

SCHNALLEHUT, PRETSCHL AND PRUSCHE

Distinctive Features of the Glogowatzer¹ Costume / by Prof. Hans Gehl

At first, the population of the community was neither numerous nor well-to-do. Therefore, the oldest costume was probably quite simple. Not until the second half of the 19th century did the Glogowatzer population grow rapidly (only 1,830 inhabitants in 1834; 3,653 in 1881 and in 1905 already 4,616). The area of arable land increased to the same extent: the land area came to 7,517 Joch² in 1904; it had grown by 3,337 Joch³ since 1835. At this time, there was an important differentiation of the farmers according to property; the poor partly became industrial workers. After 1910, there were some differences in the men's costume of the farmers, artisans and factory workers.

Until 1900, hemp and flax were processed on many domestic looms; local shoemakers and tailors clothed the village. After 1900, materials and leather were purchased from the market; the women sought colorful velvet and expensive silk. The costume got a new character.

The **Romanian traditional costume** shows no distinctive features in Glogowatz. It is like the costumes of the neighboring villages Micălaca⁴ and Mîndruloș.⁵

The **costume of the German population** at the turn of the century is well-known and survived almost unchanged until a little while ago. There are characteristic features here according to age, gender and season.

Children up to 4 years: girls and boys were dressed alike. They wore light-colored cloth tunics with long arms; both girls and boys, bonnets; the girls, moreover, a long plait with bow and "Schapodl" (ruche), a ruff, onto which the bonnet was sewn. The boys had short hair and no "Schapodl." Later, the bonnet was replaced with a cap.

Little girls of preschool age wore: sleeved tunic, short blue "Bindfirter" (apron) made from "Färber"-Tuch,⁶ on holidays made from black "Oljan" (a thin material), with them a knitted scarf of sheep's wool, sewn up with fringe all around (i.e., a shoulder scarf), in both winter and summer knitted black or blue wool stockings, on workdays simple shoes, on Sundays black velvet shoes with "Resle"⁷ of blue ribbon.

The hairstyle consisted of a long braided pigtail finished with a "Schlupf" (i.e. bow) and a round comb in the hair.

Bigger girls (schoolchildren) wore a "Bindkidel" (i.e. skirt), gathered by a ribbon or with a "Latzl" (like a belt with hook and eye sewn on it), with it a light-colored headscarf and a "Tschurak" (sturdy jacket to the hip, without collar, with sewn-on skirts).

¹ Glogowatz is 4 miles ESE of Arad

² 10,750 acres (1.43 acres/Joch)

³ 4,772 acres

⁴ Now part of Arad

⁵ 2 miles ESE of Glogowatz

⁶ Blue cotton material with figures in white

⁷ Rosettes

“**Grosi Madle**” (unmarried girls over 15 years) wore grown-up costume, just brighter colors. In summer: linen blouse with short arms, lace above the elbows, a “LeiwI”⁸ of silk or velvet, colorful on the back with embroidered “Resle.” Two black velvet strips, into which the fastening ribbon was threaded, ran at the front. With it went a scarf with lace or fringe. On **holidays**, a white “schlarenes,⁹ gathered Firter”¹⁰ went onto the “Seidekidl” (i.e. silken overskirt). The “Grosi Madle” went bareheaded both in winter and summer. Their hairstyle: braided pigtail tied off with a (blue) bow, at the front in her hair a round pinning-up comb. On Sunday, the pigtail was rolled up into a “Nufstecker” and fastened firmly.

Little boys over 4 years wore long buckled trousers (the trouser legs were usually outgrown; often the smaller boys inherited them from the bigger), “LeiwI,” “Jangele” (i.e. vest), high leather shoes and a round black hat.

“**Grosi Buwe**”¹¹ **and men** were dressed in like manner. “LeiwI,” “Jangele,” “Tschischmehose”¹² (worn in boots)—everything of black cloth—were part of their costume, with them black “Tschischme”¹³ and the Glogowatzer “Schnallehut”¹⁴ (the buckle decorates the hatband at the front), rarely caps.

The **women’s holiday costume** included: several starched “Pruschekidle” (i.e. undershirts), a “Sunndagskidl”¹⁵ ironed, pleated with the “Rollbrett”¹⁶ and a “Tschurak”—both colorful and flowery usually Wasserdruck.¹⁷ The “SunndagsleiwI”¹⁸ of the big girls was all one color: green, blue, yellow, purple and also black. Roses and edge patterns were colorfully embroidered on the back.

In contrast to the “unmarried,” the married women constantly wore from the wedding night on, under the headscarf, a white, hard, ornately-tied “Pretschl” on the back of the head, with or without headscarf on it. The height of this bonnet and the length of the overskirt resemble the Paulischer¹⁹ women’s costume; in the neighboring Neupanat²⁰ (Horia) in comparison the “Pretschl” is taller and the skirt shorter. Older women are dressed completely in black.

Summer costume. Girls and women wore a jacket of light “Färber,” big boys and men a wide, white “Gatjehose”²¹ on which a colored check-pattern “Schneiztiechl”²² hung, with them a long shirt of coarse hand-woven canvas

⁸ Vest

⁹ Chiffon, with flower patterns

¹⁰ Short apron

¹¹ Big boys

¹² Boot trousers

¹³ Boots

¹⁴ Buckled hat

¹⁵ Sunday skirt

¹⁶ Ironing board

¹⁷ A process for dyeing textile

¹⁸ Sunday vest

¹⁹ Paulisch is 14 miles ESE of Arad

²⁰ Neupanat is 7 miles ENE of Arad

²¹ Pantaloon

²² Handkerchief

reaching down over the hips. A straw hat protected the head from the heat of the sun. Leather “Schlappe”²³ served as footwear.

The **festive costume** in summer consisted likewise of “Gatjehose” and shirt, though a black “LeiwI” and a buckle hat went with them.

Bridal costume. The white “LeiwI” of the bride was finished by black velvet strips at neck, breast and sleeves. The strip around the hips was decorated with fringe. A black “Oljan”-apron was tied over the skirt. A broad garland of waxen leaves, white and some colored roses, served as headdress. The same garland decorated the groom’s hat, who wore the festive men’s costume (everything black: “Jangele,” “Tschischmehose” and “Tschischme”).

Since 1956, the **Kirweitracht**²⁴ ties partly to the summer festive costume from earlier. (The Glogowatzer Kirwei²⁵ falls in the middle of May.) The **Kirweimadle**²⁶ wear a white blouse with lace above the elbows. The velvet scarf and the bodice are colorful, embroidered with flowers and fringe. The pleated overskirt is colored in the morning, white in the afternoon. A long blue ribbon serves as ornament. Of course, the braided pigtail is missing today.

The **Kirweibuwe**²⁷ keep the black, garland-decorated hat with the blue ribbons and the black “LeiwI.” Dark pleated trousers, shoes and white nylon shirt do justice to the style of the time, like the new girl’s hairstyle.

The **Glogowatzer costume as a whole** has a lot in common with those of the (Banater) heath, but the “gehegelte”²⁸ wool shoe, for instance, was not able to displace the slippers. There were only rarely caps instead of hats in recent times, even more likely the warm “Bundekapp” (i.e. fur hat) under Romanian influence.

Vest and jacket buttons of the male costume are spun; there was no silver. The ornamental embroidery on chest, collar and sleeves show Hungarian influence.

Young and old women protected themselves from rain and cold by a black, embroidered, rectangular “Umhängtiechl”²⁹ with long fringe, which was thrown over the shoulder or over the head as well.

Under the influence of Arader industry, the urban clothing prevailed in the men’s clothing more easily. After 1945, the young women also dressed “herrisch.”³⁰ The old people also today still preserve their costume. Lately, the young people don it more and more frequently at festivals and cultural celebrations and thus preserve these valuable cultural assets from forgetting.

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Translated by: George Bretträger, 20 November 2006: Notes and any errors are his.

²³ Slippers

²⁴ Church festival costume

²⁵ Church festival celebrating the consecration of the parish church

²⁶ Church festival girls

²⁷ Church festival boys

²⁸ Crocheted

²⁹ Shawl, wrap

³⁰ Urban style, citified