

ASTENE

ASSOCIATION FOR THE STUDY OF TRAVEL
IN EGYPT AND THE NEAR EAST

BULLETIN



NOTES AND QUERIES

NUMBER 63: SPRING 2015

Bulletin: Notes and Queries

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Editor: Cathy McGlynn

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Bulletin 63 : Spring 2015

Submissions for the next Bulletin must be received by **15 June 2015**. We welcome articles, queries, replies and other related matters from members and interested readers. Please send contributions to the Editor, Cathy McGlynn (bulletin@astene.org.uk).

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Cover: Bonfils - Young Men of Jerusalem (1890)

ASTENE NEWS AND EVENTS

Exeter 2015

The Biennial Conference Programme for Exeter 2015 takes off

There has been a good response to the Call for Papers from the ASTENE membership and the Exeter conference programme is already taking shape. The papers address a wide range of travel experience and a diversity of individual travellers, shared interests, manners and customs, and even trends and fashion shown through the medium of travel. We will meet travellers in the service of the East India Company; in the search of biblical topography; or on university vacations; visitors to the Ottoman Empire during the Crimean War; or American tycoons bringing Egypt to the United States. We will go on and off the beaten track with travellers from Ireland and Wales, as well as from Croatia or Scandinavian countries. An intriguing cluster of papers focus on Nubia and another group explores the north-eastern regions of the Ottoman Empire and connections with Persia.

But it is not only travelling Westerners that are in focus – there are also individuals travelling inside the Middle East. Furthermore, it is not only people who move about from country to country, but also, as is well known, objects and documents. Several artefacts and archives will be presented in a new light, including the archives of William John Bankes and the ‘Green head’ from the Boston Museum. We will be able to see further examples of documented art and architecture inspiration that travels across space and time – for instance, from Egypt to the Arts and Crafts Movement.

Forays in archives and libraries have led to entirely new discoveries – from unsung heroes to long-overlooked material. The names of Max Weidenbach, Carl Ruthjens, Thomas Machell, Count Harrach or Joseph Russegger may have been largely forgotten, but are now recalled. We also have several less well-known or even entirely unknown stories from otherwise well-studied biographies – such as select travels of John Frederick Lewis; or travels of Sir William Wilde; and of Lady Augusta Gregory. The programme will also include a presentation of the project of Images of Egypt and Palestine in World War I, A. W. Kinglake’s less known encounters

or a comparative perspective on travel through Persia and Iran.

The conference is set to start on Friday, 17 July 2015 at 2.00 pm with registration. The opening ceremony, scheduled just before 4.00 pm, will begin with a welcome from our Chairman, Neil Cooke, and then the first speakers will take to the podium. Two full conference days will follow, on Saturday 18 July and Sunday 19 July, and will include several intriguing evening functions. On Saturday, Elizabeth Woodthorpe, who was involved in the production of *Death on the Nile*, has kindly agreed to introduce the film based on the thriller by Agatha Christie. The main conference programme will conclude on Sunday evening with closing remarks by Jaromir Malek, President of ASTENE. On Monday 20 July, the Agatha Christie theme from Saturday will continue with a visit to Greenway, Agatha Christie’s erstwhile home, where Henrietta McCall will give a talk about the archaeological work of Agatha Christie’s husband, Max Mallowan.

Hana Navratilova

Information on Exeter

General information about the Exeter campus is available via

www.exeter.ac.uk/visit/directions/streathammap/ or by downloading the ‘iExeter’ app from the app store for any smartphones (it’s free), and there is a ‘where to eat’ and ‘campus map’ section there.

ASTENE Subscription Renewals

Many thanks to all ASTENE members who renewed their membership subscriptions for 2015. There are, however, several members who have not yet paid for 2015. Please encourage friends and colleagues to join as well, especially as they may well wish to attend the eleventh biennial ASTENE Conference in Exeter from 17 to 20 July 2015. It is easier to subscribe than it was in previous years as there is now a PayPal facility available on the ASTENE website, in addition to the usual methods of payment (by cash, cheque, credit card or bank transfer). As the rates for 2015 have increased, we should be most grateful that anyone who normally pays by standing order contacts their bank to reflect the new rates from 2016 and sends the Treasurer

any relevant top-up to their payments for 2015. Furthermore, please could anyone who is a taxpayer in the UK and who wishes to submit a completed Gift Aid form send it to the Treasurer (available on the ASTENE website). Hard copy and PDF versions

of the Bulletin will be sent out to all those who have requested and paid for them; otherwise a PDF version will be despatched to all paid-up members.

Janet Starkey

OTHER NEWS AND EVENTS

Call for Papers: *Journal of Ancient Egyptian Interconnections* 8.1

‘Egyptomania and Beyond: Interconnections between Ancient Egypt and Later Cultures’

Ordinarily, articles that appear in the *Journal of Ancient Egyptian Interconnections* treat subjects related to the relationships between ancient Egypt and its contemporary neighbours. However, for volume 8 number 1 (March 2016), the editors will expand this to temporal interconnections: namely, relationships between ancient Egypt and later cultures worldwide, from the Hellenistic Period onward.

Articles are welcome on traditional Egyptomania/Egyptian Revival topics, such as Egyptian motifs in architecture, the arts (fine, decorative, performing), and literature. This includes publication of individual Egyptian Revival objects or collections and analyses of Egyptian themes in popular culture, including beyond the usual Western emphasis of such studies.

The theme encompasses studies of the reception of ancient Egypt in later cultures (including museological topics); manifestations of pharaonism in modern Egypt; the survival of pharaonic cultural practices into later times; some linguistic issues; the use of ancient Egypt by or its impact upon social movements, later religions/occult practices, and disciplines such as philosophy, anthropology, psychology, etc; the history of Egyptology (including biographies of Egyptologists; the interplay between Egyptology and social movements/politics/religion/etc.); tourism and travel accounts (modern and otherwise); the antiquities trade (current or otherwise); theft/destruction of objects and looting/vandalism of sites and museums; the sociopolitical contexts of archaeological site management in Egypt; the phenomenon of the Egyptological “fringe” and other popular (mis)conceptions; and so forth.

Reviews and review articles of publications and exhibits on this theme will be considered as well. The guest editor, Noreen Doyle, encourages distribution of this notice, particularly to individuals or venues devoted to non-Egyptological disciplines. Papers of all lengths will be considered.

The Journal of Ancient Egyptian Interconnections is peer-reviewed. Its editorial guidelines may be found at the Guide for Contributors link at the journal homepage:

<<https://journals.uair.arizona.edu/index.php/jaei/>>

Expressions of interest for JAEI 8.1 should be sent (preferably as soon as possible) to its guest editor: ndoyle@email.arizona.edu

Call for Papers: Women’s Writing: Special issue on Journeys to Authority: Travel Writing and the Rise of the Woman of Letters

The late eighteenth century saw the emergence of the woman travel writer. Prior to this, travel writing was a prestigious and important ‘knowledge genre’ from which women were largely excluded (although of course many women produced private, unpublished accounts of travels in letters and journals). In the wake, however, of Lady Mary Wortley Montagu’s acclaimed Turkish Embassy Letters (1763), women began to publish travel accounts in ever-increasing numbers. By the 1840s, indeed, the travelogue had arguably become a staple form for a new generation of ‘women of letters’ such as Harriet Martineau and Anna Jameson, and women continued to publish extensively in the genre throughout the Victorian period.

For a Special Issue of Women’s Writing on women’s travel writing before 1900, we seek articles which

explore the rise of the woman travel writer and interrogate the assumption that she was excluded from contemporary networks of knowledge production and intellectual authority. Topics might include (but are not limited to):

- the extent to which female-authored travelogues were intended and received as contributions to knowledge and scholarship;
- the forms of knowledge and cultural commentary articulated in women's travel writing, and the forms of authority which could accrue to women through these texts;
- the participation of women travellers in wider intellectual communities and networks;
- the part played by women travellers and travel writers in the emergence of disciplines like geography, sociology, botany, art history, literary criticism and political economy.

Articles (of 5-7,000 words) should be submitted to Carl Thompson by May 1st 2015. Any queries or initial expressions of interest should also be directed to Carl. Articles must be written in English, although we welcome contributions relating to non-Anglophone travel writing.

Email: carl.thompson@ntu.ac.uk

Lectures and Talks

British Institute at Ankara (BIAA)

Oliver Gurney Memorial Lecture:

'Exploring the Early History of British Archaeology in Turkey and Syria'

Join renowned archaeologist Nicolò Marchetti, as he showcases new evidence from British archaeologists between 1876 and 1920 from the excavation site at Karkemish between Turkey and Syria. In this lecture, Professor Marchetti will also present the archival research which has helped frame archaeological activities within the wider policies of their time.

Wolfson Auditorium
Thursday 16 April 2015 at 6.30pm
British Academy
10 Carlton House Terrace, London SW1Y 5AH
£10 (Free to BIAA members).

To book visit:
www.biaa.ac.uk/events or call 020 7969 5204

Thames Valley Ancient Egypt Society

'Howard Carter: An Alternative View of the Man Through his Art'
Lee Young

Saturday 6 Jun 2015 @ 2.00pm
Free to members; Visitors £3 (donation)
Oakwood Centre, Headley Road, Woodley,
Reading RG5 4JZ

For more information consult the website:
www.tvaes.org.uk

The Palestine Exploration Fund

Lectures and Activities

PEF 150TH ANNIVERSARY LECTURE SERIES

In Association with the British Museum Department of Middle East
Supported by the Wellcome Trust and Maney Publishing

Beatrice St. Laurent, Bridgewater State University will give this year's Iain Browning Memorial Lecture.

'Jerusalem's First Mosque & the Entrance to Bayt al-Maqdis in the 7th century'

This talk will focus on the architectural projects of Mu'awiya, the first Umayyad caliph of Jerusalem, between 638 when he became governor of Jerusalem until his death as caliph (660-680). This is ground-breaking research challenging most previous scholarship on the topic and also the Dome's legacy as the oldest surviving Islamic monument. Further, this research alters the traditional view of how the Muslim conquest is viewed from a period of violent conquest to one of a benevolent and peaceful transition from Byzantine Christian rule to Muslim control, a time when Jews were allowed to move back to Jerusalem, and also when all were allowed access to the former Temple Mount and new Muslim sanctuary.

4.00 pm, May 7 2015, BP Lecture Theatre,
Clare Education Centre, British Museum.

PEF 150TH ANNIVERSARY LECTURE SERIES AGM LECTURE

'Not for the Greed of Gold: A Tribute and Biography of the Life and Career of J.L. Starkey, Director of the

Wellcome-Marston Archaeological Expedition to Palestine, 1932-1938'

John Starkey, son of James Leslie Starkey

The lecture will include a brief overview of Starkey's early career in Egypt at Qau with Prof. Flinders Petrie, and in Karanis as Director for the University of Michigan, and later in Palestine at Wadi Ghazzeh, Tell Jemmeh, Tell el Fara and Tell el Ajjul again under Prof. Flinders Petrie as his first assistant. However it will focus mainly on his work and life at Lachish where he led an expedition in 1932 – The Wellcome Archaeological Expedition to the Near East (financed initially by Sir Henry Wellcome). After Sir Henry's death it was financed jointly by the Wellcome Trust and Sir Charles Marston and renamed the Wellcome-Marston Research Expedition to the Near East. He was Director of Lachish until 1938 when he was tragically murdered by bandits on the road to Jerusalem while travelling to the opening ceremony of the Rockefeller Museum which was featuring the Lachish exhibition – he was just 43. His book featuring the famous 'Lachish Letters' which he had discovered, had already been prepared in conjunction with Prof. Torczyner and was published later that year. The Lachish Books II – IV which followed in the years to come, were put together by his faithful assistant Olga Tufnell.

Some Lachish artefacts and literature from the family archives will also be on show and is hoped that the Lachish Gallery (no. 57) at the British Museum will be open to the public on the day of the lecture.

4pm (following AGM at 3.30), 11th June 2015,
BP Lecture Theatre, Clore Education Centre,
British Museum.

All lectures are free to attend for both members and non-members but must be booked through the BM Box Office: 0207 323 8181 or visit the British Museum's 'What's On' section on their website: www.britishmuseum.org

CORNUCOPIA EVENT

'25 years of Research among the Alevis'

A talk by Dr David Shankland presented by the Anglo-Turkish Society

The Royal Anthropological Society, Fitzroy Street
Wednesday April 22 at 5.30pm

<http://www.cornucopia.net/events/25-years-of-research-among-the-alevis>

Research Grants

Ancient & Modern Research Prize

The 9th Ancient & Modern Prize, an award of £1,000, will be given to a candidate aged under 26 or over 60 for an original research project. The Godfrey Goodwin Prize of £500, in honour of the distinguished Ottoman architectural historian Godfrey Goodwin (1921–2005), will be awarded to the runner-up. There is still time to apply for this year's award which is open to applicants aged under 26 or over 60. Past applicants, except for prize winners, are still eligible to apply again for the award.

Sponsored by HALI and CORNUCOPIA and by BONHAMS, CHRISTIES and SOTHEBY'S

Applications for this year's award will close on April 30, 2015.

See website for more information:
<http://www.ancientandmodern.co.uk>

Oriental Institutions Collections Research Grant

The Oriental Institute of the University of Chicago is an interdisciplinary research center whose goal is to integrate archaeological, textual, and art historical data to understand the development and functioning of the ancient civilizations of the Near East from the earliest Holocene through the Medieval period. The Oriental Institute wishes to provide researchers with financial support to carry out discrete research projects that incorporate the study of artifacts and related archival documents within our museum collections.

This year (2015), through the generosity of Jim Sopranos, one or more Museum Collections Research Grants will be available to researchers.

Visit the website for more information:
<https://oi.uchicago.edu/collections/oriental-institute-collections-research-grant>

BFSA Research Grants

The BFSA grants are intended to support research in any academic area covered by the BFSA's aims, which are to promote research relating to the Arabian Peninsula, in particular, its archaeology, art, culture, epigraphy, ethnography, geography, geology, history, languages, literature and natural history. Grants may be used to fund fieldwork, library or laboratory-based research or research support. It is

expected that grants of a combined value of up to about £8,000 will normally be awarded each year.

There are two types of research grant:

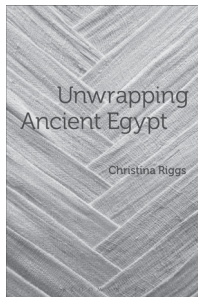
- Small Research Grants: up to £1,000 (for all categories of researchers)
- Main Research Grants: up to £4,000 (for post-doctoral research)

The application deadline is 15th May 2015 and awards will be announced by the middle of June 2015. Applicants are expected to become members of the BFSa.

For more details, and how to apply, visit the BFSa website: <https://www.thebfsa.org/content/grants>

BOOKS AND REVIEWS

***Unwrapping Ancient Egypt*, by Christina Riggs.**
Bloomsbury, 2014. 319 pp, ISBN 978-0857855077i.
£24.99.



This book originates in a series of lectures given by the author in 2012, and aims to weave together the themes of wrapping in ancient Egyptian culture, and the ‘unwrapping’ of that ancient culture by researchers in modern time. Its lecture-series origins are apparent throughout, both in its structure and the way in which issues are presented.

It begins with a vignette of the damage to a gilded figure on the back of a leopard from the tomb of Tutankhamun (actually representing the female king Neferneferuaten – something not mentioned), in the raid on the Egyptian Museum, Cairo, during the 2011 Egyptian Revolution. It is noted that this ‘desecration’ of the item was not its first, since its removal from the tomb was a ‘desecration’ in the strict definition of the word – a violation of its sanctity as an item deposited as part of Tutankhamun’s burial ritual. It is further noted that this first ‘desecration’ involved the removal of the linen wrappings that enfolded this figure – and also many of the other divine images (not to mention the coffins and royal mummy) in the tomb. Concluding with a meditation on the philosophical underpinning of Egyptology as a discipline, this first chapter sets the scene for the themes explored in the rest of the book.

The second chapter focuses on mummy studies and the way they link into the broader history of Egyptology. This takes the story back to the days of Athanasius Kircher in the seventeenth century, including images from his book and from other early works, and then on to the discovery of the royal mummies, emphasising the importance placed on unwrapping, and so revealing, the bodies in modern times. The wrapping aspects of mummification itself is the topic of chapter 3. The author notes the links between the treatment of mummified bodies and statuary, something particularly true in the mummification techniques employed during the Old Kingdom, not to mention their sharing in the ritual of Opening the Mouth.

Chapter 4 is concerned with linen, the universal cloth of ancient Egypt, and its uses, with modern Egyptology evoked via the nineteenth century cotton industry (in which Egypt was a major raw-material producer), noting that Jesse Howarth, a key sponsor of Flinders Petrie’s work and Manchester Museum’s Egyptian gallery, was a cotton merchant. It further explores the wrapping of objects and the human body, concluding with a discussion of the iconic block statue, in which the whole body below the neck is depicted as swathed in linen, producing ideal surfaces for the addition of texts.

The next chapter takes the concept of concealment further by looking at how ‘secrecy’ can be traced in ancient Egypt and modern Egyptology, picking up on the professional secrets mentioned by the high priest Bakenkhonsu on a block statue mentioned at the end of the previous chapter. In the modern arena, the issues of both the esoteric ‘mysteries’ attributed to ancient Egypt and the nature of Egyptological ‘professionalism’ are both discussed. The author makes an interesting observation

regarding Egyptologists' nervousness about the idea that ancient Egypt had sacred secrets revealed through 'initiation', a position that one wonders is an implicit reaction to the masonic and other modern esoterist claims in this direction. She makes a good case that such things did exist, bringing into the discourse the question of the wrapping and concealment of sacred images and the employment of masking in ritual. The chapter concludes with thoughts on museums and 'secrecy', including an anecdote concerning a Freedom of Information request regarding the mummies in the Manchester Museum.

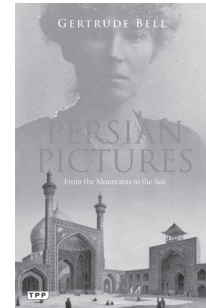
The final full chapter is entitled 'Sanctity', and aims to weave together the conceptions of the sacred in ancient Egypt and the revelatory roles of universities and museums, also considering how the interaction between the two can be used to critique Egyptology as a whole. The treatment of the Egyptian dead is particularly considered, both via modern examinations and the issues surrounding the display of human remains, including that of the royal mummies in Cairo. Apropos the latter, Dr Riggs's statement that they were consigned to 'the basement of the museum' after President Sadat's 1981 order for the closure of the royal mummy gallery is incorrect: the room was simply closed to visitors, although accessible to researchers until refurbished as the 'second' new royal mummy room in 2006. The wider controversy over the display of unwrapped remains is also discussed, in part through the prism of the author's own former museum, the Manchester Museum, which went through a public controversy over its displays in 2008. An 'Afterword' then ties together the various strands of thought raised in the earlier chapters, in particular the need for greater self-awareness among Egyptologists as to how they interact with the ancient and modern worlds involved in their studies.

Dr Riggs' book contains much of interest, presented in an ingenious way that raises issues that might not otherwise have easily sprung to mind and which should indeed be considered by anyone dealing with the study of the ancient world. On the other hand it sometimes feels that the author is trying too hard, with the 'wrapping' similes slightly too arch and knowing, and (sub?)consciously playing to a gallery of bien pensant postmodernists. These are, however, but annoyances in a book that can be read with profit by anyone interested in ancient Egypt and its study.

Aidan Dodson

Bell, Gertrude, *Persian Pictures – from the Mountains to the Sea*, London, Tauris Parke Paperback, 2014 (Text first published in 1947, Ernest Benn Ltd) 196 pp, ISBN 978 1 78076 692 8. £9.99.

Massoudi, Cyrus, *Land of the Turquoise Mountains, Journeys across Iran*, London, I. B. Tauris, 2014, 243 pp, ISBN 978 1 84885 637 0. £15.58



Iran is a vast country whose overwhelming history, geography and cultural vitality and now involvement in the turbulence of contemporary Middle Eastern politics has always stimulated comment and analysis. Some writers desperately grapple with cliché in their efforts to understand this complex land while others capture some of its unique qualities in well-observed, fluent and eloquent prose.

The two books under review here are journeys of discovery in Persia of the late 19th century, and Iran of the 21st century, where the writers' personal narratives are naturally shaped by the considerable passage of time between them. Gertrude Bell (1868-1926) was a brilliant and versatile woman of a wealthy family, a graduate with a First Class degree in history from Oxford, who learnt Persian and then Arabic, and later became deeply involved in the archaeology and eventually the politics of the Middle East. Her visit to Persia in 1892 was soon followed by the publication of *Persian Pictures* in 1894, based on her travel diaries. Cyrus Massoudi is an Iranian born in London who studied at Edinburgh University. After graduation he travelled in Iran from 2006 to 2009. *Land of the Turquoise Mountains, Journeys across Iran* was published in 2014, five years after his return, giving him time to prepare and edit his material. It is interesting that there are parallels in their experiences despite the distance of time. They were both young – Gertrude Bell was 23 and Cyrus Massoudi was 25 – when they began their journeys. They were well educated – Gertrude especially in her command of Persian, but Cyrus, while speaking some Persian at home, by his own admission, found communication

difficult, as English is his main language which is clear from the fluency of his writing. They also had the contacts essential to ease travel both in Qajar Persia and modern Iran. Gertrude's uncle, Sir Frank Lascelles, was British minister to Tehran and well placed to offer her hospitality and exert his influence on her behalf. Cyrus had access to a network of Iranian family members and their friends both in Tehran and beyond, to accommodate and help him. Both journeys involved hardship. Gertrude travelled for days on horseback often through rain and mud, camped in gardens and decaying post houses and ate meals improvised by her Persian servants. Cyrus and his backpack travelled by train, bus, overcrowded service taxis and recklessly-driven private cars to reach remote places. He also experienced the extremes of generous hospitality in the comfortable homes of Iranian friends and acquaintances and the bleak conditions of camping in derelict buildings and his tent where he cooked food over a flickering camp fire.

Gertrude left England in April 1892, accompanied by her aunt Mary Lascelles and cousin Florence, on a month's journey by rail and sea from Paris to Constantinople, Tiflis and Baku to the Persian shores of the Caspian Sea, and then on horseback to Tehran where they arrived on May 7. She stayed at the British Legation in Tehran where she socialised with the diplomats, military attaches, administrative and secretarial personnel of the international expatriate community and continued her Persian studies, and also moved to the summer quarters of Gulhak which she used as a base for adventurous excursions riding around the Shemiran hills north of the city, the foothills of the Alburz range and further afield. She left Persia in mid-September and, following the route in reverse of her outward journey, reached London in mid-October 1892. *Persian Pictures*, a sequence of impressionistic essays based on her diaries, is the remarkable result of her relatively short visit. She was more concerned with capturing the beauty of the Persian landscape, the range and customs of the people she met, and events and ceremonies which caught her attention, rather than the order of a detailed travel narrative. She should be read on her own terms –for her chilling report of the cholera epidemic which devastated Persia reaching Tehran in the summer of 1892, her account of the *tazieh* – the Shi'a passion play commemorating the martyrdom of the Imam Hussein at Karbala in 680 CE, her meticulous observations on the bejewelled Gulestan Palace, her meetings with ladies of Nasiruddin Shah's court, the charms of tea and picnics in Persian gardens, the idyllic descriptions of

nomadic encampments, and the pleasures of riding in desert and mountain.

Cyrus, compared with Gertrude, easily began and ended his journey in Tehran, arriving and departing with Iran Air. He did not, however, have the advantage of gradual adjustment to a different culture which the slow and uncomfortable overland journey gave to Gertrude. He was curious to know about both his family, and the complexity of Iran's history and its present situation, and to attempt some understanding of them. In pursuit of these ambitious aims he set off on a series of journeys throughout Iran, well beyond Gertrude's horizons. He was supported by a loyal Iranian contact of his family who could organise transport and introductions through an endless network of friends conveniently located all over Iran. Cyrus is enthusiastic and energetic as he moves north to the Caspian where his grandmother still has a modest holiday home, sadly in need of major repairs, visits Tabriz, makes a hazardous climbing and camping expedition to the famed Castle of the Assassins at Alamut, descends to the Kurds of Sanandaj, braves swarms of mosquitoes and rats in the sweltering heat of a Persian Gulf island, stops at Shiraz and Kermanshah to see the ruins of Achaemenid Persepolis, the Sassanid grotto of Taq-e Bostan, and the spectacular Elamite stepped ziggurat of Choga Zambil, evidence of Iran's pre-Islamic past.

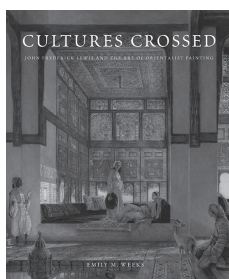
He presents his experiences in Iran within a broad chronological framework of history which includes the pre-Islamic period, the Arab conquests of the 7th century, the highlights of the Safavid dynasty of the 16th and 17th century, the Qajars and Pahlavis from the late 18th to mid-20th centuries and finally the developments since 1979 of the Islamic Republic. The historical sections are, however, too long and would have benefited from some editing as they interrupt his otherwise informative and sharply observed analysis of contemporary Iran. There are also a few omissions and errors. His account of Tabriz, for example, does not mention the Blue Mosque of 1465, so-called from the splendour of its mosaic tilework which is still visible despite the ruined state of the building. Taq-e Bostan is rightly famed for its magnificent rock reliefs celebrating the deeds of the Sassanian rulers of the 4th to 7th centuries. He mistakenly includes the relief depicting the victory of Shapur 1 in the 3rd century over the Romans, where the defeated emperor kneels in supplication; this is located at Naqsh-e Rostam near Persepolis. His treatment of contemporary Iran is

impressive, ranging from excellent reporting of the traditional festivities of Nowruz (Iranian New Year), and the rituals commemorating the martyrdom of the Imam Hussein, to modern themes such as the relentless disfigurement of the resorts of the Caspian in the interests of the lucrative market of Iranian tourism, and the ingenious evasions of the restrictions of Islamic dress by the fashionable youth of Tehran.

Gertrude Bell gracefully summarises the last days of Qajar decline to which Cyrus Massoudi's description of the continuing evolution of the Islamic Republic is a salutary contrast. They may be read separately or in tandem – both approaches are enjoyable. Route maps of the journeys and also some photographs would have been helpful; perhaps in future editions?

Jennifer M Scarce, University of Dundee

Emily M. Weeks: *Cultures Crossed: John Frederick Lewis and the Art of Orientalism*, The Paul Mellon Centre for Studies in British Art, Yale University Press, London and Nkew Haven, 2014, text 1-146 pp, Appendix 147-150, Notes 151-218, Bibliography 219-236, Index 237-249; Illustrations: 90 color and 32 b/w. ISBN 978-0-300-20816-0 (hdbk), \$75.00



John Frederick Lewis, whose ten year residence in Cairo made him “the most significant Orientalist artist of the Victorian era” (p.5), has long been a subject of speculation for art historians. Now, Emily Weeks has devoted to him the first full length academic publication, in which she interweaves close formal analysis, historical contexts and recent interdisciplinary theory (9). Her background credentials for this project are strong: a doctoral dissertation on Lewis for Yale in 2004, and originator and participant in the 2008 Tate Exhibition: *The Lure of the East: British Orientalist Painting*. It is a handsome book: abundantly illustrated as well as copiously and informatively annotated. The prose, fluent and fluid, articulates her central thesis: that in his multi-layered and complex compositions, Lewis

manipulated Middle Eastern realities to critique specific elements within British society (7).

Chapters 1 and 2 introduce Lewis and examine the *myth* and the *reality* of his biography. These pages are expository and pinpoint his early career and his Egyptian context. Chapter 3 - “A Body of Texts” - examines two of Lewis’s paintings and the texts which they reflect: *The Courtyard of the Coptic Patriarch’s House in Cairo*, c. 1864 and *The Midday Meal, Cairo*, 1875. In both settings the compositional evidence simulates Edward Lane’s descriptions of domestic settings in his *Modern Egyptians* (1836, republished 1860, 1872), while the narrative details of both images derive from William Thackeray’s tongue-in-cheek account of his Cairo visit to Lewis, in 1844, as recounted in *Notes of a Journey from Cornhill to Grand Cairo*, 1846. This inter-textual interweaving of “competing narratives of fact and fiction serve to introduce the conflicted nature of Lewis’s biography.”(8)

In Chapter 4 Weeks examines *Hhareem Life - Constantinople*, 1857, featuring two ladies, one on a divan, the other standing before her, with a mirror between them. Weeks argues that certain elements in the painting, namely the mirror’s reflection of “billowing trousers and yellow slippers,” the Madonna-like countenance of the main lady, and the window open to greenery beyond, conspire to produce not a picture of the Middle East, but “a glaring vision of contemporary British life” (8) in which these women are about to make their own “annunciation of power” (105).

In her analysis of *The Reception*, 1873, in Chapter 5, Weeks elucidates the announced power shift. The painting’s original title was *A Lady Receiving Visitors: The Apartment is the Mandarah, the Lower Floor of the House, Cairo*. Again, Weeks bases her hypothesis on Lane’s residential terminology: the mandarah, the main, ground floor reception room was for men, and as such, the most lavishly ornamented room in an Islamic house. Lewis, by placing unveiled ladies in a male space, upends patriarchal systems of power, not only in Cairo, but in Britain and its Empire (8,119) because, as she argues, the painting appeared precisely when the British government was making strong efforts to intervene on behalf of (white) harem women in several Middle Eastern countries, notably in Constantinople. Lewis, however, by depicting Egyptian women in a luxurious setting and obviously not in need of rescuing, challenged “the rationalizations for imperial and domestic policies in Britain.” (119)

In the final chapter – ‘Orientalisms Transposed’ - the radical political statements of *The Reception* are continued (129). After dissecting two versions of *A Frank Encampment in the Desert of Mount Sinai, 1842*, the watercolor of 1856 and the oil of 1863, she argues that in the “awkward odalisque” pose of the Frank - be he the painting’s patron or Lewis himself (132, 133, 143), Lewis is making a prelude statement of his “revolutionary brand of Orientalism: the myth of British patriarchal power” (134,143). It is to a critical review by John Ruskin, in 1856, that Weeks attributes this illuminating insight: that in spite of the scene’s evidences of transcultural harmony and interconnectedness, the symbol of dead animals and birds beside the Englishman is overriding.

In her book, Weeks has chosen to analyse just a few of Lewis’s many paintings. But by looking again at those Weeks has chosen, and at other images not considered, it is possible to draw different interpretations and conclusions about his work and motives. As she herself admits, “Lewis’s remarkably detailed pictures elide straightforward resolution” (9).

Weeks’s first focus in *Hhareem-Constantinople* is on the centrally placed mirror with its profile view of the attending lady and of yellow slippers, blue bloomers, and pink sash. The trousers and slippers she posits belong to a man, perhaps to Lewis (99), as suggested by van Eyck’s use of a mirror in his conjugal *Portrait of Arnolfini and his Wife*. However, Weeks does not discuss the sash or cummerbund, shown not neatly wrapped around the owner’s waist, but descending in unraveling loops towards the floor. Nor, in this context, does Weeks mention that the features of the attending lady are generally acknowledged as those of Lewis’s wife Marian. Weeks also hypothesizes that there are pious overtones to the painting: in the main lady’s downcast face, a similarity to an *Annunciation* by Robert Campin, c. 1425 (which Lewis may or may not have seen (100)) and in the view from the window to Qur’anic images of Paradise. However, the Qur’anic passages cited, p. 102, notes 52-55, from Surah 2, The Cow, mention no heavenly gardens. They deal with the Pilgrimage and divorce. Furthermore, there are no verses 315, 316 in Surah 2. There is perhaps a less convoluted explanation for the painting. The female relative or attendant, who cares for the children, is telling the bored-cat-teasing-lady-mother that her son, in the background, refuses to put on the cummerbund she has chosen for him. The child-carer could be appealing to the parent for an authoritative and supporting maternal word.

For *The Reception Weeks* refers to Lane’s description of Ottoman Cairene houses, in which he locates the ladies on the upper floors in a room called a ‘ká`ah’. But qa`a in Arabic has no gendered meaning. It translates as, ‘entrance hall; sizeable room; hall.’ Thus a mandarah is technically a qa`a. In an Ottoman house, such as Lewis lived in while he was in Cairo, the main harem room is very similar to that of the mandarah with the exception of the fountain area and perhaps size. Furthermore, men usually used the mandarah at night. During the day, when they were out about business, and the room was empty, it was possible for the women to use it, with permission. That Lewis used this main lower-floor room for his painting is innocently plausible. Here, in the marble inlay patterns around the fountain, the coloured glass and pattern producing lattice of the main window, Lewis could dazzle with painterly virtuosity. In her description of the room, Weeks describes the standing lady as ‘the female servant’ who ‘gazes distractedly beyond the limits of the picture plane’ (110) Surely she looks at the in-coming group of ‘visitors’ to her right? And why is Weeks surprised that they are visitors (see p.204, no. 16), ‘each dressed in vaguely Egyptian clothing’? This clothing has appeared hitherto unquestioned by Weeks in many of the other paintings she features.

In the last chapter, chronological confusion weakens Weeks’s argument. Herein her final discussion focuses on the *Frank Encampment* (exhibited 1856) in order to validate the previously made point about the later exhibited *Reception* (1873). To this reader it would also seem that if indeed there is any ‘Orientalist transposition’ it would not be Lewis as the supine Englishman, but as stand-in for the manly shaykh Hussein.

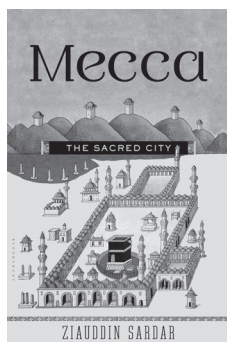
Although Weeks’s commitment to researching this subject is amply supported by myriad footnotes directing readers to additional sources and crediting the many scholars with whom she has been informed, the main text is plagued with small mistakes. For example, 1356, not 1256, is the date for the Madrasa of Sultan Hasan, which was a religious school for just Sunni jurisprudence, not ‘for all sects’ (45). Also, Edward Lear’s (1812-1888, not 1818-1888) main trips to Egypt were in the 1850’s and 1860’s, not ‘the 1840’s’(47). In *A Frank Encampment*: it is not a *hookah* (131,134) – a water pipe – which is part of the scene, but a *chibuk* (109) – a long stemmed pipe.

Emily Weeks has provided her readership with abundant new and interesting material about this

enigmatic painter, even as his motives are still subject to diverse explanations. Research and interpretations become an accretive process: one study builds on another. One of the benefits of this book for me has been the invitation to reconsider Lewis; and surely this presentation will stimulate insights for other readers.

Caroline Williams, Williamsburg, Virginia

Sardar, Ziauddin. *Mecca*, Bloomsbury, 2014, xxxviii + 408 pp (hdbk), ISBN 978 1 4088 0920 4. £25.00



‘Ground-breaking, deeply personal, controversial and witty, *Mecca* explores the strange fascination of what is – perhaps - the most important city in the world today.’ So reads Bloomsbury’s press release on Ziauddin Sardar’s latest tome bearing a strong Islamic theme.

But what genre does this one fall into? Pilgrims’ narratives feature strongly, including the author’s account of his own in 1976, which acts as an entertaining but also thought-provoking entrée. Indeed Sardar’s engaging storytelling technique runs throughout the book, as does his commentary on the changes and developments of the Muslim world from the birth of the Islamic revelation to the era presided over by Saudi Arabia today.

Many of the sources are what we might expect. The classical sira of Ibn Hisham, Ibn Ishaq, and Al-Tabari structure the early chapters, with the medieval travelogues of Ibn Jubayr, Nasir-i Khusraw, Ibn Battuta and Ibn Muhajir featuring strongly in the middle ones. Sardar opines that medieval Muslim believers’ travelogues were at their most interesting while conjuring the journey to and from Mecca – descriptions of the haram on the other hand were largely formulaic. Still in this time period are quotations and references to Ibn Arabi’s *Mecca Revelations* and *Tarjuman al-Ashwaq*, as well as texts produced by other Muslim poets, scientists, philosophers, and musicologists from the apogee of Islamic civilization.

Another feature is extensive politico-military history relating to the instalment, expulsion, replacement – and sometimes return – of individual Meccan sharifs. This is of a type with the English tradition of Middle East travel writing, found in works such as Mark Sykes’ *The Caliph’s Last Heritage* and Philby’s *Arabia of the Wahhabs*. According to Sardar, it was the first dynasty of caliphs, the Umayyads, who established ‘the great fissure in Muslim consciousness between sanctified religion [at Mecca] and imperial rule’ (84). They too began the obsession with bloodline and ancestry that has featured so large in Mecca’s history and that of the wider Arabian peninsula, which Sardar feels distorted the original egalitarian message of the Prophet. The divisions manifested in Mecca impacted on the whole of the Muslim world, but that city’s conservative, traditionalist core meant that the great achievements of Islam – which were broad and inclusive - happened elsewhere in cities like Damascus, Baghdad, Cairo and Cordoba.

Making Mecca off limits to non-Muslims, as the Umayyads did, contrasted with the openness of the Prophet’s Medina, where Muslims co-existed alongside Jews, Christians and pagans. For Sardar, Mecca has remained exclusive to the last:

Considering how bad a press the Umayyads have received, especially among religious scholars, it is interesting that their particular legacy in closing Mecca to all non-Muslims, which presages a certain closing of the Muslim mind, is never questioned, even today (105).

In the next breath, he adds: ‘It must be said, making this facsimile of paradise on earth forbidden fruit has made it a source of irresistible fascination and an endless temptation to non-Muslims down the years.’

With exclusivity goes division. Haram spaces were divided according to sectarian and *mathab* groupings; violence and near anarchy perpetrated in the name of religion plagued even the ‘golden age’ of Islam in the 10th century when the Qarmatians sacked Mecca. However, fanatical and often violent sectarianism from the Kharijites onward, often taking on millennial overtones was not, as Sardar correctly points out, limited to Islam alone. Christians have done much the same thing.

Yet it is a strange fact that Bedouin attacks on pilgrims’ caravans lasted up to the time of the last sharif and founder of the modern Hashemite

dynasty, Husayn Ibn Ali. The Fatimid Sultans exercised their own threat when the Sharif of Mecca refused to accept their primacy by inserting their name in Friday prayers. Pilgrimages were made safe only when strong central authority existed, such as under the rule of Sardar's hero Salah al-Din al-Ayyub, and later the Ottomans. Speaking of the relationship between Mecca and the latter, Sardar states: 'The city, perhaps as it always had, served as a stage where the condition of the Muslim world or, more precisely, the condition of the dominant Muslim power, could be enacted ...Mecca began to take on the appearance of an Ottoman city' (182). The *Surre* ('precious gifts') annual caravan sent from Istanbul to Mecca became a 'special institution' (184). At this period visiting scholars and students made Mecca a university-city as well as pilgrimage destination. Its oldest *madrassa*, designed by the great Ottoman architect Sinan, signalled that for a time 'Mecca was indeed coming into line with the intellectual culture of the Muslim world' (186).

Western Orientalists come into the story later on, when 'the shifting fortunes of Europe were pressing in on the Muslim world' (221). The quality of John Lewis Burckhardt's writings is rightly praised for 'provid[ing] us with one of the most comprehensive accounts of the city, its people and their occupations in the early nineteenth century... relatively free of anti-Arab bias and sense of superiority' (234). Having noted Burton's wholesale reliance on them, Sardar refreshingly chooses to foreground the record of less frequently cited nineteenth and early twentieth century Europeans, including converts Mahmoud Mobarek Churchward, and Lady Evelyn Cobbold, and spies Eldon Rutter, and Arthur J.B. Wavell. Also excerpted is recently re-published *Nawab Sikandar Begum's Pilgrimage to Mecca* (2008) which presents a telling picture of the gender and racial prejudices of the late Victorian sharifs.

An attractive feature of Sardar's work is the painstaking attention paid to the renovations made to the Kaaba and its surrounds in the different epochs, beginning with Ibn Zubayr's restoration work at the end of the 7th century, leading on much later to the progressive development of the haram under the Ottomans. Continuities exist, such as the survival of places for bathing described in Ibn Jubayr's 12th century account, along with 'a long bench with a row of drinking mugs, and tubs filled with water for ritual ablutions' which remained up to the time of Sardar's 1976 pilgrimage (131). But the tone becomes scathing when detailing – in Sardar's eyes – the monstrous

desecrations of the city's historical sites from the 1980s onwards.

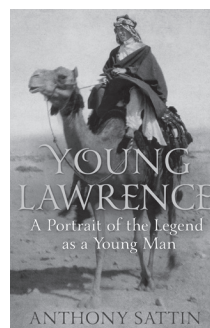
The final chapter returns to the pilgrim scene of modern times, unpacking recent political clashes and disastrous accidents. The rarely absent personal tone is emphasised as Sardar toys with his own personal vision of the Holy City, acquired at the knees of his grandmother, and linked to the celestial, timeless image of Mecca the pilgrims bring with them. The writing takes on an acerbity that may be controversial to some, though perhaps not so surprising for those who have read the same author's *Desperately Seeking Paradise*. Sardar tells us, more forthrightly than in the earlier book:

The Muslim world is in a dire and perilous state... What should Muslims do when faced with the complete eradication of respect for the traces of their history at the very place their identity begins... [and] a theology that assigns no value to history or culture?' (342,343, 351).

Readers of *Mecca* may at times feel they are still accompanying Sardar on his journey as a sceptical Muslim; mostly, they will sense a wide ranging intellectual engagement with a city that has been one of the world's most important over the last one and a half millennia. In his hands they can appraise how this long history connects with the predicament facing his fellow believers in the world today. (Members may also enjoy the chapter headings which often read like titles from ASTENE conferences!)

Geoffrey Nash

Anthony Sattin, *Young Lawrence: A Portrait of the Legend as a Young Man*. John Murray, London, 2014. xiii + 316 pp, ISBN: 978 1 84854 912 8. £25.



Many books have been written about Lawrence of Arabia and his part in the Arab Revolt, and their numbers have been on the increase with the centennial observance of World War I. The focus

of Anthony Sattin's biography, however, is the period from the birth of T.E. Lawrence to the start of the Great War. It is intended as a prequel to the story of Lawrence of Arabia as related in the post-war *Seven Pillars of Wisdom*. The premise is that by knowing the pre-war story of T.E. Lawrence, we can better understand his motivation for securing Arab freedom from the Turks. The affection he had for the Syrian villagers with whom he worked, especially Dahoum, during his archaeology days at Carchemish, were at the heart of his incentive. Information about Lawrence before he became a hero, when he was less complicated to understand, also facilitates appreciation for why Lawrence was conflicted about his legend and wanted to escape from it.

The prologue opens in August 1914 with Lawrence burning the only copy of the book he wrote about his early adventures in the Middle East, entitled *Seven Pillars of Wisdom*. Lawrence later referred to the book as a 'youthful indiscretion', describing its style as immature. Sattin suggests that the timing of the start of war, from which Lawrence might not return, could have been the motivation for putting his affairs in order, including removing evidence about an 'indiscretion' he might not want his parents or others to know of. The rest of the book unfolds in chronological order.

Since childhood, Lawrence was fascinated by the romance and chivalry of Crusader Knights: he spent summer holidays cycling around England, making brass rubbings of knights in armour, with which he then decorated his room. The interest became obsessive. Could this have been a sign of unhappiness?

The author explores why young Lawrence may have been unhappy. He points out that his father appeared in no family photographs, and there were no photos or mementos of extended family members or grandparents. The lack of a family history made it likely that Lawrence would perceive himself as a 'nowhere man' from an early age. The reality of family life that was difficult for Lawrence included struggles with his mother and his precocious, intuitive, unshared suspicions by the age of ten of his illegitimacy. Sattin suggests it was these pressures and the conflict with his mother that led his parents to build him a bungalow in the garden of their home in Oxford, so that he lived apart from the rest of the family.

Ned, as Lawrence was called, was noticeably shorter than his brothers, and this may have caused him to

constantly drive himself to the limits of his physical endurance. Lawrence was a very bright but erratic student at Oxford High School, who would excel when he was interested, but merely pass if not. He became attracted to archaeology, and as a teenage volunteer at the Ashmolean Museum he salvaged antiques from demolition and construction works in Oxford, and worked at their reconstruction and restoration. He went on to read history (medieval studies) at Jesus College. It was through his voluntary work with the Ashmolean that at the age of 17 Lawrence met its new curator, D.G. Hogarth, who was to become a father figure and mentor. Lawrence later wrote that this was 'the age at which I suddenly found myself', and that he owed everything to Hogarth.

During the Summer of 1908 Lawrence cycled across France to research his dissertation about whether the skill to build Crusader castles derived from the East or the West. In 1909 he planned a longer walking journey through Syria to continue his research. He sought the advice of the renowned Arabian traveller Charles Doughty. He then ignored Doughty's advice about the risks: not to travel in July, not to travel alone nor on foot, and that knowledge of Arabic was necessary. In September, Lawrence was beaten, robbed and hospitalised, but he made light of it in a letter to his parents.

Lawrence graduated from Jesus College with a first class degree and he was awarded a postgraduate scholarship at Magdalen College. He abandoned this in 1910 to join Hogarth at an archaeological dig at Carchemish (Jerablus), near what is now the border between Turkey and Syria. Lawrence had much responsibility at Carchemish beyond excavation: photography and direction of the Arab workers, which was facilitated by a growing command of spoken Arabic. He got on well very well with the workers, and established a close friendship with Ahmed, the ambitious young water boy who wanted to improve his education and prospects. Ahmed, nicknamed Dahoum, flourished with Lawrence's encouragement, and he made him his assistant. Lawrence trained him as a photographer and taught him other aspects of archaeology. Lawrence built an eight-bedroom home at Carchemish, and decorated it, including a mosaic floor he and Dahoum had 'lifted'. The two were very close, and often in each other's company. Some Lawrence biographers have questioned his sexuality and the relationship with Dahoum. Sattin sets forth his case that there was indeed love between them, but that it was not

a sexual relationship and that Lawrence said he remained a virgin.

The experience of living and working at archaeology in Syria was very attractive to Lawrence, and it transformed him. His priorities, plans and preferences began to change. By the Summer of 1912, signs of Lawrence's Orientalised style and inclination were emerging. He adopted Arab-style flourishes in his written greetings in English. Lawrence posed for a photograph at Carchemish wearing the Arab clothes of Dahoum, and he mentions three weeks of walking around Jebail (Byblos) in Arab clothes. Lawrence commented in letters to his family and friends that he didn't know how he would adjust to being back in England: 'I don't think anyone who tasted the East as I have would give it up half-way, for a seat at a high table and a chair in the Bodleian. At any rate, I won't.' In the days at Carchemish, Lawrence was happy and described his life to Vyvyan Richards as 'eating lotos every day'. Sattin contrasts this with the passage in *Seven Pillars*, where Lawrence describes his life with Feisal's army and having to dress and think as an Arab, living between two cultures, as the 'Yahoo life'. A big change in perception, but then, the life as an archaeologist in peacetime was different from that of the official British liaison to Feisal and the Arab Army during war.

As war drew closer, the War Office backed a survey by the Palestine Exploration Fund to survey sites of the Exodus, which would afford the cover of archaeology for military intelligence, survey and mapping. C. L. Woolley and T.E. Lawrence of Carchemish were assigned to the project. This was the first verifiable military intelligence work Lawrence performed, despite speculation and deductions by other biographers of earlier involvement. Lawrence was valued higher for the military intelligence survey than Woolley as he had better knowledge of Arabic and for how well he got on with the Arabs. The assignment carried a higher wage for Lawrence over his very modest stipend at Carchemish. Dahoum also worked with the survey. Lawrence gained knowledge about the terrain that would later aid him with his strategy for taking Aqaba.

Sattin's biography ends with Lawrence's assignment to Cairo as an Intelligence Officer in December 1914. In the closing pages of the last chapter, the author discusses Lawrence's personal motives for his role in the Arab Revolt, drawing upon his letters and passages in *Seven Pillars of Wisdom*.

Shortly before taking Damascus, Lawrence learned, probably from Hogarth, that Dahoum had died of typhus. Writing in 1919, his most important incentive for his actions was expressed as: 'I liked a particular Arab very much, and I thought that freedom for the race would be an acceptable present'. Sattin suggests that his distress upon learning of Dahoum's death explains Lawrence's reaction to the muezzin's call to prayer after the liberation of Damascus from *Seven Pillars*: 'Only for me, of all hearers, was the event sorrowful and the phrase meaningless.' Further strands in the story of Lawrence come together in the Epilogue, and his poem about Dahoum, the dedication of *Seven Pillars* that was not published until after his death, is reproduced.

I thoroughly enjoyed reading Anthony Sattin's well-researched and well-written account of Lawrence before the Arab Revolt. I learned a great deal from the book that has helped with my own research. Much is drawn from Lawrence's works, diaries, and letters to and from others, and re-analysed. Sattin does not shy away from taking a view about whether Lawrence worked as a spy before the war and whether he was in love with Dahoum.

Along with recounting Lawrence's positive attributes, accomplishments and triumphs as a scholar, archaeologist and spy, Sattin reveals his prankish sense of humor and early examples of negative attributes. Lawrence's long-standing 'ability to sow confusion' by not revealing all of the facts or understatement, which he had adopted originally for protection from his prying mother, held him in good stead when 'Lawrence of Arabia' to distance journalists and others. It all helps for a better understanding of the enigmatic post-war T.E. Lawrence, which was the author's objective.

To complement the biography, Sattin helpfully provides background information so that the reader does not have to look for it from another source. For example, Sattin provides information about the Hittite civilization and history, explains the geo-political situation in the Middle East during the two Balkan Wars, and the effects upon the Middle East region of the shrinking boundaries of the Ottoman Empire. The book contains maps of the Ottoman Empire and Lawrence's Crusader Castle Walk, 1909, the Carchemish area and relevant photographs.

Cathie Bryan

Judy Powell, *Love's Obsession. The Lives and Archaeology of Jim and Eve Stewart*. Wakefield Press, Kent Town, South Australia. 2013. xvi + 308 pp, ISBN 978 1 74305 235 8.

Before it was possible to obtain an academic qualification in prehistory, archaeologists came to their chosen profession through a variety of means, including ancient languages, the Bible, collecting antiquities and simple exploration. All these avenues were underpinned by a passion for the past. The discipline, like diplomacy, has always been learnt more through practice than theory. The scientific quest for human ancestry was, however, initially at least, a Western endeavour, focussed principally on the Classical world and by extension the ancient Near East. Australians of European origin were no more immune to these cultural trends than North Americans, and exposure to discoveries from the Old World led to many from outside Europe heading off to learn more about the origins of their own Western background. James Rivers Barrington Stewart was amongst them. So was this reviewer.

Born in Sydney, New South Wales, in 1913, Stewart early became interested in Roman coinage, which he collected as a boy, and progressively developed a commitment to studying Old World antiquity which took him to the University of Cambridge where he took the Archaeology and Anthropology Tripos in the 1930s. Travels through the Middle East and field experience in Palestine and Turkey set the seal on his professional orientation and, after active service and imprisonment by the Germans in the Second World War, he went on to become the foundation Edwin Cuthbert Hall Professor of Middle Eastern Archaeology at the University of Sydney in 1960. He died, before his time, in 1962, but not before he had had a major impact on prehistoric research into Cyprus both in Australia and overseas. The antiquities he acquired, which are now to be found in museums in Australia and New Zealand, and the students he trained, are amongst his most enduring legacies.

The basic facts of Stewart's career are well known, if not always frankly stated, but the more personal side of his life has not received the same attention not only for reasons of privacy but because of a lack of inside information. For what it is worth, Judith Powell has now filled the gap, with her infelicitously titled memoir, which grew out of a chance encounter with Laila Haglund, a free-lance archaeologist of Swedish origin living in Australia who was the

executor of Eve Stewart's will. Through access to the papers left by Eve, James' second wife, and personal interviews, Powell has been able to trace Stewart's marital trajectory over a thirty year period which was neither smooth nor painless. One of Stewart's less attractive qualities was the way he used all who came within his orbit, and his wives were no exception, but this in no way detracted from the quantity or quality of his archaeological output and achievements. Quite the contrary.

By a coincidence Powell's book appeared at around the same time as a conference organised by the Cyprus American Archaeological Research Institute in Nicosia in March 2013 to commemorate the centenary of Stewart's birth, which happened also to be close to the 50th anniversary of his death. It was also the occasion when the last of his substantial works on the early Cypriote Bronze Age was posthumously published in the series, *Studies in Mediterranean Archaeology* (SIMA), Vol. III Part 4 (Uppsala 2012). The proceedings of the conference, in which both Powell and the reviewer took part, have now also been published in SIMA Vol. CXXXIX (Uppsala 2013). Here are to be found essays on the contributions Stewart made to Cypriote archaeology, though not to numismatics and the Crusader period in the Near East, which were also his areas of special interest, and these enable his life's work to be seen in its proper context and perspective. This collective scholarly assessment is suitably worthwhile and enlightening.

Stewart was a great believer in the need for first-hand acquaintance with the countries, sites and antiquities to be studied. He did not write about places or objects he had not personally seen and considered anyone who professed knowledge of a subject or claimed authority on the basis of secondary sources alone a charlatan. He excavated correctly, acquired antiquities legally, and carried out his research in a systematic, comprehensive and unbiased manner. He had strong professional principles but few moral scruples. Powell has allowed us to see the man as well as the archaeologist, and it is not an altogether pretty picture. Even then it is incomplete as Stewart's first wife, Eleanor née Neal, receives less than her due, despite the central role she played in Stewart's formative years before the Second World War. This omission has now been rectified in the proceedings of the Stewart memorial conference. She too once held no less a place in Stewart's affections than Eve.

Robert S. Merrillees

Steven Richmond: *The Voice of England in the East: Stratford Canning and Diplomacy with the Ottoman Empire*, I. B. Tauris, London & New York, 2014, 339 pp, including glossary, notes, bibliography and index, ISBN 978-1-78076-117-6 (hdbk). £62.

Most historians want to do it – reach out and touch history. At the start of his fine account of British ambassador Stratford Canning's time as a diplomat in the Ottoman Empire, Steven Richmond writes how his own ten years teaching history in Istanbul enabled him to gain impressions by 'personal contact with the scenes of history'.

Undoubtedly this has worked. Richmond's lively and rounded account of the best known of the nineteenth century's diplomatic travellers to Constantinople (Istanbul) contains numerous tantalising glimpses of what it must have been like for Stratford amid the scenes and smells of the five periods he was posted there between 1808 and 1858. A striking example is Stratford's first sight of Constantinople as he came sailing in on January 26, 1809 (49): 'The grandeur of the city as we approached it, the variety of dresses, and the tones of so many different languages ... and voices which Homer and Virgil talk about.' Then, later, there are chilling accounts of the massacre by order of the Sultan of some 8,000 or more janissaries. He reports on June 22, 1826: 'The entrance to the Seraglio, the shore under the Sultan's windows and the Sea itself are crowded with dead bodies – many of them torn and in part devoured by the Dogs!' (154).

Canning, by now aged 37, and his young pregnant wife Eliza, who was about 19, finally got out of the embassy in Pera in August and escaped to the relative safety of Therapia on the Bosphorus. He wrote to his mother on October 21 (157): 'Our commonest mode of exercise is either a walk on the garden terrace, where the air at this time of year is delightful, and where we enjoy the most charming views of the world, or a row to the opposite coast in one of the prettiest boats that eye ever beheld ... The constant passage of ships and boats is a never-failing source of interest and amusement.'

Richmond describes how in 1808 Stratford, aged only 21, was pulled away from his studies at Cambridge and despatched by his mentor and older cousin, George Canning, foreign secretary and later prime minister, to assist ambassador Robert Adair in re-kindling an official Anglo-Ottoman diplomatic relationship. This was necessary following the debacle

of the forcing of the Dardanelles in February 1807 when a squadron led by Vice-Admiral Duckworth aimed to persuade the Ottoman sultan to maintain an alliance with Britain and Russia and reject the friendship of Bonaparte. The attempt at gunboat diplomacy failed miserably.

George told Stratford that he wanted him to go to Constantinople to keep an eye on Adair, a political opponent, and report back on him but, in reality, he had another motive. He strove to protect his young cousin, and other members of his family whom he also helped. He wanted Stratford to have a reliable career and not exist in a world of political upheaval, as he himself did. In this George was far-seeing – he died suddenly just a few months into his term as prime minister in 1827, the fifth successive PM to expire in harness.

By the time Adair and Stratford arrived at the Dardanelles in 1808 the political picture had changed. The French and Russians had suddenly allied in July 1807 and 'the British found themselves in the impossible situation of being in a state of war simultaneously with the French, Russians and Ottomans. And the Ottomans now found themselves in a state of war with the British and Russians and facing a real possibility of war with the French' (27). The peace treaty Adair eventually wrung from the Ottomans, who shilly-shallied for several months, left the minister happily free to withdraw from Constantinople, leaving a lonely, unhappy Stratford, only 23, in charge as minister plenipotentiary. Unknown to Stratford, his cousin had planned this appointment all along and although he did not want the job, he was persuaded to be practical and stay for a while.

As Richmond describes, this was to be Stratford's fate – he yearned to be in England, in a political career, but he ended up mainly in diplomatic roles, including four more appointments on special missions or to head the embassy at Constantinople. In all, Stratford was on missions from 1808-12 (four years); 1825-8 (three-and-half years); 1832, January-October (10 months); 1842-52 (eleven years); 1853-8 (five-and-a-half years), totalling 25 years, excluding most of the journeying, preparation and debriefing time.

He got closer to the centre of the action of high government than any outsider, foreigner and westerner during his times there whilst insisting on *not* acceding to a foreign way of life. Such was his prejudice, he wanted to be marked out as different from his hosts – he always wore European garments which of course always marked him as the outsider,

and like practically all foreign visitors (diplomats, merchants, other European travellers) he did not speak the language and apparently conducted all of his diplomatic business with the sultan's officials through a dragoman (interpreter). In addition he soon devised a sure way of getting the government's ear – he made the dragoman read out each of his often interminable letters to the reis efendi (foreign minister) and other officials.

Richmond's study explores the legends about Canning, to what extent he influenced the Ottoman reform programme, and his part in the decision to go to war against the Russians in 1854. He reminds us that Canning left a double legacy of words and pictures. The words amount to many thousands of personal papers (now in the National Archives, Kew: FO 323 series for Canning's papers; FO 78 series for the official embassy correspondence.).

Then there is a beautiful collection of pictures, mostly watercolours, which he commissioned around 1809 from an anonymous Greek artist and which his daughter gave to the Victoria and Albert Museum in 1895 for the bargain basement sum of ten guineas. Astene members may recall the talk by former V&A archivist, Charles Newton, at our last conference at Birmingham in 2013 and his advice that these stunning, evocative paintings can be viewed on the V&A website (go to www.vam.co.uk and insert in the search, 'Stratford Canning collection', to enjoy more than 100 images). Among them are three in which Richmond identifies Stratford (49-51) as one of the subjects, in European dress of course.

While Richmond makes fine use of a mixture of official and personal papers, and published contemporary and secondary works, there are two niggles. Firstly he relies unquestioningly on Canning's *Memoirs* which he has borrowed at one-remove from extracts used by Stanley Lane-Poole in the latter's two-volume biography, *The Life of the Right Honourable Stratford Canning* (1888).

This is a problem because there is an ethereal aspect to the *Memoirs*. Although they are mostly about Stratford's earlier life up to 1828, they were written by him much later, in his eighties and nineties and mostly from memory. The *Memoirs* were lost after Lane-Poole used them so we can only guess how much Lane-Poole, an evident admirer, selected or omitted extracts from them for his study. Also, although Canning is said (by Lane-Poole and other

contemporaries) to have had a clear and incisive mind up to his death aged 93 in 1880, since the *Memoirs* are lost we have no way of being able to test Canning's recall and reliability.

The second niggle is Richmond's discussion of *berats* in Article IX of the Treaty of the Dardanelles (44-5) in which he says the number of *berats* sold to Ottomans by European embassies, and thus conferring diplomatic privilege, proliferated into hundreds and thousands. The sources he cites are sound but they date back to 1960 and 1997. Examination of Ottoman primary sources by Maurits H. Van den Boogert in *The Capitulations and the Ottoman Legal System: Qadis, Consuls and Beraths* [sic] in the 18th Century (2005), pages 85-92 including four tables of analysis, shows that the numbers were grossly exaggerated, then and since.

Sue Kentish

Despina Vlami, *Trading With the Ottomans: The Levant Company in the Middle East*. London: I. B. Tauris. xi + 349 pp. ISBN 9781780768892. eISBN 9780857736802. £62.

The history of the English Levant Company is, in many ways, a story that echoes into our own times. It is a tale of innovations in business enterprise and rapid wealth accumulation, of fortunes won and lost through speculation and capital investment in the global 'trafficking' (as early-modern merchants termed it) of goods across continents, oceans, and trade barriers by licit means and otherwise. It is the story of the 'Turkey merchants,' the men and women whose entrepreneurial energies and hunger for worldly goods, when combined with sufficient luck, enabled them to found dynasties whose ostentatious displays of wealth both fascinated and sometimes shocked polite society for generations. In *Trading With the Ottomans*, Vlami's approach too is of our times, addressing the kinds of question that economic historians investigating the evolution of modern business practices will find informative, and perhaps instructive.

The general shape of the Levant Company's history was firmly established by A. C. Woods, whose *History of the Levant Company* (1935), was based on contemporary printed sources and the Company records stored in the National Archives (Kew). Founded as a joint-stock enterprise in the 1580s with chartered authority from Queen Elizabeth I to represent England at the Ottoman Porte, the Company was dissolved in 1825;

henceforth ambassadors were appointed and paid by the Crown. Operating with a monopoly on trade between England and Ottoman ports, the Levant Company licensed merchants and supervised their activities. Trade flourished through the seventeenth and early eighteenth centuries. Increasingly, however, the powerful East India Company had become a major competitor for the seaborne trade to the east, while the privileges of the joint stock system were steadily eroded by new forms of investment capital and financial management that came under the name of 'free trade.'

After a useful introduction and two chapters summarizing and updating Woods' account of the Company's foundation and organisation, *Trading With the Ottomans* picks up the story from the outbreak of war between England and France in 1796 until the Company's dissolution. Chapters 3 to 10 provide this book's contributions to the familiar story by examining the archives and analyzing them in terms of 'Corporate and Individual Strategies' (3 to 7) and 'Entrepreneurial Form and Strategy' (8 to 10). These detailed analyses of the Company records provide documentary evidence of the negotiations between consuls and merchants overseas with each other, and with Company officers in London, amidst, and in response to, challenges from local hostility, international wars, the opening of new routes and markets, and new ways of financing trading ventures. Vlami's general argument is that the Company – forced to expand its 'membership' under pressure from the government and circumstances on the ground – became increasingly unwieldy even as opportunities for new forms of business partnership were being fully exploited by some established merchant houses. Vlami closes with a chapter on the social life of the Levantine merchant by way of detailing the contents of an 1818 inventory of the household goods of one such family in the context of contemporary standards of fashion, domestic display and accumulation.

Egypt was very much of daily interest back in England throughout the decades covered by *Trading With the Ottomans*. ASTENE members will recognise the years of the Napoleonic Wars, when the Mediterranean was blocked to English shipping by the Franco-Spanish alliance until Nelson's victory in 1798. That event, and the subsequent Anglo-Ottoman alliance to expel the French from Egypt, led to a significant boost in the export of English goods to the Turks, but merchants were still suffering from the massive rise in insurance rates that had been introduced in 1796 (Woods p. 179).

While we meet here the names of some consuls who served in Alexandria and are reminded that foreigners were not permitted to ride horses in Egypt, Vlami's sources, however, tell us little about Egypt. They also don't seem to mention maritime insurance, which is odd, since this was a time when Lloyds of London was establishing international standards and enduring laws for insuring shipping. I was surprised that Vlami does not address this seeming absence, in what is an otherwise carefully contextualized study of the information that these records do reveal of the dealing and practices of Levant Company merchants.

The original arguments advanced here – that once the Levant Company opened up to foreign and sometimes dodgy agents and investors in the face of international circumstances, its hold loosened as new forms of alliance and business practice emerged amidst a global shift from mercantile to sophisticated forms of investment capital – exemplify, in considerable archival detail, papers that Vlami has earlier published in more summary form (both are online under the author's name). In the book, entire pages are sometimes given over to lists of names, organised by place or date, appearing in Company documents, (e.g. 44-5). Most of these names appear only once in the Index. *Trading With the Ottomans* does not aim to be compelling reading, but a detailed downloading of documentary evidence illustrating how deals were made amidst early-modern corporate forms and entrepreneurial tactics.

Apart from readers of specialist journals such as *Business History*, most ASTENE readers interested in the Levant trade and the men and women involved will find more compelling the account by James Mather in *Pashas: Traders and Travellers in the Islamic World* (Yale University Press, 2009)*, oddly absent from Vlami's reading. Focussing on the lives and stories of (mostly) Levant Company merchants in Aleppo, Constantinople and Alexandria, Mather illuminates the varieties of motives and business practices of these traders in terms of social and cultural exchanges that facilitated the business of business. Although not focussed on the Levant Company as such, Philip Mansel's *Levant: Splendour and Catastrophe on the Mediterranean* (John Murray, 2010)* is the other must-read for understanding this history, taking the story from sixteenth century Constantinople to mid-twentieth century Beirut by way of Smyrna and Alexandria.

Gerald MacLean

* These titles were reviewed in the *ASTENE Bulletin* nos. 42 & 46 respectively.

QUERIES AND REPLIES

Edward Daniel Clarke, Traveller 1769–1822

From a descendent of Edward Daniel Clarke:
Edward Daniel Clarke travelled extensively in Egypt and the Near East, leaving England in 1799. My sister has the complete set (12) of his books and in one of the books I read about a time in his travel when there was a plague and he and his companion were warned not to travel where he wanted to go. He said he was given some oil at a monastery to protect them which I believe was Thieves Oil that robbers used to protect themselves from the bacteria of the plague. Would you happen to know when this would have taken place? Or have any

knowledge about this?

Please submit any information to the bulletin editor, Cathy McGlynn.

From Roger de Keersmaecker:

Concerning: John Fuller, *Narrative of a Tour through some parts of the Turkish Empire* (London: J. Murray, 1830). (Reprinted by the British Library). I would be grateful if you can provide me with the date of birth and birthplace of John Fuller. He was travelling in 1819 in Egypt to the temples of Abu Simbel, and left his graffiti name in several temples.

Please email responses to Roger at roger.de.keersmaecker@skynet.be

ARTICLES

Kathleen Kenyon and George Wesley Buchanan

Dame Kathleen Kenyon is one of the best known women archaeologists in Britain, if not the world. Her speciality was the Levant and the Fertile Crescent. After she had completed her excavations at Jericho in 1958, she moved on to Jerusalem and worked there from 1961 to 1967, concentrating on the small promontory to the south of the modern city, ignoring the larger area to the north known as the Temple Mount. In 1962 she posited that because of the marvellous spring of water in this southern ridge to the west of the Kidron valley, this was in fact the site of the City of David.

In his book *The Strange Little City of Ancient Zion*, biblical scholar George Wesley Buchanan takes the theory further. At the UK launch of his book at the Mosaic Rooms in London on February 26 he gave a talk illustrated with photographs and diagrams. He argues from archaeological, biblical and historical aspects that Kathleen Kenyon's small City of David was also the site of the Jewish Temple(s), and that the area where the Dome of the Rock now is was never the temple area, but rather a major Roman fortress. The consequences of this argument are significant in the politics of modern Israel and Jerusalem and the theory runs contrary to the conventional wisdom of the Palestine Exploration Fund explorers and excavators.

Obviously Professor Buchanan feels strongly about his theory, but must recognise the major interests stacked against it. What is noteworthy about a book and a theory which will probably cause considerable controversy is how more than 50 years after Kathleen Kenyon's archaeological work in the area, her findings are alive, current, and the source of continued scholarly discourse.

Sheila McGuirk



A British Officer relaxes at Karnak

Views of an Antique Land – Imaging Egypt and Palestine in the First World War

Much of the commemoration of the First World War has focussed on the Western Front and so gives the impression that the war was entirely one of mud and trenches with very little movement. However, the war in Egypt and Palestine was much more mobile and often fast moving, it was also fought in hot and dry conditions and posed a whole

range of challenges to those who fought there. It is a surprise to many that a great number of personnel served in Egypt and Palestine at some point during the war with units regularly being withdrawn from the Western Front to serve in the area before returning to Europe later on. Egypt also served as a staging post for the Dardenelles Campaign and Thessalonika. A new project seeks to offer a different perspective on the First World War using images taken in Egypt and Palestine during the period of the conflict.

Leading the project from Cardiff University are Dr Steve Mills and Professor Paul Nicholson of the School of History, Archaeology and Religion supported by project officer Hilary Rees. The project, supported by the Heritage Lottery Fund "Our Heritage" programme, will focus on collecting and making accessible images of Egypt and Palestine as they would have been seen by people during the First World War. The aim is to collect photographs taken by service personnel, postcards, lantern slides and stereo-views. The project will not collect the actual views but rather scans of them which, with the owners' permission, will be uploaded to a dedicated website where anyone interested in seeing what their ancestors saw or interested in how the ancient monuments, cities, towns and villages looked during the First World War can get that information.

As part of the project, a series of roadshows in England and Wales, along with the development of the interactive website, will enable a team of volunteers to acquire and interpret copies of photographs taken in Egypt and Palestine by service personnel or bought by them as postcards and which can be dated to the First World War. The volunteers will receive training and develop skills in digital media and heritage presentation leading to a fuller interpretation of the First World War as a truly global conflict. With help from specialists, the information gathered will be digitally recorded and the online interactive archive will be created where everyone can access and contribute information. The archive will allow the public to discuss, contribute, share and research information about Egypt and Palestine in the First World War.

Exhibitions, school workshops and a conference will provide opportunities for direct public participation in the project. The website at <http://sites.cardiff.ac.uk/ww1imagesegypt/> will be a perpetual online learning resource offering new views of archaeological sites,

military installations and cities as they appeared during the war. It is anticipated that some images will be submitted which pre- or post-date World War One and, as one of our aims is to show changes in the monuments and landscapes over time, we will try to incorporate these wherever possible.

It is hoped that members of ASTENE will upload relevant images and information to the site and participation in identifying images at all stages of the project is very welcome. The project members can be contacted directly at ww1imagesegypt@cardiff.ac.uk



Dr Hisham Khatib at the British Museum – Records of the Holy Land

Several ASTENE members were present at the well-attended lecture given by Dr Hisham Khatib (also an ASTENE member) at the British Museum on January 15 this year. The talk, entitled *The Holy Land, Lovingly Recorded and Documented, in the late Ottoman Period* was the first in a series marking the 150th anniversary of the founding of the Palestine Exploration Fund. The event was co-sponsored by the Council for British Research in the Levant and the British Foundation for the Study of Arabia.

Dr Khatib started with a warning for would-be collectors; it takes time, patience and either a lot of money or a lot of knowledge and luck. He certainly had the knowledge and the luck, as demonstrated by the illustrations from his own collection.

After the presentation some of us attended a reception, where we were able to talk further to Dr Khatib who has kindly sent the following summary of his lecture, and permission to use some illustrations.

Sheila McGuirk

The Holy Land – Lovingly Explored and Documented, in the late Ottoman Period Dr Hisham Khatib

A summary of a lecture delivered at the British Museum on the 15th of January 2015 and sponsored by the PEF jointly with CBRL & BFS.A.

The Holy Land is geographically a loose term. Let us commence by defining it to include the whole of Palestine, almost twenty miles east of the Jordan River, South Lebanon and South Syria and Northern Sinai. This area was mostly defined as 'Palestine under the Ottomans'. The Holy Land was a centre of world attention and culture, decades before Christ and for many decades after him. Past interest was during the Decapolis flourishing period. Then, the ten frontier cities of Roman Empire existed. The rediscovery of Decapolis was a major attraction for travellers and explorers to the Levant during the last two centuries. Six of these cities were in Trans-Jordan. They were the centres of Greek and Roman culture of the region which was otherwise Semitic. Two of these became capitals (Damascus and Amman) and two major cities (Jerash and Besan).

Interest in the Holy Land, mostly in pilgrimage, continued on and off before the Crusaders period (1099 – 1187). Pilgrimage was hampered by distances, dangers in sea travel and lawlessness in the Levant. Correspondingly few records are available. After the defeat of the Crusaders and their evacuation, in 1187, the Western World (mainly Europe) almost forgot about the Holy Land. It was rediscovered by the West as a consequence of the invasion of Napoleon to Egypt in 1798 and to Palestine in 1799, also the invasion of the Egyptian Mohamed Ali in 1831. The most major scientific contribution of Napoleon adventure to Palestine is the Jacotin Map. Pierre Jacotin, the cartographer of the campaign, produced an elephant size atlas of 46 maps. The last six were for Palestine. These were the first scientifically-produced maps of the Holy Land.

The nineteenth-century interest in Palestine was manifested in politics, competition of European countries and influence of the Consuls, and also saw a rise in European and Russian pilgrimage. But it also had cultural manifestations:

- Travel Books and Guide Books
- Valuable Plate Books
- Paintings
- Photography
- Mapping
- Post Cards

Travel Books

Most of the Travel Books in the 19th century were concerned with reinventing and proving the Biblical

narrative and sites. They ran into many thousands of travel books mainly with imaginary narratives and depictions, ignored the local population and misrepresented archeology and geography. They also made imaginary drawings for Jerusalem. However, there are also some worthy scientific efforts: the research of Seetzen and Robinson in the first half of the 19th century, and the work of the PEF and its many researchers, photographers and cartographers in the second half (and is still continuing). This was followed by an avalanche of interest and scientific documentation during the Mandate period (1918 – 1948).

Valuable Plate Books and Paintings

Before the proliferation of photography the most valuable artistic contributions of the 19th century are the Valuable Plate Books containing folio sized lithographs and engravings. The emphasis was on the picture and artistic visual recording rather than the text or scientific narrative. Many important 19th century painters, mainly British, visited the Holy Land and Egypt. Their representations were more honest and accurate than the travelers or so-called historians. They did not travel beyond the main cities and almost completely ignored the local population. They made quick pencil sketches, on the site, which were later realized in paintings or prints.

Photographs

Then came the photographers. Jerusalem was one of the first cities in the world to be photographed in 1839, i.e. the same date as photography was invented. Most of the important European photographers visited Jerusalem and the Holy Land. Jerusalem panoramas are also very well documented. 19th century Jerusalem may be unique in that you can record and capture the whole city from a vintage point on the Mount of Olives. The oldest and most interesting is that of the Madaba Map in 570 AD.

Underground Jerusalem and Cartography

Underground Jerusalem was a major interest for Charles Warren (PEF) over the 1860s. It was artistically recorded by William Simpson for the ILN, during the same period. Cartography was also a major activity in recording the Holy Land. *The history of mapping in the Holy Land epitomizes the history of mapping itself.* Beside the Jacotin Map there was the valuable PEF Survey of Western Palestine and mapping of the country in 48 sheets in 1880, by Conder and Kitchner.

Travel Guides and postcards

There is a lot of valuable material on the Holy Land

written for the interest of pilgrims. Travel Guides (The Baedekers) and many others prepared by local Arab Palestinians (Fareed Imam and the Jerusalem Supreme Moslem Council). The Holy Land was also made famous by millions of postcards, utilised by pilgrims, depicting mostly Jerusalem and other holy sites in Palestine. Postcards have not received the recognition they deserved. However, they significantly documented the Holy Land. Documenting the Holy Land is an ongoing process, and more records and valuable items are discovered each year enriching our knowledge of Palestine and its surroundings.



Franz Hogenberg - Jerusalem the Holy City (1572)



Von Breydenbach - Central part of the Holy Land (1486)



W H Bartlet - Panorama of Jerusalem (1850)



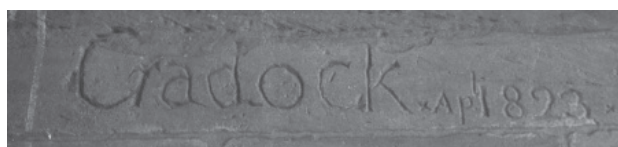
Francis Spilsbury - Market Street in Acre (1803)



N. E. Green - Bethlehem (1884)

**John Francis Cradock (1759-1839)
Ap 1823**

**PHILAE
ISIS TEMPLE, Second pylon, entrance**



RDK 633

Another graffito by Cradock is mentioned by Louis A. Christophe: 'ABOU SIMBEL, Great temple, Cradock 1823' (p. 81)

John Francis Cradock, Lord Howden of Howden and Grimston, and Baron Howden of Grimston and Spaldington and Crado (1759-1839)

- Born 17 August 1759 (11 Augustus 1759) in Henrietta Street, Dublin, Dublin City, Ireland
- Died 6 July 1839 at Grimston, Norfolk, United Kingdom. Buried 1 August 1839 Kensal Green, Middlesex, United Kingdom.
- Took name of Caradoc, by Royal Licence, in 1831.
- Married 17 November 1798, St. Peter's, Dublin, Dublin, Ireland.
- Wife Theodosia Sarah Frances Meade, born circa 1773
- Died 13 December 1853, St. Leonard's-on-Sea, Sussex, United Kingdom. Buried Kensal Green, London, United Kingdom.



John Francis Cradock, Lord Howden of Howden and Grimston (1759-1839),

JOHN CARADOC, 2ND BARON HOWDEN OF HOWDEN AND GRIMSTON, and Baron Howden of Grimston and Spaldington.



- Son of John Francis Cradock.
- Born 16 October 1799, St Stephen's Green, Dublin, Ireland. Christened 16 October 1799, St. Peter's, Dublin.
- Took permanent residence in France at the château Casa Caradoc, in Saint-Étienne, Loire, Rhone-Alps; which he had purchased at Bayonne, Basses-Pyrenés. He died there, after a long and painful illness, 9 October 1873.
- Wife: Catherine Bagration, born 7 December 1783, Naples. Died 2 June 1857, Venice. Daughter of Count Pavel Martinovich Skavronsky.



Catherine Bagration by Jean-Baptiste Isabey (1820)

John Cradock, Archbishop of Dublin

- Father of John Francis Cradock.
- Born circa 1708, Donington, Albrighton, Shropshire, England.
- Died 10 December 1778, Dublin, Dublin City, Dublin, Ireland.
- Place of Burial: St. Patrick's, Dublin, Dublin City, Ireland
- Wife Mary Blaydwin, born 1730, Boston, Lincolnshire, United Kingdom
- Died 15 December 1819
- Place of Burial: Abbey Church, Bath, Bath and North East Somerset, United Kingdom
- John Hobart Caradoc was therefore, the grandson of John Cradock 1708 ?-1778, alias Craddock, Church of Ireland Archbishop of Dublin from 1772, the Irish branch of the Protestant Church of England. His accepted family name changed thus in two generations from Craddock to Cradock and then to Caradoc.

SOURCES

Morris L. Bierbrier, *Who was Who in Egyptology*, Fourth Revised Edition, London 2012, p. 134; From Internet: The Peerage; Wikipedia; Genealogy; Family Search, Community Trees.

Louis A. Christophe, *Abou Simbel et l'épopée de sa découverte*, Bruxelles 1965.

History of Parliament Online

Roger O. De Keersmaecker, 2015

RESEARCH RESOURCES

Photography Collections and Archives

The Giza Digital Library

The Giza Digital Library provides freely accessible monographs, articles, and manuscripts on the Giza Necropolis. Converted to PDF format, these publications fill two Egyptological needs: they make invaluable but rare and out-of-print publications available to millions, and most of the publications are text-searchable PDF files. <http://www.gizapyramids.org/static/html/library.jsp>

ARCHNET

Archnet offers open access to a very unique set of resources related to the built environment of the

Muslim world. These archives, images, drawings, publications, seminar proceedings, articles, serials and project documentation comprise an unparalleled resource and research tool for the study of Islamic art and architecture. They bring together donated photo collections, journals published around the world, monographs and architects' archives that are linked to sites, people, publications and other related materials. <http://archnet.org/resources>

Middle East Photography Archive

The Middle East Department of the University of Chicago Library maintains an archive of early

photographs of the Middle East, which have been scanned and made available on the World Wide Web. <http://www.lib.uchicago.edu/e/su/mideast/photo/PhotoArchive.html>

Ancient Near East Photograph Collection - University of Washington

This collection, created by Professor Scott Noegel, documents artifacts and archaeological sites of the ancient Near East. While the majority of the collection depicts structures and sites dating from 3000 BCE to 200 CE, the collection also has images of more recent sites, such as the al-Azhar Mosque and the modern creation, Lake Nasser. Currently, all images are of Egypt and Israel, although plans exist to eventually add images from Anatolia, Syria, Iraq, and Iran. <http://digitalcollections.lib.washington.edu/cdm/search/collection/neareast>

Middle East Centre Archive

The Middle East Centre Archive holds a substantial photographic collection of over 100,000 images covering all areas of the Middle East from the 1850s. The bulk of the collection consists of early to mid-20th century photographs with a smaller number of 19th Century photographs including Bonfils and American Colony. Major Collections include the photographs of Freya Stark and St John Philby. <https://www.sant.ox.ac.uk/mec/mecaphotos-gallery.html>

Middle East & Islamic Photographs – Harvard College Library

The Fine Arts Library's visual collections contain more than 150,000 photographs and slides

documenting Islamic art and architecture, as well as ethnographic views that provide cultural context. The photograph collections are exceptionally strong in albumen silver prints produced by commercial studios in the latter half of the 19th century. http://hcl.harvard.edu/libraries/finearts/collections/semitic_photo.cfm

Creative Syria

Website (<http://www.creativesyria.com/>) includes collection of original photos, post cards, historical document and art objects from Syria, the Levant, Mesopotamia and Egypt, from as early as 1850. <http://www.mideastimage.com/>

Gallica

Gallica, the electronic library of the Bibliothèque Nationale de France, has recently digitised the 'dessins de la Commission d'Égypte', which are numerous (700 of them) and date largely if not entirely to 1798. For more information see the library website: <http://gallica.bnf.fr/>

Academia.edu

'Academia.edu' is a social networking service for academics, and Janet Starkey recently pointed out the potential usefulness of the site for ASTENE members. Users of the site can create academic profile pages, and can connect with other academics in similar fields of study. It is an ideal tool for the sharing and distribution of research and it could potentially boost ASTENE's profile. Some ASTENE members already have profiles on the site, and new members can sign up and login at www.academia.edu

FOOTPRINTS

Egypt Exploration Society: Amelia Edwards Blue Plaque Unveiled

Amelia Edwards, founder of the Egypt Exploration Fund (later Society), was honoured with an English Heritage blue plaque at her former London home at 19 Wharton Street on March 19. Present at the unveiling ceremony were Professor Sir Christopher Frayling, representing English Heritage, who opened the proceedings; Professor Geoffrey Martin, Emeritus Edwards Professor of Egyptian Archaeology and Philology at University College London, a post endowed by Amelia; Dr Chris

Naunton, Director of the EES, and Professor Joann Fletcher, Honorary Visiting Professor in the Department of Archaeology at the University of York.

Dr Margaret Mountford, Trustee of the EES, unveiled the plaque to a talented 'mover and shaker [who] gave so much to gain recognition for the Society that it is appropriate that we have this plaque to recognise her'.

The full news story can be accessed on the EES website: <http://ees.ac.uk/index.html>



Left to right (back row) Dr Chris Naunton, Prof Geoffrey Martin, Prof Sir Christopher Frayling; (front row) Chris Elliott (proposer of the plaque), Dr Margaret Mountford, Prof Joann Fletcher (photo courtesy of the EES)

Given that this is the spring edition of the Bulletin, the following is Amelia Edwards's splendid evocation of springtime in Egypt:

OUR last weeks on the Nile went by like one long, lazy summer's day. Events now were few. We had out-stayed all our fellow-travellers. Even the faithful Bagstones had long since vanished northwards; and the Philæ was the last dahabeeyah of the year. Of the great sights of the river, we had only Abydus and Beni Hassan left to see; while for minor excursions, daily walks, and explorations by the way, we had little energy left. For the thermometer was rising higher and the Nile was falling lower every day; and we should have been more than mortal, if we had not felt the languid influences of the glowing Egyptian Spring.

The natives call it spring; but to our northern fancy it is spring, summer, and autumn in one. Of the splendour of the skies, of the lavish bounty of the soil at this season, only those who have lingered late in the land can form any conception. There is a breadth of repose now about the landscape which it has never worn before. The winter green of the palms is fading fast. The harvests are ripening; the pigeons are pairing; the time of the singing of birds is come. There is just enough south wind most days to keep the boat straight, and the sails from flapping. The heat is great; yet it is a heat which, up to a certain point, one can enjoy. The men ply their oars by night; and sleep under their benches, or croon old songs and tell stories among themselves, by day. But for the thin canopy of smoke that hangs over the villages, one would fancy now that those clusters of mud-huts were all deserted. Not a human being is to be seen on the banks when the sun is high. The buffaloes stand

up to their necks in the shallows. The donkeys huddle together wherever there is shade. The very dogs have given up barking, and lie asleep under the walls.

The whole face of the country, and even of the Nile, is wonderfully changed since we first passed this way. The land, then newly squared off like a gigantic chess-board and intersected by thousands of little channels, is now one sea of yellowing grain. The river is become a labyrinth of sand-banks, some large, some small; some just beginning to thrust their heads above water; others so long that they divide the river for a mile or more at a stretch. Reis Hassan spends half his life at the prow, polling for shallows; and when we thread our way down one of these sandy straits, it is for all the world like a bit of the Suez Canal. The banks, too, are twice as steep as they were when we went up. The lentil patches, which then blossomed on the slopes next the water's edge, now lie far back on the top of a steep brown ridge, at the foot of which stretches a moist flat planted with water-melons. Each melon-plant is protected from the sun by a tiny gable-roof of palm-thatch.



'Chapter XXII: Abydus and Cairo', in Edwards, Amelia B. (1891) *A Thousand Miles Up The Nile*. London: George Routledge and Sons, Limited, pp. 466-492

Correction to Bulletin 62

On page 2 of Bulletin 62 the dates referring to TEL involvement with the digs at Carchemish should read '1911 and 1914' and not '2011 and 2014'. Likewise, the dates referring to his first visit to Syria should read '1909 and not 2009'. Apologies for the errors.

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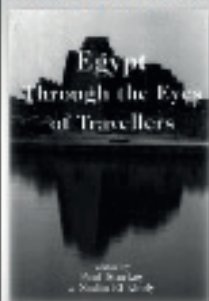
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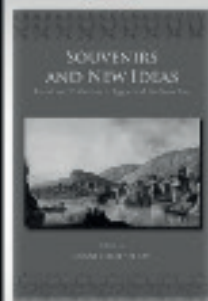
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