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WORK PACKAGE TITLE: DESIGNING A COMMON FRAMEWORK TO JOINTLY MANAGE AND COMMUNICATE THE SIGNIFICANCE OF UNESCO HERITAGE IN THE CROSS-BORDER AREA

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ACTIVITY TITLE: Building the Heritage Experience Inventory at UNESCO designated Areas in the Black Sea Basin

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DELIVERABLE TITLE: Statement of Significance

D.T1.2.2 Statement of Significance

COUNTRY: Republic of Moldova

Name of the Asset: Dry fruits and plants,
“Arta Rustica” Craft Complex



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Cover: Dry plants, R. of Moldova

Source: BDC, 2022

Significance: The community with the nature in daily life

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CONTRIBUTOR

Mariana Mischevca

Mariana Mischevca holds a Master degree in History from Moldova State University and a post-university research scholarship (Erasmus Mundus) at the Faculty of History at Alexandru Ioan Cuza University from Iași, România. Mariana Mischevca has worked at the Ministry of Culture since 2018, being responsible for the museum sector and intangible cultural heritage. Her main responsibilities are: elaboration of politics; coordination of the subordinated institutions’ activity; coordination of the activities of the experts’ commission; organization of cultural events etc. She is the national coordinator of the European Heritage Days (program of the Council of Europe) and the focal point for the UNESCO 2003 Convention for the safeguarding of intangible cultural heritage. Her knowledge of the intangible cultural heritage is a valuable asset for the project implementation. She is fluent in Russian, English, and Romanian.

PROJECT AFFILIATION: BUSINESS DEVELOPMENT CAPITAL
Heritage Expert and Consultant

Ostapov Alina

Alina Ostapov has a Master in Architecture from Technical University of Moldova, Faculty of Urbanism and Architecture, Department of Architecture. She is a doctoral student at the Institute of Cultural Heritage, specializing in Theory and History of Architecture and passed training courses „Architectural Conservation” and „Support to promote cultural heritage in the Republic of Moldova through its preservation and protection”. As well she has a certificate for cultural and creative leaders in the framework of EU - Eastern Partnership Culture and Creativity Programme.

She gained experience being involved in projects like: "Community Guided Urban Strategies in Historic Cities (COMUS)"; „Support to promote cultural heritage in the Republic of Moldova through its preservation and protection”; "From tradition to contemporaneity". Alina is a communication manager in international projects and collaborated with the Ministry of Culture of the Republic of Moldova as an Expert-evaluator of cultural heritage projects. She is fluent in Romanian, Russian and has a good level of English and basic knowledge of Ukrainian.

PROJECT AFFILIATION: BUSINESS DEVELOPMENT CAPITAL
Expert - Cultural Heritage and History of architecture



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RECORD SHEET 02: ASSET NAME

Dry fruits and plants in Moldova

SECTION 1: ASSET ID

Ref. no. in the project: 02

Name

Dry fruits and plants

Category Natural

Unit of Recording

- NATURAL HERITAGE
- MAN-MADE HERITAGE
- INTANGIBLE HERITAGE

Select unit of recording

Choose an item.

Subcategory

Natural

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Gallery



Dry plants for decoration, BDC 2022



Dried basil as decoration, BDC 2022



Dried basil used in traditions, BDC 2022



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<p>Dry basel, BDC 2022</p>	<p>Dry plants preserved, ANTRIM 2021</p>	

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Dried dill, BDC 2022



Dried flowers, BDC 2022



Dried flowers, BDC 2022

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Source: BDC, ANTRIM

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Dating/ Period and Functions

Popular botany is a combination of the empirical knowledge of archaic communities, used especially in ceremonies and magical rituals. Even if it does not rise to the claims of an authentic science, ethnobotany is an inexhaustible source not only for most modern botanical branches, but also for medicine, ethnology, philology, history, technology, etc.

The plant universe also made medicines available to humans. Plants were among the first means used to cure diseases of both humans and animals. The healing virtues of some plants have been known since ancient times, the collection and preparation of medicinal weeds being always accompanied by magical practices and formulas aimed at healing the sick.

At the end of the 19th century - the beginning of the 20th century, drying of plums from a domestic occupation became a branch of economic and trade development on the territory of nowadays Moldova, which became during this time the main supplier in the export of prunes.





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Description (history, features etc.):

Dry fruits

Since ancient times, the land of Moldova was known for its fertile land and orchards. With the founding of the household, fruit trees were planted. The fruits were eaten fresh at harvest or kept raw for a long time (in cellars, in pits, in the attic, in hay), sometimes hanging on the rope of the house in the "big house"; or preserved by pickling, smoking, drying or boiling, in the form of jams.

Since the second century BC. The preservation of the fruit was the responsibility of the women. The most primitive method was widespread among the peasants preserved to this day, was the drying of the fruit by exposing them to the sun. The process was widely practiced in the 1st century BC. when Columella claims that these dried fruits contributed greatly to the food of the peasants during the winter. Another process is to slowly dry them in the smoke of the iron furnaces.

These methods of fruit preservation are practiced throughout the Republic of Moldova. With similar names and methods are registered in Romania (in Bucovina, Dobrogea etc.) and Ukraine.

The practice of preserving fruits by drying and smoking has been recorded in most villages in the Republic of Moldova. The most common method is to dry the fruit in the sun, which is widely practiced in rural communities. The sun dries the apples, the summer pears, which are cut into thin slices and spread on the sun on special shelves. Bitter cherries, pigeons, rosehips, horns, etc. are dried in the sun in the same way.

The juicier fruits are spread out in trays and dried in the oven, especially after baking the bread or making a small fire.

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Smoking, drying and preserving plums is the oldest and most widespread method that is practiced in every household throughout the country, especially in the central area, where there are many plum orchards.

Fruit smoking is a combination of two factors - heat and smoke, the first contributes to the dehydration of fruits, and smoke to their preservation and flavoring.

In the past, in the villages there were special collection points for the surplus fruit from the rural population, which were dried in special ovens. Thus the drying of plums from individual domestic occupation became a branch of economic and trade development.

Dry Plants

A long time ago the women had knowledge about the mysteries of *dyeing textiles with vegetable fibers*.

Tatiana Popa, the founder and the owner of the private Museum „Parental House” uses this ancient technique in order to give a natural color to the carpets and other fabrics that she weaves.

To dye the textiles, the plants from the plains were gathered, the mown hay and weeds from the garden (wormwood, nettle, furrow) were used. The housewives prepared the plants without making an effort to find them. In the spring, it was very easy to collect natural dyes from weeds that needed to be removed from the garden.

The herbs were collected and dried in the shade, then placed in water-enamel pots in a ratio of 1 to 10, the vessel was heated, then the fibers to be dyed were placed and boiled, stirring constantly. After rinsing, the fibers were dried on the fence. This is the procedure of coloring the textile for carpets, kilims, embroideries etc.

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The color given by the plant differs in dependence of its age and the place where it grew. The ancestors found out that the concentration of the dye depends on the time of year and the time of day the plants were collected. That's why they tried to collect the leaves that were barely revealing. The flowers were collected at the beginning of flowering; the blooming, withered flowers do not give a pronounced color. The roots were collected in early spring or late autumn. The most unusual colors are given by the potato stalks, onion and cucumber steels. The natural dyes have a large spectrum of pastel colors.

The peasants knew the qualities of the natural plants and garden cultures. The knowledge was transmitted from generation to generation and the secrets were kept by the housewives.

Plants in carpet creation

The raw material used in the weaving of Moldovan carpets was of local origin, obtained in their own households. The processing of wool, hemp and flax as well as the twisting and dyeing of yarns were performed in domestic conditions. The most complex process in carpet weaving is considered wool dyeing. For this purpose, there were used natural dyes, prepared according to some special recipes. The dye was obtained from the boiling in water of leaves, flowers, rind and roots of some plants, as well as from different minerals.

For example, the dark brown color was obtained from the green rind of oak, the yellow-brown one was prepared from the corn silk, the black one - from the green walnut shell, etc. The wool was kept in that liquid until the necessary color was obtained. Sometimes the same color was prepared from different plants, but sometimes different shades of the same color were obtained from the same plant. The secular traditions and the existence of some dyeing processes with natural paints created consequently some harmonious combinations of pastel colors that constituted the distinctive characteristic of Moldovan carpet.

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Plants

The ancient use of vegetable dyes, whose behavior was well known, led to the development of complex procedures for dyeing and retaining the color. Examples regarding the excellent knowledge of plant characteristics and old traditions in dyeing technology, are mentioned in the book "Chromatics of the Romanian nation".

Natural dyes, according to their origin, are of vegetable origin - from plants, of animal origin - from molluscs and insects, of mineral origin - from white and red clays, oxides, etc.

Among the first colors to be mentioned is "indigo", a dye extracted from plants at the beginning of our era.

Natural dyes had a universal circulation among all peoples, bearing regional aspects depending on the plants that grew in the area, and starting from the end of the XIXth century, they were gradually replaced by synthetic and chemical dyes.

Dyes of vegetable origin are found in plants: roots, leaves, flowers, bark, fruits, stem and twigs. The dye or coloring substance is extracted by different methods, both from fresh and dried plants.

Ethnographic field research as well as that of botanist researchers have highlighted about 100 plants from the flora of Moldova, which contain a dye substance. At the same time, different methods of obtaining the dye from plants collected at different seasons and dyeing processes of wool, hemp, linen, cotton threads were recorded. In the XIXth century, some chromatic plants had become a commodity for export in Moldova.

For example, the peasants obtained the "right" to collect the "Cotinus obovatus" (smoketree) and exported it to Austria. This plant was also used for tanning and dyeing leather, painting wool in greenish and black colors. The

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flora of Moldova has a large number of plants, which gave the old carpets warm and pastel chromatic shades.

Returning to the range and experience of using natural colors could be an important step back to authentic folk art. Some recipes are complicated, often one and the same color can be obtained from different plants, and sometimes - from a single plant - a few colors. From onions used for painting the Easter eggs and the wool, you can get at least 18 shades.

From different parts of the onion, various colors could be obtained such as - green, yellow, tan. From different parts of the walnut - black, brown, green color. Natural dyes were used in the form of aqueous solutions, pigments, and mordants were also used.

Therefore, the yellow color is obtained from: “Hypericum perforatum”, onion, oak, walnut, smoketree, dandelion; black - from green walnut shells, dandelion, nettles. Obtaining the red color was more complicated, for which the peel and wood of forest apples, the flowers of “Hypericum perforatum” or the flowers and leaves of an oregano plant were used.

The dye depends a lot on the harvesting season of the plants, because some plants change their properties and colors depending on the season. Another crucial stage would be the drying (in the shade, in the sun, in airy rooms, etc.) in thin layers on clean paper or cloth and storing.

Among the plants most often used for dyeing fibers were: black alder, rowan, wild thyme, black cherry plums, oregano, onion, dyer's broom, willowherb, “Hypericum perforatum”, smoketree, black mulberry, cypress spurge, crocus, dandelion, rapeseed, everlast, elder, stevia, linden, nettle, tobacco, walnut, saffron, violets, maple, oak, burdock, sea buckthorn, quince, chamomile, wormwood, cornflower, etc.

Achieving the color depends a lot on the natural color of the threads or cloth, but not every dye or mordant was used to dye wool or cotton. Dying the fibers

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is a complicated art, in 1839 there were 7 dyers in Bessarabia, in 1854 there were 9 dyers in Chisinau and another workshop was in Orhei.

Towards the end of the 19th century, chemical and synthetic dyes appeared, which had a negative impact as dyeing of wool fibers with vegetable plants has almost disappeared, and mineral pigments remained in the production of ceramics.

In the last two decades, sporadic attempts have been made to return to some dyeing recipes with vegetable dyes. It was partially successful, but there are experimental, private attempts, which are often limited to the natural colors of the wool (white, black, brown).

Plants and colors

In the village, thread dyeing was a true art for women. Almost every woman knew the proper harvesting season for plants and had the secrets of how to use them.

For dyeing wool women used vegetable dyes created in their household. Pastel colors are obtained by boiling certain herbs until the water becomes pigmented. That water is filtered so that the threads inserted in the water "do not stain".

The "retaining" process will follow, whereby the color is fixed. The iron sulfate or alum is added to the colored solution, depending on the needs of each plant. The wool, previously immersed in clean water, goes in that solution and is boiled again until the pigment colors the thread. The pot with dye is taken off the heat when the desired color of the thread is obtained. The threads are taken out, washed with cold water and left to dry in a shady area. If a darker shade of color is desired, then the freshly dyed wool will be introduced into a solution of ash lye or soap lye.

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Along with the natural coloring (white, black, gray, brown-black) women obtained a number of other colors such as beige, khaki, yellow, green, yellow, red. Among the plants used :

Yellow or shades of yellow (beige)

- the marigold (*Genista Tinctoria*) is picked at the time of flowering and dried in the shade,
- young willow tips (*Salix Fragilis*),
- quince bark,
- forest apple peel,
- leaves of the forest apple (*Malus silvestris*) picked in July and dried in the sun next to *Origanum vulgare*. They are soaked for half a day in water in a ratio of 2:1.

Green

- from walnut leaves or shells,
- leafy green beans previously cooked in borscht,
- hornbeam (*Fraxinus ornus*),
- birch leaves (*Betula*),
- alder bark (*Alnus Incana*)

The **black** is obtained from the green shell of the nut, picked in the fall when the nuts are gathered, to which iron sulfate is added.

Red-garnet , were first dyed in yellow color using forest apple peels, and then in root of "*Rubia tinctorium*" which had previously been dyed and finally retained with alum.

The use of industrial dyes diversified the popular fabrics, but it also led to the decline of the traditional ones, dyed by vegetable colors, implicitly to the abandonment of a long-practiced science, that of extracting colors.

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The Basil - a ceremonial plant

The name "basil" comes from the Latin "basilius", and the Greek βασιλικόν φυτόν (basilikón phutón), *meaning "royal/kingly plant"*, possibly because the plant was believed to have been used in production of royal perfumes. Basil is likewise sometimes referred to in French as "l'herbe royale" ('the royal herb'). The Latin name has been confused with basilisk, as it was supposed to be an antidote to the basilisk's venom.

Basil is native to India and other tropical regions stretching from Africa to South East Asia, but has now become globalized due to human cultivation.

Originally from India, this aromatic plant was brought to the Middle East and then to Europe via the Spice Route. Already in the 1st century BC it was known throughout the Mediterranean basin. The Greeks, but also the Romans, considered basil "the herb of love and fertility", a sacred plant.

There are many rituals and beliefs associated with basil. The ancient Egyptians and ancient Greeks believed basil would open the gates of heaven for a person passing on.

Basil has religious significance in the Greek Orthodox Church, where it is used to sprinkle holy water. The Bulgarian, Serbian, Macedonian, Romanian and Moldavian Orthodox Church use basil (Bulgarian: босилек, bosilek, Romanian: busuioc) to prepare holy water and pots of basil are often placed below church altars. Some Greek Orthodox Christians even avoid eating it due to its association with the legend of the Elevation of the Holy Cross. The use of basil is connected with a practical necessity - due to the cups that the basil flower has, this plant is ideal for sprinkling with holy water in the church.

The popularity of the plant made it enter the practice in the Republic of Moldova. In this sense, Christian folk tradition has given basil a certain symbolism.

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Due to its febrifuge, diuretic and antispasmodic properties, the aerial part of the plant is used in folk medicine. At the same time, its seasoning qualities were tested, which is why basil occupies a special place in culinary art. Basil was and remains a source of inspiration for folklore and artistic creation, its motif being present in almost all genres of popular literature, including traditional ornamentation.

Due to its aromatic qualities and morphological characteristics, this plant has become part of the category of plants with a maximum diversity of use in multiple customs and ritual practices within the great holidays of the popular calendar (religious and secular). Basil is considered holy because, according to a legend, with this plant God and St. Peter baptized a woman's child, since then basil baptizes the world.

So, basil is considered a religious flower, "nothing can be done without it", it is a precious flower: it goes to church, to the funeral, to weddings, to baptisms, to sanctify water - it is good everywhere. He is present at all calendar holidays, but also at the most important moments in human life (from birth to death).

Basil has a considerable integration in the spiritual life due to its morphological and aromatic qualities. It penetrated early on in the native plant code, becoming, over the centuries, a component of a group of ritual-magical objects, aimed at abundance, fertility, fecundity, luck and love. The magical valences of basil, invested since ancient times with anthropic, purifying functions, are clearly reflected in the customs centered around the great celebrations of the renewal of time: St. Andrew, the New Year, St. Teodor, St. George, the Easter. The beneficial actions of basil are conditioned by observing certain rules regarding its sowing, harvesting, and procurement. It is present throughout life opening and closing the human cycle.

Basil in Moldova is of great antiquity in cultural use, being considered the most loved and sung flower of the people.

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The idea of time, contained between life and death, of events that happened during this time, has its support in the suggestive power of the metaphor "basil - flower of sadness" and "basil - flower of luck" from Vasile Romanciuc's poem "Basil".

**Basil at birth,
Basil at death,
Flower of sadness,
Flower of luck,
It fits the whole life
Between these two strands!**

The poem expresses how your life is full of luck since you were born, until the end. How basil is the one that holds our enormous life, in just two small strands (this sentence expresses how a flimsy thing can do great things).

In popular traditions, basil is present in any ritual. From the baby's first bath, to the wedding and in the funeral rituals, basil has a well-established role, almost with magical significance. The use of basil as a ritual attribute for the sprinkling of believers on different occasions, including at birth (baptism) and death, represents the idea of luck and sadness in Christian morality. The unusual placement of the human life between two strands of basil underlines the regrettably short duration of it. The terms that presuppose the sign of ephemeral existence appear symmetrically in the text: birth and death, luck and sadness, the binarism being confirmed by the phrase two small strands of basil coded in a traditional manner.

Moldova's trade with Western Europe in the second half of the 18th century

The victories of the Austrians over the Turks at the end of the 17th century (Battle of Zenta, September 11, 1697), as well as the peace treaty of Karlowitz (January 26, 1699) increased the interest of Western Europe in the "Oriental question".

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The Ottoman Empire continues to be the focus of the European public, which wants to know more about this still unknown world. They were interested especially in the possibilities and conditions to transport raw materials to the west of Europe.

The different information from the second half of the 18th century shows that in Galati, all the products of Moldova were available for sale. The Polish traveler Chrazanowski noted, for example, in 1780 that cattle and horses, skins, but also dried fruits and wines could be bought in the Danube port.

In a report from 1711, sent to Paris by the French ambassadors in Constantinople, it is stated that Moldova produces a large amount of medicinal plants. The French writer Carra, in his reports from 1782, writes: "Honey, wax, hemp, flax, construction wood and two species of plants for dyeing blue and yellow could be imported from Moldova".

Aromatic and Medicinal plants in Moldova

Moldova has favorable conditions for their cultivation in terms of soil and climate, and diversity of their species is an important source of plant materials for pharmaceutical, cosmetic or food industries. About 350 species of aromatic and medicinal plants are growing in R.Moldova, most of them are found in the spontaneous flora. These plants can be grown on large areas, and can provide significant profits.

The use of aromatic and medicinal plants:

- cosmetics and perfumery (essential oils, flower water, body care, hair care, in the production of detergents and cleaners, in aromatherapy);
- pharmaceuticals;
- food products. In Moldovan cuisine has been used for ages: celery, sorrel, marjoram, parsnip, melissa, hops, mustard, black wormwood, mint, thyme, rosemary, etc.

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MEDICINAL PLANTS USED IN MOLDOVA

The Moldovan people believe that any plant is of some kind of medicine, even if we don't know what it is good for.

We constantly identify folkloric expressions for harvesting activities, both of cultivated plants, among which wheat and grapes have a special status, and of those that grow spontaneously in nature. Spring, summer and autumn are well-defined seasons when medicinal plants can be harvested - associated, in most cases, with holidays in the Christian-Orthodox calendar.

Even if it does not live up to the claims of an authentic science, ethnobotany is an inexhaustible source not only for most modern botanical branches, but also for medicine, ethnology, philology, history, technique, etc.

Burdock - herbaceous plant that grows anywhere; the root is used, which contains insulin and potassium salts, being used to lower blood sugar, reduce gallstones and treat eczema.

Sea buckthorn - is a branched and thorny shrub that grows on hills, mountains, plains and on the banks of rivers; the fruits contain a lot of vitamin C, beta-carotene, vitamins B1 and B2. They are used as a general tonic, for anemia, liver diseases, but especially for vitamins.

Cumin - is a grassy plant that grows in mountain meadows; cumin fruits are rich in volatile oils used in stomach infections. Likewise, the curative effect for "cleansing the lungs and bronchi" of black cumin seeds is recognized.

Chicory - is a herbaceous, perennial plant with blue flowers; the root, the aerial part, the leaves and sometimes the flowers are used. Chicory stimulates digestion, cleanses the liver and spleen, detoxifies the body, lowers cholesterol and blood sugar, gently calms the nervous system, has a mild laxative effect, stimulates, but also inhibits appetite. The purifying properties of this plant are remarkable, Jean Valnet emphasizing the fact that chicory = clean blood.

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Common yarrow - is a plant that grows on the side of the roads; the white flowers and the plant with leaves are used; it was called the "queen of medicinal plants" because it contains many substances with medicinal properties, being used in the treatment of various ailments; it is recommended as a natural remedy in the treatment and healing of: diseases of the urinary system, constipation, genital cancer, osteoporosis, fatigue, gastritis, gingivitis, anorexia, enterocolitis, kidney pain, ovarian cysts, intestinal worms, inflammation of the ovaries, nervousness. Common yarrow has a remarkable effect on the formation of red blood cells in the bone marrow.

Marigolds - are annual plants, richly branched, with yellow flowers that emit a strong balsamic smell; the active factor is the flower, used for gastric ailments, ulcers; but the most important is the use in the form of creams, because it ensures rapid healing of any wound.

Rosehip - grows in the form of bushes on the hill and in the plains, with a stem full of thorns and a multitude of pink flowers that turn into swarms of red berries. Rosehip fruits contain large amounts of vitamins and minerals, among which we should especially note vitamin C (in rosehip there is 50 times more vitamin C than in lemons and oranges). In addition, the red berries of this plant can enrich the body with the necessary vital elements, such as iron, phosphorus, chromium, potassium, magnesium, carotene, riboflavin, rutin and manganese, antioxidants and tannins. The useful properties of fruits, roots and seeds can help with a variety of colds, seasonal avitaminosis, atherosclerosis, as well as anti-inflammatory effects.

Chamomile - is a common plant that grows in sunny places, having small, white flowers, with a strong antispasmodic, anesthetic, antiseptic and anti-inflammatory action; chamomile tea is recommended for headaches, toothaches, banishes insomnia, closes wounds, relieves vascular diseases and rheumatism.

Dandelion - is a vivacious plant with a fleshy root, long leaves. The whole plant contains a white milky juice (latex). It grows everywhere from the lowlands to

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the mountains, in meadows, uncultivated places, on the roadsides. The leaves contain vitamins A, B, C and D. In the raw green of the grass, these yellow spots are a delight for the eyes, and a miracle for health. The minerals it contains dissolve the fat on the blood vessels, on any internal organ; it has a strong effect in treating liver diseases, destroys cancer cells, eliminates stress and helps rheumatic patients to stop having pain.

Wormwood - perennial plant that grows in the form of bushes reaching a height of 1 meter. It is found on soils rich in limestone, grows in orchards, meadows, pastures, next to walls, piles of gravel, on the edge of the railway line, near the seashore. Due to the high content of bitter principles, wormwood was put in the ink with which monks wrote in the Middle Ages, so that mice would not gnaw the scripts. The plant stimulates the appetite and has a tonic effect on the stomach. In small quantities, wormwood tea has a calming and blood purifying effect.

Lemon balm - is a plant almost one meter tall, with lilac-white flowers and light green leaves which scent like lemon. It is one of the most used medicinal plants in the world. Dozens of studies done all over the world highlight its extraordinary therapeutic value, with multiple effects, being an excellent nerve calmer, recommended against headaches that occur due to stress and overwork, against insomnia, against digestive disorders that occur on nervous background. It tones the stomach and facilitates digestion. It might also reduce the growth of some viruses and bacteria.

Chelidonium majus (the greater celandine) - is a perennial plant with a small, yellow flower with four petals, but with a huge force; the Romanians had called it "the gift of heaven", saying that it has a force as great as that of the sun. It is the "doctor" of the liver and external use has given spectacular results in the treatment of skin cancer. (Greater celandine is a very common plant that spreads easily in the garden, on waste ground and in hedgerows. It is considered a weed, but the small, yellow flowers provide nectar for insects.)

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Sage - is a medicinal plant that grows on plains, hillsides, pastures, and the garden sage can also be grown in gardens, in sunny places, the latter having the strongest healing qualities; both leaves and flowers are used (picked only on sunny days, because only in full sun does the plant develop its essential oils). The Romans said: "why should a man die, when sage grows in the garden?" The active principles of the plant are the volatile oils (found in the leaves), which include: camphor, thujone, borneol, cineol, terpenes, estrogenic substances, vitamins A, C and B1 and minerals Calcium, Magnesium, Potassium, Phosphorus, Copper. The qualities and actions of this plant are: tonic and invigorating, diuretic, slightly hypotensive, antiperspirant, estrogenic, calming, astringent, antiseptic, anti-inflammatory, digestive, helps eliminate gas from the intestines, stimulates appetite, participates in the destruction of microorganisms, reduces inflammation. Carol the Great said that "sage awakens the senses and the spirit, as well as the mind, which it "gets rid" of fatigue, calms and enlightens. That makes headaches, restlessness and fear forgotten. That it "restores the voice of the one who has lost it" and that it purifies and heals the mouth, with everything in it, from ulcers or infections, as well as all the sufferings of the throat".

Nettle - is a perennial plant that grows anywhere, having prickly leaves and a flower bouquet. The leaves contain vitamins (A, B, C, E, K), fibers, proteins, but also minerals (calcium, iron, magnesium, phosphorus and potassium), chlorophyll and nitrogenous substances. In ancient times, rheumatism patients were whipped with freshly harvested nettle, which activated blood circulation, releasing histamine at the same time. Nettle leaves are used to detoxify the body, vitaminize it, stop bleeding and dissolve sand in the kidneys.

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Linen - the plant for textile production in domestic conditions

The history of linen

Linen in ancient times

The making of linen cloth started several thousand years ago in different parts of the world. Dyed flax fibers have been discovered in a cave in Southeastern Europe dated 36,000 years ago which suggests ancient civilizations have been creating linen from flax fibers since a very early time. In ancient Mesopotamia, flax was domesticated and linen was produced though used mainly by the wealthier class of the society. While in ancient Egypt, linen was used for mummification and burial shrouds. It was also worn as clothing daily. Absorbent and heat conducting, linen was ideal for the hot Egyptian climate.

The use of linen garments was echoed in other ancient Mediterranean civilizations, with Romans naming the flax plant “linum usitatissimum,” or “most useful flax.”

Two thousand years later, linen went global. The ancient Phoenicians exported linen yarn to Scotland, Persia, India, and China. In the colder regions of Europe, linen was used to make shirts, shifts, and chemises that were worn under wool outerwear. In fact, linen is the origin of the words “lining” and “lingerie.”

Linen and religion

The wearing of linen connotes purity in many cultures. Indeed, the ancient Egyptians believed that the gods were clothed in linen before they came to earth. The Book of Revelation—the final book of Christianity’s New Testament—states “the seven angels came out of the temple... clothed in pure and white linen.”

In “Moralia” (a collection of essays) the Greek philosopher Plutarch was writing: “The flax springs from the earth, which is immortal; it yields edible

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seeds, and supplies a plain and clean clothing, which does not oppress by the weight required for warmth. It is suitable for every season.”

Middle East & Europe - Roman Empire

In the Roman Empire (which was at its height in 117 CE) flax was believed to be a sign of royalty, and purity. Men wore robes made of linen and adorned their females in fine linen dresses.

Linen through the middle ages

Linen production became a family affair in 789, when French king Charlemagne decreed that all households must cultivate flax and weave their own linen fabric. This tradition persisted well into the 18th century.

Over the following centuries, linen formed the foundation of many of the greatest works of art. The 11th century Bayeux tapestry, depicting William the Conqueror seizing the crown from King Harold of England, was made from 70 meters of linen. In the early 16th century, Flemish painter Peter Paul Rubens inspired many European artists to switch from wood panels to linen canvas, which remains popular today.

Modern linen

Today—almost 2,000 years since Plutarch praised its purity—*linen is once again the center of attention for its low environmental footprint*. The rise of responsible consumerism has led many to reevaluate cheap synthetic and cotton clothing, which comes at considerable cost to the earth.

Handwoven linen

Linen is one of the oldest textiles to have been woven. The linen fiber is actually the fiber from the flax plant and the fabric made from it is strong & durable. Though more expensive than cotton, flax fiber cloth has come to be appreciated again due to its desirable properties, especially for the summer months.

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Process: manufacturing of linen

Cultivating: it takes about 100 days from seed planting to harvesting of the flax plant;

Harvesting/ pulling: the plant is pulled instead of cutting, as soon as it appears brown;

Stooking: the plants are bundled and tied together into “beets” and left standing to dry completely;

Rippling: this is the process used to deseed the flax and remove leaves and other debris by passing the plant through coarse combs.

Retting: is the process of rotting away or decomposing the flax fiber.

Breaking: the loosened fibers are sent through rollers which break up the stem into smaller pieces of bark called “shive”;

Scutching: the scutching machine removes the broken shives with rotating paddles, finally releasing the flax fiber from stalk;

Hackling: the fibers are now combed and straightened in preparation for spinning. This separates the short fibers from the longer and more luxurious linen fibers;

Spinning: long linen fibers of same length are combined, laying the fibers parallel so that the ends overlap, creating a sliver. This sliver passes through a set of rollers, making a roving. The linen rovings are put on a spinning frame and drawn out into thread and ultimately wound on bobbins or spools.

Weaving: the linen yarns are then set up for the loom and then handwoven to produce linen fabric.

At the end of 19th - early 20th centuries, village people used home and machine made fabrics for making clothes. Plant fibers, wool and skin (with or

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without fur), sometimes even stalks and bark were used as raw materials for traditional dress fabric in Moldova until the 20 century. Wool, mainly sheep wool, was a preferable animal raw material. Summer footwear and men’s hats were made of stalks and tree bark.

Hand weaving was a predominant source of dress fabric production. Village crafts women knew very well the potential opportunities of different raw materials. Linen and hemp cloth was used to make men’s and women’s shirts, waistcoats, and scarves. The wool yarn was a basic material for handmade rough cloth for men and women outerwear, as well as for men’s winter trousers and sashes. The “la” is a blouse made of white cotton, linen or gossamer, hemp, and wool.

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Person and Event History

Persons, Events and Organizations associated with the History of the Building/Site/Area/ Period (start date, end date for each):

The „Parental House” is located in the Palanca village of Călărași. The museum was inaugurated on November 26th 2000, as a private handicraft museum. It is a nongovernmental organization, who’s activity is directed to satisfy our society’s cultural needs, to revive the traditional rural culture by encouraging local community’s cultural activities and stimulating national artisans.

The founder of the “Parental House” is Tatiana Popa. She was born in 1942 in the village Palanca. Three years later, her childhood transformed into a nightmare she never forgot. Communism has deprived her of everything she loved - the happy childhood and the united family. In 1945 her parents were deported by the Soviet authorities. Her mother, who was pregnant with the second child, managed to escape. After that, they had to survive years of wandering, they had to move from a house to another one, to hide in the forests during the cold winters, famines, and despair. After four years of despair and waiting, in 1949, the first letter came from the camp, from which they learned that the father was alive. He returned home in the autumn of 1955. But "home" no longer existed.

When their father returned, they were not allowed to live for more than two years in a locality, and they walked every two years, from village to village, district to district. They “traveled” all over the country. Later, returning to the native village of her parents, they started their life from the beginning.

Visitors have the opportunity to learn about a unique carpet weaving technique called “Carpet in Bumps”. This tradition was forgotten by the people but reanimated by Tatiana Popa. These works served as inspiration for renowned designers in Europe. The famous designer Isabelle de Hillerin, impressed by the beauty of the elements that create this work of art, decided to use it in his collection "haute couture".

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Tatiana Popa is known for her knowledge about the use of natural plants. She has a garden called „The Garden of the Holy Mary" where she planted all the plants which are mentioned in the Bible. She learned about the mysteries of the plants from her mother Agripina, when she returned from exile. Based on the knowledge of her mother and other women from the village, Tatiana Popa wrote a book entitled „The Parental House - the Home of Flowers and Aromas".

Vasile Romanciuc

Vasile Romanciuc was born on December 17, 1947 in the village of Badragii Noi, Edineț (former Hotin county), Bessarabia, his parents - Alexei Romanciuc and Olga Romanciuc.

He is a graduate of the Faculty of Philology, journalism department of the State University of Moldova (1972). He was an editor at Radio- Moldova, adviser at the Union of Writers of the Republic of Moldova, editor at the publishing houses "Museum", "Gheorghe Asachi", "Literatura artistică", "Prut International". Editorial debut in 1974. The volumes of poems follow: Reading proverbs, Provincial notes, A time without a name, Self-doubt, The great invisible desert, Re-reading proverbs, The plastic Olympus, Leave a sign, The word gives us sight, etc. He has published several books of children's poetry.

Vasile Romanciuc is a member of the Union of Writers of the Republic of Moldova (1976), a member of the Union of Writers of Romania (1994), a member of PEN-International Center (1996).

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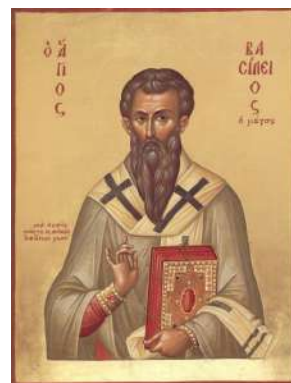
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St. Basil the Great

Moldova, with a largely Eastern Orthodox population, celebrates on January 14¹ the feast of Saint Basil the Great - known here and in neighboring Romania as “Vasile cel Mare” (Saint Basil the Great). Western Orthodox Christians recognize January 1 as St. Basil's Day.

St. Basil (c. 329-379) was born in central Turkey and became famous for his intellectual brilliance, his care of the poor, and the rules he wrote to govern monastic life.



St Basil was born in the year 330 at Caesarea, the administrative center of Cappadocia. He was of illustrious lineage, famed for its eminence and wealth, and zealous for the Christian Faith. The saint's grandfather and grandmother on his father's side had to hide in the forests of Pontus for seven years during the persecution under Diocletian.

St. Basil is believed to be one of the greatest pillars of the Christian Church. He loved children and always assisted the sick and the homeless. He was the first bishop to establish orphanages and hospitals and care homes for the elderly. He was also a famous preacher and many of his homilies have been preserved. Through his words he gave teachings and exhortations for the proper preparation of habits, helped the poor, the sick and the old.

Saint Basil the Great died in 379, he had not even turned 50. St. Basil the Great was a great Christian thinker, philosopher and writer. He realized the idea of

¹ According to the Julian calendar. The Julian calendar, proposed by Roman consul Julius Caesar in 46 BC, was a reform of the Roman calendar. It took effect on 1 January 45 BC, by edict. It was designed with the aid of Greek mathematicians and astronomers such as Sosigenes of Alexandria.

The calendar became the predominant calendar in the Roman Empire and subsequently most of the Western world for more than 1,600 years until 1582, when Pope Gregory XIII promulgated a minor modification to reduce the average length of the year from 365.25 days to 365.2425 days and thus corrected the Julian calendar's drift against the solar year. Worldwide adoption of this revised calendar, which became known as the Gregorian calendar, took place over the subsequent centuries, first in Catholic countries and subsequently in Protestant countries of the Western Christian world.

The Julian calendar is still used in parts of the Eastern Orthodox Church and in parts of Oriental Orthodoxy as well as by the Berbers.

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Christ's law of love and forgiveness by laying the foundations of Christian charity activities.

In some countries it is customary to sing special carols today in honor of St Basil². He is believed to visit the homes of the faithful, and a place is set for him at the table. People visit the homes of friends and relatives, and the mistress of the house gives a small gift to the children.

In R. of Moldova, according to tradition, on Saint Basil children proceed from house to house scattering seeds of wheat, barley or rice in a sowing-like motion over the people's households to wish them prosperity and health in the new year. This tradition is known as “semanatul”, meaning “the sowing”. The seeds that fall in the yard or houses symbolizes the faith in a more prosperous year and a rich harvest. The seeders are rewarded with sweets, buns, dried fruits and money.

The holiday of Saint Basil the Great also marks the beginning of the New Year in the old rite. (The Old New Year)

Traditions say that Saint Basil was very kind in heart and loved the holidays very much. He asked God to give him one day. He gave him the first day of the New Year. Overjoyed, Saint Basil took the bell, tied a sprig of basil to its stalk, and went up to God to pray. That is why, on the first day of the year it is wished well in the coming year. **St. Basil wishes you a happy new year full of God's blessings and spiritual growth.**

² Greeks celebrate St. Basil's Day with gift giving, carol singing, a special kind of bread, and a number of customs designed to attract good luck for the coming year.

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SECTION 2: SIGNIFICANCE ASSESSMENT

Designations

NATIONAL

The Republic of Moldova is known for the cultivation of various types of fruits and plants, which are used in different fields: medicine, cuisine, crafts. The element *Dry and smoky fruits* is inscribed in the National Register of the Intangible Cultural Heritage of the Republic of Moldova at the Chapter VII. Knowledge about traditional gastronomy.

Some aspects regarding the use of the natural plants in the traditional craftsmanship are included in the National Register of the Intangible Cultural Heritage of the Republic of Moldova together with the traditional carpet weaving techniques specific for the Crafts Complex „Rustic Art”.

UNESCO

The traditions regarding the use of natural plants in the confectioning of carpets represent a significant part of the file *Traditional wall-carpet craftsmanship in Romania and the Republic of Moldova*, included in the UNESCO Representative List of the Intangible Cultural Heritage of the Humanity in 2016. The Complex actively participated at the elaboration of the nomination file *The Art of the Traditional Blouse with Embroidery on the Shoulder (altiță) - an Element of Cultural Identity of Romania and the Republic of Moldova* (proposed for nomination in March 2021).

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Statement of Significance

Republic of Moldova is a rich country with a developed agriculture, with many orchards and fields with plants. It was mentioned that in Moldova different varieties of fruits are grown and berries are harvested from nature, which are dried for the winter. Thus smoking, drying fruits is a traditional occupation entered in rural communities and even in the city. Dried fruits, especially prunes, are on sale at city markets. In the Republic of Moldova there are some companies whose specialty is drying and smoking of fruits for trade and export.

The drying plants are used in many fields of social life: in medicine, traditional gastronomy, dyeing textiles etc. The effects of the plants in medicine are known for thousands of years and each civilization contributed to the development of this sector. One hundred years ago, 75% of the medicines were made from natural plants.

The economic value of the element is determined by the entrepreneurial activities. Cultivation and processing of fruits and plants bring a significant profit for a small area of land, both for landowners and for producing companies. In the Republic of Moldova there are families, communities, groups, which still preserve the tradition and practices related to the drying of fruits and plants. These communities can benefit from preferential support from several governmental, local or international institutions, as well as apply for various grants.

The cultivation of fruit trees and plants also brings a benefit to the environment, considering that it preserves and develops the spontaneous flora. The climatic conditions in our country are favorable for this occupation. Unfortunately, for some time after the 1990s, this branch of the economy suffered a setback. In recent years, it has become more and more widespread, given the growing interest of the population in the environment, a healthy lifestyle, but also the desire to discover the origins and traditions.

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The heritage value of the dry fruits and plants is determined by its importance for the Romanian people in different aspects of their social life. Since ancient times, our people have used nature gifts in order to consolidate their lives. People have a rich knowledge about the use and effects of the element for human existence and its promotion will contribute to the safeguarding of the traditions. Unfortunately, nowadays there are few people that could transmit these practices to the next generation. Phytotherapy starts to have better success in society but practices regarding collecting and processing of plants are still in danger. In this regard, the nomination files for the UNESCO Representative List of the elements *Traditional wall-carpet craftsmanship in Romania and the Republic of Moldova* and *The Art of the Traditional Blouse with Embroidery on the Shoulder (altiță) - an Element of Cultural Identity of Romania and the Republic of Moldova* put the accent on the natural dyes and fabrics.

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