

PASTORAL AND AGRICULTURAL LANDSCAPES FROM CARAS-SEVERIN

TRICĂ ANA GINA¹, TĂRTĂREANU MIHAELA¹, MARIN DIANA¹,
PETROMAN CORNELIA¹, PETROMAN IOAN*¹

¹*Banat's University of Agricultural Sciences and Veterinary Medicine "King Michael I of Romania" from Timisoara, Faculty of Management and Rural Tourism*

*Corresponding author's e-mail: i_petroman@yahoo.com

Abstract. Caras phytogeographical resources, on the basis of which the agro-pastoral landscapes have been developed are natural meadows and pastures, plus cultivated forage crops at certain times of the year. For the most efficient use of existing fodder resources on pastures and meadows far away from the localities, the flocks are moved and it is applied the exploitation from the spring to the autumn in the improvised habitats without the need to transport the fodder. The home temporarily used is a rudimentary construction used by humans and animals as a shelter alongside the sheepfold, which includes all the arrangements necessary for the temporary exploitation of the sheep when the fodder resources of the natural meadows are abundant. As pastoral habits are meet those related to sheep breeding, sheep measurement, all included in the folklore and linguistic background of the area, alongside the traditional facilities for processing agricultural raw materials and fruits.

Key words: Caras-Severin, sheep exploitation, agro-pastoral landscape

INTRODUCTION

The development of agro-pastoral landscapes on the territory of Romania and implicitly in Caras-Severin County was due to the existence of large areas of pastures and natural hay meadows, which constitute a food resource for herbivorous, bovine, and sheep species without the need for additional expenses transport of food in the hill areas [2,5,9,11]. For this purpose, households have built up improvised shelters where, during maximum production periods, they move animals for limited periods to benefit from these forage resources [1,8,12,15]. A number of locations have been built, specific to the Romanian agro-pastoral area, with different denominations according to the area, for certain utilities according to the production needs [3,6,7]:

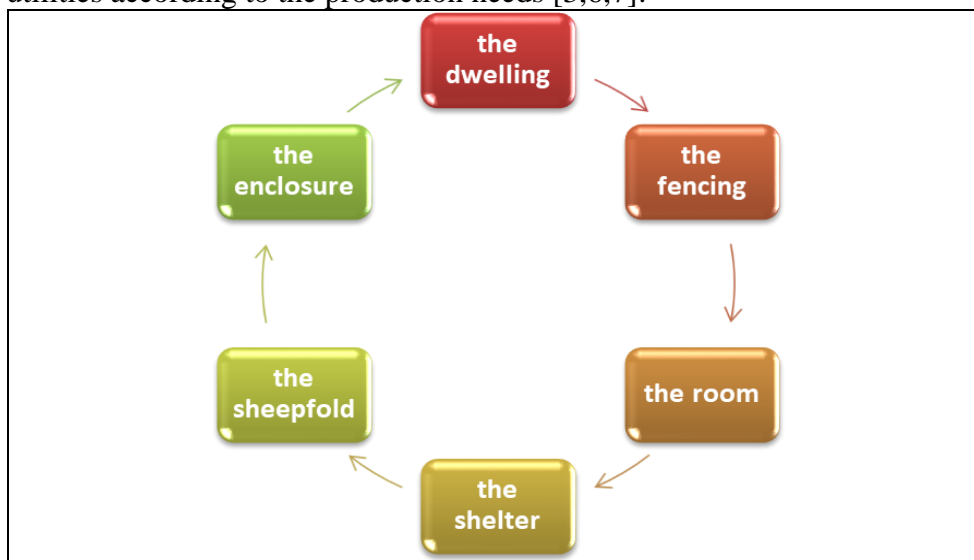


Figure 1. Utilities for production in the Romanian agro-pastoral landscape

- **the dwelling** location dug in the ground and covered with stone, tile or straw;
- **the fencing** as area enclosed where the animals are kept during the night;

- **the room** as a temporary place for shepherds during working at the sheep, shearing or measuring the sheep;
- **the shelter**, temporary place for people and animals located away from the village;
- **the sheepfold** as summer place, where sheep and shepherds are sheltered and where dairy products are produced for their own consumption and sale;
- **the enclosure** as fenced place covered or not, where sheep or other ruminant species are sheltered.

The growth and exploitation of animals at national level as an ancient occupation has left obvious traces in traditional food, folklore, port, pastoral customs, but also in the way of organizing the peasant household in this area, creating real agro-pastoral landscapes specific to hilly areas [10,14,16]. The abundance of raw materials of animal origin has contributed to the development of specific traditional processing industries, the traditional processing of milk, wool, meat, and hides [4,17].

MATERIAL AND METHOD

For highlighting certain utilities related to livestock production, we carried out, within this scientific approach researches in Caras-Severin County with the aim of discovering their oldness and how they are represented in the pastoral celebrations and customs as well as the specific meanings related to shepherd in Caras-Severin agrarian and pastoral landscape.

RESULTS AND DISCUSSIONS

Within Caraş-Severin County, the basis of the nutrition is livestock products, meat and dairy products, the age of the shepherd in the agro-pastoral landscape being attested by:

- pastoral musical folklore, sheep ballad, literary;
- the linguistic found related to the sheep's cheese, the sheepfold, the enclosure;
- the great number of pastoral feasts and customs, Live Fire, Winter Martini, Sheep Wedding, Santilia, Wolf Day.

From the pastoral customs, a special significance has the mating of the sheep that begins in the autumn. For economic reasons, the shepherds keep the herds separately from the rams until the Easter Friday, October 14, or until the Archangels, November 8. The Easter Friday Celebration Day dedicated to the mythical representation of the same name is identified in the Roman Pantheon with the Goddess Venera. After a gestation period of about 21 weeks, the lambs made in March, when time gives visible signs of warming, they catch the warm and abundant food season to withstand winter rigors and their weaning will take place in Sangiorz, April 23. We find that sheep breeding divides the pastoral year into two perfectly equal seasons:

- a fertile season, mating, gestation, the birth and weaning lambs, between Samedru and Sangiorz;
- a sterile season, when the sheep feed well to survive the winter whims, between Sangiorz and Samedru.

The first milking of the sheep flock, followed by a feast on the day of Sangiorz or another day, is called the Measuring of the Sheep. On this day, the milk from each owner's sheep is measured and rises on the wooden stick, and the quantity of cheese due to the breakage of the stall, called Chosen is calculated. From the first milk of the sheepfold is prepared curd which is divided among the owners of the sheep flock.

The practical and legal activities carried out at when the sheep are bring to the sheepfold were accompanied by ritual acts meant to protect the flock and the shepherds from the evil forces during the summer:

- the burning of the Living Fire, chasing away through noise of the witches stealing the milk;

- canceling the cuckoo's power to take or break the milk;
- ritual bathing or washing with eggs;
- eating specific foods: balm curd;
- the ritual sacrifice of the lamb.

Celebrations dedicated to sheep / livestock and grazing / farming increase the popular calendar in two basic seasons:

- Winter governed by the wolves, personification of darkness and cold, the wolf being associated with the moon singing at night like the dog screaming;

- The summer governed by the horse, personification of light and heat, the horse being associated with the sun that it helps, to climb daily from sunrise to zenith.

A common habit in the contemporary agrarian landscape is *paparuda*, a pluviometric goddess invoked by the female fog to unravel the rains during the summer's hot days. The ceremony comprises three rhythm-magical sequences in the agrarian-pastoral of the studied area:

- *the birth of Papparuda*:

- choosing the person to play Papparuda;
- making the vegetal costume;
- dressing the costume;

- *delight of the goddess*:

- starting the Papparudian suite;
- visiting at the fountains;
- penetration into households;
- Papparuda dance;
- watering Papparuda and its suite with water;
- receiving the gift;

- *death and funeral ritual*:

- stripping the vegetal mask;
- depositing the vegetal mask in water;
- ritual bathing.

By the agrarian civilization is closely linked to two archetypes of genesis:

- clay;
- dough.

Dough, from which the woman prepares bread, is like clay, an archetype of genesis. Between the technique of making the clay pot and preparing the bread from the dough are obvious technological and spiritual parallels:

- liberating the spirit of the wheat from the seed and the spirit of the earth from the body of the Earth by cutting, crushing, grinding, milling;

- adding water to obtain clay and dough;

- kneading and maturing of the matter, clay and dough;

- shaping of faces, shapes of pots bearing the names of mythical representations (Archangels, Martyrs);

- the animation of the faces shaped by burning or baking in the furnace: removed from the furnace, the bread and the pot are animated, have life, and as a result can substitute divinity and man for many magic habits and practices;

Also the fruit and vine landscape represents a sub-type of the agrarian-pastoral landscape and includes Caras-Severin County basins:

- well-grown fruit basins in the Caransebes, Domasnea area;
- small vineyards for self-consumption, the personality of the vineyard landscape

being given by:

1. specific shelters for the preservation of wine:

- the basement;
- wine cellar;
- distillery, rudimentary building for preparing drinks in a craft style;

2. technical installations for the preparation of drinks: fixed installations in the distillery and mobile installations;

3. technical installations for grain processing: mills with buttons, Teregova, mulinological complex Rudaria;

4. technical installations for obtaining oil and processing animal skins.

We find that in Caras-Severin County the living house has undergone alterations, being exalted, in order to leave room for the basement and the space necessary for storing fruits and barrels in particular. In the vineyard landscape, the woodworking crafts have developed, meaning sowing for the manufacture of barrels and knives. The most interesting celebrations and habits dedicated to the vineyard culture are grouped in early February. The common feasts of bear and vineyards, fruit trees, from the beginning of February, Winter Martini, Bear's Day, is overlap over two natural biorhythms:

1. beer puerperium;

2. In the stems of the fruit trees begin to move the sow.

The landscape promoted by tourist activities, finds itself in the landscape of agricultural lands, forestry, pastoral, excellent development conditions.

CONCLUSIONS

The basis of nutrition in the studied area are animal products, pork and ruminants, milk and dairy products, the age of shepherd in the agro-pastoral landscape being attested by folklore, linguistic background and the large number of pastoral holidays and customs. A special significance has the sheep breeding, the ovine reproduction event that divides the pastoral year into a fertile and sterile season, and the sheep measurement, in order to establish the sheep's quota for each sheep owner. A common feature in the agrarian landscape is paparuda, a pluviometric goddess invoked by the female suite to unravel the rains during the summer heat, ceremonial comprising three rhythmic-magical sequences in the Caras-Severin agrarian-pastoral area.

The agrarian civilization is closely linked by the two archetypes of the genesis of the civilization of clay and dough, but also to the fruit and fruit landscape of the fruit tree, which helped to change the architecture of the houses by raising them and building cellars and fruit storehouses beneath them.

REFERENCES

- [1]. **ADAM KATHERINE L.**, 2004, Entertainment Farming and Agri-Tourism Business Management Guide, National Sustainable Agriculture Information Service
- [2]. **ALECU I.N., MARIAN C.**, 2006, Agroturism și marketing agroturistic, Editura Ceres, București
- [3]. **CRĂCIUN S.**, 1997, Agroturism-organizare și eficiență, Editura Mirton, Timișoara
- [4]. **DUMITRESCU A., PETROMAN I., STATIE C., PETROMAN CORNELIA, MARIN DIANA, AVRAMESCU DANIELA, ȘUCAN MOISINA**, 2012, Marketing management in farm agrotourism, *Lucrări științifice Management Agricol, Seria 1*, vol. XIV (2), pg. 423-428
- [5]. **EVSEEV I.**, 2003, Sărbători și obiceiuri românești, Editura Elion, București
- [6]. **MARIN DIANA, PETROMAN CORNELIA, PETROMAN I., BĂLAN IOANA, CIOLAC RAMONA, DINCU ANA MARIA, DUMITRESCU CARMEN, LOZICI ANA**, 2013, The role of non-agricultural activities in rural area development, *Lucrări științifice Management Agricol, Seria 1*, vol. XV (4) ISSN 1453-1410
- [7]. **MARIN DIANA**, 2015, Study on the economic impact of tourism and of agrotourism on local communities, *Research Journal of Agricultural Sciences*, vol 47, Issue 4, pg.160-163
- [8]. **PETROMAN CORNELIA, MIREA AMELIA, LOZICI ANA, CONSTANTIN CLAUDIA, MARIN DIANA, MERCE IULIANA**, 2016, The rural educational tourism at the farm, *Procedia Economics and Finance*, vol. 39, pg. 88-93
- [9]. **PETROMAN CORNELIA, ALBU SIMONA, CSAHOLCZI A., PETROMAN I., MARIN DIANA**, 2016, Possibilities of improvement of the management of rural guesthouses and agrotourist farms, *Lucrări Științifice, Zootehnie și Biotehnologii*, ISSN print 1841-9364, ISSN online 2344- 4576, ISSN-L 1841-9364, vol. 49 (2), pg. 264-267
- [10]. **PETROMAN I., TRIȘCĂU I., PETROMAN CORNELIA, DOBOȘ MONICA, TUDUCE P., COMAN ȘT., ȘANDRU O., PALADE S.**, 2010, Tourism distribution management, *Lucrări Științifice Management Agricol, Seria I*, Vol XII (3)
- [11]. **PETROMAN I., PETROMAN CORNELIA, MARIN DIANA, BUZATU C., DUMITRESCU A., COMAN ȘT., STAN ANDREEA, AVRAMESCU DANIELA**, 2012, Solutions for destination management on agri-tourism farm, *Lucrări Științifice Zootehnie și Biotehnologii*, vol. 45 (1), pg. 456-459
- [12]. **PETROMAN I., ASHTIANI S.J., CAZAN E, PETROMAN CORNELIA, LALA V.**, 2009, Magical properties of certain plans in the cultural tradition of Banat, *Agricultural Management/ Lucrări Stiințifice Seria I, Management Agricol* 11(2)
- [13]. **PETROMAN I., PETROMAN CORNELIA, BUZATU C.,MARIN DIANA, STATIE C.,RUS I.**, 2011, A religious and ethnic tourism profile of Europe, *Scientific Papers Animal Science and Biotechnologies* 44(2), 490-493
- [14]. **PETROMAN CORNELIA, BRAD I., MARIN S., PETROMAN I., IOSIM IASMINA, FIRU A.**, 2017, Types of consumers of agroturism, *Lucrări Științifice Management Agricol* 19(1), 177
- [15]. **PISTOLEA V.**, 2006, Sărbători religioase și datini la români, Editura Marineasa, Timișoara
- [16]. **TURCUȘ A.**, 2008, Catalogul obiceiurilor populare calendaristice din Banat, Editura Orizonturi Universitare, Timișoara
- [17]. **VELLAS F.**, 1995, Turismul: tendințe și previziuni, Editura Walforth, București