

ASTENE

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

BULLETIN



NOTES AND QUERIES

NUMBER 65: AUTUMN 2015

Bulletin: Notes and Queries

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Editor: Robert Morkot

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Bulletin 65: Winter 2015

Submissions for the next Bulletin must be received by **15 December 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: View of an imaginary Egyptian Temple by L.-F. Cassas
Bulletin lay-out by Mina Demiren

ASTENE NEWS AND EVENTS

The ASTENE AGM Sunday 19 July 2015

The trustees reported to the AGM on various aspects of ASTENE activity (see Chairman's report by Neil Cooke). The Treasurer, Janet Starkey, presented Membership and Treasurer Reports – the membership rates have recently been stable and finances healthy. The AGM also discussed future plans and prospects as well as a streamlining of communication within and without the organization, including advertising of ASTENE projects and funding, such as the TGH James Prize.

The President and Vice Presidents of ASTENE were confirmed in office:

Dr Jaromir Malek – President

Dr Elizabeth French – Vice President

Prof Malcolm Wagstaff – Vice President

The following Committee Members and Trustees who saw their first term come to an end were re-elected: Neil Cooke – Chairman; Cathie Bryan – Events Organiser; Dr Jacke Philips.

Also the AGM was asked to vote to confirm continuation of serving Committee Members and Trustees: Hana Navratilova – Secretary; Janet Starkey – Treasurer; Emmet Jackson – IT Manager; Morris Bierbrier; John Chapman; Faye Kalloniatis and Lee Young. Cathy McGlynn remains as Editor and Committee Member.

Two new Committee roles were proposed and their duties explained. The following were elected: Carey Cowham – Membership Secretary; and Tessa Baber – Assistant Webmaster.

From the Chairman's Report:-

I'm sure all of you know that it takes more than one person to organise a Conference – therefore can I ask you to express your thanks in the usual way - to Janet Starkey, Hana Navratilova, Faye Kalloniatis, Robert Morkot, Lee Young, Emmet Jackson, Cathy McGlynn, Lucy Pollard and Jacke Philips for putting in all the hard work.

In the past year several members of the Committee have taken on important rôles – Janet Starkey and Hana Navratilova continued as our Treasurer and Secretary. Emmet Jackson has kept our website up-

to-date and sends you the e-mails giving details about future ASTENE events and events organised by others. Cathy McGlynn is engaged in producing our quarterly Bulletin in both its printed and e-mailed form – and looks forward to printing more of your written contributions – so do send them in. Lucy Pollard has taken over the mantle of organising our Book Reviews – a task formerly and expertly carried out over many years by Myra Green. And Cathie Bryan continues working hard to find Events that will be of interest to members. This is not an easy task – so if you have an idea for an Event do please make contact with Cathie. On behalf of ASTENE members I would like to thank all of them – and the other Committee members – for their hard work, support, commitment – and humour – especially when we have those annoying deadlines to meet.

Given the political situation in many countries in our region, it has become more difficult to organise our popular ASTENE Trips. Normally these take place in non-Conference years, but following advice, our Mani Trip had to be postponed by a year and in fact happened only a few weeks ago. From the feedback I have received everybody enjoyed their time travelling together and the places selected for the visits. On behalf of ASTENE members – and those who went on the Trip – I would like to thank Malcolm Wagstaff, John Chapman, and Elisabeth Woodthorpe – for organising another successful excursion. But where to next? – Ethiopia, Iran, Malta, Saudi Arabia? – please send me your ideas.

ASTENE began as an idea 20 years ago. Then the literature about travellers to Egypt and the Near East consisted of a small number of personal accounts published in the 18th and 19th centuries. Today this is no longer the case, and I believe it is the detective work of ASTENE members that has changed that. Through your efforts we now know a lot more about many well-known travellers – plus we have brought back to life many travellers whose long forgotten letters and diaries have helped to fill gaps in the overall historical narrative. ASTENE's 13th book is just now published – and papers from this Conference will go into our 14th book. ASTENE has over the years published 172 papers covering 3032 printed pages. After 20 years the work of ASTENE and its members is now recognised as a valuable

historical resource. That is I believe an achievement we can be very proud of. Thanks to all of – you.

Committee Request

ASTENE is interested in securing a free meeting space on a Saturday in the London area for the quarterly Committee meetings. If you can offer space, or can recommend an institution or business that would be available to offer office space, please contact the ASTENE Secretary at enquiries@astene.org.uk.

Eleventh ASTENE Conference

The Eleventh Biennial ASTENE conference took place at the University of Exeter on 17 to 20 July, 2015. Around 70 members of ASTENE from across several continents attended the meeting: there were some new faces we were pleased to see – and there were familiar faces that were absent, and missed. This time, ASTENE opted for a single session programme. As a result the schedule was relatively full but the delegates could enjoy every paper without the need to worry about missing one interesting topic for the sake of another.

The subject matter covered all areas suggested in the call for papers. Travellers solo, travels in tandem, travel that was enjoyed and travel that was endured all featured in the ASTENE weekend. Networking and exchange of valuable research data went on as usual during coffee and lunch breaks.

On Monday, to balance the intense timetable, many delegates opted for a trip to Greenway, once home to Agatha Christie, now in care of the National Trust. Devon weather rose to the occasion, and the travel through the countryside was stylishly accompanied by rays of sun and waves of drizzle.

The next conference is planned for summer of 2017: the University of Bristol has been suggested as a possible venue.

ASTENE Conference Reviews

This year's conference was not only my first event with ASTENE but also my first academic conference outside of my home institution, the University of York. I'd been told about the association and upcoming conference by Briony Llewelyn, who I had gotten in contact with because of my current research: a Master's dissertation in History of Art about cultures of tourism in British Orientalist painting, with a special focus on John Frederick Lewis. I should give thanks to her at this early stage – for introducing me to ASTENE and also for being

an incredibly helpful and generous guide as I make my way through the labyrinth that is JF Lewis! This dissertation and the research around it is my first encounter with Egyptology and the wonderful world of travellers and explorers in and around Egypt. My previous research brings me to this topic as a student of the Victorian period, in particular late nineteenth century British sculpture and interiors, so before the conference I was quite unfamiliar with many of the important questions that currently drive the ASTENE network's researchers. However, after a weekend of papers, discussions and networking with a glass of wine I feel enlightened about a number of subjects new to me and all the more inspired to pursue this research further.

One of the things I was struck by most was the international diversity of travellers in Egypt. The conference opened with two papers by Susan Binder and Boyo Ockinga about the newly discovered travel diary of Max Weidenbach, a German traveller who had visited Egypt as a part of the Prussian expedition from 1842-1845. By Sunday, we had heard about travellers from America, France, Wales, Slovenia, and Austria all of whom brought a love of Egypt back to their home countries. The interdisciplinary nature of the weekend's programme also opened up new theoretical approaches for this art historian. Daniele Salvoldi's paper on Historical Geographic Information Systems (HGIS) proposed an exciting new way of combining Egypt's topography with its historical geography. Susan Cohen also picked up on this multifaceted geographical theme in her fascinating talk on the travels of Edward Robinson and Eli Smith, two Protestant ministers and founders of the nineteenth century pseudo-science of Biblical geography. On multiple occasions, during the opportunity for questions after papers, attendees were able to offer insights on topics that were outside their own subjects but brought a new connection or fact to that speaker's work. The study of Egypt and travellers seems to inevitably benefit from this collaborative effort.

The session that was of most interest to me, as you might suspect, was the Saturday afternoon session on JF Lewis. From my biased point of view, this was the session that sparked the most interest and debate amongst the attendees. The audience sacrificed a precious 20 minutes of their lunch hour to stay in the lecture theatre and ask the four speakers questions about the artist and his elusive residency in Egypt. With the exception of Emily Weeks who could not make this year's conference, all four

speakers are the experts on Lewis and his work and this was reflected in the diverse and imaginative topics they chose. Charles Newton presented first and reflected on the beginnings of a Lewis catalogue raisonné and the mysteries that have cropped up working with an artist whose archive is so sparse. Briony Llewelyn's paper focused on some lesser known drawings by Lewis during his trip up the Nile in 1849-50, with his wife Marian. Briony highlighted Lewis's "continuing absorption of Egyptian contemporary life" in the drawings which often showed people and social interactions as opposed to ancient monuments and buildings. Caroline Williams's reflections on Lewis were an imaginative and bold take on the painting, "And the Prayer of Faith Shall Save the Sick" (1872). Her interpretation delved into the mysteries of Lewis's personal life and his marriage to the young Marian Harper and her analysis revelled in the details Lewis so painstakingly included in this painting. Lesley Richardson of the Laing Gallery finished out the Lewis session with a conservator's approach to the artist's delicate watercolours. Lesley spoke of the restoration undertaken for Tate's 2008 travelling exhibition, *The Lure of the East*. A technical understanding of watercolour and Lewis's method of binding pigment with gum shone a light on Lewis's practical abilities. The Laing's conservation methods seem to also be a prime example of how to care for Lewis's work for future scholars and admiring viewers.

During his keynote lecture, Jason Thompson joked of the Egyptian duck that has drawn so many in to the expansive field of Egyptology. Heeding his words, I am well and truly beguiled! My first ASTENE conference was an absolute pleasure and provided fertile ground for my dissertation and future research, as I begin to undertake my doctoral studies next year. In and around the sessions, there were ample opportunities to connect with attendees and learn about their interest in Egypt and travel. I am particularly grateful for Neil Cooke and the ASTENE committee for granting me a bursary to be able to attend and I'm now eagerly awaiting the chance to submit an abstract for the next conference.

*Madeline Boden, University of York,
MA History of Art*

It was during a tea break at the Current Research in Egyptology Conference in Oxford in April that I overheard someone mention a conference on travel in Egypt, happening in July at Exeter. Unfortunately my ears did not pick up much more than that,

so when I got home I typed into Google, 'travel in Egypt, Exeter, July' ... hoping for the best. Luckily it worked! In less than a second I was transported to the ASTENE website. I had not heard of ASTENE before but finding out this was to be their 11th Biennial Conference made me feel a bit out of sync and wondering whether it would be useful for me to attend at all.

In recent years I have been debating whether to step into the wonderful world of PhD research. It has been two years since I finished my Masters in Egyptology and felt I should think about what I could choose as a potential topic. I currently work at Birmingham Museum and Art Gallery as a Front of House Assistant, but my dream career would be 'Curator of Egyptian antiquities'...in Egypt. I thought I would start small and fortunately Birmingham has a large collection of Egyptian artefacts so I have been volunteering with the present Curator for two years. Being hands-on with material culture made me appreciate the art of museums and collections care and made me want to pursue this further.

One day while volunteering, I had the sad task of emptying out the current Curator's predecessor's office as he had recently retired, and where I found four albums of photographs of Egypt, the majority taken in the 19th century. Unfortunately without that Curator present, nobody knows who the albums once belonged to but I am currently working on finding out. Part of this exercise involves reading up about 19th century travel to Egypt and I found a few helpful books in the Curatorial Library at the museum and I was instantly hooked. After that I did a simple search at Birmingham Library and discovered the Benjamin Stone collection. Stone also went to Egypt and took a many photographs including some showing archaeological excavations. Since looking through this collection I instantly knew I had to go to ASTENE's conference to learn more about travellers, and help focus my thoughts on PhD research.

After looking at the website, I found the cost of the conference unaffordable in my present situation but I enquired of the ASTENE secretary whether I could be informed when the conference papers might be published as I found it unlikely I could attend. Almost immediately I received a response to say the ASTENE committee would like to offer me a bursary to attend the conference. All I had to do was become a member of ASTENE which I was planning to do. I accepted without hesitation and began circling

which talks I was looking forward to the most... pretty much all of them!

The Megabus journey from Birmingham took 4 hours ... and when I arrived in Exeter I found out a few people I knew were also attending the conference so at least I could recognise some familiar faces. The welcome I received at the registration desk was very warming and I instantly chatted along with everyone already there. Having found my accommodation I enjoyed the treat of a delicious cream tea with a surplus amount of Devon's finest clotted cream, before the conference began with an introduction by ASTENE chairman Neil Cooke.

Over the course of the three days, there were a total of 11 sessions. The last session on the last day (the thing I was most looking forward to) being a screening of *Death on the Nile* with an introduction by Elisabeth Woodthorpe who was involved in making the movie and recalled her being kidnapped by Peter Ustinov and David Niven and taken away on a small boat to enjoy a quiet picnic on the banks of the river Nile.

In all there were 40 speakers and each day was quite intensive if you decided to attend all the talks. Some attendees decided to skip a few depending on their own personal choice of interests but as I wanted to gain a full scope of the discussion of travel, I attend them all. Fortunately there were a number of tea breaks, where everyone could stretch their legs and discuss the stimulating information we had just heard.

My favourite sessions were those that touched on archival discoveries. About 80% of the time I had no idea who the speakers were talking about but by the end of their talk I wanted to learn more! The most fascinating talk was by Cathy McGlynn who spoke on Lady Augusta Gregory in Egypt. Cathy possessed the conference techniques every one desires! She projected her voice well and with her natural lively animation and personality, she captured her audience from the beginning. Another interesting talk was by Ron Zitterkopf whose title 'A peril most fearsome: when cholera was new in Egypt' immediately spelled out for me the lesser appreciated hazards of travel. It was surprisingly captivating yet at the same time disheartening to hear. It made me want to find all reports about cholera in Egypt, as the sheer scale of its effects were enormous. There were many inspiring sessions

during the conference including that on the artist John Frederick Lewis. This one instantly rang home as Birmingham has a few of his works and I was delighted to hear about each speaker's current area of research.

The one thing I picked up on this conference was the diversity of subjects and speakers yet they all approached very differently the simple act of travel in the 18th, 19th and 20th centuries. I have to thank the organisers at this point for encouraging a wide diversity of speakers and talks, as it worked very well. I learnt so much and wrote so many notes!

Part of the ASTENE conference initiative to get people networking, other than during the breaks and over food, was organising a day trip to Greenway on the last day. After hearing three days of talks, we were all very much looking forward to a relaxing day out along the Dartmouth coast. Visiting Agatha Christie's home was already on my to do list so I was most delighted that it was part of the agenda. The ferry to Greenway was a lovely touch to an exciting day out, and the talk by Henrietta McCall on Christie's husband, the archaeologist Max Mallowan, also organised by ASTENE, was an added bonus. This was all organised very well and I enjoyed every minute at Greenway, repeating to myself Agatha Christie's own words, it was "the loveliest place in the world..."

Overall the conference was very well planned. Every day we were delighted with a well laid out breakfast, lunch and a three course dinner which changed every time. There were the most delicious vegetarian choices and the desserts were more than you could expect at a conference! From the smooth running of the conference from beginning to end, with only a few minor mishaps with timing because there were a lot of questions, to the food choices, the loveliest conference members you would ever meet, the ASTENE conference has to be the best conference I have been to for quite a while. I look forward to the next one!

ASTENE hopes to attract more young members to join as there were only a handful of young people, including myself, at the conference this year. I plan to spread the word, but ASTENE has plans to market itself more to students and young people via social media. I personally think this is a great move for ASTENE and I hope the number of young members increases in the coming years. I would like to thank

all of the ASTENE committee members for allowing me to attend this conference through the kind offer of a bursary. It was a pleasure to meet everyone and I look forward to hearing updates on your discoveries at the next conference.

If anyone has Twitter follow me @StaceyAnneBagdi, I would love to stay in touch with you all.

Death on the Nile and a Visit to Greenway

On Sunday evening at the conference in the smart new Business School at Exeter University, a large group watched *Death on The Nile*. If you look at the end credits, after the big names, you'll see at the top of the crew list the name of Production Secretary, Elisabeth Woodthorpe. She worked in films for 30 years, including several Agatha Christie films such as *The Mirror Crack'd* (which was the last film for Elizabeth Taylor, Rock Hudson, and Tony Curtis) and *Murder on the Orient Express*. She also met Elizabeth Taylor and Richard Burton when filming *The VIPs*, and worked on *The Tales of Beatrix Potter* and many other films.

In Egypt her office was on the 15th floor of a tower on Elephantine Island (Aswan), opposite the tomb of the Aga Khan, and she mentioned how the Pyramids then were still surrounded by sand, not the creeping suburbs of Cairo. There's a scene at the Sphinx where honeymooners Simon McCorkindale and Lois Chiles ride horses along one great leg inside the pit where it stands (an area now not accessible except to privileged visitors). I'd forgotten how lovely and evocative the music is.

The film was made in the days (1970s) when not so many people had travelled widely, and with an audience of Egyptologists there were frequent chuckles at the 'mistakes' made in distance and location (like showing characters entering KomOmbo, and then walking around inside Karnak miles away up river).

At her house at Greenway, we had a short talk by Dr Henrietta McCall, the curator of the Agatha Christie archives at the British Museum (there will be an exhibition in Montreal this winter), who told us that the author met the archaeologist Max Mallowan, who was to become her husband (he was 14 years younger), at the dig in Ur in Iraq, where the renowned Leonard Woolley did his famous research. Leonard's wife was a very beautiful woman who controlled who could and could not visit Ur, and was jealous of Agatha's friendship with Max. It's interesting

that Christie wrote *Murder in Mesopotamia* there, in which a beautiful wife of the director of an archaeological dig in Iraq gets murdered...

Agatha Christie accompanied her archaeologist husband on all his trips until WWII, and was immensely useful as the administrator, cleaning and cataloguing shards, and ruling the dig. They usually lived in tents in basic conditions, but she loved it and this seems to have been the happiest time of her life. She of course was the person who funded her husband's work, which later moved to north Iraq and then Syria. Max Mallowan is most renowned for his discoveries – see some of the surviving gorgeous ivories at the British Museum – at the now tragically ill-fated Nimrud (he found wells where artefacts had been thrown in for safety in c641BC, and of course never recovered).

After nearly three intense days indoors during a lovely sunny weekend at the conference at Exeter, on Monday we drove 2 hours by coach to Dartmouth to catch the ferry downriver to the landing site for Agatha's house, high up on the hill on the east bank of the Dart. It was a delightful trip but the weather deteriorated throughout the day and the return journey upriver was cold, windy and very wet!

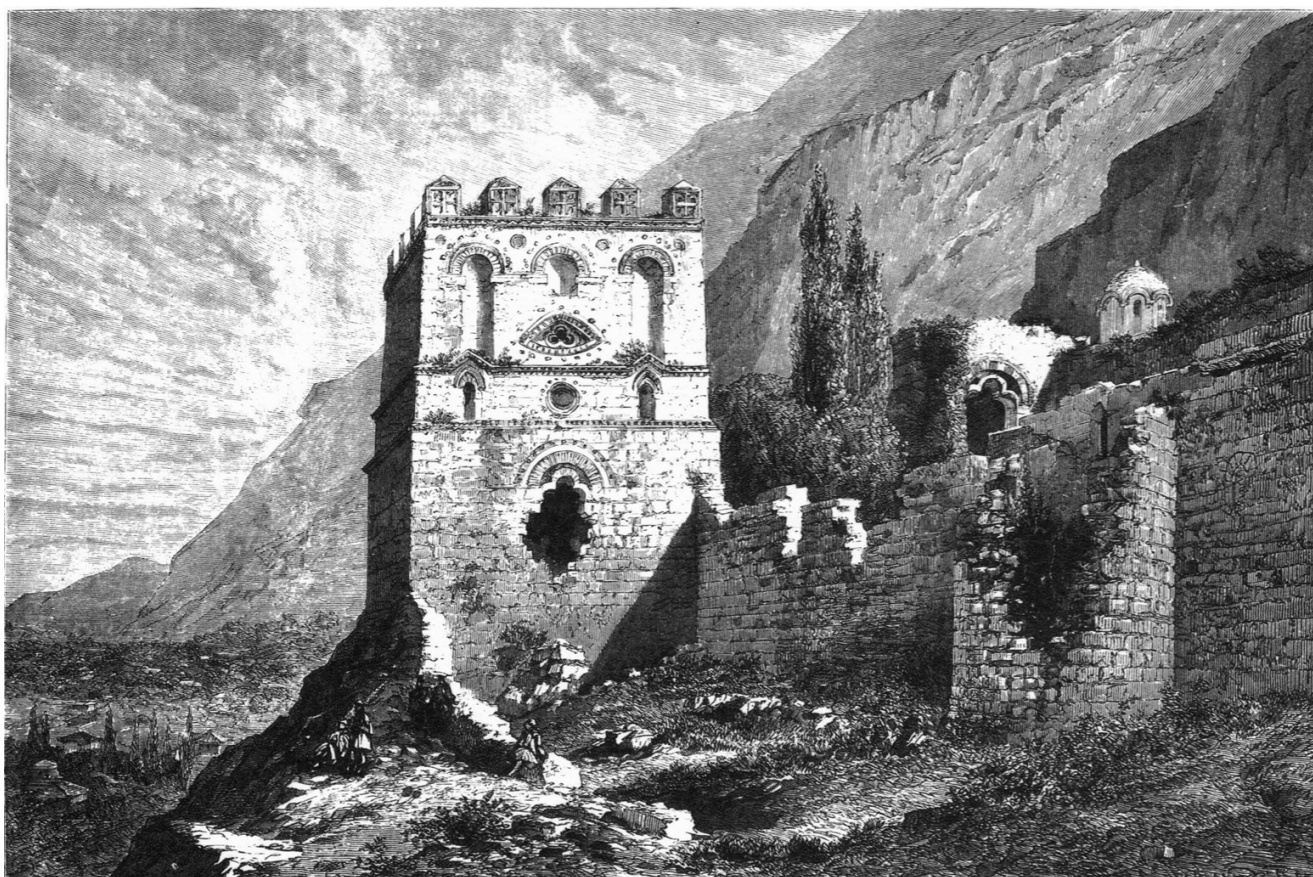
The property stands in a large and beautiful estate on the wooded hillside overlooking the River Dart, and has a long history going back at least 400 years (the Normans developed the Dart's deep natural harbour). Agatha Christie loved her house at Greenway, but in fact it was where she took her holidays, often after finishing a book, and spent several months each year with her family (she had transferred the house to her daughter from her first marriage). Her own family were great collectors for generations so the house is full of their furniture, paintings and ceramics, and its contents are exactly as when it was left by her grandson to the National Trust. It also includes photographs and a piano where she used to play when she thought no one was listening – she was a very modest person and it is not generally known that she was trained as a concert pianist, as well as being qualified as a dispensing chemist in both world wars (her knowledge clearly stood her in good stead for her poison stories!).

Susanne Cooke

Rikki Breem

ASTENE member Audrey Daphne Breem (Parnham) – generally known as ‘Rikki’ (after Kipling’s mongoose) – died on 12th August aged 81. Rikki was a lively and entertaining conversationalist with a wide range of interests and contacts. Although she had not attended ASTENE events in recent years, she was well-known to anyone involved in Egyptology in London and the region, having long been a generous supporter of the Egypt Exploration Society, Friends of the Petrie Museum, Sudan Archaeological Research Society, and Thames Valley Ancient Egypt Society amongst other organisations. In her professional

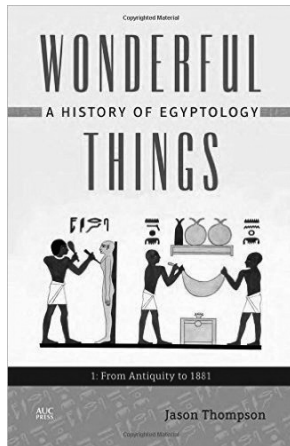
life, Rikki worked in public libraries and Harrods Subscription Library before joining the Inner Temple Library in 1961, where she worked for over 30 years and was the Deputy Librarian for most of that time. Rikki was married to the former Inner Temple Librarian, historical novelist, and expert on the Roman military, Wallace Wilfred Swinburne Breem (d.1990): they were both founder members of the British and Irish Association of Law Librarians. In addition to her Egyptology interests she had been active in the Tolkien Society and the Folklore Society, was a Wagnerite, and a Burmese cat enthusiast. Always entertaining, Rikki will be missed.



The Citadel at Mystras by Lancelot

BOOKS AND REVIEWS

Thompson, Jason, *Wonderful Things. A History of Egyptology: Volume 1, From Antiquity to 1881*, The American University in Cairo Press (Cairo and New York), xvi + 359 pp. ISBN 978 977 416 599 3.



Jason Thompson has set himself the ambitious task of writing a three-volume history of Egyptology, a larger-scale treatment of the topic than in any previous work of comparable scope. It is only fairly recently that those within this discipline have begun to examine the subject objectively and to pose questions about its evolution, its current status and its future. So far some of the most prominent works on the subject, by Reid, Colla, Moser and Gange, have been written by non-Egyptologists, although the content of the recent *Histories of Egyptology* (ed. William Carruthers) suggests that this pattern is changing. The writers just mentioned view Egyptology predominantly through the lens of western imperialism and colonialism, Egyptian nationalism and the reception of an unfamiliar ancient culture by the West and by modern Egyptians. Thompson's is also an objective study, insofar as it is written by a trained historian who is not an Egyptologist, but he takes the view that the discipline is still in need of a more 'traditional' history, and is not yet mature enough to be analysed reliably using theoretical models.

His account, then, is not a historiography but a chronological narrative which traces the gradual recovery of the physical remains of ancient Egypt, the shaping of perceptions (inevitably, mainly western perceptions) of the nature of that society,

and the gestation, birth and growth of an intellectual interpretation. This first volume covers an immense time-span, from ancient Egypt itself to the threshold of archaeological science. A great deal of the early history of the subject overlaps with the story of travel in Egypt and of the West's encounters with the Orient, and hence much of the narrative consists of the biographies of explorers and scholars whose contributions laid the foundations of Egyptology.

Wonderful Things is a comprehensive and thoroughly-researched work, in which a huge quantity of data has been synthesised and expounded. After examining the ancient Egyptians' own reactions to their past, Thompson moves to the classical world and outlines the Greeks' and Romans' perception of Egypt as a storehouse of ancient wisdom. He describes how the Romans (Hadrian included) marvelled at the colossal monuments, and absorbed pharaonic design, architecture and religion into the fabric of their own culture, yet missed the opportunity to pursue enquiries which might have led to a deeper understanding. This 'intellectually incurious' attitude helped to isolate Egypt from European penetration after the collapse of the western Roman empire. Medieval pilgrims and Egypt's Coptic and Muslim inhabitants did little to remedy this, although Thompson notes that there was more interest in ancient Egypt at this time than has been supposed, with some Arab historians allegedly able to read hieroglyphs. Had that knowledge been passed on, Renaissance and Enlightenment scholars might have been spared their largely misdirected and frustrated efforts to decipher the ancient script, a topic which dominates much of the following chapters.

The liveliest sections of the book are those which describe the Napoleonic expedition and the subsequent opening up of Egypt. As one would expect from the biographer of Wilkinson and Lane, Thompson gives a detailed and well-judged account of the Europeans who recorded the monuments and collected antiquities in the early nineteenth century. Here we read the story of the great consular collectors and the artist-travellers such as Robert Hay, whose superb drawings and copies still remain unpublished. A crucial by-product of this phase of activity was the establishing of the major museum

collections in England, France, Germany, Italy and the Netherlands, which provided scholars with a wealth of study-material for the intellectual endeavour which followed.

Thompson is scrupulously fair-minded and gives balanced accounts of the more controversial figures. The respective contributions of Young and Champollion in decipherment are justly explained, and we are reminded that Champollion's announcement in 1822 that the 'code' had been cracked was by no means the full revelation that is sometimes supposed, and that another twenty years were to elapse before ancient texts could be translated with anything approaching accuracy. Thompson's background as a historian enables him to set the key developments in the broader context of political events and the progress of scholarship. The text as a whole reflects a careful process of selection. The personalities are always in the forefront, but Thompson is careful to avoid repeating lengthy circumstantial details of discoveries which have often been described before, and instead focuses on the longer-term significance of the main players. Thus the well-known exploits of Belzoni are covered in under five pages, while the reader is introduced to less familiar figures such as Finati, Salvolini and Hincks, some of the unsung heroes whom Thompson regards as the 'dark matter' of the Egyptological universe, exercising unseen influence on the more visible luminaries.

The details are not always edifying. Progress has often been held back by quarrels and non-cooperation between scholars, even (or especially?) the most eminent. So the giant of German Egyptology, Richard Lepsius, emerges here as disappointingly vindictive in his obstructive and wounding treatment of the gifted Heinrich Brugsch. These figures were creating the modern construct of ancient Egypt, with its historical framework of Old, Middle and New Kingdoms, but simultaneously the destruction of ancient monuments was going on almost uncontrolled. While blame could be cast on Muhammed Ali for authorising the demolition of temples in order to construct bridges and factories, the European vogue for collecting antiquities was still a major contributory factor; protection of the monuments could only happen if both Egypt and the West saw it as in their interest.

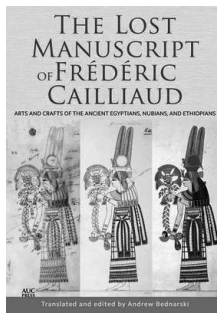
The central figure in the later chapters is Auguste Mariette, the founder of the Service des Antiquités and the first incarnation of the Egyptian Museum

in Cairo. Many of Mariette's contemporaries criticised him as a greedy monopolist who insisted on controlling all excavation in Egypt and yet attempted too much, using destructive excavation techniques (detonating explosives at the Serapeum) and employing huge unsupervised teams of diggers. Thompson gives a balanced assessment of him, reminding us that his ultimate aim was to save and protect the remains, and to this end he showed dogged determination. He was bold enough to challenge the highest authority by refusing to donate the magnificent jewellery of Queen Ahhotep to the Empress Eugénie, thereby earning the disfavour of both the French royal family and his Egyptian boss Ismail Pasha. Mariette's death in 1881 makes a convenient stopping-point for this first volume, with the innovative, no-nonsense Flinders Petrie poised to introduce archaeology as a scientific discipline, and to inaugurate a new phase in Egyptology.

The book is a mine of information and succeeds in being both authoritative and highly readable. It is well-produced, with clear font and has full references and bibliography. A few small factual errors have crept in (it was King Djer, not Djet, whose tomb was remodelled as the sepulchre of Osiris), but apart from this my only quibble is with the lack of illustrations. Although the author explains that this was an intentional decision (and that a volume of illustrations may ultimately appear), it seems a missed opportunity. It is true that portraits of the key players have been reproduced many times (and one heavily bearded European in Oriental costume can look much like another), but views of sites would have added to the enjoyment of the non-specialist reader (surely a significant element of the book's intended audience?) The chapter on Egypt in nineteenth century visual and literary culture in particular seems a little flat without images. The aim, however, was to let the text 'speak for itself'. In this it undoubtedly succeeds, and one hopes that the second volume will follow without delay.

John H. Taylor

The Lost Manuscript of Frédéric Cailliaud. Arts and Crafts of the Ancient Egyptian, Nubians, and Ethiopians. Translated and edited by Andrew Bednarski with contributions by Philippe Maiterrot. Cairo, New York: The American University in Cairo Press. 2014 295pp. shbk 33 col figs 66 col plates.



This is a very handsome, if slightly weighty, volume. It publishes a manuscript that was bought at a London book fair by W. Benson Harer Jr. and is now in his collection.

Frédéric Cailliaud is a traveller and artist well-known to members of ASTENE. His accounts of his journeys to Meroe and the Oases of Kharga, Dakhla and Siwa were major publications and provided Western Europe with the first images of Meroitic monuments and the more remote archaeological sites. Cailliaud intended to produce a third, more synthetic, volume on arts and crafts. He did publish the plates in what Gerry Scott, in his overview, calls 'an extremely limited edition', but the text intended to accompany these was never finalised. The papers that Harer was so fortunate to buy included the manuscript of that text (in French), with initial drawings of the plates. This publication brings the text in English translation, some of the original drawings and the published plates together.

Philippe Mainterot introduces the life and travels of Cailliaud. Having written his doctoral dissertation on the traveller (Poitiers 2008) Mainterot is familiar with all of the sources and material, so we are given a succinct but thorough appraisal based upon the most up-to-date research. Cailliaud's first journey into Nubia was with Drovetti in 1816, followed by exploration of the emerald mines of the Eastern Desert (1816-18), the journey to Kharga (1818), Siwa and western Oases (1819-22) and finally, with Pierre-Constant Letorzec to Meroe and further south in 1820-22. This last was in the wake of Ismail Pasha's military expedition, and led to conflict with the notorious Frediani who wanted to be able to claim the rediscovery of Meroe himself (although the site had already been noted by James Bruce *en passant* decades before). In between these journeys Cailliaud spent much time at Thebes acquiring antiquities and copying tomb scenes. Mainterot gives a valuable account of Cailliaud's travels and contacts – and conflicts – with contemporaries such as Belzoni and Salt.

Andrew Bednarski introduces the reader to the Harer Papers. In his discussion of Cailliaud's career and reputation, Bednarski identifies hostility to him in British periodicals and reports that gave primacy to the work of Belzoni and others. Bednarski traces as far as is possible the travels of the present manuscript from Cailliaud to his son and other French owners before it disappeared, eventually surfacing in a collection in the southern USA in 2004. Despite a temporary return to Nantes (Cailliaud's home city), and an offer to the Museum, the manuscript was sold in London to Benson Harer whose links with the American Research Center in Egypt led to this translation and publication project.

The core of the book is Cailliaud's text, in English translation: the original French version of the text is available from the AUC website: www.aucpress.com/t-Cailliaud.aspx. The translation is extensively annotated. The chapters, all relatively short, cover aspects of arts and crafts, burial customs, and 'daily life'. It is perhaps here that the main problem, or disappointment, lies: Cailliaud's text, whilst perfectly informative, is hardly of the first rank. It certainly does not compare with the work of Gardner Wilkinson. For those of us interested in the development of Egyptology as an academic discipline, or who want to know what was known and understood (correctly or otherwise) in the second to third quarters of the 19th century (before long texts could be translated), it is valuable to have this work. In some quarters, Cailliaud had gained the reputation as something of an adventurer (as Bednarski details) but wanted to be taken seriously as a scholar. Unfortunately, the text, although perfectly reasonable for its time, is hardly likely to raise Cailliaud's reputation as a leading early *thinker* on ancient Egypt.

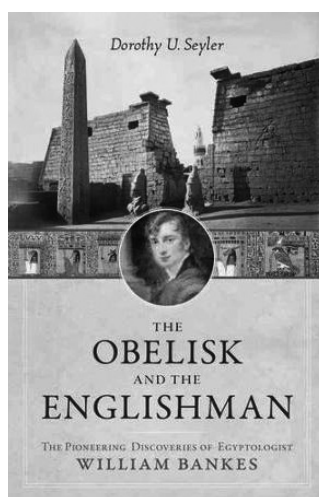
In addition to the Cailliaud plates, there is a fine range of illustrations by Pococke, Prisse d'Avennes, and Gardner Wilkinson. There are also plates showing Cailliaud's annotated drawings, draft and final versions. These are informative, as some show that hieroglyphic texts (clearly and accurately copied) were dropped from the final plates. An accompanying (and valuable) concordance gives artists (mainly Cailliaud and Ricci, with some attributed to Rosellini), engravers, sites and monuments, and parallels with the publications of Rosellini or Wilkinson. Cailliaud seems to have been fortunate in his engraver, and stands in contrast to the French Expedition (where the final results are

very variable) and the later Lepsius expedition, for which the final engravings are nowhere near as good as the original drawings.

This volume is extremely attractive and reasonably priced. It is no doubt a valuable source for those engaged in the study of early Egyptology, and in archaeological drawing. For the more general reader it is less easy to see its appeal. It is the illustrations that will probably sell it, and they certainly can be enjoyed.

Robert Morkot

Seyler, Dorothy U., *The Obelisk and the Englishman: The Pioneering Discoveries of Egyptologist William Bankes, Prometheus Books New York, 2015, 304pp, isbn 1633880362, £15.60/\$26.00.*



Reading this fascinating book reminds me of my first visit to Egypt in the 1990's, when, like the author, I was accompanied by my daughter. On a visit to Philae and Abu Simbel, William Bankes's name was briefly mentioned by the guide, as was that of Belzoni. Both names were new to me. Although at the time I was attending a part-time course in Egyptology at the local college, their contributions to early nineteenth century Egyptology were not included.

Living in Dorset at the time, I visited the County Record Office in Dorchester to find out more about these two intrepid individuals. I was really more interested in Belzoni and his wife, Sarah, and their problems of being 'steerage' class in a milieu of other British explorers who arrived in the Middle East accompanied by wealth, class and social connections. This book has revealed, however, that

the upper classes also had problems.

The author has produced a skilful account of the 'manners and customs' of William Bankes. She explores the way in which his early years living at the family estate of Kingston Lacy in Dorset followed by education at Westminster and Trinity College Cambridge contributed to his adult life. It becomes clear that his relationship with Byron and his circle influenced the homosexual inclinations that were to cause him public shame in later life. Seyler has produced sufficient information from her examination of personal letters, particularly those between Bankes and Byron, and from legal accounts of various court cases, that Bankes was indeed a homosexual at a time when widespread homophobia in Britain was common.

Seyler reveals a complex person whose character displays a blend of naivety, experience, eloquence and eccentricity. She portrays the world of the casual amateur with ambiguous male friendships, good breeding but not necessarily good sense, his often reckless activity leading him and his companions into many hazards during his travels.

Having provided an appropriate social and cultural background for Bankes, the author focuses on his discoveries in Egypt and his experiences and successes in exploring the temple sites, wall paintings and sculpture of ancient Egypt. Here Seyler's research is extensive and informative based on Bankes's Journal and his Albums but also with supporting information taken from his travelling companion Giovanni Finati throughout Egypt and the Middle East. Finati produced an account of his travels with Bankes; *Narrative of the Life and Adventures of Giovanni Finati* which Bankes translated and edited.

In 1815 Bankes paid a short visit to Egypt from Spain, visiting the excavations at Pompeii en route. By then he had become a serious collector of art and antiquities. His first visit up the Nile was significant as it launched him into the first wave of serious Egyptian exploration. His descriptions of landscape and ancient buildings are eloquent and moving and Seyler effectively quotes from his notebooks to illustrate his impressions. Bankes was especially intrigued by Philae and the beautiful temple to Isis. Here he found a fallen obelisk and arranged for Belzoni to remove it and ship it to Alexandria from where it was transported by sea to Poole in Dorset. It finally arrived at Kingston Lacy in 1822. The Bankes

Archive in Dorchester contains letters from Belzoni concerning his payment for this.

Bankes's contributions to the growing world of Egyptology are highlighted by the author's account of his correspondence with Thomas Young who, like Champollion, was attempting to decode the hieroglyphic signs. Bankes discovered the King List at Abydos which was copied by him and immediately sent to Young in England. Seyler proves that he was no 'Grand Tour dilettante' but a person who could become fully involved with this branch of scholarship. Of special value to Egyptologists today are his drawings and notes on temples south of Aswan, since many of these were subsequently lost under the waters of the lake created by the Aswan Dam.

Seyler describes Bankes's talent for completing accurate drawings and plans in his first Egyptian encounter. She points out that his knowledge of the classics, together with the recent French discoveries, would have contributed towards a truly remarkable publication when he returned to England, but sadly this did not occur. It may have been partly caused by his generosity in sharing his notes with his travelling companions, Finati, Irby and Mangles for example, who published their own accounts first.

The style of Seyler's book is extremely readable. It is supported in the text by sections which describe both the known history of the ancient world and contemporary events in Egypt. We also are provided with details of the people he meets: he is befriended by Burckhardt, Henry Salt, Lady Hester Stanhope and many influential Egyptian and Ottoman officials. For the general reader Seyler also includes information about Bankes's contemporaries such as Byron, and national figures from the world of 19th century politics, where he served in three parliaments. This background history is given according to Bankes's current location and again, for the general reader, it provides a valuable context within the narrative.

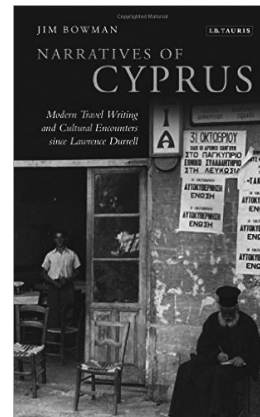
It would have been helpful however to provide a timeline of Bankes's explorations in Egypt and the Near East and also a clearer map of the countries he visited. The author includes a useful chronology of Egyptian kingdoms and dynasties although this is rarely discussed in the book.

The final part of the book describes Bankes's sojourn in Europe following his self-imposed exile to avoid

prosecution after an 'incident' in Green Park, London. From Venice he focussed on the renovation and decoration of Kingston Lacy which he had inherited following the death of his older brother in 1806, sending plans and instructions every week. He died in Venice in 1855, a sad valediction to a man who, because of public censure, was able to share neither his experiences and knowledge of the ancient world nor the results of the newly refurbished Kingston Lacy with his circle of family and friends.

Megan Price

Bowman, James, *Narratives of Cyprus, Modern Travel Writing and Cultural Encounters since Lawrence Durrell*, I. B. Tauris, 2014, 224pp, isbn9781848859180, £58.



Bowman, who spent an extensive period living in north Cyprus, offers us an analysis and critique of travel narratives in English written between 1955 and 2005. He begins with a theoretical discussion of travel narratives, including rhetoric, styles and cultural contexts. He claims that the different purposes with which travel narratives are undertaken shape international and domestic politics, and can result in asymmetric power relations. Bowman presents travelogues as "cultural works" which affect how people understand themselves, but also remain a synthesis of a traveller's experiences and motives. Central to his analysis is the "ethos" to be found in each traveller's text. He questions whether ethos is the result of the interaction or an a priori position of the traveller. He concentrates on what the travellers have omitted and why they write as they do.

Not much has been written about Cyprus recently, says Bowman. Perhaps because of its position, so far east in the Mediterranean, perhaps because the militarization of the country caused travellers to

worry about security. A simpler explanation might be that during the last twenty years or more Cyprus has been competing with new markets and is being marginalised by high costs and saturated markets.

The dire circumstances and the political situation conspire against the traveller's independence, confuse him and make him feel insecure in his personal assessment, continues Bowman. As a result, the north part of Cyprus (unrecognised, illegal area for many years) has not been clearly researched and understood by most travellers. And this is the niche which Bowman wants do justice to, since it is lacking in most travelogues. He introduces himself as the ideal person to present the case, as he has lived in Turkey and north Cyprus and visited south Cyprus repeatedly, but perhaps he blows his own trumpet a bit too loudly, especially when it comes to understanding Greek Cypriots. The fact that he worked with them as a US government education official already places him in an awkward position with regard to Cypriots. It should not be forgotten that the US was much blamed by Greek Cypriots for the situation in 1974 and for the "demonic" Annan Plan. In 2004: so Greek Cypriots are often suspicious of Americans when it comes to politics and consequently do not talk openly with them.

Bowman starts his cultural encounters with *Bitter Lemons*, (1957) by Lawrence Durrell. In a nutshell, the book is treated as a political exposé camouflaged as a travelogue. Bowman has taken an obvious dislike to Durrell's narrative and does not accept him as the good-spirited writer aiming to inform his readers about his own emotional experiences in Cyprus. Durrell is not forgiven for omitting (purposely, according to Bowman, so as to please domestic readers) obvious political realities such as the tensions between the two communities in 1953–6, nor for purposely avoiding mentioning the British Government's responsibility for the tragic situation. But Bowman's strongest criticism is that – contrary to Durrell's own contention that human beings are the expression of their landscape – in *Bitter Lemons* Durrell constructs both the landscape and the character of the people. Durrell is accused of embracing the differences between Greek Cypriots and Turkish Cypriots because he does not know the latter, to whom he attributes myriads of oriental tropes, and thus his text lacks ethos.

It is harder to question a traveller's personal take on a country, such as Thubron's *A Journey into Cyprus* (1975). Bowman is kinder to Thubron and

understands that he follows Don George's school of thought, i.e. "don't tell what your characters are feeling but show it and let the reader draw conclusions". Bowman, embracing Post Modern theories, disagrees with this method, which he labels "intimate distance" and which he believes creates a dangerously asymmetric narrative. Later Bowman returns to his defence of Turkish Cypriots, claiming that historically the word "Cypriot" does not include the Turkish Cypriot. But why not? "Cypriots" usually means a conglomeration of ethnicities living on the island, and in the Middle Ages "Cypriots" referred more to Venetians or French than Greeks. Just as Turks were referred to as Moslems during the Ottoman period, Greeks were referred to as Christians or "infidels", but both were thought of as the population of the island which, in fact, was often called Turkey. Indeed, Bowman rightly notes that the use of "Cypriots" appeared mostly in the twentieth century and proved uncomfortable to both communities. Later, using a series of episodes from *Journey into Cyprus*, Bowman asserts that Thubron has misunderstood the Turks, made assumptions and used distant intimacy, which have led him to the wrong conclusions. He concludes that Thubron's text implicitly posits "the supremacy of western secularism, culture and political hegemony of the UK and the West over societies like Cyprus and Turkey". Towards the end he mellows, and admits that Thubron, when abandoning his distant intimacy, produces noteworthy results, and grants him "a text that stands up fairly well to the tumult that has shaken Cyprus and Europe in the decades since its creation".

Bowman exaggerates dangerously when he declares that the north appears as the "dark other" of Cyprus in post-1974 narratives. Obviously he has not spent time exploring the feelings of both communities, and his own ethos is at stake here. Sanctions and embargo for the north, blamed by Bowman for "the darker other", were requested by the Republic of Cyprus, but to what extent and for how long were these really adhered to? Travel writers visited and visit the north, travel guide books often contain descriptions of the north and not the south (I should point out here that this is not always the editors' choice). Guilt feelings, attributed to writers going into an illegal state, writing about occupied areas, buying or renting properties of Greeks who lost part of their country, have not stopped either visits or travel writing during the last decades. After 2003 direct flights to the north and easy crossings through the Green Line have made visits routine. The fact

that some travellers choose to visit the north via the south, which seems to bother Bowman, is nowadays a matter of convenience: they may thus also visit the south, where they find better tourist infrastructure, etc. But it is important to note that the vast majority of travellers declare that the north is the better half of the island and offers a more interesting landscape. Orientalising tropes regarding the north need further analysis by both travel writers and Bowman. Furthermore, according to Bowman “the north of Cyprus only sporadically finds itself fully included in symbolic constructions of an inclusive Cyprus”. Although this is not exactly true, especially in recent years, how can north Cyprus be included in “Cyprus” when it advertises and proclaims itself as the “Republic of Northern Cyprus”, an “independent state”, having its own tourist policies and having nothing to do with the south?

Hitchens’s book *Cyprus, Hostage to History*, (1997), a political narrative, probably justifies Bowman’s bitter criticism. In fact Hitchens’s *a priori* political stand poses obstacles towards a just exposé. He does not devote enough time to understanding the people or analysing the socio-economics of the landscape. The book, however, stands on its own merits independent of the usual travelogues. Bowman proceeds to examine two books by foreigners living in the south and visiting the north, British expatriate Libby Rowan-Moorhouse’s, *In the land of Aphrodite* (2005) and the Irishman Seamus MacHugh’s travelogue *Cyprus an Island Apart* (1999). Throughout his review, Bowman insists on finding tropes for the Turk as “the dark other, pitiful, poor etc”, questioning the knowledge and understanding of the writers but also pre-empting any possible understanding of incidents other than through his own explanations. Angry Turkish youth shouting obscenities to the Greeks can only be bored conscripts! Wearing a moustache signifies a Turk! (I never knew my father was a Turk!!). The Turkish Cypriot Cuma does not want to go back to his village in the south because of pre-1974 deprivations and hostilities, although he speaks fondly of his Greek friends and wants the Green Line to disappear. It has never occurred to Bowman that Cuma would not want to go back because he is materially better off compared to pre 1974: ethos is questionable here. Another “incomplete” narrative, according to Bowman, of “day tripping in the north”, is *Dispatches from the Dead Zone* by Anderson and Junger (1999). Cyprus is constructed as a sad place suffered in by decent people who cannot dream anymore. Certain readers might in fact agree with Anderson and

Junger, who paint a gloomy picture of a Cyprus trapped in petty politics, hostage to immaturity and stubbornness.

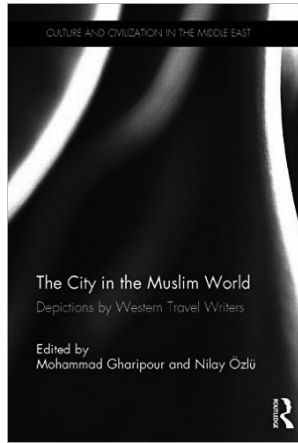
The Infidel Sea, Travels in North Cyprus, (Oliver Burch, 1990), enjoys Bowman’s approval as an ethical narration. Living in the north, Burch and his family acquired enough cultural experiences to be able to give a voice to Turkish Cypriots. However, Burch skilfully avoids analysing relations between Turkish Cypriots and Turks, something Bowman mentions only in passing. Another case of ethos not prevailing? Later, we read that “the dark other” appears due to qualities like anti-materialism and poverty and has political and economic justifications: after living through so many hardships Turkish Cypriots prefer to sacrifice prosperity to security. The validity of this argument can be challenged. Perhaps further explanations can be sought in the relations between Turkish Cyprus and Turkey.

For Bowman, the apogee of travel narratives of Cyprus seems to be Yiannis Papadakis’s *Echoes from the Dead Zone* (2005). More global in its approach, the author having visited north, south, Turkey, Greece, UK and US, Papadakis’s narrative is a challenge to travel writing. He establishes an ethos based on responsibility, revelation and personal rigor, crosses the divide rather than cementing it, and tries to bridge differences and respond to people fairly. Furthermore, he addresses points of social distance between Turkish Cypriots and Turks. To Bowman’s credit, while Hitchens was criticised as a biased observer (married to a Greek Cypriot), Papadakis’s background, Greek Cypriot from Limassol, is accepted with no qualms, because of his overwhelming narrative.

In closing, I admit that I found *Narratives of Cyprus* interesting although at times I felt the language was complex and tiring and in general the text too theoretical. Bowman speaks authoritatively about Cyprus and in his book he assumes the role of apologist for Turkish Cypriots. To a Greek Cypriot it is apparent that the author does not understand Greek Cypriots well enough. Too often, I felt I had to defend them, clarify misconceptions and answer criticisms. This led me to question Bowman’s purpose in his book: on the one hand surely a critique of travel narratives, but an apologist’s ghost lurks between the lines of his script.

Rita Severis

Gharipour, M. & Özlü, N., eds, *The City in the Muslim World: Depictions by Western Travel Writers*, Routledge, Taylor & Francis Group, London and New York, 2015. 311p., 69 b.&w. ill., 1 map, index, hardback, English text, £95.00 \$160.00 ISBN: 978-1-138-84262-5 (hbk) ISBN: 978-1-315-73020-2 (ebk)



The twelve papers published here would have easily fitted into our conference programme, although I feel that the papers from our last ASTENE Conference would be more of a bargain, given the price of this book. These twelve have the advantage (or disadvantage, depending on your point of view) that most of the authors start by trying to create a structural framework of modern critical theory in which they embed the accounts of travellers and the cities they visited. Thus there are frequent mentions and quotations from Edward Said, Foucault, and their followers, and inevitably, Max Weber, whose book *The City*, published in 1921, is a key work in this context.

Cities are such a familiar concept that we tend to forget that even their definition, let alone their social history, are indeed controversial subjects to social historians. To see one reason why, take the example of the 14th century monk Niccolò da Poggibonsi, who writes of Cairo simply as another city qua settlement in the same class as his beloved Siena. Much later, some travellers from post-medieval and post-enlightenment modernist Europe saw and wrote about the surviving medieval Muslim cities in quite a different, and sometimes hostile, light. This is clearly explained in Felicity Ratté's 'Understanding the city through travellers' tales: Cairo as seen and experienced by two fourteenth-century Italians'.

The paradox that temporary yet enormous encampments can be regarded as another kind of

city is explored by Mohammad Gharipour and Manu P. Sobti in 'Mobile urbanism: Tent cities in medieval travel writing'. Embedded in this essay are accounts of the Emperor Babur's love of encampments and gardens, and those of other royal enthusiasts, though these are less familiar to most readers.

'Where is the "greatest city in the East"? The Mughal city of Lahore in European travel accounts (1556-1648)' by Mehreen Chida-Razvi explains why this magnificent city, of whom its inhabitants were very proud, does not figure very largely in most early travellers' accounts.

The traveller Lady Mary Wortley Montagu described her famous visit to the female bath in Sofia in her letters, a theme taken up in so many orientalist works afterwards. The baths survived until 1913, when they were tragically swept away and replaced in a fit of Modernity. This, and other accounts are explored by Stefan Peychev in 'The image of the city: Public baths and urban space in Western travellers' descriptions of Ottoman Sofia'.

The next paper gives a straightforward account of the remarkable traveller (and survivor) Niebuhr, and the reasons for his insights into Muslim society. The paper by Jørgen Mikkelsen, 'Cultural encounters between Europeans and Arabs: Carsten Niebuhr's reflections on cities of the Islamic world (1761-67)' is more traditional in its treatment, and none the worse for it.

Renia Paxinou's paper entitled 'Western eyes on Jannina: Foreign narratives of a city recorded in texts and images (1788-1822)' contains much interesting information and sets the context for an account of the rule of Ali Pasha of Teppellen, and the people who visited him, including Byron.

As the Sultan finally abandoned the old palace of Topkapı (to move to Yıldız), the transition between its incarnation in Western eyes as a place of mystery, and its final destination as a tourist attraction is shown by Nilay Özlü in her paper 'Single p(a)lace, multiple narratives: The Topkapı Palace in Western travel accounts from the eighteenth to the twentieth century'.

In her 'Tensions and interactions: Muslim, Christian and Jewish towns in Palestine through European travellers' accounts (eighteenth—twentieth century)' Valérie Géonet explains that the judgements of travellers, (especially the French

advocates of modern town planning) steadily increased in harshness as they compared and contrasted the structure and appearance of Arab and Christian towns and the new Jewish settlements.

'In and out of the frame: Finnish painters discovering 'Tunisia' by Marie-Sofie Lundström demonstrates how the late 19th century Finnish painters Hugo Backmansson and Oscar Parvianen painted town and cityscapes, using conventional late 19th century forms of Orientalism, part of the mainstream of European painting.

Naser al-Din Shah took the apparently bizarre decision to replace the crumbling medieval walls of Tehran in 1868 with new French-inspired Vauban-style walls, enclosing a much bigger space. M. Reza Shirazi in his "The Orient veneered in the Occident": Naserid Tehran in the eyes of European travellers' describes this event, incidentally quoting Curzon to the effect that the walls had no military purpose. They had some other uses, but Shirazi misses the most effective one, which Curzon actually obliquely mentions – the walls were similar in intention to those that surrounded pre-Revolutionary Paris to ensure the efficient collection of local customs duties, tolls and taxes on goods entering, namely the *octroi*.

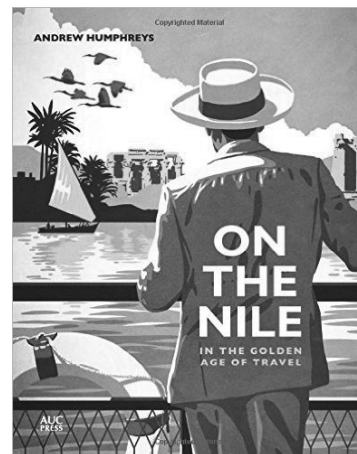
In 'No place for a tourist: Imagining Fez in the Burton Holmes travelogue' Michelle H. Craig describes how a failed camera salesman, Burton Holmes, became a professional giver of lectures, taking his own photographs and making lanternslides, and finally screening films as well, projecting his Orientalist views of the long-suffering inhabitants of Fez and other cities. Unfortunately, and typically, one of his most interesting images was one that involved spying on, and callously invading, the privacy of Fez women and children, trying to eat in peace in their own courtyard.

Ankara, the central Anatolian city made into the new capital of Republican Turkey by Mustafa Kemal, with the aid of French and especially German Architects and planners in the 1930s, is described sympathetically by Davide Deriuin in his 'A challenge to the West: British views of republican Ankara'. As the modern city expanded, British visitors struggled with the idea of a rapid transition from a dusty and wind-swept medieval settlement with a fortress to a modern city in the heart of Muslim Turkey.

I advise reading the Introduction last, as it seems to have been written after the papers were received, and you may thus compare the summary of Mohammad Gharipour and Nilay Özlü in their 'Western travel writing and the city in the Muslim world' with your own views and theories.

Charles Newton

Humphreys, Andrew, *On the Nile in the Golden Age of Travel*, AUC Press, 184 pp., 274 illus., including 110 in colour, ISBN 9789774166938, \$34.95.



Andrew Humphreys's second book published by AUC press continues on the theme of the Golden Age of Travel in Egypt. While his first book (*Grand Hotels of Egypt*, reviewed by Deb Manley in *Bulletin* 51) concentrated on the titular grand hotels of Egypt, this book focusses on those that took to exploring Egypt from the Nile. This book deals with the evolution of the Nile cruise aboard dahabiyas and steamships but it should carry a sub-title that says 'A History of Thomas Cook (& Son) on the Nile', for essentially it deals with the birth, evolution and decline of Cook's monopoly on Nile boat travel. This is by no means a negative aspect of the book; on the contrary, given the large amount of activity on the Nile during this time period (which Humphreys alludes to throughout the book) it makes sense to concentrate his research on the principle competitor.

The book is organised into nine chapters with a very useful annex which lists alphabetically the steamers used on the Nile passenger services from the 1880s until the second world war. The book traces Cook and Son's activity on the Nile from 1869 to 1948 and weaves many anecdotes and historical event around this central theme, touching on the pleasures,

wonders and sometime hazards of Nile travel. The first chapter opens with a summary of Mrs Riggs's travels in Egypt and serves as a backdrop to the introduction of the first Cook's tour of Egypt in 1869. The second chapter steps back in time to look at how early visitors travelling on the Nile sailed on dahabiyas and includes the inevitable tales of sinking vessels to rid them of vermin. The subsequent chapters deal primarily with Cook and Son on the Nile, tracing the company's early beginnings, its dominance of Nile travel and influence in Egypt, its expanding business and role in the British-Egyptian campaigns in Sudan, the Gordon relief expedition and World War I. The last chapters deal with the end of the Cook and Sons era on the Nile, the emergence of the modern Nile cruise business and the return in popularity of the dahabiya.

While tracing the evolution of river cruising on the Nile the author also touches on the fascinating social status attached to the Nile cruise. Starting with Thomas Cook's aim to democratise travel on the Nile – to the horror of the establishment – Humphreys traces how Cook & Sons inevitably introduced a line of exclusive cruisers and dahabiyas. The book is also, in parts, a homage to 'who was who' in Egypt in the golden age of travel and has some very enjoyable entries on Wallis Budge, Amelia Edwards, Agatha Christie, and Egyptian and European royalty to name a few.

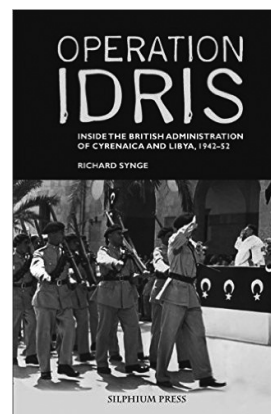
The aesthetic nature of *On the Nile* is hard to ignore. The book is beautifully illustrated, so richly in fact, that one is drawn to perusing the images at length before delving into the text itself. The illustrations are plentiful and rather than being there for 'show' they are a valuable addition to the text. Given the closeness in subject matter to Humphreys's first book *Grand Hotels in Egypt* it is amazing that there is little repetition of illustrations in this book. The book cover, designed by Gadi Farfour, is striking. Harkening back to the golden age of travel advertising, the cover closely resembles an original piece of tourist memorabilia like the one used in *Grand Hotels* but it is an original piece of work that perfectly encapsulates the subject matter. However, the index of illustrations, while welcome, is not complete and there are some illustrations that are not annotated in full. This is a minor cavil, but people with an interest in this area of research may be left wondering about the provenance of some of the illustrations.

However, a book's success is not dependent on its illustrations alone and the text in this book, as with Humphreys's first book, is effortlessly readable and as a result a page turner. Hardened scholars of travel on the Nile in the nineteenth and early 20th century may not gain a vast wealth of new information on travel in Egypt during this period but for the majority of readers this will be a riveting and educational read. The book ends, fittingly, with a mention of the last commissioned Cook vessel, the SS *Sudan*, which is also the only remaining functioning steam ship from Cook's original fleet operating on the Nile today. As Humphreys states, there are many more old steamships in varying states of disrepair in Egypt that are waiting to be reinvigorated. They may be 'too far gone to be salvaged but, as with all journeys on the Nile, real and imagined, it's good to dream.'

Humphreys has produced another gem of a book and in doing so whets the reader's appetite for more. More information can be found on his website at <http://grandhotelsegypt.com/>

Emmet Jackson

***Operation Idris: Inside the British Administration of Cyrenaica and Libya, 1942–52.* By Richard Syngé. Silphium Press/The Society for Libyan Studies, London. 2015/ ISBN 978-1-900971-25-6. Paperback, 248 pages, 37 figures. Price: £18.**



This interesting and informative book is about the British Military Administration of Cyrenaica from the battle of Alamein until the creation of an independent Libya under King Mohammed Idris al-Sanussi. The author's father, Peter Syngé, was for five years a member of the BMA team. The diary he kept at the time and a memoir which he wrote in later life have been edited by the author/son, and together they form the main content for most of the book.

Peter Synge was transferred from Libya in 1947, having risen from lowly Assistant Political Officer to the loftier rank of Political Secretary. Fortuitously, his successor in the latter position, Gervase Cassels, left his own well-written memoir, which covers the period just before the country's independence. These three texts together provide the fascinating, and until now little-known, inside story of the BMA's work. Richard Synge furnishes the overarching historical context, in the process lifting the veil on Britain's post-war political strategy for Libya. The Foreword is by Libyan specialist and Cambridge scholar Jason Pack.

Cyrenaica had been shattered by the war. The infrastructure built by the Italians in the 1920s and '30s had collapsed. The task of the BMA was to take control and get the province functioning again. Communications were dire: main roads were unusable; bridges had been bombed; telegraph and telephone wires were down. In addition, the country was strewn with wreckage and weapons, the ports were full of sunken ships, and economic activity was at a standstill.

One of only 27 men to be recruited to the BMA at this stage, Synge and his colleagues were "thrown in at the deep end", having to address a multitude of problems and improvise solutions. They organised food supplies; sat as magistrates; facilitated repairs; oversaw the collection of war equipment left lying about; and attempted to maintain public order. There was little recreation in the beginning apart from alcohol, interminable games of bridge and the occasional rugby match.

While his men were thus running from one duty to another, the head of the BMA, Brigadier Duncan Cumming, was focussed on British interests, namely bringing anglophile Sanussi leader Mohammed Idris back from exile in Egypt. The underlying purpose of this was to make Libya a client state of the British, perceived to be especially important since British influence in Egypt was on the wane. Synge was involved in arranging Idris's first visit to Cyrenaica since his departure two decades earlier. Taking place in the summer of 1944, the visit seemed to give the Cyrenaicans and the British more pleasure than it gave to Idris, who made numerous complaints about arrangements and seemed to long for his home back in Egypt. In one amusing episode Idris was so cold (in August!) that he wanted to leave for Cairo immediately, a crisis only averted when Synge lent him some of his own winter clothes.

With the passage of time the rise of Libyan nationalism began to complicate British plans. Inside Cyrenaica there was an increasing rift between Sanussi loyalists and an outspoken intellectual faction which was anti-colonial, and so anti-BMA. At the country level, there were the usual disagreements between Cyrenaicans and Tripolitarians. When Peter Synge finally left in October, 1947, his last report told of a hardening attitude against the BMA – "and a swing of feeling away from Great Britain."

Idris returned to Cyrenaica permanently in November, 1947. In 1949, as amir of the province, he unilaterally proclaimed its independence, the Foreign Office giving tacit approval. While there was, of course, no independence from the heavy influence of the FO itself, times were changing rapidly. The future of Libya was increasingly under discussion at the United Nations, and it was under the auspices of the UN that "independent" Cyrenaica was in 1951 merged into an "independent" Libya, where British influence was still paramount.

At the end of the book, Gervase Cassel's memoir provides a fascinating account of the preparations for elections to the new Libyan Parliament, due to take place in February 1952. The Egyptian government under King Farouk was actively supporting the somewhat xenophobic—certainly anti-Western—Tripolitanian National Congress, a situation which was causing great concern to the British. Cassel himself was given the job of running the election and obtaining a result that would be satisfactory to pro-British Libyans and to the British government, "using any means short of murder". This last phrase was presumably said as a joke, but Cassel was not completely sure. I will say no more, other than that this story had a happy ending, and Cassel acquitted himself without blame.

Richard Synge is to be commended for skilfully assembling the various elements of this story, and he has done an excellent job complementing the three primary sources with his own historical research. All in all, a very good read about a period of Libyan history that has, until now, been neglected.

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Russell McGuirk

QUERIES AND REPLIES

Thomas Legh's Nubian slave boy.

In ASTENE Bulletin 62 the question of Legh's Nubian slave boy was raised. In Waddington and Hanbury's *Journal of a visit to some parts of Ethiopia*, (London: John Murray 1822; note on page 19) they state that Hassan Casheff of Derr told them that 'the sword he then wore, was given him by an Englishman, who received a slave in return for it, meaning Mr. Legh.' Legh tells us (page 73) that at the time of his *Narrative's* publication (1816) the boy, who had been brought from Dongola at the age of six, was living with the family of his travelling companion the Rev. Charles Smelt. He does not appear to be mentioned again. Smelt became Rector of Gedling, Notts., in 1824 and died in 1831 at the age of 45, leaving several children. I have not yet found where Smelt was living in the years immediately after the return from Egypt.

Robert Morkot

A portrait of James Curtin?

The same query addressed the portrait of Legh by William Bradley. Painted in about 1820, soon after Legh's return from his travels, it now hangs on the staircase at Lyme Park. Legh is standing in front of his horse, and seated on the ground to the lower right is a young man with a dark

beard, in Oriental costume, looking up at Legh. It is clearly not the Nubian slave boy, and the most obvious candidate must be Legh's dragoman and translator – and companion on the long journey from Jerusalem to Petra then through Syria, Turkey and Europe – James Curtin. Having arrived back with Legh sometime late in 1818 or early 1819, by April 1819 Curtin was advertising his services as interpreter through John Murray (see Bulletin 56: 19); by November 1820 he was at Wadi Halfa, having returned to Egypt and Nubia with Waddington and Hanbury. They write that they hired 'James Curtin, a young Irishman, who had been some time with Mr. Belzoni, and who is mentioned with praise in Mr. Legh's Account of the Journey to Wady Moosa'. They also hired two Maltese cousins; 'All three spoke Arabic so very well that we were sure, during the whole journey, of having a good interpreter always at hand; and in the first of them [Curtin], a very general knowledge of modern languages was united with much tact in the management of the natives, much zeal and personal courage, and a strong spirit of adventure.' The only other known image of James Curtin is the diminutive figure in the sketch of the entire party crossing the Nile at Argo in Waddington and Hanbury's *Journal*. It is interesting that Hanbury alone wears Turkish dress, and that European clothes are worn by Waddington and Curtin.

Robert Morkot



Crossing the Nile at Argo from Waddington and Hanbury, James Curtin is in the middle, behind the camel.

ARTICLES

The elusive John Fuller

In Bulletin 64:21-24, Roger de Keersmaecker published some of the graffiti left by John Fuller, along with extracts from his travels. Roger highlights the problems which all of us (such as Deb Manley, Peta Rée, Tricia Usick) working on the 1818-20 period, have had in trying to identify this traveller with any of the many bearers of the name.

At the Manchester ASTENE VI Conference in 2005, I explored the problem of the Fullers who travelled in Egypt in 1818-1819, concluding that there were two. Although the evidence for Robert Fitzherbert Fuller's travels is circumstantial, he should probably be identified with the 'Mr Fuller' who travelled with Col. Straton and was in Cairo when Irby and Mangles returned there (1st September 1817). Col. Straton and 'Mr Fuller' arrived in Cairo in late August 1817 travelling overland from Jaffa and Gaza, having previously made a tour through Greece to Constantinople, then on to Palestine. They spent some time in Cairo before joining with Captain Bennett (who arrived in Cairo with Jolliffe) and going south to Abu Simbel. They took Finati as dragoman, and on returning witnessed the 'incident' between Salt and Belzoni. They left from Alexandria in December 1817 or January 1818. This 'Mr Fuller' cannot be the John Fuller whose narrative was published in 1828/29, unless he went back to Italy and started the journey all over again without referring to his previous visit – or being recognised by Belzoni and others he encountered! (My paper 'Eaten by maggots: the sorry tale of Mr Fuller's coffin' on Robert Fitzherbert Fuller, will appear next year.)

John Fuller's narrative is one of the most individual of the period. It begins with the journey from Naples to Bari, which he left for Otranto on 22 July 1818. Travelling via the Peloponnese and Athens, Fuller crossed the Aegean to the Ionian coast, where he suffered a fall on the hilt of his sword about thirty miles from Smyrna. He tells us that 'a friend' came from Smyrna to meet him and that he was taken to his country house at Sedikeui to recover for a few days before going to Smyrna itself, where he stayed for three months, before being well enough to travel again. From Smyrna,

Fuller went on to Constantinople with Mr James Brant. Whether this is the 'friend' is not stated specifically, although he does say that he had been at Brant's house. James Brant was later consul at Erzeroon and at Smyrna. He appears in James Silk Buckingham's autobiography, where we learn that he and his brother Richard were sons of a London silk merchant, and that their mother was a native of Smyrna, being sister of the consul John Lee from the old-established Smyrna family.

In Constantinople, Fuller was again ill and remained some time (forming a friendship with Terrick Hamilton). From Constantinople, he sailed to Alexandria, arriving on the 6th January 1819. He arrived in Athens in November 1820 and was one of the last British to leave in May 1821, along with Bartholomew Frere.

Fuller met many other travellers – "five or six parties of Englishmen, and several of other Europeans" – some of whom he names. In Alexandria he met the Rev. Mr. William Jowett, an agent of the Missionary and Bible Societies. Later he travelled with another agent of the Society, Mr. Connor. Together Fuller and Jowett sailed to Cairo and eventually to Aswan; Jowett's own account (1824) confirms and supplements the dates in Fuller's. When their boat was boarded by a party of locals, Fuller notes how ineffective were 'the remonstrances which my companion addressed to them in the most approved Cambridge Arabic'!

In Cairo, they stayed at Salt's house, although he was in Upper Egypt. There they witnessed the arrival of Nathaniel Pearce from Ethiopia. All three set off for Upper Egypt (Pearce travelling in Jowett's boat). They met Belzoni *en route* near Beni Suef, taking the sarcophagus of Sety I north. In his own *Narrative* Belzoni refers to Fuller as "a gentleman of most excellent good manners" and that he "had the pleasure to know [him] after in Cairo". Fuller later encountered Capt. Henry Foskett in Lower Nubia, and travelled with him [see *Bulletin* 35: 16-21]. He witnessed the reunion of Pearce and Salt, and then met the group of W.J. Bankes, Beechey and Hyde *et al.* returning from the failed attempt to reach Dongola.

Fuller was clearly wealthy enough to spend several years travelling, and he travelled elegantly. He had an Italian servant, Biaggio, who accompanied him throughout. He later added to his retinue, hiring Constantino Dracopoulo “a fine-looking fellow gaily dressed *à la Turque*, but who, in spite of his high-sounding name, turned out as vain and useless a poltroon as I ever met with.” Left with the baggage at Aswan whilst Fuller sailed into Nubia, Dracopoulo drank most of Fuller’s wine (‘light Medoc’ purchased in Alexandria) and purloined a number of items before he quitted for Cairo. For the Palestine journey, Giorgio Luigi, a Greek tailor, was hired as interpreter and dragoman, and the party grew further in size in Damascus. It is tempting to see in Fuller’s Giorgio Luigi, the dragoman employed by Archibald Edmonstone, Robert Bold-Hoghton and Robert Master: “a Cypriot by birth, of the name of Luigi Giorgi ... conversant enough with the common dialect of Egypt ... [but] eminently deficient in French, the language in which he chose to make his communications to us...” ! When Fuller travelled into Nubia, Jowett remained for a short period in Aswan before making the return journey; he met Edmonstone’s group (with whom he had travelled from Malta) at Aswan and again at Akhmim, so it is possible that Luigi changed employers in Cairo when Edmonstone continued to Palestine.

Apart from the wine consumed by Dracopoulo, Fuller was later robbed of ‘a very valuable gold watch’ and the silver tops to an inkstand, along with some money: for all this he was eventually recompensed £250 sterling.

On his return from his travels, Fuller was proposed for the Travellers Club on 10 July 1823 by Bartholomew Frere, W.J. Bankes, Capt. Chas. Fox, and Terrick Hamilton. He was not, however, elected (20 Jun 1825) – reasons are not specified. (Although quite young, Captain Charles Fox (1796-1873) had travelled very widely: he was the illegitimate son of the Third Lord Holland and was soon to marry Mary FitzClarence, daughter of the Duke of Clarence (later William IV) and Mrs Jordan.)

The *Narrative* says nothing about Fuller’s family or residence. Stray references to friends are not much more helpful, as these are nearly all other travellers. He was obviously a man of independent means and could spend several years travelling: the *Narrative* begins in Italy in July 1818 and we do not know how long he had spent there before going further east. He was clearly educated and demonstrates knowledge

of ancient and modern languages, yet cannot be identified with any of the Alumni of Oxford or Cambridge Universities.

The British Library copy of the first edition (‘Not Published’ 1829) of Fuller’s *Narrative* has a handwritten dedication to Revd Barnard Hanbury “from his friend the author”. They could not have overlapped on their travels, so must have met before or after, presumably in London. The 1829 version of the *Narrative* was printed by Richard Taylor, Red Lion Court, Fleet Street. Richard Taylor (1781-1858) published natural history and the classics: the firm is the origin of the publisher Taylor and Francis.

Fuller met his ‘old acquaintance Count Constantine Ludolf, the Neapolitan envoy’ at Constantinople. This acquaintance could derive from time spent in Naples before Fuller began his eastward travels. Elsewhere, he refers to ‘my friend Mr Edward Cooper’ who had published lithographs made from drawings of Egyptian landscape by Bossi. This was Edward Joshua Cooper (1798-1863) of Markree Castle, Sligo, who travelled in Egypt (with a Mr. Brooke?) and hired as artist Silvestro Bossi. He published a series of lithographs from Bossi’s drawings with descriptions in *Egyptian Scenery* 1824-27 (John Murray).

We are told by Halls that Fuller was a member of the Literary Fund Club (now Royal Literary Fund) and was still alive in 1834 and acquainted with Bingham Richards (Salt’s friend and agent). The archive of the Literary Fund (now on loan to the British Library) contains the subscription lists (many including addresses), and ticket sales for the annual dinner (which was the main source of its income), along with related correspondence. Alas, Fuller’s name does not occur on any of these for the years 1830-1842, although that of Bingham Richards does.

‘John Fuller Esq.FHS’ appears as a member of the newly formed Geographical Society of London in August 1830 (see below). However, if FHS refers to the (now Royal) Horticultural Society, this is ‘Mad Jack’ Fuller, as the addresses in the membership lists reveal.

At least a couple of hundred individuals at all levels of society with the name John Fuller lived in the first decades of the 19th century. Obviously, a large number can be discounted as unlikely to have travelled in Italy, Greece and Egypt. For example, I have no reason to suspect that he is the same as John

Fuller, artificial eye maker, of the Whitechapel Road, or a like-named bookseller from St James's, both of whom would have been the right sort of age.

As Fuller was educated (but not, apparently, at Oxford or Cambridge, or Trinity College Dublin) there is a suspicion that his background may have been non-Conformist. As he was clearly fairly wealthy, an immediate recourse is to the various peerage and landed gentry families. John Fuller of Neston Park, Wiltshire seems to be the wrong age and his wife probably would not have approved of an extended journey (or perhaps she might ...). The most prominent Fuller family was the Sussex one (of which Robert Fitzherbert was a scion). In 1817-19, John 'Mad Jack' Fuller (1757-1834) M.P., of Brightling Park and Rose Hill, was the leading member of the family. In many ways he would seem a good candidate: he was buried beneath a pyramid, reputedly seated at a table with a plate of mutton chops (or a chicken) and a glass of claret in front of him (a good story, sadly debunked by tiresome archaeologists); but none of the biographical notices give any indication of travels in an otherwise well-documented life.

At the Manchester Conference I suggested that John Fuller was to be identified with a member of the family that made its way into the *Landed Gentry* in the edition of 1894 as 'Fuller of Hyde House, and Germans'. This family, with many branches, originated in Berkshire and were Dissenters from the 17th century onwards. Some of them established themselves in London and made considerable fortunes in the City: some were Bankers in Lombard Street and the direct ancestor of the Hyde House family, Benjamin Fuller, was a Packer operating from Token House Yard. My candidate for the traveller is John Fuller, born Chesham 13 Jan 1787, eldest son of Rev John Fuller and Mary Stratton daughter of Samuel Stratton of the Gage (also the Gaze), Little Berkhamsted. He was baptised 10 Feb 1787 at Enfield by Sayer Walker, Dissenting Minister (Register, Dr Williams's Library 22 Sept 1790). The Rev John Fuller was also a Dissenting Minister at Enfield, and a teacher of Classics. John Fuller inherited a house and estate at Chesham called Germans (also Germaines), then acquired (1831/32) Hyde Heath, later known as Hyde House. John Fuller was living in one of the sets of rooms in Albany, Piccadilly, in 1837 (given as the owner of Hyde Heath, Chesham).

Oddly, the entry for the family in the *Landed Gentry* names him as eldest son, without giving any birth or death dates or other information, yet it is clear that he owned the family estate after his father's death in 1825. His residence in the Albany perhaps indicates a preference for London life and society – and also that he was unmarried.

John Fuller is named in the wills of his maternal relatives John Stratton (1811), John Stratton (1817), and Deborah Stratton (1831). By 1862 his youngest brother Benjamin was owner of both Germans and Hyde House. It has proven extremely difficult to find a certain date for John Fuller's death, and no will has yet been identified as his. The family vault was in the Dissenting Cemetery of Bunhill Fields, but no John Fuller was buried there late enough to be this particular one.

There is no clear evidence that John Fuller of Hyde Heath and Germans is the same as the traveller, and so he still remains elusive. I welcome any evidence that would confirm or deny this idea!

My thanks for help and answering questions go to Sheila Markham and the Hon Librarian of the Travellers Club; and to Lee Ewence of the Royal Horticultural Society Library.

Halls, J.J., 1834, *The Life and Correspondence of Henry Salt, Esq., F.R.S. & c. His Britannic Majesty's Late Consul General in Egypt*. 2 vols., London: Richard Bentley

Jowett, W., *Christian Researches in the Mediterranean, from MDCCCXV, to MDCCCXX*. In furtherance of the objects of the Church Missionary Society with an Appendix containing the Journal of the Rev. James Connor, chiefly in Syria and Palestine. 3rd edition 1824, London: for the Society by L.B. Seeley and son, and J. Hatchard and son.

Robert Morkot

Clubbable Gentlemen

Clubs of all sorts have proliferated in England from the late 17th century onwards. Whatever their stated aim, their meetings usually revolved around dinners and took place in various taverns or hotels before specific Club Houses began to appear in the 19th century. It is not surprising to find the names of many travellers in 'the ASTENE region' recurring in various membership lists of Clubs, whether

related to travel or not. As many travellers came from a specific section of society, their continued acquaintance – if not friendship – was almost unavoidable.

In looking through the dinner lists and subscription lists of the Literary Fund, many names of travellers appear, and indeed the toasts (usually twenty!) at the dinners sometimes specifically included ‘the Travellers.’ The Funds’ dinners were held annually at the Freemasons’ Hall (another club, see below). It is interesting that the Turkish Ambassador was regularly invited, along with other (usually Indian) representatives of ‘Asiatic Literature’ (another toast). Literary Fund members who attended those other great clubs, the House of Commons and House of Lords, included the ubiquitous John Cam Hobhouse, along with Henry Gally Knight (who travelled in Egypt and Greece), Thomas Wyse, and Lord Prudhoe. Back from his Theban tomb, Sir Gardner Wilkinson was a regular attender of the dinners, and Col. Leake also put in appearances. The Fund kept a beady eye open for foreign writers who happened to be in London at the time of the dinners: the Chevalier Bunsen and Dr Richard Lepsius were invited in 1839 (toast, ‘The Archaeological Society of Rome’). Artists Sir William Beechey (father of Henry and Frederick), William Pickersgill (portrait of James Silk Buckingham and his wife) and Sir Charles Barry (toast, the Royal Academy) represented the RA.

Robert Morkot

From Travellers’ Club to Geographical Society

The following note is based on Clements R. Markham, 1881, *The Fifty years’ work of the Royal Geographical Society*, London: John Murray.

The founder members of the Travellers Club included many who still make regular appearances at ASTENE events: William Bankes, Captains Irby and Mangles, Thomas Legh, James Silk Buckingham, the Beechey brothers, Col. Leake, General Stratton, the Earl of Belmore and Capt. Corry, John Cam Hobhouse, Terrick Hamilton, ‘Bartle’ Frere etc. The Club met at 12 Waterloo Place before moving to Pall Mall, and eventually to the present Club House designed by another traveller in the region, Sir Charles Barry. The records of the Travellers Club show that it soon changed its character and by 1825 had become another fashionable Gentleman’s club without some of the more serious interests of its founders.

In 1826 Capt Arthur de Capell Broke proposed the creation of a dining society composed solely of travellers. He suggested this first to his friends Col. Leake, Mr Legh, Capt. Mangles, and Lieut. Holman. Limiting the number to forty, the idea was to have a meeting once a fortnight. The first dinner was held at Grillon’s Hotel in Albermarle Street (near John Murray’s publishing house) in November 1826. At the second meeting, at Brunet’s Hotel, Leicester Square, the society was formally constituted as the Raleigh Club. Markham lists the original members who included Col. Leake, Thomas Legh, Capt. Mangles, Lieut. Holman, Charles Robert Cockerell, Capt. Corry RN, Mr Beechey (presumably Henry as Capt Frederick Beechey RN became a member later), Mr Wise (Thomas Wyse?), Mr Baillie Fraser (presumably James Baillie Fraser 1783-1856 artist and traveller in Persia and India), Mr [William John] Bankes, General Stratton (Joseph Stratton of Kirkside), the Earl of Belmore and his sons Viscount Corry and Hon Henry Corry.

The first regular meeting was held on 7 Feb 1827, at 6 o’clock, at the Thatched House Tavern, no. 74, St James’s Street. This had been used throughout the 18th century as meeting place for many clubs and societies (such the Dilettanti) and was the venue for the later meetings of the Raleigh Club. William Marsden (1754-1836), the Orientalist, presided over the first meeting. Sir Arthur Broke presented a haunch of reindeer venison from Spitzbergen, a jar of Swedish brandy, rye cake and Norway cheese, and cloudberry from Lapland. Members were encouraged to bring other exotic foods, and at the next meeting Capt. Mangles presented bread made from wheat brought by him from Heshbon on the Dead Sea – whether he acquired it during the Petra journey a decade beforehand, or later – or had been cultivating it since, is not stated! In 1828 Bartholomew Frere and Capt the Hon C.L. Irby became members (Irby having returned from his renewed naval service in the Eastern Mediterranean).

At the meeting of 24 May 1830 the formation of a Geographical Society of London was proposed. Members of the first Council included Capt Beaufort RN FRS; Capt. Mangles RN FRS; Capt Lord Prudhoe RN FRS. The list of Members of 4 Aug 1830 includes Capt Frederick Beechey (later President), James Silk Buckingham, Pepys Cockerell, John Fuller, Terrick Hamilton, William Richard Hamilton FRS, Capt Corry and Thomas Legh FRS. The Society began life at 3, Waterloo Place, and moved via 15,

Whitehall Place, Burlington House to 1 Savile Row, all conveniently in St. James's.

It is notable that many of these gentlemen were also Fellows of the Royal Society, another organisation that, until the middle of the 19th Century had a membership that was largely 'amateur' and also embraced a very wide range of subjects (in earlier years embracing archaeology).

Robert Morkot

The Freemasons and Egypt The Case of Artist-Traveller Louis-François Cassas

The respected but now largely forgotten French artist-traveller Louis-François Cassas (1756–1827) is mostly known to those interested in the rediscovery of ancient Egypt and Egyptomania.

From 1783–1786 Cassas travelled with the French ambassador to Constantinople, the Comte de Choiseul-Gouffier, to Greece, Turkey, the Middle East and Egypt. Cassas published the drawings of his travels in Rome in 1787: *Voyage Pittoresque de la Syrie, de la Phénicie, de la Palestine et de la Basse-Egypte*. Despite a positive reception for his work in Rome, it took until 1799 for Cassas to publish his drawings to a wider audience. In addition to his picturesque views, his work included conjectural restitutions of archaeological ruins and unusual variations upon Egyptian themes.

For some years I have used Cassas's *View of an Imaginary Egyptian Temple* (see cover) to illustrate my lecture about Freemasonry and ancient Egypt. His vision of a temple complex and a religious procession in the shadow of the Great Pyramid has a resonance with a strong revival of Masonic interest in Egypt during the 18th and early 19th centuries. Freemasonry focused on Memphis as the principal site for the supposed Mysteries of Isis and Osiris, with Sanctuaries of Memphis and initiations possibly taking place within the Great Pyramid. (The notion of initiations in the Great Pyramid derived from *Séthos*, the influential novel of 1731 by the Classicist Abbé Jean Terrasson.) During the 18th century Joseph Balsamo, known as Count Alessandro Cagliostro (1743-1795), was notorious for founding so-called Egyptian Freemasonry: a heady mix of Freemasonry with imagined Isiac rites, alchemy and more. At the height of his influence, some lodges on the Continent embraced Cagliostro's Egyptian Rite.

In revising my lecture for the Garden History Society in October 2015, I became aware that during his time in Rome from 1787–1792, Cassas's social circle included the infamous Cagliostro. Online searches to learn more about their association resulted in sparse results, but I unexpectedly found a probable portrait of Cassas by Dominique Vivant-Denon. Denon was the Freemason artist savant with Bonaparte's Egyptian Campaign who published his best selling account of his travels and views in 1802, and who became Minister of the Arts in the Empire period. These clues aroused a suspicion that Cassas could have been a Freemason. With the kind assistance of the Library and Museum of Freemasonry and confirmation by the Grand Orient de France, I have learned that Cassas was indeed a Freemason. During his time in Rome, Cassas founded a Masonic lodge that had an association with Cagliostro.

I wanted to share this fortuitous discovery in a Bulletin edited by Dr. Robert Morkot, who is likewise interested to learn about possible Masonic membership of certain travellers to the ASTENE region. At one time my view was that fellow Freemason traveller-artists would have been supportive of each other, and that those who presented views or theories about ancient Egypt might have been influenced by prevailing Masonic beliefs about Egypt. The discovery that Freemasons Cassas, Cagliostro and Vivant-Denon were associated has expanded my view, with possibilities that they may have influenced each other in important literary and artistic ways. When looking at artists' works with Egyptian themes from the 18th and 19th centuries, I now consider whether there may be a Masonic message, resonance, influence or association that is worth exploring. In the words of Oscar Wilde, a Freemason during his university days, 'The truth is rarely pure and never simple.'

Cathie Bryan

From Martin Cherry, Librarian, Library and Museum of Freemasonry:

I was doing some research for a prospective reader on Islamic political activist, Jamal ad-Din al-Afghani's (1839-1897) membership of Star of the East Lodge, No. 1355, Cairo when I came across someone who is probably known to members of ASTENE, Edward Thomas Rogers (1831-1884) – Diplomat (British Consul in Cairo etc.), traveller and collector (contributor to both the British Museum and the Pitt Rivers Museum –

http://www.britishmuseum.org/research/search_the_collection_database/term_details.aspx?bioId=93017).

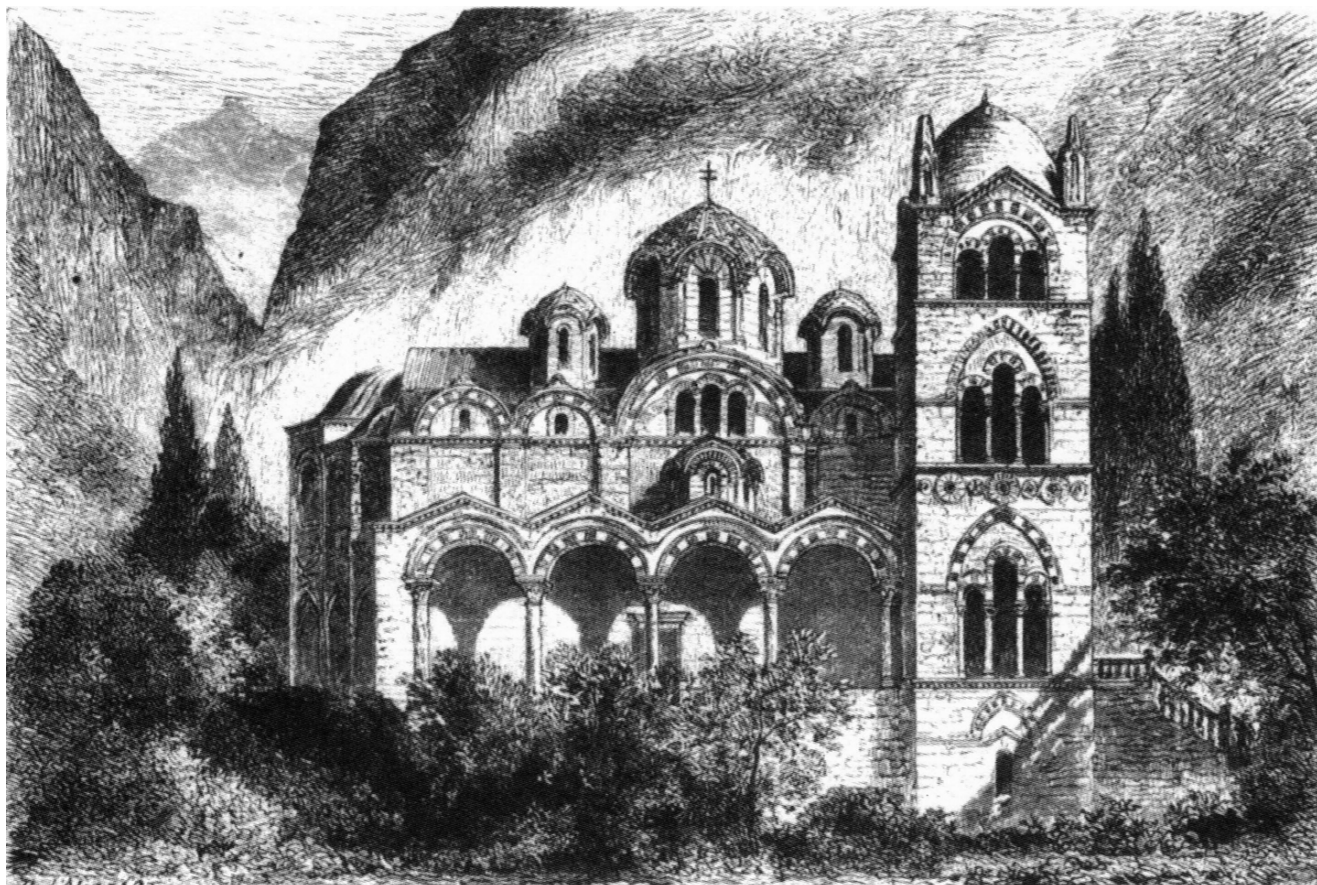
Rogers was the founding Master of Star of the East Lodge, which worked its ritual in Arabic with the aim of attracting non-European members. Afghani was a later Master and got into trouble for bringing politics and religion into the lodge. There is a copy of a very amusing (although probably not at the time) letter from Rogers about Afghani's antics at a lodge dinner in the archives. Here is what we have on Rogers's membership –

Edward Thomas Rogers

Bulwer Lodge of Cairo No. 1068, Cairo
Joined on 6th March 1869 from Palestine Lodge, No. 415 (Grand Lodge of Scotland), Beirut
Address: Cairo
Occupation: Vice-Consul
Offices held: Senior Warden – 1870

Star of the East Lodge, No. 1355, Cairo
Founding Master 1871
Offices held: Worshipful Master 1871-1873 and 1880
Member until death in 1884

Diane Clements, the Director of the Library and Museum of Freemasonry tells us that they been working with a commercial company to digitise the membership registers from the 1750s to 1921 and make them available to the public on-line via one of the family history websites. That should all happen by the end of the year. This will make searching for individual names infinitely easier because there are very limited alphabetical indexes currently available. A subscription-free access will also be available at the Library. This will open a new area of research which will be of great interest – and no doubt very revealing.



Mystras, the Pantanassa Church by Amand Freiherr von Schweiger-Lerchenfeld (1846–1910), *Griechenland in Wort und Bild*, Leipzig, 1882.

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treasurer@astene.org.uk

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www.astene.org.uk
enquiries@astene.org.uk

Membership correspondence to:
membership@astene.org.uk

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