

TECHIRGHIOL
Recurs la memoria colectivă

**Contribuții monografice din perspectivă sociologică,
istorică, etnografică și religioasă**

NINA STĂNESCU

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**(TECHIRGHIOI – RECURS LA MEMORIA COLECTIVĂ – Contribuții monografice din
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Mulțumiri

Tuturor celor care și-au deschis sufletul și mintea și au
ajutat la realizarea acestei cărți
Îndeosebi copiilor mei: Irina-Maria, Cristian-Ionuț,
Teodora și soțului meu, Cristian Stănescu

PRECIZARE

Scurt Raport pentru tinerii din Viitor

A scrie o nouă carte despre o comunitate umană, căreia i s-au consacrat numeroase scrieri și reflecții din partea unor autori localnici și nu numai, prezintă unele inconveniente, dar, totodată și o anume ascendență. Prin însăși titlul ei, **această carte se dorește a fi în special, o călăuză în recuperarea memoriei colective și a identității etnice**. Prin cercetarea efectuată am căutat să surprindem aspecte ale orașului și comunității Techirghiol, pe lângă cele deja cunoscute și acele aspecte structurale ale comunității, **neexplorate încă**. De aici și subtitlul **lucrării monografice** intitulat „*contribuții din perspectivă sociologică, istorică, etnografică și religioasă*”. De asemenea am urmărit să oferim o imagine asupra a ceea ce înseamnă orașul Techirghiol în prezent. În egală măsură ne-au interesat mentalitățile, opiniile și atitudinile oamenilor, într-un cuvânt *trăirea*, sufletul orașului, **memoria colectivă**.

Dimensiunea spirituală este din punctul nostru de vedere, singura dimensiune încă validă a orașului. Din păcate, nu există o *străduință publică de conservare a valorilor spirituale, materiale a fiecărei comunități în parte*. Mai mult mijloacele de informare, mass-media insistă îndeosebi pe calitatea terapeutică a lacului Techirghiol, „înăbușind” filonul de cultură existent a comunității multietnice băștinașe. Ipoteza noastră este că locurile de adunare spirituală, acele cadre noologice sau mutat într-o zonă relativ invizibilă, *de spiritualitate cvasitangibilă*.

Realitatea confirmă că tehnologizarea, computerizarea informațiilor au dus la evoluția omenirii, dar fără „zestrea străbună”, fără tradiții, cum putem merge mai departe? Poate părea paradoxal, dar, tocmai obiceiurile, tradițiile constituie instrumente ce fac ca societatea să progreseze și în același timp să se mențină, să se conserve.

Brazii se înalță semeți și rezistă intemperiilor pentru că au rădăcinile puternic înfipte în munte. Dacă am pune un puiet de brad să crească pe o bucată de marmură și-ar mai putea înfițe rădăcinile?! Cultura, tradiția, obiceiurile sunt valori care nu ne-au picat de sus din cer. Ele sunt rodul străduinței an - generații, *ce au format rădăcini viguroase existențial*. Am putea merge mai departe fără a ne cunoaște rădăcinile?! Ne-am putea răspunde la întrebarea: Cine suntem?!

Soluție: Educație, redeșteptarea valorilor culturale, lingvistice-identitare și religioase, specifice fiecărei comunități.

TECHIRGHIOL RECOURSE TO THE COLLECTIVE MEMORY

Contributions from the perspective monografice
- Historical, sociological, ethnographic dimension and religion -
(SUMMARY)

*"Come and let us meet,
In good peace to live, To love and to be loved,
Because the world isn't ours to inherit"*
(YUNUS EMRE - Turkish philosopher, the XIII century)

In the name of good and historical justice, in the name of culture and tradition I made a recourse to the collective memory, ***I have brought the past to the present and I empathized with the soul of the Techirghiol city 's collective and so this book was born ...*** In social psychology research, it was found that the group as a whole, has a volume of memory greater than the volume of the most powerful memory of any ***member of that particular group*** (S. Chelcea 2010,131).

A nation's balance has its basis in the knowledge and recognition of the communities that make it up.

The *classic question: "Quo vadis, Domine?" ("Where to God?) or "Who we are, where we come and where we are heading?"* we can find answers only by making **an recourse to the collective memory.**

The study TECHIRGHIOL - RECOURSE TO THE COLLECTIVE MEMORY - this monographic contribution, also holds a monographic album (a monograph in the form of images of the locality Techirghiol - of yesterday and of today).

History framework and city toponimy

In a social context in which the sociologists found some growth in the matter of indifferentism regarding ethnic identity, cultural, religious, political, etc., this study has become imperative. ***Identity in all of its forms, it should be known and defended.***

The City of Techirghiol is attested documentary by 2 “firmane” (edicts) from Sultan Suleyman the Magnificent addressed to Moldavian ruler of 1560.

Tekfur-koy is explained as follows Tekfur meaning striped and koy/golu meaning lake, because the lake often appeared as striped because of the winds and the high level of salt concentration within its waters.

Within the city, there have been made important archeological findings showing the existence of human settlements, starting with the period of the Hamangia culture and the Hallstatt phase, when in Dobrogea the use of iron was not yet known. Subsequently there have been discovered scraps of tools and weapons used by the native population. The town knows fluctuations, because of the times through which it passes, but the favorable area allows the certification of human as benchmarks in time to our own day. So as a proof there exist funeral stones in the Muslim Cemetery in Techirghiol, with Romanian and Greek inscriptions, which places as a possible settlement of the city as somewhere on the road connecting Greek fortresses Tomis and Callatis.

Military Employment relaxed by Ottoman Turks began again in 1417, at the end of the reign Mircea the Old and has been accomplished in 1462. The years 1445-1462, shall constitute a settling period in which Dobrogea is fully conquered by the Ottoman Empire. Four and a half decades it becomes Islamic land, integrated in Sangeacul Silistrei. In the composition of Sangeacul Silistrei (a form of a district) were highlighted the geographical regions of Chilia, Isaceea, Harsova and Babadag, Tekfurgolu and Caliacra. In the year 1462, the history Tekfur-gollu (Techirghiol) shall be intertwined with the history of the Ottoman Empire, until 1878 when Dobrogea returns to its motherland - Romania.

Hagi ALI (1650), a Turkish historiographer who has travelled through Dobrogea, wrote about a black water: "Gomlek-koy", presumably Techirghiol. Unfortunately, the historic evidences about Dobrogea, under Ottoman rule, are today an extreme few. Reason for this was that after the annexation of the Dobrogea province in the Romanian country, the Ottoman administration withdrew taking all documents. Reason for this was that: when giving province in the country, his mother, Ottoman administration withdrew taking all these places. Iurie Sobietski NABI, Turkish poet, in historical work "Fihnamei Kamenice" refers to Tekfur-koy, as the place where the Ottoman army stopped on its way to and from Poland. (1762).

The first written information on the therapeutic effects of the water of the lake dates back to 1854, during the war for Crimea, when Said Pasha, the commander of the Ottoman armies, with an ill arm, arriving in the

military camp from Tekfur- golu finds the beneficial effects and abilities of its salt-water and mud.

In **1856**, after the war of Crimea, a part of the Tatar population withdrew from Crimea and sat down in the area. Their first stop was in fact on Bulgarian beach, close to Varna, but the lack of drinking water has made them to migrate to the North, where they found rich pastures, drinking water and a large flat land. Here they found Mohammedans, to which they attached without mixing, however.

On 1 December **1878** Romanian troops shall enter in Dobrogea county, this constituting the date at which the province becomes Romanian land again, as well as the moment of debut of discovering the benefits of sapropelic mud **and the development of the locality, which became, later, a resort.** Under Romanian administration and taking advantage of the favorable laws of the Romanian state, the place and the whole area knows a new development.

In **1893**, the charity society „Eforia Civil Hospitals in Bucharest” buy 125 ha at Techirghiol for a plantation, **and make the first studies on the lake having in view to constitute a great establishment for medical treatment, comparable to those in Western Europe.**

In **1894** The Ministry of Agriculture and Lands sell to the charity society „Eforia Civil Hospitals in Bucharest” 100 ha of land at the edge of the lake. This is **also the first step** in the establishment of the spa resort by the lake. This lays the foundation of what later would become Techirghiol-Eforie and later the town today Techirghiol.

On another land of 30 ha transferred by the Ministry of Domains to the charity society „Eforie Civil Hospitals in Bucharest” was built in **1899 the first social institution "The Maritime Asylum of Techirghiol" having in the first year of activity 105 children.** Also in the same year, on Septembre 20, shall take birth "Movila-Techirghiol baths". They ran on a surface of 40 ha in the central zone of the town of Eforie Sud, which at that time was a part of Techirghiol administration. Many authors consider this date as marking the beginning of the spa of the Romanian seaside.

After **20 September 1899**, the date for establishing the "Movila-Techirghiol baths" as the first Romanian seaside spa others followed: Carmen Sylva, Eforie, Mangalia, making the seaside an important area of the country as a resort place.

Techirghiol City is the oldest resort on the Black Sea coast, which is located on the eastern part of Constanta county, on the shores of Lake Techirghiol valley.

The resort is located in a region of steppe specific to Dobrogea. This geographical location determines the characteristics of the climate: continental temperate, with marine and steppe influences.

The surface waters are very low because the moisture regime is very low. The ground waters in small depths ensures most of the demand for drinking water for the city. The hydrographic feature is given by the Techirghiol lake, one of the natural lakes in the Constanta county, which by its curative properties, is the most important of the salt lakes of Dobrogea region. West end of Techirghiol sources are rich in sweet water.

Lake and the "butter of earth" - the healing mud

The length of the lake is 8 km, and the maximum width is 4.4 km close to the narrow path of land on the sea shore, this width is given the intersection of three valleys (the main valley with the width of 2 km and the two lateral bays). There is a maximum depth of 9.75m and average the depth is 3.6 m.

The source of the lake is of precipitation (DID %) and from underground sources.

The process of losing water is only by evaporation. For lake Techirghiol which has a content of salts of more than 70 g/l, evaporation was calculated by applying a correction coefficient according to which the quantity of water evaporated represents 80% of the value obtained for sweet lakes nearby. The evaporation of the water is made easy by the fact that on surface of the lake there is no floating vegetation to prevent evaporation of the water.

Average temperature of the water is, in general, similar to that of air. Thanks to raised mineralization, the temperature of lake Techirghiol can fall below 0°C without freezing. Toward the center, the temperature change modifies in the sense that both heating and cooling occur more difficult, due to thermal inertia imposed by the thickness of the water.

In the city surroundings there can be seen a serious of plants which have adapted to the conditions of low humidity (**steppe specific to Dobrogea**): thime, herbaceous plants, almonds, blackthorns and paduca bushes.

The lake vegetation, in addition to the tails side, where sweet water sources appear and develops clumps of macrophytes, is represented by algae (*Cladophora crystalline*) and bacteria.

Lake Techirghiol has an important bird fauna. The region is one of wetlands of Southern Dobrogea which woke up the interest of ornithologists as from the year 1954. This area is populated by many species of birds many of which are rarely encountered in Romania.

Due to high salinity of the Techirghiol lake, it is populated by a **microfauna** which has adapted saline environment. The microfauna which populates the water of the lake is represented by **bacteria, green algae, larvae of insects, crustaceans, to which is added over 124 species of birds.**

The lake houses during the winter, many birds such as: summer goose (Anser Anser), small seagull (Larus minutus), or it may become an important place of rest for these species. Lake Techirghiol remains one of the most important ornithologic refuges in Dobrogea and will require adequate protection of its ecosystems.

The powerful rejuvenating effects of the mud extracted from the lake makes Techirghiol seaside resort spa to be superior to the other Romanian resorts. Because the resort is also in the vicinity of the sea, the saline air together with solar rays have **positive effects on health of scrofulous children, rickety children, anaemic children, as well as on that of debilitated, overexerted adults or with severe rheumatism.** The water of lake Techirghiol is richer in salt, i.e. in sodium chlorine (NaCl), than that of similar lakes in the country, and with much more minerals than that of all the other mud resorts in Europe, like Daxul, St. Amand, Franzens and Marien-badul, Ischl, Pistjian, Teplitz, Acqui, Abano, Balaton-Fured.

Climate is sweet and constant, the prevailing wind is from the East, and temperature varied from one day to another it is kept to a minimum and shall not be recorded sudden changes.

Annual average temperature is 11°C, air humidity of 80%. Wind present almost permanently, at a speed of **4-5 m/s, air ionization has an average of 900 positive and negative ions/cm³.** The climate in the area Techirghiol is marine-continental. The sea breeze is less felt in the area of the sanatorium, instead is felt more the lake breeze. The summer maximum temperature rises above 35°C. Annual precipitation varies between 400 mm and 500 mm. They have a flooding type and fall usually in May and November. During the summer and the autumn is maintained as a rule drought.

"Butter of earth" - the healing mud

Located in the vicinity of the city with the same name, the reservation is represented by the biggest saline lake in our country, with an area of 10.7 kmp. The lake is situated on the edge Eforie Nord on the Black Sea shore, at

12 km from the Black Sea port of Constanta, being a fluvial and marine haven separated by the sea through a belt of sand, having a depth of approximately 10 m. It has a form of an arrow 7 km long, with the tip pointing toward Eforie Nord. The maximum width of the lake is 8 km, between Techirghiol city and a point which would fall between Tuzla and Eforie Nord. The greatest depth is reached in front of Tuzla promontory.

"Butter of earth"- healing mud - has been and still remains the attraction of the lake. The mud is created from the decomposition of micro-organisms like protozoa, worms, crustaceans, algae and multilegged insects which live in the lake, all mixed up together with clams, sand and clay. The mud, in contact with air, it is oxidized and changes colour from black to greenish-gray.

Depending on the age the mud has a variety of therapeutic qualities. The oldest is black-greenish, free of degree, free from mold and rot, smooth, with salty taste and has an action of irritating the skin. The newer mud is pale, less uniform and will have no extraordinary results.

The mud of Lake Techirghiol is part of a group of organic, therapeutic underwater sediment, characterised as a sapropelic mud of firth, being the product of complex chemical and biological processes of the long-term. Has alkaline reaction, heated, which fumes.

Because of its composition rich in salt, there are no locks or fish. The water of the lake is used for applications in the form of general cold baths (dipping into the lake) or warm (in baths or swimming). Saline cold baths or immersion in the water of the lake is made gradually, both regarding duration (10 to 15 minutes for the first couple of days), (20 to 30 minutes at the end of the cure) and as well as the number of immersions (only one bath for the first 3-4 days, 4 baths at the end of the cure). Warm saline bath may be prescribed and performed daily as a sole major hydrotherapy procedure or every two days. The healing mud is used in the form of cold lotions, hot baths of mud and warm wrappings.

Treatment is structured in 3 main purposes: retriever, curative, prophylactic.

Brief historical and social presentation of the main events in Dobrogea, important events also for the city of Techirghiol

The Hamangia Culture has spread throughout all of Dobrogea. At the beginning of **third millennium BC** there appears new neolithic entities spreading the Boian culture, and Dobrogea becomes part of a large

geographic area. Traces of the Hamangia culture are found also in the area of Techirghiol city. The culture of Gumelnita is developing in the Plain of Muntenia, in Dobrogea, and north-eastern Bulgaria and southern Moldova. Also it is the time when the Cernavoda II and Cernavoda III cultures appear, which have nothing in common with the old cultures of Cernavoda I and Gumelnita.

The power in Scitia Minor in the **VI and VII century** is split. Principality is replaced with Principality Dominion, *which constitutes a new form of monarchy*. Dobrogea becomes a stand-alone province with the name of Scythia, whose borders are to the east Black Sea, in the south a conventional line that starts at Gerania (R. P. Bulgarian) and shall submit to the north on the Danube River (Rasova). Residence remains Tomis City.

The culture of Scitia is linked to the monotheist Christian cult, generalized in all social layers. Theologians claim that Christian devotion began in Scitia with the Holy Apostle Andrei in apostolic times.

Historical aspects of the own, social Techirghiol:

On a plot of land of 30 ha transferred by the Ministry of Domains to the civil hospitals of Eforie, will be constructed in the year **1899** the first "**Techirghiol Maritime Asylum**" having in its first year of operation 105 children. All in the same year, on **September 20**, "**Baile Movila-Techirghiol**" are established.

About the year **1908**, to the Turks and Tatars in the Techirghiol area are added a few families of Germans natives from the village Malcoci, Tulcea County.

In the summer of **1914**, World-renowned scholars of the time confirmed in the **Thalassoterapia Congress at Cannes, the special qualities of the Techirghiol sludge**.

During World War I, village development has stagnated, and on **September 16 1916** took place "the battle of Dobrogea". On September 20, the defeat of the Romanian troops is announced. After the First World War, the villagers raised in Techirghiol center a monument dedicated to the fallen **heroes**.

The date of **1 January 1930**, Techirghiol reaches the status of **town**.

On September 1, **1939** Germany invades Poland and officially starts the 2nd World War. A large number of Poles take refuge in the Black Sea port of Constanta to sail to other countries. **In the year 1940**, the Germans and the Muslims in Techirghiol, are forcedly repatriated.

On 7 February **1943** in all the churches throughout the country religious services are held for the fallen heroes at Stalingrad.

The war ended on 9 May **1945**, by the unconditional surrender of Germany. After the war, the period **1945-1947** will mark a series of radical transformations that will change the destiny of the people inhabiting the area.

On 20 October **1958** the construction of the 7 years school of Techirghiol is approved.

In 1972 lake Techirghiol is declared **monument of nature**. Movement by boat on the lake is prohibited and the wharfs in Eforie Nord, Eforie Sud and Techirghiol are taken down. Boats on the lake are still prohibited despite constant effort from the local authorities to change that.

A new establishment is opened in the year **1973** focusing on **treatment and recovery**. The new unit designed as a block unit, will provide accommodation, meals and treatment to more than 800 patients, who were accommodated on more than one series.

In December 1989 takes place the Romanian Revolution. Romanian society, being now free from the communist regime shall experience a new existential era. Domestic tourism will flourish and new international connections will be established.

At present, Techirghiol seaside resort has five bases of treatment, a sanatorium for adults and another for children with movement deficits (all year round), a sanatorium for children with rheumatoid ailments and rahitism and a basis for treatment in open air for meetings of aero-heliotherapy, wrapping cold sludge taken from the lake, followed by baths in the lake. Lake Techirghiol has a stretch of approximately 12 square miles. Around it there are narrow strips of beach, frequented by those who want treatment with **sapropelic sludge**.

Lake Legend

The city of Techirghiol has a very beautiful **legend**. The legend was passed along in more than one form (they will be studied in detail later on), but the most popular is the one of the Turkish herder named **Tekir** and his donkey who going into the sludge of the lake by accident was miraculously healed. After that the news spread fast of the incredible curing properties of the sludge. Today, you can find in the town centre a statue entitled "**shepherd, and his donkey Tekir**" - sculpted by the renowned sculptor, native of Tekirghiol - **Titi Ceara**.

Institutions: at present there are more than 22 tour operators, villas and hotels of different classifications, restaurants, a system of public transport quick and affordable, different recreational units, but also cultural institutions where take place artistic and socio-cultural events.

Quick Overview of city population demography Techirghiol

In the summary of the Study you can find aspects linked to the changes in population, migration, and immigration, aspects related to the activities (occupations) of the population of Techirghiol, the period searched both in documentary archive (with reference Techirghiol) as well as statistical summary.

Types of families depending on physical condition

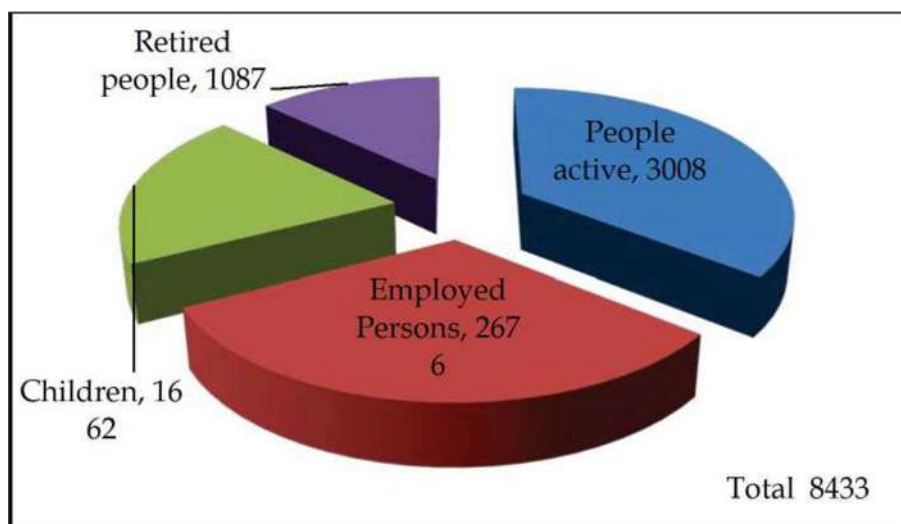


Fig. nr. 1 - Histogram structure representing Techirghiol families in the city

The records show that a total of 8433 persons in households, 3008 persons are active representing a percentage of 35.67%, 2676 are employed persons being 31.73%, 1087 persons are retired and represents 12.89 percent and 1662 people are children being 19.71%.

Data have been taken from INS Constanta, from the Techirghiol city population census chart in the year 1992, tab. 46 In respect of the number of persons employed active, based on personal connections and those of their children.

Manpower available and active in Techirghiol city

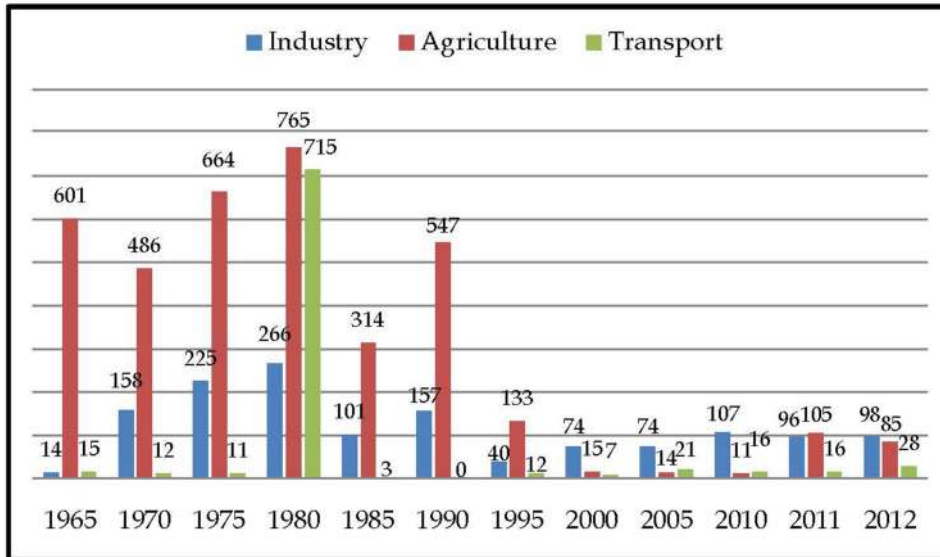


Fig. nr. 2 - Histogram representing manpower in different fields of activity

In the vertical axis are presented nominal values of the persons employed in the sectors of activity, and on the horizontal the fields of activity.

On the vertical axis are nominal values of the persons employed on the sectors of activity, and on the horizontal axis the years.

If during the period 1965-1980 all economy sectors have known a spectacular increase, people are eager to work carrying on their activities in almost all fields (in 1980 touching a peak: 765 persons in agriculture, 266 persons in industry, 715 people in the tourism sector), after 1980 agriculture has suffered in particular, the inhabitants focusing their attention to other sectors of activity.

After the revolution in 1989 agriculture has one more flourishing period, so in 1990 an increase in the number of employees in agriculture with 74.20 percent compared to their number in the year 1985, then continuing to drop, reaching the lowest level in the year 2010 when it reaches 11 employees which represents only 3.5% of number of persons who worked in agriculture in 1985. In that time other areas of interest, like tourism, commerce and constructions grew.

Data has been taken from INS Constanta, the Techirghiol city sheet of employment between the years 1965-1980, Annex 1 at the terminal Techirghiol city code. 060534 Siruta, in 1987, head, labor, city Techirghiol sheet between the years 1990-1995; 1996-2001; 2002-2007 and 2008-2013.

The population of Techirghiol consists in particular of Romanians, Turks, Tatars, aromani and romani population living together in tolerance and understanding.

Most of the inhabitants are Romanians (77,1%). The main ethnic minorities are Tatars (9,23%) and Turks (5.9%). From the **religious** point of view, most of the inhabitants are **Christian Orthodox** (76,14%), with a minority of **Muslims** (15,06%) and 6,98% of the population, is of no **known confession**.

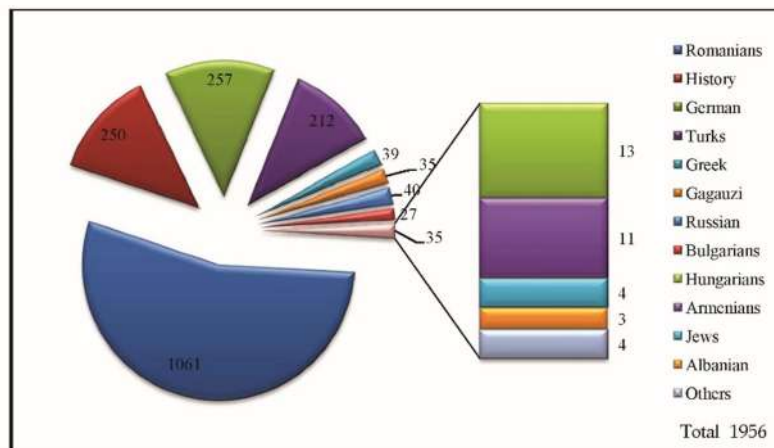


Fig. nr. 3 -The histogram on the communities of ethnic minorities in the city Techirghiol in the year 1930

Out of a total of 1956 inhabitants, in the year 1930 there were 1061 Romanian inhabitants, a percentage of 54,24%, 250 persons Tatars being 15%, 257 persons being German 13,14%, 212 Turkish persons representing 10,84%, 13 Hungarian persons being 0,66%, 40 Russians, representing 2,04%, 39 Greek persons representing 1,99%, 35 persons Gagauzi, representing 1,79%, 27 Bulgarians, representing 1,38%, 11 Armenians representing 0,56%, 4 Jews representing 0,20%, 3 Albanians representing 0,15 %, other nationalities 4 people, which represent 0,20% of the population.

Data have been taken from INS Constanta, the sheet on **stable population in 1930** by nationality and their mother tongue.

Techirghiol - Romanians. Religion, Dobrogean customs and traditions (quick overview): Romanians in Techirghiol are of the Orthodox religion, as 80% of the total population of Dobrogea.

Holidays of the year - the most important Christian - orthodox celebration arranged in chronological order are: Baptism of the Lord - Epiphany, Annunciation, Palm Sunday, The Resurrection of Jesus Christ (Easter) together with Holy Light in Jerusalem, Ascension Day, Assumption of Mary, Holy Cross Day, The Birth of Jesus - (Christmas).

Of the main holidays celebrated by Romanians **in particular** in Techirghiol city these are the most relevant:

January 6 - The Consecration of the High Holy Water, Baptism of the Lord- which bring together both believers and citizens of other ethnic groups that are eager to get to know others habits and traditions different from those specific to their religion. When the priests speak a few offering prayers to bless holy water, the service will culminate with the throwing of three consecrated crosses in Techirghiol lake and their retrieval by bold Christians, which in the end are rewarded for their courage by local authorities;

August 15 - Assumption of Mary - Mother of Eternal Light- Holy Virgin Mary being the protector of the nunnery in Techirghiol. Also as saints protectors of the city (which are also celebrated) and of the Holy Nunnery are St. Pantaloon and the Holy Prophet Moses.

Traditional customs of a family actually represent the most important events in the life of a man, namely, the birth, marriage and death, each having different habits left from their ancestors as a tradition that is holy to be followed.

The oldest tradition is the **funeral rite** and the preparations for the dead. Secondary **traditions are of birth**, and **of wedding** and have been developed with the emergence and development of family life, underlining social relations. Man goes through three stages in life, marked by rituals but also by ceremony: at birth the magic ritual that has been preserved representing the concern of the family for the new born and christening through The Sacrament of Baptism, marriage is a great secret, keeping its sanctity through the The Sacrament of Marriage, and at the burial, the „departure” saddens the loved ones.

Two of the most accurately represented **popular habits** in Dobrogea are **Caloianul** and **Lazarelul**, this agrarian tradition is composed of ritual acts, the performance of song and play. **Caloianul** is practiced by children,