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**SOCIETY AND CULTURE
IN
LĂPUȘULUI COUNTRY
SUMMARY**

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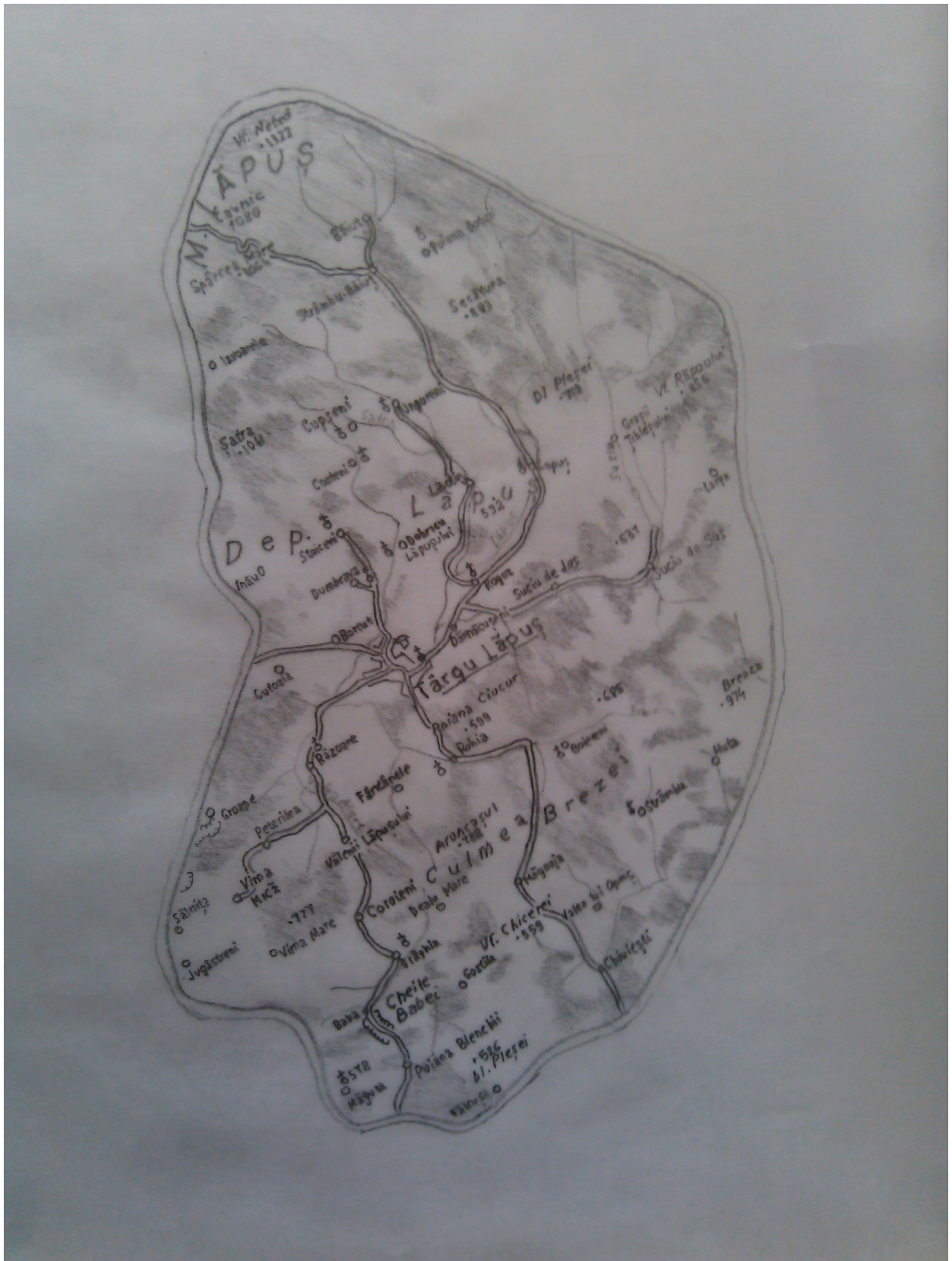
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Țara Lăpușului

Keywords

rural sociology, folklore sociology, sociological monograph, regional monograph, development projects, analysis of documents, field survey, interview, quality analysis, quantitative analysis, systemic vision, social representations, social messages, symbolic messages.

SUMMARY

I. THE VILLAGE BETWEEN MICRO AND MACROSOCIAL

Our work consists of two parts, in accordance with the title itself *Society and culture in Lăpuşului country*.

The *Society and culture in Lăpuşului country* paper, drawn up on the basis of field researches and of an adequate bibliography, doesn't have a special chapter for methodology, whereas I designed its deployment on chapters addressing, over the issue of "village" sociology, also a description of the geographical and historical aspects of space called by ethnography, ethnologists, geographers, historians and sociologists "Lăpuşului country", and themes that came from field research.

The sociological perspective that we have assumed is identified between micro and macrosocial. Macro social dimension is emphasized by the vision documented historic and geographic about the geographical and regional territorial unit named Lăpuşului Country, and the micro social is emphasized by a sociology of peasant households, including through a personal research of the rural households in the village of Ungureni, located in the "heart" of the Lăpuşului country.

In theory, both the macro and microsocial dimensions are supported by the theoretical landmarks present in what we might call the sociology of Romanian village.

In the history of Romanian sociology, the first attempt of rural sociology was *Neoiobăgia* (1910) of Constantin Dobrogeanu Gherea, that followed the attitude toward the peasants of the Old Kingdom's political groups formed after the 48th's revolution. In C. Dobrogeanu-Gherea's vision, the cause of the 1907 outbreak was the "neoiobăgist" regime which it has dragged the peasant "on the lord's field", and he wasn't allowed to become a landowner, the process being that of proletarian the peasantry.

The real rural sociology that had as its objective the organized research, based on a sociological concept, was developed in the work of Dimitrie Gusti and became what today is called in Romanian sociology Bucharest Sociological School, with monographic campaigns:

No crt.	Locality	Year	Region	No of participants
1	Goicea Mare	1925	Dolj	8
2	Rușețu	1926	Brăila	16
3	Nereju	1927	Vrancea	41
4	Fundu Moldovei	1928	Suceava	60
5	Drăguș	1929	Brașov	80
6	Cornova	1931	Orhei	55

About the field research held by monographic school, we must remember that did not produce only pure sociology, illustrating the staff and manifestation theory, but representatives of the school also have conducted monographic ethnological synopsis, such as those signed by Traian Herseni, Ion I. Ionica and Ernest Bernea.

Through this double orientation of monographic sociology to social reality of the villages, but also to their traditional culture, Gustian School fixed the research framework both in rural economy and in traditional culture representations.

Our work *Society and culture in Lăpușului Country* updates these coordinates, both conducting research and making synthesis.

In general, when it is evaluated the village concept in monographic sociology, in the first plan is, alongside Dimitrie Gusti, monographers of the first generation as: Mircea Vulcănescu, Henri H. Stahl and Traian Herseni.

In the second generation is imposing, by recent republication, Anton Golopenția that expressed himself in relation to the monographic sociology and Romanian village, in his novel reflections on the Basarabia village of Cornova.

We can argue that since the beginning of the 20th century, the period of *Neoioabăgiei* (1910), passing through the an entire century with monographic sociology representatives, until recent sociological synopsis, the village as social, historical, economical and cultural problematic, established itself as an important goal of sociological research.

The synthesis of important field research also addressed the issue of macrosocial, where the village is part of a "country," Stahl's Nerej in Vrancea Country, Herseni's Drăguș in Olt Country, and Buciumi researched during the 1970s that was in the "Under the mountain Country".

John Aluaş also probed the Oaş Country villages, in the Apuseni Mountains, on the correlation between micro and macrosocial.

Our work, with both its societal and cultural components, discusses in general terms the Lăpuşului Country (macrosocial perspective) and peasant household and local culture (microsocial perspective).

"Country" as a territorial administrative unit is defined in terms of organizational and historical perspective with advanced indicators: community life, work system, habits, fasting, traditions and language. The 'country' as defined by I. Ionică reproduces the life pattern of local communities. The term "country" defines the territory, the place, as well as ethnographic and geographical unit such as the Bîrsei, Country, Oaş Country, Lăpuş Countru and in certain linguistic summaries, the rural area, as in "I'm going to the country" ", i.e. to the village.

Lăpuşului Contry is attested in written documents for the first time in 1315 as Terra Lăpuş.

The most important historical figure from the Lăpuş country remains over time Pintea the Brave, soldier and outlaw from Măgoaja village.

We've met at every step names of places related to the figure of the hero. Between Lăpuş Country and Copalnic-Mănăştur proudly raises the mountain *Şatra Pintii* (Pintea's resting place) at the margin of which it is the Cupşeni, Costeni and Stoiceni Villages. Up towards the peak is *Pintea's Spring* and not far away lies *the Pintea's Cellar*, where tradition says that Pintea was holding its hidden treasures.

The country's villages, with their fair, with the changing administrative maps, from the SOLNOK DĂBÂCA County to Someş District to the current territorial organization, have a social and political history, for which the documents have local and regional language, in which events are interconnected in a long traditional history, that of traditional society (pre-industrial), where the event that should be noted is the documentary attestation, in documents issued by the Hungarian royalty or the Vienna's Kings, by setting up a traditional society of a Central European structure, with grofi, nemeşi and serfs.

Let's follow these documentary attestations:

No crt.	Locality	Year of first documentary	County
1.	Chiueşti	1467	CJ
2.	Măgoaja	1588	CJ
3.	Strâmbu	1588	CJ
4.	Huta Strâmbu	1956	CJ
5.	Târgu Lăpuş	1291	MM
6.	Boiereni	1584	MM

7.	Borcuț	1331	MM
8.	Cufoaia	1630	MM
9.	Dămăcușeni	1393	MM
10.	Dobricu Lăpușului	1548	MM
11.	Dumbrava	1584	MM
12.	Fântânele	1637	MM
13.	Groapa	1638	MM
14.	Inău	1584	MM
15.	Răzoare	1500	MM
16.	Rogoz	1488	MM
17.	Rohia	1325	MM
18.	Stoiceni	1589	MM
19.	Băiuț	1315	MM
20.	Poiana Botizii	1344	MM
21.	Strâmbu-Băiuț	1835	MM
22.	Coroieni	1584	MM
23.	Baba	1357	MM
24.	Dealul Mare	1521	MM
25.	Draghia	1393	MM
26.	Vălenii Lăpușului	1331	MM
27.	Cupșeni	1584	MM
28.	Costeni	1603	MM
29.	Libotin	1488	MM
30.	Ungureni	1584	MM
31.	Lăpuș	1505	MM
32.	Suciu de Sus	1325	MM
33.	Groșii Țibleșului	1594	MM
34.	Larga	1610	MM
35.	Suciu de Jos	1325	MM
36.	Vima Mică	1390	MM
37.	Aspra	1954	MM
38.	Dealul Corbului	1954	MM
39.	Jugăstreni	1603	MM
40.	Peteritea	1467	MM
41.	Sălniță	1566	MM
42.	Vima Mare	1390	MM
43.	Poiana Blechii	1591	SJ
44.	Fălcușa	1590	SJ
45.	Gostila	1553	SJ
46.	Magura	1590	SJ

Source: Coriolan Suciu, *Historical Dictionary of localities in Transylvania*, vol. I, II, 1967, 1968

In our vision, Lăpușului country is, as we have seen, more comprehensive social and culturally than "Lăpușului depression" which geographically is more limited than "country" as mentality and economical culture. Historical and economic standpoints, Lăpușului Country

is a identity space which includes, among the villages of Lăpuşului Depression, the administrative border communities as Chiuişti, Măgoaja, Poiana Blenchi, whose economic and pastoral life has the same representative coordinates.

Lăpuşului country, even if it has communities in other counties like Cluj and Salaj, these are rural. The only urban centre of this "country" is the town of Târgu Lăpuş, in whose administrative perimeter there are 13 rural communities, spread in the correspondent valleys: Great Valley, Rohia Nireş, Lupoia which have their origin in Culmea Brezei, the valleys: Lăpuş, Satra, Dobric with the origins in Lăpuş Mountins. All represent a typical network for a depression, with low hills and valleys, with occupational space for agriculture, animals raising and forestry.

Lăpuşului country is spread, geographically speaking, across the counties of Maramures, Cluj and Sălaj, beeing organized into ten units, with an urban administrative center (Târgu Lăpuş) and nine rural administrative centres: Cupşeni, Chiuişti - that includes the village of Măgoaja, the birthplace of the legendary hero of Lăpuşului Country, Pinte the Brave - Poiana Blenchi, Suciul de Sus, Băiuţ, Vima Mică, Lăpuş, Groşii Țibleşului and Coroieni.

Lăpuşului country, together with Maramureş, are a part of the perspective development regions of Romania, in the Northwest region, which includes the counties Bistriţa-Năsăud, Cluj, Bihor, Maramureş, Satu Mare and Sălaj.

Types of projects, especially for accessing EU funds under the organizational aspect, are the local government projects, the projects of some associations or foundations, or the individual projects for financing agricultural farms or development.

For the perspective of our work: *society and culture in Lăpuşului Country* the local government projects are relevant because it looks overt both "society" and "community".

Târgu Lăpuş, the urban centre of Lăpuş Country, has development projects with external financing, these projects beeing integrated into national development policy.

Târgu Lăpuş is thus among the nine localities in Romania, that are the beneficiaries of the project "knowledge based economy", financed by the World Bank, as well as the project "ERMA": "risk management architecture for small and medium-sized communities", funded by the European Community.

There is also the project "Toward Europe through the perennial values of popular genius from Lăpuşului country" put in work by the Association "economic and social development microregion of the Lăpuşului country", with the target for protection of wooden churches from the UNESCO patrimony.

Administrative documents, both for the city of Târgu Lăpuș, and for the Cupșeni, Suciul de Sus, poiana Blechii and Chiuiiești communes are mentioning the existence of projects financed by local governments, focused mainly on infrastructure development, the rehabilitation of public buildings, expanding electrical network and community services.

In the development projects of local administration of Târgu Lăpuș, the main economic and cultural centre of the Lăpuș country, there is a virtual project focused on developing the tourism potential of the area.

At the beginning of the paper, we presented the sociological monograph, both in a monograph of a village (Dimitrie Gusti) and in a regional monograph (Ion Aluș).

From the perspective of the two types of sociological monograph, our work "Society and culture in Lăpuș Country" shall be entered in the regional monograph type, and her sociological dimension is given by the application of a questionnaire for the identification of trends of functional peasant households in the village of Ungureni.

The applied questionnaire was structured after the design rule, namely the relevant elements of the study and the social factors. Although, in our field research, the application of the questionnaire takes place in a rural community, the objective of our research is not the village, here the village of Ungureni, but the peasant household, viewed as a social and existential totality.

Our case study considering the questionnaire of the household survey of the village of Ungureni (com. Cupșeni, jud. Maramureș), this being identified as representative of the "villages with traditional structure". We opted for an understanding of traditional household from the perspective of sociology as a "Science of reality and social action".

Before presenting a sociological typology of a peasant household, we note a definition of the village: „The village is on the one hand a territorial unit which contains a specific households network, the landscape of the plains, mountains and hills, a hydrographic network, more or less plentiful, a simpler or more complex system of roads and paths which provides communication between households, between households and arable lands, meadows and forests. On the other hand, the village means a homogenous population organized on families, kins and neighbours, with common traits: all community members know each other, have the same religion, the same mentality, the same culture (oral), the same occupations.” (T. Vedinaș, *Introduction to the rural sociology, 2001*).

Population pyramid

In the sociological research on the rural population it was reportedly the phenomenon called "population aging" (T. Rotariu, Mezei Elemer, *Demographic Ageing of the rural*, 1996).

This demographic reality is also visible in the village of Ungureni, elderly population being more numerous than the young, a fact that can be seen from the table below in which the age allocation of those 322 social actors that make up the 104 families, in the households of which we applied our survey:

<i>Age</i>	<i>1-5</i>	<i>6-14</i>	<i>15-23</i>	<i>24-40</i>	<i>41-59</i>	<i>Over 60</i>	<i>Total</i>
Number	13	35	30	68	98	78	322

Of the total of 322 social actors identified in the 104 households, 154 are male and 166 female. They have the following occupations:

<i>Occupation</i>	<i>Minors</i>	<i>Pupils</i>	<i>Students</i>	<i>Farmers</i>	<i>Domestic Appliances</i>	<i>Other occupation</i>	<i>Total</i>
Number	15	42	4	90	84	87	322

Processing of the data from the questionnaire regarding the occupations has encountered difficulties, since to the precise language of the questionnaire the respondents answered in a richer language, and some declared two occupations, maybe because we have asked for in the questionnaire to communicate both to the profession and the occupation. The table above considers only the occupations declared, not the professions.

Some of the women declared themselves "housewife" as occupation and "agriculture" as profession. There were three cases of men who declare themselves „householders”. A total of 62 respondents declared themselves as "retired" as occupation and "farmer" as profession. Then, some declared themselves "worker" to the profession and "farmer" in the occupation.

The option for two occupations in the same time "housewife" and "agriculture", "worker" and "farmer" shall mean the receipt by the respondent of occupations like social roles of individuals, and in a broader awareness of the roles of the respondents, representing a change from traditional rural mentality toward modernism.

Traditional education cast

The educational level of our respondents in households and families of the Ungureni village are stack, as follows:

No education	Kindergarten	Pupils	Students	4 classes	7-8 classes	professional schools	High School	Bachelor studies	Total
7	15	42	4	55	134	13	36	16	322

As you can see, most of the respondents have only secondary school, as usual for other rural communities located in deeply rural areas. The social effect of this reality is that in the households is practiced an agriculture based not on education, but on the family inheritance, i.e. on a traditional agriculture, which corresponds to the economic subsistence economy.

A particularity of the layering mentioned above is that "no school" and with "four classes" are mostly women, a fact that we find as a specific reality of rural occupations, in which the woman were working "in the house" and the man were working "outside". According to these given social roles, the family heads decided that the girls should only have four classes, including during the period when seven classes education system became compulsory.

Upgrading the household. The House and Stables

Ungureni is a valley village and in the center is a single house with timber walls and shingle roof, in wood civilization, enclosed with trellis fence.

Our investigation took place in 104 households and we have identified 11 houses constructed of wood, 8 of B.C.A, one of clay and the other 85 are made of brick. The stables are 3 from cement bricks and 101 from the brick.

Included in the household annexes we reported 5 summer kitchens, 9 car garages, 9 wood staking places for all 104 households, shelters for pigs, chickens, one "horincie" and a "barn". "Barn" it was declared in just one questionnaire, but all the stables have animal shelters and in the addict is preserved the hays, keeping the economic function of feed depository of traditional barns. This is a reality that keeps upgrading rural household.

The majority of houses and stables were built between the years 1972-1989. It was then when the brick replaced the timber in household constructions, replacing wood civilization with elements of industrial civilization.

Inside and outside the household

In sociological research on the themes mentioned above, it was identified fact that "the inside" of rural household is "modernized", while "the outside" remains "traditional".

In what follows, we present two tables, one for the inside of the house and another for the exterior facilities of the same the households:

Inside the house utilities

<i>Refrigerator</i>	<i>Iron</i>	<i>Tv</i>	<i>Washing machine</i>	<i>Vacuum Cleaner</i>	<i>Freezer</i>
89	56	99	72	28	72

Outside the house utilities

<i>Tractor</i>	<i>Seeder</i>	<i>Harvester</i>	<i>Cart</i>	<i>Passenger Car</i>	<i>Truck</i>
8	8	1	68	17	1

Therefore we have a modern standard operating inside the house (the living place) of the household from Ungureni. Of course, these utilities: fridge, iron, TV, washing machine, vacuum cleaner, the freezer would be depicted differently if they have been investigated all the families in the village. Working only on a sample of 104 households, the obtained figures are symbolic for the whole village. They are, however, representative if we admit that our sample is representative. Beyond the representativeness dilemma, if we're comparing inside the sample, we obtain results that confirm the interior modernization, as well as maintaining traditional dominance in household interiors comforts.

Thus, 15 families from 104 don't have a refrigerator, 48 don't have an iron machine, only 15 don't have a TV, 32 don't have a washing machine, 76 don't have a car and 32 don't have a freezer.

For the outside utilities of the rural household the modern standard is minor. So, without tractors are 96 households and also 96 are without seeder. Without harvester or truck are 103, and without a car are 87.

The cart, that I entered in the questionnaire as a symbol of traditionalism, is absent from most of the households surveyed. From 104 households, 36 are without a cart. That is significant for the state of poverty even in the traditional conservatism.

Poverty status is also confirmed by the cash income of households in the sample:

Less than 100 ron	100-200 ron	200-400 ron	500-800 ron	over 1.000 ron	Total
10	7	28	55	4	104

These revenues come from social benefits, pensions, salaries, milk selling and the occasional sale of livestock fairs.

Other components of development. Household utilities

Water supply			Social group		Heating	
<i>Spring</i>	<i>Fountain</i>	<i>Pipeline</i>	<i>In your backyard</i>	<i>In the House</i>	<i>Stove</i>	<i>Central</i>
5	81	32	78	32	102	2

Even here are clear the modernization trends, stating that some households that have water from the pipeline also have a fountain or spring (14), while others have social group both in the home and in the backyard (6). Central heating with wood has the baker and one teacher.

The economy of the 104 households is agricultural (grain) and pastoral (herding). The situation is as follows:

The domestic territory structure

Arable Land

Less than 1 ha	1-2 ha	2-3 ha	4-5 hectares	Over 5 ha	Total
75	28	-	-	1	104

Grassland

Less than 1 ha	1-2 ha	2-3 ha	4-5 hectares	Over 5 ha	Total
18	60	9	9	8	104

Woodland

Without Woodland	Less than 1 ha	1-2 ha	2-3 ha	3-5 ha	Total
35	47	17	3	2	104

34 families/households declared that 0.5-4 ha from the territory was not in use. These are coastal lands, used for grazing. 9 families declared orchards for 0,10-0,20 hectares and 3 families have 0.10 ha of vines.

The current rural household in Ungureni village has, depending on the use of arable land and territory: grassland, more of a pastoral configuration (livestock) than an agricultural one (grain growth), and the woods give the low hills a rustic look, as wild as enticing, being in fact a dominant of the countryside, in a continuous change of forest and valley, specific for Lăpuşului Country.

For this landscape it has been identified as a "high natural tourism potential" (F. Butian, Țara Lăpuşului, Târgu Lăpuş, 2004). The real and effective tourist development is, as you could see in another chapter of our work, in the project stage.

The two components of the rural economy in Ungureni, pastoral and agricultural, are shows in our sample household as follows:

Animal breeding

Cows

Without cows	1 cow	2 cows	3 cows	4 cows	5 cows	Total
23	28	33	14	4	2	104

Horses

Without horses	1 horse	2 horses	Total
60	30	14	104

Sheep

Without sheep	1 sheet	3-4 oi	5-8 oi	10-20 sheep	30 sheep	50 oi	100 sheep	Total
60	1	9	19	11	1	2	1	104

Pigs

Without pigs	1-2 pigs	3-4 pigs	5 pigs	9-10 pigs	Total
15	47	32	7	3	104

The questionnaire identified a family with 3 goals and another one that raises four buffaloes.

Grain growing

Wheat

Without wheat	0.10-0.20 ha	0.30-0.40 ha	Total
93	5	6	104

Rye

No rye	0.10-0.20 ha	0,30-0,40 hectares	1 ha	Total
85	12	6	1	104

Oats

Without oats	0.10-0.20 ha	0.30-0.50 ha	1 ha	Total
86	6	9	3	104

Corn

Without corn	0.05-0.15 ha	0.20-0.30 ha	0.40-0.60 ha	0.70-0.90 ha	1-2 ha	Total
47	14	25	12	3	3	104

Potatoes

Without potatoes	0.05-0.15 ha	0.20-0.30 ha	0.40-0.50 ha	0.60 ha	1 ha	Total
27	28	30	13	2	4	104

The orientation of Ungureni household's economy towards a pastoral dimension is generated by the structure of a village agrarian territory, consisting on meadow and hill with grassland.

Beyond the pastoral dominant of the households studied, our sample allows us to identify three types of households (T. Vedinaş, *Principiul asincroniei și seducția culturii*):

1. *poor households*, i.e. those without cows, horses, sheep, pigs, depending on their number from each type of domestic animal, giving different degrees of social poverty.

Primary degree of poverty are those without pigs, 15 of 104, i.e. a percentage of 14,42%.

Secondary level of poverty are those without cows, 23 households of 104, i.e. a percentage of 22,11%.

The third degree is the households without horse and sheep, 60 of the 104, i.e. a percentage of 57,69%.

2. *small households*, which in turn can be classified into:

a) very small households: 47 (45,19%) from 104 for pigs raising (pigs 1-2), 28 (26,92%) for raising cows (1 cow), 30 (28,84%) from 104 for horse breeding and 10 (9,61%) from 104 for sheep raising (1-4 sheep).

b) small-sized households: 32 (30,76%) of 104 for pig growth (3-4 pigs), 47 (45,19%) from 104 for raising cows (2-3 cows), 14 (13,46%) for horse breeding (2 horses) and 30 (28,84%) for sheep raising (5-20 sheep).

3. *Medium-sized households*: 10 (9,61%) from 104 for pig raising (5-10 pigs), 6 (5,76%) from 104 for raising cows (4-5 cows) and 4 (3,84 %) from 104 for raising sheep (30-100 sheep).

The situation of the cereals culture gives us an economic profile of the subsistence dominant household in the village of Ungureni. Subsistence economy is that which produces annually only what the family consumes.

An indicator of this economy is the reduced option of social actors for cultivation of wheat, rye and barley. Other indicators for the same subsistence economy are maize and potatoes culture domination, both of which are in correlation with pigs growth, a relevant occupation for an economy geared only towards family consumption.

From a special section in the questionnaire, to which some respondents answered in qualitative language, I learned that most households in the sample "do not sell anything", and other mere pittance through fewer selling "milk" and "the potatoes to the patron and corn at the fair."

These "small traders" of milk, potatoes and corn, in the number of 14 identified in the questionnaire, tell us about the existence, in the Ungureni households, of a potential of capital accumulation, a minimal opening trend of subsistence economy to a market economy.

II. CULTURAL CONFIGURATIONS

Romanian's habits and customs, although they have been the object of research for social scientists, particularly in the context of monographic sociology, there were and remained in goal for the field collection, analysis and interpretation of ethnographers, folklorists and ethnologists, ethno musicians, ethno choreographers, their synthesis being constantly confined, without access to social functions of folklore, those that may be subject to the folklore sociology.

The Communist regime abolished the sociology as a science; there has been only one monographic sociological research of Oaş Country by the professors from Babeş-Bolyai University, under the direction of sociologist and professor Ion Aluauş, organized in Gusti's style.

In sociological research of the peasant culture, the villages have held and still hold the traditional culture in the collective memory as a "system" (T. Vedinaş, *Sistemul culturii țăărănești*, 2000).

This vision is not a recent invention, but we find it in those summaries to the peasant culture that have not applied in their discourse the literary genres theory in folklore, but also processed data from ground and from the peasant culture bibliography.

"Romanian ethnology defined the customs system into two large categories: calendar customs or over the year customs, which can be at an exact date or without date; customs related to ages and man's life or family habits, known in European Ethnology as "rites of passage" (G. Stoica, Mihai Pop, *Zona etnografică Lăpuş*, 1984). We can mention: harvesting customs, winter customs, typically variants of the Miorița, sheep mating, baptism, wedding, funeral, "The goat" in trick-or-treating, "The ostrich" in Epiphany, "the marriage crown" in Sânziană and "stealing the barren" in sheep mating.

Therefore the Lăpuş Country habits, manifested in the system, have a social functions, as well as a symbolic one.

Our field research carried out in several villages in the Lăpuş country, regarding the customs, rites of passage and the presence of Pintea the Brave in the collective memory, we were put in a situation to find a specific change in the realities of local traditional culture.

The testimonies are no longer so rich and engaging some customs remained only in elders' memory. In fact, in all modern societies, the traditional culture have seen such changes and cultural anthropology and sociology constructed around those situations the "survival

theory": Survival is a favorite theme of cultural anthropology, especially when attempting to reconstruct some aspects of ancient cultures.

The "survival" strategy it applies to peasant household too and there are sociological researches for this (L -A.Small, Strategii de supraviețuire agrare în Bulgaria și sudul Rusiei: o analiză calitativă, 2005).

The disappearance of some customs was due to the modernization of social life. So it went from "village dance" to "folk music" show, and this one "saved" (T. Vedinaș, Cultura satelor. Tradiție și modernizare, 2009) some of the components of the peasant culture. Others, however, have survived only in the memory.

In the field research regarding the survival of customs I have worked with two interview guides, one for customs and habits and another one for a traditional wedding. Both were structured interviews.

The most complex social reality within the customs and habits is solidarity for better or for worse, in joy and sorrow, but also an economic solidarity, at least in the "corvee" and "wedding", being the value of common solidarity representative for carrying out the traditional rural life.

Habits and customs of the traditional calendar no longer have the richness of another time. Some habits: corvee, "vărjelul", elders and midwives remain in the memory of the elderly, which confirms that the useful application of the theory of "survival".

Thus, we can affirm that the habits and customs are no longer present the cultural life of the village.

This situation illustrates the best the existence of traditions just as survivals, and for habits that are still practicing, such as trick-or-treating, the younger generation no longer receives as the entire village, but only as a family reunion.

In our material documentary it detaches the Mandrake, a rite of marital here and a ritual song, which reveals the importance of marriage and the wedding in traditional communities, as well as being, as we see in the pages that follow, the custom of the most representative traditional village life.

Lăpuș Country wedding presentation, obviously not from all villages, but only from one (Rohia), reproduced in all its ceremonial and ritualistic components, obviously in the perspective of the theory of survival that already I have depicted it.

Traditional wedding, like other creations of the village world, is part of the conception of the world as a community that the researcher isn't allowed to "modify" (T. Vedinaș, Antropologie și asincronism, 2007) with his own conception of the world.

In the present work we have reproduced *the Wedding from Rohia*, with all its ceremonial, ritualistic and functional components: garment and choosing the fate, marriage time, the proposal, civil ceremony or advice, bridal wreath and the flag, calling at a wedding, preparing the bride, the best man and the maids of honor, religious ceremony, and then the wedding rites: chicken dance, bride dance, after the wedding.

Interview concerning the funeral and its social implications was conducted with a single question: "what does it mean death and funeral in your village?" (Rohia, Maramures). Note the domestic and serene specific of the attitude of the living toward the dead and the participation of the whole village at the funeral ceremony.

A number of representative figures in Romanian history, due to their acts of bravery in favor of popular class, became legendary in the collective mentality, around them being created folklore ballads and legends, historical stories.

Pintea the Brave, legendary hero of the Lăpuș country, is present in research and numerous ethnological collections, as incidentally has the same scientific treatment as Horia and Avram Iancu, Cuza-Vodă, him also a folkloric historical character.

From the perspective of the collective representations and collective consciousness Pintea the Brave is a symbol, a collective representation of collective conscience from of Maramures' villages, Lăpuș and Chioarul.

Like any historical figures, Pintea the Brave also has one representation in historical documents and another in the collective mentality.

In official documents, the group of Pintea of Măgoaja is referred to as a gang of thieves and robbers. They were both nobles and peasants alike.

The group had "heralds", "hidere", i.e. representatives of the administration and the local nobility. The documents mentions Alexa "judge in the village, hidere and protector of Pintea" (S. Andea, A. Andea, Documente privind mișcarea lui Pintea 1693-1703, 2003).

His movement was nothing else but the protest of the local population against the foreign oppression, and that is why they had very many supporters. The entire region of Maramures (of the miner's) and Satu Mare was full of their hidere and relays. Grigore Pintea's movement is not known in detail. "Curuț" people have said through the Maramures that "Pintea knew better than Rakoczy to handle the weapons". This finding, which puts Rakoczy lower than Pintea, implies to us that in the beginning of curuț movements were seen in the same way as Pintea's movement. Grigore Pintea wander on a road that, willy-nilly, with all its distractions, was supposed to unite with the liberation struggle of Rakoczy " (Prichici, op. cit., p. 21).

Biographies of Pinteia (a Romanian Robin Hood) had established four areas where the outlaw, together with his group, wandered:

"*Zone I* includes: Baia Mare, Baia-Sprie, Cavnic, Satu Mare, Chioarului Country and Oaş Country.

Zone II comprises: Budeşti, Sighet with the entire Mary's Valley, then Iza Valley with the villages of Dragomireşti, Borşa, Ieud, Bogdan Vodă, Poenile Glodului, Botiza.

Zone III comprises: Şatra Pintii with the villages Ciocotiş, Cupşeni, Preluca-Veche and Preluca-Nouă, Târgu Lăpuş, Pitiritea, Măgoaja, till Dej.

Zone IV includes: Năsăud, Bistrita and the entire region of Dorna from Cârlibaba, Vatra Dornei, Dorna Căndreni, Poiana Negrii, Poiana Stampii, Neagra Şarului, Şarul Dornii, Dorna Arini, Ortoaia, Chiril, Cojoci and Crucea, then transferred over the Rarău, towards Câmpulung Moldovenesc" (Prichici, op. cit., p. 31).

Everywhere in these areas there are toponyms: Pinteia's Spring, Pinteia's Cellar, Pinteia's Lake, Pinteia's Făgădău, Pinteia's Gate, Pinteia's Fountain, Pinteia's House, Pinteia's Glade, Pinteia's Little Bowl, Pinteia's Table, Pinteia's Rock (Prichici, op. cit., p. 30).

These names, identified in the second half of the twentieth century, show the participation of the collective consciousness to Pinteia's movement and they are the first instance of collective representations of Pinteia as a symbol.

The second hypostasis, richer culturally and more meaningful, for Pinteia the Brave in the collective representations, it has been identified in the epic songs or ballads that anonymous creators have imagined for their hero, who fought and died for freedom.

In addition to collective representations of the epic song, Pinteia the Brave has a representation in historical consciousness, in older and newer studies. So it should not surprise anyone that the Romanian consciousness has been preserved over time, remembering a name so tied to its identity and national aspirations.

Pinteia the Brave has one image in the local and imperial official documents and a different one in the Romanian conscience. We can find the two images summarized in a formula as lapidary as deep. Pinteia fought against the Habsburgs, against their policy of oppression of the people, that legendary hero defended: "for these reasons, Pinteia the Brave was named, by the greater of his time and by the richer simply a thief, and the large populations see him as their benefactor, considering him the father of the oppressed" (A. Solocan, *Contribuții to the study of Pinteia the Brave as historical figure in the „Maramureş vatră de istorie milenară”*, Cluj-Napoca, Romania, 1997).

The ballades message was so a revolutionary and symbolic one and have the correspondents in Transylvania in revolutionary and symbolic songs about Horea and Avram Iancu, them too fighters for freedom and independence.

III. CONCLUSIONS AND CONTRIBUTIONS

Our work falls in rural sociology field, with two perspectives of village and peasant household and traditional culture sociology, with accents on traditions and customs, but also on employment of ballades and legends about Pinteia the Brave in sociological category of collective representations.

In his depiction as a territorial micro regional community he Lăpuș country, through its economic centre Târgu Lăpuș, through the mental vision of Pinteia the Brave, has a more extended map than what geographers and ethnographers called " Lăpuș country". I've illustrated this dimension by analyzing the development projects of administrative units Târgu Lăpuș, Băiuț, Coroieni, Cupșeni, Suciul de Sus, Vima Mică (Maramures District), Chiuiești (Cluj District) and Poiana Blenchiei (Sălaj District), administrative units that recognize Târgu Lăpuș as economic center of weekly trade flows. They assumed the historical mythology of Pinteia and also have Rohia monastery, a recognized spiritual centre.

Although the peasant household in Ungureni, researched by us as a case study, subscribes in the subsistence economy characteristically for most of the Romanian villages, reveals an occupational diversity, at the level of differentiation between the profession and occupation mentality.

In a larger perspective, Ungureni village is a traditional one and sociological belongs to the profound rural space, in our research we identified modern trends, changes in family life and in the household of a modern behavior in cohabitation with some traditional components.

Habits and customs from Lăpuș country are revealed from sociological point of view through the survival theory, in terms of customs over a year and of collective representations in ballads and legends about Pinteia the Brave.

The vision about survival from over the year customs, from the two rites of passage wedding and burial, but also a part of collective representations about Pinteia the Brave was formed from material gathered on the field, obviously not from all villages in Lăpuș country, but the few representative ones.

I found illustrative material from Ungureni village, for example, whereas in the same rural community I have applied the traditional household questionnaire.

Through both the theoretical issues addressed and the analyze of the material collected in the field, the second part of our work is a quantity limited contribution, but expressive of what in Romanian sociological history is called folklore sociology, or a more appropriate term sociology of traditional culture.

Taken together, the two parts of our work, tell as that in Lăpuș Country the society is yet traditional, but with certain trends of modernization and traditional culture, the culture of communities, is in dissolution, obviously as a result of modernization of traditional society.

RESPONDENTS LIST

Ana Buda, 76 ani, Ungureni, jud. Maramureș;

Augustin Muntean, 44 ani, Poiana Blenchii, jud. Sălaj;

Dochia Buda, 79 ani, Ungureni, jud. Maramureș;

Floare Martin, 67 ani, Rohia, jud. Maramureș;

Maria Cupșa, 59 ani, Cupșeni, jud. Maramureș;

Maria Filip, 65 ani, Cupșeni, jud. Maramureș;

Augustin Munteanu, 44 ani, Poiana Blenchi, jud. Sălaj;

Nicolae Pițiș, 81 ani Lăpușu Romanesc, jud. Maramures;

Paraschiva Gulav, 87 ani, Ungureni, jud. Maramureș;

Paul Cristian Tămaș, 22 ani, Lăpușu Românesc, jud. Maramureș;

Petru Tons, 75 ani, Vima Mică, jud. Maramureș;

Teodor Buda, 79 ani, Ungureni, jud. Maramureș;

Teodor Deac, 89 ani, Poiana Blenchii, jud. Sălaj;

Valer Tons, 95 ani, Vima Mică, jud. Maramureș;

Vasile Buda, 89 ani, Lăpuș, jud. Maramureș;

Viorica Pade, 74 ani, Ungureni, jud. Maramureș.

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