

## A study for the Folkdress of North-Eastern Europe

-with focus on the Lithuania from 19th Century-

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The Folkdress of some parts of the traditional style is extremely focused and puts value on protecting itself against changes. Generally rural areas are much more conservative politically economically, and culturally. Its environment is sluggish and slow and daily routines change slowly. So they take friendly a position between a race and geographical and environmental differences which is expressed in the Folkdress. Also, a dress is the most preferred individual object as a symbol of collective homogeneity. By those people who preserve these kinds of the individual objects and by those people who have ethnic conservation, folkdress was handed down to the present age and the festival dress was used as a tool of ethnic tradition and binding.

Therefore, I would like to study and research the differences between the folkdress of the Lithuania's historical and geographical factors and the folkdress of the surrounding north-eastern European countries. Especially when we compare these with the folkdress in terms of historical, cultural, and political relationships between Lithuania and the north-eastern European countries, we can find out that they had a good effect on the folkdress historically and culturally. For example, in the case of Russian folkdress, Sarapan, the back part of the short jacket has wrinkles. This kind of style is similar to the back part of jacket as the basic Lithuanian

dress. In this relationship, we can presume that Russia was the center of the Lithuanian kingdom. Also, Bilius which is located near Lithuania and Poland, was affected by the Polish dress. When we look at the port city, Clipedia, which is one of the famous trade cities at the time of the Polish-Lithuanian coalition, we can find out about the changes of the dress, especially the mixed colors between Western European colors and Polish use of colors in light of their cultural background.