



Patrimony and Identity through Gastronomic Discourse

Silvia-Anamaria Panoschi

Vasile Alecsandri University of Bacău, Romania

Science Faculty

157 Calea Mărășești, Bacău 600115

<https://orcid.org/0009-0007-9130-0541>

Abstract: The role of intangible heritage in defining the identity profile of a community is essential. Heritage is closely linked to collective memory and is an integral part of our existence. Our mission is to identify, research, and preserve it, and then make it accessible to the public. Culinary cultural heritage is part of the category of intangible heritage that deserves investigation and appreciation, especially in the context of the increasing concern regarding identity and relationship with others. The example analysed in this paper is provided by the eCULTFOOD platform (<http://ecultfood.ub.ro>), which includes audiovisual documents representing culinary recipes collected through field surveys in localities of Bacău County, Romania, during the period 2016-2017.

Keywords: heritage; identity; gastronomic discourse; culture; digitalisation of food heritage.

How to cite: Panoschi, Silvia-Anamaria. "Patrimony and Identity through Gastronomic Discourse." *LiBRI. Linguistic and Literary Broad Research and Innovation*, vol. 9, no. 1, 2020. <https://doi.org/10.70594/libri/9.1/3>



1. Cultural heritage and patrimonialisation

From an etymological perspective, the term *patrimony* (*fr. patrimoine*) is associated with inheritance and preservation. Lexicographically, heritage has been defined as an inherited asset passed from parents to children. The complex concept of heritage has evolved significantly over time and has been studied from various disciplinary perspectives, including history, sociology, economics, legislation, and anthropology.

Historians define heritage as bringing the past into the present and integrating the present into history. Sociologists argue that it represents a social space and a component of identity. Economists equate heritage with a capital stock that can generate income, as well as with the nature of capital itself, viewing it as an economic resource. Legislators regard heritage as an inheritance received from parents and passed on to their children.¹ By extension, heritage is also considered an inheritance of the physical, geographical, and living environment (flora, fauna), which can be altered or even destroyed by human activities. Since it belongs to all members of a community, it affects social structures, cultures, and collective behaviours.

Heritage is categorised into various types: historical, artistic, archaeological, ethnological, biological, or natural. It can also be material, intangible, local, regional, global, or universal. Françoise Fortune distinguishes between personal or family heritage; cultural, natural, or common heritage; global, professional, human, and genetic heritage. Meanwhile, Château Guillaume discusses different forms of heritage, including marine, archaeological, landscape, photographic, rural, urban, industrial, ethnological, and monumental heritage.²

As an identity marker, heritage is closely linked to collective memory and is an integral part of the identity that identified, researched, rediscovered, and preserved it, before ultimately presenting it to the public. Gabor Sonkoly defines heritage as an inventory of objects or intangible entities symbolised by objects, to which the community attributes significance.³

Material heritage represents the representative assets created by the people of a community, which may include landscapes, movable or immovable property, clothing items, valuable objects, buildings, monuments, and more.

The 2003 Convention for the Safeguarding of Intangible Cultural Heritage, established by UNESCO (United Nations Educational, Scientific and Cultural Organisation), promotes the idea that heritage is not only material but also

¹ Françoise Choay, *L'Allégorie du Patrimoine*, Paris, Seuil, 1992.

² *Ibidem*, p. 1.

³ Nițulescu, Virgil Ștefan (coord.), *Repertoriu național de patrimoniu cultural imaterial. I = Répertoire national du patrimoine culturel immatériel. I*, CIMEC - Institutul de Memorie Culturală, București, 2008, p. 14.

intangible. It includes "practices, representations, expressions, knowledge, and skills – along with the instruments, objects, artifacts, and cultural spaces associated with them – that communities, groups, and, in some cases, individuals recognize as an integral part of their cultural heritage."⁴

Intangible cultural heritage refers to the deeper layers of human expressions, which face the risk of disappearing due to the loss of certain behaviours, mentalities, and the forms they have generated over time. "Transmitted from generation to generation, it is continuously recreated within communities and groups, depending on their environment, interaction with nature, and history. Providing an identity status and continuity, heritage contributes to fostering respect for cultural diversity and human creativity."⁵

Bringing together both material and intangible assets (ideas, beliefs, concepts, knowledge, and technologies), heritage is now understood as a symbolic system of values. This broader understanding makes heritage a generator of collective identity, whether at the local, regional, national, or universal level. This highlights the need to identify, protect, conserve, and promote testimonies related to the history of culture and civilization, regardless of geographical area or historical period.

The process of heritagisation involves a selection based not only on the aesthetic criteria of the assets but also on their social and identity-related significance. Thus, concerning intangible heritage, the safeguarding of the "living treasury" is considered, referring to various forms of testimony that, through their representational power of local spirituality, become emblematic.

The safeguarding of cultural heritage that is at risk of demolition or oblivion refers to its protection. A highly effective tool for both its protection and its promotion and appreciation is digitalisation.⁶

Cultural heritage preserved through digitalisation is known as digital heritage, which "refers to electronic copies of cultural assets and products – digital versions of printed books, images of objects and documents with physical existence, and others – as well as cultural creations made directly in this format: virtual exhibitions, electronic books, digital archives of documents or images, digital video or sound archives, online dictionaries, databases, electronic journals, virtual reconstructions, etc."⁷ Notable examples of digital heritage include: national portals:

⁴Excerpt from Law No. 410 of December 29, 2005, by which the Romanian Parliament approved the Convention for the Safeguarding of Intangible Cultural Heritage.

⁵ *Ibidem*.

⁶ Mariana Coceriu, *Salvgardarea patrimoniului cultural imaterial – noi paradigme*, [Safeguarding Intangible Cultural Heritage – New Paradigms] Symposium, in *Magazin Bibliologic*, nr. 1-4, 2015, p. 1.

⁷ Irina Oberländer-Târnoveanu, *Identitatea culturală și patrimoniul digital: proiecte, rețele și portaluri*, în

The website of Romanian cultural heritage (<http://www.cimec.ro>); online catalogs: *The national cultural heritage treasury*; *virtual museums: The Virtual Museum of Ethnographic Monuments in Open-Air Museums in Romania*; *international thematic portals: The Virtual Library – Museum Pages and ARENA*.

UNESCO, as a global forum for the preservation of humanity's cultural values, seeks to encourage the identification, protection, and conservation of cultural and natural heritage worldwide. This initiative was incorporated into an international treaty known as the Convention Concerning the Protection of the World Cultural and Natural Heritage, adopted in 1972.⁸

Romania has adhered to these programs and, through Law no. 410/2005, approved the *Convention for the Safeguarding of the Intangible Cultural Heritage*, adopted in Paris in 2003. Subsequently, through Law no. 26/2008, the Romanian Parliament established the *General Framework for the identification, documentation, research, protection, conservation, promotion, enhancement, and transmission of intangible cultural heritage elements, which represent a defining characteristic of human communities, a factor of social cohesion, and a driver of economic development*. As a result, through Order no. 2236 of April 12, 2008, the National Commission for the Safeguarding of Intangible Cultural Heritage⁹ was established, defining its organisation, functions, and responsibilities.

At the same time, UNESCO created the *List of Intangible Cultural Heritage of Humanity*, which currently includes 166 elements from 76 countries. This list “covers *traditions and oral expressions*, including language as a vector of intangible cultural heritage, performing arts, social practices, rituals and festive events, knowledge and practices related to nature and the universe, and techniques associated with traditional craftsmanship.”¹⁰

Romania is represented on this *UNESCO List of Intangible Cultural Heritage of Humanity* with the following: *The Căluș Ritual*¹¹, inscribed on November 25, 2005; *Doina*¹², inscribed on October 2, 2009; *Horezu Pottery and the craftsmanship of local potters*¹³, inscribed in December 2012. During the 8th session of the UNESCO Intergovernmental Committee for the Safeguarding of Intangible

Identitate culturală și globalizare în secolul XX – cercetare și reprezentare muzeală [Cultural Identity and Digital Heritage: Projects, Networks, and Portals, in Cultural Identity and Globalization in the 20th Century – Research and Museum Representation], Ed. ASTRA Museum, Sibiu, 2006, p. 41-48.

⁸ <http://cnr-unesco.ro/de-ce-o-conventie/>, 13.02.2018, 16:21.

⁹ Nițulescu, Virgil Ștefan (coord.), *Repertoriu... op. cit.*, p. 14.

¹⁰ <http://cnr-unesco.ro/patrimoniul/patrimoniul-imaterial/>, 13.02.2018, 16:36.

¹¹ Călușul is a traditional Romanian folk dance from the southern regions of the country and Moldova, performed during the week of Rusalii (Pentecost). The Călușari, the dancers who perform it, carry out a magical ritual that revolves around the hazelnut fruit, known as "căluș"

¹² Doina is a solemn lyrical song, improvised and spontaneous. It expresses a variety of emotions, including longing, sadness, love, estrangement, and regret.

¹³ Horezu pottery and the craftsmanship of local potters represent a symbolic mark of the identity of the inhabitants of Horezu and Olari.

Cultural Heritage, held in Baku, Azerbaijan (December 2-7, 2013), the committee voted to inscribe the *Men's Group Colindat*¹⁴ on the Representative List of the Intangible Cultural Heritage of Humanity, as part of a transnational nomination dossier developed in collaboration with the Republic of Moldova.

At Jeju, in the Republic of Korea (December 4-9, 2017), the committee voted on December 6, 2017, to inscribe "*Cultural Practices Associated with March 1st – Mărțișor*" on the Representative List of the Intangible Cultural Heritage of Humanity. This was a multinational nomination coordinated by Romania and developed in partnership with the Republic of Moldova, the Republic of North Macedonia, and Bulgaria.

Thus, the process of *heritagization* refers to "social life and what it produces at the cultural level¹⁵": traditions, customs, oral expressions, sayings, proverbs, social, cultural, and culinary practices that have been preserved over time through conservation and promotion.

2. Heritagization in the Gastronomic Field

Heritagization in the gastronomic field consists of preserving the representations associated with the social food space, including food products and the tools used in production and food processing. Consumption, social codes, cooking methods, and ways of eating and drinking all carry a part of a social group's history and identity, becoming a marker of identity. According to Jean-Pierre Poulain, gastronomy is more than just a form of heritagization; it is a hierarchical inversion that results from the articulation of two opposing food universes.¹⁶

In Romania, the food section has been included in the register of intangible heritage, comprising a list of traditional dishes closely related to religious holidays, calendar-based celebrations, and fundamental events of human existence such as birth, marriage, and death. This inclusion emphasizes the rigorous preservation of recipes that hold an identity-defining role in preparation and consumption. In some cases, these dishes have a ritualistic nature; certain foods carry magical-ritual significance, bringing with them prescriptions and restrictions in food practices.

¹⁴The ritual of colindat (Christmas caroling) is associated with a Christian message, announcing the winter holidays. The tradition of colindat is not only a spectacular performance and a ritual of prestige but, above all, a means of preserving social identity, fostering cohesion, harmony, and solidarity among communities, including multiethnic communities.

¹⁵Mălina Iulia Duță, *Considerații asupra patrimoniului imaterial într-o epocă a fenomenelor globale, în Populații și patrimoniul imaterial euroregional. De la stratul cultural profund la tradiții vii*, coord. Elena Rodica Colta, Editura Etnologică, București, 2015, pp. 24-25.

¹⁶Jean-Pierre Poulain, « La gastronomisation des cuisines de terroir : sociologie d'un retournement de perspective », in Nicolas Adell, & Yves Pourcher (dir.), *Transmettre quel(s) patrimoine(s): Autour du patrimoine culturel immatériel*, Paris, Michel Houdiard, 2011, p. 245.

Some dishes serve ritual-ceremonial functions—those related to nature (animal husbandry, the use of wild flora, vegetable cultivation), gastronomic and customary traditions related to bread-making and shepherding, preservation techniques, beverage production, and even foods that have fallen out of common use but retain particular accents and an "ethnogastronomic"¹⁷ profile.

Food can be studied according to several criteria: ethnographic (defining and analysing the habitat and occupational profile); anthropological (analysing gender roles in food procurement and preparation, as well as the political and economic factors that have influenced community life over time); sociological (identifying dietary differences based on social stratification and the role of religion or religious affiliation in establishing dietary rules); and ethnological (classifying food preparation and consumption along the axes of daily life, festive occasions, rituals, and ceremonies, and ranking ingredients based on their significance as justified by oral traditions).¹⁸

In understanding and gaining knowledge of a culture, alongside beliefs, traditions, and language, food practices represent a defining aspect. Romanian ethnographers and ethnologists have been concerned with this part of traditional civilisation since the 19th century. In 1916, Mihai Lupescu compiled an inventory titled *Din bucătăria țăranului român (From the Romanian Peasant's Kitchen)*, which was published in 2000. In 1996, researcher Ofelia Văduva conducted a study called *Pași spre sacru. Din etnologia alimentației tradiționale (Steps Towards the Sacred: From the Ethnology of Traditional Food)*, while Narcisa Știucă published *Repere dobrogene. Note și comentarii de teren (Dobrogea Landmarks: Notes and Field Commentaries)* in 2004, among others.

Intangible heritage and the heritagization of taste can only be discussed when we recognise and promote gastronomy as part of national culture. The Administration of the National Cultural Fund (AFCN) has included regional culinary recipes on the list of eligible topics for funding. Rightfully, Pilsbury states that "food is no longer just 'of the body' but also 'of the soul,' and taste, from being purely physiological, also becomes cultural—and, as such, heritagizable."¹⁹

When discussing the preservation and heritagization of our nation's cultural legacy, it is essential to follow three steps: first, identifying the heritage object; second, transmitting it to future generations; and finally, promoting and disseminating it.

¹⁷ Virgil Ștefan Nițulescu (coord.), *Repertoriu... op. cit.*, pp. 139-141.

¹⁸ Narcisa Știucă (coord.), *Alimentația în Dobrogea în Repere dobrogene. Note și comentarii de teren*. București, CNCPCT, 2004.

¹⁹ Vintilă Mihăilescu, Bogdan Iancu, „Produsele de calitate” și patrimonializarea gustului în România în „Sociologie Românească”, vol. VII, nr. 3, 2009, p. 40.

Occupying a central place in human existence, food and nourishment highlight the identity dimensions of the human being. The identity of a society is also defined by the key symbols recognised and accepted by its members: beliefs, traditions, and norms, which often carry ritualistic and mythical meanings. These customs and principles of life help individuals recognise themselves within a community that shares a common destiny.

3. Digitalisation of Culinary Cultural Heritage. Bacău Region – eCULTFOOD

The following section presents the project *Digitalisation of Culinary Cultural Heritage. Bacău Region – eCULTFOOD*, which aimed to make visible the cultural heritage reflected in culinary knowledge by preserving it in cartographic and digitalised form. The project compiled a representative corpus of audiovisual documents, produced through field research conducted with subjects from different generations in Bacău County during the period 2016-2017.²⁰ The outcome of this initiative was the creation of an Audiovisual Ethnolinguistic Atlas of the Culinary Cultural Heritage of Bacău County, in the form of a complex database named eCULTFOOD. This database included the results of field research, an archive, and a library documenting food-related practices and traditions from the region.²¹

The project was based on a well-grounded philosophy, starting from the premise that within the culinary cultural heritage, each community possesses knowledge as a result of its interaction with the environment and living conditions.²² The eCULTFOOD project fulfilled the function of enhancing and disseminating the intangible cultural heritage of food in Bacău. As the project's promoters

²⁰ A presentation of the project's results can also be found in the volume Petronela Savin, *Bucate din bătrâni. Frazologie și cultură românească*, Iași, Editura Institutului European, 2018, pp. 109-110, and in the article Petronela Savin, Diana Trandabăț, *Ethnolinguistic Audio-Visual Atlas of the Cultural Food Heritage of Bacău County – Elements of Methodology*, BRAIN - Broad Research in Artificial Intelligence and Neuroscience, Volume 8, Issue 1, 2018.

²¹ The project PN-III-P2-2.1-BG-2016-0390 Digitalisation of Culinary Cultural Heritage. Bacău Region – eCULTFOOD was coordinated by "Vasile Alecsandri" University of Bacău, under the direction of Petronela Savin, and was implemented in partnership with "Alexandru Ioan Cuza" University of Iași and the Cultural Association "Art–Traditions–Heritage Without Borders" in Bacău. The project was carried out between October 1, 2016 – October 30, 2018, and was funded by the Executive Unit for Financing Higher Education, Research, Development, and Innovation (UEFISCDI) through the National Research, Development, and Innovation Plan for 2015-2020 (PNCI III), Direction P2 – Increasing the Competitiveness of the Romanian Economy through RDI, Line 1 – Knowledge Transfer to the Economic Sector. All materials resulting from the field research activities are integrated into the eCultfood platform (<http://ecultfood.ub.ro>).

²² Petronela Savin, Valentin Nedeff, Cosmina Timocea-Mocanu, Luminița Drugă, *Digitalizarea patrimoniului cultural alimentar al județului Bacău. Aspecte metodologice*, „Caietele ASER”, nr. XIII/2016, p. 103-111.

acknowledge, it "represents, therefore, a response to the need to generate a shift in the perception of cultural research as a factor of socioeconomic development."²³

The project's activities were structured into three categories, corresponding to the three calendar years of implementation, as follows:

1. Designing the intangible heritage resource related to food

- The methodology for organising and researching heritage data in a digital context was established.
- A network of surveyed localities was created, ensuring representativeness at the geocultural level of the region.
- A semi-structured interview guide was developed, setting the themes and topics.
- Appropriate informants for the survey were identified.
- Pilot surveys were conducted to validate the established methodological aspects.

2. Creating the Intangible Heritage Resource Related to Food

- Field surveys were conducted using three main research methods: ethnological experiment, participatory observation, and semi-structured interviews focused on elements related to food culture.
- Audiovisual material was archived.
- Materials were edited and organised into the database.
- Short references and comments from scientific, ethnological, and linguistic sources were added to the collected material.
- Research results were promoted and disseminated by creating a social media page for the project.
- Another significant aspect involved organising two research internships on culinary heritage with 30 master's students from "Vasile Alecsandri" University of Bacău, within the Cultural Association "Art–Traditions–Heritage Without Borders".

3. Creation of the e-CULTFOOD Atlas Web Platform²⁴

- The functional specifications of the platform were defined.
- Information flows required for the resource management process were analysed.
- The eCULTFOOD platform was designed.
- The software structure of the platform was developed for user access.
- The platform was tested on a target group of researchers and students.

²³ *Ibidem*.

²⁴ Information related to this activity is detailed in the article Macovei Andreea, Petronela Savin, *The Digitization of the Cultural Food Heritage. The Region of Bacău – eCULTFOOD. Towards the Processing Methodology of Collected Audiovisual Data*, "Cultural Perspectives. Journal for Literary and British Cultural Studies in Romania," no. 22, 2017, pp. 127-138.

- A methodology for platform use and maintenance was created.

4. Methodology for Producing Information in the eCULTFOOD Project

The primary method used to highlight elements of culinary heritage was field research, employing ethnological experiment, thematic semi-structured interviews, and participatory observation as key tools.

Semi-structured interviews were organised around 50 thematic subjects, focusing on knowledge and practices related to traditional food, traditional recipes, and preparation techniques.

The structure of these 50 themes was based on the classification of intangible heritage elements developed by Narcisa Știucă in the collective work *"Patrimoniul cultural imaterial din România. Repertoriu I"* (*The Intangible Cultural Heritage of Romania. Inventory I*)²⁵, supplemented by additional elements identified through bibliographic research and field surveys.

The field surveys were conducted over a full calendar year (November 2016 – October 2017), aiming to capture the traditional menus, cultural codes, and food-related behaviours of the inhabitants of Bacău County. During the first nine months, all 34 localities designated for investigation, based on their representativeness of the region's geocultural diversity, were visited at least once. In the last three months of the survey, the most scientifically significant and relevant localities were revisited for further research. Audiovisual documents were archived, recording real communication situations in dialogue format, with 82 informants from the 34 localities of Bacău County. Below is the chronological list of visited locations: Frumușelu (Glăvănești), Glăvănești (Glăvănești), Muncelu (Glăvănești), Ludași (Balcani), Balcani (Balcani), Rățeni (Balcani), Buda (Blăgești), Apa Asău (Asău), Valea Mică (Roșiori), Gioseni (Gioseni), Galbeni (Nicolae Săscut), Somușca (Cleja), Țârdanii Mici (Blăgești), Chetriș (Tamași), Prăjești (Prăjești), Faraoani (Faraoani), Pustiana (Bălcescu), Bălăneasa (Livezi), Mănăstirea Cașin (Cașin), Cașin (Cașin), Blidari (Căiuți), Pârjol (Pârjol), Berești (Pîrjol), Mâlosu (Lipova), Dumbrava (Gura Văii), Vâlcele (Târgu-Ocna), Răchitiș (Ghimeș-Făget), Berzunți (Berzunți), Scurta (Orbeni), Pâncești (Pâncești), Răstoaca (Răcăciuni), Pâncești (Săscut), Săscut-Sat (Săscut), Oituz (Oituz).²⁶ For documenting food heritage elements, both video and photography techniques were used. Two types of

²⁵ Știucă, Narcisa-Alexandra (2009): *Alimentație tradițională*, in Ispas, Sabina (ed.), *Patrimoniul Cultural Imaterial din România. Repertoriu I*, Comisia Națională pentru Salvagardarea Patrimoniului Cultural Imaterial, CIMEC - Institutul de Memorie Culturală, Bucharest.

²⁶ Petronela Savin, Valentin Nedeff, Cosmina Timocea-Mocanu, Luminița Drugă, *Digitalizarea patrimoniului cultural alimentar al județului Bacău. Aspecte metodologice*, „Caietele ASER”, nr. XIII/2016, p. 103-111.

recordings were produced: evocative discourse recordings, where informants recalled recipes, customs, and food-related codes from memory, describing traditional dishes; and procedural discourse recordings, documenting the live preparation of a dish considered representative of local food culture. Photographic documentation included panoramic images of the investigated localities, visual records of informants' households, food preparation areas, and storage spaces, images of culinary tools and equipment, step-by-step photographic documentation of dish preparation, the final presentation of completed dishes, and images of informants or groups of informants engaged in conversation. At each survey site, every thematic subject was documented through video and photographic recordings, supplemented by a literal transcription of the recorded communication.

5. Sustainability of the eCULTFOOD Platform

The eCULTFOOD platform, which hosts discussions on traditional recipes recorded through field surveys, captures the relationships between culinary knowledge and the material and spiritual realities of the society we live in. The ethnolinguistic audiovisual atlas of Bacău County's cultural food heritage aims to connect experienced generations with younger ones through tools that preserve cultural heritage. Thus, the platform contributes to one of the main long-term development directions: increasing and diversifying young people's cultural engagement by using methods that foster creativity and innovation through new technologies.

6. Conclusions

As previously mentioned, intangible cultural heritage refers to the deep layers of human expression, which face the risk of disappearance due to the loss of certain behaviours, mentalities, and the forms they have created over time. Researching these dominant elements helps revive awareness of our belonging to the Romanian ethnocultural and ethnolinguistic space.

The essence of traditional cuisine lies in its raw ingredients and cooking methods. The eclectic nature of Romanian gastronomy is the result of direct contact with neighboring cultural influences, as well as those introduced by various foreign powers that historically occupied Romanian territories. The digitalisation of Romania's culinary heritage can serve as a means of preserving a legacy that is gradually fading with time. Such an initiative could redefine the concept of culinary tradition, which, in light of today's global transformations, is most deeply reflected in practices that symbolically preserve family and community memories, traditions, and identity.

7. References:

- Choay, Françoise. *L'Allégorie du Patrimoine*. Paris, Seuil, 1992.
- Coceriu, Mariana. *Salvgardarea patrimoniului cultural imaterial – noi paradigme*. Simpozion, în *Magazin bibliologic*, nr. 1-4, 2015.
- Colta, Elena Rodica (coord). *Considerații asupra patrimoniului imaterial într-o epocă a fenomenelor globale*, în *Populații și patrimoniul imaterial euroregional. De la stratul cultural profund la tradiții vii*. Editura Etnologică, București, 2015.
- Duță, Mălina Iulia. *Considerații asupra patrimoniului imaterial într-o epocă a fenomenelor globale*, în *Populații și patrimoniul imaterial euroregional. De la stratul cultural profund la tradiții vii*. coord. Elena Rodica Colta, Editura Etnologică, București, 2015, p. 24-25.
- Macovei, Andreea, Savin, Petronela. *The Digitization of the Cultural Food Heritage. The Region of Bacău – eCULTFOOD. Towards the processing methodology of collected audiovisual data*. In *Cultural Perspectives. Journal for Literary and British Cultural Studies in Romania*, nr. 22, 2017, p. 127-138.
- Mihăilescu, Vintilă, Iancu, Bogdan. *Produsele de calitate și patrimonializarea gustului în România*. In *Sociologie Românească*, vol. VII, nr. 3, 2009, p. 37-50.
- Nițulescu, Virgil Ștefan (coord.). *Repertoriu național de patrimoniu cultural imaterial. I = Répertoire national du patrimoine culturel immatériel. I*. CIMEC – Institutul de Memorie Culturală, București, 2008.
- Oberländer-Târnoveanu, Irina, *Identitatea culturală și patrimoniul digital: proiecte, rețele și portaluri*, în *Identitatea culturală și globalizare în secolul XX – cercetare și reprezentare muzeală*, Ed. ASTRA Museum, Sibiu, 2006, p. 41-48.
- Poulain, Jean-Pierre. *La gastronomisation des cuisines de terroir : sociologie d'un retournement de perspective*. In Nicolas Adell, & Yves Pourcher (dir.), *Transmettre quel(s) patrimoine(s): Autour du patrimoine culturel immatériel*, Paris, Michel Houdiard, 2011, p. 239-248.
- Savin, Petronela, Nedeff, Valentin, Timocea-Mocanu, Cosmina, Drugă, Luminița, *Digitalizarea patrimoniului cultural alimentar al județului Bacău. Aspecte metodologice*, „Caietele ASER”, nr. XIII/2016, p. 103-111.
- Savin, Petronela. *Bucate din bătrâni. Frazologie și cultură românească*. Iași, Editura Institutului European, 2018.
- Savin, Petronela, Trandabăț, Diana. *Ethnolinguistic Audio-Visual Atlas of the Cultural Food Heritage of Bacău County – Elements of Methodology*.

BRAIN - Broad Research in Artificial Intelligence and Neuroscience, volume 8, issue 1, 2018.

Savin, Petronela, Timocea-Mocanu, Cosmina (coord.), Jicu, Adrian, Cuceu, Maria. *Aceea era...puterea colacilor. Sărbători trăite, sărbători povestite în localitățile din județul Bacău*. Editura Casa Cărții de Știință, Cluj-Napoca, 2017.

Știucă, Narcisa (coord.). *Alimentația în Dobrogea în Repere dobrogene. Note și comentarii de teren*. București, CNCPCT, 2004.

Știucă, Narcisa-Alexandra. *Alimentație tradițională*. în Ispas, Sabina (coord.), *Patrimoniul Cultural Imaterial din România*. Repertoriu I, Comisia Națională pentru Salvagardarea Patrimoniului Cultural Imaterial, CIMEC-Institutul de Memorie Culturală, București, 2009.

Văduva, Ofelia. *Pași spre sacru. Din etnologia alimentației românești*. București, Editura Enciclopedică Văduva, 1996.

Internet resources

1. <http://www.ecultfood.ub.ro/> 06.01. 2018, 12.00.
2. http://www.proiectavdhela.ro/pdf/matilda_caragiu_marioteanu_varietatea_limbii_romane.pdf, 06.01. 2018, 12.30.
3. <http://cnr-unesco.ro/patrimoniu/patrimoniu-imaterial/>, 13.02.2018, 16:36
4. <http://cnr-unesco.ro/de-ce-o-conventie/>, 13.02.2018, 16:21.
5. Law No. 410 of December 29, 2005, by which the Romanian Parliament approved the *Convention for the Safeguarding of Intangible Cultural Heritage*.