

with kind regards
P. Kahle

A Journey to Pakistan, India
and the Near East

January / February 1956

by Professor P. Kahle

The Pakistan Historical Society invited me to take part in the Vith Pakistan History Conference which was to be held in Karachi from the 6th to the 8th January 1956. I was asked to give the Inaugural Address at the Conference on the subject: Muslim Contribution to Scholarship, Past, Present and Future, and to prepare some other learned papers, one of which should deal with a subject taken from Turkish history.

On the 2nd of January I left London by aeroplane, and flying via Amsterdam, Geneva, Rome and Cairo I arrived in the afternoon of January 3rd in Karachi where I was met at the aerodrome by my daughter-in-law and by my son Hans, Gesandtschaftsrat at the German Embassy in Karachi, by Dr. Moinul Haq, Secretary of the Pakistan Historical Society, by Dr. Akhtar Imam of the Pakistan Foreign Office - a former pupil of mine, and by many others. It was a great advantage that I was able to stay with my son in Karachi and that he could accompany and help me both there and on my journeys through Pakistan and India.

In the afternoon of the 6th of January I delivered my Inaugural Address, after speeches by the Governor General, Iskendar Mirza - now President of the Pakistan Republic, by Fazlur Rahman, the President of the Pakistan Historical Society, and by Dr. Daudpota, the President of this year's History Conference. The Meeting was held, in the presence of about 600 people, in a large marquee as no hall exists in Karachi of a sufficiently large capacity. My address which had previously been printed and distributed, was transmitted over the wireless and was printed in full on the following day in Dawn, the Pakistan newspaper with the largest circulation.

I explained how Greek scientific works had been translated into Arabic during the time of the Abbasid Caliphs and then soon afterwards into Latin and how they became, as developed by Muslim scholars, the foundation of the mediaeval sciences of chemistry, mathematics, astronomy and medicine, and of the whole of scholastic learning. At the time of the Renaissance Europe came into direct contact with the ancient world and a new kind of progress became possible. But it was only at the time of the Enlightenment that an objective study of Islam and Islam-Wissenschaft could be established. This became of great importance also for the Muslim world, and real scientific collaboration between East and West began. Amongst the most prominent Orientals who came to Europe was Muhammed Iqbal, who, after studying at the University of Lahore, made further studies at Cambridge and Munich, and in a great synthesis expounded a new philosophy with which, aided by his splendid poetry, he exercised a powerful influence on his contemporaries and became the spiritual father of the Islamic State of Pakistan.

Actually this State was created as the realization of an ideal only after his death (1938), by statesmen such as Mohammed Ali Jinnah and Liaquat Ali Khan. On the basis of a newly created constitution it has become a republic founded on the laws of Islam - to which practical eventualities must be adapted, and for which collaboration

between East and West has become a necessity.

A kind of programme drawn up by me of work to be done by Pakistani scholars led to my receiving an invitation from the Ministry of Education to visit the Universities of Pakistan, in order to come into contact through lectures and discussions with the leading men of the Universities and to submit some practical suggestions to the Ministry.

When the new State of Pakistan was founded in 1947, although it was the fifth largest State in the world as regards population (80 millions) it had only two Universities within its borders. These were the University of Lahore founded in 1881, and the University of Dacca called into being in 1920. The other Universities which made provision for Muslim education in the still undivided India, (Aligarh, Hyderabad/Deccan, Bombay, Allahabad etc) lay after the partition on the Indian side of the frontier. These had to be replaced with new foundations in Pakistan. Four new Universities have been established in the last few years: Karachi, Hyderabad/Sind, Peshawar (West Pakistan), and Rajshahi, west of Dacca in East Pakistan. Accompanied by my son, I visited the two old Universities and the three new Universities in West Pakistan. We were unable to go to Rajshahi, as no Government aeroplane was available at the time.

L a h o r e

Especially successful was the visit to Lahore, the real spiritual heart of Pakistan, sustained by traditions and excellent institutions. In the Senate-Hall of the University we were welcomed by the Vice-Chancellor, Professor Miam Muhammed Afzal Husain, a natural scientist, and a great number of professors, amongst whom I recognized a few former pupils of mine. With Professor Mohammed Shafi I soon came into a particularly amicable relationship. He is the most prominent orientalist in Pakistan, having studied in 1915-1919 in Cambridge under men like L.G.Browne, R.A.Nicholson, A.A.Bevan, and Norman Mc Lean. He obtained there the degree of Ph.D., and was for many years a prominent Arabic scholar at the University of Lahore. For the past few years he has devoted himself entirely to the Urdu edition of the Encyclopaedia of Islam, which will become an essential basis for the study of Islam in Pakistan by presenting for students there the chief results of European Islam-Wissenschaft in a language which is the most easily understood by them, and which is to become one of the two official languages in Pakistan, the other being Bengali.

The basis of this Encyclopaedia will be the first European edition which was published between 1913 and 1938 in four volumes and one supplementary volume. But a straightforward translation would be unhelpful. First, the European edition is somewhat unsatisfactory for the first letters of the alphabet, so that Professor Shafi thinks that it may be advisable to begin the Urdu translation with the letter C, and to leave A and B until the articles under those letters can be utilized from the second European edition, the first fascicules of which are now slowly beginning to be published. But even this second edition cannot be accepted without modification. Besides, there are some articles which will have to be written anew, as for instance Indonesia, a country which did not exist at all when the first edition was made. Islands like Borneo, Java, Sumatra, cannot now be treated under their individual names but must have their place under the heading of Indonesia. The Urdu edition is a great undertaking, and it will be a long

time before it can be completed even although Professor Shafi has quite a number of able collaborators for his edition.

Professor Shafi has been honoured by a Presentation Volume which came out in 1955 on the occasion of his seventy-second birthday. It was edited at the request of the Mejlis-e-Armughan-e-Ilmi by Dr. S.M. Abdullah, the professor of Urdu in the University of Lahore. The volume contains, after biographical and bibliographical notices, quite a number of learned articles of importance, written both in Oriental and European languages. It is over 500 pages long and offers a striking testimony to the high esteem Professor Shafi has gained not only in his home country but wherever interest is taken in Islam.

An invitation to lunch by Professor Shafi enabled me to meet a great number of prominent Pakistanis in Lahore and an invitation to dinner by Dr. Inayatullah, a former pupil of mine, developed into a very successful gathering of orientologists.

On the programme of my visit a lecture on the history of Islamic culture was to be found. But I formed the impression that everybody was well satisfied when I spoke instead about al-Bīrūnī, one of the most eminent scholars of Islam, who by reason of his famous book on India has a great importance for that country. The edition of the book brought out by Édouard Sachau in 1887 and the translation of this edition made in 1888 are far from being an adequate presentation of this 900 years old invaluable source for the history and culture of India, since the book requires in respect of indological matters quite different knowledge and abilities than Sachau and the authorities consulted by him possessed. For Bīrūnī's Chronology we have now much better and more complete manuscripts at our disposal than Sachau had for his edition (1878) and translation (1879). But in addition, certain books of Bīrūnī which have only recently become known, such as the books on precious stones and the last book which he wrote - on drugs, have shown clearly that the whole attitude of Sachau towards Bīrūnī's personality was mistaken, and not a few passages have to be understood in a quite different way than Sachau supposed. My lecture will appear in the April 1956 number of the Journal of the Asiatic Society of Pakistan at Dacca.

Dr. 'Abid Ahmed 'Ali, Principal of Government College at Sargodha, which is dependent on Lahore University, handed over to me a printed extract from the introduction to his dissertation on the Arab Grammarian Ibn as-Sikkīt with which he obtained his doctorate under Margoliouth in Oxford. During the time of his studies in Oxford he regularly came during the vacations to Bonn and worked in the Oriental Seminar there. Both Professor Krenkow and I had long discussions with him and tried to help him as far as possible. In gratitude he had dedicated this extract to Professor Krenkow and myself. When I asked him about the fate of his dissertation itself he told me that it was not yet published. I spoke about the matter with the Vice-Chancellor, and told him I was sure it would be in the best interests of Lahore University that valuable works of this kind made by scholars of the University should be published. The thesis will now appear as a publication of Lahore University and Abid Ahmed Ali has written to me that he intends to publish other important texts in his special field of studies.

With special gratitude I remember Dr. Muhammed Baqir, Head of the Persian Department of the University of Lahore who took care of us in the most helpful way during our stay in Lahore. His comprehensive book on Lahore which had just been published by the Uni-

versity and of which he gave me a copy will remain a happy memento of his kindness to me.

In showing us over the principal sights of Lahore he was assisted by Dr. Abdullah Shaghatai, a pupil of Professor Cresswell in Cairo, Dr. Shaghatai has made some impressive discoveries in the field of Islamic Art which seem to me convincing. He was a very competent guide to us.

D e l h i

The flight to Dacca was via Delhi and Calcutta. In Delhi we were the guests of Dr. Heimsoeth, a colleague of my son, who looked after us in a very kind way, and arranged that I met in his home both members of the Diplomatic Corps of different countries and also such an orientalist as Dr. A.A.A. Fyzee, a prominent Mohammedan scholar of India, who as a member of the Union Public Service Committee looks after the interests of the Muhammedans in India. I had a very long discussion with him.

We were received by the Vice-President of India, Sir Sarvepalli Radhakrishnan who was for some years Professor of Eastern Religions and Ethics in Oxford and is a Fellow of the British Academy. We had a long conversation with him and he gave us valuable information.

We were also received by the German Ambassador, Dr. Ernst Wilhelm Meyer, a specialist for Politics and International Relations, who had formerly been a Professor in Marburg, Frankfurt and America, and by Botschaftsrat Dr. Richter. We further met at the Embassy some German scholars and representatives of Industry and Technology.

C a l c u t t a

In Calcutta we visited some leading Indian scholars to whom my Oxford friend Professor F.W. Thomas had given me introductions. With the important and very active linguist Professor Suniti Kumar Chatterji, who is now President of the Legislative Council of Bengal, I had a very stimulating discussion on all kinds of scientific questions. I saw the prominent Indologist Professor Sushil Kumar De, who previously occupied a chair at the University of Dacca and is engaged on the great scientific edition of the Mahabharata. He showed me a photograph on which Professor Heinrich Lüders and Mrs. Lüders from Berlin were to be seen. They had stayed with him in Dacca when they visited India. He spoke with great reverence of his teachers, Herman Jacobi in Bonn and Frederic William Thomas in Oxford.

The staff of the Consulate General in Calcutta were very helpful to me in every way.

D a c c a

In Dacca we were met at the aerodrome by Professor Sirajul Haq, the pupil and successor of Professor Fück of Halle who was Professor of Arabic in Dacca from 1930-1935 and is held in very high regard there, by Dr. as-Saghir Hasan al-Ma'sumi, one of the eight Arabic lecturers in Professor Sirajul Haq's Department - I

knew him quite well when he was a student in Oxford, by Professor Haleem, the historian and others. They brought us to the hotel and handed over to us invitations from the Vice-Chancellor and the Executive Council to a special Convocation of the University on the following day and afterwards to a Garden Party at the residence of the Vice-Chancellor. At the Convocation the Governor General, now President of the Pakistan Republic, and the Minister of the Interior and Education, Fazlul Haq, who is now the Governor of the Province of East Pakistan, were given Honorary Degrees in Law. The Convocation, inaugurated with a recitation from the Koran by Professor Sirajul Haq, was very impressive, and the subsequent Garden Party provided an opportunity of meeting the two newly created Honorary Doctors and many prominent Pakistanis.

When I came on the morning of the same day to the University in order to deliver my lecture, I found myself standing before empty benches. There was a student strike and it was only after Professor Sirajul Haq had spoken to the student strike pickets and they had made clear that they had nothing against me that the hall filled and I was able to give my lecture on al-Bīrūnī to more than 200 students.

On the evening of the same day I spoke on Chinese Porcelain in the Lands of Islam to a selected audience in the Museum at the invitation of the Director, Professor A.H. Dani, the Sanscritist of the University. The lecture led to a very lively discussion.

The next morning we visited, together with some colleagues, the town of Dacca and its environs. Afterwards we paid a visit to the Vice-Chancellor, Professor Jenkins and Mrs. Jenkins. They had been in Dacca during the time of my friend Professor Fück and Mrs. Fück (1930-35), and the families are still in friendly correspondence.

In the afternoon we paid a visit to the large, newly built and well appointed Islamia College. I gave a lecture there on the Turkish sailor Piri Re'is, dealing with the two editions of his great work on the Mediterranean Sea, completed in 1521 and 1525, and speaking of his famous map of the world, which he drew in 1513 and handed over to Sultan Selim I in 1517 in Cairo, the western section of which I had discovered in 1929 in the old Seraglio of Istanbul. This map of the world is of particular interest because Piri Re'is had used as a source for it a map of Columbus otherwise lost, which came into his hands in 1501 when, in company with his uncle, the famous Turkish naval hero Kemal Re'is, he captured seven Spanish sailing ships near Valencia just returned from America. My lecture will be published in the April 1956 number of the Journal of the Pakistan Historical Society at Karachi.

Dacca possesses a comparatively rich University library, a large Oriental library in the Islamia College, and another important and rich library which also belongs to the University. I emphasised that they should compile a catalogue in which the contents of all the three libraries should be listed. It is now very difficult to state what kind of books there are and in which of the libraries they are to be found.

One evening we spent with Dr. Saghir Hasan al-Ma'sumi, who was awarded his Doctorate in Oxford for a very carefully made dissertation on Ibn Bājja (Avempace). I asked what had happened to his dissertation. He showed me the well written original. When I enquired why it had not been published, he replied: how shall I the father of six children obtain the money for that? I later

spoke about the matter with Dr. Moinul Haq in Karachi, and suggested that the Pakistan Historical Society should publish under a title like Memoirs of the Pakistan Historical Society a series of monographs in addition to its Journal in which such books as were considered really worthwhile could be published. The costs could be met from the subsidies provided by the Ministry for implementing the proposals made by me. This will be done, and I think that a whole series of valuable publications will follow. I have already made some recommendations.

P e s h a w a r

The farthest advanced of the Universities founded in the last few years is the one in Peshawar. It is the intention to expand these new foundations by means of special University towns some distance away from the cities concerned. Under the direction of the very able Vice-Chancellor of Peshawar, the Mathematician Dr. Razi-ad-Din Siddiki, there are springing up in the vicinity of Islamia College (which formerly belonged to Lahore), some seven miles out of Peshawar, a great number of University buildings. Lecture halls, administrative buildings, scientific laboratories, a University library, hospitals, professors' homes and students' hostels are being erected one after another in rapid succession. Professor Siddiki informed me that he had bought in Europe during the past year scientific instruments to the value of several million rupies for the Departments of Physics and Chemistry, and for the College of Engineering. Islamia College still remains as a distinct centre, but it will in the foreseeable future be joined to the University.

We arrived in Peshawar on a Thursday afternoon and made use of our time to visit the museum where, under the expert guidance of the Curator, Mr. A. Shakūr, we were able to admire the treasures of Gandhara Art, many specimens of which we had previously seen in the museum at Lahore where also we had been shown round by the Curator, Mr. Shams. A special section of the Peshawar Museum is devoted to the rich and valuable collection of original documents appertaining to the administration of India during the last few centuries. These documents were shown to us by the Director of Archives, Mr. S.M. Jaffār. When they are published they will provide the fundamental sources for the history of India in recent times.

The University of Peshawar being closed on Friday, the Vice-Chancellor provided a car to take us over the Khyber Pass. This we gratefully accepted and we were conveyed along the wonderful motor road to the Afghanistan frontier; a very impressive trip. From the motor road we could observe the caravan routes which had, indeed, little traffic. Nowadays goods are brought to Afghanistan mostly via the once East-Prussian Memel on the Russian railways. Most interesting was a visit to the large and typically oriental caravanse-
rai at Tor Kham near the frontier station.

In the afternoon, we had tea in the garden and rooms of Vice-Chancellor's residence where we met professors and students in great numbers. On Saturday we visited the chief institutions of the University on the new site. I delivered a lecture before a numerous gathering on the tasks of Islamic studies in Pakistan which was followed by a general discussion.

It is amazing with what energy and decision the authorities of the State of Pakistan and the University of Peshawar are seeking to push forward the development of the newly founded University, and to overcome the existing difficulties. One can expect the other Universities to develop according to similar schemes.

Hyderabad

In Hyderabad/Sind to which my son drove me in a car on good roads through the almost endless plain, the University is still provisionally established in Colloge buildings within the city. On the return journey we went along the right bank of the Indus to the great barrage recently completed over the Indus above Hyderabad. We passed the site on which the University town will be built. Notices were be seen indicating where it will begin and where it will end. The first buildings have been erected and are for the Faculty of Medicine which we saw only from a distance.

But recently the University has given instructions for carrying out the plans for the new University town. On a surface of 4 x 7 km a great University building will be erected for all Faculties, a University hospital, an Institute for training teachers, houses for professors and for lecturers, hostels for students, a cinema, shopping quarters, an assembly hall, a mosque, a station for railway and bus, an aerodrome, experimental agricultural grounds, sports grounds and parks. The cost of the whole project is estimated at about 60 millions rupies and it should be completed in about five years time.

In Hyderabad the University library possesses a number of valuable books, but only when the library is housed in a special building will one be able to form an idea of what it contains and to what extent it has to be supplemented in order that it may correspond to the demands of a University library.

The Printing Office near the University could easily be enlarged to satisfy the needs of a University Press.

At a gathering for tea, the professors and lecturers were introduced to me. Afterwards I gave my lecture in the Hall of the University in which every place was taken. I spoke about al-Bīrūnī and the subsequent discussion showed the great interest of the audience. We stayed in the guest-room of the University and were besides the guests of Dr. Khan, the Arabist who lives nearby. Both he and his wife come from Bombay. In his house we met the many people who wanted to see us, and we had a number of lively conversations.

Karachi

Also in the case of Karachi a University town has been planned outside the city. The University is not ideally situated in the somewhat noisy surroundings. This I found to be so myself when I delivered some lectures during the History Conference.

In addition to the University, I visited in Karachi several Colleges, and had discussions with their principals and lecturers. These Colleges were not always easy to find, situated as they are, at a great distance from one another. It would be a great advantage if the different parts of the University could be brought together in a special University town, especially when one considers that

Karachi is a city with a population of over a million and is rapidly growing.

Quite impressive was a visit to the great Urdu College (Anjuman-e-Terekki-e-Urdu) of the Society for propagating the Urdu Language for which the revered Dr. Maulvi Abdul Haq has built up an excellent library which will be of increasing importance. I had a long discussion with him and his collaborators on problems of the Urdu Language.

I visited also the Ismailia Association of Pakistan, an Organisation of the followers of the Agha Khan, and saw their rich collection of books. I spoke with the President, Dr. P.H. Hoodbhoy, the Secretary General Dr. Sherabi Ali Dinah, and with a number of lecturers such as Professor Jawad el-Mascabi, Dr. Abbas H. Hamdani, and others, and I was interested to hear them describe their work and their plans.

The German Ambassador, Herr Podeyn, and the members of the German Embassy were most courteous to me. In my son's house I found as good a home as I could desire, with a room in which I could study undisturbed and where I could receive visitors. It was always stimulating to enter into the spirit of the activities of my daughter-in-law Sigrid, nee Nyberg, who was supervising rehearsals of Sophocles' Antigone in English which she produced with a Pakistan theatre group and presented six times in Karachi and four times in Lahore where the company was able to fly in an aeroplane placed at its disposal by the Government.

At the invitation of the Pakistan Arts Council I gave a lecture in the museum, which is under the direction of the French archaeologist Dr. M. Curiel, on the History of the Oriental Shadow Play. I was able to show and explain a great number of shadow play figures from China, Siam, Java, Bali, Lombok, Egypt and Turkey, some in reproduction, some in the original.

I was present at a meeting of the Pakistan Academy of Sciences opened by the Governor General at which the Secretary, Dr. Raziuddin as-Siddiki, made a report on the Academy's activities of the past year.

On the 11th of January I was invited by Hamidul Haq Chowdhury, the Minister of Foreign Affairs and Commonwealth Relations, to a reception given for the Chief Minister of Malaya, the Hon'ble Tengku Abdul Rahman, and I met there the guest of honour and a great number of members of the Diplomatic Corps. On the 13th January I was invited, together with my son and my daughter-in-law, to dinner by Syed Amjad Ali, the Minister of Finance.

I visited the British High Commissioner, Sir Alexander Symon. He was for many years in the India Office in London and is intimately acquainted with the country and its conditions.

The Head of the British Council in Karachi, Dr. King, was well known to me from Bonn, where he had taken part in one of the vacation courses organized by me. He was very helpful.

The last afternoon in Karachi, Sunday 12th. February, I was invited to the house of Dr. Moinul Haq, together with the President and about thirty members of the Pakistan Historical Society. We spent there some hours in very lively conversation.

C a i r o

On the same night I left Karachi by plane and arrived in Cairo next morning. My stay in Cairo was an especially moving occasion for me, because from 1903 to 1908 I had been the German Pastor and Principal of the German School. I was met at the aerodrome by the German Pastor there now, the Rev. W. Höpfner, and by Dr. Theodore Mez, son of my old friend Gustav Mez. Dr. Mez is Commercial Attaché at the German Embassy in Cairo.

During the time of my Pastorate in Cairo, the site of the Church and School in the former Sharia al-Maghrabi was sold and a much larger site at the beginning of Boulak was bought where a new school, a pastor's house with rooms for teachers, a hostel for children of the school and Kindergarten, and a house originally occupied by the German Consulate were built. On 12th. November 1908 I formally opened the new buildings. Count Bernstorff, the Consul General who shortly afterwards left Egypt to become the German Ambassador in Washington, and Pastor Heift, my successor who had just arrived from Bucarest were present at the ceremony, as well as a large gathering of the German Community, the School and guests. The church was built somewhat later according to the plans of the architect Lerche from Halle whose project had been awarded the first prize. The position of the site was at first much criticised, particularly on account of a railway line passing in front of it connecting the British barracks at Kasr an-Nile with the railway station. On the departure of the British garrison the barracks were pulled down and the railway line was taken up. The situation is now as central and convenient as one can desire in a capital of more than two million people. After the last war the church was returned to the German Community although the other buildings have still not been handed back.

The present German School and Kindergarten which I visited with the pastor have been re-opened in rented houses, and the pastor himself lives in a rented house somewhat distant from the church, but negotiations are in progress to recover the German property. I met in Cairo Legationsrat Dr. von Schmidt-Pauly who on instructions from the Foreign Office has negotiated with the Egyptian Government concerning the return of the three buildings at present occupied by an Egyptian Government Department. Let us hope that these efforts will soon be crowned with success. It would cause a very great alleviation both of practical and financial burdens if these buildings could again be used for the purpose for which they were intended. In addition efforts should be made to recover the fourth building which was at one time occupied by the German Consulate and is now being used by an English Missionary Society, and also to regain possession of the chapel in Helouan which I officially opened in about 1906 in the presence of Prince Waldemar of Prussia, Count Bernstorff and a large gathering of the Church and School in Cairo, and which is now being used by an Arab Club as an assembly hall.

Pastor Höpfner and his wife provided the friendliest hospitality for me during my stay in Cairo. They were greatly interested to hear my account of the history of the community. All the papers belonging to the church and school have disappeared and have not yet been re-discovered.

Pastor Höpfner invited me to officiate at divine service. But my activity as a pastor is far in the past: on 1st February 1909 I became a Privatdozent at the University of Halle in the

Philosophical Faculty. I was called as Professor to Giessen in 1914 and to Bonn in 1923. So I told Pastor Höpfner that I would prefer to give a lecture, and on February the 15th I delivered a lecture on the Dead Sea Scrolls and the Hebrew text of the Bible to about one hundred people,

Since the Universities of Cairo and Alexandria were closed during my stay in Egypt I could not accept other invitations to lecture. I visited on several occasions the Museum for Islamic Art, the Director of which, Dr. Mohammed Mostafa, was for many years my assistant in Bonn. The exhibits in the museum have increased in number during the course of the last fifty years from about 5000 to about 70 000 objects. They provide the basis for extensive studies especially in the field of ceramics, in regard to which a very great amount of material has been found in the rubbish heaps around Cairo requiring thorough investigation. Dr. Mostafa enabled me also to inspect the ceramic fragments which still remain in Old Cairo. Amongst these the very numerous shards of Chinese porcelain were of particular interest to me which lie there in great mounds and bear witness to the trade relations which once existed between Egypt and East Asia as to which we have documentary references. This great mass of porcelain shards makes it evident that a great part of the older porcelains which are now exhibited in the Old Seraglio in Istanbul were brought there from Egypt as booty after the conquest of Egypt by Selim I in 1517. With the exception of two Seladon vases left in Egypt because they had been in the Hasanen Mosque (they are now in the Museum of Islamic Art) the whole porcelain collection was brought to Istanbul. In Egypt there only remain shards. But the vast quantity of these shards reveals how much porcelain there must have been in Egypt.

Together with Pastor Höpfner I visited the Coptic Museum in Old Cairo which is exceptionally well arranged, and I was received in a most friendly way by the Director, Dr. Pakhor Labib. In Old Cairo, too, I saw the old church of St. Michael, one of the ancient churches there which was sold during the time of Ahmed Ibn Tulun to the Jews and made into the synagogue to which the famous Cairo Geniza belonged.

I further saw the oldest dated Hebrew Bible Manuscript known to us of which I have long had a photograph. This manuscript is a codex of the Former and Later Prophets copied in the year 827 after the destruction of the Temple, i.e. 895 A.D., by the famous Masorete Moshe b. Asher, in Tiberias, for Ya'bes b. Shelomo ha-Babli who was the owner of the codex and who presented it to the Karaite community of Jerusalem. There the codex was kept and held in high regard until the time when Jerusalem was captured by the Crusaders in 1099 A.D., who seized the codex with other valuable manuscripts. After five years it was given back and was subsequently bought by a certain David b. Yephet, known as the Alexandrian (al-Iskenderi), who gave it to the Karaite Community in al-Kähira which has preserved this valuable codex now for about 850 years. But it is no longer kept in the old Karaite synagogue in the Mouski but has been transferred to the new Karaite synagogue which was built a few years ago in the Abbasiya. At 5 o'clock in the afternoon of Monday the 20th February, the codex was shown to me by the Chief of the Karaite Community, the jeweller David Zeki Lisha'. He took it out of the safe in a wooden box in which it is kept. He was most interested in what I was able to tell him about its history on the basis of the colophons.

At the Higher Institute of Coptic Studies, which has been built in the Abbasiya (Anba Rueis Building, Sharia al-Malika), and of which I am a Corresponding Member, Professor Dr. Sami G. Gabra, one of the Vice-Presidents, kindly showed me the rooms and the library. It is intended that this Institute should become a centre of Coptic stu-

dies in Egypt.

I also visited Professor Edwin E. Calverley, visiting Professor at the School of Oriental Studies in the American University at Cairo. He is a former pupil of Duncan B. Macdonald with whom I had been in good contact when he visited Egypt in 1908. By invitation I met in his house the President of the American University and several other scholars, amongst whom was the Egyptologist Dr. Louis Keimer, the Vice-President of the Institut d'Egypte.

I s t a n b u l

On 21st February I flew to Istanbul where the Philosophical Faculty of the University had invited me to give some lectures. My friend Professor Zeki Validi Togan was awaiting me at the aerodrome. He and I had worked together for some years in Bonn. It was at his house in Küçükali, Bostanci, that I stayed in Istanbul.

On Wednesday, February 22nd, I spoke at the University about the two Turkish geographers, Hajji Khalifa (Kâtib Chelabi) and Abû Bekr b. Bahram ad-Dimashki, characterizing them by explaining the way in which they described China. Of the two volumes of the book of Abû Bekr, I knew previously only the first volume which I had found in the Library of Sir Alfred Chester Beatty. In the Evkaf Museum in Istanbul, however, I now came across a fine manuscript of the complete work of Abû Bekr, about which I was able to include a report in my lecture.

I had been asked to deal in my second lecture (Friday, 24th February) with the manuscripts recently discovered near the Dead Sea. I pointed out that the chief value of these texts lies in the fact that they contain in the last instance Hebrew texts which go back to the Sadducees. Texts of this kind had generally been destroyed by the Rabbis (Pharisees) when they reorganised Judaism after the destruction of the Temple.

The manuscripts which have now come to light belonged to the library of a Jewish community which had been founded at the time of Antiochus Epiphanes by members of the official priesthood, the Bne Sadok, who withdrew from the Temple in Jerusalem in protest against desecration and decided to worship God outside the Temple in their own way. It is very likely that this community was the seed bed of the Essenes, a sect about which we have some informations in Philo, Pliny and Josephus. Certain differences between their accounts and the community as it is revealed in the recently found scrolls need not concern us. We must realise that the rise of a religious sect follows quite other norms than the growth of an established Church. On the other hand it is clear that Sadducee texts of this kind could only have been preserved if they had been hidden.

Fragments of such a kind of text had already been discovered previously in a cave near Jericho. It is very likely that the cave was the same as that re-discovered in 1947. Most of the manuscripts which had originally been deposited in the cave had already been taken out. Now we hear that in about 800 A.D. Jews in Jerusalem were informed of Hebrew manuscripts found in a cave near Jericho which they collected and studied. It is very likely that these Jews belonged to the community of the Karaites which had been founded in about 750 by Anan and had already at the beginning of the 9th century a very active centre in Jerusalem under the leadership of Benjamin of Nihawend. The Karaites boasted that they derived from the Sadducees, but the means by which Sadducean books were transmitted to the Karaites can only

have been manuscripts found in the cave near Jericho. And as the original name of the sect to which the texts had belonged was not known to the Karaites they called them simply cave-people (mag-hariya) because their manuscripts had been found in the cave (maghâr). The name must have been quite well-known at that time. It is mentioned not only by Karaite authors, but also by Muslims, as for instance by al-Biruni who had it from al-Warrâk (died 909 A.D.). Shahrastâni is also acquainted with the name.

There can be no doubt that the Geniza Fragments according to which S. Schechter published in 1910 the Fragments of a Zadokite work (Damaskusschrift) were the remains of copies made by Karaites in the 9th or 10th centuries of scrolls discovered in about 800 in the cave near Jericho, and it is very likely that the fragments of the Hebrew Ben Sira had the same origin.

The lecture led to a very lively discussion. Professor Zeki Validi wrote to me: Your two lectures have made an unusually good impression in our University. I must publish both in my Journal.

Under expert guidance I saw the great collection of Chinese porcelain and was able to discuss some problems connected with this collection. With Captain a. D. Ekrem Akömer I visited the well-known Rechid Saffet Atabinen and discussed with him several problems of Turkish history. I saw Professor Mujtabi Minowi of Teheran University whom I had known well from London, and made the acquaintance of Professor Muhammed Tavit et-Tanji, who has made important discoveries on the authorities of al-Bukhari and is now occupied with a new edition of the Mukaddima of Ibn Khaldun according to the original manuscript of the author.

R o m e

In Rome I spent some days as a guest of my friend Professor E. Peterson. I saw there Professor Levi della Vida and Professor Gabrieli with whom I discussed some questions connected with my journey to Pakistan. I saw also my respected friend Giovanni Cardinal Mercati who is now 90 years of age, and I was assured by Mgr. Albareda, the Prefect of the Vatican Library, that the Milan fragments of the Hexapla discovered and worked out by Mercati will now be published and that I shall have the first copy of the book that is ready.

B o n n

In Bonn I had the honour of giving an account of my journey to the President of the German Federal Republic, Dr. Theodor Heuss. I was welcomed at the University by the Rector, the Pro-Rector, the Dean of the Philosophical Faculty and a great number of colleagues. I called on the Ambassador of the Republic of Pakistan in Bonn.

Late in the evening of the 5th March I arrived home.

On the same day Dr. Moinul Haq wrote to me from Karachi:

'I am sure you must have enjoyed your stay in Pakistan and contacts with Pakistani scholars. We have on our part derived immense pleasure and benefit from your visit to this country. It will go down as an event in the history of the Pakistan Historical Society.'

I have certainly had many valuable and interesting experiences, both in Pakistan and in the other countries I visited, and I am glad to note from the letter of Dr. Moinul Haq that my journey has not been without value to others.