Spanish Mediterranean coast: the Council of Wise Men of the plain of Murcia and the Water Tribunal of the plain of Valencia-2009

Whistled language of the island of La Gomera (Canary Islands), the Silbo Gomero-2009

Centre for traditional culture – school museum of Pusol pedagogic project-2009

Mystery play of Elche-2008

Patum of Berga-2008

HERITAGE IMAGES
FROM SPAIN

Contributors

Gabriela Alvaredo

Sofía Abrales

Jesús Arias

Telmo Carballés

Carmen Rodríguez

Mauro Rodríguez

Noa Lorenzana

Diego López

Paula Moreda

Paula Chao

Sabela Rojo

Cristina Pin

Iker Fouz

Laura Fompedriña

SPORTS

This photo is from the first rescue and first aid course that was held in Lugo at the Fluvial club in 1962.

The course was only done by two women and several men, because in that time few women practiced this sport. At the end of the course there was a competition. The photo is from the end of the competition. These women deserve recognition for what they did.

In summer, some people went from their home, almost every day, to the river club to practice their favorite sport, swimming.

This is a photo of the intangible heritage of the city of Lugo because it was taken in the fluvial club, a very important place where many sports activities and competitions were developed and continue being develop. Moreover, it is a meeting place for many people from Lugo.



THE HAYSTACK

As if it were Millet's or Van Gogh's paintings (Noon and Noon Rest, rest from work respectively) the photograph portrays the rest of agrarian society Galician about one of the most representative icons of its culture: the haystack.



This structure of straw intended to house firewood and grass is an element of great agricultural importance and a symbol of the Galician cultural tradition. So much so that there are numerous sayings around it and its origin was linked to the traditional Galician meshes so characteristic of the idiosyncrasy of Galicia.

The meshes were carried out until the end of the 60s, the decade to which the photography belongs, during the months of July and August. At the time of year when the sun was warmer, the ideal conditions were given for cutting the cereals and letting the straw dry.

The process consisted of the separation of the grain from the reeds. To do this, the ground was flattened and swept where the operation would take place in a task known as making the "aira".

When the day came, the bundles of cereals called sauces were brought, which were scattered over the threshing floor and left sunbathe.

For the traditional peasantry the work of the sun was almost more important than the mallet. Early in the morning, the peasants were arranged in facing rows, around the sauces and armed with their mallet. With the tool they struck the cereals to cause their detachment. At the end, the grains were collected and the straw was grouped in bales for various purposes. Among them, the construction of haystacks.

DESCENT OF THE SELLA RIVER

This photograph was taken in Asturias, before they embarked on the adventure of descending the Sella River, a tradition that consists of canoeists from all over the world paddling the Sella River in a canoe to reach the goal first.

In 1929 Dionisio de la Huerta decided to go on a canoe excursion with his family, without knowing that a few years later it would become a national competition.



In 1932 paddlers from the area made the descent of the Sella for the first time with a definitive start and finish line, thus beginning a tradition that in 1951 became international in character.

The photo is taken in the summer of 1960. The Club Fluvial de Lugo canoeing team appear and we can see, in the background, how people crowd on the roof of the bus to go to see this beautiful event.

FIRST COMMUNION

The photo is almost 100 years old, it was taken on May 10, 1930, in the Nieto photographic studio in Madrid.

During the 20th century, the First Communion is considered a relevant ceremony in the life of Catholics. Since approximately 1910, in families with high purchasing power, it was celebrated in style, becoming a social event. Families that did not have a good economic level, held the celebration at home with a snack or in schools and institutions with a breakfast as a tribute to the children who were going to receive communion.

Since 1910, in wealthy families, girls' dress has been represented in white, as a symbol of purity, accompanied by a veil on the head that did not cover their faces.

Children used to wear a gray or dark-hued suit on which a white bracelet was placed.

In addition to the communion suits being white as a symbol of purity, it is important that the suits and dresses are accompanied by details such as: gloves, a rosary, a missal (prayer book) and a beggar where the coins are kept, which family and friends give to the infants when they distribute the reminders or stamps of that great day.

The children continue to wear sailor suits, although they are also used as admiral, general.... The explanation of using these costumes may be related to the origin of Christianity since the first disciples of Jesus were fishermen.



WEDDING 1920



This photo is 100 years old, it is from April 14, 1920 and it was taken in the photographic studio: Company photographer, located at Calle Fuencarral 29 in Madrid.

In the late 19th and early 20th centuries, many women married in black, at a time when white was already the official color for nuptials. The color black was historically associated with austerity, death ... However, there are several reasons that led brides to wear black on the day of their marriage. The first was the mourning that forced to turn the wardrobe into a black monochrome. The time of mourning depended on the relationship with the dead. Mourning was not the only reason, there were also practical reasons. In the lower classes they married in the best dress they

had and that, many times, the elegant dress they had was black. At that time there were few garments and they were used for different occasions. Older brides who wore black gowns, however, sported luminous accessories, tulle veils, and white neck accents. There is no change in the groom, because for the ceremony he wore a black suit.

SAN FERNANDO PILGRIMAGE

They were having lunch at the pilgrimage to San Fernando, where a fair of horses, cows, etc. was held.

Mass was also celebrated in the chapel that still exists in that place and in the evening a dance with musicians of the zone.



SACK RACE AT THE MOMÁN FESTIVALS

(XERMADE) IN 1968

The patron saint's festivities were one of the few moments of fun at a time when the most common was hard physical work both in the countryside and at sea.

There was a party program that picked up many of the games we call popular today (bowling, frog, etc.), some musicians were also hired for the dance.

They could not miss the mass, the procession and, either, if they threw some fireworks, or the girl threw firecrackers.

In the picture we see some boys at the festivities of S. Antonio in Momán (Xermade), about to start a sack race.



THE SEGA IN

BURIZ (GUITIRIZ), JULY 1970

In this photo, a group of men is seen mowing by hand. The man standing in a vest was the owner, some of his nephews are also pictured, as mowing was a collective work in which relatives and neighbors collaborated.

The owner of the estate gave them food while the work lasted. Then he would help other houses. In the harvest, it was usually the men who cut the cereal (rye or wheat) with the sickle, while the women and children harvested and tied the bundles of straw. Then a haystack or meda was made until the moment of the mesh (to separate the grain from the straw).



TRADITIONAL CLOTHES



This photo was taken about 1969. The relationship that maintains this photo with the intangible cultural heritage is that the person who appears in it is dressed as a miller, a dress for a traditional dance of Galicia, called muiñeira.

This dance has its first official record in the S XVI. But its date of origin cannot be calculated as it is a dance that was born from the hands of the Celtic peasants.

It takes the name since it was danced in the mills of Galicia.

PROCESSION

This photo was taken in Santullano, Mieres, Asturias. The photograph was taken in June 1951, during the procession of the Virgin of Covadonga, and they took her through the churches of all the municipalities of Asturias.

Everyone participated, from miners to even fishermen.

In the photograph you can see a group of four “costaleros” carrying the Virgin of Covadonga. Behind them is the priest of the parish. The Virgin is guarded on both sides by a group of the “Benemérita” guards. Crowds of people follow her.



DOMINGO DAS MOZAS

“Domingo da mozas” of the year 1963. The “ Sunday of the girls ” is a traditional celebration of Lugo that is still celebrated today. It is still the party that we celebrated once a year in Lugo and in which relatives and friends get together to have lunch.

Everyone was going very presumptuous since this party it is only held once a year.

This festival is held on a Sunday in October, and is part of the festivities of "San Froilán", which are celebrated every year between five and twelve of October, and there are rides, octopus huts...

If we look closely at the photo, we can see a very old car on the top left.

The streets were all made of stone.



HUNTING EXPEDITION

This image was taken in the Serra dos Ancares about a hundred years ago. In it appears Don Antonino Perez Castrillón, lawyer in the town of Becerreá, on a hunting expedition.

The funny thing about this photograph is the relevance that the Serra dos Ancares had already at the beginning of the 20th century in Galician daily life. Therefore, we can conclude that this Serra was recognized in ancient times as a place where nature prevailed urban.

The excursions to hunt lasted several days so the participants spent the outdoor nights with tents. The hunts were organized by people belonging to the upper class, being the farmers and young men of the villages the ones in charge to carry the oats, to clean the arms and to watch the camp. We should fight to preserve as much as possible in perfect condition a natural heritage as exceptional as the Serra dos Ancares, a place with species in danger such as the woodpecker and the brown bear.



NATIVITY SCENES

This photo is taken in 1970, and in it you can see a man who was manufactured his own figures for present in the contest from nativity scene in Lugo, and in some chance winning it.

Today his family continues to use the figures.

The figures were made of cork and with a lot of love.



PILGRIMAGE IN LUGO

In the photo there are some friends in the pilgrimage of “San Lázaro del Puente” in Lugo around 1965.

There was the tradition of going to this pilgrimage, participating in mass and buying the donuts at the exit that they carry in their hand. They are glazed anise donuts that were inserted into twigs of wicker. These donuts lasted for days but after the devotee came home with them they didn't usually last long.

Today this pilgrimage still exists and you can buy donuts.

Like this pilgrimage there were many more in Galicia.

