



ПЛАТФОРМА 2 ТЕНДЕНЦІЇ РОЗВИТКУ АРТ І ФЕШН-ДИЗАЙНУ

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TRADITIONS FOR ORGANIZING ACCESSORIES IN POPULAR COSTUME

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The folk costume consists of clothes, shoes and accessories. Accessories that complete the folk costume are: beads, metal necklace, bracelets, woolen girdle, etc. Traditional knapsacks "traista" and "desaga" have a special role as accessories. The accessories always or noted by the role of accent in the costume. In the popular costume, apart from the accent that could be debatable, the accessories were also distinguished by their protective character, along with those lines of embroidery on the shirt that constantly reflected a special message. Arrangements, colors and shape correlation, raw materials and how to compose the accessories in the suit, as well as 3D modelling attempts will be the subject of discussion in communication.

Key words: amber, brass, earrings on the temples, hemp, sage.

INTRODUCTION

Looking at the museums' shelves with exhibits in the Republic of Moldova, we notice various ornaments or paraphernalia "dichisuri" used in archaic periods with signs of prehistoric cultures. At the same time, there is no lack of accessories used in the 19th-20th century, them appearing practically on the entire evolution of human social life. Among various people, regardless of social caste, accessories were first used as a totemic symbol and later as an aesthetic and functional symbol. As examples of accessories, we find: appliques of metal, gold and silver, earrings, beads, bracelets, buttons - which proved strong decorative qualities in the noble, popular costume, etc. The accessories frequently also had the role of trifles, useless things, but also personal possessions, royal signs, etc. They were made of various materials such as: amber, mother-of-pearl, pearls, coral, chalk, colored glass, black glass, carnelian, garnet, gold, silver, copper, etc. Due to the resistance of the materials, many ornaments remained to be preserved over time, and today, we have them as evidence and historical values.

Regardless of the functions performed by accessories, namely: aesthetic, totemic, usual use - with the development and expansion of the occupations of human society, the range and type of ornaments widen. And under the name of



accessories are grouped the pieces that are not strictly necessary, but at the same time their presence and use also generate some original aesthetic effects [1]. In their category we include: leather bags, men's bags, handkerchiefs, gloves, women's headwear and headwear, bags, belts, etc.

The folk costume has preserved, through accumulation from various traditions and development of its own identity, an imposing variety of accessories and ornaments. Although the urbanization and industrialization, which at the end of the 19th and beginning of the 20th centuries are considerable and threatening factors for the preservation of folk vestiges, for in 1930 constituted 4.023 enterprises for 117.016 inhabitants of Chisinau [2], the folk costume has nevertheless been preserved and remained an authentic product.

PURPOSE

The purpose of the study is: establishing the peculiarities of the organization of accessories in the folk costume of the Republic of Moldova; restoring the wearing characteristics of the accessories from ancient times, according to the museum remains and the analysis of historical accounts, by creating the virtual model for establishing and visualizing the external appearance and the differences in wearing, in the shape and type of ornaments, etc.; getting a virtual model of archaic accessory organization - source for designers. And last but not least the study of the symbol, legend and types of accessories, and also the practical recommendations in the modelling and virtual restoration of models with accessories.

RESULTS AND DISCUSSION

Organization, symbol and coloring of accessories in folk costume. The history of the people who developed in the geographical area between the banks of the Dniester and Prut rivers, whose names have been preserved since ancient times [3], near the fortresses of Soroca and Tighina, is tumultuous and full of continuous changes. It is hard to imagine that after the occupation of Tighina by the Turks in 1538, during whose reign the economic autonomy of the tsars was no longer respected [2], that the popular dress tradition of the locals did not borrow cultural elements of the invaders. People of Getic and Dacian origin located in the Carpatho-Danubian area as a result of several "migrations of peoples", invasions such as: Goths, Gepids - assimilated, Huns, Avars, Hungarians, Slavs, Cumans and many others contributed, either through encroachment and destruction [2, 3], but also assimilation, to the cultural formation of the traditions of the population in the geographical area studied. The Christian religious affiliation penetrated very early in Dacia and Moesia, ancient states and cultures, where it can also be found the folk traditions of wearing accessories, ornaments, etc. The assimilation of the pagan traditions of the Cucuteni culture and Christian religious traditions are basic in the characteristic of organization, symbol and chromatics of both accessories and folk costume in the R. Moldova. The formation and preservation of folk relics throughout the ages has been selective and adapted to the vital, geographical, aesthetic and cultural needs.

Beads, earrings, bracelets, appliques of metal "aplice" are the most frequently encountered and present archaeological vestiges and the best preserved. The age of the beads is enviable. In one of the caves in Israel, archaeologists found beads whose age is over 100 thousand years. In those days,



beads were made from shells, animal bones and teeth, various grass and grain seeds, wooden sticks [4, 5].

The folk costume from the Republic of Moldova is richly ornamented with beads worn around the neck in more than 16 strings of different length and size of beads, smaller and more masked (fig. 1c). The shape of the beads could be very varied, the most common was oval, cylindrical, elongated and rounded, but there were also dumbbell-shaped ones, the interlacing of which in the string formed small crosses (fig. 1a), a shape of the beads found 40 million years ago in the Cro-Magnon cave in France made from deer horn [5]. Beads of different colors were worn, like blue, yellow, gold, silver, green. The most common were red, orange from coral and pearls from either shells or from the famous amber. Very popular were coral ornaments called "*curăli*" in the north of the republic, and "*mărgan*" in the south, which in fact present local adaptations of the word coral [6]. Even today, polished ornaments of various shapes, arranged on a thread, are called beads. In the folk costume, the neck ornaments could form a single string or strings placed concentrically in several threads of different materials such as: beads, coins and small metal cylinders. Depending on how they were worn, how they were tied and in which component, the ornaments differed in type. In the folk costume of the Republic of Moldova, the "*zgarda*", "*salbele*" and "*gherdanul*" are the most common.

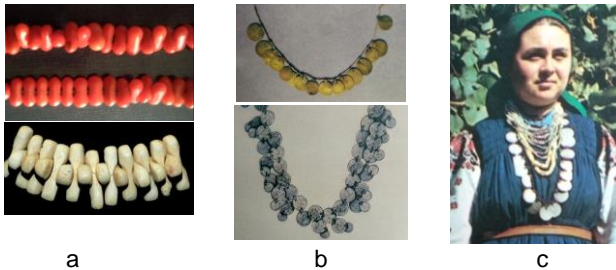


Fig. 1. a - beads for women: *top* - from the traditional costume of the R.M, coral, *bottom* - found in the Cro-Magnon cave in France, deer bone [5];
b - necklace made of metal coins "*salbe*", mid. century 19th, Vulcanesti [7];
c - metal coins necklace "*salbe*" and beads in the folk costume, Camenca [7]

"*Zgarda*" consisted of several crosses and metal beads such as copper, silver, coral, strung on a thread, providing the wearer with supreme, divine protection, being used very frequently in the Ukrainian costume as well [8].

"*Salbele*" - metal coins necklace of simple and very complex connection, in the shape of a circle (figure 1b, c) were worn throughout the territory of the republic. "*Salbele*", in some localities in the south-east, south-west and center of the republic are called "*lefturi*", "*lefti*", "*mahmudi*" or "*mamude*" [6].

"*Gherdan*" – a jewelry made of very small beads, interwoven in various ornaments, symbols quite varied colors. In the Romanian part it was called "*lătița*", "*bertiță*", "*zgardă*", "*ghiordan*", also worn as a headband [1]. The necklace "*gherdan*" was worn tightly around of the neck - a statement made on the basis of the



examples of necklaces exhibited in the archives, as well as the embroidery of the “hora” girls on the towel in the museum. Or due to the circular shape and the width of more than 7-10 cm, “gherdan” covered the shoulders and the bust, and in this case, it was braided in a decorative mesh pattern.

Clips, earrings, tutuii (tassels), anklets and bracelets - all initially had a cultic and then an aesthetic role [9, 10]. Bracelets and rings are less used in the Basarabian folk costume. They were made from copper, silver, gold and brass. Belts with buckles or “*paftale*” seen in the costume from the south of the Republic of Moldova also had the role of decoration.

Restoration of women's neck ornaments. The women's ornaments were restored using the Clo-3D three-dimensional modeling application [11]. It is very difficult to make an authentic costume given that there are no longer the materials of the past, nor do the craftswomen know the great variety of techniques with which cloths, scarves, belts, traditional knapsacks “*desaga*” “*traista*”, etc. were woven [6]. Faulty, in the case of ancient ornaments, is the reinterpretation of how they were worn, how they were knotted and strung, the identification of the dimensions and proportions provided by the temple earrings, often also the bead string. The samples of the National Museum of Ethnography and Natural History in Chisinau, the samples of the National Museum of History of Moldova, but also the analysis of the historiographical sources presented by types of ornaments, portraits of dignitaries, frescoes, [3,4,7] allowed us to propose the way of dressing of the restored ornaments in the virtual model, using the Clo-3D application (fig. 2). In the models (fig. 2) presented in the article there are replicated: the shape, size and color of glass beads, coral, mother of pearl; shape and size of beaded temple earrings (fig. 2a), appliques of metal “*aplice*” (fig. 2c).

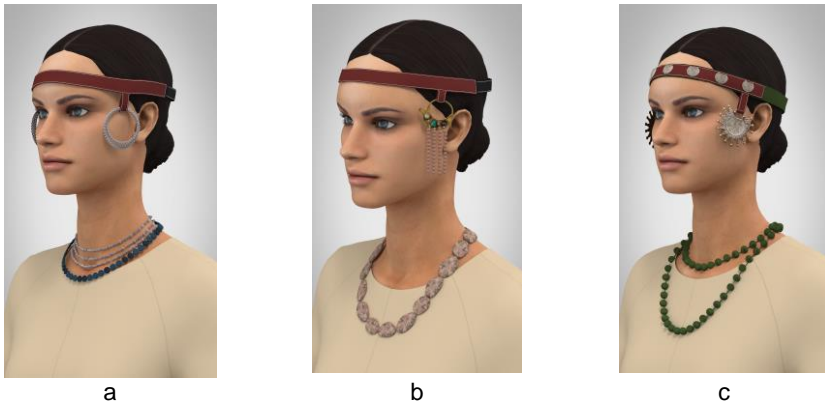


Fig. 2. Modelling and restoration of women's ornaments, simulation in CLO3D:
a - earrings on the temples, coral-funeral pieces from the princely necropolis of Giurgiulesti, mid. 5th millennium BC; string of flat glass beads, spherical-pearl, from a Sarmatian cemetery, c. III, Talmazza village; b - earrings on the temples and dry beads. III; c - earrings on the temples, beads and appliques
[reconstructed by the authors]



Interpretations of the authors, following the study of the sources, are the headband and temple earrings (fig. 2a, c). The woven head band is still used today by young girls as a decorative support and hairstyle support under the head coverings by women both in various peoples and in the Republic of Moldova in the folk costume. The same tradition used in Ancient Egypt, the medieval period in Europe as an additional support, but also decorative support in the draping and formation of head coverings made of textiles and metals.

Traditional knapsacks “*traista*”, “*desaga*” are products with the role of accessories. Being worn only by women, the “*desaga*” is a functional part of the costume, which maintains a special aesthetic role as an accessory through its garnishing feature. The chromatic organization, the graphics of the ornament of the folk costume are in close correlation with the woven stripes of the *desagi* “*dasaga*” worn by women, the *traistae* “*traista*” worn by men who for centuries have lived between the banks of the Dniester and Prut rivers. Figure 3 shows virtual models of men's “*desaga*” and “*traista*” developed according to the models of the heritage museum in the Hânțești city. The virtual simulation made it possible to obtain the landmarks for the product shape in the image.



Fig. 3. a - traditional knapsacks - “*desaga*”; b - “*traista*” in the national costume of the Republic of Moldova, simulation in CLO3D [reconstructed by the authors]

CONCLUSIONS

- The analysis of ornaments from different periods shows a stable continuity in the use of materials, forms of beads, the way of braiding;
- Earrings on the temples went out of use, replaced by ear earrings due to the diversification of occupations, but also the assimilation of cultures over time.
- In the folk costume of the Republic of Moldova, the accent on the temples, analogous to the temple earrings of the past, is preserved by wearing roses and other flowers attached to the head coverings or headbands, in one of the left or right sides, or both.
- The accessories and ornaments of the folk costume do not obey fashion trends and respect a characteristic organization, learned from traditions of



the stringed beads imposed by the aesthetic sense and innate balance. Strings of big and small beads will always be worn to highlight the aesthetic value by contrast. Strings of different lengths will always be worn. At the base of the neck, there are worn strings with small beads, long strings are with masked beads.

- Ornaments differentiated the status and the occasion in which they were worn. On holidays, expensive ornaments were worn, draped in many beaded-strings. On working days, one could only wear a row of beads or three, usually with more of a protective and identification role of the wearer's social status.
- Traditional knapsacks “*desaga*” and “*traista*” had both a functional and an aesthetic role. They were woven from thick woolen thread, mostly in stripes. The bag was decorated with tassels and fringes. In the popular wear, “*desaga*” is considered a women's product, while “*traista*” for men.

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