

ASTENE

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

BULLETIN



NOTES AND QUERIES

NUMBER 64: SUMMER 2015

Bulletin: Notes and Queries

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Editor: Cathy McGlynn

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Bulletin 64 : Summer 2015

Submissions for the next Bulletin must be received by **15 September 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: Episkopi church-museum near the Tigani in the Mani.
Photo by Tony Bryan.

ASTENE NEWS AND EVENTS

Astene tour to the Mani, April 21-28, 2015

Following in the footsteps of travellers of the past is a delightfully idiosyncratic exercise as well as a quintessentially British adventure. Doing so in the company of 17 companions and setting off in a manner so novel as to defy the belief of our predecessors sets up a frisson of wonderings. What would those who went before think of us?

The beginning of our adventure would have been too fantastical to be believable to earlier travellers to the Mani in Greece, such as Pausanias (c.AD 110 – c.180), Evliye Çelebi (1611-c.1684), William Gell (1777-1836), William Martin Leake (1777-1860), John Philip Morier (1778-1853), and John Morritt of Rokeby (1772-1843). Only the most recent traveller on our list, Patrick Leigh Fermor (1915-2011), could have identified with our way of life.

Musing over our journey and the ways that travellers of previous centuries got to their destinations inevitably evoked extreme contrasts. We set off from England, together with 80 other travellers encased in a metal silver swan. After ten minutes trundling along the tarmac and then soaring upwards into the clouds, struggling to attain altitude, we were airborne, on our journey of some 3535 miles (5690k) to Kalamata airport, on the Greek Peloponnese, which was accomplished in a mere three hours and 30 minutes or so.

So fast and so far-fetched, only the gods of olden times would have comprehended our fantastical machines of transport. First an aeroplane flying through the air and then, once landed in Greece, conveyed by a petrol-driven motor coach, speeding along smooth hard surfaces at 30 to 50 miles an hour. In both modes of transport we were moving faster than man had experienced until the arrival of steamers and trains in the 19th century.

Our ascent into the skies above Gatwick South Terminal, which marked the start of our eight day trip to the Mani was symbolic of an odyssey of comparisons, between the experiences and accounts

of each of our earlier travellers and between their lives and ours, between ours and the Greek people, and even between now and 50 years ago when our expert leader, Professor Malcolm Wagstaff came to and stayed in the Mani, researching the geography of the peninsula¹. He and his wife Pat spent nearly a year in the Mani on field research, staying at Gytheion which we visited on Day 7.

With us we carried the usual accoutrement of today's travellers. One small suitcase and an array of fantastical baggage – little machines in the shape of mobile telephones, digital watches, electronic notebooks, laptop computers, which enabled us to do amazing things, like speak or send a message or picture instantly to anyone anywhere in the world; to permanently record our voice, or picture or writing, or to enable us to check in seconds any piece of information in a great number of computerised encyclopaedias. On Day 4 at Thalames while mooching around a square where we lunched after an informative tour of an olive mill, we came across a 19th century piece of luggage made of leather, wood and zinc, measuring some 40 inches wide by 15 inches deep by 44 inches high, possibly for holding documents, and still with the maker's label, 'F. V. Garland Co., St Paul, Minn.'. It was the sort of trunk you could hardly imagine carting about today – it would indeed need a cart to carry it, or a steam ship. Intrigued, we pressed a few buttons on a hand-size mobile computer and in a minute or so discovered that in 1902 Garland's sold and repaired trunks and baggage from their store and factory at 378 Robert in St Paul.²

From the first full day of our tour to the Mani, two myths were repeatedly dispelled. These were that the remoteness of the region was little visited by outsiders and that because of its distance from Istanbul, the centre of the Ottoman empire (about 460m or 740k as the crow flies), the Ottoman rulers were not in control of the Mani in the 16th to early 19th centuries.

As to the latter, Malcolm pointed to many examples of the Ottoman reach. There was evidence in

1 J. M. Wagstaff, "Settlement in the Mani Peninsula: A Study in Historical Geography", PhD. thesis, (University of Southampton, 1975).Regretfully our other expert leader, John Chapman, was unable to join us due to sickness.

2 See Minnesota Historical Society website at www.mnhs.org/research for a photograph from about 1902 of the shop window displaying trunks like the one we found.

the landscape of Ottoman militarily strategic fortifications, and military expeditions to the region were mounted including that by Evliya Çelebi in 1670 to put down a local revolt in support of the Cretans during the War of Candia. Recent research had shown that Ottoman bureaucratic scribes recorded several censuses carried out in the 18th century for tax collecting purposes.

As to the former, the very first place we visited dispelled these misconceptions. The sheer extent of the fortress complex at Old Kardamyli with its tower fort, Byzantine church and several other buildings enclosed within fortifications showed us that remoteness did not mean that Maniat society was disinterested in or devoid of the trappings of power. The wealth and formidable power of the family clan of Troupakis-Mourtzinis was evident at every turn. The number of travellers who had passed through – and some stayed, albeit they were likely offered hospitality under sufferance, we conjectured – included Pausanias, John Morrith of Rokeby (1795), three days later botanist John Sibthorpe and geologist John Hawkins, and in 1812 architect Charles Cockerell.

In the 19th century, the Royal Navy had been active locally putting down piratical activity following the conclusion of the Greek war of independence. Then in 1941, Kardamyli had been an escape point for defeated allied forces and, later, Patrick Leigh Fermor was captivated by the area. We found people had lived there since antiquity. The ancient predecessor to Kardamyli was mentioned in the Illiad and on a rocky path going up the acropolis we saw the Tomb of the Dioskourois, said to be for the heavenly twins Castor and Phollux (3-2nd century BC). The stunning panoramic view from the two-chamber tomb carved in the natural rock, looking out to sea across the bay, suitably befitted these gods. Curiously the tomb was not mentioned by Pausanias, although he referred to the temples to Athena and Carnean Apollo, which on our short visit were not visible among the vegetation of the acropolis.

On to Kastania where there were many tower houses, a vivid example of the propensity of the people to nurse feuds with clans fighting one another for power over many generations. Another visual marker of the distinctiveness of the region were the number of small, often domed Byzantine churches of which almost incredibly there were some thirty such churches in this village alone. As Malcolm explained,

practically every family had its own church, another clear sign of the wealth of the community, derived from export of commodities. Here we visited the eleventh century church of St Peter which contained many examples of Christian images, wall paintings rather than frescoes he thought. These were fine examples of the community's wealth which was also reflected in the metropolitan architectural features not usually found in a village church. Nearby we came across crop threshing circles now abandoned due to the decline in growing crops as the people moved to easier ways of life in the towns or migrated overseas.



Kardamyli, visited by Astene on April 22, in the footsteps of travellers from Pausanias to Fermor



Petrobey Mavromichalis, one of the instigators of the Greek war of independence in 1821

After the second of a week of delicious meals we drove to Kalamitsi to explore Patrick Leigh Fermor's lovely house, set in an olive grove, blending in with the scenery and perched on a hill overlooking his own beach and a small island out to which and around he is said to have swum. He bequeathed the estate to the Benaki Museum in Athens. Funds are wanted in order to ready it for public viewing. By special arrangement, however, we were able to look around, welcomed by the deputy director of the museum, Irini Geroulanou, as well as by Elpida Belogianni who looked after Patrick in the last years of his life. We were invited to wander where we chose. A stone annexe which, like the main house, was as he had left it, contained his writing desk. There was a travel chest displaying the letters 'DSO', reminding us of his outstanding efforts in WW2, working undercover with the resistance in Crete. Everywhere in the annexe and main house his possessions and books, his own and many other authors', and a heavily laden drinks trolley. There was a vibrant sense of the late author's presence. Elpida told us that his wish was to return to England to die. So in 2011 aged 96 she accompanied him on his last journey and he died the day after their arrival.

As our tour progressed and we moved deeper into the Mani we found ourselves increasingly following in the footsteps of Malcolm and Pat, visiting a number of places and sites they were revisiting for the first time since their original trip in the early 60s. Consequently we had the bonus of learning first-hand from the Wagstaffs' own experiences how the scenery and the places had changed in 50 years. Foremost perhaps was the introduction of an infrastructure of roads, the change from oil and candle to electricity, the re-kindling of communities which they had thought would die, the collapse - figuratively and sometimes literally too - of holiday home schemes in renovated old tower houses. We heard about and saw evidence of shifting patterns of ways of living as people departed from the villages, leaving behind a way of life that had existed for hundreds of years, including subsistence farming on rocky terraces.

On Day 6, at Flomokhori, on the eastern side of the mountains, we met a café owner whose garden fronting the square unexpectedly contained English roses and irises. She proudly showed us coloured photographs of the academic and social achievements of her son, in graduation garb, and her daughter, with Belgian dentist husband. Then she pointed to a black and white photo on the wall of a large group of primary schoolchildren, some barefoot, taken around the time when Malcolm and Pat first visited Greece. One of the group was her husband as a child. She feared that the current economic problems of Greece meant a harsher life was returning, and that children would go barefoot again.



Anna Butcher showing the group Kalamitsi and Patrick Leigh Fermor's house in the distance.

We also found traditional aspects of life continuing despite changes wrought by 'modernisation' and 'progress'. On Day 3, Thursday, April 23, which was St George's Day, while we were searching for a remote and elusive Kapetanakos Castle we passed people taking the day off to celebrate the saint's day, whizzing up and down a hill to visit a memorial, crazily hanging on to the outside of vehicles careering around scary bends. Then on Day 5, upon arriving at an exquisite Byzantium church at Drialos, we found the local stonemason's family at prayers, celebrating St George's Day. When finished, they beckoned us in, and invited us to participate in their feast laid out on the walls outside - holy bread, chocolates, another celebratory bread and a pudding made of semolina. Body language took over for those of us with no Greek. Glimpsing something of the 'real' life of the Greek people, reinforced Malcolm's explanation that the reason for the astonishing number of small churches to be seen everywhere was that practically every family had a church of its own which was looked after by the family community and attended when required by a visiting priest.

Some of the tiny churches were in the most surprising settings, such as Ayios Iannis, perched like a bird on an outcrop, a pleasant stroll away from the centre of Stavropigio along grassy paths between stone walled fields. Unpainted inside, it was an interesting contrast to the many wall paintings found inside most of the places of worship we visited.

Also guiding us with Malcolm, was tour guide Anna Butcher, an Englishwoman living in the Mani. Together they led us through wild and rocky scenery richly adorned by innumerable towers, ramparts, rocky terrains and Byzantium churches. In Anna's adopted home town of Areopolis we were kindly given an impromptu tour of her stone house, lovingly restored from dereliction over the last ten years. In the central square of the town we were awed by a gaudy, larger than life statue of Petrobey Mavromichalis and later viewed the flagpole hole in the ground in 17th March Square to mark the spot where he thrust the Greek flag into the ground in 1821, preliminary to the Maniat clan leaders setting off the war of independence against the Ottomans. In typically independent Maniat style the 17th is celebrated by Areopolis each year, rather than March 25, Greek National Day, when the whole country celebrates.

Many westerners not only found their way to this southernmost part of mainland Greece - the middle finger of the Peloponnese - but also overcame the

obstacles of their days, inaccessibility by road being the most obvious one, hostility of the local people to one another's clans as well as to outsiders, being another. Going around parts of the coastline by boat was a speedier, and a safer option sometimes for one of our predecessors, William Martin Leake. We travelled a lot in the company of the ubiquitous ghost of Colonel Leake whom Malcolm called 'our friend Leake', a reference to the depth of his research. Malcolm is now writing the penultimate chapter of the life of this extraordinary army officer cum explorer cum British government spy who surveyed the eastern Peloponnese in September 1802, and central Greece and the Peloponnese, December 1805 to April 1806.³

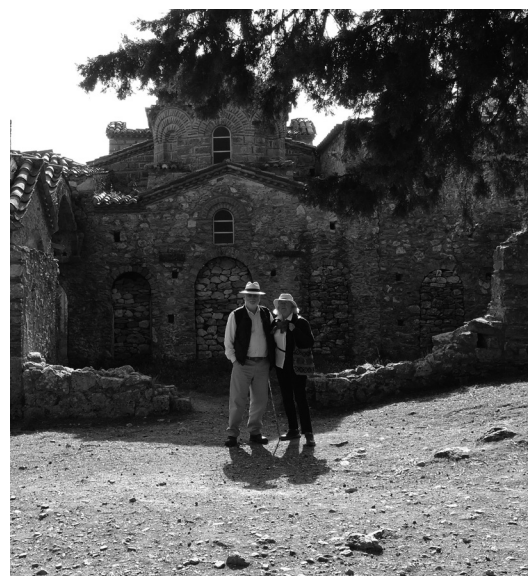
In sum, our exploration of the Mani was marked by many memorable features. Among these was the stunning scenery, distinctive in the north for the single cypresses punctuated across the landscape, and the rocky more challenging south, terraces everywhere, sadly – given the huge human effort that had gone into their construction - now being reclaimed by nature. Framing the architectural landscape was a magnificent abundance of wild flowers and fragrant orange blossom, the result said Anna of a very wet winter.

Another notable feature was the food and wine, tasty local meals, cooked on the spot with not a frozen pack in sight. On Day 5 we sat on a wall overlooking the beach and distant seas views at Gialos, near Gerolimenas, partaking of a delicious picnic served by stylish mobile caterers.

On Day 6, we toured the southernmost point, Cape Taenaron or Matapan, and enjoyed evocations from ancient works distilled by Pat Wagstaff, a classicist. The veracity of the myth of Orion mounting a dolphin, had been confirmed by Herodotus, she told us, and Ovid wrote of the terrible seat of the gates of Taenaron. We picked our way down to the fearsome cave of the classics which did not quite match the heights of the dramatic verse of the poets, at least not on this hot day of bright sunshine and blue skies. We also trod across rock strewn terrain to an archaeological site showing the mosaic floor and layout of a Roman bath and houses.

On the last night, Day 7, the traditional Astene mini conference took place, chaired by Robert Morkot. Jennifer Scarce told us about the history of Greek fashion and Sheila McGuirk recounted

a blood-thirsty Greek Orthodox ceremony of the Holy Sepulchre at Jerusalem in 1854 as described by Charles-Louis Melchior de Vogué, a 19th century traveller and minor diplomat. Tony Bryan, a civil engineer, gave us a practical demonstration with sponges, small rocks and a tray of the effects of many earthquakes on the towers of the Mani, compared with the type of fissures resulting from natural movement and inadequate building techniques. Finally, Malcolm Wagstaff described Group Captain Leake's arrival at 7.35pm on March 17, 1805, in the Mystra, where we were now staying. Leake's purpose was to identify landing places which the French might be likely to use to disembark before setting about destabilising the Morea. In the ongoing Napoleonic wars, the French planned to persuade the Maniats to support France in order to undermine the already unsteady alliance of Ottomans, British and Russian.



Cathie and Tony Bryan at a Byzantine church in Mystras

On Day 8, our last day, we explored the fascinating buildings and pathways of the walled Byzantium town of Mystras and, nearby, the remains of ancient Sparta, surprisingly neglected in terms of information and ongoing preservation compared with Mystras, and last of all, we took a fittingly breathtaking journey up and over the Taygetos mountain back to the airport.

Itinerary

Our trip took two years in the planning, spearheaded by Astene's resourceful Elisabeth Woodthorpe. For those who would like to follow in our footsteps pouring over maps and guides from the depths of an

³ See Leake's entry, written by Malcolm, in the Oxford Dictionary of National Biography.

armchair, here is the outline of our journey and some suggested reading:

Day 1, Tuesday 21 April: Flight from London Gatwick to Kalamata arriving at 20.20 local time. Drive to Kardamyli. Dinner at To Kastro, check in Liakoto Hotel for three nights.

Day 2, Wednesday 22 April: Visit Old Kardamyli on foot. Drive to Kastania to visit towers and churches – lunch at Klimatiria in Kastania's main square. Drive via Exokhorio to Proastio. Return to Kardamyli but stop at Kalamitsi to visit Patrick Leigh Fermor's House. Dinner at Perivolis, Kardamyli.

Day 3, Thursday 23 April: Drive through Sotirianika to visit the Kapetanakos Castle. Drive via Megali Mantinea to Kitries. Lunch at Gaitanaros. Drive back to Kambos via Stavropigio. Visit Koumoundoros tower and monument and church of Agii Theodori. Optional short walk to tiny rock perched chapel of Ayios Iannis. Return to Kardamyli and dinner at Kiki's Restaurant.

Day 4, Friday 24 April: Check out of Kardamyli and drive to Platsa – two churches; visit olive mill at Thalames. Lunch at Platanos in Thalames. Drive to Oitylo and on to Areopolis via Limeni. Check in at Areos Polis Hotel for three nights. Dinner at Pierros.

Day 5, Saturday 25 April: Drive south to Gerolimena stopping at churches at Drialos and Episkopi en route. Picnic lunch on Gialos beach near Gerolimena. Drive on to Kiparissos, site of ancient Kaenopolis (early churches). Dinner in Nea Oitylo, Mavros Piratis.

Day 6, Sunday 26 April: Drive south to area of Cape Tainaron/ Matapan – stop at Vatheia. Lunch at Nikos, Porto Kaio, beside the sea. Return to Areopolis via the east coast road – stop at Flomokhori. Dinner in Areopolis.

Day 7, Monday 27 April: Explore Areopolis. Check out of hotel. Drive to Ageranos for lunch. Drive to Gytheion for coffee and visit to Kranae. Drive on to Mystras – check into Byzantion Hotel for one night. Mini Conference. Dinner in Mystras at Bourlokas.

Day 8, Tuesday 28: Morning visit to medieval town of Mystras (self-guided). Lunch at Xenia in Mystras. Afternoon: choice of a visit to ancient Sparta or a walk to Langadiotissa. 16.30 departure for drive over Taygetos mountain to Kalamata. Arrive at airport by 19.00 at latest.

Departure from Kalamata 21.00. Arrive London Gatwick 22.45.

Preliminary reading list

P. Leigh Fermor: Mani: Travels in Southern Greece, John Murray 1958 (many reprints of paperback edition. Also available in a Kindle version).

P. Greenhalgh and E. Eliopoulos: Deep into Mani: Journey to the Southern Tip of Greece, Faber 1982. This is out of print, but second hand copies are available from reputable web sources such as Abe Books, www.abebooks.co.uk

B. Barrow and M. Dean: Inside the Mani: A Guide, Matthew Dean 2006. Available via Amazon or Stanfords, www.stanfords.co.uk

S. Runciman: Mistra, Lost Capital of Byzantium. Thames & Hudson 1980. Many paperback versions available.

John Chapman's website: www.maniguide.info

Maps

1:50,000 either by Anavasi (www.anavasi.gr) Topo 25, sheets 8.11, 8.12, 8.13 or Road Editions (www.road.gr) Mani, Taygetos. These are widely available in the UK from Stanfords or Amazon.

Footnote: We plan to display photographs and sketches of the tour at the Astene conference in Exeter, July 17-20.

Sue Kentish

Photographic Display at Exeter

A photographic display is planned for the Exeter conference. If members have photographs from any of the ASTENE overseas tours please feel free to bring them along for inclusion in the display.

Elizabeth Woodthorpe

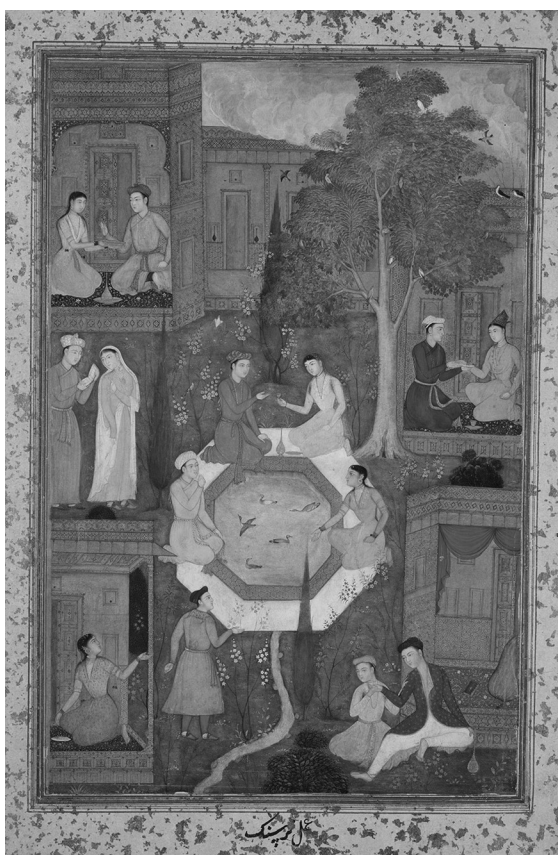
Self-Guided Visit to 'Painting Paradise: The Art of the Garden', The Queen's Gallery, Buckingham Palace

'Painting Paradise' reveals the way in which gardens have been celebrated in art across four centuries. Bringing together paintings, botanical studies, drawings, books, manuscripts and decorative arts

from the Royal Collection, the exhibition explores the changing character of the garden from the 16th to the early 20th century. It includes works by Leonardo da Vinci, Maria Sibylla Merian and Carl Fabergé, and some of the earliest and rare surviving depictions of gardens and plants. Gardens didn't make their first appearance in art until the 16th century. The idea of an earthly paradise – an enclosed space with orchards, flowing water, shade and shelter – can be traced back to Persia in the 6th century BC. (Don't miss the painted miniature *Seven Couples in a Garden*, c.1510, from the earliest illustrated Islamic manuscript in the Royal Collection.)

This major exhibition should be of interest to members with a strong interest in flowers, plants, gardens, “archaeology” of gardens, the botanical research of travellers, etc.

www.royalcollection.org.uk/exhibitions/painting-paradise-the-art-of-the-garden-bp



Special Instructions

The visit will be self-guided to avoid the steep fee for a private guided visit and to make sure the visit takes place even if numbers are low. Those attending should buy a ticket on the day, or preferably in advance, either in person at the Queen's Gallery, by telephone or on-line. To book your ticket:

www.royalcollection.org.uk/tickets

T. +44 (0)20 7766 7301 (A transaction fee applies to telephone bookings)

You may enjoy free re-admission for a year to any exhibition if you buy your ticket directly from the Queen's Gallery. On the day of your visit, before you leave the site, sign and print your name on the reverse of your ticket and ask a member of staff to stamp and validate it. Retain your ticket for future visits.

If there is sufficient interest, we could have an early dinner together at an Italian restaurant near Victoria Station, close to the Gallery.

Date: Saturday, September 12, 2015

Time: No later than 2 pm for entry at 2:30 pm, especially if you need to buy a ticket. The visit could last for two hours.

Fee: £10 or £9.20 for Seniors

Place: Entrance lobby of Queen's Gallery, Buckingham Palace, London SW1A 1AA
Nearest Tubes/Rail: Victoria, Green Park and Hyde Park Corner

So that we know to expect you, please email Cathie Bryan at events@astene.org.uk or write to her at

25 Old Deer Park Gardens,
Richmond,
Surrey TW9 2TN.

Numbers are limited to 12. Please express interest if you would like to have dinner.

Leverhulme Fellowship Award

ASTENE member Richard McClary has been awarded a 3-year Early Career Fellowship from the Leverhulme Trust to conduct a project entitled “Rediscovering Medieval Muslim Central Asia: A Study of Royal Qarakhanid Tombs”. This will involve extensive travel to remote corners of Central Asia to document largely forgotten monuments and, much closer to home, teaching courses on Islamic Architecture to students. Richard completed his thesis, entitled *The Rum Saljuq Architecture of Anatolia 1170-1220* in March, and successfully defended it at his viva in April.

OTHER NEWS AND EVENTS

Exhibitions and Talks

The Petrie Museum Centenary Exhibition: Characters and Collections

Date: 1 July 2015 – 25 January 2016.
Time: Museum Opening Times at Petrie Museum of
Egyptian Archaeology.
Price: Free.

“A Petrie dig is a thing with a flavour of its own: tinned kidneys mingled with mummy-corpses and amulets in the soup...” T.E. Lawrence (aka Lawrence of Arabia) in 1912.

Meet the characters whose lives became caught up in the discovery, care and rediscovery of the collections in the Petrie Museum on its one-hundredth anniversary. Characters and Collections tells the story of famous archaeologists as well as those hardly known who helped excavate the objects in Egypt and then lovingly looked after them in London. Petrie influenced generations of archaeologists, such as Howard Carter:

“Petrie’s training transformed me, I believe, into something of the nature of an investigator, [teaching me] to dig and examine systematically” (Howard Carter 1892)

Personal stories are displayed with pertinent, and often surprising, objects to bring the formation of this world-class museum to life.

020 7679 4138 | events.petrie@ucl.ac.uk

Petrie's War: World War One at Home and in Egypt

Date: Thursday 10 September; 6-8pm. Doors open at 6pm, talk begins at 6.30pm. Petrie Museum of Egyptian Archaeology.
Price: Free – Book via: petrieswar.eventbrite.co.uk.

At 61 years old, Flinders Petrie tried to sign up to fight in 1914 but was turned away. This interactive talk explores what this archaeologist did during the war and what was happening in his beloved Egypt.

Book via: petrieswar.eventbrite.co.uk,
020 7679 4138, events.petrie@ucl.ac.uk

Flinders Petrie on Screen

Date: Thursday 5 November, 6-8pm. G6 Institute of Archaeology Lecture Theatre TBC.
Price: Free book via petrieonscreen.eventbrite.co.uk

A screening of rarely seen 1930s footage of Flinders Petrie, information about the screening of a BBC 1953 TV documentary, Mortimer Wheeler remembering his encounters with Petrie on film and clips from the 1982 and 2012 documentaries about this renowned archaeologist.

Book via: petrieswar.eventbrite.co.uk,
020 7679 4138, events.petrie@ucl.ac.uk

Journey to the Centre of the East 1850–1950: 100 Years of Travellers in Istanbul from Pierre de Gigord

June 3, 2015 – October 17, 2015, Istanbul Research Institute, Meşrutiyet Caddesi No: 47, Tepebaşı, Beyoğlu, Istanbul



This exhibition tells the tale of the Istanbul-centred travels of curious Westerners, who ventured out to the East from the 18th century onwards. Geographers, archaeologists, linguists, architects, botanist and clergymen all travelled across the East from the late 18th until the mid-19th century researching their particular interests.

After the Crimean War, the expedition-oriented travel that was so popular until the 1850s was replaced by a different kind of travel. The objective was no longer information gathering, but tourism.

Based on materials selected from the vast collection of Pierre de Gigord, one of the leading collectors of Ottoman-era photographs and ephemera, this exhibition sheds light on the early years of

mass tourism that replaced individual journeys of discovery and transformed travel culture.

Ashmolean Festival of Archaeology, Museum of Art and Archaeology, University of Oxford

Tour

'Egypt' with Christine Stone, gallery lecturer.
Thursday 16 July, 3-4pm, meet in Gallery 21.
This tour is free and no booking is required.

Talk

'The Camel that Escaped the Nazis'

With Dr Sally Crawford, Senior Research Fellow, Institute of Archaeology; and Dr Katharina Ulmschneider, Senior Research Fellow, Worcester College, University of Oxford

Tuesday 14 July, 2-3pm, Lecture Theatre

The Ashmolean's East Meets West Gallery houses a large Tang camel with a colourful past. Discover the story of this camel, from its first documented appearance in 1930s Marburg, Germany, to its current home - and find out why it travelled to England with its owner, the extraordinary Paul Jacobsthal.

This talk is free and no booking is required.

Talk

'What the World is Losing'

With Dr Paul Collins, Ashmolean Museum, with Dr Robert Bewley and Dr Emma Cunliffe, School of Archaeology, University of Oxford.

Saturday 25 July, 10.30am-12pm, Lecture Theatre
Middle Eastern cultural heritage is under threat as never before. These talks highlight what the world is losing in Iraq and Syria, as well as talking about Oxford University's 'Endangered Archaeology of the Middle East and North Africa' project.

This talk is free and no booking is required.

Croydon Airport Society Public Event - Flying to the Past: Croydon to Persepolis

Saturday 26 September 1.00 pm - 4.30 pm

The ancient past meets modernism with a juxtaposition of 1930s aerial photography, film, archaeology, celebrity pilots and archaeologists. Come to Croydon Airport to find out more about lost empires and the people who recorded their excavation.

A tour of Croydon Airport between 1-2pm will be followed by a seminar in the neighbouring Aerodrome Hotel. The Human Adventure, a 1935 film on archaeology in the Middle East produced by



the Oriental Institute at the University of Chicago will be screened together with photographs taken by the Imperial Airways pilot chartered for the expedition, Captain Gordon P. Olley, from Croydon Airport Society's archives. Introductory talks by academics Lindsay Allen (Kings College London) and Amara Thornton and Michael McCluskey (University College London's Filming Antiquity project www.filmingantiquity.com) will explore the connections between aviation, archaeology and discovering the past in the 1930s.

Airport tour 1-2pm; Seminar at Aerodrome Hotel 2.30-4.30pm

Free. Booking essential via eventbrite

<https://flyingtothepastcroydon.eventbrite.co.uk>

Croydon Airport & Aerodrome (Hallmark) Hotel, Purley Way, Croydon, CR0 0XZ

Call for Papers

Ginkgo-BIPS Conference, 15-16 September 2015 British Academy, London

The 2015 Ginkgo Conference is being organised in partnership with BIPS: British Institute for Persian Studies. The topic of this year's conference will be about Iran's Constitutional Revolution of 1906 and Narratives of the Enlightenment.

A central theme of the conference will be the intellectual engagement between East and West and the inter-relationship of ideas that emerged. It will be of interest to scholars of Iran, Europe and broader intellectual history. Abstracts for papers should be submitted by Friday 17 April to Aran Byrne, details below. Proposals should be no more than 300 words long. The conference is convened by Professor Ali Ansari, British Institute of Persian Studies and Dr Barbara Schwepcke, Ginkgo Library.

For further details please contact: Aran Byrne

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London SW1X 9AH

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BANEA 2016 Annual Conference for the Ancient Near East : Land Sea and Sky in the Ancient Near East, University of Wales Trinity St David, LAMPETER, 6-8 Jan 2016.

The theme for the 2016 conference is Land, Sea and Sky in the Near East, from the earliest human occupation to the twenty-first century. Contributions from a wide range of disciplines and interests are welcome, which variously explore land-, sea- and sky-scapes in the region, drawing on the myriad ways in which this region has been shaped, experienced, contested and entangled in people's lives, their social interactions and their cosmologies.

CALL FOR PAPERS is now open on the following themes: archaeo-astronomy; harbours and submerged landscapes; vibrant materialisms in the Ancient Near East; the Hellenistic and Roman Near East; Islamic archaeology, contested landscapes. Current fieldwork reports welcome and workshop proposals considered.

Closing date for proposals is 31 October 2015.

Further details are available on the conference website: <http://www.banea2016.org/> . For further information contact a.petersen@uwtsd.ac.uk; k.erikson@uwtsd.ac.uk

Research Grants, Prizes and Fellowships

Visiting Research Fellowships 2016 at "Berlin Graduate School Muslim Cultures and Societies" or "Zentrum Moderner Orient", Berlin

The call is open for senior researchers and recent postdocs in the humanities and the social sciences. They are invited to apply for a monthly stipend (2500 EUR, covering all expenses including travel and accommodation), and a period of stay that should normally last up to three months.

Deadline for application: 31 August 2015.

Information: www.zmo.de/Ausschreibungen/BGSMCS/visiting%20researcher%20fellowship/Ausschreibung_VRF_2016.pdf

The British Association for Islamic Studies (BRAIS)-De Gruyter Prize in the Study of Islam and the Muslim World

This international prize will be awarded annually to the best doctoral thesis or unpublished first monograph based on a doctoral thesis. English-language submissions on any aspect of the academic study of Islam and the Muslim world, past and present, including Muslim-minority societies are accepted.

Deadline for submissions: 1 August 2015.

Information: www.brais.ac.uk/prize/press-release

BOOKS AND REVIEWS

Michèle Longino: *French Travel Writing in the Ottoman Empire: Marseille to Constantinople, 1650-1700*, Routledge, New York & London, 2015, xii, 179 pp., including notes, bibliography and index, ISBN 978-1-138-82265-8 (hdbk.). £85.



Michèle Longino is a Professor of Romance Studies at Duke University and the work under review is a reshaping of five of her previously published pieces on individual French travellers to the Ottoman Empire, plus a new chapter on Laurent d'Arvieux, a substantial introduction and a short epilogue on Evliya Çelebi entitled "The view from Constantinople". The travellers under consideration are Jean-Baptiste Tavernier (1605-1689), Jean de Thévenot (1633-1667), Laurent d'Arvieux (1635-1702), Guillaume-Joseph Grelot (1638-?), Jean (later Sir John) Chardin (1643-1712) and Antoine Galland (1646-1715).

Longino approaches her task from the perspective of a historian of literature, rather than a historian of the Ottoman Empire, and, although she makes some important points regarding the social and political background in France against which they all operated, she makes it clear that she will not "dwell on the factual information, numerical data, and descriptions" found in the travel narratives (p. 13). Instead, she is interested in investigating "scriptorial performances of self-invention" (ibid.), in other words the image which each traveller presented of himself in his writings.

She makes a number of telling points in her introduction, for example that all six travellers are

bourgeois and how their "bourgeois identity had to be self-made and would come as a product of dealing with others". This contrasts interestingly with the findings of Stéphane Yerasimos regarding earlier travellers, where between 1300 and 1600, only 10% of travellers to the Ottoman Empire were French, fewer than 10% were merchants (the majority were diplomats, clerics and nobles), and missions and pilgrimages were the motives behind almost three-quarters of the journeys – see *Les Voyageurs dans l'Empire Ottoman, XIV-XVI Siècles* (Ankara, 1991), pp. 9-12). By contrast, Longino's "study offers another view of this transition from medieval theologically organized man into early modern state-organized secular man" (p. 7). Longino also situates the six travellers against the rise of mercantilism and materialism of seventeenth-century France, particularly after Jean-Baptiste Colbert became French Minister of Finance in 1665, suggesting that however individualistic they were, little did the travellers "realize they were also cogs in many wheels of a complex machine of state at the service of an absolutist reign" (p. 10). The author also very briefly discusses the burgeoning form of travel narrative in general (p. 9), the travellers' works as exemplars of early autobiography (pp. 9 & 14), and tackles the vexed question of plagiarism (pp. 12-13, 117-118 and *passim*). However, while noting some copied passages between the six travellers studied, Longino does not attempt to ascertain whether the individual travellers were recycling earlier material, or conversely, whether their descriptions of particular places conformed to a standard view, and could be regarded as clichés. She also does not relate travellers' narratives to their views of and interest in the Classical past (admirably covered by Lucy Pollard for British travellers in *The Quest for Classical Greece* (London, 2015), nor does she discuss much their views of the "Other" (dealt with in depth in the works of Nabil Matar and Gerald Maclean, particularly the latter's *The Rise of Oriental Travel* (Basingstoke, 2004), neither author being quoted in the bibliography). Longino's primary focus is firmly centred on how the authors constructed themselves as subjects, and "as authors and as characters, in keeping with the central human project of individuation in the early modern era" (p. 4).

Longino's first chapter (pp. 23-38), is on Jean-Baptiste Tavernier, a rich jewel merchant and a Huguenot, who made six journeys to Persia and India via the Middle East between 1630 and 1668; Longino's article focusses on Tavernier's account of the Seraglio, his *Nouvelle Relation de l'Intérieur du Serrail du Grand Seigneur* (Paris, 1675, English translation 1677), looking principally at "the ocular". Longino claims that "the unique power of the sultan lay precisely in his ability to see without being seen" (p. 30), backed up by various quotes from Tavernier and how this "keeps the Grand Vizir and the other officers on their toes and honest" (p. 31). What Longino does not mention is that Louis Gédoyen, (d. 1629), had made observations very similar to Tavernier's (see p. 127 of *Journal et Correspondence de Gédoyen "le Turc", Consul de France à Alep, 1623-1625* (Paris, 1909), and also that Alain Grosrichard in his *Structure du Sérail* (Paris, 1979, English translation 1998) had examined the idea of "the gaze" ("le regard") vis-à-vis the seraglio as early as 1979. Longino concludes this chapter with the observation that "vision is key to the heart of government of the Ottoman Empire" (p. 34), which is perhaps too strong a deduction to make from a short text which only looks at the seraglio and not at other aspects of Ottoman government and society.

The second chapter examines Jean de Thévenot, who made two journeys to the Middle East, dying in Iran on his way back from India in 1667. Longino concentrates on the record of his first journey (1655-1659), *Relation d'un Voyage fait au Levant* (Paris, 1665; English translation 1687), looking particularly at Thévenot's views of women in both Turkey and the Greek islands. Thévenot "behaves as the prototype of the disinterested traveller", his profile corresponding "to the knowledgeable tourist, because of his lack of instrumental motive to his travel" (p. 40). Longino considers him an ethnographer, providing a detailed account of the mores of the Ottomans and the Greek islands, but comments "his impersonal voice lends authority to his observations, but effaces the traveller behind them; hence their credibility, but also, ironically, their questionable reliability" (p. 5), with Longino being particularly sceptical about how Thévenot compiled his information about Turkish women (p. 44). Longino also analyses Thévenot's view of the women on several Greek islands, particularly Chios, although it is worth pointing out this was not an uncommon topic of discussion among travellers to the region (see Pollard, op. cit., pp. 168-9).

The longest chapter in the book is devoted to Laurent d'Arvieux, and his posthumous *Mémoires* (Paris, 1735, 6 volumes). Longino follows d'Arvieux's long career from his first journey to Smyrna in 1653 to his last official engagement in 1697, taking in Constantinople, Bedouin tribes in the Levant, Algiers, Tunis and a consulship in Aleppo. She makes the point several times that d'Arvieux, was constantly talking up his own gifts and achievements, and casting himself as the hero of numerous complex negotiations on behalf of the French crown and sums him up as a "con man", someone who constructed their own identity by "stepping out and becoming a stranger to his own culture in order to acquire the credentials of distinction that would promote him in his native land" (p. 57). Chapter four is devoted to Guillaume-Joseph Grelot, an accomplished artist, who was able to gain access to the Hagia Sophia ostensibly at great danger to himself, and to publish his drawings of the mosque in his work *Relation Nouvelle d'un Voyage de Constantinople* (Paris, 1680, English translation 1683). Longino highlights Grelot's aggressive and contemptuous attitude (he claims to have drunk wine and eaten pork in the mosque) which she sees as a precursor of the "colonial mentality necessary to the fruition of eventual world ambition" and "a brilliant act of self-ingratiation and enticement to the French king [Louis XIV] to follow his lead" (p. 124). Both these chapters are examples of serious and thoughtful analysis of important texts, with many insights into the character of both authors, very occasionally marred by a careless lapse. For example, Longino quotes Gülru Necipoğlu as saying that "Grelot's engravings still serve as the standard and reliable reference" (p. 124) which is not what Necipoğlu's article actually says, as Longino herself acknowledged in an earlier online study, viz. "Grelot's accuracy retains credibility as his engravings are some of the sources used in the distinguished art historian Gülru Necipoğlu's seminal article" (Michèle Longino, *Imagining the Turk in Seventeenth-century France: Grelot's version* at <http://people.duke.edu/~michelel/projects/visions/3.html>).

Chapter five deals with Jean Chardin, and looks at the dedication, preface and the first sixty pages the first edition of his *Journal de Voyage* (London, 1686, English translation 1686). Longino concentrates on Chardin's rather jaundiced views of the French community in Turkey and suggests that his Huguenot background and conflicted identity

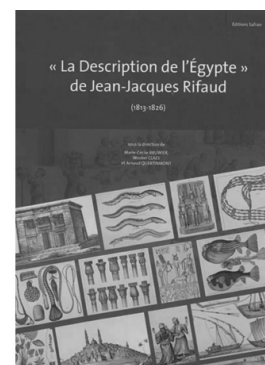
(although the book was published in England and dedicated to James II, Chardin wrote in French) made his views biased and that “he was most at home and able to transact his business in a world on the margins, where dissent was a meaningless proposition” (p. 141). Longino backs up this view with an analysis of Chardin’s journey across the Black Sea to Caffa (not “Cassa” as on p. 141), which offered more examples of the negotiable nature of national identity and gave the lie to the superficial “tone of dispassionate reliability which informs his writing” (p. 130) (Not, of course, that passing oneself off as another nationality was confined to the French - see Alison Games *The Web of Empire* (Oxford, 2008), pp. 74-80 for examples of English dissimulation). The final chapter is dedicated to Antoine Galland’s *Journal pendant son Séjour à Constantinople* (1672-1673) (Paris, 1881, 2 volumes) which does not seem to have been intended for publication and which Longino characterizes as “a day-by-day log of events of interest mainly just to him, carefully dated, and without pretension” (p. 6). She suggests his diary be viewed as a sort of aide-mémoire, “a repository to draw on in his letters or in conversation, or in his contributions for the *Mercurie Galant* [French newspaper founded in 1672]” (p. 147), which nevertheless offers “keen observations of the minutiae of everyday life” (p. 151), and which is refreshing in its lack of ego in contrast to the other authors under consideration (although it is difficult to see how Galland could have run into Thévenot in Constantinople as Longino claims (p. 153) , considering Galland first travelled there in 1670, three years after Thévenot’s death).

This is an interesting study of six of the most important French travellers to the Ottoman Empire, and, more especially, Constantinople, in the seventeenth century. Longino’s analysis helps us to understand the French national background against which the travellers operated, their character, their motivations and their prejudices, all of which are valuable contributions to our knowledge. In addition, despite the author specifically claiming not to assess the travel works for their historical accuracy, her analyses of the travel journals offer a richly human, if somewhat disjointed, picture of the expatriate French community in Turkey of that period, and to a lesser extent, of wider Ottoman society. It is unfortunate, perhaps, that the author has not chosen to put the travellers’ works in a wider context – there are no references to earlier or later travellers to the Ottoman Empire, or to seventeenth-century French travellers to other parts

of the globe, or much reference to the present-day study of travel-writing. Several important works are absent from the bibliography, such as *Distant Lands and Diverse Cultures: the French Experience in Asia, 1600-1700*, edited by Glenn Ames and Ronald Love (Westport, CT, 2003) which contains studies of Thévenot, d’Arvieux, Tavernier and Chardin, or *Christians under Ottoman Turks: French and English Travellers in Greece and Anatolia, 1615-1694*, by Hélène Pignot (Piscataway, NJ, 2009), which has chapters on Grelot and Thévenot. Indeed, one of the few secondary texts dealing with a specific traveller quoted by Longino is *Antoine Galland: sa Vie et son Oeuvre* by Mohamed Abdel-Halim (Paris, 1964) which is criticised as “a work, that, for all its considerable erudition, remains in the tradition of the tautology” (p. 157). Nevertheless, Longino’s work is an important contribution to our understanding of why seventeenth-century French travel writers of the Ottoman Empire wrote as they did.

Paul Auchterlonie,
University of Exeter

**M.-C. Bruwier, W. Claes, A. Quertinmont (ed.),
“La Description de l’Égypte” de Jean-Jacques
Rifaud (1813-1826), Editions Safran, 2014, 288
pp., col. pl., index, bibliography, ISBN 978-2-
87457-076-6. Ca. £53.**



Amongst the early European travellers in Egypt, Jean-Jacques Rifaud (1786-1852) has not had the same reputation and success as B. Drovetti or Fr. Cailliaud. Trained as a sculptor in France, he worked in Egypt as an amateur archaeologist, especially for Drovetti at Karnak. Nevertheless, for a long time his adventurous life and his works have deserved to be better known by a wider audience.

Indeed, this publication of his major work *Voyage en Égypte, en Nubie, et lieux circonvoisins depuis 1805 jusqu'en 1827* is a splendid tribute to this man,

who tried to publish properly the lithographic prints produced after his trip in the Nile Valley, a work he considered as a continuation of the *Description de l'Égypte*. Indeed, Rifaud was also the author of *Tableau de l'Égypte, de la Nubie et des lieux circonvoisins : ou itinéraire à l'usage des voyageurs qui visitent ces contrées* (1830), one of the first travel guides of the 19th century, containing descriptions of monuments but also practical information on local customs and a French-Arabic lexicon for European travellers (this publication is available online on the French digital library Gallica : <http://gallica.bnf.fr/ark:/12148/bpt6k5577739k>).

This well-documented publication of the *Voyage* is the result of many years of research, which started with Jean Yoyotte, Herman De Meulenaere, Jean-Jacques Fiechter as well as Michel Azim, and was resumed by Marie-Cécile Bruwier, who set up an efficient Belgian team to achieve this project at a crossroads of excavations, museums, archives and libraries. The book is mainly based on the prints but takes into consideration Rifaud's sketches as well (approximately 6000 drawings made during his stay are preserved).

First of all, it is a real delight to see such a beautiful publication, whose large dimensions (38x28 cm) allow us to really appreciate the details of each plate, especially the inscriptions, the ornamental details and the fauna species. The coloured plates are finely rendered as well.

The book starts with an introduction, which puts into context Rifaud's initial project with his *Voyage* and all the editorial and political misfortunes he had to face. Then the patient research conducted by scholars to identify Rifaud's prints in France, Switzerland and Belgium is explained.

Next, the publication consists of three parts. The first consists of two essays; the one written by M.-C. Bruwier is particularly interesting for ASTENE readers, since it deals with the people Rifaud encountered during his stay in Egypt between 1814 and 1826. Indeed, two of his manuscripts held in Geneva list around 200 Western travellers. Besides the well-known figures of Salt, Bankes, Irby, Mangles, Cailliaud or Ricci, various French, Germans, British and Americans are quoted. For instance, he met the British politician Francis Rawdon-Hastings, the American missionary Pliny Fisk and the Italian antiquities dealer Silvestro Guidi. A final table gives an overview of all the

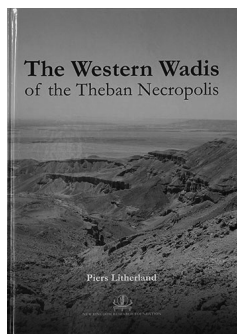
travellers identified. The second part, written by Wouter Claes, depicts Rifaud's quest for subscribers, the different steps of his lithographic work and the reasons why two editions of the *Voyage* were printed: the first in Paris (1830-1834) and the second in Munich (1837-1852).

Finally, the third and important part of the publication is the catalogue of the 186 plates. Rifaud focused on four topics during this trip: towns, archaeological sites and antiquities, zoology and botany, and ethnography. Each plate is commented on by a specialist and completed by bibliographical references. Concerning the plates of antique temples, though the general views are quite correct, inaccuracies and misinterpretations are common in the reliefs and inscriptions. Moreover, Rifaud sometimes combines two different reliefs into a whole new one, thus increasing the difficulties in identifying the source. Nevertheless, his drawings of various Delta sites, such as Tanis, are essential since this area had not then been a real subject of interest for travellers. As for the zoological plates, Rifaud focuses on reptiles, birds, molluscs and insects but the most interesting part of his work is the fish species: indeed, the traveller even discovered Nile fishes unknown by previous ichthyologists. Animals are rather finely and faithfully represented and sometimes even with their skeletons. By contrast, different artists copied botanic plates after Rifaud's sketches, clearly without checking the original plants. Consequently, half of the species cannot be identified with certainty. Finally, with his "ethnographic" plates, Rifaud tries to give an extensive approach to Egyptian daily life through customs, clothes, jewels, ceramics, tools and musical instruments, sometimes completed with the name in Arabic and its transcription. But it is also a partial and often naïve view with gaps in the identification of the scenes and also in the fact that he chooses to ignore the contemporary modernisation throughout the country undertaken by Mehemet Ali.

This publication gives the opportunity to various specialists to underline the contributions made by Rifaud to our knowledge of ancient and modern Egypt as well as to stress the limits of the work of this amateur. By publishing these extraordinarily interesting plates, the editors shed light on a most precious source of information on early travels in Egypt.

Hélène Virenque

The Western Wadis of the Theban Necropolis,
by Piers Litherland. New Kingdom Research
Foundation, London 2014. 96 pp, ISBN 968-0-
9930973-0-0. £30.



While many visitors to Western Thebes will have made the acquaintance of the Valley of the Queens, few will have ever been to the series of wadis that lie southwest and west of that valley – indeed, the reviewer did so for the first and last time back in 1984! These valleys have a rugged beauty, enhanced by their apparent desolation, so different from the hustle and bustle of the tourist sights only a kilometre or two away, and further enhanced by their air of pregnant mystery. A number of tombs of members of the Eighteenth Dynasty royal family have been found there – most famously those of Hatshepsut as regent, and of three foreign wives of Thutmose III – with the implication that more may have been constructed there, and are awaiting discovery.

In spite of this, the Western Wadis have attracted (with certain honourable exceptions) little scholarly effort, and for nearly a century the fundamental survey of them has remained that carried out by Howard Carter in the second decade of the twentieth century. Since almost all subsequent analyses have been ultimately dependent on Carter's solo work, Piers Litherland's new work in the area, in collaboration with Geoffrey Martin, is of the greatest importance, the present volume being a report on the first, 2013–14, season.

Illustrated in colour throughout (except where Carter's published drawings are concerned), the book begins with the story of Carter's exploration of the area in 1916, and the questions surrounding the burial of members of the royal family during the Eighteenth Dynasty. It then moves on to a description of each of the three principal wadis, each of which has a number of tributaries, and then the methodology and people involved in the survey,

which essentially comprised the team tramping the myriad ancient paths of the area, recording everything found.

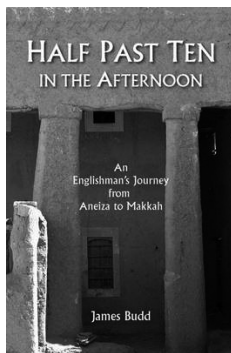
Six chapters then provide the results for each of the sub-wadis, lettered from A to G, illustrated by highlighted and annotated satellite photographs, extracts from Carter's published and archive (Griffith Institute) maps and the expedition's own photographs of important features, many with annotations. A further chapter describes an exposed site (WB1) overlooking the westernmost, and largest, main wadi, the Wadi Bariya, where Carter noted five pit-tombs, which were given a preliminary examination during the season published here. It may be noted here that important discoveries were made at WB1 during the 2014–15 season, which the reviewer is informed will be published in the near future.

The penultimate chapter discusses the question of the purpose of the roads and pathways of the necropolis, with the twelfth and final providing a set of conclusions, which include prospects for further work, some of which, as noted above, have already been fulfilled.

While providing an excellent account of the work of the season, one does wonder whether the full-colour approach is needed, as it must have contributed significantly to the £30 price-tag (~31p a page). While some images are indeed useful in colour (and could have been placed in a separate colour-plate section), others would have worked perfectly well in greyscale – even many of the satellite images, where the use of colour contributes little to their comprehensibility, and the colours used for overprinted annotations have poor contrast with the background hue. Monochrome images annotated in white would actually have lost little, if anything, in value (especially as the various colours used in overprinting do not seem to be significant). Type-size is also significantly larger than necessary, adding to the page count and pushing up costs. Thus, while to be welcomed as a comprehensive and rapid publication of an important piece of work, the book could be seen as over-produced, especially as a more austere approach could have significantly reduced its cost and thus increased likely sales and reach.

Aidan Dodson

Budd, James, *Half Past Ten in the Afternoon: an Englishman's journey from Aneiza to Makkah*, Arabian Publishing Ltd, 2014, hardback, 240pp, isbn 978-0957676336, £20.



A family holiday to Morocco as a child and his reading of Wilfred Thesiger's "*Arabian Sands*" at the age of sixteen are referred to by the author, an Englishman born in 1943, before going on to recount his wish to follow up his degree in Arabic at Cambridge with experience of living in an Arab country, determined to improve his knowledge of the language. It was the chance London meeting of a university friend in 1965 that would lead to James Budd's almost four and a half years' teaching English in what was then a remote town in central Saudi Arabia. *Half Past Ten in the Afternoon* is a personal account of the author's journey to Aneiza, the friendships he made and the ultimately stronger resistance to his presence that he experienced from differing elements of the community. By Budd's own admission he explains that much of his description of late 60's Aneiza is based on memory as he did not keep a diary at the time, however, the final two chapters of this insightful book record the author's conversion to Islam in 1988, his journey back to Saudi in 1995 to perform the Hajj and his first return visit to Aneiza in 2011.

Budd's Cambridge University friend had described in positive terms how he was teaching English in Eastern Saudi Arabia; on being pressed as to whether there might be a similar job for him Budd was given the telephone number of a Saudi who was at the time in London recruiting teachers for positions in the Kingdom.

It may be of interest to explain that Sheikh Abdulaziz al Turki was then head of education in the Eastern Province of Saudi Arabia and the first person to advocate the hiring of British teachers to teach English in the Kingdom; he visited London in

the summers of 1965, '66 and '67 to interview and hire candidates. In 1968, Sheikh Abdulaziz moved with his young family to London as a diplomat, taking up the post of Cultural Attaché at the Saudi Embassy, remaining in the job until his untimely death in 1985. Sheikh Abdulaziz's own family came from the town of Aneiza, so it is unsurprising that on accepting the job offered to him, Budd found that he was to teach in the Saudi heartland of al Qassim.

On his arrival in the Kingdom, the author was impressed by the modernity of Dhahran and nearby al Khobar before taking the train to the capital Riyadh and his onward, eventful and seemingly time-travelling journey to his new place of work. 1960s Aneiza may not have looked so different to the 1870s description given in Charles Doughty's *Travels in Arabia Deserta*, first published in 1888. Doughty recalled visiting a "great new (clay) house....The loam brick-work at Aneyza is good, and such house walls may stand above one hundred years". Budd clearly relished his new job and with the kindly help of a number of friendly inhabitants settled into life in Aneiza as much as was possible. The intrigues and financial skirmishing of some of his (non-Saudi) Arab fellow teachers, was to be an accompaniment to Budd's work but relations with his students were generally positive and encouraging.

In part perhaps to make up for Budd's lack of a personal written record he intersperses his text with passages from *Travels in Arabia Deserta* and descriptions of Doughty's experiences of Aneiza, in addition to references to T.E. Lawrence and other earlier Western travelers to the country.

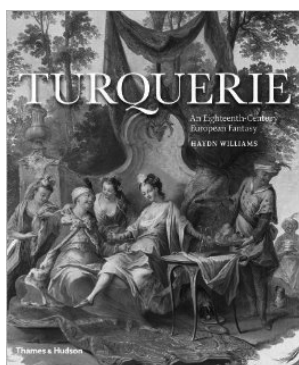
From the time of Budd's arrival in Aneiza tensions in the Middle East, both between neighbouring Arab countries and relations between Israel and its neighbours, were escalating alarmingly and the author provides the reader with his views on how events unfolded and the effect it had on his relations with some of the inhabitants of Aneiza. That he should have found living in the town increasingly difficult, resulting in his departure for a new post in Riyadh in February 1970, would not surprise the reader but his experiences of the warm hospitality, help and kindness of many left an indelible impression on the author.

His post in Riyadh was short lived however, the author being informed in June of 1970 that "*in the*

public interest" he was "not to be allowed back after the summer". Budd left Saudi Arabia and took up other jobs teaching English in Kuwait, Qatar and Oman before returning home to England in 1986. In England Budd began a personal struggle to come to terms with which religious path he should follow and finally converted to Islam in 1988. His resulting experience of undertaking the Hajj and again his later journey back to Saudi and return visit to Aneiza are recounted in a most interesting and descriptive manner and this enjoyable book concludes with warm words both for his many Saudi friends and their country.

Robin Start

Williams, Haydn, *Turquerie - an Eighteenth-Century European Fantasy*, London, Thames and Hudson Ltd, 2014, hardback, 239 pp, 291 colour illustrations, £39.95. ISBN 978-0-500-25206-2



The Ottoman Turks from the late 13th century had steadily absorbed the territories of central and south-east Europe - highlighted by their spectacular conquest of Constantinople in 1453 - of the Arab world and much of north Africa into an empire whose impact and influence extended well beyond its borders until its abolition in 1922. A few of the many titles which the Ottoman Sultan officially claimed such as Padishah (Emperor), Commander of the Faithful and Successor of the Prophet of the Lord of the Universe, followed by a long list of all the cities and territories which he controlled, eloquently confirmed his spiritual and temporal authority within his enormous domains. It was inevitable that the Ottoman Empire provoked both apprehension and curiosity about its government, institutions, policies which included both conflict and close alliance with European powers and more peacefully with its culture and visual arts.

Turquerie is defined by the author as:

"a term used to describe a European vision of the Ottoman Turkish world that was made manifest in a variety of art forms. It is more a reflection of the cultural milieu that conceived it than a representation of the supposed subject. Within limits turquerie could be whatever an artist wished."

Increasing familiarity with Ottoman society from the 16th century onwards through personal contact with local people, the reports of diplomats and merchants, and published accounts of travellers supplemented by sketches and drawings especially of the very popular illustrated costume books had modified the menacing image of the brutal Turk and contributed to the visual appeal of *turquerie*. Here the influence of Ottoman style infused European fashions in design and decorative arts of the 18th century principally in France, also in England and Germany, and adapted to the Orientalism of the 19th century.

Turquerie for all its alluring imagery is a dauntingly complex subject requiring considerable knowledge and control of Turkish and corresponding European material. Haydn Williams, through years of experience and publication in the art market and museum world, especially in the subjects of watercolours, portrait miniatures and applied arts, has used his expertise and contacts to write a comprehensive reference work which is also a beautifully designed and lavishly illustrated book. His text is both finely written and evidence of thorough research as he introduces fresh material supported by superb illustrations closely matched to his theme. Eight chapters in broadly chronological order discuss the presence of *turquerie* in architecture, interior decoration, paintings, drawings, prints, engravings, textiles, dress, metalwork and porcelain in a detailed text which gives equal and objective attention to each art. As the book is so ambitious in scope it requires a lot of stamina to read and appreciate it properly; here a combination of approaches is helpful. Browse through the pages enjoying a visual treat of beautiful decorative art; survey, read the text from cover to cover and review the main themes; select and trace the development of a favourite subject.

One of the reviewer's choices is awareness and reception of Turkish dress in visual and performance arts, the result of increased contact through diplomatic relations between Ottomans and Europeans. From the 16th century onwards the French and Hapsburg envoys, who spent many years in Constantinople, included artists among their entourages. They were instructed to draw and paint scenes of everyday life, occupations and trades and local dress at all levels of society, in effect a visual supplement to the information which the envoys, secretaries and clerks were busily recording. They also developed a profitable sideline in producing albums of Turkish costume pictures for engraving and publishing in Europe which both satisfied public curiosity about the Ottoman world and offered a source for the designers and craftsmen who catered for wealthy patrons. Among the many costume books, some were especially important sources of *turquerie*.

Nicholas de Nicolay (1517-83), the geographer of Henri II, accompanied the French ambassador, Gabriel de Lutz, to Constantinople in 1551 where he surveyed the city and drew the costumes and customs of the Turks. His work was engraved and coloured in Paris and published in Lyon in 1568 to great success; many editions followed in English, German, Flemish and Italian and were widely circulated as a popular design source.

Melchior Lorck (1527-88), a Danish-German artist, accompanied the Hapsburg ambassador, Ghiselin de Busbecq, who stayed in Constantinople from 1554 to 1562 and had time to prepare an album of 127 woodcuts which were finally published in 1626.

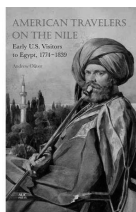
Jean-Baptiste Vanmour, (1671-1737) came to Constantinople in 1699 with Comte Charles de Ferriol, French ambassador to the Ottomans until 1711, and stayed there until his death in 1737. During his long stay he produced the required series of Turkish costume studies between 1707 and 1708 and later painted records of receptions with the Ottoman Sultan for the Dutch ambassador, Cornelis Calkoen, who also commissioned scenes of everyday life with figures. De Ferriol arranged for his work to be engraved and published in Paris in 1714, soon followed by a second edition with pages of explanatory text which became the most influential primary design source for Turkish costumes. Editions continued to be published throughout the 18th century both in French and many other languages.

The fashion for Turkish themes in dress and decoration which these artists created was further influenced by the arrival of Ottoman embassies in Europe as the balance of power changed. The first embassy of 1721 to Paris of Mehmed Celebi Efendi, followed in 1742 by that of his son Mehmed Said Efendi, was successful. Both ambassadors spoke fluent French, travelled around France learning about government, agriculture and education and impressing the people by their charm and manners. *Turquerie* added exotic splendour to European court ceremonies. In 1662, for example, the birth of the Dauphin Louis to Louis XIV was celebrated with a cavalcade where the Prince of Conde was dressed as the Ottoman Sultan. Henri Gisser, the royal costume designer, studied Melchior Lorck's woodcuts for information. A royal wedding in Dresden in 1715 was inspired by Turkish themes from the tent in which the bride was received to the costumes of attendants which were based on Vanmour's engravings. Turkish clothes were ideal for masquerades, balls and the tragedies and comedies of the French theatre. Here the production of Charles Simon Favart's play *Soliman Second* in 1761 was so concerned for accuracy that the performers wore costumes specially made in Constantinople. The great tragic actor Lekam insisted on authenticity and was painted in 1779 wearing his splendid Turkish garments. His painting was not unique as there was a fashion particularly among British aristocrats of the 18th century, such as the Earl of Sandwich, Lord Ponsonby, Edward Wortley Montagu, to commission portraits of themselves in Turkish dress as part of their experiences during the Grand Tour. Vanmour's images also inspired the minor arts such as the exquisitely crafted porcelain figurines of sultans, sultanas and courtiers made in Meissen in the 1740s.

Books, however beautifully produced, need the support of sober critical apparatus which is present here as a selective bibliography supplemented by informative references in the extensive end notes and a classified index. While picture credits are given a list of illustrations with their sources would have been helpful especially to readers who would like to see the objects featured in public collections.

Jennifer M Scarce
University of Dundee

Andrew Oliver, *American Travelers on the Nile: Early US Visitors to Egypt, 1774-1839*. AUC Press, Cairo/New York. 2014. Hb. ISBN 978 977 416 667 9. \$44.95.



Members who have attended ASTENE conferences will be familiar with the erudite, yet elegant and accessible nature of Andrew (Drew) Oliver's papers and presentations. Now the results of Oliver's research have been published by the AUC Press, providing a thorough compendium of travellers' tales, accompanied by appropriate and meticulously researched illustrations. As many of these travellers were not previously well-known, this book is a significant contribution to the history of travellers from the United States to the lands of the Ottoman Empire.

1774 was when the Continental Congress was established to resist British laws injurious to the colonists, so roughly marks the creation of a 'United States of America'. The earliest travellers could be North American Patriots or Loyalists, and both often spent many years in Europe. Even after the opening up of Egypt to the west by Napoleon and his savants beginning in 1798, early American voyagers rarely got beyond the Greek archipelago or the Ottoman commercial port of Smyrna. Meantime, Muhammad Ali and his successors tried to drag Egypt into the modern world, following the shock of its contact with the west; and the Greek war of independence, in which the US remained politically neutral, further opened the eastern Mediterranean for American relations with the Porte. All this is covered by Oliver.

Many travellers reported their contacts with Henry Salt, the redoubtable English consul and antiquities collector in Egypt (from 1815 to his death in Alexandria in 1827), well-known to ASTENE members through Deb Manley and Peter Rée's biography. The Gliddons, father (John 1784-1844) and son (George 1809-1857), who acted as American Consuls in Alexandria and Cairo and with whom many American travellers either stayed or registered*, were themselves English. Given how young was the country from which they came, some of the 'Americans' were originally English. One of these early American travellers was actually *called* English (George Bethune English 1787-1828).

Important to the travellers was the rise of American sea-power in the Mediterranean, necessary to protect American commercial interests once the British no longer took responsibility. Although most American commercial shipping was centred on Smyrna at this time, because the British and French had a strangle hold on Alexandria, the presence of an American naval squadron in the Eastern Mediterranean was reassuring for American travellers. At the end of the period many naval officers both visited Alexandria and Cairo themselves and provided the means of transport for the civilians who then ventured on up the Nile – and in many cases on to the Holy Land.

The main time scale of the book is a relatively short 25 years, from the end in 1814 of the Anglo-American War of 1812 to the coming of steamships at the end of the 1830s – the first Atlantic crossing was in 1838, though steamships were operating earlier in the Mediterranean. Dependent on sail, Oliver's travellers were still pioneers. The earliest travellers were diplomats sent to Europe and further east on duty, with the group gradually expanding to include well-to-do young men on a US equivalent of the Grand Tour. Many were graduates of New England colleges, Harvard in particular. They visited the same sites that we do today – the pyramids, Old Cairo, the Nilometer of Roda, Pompey's Pillar, and Upper Egypt for those with more time.

By the end of the 1830s the trickle of visitors recorded in the 1820s had become a stream, from just a few per year to a score or more. Transport and accommodation had also improved, the technicalities of which are fully and clearly explained by the author. As with their European predecessors the American diplomats, business and military men were followed by the missionaries (such as Pliny Fisk, Levi Parsons, Jonas King, Eli Smith – what resonant names!) and biblical archaeologists; explorers; naturalists; historians; antiquities traders and collectors (whose trophies stock the best museums of America, though the live giraffes were a one-off); and finally pure tourists, some in groups and occasional families such as that of Lewis Cass. In the first third of the nineteenth century very few settled and stayed, though a few paid the ultimate price for their adventure by succumbing to diseases such as plague or cholera.

The narrative is supported by passages from the original diaries or letters of these voyagers, sometimes found in the pages of their home-town

newspapers. These first-hand accounts, such as that of John Hammersley, Rittenhouse Nutt, John Stephens or Susan Holmes, illustrate the encounter of the New World with one of the oldest civilizations in the world and both sides were amazed and enlightened. I particularly like the fact that Oliver gives us the back story for most of the travellers and can usually tell us what became of them after they returned home from Egypt.

Accounts of some of the earliest travellers have already appeared in the book by Cassandra Vivian, another ASTENE member, although her book (*Americans in Egypt, 1770-1915*, reviewed by Deb Manley in Bulletin 54, December 2012) has a longer time-span and somewhat later focus than Oliver's. As Oliver acknowledges, Cassandra discovered in the British Library among the papers of Henry Salt the diary of the American Khalil Agha (formerly a Captain Donald), who accompanied G.B. English on his voyage to Sennar with the Egyptian expedition to the Sudan of 1821-22. Among other people mentioned in the earlier book is John Antes, who could be identified as the first American traveller to Egypt, but probably considered himself an Englishman – thus relinquishing the honour to Ward Nicholas Boylston, whom Antes helped when the latter was in Cairo in 1774. As the detailed end-notes attest, many other ASTENE researchers have contributed to Oliver's work, for example Roger de Keersmaecker, whose record of graffiti on the monuments identifies travellers at a known point in time and place where other records are missing.

The documentary sources searched out by Oliver are wide-ranging. There is so much information that a chapter summarising the principal Europeans present in Egypt between 1815 and 1825 is almost a mini 'Who was where, when and with whom' – a compilation project which has long been an ASTENE ambition. Except for the narrative pace, the book could almost be a work of reference it is so packed with encyclopaedic detail. We must hope that Oliver has equivalent material to tackle the next quarter century of American travellers on the Nile. As Cassandra Vivian wrote of her work three years ago, 'The story of Americans in Egypt cannot be told in a single volume if it is expected to have any depth.' This book provides more of that depth through these detailed accounts gathered by Oliver over many years and eloquently placed in the wider context of the period covered in the book. In telling the story of the encounter between the US and Egypt, Oliver has painted a fascinating picture of two nations first

emerging onto the world stage from the shadow of two great empires.

*But the Smithsonian Libraries' website 'American Travelers in Egypt' has a list of names which is very skimpy indeed.

Sheila McGuirk

Lucy Pollard, *The Quest for Classical Greece: Early Modern Travel to the Greek World*. I.B. Tauris, 2015, 281 pp. ISBN 978-1-78076-961-5 £62.00



Lucy Pollard has produced a book full of fascinating insights into the accounts of the relatively few western, and in this case mostly English, visitors to the Greek and Ottoman world of the later seventeenth century. This is not the first essay into this territory, David Constantine (better known as a poet) wrote *Early Greek Travellers and the Hellenic Ideal* for CUP some 25 years ago. Lucy's main protagonist, amongst many supporting cast, is John Covel (1638-1722). Oddly Constantine gave him merely four references, and those en passant.

We have known about John Covel for many years; after all he later became vice-chancellor of Cambridge University. Appointed by the Levantine Company as chaplain to the Ambassador in Istanbul in 1670, his diaries and papers are held by the British Library. However, apart from a small flurry of activity in the late 19th and early 20th century - the Hakluyt Society published extracts of Covel's diaries in 1893, and F.W. Hasluck reported on them in volumes of the *Annual of the British School at Athens* and other learned journals - strangely no one has properly mined this rich archive, until now.

Covel was in the Levant for some ten years and travelled widely. His diaries are informative and often demonstrated a sense of humour. He and other western travellers were as fascinated by the Ottoman state and court as by ancient ruins. In fact Covel was miffed that he was excluded from the inner workings of the Sublime Porte whilst accompanying the Ambassador to Edirne (Adrianople) and he was also a close student of the Orthodox Church and in later life wrote a learned tome on that subject. At

the same time he was much taken with local wine (his cure for lack of sea legs on his voyage out was to get metaphorically legless) and the burgeoning use of coffee as a lubricant of conversation. In fact the Englishman George Wheler and his French companion Spon used coffee to bribe their way onto the Athenian acropolis.

All of the westerners amusingly, to a modern audience surfeited with weekend papers' travel sections, relied upon ancient guides, Strabo and Pausanias, *primus inter pares*, both of whom could lead them astray, though not as much as more recent 17th century travel accounts which ranged from the fanciful to, in the case of Guillet de la Guilletière, the downright fictitious. Wheler took great delight in correcting Guillet's errors and was also, like other travellers, interested in the local flora, collecting what he called 'simples'. All were, not unnaturally, confused as to what was myth and what historical fact, and Covel proved to be an intelligently sceptical visitor. Paul Rycout mainly used Roman writers, and in particular Tacitus, as his basis for analysing the contemporary Ottoman political scene.

One minor cavil, and that is the title, which I suspect was foisted upon the book by the publisher. There was, on the evidence in Lucy's book, no concerted 'Quest for Classical Greece'. Covel and the other travellers were curious about everything they encountered and few, though some, went with the primary aim of discovering classical Greece. Although they saw Greece through a filter of classical education, in fact most of them had much better Latin than ancient Greek. Covel himself was sent to do a job (though, as Lucy wryly comments, he seems to have spent very little time on his chaplainsque duties).

The 17th century travellers collected various pieces of ancient remains, but on a small scale. The generation of travellers from the early 19th century, such as Gell and Cockerell, were certainly on such a quest, and many added organised looting to their armoury. But the sub-title is a far better summation of the content of this excellent book, as is the original title of Lucy's 2010 doctorate 'Curiosity, Learning and Observation: Britons in Greece and Asia Minor, 1603-88'.

Of great interest are our travellers' reactions to the Ottoman/Greek world they encountered. There clearly was a general sentiment that the contemporary Greeks were a degenerate shadow of their ancient namesakes and the Turks were equally stereotyped as being prone to barbarism. What difference there was between western and Ottoman cultures is debatable. This was the age when hanging, drawing and quartering was prevalent in Britain, the Civil Wars were a vivid memory and The Bloody Assizes occurred 6 years after Covel's return to England. However it is clear that those westerners who actually travelled to the Levant had their pre-conceptions challenged. Greek piety, especially in its monastic guise, was noted and although there was little understanding of Islam there was a recognition of the realities of Ottoman mores.

Lucy Pollard has written a book which elucidates, explores new ground and entertains. It certainly tempts this reader to go in pursuit of Covel's papers in the BL. Her writing is academic, stylistic and humorous and she nimbly avoids the common pitfalls of turning a PhD. into a book. Highly recommendable.

John Chapman

QUERIES AND REPLIES

Istanbul Archaeological Museum

I am currently investigating the modern history of the collection of Cypriote antiquities in this Museum, formerly the Imperial Ottoman Museum, and have been able to assemble nearly all the relevant archaeological publications and other material but very few travellers' or other accounts, particularly by visitors to both Cyprus and Turkey. Most of the objects arrived from Luigi Palma di

Cesnola's collection in Larnaca, Cyprus, in 1874, and I have a spirited account of both Cesnola and the Museum in Constantinople from an American writer, Charles Dudley Warner, but so far no-one else. Surprisingly none of the archaeologists who worked in both Cyprus and Turkey have mentioned the Cypriote antiquities in Constantinople/Istanbul, and I would be grateful for any travellers' references to this collection that may be known to readers. Please reply to Robert Merrillees at phmrsm@free.fr

ARTICLES

JOHN FULLER: Travels and Graffiti



Although this book was published in 1830, the writer's voyage to Egypt and the Middle East was in the years 1819-1820.

To my great sorrow, however, I was not able to find any biographical information of this early traveller. The following are some excerpts from his travel diary, with accompanying graffiti.

February 1.- We set out at day-break and rode to Old Cairo, from whence we crossed the river to Gizeh. (157).

The ascent to the top of the Pyramid, though laborious from the height of the external blocks which form the steps, is neither difficult nor dangerous. The view from the summit stretches to the westward over the sands of the Libyan desert, and is varied the eastward by the green fields of the Delta and the spires of Cairo. At sunrise and sunset it is curious to observe the vast extent of the shadow which the building throws over the plain. The platform at the top is about twelve feet square, and every stone is covered with the names of persons who have been anxious to record their visit. Many of these are of the greatest distinction; and it is natural enough even for more obscure individuals to attempt to give a sort of immortality to their own name, by inscribing it on these imperishable monuments (159, 160).

Some graffiti of JOHN FULLER



RDK 484, 692
Abu Simbel, small temple, façade.

19th.- (March) Our progress was slower than ever; and our patience was almost exhausted, when an eightoared cangia came in sight, and soon overtook us. It belonged to Captain Foskett; and I found to my great mortification that he had passed the Cataracts four days after I had been told that the attempt would be fruitless. He kindly offered to take my boat in tow, and in the evening we arrived at Ipsambul.

To those who are at all acquainted with Egyptian antiquities, or who have attended to the brilliant discoveries made of late years in that country and in Nubia; the temples of Ipsambul.- the last and most magnificent objects of a voyage up the Nile.-must be familiar in description, though no description can convey an adequate idea of their grandeur (206).

The smaller temple of Ipsambul is on the same side of the river as the larger one, from which it is separated by a ravine or narrow valley nearly filled with sand. The rock is excavated into six deep niches, which are occupied by as many statues, between twenty and thirty feet high. One female and two male figures are on each side the entrance, and between each is a smaller statue reaching about to the knee of the larger ones. They represent Isis, Osiris, and Horus, the temple having been probably dedicated to the goddess. The figures have great boldness of attitude, but less beauty of countenance than those of the larger temple.

The excavations at Ipsambul, in addition to their extraordinary merit as works of art, may be considered as perhaps of more undoubted antiquity than yet discovered on the Nile. (209,210).

21st.- (March) *The shores above Ipsambul are flat, and the river widens considerably. About three o'clock we came to an anchor near Wadi Elfi, and found there a little flotilla of boats belonging to Mr. Bankes, Mr. Beechey, and Mr. Hyde, who had just returned from an unsuccessful attempt to penetrate into the country above the second Cataract. I passed a very pleasant evening in company with these gentlemen, and learned the particulars of their adventure, which at first promised a successful result. It failed ultimately, however, in consequence of their camels having been driven away or stolen by the drivers, at the instigation probably of their own servants, who did not relish the fatigue and danger of the journey* (211).

I FULLER 1819

RDK 862
Kalabshah, fore court

10th.-(March) *In the afternoon we arrived opposite the temple of Kalapshé, and saw some tents pitched near it, which we concluded to belong to the consul. We fired our pistols as a signal, and a boat soon arrived, in which I crossed over, accompanied by Pearce, leaving the servants in charge of the camels and baggage. Mr. Salt, though labouring under severe indisposition, received me with great politeness; and in the course of the evening's conversation communicated to me many interesting details of his voyage, and much useful information as to the different objects of curiosity which I was going to visit* (194).

It is on the left pylon in the Kalabsha temple that Nathaniel Pearce wrote the following:

It is here I met H. Salt Esqr after being
left by him on his service
to Abyssinia the last time May 1810

N. Pearce

10 March 18

In the middle of the day we landed at Kalapshé, and again visited the temple there. It is one of the most modern of Nubia, but it must have been also one of the most beautiful and highly ornamented. A lofty propylon opens into a spacious court, surrounded by a peristyle. Of this, one column only remains standing; but the numerous fragments lying scattered about, show the beauty and variety of the workmanship, which departs however from the general style of Egyptian architecture, some of the capitals being ornamented with volutes and bunches of grapes. The portico consists of four columns, which are connected together by walls or panels of about one third their height, each surmounted by a cornice and by a winged globe; and this peculiarity is said to prove the modern date of the work, being never found in the more ancient edifices. The colours in the interior of the temple are more bright and better preserved than in any other, whether of Egypt or Ethiopia which has been exposed to the open air. The brilliancy and high polish of some of the tints, particularly of the light blues, might almost be taken for enamel. This temple was consecrated to Mandonli, or the Sun, as appears from the numerous "proscunemata" on the walls and columns. Among others, "Caius Cassius, commander of the Theban troop of cavalry, records his visit, and that he brought with him to worship here, his brothers, his children, his servants, and his horse". Kalapshé is particularly rich in Greek inscriptions; and there is a long and very curious one, which records the conquest of the country by Silcho king of the Blemmyes, an historical fact mentioned by an ancient author(218-219).

JOHN FULLER 1819
N Pearce
Five months from Addwa
in Abyssinia after being
in that Country. 14 Years in
the service of the EARL
of Mountmorris & H. SALT. Esq
MARCH XXXI MDCCLXIX

RDK 51
Philae - The Kiosk of Trajan

The John Fuller graffito above the inscription of Nathaniel Pearce, his travel companion.

We anchored there in the evening of the 30th of March, just three weeks after leaving Assouan. Philae is still called "The Island of Temples", and it has been observed that the Egyptians "seem to have studied to collect there every picturesque and striking beauty of which their architecture was susceptible" (Gisiret el Birbe 223).

At some distance to the eastward of the great temple is a smaller one, which, though very beautiful, bears little resemblance to the other sacred buildings of the Egyptians. It is evidently unfinished, and consists only of an oblong enclosure, with five columns at each sides and two at each end, between which latter are the entrances. The other intercolumniations are filled up to more than half their height by walls or panels surmounted by the winged globe, like those I have noticed at Kalapshé. There is no roof, a deficiency which is probably to be attributed to its unfinished state. The proportions of the columns are lighter than usual, and some of the capitals have ornaments very much resembling the Ionic volute, a circumstance which has led to the supposition that this was one of the models from which the Greek architects took the idea of that order. It is more probably, however, a specimen of the latest manner of the Egyptian school when it was gradually melting into the Roman (225-226).

J Fuller 1819
N Pearce

RDK 68 BIS
Edfu Temple, Pylon

4th.- (April) We visited Edfu, the ancient Apollinopolis, a large village situated on a low plain at the distance of more than a mile from the river. It has two temples, the largest of which, though much encumbered by accumulation of the soil, is complete in all its parts, and the most perfect model now remaining of the sacred edifices of the Egyptians. In front is a propylon upwards of a hundred feet high, ornamented with bas-reliefs of gigantic proportions. It forms one side of a court, or Pronaos as it is called, and is connected on each flank to the portico of the

temple by a covered colonnade, now choked up with rubbish almost to the level of the capitals, so as but just to leave room for the miserable peasants to creep into the dens which they have made there. The portico is supported by eighteen columns, arranged in three rows; the roof is covered with mud-built huts, and the sanctuary, nearly filled with the ruins of similar frail habitations, is tenanted by bats only. The stairs in the interior of the propylon still remain entire, and conduct by an easy ascent to a number of small chambers, and to a terrace on the top, from whence there is an extensive view over the plain (188, 189).

On the two following days we revisited Coum Ombos and Edfu (229).

I. Fuller. H Foskett. N. Pearce
1819

RDK 128

The Temple of Hathor

Deir el-Medina

Gate

10th.- (April) We again reached Thebes, and spent three days in reviewing at leisure different monuments there (229).

It seems that the three travellers visited the temple together.

1819
J FULLER H FOSKETT
N Pearce

Fig. 2.

(2) Ce graffito se trouve sur la colonne X du plan-clé de Maharraqa, publié par Edda Bresciani, Graffiti démotiques du Dodécaschoène, CEDAE, Le Caire 1969, pl. XCVIII.

I wish to thank my friend André Capiteyn for his valuable help.

I also wish to thank Dr. Andreas Effland, from the Edfu-Projekt, Akademie der Wissenschaften zu Göttingen (Arbeitsstelle Hamburg), for his photograph of the Fuller/Pearce graffiti, as it was better than the one in my collection.

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Roger O. De Keersmaecker, 2015

Current Research in Egyptology XVI, Oxford, April 2015.

In April 2015 Oxford hosted Current Research in Egyptology (CRE) XVI, a conference which aims to promote bonds between major centres for Egyptological research and other related fields of study. The conference is open to postgraduates, early career and independent researchers. The conference theme was 'Travel in Ancient Egypt', a broad topic that encompassed many aspects of traditional Egyptology but which also included panels on modern travel and historiography of Egyptology which may be of interest to ASTENE members.

The panel on Modern Travel included three papers spanning a period from the mid 1800's to the end of the First World War. ASTENE member Sarah Shepherd presented a paper on the extended duration of the Commonwealth's military engagement with Egypt and how, given the substantial numbers of troops involved, this provides a fruitful case study of militarized cultural encounters. It is an intriguing period in Egypt's history which upon closer examination reveals a well-documented interest in the heritage and archaeology of Egypt, influenced by the growth of photography and the affordability of the camera. Troops arriving in Egypt were amazed by the sights and sounds, and plenty of spare time enabled the opportunity for sightseeing and travel. In Cairo there were many things to do and to spend money on – there was beer to be bought, horse races to bet on, (fake) antiquities to buy and pyramids to climb. These soldiers were avid chroniclers and most kept diaries recording their thoughts and experiences. Some of these experiences were presented and while their language was often blunt, uncompromising and 'of the time', many record their first impressions of Egypt, their subsequent travels, and display a distinct fascination with aspects of Egyptian culture and give a fascinating view into the commonwealth military in Egypt.

The second paper, given by Emmet Jackson, another ASTENE member, focused on the Egyptian travels of Lady Harriet Kavanagh and her family from 1846 to 1848. Emmet drew upon newly-transcribed family letters, diary entries, paintings and sketches which trace her travels from Alexandria to the third cataract. She also collected Egyptian artifacts during her stay in Egypt and these items now form part of the collection at the National History Museum of Ireland. It is this collection, along with her travel diaries and sketches which cements her position in the historical narrative of early Irish Victorian travellers to Egypt. The paper also gave a sense of what a formidable character she was, as an independent traveller with her children, one of whom was significantly disabled. This research will significantly enhance the existing work on early female travellers to Egypt and highlight the significance of Irish Egyptology as a new and valuable source of material on 19th century Egypt. The transcribing of her diaries is on-going.

The last paper was due to be delivered by Kimberley Wyatt of Cambridge University who sadly was unable to attend the conference. Her paper, delivered by the Panel Chair, focused upon what travel postcards from the early 1900's can tell us about the state of Egypt, its archaeology and how Egypt was presented to western audiences during this period. Kimberley had access to two postcard albums with images from the travels of a Scottish lady, Miss Dunlop, in the early 20th century. Her collection encompassed 300 cards from Egypt, covering a plethora of subjects from an overview of major archaeological sites to everyday life and scenic paintings. A thorough examination of this material will not only bring to light details of Miss Dunlop's travels to Egypt through her correspondence, but also show how Egypt was shown to the rest of the world via the apparent folkloric tradition of early postcards with their apparent 'staged' scenes of Egyptian daily life. Postcards aimed to display ancient monuments in a mystical fashion as well as to depict contemporary life as full of colour, mystery and exoticism. Kimberly has kindly made the collection available to researchers and further details can be found via <http://www.kimberleywatt.com/antique-postcards/>.

The session on the History of Egyptology presented talks on Girolamo Segato, Petrie and Pitt-Rivers. Ellettra Del Sie (Ca' Foscari University) presented a fascinating talk on Girolamo Segato, a Venetian traveller who spent part of his life (1818-1823) in

Egypt. He travelled throughout Egypt, ventured into Nubia, took part in archaeological excavation at the Step Pyramid and helped with hydrographical studies. Ellettra has collected most of Segato's drawings, published and unpublished, finding forgotten sketches in the Libraries of Lucca and Siena. The talk on Pitt-Rivers delivered by Beth Asbury was a passionate and erudite presentation on the Egyptology collection at the Pitt Rivers Museum. While not well known for its Egyptology collection, the museum holds nearly 12,500 objects from Egypt and the Sudan some collected by Pitt-Rivers while on a 'Cook's Tour' in 1881. One of the objects he attained was an Early Dynastic period ripple-flaked knife which he acquired from Andrew MacCallum, the painter with whom Amelia Edwards sailed a thousand miles up the Nile in 1874, and who would not even let the discovery of a painted chamber in Abu Simbel get in the way of his lunch.

Besides these two sessions there were some other talks and posters that were relevant to ASTENE interests. Ahmed Mekawy Ouda from the University of Cairo gave a heartfelt talk on the writings of Ahmed Lufti el-Sayed Pasha (1872-1963), an Egyptian intellectual, anti-colonial activist and the first director of Cairo University. His writing on the history of Egypt were produced when contributions of leading Egyptian academics were overlooked. He encouraged Egyptians to visit pharaonic, and Islamic, archaeological sites and embrace their culture and heritage. The paper gave an insight to these writings and their influence. A poster presented by Julia Hamilton (University of Auckland) shed light on the life and travels of Sir John Logan Campbell. A 'founding father' of the city of Auckland, the poster brought to life, in a beautifully presentation, Campbell's visit to Egypt. More details on his travels can be found at <http://www.aucklandmuseum.com/collections-research/collections/topics/sir-john-logan-campbell-in-egypt>

In sum, the conference programme was stimulating and varied and some useful connections were made with researchers working in the field of travel writing in Egypt. Next year's conference will take place outside of the UK for the first time in its history and will be hosted in Kraków, Poland.

*Emmet Jackson and
Sarah Shepherd*

**Red Sea VII conference in conjunction with the
The British Foundation for the Study of Arabia,
Naples, June 22, 2015**

The Red Sea VII Conference “The Red Sea and the Gulf: Two Maritime Alternative Routes in the Development of Global Economy, from Late Prehistory to Modern Times” successfully took place in Naples and Procida as scheduled. On the whole, 67 papers were presented, plus 10 posters, most of which were very high in quality and were accepted after an evaluation of the International Scientific Committee of the Conference. Topics of the VII Conference stretched from archaeology to linguistics, ethnography and history and moved from Prehistory to modern times. The programme included historical and archaeological aspects, highlights of which included ‘The Red Sea and the Islamic world: harbors, trade and pilgrimage’, ‘Island and underwater archaeology in Saudi

Arabia (Red Sea Coast)’, ‘Heritage management and tourist development in Saudi Arabia (Red Sea coast)’, ‘Maritime ethnography in the Red Sea and the Gulf’, and finally, ‘The route to the Indian and Pacific Oceans in modern times’.

As with the previous Red Sea conferences, the organisers intend to proceed with the publication of the Proceedings within the two years before the next conference. Preliminary contacts were already established with Brill, also following what was done for the proceedings of the Red Sea 6th Conference. Papers submitted will undergo a process of peer review. Overall, the importance of continuing Red Sea conferences should be stressed, as the increasing number of participants confirms the relevance and the interest of this specific field of studies.

Prof. Andrea Manzo Dr. Chiara Zazzaro

RESEARCH RESOURCES

Robert Merrillees, who is studying the modern history of the collection of Cypriote antiquities in the Istanbul Archaeological Museum, Turkey, has recommended three resources he uses for his research. They are :

- The library of Heidelberg University, Germany, which has digitised and made freely accessible a large number of old scholarly and other works in all languages (www.ub.uni-heidelberg.de/Englisch/)
- Arachne, the central object database of the German Archaeological Institute and the Archaeological

Institute of the University of Cologne. Its stated aim is to provide archaeologists and Classicists with a free Internet research tool for quickly searching hundreds of thousands of records on objects and their attributes. From personal consultation it has many images of people and places as well (arachne.uni-koeln.de)

- The Library of Congress, Washington, Prints and Photographs Online Catalogue (www.loc.gov/pictures/).

FOOTPRINTS

The Travels of Agatha Christie

The programme for this month's ASTENE conference at Exeter includes a screening of *Death on the Nile*, the film adaptation of Agatha Christie's famous 1937 novel, and this will be followed by a visit to Greenway, the home Agatha shared with her archaeologist husband, Max Mallowan. Her love of travel is evident throughout her oeuvre and her exotic settings are not limited to Egypt; her carefully woven and intricate detective plots unfold in Syria, Iraq, Petra, Jerusalem, Delphi and Cape Town, and even in ancient Thebes.

Christie's first foray into the East was in 1910 as a young debutante, when her mother brought her to Cairo to mark her 'coming out'. Here, the young Agatha's mind was not on the glorious monuments and artefacts that surrounded her; instead, she wished to fully immerse herself in the vibrant social scene that characterised a 'winter in Egypt' for so many young British debutantes. In her autobiography she explains:

'I was just seventeen – Cairo as Cairo meant nothing to me – girls between eighteen and twenty-one seldom thought of anything but young men, and very right and proper too! [...] Mother tried to broaden my mind by taking me occasionally to the Museum, and also suggested we should go up the Nile and see the glories of Luxor. I protested passionately, with tears in my eyes, "Oh no, mother, oh no, don't let's go away now. There's the fancy dress dance on Monday, and I promised to go on a picnic to Sakkara on Tuesday..." and so on and so forth. The wonders of antiquity were the last thing I cared to see, and I am very glad she did not take me. Luxor, Karnak, the beauties of Egypt, were to come upon me with wonderful impact about twenty years later. How it would have spoilt them for me if I had seen them then with unappreciative eyes' (168, 171).

Of course twenty years later, in 1930, Agatha was a world-famous crime novelist, whose interest in archaeology and travel brought her to an excavation site at Ur in South Iraq. Here, she met her future husband Max Mallowan, and she would spend the rest of the decade travelling with him on his archaeological expeditions in Iraq and Syria. It is

no coincidence that Agatha published three novels during the decade which were set in the Near East: *Murder in Mesopotamia* (1936), set on an archaeological dig in Iraq; *Death on the Nile* (1937), set in various locations throughout Egypt, and *Appointment with Death* (1938), set in Jerusalem and Petra.



Agatha Christie at Ur in 1931

During the Second World War, when Max was posted to Egypt, and Agatha was living alone in London, she wrote *Come, Tell Me How You Live: An Archaeological Memoir*. According to Christie, she wrote the book 'out of nostalgia, because I was separated from Max, could so seldom get news of him, and recalled with such poignant remembrance the days we had spent in Arpachiyah and in Syria'. It is, she admits, 'a light-hearted frivolous book; but it does mirror the times we went through' (*Autobiography* 500). The book does not contain any specific dates, and there are some factual errors, but overall it is an entertaining and insightful representation of her experience in Iraq and Syria in the 1930s. The following is an extract describing Agatha's cross-cultural encounter with some Kurdish women in Chagar Bazar:

A party of women are coming from the distance towards me. By the gaiety of their colouring they are Kurdish women. They are busy digging up roots and picking leaves. They make a bee-line for me. Presently they are sitting round me in a circle.

Kurdish women are gay and handsome. They wear bright colours. These women have turbans of bright

orange round their heads, their clothes are green and purple and yellow. Their heads are carried erect on their shoulders, they are tall, with a backward stance, so that they always look proud. They have bronze faces, with regular features, red cheeks, and usually blue eyes.

The Kurdish men nearly all bear a marked resemblance to a coloured picture of Lord Kitchener that used to hang in my nursery as a child. The brick-red face, the big brown moustache, the blue eyes, the fierce and martial appearance!

In this part of the world Kurdish and Arab villages are about equal in number. They lead the same lives and belong to the same religion, but not for a moment could you mistake a Kurdish woman for an Arab woman. Arab women are invariably modest and retiring; they turn their face away when you speak to them; if they look at you, they do so from a distance. If they smile, it is shyly, and with a half-averted face. They wear mostly black or dark colours. And no Arab woman would ever come up and speak to a man! A Kurdish woman has no doubt that she is as good as a man or better! They come out of their houses and make jokes to nay man, passing the time of day with the utmost amiability. They make no bones about bullying their husbands. Our Jerablus workmen, unused to Kurds, are profoundly shocked.

‘Never’, exclaims one, ‘did I think to hear a respectable woman address her husband in such a way! Truly, I did not know which way to look’

My Kurdish women this morning are examining me with frank interest and exchanging ribald comments with each other. They are very friendly, nod at me, and laugh, ask questions, then sigh and shake their heads as they tap their lips.

They are clearly saying: ‘What a pity we cannot understand each other!’ They take up a fold of my skirt and examine it with interest; they pinch my sleeve. They point up at the mound. I am the Khwaja’s woman? I nod. They fire off more questions, then laugh at the realization that they cannot get answers. No doubt they want to know all about my children and my miscarriages!

They try to explain to me what they do with the herbs and plants they are picking. Ah, but it is no good! Another great burst of laughter breaks out. They get up, smile, and nod and drift off, talking and laughing. They are like great gay-coloured flowers...

They live in hovels of mud, with perhaps a few cooking-pots as all their possessions, yet their gaiety and laughter are unforced. They find life good, with a Rabelaisian flavour. They are handsome, and full-blooded and gay (89-90).



Agatha Christie at a dig in Ninevah

Christie fans in ASTENE might consider the following texts for further reading:

- ‘The Adventure of the Egyptian Tomb’ (short story, set in Giza at an archaeological dig)
- ‘The Gate of Baghdad’ (short story, set in Syria, Damascus and Baghdad)
- ‘The Oracle at Delphi’ (short story, set in Delphi)
- *Murder in Mesopotamia* (set in Iraq, at an archaeological dig)
- *Death on the Nile* (set on a steamer on the Nile, with visits to several notable locations including the Great Pyramids, and the temples at Karnak and Abu Simbel)
- *Appointment with Death* (set in Jerusalem and Petra)
- *Death Comes as the End* (set in ancient Egypt, in Thebes)
- *They Came to Baghdad* (set in Baghdad)

Sources

Agatha Christie, *Agatha Christie: An Autobiography*. Harper Collins, 2011.

Agatha Christie Mallowan, *Come Tell Me How You Live: An Archaeological Memoir*, Harper Collins, 1999.

Cathy McGlynn

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