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MUSIC: A MELODIC METHODOLOGY INTO TEACHING AND LEARNING
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SCHOOL EXCHANGE PARTNERSHIP

The Romanian team presents
LANDSCAPE AND TRADITIONAL SONGS

DEAR LARK

Dear, dear lark,
Please, tell me,
Why do you fly in the wind,
and then touch the ground?

Dear, dear lark,
Why do you sing in the wheatfield,
without your sweetheart,
Why do you stay in the plain
Alone and deserted,
dear, dear lark?

Why don't you sing in the valley,
where it's cooler,
at cold springs,
or do you want to outrun me
dear, dear lark?

LIE, CIOCARLIE

Lie, lie, ciocarlie,
Ia sa-mi spui tu mie,
De ce zbori in vant,
Si dai de pamant?

Lie, lie, ciocarlie,
De ce canti pe lan,
Fara ciocarlan,
Ce stai pe campie,
Singura, pustie,
Lie, lie, ciocarlie.

Ce nu canti pe vale,
Unde-i mai racoare,
La izvoare reci,
Ori vrei sa ma-ntreci.
Lie, lie, ciocarlie.

The song 'Dear Lark' is one of the most touching Romanian folk songs. The melody transforms the lark's unique chirping into art through the sensitive vibrations of a woman's voice.

The song of this bird becomes, for our culture and identity as a nation, a synonym to the many mornings that the Romanian hardworking people started in the wheat fields, where dozens of larks live.

The little birds were seen as the only living creatures that, on the long summer days, with their wonderful song, kept company to these industrious people who were working the endless fields.

In summer, the first rays of the sunrise find the peasants already in the fruitful plains, enjoying the breeze, with the wheat fields already smelling of bread and cakes, and accompanied by the little larks' singing.

These birds' feathers have all the brown shades of the ploughed land mixed with the bright yellow of the ripe wheat. They make their nest among the wheat spikes, as true living spirits of the fields. Larks unlock with their song the mysteries of the summer mornings and lock them back when the sunset comes.

This song shows how familiar the Romanian peasants were with the voice of these birds and at the same time how fascinated they were by the melodious sounds, in unique and amazingly powerful combinations of intensity, which the tiny larks whistled for long periods of time.

It is known that the lark is the only bird to sing its repertoire also when it rests on the ground or stands up on wheat spikes, but also while flying high above the plains.

In the succession of the musical notes sung in this song we can recognize the chirp of the dear lark, which, at some point, seems to rise up to the back of the travelling clouds. The song of the larks can be understood as a legend telling us today the story of this princess of the plains bathing in the sun.

People cropping wheat on these plains, take care of their company by leaving food and shelter for the larks showing a perfect harmony between men, creatures and landscape. In return of the human's favour, these amazing birds offer people their beautiful voice, from dusk till dawn, from the ground up to the sky, high above where their wings fly.

Listening to this unique Romanian song might show how the hard work in the field is in harmony with these hard to imitate sounds that the lark produces, better said, it depicts the perfect connection between the Romanian people and what nature offers and it is a perfect communion between men, birds and nature. The usefulness and the difficulties mingle with the pleasant and the beautiful. The effort and the joy mix in the Romanian plains.

The good taste of baked bread should be rewarded with the song of the lark. The Romanian fields have this power to turn the hardworking people into beautiful birds with a golden voice, but also to turn amazing birds into living spirits that are a symbol of these relief forms.

I CLIMBED THE CLUJ HILL

I climbed the Cluj Hill, ta, ra, ra, ram,
To pick a flower for my love, ta ,ra, ram
To pick a violet flower and give it to my love.
I climbed the Cluj Hill ta, ra ,ra ram.

Little violet flower, tell him, ta, ra, ra, ram
That I am burnt by the longing fire, ta, ra, ra, ram
The fire of the bitter longing, and I am waiting for him to come again
Little violet flower, tell him, ta, ra, ra, ram

I climbed the Cluj Hill, ta, ra, ra ,ram.
To wait for my beloved one's arrival, ta, ra ,ra, ram.
By the river, near the beech, dear
Where it was our special place, dear.

I climbed the Cluj Hill, ta, ra, ra, ram
By the river, near the beech, dear
Where it was our dear place, dear
I climbed the Cluj Hill, ta, ra, ra, ram.

M-AM SUIT ÎN DEALUL CLUJULUI

M-am suit în dealul Clujului, ta, ra, ra, ram,
Să culeg o floare badelui, ta, ra, ra, ram,
Să culeg o viorea, să i-o duc lui badița.
M-am suit în dealul Clujului, ta, ra, ra, ram.

Floricea viorea, să-i spui, ta, ra, ra, ram,
Că mă arde focul dorului, ta, ra, ra, ram,
Focul dorului amar și-l aștept să vie iar,
Floricea viorea să-i spui, ta, ra, ra, ram.

M-am suit în dealul Clujului, ta, ra, ra, ram,
Să aștept în calea badelui, ta, ra, ra, ram,
La izvoare lângă fag, măi
Unde ne-o fost locu' drag, măi

M-am suit în dealul Clujului, ta, ra, ra, ram
La izvoare lângă fag, măi
Unde ne-o fost locu' drag, măi
M-am suit în dealul Clujului, ta, ra, ra, ram.

“I climbed the Cluj hill “ is a rhythmic melody which highlights not just the universal theme of nature, but also the theme of love. It is true that the taste in music of the Romanians has changed over the years, with each and every passing generation. Even though nowadays we do not listen to folk music as much and as often as we used to do, the mentioned song remains a very important “heritage” when it comes to our culture regarding folk music.

The song became quite popular due to the artist that used to perform it, Maria Butaciu. Her career “took birth” while she was still in high school, but especially after she graduated. She has sung along the years a lot of folk creations that were and continue to be famous among Romanians.

“I climbed the Cluj hill” has, as I said before, a merrily rhythm, transmitting to listeners feelings like happiness and joy. Its dynamism characterizes the Romanian people, while its lyrics and some particular sequences illustrate the landscape or the relief in our beloved country.

The lyrics focus on the Cluj hill, which appears in the title as well. Some sequences describe certain elements that underpin the landscape, such as:” I climbed the Cluj hill/ To pick a flower for my love, ta ,ra ,ra ram/ To pick a violet flower and give it to my love ...” . These sequences show, not only, some characteristics of the nature, but also the season which the author chooses to create its written landscape in: summer.

On the other hand, the song represents some sort of love declaration from a girl to her dear boyfriend. That is the reason why in the song, at some point, the girl states that she will wait for him at their special, unique place, which is by the river side, near a particular beech. Therefore, the landscape is one more time described through the lyrics of the song.

Another important element that should not be ignored is the fact that the author of the song, the girl, speaks to the violet flowers, asking them to send a message to her boyfriend. That means that she personifies these flowers, giving them abilities that only humans can have. For this reason, we can certainly say that the girl has a very deep and strong connection with nature, that is so full of life - due to all the animals and plants that live there- and so dynamic that it seems to have an identity and personality of its own.

IF I WERE LIKE YOU, FOREST

If I were like you, forest

I would be happy in this world.

In summer you come with green leaves

In autumn you shake them and you lose them, dear.

In summer you come with green leaves

In autumn you shake them and you lose them, dear.

Forest, forest

Forest, little forest

What can I do if I want

To be forever young, dear.

In autumn you turn yellow, dear.

CODRULE DE-AȘ FI CA TINE

Codrule de-aș fi ca tine

Feicit aș fi pe lume.

Vara vii cu frunze verzi,

Toamna le scuturi, le pierzi, măi.

Vara vii cu frunze verzi,

Toamna le scuturi le pierzi, măi.

Codrule codre,

Codrule codruțule

Cum să fac vreau și eu

Să rămân tânăr mereu, măi.

Toamna tu îngălbenești, măi

Toată iarna-mbătrânești

Primăvara-ntinerești

Păsărele-adăpostești, măi.

Primăvara-ntinerești

Păsărele-adăpostești, măi

If I get lost
Nobody will ever notice
And if I grow old
I will not rejuvenate, dear.
And if I grow old
I will not rejuvenate, dear.

Numai eu dacă m-oi pierde
Nimenia nu mă mai vede
Și eu dacă-mbătrânesc
Cât lumea nu-ntineresc, măi.
Și eu dacă-mbatrânesc
Cât lumea nu-ntineresc, măi.

Codrule, codre,
Codrule, codruțule
Cum să fac vreau și eu
Să rămân tânăr mereu, măi.

Forest, forest

A popular Romanian folk song is “If I were like you, forest”. This song has an enjoyable, fast rhythm which symbolizes happiness and optimism and gives the listener a positive energy. In this case the melody’s title is of significant importance because it suggests the writer’s wish to resemble with the young forest. The author’s perspective is actually universal and it contains all humans’ thoughts.

What can I do if I want

The forest is beautiful, mighty, amaranth, representing the forces of nature itself. The writer expresses his eternal admiration for the forest and also some kind of disappointment because he could never reassemble with it.

To be forever young, dear.

On the other hand, the landscape is illustrated during the four seasons in sequences like “During autumn you turn yellow/During winter you grow old/During spring you regain your youth”. The chorus consists of four verses which suggest the impossible dream of gaining the forest’s immortality and purity.

The author also refers to the human’s attitude towards the forest. In this regard, he says” If I get lost/ Nobody will ever notice”. The given sequence is significant because it represents the comparison between the consequences of losing a person and the ones of losing the forest. Therefore, the lyrics also highlight how important nature actually is for us, even though most of the times we take it for granted. So, the song also encourages us to think deeply about the fact that we should take care of the environment as it will cease to be so beautiful and colourful if we keep destroying it with our selfishness.

Finally, “If I were like you, forest” is an interesting, positive song which transmits a suggestive, deep message regarding the importance of nature in our lives and the mightiness and beauty present within the young forest.

MY FORESTS

My old forests,
My good friends,
I'm listening to your songs,
Coming from ancient times.

Green grass,
A sweet rustling,
A little bird on the branch,
Clear welkin.

Wherever I go,
Wherever it takes me,
I will stay with you
For ages to come, forest.

My beautiful forests,
That always rustle.
You can give wings
To every longing.

CODRII MEI

Codrii mei bătrâni,
Prietenii mei buni
Doinele v-ascult
Venind din buni-străbuni.

O iarbă verde,
Un freamăt dulce,
O pasărică pe ram,
Boltă senină.

Unde m-aș duce,
Unde m-ar duce
Tot voi rămâne
Pe veci Codru, cu tine.

Codrii mei frumoși
Și veșnic foșnitori
Aripi știți să dați voi
Fiecărui dor.

Green grass,
A sweet feeling,
A little bird on the branch,
Clear welkin.

Wherever I go,
Wherever it takes me,
I will stay with you
For ages to come, forest

O iarbă verde,
Un freamăt dulce,
O pasărică pe ram,
Boltă senină.

Unde m-aș duce,
Unde m-ar duce
Tot voi rămâne
Pe veci Codru, cu tine.

The lyrics of this song show the strong connection between people and nature. The forest has remained the place where each person goes to find his/her peace. It is relaxing and healthy to wonder through its old trees. Even the birds sing sitting on the branches and they try to show their joy for being friends with the forest. For each of us, the song of a bird, the sound of a leaf falling or moving in the wind or the creaking of a branch, seem to become a song the forest offers to each person that visits it. We all have many memories when going to the forest. These tall trees called “my good friends” are a proof of the past, of steadiness and courage.

We, the Romanians, sing about nature in many of our songs. The forest appears frequently in our songs, nature having multiple meanings: the nature that is like a frame, the witness, the protector, the land of peace and loneliness, which has always joined us, the human beings when in pain or joy, it can be seen as a hero ,a human who passes trough different stages but it is always by our side.

The Romanians were a people of shepherds, who have long enjoyed the beauty of nature. There is a strong connection with the flocks. We are people full of originality and we love to celebrate nature when in bloom and in harvest. The forest is the symbol of strength and eternity, because of its unbeatable vitality. His liveliness is not because of its wind or rain, but because of the passage of time and its greatness

The forest is the home of many living creatures, where birds usually sit on the big branches of the trees and show their amazing talents. The forest can secretly keep our memories, the love we feel when we encounter it. It is a good friend for us, a place where we find comfort and relaxation. Wherever we go and wherever life is lived, the forest will always remain in our hearts and souls.

The leaves of the forest are growing and becoming increasingly green, being more and more embellished. The landscape is green and the scent of leaves creates a state of enthusiasm, of pure love of nature and highlights the joy of living life.

No place is like the forest, wherever we live our life, one day we will return to our dear and beloved lands. It is the forest that revives the longing: “You can give wings”/ “To every longing.”

We all have beautiful memories spent in the forest, as there are plenty of stories and beautiful songs passed down from generation to generation, from ancient times. The forest has a great significance for each of us, and the stories and songs we say and play on, we tell them and sing them out of their hearts and with lots of love and gratitude to the forest : “I'm listening to your songs/ Coming from ancient times”.

COME ON TOP OF THE MOUNTAIN

Come on top of the mountain

Where the shepherd's house is

la la la ...

Come on, with green grass

and covered quince

la la la ...

There the sheep graze

la la la ...

through the meadows full of flowers

la la la ...

Come on, when it's dawn

And my beloved shepherd milks the sheep

HAI, SUS ÎN VÂRFUL MUNTELUI

Hai, sus în vârful muntelui

Îi casa ciobanului

la la la...

Hai, cu iarbă verde podită

și cetină acoperită

la la la...

Acolo pasc oile

la la la...

prin poieni cu florile

la la la...

Hai, când se lasă zorile

badea mulge oile

la la la...

Hai, când răsare soarele

And I kiss the shepherd

la la la ...

Come on, my shepherd

let the flock in the valley

la la la ...

On the Cibinu's banks.

la la la ...

dă gură la ciobănaș

la la la...

Hai, ciobănaș de la mioare

mai lasă turma la vale

la la la...

Pe malul Cibinului,

la la la...

“Come on top of the mountain” is an optimistic, full of positive energy song where the mountain inhabitants talk about the peace and beauty of pastoral life, lived in complete harmony with the immortal mountain.

The grass on the slopes of the mountains and the fallen needle leaves of the secular firs give richness and vitality to the shepherds who climb up the mountains early in the spring to feed their flocks.

The green vegetation of mountain meadows, fresh grass and the smell of fallen needle leaves mix in this song with the light and freshness of the sunrise at the top of the mountain, but also with the white foam from the freshly milked milk and with the flavour of cheese and tasty cream that are produced from milk. This unique mixture of smells points out the strong relationship between man and nature which contributes and makes this interconnection even stronger.

The song suggests certain colours widely met during spring: green, yellow, white, which we associate with the positive feeling that the melody makes us feel, the spirit of being joyful and happy. These are the specific colours to the mountain peaks, in spring when the grazing lands, which are already green and full of small yellow and white flowers, still keep under the shadow of the fir trees small spots of snow.

The mountain also nourishes the souls and the vigorous, powerful bodies of the mountain shepherds who sing and whistle, gathering their flocks in the middle of the mountains, in the heart of the mountain, on the green meadows, crossed by fast and clear rivers, with cold and living water.

By listening to this song, the rhythm of the savage, lively, charms you with energy and invites you to memorize it and humble it with the smile on your lips.

The life of the people who chose to live on the top of the mountain means total freedom, it means to know how to enjoy everything that surrounds you: from the brightness of the sky with its moving clouds and the warm mountain sun all around the valleys and steep slopes, gentle pastures and endless forests fir trees, clear rivers flowing among the cliffs in fast rhythms to the valley.

This song is a tribute to the joy of living without constraints, in complete harmony with nature, and fully aware that up on the top of the mountain, if you rise on the tips of your feet and lift your hands up to the sky, you will touch the edge of the clouds.

Is there anything that one needs in order to be happy and feel free? I don't think so as this beautiful song provides all the necessary key ingredients to having such a worriless life.

MOUNTAIN, MOUNTAIN MY DEAR BROTHER

Mountain, mountain, my dear brother,
Make me one way,
To get down to the valley
With my flock of sheep.

Let me go down as I really miss,
Seeing my village!
From the mountain foot
That is in the blowing of the wind,

The village where I was born
And where I grew up in!
I want to hear the dogs barking,
My father's playing the pipe,

Mother weaving,
The green forest rustling,
Let me see my sisters
Washing the carpets!

Make me a mountain path
On which I go down with my flock,
Here, I am too lonely
And away from my family!

MUNTE, MUNTE, FRĂȚIOARE

Munte, munte, frățioare,
Fă-mi și mie de-o cărare,
Ca să mai cobor la vale
Cu turmuța de mioare.

Să cobor ca doru-i greu,
Să mai vad sătucul meu!
De la poala muntelui
In bătaia vântului,

Satul unde m-am născut
Și unde-am copilărit!
Vreau s-aud câinii lătrând,
Taica din caval cântând,

Maica din furca torcând,
Codrul verde fremătând,
Să-mi văd surioarele
Limpezind covoarele!

Fă-mi, munte de-un potecel
Sa-mi cobor turma pe el,
C-aici stând prea singurel
Și departe de ai mei!

" Mountain, Mountain, little brother " is an ancient song that tells us about the shepherds' hard life. When the first signs of spring appear, they have been climbing on the wild and lonely peaks of the mountains, along with the flocks of sheep, leaving in the valley their houses, households and beloved families until late autumn, when they go down again with the sheep to the milder winter at the foot of the mountains.

This song describes the mountain as a very important part of their lives, a very loved one and dear to their hearts, a beloved brother, who offers the shepherd the most beautiful and cozy home, not only rich in grass for flocks, but also a sensual soul that the shepherd feels like a slight sadness, a perpetual longing for your home and your loved ones. The mountain is the home of powerful people, who know its paths, who climb its wild peaks and adapt to the hard and lonely life.

The Romanians are powerful people who managed to tame the mountain and to discover its secrets. This song, however, speaks about how hard it is for shepherds to leave their houses and go up in the mountains with their flocks - even if they are strong -but ,finally, they find shelter in the mountain's heart and overcome their longing for home: children, family, the longing for the forests and the sunny plains, their village with happy and hardworking people at the foot of the mountains.

It is not easy for anyone to deal with our own loneliness, even if the beauty of the mountain, the breathtaking landscape as if it is a piece of heaven may seem to make this feeling easier to deal with .

But the people who live in the mountainous region , the shepherds, still have the feeling that they have gone away from their loved ones, and that the only one they almost feel like a dear brother which they can rely on, is the mountain itself.

This song is the proof that the people have trodden the wilderness of the mountain and spoken to them like a younger brother, who already knows their good and daring soul.

From spring until late autumn, the mountain is for the shepherds their home, their family offering them its protection, devotion, shelter and, why not, forming a union while the mountain's "fur coat", the white snow" is not there.

And those people have become and have learned from their friend and brother , the mountain, to be both strong and to have tough characters like the steep and sharp cliffs of the mountain, but they have also learnt to be sensitive beings that preserve their love for home and family deep down in their souls , like the little flowers that bloom and fill the mountain with colour and beauty.

Certainly, up there, on the heights of the mountains, from times out of mind, this song accompanied the shepherds making them not feel their loneliness and their longing for children, parents, wives, relatives and friends.

TWO LADS FROM THE LARGE VALLEY

Green leaf, three almonds,
My sweet heart, my darling,
Two strong boys from the Large Valley,
My sweet heart, my darling,
They've gone hunting,
Deer hunting,
They haven't hunted deer,
But they've been gone all day long!
And in the sunny valley,
My sweetheart, my darling,
There were two little sisters,
My sweet heart, my darling,
They were wearing pinafore at the waist,
And they were washing the laundry in the river,
They were singing lovely
And they were competing the skylarks!
The boys heard them,
My sweetheart, my darling,
And they held their hands,
My sweetheart, my darling,
And in the village, they announced
That they had got their wives,
They had got two little sisters
With the eyes like the deer!

DOI VOINICI DIN VALEA MARE

Foaie verde trei migdale,
Mandra mea, draga mea,
Doi voinici din Valea Mare,
Mandra mea, draga mea,
Au plecat la vanatoare,
Sa vaneze caprioare,
Caprioare n-au vanat,
Dar toata ziua mi-au stat!
Si-n valea plina de soare,
Mandra mea, draga mea,
Erau doua surioare,
Mandra mea, draga mea,
Cu sortuletul la brau,
Spalau rufeale la rau,
Si cu dragoste cantau,
Ciocarliile intreceau!
Si voinicii le-auzira,
Mandra mea, draga mea,
Si mi le luara de mana,
Mandra mea, draga mea,
Iar in sat dadura veste
Ca si-au luat doua neveste,
Si-au luat doua surioare
Cu ochii de caprioare!

The song “Two lads from the Large Valley” is a composition about love. It presents the activity of the country people on a sunny summer day. The singer relates the story about two boys who fall in love with two special girls. They went hunting, but their work didn’t have any result. By chance, in a magical place, the valley, they met two beautiful girls. This song shows the innocent love between the boys and the girls.

The composition presents the specific formulas: “green leaf, three almonds” and “my sweetheart, my darling” which contains the style of the country people. This song is inspired by relief and nature. The proof is the first formula which makes us associate the song with a special image of nature. Also, this line suggests a view full of vivid colours, like green and brown from the surrounding landscape.

We should pay attention to the beautiful place in which the girls were staying. This was a special landscape in the valley. This form of relief is considered a safe place, hidden from the strong winds, rain or snow. The valley is the opening from above, so it is the receptive part to the heavenly influences. It is the symbolic element of the mountains, and the place where the earth and the waters meet. This is the lowest surface, crossed by a lot of rivers. This is thought to be a magical place, cleaned up by the pure water which comes from the mountains. In this song, the river is the source of water for the people and it is a very important gift from nature. The river represents the water which is not dead water and which influences the world, using its currents and overflows. This is also the symbol of the universal opportunity, of death and renewal. There are groups of lines in which the first is pronounced and the second is not pronounced. This makes us think of the irregular sounds of nature: the song of the birds, the ripple of water, the trill of the forest.

When the men meet the girls, they are impressed by their special eyes. The girls are the young people who represent diligence, patience and purity. When the men arrived, they were working at the river. The country people associate the most beautiful creatures with elements of nature. In this song the girls are compared with the most delicate being of the forest: the deer. It is the symbol of femininity and, like the lamb, the symbol of innocence. Its beauty is the result of how its eyes shine. However, the deer is the symbol of the wisdom and sincerity. It has an amazing body, which can be associated with bronze, a sacred metal.

After that, the men held hand with them. This is the symbol of the relationship between them. In this way, the men confessed their feelings for them. Not at least, the men announced the people in the village they had found their wives. That was a good way to express their joy and happiness for the important event in their lives.

This song is an example that people find a source of inspiration in nature. Both as a form of relief and symbolism of fauna, nature helps people to express their feelings. This is the proof that all forms of relief are not just a good place for living. They are the spring of the significant elements for the people.

MY DEAR, DANUBE

What I hold dear is the Danube
And the path to my beloved girlfriend
What I hold dear is the Danube
And the path to my beloved girlfriend

The path next to the pond
Under the tall reed
There I go and I come back
Trough waterlilies and alders

What I hold dear is the Danube, dear
My beloved girlfriend and the Black Sea
What I hold dear is the Danube, dear
My wife and the Black Sea

In the Danube I bathe
The sea sang a beautiful sad song for me
Its wave swung me
And the sun caressed me

DRAGĂ-MI ESTE DUNĂREA

Dragă-mi este Dunărea ,
Și poteca la mândra
Dragă-mi este Dunărea
Și poteca la mândra

Poteca de lângă baltă
Pe sub trestia înalta
Pe-acolo mă duc și vin
Printre nuferi și arini

Dragă-mi e Dunărea dragă
Mândruța și Marea Neagră
Dragă-mi e Dunărea dragă
Mândruța și Marea Neagră

În Dunăre m-am scăldat
Marea doina mi-a cântat
Valul ei m-a legănat
Soarele m-a mângâiat

And I grew up with other children
Trough hidden ponds
At the Danube's banks
Along with waterlilies

Și-am crescut cu alți copii
Prin iezere,sihăstii,
La marginea Dunării
Odată cu nuferii

From the crane's flight
I found out what longing meant
And I always come back home
Like the stork to its nest

De la zborul de cocor
Am aflat cuvântul dor
Si mă-ntorc cu drag mereu
Ca barza la cuibul sau

Water is located at the beginning and ending of cosmic events while land is at the origin and ending of every life. In the Romanian culture , water(in all its forms, such as rivers, seas, lakes) has magical properties like healing and making us look younger. People always have built civilizations around water, because it means life.

The Romanians have given this huge river a feminine name : Dunarea – The Danube. The river is an important source of energy and water for people and a source of inspiration for poets, who have the urge of expressing their love for the river because as they grow up they build a mutual connection , they rely on each other.

For Romania, the Danube means wealth, and it changed the citizens' lives here. It offers numerous possibilities for the durable evolution of local communities. Along the Danube people have occupations like fishing or sailing(for trading) and they use the water source for irrigations or energy. The Danube Delta, teeming with the highest concentration of bird colonies in Europe, has a wide variety of animals and plant species. The maze of canals bordered by thatch, willows and oaks entangled in lianas, offers the perfect breeding ground for countless species of birds that arrive here every spring to raise their young, a place where life thrives. The same thing happens to the singer: this place represents his/her familiar universe where everything is well-known through first hand experience. Here, there are his memories in close connection to what this heavenly place offers: ponds, waterlilies, paths, reeds, alders, cranes, storks.

It is a lush universe of floating reed islands, tree-fringed lakes and narrow canals covered in water lilies and bordered by willows.. The singer can be described as a tour guide who accompanies us through this unique maze of inner thoughts and real beauty offered by the landscape. It is the perfect combination between joy and the nature's wonders.

The song presents the strong connection between the Danube and the Romanian people. This love for the river is associated with loving your family because if you are born here, it becomes your family, as you see your family every day, you see the Danube every day, it's not that kind of a difference. One important difference is that the loved ones go away and the Danube doesn't.

I LOVE TO HEAR THE SEA

Mulberry tree leaf
I love to hear the sea, longing!
To run through wet sand
To search my crazy longing
To search my crazy longing, longing!
To hear the foaming wave
To see seagulls flying
The sun ascending in the sky, longing!

How large the sea is far and wide
Its sand was my bed, longing!
Its wave was my bedsheet
Soft pillows of seashells and clay
When my soul hurt, longing!
Birds sang for me
The wave swung me,
It comforted my soul, longing!

When I miss my village and my father,
I'm like the tumultuous sea, longing!
When I miss my brothers and my mother,
I hear how the wave calls me
And my soul is like a wound, longing!
The sea gathers its clouds
When my soul is like a storm
And it washes me in a foaming wave longing!

DRAG ÎMI E, MAREA S-AUD

Frunzuliță de agud,
Drag îmi e, marea s-aud, dor!...
S-alerg prin nisipu' ud,
Să-mi caut doru' zălud,
Să-mi caut doru' zălud, dor, dor!
S-aud valu' spumegând,
Să văd pescăruși zburând,
Soarele pe cer urcând, dor!...

Cât e marea-n lung și-n lat,
Nisipu' ei mi-a fost pat, dor!..
Valu' mi-a fost așternut,
Perne moi din scoici și lut
Când sufletu' m-a durut, dor, dor!...
Păsările mi-au cântat,
Moreana m-a legănat,
Sufletu' mi-a alinat, dor!...

Când mi-e dor de sat, de tată,
Sunt ca marea zbuciumată, dor!
Când mi-e dor de frați, de mamă,
Aud valu' cum mă cheamă
Și mi-e sufletu' o rană, dor, dor!...
Marea norii își adună
Când mi-e sufletu' furtună
Și mă spală-n val de spumă, dor!...

This song praises the beauty of the sea, of the Black Sea, being considered a folk hymn , an homage to its being the living proof the only silent witness of man's hardships and happiness altogether.

In our culture and folklore water is a primordial element, a symbol of life , of regeneration and purity. Water and sea lands are different from dry lands, human lands, as they have unknown and mystic realms and depths. That explains the existence of numerous fantastic creatures

Water is powerfully feminized in universal cultural tradition and is opposed to the hostility of fire. "It" is a gate which opens to eternity exactly because it purifies, heals and makes us look younger.

Life of waters has always been a prerogative of folk wisdom, a generous topic for lyrical and Romantic authors, and not only. Waters are the receivers of all kinds of possibilities of existence ; they precede any form and maintain any creation. The symbolism of waters implies both Death and Rebirth.

In Romanian traditional music, the Black Sea is portrayed almost like a mother, a being that raised the Romanian peasant. The beach was his home and he associated his feelings with sea actions. Growing up close to the Black Sea will give you a lot of memories to share. You will never forget that salty fresh air and that strong smell of fish. Some rivers are calmer and others are more agitated like people 's memories. Romania's relief is built in such a way that almost every river is emptying in the Black Sea which means that the Black Sea gathers all people stories and memories.

There is to be noted the fact that this is the only traditional folk song which praises the Black Sea ,thus we can consider it the Black Sea's anthem sang by countless generations .Another important factor is the mixture of different nationalities who live on the Black Sea's shore ,people who were literally brought by the sea and who never left this paradise being charmed by its breathtaking beauty and by the real, vivid connection that it had with man.

This beautiful and unique song astonishingly presents the relationship that man has had since times out of mind with the immortal sea, the silent witness of his happiest or saddest moments in his existence. It has always defended and comforted the man by giving him shelter , food and beautiful views that inspired him in making great decisions both for himself and for humanity.

The sea depicted here is not only a careful mother who takes care of its children by offering them everything that it owns, for instance, its shells are pillows, but also it becomes agitated when its children are not so happy. Its big waves are the living proof of its suffering together with the singer's sorrow when he longs for his best childhood moments. The sky , the immortal father, also shows its strong relation with man .When the latter is in grief , the former gathers its clouds and becomes upset, too.

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