

1
NAGGAR, Kulu, Punjab, Br. India

Feb. 12th 1932.

My dear Professor Magoffin,

Your kind letter of January 7th gave me real joy, as also all the records of your beautiful speeches within the walls of our Institutions. Verily during such times of universal crisis all cultural forces must be especially united.

We see daily, how cultural treasures are endangered and therefore every voice in their defence is at present so very valuable.

In my next sending of paintings to New-York you will find two paintings, which will be of special interest to you. The first: "The Sword of Ghessar Khan" which in its type reminds so closely of the objects of the bronze age, as left from the times of the great migration. The second: "Menhirs on the Uplands" reminds us of similar antiquities at Carnack in Bretagne. Should you want to show them to our co-members of the Archaeological Institute, I shall be very glad.

We all send you our very best greetings and often think of you in heartiest feelings.

Very sincerely yours,

Sept. 24, 1932.

Prof. R. V. D. Magoffin,
President ARCHAEOLOGICAL
INSTITUTE of AMERICA .
New-York, U.S.A.

My dear Professor M a g o f f i n ,

Please hand over to the Archaeological Institute of America my gift to them, consisting of the following two paintings: "The Graves" and "Menhirs in the Himalayas". I request the Institute to accept these paintings as a sign of my esteem for their wide scientific work and as my admiration for your enlightened and energetic activities.

In connection with the mentioned paintings I have ^{to} say the following.

The painting "Menhirs in the Himalayas"*) reminds of menhir-like stones erected since most ancient times and up to now on mountain passes. The custom has no doubt a connection with the ancient menhirs of Tibet, discovered by our expedition in 1928, which were alike the menhirs of Karnack. (Mentioned in my books "Heart of Asia", "Altai Himalaya".)

The painting "Three Graves" shows an ancient design on a stone near Kyelang, the capital of Lahul (Lahul in mutilated pronunciation means "Southern Tibet"). On the background is to be seen the famous Mountain of these parts of the Himalayas, called Mt. "M". This place is located on the ancient road from India to Kailas and Tibet, and is known as the dwelling place of many Rishis, of whom Vyasa was the compiler the of Mahabharata, Rishi Vasista is the discoverer of healing springs and Kapila who according to the traditions possessed the so-called "eye of death". Of Tibetan spiritual leaders in this locality lived Milaraspa, Padma Sam-

208
bhava and Gutsang-pa. The place where the stone is situated is about 11,000 ft. high. The local images on rocks and stones are well worth studying. Everywhere are scattered images of crosses of Nestorian and Manichaean origin.

Ladak, Dardistan, Baltistan, Lahul, the Transhimalayas, part of Persia, Southern Siberia (Irtysk, Minusinsk) are rich of rock-images very much alike in the technical sense, which unvoluntarily remind of the rocks Boguslan and the images of the East Goths and other great migrators.

The images of Ladak, Lahul and all Himalayan uplands can be divided into two main types. The Buddhist type, which reaches our time in form of images of the svastika (as Buddhist, so also the inverted Bon-po), the lion, the steeds of Ghessar Khan, religious inscriptions, chertens and other objects of cults.

The other type of images comes from more ancient times, with the pre-Buddhist Bon-po and similar cults of fire, and is still more significant in its character and in its curious similarity to druidism, which is so interesting in connection with the study of the great migrations of peoples.

The main subject of these images (partly reproduced in works of Dr. Francke - Tibetische Hochzeitslieder, Folkwang Verlag, GmbH, Darmstadt, 1923) is the mountain ibex, which is the symbol of fire. Amongst these images one can distinguish by their technique a whole series of ancient strata (similar to the Swedish halristningar), up to the newest, which prove the inner existence of some kind of cult.

Besides the ibex, one can see in various combinations, the images of the sun, of hands, ritual dances of figures and other signs of oldest folklore. This type of images with most ancient traditions, deserves

a most careful study especially in comparison with similar antiquities in other countries.

To the previous ^{images} we have succeeded adding two more significant ones, which previously had not been mentioned. In the locality of Karga and near Kyelang itself (Lahul), we have found images of swords, to which I have dedicated one of my paintings, which I present to your esteemed Institute. The meaning of these images is enigmatic, but it is especially interesting that their form fully corresponds to the form of the bronze swords and daggers of the Minusinsk Siberian type, which are so typical for the earliest great migrators. Let us not make any hasty presuppositions, and the less conclusions, but let us enter this instructive detail as one more indicative milestone.

Let us not forget that an old catholic missionary, Odorico de Pardenone, who visited Tibet in the XIVth Century, mentioned that the place Lhasa was called Gotha. The ruins of ancient temples in Kashmir strikingly remind the general character of Alan constructions which culminated in the "Roman style", giving early Gothic style. And Louis de la Vallée Poussin states in his "L'Inde aux temps des Mauryas" on page 283, of foreigners which built temples in Kashmir:

"Deux 'Yavanas', Irila et Cita, donnent aux bouddhistes des citernes et un réfectoire: inscriptions de Junnar, II^e siècle de notre ère. Irila - quoiqu'on en ait fait Euryalus, Ind.Ant.1911,p.11 - n'est pas un nom grec: bien plutôt le suédois Erila, l'anglais Earl. On peut reconnaître dans Cita un gothique Hild. - Or les inscriptions contiennent un mot inexplicable: "don du Yavana Irila gatana" "don du Yavana Cita gatana". - Sten Konow traduit 'Irila des Gatas' - 'Irila appartenant à la tribu des Gatas' et il conclut à Goth."

Again we come across this enigmatic mentioning of the word Goth. And when

we shall further remember the most ancient cult of the svastika with its origin of fire, then one again is reminded of the pre-gothic druids with their cult of fire and light.

This are of course all fragments of great records, but knowing of your vivid interest in various fields of antiquity, I cannot deprive myself of the pleasure to share this fragmentary information with you, being convinced that you will be in sympathy and will rejoice at my scientific enthusiasm at the most calling questions of migrations.

Please convey to the Archaeological Institute of America my very best wishes and request them to accept my expression of friendship and sincerest esteem.

Yours very sincerely,

P.S. We are sending the box with the two paintings to Mackinnon Mackenzie and Co, Bombay, for shipment to our Museum in New-York in the usual way.

I am not putting any glass as this would break on the way, but it will be necessary to put them under glass.

4

April 5th, 1933.

My dear Professor Magoffin,

I rejoiced heartily at both your letters of March 9th just received through Mr.L.L.Horch, Naturally you, who have applied all your labor and knowledge in the field of Culture and Science, must be the holder of our Insignia. I am also very happy that "The Steed of Ghessar Khan" will dwell in your home and will always be a token of my hearty sincerest feelings towards you.

I shall be much obliged if you could let me know, whether my explanatory letter of Sept.24th 1932 has already been published in the Archaeological Journal and whether it would be possible to receive a photograph of my "Three Graves", as it was not possible to take a photograph here and we have none of it.

It will interest you to hear that at the last Meetings of the Ethnographical Society in Paris my communication about these designs on rocks in Lahul was read and as I hear from Paris was much appreciated.

We all liked very much your firm and noble attitude in correspondence with the President of the Michigan University. It seems impossible to understand their point of view in this matter, unless one presupposes that there is something at the back of it all. In his last letter to Mr.Horch dated March 15th, Dr.Alexander Ruthven writes the following strange passage: "I feel moved to repeat to you that there must be something back of your attitude in regard to Mr.Koelz's

work in India that has not been explained to me." I fail to understand what it is that might have been withheld from Dr. Ruthven on the part of our Museum. It would seem that the whole case is quite clear and evident and everyone on earth understands perfectly well, that a discharged employee (for unethical, slanderous and criminal actions) cannot be sent back to the closest vicinity of his former place of misbehaviour, unless there is some hidden motive in it. Perhaps one thing is not quite clear to Dr. Ruthven that in addition to all his inadmissible doings Mr. Koelz misappropriated some of the Institute's property, and you as an authority on classics, know by what terms Jus Romanum qualifies such thefts. Dr. Koelz dared to assert that the guns belonging to the Institute were his and Dr. Ruthven would do well to ask Koelz to whom belongs the field-glass which Koelz is using. I could mention many more details, but if Dr. Ruthven wants to be deaf and dumb towards such facts, then probably his ethics differ from ours. I further also do not consider it befitting a scientist to annoy the authorities with false slanderous reports. By this mail we are sending to our Museum three more statements confirming the results of certain mysterious activities of this "sneaking megalomaniac" as you call him.

If you have any idea what is the matter of Michigan University in this mysterious koelziade, I would appreciate it, if you would let me know. After all India seems a vast enough continent and why should the small Kulu Sub-Division - our closest vicinity - be the only attraction for Koelz's machinations?

With our heartiest greetings to Mrs Magoffin and yourself,

Yours very sincerely,