

Turkic Clothing Terminology in Khwarezm Turkic Texts (13th–14th Centuries): A Lexical and Comparative Study

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ABSTRACT: Clothing terminology reflects ethnic identity shaped by climate, customs, and history. Despite the diversity of traditional Turkic garments across vast territories, many items and their names have disappeared from modern usage. This study examines Turkic-origin clothing lexemes preserved in medieval Khwarezm Turkic texts (*Mukaddimetü'l-Edeb*, *Kıyasü'l-Anbiyâ*, *Muînül-Mürîd*, *Nehcü'l-Ferâdis*, and the Khwarezmian Qur'an translation), which have not been replaced by Arabic or Persian alternatives. Statistical analysis reveals 69% of terms are Turkic-origin, 21% Arabic-origin, and 10% Persian-origin, demonstrating Turkic lexemes' dominance in 13th–14th century sources. This research provides essential linguistic material for future historical-comparative studies in both synchronic and diachronic frameworks.

KEYWORDS: Khwarezm Turkic, Turkic-origin lexemes, Clothing terminology, Medieval Turkic texts, Historical lexicology, Lexical borrowing.

INTRODUCTION

While many traditional Turkic clothing terms and items have faded from modern fashion, their lexical traces remain accessible through museum exhibits, cultural events, and accounts from older generations. Notably, written monuments still preserve numerous Turkic-origin terms for clothing, which have not been fully replaced by Arabic or Persian alternatives.

In the language of works written in Khwarezm Turkic, which covers the early stages of the medieval period, we identified several interesting names for clothing, footwear, fabrics, and ornaments. The works 'Mukaddimetü'l-Edeb,' 'Kıyasü'l-Anbiyâ,' 'Muînül-Mürîd,' 'Nehcü'l-Ferâdis,' and the Khwarezmian Translation of the Qur'an have been examined, and the lexical field related to clothing used in these works is categorized as follows:

1. Clothing names of Turkic origin in Khwarezm Turkic texts

The Turks have used the word *ton* / *don*¹ to mean 'clothing, garment' since ancient times. Additionally, clothing itself was categorized as *iç ton* 'underwear' and *taş ton* 'outer garment, top garment'. In the examined works, the word *ton* was seen in combination with other lexemes. For example, 'mourning clothes' is expressed as *sıgıt tonı* or *yas tonı*, 'garment made of felt' is referred to as *tağar ton*, and pants is expressed as *tiz ton*. Also, as synonyms for *ton*, there are phonetic variants like *kezim* / *keyim* and *kezgü* / *keygü*.

Thus, in the works written in Khwarezm Turkic, the following clothing-related terms are used: *betig* ('caftan; variant of the robe or tunic'), *köylek* = *terlik* 'shirt,' *kezim* / *keyim* = *kezgü* / *keygü* 'clothing,' *iç ton* 'underwear,' *itig* 'silk, luxurious clothing,' *sıgıt tonı* = *yas tonı* 'mourning clothes,' *tağar ton* 'garment made of felt,' *taş ton* 'outer garment,' *terinçek* 'chador,' *tiz ton* 'pants,' *ton* 'clothing,' *yağ* 'raincoat,' *yip edük* 'socks,' *örtüg* 'covering, any piece of cloth or clothing that covers; hijab'.

Betig 'kaftan'

The word (بتيگ) is used in the Khwarezmian Qur'an translation: *Ervah eligini betigindin çıkardı* (TKT: 135a1) – 'The soul took his hand out of his kaftan.' Interestingly, besides the Khwarezmian Qur'an translation, we did not encounter the lexeme *betig* used for 'kaftan' in any other written works. Although the word *betüg* appears in a similar form in the work *Irşadül-Mülük ves-Selatin* written in the Kipchak language (Toparlı 1992: 508), this lexical item is a phonetic variant of the Old Turkic word *bitig* (meaning 'writing, book') (DTS 1969: 103).

Terinçek 'chador'

¹ Since the works in which the words are used, along with the page and line numbers, are provided in the table below, there is no need to mention the source of each lexeme again here.

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The word *terinçek*, found in *Mukaddimetü'l-Edeb* and *Nehcü'l-Ferâdis*, has been noted by Mahmud Kashgari as being of Oghuz origin, meaning 'a two-piece women's chador' (DLTB 1986: 510). The word is transcribed as *terençek* in Ibn Muhanna's dictionary, where its meaning is described as 'a covering worn by women' (Battal 1934: 108) and 'a chador worn by women' (IMT 2008: 137). However, when consulting the original copy of Ibn Muhanna's dictionary, we observe that the lexical unit in question is written as

terençük  (IM 2016: 123), with the meaning 'blanket,' corresponding to the Arabic word الحفة (al-ḥafah).

Nuri Yüce, who studied *Mukaddimetü'l-Edeb*, and Aysu Ata, who published the dictionary of *Nehcü'l-Ferâdis*, note that the lexeme *terinçek* means 'covering, chador' (NF 2014: 422; ME 1993: 186). In *Mukaddimetü'l-Edeb*, the word appears twice: *uzun eteklig terinçek* (103/3) – 'long-skirted chador'; *terinçek urundu* (ME: 235/4) – 'wore a chador.' In *Nehcü'l-Ferâdis*, it appears once in the following sentence: *ol keldi erse, men taķı terinçekimni yüzümke örttüm* (NF: 415/1) – 'When he came, I covered my face with my chador.'

İç ton 'underwear, pants'

The phrase *iç ton* is only used in *Kıyasü'l-Anbiyâ* among the Khwarezmian texts: *ol kün korkmışından yüz yolu yazıladı, kırk yolu iç tonın bulgadı* (KE: 111r19) – 'That day, he insulted him a hundred times, and forty times he soiled his pants.' Bahaddin Ögel notes that the term *iç ton* means 'pants' and explains: 'Since the Turks wore long caftans, their pants were fastened from the outside and appeared like an 'inner garment' or 'underwear.' Therefore, our sources considered pants to be 'inner garments' (i.e., underwear, pants – M.A.)' (Ögel 1978: 101).

Sığıt tonı = yas tonı 'mourning clothes'

In medieval times, Turkic-origin words *sığıt* (meaning 'mourning, grief') (DLT 2004, I: 363) and *yas* (meaning 'death, demise') (DLTB 1986, III: 159) were commonly used. In the works written in Khwarezm Turkic, the phrase *sığıt tonı* and *yas tonı* are used in parallel, as seen in *Mukaddimetü'l-Edeb*: *sığıt tonı kezdi tişi, yas tonın keydi tişi* (ME: 166/1) – 'The woman wore the mourning garment, the woman wore the mourning clothes.'

Tiz ton 'pants'

In modern Turkic dialects, the Persian-origin word *şalvar* (meaning 'pants') is used in different phonetic forms (e.g., Bashkir: *salbar*, Kazakh: *şalbar*, Tatar: *çalbar*, Turkmen: *calbar*, etc.) (KTLS 1991: 690-691). In Turkic (Turkey), the words *pantolon* and *şalvar* (with slightly different meanings in Azerbaijan Turkic) are commonly used. However, none of these words is Turkic in origin. Historical written texts, archaeological findings including statues, and extant clothing remnants demonstrate that Turks have worn pants for an extended period. For Turkic people, who spent most of their life on horseback, pants were the most suitable clothing. It has historically been acknowledged that certain nations have adopted pants from Turks. For instance, in his work *Northern Neighbors of China*, V. Eberhard (1996: 95), after studying historical Chinese sources, noted that the Chinese adopted pants from the Turks.

As time passed, Turks began to forget their ancestral clothing and related terminology as they adapted to new fashions, and foreign lexemes became stabilized in the language. Nevertheless, in Karakhanid Turkic, we still find the Turkic-origin terms *üm* (DLT 2004, I: 112) and *yışım* (DLT 2004, III: 25) (which are used in modern Turkic languages such as Kyrgyz as *şim*, Uzbek, and Uyghur as *shim*). In Khwarezm Turkic, we observe the use of *tiz ton* as an equivalent for pants. Furthermore, there is a historically used term *dizlik* (meaning 'leggings'), which, in addition to the meaning 'pants,' was also used to refer to 'trousers' in Azerbaijan Turkic (Karakashlı 1964: 41-48).

Yağū 'raincoat, rain gear'

Mahmud Kashgari provides the following information about the word *yağū*: 'The word *yaķu* (يَاقُو) means raincoat, and its original form is *yagķu*' (DLTB 1986, III: 226).

Yip edük 'socks'

An interesting word recorded in these works is *yip edük*. In modern Turkic dialects, phonetic variants of the word *baypak* (Kazakh: *baypak*, Kyrgyz: *baypak*, Uzbek: *päypak*, Uyghur: *paypak*) are used for socks (KTLS 1991, I: 138-139), whereas the Persian-origin word *çorap* (meaning 'socks') is widely used. However, in ancient times, the combination of two Turkic-origin words, *yip* (meaning 'string') and *edük* (meaning 'shoe'), formed the lexical unit *yip edük*, which perfectly describes 'sock,' as it means 'shoe made of string.'

2. Headwear names of Turkic origin in Khwarezm Turkic texts

Throughout history, people have used various head coverings for multiple purposes. They were worn for protect against weather conditions (such as heat, cold, rain, snow, wind, etc.), in battle for protection against the enemy, and for social or religious reasons. Headgear is often used to signify religious beliefs and social status. The following Turkic-origin words related to hats and head coverings have been identified in the works: *baş bağı = çalma*: 'headband, head scarf', *baş örtügi = yaşmak*: 'head covering', *başlık = börk / börük*: 'hat, cap', *yaşak / yışık*: 'helmet'.

Börk / börük 'hat, cap'

Turks have used the word *börk* for hat since ancient times (Wilkens 2021: 193). In Khwarezm Turkic, the word also appears in its phonetic form *börük*. The etymology of this word suggests that it may have been derived from the verb *bürü-* (meaning to cover).

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Historically, there was no distinction between the *börk* worn by men and women. It is likely that *börk* was worn by both men and women during ancient times. For instance, ‘in the 19th century, women in various regions of Azerbaijan wore a special hat under their headscarf’ (Izmaylova1981: 93), which could be seen as a preservation of ancient traditions under the influence of Islamic rules.

Yaşmak ‘head covering’

The word *yaşmak* is derived from the verb *yaş-* (meaning ‘to hide’) (DLT 2004, III: 60). In historical written records, the term *yaşmak* is used to mean ‘head covering’ and is often used in other contexts to refer to coverings for women’s faces, which are still used in some regions.

Yaşık / yışik ‘helmet’

In historical texts, *yaşık* and *yışık* are also found with the meaning ‘helmet,’ following a similar formation as *yaşmak*. The word *yaşık* could refer both to everyday headgear and to protective helmets used in battles.

3. Fabrics, leather, and names of Turkic origin in Khwarezm Turkic texts

In Turkic languages, various fabric names can be found in historical texts, reflecting the importance the Turks placed on their clothing. ‘Along with fur garments, Turks used valuable fabrics such as Chinese silk and those imported from Iran, and adorned their clothes with golden and jeweled accessories, creating rich silhouettes’ (Nalbant and Aman 2018:1199). The word *ipek* (silk) appears in the texts we examined in the form *yipek* and several other Turkic-origin fabric names, such as *ağı*, *çuz*, *ed*, *barçın*, *torқа*, and *yumşak tawar tonni*.

Ağı ‘gold and silver embroidered silk fabric’

In *Kıyasü'l-Anbiyâ*, the word *ağı* is used to denote ‘silk cloth’ or ‘silk fabric woven from silk threads.’ According to Ibn Muhenna, the term refers to ‘silk clothing, fabric made from silk thread’ (IMT 2008: 68). In Uyghur texts, this term also carries the meanings of ‘cloth, expensive fabric, silk’ alongside ‘wealth, property, treasure’ (Wilkins 2021: 17). This semantic extension reflects the view that silk was considered a form of wealth in ancient Turkic culture, in which the wealthy used silk fabrics while poor preferred woolen or linen textiles.

Ez ‘silk fabric’

The word *ez*, used in *Kıyasü'l-Anbiyâ*, refers specifically to ‘silk fabric.’ In ancient Uyghur texts, the word *äd* (with meanings like ‘wealth, property, treasure, goods, riches, fabric’) is mentioned as synonymous with *ez* (Wilkins 2021: 95). In the *Divanü Lügat-it-Türk*, the word is noted with two forms: *اَزْ ez* and *اَزْ az*, and is explained as ‘silk cloth and anything resembling fine fabric or art’ (DLT 2004, I: 146). The term *اَزْگُ ezgü* (evolving *ezgü* > *edgü* > *egü* > *eyü* > *iyi*) eventually evolved into the modern Turkic word *iyi* (meaning ‘good’ or ‘beautiful’). This showcases how a word for a luxury fabric became associated with positive qualities.

Thus, the semantic load of the words used in the sense of ‘property, wealth’ (*ağı*, *ez*) has expanded to also express ‘silk fabric.’ This further confirms that in ancient Turkic culture, silk fabric was considered a form of wealth, with the wealthy using silk fabric, while the poor used more wool, felt, or linen.

It is known that Turks use materials such as leather, wool, and felt in their clothing. In the works studied, we have identified the following words that express meanings related to ‘fabric, leather, wool, felt’: *böz* ‘linen, cloth,’ *kiyiz* ‘felt,’ *yapağı* ‘wool,’ *koguş* ‘tanned leather,’ *kön* ‘felt,’ *çöprek* ‘a piece of fabric.’

Böz ‘linen, cloth’

In modern Turkic languages, the word *bez* (cloth) has stabilized in its phonetic form, derived from ancient *böz*. In Khwarezm Turkic texts, this word appears in its original form. *Mukaddimetü'l-Edeb* recorded the term *bözçi* (meaning ‘linen maker, weaver’), indicating an occupation related to textile production. A term such as *bözçi evi* (weaver's house) was used to refer to places where fabrics were produced (Poppe 1938: 124).

Çöprek ‘piece of fabric, cover’

In the *Nehcü'l-Ferâdis* the word *çöprek* is used in the following context: ‘ya Ayşe peygamber vefatı bolmışta yüziñe örtgen çöprek sende barmu’ (NF, 104/1), which translates to: ‘O Ayesha, do you have a cloth to cover your face when the Prophet passed away?’ This word remains in the modern Kazakh language in the form *şübere*, meaning ‘clothing, fabric,’ as seen in the Kazakh proverb: *adam körki şübere, ağaş körki japırak* (‘The appearance of a person is the clothing, the appearance of a tree is the leaf’) (Dashdan 2004: 8). Additionally, the word *şübere* is used in the eastern dialect of Kazakhs (Atmaca 2016: 613).

Kiyiz ‘felt’

The lexeme *kiyiz* meaning ‘felt’ is used in *Kıyasü'l-Anbiyâ* and *Nehcü'l-Ferâdis*. In the *Divanü Lügat-it-Türk*, the word *kiyiz* is written with the letter ‘zal’ (*kiziz*) and is explained as ‘felt, the coverings of the tents of Turkmens, and the cloaks used during migration’ (DLT 2004, IV: 300).

Yapağı ‘wool shorn from sheep in summer’

The word *yapağı* used in *Mukaddimetü'l-Edeb* is preserved in the literary languages of Turkish, Kazakh, Bashkir, and Tatar, as well as in many dialects of the Azerbaijani language (Aghdam, Balakan, Bolnisi, Borchali, Fuzuli, Gadabay, Khocavand, Karvansaray,

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Gakh, Karakilsah, Gazakh, Guba, Sheki, Zagatala) (ADL 2007: 541). In the *Book of Dede Korkut*, the term *yapağlı* is used to describe something dense or closely packed, metaphorically comparing wool to the dense growth of grass in spring.

In these ways, various fabric- and material-related terms in ancient Turkic texts not only describe the types of clothing used but also convey cultural values related to wealth, craftsmanship, and the nomadic lifestyle.

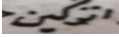
4. Footwear names of Turkic origin in Khwarezm Turkic texts

In the historical texts examined, several Turkic-origin words for footwear, such as *başmak*, *etük* / *edük* / *itük* / *ötük*, and *çaruk*, were observed. These lexical items have been used for centuries in Turkic languages, with *başmak* and *çaruk* later borrowed into Slavic languages over time. Additionally, words for footwear include terms such as *konç* (part of a boot above the heel), *ökçe* (heel), and *yassı* (flat, referring to flat shoes).

Başmak ‘slipper; half-covered, open-heeled shoe for men and women’.

Mahmud Kashgari states that the word *başak* in its Chigil dialectal form is pronounced with an ‘m’ added, resulting in the form *başmak* by the Oghuz and Kipchak tribes (DLT 2004, I: 280). This term refers to a type of shoe that is half-covered, often open-heeled, and used by both men and women.

Etük / edük / itük / ötük ‘shoe, boot’

As we can see, this word appears in different spellings in these works. In Abu Hayyan's dictionary, the word *edük* is used in Turkmen, and *etik* is used Turkic (Caferoğlu 1931: 9). In *Kıyasü'l-Anbiyâ*, we identified that the word *etük* is written in four different spellings: *edük* ادوک (118v16), *itük* ايتوک (222r3), and *ötük* اوتوک (150r18) appear once, while *etük* اتوک (150v4, 231r8, 223r15) appears three times. It should also be noted that in the scientific-critical edition of the *Kıyasü'l-Anbiyâ* prepared by Aysu Ata, the word *ötük* (KE 1997: 213), which appears once  (KE 150v4), should be read *etük(in)* rather than *ötük*.

The word *edük* used in the ancient Turkic *Elegesh* monument (DLT 2004: 232) was also widely used in the Middle Ages. In the *Book of Dede Korkut*, there is a sentence where the word *edük* is used alongside the aforementioned lexeme *konç*: *edüginij koncuna soğdı* (KDQD 1991: 226), which means ‘he stuffed it into the collar of his boots.’

5. Belt names of Turkic origin in Khwarezm Turkic texts

Historically, belts have been an important accessory in Turkic clothing. Some belts were worn for clothing or kaftans, others for attaching bows or tools, and still others to indicate the status of the person wearing the belt. ‘In all the Orkhon monuments from the Köktürk period, belts are present’ (Tavkul 1994: 41). The use of various belt names in the works written in Khwarezm Turkic indicates the significant role of belts in Turkic clothing: *içkur*, *ilersük*, *kemer*, *kayış*, *kur*, *toka*.

It is possible to observe that the lexeme *içkur*, exemplified above, is derived from the words *iç* and *kur*. But what semantic value does the word *kur* carry, and in which works is it attested? In the DLT (2004, I: 339), the lexeme *kur*, which denotes ‘belt; girdle’ is likewise recorded in Kipchak-language dictionaries with the meanings ‘belt, girdle, waist-band’ (Toparlı 2007: 163). The etymology of the word *içkur*, attested in medieval manuscripts, has been examined by Hacıyev, who remarked: “The alteration in the word is related to the components of the compound: *iç* + *kur* -- this is the *ku/kur* element found in the word *kurşak* (‘belt’)” (IM 2016: 99). The words *kur* and *içkur* are also widely attested in works written in Kipchak, used in the same meaning (Quliyev 2025: 87).

The word *kur*, in the same meaning, is still used today both as a lexical item and as an actual belt among the sub-ethnic groups living in the Altai Republic. For instance, it is reported that the Teleuts of the Altai Republic fasten all their outer garments with a belt (girdle) known as a *kur*. Among the Teleuts, particular care is devoted to the making of the *kur*. This is associated with the belief that, since it is tied around a person's body and forms a circle, it functions as a protective amulet (Kimeyeva 2011: 80).

Table 1. Turkic-origin clothing-related words in Khwarezm Turkic texts

ME	KE	MM	NF	TKT	Meaning
	ağı (160v7)*				silk fabric embroi-dered with gold and silver
			barçın (33/1)	barçın (96b3)	silk fabric
baş bağı (166/6)			baş bağı(85/9)		headscarf, turban
baş örtüğü(235/5)					head covering
	başlık (74v9)				headgear, hat
başmak (140/8)	başmak (204r15)				shoe, footwear
				betik (135a1)	caftan
börük (77/6)	börk (5v11)		börük (349/12)		headgear, hat
	böz (18v8)		böz (194/1)		cloth, fabric

* Numbers indicate the location of the word in the text, that is, on which page and line it is used.

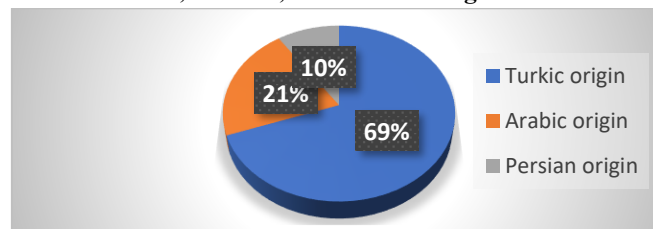
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çalma (94/3)	çalma (168v7)				headscarf, turban
	çaruk (154v7)				shoes
			çöprek (104/1)		covering, a piece of cloth
	çuz (68v2)				red-colored embroidered Chinese fabric
	ez (249v2)				silk fabric
edük (183/3) etük (30/3)	edük (118v16) etük (231r8) itük (222r3) ötük (150r18)	edük (12b7)			shoes
etek (103/3)	etek (87r14)		etek (7/3)		hem of the dress, edge
içkur (138/8)					belt
	iç ton (57v9)				underwear; pants
	iç ton bağı (58r2)				trousers belt
			ilersük (189/14)		pants belt
ilmek (19/4)					loop, knot
ilük (159/3)					buttonhole
				itig (84a1)	beautiful dress made of silk
kez- (166/1) key- (112/5)	kez- (5v11) key- (80v16)	kez- (18b9)	kez- (37/7) key- (80/17)	kez- (96b3) key- (96b3) kiy- (30b13)	to wear
keyim (81/2) keygü (139/4)	kezim (79r3) keyim (93v4)			kezgü (79a2)	clothing
	kiyiz (101v15)		kiyiz (31/7)		felt
kön (155/6)	kön (240r10)		kön (341/3)	kön (20b6)	hide, leather
köñlek (83/5)	köñlek (20r1)		köñlek (112/11)		shirt
			köñleklik (253/7)		fabric for clothing
kaftan (190/60)					caftan
kayış (149/4)	kayış (235v16)		kayış (372/2)		strap
	koğuş (18v10)				tanned leather
	konç (222r3)	konç (12b10)			the part of the boot that goes up to the ankle
	ökçe (54r14)				heel (for a shoe)
örtüg (73/5)				örtüg (56a5)	covering; hijab
sıgıt tonu (166/1)					mourning clothes
	tağar ton (237v1)				garment made of woolen cloth
taş ton (170/6)				taş ton (288b6)	outer garment, clothing
terincek (103/3)			terinçek (415/1)		head covering
terlik (235/1)					shirt
tik- (226/2)					to sew
tiz ton (233/8)	tiz ton (80v20)	tiz ton (7b5)			pants
	tokı- (13v11)		tokul- (245/15)		to knit, to sew
ton (36/1) – (62 times) don (17/4) – (1 times)	ton (178r13)	ton (5b6)	ton (8/8)	ton (52b11)	clothes
	torka (70v12)				silk cloth

tuvağ (180/8)					veil
ultağla- (30/3)					(to) patch the heel (of a shoe), (to) repair the heel
urun- (138/8)					to wear, to put on
yağa (91/5)	yağa(48r2)		yağa (95/7)		collar
yağalık (85/3)					collar
	yağı (224v3)				raincoat
yapağı (170/1)					wool
yas tonu (166/2)					mourning clothes
	yassı (18v12)				flat (for shoes)
	yaşık (133r9)		yaşık (45/8) yışık (33/2)		helmet
	yaşmak (29v12)				veil, head covering
yeğ (89/7)	yeğ (68v1)		yeğ (421/2)		sleeve of the garment
yip edük (232/4)					socks
	yipek (12v14)	yipek (22a11)	yipek (245/16)	yipek	silk
				yumşak tawar tonnu (297a2)	silk cloth

In the monuments, there are also many loanwords used in parallel with Turkic-origin words related to clothing and garments: *atlas* (A) (KE: 75r9), *burd* (P) ‘fabric’ (ME: 99/8), *came* (P) (KE: 144r15) ‘garment,’ *çadır* (P) (NF: 163/7) ‘women's head covering,’ *destar* (P) (KE: 104v2) ‘scarf,’ *dikği-Misri ton* (A+T) (KE: 188r5) ‘fine fabric garment,’ *durra* (A) (NF: 245/15) ‘abaya, wide upper garment,’ *emmame* (A) (KE: 131v18) ‘head covering worn by clergymen,’ *esbab* (A) (KE: 124v3) ‘garment,’ *fute* (P) (NF: 226/6) ‘headscarf,’ *herir* (A) (TKT: 297a2) ‘fabric,’ *hülle* (A) (KE: 5v11) ‘decorative garment worn in paradise,’ *halat* (A) (KE: 47v11) ‘robe,’ *ihram* (A) (MM: 7a6) ‘seamless garment worn during pilgrimage,’ *isabe* (A) (KE: 223r15) ‘scarf, turban,’ *kala* (P) (KE: 95r2) ‘fabric,’ *kumaş* (A) (KE: 228r7) ‘fabric,’ *neleyn* (A) (KE: 20v10) ‘shoes,’ *perde* (P) (TKT: 56a5) ‘veil,’ *rida* (A) (KE: 79v7) ‘woolen fabric worn by dervishes on their shoulders,’ *suf ton* (A+T) (KE: 193r7) ‘garment made of camel wool,’ *teylesan* (A+P) (ME: 233/2) ‘sleeveless upper garment,’ *zünnar* (A) (ME: 170/7) ‘woven belt worn by monks with hanging ends.’

Diagram 1. Statistics of Clothing Terms of Arabic, Persian, and Turkic Origin used in Works Written in Khwarezm Turkic



Thus, as a result of the statistical analysis of the language of the works written in Khwarezmian Turkic, it is revealed that in these works, 69% of the words related to clothing are of Turkic origin, 21% are of Arabic origin, and 10% are of Persian origin.

CONCLUSION

The analysis of five Khwarezmian Turkic texts (*Mukaddimetü'l-Edeb*, *Kıyasü'l-Anbiyâ*, *Muînül-Mürîd*, *Nehcü'l-Ferâdis*, and the Khwarezmian Translation of the Qur'an), various clothing terms were examined, leading to several important findings:

1. In modern Turkic languages, many clothing terms are expressed using Arabic or Persian words, and their Turkic equivalents have become archaic. Examples include socks and trousers. However, in the studied texts, it is possible to observe that the Turkic equivalents of these terms, rather than the Arabic and Persian words used in modern language, are productive: *yip edük*, *tiz ton*.
2. Different phonetic variants of words were used. For example, in the work *Kıyasü'l-Anbiyâ*, four variants of the word *edük* / *etük* / *itük* / *ötük*, meaning ‘shoe,’ can be observed.
3. The use of various colorful fabric names in the examined texts has drawn attention. Among these names, there are both Turkic-origin words (*ağı*, *barçın*, *ez*, *çuz*, *torğa*, *yipek*) and borrowed words (*atlas*, *kala*, *kumaş*).

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4. The garment names used in the texts written in Khwarezm Turkic are mainly related to religion: *çadır*, *destar*, *emmame*, *hülle*, *isabe*, *ihram*, *perde*, *zünhar*.
5. In the texts written in Khwarezm Turkic, it is noteworthy that Turkic-origin words are more prevalent than borrowed words, whereas among the borrowed words, Arabic-origin lexemes are more dominant than Persian-origin ones.

Turks have attached great importance to their clothing since ancient times. In this regard, each type of garment was named using one or more words. The various names of silk fabrics, in particular, reflect the Turks' attention to both beauty and practicality. In texts written in Khwarezm Turkic, it is possible to encounter clothing terms that have become archaic in modern Turkic languages. The selection and study of these lexical units are crucial for studying the historical lexicon of the Turkic language. This is because clothing, its naming, construction, color, and design - each of these aspects, when taken individually or as a whole, reflects the worldview, culture, and taste of the Turkic people.

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Abbreviations

- 1) ADL: Azərbaycan Dilinin Dialektoloji Lüğeti. (2007). Bakı: Şərq-Qərb.
- 2) DLT: Kaşğari, Mahmud 2004. Divanü Luğat-it-Türk (Vol.1-4). [Esker Ramiz.] Bakı: Ozan.
- 3) DLTB: Kaşğari Mahmud 1986. Divanü Luğat-it-Türk. [Besim Atalay.] Ankara: Türk Dil Kurumu Basımevi.
- 4) DTS: Drevnyuryurskiy Slovar 1969. Leningrad: Nauka.
- 5) IM: Ebū'l-Fazl Cemāle'd-din Ahmed b.Muhammed b.Muhennā el-Hilli el-Huseyni el Ubeydili. Hilyetu'l-İnsān ve Halbetu'l-Lisan 2016. Ankara: Türk Dil Kurumu.
- 6) IMT: Seyid Ehmed Cemaleddin ibn Mühenna. Hilyetül-İnsan ve Helbetul-Lisan 2008. [Tofiq Hacıyev] Bakı: Kitab Alemi.
- 7) KDQ: Kitabı-Dedem Qorqud ela Lisani-Taifeyi-Oğuzan 1999. [Samet Elizade], Bakı: Yeni Neşrler Evi.
- 8) KDQD: Kitabı-Dedem Qorqud ela Lisani-Taifeyi-Oğuzan. Drezden N.
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- 10) KT: ش. سامی قاموس ترکی اقدام مطبعهسی ۱۳۱۸
- 11) KTLS: Karşılaştırmalı Türk Lehçeleri Sözlüğü 1991. 2 Vol. Ankara: Kültür Bakanlığı Yayınları.

- 12) ME: Yüce, Nuri 1993. Ebu'l-Kāsim Cārullāh Mahmūd bin 'Omar Bin Muhammed bin Ahmed ez-Zamahshari el-Hvārizmi Mukaddimetü'l-Edeb. Hvarizm Türkçesi ile Tercümeli Şüşter Nüshası. Giriş, Dil Özellikleri, Metin, İndeks. Ankara: Türk Dil Kurumu Yayınları.
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 - a. – Arabic Origin
 - b. P. - Persian Origin
 - c. T. – Turkic Origin



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