

NATIONAL
Inventory of Active Intangible Cultural Heritage Elements
– abstract –

I. Field:

- Knowledge and practices concerning nature and the universe;
- Social practices, rituals and festive events;

II. The element of intangible cultural heritage:

Standard term: *Oina game*

Local / regional names: *local games types: ogoi, laptă, de-a lunga, fugă, matcă-mare, hâlcă, loptă-pilă, hapuc, hopaci, baci, baș, etc.*

Area of occurrence:

The game of oina, in its standard form, is practiced throughout Romania. Currently, there are five oina county associations and 32 clubs: 12 of them in urban areas and 20 in rural areas. In certain rural communities (Dragu - Sălaj, Ciocănești - Suceava) the game of oina is practiced in the absence of an organized framework.

The wooden bat and ball games, the starting point of oina, were present in the communities' life in all the historical regions of Romania, with similar characteristics, but known by different names. For that matter, there are mentioned: hoina, ogoiul (in Bucovina), fuga (in southern Transylvania), de-a lunga (in the center of Transylvania), apuca, matca-mare (in Maramureș), hâlca, lopta-pila, hapucul, hopaciul (in the north of Transylvania), de-a patru să stăm, lopta-lungă, baciul, baș (in Banat).

The game of oina is also present in the Republic of Moldova, where the competitive activity is organized by the Federation of Oina of the Republic of Moldova, established in 2003.

Due to the efforts of the organizations involved, the game of oina is expanding internationally, being adopted by (non-Romanian) communities in India (where a National Oina Federation was established), Great Britain, Indonesia, or Nepal. There is also a great interest in the English-speaking online environment, given the connection between oina and the North American baseball game.



The winning team during the May 10 Festivities, 1898. Source: Foaia Populară, no. 22, June 21, 1898, page 4.

Origins and evolution

Based on the current information, the origin of the game of oina cannot be accurately determined. The specific elements of the pastoral activities that are found in the rules of the game and in its terminology have led to the well-grounded hypothesis which links the origins of this sport to the practice of shepherding. This hypothesis is also validated by the terms used in the game of oina: *băț*, *bătă* - bat, *baci* - the name of the team captain, *pășcari* - the name of the catch players, *intrarea în strungă* - the entry of the players on the field, and also the field where the team plays to catch or to pass the ball. If today there are used terms as bat and ball, in the past the terms used were: *bătă*, *băț*, *botă*, *par și apucă*, *hâlcă*, *mince*, *mice*, *pilă*, *pulmă*, etc. Created and developed by communities that practiced shepherding, the game encouraged the competitiveness, dexterity, and sharpness of those who practiced it, combining moments of defence and attack.



The team of "Nicolae Bălcescu" High School of Brăila, together with the folk dance team, at the award ceremony of the trophy won in 1904. Source: archive of the Romanian Oina Federation.

Mentions of certain ball and bat games, similar to the game of oina, practiced in the Romanian territory appear in the 18th century, in Mátyusz István's *Diaetetics*, published at Cluj, in 1762, or in a note by the Banat region chronicler Nicolae Stoica of Hațeg in 1763, which mentions the *lopta mică*. In the nineteenth century, there are more similar notes, and in its last decade we encounter the first descriptions. Alexandru Lambrior (1845-1883), in an article published in the magazine *Convorbiri literare*, IX publishing year, April 1, 1875 - March 1, 1876, published in 1876, makes a detailed presentation of *hoina*, mentioning terms such as: *baci, cete, cei de la păscut, pascare, mingea hălită, la bătaie, mingea de cuc*. The folklorist Tudor Pamfile (1883-1923), in his work *Jocuri de copii* (1906) also describes "the game of oina, the most classical of the Romanian games", using the terminology recorded in the village of Țepu of the former Tecuci county: *porcăreală* (catching the ball), *haleală* (throwing the ball), *prindere din cuc* ("catching the ball").



*The team of the Nifon Seminary, the champion of Bucharest in 1913.
Source: archive of the Romanian Oina Federation*

As for the term *oina*, the specialists initially thought to be of Slavic origin. In this regard, the linguist Heimann Hariton Tiktin (1850-1936) associated it to the Russian word *vojna*, or to the Polish word *wojna*, considering that the game of oina is a war game. This characterization was considered by the philologist Vasile Bogrea (1881-1926) inconsistent with the "peaceful character" of the game, although this character resulted rather from the need to adapt the rules of the game to the requirements of the educational system. Older versions of ball and bat games, attested in the European area in the Middle Ages, certainly had the role of preparing young people for war activities. Instead, in 1910, Giorge Pascu (1882-1951), a philologist from Iași, argued that the name oina is a Romanian one, simply defining a "shepherds" game; however, this theory was not taken into account by linguists who later pronounced themselves on the matter. Starting with the interwar period of time, the opinions of most specialists have turned to the Turkish origin of the term, whether early (Cuman) or late (Ottoman). The Cuman hypothesis can be considered to be more plausible, as it is related to the old Turkish terminology elements found in pastoral terminology of Romania (*cioban*, *câșlă*, *vâtaf*, etc.). This hypothesis was initially supported by Vasile Bogrea - who quoted in his support the terms *oyın*,

“game”, oynas “player” of Codex Cumanicus - and later by the linguist Alexandru Ciorănescu (1911-1999). More recently, a more consistent argument for this hypothesis was made by Vladimir Drimba (1924-2003), who to support it invoked additional linguistic elements from the Codex Cumanicus. Initially, the linguist Sextil Pușcariu (1877-1948) supported a possible later Turkish origin, from the Ottoman era - without explicitly excluding the Cuman hypothesis. The connotation of the Turkish term is a general one, of “game”; in Romanian, the *oina* (*hoina*), nevertheless, labels a specific game: the one with the bat and the ball practiced by the shepherds. For oina game, no noticeable resemblances have yet been recognized in the Turkish countries and territories, although ball and bat games are also practiced in these regions. Therefore, the opportunity that the Turkish term was accredited to a local shepherd game should not be excluded. According to the Academy's Dictionary, the term *wanderer* (*hoinar*) is also a derived term from the word *oina*, having the following definition: "*originally, about children: who do not stay at home, but wander off to play the game of oina*". Even if this explanation is not unanimously accepted by linguists, it offers interesting suggestions on the still insufficiently deciphered origin of this game.



The team of "Gheorghe Șincai" High School, bronze medallist at the National Championship of 1924, of Oradea. Source: the archive of the Romanian Oina Federation.

The beginnings of the modern game of oina date back to the last decade of the nineteenth century, being related to the educational reforms initiated by Spiru Haret (1851-1912). In 1894, as general secretary of the Ministry of Cults and Public Instruction, he set up a commission to unify the technique and tactics of the game of oina, which among others, included the professors Radu Corbu, Gh. Moceanu, N. Velescu, N. Dumitrescu-Țăranu, Dimitrie Ionescu. The first printed regulation of the game of oina was published by Dimitrie Ionescu, teacher of "Gheorghe Lazăr" High School of Bucharest, in the magazine *Albina* (1895). In 1897, Spiru Haret became Minister of Public Instruction and, in the same year, began the efforts to impose the game of oina in public schools in Romania. On April 13, 1898 Spiru Haret established the "*annual Oina competitions for all students in primary, normal and secondary schools*", which were to take place "*on May 10th*". The conduct rules of these competitions were published in the Official Gazette of May 9, 1899.



*Bucharest's oina team for the Paris Olympics.
Source: the archive of the Romanian Oina Federation.*

Also, a new standing order of the game, necessary for “*interschool gymnastics competitions and celebrations*”, was published in the Official Gazzete No. 49 of 3 June 1912. During the twentieth century, the periods in which the game of oina benefited from the support of the authorities alternated with other periods of disinterest, in which the practice of the game of oina registered significant setbacks. Currently, the game of oina benefits from protection frameworks and is passed on to the younger generations both within the clubs and sports associations that operate under the auspices of the Romanian Oina Federation, and within the communities where there are no organized clubs.

Oina trainers, mostly volunteers, are responsible for organizing oina promotion sessions in clubs and schools. The promotion of the game of oina in the mass media has made real progress, but the television broadcasts dedicated to this game are still rare, and the audience of official competitions remain low. Oina is intensifying its presence on social networks, but it is still far from achieving significant public success. Women’s oina teams were also organized at the initiative of the Romanian Oina Federation. Beginning in 2013, and the first competition of them was held in Mioveni.



National Senior Championship, Câmpina, 2005. Source: the archive of the Romanian Oina Federation.

Brief description of the item:

The intangible cultural heritage item is represented by a set of knowledge, practices and skills related to the practice of Romanian oina game, transmitted mainly informally and from generation to generation, through direct experience. To these are added a series of cultural and social practices developed by communities as part of rituals, events and competitions that include the practice of this sport. Mentions have also been recorded linking the practice of oina to major religious holidays (especially the Easter Holidays, in Mediaș - Sibiu, Coruia - Maramureș), as was the case with ball and bat games practiced in other areas of the European continent.



National Championship for seniors, Gherăești, Neamț, 2009. Source: the archive of the Romanian Oina Federation.

The first description of oina, published by Alexandru Lambrior in 1875, long before the regulations initiated by Spiru Haret, already presents to us the image of a complex and engaging game, whose general rules are significantly different from its regulated for whose general aspect does not differ significantly from its regulated form: *„Hoina is played between several boys. First, there are chosen two young men that play better, and they are called baci (captain), and then, at their own choice, the others join*

the teams of one of the baci. Two signs are placed 3 poles apart. One of the teams takes its place in the batting zone and the other at catch and the players, at their choice, take their place in the back zone. Each player hits one time the ball thrown by the captain of the opponent team, and then the player at bat, ball at the sign of the captain, gets ready to run as soon as he sees the ball passed further. The scope of this game is for the players to get the ball at the escape line and to return to their place, without any of them being hit with the ball by the opponent players. Sometimes the whole team waits for the three hits of the captain; at the first hit they advance, at the second they return, and at the third, which is the strongest, the captain runs and returns. The basis of this game does not mean only the distant runs, but also in the sharpness of the run, and in the skill of the players to preserve the ball. Often the captain, or some other forward player have to face three or four attacks, initiated by the opponent players scattered in the field, and therefore they must bend to the ground, jump, or twisting his body, so that the ball does not touch him. His team greets him with great joy, after such victories, while the adversaries threaten that he will get hit the next time. The game goes on in this manner until the team at catch get the ball or hit one of the weak opponents at bat or on defence. <You are not very skilled, and next time you will not be on my team anymore>, says the captain of the team at bat, while the opponents run to take their place, laughing and shouting loudly”.



*Demonstration match during the celebrations of Crasna village Days, Gorj, 2011.
Source:the archive of the Romanian Oina Federation.*

A variant of the game of oina was described by the American folklorist Paul G. Brewster (1898-1987), an eminent specialist in children's games from all over the world, based on the information received from the student Valerica Osoianu from the University of Iași, who knew the game rules as it was played by her parents, grandparents and great-grandparents. In an article published in 1949 in the *Journal of American Folklore*, the game of oina is defined as "a running game played by boys during which the players use a ball." The description of the game is accompanied by a sketch of a rectangular playing field, on which are represented two teams of six players each.



Oina Championship for Girls, Mioveni, Argeș, 2013. Source: the archive of the Romanian Oina Federation.

In its regulated form, the game of oina takes place on a flat field, preferably covered with grass, between two teams of 11 players, for two rounds without specified time limits, with a break of five minutes between the rounds. The playing field has a rectangular shape, with the following dimensions: for seniors / juniors I: 70 m long and 32 m wide (see picture 1), for juniors II / juniors III: 58 m long and 26.5 m wide. In the first round of the game, one of the teams is "at bat" and the other is "at catch". In the second round, the teams reverse their roles, the victory being obtained by the team that accumulates the most points.

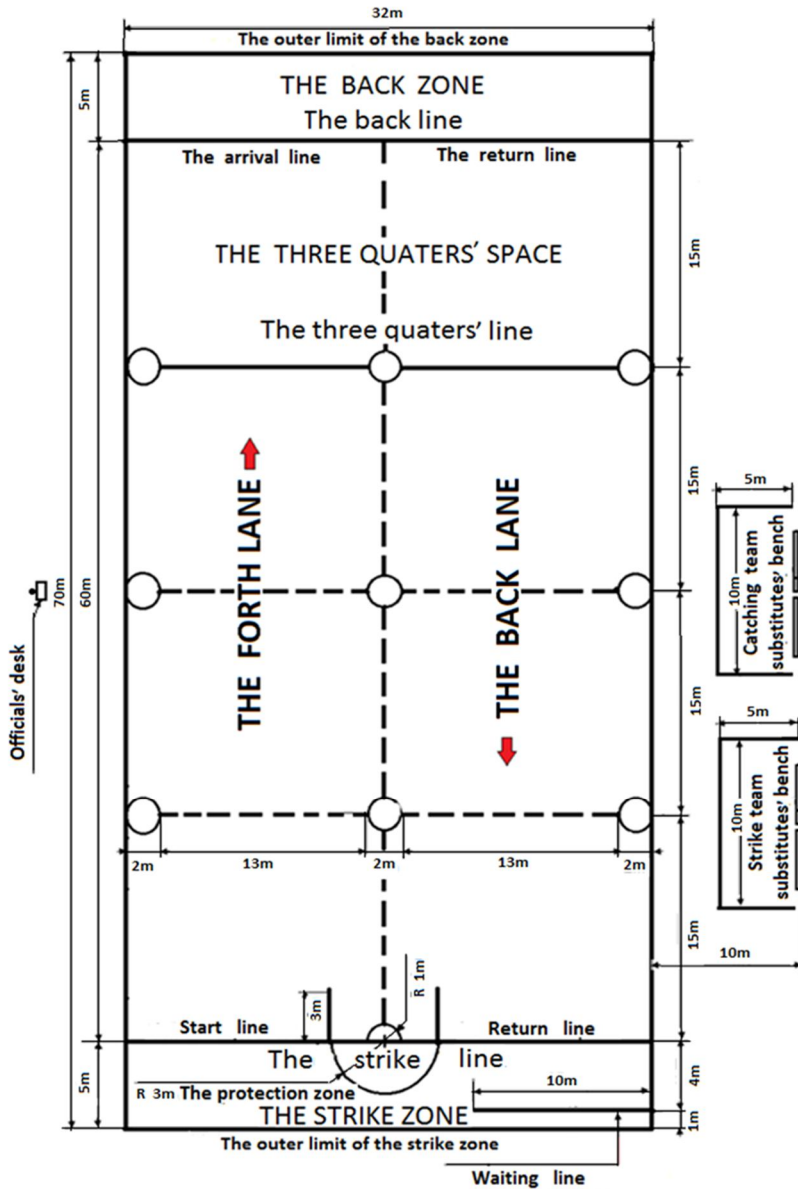


Oina Championship for Girls, Mioveni, Argeş, 2013. Source: the archive of the Romanian Oina Federation.

Establishing the pitches and roles of the teams at the beginning of the game is done by throwing the bat of the first team listed on the game sheet, which is caught by the captain of the opposing team, who will grab it with one hand from his half down. The captain of the first team will grab the bat above the hand of the opponent player, and then, by resuming the procedure, the end of the bat will be reached.



Romanian Super Cup, Gherăeşti, Neamţ, 2009



Oina field for seniors and juniors I. Source: Cristian Văduva, *Optimizing the beating with the bat in the game of oina through biomechanical analysis*, doctoral thesis, Cluj-Napoca, 2020.

The captain of the team that reaches the end first, so that the bat is caught with all four fingers, without the thumb, on the entire circumference of the bat has the right to choose the role of his team in the first round: „at catch” or „at bat”.



Winning the bat



Choosing the field

In the first round, the 11 players of the team "at bat" take their turn to strike with the bat the ball picked up by a teammate. After hitting the ball with the bat, the players "at bat" enter the first running lane, either individually or in groups of two or three players, depending on the team's strategy. They try to cross the two forward and returning running lanes, without being hit by the opposing players, who try to hit them with the ball to get points. If the ball thrown by a player of the team "at bat" is caught by a player from the opposing team, without it coming into contact with the ground, the "caught in the middle" phase will be played. For the team "at bat", two points are awarded for a) striking the ball at a distance of over 65 m; b) for a ball struck between 60-65 meters, but not caught by the back player of the team "at catch". One point is awarded for a) a ball strike in the back zone (60-65 meters) and caught by the back player of the team "at catch"; b) for a ball sent in the "three quarters" zone (45-60 meters); for a ball sent between the flags. The round ends when all eleven players of the team "at bat" strike the ball with the bat (but including faulty strikes) and ran the two lanes, leaving the field by the escape line.

The players of the team "at catch" are positioned on the field on the nine circles marked on the field. Two of them, the back players, and the forward player, sit in the "back" zone, namely in the "batting" zone of the field. The players "at catch" recover the ball "struck" by an opponent player

and quickly pass it between, to surprise and hit the players of the opposing team who take the running lanes of their choice, obtaining two points for each hit of the opponent players. In order for an player to be hit, the aiming player must have at least one foot in permanent contact with the surface of the circle, namely with the back zones, in the case of the forward player and the back player. The two points are obtained when the running player gets hit by the ball on any part of his body, except the palms, with which he can defend himself from the hit.



National Senior Championship, Busteni, 2015. Source: the archive of the Romanian Oina Federation.

Thus, the players "at bat" try to strike the ball with the bat as far and as high as possible, therefore trying to get points, and then to defend themselves with their palms from the hits of opponent players when passing through the lanes. In turn, the players "at catch" aim to retrieve the ball as soon as possible and to target with the ball the players from the opposing team who entered the running lane, to get points. The points scored by each team in the two rounds, "at bat" and "at catch", are added up, and the team that scores the most points is declared the winner.

Associated socio-cultural elements

The community of the oina players is a relatively well-defined, being supported by participating in sports competitions, regular meetings and sharing good practices.

The sports benefits of oina game within the communities. Being a dynamic game, which helps children to develop a healthy and beautiful body, teaches them to work in teams, to socialize on and off the field, to control their emotions, to become more courageous and persevering, this game was believed, especially in rural communities, to be a good opportunity for the education and healthy development of children.

Cultural benefits within the communities. Being practiced for a long time, for many communities, the game of oina has become a tradition that has been passed down from generation to generation. Local authorities have occasionally contributed in various forms to support the game of oina, both in and outside competitions.

The game of oina is practiced in festive events and local holidays in Frasin, Ciocănești, Pârcovaci, Horia, Dragu, Chiuiești, Coruia, Olteni, Curcani, Gherăești, where competitions and demonstration games are organized.



Prima Prundeni girls team, demonstration game, 2012. Source: archive of the Romanian Oina Federation

Players - communities, groups, individuals:

The main supporters and players of the game of oina are the players organized in clubs, associations, or school teams. The fact that there is no higher level of validation for oina players, other than the Romanian national championship, is an impediment to the individual development of players and a better knowledge of this game.



Oina game on the beach, Constanța, 2017. Source: archive of the Romanian Oina Federation.

The main structures involved in playing the game of oina are the oina clubs: Sports Club Association Frontiera Tomis Constanța, Sports Club Association Straja București, Sports Club Biruința Gherăești (Neamț), Sports Club Association Avântul Frasin (Suceava), Sports Club Spicul Horia (Constanța), Sports Club Stejarul Pârcovaci (Iași), Sports Club Olteni (Teleorman), Sports Club Curcani (Călărași), Sports Club Energia Râmnicelu (Buzău), Municipal Sports Club Progresul Băilești (Dolj), Sports Club Hoina Craiova (Dolj), Sports Club Association Tisa Sighetul Marmației (Maramureș), Sports Club Cronos Bârlad (Vaslui), Sports Club Dacia Mioveni 2012, Sports Club Izvorul Chiuești (Cluj), Sports Club Someșul Cășeiu (Cluj), Sports Club Politehnica Cluj, Sports Club Victoria Surdila Greci (Brăila). Especially members of the communities of Frasin (SV), Ciocănești (SV), Pârcovaci (IS), Horia (CT), Dragu (SJ), Chiuești

(CJ), Coruia (MM), Olteni (TR), Curcani (CL), Gherăești (NT), Surdila-Greci (BR), Almaș (AR), Titești (AG), Crasna (GJ), Turnu Roșu (SB), Băilești (DJ), Giurgiuța (DJ), Negrițești (BN), Recea (BV), Palanca (BC), Vorona (BT), Bârlad (VS), Rădești (GL) are aware of the cultural and sporting importance of the game of oina, and they promote it by including oina matches in the programs of local events.



Villages Cup, Negrițești (Bistrița-Năsăud), 2017. Source: the archive of the Romanian Oina Federation.

Age category: 6-70 years old persons

Gender: men, occasionally women

Socio-professional category: various socio-professional categories

Nationality: Romanian

Status of the game (viability, threats): The oina game is a living tradition of the national cultural heritage. It is related to similar elements of

the universal cultural heritage, given the spread of this type of games in different cultures. Ensuring the viability of the Romanian element is achieved within the diversified competitive framework created by the Romanian Oina Federation, which is a member of the European Association of Traditional Games and Sports.



Mediaș: juru game. Source: Monitorul de Mediaș, 18.04.2017, Photo by Istvan Bertalan

In the village of Coruia, Săcălășeni commune (Maramureș County) the game of oina is loved by the entire community, there being several teams involved in national or local competitions. An unregulated version of the game called "ball game", is played in the courtyard of the old wooden church by players of all ages. According to local tradition, the ball is first struck by the oldest participant in the game.

In Mediaș (Sibiu County), on Stejarului Street in the Moșnei neighbourhood, on the first day of Easter, a local variant of the game of oina, called *juru*, is practiced, which gather players of all ages. The game is played for several hours, from morning to noon. The players are divided on the spot into two teams, the winner being declared the team that plays the game for the longest period. In addition to the players, this game is attended annually

by hundreds of people from Mediaș, who consider this game as part of the cultural heritage of the entire urban community.



King's Cup, Bucharest, 2013. Source: the archive of the Romanian Oina Federation.

Despite all the efforts made by specialists and players, the level of awareness of the value of the game of oina remains low. The wide and coordinated promotion of this national tradition at the level of the general public, also by including the game of oina in the educational programs developed under the auspices of the Ministry of Education and Research can be a guarantee of the future viability of this game.

Formal and informal education has an important role to play in transmitting the specific techniques of the game of oina, to ensure its understanding and to raise the awareness on its importance. In turn, ethnographic museums can significantly contribute to strengthen the cultural presence of the game of oina within communities by establishing and developing specific collections, in the general context of museum research on traditional games. At the international level, UNESCO encourages, through initiatives specifically in the field of Traditional Sports and Games, the conservation and promotion of these elements of intangible cultural heritage that play a role in maintaining the health, local identities and respect for competition. Occasional measures have been proposed in this regard

since the Punta del Este conference (Uruguay, 1999) and, most recently, at the Collective Consultation on Traditional Sports and Games held at UNESCO headquarters in Paris in 2017.



*"I love Oina" Campaign of 2014. Personalities from different domains promote the oina game.
Source: the archive of the Romanian Oina Federation.*

Safeguard / protection measures:

1) Legislative framework:

- By Law 96/2014 on supplementing the Law on physical education and sports no. 69/2000, oina was declared the national sport of Romania. Through the same normative act is established the *"National Program "Rediscover oina" - a national program that consists of a complex of activities necessary to support the practice and promotion of the game of oina, carried with the help of the Romanian Oina Federation."* This normative act aims to support the performance side of the game of oina, which is to be completed by supporting its cultural side.

- By O.M.C.P.N. no. 2436 / 8.07.2008, the National Program for safeguarding, protecting and enhancing the intangible cultural heritage, approved by O.M.C.P.N. no. 2436 / 07.08.2008, the National Commission

for the Safeguarding of the Intangible Cultural Heritage included the game of oina in the first volume of the Intangible Cultural Heritage Directory of Romania, published in a Romanian-French bilingual edition, in the chapter *Children's and youth games, section Physical games and sports (with general regulations – mainly for children and teenagers)* (Tome I, 2008, p. 67, n. 9). The French section (p. 230, n.9) also offers an explanation addressed to French-speaking readers: *Oina - jeu d'équipe apparenté au jeu de paume*).



*"I love Oina" Campaign of 2014. Leaders of different fields of activity promote the game of oina.
Source: the archive of the Romanian Oina Federation.*

2) Specific measures:

- transmitting the knowledge and practices related to this game within the competitions organized by the Romanian Oina Federation, diversified and adapted to different categories of players, with the participation of clubs and associations of amateur players;
- involvement of oina county associations and clubs in activities of documentation and promotion of this traditional sport;
- proposing and implementing strategies to promote the game of oina to the public through non-formal education and mass media

- implementation of actions to raise awareness of the cultural importance of the game of oina in rural and urban communities and to pass on the tradition from one generation to the next
- the creation, with the support of the central and local administration, of integrated tourism strategies through the adequate implementation of this element of the intangible cultural heritage to the material and natural national heritage.
- further encouraging to organize local events and festivals that include the game of oina and its variants in their program.



Romanian Super Cup, Bucharest, 2012. Source: the archive of the Romanian Oina Federation.

- more careful research by specialists (ethnographers, folklorists, experts in safeguarding the intangible cultural heritage) to document the organic integration of this tradition in the ethnocultural activities, establishing a national database of the representative regions and towns for this tradition, presentations of specialized scientific studies on the patrimonial value of this sport during events, elaboration and publication of specialized studies.
- development of institutional partnerships between experts in the field of physical education and sports and specialists in cultural heritage (Ministry of Culture, research institutes, museums, county executives of culture).

- drafting the interactive heritage map of the clubs, associations, and communities where oina is still practiced. The interactive map will present information from the field of sports, history, tourism, and education.



Romanian Cup. Constanța, 2011. Source: the archive of the Romanian Oina Federation.

3) The contribution of communities, individuals, institutions and non-governmental organizations: Heritage communities, supported by sports clubs and associations, by public authorities and institutions have inventoried this tradition, described and recorded it over time, in specialized research starting from the beginning of the twentieth century and the moment of including the game of oina in the Romanian school curriculum. Other cultural institutions support and promote the game of oina and its variants through specific activities, and among there are: The National Village Museum "Dimitrie Gusti ", the Transylvanian Museum of Ethnography, other open-air museums in Romania where demonstration matches were organized.

Created by rural communities, the game of oina rediscovers its acquaintances with the rural areas due to the consistent efforts made in this regard by the Romanian Oina Federation. Unlike the era of Spiru Haret, in which the oina teams participating in the official championships came exclusively from urban areas, currently most of the FRO affiliated oina clubs

operate in rural areas. There is still a special competition dedicated to these clubs, the Oina Village Cup, in which participate between 6 and 15 teams annually, depending on the existing financial resources.

There are several centres that have already become of tradition, supporting teams of the first league, such as Gherăești - Neamț, Râmnicelu - Buzău, Surdila-Greci - Brăila, Pârcovaci - Iași. A special note deserves Gherăești, a village of Neamț county, which supports two national level oina teams, one of them, "Biruința", managing to win the title of national senior champion in 2009 and the Romanian Cup in 2010, to which are added numerous trophies won during the Village Cup, a competition especially created by the Romanian Oina Federation for the oina players of rural areas.

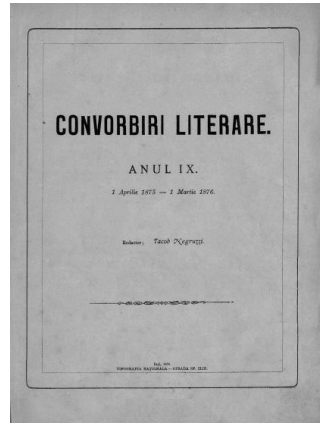
Apart from the especially designed sports bases, many oina players, most of them children, train and play on modest pitch fields, demonstrating their attachment to this traditional game.

4) Data collection, community involvement and consent: Public authorities cooperated with specialists and contributed to data collection and field research. The Romanian oina associations and clubs were consulted and expressed their agreement and support on the introduction of the Game of Oina in the national inventory and, under the auspices of UNESCO, on the Representative List of Intangible Cultural Heritage of Humanity.

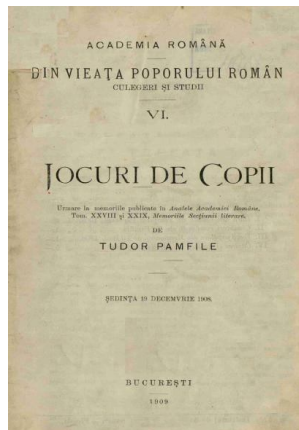
The research for the documentation and inventory of this tradition was carried out by the Ethnographic Museum of Transylvania and the Romanian Oina Federation, with the participation of the following specialists: Nicolae Dobre, Chairmain of the Romanian Oina Federation; dr. Cristian Văduva, vice president of FRO; Marius Bolba, coordinator of the Oina section CS Politehnica Cluj; Mihaela Hango, CS Izvorul Chiuiști.

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Notes: The Romanian Oina Federation is ready to support the documentation and the necessary steps to include the Game of Oina in the *Representative List of the Intangible Cultural Heritage of Humanity* of UNESCO.

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Date: 01.10.2020