

The Tamga which Comes to Turkey from the Oldest Known Trousers of the History

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The oldest known trousers of the history

He art is the way of people, and social groups' perceive and interpret of the physical-social world. In other words, art is the product of emotion and mind. On the other hand, the traditions are the expressions that rooted in the mythological and the historical processes of the life. The social sciences are closely related to the political thought by its nature. For example, even though a researcher works for science, if he wants to do it, he can easily use his findings as a political device. Also, if he has a narrow point of view, without reading and thinking about different scientific researchers' ideas, may believe that only his own ideas are true. So, the scientific findings and knowledge elements can be used by these kind people easily for politicizing and changing the evidence. For example, Bender is an important example to understand that how a knowledge can be politicized. He said that: "According to well-known carpet scholars, the weavings as the rugs and the carpets (kilims) were invented by the Kurds, and the Iranians and Turks learned this art later from the Kurds...The Zagros region is the motherland of carpets and the rugs...The Kurdish carpets are collected into two large groups: geometric patterned carpets and floral/vegetal patterned carpets"⁽¹⁾.

This view of Bender has not been confirmed by those who have done scientific studies on the subject. Because, it is accepted and well-known by the specialists of the topic that the geometric and symmetrical designs which are used in carpets, rugs or similar fabrics belong to the Turks, the asymmetrical designs (floral/vegetal) also belong to the Persians. Another researcher Aristova who known with her works about the Caucasus Kurds was made a doctoral thesis in 1953 that based on fieldwork.

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In this work, she said that: "There are symbolic animal figures (goat horns, square shapes, etc.) in the Kurdish carpets which are woven in Iraq, Turkey, Syria, and the Caucasus, the geometrical figures are specific to the blankets"(2). By the saying this, she expresses that the asymmetrical forms (floral/vegetal) which are particular for the Iranians have never been used by the Kurds.



The excavation site carried out led by Wagner

Russian ethnographer A. Miller writes up that in his work which is published in 1924: "In the woven carpets of Iran, the main motifs are the floral/vegetal. But the carpet motifs which are found in archaeological excavations in the Caucasus are exactly the same with the motifs of the nomadic Turks who have lived in the area in the 14th and 15th centuries. So, we can't ignore this contribution of the Turks to the Caucasian weaving"(3).

Especially with the findings of the Russian archaeologist Rudenko, the meaning of the symbols that people use on their weaving, leather, and horse harnesses in their daily lives became even more important. Between 1947-1949, he found a wide variety of items such as leather garments, furs, horse harnesses, felts and carpets in the archaeological excavations which he has done in "Pazyryk Kurgans" in the Upper Altay region. Interestingly enough, Rudenko did not accept that these works could belong to the Turks, so he had written that they belong to Scythians who expressed as Indo-European people. Initially, his opinion on this was accepted by the majority of Western scholars. However, after the recent archaeological works in the Issyk Kurgan, by the finding of "the golden man" and by "the tamgas" that used on the items, it was understood that Scythians were not an Indo-European people.

In addition, the Scythians' theory that they used a language belonging to the Indo-European peoples was not supported by the work done so far(4). However, the tamgas and ornaments on the archaeological and ethnographical works which are said to belong to the Scythians, correspond very with similar to the authentic tamgas and ornaments of the Turks.

It can be seen with a simple comparison that on the carpet belonging to findings of Pazyryk Kurgan that the designs of the geometric tam gas and the shape of the harnesses of the horse figures have no any connection with the Indo-European culture.

In this article, the world's oldest trousers which have been found in East Turkestan that have been dated older even than Pazyryk, and the tamga which belong to it will be examined. From the different Turkish geographies, similar samples of this tamga will be presented; also, the place and the importance of the trousers in the Turkish and European history will be emphasized.



Wagner also reports that the boots which are found in the excavation site, approximately 2600 years old

The World's First Known Trousers

We will express the knowledge about the trousers to base it on the Wagner's excavation results. The place where the excavations are done is an old settlement site known as Yanghai, which is close to the city of Turpan in East Turkestan. This place was discovered by local villagers in the early 1970's and more than 500 tombs excavations were carried out led by Wagner.

Then in 2014 were announced the excavations results. In the two of these tombs had been found the much valuable goods. In one of these, it was the mummified body of a soldier he was have around 40 years old and some valuable objects made of bronze, wood, gold, stone, shell, leather, and wool. In the other tomb, the oldest trousers in the history had been found. Probably the owner of the trousers also was 40 years old like the other soldier when he died. Besides in this tomb were existed a riding whip, an ornate ponytail, an arrow pouch and a bow. Due to the climatic conditions of the excavating area, the trousers, skirts, leather boots and coats that appeared in the archaeological excavations have arrived until today with very little damage. As a result of scientific studies, those objects were dated between 1500-1200 B.C. After all, Wagner has indicated that; "These finds remained of the indigenous peoples in the Turpan and Hami regions."



Woven pieces found in the excavation site carried out led by Wagner

Furthermore, He explains that there was a Scythian / Saka city-state in the Turpan and Hami regions and says that: "The clothes on the archaeological finds are same with the local shepherd dresses (7th- 3rd century B.C.) and Xiongnu (Hsiung-nu / Hun) dresses (3rd -1st century B.C.)."

According to Wagner: The decipherment of the fabric cut of the clothes at different periods of time between 1200 B.C. and 300 A.D., it suggests that since how long time this usance has existed. He says: "The fabric cut was certainly not common for this era. Very surprisingly, with the successful weaving and well-thought-out stitching, the skirts, pants and jackets were fit perfectly the body."



The leather mantle found in the excavation site carried out led by Wagner

The shirt found in the excavation site carried out led by Wagner According to Wagner: "Those who were wearing these trousers were had to ancestors who had worn trousers." Then he goes on the topic that: "Everyone has a pair of trousers in their wardrobes. But actually, the trousers have been around since how long? Who found out them? Until the middle of the 3rd century B.C., in Asia and Europe, it would seem that both the men and women covered with skirts, mantles or dresses, socks and waist covers. In years 2012-2013, in Turpan where is in western China, the wool trousers which is found in the tomb excavated by our team has investigated and were found that it had consisted of three parts. These were two legs pieces, and a crotch piece which produced separately on the weaving loom " As it is understood from this statement, except for Xiongnu, who were the ancestors of those who wear these trousers, the other Asian and European peoples were unaware of trousers. Wagner explains the relationship between the trousers and the usence of the horse as a mount: "The horse harnesses and original weapons belonging to the warriors who were wearing these trousers had been placed in the tombs. These trousers were produced about 3200 years ago, namely when appeared the first equestrian warriors in the Eurasian steppes. According to our investigation results: The-development of trousers we know today is relevant to the beginning of horse-riding."

The Trousers in Europe and Turkey

The word trousers (pants) have a meaning as unpleasant in European culture. In the French Academy Dictionary which published in 1786, according to the Bard who made a research on the subject, the word trousers/pants (pantalone) stands for a person who disguises himself as everyone and plays every role to reach its goal. Pantalone is one of the four basic Italian Commedia dell'Arte characters and has a personage as loving his money (stingy) and having emotional extremes. This type of comedies is called 'pantolonnade' and they are known with the dance figures, various clownishness, farce, and jokes (5).



The Church of St. Panteleimon in Gorno Nerezi, Republic of Macedonia

The origin of the word trousers/pants (i- pantaloni) is based on the name of San Pantaleone, who was killed in Rome in the 4th century. Pantalone is a popular saint in Venice. Because of their love and respect for him, the Venetians gave the name of Pantaleone to their tight and long panties. "Trousers began to become known in the Kingdom of France with a Commedia dell'Arte character in the 16th century" (6). "At the same time, shirred waist and knees short pants (reminiscent of today's golf pants) which had been wear in Europe until the early 19th century, they were called panties" (7).



John Hancock, 1764

The use of pants similar to today's trousers in the West has a very recent history. For example, Bard writes that: "Initially, the trousers were a masculine symbol and the women were not allowed to wear them..." "The Gauls had been wearing trousers since the 2nd century B.C. because of the Celtic and Germanic influences. But in the East, Persians and the Medes were wearing baggy trousers since more long ago.



The panties on the men playing golf

The warriors and the hunters of northern Europe also preferred baggy trousers to protect themselves from the cold and to ride horses in comfort. In Greece, slaves were obliged to wear tight trousers in many regions where barbarians were concentrated. But the Mediterranean men as the Greeks and Romans hated to two-legged and closed clothes. When the Romans first time met with the baggy trousers, regarded them as a symbol of barbarism" (8).

When the European art is examined, it might be understood from some pictures and churches' mosaics that how people were dressed. For example, on the mosaics and paintings which showed the Roman soldiers, it might be seen-that they were not wearing the trousers. In connection with this Pazyryk Kurgan's warriors who wore trousers, it is possible to say that the Scythians were not Indo-European peoples. If Scythians were Indo-European, does not the trousers have to improve and used in the other successor cultures?

From the end of the Middle Ages, in Europe men were wearing panties from the waistline down to the knee and were using socks attached to the garter (9). In Europe, panties were the symbol of the high-status persons like aristocrats. As the name, Sans-culottes and trousers were referring to low-status persons like poor, barbarians, peasants and the similar. But after 18th and 19th century A.D., the trousers which worn before by the slaves, poor, the sailors, have started worn by aristocrats (10). In Europe, initially, the trousers were a masculine symbol and women were forbidden to wear them (11).



The men wearing braies, 1250 A.D.

The clothes at the painting the above represent "the braies" in the year 1250. As the author puts it, the braies and trousers had worn by slaves and by non-aristocratic persons in Europe at that time. Braies a type of trouser that worn by the Celtic and Germanic tribes in antiquity and, also used by Europeans subsequently in the Middle Ages. In the late Middle Ages, they were used exclusively as undergarments. Braies generally hung to the knees or mid-calf, resembling what is today called shorts. They were made of leather, wool, or, in later years, cotton or linen. Those seamless short pants were used only to cover the space between two legs.

3.500 Year Old Tamga Which Comes to Anatolia from Turkestan

In some cases, ethnography studies and ethnographic artworks are more important for researchers of history and social sciences than written documents.

In other words, ethnographic artworks have so different characteristics from those seen. Those who do these kinds of artworks are not official historians of the rulers or states. That's why "the ethnographic works are very trustworthy sources as a historical document."

They express real feelings and thoughts of those who made these works through the elements of the material culture. So, they might be more trustable than what is written by the historians. Burke who is one of the most important historians of present-day, takes attention to the importance of ethnography works and explains with examples how to use various ethnography works in history writing. Since the artworks come into existence in the socio-cultural milieu they are closely related to the mindset of the persons who made them. Therefore, when the traditional works investigated without considering socio-cultural history, the conclusions are absolutely insufficient. The tamga which we presented on some visual materials existing in this article, how and under what conditions can it has seen in the different Turkish cultural geographies such as East Turkestan, Altai, Urals, Artvin, Rize, Diyarbakir, İçel, Antalya, Isparta, Muğla, Balıkesir, and so on that? It is not possible to explain this historical process with the known cultural theories. The answer to the question can only be explained by cultural continuity and socio-cultural connection.



Socks made as a gift for a bride in 1950
Damal – Ardahan –Turkey(Photo from Mustafa Aksoy archive)

As a result, the tamga on the oldest known trousers of the history is "a cultural DNA" which has come up to date from the oldest known periods of the Turkish history. The social reality that makes us a to think like this is the tamga which is on trousers belongs to the Turks and is not traditional in the culture of other peoples.



A bag from Balıkesir- Turkey
(Photo from Mustafa Aksoy archive)

The Word Trousers In Some Of The Turkic Dialects

Old Turkic	: Üm
Sakha/Yakut	: Bürüüke
Cuman	: Könçek
Kyrgyz	: Şılm
Azerbaijani	: Şalvar
Turkmen	: Balak
Tatar	: Çalbar
Crimean Tatar	: Stan



Detail from a woven, Novosibirsk - Siberia Detail from a rug, Isparta - Turkey
(Photos from Mustafa Aksoy archive)



A Turkish soldier wearing trousers, 5th century B.C.

Roman soldiers without trousers, 3rd century B.C.



A woman's dress belongs to the Finno-Ugric peoples from the Komi Autonomous Republic of Russia
(Photo from Mustafa Aksoy archive)



A cultural center of Volga–Kama Bulgars, The Chuvash Republic (Photo from Mustafa Aksoy archive)



Socks, Artvin- Hopa - Turkey (Photo from Mustafa Aksoy archive)



A carpet piece, Diyarbakır - Turkey (Photo from Mustafa Aksoy archive)

Footnotes:

1. Bender, C., Kürt Tarihi ve Uygarlığı / Kurdish History and Civilization, İstanbul, 2000, p. 230-231.

2. **Aristova, T. F.**,Kürtlerin Maddi Kültürü; Geleneksel Kültür Birliği Sorunu/Material Culture of Kurds; Traditional Cultural Union Problem(Translated by. İ. Kale; A. Karabağ), İstanbul, 2002, p. 181.
3. **Miller, A.**,Kovroviye İzdeliya Vostoka, Leningrad, 1924, p. 22-23.
The Issyk Kurgan is a burial mound discovered in 1969 by a team of archaeologists from the Kazakh Institute of History, Ethnography, and Archaeology. The Kurgan has been identified as the Saka Kurgan and also the Scythian's Kurgan and it is dated to the 4th or 3rd century B.C. Also, the Pazyryk Kurgan has been dated the same centuries.
4. It is thought that Scythians and Sarmatians were speaking the Iranian language. The reason for this hypothesis is Western scholars who have done research on this subject. Whereas, there are no any written Scythian texts. " The footnote: was written by Isenbike Togan for translation of Melyuko's article the "Scythians and Sarmatians."**I.A Melyuko.**, "The Scythians and the Sarmatians, The History of Early Inner Asia" (D. Sinor), İstanbul, 2000, p. 141.
5. **Bard, C.**, Pantolonun Politik Tarihi/ Political History of Trousers (translated by İ.Yergiz), İstanbul, 2011, p. 8.
6. **Bard, C.**,ibid, p. 8.
7. **Bard, C.**, ibid, p. 7
8. **Bard, C.**, ibid, p. 7-9
9. **Bard, C.**, ibid, p. 9
10. **Bard, C.**, ibid, p. 7- 10- 26 –27
11. **Bard, C.**, ibid, p. 7
12. **Burke, P.**,Afişten Heykele Minyatürden Fotoğrafa Tarihin Görgü Tanıkları / Eye Witnessing: The Uses Of Images As Historical Evidence (translated by Z. Yelçe), İstanbul, 2009.
 - **M. Aksoy's note:**The first known trousers in the world were found by archaeologists from Germany, China, and East Turkestan in the Turfan city of East Turkestan which excavations were led by German archaeologist Wagner. Also see,**Wagner,von Mayke.**, "Xinjiang, China Silk Road Fashion", Forschungsberichte Des DAI (Des Deutschen Archäologischen Instituts), 2014, F.1.
 - **Translator's notes:**
 1. This article of Mustafa Aksoy has published in the Turkish World History Culture Magazine in 2015. **Aksoy, M.**,“Tarihin Bilinen İlk Pantolonundan Türkiye’ye Gelen Damga / The Tamga Which Comes to Turkey From The Oldest Known Trousers Of The History”Türk Dünyası Tarih Kültür Dergisi / Turkish World History Culture Magazine, İstanbul, issue 346, 2015.
 2. The tamgas (in modern Turkish damga) are symbolic abstract seals or stamp signs that the different clans of the Turks have created and used for various purposes. They are crucial and valuable written documents in terms of Turkish history. They are used on stones, rocks, architectural constructions, trees, carpets, rugs, animals, ornaments, pottery, amulets, armors, clothing, and tombstones. The origin of word “tamga” is from the Turkish. It was adapted to other languages from the original.