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THE ROLE OF FELT IN APPAREL CULTURE OF TURKIC PEOPLE

Summary

The article discusses men's apparel-felt, which plays an important role in the clothing culture of the Caucasian peoples. Information about the history of this type of clothing, its distribution area, production method, types and their forms are provided. The article also researched the pronunciation of clothing in different languages, and using dictionaries compiled by well-known researchers, these expressions were brought into scientific circulation. Our research analyzed the expressions related to yapinji recorded in Mahmud Kashgari's famous work "Divani-lüğət-it türk" and those expressions helped us to think about the etymology of the yapinji. This study provides detailed information on the forms and etymology of yapinji in Azerbaijan, and notes the toponyms associated with 'kapanak'. Special attention is paid to the etymology of the kapanak, and it is concluded that the kapanak is not an insect, as noted in the scientific literature, and is associated with the Kapan branch of the pecheneg tribe. The article puts forward new scientific views on the widespread "khillig" among Azerbaijanis living in the Agbaba region. Conceptual, historical and review methods were used in the research. The article will be as a useful resource for students, researchers, scientists and experts whose research is mostly related to this field.

Key words: *Clothing culture, felt cloak, clothing history, turkic people, kepenek*

Intorduction

As a part of culture, clothing is a major phenomenon that develops with humanity and reflects the community's living conditions. One of the first textile products that humankind has gained is felt. Depending on the economic activity of the Turks, the art of felting gave rise to the creation of clothes. Since the day of its existence, man has struggled for clothes just as food, and has used various means to protect himself from the effects of nature. After taming the sheep, the ancients also found ways to process its wool, and since the Neolithic period, this raw material has maintained its dominant position in the household due to its superior properties. Felt is the oldest and simplest of wool products. It is quick and easy to prepare, densely porous and thermostatic, abrasion resistant, perfect for protection from heat, cold, wind and rain. It does not allow pathogenic microbes and mold to live on it, destroys harmful substances, reduces odors and is a thermal conductor. Scorpions and insects do not like the smell of wool, so they do not stay close to the felt and it is not affected by lightning. Due to all these features, felt and clothes made of it were considered a vital necessity for cattle breeders, as well as cavalry. These garments include patterns of various shapes, hats and shoes.

The theoretical and methodological research base begins with a methodological analysis of various scientific approaches developed by international scientists, leading Azerbaijanis, and an explanation of the felt in the Caucasus region. The results of this study, various recommendations and conclusions were motivated based on this approach.

Conceptual and historical approaches

The felt cloak is one of the most unique type of men's clothing in Azerbaijan. The felt cloak, as the type of upper garment, was widely used, especially among the population involved in cattle-breeding. Human beings needed clothing to protect the climate and physical effects of the external environment. Initially, their needs were provided by "cover body-clothes (buruncak)" as type of leather or animal skin (Dunyamaliyeva 2013, 3). When the ancient people were separated from the

cave, the “buruncak” was accompanied by sunlight, rain, in a word, from all the effects of nature. In different European approaches highlighted that, the basic cape or cloak comes with a full gathered head shaped, hood and big enough to hide in. Capes and cloaks can be built with a bit pointed heading (<http://www.cloakmaker.com/cloaks.html>).

Referring to this issue in her studies, scientist S.Dunyamaliyeva writes: In essence, clothing and living space that serves the same goals of a human being develop the same way. By comparing the human figure and the loose-type living space in the cloth of “buruncak”, we can see that their form is entirely the same. (Dunyamaliyeva 2013, 4) The “buruncak” was a kind of man's house and protected it from all the effects of nature.

According to the other approaches, the history of felt is far older than weaving, going back to the Hittites in Anatolia and to the Uighur period in Central Asia. Engravings found at the Hittite cities of Yazilikaya and Bogazköy describe people wearing felt clothes and caps and pieces of felt dating from the 4th or 5th century BC was revealed at Pazirik in Central Asia region, proved that the ancient Turks also knew about making felt cloak. On the argument of findings in graves archaeologists know that felt played a significant part in the lives of the Malkars of Karachay, Sarmatians and Scythians.

Furthermore, people had a belief in mystic force of felt. Yi tribe moved from Central Asia to China wrapped dead bodies with dark felt cloak during cremation because they believed that it keeps the soul warm and comfortable after life (Wuwu, A., & Bender, M. 2008. 93).

The Turkmen traditionally lived in tents made of black and white felt symbolizing poverty and wealth and the Kazakhs lived in felt tents known as ‘kiyizü’ (felt house). Felt is differently known throughout the region as kiz, kiiz, kidiz, kidhiz and kiyiz. Additionally, felt was an indispensable material as insulating lining and was used to make mattresses and blankets. ‘In Yi tribe felt cloaks were worn by day and used as blankets at night’ (Wuwu, A., & Bender, M. 2008. 93).

The making of felt was widespread among the Ottoman Turks and Seljuk, and these craftsmen played a major role in the mystic commercial organizations which known as ahi. It is interesting that, the uncle of the famous thirteenth century mystic Hacı Bektaş Veli was Keçeci Baba (Father of the Felt Makers), who lived in the small village of Keçeci in the district of Erbaa in Tokat region. Although felt is essentially made with modern technology today, in several continues it is made by hand in parts of Turkey (<http://www.feltcrafts.com/history.html>).

Felt was once a necessary part of daily life of people, also used to make shoes, saddle bags, mats, prayer rugs, headgear and many other household objects and garments in different colors. In the eastern part of Agri you can still see men wearing the traditional kullik, white felt cap or a conical brown made from lamb's wool.

Archaeological and ethnographic investigations show that sealing is one of the oldest fields of occupation. Academician T.Bunyadov, who tries to trace the history of weaving and pasturing in ancient Azerbaijan, rightly notes that “the preparation of the goat is as old as the taste of animals, and perhaps it is ancient” (1964, 103).

Felt making (kechachilik) is considered as the best product of various types of wool production. People who engaged in cattle breeding put the felt over the car, which was moving along with themselves, making it as home. The Greek geographer, while portraying the Strabon nomads, writes: "Nomads (Skifs and Sarmats) covered with felt in horse-cars and lived in these carriages" (1964, 277).

XIII century traveler Marko Polo also wrote about the life of the Tatars: "Their carts are covered with black felt, but if it rains all the time, it does not contain water" (1955, 83). A.S.Piralov, one of the most professional artists in the South Caucasus, and M.D. Isayev, who carries out carpet weaving studies, confirm that long-standing and patterned felt products were used long before the carpets were formed (Piralov, 1900; Isayev, 1932: 44; 29).

For the aim of preparing of felt cloak, the dropped or wounded wool covered on the same level to the relevant tent. I would like remind that, equal coating of wool is one of the most important

conditions of the operation and it was demanded careful look, tenderness, and skill from the craftsman (Havilov1972, 22).

Today felt is still in use in many parts of the world especially in areas with harsh climates. In Mongolia, nomads live in felt tents called yurts. In Turkey, rugs, hats and other items are made of felt. In South Central Asia nomadic tribes use felt as tent coverings, rugs and blankets. Shepherds use felt cloaks (kepenek) and hats to protect them from the harsh climate. In Scandinavia and Russia, felt boots are produced and widely used. More recently there has been a revival in the interest in felt making especially in Great Britain and Scandinavia and also in the United States with contemporary felt making design and techniques becoming more widespread.

Research method

The aim of this research is to analyze and find the clothing culture of Turks living in Caucasus region, examine felt cloak (yapınji) as men's apparels and to identify their general characteristics, and to contribute to the documentation of these apparels belonging to Turks, as historical and cultural approaches on this issue. The methods used in this research are the historical and conceptual method, used in studying events and phenomena from the past, or the research of a problem's link to the past (Kaptan 1998, 53), and the review method, a research method which focuses on describing the situation from the past or the present in culture of felt cloak (Karasar 2008, 77). To gather the research data, newspapers, written sources and magazines which belonging to the various time periods related to the study, books and encyclopedia on history, as well as the history of felt cloak as apparel were reviewed, and different turkish ethnic groups and folks who lives in Caucasus were interviewed.

The scientific point of view of this research is included of felt cloak apparels belonging to Turkish people who are living in Caucasus. The sample consists of visual documents found in written sources in the review, and different types of "yapınji" were explained.

I have focused on the conceptual and observational methods, as well as, survey via LinkedIn. This method allows finding about positive parameters to explain about belonging of felt cloak to Turkish people. The research method is also analyzed based on different ethnonyms, toponyms, oronyms in archive materials.

Felt cloak (yapınji) as apparel culture people in caucasus

Felt-cloak has been the most important apparel culture of Turkish people who are living in Caucasus. It is a fact that, the wool and felt industry was of great importance in traditional Caucasus economy. Almost all the literature and sources confirm that the felt cloak was a type of clothing belonging to the Caucasus. Piralov A. wrote about this kind of uniform, felt cloak is the supreme type of clothing of Caucasian man that is the companion of all his life spent on his horse. 'It is impossible to imagine the Caucasian man without a felt cloak' (1900: 111). The most comprehensive and interesting information about the felt cloak can be found in Mahmud Gashgari's work "Divani-luğet-it-turk". The great Encyclopedia writes the name of a different type of felt cloak. It appears from his divan that the felt cloak was not only a Caucasian, but also a widely spread type of clothing among majority of Turkish nations. Various expressions are used on the divan on the felt cloak: "Çiydem (chiydam)", "çaydam (chaydam)" - gentle felt filled with blanket and mattresses, felt cloak and paddles; (Kashgari, 2006b: 172) is a patterned piece, this is made of the bum, the gypsies made felt cloak from it; "kəmək (kamak)"(Kashgari, 2006a, 431), "kedhük (kedhuk)" - a rainfall, felt cloak (Kashgari, 2006b, 390).

Referring to the dress "alma", M.Kashgari, explains this dress as a "caftan (kaftan)", "thick caftan (qalın kaftan)", "yagmurluq", "yapınji". The more interesting thing is that the author stresses that this dress belongs to the Turks. "The Persians take this word from the Turks and use it as "yalmah", but the Arabs took it from Persian word and use it as "yəlmək (yalmak)". No one can say that Turks have taken this word out of Persians. Because I heard it from the illiterate Turks on the

other side of its border: In their land, it rains more, and they need felt cloak more than anyone else" (Kashgari 2006a, 37).

In some literatures, including Mahmud Kashgari's work, the felt cloak is given as a head cover. N. Bittirova characterizes the felt cloak used in the North Caucasus as a head type of garment (Bittirova2008, 60).

The distribution of clothing in large districts has led to the creation of different names in Turkish dialects. It is used as "kepenek" in Turkey, as "kepinek" in Burdur, Choplu, Denizli, Yeshilova and other regions of Turkey, in the form of "kepenk" in Bursa (Turkish Accent Vocabulary) Uzbeks called it as "yapinchik", kazakhs "kebenek", kyrgyzs "chepken (çepken)", "kiyizçapan", the uyghurs "yansizkigizchakman (çəkmən)", the tatars "yapuncu", the bashkirs "yabinjah", and also the "burka", and the Turkmens as "yapinja" (Turkish Dialect Vocabulary).

At the end of the 19th century, it was reported that villagers living in the Zagatala district, who were unable to buy expensive felt cloak imported from Dagestan and Yelizavetpol regions. Therefore, there were great need to the felt cloak produced in Saribaş village. Dagestan and Yelizavetpol felt cloaks were made from good wool which made it flaky and light. Because of its easy transportation, Saribash felt cloak was relatively more expensive. It should be noted that in Dagestan wool was not shaved, it was removed from its roots. In such a case, not only the felt cloak, but also all woolen products were firm and soft (Stepanov 1891, 293).

Felt cloak (Yapinji) as apparel culture of Azerbaijan

In addition to the felt headwear we have mentioned above, the generalized shoulder dresses under the name of the "felt cloak" have played an important role in the culture of Azerbaijani people. Among the apparel products, "yapinji" is distinguished by its originality.

Felt production was done in two methods: pressing and beating. Due to these methods, felt production is described as "felt pressing" and "felt beating" in our lexicon. It is known that other Turkic nations use these methods as well. For example, in Bashgir language it was called as "kəzə yönənən baçılğan yabıncah" (Russian-Bashkir Dictionary <https://translate.academic.ru/Бырка/ru/>).

In felt pressing process which was done by two, the daggers were pushed back and forth towards the elbow. In this case, the elbow put weight on "loğalaq" which pressed against it. This method was used by women. On the other hand, men used the beating technique by foot. For this, "logalag" was put in a digged ground, and then up to 4 guys beats the logalag with their feet in rhythm while dancing Azerbaijani national "Yalli". With the help of foot pressure logalag moves up and down and as a result, every part of it gets beaten.

The felt cloak as type of sleeveless, long sleeved type of clothing similar to cloak that is a widely used and made of felt-like cloth among the population involved in cattle-breeding and shepherds. The felt cloak is a professional type of clothing and is widely distributed among the elderly population involved in cattle-breeding. It is made by professional craftsmen called "solace" (formerly known as a "kapanakci") using by the tapped (punching) method. The felt cloak are divided into two types, which are called as "fringed" and "fringeless".

The fringe felt cloak is made by the buyer, and the fringeless felt cloak was made by order to the different craftsmen in the villages. Beside the fringed and fringeless felt cloak, there are white and black colored species of felt cloak among the people involved in cattle-breeding and the shepherds.

In the nineteenth century, there were solvents that produced felts (mold, yapinji) in Azerbaijan. At the same time, the solvents were traveling to villages, elites for providing the needs of the population. In the 19th century data is shown 'the women in Dagestan were involved in the felt cloak making process, but in other case, men were engaged in the felt cloak making process in South Caucasus' (Timiryazev1902, 56).

In the second half of the 19th century, the number of solvents began to decline, reason that was due to the fact that the "kabardini" felt cloak brought from Dagestan attracted the Azerbaijani customers. At the end of the 19th century, a great number of felt cloak were brought from Daghestan to Nukha, Baku, Guba, as well as Tbilisi, where the Azerbaijanis resorted heavily

(Marggraf 1882, 38; by Izudinova 2016, 64). Ordinary felt cloak costed 5-6 manats, and white-colored smokers were sold around 50-60 manats (Izudinova 2016: 65). For its expensive price, fringed felt cloak were the only available one to be worn by the most affordable layers.

There are different types of felt cloak in Azerbaijan, and there are different names. In the ethnographic lexicon of Azerbaijan, there are names like "yapınji (felt cloak)", "bürünmə (cover-cloth)", "kəpənək (butterfly)", "çopoz" ("çopuz"), "qartı", "xıllıq" ("xillik"). Yapınji, buruncak, kepenek and garti was present in two; "large" and "box" forms. There are no sewings in "chetiri (umbrella) yapınji" (resembled umbrella), the edge part is carved and the hem is sewed, and lace or sling is sewn on both sides to be tied under the throat part. In gutu (box) yapınji, the upper ends of felt are folded upwardly towards the shoulder, and thus no need to close the collar of yapınji.

Cover-clothing (Bürünmə): This name only explains the style, function, essence of wearing of felt cloak. The word "bürünmə" was able to preserve its origins in the Russian-language word "burka". There were such kind of attempts to falsify the term of "Burka" as other dresses and some scientists claimed that it was taken from "barak", "bark" as Persian word (Chudinov 1910; Krilov). If it were so, then all the shoulder dresses would have been called burqa. On the other hand, how can the costumes be attributed to the Persians unless they use the felt cloak? In fact, the preservation of the name of "bürünmə (cover-clothing)" in the Mughan region of Azerbaijan today is proof that the word "burka" is pure Turkic language (Valiyev 2007, 127). V.I. Dal comments on the word "yeponça" in Russian, and notes that if the accent falls on the first (e) vowel, then the word "obnimat" means "hug", "embrace", which means the essence of "bürünmə (cover-clothing)" fit (Explanatory online dictionary of the Russian language Dal V.I.). These expressions confirm that the word "burqa" in Azerbaijani language is used to mean the same meaning as the word "embrace" in English. In the etymological dictionary of N.Shanski it is pointed out that the word comes from the Turkish language (Etymological online dictionary Shansky N.M.).

Felt cloak (yapınji): Some researchers believe that the word "yapınji" is derived from the word yapmaq (to make) (Mustafayev 2005, 129). As mentioned above, even though it is translated as "to make", felt making process was done by pressing or beating process.

It would be better to connect the word "yapınji" of with the word of "yapagi". "Yapagi (yapağı)" is called the shaving of wool of the sheep in the spring period. XI century Turks called "yapagi" as "yap (to do)". (Ogel 1978, 160) Commenting on the word "Yabaku," Mahmoud Gashgari shows that it is a wool-shaving. He also notes, "When it's like a haircut (kecha), it's called as "it has done yabaku" (Kashgari 2006 b, 38).

Information about M.Gashgari's "yabi" also serves as the guide in etymology of the felt cloak. The explanation of the word "yabi" is given as "passage on the bottom and top of the saddle, saddle cushion", which is attached to the same root as the word "yabaku" (Kashgari, 2006b, 29).

It is widely spread in Turkish languages the word of "yapınji" is translated into the Russian as "epança", "yaponça", "yaponçitsa". Maks Fasmer noted that the word of "yapunca" in Turkish languages "head cover", as well as "yapuncu" in the Crimean Tatars language, translated into the Russian language as "yepancha", "yaponcha", in the Ukrainian language as "opancha (opança)" (Etymological online dictionary russian language Fasmer).

By the way, it was noted that, we think that poncho consists of the type of garment belonging to Latin American people, is closely related to the felt cloak with its phonetic and the substance of the creator. It was built from waterproof materials for the same purpose for rainfall and sun protection pads and the head cover is also added (<https://www.turkcebilgi.com/panço>).

Only unlike the felt cloak, the poncho is worn from the head, which can be a sign of the most archaic form of the felt cloak. Identity on the uniform and shape of the dress allows for confirmation of the existence of ethnogenetic relations between the turks and the Hindu people.

The felt cloaks which came to our days were in form of headless, and the head cover was used as a separate garment. M.Kashgari notes that the head cover added to the necklace of the felt cloak "yapınji" is called "yanqalduruk" (Kashgari 2006b, 337)

In subsequent periods, the head cover was separated from the “yapınji”, and the felt cloak was formed as a covering only on man's body and shoulder. The felt cloak used to be sleeveless, and it was directed toward the left shoulder to release one's right hand when riding horse. Only in rainy, windy weather, they covered the body and covered the felt cloak completely.

A.Oleari, who talks about the dresses of the Circassian turks, writes: Their felt clothing hang their shoulders through belt or thick lace; they do not tie it, but simply turn into the opposite direction of the wind and rain; the body is protected from all kinds of air and wind (Gardanova 1974, 83). The felt cloak turned into a travel clothing of cold, frost and rainy weather. From the 50s of the 19th century, the felt cloak was included in the uniform of Caucasian sections of the Russian Cavalry Regiment (Big Encyclopedic Dictionary).

Kapanak (“butterfly”): One of the widespread types of the felt cloak is “kapanak” (butterfly). The felt cloak is known as the “kapanak” (butterfly) in Turkey and the Irevan region. The “kapanak” (butterfly) was different from the felt cloak for its shape. It was too short and had headcover different from “yapınji” and it was clutching to the man's waist (Zvereva 1982, 141). It is interesting that, Max Fasmer and N.Bittirova are presented “kapanak” as garment with head cover (Bittirova 2008, 60).

Majority of experts claims that the name of the apparel has derived from an insect name. Indeed, the cloth can be resembled to a butterfly with open wings on the basis of psychological impact at the first glance. However, as in Turkey the word “kelebek” (butterfly) is widespread and preserved, denies the logic of associating the name of the clothing with that insect. In fact, the root of the “kepenek” is “kepen”. The experts link “kepen” with Kapan or Kepen which was the part of Percang tribe. Later, psychological imagery played a key role in substituting this word with its primary meaning and replacing it with “kepenek”.

Although the word of “kapanak” is derived from the names of clothing, it has been preserved in a number of ethnonyms, oronyms and toponyms. The name of the clothing is still preserved in the homeland of the Azerbaijanis who is living in Georgia and changing to the toponyms in Azerbaijan till today.

The Kapanakchi toponym was found and used in Kapanakchi (Kvemo-Bolnisi) (Mammadli 2006, 19), Shindisi-Kapanakchi (Mammadli 2006, 39), Ashaghi Kapanakchi (Mammadli 2006, 44), Kurustu-Kapanakchi (Mammadli 2006, 67), as well as, in the names of villages and different territorial units of Azerbaijan such as Zagatala, Goranboy, Barda and Tartar regions. The “Kapanakchi” ethnonym is commonly found in the main regions of the epic “Kitabi-Dede Gorgud”, as well as, in the territory of present Armenia. I.Bayramov, who has applied for the linguist scientist H.Arrasli, confirms that the Kapanak oronym in the present Duzkand (Akhourian) district of Alexandropol in the Iravan province is related to the butterfly (kapanakchi) ethnonym formed from the word “butterfly” which is used as felt cloak in the ancient Turkic language (Bayramov 2002, 188). The population of the Great Kapanakchi and Smaller Kapanakchi villages in the Shorayel valley, in the north-east of Gyumri, were forced out of their homelands after the Russian-Turkish wars in 1878 and Armenians were deported there. The Great Kapanakchi oikonym reflecting the ethnotoponym of the Oghuzs was replaced with Musaelyan in 1935 and Small Kapanakchi in 1945 with the names of Ovıt (The Encyclopedia of Dada Gorgud's Book 2000. 158). In Armenia, the name of the town “Kafan” comes from the same roots. Experts have previously indicated that this unit belonging to the Zangezur district of Yelizavetpol province was related to the name of Qapan village, located on the right side of the Oxchu River (Alekberli, 1995: 102).

N.Bittirova notes that it was widely spread among all Turkic peoples, and passed through the Turks to the Caucasus and Northern Europe in the past. (kebenyak in Russian, adıq-qubeneç, abxaz-aquabenek, osetin -qebena, belarus-kobenyak) (Bittirova, 2008: 60). In our opinion, “tebenna”, which is included in Etruscan clothing culture, and the “gupelyand” used by Italians, has taken its origin from these words-that is, the words “kepenyak”, “kepenyak”, “tebenyak”, “tebenna”, “gupelyand” have took its orikin from “kepenek”. By the way, “tebenna” of ethnic controversy, dressed as rain-proof clothes, confirms the possibility that clothing elements can play a role in

addressing ethnogenesis, in other words, to the scholars who accept that Ethiopians are of Turkish descent (M.Alinei 2013,). In the Italian socialist society, the so-called "gupelyand" cloth-type upper dress (Costume of the Renaissance) was also probably very much taken from the "kepenek" (butterfly). Because felt was taken from Turks in Europe. If you open the 138th page of the 1936 Paris Tab, "Robert Manuel d'Anthropologie culturelle," by Robert Lewie, anthropologist professor of the University of California, "Felt" is a Turkic invention, and it was used in many things in Greece in the Eastern world such as the ancient Greeks and Romans were always protected from the rainstorm by using felt" (Danışmend 1967, 4373).

Khilliq (xıllıq "xillik"): "Khilliq (xillik)" is presented as a felt cloak which is worn in Agbabah (Bayramov and Bayramova 2014, 119). It was made from relatively thin felt. It was a type of felt cloak (yapınji) of shepherd, and it had an arm slit and a head cover unlike "qartı". The length of it would be up to the heel. It was widely spread among the Azerbaijani population of Nakhchivan and the Sharur-Derelayaz region in the Irvan province (Abdullayev 1978, 78). The material consists of a thin brush made from wool. There were "kıllıq" which had 2 kinds: cylindrical boxes in the mountainous areas and conical-umbrellas in foothills were spread (Abdullayev 1978, 78).

Qartı (Qarty): The "Qartı", as a type of felt cloak, was mostly used by shepherds. The "Qartı" (qarty) was made up of short, like a "Xıllıq", down the knee, but without arm short as felt cloak to ensure easy movement of the pawn. In Gazakh-Tovuz region, long-haired felt cloak were also called "qartı".

Chopuz (çopuz): One of the types of clothing made of felt is "çopuz". It has been developed in the northwest region of Azerbaijan and made with the same technique but with a slightly different shape, with a fur coat replacement (Mustafayev 2005, 147). N.Bittirova presents yapınji used by Garachay- Balkar as an apparel with sleeves. Perhaps, chubur or chuba (2008, 232) which means "short" is a woman apparel that is similar to chopoz. The mutual comparison of "chopoz" and "xıllıq" shows that there is a similarity between these apparels. The main factor that differentiates chopuz from khillig is that the mold of chopuz is paved with sleeves. The fact that khillig has a simpler and plainer look shows its belonging to much more ancient times. Chopoz has preserved his name in the Chobaz hydronym in the Oguz region of Azerbaijan. It is a phonetic variant of the word "Hidronim çopuz" (short jacket, yapınji) and "short river" (Encyclopedic Vocabulary of Azerbaijani Toponyms 2007, 199).

Indeed, because shepherds are pedestrians, it is more practical for their felt cloak, to be able to move freely, while on the other hand they are protected from the mud. And long felt cloak, were suitable for the horsemen.

Conclusion

With the development and innovation in technology and the changes in human lifestyles, different societies fastly moved away from the clothing culture, preferring to use more practical apparels and products in daily life. Clothing passed by one generation to the others as material culture are thus left unused and turned into to museum pieces. With their varied and long-term history, Turks have not only affected all the places they lived in, from Central Asia to Europe, but also have been influenced by the various cultures. Clothing contains information regarding the lifestyles of societies, forms of government and their values. Varieties among apparels, within social groups, and even within all societies have always existed. Caucasus is a historical settlement, the host to many ancient cultures, civilizations and different ethnic minorities. Felt clothing, bearing the trails of community life, has a major place in apparels culture. Moreover, there are significant deficiencies as far as detailed examination and the research of apparels cultures in the context of felt cloak of Turks who is living in Caucasus are concerned. In this research, felt cloak as men's apparels belonging to Turks, and their general attributes were defined, and the apparels were documented so as to prevent their disappearance in time.

Thus, although there are various types of felt cloak with a very ancient history, all of them originate from the same background, and occasionally minor changes and additions have been

made. The main factor in the formation of clothing was economic employment, climatic conditions and vital needs.

The practicality of clothing has allowed it to be mastered by others, so the names of the “yapınji”, “kapanak” and “bürünmə” have been changed in various languages, in different variants and have come to this days.

This investigation has analyzed that understanding of apparels culture, to find different approaches to the felt cloak internationally and try to prove that felt cloak belongs to Turkish people who is living in Caucasus under the explanation types of felt cloak in Azerbaijan.

As the final results of this study apparel culture of Turkish people and analyzing of different approaches on felt cloak in Caucasus region, as well as in Azerbaijan. During the research study, I have applied different surveys among some ethnic Turkish minorities in Caucasus and according to this survey and some historical approaches, proved that felt cloak belongs to Turks. Thereby, we believe that the explanation proposed will help in analyzing of culture of other apparels to different researchers who are working on ethnography.

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