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Mısır Pamuk

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PROF. DR. W. BARTHOLD

İSLÂM MEDENİYETİ TARİHİ

PROF. DR. M. FUAD KÖPRÜLÜ

Tarafından BAŞLANGIÇ'la İZAH ve DÜZELTMELER
Kısım İlâve Edilmiştir.

Geniş İzah, Düzeltme ve İlâvelerle

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halkının esasen bu türlü işlere alışık olduğu sâhalarda vücade getiriliyordu. İnce yünlü kumaşlar, bilhassa Mısır'da yapılıyordu. Nil deltasındaki bazı şehirlerin mâmülleri ise, her tarafta aranıyordu. Şarkî İran'da, *Merv* ve *Nişâpur* havâlisinde pamuklu kumaşlar yapılıyordu. İslâm dünyasındaki ipek sanâyii'ne gelince, bunun Bizans'tan kaldığı söylenebilir. Bugün elde kalmış olan en eski İslâm brokarlarını süsleyen insan ve hayvan motifleri, İran ve Bizans te'sirlerinin birer delilidir. Hazar denizi cenubundaki *Cürcan* ile Şarkî İran'daki *Sistan* vilâyeti, Bağdâd hazînesine ipekli kumaşlar yollamakla mükelleftiler. *Halıcılık*, Abbâsî İmparatorluğu'nun muhtelif yerlerinde çok yayılmış bir san'attı. Hazar denizi cenubundaki *Taberistan* ile,—eski coğrafyacıların *Ermtniyye* dedikleri— Şarkî Anadolu'nun şimal memleketleri, Bağdâd'a kıymetli halılar gönderirdi. Bu devir İslâm âbidelerini süsleyen ve son asırdaki arkeolojik araştırmalarda parçaları sık sık ele geçen seramik eserleri, bu san'atın muhtelif sâhalarda büyük bir inkişaf gösterdiğini meydana koymaktadır. Buraya kadar kısaca izah ettiğimiz bu sanâyi mâmülleri tablosunu tamamlamak için, Mısır papirus'unun yerine geçen paçavradan yapılan *kâğıt sanâyii*'ni de unutmamak lâzımdır. İslâmlar vasıtasıyla Garb'a da geçen bu mühim san'at, IX. asırda, henüz Mâverâünnehr'e münhasır gibi idi; bunun başlıca merkezi de Semerkand idi. Bu sırada Bağdâd'da dahi yerleşmeğe başlayan kâğıt sanâyiinin, sür'atle her tarafa yayıldığını da ilâve edelim.

Sırf mâlî sebeple — yâni gelirini artırmak için — sanâyiin inkişafını kolaylaştıran Abbâsî devleti, ticâretin inkişaf ve terakkîsi hususunda hemen hiçbir şey yapmamıştır. Yollar o kadar bozuk idi ki, vaktiyle İran ve Roma hâkimiyeti devirlerinde kullanılan arabalar artık unutulmuştu. Develer ile yapılan nakliyât için, ibtidâî keçi-yolları kâfi geliyordu. Mâmafih o devrin ibn Hordâdbih gibi mühim coğrafyacıları, yolları, su bulunan yerleri, konaklanacak ve sığınacak mevkileri, posta menzillerini büyük bir dikkat ve itinâ ile tesbit etmişlerdir. Devletin resmî münakale vasıtası olan *berid* sistemi ve teşkilâtı, ehemmiyetle muhâfaza ediliyordu. Büyük nehirlerden geçmek için ibtidâî de olsa, vâsıtalar mevcuttu. Uzak-Şark ve Uzak-Garp memleketleri ile deniz yolları ile yapılan *ticâret*, başlıca, Yahudîler'in elinde idi. İslâm coğrafyacılarının ehemmiyetle tesbit ettikleri bu yolların en işlekleri Bağdâd'dan geçtiği için, Abbâsî baş-

kenti bu mübâdeleden ve transitten çok faydalanıyordu. Yalnız büyük bir kültür ve siyaset merkezi olmaktan başka, iktisâdî ve ticârî faaliyetlerin merkezi olarak da parlak bir mevkie sâhip bulunuyordu. Yahudîler'in bunda da büyük rolleri olduğu, son araştırmalar ile daha iyi anlaşılmuştur [G. Marçais, *Hist. géné. pub. par G. Glotz, Histoire du Moyen Âge*, tomc III, p. 363 - 366].

25. GARP'DA PAMUK

ve

İSLÂMLAR TARAFINDAN GETİRİLEN DİĞER TOPRAK MAHSÜLLERİ

Barthold, eserinde İslâm coğrafyacılarından bahsederken, bunların, muhtelif sâhalarda yetişen türlü toprak mahsülleri hakkında da bilgi verdiklerini söyler ve bu arada, bunlardan bâzılarının, meselâ pamuğun, Araplar tarafından önce Sicilya ve İspanya'ya getirildiğini kaydederek, Avrupa dillerinde pamuğa verilen *coton* isminin Arapça *Kotn*'dan alındığını yazar. Barthold'un küçük kitabında hiçbir not bulunmadığı hâlde, garip bir istisna olarak, bunun metin içine konulmasını (kitabımızın birinci basımında, s. 58-59'da, buna tesadüf olunur) doğru bulmuyarak, bunu bir not hâlinde buraya ekledik. Bu münasebetle, İslâm medeniyetinin Garb'a getirdiği belli-başlı toprak mahsülleri hakkında kısa malûmat vermeyi ve küçük bir bibliyografya ilâvesini faydalı gördük.

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İslâm medeniyeti, topaktan istifade hususunu aslâ ihmâl etmemiş, hâkim olduğu geniş ve birbirinden çok farklı sâhalarda, tabiat şartlarından ve imkânlarından faydalanarak ilerlemeler kaydetmiş ve bu arada Hristiyan Garp âlemine birtakım yeni unsurlar ve teknik bakımdan yeni terakkî âmilleri getirmiştir. İslâmiyet'in ilk zuhur ve yayılış devirlerini gözönünde tutarak, İslâmlar'ın sadece hayvan yetiştirme hususunda büyük te'sirleri olduğunu söylemek, dar bir görüş neticesidir. İspanya târihi ile uğraşan birtakım âlimler, İslâmlar'ın, ziraat sâhasındaki terakkîlerini ve Garb'a getirdikleri



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ÇAĞDAŞ TÜRKİYE TARİHİ ARAŞTIRMALARI DERGİSİ

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Doğan DUMAN

bu medyanın amacı -kendi içerisindeki bütün çatışmalara rağmen- Türkiye'deki siyasal yapıya karşı alternatif bir İslamcı model oluşturmak ve bunun için kitleyi hazırlamaktır. Bu amaç doğrultusunda İslamcı medyaya yüklenen ilk ve en önemli görev ise, laik kültürün normlarına karşı çıkmaktır. Görünen odur ki bu alanda İslamcılarının önü açıktır.

BATI ANADOLU'DA PAMUKÇULUĞUN KOOPERATİFLEŞME SÜRECİ

Abdullah MARTAL

Üretim ve ticaret boyutlarıyla geniş bir kitlenin uğraş alanı ve geçim kaynağı olan pamuk, hem tarımsal faaliyetler açısından hem de dokuma sanayi, bitkisel yağ sanayi ve yan ürünleriyle kimya sanayi açısından, ülke ekonomisinde önemli bir yer tutmaktadır. Bu nedenle, üretim bakımından Türkiye'nin Çukurova'dan sonra ikinci büyük alanı olan Ege Bölgesi'nde, pamuk tarımındaki gelişme ve kooperatifleşme sürecinin, Pamuk Birliğinin oluşum ve faaliyetlerinin incelenmesi, bu alandaki global yaklaşımlara ışık tutmak açısından değer taşımaktadır.

Osmanlı toplumunda pamuklu dokumaların geniş bir kullanım alanı oluşturması, pamuk tarımında iç tüketimi karşılayacak ve bir ölçüde ihracat olanağı ve ribilecek düzeyde üretim potansiyeli sağlamıştı. Özellikle 17. yüzyılın ilk çeyreğinde, pamuğun, ihracı yasaklanan mallar kapsamında çıkarılmasıyla, Ege Bölgesinde pamuk ekim alanları genişlemeye ve susam ekilen yerlerde pamuk tarımı yapılmaya başlandı. İzmir'in 17. yüzyıldan başlayarak önemli ticaret merkezlerinden biri haline gelmesinde, bu süreçte gerçekleşen pamuk ihracatındaki gelişmelerin büyük katkısı oldu.

18. yüzyılın ikinci yarısında, buhar gücünün makinelere uygulanmasıyla başlayan süreçte, Kuzey-Batı Avrupa'da gerçekleşen hızlı dönüşüm Osmanlı ekonomisini de derinden etkiledi. Özellikle pamuklu dokuma sektöründe dış alım ve dış satım dengeleri tamamen tersine döndü. 1827-1850 sürecinde Osmanlı devletinin İngiltere'den gerçekleştirdiği 9 katlık ithalat artışının % 75'ini pamuklu dokumalar oluşturuyordu. Diğer el sanatlarıyla birlikte yerli dokuma sanayiinin de ağır darbeler yediği 19. yüzyıl boyunca, Osmanlı ekonomisinin kapitalist dünya ekonomisinin uydusu durumuna düşmesi, pamuklu gereksiniminin büyük bölümünü dışardan alıp, ham pamuk satar hale gelmesiyle ilgiliydi.¹

1 H. İnalcık, "Osmanlı Pamuklu Pazarı, Hindistan ve İngiltere", ODTÜ Gelişme Dergisi 1979/80 Özel Sayısı, Ankara 1981, s. 54.

Shuster, *The Strangling of Persia*, New York, 1912.
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1975, pp. 5, 7-15, 33, 40, 42.

(MURIEL ATKIN)

COSSAEANS (Lat. *Cossaei*, Gk. *Kossaioi*), a tribe of mountain people settled in western Iran; their land was called *Cossaea/Kossaia* (attested in Diodorus, 17.111.5; Strabo, 16.1.17; Stephanus Byzantius, s.v.). Although this ethnonym is frequently mentioned in classical sources, the ancient ethnographers, geographers, and historians seem to have had only a very limited knowledge of these people and their land, customs, and culture, for the information they provided is vague and contradictory. Stephanus Byzantius (following Strabo, 16) reported that the land of the Cossaeans was part of Persia (Strabo, 16.1.17: "bordering on [Persia] as far as the Caspian gates"; cf. Arrian, *Anabasis* 7.23.1), but in reality it must have been situated somewhere in the Zagros mountains between Media on the north and Susiana in the south. Strabo (11.12.4) located it beyond the Zagros mountains, which separated Media from Babylonia, but "above" Media. He also mentioned (11.13.6) the "Cossaeon [mountains]" (Gk. *tā Kossaia*) as part of the eastern boundary of greater Media south of Ecbatana; Polycleitus had reported them as scarcely 1,000 stadia (i.e., 200 km) from the Euphrates (Strabo, 16.1.13). When the Persian kings went down from Ecbatana, where they usually spent the summer, into Babylonia they made gifts to the Cossaeans (perhaps actually a kind of toll; Strabo, 11.13.6; cf. Weissbach, who suggested that Babylonia is an error for Susa); their land must thus have been situated along the route. That information was confirmed by Diodorus (19.19.2), who said that the shortest route from lower Mesopotamia (specifically from Badakē on the Eulaeus River) to Ecbatana passed through the country of the Cossaeans. Their small, barren land was rough and mountainous, though the mountains were neither very high nor very snowy and only moderately timbered (Polyaenus, 4.3.31; Strabo, 16.1.13, 17.18).

The Cossaeans were variously described as the eastern neighbors of the Susians by Pliny (*Natural History* 6.134; cf. Ptolemy, 6.3.3, who put them in the region of Susiana closest to Assyria); as neighbors of both the Medes (Nearchus apud Strabo 11.13.6; cf. Arrian, *Indica* 40.6) and the Uxians (Arrian, *Anabasis* 7.15.1); and as inhabitants of the mountains of Media by Diodorus (17.111.4; cf. Polybius, 5.44.7, who included them among barbarian tribes). They were mountain tribesmen described as powerful, predatory, and audacious brigands, occupied with continual raiding and uninterested in agriculture (Strabo, 11.13.6, 16.1.17-18). They lived in village strongholds (Arrian, *Anabasis* 7.15.2) or in caves and ate acorns, mushrooms, and the smoked flesh of wild animals (Diodorus, 19.19.3).

Like their neighbors they were warlike, admired for their strength and daring; most of them were archers (Strabo, 11.13.6, 16.1.18; Diodorus, 17.59.3, 17.111.4; Arrian, *Anabasis* 7.15.1, 23.1). According to Strabo, at some uncertain date 13,000 Cossaeon bowmen joined the Elymaeans in war against the Susians and the Babylonians (11.13.6, 16.1.18). F. Weissbach (col. 1501) considered this report erroneous because Susa was part of Elam, but the occurrence of such a conflict is by no means unlikely. It thus seems that the Cossaeans occasionally entered into military service: Diodorus reported that they fought in the left wing of the army of Darius III (336-31 B.C.E.) at the battle at Arbela (q.v.) in 331 B.C.E. (17.59.3; cf. Curtius Rufus, 4.12.10).

The Cossaeans had been autonomous since ancient times (Diodorus, 19.19.3) and had never accepted a foreign ruler: They remained unconquered and had a measure of autonomy during the entire period of the Persian empire (Diodorus, 17.111.4). They were finally compelled, however, to submit to Alexander the Great (q.v.), when, after the death of Hephæstion, he attacked them in the winter of 324-23 B.C.E. (Strabo, 11.13.6; Diodorus, 17.111.4-6; Arrian, *Anabasis* 7.15.1-3; cf. Plutarch, *Alexander* 72.4) and laid waste to most of their land in only forty days, slaying and capturing a great number of the inhabitants. A significant number of Cossaeans were included in the Persian army that Peucestas assembled in 323 B.C.E., shortly before Alexander's death (Arrian, *Anabasis* 7.23.1). Although Alexander is said to have founded cities at crucial points throughout Cossaea (Diodorus, 17.111.6; Arrian, *Indica* 40.8), they apparently had no lasting significance, for Antigonos I, when passing through it only four years later, in 317 B.C.E., was exposed to great dangers and lost a considerable number of men (Diodorus, 19.19.4-8).

It was probably the Cossaeans, rather than the Cissians (q.v.), who were the descendants of the Kassites, the ancient tribal people (Babylonian *Kaššī*) attested in cuneiform sources from the 18th century B.C.E. onward; they ruled Babylonia until driven out by the Assyrians in the 7th century B.C.E. and continued to inhabit the Zagros area on either side of the modern road from Baghdad to Kermānšāh during the Neo-Assyrian and Neo-Babylonian periods.

Bibliography: For classical sources any current edition may be consulted. J. A. Brinkman, "Kassiten," *RIA* V, 1976-80, pp. 464-73. [F.] Weissbach, "Kossaioi," in Pauly-Wissowa, XI/2, cols. 1499-1503.

(RÜDIGER SCHMITT)

COTTON

- i. *Introduction.*
- ii. *Production and trade in Persia.*
- iii. *In Afghanistan.*

i. INTRODUCTION

Cotton (*panba* < Mid. Pers. *pambag*; *katān*; in Isfahan *kolūza*; genus *Gossypium*), particularly the short-

3:18; Amos 9:13; Sibylline Oracles III.774-77; II Enoch 8:5).

d. *The new light.* Just as in the traditional myth God sent light to inaugurate the process of creation, so light will again burst forth upon a world shrouded in darkness (cf. Enoch 5:6; 38:4; 45:4; 48:3, 6; 92:4; 1QH VII 24-25; the nucleus of this idea may be found already in Isa. 30:26).

e. *The new man.* The crowning point of the new creation will be the emergence of the new man (the "Son of man"; cf. **בן אדם**; Aramaic **בר אינש**), to whom—as at the former creation (Gen. 1:26-28)—all things will be subject (cf. Dan. 7:13; Enoch 46:1-4; 48:2-10; II Esd. 13:3-13). In the Christian development of this doctrine, the new man is identified, of course, with the divine man, Jesus Christ.

Moreover, the righteous, who will be spared for this consummation, will enjoy once more the bliss of the primeval age. They will again dwell—and not necessarily after death!—in the garden of God (Enoch 61:12) and eat freely of the fruit of the paradisaical tree (24:4-5), and they will live as long as did the antediluvians (25:6). *Magnus ab integro saeculorum nascitur ordo.* The cosmogonic cycle completes its revolution. Once again, the creative breath of God moves in the darkness over the troubled waters of the world, and once again the sudden burst of his light heralds a new day.

The Bible opens with the story of creation, not because this is the beginning of all things, but because it wishes to proclaim at the outset that the world is under God. It is the breath of the eternal God that stirs the primordial waters, and it is the same breath that turns the dull clod into a living soul. All the subsequent narratives and chronicles of the OT are but a reaffirmation of this truth in terms of history, and therefore, in the last analysis, an epic of continuous creation: the divine breath is still hovering over the turbulent deep, still being breathed into rude clay. And it is in line with this tremendous concept that the NT ends with the vision of a new creation, or rather a completion of the continuous process, when God who at the first was all in nothing shall at the last be all in all.

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b) **קנה**. P. Humbert, *Bertholet Festschrift* (1954), 259-66; G. Rinaldi, *Aegyptus*, XXXIV (1954), 61-65; W. F. Albright, *VTS*, III (1955), 7, note 5; M. Pope, *El in the Ugaritic Texts* (1955), pp. 51-52; F. Vattioni, *Review of Biblical Theology*, III (1955), 218-20. The meaning "create" is denied to this word by: G. della Vida, *JBL*, LXIII (1944), 1, note 1; J. A. Montgomery, *JAOS*, LIII (1953), 107, 116; P. Katz, *Journal of Jewish Studies*, V (1954), 126-31.

2. On the distinction between daylight and the sun, see: S. Aalen, *Die Begriffe "Licht" und "Finsterniss" im AT, im Spätjudentum und im Rabbinismus*, vol. I (1951).

3. For varying viewpoints on Gen. 1:2, see: W. H. McClellan, *Bibl.*, XV (1934), 512-27; K. Smorónski, *Bibl.*, VI (1935), 140-46, 275-93, 361-95; S. Moscati, *JBL*, LXVI (1945), 305-10.

4. For Mesopotamian parallels to the idea that man is created in the divine image, see: B. Meissner, *Babylonien und Assyrien* (1920—), i, p. 371. The idea was enunciated also by C. Masonius Rufus, a Stoic teacher of the first century A.D. (Stobaeus CXVII.8).

5. On the six-day scheme, see: J. Wellhausen, *Reste des*

arabischen Heidetums (2nd ed., 1897), p. 142; J. Skinner, *Genesis* (1910), pp. 7-12; H. Webster, *Rest Days* (1916), pp. 188-90.

6. On seasonal conditions in Palestine at the beginning of the agricultural year, see: G. A. Smith, *The Historical Geography of the Holy Land*, p. 77; G. Dalman, *Arbeit und Sitte in Palästina*, I, i (1918), 119.

7. For primitive parallels to the idea that man was made from clay or dust, see: O. Dähnhardt, *Natursagen*, I (1907), 89-111; J. G. Frazer, *Folklore in the OT* (1919), I, 3-29. For Classical parallels, see: J. E. B. Mayor, *Commentary on Juvenal* iv.133, xiv.35; E. S. McCartney, *Classical Journal*, XX (1935), 367-78.

8. On the assumed Sumerian origin of the idea that woman was formed from the rib of man, see: V. Scheil, *Comptes rendus* (1915), pp. 534-36; S. N. Kramer, *Enki and Ninĥursag*, BASOR, Supplement I (1934), p. 9; E. Villa, *Studi e Materiali di Storia delle Religioni*, XV (1939), 126-29; H. Holma, *Orientalia*, XIII (1944), 225. But for primitive parallels, see O. Dähnhardt, *Natursagen*, I (1907), 115-20.

9. English translations of the ancient Near Eastern myths of the primordial combat:

a) Ugaritic. T. H. Gaster, *Thespis* (1950), pp. 133-224; H. L. Ginsberg in J. B. Pritchard, ed., *ANET* (2nd ed., 1955), pp. 129-42.

b) Babylonian (Enuma Ēliš). A. Heidel, *The Babylonian Genesis* (1942), pp. 7-47, pp. 119-22 (Tišpak and Labbu); E. A. Speiser in J. B. Pritchard, ed., *ANET* (2nd ed., 1955), pp. 60-72.

c) Hittite. T. H. Gaster, *Thespis* (1950), pp. 316-36; A. Goetze in J. B. Pritchard, ed., *ANET* (2nd ed., 1955), pp. 125-26.

d) Sumerian. S. N. Kramer, *Sumerian Mythology* (1944), pp. 80-82; T. Jacobsen, *JNES*, V (1946), 146-47.

10. On cosmogony in the Apoc. and the Pseudep., see: W. M. Patton, *International Journal of Apocrypha*, no. 17 (April, 1909), pp. 33-37.

11. For oriental and Greek influences on the concept of the creative Word, see in particular: L. Dürr, *Die Wertung des göttlichen Wortes im AT und im Antiken Orient* (1938); W. F. Albright, *From the Stone Age to Christianity* (1940), pp. 145-46, 285; *JBL*, LX (1941), 206-9; E. Hatch, *The Influence of Greek Ideas on Christianity* (1957), pp. 246-50.

12. On the oriental background of Wisdom as "craftsman," see: W. F. Albright, *AJS*, XXXVI (1920), 282-85; C. Story, *JBL*, LXIV (1945), 334.

13. On cosmogony and eschatology, see: H. Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit* (1895). This classic discussion can now be augmented from more recent discoveries of ancient Near Eastern literature (see above), but these discoveries also require modification of Gunkel's conclusions at several points. On the idea of creation as a recurrent event, see: M. Eliade, *The Myth of the Eternal Return* (1954).

For translations of the Dead Sea Scrolls as indicated, see: T. H. Gaster, *The Dead Sea Scriptures* (1956).

T. H. GASTER

COTTON [כרפס, *karpas*; κάρπασος; Heb. and Gr. borrowed from Sanskrit *karpasa*, perhaps through Pers.; חורי, *hōrai*(?)]. The fibers from the fruit of a plant, *Gossypium herbaceum* L., which have been woven into thread and cloth from very early times. כרפס in Esth. 1:6 refers to hangings of cotton in the palace of Susa, while Isa. 19:9 mentions weavers of cotton in Egypt. In the latter passage the context and parallelism seem to favor the translation "cotton" for חורי (RSV "white cotton"; KJV "networks"), even though the word may mean just "white" (cf. Esth. 8:15, where חור may refer to cloth).

See also FLORA § A5; CLOTH; WHITE.

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J. C. TREVER

THE MILLET OF MANCHESTER: ARAB MERCHANTS AND COTTON TRADE*

Fred Halliday

Behind the desk of Mr Emile Abu-Fadil, for many years the Lebanese Honorary Consul in Manchester, hung the copy of a fresco whose outlines are known to many generations of English schoolchildren, *Phoenicians Bartering with Ancient Britons*. In the painting, by Frederick Lord Leighton in 1894-5,¹ two groups stand confronting each other: on the left are wild men and women—savages almost, clad in animal skins—while on the right is a group of darker figures, upright and noble, draped in fine robes, with pointed beards and skullcaps. The scene is Cornwall in South-West England, some time before the advent of the Romans and the birth of Christ: the barbarians on the left are natives of Britain, the nobles on the right are Phoenician traders, merchants who ventured out from Tyre and Sidon in what is now Lebanon and who sailed to Britain, via the Straits of Gibraltar and the North Atlantic, to exchange their goods for Cornish tin.

The degree of continuity between today's Lebanon and ancient Phoenicia is, of course, a subject of controversy: the state of Lebanon as we now know it is a very recent and fragile creation, having been forged out of the wreckage of the Ottoman Empire at the end of World War I. Most of those Arab merchants from the Ottoman empire who came to Britain in the nineteenth century would have called themselves Syrian (*sūrī*) before calling themselves either Arab or Lebanese, since the word Syria covered what is now Lebanon until the latter was delineated. But many came from what is now Lebanon, from the same region as the traders two thousand years ago. The motivation of these commercial links, however, was now—two millennia later—the reverse of that of the earlier period: what attracted Arab merchants to England in modern times was not the raw materials available but the manufactured goods and in particular the cotton goods produced in Lancashire, which made of Manchester the free-trade capital of the nineteenth century.

* The body of the material in this article is based on research conducted in the mid-1970s on behalf of the Arab League into Arab communities in Britain. The remaining part of this investigation, on the Yemeni community, has been published as *Arabs in Exile: Yemeni Migrants in Urban Britain*, London, I.B. Tauris, 1992.

I should like to repeat here my thanks to the Arab League office in London and in particular to Muhammad Wahbi and Lakhdar Brahimi for their support in this work. I am also most grateful to a number of people with knowledge of the Manchester community and its context who have helped me at various stages of the research: in particular to three members of the Manchester community, Albert Hourani, the late Emile Abu-Fadil, and the late Haim Nahmad, for the very informative interviews they gave me in 1975-6 and to Ken Brown, Peter Sluglett, Bill Williams, Ayman al-Uri and Rohit Lekhi for assistance with other aspects of the research.

1. The painting, a spirit fresco on canvas which was then plastered to the wall, is in the Royal Exchange building in London and is considered to be one of Leighton's less distinguished works. He himself had visited Egypt, Greece and Syria in the 1860s and 1870s, and developed an interest in the Middle East that was also evident in the Arab room at Leighton House, west London.

وعلى اعلاه تماثيل بوبتير وبونون وريابو في مغشاة بالذهب وامامها مائة مغشاة بالذهب ايضا
 وكان عليها اوان وتحت كثيرة انتهها ملوك الفرس اه . ومن الناس من يظن ان هذا البناء الذي
 بصفه هو برج بابل المعروف الآن ببرج نمرود وآثاره لا تزال بين اخرة بورسبيا على ما سنذكره
 بعد . وقد اثبتوا بعد الفحص المدقق ان ارتفاعه كان ينيف على اعلى رؤوس الاهرام المصرية بمئة
 قدم واذا كان ذلك صحيحا فلا عجب اذا احصاه المتقدمون في جملة الغرائب . اما القصر الملكي
 فنشئه مختصر وقد ورد ذكره في كثير من مصنفات القدماء ولا سيما اليونان فانه ما برج عندهم
 محلا للعجب والاندماش بالنظر الى ما كان عليه من السعة والعظمة وخرابة الانقان وما يليه من
 الحدائق المعلمة التي عدت في جملة عجائب الدنيا السبع . ومنشأها فيما روى ديودورس ملك من
 اغناب سيرايمس سألته ذلك حظية له من بلاد فارس احبت ان يتل لها ما في بلادها من الروابي
 المكسرة بخضرة الرياض والبساتين فامر بانشاءها على ذلك المثال . ولذلك جعلها على هيئة سطح
 قائمة بعضها فوق بعض وكل واحد من هذه السطوح يتأخر عن الذي تحته على شكل ما يسمى
 بالانتقبات حتى كانت والاشجار عليها اشبه برابية خضراء ذات مروج وخنازل رائعة . وكانت هذه
 الحدائق مربعة الشكل طول كل جهة من جهاتها ٤ فلترات اي نحو ١٢٠ مترا وكل سطح من
 السطوح المذكورة يرفق اليه بسلة بينه وبين الذي يليه والسطوح برمتها قائمة على عمدة وهي مفروشة
 بصفايح من الرضام طول الواحدة منها ١٦ قدما وعرضها ٤ اقدام . وهذه الرضام مستورة بخبزران
 قد غمس في الحمر وفوقه صقان من الاجر المنموس في الجص وفوق ذلك صفايح من الرصاص
 تمنع نفوذ الماء الى ما تحتهما من البناء اذا سقي ما فوقها من الاشجار . وفوق الرصاص اثراب المغروسة
 فيه اشجار الحدائق وهو من الكثرة بحيث يمكن ان تفرس فيه اعظم سرحة . وكان هذا الموضع كساحة
 مغطى بالشجر المختلف والمغروسات الانيقة ذات النسر والتمر . وفي داخل العمدة المذكورة غرف رائعة
 الانقان محكمة الوضع ينفذ اليها النور من خلال العمدة وهي الغرف الملكية . وكان احد العمدة اجوف
 من راسه الى عقبه وفي داخله آلات ترفع الماء من الدهر فتصبه في الحدائق اه . هذه صفة هذه الحدائق
 في الجملة وقد درسناها الايام فيما درسته من تلك العظام العجيبة فاصبحت نلا من الحجارة والانتقاض

القطن

القطن نبات يقوم على ساق ثم يتفرع ويحمل كنانح تشفع عن زغب ايض يغزل وينسج . يزرع في
 البلاد الحارة والمعتدلة واجود مكان لزرعه قارة افرينيا . وهو اما نبات سنوي او انجم نعر الى العشر
 سنين وله اربعة انواع وتحتها تنوعات كثيرة تختلف باختلاف الاماكن

husband of 'Ālam Khātūn, became king, and Pādshāh was handed over the vengeance of the wife and daughter of Suyurghatmlsh. In the reign of Pādshāh Marco Polo (ed. Yule-Cordier, 23, 91) passed through Kirmān on his return journey (ca. 1293).

In 695/1296 Muẓaffar al-Dīn Abu 'l-Hārīth Muḥammad Shāh Sultān b. Hadjīādī succeeded his aunt by command of Ghāzān Khān, but his brother slew his vizier and rebelled in Kirmān. The troops of Fārs and 'Irāk besieged Kirmān for 18 months. Muẓaffar al-Dīn came from Tabrīz, forced the town to surrender and executed the ring-leaders. His methods must have been summary, for his new vizier left him in terror. Muẓaffar al-Dīn, who loved wine, died in 703/1303-4 as a result of his excesses.

His nephew Sultān Kuṭb al-Dīn II Shāh Djahān b. Suyurghatmlsh succeeded him and ruled for two years and a half (until 706/1306-7). As he was very cruel and did not pay his dues regularly to the Mongol treasury, Öldjeytü deposed him and appointed a simple governor to Kirmān, Nāṣir al-Dīn Muḥammad b. Burhān. Kuṭb al-Dīn II retired to Shīrāz to Kardudjīn, wife of his father. His daughter Kutlugh Khān (*wālidat al-salāṭīn*) in 729/1328-9 became the wife of Mubārīz al-Dīn Muḥammad, the real founder of the Muẓaffarid dynasty, who later took possession of Kirmān (in 741/1340-1).

Before the earthquake of 1896 there still existed in Kirmān the *Ḳubba-yi sabz* (remains of the *madrasa* of Turkānābād) bearing the date 640/1121-3 (i.e. contemporary with Rukn al-Dīn). This "green mausoleum" was the family tomb for the dynasty (cf. P. M. Sykes, *Ten thousand miles in Persia*, London 1902, 60-2, 194, 264). Turkān Khātūn founded the little towns of Sar-āsiyāb and Ātrūd, to which she brought a water supply. Suyurghatmlsh built the *madrasa* of Darb-i Naw, where he was buried.

Bibliography: The special history of the Kutlugh-Khānids is the *Simṭ al-'ulā' li 'l-ḥadrat al-'ulyā*, written in 716/1316-17, cf. Storey, i, 358, 1297. The author Nāṣir al-Dīn was the son of Khwādja Muntadjab al-Dīn Yazdī, the trusted adviser of Kuṭb al-Dīn (cf. the Paris ms., B. N. Persian No. 1377, f. 125). On Burāk, Rukn al-Dīn and Kuṭb al-Dīn, cf. Djuwaynī, ed. Kazwīnī, ii, 211-18, tr. Boyle, ii, 476-82. On the whole dynasty: *Ta'rikh-i guzīda*, ed. Browne, 527-35, 625; Mirkhwānd, *Rawdat al-ṣafā*, Bombay 1266, iv, 128-31; cf. E. A. Strandman, *Chuandamir's afhandling om Qarachitaiska i Kirman*, Helsingfors 1869; Khwāndamīr *Ḥabīb al-siyar*, Bombay, ii/3, 10-12; Müneddjim-başı, Turkish tr., Istanbul 1285, iii, 587; Rieu also quotes Waṣṣāf, iii (to the year 694) and the *Geography* of Ḥāfiz-i Abrū, part ii, which seems to contain full references. Cf. also d'Ohsson, *Hist. des Mongols*, iii, 5, 19, 32, 131-3, 396; iv, 90-3, 269, 485; Zambaur, *Manuel*, 237; Boyle, in *Camb. hist. of Iran*, v, 323.

2. The title Kutlugh-Khān was conferred in 629/1231 by Ögedey on Abū Bakr b. Sa'd, the Salghurid [q.v.], cf. d'Ohsson, iii, 398.

(V. MINORSKY)

KUTLUGH-SHĀH NOYAN, a notable Mongol amir in Ilkhānid Persia, especially during the reigns of Ghāzān Khān and Öldjeytü (694-716/1295-1316). He was a member of the Manqut tribe, and a descendant of Čingiz Khān's general Djedey Noyan.

After the accession of Ghāzān, Kutlugh-Shāh led the pursuit of the amir Nawrūz, besieged Harāt,

where Nawrūz had taken refuge, and captured and executed him in 696/1297. He was also charged with the execution of the fallen *wazir* Ṣadr al-Dīn. In 698/1299 he was sent by Ghāzān to Rum to suppress the revolt of prince Sūlāmīsh. In 699/1299 he accompanied Ghāzān's invasion of Syria, and was subsequently appointed by him *shāma* of Damascus. He commanded the right wing of the Ilkhānid army when the Mamlūk forces were defeated at Hims. During the Syrian campaign of 703/1303, Kutlugh-Shāh was less successful; he was defeated by the Mamlūks at Mardj al-Şuffar. He among others was held responsible by Ghāzān, and together with his fellow-general Čübān he was sentenced to be beaten with rods at the judicial enquiry (*yārghū*) which followed his precipitate return to Persia. Any eclipse that Kutlugh-Shāh may have suffered as a result of this defeat was only temporary, however. On his accession in 704/1304, the Ilkhān Öldjeytü appointed him commander-in-chief. But in 707/1307 Öldjeytü's armies invaded Gilān, and during the campaign Kutlugh-Shāh was defeated and killed. His death cleared the way for the later ascendancy of Čübān in the Ilkhānid state.

Kutlugh-Shāh's eminence among the amirs of his time is amply attested in anecdotes concerning him. Kāshānī records that during a dispute at court between Hanafīs and Shāfi'īs, during the reign of Öldjeytü, Kutlugh-Shāh urged in his exasperation that the Mongols should abandon Islam—of whose tenets he is represented as having a very curious conception—and return to the *yāsāk* and *yūsūn* of Čingiz Khān (*Ta'rikh-i Uldjāytū*, ed. M. Hambly, Tehran 1969, 98 = Aya Sofya MS 3019, f. 178a). On the other hand, in Ibn Bazzār's *Safwat al-ṣafā*, a near-contemporary life of Shaykh Ṣaḥī al-Dīn of Ardābil, he is shown as a devotee of Šūfi shaykhs, and there is an entertaining account of how in a contest of piety and abstinence, Kutlugh-Shāh's favoured shaykh was beaten by Ghāzān Khān's candidate, Shaykh Zāhid Gilānī (ed. Aḥmad b. Karīm Tabrīzī, lith. Bombay 1911, 38-9 = Aya Sofya MS 3099, f. 28b).

Bibliography: references in *Cambridge history of Iran*, v, ed. J. A. Boyle, Cambridge, 1968; B. Spuler, *Die Mongolen in Iran*, Berlin 1968. (D. O. MORGAN)

✓ KUTN, KUTUN (A.), cotton.

1. In the mediaeval Arab and Persian lands.

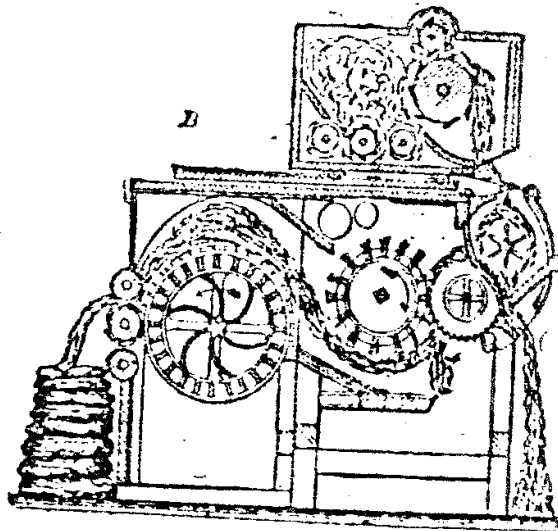
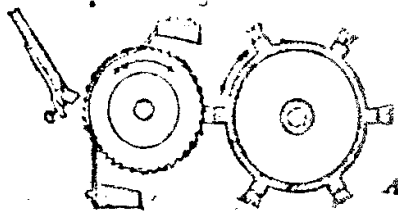
In the period of the Arab conquests cotton had already been propagated from India to eastern Persia and the neighbouring lands. It was cultivated everywhere and a flourishing industry produced cotton goods there. The Arab geographers, in describing the economy of these lands in the 'Abbāsīd period, speak especially of the production of cotton goods, but there is good reason to suppose that these factories used the cotton planted in their own regions.

In modern Afghānistān, Kābul and Herāt had cotton factories which were known for the excellent quality of their products. Kābul exported cotton goods as far as China. Marw and Nishāpūr were the most important centres of the cotton industry in Khurāsān. The province of Marw also exported large quantities of raw cotton, much appreciated for its softness. The cotton materials produced at Marw, especially *mulham*, a cotton and silk fabric, were so renowned that, according to al-Tha'ālībī, in all countries fine materials originating from Khurāsān were called *shāhidjānī* (after the name of Marw).

باب الصناعة

Parusli غزل القطن وحلجته

كان اهل الهند وغيرهم من ام المشرق يزرعون القطن ويحجونه ويغزلونه وينسجونه ويصغفونه قبل المسح باكثر من خمس مئة سنة. وقد بلغت منسوجاتهم في الدقة والمناة مبلغاً لم تبلغه منسوجات اوربا حتى الآن مع كل الآنها ولكنهم اقتصروا على اعمال ايديهم وعلى آلات بسيطة جداً اخترعوها في سالف الزمن ثم لم يزيدوا عليها شيئاً. ولذلك لما وردت عليهم منسوجات اوربا الخمسة الاثمان لسهولة نسجها بالآلات صار اكثر اعتمادهم عليها بخلاف اهل اوربا الذين اخترعوا في هذين القرنين الاخيرين من الآلات ما يعجز الفلم عن وصفه وتغني الآلة منه عن الوف من العلة كما سترى



الشكل ١

والقطن لا ينسج ما لم تجر عليه اعمال كثيرة اشهرها الحنج والندف والغزل اما الحنج فبراد يوتنفة القطن من بزور وكانت آلة يد الانسان فقط ولم تنزل كذلك في بعض مالكة المشرق ثم اتصل بعض المشاركة من زمان طويل الى اصطناع المحلجة المستعملة الآن في بعض انحاء سورية ومصر واجزاءها الجوهريه اسطوانتان تدور احدهما فوق الاخرى بدولاب يديره الحلاج برجله ويزج

مستقيماً فلا يمضي وقت طويل حتى تنبت له جذور في الارض ويبش مستقلاً عن أمه ولو قطع منها . وتستعمل هذه الطريقة في ما اذا كان الغصن صلب الخشب عسر اللي والنمل
الطريقة الثانية . اقل الغصن قليلاً حتى ينقطع بعض الياف ثم النه واطمره على ما تقدم فتمنع
العصارة عن الرجوع منه الى جذور امه وتنبت له جذور خاصة
الطريقة الثالثة * انزع النسر عن الغصن على مساحة نصف قيراط ثم اطمره في الارض
على ما تقدم

الطريقة الرابعة . احفر حفرة طويلة تحت الغصن اذا كان من الكرم او نخود والنه فيها
وحيثما نظهر براعمه في الربيع اطمره بالتراب رويداً رويداً اقتصر البراعم اغصاناً وبيت لكل
برعم جذور خاصة به حتى يمكن قلعها وزرعها وحده
الطريقة الخامسة . اقطع الشجرة وحالما تنبت خراعيها درخها بحسب طريقة من الطرق
المتقدم ذكرها او اطرها بكومة من التراب مبعداً بعضها عن بعض ما يمكن فلا يمضي زمان
طويل حتى تنبت لكل خرعوب منها جذور خاصة به فيقلع وبتغر في مكان آخر
الطريقة السادسة . اذا اردت تدرج غصن لا يمكن ابصاله الى الارض اما لان ليه متعذر
اولانه مرتفع عن الارض كثيراً فأحطه بصندوق من الخشب او الخزف وضع فيه تراباً واسفه
جيداً فتنبت منه جذور في الصندوق وحينئذ يمكن قطعها وغرسه في مكان آخر
والوقت المناسب للتدرج حينما يكون النبات نامياً اشد نموه لان الجذور تنمو في ذلك
الوقت بسرعة وحينما لا تكون العصارة فيه كثيرة السيلان

على Pause - تاريخ القطن

القطن ابن الشمس فان وطنة البلدان الحارة في اسيا وافريقية بجانب خط الاستواء . ولكن
الانسان نقله الى اماكن باردة شمالاً وجنوباً حتى بلغ به الى الدرجة السادسة والثلاثين من العرض
الشامي . وزراعته منتشرة في بلدان كثيرة فتمتد من جنوبي اوربا الى رأس الرجاء الصالح في
طرف افريقية الجنوبي ومن ولاية فرجينيا باميركا الى جنوبي مملكة برازيل ولكن اكثر وجوده
بين الدرجة الثلاثين والخامسة والثلاثين من العرض الشامي . ويزرع في اماكن مختلفة الارتفاع
من سواحل البحار الى اعالي الجبال فقد وجدته في جبال انديس حيث الارتفاع على سطح
البحر تسعة آلاف قدم ووجدته بوبل في جبال حملايا بالهند حيث الارتفاع عن سطح البحر اربعة