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CLOTHING PRODUCT OF THE FOLK COSTUME WITH A UTILITY AND SYMBOL-APRON ROLE

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In the Republic of Moldova, ethnography studies have established three ethnic zones with differentiation of the external appearance of the folk costume. The clothing components in the folk costume differ from one ethnic area to another. Apron – a clothing product in the folk costume found in clothing of different destination and / or utility. The apron is the piece of clothing that is also discovered through the symbol feature – used in folk traditions and ceremonies. The apron depending on the destination and the ethnic area is distinguished in shape, proportions, elements of garnishment and peculiarities of ornamentation with embroidery, lace, etc.

Key words: apron, symbol, garnishment, folk costume.

INTRODUCTION

The popular clothing culture is increasingly promoted through the use of clothing technologies, the organization of decorative elements, the composition of the costume, the shape of the clothing ensemble as well as the shape of each product, techniques for making the décor, etc. A folk costume has always fit into the notion of the ensemble that implies the freezing of the structure of the suit. Although the ornament changes as chromatic, the graphics on the pieces of clothing always retain their field of location. The form of clothing by ethnic areas is common, the types of clothing products in the suit remain unchanged, therefore the replacement of clothing products in the suit does not contribute to the structural change of the ensemble. The folk costume in Moldova in the southern and central areas is often enriched with apron. The history of the development and appearance of the apron is quite rich. The apron for the first time as a type of product is documented on the frescoes of Ancient Egypt as a piece of clothing for pharaohs, civil servants and



army leaders as a symbol of authority and component of the suit. In ancient Greece, Ancient Rome maintains the same symbol of authority of the apron product, worn in Greece over one of the thighs, having the role of a decoration piece. In Ancient Rome, the apron is also a product for men with a protective role and the aesthetic component of the military uniform, but also worn by priests having the role of authority, so a symbol. The shape of the apron and the way of wearing it changes over time.

PURPOSE

The apron as a product not only utilitarian, but also a symbol is used in the folk costume of various peoples such as Polish, Bulgarian, Ukrainian, Lithuanian, etc. The study aims to highlight the shape and destination of the apron product in the popular part of the Republic of Moldova. The traditions and popular culture developed on the territory of the Republic of Moldova have relaxed this product through a symbol influenced by the destination and the occasion in which it is carried out. The study of cultural peculiarities of different ethnic groups will contribute to identifying the status of development, identifying the appearance and interethnic ties of the people, identifying the peculiarities of development of the product.

RESULTS AND DISCUSSION

In the Middle Ages with the development of craftsmanship, the apron with the function of protection for carrying out various works fits very successfully into the work dress of weavers, farmers, cooks, shoemakers, etc. The shape of the apron and the type of wearing change over time depending on the needs. The apron as a piece of clothing in the men's suit migrates to the women's suit as an accessory, decoration, ornamented quite richly depending on the occasion where it is worn. The etymology of the word apron in Romanian is sounded from German with "schurz" keeping the meaning. The popular etymology on the territory of the Republic of Moldova is quite varied and the piece of clothing apron is called "pestelcă", "zapon", "apron" (derived from the English sonority of the word), "fartukh" (Ukrainian) or "fartuch" (Polish), sometimes "catrință" with a single part of the girl fixed in the waist line following the latest trends of wearing the apron. Although the history of the development of the apron tells us that in the XVI century it was composed of two quadrilateral pieces analogous to the "catrinta" of the traditional Moldovan port product with two slopes that covered, they were arranged on the front and back side fixed in the waist line with a girdle and that in the XVIII -th century it was a product of accessory with which the ladies went for a walk.

The apron in the popular tradition of The Republic of Moldova was made of traditional materials such as flax, hemp, cotton and wool. The wool apron was richly ornamented horizontally, in rows and the most common was for occasions, celebrations. The most common morphological forms of the apron with the purpose of work (fig.1,3a) are worked from a width. The apron could be worked from two and three widths. For its decoration sew horizontal creases of 0.5-0.6 mm that preserve the tradition of placing elements of décor on a horizontal line. The product of the apron, from the Hancesti area and others from the central and southern part of the Republic of Moldova in the interwar period, is made unicolor in light or dark colors - for household chores. The same type of apron (fig. 1) was worn by grandmothers



and great-grandmothers in the villages until the 80s of the twentieth century, but it was already made of materials with various prints, floral, geometric, etc. The apron could be wrinkled or folded in the waist line with highlighting the creases of the folds by ironing.



Fig. 1. Model 1, the everyday apron, the folk costume from the heritage of the Museum of History and Ethnography in the city of Hancesti, the center area of The Republic of Moldova (digital simulation in CLO 3d)



Fig. 2. Model 2, The apron for midwife, the patrimony of the Museum of History and Ethnography in the city of Ungheni, the central area of the Republic of Moldova. digital simulation in CLO 3d)

The model of the midwife apron (fig.2) is an original one consisting of four landmarks (fig.3b) with ornament in red on white. Although it is an apron with the destination not of the occasion, it is very richly ornamented on horizontal rows. The field of coverage of the ornament and the way of organization allow to symbolically reinterpret it already on vertical rows. The alternation of the ornament is characteristic in the culture of the Moldavian folk costume and is explained by the passage, unfolding or development of the events of life and derives from the symbolism of the tree of life. It is an apron with a symbolic role, very powerful totemic on the grounds of contributing to bringing the child into the world as little as possible. In the upper row (fig.2) of the ornament is distinguished the symbol of the tree of life and the guardian rooster of the house and the fate of the soul appeared in the world. The fourth row of a rather important emphasis, compared to several



models [2] was deciphered as the church or the patron of the house with the rhombus of well-being on the inside in each of the slopes as left and right for each of its householders. The morphological form (fig. 3b) of the apron responds to aesthetic and functional needs for protection in the process of use. The left and right slopes of the skins are wide enough to protect the bust area from stains and at the same time provide freedom of movement.

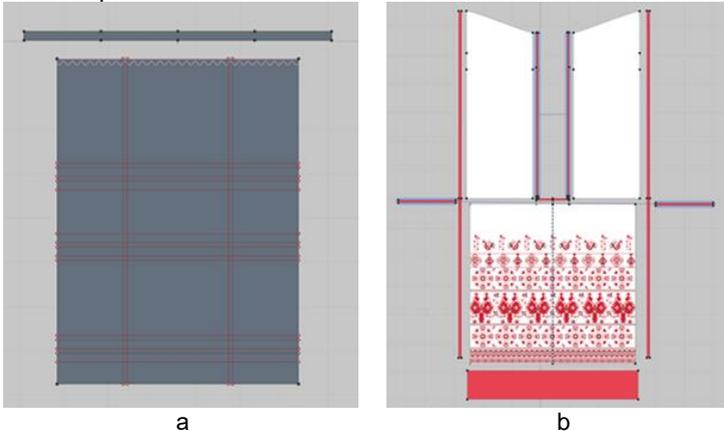


Fig. 3. a) Construction of apron parts model 1; b) Construction of apron parts model 2; digital restore in CLO 3d

CONCLUSIONS

Folk traditions are enviable very rich and unexpectedly full of metaphorical meaning especially in ornament, but also in product form. The significance of the ornament derives from the millenary traditions of using folk costume and is aimed at highlighting the cultural development of ethnic areas.

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