

ATTRACTIVE VALENCES AND METHODS TO VALUE THE CULTURAL BACKGROUND IN THE MOȚILOR LAND

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ABSTRACT: *The cultural landscape resulting from anthropogenic factors, has considerably attractive valences that need to be valued in order to achieve durable development. In this case study an evaluation of the landscape potential is done, from which a specific and cultural typo is made of the cultural background, that can be valued in order to preserve and continue the geographical and cultural identity of the people from the Moșilor Land. The study has been made with considerable bibliographic documentation representing specialty literature, studies published in national and international magazines, while using quality and description methods such as analysis, synthesis, comparisons, the method of identifying elements from traditional cultural landscape. The typo of the cultural landscape, having its genetic criteria at heart, can detect the following five main distinct and specific categories, with real attractive valences: the cultural background linked to activities of housekeeping and living; the cultural landscape of production; the industrial landscape; the sacred and historic landscape; the touristic and recreation landscape. From the perspective of vulnerability, three types of landscape emerge: durable, stable and critical or vulnerable. These types of cultural landscape create the premises for regional development, in the context of economical and demographic decline, by creating diverse kinds of tourism. Thus, valuing the cultural landscape, is imposed as an opportunity for economical development, conserving the identity and authenticity of the Moșilor Land, with clear strategies, of implementation of factors that are regional and local, in line with international trends.*

Keywords: *cultural landscape, Moș people, anthropic factors, tourism, Moșilor Land.*

1. Introduction

Defining at first the cultural landscape means understanding the correct meaning of the term geographical landscape „a territorial unit, of varying sizes, characterized by specific trends, conferred by the relative structural, functional and physiognomic homogeneity, resulting from a certain degree of integration of geographical components” [Petrea D, 2005]. By assigning the connotation of “cultural”, the anthropic intervention on the natural landscape and its transformation is taken into account.

A cultural landscape is defined by some authors as „a product elaborated and praised sometimes for millennia, of the interrelation of man with his living environment, with the nature of his mental space, which stores in its

intimate structure the needs, solutions, visions and destinies” [Cocean P., David Nicoleta, 2014]. Other authors consider that „the cultural landscape appears as a result of human interaction with the natural environment, causing its transformation and represents the being and identity of a geographical space” [Gligor V., 2014], or perceive the cultural landscape as the result of combining natural and anthropic, subject to a permanent change, either due to human factors that intervene, or due to the nature that speaks out [Vasiliță-Crăciun Ileana-Cristina., 2013]. Consequently, the cultural landscape is the result of the modification of the natural landscape by man, in close connection with his needs, aspirations, possibilities and mentalities, related to a certain period of time, its

capitalization being a resource for the development of local communities.

The Moti land, located in the „heart of the Apuseni Mountains” [Boţan C.N., 2010] is an ethno-geographical entity superimposed on the northwestern part of Alba County, less analyzed in a systematic way that includes all the phenomena, particularities and integrative valences, of cultural landscapes. The largest study on the mentioned area is the regional approach of Moţi land, carried out by Bo an C. in 2010.

There are several opinions on the extension of the Land of the Moţi, the most comprehensive, scientifically argued and close to the approach of this study is that of Bo an C. [2010], which is based on defining the notion of "land" as "ethnographic mental space which includes the territory humanized by a population with the same traditions, customs, traditional clothes” [Cocean P., 2002] but also on the defining criteria for this geographical-mental space, called “land”, established by Cocean P. and Boţan C.N. [2005]. „Moţi land is a geographical area, well defined in the central part of the Apuseni Mountains, focused on the upper basin of the Arie river, completely framed by Alba county, having as polarizing center, the city of Câmpeni and secondary center, the city of Abrud, at which adds 14 communes with their villages, with a territorial extension of 1071.11 km²”[Boţan C.N., 2010].

The geographical and mental space, called ara Moţilor, is inhabited by moţi people. A complex definition of moţi appears in the Romanian Encyclopedic Dictionary: „mo - name given to the inhabitants of the Apuseni Mountains. Originally, however, the moţi were the inhabitants of only a few villages around Abrud and Câmpeni, where men used to wear their hair braided and tied in a moat at the top of their heads. They were famous woodworkers (ciubere, doniţi, whistles, etc.), this occupation being in the past the main source of their existence. Until 1848, they were serfs of the state, enjoying

some privileges, which, however, were kidnapped by the Hungarian and Austrian administrations, which in turn caused their countless uprisings. They formed the nucleus of the peasant armies led by Horea, Clo ca, Cri an during the uprising of 1784, as well as in the army of Avram Iancu, in the Revolution of 1848” [Romanian Encyclopedic Dictionary, 1962].

The Moţi people live around the towns of Câmpeni and Abrud, a community that has managed to preserve its customs and traditions, mostly centered around working wood [Surd V., Turnock D., 2000]. Later these communities have spread, the term „moţi” was used to name the inhabitation of a larger area (the upper valley of the White Cri river, several communities found in the counties of Bihor, Hunedoara, Arad and Cluj) [Abrudan I.V., Turnock D., 1998]. Traditionally, the term is used to name the people of villages to the north and east of the town of Câmpeni: Albac, Avram Iancu, Horea, Vidra, Ponorel, Scări oara, Neagra, Arie ni [Surd, 1992]. A more extended approach over the term and the area inhabited by the Moţi people, from a regional perspective can be found in the literature of Bo an C., who identifies two categories: the river of Some ul Mic and the upper areas of the Arie and the miners (băieşii) – an area around the town of Abrud (Abrud, Roşia Montană, Corna) [Boţan C., 2010].

The state of current international research is centered mostly around tourism. Generally speaking, integrated to the cultural landscape [Kranjčević Jasenka, Šaban Sanja, 2009], the strategy of rural development for the region of the Apuseni Mountains [Abrudan I.V., Turnock D., 1998], safeguarding the landscapes of the Apuseni Mountains [Surd V., Turnock D., 2000], in their own part, the relationship between tourism and cultural landscape [Mrđa Ana & Bojanić, Bojana & Šćitaroci, Bojana, 2015]. The lack of in depth research over the Moţilor Land that can diagnose the current cultural landscapes to highlight the local heritage as well as

possibilities to preserve and promote impose the study over the area mentioned from the perspectives of attractive valences of cultural landscapes and the optimum ways to treasure these.

This current study aims to create an image of the cultures around the Moți land and optimum ways to value them, as there is a danger that these can be abandoned and forgotten, as well as seeking alternatives to develop these communities.

2. Methods and data used

The research methodology aimed to highlight the changes produced by the anthropic intervention on the natural landscape by carrying out traditional productive activities, the evolution of human settlements, which in time tend to replace the natural landscape with the cultural one, and the detection of the resulting cultural landscapes as well as their vulnerabilities.

The data were collected through the analysis of studies and specialized works in different fields: geography, history, ethnography, folklore, religion, work done mostly in a qualitative manner. Quantitative data on demographic evolution and spatial distribution of the population were obtained after consulting demographic studies based on the analysis of the INS database for the period 1992-2015; the maps were selected from the analyzed literature to explicitly build the spatial extent of the analyzed area and the elements of the natural landscape or through spatial modeling using the QGIS program; the photographs were taken from the indicated bibliographic sources.

The scientific research was based on qualitative, descriptive methods, among which we mention: observation, analysis, synthesis, comparison, bibliographic documentation and the method of assessing the dynamism and intensity of changes in the cultural landscape. The means used were: illustrative and analytical material, maps, photographs, bibliographic references.

The observation was used to evaluate the landscape potential by highlighting the geographical position, boundaries, defining features of the analyzed space, reflected by the natural and anthropogenic components.

The analysis of bibliographic sources, data on demographic evolution in scientific studies and their interpretation aimed to highlight the anthropogenic impact on the geographical landscape, the relationship in the system and vulnerabilities generated by the anthropic factor and implicitly by demographic evolution.

The classification resulted from identifying the main types of landscapes, based on bibliographic documentation, genetic criteria [Cocean P., David Nicoleta, 2014] and the degree of vulnerability [Gavra C., 2012, Cocean P., 2014].

The comparison was used to highlight the favorability or restrictions imposed by the relief in highlighting the cultural landscape, in the “forest subsystem”, represented by the main axis of the Arie river and the “mining subsystem”, represented by the secondary axis of Abrud [Boțan C., 2010].

Following the analysis, which highlighted the particularities of the natural landscape, the anthropic intervention generating cultural landscape, we proceeded to the synthesis of results, edifying for the initial purpose of the research, the diagnosis of cultural landscapes in the analyzed area.

The method of identifying the elements of the traditional cultural landscape was used to detect the elements of geocultural identity of the analyzed area in order to optimally be used for touristic purposes.

The study primarily conducted an objective assessment of the components of the natural landscape in the Land of the Moți because this abiotic component of the system is fundamental in the genesis of the cultural landscape. Thus, in order to highlight the structure of the cultural landscape, we started from the geographical location of the analyzed area, followed the evaluation of the components of the natural landscape and

their role, considered a natural basis for support and framework for the emergence and development of cultural landscapes, under the action of anthropogenic factor.

3. Results

3.1. Factors that contribute to realizing natural landscapes

The Moșilor Land occupies to the biggest part of the central Apuseni mountains, with the highest and massive area represented by the Bihorului Mountains, with the peaks of Curcubăta Mare (1849 m) made of crystalline rocks that are powerfully metamorphosed. From a territorial and administrative point of view, it is situated in the north-west of the Alba county (Figure 1).

In the northern part of the area, the calcareous plateaus stand out with a multitude of endo and exocarst areas. All these elements determine a large diversity of landscapes, as well as different living conditions and conditions for using the land.

3.1.1. From a geological point of view, the studied area reveals a great variety of rocks, which reveal a mosaic landscape, that can have a large touristic potential. In this context we can observe large amounts of Mesozoic sedimentary deposits, dominating with chalk and other sedimentary rocks that have carved the most spectacular karst landscape in Romania. We can mention here the Arie ul Mare gorge, the Batrâna and Ursoaia karts plateau as well as well-known caves like Ghețarul from Scărișoara,

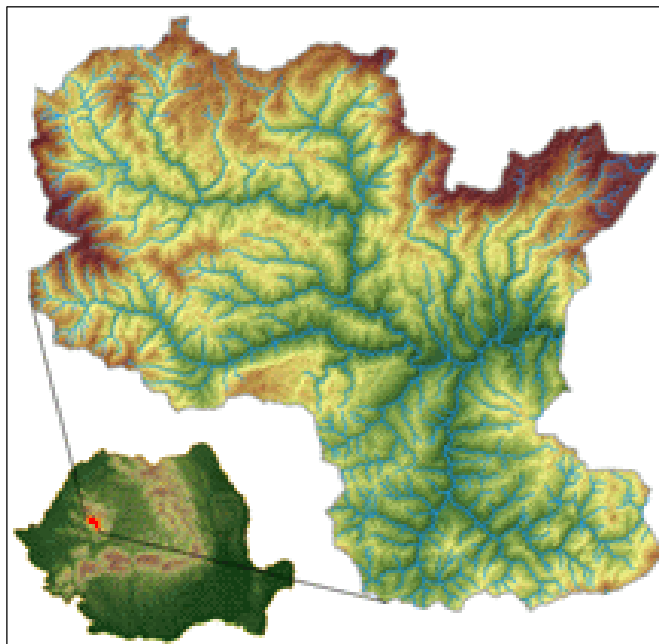


Fig. 1. Administrative and territorial location of the Moșilor land

The defining features of the natural landscape of the Moșilor land are represented by diversity and at the same time by a specificity of relief forms where corridors and basins of unique colors, large plateaus and light slopes, flat areas as well long and isolated massive.

Hodobana cave, Vârtop cave (where a footprint was discovered belonging to early Niedenthal humans), the Poarta lui Ionele cave, as well as karts streams with flows of tens of liters per second, like Izbucul Tăuz, Izbucul Coteșul Dobreștilor and Poarta lui

Ionele [Antonescu A.G. 2017]. To the west we can see spreading out the Găina massive, well known for its „Târgul de fete” held here, and to the north east the Gilău – Muntele Mare massive, made mostly of crystal rocks, that has carved an area of heavy, massive shapes, with large rivers separated by narrow and deep valleys with steep mountains. Mostly this landscape creates the polarizing role held by the town of Câmpeni where human and economic resources gravitate as well as the hydrographic network of the Arie (Figure 2).

limestone plateau with the same name, and the Abrudului valley, which brings waters from the Metaliferi mountains (Dealul Mare) flowing north. Along with these main valleys, the Moți land is crisscrossed by several smaller valleys, with varying flows, into the basin where a series of scattered villages can be found along the valleys, on plateaus and on the hill slopes.

3.1.3 The natural vegetation prevailing in the Moți land is that of a forest, with beech and conifer. A large part of the traditional

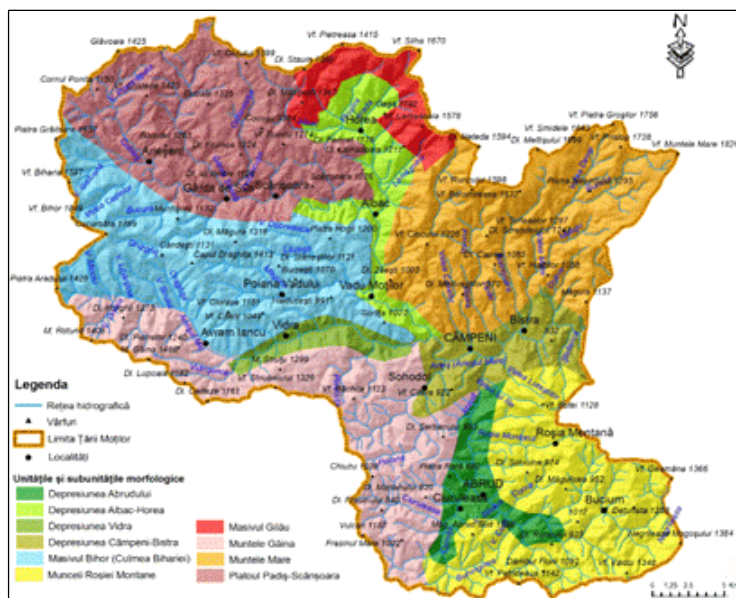


Fig. 2. Morphological divisions of the Apuseni

3.1.2. The hydrographic network has a rich density, with a rich and sustained flow. The main courses traversing the Moților are two Arie rivers; Arie ul Mare, which springs from the northern part of the Biharia massive and Arie ul Mic, which is the river in the southern part of the mentioned massive. This, during a southern flow, orient to the east, meeting the water of Arie Mare river upstream of Câmpeni, forming the river Arie. Along the town of Câmpeni, the Arieș river receives two more important tributaries – Sohodolului valley, bringing water from the

population economy is based on exploiting and working wood; thus, the forestry vegetation has been exploited reducing the areas covered in forests. The vegetation is specific mostly to mountain ranges, as vertically up the slope we can see a large variety of pines: alpine meadows, spruce, a mix of forests, hardwood, grass that grows on rocks as well as riverside meadows.

3.1.4 The soils in Țara Moților are of a lower quality compared to most of the land's soils. The soil types belonging to the class of acid-brown and eu-mesobasic brown soils

occupy the most extensive surfaces, conferring a dominant note, from this point of view, for the region, followed by the class of spodosols and luvisol soil, rendzinas (in karst areas - Ocoale-Scărișoara Plateau and the Poieni Plateau). The edaphic cover is a restrictive factor in the development of the agricultural sector, the potential of agricultural production being very low.

Therefore, the abiotic and biotic elements favored the appearance and development of an agricultural, forestry, industrial cultural landscape, to which is added the tourist landscape, under the permanent transforming action of the anthropic factor.

3.2. Factors that contribute to shaping the anthropic landscape

In order to have an overview, it is necessary to detect the factors that contribute to shaping the anthropic landscape, starting from the types of occupations in that area to the socio-cultural elements: demographic, cultural-religious, cultural-historical peculiarities.

3.2.1. The human habitat carries a great variety of forms, from the nomadic to the sedentary, to the rural, to the urban, in relation to the type of activity. Considering all these it has become of great importance knowing the evolution of different types of areas, their characteristics and modification that have occurred in time, in a comparison of these with the natural landscapes. The most important feature of the Moților area is high density of settlements, from valleys to steep hills even to the highest peaks. Human housings are very well spread, each village has its houses spread over the entire area; the hearth of a village is many times confusing to find in the entire area. On the high plateaus there will be small groups of farms and houses, isolated, called „crâng”, groups of houses which can sometimes have only 2-3, or 5-6 houses, each with its own name. The „crâng-uri” resulted from the „swarming”

phenomenon, determined by the restrictiveness of the natural landscape, combined with the necessities of survival. The high and plateau surfaces were cleared, resulting in a remarkable settlement pattern by the high degree of dispersion but also by the extension on altitude, up to which the groves can be found - permanent peripheral settlements (1400 m). Another characteristic of the habitat, this time seasonal, which is imposed in the landscape is the „mutătura” – a hut built in the mountains, above the forest, used seasonally, in summer, highlights a seasonal migration of humans and animals to ensure their food but also fodder for the winter. It results from the fact that in the analyzed area, most of the settlements are found in high areas, of the plateau, the valleys being only the way of penetration towards the mountain area. The Moților Land is considered the most populated high area in the land. In the meadows of the rivers there are few larger settlements: Câmpeni, Abrud, Bistra, Roșia Montană.

3.2.2. Socio-cultural elements refer to demographic features, cultural-religious elements, cultural-historical elements that give value to a humanized landscape or on the contrary can cause its deterioration and transformation.

From a demographic point of view the area has suffered from depopulation. The demographic decline has become obvious since 1941 and it continues to this date. The problematic thing is that young and adult people (from 18 to 50 years), capable of working is leaving, a phenomena that follows the aging of people and a demographic drop following a drop in birth rate.

Regionally, between 1992 and 2015, the population in the Apuseni mountains has dropped by about 17%, the biggest drop being in Alba county of -19% [Drăgan Magdalena, 2016]. As Moților Land is concerned the demographic drop is highlighted in the following graphic, for the period of 1850 to 2006 (Figure 3).

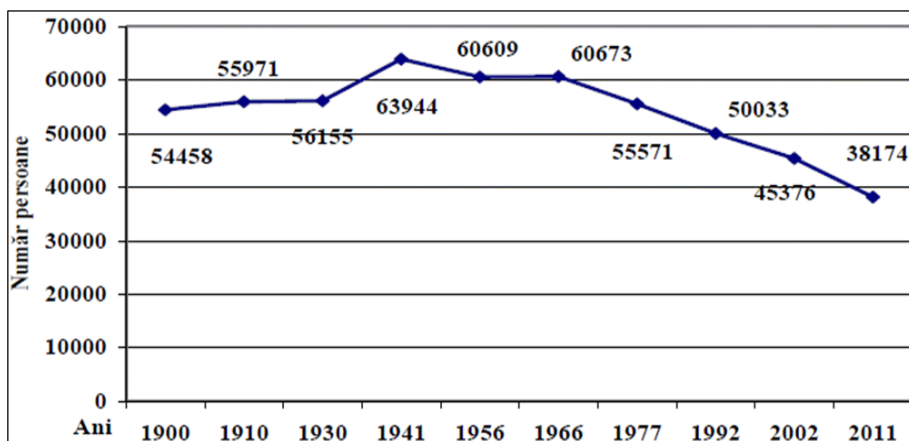


Fig. 3. Moșilor Land. The numerical evolution of population
(Source: Erchedi Maria Nicoleta, 2012)

This phenomenon is a vulnerability for the cultural landscapes in Moți land, and an effective strategy is needed to avoid the total disappearance of some communities, especially the isolated ones. A peculiarity of the area in terms of settlement density is the fact that in the area the highest values of density in Romania are found, respectively 29 villages / 100 km², compared to the national average of 5.5 villages / 100 km².

From the above results it follows that the analyzed area has a variety of elements - a cultural one that reflects the quality of man as a creator of cultural landscape, both material (human settlements, households, and annexes) as well as a spiritual one.

3.3. Classification of cultural landscapes according to genetic and vulnerability criteria

3.3.1. The cultural landscape related to the activity of living and management is the visible expression of the anthropic intervention on the natural landscape and is represented by the peasant household and the household annexes. In this area, the main household is the agricultural and pastoral one, made of a house and various annexes, made of beams that tight, with high roofs of shingle, or hay, to facilitate the fast flow of

water coming from rain. From a grouping method of houses compared to the annex constructions we can find the following:

- *pastor housings, permanent or seasonal, with no fences situated in the high meadows*, found around the area of Arieșeni (the villages of Casa de Piatră, Păntești, Colbești, Hodobana, Izlaz, Galbena) where all households have a distance between them; the house, kitchen and pantry, are all grouped around a water source, while the workshop for wood and the barn for animals are kept a large distance from the house to prevent animal manure smells and noise from workshops from reaching the houses. The link between the different components of a household is done one gravel paths or cart trails separated by simple fences. In some area households can have small areas where potatoes and rye are grown along the meadows.

- *permanent and isolated pastor houses, with more arranged elements*. This category is also characteristic to the spread-out villages, but with a more grouped placing (house, patty, workshop, barn, stable for pigs etc.) allows for them to be surrounded with fencing. These elements indicate the basic occupation of people there as well practicing a specific job [văsari] and can be found mainly at the upper areas of the Arie river

[Barbieri M., coord., 2018].

The type of these housings has been strongly influenced by the specific needs and the local traditions. From local's testimonials from yearly times in the Moți Land, surface housing was dominant, because to ground was rocky and there was an abundance of material like wood.

In the area of the forest subsystem there are several types of houses/lodges, depending on the number and layout of the house: the house with a single room, built of beams, with a single very small window (figure 4 a); the housing with a single room and pantry, resulting from closing the back half of the awning and transforming it into a storage room (Figure 4 b); the house with a room and porch (Figure 4 c); the house with two rooms and a porch (Figure 4 d); the house with cast iron on the facade (evolved from the house with pantry and cast, by extending the cast, with pillars, along the entire facade (Figure 4 e); the two-level dwelling (specific to valley villages, appeared in the 19th century) (Figure 4 f).

The houses were generally raised with shingles, less often with hay. The same as with roofs of hay, the characteristics remain the great height of the roofs, on the abrupt ridge, within the ease of the quick flow of precipitations.

In the area represented by the mining subsystem there is a different type of housing, specific to the basic occupation and the influences exerted by foreigners settled in Ro ia Montană. In the residential landscape there are houses in the traditional style of the Apuseni Mountains, with clay walls mixed with sand and lime, reinforced by a layer of hazelnut branches, whitewashed in white; covered with shingles, a wooden porch, the separate courtyard with wooden fence and sometimes the gate united with the walls of the houses, in Saxon, Hungarian style. To these elements some specific elements to the basic occupation are added, like mining, of which we mention the small wooden gate, located on the wall from the street through which people could enter the basements where they used to collect mineral rocks

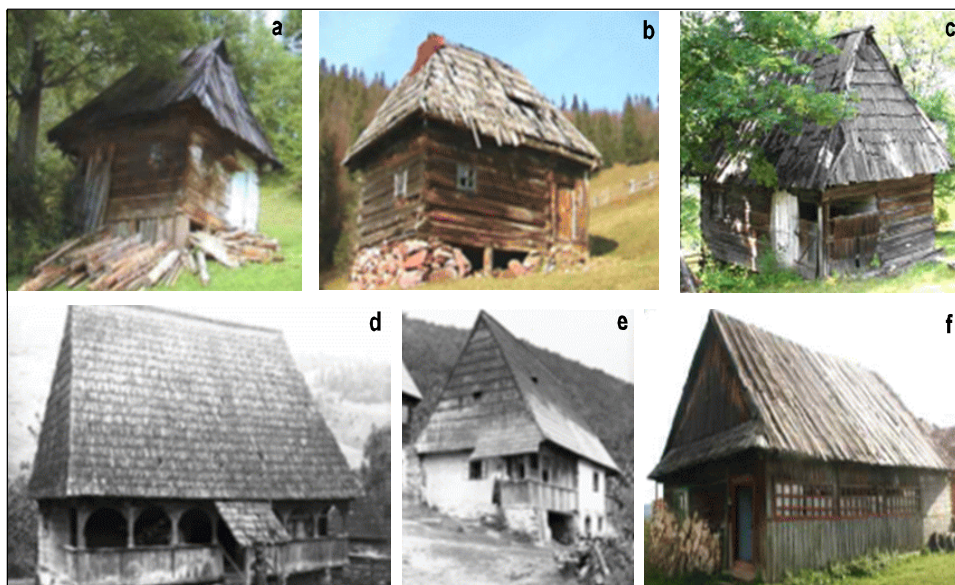


Fig. 4. Traditional houses in the Moți Land
(explanations in the text)

Source: <https://ro.scribd.com/doc/255994847/Arhitectura-Locala-Constientizare-Si-Valorizare-Tara-Motilor>, accesat in 11.05.2020

from the neighboring massifs. This element demonstrates that the inhabitants exploited the metalliferous deposits for their own profit, extracting the gold ore and later using the rock as construction material. Another element of traditional architecture is the bas-relief that appears on the street wall, representing the chisel and hammer, a symbol of mining activity in antiquity and respect for this millennial occupation [Chivu C., 2013] [Figure 5].



Fig. 5. Mining houses in Roșia Montană

Source:

https://arhitectura-1906.ro/wp-content/uploads/2011/11/1_Rosia-Montana-Ghid-15-12-2010_Page_23.jpg

3.3.2. The productive cultural landscape. The basic occupation of the Moți people has been exploiting and working wood and raising animals. Secondly, an agriculture of support was carried out, around houses, but only where the land allowed it. The presence of large areas covered with forests, has favored the development of the Moți communities, as wood was used for building houses and their annexes (barn, fences, etc), for manufacturing finite and half finished products, that locals could sell on various markets, in exchange for foods, especially cereals. The wood industry referred to exploiting, transporting and working wood. Sometimes the Moți people had to bring the wood from large distances, with the help of animals to be worked at home. Among the basic jobs for working wood we can identify:

- *shingles (șindrit)* - creating wooden shingles for covering houses, in case there were no haulm and reed.

- *creating pots (vășărit)* - creating pots needed in a household for depositing certain

products for market exchange, from which we can identify: tubs, wooden pots, at which the circles need to bind them were added.

- *carpentry (dulgherit)* - construction of houses, annexes, fences, „moves”.

Agriculture was poorly developed due to the restrictive elements imposed by the relief, soils and the disposition of the agricultural lands on slopes. Not infrequently they were forced to expand their agricultural and pastoral lands by deforestation and to ensure

their fertility they cultivated them in a biennial system and fertilized them with manure resulting from animal breeding.

3.3.3 The industrial cultural landscape.

It refers to the mining activity in the Roșia Montană area, which dates back to antiquity, gold mining being a premise for the well-being of the community in the analyzed area. The distribution of gold vertically with the most consistent concentrations located close to the surface, favored the extraction of gold. The richest deposits were in the two massifs, Cetate and Cărnăc. The consequence of gold mining was the appearance of the mining cultural landscape, represented by: the first galleries dug with a chisel and a hammer (Figure 6), during the Roman rule, which are today in the tourist circuit; „Tăuri”, arranged in the eighteenth century (Tăul Mare, Tăul Mic, Tăul Cornii, Tăul Orlea, etc.), which increased the efficiency and number of steams; Holy Cross gallery in Orlea.

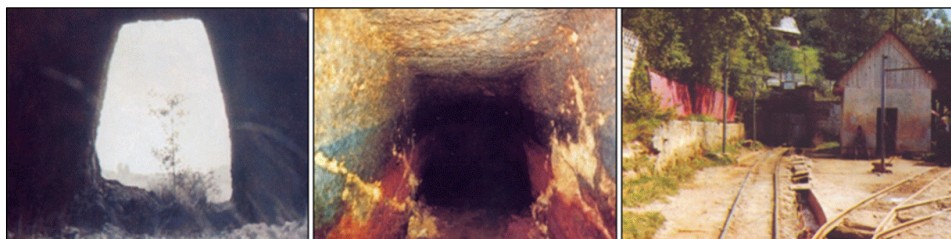


Fig. 6. Cetate massif. Work executed with hammer and chisel.

Source: Santimbreanu A., 1989

Mining, a millennial occupation in Moților Land, has created invaluable cultural landscapes, which can be found at the Museum Complex in Roșia Montană, and at other museums in the land and abroad [for example wax tablets]. Unfortunately, some of them were lost, being destroyed during communism, which denotes the role of the anthropic factor, not only as a creator of the landscape, but also as its destroyer.

3.3.4. The sacred and historical cultural landscape. From a cultural point of view, the creative role of man is obvious and is reflected in the products of his actions, dictated by material and spiritual needs. Of these, the sacred landscape is individualized, represented by the large number of churches with specific architecture, built of wood, some of them being considered historical monuments. „Nașterea Sf. Ioan Botezătorul” from Gârda de o Sus, built in 1792, the wooden church in Lăzești, built in 1736, Orthodox church dedicated to the „Birth of the Mother of God” in Bistra.

In the area of the mining subsystem, a confessional mosaic is outlined, represented by the architectural diversity, specific to the present denominations: Orthodox, Greek-Catholic, Roman-Catholic, Reformed, Unitarian. Thus, in Abrud, the Roman Catholic church dating from 1482, in an advanced state of ruin, is imposed in the landscape; the Orthodox churches dedicated to the „Holy Trinity” (17th century, the place where a primary school operated in 1680–1918) and the „Assumption of the Virgin Mary” (1787–1788); the reformed

church (built around 1700); the church „The Holy Apostles Peter and Paul” (1787), in Soharu locality [Geographical Encyclopedia of Romania, 2018].

The same situation can be found in Roșia Montană, five churches with specific architecture are imposed in the landscape, included in the list of historical monuments: Greek Catholic Church „Assumption of the Virgin Mary” (1741), which highlights the influence of Transylvanian cult architecture, royal doors being examples of baroque art from the middle of the 18th century and the unusually high tower (25.9 m at the eaves and 53.3 m at the top of the cross) creates an imposing image; Roman Catholic Church „St. Ladislaus” (built in 1860 on the site of a first stone church built in 1783 and destroyed during the Revolution of 1848), with a simple, large volume (22.2 m long, 12.1 m wide and 14.5 m height), in neoclassical style, impresses by its symmetry, by the repertoire of shapes - hollows closed in its arch in the center, pediment and triangular tympanum - and by the detail of the decoration, framed and profiled cornices [Apostol V., Bălăci t., 2010].

Another type of cultural landscape often found in Moților Land is the historic landscape that presents the tumultuous past of the Moților people, it speak about their courage and bravery and willingness, the battles for freedom and rights that brought us some important historical figures such Horea and Avram Iancu. These cultural landscapes have attractive valences that must valued because it would represent a viable alternative for the touristic development of

the region. Of these we can mention: The torso of Horea from Albac – a large sculpture work, placed on a pedestal of limestone, in front of the Albac school, created by the sculptor Romulus Ladea, out of bronze, unveiled in 1967, and added to the list of historical monuments; the torso of Avram Iancu in the village of Avram Iancu of the commune with the same name, is placed in the center of the commune, near the school gymnasium, it is the work of the same sculptor, in 1968; the „Avram Iancu assembly” in the village of Incești (Vidra de Sus) Avram Iancu commune. The assembly is made of „Casa Iancului – House of Iancu” where the hero of the Moți people was born from 1848, a series of building annexes that form the Memorial Museum and a bronze torso of the hero, placed in the yard of the memorial home, torso made by Romulus Ladea, in first part of 19th century with beams of pine slicked and whitewashed, on a foundation of rock together with earth. The planning of the building was made the living room, the porch, placed to the west, the porch is made of planks placed on rock pillars. The roof of tall and pointy and was made pine planks. The ethnographic expo in Vadu Moților dates from 2006, and it is open in the three rooms of the old primary school in Săcătura (Vadu Moților), raised from stone at the beginning of the XX century, it presents elements from local folklore [icons and ceramic], popular clothing, interior fabrics, objects used in kitchens (wooden crockery, wooden pot, slabs, wooden cups, pots for polenta, basket, crockery for milk, colander made of earth, long wooden sticks), objects for everyday use [crates, wardrobes, chest, chest for clothes]; The Obelisk of Horea in the village of Fericeț (1934), on the place where stands the Memorial Home of Horea from Fericețului hill, demolished in 1890, a monument was later raised commemorating the shape of a obelisk, included in the list of historical monuments, placed on a pedestal of rock, later strengthened with cement and a cross placed on top and in front of the

moment the birth year of Nicolae Vasile Ursu, called Horea is engraved (1730), the year he was caught (1780), and the year in which he was pulled on the wheel (1785); in the immediate vicinity a memorial home was built, almost the same as the original one, that houses many documents, literature writings and scientific works, portraits and other objects made in memory of Horea. In front of this museum the torso of Horea was revealed in 1967, made by sculptor Romulus Ladea [Barbieri M, 2018].

3.3.5. The cultural touristic and geo-cultural identity thesaurus. In the Moților Land there is an immense thesaurus of archeological findings, historical monuments, of architecture and art, that shows the evolution and continuation of the Moților people on these lands, a large part of a potential touristic offer and a component of the touristic image both national and international of the Apuseni Mountains. The most are:

- *historical monuments*, of architecture and art; churches and monasteries of wood; historical monuments and the main urban and rural centers;
- *museum and memorial sites*, many of them of international or national interest - Roșia Montană Museum Complex; Avram Iancu's House ensemble from Incești village; The obelisk and the house of Horea from Fericeț village;
- *testimonies of civilization and cultural culture* (elements of ethnography and folklore);
- *traditional architectural architecture and theme*, artistic creation: crafts, crafts, ceramics, literary art, literary folklore, music and ethnography;
- *tourist villages*, which through their own traditions, originality and touristic value, cultural history, ambiance of the natural surroundings and the wealth of resources can make up a unique cultural product satisfying a lot of needs for international and national tourism;

- *elements of rural architecture* found in churches and wood houses in the Moilor Land, in the miners' houses and in the specific churches of Roşia Montană (Orthodox, Catholic, Unitarian, Greek and Catholic areas (Greek and Catholic) water „văltori”).

The vulnerability of cultural landscapes takes into account the risks and threats to which they are exposed in the context of human actions in relation to nature and the created landscape. Thus, three categories of landscapes are outlined: sustainable, stable and critical/vulnerable.

Many times man had a bad influence over the natural and cultural landscape. Through his actions, man eliminates and destroys ecosystems, habitats and species in a way that worryingly fast. Human activity threatens the natural balance, the phenomenon is getting faster because of multiple factors; residential and commercial development; intense agriculture; mining; transport and services, infrastructure; using biological resources; pollution etc. At the same time, the decrease of the population number, migration, aging, mortality, contribute to the degradation of the cultural landscapes in the Moţilor Land. Therefore, awareness of both the creative role and the destructive role that man has in relation to the cultural landscape, should contribute to the design of a sustainable strategy, from which all factors involved should benefit.

4. Discussions and conclusions

The study on the cultural landscapes from the Moţi land could not be carried out without a detailed analysis of the landscape and anthropic potential, of the emerging landscape typology, as well as of the elements of cultural-landscape identity of the analyzed space. This paper is part of a more complex study, whose main purpose is to capitalize on the cultural landscape dowry of the Land of Moţi and its inclusion in the national and international circuit.

The study is aimed to make an extensive radiography on the components of the natural and anthropic landscape, on the typology of cultural landscapes in close connection with the material and spiritual specificity of the inhabitants of the area. Moţi people represent the central element of the analyzed system, contributing to its modeling, conservation, capitalization, exploitation, but, to a large extent, to its disappearance.

An important fact that must be mentioned is that the analysis aims to find viable solutions for conservation and inclusion in the regional development strategy of the analyzed cultural landscapes. Their capitalization through the development of tourism is outlined as an opportunity to safeguard cultural landscapes, relics and more. Such an approach requires investments, development strategies, adequate infrastructure, information centers, marked and promoted tourist routes in order to be known by a wider audience. A promoting strategy is needed through marketing policies adapted to the information society, even if some of the landscapes we are talking about are archaic. A sine qua non condition for capitalizing the landscape potential through tourism is the road infrastructure, a chapter in which the area is deficient and requires considerable investments, both in terms of national, county, local roads, as well as in terms of forest roads, mountain paths, etc. Then, the same can be said about tourist infrastructure, in this case, accommodation bases (capitalizing on traditional architecture), treatment, leisure, corroborated with quality services, traditional gastronomy, folklore, recreational activities, traditional craft activities, festivals, etc. By including these hypotheses in a long-term strategy, we will be able to avoid depopulation, the disappearance of invaluable values, identities that define us and at the same time distinguish us, contributing to maintaining uniqueness and implicitly to economic

development by increasing living standards.

But we must keep in mind that the relationship between cultural landscape and tourism has a double meaning. If not done properly, the effect can be devastating on the landscape, through special anthropogenic pressure, pollution, environmental degradation, increasing the amount of waste, "ugly aesthetics", represented by the perversion of the traditional style in construction. Future research on this danger can complete the present approach, being in turn a valuable tool for local and regional decision makers in adopting sustainable development policies.

Moșilor Land detects a multimillennial cohabitation of man with nature, living being constant, documented in all historical epochs, due to the existence of natural resources that form the basis of the regional system (relief sometimes working as a shelter or refuge), but especially resources anthropogenic of great authenticity. It mirrors the regional uniqueness in relation to other mental spaces generically called "land" in terms of genesis, features, toponymy, mentality, human typology, cohesion. From this point of view, forest and gold were the main elements of cohesion of the motes.

The typology of the cultural landscape, from a genetic point of view, detects five major distinct and specific categories, as follows: the cultural landscape related to the activity of living and managing; productive cultural landscape; the industrial cultural landscape; the sacred and historical cultural landscape; the cultural tourist and leisure landscape.

From the perspective of the vulnerability criterion, three types of landscapes are outlined: durable, stable and critical or vulnerable. Of these, those that require immediate intervention are the critical ones, as there is a danger of the disappearance of the landscape, literally, due to the acute demographic decline and loss of spiritual identity, through the disappearance of crafts, traditional occupations.

The identity and uniqueness of the Moșilor Land, in terms of cultural landscapes, is reflected in: the specifics of the permanent or seasonal peasant household („mutătură”) with the related annexes; crafts, occupations and folk costumes; the sacred landscape, represented by the large number of churches with specific architecture, built of wood; the historical landscape that speaks about the troubled past of the motes, about the daring, the courage, the fight for freedom and rights led by famous personalities such as Horea and Avram Iancu.

The cultural landscape is in itself a remarkable resource, from an economic and demographic point of view, an alternative for the development of the Moșilor Land by capitalizing on the specificity and landscape potential through rural tourism, cultural tourism, historical tourism. It is necessary to find other opportunities for sustainable development, through ecological tourism or other forms of tourism that will be outlined in the context of society dynamics. But, regardless of the types and forms of manifestation, it is imperative to focus on competitiveness, responsibility and abandonment of dilettantism.

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