



ULBS

Universitatea "Lucian Blaga" din Sibiu

PHD THESIS

SUMMARY

**REGIONAL LINGUISTIC IDENTITIES IN THE EUROPEAN
CONTEXT. CONSERVATION AND VALORIZATION OF THE
ROMANIAN CUSTOMS AND TRADITIONS OF SLĂNIC
PRAHOVA AREA**

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ABSTRACT

INTRODUCTION

The present paper, *Regional linguistic identities in European context. Conservation and valorization of the Romanian customs and traditions of Slănic Prahova area*, outlines the identity of a special place chosen for research, the place of my childhood, Slănic Prahova. The benchmark for educating my mother, a symbol among the generations of Slănic Prahova, would be the basis for this study. A folkloric music interpreter, Mother delighted both the city's inhabitants and those from abroad. The vicissitudes of the times and the concern for the family have broken the path to a career in folk music, remaining the flame of keeping folk tradition alive.

My desire to engage in community life, to decipher the "life of the city" and to reveal the roots of the people in this area have been the first steps in the field research. The Slănic Prahova city includes two types of environments, namely a rural and an urban environment. Surprisingly, the human values of modern society are harmoniously intertwined with those of traditional society. The unaltered preservation of ancient customs and traditions that have survived from antiquity to the present day attribute to the area its originality and, at the same time, ethnographic and cultural identity.

I started the study in 2012 as part of the diploma thesis, investigating the historical documents of the Slănic Mine Salt, the Archives of the Slănic Prahova area, and listening to the life stories of the people in this area. In the historical documents of the Slanic Arhive, I found documents of historical evidence that reminds us about the opening of the first salt mines, by t Mihail Cantacuzino, a historical figure that laid the "foundation stone" of Slănic. On the other hand, the Slanic area archives provided me with rich information about the life of people and their cultural activities, and the local specificity that resulted from the research was the preservation of customs and traditions.

The study was continued and completed with the dissertation paper, which focused on the manifestations of urban customs and traditions. As a result of the field research, I have found that the urban environment still preserves a number of ancient customs and traditions in rural areas. Urban interferences on the countryside are essential in ensuring the status of "city" of Slanic.

After the field research I synthesized the urban habits and urban traditions that are specific to each season, existing in this urban area, structured in three subchapters: winter, spring and summer habits. In this section I analyzed every custom of the Orthodox calendar, while also reflecting the issues of originality and identity of the area in which it is carried out.

The end of the study concludes that this area has a strong traditional ethnographic value that contains significant ritual-ceremonial structures, which locals keep untouched by the imprint of modernity. Marked by the unforgiving evolution of the modern society that transforms traditional into commercial, I have continued my research in this area, with the desire to build links between traditional culture and the manifestations of modern society.

The paper is structured in three chapters containing a lot of texts collected in the practical and applicative approach of the research. Complex manifestations, the customs and traditions in this area have led to an analysis both in folkloric and ethnolinguistic terms. In my research, I proposed to collect the texts in the rites of passage, but also in the calendar customs, the sayers, the oracles, the mourners and the legends, which led to a specific type of language and to the shaping of elements that define the specific local. As a result of the field investigation, I did not propose a dialectal analysis, replicating a deeper interest in the extent to which the language fulfills a function of folkloric culture, through which the traditions and rituals practiced in this area are transmitted.

The objectives I wanted to achieve in this study concern the organization of the calendar and family narratives, in the current context, the identification of the European currents in the preservation and transmission of customs in the Slănic Prahova area: the initiation of sociological studies on the necessity of folk traditions as a component part the means of communicating old habits, and as a means of educating the young generation in forming as an individual and member of a community; identifying the risks of disappearing habits through online communication through social networks.

The specialized bibliography, the material from the Folklore Archives of the Romanian Academy supported the research study. The interpretation of the collected data, provides important valences regarding the preservation of the analyzed space, habits and related beliefs, diachronically and synchronously.

Chapter I, titled "History and Culture in Slănic Prahova. Ethnolinguistic aspects in the Romanian folk tradition ", consists of five subchapters dealing with elements of history of the Slănic Prahova area, the local specificity of the existence of salt mines, a collection of oral gathered legends and some representative aspects regarding the applicability of ethnolinguistics in traditional culture. The specificity of a civilization consists of the folk tradition and the identity card of the people. Related and excited with excitement, from sad or happy experiences of life, gathered and transmitted orally, the elements of culture and the Romanian folk customs represent identity values of the nation. Thus, defining popular culture is a consequence of understanding the people as a social category.

The need for deciphering the modernist valences in the Slănic Prahova area has materialized through an urban survey. The whole area studied has the existence of two types of urban, rural and urban environments, the conceptualization of ru-urban manifesting in its fundamental dimensions: ethnocultural and socio-cultural. This dual identity of the Slănic Prahova area is remarked on the one hand by the existence of rural settlements and all that means keeping untouched habits and traditions, and on the other hand, the valorisation of the modernity of the modern space that recovers its springs in rural areas. The manifestations of the Romanian people are followed by historical, religious, linguistic, social and ethnographic manifestations, thus defining a Romanian identity.

The development of the specific folk culture in Slănic Prahova has been manifested through the performance of customs and traditions of birth, marriage and death. These three stages of "crossing" mark human existence. The highlighting of ethnolinguistic elements existing in the ritual structures and their observance has attributed to the Slănic area the character of a preserving area of traditions, as they have existed since ancient times. Ethnolinguistics has a decisive role in the development of the folk act. Knowing the texts collected, allows the researcher to go beyond the imaginary sphere. In this chapter are also examples of ethnolinguistically analyzed texts, from calendar and family habits, while trying to combine dialectology with sociolinguistics, geography and history, ethnography and folklore.

In the second chapter entitled "Ethnolinguistic Contributions in the Practical-Practical Approach of the Customs and Traditions in Slănic Prahova" are presented the customs and traditions of the ritual practices analyzed ethnolinguistically. This analytical approach highlights on the one hand the combination of the ethnolinguistic elements present in the songs and the shouts used in the unfolding of the customs with cultural-folkloric elements and on the other hand the definition of the "ruurban" concept in the Slănic Prahova area.

The elements of ethnolinguistics in the ceremonial ritual structures also mark the emblem of the identity of the whole area, the inhabitants, but also the future generations. With the existence of salt mines and salt baths, which assigns the city, a particularly important tourist value, the urban environment has taken shape on all levels since the appearance of the first institutions until the existence of all the elements that ensured Slanic the status of "city".

In this chapter a series of ritual-ceremonial structures will be presented. Thus, the elements of speech in the structures of the analyzed texts and the differences that occur in rural and urban environments contribute to the local specificity of the Slănic Prahova area. I considered it necessary to allocate a rich research space and methodology for this chapter. I

organized the stages of research in the practical-applicative approach, the documentation on the specialized bibliography and the Archives of the city being essential in the development of the study. Research shows that the investigated space is at a turning point due to modern influence but does not abandon its traditions, customs, ceremonial practices and specific crafts. Also, there is no disappearance of the plastic art, dance, popular play and song, meaningful for knowing the community collective mentality.

The analysis of the winter calendar, that is, the whole ritual, began with the feast of St. Andrew and ended with the feast of the Holy Sea, making an incursion through the winter, spring and summer holidays. Contributing to integrating the community, the social dimension, the rituals are interdependent with a sense of communion. All these provide the transmission of folk culture, being also existential landmarks for the inheritance of the area's treasury.

In the last chapter, "Habits and family traditions in Slănic Prahova area. Ethnolinguistic Perspectives and Methodological Aspects of Research ", I completed the study of the research, addressing the ethnolinguistic issues present in the ritual-ceremonial structures of family habits.

The chapter contains four subchapters in which the rites of passage, outstanding in each individual's life, birth, marriage, and funeral are presented. In the first subchapter I proposed to develop some aspects regarding the rites of human development, as it is from the popular folk literature, then to apply or compare the information in the researched area, where appropriate. Throughout the presentation of the three fundamental stages of human life, I have tried to integrate general data on the collected texts.

The intense documentation, the defining aspects and the methodological dimension of the research were made in the next subchapter, which contains the stages of the research and the objectives pursued in order to obtain the information from the practice-applicative approach. We used as sources: the archives of the Slănic City Hall, the National Archives of Romania - the Prahova County Branch, the National Archive - the Bucharest branch, the local press: the Ploiesti newspaper, the Slănic City Hall, the Prahova Business newspaper, the Slănic Prahova Town Library, the monographs, folkloric material from other parts of the country, folk literature, life histories, photographs. The collection and interpretation of data regarding the practical-applicative approach was supported by interviews, free talks and exchange of views with the investigated subjects.

I intended to begin the research with the ritual of birth by collecting texts on the ceremonial poetry of integrating the individual into the new state. In this context, I have prefigured some aspects of the state of pregnancy and the beliefs and superstitions existing in

this area. I have noticed that there is a close relationship between the human and the vegetal plane. Plants with a beneficial, purifying or healing effect such as basil, lavender or food such as salt, bread and honey, attest to the fact that the Romanian peasant is guided by an ancestral thinking system, often eliminating consultation with a doctor.

I focused on the only ritual-ceremonial sequence of integrating the newborn into the new state, a prayer addressed to the Virgin Mary as a defense for woman against the evil forces. The variant of the narrative contains terms that have come out of the use of the language spoken in this area: "fool" has become "lehuza" today, "babe" has become "child". The custom folklore text contains necessarily the first name of the recipient, to whom the gossip is performed.

I have highlighted an important aspect of the traditional community life in integrating the newborn into the new, moody state. Three days after the birth of the child, mother and family are expecting mourners, supernatural beings who come to the cradle of the night at night and bury the future. It is said that the mother dreams the night before their coming and that is why he prepares to put on a table many goodies and gifts to persuade the beggars to wish only the child well.

I concluded the birth research through an ethnological and ethno-linguistic analysis of ritual-ceremonial structures present in the baptism of the newborn. I have highlighted the folkloric act, the preoccupations for observing these customs that include only the ceremonies that concern the integration of the newborn in the community. I continued the research of wedding customs in which we highlighted the ethno-linguistic aspects of the ceremonial structures, the wedding ceremony sequences, the wedding ceremonies and the customs that took place during the wedding party.

Even during the research, I noticed that the wedding in the life of the community of Slanic has a special character in which the traditions and rituals related to this moment have been respected and are still respected today. The wedding customs begin one week before the wedding day. On Monday, the young man, accompanied by some lads, goes to the woods to cut the fir tree. The tree is an important element in carrying out the wedding ceremony, it is a sacred symbol of life, but also a representative factor for the transition to another state.

In the bridal custom I conducted an analysis of the wedding ceremonies of the bride's house, the wedding morning, the talk about the departure of the bride and groom from home, as well as those of the folk show at the wedding party. For originality, I considered it necessary to recreate the regional variation of the collected text, to reinforce the idea of authenticity and also to highlight the lexical particularities. The initial intention to rewrite the

oral version would have distorted some of the specifics of the texts. As the research shows, the slumber wedding resembles Montenegrin weddings from the point of view of folkloric acts, ritual-ceremonial structures and folkloric performance.

The whole bridal act is built on a well-known traditional tradition from nation to nation, with numerous symbols and manifestations included. The ritual wedding acts are mentalities of mythical thinking, which have multiple meanings, derived from field investigations, but ancient magical motives have not been lost, thus harmonizing the connection between rural and paganism and Christianity.

In the last subchapter I proposed to approach the funeral habits by marking the ethnolinguistic elements present in the funeral ceremony and by rendering the sequences from the folklore acts performed in the Slănic Prahova area. Thus, I tried to achieve a parallelism between the rural and the urban plan. In the researched area, the phenomenon of death is imagined as a passage between two worlds and a new existential state. In oral ceremonial texts, the passage of the soul into another state is perceived by sorrow and suffering by those who remain in this world. For the people of the place, death means the release of suffering of the deceased and the integration into a new state, a beginning of a new journey. This journey must be prepared in detail and irreversible, so that the deceased can not suffer, nor return to the world of the living. In Slanic, it is said that the evil spirits, the suicides, the violent deaths, the wizards and the witches are said to be. To protect the living from the return of evil spirits, there are a number of ritual practices meant to protect them. Cultural mediator, the funeral ceremony facilitates the transition between the two ontological levels, existence and postexistence and between the two components of the nation. The role of performing all traditional ceremonial structures is to ensure the transition and integration of the deceased's soul into the world beyond. In the present study I have integrated funerals and practices that fall within the context of the separation of the deceased from the real world, reintegration into the new state and the development of ritual-ceremonial acts. Throughout the study, I integrated people's life stories about the complex of the ceremony from a folkloric, ethnolinguistic and religious perspective. I noticed the presence of the "Zorilor" song in the ritual-ceremonial structures in the Slănic Prahova area and in the Argeş area, Câmpulung Muscel. This ritual-ceremonial structure invokes the personified "Zorile" to hurry its appearance, hoping the return of the deceased from the great passage to bring him back into the world of the living. This funeral speech illustrates a series of dialectal structures, having a composition that came out of the current language: "cornurele, pribeag, năvăliți, vedeală, peșchire, nemurele, răvășele".

As a result of the research in the investigated area, I have drawn attention to the stages of the funeral ceremony, with rituals framed in the Romanian tradition, but also with particular valences: separation from the current state, integration into the other world and restoration of social equilibrium. In Slanic Prahova area, the ritual of death, the peculiarities of the this habits, argues the idea of the authentic preservation of a unique traditional space. Along with the research of funeral ritual-ceremonial structures, we noticed a bridge between the urban and the rural environment, despite the modern evolution.

This paper represents a novelty in the researched ethnographic space, and there is no other study to date. The need to carry out such a study calls on the moral obligation to pass on the folk tradition further, to persuade young generations to preserve, preserve and respect traditional values as transmitted by their parents. The research was conducted using oral and direct communication. In researching customs and traditions in a European context, I worked with certain linguistic concepts and terms, and will highlight the facts of folk culture under the aegis of communication theory. In this case, every fact of popular culture, every custom and tradition is an act of communication. For the present stage of the research I have a rich bibliographic and archive documentation, corroborating the area specific data, combining the theoretical aspects with the field research in the practical-applicative approach. The chosen bibliography showed me a general formula of folk customs and traditions, thus contributing to the definition and understanding of certain ritual-ceremonial structures. Research from this area is the first ethnological study, based primarily on oral information, but also on a few manuscripts. The investigated subjects who participated in the interviews are people from different social backgrounds: engineers, teachers, workers, peasants. The originality of the study is the authenticity of the information about the customs and traditions that are still respected, even in the city space.

In this paper I have pursued the proposed research objectives, on the issues addressed and at the same time the commitments and responsibilities involved, but also the possible challenges and dilemmas:

1. Identifying the Romanian folk tradition during the winter holidays:
 - a) Traditions transmitted: through manuscripts.
 - b) Lost Traditions: causes, the impact of the informational environment on changing traditions, the imprint of modernity in the practice of ritual-ceremonial structures.
2. Ways of transmitting, learning and integrating traditions in the current socio-human context.
3. Identification of European / regional trends in the preservation and transmission of

customs in Slănic Prahova: the initiation of sociological studies on the necessity of folk traditions as part of the means of communicating old habits and as a means of educating the younger generation in the formation of individual and member of a community; producing an opinion poll questionnaire with punctual objectives to determine the place and value of folk traditions in the community's current, educational and social activity;

4. Linguistic interpretation of data and information gathered.

5. Identify the risks of the disappearance of habits from the point of view of online communication through social networks. The ethnographic research of the Slănic Prahova area reveals beyond the approach and analysis of concrete phenomena and events, a series of responses to the existence of the two types of environments: rural and urban, which were a reference point for research and investigation.

Thus, the practical applicative approach was made possible by the research methodology, in order to improve the proposed objectives and also to obtain the final results with emphasis on the data collection using the survey method in the form of an interview, the field research as well as analysis and interpretation of data. The observation method has been useful in discovering the facts as they have been routinely carried out by direct participation in different practices of winter practice, but also by analyzing documents in the manuscript.

The current state of research allows me to integrate this study into a European context through the resilience of these habits in the context of today's modern society. The town of Slanic, being an important touristic area in Prahova county through the existence of salty mines and alaes, resists the influences of the weather through tourists visiting both the country and abroad.

My desire to get involved in the life of the community, to decipher the life of the city, to discover and to organize the image of the traditional Romanian village interwoven with the urban society, led to this study. I believe that the study can resist internationally because it addresses the traditional Romanian culture, the identity of an area that characterizes the Romanian people, especially Muntenia, and also the existence of rituals and ceremonial manifestations specific to the Romanian people.

CONSLUSIONS

The *Regional linguistic identities in the European context. Conservation and valorization on the Romanian traditions and customs in Slănic Prahova area*, study combines a whole set of Romanian customs and traditions and outlines an authentic view of the values that many generations who have lived through the centuries in this space have transferred from father to son and mother to daughter, from generation to generation.

The customs and traditions have always enriched the world of the Romanian peasant and reveal important connections between people as individuals, but also communities and the nature they live in. The human community carries out its social activity by respecting the mechanisms built from generation to generation. The traditional social life imposes a strict pattern of adherence to customs and contributes to their realization. Through all these connections from the socio-cultural reality under the practical application in the Slănic Prahova area, I identified those elements specific to the traditional folk culture that will remain representative of today's contemporary society in the socio-historical evolution of humanity.

In its entirety, the study aims at collecting meaningful information, processing and analyzing data and elements related to the traditional specificity of the Slănic Prahova area: traditions, customs, customs, symbols, ritual-ceremonial structures, in order to highlight the socio-demographic evolution, economic and cultural of this community, investigated and researched in its evolution towards urbanization, transformation and modernization. Starting in 2012, making a research for this area, curiosity has inspired me, the city of Slanic, having a rich folk tradition. Also, this area resists through the existence of the ethnographic elements specific to the area, by observing the tradition and by transmitting them to future generations.

The evolution of the inhabitants' lives in Slănic was directly proportional to the development of these ancient customs. Thus, the whole collection of customs and traditions also has an important emotional valence for the inhabitants.

Thus, I believe that through this research, I have presented the traditional specificity of this area by analyzing the customs and traditions that are respected through years.

The Slănic Prahova area is an important ethnologic area where the predominant elements of a traditional Romanian area are found.

In the practical and applicative approach of the Slănic Prahova area, I had a number of objectives: identifying the local cultural specificity, researching the traditions, customs and social practices, of sociological studies on the necessity of folk traditions as part of the means of communicating old habits, as well as a means of educating the younger generation in

becoming an individual and a member of community; interpretation of linguistically collected data.

The proposed objectives have been implemented through methods and techniques that have allowed me to decipher the essence, social importance, ways of forming and transmitting culture: the survey method, the observation method, brainstorming method, Swot technique, journal, etc., their choice being in close connection with the purpose of the research.

In socio-cultural context, the habits and traditions of the place have different functional mutations and also can be acts of communication. The research was conducted using oral and direct communication. In studying customs and traditions in a European context, I have worked with certain linguistic concepts and terms, and I have highlighted the facts of popular culture under the aegis of communications theory. In this case, every fact of popular culture, every custom and tradition is an act of communication. For the present stage of the research I have a rich bibliographic and archive documentation, corroborating the area specific data, combining the theoretical aspects with the field research in the practical-applicative approach. The chosen bibliography showed me a general formula of folk customs and traditions, thus contributing to the definition and understanding of certain ritual-ceremonial structures. The valorization and integration of these customs in the current social context considers that it has the combination of a multiple approach from the linguistic, sociological, ethnological, folkloric, ethnographic and anthropological point of view and I have carried out a research that characterizes the identity of a place with tradition and Romanian culture and to keep alive the interest for the tradition of future generations. Studying, bringing in and promoting the customs and traditions of the area of Slănic by elaborating this thesis considers it an essential contribution to maintaining the living spirit of future generations for the cultivation, preservation and transmission the richness of spiritual values in this area.

Based on the study, I understand that every man in his household has some individual habits in order to respect the traditions and customs of the place. At the community level, the sum of individual habits takes a broader meaning, practically defines the community, and in this case we can speak as a collective practice of following the traditions taken over from generation to generation.

In chapter I, *History and Culture in Slănic Prahova. Ethnolinguistic aspects in the Romanian folk tradition*, I have highlighted the field research, the natural and historical framework of the Slănic Prahova area, where the Slănic area has its historical roots in the 16th century, a time when the Romanian rulers wanted to develop and even the assertion of Wallachia. Recognized as a settlement in 1691, the Slănic area has "lived" permanently in

what we can call "salt civilization". The inhabitants of the Slănic Prahova area adhere to a pattern of the traditional village life specific to the northern area of Muntenia, meaning the village, as a social phenomenon complex comprised: "a population", "a village hearth" and "a land estate".

The traditional wealth of Slanic is characterised by the existence of salt, the most important wealth of the place, which practically provided the area of interference between the Roman conquerors and the native population if, two thousand years ago, we can say that it is a link of a chain complex that later, the historians have called the ethnogenesis of the Romanian people. Obviously, in over two thousand years of existence in these places, where salt is the pivot of economic and social life, legends have been born and passed from generation to generation, establishing a connection between mythical space and everyday life of human. Throughout the research, I collected a corpus of texts from the rural and urban areas, which were reproduced by a variety of investigated subjects without age and gender differences. Following the collection of the legends by the interview method, the variants of the investigated subjects will be kept unchanged in order to preserve the authenticity and originality of the area.

The next important subchapter in the evolution of the research of this area concerns the defining aspect regarding the folk culture, the stages of development in the local culture and the communication acts present in the practice of ritual-ceremonial structures. The traditional folk culture is found in every act of culture as an act of communication. In the development of this subchapter, we emphasized the marking the local specificity of the Slănic Prahova area manifested through the performance of the customs and traditions of birth, wedding and death. The fundamental, "passage" stages of human life are as important as the annual celebrations that have lasted for hundreds of years. Also, the marking of the ethnolivitic elements existing in the ritual-ceremonial structures and the observance of these traditions attributed to the Slănic area the character of the conservation area and the highlighting of the cultural function role that the language performs.

Thus, I made a preliminary incursion through the practiced customs, both calendar and family. The whole collection of customs and traditions has outlined an ethnolinguistic treasure of all traditional carols and ritual-ceremonial structures. We also considered it necessary to corroborate the elements that complete the study of these habits. The ethnolinguistics plays a significant role in the development of traditional folk culture. The original knowledge, as the basis of the linguistic study, allows people, in general, to move

from intuition to reflexivity. The whole collection of texts is characterized by a certain idiom, specific to the place used in the practice of ritual-ceremonial sequences.

The subchapter on the syncretic character of folk creation completes the study by defining the aspects and facts that characterised the traditional rural village at the present time of the research. Dual identity, rural and urban, in Slănic Prahova area there are no differences of culture and civilization between the village and the city. Following practical and applicative approach, I found that there is no dissonance between rural and urban folklore, as a way of deploying daily life, expressing the state of mind, behavioral modeling in society. Thus, in relation to the stages that characterize the passage of human existence - birth, wedding and funeral - essential components for the existence of the Romanian peasant and for the area where he lives, the same habits have been preserved in both rural and urban. The specificity is that due to the evolution of time and the influence of modernity there has been a slight change. As part of family habits, the wedding usually takes place in a restaurant, while in the countryside it takes place in the yard.

Also, in the funeral ritual, the deceased is taken to the chapel, while in the rural area he is kept in the big room of the house. The preservation and transmission of rituals related to the wedding or funeral depended on the material and social state of the members of the rural community. In years of rich harvests, weddings were more splendid, and at funerals, the prestige consumption was more spectacular. Also, the more the family making the wedding or the funeral had a more important role in the village hierarchy, the greater the participation of the villagers. At birth, the participation of the collectivity is much smaller than in case of wedding or funeral. If the tradition was well preserved, the whole village, young and old, from different social categories, attended the wedding. At the funeral, besides relatives, older people were involved, and women had active roles. The age of these habits is different, the oldest ones being the burial habits or those related to the memory and honor of the dead. Belief in the continuation of life beyond death has led to the variety and enrichment of these customs. The birth and wedding habits have evolved and developed with the emergence and development of family life. In urban areas, the renewal habits were especially wedding habits, because the family is a mobile social reality. Thus, the practice-applicative approach, the collection of data and the identification of the habits that are performed in the rural sphere, preserve their aesthetic and authentic value regardless of the place where they are carried out and within the urban habits. The habits developed both at the village and in the city emphasize costumes, songs and shouts. Popular costumes present in certain ceremonial structures are the

wealth people locate with. At present, in rural areas, there are still women working in unusual folk costumes, as well as woven carpets and wipes.

During the elaboration of the case study until now, the specific culture of the local culture is observed, namely that in the urban environment the same rituals are observed in the rural space. I also mention that the whole area has an important aesthetic value, by preserving these traditions, the imprint of modernity contributing to the shaping of the area's profile. Through the research and investigation of inductive qualitative and interpretative nature, we mainly focused on the contemporary rural reality in the Slănic Prahova area, from element point a view, aspects and facts that define the traditional rural village at the moment of the research.

Thus, I devoted my attention to the syncretic character of the entire study, which is represented by the existence of these customs and traditions carried out during calendar or family holidays. In the winter customs, the carols are songs, but also represented in a show in which the folk costumes, traditional objects and instruments (called "buhaiul, sorcova" etc.) have precise meanings. In the family habits (wedding, baptism, funeral), the words of purifying, healing (disheartening, spells, curses) presuppose not only a text, but also a ritual, a gesture of magical value.

The composition of the popular creation in the Slănic Prahova area consists the traditions, customs, popular costumes, songs and games, representing the identity of each nation. Thus, from life experiences, out of joy or pain, by the aspirations and passions of the Romanian people, the cultural elements and folk traditions transmit values and create bridges between generations.

The last subchapter outlines the European context of the study carried out in the Slănic Prahova area. Thus, I have tried to highlight the elements that represent the local specificity of the Slănic Prahova area, namely the existence of a dual identity environment, rural and urban. The two types of environments are the main landmarks for the development of the area and also accumulate traditional values and manifestations of them. At the same time, Slănic Prahova has undergone a process of urbanization through its own form of development and material and spiritual life, urban civilization having its roots in the rural one. Another representative element of the local specificity in the Slănic Prahova area is the keeping of the customs and traditions existing in this area. In the rural area, the people have been concerned with keeping folklore in the evolution of their existence as a way of life and they are actually actors in the practice of customs, popular games and songs. In the rural area of Slănic Prahova, some of the rituals that have survived due to the interference of the past and the

present, of the earthly habits inherited from one generation to another, which have not yet been abandoned, considered to be a good modern and innovative practices.

In order to include into the European context the traditional Romanian values in the Slănic Prahova area, I conducted a study across the country in order to find similarities and differences on the folklore and linguistic level, but also their resistance in the current context., Following the definition of the concepts and theories underlying the integration of folk culture into a European context, referring to the finding of common points regarding the national identity of each people, we can state that the field research done in the Slănic Prahova area has results that can be found in the Greek space. So I made a comparison to find common points, but also differences between the two cultures. Following the interview with the president of the Hellenic Union of Romania, Mr. Professor Dragos Gabriel Zisopol, there are some significant aspects existing in the Romanian and Greek folk tradition.

Part of our identity, the Romanian customs and traditions are part of the universal cultural heritage. Through the principle of "unity in diversity", the European Union encourages the preservation of national identity, local traditions and values built over the centuries. Thus, in the present context, the idea of ensuring a traditional continuity characterizing each people, especially each area, is relevant throughout the European continent, with integration being a stabilizing factor in the progress of its inhabitants.

Chapter II, entitled *Ethnolinguistic Contributions in Practical-Practical Approach of the Customs and Traditions of Slanic Prahova Area*, is practically the structural element of the study which reveals the ethnolinguistically analytical approach to the calendaristic habits of the studied area. The research highlighted the combination of the ethnolinguistic elements present in the songs and the shouts used in the unfolding of customs with cultural-folkloric elements and the existence of a dual identity environment: rural and urban, and in this context the originality of this area is the existence of this environment with multiple Romanian traditional valences.

The investigation of urban ethnology was based on modernism analysis in the Slănic Prahova area. The urban space is an example of the reality of Romanian society development, which marks significant differences in rural space and highlights two fundamental dimensions: ethnocultural and socio-cultural. The result of the field investigation has revealed a dual identity of this city: on the one hand, a rural identity, the existence of rural settlements, and all that means keeping untouched habits and traditions, and on the other hand, the valorisation of the modern space which finds its springs in rural areas. The two identities provide a very important value to the Slănic area, by the alternation of two environments:

village-city.

The analysis of the rural and urban space investigated from the observance point of view, the rituals shows that in the urban environment the people observe exactly the same rituals present in the rural area. Studying and exhaustive presentation of winter customs, the ritual-ceremonial structures related to Saint Andrew's celebrations, St. Nicholas, Christmas (Nativity), New Year, St. John, provides a unitary framework, well-documented to preserve authenticity and ensure a form elevated, with a profound scientific character of perpetuation, transmission and capitalization of this rich traditional treasure.

During the research conducted in the households of the locals, I noticed a regret that some have directly shared with me or which I felt in the voice of those who have recall memories, helped to bring to light folk treasures and habits over the year: the absence of a museum that includes ethnographic elements of the area. The older people, retainers of customs and traditions, but also holders of objects such as authentic folk costumes, household tools, and old books, want to leave the community these invaluable values.

I think it is a duty of honor to help preserve and capitalize on this wealth for the benefit of future generations, and in this sense I have already begun discussions with those interested, with the local authorities, to arrange an adequate space and so the inhabitants of Slanic can share grandchildren from the traditions, customs, and cultural history of this area.

In Chapter III I have developed three sections which address the three rites of the individual's passage and development in the new states: baptism, wedding and funeral, dedicated to the evolution of Romanian urban space in general, especially to the Slănic Prahova area. On the other hand, I analyzed the evolution of the traditional Romanian customs in the urban sphere, which encompasses in their practice a series of ethnolinguistic elements of different origin whose significance evolved over time, and the ways in which they materialized various historical moments in rural and urban areas in the Slănic Prahova area.

The ritual structures in the Slănic Prahova area mark the human existence to evolve, and at the same time to give the possibility of an incursion on the lived and interpreted reality. The analysis of ritual-ceremonial structures has provided the opportunity to understand the states and the evolution of a community, to explore, discover and understand the necessity of practicing these rites. It also offers the chance to create bridges between the sacred and profane, pagan and Christian.

Therefore, the purpose of research *Regional Linguistic Identity in the European Context. Conservation and valorization on the Romanian folk customs and traditions of Slănic Prahova area* is to highlight the role of unaltered preservation of old transmitted

customs, which at the same time gives the impression of linguistics that generates a system of decoding elements of linguistic continuity present in this area.

FUTURE DIRECTIONS RESEARCH

The research of Slănic Prahova area has allowed me to discover some living, actual links between the calendar and the three moments that mark the life of man. Dual identity, rural and urban identity, Slănic Prahova resists the remarkable passage of modernity through the local specificity of practicing the rituals of this area.

Being a dual identity area, the habits have remained unchanged, even though they have undergone changes in form, the fund remaining unchanged. In a world increasingly open to cultural interconnections, a world in which rural communities are not closed to new and changing, the Slănic Prahova area demonstrates that it can always adapt, in accordance with new realities and new ways of assuming it, thus, a cohabitation between new ideas and archaic mentalities

In order to develop future directions of this study in the European context, I have proposed to maintain collaboration relations with the Hellenic Union of Romania in order to implement new projects aiming at the transmission of traditional customs in Slănic Prahova area beyond the borders. I propose extending the study to the Aspropyrgos area, together with the Greek researchers, in order to establish links between the two cultures. In this respect, I have already drawn a few objectives alongside Mr President, Professor Dragoș Gabriel Zisopol, which will be supported and organized by the Hellenic Union of Romania.

I also want to expand my study in the country by comparing with another area in Muntenia, Câmpulung Muscel, Argeș. Similar to the traditional harbor in the Slănic Prahova area is the muskelan costume. Thus, in terms of crown and color, the costumes in Argeș are distinguished by the abundance of the metallic thread and the sequins, present on all its pieces of clothing. The women's costume from Muscel appears in the city between 1890-1910, even at the Royal Court. In 1885, Queen Elizabeth proposed that at the ball court court all ladies should dress in a popular costume. The Royal House promoted the Romanian folk costume, this style also taking into account by the union of the Principalities, representing solidarity for the national identity.

At the same time, in the future I intend to collaborate with the institutions of Slănic Prahova and I will propose the development of some events (folk costumes, folk shows) and I

also propose the establishment of an ethnographic museum, having as a point of reference this study.

In order to achieve the ultimate goal of this research, I would like to publish a volume that will encompass the whole practical and applicative approach. The present study contains concrete evidence of the existence of customs and traditions of Slănic Prahova area, representing aspects in the evolution of the community of Slanic. Therefore, a potential future direction of research would be to extend the study and to produce a collection of ornaments, songs, lyrics and legends, classified by theme, time and space of their collection.

Made in the 21st century, the study still stands under the auspices of the technique, a feature of the modern era. In this sense, I have created a facebook page of the area entitled "Slănic Prahova - Culture and Tradition", during which I will continue to promote the customs and the importance of their observance in the present society.

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