

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.191
ESJI (KZ) = 8.100
SJIF (Morocco) = 7.184

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: 2024 Issue: 10 Volume: 138

Published: 22.10.2024 <http://T-Science.org>

Issue

Article



M. V. Datuashvili
Akaki Tsereteli State University
Ph.D., Associate Professor of
the Department «Design and Technology»,
Kutaisi



N. N. Tkheidze
Akaki Tsereteli State University
Ph.D.,
Associate Professor, Head of
Department «Design and Technology»



M. G. Grdzeldze
Akaki Tsereteli State University
Ph.D., Professor of
the Department «Design and Technology»,
Engineering-Technological Faculty
Kutaisi



I. J. Charkviani
Akaki Tsereteli State University
Ph.D., Assistant Professor of
the Department «Design and Technology»,
Kutaisi

TRADITIONAL CLOTHES OF THE AZERBAIJANI ETHNIC GROUP LIVING IN GEORGIA

Abstract: This article aims to examine the distinctive characteristics of the traditional clothing of the Azerbaijani ethnic group residing in Georgia, to present these garments as integral aspects of cultural heritage.

Key words: Ethnic minority, cultural heritage, traditional clothing.

Language: English

Citation: Datuashvili, M. V., Tkheidze, N. N., Grdzeldze, M. G., & Charkviani, I. J. (2024). Traditional clothes of the Azerbaijani ethnic group living in Georgia. *ISJ Theoretical & Applied Science*, 10 (138), 167-171.

Soi: <http://s-o-i.org/1.1/TAS-10-138-18> **Doi:**  <https://dx.doi.org/10.15863/TAS.2024.10.138.18>

Scopus ASCC: 3300.

Introduction

Object of Research - The research focuses on the traditional clothing of the Azerbaijani ethnic group, the largest ethnic, national, and religious minority in Georgia, with a particular emphasis on female costume.

Methodology - To achieve the research objectives, historical-ethnographic, comparative,

visual-analytical, organoleptic, and evaluative methods were employed.

Research Findings - After Orthodox Christians, Muslims constitute the second-largest religious community in Georgia, comprising approximately 11% of the population. Azerbaijanis represent the largest segment of this group [1, 2]. The term "Azerbaijani" as an ethnonym was formalized

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИЦ (Russia) = 0.191
ESJI (KZ) = 8.100
SJIF (Morocco) = 7.184

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

following the 1939 census, referring to descendants of the Turkmen tribes—such as the Borchalo, Oghuzur, and Kizilbash—living in the regions of Kvemo Kartli, Kakheti, and Tbilisi.

The culture and traditions of the Azerbaijani ethnic group in Georgia have evolved over centuries

in a Georgian environment while preserving their unique cultural identity. These national characteristics are best exemplified by their traditional clothing (Fig. 1).



Fig. 1. Illustration of traditional-national clothes of Azerbaijanis

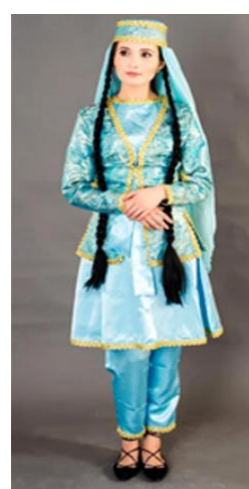
During the 17th century, Azerbaijan emerged as one of the largest silk-producing regions in the Middle East, which significantly contributed to the creation of intricately designed and aesthetically pleasing garments. Azerbaijani traditional attire, with its pronounced silhouettes, accentuates the beauty and elegance of Azerbaijani women, while the men's clothing emphasizes masculinity and strength.

At the turn of the 19th and 20th centuries, Azerbaijani women's clothing featured a blend of upper garments and distinctive headwear (Fig. 2-a). Traditional lower garments included trousers

(Azerbaijani: *şalvar*) and a long, ankle-length underskirt known as *tuman*. The ensemble of outerwear was extensive, consisting of various garments such as the top shirt, *arkhaluk*, *çafkan*, *lebade*, *kyuleche*, *kyurdu*, *eshmek*, and *bakhari*. In the earlier periods, trousers (*şalvar*) were prevalent among Azerbaijani women. However, as time progressed, they were gradually replaced by ankle-length dresses. Wide trousers were generally paired with long shirts, while narrower trousers complemented shorter shirts or lower dresses known as *chakhchuri* (Fig. 2-b).



A



B

Fig. 2. A – Azerbaijani woman in traditional clothes, 19th-20th century; B – Chakhchuri

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИЦ (Russia) = 0.191
ESJI (KZ) = 8.100
SJIF (Morocco) = 7.184

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

The *tuman* was typically ankle-length and sewn from 10 to 12 fabric panels. It was customary for women to wear 5–6 petticoats simultaneously. The petticoats worn between the undergarments and the outer *tuman* were referred to as intermediate layers (*no tuman*). All *tuman* skirts were pleated either with small gathers (*byuzma*) or larger folds (*girchin*) at the waistband and secured with a twisted silk belt known as a *tuman bag*. These belts were often adorned with decorative embroidery, including gold and silver thread, or vibrantly colored patterns.

The *Ust Keini* is a straight-silhouette top shirt, designed without shoulder seams and extending to hip-length. It featured long, wide sleeves attached to the garment along a straight armpit line, often incorporating pleats at the shoulder for additional volume. To allow greater freedom of movement, a gusset insert (*khishiyak*) made from contrasting fabric was added at the underarm. The *Ust Keini* fastened with a single button at the neckline, which, along with the sleeve cuffs, was embellished with intricate lace.

Decorative elements, such as silver or gold coins, were often attached to the lower hem for added ornamentation.

The *chafkan* is a fitted, short-sleeved garment worn over the upper shirt, designed to closely follow the contours of the body and finished with rounded cuffs (Fig. 3-a). While commonly worn by women and crafted from velvet or silk, male versions of the garment also existed. Women and girls favoured vibrant colours such as yellow, red, and green, while older women preferred more subdued hues like black and white. The neckline of the *chafkan* remained open to display the shirt underneath. Additionally, slits (*chafigs*) were strategically placed along the side seams from the waist to the hips, allowing for ease of movement.

The *arkhaluk* (Azerbaijani: *arkaluk*) was among the most ubiquitous forms of traditional Azerbaijani clothing. Characterized by its sharply cut hemline, it came in various styles, some with a straight silhouette, side slits, or distinct sleeve designs (Fig. 3-b).



A- Chapkan



B- Akhalukh (Arkhalik)

Fig. 3. Elements of Azerbaijani traditional clothes.

The *lebade* (Azerbaijani: *Ləbbadə*) was an upper garment featuring fitted sleeves and extending to the hip line. Typically crafted from luxurious silk or velvet, the *lebade* was often open at the front and fastened only at the waistline. The neckline and front edges were trimmed with richly decorated fabric borders. Sleeves were sewn in a semi-raglan style, varying in length from the elbow to the wrist, with distinctively tailored cuffs. The lower hem of the *lebade*, cut at the waistline, was often pleated or gathered for added volume (Fig. 4-a).

The *eshmek* (Azerbaijani: *Eşmək*) was a lined, velvet outer garment resembling the *lebade* but distinguished by its fur-lined interior. The sleeves and inner sections were traditionally lined with natural fur (*khorka*). The edges of the garment were meticulously finished with gold or silver trim, while the chest and armpit areas remained open for ventilation (Fig. 4-b).

The *kiurdu* was another velvet garment with an open front and no fasteners. It featured a collar but no sleeves and included open seams along the sides for added functionality (Fig. 4-c).

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИЦ (Russia) = 0.191
ESJI (KZ) = 8.100
SJIF (Morocco) = 7.184

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



A-Lebade



B- Eshmek



C- Kiurdu

Fig. 4. Elements of Azerbaijani traditional clothes.

Azerbaijani women's headwear was diverse, with each style carrying cultural significance. Hair was concealed in a *jutga*, a bag-shaped cap, while unmarried women wore small hats known as *arahchin*. Middle-aged women often wore multi-layered headdresses called *dinga*, which resembled turbans and consisted of two or three different layers. One of the most popular accessories among Azerbaijani women was the *kalaghai* (Azerbaijani: *Kəlağayı*), a silk scarf that was both functional and decorative. For domestic wear, the set of traditional clothing of Azerbaijani women (men) was complemented by hand-woven socks - socks.

Traditional Azerbaijani footwear included hand-woven wool socks and shoes made from raw cattle hides (*gen/ken*). The most iconic footwear, known as *charikh* (Azerbaijani: *Çarığ*), was a type of soft leather shoe widely worn, especially by rural communities. *Charikhs* were worn over woollen socks or fabric wraps (*patava* or *dolag*) for added warmth. While wealthier individuals favoured leather boots, simpler villagers wore *charikhs* year-round, both for everyday use and on festive occasions. During summer, urban residents preferred low-heeled, closed-toe shoes, while affluent individuals opted for stylish boots.

In Azerbaijani tradition, unmarried women did not wear belts. Upon marriage, they were gifted a belt decorated with silver coins, known as a *chemer*, as part of their dowry. This belt held both practical and

symbolic significance, serving not only as a decorative accessory but also as a ritual object.

The Azerbaijani national costume exhibited regional variations in trousers and skirts. While long, straight pants with wide waists were common, hand-knit socks - *Jorab* remained popular throughout the region. Aristocrats often complemented their attire with leather boots and elaborate turbans, while rural communities favoured more practical garments and footwear.

The summary: Although only the ritual purpose of the traditional clothing has been preserved, it remains a significant element of the ethnic identity of the Azerbaijani ethnic group living in Georgia. Studies have shown that the traditional women's clothing spread in the Caucasus region, despite the changes, has the basis of the same constructive solution. Information and data about the clothing of the Azerbaijani ethnic group will significantly contribute to the formation and popularization of public opinion about the cultural niche of this group [3-16].

The article is presented through the project "Study of the factors of formation and planning of traditional clothes of ethnic, religious and national minorities in Georgia (FR №-22-2598) implemented by Akaki Tsereteli State University, funded by Shota Rustaveli National Science Foundation of Georgia.

References:

1. (2024). *The official data of Geostat's 2014 population census of Georgia, available at the link* - Retrieved 07/10/2024 from <https://www.geostat.ge/ka/modules/categories/739/demografiuli-da-sotsialuri-makhsiateblebi>
2. Sordia, G., Datuashvili, M., & Datuashvili, V. (2024). Cultural identity and societal integration challenges of ethnic minorities in Georgia. *The eleventh issue of the international scientific electronic journal "History, Archaeology, Ethnology"*. No XI (2024). <http://sciencejournals.ge/index.php/HAE/article/view/503>
3. Aleinikova, M.M. (2011). *Altaistics and Turkology*. 2011. No. 1.

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.191
ESJI (KZ) = 8.100
SJIF (Morocco) = 7.184

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

4. (2024). *Elite tours, The traditional clothes of Azerbaijanis*, available at the link - Retrieved 07/10/2024 from <https://eastroute.com/ru/azerbaidjan/traditions-in-costumes/>
5. Dolidze, N., Datuashvili, M., Ugrekheldze, I., Charkviani, I., & Chirgadze. (2017). *Illustrated Reference of Georgian National Clothes*, Kutaisi.
6. Khangoshvili, N., & Dish, T. (2016). *The Art of The Vainakh*, Tbilisi.
7. Grigoryan, F. (2011). *The Armenian national costume*, Yerevan.
8. Datuashvili, M., & Grdzeldze, M. (2022). *The influence of ottoman traditions in the formation of traditional clothes in regions of georgia*. Kyiv National University of Technologies and Design. VI International Scientific-Practical Conference 20.10.2022. Kyiv, Ukraine. UDC 7.033.39+392:391(479.22). ISBN 978-617-7763-04-7. Retrieved from <http://kyivtextfashion.knutd.edu.ua/>, <https://kyivtextfashion.knutd.edu.ua/vi-mizhnarodna-naukovo-praktichna-konferenciya/6-konferenciya/>
9. Datuashvili, M., Tkheldze, N., Grdzeldze, M., & Charkviani, I. (2023). *A study of Doukhorob ethnic group lifestyle and traditional clothing in Georgia*. VII International Scientific-Practical Conference „KyivTex&Fashion“. 19 October 2023. Kyiv, Ukraine. 368 s. ISBN 978-617-7763-26-9. Retrieved from <http://kyivtextfashion.knutd.edu.ua/>
10. Tkheldze, N., Datuashvili, M., Grdzeldze, M., & Charkviani, I. (2024). *Aspects of the cultural identity of the Pankisi Kists*. "The current state of science and technology and development prospects during the Fourth Industrial Revolution" It is dedicated to the 101st anniversary of the birth of national leader Heydar Aliyev. International scientific and practical conference May 6-7, 2024. Azerbaijan Technological University. Ganja, Azerbaijan. Retrieved from <https://www.atu.edu.az/sovbe/naucnye-zurnaly>
11. Tkheldze, N., Datuashvili, M., Grdzeldze, M., & Charkviani, I. (2024). *Albanian Udis in Georgia*. "The current state of science and technology and development prospects during the Fourth Industrial Revolution" It is dedicated to the 101st anniversary of the birth of national leader Heydar Aliyev. International scientific and practical conference May 6-7, 2024. Azerbaijan Technological University. Ganja, Azerbaijan. Retrieved from <https://www.atu.edu.az/sovbe/naucnye-zurnaly>
12. Datuashvili, M. V., & Grdzeldze, M. G. (2019). Analytical method of designing a dome-shaped woven shell with regard to the molding properties of the material. *ISJ Theoretical & Applied Science*, 03 (71), 529-533. SoI: <http://s-o-i.org/1.1/TAS-03-71-51> Doi: <https://dx.doi.org/10.15863/TAS.2019.03.71.51>
13. Grdzeldze, M., Tkheldze, N., & Datuashvili, M. (2021). *Evolution of the georgian national footwear design to optimize the parameters of modern footwear*. Ministry of Education And Science of Ukraine. Kyiv National University of Technologies and Design. National Academy of Arts of Ukraine. Kyiv National University of Construction and Architecture. National Union of Artists of Ukraine Union of Designers of Ukraine. Proceedings of the III International Scientific and Practical Conference Actual Problems of Modern Design, Volume 1. April 22, 2021. pp: 245-249. Retrieved from <https://drive.google.com/file/d/1ISlzQRKsMBCYpoGluS21aD5WbvAmjXOm/view>
14. Datuashvili, M. V., & Grdzeldze, M. G. (2019). Analytical method of designing a dome-shaped woven shell with regard to the molding properties of the material. *ISJ Theoretical & Applied Science*, 03 (71), 529-533. SoI: <http://s-o-i.org/1.1/TAS-03-71-51> Doi: <https://dx.doi.org/10.15863/TAS.2019.03.71.51>
15. Grdzeldze, M. G., Tkheldze, N. N., & Charkviani, I. J. (2021). Requirements for ortho-shoes, formed according to the categories of foot pathology. *ISJ Theoretical & Applied Science*, 12 (104), 182-187. SoI: <http://s-o-i.org/1.1/TAS-12-104-8>. Doi: <https://dx.doi.org/10.15863/TAS.2021.12.104.8>
16. Charkviani, I., Tkheldze, N., & Grdzeldze, M. (2021). Study of women's traditional clothing in georgia. *Deutsche Internationale Zeitschrift für zeitgenössische Wissenschaft*, (23), 47-49. doi: 10.24412/2701-8369-2021-23-47-49.