NOTES ON DRESS AND ORNAMENT THE UIγUR KINGDOM OF KHOCHO

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Nudity, as in China, is a sign of slavery or of hard, menial work. Only gods and goddesses, (after the Indian fashion), and Yaksas are painted nude; also small boys regarded as newly reborn into the Western Paradise. The breast of the Buddha, and those of famous, foreign monks of olden times are always depicted naked.

The common folk; the hair is bound up on the back of the head and is covered with a thin cloth or cap, often black in color and tied with a red ribbon, the short ends of which hang down to the nape of the neck(!). This covering is comparable with that of the Chinese people without being identical. (No information concerning women's hairstyle).

The gown is rather long, and its skirts may be gathered up in the belt, when it is necessary to move more quickly; the gown is drawn together from left to right, but regularly it remains half-open beneath the chin, in order to show the differently colored lining. The belt is simple. If a man was armed, the sword would hang at his left side from the belt, and similarly his bow with the quiver on the right side; a dagger was placed in the belt at the back, with the handle turned towards the left. The trousers were long and rather wide, when shoes were worn; but they would be tighter for boots.

Gentlemen's hair hangs in single strands down the back; the parting is in the center, or at the side if the fringe falls down on the forehead. Otherwise, two short strands of hair fall onto the forehead, to the left and right from under a ribbon tied around the head, and the ends of this ribbon fall sideways onto the right shoulder. The crown of the head is apparently shaven (the back of the head is not visible). There

is no obvious similarity with the Chinese or 'Tokharian' gentleman, nor with the Mongol lord.

Dress

1. A long gown, fastened down the middle of the chest; half-width sleeves; the material decorated with large flowers or circles; high boots.

2. A long gown fastened on the right side; the material has smaller patterns; borders of figured material at the fastening reaching from the neck to the bottom of the dress and framing the edges, also around the upper part of the narrow sleeves and wrists. Each kind of dress has a narrow, fitting belt.

3. The frock only reaches as far as the knees; the upper part of the dress has borders around the top of the medium-width sleeves; the low neck is pointed in such a way that the left part of the dress covers the right part. The belt hangs rather loosely. Medium-high boots. In each of the three kinds of dress, the belt is equipped with several fittings; with the second and third type, the same fittings are sometimes hung from the right side and also from the left, and this might indicate some official rank.

Caps and head-gear; young and less important persons had round caps.

1. A triple-crested head-gear seems to indicate some very exalted rank, and is even used on top of some Manichaean head-gear.

2. A small flat cap, surmounted by a black, fan-shaped decoration.

3. A kind of tiara.

All three types of head-gear are fastened by a red ribbon, tied under the chin (!). With minor differences, the first and third types are also used by musicians, whose belts are always simple. All three kinds of head-gear are combined with the first two types of dresses.

Ladies: No caps, the hair arranged into five wings decorated with extraordinary needles and gold. Only in later times, the boγtaq, i.e., the high cap, surmounted by a long feather. No belts.

Dresses:

1. Loose dress with broad collar and pointed low neck,

closed in the middle. Thin borders on the seams on the mid of the upper sleeves, and in the middle of the frock. Mostly yellow.

2. Rather similar to the gentlemen's dress no. 2.

3. A very wide cloak with pointed low neck and borders, used together with the boγtaq.

4. A shorter upper dress with half-length sleeves and a longer underdress, the first one with a deep, wide low neck, used together with a very small cap, with a round, red decoration on it.

Children and very young people: The hair shaven except for some three tufts of hair, cf. Chinese boys; older girls may have one long wisp in front of each ear. Amusingly enough the boys are mostly nude, but have slippers, and are decorated with wide ribbons.

Monks: Manichaean elects are unshaven and have beards. Head-gear: a high, decorated cap; dress: white and long. Female: white veil on a frame: wide, white cloak. Buddhist monks: Shaven, two gowns, one cloak, slippers. The cloak is sometimes bordered, probably as a sign of a different school. Nuns use a short veil, fastened at the back of the head. They too may use the cloak with a decorated border. If the cloak does not cover the right shoulder (in respect), the breast always remains covered by two layers of clothing, if the monk or nun represented is Turkic or Chinese.

Dress and Ornament

Gentlemen and common people do not use jewels, which may be seen to excess on pictures of gods, goddesses and demons.

Children, though rather scantily dressed, have one, two or three earrings, and sometimes a necklace. In addition, pretty ribbons and scarves around the neck, wrists and hips.

Ladies had ear-jewelry and for the five-winged hairstyle, many gorgeous ornaments. The ear-jewelry was often large and heavy.

Monks and nuns never wear jewelry. But in the pictures, the Buddha is often decorated with a large, long necklace from jewel-flowers, and Subhūti (once) with a half-length necklace of pearls. If the pictures of a nun, too, show a broad, short necklace, it may be the portrait of a deceased, highly venerated abbess, or merely a late nun from some high family.

The noble decoration of a gentleman is his belt with its bronzework, his horse's gear, the shape of his sword, dagger, bow and quiver, and his helmet's mounting.