

ASSESSMENTS REGARDING SUSTAINABLE DEVELOPEMENT ON ECOECONOMIC AND BIOECONOMIC PRINCIPLES, OF THE LOCAL COMMUNITIES IN THE SHEEP BREEDING VILLAGES FROM “DRUMUL REGELUP” (KING'S ROAD)

Mirela STANCIU¹, Gligor CIORTEA¹, Camelia SAND¹, Iulian VLAD²,
Iuliana ANTONIE¹, Maria TĂNASE¹, Robert BLAJ¹

¹”Lucian Blaga” University from Sibiu, Faculty of Agricultural Sciences, Food Industry and Environmental Protection, Sibiu

31 Oituz, Sibiu, Romania, Phone: +40 0269 234111, Email: mirela_stanciu2008@yahoo.com

²University of Agricultural Sciences and Veterinary Medicine, Bucharest

59 Marasti, sector 1, 011464, Bucharest, Romania, Phone: +40 21 318 25 64/232,

Fax: + 40 21318 28 88, E-mail: valdiulian@yahoo.com

Corresponding author: mirela_stanciu2008@yahoo.com

Abstract

Purpose of the research is knowing the current status of pastoral villages in the mountain area of our country. Methods and materials: sociological inquiries among the inhabitants of pastoral villages, comparative study of existing monographs. Importance of the work: it presents the current natural and human heritage of the pastoral village, from "the Kings Road" in the context of sustainable development of mountain area, Marginime Sibiu, directly related to the main occupation of residents: sheep breeding. Kings Road was created to improve road links across the Carpathians between Transylvania and the eastern and southern parts of the country. This road passed through villages Săliște Tilișca, Rod, Poiana and Jina (Sibiu county), Șugag (Alba). Then he made contact with "high road" Sebes River valley upstream to Lotrului originated from there, over mountains Latoritei, Parang and the Capatanii, to Novaci town (Gorj county). The road was opened in 1935 by King Carol II and was considered a great technical achievement, with important economic, strategic and military. Rehabilitation of this road which crosses three counties would lead to exploitation by the rural tourism of natural and anthropogenic pastoral villages he passed by.

Keywords: heritage, natural, anthropogenic, rural tourism, events, tours

Cuvinte cheie: patrimoniu, natural, antropice, turism rural, tradiții, evenimente, circuite

INTRODUCTION

The Romanian transhumance age problem and the causes that have led to a time shift from sedentary grazing, local and swung to the flocks, not yet elucidated. On the age issue, most authors tend to date the origin of transhumance since antiquity, from Roman province, if not geto-dacian. [1] The extensive economy character of the transhumance, specialized in the making of market products is conditioned by the launch of the products and the further expansion by the demand of the market for such products. Transhumance can be presented as "not the first form of sheep breeding of the romanian people, neither the extended one". The main

and the oldest form of cattle breeding or even sheep breeding is for the romanians- grazing on the village estate. The Sibiu sheaperding was always a dynamic character, adapting to the conditions and circumstances taking place continuously, with proper space for the residents nearby, mountain area, hayfields and mountains, the more remote areas and the very large ones. This led, in fact, to what was called the renewing of the Margineni, under the aspect of their settlement as compact groups in many cities located in the Carpathian areas and along roads crossed hundreds of years, between the village center and distant wintering sites. Compared with other ethnographic areas in our country,

grazing, as occupation, social lifestyle and as a cultural phenomenon in general, held a significant share in many villages in the Marginime, with some features from one place to another. Some pastoral villages have published monographs, but they do not faithfully reflect the current reality. [2]

MATERIAL AND METHOD

Sociological inquiries among the inhabitants of pastoral villages, comparative study of existing monographs.

RESULTS AND DISCUSSIONS

The coming to power in January 1933, of fascism in Germany, has created a new war looming in Europe to revise the boundaries established by peace treaties signed in 1919-1920. Romania was directly concerned and therefore had to take additional measures to strengthen national defense.

Therefore, the economic recovery programs of the country, initiated after 1934, were considered and some training needs of the national territory defense (building roads, bridges, railways, airfields, ports, barracks, warehouses, fortifications, etc.), works which were conducted in the following years.

He modernized the country when a main road (Road 1) to enter the European road network and, starting in Bucharest, Ploiesti link cities, Brasov, Fagaras, Sibiu, Alba Iulia, Cluj, Oradea, and leaving the country at Bors.

It was necessary to improve road links between Transylvania and the Carpathian Mountains over eastern and southern parts of the country. It was decided therefore, in this framework, to open a new strategic road Sebes River Valley upstream to Obârșia Lotrului and from there, over mountains Latoritei, Parang and Capatanii, to the county town of Novaci. From the north, the main access road is from Sebes city.

In addition, they were thinking about opening another access route from Sebes Valley, which starts from DN1 (intersection point Saliste - "Popasul Marginimea"), then, crossing settlements Săliște Gales, Tilișca,

Rod, Poiana and Jina, Șugag to descend, making connection with the "high road". In advantage this road was a duplicate, but also a 25km shortcut. In general, the new road between Saliste and Șugag expected to be built on upgrading the existing road here and used for centuries for connecting the settlements mentioned. Where the old road segments were very difficult, and impossible, they changed the route.

The inauguration of the new road in 1935 was made by state leader, King Carol II, accompanied by his son, Mihai. In honor of the event, the new rock road was called "Kings Road", as shown by the inscription engraved on a marble plaque affixed to a Stei, situated on one of the turns near Rod. The route was used by shepherds from Sibiu Mărginime moving their flocks in Oltenia, not more than a steepy path for horses, suggestively called "Devil's Path". [4]

And today the local people speak with respect about this route, perhaps because each household has a grandfather or great-grandfather whose past is linked to road, legend saying that the late eighteenth and early nineteenth century each family participated in construction of road sections, depending on financial possibilities but also labouring.

At the foothills, the Kings Road starts in the town Săliște through Tilișca, Rod, Poiana Sibiu, then cross Jina and Șugag. From here the mountain kingdom, the strength of heaven and the fairytales start.

Once you have passed the inhabited area, the road enters the secular forest, first deciduous, with increasing altitude which turns into a lofty pine. Among these, the first surprise is the Giants Table, a rock that is hanging like the sky, where the story goes that giants gather for advice. Place masterfully described by the poet Lucian Blaga "Hronicul si cantecul varstelor". About this place theres a legend running that refers to, a giant which saw some locals who were plowing the land and picked them up and put them in her apron, and went to the Giants Table, who were eating at that hour. "Look what these people are small, and they are ruining the earth!" - Said the giant, but the giants werent

listening, continuing with their meal, making the guilty people not even worthy to be considered. From here, the same Kings Road, after a few kilometers reaches Tau dam and then the dam Oaşa. Not far from Tau lake, in a spectacular colony there Bistra Paltinei, with 10 to 12 lodges, where camps were organized from all the country. Now, everything is in ruin, the place was forgotten, just a living memory of the old people.

Also from the dam Oaşa, to the right there is also a colony from "Fetita"(little girl), where monastery is built. From there, going to Şureanu, you pass through "Luncile Sureanu", a place infamous for locals, because here were punished those who wanted to go to "bejenie", and reach lake cabin and Şureanu, magnificently described by Lucian Blaga the same "Hronicul si cantecul varstelor". The old lodge Oaşa is now covered by the waters of the dam, lake with the same name, as is the famous "crooked tree" of Mihail Sadoveanu from Valea Frumoasei (the Beautifuls Valley), and from here you can go to Tâlmăciu town, than Sadu and then, after going through 62 km of unreal landscapes. Or, from the intersection with Vallea Frumoasei, you can go to Tartarau and after 6 km you reach Obârşia Lotrului, located in a valley with a fantastic opening. Hence, there is the following choices: take it to Brezoi, which lies about 60 km, or to Petriţa, which is about 28 km, or to go after the King, the current DN 67C – a closed road.

Following is the alpine area, with breathtaking views for anyone who dares to come here. Here, there are three piles of stones, placed in a certain way of each other, which means "stone people" - or "6 guys" - shrouded in mythical mystery, made by shepherds in the desire to keep them and their sheep safe from the elements, as guards and companions of the mountain, when they will leave. Follow the winding road: Ştefanu, Carbunele, Urdele, a portion of road which is extremely narrow, ending in a plateau on the Papusa peak.

From here you reach the hills area, and then to Rânca and then Novaci.

In 1935, at the Kings Road inauguration, Carol II and his suite went through Saliste-

Novaci route in eight hours. Nowadays, to get to the peak, which is only half way, with an off-road vehicle it takes eight hours, and to Novaci another two hours.

Localities on the "Road Kings" are part of the 18 villages that make up Mărginimea Sibiului. Briefly present some data about the natural and human potential of those localities. [5]

SALISTE

Documented in 1354, Siliştea town is located in the south - west of Sibiu, on both banks of the River Saliste (Black River). Town position, at the interference between two major units - Cindrelului Mountains and Transylvanian Plateau - allowed early development of intense economic life, the ability that Saliste people were able to effectively capitalize on the resources provided by nature (grassland and forests, fast waters, stone construction) and the gentle slope land with fertile soil and mild climate of the depression.

As landforms, the towncenter occupies a plain, a very flat place. Moreover, in the northern edge of the village, is Sesul Săliştenilor a area with about 700 ha, good land for grain crops.

The origin of the settlement took take in the actual center of it now, known as: Grui, Foltesti, Streaza. Residents claim that the village was founded by people who came down from hills and mountains nearby and lived in huts. People use now the word "colibari"(man from the huts), when they refer to the old Saliste people. [6]

The town center is the contact area between the mountain and valley, at altitudes between 525 -600 m. Saliste estate covers both depressions and mountains, the northern mountains frame Cindrel and even Lotrului Mountains, with total area of 4393 ha. The shape of the center has a polygonal, slightly elongated north west and south. It is the only Marginime establishment that has a center strongly influenced by market and concentrate all administrative institutions, cultural and commercial.

As a structure plan, Saliste is a crowded settlement, not only in its central part but also

in the two other parts, to the north-west and south, having the tendency to stretch along the water and the road to the village of Vale. The houses on the streets have west-east direction, parallel to the river, following the small streams. [7]

Customs and traditions:

Two major events, held currently show express the cultural identity of Saliste people: "Intalnirea jocurilor"(Games meeting) and "Şezătoarea from Saliste". "Intalnirea jocurilor" is a important cultural event that brings to Sălişte at the end of each year, dancing groups from villages like Orlat, Aciliu, Vale, Miercurea Sibiu, Sibiel, and other villages from Marginime. It is an impressive cultural and artistic event, designed to enhance the ability to play ancient rituals keep the port(special clothes) and promote the creation and Romanian folk civilization.

The outdoor show is hosted in "Junilor square", includes in its portfolio, above all, a sumptuous costumes and impressive parade by Marginime people, presented the "bow" "invaritele, haţeganelor or jienelor"(specific Margime Dances) that eventually all turn into Hora, with all present.

"Şezătoarea from Saliste", a folk tradition made by a peasant teater group, that won numerous medals for its skill on stage transposition of old customs and traditions, was not only the usual folk award. Şezătoarea turned in 1877, in an action to support the Romanian army engaged in the war of independence, as a way of making money packages and objects, and dressing kits for the front, supporting the idea of national solidarity.

A tradition that has endured over time, being passed from generation to generation, in fact, an expression of vocation for the art sound, the locals have inherited, cultivated and promoted, is Saliste choir. There are many moments in the work of the choir, who turned 120 years of existence, moments that were written in the history of Romanian cultural events through national and international awards received numerous confrontations of choirs.

Habits through the year - reflects the way of life - predominantly pastoral – of salistea people in the last century. The most important folkloric events during the 12 days of the holiday season. Outside this săliştenii have the following holidays: "La hondait", "Prinsul verilor si văruţelor", "La Ispas".

In addition to traditional customs and traditions and folklore festivals have said that every year gathers the children from Romanian villages from all over the country and people around the world: International Folklore Festival "Cantecul muntilor", which takes place every year during summer "Poiana Soarelui".

Another event to be remembered is Zilele culturii Salistene, takes place in October in fall and prominent personalities of Romanian culture are invited. This event was called until 1997 - "Aniversari Săliştene" and have two communication sessions in May and October.

Another folk festival is: "De la o generatie la alta"(From one generation to another) which takes place every two years in the first week of May. The festival ran from '72 - '78 in Tilişca but now it takes place in Saliste. [8]

In present in Saliste and localities belonging to it there are craftsmen who practice the following crafts: weaving (3 persons), painting icons on glass (1 person), hats (2 persons), joiner (1 person), metalwork (1 person). [9]

In the village there have been approved and now work the following rural guesthouses and rural locations: 11 pensions in Saliste, 40 in Sibiel, 4 in Vale village.

The data presented in the table above were obtained from the Sibiu City Hall after conducting a survey in collaboration with the Tourist Information Centre Sibiu and local municipalities.

Proposed targets for the agroturistic potential growth in Saliste area

For the economic and agroturism development, the City Council proposed the following objectives: [10]

- establish a health center;
- completion of the water station;
- introduction of natural gas;

- continuation of activities in the wood carving camp from "Poiana Soarelui";
 - upgrade and maintain roads and streets;
 - extension phone in the village and the villages belonging;
 - development of transport between the commune and villages belonging;
 - extend the water and sewerage in the village and villages belonging;
 - development of education;
- establish agricultural associations for agricultural land; rationale exploitation, forest reserves and wildlife protection, reforestation of deforested areas; establishment of a travel agency point; liaising with national and international travel agencies.

TILISCA

The village called Tilișca is located at the confluence Raul Negru (Black Water River also called Lunca-Meadow) and Valea (Valley which downstream together form the river Saliste) is surrounded by four hills with heights between 700 and 750. The village center is at an altitude of 580 m. The four hills are called Cetate (the Castle 710 m), Catanas (712 m), and Plaiu and Priboi. The village covers an area of 60.7 km².

The perimeter of Tilișca is inhabited since prehistoric times. First document dates from 1366. A Dacian fortress was discovered in the years 1957-1958 on the Catanas hill, and in 1963-1965 a medieval fortress was discovered on the Cetate hill.

Customs and traditions

The village is characterized by wooden houses, raised on stone foundations. Tilișca becomes an attractive place for tourists, as they build more and more pensions.

Tilișca has some huts as well, two even set on people's lands; on the border there always are about 10,000 sheep. In the commune is 4-5 sheepfolds, and shepherds started to raise cows, as well.

Also, cheese from sheep milk is made in Tilișca. At the mountain shepherds make salt cheese which they put in sheep stomach, and as sour pickle shepherds use Jintita.

An old tradition of the villagers is leather and wool processing, jobs that still exist today as an important source of income for residents of the area. Traditional long sheepskin coats are made here, without sleeves and ornaments, worn with fur inside by the shepherds going to the mountain with their sheep. However, they no longer do manual, but mechanically.

In the village are 2 carpenters, 4 Romanian clothes tailors (4 women), weavers of clothes and traditional saddlebags.

Other products marketed by the villagers are mushrooms, berries and medicinal plants, all being done with the Săliște Forestry Association.

Traditions preserved over the years:

- prinsul verilor "catching cousins" (St. Toader)
- strânsul vaselor "the gathering of the pots" - takes place on the first day of Easter and is a specific of Rod village
- mironosițele "Holy Women" - Easter and a Rod village specific.
- hodațiile - held at Lasatul Secului (the Shrove Tuesday) when large bonfires are lit and all sorts of specific shouts are made.

The most important holiday of Tilișca is "Celebration of the Tilișca shepherds" which takes place on the 15th of August.

Sights, landmarks

The Ethnographic Museum was inaugurated in 2003, in an old house, with one level, which belonged to a family from Tilișca. This museum is a historical milestone of Tilișca being an identical reproduction of a traditional Romanian household. [11]

Orthodox Church "St. Archangels Michael and Gabriel", was built in 1782 by church members. The church was built on an old wooden church, consecrated on the 16th day of October 1684. The present building is made of stone and brick, with a wood and tile roof and is built in Byzantine style. First, the church was painted in 1793, and a restoration attempt was done in 1903, but failed. In 1937 Laurentiu Moldovan painted the church in oil, because it was really worn off. 31 religious scenes are painted on the outside church walls.

Orthodox Church "St. Nicholas" (Biserica Mica) was built in 1843 as the United Romanian Church (Greek Catholic). The material used were stone and brick with a wood and tile roof.

Romanian Monument of the First and Second World War. The memorial cross was unveiled in 1946 to honor the memory of the Romanian heroes of the Two World Wars. The monument has a height of 3 m, and is located on a stepped base. The cross is made of marble, and the enclosure a concrete fence. In front of the monument are the names of 27 Romanian heroes sacrificed in World War and the names of 13 Romanian heroes who died in Second World War.

In Tilișca now there are 3 rural pensions.

POIANA SIBIULUI

Registered in official documents in 1537 and located in Cindrel Mountains area on a sub-mountainous plateau at 900 meters altitude. It was developed from the beginning as a sheep breeding and adjacent occupations location.

The village is in the west of Sibiu county, to the NE of the Cindrel mountains, Sibiu Surroundings area, 35 km west from the city of Sibiu.

Sheep breeding tradition have been preserved here from ancient times. For this reason, many years, the town held the headquarters of the Shepherds Union of Romania. During the communist regime, the villagers from Poiana were considered the richest people in our country. The good-looking houses of the village valued before '89 up to the equivalent of 15 apartments in the county seat.

Currently transhumance is no longer practiced in this area and in comparison to the village of Jina, there aren't any traditional huts. Shepherds were definitely established in other parts such as Banat, Satu Mare area, etc.. Only the wives and children live in the village and when spring calving begins, the women leave for the grazing areas to help their husbands. Sheep are registered here and grazing areas as well.

Historic and tourist interest in Poiana Sibiului:

- wooden Orthodox Church Dormition of the Virgin (Adormirea Maicii Domnului/ Biserica din Deal),

- Church of Vadu,
- shepherd's village museum with an ethnographic profile comprising ethnographic collection of teacher Ioan Georgescu.

The villagers no longer practice crafts and slowly traditional costumes began to disappear. There are still some who tailor the so-called "săcăteu" (cotton bags that match with traditional costumes).

The most important country fair held in May 5 when the shepherds come with their sheep, then they wean them and take them up the mountain. Another important fair is on the 19th of September.

Villagers sell cheese, soft cow cheese, sell the lambs, and they use whey for feeding pigs.

Traditions and customs:

The most important habits around Sibiu are in winter holidays. "Young man carols" and "Junior Band" are unique. Traditional dances of the local men like Călușarii, Braul and Sarba, are unmatched as well. Holidays take 12 days from Christmas Eve to celebration of St. John, which takes place on January 7th.

Caroling is an old tradition for all Romanians from Sibiu Surroundings. It starts with children singing and then the bands of young men. During Christmas dances are held every day from 5 to 7 pm and from 10-12 pm they continue with the "soiree". After the party, boys and girls with "the dawn", a practice similar to caroling. On the fourth day of Christmas, there is a large gathering: young people from around Sibiu, or even close counties, like Alba, Brasov, Valcea, meet the Saliste market and do a traditional dance.

Shrove Tuesday or the Easter Fasting/Lent is marked by lighting of fires on hills near the villages.

On April 23rd is the Sangeorz, a spring tradition dedicated to rejuvenating life.

At Easter the 8th grade girls come to the first dance accompanied only by their mothers, and boys by both their parents. Girls get married at 15-16 years old.

Sanzaienele, another custom of the past, which was kept beautiful unspoiled by the modern waves, is celebrated on June 24.

And do not forget that we are in the kingdom of the shepherds: the trimming of lambs is on the 20th of July (St. Elias), and by the 1st of August is the day the bear, "Macovei", day of fasting.

At weddings, the doors of the houses of the grooms are decorated. The guests aren't allowed to go along. Only the groom and chosen to be Godfather, accompanied by an array of bright and cheerful lads, go wooing the bride. Morning after the wedding is the "balmos" at the godfather's home, and later the groom is customary to have barbecue, and the bride makes pancakes. All weddings are held during night.

And at the other "end" of his life, when one of the locals dies, bells ring for him in the village he was born in...

JINA

Center of the village is situated at 1000 m altitude, on seven hills, like Rome. Total number of people with permanent residence in the village of Jina is 4233 (in 2005), of which 2094 women. Most of the population's main source of income is livestock.

Transhumance, the process by which sheep are transported in summer in mountain areas and in winter in the lowlands, hills and plains, is a phenomenon found worldwide.

But today it seems that this is usually lost. Before, the shepherds used to leave with the sheep in flocks and get even in Dobrogea, but now they remain more in Banat. Entry in the mountains is by auction and leases are made.

Jina still preserves huts. Shepherds climb to the huts first, a kind of seasonal homes, where they sit a while before moving to grazing. In the village only women and children remain. Then after the 15th of June when school ends, women and children go up to the huts. The moving from hut to grazing is done by July. Before, transportation is by oxen, there were about 600 pairs of oxen in the village, but now they use FWD cars. All animals are registered, some in Jina others in Banat.

They mainly make sheep or cow feta which they sell. Bellows cheese is produced more for transhumance because it was easier to carry but now no longer in production.

The cheese is collected at specialized markets and distributed in Bucharest, Craiova, especially in the south. There are producers that sell their goods in markets but obtaining a stall in the market to sell products is hard, and therefore it's difficult, many giving this trade up.

Other types of products that are marketed like mushrooms in May; harvesting is organized by the Forestry of Jina which is private.

A practice that exists in Jina is the "Sunday Commandments" that occurs as the name implies, Sunday. It's the time when people use to gather in front of City Hall of Jina and expects news from the mayor of the village, plans for next week, charges that must be paid ... and others.

As a result of sheep breeding, waistcoat manufacturing is the only craft that is still practiced in the village of Jina. In the village there are two furriers. Customs and traditions are:

- the stop ("oprirea" 15th of May)
- "slobozatu hotarului de jos" (St. Mary Minor);
- climbing and descending from the mountains;
- habits of Christmas (carols, Hora Mare, Îngropatul Anului);
- social evenings, group work, fair (May 5th and October 4th);
- Folk Festival "Up on the hill of Jina" (last Sunday in July).

Old customs and traditions, genuine local objects of culture and civilization, determined the Morariu family to establish an ethno-museum with exhibits that highlight the old and valuable elements. Exhibits from the collection of the ethno-museum attract visitors to get glimpses of the old way of life in Jina, showing that these people were able to graze their flocks in the mountains alone. They acquired the mountains with virtue, under different rulers, and were able to embellish their life and customs in simplicity.

Visitors interested in culture, who love life at the countryside and mountains, can find at Jina wonderful mountain landscape, hiking trails of varying degrees of difficulty in the surrounding mountains, some leading to huts

where they can still find crafts since the early times. They also can be accommodated if they want the "Iezerul" pension, the only one available in the community. [12]

CONCLUSIONS

"King's Road" between Jina and Saliste can be promoted through themed tourism, for the whole area has a very natural and human potential.

The route was used from immemorial times by shepherds in Sibiu Surroundings who passed their flocks in Oltenia. All the villages around Sibiu passed by this way, are old shepherd settlements where the main occupation of the inhabitants took possession of the traditions of the villages, all main events being related to the raising of sheep.

In these villages large flocks of sheep are still being raised (28.336 in Jina, 2223 in Săliște, 17449 in Tilișca, 12180 in Poiana Sibiu), whose products can then be exploited by tourism.

Tourist accommodation service structures exist in large numbers in Saliste and Sibiul (adjacent village) but are lacking in Poiana Sibiu. In all these villages events that became traditional attract large numbers of tourists.

ACKNOWLEDGEMENTS

This work was cofinanced from the European Social Fund through Sectoral Operational Programme Human Resources Development 2007-2013, project number POSDRU/89/1.5/S/63258 "Postdoctoral school for zootechnical biodiversity and food biotechnology based on the eco-economy and the bio-economy required by eco-san- genesys".

REFERENCES

[1] Irimie Cornel, Dunăre Nicolae, Petrescu Paul, 1985, *Mărginenii Sibiului. Civilizație și cultură populară românească*, Editura Științifică și Enciclopedică, București.

[2] Voicu – Vedeo Victor, 1998, *Mărginimea Sibiului. Studiu de geografie rurală*, Sibiu

[3] Păltineanu Ioan, *Tilișca. Monografie*, vol. I și II, Editura Etape, Sibiu, 2003

[4] <http://www.romanalibera.ro/reportaj/a1623-sens-interzis-pe-drumul-regelui.html>

[5] Stanciu Mirela, 2005, *Mărginimea Sibiului, zonă cu vocație turistică*. Proceedings of the International Conference "Agricultural and Food Sciences, Processes and Technologies, 12-13 May 2005, Sibiu.

[6] Lupaș Ioan, 1903, *„Câteva pagini din trecutul comunei Săliște”*, Sibiu.

[7] Bărbat Emilia, 2004, *Cercetări privind potențialul turistic al localității Săliște*. Licrare de licență. Universitatea "Lucian Blaga" din Sibiu.

[8] *** *Săliștea Sibiului, străveche vatră românească*, Sibiu, 1990.

[9] *** Lista creatorilor populari din județul Sibiu – 2010, material oferit de către Centru Județean pentru Conservarea Patrimoniului și Promovarea Culturii Tradiționale „Cindreul - Junii” Sibiu

[10] Deneș Nicolae, 1983, *„Posibilitatea de valorificare cu turiști străini a potențialului agroturistic din satele situate în Mărginimea Sibiului”*, Ed. Academiei de Studii Economice, București.

[11] Lupu Nicolae, 1966, *„Cetatea Sibiului”*, Ed. Meridiane, București.

[12] Stanciu Mirela, 2007, *Researches regarding the sustain of transhumance at european level and its role in development of the rural tourism, "Integrated Systems for Agri-Food Production–Durable Development"*, Proceedings of the 5th International Conference "Integrated Systems for Agri-Food Production", SIPA 07, November 22-24th 2007, Sibiu, Romania, Editura Orizonturi Universitare Timișoara, pag. 421-422.