

KALIDAS NAG

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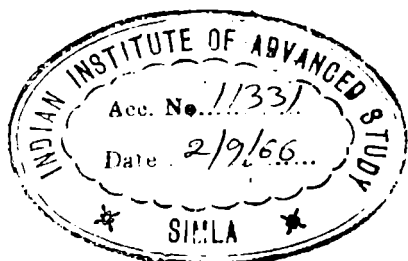
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INDIA AND THE MIDDLE EAST

BY

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M. C. SARKAR & SONS LTD.
14, BANKIM CHATTERJEE STREET,
CALCUTTA - 12



1ST EDITION

1954

Price Rs. 3/-

222.54056

N131T



Library IIAS, Shimla



00011331

Published by S. Sarkar from M. C. Sarkar & Sons Ltd., 14, Bankim Chatterjee Street, Calcutta - 12 and printed by B. K. Sen at the Modern India Press, 7, Wellington Street, Calcutta - 13.

PUBLISHER'S NOTE

Dr. Kalidas Nag of the University of Calcutta was invited to join as cultural Adviser, The Calcutta Art Society Mission to the Middle-East. On his return he published articles on the Middle-East in the *Hindusthan Standard* and *Amrita Bazar Patrika*, which we are reprinting in this volume conveying our thanks to the two esteemed journals.

On the completion of this middle-eastern tour, Dr. Nag was invited to U.S.A. as a Visiting Professor of Asian Civilization under the Hill Foundation Minnesota. His previous work "India and the Pacific World." covered the entire south-east Asia from Malaya, Indonesia to China, Japan and Polynesia. In this new book Dr. Nag gives a condensed and an objective survey of the life and culture of Iran, Iraq, Syria, Labanon, Turkey and Egypt. He entrusted his manuscripts with his two devoted pupils, S^j. Srihari Gangooly, M.A., and S^j. Tamonesh Banerji, who offered us their unstinted help in seeing the book through the Press. As Dr. Nag was away to U.S.A. and Europe for over a year, he had little chance of correcting the proofs etc. and we gave the indulgence of our readers for some printing errors, which crept into the book. But we hope that the book, as the author hopes, will help creating a new sense of fellowship between India and the renascent nations of the Middle-East.

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FOREWORD

Major-General M. Naguib
President, Egyptian Republic.

I was interested to hear of your celebration of the millennium of the great Arab philosopher Avicenna, and of the growing interest which young Americans are taking in the culture of the Orient. I am sure that you, as Visiting Professor of Asian Civilization in American Institutions, must be gratified to find that your effort is bearing fruit; I cordially wish you continued success.

You tell me that your colleagues and yourself propose to celebrate in 1953 another anniversary; this time an Occidental one, the Renaissance (1453). If I describe it as "Occidental", this is not to mean that Oriental influences and factors have not played their part in that remarkable flowering of the human spirit which goes under the name of the European Renaissance. It is for the sake of convenience that we give it a name as well as a date.

And if we of the East claim a share in the birth of the Renaissance, we also put a claim to be counted among its heirs. It is true that, in the centuries which succeeded the XV century, the contacts between us and the West were vitiated by the move-

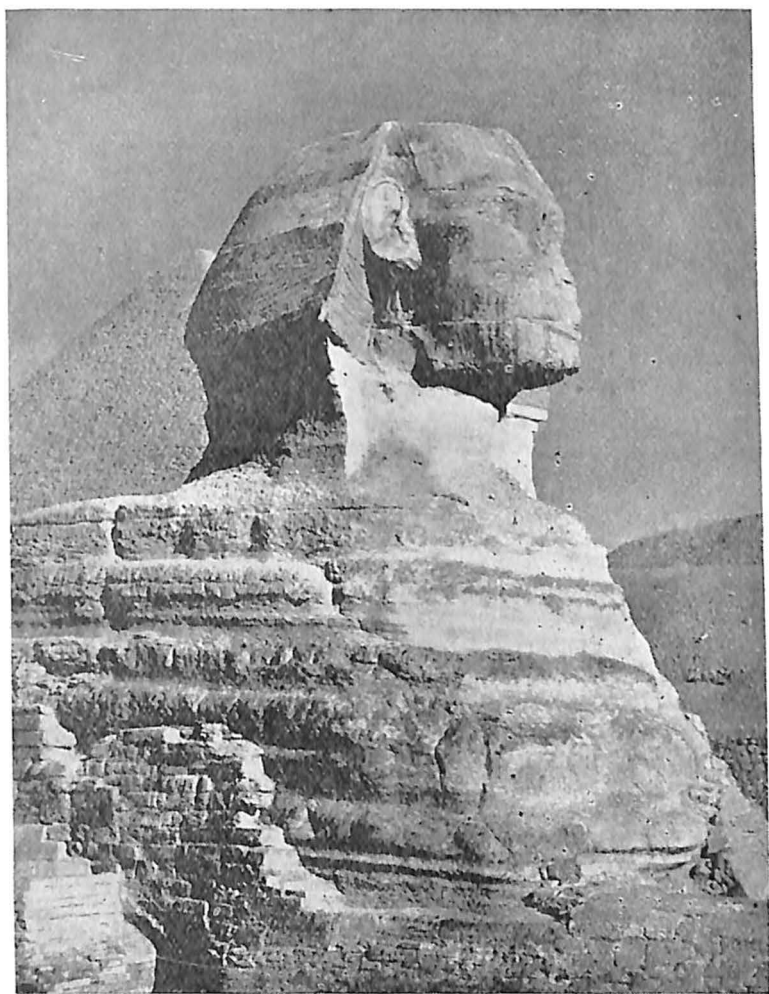
ment of European expansion and domination. But that phase of relationships is happily approaching its close, and will be succeeded, I hope, by another phase of fruitful collaboration between free men and women and free nations of the East and the West.

With kindest personal regards and best wishes.

*Mohd. Raghib,
Major General.*

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Sphinx



Pottery Painting (Rayye)



Persepolis—Ahura Mazda

INDIA AND THE MIDDLE EAST

CHAPTER I

IRAN AND INDIA

Iran, the land of the 'Aira' corresponding to the 'Arya', is the land of our first cousins. Our *Vedas* and their *Ayesta* are but linguistic variants of the common corpus of a vast literature, only parts of which have survived the ravages of time. In the whole continent of Asia, the Indo-Iranian languages form the only zones of the Indo-European linguistic family. Even in remoter proto-historic ages, offering few literary records, we find that the art and archæology of the Indus Valley are linked up with those of Iran—in the 3rd-4th millennium B.C.—through painted and unpainted potteries and other objects discovered recently by Sir Aurel Stein and others in the intervening regions between Sindh-Beluchistan, Khorasan, Fars and Susa.

So, I was thrilled when the Calcutta Art Society invited me to join, as the Cultural Adviser, the first unofficial delegation (1950) from Free India to the Middle East (1950). We could only take with us 150 pictures in oil and water colours, of the Bengal School of Paintings; and Pandit M. S. Vats, Director-General of the Archæological Survey, New Delhi, gave us some good photographs of Indian sculpture and architecture. The delegation was privileged also to carry the life-size paintings of Rabindranath Tagore and Mahatma Gandhi to be presented to Iran through the University of Teheran.

Dr. A. Siassi, the learned Chancellor, extended to us the generous hospitality of his University, where we had the privilege of cultivating personal contacts not only with the representative men of Iranian sciences and arts, but also

with the rising generation of students who showed a keen desire to know India and to work, for a while, with our students. Invited to deliver an address on the solemn occasion of the presentation of the two portraits, I could not help reminding the learned gathering that we should find in the portrait of Tagore, the master singer and of Gandhi the master builder of our age—the inspiration and hope of renascent Asia. They represent the two indispensable faculties of all universities—the faculty of Beauty and the faculty of Truth symbolised by Rabindranath and Mahatma Gandhi.

Our Exhibition of Indian Paintings was held in the National Library, Teheran, and Her Royal Highness Velahazrat Shadokhte Shams Pehlavi, the sister of the present Shah not only inaugurated the Exhibition, but examined the works of our outstanding painters with keen personal interest. Privileged to conduct her through the gallery, I reminded her of the grand contribution of her illustrious father, the late Reza Shah Pehlavi in cementing anew the cultural relations between India and Iran by inviting our national Poet Rabindranath in 1932.

Not only did the Ministers and other dignitaries attend but also the school children and their teachers visited the Exhibition. The noble Minister of Education vied with the Chancellor of the University (a former Minister of Foreign Affairs) in lavishing their kindness in our delegation; and we were taken to any part of the country by any conveyance we found useful, including the aeroplane to far-off historical sites like Persepolis and Naks-i-Rustam, Shiraz, Ispahan and the Caspian health resorts.

From Korranshahr, the southern port of Iran on the Persian Gulf where we landed, we could see different parts of this vast country, of a total area of 628,000 sq. miles. Large sectors of the country appeared to have lapsed to deserts with little traces of irrigation and any kind of vegetation or greenery.

Human habitations are few and far between, specially in the arid regions which cause headache to most of the Ministers of modern Iran. Pastoral folks move from place

to place desperately struggling for survival, under their crude nomad economy and there are 8 million nomads in Iran. Some of these folks, like the Bakhtiari, although of Persian stock, pursued occasional plundering as their traditional profession; and to placate them a charming princess of the Bakhtiari clan, was chosen to be the Queen of the Shah. Of the unsettled and the disturbing elements in the population we should mention the Kashgais of Turkish origin, the Shah Savans of Azerbaijan (partly annexed by U.S.S.R.) and the Kurds who would loot and even kill the travellers and pilgrims while going out of Iran into Iraq on their way to Karbela, the holiest site of the Shia Muslim community. The other religious minorities are the Christian Assyrians, the Armenians, the Jews and some 10,000 Zoroastrians.

By sheer misadventure we strayed away from the "correct path" and were obliged to spend the night in a village inn so-called. The food available was of a most primitive kind and the mud-walls of a cottage were covered with a thatch and a few projecting branches of trees to serve as the canopy on our head. We were pilgrims in the caravan-sarai of the lonely village; but we lacked the poetical fervour, in that freezing temperature, to recite the poems of Omar Khayyam. His tomb was far away in Nishapur, near Meshed and we were somewhere in the centre of Iran, north of the historic Susiana. The neglected villages of Iran offered a striking parallel to our deserted villages in India; and we could not help meditating on the future of our struggling States, if we fail to solve promptly and adequately the problems of food, clothing and shelter for the common man who has suffered untold miseries through the ages.

Just as in India, 85% of the total Iranian population of seventeen million obtain their living from farming and stock-raising. According to Kautilya's economy, *Krishi* (agriculture) and *Pashu-palya* (animal husbandry), were the main-stay of the Indo-Iranian economics, while *Vanijya* (export-import trade) occupied the next important position. Nature has, however, shown to Iran her special favour in oil, which brings the major part of the revenue to the State. Iran is the oldest and the largest oil-producing country in

the Middle East; but the biggest oil concession is held by the Anglo-Iranian Oil Co. which employs 55,000 workers of whom 50,000 are Iranians. While touching the port of Abadan on our way through the Persian Gulf, we heard that the Oil Company has built up there one of the largest "refineries" of petroleum in the world. The Company has nearly doubled the production of crude oil, from ten million (1937) to over twenty million (1947) in ten years. And their revised "concession" or lease is expected to last until the end of 1993.

But while oil is supposed to be an antidote in "troubled waters", here in Iran, oil seems to be inviting ever fresh troubles; for her Caspian neighbour U.S.S.R. is casting ominous glances on the huge dividends earned by the foreign oil concerns. In November, 1943, as we know, there took place in Teheran the historic meeting of Roosevelt, Churchill and Stalin; and in their joint declaration, the U.S.A. re-affirmed the conditions of the tripartite alliance between Iran, U.K. and U.S.S.R.

The pro-Soviet Tudeh Party subsequently entered into an agreement (April, 1946) with U.S.S.R. that, subject to the approval of the Majlis, a Russian-Iranian Oil Company might be formed, Russia owning 51% of the shares for 25 years. But soon thereafter the whole situation changed. U.S.A. became pronouncerly hostile to U.S.S.R. and the Majlis voted against ratification, so that, in December, 1947, Premier Quovam S. Sultaneh resigned. His Tudeh Party with their known Communist sympathy was alleged to have been involved in a plot to assassinate the Shah (Feb. 1949). So, during our visit in 1950, we found the political situation confused and uncertain although in a recent vote of confidence, Premier Razmara gained a substantial majority for a pro-Anglo-American policy and India also made a treaty of friendship with Iran.

For social, strategic and economic developments of Iran, Government initiated a Seven-year Plan with an estimated cost of 650 million dollars; and foreign technical experts, specially from U.S.A., were invited. Iran was the vital supply line of communication, from the Allies to U.S.S.R.,

during the World War II. What would be her position in case of outbreak of World War III in which U.S.S.R. might be in the opposite camp? The Caspian Sea threatens to change its colour and to be converted into a Russian lake! The jute-growing and fertile Northern Provinces of Iran will be the first to be involved, as we have observed in the case of Azerbaijan. The Northern Provinces are on the highway for Russians to travel towards Iran and India. The Russian merchant Athanasius Nikitin crossed the Caspian to Mazandaran and thence *via* Ormuz to India (1466-72). The highways from the Caspian to Karakoram, Kashmir and the Himalayas offer many points of strategic importance vital to the defence of Iran and India; and our students of geo-politics should wake up and explore anew the historic routes of communication between Iran and India in the context of recent grouping of Powers.

Cultural Institutions

Iran is the veritable cradle of Asian-civilisation and at the same time the great transmitter of cultural currents of the Orient and the Occident. Greek drama awakened into consciousness in the age of the Persian War in which Aeschylus (at the battle of Marathon, 490 B.C.) and Sophocles (at Salamis participated. Herodotus and Xenophone studied Persian life and institutions thoroughly and Alexander the Great, as we know, married Persian wives, donned Persian robes and aspired to unify his vast Empire by propagating Greco-Persian culture. Was that due to the penitent mood of Alexander who in a drunken state, set fire to the marvellous Palace of Darius and Xerxes? During our visit to the thousand-pillared capital city of Persepolis, we were haunted by its grandeur and specially by the magnificent staircase of the Persepolitan Palace. We could see such superb monuments even today, amidst the ruins, especially the colossal bulls, lions, etc., and the exquisite carvings of the stone-figures of the subject races bringing tributes to the Great Achaemenian Emperors.

Thus from the 6th. century B.C. to the 4th. century B.C. we find innumerable evidences of the glories of Asian art in Iran. Their samples in stone and bronze, together with other specimens of art and achæology of the classical and mediæval ages of Iran, have been effectively exhibited in the National Museum of Teheran. It was founded in 1938 and in the course of the last twelve years, collection and research work have gone apace under the able direction of Prof. A. Godard and Dr. Bahrami who very kindly received me and interpreted in Persian my lecture on "India and Iran",* held at the beautiful auditorium of the National Museum. In the course of our visit to the historic cities of Shiraz and Ispahan we could examine some valuable documents of mediæval Persian Art, reflected in the classic writings of Firdausi, Omar Khayyam, Saadi and Hafiz. We were glad to find the humble village of the poet-philosopher Saadi humming with new life as the rural architects and the artisans under Government patronage were completing the Mausoleum of Saadi. Paying our homage to the great poet we came next to the superb Garden Mausoleum of Hafiz and offered a bouquet of flowers to the immortal Poet-mystic. We remembered that Hafiz was invited to visit Bengal in the 14th century, although he could not come; also that about 20 years ago, *Gurudev* Rabindranath stood silently at the same place and opened a page of the *Divan* of Hafiz which (as attested by an Iranian friend still in the land of living) seemed to be a direct address of Hafiz to his brother-poet from India. I still remember the radiant face of Rabindranath when he said, after I had presented the *Golden Book of Tagore* to him in 1931, that he would be flying to Persia, the land of his favourite Hafiz, at the invitation of Reza Shah Pehlavi. The late Shah was not only the maker of modern Iran and the builder of its most health-giving and beautiful capital Teheran, but was also the pioneer in reviving the age-old cultural relations between India and Iran. He accorded a right royal reception to the poet-laureate

* Appendix A.

of Asia. India participated in the millenary of the national poet Firdausi and of the great scholar Al Beruni; and I was charged by our Iranian friends to organize in India the thousandth Anniversary of the doctor-philosopher of European fame Avcinna, in the early middle ages.*

I found the University of Teheran making splendid progress in the line of developing the mind of Iran both in the study of its ancient language, history and literature as also in Arts and Sciences. I was so happy to spend some time with the eminent poet-scholar Prof. Poor-i-Dauood, who worked for a while in Santiniketan and who is the leader of Avestan-Sanskritic studies in Iran. It is through him that Prof. Dr. Kunhan Raja of the University of Madras has been taken as the Professor of Sanskrit at the University of Teheran. Our Indian Universities should extend similar courtesies to eminent Iranian scholars to serve as guest-professors in our Universities. I should mention in this connexion names like Dr. Issa Sadiq, an authority on the history of Education in Asia, Prof. S. Nafisi, whose special and voluminous works are on Persian literature and Dr. Bahrami, Professor of Archæology.

The University of Teheran has also done pioneer work in another very important direction—in the domain of student-exchange on a truly international basis. During the last 90 years, we in India, have developed, out of the three original Universities of Calcutta, Bombay and Madras, about 30 Universities; but in none of them we find as yet any provision—statutory or administrative—for the welcoming of foreign scholars and students; only the Visva-Bharati (Santiniketan) under Dr. Tagore's prophetic lead, invited foreign scholars to stay and work with Indians. I was glad to find, while enjoying the hospitality of the University of Teheran, that it has made splendid arrangements in this line by offering well-furnished living rooms to scholars and learned guests and also a limited number

* On the 30th April of 1952 I had the honour of being invited by our friends of the Middle East, to inaugurate the Milenary of of Avcinna and the formation of the Indo-Middle East Association in Calcutta.

of stipends to cover partially the expenses of the students. Mr. Barke, a former post-graduate student of the Islamic Culture Dept. of our University of Calcutta, is now a stipendiary (getting about Rs. 300/- per month) who is very happy to work under his Iranian professors and preparing his thesis for a doctor's degree. I found also students like him coming from Pakistan, Iraq, Syria, Turkey and Egypt living and working happily together in the University guest house.

In the University lounge, these students very kindly received us at a party where we met a few European students coming to specialise in Iranology; and we found also a talented Turkish lady, Doctor of the University of Ankara, working to prepare a thesis on Persian literature.

Here we met H. E. Ghazanfar Ali Khan, the Ambassador of Pakistan who gave a special party to us at his home where our Indian Ambassador H. E. Ali Zahir was also present. He cultivated active friendly relations with our Iranian friends; and as he spoke Persian he was especially admired and appreciated. He led our party when we visited the tomb of Reza Shah Pehlevi.

On the eve of our departure from Iran we felt that we were leaving many genuine friends behind us, to mention among others, the learned Chancellor Dr. Ali Akbar Siassi. From his work as a Professor of Psychology he rose to be the Minister of Foreign Affairs (like Dr. Kuprulu of Ankara) Dr. Siassi had many lieutenants; and I must specially mention here Professor Ghooneli who offered his most friendly services day-to-day like a true brother. Through such kind souls we came back to India convinced that in Iran we have a veritable homeland; and in creating this feeling a large part was played by our progressive sisters of Iran like Mrs. Bayani, a celebrated painter, who introduced us to many noted women workers and organisations of modern Iran.

India has entered into a Treaty of Friendship with Iran which is but a recent confirmation of our age-old relationship. And so, I hope our Ministry of Education, our Universities and learned societies will soon extend the

hand of friendship and collaboration to the sons and daughters of renascent Iran.

India and Iran: A study in Art and Archaeology

Ever since the days of the French Orientalist Anquetil Duperron, for about two hundred years (1750-1950), India and Iran have been discussed together, especially through the ancient scriptures *Vedas* and *Avesta* (2000-1000 B.C.).

But the uncertainties of linguistic and literary studies have been partially removed by the patient explorations and researches of the archaeologists of the last century. The Rosetta stone was discovered in 1799 during Napoleon's Egyptian Campaign and the hieroglyphics were deciphered satisfactorily by Champallion (1820-1830). The trilingual inscriptions of Darius the Great helped to decipher many other valuable inscriptions, seals and coins. So the inscriptions of Emperor Asoka the Great (270-230 B.C.) could be deciphered at the Asiatic Society of Bengal, by James Princep (1840). Within a century from that date, we have a wealth of materials from the Indus Valley: Harappa (Punjab), Mohenjo-Daro, Chanhudaro, Amri (Sindh) and Nal (Baluchistan, Gateway of Iran). The inscriptions on the Indus Valley seals have not yet been satisfactorily deciphered but help may come from such seals and inscriptions discovered in Iran and Iraq. So our Indian archaeological strata, with painted and unpainted vases etc. may be correlated with similar layers and finds in Iran specially in Susa and such other pre-historic sites. Not only the geometrical designs but the *fauna* and *flora* of the Indus Valley seem to resemble those of ancient Iran which must have been connected with regular trade-routes to and from India. To study and explore these ancient routes, the late Sir Aurel Stein devoted the last years of his life from 1932, and he explored Baluchistan, Makran, Kerman, Fars (Susiana), Khozistan, Elam, Luristan, Hamadan, upto Kurdistan and Azerbaijan. His tours have been carefully described by Dr. Bahmen Karimi to whom I am grateful for detailed information.

The entire Chalcolithic or Aeneolithic culture of India and Iran must be studied along with similar finds in China (Yang-Shao), Iraq and Egypt. Though some of the beads and potteries permit us (as in Susa) to reach as early a date as the 5th millenium B.C., yet culture belongs to Metal age and so it cannot be called pre-historic; rather, these represent protohistoric layers which emerge at the end of the Neolithic age (10,000—5,000 B.C.) Egypt and Iraq now can point to 6,000 B.C., as the beginning of the Metal age culture, represented in Iraq by the newly discovered Hussana period, when the life of the nomadic tribes came to be settled in huts and villages practising primitive agriculture. From the pre-Sumerian, we can now study the Sumerian chapters of history, so intimately connected with Iran and India (3000—2000 B.C.), on the eve of the Aryan migration. While Iran was totally Aryanised (in language and culture) India retained, along with Vedic-Sanskrit many other pre-Aryan and pre-Dravidian languages and cultures, which should be studied by Iranian antiquarians. Then we may hope to get a scientific and objective commentary to our most ancient scriptures—the *Vedas* and the *Avesta* (2000—1000 B.C.). Eminent Iranists like Prof. Poor-i-Dauood and others have already clarified many obscure points by their researches and now Indian scholars should be encouraged to spend some time to collaborate with Iranian scholars.

Between 100 and 500 B.C. you have the great Prophet Zarathushtra (of golden Camel) of Iran and we have sages (honoured as "Gymnosophists by the Greeks)—like Yajñavalkya, Paraswanatha, Mahavira and the Buddha—each a great reformer in the domain of religion and philosophy, as reflected in our *Upanishads* and in the texts of Jainism and Buddhism. By 500 B.C. Darius the Great built up the first world-Empire (imitated by Alexander), embracing Sindh on East and Greece (Ionia) on the West. Asoka the Great (270—230 B.C.) must have sent through Ariana, Arachosia, Gandhara and Iran, to Syria and Egypt, his Ambassadors of Peace and goodwill, and in his art, especially architecture and sculpture,—we find influences of ancient

Iran especially of the Persipolis periods. Then followed the Indo-Parthian (Arsacides), Indo-Bactrian, Indo-Greek, Indo-Seythian (Kushana) and Indo-Sassanian phases of art and culture down to the Islamic conquest of Iran (640 A.D.). Just as our Buddhism influenced early Christianity, so did your Mithraism and Manichaeism, spreading from the Roman Empire on the West to the Central Asia and China on the East. Along with our Buddhistic sculpture and painting, Iranian art objects and designs travelled (as I have personally seen) through China and Korea to Japan of the Nara epoch (7th century A.D.).

In the mediæval period (700 to 1700 A.D.) also Iran and India collaborated for nearly a thousand years : The military excursions of Sultan Mahmud of Ghazni brought the works of Al Beruni, Abu Ali Iban Sina (Avecinna), Firdausi etc. to the knowledge of Indian poets and scholars and very appropriately we celebrated in India their one thousandth anniversaries.

Immediately after the Firdousi millenary, His Late Majesty Reza Shah Pelhavi invited Dr. Tagore the Poet Laureate of Asia, who was deeply moved by the historical, literary and artistic glories of Iran (1932). Dr. Tagore wrote many beautiful things on Iran and, since his visit, many Iranian and Indian scholars have been visiting India and Iran.

I hope and pray that, through our Universities, learned societies and museums, a permanent organisation for the systematic study of Indo-Iranian history and culture would soon be established, and with that expectation I close my discourse thanking my friends of Iran for all the courtesy and kindness they have shown to me and my colleagues of the Indian Cultural Delegation, enjoying the hospitality of your enlightened Government, especially through your Ministry of Education and Fine Arts.*

* The lecture was delivered at the National Museum, Teheran on Nov. 8th, 1950, under the auspices of the Ministry of Education.

CHAPTER II

INDIA AND IRAQ

Iraq or Mesopotamia may rightly be called "The land between the rivers": the Tigris (1,150 miles long) and the Euphrates (1,460 miles long). The two streams meet at Keban-Maaden and cross Turko-Syrian frontier at Jarablus. They finally unite to form a new river-junction, Shatt-al-Arab which ultimately enters the Persian Gulf. Our B. I. S. N. boat 'Dewarka' left the Persian port Abandan and finally reached its terminus Basrah on the Shatt-al-Arab river which is navigable by large steamers, and its many branches help in growing the beautiful palm gardens on its banks from which the world-famous dates bring golden harvests to Iraq.

The date has assumed special importance to us because, with the acute shortage in our food, the India Government has been importing 10,000 tons of Iraqi dates as a nutritive food substitute.

Iraq can be justly proud of an excellent road system: the route Basrah to Baghdad is only 370 miles and displays some of the most ancient cradles of human civilisation at Uruk, Al-Ubaid and Ur of the Chaldeans (who claim the Hebrew Abraham as their country-man). In modest calculation the antiquities discovered in these historic sites of South Iraq or Sumeria will be a thousand years older than those of the Indus Valley Civilisation. According to the recently accepted chronology, the remains of Al-Ubaid are dated 4500-3800 B.C., the Uruk Cultures 3800-3500 B.C. and the Cultures of Ur and Jemdet Nasr 3500-2500 B.C. Our Indus Valley finds at Harappa, Mohenjo Daro, Amrwr, Nal, Kulli etc. were co-eval with the third phase of Iraq civilisation.

The National Museum of Iraq was founded in Baghdad in 1923 and there we had the pleasure of meeting our old friend Dr. Naji-al-Asil, the Director-General of Anti-

quities, who kindly arranged to show us round the most valuable collections indispensable to every student of Chalcolithic Culture and of the Indus Valley civilisation. We were introduced to Dr. Taha Baquir, the learned curator of the Museum, who not only explained the system of classification of exhibits from the early times to the Sasanian and Islamic periods, but personally guided us through the pre-historic and proto-historic collections. He personally took us to the grand ruins of Babylon of King Hammurabi, who reigned in 1950 B.C.—as I reminded my audience of the Baghdad College, where I lectured punctually in 1950 A.D.! I remembered also the great Macedonian Alexander who died in Babylon in 323 B.C., after his exhausting march of retreat from India *via* Gedrosia, Persepolis, Susa and Ecbatana (Hamadan) to Babylon where he expired.

When we left Teheran we took to the historic route traversed in mid 16th. century by Emperor Humayun in exile, *via* Kasvin-Tabriz to Hamadan the birth-place of the doctor philosopher Avicenna. Then we reached Kermanshah or Behistun where we spent a night, meditating on the glory and grandeur of the Achaemenian Emperors Darius and Xerxes, whose rock inscriptions in Behistun are famous in history. From that place we came to the border districts of Iran and Iraq where, with poetic justice, the scene had been laid for the dramatic lyric *Laila-Majnu*, the ideal lovers. Leaving the border Custom House we were greeted with the most gorgeous sunset on the desert horizon of Iraq, fascinating us with its haunting display of colours, reminding us of the fact that we were coming out of the land of Persian poetry to that of the *Arabian Nights* with its 1001 variations.

The Vedic-Sanskrit sonority of the Persian language now yielded place to the guttural tones of the Arabic—a language which now extends from Iraq *via* Syria, Arabia, Jordan and Lebanon to Egypt and North Africa.

The Islamic world is mainly divided into the Persian-speaking and Arabic-speaking countries. In Persia we find the majority of the Muslims of the Shia sect, including the branch known as the Ithna Ashariyyah, who recognised

12 Imams or spiritual successors of the Prophet Mohamad. The tombs of some of the Imams are, no doubt, in Iran, and we had the privilege of visiting some, including the grand gold-covered Mausoleum at Qum on our way to Teheran. But the most important place of pilgrimage for Shia Muslims is Karbela, a few miles from Baghdad, the capital of the Sunni State of Iraq. The Iraqi Government makes excellent arrangements for thousands of pilgrims who enter Iraq; and we have seen with our own eyes that the religious passion of the Shia pilgrims to Karbela is as great as that of the Sunni pilgrims to Mecca. The pilgrims—young and old, men, women and children—were ever rushing day and night towards the sacred shrines of Karbela, dedicated to Imam Ali, Hussain Ibn Ali and Abbas Ibn Ali. We were in Iraq towards the end of the holy month of pilgrimage and, therefore, could appreciate the burning zeal of the common people who communicate with each other through Persian or Arabic. Now both these languages are taught in our Indian Colleges and Universities as classical languages like Sanskrit and Pali. But unfortunately very little provision has so far been made in India, with almost 40 million of Muslims, to keep them in touch with the modern and living Persian and Arabic literatures. And, therefore, our Indian Muslim scholars visiting Muslim Asia, (as it was reported to me) make themselves understood with difficulty, using as they did the 'bookish' and not the modern conversational Persian and Arabic for which we should invite authors and teachers from the Shia and the Sunni academies of the Middle East. If they are so invited to our Indian Universities, they would gladly collaborate with our own scholars, Hindu as well as Muslim and help us thereby to rediscover and translate, from Arabic and Persian, many now-forgotten Indian books of science and philosophy which were translated a thousand years ago in the age of Al-Beruni (1000 A.D.), or even earlier during the age of the early Califs (7th-8th centuries A.D.)

The Baghdad-Teheran road is about 1000 kil. or 620 miles only; but the change appeared to us striking not only

in linguistic tonality but in landscapes and climates, physical as well as psychological. From Baghdad I penetrated into the heart of the Assyrian Empire, walking over Erbil, one of the oldest cities of the world, the ruins of Ninevah and much earlier archaeological sites of Hassuna, Tepe Gawra and Arppachiyah (6000-3000 B.C.) where most probably will be discovered some definite links between the Chalcolithic and the Neolithic (New Stone Age) Cultures.

Thanks to the expert guidance of my friend, Dr. Taha Baquir, I could also visit the sites where some very ancient clay-tablets (3rd mill B.C.) have been discovered with cuneform texts, dealing with mathematical tables, scientific lexicons and notations of music, revolutionising our knowledge of science, arts and mathematics in the ancient world.

Our Indian Archaeological Survey as well as our leading Universities of India should establish cultural exchange with our neighbouring State of Iraq which generously treated us as State-guests and afforded all facilities for which we are grateful. The learned Minister of Education, a young and progressive soul and a leading journalist of Iraq, assured us his full co-operation, if and when we could send from India scholars and artists to co-operate with their Iraqi friends. We must express also our profound gratitude to H. R. H. the Amir Abdul Illah (maternal uncle of the boy King Faisal II) the Regent and Heir-apparent. He personally visited our Exhibitinon of Indian pictures and graciously received us at his Palace where we had the honour of presenting to him an ivory stick, a casket with Indian designs, and a sample of the folk-art of Orissa, unfolding the Temple of Jagannath on a painted scroll.

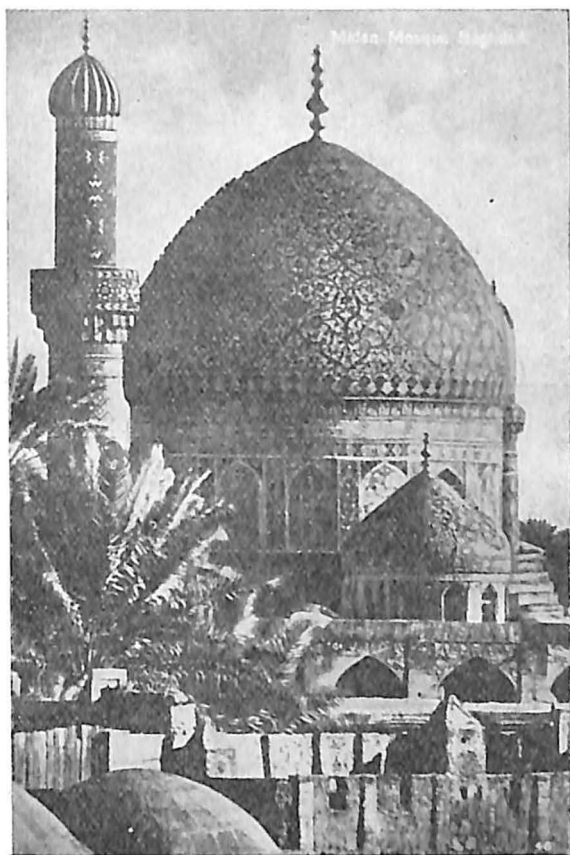
Modern Iraq developed under the paternal care of Emir Faisal who was proclaimed King in August, 1921. He graciously received Gurudev Tagore in Baghdad in 1932; and when I visited the Faisal Memorial, I was thrilled to discover that the authorities had preserved in the hall a big-size photograph, showing King Faisal, Rabindranath, Sm. Pratima Devi and Kedarnath Chatterjee, (Editor, 'Modern Review')—among some members of the royal household. The monarchical system of Iraq was instituted

according to Arab tradition and by British support for the Hashemite family connected also with the royal house of Jordan. The Draft Constitution was ratified by the Constituent Assembly in March, 1924, and it has been amended, since then, on many occasions. The Parliament is composed of two Houses—The Senate and the Chamber of Deputies and the members of the representative body are elected, according to the Law of 1946, by secret ballot. In the judicial system of Iraq we notice that, as late as 1930, according to the Anglo-Iraq Treaty, it was stipulated that nine English judges were to be employed by the State in order to ensure the just administration of law in the country. Of the three types of courts in Iraq we find (1) civil courts, (2) special courts (Dewan Khas) dealing with interpretation of Statutes and Regulations and (3) religious courts or 'Sharia' courts, both Sunnite or Shiite which deal with the personal status of the Muslims and the administration of the pious foundations (Wakfs). They also deal with cases relating to the minority communities like the Christians, Jews etc., as well as to marriage, dowries and divorce.

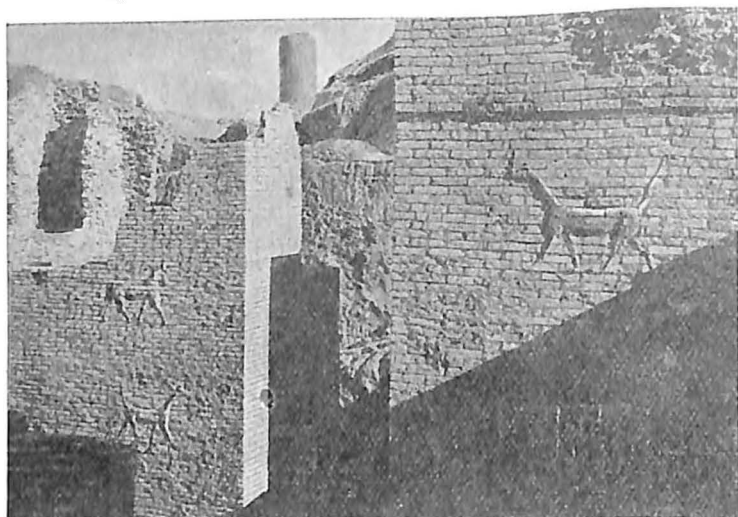
We felt great admiration for the civil and economic administration of Iraq which, although placed in a desert region is trying its best to utilise its limited natural treasures. As in Iran, so here petroleum and its exploiting companies supply to the State the largest revenue. In 1939 Iraq ranked 8th among the oil-producing countries of the world. But its production was hampered, since 1948, by the closing of the pipe-line from Kirkuk near Mosul to Haifa the port of Israel on the Mediterranean owing to Arab-Israel conflict.

The three out of the four petroleum companies pay to the Iraq Government a sum of £60,000 gold on the first four million tons and £20,000 gold on each subsequent one million ton.

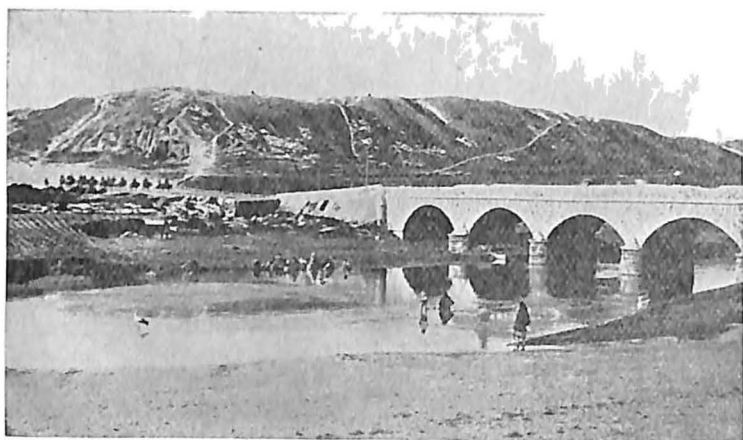
Iraq's total population, according to the Census of 1947, is 4,799,500; and while $\frac{3}{5}$ of the population pursue settled life in cities, villages and agricultural communities $\frac{2}{5}$ are Beduins. Tribesmen and Nomads, who, like the tribal folks in the Indian North-West Frontier Province, ever



Baghdad—Mosque



Babylon—Murbak Temple



Nineveh

present to the Government difficult problem of security and food.

The total area of Iraq is 175,000 square miles or about 1/4 the size of Iran; 628,000 sq. miles of Iraq are considered to be cultivable. Only a small part of this however is used in any one year and it is divided into two areas: (1) the 'rainfall' zone in the north and (2) the 'irrigation' zone in the centre and south. New irrigation plans will be completed with the extension of the Habbaniya Reservoir and the construction of the Dams between the Tigris and the Euphrates which will help to reclaim some more lands for crop productions. The principal crops are dates, fruits, cotton, tobacco, wheat and rice and barley. Tobacco is cultivated in the mountainous Kurdish districts; the main cotton-growing zones are around Baghdad and the canal areas. Nearly 4/5 of the world-productions of dates come from Iraq, and its most productive area is the Basrah province. The Government has organised the Date Board for the marketing of dates abroad. In our dinner-table in Baghdad we were agreeably surprised to have a bunch of dates fresh from the tree, served in a tastefully decorated basket.

Baghdad, the capital city, deserves special congratulations for having developed artificially irrigated lawns and gardens, which decorate the approaches to the city and in the night glisten like a magic carpet, soothing our sand-scorched eyes. From the terrace of our hotel, we watched the river Tigris, with country boats and the pontoon bridge (as in old Howrah) which made us feel homesick. The name of the great Assyrian fighting Queen, the Heroine Semeramis, was proudly inscribed on the door-plate of a hotel—where we stayed; and I gathered many stories and legends about Semeramis during my journey from Baghdad to Mosul (270 miles) in Assyria. My friend Harit Krishna Dev, in a paper published in the Journal of the Asiatic Society of Bengal, had tried to identify some Assyrio-Babylonian kings with some personages of the later Vedic period; and in the Buddhist '*Baveru Jataka*' (as shown by Prof. Sylvain Levi) the name of Babylon was recorded.

So it is not impossible that the Assyrian Queen Semeramis, or some of her successors, would gather sufficient information about India (between 1000-500 B.C.) and that they would have tried to enter or conquer a part of North-West India, as Darius did about 510 B.C.

A large part of present-day Iraq formed an integral part of ancient Iran and both the countries were linked up with India from hoary antiquity, by overland trade-routes and caravan-paths, obliterated by the ravages of time; those paths we should try to rediscover as Sir Aurel Stein did during the closing years of his life. Indian Seals of 3rd Mill. B.C., have been discovered at Kish and other Chalcolithic sites of Iraq. We must also remember that, apart from the land-routes, there were the sea-routes and the coastal belts from the mouth of the Indus, all along the shores of the Persian Gulf right up to Basra at the confluence of the Tigris and the Euphrates. And very appropriately, therefore, we are discovering strange parallelisms between the artistic and archaeological finds of the Indus Valley with those of the Chalcolithic sites of the Sumerian (Basra) province and Akkad.

So, I found my trip from Bombay to Basra, right through the Persian Gulf, as interesting from scenic point of view, as it was illuminating for historical revelations. I could not help emphasising this age-old relationship between India and Iraq when I was invited to address the public in the Teachers Training College, Baghdad and also at the Institute of Fine Arts where we held our Second Exhibition of Indian Paintings. The Institution was founded in 1936 and offers a model to many countries in the Middle East and even to India. It is a compact well-planned Academy where boys and girls get practical and theoretical lessons on painting and sculpture, dramatic arts and music, vocal as well as instrumental. The Dean of the Institution is a profound scholar of Arabic and Turkish literatures, and he discussed many questions with me relating to the migration of cultures in Asia, as he felt deeply interested in my book *India and the Pacific World*. He was of the opinion that Indian scholars could rediscover

many revealing facts if they could come to Iraq and study thoroughly the valuable geographical works written by Arabic and other Muslim authors. Baghdad in the days of the early Califs—whose palaces have been converted into modern Museums—invited many Indian scholars to help translating Indian treatises on Medicine and other sciences into Arabic. So Arab scholars must come to India and work with their Indian colleagues. When we took leave of our Iraqi friends we were convinced that we have re-discovered our age-old friendly relations and that we should try gradually to build up an Indo-Iraq Institute of Culture under the patronage and support of the Government of Bharat and the Government of Iraq. The Council for Cultural Relations created by our learned Minister of Education Maulana Abul Kalam Azad, may function here very effectively by arranging exchange of cultural objects, especially the duplicates of our rich archaeological and artistic collections. I am sure, the learned Iraqi Minister of Education will gladly reciprocate with us (as he generously suggested to me) and send to our Central Museum some of their rare pottery specimens, tablets, seals, etc. of the Chalcolithic age which will throw a new light on our Indus Valley Culture sequences. The Director-Generals of India and Iraq should be requested to examine their respective collections and prepare a list of such friendly gifts of exchange for our mutual benefit. The nearest and the best training ground for our Indian archaeologists will be Iraq, the vertitable Mecca of Archaeology where Indian field-workers will get their initiation in proto-historic and pre-historic survey and exploration, not forgetting the worth of mastering the cuniform script (on bricks and stones) which was a sort of international stenography in the 3rd—2nd millennium B.C. used all over the Middle East from Iran-Iraq to Palestine and Egypt.

Lastly, Arabic being the most wide-spread and useful language of communication over that vast area in the Middle East, our Indian scholars should spend a part of their holidays or study leave in Iraq to specialize in 'spoken' and living Arabic in which big-circulation journals and import-

ant books are published. Representative authors and publicists also from Iraq and other Muslim countries may be invited by our Government and Indian learned societies.

CHAPTER III

SYRIA AND THE ARAB NATIONS

Emerging out of the desert regions of the Middle East, chiefly peopled by the Arab-speaking races and coming to the beautiful harbour of Beirut, I could not help meditating on the immediate future of the Mediterranean nations. We have already seen that the oil wealth of Iran and Iraq depends on safely maintaining their pipe-line (in fact their lifeline) to the Mediterranean. So the dominantly Arab-speaking races of Syria, Lebanon, Jordan, Saudi Arabia and Egypt—all depend, for their vital supplies and international exchange, on the balancing of Powers on the Mediterranean. The Levant, or the eastern flank of the Mediterranean, has the *maritime* states of Egypt to the south and Turkey to the north which I shall discuss later on. For the present I confine my attention to the *inland* Muslim States and their non-Muslim neighbours.

Saudi Arabia

Two of the leading places of Muslim pilgrimage—Mecca and Medina—are in the kingdom of Saudi Arabia, now under H. M. King Abdul Aziz Ibn Saud. He ascended the throne in 1926 and promulgated the first Constitution (Aug. 1926) which with subsequent amendments, regulates life of the people, from Riyadh (Pop. 80,000), the seat of the Government. The city of Medina is the terminus of Hejaz Railway and is 820 miles from the Syrian capital Damascus where I could gather much information. In the desert kingdom of Saudi Arabia, there are five (including

Riyadh) big municipalities, Mecca (90,000), Medina (12,000), Hofuf (100,000) and Jedda (60,000). Jedda is the principal port of the kingdom, where pilgrims from India and Pakistan land within 10 days (by steamers). The total population of Saudi Arabia is 6,000,000 occupying an area of 927,000 square miles, mostly a vast waterless desert. But, as I gathered from my Arab friends of Damascus, an irrigation project with a model farm has come into being at Al Kharj. The gold-mining work has been started under a joint syndicate of Saudi Arabia, U.K., Canada and U.S.A. But the richest potential wealth is in the newly discovered oilfields; for Saudi Arabia is considered to be the *fifth* largest oil-producing country in the world, which yielded from 8 million metric tons in 1946 to 19 million in 1948. From 1944 the foreign company has changed its name to the Arabian-American Company which holds a long term concession from the Government, covering about 500,000 sq. miles, or more than half of the entire realm, from which oil is extracted from 71 wells. The chief source of the country's wealth is from oil here as well as in other countries of the Middle East which earned dollar dividends in millions. But, there is an additional income for Saudi Arabia from regular influx of Muslim pilgrims administered by the Viceroy of the Hejaz. His Royal Highness Emir Faisal whose brother the Crown Prince Emir Saud, Viceroy of Nej'd, is the Commander-in-Chief. Recently three high grade colleges have been started together with the Library of Alharam and the Arab Archaeological Society both located in Mecca which is the spiritual centre of the entire Islamic world.

In the circumnavigation of Arabia, most of the travellers have got to pass through the Arabian Sea and the Gulf of Aden to the Red Sea and the Mediterranean; they always touch the port of Aden, which with the Aden Protectorate is inhabited by about 7 lacs of people. It was the first new territory to be added to the British Empire (1839) under Queen Victoria. But up to the 18th century the Aden Protectorate was in the hands of the Imam of Sana, the capital

~~STATE OF ADEN~~

of the Arab State of Yemen which was the seat of the Minacan kingdom (1200-650 B.C.) Yemen entered into a treaty of friendship with the British in 1934, renouncing all title to Aden. As a port, the importance of Aden in Arabia began to increase with the opening of the Suez Canal in 1869. It also occupies a strategic position in the line of communication between India and Europe.

Jordan and Arab Palestine

Another important Arab State is the kingdom of Jordan which was first mentioned at the time of the Exodus (C. 1450 B.C.) when the Jews passed through Jordan to Palestine under Moses who was buried in South Jordan. Jordan is bounded on the north by Syria, on the north-east by Iraq, on the south by Saudi Arabia and on the west by the river Jordan and the Dead Sea. The ruling dynasty traces its descent from Hashem, grand-father of Prophet Mohammad and is, therefore, entitled "Hashemite Kingdom" closely related to the Royal House of Iraq. King Abdullah Ibn Hussain was selected by the British as Emir. And on May 25, 1946, Emir Abdullah was proclaimed king of Jordan, who entered into a treaty of alliance with England which recognised Jordan as an independent State. In March, 1945, Jordan signed the covenant of the League of Arab States (from which, however, it retired recently) and joined other members of the Arab League, who started war in Palestine, following the termination of the British Mandate there and proclamation of the State of Israel (May, 1948). Arab Palestine came to be administered by Jordan which finally annexed it in April, 1950.

So arriving as we did, in that area within six months of that incident, we found the tension between the Arab League and the newly established Jewish State so acute that we were advised not to try to enter Israel, not even to visit its historical sites, the Hebrew University and archaeological and industrial collections which are throwing ever new lights on the history of the Ancient East as well as on the recent transforma-

tions in the Mediterranean world. The result of the violent partition of Arab Palestine from the Jewish Israel was very serious, entailing enormous loss of life and property, just as in the case of India and Pakistan. The marking of frontiers went to absurd lengths (just as in East Bengal) when the Israeli-Arab Palestine-Jordan borders were made to pass through the middle of the Dead Sea! (1,286 ft. below sea-level). Jordan extended its western frontier by annexing the big area of Arab Palestine and is now assuming (with Turkey and Iran) a more conciliatory attitude towards Israel. On the contrary the other Arab States; Egypt, Iraq, Saudi Arabia, Syria, Lebanon and Yemen have formed the solid bloc of violent opposition. The total area of Jordan is 34,740 sq. miles of which only 20% is habitable. The population is about 450,000, slightly increased with the influx of Arab refugees, but nearly 50,000 i.e. about 12% are Christians. Population of the Capital city Amman (ancient Philadelphia), was 72,000 in 1949 and Indian merchants from Damascus have opened their business firms there. The 820 miles railway line from Damascus to Medina passes through Jordan. The pumping of Iraq petroleum through Jordan to the Israeli port of Haifa has temporarily been suspended. But the biggest problem is that of the refugees, just as it was after the partition of India. An agency has been set up by the U.N.O. to co-ordinate the activities of the different Arab States like Jordan, Syria, Lebanon, Egypt etc. to administer relief to about a million Arab refugees, with "pilot projects" of public works. The Gaza strip of Arab Palestine is now under Egyptian occupation; but how many families have been rendered homeless and their sufferings could only be imagined. Partition here, as in India, is a drastic political solution which created many serious and new problems, not the least being psychological; for the feelings have been embittered and it would probably take years to heal up the wounds. Both Muslim and Christian Arabs used to earn their living by working with the more progressive Jewish labour which recently celebrated its 30th anniversary. But Arab boycott of everything Jewish has

assumed now serious proportion, stultifying progress everywhere. I am not sure if any of these problems has been discussed in the recent Pan-Islamic Congress in Karachi where the Grand Mufti of Jerusalem posed for press photographers after violent speeches have been delivered. The King of Jordan has been murdered and we should watch the reactions of the U.N.O. and the main promoters of Palestine partition—U.K. and U.S.A.—together with the representations on the domestic economy of the Arab States and of Israel.

The First Jewish State

In my previous tour in undivided Palestine, under British Mandate (ever since 1920), I could move from place to place by trains or buses oblivious of the possibility of violent explosions, racial as well as religious, in the Holy land—sacred not only to the Jews but to the Christians and Muslims as well. When I visited the splendid Library, the Museum and other departments of the Hebrew University (Founded in 1918—inaugurated in 1925), I naturally hoped that through that institution not only political reconciliation but economic collaboration and even cultural synthesis of the Hebrew, the Christian and the Muslim—the three major elements could be effected. For Palestine is a very ancient country where the archaeologists have discovered the fossilized Mount Carmel Man and the cave deposits of human origin, about 150,000 years old. From the adjoining country of Canaan (Lebanon), the Cannanites entered Palestine about 3,000 B.C., followed by the Phoenicians, the Carthaginians and other cousins of the Semitic family. The Old Testament recorded that the Hebrews spent some time in Mesopotamia and in Egypt and then came out in Exodus (1500-1450 B.C.), led by Moses who redeemed the Jews from their slavery in Egypt. Moses is reported to have received the Ten Commandments on the Mount Sinai—a great mineral bearing zone now under Egypt. Israel was united progressively under King Saul (1025 B.C.), King David, author of the *Psalms* (995 B.C.) and

King Solomon (970-935 B.C.). The great Temple at Jerusalem was built by King Solomon the Wise to whom is attributed the *Song of Songs* and a philosophical treatise, the *Book of Proverbs*. But the Jewish people, throughout their later history had a chequered career. Invasions from Egypt, Syria, Babylon and Persia created utter confusion in their national and cultural life. When the Jews rose in rebellion against the Roman Empire, their Temple of Jerusalem was destroyed (70 A.D.) and the ruins of the "Wailing wall" is the only testimony to that event of National Mourning and the tragic dispersal of the Jews out of their native land in different parts of the world.

In the middle of the 19th century some German and Russian Jews, through their writings started the movement of Zionism or the idea of settling the homeless wandering Jews in Palestine. A Jewish journalist of Vienna, Theodor Harzi published a significant paper *The Jewish State* from Paris in 1895; and the Zionist Congress met in Basel in 1897 with the aim of "establishing for the Jewish people a publicly and legally assured home in Palestine". The 20th century opened with the creation of the Jewish National Fund (1901). In both the First and the Second World War, the Jews closely co-operated with the Anglo-American bloc which supported the plan of creating an independent Jewish State, if an agreement could be reached at between the Jews and the Arabs. But the Arabs strongly objected, proposing instead, an independent Palestine, *free from* foreign interference, with the *de facto* Arab majority. The Arabs re-emphasised their point that "no proposal which involved any form of *partition* or Jewish immigration would be acceptable as a basis for the solution of the problem." In April, 1947, on the eve of our Indian independence (with the heavy price of partition) the British Government requested the United Nations to finalise the settlement of Palestine under Article X of the U.N. Charter. In November, 1947, the General Assembly passed a resolution recommending a scheme of partition which the Jews accepted, but the Arab States decided to resist at any cost. Serious destruction of life and property naturally followed,

although the State of Israeli came into being on May 15, 1948. In January, 1949, the first General Election took place and Dr. Chaim Weizmann was elected the first President of the Republic of Israel which soon came to be recognised as the 59th Member of U.N.O. (May, 1949), just one year after the termination of the British Mandate.

Thus while I was moving, this time along the fringe of Palestine and other States of the Eastern Mediterranean. I was sorry to gather distressing news from my friends of Lebanon and elsewhere. I noticed signs of deterioration in human and economic relations everywhere—just at a time when the entire Middle East should be reorganised with a view to build up a solid defence line against Soviet penetration. Communalism and religious bigotry must give way to enlightened self-interest which may gradually reveal itself not only to the Arabs and the Jews but also to all sincere believers in the future of modern Democracy. Hebrew monotheism, Christian socialism and Islamic equality should stand united for the welfare of the suffering millions of Asia in particular and for World Peace in general.

Cyprus

Premier Sophocles Venezelos of Greece has recently expressed openly his regret that England is manoeuvring to keep Cyprus under her domination, while the majority of the Greek population of Cyprus desire to return politically to Greece, their mother country. That reminds us of the fact that, in suite of the ravages of the recent civil war large section of the Greeks, scattered in different parts of the Mediterranean world,—as in Cyprus, (U.K.) in the Dodecanese (once Italian) and in Egypt,—think strongly but vaguely about a neo-Greek hegemony with a revival of their Greek orthodox Christianity. Privileged to visit the lovely island of Cyprus and its capital Nicosia, I met some Greek friends who told me that while the Moslems have 208 schools with 11,482 pupils, the Greek orthodox group have 481 schools with 48,970 pupils. From Nicosia, one can reach, by the State railway, Famagusta famous for

its massive fortifications (29 feet thick walls) with "Othello's Tower" known to lovers of Shakespeare. From the port of Famagusta the ships ply to Greece, Turkey, Egypt and other parts of the Mediterranean. If not so rich as Crete in antiquities, Cyprus in its Museum, offers important pottery specimens from the Neolithic and Chalcolithic epochs to the Roman times. Gold ornaments and jewellery of the Mycenaean period—1400-1200 B.C. attest to the fact that in the age of the author of the Iliad (if not of the Odyssey for there were two Homers) the Cypriots,—like the Phoenicians violently abused by Homer—might have taken active part in the Trojan wars—which I shall discuss in connection with my visit to the Homeric sites in Turkey. The Cyprus museum with its library was founded in 1883 and is thus functioning for nearly 70 years, under the Department of Antiquities with valuable collections of terra-cotta, bronze, glass alabaster, gems etc.

Cyprus buys mainly from U. K. which supplies about one-third of her imports. The area of the island is 3,584 sq. miles with a population of 457,000 (1948) excluding 7,482 Germans and Jews in camps. The Greeks of Cyprus and the neighbouring islands with those of Alexandria and other parts of Egypt, must have a mixed feeling towards Greece which with Turkey will be called to hold the shield against Soviet penetration. The Anglo-American experts are already busy building up a defensive arc with the latest war machines and lavish financial aids. The whole Mediterranean may again be involved and force thereby the development of vigorous offensives and counter-offensives as in the days of the first World War. For both Turkey and Greece are now drawn into the Atlantic Pact. Thus I found, amidst the superb landscapes and sea-scape of the Eastern Mediterranean, sombre shadows of the political horizon, involving the destiny not only of the Muslims, but of the Jews and the Christians as well. And sooner religious fanaticism is made to yield place to a rational *secular state* idea, the better for all sections concerned.

CHAPTER IV

SYRIA AND THE ARAB NATIONS

Finishing our work in Iraq we found that two alternative routes were open to us: (1) *via* Syrian deserts and Beirut to Cairo (which was taken by my colleagues Prince Yusuf Mirza and Sri Pranabesh Sinha) and (2) *via* Turkey and Asian-Greece to Egypt by the Taurus Express, originally known as the Berlin-Baghdad Railway. I preferred the latter; but I stopped on the way, in different important centres of Arab History and Culture, remembering the importance of the Arab peoples and their language which extends from Pakistan and Arabia to Iraq, Syria, Trans-Jordan, Egypt and the Arab-speaking nations of Africa. Especially Morocco, Algeria, Tunisia etc. have recently approached the Arab League, to help the Sultan of Morocco to emerge as the revived Caliph of Islam. The French politicians would naturally look askance at such *demarches* of the Muslim Nations now under France. But there is little doubt that Islam in Africa will be a problem to many European colonial Powers, especially because Azzam Pasha, the resourceful Secretary of the Arab League, has made Egypt the base and Cairo the Headquarters of the Arab Federation which stands reorganised today, with most of the Arab speaking States of the Middle East. The circulation of the Arab daily paper *Al-Ahram* is possibly the largest in Asia and Africa; and, therefore, our Indian Republic should think of cultivating good relations with the Muslim and Christian Arab groups, by furnishing materials, in *Arabic*, for the leading journals and cultural centres of the Muslim countries. Most of the publicists and journalists of the Middle East whom I met complained that they do not get regular supply of official or non-official documents, studies, articles, books etc., from India. Yet when I met the intellectual leaders of the formerly joined but now-separated coun-

tries,—Syria-Lebanon, I felt that they seriously try to understand the political and economic developments of India and Pakistan.

The Republic of Syria is bounded on the north by Turkey, on the east by Iraq, on the south by Jordan and Israel, and on the west by the Republic of Lebanon and the Mediterranean. The total area is estimated at 71,600 square miles. The river Euphrates flows through the north-east of Syria and enters Iraq. Though a Mediterranean State, through which the pipe-line for oil passes, Syria has not yet developed any good port excepting Latakia. So, Syrian merchants still depend on the ports of Tripoli and Beirut (both of which I visited), belonging to the neighbouring Republic of Lebanon which covers only an area of 3,977 square miles or nearly $1/18$ th of Syria in dimension. The river Orontes (of the classical writers) which I crossed takes a northward course from the Lebanon range and runs to the historic city of Antioch, famous in our Asokan inscriptions, as well as in the history of early Christianity. The port of Tripoli is important as the terminus of one branch of the pipe-line from the Kirkuk oilfields in Iraq. The harbour of Beirut is the finest in the Levant where mail steamers and big ships call regularly. It is also the principal port for transmission of goods from the West to Iraq, Iran and other countries of Inner Asia. Syria and Lebanon are the seats of very ancient peoples and cultures, unfortunately not remembered today; both are essentially agricultural countries which were famous as "Granneries of the Roman Empire". Both are trying to introduce modern system of irrigation, but finances are their great handicaps. For many centuries, however, the waters of the rivers, Barada and Awaj, have been used for irrigating the Damascus oasis, which features in so many stories and legends in Arabic.

The population of Syria is about 3,721,000 out of which merely 7,00,000 are nomadic Beduins. The population of Lebanon is estimated at 1,186,000 and the majority of the inhabitants of the two Republics are Sunni Mussalmans. In

Lebanon, however, the majority are Maronite Christians (3,37,734) and the President of the Lebanon Republic is an enlightened Christian who is held in great esteem by all communities: Muslims, Christians, Jews etc. In both the Republics we find tendencies towards a Pan-Arab movement and federation with Iraq. In Syria it is known as the party of Arab Revival and in Lebanon as the Party of Arab Nationalism. The Opposition Party in Syria is known as the Peoples' Party founded in 1946 under the leadership of Roushdy Al-Kikhia. The leader of the Constitutional Party of Lebanon is the President himself, H. E. Sheikh Beshara El-Khoury. Both Syria and Lebanon were under French mandate and naturally their legal systems are based partly upon the French codes. Not English but French still continues to be the principal language of communication, of the cultural "natives", with the foreigners. In 1946 the French were served with "Quit Syria" slogan, as my friends of Damascus told me, remembering the "Quit India" slogan of Mahatma Gandhi. The French could not develop satisfactorily the cultural life of the Syrians and preferred to finance, more thoroughly, the French schools in Lebanon which they found more congenial. But some very important archaeological discoveries have been made by the French in Syria. The Museums of Damascus and Beyrut contain very valuable and interesting exhibits and the French scholars have published admirable monographs and cheap illustrated tracts like the booklet on the oasis of Palmyra of Queen Zenobia who conquered Egypt and held it till 272 A.D.

Sir W. M. Flinders Petrie (1853-1942), the nonagenarian archaeologist considered Syria and Palestine (with remains of the Fossil-man in Mount Carmel) to be the depository of some of the earliest relics of human civilisation, being on the highway (now obliterated by the desert sand) for commerce—economic as well as cultural—between the Orient and the Occident. The late Neolithic and early Chalcolithic Cultures, discovered at Hassuna and Tel-Halaf (6000-4000 B.C.), on the borders of Iraq, Turkey and Syria, must have their ramifications towards the Mediterranean Sea, the carrier of

civilisation of the ancient world. In the Middle Bronze age (3000-2000 B.C.), corresponding to the Patriarchal age of the Old Testament, the Hebrew Father Abraham and his family migrated from Mesopotamia to Palestine; and, a little later, Jewish Jacob took refuge in Egypt. Unfortunately at present there is total disruption—as I noticed regretfully—in the age-old cultural and economic exchange between the Jews and the Arabs—both Semitic nations—with the establishment of the modern State of Israel.

Education in Syria is under State control ever since the inauguration of the new Constitution now being hammered out by the Constituent Assembly (as in India), elected on November, 1949, which abolished the French-made Constitution of 1930. I had the privilege of visiting Syria just one year after the historic meeting of the Assembly and I was glad to find that the citizens of the New Republic—men and women—are working hard to spread education, cultural as well as technical. Elementary education is *free* at the State schools and *compulsory* from the age of seven, so that the parents and guardians are liable to be punished for absence of their wards. Training colleges for men and women both for elementary and secondary have been established, 10% of the students of the University receive scholarships and the refugee (Arab) students from Palestine are admitted *free*. The State University of Damascus, founded in 1924, has been thoroughly reorganised under the guidance of its learned Director, Dr. Constantine Zerik. The laboratories and the lecture-rooms of the University are well planned and the University occupies the historic site of Damascus, with the ancient mosques, designed by the great Turkish architect Sinan on one side, and the National Museum on the other. The University confers Honours degrees in different subjects and the students wishing to work for a Doctorate or higher degrees, generally go out to study abroad. At present there are five Faculties of Arts, Law, Engineering, Medicine and Sciences. The National Library of Damascus was founded in 1880. It contains about 50,000 volumes and 10,000 very rare manuscripts. Another important collection of 40,000 books and

3,000 manuscripts are to be found in the Arab Academy of Damascus (founded in 1919).

Privileged to meet some of the young writers and journalists of Beirut, Damascus and Aleppo, I was glad to note that they are eager to follow the development of our Indian Republic, especially in its economic and cultural planning. While we were in Teheran, we got invitation to hold the Exhibition of our Indian Paintings in Aleppo, but as my friend Pranabesh Sinha took the other route leading directly to Beirut, he preferred to hold the third Exhibition in the American University of Beirut. I left Baghdad, surveyed the archaeological sites of North Iraq and came, by the Taurus Express, to Aleppo, famous in the history of the Arabs as well as of early Christian civilisation. From Aleppo we can go to Antioch (founded by Seleucus I, in 300 B.C.) Tarsus, Adana and Ankara in Turkey. From Aleppo again I could easily enter the Lebanon Republic, crossing on the way the Classical river, Orontes and visited the famous historic cities of Homs (pop. 1,00,142) and Hama (pop. 1,34,204) where flourished one of the greatest Arab poets. Aleppo is a progressive city (pop. 3,37,777) the second seat of the National Library of Syria and there is a Technical College managed by Americans who, as through their University of Beirut, help expanding the outlook of the Arab youths.

Foreign Institutions

The biggest American educational institution in the Middle East is undoubtedly the University of Beirut, founded as early as 1866. Its learned President Prof. B. L. Penrose very kindly received me and explained in details the workings of the American University which, in course of the last 90 years, have trained some of the outstanding educationists, technicians and political leaders of the Middle East. There are about a dozen professors in the joint Faculty of Arts and Sciences, attending to Chemistry, Engineering, Mathematics, Philosophy, History, Economics, English,

Arabic language and Culture. There is a special Faculty of Pharmacy to train students in the manufacture of medicines, and the most useful and progressive department of the University is the Faculty of Medicine which is responsible for training thousands of doctors and nurses indispensable for the health and well-being of the people of this rather neglected region of Western Asia. Following the American pattern, the Medical Faculty not only teaches Anatomy and Surgery, but also Biochemistry, Pharmacology, Padiatrics etc. The Beyrut University has, moreover, developed its own historical museum where the curator is Mrs. Dorothy Mackay, widow of Dr. Mackay, the former Field-expert whom I met in Mohenjo-Daro. With its superb sea-beach panorama, and play-grounds, swimming club etc., the American University of Beyrut can justly claim to be the best placed University in Asia.

The French people also established in 1881, the University of St. Joseph with its Faculty of Divinity (founded in 1846), Law, Engineering and Medicine. The professors of this University, in co-operation with the Arab scholars of Syria and Lebanon, are running the admirable Oriental Institute which was reorganised in 1933, growing out of the Oriental Faculty of 1902-1914. Its Library contains 90,000 volumes with about 3,000 rare manucripts. 250 European and Arabic periodicals are housed in this Library to develop interest in Semitic philosophy, history and archaeology of the Middle East. The famous Arab author Fuad Boustany discusses the history of Arab literature and civilisation. Prof. H. Charles lectures on the ethnology of Nomadic Arabs, Prof. C. Mondesert lectures on Oriental Hellenism etc. French Archaeologists have satisfactorily explored Duro-Europa and other ancient sites of Syria. The French have also developed the Lebanese Academy of Fine Arts (founded in 1943) with its special department of Architecture, Painting and Sculpture, Dramatic Art and Music. The East and West have clashed in Palestine but happily collaborated in Lebanon, where I was glad to find a new school of Poetry under the inspiration of the Lebanese poet Khalil Gibran whose works are widely circulated in America.

Damascus

Lebanon occupies the site of ancient Phoenicia, the mother of Carthage; and the National Museum of the Lebanon Republic (founded in 1942) is developing rapidly under the able direction of its curator, Emir Maurice Chehab. Specimens of some of the earliest sculptures, potteries and alphabetical inscriptions, from the 13th century B.C. to the Hellenistic epoch, are systematically arranged and displayed in the Museum. The Semitic storm god Baal, corresponding to the Vedic and Hittite *Marut*, found his ancient temples in Palmyra, and in the ancient city of Baalbeck with its magnificent columns now in ruins which are visited by many tourists. So, the Romano-Syrian kingdom of Palmyra, of Queen Zenobia, half Arab and half Greek, is the seat of an Empire which once stretched from Persia to Egypt and the Mediterranean world.

I was glad to spend a few days in Damascus—one of the most ancient cities in the world, continually inhabited from the 19th—20th centuries B.C. (Book of Genesis) to the 20th century A.D. Damascus was the seat of the early Syrian Christian Cathedrals and also of the Omayyid mosque which ranks in sanctity with the mosques of Mecca and Medina. Many historic castles of the Crusades, now in ruins, are found in Syria-Lebanon. The *beau ideal* of Islamic chivalry Salah-el-Din or Saladin who by a striking Islamic victory over the Christians in 1187, forced the Third crusade, led by Richard the Lion Heart, King Philip of France and Federick Barbarossa of Germany; but they jointly could do nothing till Saladin's death (1193). I remembered him through Scott's '*Talisman*', and visited Saladin's architectural remains in Damascus, but all its glories were devastated by Tamarlane, who invaded Syria in 1400. In Damascus I was very glad to enjoy the hospitality of my Indian friends who are running big shops and departmental stores both in Beyrut and Damascus. The Sindhi merchants speak Arab fluently; and, long before the establishment of our Indian Embassies and Trade Commissioners' offices, helped, in their own way, the cause of Indian

freedom and cheerfully offered friendly co-operation to any Indian who passed through Syria, Lebanon, Jordon or Saudi Arabia.

CHAPTER V

EGYPT AND THE ARAB LEAGUE

Egypt occupies a very significant position between Asia on the one hand, and Europe on the other, with a few European Powers partitioning, among themselves, the entire continent of Africa. Linguistically speaking, the largest circulation Arab journals and newspapers are published from Egypt which occupies the central position, uniting and focussing as it were, the cultural trends of the Arab-speaking nations of Asia and of Africa,—especially of North Africa, across Lybia, Tunisia, Algeria and Morocco. Modern Egypt, for over a century, was exploited, nay victimised by the clashing vested interest of the European Powers, England occupying here as in India, the dominant position. Naturally, therefore, the nationalist movement in Egypt follows strangely parallel lines to that of Indian nationalism. My esteemed friend Prof. H. Hassan of the University of Cairo was agreeably surprised when I pointed out to him some interesting lines of historical convergences and similarities. I told him something about our pioneer Rammohan Roy and his junior colleague in the political field, Prince Dwarkanath Tagore, grandfather of poet Rabindranath. In the "Diary" of Dwarkanath we get clear references to his meeting with the maker of modern Egypt, Mahamet Ali the Great Khedive. Dwarkanath was going to visit Europe for the second time, and in course of transshipment from the Red Sea to the Mediterranean, he crossed the Suez in overland transport in 1845, *i.e.*, 25 years before the opening of the Suez Canal. Dwarkanath stayed in the famous Shepherd's Hotel which I visited so often, and this time after 105 years of Dwarkanath's visit. For this major hotel of Egypt is still in a thriving condition. Dwarkanath—

a pioneer of Indian commerce and industry (shipping included) must have discussed many points of common interest with Mahomet Ali and even urged the Khedive to open a railway through the Suez to quicken the transport of goods from India to Egypt and beyond. From political discontent, the tempo of progress went on increasing in India and in Egypt; but I found Egypt today in a peculiar state of tension and instability, which augurs ill for Africa and the Middle East.

Arab nationalism, born about the middle of the 19th century, naturally developed into the modern movement for Arab unity, under the leadership of Egypt; and the *League of the Arab States* came into existence at the conclusion of the Cairo Conference (March, 1945). It has no permanent President but a very resourceful Egyptian Secretary, Abdel Rahman Azzam Pasha. After five years of strenuous work he finds himself still at a loss to unify the Arab States, though temporarily they presented some sort of a united front against the newly formed Jewish State of Israel. The Arab League functions through a Committee whose chairmanship is held in rotation by the representatives of the member States: Egypt, Iraq, Lebanon, Syria, Saudi Arabia and Yemen, but Jordan recently has dropped out. The League so far appears to be obsessed with the limited regional problem of the Jewish State, and has not succeeded in developing an all-round plan for establishing social security for the common man and peace and stability in an area considered to be one of the most important, strategic and commercial centres of the world. With the termination of British Mandate for Palestine, the Arab League went to war against the new State of Israel in May, 1948. But the military achievements of the League were not brilliant, although its economic blockade continues to harass the new-born Jewish State. The Jewish population of the neighbouring Muslim States, right up to Iraq, were coming out in utter panic and confusion, just as a large number of Palestine Arabs were getting scattered dislocating economic life everywhere and creating a very serious "refugee" problem. So wherever I went I was oppressed by the sense of mutual recrimination, bitterness and frustration in Egypt

although a handful of politicians, *pashas* and businessmen seemed to have earned big dividends out of the suffering of the common man, irrespective of race or creed.

The population of Egypt has grown from nine million in 1897 to over 19 million in 1947. The capital city, Cairo is inhabited by about two million souls and Alexandria by about one million. In other cities we find the population strength to be from one lakh to lakh and a half. The total area is 386,198 square miles of which only 13,000 square miles (3.5 per cent) are cultivated and settled. For the deserts extend on both sides and cultivation can only thrive if cheap and easy supply of water could be provided for. About five million acres are under "perennial irrigation" and one million under "basin irrigation",—which I surveyed from air, while flying in the Egyptian plane from Cyprus, right across the deltaic Egypt, to Cairo. On the way I was shown the Rosetta village, at the mouth of the Nile, where, a century and a half ago the Rosetta stone was discovered (1799), supplying the key to the six-thousand years old hieroglyphic writings of ancient Egypt which have unlocked the mysteries of many civilisations of the Near and the Middle East.

Due mainly to the well-planned irrigation system, the Egyptian cultivators now get three crops instead of one a year. The most valuable product of Egypt is cotton, famous all over the world for its fineness, strength and length of staple. In quantity Egypt stands fifth among world producers of cotton and supplies about 6 per cent of the total output. But nearly 50 per cent of the world's staple cotton come from Egypt. Thanks to the careful researches of the Ministry of Agriculture, Egypt in this age of scarcity of food crops is proud to show some surplus, specially in *onion* crop and in *rice* which have almost doubled in production between 1938 and 1947. India is thankful to receive some food crop from Egypt and I hope our Indian irrigation and agricultural experts should be sent to Egypt to learn some lesson from her desert economy. As spoilt children of Nature we have fatalistically counted on her prodigalities and we have been justly punished.

Anglo-Egyptian Sudan

The historic river Nile which I greeted daily from the window of the Gezira Hotel, is regulated by the flow of waters from the Sudan and Uganda dominated by Britain. And Egyptian party-politics today, is likewise regulated by the cross-currents of Anglo-Egyptian Sudan politics. To clarify this point I give here a brief *resume* of recent developments: the Nile is supposed to be the world's second longest river, 4,160 miles (only $\frac{1}{4}$ in actual Egypt) to its farthest source—the Ripon Falls and Albert Nyanza. The White and the Blue Niles, on the border of Ethiopia join their courses near Khartoum (where General Gordon was murdered in 1885). Then the Nile receives the flow of its tributary Atbara between the 5th and the 2nd Cataract—all in the Sudan. The Anglo-Egyptian Sudan extends from the southern boundary of Egypt (22 North Lat.) to the northern boundaries of Uganda and Kenya. Its western boundary is French Sahara and to the east lies Ethiopia and Eritrea (with Port Sudan which is the best berthing and coaling station between Port Said and Singapore). The total area of the Sudan is 967,500 square miles (nearly thrice of Egypt) with a population of about 8 million souls. The majority of the Arabs, Negroes and Nubians are Muslims, while about 20 per cent of the people of south Sudan are converted Christians.

The Anglo-Egyptian agreement of 1899 established the Condominium (terminated recently) and the British and the Egyptian Flags are displayed throughout the Sudan while the real control is with the British. The British rulers, who for over half a century dominate the administration, profess that the role of the Sudan Government is that of a *Trustee* for the Sudanese people. With the opening of the Sennar Dam in 1925, we witnessed a new era in the economic progress of the Sudan; and simultaneously, a powerful political campaign developed in Egypt under Zuglul Pasha for ending the Condominium so called and for incorporating the Sudan in the organic structure of Egyptian economy which depends on their life-line, the river Nile whose waters are controlled from the Sudan.

The Egyptian Government repudiated the British-made Constitution for the Sudan, and on other controversial issues there was a complete breakdown, in 1947, in the negotiation for the revision of the Anglo-Egyptian Treaty of 1936. Even after passing the new Legislation of 1948 the British Governor-General of the Sudan, in the event of a failure in the Constitutional machinery, may govern without the popular Council and the Assembly, just as Lord Linlithgow could rule India before 1941-42.

Egypt now claims to incorporate the Sudan into a sovereign Egyptian State; but the Sudanese parties are divided in their political attitudes: (1) the orthodox Muslim, Ashigga party now demands union with Egypt with guarantees against subordination of the Sudanese interest. (2) The unorthodox Umma party demands on the contrary complete independence from Britain and Egypt alike. While I was in Cairo (end of 1950) I found the political atmosphere highly charged and Egyptian politician very much exercised over the two burning questions: the Sudan transfer and the removal of British troops from the Suez Canal zone.

Suez Canal

The historic Suez Canal which I crossed and re-crossed, is 101 miles long, 197 ft. wide and 34 ft. deep. A French Company secured 99 years' concession which will expire in November, 1968; and under the agreement of March, 1949 the property of the Canal will revert to the Egyptian Government. But, for the present the foreign Company is governed by a council of thirty-two administrators of whom 19 are French, 10 British, one Dutch and only 2 Egyptians. So the Egyptians cannot be blamed for losing their temper now and then during the last 80 years, since the opening of the Canal in 1869-70, when the great American poet Walt Whitman is supposed to have written his famous poem—*"Passage to India"*. During the first 10 years of construction (1870-1880) the cost amounted to £30 million and today the Canal is valued at £70,000,000. The French Company apart, the British Government which bought the share owned by the Khedive Ismail, luckily began to earn

dividends since 1894, and today the British Government holds about 44 per cent of the total shares. The Great Zuglul Pasha,—whom I specially remembered in Cairo, for Mahatma Gandhi profoundly admired him,—led the revolt against foreign exploitation. Egypt's share in the dividends was very small indeed, and naturally the temper of the Egyptian politicians is rather short. Zuglul's successor, H.E. Nahas Pasha, was leading the Arab revolt against French atrocities in Morocco. Diplomats and despatches were moving fast between Cairo and London, but we found little trace of any prompt and durable solution of the highly complicated Anglo-Egyptian problem. Yet we know that good relations between U.K. and Egypt must be maintained at any cost, especially in view of the possible thrust of Soviet Russia through the Suez canal, the Red Sea and the Persian Gulf.

Orthodox Sunni Egypt represents the trans-Asian or western wing of Islam, embracing Egypt and the French and Spanish North Africa. The eastern wing reflects the "middle path" of Islam which admits that the Quoran should be newly interpreted to suit the new age. In Saudi Arabia we find the Wahabites (led by Mohammed Abdul Wahab, born 1691) who are for a return to the original principles of Islam which should aim at reforming the world from corruption and idolatry. The Turkish group on the other hand, are free-thinkers developing the idea of the "secular state" in Islam. Thus, apart from the Shia sects, of Iran and India, there are different sects and legal systems among the Sunnis. These different dominations are subjects of special study in the 1000-year old University of Al-Azhar. Cairo is proud to be the head-quarters of this great Arab University which was founded in 970 A.D. and will soon celebrate its 1000th anniversary. Some of the outstanding scholars of the Islamic world are members of its three Faculties of Theology, Islamic jurisprudence and Arabic language. Al-Azhar has got a splendid Library with 25,000 rare manuscripts and the number of students is about 3000. The University also runs the Cairo Institute, with over 12,000 students, and other Institutes in Alexandria, Damietta, Tanta (founded 1876), Assiute, etc.

The University showed its catholicity by inviting our learned colleague Prof. M. L. Roy Chowdhury (Islamic Culture Dept., Calcutta University) as a research scholar. Dr. Roy Chowdhury established close relationship with the Egyptian scholars and has published an *Arabic* translation of the *Bhagavad Gita*.

The King Fuad University was founded in 1908, reorganised in 1925 and therefore celebrated its Silver Jubilee in December, 1950 when, before leaving Cairo, I delivered the following message:

“Conveying my hearty felicitations to the King Fuad I University, I beg to remind the distinguished gathering that we, in India, consider Egypt to be our cultural brother through millennia. Among our Indus Valley finds, we have discovered Egyptian objects of Art of the 3rd millennium B.C. So our Emperor Asoka the Great, in the 3rd century B.C. actually sent his cultural ambassadors to Greece and the Mediterranean world *via* Egypt (under Ptolemy) and Cyrenaica (under Magus).

“The scientific study of Orientalism took a new turn with the discovery of the Sanskrit language, leading to the foundation of the Science of Comparative Philology and establishment of the Asiatic Society of Bengal (1784) by Sir William Jones. While celebrating the Bi-centenary of Jones (1746-1946) I had the honour of pointing out that, soon after the emergence of India (Indology) to the scholarly world, Egypt (Egyptology) also began to play a great role in the march of Oriental learning. For in 1799, the famous Rosetta Stone was discovered in the bed of the historic Nile by Napoleon's soldiers and the French Champollion satisfactorily deciphered the hieroglyphic writings before his premature death in 1830. (*vide*: Commemoration Volume, 1948, Asiatic Society of Bengal).

“That was also the great epoch of Mahomet Ali who placed Modern Egypt on the map of the world. His reputation reached as far as India, for I found out that Dr. Rabindranath Tagore's grandfather, Prince Dwarkanath Tagore made it a point to spend some time in Cairo on his way to Europe in 1845, and he had long talks with the great Khedive Mahomet Ali, a few years before his death.

"Dr. Tagore, the Poet-laureate of Asia also halted in Egypt and was warmly received by King Faud I who generously presented some rare Arabic manuscripts and books to the library of Santiniketan.

"While the University of Cairo celebrates its silver jubilee, the Science of Egyptology completes 150 years of its career (1799-1949), bringing into a line of happy and fruitful collaboration the scholars of diverse nationalities.

"So on behalf of the learned Societies of India, I beg to convey to our colleagues of the University of Cairo, our warmest felicitations, wishing it a grand and glorious future."

The Faruk University of Alexandria was founded in 1942; the new-type Peoples' University of Cairo, founded in 1946 and the Mahomet Ali University recently established, are each developing the educational life of Egypt inhabited by Arabs and Greeks, Nubians and Negroes. Cairo is also the centre of many learned Societies among whom I should mention the famous Institute d' Egypt (founded 1859). The Institute occupies itself with all questions relating to Egypt and the neighbouring countries, from the literary, artistic and scientific stand-points. It follows the pattern of a French learned society and the President is an eminent French archæologist, Dr. Etienne Dritton. He is also the Director of the Egyptian Museum (founded 1900) which houses the valuable collection of the Department of Egyptian Antiquities (founded in 1835) which administers the world-famous Archæological Museum and controls exvacaation works all over Egypt.

For Muslim culture there is the rich collection of the Arab Arts Museum (founded 1881); and for Chritian Arts the Coptic Museum (founded 1908) which displays sculptures, architectural remains, ivory objects, etc., from the early Christian and Muslim monuments in Egypt and the northern Mediterranean—including Lybia, Morocco, Algeria, etc.

There is also a Graeco-Roman Museum in Alexandria founded by Alexander the Great, with manuscripts and antiquities from the Graeco-Roman and early Christian periods. Recently, we find a welcome move on the part of the Egyptian archæologists, to trace the remoter background

of Egyptian culture of the pre-dynastic epoch: the neolithic and old stone age cultures.

Thus, for thousands of years, the Nile Valley has attracted races and cultures of different parts of the world; and we Indians should cultivate cordial relations with our Egyptian friends who are advance-guards in the liberation of the Arab nations and of the whole continent of Africa.

CHAPTER VI

TURKEY AND NEW ASIA

If I take Turkey as the last chapter or the epilogue of my general survey of the Middle East, I have some reasons for that. Outside India, Turkey is the most significant symbol of transformation of the Ancient East into New Asia. The process of that transformation, it is needless to say, is not yet complete. But Turkey of Kamal Ataturk,—like India of Mahatma Gandhi—(as I discussed in my lectures at the Universities of Ankara and Istanbul), took the boldest plunge in the current of social, economic and cultural transfiguration, under a rare revolutionary urge. By a strange historical coincidence, both Gandhi and Ataturk started their momentous movements in 1919-20 and what a marvellous change do we see in the short span of 30 years! Driven out of Europe with the total disintegration of the Turkish Empire, Ataturk took his last determined stand on the 'morale' of his peasant comrades of Anatolia. Mahatma Gandhi also relied on the soul-force of the humble village-folks of India, who solidly stood by him, while he transformed completely the Indian National Congress, defied the biggest military power of the British in occupation and, primarily by his technique of nonviolent warfare, made the British power quit India and to enter into an altogether new relationship which is taking shape from year to year. These revolutionary experiments with Truth have their repercussions everywhere and specially in Asia, as I felt from my direct personal contact with the leaders of modern Turkey.

The Minister of Education of Turkey humorously reminded me that he could not pretend to be an educationist for he was only an irrigational engineer; and I retorted that His Excellency had well irrigated the Turkish fields—economic as well as educational. So I found in His Excellency Dr. F. Koprulu, the Foreign Minister and the master historian of Turkey, a veritable symbol of the progressive thought of Turkey and New Asia. He very kindly presented me with an autographed copy of his paper on Turkey, and many other publications (in Turkish language but in Latin character) which I gratefully received. The *secular* state idea, equally championed by the Turkish (since 1928), and our Indian Republic—will continue to bring our two nations together and our joint success might inspire our sister nations of Asia to transcend the narrow bounds of race and creed and reach the higher plane of cooperative humanism passionately preached by Master Tagore and Gandhi, whose works, in a popular form or in anthologies, were eagerly requisitioned by our Turkish friends. Alas, very few of such documents—books, pamphlets, photographs, pictures, etc.—from India have reached so far our close neighbours of Asia, who should on no account be neglected simply because they are predominantly Muslims. The rare Gandhian technique of reaching the heart of even those who hold opposite views to us, must be learnt anew, specially by our officers of the External Affairs Department, operating through the Legations and Embassies of Free India.

Party and Politics

Like many of the newly created States of the Middle East since the First World War, Turkey has tried to stabilise her Government by building up one strong monolithic party. Ataturk, the maker of modern Turkey could naturally form his own team which shaped the destiny of the nation for full 25 years. Ataturk died in 1938 and his right hand man Ismet Inonu ruled Turkey as the next President and signed the Pact of Ankara in which France, U.K. and Turkey jointly guaranteed that France and U.K. would help Turkey if attacked, just as Turkey would assist

France and U.K. if they were attacked in the Mediterranean. This pact, with necessary modifications due to the Second World War, has reappeared in a new form because a new enemy has emerged on the Mediterranean horizon; and the U.S.A. vitally interested to build up a Middle East Defence against Soviet penetration, is helping Turkey, Greece and Yugoslavia which have the courage to defend themselves against the U.S.S.R. President Inonu was reelected in May, 1946 for four years at the extraordinary Congress of the Republican Peoples' Party (founded by Ataturk in 1923). Of the 456 seats in the National Assembly the Republican Party won 396 seats and of the other, Opposition groups, the Democratic Party, established by Jelal Bayar got 65 seats and the Independents only 7 seats. But just before my visit to Turkey (1950) there was a veritable windfall in favour of the Democratic Party which swept the pole, removing Ismet Inonu and electing Jelal Bayar President and Adnan Menderes the Prime Minister. At the General Election of May, 1950 the Democratic party won 434 seats (out of 465).

In the international setting, we find Turkey welcomed to co-operate with the prime movers in the West European Defence Plan which aims at integrating, into one scheme, Yugoslavia (cutting off Sovietised Albania), Greece (blocking the satellite Soviet group of Rumania, Bulgaria and Hungary) and Turkey holding the line all along the Sea of Marmara, Dardanelles-Bosphorus, Black Sea and Eastern Anatolia—where the frontiers of Iran, Russia and Turkey meet, I could easily visualise the situation while I traversed the whole southern frontier of Turkey, by travelling in the Taurus Express from Mosul to Aleppo and Ankara to Istanbul. Turkey received in May, 1947 financial aid amounting to 100,000,000 dollars and in March, 1948 the U.S.A. Congress voted a similar sum as additional aid and Turkey with the vast area of 767,119 sq. K.M. hoped to complete its five-year plan (1948-53) costing about 730,000,000 dollars. Turkey must develop better irrigation, agriculture, roads, and transports, hydro-electric schemes as well as her mineral resources, specially coal, lignite, chrome, iron, copper, zinc, lead, mercury, silver, gold sulphur, borax,

cement and asbestos. A British firm has built blast-furnaces (like those of our Tatanagar) at Karabuk where new deposits of iron ore have recently been found, near the valley of the Sakaria river. Thus Turkey with 19 million population, once primarily agricultural in its economy, is tending to develop into an industrial state in the Middle East.

Education and Culture

It was my rare good fortune to get much positive information through the kindness and courtesy of two outstanding leaders of modern Turkey, the Foreign Minister, H. E. Dr. Fuat Koprulu, internationally renowned as a historian, and H. E. Avni Bashnan, Minister of Education, who is also an expert planner. While I entered the Ministry of Education I found the marvellous words of Ataturk engraved on a marble tablet saying that the stability and well-being of the State depends on the education and prosperity of the Turkish peasantry, who were the mainstay of national resistance in the historic fight against foreign forces. The percentage of literacy was very low and Ataturk gave top priority, like Mahatma Gandhi, to some sort of a basic education with vocational bias. The boys received instructions in farming, and food production, housebuilding, carpentry, metal work etc., while the Turkish village-girls were taught nursing, house wifery, domestic science and sewing, mothercraft etc. The Ministry of Education works the scheme of giving a one year course to actual farmers enabling them to become instructors themselves for 40,000 villages. This should be compared with our 700,000 villages in India, who were remembered only by Mahatma Gandhi and not by any Indian educational organisation before him. In 1928, Turkey under the inspiration of Ataturk ordered the *Koran* to be recited in Turkish and replaced the Arab script and adopted Latin character which effectively linked up the printing and publication business of Turkey with the rest of the Western world; while in India we are still quarrelling over our baffling varieties of scripts, even in the four major corners of India. In addition to the village schools, Turkish Rural Institutes have been built in the major agricultural districts giving Five years' special training

to selected boys and girls who have already completed the Five-year course at a village school. Co-education is the order of the day and the boys and girls return to their villages (without crowding the cities) with a thorough knowledge of agriculture and handicrafts. Adult education has also made much headway with the help of the Latin alphabet; and by 1944 over 200,000 citizens (the number must have been doubled by now) attended the People's Schools which gave instructions in reading, writing, arithmetic, hygiene, citizenship etc.

The learned Minister of Education expressed to me a most generous appreciation of the great rural education movement initiated by Rabindranath Tagore and Mahatma Gandhi whose names are cherished all over Turkey. So I felt it my bounden duty to remind my countrymen—officials as well as non-officials—that the life and works of Tagore and Gandhi should be made available for the common people of the Middle East through Turkish, Persian and Arabic adaptations of the books of our illustrious pioneers.

In the modernisation of Turkey, specially in the emancipation of Asian womanhood, Ataturk's contribution was unique. In October, 1923, he declared Turkey a Republic and the new Constitution was adopted in April-May, 1924, by which women were admitted to the suffrage. And many women are distinguished members of Parliament, among whom I had the privilege to salute again in Ankara Begum Halide Edib whom I first greeted in Calcutta when she addressed a mammoth meeting at the Ashutosh Building quadrangle. She was glad to hear from me that her Indian sisters were marching ahead, thanks to the inspiration of Tagore and Gandhi, the great protagonists of woman's emancipation. A young Turkish lady, recently returned from England, admirably interpreted my lecture at the University of Ankara; and among my audience of the University of Istanbul, I found a large gathering of ladies and girl students who asked me searching questions on the social and cultural life of Republican India.

The higher school of Fine Arts was reorganised in 1926 as the Turkish Academy of Fine Arts, where men and women worked together and specialised in architecture, painting

and Turkish decorative arts. Many Turkish women are now taking to professional and technical education. In Ankara and Istanbul there are several journals edited by women. In Istanbul I was glad to visit its up-to-date Technical University which invited me to lecture; and one of its professors of Mathematics surprised me by asking if any new thesis had been published on the history of Hindu Sciences, specially on the mathematical systems of Brahma Gupta and Bhaskaracharya. The Ankara University is a magnificent institution founded in 1946 and its President is an authority on Agricultural Science who is familiar with the most of the works of Sir Jagadish Chandra Bose. The Istanbul University is one of the oldest in Europe; and if we accept its traditional date of foundation 950 A.D., then, as I remarked to its learned President Prof. Omer Ceal Sarc, we should bring out a commemoration volume on the completion of its thousand anniversary. While students of the Ankara University number 6,336, those of the Istanbul University are 10,184. The modern wing of the Istanbul University was developed in 1896 and reorganised in 1927 and 1933, it has a splendid Library of 200,000 volumes. As in Beirut, the Americans established at Istanbul the Robert College in 1863; and it has about 1,000 students in the Faculties of Arts, Science and Engineering. The famous Archæological Museum of Istanbul was founded in 1869 and displays its wonderful collection of Ancient Egyptian, Mesopotamian as well as Greco-Roman antiquities and art objects of rare value.

Vedic Gods in Anatolia

From Istanbul so near to the ancient city of Troy, I could study again the topography of the Homeric sites of the Trojan War and earlier pre-Homeric remains whose Greek counterparts I saw during my previous pilgrimages through Athens and Sparta, Tyrins, Mycenæ. etc. But my profoundest impression in Turkey was created by a visit to the rocky citadel of Boghaz Koi, the ancient capital of the Hittite Empire which often clashed with the Aryan cousins, the Mitannis or the Hurrians. In Boghaz Koi for the first time, the earliest, so far traced, achæological

evidence of our Vedic civilisation was discovered by Hugo Winckler, the German archæologists, as early as 1908; and for the last 40 years scholars have been studying the problems of Vedic origins and of the migrations of the Aryans, both within and without India. In the grand panorama of the amphitheatre of hills of Boghaz Koi, I was amazed to think of the colossal strength of the Hittites who could build up their capital city at such an altitude! In a rocky corridor, outside the fortified city, I was thrilled to watch the sculptured procession of men and women towards the inner sanctum where (as in Ellora) superb sculptures of the Mother Goddess and her consort were carved in the middle of the 2nd. millennium B.C. Were those the prototypes of *Parvati* and *Siva* as we found in Mohenjo Daro? From the Boghaz Koi site have also been discovered the massive stone images of the Wind god and his consort, and thus the Vedic *Marut* or *Vayu* was also represented in the Aryan Hittite Pantheon. In the *cuneiform* tablet-inscription of Boghaz Koi—of the 14th century B.C.—scholars have clearly read the names of *Mitra*, *Varuna*, *Indra* and *Nasatya* (*Aswinikumaras*) of Vedic antiquity. So after my pilgrimage to Boghaz Koi, I expressed my profound gratitude to all the officers of the enlightened Turkish Government for the facilities they offered me to visit the difficult site in the most precarious winter season when the hills of Cappadocia was covered with snow which endangers the life of careless tourists. I was specially grateful to our able Ambassador Sri Chandra Sekhar Jha in Ankara. He and his talented wife received me in their home with fraternal tenderness and introduced me, in a short time, to all the dignitaries who were carrying on the noble tradition of the secular state of Turkey founded by the great Ataturk. I was glad also to meet, at the Embassy of Ankara, my old friend Sri S. K. Chowdhury (grandson of Sir Ashutosh Chowdhury) who at the request of Mr. and Mrs. Jha, personally accompanied me right through the Boghaz Koi adventure. And of all the Indian Embassies that I visited in course of our cultural mission, I found that of Ankara the best managed organisation.

CHAPTER VII

INDUS VALLEY CIVILIZATION—NEW LIGHT FROM MIDDLE EAST

While completing the first scientific survey of the Early History of India, Vincent Smith complacently opined, in the first decade of the present century, that the only sure dates in Indian history refer to the campaigns of Alexander (327-325 B.C.). But in 1912-13 H. R. Hall, the British Museum expert on Egyptian and Assyrian antiquities wrote a book—*The Ancient History of the Near East*—recording an opinion which I quote below :

“It is by no means improbable that the Sumerians were an *Indian* race which passed, certainly by land, perhaps also by sea, through Persia to the Valley of the Two Rivers. It was in the Indian home (perhaps the Indus Valley) that we suppose for them, that their culture developed. There, their writing may have been invented and progressed from a purely pictorial to a simplified and abbreviated form, which, afterwards in Babylonia, took on its peculiar cuneiform appearance owing to its being written with a square-ended *stilus* on soft clay. On the way they left the seeds of their culture in Elam”.

Hall in his notes, also referred to the legend of Oannes, the man-fish (*matsya-avatar*) who swam up the Persian Gulf to the earliest Sumerian cities (Eridu, etc.), bringing with him the arts of civilisation. Hall further observed that the *Dravidian element* is present today, as the Brahuis in Baluchistan, and their kins in Southern Persia; and that the “non-Aryan Anariakoi peoples of ancient Persia were of the same (Dravidian) race forming a connecting link between Babylonia and India.”

Indus Civilisation

Ten years after the publication of Hall's hypothesis, an Indian archæologist, Prof. R. D. Banerjee, unearthed (1923) at Mahenjo-Daro in Sind, the first concrete layers of our Indus Valley Civilisation which now has raised the antiquity of our culture from 300 B.C. to 3000 B.C. As a humble

disciple of Prof. R. D. Banerjee I was called to visit Iran and Mesopotamia, *via* the pre-historic route of the Persian Gulf; and I returned more convinced than ever that, with scientific exploration and co-ordination of archaeological finds in the Middle East, we shall soon be in a position to rewrite the history of Asian civilisation.

The legend of the Great Deluge is shared by Babylonia and India down to the later Vedic age. After the Flood 'kingship came down from above', as we read—also in later Vedic literature. In the two early dynasties of Kish and Erech (with half a dozen earlier strata), as well as in the third dynasty of Ur, 'after the Flood', the archaeologists have found objects which strongly remind us, of those of the Indus Valley; and which synchronized with the 'Golden age' of Sumerian civilization, so ably presented and described (since 1928) by Sir L. Woolley,—as I found in his special exhibition in the British Museum in 1930 when Sir Arthur Evans was also holding his Aegian exhibition on the 50th anniversary of the British School of Athens.

Like the pre-Homeric Bronze age culture, we too discovered the pre-Vedic Indus civilisation of the Chalcolithic (Copper Stone) age which must now be studied with reference to similar aneolithic cultures in Egypt, in the Caucasus and Caspian zones, nay beyond, in the Yang Shao area of China (3rd. Mill. B.C.) H. Creel, in his *Birth of China*, started the work from the Far East; Burton-Brown developed the theme in his "Studies in Third Millennium History" (1946); McCown gave his "Comparative Stratigraphy of Early Iran" (1942); Claude Schæffer wrote his "Comparative Stratigraphy and Chronology of Western Asia" (Oxford, 1948); Perkins published his "Comparative Archaeology of Early Mesopotamia" (1949).

Such books and monographs prove beyond doubt that the scholars are conscious now that isolated treatment of local and regional finds may continue, but an attempt should be made now to compare and correlate the data from diverse regions of the Middle East, so that we may gain a rational sequence of the dawn, development and decay of civilizations, in this oldest continent of the world. Gardon Childe in his "New Light on the most Ancient East" (1934), and

Stuart Piggott in his "Pre-historic India" (1950) have succeeded in placing India definitely on the map of the Ancient world. The significance of the general homogeneity of this chalcolithic civilisation from the Indus to the Nile Valley—will be clear as observed by Prof. C. J. Gadd—that the Mesopotamian culture "corresponds roughly with the rise of the Dynastic civilisation in Egypt and possibly also with that of the recently discovered civilisation of North-Western India".

Mr. Piggott, in his "Pre-historic India" has not only given the best *resume* of the reports, articles, books, etc. on the Indus civilisation; but has attempted a correlation of Indian data with those already established in diverse aneolithic zones of the Middle East. But beyond that copper stone age culture of 3rd. Mill. B.C. with temple-towers or Ziggurrats—archæologists have excavated into and identified the more primitive cultures of man—the hunter, fisher and food-gatherer—who gradually acquired the technique and habit of systematic agriculture and animal husbandry in the late Neolithic age (10000 B.C.—5000 B.C.).

My friends and field-workers in the domain of Mesopotamian archæology advised me, therefore, to go,—beyond the Sumerian (South) and Akkadian (Central) levels,—to North Iraq. There lots of people go to visit Mosul and Kirkuk for oil, little suspecting that the oldest city of the world Erbil (Alexander's Arbela) is still there in the land of the *Assurs!* So from Mosul I visited Nineveh and Khorasabad (Sargon's city) which were excavated in 1840-43 by the French archæologist Botta who removed the best sculptures and statuaries to Paris (Louvre Museum), little suspecting however that many relics of Stone age culture were lying underneath his Assyrian finds.

On the border of the contiguous Arab States of Iraq and Syria, about 150 miles to the west of Nineveh, crude potteries and other implements have been found in the primitive Stone age agricultural settlement at Tell Hassuna (dated C. 6000-5000 B.C.) in North Iraq, correlated with similar finds in Judeideli (in Syria) and the Cilcian site in Mersin (South Turkey). Then from the Tigris in the East, this culture extended to the west right up to Ras Shamra (near Beirut,

Lebanon). In that area we have found the remains of the Tell Halaf-Samara culture (5000-3000 B.C.). Here the Euphrates crosses the Turkish frontier, (as I noticed while entering Anatolia by the Taurus Express); and the area have yielded painted pottery and bronze objects which link up the culture of Mesopotamia with that of the oldest city of Troy on the Aegian (3000 B.C.). The older black-painted types of pottery in North Iraq showing only one colour soon gave place to polychrome potteries, *c.g.*, in Jamdet Nasr and also in Arpachiyah, between old Nineveh and Tepe Gawra.

Prof. E. A. Spieser described these rare objects in the journal of the American Oriental Society, December, 1939: and he boldly asked us to revise our theory that all human crafts originated in the Nile Valley. For, possibly centuries before the development of the Nilotic civilisation, many items of socio-economic progress, like the discovery of food-grains, pottery designs, tools, etc., had been discovered here; so that Professor Speiser of the American School of Oriental Research, Baghdad gave priority to Iraq in his book: "The Mesopotamian Origins" (1930).

From North Iraq this culture must have moved southward to Sumer and eastward along the Caspian to Iran. Thus both the Sumerian culture of South Iraq and the so-called 'Indo-Sumerian' objects of Elam and of the Indus Valley, should now be studied with reference to this vast background of time and space, exemplified by these North Iraq antiquities so far ignored and unnoticed by average students.

In the rich collection of the Baghdad Museum I found objects which thrilled me with joy, for some struck me as if coming directly from the Indus Valley with the clay figurines of the Mother Goddess! Also there are amulets and seals (including an Indian seal found at Kish) beads, etc. of 3rd. Mill. B.C.; and some earlier things like stone and bone tools, and sickles of baked clay and serrated blades of flint and obsidian, which supplied the Neolithic context to our chalcolithic civilisation. Now, in the recent books on Indus civilisation we find a huge mass of materials arbitrarily placed between 1700-2500 B.C.; our friends of the

Iraq Museum have worked out a graduated scale of chronology which I give below: (i) 5000-4500 B.C.; Tel Halaf, Tepe Gawra; (ii) Al Ubaid epoch 4500-3800 B.C.; (iii) Uruk period 3800-3500 B.C. (iv) Jamdet Nasr period—3500-3200 B.C.—when some Indus Valley designs possibly migrated from India to Iraq as Prof. Frankfort conclusively demonstrated. From hand-made potteries we notice the transition to wheel-made wares: and thus Mesopotamia may be the place of discovery of the earliest *wheel*, potentially the greatest discovery of man after that of fire.

A regular religious ceremony was shown in relief on the charming stone vase from Warka (3500 B.C.), where I found the King with his priests, carrying offerings to the Goddess Innin; lion, goat and other animals in attitudes of adoration; men and women in dance-gestures (*mudrā*): Mother Goddess with black wigs of bitumen and tattoo marks on shoulders; ram's head carrying model of a building or a temple, etc., showing that a school of architecture and pictorial representation must have already developed, showing local trees (Palm groves) and animals on the scene. The painted temple at Uquair contains its wonderful pre-historic frescoes.

From 3000-2000 B.C. we notice the early dynastic finds from the city of Ur where gold was used in abundance; the portrait statues of their Kings or priests had their eyes worked in shell or lapis lazuli. Semi-nude females holding mirrors (in Ajanta Style); heads of females (queens or slaves?) found crushed in the "death pits" of the cemetery, but furnished with cosmetics and loaded with gems and ornaments. We find very rare horses in green and bulls in white marble; animal stories with cows, cattles, etc., and tree-worship on an altar;—above all—that grand Sumerian harp with gold and jewelled inlay work, the admiration of the world. That reminds me of the fact that Dr. Taha Baquir, the learned curator of the Museum, showed me a few Cuneiform tablets (recently discovered) which are really books (in brick of course) on music with notations and on geometry with diagram! So the prior claims of Euclid and the Greeks are upset, for they came 2000 years after the Chaldeans of Ur.

These treasures of Pre-Semitic Iraq, mostly of Sumerian origin ever haunt me; and I appeal to my countrymen to arrange regular historic excursions from Bombay to Basra; from Basra, Ur of the Chaldeans, Al-Ubaid and other Sumerian sites could be easily surveyed. Thence one reaches Kish and finally Babylon (where Alexander died in 323 B.C.) and the remains of the Semitic epoch, brilliantly opened by King Hammurabi (1950 B.C.). His famous Code inscribed in stone, is now removed to the Louvre Museum of Paris just as the Sumerian chief Gudea's body was found by me in Baghdad but his head had already been sold out to the Pennsylvania Museum. Thus for over a century, the Middle East, like India and China, have been despoiled of most valuable historic and artistic objects which by law are now conserved as "national treasures". A fair exchange may be arranged with foreign museums for our mutual advantage; but all clandestine sales or removal should be stopped by all means.

The stone pillar containing 282 sections of Hammurabi's Code was removed by the Elamite invaders to Susa, where the French came to excavate; and that explains how the Stele found its way to the National Museum of Paris, which like the British Museum, London, got the lion's share of the antiquities from the Orient, including Egypt. Assyrio-Babylonian sculptures and texts (2000-5000 B.C.) are found in most of the important museums of Europe and America and many books thereon have been published. But India, which is now proved to be connected with Mesopotamia in remote ages has not yet opened either its Museums or its Universities to the diverse branches of Mesopotamian art and archæology. Yet we know that with the aid of this new science we may bridge the absurd gulf gaping between our Indus civilisation (3000 B.C.) and the very late Perso-Greek epoch (500-300 B.C.).

From 2000 B.C. when King Hammurabi opened the Semitic period of Babylon to 331 B.C. when Alexander conquered Babylon, after the battle of Guagamela (near Erbil). Mesopotamia passed through violent changes of fortunes and dynasties well recorded in books. The Greco-Roman and the Partho-Sassanian phases are well documented in the

museums of Iraq till we come to the Arab conquest in 641 A.D., the murder of Hussein at Karbela (660) and of Hazrat Ali in 661, giving rise to the schism between the Shias of the East and the Sunnis of the West; as well as the conflict between the Omiyads of Damascus and the Abbasides of Baghdad, the latter surviving through six centuries (641-1258). The Abbaside Califs, like Manur and Harun al Rashid, kept up the Sassanian ideal of tolerance and exchange of culture; so that the Islamic Arab civilisation was enriched by Iranian and Indian, Chinese, Jewish, Greek and Christian religion and culture. Baghdad kept ever bright the lamp of learning in the early Middle Ages—"Dark age" in Europe but not in Asia. Chinese paper manufacture and Hindu Medicine, Sanskrit and Persian literature fertilized the Arab genius in story-telling—the 1001 Nights—enriched world literature. Astronomy, geography, chemistry, physics, law and constitution—all these departments of culture were well represented.

Thus we found in this Golden age, an Encyclopædist like Mas'udi, a Geographer like Yaquet, a savant like Alberuni and a doctor philosopher like Avicenna. The glory of Islamic art, architecture and culture was best represented in the grand Islamic Museum in the actual Abbaside Palace of Baghdad. Every room, that I traversed, fascinated me with its wealth of arts and crafts, showing how the common artisans of Asia were uncommon designers of beauty, growing under the fatherly care of their enlightened patrons. But this glorious regime was ruined by the invasion of Jenghiz Khan (1206-1227), then followed for over a century the violent Mongol rule when the Caliphate and Abbaside culture were obliged to take refuge in the Memeluke Empire of Egypt, where I found the Cairo Museum a worthy successor to Baghdad. The glory of Shia Iraq was eclipsed with the domination of the Sunni Turkish Empire (1534-1918); and out of the dismemberment of the Turkish Empire and Caliphate a new Iraqi nation is developing.

I felt the spirit of the new age, speaking with its leaders and especially with the enlightened and progressive Prince Regent—H.R.H. The Amir Abdul Illah who very kindly received us and afforded all facilities of the State to visit

the cultural centres of this land of history. Iraq has opened a new chapter of friendship with India by exchange of goods and foodstuffs.

While the problem of oil in Iran is still in a critical stage, Iraq has succeeded in extorting favourable terms from the foreign oil companies—British, Dutch, French and American—all accepting jointly at 50|50 basis of profit sharing. This may bring surplus revenue and peace with honour. So we hope that in the entire Arab world, this tolerant attitude will initiate new schemes of historical and economic research. India should get ready to participate in them and build up an Indo-Iraq cultural Institute—as I suggested in my lectures in Baghdad, interpreted in Arabic by my learned friend Dr. A. A. Duri, Principal of the Training College. Our Indian Legation in Baghdad should be raised to an Embassy so as to foster cultural and economic exchange of India with the entire Arab world; and for that purpose there cannot be a better centre than Baghdad where I found a large Indian colony installed since the first world war. Our Ministry of Education should give scholarships and encourage promising Iraqi scholars to come to India and work with us.

So we should send our search scholar to Baghdad for specializing in Arabic language and literature and also for gaining the indispensable practical training in field-archæology for which Iraq as I found—would be the cheapest and the best place for our students. They will get full support of the Government and thorough training under eminent Iraqi archæologists like Dr. Najilal-Asil, Director-General of Antiquities and Dr. Taher Baquir, Curator of the Iraq Museum (founded 1923) which has by its collection and exposition, revealed new chapters in the history of Man and especially in the annals of Asia.

The Indian Department of Archæology, with our National Museum, New Delhi should keep in close touch with the Iraq Govt. Dept. of Antiquities, with the American School of Oriental Research and with the British School of Archæology in Iraq, Baghdad. We should forthwith arrange, on governmental level, the exchange of scholars and of antiquities to the mutual benefit of Iraq and India.

CHAPTER VIII

IRAN'S PRE-HISTORIC CIVILIZATION

Just as in India the entire history of our ancient period, had to be rewritten after the discovery of the Indus Civilisation, so the antiquity of Iran was pushed back, to remote millennia B.C., since the scientific explorations in sites like Susa and Persepolis. The current of Chalcolithic culture might have flown through diverse channels from Sind and Baluchistan (as Stein and Piggot have tried to demonstrate) to Elam and Sumer—or vice versa.

In 1850—just a century ago—W.K. Loftus identified the ancient city of Susa (3000-2000 B.C.) capital of Biblical Susiana—which I had the pleasure to traverse from one end to the other while passing from Ahwas—once on the Persian Gulf—to Central Iran, in a car, watching the changes in landscape and human physiognomy. In 1897 Jacques Morgan, the French archæologist, began exploring Susiana and publishing reports (1899-1906), following up the work of M. Dieulafoy in 1884.

According to Dr. Hall, the proto-Dravidian Indus Civilisation—now linked up with Sumerian—might have left a colony in Elam on the way. The Elamites also spoke an agglutinative language, replaced by Semitic speech when Sargon of Akkad conquered Elam in 2800 B.C. But the Elamites invaded Semitic Babylon in 2280 B.C. and took away the image of Nane from Erech.

The Kassite kings of Babylon captured Elam in 1339 B.C. and the Elamites retaliated in 1220 B.C., removing the wonderful sculptured Stalae of Naram Sin as well as the Stone pillar recording the famous code of Hammurabi (1950 B.C.); and both these rare objects found their place in the National Museum (Louvre) of Paris, which visitors from all parts of the world flock to see.

Teheran Museum

The National Museum of Teheran—which I surveyed closely—opens a new window on Western Asian art and archaeology, taking us beyond the Chalcolithic zones from

the Indus to the Sumero-Elamite regions. No metal tools but flint and obsidian implements have been found, with baked clay potteries, beads etc. Prof. Donald E. McCown (University of Chicago) explored many such ancient sites and objects and wrote a valuable book—"The Comparative Stratigraphy of Early Iran" (1941). It is now generally admitted that some of the earliest cultures were located in North-Eastern Iran which merges into the western limits of our Indus civilisation. Thus, in the very remote pre-Aryan period also, the formula "Indo-Iranian" now assumes a new significance.

Two French archaeologists—Contenau and Grishman—have made valuable contributions and D. H. Frankfort gave a comparative survey in his studies in "Early Pottery of the Near East" (1924) and other essays. Thus Herzfeld's "Iran in the Ancient East" (1941) and "Archaeological History of Iran"—published in 1934—must now be supplemented by more recent finds from field work done especially by American scholars—among whom, I must mention Prof. G. Cameron who published in 1948 "The Treasury Tablets of Elam" showing how Persian loan-words had entered into the ancient Elamite texts.

Thus when I flew, in the Iranian plane "Ecbatanea", towards Shiraz and thence entered Persepolis, my mind travelled many centuries beyond the mediæval Persian poet Hafez (14 Cen. A.D.) or Darius the Achaemenian (6 Cen. B.C.). For the archaeologists have revealed ever so many documents of much greater antiquity; and Iranian finds must now be studied with constant reference to Iraqi Sumeria on the one hand and Indus Valley on the other side. Terra-cotta objects, with fish and bird motifs, have been found in the fields of Persepolis—going back to 3000-2500 B.C. From there to Damghan, Gorgan and Azerbaijan (North Iran), art-objects are being found and dated (3000-1000 B.C.) Then we notice the vases and bronze objects from Luristan (1500-1000 B.C.) which belong in date to our later Vedic epoch. Our dear old friend Prof. Pourre Daud, is training a new generation of Iranian philologists who, with the co-operation and guidance of Dr. Kunhan Raja, are studying Vedic and Avestan texts with great ardour. But

how many of our Indian Universities have awakened to the need of such a comparative study of the cultures of our two countries—close neighbours through ages?

Like Susa, another ancient site of Kashan (Tepe Siyalk) which I traversed—on your way through Qum—has yielded most valuable objects which, with those from other sites, lead to a definite conclusion that in the 2nd mill. B.C. (2000-1000 B.C.) these objects were used by an Indo-European people who migrated from the North-East (Hindu-Kush) regions, and penetrated Iran whence they advanced further westward (via Mesopotamia) towards Asia Minor (Mitanno-Hittite regions) and the Aegio-Egyptian world.

The Aryan language-speaking Hitites and Mitannis (whom I remembered while visiting their Bhoghaz Koï sites in Anatolia), have also left many art-objects and tools in Iran on the way. The Teheran Museum shows a bronze axe and gold dagger of 1055-1200 B.C.; and to that epoch has been assigned the wonderful Hittite Golden Goblet with the figure of "three lions" in repousse work. This "Three-Lion" motif will appear later in Achemenian art and finally on the Sarnath Lion capital of Asoke who gave us our national symbol of Free India.

Many valuable objects in the galleries of Teheran and other museums of Iran reminded me of the prevalence of the Vedic-Avestan rituals, "fire cult" and Sun worship. I paid my silent homage to Rishi Zarathustra (a contemporary of our Sage Yajnavalkya) whose mother's city Rayyi (near Teheran) I visited. So I feel strongly that our Vedic and Zoroastrian scholars of India should raise a special fund to send every year, batches of Indian scholars to explore the historic sites and monuments—all along that East-West route of migration from the Indus Valley, via Iran and Iraq, to the Nile Valley and the Mediterranean world,—so well-known to Asoka in the Third Century B.C.

In Tepe Giyan (Nihavand) and other ancient sites explored in the mountainous regions of Western Persia, bordering on ancient Assur,—objects of Chalcolithic culture have been found; and in the same area the ancestors of the India-European Medes and Persians left traces of their early appearance (2 mill. B.C.) Some scholars are now of opinion

that the Indo-Iranians or Aryans invaded Iran (c 2000 B.C.) from the north-east so close to the Indus Valley. The Iranian Plateau—we must remember,—extends from the mountains, east of the Tigris to the Indus Valley, and from the Indian Ocean and the Persian Gulf to the Caspian and the Jaxartes River. Thus Iran again appears to be the link between the Mesopotamian and the Indus Valley cultures.

The great explorer Sir Aurel Stein conducted surveys of diverse sites between Shiraz and Kermanshah from Nov. 1935 to Oct. 1936; and I had the privilege of discussing the results of that tour, with Dr. Stein's Persian Secretary—Dr. Bahman Karimi—who has published a big book in Persian on the subject of the "Ancient routes of Iran" Stein, an expert in Indian archaeology, attempted, before his death, to link up the ancient cultures of Iran, Sistan and the Indus Valley.

Prof. Pigott—ten years later—continued that line of research from the Indus Valley, through north and south Beluchistan to Iran—as graphically presented in his 'Prehistoric India'.

The pottery sequences of ancient Iran and Iraq compared with their corresponding designs and patterns, have engaged the attention of experts for over half a century, as attested by the monumental French publications of Dieulafoy and Morgan, and by the well-illustrated history of Persian Art by Prof. A. U. Pope and his American colleagues. The terra cotta, bronze and other art-objects from ancient Iran will help us in concretizing the purely literary and somewhat abstract description of Aryan life and Brahmanical civilisation in the Vedic texts (2000-1000 B.C.)

Old Vedic and Sanskrit literature are being studied in right earnest by the Iranian philologists under the inspiration of Prof. Pouree Daoud, and his colleagues of the Teheran University. They have already formed their own ideas about Avesta—the Iranian counterpart of the Vedas; and some "purists" among the Iranian scholars—like Prof. Naficy and Prof. Moghaddam—have compiled glossaries and lexicons to explain anew the formation of Persian words and phrases in terms of the ancient Indo-Iranian authentic texts rather than accepting the theological Islamic interpretations of them

from later Arabic sources. Indian Universities and academies should keep in close touch with the scholars of this neo-Iranian school and exchange publications with them.

They are of opinion that the Indo-Sumerian culture was proto-Aryan and that the Aryans of Iran and India came in due time to absorb and enrich it—just as it has been argued by Prof. Pusalkar in the recent book “The Vedic Age”. Travelling in different parts of Iran I felt as if I was moving on Vedic fields with the snowy Dimavend range (19,000 Ft.) dominating the vast landscape of Nature;—just as our Himavat ever flashed through the writings of the Vedic and Epic poets of India. On my return from Iran, I have the pleasure of receiving a precious gift from my friend Dr. I. J. S. Taraporewala who just published his *magnum opus*, “The Divine Sons of Zarathustra.” It will help generations of scholars from India and Iran, to prepare themselves for further researches into the religion, philosophy mythology and linguistics of the Indo-Iranian families professing Vedic and Avestan religion and culture.

The Indian and Iranian cousins must have spent together long epochs and got separated (c. 1500 B.C. into two different countries; but they had a common frontier and common moral and religious concepts like the Vedic *rita*—Iranian *Urta* or *Asha* or the inflexible order of the universe symbolized by the *Yama* (—*Yema*: Iran); the *Yajna* (Ir, *Yasna*) or sacrifice, the sacred drink *Soma* (*Irhaoma*) etc., prove a common ancestral tradition. From 9th Cen. B.C. we hear of the Aryan *Medes* under Assyria; and the founder of the Median Empire *Cyaxeres* (625-593 B.C.) destroyed *Nineveh*, conquered the East-Assyrian territory and *Urartu* or *Armenia*.

Zoroastrianism

Cyrus the great (550-530 B.C.) conquered Media, Syria and Babylonia—thus founding the vast Persian Empire, extending from the Indus to the Mediterranean and from the Caucasus to the Indian Ocean. In this epoch was born the great founder of Zoroastrianism: *Rishi Zarathustra*, whom I saluted silently from many places in north-Iran associated with his memory and that of his mother. He liberated fresh religious zeal, reformed the cruder Median religion of magic

and preached monotheism and salvation of all through the performance of duty. He waged perpetual war against the Evil Spirit Ahriman or *angromainyu*, for the victory of the Lord of Wisdom, Ahura Mazda. Darius I (521-485 B.C.) was definitely Zoroastrian who conquered the whole ancient world from Sind to Greece, and built royal residences at Susa, Persepolis, Ecbatana (Hamadan) and Babylon.

I watched over his historic inscriptions and rock-cut tombs, along with those of his son Xerxes I (485-465) and grand-son Artaxerxes I (465-429). When in 331 B.C. Darius III (366-30 B.C.) lost the Persian Empire to Alexander, the latter reunited the history of Iran and India in the orbit of known history. I was awfully shocked to witness the disastrous result of Alexander's incendiarism on the magnificent monuments of Persepolis which, even in its ruins, will convince any Indian archaeologist that one cannot fully understand the Mauryan and early Graeco-Buddhist art without reference to Persepolitan art and architecture. The ground plan and ruins of the "Thousand Pillared" Hall, the colossal bulls and lions, the rock-cut shrines and pillar-cult etc. of the Achaemenian empire, stimulated similar art-motifs and movements in Buddhist India.

The 'succession' kingdoms of the Selucids (stretching from the Mediterranean to the Persian Gulf and India), of the Arsacids (Parthia) and of the Bactrians, kept India in close contact with the West—from 300 B.C. to 300 A.D.—developing Graeco-Buddhist and Romano-Buddhist art-cycles. The neo-Persian empire of the Sassanians, linked up the art and culture of the later Roman Empire with those of India, Central Asia and China, brilliantly illustrated by the archaeological finds of an international team of explorers, who worked in pre-Islamic Afghanistan, Khotan, Serindia and China.

During the centuries when the Western Roman Empire collapsed under attacks from the Teutonic Barbarians, and when Constantine and his successors developed Constantinople as the new capital of the Eastern (Byzantine) Roman Empire, the great Sassanian emperors (226-651 A.D.), shone brilliantly as champions of Asia, scoring several victories against the Roman emperors. Defeating the last

Parthian King, the first Sassanian Emperor Ardashir (226-40) conquered Merv, Balkh (Bactria) and Khiva. He also is supposed to have invaded India and levied tributes on the Punjab and received submission not only of the chief of Makran and Turan, but also of the Kushan Kings of North-West India. Ardashir gave a strongly centralised government to the Persian nation, supported by the revival of Zoroastrianism and Pehlevi language in which commentaries to the sacred Zend Avesta were composed, edited and collected under Arda Viraf. Ardashir summoned Rome to evacuate Syria and the rest of Asia and defeated Alexander Severus who concluded peace. Then Shapur I became Emperor (240-71), invaded Roman Syria and annexed Mesopotamia. Peace was concluded when Emperor Gordon was murdered; but Shapur declared his second war against Rome, took Nisibis, Edessa and Antioch and finally secured Emperor Valerian as his captive.

Triumph of Asia

This historic triumph of Asia over the Roman West was brilliantly sculptured on the lower slopes of the rock of Nakhs-I-Rustom which I visited, after paying my homage to the tombs of Darius I and his successors. I saw Emperor Shapur I on his grand charger like a Mahabharata hero, receiving the homage of his vanquished enemy Valerian in bended knees surrendering his arms. Valerian died in captivity (266) and Shapur founded the city of Nishapur famous later on, through association with Firdausi, Omar Khayyam and other Persian celebrities. Mani (215-213) the founder of Manichaeism, flourished in Shapur's time and this new religion got mixed up with primitive Christianity, Nestorianism and Mahayana Buddhism which penetrated Parthia, Central Asia and China.

Within four centuries from these heydays of Sassanian glory, the Arabs swept the horizon of the Middle East and in 642 the last Sassanian King Yazdagard III was defeated by the Arabs at Nehawad, and was murdered (651).

Islamic Iran

With the advent of Islam, we witness the end of the 'Classical' and emergence of the mediaeval period in the his-

tory of the East and the West. Islam had its birth in Arabia; but in spite of the fact of (1) 'Arabic' being the sacred language of Islam, it shows two other very important branches of Islamic culture: (2) the 'Iranian' or Persian and (3) the 'Turco-Mongolian' stretching from the Pacific to the Mediterranean world. As in the case of the Hellenized Romans, conquering Greece, so were the conquering Arabs Persianized by vanquished Iran. The golden age of the Caliphate was marked by the region of Mamun whose mother as well as wife were Persians. The Acheminian idea of world Empire, and the cosmopolitan culture of the Sassanians, were the assets of the Arab pioneers of Islam. .

Two other peaks of mediaeval culture were reached: one, in the 10-11th centuries, under the Persian Samamid dynasty of Samarkhand, Bokhara and Khorasan, the cradle of modern Persian literature represented by Rudagi the blind poet bard, Dakiki, the Zoroastrian epic poet, and finally Firdausi, the immortal author of *Shah Nameh* at the court of Sultan Mahmud. The Sultan was the patron of the Persian 'savant' Abu Rayhan or Al Beruni who wrote the 'Chronology of the Ancient Nations' and laid all Indian scholars under special obligation by writing his 'Indica' (2 vols.), a monument of comparative study in Indian, Islamic and Hellenic sciences and cultures.

Mahmud invited also to his court Avicenna; but the latter preferred to work in the humble but more refined court of the Ziariads and produced books on medicine, philosophy and education which were the most consulted text-books in European Universities, till the 17th century. India was proud to celebrate the 1000 year anniversary of Firdausi and Alberuni and should now join Iran and the scientific world to organize the grand Avicenna Celebration in honour of Master Avicenna, the living encyclopedia of Asian science and culture.

The second peak of Persian art and culture was reached under the Safavi dynasty of Ispahan which, under the Taimurids and the Safavis, was the cultural capital of Western Asia in the 16-17th centuries. I felt the fascination of Ispahan the more as I came there, after a month's stay in the dazzling modernism of Teheran. I found the bazaar of Ispahan even

superior to the bazzars of Cairo or Peking, by way of displaying living samples of original arts and crafts displayed there. Persian painting like the Chinese, grew out of the art of calligraphy and in Ispahan, with its rare manuscripts and inscriptions on the multicoloured mosques, I felt a living communion with the artists.

Almost on the borders of India and Afghanistan, Hussein Mirza (d. 1506) of the Taimurid dynasty founded an academy in Herat (where Babar Mirza entered India) where flourished Mirkhond the historian, Bihzad the painter and Jami the last of the great classical poets. Shah Ismail, founder of the Safavi dynasty made Shiaism the State religion from his capital in Tabriz where, later on, Humayun was received by Ismail's son Shah Tahmasp I (1524-76) who will be followed by Shah Abbas (1587-1629) contemporaries of Akbar, Elizabeth, Charles V and Suleman the Magnificent.

I was fortunate to be the guest of the learned Director of Antiquities in Ispahan and he not only showed the "Humayun-Tahmasp interview" in the wall-paintings but also other valuable things in the historic Palace. He requested me to encourage some learned societies of India to come to make a comparative study of the paintings of Iran and India under the Safavi and the Mughul rulers. He read with me portions of a rare book *Meatol Boldane Nasserie* (4 vols.) which gives most graphic description of the grand reception accorded by Shah Tahmasp to the exiled emperor Humayun who took refuge in Iran, four centuries before my visit. Humayun was defeated (May 1540) and driven out of India by Sher Shah. He spent 15 years of his painful exile in Sind, Afghanistan and Iran till 1547 when, with the help of Shah Tahmasp I,—he captured Kandahar (1547) and Kabul whence he re-entered India and occupied Lahore (1554) and Delhi (1555 July).

Before his accidental death (Janury, 1556), Humayun invited some noted artists from Persia and thus laid the foundation of the 'Indo-Persian school' of arts and crafts brilliantly illustrated by the miniature paintings of the so-called "Mughal School". This creative collaboration continued for nearly a century, under the patronage of

Akbar, Jehangir and Shah Jehan whose Taj Mahal was completed in 1657.

The next century, terminating with the Battle of Plassey (1757) and of Panipat (1761), saw the decline and fall of the Mughul Empire when Nadir Shah (1736-47) invaded India (1739). The Peacock Throne and the Kohinoor, etc. carried away by him to Persia, were valued roughly at 119 millions by an European reporter.

Two hundred years after the death of Nadir Shah whose 'souvenirs' I found in different parts of Iran—the first Asian Relations Conference was invited to Delhi (1947) by Sri Jawaharlal Nehru who by his magnetic personality, lifted the Conference far above mere discussions to the plane of a spiritual Federation of all Asia, after ages. Maulana Azad, Honourable Minister of Education, soon organized the Indian Council for Cultural Relations—both for the Western and the Eastern Asian nations. During our recent cultural mission in the Middle East, we found the warmest welcome from the Iranian Ministry of Education, and especially from Dr. Ali Akbar Siassi, the learned Chancellor of the University of Teheran, which conferred Doctorate 'Honoris Causa' to Maulana Azad when he visited the capital of Iran. So we hope that Free India will take all steps to revive our age-old cultural relations with Iran.

CHAPTER IX

[THE TRAIL OF THE ARYAN—OLD THEORY CHALLENGED

India and Iran collaborated in giving birth to the term and concept Aryan derived from Vedic *arya-airya* in Zend-Avesta, both conveying the double idea of (a) good family and (b) nobility of character. A French Catholic missionary Coeurdoux in 1767, and a Protestant British judge Sir William Jones in 1786, drew our attention to the fact that

the Sanskrit language of the Indian Aryans bore striking resemblances with old Iranian, Greek, Latin, Teutonic and Slavonic—thus embracing, in their linguistic orbit, many races and nations from the Indian Ocean to the Atlantic! Thus a new synonym *Indo-European* was coined and used in 1813 by the British Egyptologist-physicist Dr. Thomas Young. A German variant was supplied in the form: *Indo-Germanic* and the first *comparative Grammar* of the Aryan languages was attempted by Franz Bopp, whose academic successors made Indo-European or Aryan philology a dominantly German science.

— But alas, a century after Bopp, there appeared Hitler who ruined himself, his nation and its scientific reputation by posing as an Avatar of “Aryanism”—a queer confusion of scientific findings, ethnic jargons and race hatred! Thus the ‘Aryan,’ the prize-boy of 19th century Orientalism, has, in the 20th century, lost *face*, lost *home* and retains only his linguistic integrity. No one disputes that there is a well-knit, though far-flung texture of languages grouped under the name *Aryan*; but an Aryan *race* is being treated as a discarded theory. All possible races of the world today speak English, though they are very far from being Englishmen! This will clarify the modern scientific attitude towards the ‘Aryan question.’ But it may be profitable, all the same, to pursue the elusive Aryan with the light of scientific archaeology. Traversing, as I did recently, the various so-called “cradles” of the Aryan people—specially in Iran and the Middle East, I venture to re-open the question with a view to drawing the attention of the rising generation of Orientalists and comparative linguists.

The Rigveda and Avesta

The Rigveda of India is generally considered to be the oldest literary record left by the Indo-Aryan and the Avesta as the later sample of the Indo-Iranian literature. The two Scriptures are supposed to be separated by an interval of, say, one thousand years (2000,1000 B.C.). Both these sacred books are the spiritual foundations of the religion, mythology and culture of the two cousin branches of the

Aryan race; and no ethnologist has taken exception to their family likeness. Before the Veda and the Avesta, we have found, outside India, many fragmentary texts and inscriptions—between 2500-2000 B.C.—but their literary and cultural value are not very great. How then are we to explain the definite occurrence and growth of the vast Indo-Iranian (Sanskritic) language and literature between the Indus Valley and Mesopotamia? This concentration of Indo-Iranian *races* and *languages* in the Middle East, should be compared with the diffusion of the Aryan speech in Europe from the Eastern Mediterranean and Greece to the Baltic and the Atlantic Ocean marking the territorial limit of the Indo-European languages. A century after the eminent Sanskritists Colebrooke and Bopp, we find Prof. P. Giles of Cambridge attempting to locate the original *habitat* of the Aryans, whom he placed in Central *Europe*, somewhere in the Austro-Hungarian and Bohemian zone.

My intuition, on the other hand, prompts me to rescue the Aryan from "Bohemianism" and to correlate his movements with the cultural cross-currents of the Middle East. It is in this zone that recent archaeological discoveries have definitely placed on the map concrete evidences of Early man's material culture, marking the transition from the Neolithic to Chalcolithic civilization. In my previous articles on Iran and Iraq I have tried to show that the copper-bronze using races of the Middle East, had suddenly to confront some militarily more virile but culturally backward races, who might be called proto-Aryans. I provisionally place their homeland in the fields and forests of North Iran and Iraq, where both the pastoral nomads and the agricultural settlers with their animal herds, could thrive. They lived for centuries, side by side, with the pre-Aryan river valley city dwellers and imbibed many of their cultural traits; the pre-Aryans imparted to the Aryans some of their cruder habits of religion and society. That is how the Lord of the beasts (Pasupati-Siva), who appears in our Indus valley, came to be worshipped as Rudra-Siva. The Mother goddess, with her animal entourage, apparently neglected by the patriarchal Vedic sages, established herself in the heart of the teeming millions of rural India. Tree and Serpent

worship and the fertility cults of the pre-Aryans were also assimilated into the Aryan myths and legends.

Many such cases go to strengthen the hypothesis of Prof. Pusalkar, who in *Vedic Age*, recently published, attempted to prove that the Indus Valley people and their culture, were largely coeval with the inception (if not actual composition) of Vedic literature, which may now be dated c.2500 B.C., just as Jacobi and some other veteran orientalist accepted to be the date of Vedic beginnings. The end of Mahenjo Daro is dated to be in the 17th century B.C. when the pressure of the Aryans from the north and the west must have been on the increase. There was more of assimilation and mutual reaction. A similar process is observed in Iran, where, according to Professors Speiser and Barton, strong Aryan elements came to react upon the three more ancient races: The proto-Elamites of South Persia, the Sumerians and the Semitic Akkadians of Iraq.

Kassites, Hyksos, Mitannis

[About 1750 B.C. Aryan language speaking Kassites emerged from North-Western Iran and held sway over Babylonia for five centuries (1746-1180 B.C.).] Ethnically the Kassites may or may not be Aryans, but there were Indo-European elements in their language. (Their chief god was *Suryah*, the sun, another god called *Maruthah*, may be the Vedic Marut, the deity of wind and storm. The word for Kassite god was *Bughas* (equal to Sanskrit Bhagavan?) Like the old Persian Vindafranna the Kassites gave a name *Indabyghas*. A century before the Kassites, about 1800 B.C. the Semitic people showed remarkable prowess by not only ruling Babylon, but sending westward one of their cousins, the heroic Hyksos to lead the Asiatic invasion of Egypt.

Egypt, as we know, will henceforth be trying to keep good relations with the Hittites and the Mitanni. These centuries of political unrest were marked by some remarkable cultural achievements of the Middle Eastern races, civilised by the contact of the Mediterranean Egypt on the one hand and with India and Iran on the other. The racial affinities of both the Hittites and the Mitannis who were allies of the Hyksos, flourishing between 1900 to 1200 B.C.—are not yet

clarified; but they used definitely Aryan dialects and idioms. The Royal Dynasty of the Hittites and that of the Mitannis were of Indo-Iranian extraction; and they introduced the two-wheeled horse-drawn war-chariots into Western Asia and Egypt, where it became common from 1600 B.C. A Mitanni expert called Kikkuli left a treatise on horse training which was discovered in the archives of the Hittite Capital, Boghaz Koi; and it contained many Sanskritic technical terms. King Tusharatha of Mitanni wrote letters to King Amanophis III of Egypt, who married Gilukhipa, daughter of the Mitannian King Sutarma (1410 B.C.).

The Hittite (Nashili) language is now admitted to be Aryan in grammatical structure. Between 1450 and 1350 B.C. the new Hittite kingdom was gaining ascendancy; and once an important treaty was concluded in which both the Hittite King Subiluliuma and the Mitannian Mattiuaza, about 1380 B.C., invoked the following Aryan gods as witnesses, by chanting solemnly the following formula or *mantra*: "Mi-it-tra-as-si-il ilani u-ru-w-na-as-si-il-ilu In-da-ra-ilani Na-sa-at-ti-ia-an-na." These are undoubtedly the Vedic gods: Mitra, Varuna, Indra and Nasatya (Asvins). Indra is the god *par excellance* in the Rigveda and his favourite animal is the horse which animal was introduced into western Asia about 2000 B.C., from Iran, where it was first domesticated.

Aryan Horseman

The horse replaced the slower animal ass in the chariot and the fame of the Aryan horseman and the charioteer excited the admiration of the proud Egyptian pharaohs; and even from the remote Aegian world the sons of the nobles used to come to the Middle East for training in horse-riding and chariot warfare, which became the main items in the earliest epics of Asiatic Greece—Iliad and Odyssey of Homeric fame (1200-1000 B.C.). But how the horse-chariot, horse racing etc. were perfected, long before, in Vedic India has been amply demonstrated by Prof. Piggot in his chapter on the 'Aryans and the Rigveda' (*vide Prehistoric India* pp. 274-282). From Vedic India famous for horse-racing, we turn to Anatolia—where, among the Boghaz Koi docu-

ments again, we find not only common names of divinities but also a Mitanian hand-book (in fragments) on chariot-racing.

It refers to the class of nobles or military chiefs named *mariannu*, which has been equated with the Sanskrit *marya* or young hero (c.f. *Wiros* of Prof. Giles). These nobles, like our princes of the Ramayana and the Mahabharata, used to master with care the horse science (*asva-sutra*) and chariot technique (*ratha-sutra*).

In this 14th century B.C. Mitanni manual also the one, three, five or seven laps of the horse-chariot race are written as *aika-vartanna*, *tera-vartanna*, *panza-vartanna* and *shattavartanna* (*vartanna* or turning). In the Aryan, Vedic and Epic texts as well as in the Homeric Epics, we find elaborate descriptions of such equestrian sports. About 1500 B.C. chariots were exported to Egypt by the Mitannis and it is recorded (c.1400 B.C.) that young Achæan (Homeric Aryan) princes were occasionally sent to the Hittite capital to be trained in chariotry. From Anatolia under the Aryan speaking Mitanno-Hittites, the art of chariot-driving and war naturally came to the sacred Ilium or Troy, invested by the Achæans of Greece, who destroyed the Cretan capital of Knossus (1500 B.C.) also Troy in 1200 B.C., and ushered in the Heroic Age of Europe (1000-500 B.C.). Almost in the same epoch we find the later Vedic texts—the Atharva Veda and the Brahmana texts elaborating the Horse Sacrifice (*asvamedha*) which was practised by many Aryan races—like the Celtic and the Irish nations down to the 12th century A.D. The Sanskrit word for horse *asva* has been equated by philologists with Iranian *aspa*, Greek *Ippos*, Latin *equus*, Tokharian *yakwa* and Lithuanian *aswa*.

Aryan in Time and Space

Comparative philologists have struggled, for over a century, to furnish materials for definitely establishing the homeland of the Aryans. But they have failed so far to convince us. Yet some such significant equations as in the case of the horse, and in the terms of family relationship, etc., seem to strengthen, as additional evidences, the positive findings of archaeology and historical geography. With the

help of the two latter disciplines, I came to the conviction (and I hope others will be convinced too) that:—

- (1) The Pre-Aryan river valley city-builders, from the Indus to the Tigris and the Euphrates, towards the decline of their culture and political weakening, indirectly invited to their fertile lands, the more virile and hungry Aryans and Semitics from the North and the West.
- (2) The Pre-Aryans and the Aryans lived side by side for several centuries from the late third to the mid-second millennium B.C. (2500-1500 B.C.); so that there was no extermination but general assimilation of the Pre-Aryan and the Aryan cultures.
- (3) The Kassites, the Hyksos and the Mitanno-Hittite races and their movements definitely point to an Aryan drive eastwards, towards the Persian frontiers and westwards towards the Egyptian and the Trojan empires (1800-1200 B.C.).
- (4) A new proto-Aryan culture, cruder and different—began growing in North Iranian sites like Hissar III and Sialk; Anau III in Turkistan; Nad-i-Ali in Sistan and the Jhukar and Jhangar phases of the late Indus-cultures (1200-1000 B.C.).
- (5) The fighting capacity of the Aryans proved superior to that of the Pre-Aryan city-dwellers; and thus the Vedic *Indra* and his West-Asian counterparts, proudly declared themselves as “destroys of cities” (*puran-bhetta*).
- (6) With the collapse of the chalcolithic city-civilisations, there were temporary retrogression followed by a revival in culture in the Iron Age, coming after the Bronze-Copper Age (1500-1000 B.C.).

If we accept these broad lines of approach, we may rediscover new meaning in the valuable and bulky *literary*

documents of India and Iran which may take legitimate pride in having preserved those precious records for archæologically-minded researchers in the Aryan field. The *Vedic Index* compiled by Macdonnel and Keith—published forty years ago—admirable work as it is—must be supplemented by recent scientific data on ethnology, archæology and cultural anthropology. I came to this firm conviction after visiting the galleries and field-museums of the Middle East and tramping through the vast amphitheatre of ancient cultures extending from the Indian Ocean to the Mediterranean world.

Our late lamented colleague Dr. B. K. Ghosh, the brilliant philologist, trained in German and French disciplines, expressed to me, before his premature death, his conviction that the Hurrian-Hittite languages might soon be accepted as Aryans. Both radiated from their middle position towards the East and the West, just as we have sketched the historic routes of the Aryan "path-makers" (*pathi-krit*) who worshipped Agni (Lat. Ignis) as their infallible guide. In 14th century B.C. the Eastern neighbours of the Hittites, *i.e.*, the Mitanni royal family, were in matrimonial relations with the Egyptian pharaoh, Amenhotep III who was half an Iranian, being the son of a Mitanni mother. And his son, Amenhotep IV proclaimed a new religion (1374 B.C.) which is almost Vedic or Indo-Iranian. Discarding the superstitious polytheism of his ancestors he preached pure monotheism under the symbol of the 'Celestial disk' and took a new title Akhenaton or "pleasing to the Sun god." I quote below a few lines from his magnificent hymn to the Sun:—

*"The ships sail upstream and downstream,
Every road is open because Thou hast dawned.
The fish in the river leap up before Thee,
And Thy rays are in the midst of the great sea.
Thou art he who createst the man child in woman
Who makest seed in man."*

This fragment of an Egyptian Veda together with the copious diplomatic tablets found at Akhaneton's capital Tell-el-Amarna, remind us of the fact that in the 14th century B.C. Indo-Iranian cults and ideas were prevalent all over Western Asia probably reaching as far as the Nile

Valley, which was clearly remembered by Emperor Asoka in his famous Edicts.

I wish to finish this discussion on the Aryan Trail with my impression of a recent visit to the great capital of the Hittites, where, among the numerous cuniform tablets of Boghaz Koi, the names of the four Vedic gods were clearly read. After finishing my lectures in the University of Ankara I was privileged to visit Boghaz Koi, with the generous support of the Turkish Government and the friendly escort and other facilities from our Indian Ambassador H.E. Sri Chandra Shekhar Jha. From Ankara we came to the Yazgat village where we changed the heavy car and took to a military jeep. It was winter and the Anatolian hills overlooking the valley were all covered with snow but the Sun was shining bright.

Thanks to the expert knowledge of my guides, I could reach safely the great city of Boghaz Koi measuring 2200 by 1100 metres: the circuit of the wall encircling the capital was 550 metres with towers at intervals, and the wall built of polygonal masonry. There are sub-terranian corridors which strongly resemble the citadel architecture of Tiryns and Mycenae which I visited years ago. But the Hittite architecture—as I saw here, was several centuries earlier than that of Mycenae, of King Agamamnon who started the Trojan war (1200 B.C.). Some of the huge towers enclosed colossal statues of lions and here was actually a Lion Gate which is found also near the ancient village of Oyuk. In Buyukale Arcopolis the German explorer Hugo Winckler discovered the famous cuniform tablets; and one, among others, featured our Vedic gods Mitra, Varuna, Indra and Nasatya. On the way I visited an open air shrine in a rock shelter, with the usual procession of warriors sculptured on the basement: but when I walked through the corridor I was thrilled to distinguish sculptured semi-divine figures, male as well as female.

Many such sculptures, in the round as well as in relief, have been removed to different museums; but I was glad to see a representative collection of them displayed in the Hittite Museum of Ankara. The curator helped me in

identifying another Vedic god of storm, Marut or Rudra with his graceful consort, a dignified female figure. How could we get here, in Anatolia, such samples of male and female deities of quasi-Vedic extraction? How could these divinities justifying the canon of Indian iconography be invariably accompanied by their *Vahana* or carrier animals? But I remembered that I was surveying the Hittite monuments of 2nd millennium B.C. when there was no vestige of plastic art in India. The stone image of a priest in Vasilikaya in offering libations in the Vedic style, the relief of a king or a god from Carchemish with semi-Iranian long robes and the winged bird (possibly Iranian Ahura Mazda) on his head—constantly reminded me of the hovering presence of our Indo-Iranian ancestors on these colossal ruins of the Hittite empire. When I crossed the vestibule and the anti-chambers coming finally to the central hall of the great Temple (others call it a palace) of Boghaz Koi, I was profoundly impressed by the achievements of the vanished empire whose quasi-Aryan builders linked up India and Iran on the one side and Egypt and Mycenae on the other.

I felt keenly the need of cooperative research to bring out with greater precision the authentic lines of migration of the ever-eluding Aryans. It is a pity that the overzealous speculations of the philologists on the term *Aryan* has almost made it a linguistic abstraction. Over forty years ago, in 1907, Winckler discovered the name of the Vedic gods in the Boghaz Koi tablets, and Prof. Garstang, Dr. Hrozny and others have worked hard in deciphering the inscriptions and reconstructing the history of the Mitanno-Hittite peoples and their languages. I found hundreds of such precious documents preserved but lying idle in the museums of the Turkish Republic and elsewhere in the Near East.

CHAPTER X

TURKEY AND THE NEAR EAST

The Ministerial Council of the North Atlantic Treaty decided in the month of September, at Ottawa to invite Turkey and Greece to join the Atlantic Pact on an equal footing with the twelve other Powers. According to a protocol to the impending treaty "any attack on any part of Greece or Turkey including Asian Turkey, will be considered an attack on the North Atlantic Pact countries".

This pronouncement makes historians think furiously as to how could this very new 'orientation' in Western diplomacy take place; for indeed it seemed to be a far cry from Turkey in Asia to the Atlantic basin! Average man has almost forgotten that the Turkish people are not mere pawns of modern politics but that the Turks once were masters of a large part of Europe, over and above their vast dominions in Asia. Finishing my survey of Iran with its State religion, Shia Islam, I felt tempted to study the secular Muslim State of the Turkish Republic, created by Kemal Ataturk, the Great. I was very fortunate to be invited by the learned Turkish Ambassador at Teheran, H.E. Yakub Kadri Karaosmanoglu, the novelist who was a close friend of Ataturk and wrote a book on the Father of New Turkey. Fortified with valuable information, and letters of introduction, I decided to part company with my two friends: Prince Yusuf Mirza and P. Sinha, who went direct from Baghdad to Beirut.

I took a new route or rather the old Baghdad-Berlin route (planned by the Kaiser) and caught the Taurus Express from Mosul in North Iraq. I was the only Indian in the train, but several Turkish ladies and gentlemen came forward to talk to me, finding that I speak French, indispensable (as I found) to all travellers in the Middle East. The Taurus, they told me, meant the "Silver mountain" and valuable minerals form the potential assets of Turkey; in fact mining industry originated in Anatolia and much of ancient history lay buried there and would come out as prophesied by Ataturk. I returned from Turkey fully con-

vinced that Ataturk the historian was right and I have partially demonstrated this while discussing the Mitanno-Hittite Empires and cultures of 2nd. millennium B.C. Our corridor train crossed the Iraq-Syria frontiers and entered Turkey proper. I traversed the whole of the southern base-line of Anatolia from Mosulto Urfa. Thence the line reaches Adana on the North Levant while another branch line goes *via* Malaya and Sivas to Samsun on the Black Sea. There Kemal the Ataturk secretly landed (1920) from Greece to take lead as the liberator, and Generalissimo of the Turkish people against the Greco-British hordes, whom he literally flung back to the sea.

At Ankara and Istanbul

The other line skirted the Taurus Mountain and *via* Konya and Kutativa brought me to Ankara. There I was greeted with a message of invitation from our Indian Embassy, where I was taken by my old friend and colleague Sri S. K. Chowdhury. His Excellency Sri Chandra Sekhar Jha, I.C.S. and his talented wife opened their hospitable home to me and with rare insight and promptitude arranged for my valuable contacts with the Turkish State officials and scholars. Thus, within a few weeks I could gather much information and could also visit many important places of this great country. The Turks have not only revolutionized the system of printing in the Orient by accepting romanization (1926) but also have reinterpreted their entire history. They show a rare catholicity of outlook and freedom from religious bias; and thus, like Shiasm in Iran, the progressive different creeds from those of the Sunni Arab world, Generations of Western scholars have worked with Turkish savants and developed the science of Turkology. So Turkey since 1453 being the successor of the Byzantine Empire treasured many valuable things of the Eastern Roman Empire which are studied now under the special branch of Byzantine research.

I gathered from the Ministry of Education that there are fifty to sixty big libraries in different parts of the State, the oldest being the Vahit Pasha Library of Kutatiya (f. 1811). The Library of the Peoples Party of Ataturk

in Ankara owns 60,000 vols. and the University Library, Istanbul has 2 lacs of books. So there are museums for popular education in Antakya, Pergamus, Konya, etc. Ankara is developing its museums and the oldest museums are naturally in the historic city of Istanbul where I visited the Topkapi Serai museum in the Palace built by Mohamed II. It contains 18,000 mss. paintings, embroideries, sculptures, metal objects, armours, etc. famous all over the world. Some rare illuminated mss. Turkish tiles, rugs, etc. are in the Museums of Turkish and Islamic art. The museum of Oriental Antiquities was founded in 1917 and contains Sumerian, Assyrian, Hittite, Phrygian, Parthian and a few Egyptian antiquities. Here I found a good library with plaster casts of coins, medals, etc. Special collections of Turkish and Islamic art, the Ethnographic, Greco-Roman and Byzantine antiquities are kept in the National Museum.

The Archæological Museum of Istanbul was started in 1847 by Field Marshal Fethi Ahmed Pasha and it expanded itself by adding the huge galleries of the Classical and the Oriental Antiquities. The growing Museum of Ankara (f. 1923) I found to be most valuable, containing as it does, prehistoric Anatolian exhibits, together with the archæological finds from the diverse excavation sites of Boghaz Koi, Alisar, Ahlatlibel, Alaca Huyuk, Karoglan, Bitik and other sites. It has a fine reference library and a special collection of the valuable Hittite "cuneiform tablets". These, when fully deciphered by the experts in Hittitology, would probably revolutionize our entire idea of western Asian history and specially of the migration of the Aryan races and languages in the 2nd mill. B.C. when the Hittites, the Mitannis and the Egyptian and Babylonian empires often clashed and collaborated.

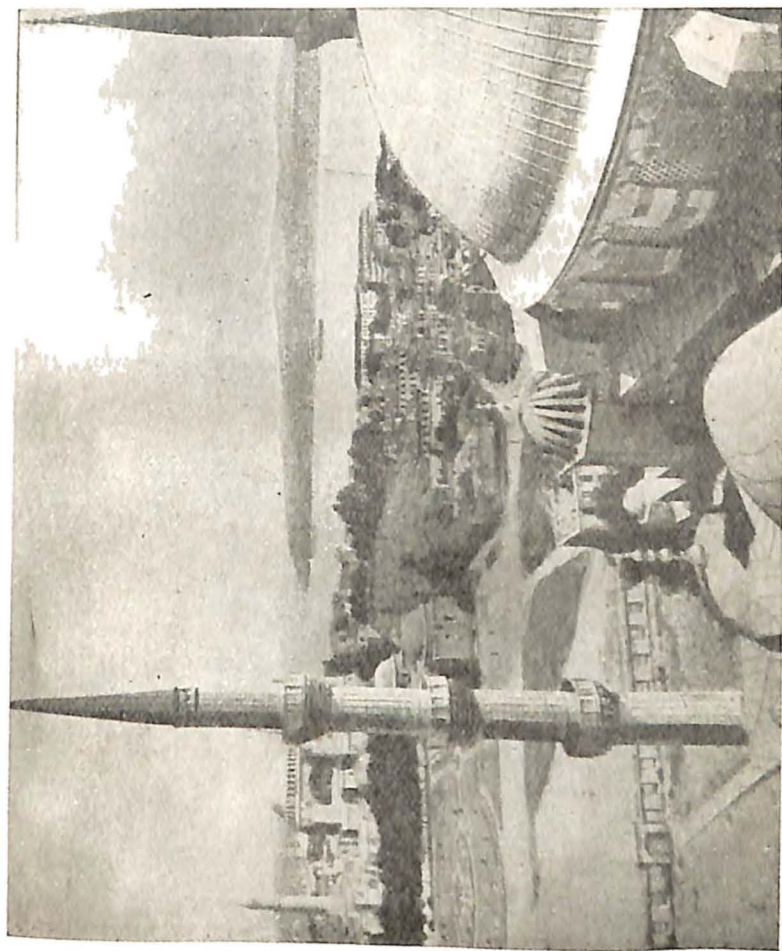
In 1750 B.C. when the proto-Aryan Kassites conquered Babylon the Hittite King Murshelish moved his capital to Boghaz Koi. A thousand years after in 700 B.C. the Assyrian King Sargon was the master of the Hittite city, Carchemish and other sites of Anatolia.

Anatolia has strategic passes like the Cilecian Gate and those of the Taurus Range in the South. This country came to be the home land of the Turks who were divided into

two main families: the Eastern Turks reaching as far as China and the Western Turks who went across the Ægian and Greece to Central Europe. So Turkish history should not be judged from its present territorial frontiers. Many Atlantic Powers used to dance attendance on the Sublime Porte; and once again by a strange turn in the cycle of history, Turkey is being courted by Atlantic Powers to join their Pact. The year 1453 seems to be not very far from 1953! I suggested to the learned Foreign Minister Dr. Fuat Kuprulu in Ankara, as well as to the Rector of the Istanbul University that preparations should be started to celebrate the Fifth Centenary of the Fall of Constantinople, liberating the creative forces of the European Renaissance. Are we on the eve of a total collapse: 'the Twilight of the gods'? Or, we are unconsciously preparing for another grand Renaissance through our sweat and tears and blood? Thus I often ruminated while moving out of ancient Anatolia to the centre of Mediæval culture—Istanbul of the Byzantine and the Turkish Emperors.

If the Hiung-nu were the ancestors of the Huns, who are cousins of the Eastern Turks, then their history would go back to 2nd. century B.C. as attested by the Chinese Herodotus, Ssuma Chien. From Chinese Turkistan the the Tabghaet branch of the Turks founded the royal dynasty in China in 5th century A.D. and while travelling in China, I watched with admiration the architectural works of the Buddhist Turkish rulers in Yung-Kan and Lung Men. The Eastern Turks had their capital in Orkhon where their oldest inscriptions (7th century) have been found. The Western Turks claimed Issiq-Kul as their centre from which they conquered the whole of Turkistan. The Uigur Turks conquered Mongolia which they held from 744-800 and imbibed Mahayana Buddhism and also Iranian Christianity. They gave us Manichean paintings of Central Asia and also charming Buddhist frescoes of Turfan and Tuen-Huang.

In the 9-10 centuries the Turks were largely converted to Islam and the Seljuk Turks occupied Asia Minor and under Tughril Beg took Baghdad in 1055. Between 1050-1250 the Turkish chiefs built up a grand Empire from Anatolia to India; for we know that the Ghaznivides, the



Istanbul



Jerusalem

Ghoris and Khaljis were all Turks. The great Chinghiz Khan (1167-1227) was a "Shamanist" with Buddhistic leanings; and his descendant Kublai Khan (1259-94) was a great admirer of Buddhist Art from India and Nepal. He left his rural retreat of Karakorum and founded his capital in Peking, which in Turco-Mongol language was called Khanvaliq or Cambalic, visited by Marco Polo and other travellers.

Leaving the Eastern Turks, we find that their Western cousins, the Seljuk Turks ruled Asia Minor from 1081 to 1300 from their capital Konya (old Iconium). With their decline and fall we notice an eponymous hero Othman (d. 1326) master of the rich Byzantine Province of Bythinia. His son Orkhan (1326-60) expanded his dominion; and finally Sultan Murad I (1360-89) consolidated his empire of Turkish Anatolia by conquering Adrionople (1362) and established, for the first time, the Turkish power in Europe. Byazid the Thunderbolt (1389-1402) conquered Serbia, Bulgaria etc. and finally Sultan Mahomet II (1452-81) left his Asian capital Brusa and made a new one by conquering Istanbul the capital of the Eastern Roman Empire (29th May, 1453). An youth of 22 only, he first built the Castle of Europe (Rumili Hissar) opposite the older Anadole Hissar at the narrow west-point of the Bosphorus which I surveyed with the other historic sites of Istanbul. King Constantine had only 10,000 men at his service while 100/150 thousand tough fighters from the Turkish army, backed by the heavy artillery made by the Hungarian Urban, led to the collapse of the great city. Santa Sophia Church was converted into a great mosque which is now a museum of Byzantine antiquities. Greeks, Armenians and other religious communities were not only tolerated but encouraged to settle. Mahomet II built up a big fleet and attacked the Venetians who concluded peace in 1479; and paid 10,000 ducats for Turkish permit to trade in the Black Sea. Mahomet was a man of culture and built up a splendid training centre and administrative system. Selim I defeated the Persians (1514) and the Egyptians (1517); and when he took Cairo the Sherif of Mecca surrendered. Suleman the magnificent (1520-66) and his

Vazir Ibrahim Pasha (1520-36) brought the Turkish Empire to its greatest glory.

But too much dependence on the Vazirs and the mercenary army of the Janissaries—slowly sapped the foundation of the empire and decline set in from the reign of Murad III (1574-95). The Turks, through internal corruption, lost many engagements against the Christian Powers—specially Russia, growing formidably under Peter the Great and Queen Catherine, who made alliance with Emperor Joseph II and prepared the Greek Scheme (1781) to drive the Turks out of Europe and restore the Greek Empire under her grandson Constantine. The tide turned a little better under Selim II (1789-1807) who brought peace and reform with the Treaty of Jassy with Russia (1792). By his Regulations of 1793, Salim III tried to reform the military and the revenue systems, but the fanatical religious leaders and the rebellious Janissaries joined to dethrone him. Under Mahmud II (1808-1830) there were serious risings of the Serbs; and finally came the Greek War of Independence (1821-30) well advertised by the British and their poet Lord Byron. Greece became independent in 1830 but Mahomet Ali of Egypt started trouble and the Turkish fleet surrendered to him (July, 1839). Abdul Majid ruled nominally from 1839 to 1861. At the end of the Russo-Turkish War (1853-56) Turkey was admitted to the concert of Europe by European Powers, who promised to respect the independence and integrity of the Turkish Empire. Under Abdul Aziz (1861-76) there was rapid spread of Western influence, liberalism and Literary Revival under the lead of the Radical dramatist Namik Kamal who translated Rousseau, Montesque etc. and who also wrote a history of the Ottoman Turks. Education and arts came to be encouraged with the reorganization on modern lines of the schools, museums and of the University of Istanbul (1869).

In the reign of Abdul Hamid (1876-1909) the first Liberal Constitution was promulgated under the lead of Midhat Pasha (1822-84), the great Turkish reformer, who dreamed of a "secular" Turkish State, including the Christians in the new Turkish nationality. But he was banished

(1877). The French occupied Tunis (1881), the British took Egypt (1882), and owing to rebellions in Rumelia, Crete and Armenia, the Turkish empire was on the verge of collapse. To prevent that, the Young Turks started the National Movement (1896-1908) under the lead of great patriots like Enver Bey, Kemal Pasha and his generation. The Sultan was deposed (April, 1909) and his brother Mahomet V (1909-18), the last of the Sultans, lived through the Balkan war, the Turko-Italian War and the First World War in which Turkey went against the Allies and after three centuries of gradual decline Turkey was practically liquidated. Mahomet VI was the nominal Sultan (1918-22) and he saw the collapse of the Turkish army, the domination of Istanbul by the Allies, and the landing of the Greeks at Smyrna (May, 1919).

TURKEY OF TODAY .

Turkish power reached the very nadir of its decline when suddenly, nay miraculously, there appeared the Saviour Mustapha Kemal Pasha (1880-1938). In the first world war Kemal, the soldier-patriot made his name as hero of the battle of the Dardanelles and of the campaign of Syria (May, 1919). He left Europe and organized resistance to the dismemberment of Turkey calling the Nationalist Congress in Sivas. But Mahomet VI outlawed Kemal. He was, however, elected President of the Nationalist Government (20th April, 1920) at Ankara and concluded a military agreement with Soviet Russia.

The Greeks with the support of the Allies, especially England, tried to destroy the Nationalist power at Ankara and the Greco-Turkish war continued (1921-22). But General Inonu scored a great victory (1921). In November, 1922, Kemal proclaimed the abolition of the Caliph Sultanate; and in 1923 (July 24) the war was terminated by the Treaty of Lausanne concluding a separate Greco-Turkish Pact, with "compulsory exchange of population"

to solve the tragic "Minority and Refugee" problems (as later on in partitioned India of 1947). The Allies left Istanbul which with Eastern Thrace etc. remained with Turkey. The Turks would pay no reparation but agreed to demilitarize the Straits. Formal Proclamation of the Turkish Republic was made on October 29, 1923 and the Fundamental Laws of the Constitution were adopted on April 20, 1924. From that date to his death (10th Nov. 1938) Ataturk, as the Father of the Nation, built up the "Secular progressive State of the Turks" which inspired millions of men and women of Asia. Polygamy was abolished, divorce was allowed, and women were given in 1934 equal civic rights with men. The civil, criminal and commercial Codes were reframed on modern lines; and the opposition of the bigoted Muslims were crushed with the suppression of the Religious Orders (Sep. 1925) and abolition of the Article of the Constitution, declaring Islam as the State religion (April, 1928).

The 1925 Treaty with Soviet Russia was extended but Communist propaganda was suppressed (June, 1929). Conflict with Greece was terminated by the Treaty of Ankara (Oct. 1930) and Turkey attended the first Balkan Conference at Athens (1930). In July, 1932, Turkey joined the League of Nations and signed a non-aggression Pact for ten years with Greece (Sept. 1933). Ataturk continued to live for five years more and in Dec. 1934 gave vote for women to sit in the Parliament and women M.Ps. were elected in 1935. The Straits were returned to Turkey (July, 1936) and in July, 1937, a non-aggression Pact was signed between Turkey, Iraq, Iran and Afghanistan. In October, 1937, Kemal's friend Ismet Inonu resigned as Prime Minister (acting since 1925) and he was succeeded by Jalal Bayar, an expert economist who began developing the vast industrial and agricultural plans of the Republic. In September, 1938, Turkey absorbed Hatay or Alexandretta and Ataturk expired (Nov. 10, 1938)—bringing General Ismet Inonu who continued as the second President till the year of my visit (1950) when Jalal Bayar, leader of the Democratic Party, defeated him and as the third President

began a new regime with a new constructive programme. President Bayar (b 1884) was a follower of Ataturk during the war of independence and was Deputy for Smyrna (1923). He was Minister of National Economy (1932), Prime Minister (1937-39) and led important missions to the U.K., France, Greece, Iran, etc. But he resigned in 1939 and formed the Democratic Party in opposition to the Republican Peoples' Party. The Democrats swept the Election of May, 1950 and thus the veteran leader Bayar is now the President of the Turkish Republic.

Ataturk was the life-long champion of the Anatolian peasants who helped him in liberating Turkey from foreign invaders: and so he was ever mindful of the welfare of the rural folk. That is why I could bring out a vivid comparison between Ataturk and Mahatma Gandhi in my lectures at the Universities of Ankara and Istanbul. Following Ataturk's lead President Inonu passed the Land Reform Bill of 1946 under which (1) every Turkish peasant would receive sufficient land to maintain his family; (2) the landless peasants would be transferred from the over-populated to the sparsely inhabited area and (3) the turbulent nomad tribes in the Eastern provinces would be rehabilitated and resettled to make good citizens of them.

The solvency of Turkey was proved when in 1946 she offered to U.S.A. Government to liquidate her entire financial obligations; and in May, 1947, U.S.A. agreed to provide financial aid of 100,000,000 dollars for improving Turkey's defences vis-a-vis the U.S.S.R. In 1945 the Soviet Government denounced the 20-year-old Treaty of Turco-Russian Neutrality and in 1947 a treaty of financial assistance to come from U.S.A. was signed at Ankara.

Turkey's Five-Year Plan (1948-53) would cost 725 million dollars which would come partly from U.S.A. and other aids from the European Recovery Programme. In Sept. 1949, Turkey was invited to the Council of Europe which met at Strasbourg and from 1951 Turkey with Greece would be holding the main defence line in East Europe and West Asia, as *de facto* members of the Atlantic Pact Council.

Modern Turkey, under the great Ataturk's inspiration, has thus built up solidly the foundation of their secular State; and by their hard work and honesty of purpose the Turks have made the Western Powers look upon Turkey as a worthy and dependable ally. It is a pity that the history and the constitution of modern Turkey are not studied in India, which I am sure, will find many striking parallelisms in the history of our liberation. Turkey of Ataturk will, for years, serve as the guiding light to many of the exploited and dominated nations still groping in tragic darkness. Kemal's Turkey was the vanguard of Asian Independence; and the glorious annals of Turkey should be studied by all serious students and statesmen of Asia. I found the Turkish scholars most eager to help their Asian colleagues. They have printed their books and periodicals in the international phonetic script (Roman) which may be picked up very easily by us. The multilingual sub-continent of India should take this lesson from Turkey and venture right now (as I suggested before, in the Asian Relations Conference, 1947) to arrange for publication, in Roman script of the first *Encyclopaedia Asiana*. The difficulty of printing would thus be considerably reduced and a fraternity of scholars from the East and the West would thus profitably collaborate with one another.

Turkey was literally the bridge (geographical and cultural) between the Orient and the Occident; and so I hope that Turkey will join hands with India to bring about a general renaissance of Asian life and culture. Creedal religions of Asia have been the stumbling blocks to the progress of Asian nations—specially of the Muslim East. Turkey was the first to rise above the doctrinal and ritualistic differences and to affirm the urgent need of secular attitude toward religions. Our Indian Republic under the lead of Pandit Nehru, also follow those liberal principles. Thus with so many points common between us, India and Turkey should come closer to each other; and a very hopeful beginning has been made by our Minister of Education concluding a Treaty of Friendship and Cultural collaboration signed at Ankara by him and Dr. Fuat

Kuprulu at Ankara (June 1951). Both Governments propose to make efforts to promote cultural and intellectual exchange in different fields including literary, artistic, scientific and industrial developments. We draw the attention of all educationists to the far-reaching significance of this Agreement and offer our wholehearted co-operation to our esteemed colleagues of the great Turkish Republic.

ISLAMIC EAST

In our survey of the Middle East and especially of the Islamic World, we have discussed the historical perspective and cultural problems of the Iranian, the Aryan and the Turanian races. Persia and Turkey have made quite substantial and original contributions to Asian history through ages. Now, before plunging into the *Semitic East*, I wish to clarify the issues by offering to the public some figures relating to the population and area of the Islamic communities:—

	Population	Sqr. miles Area Sqr. miles
Saudi Arabia	.. 6,000,000	927,000
Iraq	.. 4,799,500	175,000
Syria	.. 3,700,000	71,660
Lebanon	.. 1,180,000	3,977
Jordan	.. 450,000	34,740
Egypt	.. 19,087,304	386,110
Sudan	.. 8,000,000	967,495

This gives a rough total of 45 to 50 million souls—mostly Muslims, speaking *Arabic* language and connected somehow or other with the *Arab League*.

Turkey is a secular State with 18 to 20 million population, belonging, culturally and strategically, as much to Europe as to Asia.

Lastly, we should remember the close neighbours of India: Afghanistan with 12 million and Iran with 17 to 18 million, altogether 30 million souls sharing Iranian language and culture.

Thus if we take the Saadabad Pact (1937) members—Afghanistan, Iran and Turkey together, we get about 50 million; and the rest of the Arab League members would come up to the same figure: 45|50 million—giving us about 100 million Muslims in Asia and Egypt, whom we are called to survey with special care. Outside that, we know there are millions of *converted* Muslims in China, Malaya, Indonesia and Africa. . . .

Arabia is the homeland of Islam, and naturally the Arabs will take special pride in their religion and special precautions to safeguard their material and cultural interests. Thus the Arab League, as a political confederacy and individual Arab nations and their leaders have come to clash with vested interests of neighbouring groups like the Jewish and the Christian *political-cum-commercial* organizations. So also the Arabs have violently clashed with their remote Semitic cousins the Hebrews, recently organized into a tiny State with only a little over one million population, occupying about 7,000 sq. miles of the coastal strip on the Eastern Mediterranean.

At the end of my tour through Turkey I was privileged to make aerial survey of the historic sites of the Eastern Mediterranean: Istanbul to Bursa, Troy and Smyrna (Izmir), Pergamon, Mersin, Tursus, Antioch and so many other places vividly associated with the Homeric Epics, classical Greece and early Christian missions. Our plane stopped at Nicosia in the lovely island of Cyprus. The islanders are mainly divided into two groups; about 4 lakhs Greek orthodox and one lakh Turkish Muslims. But Cypriot culture goes as far back as the Creto-Mycenean Bronze ages (3000-1000 B.C.). The Semitic Phoenicians formed a stronghold in Cyprus which loyally served the Achaemenian rulers of Iran, when the Greeks started the Ionic Revolt in 500 B.C.; and Cyprus, an oriental sea power supplied 150 battle-

ships to assist the expedition of Xerxes against Greece (480 B.C.). So close is Cyprus to the Christian Holy Land that we understand how Barnabas, the Jew of Cyprus, brought St. Paul there. For three centuries (1571-1878) Cyprus was under Turkish rule and since 1878 it is under the British Crown.

Just opposite Cyprus is the new State of Lebanon with its fine harbour Beirut only 230 miles from Port Said. Alexandria is about 530 miles from the Greek Port Piraeus, and Istanbul 730 nautical miles. Thus Greece and Phoenicia, Turkey and Egypt have been collaborating (even through occasional conflicts) economically and culturally. The feelings have been morbidly roused and hearts hardened by the modern setting up of nationalistic States, each suspecting the other as a potential enemy. I lamented this deterioration in human relations, while discussing now with the Arabs then with the Jews—both passing through a war of nerves and actual clashes upsetting the balance of economy in this arid zone of Asia. Just as, after the First World War, and the collapse of the Austrian Empire there were Successor States in Central Europe (now mostly beyond the Iron Curtain), so after the fall of the Turkish Empire a series of small States emerged including the smallest Israeli.

Iraq is small in area but in 1939 ranked *eighth* among the oil-producing countries of the world; and experts who have been working here for the last 50 years, are of opinion that Iraqi oil-fields can provide much more. Naturally, we find here, as in different parts of the Middle East, keen competition between the Western Powers for 'spheres of influence' and capital investment. Liberation from Turkey led to the domination of the West. King Faisal I (1921-1933) tried manfully to tide over these troubles and I felt the impress of his personality while visiting the special collection of souvenirs in the Ethnographic Museum of Baghdad. His grandson the boy King Faisal II (b. 1931) is under the Prince Regent, his uncle H. R. H. the Amir Abdul Illah who is trying to take full advantage of the Anglo-Iranian oil crisis and secure the best terms from Iraq Petroleum Co. which obtained an oil concession in 1925, expecting it to last

for 75 years! Such semi-“permanent settlements” may prove impermanent as in India.

Jordan is a small Arab State, related to the Iraqi Royal House by family ties; both the ruling families trace their descent from Hashem, the great grand-father of the Prophet Muhammad. Emir Abdullah entered into a treaty with U.K. (1922) but he was not allowed to proclaim himself a king till May, 1946 when Jordan was recognized as a fully independent State. But the dispossessed and exploited Arab mass remembered the significant words of Jaafar Pasha (who led the Arab revolt) that “Independence is never given, it is always taken.” That is the keynote of the entire movement in the Middle East; but just before his violent death Emir Abdulla took advantage of Israel-Arab fight and annexed Arab Palestine to Jordan. Emir Abdullah was brutally murdered in 1951.

EGYPT—OLD AND NEW

The Arab League of Asia has its headquarters in Cairo with the astute Egyptian leader Abdul Rahaman Azzam Pahsa as its Secretary-General from the very inception. He recently visited Turkey and tried to enlist its sympathy to the Egyptian cause *vis-a-vis* England and the Arab League. Iran pronounced its full support to the demand of Egypt for the full control of the Suez Canal and amalgamation with the Sudan. Thus the Mediterranean has ceased to be a European monopoly as it is no longer a mere Roman Lake.

Asia and Africa (specially Muslim North Africa) are making their presence felt and the United Nations has granted Independence to Lybia (formerly under Italy). The Muslims of Tunisia, Algeria and Morocco—Arab or Berber—are also demanding freedom from French colonial domination. So when I spent some time in Egypt, I felt that the Egyptians of today are a young and dynamic nation moving on the buried ruins of a very ancient world.

Ancient Annals

From the very modern history of Egypt, I was taken to revive my memory of its very ancient annals not written on papers or papyrus, but on tools of the metal age or even of the pre-metal stone ages. The Government guide invited me to enter (after many years) the tombs of the Pyramid of Gizeh and I no doubt marvelled, at the colossal capacity of the ancient Egyptians to erect monuments which almost defy death. But I know now that the secret discoveries of the Natufian and other cultures, found in the desert, take us centuries beyond the dynastic civilisation of Egypt (4 millennium B.C.). Man is now known to have existed in the remote stone ages and the Mesolithic epochs, as attested by the stone tools of the Natufian the Sabelian and Badarian cultures, growing out of the fusion of African and Asian influences. Some elements may have come from Mesopotamia and some from Palestine (where the oldest fossil man has been discovered in Mount Carmel). The Amratian, Gerzian, and Semaiman phases of pre-dynastic cultures, are being studied, and we reach the first dynasty uniting the upper and lower Egypt. The early Pyramid period (2780-2270 B.C.), saw a great development in arts and crafts, together with the computation of a Calendar and a solar year of 365 days. Horus or the sun was the God of upper Egypt, as Set was of lower Egypt. The kings were deified in life, and in death as exemplified in the *Book of the Dead*, and those mummies hidden in the Pyramids or rock chambers. Food, drink, furniture, stationery and even paintings were found and preserved to this day across 6000 years! Their writings (oldest in the world) passed from pictographic, symbolic, syllabic to the alphabetic stages. The middle Kingdom (2600-1788 B.C.) from their Capital at Thebes and Memphis developed their 'Classical' literature and art which show contacts with and influences from the Aegian and the Syrio-Mesopotamian cultures. Then Egypt came under the domination of the Asian Hyksos (1680-1580 B.C.) a mixed horde of Semites and Hurrians from Anatolia, Syria, and Palestine.

Thutmosis III (1501-1447 B.C.) the Egyptian Napoleon, led 17 campaigns in 19 years to Palestine, Phoenicia, Syria as far as Aleppo and Carchemish. Amenhotep III (1411-1375 B.C.) and Amenhotep IV (1375-1388 B.C.) tried to preserve their Asian empire, married Asian wives and definitely introduced a new Surya (Sun) worship in the very century when the sun with other Vedic Gods were invoked by the proto-Aryan Mitannis and the Hittites at Boghaz Koi in Turkey. From 1350-955 B.C. we find the 19th to 21st dynasties ruling Egypt weakly from Thebes. Finally Cambyses conquered Egypt in 525 and Egypt remained a Persian Colony, till Alexander conquered it in 332 B.C. His general Ptolemy's dynasty ruled from 323 to 30 B.C., bringing out a strange fusion of very ancient Mediterranean culture with those of Palestine, Iraq and Iran.

We should remember here that our Emperor Asoke the Great, sent his ambassador to Ptolemy II Philadelphos (285-246 B.C.) as well as to his half brother Magas of Cyrene and to Antiochos Soter of Syria. That was the epoch, when in Alexandria there was a large Jewish population; and so a Greek translation was made of the Hebrew Bible, the Septuagint—preserved by 70 elders. Buddhism too was introduced to them from India; and the name Alexandria was transcribed as Alakanda in the *Artha Shastra* of Kautilya ascribed to the Maurya period (as I showed in my French thesis "The Diplomatic Theories of Ancient India," Paris, 1923). The neo-Platonic philosophy, which developed in the school of Alexandria was the result of fusion of Hindu and Hellenistic thought and culture which fraternised for ages (300 B.C.—300 A.D.). The antiquities of this pre-Christian and early Christian epochs are shown in the Greco-Roman Museum of Alexandria. It was founded in 1892 and valuable exhibits, Greek, Roman and Coptic manuscripts and art-objects, with a library of 5000 vols. are treasured there. The Coptic Museum of Cairo (from 1908) houses, ivory, pottery, glass objects as well as architectural and sculptural specimen, relating to Coptic Christianity which incorporated Hariti, the Buddhist Madona, as shown by Prof. Foucher in his *Beginnings of Buddhist Art*.

Old Egyptian Art

But the greatest and the grandest collection of old Egyptian Art is under the Department of Egyptian Antiquities (from 1835), which has been working for over a century under French experts like Maspero and Drioton, the present Director. It is housed now in the Egyptian Museum (from 1900) of Cairo where like a book, we may read, chapter after chapter, of the wonderful annals of Egyptian art and culture, from the pre-historic times until the Islamic conquest in the 7th century A.D. Flinders Petrie who spent years in excavation work here, wrote a valuable book on the Arts and Crafts of Egypt. Since then we have seen Carter's Discovery of the tombs of Tutenkhamon with its sacrophages of pure gold (weighing more than 400 kgm) and also gold masks, jewelleries, gems etc. of the funerary equipments which, coming from the 13th century B.C. or pre-Homeric epochs, appear to depict the very life of the Egyptians 3000 years ago ! Then the excavations of Prof. Moutet at Tanis, on behalf of the Strasbourg University, revealed wonderful gold and silver vases, jewels, etc. from the 8th to 2nd century B.C. So the British Museum, the Louvre of Paris, the Berlin Museum, etc. of Europe and the American Museums have carried away heaps of wonderful objects of Egyptian art and culture.

Islamic Egypt and its art is treasured in the Arab Art Museum in Cairo, where one can study the grand evolution of Islamic Art from 642 when General Amir Ibu conhuered Egypt and built its first mosque. The work was continued under the Tulunid dynasty (868-904) and the Tatumid dynasty (969-1171). Then the great Syrian hero Salah el Din (Saladin of Scott's *Talisman*) and his sucesors of the Ayyubit dynasty (1171-1250) built many citadels and mosques which reached their best developments under the two Mamaluke dynasties (1250-1517). The Turkish conquest of Egypt was effected in 1517 under Sultan Selim, who took Egyptian architects to Istanbul making a new mixed style, which left traces on Turko-Egyptian art (1517-1798).

During the French revolutionary wars, Napoleon ordered Captain Eouhard to rebuild the fort of Quatbay in Rosetta where he discovered the now-famous Rosetta Stone, which served as the key unfolding the secrets of the Egyptian hieroglyphs. A century and a half have elapsed since then unfolding so many branches of Orientalism, as I recorded while editing the Volume on the Bi-centenary of Sir William Jones (Royal Asiatic Society of Bengal, 1746-1946) :

“Napoleon rendered an unconscious service to Orientalism by taking with him, on his expedition to Egypt, some of the leading scientists and savants; and they brought to Europe the famous Rosetta Stone. . . . This trilingual inscription helped F. Champollion (1790-1832) to decipher fully the hieroglyphs. We have the satisfaction, this year (1949) to felicitate the members of the XXI International Congress of Orientalists in Paris, on their meeting at the 150th. Anniversary of the discovery of the Rosetta Stone (1799) which linked up—as we find today—the civilisation of the Nile Valley and that of the Indus Valley.

EGYPTOLOGY

Thus we are indebted to Egypt for giving us not only the new science of Egyptology, which served as the measuring rod of antiquity but also to help evolving the technique of Museology by exhibiting the handicrafts of a gifted people, with clear reference to time and space as if in an Illuminated Manuscript on Art and Culture. Auguste Mariette, a Frenchman under instructions of the Viceroy Said Pasha, opened the first Egyptian Museum of Antiquities in 1821. It was enriched by the collections from the excavations in diverse sites: at Bulag in 1858 and at the Palace of Giza in 1890. By that time we see eminent French scholars working in Egypt: Gaston Maspero (in 1881-1899), E. Grebaut (1886), J. de Morgan (1892), Lovet (1897), Lacan (1914) and Mon Drioton (1936), the present director. The first chair of Egyptology was held by the Champollion in the College de France. National Museum of Louvre gives opportunities to study thoroughly the history and art of Egypt. The work was then taken up by the German, the British and the Italian

scholars too; for in Italy is treasured the 'Turin Papyrus' whence the allied science of Papyrology has developed. The Royal Museum of Art and History, Brussels created the foundation of Egyptology, which publishes for the last 28 years their *Chronique d'Egypte* in French giving exhaustive surveys of all important publications on explorations in Egypt. Inspired by the devoted workers in the field of Egyptology, there has grown progressively other Oriental sciences like Assyriology, Hittitology, Palestinology etc. which are sister disciplines of our Indology—the earliest of all being founded in 1786 by Sir William Jones.

But alas! how few of our Universities and cultured folks have bothered so far to order books and catalogues on such important subjects? They have to find their place in the syllabus in any of our Universities overloaded with topics and text books on Europe and America, while our common Mother Asia appears to be neglected nay forgotten! Yet Mackay in his excavations at Mohenjo Daro and other workers have tried to trace the relations of our Indus culture with the Nilotic civilisation and with the Cretan and other zones of the ancient Mediterranean, which was the hub of ancient Chalcolithic culture. This I felt long ago while surveying the Egypto-Babylonian antiquities in the Museums of England and France, Germany and Italy, Greece and in the Near Eastern countries. But after my tour through the Near and the Middle East and after inspecting the recent finds arranged in the Museums of Teheran and Baghdad, Ankara and Istanbul, Beyrut and Damascus, I returned home more convinced than ever that the pre-metal and metal age cultures of Man can be satisfactorily studied only if we could arrange to co-ordinate the exploration and research works over the entire area from the Indian Ocean to the Mediterranean.

It is high time that free India and Pakistan should jointly come forward to co-operate with our colleagues working in the Near and the Middle East. Our learned Minister of Education Maulana Azad was educated at Al-Azhar, the greatest University of Asia in the middle ages. It grew up round the mosque erected after the conquest in 969 of Egypt by the Fatimite Caliph and it was announced to be an

University in 988. It would be a fine thing if our Minister of Education could invite a conference of the Universities of India and of the countries of the Near East so that we may work out a common plan of work. Our problems—cultural as well as economic—are common in many ways, especially in view of our final adjustment of claims vis-a-vis the colonial or imperial powers of the West.

Egypt and Iran have taken a momentous stand in the history of modern Asia; and India of Mahatma Gandhi and Pandit Nehru cannot stand aloof and indifferent; for in and through the politico-economic conflicts we notice that a new spirit of nationalism and regard for Asian idealism and culture have emerged to transform the entire life and economy of the Asian nations. So the Ministry of Education of India has a very important role to play; and we may make a happy beginning by establishing through our Indian Council for Cultural Relations—a regular exchange of scholars and students who would bring India nearer to our friends of the Near East and make them progressively conscious of the value of the cultural heritage of Asia which played a dominant role in the evolution of the human civilisation through ages.

I left Egypt with a sigh, for I had the premonition of troubles from Sudan and the Suez Canal, while I saw from the ship British Barracks challenging Egyptian nationhood. I was also sorry that—as in the good old days—I was not permitted to take a train from Cairo via Kantara to Jerusalem which I visited on the early years of the foundation of the Hebrew University.

SUDAN—CRADLE OF THE NILE

In 1799 when Napoleon was facing the Pyramid the famous Rossetta Stone was discovered by a French soldier and the bilingual inscription on that stone later (1830) enabled the French scholar Champollion to decipher the picture-writings of Egypt. But, long before that, we find Sir William Jones, as President of the Asiatic Society

of Bengal showing interest in Egypt and the source of the river Nile on which some papers and notes were published in the *Asiatique Researches* founded by Jones in 1789. David Livingstone—between 1849-56—crossed the African continent from the Zembezi to Loanda and discovered the Victoria Falls. In 1858-59 Richard Burton and John Speke discovered Lake Tanganyika and Victoria Nyanza the latter identified as the real source of the White Nile which from Uganda, enters Sudan. The Blue Nile came out of Ethiopia where, at Lake Tsana, a Dam is proposed to be built to increase the flow of water for Sudan and Egypt. The White and the Blue Niles join at Khartoum (“Elephant’s Trunk”), the capital of Sudan. From Uganda to Egypt the White and the main Niles run for 2144 river-miles, through Sudan. So the Egyptian Government—which now gets the lions share of the Nile waters—came forward to safeguard its interests lest some new dams be built in Sudan or elsewhere—which would restrict Egypt’s life-flood the Nile. Egypt has decided to contribute £2 million towards the total cost of the Owen Falls Dam in Uganda. Mahomet Ali, Governor of Egypt under the Turkish Sultan (since 1805) managed to conquer Sudan in 1820|22 and Khartoum was founded in 1823. But the oppressive treatment of Sudan (1821-1884) by the Egyptians, caused the revolt of the Mahdi who overthrew the Turco-Egyptian Govt. and invaded Egypt, after massacring General Gordon (Jany. 1885), when, in India, the Indian National Congress was holding its first session. The Mahdi died in June 1885, but his *dervishes* occupied the whole Sudan and continued fighting for ten years (1886-96). In 1896-98 General Kitchener took the lead with victories at Dongola Omdurman and Akbara. In Jany. 1899 the Anglo-Egyptian condominium was established in Sudan unfurling the British and the Egyptian flags which I found unfurled even today when our “Jala Rajendra” entered the Port Sudan. We spent about a week there studying local conditions and gathering information which may be of interest to our Indian public.

The Anglo-Egyptian Sudan—in area about 967,500 sq. miles—may take a few big countries of Western Europe : U.K., France, Belgium, Norway, Sweden, Denmark, Italy, Spain and Portugal put together ! The name Sudan, in Arabic, means the “country of the Blacks” ! But I found here different shades of the black; and that complicates as much the *ethnic* as the *political* patterns: In the *north*, a desert zone, the people are dark and Arabic speaking Muslims. But in the South the races are Negroid with *pagan* traditions and speaking African languages. The tribes of the South are resettled and are pursuing improved methods of agriculture, bringing good income from cotton and oil-seeds, which I saw loaded into our ship, as precious cargoes. Sudan is the original home of Egyptian cotton; and American long-staple type of cotton is also grown on irrigated lands and rain-lands. To increase production of their cash-crop, the Sudan Gezira scheme was launched costing over £14,000,000. Their profit-sharing scheme was carried on, since 1925, when the plan began functioning : 40% of profit, on sale of cottons, going to the public revenue, 40% to the tenants and 20% to the management—a commercial syndicate which terminated their concession (on July 1950) ; and the scheme has been “nationalized”. The Gezira tenant enjoys a higher standard of living and greater land security than any other small-holder in the Middle East.” The big and greedy land-owners have thus been eliminated for the benefit of peasant proprietors. The Gezira cotton crops, in 1951, realized £54,000,000, and of it the tenants’ share came to about £17,500,00 pounds distributed among 26,000 tenants with an average income of £650 per year.

The next big crop is *Gum Arabic*—tapped like rubber—which made total exports of about £3,000,000 ; 80% of this gum is used in sweets, medicines, textiles, etc; and seven-eighth, of the world’s supply of gum Arabic is shipped from Port Sudan (pop.56,000), the best port on the Red Sea, with lovely garden-parks, attractive shops of many Indians, and with a nice climate.

Among other exports we noticed livestock, hides, oil-seeds and oil cakes, dates, pulses and mother of pearl. The Port authorities gave us a glass-bottomed boat, from whose transparent panels we could see the sub-marine world of oysters, fishes of all colours and designs, and corals of wonderful shades and patterns which baffle description! Some quantity of gold, ivory and ostrich-feathers are also sent out but no petroleum has so far been traced (as Egypt and Arabia were lucky to discover).

The total income (July 1951—June 1952) is £24,784,00 and total expenditure £17,754,762, leaving a surplus of about £7 million pounds; of which six million was allotted to development works. There is no income-tax in Sudan! The Government gives grants to the State Schools and mission schools for boys and girls; and provides for the education of 137,557 boys and girls attending 1475 schools of Sudan. The total population is about 8,000,000, and the new University College of Khartoum has been started (1951) incorporating the old Gordon Memorial College and the Kitchener School of Medicine (in memory of Lord Kitchener quarreled with Lord Curzon and after retiring from the post of India's Commander-in-Chief—acted as Resident and Consul General 1911-1914). The University of Khartoum provides for higher training (after London University pattern) in Science, Arts, Law, Agriculture, Medicine, etc.

But with education, comes agitation for full or partial self-Government and the formation of parties, mostly centering round two muslim leaders: (1) Syed Abdul Rahman of the Ukram party with its motto: "Sudan for the Sudanese". (2) Sir Ali Mirgham Pasha's influence was in the North and East—forming the Ashigga party—or the National Front who want "dominion status with Egypt." But they suddenly (Oct. 1951) declared—without consulting the Sudanese—Sudan to be an integral part of Egypt. But the third Sudan Party want an independent Sudanese Republic. The final solution will no doubt lie with the 8½ million Sudanese themselves. I found them a gentle folk of divers grades of cultures, languages and races and even

in those trying days of fasting in Ramzan, they came to do the loading of the cargo in our ship—not the politician or the merchant class—but the labourers. They hummed a tune like that of our Indian Port Commissioner-band and took very simple tiffins, composed of hand made *chapatis* and a few *dates*—the common meal of the Middle East. The Pagan races, with their wooly hair, is nicknamed “Fuzzy—Weezy” with a bamboo comb! The Muslims—Arab or non-Arab—offer their prayers regularly. The Christian Greeks go to their Greek Church, the Italians to the Catholic shrines and the Copts to their Coptic Christian Church. Such prayers should develop harmony of spirit and thought. But alas, political and economic factors, even in this half-forgotten corner of the globe—have come to create serious divisions and strifes. The Red Sea seems to be ominously “red”, as we entered the gulf of Suez and the historic Suez Canal, serving international shipping during the last 80 years (1870-1950). From Suez to Egyption Sudan we traversed the Egyptian soil and sailed out of the Port Said into the Mediterranean Sea and the European world; leaving far behind Africa and Asia. We shall have occasion to salute the historic river Nile where it enters the sea and reminds as that, like the Egyptian Sphynx, the Nile shrouds in its bosom the secrets of 6,000 years of human history and culture—the rise and fall of races, kingdoms, and empires.

ARAB WORLD AND AFRICA

If Arabia is the advance-guard of the Asian people for about a thousand years (600-1600 A.D.), Africa came to be a partitioned property of European Powers who reached India by the Cape of Good Hope, a name of symbolic import indeed. But hope for the Christian Whites and no hope for the coloured non-Christians. From the 13th century human beings from Africa were freely captured and sold. Barcelona, with Jewish capital and Italian trade pioneers, began an extensive

Slave trade with Moorish (north African Arab) prisoners; slave-raiding and trading were first forbidden by Prince Henry the Navigator (1394-1460) who was the grandson (through his mother) of John of Gaunt. He hoped to discover a sea route to Ethiopia and thence to India. The Portuguese Empire (1500-1600) was mainly based on Slave trade which became a thriving profession for American plantation work. Columbus discovered America in 1492 and by 1501 Negro Slavery was established in America because the Conquistadors were rapidly wiping out the unfortunate Red Indians by warfare, disease and enslavement. So Africa was the supply base of Slave trade and Negro slavery was extensive (1500-1600) in the West Indies and South America. Mixed Whites and Indians called mestizos, numbered over $7\frac{1}{2}$ million, while mixed Negroes and Indians or mulattoes went on increasing till at the end of the colonial period when we find three million whites, 5 million mestizos, 7 million Red Indians and about one million Negroes in the Spanish domain. Now the Negro population of the two Americas will run to several millions giving plenty of headache to the White administrators.

Between 1795 and 1805 (when he was drowned) the great Explorer Mungo Park explored the Gambia and the Niger. The British Government abolished the Slave trade (1807-11) and other countries like France (1815), Spain, Portugal etc. followed suit under the Liberation Crusade started by the British philanthropists like Wilberforce, a friend and contemporary of our Rammohun Roy. But the founder of Modern Egypt Mahomet Ali (1799-1849) conquered the Sudan (1820-22) for he found plenty of money in gold supplies and slaves. His son Mahomet Said (1854-63) was an enlightened ruler who took steps to suppress slavery and permitted the floating of the first foreign loan of £3,000,000 by British bankers. In 1854 he granted concession to the French Engineers Lesseps for the Suez Canal, which was completed after ten years (1859-69). Khedive Ismail (1863-79) tried to complete the "modernisation" of Egypt by expanding education, public works etc., so that Egypt came to be the spearhead of nationalism in the Near

East—a little before the foundation of the Indian National Congress (1885) Sir Samuel Baker in Egyptian service (1863-73) completed the conquest of the upper Nile region and effectively suppressed the Slave trade “which seriously depopulated the country.” Its chief town Khartum was founded in 1823; and in 1853-56 Livingstone crossed the African continent and discovered the Victoria Falls and the source of the great Nile River was definitely traced to Victoria Nyanza Lake by Richard Burton (1858). After keen search for Livingstone (who died in 1871), Henry Stanley circumnavigated the Victoria Nyanza (1874-77) descended to the Congo and reached the Atlantic. So Stanley was pressed into the services of King Leopold of Belgium (1879-84) who founded the “International Association for the Exploration and Civilization of Africa” (1876).

What this body in the last seventy years has done for the civilization of Africa is still a very debatable point; but it is clear as day light that explorations and exploitation of the vast continent on an international scale was started by Portugal and Belgium and the third Catholic power France soon joined company.

France, next to England is one of the biggest landowners of Africa. And next to them are the Belgian Congo much bigger than Belgian and Portuguese Africa so much larger than tiny Portugal of our days. The treatment of native Africans in these European zemindaries is certainly very far from humanitarian.

In 1858 the French group promoted the Suez Canal Co., raising a loan of 200 million francs; and in 1875 the Khedive in financial stringency, was obliged to sell his 176,000 profit-earning shares to the British Government (under the Jewish Premier Disraeli) for 100 million francs. To manage the business well and specially to manage the Egyptian Debt service, two big shareholders—the British and the French—appointed controllers, starting thereby the Anglo-French Condominium (1876). But the European “controllers” began controlling with such deadly effect that the whole country was aflame. From 1871-81 the famous Muslim preacher Jamal-ud-Din el Afghani urged resistance

to the foreign exploiters, and a vigorous national movement started in 1881 with Ahmed Arabi. Then from 1883 to 1894 there followed the great war of independence led by Mahdi M. Ahmed who killed General Gordon—Governor-General of the Sudan (1874) and took Khartum. He was killed in 1899 by General Wingate and the British and the Egyptian Governments then signed a convention to rule the Sudan as a "Condominium". The area, south of the 22nd Parallel will be governed by a Governor-General to be appointed by Egypt with the assent of Great Britain. This was reaffirmed in the Anglo-Egyptian Treaty of 1936. But when the British Governor-General of the Sudan formed his Legislative Assembly and ordered the first election, the Independence Front favouring self-government for the Sudanese got the majority and the national front which favours union with Egypt totally boycotted the election. Now while we were crossing the Suez Canal to Port Said a major crisis in Anglo-Egyptian relations appeared to get settling down.

The area of the Sudan is about 967,000 square miles from Egypt to Uganda and Belgian Congo. Its population is over 8 million souls divided into Arabianized Muslims in the northern provinces and in the south (Upper Nile, Equatoria, Bahrel-Ghazal) the people are Negroid and Nilotic. Its forests which line the Blue Nile extend to the frontiers of Abyssinia and contain valuable plants giving Arabic gum and mahogany trees, papyrus of the White Nile, nuts etc. The Sudan is also rich in gold, worked at Gebiet and other places in the Red Sea Hills. Port Sudan is a big and up-to-date port on the African side of the Red Sea; there are salt pans which supply the whole country with salt; mother of pearl, shells and ivory also are found in plenty. No wonder then that Britain is fighting tooth and nail to keep its hold on this very rich and promising country. While our Scindia Steamer "Jala Rajendra" sailed away from the Asian harbour of the Aden Protectorate and berthed in Port Sudan the first African harbour of this Anglo-Egyptian Condominium, our English Captain Mr. Stone unfurled our National Flag of India with the flags of U.K. and of Egypt (though both were debating heatedly over the

Sudan as much over the Suez which we were approaching). The Captain is very sympathetic to all Indians and introduced us to his young officer Mr. P. Roy, a Bengalee navigator who as we are glad to know is a grandson of the late Professor Nepal Chandra Roy of Santiniketan.

He gave me many interesting hints and Admiralty Guides, namely Red Sea and Gulf of Aden pilot, which I was glad to utilize for any notes on the Red Sea ports on the Arabian and the African sides. The Anglo-Egyptian Sudan is broadly divided into three zones (a) from the 22nd degree N. to 16th degree North is a continuation of the Sahara desert (b) from the Red Sea to the great Nile lies the Nubian desert with scanty vegetation (c) the southern region traversed from south to north by the Nile well watered and densely wooded with rich timber trees, mahogany etc. The Blue Nile comes out of the frontier of Abyssinia and yield forest wealth of timber, fibres and tanning materials. The White Nile, further up also is rich in forest products, hides etc. and the finest gum Arabic from the forest in Kordapan, Gezira and Kassala. A railway runs from Port Sudan to Sennar, passing through Kassala near the frontier of Eritrea. A railway also runs from the Sudan's capital Khartum via Halfer to Cairo. Thus from Egypt in the north to Uganda and Belgian Congo in the south extends the vast country of the Sudan valuable for the best cotton and gold. To the east of the Sudan and north of Abyssinia lies the former Italian colony of Eritrea — about 45,000 square miles in area with a population of 617 lakhs. Its only port is Wassana with pearl fisheries and its capital city is Asmara where some gold is produced.

Further south we passed the Somaliland partitioned into British, French and (formerly) Italian Somaliland. The people are mostly nomadic pagans and Muslims struggling to live in a barren country where European Power built their harbour to guard their ships towards the Indian Ocean and the Arabian Sea.

Thus covering the African side of the Red Sea to the west we are shown on the map its eastern or the vast Arabian



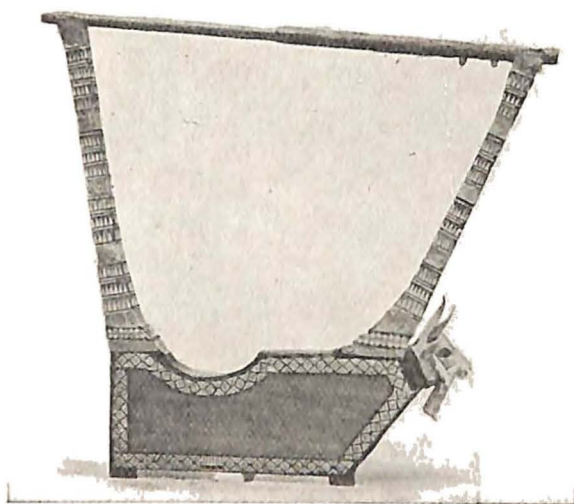
Ur.—Statue—Enkido



Ur.—Ruines



Harp & Fishing Boat



Ur. A harp from the royal graves

side from Aden in the south to Aqueba and Suez in the north. Arabia is roughly 1,000,000 square miles in area with about 10,000,000 population mostly nomadic Bedawin of this desert country, breeding camels, sheep and goats exporting these animals with their ghee. But some parts of Arabia are fertile like the valley of the Hudhramut with agriculture, fishing, cattle breeding, trade etc. So to the north-east of the Hudhramut lies the Sultanate of Oman (and Muscat) with over 1500,000 Arabs with infusion of Negro blood. Their trade is chiefly with India managed by Indian merchants as I saw while going from Bombay-Karachi to Oman and Basra in 1950. The mountains of Oman rise to 10,000 feet; so in the Imamet of Yemen some mountains are 7,000 to 9,000 feet with deep ravines and fertile valleys producing wheat, millet and best coffee. Its capital Saria holds 40,000 and Yemen's total population is 4 millions.

Lastly appears Saudi Arabia (area about 200,000 square miles, population 2 to 3 million souls), once neglected as a backward country but now attracting many American and European companies to exploit its rich oil and other resources. It may soon outstrip Egypt which now takes pride as the leader of the Arab movement in North Africa; for the Nile waters and Suez Canal may bring complications to Egypt; but the oil wealth of Saudi Arabia may yield greater dividends and royalties. Moreover, King Ibn Saud can always count upon the untold revenues from the countless Muslim pilgrims to Mecca and Medina hallowed as ever by the sacred memories of the founder of the world religion of Islam. Its chief port in the Red Sea is Jedda leading to Mecca (with 200,000) just as the port Yanubu leads to Medina (50,000) from which city one can reach, by rail-cum-bus routes. Aman the capital of the Hashemite kingdom of Jordon and thence to Damascus in Syria or Baghdad in Iraq—as I surveyed in my last tour through the Middle East. The Red Sea with the Suez Canal and the Persian Gulf with easy access to the Arabian Sea and India—are life-lines of our defence against Communist Russia ever looking greedily for these “warm waters.” How the Muslim Arab nations would react towards these world issues and

how they will adjust their religious and economic relations with a Shiah State like Iran and secular democracies like Turkey and India—these are some of the burning problems of the day.

ISRAEL AND PALESTINOLOGY

Modern politics of partition has not only generated terrible suffering among the human folks but has also created awful confusions in History. To help general readers we may only request them to survey in vertical line the Sea of Galilee, on the north, and the River Jordan flowing into the Dead Sea. To the right of this line lay two Arab countries, Syria and Jordan; and to the left, along the sea board, run parallel the boundaries of Lebanon and Israeli. Syria, Lebanon, Jordan etc., are old familiar names but *Israeli* is a new creation of post-war politics.

But the people of Israel or the Jews are well known in history; and the land of Palestine is not only very old but through ancient excavation and discoveries have supplied, next to Egypt, the most important aids to the understanding of the East-West migration of races. In 1928 was discovered the first remains of Stone Age Man in two caves above the sea of Galilee. In 1928-34 we find Miss Dorothy Garrod of Cambridge excavating the caves under the joint auspices of the British school of Archeology in Jerusalem and the American school of Prehistoric Research. She discovered about a dozen human skeletons (C. 150,000-100,000 B.C.) of the Middle Paleolithic Epoch. The bones of this Mount Carmel Man already prove that he or she belonged to a *mixed* (not pure !) race intermediate between the Neanderthal and *Homo Sapiens* type, as it may be expected from Palestine, the inter-continental bridge between Asia, Africa and Europe. Thus there is no purism or racial pride of unadulterated stock in Science. The eminent anthropologist Dr. Franz Weidenreich (who made great studies on the

Peking Man) expressed his scientific opinion that the Homo Sapiens (the first so called *wise* human type) came from the East via Palestine, to North Europe. His scientific talk was interrupted by a walk-out of the German scholars from the hall of Copenhagen, where the Prehistoric conference was held! From very old hand-axe culture to megalithic and microlithic tools, we find many phases of Stone-age culture in Palestine which shows their transition to (a) pre-pottery and (b) pottery age objects of the Neolithic period (6000-4800 B.C.). In 1947 Prof. Garstang discovered megalithic houses in the post-Pottery neolithic caves of Mersin in Cilicia (South Turkey). Then followed the age of metals the so-called Chalcolithic and Early Bronze ages of the fifth millennium B.C. These remains have been correlated with the Aneolithic phase of Egypt, the Halafian of Syria, Iraq and the Obeidian of Mesopotamia. On the ancient brick walls of Ghassul have been found polychrome frescoes with elaborate geometrical designs, and an eight-pointed star with stylized dragons etc.

The early Bronze age of Palestine dates from 3200 B.C. and well stratified sequences have been found in Magiddo Bethshan and Jericho; correlated with Jamdet Nasr (and our Harappa culture) period of Iraq (3200-3000 B.C.), corresponding to the age of the Pyramid builders in Egypt. Thus in this epoch (3500-3000 B.C.) we find a great diffusion of culture in the Near East and the Middle East, via Syria and Palestine, "streaming into Egypt in the period just before the 1st. Dynasty. . ." Mesopotamia may thus get priority over Ogypt; and from that country again Abraham of Ur, migrated with his Jewish flock to Palestine (C. 1900 B.C.). Then the Semitic Hyksos conquered Egypt (1700-1550) and ruled the vast area from the Euphrates to Southern Nubia. The Semitic Hyksos were in friendly alliance with the Aryan Hurrians or Mitannis, who were expert in horse training. [With the Kassites with Aryan names, definite. Indo-Aryan races were marching from East to the West in the early 17th. century B.C. and they must have swept through Palestine into Egypt in their swift chariots.] This has been clearly brought out by the

eminent Palestinologist Dr. W. G. Albright, author of the *Archeology of Palestine* (1949). Many cuneiform tablets of the 15-14 century B.C. have been discovered in Palestine; and, carefully analysing the personal names, the experts have found that while two-thirds of the non-Egyptian names are Semitic, about one-third can be identified without hesitation as *Indo-Aryan*. These Indo-Aryans (of Palestine) were part of the great southward migration, which brought the Vedic Aryans south-east into the Punjab and south-west into northern Mesopotamia, the precursors of the Mitannis; many personal names belonging to them have been found in cuneiform tablets from Mesopotamia, Asia Minor, Syria and Palestine—all dating between B.C. 1600 and 1250 As P.E. Dumont has shown, perhaps "a fourth of these names like *Indaruta* (Amarna Tablets) are identical with names in the Vedas and other early Sanskrit literature."

These names provide evidence that such Indic deities as *Indra* (the Storm god), *Yamin* and *Surya* were once worshipped in Palestine. A few Mitanni or Hurrian names appear in the cuneiform tablets of the Late Bronze Age from Palestine. The Hurrians were first identified (1889) by reference to a letter written in Hurrian by Tushratha, king of Mitanni to the Egyptian Pharaoh of the Amarna period. In 1915 the very name *Hurrian* was discovered in a Boghaz Koi tablet; and since then we notice a rapid progress in the reading of the Hurrian and Hittite documents. The Hittite inscriptions make no ethnic distinction between the two elements in the Hurrian partnership. The Indo-Aryan chieftains and their Hurrian vassals who worshipped the goddess *Kheba* gave name to Abdu-Kheba, a prince of Jerusalem in the Amarna age.

If some doubts still linger in identifying the quasi-Aryan language of the Hittites with their *ethnically* Aryan context, that has been established in the case of the Mitannis or Hurrians (the Horites of the Hebrew Bible); the study of their language has been placed on scientific footing by Prof. E. A. Speiser, who showed in his Hurrian Grammar that it was an agglutinative language resembling Sumerian or Turkish but not related to them. The Hurrians were

broad-headed mountaineers, serving as one of the principal intermediaries between the Sumero-Accadian culture of Mesopotamia and of Egypt and the western Mediterranean zones. These Hurrian-Mitannis played a major part in the history of Western Asia for more than one thousand years (2300-1200 B.C.). They left to the students of Indo-European language and culture, proper names etc., in the Tell-el-Amarna archives and the famous Vedic inscription of Boghaz Koi. Then, with their Hittite compariots they apparently vanished or—should we say—got assimilated by the more aggressive Aryans of India and Iran on the East and the Phrygians and the Achaeans Greeks, who monopolised the attention of the writers of Epic Poetry led by proto Homer and Homer (1300-600 B.C.). The Epic kernel of the *Iliad* and the *Odyssey*, like those of the two Indian epics, the *Mahabharata* and the *Ramayana*,—found elaboration at the end of the Greek Bronze age and at the close of the later Vedic epoch (1000-500 B.C.). Without risking any imaginary comparison between the Hellenic and the Hindu Epics, we may safely affirm today, that in both we find ample evidences of the parallel growth of the late Bronze and early Iron age cultures, from the Indian Ocean to the Eastern Mediterranean basin. And both Greece and India borrowed from the scripts of the Phoenicians who (as we know) were the most audacious mariners and merchants of that epoch. Naturally Indian objects like the *peacock* and *ape* (among others) found them installed in Hebrew texts, as pointed out by Prof. Sylvain Levi in his study on the “Baveru Jataka”, an early Buddhist text which faithfully transcribed the name Babylon from *Babirus*, the province of the Empire of Darius (522-485) who remembered how the crafty Phoenician merchant sailors were superseded by the Ionian Greek mariners, who became his subjects. The name *Ionian* came to be transcribed by our old Sanskrit grammarians as *Yavanas* or foreigners who left another term *Yavanika*, or the curtain of the Theatre, well-known to the Hindu dramatists. Thus by the dawn of the first millennium B.C. (C. 1000 B.C.) the linguistic, cultural and may we venture to say—ethnic relationship of Ionia and Greece,

with India and Iran, was well established. The so-called blank of the 2nd. millennium B.C. (2000-1000 B.C.) have now—luckily through the expert aid of Archeology—been filled up by proto-Aryan or quasi Indo-European folks like the Hyksos, Kassites, Mitannis and Hittites of Western Asia.

We should try to verify these findings with reference to our late Indus sites and early Vedic texts. With the collapse of the Hyksos, Egypt again dominated over Palestine; and Canaanite art, in Syria and Phoenicia, is thus found strongly influenced by Egyptian models *e.g.*, on ivory and bone inlay work or on carved metal objects. In the mound of Beit Mirsim we find running fawns on inlay and Minoan Manasā, the Serpent goddess in stelae (1600 B.C.). Her sister the Minoan Manahā, is found in Crete before the destruction of Knossus (1500 B.C.) by the Aryan pre-homeric Achaeans who inaugurated the late Bronze and early Iron ages of Greece and the East Mediterranean. On a seal cylinder (*Circa* 1300 B.C.) the goddess Astarte appears from Bethel site where nobles' homes with plastered floor and stone-lined drains have been found. Potteries and jars, etc., of Mycenaean pattern (C. 1400-1200 B.C.) prove imported culture from Greece as also from Cyprus. In this late Bronze age, the Canaanites were using 4 or 5 systems of writing.—(1) Accadian cuneiform, (2) Egyptian hieroglyphs, (3) a linear alphabet like proto-European script (4) Ugarit cuneiform (5) the syllabic script of Byblus. These prove very brisk and prosperous trade relations and foreign contacts.

[From 1887 hundreds of cuneiform tablets have been found in the Egyptian archives of Tell el Amarna which throw a flood of light on the politics and social life of that epoch. In the fourth millennium sites of Jericho shrines were discovered with animal figures and *linga* (phallus) symbols which thus was a cult-object in Palestine.] So in the Canaanite art of 2nd. millennium B.C., we find figures of the nude goddess *Asherch*, with arms upraised and grasping stalks of lily or serpent. So there was a common material and religious culture in the 13th. century B.C. (1300-1200 B.C.), when the peoples of the Sea or the Phoenicians or Philistines settled in North Israel or

Phoenicia-Lebanon. With the extension of contacts the Israelites began infiltrating into the land which, in a truncated form, emerged as *Israeli* of today.

The Iron Age (1400-1000 B.C.)

The Egyptians called Iron, the 'metal of Heaven' *i.e.*, made from *meteorites*. Iron came into Palestine in 14th. century B.C. when the Hittites used iron as their monopoly product (1400-1200 B.C.). The Philistines also made iron their monopoly for it gave the most effective weapon which (as in the case of the Dorian invaders of Greece) made short work of the softer bronze weapons. The Philistines conquered and absorbed the Cannanites and also vanquished the Israelites, who could throw off their foreign yoke under king Saul (C. 1020 B.C.). Then came King David, author of the *Psalms* (950 B.C.), who stabilized the Jewish State which was famous all over the Middle East in the reign of king Solomon the Just (950 B.C.). But as compared with the imported culture from Greece, Cyprus and Rhodes, we find a decline in the material arts of life when the Israelites began their career. King Hiram (969-936) B.C.) of Sidon and Tyre was a friend of David and Solomon. And he took full advantage of the collapse of the Philistine Empire to extend the commercial Empire of Sidon right up to West Mediterranean where, as in South-West Spain, Phoenician ivory objects have been found. King Solomon's reign (reflected in the *Ecclesiastes* and the *Song of Songs*) was most prosperous and several specimens of art and architecture (royal stables etc.) have been found (1929-1938) at Mayiddo and elsewhere. The oldest Jewish inscription is found on soft limestone which contains some songs written as it were on a school boy's slate and called the *Gazer Calendar* (C. 925 B.C.) which as in Hesiod or in our Indian Khanā's counsels (or Bāramāsyā) give the order of the chief agricultural operations in the year. Israelite masonry works are found at Samaria (900 B.C.) and amulet figurines of the Mother-goddess (700 B.C.), from Tell Beit Mirsim. In 900 B.C. Egypt invaded Israel and sacked Jerusalem; but it was freed by Asa of Judiah in 895 B.C. Then followed the

conquest by Nebuchadnezzar who deported the Jews. Their temple fell in 586 B.C. and the Jews emigrated under prophet Jeremiah; and, with Babylonian captivity the name Israelites was changed into *Jews*. Cyrus allowed the Jews to return and they came back under Prophen Ezra and built their second temple in 516 B.C. where Alexander offered sacrifices sparing Jerusalem. In 63 B.C. Pompey took Jerusalem and its temple but left the altars and its treasures untouched. After a formidable Jewish revolt the Jews were totally dispersed, their temple was destroyed (70 A.D.) and only the "wailing walls" now stand as a pathetic memorial and a bone of contention between the Jews and the Arabs. The Muslim Arabs claimed Palestine as a gift to them by Allah and after Mecca and Medina, it is the third holy city of Islam. The Muslim history of Palestine forms the chapter of mediaeval history in which the Muslims and the Christians clashed for centuries, while the Jews were wandering homeless all over the world.

But with a phenomenal devotion and tenacity they conserved their religion and culture and contributed substantially to the material and cultural progress of the diverse countries of their adoption. Jewish scholars, artists and scientists, from Spinoza to Einstein, have enriched their native tongue and also illumined the thoughts of mankind. So we should watch with special care and sympathy the very human urge and tentative of the Jews for building up a permanent home in the land of their ancestors.

UNITY OF THE MIDDLE EAST

The discovery of gold, diamond and other wealth of Africa led to the partition of that vast Continent among the British, French, Belgian, Portuguese, German, Italian and other European nations. So the prospecting of the oil wells in the Middle East attracted the diplomatic attention of not only the Europeans but also of the Americans. The collapse of Germany and her ally Turkey in the First World War liberated two forces simultaneously: (1) the growth of Arab nationalism and (2) the progress of Zionism towards the foundation of a permanent home for the Jews in Palestine. From

the Balfour Declaration of (July-Nov.) 1917 to the creation of the Jewish State of Israel in May 1948—we find violent oscillation of the political pendulum. Then the third factor—(3) the Soviet State—from 1917—with its statellites, organised a new Communistic order all about the northern frontiers of the Near and the Middle East from the Black Sea to the China Sea. From the bleak and cold North, Soviet Russia is ever looking greedily towards the warm waters of the Mediterranean, the Persian Gulf and the Arabian Sea; and the North South drive of Soviet strategy is conspicuous all over the Middle East. No wonder then that the Atlantic pact Council had stretched its geographical limits so as to include Greece and Turkey and is even flirting with Egypt and Israel—sworn enemies for joint action under any condition. Egypt is a sturdy champion of the Arab nations and Cairo is the headquarters of the Arab League organized in 1945.

The forerunner of the Covenant of the Arab League was a pact now half-forgotten—the Treaty of Sa'adabad. It was concluded in 1937 between Turkey, Iraq, Iran and Afghanistan—the last appearing for the first time in the diplomatic annals of the Middle East. Irrespective of their religious and cultural differences—some Shia, some Sunni, some monarchical some republican—these four Muslim States pledged (1) the inviolability of their respective frontiers and (2) consultation on international questions affecting their common interests. We know that Turkey now is co-operating her lucrative partnership with the western Oil Companies, is with the west after many years. So Iraq also, on account of looking westward. Iran is passing through a major crisis in her economic and political relations with the west. So Afghanistan alone is left high and dry, as a member of the Sa'adabad Pact. Let us focuss our attention on the land of the Afghans who often played momentous roles in the modern history of Iran and India.

AFGHANISTAN

While travelling by road from the fort of the Persian Gulf to the south Caspian, I noticed on the map, along the North-South line, as it were, names of many ancient nations

grouped in the provinces of the Empire of Darius (522-485 B.C.) (1) Saka (Sakai), (2) Parthava (Parthoi), (3) Bakhtri (Baktria), (4) Hatubatish (Arachosia) and (5) Gandhara right in our Indus Valley. Alexander passed through this area and his successor the Selucides ruled it till 246 B.C. when we find a new Greek dynasty in Bactria who conquered (C. 200 B.C.) a part of North-Western India. Indo-Bactrian and Indo-Parthian rulers were submerged by the Sakas (C. 100 B.C.) and the Central Asian *Yue-Chi* or the Kushans who ruled the countries till the rise of the Sassanians (226 A.D.).

The Indo-Afghans thus bore in their life and arts the impress of Persia, Greece, and of the Scythians, and the Kushans, mostly influenced by the Græco-Buddhist art, Colossal statues of Buddha and huge cave temples with sculptures in stone and stucco together with splendid fresco paintings have been recently found by the French Archeological Missions led by Mon. J. Hackin. They discovered a splendid Surya (sun) image at Cair Canech near Kabul and a wonderful variety of art objects in Bamiyan, Hadda, Begram and Foundikistan right on the Iranian borders. Possibly along this Indo-Afghan country the Persians operated on Indian cultural life as the Indo-Scythians carried their favourite Mahayana Buddhism via Parthia and Khotan—Yarkhand to Kucha Turfan and other Buddhist sites of Central Asia till 650 when Iran and Iraq were conquered by the Muslim Arabs. By 1060 A.D. Ghazni under Sultan Mahmud became the capital of the Turco-Afghan empire, and by 1200 A.D. whole of India was overwhelmed by Muslim forces deployed through the strategic passes of Afghanistan. By 1400 Tamarlane built his huge empire with the seat of his government in north Afghanistan, and in 1504 Babur of the time of Taimur, made Kabul his Capital when he conquered India in 1526 and founded the Mughal Empire (1526-1707). Within thirty years from the death of Emperor Aurangzeb, the whole of Kandahar and Kabul came to be conquered by Nadir Shah (1736-47) who for a short while, became the master of the vast country from Delhi to Khiva.

The British came to be the master of the decaying Mughal

Empire and in 1838 the first Anglo-Afghan war broke out. The Afghans were conquered and the British in order to secure the Afghan gate to India against Russia, determined the Afghan frontiers under the Durand Agreement offering British subsidy to King Abdur Rahaman (1893). At the end of the first World War (1919) England recognized Afghanistan as an independent power. But her relations with Russia as the result of the Russo-Afghan Treaty of 1926—became intriguing and king Amanullah fell a victim to that situation. Returning from his first European tour the king tried to reform overnight his bigotted people along the lines of Turkey under the masterful Ataturk. But revolt broke out against premature westernization and the king and the queen went out in permanent exile. I met some members of their family working in Istanbul—one highly cultured Afghan chief as professor in the Istanbul University.

In 1933, Mohammad Zahir Shah became king and he entered into the Saadabad Pact with Turkey, Iran and Iraq. He also saw the Constitution amended in 1937-38. Their great National Assembly consists of the king, the House of the Representatives and the Senate. Afghanistan was a member of the old League of Nations, and is a member today of the United Nations. The total area is about 250,000 sq. miles with the population of 12 million souls (excluding the 5 million Pashtuns their kindreds who aspire to establish Paktunistan, defying Pakistan). In the major ethnic-cum linguistic groups we find 54% Pushtunis and 36% Tajiks. So the Afghan Academy is officially called Pushtu-Tolena (1941); but Persian is allowed in schools of the area west of the river Helmund while Turki is spoken by some Northern tribes. Iran or Persia lies along its west and U.S.S.R. to the north, Pakistan lines up along the whole East and South. Thus its strategic importance is very great. Some of its passes range from 8000 feet. The northern feature is the Hindukush range (an offshoot of the Pamirs) ranging from 20 to 25 thousand feet, with immense glaciers and unknown mineral resources. Small scale mining work is conducted to extract salt, coal, copper lead, iron, silver, and gold. Best quality turquoises and lapiz lazuli

are found at Badakhshan. Petroleum has been found in North Afghanistan but not yet exploited. In case petrol comes to be an exportable commodity, the future of Afghanistan like that of Iran will change totally. Now the Government is planning to make the country self-sufficient in sugar, cement, leather, textiles etc. which are now imported with tea, coffee oil, spices and such necessities.

Before World War II the Afghans traded mainly with India and Russia. In 1948 a trade agreement was made with Russia by which Afghanistan agreed to supply wool in exchange for petrol, sugar, kerosene oil and cotton piece goods. India and Pakistan buy raw cotton, wool, fruits and Karakum skins; and three quarters of the trade goes through Pakistan. But while friendly feelings prevail with regard to India, the Afghans are embittered by the suppression and oppression of their kinsmen the Pakhtoons of the Frontier Province, now under Pakistan. That endangers the security of the whole area specially vis-a-vis Soviet Russia with her Tajikistan and Kazakhstan right to the north of Afghanistan, Pakistan and Kashmir.

Good relations and active cooperation must be made to grow in these regions otherwise the entire defence system of South Asia would be ruined. The situation is actually threatening in Egypt for the Suez Canal, in Iran on the Persian Gulf and in the Arab-Israel battle-zones on the East Mediterranean. These are the weakest links in the chain of Asian security. Naturally Sir Winston Churchill has given priority to the solution of these serious problems in the Middle East which threatens to be the battle-ground of Power-bloc politics, just as Korea, Indo-China and China have brought major complications in Asia.

In this context of deteriorating world situation, I wish to close this survey with a few observations and suggestions: diplomatic contacts and bargaining, so exaggerated today, should be supplemented nay strengthened by fostering economic exchange and cultural cooperations. But unfortunately the economics of exploitation so dominate the world market that it results in the inordinate profit of a few individuals or business syndicates while the common man is victimized

as I saw clearly through my contacts with ordinary men struggling for bare existence. The smouldering fire of discontent flaring up now and then, as in Abadan or Suez, are danger signals which must be promptly attended to if we want to avoid a world wide conflagration. The Common Man everywhere—even in the desolate desert regions—is being tutored to a new sense of *right to live*, irrespective of colour or creed. But the West has grown habituated to exploit the East and is still bent on continuing the game in different garbs and with minor alterations in method. That must be changed forthwith and World Government, in the true sense, should be made to function, to avoid World Chaos. War hysteria and the race for armaments are portentous symptoms of an Epidemic which threatens to decimate entire Mankind. More food, more health and more occupation for the backward and under developed regions of the world—should not only be the slogans in the mouth of the leaders in our party meetings, but living realities. Truth alone leads to victory as Mahatma Gandhi affirmed, while he gave us a solemn warning. We may be cleverly trying to smother Truth, the first casualty in the 'Cold War' but we may then be preparing for the most devastating wars.

Economic privations lead to mental inhibitions and emotional tension which modern psychologists know to be the potent cause of war. To tackle with this problem humanitarian and cultural relations between nations must be developed on a planned basis—which alas—is sadly missing today. A few hurriedly devised "Pilot-projects" have been launched by the UNESCO but their efficiency is debatable being often detached from the world context. Instead of wasting money over the flying squads of cultural missions on Government level, there should be non-official delegations frequently exchanged—of teachers, doctors, social workers and artists who would establish human relations and foster good neighbourliness, the very foundation of world peace. But bad neighbourliness has come to be the order of the day, not forgetting the pernicious race or colour prejudice which threatens to explode violently in the Middle East and in Africa. The

Institute of Race Relations in South Africa is managed by some well intentioned scholars, but they regretted having little voice in government and less influence with interested politicians. The abnormal relation between the Whites and the non-whites, the Jews and the Gentiles, the employer and the employed, must be readjusted and rectified through closer human contacts and the wide propagation of the Gandhian Ethics and his system of the Basic or Fundamental Education. Every University, College and school should be treated—not as degree-selling agencies—but as nurseries of potential teachers to help mankind out of ignorance, poverty and degradation. The Education budget therefore must be rehabilitated out of the degrading state of a poor relation to the all-devouring Military budget ! A cursory look on the respective allocation of funds would convince us that we are ruining the chance of real education through peace and for world peace. Mobile Exhibition of Arts and Crafts of educational films and good music, International Theatre and Sports movements among the rising generations of men and women, will go a long way to prepare the mind of Man for a stable concord and even may stimulate a new Renaissance—five centuries after the 1453 renaissance. Defying Kipling the West is calling the East eagerly to cooperate with the western nations in the Atlantic Union. So the East, regaining independence progressively is learning to seek the expert advice of the Western scientists and thinkers as I found in the normal days of working of the American University of Beirut and the Hebrew University of Jerusalem among others. The British, the Americans and the French archeological institutes and their experts have rendered yeomen service for years, in recovering from the dead mounds and monuments priceless materials for the history of Man in Asia and in fact, of the dawn and decay of civilisation. Selfless services rendered by the West will be appreciated and remembered with gratitude by the entire East which must be helped to conquer hunger and diseases, ignorance and suspicion. These are the most immediate and dangerous enemies of Humanity. World peace could be won by the strategy of Friendliness and Truth, Nonviolence and Love—secured not simply by diplomatic pacts but by the

superior wisdom preached through ages, by the poets and prophets of Asia. May the West join hand with the East and stabilize the human family as a whole through Justice and Joy in commonalty spread!

MUSEUM OF MAN IN ASIA

If we want to make the cause of Asian culture a matter of universal appeal and not of mere academic interest, we must at once decide to design and build a central museum of Asian Art and Culture in India. Such a museum, if adequately equipped from the point of view of the modern science of Museology, will probably exert greater influence on our teeming millions of common men, women and children, than that of many of our learned societies, academies and universities which cater mainly to the needs of the "higher" classes, while ignoring the pressing claims of direct *visual education* of our masses, surging with a new consciousness of self-respect and self-expression.

Lack of Planning

Most of the museums of India are regional in their jurisdiction and parochial in their outlook. There is the Central Asian Museum in Delhi: but even that collection was made quite accidentally, and not out of a definite planing. The India Government, which financed largely the explorations of Sir Aurel Stein, demanded that some portions of the archaeological finds of those expeditions must be kept in India. The Central Asian antiquities, mostly shipped to England were only partially represented in the Stein collection in Delhi, which has got to be supplemented by duplicates or replicas to be collected by arrangement with the other Central Asian expeditions, sponsored and financed by the French, German, Russian and Japanese Governments and learned societies. So, in the Indian Museum, Calcutta, we find a few fragments of stones, sculptures and other antiquities from Indonesia, Indo-China etc., which possibly came to the Museum from the collection of the Asiatic Society of Bengal, the oldest scientific society in India,

to establish cultural exchange with other Asian countries. But, while tremendous progress has been made in the exploration and conservation of antiquities and art-objects from Greater India under the direction of the French, the German and the Dutch scientists and archaeologists, no systematic attempt so far has been made by the Indian Department of Archaeology to establish exchange even of photographic documents, what to speak of concrete specimens, from our neighbouring Asian zones of Art and Archaeology with which our own history is intimately, nay organically, connected. A similar neglect, and a most lamentable one, could be detected, if we examine the numismatic collections of India, official as well as non-official. While plenty of rare coins have been surreptitiously removed from India, no systematic attempt has been made to complete, so far as possible, our national cabinet of coins, seals and medals, as the French Government have done long ago by building up its admirable collection of "Coins and Medals". History of our seals goes back to 3rd millennium B.C., thanks to the discovery of the Indus Valley civilization. But our actual coins, the pre-Greek "punch-marked" and the Greek types, date from about the epoch of Alexander the great, (4th century B.C.). How unprepared we all were, when representative men and women from the various countries of Asia came to attend the first Asian Conference, was amply demonstrated by the hopelessly inadequate presentation at the Delhi Exhibition, of the plastic and pictorial art of India, against the grand traditions of Asian Art. The Department of Archaeology fared slightly better by hastily organizing an Exhibition of Asiatic Art and Archaeology; but alas, the gaps and lacunae were so serious that it was not possible to hide the patent fact that our modern Department of Archaeology, in its career of about half a century, could not make up its mind as to the urgency of supplying the indispensable parallelisms from Asian Art to the samples of Indian Art and Archaeology. A hurriedly improvised collection of Asian antiquities will do justice neither to Asian, nor to Indian Art; for their organic relations have got to be worked out and integrated into a scheme and planning of the National Museum of

India, with its living international context of Asian Art and Culture.

Not knowing whether the Education Ministries of the two new Dominions of Free India and Pakistan would undertake the planning of such a museum, I would like all the same, at the dawn of our freedom, to present to the public my modest blueprint of the Museum of Man in Asia.

Early Man in Asia

The problem of the antiquity of Man in Asia has assumed a new importance ever since the discovery of the Java Man (*Pithecanthropus Erectus*) about half a century ago. The next sensational discovery was of the Peking Man (*Sinanthropus Pekinensis*) about twenty years ago. Meanwhile, from East Asia our attention was diverted to the home-land of the Mount Carmel Man, in Western Asia which is probably the landmark in the migration of man from Asia to Europe where we already noticed different types of the "Fossil Man," of the Palaeolithic period.

Asia can make a substantial contribution to the study of Early Man and his culture in the Old Stone Age, if we could develop in India an Institute of Human Palaeontology, just as the French savants have established in Paris. The study of the *flora* and *fauna*, associated with the Java Man has already convinced the Dutch scientists that the Indonesian *fauna*, of those remote Stone Ages, could be correlated with those of the Tatrot region of the Siwalik Range of North India. This early Siva-Malayan *fauna* was followed, in Indonesia, by another series, the Sino-Malayan; and the Peking Man is now accepted to be a cousin of the Java Man, both using *rice* as their foodstuff. Thus intensive research and exploration in India may lead to the identification of the Himalayan Man (prognosticated by the *Sivapithecus*) and his culture.

The first gallery of our National Museum should, therefore, be dedicated to Early Man in Asia, exhibiting, from the standpoint of comparative anatomy and human palaeontology, all available materials relating to Fossil Man and his cultures, indicating the possible lines of migration in a map

of the Palaeolithic epoch. The Cenozoic Institute of China has already done splendid work in that line; and India should not lose a single day in building up her own Institute of Human Palaeontology, utilizing all the rich materials collected so far by her Botanical and Geological Survey, during the last century. In the last decade, the De Terra mission, from U.S.A., have unearthed and correlated heaps of Palaeolithic materials, especially of hand-axe culture, from the Soan River Valley (Rawalpindi Glacier) and the Nurbudda Valley, down to Chingelput and Madras. The Ice Age cycles, together with the sequence of the Palaeolithic, the Mesolithic and the Neolithic cultures of India and of Asia, should be demonstrated with reference to tools and implements dating from beyond one million years to about 10,000 B.C., when definite Neolithic settlements were growing in the valley of the historic rivers like the Nile, the Tigris and the Euphratis, the Indus and the Huang-Ho in the Middle and the Far East.

Proto-Historic Galleries

The Pre-historic Gallery of the Museum should lead naturally to the Proto-historic collections, representing the transition from the Stone to the Metal Age, admirably exemplified by our Mohenjo-Daro and Harappa cultures of the Third Millennium B.C. But the atlas of Mesolithic, Megalithic, Microlithic cultures in the context of Neolithic India, with its continental background and cultural distributions, still remain to be prepared. Neolithic implements and cave paintings, bone and bead objects, sun-baked and fire-baked bricks, wheel-made potteries, and their designs, typology and their texture and sequences, should be fully exhibited, covering the gap between the *circa* 10,000 B.C.—3000 B.C. when the Stone Age culture definitely yielded place to the Metal Age, through the transitional Copper-Stone (Chalcolithic) culture of the Indus Valley which should be compared with the Mesopotamian finds the Yang-Shao Chalcolithic culture of China.

Our concrete archaeological remains, however, will suddenly become very scarce in the transition from the

Copper Age to the Iron Age (3000—1000 B.C.), when very important migrations were taking place. The Negritos; the Austric or Proto-Australoids, the Pre-Dravidians, the Dravidians and finally the Aryans came to occupy the stage of India and the Middle East. The galleries would naturally be filled up with the valuable ethnographic and anthropological materials which would richly supplement the meagre data of our monumental and textual archaeology of the Vedic and the Avestan literature.

Ethnography & Anthropology

From the numerically small yet ethnographically significant races like the Negritos, the Veddas, the Todas, the Brahuīs etc. of South and Western India, to the Santals, the Mundas, the Oraons, the Kharias, the Gonds etc. of Central and Eastern India, we may display a grand gallery of human types and races—showing the fusion and formation of the Pre-Dravidian, the Dravidian and the Megalithic culture groups (with their huge stone pillars, dolmens, petroglyphs, stone and earthen pots), and the Nordic or Aryan families of Man in India and Asia.

A leading authority on the race problem of India, Dr. B. S. Guha of the Anthropological Survey of India, has, in his recent scientific studies, divided the multitudinous ethnic types of India into the following six main groups:—

(1) The Negritos, inviting parallelism from the vast ethnological collections of Africa which, as we know, was connected with India in the remote Geological pre-historic epoch (Gondwana land).

(2) The proto-Australoids, including the Veddas of Ceylon, the Todas of Nilgiri and other Pre-Dravidian races who are now accepted to be the progenitors of the people who reached far-off Australia where about 3 lakhs of them were isolated as aboriginals. The tree-dwelling, the boomerang and corroboree dance etc., of the Australian aborigines should be exhibited side by side with the ethnographic collection of Pre-Dravidian South India, Ceylon and of South Africa.

(3) The four major Dravidian language-speaking races: the Tamil, the Telugu, the Canarese and the Malayalam,

have been classified as Mediterranean; and thus Oceanic contacts and migration of races from the ancient Mediterranean world to the Indian Ocean, should be demonstrated by suitable exhibits from the Ethnographic collections of the Western world. From the West or through Western Asia there entered two very important racial streams which are now characterized as,

(4) The Western Brachycephals, consisting of the Alpinoid, the Dinaric and the Armenoid races. While most of the early human types were long-headed, the broad-heads of the group are later members of the human family having some correlation with the high lands. It has been surmised, therefore, that, such racial mutations have taken place in mountainous countries, probably somewhere near the Central Asian mountain axis, where conditions favourable to the growth of the head in the *transverse* rather than in the *longitudinal* direction existed. These "broad-headed" races appear, along with other types, in the Indus Valley, during the Chalcolithic time (3000 B.C.), and later in the Megalithic and Iron Age sites of Hyderabad and Tinnevely (1000 B.C.).

(5) Another great race with Western affinities were the Vedic Aryans, who are cousins of the Greco-Romans and who, therefore, belonged to the Indo-European family of language and culture. They possibly came from the Northern Steppe zones, between South-Eastern Russia and South Western Siberia. They were proud of their white skin and are termed Nordic by Ethnologists. They characterized all the pre-Aryan races conquered by them as "black and noseless" fellows! They migrated with the Hittites, the Mitannies, the Kassites etc., through the Iranian plateau and occupied India somewhere in the early second millennium B.C. They developed a regional Indo-Iranian culture with their Vedas and the Avesta and they expanded their economic and cultural relations in that vast historical region, extending from the Land of the Two Rivers (Mesopotamia) to the Land of the Five Rivers (Sind-Punjab). Here, for the first time, the archaeological evidences came to be richly supplemented by some of the earliest and noblest of human literary

creations: the Vedas, the Avesta and the Great epics of India and Iran.

These Aryans with their Western neighbours, the Semetic (also a Mediterranean race) and Turanian races, will fill up the history from 2000 B.C. to 1000 A.D., and most of our books and museums are full of materials collected from the culture history of these races.

(6) Lastly, we must remember the teeming millions of the Mongoloid races, who are scattered all along our Northern and Eastern frontiers: the peoples of Ladak and Tibet to our North and the Sino-Tibetans, the Tibeto-Burmans, the Chinese and others who, for thousands of years, have infiltrated into our sub-continent and acted also as the carriers of our religion and culture into the heart of Central Asia, China, Korea, Japan and other nations of the Pacific world. So, this section of our national gallery will have two big wings displaying (i) Indo-Mongolian and (ii) Indo-Pacific culture materials.

Thus our projected Museum of Man, if adequately equipped, will enable us to visualise the history of all the major races, inhabiting the vast region, extending from the Atlantic to the Pacific Ocean. The obscure Negritos will remind us of the context of the African continent. The Proto-Australoids will link up the history of culture in South India and Ceylon (where early man has recently been traced), with that of Indonesia and Australasia, in the Early Stone Ages. The Mediterranean races, in their turn, will link up the culture of the Mesolithic and Neolithic periods with the Chalcolithic civilization of the river valleys from Egypt and Mesopotamia to the Indus and the Huang-Ho basins. The Indo-Iranian or the Aryan galleries will develop into a veritable museum of Indo-European civilization with Greco-Roman and Indo-Iranian art and culture penetrating as far as China and Indonesia.

Lastly, the Indo-Pacific gallery will display the art and culture of the various races of Indonesia, Melanesia, Micro-

nesia and Polynesia, to whom I devoted my volume, *India and the Pacific World*. While working as a Visiting Professor to the American University of Hawaii, I was glad to observe how thoroughly the American experts have worked in building up the famous Bishop Museum of Honolulu. The cultural traits, the economic life and the social setting of the common men and women of the vast Pacific world have been displayed to their best advantage; and at the end of the second World War, the American Government have come forward to finance generously the new projects drawn up by the experts of the Museum Association of America.

So, in Europe I found France, with her special intuition and sympathy for the common man, gradually developing, through her various institutions, especially through the International Office of Museums, Paris, a model plan of the Museum of Man. As early as 1875 the French school of Anthropology was founded in Paris by Paul Broca. Art collections from India and Indo-China came to be housed in the famous Musée Guimet, founded by the noted French industrialist Mr. Guimet of Lyon. So, the admirable Chinese collection of Paris was built up by M. Henri Cernuschi between 1871-73. The Paris Institute of Ethnology provides for a thorough study of the sciences of Comparative Ethnology, of Human Geography, Languages and Religion. The famous Institute of Human Paleontology, founded by the Prince of Monaco, is devoted to laboratory researches on the Comparative Anatomy of fossil men discovered in any part of the world. It gives courses on pre-historic archaeology and ethnography under eminent savants like, Prof. Henri Vallois and Prof. H. Breuil of the College de France. Only ten years ago the French Government established a new gallery, called the National Museum of Popular Arts and Traditions, which would serve as a model to our central as well as to our regional museums. For, along with the art of exhibiting materials in the public galleries, the French experts developed laboratories of research, its special library (*biblio-*

theque) with departments of documentation and bibliography, its collection of rare photographs, prints and other materials; its *phonotheque* or collection of phonographic records of folk songs, ballads etc., and lastly its *econotheque* or samples of economic life, exemplifying the techniques of rural arts and crafts, and the standards of living of the common men and women as manifested by the teeming million of our rural folks in their village architecture, domestic equipments, folk-dancing and other manifestations of zest in living and joy of community life.

Now that India, with several of her sister nations in Asia, is starting a new chapter of life in Freedom, we should think not only of gods and demi-gods, conquerors and emperors, dominating so far the fancies and galleries of Man. We should remember that, through infinite sacrifice and patience, the common men and women have laid the foundations of our society and civilization. This silent yet significant history still waits to be visualized and popularized, through a new system of mass-education, symbolized by the Museum of Man, where even our illiterate millions would be able to follow directly by means of their eyes and ears, the main lessons of the basic unity of mankind amidst the diversity of cultures.

APPENDIX

THE EAST-WEST RENAISSANCE (1453-1953)

Sm. Santisri Nag, M. Ed. (Minnesota) U.S.A.

At the invitation of the students of the University of Minnesota, Dr. Kalidas Nag delivered an address on 'The East-West Renaissance' in commemoration of the 500th Anniversary of the Turkish conquest of Istanbul. Many American Professors and students attended the meeting with the students coming from Iran and Iraq, Egypt, Turkey and other countries of the Middle East. Dean Pirsig of the Faculty of Law presided over the meeting and congratulated the rising generation of Asian students on their idea of celebrating the event with the address of Dr. Nag, the Visiting Professor of Asian Civilization (1952-53).

H. E. Feridun C. Erkin, the Turkish Ambassador in Washington sent the following message :

"On the auspicious occasion of the 500th Anniversary of Turkish rule in Istanbul, if one turns back the pages of history and weighs the consequences of this great Turkish victory, one will discern that it has been the herald of new victories in many varied fields, for Turkey as well as for humanity and the rest of civilization.

This Turkish conquest not only proved to the world the military power of Turkey, but also disclosed to the West the spiritual wealth of the Turkish world, and opened a new era in history.

The conquest of Istanbul is considered as marking the end of the Middle Ages. The most important results of this event are the tremendous changes which it brought about: the renaissance in Europe, discoveries and inventions; the birth of Humanism, and the religious reforms; all evidences of the beginning of a New Age.

Turkish Istanbul, with its artistic, scientific, and cultural institutions, and with its monuments and works of art, certainly merits her place among the great metropolis of the world. We Turks are determined to crown the efforts

of our ancestors by preserving in all its splendor this beautiful city of Istanbul. We will pass it on with pride to future generations of Turks as a great international centre of culture, history, knowledge and civilization."

Before coming to U.S.A. Dr. Nag toured (1950-51) through the Middle East and was invited to lecture in the Universities of Ankara and Istanbul, where he roused the attention of the thought-leaders and youth groups of the Turkish Republic to inaugurate a new chapter of cultural collaboration between the East and West; and H. E. Chandra Sekhar Jha, the Indian Ambassador in Ankara also sent an inspiring message, which runs as follows:—

"The Turkish conquest of Istanbul in 1453, the 500th anniversary of which is being celebrated this year, was one of the landmarks in the history of the human race. It meant the end of a great empire and the beginning of another great one, both of which have contributed so handsomely to human civilization and culture.

"The significance of that event was, however, not the transition from one empire to the other, because such a change is, in perspective of history, no more than normal and inevitable. The greater significance to my mind was the spirit in which the conquest of Istanbul was made. Mehmet "Fataih" (conqueror)'s proclamation of complete freedom of religious conscience and worship, issued immediately after the conquest of Istanbul, was a most memorable act of religious toleration. In fact, the greatness of the Ottoman Empire and its quality largely derived from this spirit of religious toleration which continued, by and large, to be the guiding principle of the Turks.

"The Ottoman Empire, like all empires in history, is no more and out of its ashes has emerged the modern Republic of Turkey, pure, bright and with the promise of a brilliant future. Modern Turkey, under the guidance of and inspiration from the great Kemal Ataturk, is animated by the same faith in the spirit of tolerance as animated the conqueror of Istanbul 500 years ago. Indeed, Turkish faith in the secular ideal and the emancipation of the Turkish mind from the deadweight of dogmas and religious prejudices is one of the

greatest gains, not only of modern Asia, but of the whole world.

“In this year of the 500th. anniversary of the beginning of Turkish glory, all friends and well-wishers of modern Turkey have nothing but admiration for the immense democratic progress she has already made and promises to make in the future. Turkey is to-day the bastion of democracy and progress and her economic progress is truly amazing. Like others who have the privilege of knowing Turkey and the Turks, I can confidently predict a great future for Turkey. To the Turkish people I offer my sincere felicitations and good wishes.

Vive La Turquie!

Surveying the phenomenal march of humanity from 1453 and the Renaissance to our days when Turkey is welcomed as a partner in the Atlantic Pact, Dr. Nag suggested that a Commemoration Volume on the East-West Renaissance (1453-1953) may be undertaken by the savants, artists and philosophers of the East and the West.

A Turkish lady student moved the vote of thanks.

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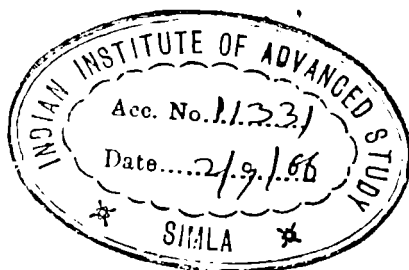
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6	4th.	achaeology	archæology
6	16th.	Hafiz	Hafez
6	Foot note	Appendix A	Has been incorporated (at page 9)
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11	31st.	coleagues	colleagues
12	27th.	Jemdet	Jamdet
13	19th.	Avicenna	Avecinna
15	12th.	Cuneiform	Cuneiform
22	15th.	grand-father	great grand-father
25	24th.	War	Wars
35	26th.	Mahamet	Mahomet
41	16th.	millennium	millennium
42	13th.	tht	the
42	24th.	Dritton	Drioton
42	28th.	exvacation	excavation
44	6th.	Koprulu	Kuprulu
45	8th.	reelectel	reelected
48	17th.	thousand	thousandth
48	27th.	Greeco-Roman	Græco-Roman
51	39th.	Gardon	Gordon
52	36th.	Tell Hassuna	Tel Hassuna
53	2nd.	Tell Halaf-Samara	Tel Halaf-Samara
54	31st.	cattles	cattle
56	1st.	th	the
56	2nd.	Hussein	Hussain
56	7th.	Manur	Mansur
56	21st.	Alberuni	Al Beruni
57	12th.	cultural	Cultural
57	23rd.	search	research
57	29th.	Najilal-Asil	Naji-al-Asil
57	30th.	Taher	Taha
59	6th.	Strategraphy	Stratigraphy
60	5th.	your	our
60	21st.	Asoke	Asoka
61	14th.	attempted	attempted
61	33rd.	Daoud	Daud

Page No.	Line	Misprint	Correct
65	33rd.	encyclopedia	encyclopaedia
66	31st.	Sind	Sindh
71	32nd.	Iliad	Illiad
74	21st.	Amennohotep III	Amenhotep III
78	6th.	Mosulto	Mosul to
90	6th.	Muhammad	Mohammad
92	11th.	525	525 B.C.
92	14-15th.	Mediteranean	Mediterranean
92	17th.	Philadelphos	of Philadelphos
93	26th.	cnnhuered	conquered
102	5th.	Khartum	Khartoum
107	29th.	Ogypt	Egypt
108	21st.	Hurnians	Hurrians
112	5th.	Prophen	Prophet
119	5th.	dause	cause
125	21st.	the major	major

Chapter IV Heading should be Syria and Lebanon.





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