

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 06 Volume: 86

Published: 17.06.2020 <http://T-Science.org>

QR – Issue



QR – Article



Nozima Arifovna Kadirova
Bukhara State University
Teacher of Fine Arts and Engineering Graphics

UZBEK NATIONAL CHILDREN'S CLOTHING AND ITS EVOLUTION

Abstract: The article is dedicated to the description of Uzbek national children's clothes of the past centuries and its modern implementation. Article describes types of clothes, its designation and modern usage.

Key words: children's clothes, national costume, Uzbek culture, types of clothes, modern usage, modern implementation.

Language: English

Citation: Kadirova, N. A. (2020). Uzbek national children's clothing and its evolution. *ISJ Theoretical & Applied Science*, 06 (86), 155-157.

Soi: <http://s-o-i.org/1.1/TAS-06-86-30> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.06.86.30>

Scopus ASCC: 1202.

Introduction

The art of weaving in Central Asia has developed over many centuries. Already in the 12th century, caravans brought from ancient Bukhara, Samarkand and Kokand silk and cotton fabrics such as satin, adras, chit (type of fabric made from cotton) to European countries and The Middle East. These fabrics were distinguished by the originality of the pattern, quality and natural painting, due to which they used significant market demand. Until the 18th century, textile production in the region was artisanal, and many family artels. The natural effect of the development of the textile industry has become a significant progress in the production of clothing. Given the past wealth of the region, even casual and home clothes of the Central Asian peoples in the Middle Ages. It was distinguished by elegance, brilliance and richness of decoration. Moreover, it concerned not only women's, but also men's and children's clothes. Centuries long the prosperity of the countries of the region has contributed to continuous improvement features of the national dress, making them more convenient, high-quality and adapted to the cultural and social atmosphere of their period.

II. Literature review

The study of Uzbek national clothing is a whole science, which in modern Uzbekistan pays great attention. In almost every there are several museums in the region with expositions of clothes from different Eras, and lectures on this topic are given to students of

specialized educational institutions. Of particular note is the fact that, unlike medieval clothing European peoples, national dress of the peoples of Central Asia, evolved preserved in everyday life, and to this day is universally used most of the rural population. Studying the evolutionary processes of all kinds Uzbek national clothes, the task is extensive, and to cover it in one article is not seems possible, therefore, the subject of this article would like outline the analysis of children's Uzbek national dress.

III. Analysis

So, according to custom, the first dress of every Uzbek child was "Chilla kuylak", which literally means "shirt forty days." On the the east forty-day cycle has important symbolic significance, and the first forty days of a child's life are considered to require the greatest attention and care. During this period, mother and child are protected from any external influences. "Chilla Kuylak" usually sewed by the mother of the child or grandmother from the mother. It is free shirt made of natural fabrics (mainly cotton), usually without a collar and without painting. It is symbolic that the hem and sleeves of the shirt did not have edging and remained not hemmed - according to the belief, it should have been facilitate the birth of the next child. In addition, the edging would rub tender skin of the baby. To facilitate the process of changing clothes, the shirt had incision along the left or right shoulder. After forty days, these shirts are used in a number of rites provide the child

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

with a bright future. Today this type of clothing is preserved in mainly in rural areas and even there gradually gives way to modern types of industrial clothing. Forty days later, a one-piece shirt made of thick cotton fabric with a round or triangular neckline for the head. This shirt usually to the knee and below, had a hemline of the hem, sleeves and collar. Besides, sometimes it had patterns and decorative elements in the form of edging or embroidery. Sleeves were wide and straight, also one-piece. Distinctive feature was that when cutting out the form for this type of shirt they tried to do as fewer seams are possible, and as a result, not only the sleeves, but also the shoulders were solid, and underarm oval cut line made clothing extremely comfortable to wear children. Children wore these vests for 3-4 years. Today, this type of clothing is almost not used because Toddlers' lifestyle has changed significantly, and modern clothes provide children with more comfort. Moreover, it should be noted that many parents still keep vests that have been worn for 30-40 years back. To protect against dirt, young children donned aprons everywhere "Oshkhorak" - a kind of bibs that covered the bottom of the neck and chest of the child. This item of clothing was embroidered in large quantities manually from cotton fabrics by the mother and grandmother of the child. Depending on the development of the child, "oshkhorak" worn up to 3-4 years. At present, "oshkhorak" is almost never found. From 3-4 years old, shirts called "kurta" were sewn for children. This type of clothing had a more complex cut, and unlike the types of clothes described earlier, he took into account not only ease of use, but factors of the external attractiveness of the outfit. At the same time, the differences between the "kurt" for girls and for boys were extremely insignificant, and often completely absent. Often, "kurt" had pronounced or hidden shoulder seam, which was cut in a straight line, and connected wide sleeves with shoulder area. The sleeves, however, were wide only at the shoulder, and narrowed to the bottom. In cases when the "kurt" was attached to the collar zone a stand-up collar, and along the longitudinal section on the chest there was a fringing strap, this the type of clothing was called "goats." Children wore such clothes until the age of 7-8. For the last For 50 years this type of clothing has almost completely gone out of use. After reaching 7-8 years, clothing for children was sewn on the model of adults copies. From that moment on, clothes for girls and boys acquired significant differences. For girls sewed long shirts to the ankles and wide pants (shalvar) going with an elastic band in the middle of the lower leg. Usually, the upper half is shalvar. It was sewn from light, non-dyed coarse calico, while the bottom part was used more expensive fabric. Most of the clothes were sewn from plain cotton or silk fabric in red tones. As a dye a decoction of pomegranate peel was used. Wealthier families ordered clothes with embroidery in the form of plant ornaments, which

were applied with thread with shades of red. Also used a decorative edging around the perimeter collar. Women and girls in small towns and rural areas to this day wear such clothes. And in the case of national events, girls in such clothes are ubiquitous. In modern design, these clothes are sewn, in mainly made of silk. It should be noted that the cut and style has changed little over the last two hundred years. Boys' clothes were less intricate and limited to wide pants. On braid and a hinged shirt without buttons, with a belt. Moreover, both boys and girls over 10 years old wore kiftaki shirt shirts. Feature of these shirts had a horizontal neckline cutout.

IV. Discussion

Autumn and winter options. This shirt was sewn from harsh cotton fabric. In modern In Uzbekistan, this type of clothing is extremely rare. The headdress was the duppy skullcap. About this toilet item written many books. "Duppies" had many different forms, types, sizes, colors and decorative elements. Each region of Central Asia had its unique look skullcap. Duppies differed by gender, age, season and about wearing. In addition to socio-cultural and religious motives of wearing "Duppy" there was also a practical benefit from wearing this headgear. "Duppy" protected from the scorching Eastern sun. Described above mainly concerned clothes of the warm season. In winter period children wore "guppicha" shirts with quilted cotton or woolen lining. "Guppicha" was a short, "Cardigan" outerwear with a horizontal neckline. Usually she was put on the long shirt that was mentioned earlier. However, the "guppicha" It was considered more likely autumn-spring clothes and did not particularly protect from severe frosts. Therefore, on top of it, the children usually sewed "tun" or "chapan," a long wide a padded bathrobe. "Tun" covered the child almost at full height and protected from cold and legs a child. In the countries of Central Asia there are a huge variety of varieties. children's "tun", each of which was worn at a certain time. There were bathrobes with cotton padding for harsh winters, and without padding for warmer weather; on the holidays dressing gowns with embroidery and decorative elements (mainly from gilt thread) etc. Female and male "tun" were different in cut and elements framing. "Tun" and today is an extremely popular type of clothing in Uzbekistan and is used not only during events, but also in everyday of life. Almost every Uzbek family has a "tun". Since the "tun" (as well as the shirt) did not have buttons, and tied only one thin ribbon, especially for him, the child was sewed "belbog" - a scarf, a girdle of a child on top of clothes. Scarves were of different sizes and your the first scarf, the child usually received as soon as he began to walk. Scarves were sewn from cotton and silk fabric. Often decorated with embroidery with ornament in national style. Today scarves are used extremely rarely, mainly in religious rites. In winter,

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

the main headdress for children was the skullcap "tahya", which had a cotton filling, as well as "malachate" decorated with feathers and other tinsel. Some children also wore duppies. All these species were decorated with elements. decor in the form of floral ornaments. What does each region have your pattern and type of hat. Currently in small towns and villages you can meet children in "duppy", other types of hats are found much less often. A kind of children's shoes was made for children from 5-6 years old. In the warm the time of year it was slippers without a back and with a nose curved to the top. Girls' shoes were usually embroidered with patterns and ornaments. more restrained, closed leather sandals. In the cold season, children, like adults, wore two-piece shoes parts. "Mahsi" - leather shoes with soft soles, usually with or without wool inside wool. for the production of this type of shoes were used lamb or cow skin. And,

on top of the "maxi" wore "kavush", a more solid form of shoes, protects from moisture and moisture and has a hard sole. This kind of shoes, today, it is widespread in Uzbekistan, especially in rural terrain.

V. Conclusion

It should be noted that, all types of clothing described above had very developed decorative component, and many of them were, in addition to the subject life, also a work of art. It can be seen from the foregoing that many types of clothing and footwear that appeared in the region many centuries ago, and today are used in the daily life of the population. It testifies that modern technologies albeit facilitate production and add comfort to clothing and shoes, however, they cannot completely replace the experience gained over the centuries.

References:

1. Azadayev, F. (1956). *Tashkent in the second half of the XIX century*. Tashkent: AN Publishing House Uzbekistan.
2. Bikzhanova, M.A. (1979). *Clothing of Uzbek women of the XIX-XX centuries*. Costume of the peoples of the Middle Of Asia. Moscow: Science.
3. Ismailov, H.I. (1978). *Traditional Uzbek clothes*. Tashkent: Fan.
4. Man, A.G. (1932). *Leather and footwear industry of Central Asia*. Moscow.
5. Nemtseva, N.B. (1972). *On the history of fabrics and clothing of the population of Central Asia XVv*. Of No.40 (December) 2016 56 the history of the great city. Tashkent.
6. Sukhareva, O. (1982). *History of the Central Asian costume*. Moscow: Nauka.
7. Ibragimov, J., & Mengliev, B. (2017). On the methodological significance of the laws of dialectics in the substantial-pragmatic study of language. *News of the National University of Uzbekistan*, Tashkent, № 5.
8. Norov, A., & Mengliev, B. (2018). Theoretical and practical bases of mathematical modeling of the Uzbek language, *Philological issues*, Tashkent, № 2.
9. Akhmedova, M., & Mengliev, B. (2018). Spirituality in the soul of the language: about linguoma'naviyatshunoslik and its perspectives / *American Journal of Research*, USA, Michigan, № 9-10, pp.187-198. (SJIF: 5,065. № 23).
10. Gulyamova, S., & Mengliev, B. (2019). Lexical-semantic classification of euphemisms of the feminine gender in the Uzbek language. *Academia Open*. Vol 1. No 1, June Articles.
11. Karimov, R. A., & Mengliev, B. R. (2019). The Role of the Parallel Corpus in Linguistics, the Importance and the Possibilities of Interpretation *International Journal of Engineering and Advanced Technology (IJEAT)* ISSN: 2249 - 8958, Volume-8, Issue-5S3 July, pp. 388-391.