

THE SIGNIFICANCE OF TROUSERS (SHALVAR) IN THE CULTURE OF TURKISH PEOPLES: AN EXPLORATION OF CULTURAL IDENTITY, GENDER, AND POWER

O SIGNIFICADO DAS CALÇAS (SHALVAR) NA CULTURA DOS POVOS TURCOS: UMA EXPLORAÇÃO DA IDENTIDADE CULTURAL, GÊNERO E PODER

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Abstract: The purpose of this study was to ascertain the origins of trousers, and to present a range of theories posited in this regard. To achieve this goal, multiple research methods were employed, including historical analysis, comparative inquiry, generalization, survey, conceptual elucidation, and observational investigation. It has been substantiated that the genesis of trousers can be attributed to the Turkic peoples, who facilitated its transmission to the wider world. Through an appraisal of archaeological artifacts and museum collections, a comparative analysis has been conducted, validating that the original prototype of trousers was employed without interruption until the mid-twentieth century. This research has unveiled the antique terminologies employed to refer to trousers within Turkic societies. By delineating the diversity of forms and varieties of trousers, a novel perspective on its genesis has been articulated and documented in the manuscript.

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Resumo: O objetivo deste estudo foi verificar as origens das calças e apresentar uma série de teorias postuladas a esse respeito. Para atingir esse objetivo, vários métodos de pesquisa foram empregados, incluindo análise histórica, investigação comparativa, generalização, pesquisa, elucidação conceitual e investigação observacional. Foi comprovado que a gênese das calças pode ser atribuída aos povos turcos, que facilitaram sua transmissão para o resto do mundo. Através de uma avaliação de artefactos arqueológicos e de coleções de museus, procedeu-se a uma análise comparativa, validando que o protótipo original de calças foi utilizado ininterruptamente até meados do século XX. Esta pesquisa revelou as antigas terminologias empregadas para se referir a calças nas sociedades turcas. Ao delinear a diversidade de formas e variedades de calças, uma nova perspectiva sobre sua gênese foi articulada e documentada no manuscrito.

Palavras-chave: Turcos. Calça. Vestuário. Shalvar. Cavaleiros nômades.

1. Introduction

Clothing being one of the most fundamental needs of humankind is one of the first examples of material culture. The gradual rise of human moral development, the geographical area in which he lived, the climate, the direction of economic activity allowed for the enrichment of material culture, as well as led to the emergence of new types of clothing. In the early days, people thrived for only their survival, however, as they developed, they created more sophisticated types of clothing and ensured comfort in their lives. One such a type of clothing was trousers. Agricultural activities had played a great role in the creation of trousers. The Turks being the creator of trousers had spent their lives on horseback which led the creation of trousers being a necessity. Emerging as horsemen's clothing, trousers were an everyday garment due to their regular rides on horseback, and later became an important element of women and men's clothing. Over time, the trousers were adopted by Greeks, Romans, Chinese, Byzantines and further improved in terms of new forms and designs. Traditional forms of trousers among Turkic peoples until the middle of the 20th century. In several regions of Turkey, it is still used to this day (Tezcan, 2007).

According to some approaches, it was explained that the word 'shalvar' comes from 'shælvar:r' which is used for pants in Persian (Abdulova, 2015; Persian Dictionary, n.d.). Despite the fact that the word "shalvar" which was adapted to Azerbaijani language later on is widespread in the lexicon of several Turkic nations ("shalvar", "cholvar" in Uzbek (Ana Britannica, 1986), "chalbar" in Tatar (Russian-Tatar Translator And Dictionary, n.d.), "shalvar" in Azerbaijani, "Shalbor" in Qarachay-Balkar languages, etc.), the old version of the word has been preserved in some of the other Turkic languages till today. For example, the word is used as "sım" in Kazak (Ağayeva, 2017), "kien ıstaan" in Yakut (Arslaner, 2007; Russian-Yakut Dictionary, n.d), "ich don" or "karadon" in Turkish, "ishton" in Uzbek (Ayhan, 2013; Russian-Uzbek Dictionary, 2022), "ishtan" or "ishdan" In Azerbaijani, "ginbalak" in Turkmen (Jirousek, 2005; Russian-Turkmen Online Dictionary, n.d.), "kenbeygen ken shım" in Kyrgyz (Dünyamaliyeva, 2013; Russian-Kyrgyz Dictionary, n.d.). In Russian literature, the term "ishtan" is mistakenly mentioned as "changed form of "shtan" in Azerbaijani language". On the contrary, "shtan" is derived from Azerbaijani word "ishtan". It was even adapted by the Russian language later on as "shtan" (Crane, 2000, p. 94).

The word "ton" or "don" indicated both upper and underwear in ancient Turkish language (Eberhard, 2002, p. 148; Tek, 2016). "Ihton" was a word for underwear while "tash ton" was used for upper-wear (Eberle et al., 2008, p. 154). "İsh-tonlanmaq" (Castronova, 1999, p. 331) was defined as a word that carried meaning of wearing pants or "shalvar" in old Turkish. As Turkic people wore a long caftan, which was covering the pants made trousers look like an undergarment. Besides, also the boots were covered up to the knee which gathered shalvar in the boot. Hence, Azerbaijani written sources considered trousers as underwear (Gavenas, 2008, p. 101). It should be noted that the name "ishtan" ("ishdon") is preserved in oronym as "Ishtan asti" in Eastern Turkistan (Kaşğari, 2006, p. 508).

Trousers were first designed to provide comfort on horseback. Actually, those who wore trousers in fight had advantage over those who wore robes. For that, all over the world civilizations adopted this dress form to survive battle (Kitabi-Dede Korkud Ensiklopedisi, 2000).

Premature preserved trousers have been carved in funerals of horse-riding women and men in the Tarim Basin, since 1200 for 900 BC. The latest findings are two pairs of trousers styled more than three thousand years ago from three pieces of wool with mixed up zigzag and other woven patterns, featuring an inset crotch gusset for freer movement. This innovation led to the facilitation of riding on horseback. Moreover, shalvar is considered as the world's first designed apparel. 3,300 and 3,000 years ago, with straight-fitting legs and a wide crotch, the ancient wool trousers resemble modern riding pants belonging to nomadic horsemen in Central Asia, says a team led by archaeologists Ulrike Beck and Mayke Wagner of the German Archaeological Institute in Berlin (Koçu, 1996).



Figure 1 - The oldest known trousers, including this roughly 3,000-year-old pair with woven leg decorations, belonged to nomadic horsemen in Central Asia (Bower, 2014)



Figure 2 - Trousers from the 4th century – found in the Thornburg moor, Germany (King & Allen, n.d.; Thunem, 2022)

Throughout history, Turks were people who ran on horseback and even spent their lives on horseback. For them, durable clothes were required for work, stones, cold and long horse journeys. The Turks could not ride with their "entary" as the Arabs and the Chinese people. For this reason, they had to wear thick pants and boots to protect themselves from danger, such as friction and opening the wound on their legs. The men who will go out on their long horse trips especially used leather pants (Gavenas, 2008, p.

102). In very cold weather they wore fur pants. Today, in the Orhun region of Mogolia, which is still the oldest homeland of the Turks, fur-laden trousers are worn in winter period (Ayhan, 2013, p. 5).

The use of "shalvar" during the Ottoman Empire was widespread in all the empire regions. As a result of Mustafa Kemal Atatürk's reforms, only few people kept the tradition of wearing shalvar.

Caftan-shalvar is known to have crossed from the Turks to neighbouring nations, including China. Georgi Montandon, Professor of Ethnology at the Paris Anthropology School, says in his book on "Traite D`ethnologie culturelle" that the trousers (shalvar) were firstly imported to China by Central Asian Turks (Mustafayev, 2009, p. 18). Additionally, W. Eberhard (2002, p. 799) evaluates trousers made from gazelle leather in 15th century BC found in Northern China as a Turkic inheritance. Furthermore, S. Tansugh related the victory of Turkic people towards Chinese with the fact that the Turks wore shalvar. She states that Chinese people considered shalvars as a reason of winning of Turks, as a result, they also started wearing them during wars (Ögel, 1978, p. 296). According to history, not only Chinese, Romans, Byzantines, and Greek people have taken shalvar from the Turks as well. Greeks and Romans in their writing and artwork demonstrated "barbarian" (turkic people) women as the inventor of trousers and found it ridiculous calling it as "thulakos" which meant sacks (Miller, 1998). However, in later years, both Greeks and Romans started using trousers as it was more efficient and comfortable (Mayor, 2014).

2. Results and Discussion

In order to clarify the origins of trousers, survey has been done as well. Initially, the survey participants were asked which country they were citizens of, and interesting results were obtained. Thus, 30 respondents from 15 countries participated in the survey, which shows that the trousers' identity as a form of dress was confirmed not only by Turkish citizens, but also citizens of the USA, Germany, Sweden, Austria, Japan (Figure 3).



Figure 3 - Participant countries in survey

Looking at the age category of the respondents, we can see that the survey involved more than 23-30 year olds (more than 33%), and about 30% were between 31 and 45 years of age. This means that young and relatively old people have come to clarify how understanding of their clothing traditions (Figure 4).

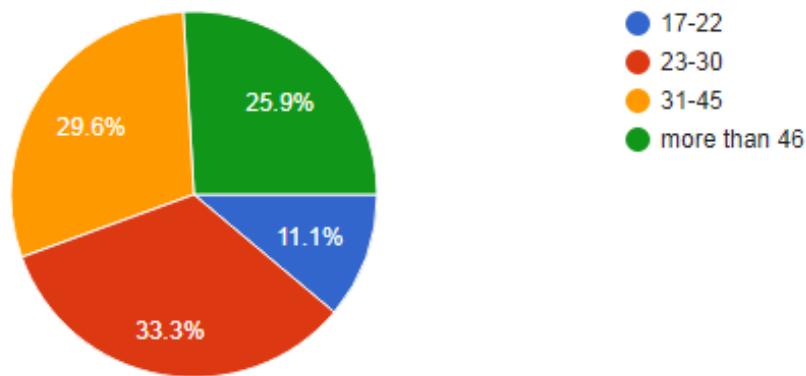


Figure 4 - Age categories among participants

Beside abovementioned, respondents were asked where the pants were first used, and the responses were noteworthy. Thus, about 30% of respondents stated that trousers were first used by Turks, and 26% of them focused on Central Asian Turks (Figure 5).

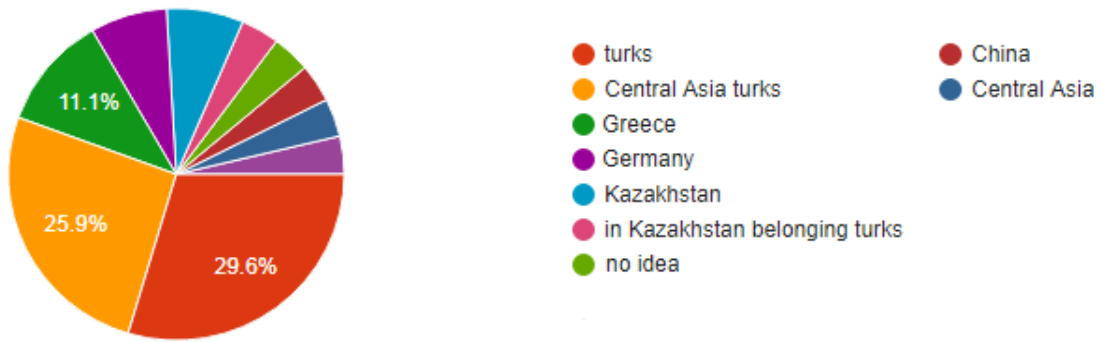


Figure 5 - Where was the trouser used first?

Respondents were asked if they were based on official sources to confirm this answer, and 33% of them said they were based on 6 official sources (Figure 6).

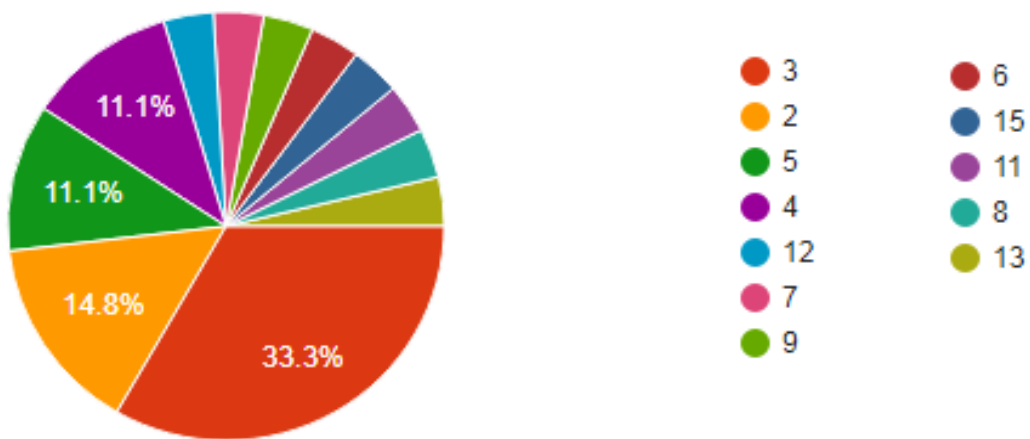


Figure 6 - Number of valid sources for the proving of claims of respondents?

In order to conduct more in-depth research among the respondents, the question was asked about the process of developing pants as a type of clothing in the history of Turkic peoples living in the Caucasus. 15% of participants noted that the pants developed in the form worn by people in Azerbaijan, with more than 11% using nifali trousers and more than 7% using traditional Turkish pants (Figure 7).

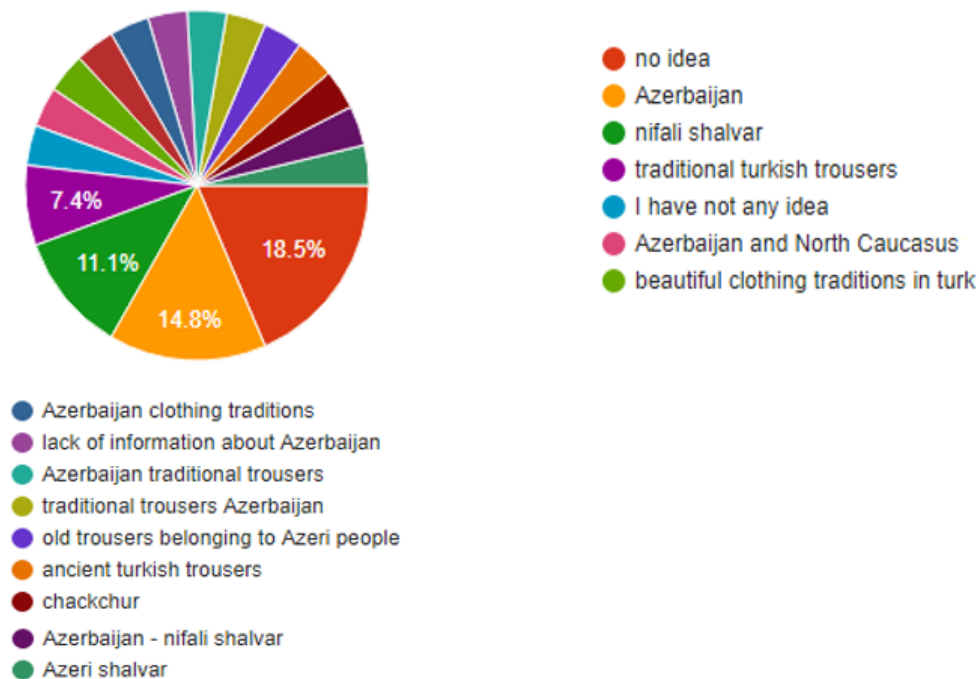


Figure 7 - What do you know about the development process of trousers as a type of clothing in the history of the Turkic peoples of Caucasus?

The foregoing, as well as those shown in the diagram, give the impression that the trousers were created in Turkic peoples, developed to the present day and have been spread by Turks all over the world.

Underwear "trousers (shalvar)" are known as "tuman" in the eastern part of the mountainous regions of the Crimea (Roslavtseva, 2000). In some miniatures, it seemed that men use "tuman" as underwear. That is precisely why men's underwear is calling in our language as a "tuman-koynak" or "shalta". In contrast to the underwear trousers (shalvar), known as the "dizlik", the upper wear trousers (shalvar) were sewn from the wool, silk and shawl fabrics. The trousers (shalvar) are usually sewn as "nifa" (waistband), with a lace on both sides of the "nifa", preventing it from breaking rapidly, with allowing wearing both sides of the trousers (Vəliyev, 2007). Since the beginning of the twentieth century, European pants had entered into our lives, and the waistband based trousers (shalvar) were scarce.

The element of clothing which is called as "shalvar bağı" was used to cover man's trousers (shalvar) in his waist. There are various names of this element in Mahmud Kashgari's Divan: "Ilarsuk (ilersük)" (Kaşğari, 2006), "tizma (tizmə)" (Kaşğari, 2006), "tavran" (Kaşğari, 2006). The "tavran" was sewing from the leather.

Turkish "shalvar" are traditional baggy trousers. Males may add the customary loose coat, called a "chepkan" or "chukha", over the şalvar. The customary attire for women of Turkey includes the shalvar which is customarily worn with upper garments of varying styles and lengths. The shalvars are different degrees of bagginess and are gathered at the ankle (Schneider, 1975). Light colors and blossomed prints are favoured by village women.



Figure 8 - Shalvar found in Noin-Ulin mound belonging to Huns (From article of RUDENKO, 1962)

The trousers (shalvar) and pants were found in the "warlike tribes" by the "Huns" as a clothing variety developed by the men for horseback riding (Ögel, 1978). While Byzantine, Roman and Chinese dressed "entary" for riding comfortably, the Turks used their trousers (called as "um (üm)") (Zik, 2002).

The Uighurs also wore "shalvar" as type of "binak". Kazakhs who wanted to go on a long journey on horseback wore a wide range of travel trousers which they called "sim" (salbar) (Russian-Kazakh Dictionary, n.d.). The pants that the kazakhs wore were wide enough to cover all the below knee length of the kaftans. In order to prevent obstacles, the below part of kaftan was worn under the shalvar. For this reason, width of the waistband was an important factor. This method was used in both Kazakhstan and other Turkic nations. These pants were made from soft fabrics and painted mostly yellow and red. These leather pants of rich class were embroidered on the outer surface. The Tarancı Turks, who

were agriculturists, also used to wear thin and wide trousers (shalvar) made from the linen. According to findings in the Turkish tombs belonging to the Iron Age, pants were made from "narrow materials".



Figure 9 - The first Turkish trousers from Kurgan, Mongolian (front and back sides)

At the end of the 19th century, Turkic people started to wear European style trousers.

Types of trousers among Turkish people

"Shalvar" garment, which is as the form of a functional garment search that will facilitate such a lifestyle in Turkish society and make the daily life by the most comfortable, has gained the typical characteristic of trousers worn down from the waist, especially with its special design (Koçu, 1996).

Different climatic characteristics and livelihoods have caused some model changes on this general structure of trousers (shalvar) and it has been observed that in some regions shrub length has been shortened and network abundance has decreased and used fabrics have been differentiated with the recognition of regional characteristics.

In Turks, men and women folk clothing did not differ much as in Europe. They were wearing the same style at that time (Peres, 2007). The types of trousers worn in Turks had different names and they were generally the same shape. These were called as "potur", "chakshir" (chakchur) and "don". They had regional differences.

Trousers (shalvar) as Apparel Culture of Azerbaijan

Azerbaijan's clothes have been created and formed in Turkish ethnic-cultural environments. Our dresses that have been formed over the centuries and have long been developed on the basis of national values are selected by their originality. Today, although these clothes lose their relevance, they are protected as a valuable treasure of our history, as well as, the embodiment of our nation (Ağayeva, 2017).



Figure 10 - Example of "Dizlik" as type of Turkic trousers (shalvar) from collection National Museum of History of Azerbaijan



Figure 11 - Examples of nipple trousers (Nifali shalvar) from collection National Museum of History of Azerbaijan



Figure 12 - Chaxchurs in Azerbaijan, from collection of National Museum of History of Azerbaijan



Figure 13 - Darbalag or dizlik (breeches) for woman. (From collection National Museum of History of Azerbaijan Picture 13. Cutbalaq or tayli tuman (double hem)
From collection National Museum of History of Azerbaijan

In the first millennium BC, the Azerbaijani population wore woolen and linen shirts and trousers, used leather blanks, put on felt and woolen hats, and worn slippery leather shoes (Dünyamaliyeva, 2013).

Detailed information on the men's and women's dresses of the early Middle Ages can be found in the epos "Kitabi-Dede Gorgud". It is possible to note here that in men and women's clothes there are shirts, trousers ("mahmudi trousers", "al machmuru trousers").



Figure 14 - Shalvar images from XVI century. Chawgan (Polo). Tabriz, 1523-1524, State Public Library (Dorn 441), St. Petersburg

In the XVI-XVII centuries, Azerbaijan's dresses had come to a rich development and a national clothing school was created in the country. It was possible to know the age, profession, or even the type of person. The form of clothing also reflected the family situation of his/her owner. The uniform of girls was different from married women. Younger girls would wear more bright and stylish dresses.

During this period, men were wearing trousers (shalvar) with narrow legs, wide trousers to the upside. The colour of the pants was often blue or dark-yellow. During this period, women were also wearing trousers, which extend to the heel. Like men, the women's trousers were too narrow and wide to the upside.

The "chachchur", which is included in the Azerbaijani women's underwear collection, has existed mainly as a dress of wealthy and aristocratic families. This type of clothing was used more often in Ganja, Nakhchivan, Absheron and Shirvan regions.

As the silkworm farming in Azerbaijan originated from the early Middle Ages, the history of crossbreeding coincides with that period. In the past, some women were weaving

"chuka", "alacha", and shalvar from various types of cecim-type fabrics. These fabrics were usually preferred by rich class people.

In the XIX century, shawl production in Azerbaijan was widespread in almost all regions. Shawl was primarily used to prepare men's upper garments (chukha, jacket (burma), head cover, trousers, pillowcases (dolag) and etc.). Basma (tapma or spinning) shawl was not selected from the point of view of shawl production technology. Spinning (tapma) shawls were woven in three types, such as flaky (yalingat), formed (amala) and double. Trousers were sewn from formed (amala) shawl and arched costume (Mustafayev, 2009, p. 73).

On the other hand, some trousers were sewn from the "giliji shawl" worn by poor people with a loom for weaving silk scarves, the Shirvan shawl (Zarat shal, the Alvand shal. In 19th century Azerbaijani literature works, it is mentioned that young people wore trousers called "khashmash". As these trousers were made of taffeta, it rustled during movement; as a result, it was named "kashmash" which means rusty ("xışiltılı"). These trousers were wide-spread in Nakhchivan and Karabakh. According to his method of dressing and sewing technique, the trousers, which were identical to the knee, differed from that of the tall (up to the heel) and relatively wide.

Even the trousers were kept entirely intact, sometimes with pockets. These pants, made of black, green, purple, red claw, shawls and silk, were popular among the people as "nifali trousers" or "muslim (musurman) trousers". The slippery trousers used to be worn by rich people were called as "urusu (Russian) trousers". Instead, the "musurman trousers" were sewed nifa to the place of the waist and added frostbite to there. At the end of the hill there were some golden and silver gowns that were touched by the handle.

Often, the noble-minded people who were wandering around the waist were thrown into the boots of the trousers, as they were wearing long boots. The wealthy young men often wore trousers from green silk.

Darbalag is women's knee-wrap similar to men's pants. Among the different populations of Zagatala, this type of clothing had different names. Thus, darbalag is called as "khebet" among avar ethnic groups, "bada", "vaxchek" among sakhurs, "nibkhavi", "mukasar" or "mukasha" among ingloys, "badish", "knee-wrap" among the Azerbaijanis.

In Ağbaba region (present-day Armenian area), as well as, in Garabagh people called the knee-wrap as "tuman". The elderly women were wearing "yorghhan tuman". In Tabriz, it was called "doshekche tuman" ("small mattress tuman", and in Karabagh as

"yorghhan tuman" ("blanket tuman"). Women were also thrown back to the skirt ahead of the skirts of the wooden skirt (skull) through the legs and in this way trousers appeared (Abdulova, 2015). It seems that the Turks wearing trousers (potur), even a knee-pants, have appeared in this way. Such a trend in clothing culture is also found in the pattern of national dresses of India, but the Indian national dress called "mandu" was mostly worn by the men working in the fields (Open India, n.d.).



Figure 15 - Transferring skirt into shalvar. From collection National Museum of History of Azerbaijan

At the end of the 19th century and since the beginning of the 20th century, due to the expansion of economic and trade relations, the predominance of "urusu (Russian)" trousers were spread in Azerbaijan.

The trousers, which are of utmost importance and comfortable clothing, originated from the vital need of a volunteer life. This kind of clothing was necessary for the lodgings to be associated with the tiny traffic of the household. In this sense, women's trousers are considered to be a type of clothing of a nomadic lifestyle. The Elat (cattle-breeder) women were traditionally wearing a fog dress over the trousers. In the past Shirvan women, especially padars, were wearing such trousers, called "double-headed (cutbalag)", and

consisted of five-six-footed designs. In Mugan "cutbalag" also dressed by the most elegant women. This is due to the fact that they were still using the horses as transportation.

Nifali trousers were not so different from the "dizlik" pants in form and shape, with a top dress. Like dizlik pants, it was sewn from two small balds, miancha and nifa. The main difference between them was noticeable in the piece of material. For this purpose, slit, sample silk and shawl were used. The head of the trousers, as a rule, was sewn from the other piece. The "lace" was placed by the back and front of the "nifa". That is why it would be possible to wear a pair of "nifa" trousers on both sides. This allowed it to prolong its lifetime by preventing it from dispersing and spoiling it. Those who were engaged in physical work put the trousers on the throat and wrapped around it. Men's trousers were released from the sackcloth ("balag").

In addition, the "ashirmali trousers" were worn, and her backsheets were without nifa and her breasts were corrosive. On the back of the pelvis, on both sides of the trousers' head, 12-15 cm from each other, with a tip opening on the pawl. These lenses are crossed over the back and brought to the front of the shoulder, where they are tied with the buttons built on the trousers.

Answering the question about how trousers came to be, as a result of our study, we concluded that their emergence was due to several factors:

- climatic factors (the shalvar provides warmth and ensures free movement even in the cold season);
- functional factors (these trousers with a wide waist and tapered ankle allowing for easy mobility and making them a staple for farmworkers, housewives and even clerics; being made of thick leather, trousers expanded the opportunities of a person, participating in hostilities, construction, or horse riding, providing comfort and convenience);
- development of the ethnocultural environment (new technologies to produce trousers in different countries allowed each nation to stand out with the distinctive features of national clothing, as well as the ways of wearing it);
- stratification and identification of people (certain types of the Shalvar belonged to certain groups of people who were divided according to gender, wealth, nationality, and strata).

With the development of globalization, due to trade, economic and cultural exchange, new opportunities to produce clothing, and subsequently under the influence of fashion, trousers lose their functionality.

However, even though the Shalvar is not every day wear, it remains a fashion trend in the modern world. These days, Shalvar symbolize the echelon of style, and being unisex and extremely comfortable, began popping up on the runways and continue to do so to this day.

3. Conclusion

Thus, tracing the dynamics of the historical development of trousers shows that this type of clothing, which is more than 3,000 years old, was created by the Turkic peoples, and later developed by Europeans and new models spread around the world. However, some types of ancient Turkish trousers (potur, chakshir) are still used by the people in Turkey. Improved types of jeans and chachchurs available in Azerbaijan are used in the world of modern fashion.

For the first time, it was revealed that the type of trousers currently used in some parts of Turkey is based on a waistcoat called "tuman", and in modern times, men's underwear is called "tuman-shirt" in some regions.

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