
Formation patterns of clothing terminology in Turkic languages

Seljan Akden

Baku Slavic University, Baku, Azerbaijan

ORCID 0009-0004-2260-8735

Abstract: This article provides a comprehensive linguistic and comparative analysis of the ways of formation of clothing names in Turkic languages, focusing on their structural, semantic, and ethnolinguistic characteristics. The study aims to identify the main word-formation mechanisms, semantic processes, and external influences that shape the lexicon of clothing and headwear across the Oghuz group of Turkic languages, including Azerbaijani, Turkish, Turkmen, and Gagauz. The relevance of the research lies in the growing interest in the interaction between language, culture, and material heritage, as well as in the insufficiently systematized description of clothing terminology within Turkic linguistics. The research is based on a corpus of lexical units extracted from explanatory dictionaries, historical sources, and contemporary language usage. A комплекс of methods is applied, including descriptive and classificatory analysis to identify structural types of clothing names, comparative analysis to reveal cross-linguistic similarities and differences, and semantic analysis to interpret processes such as metaphorization, metonymy, and semantic shift. In addition, elements of etymological and ethnolinguistic analysis are employed to trace the origins and cultural motivations of clothing terminology. The findings demonstrate that clothing names in Turkic languages are formed through several productive mechanisms. Morphological word formation, particularly suffixation, is identified as the most productive method, with affixes such as *-lıq*, *-lı*, *-sız*, *-ça*, *-caq*, and *-ma* actively contributing to the creation of new lexical units. Alongside derivation, syntactic formation through compound and multi-component structures plays a significant role, especially in terminological naming related to garment construction, material, and function. Semantic processes, including metaphorical and metonymic transfer, also contribute to lexical expansion, often linking clothing names to body parts, natural phenomena, or cultural symbols. The analysis further reveals that clothing terminology reflects deep connections with cultural, social, and environmental factors. Many names encode information about social status, profession, age, gender, and regional identity, while others are associated with traditional crafts, production techniques, and aesthetic features. The presence of both Common Turkic lexical elements and numerous borrowings from Arabic, Persian, Russian, and European languages demonstrates the dynamic and contact-driven nature of the clothing lexicon. These borrowings are shown to result from historical, socio-political, and cultural interactions rather than случайные linguistic processes. In conclusion the study establishes that the system of clothing names in Turkic languages is a complex and multifunctional lexical domain shaped by morphological productivity, semantic transformation, and cultural context. The results highlight the importance of clothing terminology as a reflection of ethnolinguistic identity and as a valuable source for historical-linguistic and lexicographic research. The findings may contribute to further studies in Turkology, cognitive linguistics, and linguistic anthropology, as well as to the development of specialized dictionaries and corpora of material culture vocabulary.

Keywords: Turkic languages, clothing names, word formation, semantic change, borrowings, ethnolinguistics, lexical analysis, morphological method.

1. Introduction

The study of clothing terminology in Turkic languages represents an important area within lexical, historical, and ethnolinguistic research, as it reflects not only linguistic processes but also the material culture and worldview of Turkic-speaking communities. Clothing names constitute a specific lexical domain shaped by historical, social, and cultural factors, including climate conditions, lifestyle, and intercultural contacts. In this context the investigation of their etymological origins and morphological development provides valuable insights into both the internal dynamics of language and the broader processes of cultural interaction.

This study investigates the etymological origins and morphological development of lexemes pertaining to attire across various Turkic languages, with a particular focus on patterns of semantic derivation and borrowing. Understanding these patterns makes it possible to reveal the historical interconnectedness of Turkic cultures and their interaction with neighboring civilizations, as well as the ability of linguistic roots to adapt to new conceptual domains [1, p. 115]. In particular, attention is given to the mechanisms through which clothing-related lexemes are formed, including derivational morphology, where suffixes are applied to nominal or verbal bases to produce new lexical units [2, p. 1538].

In addition to derivation, the study examines other productive word-formation processes such as compounding and reduplication, which contribute to the expansion of clothing vocabulary and enhance its semantic specificity and stylistic diversity. These processes play a significant role in the formation of both every day and specialized terminology related to clothing and headwear. At the same time, the research incorporates a comparative historical linguistic approach, which allows for the identification of structural parallels and divergences among Turkic languages and helps to establish both areal and genealogical relationships between them [3, p. 105]. Such a comparative perspective enables the distinction between inherited Common Turkic elements and later lexical innovations or borrowings, thereby offering a diachronic view of the development of clothing terminology.

Furthermore, the analysis includes a systematic examination of various word-formation models, including those that are less productive in modern Turkic languages, in order to provide a comprehensive picture of morphological strategies used in naming clothing items. Particular attention is also paid to semantic changes, especially those observed in borrowed lexemes. Clothing terminology in Turkic languages has been significantly influenced by contact with Persian, Arabic, Russian, and European languages, and the integration of these borrowings often involves semantic adaptation and reinterpretation within the receiving linguistic system [4].

In order to ensure a structured analysis, the identified lexical units are also categorized according to functional and semantic criteria, such as “daily wear,” “ceremonial clothing,” and “military attire,” following established classification frameworks [5, p. 1879]. This classification makes it possible to analyze not only the structural formation of clothing names but also their functional distribution and cultural significance.

Thus, the present study aims to provide a comprehensive and systematic account of the formation of clothing names in Turkic languages by integrating morphological, semantic, and comparative approaches. Such an analysis contributes to a deeper understanding of the interaction between language, culture, and material heritage, and highlights the role of clothing terminology as an important component of the Turkic linguistic and cultural continuum.

2. Object and subject of research

The object of the research is the lexical system of clothing and headwear names in Turkic languages, particularly within the Oghuz group (Azerbaijani, Turkish, Turkmen, and Gagauz), as reflected in both historical sources and contemporary language usage. This includes simple,

derivative, and compound lexical units, as well as terminological structures related to clothing, footwear, and accessories.

The subject of the research is the mechanisms of formation and development of clothing names in these languages, including their morphological, semantic, and syntactic characteristics. Special attention is given to word-formation processes such as derivation (suffixation), compounding, and lexicalization, as well as to semantic transformations including metaphorization, metonymy, and semantic shift. The study also examines the role of borrowings from other languages and their adaptation within the Turkic linguistic system, along with the ethnolinguistic and cultural factors influencing the formation and usage of clothing terminology.

3. Target of research

The target of the research is to identify and systematize the main ways of formation of clothing and headwear names in Turkic languages, with a particular focus on the Oghuz group (Azerbaijani, Turkish, Turkmen, and Gagauz). The study aims to determine the morphological, semantic, and syntactic mechanisms involved in the creation of these lexical units, including derivation, compounding, and semantic transformation processes.

In addition, the research seeks to reveal the role of borrowings and dialectal elements in the development of clothing terminology, as well as to analyze the interaction between linguistic and extralinguistic factors such as culture, lifestyle, and social environment. Another important objective is to establish similarities and differences in the formation and usage of clothing names across the selected Turkic languages and to demonstrate their ethnolinguistic and historical significance.

4. Literature analysis

The study of clothing terminology in Turkic languages lies at the intersection of word formation, historical linguistics, and ethnolinguistics. Existing research in this field demonstrates that the formation and development of lexical units related to clothing are influenced by both internal linguistic mechanisms and external socio-cultural factors.

A significant body of research has focused on the morphological processes underlying word formation in Turkic languages. In particular, A.Manaster-ramer examines the historical development of Turkic lexical roots, emphasizing their semantic flexibility and capacity for extension across different conceptual domains [1]. This approach highlights the importance of diachronic analysis in understanding the evolution of lexical systems, including clothing terminology. Similarly, M.Karatash and E.Chickek analyze the structural patterns of derivational suffixes in Turkish, demonstrating that suffixation remains one of the most productive mechanisms in the formation of new lexical units [2]. Their findings are particularly relevant for the study of clothing names, which frequently arise through morphological derivation.

The role of historical-comparative methods in Turkic linguistics has been extensively discussed by E. Yılmaz, who applies morphological reconstruction techniques to identify common features and divergences within Turkic languages [3]. This methodological framework provides a basis for comparative analysis of clothing terminology, allowing researchers to distinguish between inherited Common Turkic elements and later innovations. In this context, the works of G.Mahmudova also emphasize that morphological word formation is the most productive and systematic means of lexical expansion in modern Turkic languages, reinforcing its central role in the development of thematic vocabulary such as clothing names [6].

Another important direction in linguistic research concerns semantic change and borrowing processes. A. Al-Athwary investigates the semantic transformation of Arabic loanwords in Turkish, demonstrating that borrowed lexemes often undergo significant reinterpretation within the receiving language [4]. This observation is highly relevant for clothing terminology, which historically

incorporates numerous borrowings from Arabic, Persian, Russian, and European languages. Such borrowings reflect not only linguistic interaction but also broader cultural and historical contacts.

A number of studies have specifically addressed clothing-related vocabulary in Turkic languages. For example, A. Karataş analyzes clothing-related lexical units in Chagatai dictionaries, revealing their structural diversity and cultural significance [5]. This research shows that clothing names often function as markers of social status, cultural identity, and historical tradition. Similarly, G. Aliyeva examines costume terminology in Turkic dictionaries, highlighting the presence of both common Turkic elements and region-specific lexical items [7]. V. Garanfil investigates the everyday vocabulary of the Gagauz language, including clothing and footwear terminology, offering valuable insights into regional lexical variation [8]. The work of E. Gokchur further contributes to this field by examining Turkmen cultural vocabulary, demonstrating how clothing names reflect traditional practices and material culture [9]. These findings are complemented by classical sources such as the epic *Kitabi-Dede Gorgud* [10], which preserves early lexical layers of Turkic languages, including references to clothing and material culture. In this regard, K. Habibova highlights the principle of linguistic economy in epic language, demonstrating how lexical units, including clothing names, are shaped by functional and cognitive factors [11].

Despite the considerable body of research on Turkic lexicon, word formation, and ethnolinguistics, a systematic and comparative analysis of the ways of formation of clothing names across different Turkic languages remains insufficiently explored. In particular, there is a need for an integrated approach that combines morphological, semantic, and comparative perspectives. This gap determines the relevance of the present study, which aims to provide a comprehensive analysis of the formation mechanisms of clothing terminology in Turkic languages.

5. Research methods and materials

The present study is based on a corpus of lexical units denoting clothing, headwear, and footwear in Turkic languages, with a particular focus on the Oghuz group, including Azerbaijani, Turkish, Turkmen, and Gagauz. The research material comprises examples extracted from explanatory and bilingual dictionaries, historical sources, and literary texts, as well as data from modern language usage.

The methodological framework of the study is based on a combination of descriptive, comparative, and analytical approaches. The descriptive method is used to classify clothing names according to their structural types (simple, derivative, and compound) and to identify their morphological features. The comparative method enables the identification of similarities and differences in the formation and usage of clothing terminology across different Turkic languages, as well as the distinction between Common Turkic elements and language-specific innovations.

The study also employs morphological analysis to examine derivational processes, particularly suffixation, which is identified as the most productive mechanism in the formation of clothing names. Special attention is given to productive affixes such as *-lıq*, *-lı*, *-sız*, *-ça*, *-caq*, *-ıq*, and *-ma*, which actively participate in the creation of new lexical units. In addition, syntactic analysis is applied to investigate compound and multi-component structures, including terminological combinations formed according to models such as noun + noun, adjective + noun, and multi-component constructions.

Furthermore, semantic analysis is used to explore processes such as metaphorization, metonymy, semantic expansion, and narrowing, which contribute to the development of clothing terminology. The study also considers etymological analysis to trace the origin of lexical units and to examine the role of borrowings from Arabic, Persian, Russian, and European languages, as well as their adaptation within the Turkic linguistic system.

In addition, elements of ethnolinguistic analysis are incorporated to interpret the relationship between clothing names and cultural, social, and historical factors, including lifestyle, climate, professional activity, and social status. This integrated methodological approach makes it possible to

provide a comprehensive analysis of the formation mechanisms, structural features, and semantic evolution of clothing names in Turkic languages.

6. Research results

Names of clothing and headwear in Turkic languages are also noteworthy from the point of view of their structure, composition and formation. These lexical units are divided into three groups in terms of structure: simple, derivative and compound words. Most of the names of clothing in the Oghuz group of Turkic languages are structurally simple and consist of one root. In Azerbaijani: *don* (dress), *şalvar* (pants), *papaq* (hat), *köynək* (shirt), *təsək*, *manjet*, *jilet*, *şal*, *ləpik*, *kətan* (linen), *xara*, *çit* etc.

In Turkish: *kemer*, *çakşır* “men’s trousers up to the knee” [12, p. 385], *mont* “belted, pocketed outerwear made of cloth or leather” [12, p. 1407] *leçek*, *şal*, etc.

In Turkmen: *çarık* “traditional shoes”, *don* “traditional long men’s shirt”, *çapan* “long, wide outerwear for men, cloak”, *telpek* “high and soft hat made of sheep’s wool”, *baldak* “belt or girdle”, *şalwar* “wide and comfortable trousers”, *köýnek* “long, patterned women’s shirt” *don*, *çabyt* “çarşab”, etc.

In Gagauz: *börüik*, *fes*, *gömlek*, *ruha*, etc.

As in other Turkic languages, the formation of clothing names through lexical means is widespread in the Oghuz group of Turkic languages. At this time, clothing names were formed in the vocabulary of the Oghuz group of Turkic languages through the expansion of the meaning of ready-made words, narrowing of meaning, metaphorization, or through borrowings from dialects and other related or unrelated languages. This process has been closely connected with both everyday life and culture from ancient times to the present day. Most of these names originated in folk speech and later became functional in the literary language.

Some clothing names have moved away from their original meaning and have begun to be used as clothing names: the expression *terlik* in old Turkic languages means “slippers, clothes that absorb sweat” and is derived from the word “ter” (sweat). In Turkic languages, this word is used in different phonosemantic shades: in the sense of light clothing to protect against sweat or – *terlik* (Azerbaijani), *terlik* (Turkish, Nogai, Kazakh), *tirlek* (Bashkir, Tatar), *derlik* (Tuvan).

In modern Turkic languages, the original meaning of the word (“ter”) has expanded and has been activated in several semantic variants.

In Turkish Turkic, the lexeme *terlik* is used in the meanings of “house slippers made mainly of leather”, “hat made of cloth or wool” [12, p. 1960]. Along with this, new lexical units denoting professions such as *terlikçi*, *terlikçilik* have also been formed.

In modern Azerbaijani, the word *terlik* means “a piece of felt placed on a horse’s back from under the saddle”, “a headgear made of thin fabric that old men used to wear under their hats in the past”, “a thin piece of leather, fabric, cardboard, etc. glued to the inside of the shoe” [13, p. 324].

In Tatar language, there are expressions such as *tirlek* “1) undershirt without sleeves; 2) *tərlik* (a thing put under the saddle)”, and in Tuvan, “1) slippers; 2) summer clothes” (dialect) [12, p. 102].

Don – This word, which means “overall dress” in Turkmen, “pants” in Gagauz, and “clothing; underwear” in Turkish, is recorded in the language of ancient Turkic written monuments in the meaning of “clothing”. The word “don” is used in other modern Turkic languages in the meaning of “fur” (Tatar, Nogai, Khakass, Yakut), “national robe; coat” (Tuvan).

In Turkic languages, new derivational words have also been formed from the word *don*. In modern Turkic, the lexemes *donatı* “equipment”, *donama* “decoration”, *donatmak* “to decorate” [12, p. 560], in Gagauz, the lexemes *donak* “decoration”, *donaklamaa* “to decorate”, *donanmaa* “be decorated” are noteworthy.

In fact, the verb *donat*, formed from the noun *don*, belongs to the ancient Turkic lexical layer. Thus, in the boy “Dirsa khan’s son Bughac” we read: “Ac görsəñ, toyurğıl! Yalınıcq görsəñ tonatğıl!” [10, p. 35]. Some clothing names reflect their production techniques: *Çaxmapılək*, *döyməqəlib*,

döymə, şəbəkə, çaxmapilək, cızma tökmə, burma, qarasavad, qəlibkarlıq, oyma etc. Some clothing names are based on associations with body parts. It is used in language, acquiring a metaphorical meaning.

In Azerbaijani: *qaşlı üzük* (stone ring), *qaşlı papaq* (hat with stone), *papağın alın hissəsi, çəkmənin burnu, qolu uzun don* (long-sleeved dress), *beldən oturan palto, çəkmənin baldır hissəsi, qulaqlı papaq, boğazlı uzun köynək* (long-necked shirt) etc.

In Turkish: *taşlı yüzük, taşlı kemer, şapkanın alın kısmı, uzun kollu elbise, bele oturan kaban, kulaklıklılı şapka, boğazlı tişört çizmenin baldır kısmı* etc.

In Turkmen: *daşly üzük, daşly guşak, daşly kemer, papaň alny, çekmäniň buruny, gulakly papa, boýny uzyn köýnek çekmäniň baldyr bölegi* etc.

In Gagauz: *taşlı yüzük taşlı kemer, şapanın alın yeri, çizma burnu, uzun kolu ğeyim, belden oturan palto, uzun boğazlı köynək, qulaqlı şapka çizma baldırı* etc.

Clothing names are also found based on the names of the organs of birds, animals and insects. These names refer to the appearance or characteristics of animals and insects. The pattern called “*qaz ayağı*” (goose foot) can be an example of this.

Clothing names also reflect differences according to social and national affiliation: These names reflect the social status or national affiliation of the clothing. *clothing of the rich, chukhas of the poor, Sheki silk, Karabakh dresses*, etc.

Clothing and headgear in Turkic languages are named according to their purpose of use: *home clothes, wedding clothes, mourning clothes, work clothes*, etc.

The names of clothing related to professions also form a layer in the vocabulary of the Oghuz group of Turkic languages: *həkim xalası, ağ xalat* (doctor's gown, white gown) (Azerb.), *doktor önlüğü, beyaz önlük* (Tr.), *lukman halaty / ak halat* (Tm.), *dooktor halatı / ak halat* (Gag.)

məktəbli geyimi (school uniform) (Azerb.), *okul kıyafeti / öğrenci üniforması* (Tr.), *mekdep geyimi / okuwçy eşigi* (Tm.), *şolar ğeyimi / okul ğeyimi* (Gag.)

fəhlə paltarı (worker's uniform) (Azerb.), *işçi kıyafeti / iş tulumu* (Tr.), *Işçi geyimi / Zəhmətçi eşigi* (Tm.), *muncitor ğeyimi / İş ğeyimi* (Gag.)

“Although there are various methods and processes of word formation in Turkic languages, they differ in the intensity of word formation. There are some word formation methods that are less productive. However, there are also methods that word formation process strengthen precisely on that method. The most productive method in word creation is word formation through morphological means” [6, p. 6]. In Oghuz group of Turkic languages, the morphological method is the most productive method in naming clothing, headgear, and footwear in Turkic languages. In this way, the following clothing lexicon has been formed:

-*lıq*⁴: *başlıq, yaxalıq, alınlıq, önlük, arxalıq, başlıq, biləklik, yağmurluq*, (Azerb.), *enselik, sabahlık, içlik, gecelik, tepelik, alınlık, gerdanlık, hamaylı-koye* (Tr.) *gözüklük* “a net covering the face and head (especially for traditional events)” (Tm.), *yağmurluk* “raincoat – outerwear worn in the rain”, *başlık*, (Gag.)

-*li*⁴: *qollu, ətəkli, naxışlı* (sleeved, patterned) (Azerb.),

-*sız*⁴: *kolsuz* (Gag.), *ensiz*

-*qa*: *başqa* “women's headscarf” (Tm.), *başqa* “children's headscarf” (Gag.)

-*ç*: *gınaç* (Tm.). After reaching the age of 63 — the age of the Prophet, Turkmen women tie a white scarf (*gınaç*) on their heads.

-*ça*²: *barmakça* “ring”(dial.), *gödəkçə*, (jacket) (Azerb.),

-*caq*²: *əlcək, yelçək* (gloves) (Azerb.), *çekecek* “plastic tool for putting on shoes”

-*keş*: *dabankeş*

-*aq*²: *bəzək* (ornament)

-*ıq*⁴: *sarıq* (Azerb), *boýnuq* “necklace”

-*ü*: *kürdü* “loose-fitting top worn by women”.

-*kı*: *atki* “outerwear” (Tr.)

-*meç*: *örtmeç* (Tr.)

-ka: *mamuka, sarpinka, çerkeska*, (Gag.) *jiletqe, qurcaqçka (tm.), baletka, krossofka* (sneakers) (Azerb.)

-t⁴: *şikari, qacarı, bağdadı* (Azerb.)

-ma²: *çəkmə, sırınma* “thick shirt”, *toxunma* (Azerb.) *basma* “cotton headscarf” (Turk) *çovurme* “type of hat”, *şıpırma* “type of hat”; *çövürme; akkayma; öyme;* (these are headscarfs); *garma* (type of cloth); *serpme* “a tool for making patterns”; *şıpırma* “headscarf” [9, p. 35] (Tm.).

Although some clothing names are historically derivative ones, the suffixes in them have already become fossilized and asemantic: *çəkmə, qurşaq, araqçın, çalma* (Azerb.), etc. The word *birləzik// bilezik*, which is used in all Oghuz group of Turkic languages, is also of this type. It is formed from the combination of the words *bilek + üzük*.

One of the asemantic clothing names is the word *qurşaq* (girdle). *Qurşaq* has historically been one of the main elements of men’s national clothing in the Azerbaijani language. Even today, there are men who use girdles among men living in regions and villages. However, if the girdle was a way of wrapping a long piece of cloth, today a *bellik* is more often used. It is a waist-sized garment, mainly made of woolen material.

It is interesting that the word *qurşaq* is used in the Tuvan language in the form of *kur*. The ton, which was the outerwear, had to be tied with a *kurshak*. The absence of a *kurshak* was considered disrespectful to elders and those around it. There were various types of *kurshaks* among the Tuvans. *Xöm kur* (*xəm кур*) “leather waist belt”, *kojalan kur* (*кожалак кур*) “rope belt made of goat wool used by women”, *baq kur* (*баг кур*) “hair belt” used by hunters.

As a result of the research, it was found that morphological methods, especially addition of suffixes, act as a traditional and productive way in the formation of clothing names in the Oghuz group of Turkic languages. Suffixes *-lıq, -lı, -sız, -ça, -caq, -ıq, -ma* and other are widely used in the naming of clothing, headgear and footwear, and the lexical units formed by this method have rich expressive possibilities both functionally and semantically.

The obtained facts show that the names of clothes formed with these suffixes express not only household needs, but also gender, age, social status, climate and regional characteristics. For example, words such as *başlıq, arxalıq, yaxalıq, gödəkçə, əlcək, çəkmə* reflect everyday and national clothing culture from both a lexical and cultural aspect.

It is interesting that some clothing names, although historically formed by the derivative method, have become asemantic over time, that is, the lexical boundary between the suffix and the root has disappeared. Such words (*çəkmə, qurşaq, bilezik, çalma*) have already become fixed in the language as an inseparable lexical unit. This proves the dynamism and historical continuity of the word formation potential of the Turkic languages.

In general, the study of morphologically formed clothing names is of great importance in terms of studying word formation models in Turkic languages, investigating historical-cultural heritage, and explaining language-cultural relations.

Studies conducted on the materials of Turkic languages show that syntactically formed clothing names also predominate in these languages. In Turkic languages, there are quite a few compound words among clothing names. Clothing names with complex structures can be grouped into two types. Those written with a hyphen and those written adjacently.

a) Compound clothing names written with a hyphen:

Azerbaijani language: *geyim-keçim, bər-bəzək, zər-ziba, naz-nazı, qaz-qazı, əyin - baş, üst - baş, çul - çuxa, kürk - çuxa, şal - çuxa, çuxa - çarıq, şal - şalvar, əlcək - corab, köynək - corab, köynək - tuman, pencək - şalvar, kitel - kalife, mayka - tuman*

Turkish language: *fır-fır, ceket - pantolon, pıl - pırt, kot - pantolon*

Turkmen language: *эгин-баш, тулуп-чуха, чарык-чокай, черим-чокай, шал - шалвар, гейим - гежим, чуха - чарык, элик - жоран, койнек - балак, койнек - жалбар, тужурка - жалбар, бөрүк - махмал, тюбетейка - халат*

Gagauz language: *пала - партал, пача - эюлмек, потур - партал*

b) Compound clothing names written adjacently:

Azerbaijani language: *alabəzək, zərxara, şahpəsənd, bazubənd, boyunbağı dörddüymə, qaşbənd, xınabənd*

Turkish language: *başörtü*

Turkmen language: *gulyaka* “*broş (brooch)*”, *qulakxalqa* (*earring*). A large number of headgears in the Turkmen language are compound words written adjacently: *başdanı, başgap, garagaş, gültahya, sopbaş, yatıştelpek, yelyırtan, etc.* [9, p. 35].

Gagauz language: *başörtü*

c) Names of clothing with a complex structure:

In Turkic languages, lexemes with different structures are used to name clothing and headgear. Complexly structured names can be two, three, or multi-component. Among them, words with purely terminological features also form a certain layer.

Based on the information obtained throughout the topic, four models are distinguished in the formation of two-component terminological structures. These models express technical specifications, the cutting features of garments, the material used in the production of clothing, or the technical processing procedure. For example:

1. *Model: noun + noun.* In this model, the first noun becomes attributive, expressing the characteristics of the second noun.

Azerbaijani language: *yan tikiş* (*side seam*), *uzunluq ipi* (*length thread*), *yun şal* (*woolen shawl*), *dəri ayaqqabı* (*leather shoes*), *kətan şalvar* (*linen trousers*), *kətan köynək* (*linen shirt*), *büzmə ətək* (*gathered skirt*), *pambıq parça* (*cotton fabric*), *gümüş papaq* (*silver hat*), *Buxara papaq* (*Bukhara hat*), *qarğı korset*, *qoza yaxalıq*, *güləbətın tikmə* etc.

Turkish language: *altın bilezik, silindr şapka* – *a black hat worn by civilized people at official ceremonies* [12, p. 1768].

Turkmen language: *çokaı çарык, kümüş kəmə* “*a belt made of silver*”, *çit çapan* “*an outer garment made from light printed fabric*”, *yüň telpek* “*a hat made of wool*”, *tel gupba* “*a decorative head covering made of wire or metal*”, *keçe çapan* “*an outer garment made of felt*”, *kızıl telpek*.

Gagauz language: *çital don* “*flowered dress*”, *underwear* “*kalson*”, *saman paraliya* “*straw hat*” etc.

2. *Model: noun + noun with possessive suffix:*

This model is mostly used to create technical terms and typically belongs to specialized lexicon.

Azerbaijani language: *çiyin xətti* (*shoulder line*), *kürək xətti* (*back line*), *döş ölçüsü* (*chest measurement*), *gecə köynəyi* (*nightshirt*), *ev başmağı* (*home slippers*), *həyat ayaqqabısı* (*yard shoes*), *kəsim xətti* (*cutting line*), *bükülmə xətti* (*folding line*), *oturma xətti* (*seating line*), *ziyafət paltarı* (*evening dress*), *yas geyimi* (*mourning attire*), *üst geyimi* (*outerwear*), *çəpkən qolçağı*, etc.

Turkish language: *boru bilezigi, kuyu bilezigi, laz donu, laz papuçu*

Turkmen language: *Kovboy çizmesi* (*cowboy boots*), *Mühendis botu*, *Kalça çizmesi*, *Rigger botu*

Gagauz language: *asker rubası* “*military outfit*”, *gelin rubası* “*bridal dress*”, *uşak rubası* “*children’s clothing*”, *qoda basması* “*scarf for in-laws*”, etc. [8, p. 9].

Within this model, there is also a subgroup in which names of seasons are used as the first component in terminological structures. This allows for a more precise determination of the garment’s function, appearance, or sewing technique. For example: *yaz paltosu* (*spring coat*), *qış paltosu* (*winter coat*), *yay ayaqqabısı* (*summer shoes*), *qış ayaqqabısı* (*winter shoes*), etc.

3. *Model: adjective + noun:* In this model, the defining word expresses the sign, quality, and technical characteristics of the word being defined.

Azerbaijani language: *qısa qol* (*short sleeve*), *üst planka* (*top placket*), *qırmızı köynək* (*red shirt*), *qalın jilet* (*thick vest*), *xurmayı papaq* (*chestnut hat*), *qaragöz bafta* (*dark-eyed satin*), *arpa boyunbağı* (*barley necklace*), etc.

Turkish language: *Kürklü bot* (*fur boots*), *çelik burunlu çizme* (*steel-toed boots*), *kürklü etekçe* (*fur skirtlet*).

Turkmen language: *Ýeňli kürdü* (women's long-sleeved outerwear), *gözüklü şarşaw* (traditional face covering), *beýik güllak* (large earrings), *ak köýnek* (white shirt), *gara penjek* (black jacket), *gara köwüş* (black shoes), etc.

Gagauz language: *baskalı ruba*, *kolsuz fistan*, *ensiz çukman*, *kolsuz anteri*, *çital don* "flowered dress", *cins donnar*, *vilvet donnar*, etc.

Such two-component clothing terms typically express the garment's function, material, shape, or a feature related to its intended use or place.

In the formation of clothing names according to the mentioned model, adjectives and antonyms, sometimes formed in the affirmative or negative form, can also create terminological structures expressing the presence or absence of any element.

Azerbaijani language: *astarlı pencək* - *astarsız pencək* (lined jacket – unlined jacket), *gen paltar* – *dar paltar* (wide dress – tight dress), *dar şalvar* - *gen şalvar* (tight trousers – loose trousers), *qollu köynək* - *qolsuz köynək* (long-sleeved shirt – sleeveless shirt), *üst geyim* - *iç geyim* (outerwear – underwear), *dabanlı çəkmə* - *dabansız çəkmə* (heeled boots – flat boots), etc.

Turkish language: *siyah pantolon-beyaz pantolon* (black pants – white pants), *desenli gömlek*, *patterned shirt*

Turkmen language: *gara-ak nagyşly köýnek* (black-white patterned shirt)

Gagauz language: *kolsuz –kollu* (sleeveless – with sleeves), *ensiz-enli* (narrow – wide), *qara-ak bezli köynək*, (black-white fabric shirt), etc.

Based on this model, terminological structures can also be created that define the characteristics of how the garment is made or indicate the outer form of clothing and some of its elements.

Azerbaijani language: *naxışlı önlük* (embroidered apron), *ikidüymə köynək* (two-button shirt), *büzməli ətək* (pleated skirt), etc.

Turkish language: *beyaz gömlek* (white shirt), *kırmızı elbise* (red dress), *deri ceket* (leather jacket), *kot pantolon* (denim trousers), *yün kazak* (woolen sweater), *ince mont* (thin jacket), etc.

Turkmen language: *ýüň çümmek* (woolen hat), *gyzyl guşak* (red belt), *şal mata* (shawl fabric), etc.

Gagauz language: *püsküllü şalinka* (tassel shawl), *kurtka çakman* (short jacket), *işlik don* (workday dress), etc.

4. Three-component terminological structures generally express the sewing features or technical processing of clothing, too. Examples of such names include:

Azerbaijani language: *reglan qollu jaket* (jacket with raglan sleeves), *sinə nahiyəsinin ortası* (center of the chest area), *açiq yirtmaqlı kofta* (blouse with a side slit), *beli dartılmış tikiş* (stitched waist seam), *qızıl asma bəzək* (gold pendant ornament), *gümüş kişi kəməri* (silver men's belt), etc.

Turkish language: *kabarık iç etekler* (puffy inner skirts), *koyun budu kol* (mutton leg sleeves), *kat kat jüpon* (layered petticoat), *Askerî tören şapkası* (military ceremony hat), etc.

Turkmen language: *galyň flis swiştötlary* (thick fleece sweatshirts), *oňaýly hudi* (comfortable hoodies), *ádyň reňkdar köýnekçeler* (brightly colored shirts), *gara kostýum-balak* (black suit-trouser), etc.

Gagauz language: *ipek bez baş örtüsü* (silk fabric headscarf), *dügmeli deri cepken* (buttoned leather jacket - a type of sleeveless jacket), etc.

5. Terminological structures consisting of four, five or more components: arise depending on the complexity of the clothing design.

Azerbaijani language: *çiyin yastıqları olan gödəkçələr* (jackets with shoulder pads), *yan tikişi olan tam gövdəli model* (full-body model with side seams), *qızılı düyməli ağ köynək* (white shirt with gold buttons), etc.

Turkish language: *volan ilaveli takma kol* (ruffled detachable sleeve), *sarı çiçekli uçuk mavi keten şalvar* (light blue linen trousers with yellow flowers), *pembe ham ipek biyeleri olan açık yeşil entari* (light green gown with pink raw silk trims).

Turkmen language: *gyzyl reňkli ýuka dony* (red seasonal dress), *dokma ýüpek mata şal* (woven silk fabric shawl), *gara ýüňli ýüpek nagyşly köýnek* (black woolen silk embroidered dress), etc.

Gagauz language: *ince ipək mata baş örtüsü* (thin silk fabric headscarf), *yazlıq ince bezden dikilmiş elbise* (summer dress sewn from thin fabric), etc.

Thus, the terminological structures of the lexicon of clothing and headgear in Turkic languages are multifaceted, and only the features of sewing clothes, the characteristics of their cut and materials, and the additional decorative accessories reflect the richness of the Turkic national costume.

As can be seen, although the names of clothing mainly emphasize its function or belonging, the field of usage, some clothing names express general concepts. Some names are related to more specific concepts and express the specific properties of certain items, the material from which they are made. For example: *sincab dərisindən xəz* (squirrel fur), *su samuru dərisindən xəz* (otter fur), *tülkü dərisindən xəz* (fox fur), *ipək yaylıq* (silk scarf), *atlas don* (satin dress), *kətan köynək* (linen shirt), *yun əlcəklər* (woolen gloves); *dəri əlcəklər* (leather gloves), etc. They are used to determine the properties and main purpose of the object.

The names of clothing used in the Oghuz group of Turkic languages are of various origins. Of course, the Turkic words predominate here. However, the names of clothing belonging to other language families are also found in the Oghuz group of Turkic languages.

a) Common Turkic-origin clothing and headwear names:

Among the names of clothing, there are many lexical units rooted in national heritage, passed down through time, and found in ancient written monuments. The names of clothing and headwear of Common Turkic origin are words that have a common origin among Turkic-speaking peoples. Words listed in various dictionaries such as *başmaq* (shoe), *başlıq* (headwear), *balaq* (“hem of trousers”, Tatar: *balak* means trousers), *köynək* (shirt), *ətək* (skirt or traditional dress), *şalvar* (trousers), *çalma* (turban), *ədiük*, *çarıq* (a type of traditional footwear), *örpək* (headscarf), *don*, *dolama*, *kürk*, *aba*, *köynək*, *gömlek*, *kaftan*, *kürk*, *başmak*, *çadra*, *çarşab*, *börk*, *papag*, *çust*, *kızılbaşa*, *zibin*, *cepken*, *üç etek*, *entari*, *çabit*, *fusta*, *bindallı*, *önlük*, *şalvar*, *pantolon*, *peçe*, *dolag*, *çuka*, *kəlağayı*, *kaftan*, *kürk*, *tuman*, *tuman-köyneq*, *yaylıq*, *börük*, *tahya*, *arhalık*, *çəpkən*, *sırğa// tana*, *çargat*, *küte*, *gartı*, *eşmek*, *meşlah*, *lebbade*, *kepenek / yapıncı*, *ferace*, *yelek*, *yaşmak*, *etek*, *camedan*, *fistan*, *çakşır*, *hırka*, *atki*, *şal*, *futa*, *cübbə*”, etc. as are common clothing names for Oghuz Turks [1, p. 160-165].

b) Loanword-origin clothing terms:

1. Borrowings from Arabic and Persian:

Cübbə “A wide, buttonless garment, worn during ceremonial occasions” [12, p. 376].

qomaç — *kumaş*, *əmmamə* (Azerb.), *kulah* (Azerb.), *dəstar* (Tr.) – head covering, *Tesettür modası* – Arabic origin: modest/religious dress style, *şahpəsənd*, *qanovuz* (Azerb.) etc.

2. Borrowings from Russian: *Dublenka* - sheepskin coat (дубленка), *fartuk* (apron), *vilvet* (velvet), *postol* (Gag.), *velyür* (velour), *krujeva* (lace), *mayka* (undershirt), *plaş* (raincoat), *kurtka* (jacket) (Azerb.), *valenki* (In Rus.: валенки), *Budenovka* (In Rus.: Будёновка *Budyonovka*) “Russian military hat”, *Uşanka* (In Rus.: ушанка) “thick winter fur hat with ear flaps”, *mamuka* (qaq), *sarpinka* (In Rus.: Сарпінка)-qaq., *manjet* (cuff), etc.

3. Clothing names of European origin:

Borrowings from French: *ceket in Turkish* (Fr. *Jaquette*) “jacket” [12, p. 355], *tunik* (Fr.) – tunic worn over trousers or skirts [12, p. 2008], *pantolon* (Fr.) – trousers [12, p. 1568], *berə* (Fr. *beret*)-round flat cap [12, p. 246], *kazak* (Fr. *casaque*) – heavy winter pullover, *kravat* – tie (Fr. *cravate*), *papyon* – bow tie (Fr. *Papillon*), *bikini* – underwear set, *dekolte* (Fr. *décolleté*) “open-necked women's clothing”, *redingot* (Fr.) long-skirted double-breasted formal men's coat [12, p. 1648] *Redingot giymemiş olanlar kara ceket*, *yelek*, *çizgili pantolon giymişler* [12, p. 1570], *korse* (Tr.), *korset* Azerb.(Fr. *corset*). *eşarp*, (Fr. *écharpe*)- type of scarf, *beret*, *qalos* etc.

Borrowings from Italian: *kurdele* “ribbon” (It. *cordella*), *kundura*, “coarse, slip-on shoes” (It. *condura*), *Üniforma* – Tr.(It. *uniforma*) “service uniform” / *uniforma* - Azerb.

Borrowings from English: *cemper*, *şort* (Eng. *short*)- knee-length, *short pants* [12, p. 1872], *smokin* (Eng. *smoking*) – “a set of silk clothing worn by men on special occasions” [12, p. 1782], *sneaker* – “sport shoes”, *sweatshirt* – “long-sleeved, thick winter shirt”, *parka* (Eng.) - cold-resistant outerwear, especially worn by soldiers outdoors [12, p. 1576], *tişört* (ing. *Tee-shirt*) – short-sleeved

cotton sportswear [12, p. 1985], *makintoş* (Eng. *mackintosh*) — *waterproof one-button placket without belt or buckle*.

Borrowings from German: *büştqalter* (*bra*) (Ger. *Büstenhalter*), *qalstuk* (*tie*) (Ger. *Halstuch*).

Borrowings from Greek and Latin: *sandal*; *kundak* “swaddle” etc.

Borrowings from Bulgarian languages: *ruba* (*dress*) (Gag.)

These borrowings did not enter the language by chance; each is the result of the influence of certain socio-cultural relationships on the language.

7. Discussion

The analysis of clothing and headwear terminology in Turkic languages demonstrates that this lexical field is structurally, semantically, and culturally complex, reflecting both internal linguistic processes and external socio-cultural influences. The tripartite classification of lexical units into simple, derivative, and compound forms confirms that the system of clothing names is organized according to well-established word-formation principles typical of Turkic languages [11]. At the same time, the predominance of simple root-based lexemes across the Oghuz group suggests the antiquity and stability of the core clothing vocabulary, much of which can be traced back to Common Turkic origins.

The findings indicate that semantic processes play a crucial role in the development of clothing terminology. Mechanisms such as semantic expansion, narrowing, metaphorization, and metonymy contribute significantly to the enrichment of the lexicon. For instance, the evolution of the lexeme *terlik* across different Turkic languages illustrates how a single root can generate a wide range of meanings depending on cultural context and functional reinterpretation. This supports the view that lexical meaning in Turkic languages is highly dynamic and context-dependent, shaped by both linguistic and extralinguistic factors.

The diachronic analysis of lexemes such as *don* further reveals the semantic diversification of originally broad terms into more specialized meanings across different languages. The preservation of this lexeme in various semantic forms — ranging from “general clothing” to “specific garments” or even “fur” — demonstrates both continuity and divergence within the Turkic linguistic space. Moreover, the derivational productivity observed in forms such as *donatmaq*, *donama*, and *donak* confirms the central role of morphological processes in lexical expansion. This multifaceted semantic evolution, from a general term for clothing to specific uses like “fur” or “armor,” is corroborated by its presence across various historical Turkic language stages, including Old Anatolian Turkic [14, p. 13]. However, other scholarly perspectives, such as those by Clauson, suggest a Sakian origin for the lexeme “don” [15, p. 165].

The study also highlights the importance of metaphorical and associative naming in the formation of clothing terminology. The use of body-part terminology (e.g., “neck,” “shoulder,” “leg”) and references to animals or natural patterns (e.g., “goose foot”) indicates that conceptual metaphor is a productive cognitive mechanism underlying lexical creation. These patterns are consistent across the examined Turkic languages, suggesting a shared cognitive and cultural framework.

From a sociolinguistic perspective, clothing names encode significant information about social structure, profession, and cultural identity. Terms denoting professional attire, social status, or regional affiliation demonstrate that clothing vocabulary functions not only as a nominative system but also as a marker of social meaning. This supports the interpretation of clothing terminology as an important component of ethnolinguistic identity.

The results further confirm that morphological word formation—particularly suffixation—is the most productive mechanism in the creation of clothing names in Turkic languages. The wide range of productive suffixes (–lıq, –lı, –sız, –ça, –caq, –ıq, –ma, etc.) enables the formation of lexemes that express functional, qualitative, and contextual features of clothing. At the same time, the presence of fossilized forms, in which the original morphological structure is no longer transparent, indicates the

historical depth and lexicalization processes within the language. Such forms illustrate the transition from productive derivation to fixed lexical units, highlighting the diachronic dimension of word formation.

In addition to morphological processes, syntactic word formation through compounding plays a significant role, especially in the development of terminological structures. The identified models (noun + noun, adjective + noun, and multi-component constructions) reflect the increasing need for precision in naming clothing items, particularly in technical and professional contexts. The expansion of multi-component structures also suggests a trend toward terminologization and specialization within the lexical system.

Another important finding is the coexistence of inherited Turkic vocabulary with a substantial layer of borrowings from Arabic, Persian, Russian, and European languages. These borrowings are not random but reflect historical, cultural, and socio-political *контакты*. Their integration into the Turkic lexical system often involves phonological adaptation and semantic reinterpretation, demonstrating the openness and adaptability of Turkic languages.

Overall, the study confirms that clothing terminology in Turkic languages represents a dynamic and multifunctional lexical domain shaped by morphological productivity, semantic transformation, and cultural interaction. The interplay between inherited elements and innovations, as well as between internal and external factors, highlights the complexity of lexical development in this field. These findings contribute to a deeper understanding of Turkic word formation processes and underscore the importance of clothing vocabulary as a source of linguistic, cultural, and historical information.

8. Conclusion

The present study has demonstrated that the system of clothing and headwear names in Turkic languages constitutes a complex and multifaceted lexical domain shaped by morphological, semantic, and sociocultural factors. The analysis confirms that clothing terminology in the Oghuz group (Azerbaijani, Turkish, Turkmen, and Gagauz) is structured according to three main types — simple, derivative, and compound forms — with a clear predominance of simple root-based lexemes reflecting the historical depth and stability of the core vocabulary.

The findings highlight that morphological word formation, particularly suffixation, represents the most productive mechanism in the creation of clothing names. Productive affixes such as *-lıq*, *-lı*, *-sız*, *-ça*, *-caq*, *-ıq*, and *-ma* actively contribute to lexical expansion, enabling the formation of terms that encode functional, qualitative, and contextual characteristics of clothing. At the same time, the presence of fossilized forms demonstrates the diachronic evolution of lexical units and the gradual loss of transparency in word structure.

In addition to morphological processes, semantic mechanisms, including metaphorization, metonymy, semantic expansion, and narrowing play a significant role in the development of clothing terminology. The analysis of lexemes such as *terlik* and *don* illustrates the dynamic nature of meaning formation and the ability of lexical units to adapt to new conceptual and cultural contexts. Furthermore, syntactic word formation through compounding and multi-component structures reflects the increasing need for terminological precision, particularly in technical and professional domains.

The study also reveals that clothing names function as important markers of ethnolinguistic identity, encoding information about social status, profession, regional affiliation, and cultural traditions. The coexistence of Common Turkic lexical elements with borrowings from Arabic, Persian, Russian, and European languages demonstrates the impact of historical *контакты* and cultural interaction on the development of the lexicon.

In conclusion, clothing terminology in Turkic languages represents a dynamic and evolving system that reflects both linguistic *закономерности* and cultural heritage. The results of this research contribute to the fields of Turkology, lexicology, and word formation studies, and may serve as a

foundation for further comparative, cognitive, and corpus-based investigations of material culture vocabulary in Turkic languages.

References:

- 1) Manaster-ramer, A. (2023). Turkic *kön- ‘to flatten; to stretch, straighten, extend horizontally’. *Edebiyat Dilbilim Eğitim ve Bilimsel Araştırmalar Dergisi*, 2(2). 115-121.
- 2) Karataş, M., & Çiçek, E. (2025). Türkiye Türkçesinde fiil türeten yapım eklerinin dizilim biçimleri. *Nevşehir Hacı Bektaş Veli Üniversitesi SBE Dergisi*, 15(3), 1527-1541.
- 3) Yılmaz, E. (2017). Biçimbilgisel rekonstrüksiyon: türkçe üzerinde bir yöntem uygulaması. *Çukurova Üniversitesi Türkoloji Araştırmaları Dergisi*, 2(1). 105-126.
- 4) Al-Athwary, A. A. H. (2022). Investigating Semantic Change of Arabic Loanwords in Turkish. *Journal of Language Teaching and Research*, 13(5). 1014-1022.
- 5) Karataş, A. (2023). Çağatayca Sözlüklerde Yer Alan Giyim Kuşam ile İlgili Sözlük Birimler. *Akademik Dil ve Edebiyat Dergisi*, 7(3). 1878-1926.
- 6) Mahmudova, Q. Ç. (2022). *Müasir türk dillərində söz yaradıcılığı*. Bakı: Elm və Təhsil.
- 7) Aliyeva G.F. On the names of costumes in Turkic dictionaries // XV. International Great Turkic Language Congress Bulletin Book 25-28 July 2020. –Tbilisi-Georgia,– p.160-165.
- 8) Garanfil, V.I. Everyday vocabulary of the Gagauz language (names of clothes and shoes): / Abstract of diss. candidate of philological sciences. / – Bakı: – 2004. – 23 p.
- 9) Gökçur, E. Turkmen culture and vocabulary based on Turkmen culture / E.Gokchur.– Konya: 2022.–222p.
- 10) Alizadə, S. (Tərt.). (1999). *Kitabi-Dədəm Qorqud: əla lisani-taifeyi-oğuzan*. Bakı: Yeni Nəşriyyat.
- 11) Habibova, K. (2012). “Kitabi-Dada Gorgud” and the principle of economy in the language of epics: Psycholinguistic interpretation. *Turkology*. (4), 75-84.
- 12) Türk Dil Kurumu. (2009). *Türkçe Sözlük* (Cilt 1). Ankara: Türk Dil Kurumu Yayınları.
- 13) Axundov, A. A. (Red.). (2006). *Azərbaycan dilinin izahlı lüğəti* (I cild). Bakı: Şərq-Qərb.
- 14) Akca, H. (2017). Eski Anadolu Türkçesinde Kelime Başı t- / d- Meselesi. *Türkbilig*, 34. 7-24.
- 15) Atmaca, E. (2019). Batı Akdeniz Yörüklerinin Ağzında Eski Türkçe Unsurlar. *Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi*, 21(1). 149-171.