

## Stages of formation of Central Asian ceremonial costumes

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**Abstract:** The emergence of textiles in Central Asia dates back to the first Stone Age - the first Neolithic. We can see the stages of the initial formation of costumes and the stages of the history of the population located in the territory of Uzbekistan. The history of the complete formation of Uzbek national clothes in the late 19th and early 20th centuries was covered until the era of sewing on modern sewing machines.

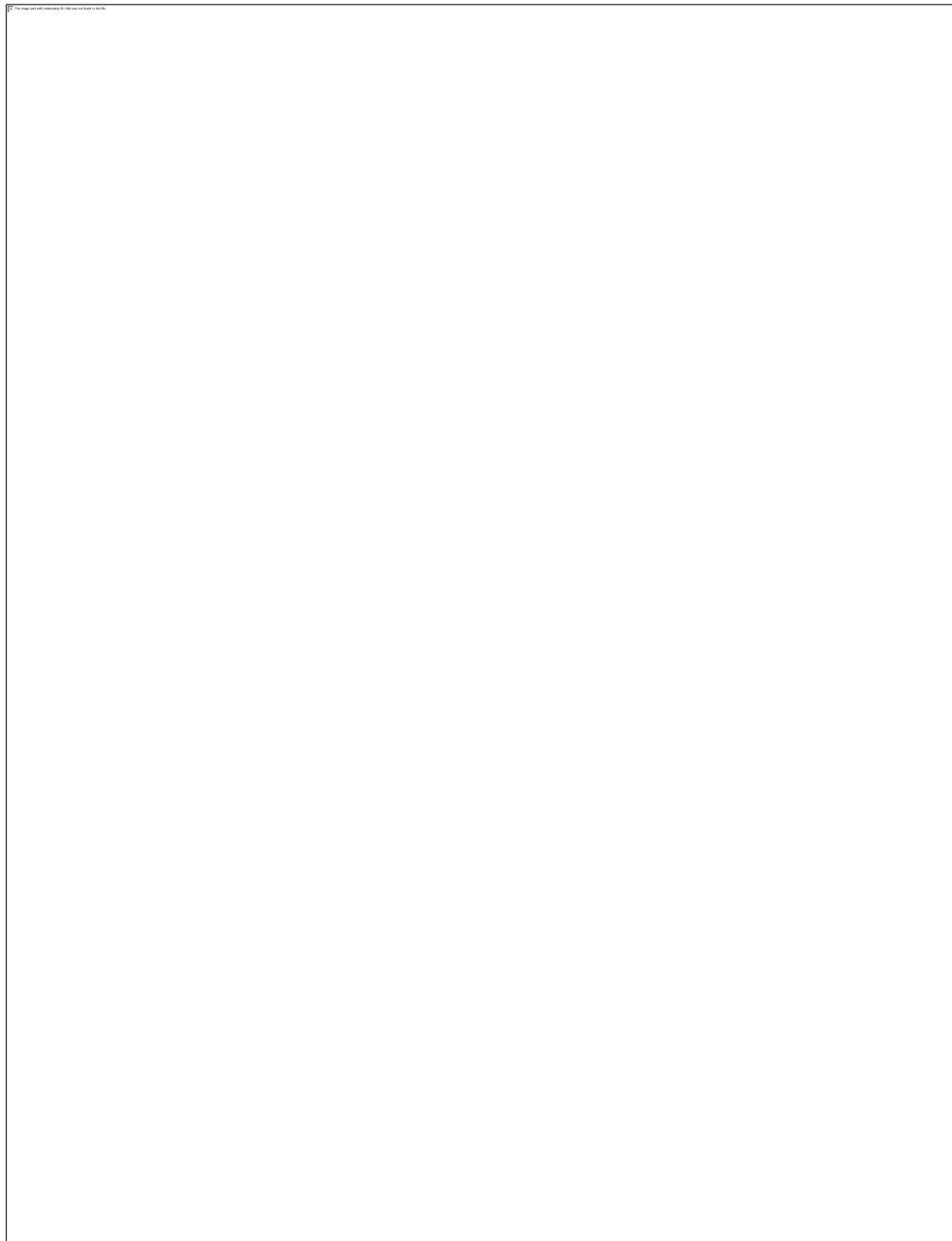
**Key words:** clothing, Mug' mountain, Uzbek national clothes, cotton fabric, Buranji

The clothes of our oldest ancestors who lived in the territory of Uzbekistan, like the clothes of ancient people in other regions of the world, were formed on the basis of natural climate, living conditions and clan-tribal traditions. Archaeological monuments, wall paintings, figurines, small patterns, toreutika, written sources, handwritten books found on the territory of the republic about the clothes of our past ancestors, their forms and history, as well as local characteristics gives an idea.

The first forms of clothing are related to the appearance of textiles, and according to archaeological data, the emergence of textiles in Central Asia dates back to the first stone age - the first Neolithic. Remains of weaving looms belonging to this period were found in the foothills of Kopettogi (Jayhun culture). During this period, animal husbandry was developed in the region, and woolen clothes took the main place in textiles. It should also be noted that although it was not found in the ancient textile centers of special importance in Central Asia, the objects found in the adjacent historical and cultural regions give an idea of the high development of textiles in this area since the Eneolithic period.

Furthermore, there are different opinions about the fact that there were different costumes in the two thousand years before Christ. It is not difficult to understand that public events were given great importance due to its unique decoration, and the remains of ceremonial clothes related to this was also found in the sopollytepa. In general, by the 6th century BC, woolen fabrics had almost supplanted leather fabrics in the manufacture of clothing. The clothes of our ancestors who lived in the Middle Ages, their shapes, local characteristics and the types of fabrics related to this period are reflected in the mural paintings of the early Middle Ages. For example, in the photos found in Bolaliktepa, it was found that the men were wearing yaks. In the Kultegin record of the 6th - 8th centuries, it is mentioned that the avra - a cloak sewn with a lining - is the outerwear of shepherd men.

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Art historian G. Maitdinanova stated that the stable types of clothes depicted in different periods in Sogd and Tokhariston in the examples of visual art of the early Middle Ages are due to their adaptation to the local climate and people's lifestyle since ancient times.

It is known from wall paintings and archeological materials that in the early Middle Ages, rich men of Takharistan wore silk, and poor men wore white gray turbans. This information is also confirmed by written sources. For example, the famous Chinese tourist Xuan-tzan writes that the poor people of Tokharistan wore cotton cloth and the rich people wore clothes made of woolen cloth. Other authors also noted that the noble women of Takharistan wore beautiful silk dresses decorated with precious stones. The clothes of the people of Tokharistan in this period had trapezoidal hems, and the clothes of local residents were basically the same. All appearances of the tops are sleeveless, long, and in some cases the sleeves are cut wide. On the side of their clothes, there is usually a yarmoch - kiik place, a side collar, which is also present in the current clothes of the people of Uzbekistan, and its roots go back to a deep historical tradition.

When talking about the clothing of our ancestors in the early Middle Ages, it is worth noting that a number of rare clothing samples from the early Middle Ages were found in Munchagtepa in the Ferghana Valley. During the excavations carried out by archeologists of our country in the area of the maskur monument, mostly heads of men, women and children were found. The women's dress studied by archaeologists and art historians was long, made of silk, and the hem came down to the ankles. The hem is 10-15 cm from the bottom part on both sides. they were trimmed, and their waists were decorated with a belt. The chest, the end of the sleeve and the hem are decorated with special ancient flowers. A carved pocket is sewn on the right hand side. The clothes are decorated with beads. Small coral motifs are sewn on the sleeves and chest. Boys' clothes typical of this period were made of silk and fell slightly below the waist. The hem of the shirt is 10-15 cm from the waist on both sides. cut off. The collars are straight and the waist has a special ribbon stripe.

When talking about the history and development of clothes, first of all, it is necessary to pay attention to the fabrics used for clothes and their local appearance.

It is known from history that along with documents written in Sot script, various pieces of cloth were found on Mugh Mountain, and researchers say that these cloths belong to the first quarter of the 8th century. Among the objects found on Mugh Mountain, there is a shield with the image of a handsome horseman wearing a striped coat, and it can be seen that the thin red lines of the horseman's coat fall on a yellow base.

By the way, among the pieces of fabric found in Mugh Mountain, there is a jungle fabric in which dark red color is combined with white and green colors. allows us to conclude that

In this regard, information can be found in some written sources. For example, the famous Arab historian Makdisi, while giving information about the fabrics exported from Central Asia for sale to the neighboring countries, notes that in the 10th century Khorezm, there were shepherds made of gauze.

In some miniatures of the Middle Ages, striped fabrics are found. Academician G.A. Pugachenkova, who specially researched clothes in Central Asian miniatures, said that such striped fabrics belong only to the peoples of Central Asia. In the miniatures, the tunic, turban and trousers of ordinary men are depicted in striped colors. Archeological findings of the 15th-18th centuries of Turkmenistan confirm that fabrics of this color are widespread.

The Khirot Bukhara miniature art of the 15th-19th centuries is a valuable resource for studying Uzbek national costumes. It is worth noting that art historians and ethnographers G. Pugachenkova, M. Gorelik and Z. Rahimova specially studied these miniature works. According to M. V. Garelik's researches, in the 12th - 19th centuries, the peoples of the Near and Middle Eastern countries used a straight-collared "tunk-like" shirt.

G. Pugachenkova points out that the clothes of the Central Asian peoples depicted in the 16th century miniatures are similar to the clothes of the Uzbeks and Tajiks at the end of the 19th century.

The 14th century was the first with the Mongol invasion

From the beginning of the 19th century, Mongolian-Chinese traditions were forcibly introduced into the lifestyle of the peoples of the region. This is reflected in clothes as well as in all areas. Rulers, courtiers, state officials, as well as local residents, painted Mongolian-Chinese style of dressing and hairdos.

In this period, it is tied on the right side of the chest, has a diagonal design, has large sleeves,

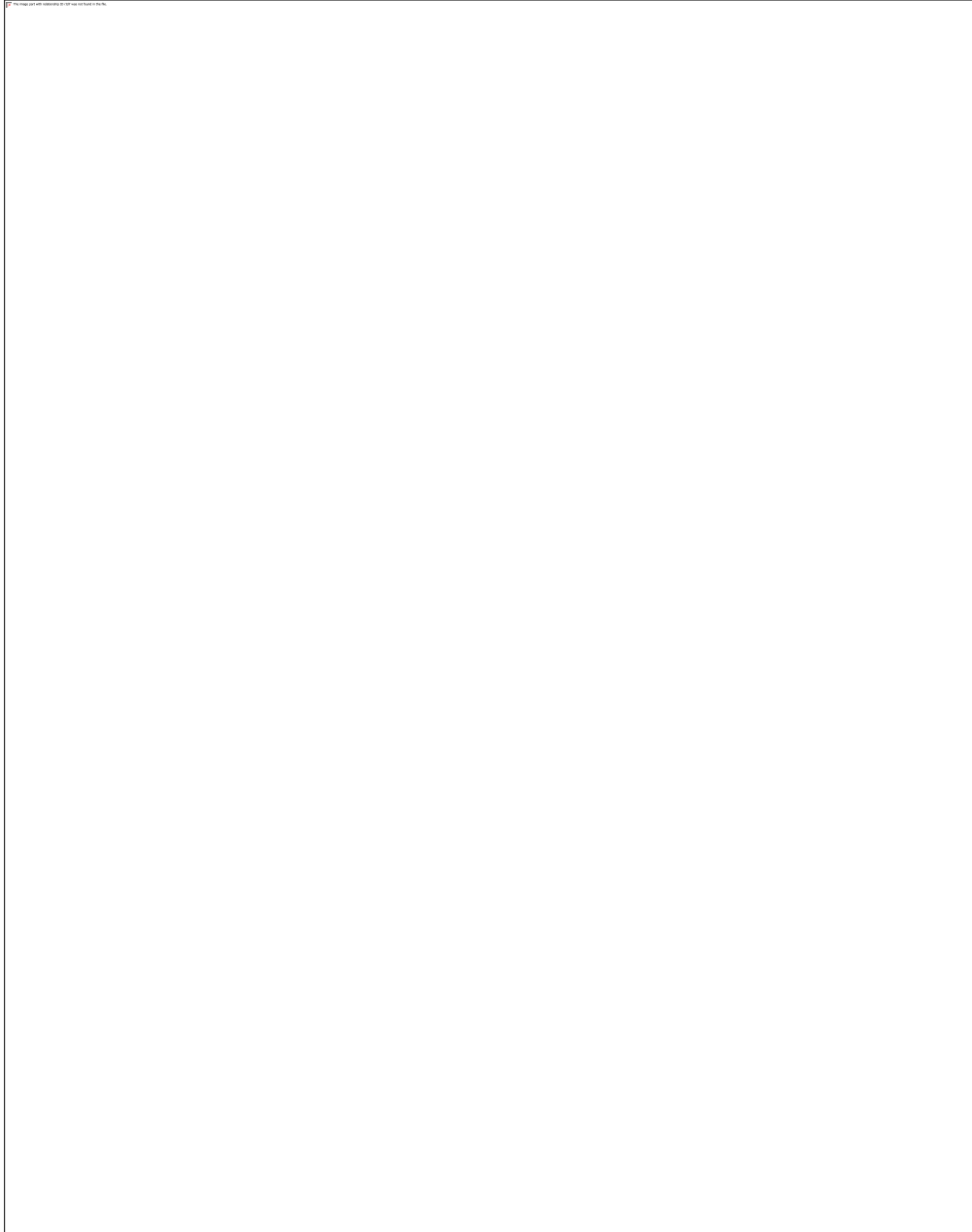
It can be said that the characteristics of the 14th century clothes are embodied in the men's clothes, which open at the waist, and the chest is decorated with embroidery. During this period, women's outerwear was open in front, wide, extremely long, and the sleeves widened downwards.

From the quarter of the 14th century, a new set of local costumes was formed, where the Mongolian-Chinese style of dress was squeezed out. But the men's tunic, the chest part is decorated with embroidery, the shoulder and waist part of the clothes, and the hem length up to the waist or longer have been preserved.

By the 15th century, during the rule of the Timurids, it became customary for men and women to wear two long dresses with inner and outer layers of different colors and linings of different colors. During the Timurid period, in cities like Samarkand, Khirot, and Shiraz, colorful, simple and attractive local costumes were created. Also, the people of different regions differed in their dressing styles, choice of colors and decorations in their clothes.

According to Muqaddima Ashrafi, the dress in these countries has never been so elegant, colorful, simple and attractive.

During the period of the Timurids, great changes in society had a significant impact on the clothing of the local population, and various ethnic signs and decorations appeared on the clothing of the local population. It was during this period in Movarunnahr, and then in India during the Babur period, scholars, state officials, and clerics wore burqa-style clothing. those who wore The word "Paranji" means both men's and women's clothing.



By the time of the Shaybanites, burqas were considered the clothes of shepherd scholars. Later, this dress became a special outerwear worn by women when they go out of the yard.

In the 17th and 18th centuries, while traditional styles of clothing developed, local types of clothing specific to cities and regions such as Bukhara, Samarkand, Khorezim, Fergana, Tashkent, Karshi, and Shakhrisabz were formed. This is evidenced by the emergence of unique parts of clothes, new styles of shoes, and hats, and the use of different fabrics.

At the end of the 19th century and the beginning of the 20th century, the set of Uzbek national clothes was fully formed. In this period, Uzbekistan, like other regions of Central Asia, as a result of The development of industrial relations and the expansion of trade relations, the production of gases in factories entered the region. This led to the superiority of industrial production over handicrafts. In particular, the sewing machine became a unique "revolutionary" phenomenon in the process of making clothes. As a result, in addition to the traditional wide, long, full-length dresses that cover the figure, European-style dresses with complex twists (blue-chest folds) and tailoring to the figure began to spread. The latest clothes are being worn at festivals and theaters, focusing on the artistic and decorative aspects, drawing great attention to the sketches of folklore costumes created by artists without sources.

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