

Bulletin of the Near East Society



By Burton Holmes from Ewing Galloway N. Y.

The Temple Area, Jerusalem

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The news in the Near and Middle East changes so constantly and so quickly that only the radio reports and the daily newspapers can keep abreast of it. In the March BULLETIN we reported the fact that Egypt had a new premier, Aly Maher Pasha, and before the BULLETIN even arrived from the printers, Aly Maher Pasha was out and a new man, Ahmed Naguib al Hilaili Pasha, was in. A long range review of news is virtually impossible in a monthly publication, but inasmuch as we can do it we will continue to give some news, albeit there will be no attempt at the comprehensive type of report which a newspaper, or a weekly magazine can give.

Hilaili Pasha is an ex-Wafdist who left the party because of the graft and corruption for which the Wafd party has been noted. The new government will carry over certain policies of the Maher government. Maher Pasha was planning to introduce reforms and lower prices of many articles essential to a better standard of living and was making an effort to get the price of cotton, Egypt's principal export product, down to the world level to put Egypt's economy on a sound basis. Maher Pasha seems to have been frustrated during his brief tenure in office because of his continued dependence on a Parliament in which the Wafd party has the majority.

The Anglo-Iranian Oil dispute is well over a year old, and as we go to press, discussions continue, but as yet no solution has been reached, although the views of the International Bank for Reconstruction and Development at first seemed acceptable to the Iranian government, and talks between Bank experts and government officials gave some hope that a satisfactory solution might be reached. In the meantime reports from Tehran indicate that the Iranian economy is becoming more and more precarious. A recent newspaper report spoke of government offices being stripped of Persian rugs which were sold to help meet national expenses.

Turkey is to have a new \$11,000,000 dam on the Sakarya River in the northwestern part of the country. It is the first step of the \$35,000,000 Sariyar hydro-electric project financed by Economic Cooperation Administration funds through the Eti Bank of the Turkish Government. The dam, when completed in 1954, will be of tremendous value in strengthening Turkey's position in the defense organization of the western world by enabling her to produce steel she now has to import.

The Thompson-Starrett Company, an American firm, will head the construction group, which will include one Turkish company and three German concerns from Frankfurt, Essen and Munich.

Situated seventy-five air miles west of Ankara and south of the Black Sea port and coal region of Zongul-

dak, the dam will form a lake impounding 7,000,000 acre feet of water. The dam will be 1,000 feet long at the crest, 350 feet high and 275 feet thick at the base, requiring 7,000,000 cubic yards of concrete. The Turks will provide about \$10,000,000 in steel and other basic materials and Thompson-Starrett will ship about \$1,000,000 worth of construction machinery to Turkey.

General of the Army Dwight D. Eisenhower visited Turkey and Greece recently and by so doing put the official stamp on the admission of these two countries to the North Atlantic Treaty Organization. He said that his purpose in visiting these countries was to confer with staffs and learn of their problems and to acquaint them with his own. He described Turkey as an important addition to the NATO "because of your stalwart people and because of your country's geographical position . . . In thirty years you have been establishing a forward-looking democratic government of the kind that is particularly valuable to our organization". He referred to Greece as "a center of Western civilization" and described his impressions there as "entirely satisfactory".

The Iraq Petroleum Company, a British, American, French and Dutch company, began using its 560-mile, thirty-inch pipeline from Kirkuk, Iraq, to Baniyas, Syria, this month. This operation is six months ahead of the original schedule for commissioning the pipeline.

U.S. Ambassador John E. Peurifoy declared last month that the retention of Greece's electoral system "would have a disastrous effect upon the efficient use of American aid in Greece". He was accused of intervention by Acting Premier Sophocles Venizelos and his supporters. Greece has a form of proportional representation which results in a large number of political parties, none of which can get a majority in Parliament.

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NEAR EASTERN ART IN THE ART INSTITUTE OF CHICAGO

BY MARGARET GENTLES

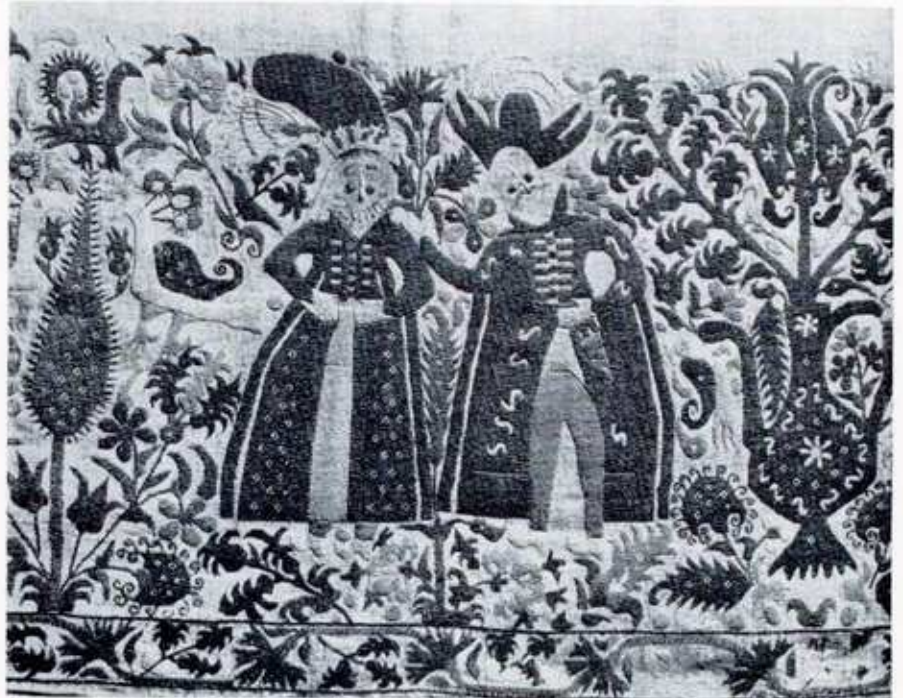
The author, a native Chicagoan, has been on the staff of The Art Institute since 1942, first as Keeper of the Buckingham Collection of Japanese Prints and then as Assistant Curator of Oriental Art. She has been interested in the Near East since a trip to Greece and Turkey in 1929. EDITOR.

Near Eastern art is represented in the Art Institute of Chicago by a small but distinguished general collection. Although it is installed in one large gallery it nevertheless gives the student and museum visitor an idea of the great artistic output of the Islamic people. By far the most important part of the collection are the Mesopotamian and Persian ceramics from the ninth to thirteenth centuries. Pottery of various types, decorations and glazes are represented by excellent examples and the quality and beauty of the piece here illustrated will speak for itself. Also represented in the collection are textiles, rugs, metalwork, glass and a few fine Persian miniatures. From time to time, whenever possible, pieces are added which help to strengthen the interest and scope of the collection. Two of the most important acquisitions within the past few years are a North Persian carved stone balustrade end of the twelfth century and a large geometric sixteenth century Damascus rug in wonderful condition.

BURTON Y. BERRY COLLECTION

Occasionally a museum is fortunate to receive by gift a private collection of outstanding quality which supplements its general collection even though it is of a highly specialized nature. The Art Institute is the recipient of such a gift in the superb Burton Y. Berry collection of Turkish and Greek Island embroideries now in the process of presentation. This collection has been assembled by Mr. Berry during the many years he has been engaged in diplomatic service in Turkey and Greece. Today few people have time for such beautiful needlework, and it is fast becoming an art of the past. This applies to the countries of the Near East and Mediterranean region as well as to Europe and America.

Turkish and Greek Island embroideries can be divided roughly into two groups: those made for the decoration of homes and, in Turkey, for palaces and religious



Courtesy The Art Institute of Chicago

Detail of a 17th century Ionian Islands bedspread. It is embroidered with highly colored silks on linen in designs of figures, birds, trees and flowers in wedding group, a characteristic motif.

edifices, and those made to be worn or used by individuals. In ages past women spent a great deal of their time creating beautiful designs with their needles in a variety of stitches. Strictly speaking there are not many different stitches, but rather an infinite number of variations in the exact method of working the fundamental ones. In the East, where pure, brilliant colors are popular, a smaller number of stitches is required for the general effect than in other countries where a greater variety of stitching is combined with little or rather subdued coloring. More or less similar stitches appear on both the Turkish and Greek Island embroideries and the same stitches recur again and again. Those used most effectively are the darning, double darning, double running, chain, pulled, herringbone, tent, stem and the satin stitch known in Turkey as the embroiderer's stitch.

Throughout the Greek Islands and Turkey embroidery usually was worked with silk thread and, with the exception of some of the later Turkish towels, on hand-loomed linen. In the eighteenth century there appeared another cloth woven with very fine cotton thread that gave the appearance of gauze and upon

this toweling was embroidered some of the most elaborate work of the period, enriched with gold thread. A certain amount of work was done on linen mixed with silk, particularly on the sides or at the ends of the towel, and sometimes a pattern was worked into the body of the plain material. More ornate weaves appeared in the nineteenth century and the simple linen or cotton toweling generally disappeared. It was during this time that the well known Turkish bath toweling of looped woven cotton material became popular.

FLORAL PATTERNS USED

Due to the interdiction against the reproduction of human figures and animal life, the designs appearing on Turkish embroideries are usually based on floral patterns although one also sees garden scenes, architectural motifs, Arabic inscriptions, daggers and ewers. On the other hand, the Greek Island designs portray figures, animals, birds, flowers, ewers and geometrical patterns based on leaf and star motifs.

The Berry Collection of Greek Island

(Continued on page 11)

The Copts Of Egypt

BY THE REV. CHARLES T. BRIDGEMAN

This is the fifth of a series of articles on the ancient churches of the Near East by Dr. Bridgeman. The articles have covered "The Background of the Christian East", "The Orthodox Church", "Syriac Christianity" and "The Armenian Church". EDITOR.

Anyone who has visited the museums in Cairo to study the sculpture and paintings of ancient Egypt or wandered about among the decaying monuments with their pictorial record of one of the oldest civilizations in the world has been impressed with the fact that in the main the native people of Egypt whom he then meets in the towns and villages are the same race as that which 5,000 years ago laid the foundations of modern civilization. This is to be noted particularly among the Christian Copts of Egypt, who because they are unmixed with the Arabs, are the purest descendants of ancient Egypt. In their service books they use a late dialect of the very language which was written in beautiful hieroglyphs on the antique monuments or penned in demotic on long buried fragments of papyrus. The Copts are of interest not alone because they are more truly than any other the "People of Egypt" but because they are one of the oldest portions of the Christian Church and still with upwards of a million adherents count among the largest Eastern Christian communions.

The name Copt has a long history but means simply "Egyptian." The ancient Egyptians called their land Ha-ke-Ptah, which the Greeks roughly transliterated into the adjective "Aiguptos" as applying to an inhabitant of the country. The Arab conquerors of the seventh century abbreviated this Greek term to "Qubti" whence comes the European word "Copt." It is no mean boast when the Copts call themselves "The People of Egypt" for such they are in a way which applies more fully to themselves than to any others. Even the language of Pharaonic Egypt serves them in worshipping Christ.

THREE RACIAL ELEMENTS

Egypt in the early Christian centuries was noteworthy for three racial elements with their distinctive cultures which, though a nucleus remained true to its traditions, were to some extent synthesized. The most striking and articulate



Egyptian Tourist Office

A fresco from an ancient Coptic church indicating Christ reigning in glory, with a frieze below showing the Virgin and Child surrounded by saints.

group consisted of the Greeks who since the days of Alexander and the founding of the great cosmopolitan city of Alexandria dominated the destinies of the Nile valley. To be sure they had, since the time of Octavius, 30 B.C., been under Roman government, but in life, language and the personnel of government the Greeks remained the vital element in the country. The upper classes of the Egyptians and the immigrant Jews were alike Hellenized by contact and the Egyptians by racial fusion. But underneath the superficial Greek veneer the vast bulk of the population remained native Egyptians, speaking their old language and loyal to their old gods. This was especially true of the peasants in the small towns in the Delta and still more so in Upper Egypt.

The third population element was the Jews who as refugees, captives and voluntary immigrants had found in the rich, stimulating life of Alexandria and the towns such as Babylon, just south of modern Cairo, a fuller life than in Palestine. The Jews so far came under the influence of Hellenism that they had to have their Scriptures translated into

Greek if they were to understand them, and the writing of Alexandrian Jews betrayed strong traces of Greek philosophical thought.

The beginnings of Christianity in Egypt are obscure, although by the second century we see it firmly entrenched and eventually the whole land was practically Christian. The Biblical account of the Flight of the Holy Family to Egypt of course marks the real beginning. Tradition says that the Holy Family stayed in Egyptian Babylon, a Jewish colony, and an old Coptic Church of Anbar Sergeh (Saint Sergius) is supposed to mark the site of the House of the Holy Family.

EVANGELIZATION OF EGYPT

A fourth century authority ascribes the evangelization of Egypt after the Ascension to St. Mark the Evangelist, but earlier writers do not refer to it. It is not therefore impossible, although like the stay of St. Peter at Rome it is without Scriptural authority. Copts and many others think that when St. Peter refers to Babylon at the end of his first general Epistle it is the Egyptian town from which he wrote (1 Peter 5:13). As St. Mark was his companion in travel and traditionally a native of Cyrenaica this would well support the tradition of the Marcan origin of Egyptian Christianity. Whatever its origins, the Church was firmly established in Egypt by the second century and soon won distinction because of its monasticism, its evangelistic zeal and its heroism under persecution.

The elaboration of Christian doctrine in Egypt was rendered imperative by the development in Alexandrian circles of Gnostic ideas originating in Samaria and Syria. Gnosticism or the esoteric "knowledge" (Greek: *gnosis*) by which a man might attain salvation was an eclectic pagan philosophy which incorporated ill-digested Christian elements. As propagated in the second century by Valentinus, Basilides and Carpocrates at Alexandria it made an appeal to the intellectually keen Christians in Egypt.

The development of this false interpretation of Christianity compelled loyal Christians to formulate a reply, and raised up Christian theologians whose

work became classical in early Christianity. The center whence the opposition to pagan Gnosticism issued was the famous Catechetical School in Alexandria, originally a private institution which in time became more a school for theologians than one for training prospective converts to Christianity. We hear of it first in the late second century when Pantaeus was its head. He was succeeded by the philosophical St. Clement of Alexandria, who described himself as a "Christian Gnostic"; by Origen, a native Egyptian of amazing learning whose Biblical scholarship was deep and scholarly, but whose theology was at times so speculative that he could later be charged with heresy, and by others of lesser significance.

While orthodox Christianity was thus spreading throughout Egypt and winning intellectual standing it was the object of persecution by the Roman authorities. The sporadic outbursts at times settled down to long periods of violent oppression. The last and most terrible was that under Diocletian, whose accession in 284 A.D. was ever remembered among the Egyptian Christians as the Age of the Martyrs, by which they dated their ecclesiastical years.

BIRTHPLACE OF MONASTICISM

Egypt was the birthplace of monasticism, one of the most significant movements in the Christian Church, which in various forms has continued to make a fruitful contribution to Christian piety and good works. Pressure of persecution, which made living the Christian life almost impossible, the distractions of the lush life of then prosperous Egypt, and an "other-worldliness" which always appealed to the Egyptian soul united to drive men and women to the deserts to seek in solitude the opportunity to live the true Christian life. The founder of monasticism was St. Anthony, a native Egyptian, who shortly after his parents' death in 268, heard read in Coptic in church the passage from St. Matthew's Gospel (Matt. 19:21) "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Accepting this literally, Anthony made provision for his sister, disposed of all his wealth, and went off to live in the Nitrian desert. Although he shunned human contact the fame of his

piety drew the peasants to him to hear him preach, and in time many others imitated his example. At this stage it was truly monasticism, that is, "living alone", each monk following his own rule. It fell to Pachomius in the late fourth century to organize recruits, now numbering thousands, in communities where a common life under a strict rule could be led. In this form the movement grew by leaps and bounds until tens of thousands of men and women dedicated themselves to a life of austerity. And from Egypt the movement quickly spread to Palestine, Asia Minor and the West.

The conversion of Constantine and the legalizing of Christianity brought outward peace to the much harried Church in Egypt and elsewhere, but vexed internal problems, particularly in theology, now arose to disturb the life of the community. And here again Egypt was a battleground of conflicting ideas and produced outstanding men, both orthodox and heterodox.

Arius, whose minimizing of our Lord's deity set off the great controversy bearing his name, was an Egyptian, the priest in charge of the Church of Baucalia near Alexandria where St. Mark's bones traditionally lay. But from Egypt arose also the stalwart champion of orthodoxy, St. Athanasius, whose lifelong struggle to vindicate the truth of the Creed adopted by the Council of Nicaea in 325, culminated in a belated victory.

Egypt had led the forces of orthodox theology at Nicaea. In the next century when Nestorius, patriarch of Constantinople, preached ideas which suggested that in the incarnate Christ were two distinct persons, the divine Son of God and the man Jesus, it was another Egyptian, St. Cyril of Alexandria, who secured at the Council of Ephesus, 431, the condemnation of Nestorianism. Here it was decreed that Jesus Christ was one person.

In the decades that followed many felt that the unity of Christ's person was best safeguarded by asserting that while before the Incarnation there were two natures, divine and human, these at the Incarnation were united in one divine-human nature. This is monophysitism. Dioscorus, patriarch of Alexandria, snatching at the mantle of Athanasius and Cyril, fought for monophysitism at

the council of Ephesus in 449, but two years later the Church fathers at Chalcedon rejected monophysite doctrine. Dioscorus was condemned and deposed, to the grave disappointment and resentment of most of the Egyptians.

TWO CENTURIES OF BITTERNESS

Two centuries of bitterness followed. Efforts to secure patriarchs of Alexandria who were loyal to Chalcedon met stout opposition from the Egyptian people. Long deprived of political independence the Egyptians expressed their pent-up feelings in the religious sphere, and made monophysitism a national cause just as the Irish in our days have of their Roman Catholicism. Eventually there were in effect two patriarchs and two hierarchies, the one supported by the local population and the other by the imperial government. The former relied for support on the native Egyptian element in the Church and the latter upon the Greek element.

While these disturbing inner conflicts were going on the Egyptian Church was also busy evangelizing neighboring peoples. Cyrenaica had early become Christian. In the fourth century the Egyptians carried the Gospel to the Ethiopians, who remain today a Christian people with the largest numbers of any Middle Eastern Church. Christianity also spread up the Nile among the Nubians until there was a continuous chain of small Christian kingdoms in what we call The Sudan. The Nubian Church long withstood the influences of Islam but by the sixteenth century Christianity had disappeared, save for deserted Churches decaying with time, until modern times. Western missionaries have sought to recall the Sudanese people to their old faith.

The Arab conquest of the Christian East came after it had been exhausted by the great Persian invasion of Egypt in 616, and the brilliant counterattack by the emperor Heraclius in the years 622-629. The Roman empire was in no position to meet the new, vigorous foe. When Omar sent Amr to conquer Egypt there was no one able to put up effective resistance. Indeed it is said that the Egyptians welcomed any new master who would give them peace and order. Whether it was the Coptic element or the Greek which, according to Moslem his-

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Easter at Galilee

(TWENTY YEARS AGO)

BY ZIRIAN A. BLISH

The author was director of publicity at the American University of Beirut in 1930-32, and this is an account of one of her trips while she was living in the Near East. Miss Blish is a graduate of the University of Wisconsin and has studied at Columbia University. She has traveled extensively in Europe as well as the Near East.

She is now teaching literature at the Senior High School in Fond du Lac, Wisconsin, her home town. Miss Blish lectures on Near Eastern life, and she is writing an Arab operetta for junior high school students.

EDITOR.

The "rosy-fingered" dawn was just awakening and the muezzin had ascended the minaret of the near-by mosque to intone his Allah-akbar to matins. We were leaving early (*Inshallah*) to spend Easter on the Sea of Galilee.

It was a joyous, sunny spring morning as we left the American University environs of Beirut, Lebanon, headed for Tiberias in a comfortable car. Beirut is a lovely spot to start from; its setting is magnificent. In the distance, snow-capped Sunnin arises to a height of nearly nine thousand feet, sentinel to lesser Lebanon peaks. The sun's glory is reflected on the mountain sides in muted tints and tones of crimson and purple. The ride pushed from the deep blue Mediterranean, up over hills into mauve terrain.

We had decided to stop for a picnic lunch at Baniyas, famous for many traditions. High up on the hillside gushes forth an enormous and inspiring spring, one of the three sources of the river Jordan. Above this, still visible, are small shrines to the god Pan. And indeed, Pan must have visited it recently, for spring was in the air and nature beckoned. This was certainly the place for refreshment; so out came our lunch box and sterno (wood is very scarce). On the top of the cliff are the ruins of one of the medieval Crusader castles. After our meal, we secured some ever-dependable donkeys to see the remnants of this edifice, built out of huge, massive stones, carried up the steep incline by adventurous Crusaders of old. Cisterns, moats, baths, turrets, causeways: all semblances of once-powerful, feudal lords.

The trip from Baniyas to Tiberias was lovely. All the tokens of spring's renaissance were abundant. (It is interesting to note, I think, that the word *Easter*

derives from the Teutonic goddess of spring, and that the Easter bunny and egg represent the prolific plenty of nature's rejuvenation. Even the coloring of the eggs originated from the varied hues of the spring aurora borealis.)

Our destination was Father Tapper's haven on the shores of Galilee, not far from the little town of Tiberias on the western side of the Lake of Tiberias, better known as the Sea of Galilee. A part of the town has ruins of an old Roman wall and portions of buildings, one of which contains a well-preserved section of a beautiful mosaic floor. A little north of this, we reached our journey's end.

What a peaceful setting we found awaiting us on our arrival in the late afternoon. The soft rays of the sun cast a calm atmosphere over the small cluster of houses, sheltered among many trees, on a hillside. Father Tapper, a kindly and truly religious man, greeted us at dinner. As we were weary travelers, we crawled into our neat beds in our small cottage, very early . . .

A bell tolled in the distance. The sun was streaming in at our windows. Orange blossoms outside scented our rooms. It was Easter morn. Easter services took many forms that day. Father Tapper held service in a small chapel which contained

much of the spirit, I am sure, of the early Christian day. After that there was communion with God and nature on the verdant hillside, under the trees and arches, heavy with bougainvillea, in full, rich purple bloom. Across the lake on the bare eastern shore was a soft amethyst-colored background for the panorama of the little lake.

After dinner, we wandered down to the out-lying lands which were dotted with black tents of the Bedouins. This was an interesting hobby, sponsored by Father Tapper. Every year as the Bedouins moved northward, certain tribes could always find pasturage for their sheep, ground for their tents, and kindness for their hearts, from this fine man.

Shortly before sunset, two bronzed Arabs rowed us up the west shore to Capernaum. All the way they sang antiphonally, Arab folk songs. Only parts of the outside walls and a few of the Corinthian columns remain of the synagogue there where Jesus spoke often to His disciples and performed many of His miracles. I remember on this peaceful Easter afternoon, how I recalled the Sermon on the Mount and the magnanimous and humanitarian wisdom of it. "Blessed are the peacemakers: for they shall be called the children of God". Blessed—if we could only regain those



Lee M. Terrill

The Sea of Galilee

forgotten truths!

We left Father Tapper's as the last rays of sun were casting their mellow glow over this tranquil haven. The return to Beirut, more direct, took us through several small Syrian villages. Stars twinkled in the clear sky, and now and then lamplights shone from native cottages. In the distance we heard the rich tonal melody of camel bells; soon we passed a caravan of ten, gracefully loping along the silent road. I think a verse from Whittier's beautiful hymn, sums up much better than I can, my Easter at Galilee:

"O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love."

THE COPTS OF EGYPT

(Continued from page 5)

torians, opened to the conqueror the gates of Alexandria is a matter of dispute. At all events Egypt fell with hardly a struggle in 638 and from that day to this has remained in Moslem hands.

The Moslems offered to the Christians security of life, property and religion provided they accepted the lot of a conquered people, paid heavy taxes and remembered that they were to act as "second class citizens" of the new Moslem state.

The Moslems naturally felt more kindly towards the native Egyptians of the monophysite wing of the Church than towards the Greeks and others who had looked for government and religious support from the now defeated Roman Byzantine Empire. The native Egyptians were now properly called Copts, from the Arabic *Qubti*, and the supporters of the Orthodox Church were called Melkites from the Arabic word *melik* meaning king. The Copts, enjoying freedom from persecution by the Orthodox, at first blossomed out under Arabic rule, and saw one of their rare periods of happy development. Upon them the Arabs depended for the managing of the ancient state they had taken over, and for building of mosques and public buildings. Greek continued for a time an important language. But gradually among the Christians the old Egyptian

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E. C. Miller, Executive Secretary of the Near East Foundation, turns the faucet of a laundry tub at the new community shower bathhouse which was dedicated at Mamazan during Mr. Miller's recent visit to Iran. Mr. Miller visited Near East Foundation projects in Greece and Syria, as well as Iran.

The man next to Mr. Miller is Dr. Hessabi, Iranian Minister of Education, then Mr. Saeedy, a Near East Foundation employee; Dr. Torab Mehra, Director General of Preventive Medicine for the Iranian Government, is the man in the light hat; in the shadow next to him is Dr. Amir Hekmat, chairman of the Shah's endowed properties of which the village of Mamazan is one.

NEW BATHHOUSE FOR MAMAZAN

A community shower bath in the Iranian village of Mamazan near Tehran is the latest of several achievements directed by the Near East Foundation. Dedicated during the recent visit of the Foundation's Executive Secretary, E. C. Miller, the bath should prove an important factor in raising the health standards of the village, as well as providing new comfort and convenience.

The bath supplants the old Persian-style bathhouse where people cleansed themselves in a common bathing pool without benefit of a constant change of water. Pipes from a well drilled by the Foundation carry water to the showers. In order to eliminate the expense of a pump, the bath was built beneath the ground level and water is piped in by gravity. A simple heating system provides warm water for the baths as well as for laundering. Tubs were built into a separate room of the building, providing greater convenience and utilizing the clean warm water. This is in marked contrast to the traditional laundering in streams and irrigation ditches.

The entire project was done on an inexpensive, practical level so that it might be easily duplicated by other villages. Working with materials supplied by the Foundation, villagers volunteered their labor in addition to the long hours which they spent in farming. When asked several months ago by a *Time* correspondent if he minded this extra work, one of the peasants replied: "Why should I? It's for our bath."

WHAT IS IT?

The picture on page 12 shows Major James A. Jabara (standing in front of boys) on his recent goodwill tour to the Near East at a school for Arab refugee boys maintained by the Jerusalem Y. M. C. A. near Jericho. Major Jabara, the first American jet fighter ace, is of Lebanese descent. His trip was sponsored by the National Association of Federations of Syrian and Lebanese American Clubs.

Harold Minor, United States Minister to Lebanon, commended Major Jabara's trip in a letter which he wrote to George M. Barakat, executive vice president of the National Association, stating that American relations with Lebanon had been strengthened by the Jabara trip.

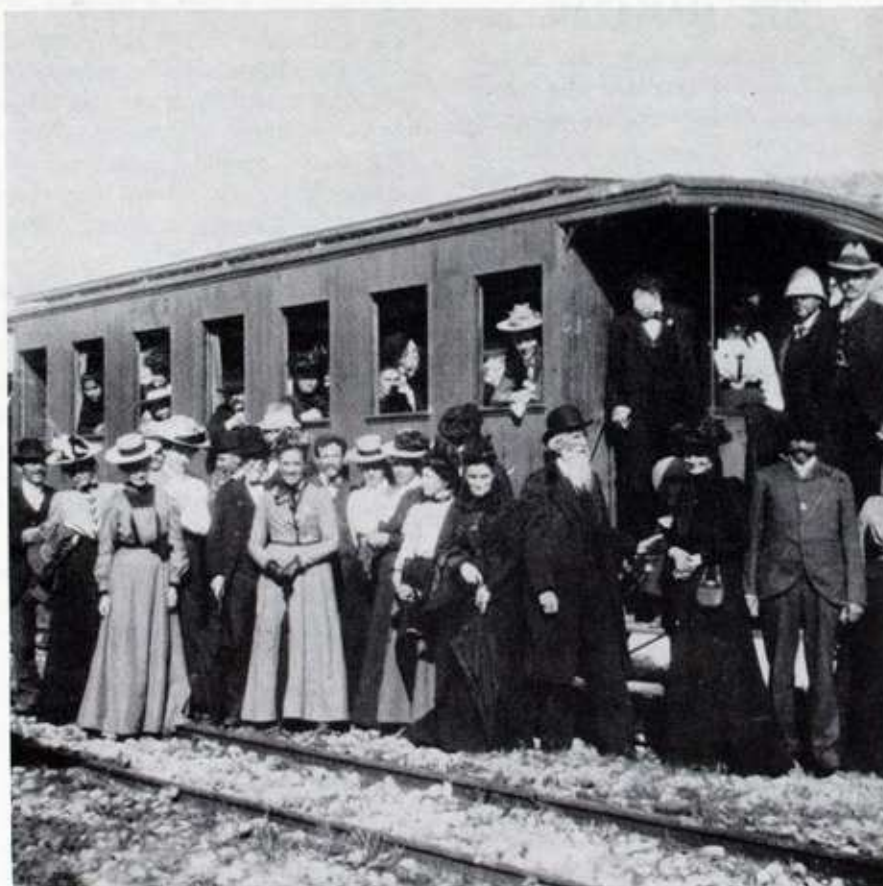
Near East Camera



Standard Oil Co. (N. J.)
Date palms at Al Kharj in Saudi Arabia



Egyptian Tourist Office
Rows of small sphinxes at Luxor, Egypt



The photograph at the left was taken April 19, 1902, at Beirut (Syria, now Lebanon) on the occasion of a picnic given on the seventieth birthday of Dr. Henry H. Jessup, distinguished Presbyterian missionary in Syria, and grandfather of Dr. Philip Jessup. In his book, "Fifty-three Years in Syria" Dr. Jessup describes this picnic: "A special car on the little steam tramway took our whole American community to the Dog River".

Standing in front, from left to right, are: Dr. Franklin E. Hoskins, Miss Effie Hardin, Miss Carrie Hardin (Mrs. Bertram Post), Miss Mary Dale (Mrs. Harry G. Dorman), The Rev. Paul Erdman in rear, Alfred E. Day, Harvey Porter, Lucius H. Miller in rear, Mrs. Harvey Porter, The Rev. Stuart D. Jessup, Miss Amy Brigstocke (Mrs. Stuart D. Jessup), Miss Gertrude Moore (Mrs. Paul Erdman), Miss Charlotte Brown, Mrs. Henry H. Jessup, Dr. Henry H. Jessup and grandchild, J. Leonard Moore, Mrs. Franklin T. Moore, Dr. Arthur J. Brown.

On the train, from left to right, are: The Rev. Oscar Hardin, nursemaid, Miss Mary Jessup (Mrs. Alfred E. Day) and her niece, Amy Moore, Dr. Bertram Post, Dr. Mary Eddy, Mrs. Gerald F. Dale, with Miss Lockwood, sister of Mrs. Henry Jessup, Mrs. William Jessup, Dr. Samuel Jessup, Mrs. William Nelson, Dr. William Nelson, Dr. William Jessup.

NEW BOOKS ON THE NEAR EAST

Bridge to Islam by Erich W. Bethmann. Southern Publishing Company, 1950. 254 pages. \$2.25.

A short, easy to read book, written by a missionary of German origin who spent more than twenty years in the Middle East, this gives a brief account of Islam, a description of Moslem countries, and a statement of the role of Christianity in Islamic parts of the world.

Arabian Highlands by H. St. John B. Philby. Cornell University Press, 1952. 708 pages. \$8.50.

This is an important and authoritative account of Mr. Philby's travels in little known parts of Arabia. It is not a book

for casual readers, but a work of real value for students of the Arabian peninsula.

Tents and Towers of Arabia by Robert Shaffer. Dodd, Mead and Company, 1952. 276 pages. \$4.00.

This describes Mr. Shaffer's experiences while he was doing American government work in Arabia: at Jidda, and on a visit to King Ibn Saud at Riyadh. Although it is not as comprehensive as the books written by Mr. Philby, Mr. Karl Twitchell, and other modern Arabian travelers, it contains valuable information for persons who are interested in the Kingdom of Ibn Saud.

THE COPTS OF EGYPT

(Continued from page 7)

language, long since written in Greek characters supplemented by certain demotic letters, became their written medium as it was their colloquial speech. But Arabic speech brought in by the new masters and propagated by the Moslems eventually became universal so that after the 14th century the Copts used it for their historical writings and in part in church services. The Melkites were under a cloud, and many of them drifted into the Coptic Church.

Although the Arabs did not officially force the Christian Egyptians to accept Islam, the eagerness of people with worldly ambitions to escape the taxation and other disabilities resting on Christians caused a steady secession to Islam, until in time the Christians sank to a minority and these chiefly simple folk.

Nor was this all. The dependence of the Arabs on Christian clerks in government offices continued for centuries. Some of these occupying high position took on the privileges that the state supposedly reserved for the dominant religion. The now Islamized population resented these pretensions of Christians to equality with the Moslems with the result that disturbances and riots rendered the lot of the Christians very precarious. The melancholy history reiterated century after century is a reflection in part of the brutality of the times, the factionalism which arrayed even one set of Moslems against another, and the general turbu-

lence and fanaticism of the Egyptian population. The history of Europe and the treatment of minorities in the Christian states was almost equally unedifying.

Yet despite outward difficulties, the gradual shrinkage of the Christian community by secession to Islam, and isolation from Christians elsewhere, the Coptic Church, and in a small way the Melkites as well, managed to maintain themselves. Today about a million of Egypt's 20,000,000 population are Christian, almost all of them Copts. Being monophysites they are in communion with like-minded Christians elsewhere: the Old Syrians, the Armenians and the Ethiopian Church, which until recent times was for Egypt a kind of ecclesiastical dependency.

The Coptic Patriarch, like his Melkite predecessors back to the early times, styles himself Pope and Patriarch of Egypt and its ecclesiastical dependencies in North Africa. The Coptic Patriarch makes his home normally in Cairo, for there in Old Cairo, formerly Babylon, is a strong Coptic community. The Orthodox or Melkite Patriarch still has his seat at Alexandria, although there are many Greeks and Orthodox Arabs from Palestine and Syria throughout Egypt and the Sudan. While for the most part one thinks of the Copts as townspeople, they are also peasants and villagers in districts up the Nile where the old faith has maintained itself. The Copt is still a valuable government servant, and a clever business man. He has seized

eagerly the opportunity of securing an education from the European and Christian institutions which since the days of Napoleon have multiplied in Egypt.

Western Christian missions to Egypt although originally designed to evangelize the non-Christians naturally found the Copts easy to approach and often eager to accept Western ideas. The result has been a small Roman Catholic Latin-rite community, a small Anglican group under an English bishop which aims chiefly at work among Moslems and care of resident British folk, but has some adherents of Coptic background, and the United Presbyterian Mission which with recruits from the Coptic Church is the largest Protestant Church in the country, famous for its education and medical work.

But the Copts remain, as they have long been, "the Church" of the Egyptians. It is a proud Church, despite its diminished numbers, its poverty and its scars. They cannot forget their past, nor should those who visit the country and realize that were it not for the patient loyalty of the Coptic Church there would be no considerable numbers of Christians in a land that once boasted St. Clement of Alexandria, St. Athanasius, and martyrs without number.

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TIME FOR A RENASCENCE

The author is ballet critic for the British Broadcasting Corporation's Asia Service and Latin-American Service. He has edited several magazines including WEEKLY FILM NEWS, ART REVIEW and BALLET DANCER, and writes for THE LISTENER, BRITAIN TODAY, COMING EVENTS, HEIRESS, and TWENTY-ONE. A regular broadcaster since the age of sixteen, Mr. Raymond has a solid background for his criticism—as director, actor and producer in the theatre and as producer and advisor on various art projects. EDITOR.

Several years ago, casting around for an idea for a ballet libretto, I was attracted to the "Arabian Nights" and the exotic, colorful Sanskrit tales. Eventually I did not use an Arabic theme, but I am now even more strongly inclined to believe that the Arabic tales and stories could be made into a thousand ballets.

Many have, of course, been rudely translated for the cinema; some few for the theatre. But no imagination has been attracted to this fabulous storehouse of fiction which exists in the Arabic languages.

Ballets, plays and screen scenarios could all be conscripted from even the few translated collections.

But, sorry as it is that so little use is made of Arabic fiction by the West, the Arabic countries are guilty of a worse neglect. They have, as the very ground under their feet, the art of their race; the achievements of their predecessors; the masterpieces triumphed forth centuries ago in their language, with their native pigments. And so much, so near all, is neglected, ignored.

Time surely for a renaissance of Arabic art and culture. The Egyptian cafe-shuffle-to-please-Western-tourists is not the sum of Egyptian dance. Originally there did exist a specialized and rare court dance form in Egypt. I have written that as a statement although I do not have the knowledge or data to prove my words. I make the positive assumption because:

- A. Egypt had a rarefied exclusive court circle.
- B. Egypt definitely had a period as a cultural center after Athens scuttled itself on the pinnacle of its own civilization.
- C. Slavery was a common state in Egypt.
- D. Egyptian visual arts are positively influenced by the simple line movement of dance.

Let me probe each of my four details. A very stylized dance form has inevitably been produced in every rarefied, exclusive court. Egypt would hardly be exception. The second, as to the period of cultural chieftainship, is commonly acknowledged. Slavery always produced an art form in song and dance; art here is a safety valve given breathing space by the exploiters for their own security. The slave "lets off steam" in dance or in song which, if not so diverted, might deviate to revolution. The last claim is one I hold very certainly. Every figure I have ever seen, ever examined, ever been awed by in Egyptian sculpture, mural and other visual arts has always seemed, to me, to embody that realization of simple, unfrilled essential movement which is the basis of dance and ballet.

If, then, my assumption that a highly stylized dance form existed in the Egyptian (and other Arabic) courts is true: some stepping stones should, right now, be dropped in the gulf of time that separates today from the period in which this dance thrived and was given consort. In ballet we have the unbroken chain that links the original court ballet in Italy to the Imperial Russian court and thence to public performance in Russia patronized by the Czars. This line, right down to tonight's "Lac de Cygne" or "Aurora", is a true, unbroken, hardly deviating chain of tradition.

Egypt has the original tradition — lost, perhaps; covered, certainly — but impossible of resurgence: No. I know that a purely Egyptian dance form could be revived in its native soil. One important ingredient is still in existence: the artistic environment in which the dance must have existed. The temples still stand. The sculpture and murals and pavilions still stand. In ruins, true, but none the less visible and possible of imaginative visualizing as they once were. Given the environment, conditions and visual depictions of the original dance and dancers, the renaissance of the dance style itself is a mere matter of love of that dance, genius for reincarnation and transplanting and a talent for building edifices out of small, scattered bricks.

Arabic culture is a sufficiently great organism for such a genius, talent and

BY PETER CRAIG RAYMOND

work not to go unrewarded. The emergence of a firmly traditional culture in the Arabic Centers is an inevitable step in the total emergence of the East as a dominant factor in world civilization. The Western conduct of its civilization has made earth's axis top heavy: soon it will spin off center and the East will have its centuries of esteem.

The arts and culture of the East should be to the fore in such an esteem. Egypt could lead the way now by giving patronage to its artists in search of their tradition.

It exists. It will be found. Then will be the renaissance.

Foibles and Fables

In order to appreciate the magnificent progress made by the army of the Turkish Republic, one has to recall what the army was like during the old Ottoman period. During World War I, two events reveal the faulty organization of the imperial army before Atatürk's reforms.

One incident reveals that Ottoman troops were sent to the desert south of Palestine in order to invade the Suez Canal. The members of the American University faculty at Beirut realized that many Turkish, Arab and British soldiers would be wounded, so they organized a Red Crescent and Red Cross expedition and sent it to the desert. Dr. Edwin St. John Ward, Dr. Nimeh Nucho, and a group of young medical men and nurses made up the expedition.

When Dr. Ward arrived, the Ottoman military surgeons gave him a splendid welcome. They told him that they had telegraphed for surgical instruments, but by mistake headquarters had sent six boxes of obstetrical instruments! No wonder the army surgeons were relieved to have help arrive with a complete installation of surgical supplies!

The second incident took place near Alexandretta, when a British cruiser sent word ashore to the Ottoman officers that unless a certain railroad bridge near the seacoast was dismantled, the cruiser would shell it. The Ottomans sent word back that they did not know how to take a bridge apart but that if the cruiser would send an engineer, they would help him dismantle the bridge.

Arabic Words in English

BY ROWLAND M. MYERS

This completes the article by Dr. Myers which appeared in the March BULLETIN. Dr. Myers, lecturer and teacher, is a graduate of Dartmouth College and Johns Hopkins University. The material in the March issue dealt with words which have come to us from Arabic sources. EDITOR.

Two rather terrifying words come to us from the Arabic: ghoul and assassin. The first (cf. the variable star Algol in Dr. Bliss' article) comes from the verb *ghala*, to seize. The noun formed on it represented in the lore of the Eastern nations an imaginary evil being who robbed graves and fed upon corpses. Assassin really refers to one who is addicted to hashish. The hemp plant whose fibers are so strong and useful has flowers and leaves which contain various drugs which are called *bang* and *hashish*. When dried and smoked or chewed these drugs have a very peculiar, forceful and intoxicating effect on the human organism. We read about drug addicts like marijuana smokers who do strange things when under the influence of this plant. Marijuana is a member of this hemp family. In the 13th century there was a sect of religious fanatics who plundered and murdered. They were called *hashshashin* because they smoked or chewed hashish to increase their courage, remove their inhibitions and make them feel quite irresponsible. It is interesting to note, incidentally, that there is no verb in Arabic "to smoke". To describe this particular phenomenon, in ordinary current, spoken Arabic, one usually uses the verb "to drink".

MEANINGS OF SURD AND SINE

Before leaving any discussion of the philological legacy of Arabic in English it is necessary to point to a few curious words which are Arabic in *meaning* but not in *form*. They are downright translations from the Arabic into Latin to designate certain mathematical or medical concepts or functions. For instance *surd* is obviously from the Latin *surdus* meaning deaf but in the mathematical world it represents a direct translation for this thing, a *surd*, from the Arabic. *Sine* is another which came to us in a similar way. It is the Latin *sinus* meaning a bend or fold in a garment, the bosom of a garment. It is a translation of the Arabic

jayb meaning precisely the same thing. But if we go further back we see that in the mathematical sense the word stems from the Sanskrit *jiva* meaning a bow-string, the chord of an arc, a sine. So the influences of Arabic leave their traces even very indirectly in our language.

There are other examples which can be mentioned to contribute to our knowledge of the influence of the Arabic language upon our own English. This is a fruitful field to examine. There is still something to be done. The rewards are usually well worth the effort. I think we have enough to give us a fair picture of the influence of the Arabic language in English.

Projects for the Blind in Jordan

One of the most interesting projects that is being undertaken in the Hashemite Kingdom of the Jordan (formerly Palestine) is the providing of instruction and literature for the blind.

In 1932 a voluntary Moslem society was founded at Jerusalem to aid the blind. It still teaches the blind how to earn a living by making brooms, brushes and other items, and the society maintains a self-supporting workshop.

The Lovell Society for the Blind in Palestine started a school for girls at Ramallah near Jerusalem. Although the principal herself is almost blind, she conducts an institution for thirty-two blind girls, three blind teachers, and two assistants. In 1938 a home for the blind was founded at Bethlehem by the Lovell Society.

Last year the Lutherans opened a school for the blind on the Mount of Olives with eighteen blind pupils.

A school started at Hebron in 1938 is now maintained largely by government funds at al-Birah, near Ramallah, north of Jerusalem. It is called al-Alaiya Blind School. The director is Subhi Taher al-Dajani, who is a member of a distinguished Moslem family in the Hashemite Kingdom of the Jordan. After graduation from the American University of Beirut, he was sent to Europe to study methods of teaching the blind and was then placed in charge of work for the



Courtesy The Art Institute of Chicago
Pottery jar, Persian, from Rayy. This 13th century jar is decorated with spirited designs of fish and seaweed in black on a turquoise blue ground.

NEAR EASTERN ART

(Continued from page 3)

and Turkish embroideries is one of the great collections in the world. Characteristic examples have been assembled from Yannina, the Dodecanese, the Cyclades and the Ionian Islands. The Turkish wall hangings of the seventeenth century, made in imitation of the earlier woven silks and velvets, are a superb group, enough in themselves to make this collection justly famous. The larger portion of the Turkish collection is composed of a very fine group of towels ranging from the typically bold, simple embroidered patterns of the seventeenth century through the elegant perfection of the eighteenth and to the ornate designs of the nineteenth century.

blind by the Mandatory Government in Palestine.

The al-Alaiya School has forty-five blind students, with the usual workshop and teaching. There is also a printing press for the Braille system. Mr. Dajani has written a primer to explain the use of Braille. He hopes to print the Koran and later on other books, together with a monthly journal in Braille.

The John Milton Society, with headquarters in New York, is doing what it can to give practical help to these projects in this region where the New Testament spoke often of opening blind eyes.

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NEAR EASTERN LEADERS

Mahmoud Fawzi (photograph at the left) is chairman, with the title of Ambassador, of the Egyptian Delegation to the United Nations. Mr. Fawzi was recalled to Cairo recently to assist on some urgent governmental problems.

Mr. Fawzi was born in Cairo in 1900. He studied at the University of Cairo, the Royal University of Rome, Liverpool University in England, and Columbia University in New York, graduating in jurisprudence, political science, economics and journalism. He entered the diplomatic service and served as vice consul in New York and New Orleans from 1926 until 1929, and as vice consul in Kobe, Japan, in 1929-35. Subsequent posts included those of Second Secretary in Athens during 1936-37; Consul General in Liverpool, 1937-39; Director of the Nationalities Department, Ministry of Foreign Affairs, Cairo, 1939-41; Consul General in Jerusalem, 1941-44. Mr. Fawzi was appointed chargé d'affaires in the Ministry of Foreign Affairs, Cairo, in 1944, and served in this capacity until the beginning of 1945 when he was transferred to Washington as Counselor of his country's Legation (which was elevated to an Embassy in 1946). Since 1946 he has been a permanent representative of Egypt to the UN. He is a representative on the Interim Committee and the Collective Measures Committee, and is on the new Disarmament Commission.

United Nations