

ASTENE

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

BULLETIN



NOTES AND QUERIES

NUMBER 68: SUMMER 2016

Bulletin: Notes and Queries

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Editor: Cathy McGlynn

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Bulletin 69: Autumn 2016

Submissions for the next Bulletin must be received by **1 September 2016**. 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: image courtesy of the British Museum

ASTENE NEWS AND EVENTS

ASTENE AGM 2016

The ASTENE AGM 2016 will take place at:

McDonald Institute for Archaeological Research
Downing Street
Cambridge CB2 3ER

At 1 pm, 23 July 2016.

Booklets with the AGM Agenda 2016, the Chairman's report, the Treasurer's report and the 2015 AGM Minutes are enclosed/attached with this issue of the ASTENE Bulletin. Audited accounts will be available no later than three weeks before the AGM. This is due to the fact that ASTENE accounts are audited each year and the audit is now under way at the time of going to press. Therefore the figures in the Treasurer's report should be considered provisional.

Please follow announcements in the ASTENE Newsletters, which will include links to AGM material. Hardcopies of the accounts and reports will also be available at the AGM (hence please register at the EventBrite link shown below; sufficient number of copies will be provided).

The AGM will be followed by a talk by Dr Jacke S. Phillips: 'East Meets West: Encounters in Pilgrimage', at the same location, from 1.30 to 2.30 pm.

The pilgrimage is a very special format of travel, but it did not just cause people to move from one place to another place, albeit of special importance. Pilgrimage influenced trade routes and vice versa. Pilgrims of one faith might have joined traders of another creed. Searching for pilgrims' footsteps is another intriguing issue as travelling objects are often an important trace of a pilgrim's presence. This and much more will be included in Dr Phillips' presentation.

Following the lecture, a full afternoon tea will be offered from 2.30 to 3.15 for a fee of £10, payable on site. The delegates may then visit Cambridge sites of interest - The Haddon library and the Old Library of Christ's College will be exceptionally open to the AGM delegates and offering guided visits.

PLEASE NOTE: The members are kindly asked to fill in the EventBrite online registration form at their earliest convenience:

<https://www.eventbrite.ie/e/astene-agm-2016-tickets-24680071759>



TRAVELLERS IN OTTOMAN LANDS
THE BOTANICAL LEGACY

CALL FOR PAPERS — ADVANCE NOTICE

A two-day seminar entitled *Travellers in Ottoman Lands: The Botanical Legacy*, is to be held at the Royal Edinburgh Botanic Gardens on Saturday 13th and Sunday 14th of May 2017.

A formal **Call for Papers** will be issued in September 2016 inviting contributions on (though not restricted to) the following main themes:

- Travellers' accounts related to the botanical legacy of any part of the former Ottoman Empire (e.g. present-day Turkey, the Levant, Egypt, the Balkans etc.)
- The trees, plants and flowers of the region, including their heritage, preservation and medicinal uses
- Bulbs of the region, especially tulips, and their cultural significance; Tulipomania
- Ottoman garden design and architecture
- Floral and related motifs in Ottoman art, including textiles, ceramics etc.
- Culinary aspects of the botanical legacy of the region
- Literary, pictorial and photographic depictions of any aspect of the botanical and horticultural legacy of the region
- Orientalism as applicable to any of the seminar's main themes.

Further details will be available in September 2016. In the meantime, any enquiries should be addressed to treasurerastene@gmail.com

Review of Past ASTENE Events and Request for Suggestions

ASTENE has had a varied and well-attended programme of events and study days in addition to the biennial conference. Peta Rée has compiled the following review of these (there may be others not included) and the Committee has been considering how a wider programme can be available again to members and including members of other organisations with shared interests. Please do have a read through and if you see events you feel interested in being re-visited or if you have suggestions for possible future study days/ events contact the Events Coordinator Cathie Bryan at events@astene.org.uk or Carey Cowham at membership@astene.org.uk.

Study Days at Rewley House Oxford (with OUDCE)

- i. 19.2.00 - Travellers in Egypt preceded by a visit to the Bodleian Map Room to view the William Wey map
- ii. 3.3.01 – Travellers in the Levant and Palestine, preceded by a visit to All Souls to view the Description de l’Egypte, 1st Edition. Lebanese dinner. (at the Oriental Institute Oxford).
- iii. 22.2.03 - Travels in Greece and Crete – preceded by dinner at Lebanese restaurant and followed by a visit to the ‘Egyptianising’ house, Sphinx Hill
- iv. 21.2.04 – Into Nubia and Beyond. Preceded by a visit to the Griffith Institute and Sackler Library and a dinner at an Indian restaurant
- v. 15.10.05– Beyond the Grand Tour. Preceded by Dr Emily Savage-Smith of the Oriental Institute introducing to 9th century Book of Curiosities in Bodleian Convocation House
- vi. 1.7.06 – Pilgrims and Travellers to Mount Sinai and St Catherine’s Convent preceded by visit to the new buildings of the Oxford Islamic Studies Centre and Lebanese dinner
- vii. 18.11.06 – Travellers on the Hadj, preceded by visit to see La Description de l’Egypte and other books in Queen’s College Library
- viii. 5.7.08 – Holy Mountains of the Near East preceded by visit to the Griffiths Institute
- ix. 3.7.10 - Near Eastern Monasteries and Western Travellers – preceded by talk by Rev Stephen Platt about relations between Western and Eastern churches
- x. 27.11.10 – Byron’s Journeys to Greece – organised with help from ASTENE members, preceded by visit to Sackler library to view books on Egypt and Egyptology
- xi. 29.4.12 – Travellers on Pilgrimage– preceded by visit to Ashmolean Egyptian galleries

Other Study Days

- i. 25.9.04 – Day School at the National Portrait Gallery on Women Travellers – 3 of the speakers (ASTENE members) to accompany exhibition.
- ii. 6.11.04 – Manchester Study Day – MUDCE on Early Travel in Egypt
- iii. 17th and 18th century travellers to Egypt – Exeter University with Egyptian Exploration Society
- iv. 4.10.08 - Study Day on Background of exhibition at Tate Britain of Orientalist Artists – Leighton House with Friends of LH
- v. 22-23.2.14- William Jn Bankes - the Egyptian Adventurer, Dorset Study weekend with EES
- vi. 6.12.14 - The Archaeology of Lawrence of Arabia – with Petrie Museum and CBRL (Council for British research in the Levant)

Other Events

- i. 3.11.98 – visit to the Soane. sarcophagus
- ii. 12.2.00 – Visit to Palestine Exploration Fund
- iii. 4.4.00 – Visit to Myers Collection at Eton College
- iv. 4.11.00 – Visit to Birmingham Art Gallery and showing of Balkan dress
- v. 10.5.01 – Book Launch at the Museum Bookshop for ASTENE book and others
- vi. 29.1.02 –with Friends of the BM - talk at the BM on ‘Queens of the Desert: Women and Archaeology in Mesopotamia’ – and a private view of the exhibition ‘Agatha Christie and Archaeology : Mystery in Mesopotamia’
- vii. 13.7.02 – AGM at Kew Gardens included 3 speakers and a guided tour of the Near Eastern plants
- viii. 28.4.03 – Visit to the Searight Collection of Prints and Drawings at the V & A
- ix. 11.10.02 – Evening at the Travellers’ Club – meeting members for drink
- x. 24.10.03 – repeat visit to Travellers’ Club with reception, 3 speakers and dinner if desired.
- xi. 5.4.04 – Visit to Florence Nightingale Museum, followed by buffet supper and 2 talks on travellers who were also MPs at an annexe of Parliament at Millbank.
- xii. 6.11.04 – Visit to Royal Geographical Society and V & A Searight Collection
- xiii. 31.3.06 – Invited visit to Sudeley Castle season’s launch – ‘Letters From Khartoum’. Brocklehurst to Gordon in museum and video. Melik Society members also present (restoration of gunboat)
- xiv. 14.2.07 – Visit to Lord Leighton’s ‘Arab Hall’, Kensington
- xv. 20.11.07 – Visit to BM Dept of Ancient Egypt and the Sudan
- xvi. 29.10.09 – Visit PEF

- xvii. 8.11.10 – BM, private view of British Egyptian Society including ASTENE – Egyptian Book of the Dead exhibit
- xviii. 8.2.11 – Visit to BM, highlights of Travellers’ drawings from the Eastern Med. (Dept of Greece and Rome)
- xix. 14.7.12 – Visit to Leighton House, guided tour
- xx. 22.9.12 – Walking Tour of Kensal Green cemetery
- xxi. 29.3.14 – Private tour of the museum and chapel of the Order of St John (Knights Hospitaller)
- xxii. 9-12.5.14 – Springtime in Paris with EES
- xxiii. 21.10.14 – Private visit to the Society of Antiquaries
- xxiv. 12.6.14 – Thames river cruise with BES
- xxv. 12.9.15 – Self guided tour of ‘Painting Paradise; the art of the Garden’, The Queens Gallery Buckingham Palace
- xxvi. 19.1.16 – BES welcomes ASTENE members to private view of BM exhibition ‘Faith After the Pharaohs’

Carey Cowham/ Peta Rée

Bulletin Correction

In Bulletin 67, Janet Starkey reviewed Jenny Balfour-Paul’s latest book *Deeper than Indigo: Tracing Thomas Machell, Forgotten Explorer*. Janet’s name was omitted from the review however; apologies for this.

Membership Issues

As, it seems with all organisations at present, ASTENE needs to work on maintaining membership

numbers. We have been looking at membership numbers alongside retention, engagement and recruitment and how these can be developed. This will include the ongoing work on resurrecting the members’ interests information (do please send these in to membership@astene.org.uk if you have not already done so). Further development of this on the website will be useful for current members and may help with recruitment also.

Currently membership stands at about 200, most now paid up for 2016, some standing orders still at too low a rate but most now amended. This includes libraries as well as individual or joint members. Inevitably members drop out for a number of reasons and recruitment of ‘new blood’ is a constant need. In particular student members come and naturally go (how do we keep more?) and it is clear that people established in their careers or retired are the primary target group as longer standing (and therefore potentially committee members etc.).

I will be contacting recently-lapsed members this month where possible to see whether they are interested in rejoining and would encourage you all to recruit where you can; word of mouth has proven an effective tool and you are all our best advocates. Any ideas from you are very welcome indeed, and will be discussed at the AGM in July. Thank you for your ongoing support,

Carey Cowham
Membership Secretary

OTHER NEWS AND EVENTS

WMES Book Auction

The West Midlands Egyptology Society is fundraising for a conference and has asked if anyone has any Egyptology books they would like to donate. They plan to hold an online book auction and would really appreciate any donations. You can contact ASTENE member Stacey Anne Bagdi at wmes@outlook.com for more details.

Private View of “Sunken Cities; Egypt’s Lost World” at the Sainsbury Exhibitions Gallery, British Museum, September 12 2016

ASTENE members are welcome to attend the BES private view of “Sunken Cities: Egypt’s Lost

World” at the British Museum, which costs £10. Noel Rands, the Secretary of the BES, is accepting applications and cheques now, but won’t present the cheques until August.

Submerged under the sea for over a thousand years, two lost cities of ancient Egypt were recently rediscovered. Their story is told for the first time in this blockbuster exhibition.

Vanished beneath the waters of the Mediterranean, the lost cities of Thonis-Heracleion and Canopus lay at the mouth of the Nile. Their amazing discovery is transforming our understanding of the deep connections between the great ancient civilisations of Egypt and Greece.



image courtesy of the British Museum

Preserved and buried under the sea for over a thousand years, the stunning objects in the exhibition range from magnificent colossal statues to intricate gold jewellery. Sacred offerings and ritual objects reveal the cult of Osiris – the god of the underworld who held the promise of eternal life. They tell stories of political power and popular belief, myth and migration, gods and kings. Journey through centuries of encounters between two celebrated cultures, meeting iconic historical figures such as Alexander the Great, Cleopatra, Hadrian and Antinous on the way.

Organised with the Hilti Foundation and the Institut Européen d'Archéologie Sous-Marine.

ASTENE members who wish to attend this private viewing will find a flier and instructions from Noel Rands on the final pages of this bulletin (23-24). This should be filled out, detached, and sent to Noel Rands.

Reminder: Joint Study Day: Explorer – Researcher – Freemason: Travellers to Ottoman Palestine
Saturday 29th October 2016, 13:30 – 17:30,
Freemasons' Hall, 60 Great Queen Street, London WC2B 5AZ



image courtesy of the British Museum

This joint Study Day is organised by the Palestine Exploration Fund, ASTENE, and The Library and Museum of Freemasonry. It will explore the contribution of 19th century Freemasons to the western world's exploration and understanding of the Holy Land, and in particular Jerusalem, in ancient and more modern times. Held in the historic Freemason's Hall in central London, the ticket price includes tea / coffee, and a tour of this unique building and its collections.

To book, please download the poster and booking form from The Library and Museum of Freemasonry website (<http://www.freemasonry.london.museum/events/explorer-researcher-freemason-travellers-ottoman-palestine/>), complete and return to:

The Administrator, Palestine Exploration Fund,
2 Hinde Mews, Marylebone Lane, London W1U 2AA
Tel: +44 207 935 5379
Email: admin@pef.org.uk

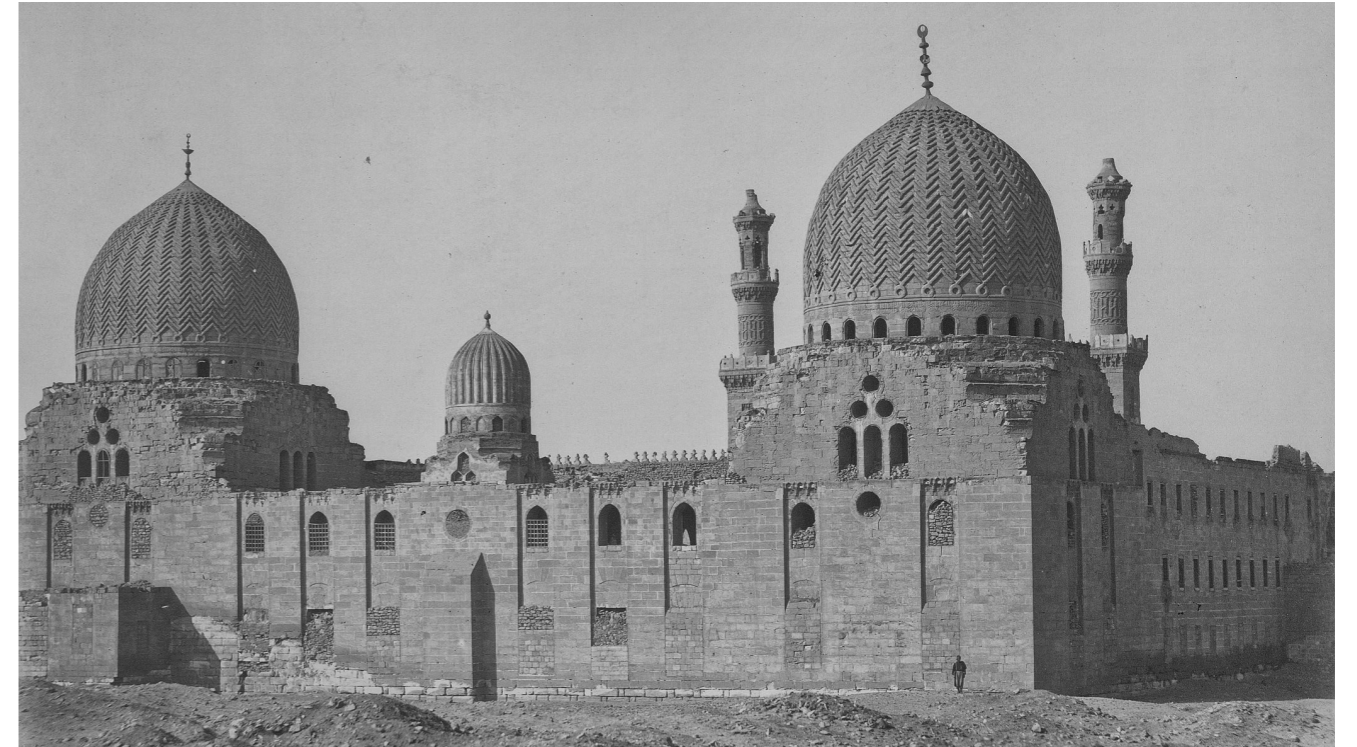
Events Abroad

For those members who live in Europe, or might be travelling in Europe this summer, below are some events and exhibitions which may be of interest.

From Alexandria to Abu Simbel: Egypt in Early Photographs 1849–1875

June 7, 2016 through September 25, 2016,
Kunsthistorisches Museum, Vienna

This exhibition of the Kunsthistorisches Museum's Ancient Egyptian and Near Eastern Collection showcases some 60 vintage prints that offer insights into the era of early photographs, 1849–1875. Soon



"Tombs of the Caliphs, Cairo 1865," Antonio Beato (1833–1906), image courtesy of Kunsthistorisches Museum

after the invention of photography in 1839, the first photographers traveled to the Nile to make images of Egyptian monuments. Most of them were artists fascinated by this new medium who showed their work at exhibitions. In addition to Egypt, many of them also visited other sites throughout the Levant. In Egypt they traveled by boat to Abu Simbel in the far south, and some even continued up the Nile into Nubia and Sudan.

One God—Abraham's Legacy on the Nile: Jews, Christians and Muslims in Egypt from Antiquity until the Middle Ages

December 1, 2015 through December 31, 2016,
Bode-Museum, Berlin

In Egypt, Judaism, Christianity and Islam share a very long common history. The exhibition takes a closer look at the religious life and day-to-day coexistence of the three faith communities in Egypt, from the time of the Romans all the way up to the Fatimid caliphate in the 12th century. Much can be learned from archeological finds that reflect the largely peaceful interactions of the three major world monotheisms over the course of many centuries, especially when viewed in today. More than 150 objects from Egypt's rich cultural heritage are being presented along with reproductions and documentary photographs.

Thomas Hope: Drawings of Ottoman Istanbul

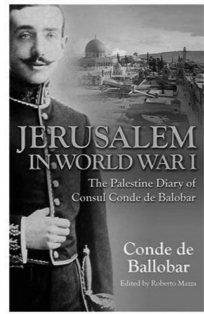
March 24, 2016 – September 25, 2016, Benaki Museum of Islamic Art, Athens

Curated by Dr Fani Maria Tsigakou and Mina Moraitou, this exhibition reveals the magnificent and intricate drawings that Thomas Hope, the father of Regency style in England, completed while in Istanbul. His works feature topographic views and folding panoramas; individual scenes from different neighbourhoods; monuments; temples; Ottoman palaces; halls of the seraglios; gates; mosques; funerary monuments; and much more. The drawings are often accompanied by Hope's detailed notes. The artist made the trip to Istanbul in the late 18th century as part of his Grand Tour, before going on to become an expert in architecture and decoration.

Not only was Hope an unparalleled designer, but he was also a virtuoso of linear draftsmanship – his excellent drawings are comparable to the qualities of miniature paintings. However, the importance of the Thomas Hope collection is not limited to the aesthetic pleasure it offers to art enthusiasts. It is also a unique treasure of visual testimonies which are of great importance for scholars of the Ottoman civilisation.

BOOKS AND REVIEWS

Conde de Ballobar, ed. Moreno, E.M., & Mazza, R., *Jerusalem in World War I. The Palestine Diary of a European Diplomat*, I. B Tauris, 2015, 283 pages, ISBN 978-1-78453-066-2, £62.50/16.99.



The newly-revised edition and translation of the diary of Antonio de la Cierva y Lewita, better known as Conde de Ballobar, the Spanish consul in Jerusalem during World War I, is a welcome addition to the corpus of material, both scholarly and more general, that focuses on the Middle East, and particularly the detailed diplomatic relationships and interactions that existed between the European powers and the Ottoman Empire in Palestine and Jerusalem during this period. The book opens with a lengthy, informative, and highly detailed introduction by Roberto Mazza, in which he seeks to position Ballobar as “an historical agent” (1) in Palestine during the war. The introduction thus contextualizes Ballobar within his own world, which comprises the complex relationships between the numerous competing religious orders and spaces in the “holy city”—some of whose interests he was charged to represent—and the volatile and dynamic tensions that existed in WWI-era Jerusalem, Palestine, and the Ottoman Empire, and sets the stage and historical background for the intricate and individualized details presented in the diary itself.

The diary begins in fall 1914, shortly after the abolition of the Capitulations by the Ottoman Empire, and ends on 27 May 1919, with Ballobar being granted two months’ leave to return to Spain, following his uninterrupted consular service during the war. As a diplomatic representative of Spain, which remained neutral throughout the war, Ballobar was uniquely positioned to interact with individuals from all nations. In addition to his interactions with local groups, and representatives of different religious orders, Ballobar also looked after

the interests and properties of the Allied powers in Jerusalem after their evacuation at the beginning of the war, and then did the same for Germans and Austrians after the British gained control of Jerusalem in December 1917. In Jerusalem until late 1919, Ballobar also recorded his impressions of the immediate post-war situation in Jerusalem and in Palestine, and the interactions between parties regarding the “Jerusalem question”—who should or would control the “holy city.”

Beyond shedding light on the political events of the day, however, and what truly adds to the enjoyment of reading this diary, are Ballobar’s comments regarding his impressions of and interactions with the many individuals he met during the course of his service. Ballobar dined with such national figures as Djemal Pasha (with whom he also regularly played poker) and Ronald Storrs; he witnessed the Greek “holy fire” ceremony and observed a Jewish circumcision (he appears to have enjoyed neither); he intervened with Turkish authorities on behalf of Catholic monsignors, Jewish foreign nationals, and convents; and he often provided general (and often rather negative) descriptions of the different populations found throughout Palestine: Arab, Jew, Bedouin, as well as commenting on the nature and disposition of the Turks and Turkish rule in Palestine.

As such, the diary affords fascinating descriptions of daily life, detailed accounts of the means, delights, and difficulties of travel from Jerusalem to such locations as Jericho, Jaffa, Haifa, Beirut, Tyre, Damascus, as well as to small villages and other locales scattered across Palestine, in language that effectively calls up images of these places. For example, on his first trip to Jericho, on 26 April, 1915 Ballobar described the Wadi al-Qalt, location of the Greek convent of St. George as a “place so wild you don’t hear even a fly, nor do you see the smallest sign of human life” (61). Likewise, Lake Hula (drained in the 1950s as part of an effort to prevent malaria), visited in October 1918, was described as “deliciously blue” surrounded by “an immense marshy territory that must be paradise for the duck hunters in winter” (219). Finally, in addition to these picturesque details of travel, vistas, and encounters, Ballobar also witnessed and described the depredations of clouds of locusts, the

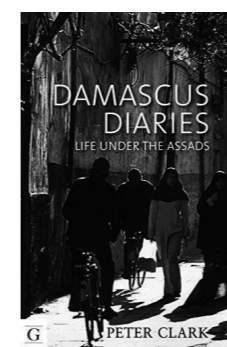
ravages of typhus, and experienced the exigencies of living in wartime and the accompanying effects of disorder, military law, inflation, food shortages, and bombardment, and recorded these in his diary.

The diary abounds with detail and resonates with Ballobar’s personality, which ranges from cheerful, to sarcastic, to sceptical, to despondent and back again. One can, variously, read lyrical descriptions of the countryside outside Jericho, or of accounts of visits to German and Austrian military camps, complete with banquets including “lobster with mayonnaise” (99). At times, the accounts he penned verge on describing the absurd, such as the statement on 8 December 1917, when he notes that two German acquaintances of his who were fleeing by vehicle ahead of the British forces advancing toward Jerusalem “stopped for five minutes, to have a cognac with me” (184). At other times, Ballobar’s account captures the complex nature of interactions between nations, religions, and competing interests. As noted in the introduction, Ballobar recorded his thoughts for his own purposes (xvi), not with an intent for public dissemination, and thus without the self-consciousness that might otherwise be found in a more professional document. The result is a delightful and enjoyable read, in which Ballobar’s personality, likes, dislikes, prejudices, and foibles come through clearly, and which also provides a fascinating “ground-view” glimpse into life in the European community during WWI and that community’s views of and interactions with each other and with the vast variety of other peoples, nationalities, religions in Jerusalem in the early twentieth century.

Susan Cohen

*Department of History and Philosophy
Montana State University*

Clark, Peter, *Damascus Diaries: Life under the Assads*, foreword by Sir Andrew Green, London, Gilgamesh, 2015. x, 393 pp. £12.50.



The diaries included in this volume cover a period of some five years, from 1992 to 1997, which Peter Clark spent in Damascus as British Council Director. His posting followed the resumption of diplomatic relations between Syria and the UK, which had been suspended for five years following the so-called Hindawi affair, and accordingly involved not merely running, but first re-establishing, the British Council operation in the country. This was a task for which Peter Clark was uniquely well equipped: he already had considerable experience of postings in other parts of the Middle East; he had a long-standing affection for Syria itself (to such an extent that he actually turned down an alternative offer of a posting to Saudi Arabia on promotion); and he spoke fluent Arabic.

As in many diaries of this kind, the subject matter here recorded by Clark ranges widely, from the everyday (occasionally even trivial) to persons and matters of high international importance. Relations with colleagues in the British Embassy in Damascus (essential for the delivery of the British Council’s remit) figure prominently, if intermittently, in the book, and it is clear that these relations were occasionally somewhat ‘edgy’. The same was certainly true of relations with some of his British Council colleagues, who apparently did not always think that Clark afforded routine financial matters the respect they deserved: having written a memo in which he described extra cash as being ‘dosh off the back of a lorry’, he receives a rebuke from headquarters telling him that ‘we are not to talk in language like that’ (83).

Individual readers will no doubt have their own favourite entries, but a few episodes clearly stand out as of particular interest. In 1994 Andrew Green [now Baron Green, better known as chairman of MigrationWatch], with whom Peter Clark had worked since the start of his Damascus appointment, was succeeded as British Ambassador by Adrian Sindall. Clark duly formed part of an Embassy delegation accompanying the new Ambassador as he presented his credentials to President Hafez al-Assad, and recorded that ‘Assad has cold grey eyes that penetrate and suggest ruthlessness’, noting later that Assad’s eyes ‘seem to be able to look into your soul’ (197). By this stage, Hafez was ailing and his eldest son and heir apparent, Basil, had been dead for nearly a year, though his replacement, Bashar, had so far failed to make any great impression: Clark notes merely (and without the benefit of hindsight) that ‘He

[Bashar] lacks personality, and is a bit of a Prince Edward' (206).

On a more cheerful note, an obvious high point in terms of Clark's own personal career was the award of an OBE in 1993, involving a visit to Buckingham Palace, and later a reception at the London British Council offices; following a congratulatory speech by a senior colleague, Edmund Marsden, Clark records that 'I reply saying that I am basically a backpacker' (83). From the point of view of Syrian-British cultural relations, however, his outstanding achievement must certainly have been his crucial involvement in the unlikely joint Syrian-British production of Purcell's opera *Dido and Aeneas*, staged in Palmyra and Bosra in 1995, which consumed much of his energy in the months leading up to it, and which was widely acclaimed as a stunning success: despite the recent appearance of a Russian orchestra in Palmyra, it may confidently be predicted that we are unlikely to see a repetition of such a production any time soon.

Overall, this volume provides a fascinating insight into the activities of a British Council Director in a rather less than straightforward posting. The reader hoping to find clues to explain the speed with which the Syrian state has collapsed following the initial disturbances in early 2011, however, is likely to be disappointed. Indeed, despite hints and references to the overarching influence of the Baath Party, it is seldom apparent from Clark's diary entries that he was living in a city 'in the grip of a ruthless police state' (to quote Green's Foreword to the volume (vii)). On the contrary, the most enduring impression left by a reading of the volume is of the richness and complexity of Syrian cultural life, and of the enormous range of friendships and acquaintanceships that Clark was able to make and sustain, not only in Damascus but also in other parts of the country. Only time will tell whether the sort of cultural networks that Clark experienced and to which he contributed in Damascus can ever be revived. In the meantime, it is entirely appropriate that all royalties from the book are to be given to the Said Foundation, for the assistance of Syrian refugees.

Paul Starkey

Mansel, Philip, *Aleppo: the Rise and Fall of Syria's Great Merchant City*, London & New York, I.B. Tauris, 2016, 224pp, 9781784534615, £17.99.



Sadly, Aleppo is frequently in the news: the focus of civil war and wanton destruction, yet there are very few books written about the city's history – or the travellers who described it. Authorities on its history include Abraham Marcus's *The Middle East on the Eve of modernity: Aleppo in the Eighteenth Century* (1989), Bruce Masters's *The Ottoman City between East and West* (1999) and his *Christians and Jews in the Ottoman Arab World; the Roots of Secularism* (2001); and Heghnar Zeitlian Watenpaugh's outstanding book, *The Image of an Ottoman City* (2004). Apart from Maurits van den Boogert's excellent *Aleppo Observed* (2010), few focus on travellers' accounts of the city. This small volume will appeal to ASTENE members and is very much in the tradition of those volumes compiled by Sahar Abel-Hakim and Deborah Manley for AUC Press that provided excerpts from travelogues on Egypt. Undeniably, there is a dearth in such compendia for regions outside Egypt so this volume on Aleppo is particularly welcome.

The volume under review was written and compiled by ASTENE member, Philip Mansel, one of the most important writers in the Middle East and the Levant today whose work is always readable, elegant and informative. It is arranged in two parts: 'A History', and the longer part, 'Through Travellers' Eyes'. There is an eight-page bibliography that lists many references on Aleppo, with a focus on monographs rather than articles, and a comprehensive index.

The first sixty-five pages provide a brief overview of the history of the city from the Ottoman Empire to its modern destruction. Surrounded by desert and mountains, Aleppo was founded in the fourteenth century BC. It was incorporated into the Ottoman Empire in 1516 and became its second largest city. Mansel focuses on the Ottoman city, for Aleppo was located at an important crossroads for trade between Persia and the Mediterranean ports, and between the Anatolian plateau, the Levant and

Arabia. Major routes connected Aleppo to Egypt through Damascus. Pilgrims travelled to Mecca and Jerusalem through Aleppo. Merchants, diplomats and travellers of many nationalities and with varying interests and perspectives visited the city over time.

Mansel describes the various religious communities of Aleppo: Muslims, Christians and Jews; disputes between Catholics and orthodox Christians; political conflict between Janissaries and the Ashraf; and the reduction in political tensions in the late nineteenth-century. Apart from Aleppo's ruling Ottoman elite there were other Muslim groups including Arab Bedouin and other tribesmen who controlled the great caravans crossing the Arabian and Syrian Deserts. Kurds lived to the north of Aleppo and Turkmen nomads wintered in the cAmq plain. There were herders of sheep and goats in local agrarian villages who brought their products to market in Aleppo. Turkish-speaking Jews and Christians from several different denominations lived in there as well as small communities of English, French, Venetians, Dutch and Tuscan merchants, as well as Greeks, Armenians, Persians and Egyptian traders. Its bazaars and khans accommodated banking houses, merchants khāns and consulates. English merchants, for example, settled in this emporium from 1583 and the Levant Company, administered by its consuls, imported English woollen cloth and other English wares. Exports to Europe from Aleppo were often luxury and high-value goods. These included Persian and Syrian silk and cotton, fruit, dyes, galls, goat's hair, and coffee but also South Indian spices and drugs, indigo and cloth.

In July 1920 the city came under the control of the French who ruled their Mandate from Damascus. Boundary changes after World War I left Aleppo cut off from its traditional hinterland and this narrowed its commercial horizons. Mansel describes Aleppo under an Independent Syria and under the Assad regime. Even in 2011 the Aleppo metropolis had a population of over 2.5 million inhabitants and it has always been a cosmopolitan city but his final chapter in the first part of the book is called simply 'Death of a City'.

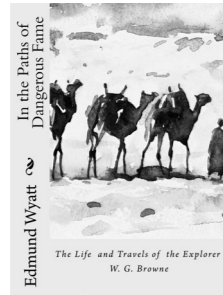
By early modern times, travel books had become a significant element in the corpus of European literature. The second part of Mansel's book provides observations of Aleppo from fifteen travel accounts of travellers who were variously in the region between 1667 and 1920. The first extract is from Leonhart Rauwolf's Itinerary into the Eastern Countries (1693); followed by another from the Six

Voyages (1678) of the French traveller Jean-Baptiste Tavernier. There are five snippets from authors who travelled before the nineteenth century including those who went on India (Jean-Baptiste Tavernier (1678) and Plaisted (1750)). There are various excerpts from Alexander Russell's *The Natural History of Aleppo* (1756), the most complete account of this cosmopolitan Ottoman city of the time, but it is disappointing not to see more references to the second edition (1794), which is essentially a new work sophisticatedly recrafted by his half-brother Patrick Russell MD. The Russells' works and lives in Aleppo are the subject of forthcoming in-depth study of my own. Those in Aleppo in the nineteenth-century included those coming to learn Arabic (Burckhardt, 1822), political dignitaries and archaeologists such as Gertrude Bell (1907, 1911) and Leonard Woolley (1920). It is disappointing not to find excerpts from later travellers, especially as Chapter 12 poetically and succinctly describes the destruction of the city, the wanton destruction of its monuments, its economy and its people and the dispersion of its population.

Inevitably there are many other travellers whose adventures could have been included. For example, a journey by English gentlemen-merchants John Newberrie, John Eldred (1552–1632), Ralph Fitch (c.1550–1611), the jeweller, William Leedes, and James Story. Leaving London in 1583 they crossed the Mediterranean on the 'Tyger' (William Shakespeare, *Macbeth*, Act I, scene 3), then to Aleppo across the Syrian Desert on the old caravan route to the Euphrates, Basra to Persia. From 1584 Eldred used Aleppo as his headquarters whilst Newberrie went on to Goa and Agra in 1585. In particular, it is a shame that the feisty Chevalier Laurent d'Arvieux, consul of France and the Netherlands in Aleppo from 1679 to 1686 is not cited, nor is the Armenian adventurer Joseph Émin (1726–1809). Others who might have appeared include the sole survivor of the Royal Danish Expedition, Carsten Niebuhr: or the French savant and politician, le comte Constantin-François Chasseboeuf Volney (1757–1820), who visited Aleppo in 1783, and described its people, politics and antiquities, probably with great accuracy, in his *Voyage en Syrie*. Of course this is exactly the challenge that is presented by such a delightful and informative volume: it highlights the need for far more in-depth studies so that many more of these travellers and their observations are no longer forgotten. Meanwhile, as we ponder about travellers' experiences, we also mourn for the people of Aleppo and the destruction of their city.

Janet Starkey

Wyatt, Edmund. *In the Paths of Dangerous Fame: The Life and Travels of the Explorer WG Browne*, CreateSpace Independent Publishing, February 2016, 192pp, ISBN 978-1-502748980, £6.99.



In the Paths of Dangerous Fame is the first full-length biography of William George Browne, one of the great, yet sadly neglected explorers of the late Georgian period. Mr Edmund Wyatt has done a great service in filling this gap with this excellent, thoroughly researched, informative, and very readable account of the life and travels of WG Browne (1768-1813).

Born in London to a fairly well to do family, Browne was apparently something of a sickly child. In adulthood, he could have enjoyed a life as a country gentleman, but it was not to be. Browne's family were initially keen on his having a career in the Church, something that the religiously sceptical Browne decided early on was not for him. After studying at Oxford, for a brief spell he was a barrister at Lincoln's Inn. Seemingly always of a literary bent, and with an appreciation or need for solitude, the idea of a career as a barrister also palled. At the age of 21, Browne inherited his family's estate in Cumbria, but the life of a country squire held no more appeal for him than that of a churchman, barrister, or soldier.

The reasons why any of us acquires interests in a certain direction or subject are often mysterious. Such interests are often developed at a young age and can, as more than a few members of ASTENE can attest, direct the path of the rest of one's life, professionally and/or scholastically, and geographically. In Browne's case, although he had already had ideas of overseas exploration, it was arguably the publication, in 1790, of James Bruce's *Travels to Discover the Source of the Nile* that really spurred Browne's desire to become an explorer.

From the well-trodden Egyptian waters of Alexandria, Browne was soon striking out in new directions. This was perhaps just as well, as had

his opinion of the European traders he met in the port city leaked out he would certainly have been shunned. In a letter sent to a friend back in England, he described them as "the dregs of Venice, Ragusa and Dreghorn etc. and in general low enough in point of knowledge and of principle".

Browne soon became the first European in modern times to travel to the oasis of Siwa, following in the footsteps of Alexander the Great. Although Browne's name is indelibly linked to Siwa, this reviewer hadn't realised until reading this book that he had only gone to the oasis on the urging of George Baldwin, Britain's rather eccentric, man in Alexandria. Baldwin believed there were commercial quantities of natron in the desert west of Wadi Natron, and more or less shoved Browne in that direction. From Siwa, Browne travelled east back across the Sahara to Cairo, and from there travelled south along the Nile to the Sudan.

Having a particular interest in the Sahara and Saharan travellers, lazier reviewers might have left off reading at this point: not me. Much of the second half of this book deals with Browne's further travels in the Holy Land, Palestine, Syria, and Anatolia; all prime ASTENE country, and thus of enormous interest to all members.

One of the most interesting and poignant chapters is that dealing with the somewhat aggressive reception accorded to Browne, in 1799, on the publication of his first book: *Travels in Africa, Egypt and Syria, 1793-1798*. Having covered some of the same ground as James Bruce had done before him, Browne found that not only had Bruce inflated some of his claims about where he had been and what he had seen, but also that the late explorer's reputation and circle of friends would not brook any criticism of their late friend.

The text is interspersed with occasional observations from Wyatt's own travels in many of the places Browne went, which only serves to enhance the work as a whole. There is also just the right amount of historical background to Browne's story, which background also makes clear the most likely reason why he was eventually murdered in Persia. Besieged by bandits on the road to Tehran, Browne thought that travelling disguised as a Turk would have been better than wandering about dressed as a European. It would seem he was wrong. Before his murder, Browne remained composed enough to arrange for the release of his two servants, who reported to the authorities.

London-based and typically without first-hand experience of travelling in Africa, Bruce's defenders were happy to engage in a full-throated attack against anyone who would detract from the memory of their friend. As far as anyone can tell, Browne never exaggerated the extent of his travels or the importance of his discoveries, and yet this most honourable man was also more retiring and less aggressive than his attackers. In what is surely one of the lengthiest literary attacks in the history of travel writing, Richard Wharton, a lawyer and aspiring politician, wrote a pamphlet attacking Browne's book that was 84-pages long. The title for this present volume comes from some lines from Pindar's First Olympian Ode:

In paths of dangerous fame
Trembling cowards never tread;
Yet since all in mortal frame
Must be number'd with the dead,
Who in dark inglorious shade
Would his useless life consume
And with deedless years decay'd
Sink unknown to the tomb?
I that shameful lot disdain,
I this doubtful list will prove.

It seems as though Browne took the lines to heart, because a copy of these words was found copied out in Browne's own handwriting when his executors opened his will, in 1813, after news of his murder in Persia reached England.

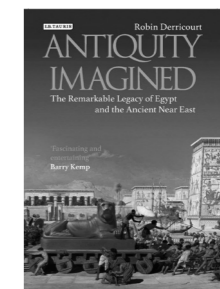
As some ASTENE members will know, I spent some 18 months living in and around the oasis of Siwa. It was a very happy period of my life, during which I met my now wife who, being something of an adventurous sort in her own right, had left her New England home and was travelling solo around the Middle East when we first met, at the bus station in Marsa Matruh. Sixteen years later, it has become a not so brief encounter. I digress. Whilst based in Siwa, ostensibly writing, I often wondered about WG Browne, the first European on record as having visited what was then my home oasis. Both during the year-and-a-half I spent in the Western Desert, and the decade-and-a-half since, I failed to get around to conducting any substantive research.

Thanks then must be offered to the author of this excellent study. Not only has Wyatt provided a great service in writing this most enjoyable book, thus filling a notable gap in the general record on a great, if sadly neglected explorer of Egypt, the Sudan, and

the Ottoman Near East, but also for completing a task I have long failed to tackle. If Mr Wyatt is not already a member of ASTENE, I hope he will become one without delay, and perhaps speak about WG Browne at some future conference.

Eamonn Gearon

Derricourt, Robin, *Antiquity Imagined: the Remarkable Legacy of Egypt and the Ancient Near East*, London/New York, I.B. Tauris, 2015, pp. xi + 288, figs. 40, ISBN 978 1 78453 275 8, eISBN 978 0 85773 759 5, hardback, £25.00, \$40.00.



For years I have been reading histories and social histories of Egyptology, Near Eastern Studies and Aegean Studies, and the development of research into the ancient and mediaeval world. I have tried to understand how the professions developed and the individuals and personalities shaped these developments, why development differed in the various modern regions and countries in which I work, and why certain ideas and concepts either changed or remained constant over time. Every academic profession has its 'fads' and its underlying immutables, and it helps to understand the tenor of the times in which they appear.

This volume is different. It concentrates on the two regions of its subtitle, separately investigated, with Egypt about two-thirds of the text and 'Ancient Near East' restricted almost entirely to the 'Holy Land.' Derricourt expands beyond the usual topical remit of the genre and bypasses almost entirely these histories and social histories. Instead, he focuses his analyses on the changing images of 'traditional' and 'grassroots' perceptions, interpretations, uses and imagined beliefs alternative to academic conclusions. Whilst he clearly views them from an academic perspective - he himself is an historian employed in a university - and also provides sober academic accounts, his presentation considers the similarities, variations and differences not only between academic and alternative interpretations but also between these different interpreters

themselves. Unlike most scholars, he does not condemn or disparage the latter, but simply lays out the various underlying ideas and rationales, leaving it to readers to compare and form their own opinions.

Derricourt covers an extraordinarily wide variety of topics, separately discussed by chapter and written with both the scholarly and 'public' readers in a sensible, logical style. For Egypt, he considers the ancient culture(s) and their legacies via the ongoing revisions and re-interpretations of scholars, mystics, sects, and self-serving and other 'alternative' individuals and groups. We have chapters considering various interwoven and often imaginative explanations for the pyramids and interpretations of their mysteries, the mysticism, 'egyptocentrism' and distortions of 'race' countenanced by different imagined pasts. For the 'Holy Land,' he begins with a sober and fascinating account of the early history of Judaism seeking to explain aspects of modern Judaic perceptions and the various resulting 'conflicted pasts' of modern Israel. A geographically even wider perspective

investigates the underlying mythologies behind the different 'lost tribes' of Israel and the apostolic saints and proselytisers who spread Christianity into farther reaches of the known world.

Each topic is considered through an historical outline that presents interpretive developments in light of new evidence (from both scholarly and non-scholarly sources) as it emerged. The information he has unearthed is fascinating and detailed, and much will not be found elsewhere. His history of 'mummy' literature and cinema alone is worth the price of admission. These alternative interpretations are well worth reading, especially for ASTENE members who consider travelers with non-academic interests and agendas. This must be one of the most 'bang-for-your-bucks' volumes I have ever encountered, marred only by its poorly printed illustrations. No matter - it enlightens, it makes you think and contemplate, it does not condemn. At only £25.00 and a hardback, you cannot go wrong. Read this book!

Jacke Phillips

ARTICLES

John Hyde of Manchester

In Bulletin 67, Roger de Keersmaecker's article on John Hyde quotes references to him from many travellers who met him. In 2005, at the ASTENE Conference, I gave a paper on Hyde mainly based on his own journals, of which this is an abbreviated version.

"September 27th, 1818; I set off from London by the Dover mail from St Clements, Strand". Thus begins John Hyde's journal of a tour which was to last six and a half years and end on the other side of the world.

In Paris, if not earlier, Hyde met William Rae Wilson, travelling, as he carefully makes known in his own account, with letters of introduction from several important people. Despite these eminent connections, he felt able to join forces with Hyde (though he failed to mention in his book that he had a travelling companion). When Hyde left Paris on October 5th, it seems likely that Wilson was with

him; certainly they were together in Marseilles, for there Wilson introduced Hyde to John Barker, the consul at Aleppo, then just arrived from the East. At Barker's advice, they together purchased ten French watches to disburse as presents in Syria. Together they booked passage to Alexandria, and together embarked on a storm-beset voyage to Egypt.

When they delivered their letters of introduction to the British Vice Consul in Alexandria, he, the ever hospitable Peter Lee, invited them to "make his house our home".

Hyde found Alexandria "so very different from anything in Europe" that for several days he was "greatly amused by viewing the various streets (seldom more than 2 yards wide) and the endless number of Bazars.....Buffaloes yoked to carts.... droves of camels supply the place of horses" as only "the Military and Consuls could use the latter.... the Mohomadan ladies veiled in black or blue with eyeholes; the Levantine ladies in black silk hoods and also veiled..... they sit cross-legged on high

saddles, while a servant with a stick clears their way, they being so encumbered by their veils and preposterous dresses as to be quite helpless."

Shops closed "at the edge of dark"; and coffee houses soon after. The Police were "very strict on no person being out after dark without a lantern. As well, everyone carried a strong stick to defend themselves against the endless numbers of Dogs that infest the streets, some very fierce." As the dogs were public property, anyone who destroyed one was subject to a fine: "They are a great nuisance to strangers, particularly by the dreadful noise they make during the Night."

Peter Lee introduced Hyde and Wilson to the Pasha as "Two English gentlemen travelling for their own amusement". Hyde says they were received in a newly-built pavilion by the water: Wilson saw a room "resembling a Granary" with "low coarse wooden benches round the walls". He says they were seated next to the Pasha, who sat cross-legged in a corner upon a Persian carpet "resembling an English hearthrug".

Even Wilson was impressed by the acuity of the Pasha's mind - "it was justly observed by some of our party when he put the questions, that they were so pertinent and difficult to answer at the moment that they wished they had had a list some days previously, in order to consider the proper replies they demanded."

Having engaged a Maltese servant, Hyde laid in provisions for his projected trip south. These were: 100 bottles of claret, 24 of rum, 12 of French brandy, 8 of other brandy; 1 hair trunk; double-barrelled gun; almonds, sugar, mustard, sallad oil [sic], blacking, green tea, brown sugar, turkey figs, 72 bottles of beer, 4 bottles vinegar, a dutch cheese; Frying pan, wax candles, 2 canvas bags, 1 corkscrew, tin wash hand basin, tin teapot, 2 shoe brushes, 2 copper saucepans, 1 basket, 1 small copper coffee pot, 1 small copper stove, japanned tea canister, teapots, knives and forks, table, teaspoons, 1 tumbler, 2 wine glasses, 2 cups and saucers, 1 basin, 4 plates, 12 empty bottles, 1 large bottle, 1 large box to contain the above.

Other things included an almanac, two journal books, 25 bottle corks, various chemicals such as calomel, and some personal wear: blue coat, common blue pantaloons, Turkish jacket and 2 trousers ditto, 2 silk shirts, turban cap, white sub-

turban cap, Turkish drawers, 2 cotton shirts, 1 pair Albanian gaiters, mosquito net, 1 English shawl, 1 superior shawl, 1 nargyle, 1 musket, and 1 French sword.

Pausing at Rosetta on his way to Cairo, Hyde was "dreadfully stung by the Musquitoes [sic] for which Rosetta is noted by all travellers". Arriving at Bulac on December 12th, he made his way to an Inn, where he was reluctantly joined a day later by Wilson who had failed to get a room in a convent.

In this "miserable inn kept by a Greek, in the Frank quarter", Wilson complained, "the passage was so choaked [sic] up with the excrements of poultry, that it was difficult to enter, while the dining room was hung with cobwebs, and the guests during their repast were pestered with pigeons flying about and perching above them; in short, it appeared a rendezvous or Headquarters for the feathered tribe."

Fortunately for him and for Hyde, who surely equally discommoded records no complaint, Samuel Briggs, deputising for Consul-General Henry Salt during his absence in Upper Egypt, invited them more than once for dinner, including on Christmas Day. On December 26th, Wilson left for the Holy Land. Next day, Briggs took Hyde sight-seeing to mosques and mint and citadel and also, at Salt's house, to view his fine collection.

Hyde engaged a cangia at 400 piastres a month; obtained a firman from the Kaya Bey ordering that Hyde should be treated 'as one of the family of the Pasha'; and now took to Turkish dress. He borrowed a copy of Norden's Travels from the French Vice-Consul and engaged a dragoman, whose wages, 25 dollars a month, were carefully noted, as were all Hyde's expenses.

The last night of 1818 was his first night afloat, though next day he celebrated the New Year with a breakfast atop the Great Pyramid.

Hyde's account of his voyage up the Nile is a most valuable research resource, for, with dates and places, he names the numerous other travellers he met: Sylvestre, Monlione (? Montule), Messrs Fisher and Bowes Wright, Drovetti, the Belzonis. At Thebes Hyde was hailed by the sculptor Jacques Rifaud who entertained him and guided him round the sites. In Seti's Tomb, he picked up some fragments of the lid of the great sarcophagus which he may have noted on Belzoni's boat, but was forced

from the tomb by a violent sick headache brought on by the close atmosphere.

Above Esne, Godfrey, Wyse, Ballie and Barrie, coming downriver, spent an hour with Hyde, giving him Thomas Legh's map of Nubia, which he later found very useful. At Philae he was for two days in the company of Captain Ducane and Herbert Barrett Curteis.

At last, at Abu Simbel, he came up with the party of Henry Salt and William Bankes, and was given "a most friendly reception" by the Consul.

Four days later the whole party sailed upriver. It was Bankes' intention to penetrate to Dongola or even Meroe, so at Wady Haifa a long negotiation was entered into with the Cashef Hussein. He agreed only with the greatest reluctance to provide camels and an escort, declaring, "the Duty of a Prince is to keep his Friends out of Danger – I will afford you my protection so far as I can ensure your safety." "Although we offered to take the danger upon our own shoulders, we could not get from him any further assurance of assistance."

Salt now became so ill that, as he set off slowly downriver, nobody expected to see him alive again. The expedition that set forth on February the 26th consisted of Bankes, Beechey (Salt's secretary), Ricci the Italian doctor, Hyde, Bankes' servant Finati, Beechey's man Yanni d'Athanasia, and probably Hyde's attendant. Their six guards were of the Ababde tribe, of a fierce appearance, well buttered as to hair and bodies, a sheathed dagger buckled on the left arm, carrying at least one spear. They went on foot, but their shields of hippopotamus, giraffe or crocodile skin, were slung on the saddles of the camels carrying the Europeans and their baggage.

Their effectiveness as defenders was never tried, for ten days later, when the company was halted in the heat of the day, the Ababde crept to the camels, sprang upon them and made off. Naked and dripping from his dip in the Nile, Finati pursued them, shooting, but they escaped unscathed. "Our dismay was great," says Finati, as well it might be; they were at least 150 miles above Wady Haifa and laden with baggage.

They made contact with a midstream island, and, for the payment of a cotton shawl, rafted across by twos and threes. All got soaked, but Hyde nearly perished when he was carried away by the violent current,

and only saved his life by "grappling upon a shingle bank....This accident so alarmed him that he fell seriously ill," remarks d'Athanasia. His weakness was to cause many additional difficulties – sometimes they thought they would not keep him alive.

A few days later, they crossed to the eastern shore, still bereft of any transport. Meeting a pedlar with an ass, who found them another, they loaded them and trudged through the deep sand to Amara. The young sheikh of Amara was civil but refused adamantly to help them proceed. "We were told by him that should we persist in going forward to the upper country, we should find our graves already dug for us."

Even Bankes, who never liked to give up his plans, ceded defeat. Ricci, whose care probably saved Hyde's life, declared him too weak to walk, so with considerable difficulty, they hired one camel, on which occasionally one of his companions would join Hyde, and on March 11th turned north.

Even so ill, Hyde noted how the sand on the eastern and western banks differed – the latter a rich reddish gold, the former a pale earthy hue, the contrast so sharp that even where the Nile was not visible, "the Eye immediately detects which part of the view belongs to which bank."

Despite all the difficulties, the return journey went "cheerily and merrily....leading a sort of banditti life" says Finati. If they could hire an animal, they would seize it by force, paying the owner at the day's end. Gradually they gathered 5 or 6 animals.

Two days from Wady Haifa, as they rode through a narrow defile, they came face to face with the Ababde chief who had abandoned them. With one accord, the company dragged him from his camel to the ground, "where he lay at the mercy of all, and was most severely drubbed with whatsoever came first to hand, - even the sick man, Mr Hyde, sliding off his tall beast, to take his full share in this administration of summary justice." When the bruised man was released, he rode off, having never uttered a word during the whole of the proceedings. "It did us all a great good to think we had our revenge," exulted Finati.

By March 25th, 1819, they were back at Abu Simbel. "To give a detailed account of these magnificent temples would require more time and attention than my present infirm state of health enables me to

afford them". This was Hyde's only reference to the illness that nearly killed him.

From April 2nd, the flotilla moved slowly northward. Nearing Philae on May 1st, Hyde noted that the approach from the south "is much more striking than coming up the Nile". Five weeks later they were at Thebes. Bankes and his party (now including an ostrich), left for Cairo, but Hyde remained another month, spending much time with Rifaud and the artists Gau and Huyot. On August 5th, he returned to his pigeon-infested Cairo inn.

On September 4th he left for the convent of Sinai. Of the two commissions he had from Bankes, the first was achieved: "The four books you entrusted to my care, I saw placed upon a shelf in the Library" – the second not – "after a most indefatigable though fruitless search, through the Books upon the floor and upon the shelves, I was compelled to give up.... In the perfect conviction that Stobonius' manuscript was no longer in the Library." Since Bankes was at Sinai, several travellers had visited the Convent – "it's more than probable that some of these have laid their hands on this manuscript and carried it away"; an all too common occurrence with the monks' guests, it would seem.

The latest visitors had been "three who passed themselves off as Englishmen ... they spent a great deal of their time in the Library... after inflicting themselves upon the poor Monks for about ten days" they departed, not only leaving the Convent no present, but leaving the monks to pay the Arabs who had guided them to the nearby mountains. "You probably will not be much surprised to find that one of these three worthies was the Chevalier who travelled under the name of Amiro – the name ... he tacks to poetical effusions with which he occasionally favours the world." This was probably Domenico Frediani.

For this Sinai trip and for Hyde's next tour, taken between November 16th, 1819, and February 24th, 1820, to the Oases in the Great Libyan Desert and the pyramids at Medina and Dashur, Hyde's journal, as we shall hear later, was lost.

On March 16th, Hyde left Cairo for good, and was in Jerusalem two weeks later.

Over Easter, he spent long hours in the Holy Sepulchre, and 15 days later, on the Greek Good Friday, was 25 hours watching a re-enactment of the

Deposition and Entombment of Christ. In April, he bathed in the Jordan; "the river is more turbid than the Nile," he noted, "of considerable depth in the middle ... where we Pilgrims bathed a very gradual shelving shore enabled pilgrims of all ages to bathe without fear – Having slipped off part of my clothes, I plunged into the river... a vast number of Pilgrims bathed at the same time with me."

He paced the perimeter walls of Jerusalem, comparing his measure with that of the 17th century traveller Henry Maundrell. Hyde, it would seem, was the taller, for in every stretch he took fewer strides.

Other excursions were made in and around Jerusalem. In many he was accompanied by Sir Frederick Henniker. That young and frivolous gentleman recounts how a reservoir on the Mount of Olives "deserved to be celebrated for its echo", which he and Hyde regrettably tested by firing at it with a pistol, until some Arabs complained they would cause the building to burst.

Hyde went off to Baalbek, Damascus and Nazareth on June 5th, and was not back in Jerusalem until October 2nd. In Henniker's account of his own adventures, it was about June 24th, on his way to Jericho, that he was attacked, stripped and robbed. After about 3 weeks he got back most of the stolen things, except his trousers, the frill of his shirt and a small book. "The loss of this book I particularly regretted; it belonged to Mr Hyde ... he had unfortunately lent it to me at midnight preceding, and it was accidentally in my pocket." This was Hyde's missing journal, which he must have lent to Henniker no later than June 4th.

In November 1820, Hyde visited Kerak, and having inspected 5 castles, the fortress and other ruins, slept one night in the tents of the Bedouin sheikh of Kerak, and the next on some rocks to the north of the Dead Sea. In contrast, in December, in Jerusalem, he attended a Mass to celebrate the birth of the Duke of Bordeaux, and, in the evening, "a sumptuous supper and Ball upon this happy event" given by the French Consul.

Hyde was in the Harouan in January 1821, writing of Moab and Hebron – "not a human being inhabits these silent wastes of desolation". Palmyra in February seems to have been his last excursion in the Holy Land. He left Aleppo on April 11th, 1821, bound for Persia.

Names familiar from both ancient and recent history now stud his record – Mosul, Baghdad, Babylon ... After nearly three years travelling, his clothes must have been sadly worn. In one of his carefully priced lists, this time in Persian rupees, he noted his purchases from the officers of the ship ‘Liverpool’ at Bushire, from a pair of gold epaulets and a blue coat through 1 pair brown cloth pantaloons, 2 pairs of old boots and 2 silk handkerchiefs to (rather oddly) a box of Chinese counters.

The East still beckoned him on. On November 2nd, 1821, Hyde boarded the ‘Frances Warden’, bound for Bombay.

Through the next three years the indefatigable touring continued. But by the spring of 1825 he was tired of travelling – “my health very unsettled “. Home beckoned – “a dear spot for which I now feel a stronger wish than I ever before remember to have experienced in the whole course of my life.”

The whole course of his life was nearly done. The last entry in his journal is dated April 18th 1825: “entered the most sacred branch of the Ganges...” Another hand has written below: “The writer of this Journal died on the 24th April 1825 – of Cholera at Moorshedabad in Bengal”.

So after 6 ½ years of travelling, John Hyde died far from the home and family he so longed to see again. On his tombstone is written:

Sacred to the Memory of John Hyde Esq of Manchester, whom a genuine love of/knowledge and information induced to leave his native land and the enjoyment of affluence, to prosecute his researches in the Holy Land, Syria and Arabia; after/numerous difficulties in the attainment of his purpose, which was attended with the success his zeal deserved,/ he reached India overland, and was on his way to Calcutta to embark for England,/after an absence of several years,/when it pleased the Almighty to take him from/this world at Berkhamptone on the 24th day of April, AD 1825, aged 45 years.

This monument is erected over his remains/by a friend, who appreciated his worth/while living, and most sincerely/mourns his loss. ‘By strangers honoured and by strangers mourned’

Peta Rée

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John Gardner Wilkinson

In his latest piece, Roger de Keersmaecker describes the life of John Gardner Wilkinson, and includes details about his friendship with antiquarian William Gell, who would loan him the necessary books then available about Egypt, his meeting with the Reverend James Samuel Wiggett in Geneva, and his time in Egypt after becoming a renowned Egyptologist.



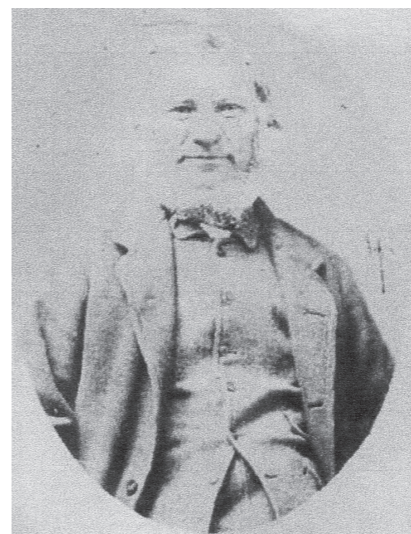
Sir J. Gardner Wilkinson, aged 46, in Turkish Dress, by Henry Wyndham Phillips (1820-1868).

Wilkinson was born in Little Missenden, Buckinghamshire. His father was a Westmoreland clergyman, the Reverend John Wilkinson, an amateur enthusiast for antiquities. Wilkinson inherited a modest income from his early-deceased parents. Sent by his guardian to Harrow School in 1813, he later went up to Exeter College, Oxford in 1816. Wilkinson ultimately took no degree and, suffering from ill-health, decided to travel to Italy. There in 1819 he met the antiquarian Sir William Gell and resolved to study Egyptology.



The Tomb of Sir Gardner Wilkinson at Llandovery, Wales

Reverend James Samuel Wiggett



The Reverend James Samuel Wiggett was born 12 July 1797, in Crudwell, Wiltshire. He was the son of Reverend James Wiggett of Crudwell, Wiltshire,

and Rachael Lyde. J. S. Wiggett was educated at Winchester College from 1812 to 1814. He matriculated 3 April 1816 aged 18. He attended Exeter College, Oxford in 1816 and 1835, studying for a Pass degree. His BA was conferred on 16 June 1820 and his MA on 14 May 1828. He met John Gardner Wilkinson, who also attended Exeter College, and they travelled together in Egypt in the 1820s.

Burke's *Genealogical History of the Commoners of England* states that J. S. Wiggett was Rector of Moulton, Norfolk. Inside the porch of St. Michael's Church, Great Moulton there is a list of Vicars, Bishops and Sovereigns, and J. S. Wiggett is named, dated 1827, making him 29 years old when he began his term as Vicar. It seems likely that J. S. Wiggett left Moulton before the next Vicar came in 1844.

Wiggett married his cousin Mary Ann Thompson, who was born in 1807 and died in 1863, in Easthamstead, Berkshire, and they lived at Allanbay Hall, Binfield, Berkshire. They had three children: James Allan, born 1834, died circa 18 September 1912 (aged 78); William Mackerell, born 1840 died 1929 (aged 89); and Leila Marianne Felicia, born: 4 August 1850, Brighton, died 15 April 1895, Waiuku, New Zealand (aged 45). Reverend James Samuel Wiggett died 8 April 1873, at Binfield, Berkshire (aged 76).

(Information courtesy of Ms Barr-Brown of New Zealand). The following information is from the National Burial Index: Burial date: 15 April 1873. Name: Wiggett James Samuel. Age: 75. County: Berkshire. Place: Binfield. Details: All Saints.

The following is written on the side of the tomb:

**OF ALLANBAY
BORN JULY 12 1797 DIED APRIL 8 1873**



Tomb of Reverend James Samuel Wiggett, Binfield graveyard, photograph courtesy of Miss Carolyn Adams, Church Administrator, Binfield Churches.

The following extract about Wilkinson and Wiggett, is taken from the splendid book written by Jason Thompson, *Sir Gardener Wilkinson and his Circle*.

Gardner Wilkinson and James Samuel Wiggett.

After two memorable weeks in Rome, Wilkinson started north again, first to Florence, then to France, and finally back to Geneva, where he fell in with one of his college friends, James Samuel Wiggett, a native of Allanby Park in Berkshire. Wiggett was also making the Tour before beginning an ecclesiastical career. They decided to travel together, planning to return to Rome, pass the winter there, then proceed south to Naples and Sicily, and finally to Egypt. Wilkinson and Wiggett arrived at Rome in the autumn of 1820. He and Wiggett booked passage on a boat for the short coastal sail to Naples, but it turned out to be more difficult than they had anticipated [...]

Among the many people he met was James Burton, brother of the distinguished architect Decimus Burton, who intended to leave soon for Egypt to do geological work for the government of the pasha, Muhammad Ali. Burton, Wiggett, and Wilkinson made plans to rendezvous in Cairo. He, Burton, Wiggett, and some other friends climbed Vesuvius and explored the crater of the volcano, which was quit for that moment (9-10).

Gell offered to supply the knowledge: he proposed that Wilkinson would give up his idea of going to Sicily and spend the time at Naples instead, then Gell would loan him the necessary books and teach him everything then known about Egypt. Wilkinson eagerly accepted, and Wiggett good naturedly agreed to wait (11).

Wilkinson and his travelling companion J. S. Wiggett sailed from Naples 16 October 1821 aboard a Neapolitan brig. Each passenger was responsible for his own provisions, and Wilkinson and Wiggett, who had anticipated only a short voyage, ran out of food while off the coast of Sicily (32).

Wilkinson climbed and measured them, including the Second Pyramid, where he carved his name on the top (38).

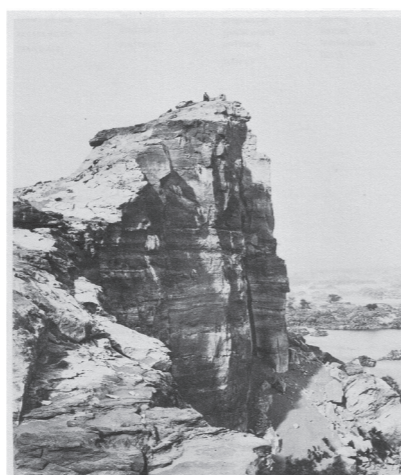
He spent a week at the Tombs of the Nobles on the hill of Gurna, but Wiggett was suddenly attacked by

a violent case of dysentery. He became so desperately ill that they made for Cairo as quickly as possible, arriving in mid-August. No medical skills could be found in the capital to alleviate Wiggett's suffering, so Wilkinson set off in a dahabiyah to Alexandria to fetch Henry Salt's physician, Dr. Alessandro Ricci, for Ricci was known to have cured Muhammad Ali's son of a similar affliction. Wilkinson was travelling at night when a sudden squall hit and capsized his boat, throwing him overboard and nearly drowning him. He later learned that at that very moment Wiggett's attendants were despairing of their patient's life, a coincidence that caused him to reflect upon the nearly simultaneous end of the two travellers.

Whether Dr. Ricci came or not is unclear, but Wiggett recovered enough to be taken to Alexandria where he was put aboard a British warship bound for Europe. With Wiggett, Wilkinson sent along his drawings of Karnak for Sir William Gell. Wiggett must have regained his health on the voyage, for he travelled for more than a year in Sicily and other places before reaching Naples. When he finally arrived, Gell wrote to Wilkinson, "I like your friend Wiggett but I conclude the flesh pots of Egypt have quite changed him for the better." Wiggett's departure would have been an opportune moment for Wilkinson to return to England and pursue his military ambitions, but he now firmly and finally decided against the army, choosing to remain in Egypt instead (41).

Their graffiti

MSS 56319 625c Note books, Warren Dawson: Names carved on the rock of Abu Sir, near the second cataract.



Rock of Abu Sir.

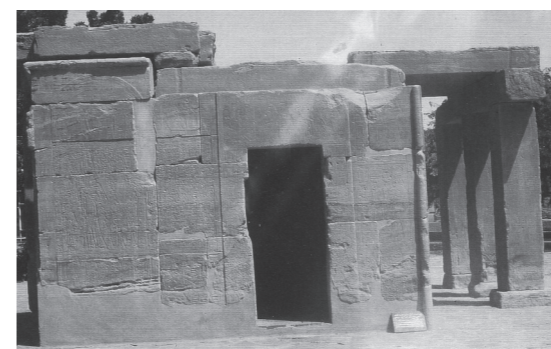
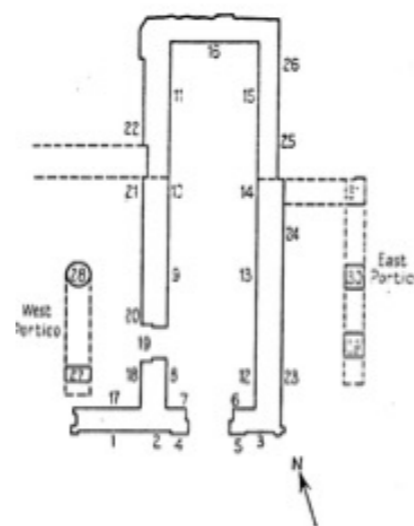
- Wilkinson. J.G. (14.4.22, Sir John Gardner W)
- Wiggett J.S. 23.4.22 (Rev. James Samuel)
- James Augustus St. John, *Egypt, and Mohammed Ali; or, Travels in the Valley of the Nile*. London 1834, p. 479:
- J. S. Wiggett, April. 23. 1822
- J. G. Wilkinson, April 14. 1822

SEMNA

I.S. WIGGETT
APRIL 21-22
I.G. WILKINSON

RDK 901

VII Nubia, The Deserts and Outside Egypt. Bertha Porter, Rosalind L. B. Moss. Oxford 1951, plan p. 146, SEMNA WEST, Temple of Dedwen and Sesostris III, (14).



Photograph Roger O. De Keersmaecker, 1988. Sudan International Museum Khartoum

KUMMA

I S WIGGETT. APRIL 20

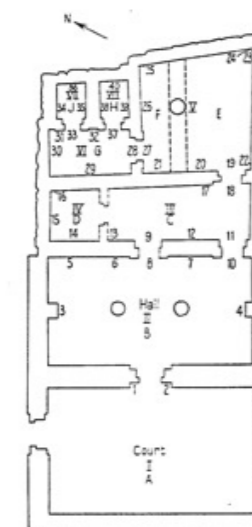
RDK 1013

VII Nubia, The Deserts and Outside Egypt. Bertha Porter, Rosalind L. B. Moss. Oxford 1951, plan p. 146, SEMNA EAST or KUMMA. Temple of Khnum. (6), Hall.

I WILKINSON

RDK 901

VII Nubia, The Deserts and Outside Egypt. Bertha Porter, Rosalind L. B. Moss. Oxford 1951, plan p. 146, SEMNA EAST or KUMMA. Temple of Khnum. (6), Hall.

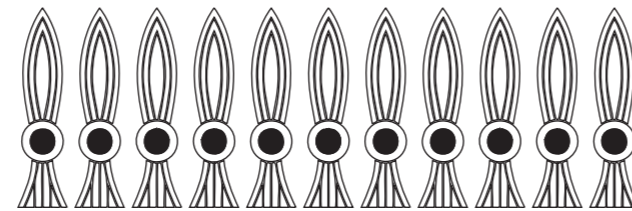
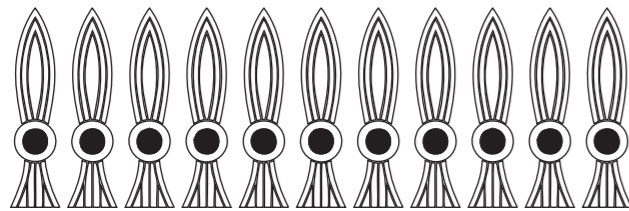


Photograph Roger O. De Keersmaecker, 1988. Sudan International Museum Khartoum

The pyramid of Khufu, 4th Dynasty.

I. WIGGETT

Georges Goyon, *Les Inscriptions et Graffiti des Voyageurs sur la Grande Pyramide*, Le Caire M DCCCC XLIV, p. B. 6 a, pl. CXIII.



Biography

The notes about the first adventures of Wilkinson and Wiggett, come directly from Jason Thompson, *Sir Gardener Wilkinson and his Circle*. 1992, University of Texas Press, Austin

Morris L. Bierbrier, *Who was Who in Egyptology*, Fourth Revised Edition. The Egypt Exploration Society, 2012 London

Rock of Abu Sir, Photograph by Francis Lee Higginson, 1925, courtesy of Francis Lee Higginson.

Roger O. De Keersmaecker.



Image courtesy of Tony Hand

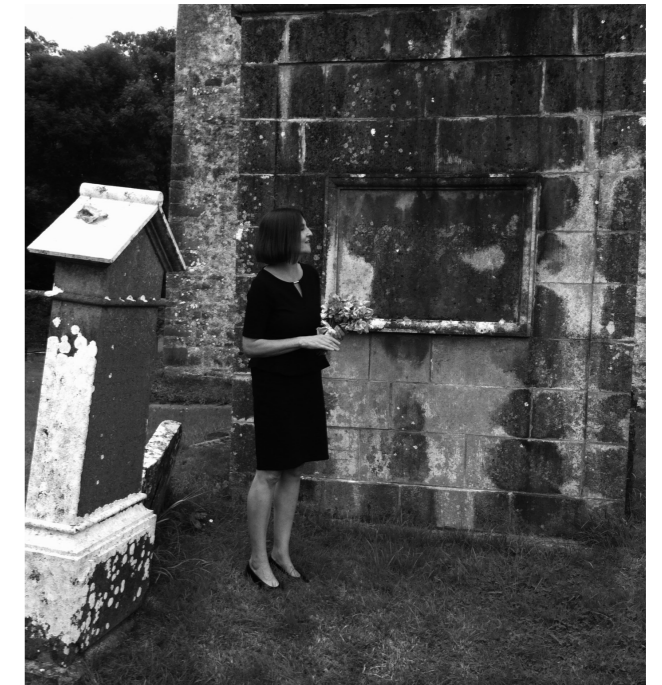


Image courtesy of Celia Grant

The photograph above shows the author following her lecture on Pococke's collections, which she gave to the Meath Archaeological & Historical Society, at Ardraccan House (former episcopal palace) in June 2014. It had been arranged that as part of the proceedings, she and the audience would congregate at Pococke's grave for a simple memorial. In keeping with the bishop's combined love of wild flowers and oriental taste, a superb bouquet of specially

chosen flowers and plants had been prepared for this event. However, on greeting the author on her arrival, the owner of the house, imagining that the flowers had been brought for her, arranged them in a vase. An impromptu bunch of sweat pea had to be surreptitiously gathered from the garden, for the purposes of the memorial.

Rachel Finnegan

WHERE ARE THEY BURIED?

The Revd Richard Pococke

The Revd Richard Pococke made an exploration of the Eastern Mediterranean (737-42) and gave a learned account of his eastern travels in his famous book, *A Description of the East and Some Other Countries* (London, 1743-45). He went on to become Archdeacon of Dublin (1746 -56) and then Bishop of Ossory (1756 -65), where he exhibited many of the objects he had acquired on his Eastern travels (both antiquities and natural curiosities) in the Bishop's Palace in Kilkenny. In June of 1765, shortly after amending his Will in London, Pococke was translated as Bishop of Meath and took up residence in the partially built episcopal palace at Ardraccan.

Exactly two months after his transfer to Meath, Pococke died of "apoplexy", following a visit to Charleville Castle, near Tullamore, where he met a relative of his host, Col. George Stoney. Fortunately, his last hours are recorded by Col. Stoney, thus: '1765, 15 Sept. --- He this day confirmed at Tullamore; returned indisposed, went to his chamber, took a Puke, went to bed about 5

o'clock, seemed to rest quietly, but was found dead about 12. He complained of a pain in his stomach, which he could impute to no other cause than a few mushrooms eaten the day before at Ballyboy.'

If the circumstances of the bishop's death were odd, then those of his burial were even more strange, since rather than being interred in a tomb especially constructed for him, his remains were placed in a large vault constructed for the family of an earlier bishop of Meath, George Montgomery (1569-1621). This was located in the parish graveyard within the grounds of Ardraccan Palace.

Even more surprising is his epitaph (written on a plaque on the south side of the monument) which is not only factually incorrect and misspelled, but gives no indication of his international reputation as a pioneering Egyptologist and anthropologist. It reads: 'HERE LIES INTERED THE BODY OF DOCTER [sic] RICHARD POCOCKE OF MEATH WHO DIED September 15th 1765 in the 63rd year of his age.'

QUERIES AND REPLIES

From ASTENE member Cassandra Vivian:

'I have a photocopy of the Palace Cookbook dating from the reign of Abbas Hilmi. It is in Arabic. It is about 5-6 inches thick on A4 paper and must have thousands of recipes. I can't bear to throw it away

and will gladly give it to anyone who is willing to pay the postage.'

Replies to the bulletin editor: bulletin@astene.org.uk

RESEARCH RESOURCES

Bulletin 63 included the Gallica digital library in its list of resources, and below, H el ene Virenque, who works at the Biblioth eque Nationale de France, has given a detailed guide to this remarkable research resource.

The French digital library GALLICA (gallica.bnf.fr)

Gallica is a digital library, existing since 1997, which provides access to more than 3 million documents out of copyright. The "Biblioth eque nationale de France" headed this undertaking, which is a way to highlight its own collections, but also the ones from other public, research and academic libraries, giving a large choice of documentation. Indeed, besides books (650,000) and journals, one can also find pictures (920,000) such as photographs or engravings, manuscripts (75,000), maps (97,000) & globes in 3D, scores, coins, medals, statues, papyrus and other items online.

A simple search can often produce too many results but it is easy to filter by author, language, material type, subject, date and so on. The digitized images have a very good resolution and it is possible to read small handwriting; all documents can be downloaded as pdf- or jpeg- files. An English version is not available yet, but if needed, another possibility could be to use the European digital library Europeana (<http://www.europeana.eu/portal/>) which has an English interface and redirects towards the Gallica website.

Some research done recently following ASTENE's members' interests underlines the variety of the documents, such as portraits, travels' accounts and maps. A series of portraits from the archives of the "Soci et e de G eographie" have been digitalized, such as Amelia B. Edwards'

(<http://gallica.bnf.fr/ark:/12148/btv1b8450094h>), Gaston Maspero's (<http://gallica.bnf.fr/ark:/12148/btv1b8450965w>), Charles Jean Melchior de Vog ue's (<http://gallica.bnf.fr/ark:/12148/btv1b8449974c>) or Constantin-Fran ois Volney's (<http://gallica.bnf.fr/ark:/12148/btv1b84539630>).

Biographical details are often written on the verso of the pictures.

As regards travels' accounts, one can find the well-known Champollion's *Lettres  crites d'Egypte et de Nubie en 1828 et 1829* (<http://gallica.bnf.fr/ark:/12148/bpt6k103771z>) or Volney's *Voyage en Syrie et en  gypte, pendant les ann es 1783, 1784 et 1785* (<http://gallica.bnf.fr/ark:/12148/bpt6k1041132> and <http://gallica.bnf.fr/ark:/12148/bpt6k104114f>) but also, regarding the women point of view, the account of a protestant Swiss traveller, Val erie de Gasparin, who wrote her *Journal d'un voyage au Levant after journeying in Greece, Syria, Egypt and Nubia in 1847* (<http://gallica.bnf.fr/ark:/12148/bpt6k5802005m>).

Finally, hundreds of maps of the Near East are available. For instance, there are more than 400 maps of Egypt dated from 13th century on, such as ancient plans of Cairo or Alexandria as well as numerous maps of expedition in the Nile Valley, especially in Nubia, for instance from a survey made by H. Parke and I.I. Scoles in 1824 (<http://gallica.bnf.fr/ark:/12148/btv1b8492395p>). Besides, a collection called "Voyages en Afrique" gathers a selection of Gallica's documents, mostly from the 18th and 19th centuries, available by clicking on a series of locations on maps or by thematic paths (<http://gallica.bnf.fr/dossiers/html/dossiers/VoyagesEnAfrique/>).

H el ene Virenque

Private View of "Sunken Cities; Egypt's Lost World" at the British Museum

The BES Private View of the exhibition (to which ASTENE members are welcome) takes place on Monday 12th September 2016 at the Sainsbury Exhibitions Gallery.

The Museum is making a small charge for the private view and so we would appreciate a donation of  10 per head. For that reason I am attaching a Gift Aid Form to this flyer, for those of you who pay UK tax, which can be sent back to me with your advice on your wish to attend the Private View. Gift Aid is not compulsory of course but does help us.

The main entrance to the Museum in Great Russell Street opens to us at 6.30pm on Monday 12 September 2016 and commences with a talk on the exhibition by one of the curators; the evening ends at 8.15pm. For Security Reasons the museum needs to know the names of those attending so can you please return to me the slip overleaf.

Yours sincerely
Noel Rands,
Secretary

Association for the Study of Travel in Egypt and the Near East

Please detach and send to
5, Brownlow Road, Croydon, Surrey, CR0 5JT

or email
noelrands@hotmail.com

I /we would like to attend the Private View of the Sunken Cities: Egypt's lost worlds at the
British Museum, Great Russell Street, London WC1B 3DG on 12th September 2016:-

Name (s):

Address:

Tel/Fax/Email:

Signature:

Date:

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The Association for the Study of Travel in Egypt and the Near East was founded in 1997 to promote the study of travel and travellers in Egypt and the eastern Mediterranean from Greece to the Levant, Arabian Peninsula and Mesopotamian region. Membership is open to all.

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ISSN: 1461-4316

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