

Welcome to TurkoTek's Discussion Forums

[Archived Salons and Selected Discussions](#) can be accessed by clicking on those words, or you can return to the [Turkotek Home Page](#). Our forums are easy to use, and you are welcome to read and post messages without registering. However, registration will enable a number of features that make the software more flexible and convenient for you, and you need not provide any information except your name (which is required even if you post without being registered). Please use your full name. We do not permit posting anonymously or under a pseudonym, *ad hominem* remarks, commercial promotion, comments bearing on the value of any item currently on the market or on the reputation of any seller.

[Turkotek Discussion Forums](#) > [Virtual Show and Tell](#)
 **Seistan Rug**

Welcome, **Joel Greifinger**.

You last visited: October 26th, 2013 at 08:58 AM


User CP Register FAQ Community  Calendar New Posts Search  Quick Links  Log Out

Virtual Show and Tell Just what the title says it is.



Page 1 of 12 **1** 2 3 11 > Last » 

Thread Tools   Search this Thread   Display Modes  

 October 21st, 2013, 06:17 AM

#237

[Pierre Galafassi](#) 

Members

Join Date: Oct 2009
 Posts: 82

Hi all,

Another (very small) piece of the Chahar Aimak / Hazarah / Beluch puzzle:

Charles Marvin in «The Russians at the gates of Herat» 1885, gives a few details (1) about the Jemshidi component of the Chahar Aimak:

*«The Saryks formerly dwelt at Merv. In 1856 the Tekes (note: driven out of Sharaks by a Persian army) migrated thither (to Merv), and after a struggle compelled the Saryks to withdraw higher up the Murgab River. Part of them stopped at Yolatan, geographically part of the Mery oasis; but the rest, numbering over 6,000 families, moved higher up, *traversing the desert section of the Murgab, and drove the Jemshidis, subjects of the Amir, ruler of Afghanistan, out of Pendj-deh....»
 «...The fertile ground lies behind Pendj-deh, towards Herat...»*

Thus, the bulk of the Jemshidi tribe was settled, during the second half of the nineteenth century, near the middle Murgab River, just north of Herat, around their «capital city» Kush.

From this and further notes of Marvin, one could perhaps infer that the Jemshidi were not particularly warlike and thus were probably not part of the feared «Belouch/Hazarah» raiders mentioned by other authors:

- They were driven out of Pendj-deh by the less numerous Saryk.
- Part of the Jemshidi population was apparently settled in villages and cities (no genuine «aimaks» anymore), making them easy targets for eventual vengeful Persian armies. A good motivation to keep quiet.
- They did not even keep the grudge toward the Saryks, since they chose to welcome them as patrons and suppliers at the Kush bazaar were «... *The (Saryk) Turkomans brought salt, rice, soap, **carpets**, horses, sheep, and found for sale in the bazaar ploughs (of cast iron) and hatchets from Maimene ,...Russian and French loaf sugar,..., Meshed and Bokhara silk and cotton goods. The greater part of the latter was Russian, not English.....*».

The Jemshidi were apparently not destitute and could perhaps afford to weave rugs.

Vambéry is one of the visitors claiming (3) that these Jemshidi were weaving carpets. (But one is probably well advised to take all Vambéry's informations cum grano salis).

En passant, one notes that Marvin rubishes Dudin's (?) claim that Saryk did not anymore weave rugs and that this activity was only later revived by the Russian authorities. Marvin indeed confirms Moser's 1884 note (2) that «...*Carpets and camel-hair textiles made by the Pendj-deh Saryks were highly praised....*»

(1) Charles Marvin «*The Russians at the gates of Herat*». 1885 <http://archive.org/details/russiansatgateso00marvuoft>
 These Marvin's info are mainly based on Alikhanof's reports to his superiors. Alikhanof was a young and daring officer of the Russian army, a Sunni Lesghi, fluent in djagatai, instrumental in convincing the Merv Tekes and the Pendj-Deh Saryks to accept Russian rule. He led the joint Teke / Saryk cavalry during the Russian victory over an Afghan army, near Pendj-deh, was the first Russian Governor of Merv and ended his

carrier as an iron-fisted General.

(2) A. Moser. «Durch Zentral-Asien, die Kirgizensteppe, Russish-Turkestan, Bochara, Chiwa, das Turkmenenland und Persien» . 1883-1884. Page 330.

<http://archive.org/details/durchcentralasie00moseuoft>

(3) Vambery. «Voyages d'un faux derviche dans l'Asie Centrale». 1865. (French translation)

<http://archive.org/details/voyagesdunfauxd01laungoog>

While enjoying at the time a good reputation in England (except that his Foreign Office principals called him «a pimp»), Vambery was exposed as a fraud by contemporary (Russian) historians and (American) visitors of the region.

Last edited by Pierre Galafassi; October 21st, 2013 at 06:28 AM.



October 20th, 2013, 10:22 PM

#236

[Philip Loftus](#)

Members

Join Date: Apr 2012
Location: Tokyo
Posts: 56



Hello Joel

Thanks for the Pittenger references, very interesting. They do seem to support the view that the majority of Hazarah weavings were utilitarian, would you agree? In that connection we also have GT Vigne in 1840 who writes...many Taifa or tribes divided into Shi'a and Sunni...work as shepherds, and produce a coarse warm cloth from the wool. They sell cheese, ghee, wheat, barley and rice. However he goes on to add that; "They yodel like the Swiss." so perhaps we should take his info with a grain of salt. He does mention dye plants growing on the slopes of the Hindu Kush above Peshawar and identifies the mountains as the boundaries of their land.

Pottinger (I think) mentions Hazarah "carpet saddle bags".

Btw are you thinking of Birjand or somewhere nearby as potential origins for the POG group?

Otherwise with Pittenger's references does it seem that the chronology for the Hazarah is fairly complete? Elphinstone through Burnes through Thesiger is approximately 1815 to

1955. If we include Parsons it's a 170 odd years! We've plenty of sources for much of that time and most of them are surprisingly in pretty specific agreement pace Aimak as a group or simply a word for nomad. Even Stewart has 6 entries in the Charhar Aimak/ Four Nomads group! As far as our POG group is concerned no one, including Parsons, as James astutely pointed out, clocked them prior to the LQ20 c .

Rich raised the spectre of them being modern knock offs but we have not explored the possibility yet. 😊

To answer your question about Bellew I like him because he is thorough and exhaustive. However I rate Bacon too. Her counter explanation for the Hazarah origin including where their name came from is interesting and convincing. The problem with her work is that at 19 pps and a lot of them footnotes it ends just as you feel it's about to get interesting.

Nor do I think Thesiger's pic of the Hazarah woman weaving means that 100 years previously her great grandmother couldn't have been part of Harlon's yellow rug enterprise. It's not as if time passes and things improve in that part of the world!

regards

Philip

PS I spent time at school in both the US & Canada but I overcame these early obstikles.

Last edited by Philip Loftus; October 20th, 2013 at 10:42 PM.



October 20th, 2013, 09:09 PM

#235

[Joel Greifinger](#)

Members

Join Date: May 2008
Location: Massachusetts
Posts: 49

 **A Pittenger report**

There are references to the Hazara in the works Pittenger surveys starting with Mountstuart Elphinstone's *An Account of the Kingdom of Caubel*, published in 1815. Elphinstone contrasts the territories of "Eimauks and Hazaurehs" and then

later dealing specifically with the Eimauks writes, "The original four Eimauks are Teimunees, Hazaurehs, Teimoories and Zoories. The first of these Eimauks includes two other divisions, the Kipchauks and the Durzyes; and the second includes the Jumsheedees and Feeroozcoohes."

Elphinstone is thus the first, but by no means the only commentator in the 19th century to identify the Jamshidis and Firozkohi as subdivisions of the Aimaq Hazara. In 1874, Muhammad Hyat Khan in *Afghanistan and its Inhabitants* states, "The Hazari are subdivided into the Jamshidi and Firozkohi. The Jamshidi are further subdivided..." These "Hazari" are to be distinguished (as "Aimak" and "Pakha Sunnis") from "Hazaras" (who are "Katta Shias").

In 1841, Bellew wrote that "Tymuri are in two great divisions: Jamshedi and Firozkohi." Most other sources maintain that the Jamshidi and Firozkohi were neither Hazara nor 'Taimuri' but instead were major tribes within the Chahar Aimaq. In an 1883 report, Hazara movements are summarized: "Hazaras at Mohsinabad were brought in 1817. Formerly they had inhabited Bakharz, but had left Persia about 56 years ago ((c.1826)) and settled in Afghanistan, from which they were brought back. Kala-Nao, northeast of Herat, is however the original seat of the Hazaras." And in 1884, "The Taimuris are now located around Khaf, and while the greater part of the Jamshidis and Hazaras have for many years been permanently settled around Kushk and Kala-i-nau, some few families of each tribe are still to be found near Mohsinabad and Turbat-i-Sheikh Jam in Persia." And 1891, "the Persian Hazaras were removed from the Herat area by the Persians in 1856-57 but gradually filtered back to the Kala Nao district, leaving in 1885 about 2,000 families in Persian territory."

On the question of pile weaving, the earliest hint is from Capt. Arthur Connolly, "Report from area between Bamian and Maimana" in 1841: "Traders from Herat, Candahar and Cabul bring in...carpet dyes...; The Huzarahs bring to market...grain sacks and carpet bags, felts for horse clothing, and patterned carpets." Sir Charles MacGregor's 1879 *Narrative of a Journey Through Khorassan* describes the tribal make-up (including Sunni Hazaras) of the villages between Meshed and Birjand (from which the "carpets are beautifully soft in texture and of very brilliant colors, yet in good taste.") but doesn't specify who was doing the weaving.

The most substantial comment on weaving comes from the 1884-1888 *Report on the Tribes in Records of the Intelligence Party, Afghan Boundary Commission*, Lt Col. P.J. Maitland, ed. The report is on the "Chahar Aimak tribes of Herat: Jamshidis, Sunnu Hazaras of Kala Nao, Firozkohis and Taimanis. "In the summer months the Hazara women employ their time making kurk ((cloth)) from goat's hair, and Barak ((cloth)) from wool, in carding cotton, and in making jowels, or bags, from sheep wool. In the winter the women make 'nummuds' ((felts)) from wool and 'karbas' from cotton."

"Tent carpets and jowals (bags) are made by the Hazaras...but there is nothing remarkable about them, and they are intended principally, if not entirely, for their own use." "Felts are also made by the Hazaras, but they are inferior to Turkoman felts." "The Hazaras export gilims, barak, felts, etc. The gilims are long narrow carpets of staring (sic) pattern and harsh texture. They are valued at Kabul for their wearing qualities. Barak, felt and gilims are all made by the women." "The Muhannad Khwajas ((Hazaras)) have flocks of sheep and goats. They make barak, carpets, jowals, etc. like other Hazaras."

Respectfully submitted (with the hope that all spelling errors will be understood as the product of characteristic American education and socialization). 🙄 🏔️

Joel



October 20th, 2013, 06:51 PM

#234

[Chuck Wagner](#)

Members

Join Date: May 2008
Posts: 9



Hi,

No "might have been woven by Aimaq" here.



Regards
 Chuck Wagner



October 20th, 2013, 12:09 PM

#233

[Joel Greifinger](#)

Members

Join Date: May 2008
 Location: Massachusetts
 Posts: 49

Yellow again

Hi James,

And speaking of yellow, Hull and Luczyc-Wyhowska

write of Aimaq Hazara flatweaves from Qala-i-Nau that, aside from featuring bands of weft-substitution, they use "a varied palette of colours, displaying a preference for cherry red and a rich golden yellow."

Here are a couple of kilim that might 🤖 have been woven by Aimaq Hazara weavers in Qala-i-Nau. I'm sure you'll recognize the first one, since it's yours 🙌👍👍



and here's one of mine that has also been posted before:



and some closer shots of the yellow.





Joel

Last edited by Joel Greifinger; October 20th, 2013 at 12:32 PM.



October 20th, 2013, 11:39 AM

#232

[Joel Greifinger](#)

Members

Join Date: May 2008
Location: Massachusetts
Posts: 49

 **Spell check**

Hi Philip and all,

So, is Dye Zungee (uh, sorry, Deh Zengui, no...Deh-e-Zangi, wait, it's Dai Zangi; I can't help it. It's this damned American

thing 🏠) a tribe or a village? Well, it seems to be both, and more. 🌍

There is the village of Deh-e Zangi just by Qala-e-Naw.

Then there is the region to which Thesiger is referring, as labelled in the map in his article. This runs along the entire length of the southern side of the Koh-i-Baba, north of the Sia Koh range.

The photos in his article are from that region, including the woman weaving a characteristic type of cloth called "barak".

Quote:

The women weave this cloth on looms out in the open, and the men then soften it by placing it on a flat stone over a fire, and stamping on it for a whole day while they keep it continuously damp. They use this cloth for the mens' clothes and for blankets. Rugs (gilim) are woven but not treated over a fire. The Hazaras also make felt (namad) as floor coverings on which to sit or sleep.

In addition, in her ethnography based on field work in the late 1930's, Elizabeth Bacon writes,

Quote:

The Hazaras are divided into a number of tribes, of which the Besud, Dai Zangi, and Dai Kundi, just south of the main line of mountains, form a stable core. On the northern slopes of the mountains are the Yek Aulang; just east of the Hazarajat proper are the Timuri. To the south, ranged from east to west in an arc around the central tribes, are the Dai Mirdad, Ghazni Hazaras (Chahar Dasta, Muhammed Khwaja, and Jaghatu), the Jaghuri, the Urazgani (made up of the formerly independent tribes of Dai Khitai and Dai Chopan), and the Polada. At the end of the nineteenth century many Hazaras, consequent on an unsuccessful revolt against the Afghan Government, migrated to Quetta in Baluchistan and Meshed in Iran. Hazara colonies remain in these two areas today

A tribe, a region, a village...a speller's delight.

BTW - You grant such singular credibility to Bellew's observations. Was he some sort of spelling bee champion?



Joel



October 20th, 2013, 11:11 AM

#231

[James Blanchard](#)

Members

Join Date: Jun 2008
Posts: 59

 Parsons re: the Hazara

Hi all,

RD Parsons (The Carpets of Afghanistan) gives a summary of the later rug production of two groups of Hazara: 1) Qala-e-Nau and 2) Hazarat.

He indicates that the former are Sunni and up until the early 1970s were known for producing fine kilims. Thereafter, they started to also produce rugs and carpets of "good quality". He gives a very detailed description of the Hazara from the Hazarat, including many details of their domestic living and hospitality. He indicates that they are Shi'ite.

Interestingly, he never indicates that either group had a longer tradition of high quality and well-coloured piled rugs and other items. One would have thought that if they had such a tradition, it might have been evident in the weavings that they had on hand in their families. After all, at that time there had not been much of an influx of older "Baluch" style rugs into the marketplace, suggesting that many were still being preserved within the traditional tribal families.

James



October 20th, 2013, 10:55 AM

#230


[James Blanchard](#)

Members

Join Date: Jun 2008
Posts: 59



Quote:

Originally Posted by **Steve Price** 
Hi Philip

Lousy speller because he was American? What about the Brits always throwing in extra "U" letters when they try to spell words like neighbor and honor?



Steve Price

Some Canadians are starting to lose the seemingly extraneous "U" and other vowels in various words so that we can join our American friends in their striving to economize on letters. Next up on the chopping block are "G" and "H", so that we can start using spellings like nite, brite, flite and hite. 😊

James



October 20th, 2013, 09:17 AM

#229

[Philip Loftus](#)

Members

Join Date: Apr 2012
Location: Tokyo
Posts: 56



Here's a final pic from the Thesiger article showing a Hazarah women weaving in Deh-e-Zangi mid 1950's a full 100 years after Harlon's time.



October
20th, 2013,
07:21 AM

#228

[Philip Loftus](#)

Members

Join Date: Apr
2012
Location: Tokyo
Posts: 56



Here's a pic of some Hazarah tribesmen courtesy of EE Bacon sometime mid 20th century.



This is a pic of Deh-e-Zangi courtesy the Wilfred Thesiger article listed below.

<http://www.hazara.net/hazara/books/books.html>

Lots of great downloads

<http://www.tribalanalysiscenter.com/...fghanistan.pdf>

<http://www.tubar.com.tr/TUBAR%20DOSY...%20475-492.pdf>

For anyone who reads Turkish. Good bibliography at the end in English.

The Hazaras of Central Afghanistan THESIGER, Wilfred G. London: Royal Geographical Society, 1955.

<http://www.hazara.net/downloads/docs...fghanistan.pdf>

A sad ending to many Hazarah.

Regards

Philip



October 20th, 2013, 06:31 AM

#227

[Philip Loftus](#)

Members

Join Date: Apr 2012

Location: Tokyo

Posts: 56



Hi Steve

You see! You're just making my point. Extra 'u's indeed!

Philip



October 20th, 2013, 06:17 AM

#226

[Steve Price](#)

Administrator

Join Date: May 2008
Posts: 67



Hi Philip

Lousy speller because he was American? What about the Brits always throwing in extra "U" letters when they try to spell words like *neighbor* and *honor*?



Steve Price



October 19th, 2013, 10:13 PM

#225

[Philip Loftus](#)

Members

Join Date: Apr 2012
Location: Tokyo
Posts: 56



Hi Rich

He was American.

Regards
Philip



October 19th, 2013, 09:52 PM

#224

[Rich Larkin](#)

Members

Join Date: Jun 2008
Location: Massachusetts
Posts: 36



Hi Phil,

What about Harlan makes him a rubbish speller?

Rich



October 19th, 2013, 08:37 PM

#223

[Philip Loftus](#)

Members

Join Date: Apr 2012
Location: Tokyo
Posts: 56



Joel

Jerry Anderson states the Sarabandi wove rugs in the Cole 1994 piece. We do have them in Seistan but not noted as weavers although the sources did state that the Tahei Beloosh were weavers. Still it is a bit more reasonable than Azadi's Jamshedi claim. None of the original sources have located them in Seistan!

Chuck

Along the lines of your info about dhurries but otherwise apropos of nothing Stewart on p 328 notes that weavers in Qain not only used aniline dyes but also mixed wool with cotton to weave the pile which accounted for the poor durability of these pieces.

Philip



October 19th, 2013, 08:11 PM

#222

[Philip Loftus](#)

Members

Join Date: Apr 2012
Location: Tokyo
Posts: 56



Joel

Mate, sorry but none of the info you dug up changes the core fact that Harlon was a rubbish speller!

Bellew on p 114 gives us Dahi maybe a national appellation coming from Dahae of Transoxiana. Some other tribes not previously mentioned include Dahi Rawad, Dahiya. But I agree that your location of the village does boost Harlon's credibility.

P17 of Bellew's 1857 book tells us 'Hazarah...rarely found in settled, compact communities.'

They live in the 'Hazarah Mts' and during winter they can be found as far away as Peshawar looking for work. 'Mostly (they

are) scattered around the country (working) as domestic servants or farm labourers.'

Did you notice any other Hazarah tribal names that appeared as a village name during your search?

Just by way of interest and slightly off-topic (!) Hamilton on p 116 gives a few lightly related nuggets about Kandahar's tax income. By way of context he states Dost Mohamed had a revenue of 70,000 rs pa. A skilled tradesman made half a rs a day. The amount of tax taken in by the city was;

Silk weavers.... 3500 rs
Dyers..... 1500 rs
Butchers....., 700 rs (by way of further context)

Regards

Philip

Last edited by Philip Loftus; October 19th, 2013 at 09:25 PM.



October 19th, 2013, 12:02 PM

#221

[Joel Greifinger](#)



Members

Join Date: May 2008
Location: Massachusetts
Posts: 49



Quote:

Just returning to the subject of whether Seistan was likely a rug producing area

And here from the vast array of unattributed, undocumented assertions in the rug literature  is Azadi's  take on the question:

"The Djamshidi are considered to be the original population of Sistan. They emigrated to Afghanistan (Heart) a long time ago where they are counted among the Chahar Aymak. Some of them returned after the Persian-British war and the occupation of Heart by the Persians (ca. 1857), and today live southeast of Mashad (Djalalabad and Djizabad near Shahan-i-Garmab). They are also found in smaller groups further east of this region, for instance in Bani Tak in the district of Zurabad, and

in Sarakhs. The Djamshidi too weave pile carpets. It is not known whether they also produce flat weaves. As far as is known, their carpets are coarsely woven, in the asymmetric knot (AS1) and with a knot count of 450-750 per sq. dm. Larger carpets are rarely woven; most are small rugs measuring 140-160 x 90-110 cm. These pieces are, therefore, smaller than other types woven in the Baluch tradition. The pile is higher and the colours somewhat lighter than those of Baluch and Timuri carpets."

"Smaller"? Like balishts? 140 x 90 is an awfully big balisht.



"Lighter"? Does that mean "brighter", like 'electric' POG?

What...ever! 🤔

Joel



October 19th, 2013, 10:19 AM

#220

[Chuck Wagner](#)

Members

Join Date: May 2008

Posts: 9



Hi

This is fun, I haven't leafed through some of these references since our marathon "discussion" on dyes and ethnography.

McMahon makes this hilarious and telling observation in his 1909 "Letters on the Baluch-Afghan Boundary Commission of 1896":

Quote:

A large trade is carried on in Nushki by the bunniahs, who act as middlemen, buying from the Kafilas (caravans) coming - n from Kharan, Mekran, and Seistan, and forwarding the goods on to India. Ghi, wool, dates, and dried fruits generally form the principal por- , tion of this trade, but dhurris called " tupperts " are also brought in from Kharan and Seistan and some are tasteful in design and colouring, though

the majority seen were badly blended mixtures of purple and pink and other hideous combinations.

Regards
Chuck



October 19th, 2013, 10:14 AM

#219

[Joel Greifinger](#)

Members

Join Date: May 2008
Location: Massachusetts
Posts: 49



Quote:

I think that Harlon's 'Dyee Zungee' is not a place. I think it is a tribe, the Dahi Zangi. If you find a map of the time do you see any place called 'Dyee Zungee'? Are their maps in your copy of Harlon's book?

Hi Folks,

The contemporary populated village of Deh-e Zangi is 106km NE of Herat, only 8km from the historical epicenter of the Sunni Aimaq Hazara in Qala i Naw, Badghis Province.(for the Aimaq Hazara - Qala-i-Naw history cf. Afghan Boundary Commission, *Records of the Intelligence Party*, 1889) This is in the western end of the Hindu Kush that is labelled the Paropamisus on earlier maps.

Harlan wrote, "Dye Zungee is situated on the highest arable point of Koh-i-Baba, south of the ridge." On the 19th century maps I've seen, Koh-i-Baba (and Deh Zungee or Deh Zingui) is recorded as somewhat further east, somewhat less than half way between Herat and Kabul:

http://upload.wikimedia.org/wikipedi...ersia_1814.jpg

http://www.lib.utexas.edu/maps/histo...istan_1856.jpg

Quote:

The rest of the system consists of numerous smaller mountain ranges including the Koh-e Baba, Salang, Koh-e Paghman, Spin Ghar (also called the eastern Safid Koh), Suleiman Range, Siah Koh, Koh-e Khwaja

Mohammad and Selseleh-e Band-e Turkestan. The western Safid Koh, the Malmand, Chalap Dalan, Siah Band and Doshakh are commonly referred to as the Paropamise by western scholars, though that name has been slowly falling out of use over the last few decades.

Here's a useful contemporary map:

<http://www.un.org/Depts/Cartographic...e/afghanis.pdf>

Given the shifting geographical designations, it's unclear whether Harlan was using "Koh-i-Baba" to designate the *entire* western end of the range.

Quote:

Previously you mentioned that Bob Pittenger's researches had uncovered other references to Hazarah weavings

Yes. I'm working on compiling these references and will post soon.

Joel

Last edited by Joel Greifinger; October 19th, 2013 at 10:51 AM.



October 19th, 2013, 09:36 AM

#218

[Philip Loftus](#)

Members

Join Date: Apr 2012
Location: Tokyo
Posts: 56



On p 369 Stewart wrote that the Chahar Aimaq are Sunni and non Afghans (chahar meaning 4, aimak meaning nomad).

Acc to Stewart the Chahar Aimak were;

- Timuri
- Jamshedi
- Firuzhuki
- Taemuni
- Hazarah
- Kipcheck

He also identified the Hazarah as speaking Persian which both Shia'a and Sunnah branches did acc Bellew etc

Bellew on p 114 of the 1873 book states the Hazarah considered the;

'Charaymac, Jamshedi, Firozkohi,, Tymumi and other tarter tribes as kindred.'

He also states Hazarah from the north and west are Sunni.

Just returning to the subject of whether Seistan was likely a rug producing area Bellew in another book called The Mission to Afghanistan in 1857, states that ' The district of Seistan yields large quantities of sal-ammoniac and alum... Which is the only confirmation of a mordant existing there so far in a contempory record.

I can't remember if the dye availabilities were all confirmed but in the same section he gives us...madder, pistachia,pine nuts were all exported...

Philip



<< [Previous Thread](#) | [Next Thread](#) >>

Posting Rules



- You **may** post new threads
- You **may** post replies
- You **may not** post attachments
- You **may** edit your posts

BB code is **On**
 Smilies are **On**
 [IMG] code is **On**
 HTML code is **Off**

Forum Jump

[Forum Rules](#)

All times are GMT -4. The time now is 10:23 AM.

[Contact Us](#) - [Turkotek](#) - [Archive](#) - [Top](#)

Powered by vBulletin® Version 3.8.7
Copyright ©2000 - 2013, vBulletin Solutions, Inc.