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## THE MAN BETWEEN REGIONALIZATION AND GLOBALIZATION

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**Abstract :** The purpose of this study is to highlight the fact that man is essentially a global being, defined by certain defining regional traits induced by the environmental conditions in which he has evolved and is evolving. In this sense, using at the same time and complementary a series of research methods (observation method, synthesis method, analysis method and description method), we analyzed the evolution in time and space of man, activities, settlements, and international relations. The results thus obtained confirmed that man is essentially a global being defined by certain regional particularities induced by the particularities of the environment in which he evolved.

**Key words:** spatio-temporal evolution, globalization, regionalization

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### INTRODUCTION

Man is a structural element of the environment, being influenced by him in his spatio-temporal evolution, which in turn was conditioned by the favors and restrictions that the environment made available to man.

At present, man manifests himself against the background of technical and technological advances as one of the most important agents of environmental modeling, putting his mark on both the abiotic component (geological substrate, relief, soil, hydrography, climate, etc.) and the biotic (vegetation, fauna). Basically, we can say that man has become a global factor in shaping the environment. Unfortunately, human impact on the environment is often negative, with destructive effects that are difficult to estimate in the long run, and only in a few situations can we speak of a positive impact. Thus, man has acquired a new status in relation to the environment in which the structural element has become a global modeling agent.

Globalization and regionalization are two concepts frequently analyzed in the literature from various points of view, among which are: defining concepts (Beck, 2018; Robertson & White, 2007; Scholte, 2002; Beniuc & Moscviciov,

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2022); their dimensions and social implications (Appadurai et al., 2001; Sassen, 2003; Fischer, 2003; Kitching, 2022), economic (Jakob, 2022; Contractor, 2022), cultural (Tomlinson, 1999; Siregar, 2022; Crețu & Sochircă, 2022), institutional (Djelic & Quack, 2003; Gems et al., 2022) etc.

The mechanisms by which man intervened on the environment are spatial evolution and its imprint rendered in the form of activities, settlements, and international relations, seen as a collective form of manifestation of human relations.

At a careful analysis in time and space we can easily observe the regional / global character of these mechanisms and indirectly, those of man. In this context, the aim of this study is to briefly capture the spatio-temporal evolution of man, activities, settlements, and international relations to substantiate the hypothesis that man is essentially a global being, defined by certain regional characteristics in which he evolved. and evolves.

### **RESEARCH METHODOLOGY**

The present study aimed at the brief analysis in time and space of the "man", of the activities, settlements, and relationships that he develops, to highlight the regional and global character of the human being. The following research methods were used for this purpose: observation, analysis, synthesis, and descriptions.

### **THE HUMAN COMPONENT**

To demonstrate the fact that man is a global being by its essence, in this paper we have analyzed and highlighted some aspects related to its spatio-temporal evolution. Although the history of the earth begins 4.57 billion years ago, unlike that of the universe, which begins 13.7 billion years ago (Dalrymple, 2001; Manhes et al., 1980), the history of man on earth is relatively recent date. The first archaeological evidence of its existence dates to 3.2 million years ago and refers to the species *Australopithecus Afarensis*. The area of spread of this first human prototype is in East Africa, more precisely in Ethiopia (Hadar) and Tanzania (Laetoli) (Adrian, 2009a). The evolution of man has continued over time so that about 2.4 million years ago in the same area was attested *Homo Habilis*, a species still quite controversial in the literature (Ignătescu, 2010). Later, 800,000 years ago, the existence of *Homo Erectus* was certified by archaeological discoveries, whose area of distribution, unlike that of its predecessors, is much more extensive. Thus, traces of its existence have been attested in Africa (Ethiopia, Tanzania, Algeria, Morocco, Zambia), Asia (Indonesia, China) and Europe (France) (Adrian, 2009b). The completion of man as *Homo Globalis* took place with the imposition of the species *Homo Neanderthaliensis* (230,000 - 30,000 years) and *Homo Sapiens* (200,000 years), the two species disputing their supremacy for a long time, traces of their existence being attested in Africa, Asia, and Europe (Stringer, 2012). After the disappearance of *Homo Neanderthaliensis*, the area of *Homo Sapiens* it spread to Australia (Lake Mugo, 32,700 i.Hr) and America (12,000 to 10,000 i.Hr) (Stringer, 2012).

The spread of man throughout the globe and its evolution from a physiological and intellectual point of view (the evolution of the human species over time from *Australopithecus afarensis* to *Homo Sapiens*, the Intelligent Man) has been determined directly and indirectly by several factors

between which: geoclimate change, human adaptability, and technological progress (Gombrich, 2006).

Currently, there are 7,952,460,000 inhabitants globally, of whom 49.6% are male and 50.4% are female. Their regional distribution indicates an overpopulation in Asia and the Pacific (55.9%), followed by Africa (14.6%), America (13.6%), Europe (12.7%) and the Middle East 3.3%).<sup>1</sup>

At the national level, the hierarchy of the first ten places, according to the number of inhabitants, is held by China (1 448 205 919), India (1 405 811 923), USA (334 686 689), Indonesia (278 962 014), Pakistan (229 223 475), Nigeria (216 414 368), Brazil (215 269 255), Bangladesh (167 788 101), Russia (145 811 551), while at the op-posite pole are the Vatican (799), Tokelau (1378) and Niue (1622).<sup>2</sup>

As a result, man is now a global being, covering virtually the entire globe, except for climatically steppe regions and beyond. These include the terrestrial extremities (south pole and north pole), mountainous areas, located at high altitudes and desert areas.

### **HUMAN ACTIVITIES**

The spatio-temporal evolution of man in his tendency to become *Homo globalis* would have been impossible in the absence of his action, an action materialized by carrying out a whole arsenal of human activities. These include hunting and fishing, agriculture, crafts, trade, transportation, industry, etc. Each of these activities appeared at a certain time, in a certain place, defining the "man" and contributing to its evolution. Also, between all these activities there are close interconditioning relations, relations that ultimately contributed to the progress made by "man" in the direction of his evolution towards what we generically call *Homo globalis*.

#### **Hunting and fishing**

Hunting and fishing are one of the first human occupations, along with "harvesting", dating back to the period of the "predatory economy", when man used only what nature offered him to meet vital needs (food, clothing, and shelter). From a temporal point of view, this occupation dates to the period of *Australopithecus afarensis*, 3.2 million years ago, when man was forced, due to climatic vicissitudes, to abandon his biotope and way of life, to "descend from trees" in search of food (Chen & Li, 2001; Adrian, 2009a). This moment is crucial in the history of human evolution as a species, as it is forced to develop other physical and intellectual abilities. Physical abilities were related to the transformations of the body that occurred when the man adopted bipedal walking "on two legs". Intellectuals have been concerned with the technological advances that man has made over time, from the use of wood and carved stone tools to the use of space satellites. What is certain is that the "need" and lifestyle have imposed on man throughout his existence, profound transformations, in a continuous rhythm, transformations which still take place today, but which we are not able to observe, they are being easier to observe on the scale of time geological than that of historical time. However, the rapid progress imposed by technological developments may in one way or another outline the possible

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<sup>1</sup> <https://worldpopulationreview.com/>

<sup>2</sup> <https://worldpopulationreview.com/>

mutations that the "man of the future" will suffer. We only need to emphasize a very simple aspect to make a scenario for us as "work is not for man, it is for machines". What work? The Physical or the Intellectual? Maybe both.

Therefore, hunting and fishing were primarily ancestral activities, which required and imposed some aspects related to dynamics, teamwork, and intelligence. The dynamic was closely related to the fact that man was not sedentary, he was in constant motion. In search of "prey", this determining, among other things, the beginning of the process of territorial expansion of man globally. Teamwork has prevailed for reasons of efficiency in hunting and fishing, the man finding that the success rate is much higher when work as a team and not individually. This aspect will be of major importance in the future evolution of socio - human relations. The development of intelligence has been a continuous process born of the need for man to adapt and survive a new living environment imposed by changes climate. Closely related to intelligence are the technological advances of humanity over time, from primitive hunting and fishing, based on endosomatic instruments to the modern type, based on exosomatic instruments. If at first *Australopithecus afarensis* hunting and fishing using only his own body, then *Homo habilis* learned to hunt with specially made tools (with sticks and sharp-edged stones), while today *Homo Sapiens Sapiens* hunts with firearms and fishes with ships and fishing boats.

### **Agriculture**

At the end of the last glaciation (11,000 î.Hr), where topographic and climatic conditions allowed, agriculture emerged, characterized by the cultivation of plants and the raising of animals. It should be noted that the plant culture and animal husbandry had, at the beginning, a regional character, the two defining components being attested for the first time in the Sumerians, between the Tigris and Euphrates rivers, on the territory of the current state of Iraq, around 9,500 î.Hr, and then gradually spreading to India (6,500 î.Hr), Egypt (5,000 î.Hr), China (4,000 î.Hr), America Central (2,700 î.Hr). Today we can say that agriculture is a global anthropic activity, covering virtually the entire globe (Colin, 1998).

### **Crafts**

Crafts are ancestral activities that have accompanied the evolution of man since the time of the "predatory economy", when he used only what the environment offered him, without having concerns about the "care of tomorrow", the need to accumulate.

Regarding the time and place of the appearance of crafts, there is a diversity of opinions in the literature. However, archeological research has shown in Africa the existence of arrowheads made of stone dating back 40,000 years BC. From here, the art of making stone arrowheads gradually spread to France and England, on the territory of which several flint mines have been attested, dating from 8,000 to 2,000 î.Hr.<sup>3</sup>

Another craft that decisively influenced the evolution and technological progress of mankind was "pottery", making pottery, cups, cookware, bowls, plates, glasses, and other containers for liquids and grains. Research conducted

<sup>3</sup> [https://ro.wikipedia.org/wiki/Istoria\\_uman%C4%83](https://ro.wikipedia.org/wiki/Istoria_uman%C4%83)



in a cave in Hunan Prov-ince, China Mesopotamia (in the administrative territory of present-day Pakistan and India), contributing to what we call the "Indus Civilization" (Chakrabarti, 2004; Dani et al., 1996; Allchin & Erdosy, 1996).

Man's desire to live better and the technological advances made by humanity constantly, but continuously, have led to the emergence of other crafts, among which we mention: torso, fabric, making objects made of wood, metal (copper, bronze, iron, silver, gold), making papyrus, paper, glass, porcelain, etc. What is certain is that each of these crafts appeared at a certain time, in a certain place, and spread to the whole globe, so that at present the traces of attestation of their existence are to be found everywhere.

### **Commerce**

When socio-technological conditions allowed, another human occupation emerged, namely trade. The transition of human society from a "predatory economy" focused on harvesting, hunting, and fishing, to a sedentary one, characterized by the emergence of agriculture and crafts imposed as a necessity the emergence of trade. It represents the totality of exchanges "of products through their purchase and sale" (Dex, 2009). At first exchanges took the form of "barter" which was a form of "ex-change in kind, without the intermediation of money" (Dex, 2009), then using cur-rency, "barter was then broken down into two operations: selling and buying. From this moment on, the real trade began" (Pațac, 2008, p. 16, quoting Rapin, 1983, pp. 11-12).

The first evidence of trade in China, Mesopotamia, and Northern Europe dates to 4,000 i.Hr (Pațac, 2008). At present, human life would be inconceivable in the absence of trade. Since then and until now, trade has undergone profound changes in terms of complexity and spatial distribution.

### **Transport**

It represents an anthropic activity of prime importance in the crystallization of the concepts of regionalization / globalization, contributing to the "movement of material goods and people in space, in order to meet the material and spiritual needs of society" (Dumitru, 2015; Iloiu, 2002).

Over time, transport has evolved steadily in terms of quantity and quality, with the evolution of humanity, from rudimentary forms of transport "with animal traction" on unpaved roads, to sophisticated forms of transport (road, air, naval, space etc.), which requires a specific infrastructure.

The qualitative evolution refers to the progresses registered, on a temporal scale, the transport infrastructure, it being represented by the set of elements (means and means of transport) and of the relations that have been established between them. For a better understanding it is necessary to define the notions of "means of transport" and "means of transport". The means of transport are the mobile component (vehicles) used to move the substance, energy, and information from one place to another, while the means of transport are the fixed component, the material support, which facilitates mobility. The two components mentioned above, together make up, what we call, the infrastructure of means and means of transport, with a major role, essential in the functional interconnection of the regions of tourist emission with those of tourist destination and not only. To grow the functionality of the transport infrastructure between the means and the

transport routes, a series of functional relations have been established. Among these we can mention the relations that have been established between the air and road infrastructure, the railway, etc.

Quantitative evolution refers to the multiplication of modes of transport, on the one hand, and on the other hand, to their spatial expansion, thus contributing to the substantiation of the concepts of regionalization / globalization.

Currently, the transport infrastructure is a component of the environment, ubiquitous globally, being characterized by several features including safety, speed, accessibility, regularity and punctuality regardless of weather conditions, capacity high transport, economy, low aggression towards the environment (Surd et al., 2005).

### **Industry**

Industry, along with other human activities, is another way of manifesting man at regional / global level. It is a complex process of "exploitation of natural goods and their transformation, as well as others, into means of production and consumer goods" (DEX, 1998). Although in the literature there is a wide range of approaches to industry from a typological point of view, special attention is paid to the classifications imposed depending on the nature of the production process and raw materials. By the nature of the production process, industry can be classified into heavy industry, "which deals with the production of the means of production" or equipment and light industry "which deals with the production of consumer goods" or consumer goods (DEX, 2009).

The uneven distribution of natural resources globally is a determining factor in the uneven distribution of the processes of exploitation, processing, and transformation of natural resources into means of production and consumer goods. Distributional discontinuities give rise to the regionalization process while the global distribution of industry contributes to strengthening the process of globalization. In conclusion, we can say that, if at the beginning, the industry had a local, manufacturing character, nowadays, thanks to the unprecedented technological evolutions it has a global character, being characterized by a great spatial extension and typological diversification.

### **HUMAN SETTLEMENTS**

The construction of human settlements at the global level represents, together with the anthropic activities and the system of international relations, one of the determining factors in the appearance, evolution, and crystallization of the concepts of regionalization / globalization. Human settlements have appeared "as a natural necessity of man to take shelter from the inclement weather", "by the union and territorial grouping of several dwellings" since the Paleolithic period (Herman, p. 124). The attestation of the first human settlements is closely related to the attestation of Homo Sapiens. Today, most of the globe is inhabited by humans, in settlements with varying degrees of complexity, starting with hamlets, villages, towns, megalopolises and ending with urban conurbations.

## THE SYSTEM OF INTERNATIONAL RELATIONS

The system of international relations, represented by the national states, the organizational relations between them (regional and international), multinational companies, terrorist groups, mafia organizations, etc., is another defining element in the crystallization of the concepts of regionalization and globalization (Herman and Grama, 2018).

"States are functional and organizational units that have been imposed in a certain place at some time on the background of technological advances made by human society, with a direct effect on the diversification of production forces, the emergence of social classes, economic development and the spirituality of humanity" (Herman and Grama, 2018, p. 49).

The main defining features that "individualize, shape and consolidate" the state as a form of political organization are the existence of a clearly defined territory, a form of government characterized by order and hierarchy and a permanent population (Ilieş, 2006, pp. 31-32).

Currently, according to the US Department of State 's Office of Intelligence and Research, there are 195 sovereigns <sup>4</sup> and independent states and 66 dependent territories worldwide. <sup>5</sup>

The spatial distribution of the independent states of the world reveals that they have a global character, being extended to the scale of the entire globe (Herman & Grama, 2018).

Therefore, through the way of spatio-temporal manifestation, the national states represent a major component of globalization, along with that of organizational relations, multinational companies, etc.) (Herman and Grama, 2018).

International organizations are superior forms of association between states based on cooperation agreements aimed at achieving difficult-to-achieve goals for a single state (Herman et al., 2016, 2018).

They appeared in the 19<sup>th</sup> century and have evolved numerically, spatially and in terms of importance until now (Popa & Sarcinschi, 2007). The motivations that formed the basis of their appearance were political, economic, social, etc. "international organizations as associative structures reveals the fact that they are important vectors in shaping concepts of regionalization or globalization" (Herman et al., 2016, p. 57). The analysis of the distribution of the headquarters of international organizations can show the idea that Europe, through the cities of Paris, Brussels, Geneva, and Madrid, is the most important factor of globalization (Herman et al., 2016). Regarding the analysis of the locations of the headquarters, the regional organizations have a relatively balanced distribution at the spatial level, the main cities hosting such organizational entities being Brussels, Strausbour, Vienna, Cairo, Dubai, Addis Ababa, Mitrand, Singapore, Jakarta, and Lima (Herman et al., 2016).

## CONCLUSIONS

From the present study, conducted following the analysis of the literature on the spatio-temporal evolution of man, human activities (hunting, fishing, agriculture, crafts, trade, transport, and industry), human settlements and the system of international relations (states and international organizations) shows

<sup>4</sup> <http://www.state.gov/s/inr/rls/4250.htm>

<sup>5</sup> <http://www.state.gov/s/inr/rls/10543.htm>

that man is a regional being with global aspirations. If the global character is given by the favors, the re-strictions imposed by the characteristics of the environment, the global character of the man is a specific feature through which he stands out from the other living beings. Over time, the regional / global character of man has manifested itself in various forms, among which special attention has been paid to the organization of communities from tribal structures, kingdoms, empires, national states. Also, the regional particularities are well highlighted in the incipient phase, from the beginning (the appearance of man, of the main activities, of the human settlements, etc.) they are transforming into global particularities with the evolution in time and space. Therefore, the regional particularities are structural elements of the global ones. At the beginning, each global feature had a regional, character which, through evolution and spatial diffusion, acquired a global status.

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## **ELEMENTS OF LOCAL IDENTITY IN THE ROMANIAN RURAL SPACE. STUDY CASE OLCEA COMMUNE, BIHOR COUNTY**

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**Abstract :** This study aims to identify and analyze the elements of local identity specific to Olcea commune, Bihor County, Romania. This approach is needed in the context of the growing manifestation of two complementary phenomena, regionalization, and globalization. The complementary use of observational, cartographic, analytical, deductive, and historiographical methods led the research to identify the main elements of identity specific to the place, namely : local language, occupations, household as a central element of the rural universe, gastronomy, and traditional dress.

**Key words:** local identity, occupations of the inhabitants, gastronomy, globalization, regionalization

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### **INTRODUCTION**

Identity elements are defining structural aspects for a human community that has been formed and will be formed under the impulses of the inputs and outputs of substance, energy, and information. Thus, we can say that the identity of human communities is closely linked to the spatial identity of the environment, as a supporting and restrictive factor in their genesis, evolution,

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and dynamics. The support function is derived from all favorable local characteristics specific to the environment, while the restrictive character is derived from those unfavorable characteristics of the local environment (relief, soil, climate, hydrography, fauna, and vegetation).

Regionalization and globalization are two complementary phenomena of an economic, political, social, and cultural nature, specific to current societies, which cannot coexist independently. The difference between the two notions is only spatial, so that regionalization is a structural part of globalization (Herman et al., 2016; Indra, 2016; Herman and Grama, 2018; Herman et al., 2018a; Herman, 2022). "Globalization and regionalization are two complex and controversial concepts that transcend from the very nature of the human being and have evolved constantly over time" (Herman et al., 2018b, p. 89). In this context, we can say that the elements of local identity, due to the multiple valences and functions they incorporate, contribute to the assertion of regionalization (Ghena, 2015; Ming, 2006), as structural part of globalization (Andreff, 2008; Lechner, 2009; Maguire, 2011), on the one hand, while on the other hand, they represent a valuable potential for the expanding tourism industry (Herman & Gherman, 2016). Given the fact that the elements of local identity represent a portal of knowledge of places, people, past, identity, belonging, etc. (Caciora et al., 2021; Herman & Benchis, 2017; Herman et al., 2020a; Ilies et al., 2020), they can contribute to the development of local and regional tourism by using them to diversify the local tourist offer (Herman et al., 2020b; Herman et al., 2021a,b) and create the image of a tourist destination (Herman et al., 2019; Saarinen, 2003, 2004; Toral, 2018).

## **RESEARCH METHODOLOGY**

### **Study area**

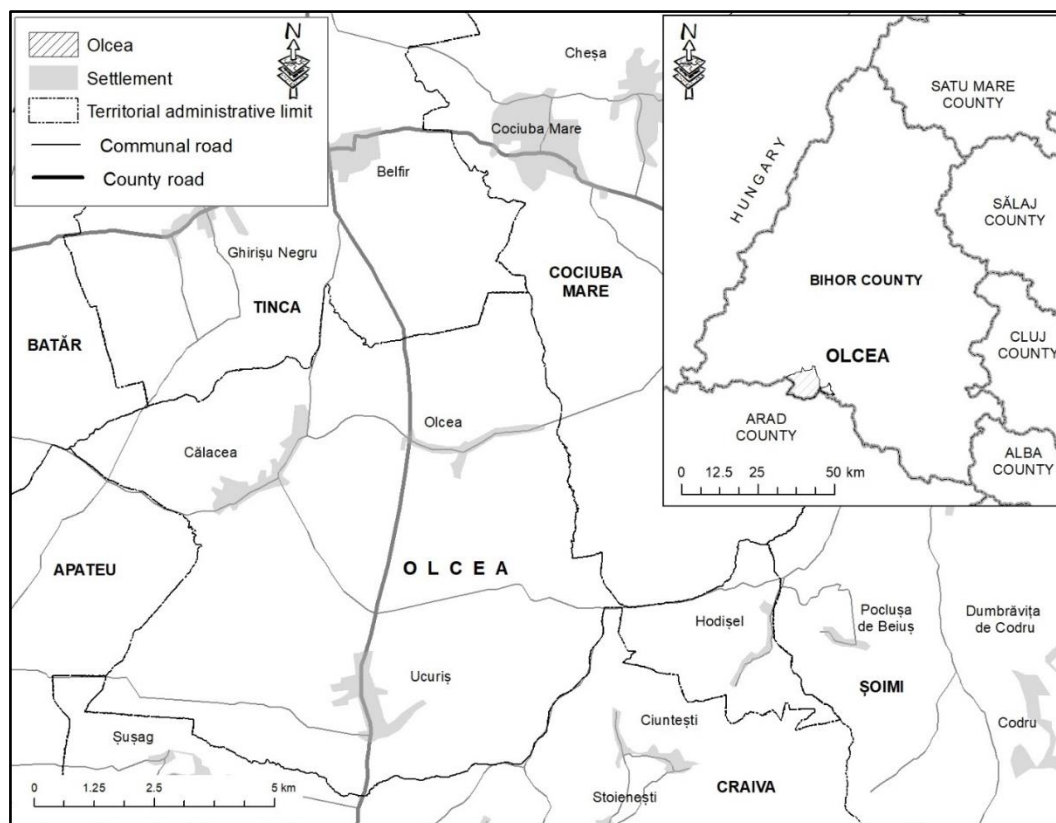
Olcea commune, located in the south of Bihor County, consists of four localities, namely: Olcea, Călăcea, Ucriș and Hodișel. From an administrative point of view, Olcea Commune borders with: Tinca Commune (North), Cociuba Mare (North-East), Șoimi Commune (South-East), Craiva Commune from Arad County (South) and Apateu Communes and Batăr (West) (Figure 1). From a morphological point of view, the area belonging to Olcea Commune overlaps over the Eastern part of the Cermeiului Plain, a subunit of the Western Plain, which represents the central compartment of the Western Plain.

Therefore, the location of Olcea Commune in the east of Cermeiului Plain, at the Contact with Codru Moma Mountains, in the southern part of Bihor County, between Crișul Negru River to the North and Crișul Alb River to the South, gives this space a series of specific characteristics and features: climatic, hydrological, and bio-pedo-geographical.

Over time, the people of Olcea Commune have created a special civilization, closely related to the existential possibilities offered by the environment (Herman & Wendt, 2011; Herman, 2012).

In the literature, the issue of local identity has been widely treated by both foreign authors (Angle et al., 2017; Black and Veloutsou, 2017; Downey, 2017) and Romanian ones (Banini, 2021; Ciupe, 2021; Dincă et al., 2012; Filimon, 2012; Filimon et al., 2014; Herman and Wendt, 2011; Herman, 2012; Herman and Gherman, 2016; Ilieș et al., 2016; Stașac and Herman, 2010; Ilovan, 2020). However, at the local level there is still a lack of knowledge in this direction. Against this background, in the context of the current society characterized by

globalization (Drăghici et al., 2015), the identification and analysis of the elements of local identity is a supporting premise in diversifying the tourist offer of a tourist destination. In this context, the present study aims to complete the studies previously performed, by identifying and analyzing the elements of local identity specific to Olcea commune, Bihor County, Romania.



**Figure 1.** Geographical location of Olcea Commune, Bihor County

### Data analysis

The realization of the present study involved the completion of two standard stages, namely: the office stage and the field stage. In the office stage, various specialized studies on similar topics were consulted and the present study was elaborated, while in the field stage, the necessary observations and photographs were made. The following research methods were used in the preparation of this material: the observation method, the cartographic method, the analysis method, the deduction method, and the historiographical method. Thus, following the two major stages of research (office and field) and the complementary use of the methods mentioned above, was identified the following elements of local identity, specific to Olcea commune, Bihor County, Romania: local speech, occupations of the inhabitants, the household regarded as a central element of the rural universe, gastronomy, and traditional dress.



## RESULTS AND DISCUSSIONS

### Local speech

The studied area had a population of 2726 inhabitants in 2021, most of whom were Romanians (85%), followed by Roma and Hungarians.<sup>1</sup>

Therefore, the language of communication is Romanian, but with strong Hungarian influences (until 1918 the region was under Hungarian occupation, the school classes being in Hungarian) found in the regionalisms of the local vocabulary: "cuptoriu" - stove, "obloc" - window, "ștroafe" - slippers, "felegă" - towel, "tălechi" - yard, "părădică" - tomato, "piparcă" - peppers, "tolcer" - funnel, "păsulă" - beans, "curechi" - cabbage, "tărtarcă" - sorghum etc.

Other expressions and words in the local dialect are: "scoacă" - sweet cow's cheese, "zamă dă părădaică" - tomato soup, "tuluc" - young ox, "firoang" - curtain, "nădragă" - pants, "gaci" - izmene, "cușmă" - hat, "chimeșe" - shirt, "lacreu" - jacket, "leveșe" - chicken soup, "pită" - bread, "lavor" - basin, "a iscăli" - to sign, "plevat" - pencil, "ciripă" - tile, "haizaș" - roof of the house, "clisă" - bacon, "ai" - garlic, "oloi" - oil, "miere" - sugar, "laviță" - bank, "clop" - hat, etc.

The preposition "dă" and "pă" instead of "of" and "on" is also widely used, as well as the conjunction "and" instead of "to": example "give where you are" instead of "where are you from" and "pă" table instead of "on the table. In some words, the final "u" and "i" are used, for example "cuptoriu", "di-nde".

The first names used were the traditional Romanian ones: Floare, Mărie, Ană, Elena or Ileană, Petre, Teodor, Ioan, Moisă, Gheorghe, Flore, Pavel, Vasile. In the post December period, the traditional first names were replaced with the modern ones: Alin, Adrian, Călin, Corina, Carmen, Daniela, and now the first names with a western accent stand out: Marcus, Matei, Marius, Lucas, Aida, Antonia, Isidora, and so on. In the Roma communities, the first name oscillates, depending on the "characters in the movies", so we will meet: Tarzan, Zoro, Vineto, Pamela, Boby, Ghiocel, Lămâița etc.

Among the family names, the most common are Ile, Mic, Ștefan, Todor or Mateaș (in Călăcea); Mateoc, Popa, Țapoș, Botoc or Sârb (in Ucuriș); Ilieș, Ripan, Pantea or Dobra (in Olcea); Pelle, Ilonca, Matei or Ciocluț (in Hodișel).

Almost every person in the community benefits from three first names: last name, first name, and nickname. Depending on the circumstance, they can be used simultaneously or separately, sometimes together with other names or terms, denoting the age class or social status (Ardelean, 2014). We exemplify these situations with nicknames from the village of Călăcea: "Ile Ioan a Largului" - name, surname, and nickname, "Pavelea Petrii" - first name and nickname, "Delcea" - nickname.

The family name is transmitted on the paternal line, from father to children, in legitimate marriages. If the child comes from cohabitation, then it takes the surname of the grandfather, from the mother. At marriage, women take their husband's last name. However, there are exceptions, in which women wanted to keep their maiden name, so the husband's family name is added to that of the wife, for example Pele - Matei (in Hodișel), or cases in which the husband takes the name of the wife's family, for various reasons (wealth, ethnicity, nationality, etc.).

If the two spouses lived in cohabitation, during which time their children were born, they will bear the mother's family name. If the two decide to get

<sup>1</sup> <http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

married and have children after that, they will take their father's name. Also in this situation is the man who has children from a marriage, remains a widower and remarries a woman who in turn has children from a previous marriage. After remarriage, the woman takes the name of the husband, but the children will keep the family name of the natural father. If the two have children after that, they will bear the husband's name. To be more specific, Ripan Pavel, who was left a widower with three children, remarried Todor Ana, also a widow with two children. After remarriage, the two had three more children together.

In the rural community, the nickname is the predominant one. This is because many individuals have the same first and last name, often creating confusion. So, just to eliminate the confusion, the nicknames were put, as for example, in Călăcea, where many are Ile Teodor, without a nickname it is impossible to know who is referring to: Ile Teodor - Delcea, Ile Teodor - Jnecu, Ile Teodor - Mititelu, Ile Teodor - Blondu sau Debu, Ile Teodor - Ciutica, Ile Teodor - Todoru Delcii, Ile Teodor - Ciuca.

The nickname informs about behaviors and attitudes, for example the "Snake" - Matei Gheorghe in Hodișel. Sometimes the nickname informs about the profession or social status, such as "Dăscălea" - Avram Teodor (teacher by profession), or "Birău" - Bocșe Flore (former president of the CAP) or "Chiaburu" (the wealthiest) and "Licheaua" (for the poor). In most cases, the nicknames are funny and give a picture of the group's humor as in the case of "Chereșledan" Petrică, nicknamed "Trump". Sometimes the nickname indicates the place of residence, "Ghița de la Vale", and in the case of women with children it indicates the name of the husband or father, such as: "Măria Polii, Anuța Ciunii, Pavelea Petrii".

### **Occupations of the inhabitants**

The main occupation of the inhabitants of the commune is agriculture, both the cultivation of plants (wheat, corn, sorghum, oats, barley, rye) and the raising of animals (cattle for milk and meat).

A major impediment to the practice of agriculture, especially plant cultivation, is the inferior quality of the claytype soil. That is why in the past, correlated with outdated work techniques and agricultural inventory, the yield was very low (Ștefănescu, 1995).

Over time, various plants have been grown in these lands: tobacco in the early 19<sup>th</sup> century in Călăcea, hemp, flax, communist vegetables, and sorghum. Of all these, the sorghum culture prevailed the most. So, in a short time the sorghum culture became a tradition, especially for the villages of Călăcea and Olcea, occupying large areas of land (in some years even more than 50% of the total).

Sorghum is a drought resistant plant native to India and North Africa. It is also known as "durra" in Sudan and "gaolean" in China (Bențe et al., 2001).

In our country it is also known as "tartar" and is cultivated for straw from which brooms are made. It was introduced as a crop plant in 1969 at Călăcea, becoming since then the main agricultural crop.

From the preparation of the land to the sale, the sorghum requires numerous work steps. Thus, in the autumn and spring the manure is spread for an improvement of the soil. In the spring, the work of preparing the land for sowing begins plowing and sowing. This first stage is also the easiest because everything is mechanized. After sowing, the crop is weeded against weeds. It should be noted that, being a drought resistant plant, it has adapted very well to

the soils of the commune, knowing that clay soils retain water longer. Also, the seeds do not require a special selection for sowing, using seeds from their own culture every year. The biggest pest of sorghum plants is the wireworm. The hoe is mechanized, with the tractor or manually, with the hoe.

The real work begins in late summer, in mid August, when the sorghum harvest begins. It is a difficult period, because the whole operation is done manually and in a relatively short period of time, 3-4 weeks maximum, when it is very hot (35 - 40° C).

Each plant is cut separately, 4-5 cm below the node of the spike, harvesting the straw, on which the seeds are also found. On a normal day, a person cuts about 200 kg. As the production is around 2500 Kg / ha, it takes at least 12 people to manually harvest one hectare. Most farmers have between 5 and 8 ha (exceptions with 15-20 ha being few), so the harvest requires a lot of labor, generally seasonal brought from neighboring villages (especially Rroma from Talpoș, Tinca, Fonău and Gepiu), who are provided with transport, meals and work pay 150 RON / day.

If, as far as the establishment of the culture is concerned, sorghum is not pretentious, it is pretentious as far as the harvest is concerned. Thus, the sorghum straw is spread on the ground to dry, so it is cut in August when it is very hot (Figure 2).



**Figure 2.** Sorghum culture. Aspects of the harvest

The spike needs three to four days to dry, during which time the straw turns a yellow-green color, which is of the best quality. If during the dry season it is watered by rain, it "loses its color", the spikes becoming gray to black, of lower quality, so a lower price. At 3-4 days, the sheaf spikes are harvested (skinned), taken home to the household, where it is stored in the form of a hay heads "jireadă" and covered with nylon so as not to be watered by rain.

After that, another difficult stage begins, which the locals call "drișcuit" or brushed sorghum. Basically, this means removing sorghum seeds with the help of a machine, called a "drișcă", mechanically driven by an electric motor (Figure 3). It is difficult because, when put in the "drișcă", sorghum emits a very irritating dust, which causes itching of the skin, nasal secretions, stinging of the eyes, in some cases facilitating the onset of asthma.



**Figure 3.** "Drișcuitul" - removal of sorghum seeds



**Figure 4.** Broom machine



At least three people are needed at this stage. The resulting seeds are an excellent fodder for domestic animals and in the bakery industry that uses the seeds to produce bread for diabetics.

Most farmers use raw sorghum at the broom factory in Olcea, owned by an Italian, with an amount between 5 and 7 RON / Kg.

There are a few entrepreneurs who continue the tradition of broom manufacturing. They must go through a few extra steps to produce the broom. First, the brushed sorghum must be selected in three categories: the third a - the less beautiful spikes (they make the inner part of the broom, which is not visible), the second a - is applied over and the first is the face (appearance) of the broom, that is, the most beautiful spikes.

To produce the broom, the producer also needs wooden tails (which he buys from people authorized to process wood), small nails and wire. The wooden tail is inserted into a handcrafted machine (Figure 4), which rotates the broom for processing.

Once produced, the broom is sewn with thread, for which a hand operated "press" and a handmade needle are used (Figure 5). The brooms are capitalized at different economic agents with amounts between 15 and 17 RON.



**Figure 5.** Broom in the sewing press

If in the 90's there was a broom sewing machine in almost every household, today there are very few lefts, about 3 in Călăcea and 2 in Olcea (authorized persons).

Fruit growing is quite widespread in addition to plant cultivation, especially in Hodișel and Ucuriș, hilly areas (specific to fruit growing). The fruits are used in unprocessed food or in the production of brandy. In this sense, the large number of brandy boilers in the area are representative (Ardelean, 2007).

Animal husbandry is another branch of agriculture, being a well-developed occupation in the past. Currently, their number is declining from year to year. The tractor also replaced the horse, with most of the horses now belonging to the Roma community; the goat is considered a sign of poverty, and the sheep is a sign of insensitivity (shepherds enter with their sheep over the crops of the

people doing damage). The goose has disappeared from the household. Since 2007, there has been some interest in raising beef for export.

### **The household is a central element of the rural universe**

The houses were built of wood, by local craftsmen, with vertical wooden poles, on oak soles, at first covered with straw, and later with tiles (Cios).

Specific to the villages of Olcea commune are three types of households: open, traditional household; the household with double yard; the household with closed and semiclosed yard (Ardelean, 2014).

The open house is the oldest, with a very wide detour (yard), all surrounded by a twig fence. The house was at the back of the yard, away from the alley. It had a wagon cage, an animal stable, and a bread oven.

Between 1920 and 1960, there were households with a double yard: the district and the area. The house moves close to the street and generalizes the oven (summer kitchen), the birdhouse, the woodland, and the fountain in the yard.

After 1960, closed house households spread. The courtyard is smaller, the buildings are united all around, the house stretches along the street. The annexes for the birds, the pigsty and the "basket" for the corn move to the second yard. The main courtyard is paved with concrete and covered with vines (Ardelean, 2014).

The room on the street is called the "new house", where the valuables are kept furniture, pillow beds, etc. When the family has guests, they are welcomed here.

At present, the appearance of the villages has changed, the influence of modernity being observed in the new constructions, the western model, with attic or floor.

### **Gastronomy specific to the place**

The foods that make up the food of the villagers are the traditional ones, especially products obtained in their own household, both vegetable and animal.

In the not-too-distant past, the staple food was polenta or cornmeal, made from cornmeal, eaten in combination with other foods such as cheese, milk, bacon or vegetables.

After World War II, "mălaiul" corn was replaced by wheat, which became the staple food. Bread is made from wheat flour. Until recently, it was obtained in his own household, which was equipped with a "bread oven". A loaf of bread meant about 6-7 loaves, which were enough for a week. In the summer days it baked more often because, from the heat, the bread deteriorated.

Milk is a widely used food because it was very handy (every family has at least one cow) and is eaten raw or processed in the form of shell (sweet cheese), cheese, curd, cream, butter, etc.

Vegetables are a substantial part of the diet, eaten raw, cooked, or fried. Vegetables include beans, onions, potatoes, cabbage, carrots, tomatoes, peppers, etc. These vegetables were cooked in the form of soups, chops were garnished. Bean soup is not missing from the "weekly menu", at least on Wednesdays and Fridays, as a fasting dish. Potatoes, considered the second bread of the peasant, are eaten almost daily, in all seasons, in different ways: potato soup, French fries, baked potatoes, etc. During the winter, the menu was supplemented with cabbage in the form of cabbage soup, sarmale, etc. Tomatoes are also very important in the diet, eaten raw in summer (tomato salad with cucumbers and bacon), and in winter in the form of soups.

Chicken soup was and is considered a holiday dish, so it was cooked on holidays and Sundays.

The fruits had a great passage because they were eaten raw, dried (in winter) or in a jar, in the form of compote. The jams were also made from fruit.

Pancakes filled with cheese or jam, potato and cabbage pie, walnut roll, poppy seeds, and apples are prepared as a "dessert".

The drinks are prepared from grapes (wine), and brandy from any fruit, the most "best" being the plum. The wine is stored in 200 l oak barrels and glass vessels (50 l) and the brandy in mulberry barrels.

### **Traditional dress**

The men's folk costume consisted of a white war woven linen or cotton shirt. From the chest upwards it was open and had colors or buttons in colors up to the neck. It was worn over "gaci" or "nădragi". In the summer, the shirt was worn with a "laibăr simplu" made of black cloth, and in the winter with a "cojocelul". The shoes were shoes or boots. In winter, over the coat, the suman was worn, made of white blanket with various geometric ornaments, red, black, blue, green. The head was covered with a white or brown straw bell during the summer, and in winter the black lambskin hat (Ardelean, 2014).

The women's folk costume was made of white cloth lapels with large handmade fangs. The legs were woven during the war. They wore hair or silk in front of them. Another element was the "spătoiul cu pumnari". They wore "lăiberelul de catifea" over their backs. They wore "opinci" on their feet, and later shoes, while on their heads they wore black naframa (Ardelean, 2014).

### **CONCLUSIONS**

The Romanian villages represent an inexhaustible source of historical richness, of the past and the present, carrying on the unseen relay of the Romanian spirituality, which unites us all in one unitary whole. The elements of identity that define the life of the Romanian village are, in fact, about the people who created, endured, and went on, regardless of the situation and who, generation after generation, carried on the tradition, culture, religion and aspiration of the forerunners, creating and completing, at the same time, all this by broadening the creative horizon, work and national aspirations. With each generation, the cultural baggage has been enriched, but ensuring that the cultural heritage will be transmitted intact, materialized in myths, ceremonies, songs, and carols, in wooden notches or in traditional Romanian (local) clothing.

The creative spirit of the uneducated Romanian peasant in high schools is reflected in the numerous oral creations, traditions and customs that mark the most important stages of human life, birth, baptism, marriage, death.

Traditions and customs are a significant part of rural life. The creative spirit of the peasant materialized in various customs, traditions, enchantments, hatreds and incantations, superstitions; all this alleviating the long winter nights, the "sentimental" pains, the longing for the loved ones, the loss of a loved one or the lack of life, they being transmitted orally from generation to generation, returning to us, the duty not to forget them, for that this is what defines us, it is that "compass" that shows us where we come from and where we are going.

Another defining element of the identity in the Romanian space is the feeling of ownership, of belonging to the geographical space, the love for the land. The land was, is and will be the most precious of the inhabitants of the

village. Although in Olcea Commune the soils are poorer in quality, being clayey alluvial soils, worked with effort and love, they bore fruit. And as "man sanctifies the place", the inhabitants of Olcea Commune proved their diligence and occupation by transforming sorghum culture into tradition / custom, and sorghum "rewarded" them by giving them the necessary livelihood and even the opportunity to progress economically so that the villages of the Commune Olcea to be known for their abundance. If from the local's point of view, the local language is a comfort, especially when it is far from home, then the identity of the "Olcean" is the native village.

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## ELEMENTS OF TERRITORIAL IDENTITY IN THE OAȘ LAND

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**Abstract :** The present study, which aims at a historical-geographical entity of "land" type, aims to highlight some elements of territorial, local identity that underlie the definition of the Oaș Land. For this purpose, an important component of an event in the life of the community, namely the wedding, with an emphasis on a "the bride of preparing", from the perspective of local identity, were analyzed in terms of literature. From a methodological point of view, the main defining elements of a wedding were targeted, namely : the flag, the bride of preparing and the dance of the bread. The analysis of this festive event highlights the fact that the wedding and the bride of preparing is a strong identity element for Oaș.

**Key words:** territorial identity, "Oaș Land", wedding, dance of the bread

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### INTRODUCTION

The Oaș Land is in the north-western extremity of Romania, in Satu Mare County, being closed on all sides by the volcanic chain of Gutâi and Oaș Mountains. Considered the smallest "land" in Transylvania, it is located about 35 km from Satu Mare and about 40 km from the city of Baia Mare, having as

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polarizing center the city of Negrești Oaş. From an administrative point of view, it consists of "33 villages grouped in 11 communes and a single town to which the village of Tur belongs" (Ilies, 2006). Thanks to its location outside the major axes of traffic, sheltered by the volcanic chain mentioned above, in this area people have generated and developed a special civilization, with many notes of great originality. These include music, dress, and folk dances (Herman & Wendt; Herman & Gherman, 2016).

Oaş Land, (thanks to traditions, customs, port, genesis, physical and economic geography, local specificity, etc.), has been the object of study for many researchers (Bănăţeanu, 1955, Andron, 1971, 2001, Focşa, 1975, 1999, Halmi, 1998, Haiduc, 2004, Suci, 1989; Velcea, 1964, Savu, 1970, 1981, Surd & Nicoara, 1989, Ilies et al., 1998; Herman & Vârnav, 2014).

There are some differences between the villages in Oaş, but overall, the unity of their style is obvious, being built around the ideas of the people and the village. "The consciousness of belonging to this space called "Oaş Land" is not of yesterday, it was built in time, in the homonymous depression, in the shelter of Oaş and Igriş Mountains" (Herman, 2012).

In today's globalized society, unlike other territories, the identity elements are very strong in Oaş Land. Territorial, local identity, so often present in foreign and Romanian literature (Herman & Benches, 2016, Downey, 2017, Black and Veloutsou, 2017, Banini, 2021, Filimon, 2012; Ilovan, 2020) finds a suitable ground for manifestation in Oaş Land. The local identity is present in Oseni in all its components: opinions about the place, the individual identity of the place, social practices, etc. (Banini, 2021).

In the present study we propose to analyze from the perspective of local identity, a common social practice, respectively marriage, seen as an integral part of the construction of territorial identity. Of all the complex traditional ceremonies, related to human life, the wedding represents the most interesting ethnographic phenomenon through the magnitude, diversity, complexity, and significance of its manifestations economic-social, moral, artistic and folklore.

The wedding in general, and especially in Oaş, is an important territorial marker. Beyond the festive aspect, the transition to a new stage of life, for Oseni, the wedding is perhaps the way in which it best displays its identity character. It is a moment of "pride", on this occasion the financial potential, the place occupied by the groom's families and the future place of the young family within the community are displayed.

Marriage is the foundation of new families, it ensures the material, biological, social, and moral bases of the continuity of life, a wide public participation is effectively mobilized. Every new family is another cell social center in which the creative force and the joy of life are promoted, the center in which the efforts and the results obtained in work are merged, the ways in which it is carried out responsibility naturally and concretely morality compared to future generations.

During this festive event, an important role belongs to the bride and the actions that take place around her. Through the specialized literature, consulted, were identified those specific components, identity, found in Oaş and which are related to what is called: the flag, the bride of preparing and the dance of the bread.

The wedding, as a stage of fulfillment from the existential point of view of the individual, represents a cycle of conclusion, of initiation from a person's life,

which offers him the possibility to enter the world with equal rights and duties to others who have crossed this threshold. That is why the people say that young people who marry "get married, are connected to the world", that is, they now make up the world as it must be in its essence to exist in eternity, according to decent rules and norms. If birth and death are phenomena that do not consider man's will, marriage is at his disposal, it is his involvement in the act of creation and the existence of the world and through this he becomes associated with the Creator. Therefore, "holtei" are not found until deep old age in Oaș, just as there is no marriage without a wedding (Suciu, 1989).

### **RESEARCH METHODOLOGY**

The realization of the present study was the result of the direct observations of the authors, regarding the main moments of a wedding in Oaș Land, through the effective participation in numerous events of this type. This was facilitated by the origin and belonging of the authors to the local community of oșeni. The direct observation was completed with the indirect one which involved the analysis of the literature on the studied area and similar events recorded in other parts of the country. The research focused on some key defining elements for the wedding in Oaș Land, namely: the flag, the bride of preparing and the dance of the bread.

### **RESULTS AND DISCUSSION**

#### **The flag**

First, we must talk about the flag that he is one of the main characters of the wedding. All its development in theoretical and practical terms is led by it. He has the most involvement in the ritual, he is the liaison between the groom and the bride, the groom's special messenger, the center of the wedding until after the religious consecration when his importance will begin to decline rapidly so that in the end only the bride and groom will triumph. Stegarul, at weddings in Oaș, is chosen from the village's sons, mainly the first cousins or the groom's close friends. If one of the parents of the boy who is supposed to be the flag bearer has died, then he is not called by the flag bearer "it is said that one of the bride and groom dies sooner" and in this case a relative of the bride is called the flag bearer. He must be a person who enjoys the full trust and affection of the groom. His immediate concern is to make the wedding flag and for this he proceeds to procure the material he needs. Even if, in most communities in Oaș, at present, the flag is worked at the groom's house, but also in the presence of the bride, it is still customary for it to be made at the bride's house in parallel with her weaving. This situation is also present in Coca, a component village of Calinesti-Oas commune.

The flag is made in an atmosphere of joy, with dances, songs, food, and drink. The flag consists of a "stick" made of hazelnut wood, almost 1.50 m long above which is placed the "ostrich" (bouquet) of basil branches, flowers, beard, then other smaller bouquets attached to the flag, with hemp and cotton twine. On the "chischineu" are then put collars with "zurgălauă". On a wire, the girls sewed embroidered "chisels", folded in four, rosemary bouquets combined with garden flowers. There are also rolls of crepe paper and "beads" in different colors tied around the zig-zag stick.

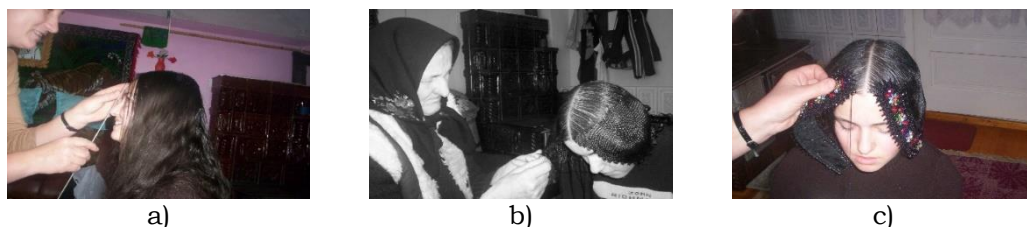
The flag accompanies almost all the rituals performed during the wedding ceremony, and the flag leads this whole ceremony. That the flag is a sign of the groups of boys is proved by its presence in the funeral ceremony of the unmarried young man.

The summary analysis of the wedding flag from Oaş reveals some interesting aspects, different from other areas in Transylvania. It is first noticed that the adornment elements of the flag belong to the feminine dress and especially to the adornment of the head: *năfrămi*, "*chișchineauă*" and "*chișchineuță*", collars and flowers.

The flag is now more of a decorative element whose magical significance has been lost. Most of the time it is placed at the gate, at the "corner of the saivan" or in the tent next to the bride and groom's table, or it is "played" on the way to the wedding. Also recently, given the fact that the operation is long, the practice of renting it from one wedding to another has appeared.

### **The bride of preparing Crown**

In arranging the bride's head, two categories of distinct elements are combined, the hair braided according to an archaic technique, in a completely particular and original structure, unmatched, with crowns, collars, bars, strings of beads, natural flowers, rosemary flowers and basil flowers etc. All these ornaments together constitute a complicated decorative ensemble, sewn with the greatest care over the entire braid of hair, which in the end can no longer be seen from under this varied and rich decoration. The most skilled craftsman devotes at least five or six hours of concentrated work only to weaving hair and at the same time arranging the mentioned ornaments. Here it should be emphasized that this completely archaic habit, which requires specific technical knowledge, which is passed down from one generation to another, within the same family. The technical details for braiding hair can be summarized as follows: long and rich hair, greased in the past and hair oil in the present, is carefully placed around the head, sectioned into four equal parts, then grouped into three distinct sequences. Two quarters, on the sides, for the "wings" or "bottoms of the wings" of the ears, and a third sequence of the other quarters, intended for the wide tail at the back (Figure 1).



**Figure 1.** Braiding the bride

With a "*undrea*" choose the straight, central path, from the forehead to the top of the head. Starting from the forehead path first to the left, then to the right, the anointed hair is twisted into two groups of twelve long strands of 'small twigs', from which two 'big twigs' are braided. Both groups are tied at the ends with colored threads. Next are the two nets, from the ears to the front, braided from numerous strands twisted first, braiding strands from the sides of the

group, with successive alternation, a small crotch on the right and the next on the left and advancing to the central threads. Working with both hands, the braid advances one at a time to both sides of the head. The widest tail at the back is woven according to the same technique from an even larger number of twisted strands - grouped into two distinct halves, working first the right side and then the left half, from the nape down to the back. After the completion of the initial phase of braiding the parts, follows the second work, fixing the ornaments, also within five to six hours. In some cases, this second phase is performed by another person who replaces the hair braid.

The crown in the shape of a truncated cone, made of wool or velvet fabric 15-20 cm high, is placed at the top of the head and fixed by thread seams, fastened to the hair net in four distinct points, on the forehead, nape and two parts (Figure 2).

"Fodrele" and "zgărzile", with two distinct shapes - some rectangular and up to 35-40 cm long, others with one angled edge, are arranged in alternating shapes and decor, separated by rows of larger beads, all carefully sewn over the hair of the head and over the crown. In the meticulous decoration, with geometric, floral and symbolic motifs, made with variations from one lining to another, the color red predominates. The fixing of these elements of adornment is not without aesthetic preoccupations, which follow alternations of forms and chromatic harmonies. Thus, for example, at the base of the crown are placed around four parallel rows, superimposed, by the larger beads, the two central ones colored in red and the other two lateral ones in green. During the work, braided and adorned, the bride is surrounded by youth, from small children to girls and boys from relatives or neighbors who attend the wedding and who attend with great interest to this show, embellished by the song of those present.



a)



b)

**Figure 2. Crown**

### The bride's dress

The same person helped the young bride to dress and match her new clothes, composed according to the tradition of the popular folk costume specific to such an event, of three basic pieces: shirt, "pindileu" and "zadie". Cut from a white cotton cloth, of the best quality, woven in the "țiară", with decoration in geometric shapes and small beads, in white, with a remarkable finesse and elegance (Figure 3).



a)



b)



c)

**Figure 3.** The bride's dress

In front, the suit was completed by a pleated hem, tied around the waist under the belt of the pindle, the embroideries were structured and sewn in the usual decorative spaces for all three distinct fundamental pieces, to the shirt with rectangular plate that covered the finely pleated fabric around the neck, with the top of the chest and back, with the extension of the short sides of the rectangle of very beautiful embroidery on both shoulders. From the shoulders, the embroidery descends along the sleeves with "rivers", to the headbands that tighten the canvas one and a half inches wide, from which the sleeves had been cut, in numerous small pleats, tightened over the wrists, from the polychrome embroidery, 12 - 15 cm, "fodorii" closed at the edges, through corners worked with the "iglița".

The women's shirt, still at the beginning of our century, was, in frequent cases, made of a single piece, in which the "stanii" and "poale", the skirt or the pindle, were cut from the same wave of cloth from top to bottom. After the dissociation into two distinct, separate pieces, the tins on the shirt received an extension of the cloth, more often of hemp of a quarter of a meter, like a bait caught under clothing under the "collar" of the pendulum.

At the bottom, the pendulum is adorned with a polychrome embroidery made of arniches in different colors, with flower and bird motifs or geometric shapes, continued at the bottom edge with "chipcă" in larger corners, intertwined with the "iglița", with two baths woven of twisted cotton in different colors. But this lark, worked like the other pieces, gradually gave way, like the "chischineul", obligatory from the day of the wedding to similar pieces in shape and size, but made of finer industrial materials.

### The dance of the bread

As usual, the godmother had to make a round braided loaf that she broke over the bride's head when they went to the wedding. In turn, the young people went a week after the wedding with bread to the godparents, the rolls becoming



components of social convenience, gifts that changed in a festive way in the wedding ceremony. At the entrance to the tent or the wedding house, the bride must play the bread in a circle of unmarried girls while the mother-in-law throws wheat and water, after which the bride breaks the bread and distributes it to the bride and groom. The wedding cake has much larger dimensions than an ordinary cake, it is made of white flour, with several braids, greased with egg yolk and baked in the oven. It has several symbolic meanings: Sun, Moon, female fertility, abundance. The bride's necklace is round, braided in 3, with a crack in the middle and ribbons (Figure 4). At church, this coil was placed on the bride and groom's head, as a sign of their union forever.



**Figure 4.** The bride's ring

Although the preserving power of tradition has protected them from total extinction, the everrenewing contribution of successive generations has led to their simplification and the addition of other meanings along the way, corresponding to the continuous transformation of the popular mentality.

Although the rolls are no longer prepared at home, the shapes of the old products are still preserved, they are being ordered at bakery units. In time, the bread was replaced with cakes and the wedding cake present today was introduced, but which no longer breaks, but is cut.

## CONCLUSIONS

Oaș Land, one of the many country-type territories in Romania, stands out for its archaic, ancestral character from all points of view. Old living space, closed both geographically and from a human point of view, ethnic component,



confessional being a Romanian one, is imposed by the way of life transmitted from generation to generation in all social, economic and spiritual components.

The identity elements are given by the geographical position, at the northern extremity of Romania, typical of Osan, hardworking, hardworking, ambitious, eager for "wealth", doubled by a strong belonging to inhabited space and the pride of being Osan.

Perhaps one of the most powerful and symbolic elements of identity is the moment of marriage, the wedding. Beyond the social significance, the spiritual one intervenes, to "enter the world", respectively to find a meaning in life. This moment has a special connotation, for the boy it is the maturity exam, for the girl it represents the substantial contribution to the prosperity of the future family.

Even if theoretically, practically, economically, and socially, the groom - the boy is the important person in the acceptance of the bones, the most important and relevant "manifestations of force" take place around the bride. The preparations for the wedding take place mainly around the bride, maybe nowhere in Romania, the bride does not coagulate, through the bride's neck, so many energies, traditions, people willing to help as in Oas.

A true technical-cultural feast, in view of the needs required by the crown, dress, teeth, tapestries with significant values, the bride's cooking is a main component of Ossetian identity, more in the bride's crown is concentrated the whole essence of Osanian art and craft. Even if, the evolution of the society, the change of some attitudes, we could say maybe a certain degree of comfort established in the composition of the osan, did not manage, for the moment, to change the place and the role of this traditional ceremony during the weddings in "Oaş Land".

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## **C O N T E N T S**

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### **ELEMENTS OF LOCAL IDENTITY IN THE ROMANIAN RURAL SPACE. STUDY CASE OLCEA COMMUNE, BIHOR COUNTY**

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