

„Ia - the DNA of the Romanian mountain civilization”

To empowerment the spirit of ia

Every year, on June 24, Romanians celebrate the „Universal Day of Ia”. Ia is the Traditional Romanian Blouse. It should be the most important day of the Romanian people because it represents at the same time culture and nature, culture and civilization, culture and education, science and technology, the notions of time and space, even irreversibility (translated by becoming).

The ia represents a point of convergence between mind - soul - spirit - emotion in a tetrahedron of cohesion and consciousness. On



this occasion we must review the maxim "clothes make a man" because this is the exception that strengthens the rule. Through the ia are communicated: love, respect, values, art, representations, manifestations, abstractions, a complex symbolism that is always required to be deciphered and placed in classes and forms of great refinement and mastery.

The ia is, in fact, eternity itself, the common element that binds many, many generations, which forms a solid foundation for a more solid spiritual pyramid than all the pyramids in the world, even if it is (or, precisely because it is) immaterial in nature. on material support. This association forms the DNA, as an artifact, which accompanies the history and civilization of the Romanian people.

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On Radio, Romania News / Morning show from 02.05.2019; Remus Rădulescu tell us about a very subtle teaching word. At a country school, the teacher asks the children, when they return from the Easter holidays: "What lights did you see at church at the Resurrection service"? The answers received were various: "the lights from the icons", "the lights from the chandeliers", "the lights from the candles", "the light from the altar". One child said, "LIGHT IN THE EYES OF PEOPLE." This was the answer the teacher also expected. The most important thing is the emotion, the experience of the event. It can be read in the eyes.

After this light, we took it upon ourselves to start writing this book.

There are several lights on ia: flowers, geometric signs, combinations, embroideries, stitches, colors, many colors ... but, the most important are those in the eyes of the girls (creators / wearers) when they receive appreciation signs of from admirers.

There is a whole discussion about the ia and the popular dress, related to authentic⁴ and kitsch⁵. It is true that the market is full of cheap reproductions, fakes, serial products and even handmade products, but without respecting certain local artistic and cultural rigors.

In our opinion, we must take into account the fact that folk costume is part of naive art, which emanates its value from the antiquity of traditions.



⁴ <https://dexonline.ro/definitie/autentic>, was consulted 25.05.2019

⁵ <https://dexonline.ro/definitie/kitsch>, was consulted 25.05.2019

We cannot impose a precise measure of the level of authenticity and value only in view of the fact that it is not made in a mediated framework.



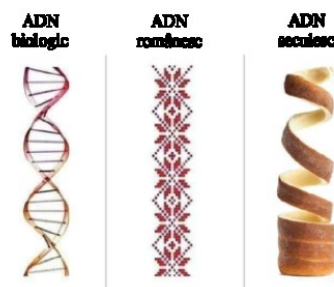
Folk dress is an emanation of the sensitivity of women and girls in the country according to archaic patterns. Authenticity indicators can be, at most, the age of the made objects or the degree of repeatability of some motives. There is a reference that can be associated with a "library" of forms that define a number of common elements, above a repeatability threshold. This degree of repeatability can be expressed by the area of sewn / woven / knitted / made surfaces relative to a total area of the finished object.

In other words, we can meet a kitsch, but his wearer is so delighted with his folk costume that his eyes really shine.

If there is a risk that can threaten the emotions and sensitivity of popular dress, it is snobbery⁶, which manifests itself as an infiltration of "viruses" (with all that is bad and capable of perversion) of urban culture in rural culture.

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We saw on social networks an interesting association of IA with DNA (see the figure below)⁷: biological DNA, Romanian DNA, Szekler DNA. Then we



⁶ <https://dexonline.ro/definitie/snob>, was consulted 25.05.2019

⁷ <https://www.istasaver.org/p/BvgypciFyWE>, was consulted 25.06.2018

realized that the Romanian ia has a much deeper meaning than everything we have perceived so far. In a metaphorical formula, some of the stitches on it resemble nucleic acids in the living world.



We thought the association was great. But behind this expression lies a whole science of interpretation, a world that demands to be deciphered and described with these prisms generating colors and patterns "with message". What is hidden behind this millennial movement of making these blouses and, in association with them, other household items of clothing, protection, decoration?

Each ia and their different associations form fragments of the fantastic universe combined with realities, combined with history and the peaceful daily life of many generations of inhabitants on these lands, which together (in material and immaterial forms) give Romanian civilization.

A thought for my mother

My mother, Maria (1929 - 2016) was for us the engine for an entire household craft industry. He comes from a family of households from Baia, Suceava. He grew up in a house with 5 daughter. Grandma put them to work as children. They worked hard to spin, weave, knit, sew.

After my father asked her to be his wife, he worked for a whole summer to make her the groom's suit: shirt(s) (itari, bundiță).

After she got married, she came to the new household with the entire household craft industry (dowry). As a child, I went with my mother through the whole sequence of operations from shearing sheep and sowing hemp, to melting (hemp), to melting, to combing (grinding). He wanted to spin me too, but he didn't catch me.



But, I put the thread on the scraper, I unwrapped it from the whirlpool, I made dolls (for “chosen” fabrics), I made “pipes” (winding the thread on a shock wood pipe) for shuttle fabrics.



Christmas was a good time for creativity for my mother, because the final pattern she was going to weave after the holidays, until the coming of spring. She worked on arithmetic notebook sheets that I glued with pelicanol adhesive and got bigger sheets. Set colors. Establish painting techniques and recipes.

A laborious moment was the installation of the weaving warp (checking that the diagonals were equal), the „năvădit” (the warp's past through the threads and back). My mother was a master at whitening the cake by exposure to frost (in the frost of the Epiphany).

When she finished weaving, she would make me ride the „fuștei” (the two sticks that prevent the warp threads from tangling) and run to the gate. If I saw a woman on the road, the cow would make a heifer, and if I saw a man, the cow would make a calf.



In the summer we went with the the wave of towels to the „ghilit” (washing in the flow river): we washed the fabric in running water, then we stretched it in the sun to dry; the operation is repeated 3 - 4 times a day. Until they dried, we splashed.

There are a few ii left from my mother. We present two of them in the *temple of the ia*. One we know is made by my mother. The other is received from "Aunt Paulina". It was an event when she sewed patterns with colored beads.

My mother was a worthy woman and I think from up there she encouraged us to write this book.

Mom, we know you're here with us!



Avadanei family

What is this book about?

We set out to proclaim the value of ia as the fundamental and supreme symbol of the Romanian people. For this we resorted to a metaphor: DNA (deoxyribonucleic acid) is the basic component in human cells and forms chromosomes. Similarly, certain drawings on the ia are ubiquitous and are metaphorically associated with a symbolic DNA.

To build this approach we went through a series of packages of arguments in which we associated ia with different concepts and notions that bring interpretations and



evidence that the proposed metaphor has scientific and cultural support and strengthens a basis for relaunching the cultural concept of ia in post society. -modern.



The approach begins with a discussion with George Emil Palade, winner of the Nobel Prize for Medicine (on the subject of cell biology), who claims that the Romanian people have a specific genome, which is required to be deciphered. Metaphorically or not, we set out on this challenge and it turned out to be a work that we consider at least interesting.

We made an argument regarding our legitimacy to develop such a subject: rural origin, memories from the dawn of childhood, deciphering the music of the profession are the basis of motivation. In addition, we want to show that manifesting your erudition in a field is not only related to a specific specialization, but also to the general culture. The authors are high school graduates in general culture (we are part of the last promotions 1976, 1977), in the form that reminded of „school of another time" (before „the first stage and the second stage”).

We have reserved a chapter for establishing the reference elements: definition, social framework, working method, definition of worthiness as a measure of all things in the mountainous rural environment. We chose the mountain environment, especially due to the fact that we are researchers at the Vatra Dornei Mountain Economy Center from the National Institute for Economic Research "Costin C. Kiritescu" of the Romanian Academy and we have access to a rich and valuable documentation base.



In addition, we have the necessary elements to make complex correlations and solid arguments. In this context, the role of the ia is welcome and confirms its DNA status.

Chapter 2 defines the complex personality of the Romanian through an original method of the authors (tetrahedral thinking). 36 key attributes that define it and that cover almost everything that can be said about the human personality have been identified and highlighted. We emphasize the fact that the mountain peasants cover all these attributes, which is true, at low intensity, but sufficiently visible and relevant. This answers the question: who is the one who wears and wears ia?

From these attributes we made a distribution on 4 groups (9 attributes for each group) from which we made daisies (or wheels) with 9 „petals”.

The 4 groups refer to: „being human”, „being cultured”, „being active for oneself”, „being active for others”. For each attribute we made a comment in which we argued the connection with ia and with what represents the peasant and the mountain peasant (those who wear ia). Chapter 3 integrates ia in a complex landscape of popular culture in its own, original vision.

Chapter 4 is reserved for meditations on fundamental themes related to the work and life of mountain peasants. We proposed and described a mountain meditation, about ia meditation and a meditation on ia of the life and life of the ia. Mental transposition in an environment as complex as the mountain (nature) and then in the ia world (culture), with all the elements that support it, leads to revelations and sharpening of sensitivity that strengthen the human soul, strengthen optimism and empower him (give him the necessary strength) to face life's challenges.



Under these influences the ia comes to life and can have a consistent dialogue with its wearer (carrier man / carrier women).

Another complex and subtle meditation makes the connection between ia and life. On a structure similar to Maslow's pyramid of needs, the characterization of the person wearing ia is also characterized by a range of exhortations coming from ia.

Chapter 5, of the rhythms of the local identity of the ia, is the most spectacular because it makes connections with the feminine sensitivity, with the family, it can be the element of driving force (the engine of the mountain peasant's motivation comes mainly from the ia).



Its virtues of ia stay in its capacity for natural and psycho-social regeneration, in the specifics of the place, the strength of the place, the spirit, the cohesion of the family and the community.

Traditional elements are activated: dowry box, inheritance, „home”, family, ethno complex (ethno-literacy, ethno-system, ethno-diversity, ethno-communication). The mechanisms of transmission of culture and civilization by transfer between generations, the responsibilities of each generation, the transfer mechanisms are noted: the dowry box, the accumulation of a lifetime, the inheritance.

A special subchapter is dedicated to the semiotics of ia, because we consider the wearing of ia on holidays and working days to be a complex form of communication. The ia represents the essence of communication through light (chromatic), but it also includes other senses and sensibilities, including the message whispered at the mystery clock (the sound of thought). The ancestral elements find in them a shelter

and an opportunity to accumulate a troubled history of a daring people who did not go in the way of the ghost scourge.

The association of ia with a temple leads us to approach its sacredness and to load the message of storage and manifestation.

The conclusions lead to two poles of expression:

- the future of ia an optimistic, constructive context;
- preserving the purity of the Romanian gene through the families that populate the mountain area;

We set out to express in the book messages addressed to all categories of readers, to awaken their nostalgia and desire for action;

We set out to offer all possible answers related to the association of ia with the Romanian gene and with the specifics of the people living in these lands. We set out to consolidate a message to the world regarding the virtues of the Romanian people, beyond the „prose of everyday life”.

We set out to decipher at least some of the unwritten secrets of the culture of civilization intertwined with the natural setting.

If we succeeded, you will appreciate us, if we did not succeed, we console ourselves with the idea that we have at least tried.

Please forgive us if:

- you will find in the pictures the tricolor belt placed with the color red above (it must be with the color blue above);
- you will find the repetition of some pictures;
- you will find misspelled words;
- you will find models of ia in the hilly and lowland area; to complete the rural „landscape”.

We rely on the generosity of readers and an objective judgment.



The temple of ia
My mother's ia



Ia sewn by mother



Ia like DNA

The temple of ia
My mother's ia



Ia worn by my mother
(from soul to soul)