TECHNICAL DOCUMENTATION
for the registration of the element *The timber rafting occupation in Romania* in the National Inventory of Living Elements of Intangible Cultural Heritage of Romania

A. Domain/domains: knowledge and practices concerning nature and the universe

B. Standard term:
In Romanian: *Îndeletnicirea plutăritului în România*
In English: *Timber rafting occupation in Romania*

C. Local/regional names: plutărit (timber rafting)

D. Area of practice:

Timber rafting was practiced in the past throughout all regions of the country, using the river system from north to south, as well as east to north-west along some routes. Wood, salt, and other goods were transported, as well as people and animals. The most heavily used navigable rivers were: Mureș, Bistrița, Bistricioara, Olt, Lotru, Jiu, Sebeș, Criș, Someș, Tisa, , Siret, Prut, etc.

In medieval **Wallachia**, there were several points of exploitation of salt masses and other minerals such as gold, iron, and copper, so the terrestrial routes of the salt roads and other minerals were different, descending towards the Danube or towards processing and trade centers, which, during impracticable periods, had to be doubled, on certain sections, by water transport through rafting: one along the Olt River – up to Caracal, from where it branched into several secondary routes, each reaching Bechet, Corabia, and Islaz; another route led, via Craiova, to Calafat. On the right side of the Olt, the road started from Ocna Mare, continuing through two branches towards Zimnicea and Giurgiu. From the salt mines located in the Teleajen and Prahova basin, roads descended towards the Danube, at Giurgiu, Slonul de la Greaca, Oltenița, Cornățelului marshes, Călărași, and Brăila.

In **Transylvania**, a very old salt road was notable, descending on the Mureș River from Uioara to Alba Iulia (with the very important Port Partoș) and Deva, and from here to Ilva, Lipova, and Arad, later continuing on the Tisa River towards Szeged and Zagreb, and up to its confluence with the Danube. Two secondary routes branched off: one, parallel to the Strei River, penetrated deep into the mountain villages of Țara Hațegului, and another, parallel to the Cerna River, entered Ținutul Pădurenilor.

In **Moldavia**, rafts loaded with salt departed from Târgu Ocna, on the Trotuș River, descending along the Siret River to the Danube. Ethnographer I. Vlăduțiu stated that on the Moldavian Bistrița, rafts often carried inhabitants from upstream, as well as cattle, especially oxen and horses, construction stone, limestone, various sandstones, wool, cheeses, salt, and other goods. The rafts, once sold, provided money for purchasing other necessary products and animals at

major fairs. With the development of the wood-processing industry, timber became the main raw material transported on rivers, either in the form of logs, beams, planks, shingles, etc. Large quantities reached the Danube Delta (Galați) and the Black Sea for export, following the courses of the Bistricioara, Bistrița, Siret (including the Ceremuș, a border river with Poland during the interwar period), and Prut, or reached the Danube through Hungary (Szeged), following the courses of the Mureș and Tisa Rivers with their tributaries.

Today, timber rafting is still practiced in certain areas of **Transylvania** and **Bucovina**, as well as in **Maramureș**: on the Mureș River, in Petroșani (Hunedoara County), Alba Iulia and Ciugud (Alba County), towards Ilva, Zam, and Săvârșin (Hunedoara County), as well as on the Bistrița Aurie, in the area of Ciocănești commune (Suceava County), and also on the Valea Vaserului in Maramureș. Notably, the rafters of Petroșani (with the support of the municipalities of Alba Iulia and Ciugud) have been practicing leisure rafting for over 50 years, from Ocna Mureș to Arad, even as far as the port on the Tisa River in Szeged, where, in 2008, a part of the old salt road was retraced over a distance of 243 km with a 12-meter log raft, between Port Partoș in Alba Iulia and the international port of Szeged, along the Hungarian section of the Tisa River.

1. General information about the element *(brief history, performance context, social functions, relation to material cultural heritage, contribution to sustainable development):*

The timber rafting occupation consists of a set of traditional knowledge, techniques and practices concerning the construction and maneuvering of rafts on flowing waters. The earliest reliable attestations of timber rafting on present-day Romanian territory date back to Antiquity, during Roman and post-Roman times, periods from which testimonies, artifacts, inscriptions, and bas-reliefs have been preserved depicting deities or mythological figures protecting rivers, rafters, sailors, and river trade, associated with ancient localities such as Apulum, Micia, Călugăreni – Niraj Valley, etc. Significant such material testimonies are preserved today in the National Museum of the Union in Alba Iulia.

Timber rafting is thus an ancient occupation of the native population of the Romanian space, essential as a system of transporting salt, cereals, timber, construction stone, gold, fruits, honey, animals, household products, and also people. Economic rafting gave rise to the salt roads, which are part of the broader category of ancient, traditional roads, sometimes linked to pastoral or other commercial routes. Therefore, rafting was practiced during Roman rule and continued uninterrupted in some areas until the first quarter of the 20th century, when other means of transporting products (especially salt or timber from essential exploitation areas) spread, such as railway transport and later road transport. However, rafting for timber transport continued longer, particularly in the form of floating fir logs required by sawmills, and was strongly supported during the communist period by SOVROLEMN SA (a company that exploited forests in 12 Moldavian localities, covering an area of 500,000 ha, initially planned by convention for 10–30 years, until the appearance of hydro-technical and hydroelectric dams).

The Transylvanian salt water route was longer, well arranged for navigation, provided with stopping points along its course, where salt depots were installed and trade was practiced, similarly for timber transport, according to the research carried out by dr. Dorel Marc. However, salt transport was more demanding: *"The special and ingenious technique with which the rafts*

used for transporting salt were built required raising a bed of beams at least half a meter above the raft, so that moisture would not damage or weigh down the transported goods; on the contrary, they had to be continuously ventilated on this suspended platform" (Dorel Marc).

In order to improve this activity, in the second half of the 19th century, specialized associations were created, such as those from Reghin and Târgu Mureș ("The Society for the Arrangement and Regulation of the Mureș River for Rafting" and "The Rafting Society of Saxon Reghin"), which contracted works including the construction of dams called *haituri* or *dugașuri* with associations of rafters from Baden-Baden, from the Black Forest region (Germany) or from South Tyrol (Austria). After rafters of Romanian, Székely, Hungarian, and Saxon ethnicity perfected this craft (over 3–5 years), which required the acquisition and application of new specialized knowledge and skills in hydro-technical constructions and rafting on fast mountain rivers, the native rafters of the Romanian space continued the activity independently. Austrian teams also contributed to the construction and transmission of specialized knowledge about the operation of *haituri* dams in Bucovina. These situations validate the intercultural and interethnic value of this occupation, a value recovered in the contemporary safeguarding of this intangible cultural heritage element.

The particular importance of the rafting occupation is also evident from its constant regulation, starting with dispositions issued in Antiquity by Roman governors or prefects, continuing in the Middle Ages with princely or voivodal charters granting customs exemptions and free movement of rafters, papal or royal bulls, dispositions of the Transylvanian diets during the Principality, the *Forest Ordinances* for Transylvania, Banat, and Bucovina during the reign of Austrian Emperor Joseph II, continuing with precise regulations on rafting in the *Organic Regulations* of the Romanian Principalities of Moldavia and Wallachia, and the Water Laws of modern and interwar Romania.

Rafting was a seasonal activity, closely dependent on meteorological and hydrological conditions, but its calendar was rigorous, complementary to other traditional agricultural occupations, being interrupted briefly during spring plowing and sowing, summer mowing and haymaking (when water levels were lower), and autumn harvesting. Even today, rafting remains closely correlated with the discharge of navigable waters and requires advanced empirical knowledge about hydrological variations, their anticipation, and raft preparation accordingly.

As with any traditional occupation requiring teamwork, social organization and division of labor implied the formation of *cete* (teams) of binders and *cete* of rafters, groups led by a *dragoman* and overseen by a commissioner, the latter concluding transactions with raft merchants (Ion Vlăduțiu).

The occupation required acquiring a set of traditional knowledge and skills, trained in several stages, beginning with cutting timber in the forest and bringing it down to riverbeds; stacking on depots; rolling timber from ramps into the riverbed; binding rafts; and their actual transport. The most important knowledge was transmitted orally between generations and preserved in collective memory. There was a division of labor, specialized by work stages, with groupings of 4–7 workers for binding rafts. Transport was carried out by specialized teams on short, medium, or long distances, which also required special knowledge and navigation skills, adapted to rivers

of varying current speeds, by steersmen rafters (*plutași cârmaci* – the most experienced) and their helpers (sometimes women and adolescents participated as *dălcăuși*). Coordinating rafters were able to handle rafts even in difficult areas with whirlpools, rapids, rocks, boulders, or sediment. At the same time, they had to know techniques of dam (*haituri*) operation, gate handling, precise control of water accumulation and release times between dams, which had to be exploited with clockwork precision during rafting.

The technique of binding rafts was generally the same, using traditional tools (basic ones: axe, saw, hook, auger), ropes from wooden fibers and later hemp, clamps, steel wire, *clupa* (caliper), and compass ruler. Depending on speed of travel, rafts were grouped into one or several *tables* (sections), made of logs calculated by length and diameter, or of shaped timber. Depending on the type of roundwood transported, there were rafts of: mast, small mast, block, beam, joist, etc.; of shaped timber: board, plank, slab, panel, etc.

The technique of binding rafts varied by category: those of roundwood had the most archaic form, with a precise number of logs arranged by rules: on the edges an *argea* log, then *aripi* (wings), and in the middle *gânjari* (logs with branches), tied to the last table. These were bound together and fixed with transverse beams, the front one called *buzar* (where the rudder was fixed in a yoke) and the back one *curar* (I. Vlăduțiu). These terms were perfectly known to rafters, raft entrepreneurs, and traders; rafters mastered a universal technical vocabulary, to which were added terms for commands in maneuvering timber or rafting, and nonverbal languages – traditional empirical forms of signaling and communication.

Rafting played an essential role in regulating and cleaning flowing waters, which were the main arteries of this occupation, but also in developing a distinct skill, based on raft construction techniques, maneuverability, and the fulfillment of commercial objectives.

Rafting was always accompanied by other forms of intangible cultural heritage, as rafters were not only "commercial agents" but also cultural ones, transmitting customs, songs, ballads, dances, folklore, with a special character connected to forestry (such as the *Ballad of the Woodcutter*) and rafting. Thus, a repertoire was formed that exists and should be valued. Religious manifestations, mythological beliefs, superstitions, customs, and verbal expressions accompanied rafting, some preserved unchanged, others transformed by social dynamics. For example, ethnomusicologists researching the origins of dances concluded that by acculturation, in the Upper Mureș area, a folk dance called *ștraier*, still performed today, was transmitted by Austrian rafters from Tyrol, builders of dams and river regulators alongside Romanians (Constantin Secară).

In Romania today, rafting has mainly a recreational, educational, and cultural dimension. It is practiced for tourism and within community events dedicated to safeguarding this traditional means of transport, in places where rafting knowledge had a fundamental historical role and was preserved in local collective memory. Information about rafting is presented in educational and cultural contexts, demonstrating its importance in maintaining a sustainable transport system and in ensuring constant and systematic maintenance of flowing waters in particular, and of nature in general.

Today, rafts are used mainly for navigating rivers, but the construction process remains the same. It involves choosing suitable timber, cutting it, transporting it to the river, binding logs together into rafts, and a good understanding of natural water currents, which implies intimate knowledge of the surrounding nature. Both construction and rafting require close cooperation of the entire rafter team. This tradition and strong social cohesion contribute to a distinct identity within and between rafter communities. Since ancient times, rafters have shared a similar way of life, a specific vocabulary, and customs transmitted across generations over centuries. Their way of life, technical systems of actions and knowledge are reflected in the socio-cultural imagination, mythology, and folklore, providing cohesion to communities where rafting is a deeply rooted occupation.

Even today, although modern safety equipment is also used (motors, navigation systems, signaling devices, rescue systems), the natural force of water and the rafters' skills remain essential conditions for sustainable transport. All these facts motivate and demonstrate the contribution of rafting to the sustainable development goals of the UN 2030 Agenda, regarding the sustainability of this means of transport, the ingenious use of water power, the transmission of traditional empirical knowledge of forestry, hydrology, and meteorology, and the anticipation and reduction of the impact of climate change. Rafting remains a set of resources about the sustainable relationship between humans and nature.

2.a. Description of the bearers/holders/creators of the element: (age, profession, ethnic group)

The representative community is made up of rafters from the counties of Hunedoara, Alba, and Suceava, aged between 25 and 85. They are not professional rafters but individuals who, although having other main occupations, practice or have the ability to practice rafting when needed, mainly as a recreational and cultural activity, during demonstrations and festivals organized in representative areas recognized for this element.

These experienced bearers of the element have been consulted and directly involved, being the main actors of the nomination initiative. They have expressed their agreement and supported the endeavor either personally or through letters of support sent to the Ministry of Culture, together with this description sheet of the element.

The support community is composed of researchers who have conducted archival, museum, and field research, as well as studies and volumes dedicated to rafting; museum curators who have organized and contributed to thematic exhibitions; members of NGOs who promote and foster the element; representatives of local administrations and local and county cultural institutions, as well as institutions in charge of environmental management in areas recognized for the practice of the element.

2.b. Contribution of institutions and non-governmental organizations to the inventorying of the element:

During the inventorying initiative, carried out between February 2024 and August 2025, meetings were held with members of the representative communities, including rafters with

varying degrees of knowledge and mastery of the craft, the organizations and groups in which they are practicing rafting, researchers from fields connected to rafting (ethnography, ethnology, anthropology, intangible cultural heritage research, museology, history, ecology, local and community development), as well as representatives of local and central administrations connected to this element, of water and forest administrations, of the media, and of religious communities. Members of the international rafting community, affiliated with the International Association of Timber Rafting also participated in and supported this endeavor.

For the purpose of documenting, promoting, and safeguarding the element, conferences, round tables, and seminars for specialists were organized, along with book launches, educational, ecological, and cultural projects for children (rafting maneuvering lessons and environmental clean-up activities). To present the element within the bearer communities, rafting demonstrations were regularly organized as part of cultural events (in Alba Iulia, Ciugud, Ciocănești).

The research conducted by the team responsible for this inventorying action, in July and August 2025, included interviews with rafters and community members, direct observation of the entire process of building and launching rafts, as well as the preliminary preparation of waterways in the localities of Ciugud and Ciocănești. Community rituals that keep alive the memory and identity role of rafting were also observed (such as the memorial service for rafters during the Feast of the Dormition of the Mother of God in Ciocănești). The photo and video documentation carried out in this context provided conclusive evidence of the vitality of the element and demonstrated its essential role in defining local cultural identity.

As convincing proof of community involvement in safeguarding the element, in the past four years several projects funded by local public administrations (Alba Iulia, Ciugud, and Ciocănești) have been implemented to teach raft construction, steering techniques, and recreational uses (see the "raft-school" initiative in Alba Iulia), as well as projects financed through external educational programs such as Erasmus, in which young Romanian rafters took part (in Germany and Spain).

3.a. Current situation of the element and identification of possible risks of disappearance or significant modification of the element:

The element has undergone significant transformations with the shift from rafting as an economic activity to rafting as a recreational and educational form of transport, similar to situations encountered in other European countries where this occupation has been practiced and continues to exist. Rafting, in its form as a means of transporting people, remains consistent with the older tradition of this practice, mentioned in numerous ethnographic sources. Beyond the transportation of resources, rafting has historically represented an essential means of human mobility, contributing to the maintenance of connections and communication between communities and regions.

Despite these functional changes, the traditional techniques of raft construction – from selecting logs, assembling and binding them, to launching on the water and navigating – have been continued among today's rafters. This body of knowledge requires a profound understanding

both of forest resources, for identifying the raw material, and of the water courses used, which, without appropriate skills, can be dangerous.

Rafting safeguards and transmits complex knowledge of the natural environment and traditional techniques of wood handling and processing, being closely linked to the traditional occupation of forestry and to the communities that practiced it in Romania. At the same time, it represents an environmentally friendly means of transport and an example of responsible and sustainable use of natural resources.

In order to be maintained in its current form, the element requires specific safeguarding measures, the support and encouragement of bearer communities, as well as the active involvement of institutions and organizations capable of implementing them.

3.b. Safeguarding plan for the element through specific actions:

Following discussions and meetings with rafting communities and entities supporting the safeguarding of the element, the following safeguarding measures were proposed:

a. Promotion measures for the element:

a.1. Thematic exhibitions related to rafting:

This approach seeks to enhance this cultural heritage through initiatives dedicated to the theme in specialized museums. Over time, relatively few exhibitions dedicated to rafting have been organized, some by local museums such as those in Vatra Dornei, Bicaz, as well as small exhibition units within larger displays, such as the current permanent exhibition of the Ciocănești Village Museum, which showcases objects and images related to the practice of rafting on the Bistrița River and its affluents.

The most extensive and best-documented exhibitions on rafting were organized by the National Museum of the Eastern Carpathians in Sfântu Gheorghe and the Harghita County branch of the Museum of the Olt and Upper Mureș in 2006 and 2007, respectively. The thematic exhibition, titled *"The Civilization of Wood in Eastern Transylvania. Interferences. Rafting, Wood Processing and Trade"*, was accompanied by an exhibition catalogue. The author of this exhibition, curator, editor and catalogue author, and project coordinator was Dr. Dorel Marc, with Valerii Kavruk as co-editor.

Proposals for future exhibition valorizations:

- Planning and organizing thematic exhibitions on rafting on the Upper Mureș, in museums such as the Museum of Ethnography and Folk Art within the Mureș County Museum, with the possibility of itinerating and adapting them to the "Anton Badea" Ethnographic Museum in Reghin and the Ethnographic Museum in Toplița, part of the Toplița Cultural Center, under the Ministry of Culture. The thematic outline will include: the history of rafting at local, zonal, and regional levels; techniques of forest exploitation; raft construction and binding techniques; transportation of wood and other goods – actual

rafting; transport routes; social networks and division of labor; trade through rafting; legislation on rafting; the rafter as an economic and cultural agent; folklore and other intangible heritage related to rafting. Exhibits will include: documents concerning rafting practices; illustrative photographs and postcards; tools used in rafting; raft models; literary texts about rafting; rafters' journals; interviews with rafters and their descendants; documentary films and reenactments; literary and musical-choreographic folklore connected to rafting.

- Expanding the Museum in Șugag with a section dedicated to rafting and the specific customs of rafters, including various exhibits (e.g., tools such as pike poles used on rafts, axes, saws, wedges, work clothes and other garments used by rafters; archival documents; rafting permits; photographs, paintings, letters and journals of rafters, etc.).

a.2. Cultural events dedicated to rafting:

- During the Roman Festival in Călugăreni (reaching its 11th edition in 2025), a reenactment of rafting on the Niraj River will be organized, following the Roman-era model.
- Continuation of rafting festivals in Ciocănești, Ciugud, and Valea Vaserului, and their popularization in the media.
- In collaboration with the Center for Traditional Culture and Artistic Education of Mureș, musical evenings related to forestry and rafting folklore will be organized, including valorization of choreographic folklore related to rafting.
- Popularization of the history and present of rafting in civil society through seminars and round tables organized by partner entities from museums, public administration, churches, NGOs, etc.
- Continuation of mini-rafting expeditions on the Mureș River with representatives of civil society and public administration, depending on hydrological conditions.
- Organization of dedicated meetings with foreign guests, especially through collaboration with the International Association of Timber Rafting, to promote the contribution of Romanian rafting to the safeguarding of this intangible cultural heritage element at the international level.

b. Measures for transmission of the element:

- Submission of new ERASMUS+ projects by the youth organization of the NGO PETRO AQUA, continuing projects already implemented with partners from the German branch of the International Association of Rafters in Magdeburg (2024) and the Spanish branch in Laspuña (2025).
- Within the exhibitions proposed under point a), museum pedagogy workshops will be organized for children and youth, under thematic modules, as part of programs such as *"Holiday at the Museum"*, *"School Otherwise"*, *"Green Week"*, etc., focusing on rafting, with active involvement of the Mureș community and others, in collaboration with county school inspectorates.
- Lectures on rafting will be organized with students of the Faculty of Sciences and Letters, Bachelor's and Master's programs in *History and Cultural Tourism* at the "G. E. Palade" University of Medicine, Pharmacy, Science and Technology in Târgu Mureș.

- Professional practice will be organized for students by involving them in rafting reenactments on the Upper Mureș, during events organized by the Mureș County Council, such as the Upper Mureș Valley Festival and the Gurghiu Valley Festival.
- Continuation of local projects teaching children and youth rafting steering techniques, using the "raft-school" created by the PETRO AQUA Association in Petroșani, specifically built for this purpose.

c. Research and documentation of the element:

- Continued collection of information on rafting practices through field documentation, interviewing rafters and their descendants.
- Continuation of archival research on rafting in the county branches of the National Archives of Mureș, Alba, Hunedoara, Arad, Bihor, Maramureș, Satu Mare, Cluj, Bistrița, Neamț, Suceava, Iași, Bacău, Tulcea, Brăila, Constanța, Olt, Vâlcea, Sibiu, as well as in the archives of Chișinău, Budapest, Belgrade; with priority given to water administration fonds over different periods.
- Organization of conferences, symposia, scientific communication sessions, colloquia, and round tables on rafting.
- Publication of scientific and cultural materials on rafting in Romania, in foreign publications and languages.

d. Revitalization measures:

- Supporting the opening of new places in Romania for the revitalization of rafting: Reghin, Târgu Mureș, Salonta on the Mureș, Cozia on the Olt river, Remetea in Harghita, with the support of historical-ethnographic data.

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ONLINE RESOURCES:

Film on timber rafting produced during the research conducted by the team behind this initiative, showcasing the communities, individuals, entities supporting this element (August 2025, Ciocănești – Suceava, ©Timbru de Bucovina)

Regarding the rafting reenactment at Ciugud – Alba, on the Mureș River:

- First edition of the "Rafting Festival" at Ciugud. Ancient workshops, gastronomic demonstrations, folk performances, and the symbolic reenactment of the "Salt Road" on the Mureș River – Alba TV
- Rafting Festival at Ciugud, 28–29 May 2022 – *Revista Urbea Mea – Revista de Alba*
- First edition of the "Rafting Festival" at Ciugud. Ancient workshops, gastronomic demonstrations, folk performances, and the symbolic reenactment of the "Salt Road" on the Mureș River – Alba TV
- LIVE VIDEO: Rafting Festival at Ciugud. Gastronomic demonstrations and the reenactment of the "Salt Road" on the Mureș River – Ardeal24

Regarding the rafting reenactment at Ciocănești – Suceava, on the Bistrița Aurie River:

- Rafting Festival, 2023: "Rafting Week": Hundreds of tourists from across the country come to Ciocănești to descend the Bistrița on rafts – *ForestMania*
- Rafting, a revived tradition in Ciocănești during the Trout Festival – *SuceavaNews.ro*
- Rafting Week – *Discover Țara Dornelor*
- An old occupation has become a unique tourist attraction. Raft ride on the Bistrița – *Lumea Satului*
- Rafting on the Bistrița: Rafting on the Bistrița, an occupation "unearthed" after four decades – *Adevărul.ro*
- Rafting Festival, 2025: Rafting Week has started! Țara Dornelor awaits you! – *Gold Travel*
- (20+) #carmensa... – *Center for Culture and Arts "Carmen Saeculare" Neamț | Facebook*

About rafting in the Bacău area:

- *SCRIPTA MANENT: Rafting in Bacău – Ziarul de Bacău*

Regarding the rafting reenactment on the Vaser Valley, Maramureș:

- Up on the Vaser Valley, rafting is reborn – a story from Vișeu de Sus – *ForestMania*
- https://www.graiul.ro/2022/07/21/revine-plutaritul-in-maramures/

Films about rafting on the Neagova Valley, in Northern Maramureș and on Bistrița Aurie:

- https://www.facebook.com/Teofil.Ivanciuc/posts/din-istoria-maramure%C8%99ului-audioasculta%C8%9Bi-o-scurt%C4%83-poveste-despre-plut%C4%83rit4000-de/1977793395965137/
- The rafters of the Bistrița – Ciocănești, Suceava (1966)

5.a. Coordination team for the inventorying of the element:

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Dr. Ioana Baskerville (Department of Ethnology, "Alexandru Philippide" Institute of Romanian Philology of the Romanian Academy – Iași Branch)

PETRO AQUA Association (dorin.iancu21@yahoo.com): Szuhanek Imre-Șandor, Rizopol Ovidiu, Iancu Dorin, Șerb Ionel, Rizopol Adrian, Gurka Vincențiu, Kozman Albert, Iancu Doriana, Biro Oana-Maria, Gertrude Manole, Vintilă Dragoș

Timbru de Bucovina Association (timbrudebucovina@gmail.com): Flocea Darie Silviu, George Vlăduț Lucan

At present, numerous institutions and organizations are actively involved or have expressed their willingness to contribute in the future to the safeguarding of this element: PETRO AQUA Ecology Association in Petroșani, Alba Iulia City Hall, Ciugud Village Hall, Alba County Council, National Museum of the Union in Alba Iulia, Museum of Ethnography and Folk Art within the Mureș County Museum, Department of Ethnology of the "Alexandru Philippide" Institute of Romanian Philology of the Romanian Academy – Iași Branch, Ciocănești Commune Village Hall – Suceava County, Timbru de Bucovina Association in Pojorâta – Suceava.

5.b. Persons responsible for monitoring and updating the data on the element:
PETRO AQUA Association, Dorel Marc, Ioana Baskerville

6. Date of completion of the inventory document:
1 September 2025