

**ON THE ORIGIN OF ANATOLIAN RUGS**

Viewpoints on study and particularly on issues of origin of Anatolian or Asia Minor rugs are varied and contradictory. A number of researchers believe this region to be one of the centers of origin of rug-weaving culture, others link the traditions of Anatolian rugs to encroachment of Seljuks and consider as a result of further development of Seljuk culture. According to the supporters of this theory, the origin of Western Asian, including Caucasian rugs is linked to Anatolian rugs, that is, to the cultural traditions of Seljuks. Actually, the “Seljuk” or “Nomadic” hypothesis continues to remain the major one in terms of the origin of Western Asian and Asia Minor rug-weaving traditions. With regard to rug-weaving cultural traditions of native ethnic communities, Kurdish tribes<sup>1</sup> are considered important with respect to the origin of Anatolian rugs. For the sake of justice, it should be noted that in recent decades a number of researchers, among potential native people involved in these processes, mention also Armenians and raise the question of studying the Armenian rug-weaving culture, hence enhancing the resolution of primary issues of the origin of the so called Anatolian rugs<sup>2</sup>.

In contrast to the theories, explaining the origin of Western Asian rug-weaving culture by “Seljuk” or “Nomadic” factors, this report makes an attempt to present the contribution of native ethnic communities of the Armenian Highland and Asia Minor in the formation and further development of rug-weaving traditions in the territory of concern. Taking into consideration the fact that the influence of Caucasian rug-weaving traditions is considerable in some of the Anatolian rug-weaving centers, we will focus on interconnections of Anatolian and Caucasian rug-weaving centers as well.

Actually, the major issue is to understand whether the origin of rug-weaving culture in Anatolia and Western Asia is in any way connected to appearance of Seljuks or of Turkish tribes in this region. Naturally, the answer can be received from historical written and material sources. Arab sources of the 7<sup>th</sup>-10<sup>th</sup> centuries provide such information, a part of which is already included in the work (1922)<sup>3</sup> of Adam Mets. He points out that developed rug-weaving culture existed in Western Asia, including also Asia Minor during the mentioned era. According to these sources, the leading role was attached to the

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<sup>1</sup> **Michael Wendorf**, *Kurdish Rugs and Related Weavings - an 8000 -Year Weaving Tradition.* - [http://turkotek.com/salon\\_00088/salon.html?](http://turkotek.com/salon_00088/salon.html?) [http://www.turkotek.com/misc\\_00053/blindness.htm](http://www.turkotek.com/misc_00053/blindness.htm) Posted by R. John Howe on 08-23-2006 10:10 PM, *An introduction to Kurdish Rugs and other Weavings*, vol. IX, No. 2 December/January; 1989, Book Review by Murray L. Eiland, <http://www.rugreview.com/orr/9-2-42.htm>: **William Eagleton**, *An Introduction to Kurdish Rugs and other Weavings*, Brooklyn; 1988. Id., *An Introduction to Kurdish Rugs*, Interlink Books, New York; 1988, **Marla Mallett**, *Woven Structures Update*, <http://www.marlamallett.com/updates.htm>:

<sup>2</sup> See e. g.: **Murray L. Eiland**, "Handwoven Rugs of the Armenians", in **Lucy Der-Manuelian and M. L. Eiland**, *Weavers, Merchants and Kings: The Inscribed Rugs of Armenia*, Fort Worth: Kimbell Art Museum; 1984, pp. 54-59. **Yan Bennett** and **Malcolm Haslan**, *Rugs and Small Rugs. Antiquities; Encyclopedia of World Art*, Belih gorod, Moscow; 2003, pp. 158-159. **Brian Morehouse**, *Yastiks-Cushion Covers and Storage Bags of Anatolia*, Philadelphia; 1996

<sup>3</sup> **Mets, A.** *Muslim Renaissance*, Moscow; 1973, p. 369

Armenian community, and “**Armenian**” rugs were of great importance on the market of the Arab Caliphate.

Apart from the written sources, finds of archeological excavations also bear witness to the rug-weaving traditions of Asia Minor and the Armenian Highland to be traced since the Neolithic Era and incessantly continued well into the later periods. In particular, they are evidenced by the materials found in Chatal Hoyuk, fragments of embroidery and rugs, unearthed in the fortress of Karmir Blour, located in the vicinity of Yerevan, dating to the 8<sup>th</sup>-7<sup>th</sup> centuries BC as well as in Areni, dating to the 7<sup>th</sup>-6<sup>th</sup> centuries BC<sup>4</sup>. Accordingly, the native peoples – Armenians, Greeks, Assyrians and Kurds were well aware of the technologies of the occupation and the forms and spheres of use as well. And, finally, the very noteworthy observation of Marco Polo, who, travelling through Asia Minor, tells that the Turkoman people / the collective name for Turkish tribes, A. P / “**lived in mountainous and lowland areas, wherever they knew there were suitable pastures, as they were involved in cattle breeding. Here horses and mules of Turkoman breed are propagated.**” At the end of his story, the traveler states that “**there are also Armenians and Greeks living in towns and fortresses, engaged in crafts and trade. Here the most exquisite and beautiful rugs are woven, as well as luxurious fabric of red and other colors. Multifarious and numerous other objects are made here. The names of the towns are Komo / Iconia / Kasseri / Caesarea, Sevasto / Sebastia, etc.**”<sup>5</sup>. The witness found this situation in 1271-72s without any hint that Seljuks or any other newcomers were engaged not only in rug-weaving but in any other crafts as well. In other words, there are no grounds to involve Seljuks and their successors in the origin of rug-weaving traditions of Asia Minor. As for the Armenian rug production, Dvin, Ani, Partave, Artashat, Van, Karin were considered the largest centers, the production of which, according to Arab historians, e. g. Ibn Haukal, “cannot be found in any corner or in any direction of the world”<sup>6</sup>. What could Turkish tribes bring with them from the East, if it is known that the rulers of Khorasan and adjacent regions, if they gave priority to Armenian rugs as gifts presented to one another<sup>7</sup>. Although this information relates to the 10<sup>th</sup>-11<sup>th</sup> centuries, yet such a tradition existed formerly, attested by the Greek historian Xenophon (5th century BC). Most probably, the appearance of “**Pazyryk**” rug, woven by Armenian knot, in Mountainous Altai, was the result of such a donation<sup>8</sup>.

A few centuries before Marco Polo, the rugs of historical Armenia, Asia Minor and oriental rugs in general, were taken to Europe mainly from the ports in Cilician Armenia and Trabzon. It was during this era that the Europeans adopted the word “**carpet**” as a general

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<sup>4</sup> **Verkhovskaya, A. S.** Textiles from Excavations at Karmir Blour. *Karmir Blour III; Excavation Season of 1951-1953*, Yerevan; 1955, p. 67. These samples are kept at State History Museum of Armenia under the following accession numbers: 2113/6013 (Haritj); 2051/39 (Karmir Blour)

<sup>5</sup> **Marco Polo**, Journey. Translation from Old french by Minaev, I. P.; introduction, annotations and editing by Kunin, K. K., Leningrad; 1908, p. 18

<sup>6</sup> **Abu-Iskhak al-Istakhri**, A Book of Routes and Kingdoms. Translation and Annotations by Karaulov, N. A. *Miscellany of Materials for Description of Localities and Tribes of Caucasus* 29, Tiflis; 1901, p. 19. **Abu'l Kassim ibn-Haukal**, A Book of Routes and Kingdoms. Translation and Annotations by Karaulov, N. A. *Miscellany of Materials for Description of Localities and Tribes of Caucasus* 38, Tiflis; 1901, p. 112

<sup>7</sup> **Bartold, V. V.** Turkestan at the Period of Mongol Invasion. Monography, vol. 1, Moscow; 1963, pp. 345-346. **Abu'l Fasl Beykhaki, Tarikh and Beykhaki.** (ed.) Romaskevich, A. A. Materials about Turkmen and Turkmenistan, vol. 1, *Arab Sources of 8-15<sup>th</sup> Centuries*, Moscow-Leningrad; 1939, p. 238

<sup>8</sup> On this rug see: **Poghosian, A.** On the Origin of “Pazyryk” Rug. “*Etchmiadzin*” 12, November-December 2008, pp. 63-79. Id., On the Origin of “Pazyryk” Rug in English and Armenian, Yerevan; 2013

name for oriental rugs and carpets. The latter means reversible flat weave rug in Armenian. Actually, the notion of “Cilician rug” was in circulation, too and it is inscribed in Latin on the wall of the Church of St. Apolinari in Ravenna (**Fig.1**), where, in the year of 1000, Holy Roman Emperor Otto 3rd (983-1002) has confessed for 40 days, sitting on a Cilician rug<sup>9</sup>. At the same time it is also known that since the 16<sup>th</sup>-17<sup>th</sup> centuries, the rugs of the above mentioned regions were being accepted as “Turkish”, “Persian” or “Ottoman” in European countries.

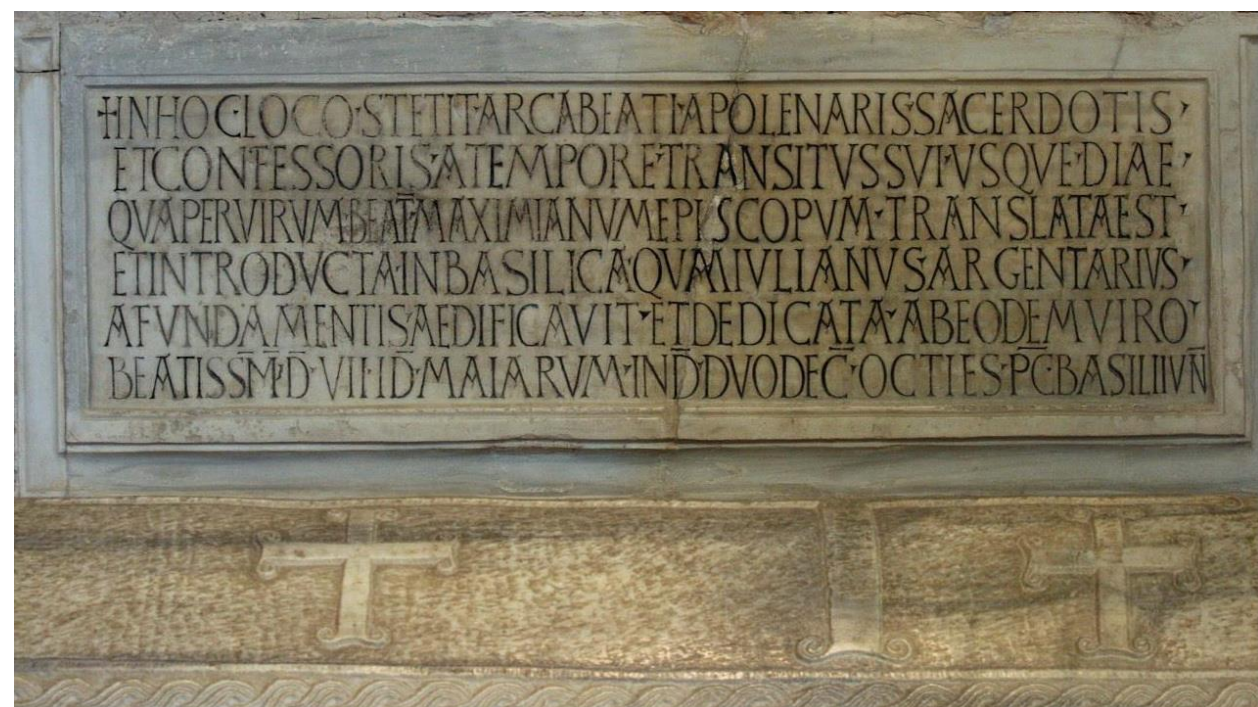


Fig. 1

What conditioned such a situation? The thing is that after 14<sup>th</sup> the in historical Armenia and Asia Minor the Armenian kingdoms as well as rich and influential princely houses were gradually disappearing. As a result, the manufactures of production of rugs and generally products, aimed at meeting the needs of the elite, affiliated by princely houses and courts, gradually started to disappear. Naturally, parallel to this phenomenon, the names, indicating the Armenian origin of these rugs, were out of use, too.

Meanwhile, the Ottoman Empire found itself in immediate and ongoing contacts with European countries and the Turkish names of rug-weaving centers of the empire gradually became known in trade cities of European countries, as well as among the merchants and generally among the elite of the European society. In our opinion, it is well known that although some changes took place in the demographic characteristics of the region in the 13<sup>th</sup>-15<sup>th</sup> centuries, namely apart from Seljuks, also various Central Asian tribes appeared in this territory, who lead nomadic lifestyle, nevertheless, the native ethnic communities – Armenians, Greeks, Assyrians and Jews – were mainly engaged in economy, trade and crafts, particularly in rug-weaving sphere, also Kurdish tribes.

<sup>9</sup> See: [http://www.alleng.ru/d/hist\\_vm/hist086.htm](http://www.alleng.ru/d/hist_vm/hist086.htm), Oscar Yeager, World History in 4 volumes, vol. 2, Medieval Ages, p. 89, [http://www.krotov.info/history/00/eger/eger\\_19.htm](http://www.krotov.info/history/00/eger/eger_19.htm):

Moreover, among the Kurds, carpet weaving was especially developed, as for rugs, they were mainly woven in the workshops of harems of Ashiret leaders. One of them – the workshop in Abdalla Khan's harem of Bitlis / Baghesh / is mentioned in the notes of Turkish traveler Evlia Chelebi in the first quarter of the 17th century<sup>10</sup>. The former Byzantine traditions continued to satisfy the needs of the Ottoman court and the elite of the society for cultural values. In Sultan palaces and adjacent buildings there were various workshops: rug-weaving, silversmithing, gunsmithing, embroidery, etc. During their invasions the sultans captured and brought thousands of skilled craftsmen to Constantinople and the surrounding towns to work in these workshops. In this case also, the main role played native Christians, a striking evidence of which is the French-Flemish painter Jean-Baptiste's Vanmour's canvases, painted in 1710-20s, which depict the court life. One of them is the famous painting "Armenian Women Embroidering in an Interior", where Armenian women engaged in embroidery at a sultan's palace are depicted (**Fig. 2**)<sup>11</sup>. This means that the concept "Ottoman embroidery" is also a legend; however, it is obvious that among the creators of the latter the Armenian women and Armenian embroidery traditions had an important role<sup>12</sup>.



Жан-Батист Ванмур. «Армянки за вышиванием».  
Масло, холст. 44 x 62 см. © Christie's Images, Ltd.

Fig. 2

<sup>10</sup> E. g. see: **Evliya Chelebi**, Travel Notes. *Turkish Sources 3*. Translation from the original, foreword and annotations by Safrastian, A. Kh., Yerevan; 1967, p. 203

<sup>11</sup> **Nefedova, O.** Oriental Motifs in "Tyurkri" Style. *Antiquities; Art Objects and their Assemblage*, January-February 2007, Moscow, pp. 74-79: [http://commons.wikimedia.org/wiki/Category:Jean\\_Baptiste\\_Vanmour\\_embroideri\\_jomen](http://commons.wikimedia.org/wiki/Category:Jean_Baptiste_Vanmour_embroideri_jomen)

<sup>12</sup> In this respect, we would like to draw researchers' attention to the fact that in the 18<sup>th</sup> century there existed Armenian guilds of "Susane" embroidery in Constantinople; see **Ghukas Karnetsi**, Originals. Archives of the Armenian History, New series 1/1: 1780-1785. Compiled by Grigorian, V., Yerevan; 1984, p. 483

The data in the written sources at our disposal point out to rug-weaving by Armenians in the regions and settlements of Dersim, Caesarea - Kurin - Sebastia - Yevdokia - Marzvan as well as in Kharberd, Iconia and elsewhere. The said also relates to Sparta, Ushak, Ladik, Denizli, and Aegean coastal rug-weaving centers, where, since the second half of the 19th century, the commodity production of rugs has developed, in which, as is known, mainly Armenians were involved<sup>13</sup>. Furthermore, the above said also refers to the raw material, including the making of dyes and drawing rug diagrams. Of course, Greeks, Turks, and Kurds were also involved in this sphere, nevertheless, the entrepreneurs preferred Armenians. In this regard, I find it appropriate to mention that in 1915, after the massacre of Armenians in Urfa, the rug production at "Mazpane," a well-known German rug company was shut down due to lack of qualified specialists, even though there were thousands of Muslim families living in the city and in the vicinity, among them Kurds, Yuruks, etc. who had also mastered rug-weaving skills<sup>14</sup>. We believe that the above mentioned facts allow us to conclude that the origin and further development of Asia Minor rug-weaving culture was in no way associated with penetration of Seljuks. It has existed several millennia before their appearance here and further developed without the active participation of newcomers. Such was the reality in Asia Minor before the Armenian Genocide of 1915 and it is strange for us to observe that the majority of those studying rug-weaving culture of the area, speaking of Anatolian or Asia Minor rugs, ignore the native ethnic community of these regions and the historico-cultural heritage left by it. By the way, we do not present any new particular facts; most of them have been published long ago.

Now, I would like to draw your attention on the Anatolia-Caucasus rug-weaving interconnections. In terms of the origin of rug-weaving culture, what interrelations could have such largest rug-weaving centers as the Caucasus and central regions of Asia Minor, particularly Sebastia, Caesarea and Iconia. The general concept among professional circles is that the affinities present in the design and technological sphere of Anatolian and Caucasian rugs are the result of the influence of Seljuk culture which penetrated the Caucasus through Anatolia<sup>15</sup>.

It is obvious to us that in the earlier historical periods, those two centers of rug-weaving culture, actually, had their own development processes, for especially in terms of economic relations, there existed a closed economic system, able to meet all the demands of the rulers or the elite. Only beginning from the 11<sup>th</sup>-12<sup>th</sup> centuries did the majority of demographic shifts from the East to the West begin. Here we speak not of Seljuks and other nomads who followed them but of Armenian emmigration that started immediately after their invasion of historical Armenia. They included the Eastern and Central provinces of historical Armenia, and as a result, hundreds of thousands of immigrants were added to the Armenian population, previously living in the above mentioned territories of Asia Minor. This means that in terms of the interactions, we must take into consideration the consequences of this factor, when new traditions were introduced from the East to the West,

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<sup>13</sup> **Cherkezian, K. H.** The Armenians of Afion-Karahisar. *Historico-Philological Bulletin* 1; 1981, p. 297. History of the Armenians of Syvri-Hisari (topographical, historical and ethnographical), compiled by **Grigor Ter-Hovhannesean**, Beirut; 1965, pp. 518-521. See also **A. Alpan**, The Economic Impact of the 1923 Graeco-Turkish Population Exchange upon Turkey; 2008, pp. 95-96; <http://etd.lib.metu.edu.tr/upload/12609803/index.pdf>

<sup>14</sup> **Bruno Eckart**, *The Days I Lived in Urfa*, Potsdam; 1922 (translation from German by Gasparian, A.; introduction, annotations, editing and publication by Avetisian, Zh.), Yerevan; 1990, pp. 6, 15, 19, 47

<sup>15</sup> **Of Carpets and Paintings**, [http://www.turkotek.com/salon\\_00080/t2s80.htm](http://www.turkotek.com/salon_00080/t2s80.htm)

which were directly related to the Armenian community. In the 16<sup>th</sup>-18<sup>th</sup> centuries as well, similar demographic shifts took place, although not as massive as the former ones. During more than two hundred years of devastating Turkish-Persian wars which were mainly taking place in the territory of historical Armenia, Sultan Selim 1<sup>st</sup>, Suleiman Parashuk and some of their successors deported tens of thousands of Armenians, especially craftsmen, from the Eastern provinces of Armenia and the territories of North-Western Persia to Western territories of Asia Minor. This movement also included Artsakh and Syunik and other territories of the Caucasus, including Shirvan, where many Armenian populated settlements existed. Echoes of these shifts continued well into the recent past. In particular, toponyms inscribed on the tombstones of a number of settlements of Asia Minor are of source importance. In the 19<sup>th</sup> century in the settlements of Denizli, Zile, Avdin, Burdur, Sparta and other settlements armenologist Hakob Kosyan recorded the birthplaces of the deceased, indicated in the inscriptions on tombstones of cemeteries of the 17<sup>th</sup>-18<sup>th</sup> centuries: Shvanidzor, Bekh, Shikahogh, Shishkert, Tatev, Khndzoresk, Haghorti, Sarushen, Kaler, as well as Agulis, Paraka, Astapat, Khoshkashen, etc. which were names of villages populated by Armenians in the regions of Artsakh, Syunik, Goghtan and Nakhichevan<sup>16</sup>. The same information is provided by the publisher of “**Secret of Gharabagh**” Makar Barkhutarean who states that many times in 1878-1879, on the tombstones of towns and villages of regions of Nikomedia and Smyrna, he saw and took notes of birthplace names of deceased people referring to Syunik-Artsakh (Meghri, Ghapan, Kaler, Kchoghut, Hatsi, Hadrut, etc.)<sup>17</sup>. “The author of “**Secret of Gharabagh**” also informs that in the 1790s, because of Agha Mohammad Shah Ghajar’s invasions and the accompanying infectious diseases and enduring hunger, “most of the people of Kyulistan, lower Khachen, Varanda and Dizak migrated, whereas upper Khachen, Zarist, Ghapan and Meghri were entirely deserted, some of the inhabitants died and many migrated”<sup>18</sup>.

Around 26,500 families migrated to Tachkistan<sup>19</sup> (Turkey) during these years. As a result of mass migrations, the territories of Asia Minor, previously inhabited by Armenians, became even more densely populated by Armenian emigrants. Among them a considerable number constituted those who migrated from Eastern Armenia, particularly from the Caucasus. At the end of the 19<sup>th</sup> century in these areas of Asia Minor, populated by Armenians, many of the elderly Armenians were still speaking in the Gharabagh dialect. As a witness, in particular on this occasion, Makar Barkhutarean mentioned about elderly women living in Denizli village of Smyrna<sup>20</sup>. In terms of the dialect, Professor Hrachya Acharyan found out that the spoken language of the Armenians of Burdur and Sparta was the intact Gharabagh dialect<sup>21</sup>. Subsequent researcher N. Mkrtchyan came to the conclusion that, in addition to the above two, the Gharabagh dialect was spoken by the Armenians<sup>22</sup> of

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<sup>16</sup> See: **H. Hakob V. Kosian**, *The Armenians of Smyrna and Surroundings*, vol. 1, pp.311-312; vol. 2: *Major Towns of the Smyrna Province and Armenians*, Venice; 1899, pp. 9, 13, 14, 27, 69, 92

<sup>17</sup> **Secret of Karabakh**, p. 242

<sup>18</sup> **Secret of Karabakh**, p. 241

<sup>19</sup> **Secret of Karabakh**, p. 241

<sup>20</sup> **Secret of Karabakh**, p. 242

<sup>21</sup> **Acharyan, Hr.** *Armenian Dialectology*, Moscow-Nor Nakhidjeva; 1911, p. 61. Id., *History of the Armenian Language*, vol. 2, Yerevan; 1952, p. 332

<sup>22</sup> **Mkrtchyan, N.** *Morphology of the Dialect of Burdur*. *Bulletin of Social Sciences* 1; 1966, p.49. Id., *Dialect of Burdur*, Yerevan; 1971, p. 7

Denizli, Eodemish, Zonguldagh, Antalya, Gasabay, Nazili, Kirk- Aghadj, Dovrek, Duzdje and a number of other, overall, fifteen settlements. Based on the available data, the linguist believes that these communities, particularly the Burdur community, was probably formed in the 1610s<sup>23</sup>. Thus, the linguistic studies confirm the presence of Artsakh- Syunik traditions in the territories of Asia Minor populated by Armenians. This factor makes it possible to understand the reasons of appearing Artsakh-Syunik rug-weaving traditions in Asia Minor rug-weaving centers and gives an idea of the spreading areas of these traditions. Actually, it is obvious that in the territories of concern this occupation was especially developed in those settlements, where Armenian ethnic communities lived. These include the cities and settlements of Sparta, Yodemish, Burdur, Denizli, Ushak, Iconia, Kir-Shehir, Caesarea, Sivri-Hisar, Sebastia, Zara, Kyurin, Arabkir, Akn, and Aphion-Karahisar which were known as famous centers of rug-weaving culture<sup>24</sup>. In this regard, especially noteworthy are the small rugs / yastik / published by Denis Dod, which bear obvious elements of design, typical of rug-weaving centers of Eastern Armenia<sup>25</sup>. No doubt, the cities of Asia Minor were also settled by tens of thousands of Armenians displaced from Vaspurakan and central provinces of historical Armenia.



Fig. 3



Fig. 4

Yet, the above data make it easy to identify rug-weaving traditions characteristic to the North-Eastern Armenia, particularly rug-weaving centers of Artsakh and Syunik in the system of rug-weaving centers of Asia Minor. Hence, Artsakh-Syunik traditions are most obvious in the design and technology of rug-weaving centers of Pergama, Burdur, Denizli, Demirchi, Sparta, Nigde, Iconia, Zonguldagh, Bolu, Odemish, Antalya, Bandrma and a number of other centers<sup>26</sup>. Based on the above mentioned statements we may conclude that the rug-weaving culture of Asia Minor is a complex mixture of local traditions and those of Eastern provinces of historical Armenia, in which,

<sup>23</sup> **Mkrtchian, N.** Dialect of Burdur, Yerevan; 1971, p. 6

<sup>24</sup> History of the Armenians of Syvri-Hisari (topographical, historical and ethnographical), compiled by **Grigor Ter-Hovhannesean**, Beirut; 1965, p. 451. **Cherkezian, K. H.** id., p. 297

<sup>25</sup> <http://rjohnhowe.wordpress.com/2007/12/13/the-anatolian-yastiks-of-dennis-dodds/>

<sup>26</sup> In this respect, e. g. see: **Heinrich Jacoby**, How to know Oriental Carpets and Rugs, London;1974, p. 31

undoubtedly, Artsakh has an important role. Our historical-comparative studies show that it is particularly obvious in the type of rugs characterized by serrated diamond-shaped (Fig. 3) and polyhedral motifs<sup>27</sup>. Artsakh rug-weaving cultural traditions, as mentioned above, are mostly present in the design of rugs with large stylized patterns. In this regard a remarkable is a piece of 1870 (Fig. 4), the design of which is completely composed of elements typical of Artsakh-Syunik rug-weaving cultural traditions<sup>28</sup>.



Fig. 5



Fig. 6

Analogous motifs in Caucasian and Asia Minor rugs are especially present in rug borders, such as conjunct star patterns, “snake coil” stylizations, “wine glass” pattern, etc. It is worth mentioning that rugs woven in these centers and dating to the 12<sup>th</sup>-13<sup>th</sup> centuries have the characteristic forms of design and representation typical of the ancient Artsakh traditions, mentioned above. In some cases, motifs typical of Artsakh rugs are observed in quite complete sets. With this regard, characteristic are the presence of traditions of hook-shaped polyhedral (Figs. 5), diamond-shaped large motifs as well as column-patterned, arched and, in particular, traditions of “Jraberd” type dragon rugs in these centers (Figs. 6, 7)<sup>29</sup>.

<sup>27</sup> <http://www.rugrabbit.com/Item/konya-area-long-rug-3rd-quarter-19th-century-42-x-103>

<sup>28</sup> <http://www.antiqueorientalrugs.com/turkish.htm>

<http://www.antiqueorientalrugs.com/CLOSEUP%20PAGES/7121%20konya.htm>

<sup>29</sup> Murray L. Eiland, *Oriental Rugs*, New York; 1976, fig. 18 with an attached explanation. See also *Hali, International Magazine of Antique Carpet and Textile Art* 98, London; 1998, p. 143; <http://rugrabbit.Com/profile/416?page=317/18th.c>. Anatolian rug fragment. 141cmx105cm. Cut and rejoined top and bottom and through the center. Please email for more images and a price; <http://rugrabbit.Com/Item/1718thc-anatolian-rug-fragment-141cmx105cmcut-and-rejoined-top-and-bottom-and-through-centerplea>





Fig. 7

The above said provides opportunity to conclude that in the 11<sup>th</sup>-17<sup>th</sup> centuries rug-weaving centers of Asia Minor have constantly been in the zone of regular migrations of Armenians from Eastern and North-Eastern provinces of historical Armenia, the consequence of which, as is seen, is the establishment of rug-

weaving traditions of Eastern and North-Eastern provinces or Artsakh-Syunik traditions of historical Armenia in several rug-weaving centers of Asia Minor. Since no significant demographic shifts have occurred from Asia Minor rug-weaving centers to Caucasus and Asia Minor, in general, therefore rug-weaving traditions of Asia Minor may not have influenced or spread in the Caucasus.