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## Spinning Gathering in Maramureș

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Our paper, based largely on our field research, presents a monographic approach of a habit of great complexity that is spinning gathering. From the beginning, we set out to expand the investigation space in order to see the differences from one place to another.

In the first part we treated the perception that people have about this habit in the investigated area, the days when it is practiced, the types of spinning gatherings, the criteria that must be met for organizing it. We then reproduced information about the criteria for selecting the hosts, about the age required for taking part in the habit, and the practical activities performed by the participants.

We reserved the investigative part of our research for the habit sequences. We paid due attention to the repertoire of ceremonial songs, as they are pieces of great beauty and artistic value. In this part of the investigation we talked about magic and we treated in detail the spells used by the girls to bring the boys to the

gathering, as well as the magical practices of finding the predestined husband.

Treating the magic of this habit, we noticed the use of instruments in performing the spells and we reproduced the oral formulas that accompany the spells.

An extensive chapter of our study is reserved for the collection of social games that we classified into thematic categories.

Our research concludes with the analysis of spinning gathering functions, as they emphasize the complexity and importance of habit. In our research we tried to show the age and the syncretic character of this habit.

**Keywords:** spinning gathering, magic, young girl, young man, game, spinning

## Contributions to the Research of „Earth Habit” on the Cosău Valley

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Our study focuses on an important and interesting aspect of legal ethnology – the habit of the earth, that legal code of great complexity, including unwritten rules, meant to order the social, economic, spiritual, family life, etc., as established and they perpetuated in the archaic area of Cosău Valley from Maramureș County.

At the beginning we focused, using the opinions of researchers, on the unwritten ancestral legal code, reflecting how the peasant conceives the idea of concept of justice, how it is resolved according to the rules of this ancestral code, then how its rules materialize in all sectors of village life. We also referred to the durability and resistance of the custom of the land over time, the way in which unwritten laws coexisted in feudal society along with written ones.

A developed chapter was reserved for unwritten norms related to the complex of relations between the villagers, in which we emphasized the role played by the implications of the kinship system, then the relations between the villagers and the „village lights”.

We have assigned a separate chapter for unwritten agrarian laws, many related to property, to the protection of wealth. We paid attention to the ways of associating the owners in order to be able to break through the work of the agricultural lands, which required a lot of increased labor force.

We have assigned another chapter for the unwritten pastoral laws, the sheepfold having a complex status, with numerous rigorously observed norms. We referred to the role of the sheepfold chief in the observance of the unwritten norms from the statute of the sheepfold.

Another chapter is about the unwritten norms of the complex of family life, with many normative provisions, some related to the protection of children, others to the complex of marriage, others focused on the relations between children and parents, etc.

In our study we also included unwritten normative provisions related to the practice of certain trades or related to the obligations of the community to the calls of the village leadership. In this chapter, we paid attention to the normative provisions related to the transactions between the villagers.

A developed chapter of our study is intended to judge the abuses committed by the guilty, due to the violation of the unwritten norms, in which we focused on those invested to apply them: the elderly, the lads’ group or by people with juridical and administrative roles in the rural community. We also did not omit the information related to the categories of punishments: fees.

The study concludes with brief references related to the legal customs performed or punishments or the submission to the laughter and mockery of the village, the compensations in kind, etc.

in the investigated space: Shouting over the village and „Herdețișurile”.

**Keywords:** Cosau Valley, juridical rules, unwritten norms

## For a Poetics of the Imaginary: Xylogenesi s in the Romanian Fantastic Fairy Tale

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Configuring a certain form of life and a (different) image of the body-taken, the reason for the birth of a fairytale hero from a wood (xylogenesi s), anchors the subject under discussion in an area of the mythical. The interpretive auspices given to wood/tree by archaic cultures, have positioned it almost invariably in the orderly symbolism of the center (to the World). From the well -known cosmic tree of Old Testament mythology (the „tree of life”) to the famous Yggdrasil of Scandinavian mythology, not to mention the tree of enlightenment Bodhi Gaya, the symbolism of the center-tree of the World (cosmic tree) is broadly the same.

In the imaginary-memory cultural relationship aiming at researching the symbol- ism given to the tree/wood over time, the Romanian cultural space was no exception. We have archaeological references that convey the symbol of the sacred tree (fir tree) present on Dacian pottery; we have studies dedicated to the evolution of the symbolism of the cosmic tree on the traditional costume or to the „taking care” of a funerary tree, to the presence of the tree of life in the portals of some Saxon churches, to the motif of the tree of life in Romanian folk architecture etc.

The documentation for this study revealed me, by consulting the anthologies of Romanian fairy tales, some interesting aspects taken for this reason at the level of the fantastic epic. None working mechanically, all reflecting the process of the archaic system of symbolic thinking: without immutable patterns, without refractory visions, but always with a symbolic nucleus in the deep layer of the epic.

Considering the structural particularities, the coherence and the specificity of the motif approached in the present study, it must be said that at the level of the Romanian fantastic fairy tale we detected, besides the delimits and at the same time „revolves” around xylogenesi s, with ontogenetically- different nuances: wearing wooden clothes or living in a tree to avoid incest, with the opening of the tree only through a magical invocation; heroes and/or animals with „name of a tree” but without having to deal with a proper xylogenesi s; the passing away of fairytale characters as a result of some existential-human tragedies, in symbolic forms (metamorphosis in trees); varies.

**Keywords:** imaginary, phenomenology, hermeneutics, Romanian fairytale, xylogenesi s.

## **Contribution to the study of the painted eggs in Lăpuș region**

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Lăpuș ethnographic region is still a place where rich and fascinating traditional heritage is organically preserved. Aside throat singing, brotherhood rituals, archaic old ways. The motifs are part of a larger set of traditional decorative spectra and costumes and other ethnographical facts, Easter egg painting is conducted under also the technique and the chromatic choice are very old. Nevertheless, the most surprising aspect regarding egg painting in Lăpuș area is the way the performers understand to compose the decoration, suggesting an archaic artistic expression related to a traditional view of the world and art creation mechanisms. This paper aims to fill a lesser known chapter of Romanian folk art, the style and motifs of Easter egg from Țara Lăpușului, Transylvania.

**Keywords:** painted eggs, Tara Lăpușului, decoration of the eggs with wax, decorative motifs, stylistics

**The relationship between the Greek-Catholic Diocese of Cluj-Gherla and the Orthodox Diocese of Cluj illustrated in the newspaper *Tribuna Ardealului* (september 1940 - january 1945)**

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The Vienna Diktat caused important territorial changes, affecting the two Romanian Churches, namely the Greek Catholic Church and the Orthodox Church. Taking into account both political changes and the new borders, both the Greek-Catholic Diocese of Cluj-Gherla and the Orthodox Diocese of Cluj were on the territory of Hungary, and this new situation determined a stronger solidarity between the two Romanian bishops of Cluj. Therefore, the purpose of this paper is to present the way in which the relationship between the two bishops was illustrated in the newspaper *Tribuna Ardealului*. First of all, the interaction between the two bishops will be highlighted, for example the official events in which they both participated, and also their collaboration regarding the help of the Romanian cultural activity in the chronological interval considered within this research. Secondly, the relationship between the communities of believers of the two Romanian denominations will be captured, with special emphasis on rural communities. Therefore, in addition to reconstructing the historical events considered, the research will also follow the critical analysis of newspaper articles reporting these events, to see what aspects were emphasized, and what message was intended to be transmitted.

**Keywords:** Greek-Catholic Church, bishop, newspaper, solidarity

## **Sacred insignia in Neolithic clothing: Spondylus Gaederopus**

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The paper analyzes a series of special discoveries which show that these items of clothing belong to social and religious elites, or ornaments of some deities. They were used as bracelets and pendants. A more special piece is from Donja Branjevina from the 7th millennium BC, which has been observed to have representations related to the constellations of the sky.

**Keywords:** bracelets, pendants, symbols, constellations, Neolithic

## **”Țaga Country” and the tribe of the lakes**

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Romanian Neolithic interdisciplinary research, cultural anthropology and ethnoarchaeological components, supported by new non-destructive scanning technology magnetometers sites, allowed us to issue some working hypotheses and look from a different perspective than the strictly archaeological human community life in the late Neolithic and early Copper Age. This work is an ethno-archeological incursion into the world of mentalities and psychology of a closed Neolithic community that dominates and exploits a well-defined geographical area. The center of this „Country” is the fortified settlement from Țaga in Fizeș Valley.

**Keywords:** Cultural antropology, ethno-archeology, Neolithic, fortifications, country.

## Constelații esențiale în epoca neolitică

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Supravegherea și urmărirea trecerii timpului a fost esențială pentru primii agricultori care au trăit aproape de natură și ciclurile pământului precum ale anotimpurilor. Strămoșii noștri au constatat că apariția ciclică a unor grupări de stele coincide cu trecerea de la un anotimp la alta. Aceste constatări au fost confirmate după observații sistematice ale cerului dealungul timpului. Mișcarea grupărilor de stele strălucitoare nu este fixă în timp, ci este cauzat de precesia echinocțiilor, adică a deplasării retrograde ale echinocțiilor (primăvara și toamna) datorat mișcării de precesie a axei de rotație a Pământului. În Neoliticul târziu (circa 4500 BC) a avut loc un fenomen ciudat, și anume la echinocțiul de primăvară și de toamnă Soarele se afla la intersecția a trei planuri cerești: ecliptica, ecuatorul ceresc și planul galactic. În jurul punctelor echinocțiale se aflau grupările de stele din constelațiile *Gemeni, Taur, Auriga, Orion* și *Săgetător, Scorpia, Șarpele, Omul cu șarpele*. Acest fenomen foarte rar a marcat concepția și viziunea strămoșilor. În acest articol am descris aceste constelațiile din punct de vedere astronomic, și etnografic, după mitologia română și universală, precum și după credințele populare și unele simboluri.

**Keywords:** Arheoastronomie, simboluri, constelații, cultul Soarelui / Archaeoastronomy, symbols, constellations, Sun-cult