



ATİB



AZƏRBAYCAN TÜRKİYƏ İŞ ADAMLARI BİRLİYİ **AZERBAIJAN TURKEY BUSINESS ASSOCIATION**

ATİB's history and mission

- Azerbaijan Turkey Business Association (ATİB) was established in 2004 to explore the joint use of the economic potential of Azerbaijan and to bring Turkish and Azerbaijani business people together in reviving the economy of Azerbaijan and creating a synergy.

ATİB's vision

- ATİB sees Azerbaijan as a leading country of the region and one of the developed countries of the world. We believe in the importance of improving the economic, social and cultural relations first between Azerbaijan and Turkey and then between Azerbaijan and other countries.

İRS Following tradition



Attika IZMAYLOVA
PhD in History

NATIONAL COSTUME OF AZERBAIJANIS



National costume exhibited at the Heydar Aliyev Center

Clothing is one of the most important branches of material culture, which retains traditional features for a long time. Climatic conditions and economic activities affect the formation of clothing. Costume reflects the ethical and aesthetic standards of a people

and carries information about the value orientations of a certain epoch, the style of clothing and traditions. It also reflects the social status and social support of the bearer of the garment.

Women's clothing. Although the composition of



Azerbaijani women's costume was pretty much same, the form of costume in various historical-ethnographic regions showed significant differences. The main elements of national women's costume are the shirt, skirt and outerwear of several types: chepki, arkhaliq, katibi and kuladta.

In most parts of Azerbaijan, a short deadlock-shaped shirt was widespread. The armhole was straight and the sleeve had a medium width. In some areas, along with this shirt, shirts with sleeves greatly widened toward the hand were common. These shirts were characteristic of the Karabakh, Sheki and Ganja zones. Typically, these shirts were for formal occasions. Long shirts were also common in Azerbaijan. They were worn in the mountainous part of the Talish zone, in the Zagatala zone, in the western part of the Nakhchivan zone, as well as in Gazakh and Gusar districts. By their style, they did not differ from short shirts.

Shirts were mostly sewn from the same type of fabrics. Calico, chintz and satin were used for everyday

Women's and children's folk clothes. Photo – daughter of the last Karabakh khan, Azerbaijani poetess Khurshudbanu Natavan (1832-1897)



Men's folk clothes. Photo of the early 20th century

shirts. Holiday shirts were made from silk fabrics, more often from thin taffeta. Young women wore pink, red and yellow shirts. Older women preferred darker fabrics – purple and blue. Shirts were decorated with colorful laces and narrow ribbons, which trimmed the edge of the collar, the neckline and sleeves. Special and round pendants were sewn on the hem of the shirt from the front. But since the shirt was mostly covered, it played a discreet role in the costume.

Summer garment “arkhalig”. 19th century. Museum of National History of Azerbaijan

Among waist clothes, a wide skirt was common. In some areas where a long shirt was worn, narrow trousers were widespread. Often these trousers were made from red fabric. The skirt was made from several straight cloths and was densely gathered. In the upper part of the skirt, double folded fabric was sewn, which had an opening for a special braided belt. The skirt was tightened not at the waist, but a little lower. It was also customary to wear a petticoat. For special occasions, skirts were sewn from a variety of silk fabrics – taffeta, darai, brocades, dense silks and rarely velvet. Women from rich families sewed a skirt from gauze interwoven with gold flowers or buta. The skirt was decorated by sawing a trim of other fabrics, gold baft and laces of thread (zanjir) on the hem. In rare cases, they were decorated with gold embroidery or beads. Decorations identical to decorations of the upper shoulder clothes were often used for the skirts. It should be said that the traditional shirt and skirt remained fairly stable in most of the regions of Azerbaijan until the 1960's.

Women's outerwear was varied. They wore mostly short whole-cut single-back clothes “chepken” and a longer “arkhalig” cut at the waist. On the sides, the chepken had protrusions which were sewn with baft in combination with the narrower lace “karakoz”. In the Karabakh zone, a chepken with false sleeves ending with a long blade was common. It had limited distribution in other areas of Azerbaijan. It was usually buttoned or laced at the waist. The chepken of different zones of Azerbaijan differed mainly with the sleeve. In the Nakhchivan and Talish zones, they wore chepkens of the same type with a

straight long sleeve (1, 2). In the Ganja and Sheki zones, a chepken with short sleeves that did not reach the elbow was widespread. Chepkens in these zones were worn unbuttoned, sometimes tying the flaps with a drawstring at the waist.

Another type of outerwear was the arkhalig. It was common in rural areas of Azerbaijan in the 1930's. The arkhalig was detachable at the waist. A more or less long peplum that was densely gathered was sewn to the bodice. The cut on the chest was sharp, rectangular or oval. Usually the sleeves of the arkhalig were long and straight. In some areas, the arkhalig was longer with short sleeves toward the elbow. It was worn this way, for example, in the Nakhchivan and Zagatala zones (3). The varieties of the arkhalig include clothing of the same style with long false sleeves known as “katibi”. This type was often trimmed or lined with fur. In the 19th century, this clothing was worn by wealthy people.

In the late 19th and early 20th century, an arkhalig of a new style known as “Karabakh” spread in the Karabakh zone and among the urban population. They began to make a deep oval neckline on the chest, the sleeves were widened from the elbow in the form of a bell, and the peplum was strongly shortened and laid in a shallow crease. The bodice of the arkhalig tightly fitted the waist and was buttoned with hooks. This kind of arkhalig was worn in the northwestern part of Azerbaijan mainly by wealthy citizens.

The aforesaid types of chepkens and arkhaligs were sewn from heavy fabrics - often from dark red, wine red,

dark blue and purple velvet and from tirma wool. In the late 19th and early 20th century, outerwear was made from silk and brocade with patterns sewn with gold or silver thread. The Karabakh arkhali, which came into fashion later, was made from different kinds of silk. This kind of the arkhali was often made from the same fabric as the skirt, i.e., it was a suit. The abovementioned chepkens and arkhalis were usually made from fabric different from that of the skirt. The most prominent was the outerwear from dense fabric of solid color, as has already been noted. It tightly fitted the torso, emphasizing the waist and created a slender silhouette. The wide voluminous skirt emphasized the slender figure. Usually, great importance was attached to decorating the outerwear. All kinds of outerwear were decorated with a trim on the edge of the neckline, and the flaps with different braid, often gold or silver. The edge of the neckline on the chest was decorated with a variety of silver pendants in the form of buta, round pendants and coins attached to a chain.

The headdress of Azerbaijani women, which had a

number of common features but retained local features in the 19th and early 20th century, stood out for its great wealth. The headdress consisted of hats worn under a kerchief, headscarf and various head decorations. Three kinds of hats were known: aragchin, cap (papag) and chutku in the form of a long soft cap (4).

In the Karabakh, Nakhchivan and Talish zones, as well as in western districts, they wore soft round caps like skullcaps. The headband part of the caps was decorated with trims and braids. Caps designed for festive occasions were made from velvet and decorated with gold embroidery; they sewed silver or gold pendants on the cap band on the front and small round or diamond-shaped ornaments on the edge. In the western regions of Azerbaijan, along with these aragchins, much higher caps called "dinga" on a solid frame were also common. They were also richly decorated often with complicated ornaments of coins with a medallion in the center.

In the Zagatala zone, the smart cap "duymacha" was widespread. In the early 20th century, it was worn by young women. But in recent decades, it has been worn

Winter garment "eshmak". 19th century. Museum of National History of Azerbaijan



Women's autumn garment "labbada". Museum of National History of Azerbaijan

mostly by elderly women. It is richly decorated with embroidery and silver pendants and tubes, and from the front under the chin, it is fastened with a silver chain with dangling pendants of large coins (5).

The chutku, which looked like a bag-shaped cap, was widespread in the Shirvan, Guba-Khachmaz, Sheki and Zagatala zones; in the latter, along with the duymacha. The chutku was usually trimmed with lines and beautiful buttons. Holiday chutkus were particularly smartly decorated. They were often sewn from expensive silk fabrics and fringed with thread from the bottom. On the headband part, they sewed special decorations in the form of silver or gold pendants.

Scarves were tied on the hats in different ways. On solemn occasions the head was covered with thin silk scarves of light colors, while young women often tied red scarves. In the Nakhchivan zone, a silk or gauze kerchief was mounted on a cap, while its ends hung down freely. In some places, small colorful scarves were tied around the head over the scarf in a way similar to a turban. The headgear in the past was supplemented with decorations that were sometimes used to secure the complex headscarf. Decorations such as "garmag", which represented a chain with hooks at the ends, were widespread. They were mostly headband decorations of various kinds (alinlig and silsila), which were fastened on

the head with the help of three hooks. In the Nakhchivan zone, there is still a decoration called "chanaband", which passes under the chin and is fastened on the scarf at the temples. Complicated head ornaments were still found in the late 20th century in the Sheki and Zagatala zones. In the Zagatala zone, there was a beautiful and distinctive headdress called "taj", which resembles a roof-shaped cap when you wear it.

Men's clothing. In Azerbaijani menswear, great similarities were observed. There were minor differences in the clothing of townspeople and peasants. Men's costume consisted of a shirt, pants, trousers, arkhalig and chukha. In cities, wealthier people, especially clerics wore the aba.

Shirts had a deadlock-shaped style with a cut on the chest in the middle or on the sides. Casual shirts were made from calico and sateen. Rich shirts for special occasions were made from silk, mainly atlas. At the end of the 19th century, Russian shirts with a high collar became widespread. Fabrics for shirts had light and dark colors, but not bright.

Arkhaligs were worn open on the chest or closed with a collar. Representatives of the ruling classes also wore arkhaligs with a small oval cut and sleeves folding from the elbow. But at the end of the 19th century, such an arkhalig was rare. In the late 19th and early 20th century,



Women's folk clothes. Photo of the early 20th century

a double-breasted arkhalig, the appearance of which was apparently influenced by Russian military uniforms, became widespread. At the waist, the arkhaligs were detachable, and their peplum was densely gathered. At the end of the 19th century, the peplum began to be sewn from gussets. The arkhaligs were sewn from different fabrics, depending on their purpose and the social affiliation of the bearer of the costume. Dark fabrics were usually used.

Over the arkhalig, they wore a chukha, which was similar to the arkhalig in style, but was longer. The chukha was usually sewn from wool fabric, often from cloth. In Azerbaijan there were three kinds of chukha. The most widespread was the chukha with a straight sleeve

detachable from the back and from the sides. Its hem was thickly gathered. It was worn unbuttoned, although its flaps could be buttoned if necessary. The second type of the chukha had false folding sleeves, the sleeve had small buttons, so if necessary, it could be buttoned. This kind of chukha was worn in the 19th century by wealthy strata of the population, mainly in urban areas.

The third type was a chukha with cartridge belts - "vaznali" chukha. This chukha differed in that it fitted the torso more tightly, had sleeves widened toward the hands and was longer. The vaznali chukha was usually worn with a thin belt with a silver plate. It was worn by wealthy citizens and served as clothing for special occasions for young and middle-aged people. The top

*Women's slippers. Embroidery with beads. 19th century.
Museum of National History of Azerbaijan*

of the arkhalig was girdled with belts made of cotton or wool fabric. They also wore simple belts with a silver plate.

The men's suit looked sternly and was very modestly decorated. Arkhaligs for special occasions could be sheathed on the edge of the collar and sleeves in a thin silk black cord. The main decoration of the chukha was cartridge belts and a thin belt with a silver plate.

Azerbaijani men's hats stood out for their great diversity. Shock-shaped and cylindrical hats made of sheepskin were the most common. In the countryside, hats for special occasions had a cylindrical shape with a flat bottom. Wealthier people, especially in cities, wore "bukharas" - astrakhan hats. Typically, these hats had a cylindrical shape. The nobility wore taller hats, sometimes making a dent in the bottom. Young people in cities also wore low cylindrical hats of felt, or cloth, with a flat bottom. In the Talish zone, pointed hats made from felt or coarse wool with a cap band of fur or dark fabric were widespread.

Of shoes, they wore charigs from rawhide leather, wedge-heeled backless shoes, soft boots - mast, and



shoes on a hard sole. Both women and men wore woolen patterned socks. Women's shoes for special occasions were sewn from leather of different colors: red, green and black, women's shoes were decorated with beads, spangles and metal plates.

In the last quarter of the 19th century, menswear in Azerbaijan began to change intensively under the influence of European-style urban clothing. Women's clothing remained fairly stable in the first third of the 20th century. Changes in women's clothing took place more slowly. In the 1960's, traditional clothes almost disappeared. Today you rarely meet people in national costume, and they are mainly the elderly and live in distant villages. ❁

*Men's suit "chepken". 19th century.
Museum of National History of Azerbaijan*



References

1. Измайлова А.А. О народной одежде Нахичеванской зоны в XIX - начале XX века. // Известия АН Азерб. ССР, Серия история, философия, право, 1981, №2.

2. Измайлова А.А. О народной одежде населения юго-восточных районов Азербайджана. // Известия АН Азерб. ССР, Серия история, философия, право, 1964, №4.

3. Измайлова А.А. Женская народная одежда Закатальской зоны в конце XIX-начале XX века. // Известия АН Азерб. ССР, Серия история, философия, право, 1974, №4.

4. Измайлова А.А. Женские головные уборы Азербайджана. // Азербайджанский этнографический сборник. №4, Б., 1981, с.64.

5. Там же, с.97.