Revista „Paşii copilăriei”

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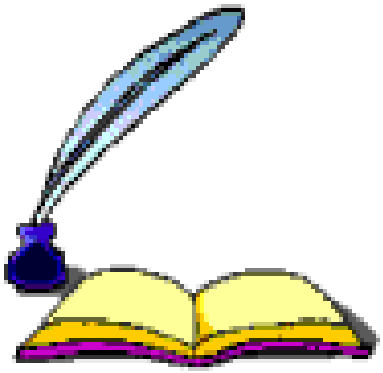

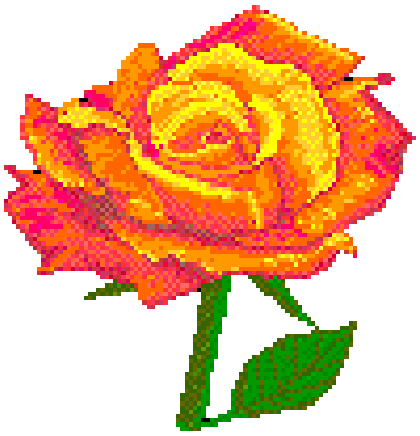

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Cele mai faimoase oua de Paşti

Cele mai cunoscute ornamente preţioase de Paşti din lume sunt ouăle Faberge. Ouăle au fost create de către bijutierul Peter Carl Faberge, în perioada 1884-1917, fiind mândria ţarilor Rusiei. Cel care a iniţiat aceasta tradiţie a fost ţarul Alexandru al III-lea care a comandat un astfel de ou pentru soţia sa, Maria Fedorovna. Împărăteasa de origine daneză a fost atât de încântată, încât Faberge a trebuit sa facă în fiecare an, de Paşti, un astfel de ou. In total au fost create 54 de ouă.

Primul ou creat de Faberge, cel dăruit ţarinei Maria Fedorovna, poartă numele de „Oul de găină". Acesta era un fel de casetă ovoidala din fildeş, cu marginile din email albastru închis. In interiorul oului se afla o găinuşă din aur, cu ochi de rubine. In interiorul găinii era o coroană de aur împodobită cu perle, iar în mijlocul ei se ascundea, de fapt, „surpriza", un inel din aur, pe care ţarul îl dăruia soţiei sale.

După moartea tarului Alexandru al III-lea, fiul lui, Nicolae al II-lea, a continuat tradiţia ouălor Faberge. El comanda bijutierului cate două ouă diferite, unul pentru soţia lui şi unul pentru mama sa. Fiecare ou astfel executat avea în el o surpriza care rămânea necunoscută chiar şi pentru tar, până în momentul dăruirii. Pentru a le realiza, meşterii lui Faberge au folosit pietre şi metale preţioase, sidef, email, aur, argint, fildeş, cristale, perle naturale, jad, diamante, safire, rubine, dar şi pietre semipreţioase, piatra lunii, olivina, granate, turcoaze. La un singur ou puteau lucra mai mulţi oameni, timp de un an. Tarul Nicolae al II-lea comanda şi ouă in miniatura, care puteau fi puse în scrisori sau erau purtate de femei la centură, agăţate de brăţară sau ca pandantiv.

Cu toate ca „Oul de găină” este celebru pentru că a fost primul creat, cel mai prețios ou din aceasta colecție este „Oul încoronării”. O bijuterie sau, mai degrabă, un bibelou unic care a omagiat în 1897 urcarea pe tron a ultimului țar al Rusiei, Nicolae al II-lea. Un obiect incredibil de sofisticat, din email galben, translucid, străbătut de vinişoare de aur la a căror încrucişare sunt încrustați vulturi imperiali ce poarta pe piept diamante. Alte ouă celebre sunt Oul cu lăcrămioare, Portocalul, Cucul, Oul Renaşterii sau Bobocul de trandafir.

Neprețuitele ouă au fost confiscate de bolşevici în urma revoluției ruse s-au perindat prin mai multe colecții particulare. Ouăle au ajuns pe pământ rusesc datorita miliardarului rus Victor Vekselberg, preşedintele companiei petroliere Tyumen Oil, care a achiziționat şi a adus înapoi în țara sa întreagă colecție de nouă ouă Faberge, aflate în posesia familiei Forbes. Printre ele se numără şi „Oul încoronării”. Lui Malcolm Forbes, fondatorul influentei publicații „Forbes”, i-au trebuit 30 de ani (între 1960 si 1990) să colecționeze ouăle Faberge, pe care le-a expus apoi în întreaga lume.

THIS IS OUR CARNIVAL

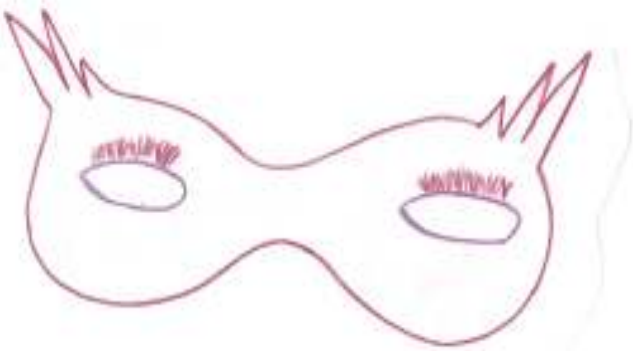
CARNIVAL PRODUCES A WONDERFUL SHOW OF COLOURS AND COSTUMES, ESPECIALLY IN BIG CITIES LIKE VENICE AND VIAREGGIO BUT ALSO IN OTHER SMALL OR BIG TOWNS AND VILLAGES. SOME ITALIAN MASKS HAVE REGIONAL ORIGINS.

In our village the celebration of carnival is very important. This year Carnival has started on the 17th of January and will finish on the 24th of February. The duration of this folk tradition varies according to the celebration of Easter. It can last long time as this year, or very short, about 15 or 20 days. It is a children but also an adults feast, as everybody get masked and go around the village, from house to house carrying a fabric tall doll which represents the Carnival (who must be killed) and singing and telling funny stories. Adults during this going around eat bread, sausages and drink a lot of so they often get drunk. During this period people eat and drink thinking about their bodies as they prepare for the Lent which asks some deprivations. The final day of the celebration is Mardi Gras which means "Fat Tuesday". It is the day just before Lent.

CARNIVAL DECORATIONS

In our country, during the period of the carnival, children prepare at school and at home the decorations. They are colorful festoons and masks to celebrate the Carnival. The festoons are realized with card stock and colored paper. The masks, alike, are realized with crepe paper and card stock and decorated according to the characters people want to represent. They are slicked and hanged on the doors, windows and walls.

HERE THERE ARE SOME FAMOUS ITALIAN MASKS



A common tradition, dating back to the ancient local rites is the "devil mask". According to some art and folk scholars anthropologists like Ceutini, Turci, Cirese, it was a Greek goddess Dionysus the god of vegetation broken up by Titans. It takes place in Tufara, a small village near ours, each year during the carnival. In the afternoon of the last day of carnival six men wearing uncommon dresses go along the streets of the village shouting and making jokes to people they meet. Among them there is one that represents the devil. It looks like a devil because he wears strange clothes. He wears seven goat skins, while his face is covered by a black mask. The seven skins recall the rite of cutting people in pieces nobody today knowledge of this particular horrible rite. In the group there is also represented the death, with her face colored in white.

This is a photo of the devil

Here is a picture of the devil

Death precedes the devil of a few meters and the devil shakes a sickle. Both these figures perform in developments that become real acrobatic games. They surely formerly represented the goddess who spinned the line of destiny and life, which was cut dying. The group is completed by the guards armed with chains, they have got a black face and run after the devil trying to keep him in chains. At the established time and place the parade begins across the streets of the village, between two wings of crowd. After the parade the event has its epilogue in the square in front of the castle, where the court after hearing the misdeeds of the accused devil and after having listened to the people who are there the court condemns the Carnival to death. The sentence is immediately carried out so the puppet of carnival is thrown away from the top of the castle. At that moment the devil twists from his jailers and dragging the chains, goes on a high rock and throws it in the vacuum.

Prof. Maria Racchi, Italia

Câteva imagini din Polonia

Turnuri istorice din Polonia

Prof. Ewa Bednarska, Polonia

Revista "Paşii copilăriei", Nr. 6, Aprilie 2009

THE DRAGON OF CRACOW

Long ago in Poland's early history, on the River Vistula, there was a small settlement of wooden huts inhabited by peaceful people who farmed the land and plied their trades. Near this village was Wawel Hill. In the side of Wawel Hill was a deep cave. The entrance was overgrown with tall, grass, bushes, and weeds. No man had ever ventured inside that cave, and some said that a fearsome dragon lived within it.

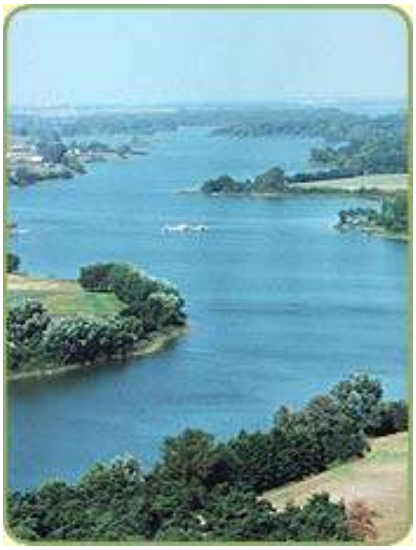
The young people of the village didn't believe in the dragon. The old people of the village said that they had heard their fathers tell of a dragon who slept in the cave, and no man must dare waken it, or there would be dire consequences for them all. Some of the youths decided to explore the cave and put an end to such foolish talk. They thought that they knew better and dragons were just old stories from the past.

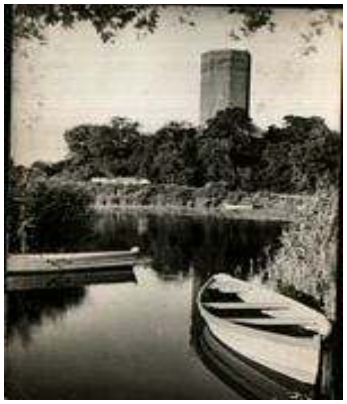
A group of these young people took some torches and went to the cave. They slowly entered the cave until they came to a dark mass of scales blocking their way and the sound of heavy breathing. The boys ran as the dragon awakened and roared. Fire came from its mouth warming the boys' heels and backs. When they were far enough away, they looked back and saw the dragon at the entrance of the cave, very angry being awakened from its sleep.
From that day on, the people knew no peace. Every day the dragon appeared and carried off a sheep or attempts to kill the dragon but nothing succeeded and many of those that attempted were killed.

The hero in this part of the story differs. In the village lived a wise man, a shoemaker named Krakus or Krac. He got some sheep and mixed a thick, yellow paste from sulfur. Krakus smeared it all over the animals. Then led them to a place where the dragon would see them. The dragon came out as expected, saw the sheep, roared, rushed down the hill and devoured the sheep. The dragon had a terrible fire within him, and a terrible thirst. It rushed to the River Vistula and started drinking. It drank and drank and could not stop. The dragon began to swell, but still it drank more and more. It went on drinking till suddenly there was a great explosion, and the dragon burst.
There was great rejoicing by the people. Krakus, was made ruler of the village, and they built a stronghold on Wawel Hill. The country prospered under the rule of Krakus and a city grew up around the hill which was called Krakow, in honor of Krakus. When Krakus died, the people gave him a magnificent burial, and erected a mound over his tomb which can be seen to this day. The people brought earth with their own hands to the mound, and it has endured through all the centuries as a memorial to the person that killed the dragon of Krakow.
The large 200-foot-long cave in Wawel Hill, Krakow, which has been known for centuries as the monster's den, now attracts thousands of visitors each year. Whatever the truth of the dragon legend, the Dragon's Cave (Polish 'Smocza Jama') is Cracow's oldest residence, inhabited by man from the Stone Age through the 16th century.

Prof. Ewa Bednarska, Polonia

Lacul Gopło din Polonia





Prof. Ewa Bednarska, Polonia

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Kujawian (regiune în Polonia, unde învață elevii echipei coordonate de prof. Ewa Bedanrska, partener în proiectul internațional – „Tradition, costumes, habits and culture in Europe”)

costume tradiționale

Creații literare

Eminescu

Eminescu-i tresărirea,
Dorului de absolut
Eminescu este chipul
Infinitului din noi.
Eminescu este visul,
Înălțarea si abisul.
Eminescu, Eminescu,
Fără el oricare lucru
Şi-ar urma cărarea sa,
Fără faimă, fără nume,
Codrule, Măria ta,
Lacule ce tainic farmeci!
El Moldovei îi e fiul
Şi Dunării nepot
L-a adoptat Ardealul
Şi Muntenia de tot!

Eminescu ne uneşte
Pe acest meleag străbun,
Într-o lume de poveste
Ce o ştie râul, ramul,
Lacul şi izvoarele.
Eminescu este dor,
Dor de dulcea noastră limbă
Învățată din popor.
El mai e şi-un nume scump
Ce se cheamă România,
Eminescu-i veşnicia.
Şi ce naşte din cuvânt,
Dulce şi sfânt pe-acest pământ.

Niță Marina
Şcoala Tudor Vladimirescu, Târgovişte
VII B
Prof. Safta Alina

Dor

Să uiți că trăieşti,
Să uiți că iubeşti,
Ce poate fi mai cald
Ca un dor?
Ce poate fi mai sus
Ca un zbor?
Simt cerul o poartă
Prin care îşi trece
Un dor, zborul tău!
Ai plecat de lângă mine,
Nu te voi uita pentru ceea ce
mi-ai făcut
Puteai să rămâi….
Pentru mine…
Dar ai plecat

Pe drumuri pustii,
Plângând….
Eu după tine…
Dar te-am pierdut
Pe un alt drum fără sfârşit.
Iar tu nu ai venit să mă cauți
Ți-ai continuat drumul….
Cu ochii obosiți şi fără lacrimi
Crezând în Dumnezeu!

Niță Marina
Şcoala Tudor Vladimirescu,Târgovişte
VII B
Prof. Safta Alina

De ce lumea este rea?

Îmi este teamă de ziua rea ce o să vină
Îmi este teamă că într-o zi…
O să dispară prea luminata…lumină
Îmi este teamă de cuvintele reci ce alții le rostesc…
Îmi este teamă că nu toți au harul lui Dumnezeu.

Ce cred alții de ziua de mâine?
Ce cred alții despre rău sau bine?
Ce cred alții despre bunătate sau ispită?
Ce cred alții despre soarele ce dimineața se ridică?

De ce nu toți au curajul de a spune?
Adevărul….
De ce nu toți au curajul de a mărturisi?
Păcatul…
De ce nu toți au curajul de a ajuta?
Un neajutorat…
De ce nu toți au curajul de a recunoaşte?
Un bine ce i s-a făcut…

De ce lumea este rea?

Niță Marina
Şcoala Tudor Vladimirescu,Târgovişte
VII B
Prof. Safta Alina

Dacă aş pleca

Dacă ar veni o zi in care aş pleca
Ştiu, nu aş putea trăi departe de tine
Mi-ar lipsi şi aerul şi n-aş avea putere
visele n-ar fii decât coşmaruri
ploaia ar plânge mereu cu mine
afară ar fi mereu noapte
d-aia mă rog să pot reuşi
să trec peste ce va urma
brațele vieții sa nu mă fure
să nu mă ducă departe de tine
o viață ştiu ca am, doar atât
şi-aceea vreau să trăiesc cu tine, dragă sora!

REȚETE DE PRĂJITURI ...
From ITALY

Teacher Maria Racchi

Ring-shaped cake

Ingredients

1 kg of plain flour
100g of butter
50g of sugar
Half liter of milk
4 eggs
100g of yeast of beer
Skin lemon grated
A glass of orange's flowers water
A pinch of salt

METHOD

- *Stir the flour adding little by little the yeast of beer, the milk, the melted butter, the eggs, the water and the lemon.*
- *Rest for about an hour.*
- *Take the dough and cut it in ring shaped form.*
- *Warm the oil and fry them.*
- *Put the sugar on them.*

Sweet "Chiacchiere"

Ingredients

1 kg of plain flour
4 eggs
150g of sugar
Half glass of milk
A bit of red wine
Half bag of yeast beer

METHOD

- *Put the flour on a wood table*
- *Break the eggs*
- *Melt butter*
- *Put butter and yeast in the milk*
- *Stir all the ingredients*
- *Stretch the dough in thin leaves*
- *Cut them in small rings*

Creații plastice

Desene / materiale realizate de elevi din Polonia,
prof. Katarzyna Lipska

Vasile Mirela , clasa a VII-a

Ispas Adriana, clasa a VII-a

Iftime Gheorghiță, clasa a V-a

Dima Gabriela, clasa a V-a

Dima Gabriela, clasa a V-a

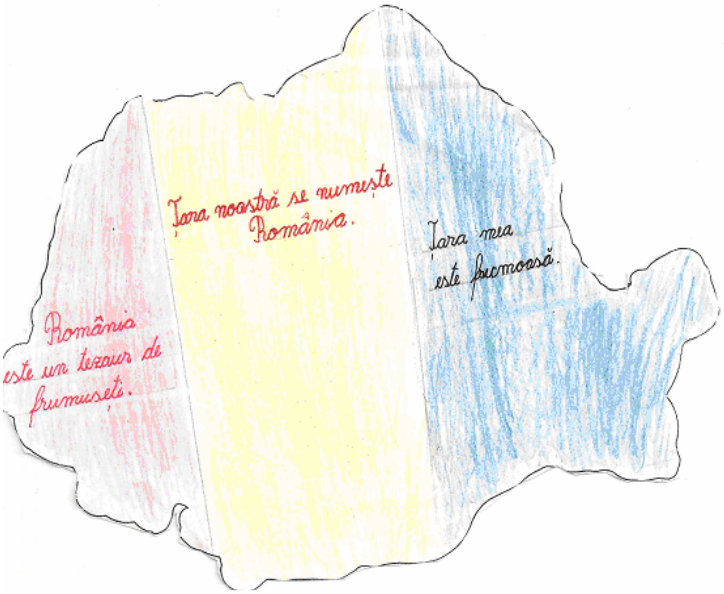
Radu Luminița
Clasa a VI-a

Costea Mihaela, clasa a VI-a

Ispas Sorina
Clasa a VI-a

Iftime Gheorghiță
clasa a V-a

Ouă roşii realizate de elevii
clasei a V-a,
Diriginte
prof. Tănase Cristina



DESENE REALIZATE DE

Safta Andrei Iustin, Clasa a II-a, Step By Step,
Şcoala Tudor Vladimirescu, Târgovişte
Înv. Voicu Rodica

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Prof. Maria Racchi, Italy
Prof. Ewa Bednarska, Poland
Prof. Katarzyna Lipska, Poland

Şcoala Butoiu de Jos

Dima Gabriela – clasa a V-a
Panait Daniel – clasa a V-a
Iftime Gheorghiţă – clasa a V-a
Costea Mihaela – clasa a VI-a
Ispas Sorina – clasa a VI-a
Radu Luminiţa – clasa a VI-a
Ispas Adriana – clasa a VII-a
Vasile Mirela – clasa a VII-a
Iftime Marusia – clasa a VII-a

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