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### Miscellaneous (rug-related) Topics Opinions on books, articles, recent auctions, exhibitions, etc.



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October 7th, 2021, 04:14 PM

#21

[James Blanchard](#)

Members

Join Date: Jun 2008  
Posts: 37



Just checking in to thank Pierre for initiating this very interesting thread. I've been following with great interest, though I don't have much to add from a technical perspective.

Cheers,

James



October 7th, 2021, 06:02 PM

#22

[Pierre Galafassi](#)

Members

Join Date: Oct 2009  
Posts: 149



Thanks James,  
Don't hesitate to jump in, though

Pierre



October 22nd, 2021, 06:41 AM

#23

[Chuck Wagner](#)

Administrator

Join Date: May 2008  
Posts: 148



Pierre,

Late night mulling: I wonder, if anyone has gone over the rug exceptionally carefully in search of human hair that may have become entrained in the weaving materials during construction...  
...forensics, etc.



Regards  
Chuck



October 22nd, 2021, 10:08 PM

#24

[Pierre Galafassi](#)

Members

Join Date: Oct 2009



[QUOTE=Chuck Wagner;30670]Pierre,

Late night mulling: I wonder, if anyone has gone over the rug exceptionally carefully in search of human hair that may have become entrained in the weaving materials during construction...  
...forensics, etc.

Hi Chuck, 🍷🍷🍷

I haven't yet met any paper describing a forensic approach for the Pazyryk rug, but given the technological progress in this field too, one can be quite optimistic: teams are going to work in the direction which you suggest, or are already busy at it.

One possible method could be to adapt the **strontium isotopic analysis** to the wool of the Pazyryk Rug. As you know, this technique is already applied with success by archeologists for the analysis of human tissues, bones, teeth etc., where it gives indications about the geographic origin and mobility of an individual.

I am not aware of any application of this method to the Pazyryk rug yet, but teams have such pilot studies under way.

For example Dr. K.M. Frei, from the University of Copenhagen, published already 10 years ago some results of analysis of Danish Iron Age textiles. (1) mentioning however the difficulty of separating the fiber from potential contaminants (dyes for example).

In 2010 she published a protocol for such a purification of the wool sample (2) and in one of her latest papers (2015), the Strontium isotopic analysis of her cloths proved a long distance trip of the 'Haraldskaer Women' before her death (3). It seems therefore that there is a pretty good possibility for a larger utilization of the method, perhaps for the Pazyryk too. 🍷🍷🍷 .

Another possibility, I suppose, would be a genetic study of the wool, which, at least potentially, could give an idea about the specific race of the sheep 'donor' and possibly its geographical localization during the 3rd - 4th century BCE, by comparison with races traced all over Eurasia .

Then, as you imply, typical forensic methods could lead to success too. Let's suppose for example that the wool would deliver hair which, given its position in the yarn, could have come only from the weaver herself or from the fellow who fleeced that sheep. Such a piece of luck would perhaps allow to get a clue about his/her culture.

Then, I would not abandon all hope that a breakthrough could be obtained with dye-analysis. As C. Mouri observes (4) '..though nearly 70 anthraquinones have been found in Rubia species, only a few of these occur consistently at relatively high levels. Knowledge of the plant dyestuffs is helpful for establishing the location of production, production method and/or history of the dyed object..' Let's suppose, for example, that one could demonstrate the presence of a regionally specific type of Rubia dye in the Pazyryk rug, and perhaps even would find that the same red is also used in many other, clearly Scythian textiles / felts, would that not be a good indice (not a proof though) of local weaving of the rug too?

Of course, I suppose that the Curator of the Hermitage Museum will wait until there are good proofs of the efficiency of any new technique before supplying scientists with samples of his precious wool.

Regards  
Pierre

#### Notes

(1) Frei, K.M., Frei, R., Mannering, U., Gleba, M., Nosch, M.L., and Lyngstroem, H., 2009, Provenance of ancient textiles : a pilot study evaluating the strontium isotope system in wool: Archaeometry, v. 51, p. 252-276.

(2) Frei, K.M., Vanden Berghe, I., Frei, R., Mannering, U., and Lyngstroem, H., 2010, Removal of natural organic dyes from wool : implications for ancient textile provenance studies: Journal of Archaeological Science.

(3) K.M. Frei, U. Mannering, T.D. Price, R. Birch Iversen. Strontium isotope investigations of the Haraldskaer Woman . A complex record of various tissues

(4) Chika Mouri , R. Larsen. Microchimica Acta. 2012. Identification of anthraquinone markers for distinguishing Rubia species in madder-dyed textiles by HPLC

Last edited by Pierre Galafassi; October 22nd, 2021 at 10:41 PM.





Let's debunk another of Schurmann's deceitful statements

Quote (1): '..To begin with, the headgear of the riders in the rug could not be found on any monument exactly as it is on the rug. On the contrary, the Scyths were recognized as people with pointed bashliks.pp 28.'

'...The Scyths in the Altai itself were as far as we can make out unskilled in weaving pile carpets..pp.31'

The Scythian weavers being so neatly disposed of, '..If we want to locate the origin of the Pazyryk Rug, we have to get back to the people who lived in Urartu and were conquered towards the middle of 6th century BC by the Scythians..'

Please note (as an aside), Schurmann's shrewd maneuver: Mentioning a (fake) Scythian conquest of Urartu allows him to claim an ethnic- and artistic blend with the aboriginal population, fully made-up too and even strongly contradicted by recent research (2) (3) which 'justifies' all the disturbing Scythian- or more generally nomadic characteristics of the rug. But let us not digress and stick to the bashlyk instead.



FIG 1 Close-up of the rug horsemen's headgear. Please also take note of the knotted tail and of the little crest on top of the horse head.

Well, for a start, sorry Ulrich, but **only the Scythians tigraxauda** were reputed wearing tall pointed hats, it may not be a pure coincidence after all that 'tigraxauda' in Persian signified 'with a pointed hat'. Sherlock Holmes would probably have suspected that the reason for this nickname was that other Scythian tribes would routinely don more practical but less aerodynamical

headgears.



The 3rd-5th century BCE Greek potters and Persian sculptors (even though they rarely owned a PHD in ethnology) were well aware that their Scythian neighbors wore various types of headgear.



FIG 2. Greek view of Scythian headgears.



FIG 3. Persian view of Scythian headgears.

1. 2. 4. Apadana frieze // 3. Cylinder seal illustrating a Persian (left) victory over Scythians (right) // 5. Treasure of the Oxus: Praying Scythian // 6. Mural of Tatarli (Phrygia) tomb. 6th-5th BCE // 7. Frieze of Xerxes' tomb //

Western Scythian goldsmiths living near Greek- and Achaemenian territory represented their compatriots mostly hatless and bushy-haired, or donning less breathtaking caps too.



FIG 4. Western Scythian headgear on Scythian artifacts.

The Russian specialist of antique Central Asian clothing, Yatsenko, summarizing the results of archeological research, Greek vase-painting and Achaemenid glyptic confirms it. (4) Please note that this concerns only tribes living near the Achaemenid Empire (Pontic-, Caucasian-, or Massagetae Scythians ) and not the Pazyryk Scythians.

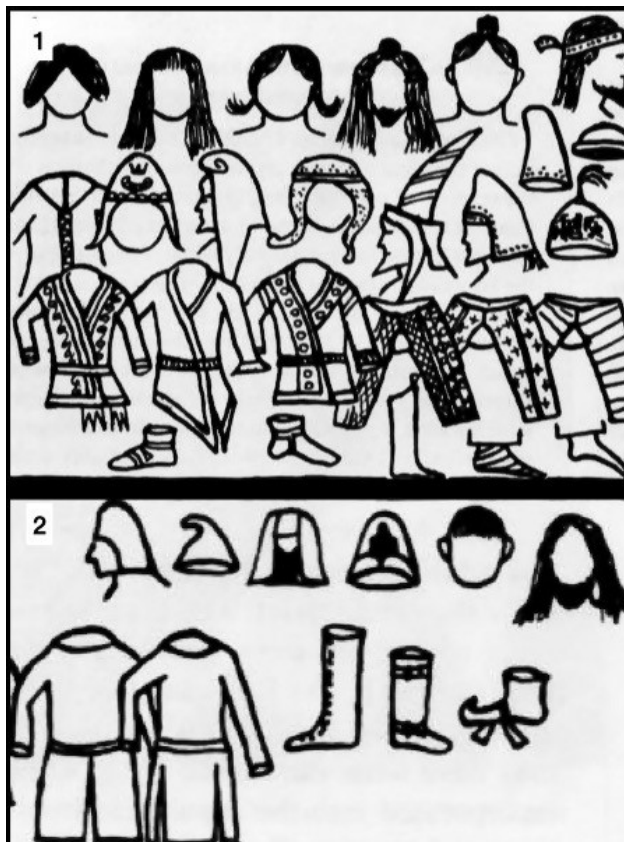


FIG 5. 1. Pontic Scythians. 2. Massagetae Scythians. (After Yatsenko)

Archeology of the Pazyryk Scythians (people that neither the Greek potters nor the Persian sculptors were likely to meet often) has not given any clear view about their headgear fashion. The cap of the tenant of barrow #3 is shown below. The one of the tenant of Arzhan #2 kurgan has been reconstructed too and is similar: neither tall nor pointed.



FIG 6. 1. Pazyryk barrow #3. 2. Arzhan barrow #2

#### Conclusion of this chapter:

The Pazyryk Rug horsemen's bashlyk, could surely be worn by any Scythian, (except perhaps by a particularly traditionalist Saka tigraxauda tribesman), including of course by Pazyryk people.

*Last edited by Pierre Galafassi; October 25th, 2021 at 10:40 AM.*



October 25th, 2021, 10:54 AM

#26

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Join Date: Oct 2009  
Posts: 149

Hi guys, no it's not over, yet.

Even the most optimistic Achaemenid King (or Head of Propaganda) would not have represented the Pazyryk people on the tribute-bearers' frieze. It is highly unlikely that they would even know about the existence of this remote culture or that they would care.

**However, supposing that my favorite contender, a Pazyryk weaver, would not have done it,** let's look on the Apadana frieze about clues about who else, among the 23 tributaries, might have been involved instead.

Using the imprescriptible privilege of author of this thread, I suggest that any nation capable of weaving such a rug was also very good at weaving textiles, enjoyed, therefore, a deserved reputation in the Empire and was notified in no unmistakable terms by the Achaemenid bureaucracy that 'gifts' of textiles were welcome.

#### A quick look at each delegation's tributes shows the following:

**O.** Historians studying the pictures of the 23 tributaries' delegations on the Apadana frieze, (Persepolis ) and on the 'Supports of the throne' reliefs at the entrance of Xerxes'- and Darius' tombs at Naqsh-e Rostam, weren't always able to reach an agreement about their identification: Both Naqsh-e Rostam reliefs do identify **three** different Scythian tribes (see FIG 3.7) while on the Apadana only **one** delegation is unanimously identified as being Scythian (The Saka Tigraxaudas with their eponymous pointed hats). The 'scythiness' of other two or three delegations is still debated.



FIG 7. Persepolis. Apadana. Saka tigraxauda delegation.

**O.** The Saka Tigraxauda offer a horse and three different types of textiles, of which one is easily identified: narrow Scythian-type riding trousers.

Incidentally, these Sakas are the only delegation authorized to keep their arms, the typical akinakes.

It must have been a great privilege, perhaps due to the fact that these Scythians had recently helped winning an important battle? (5)

Incidentally too, another Schurmann's 'evidence' gets err.. gelded:

As Fig 8 shows, the Pazyryk horses do feature a **knot on their tail**. As the horse offered by the Armenian delegation features it too, Schurmann peddled this fact as 'another clue' for a weaving of the rug by Armenians, regrettably 'forgetting' to mention that the Tigraxauda Scythian's horse and those offered by at least two other delegations are similarly adorned. One can suppose that this knot and the little crest on top of the head of the horse had either a practical-, a decorative- or a symbolic purpose. **It is obviously no ethnical marker.**



FIG 8. Tied horse tails. 1. Pazyryk rug. 2. Saka tigraxauda 3. Armenians. 4. Cappadocians. Please note the crests too.

#### **Which other Apadana delegation is Scythian too?**

At the time of the building of the Palace, the King could (a bit optimistically at times) call '**My tributaries**' three Scythian tribes living near His frontiers, who, (if rubbed up the right way), would sometimes contribute a redoubtable cavalry to the Persian army. At other times they would be self-employed, enjoying slaughtering Persians, or fighting on the Greek side with the same depressing result for the Persians, or on both sides contemporaneously, but what the heck.

O. Some historians are calling 'Scythian' another delegation which is baptized 'Median' by others (6):



FIG 9. Tribute bearers of debated identity: Scythian -or Median, led by a duo of one Median- and one Persian officials, a rare honor .

It is one of the most numerous delegations and one of only two **led by two courtiers** (a Median and a Persa), instead of being led by only one courtier (either a Median or a Persa). A sign of respect or of precaution? They are all unarmed though, like nearly all other delegations.

Medians or Scythians? I am of course not qualified to decide who's right and who's wrong.

**However...**

○ I wonder why Medians, which were considered the quasi-equals of the Persians in all Apadana friezes, and in the Achaemenid Empire (7) should be downgraded to the rank of mere tributaries ? Very unlikely, imho.

○ A Median identification of this delegation is also contradicted by the headgear worn by these guys: their Scythian-style headgear is different from the dome-like headgear of all Median courtiers, servants and guards represented on the Persepolis friezes! Even though Medians, (like many others nations of the Empire) may wear Scythian style caps at times too, why would the architect of the Palace made this distingo here?

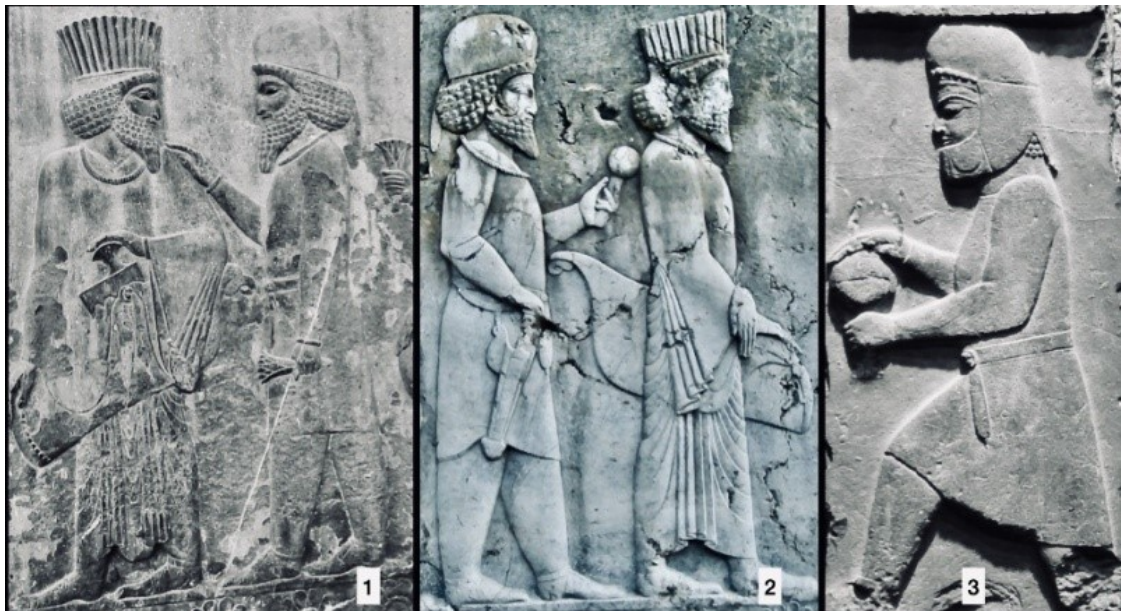


FIG 10. Persepolis. Dome-like headgear of all Median courtiers (1), guards (2) and servants (3). All Persians wear long robes and a crown-like headgear.

○. This delegation is not granted the permission to keep their akinakes in presence of the King. (While the Scythian Tigraxauda enjoyed this great honor or proof of trust). If these fellows were Medians, **the Persas' partners in the Empire administration**, would they not have felt belittled and offended by such a clear and unwise political statement? Highly unlikely that the King would have committed such a blunder. Besides, all Median officials, guards and even servants do carry their akinakes.

○. The delegation's horseman attire looks Scythian enough to me, their headgear is one of those documented as being used by western Scythians.



○. Their tribute comprises a Scythian speciality, the akinakes short sword. A weapon typical of all Scythians, from all over the steppe, and shared only by Medians as far as I know (8).



FIG 11.1 Persepolis. Apadana. A Scythian- (or Median-) delegate offering an akinakes.

○. Their other gifts, gold torques and golden vases, make good Scythian sense too. (9) These fellows may be Saka paradrayas, whose Ukrainian kurgans were full of precious artifacts including vases, probably made with Greek gold. (The Ukrainian Scythians were Athens' and the Greek Delian league's main supplier of cereals and therefore probably the richest of all Scythians.)



FIG 11.2 Some typical Saka paradraya vases

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October  
25th, 2021,  
11:22 AM

#27

[Pierre Galafassi](#)  
Members



Still not yet finished...

**A third delegation, called Scythian by some experts is called 'Sagartian' by others.**



FIG 12. Persepolis. Apadana. A Scythian- or Sagartian delegation.

Like both tribes just mentioned before, they also offer **three different textiles**. They offer a horse. They are not allowed to go fully armed but are honored by the presence of two guides too, (one Persa, the other Median).

Their horseman attire and cap are of the Scythian type.

I'll bet my 50 cents that these fellows are Scythian Haumavargas.

**Assuming, as I do, that these three delegations are indeed Scythians**, what contribution would it bring to our search for the weaver of the Pazyryk Rug?

On the Apadana..

...the Capadocians and all three Scythian delegations offer three different textiles. All four delegations wear horseman attire with tight pants similar to those worn by the Pazyryk horsemen. Three of them (2 Scythians

and the Cappadocians ) are also providers of horses (with tied tail and little crest).

...the blokes variously identified as Ionians or Lydians offer two different textiles only. They wear long robes / tunics never worn by Scythians, nor by the Pazyryk horsemen.

...the Arabians, Babylonians and Sogdians offer only one textile. All three delegations wear robes too.

No other delegation offers any textile at all.

**Conclusion of this chapter. According to this specific selection criterion, this would leave us with only four potential weavers of the Pazyryk rug among the 23 tributaries of the Achaemenid Empire.**

**To which one surely should add the Medians**, who were, logically, not included in the list of tributaries, but were mentioned by Xenophon as making expensive red carpets (not necessarily pile rugs though) and perhaps the Persas themselves, though they are systematically represented on the Apadana frieze wearing heavy robes, including the 'Immortals', the King's pretorians and other Persa guards.

Let's not forget either the possibility of rug-weaving populations **outside of the Empire**, not represented on the Apadana frieze, especially those living East of the Pamir, which have left archeological evidence of very early textile mastery and of early pile-rug weaving (as previously mentioned in this thread and in an Essay (10.1, 10.2, 12)

In previous posts I mentioned several time the akinakes, the typical short sword which all Scythian bear, apparently only shared by the Medians.

Since the Scythian's strategy at war was to shower enemies with arrows while remaining unattainable on their quick horses, a short sword would seem fully useless. This has led some scholars to suggest that the akinakes probably was a symbol of manhood. And indeed, the design of the hilt is quite suggestive.

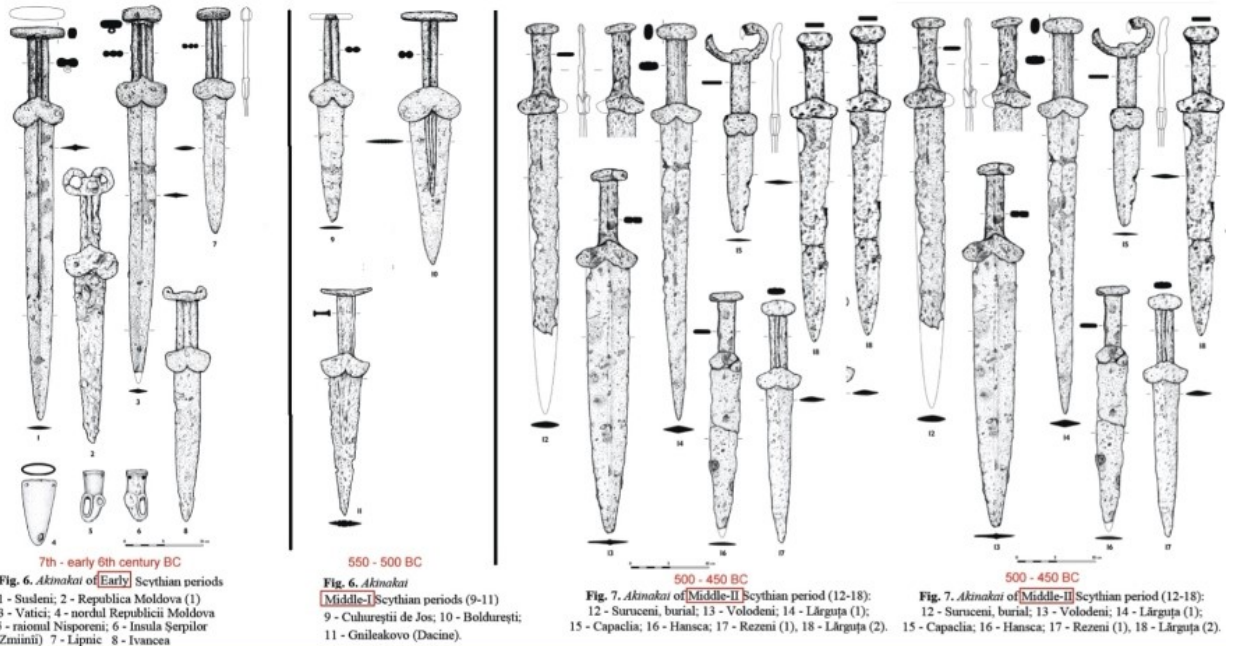


FIG 13. Western Scythian Akinakes (after D. Topai / H. Foell.)

One expert (8) even writes of ..ahem.. 'bollock'-style short swords, calling a Scythian stone stele as his main defense witness.

(I implore the ladies' pardon, please consider that I am only the messenger here).

Anyway, the machos hoping to see a manhood symbol in an akinakes will have to find a good answer for the fact that some steles represent women bearing the akinakes too. (11).



FIG 14. Scythian steles near a kurgan. Three obvious motifs: a) akinakes, b) drinking horn. c).. no comment.

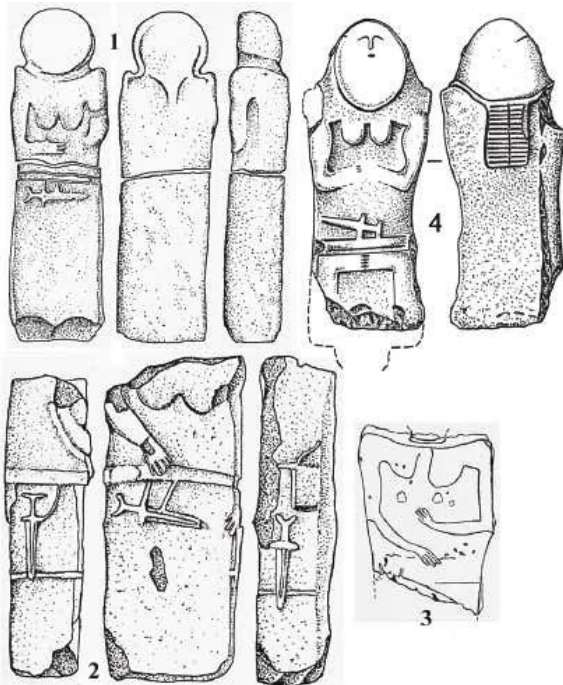


FIG 15. Drawings of Scythian steles with akinakes-bearing women warriors.

Whatever the reason for bearing such a weapon may be, its presence on the Pazyryk Rug would surely be a further strong evidence of Scythian- or Median origin of the weaver. Do you agree?

Well, with just a trifle of wishful thinking, what would you guys notice on FIG 16, under the horse belly? No, not on the left, look a bit more to the right!



FIG 16. Mounted- and walked horses. Protruding tip of akinakes scabbard.

You may note one systematical difference between the pictures with walking- and those with riding horsemen: The picture with 'walked' horses always shows a white form (an upside-down T) protruding from under the horse belly, the same form is never to be seen under any mounted horse.

Besides, all walking- and riding horsemen feature a narrow vertical line of black knots protruding between their arms.

What could this be?

I would boldly suggest that what protrudes under the horses is the extremity of an akinakes scabbard while the narrow lines of black knots represent the hilts of the same akinakes. (Given the knot-count of the rug, one can't expect much more details).



FIG 17. Tip of Scythian- and Median scabbards. 1. Scythian praying. Treasure of the Oxus // 2. and 3. Western Scythian scabbards // 4. Median guard. Persepolis frieze. // 5. Cyrus' Median Weapon Bearer (detail) //

As i suffer from a terminal case of staircase wit, it took me quite a while to decide to have a closer look to the Tigraxauda Scythian delegation again.



FIG 18 Apadana frieze. Horse led by a Tigraxauda Scythian.

I don't know about you guys, but I do see the tip of a scabbard under that horse's belly too. This is again a serious clue for a Scythian identity of the weavers of the Pazyryk rug.

**Notes:**

(1) U. Schurmann. The Pazyryk. Its use and origin. 1985 Symposium of the Armenian rug Society. New York 1982.

(2) Laroslav Lebedinsky. Les Scythes. 2011.  
Laroslav Lebedinsky. Les Cimmeriens. 2004.

Dan Nijssen. VUU Amsterdam. Cimmericians and Scythians. Herodotus Reconsidered . Ancient World Magazine. 2018.

(3) [https://en.wikipedia.org/wiki/Origin\\_of\\_the\\_Armenians](https://en.wikipedia.org/wiki/Origin_of_the_Armenians)

One of the most recent studies (2020) reveals a '...strikingly high level of regional genetic continuity for over 6,000 years.' and concludes '...around the time when Urartu begin appearing in historical records, signs of admixture decrease to insignificant levels until today. It seems that widespread abandonment and destruction of major cities and trade routes caused the Armenians' isolation from their surroundings..' The 'destruction and abandonment of cities' alludes mainly to the many decades of incessant Cimmerician- (not Scythian-) raids which nearly destroyed the Urartu kingdom, until its annexation by the Achaemenid Empire. Nothing could therefore be more bogus than Schurmann's theory of the melting pot of Urartians with Scythians, (especially with the most far-eastern Scythian culture!): a pathetic attempt to explain an Armenian weaving of the Pazyryk Rug.

(4) S. A. Yatsenko. Costume of ancient Eurasia 2006.

(5) According to the Greeks and later the Macedonians, the Scythians, together with the Persian 'Immortals' ,were the hard core of the Persian army. Most other contingents were a ramshackle lot, untrained, heterogeneously armed and unable to understand each others.

However the Scythians weren't any stable component of the army, even the Persian control of the tribes closest to the frontier of the Empire was nominal at best. The Scythians would often sign-up as mercenaries ( for example as a kind of police force under the command of the elected Athenian magistrates!) without boring consideration for any signed alliance, nor for their eventual status as tributaries. The Great Cyrus himself lost an army and his own life against the Massagetae Scythians.

(6) I. Gershevitch. The Cambridge History of Iran. The Median and Achaemenian periods. Vol 2. 1985.

Cambridge University Press. pp.279.

This author is one of those who identified the delegation as being Median, because the attire is plausibly Median, but struggled with the contradiction between the headgear of the delegation (not known as being Median to him) and the dome-like headgear of all Median high- and medium officials, soldiers and mere servants pictured on Persepolis- and Susa reliefs. Gershevich does not take into consideration the fact that this attire is also similar to the traditional Scythian costume (see FIG. 5)

(7) I. Gershevitch pp.279 too.

'..under Cyrus the Great and his son, there is no doubt that Medes were promoted to positions of responsibility...'

'..Harpagos and Mazares, the first generals of Cyrus were both Medes...' '...The Mede Datis was Darius' special agent and was in joint command at Marathon...'

'..We are obliged to assume that while the holders of the office of Chiliarch (commander of thousand men) known to us were Persians, the holders of the office at the times represented by the audience relied to Darius I and Artaxerxes I, happened to be Medes...'

(8) H. Foell. Kiel Un. Scythian Akinakai.

After D. Topai. Scythian Akinakai between Carpathian and Dniester. The Structure of a Storm.

(9) The other bearers of precious vases are generally identified as being Armenians and Syrians.

(10.1) [http://www.turkotek.com/old\\_masters/salon\\_7.html](http://www.turkotek.com/old_masters/salon_7.html)

(10.2) Zhang He. Knotted carpets of the Taklamakan. <https://edspace.american.edu/silkroa...Taklamakan.pdf>

(11) Women-Warriors in the Art of the Early Nomads. S. Yatsenko Academia.edu.

(12) An Investment in Appearance in Ancient Central Asia. K. Longfellow. 2013

Last edited by Pierre Galafassi; November 15th, 2021 at 10:35 AM.



November 2nd,  
2021, 11:55 AM

#28

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Members

Join Date: Oct 2009  
Posts: 149



Hi all,

According to a very recent study led by the Max Plank Institute, together with a multi-national & multi-disciplinary team (1), two different genetic pools characterized the Scythian cultures.  
A. '*.. An eastern source ( itself largely derived from the Andronovo culture) originated from populations in the Altai Mountains that, during the course of the Iron Age, spread west and south, admixing as they moved, connecting different cultures such as the Saka, the Tasmola, the Arzhan and the Pazyryk, found in southern, central and eastern Kazakhstan respectively..*'  
B. '*...A western group, initially located in the south-western Ural, which descends from a different but simultaneous steppe culture. This second gene pool, characteristic of the early Sauromatian- and Sarmatian Scythian cultures, remained largely consistent through its westward spread from the Western Urals into the Pontic- Caspian steppe..*'

FIG 1 is one of the attempts by scientists to describe the highly complex migrations during the third and second millenarities BCE.

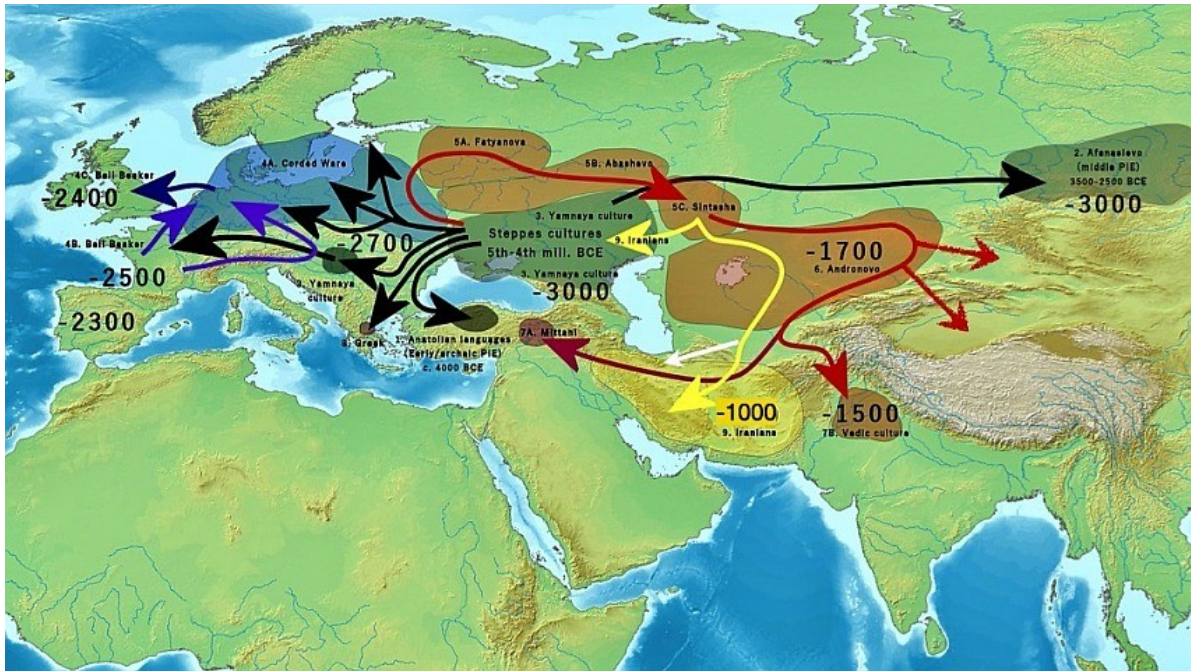


FIG 1

Fig 2 illustrates the logical consequence of all these moves and admixes: the very different genetic composition of various contemporaneous Scythian cultures. The sources mentioned in this picture as being the main genetic pools, were themselves already admixes from still older populations.

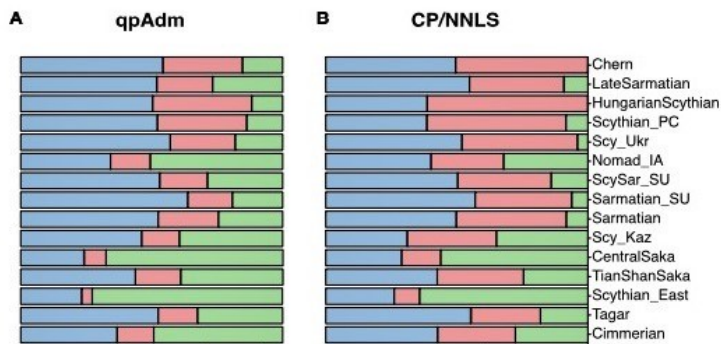


FIG 2. Comparison of DNA in various Scythian cultures.

Blue : Eastern Hunter gatherer. Red: Levant early settlers and Cultivators (so-called Natufians) Green : Altaians

This melting pot is illustrated below, with the facial reconstructions of the hosts of kurgans of the Pazyryk culture and of the older Arzhan-2 kurgan.





FIG 3. Reconstruction of the physiognomy of the Arzhan-2 ruler and of his consort (after Veselovskaya)

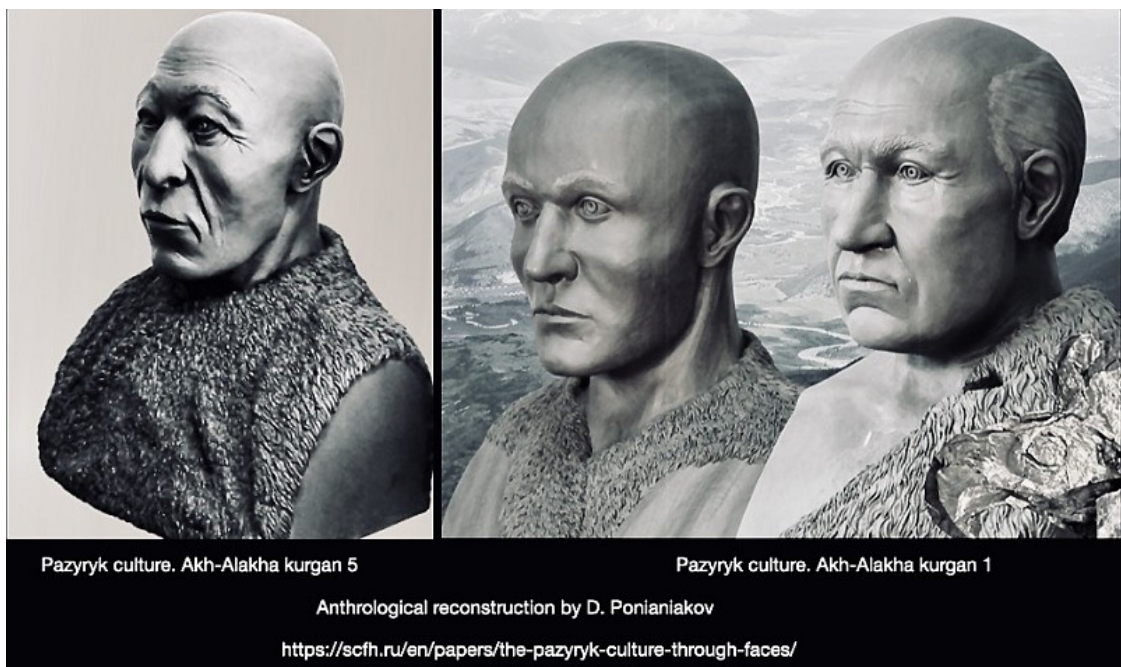


FIG 4. Reconstruction of the physiognomy of three warriors belonging to the Pazyryk culture: Hosts of Al-Alakha kurgans 1 and 5 (after Pozdniakov)

Modern Turks, Persans and Mongols, but also the old Xiong-Nu-, Yuezhi-, Wusun-, and Hun cultures may indeed be related somehow to these various gene-pools, further admixed with northern-, eastern-, western- and southern neighbors.

**But what all these guys surely shared, was their semi-nomadic 'art de vivre', a mastery of horsemanship, archery, metallurgy, textile production too ( including perhaps pile-rug weaving) and an impressive and original animalistic art.**

Imho this Max Plank work is another nail into the coffin of all these truly annoying ethnocentric maniacs who keep attributing the weaving of the Pazyryk Rug to their own 'pure race', hurling at each others

'blue-eyed red hair' vs. 'slant-eyed black hair' faces.

**This post concludes my dilettante's foray.**

I never expected to solve the question of the weaver's origin of the Pazyryk Rug.

It remains a question mark, although, imho, the candidacy of the Pazyryk people themselves comes out very much strengthened, mainly by four **facts**:

- (a) The rug carries the same sun-moon motif as many artifacts of the Pazyryk culture. (See post 1 )
- (b) Close neighbors of the Pazyryk culture, living in the northeastern oases of the Takla Makan, had acquired a mastery of pile-rug weaving centuries before the Bashadar- and Pazyryk rugs were woven. It is therefore quite unlikely that the competent weavers and dyers of the Pazyryk culture would have ignored the technology. (See post 20 )
- (c) The Pazyryk culture and its forerunner the Arzhan culture routinely imported red insect dyes from distant sources. (See Post 20 )
- (d) The motifs of the rug are all coherent with the hypothesis of a weaver belonging to a Scythian culture.

Regards 🍷🍷🍷

Pierre

**Note**

(1) G. A. Gneccchi-Ruscone & al. *Ancient genomic time transect from the Central Asian Steppe unravels the history of the Scythians. Science Advances, 2021; 7 (13)*

See also:

*M. Untertender and al. Ancestry, demography and descendants of Iron Age nomads of the Eurasian Steppe. Nature Communications. 3.03.2017.*

Last edited by Pierre Galafassi; November 15th, 2021 at 07:19 AM.



November 2nd, 2021,  
01:56 PM

#29

[Filiberto](#)  
[Boncompagni](#)  
Administrator



Many thanks for your efforts, Pierre!

Join Date: May 2008  
Location: Cyprus  
Posts: 163



Filiberto



November 4th, 2021,  
03:29 PM

#30

## Chuck Wagner

Administrator

Join Date: May 2008  
Posts: 148



Pierre, et al.,

I still need to go through all this but thanks for putting it together.

Don't know if you've seen this - tangentially related at best but interesting nevertheless:

<https://www.cambridge.org/core/journals/antiquity/article/mapping-karakorum-the-capital-of-the-mongol-empire/6E86EC9807E3354074D101D1AA15056F>

Regards  
Chuck



November 5th, 2021,  
08:04 AM

#31

## Pierre Galafassi

Members

Join Date: Oct 2009  
Posts: 149



Hi Chuck,

Thanks for the link. interesting stuff. Modern technology indeed makes things more easy for archeologists.

Will see what comes out from the field work which will follow.

i would put my 50 cents on their hypothesis of a large zone for temporary encampments for the tribes / troops / delegations who came (waiting for orders , participants to ceremonies etc..) at times when the big man was present. These fellows would probably carry their yurts with them.  
Pierre



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