

HABITS IN THE ROMANIAN TRADITIONAL COMMUNITY VILLAGE

M. Gavrilă-Ardelean, L. Gavrilă-Ardelean

Mihaela Gavrilă-Ardelean, PhD

Aurel Vlaicu University, Arad

Romania

Liviu Gavrilă-Ardelean, PhD

CMI, Arad

Romania

Abstract: This paper presents the evolution of Romanian traditional village of ancient times until today, from the community and legislative (law). The village as a community base of human society, in all complex: economic, social, cultural and traditional, had a fundamental role in shaping the modern man until today. The village crafts were born in the village farmers and farmers lived in village life on the paths people, edifying cities, city-states and eventually countries.

Key words: traditional village, community, habits, communication between village people, role of the church

People have always lived in communities. Community (Latin *communitas*) is defined in many ways.

Explanatory Dictionary of the Romanian Language (DEX, 1975) defines it thus: a fact to be shared among beings, common possession; a

group of people with similar interests, beliefs or rules of common life; an entire population of a village, a country.

Larousse's (1965) defines community as follows: a state of what is common, parity, identity: community of feeling; a group of people with common interests: national community; a religious society subject to common rules; a legal: association marital status under which certain goods are shared between spouses.

Definitions community Littré (1959, 1994) are: participation in common, community pleasures and hardships; one in case law: company assets or earnings; status of individuals in several owners; a society of goods between spouses; a community system: one in which all or part of husbands put their goods in common; a general language: community property, social organization in which goods are owned not by individuals, but by the State; a whole people, the people of the state. Community interest so requires; a group more or less extensive, meeting the same beliefs, the same habits.

Example: the first Christian communities; once, corporation, society of people living together under a common rule.

Example: religious communities.

From the sociological point of view: Schifirneț in 1999 defines community as "a spatial unit/territorial social organization, in which individuals have a sense of identity and belonging, expressed in social relations continue".

Researchers define community as "a context within which personal identity is formed, a place where self-consciousness currents are common and contribute to the conversation" (Bellah et al, 1998).

World Health Organization (WHO) defines community as a whole of a population of a given territory, determined by geographic boundaries, bound by common values and interests.

Dumitru Sandu says: human grouping characterized by increased probability of unit value of its members.

Another definition given by Nicu Gavrilă the community is: natural group of social actors organically bound together by variables: consanguinity, customs and cultural common practices, common language, unit desires, aspirations, affection and understanding, tolerance and permanent solidarity.

Romanian social life of the village had a strong humanitarian collectively due to an "ordinance" without which it could not survive so many centuries, characterized by the emergence of traditions later found in the forms of justice. It is connected interpersonal relationships Romanian village people, regardless of the position they occupied, and the family relationships established between parents and children and relations between other relatives: brothers, sisters, brother in-laws, enabling conviviality. For this communication was needed: communication between the community and village counsel, communication among all households Village, communication between relatives.

In other words Romanians, like any people had to communicate among themselves, setting a series of relationships. They were originally non-legal rules of conduct respected by all people of good will. Despite the fact that overstepped the law written in their cases villages continued to be judged according to ancestral law. In time, the community law was replaced by the written law, but a long time they have both.

Knowledge of traditional organizational forms that have existed over time, due to their uptake by the generations that followed, as a permanent communication between the people of the village has its importance. Without the existence of the written law today probably would have been poor. Without communication between all traditional Romanian village households these forms of organization, true legal mechanisms do not exist. Romanians have created their own social rules remember the habituation rules, the moral and religious rules. There are clear rules that provide living together in community and coexist today with written rules. A number of social practices have become as rules of law.

Romanian village life had a strong collective community manifested by the emergence of socioeconomic valuable traditions, rules, forms of organization and their institutions, the state from which the customs, that the rule of law enshrined in tradition, in other words, the habit earth.

In the early Middle Ages unwritten law prevailed everywhere, leading Romanian settlements is as customary land. The case of Romanian is judged according to those "Lex Olachorum". Customary land remained until the early twentieth century: "Jus Valahium" or "Ius Valachorum". Custom role declined only after 1864, after the emergence of the Civil Code, which included references to customary land by a few articles.

Habit is basically the result of life experience to the entire community. The habit is a pattern of conduct, it implies a certain constraint to recognize and respect the values of their group. Custom behavior that occurs as a social group imposes its members. He reflected, in general, the oral formulations, and his authority is based on just the

application that is the result of a past practice undeniable. Habit forming a creative mechanism and keep order, and more than that, the habit is a mechanism preserver of culture. Custom rules earth arose from common sense and the wisdom of the Romanian people. There is the present day ancient customs that have been preserved almost unchanged over time.

Romanian village has developed specific forms according to his needs and common will.

H. Stahl pointed out that "Romanian village is a form of social life on a body of land, a closed biological group, often linked by kinship lights, living in family households, related in a community that, by decisions taken in its meetings general has the right to interfere in the private lives of each household, according to legal rules and the psychic mechanism diffuse congregation based traditions".

"The whole social and economic life of the Romanian people was based on community - PP claimed history Panaitescu (1966) - that is a permanent settlement and stable joint dominion of the earth, rural social embodiment, the law perfectly suited collective needs".

The community has made Romanian peasant association with human laws and their legal traditions. Romanian village community living within a perimeter border agricultural named after the law passed by the good people and the elderly.

Some of the oldest institutions have constituted Elders Council, burly men fog, mist sons and carol singers.

Elders who have and legal function was composed of sixties and septuagenarians, village wise. He was chief of the village law and fact, the legislator, judge, executor and administrator of the village community. Council members must live in the center of the village, advice periodically meet for celebrations but also great when needed.

Elders Hall was the keepers of common rules, rights and duties of transmitting oral community. They fixed the borders of the village and households in the called village fireplace.

Judgment is held at the edge or in the middle of the village. The elders judges sat on the rocks in a circle, the whole community by assisting law. Judgement could meet "the shade of a beautiful tree (arbor frondosess) or summer before the church." (Pascu, 1972)

Ethnologist Romulus Vulcănescu (1970) shows that the judgment was the tribe of elders "in the church porch or in a household in the village". The church was called the "threshold judgment of the church." And now the judgment is published, with only a few exceptions. Decisions as I watched the trial is taking place by consensus common sense principle accepted by all village households. Making decisions was the collective work of the community was a assembly neformalist have character, peasant, on the basis of comity, respect for what it ought and ought not, have established confidence in the rules. They had the right to "voice" (voting) all village households, members of the Jewish leaders, but had a share in making decisions elders.

In cases as mild, such as theft, elders apply: reprimand, compensation or beating. An example may be that of the State Cris village of Lower Cristioru an informer tells us "elders tell us that those who do something bad were put to perindele" (pillory , subject to punishment for acts of atonement for iniquity)." ... Unsub stood - we communicate villager - jug upside was that many clocks as. There the villagers reproach him with words of reproof. Man kneels between boards having neck and hands. Perindelele were built next to the village church. I heard from the elders that a judgment was old people, but consult with young people in the village. Participating judgment ...

Judgement priest was next to the church."His sentence did not involve physical torture of the guilty person, she was more of a cautionary nature, a mental punishment of the guilty by the community, ultimately having undeniable role of correcting the offender. Interesting in this story is this time communication with elders Jewish leaders. (Pascu, 1972)

Elders have a profound democratic and important role in public life. These people, in fact models of moral conduct and savvy connoisseurs of common rules were spokespersons that were common will. They were respected by the village households to honor enjoyed. They represented the congregation outside, constituted collective memory that reconfirms rights and duties, formulating common requirements and punish their failure to community.

Fog bodied people the second group of the community was made up of grown men, representatives of different professional groups existing in the village. They were recruited from among people worthy or of village leaders. Fog bodied people meet their obligations and legal office, especially the professional divisions, because at that time there were judgments that were made by craft people. There follows: judgment ploughmen, shepherds judgment, forestmen judgment. They respect law of the land or customary land.

Fog sons, the third group of the community, the village was made up of young people (boys came into the band 17-18 years until marriage). In fog or lads lads lads were received which had already passed the initiation ritual dances namely the break- in that took place on Easter Sundays. It was an honor to be part of the fog lads. Not be part of the fog horses lads who have committed a serious offense because it violates the moral order. Fog sons was obliged to guard the transmission of news, organize ceremonies at various events, organize dances, bring girls into

the game, learn the rules of social coexistence. Fog was not a simple group of lads but "a common social institution" well appointed rules and structures. Through the fog sons were kept and transmitted traditions and ceremonial about. The principal authority in fog lads had it june or foreman. Life in fog initiate young lads, help them burly thracian among the people, was a means of learning the ceremonial components.

Entrance ritual was done lads mist once a year, namely the New Year. These rituals were a rigid discipline that each of the sons was obliged to comply. If you break the rules, then the boys were excluded from the band. Not be part of those lads fog of order, who were scandals, those who get drunk, those who betrayed the secrets of the tribe, etc. . They were judged and then excluded from the band. Exclusion from the fog my sons constituted serious punishment. Troop leader was the only one who had the authority to exclude unworthy horses, horses that have harmed the honor group. In order to maintain the height of those who were part of the band, the lads were not enough to follow the rules, but must not deviate from any law of the tribe. Fog sons subordinated village council or senate as troop bodied people.

Foreman sons, the son troop leader was elected annually around Christmas time by consent sons or entire village communities, confirmed by one of the village priest or mayor. To get bailiff, the son had to understand the organization of Korea, to know the "ordinances" better than others, to be liked by the other lads and community. The principal authority in fog sons he had the judge, the term preceding the bailiff, came later. He supervises parties, we excluded those who did not comply with standards of the band, also impose penalties.

Troop leader cared not honor any villager injured and who behave indecently was physically punished even being condemned or Glodu by

the judge. Punishment was made according to the custom as follows: the condemned was placed face down in the middle of the village, covered with a cloth and gave him blows on the back of the band openly sons. He was obliged to cry out: "Who makes me me to get hurt". Sometimes, the wrong was tied to a pole in the middle of the village. The punishment had to endure jokes mocking the other lads who made fun of his situation as scathing jokes the whole community. It is the moral sanctions for exercising social control for compliance in place.

As a trial of the lazy, this time was shouting over the village, usually practiced in all the surrounding villages. This usually was a ceremonial nighttime troop of lads who carry on the eve of major holidays (New Year, Easter Saturday, the day of Saint George), Ceremonial judgment of those who have strayed from the rules common. Ceremony flowed so: young, enshrouded in darkness, perched on a dialogue of different heights scathing words against "old girls" or "sons bachelors" who failed to marry the old women who are of charms and spells , men who left their wives, lazy girls and women, local officials who do not perform tasks and deviate from moral norms (priest, the mayor, policeman), thieves and drunkards. Dialogue, well-documented and worn with great irony was heard by the whole village. It should be noted that this custom is still preserved today and even if the one who is wrong duly convicted by the village punished and he 's like the one who was wrong.

Traditional companionships sons were unwritten, yet transmitted orally from generation to generation. Head tribe ensure compliance with their. Good fit specific Romanian people govern relations within the fellowship. Companionships were of two kinds: those of lads and girls of marriageable. For entry into companionship main factor was age.

Typically, they enter the fellow who fulfilled sons aged 17-18. The same was true for older fellow girls.

Those who accompany met a host called sons host, the host of the banquet house honor, playing house. Hosts could meet traditional companionships and his sons as traditional marriageable girls. The task was to prepare the host banquet for the partakers, and the latter were obliged to cut wood for the whole winter. Young people leaving home and constituted in a way their society. The host boys and girls learned carols, rules of behavior in society and joint management. Here young people went caroling and here deposit cash and gifts in kind received by the village households.

Hence the fog carol singers form the fourth group of the community, which was different from fog sons, she having a rather symbolic role. However to have a social and cultural structure was pretty well defined. Fog of singers was an elderly community began with the break-dance and commonly held to promote among its components bodied people, until marrying. The Head of the bands was a bailiff or county to which succeeds an ensign and then others cetași by age.

Fog of singers was only a bunch of lads from the village and not to be confused with it. Fog of singers was formed just over a year around the holidays: Easter, Christmas, New Year. Between spirituals links are established customize aspects of legal relations. These relationships underlying the behavior of carol singers and were regulated by customary land.

Fog of singers was the one who "punished" in a different way on horses that were wrong. An example of this is the game "Călușarii". In this game instructor tribe, which is called the abbot is watching from duty men that punish band who performs most often punishing and outside the

tribe. The penalties of the game callus become true local legal issues, different in their substance customary, leading to ethical conception which underlies them.

Fog practitioner play "Călușarii" was formed from a closed group, esoteric, made up from an odd number, only men who are admitted only after a certain ritual. The men chosen for this band link by oath to stay together throughout the event and obey the abbot of the game.(Dramba, 1987)

"Călușarii" game only occurs during Pentecost. The purpose of the game callus was outside the humiliation of the culprits that were wrong during the year, and that initiation, fertility and fecundity. Throughout the game "Călușarii" were masked and whilst it is not lawful conduct of disturbing anyone. The villagers were not allowed to pass through the mask. But there were three exceptions: sick villager mothers with very young children and women who could not have children. (Dramba, 1987)

In the groups of lads, carolers mask appears as a sanctioning body whose scope extends from the audience unmasked masked players who refused to fulfill the tradition pertaining to the game. Games masks reflect the tradition of the Romanian people and acknowledge the role that they played in their substance over time consciousness common. There were the customary order periodic judgments villages which were applied only symbolically. Outside "Călușarii" game is known symbolic judgment and Santa Women. Singers disguised as Santa needs to know in advance the moral flaws of family members who are following their stride. During carols, Santa intervenes to banter and whipping ill manners of the strolling. Mocked his hosts was supported by the inconvenience and the rebellion quelled. Santa gets so public exponent village, official

moralizatorul common. Mask wandered gave him this right, and the community would agree with this. Santa could not be touched in anyway neither verbally nor physically.

Returning to traditional companionships between customs mention the companionship of girls of Country Cris called Feleaga or lioara. (Mârza, 1969) "Feleaga" is a habit that in essence is ceremonial. It consists of a series of dancing girls virgins who are caught with "Felege" (fabric like a towel) hands. During the dance, the girls sing a specific song urging the boys to choose the girl you like. The dance begins in the cemetery surrounding the church faces string and then on the village street game involving the entire village. The custom is practiced Easter celebration occurs when the Romanian rite of passage from adolescence to adulthood, entrant in the dance.

The link "lioara" habit practiced însurătorii threshold of adolescence. Girls entering the "Feleagă" or "LIOARA" became measured. The habit was the emotional and affective favorable covenant marriage. From here starts the ritual act of marriage. This habit he demonstrates not only that marriage could not take place anyway. Romanians gave befitting the importance of marriage. So for this there first act of initiation and the courtship can. Marriage in the Romanian space have well-established laws fairly rigorous but known to the community of the village.

The maiden could not be seen anyway, anytime. Virgin wear pleasing sight, to keep out tastefully decorated to attract and subjugate men before marriage.

Sexual life was permitted only after the ancient rite of passage. First in was held in the dance which was a majority for initiating their own virgin sons and then the wedding. Just after entering the dance that

took place during the spring solstice to the entire community, as the whole village communities, young people are allowed to marry, but with parental consent.

If a virgin not a virgin before the break she was severely punished and reprehensible dance community members. Some villages were punished with death on the outskirts of the village maiden, stoned by the villagers and climbed harrow and allowed to be worn at random by horses that were tied to the harrow.

If Virgin was stolen, it was regarded as unfair even if not touched her son. It was about the fact that Virgin violated the rules established by the community. In this case reached the compulsory marriage or virgin was reprehensible by the community in which he lived. If a virgin not a virgin after the break- in dance, but before marriage, a person who was defamed forced to marry her, forcing village counsel parents of two, even if they did not agree to accept the girl's marriage and son's renegades.

Marriage is held as a religious act, act parental consent prior to engagement and their lack of grandparents or the eldest brother. Upon completion of the engagement son (future groom) hand maiden (bride) a ring as a promise of marriage but also as a symbol of love. Virgin virginity outside marriage were accompanied to the relatives and guests (usually attend the entire village) godfather and godmother who were married, considered honest and honorable people in the village. By the way of sponsorship is intended to establish a relationship. Those who were pairs of newly wed nations were also godparents of their children. The custom of marriage was important for community and the importance they ensure broad deployment and participation, almost, the entire village. "Moments of the wedding ceremony it self was: call, gagged, bringing the tree to the house of the bride, bridegroom shaving, brought

water, putting Bethel coming procession to the bride's house, the game tree, putting the chain, chargers dowry, leaving the wedding, the marriage procession returning from the wedding, the big meal gifts, bridal dance, making Bethel dawn ".(Pop, 1999)

Legislative tradition, every act of communication is important that every habit that is passed from generation to generation. Whenever elders will say the word occurs and approving or disapproving the village community council rulings, but also those of the divisions. Norms and rules that organize human relationships have their role in life common.

Traditional communities have a strong tendency to keep habits. In their design, the custom had properly fulfilled, according to the ordinances passed down from generation to generation. Deviations from these rules contravened customary decency of the community.

The idea of justice and its application in terms of the Romanian people is reflected both in customs and traditions, practices and usages and customs. Habits are today for those who show genuine concern them outside but they have deep meanings encoded on human relationships, the Romanian communities on the normal gait of social life. Romanian people discovered and formed elements, attributes, types come and logical models that followed them over time.

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