

## *National Inventory of Active Intangible Cultural Heritage Elements*

– extract –

### **I. Domain:**

- knowledge and practices concerning nature and the universe;
- social practices, rituals, and festive events.

### **II. Name of the intangible cultural heritage element:**

**The standard term:** Carpathian transhumance, element of traditional pastoralism

**Local/ regional names:** “la baltă” (“at the water”), “la Bărăgan” (“at Bărăgan”) “la câmp” (“at the field”), „la drum” (“on the way”), etc.

**Geographical location of the element:** Local and pendulatory pastoralism is practiced all over the country, and especially within the Carpathian area. The actual transhumance and its reminiscences are at the present time practiced in the following areas: **Muscel** (there are three sheep owners that go with their sheep on the Găvanu-Burdea Plain and the Plain of Târgoviște, in Rucăr, Dragoslavele, Jugur, Mățău, Boteni); **Bran – Moieciu** (shepherds go with their flocks in the Country of Olt and in Brașov, localities of Fundata, Șirnea, Măgura, Peștera, Moieciu, Bran); **Mărginimea Sibiului** (the winter pastures are situated on the Plateau of Sibiu, Secașelor Plateau, Săliște Plateau and Hârtibaciului Plateau, in Jina, Poiana Sibiului, Rod, Tilișca, Rășinari, Sadu, Râu Sadului, etc.); **Covasna** (Voinești, Brețcu, Zăbala, Întorsura Buzăului, Păpăuți); **Săcele–Brașov; Vaideeni, Baia de Fier, Polovragi, Novaci; Perișani** (Mălaia, Boișoara, Căineni, Racoviță, Titești); **Mărginimea Sebeșului** (Șugag, Săsciori, Pianu); **Vrancea** (Soveja, Năruja, Nistorești, Tulnici, Paltin, Nereju, Bârsești, Coza, Păulești, Negriștești); **Nucșoara** (Brădetu, Corbi, Galeșu, Domnești, Arefu, Oești); **Petroșani Plateau** (Petrița, Jieț, Câmpa, Rășcoala, Tirici, Popi, Taia, Maleia, Slătinoara, Livezeni, Dâlja Mare, Bănița, Câmpu lui Neag); **Hațeg Plateau** (Barda, Clopotiva, Pui, Râu de Mori); **Sângeorz Băi** (Rodnei Mountains).

***Geographical location of the element in the past.*** In order to appropriately use the pastures and hayfields, shepherds and their flocks travelled over long distances, sometimes hundreds of kilometres from their villages of origin (as far as the Jijiei Plain, in the northeast, and in the southeast as far as the Danube Delta, reaching even the shore of the Adriatic Sea and up to the Bosphoros, towards the great Russian steppes, and beyond). Therefore, the shepherds established “sheep roads” and “salt roads” (see *The Map of the transhumance itineraries in Romania*, by Tiberiu Morariu, 1942), which eventually became important circulation networks. The itineraries of Romanian-speaking transhumant shepherds extended in the northwest as far as the old Wallachian localities in the Northern Carpathians that are integrated today into the territories of Poland, Slovakia, and the Czech Republic, where the presence of the Wallachian shepherds is proven by pastoral terminology in local dialects and onomastics, by ethnographic elements and specific products and by-products.



Sheep go out into the mountains, village Corbi, Argeş county. Photo credit: Iulian Vlad (2017)

***Brief description of the element:***

***Definition.*** Transhumance is a seasonal movement, both in altitude and latitude, of the sheep flocks depending on the availability of resources. It is an advanced phase of the development of sheep herding, that emerged as a need to effectively use the pastures and hayfields situated a great distance from the shepherds' village of residence (cf. Lucian David). As a fundamental and traditional occupation of the Romanian people, transhumant pastoralism developed in complementarity with local and pendulatory pastoralism. According to historical documents, transhumance was practiced starting in the 14<sup>th</sup> and 15<sup>th</sup> centuries and especially by Transylvanian shepherds.



Voineagul Sheepfold, Lotrului Mountains. Photo credit: Lucian David (July 2020)

Starting as an economic process determined by unprecedented extension of livestock, lack of winter fodder resources, and the local and regional development of markets with specific products and by-products, transhumance became a true cultural, social, demographic and ecological phenomenon, that determined the exploitation of new pasturing sites, the exchange of cultural information between individuals and communities, the emergence of new commercial roads and localities, the creation of toponyms and anthroponyms, all of which contributed to conserving the Romanian

people's cultural unity. Through transhumance, pastoralism offered identity to Romanian communities outside the country of origin; the synonymy "vlach"—"shepherd" is documented since the Middle Ages. Moreover, the movement of Romanian/Valach shepherds within the Carpathian-Balkan area definitely influenced pastoralism in these regions in terms of organizational patterns, material culture and terminology.

In spite of the decline that transhumant pastoralism suffered starting in the second half of the 19<sup>th</sup> century, this historical occupation of the Romanian people continued to represent the main means of subsistence for an important number of practitioners, preserving the exponential features of the pastoral economy established centuries ago. Therefore, transhumance today represents a complex assemblage of economic, social and cultural manifestations configured around mobile pastoralism. It ensures a certain identity to the Romanian pastoral village of transhumant activities, as well as to the pastoral household.

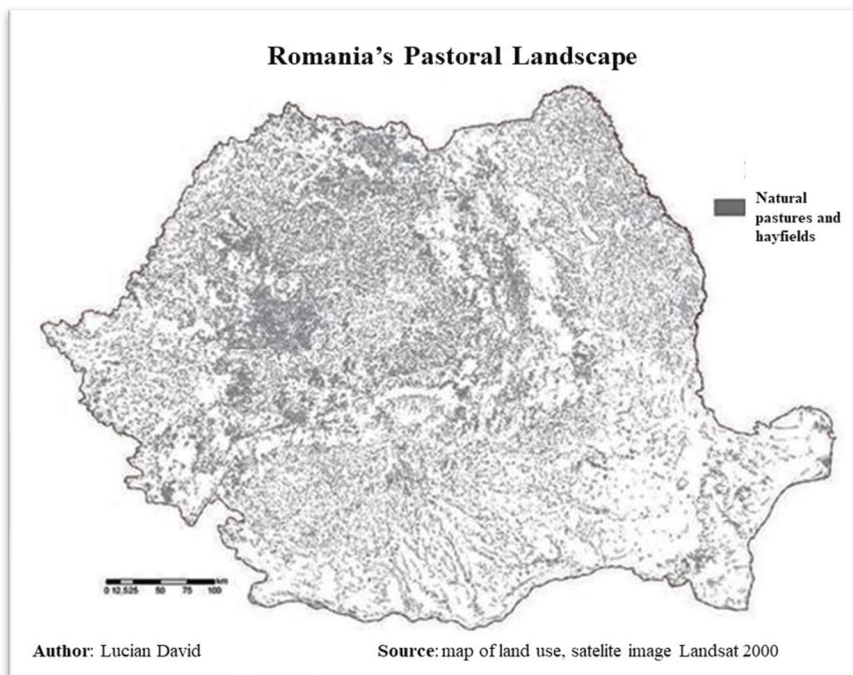


Summer grazing on mountain pastures, Transfăgărașan. Photo credit: Iulian Vlad (2020)

***Types of pastoralism.*** The existence of an appropriate natural environment, the variety of landforms and soil composition, the abundant hydrographic network correlated with the extension of pastures and hayfields (the great majority are officially declared “ecological”) favored



the emergence of the vast Carpathian pastoral landscapes. Therefore, the following **types of pastoralism** are found in Romania:



Map of pastoral landscapes, in: Lucian David, *Peisajele etnografice din România*, Editura Etnologică, 2015, 83.

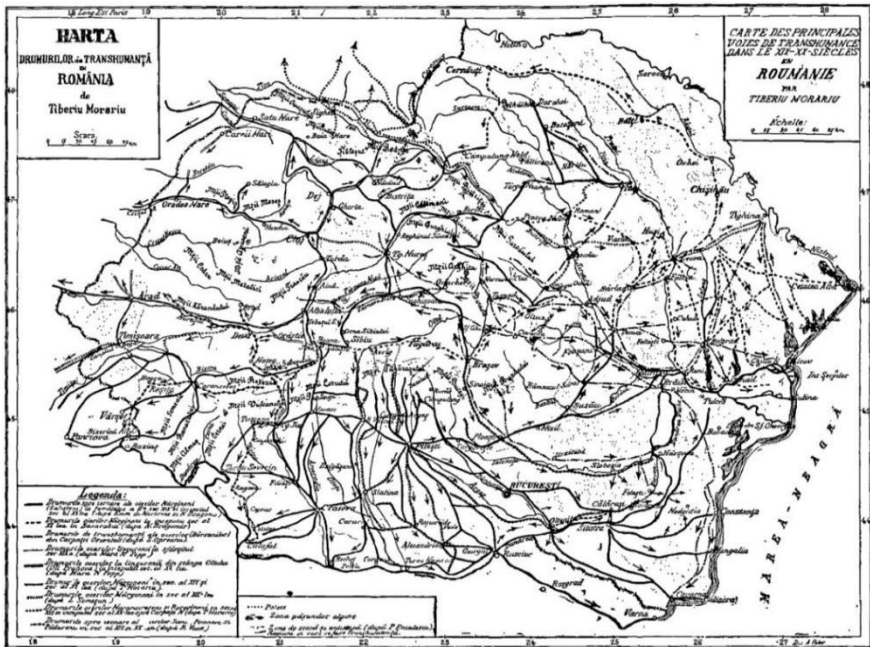
**a. local:** summer grazing (sheep and cows), which takes place within the village itself and in the surrounding areas, has two subtypes:

a.1. *without sheepfold* – supposes the preparation of milk products within the household and could be: *family related* – animals spend the summer on individual properties guarded by the family members, or they just graze freely; *organized* – the animals graze on the village pasture or through associations of more owners and graze on various village lands; animals spend nights within the owners' yards;

a.2. *with sheepfold* – practiced in the village territory or close by it. This type is especially widespread nowadays when the number of sheep declines. With a reduced number of animals, landowners allow them to graze on part of their property even during summer; they build a sheepfold that is similar to the winter one at a higher altitude but containing all the essential elements: enclosures used variously for boiling the cheese, for

shepherds to sleep, for keeping the sheep, etc. This type of pastoralism is divided in two subtypes: *simple* – the animals of a single family and its neighbors and/or relatives graze during summer on individual lands or on the village pasture, being guarded by family members or hired shepherds; *organized* – animals of various owners graze on the village pasture or on various lands, guarded by shepherds.

**b. pendulatory:** the animals (sheep or cows) are gathered from the village, but also from neighboring villages. The sheepfold is established on the mountains belonging to the village. The winter is spent at the owner’s yard in the village or at temporary cottages on the village territory. This type has two subtypes: *simple pendulatory pastoralism* – the flocks graze during spring on the village pastures, in summer go to the mountains, spend autumn on the village stubbles, and during winter climb to the hayfields and temporary settlements, where the peasants harvest and deposit the hay.



Map of transhumance paths in Romania, in: Tiberiu Morariu, *Păstoritul în Alpii Francezi și în Carpați*, “Sociologie românească”, IV, no. 07-12, July-December, 1942, pp. 375–393.

**c. transhumant**, practiced by shepherds, according to some scholars as early as the 14<sup>th</sup> century, and according to others since the 15<sup>th</sup>, a

phenomenon that reached its peak in the 18<sup>th</sup>-19<sup>th</sup> centuries. Transhumant pastoralism takes place exclusively outside the village lands during autumn, winter and spring. This is a mandatory choice given the lack of appropriate pastures within the village, the harvested hay being not enough for the sheep's winter feeding. The shepherds accompany the flocks almost all year long ("Your house is your donkey, your house...is in weeds and is the door from where you're coming... This is our house," says Dumitru Pârnuță from the village of Rucăr).

Transhumance has two subtypes:

c.1. *simple* – summer grazing of sheep (sometimes together with the cows from the village) is undertaken at the sheepfolds inside the nearby localities (situated in mountain areas), and the autumn, winter and spring grazing of sheep alone (cows stay in the village) takes place in the low parts of plateaus or of fields, at a distance of no more than 100 km from the village.

c.2. *extensive* – summer grazing of sheep (sometimes together with the cows from the village) is undertaken at sheepfolds inside the nearby localities (situated in mountain areas), and the autumn and spring grazing of sheep alone (cows stay in the village) is undertaken in the Wallachian Plain, Dobrogea Plateau, Danube Meadows and Delta, Transylvanian Plateau, etc.



A shepherd playing the whistle (when the sheep go off to pastures). The hut of Bogdănel Constantin, Jina, Sibiu county. Photo credit: Lucian David (July 2020).

### ***Social and cultural phenomena associated to the element:***

The practice of transhumance in areas inhabited by Romanians encouraged the creation and transmission of knowledge and practice from one generation to the next. This includes knowledge about pathways in the mountain environment, knowledge of flora and fauna, the agricultural and pastoral calendar (combining occupational, folkloric and Christian elements), folk meteorology and astronomy, veterinary medicine, and traditional cooking of sheepfold products. For example, this specific environmental knowledge of the transhumant shepherd is expressed in the folk names of plants, such as “lamb’s tongue” (*Borrago officinalis*), “shepherd’s bag” (*Capsella bursa-pastoris*), “shepherds’ spinach” (*Chenopodium bonus-henricus*), “shepherd’s mace” (*Echinops sphaerocephalus*), “little wool” (*Linaria vulgaris*), “donkey’s thistle” (*Onopordum acanthium*), “butter grass” (*Tamus communis*), “little butter” (*Ficaria verna*), “sheep’s tongue” (*Plantago lanceolata*), “lamb’s tail” (*Verbascum phoeniceum*), “sheepfold’s stevia” (*Rumex alpinus*), etc.



Sheepcot (The hut of Capotă Dumitru), Rășinari, Sibiu county. Photo credit: Lucian David (July 2020)

Sheep husbandry is part of a complex peasant economy that is generally sustainable and friendly to the environment, also offering psychological comfort to community members through specific rituals. Transhumance thus created the background for the performance of certain



rituals, ceremonies, popular traditions, and social events, among which the most important ones are the pastoral holidays. As customs that support, enhance, and accompany traditional sheep husbandry, these holidays emphasize the main moments of the pastoral activities' yearly cycle. The feast of Saint George (April 23), considered the patron of shepherds, marked the beginning of the pastoral year according to the folk calendar. This was the time for the shepherds to gather their flocks and climb the mountain towards the sheepfold established there. On the eve of the feast, the location of the sheepfold was ritually chosen, the lambs were separated from the flock, the sheep were prepared for the first milking, the cheese started to be made, and the milk measured (activities traditionally called in Romanian *Măsuratul laptelui*, *Împreunișul oilor*, *Mășurișul oilor*, and in the Aromanian dialect: *Sălaghirea areslor*, *Misurarea laptilui*, *Misurarea nimailor*), and in some communities it was also the time to light the traditional "living fire" (Rom. *foc viu*). In order to protect the sheep against bewitchment and the magical stealing of milk, shepherds woke early on Saint George's Day and played the horn. Another holiday with important significance for pastoral life is that of Saints Constantin and Helen (21<sup>st</sup> of May), a date that should have marked the yearly end of the organization of the mountain sheepfold and the gathering of flocks for the return. In other regions, this activity ended later on, as late as June 1st. The Birth of Mary (traditionally called in Romanian "Little Saint Mary"), celebrated on September 8, is the moment when the pastoral autumn takes over, and the flocks go back to their owners; this particular event is traditionally called *răscol al oilor* or *în tomant* (from Romanian *toamnă* = "autumn"), and it is when the mountain sheepfold is deserted and shepherds take their flocks back to the lower villages. On Saint Friday (folk name of Saint Paraskevi), on October 14, rams and sheep were mated, the mating being celebrated as *Arețul* or *The Wedding of Sheep*. In some areas, as late as Saint Dimitrios, on October 26 (a saint considered the patron of pastoral winter), *ziua sorocului* is performed, and in other regions this event happens on the eve of Saints Michael and Gabriel; this is the moment when animals are given back to their owners and shepherds are paid. At this pastoral holiday all the village community partakes, and the *răboj* – a wooden object engraved with specific signs that helped the leading shepherd to keep the count of the sheepfold during the transhumance itinerary and also to magically preserve the abundance of the sheepfold – is ritually buried. During the next period, flocks were prepared for the winter and pastures were leased, new shepherds were hired for the upcoming pastoral year, sheep husbandry products were intensely commercialized within numerous and richly supplied autumn

markets. All these pastoral holidays were accompanied by rituals ensuring abundance and good spirit, and the protection of shepherds and their flocks, and anticipating the eventual natural and supranatural dangers that may threaten the community of shepherds. An important place in the pastoral calendar is also occupied by rites and superstitions that prevent people from working on specific days in order not to upset spirits of wild animals that would attack the flocks. Among these are holidays devoted to the protection against wolves (Saint Philip – Romanian *Circovii de iarnă*, Saint Peter of the Wolves, Saint Andrew), or against bears (Saint Martin, Saint Macavei of the Bear). These are wild animals that the transhumant shepherd would inevitably meet, and which acquired a special status within the Romanian pastoral mythological bestiary.



Sheep milking, Albescu Sheepfold, Leaota Mountains. Photo credit: Lucian David (August 2019)

The ancient quality of this occupation is confirmed by pastoral folklore (literary, musical, choreographical), such as epic poetry with pastoral subjects (*căntiți picurărești* in Aromanian dialect), such as the ballad *Miorița* or the ritual songs *Când urcă oile la munte* (“When the sheep ascend the mountain”), *La măsurat* (“At the measuring”), *La făcutul cașului* (“While making the cheese”), *A oilor* (“Of the sheep”), *Cântec ciobănesc*

(“Shepherd’s song”), *Când coboară oile de la munte* (“When the sheep descend from the mountain”). Pastoral sounds of the horn have a specific semiotic function that is well known within the community of shepherds; among these are: *Chemarea oilor* (“The calling of sheep”), *Pe drum* (“On the road”), *Porneala* (“The start”), *Șireagul* (“The string”), *La muls* (“At the milking”), etc. Pastoral songs are: *Mi-a trecut Vinerea Mare* (“Great Friday is gone for me”), *Măi ciobane de la oi* (“You, shepherd of the sheep!”), *Pe drumul Banatului* (“On the Banat road”). Sheep husbandry also determined the creation of specific pastoral musical instruments such as the whistle, the horn, *tilinca* (an old type of whistle without finger holes), and bagpipe. Dances that emerged within the pastoral community are *Ciobănașul* (“The little shepherd”) and *Mocăncuța* (“The little shepherdess”).

Objects from the sheepfold inventory used by transhumant shepherds also encouraged and supported traditional handicrafts such as making wooden vessels and cooperage (Rom. *văsărit* and *dogărit*, i.e. the making of *ciubăr*, *doniță*, *găleată de muls*, *cupă*, *hârdău*, *închegătoare*, *putină*, etc.), carpentry and wood sculpture (making of *lingură*, *mestecătoare*, *troacă*, *răboj*, *răvar*, *tipar de caș*, *cujbă*, *bătă*, etc.), brazier making (*vas de metal pentru prelucrarea laptelui*, *cazan de aramă*, *tuci*, etc.), the textile and leather manufacturing (making of *strecurătoare*, *cojoc*, *glugă*, *traistă*), creating specific devices necessary to carry sheepfold objects and food over great distances, devices that were designed to be put on donkeys and horses that accompanied the flocks (*desagă*, *tarniță*). Magical symbols found on objects such as the shepherd’s hood, the shepherd’s bat, or the wooden cheese molds, prove the need for protection and spiritual force to the shepherd; magic is therefore among the practical functions of these objects. For example, the shepherd’s bat (made by cornel), and especially the bat with knots, which is an archaic version of the generic one, created by manual rifling, is frequently engraved with the symbol “wolf teeth”. This specific bat has an important role in ascending and descending during transhumance, is also a weapon when necessary, and helps with transporting other objects the shepherd needs to carry (such as his bag and hood); additionally, the bat offers the shepherd something to lean on for sleep while also guarding his flocks. The same bat also helps the shepherd keep count of his flocks.

The official criteria for selecting certain breeds of sheep to be raised in Romania also take into account traditional pastoral knowledge and experience of transhumant sheep husbandry. Through these choices, shepherds obtained efficient use of fodder resources by extending alpine

pastures and hayfields consistent with eco-geographical and pedoclimatic features of transhumance areas. The breed most adapted to the conditions of transhumance is *Tsurcana* (a Wallachian breed with long, crinkled wool, spiralling horns and a narrow, dorsally convex face), with several subgroups known for their crinkled wool, strongly associated with the Romanian Carpathian region, and transmitted by Wallachian transhumant shepherds to other populations throughout central and south-eastern Europe.



“Brânză de burduf” (type of kneaded cheese placed in a sheep’s stomach). Voineagul Sheepfold, Lotrului Mountains. Photo credit: Lucian David (July 2020)

Additionally, the ethnozoological knowledge of the transhumant shepherd was proven through the use of traction animals to transport the sheepfold inventory. The donkey – an animal used frequently by Romanian transhumant shepherds, showed a great capacity to choose the easiest pathways across the mountains. Another essential animal accompanying the flocks is the dog. Romanian transhumant shepherds prefer large sheepdogs that can protect the flocks from wild animals. Preferred watchdog breeds are: Romanian Carpathian Shepherd Dog, Mioritic Shepherd Dog, Bucovina Shepherd Dog (also named Southeast European Shepherd), along with smaller dogs able to guide the flocks.



Draining the “urda”, Izvorul Cailor Sheepfold, Rodna Mountains. Photo credit: Lucian David (August 2016)

An important component of traditional pastoral knowledge relates to food, given the fact that milk processing is one feature of Romanian transhumance. Among the most important traditional pastoral products obtained from milk are: *brânza de burduf* (a type of kneaded cheese placed in a sheep’s stomach or in a sheep’s skin), *cașul* (a type of semi-soft white fresh cheese that has different versions, such as smoked, matured, shaped as bagels or through small ornamented anthropomorphic molds), *urda* (a soft cheese produced by heating the whey drained from any type of cheese), butter, *telemeaua* (a soft or semi-soft white cheese with a creamy texture and a tangy aftertaste, a protected traditional speciality product of Romania). A much appreciated mutton specialty is *sloiul de oaie*, a traditional pastoral product produced by boiling of mutton, which is afterwards sealed in an airtight wooden container.

The spread of Romanian transhumance pathways is demonstrated by the longstanding existence within the Romanian language of Transylvanian shepherds’ professional appellatives that became proper names. “Ungureni” or “păcurari” were the generic appellatives of Transylvanian shepherds. They were either “bârsani” (from The Country of Bârsa, or “țuțuieni” – when they were originally from the plateau between Sibiu and Făgăraș, or “mărgineni”,



if they were coming from The Land of Sibiu, or even appellatives derived from the actual localities of origin: “poenari”, “sălișteni”, “rășinăreni”, “drăgușeni”, “săceleni” (mocani); they were called “covășneni”, “brețcani” or crișani”, if they were from The Land of Criș, “someșani” when they travelled from the valley of the river Someș, “blăjeni” when they were from around Blaj, „sălăgeni”, if Sălaj was their place of residence, etc. A great number of pastoral toponyms were derived from the respective anthroponyms and appellatives, but also from local pastoral legends, traditions and folklore emerging as explanation of the origin of names.



Smoking “caș”, Fundata, Brașov county. Photo credit: Emil Țircomicu (2019)

Transhumance also encouraged handicrafts with associated occupations, such as the manufacture of various objects necessary within the sheepfold, clothing, musical instruments, or trade with sheep husbandry products. Transhumance also implies vernacular architectural elements, from the parts of the sheepfold, such as *târla* (“sheepcot”), *strunga* (the walk-through milking parlor) to *surla* (the short-term shepherd’s hut), and complex shepherd households eventually created localities adapted to the needs and lifestyle of pastoral activities. Towards autumn and winter, the sheep stayed under the open sky in nearby *târla* or *odaie* (the fenced area where sheep spend the night) provided with *șopron* (rudimentary shelter for animals and fodder traditionally built as a woven reed wall). Against the harsh climatic conditions faced during vertical transhumance of short distances, shepherds generally use open shelters, with earthen flooring, reed roof and with no attic. To protect the flocks against powerful wind, they use manufactured shields.



Woden cheese molds, Voinești, Covasna county. Photo credit: Lucian David (August 2020)

The sheepfold's personnel were usually organized according to summer time activities. The main chores were undertaken by the sheepfold master (also called *baci*, *vătaf*, *birău*, *cap de stână*, *frunțaș*, *gazdă*, *maier de munte*, etc.), who was in some areas helped by shepherdesses (*băcițe*). The shepherdesses took care of the milk processing, while the master was in charge of the sheepfold administration. The sheepfold master was not always the sheep's owner though, but the most experienced among the sheepfold's staff. Shepherds (also called *păcurari* or *mocani*) had specific roles and tasks (*mânzărari*, *sterpari*, *miorari*, *berbecari*, *cârlănari*, *boitari*, *mânători*), and they were in charge with watching and milking the sheep and ensuring the sheepfold's proper maintenance. The shepherds charged with driving the sheep towards the milking parlor (*strunga*) were usually the youngest and less experienced ones; they fulfilled their apprenticeship by driving the sheep, carrying water, woodcutting, fire making, etc.

In time, transhumance also encouraged the emergence and preservation of communities based on transhumance. Through creating strong social ties between practitioners and particular socio-professional groups, transhumance strengthened local, regional, and national identity. The protagonist of this social and professional phenomenon is the shepherd (Rom. *ciobanul*, *păstorul*, *oierul*, *mocanul*), that had been and still is a

remarkable personality in Romanian traditional communities. Very much praised by other community members, he is the keeper and bearer of ancient knowledge, practices and skills that he acquired organically through his own apprenticeship at sheepfold and tested in the harsh conditions of an isolated life, full of deprivations and dangers.

Due to the practice of transhumance, Romanian shepherds develop a practical folk philosophy, a set of traditional ideas about space and time, and they also become open to change, new experiences, and cultural diversity, being able to adapt to life's various challenges.



Anthropomorphic cheese molds, Voinești, Covasna county. Photo credit: Lucian David (August 2020)

***Practitioners – communities, groups, individuals:*** Sheep breeders; shepherds, shepherds' associations, sheep owners and sheepfold owners' associations, professional associations of shepherds, *The Mountain Shepherds Federation of Romania*, specialized producers' groups such as *Cooperativa Agricolă de Gradul I*, *Grupul de Producători Sîngeorz-Băi*; privately or family owned small-scale businesses for sheep and cows breeding; small association of sheep breeders affiliated to the *The Federation of Sheep and Goats Breeders in Romania*, etc.



**Age category:** 6-70 years old

**Gender:** men and women

**Socio-professional categories:** shepherds and other socio-professional categories.

**Nationality:** Romanian



The sheep's bath before transhumance, Stoenesti, Argeş county. Photo credit: L. David (October 2014)

**Current status of the element (viability, dangers):** Traditional sheep husbandry played an important role in the history of the Romanian people as an essential factor in maintaining national and linguistic unity. Preservation of pastoral tradition, including pasturing and movement of flocks, should represent a priority for stakeholders, given its great contribution to the maintaining of a peasant household of pastoral and agricultural identity and its products and by-products, as well as the protection of alpine pastures' biodiversity. In recent years, living conditions have become more difficult in mountain areas, traditional occupations are abandoned, demography is decreasing, the number of shepherds is diminishing, agricultural lands are fragmented, the wool market is disappearing and strict sanitary and veterinary regulations are imposed regarding the processing of milk, cheese-making and

welfare of transhumant animals. All these factors endanger this tradition, and this process has major consequences, including the irreversible loss of cultural identity of some communities and the disruption of the passing down of skills and practices to the young generation. For a long time, Romanian peasants gradually modified the land on which they lived and worked. Lately this realm is rapidly changed. The pastoral landscape suffers modifications, and in some cases a radical transformation takes place and endangers the biodiversity and cultural heritage of the pastoral micro-zones. It is not without significance that rural territories are at the center of important European strategies for sustainable development, and the areas where transhumance is practiced today mostly belong to protected areas.

After the 1990s, transhumance as an archaic form of sheep husbandry started to disappear as a consequence of social, educational, economic and political factors, and after Romania joined the European Union, the rules of classical and traditional transhumance also changed, being replaced by norms designed to improve animal welfare. Given that transhumant sheep husbandry is organically integrated within the larger concept of sustainable economy, based on the balance of resources, preserving, and encouraging this occupation needs to become part of agricultural and environmental protection management on a national and European level.



The sheep's pathways on lowlands, Argeş county. Photo credit: Emil Țircomnicu (2019)



## *Safeguarding/ protecting measures:*

### **1) The legislative framework:**

The National Program on Safeguarding, Protecting and Valuing the Intangible Cultural Heritage was approved by Order of the Minister, no. 2436/8.07.2008. The National Commission for the Safeguarding of Intangible Cultural Heritage, working under the Ministry of Culture, established the framework for inventorying the intangible cultural heritage on a national scale by publishing the first volume of the *Intangible Cultural Heritage in Romania*, published in a bilingual Romanian-French edition in 2009, with the chapter *Customs which are connected with traditional occupations: B. Animal husbandry and its connection with local identity and religious holidays* (*The National Inventory of Intangible Cultural Heritage*, vol. I, Bucharest, CIMEC – Institute of Cultural Memory, 2008, pp. 76-77), and *The relationships of humans with the animal world – beliefs and practices – Knowledge and practices on making use of animals – Knowledge on domestic animal breeding and The Utility of domestic animals* (*The Intangible Cultural Heritage in Romania. Inventory. II.A*, Bucharest, Etnologica Publishing House, 2014, pp. 95-97).



The sheep's pathways "at Bărăgan", Stoenești, Argeș county. Photo credit: L. David (October 2014)

The protection and preservation of practices and traditions specific to pastoral peasant farms are part of the sustainable development strategy of the Romanian mountain area, and the Ministry of Agriculture and Rural Development, through the National Agency of the Mountain Area and the Ministry of the Environment, Waters and Forests, is directly involved in creating strategies and policies for protecting the anthropogenic ecosystem particular to the area. Following this direction, in the last decades, stakeholders issued legislation that supports the continuation of pastoral practices in all their diversity:

– Law no. 389/2006 for the ratification of The Framework Convention on the Protection and Sustainable Development of the Carpathians (*Carpathian Convention*) adopted in Kyiv on 22 May, 2003 by the ministers of environment of the Czech Republic, Hungary, Poland, Romania, Serbia, Slovakia and Ukraine. The Convention was ratified on 4 January, 2006. In Romania, the Convention was ratified by the Parliament on 6 March, 2007 through Law no. 389/2006. The Carpathian Convention tried to integrate environmental protection within the larger framework of sustainable development, thereby creating effects which surpass the current responsibilities of the ministries of the environment of the States Parties.



Sheep's winter grazing, Borșa, Maramureș county. Photo credit: Lucian David (December 2016)

The main provisions of the Convention are intended to ensure the protection of the natural environment, the use of natural resources, development of the Carpathian region on the basis of sustainable activities: agriculture, silviculture, ecotourism, water pollution control through a monitoring system, preventing and removing the effects of natural and human-made disasters. By signing and ratifying the Protocol, the State Parties are also obliged to take measures to achieve targets such as: integrating sustainable development objectives for the agricultural sector and for rural areas within the sectorial policies; coordination and cooperation between all interested parties in implementing a social and economic framework for rural innovation and a working network, especially between the agricultural sector and other sectors of importance for rural areas, such as handicrafts, commerce, and tourism; taking measures to protect and efficiently manage traditional cultural landscapes in the Carpathians that have an exponential traditional culture and high ecological value through the presence of valuable mountain ecosystems, natural and semi-natural habitats, pastures and protected areas, agricultural and bio-diversity, genetic resources, cultivated plant species and associated traditional ecological knowledge, maintaining and applying traditional agricultural practices with low intensity and strategies for preserving



„The shepherds’ house” during transhumance, Balotești, Ilfov. Photo credit: L. David (Feb. 2015)

cultural landscapes, preserving the traditional grazing of sheep; creating ecological agricultural products in the Carpathians; educating and informing through public-outreach campaigns.

– Mountain Law no. 197/2018 stipulates strategies for protection and sustainable development and inclusiveness of the mountain area through valorising natural and human resources, raising the standard of living, encouraging the population to more sedentary forms of living, preserving cultural identity, improving economic growth on a local and national level by preserving the ecological balance and environmental protection.

– Government Decision no. 1.036/2018 for the organization and functioning of the National Mountain Agency, that created an institution to ensure the execution of the Mountain Law and has as its main objective the establishing and applying the Government in the domain of development and protection of the mountain area in Romania, an area characterized with certain features, ecologically frail and disadvantaged economically and socially by natural causes that demands a special type of management.

– Law no. 332/2018 regarding approval of the Investment Program for founding a mountain sheepfold, that creates the legal framework for financing a modernized mountain sheepfold and has as its objective the increased valorisation of mountain products, limiting the decline of primary production in order to ensure internal consumption, preserving and creating jobs and stopping depopulation.



Sheepdogs, Balotești, Ilfov. Photo credit: Lucian David (February 2015)



- Order 52/2017, with later modifications, regulates the procedures for the designation of facultative quality “Mountain Product”, which is a status recognized on the European level that would enhance the value of mountain products and products coming from transhumant animals.
- Decision no. 332/2019 regarding the establishment of the structure, attributions and responsibilities of the Mountain Committee and the Mountain National Council, a law ensuring a framework of cooperation between representatives of mountain area communities and public and local administration.
- Law no. 94/2020 regarding the ratification of the Protocol concerning agriculture and rural sustainable development adopted in Lillafured, Hungary on 12 October, 2017 as part of the Carpathian Convention.
- The Ministry of Environment, Waters and Forests, through the National Agency for Protected Areas, launched the authorised label “Produced in protected areas”, and this mechanism also supports the producers of pastoral products.



The shepherds' meal during transhumance (Vlăsiei Field), Balotești, Ilfov.  
Photo credit: Lucian David (February 2015)

- In order to fulfill EU Directives concerning the protection and preservation of protected species and biodiversity, with special attention to large carnivores, European funding was accessed for managing human-bear



conflict and controlling wolf attacks on sheepfolds; the project WOLFLIFE, LIFE13NAT/RO/000205 – “Implementing best practices for the in-situ conservation of the species *Canis lupus* in the Eastern Carpathians”, co-financed by the European Commission through the LIFE+ Nature programme (carried out between 2014-2018) and LIFE FOR BEAR – “Conservation of Brown Bear (*Ursus arctos*) population in Romania” – LIFE13 NAT/RO/001154 (carried out between 2014-2019).

– The National Council for Adult Professional Training (CNFPA) approved the Professional Standard for *Mountain shepherd – Mountain sheep breeder – Mountain sheepfold master*, which was recognized as an official occupation by Romanian labour law standards.

In the recent years, many academic research projects on transhumance were successfully implemented:

– The project *Mountain resources and sustainable development*, financed by Iceland, Liechtenstein and Norway through the Financial Mechanism of the SEE, a project undertaken by the NGO “Progresul Silvic” in Sibiu. The project’s partners were the University of Pitești, the Sibiu Chamber of Agriculture, and the Public Service of Mountain Rescue of Sibiu County (2009 – 2010): <https://resurselemontane.wordpress.com/>



Sheep gives birth during transhumance (nearby a forest), Periș, Ilfov.  
Photo credit: L. David (March 2015)

– The project, *On the paths of the shepherds, from Săcele, in Bessarabia – Săcele, Romania*, implemented by the Ethnographic Museum of Braşov, in partnership with the “B.P. Hasdeu” University of Cahul, Republic of Moldova, the “Constantin Brăiloiu” Institute of Ethnography and Folklore in Bucharest, and the “Carol I” Museum of Brăila (2019);

[https://www.youtube.com/watch?v=m1LlFOTCcSo&feature=youtu.be&fbclid=IwAR2671WmY3r3j-](https://www.youtube.com/watch?v=m1LlFOTCcSo&feature=youtu.be&fbclid=IwAR2671WmY3r3j-2AYotxFEY01n3DesiVeArzK2LCdWEa5uff2XXhuq6G6zE)

[2AYotxFEY01n3DesiVeArzK2LCdWEa5uff2XXhuq6G6zE](https://www.youtube.com/watch?v=m1LlFOTCcSo&feature=youtu.be&fbclid=IwAR2671WmY3r3j-2AYotxFEY01n3DesiVeArzK2LCdWEa5uff2XXhuq6G6zE)

– The research grant implemented with financial support from the Fondul Recurent al Donatorilor of the Romanian Academy and managed by the “PATRIMONIU” Foundation, no. GAR-UM-2019-XIII-4.9-2/15.10.2019, “Carpathian cultural landscape. Sustainable development of sheep husbandry in Mărginimea Sibiului”, coordinated by Lucian David; research team: Ionuţ Semuc, Alina Bojoga, Andreea Buzaş (2019-2020).

Numerous ethnographic and documentary movies showing this element were produced:

- *On the road* (1997) ([https://www.youtube.com/watch?v=oOBaX8\\_rc0A](https://www.youtube.com/watch?v=oOBaX8_rc0A)) and *Jina* (2017), (<https://www.youtube.com/watch?v=wTz79bj2iQw>), by Dumitru Budrală;

- *The transhumance. Endemic perspective of sheep husbandry*, academic videobook (2020), by Lucian David;

- *The last transhumance* (2019), by Dragoş Lumpan:

(<https://www.youtube.com/watch?v=QbdnkDyruiw&t=1s>);

- *Gathering the sheep in Oaş* (1999) by Nicoară Mihali;

- *The animals' Easter* (2004), by Felix Săteanu;

- the movie series *Separating the barren sheep* (1993-2001), by the Centre of Folk Creation of Maramureş County.

To transmit and promote transhumance among the larger public and the younger generation, numerous cultural projects were implemented and financed by local, national and private initiatives. Among the private ones, the most important was the Polish-Romanian collaboration, *Redyk Karpacki* (“Carpathian Transhumance”), realized by the „Pasterstwo Transhumancyjne” Foundation and the “Transhumance” Association (2013).

To promote pastoral activity and its products, family-owned businesses and NGOs supported by local administration, organized different local and regional events, such as “The Shepherds’ Festival” – a traditional products fair (Tohanul Nou, 2012), The day of open doors “Romanian Mountain Sheep Husbandry” (Călimăneşti – Vâlcea, 2017), the International Multi-ethnic Festival of Sheep Husbandry (Sarighiol de Deal,

Tulcea, 2001-2019); The Celebration of Sheep Breeders “Tsurcana – the Queen of the Mountains” (Costești, Hunedoara, 2004-2019); “Ancestors Celebration” Festival of the Ținutul Grăniceresc – Transhumance (Stâna Popas Putredu Moara, 2018, 2019); Pastoral festival “The climbing of sheep”, together with the popular holiday “The day of shepherds” (Novaci – Gorj, 11-17 of May, yearly), etc.



Sheep shearing, Șotânga, Dâmbovița county. Photo credit: Lucian David (May 2019)

## **2) Expected safeguard/ protection measures:**

The Ministry of Environment, Waters, and Forests and the Ministry of Agriculture, Rural Development, and the National Agency of the Mountain Area, together with the association of animal breeders, will continue their shared efforts to protect traditional pastoralism. Shared actions will target the necessity of preserving sheep husbandry through protecting and preserving the traditional practices and traditions relating to the pastoral peasant household and its products, environmental protection in the transhumance areas. The importance of transhumance is assured by the efficient and responsible use of environmental resources, preservation of the ecosystem’s balance, of animal species that are adapted to mountain areas and to transhumance pathways.

The most important measure designed to protect and preserve pastoral practices in Romania is the draft ***Pastoralism Law***, proposed by the Ministry of Agriculture and Rural Development, through the National Agency of the Mountain Area, the Ministry of Environment, Waters, and Forests, and other connected ministries, together with active practitioners of sheep husbandry and national associations of animal breeders.

This law concerns the practice of pastoralism, the protection and development of this occupation that supposes the mobility of flocks through emphasizing its social, economic, environmental and cultural features, the rational and sustainable use of pastoral resources and the finding of solutions for the legal issues that may appear regarding the itineraries of mobile pastoralism.



“Ancestors Celebration” Festival of the Ținutul Grăniceresc – Transhumance, Stâna Popas Putredu Moara. Photo credit: Dorin Cîrcu (2019)

- Through the ***Pastoralism Law***, the state is going to establish:
- The principles of practicing pastoral activities that suppose flocks mobility;
  - The means of organising the trajectory of transhumance and mobile pastoralism;



- A national database with pastoral itineraries, the representative localities and regions for transhumance that are crossed with the flocks every year;
- Means to partially or completely restore the historical transhumance pathways;
  - The timeframe of the flocks mobility on each area, region and mountain range;
  - Measures of encouraging the continuation of transhumant pastoralism in all its versions and to pass down this practice to the young generation;
  - Financial support for the practitioners of transhumant pastoralism;
  - Strategies of promoting the specific activities of milk and mutton processing, and all the pastoral products and the gastronomic pastoral heritage;
  - Strategies of restoring and preservation the pastoral constructions situated at high altitudes, such as mountain sheepfolds and summer huts;
  - The definition of the concept “pastoral area” through touristic maps and booklets, and grabbing the tourists’ attention to the existence of sheepfolds (for example the need to keep the distance away from sheep and sheepdogs, etc.);
  - Measures of promoting the value of wool and sheepskin;
  - Measures of encouraging the husbandry and genetic improvement of the autochthonous sheep and cow breeds that are well adapted to the transhumance circumstances, and also of the autochthonous sheepdog breeds;
  - Support measures for shepherds that are driving their flocks to high pastures in order to genetically improve the sheep breeds;
  - Support the activities connected with pastoralism and their economic, educational, pedagogical, cultural, touristic role, and the one that concern handicrafts and artcrafts;
  - To develop, with the support of public administration, touristic integrated strategies through the adequate connection of this intangible cultural heritage element with the tangible cultural heritage and the natural heritage by creating mixt sites: cultural and natural within the regions and localities of the transhumant tradition and its cultural itineraries;
  - Institutional partnerships between the agricultural, zootechnical, ecological experts and the ones of cultural heritage in order to work together for protecting, preserving and promoting this practice;
  - Actions to transmit to the general public information on the cultural relevance of transhumance;



- Strategies of promoting the element among the general public through nonformal education and mass media;
- Measures for encouraging the organization of special events and local celebrations that would promote pastoral culture and sheepfold products;
- The obligations that sheep owners have, especially the ones regarding the protection of the environment, of the ecosystems and the pastoral, agricultural and silvical landscapes, and the respect for private propriety that are crossed by the transhumance pathways;
- The compensation rates for the owners of lands affected by the crossing of flocks during transhumance;
- The rights and obligations of both parties involved in the correct organization of transhumance, of shepherds, land owners and local authorities;
- The roles of local authorities in supporting the practice of transhumance;
- The institutions involved and the possible solutions for litigations between shepherds and landowners.



Whistle players of Jina, Festival “Pastoral Rhapsody”, Corbi-Argeş. Photo credit: I. Vlad (2018)

### **3) The contribution of communities, individuals, institutions, and NGOs:**

The community of bearers and practitioners supported by NGOs, local authorities and state institutions inventoried the transhumance practice, described it and registered it and support the safeguarding strategies of this element. Researchers of various fields (ethnography, geography, folkloristics, sociology, ethnomusicology, history of language, ethnolinguistics, agriculture, ecology and environment protection, cultural heritage safeguarding, tourism, etc.) described this element in academic studies starting with the 19<sup>th</sup> century up until today. Other cultural institutions and representatives of local administration support the element through organizing workshops, fairs, festivals. Owners of agritouristic businesses from the localities connected with the transhumance pathways, and specialized touristic guides of these areas of great touristic potential recommend tourists to visit sheepfolds and buy pastoral products.

The fieldwork for the purpose of documenting and inventorying this tradition was undertaken by senior researcher dr. Lucian David (“Constantin Brăiloiu” Institute of Ethnography and Folklore of the Romanian Academy, Bucharest) and associate prof. dr. Iulian Vlad (University of Agronomical Sciences and Veterinary Medicine in Bucharest). Other contributions were offered by experts from the Ministry of Agriculture and Rural Development (associate prof. dr., subsecretary of state Avram Fițiu, director of National Agency of the Mountain Area Veronica Baci, senior counsellor Sabin Fărcaș, senior counsellor Corin Ciordaș), from the Ministry of Environment, Waters and Forests (dr., economist Marisanda Pîrîianu, Mădălina Cozma, dr. ecologist Doina Cioacă, senior counsellor Liliana Vîrtopeanu, counsellor Alexandra Popa), from the “Constantin Brăiloiu” Institute of Ethnography and Folklore” of the Romanian Academy, Bucharest (senior researcher I dr. Marian Lupașcu), from the “Alexandru Ioan Cuza” University of Iași (researcher dr. Iosif Camară). Senior researcher I dr. Emil Țîrcomnicu, president, and researcher drd. Iozefina Postăvaru (National Institute of Heritage) participated at the writing of this report on behalf of the National Commission for the Safeguarding of the Intangible Cultural Heritage.

### **4) Data collecting, the community involvement and consent:**

The public authorities represented by the National Commission for the Safeguarding of the Intangible Cultural Heritage of the Ministry of Culture, the Ministry of Agriculture and Rural Development, the Ministry of Environment, Waters and Forests collaborated with the experts dr. Lucian

David and associate prof. dr. Iulian Vlad, who collected the field data and undertook the research. Shepherds, sheep owners from the the “Corbii de Piatră” Association of Sheep Breeders, affiliated with the Federation of Mountain Shepherds in Romania and the Agricultural Cooperative of First Degree, Producers Group of Sângeorz-Băi were consulted on the inscription of the Carpathian transhumance as part of traditional pastoralism in the current national inventory and on the UNESCO *Representative List of the Intangible Cultural Heritage of Humanity*.



The shepherds Festival. Animal trade fair, the 9th edition (representatives of „Corbii de Piatră” Association), Tohanul Nou, Braşov. Photo credit: Iulian Vlad (2017)

### Selective Bibliography:

- Bucur, Corneliu, 1978, *Invarianță și variabilitate în păstoritul tradițional (despre momentul apariției, cauzele și caracterul transhuranței pastorale a românilor)* [*Invariance and Variability in Traditional Shpherding (About the Moment of Appearance, Causes and Character of the Pastoral Transhumance of Romanians)*], în „Anuarul Muzeului Etnografic al Transilvaniei”, X, Cluj-Napoca, p. 125–146.
- Buhociu, Octavian, 1979, *Folclorul românesc, ziorile și poezia păstorească* [*Romanian Folklore, Ziorile/the Down and Pastoral Poetry*], București, Minerva.

- Celac, Alina, 2007, *Terminologia păstoritului în graiurile dacoromâne sudice* [*The Terminology of Shepherding in Southern Daco-Romanian Dialects*], București, Fundația Națională pentru Știință și Artă.
- Conea, Ion, 1984, *Plaiuri carpatice* [*Carpathian Plains*], ediție îngrijită de Badea Lucian, Stoicescu Nicolae, București, Editura Sport-Turism.
- Constantin, Marin, 2018, *Mărturii de astronomie populară în practica pastorală din Mărginimea Sibiului* [*Testimonies of Popular Astronomy within the Shepherding Practice in Mărginimea Sibiului*], în „Natura. Carte și profesor pentru toți” [in "Nature. Book and Teacher for All "], coordonatori: Emilia Iancu, Adina Baci, Ploiești, Bioedit, p. 31–38.
- Constantin, Marin, 2019, *Oierii din Carpați și drumurile lor de transhumanță: evocări ale sătenilor de la Tilișca, Poiana Sibiului și Jina (Mărginimea Sibiului)* [*Shepherds in the Carpathian Mountains and their Transhumance Roads: Evocations of the Villagers from Tilișca, Poiana Sibiului and Jina (Mărginimea Sibiului)*], Ploiești, Editura Bioedit.
- Constantinescu-Mircești, Constantin, 1976, *Păstoritul transhumant și implicațiile lui în Transilvania și Țara Românească în secolele XVIII–XIX* [*Transhumant Shepherding and its Implications in Transylvania and Wallachia during the 18<sup>th</sup> – 19<sup>th</sup> Centuries*], București, Editura Academiei Române.
- David, Lucian, 2015, *Peisajul cultural. Dezvoltarea durabilă a peisajului pastoral în Culoarul Rucăr-Bran* [*Cultural Landscape. Sustainable Development of the Pastoral Landscape in the Rucăr-Bran Corridor*], București, Editura Muzeul Literaturii Române.
- David, Lucian, 2016, *Tipologia pastorală în Culoarul Rucăr-Bran* [*Pastoral Typology in the Rucăr-Bran Corridor*], în *Deschideri etnologice. În onoare Sabina Ispas la 75 de ani* [in *Ethnological Openings. In honorem Sabina Ispas at 75*], coordonatori: Laura Jiga Iliescu și Mihaela Nubert Chețan, București, Editura Etnologică, p. 151–158.
- David, Lucian, 2019, *Sheep Roads. Transhumance Itineraries of Romanian Shepherds*, in „Journal of Engineering Research and Applications”, vol. 9, issue 12 (serie III), p. 12–17.
- David, Lucian, 2020 a, *Păstoritul. Bibliografie selectivă* [*Shepherding. Selective Bibliography*], vol. I, București, Editura Etnologică (în curs de apariție) [under print].
- David, Lucian, 2020 b, *Dezvoltarea durabilă a peisajului pastoral și implicațiile lui în politica economică a gospodăriei agricole individuale* [*Sustainable Development of the Pastoral Landscape and its Implications in the Economic Policy of the Individual Agricultural Household*], în

„Anuarul Institutului de Etnografie și Folclor «Constantin Brăiloiu»” [in "Yearbook of the Institute of Ethnography and Folklore «Constantin Brăiloiu»"] (în curs de apariție) [under print].

Dănuț, Ion I., 2006, *Incursiune în istoria păstoritului* [*Foray into the History of Shepherding*], Râmnicu Vâlcea, Editura Adrianso.

Densușianu, Ovid, 1966, *Flori alese din cântecele poporului, Vieța păstorească în poezia noastră populară* [*Most Beautiful Songs of the People, Pastoral Life in our Popular Poetry*], ediție îngrijită și prefață de [edition coordination and preface by] Marin Bucur, București, Editura pentru Literatură.

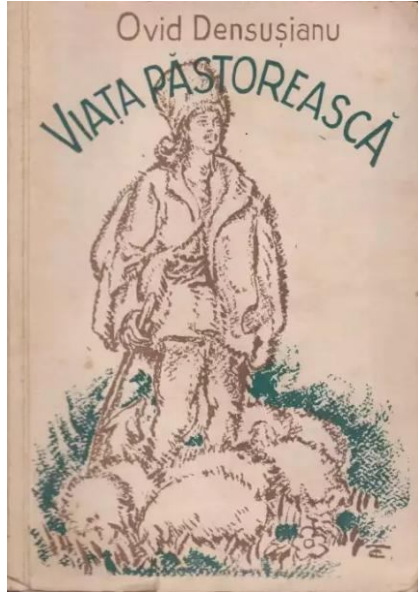
Dima, Emanuela I., 2013, *Terminologia păstorească moștenită în limba română. Elemente de dinamică lexicală* [*Shepherding Terminology Inherited in Romanian. Elements of Lexical Dynamics*], București, Editura Academiei Române.

Doboși, Alexandru, 1937, *Datul oilor (Quinquagesima ovium). Un capitol din istoria economică a Românilor din Transilvania* [*Sheep Given (Quinquagesima ovium). A Chapter in the Economic History of the Romanians in Transylvania*], Academia Română. Studii și cercetări, vol. XXVIII, București, Editura Monitorul Oficial și Imprimeriile Statului.

Dunăre, Nicolae, 1977, *De la păstoritul bi-pendulator carpatic la transhumanța pe Ialomița* [*From the Carpathian Bi-pendulator Shepherding to the Transhumance on Ialomița River*], în „Ialomița. Studii și Comunicări de Muzeologie, Arheologie-Istorie și Etnografie” [in "Ialomița. Studies and Communications on Museology, Archeology-History and Ethnography"], I, Slobozia, p. 135–144.

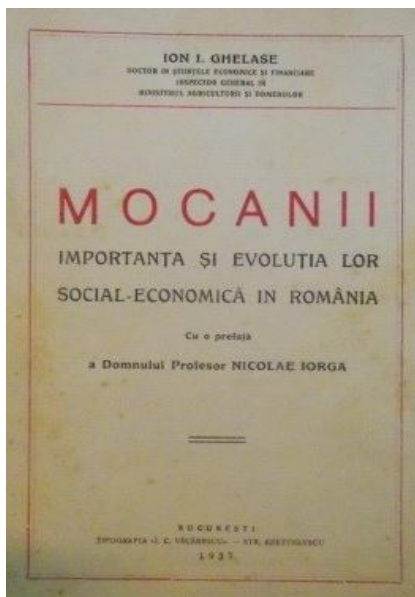
Dunăre, Nicolae, 1979 a, *Statutul și rolul păstoritului tradițional în convergență cu continuitatea și unitatea etnoculturală* [*Status and Role of Traditional Shepherding in Convergence with Ethnocultural Continuity and Unity*], în „Apvlvm”, vol. XVII, p. 671–680.

Dunăre, Nicolae, 1979 b, *Construcții carpatice de străveche continuitate etnoculturală în ținutul Hunedoarei* [*Carpathian Constructions of*





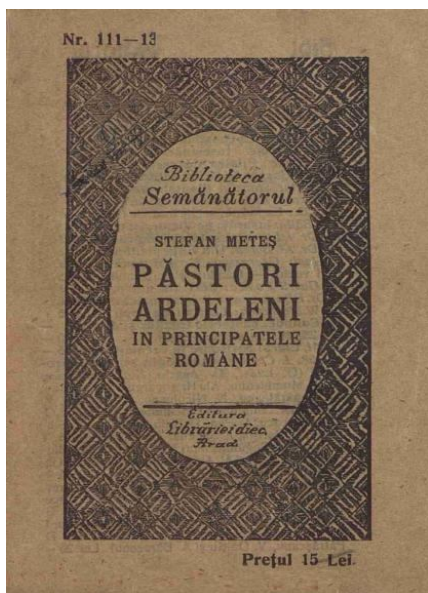
- Ancient Ethnocultural Continuity in Hunedoara County*], în „Sargetia”, vol. XIV, p. 593–607.
- Emilciuc, Andrei, 2017, *Transhumanța comercială în Basarabia (1812-1853)* [*Commercial Transhumance in Bessarabia*], în „Tyragetia”, serie nouă, vol. XI [XXVI], nr. 2, p. 61–83.
- Fochi, Adrian, 1964, *Miorița. Tipologie, circulație, geneză, texte* [*Miorița/Ewe. Typology, Circulation, Genesis, Texts*], cu un studiu introductiv de [with an introductory study by] Pavel Apostol, București, Editura Academiei Române.
- Fulga, Ligia, Marin, Carmen, 2020, *Transhumanța oierilor transilvăneni din Poiana Sărată în Basarabia și Crimeea - cercetări recente de teren și arhivă în 2019 (proiect anul 2)* [*Transhumance of Transylvanian Shepherds from Poiana Sărată to Bessarabia and Crimea - Recent Field and Archive Research in 2019 (Project Year 2)*], în „Perspectivele și Problemele Integrării în Spațiul European al Cercetării și Educației” [in "Perspectives and Problems of Integration within the European Research and Education Area"], volumul VII, partea 2, Cahul: USC, p. 1–11.
- Gălățan-Jieț, Dumitru, 2014, *Păstoritul din Valea Jiului ieri și azi* [*Shepherding in the Valea Jiului/Jiu River Valley Yesterday and Today*], Târgu Jiu, Editura Măiastra.
- Ghelase, Ion I., 1936, *Mocanii. Importanța și evoluția lor social-economică în România* [*"Mocanii". Their Importance and Socio-Economic Evolution in Romania*], cu o prefață de Nicolae Iorga, prima ediție, București, Tipografia „I. C. Văcărescu”; 1938, *Mocanii. Importanța și evoluția lor social-economică în România* [*"Mocanii". Their Importance and Socio-Economic Evolution in Romania*], ediția a doua, revizuită și completată, cu o prefață de Nicolae Iorga [Second edition, revised and completed, with a preface by Nicolae Iorga], București, Tipografia „I. C. Văcărescu”; *Mocanii. Importanța și evoluția lor social-economică în România. Expansiunea lor în Câmpia Tisei, în Caucaz și*



- Crimeea ["Mocanii". *Their Importance and Socio-Economic Evolution in Romania. Their Expansion in the Tisza Plain, in the Caucasus and in Crimea*], București, cu o prefață de Nicolae Iorga și o recenzie a domnului prof. univ. N. Băncescu, ediția a III-a revăzută și completată [with a preface by Nicolae Iorga and a review by Mr. prof. univ. N. Băncescu, third edition revised and completed], București, Tiparul Românesc.
- Ghinoiu, Ion, 2014, *Mitologie română. Zeii pastorali* [*Romanian Mythology. The Pastoral Gods*], București, Editura Univers Enciclopedic Gold.
- Goia, Ioan Augustin, 2012, *Economia rurală tradițională în nord-vestul Transilvaniei. Coordonate ale sistemului local-agricol de creștere a ovinelor (sec. XIII–XX)* [*Traditional Rural Economy in Northwestern Transylvania. Coordinates of the Local-Agricultural System for Raising Sheep (13<sup>th</sup> -20<sup>th</sup> centuries)*], Cluj Napoca, Editura Argonaut.
- Hasdeu, Bogdan Petriceicu, 1874, *Originile păstoriei la români. Elemente dacice. Ciobană, bacău, stână, urdă, brânză. Studiu de filologie comparată* [*The Origins of the Romanian Shepherding. Dacian Elements. Ciobană, bacău/Shepherd, stână/ Stsheepfold, urdă, brânză/Cheese. Comparative Philology Study*], în „Columna lui Traian”, anul V, nr. 5, p. 101–107; *Originile păstoriei la români. Elemente dacice. Traista* [*The Origins of the Romanian Shepherding. Dacian Elements. Traista/Purse*], anul V, nr. 6, p. 156; *Originile păstoriei la români. Elemente dacice. Dulău și mosocă. Țurca* [*The Origins of the Romanian Shepherding. Dacian Elements. Dulău și mosocă/Mastiff. Țurca/Tip-cat*], anul V, nr. 7, p. 173–177; *Originile păstoriei la români. Elemente latine* [*The Origins of the Romanian Shepherding. Latin Elements.*], anul V, nr. 9, p. 234–235.
- Herniczek-Morozowa, Wanda, 1975-1976, *Terminologia polskiego pasterstwa górskiego* [*Polish Terminology of Shepherding*], vol. I-III, Wrocław, Wydawnictwo Polskiej Akademii Nauk.
- Iorga, Nicolae, 1905, *Bârsanii păstori* [*Shepherds from Bârsa*], în „Brașovul și românii. Scrisori și lămuriri” [in "Brașov Area and the Romanians. Letters and Clarifications"], vol. X, București, p. 355–393; *Lâna* [*Wool*], p. 46–49; *Bucate (oi, boi, rîmători)* [*Dishes (Sheep, Beef, Pork)*], p. 50–52.
- Georgescu, Corneliu Dan, 1987; *Repertoriul pastoral. Semnale de buciom. Tipologie muzicală și corpus de melodii* [*The Pastoral Repertoire. Bucium/Horn Signals. Musical Typology and Corpus of Songs*], București, Editura Muzicală.
- Jawor, Grzegorz, 2013, *Așezările de drept valah și locuitorii lor din Rutenia Roșie în Evul Mediu târziu* [*Wallachian Settlements and their Inhabitants*

- in *Red Ruthenia in the Late Middle Ages*], traducere de Codruța Antonesei, Iași, Editura Universității „Alexandru Ioan Cuza”.
- Jiga Iliescu, Laura, 2020, *Biserica de alături. Câteva rituri necercetate ale ciobanilor din Carpați. Studiu de etnologie asupra religiozității pastorale* [*The Church Next Door. Some Unexplored Rites of the Shepherds from the Carpathians. Ethnology Study on Pastoral Religiosity*], Iași, Editura Institutul European.
- Latiș, Vasile, 1993, *Păstoritul în Munții Maramureșului (spațiu și timp)* [*Shepherding in the Maramureș Mountains (Space and Time)*], Baia Mare, tipărit la Marco & Condor SRL.
- Lupașcu, Marian, 2013, *Categorii și instrumente muzicale pastorale în cultura carpatică* [*Categories and Pastoral Musical Instruments in the Carpathian Culture*], București, Editura Muzeului Național al Literaturii Române.
- Martonne, Emmanuel de, 1904, *La vie pastorale et la transhumance dans les Karpates méridionales; leur importance géographique et historique*, în „Zu Friedrich Ratzels Gedächtnis”, Leipzig, Seele, p. 227–245.
- Mateescu, Tudor, 1986, *Păstoritul mocanilor în teritoriul dintre Dunăre și Marea Neagră* [*Shepherding of the "Mocani" in the Territory between the Danube and the Black Sea*], Direcția Generală a Arhivelor Statului din Republica Socialistă România, București.
- Mathe Kiss, Mioara, 2016, *Transhumanța în România*, București [*Transhumance in Romania*], Editura Integral.
- Matley, Ian M., 1970, *Traditional Pastoral Life in Romania*, în „The Professional Geographer”, 22 (6), p. 311–316.
- Mertens, Annette, Huband, Sally, 2004, *Romanian transhumance – the past, the present and future scenarios*, in „Transhumance and Biodiversity in European Mountains”, edited by: R. G. H. Bunce, M. Pérez-Soba, Rob H. G. Jongman, A. Gómez Sal, Felix Herzog and I. Austad, p. 155–170.
- Metes, Ștefan, 1925, *Păstori ardeleni în Principatele Române* [*Transylvanian Shepherds in the Romanian Principalities*], Arad, Editura Librăriei Diecezane din Arad, p. 192
- Morariu, Tiberiu, 1937, *Vieța pastorală în Munții Rodnei* [*Pastoral Life in the Rodna Mountains*], București, Societatea Regală Română de Geografie.
- Tiberiu Morariu, 1942, *Păstoritul în Alpii Francezi și în Carpați* [*Shepherding in the French Alps and in the Carpathian Mountains*], în „Sociologie românească”, nr. 07-12, iulie-decembrie.

- Murgescu, Costin, 1996, *Drumurile unității românești. Drumul oilor. Drumurile negustorești* [*Roads of Romanian Unity. The Sheep Road. The Merchant Roads*], prefață de acad. Tudorel Postolache, postfață de Mircea Măciu, București, Editura Enciclopedică.
- Opreanu, Sabin, 1931, *Contribuțiuni la transhumanța din Carpații Orientali* [*Contributions to the Transhumance in the Eastern Carpathians*], în „Lucrările Institutului de Geografie al Universității din Cluj” [in "Works of the Institute of Geography within the University of Cluj"], volumul IV, 1928–1929, Cluj, Tiparul „Ardealul”, p. 207–244.
- Petrișor, Marin, 1991, *Transhumanța păstorilor ardeleni oglindită în hărțile graiurilor* [*The Transhumance of the Transylvanian Shepherds Reflected in the Maps of Speeches*], în „Analele Științifice ale Universității Ovidius. Secțiunea Filologie” [in "Scientific Annals of Ovidius University. Section Philology"], tom II, Constanța, p. 122–134.
- Popp, Mara N., 1929, *Drumul oilor pe Valea Prahovei, Doftanei și Teleajănelui* [*The Sheep Road on Prahova, Doftana and Teleaján Valleys*], în „Buletinul Societății Regale Române de Geografie” [in "Bulletin of the Royal Romanian Society of Geography"], tomul XLVIII, București, Institutul de Arte Grafice „Alexandru Vlahuță”, p. 301–304.
- Popp, Mara N., 1935, *Urme românești în viața pastorală a Carpaților Polonezi* [*Romanian Traces in the Pastoral Life of the Polish Carpathians*], în „Buletinul Societății Regale Române de Geografie” [in "Bulletin of the Royal Romanian Society of Geography"], tomul LIV, p. 210–221.
- Popp, Mara N., 1941, *Considérations générales sur la vie pastorale en Roumanie*, în „Revista Geografică Română”, an IV, fasc. II–III, p. 149–155.
- Praoveanu, Ioan, 2014, *Considerații cu privire la transhumanța pastorală în documente istorice și studii etnologice* [*Considerations on Pastoral Transhumance in Historical Documents and Ethnological Studies*], în „Caietele ASER”, nr. 9/2013, București, Editura Etnologică, p. 160–167.
- Săvoiu Gh., Stanciu Mirela, Vlad, Iulian, 2010, *Restituirea turistică a stânilor mutătoare, vadurilor, plaiurilor și drumurilor oilor – extinderi ale obârșiilor pastorale carpatice ale spațiului mitic românesc* [*Tourist Restitution of the Moving Sheepfolds, Fords, Sheepfolds and Sheep Roads - Extensions of the Carpathian Pastoral Origins of the Romanian Mythical Space*] în Volumul Simpozionului internațional „Turismul rural românesc în contextul dezvoltării durabile. Actualitate și perspective” [in the Volume of the International Symposium "Romanian Rural Tourism in the Context of Sustainable Development. News and Perspectives "], vol. XIX, Iași, Editura Tehnopress, Iași, p. 89-100.



Săvoiu Gheorghe (coordonator), Vlad, Iulian, 2010, *Studiu privind relațiile tradiționale, culturale și spiritualitatea profundă, existentă între repaosurile activității de bază pastorale și marile sărbători religioase la românii din arealul rural montan* [Study on the Traditional, Cultural Relationships and the Deep Spirituality detectable in the Overlap of the Rest Stops during the Basic Pastoral Activity and the Great Religious Holidays, Regarding the Romanians in the Mountainous Rural Area], Sibiu, Editura Universității „Lucian Blaga”.

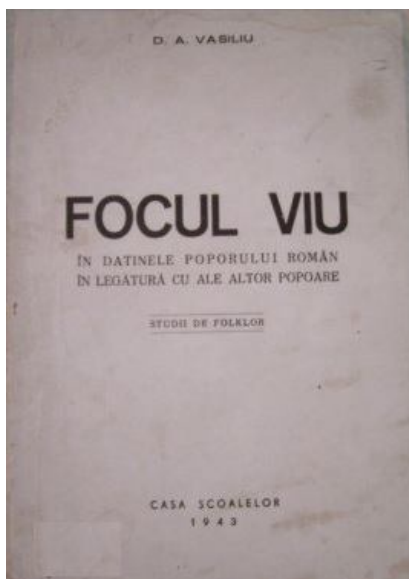
Shirasaka, Shigeru, Urushibara-Yoshino, Kazuko, 2013, *Changes in Sheep Transhumance in Romania*, in „Change of Sheep Transhumance in South of East Europe”, editor: Urushibara-Yoshino Kazuko, Department of Geography, Hosei University, p. 34–42.

Shirasaka, Shigeru, Urushibara-Yoshino, Kazuko, 2015, *Changes in sheep transhumance in Romania. A case-study from Mărginimea Sibiului – Southern Carpathians*, în „Revue Roumaine de Géographie / Romanian Journal of Geography”, 59, (2), București.

Stanciu Mirela, Răducuță I., Vlad, Iulian, 2001, *Păstoritul transhumant și implicațiile sale asupra dezvoltării gospodăriilor țărănești din satele din Mărginimea Sibiului* [Transhumant Sheperding and its Implications on the Development of Peasant Households in the Villages of Mărginimea Sibiului], în „Agricultorul Român”, nr. 1 (25).



- Stanciu Mirela (coord.), 2010, *Studiu privind stâna, produsele și subprodusele tradiționale de stână din arealul rural montan* [Study on the Sheepfold, the Traditional Sheepfold Products and By-products in the Mountainous Rural Area], Sibiu, Editura Universității „Lucian Blaga”.
- Vasilu, D.A., 1943, *Focul viu în datinile poporului român în legătură cu ale altor popoare* [The Living Fire in the Traditions of the Romanian People Related to those of other Peoples], București, Casa Școalelor.
- Vâlsan, George, 1928, *Mocanii în Dobrogea, la 1845, cu o «Condică de economii de oi aflători în Bulgaria»* [The "Mocani" in Dobrogea, in 1845, with a "Savings Bank of Shepherding in Bulgaria"], în „Graiul Românesc”, anul II, nr. 3, București, p. 41–46.
- Veress, Andrei, 1927, *Păstoritul ardelenilor în Moldova și Țara Românească (până la 1821)* [The Shepherding of the Transylvanians in Moldavia and Wallachia (until 1821)], în „Analele Academiei Române. Memoriile Secțiunii Istorice”, seria III, tomul VII, București, Cultura Națională.
- Vlăduțiu, Ion, 1964, *Noțiunea de „mocan” în păstoritul românesc* [The Notion of "Mocan" in Romanian Shepherding], în „Revista de Etnografie și Folclor”, tomul 9, nr. 2, București, p. 143–158.
- Vuia, Romulus, 1964, *Tipuri de păstorit la români (sec. XIX – începutul sec. XX)* [Types of Romanian Shepherding (19<sup>th</sup> Century - early 20<sup>th</sup> Century)], prefață de Tiberiu Morariu, București, Editura Academiei Române.
- Vuia, Romulus, 1975, *Studii de Etnografie și Folclor* [Ethnography and Folklore Studies], vol. I, ediție îngrijită de Mihai Pop și Ioan Șerb, prefață de Mihai Pop, bibliografie comentată de Ioan Șerb, București, Editura Minerva.
- Vuia, Romulus, 1980, *Studii de Etnografie și Folclor* [Ethnography and Folklore Studies], vol. II, antologie de Mihai Pop și Ioan Șerb, text stabilit de Florica Șerb prefață de Mihai Pop, bibliografie și comentarii de Ioan Șerb, București, Editura Minerva.



**Observations:** The candidacy document was prepared by Romania in order to contribute to the inscription of the element on the UNESCO *Representative List of the Intangible Cultural Heritage of Humanity* within a multinational file for the March 2022 evaluation session.

**The scientific information about the inscribed element was provided by:** senior researcher dr. Lucian David (“Constantin Brăiloiu” Institute of Ethnography and Folklore of the Romanian Academy, Bucharest) and associate prof. dr. Iulian Vlad (University of Agronomical Sciences and Veterinary Medicine in Bucharest), senior counsellor Sabin Fărcaș (Ministry of Agriculture and Rural Development).

**The document was filled out by:**

Name and surname: Dr. Ioana Baskerville

Position: senior researcher, PhD, Departament of Ethnology, A. Philippide Institute of Romanian Philology, Romanian Academy – Iași Branch

**Date:** 01.09.2020



“Ancestors Celebration” Festival of the Ținutul Grăniceresc – Transhumance, Stâna Popas Putredu Moara.  
Photo credit: Dorin Cîrcu (2019).

