

# Bulletin of the Near East Society



*Standard Oil Co. (N. J.)*

Arab Sailing Craft in the Harbor of Manama, Bahrein Island  
(See Page Ten)

Vol. 5, No. 6

June, 1952

# REPORT FROM THE NEAR EAST

Iran sold its first oil since the seizure of the Anglo-Iranian Oil Company last year when the Italian tanker Izadigo docked at Abadan and brought 330 tons late in April.

The Shah voiced a possible difference with the adamant views of Premier Mossadegh about oil nationalization in his speech opening the seventeenth Majlis, or Parliament, recently. The Shah called for "taking advantage of the natural resources of the country, including the exploitation of the oil resources which have been nationalized throughout the country." This appeared to many foreign diplomats to be in direct opposition to Dr. Mossadegh's belief that Iran must forget about oil revenues for a while and develop other sources of income.

The present deadlock between Britain and Egypt on the Sudan appears virtually insoluble at this time. Egypt is determined that Egypt and the Sudan should be united under a single ruler, King Farouk. Britain is not willing to recognize King Farouk as sovereign of the Sudan until the Sudanese themselves have decided the issue. The Sudan Parliament has thanked the British for the new draft constitution they have presented (see *Report from the Near East* in *May Bulletin*), but has asked for an amendment allowing the Sudan to determine for itself whether to be independent or linked either with Britain or Egypt. This draft constitution provides for a large measure of self-government.

The Sudan problem, often overshadowed by the Suez Canal problem, is actually the more difficult of the two. Last October the Egyptian Government suddenly and unequivocally proclaimed Farouk King of the Sudan. The British have long taken the view that the Sudanese must first be given self-government, and then express their desires "in complete freedom." The Egyptians argue that geographically, racially, and economically the Sudan is part of Egypt and that the Sudanese would vote in a plebiscite for them. The British say that the Sudanese are very mixed racially, religiously and culturally, and that they, the British, have assumed a moral obligation to see that the Sudanese get a square deal.

Egypt's new Premier Ahmed Naguib al Hilaili Pasha stated last month that "the land of the Nile is one valley, what God has united let no man tear asunder. Whom God has united let no man put asunder."

The Council of Ulemas (religious scholars) of Islam's oldest university, Al Azhar in Cairo, has issued a declaration against coeducation in universities and indicating that girl students be veiled. This apparently is part of a campaign of traditionalist Moslem elements against the agitation for women's suffrage and the increasing number of women in business and professional life.

The declaration of the Council of Ulemas was addressed to Egypt's Premier, and stated that coeducation

was contrary to the Islamic way of life and "inculcates attitudes of disrespect." And "Furthermore this situation has turned certain male students from true scientific activity."

The growth of nationalism in all the countries of the Middle East is giving rise to a fanaticism in certain religious groups which seek to return women to their centuries-old role of seclusion, and which seek in other ways to undo the progress which has been made in the area in the past few years. Shades of Atatürk and Reza Shah!

Communism has revived the liberation committee in Lebanon, which functioned during the country's struggle for independence toward the end of World War II, as a cover organization for a general onslaught on the strong pro-Western tendencies prevalent in Lebanon. Albion Ross writing recently in *The New York Times* said: "The struggle between Western democracy and Communism is more open here than in any other Arab country. The Communist parties are rigorously suppressed in other countries, while the anti-Western feeling prevailing among the Arabs hampers any influence from the democratic countries. The Communist party is formally prohibited here also. But in the generally greater freedom found here, the Communists have succeeded in working fairly successfully . . . . The committee's name, Muktamar Al Watani, stands high in the esteem of the Lebanese."

The recent discovery of two copper scrolls in a cave in Judea is believed unique because it is the first time that metal scrolls have been unearthed in this area. The scrolls were discovered by Father Roland de Vaux, director of the Dominican Archaeological School in Jerusalem. They apparently contain statutes and laws of the Essenes, a sect of pre-Christian Jews, who lived an ascetic life, and were known for their virtue.

## Near East Society

*Building mutual understanding between the peoples of  
the Near East and America*

Enclosed is \$..... for membership in the Near East Society until June, 1953,

Name .....

Street .....

City ..... Zone..... State.....

REGULAR MEMBERSHIP — \$3.50

STUDENT MEMBERSHIP — \$1.00

Checks should be made payable to the Near East Society and mailed to Alvah L. Miller, 46 Cedar Street, New York 5, N. Y., or to the nearest regional office: *Chicago* 3, Ill., Mrs. John Blatchford, Room 1305, 116 South Michigan Avenue; *Cleveland Heights* 18, Ohio, Mrs. George P. Michaelides, 2962 Somerton Road; *Dallas*, Texas, Mrs. Arline Beveridge, Room 526, Commercial Building.

# Impressions of Arab Music

BY ZIRIAN A. BLISH

The author holds a master's degree in music from Columbia University. When Miss Blish was director of publicity at the American University of Beirut a number of years ago, she produced the first operetta ever given at AUB with girls taking part. It was called "The Riddle of Isis," and Miss Blish reports that she was "the one-man orchestra, director, producer, scene painter and vocal trainer."

During her time in Beirut, Miss Blish taught and directed music at the American Junior College for Women (now Beirut College for Women) and the American Community School.

An article by Miss Blish, "Easter at Galilee," appeared in the April BULLETIN. EDITOR

I awoke my first morning in Beirut, Lebanon, at four-thirty o'clock to see the early sun peeping over Mount Sunnin, accompanied by the sustaining wail of someone nearby pouring forth weird vocal effects. I wondered if that someone needed help. I asked my sister what we should do. Do! She laughed and told me to calm down and return to bed, as that was the devout muezzin in a mosque close at hand, calling all true followers of Allah to prayer.

You see, we lived in a fourth floor apartment overhanging the Mediterranean, in a Moslem quarter of the city. Such was my introduction to Arab music. But after a week of hearing this vocal gloss three to five times a day, I became accustomed to it, as one does to the ringing of vesper chimes.

Another incident may serve to show what a marvelously adjustable mechanism

the human ear is. Close by, on the sea road directly back of our house, was a small store where, after sundown, some Lebanese gathered outside to exchange the gossip of the day and provide entertainment for each other—rather like our old general store. They would squat at ease in a circle, drawing on their nargilehs and listening to a story-teller, and then playing an old phonograph with a horn. They had three records which they adored; each night the same tunes were repeated. Often they sang with the records or clapped to the intricate rhythms of the accompaniment. This continued for three months, until the rainy season set in. It seemed sometimes as though I might "jump the coop" if they did not select some new tunes or sing in a key I could recognize. And then the rains came. Oh, such peaceful, such good rains. Yes, Allah could be praised

However, during the darker, colder evenings with the poundings of the sea at our door for the following three months, something seemed to be missing. 'Tis said that one learns to swim in the winter and to skate in the summer. I guess that's what was happening to me. I was assimilating those queer scales and partial tones.

Then it happened. About the first of March, on a lovely evening when

amethyst rays were reflected on serene snow-capped Sunnin, I heard something familiar: something as intimate as the first robin's call sounds to us in Wisconsin. The old horn contraption re-made its appearance and the neighbors were back on their haunches, imbibing smoke, and inspiration from their beloved folk songs. I, too, felt some mystical thrill to their melodies and rhythms. I was initiated.

A knowledge of the Arabs' mind and emotions will enable one to better understand their musical characteristics. The Arab as a political and cultural power lasted from the seventh century through the Crusades, when he settled down into the picturesque coffee drinker and camel rider, which many Westerners think is typical. We think of this period as the Dark Ages in Europe; however, it was anything but dark in the Arab world. The Arabs were the teachers and disseminators of knowledge. They kept the lamp of learning lighted for five hundred years and prepared the way for the Renaissance, via Spain and the Danube. It was their period of great mental, emotional and national activity.

What was the cause of this? Mohammed, their prophet, was born in 570 and died in 632. During his life and the centuries following, inspired with religious zeal, vast numbers of Arabs flocked

Mohammedan Call to Prayer

(3) A l-la-ho, ak-bar Al-la - - - ho, ak-bar

(2) Ach ha-dou-en-na la-i-lah ell Al-lah. Ach ha-dou-en-na Mo hammed rasoul Al-

(1) lah - - - A l-la-ho ak-bar -

(1) la-i lah ell Al-lah.

This melody, illustrated by Miss Blish, shows some characteristics of Arabic music. (1) Note step-wise, descending gloss. (2) Note lack of tonal leaps throughout. (3) Note fairly regular tempo with eight beats, but broken by the gloss (embellishment), with shifting duple and triple accent.

to the shores of the Mediterranean, pushed northward up the Danube to Budapest, crossed Africa westward and then into Spain as far as the Pyrenees, and moved eastward into Persia, conquering, and spreading their gospel: then in turn settling, absorbing the new, and sowing the seeds of blended culture wherever they went. Cordova, Spain, developed a library of about four hundred Arabic manuscripts; at Damascus and Baghdad there were great Islamic universities.

#### LARGELY SCIENTIFIC CULTURE

The culture of the Arabs was largely mathematical and scientific. They developed our Arabic numerals system (try to multiply XLVII by MDXVII in the Roman system), improved algebra, added to trigonometry, invented the clock, et cetera. Then, too, they tempered the beautiful Damascene steel, and designed the arabesques of architecture, tiles, and rugs.

These in themselves were important, but the same talents contributed to music for which the Arabs had a natural predisposition. Their skill in mathematics made their music a well-planned medium of finely divided intervals. Although from very early times, the Arabs, a nomadic people, had absorbed much Persian and Egyptian music, traditionally, the Greek music of the Pythagorean period was the one basically assimilated in the fretted instruments of the Eastern peoples. This music derived from the Greek tetrachord, or scale of four consecutive tones. The Arab also formed scales for himself, but these did not allow for chord building, due to the smaller tonal division than the half-tone. Hence, this meant a system of monody. There is considerable argument over the Arab scale system. Most agree that there were seventeen steps to the scale, but some say there were twenty-four scales (one for each hour of the day), while others argue for thirty-four. In all of the Arab scales, the divisions of tone allow for thirds and probably quarter tones, especially in embellishments.

In melodic development, the Arabs have used *maqams* or short groupings. These are of tetrachord origin, but because of the movable frets of Arabic stringed instruments, these have become the bases of innumerable scales and modes. We might call them movable sequences. These in turn are highly orna-

mented with grace notes of slightly augmented and diminished intervals, trills, and slidings. All of these fine embellishments are called the *gloss*. Much of the charm and dreaminess of Arab music is obtained from this effect, but at the same time it makes it extremely difficult for western ears to find subtle melody. Frequently, the *maqams* have a leading note, highly embellished. The prelude of a song is usually improvised in rather free rhythm and sets up this *maqam* or pattern to be used.

On examination, there apparently is a preference for melodies descending stepwise, over ascension or leaps. The leaps from tone to tone are seldom more than a fourth or fifth except for a return to a phrase. Melodies repeat often and return to a section, such as we have in the rondo form; this is more true of the folk song. In composed music, there is often a development section of one part. The Arab language itself often fertilized the imagination. The Arabs, likewise, have always had a particular talent and taste for poetry. Both of these features in turn inspired songs which created the need for melody.

Again, the highly mathematical talent of the Arabs came into focus in their complex rhythms for accompaniment. Our poly-rhythmic modern music only approximates some of the intricate patterns they employed. The melody usually had a drum or string accompaniment. The only unaccompanied solo singing was used in the chanting of the Koran or in prayer. The complex rhythmic patterns were secured by using *cross* rhythms. A melody sets up one pulsation and the accompaniment employs another.

Take the following eight beats with different accents marked:

|   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |

In the first there is a regular duple pulsation; the second uses a division of 3-3-2; the third is just an off beat with accents on 2-4-7, but when repeated over and over, it takes on a peculiar rhythm of its own. Now the melody might use the first rhythm and the accompaniment the second or third. Or it might if turned around, although probably the second and third would not be used together, as the

first establishes the *even* beat. The result to us would seem like an irregular syncopation. The pace of tempo often increased in many of these songs with repeated parts. The Arabs loved the changes from duple to triple time and vice versa. They might interpret 9/8 rhythm as three groups of two and one of three, instead of three groups of three, as we would. The small amount of religious music allowed greater variety in rhythm and structure, as it was unaccompanied; but folk music was more restrained by the symmetry of the *maqam* units.

#### CERTAIN ARAB INSTRUMENTS

The instruments came from other ancient peoples, but the Arabs adopted certain ones for their own. The four chief ones are the *rebab*, *kanoun*, *el oud*, and *darbuka*. The *rebab*, or an early viol, is considered the ancestor of the violin. This was a two-stringed instrument, bowed and plucked. The *kanoun*, a zither-like instrument, was virtually a twin of the Persian *santir*. The third and most popular was the *el oud* and was called the lute in Europe when it was taken back by the Crusaders. It was the forerunner of our mandolin. And lastly, there was the *darbuka* or drum, made simply out of a vase with a skin stretched tightly across it. The drums were untuned. And to this list I would like to add the beautifully harmonious camel bells of the East.

The Moslem religion forbade the use of music in the mosque. Yes, the call to prayer and many prayers were sung, but these were unaccompanied and not considered singing in the sense of the folk song or court music. However, later some communities took over music for religious celebrations. Hence, in the early days, music was largely used for social diversions at court, at wedding and anniversary celebrations, at market fairs, and in praise of men and nature. If you recall the fabulous court of Harun al-Rashid in 786-809 A.D. from "The Tales of the Arabian Nights," you realize that music was not an indifferent art in the East.

The Arab had no system of notation as we know it, and most of the music was handed down orally. But he did enjoy treating it as a science, so he wrote many treatises on the subject. Thus we can deduce much that we know on the subject from the Bedouin desert folk songs which

(Continued on page 11)

# The Christian East Today

BY THE  
REV. CHARLES T. BRIDGEMAN

With this article, Dr. Bridgeman brings to a close a series on the ancient churches of the Near East. The articles, which began last December, have included: "The Background of the Christian East," "The Orthodox Church," "Syriac Christianity," "The Armenian Church," "The Copts of Egypt" and "The Ethiopians and Their Church."

The author, now on the staff of Trinity Church in New York, lived in Jerusalem many years where he was American chaplain for the Episcopal Church on the staff of the Anglican Bishop, and also Residentiary Canon of the Cathedral and Archdeacon of Syria and Lebanon. EDITOR.

The Christian communities in the Middle East are not merely curious antiquarian remnants but a vital factor in the life of their respective countries and a potential force in the life of the Church Universal. However, their life is surrounded with many problems which we should consider sympathetically. Like Christians everywhere, they have to face changed conditions within their communities, in their relations with other Christians and above all in their relationships with the countries in which they live, which in their case means usually an officially Moslem country.

## *Internal Conditions under the Impact of the West*

The Middle East began to awaken from a long period of isolation and lethargy when Napoleon's ambitious campaign in Egypt a century and a half ago aroused rival European nations to the strategic and commercial importance of that area. At the same time the revival of missionary interest in Europe and America prompted them to send emissaries to the East to win non-Christian to the gospel. As the Moslems would not permit Christian missionaries to seek converts among the followers of Mohammed, the missionaries worked among Jews or limited their work to the Christian minorities whose education, revival and enlightenment were regarded as a prior condition to the evangelization of the Moslems. The foreign missionaries came as friends of the Eastern Christians, eager to give them of their best, and with no thought of fomenting trouble or division. However, they brought with them rather narrow ideas of what was essential to the Christian faith, and soon felt called upon to rebuke and correct the traditional notions current among the

Eastern Christians. The upshot was that in a short time the Western missionaries, both Protestant and Roman Catholic, through establishing new Christian groups fashioned after their own principles, came as disguised enemies of the traditional faith.

Despite this unhappy by-product of missionary zeal, the influence of the Western missionaries in promoting modern education and better health was of tremendous importance and proved a potent force in the revival not alone of the Christians but also of the Moslem majority in the old Ottoman and Persian empires. The revival of interest in Arabic literature and culture can be traced directly to the missionary leaders and the colleges they founded. Indeed the knowledge of democracy brought by the Westerners aroused the spirit of nationalism, Turkish and Arabic, which has so transformed the face of the Middle East.

The indigenous Christians were the first and greatest beneficiaries of the Western Missionary leavening of the Middle East. The result has been that out of all proportion to their relatively

small number Christians have won and still hold a position of leadership in education, medicine, law, business, and politics.

The proselyting aspect of missionary work alienated the hierarchy of the Eastern churches from the missionaries. Furthermore, many of the young men educated in foreign schools became somewhat indifferent to their ancestral churches and most were fascinated by the rich life opening before them as educated men in business or the professions. Few of them sought to enter the ministry of their respective churches, and enrich it with their new learning. The result has been that, with some notable exceptions, the laity of the Eastern churches has been educated away from and far in advance of its clergy.

In such a period of rapid, almost revolutionary change, the church would in any case have found it difficult to adjust herself to new conditions; but to have to do so without a well-trained priesthood has been the more difficult.

The Eastern churches have come to appreciate this problem. The Orthodox



A group of Eastern clergymen at the consecration of St. Andrew's Church (Church of Scotland) in Jerusalem several years ago. From left to right: Father Cyril, later Armenian Patriarch of Jerusalem; The Reverend Canon Bridgeman (author of this article); behind him, the Minister of the Church of Scotland and the Reverend Dr. George Scherer, Presbyterian missionary in Lebanon; The Coptic Bishop; the Ethiopian Abbot; the Russian Orthodox Archimandrite of Jerusalem; a Coptic priest.

and Armenian Churches have been especially zealous to raise up a new generation of well-equipped clergy. But in their case and even more so in the case of the others, the costs are high and the provision of proper seminaries is difficult.

There are two exceptions to this general statement: the native Latins and Uniats, who have benefited by the fine educational work of the Roman Catholic religious orders; and the new Protestant sects which have been carefully nurtured by the Protestant missionaries.

But these are at best but small minorities of the Christians and something must be done to assure the same privileges for the majority. Here is a field in which broadminded Western Christians may well be able to help their fellow Christians of the East, provided they approach them as genuine friends, respectful of their ancient traditions and rigidly avoid disseminating purely Western religious notions, be they Protestant or Roman Catholic.

#### *Inter-Church Relationships*

We should carefully differentiate under this heading between the relationships existing among the Eastern Churches themselves and those obtaining between them as a group and Western Christian churches.

For more than a thousand years under Moslem rule the indigenous Christian groups have lived in conditions which have made the sects become almost national entities, different in language, ethnic background, and culture as well as in certain doctrinal matters. As such they have not desired nor attempted proselytism among themselves, and have come to accept a status quo in which they could live in mutual respect and peace.

Their attitude towards Western churches has long been one of respectful distrust because they have suffered so from proselytism. Relationships have been formally correct but not really cordial. The Westerners, disturbed and repelled by what they had to regard as grave doctrinal errors, have themselves held aloof from the leaders of the Eastern churches, while devoting themselves to re-education or frank evangelism among the laity.

When in early days Western missionaries in the Middle East met to confer on interdenominational problems they

frankly left out the Eastern churches from their councils. Happily, a change became evident some score of years ago when the inter-mission organizations removed barriers which would have automatically excluded the Eastern churches from meeting with them and sought to make them really gatherings of all Christian leaders. The invitation has never been accepted but it remains as a hopeful gesture. One day the Near East Christian Council may well become more truly representative of the local Christian forces. Meanwhile there is one organization of missionary origin engaged in religious education which has secured the cooperation of Orthodox and Armenians in a common program and helps the old churches improve their religious educational work. The Fellowship of Unity in Egypt for many years has drawn together for annual conference and worship the chief ecclesiastics and laymen of the Greek Orthodox, Coptic, Anglican, Armenian and Syrian Churches as well as the Protestant Churches and missionaries. Here is a hopeful sign.

The most potent influence drawing the Eastern Churches from their age-old seclusion into the wider fellowship of world Christendom has been the development of the "ecumenical movement." Representatives of the Eastern Churches (and Roman Catholics as well) were invited to the World Conference on Life and Work in Stockholm in 1925 and to the two great meetings of the World Conference on Faith and Order. The Eastern Churches accepted and today are members of the World Council of Churches, as well as of the local regional groups such as the National Council of Churches in this country and Great Britain.

The presence of these representatives of Eastern Christianity in world conferences with Protestant and Anglican members has been of help to both. Each has learned to find values in the other's traditions and methods which have helped towards a more genuinely Catholic conception of the Church of Christ. Mayhap Western Christians will see the importance of a new orientation of their missionary work in the Middle East and give more generous help to the maintenance and upbuilding of the ancient Christian remnants there. And, not unnaturally, the Eastern churches have gained much from

the wider contacts they have made.

#### *The Christians as Citizens*

The Eastern Christians live as minorities in Moslem states, save in Ethiopia and Lebanon. This fact involves many important considerations.

Christians in Moslem countries have in the past been definitely "second class" citizens, conquered peoples who had to endure certain legal disabilities, even though they were tolerated and protected in the observance of their religion. As a special concession they were allowed to have their own religious courts for the settlement of religious matters concerning personal status, especially in regard to marriages, wills, and administration of religious endowments. In the Ottoman Empire they were allowed to have their own schools and teach their ancestral languages and their faith. But while the way was always open for a Christian to become a Moslem, no Moslem was ever permitted to embrace Christianity and the children of a mixed marriage had to be reared as Moslems.

The Ottoman Empire broke up under the impact of Western ideas of democracy and nationality, which in large measure the foreign Christians had been instrumental in propagating. Nationalism has come into its own in all the Middle East. Democracy is the popular movement. In this the Christians have been enthusiastic supporters of the new ideals, hoping that the disabilities under which they had suffered would disappear when genuine democracy became operative. And indeed Christians have been freed from much of the old sense of inferiority and by their ability and zeal for their respective countries have come to play important roles in the new national life.

However, much time must pass before the ideal is realized. The Middle Eastern states are predominately and officially Moslem.

The League of Nations when it held mandates over the states which devolved from the Ottoman Empire took pains to insert into the national constitutions a guarantee of religious liberty. But the temper of the Moslem majority lags behind the letter of the law. Thus, while there are provisions insuring that any Christian may legally become a Moslem, there is none for a Moslem to become a

(Continued on page 11)

# NEW HILTON HOTEL FOR ISTANBUL

*This article is based on material supplied by the Turkish Information Office. EDITOR.*

A three-hundred room hotel, for which ground was broken in April, is being built overlooking the Bosphorus in Istanbul, Turkey. Near the site where Mehmed II moved his warships over the hills when balked by chains strung across the river by the defenders of Istanbul, the hotel will be completed by the summer of 1953, in conjunction with the 500th anniversary of the capture of Constantinople by the Ottoman Mehmed (Fatih, the Conqueror) from the Byzantines.

A contract exists between the Turkish Government and Hilton Hotels, International, Inc. for the construction of the hotel. The total cost is estimated at about 13,500,000 Turkish liras which is equivalent to \$4,821,428.60; this is being provided by the Pension Fund of the Government of Turkey. The Turkish Government, with ECA approval, has authorized the use of 4,500,000 Turkish liras, equivalent to about \$1,597,500 in connection with the project which is to be used as a fund insuring return to the Pension Fund of its investment as is required by Turkish law. ECA also approved the use of \$205,000 maximum for American architects' fees as part of its technical services program. The lease with Hilton International requires it to insure operating capital for the period of the lease which is to run for twenty years from the date of completion of the building. Hilton International will pay the Pension Fund 66 2/3 per cent of the gross operating profits as rent and retain the balance for its services. This formula is in line with the agreement with the Puerto Rican Government under which the Caribe Hilton Hotel in San Juan was opened in 1949 and is being successfully operated.

The hotel is being built on a fifteen acre tract, part of Istanbul's park system, and has been donated for the project by the city. It has a wide frontage on Harbiye Boulevard, southeast of Taksim Square.

Planning and designing are being carried out as a joint Turkish-American effort with the American firm of Skidmore, Owings and Merrill working with



Conrad N. Hilton, head of Hilton Hotels International, Inc., right, explains the architect's drawing of the new Hilton Hotel in Istanbul to Nuri Eren, director of the Turkish Information Office in New York. Mr. Eren is also Turkish representative of the European Travel Commission in New York.

Sedad Eldem, Turkish architect. It will be a ten-story building, modern, but blended with and adapting many Turkish features of style and design. The hotel is designed to take full advantage of a beautiful view of the Bosphorus. All modern facilities for the comfort of the guests will be included and particular stress will be laid upon service areas and employees' welfare. A medical department, showers, lockers, and dining rooms will be provided for employees.

#### **Bathroom and Balcony for Each Room**

Each of the three hundred rooms will have a bathroom and a spacious balcony. The main lobby oriented toward the Bosphorus will open on a large terrace, with a courtyard and fountains. Adjacent to this courtyard will be a beauty salon, drug store, soda fountain, flower shop, and stores featuring Turkish merchandise.

Adjoining the main lobby is a cocktail area which opens on extensive terraces. Also, in deference to the customs and wishes of visitors from the Middle and Far East in particular, a small lavishly decorated woman's lounge will be provided near the lobby.

The grounds are to be landscaped and

will feature tennis courts and other recreational facilities. A one-story building at the Harbiye Boulevard entrance will accommodate airline and travel facilities.

Key personnel from Turkey for the hotel staff will be trained in the United States and instruction and training will be given to other personnel in Turkey.

Istanbul, with a population of more than one million, is a great focal point for travelers to the Near East. The city offers many unusual tourist attractions because of its rich historical background, and present hotel accommodations are inadequate to take care of the increasing number of travelers. The new Hilton Hotel is planned to meet the present tourist demand, but even more to encourage additional travel to the area.

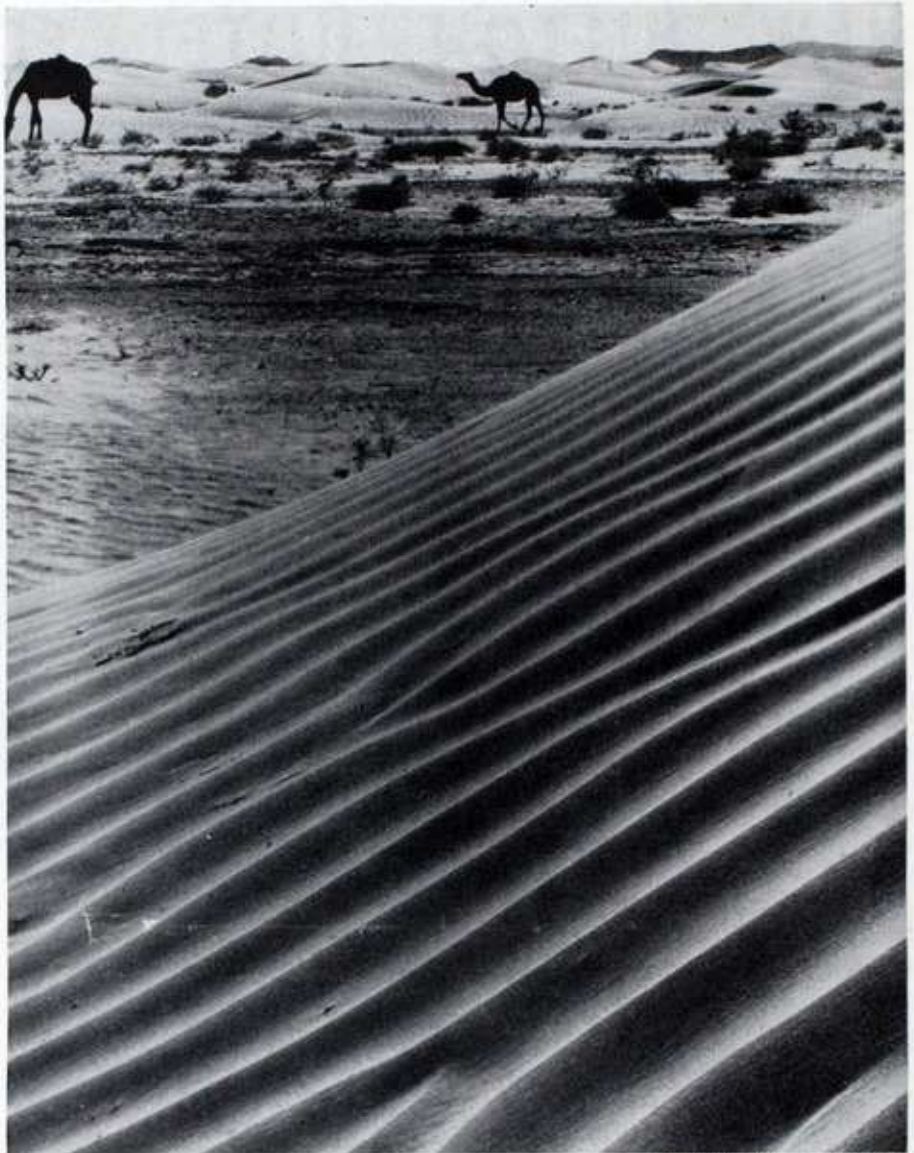
Turkey, while still geographically the division between Europe and Asia, has become during recent years more definitely a European country than Asian and is making great strides in developing its economy and social structure along the lines of Western European thinking. It is gaining increased international importance with its recent inclusion in the North Atlantic Treaty Organization.

# Near East Camera



*Richard Finnie for Bechtel*

El oud player broadcasting from a Beirut radio station. See "Impressions of Arab Music", page 4, for a description of this instrument.



*Standard Oil Co. (N. J.)*

Camels and the side of a sand dune, Saudi Arabia



Student Council spring formal dance at American College for Girls, Istanbul



*National Tourist Organization of Greece*

Mars Hill, where Paul preached to the Athenians (Acts: Ch. 17)



# NEW BOOKS ON THE NEAR EAST

*Blood, Oil and Sand* by Ray Brock. World Publishing Company, 1952. 246 pages. \$3.50.

One of the latest books about the Middle East to appear, this one is written by a war correspondent in racy, journalistic style. Mr. Brock's decided statements about Mihailovich and Tito, King Abdullah of Jordan and his son, Talal, the international importance of the Grand Mufti, Hajj Amin Husseini, and the incompetence of our Department of State, are passages sure to stimulate discussion.

The material used by the author seems picked for its sensational quality. It should prove useful in awakening the

American public to the urgency of the Middle Eastern crisis, but it does not provide the reader with an adequate idea of the cultural and social forces working for progress in the area. This paragraph expresses much of the book's spirit:

"The Middle East is a raging veldt fire in which American inaction and stupidity, occasional venality and down-right pro-Communist operations have served no cause but that of the Kremlin, inflaming the Moslem peoples and the already blazing torch of Islam. Whether we can yet quench the flames of internal disorder and bring piecemeal understanding before the oncoming holocaust is still a tossup."

## McGILL'S ISLAMIC INSTITUTE

"Islam in the Modern World" will be the five-year research program beginning next October for the new Institute of Islamic Studies at McGill University in Montreal, Canada (see "New Islamic Institute" *Bulletin of the Near East Society*, December 1951). Dr. Wilfred Cantwell Smith is director of the Institute. The visiting staff for 1952-53 includes: Howard A. Reed who has been named assistant director and assistant professor of Islamic Studies, Professors Ishaq Musa al-Husaini, Niyazi Berkes, and Fazlu-r-Rahman.

Mr. Reed is the son of the late Cass Arthur Reed, well-known educator and president of International College at Izmir, Turkey, from 1926 until 1934, and grandson of Alexander MacLachlan, founder of International College. Mr. Reed was born in Izmir, and studied in Beirut, Lebanon; Phillips Academy, Andover, Massachusetts; Wellington College in England, and is a graduate of Yale University. He served in World War II as an officer in the United States Naval Reserve, chiefly in the Mediterranean and the Near East.

Professor al-Husaini is associate professor of Arabic Studies at the American University of Beirut. He holds degrees from Fuad I University in Cairo and the University of London. Professor Berkes is a graduate of the University of Istanbul and is on the faculty of the University of Ankara. Professor Rahman is a grad-

## ARAB STUDENT CONFERENCE

The first Arab Student Convention in the United States is being held June 17-20 in Ann Arbor, Michigan. The meeting, sponsored by the American Friends of the Middle East, will bring together at least 500 out of the 1500 Arab students now studying in American colleges and universities.

The three major aims of the convention are: To promote closer cooperation among Arab students through the study of major problems in the Arab world; to promote cultural understanding between Arab and American people; to strengthen relationships with Americans of Arabic extraction.

Ten topics, dealing with major economic, social and cultural questions, will be discussed in ten study groups of about fifty students each. In addition to the discussion groups, prominent Arab and American speakers will address the plenary sessions of the convention.

uate of Panjab University, India, and Oxford. He is a lecturer in philosophy at the University of Durham in England.

The research project, planned to bring Moslem and Christian thinkers and students together, will be a venture to study and interpret the religion of Islam as a contemporary force, and to understand its interactions with the political, economic, and social factors in the Arab World, Turkey, Iran, Pakistan, India, and Indonesia.

## AFME PHILADELPHIA MEETING

Carleton Coon, Professor of Anthropology and Curator of Ethnology at the University of Pennsylvania, and William A. Aiken, Professor of History at Lehigh University, were speakers at a luncheon meeting sponsored by the American Friends of the Middle East last month in Philadelphia.

Dr. Coon's topic was "Arab American Relations." Widely known as an author and lecturer, his latest book "Caravan" is a definitive and absorbing story of the Middle East. He is the recipient of the Viking Award in physical anthropology given annually by the Wenner-gren Foundation.

Dr. Aiken spoke on "Maps, Men, and Mosques." He has been on the faculty of Lehigh University since 1940, where he is noted for his course "The Middle East in World History." During the last war Dr. Aiken served in the United States Army Intelligence Service attached to the Office of War Information.

Mrs. John Whelen, Jr., formerly of Philadelphia, presided for the American Friends of the Middle East at the luncheon. She is Regional Director of the organization. During the war Mrs. Whelen worked in psychological warfare in connection with the North African campaign.

## Near East Society Bulletin

A society building mutual understanding between the peoples of the Near East and America, sponsored by the Near East College Association and the Near East Foundation.

Vol. 5, No. 6

June, 1952

ROBERT S. HARDY, *American Director*  
Near East College Assn. Inc.  
46 Cedar St., New York 5, N. Y.

E. C. MILLER, *Executive Secretary*  
Near East Foundation, Inc.  
54 E. 64th St., New York 21, N. Y.

ALVAH L. MILLER, *General Secretary*  
Near East Society  
46 Cedar Street, New York 5, N. Y.

The Bulletin of the Near East Society is published monthly except for July and August. The Bulletin accepts no responsibility for the opinions expressed by its authors.

VIRGINIA BOTSFORD, *Editor*  
46 Cedar Street, Room 1209  
New York 5, N. Y.

To The Rev. Charles T. Bridgeman:

U. S. Naval Base, Norfolk 11, Va.

I read with interest your article on the Armenian Church in the March issue of *The Bulletin of the Near East Society*. In it there appears a minor error which I would like to correct.

Anastas Ivanovich Mikoyan, Politburo member since 1935, is the Soviet Union's Minister of Foreign Trade. Another Politburo colleague, Lazar M. Kaganovich, the sole Jewish member of that top body, is the Commissar of Heavy Industry and Transportation.

Freda Utely tells the joke that circulated many years ago in the Soviet Union about proposing Mikoyan to handle the task of liquidating prostitution. To this the usual query would be, "Why Mikoyan?" And this would bring the retort, "Well, because everything else he controls disappears."

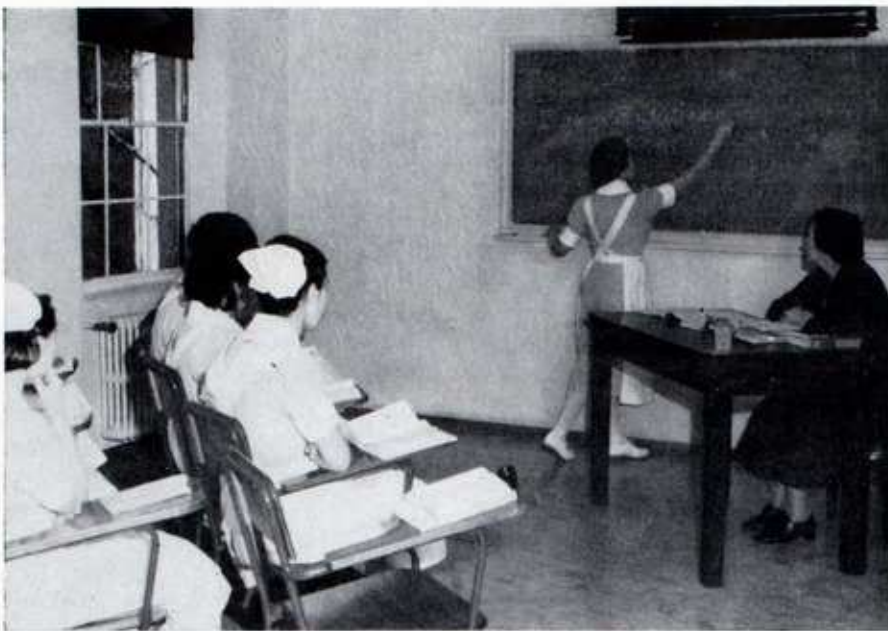
Since the MIG's are not disappearing, but seem to the contrary to be filling the skies over Korea more and more, it can not be that the plane was named after Anastas I. Mikoyan. Actually, the designer of the MIG is Artem I. Mikoyan, another Armenian. Artem Mikoyan and his co-designer Mikail I. Gurevich, less prominent in stature, pooled initials from which the designation MIG is derived.

Respectfully yours,

ARTHUR HAMPARIAN

### FUND FOR IRANIAN STUDENTS

The Near East Foundation is the disbursing agency for the Iranian Students Emergency Assistance Program recently established by the Technical Cooperation Administration Program (Point Four). The joint TCA-NEF program is designed to provide emergency financial help to the approximately 1000 Iranian students in this country whose dollar funds have been cut off because of new currency restrictions imposed by the Iranian Government. Dollars are made available for maintenance and tuition in amounts equivalent to contributions made by students' parents or sponsors in rials in Iran. These contributions will be used to meet local expenses of the Point Four program in Iran, thus insuring double duty for the U. S. funds extended to these students.



Mrs. Lorrin A. Shepard, wife of Dr. Shepard, director of the Admiral Bristol Hospital in Istanbul, teaching a class in English for Turkish student nurses. The Hospital was founded in 1920 and has been under Dr. Shepard's supervision since 1927.

### COVER PICTURE

Bahrein Island, principal one in the Bahrein Archipelago, is about thirty miles long and ten miles wide. It lies off the coast of Saudi Arabia, all the way across the Persian Gulf from Iran, which has never ceased to claim sovereignty over the island since it was taken by Arabs from the Persians in 1783.

Manama is the capital and seat of government. It has a population of 28,000 which includes many wealthy Arab, Persian, and Indian merchants, as well as some 300 Americans and Europeans. The town boasts an electricity plant, radio station, post offices, hospitals, a club, public gardens, and up-to-date schools.

It is the shipping center of the Persian Gulf pearl industry, and steamers connect regularly with India, Iran, and Iraq.

The Bahrein Petroleum Company (owned jointly by Standard Oil of California and the Texas Company) holds a concession covering the entire Bahrein Archipelago for a term of fifty-five years from June 1940. The Sheikh of Bahrein receives royalties on all exported oil, and like King Ibn Saud of Saudi Arabia, and a brother Sheikh, the ruler of Kuwait, also on the Persian Gulf, is acquiring great wealth.

Iran renewed its claims to oil-rich Bahrein as recently as April when it accused the British Government of in-

terfering in "affairs of islands belonging to Iran" because Mossadegh's government said the British were sending a legal advisor to Bahrein to study the status of Persian Gulf sheikhdoms. These sheikhdoms are under British protection, with a British Political Agent in residence.

Bahrein's recorded history dates back to 1507, when the Portugese occupied the island. An invasion by Arab subjects from Iran drove them out in 1602. Bahrein was held intermittently by Iran until 1783, when it was conquered by Arabs from the mainland. Since 1816 it has been ruled by the Khalifa family of the Utubi tribe, which in 1820 first entered into treaty relations with the East India Company. But the Persian Government has never ceased to lay claim to the Bahrein Islands, and at intervals protests British treaties with the Sheikh.

### WHAT IS IT?

The photograph on page 12 shows the shore manifold for Tapline at its terminal in Sidon, Lebanon. Tapline, Trans-Arabian oil pipe line, is the world's largest; it originates at Abqaiq Station in Saudi Arabia and ends at Sidon, a distance of 1068.2 miles. (See "Sidon, New Oil Port" *Bulletin of the Near East Society* for January 1951). Crude oil off-loading to ships is remotely controlled from a central board in the Shore Manifold Control House.

## IMPRESSIONS OF ARAB MUSIC

(Continued from page 4)

remain unchanged, according to these accounts.

Summing up the chief characteristics of Arab music, I can say that its numerous scales, finely divided intervals, and complex rhythms have made the system one of *heterophony* rather than *polyphony*. It is quite alien to our western music. Although it did not progress to a great degree in itself, it colored the music of the Europeans wherever it touched their shores.

Spain had been largely conquered and colonized during the Arab conquests. Cordova was a caliphate, a rival of Baghdad. The ruin of the Alhambra is today a symbol of the extension of Arab power and architectural talents. Into Spain came likewise the music, and we feel the Arab rhythms in the frequency of the Spanish choice of the shifting duple and triple beats and their constant use of embellishments and glissandi. Then again, at the time of the Crusades, for three hundred years, huge armies from every country in Europe went to the Holy Land to wrest Jerusalem from the Moslems. Although the Crusaders never really succeeded, they learned much of the arts and sciences of the Arabs and returned to Europe with many Arab cultural contributions. Among these were the musical instruments previously mentioned.

### GROUP DANCING USUAL FORM

Native dancing (outside of the cafes), as I saw it, was chiefly group dancing, usually at festive family celebrations. One time one of the co-eds at the American University of Beirut asked me to her wedding feast in the mountain village where she lived. It was a gala occasion with platters of *kibbe*, *mashi-malfouf*, a roasted whole lamb, and *baklaywi*. After the meal, relatives and friends joined in the *debki*, a popular folk dance. It reminded me a little of our Virginia reel, as everyone clapped while dancing and there were many changes of partners. The orchestra consisted of two drums, an *el oud*, and pipe. The drummers, using both hands and palms, clapped intricate rhythms, not unlike skillful castanet players. It was the first time I heard the catchy *Gamalek*, *Gamalek*, my favorite folk song.

The old Arab music of which I have been speaking, is fast disappearing in the cities where the phonograph, moving picture, and radio have taken over with an abundance of western melody and rhythm. But in the cafes, along the native *suks*, in the villages, and on the desert one may still hear old music, not greatly changed from that of medieval times. It is hoped that many of these rather lively and plaintive melodies will be tape-recorded before they are lost amid the noise of modern desert motor-caravans.

## THE CHRISTIAN EAST TODAY

(Continued from page 6)

Christian. The omission is explained by alleging that such a thing is quite unthinkable.

Nationalism, when it first spread in the Middle East, was mainly inspired by French, British and American ideals of liberal democracy in which religion and citizenship are carefully separated. Despite the first enthusiasm of the Turkish and Arab pioneers in democratic thinking such a notion was really too remote from Middle Eastern ways of thought. In recent years, the Middle East has been attracted by the ideal of a state in which homogeneity is carefully cultivated by stress not alone on the common language and culture but also upon the dominant religion, which is regarded as the handmaiden of the national culture. Popular leaders have learned that an appeal to the religion of the masses is the most potent weapon in the arsenal of demagoguery. The preaching of Islam has come to be the preaching of Islamic nationalism. The field of education has really been recognized as the first in which the new Islamic national ideal can be spread.

### DISTRUST OF FOREIGNERS

Parallel with Islamic nationalism has gone a growing distrust of foreigners, especially of the West, as suspect of an outmoded colonialism. And as the West, mainly through Western missions, has been foremost in education in the Middle Eastern countries, the nationalist aim to make schools the means to national unity has had as its counterpart the discouragement of foreign Christian schools, and the effort to bring native Christian schools into line with the new national temper.

Christian schools, the best of which

have been started and maintained by Western Christians for the native people, have therefore come under a shadow. The first step has been to insist that the national language be taught as the language of instruction. This was followed in some cases by requiring that the teachers of history and language be state-appointed, which meant usually that they be Moslems. In old days Christians even in state schools were exempt from study of the Koran, but in some of the states, knowledge of the Koran, acclaimed as the great Arabic classic, has been made a requirement in certain higher examinations. Christians have therefore to study it if they wish to pass certain higher examinations. In Iran all foreigners were prohibited from teaching in or managing schools. Elsewhere, although established Christian mission schools may continue, the establishment of new ones has been made difficult. In yet another country public pressure has been brought to bear to rid government offices of Christian employees, thereby serving notice that it would be well for Christians to embrace Islam.

The Christians, inured to discrimination for many centuries, take these handicaps patiently, and seem not to have lost their zeal for their respective national loyalties, doubtless hoping that in the end a really liberal democracy will one day emerge. They know that on their side are strong enlightened leaders among their Moslem fellow-nationals who share the same hope.

### HOPE A KEYNOTE WORD

Hope is the word with which the writer would conclude this series of articles on Middle Eastern Christendom. Christianity, which had its glorious beginning in the Middle East, has suffered, doubtless as a result of its sins of omission and commission, a tragic eclipse for many centuries. But it still survives in name and in fact. When, by the grace of God, the Church in the East and in the world at large has learned the lesson of history and becomes more truly what the Master wished it to be, we may be sure that to men everywhere it will be revealed as man's one imperishable hope.

\* \* \*

*The Bulletin plans to present an article on the Near Eastern work of the Roman Catholic Church in an early issue.*

New Hilton Hotel for Istanbul

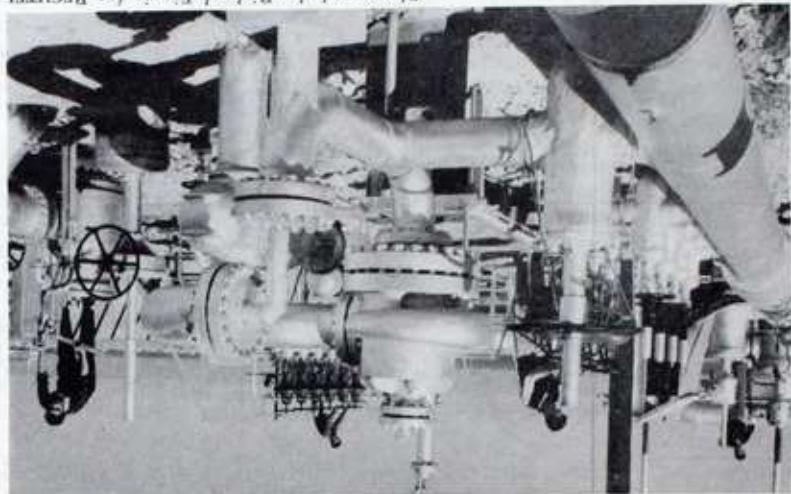
The Christian East Today

Impressions of Arab Music

*In This Issue*

WHAT IS IT? — See Page 10

Photograph by Richard Finnie for BECHTEL



ROOM 1209, 46 CEDAR STREET, NEW YORK 5, N. Y.

*Bulletin of the Near East Society*

Dr. Lynn A. Scipio  
525 Hartford Street  
Worthington, Ohio

Permit No. 9225

New York, N. Y.

PAID

U. S. POSTAGE

Sec. 34:66 P.L. & R.



Turkish Information Office

### NEAR EASTERN LEADERS

Adnan Menderes, Prime Minister of Turkey, (photograph at the left) was born in Aydin in 1899 of a prominent family of land owners. He went to school at the American College in Izmir and later attended the Faculty of Law at the University of Ankara of which he is a graduate.

He was always interested in agriculture and became known as a progressive farmer. His efforts in bettering his community led him into politics and in 1930 he was elected to the General Assembly. This move took him to Turkey's capital, Ankara, where he has lived ever since. Mr. Menderes distinguished himself in the Assembly as a keen critic of the government even in the days of a one-party regime.

In 1945, with Celal Bayar (now President of the Turkish Republic), he helped to form and organize the Democratic Party. From 1946 until the elections in 1950 he was one of the principal leaders of the opposition in the National Assembly and won public acclaim with his spirited and pertinent criticism of the government in office. With the Democratic victory of 1950, he was appointed Prime Minister in May of that year. He has a notable reputation in Turkey as an astute parliamentarian.

Mr. Menderes speaks English, is married and the father of three sons.

With the admission of Turkey to the North Atlantic Treaty Organization, the country's role as an ally of the West seems complete. Turkey has been described as "vital to our security".