



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Representative List

Original: English and French

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. 00360 FOR INSCRIPTION ON THE REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE IN 2010

<p>A. STATE(S) PARTY(IES)</p> <p><i>For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.</i></p>
Spain
<p>B. NAME OF THE ELEMENT</p>
<p>B.1. Name of the element in English or French</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>
The chant of the Sybil on Majorca
<p>B.2. Name of the element in the language and script of the community concerned, if applicable</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>
El cant de la Sibilla a Mallorca

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).

LA SIBIL·LA

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.

One of the principal values of this celebration relates to its popularity throughout the island. It is not an isolated celebration, but rather one that the majority of churches in Majorca honour during the Christmas Vigil, with a loyal following in all communities. During its preparation the different generations work together, which unquestionably forms one of its principal means of transmission. As set out in the conventions on Intangible Heritage, the key to ensuring conservation is maintaining the cultural event alive, a factor that in this case is, for the moment, guaranteed.

The celebration has recently been recreated at various recitals of differing styles, by various choirs and also musicians such as Maria del Mar Bonet and Jordi Savall.

Currently, it is easy to identify the people who carry on this cultural expression, as they gather together at each parish church on Majorca, where there are a total of 157 parishes. The churches are the site of the intergenerational transfer between the elderly and young people, and where different people play different roles: the singer(s), the costume designers, the celebrant, other helpers, etc. In each case, the exact structure varies due to the diversity that characterises this celebration.

In order to make it easier to check this, we have documented The Chant of the Sybil in 14 different churches, and we have attached this information as ANNEXE 1 to this dossier, to which we refer in order to conduct a detailed analysis of some of the representative communities involved. ANNEXE 2 contains a list of all the churches on Majorca, along with the telephone number and name of the persons in charge, to make it possible to confirm that the Chant of the Sybil is performed in each of them.

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.

All parish churches on the island celebrate the Chant of the Sybil on the Christmas Vigil. There are various modalities of lyrics and Chant that are documented on the map attached to the declaration proposal, and the geographic range is therefore the entire island. This fact proves that this is not an artificially-maintained cultural event, but that it has developed naturally, generating small geographical variations in its performance.

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.)

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

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.

The Chant of the Sybil is a chant performed at Matins, on the night of the 24th of December, in all the churches on Majorca. This chant was introduced all around Europe in the Middle Ages; it reached Majorca with the Christian conquest in 1229 and has been preserved solely on this island as an archaic vestige of a European mediaeval cultural expression.

The extraordinary fact that endorses the value of this chant is precisely the preservation of its original values. Even though the staging and music have undergone slight changes over time, its essence retains its original characteristics from the Middle Ages.

Another unusual fact comes from its deep roots among the people of Majorca. Despite the invasions by international culture and the high influx of tourists, The Chant of the Sybil still endures as a cultural expression with deep roots among the populace. In fact, it is still performed in the majority of the 157 churches on Majorca, and it is still transmitted from one generation to the next.

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.

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Lyrics

The Chant of the Sybil has appeared in documentation since the tenth century in different parts of Catalonia, Italy, Castile and France. Although it was initially sung in Latin, the first versions in Catalan were documented in the thirteenth century; however, these have undergone various changes owing to the oral transmission factor. The lyrics that nowadays can be considered the most representative are the following:

The Day of Judgement

will appear for those who have made service.

Jesus Christ, universal King,

man and true eternal God

*from Heaven will come to pass judgement
and give to each their just reward.
Great fire will come down from Heaven;
seas, springs and rivers will all burn.
Fish will scream loudly
losing their natural charms.
Before the Judgement the Antichrist will come
and make everyone suffer,
and will make himself be served like God
and will kill anyone who doesn't obey him.
His reign will be only short;
during this time under his power,
martyrs will die in a place
those two saints, Elijah and Enoch.
The sun will lose its brightness
becoming dark and veiled.
The moon will give no light
and the whole world will be full of sadness.
To evil people he will say bitterly:
- Go, you damned, into the torment!
Go, go to the eternal fire
with your Prince of Hell!
To the good people he will say: - Come my children!
You are lucky ones: you possess
the kingdom that has been prepared
since the world was created.
Oh humble Virgin! May you who have given birth
to the Infant Jesus this night,
want to pray to your Son
that He may want to save us from Hell.
The Day of Judgement
will appear for those who have made service.*

Music

Originally the Sybil was sung to a Gregorian tune, certainly until the sixteenth or seventeenth century. Over the centuries, the oral transmission of the Chant brought about – just as with the lyrics – the appearance of different variations and models. Although they have slight shades of divergence, the versions that are performed today vary only slightly as all have a common origin in the musical writings established by nineteenth-century scholars.

Present-day performance

In the present-day performance, the boy or girl that sings is accompanied by two or more altar boys or girls carrying candles, who walk with them to the chancel. The verses are sung in a solo voice and without instrumental accompaniment, apart from when the organ plays between verses. The costume worn usually consists of a white or coloured tunic, sometimes embroidered around the neck and hem, often with a cape. In some towns the cape is substituted for another tunic. The head is covered with a cap of the same colour as the tunic. A sword is carried in the hands, which is held upright in front of the face during the entire song, and when this has

finished, a cross is drawn in the air.

Relevant points:

- Concerning its significance to the community: this is an event of great importance with regard to the community's identity and culture. This fact has generated efforts to once again stimulate appreciation of the value of the Chant throughout the island, both amongst its people and also from a scientific and religious-worship aspect. The first studies of positivist orientation took place in the nineteenth century by the Archduke Louis Salvador of Habsburg-Lorraine, whilst its study from a historical, musicologist and anthropological point of view has been promoted over recent decades, generating scientific literature and numerous sound and audiovisual recordings.
- With regard to those who carry on the tradition and those who stage the Sybil: these people change as the years come and go, a fact that only serves to underline the importance of the oral transmission, as the Sybil does not only involve a small number of people. In each parish church on the island, those responsible for the performance carry on from their predecessor. Formerly they were presbyters, then boys, and nowadays they are frequently girls.
- This means that the customary roles of transmission are to be found in local communities and extend to reach a considerable number of people who stage, help, collaborate and know all about the preparation of the Sybil. Attendance at the Matins and the Sybil is a deeply-rooted tradition on the island, this being yet another guarantee of its conservation.
- Its performance furthermore implies the conservation of related material heritage: the church where it is staged, that in many cases is protected for its historical/artistic value; and the moveable property that is to be found in each parish and that is used for the performances, much of which is included in moveable heritage (costumes, accessories, manuscripts, etc.).

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 conservation of this cultural event must be dealt with in the context of an island with a deep-rooted culture and identity which over recent decades has undergone a great territorial, social and cultural change owing to the development of tourism. This fact has generated a dichotomy between popular and traditional cultural events, and the appearance of new and compelling social and cultural agents that often endanger the conservation of its hallmarks of identity.

With respect to this, the inclusion of the Sybil in the World List of Intangible Cultural Heritage will, without doubt, contribute to augmenting its visibility and enhancing the appreciation of its value by the community itself as well as its visitors. It is worth highlighting that beyond this specific benefit, being included on the World List of Intangible Cultural Heritage will also enhance the possibilities of resuming policies to value and recover the intangible cultural heritage in general, which often falls by the wayside, as well as better overall awareness of its value.

In a community where economic and tourism development, heavy immigration and the invasion of international culture prevail, there is no doubt that the valuation of our ethnologic and intangible patrimony will contribute to better harmonisation among the different social,

environmental and cultural factors that are at odds with each other due to today's model of development.

This declaration seeks to encourage an examination of the value of all patrimony in general that will undoubtedly contribute to a reflection on models of development and the adaptation of more sustainable dynamics at a cultural and territorial level.

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.

For centuries, the Chant of the Sybil has been kept alive without the need for specific conservation policies. This still holds true today, and at every church there is a concern and constant effort to ensure the survival of this cultural expression.

Each parish has a strong organisation, through associations, volunteers and music groups, which chooses the person or people to sing The Chant of the Sybil, conduct the rehearsals and ensure that the activity takes place each year.

This effort comes hand in hand with a societal demand to attend and enjoy this event, and in fact all the churches on Majorca have huge audience attendance, as this is a cultural event that few citizens would want to miss.

The Chant of the Sybil was declared an Intangible Asset of Cultural Interest on the 13th of December 2004 (Official Gazette Balearic Islands, BOIB 25, 15/02/2005; Official State Gazette Spain, BOE 60, 11/03/2005). This constitutes the highest category of protection according to the Law of Spanish Cultural Patrimony, and signifies that it enjoys the utmost degree of protection by the administration.

This declaration was already justified by the importance of the Sybil in the collective imagination of the Majorcans, with its character as a ritual performance associated with a specific time (Christmas) and place (Majorca), as well as its unique features. Its significance internationally level and its historical path were assessed with special attention, as Majorca is the only place in the world where it is performed so widely.

Its declaration as a Property of Cultural Interest (BIC) signifies that the competent administration must guarantee the conservation of the element with the same values that gave rise to its initial protection. To this end, various initiatives have been developed by the Consell de Mallorca, the competent institution to protect and conserve the heritage, which consist of:

- Publishing a DVD called "La Sibil·la i les Matines a Mallorca", which is attached as complementary documentation; an audiovisual recording of different performances and associated moments; the reproduction of different lyrics; historical documentation; etc.
- The "La Sibil·la" exhibition at the Sa Nostra Cultural Centre, in collaboration with said institution. The historical and cultural importance of the celebration was exhibited at this display, together with the manuscripts and related moveable property. Photographs are attached.
- The Consell de Mallorca is preparing a website to provide information to the general public on research, images and documents relating to the Sybil.

Apart from institutional work, studies have also been published and recordings made at a local

level and by highly-prestigious musicians, such as Jordi Savall and Maria del Mar Bonet.

At a popular level, the Diocese of Majorca and the communities that collaborate with each of the parishes in Majorca continue to promote the transmission of this tradition.

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.

The safeguarding measures for an intangible property of this type basically follow two lines: maintaining the custom alive in those who carry on the tradition, and encouraging the appreciation of its value and participation by the community.

- The Consell de Mallorca is in the process of designing a website to enable the public to become fully familiar with its principal values. In fact, an institutional website (www.conselldemallorca.net/unesco) has been launched containing basic information and the possibility of gathering support signatures (ANNEXE 3). Furthermore, work has gotten underway on a coordinated website by one of the top experts on the Sybil, Francesc Vicens (see attached bibliography), which will reflect the different studies being conducting on The Chant of the Sybil by examining subjects like the different variations in the lyrics and music on the island, posting videos and photographs of the chants every year, and divulging historical and musicological studies.
- The same institution has developed a whole series of initiatives as mentioned above: the publishing of a DVD (see attached bibliography), protection via its declaration as a Property of Cultural Interest (BIC), etc.
- Over recent years a Law on popular and traditional culture has been approved which reinforces the mechanisms for protection and dissemination of information on intangible ethnological heritage.
- The communities involved are the main parties interested in this declaration, as it entails recognition of an effort that they make year after year. This is demonstrated through the documentation attached to this form: signatures gathered, popular initiatives on Facebook, where many singers and audience members have supplied videos and experiences, and documentation on rehearsals and experiences from Christmas 2009, where it becomes utterly clear that everyone who carries on this tradition has responded positively to this declaration.

Worth noting is that in a property of this type there exists no danger of mass exploitation or misrepresentation due to an excess of public.

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.

The involvement of the various groups affected by the declaration demonstrates the viability of the declaration. This has been confirmed through consultation with:

- Representatives of the different groups of those who carry on the tradition and experts in

traditional culture who were invited to the Advisory Board of Popular Culture and who decided, in a meeting on 16th June 2009, the suitability of the declaration request to UNESCO and their support of the proposal.

- The University of the Balearic Islands drew up a report giving its support for the protection of the Sybil in the declaration of Property of Cultural Interest (BIC), stressing its value.
- The Diocese of Majorca and the parish church collaborators who transmit and execute the celebration: these have confirmed their full support of the declaration. It should be noted that the best guarantee of commitment is the transmission that occurs each year between older people and youngsters in each parish church.
- Also worth pointing out is the fact that the actual declaration of Property of Cultural Interest (BIC) involved a series of administrative procedures that included periods informing the public, allowing for objections against the proceedings, etc., a time during which no discord was registered.

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.

The efforts and commitment of the State in the protection and appreciation of the value of this celebration are reflected in the application of the maximum category of protection for this element, and its inclusion in the Insular and State Register of Property of Cultural Interest.

The status of Property of Cultural Interest is the utmost protection possible for a cultural asset in Spain. It entails the maximum institutional commitment to ensure the conservation of all the values identified with this asset.

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.

The nomination has followed a selection process by experts and groups involved, which have considered it the most valuable intangible cultural event of the community and believe it merits inclusion in the World List.

The dispersion and diversity of the communities that take part in this cultural expression all over the island make it impossible to get in touch with all of them individually. For this reason, the Consell de Mallorca has spearheaded the initiative, given the fact that it is the public entity with the authority in matters of cultural heritage. Nevertheless, we have had direct, constant contact

with all the communities through hired informants (see attached documentation they have drawn up, ANNEXE 1) and an agreement with the Bishopric of Majorca, which has gotten in touch with each parish. Furthermore, we have had the help of the researchers who have conducted scientific studies on the subject.

The documentation submitted along with this form demonstrates the participation and agreement of the different communities and individuals involved in the nomination process.

- Consell de Mallorca's Advisory Board of Popular Culture. This assembled together the leading experts in popular culture, musicology and ethnological heritage. At the meeting on 16th June 2009, the presentation of said candidature was approved.
- Universitat de les Illes Balears (University of the Balearic Islands). The creation of a report highlighting the values that merit the inclusion of the Sybil in the category of Property of Cultural Interest.
- Different groups of those who carry on the tradition. Consultations to confirm support of the nomination. Also worth pointing out is the fact that the actual declaration of Property of Cultural Interest (BIC) involved a series of administrative procedures that included periods informing the public, allowing for objections against the proceedings, etc., a time during which no discord was registered.

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 free, prior and informed consent by the communities involved in the protection has been documented.

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 exists no knowledge that these need to be kept secret and that consequently there need be no reservation in activities of dissemination.

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.

The Sybil forms part of the Insular and State Register of Intangible Property of Cultural Interest, where intangible properties of the greatest value are registered. The Consell de Mallorca has plans to create a specific inventory and conservation programme for all the intangible assets of Majorca, beyond the assets that have been declared Intangible Asset of Cultural Interest.

DOCUMENTATION

a. Required and supplementary documentation

- Inventoried photographs are attached in ANNEXE 2 of this file, with the corresponding authorisations.
- DVD published (first round of information sent, first three tracks, lasting under 60 minutes)
- CD with audiovisual, 5 minutes (first round of information sent)

b. Cession of rights including registry of items

Required cession of rights provided.

c. List of additional resources

Sources and bibliography

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LLABRÉS, P., *Celebrar Nadal a Mallorca*, Publicacions del Centre d'Estudis Teològics de Mallorca, nº 9, Palma de Mallorca, (1990).
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MASSOT I PLANES, J., *Cançoner musical de Mallorca*, Sa Nostra, Palma, 1984.
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PUJOL, F. *El cant de la Sibil·la*, Bolletí del centre excursionista de Catalunya, Barcelona, 1918.
Sa Sibil·la felanitxera (sound recording), Felanitx, Centre Cultural, s/d.
SAVALL, J. (director): *El cant de la Sibil·la* (sound recording), Mallorca, Valencia, 1400-1560, Bellaterra, Barcelona, Alia Vox, 1999.
VICENS VIDAL, F. *La Sibil·la, Mallorca*, Consell de Mallorca, 2006.

CONTACT INFORMATION

a. Contact person for correspondence

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b. Competent body involved

Ministerio de Cultura (Ministry of Culture)
Dirección General de Bellas Artes y Bienes Culturales (Directorate General of Fine Arts and Culture Assets)
Director: Ángeles Albert
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E-mail address: angeles.albert@mcu.es

c. Concerned community organization(s) or representative(s)

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SIGNATURE ON BEHALF OF THE STATE PARTY

Name: Ángeles Albert
Title: Director, Dirección General de Bellas Artes y Bienes Culturales
Date: 15 January 2010
Signature: <signed>