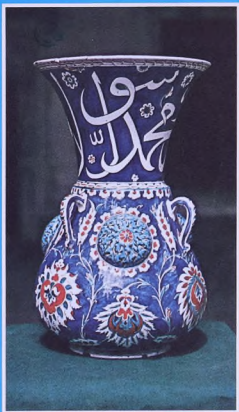


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ARCHAEOLOGY IN THE CENTO REGION



17 JUN 1963

A CENTO CULTURAL PUBLICATION

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ERRATA

- On page 10, read: Gateway to the Cifte Minare Mosque - Sivas, Turkey
- In place of : The gateway to Allattin Mosque at Konya - Turkey
- On page 14, read: The tomb of Ali Cafer - Kayseri, Turkey
- In place of : Ali Cofer Tomb, Konya - Turkey

Cover Picture
A magnificent example of
old Turkish pottery

If further proof of the age-old cultural affinities that exist between the CENTO regional countries of Iran, Pakistan and Turkey were needed, this has been supplied by the spade of modern archaeologists.

This fascinating science, which has achieved international interest, finds a most fruitful area in the CENTO region which, perhaps, contains more ancient remains than any other part of the world.

The purpose of the Cultural Programme of the Central Treaty Organization is to promote the establishment of a firm basis for friendship and understanding amongst the people of the three regional countries.

It is my sincere wish that this booklet will, to some extent, further CENTO's cultural purpose.



Dr. Abbas Ali Khalatbary of Iran, Secretary General of the Central Treaty Organization.

Dr. A.A. Khalatbary

INTRODUCTION

1. The CENTO Symposium on Archaeology was held at Lahore during March 1964. The Museums Association of Pakistan held its annual conference at the same time which enabled nearly 60 of its members to attend the joint deliberations of the Symposium and the conference. Iran, Turkey, the United Kingdom and the United States were represented by eminent archaeologists. The University of the Panjab played the role of a host providing many facilities to delegates. The Minister of Information, Government of Pakistan, inaugurated the Conference. After the first three days the foreign delegates, accompanied by the Pakistan Director of Archaeology and some other officials of the Department, visited the famous archaeological sites of Taxila, Swat and Peshawar. This made possible on-the-spot studies and discussions about monuments which sometimes took place under the shadows thrown by the ancient remains.

2. The delegates were frequently struck by similarities in the works of art which they saw in Pakistan and the other two countries of the region. For example, in the earliest periods, two, three or four thousand years before Christ, the motifs of pottery frequently showed stags with huge antlers branching out. This decoration can be found in all the three countries. The heraldic or religious theme of the eagle, sometimes double-headed, appears and reappears in various shapes in all the three countries. Silver spoons with a horse's hoof at the end of their handles, on display at the Taxila Museum, are much the same as found at excavations in both Iran and Turkey.

3. During the great period of expansion and conquest



A bronze stag found at Alacahöyük — Turkey
(Proto Hittite — 2300-2100 BC)



An earthen vessel found at Moenjo-daro — Pakistan
(Indus Civilization — 3000 BC)

of Greco-Roman times, soldiers from Europe swept across into the Indo-Pakistan sub-continent. Magnificent cities and palaces, statues and columns, all over the region, show interpretations of Greco-Roman themes, which must, in some instances, have been carried out by local craftsmen. Gandhara art sculptures at Swat and Peshawar present a striking example of this influence. In the great flowering of Islamic art, architects and designers knew each other's great buildings and adapted them to make the best use of local conditions, skills and materials.



An earthen vase found near Kashan — Iran
(Sialk III 4000 BC)

Undoubtedly commercial transactions and free movement of the artists in those days were contributory to the dissemination of these art forms.

4. The uniform character of art in this vast region often with ethnic and linguistic variety is indeed as sur-



A double headed eagle carved on a shrine wall at Taxila — Pakistan.

prising as it is revealing of the common heritage which binds these three countries together from ages past. We present here a small selection of photographs illustrating this most fascinating link.

5. This booklet is intended as an introduction to the historical and artistic wonders found in Iran, Pakistan and Turkey and is offered as a by-product of the Symposium on Archaeology held at Lahore.



A carving in stone at Persepolis near Shiraz — Iran



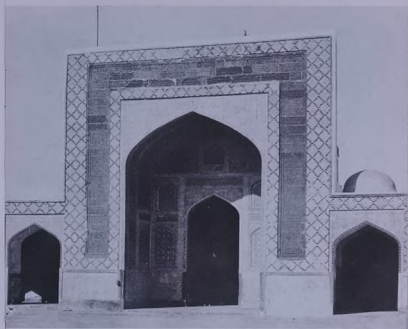
A double headed eagle carved in a Seljuk monument, Konya — Turkey

**EXCERPTS FROM PRESIDENTIAL ADDRESS
BY DR. F. A. KHAN
DIRECTOR OF ARCHAEOLOGY, PAKISTAN,
DELIVERED ON THE OCCASION OF THE
OPENING OF CENTO SYMPOSIUM ON
ARCHAEOLOGY AT LAHORE ON MARCH 21, 1964**

The present Symposium is a commendable programme organized by CENTO, as archaeology is the only discipline which can effectively reconstruct the story of our past. Recent developments in archaeological technique, both in the field and in the laboratory, make it possible for us to visualize the way of life even of those men and women of remote antiquity who made the first steps away from savagery and barbarism to create a civilized society. Archaeological researches have clearly pointed out to us that the birth of ancient civilizations was not a mere chance. It was an intricate process, involving age long human endeavours in the development of ideas and technology. In this process, the contribution of our ancestors inhabiting the region under study, is well known to us all. In conjunction with the Euphrates and Tigris Valley, this region nourished the most ancient civilizations of the world.

The archaeological potentiality of the CENTO region puts upon us an important responsibility of revealing a connected story of our cultural past which can help us to understand ourselves. It is a happy augury that our archaeologists are today collaborating closely to discharge this obligation.

The archaeological researches carried out in the recent past in Turkey, Iran and Pakistan have revolutionized our very concept of history in many ways. They have been able to extend the frontiers of our knowledge and added new chapters. Indeed we are proud of their achievements and significant contributions in the field.



The Shahjahan Mosque at Thatta — Pakistan

In Turkey, the discovery of hundreds of caves by the Anthropological Institute of the Ankara University has revealed the traces of human habitation to the very beginning of the palaeolithic period. The excavations at Mersin, Tarsus and Sakjgozu have also thrown light on the Neolithic Culture going back to the 5th Millennium B.C. Here again in Anatolia, the Neolithic revolution which ended the Stone age has been traced. It may be observed that the

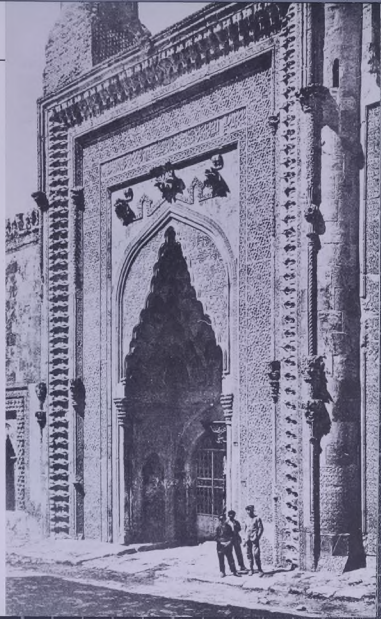


The gateway of a mosque in Iran

The gateway to Allautin Mosque
at Konya — Turkey.

presence of the first metal object in Anatolia and Iran introduced the very term "Early Chalcolithic". In a later period, Iranian influence seems to have been the main source for animal representation on painted pottery. The Hittite archaeology is further contributory to the understanding of the common heritage of the region.

The Iranian plateau is a triangle, set between two



depressions, the Persian Gulf to the south and the Caspian Sea to the north. It forms a promontory which links the steppes of inner Asia to the plateau of Asia Minor. Finally, the mountains bordering the Iranian triangle are completed by a southern chain, the Makran, a range pierced by two passes, one to Bandar Abbas, formerly a prosperous port on the Gulf of Oman, the other leading east to Baluchistan and Quetta. Geography can thus account for the historic part which the Plateau was called upon to play in the course of thousands of years of human history. The archaeological researches in Iran presented comparatively a vivid picture of Iran from earliest times until its unique Iranian civilization was transformed by the Islamic Conquest. Its relation with Pakistan has been well established from pre-historic period. In the 4th and 3rd millennia, the Iranian Plateau, riven by sharp uplands and tumbling steeply to the flanking river in the plains of the Tigris-Euphrates on one side and the Indus on the other, was the home of a multitude of societies, essentially neolithic but verging gradually upon a stone-bronze or chalcolithic technology. Fed by animal husbandry and a little agriculture, their villages were sufficiently durable to develop into mounds or tells.

To this widespread village-society has been attributed the primary urban development of Mesopotamia. There, the Ubaïd culture, on the eve of the mature Babylonian civilization, has been traced eastwards, possibly through Susa, and ascribed to 'some sort of expansive force and internal readjustment' affecting the tribal communities of southern and central Persia. Basic differences between the Indus and Mesopotamian civilizations bar the possibility of any direct colonization of the former from the latter; and at the same time our knowledge of the Ganges and central Indian cultures is sufficient to preclude an origin further east or south. We are left with the Baluch or Iranian borderland as the immediate source



Tomb of Sultan Khodabande, Zanjan — Iran

Octagonal Mausolea



Ali Cofer Tomb, Konya — Turkey



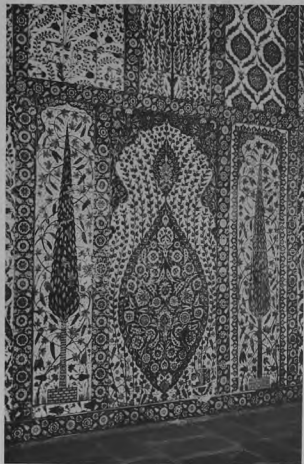
Mir Masum's tomb Minaret,
Sukkur — Pakistan

of the world famous Indus Civilization, at any rate in its more material aspects.

About 5,000 years ago, Pakistan witnessed an urban revolution which is known as 'The Indus Civilization'. As to its immediate ancestry, there is indeed very little known to us. However, the recent archaeological excavations conducted by the Department of Archaeology, Pakistan, at Kot Diji, have revealed an earlier phase to the Indus Valley Civilization. At Kot Diji, sixteen strata have been recognized in one section; the top four of them were pure or mixed 'Indus Civilization' while the underlying layers were of an antecedent culture. The uppermost of these twelve underlying layers, immediately beneath the Indus material, produced a Carbon 14 date of 2463 B.C. In the northwest of Pakistan again, we find a unique manifestation of art forms of common origin going as far back as 2000 years. The excavations at Bhambore have also brought to light material remains which show important links between the people of this region.

A revolutionary movement in the full light of history stirred Iran, Turkey and Pakistan to a new life. It was the unique ideology of Islam. The cohesion achieved under its benign influence has been so emphatic that we cannot ignore the common legacy that is manifested in the mosque and tomb architecture, art and calligraphy developed in this region.

The geometric decorative design of the Turks, construction form and technique of Iran, the superb masonry and workmanship of Pakistan are our common heritage today. Commercial transactions and free movement of the artists have been contributory to the dissemination of these forms. The products of the kilns of Iran have been found in Pakistan and Turkey. In the field of tapestry the animal motif of Turkey, the garden motif of Iran and the floral design of Pakistan have mixed and intermixed in such a way that the untrained eye cannot distinguish



Ceramic panels in Sultan Ahmet Mosque, Istanbul—Turkey



Panels in Shiah Mahal Fort, Lahore

the different elements. Similar common forms and contents can be observed in calligraphy, miniature painting and all branches of Islamic art. This uniform character of art in this wide region with ethnic and linguistic variety is indeed the lasting contribution of the Islamic way of life and attitude which conquered the barriers of race and language.

A panel from
Masjed-i-Vakil,
Shiraz
— Iran



CENTO

CULTURAL

RELATIONS

PROGRAMME

Iran, Pakistan and Turkey belong to a cultural pattern which is strikingly similar. CENTO's Cultural Programme aims primarily at spotlighting this pattern with a view to creating greater mutual understanding and goodwill among the peoples of the region.

For several years now a schedule of cultural activities has been pursued. Professors and scholars have been exchanged among the Universities of the region with useful results. Each one of them has projected his country in the other two. Each has undoubtedly imbibed cultural influences whilst at work in the countries visited. The process is bound to promote a feeling of sameness in influential academic circles.

Seminars and symposia are now well recognized as a tool for bringing people together and for giving them a chance to discuss their problems and to pool and exchange ideas as to how these problems can be tackled. An impressive series of conferences has already taken place on such vital subjects as library development, adult literacy and archaeology under the CENTO Cultural Programme. Delegates from all the five CENTO countries attended.

Rare and valuable manuscripts, in which the regional libraries abound, have been brought to the notice of scholars and an increasing number of manuscript copies made available to research institutions in the region.

Other CENTO cultural activities have included the exchange of orchestral conductors between Turkey and Iran and a festival of regional films. Fine arts have also been covered by exhibitions of contemporary paintings and a regional child art competition.



**CENTRAL TREATY ORGANIZATION
PUBLIC RELATIONS DIVISION
ANKARA, TURKEY**