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AZERBAIJAN ANCIENT AND MODERN

By T. BURTON-BROWN

Lecture given on March 30, 1949, General W. A. K. Fraser, C.B., in the Chair.

The CHAIRMAN, in introducing the lecturer, said: We are fortunate in having with us to-day Mr. Burton-Brown, who has recently been carrying out archæological explorations in Persia. For the past twenty years or so he has been actively interested in the ancient history and archæology of the Near East. In 1939 he was awarded the Leverhulme Fellowship for exploration in Armenia, but he was not able to take that up: his work was interrupted by the war, during which he served in the Middle East, in India and in Burma.

In 1948, fortunately, he was able to realize his wish to do some work in Persian Azerbaijan, in the area south of the town of Rezaïyyeh, better known in history as Urmia. Persian Azerbaijan is interesting from many points of view. It has always played a prominent part in various aspects of Persian life and was recently brought prominently into the news as a result of Russian intrigues. It will be interesting to hear how it is settling down after the upheaval of recent years. As a field of archæological interest I think I am right in saying that Azerbaijan is relatively little known. I shall probably not be wrong in assuring Mr. Burton-Brown that everything he has to sell us on the subject will be to us shafts of light.

I WOULD like to begin this lecture by saying how honoured I feel by your invitation to address you, and how little I deserve that honour, since I cannot claim to know much about the Iranian province of Azerbaijan. I have, in fact, visited that interesting country but once, and have remained there for only a few weeks. It is an area which is interesting in several ways, but the only aspect that I am qualified to discuss in detail is its ancient history, which I have had the unusual opportunity of studying on the spot. I therefore propose to talk mainly about that subject, but I will try not to be too technical about it, and in any case I hope that the photographs that I shall show will give you some idea also of what the country looks like. The history of recent events in Azerbaijan, such as the rise of the Democrat Party, must, I am afraid, be left out of the discussion, at least so far as politics are concerned. One reason for this is that I know nothing about those events, and, while doubtless some of you do, part of the audience to-day are members of the Iran Society, whose regulations say, I believe, that politics shall not be discussed at lectures. But with that one exception, I shall be glad to try to reply to any questions which you may wish to ask afterwards.

Azerbaijan, once called Atropatene, seems to me to be the most attractive district in the whole of Iran, not only because of its grand scenic beauty and interesting architecture, but also because in it can be found a variety of inhabitants of great interest and remarkable capacity, while it is also a land with an extraordinarily important history, especially from the social and religious points of view. The capital city of mediæval and modern days, Tabriz, has, of course, been visited by many foreigners, but the country parts are comparatively little known. Its botany and geology are almost untouched subjects, while almost none of its antiquities have been studied.

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That part of Azerbaijan which lies west of the Lake of Rezaïyyeh was called Parsua in ancient days. From there came the forbears of the Achæmenid family, one of the greatest and most successful families ever known. These people set out to move southward before 800 B.C., and went along the line of the Zagros hills, finding their journey necessary, perhaps, because of pressure from tribes living to the north of Azerbaijan. They found a new home in the country north-east of Susa, which area they called Parsamash, perhaps in memory of their former home. At about 700 B.C. they were being ruled by a king whose name was Hakhamanish, or Achæmenes, a man who was considered by later Kings of Persia as their eponymous ancestor. His successor was King Chishpish, or Teispes, at the time of whom the Scythians occupied the kingdom which had been formed in Media, and this king led his people down the valleys away from the Scythians, going still further south, and east, to the district where his descendants built two famous cities, Pasargadæ, built by Cyrus the Great, and the beautifully decorated Persepolis, built by Darius. These Achæmenids, who were conspicuous for their ability and, on occasion, very democratic personal behaviour, became the rulers of almost all the world of their day, except Greece. It is a very remarkable fact that the Greeks at this time carved sculptures similar in details to those at Persepolis. It has been assumed that the similarities are due to the importation of Greek sculptors to work in Iran, but it is also possible to hold that a single artistic tradition was common to Greece and North-Western Iran, and that this resulted in a similar treatment of details in both lands.

The Achæmenids were much influenced by a remarkable religious leader, Zoroaster, a man who ranks as one of the very greatest of those who have influenced the thought of the world. He also came from Western Azerbaijan, in all probability, and may have been born before the emergence of the Achæmenids at about 800 B.C. He did not create a new religion, but built on the old, taking over, and reforming, the then existing religion of his part of the world. What that was-like has been indicated by Herodotus, who tells us that the Persians worshipped the sun, the moon, the stars, the earth, fire, and water. Agathias, another Greek historian, quotes several authorities for his statement that, before the Zoroastrian reform, the Persians had the same gods as the Greeks, though under different names. Besides the considerable element of spirituality in the teaching of Zoroaster, there was another factor, that of practicality, for he laid stress on the necessity for men to live as prosperous land-owners and generous hard-working men as well as good fathers and quiet citizens. In just the same way that certain details of the carvings at Persepolis remind us of Greek carving, so does this teaching remind us of contemporary Greek thought, as described by Hesiod, who lived at about 800 B.C.

Our knowledge of the early history of Azerbaijan is very limited. What I have just told you is somewhat theoretical (for example, some people do not believe that Zoroaster was born in Azerbaijan), and in any case is almost entirely derived from literary sources, and not from concrete material. Of earlier epochs we know still less. But a beginning has been

made to remedy this, and this beginning I want to describe to you in this lecture.

Geographically, Azerbaijan begins when one crosses the Kizil Uzun river at Mianeh, where the railway ends, or, rather, which is the last station in use for the trains from Tehran. The track actually goes further towards Tabriz. Mianeh is a town which has long been notorious for its poisonous bugs, perhaps unfairly. At any rate, I did not get bitten there myself, or even see any, despite a very watchful eye. At once the road begins to go uphill, and after a little one finds oneself in down-land, with a tremendous range of hills to the north, beyond which is Ardabil, the shrine of which once housed a wonderful carpet now in the Victoria and Albert Museum. Close by is the site of what were described a century ago as very extensive iron mines, but so far as I know they are not worked. All this part of Azerbaijan is a most excellent wheat-growing district, and has been for over a century, at the least. I have seen no grain fields to compare with those of this area in any other part of Iran. This district may have associations with Zoroaster, since the highest peak of the range to the north of the road to Tabriz, a peak called Savalan, some 15,800 feet high, may be "the mount of the two holy communicants" mentioned in the Avesta, where Zoroaster spoke with Ormazd. Further west towards Tabriz, and south of the road, is the mountain called to-day Sahend, also, perhaps, mentioned in the Avesta under the name of Asnavand. This peak of Sahend, which is 11,600 feet high, has snow still lying on its northern slopes as late as July. The mountain looks to me very reminiscent of the Coolins of Skye as one sees them from the road coming down the slope to Dornie Ferry.

Still further west is Tabriz, a city of great charm, despite its very considerable modernization. Little now remains of its ancient monuments, except for the Ark and the ruins of what must once have been one of the loveliest mosques ever built, the Blue Mosque, of A.D. 1465, of which the plan and some of the details are unique in a Moslem building. It is extraordinary in having two large rooms, one being what was once a big domed chamber for the congregation, while the other, which is separated from the first by an archway, is quite like the chancel of a Christian church. The Ark was built, so it has been said, as a mosque between A.D. 1312 and A.D. 1322, though I personally feel that there may be something wrong with this statement. If it were true, the Ark would be unique, for it is unlike any mosque in the Near East, so far as I know. Its massive walls have withstood earthquake shocks better than those of the Blue Mosque, but, even so, the original plan of this structure is not easy to discover. The word Ark may be, and probably is, the same as the Central Asian word *Erg*, a name, I believe, in use twenty-five years ago at Bokhara, where it was applied to the palace of the governor. It seems to be similar in meaning to the castle of mediæval days in Europe in being a combined strong-point and official residence for the local baron. There were Arks until recently in many towns and cities, such as Tehran and Rezaïyyeh. The word is possibly to be related to the Latin word *Arx*, which means a citadel, or place of enclosure and protection, and *Arx* in its turn is doubtless from the same root as *Arca*, which is the Latin for

a chest, something which can, in fact, be closed or locked up. (One might compare the German Schloss.) Arca is the word used by St. Jerome in the Vulgate for the ship described in Genesis, and our word Ark for that ship is the anglicized version of the Latin Arca. The words used in the Septuagint and in the Hebrew for the same both mean a chest, or box. I felt quite embarrassed while taking this photograph, for to get it I had to climb up on to the roof of a public bath. It was worth trying, as one gets much the most complete view from there, but I felt horribly exposed to the public gaze doing it. Officially, photographs may not be taken in Iran, and I was afraid that a policeman would endeavour to deter me. But, as always in Iran, I received the utmost courtesy, consideration, and sympathy from the Iranians whom I encountered on this occasion.

As the traveller passes along the road from Mianeh to Tabriz he sees several Tepes, as ancient city sites are called in Iran. I was pleased at this, but quite surprised, as an American aerial survey carried out some fifteen years ago did not mark any at all on this road. I have examined a few of these Tepes, but the pottery that I found was almost entirely of the latest periods of occupation, and not very instructive. But the very fact that there are any sites at all is of interest, for there are very few between Tehran and Mianeh, except for a group along the river on both sides of Kasvin, and two little ones at Sultaniyyeh, which is not far to the west of Kasvin. At Tabriz there are none, I feel sure, for I have examined this area fairly exhaustively, but there are some rather small ones between Tabriz and the Lake of Rezaïyyeh. North of that lake there are a few, notably at Marand and Khoi. The land is fertile there, very much so in some places, and it is odd that there are not more Tepes to be seen. The country between Marand and Khoi is a wide, flat valley, almost uninhabited, and the air is so clear that one can see the peak of Ararat, nearly a hundred miles away. South of Khoi one comes to the very fertile plain of Rezaïyyeh, where there are an astonishing number of Tepes. This plain is the land of Parsua, and, maybe, the home of Zoroaster. Many mediæval writers, such as Ibn Khordadhbah, who wrote in A.D. 816, and Yakut, four hundred years later, associate him with the town of Rezaïyyeh, and also with a particular hill, called Bakchikala, ten miles north of that town. Another sacred connection with the town of Rezaïyyeh is given by the tradition that it is the burial place of one of the Magi, who died there, so they say, on his return from his journey to take gifts to the infant Christ at Bethlehem. His burial place is still pointed out, in a little modern church. The Magians may have been a clan of priests at home in this part of the world. At the time of Herodotus, the division between their usages and Persian beliefs in general was well defined.

It has long been regretted that the Bronze Age and Iron Age pre-history of North-Western Iran should be so little known, and when I proposed to the authorities in Tehran that I should go there to make a trial excavation, they were most co-operative, helpful and speedy in smoothing my way. Within two months of arrival in Iran I had set out from Tehran to excavate at the site of one of the biggest of the ancient cities of the Rezaïyyeh plain. This site is a few miles to the south of

Rezaiyyeh, and from it can be seen a charming view of the mountain of Buzo-Daghi, or Mountain of the Cow, a mountain said to be, geologically speaking, partly volcanic. There is still a town at this site, which is now called Geoy Tepe, inhabited by Assyrian Iranians, who are members of the Nestorian Christian Church. In 1922 this town of Geoy Tepe was plundered and burnt by Kurds and Turks, after which the inhabitants went to live in camps established for them by the British in 'Iraq. Some of them have returned home now, but they have not yet regained their former wealth, and now number only a bare thousand, a fifth of their former total, and live in much poorer houses than their fathers, judging by the ruins left behind by the Kurds. The name Geoy may be a corruption, or a mispronunciation, of the Turkish word Gök, which means sky, or heaven, or blue. There are many Gök Tepes in Central and Western Asia, and perhaps this was once among their number. The word heaven is, I expect, not unreasonable for a very high Tepe, which this is. The surrounding country is amazingly fertile. There is sufficient water from a fair-sized spring for the summer needs, while at other times the water in the stream beds around is enough for the extensive vineyards, plantations, and pasture lands which surround the town and extend at least half a mile in every direction. Not far away to the west are the Kurdish hills, along one ridge of which runs the frontier between Iran and Turkey. The country here does not give the impression of being, by nature, particularly productive, for when I was there during August and September last year it was just like a desert, brown and dusty and dried up, and treeless everywhere except where irrigation was carried on. But, as a result of the hard work and ability of the inhabitants, the fruits, especially the grapes, have become famous. They are so successful in their farming that they have got even the olive to bear fruit there, though only in a limited area near the lake. That seems to me to be a remarkable achievement at over 4,000 feet, in a country where the winters are said to be cold and snowy. There are a few Moslem Iranians at Geoy Tepe, but they form only a very small minority. There are Kurds in the adjacent villages, in the hills, but, from what one hears about them, they seem to be an unruly and domineering people. I was told that they had come down to a little farmstead and cut down the fruit trees, simply because the trees bore better fruit than they themselves could get to grow. There seem to be no such commercial crops as cotton grown on any large scale, and not very much tobacco or silk is cultivated, compared with what might be, I think, but the virtual stagnation of trade seems likely to be due largely to the lack of capital, or people ready to risk it, and also to the lack of facilities for transport to markets.

Azerbaijan has been for a very long time a promised land for archaeologists concerned with prehistory, but they have tended to do nothing about it. The author of the classic *Hajji Baba of Ispahan*, Morier, noted the presence of extensive iron mines not far to the north-east of Tabriz, and many archaeologists have said, but without any proof, that the discovery of the process of preparing iron for use was made there. But many types of weapons, jewellery, seals, pottery, ways of writing, and even ways of interment which are to be found in various parts of the

Near East, such as Egypt and the Ægean, have also been found in Azerbaijan. I will not weary you by describing them now, and mention them only because they indicate that some of the peoples of ancient times in the Mediterranean area seem to have been related to the ancient Azerbaijanis.

The top of Geoy Tepe is at least 80 feet above the original ground level. I do not know what the first few villages were like, for I dug down to a level only 53 feet below the top of the Tepe, so that there were 25 feet of earth below left unexplored. The earliest pottery of which any quantity was recovered was a pale buff-coloured ware, often decorated with designs painted with dark brown-black paint. There were also some red pots similarly decorated. The shapes included saucers, and bowls, and large pithoi, or jars of the Ali Baba variety, about three feet high. This pottery is similar, in some ways, to the well-known al Ubaid pottery of 'Iraq, which is dated to about 3000 B.C. The imposing buildings were made with walls two feet thick, of mud-brick, just as to-day in Iran, and, as also to-day, the lowest mud-bricks rested on two or three courses of stones. This method of construction is found also in Ancient Greece and in 'Iraq, but oddly enough it is rare in later prehistoric days at Geoy Tepe. There were also some very large bricks which had been baked so much in a furnace that they were red all through. These are interesting, for baked bricks are uncommon at all times and in all places in prehistoric days. Seals were used at this time, probably to identify property, being pressed on the lumps of clay which were used to close pots.

The people who used al Ubaid pottery in 'Iraq lived before the time of the invention of writing. They were not aboriginal dwellers in 'Iraq, but came there from somewhere outside. But though we have found traces of similar people at Geoy Tepe, it must not be thought that they were aboriginal inhabitants of Azerbaijan. Actually they lived only quite a short time at Geoy Tepe, for the stratum containing their pottery is only two feet deep, which means that they were there less than a century. Traces of similar pottery, and therefore probably of similar people, have been found at Rayy, near Tehran, but not elsewhere in Iran, and it must be presumed that they came originally from outside Iran, possibly from Southern Russia. They knew how to make things of metal, and we have some pieces of copper, or bronze, of their epoch, from Geoy Tepe.

The next people to settle at Geoy Tepe made fine grey polished pottery, some pots being given high collar-shaped necks, sometimes adorned with decoration stamped on the clay when it was soft, or modelled in relief. The spiral motif appears in this decoration. This spiral motif is curious, for it appears and disappears from time to time all over the Near East, but its original home is unknown. In the Ægean it appears at the beginning of the Bronze Age, soon after 3000 B.C., a date which is also that of this grey polished pottery in Azerbaijan, so it seems. Both areas saw, at that time, grey polished pottery, relief decoration and the spiral motif, and that time was, I would remind you, the time of the beginning of the Bronze Age in the West, when metal began to be widely used. The knowledge of metal was doubtless brought to Greece, rather than discovered there, for the metals used for the earliest Greek tools, copper and

tin, with the impurities of nickel and arsenic, do not occur in the Ægean area. But they do occur in an area which was in touch with both the Ægean and Mesopotamia, possibly Azerbaijan or somewhere nearby. Perhaps the first wandering smiths passed by Azerbaijan on their explorations. Something like that would account for the pottery similarities between Azerbaijan and the Ægean.

At this time at Geoy Tepe they had gaming pieces, some of animal bones, others being incised balls of clay. They also had models of animals, and one which we found is a little cow, with long horns.

Before 2500 B.C. a new people came on the scene in Azerbaijan. Their pottery is black, but with an irregularly shaped silvery-grey edge and a line of alternate incisions and round depressions horizontally below the rim. I have not seen any pottery like this anywhere else. The period when it was made lasted many centuries, and towards the end belong two little racquet pins, a type of pin of which there is already an example in England, made of gold and found in the Royal Cemetery at Ur.

A couple of centuries or so after 2500 B.C. the black polished pottery disappeared, and a period of rather disturbed life ensued, when civilization was at a decidedly low level. This was followed by an occupation of the site at Geoy Tepe by people who built immense fortifications and used quite new kinds of pots. These were of the kind called Susa II, which is dated to about 2200 B.C., and included pottery gaily decorated with two colours, and called polychrome ware. This latter is painted with red and black colours on the buff-coloured clay, with both geometric and naturalistic designs. Very similar polychrome pottery has been found in Asia Minor and the Ægean, and it is possible that a branch of the Iranian makers of polychrome pottery made their way westward to Anatolia and beyond to the Greek Islands. It is possible that descendants of these Iranian people also went to Syria, and eventually reached Egypt. For polychrome pottery occurs in Syria and Palestine, and the people who were called the Hyksos people of Egypt, and who date from after 1800 B.C., used pottery which is similarly decorated. Thus a single style of ceramic decoration might be the mark of a people who spread widely. By great good fortune we know something of the details of the civilization of these people at Geoy Tepe, since we found some of their tombs, and have recovered therefrom both objects and skeletons. The latter have not yet been studied, but the skulls have been seen by Professor Cave of St. Bartholomew's Hospital, and he has described them as appearing to be fine examples of the Nordic type. The Hyksos were, partly at least, an Indo-European people, and it has sometimes been said that the first Greeks, also an Indo-European people, to enter Greece came thither at about 2000 B.C. Thus a chain of evidence begins to shape itself, suggesting that before 2000 B.C. Indo-European peoples appeared in Azerbaijan, spreading both westward through Anatolia to Greece and south to Egypt, taking with them their characteristic style of decorating pottery soon after 2000 B.C.

The tombs of this time at Geoy Tepe, which were built of slabs of stone, were sometimes quite big enough for bodies to be stretched out. Graves cut in the earth were also used. The walls of the built tombs

were often of small slabs placed on one another horizontally, and the roofs were of larger slabs stretching from side to side. Sometimes the floors were of earth, and sometimes of stone slabs. One small built tomb, four feet six inches by two feet seven inches, had seven people buried in it. But this was unusual, for tombs were often bigger, and contained fewer bodies. One tomb, six feet seven inches by three feet two inches, contained two bodies. In this there were three bowls, which had contained joints of loin of mutton, and three copper or bronze pins. Both end walls and one side wall in this tomb were built with orthostatic slabs, slabs standing on their edge, that is, while the fourth wall was built of stones in the more usual way. This tomb had a door, the only one found, and this door, which was a big slab on its edge, closed the upper half of the east end of the tomb. To enter one had to step down, as if into a sunk bath. Generally speaking, every burial had a pottery bowl, or a necklace of beads, or a copper or bronze bangle. Some obsidian arrow heads were found, of a type found also in South Russia, and some toggle pins, a type found widely all over the Near East. A double tubular bead was also found, and this is interesting, since parallels to this bead have been found elsewhere. An exactly similar one was found by Dr. Schliemann in the First Shaft Grave at Mycenæ in Greece. This dates to 1600 B.C. Another, found in Egypt, not precisely identical, dates from about 2200 B.C.

After a few centuries the people who made the polychrome pottery left Geoy Tepe, and were replaced by others, whose plain polished pottery, which was red, grey or buff in colour, was made with such shapes as teapots and tall cups with a high collar neck. This type of cup has been found elsewhere in Iran, and can be dated to about 1400 B.C. The teapots are similarly dated by quite different evidence. Other pots were wide flat bowls, little rough cups and wide jars with straight sides. A single tomb of this period was opened. It was built of stones in the usual way, but the walls leant inward slightly. The roof was of big slabs. It contained twelve bodies in a space six feet five inches by four feet three inches.

The latest period of occupation, during prehistoric times, was characterized by yet another kind of pottery, plain red or grey, and with novel shapes. It cannot be dated precisely, but may be of the time of about 1200 B.C., when there were very considerable movements of people all over the Near East. Egypt was unsuccessfully attacked at this time, and the Hittite Kingdom was destroyed, while foreigners appeared in the Ægean. The pottery in Azerbaijan included a kind of alabastron and the ring-stand, both types being well known in the Ægean and in Egypt. The handles of the pots of this period are interesting. They often have knobs for the thumb to rest on, while others seem to imitate a bit of rope, and still another type is modelled in representation of the head of a horned animal. All these types occur in the Ægean at about 1200 B.C. and later. But the animal's head handle seems to be earlier in the vicinity of Azerbaijan, for it is shown on pots represented in a fresco in Egypt as being brought by men of Keftiu, at about 1400 B.C. And, as Mr. Wainwright has so brilliantly shown, the Keftiu people were connected with the area of Van, not very far from Rezaiyyeh. In Greece the first animal's

head handle is the one on the pot called the Warrior Vase, which was found at Mycenæ, and dates to about 1200 B.C., a time when there seem to have been many contacts between East and West.

It would be interesting to study the connection between Greece and Iran which seems to reveal itself, not only in the material mentioned above, but also in other ways. But I cannot do more now than to refer to one or two such indications. For example, as I said earlier, Zoroaster was born at a time fairly early in the Iron Age, and his ways of thought seem not unlike early Greek ways. Other parallels, rather later, between the two areas are in the treatment of sculptural details. Again, there is the close alliance between early Greek and the Armenian language. There are, in addition, many other similarities, especially shown in pottery fabrics, as well as the fact that the knowledge of iron, now at last widely spread, is normally supposed to have been discovered in Asia. Perhaps there was a wider community of ideas than has yet been recognized between Greece and North-Western Iran, due, I would suggest, to the spreading of people, perhaps to some extent from East to West.

There were some stone animals lying on the ground at Geoy Tepe, and these were replaced on their paws for photographing. They include a tiger, simply enough modelled, but for all that with plenty of vitality, and quite effective in his rather menacing look. There were also some fat-tailed sheep, rather smaller, of agreeable if somewhat fatuous mien, one of which has some hieroglyphs carved on its side. There were also some curious reliefs, which look as if they had been intended for use as lintels of doorways. Animals and reliefs were, presumably, made originally as decoration for buildings. Since those days they have suffered a sea-change, for their most recent use has been as tomb-stones in the Christian cemetery there. When they were made is not known, but as it is likely that they were easily obtained for their latest use—for who would dig deep to get a tomb-stone?—they must have been near the surface or on it. Probably, therefore, they belong to the time of the latest occupation, maybe about 1200 B.C. Similar animals have been noted by other explorers on both sides of the lake, but I have not seen them, and they have not had their pictures taken.

It is becoming clearer, as archæological research continues, that insufficient attention has been given in the past to the international aspect of the history of the Ancient World. Very few things seem ever to have belonged to one era alone, unless they were very inconspicuous, or unfitted for a great range of climate, while it is at least probable that the really significant events of any one country can be fully understood only by reference to events in neighbouring lands. But local variations in execution can, and do, obscure common possession of ideas. As a result, the study of the parallels and connections between widely separated areas in ancient times is not an easy matter. To make such study successful one must do two things: First, one must not be over-influenced by local variations, a task which requires great self-control when there is available much material, but from a few sites only; secondly, one must get for study an adequate amount of material from each of several sites, very carefully chosen over a wide area. The excavation which I have just

described to you was designed with this latter in mind. It was a small one, and not costly, considering what was found. But it should prove useful in extending the scope of those interested in international connections.

I would like to conclude by saying how kind and helpful everyone was to me in Iran. I feel, too, that we shall all remain most deeply grateful for the sympathetic understanding by Dr. Bahrami, Director of the Tehran Museum, and his colleagues, of the problems of study of the excavated material, which permitted the export of nearly everything to this country, in order to avoid the very great difficulties which inevitably follow the separation of finds. This act of international co-operation for the sake of scientific results merits our highest appreciation.

The CHAIRMAN said: We will all agree that we have listened to a lecture of absorbing interest and fascination. We have seen a number of pictures, some extremely beautiful. Mr. Burton-Brown tells me that he would like some day to go back to carry on his work in that field. That, I am sure, all here cordially hope he will do and that he will return to tell us some more of the extremely interesting finds he has described to-day. Meantime, we thank him most warmly for his lecture.

