



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

Original: English

## CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

### INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Fifth session  
Nairobi, Kenya  
November 2010

#### NOMINATION FILE NO. 00386 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

<p><b>A. STATE(S) PARTY(IES)</b></p> <p><i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i></p>
<p>Turkey</p>
<p><b>B. NAME OF THE ELEMENT</b></p>
<p><b>B.1. Name of the element in English or French</b></p> <p><i>This is the official name of the element that will appear in published material about the Representative List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).</i></p>
<p>Kirkpinar oil wrestling festival</p>
<p><b>B.2. Name of the element in the language and script of the community concerned, if applicable</b></p> <p><i>This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1.). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including spaces and punctuation.</i></p>
<p>—</p>

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

*In addition to the official name(s) of the element (B.1.) please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).*

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**C. CHARACTERISTIC OF THE ELEMENT****C.1. Identification of the communities, groups or, if applicable, individuals concerned**

*According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.*

Edirne Municipality  
Governorship of Edirne  
Provincial Directorate of Culture and Tourism of Edirne  
Edirne Historical Kirkpinar Culture and Solidarity Association  
Trakya University  
Local History Community  
Edirne Historical Kirkpinar Davul-Zurna (Bass Drum-Surnay) Band  
Edirne Kirkpinar Musicians Association  
Association for Promotion of Edirne Culture and Handcrafts  
Romani Dance Ensemble

**C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned**

*This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practiced in neighbouring areas, please so indicate.*

Kirkpinar oil wrestling is performed in Edirne.  
Other cities where oil wrestling activities are held, are: Afyon, Ankara, Antalya, Bursa, Bolu, Çanakkale, Isparta, İstanbul, Kırklareli, Kocaeli, Manisa, Sakarya, Samsun and Tekirdağ.

**C.3. Domain(s) represented by the element**

*Identify concisely 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. (This information will be used primarily for visibility, if the element is inscribed.)*

Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; (prayers by cazgirs)  
Performing arts (as the whole event is displayed in front of audience)  
Social practices, rituals and festive events (consists of various ritual and practices)

Traditional craftsmanship (kışpet, the handmade costume worn exclusively by pehlivans and zembil - a kind of tool for carrying the kışpet)

#### **D. BRIEF SUMMARY OF THE ELEMENT**

*The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.*

Emerged in XIV<sup>th</sup> century Rumelia (Southwestern part of Turkey), Kırkpınar Oil Wrestling is one of the world's oldest festivals (648 years). The main theme of the festival is oil wrestling, pehlivans being the main figures. Pehlivans are the wrestlers who oil themselves before the match. Pehlivans are culturally important figures for Turkish people. The festival attracts thousands of people from different age groups, cultures and regions. The festival is carried out by a group of traditionally dressed figures such as pehlivans, wrestling aga (who is the main sponsor), cazgır (who introduces pehlivans to the audience), davul-zurna players (the festival band), oil man (who helps the oiling of the pehlivans) and peşgirci (towel holder). These figures are of significance for Turkish society. Recognizing as a part of Turkish intangible cultural heritage, Kırkpınar Oil wrestling has been preserved up to date.

#### **1. IDENTIFICATION AND DEFINITION OF THE ELEMENT (CF. CRITERION R.1)**

*This is the key section of the nomination to satisfy criterion R.1: "The element constitutes intangible cultural heritage as defined in Article 2 of the Convention". A clear and complete explanation is essential to demonstrate that the nominated element meets the Convention's definition of intangible heritage. This section should address all the significant features of the element as it exists at present, and should include:*

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

*The Committee should receive sufficient information to determine:*

- a. that the element is among the "practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —";*
- b. "that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage";*
- c. that it is being "transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history";*
- d. that it provides 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.*

Kırkpınar Oil wrestling Festival is a traditional practice which is composed of a set of rituals and can be traced back to middle ages. Emerged in XIV<sup>th</sup> century Rumelia (Southwestern part of Turkey), Kırkpınar Oil Wrestling is one of the world's oldest festivals (648 years). 648th Kırkpınar Oil wrestling Festival was organized in Edirne, in 2009.

Festival ceremonies last for three days (visual materials are attached). The festival is launched

by the welcoming ceremony of Kırkpınar Ağa with 40 davul-zurna bands in front of Edirne Municipality Building.

The festival activities then moves on ceremonial procession in the city center followed by moment of silence ceremony, singing the Kırkpınar anthem and visiting the 'Cemetery of Pehlivan'. The "golden belt" which the Chief Pehlivan (Baş Pehlivan) will be rewarded with is carried during the ceremonial procession. The festival starts on Friday, which is regarded as holy by the Muslims. The reason for choosing Holy Friday as the first day of the festival is the tradition of reciting mevlid (prayer) for the pehlivans. The "mevlid" is recited in historical Selimiye Mosque by the participation of all pehlivans. The events continue with the wrestling of pehlivans on an arena built exclusively for the festival in the outside of the city centre, Men's Field (Er Meydani) is the place where the oil wrestling is held as a customary practice of Pehlivan wrestling. Oiling of pehlivans in the field and Peşrev, which consists of a series harmonized warming up exercises and salutation, are important rituals of the festival. The festival goes on with the introduction of the pehlivans by cazgırs and at the end of the third day, the festival closes with the awarding of Kırkpınar Golden Belt to the winner called Chief Pehlivan. A band of 40 davul-zurna players perform 'Kırkpınar tunes' throughout the festival.

What distinguishes Kırkpınar from any other wrestling festival is its rich cultural form which preserved its traditional image for centuries. Attracting people from all regions of Turkey, Kırkpınar Oil Wrestling Festival contributes greatly to social peace along with a sense of cultural cohesion. Such a rooted tradition which is sustained by the groups, communities and individuals contributes to dissemination of intangible cultural heritage concept as well.

Kırkpınar can be considered as a fair with its authentic objects (red-bottomed candles, kıspets, local traditional clothes, peşgirs, zembils -a kind of tool for carrying the kıspet, tools for oil, davuls and zurnas, golden belt), rituals (praying, mevlid tradition, peşrev and oiling) and cultural identities ( pehlivan figure) (pehlivan, Kırkpınar agası (main sponsor), cazgır).

#### Main Elements of the Festival

##### Pehlivan

Wrestlers who oil themselves are called pehlivan. The figure of pehlivan is an important element of cultural identity for Turkish people. Pehlivan are exemplary figures in the society with their attributes like generosity, honesty, adherence to traditions and customs and respectfulness. Therefore, the most chivalrous pehlivan or pehlivan that display the best peşrev are also rewarded. Pehlivan are trained in master-apprentice tradition.

All the wrestlers in the festival are called 'pehlivan'. The ultimate winner of the Kırkpınar Oil Wrestling is called Chief Pehlivan of Turkey and he carries the golden belt for one year's period. The wrestler, who becomes chief pehlivan for three consecutive years, also becomes the owner of the golden belt.

##### Kırkpınar Ağa

Concept of ağa is one of the most fundamental elements of Kırkpınar Oil-Wrestling. The concept of Ağa is regarded as an institutional identity. As pehlivan, ağas are also considered as exemplary figures in the society who adhere to traditions. Kırkpınar Ağa is officially recognized by the state and thus a car with a red plate (a type of official plate) written Kırkpınar Ağa on is specifically allocated to the Ağa. This red plate is valid at least for one year during the period of Ağalık. Following the festival opening, ağalık for next year is announced. The one who offers to make the highest financial contribution to cover the festival costs is designated as Kırkpınar Ağa for the next year. This tradition is one of the most important elements as regards to the sustainability of the festival. Kırkpınar Ağa is the main sponsor of the festival events.

##### Cazgır

Also known as salavatçıs, cazgırs introduce all the pehlivan to the audience citing their names, titles, skills in verse format and through prayers and they start the match. They are also supposed to introduce the opponents to each other after the pairing up, praying and informing both sides about the strong points each opponent has with advices. They need to have a fine strong voice and be able to improvise prayers in verse.

Cazgırs strive to maintain unity within the field and bring the pehlivan together in a common spirit. Their talks inspire and excite the people around. They utter prayers called salavat in a

musical style which catalyzes the enthusiasm of the participants. Cargirs are acknowledged as a profession and they come from a master-apprentice tradition.

#### Davul - Zurna players

As another essential element of oil wrestling festival, davul-zurna players are trained in master-apprentice tradition. Kirkpinar music which is known as pehlivan tunes is played exclusively in this festival. A group of 40 davul-zurna players perform during the festival. In Edirne, three different associations have been established to perform musical pieces for Kirkpinar Festival. During the festival, davul-zurna band performs in traditional dresses.

#### Instruments of Kirkpinar Oil Wrestling

##### Kispet

Kispet is the basic outfit of a pehlivan. They are a kind of thick trousers made of water buffalo or cow leather. Currently, kispet is tailored by a limited number of masters in Çanakkale and Samsun provinces.

##### Zembil

Zembil, a traditional handcraft, which is a hand-made instrument produced on a special reed workbench. Zembil is only made and used for carrying the kispet.

##### Red Bottomed Candle

This candle is the official symbol of invitation for Kirkpinar. In the past these candles were hung in coffee houses of towns and villages to indicate the townsfolk were invited to the Kirkpinar.

## **2. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE (CF. CRITERION R.2)**

*The nomination should demonstrate (Criterion R.2) 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”.*

*Please explain how the element’s inscription on the Representative List will contribute to ensuring visibility of the intangible cultural heritage and will raise awareness at the local, national and international levels of its importance. This section need not address how inscription will bring greater visibility to the element, but how its inscription will contribute to the visibility of intangible cultural heritage more broadly.*

*Explain how inscription will promote respect for cultural diversity and human creativity, and will promote mutual respect among communities, groups and individuals.*

The main theme of the festival is oil wrestling and as for the oil wrestling, pehlivans are the main figures. Pehlivans oil themselves before the match. Pehlivans are culturally important figures for Turkish people. Pehlivans are exemplary figures in the society with their attributes like generosity, honesty, adherence to traditions and customs and respectfulness. This cultural identity is transmitted by pehlivans to younger pehlivan candidates. Hence the sustainability of pehlivan tradition is achieved. This practice has been preserved in the same way for centuries. Kirkpinar Wrestling Events are a series of ceremonies and rituals which attract people of all ages from everywhere and are enjoyed with great excitement.

Kirkpinar Oil Wrestling, also known as men’s field, is open to all people from all cultures, regions and ages without discriminating between religions, languages or races. This quality of the events makes them humanistic and peaceful.

Proving its creativity in the area of ICH with its authentic tunes and oral works (cazgırs’ prayers and poems) this element would be highly visible as a good example of human creativity. Cazgırs have an important mission as the vessels who establish the dialogue between the pehlivans and audience coming from all around Turkey and abroad. Cazgırs, as important bearers of ICH, contribute the establishment of the dialogue between people from different cultures through their poetic prayers called as dualama. Besides being an arena for oil wrestling, in a sense, Kirkpinar is also a grand feast where entertainment and culinary culture are displayed and cultural exchange is achieved. This carnival atmosphere contributes to the development of social

dialogue.

This tradition is equally creative in the area of handicrafts. Kispets and zembils, prepared exclusively for oil wrestling, are produced by using special techniques. Therefore the continuation of the traditional craft of kispet and zambil making depends on the sustainability of oil wrestling.

Edirne Municipality, with the project of Historical Kırkpınar Oil Wrestling Events, came first in Turkey at European Destinations of Excellence (EDEN) and was officially invited by European Commission to European Day of Tourism program. It is expected that being included in the EDEN Project, Kırkpınar Oil Wrestling Events will contribute to the visibility and promotion of ICH.

### **3. SAFEGUARDING MEASURES (CF. CRITERION R.3)**

*Items 3.a. to 3.c. request the elaboration of a coherent set of safeguarding measures as called for in Criterion R.3: "Safeguarding measures are elaborated that may protect and promote the element". Such measures should reflect the broadest possible participation of the communities, groups or, if applicable, individuals concerned, both in their formulation and in their implementation.*

#### **3.a. Current and recent efforts to safeguard the element**

*Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.*

##### **Safeguarding through Legislation**

Kırkpınar Oil Wrestling is under the protection of "Regulation of Historical Kırkpınar Oil Wrestling" which was published in the Official Gazette on May 23, 2000. The regulation sets out the frame for the implementation/implementing body and supervision. The main goal of the steering committee of the organization is to ensure the preservation of the traditional form of Kırkpınar Oil Wrestling and to supervise the activities of bodies/institutions concerned.

##### **Academic Contribution**

Kırkpınar Physical and Sports Education Department in the University of Trakya has been founded in order to establish an educational staff for the safeguarding of Kırkpınar. Thus, academic studies on Kırkpınar oil wrestling are conducted in this department.

##### **Contribution of NGOs**

To contribute the safeguarding and the transmission of Kırkpınar Oil Wrestling culture, Edirne Historical Kırkpınar Culture and Solidarity Association has established "Kırkpınar House" in Edirne. This center can be considered as a museum with its collection of documents for nationals and foreigners as well as various ethnographic items. This center has an important function with regard to promotion of the element.

In Kırkpınar Symposium, which was held for the 5th time this year, the musicality of the events (davul-zurna / tunes / rhythm) was particularly studied and was promoted on a wider scale. There are three davul-zurna ensembles in Edirne accompanying Kırkpınar Oil Wrestling Events, each ensemble consisting of 50 members and 150 persons in total.

##### **Public Institution**

A "Kırkpınar Odası" (Kırkpınar section) has been included in Islamic Arts Museum located within Edirne Selimiye Mosque Complex. This section, consisting of various ethnographic items, photographs and written documents, is frequently visited by national and international visitors.

##### **Media**

Until today, institutions such as Turkish Wrestling Foundation, Institution for Art of Photography and Turkish Radio and Television Corporation (TRT) have contributed in various ways to the promotion and sustainability of this element. Traditionally, every year, Kırkpınar Photography Contest is organized by Edirne Municipality.

##### **Participatory Support**

The great interest among the public has been a major factor for the survival of this element up to this day. Peoples' support is not limited to attendance to the events but they also support the tradition like presenting gifts to e.g pehlivans.

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

*For the Representative List, the safeguarding measures are those that may help to solidify the element's current viability and to ensure that its viability is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention.*

*Identify and describe the various safeguarding measures that are elaborated that may, if implemented, protect and promote the element, and provide brief information concerning, for example, their priority, scope, approaches, timetables, responsible persons or bodies, and costs.*

Under the coordination of Provincial Directorates for Culture and Tourism a meeting was held on July 9, 2009 with the participation of the Municipality of Edirne, NGOs, universities, museum, press, davul-zurna players and pehlivans.

In this meeting the following were proposed for the safeguarding of the element:

#### **- Kirkpınar House Museum**

Used as a museum and accessible by all, Kirkpınar House is administrated by Edirne Historical Kirkpınar Culture and Solidarity Association. Ministry of Culture and Tourism will convert it to a museum in 2 years (2010-2011).

#### **Personnel Support**

Ministry of Culture and Tourism will annually provide the festival organization with budgetary and technical assistance.

Duration: Begins in 2011

#### **Festival Protocol**

A responsible body will be designated by Municipality, Governorship (Provincial Directorate), MoCT, Trakya University and NGOs and a protocol will be prepared for conducting the procedures.

Duration: Begins in 2011

#### **The Scope of the Festival**

The scope of the festival will be broadened for the purpose of including more NGOs to take part actively.

Duration: Begins in 2011

#### **Establishing a Foundation**

A foundation regarding Kirkpınar, honorary president of which will be the Mayor will be established. This foundation will work on the enhancement of the participation within the framework of the abovementioned protocol.

Duration: Begins in 2012

#### **Kirkpınar Musical Ensemble**

A musical ensemble for Kirkpınar oil wrestling tunes as a subsidiary of MoCT will be assembled.

Duration: Begins in 2012

#### **Training of Cazgırs**

MoCT will support training programs for the cazgırs.

Duration: Begins in 2012

#### **Museum of Kirkpınar Property**

The museum will be established by the University of Trakya with contribution of MoCT.

Duration: Begins in 2014

#### **Kirkpınar Symposium**

The symposium will be held by Trakya University in collaboration with organizations/institutions concerned.

Duration: Begins in 2011

The name of the Sports Academy of Trakya University will be converted into 'Kırkpınar Oil Wrestling' and to establish a department related to oil wrestling will be recommended.

Duration: Begins in 2012

The Music of Kırkpınar Oil Wrestling

University of Trakya and Dokuz Eylül University will study on the musical notation of Kırkpınar tunes. Duration: 2011-2013

Publishing-Promotion

MoCT will prepare the documentary and musical recordings regarding Kırkpınar oil wrestling and Kırkpınar Photo Exhibition/Show. Duration: 2010-2011

Kırkpınar Book

A "Prestige Book" by MoCT with regard to all phases and dimensions of Kırkpınar oil wrestling will be published. Duration: 2009-2010

### **3.c. Commitment of communities, groups or individuals concerned**

*The feasibility of safeguarding depends in large part on the aspirations and commitment of the communities, groups or, if applicable, individuals concerned. This section should provide evidence that the communities, groups or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.*

Historical Kırkpınar Oil Wrestling Steering Committee of the Organization

The Committee is responsible for the execution of the events loyal to its traditional context. It ensures Sarayıçi Field is equipped properly for the events. The Committee conducts studies in line with the traditional aspects of oil wrestling as is customary. The committee also supervises the responsible institutions in accordance with the Regulation of Historical Kırkpınar Oil Wrestling.

Kırkpınar Aga

Each year, a Kırkpınar Aga is chosen for the next year and Aga needs to make a financial contribution of approximately \$250.000 for the festival. Hence, the organization of the festival of the following year is guaranteed. Aga's contribution is not limited to financial support, he is also expected to host important guests and bestow gifts such as gold etc. to successful pehlivans.

Audience Support

The entrance to the arena where the festival takes place is charged. The income received through the thousands of tickets sold is allotted to cover some expenses of the festival activities



### **3.d. Commitment of State(s) Party(ies)**

*The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.*

#### **Municipality of Edirne**

As the responsible body for the organization and execution of the Kırkpınar Oil Wrestling Festival, the Municipality designates and invites pehlivans, cazgırs, davul-zurna players, press and other guests. The transportation and accommodation expenses of all the participating groups are also covered by the Municipality, which is the main sponsor of events.

### **4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS (CF. CRITERION R.4)**

*This section asks the submitting State Party to establish that the nomination satisfies Criterion R.4: '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 in the nomination process**

*Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion R.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.*

Requests for the inclusion of the element of Kırkpınar Oil Wrestling Festival in the national inventory, its safeguarding and registration in the Representative List was sent to MoCT Directorate General of Research and Training in 2008 through local ICH boards which are comprised of representatives of concerning institutions in Edirne, academicians, NGOs and bearers of ICH. After evaluating the aforementioned requests in the Commission of Experts, Directorate General of Research and Training concluded in the inclusion of the element in national inventory in 2008 and that the nomination file should be prepared for the element to be registered in the 2009 Representative List.

After Directorate General of Research and Training has initiated nomination file preparations, it held the concerning meeting on July 9, 2009 in Edirne with the bearers and the representatives of the element (Governorship of Edirne/Provincial Directorate of Culture and Tourism, Edirne Municipality, City Council/Local History Community, Edirne Kırkpınar Historical Davul-Zurna Band, Safeguarding and Cultural Association, Romani Dance Ensemble, Chief Pehlivans) and local authorities.

The meeting was held in Edirne where the element exists. The concerning organizations and institutions have stated their views with a participative approach. The representatives have expressed their thoughts on the current situation, problems and recommendations. The requests, wishes and deficiencies regarding the element are noted and thus an action plan for the safeguarding process has been adopted.

#### **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..*

*Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.*

The documents are attached. (See Annex I)

#### **4.c. Respect for customary practices governing access**

*Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, 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.*

There is no restraint in terms of the customary practices governing access to the element.

#### **5. INCLUSION OF THE ELEMENT IN AN INVENTORY (CF. CRITERION R.5)**

*This section is where the State Party establishes that the nomination satisfies Criterion R.5: "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".*

*Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, 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.*

Turkey has two national inventories named as National Inventory of ICH and National Inventory of Living Human Treasures.

As the executive body, MoCT Directorate General of Research and Training, in cooperation with its provincial directorates in 81 cities along with representatives from related institutions (Public Education Center, Municipality, NGOs, universities) and bearers of ICH, formed "ICH Boards" and reestablished its inventory system accordingly.

The Board in Edirne prepared the necessary form regarding the inclusion of Kirkpinar Oil Wrestling Festival in the National Inventory of ICH and sent it to MoCT Directorate General of Research and Training in 2008.

The Commission of Experts which evaluated the nomination proposal in its third meeting held on December 4, 2008 in the Directorate General of Research and Training, decided to include Kirkpinar Oil Wrestling Festival in Intangible Cultural Heritage National Inventory of Turkey.

A kışpet master living in Çanakkale was proposed to be included in National Inventory of Living Human Treasures. This nomination proposal is still being evaluated by the Commission of

Experts.

Aforementioned inventories involve safeguarding projects and measures at both local and national level.

## DOCUMENTATION

### a. Required and supplementary documentation

	Primary materials	Supplementary materials
<b>Photos</b>	10 items	—
<b>Video</b>	Video (10 minutes)	—
<b>Audio</b>	—	—
<b>Maps</b>	—	—
<b>Books</b>	Kar, Zeki (Ed.) (2003) Er Meydanı: Kırkpınar Geleneksel Yağlı Güreşleri (Men's Field Kırkpınar Traditional Oil-Wrestling) ETUR Edirne Turizm ve Endüstri A.Ş. Edirne	—

### b. Cession of rights including registry of items

Required cession of rights provided.

### c. List of additional resources

Kahraman, Atif (1989), Cumhuriyete Kadar Türk Güreşi Cilt 1, Ankara: Kültür Bakanlığı Yayınları, Kültür Eserleri Dizisi 133, 221 S.

Kahraman, Atif (1989), Cumhuriyete Kadar Türk Güreşi Cilt 2, Ankara: Kültür Bakanlığı Yayınları, Kültür Eserleri Dizisi 133, 221 S.

Temizoğlu, Kemal, Ata Sporü Yağlı Güreş ve Kırkpınar, Geleneksel Kaideleri Oyun Tekniğı, Tarihçe ve Resimleriyle, İstanbul: Mehmet Tunagür Yayınevi, 95 S.

Yağ, Ali (Kırkpınar Ağası) (1983), Türklerde Spor Geleneğı ve Kırkpınar Güreşleri, İstanbul: Divan Yayınları, 192 S.

Köse, Murat (1990), Edirne – Kırkpınar ve Yağlı Güreş, Polat Ofset, 160 S.

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Emirli Aralık Sok. No:24/4

The updated information as regards to the addresses of Kırkpınar Ağas, Pehlivan and Cazgırs

is accessible in Edirne Municipality.

## 2- Kırkpınar Agas of the Last 20 Years

Kemal Özkan (1989)

Murat Köse (1990)

Alper Yazoğlu (1991-92-93)

Oğuzhan Bilgin (1994)

Hüseyin Şahin (1995-96-97-98)

Ayhan Sezer (1999)

Emin Doğansoy (2000)

Murat Saruhan (2001)

Mehmet Sait Yavuz (2002)

Necdet Çakır (2003)

Mustafa Altunhan (2004)

Adem Tüysüz (2005-06-07)

Mehmet Cadıl (2008)

Seyfettin Selim (2009-10)

## 3- Kırkpınar Cazgırs

Mehmet Tura (2009)

Şükrü Kayabaş (2009)

Bayram Ali Dede (2009)

Erkan Kabasakal (2009)

## 4- Kırkpınar chief pehlivans of the Last 20 Years

Balıkesirli Saffet Kayalı (1989)

Karamürselli Ahmet Taşçı (1990-91-92-93 Altın Kemer)

Antalyalı Cengiz Elbeye (1994)

Karamürselli Ahmet Taşçı (1995-96-97 Altın Kemer)

Antalyalı Cengiz Elbeye (1998)

Karamürselli Ahmet Taşçı (1999-00)

Ankaralı Vedat Ergin (2001)

Hasan Tuna (2002)

Kenan Şimşek (2003)

Recep Kara (2004)

Şaban Yılmaz (2005)

Osman Aynur (2006)

Recep Kara (2007)

Recep Kara (2008)

Mehmet Yeşilyeşil (2009)

**SIGNATURE ON BEHALF OF THE STATE PARTY**

Name: Mahmut Evkuran

Title: Director General of Research and Training (Ministry of Culture and Tourism)

Date: 11 January 2010

Signature: <signed>