

ASTENE

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

BULLETIN

HAUTE ÉGYPTE.



NOTES AND QUERIES

NUMBER 71: SPRING 2017

Bulletin: Notes and Queries

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Editor: Cathy McGlynn

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Bulletin 72: Summer 2017

Submissions for the next Bulletin must be received by **1 June 2017**. 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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ASTENE NEWS AND EVENTS

12TH ASTENE Conference 21-24 July 2017 at the University of East Anglia, Norwich

Ahead of the next biennial conference, ASTENE members and non-members have been quick to respond to the Call for Papers and offered talks about many interesting people and subjects. Although the Committee has yet to finalise the process of juggling the papers into complementary sessions that fit into the Programme, members attending the conference may like to have a quick overview of each day.

The Conference will open on Friday afternoon with a Session about early travellers to the Levant. Philip Mansel will set the scene for us with a talk titled '*Cross-roads of Empire*' about the early travellers to Aleppo. Paul Starkey, who will be known to many members will talk about Rabbi Benjamin of Tudela, a twelfth-century traveller who, starting from Zaragoza in Spain, undertook an eight-year tour of Europe and the Middle East. Mladen Tomorad, will introduce a Croatian traveller, George Huz from the small village of Rascinia who, in the sixteenth-century, visited Italy, Greece, the Levant, Egypt and Arabia and wrote about life under Ottoman rule, including his spending four years as a slave.

The Session following afternoon tea brings the first talks with an artistic content. The engaging Caroline Williams will reveal to us the architecture and tiny details of the medieval city of Cairo through its nineteenth-century imagery. Caroline Simpson will take us to the now demolished village of Gurna, known to travellers from across the centuries, and will describe her search for the missing 'Amr Mosque that site of which Gardner Wilkinson placed on his map of the area. And while many members will be familiar with Lord Leighton's house and studio in Kensington, London, Madeline Boden will tell us about his travels in Turkey, where he acquired many of the tiles and artefacts he incorporated into the interior of his home.

The after-dinner session brings together talks about a number of more entertaining travellers. Hélène Virenque has been researching the travellers, writers and scholars living in or visiting the *Maison de France* built on top of the Luxor Temple and her

talk will include many lesser known sketches and photographs of this small dwelling. Heike Schmidt, who prepared for publication the annotated diary of Henry Westcar, will tell us about the notorious dealer Emil Brugsch, the younger brother to the better-known Heinrich Brugsch. While most of us will have heard of the famous Shepherd's Hotel, Isolde Lehnert plans to bring to life the Beer Hall of August Gorff, a German, who at the end of the nineteenth-century attracted the custom of writers and artists, many of whom paid their bills by decorating the walls with portraits of their host.

Saturday morning begins with a session about women travellers. Sarah Ketchley has been working on the diaries and papers of Mrs Emma B. Andrews, and will describe her travels on the river Nile and excavations and discoveries in the Valley of the Kings with Theodore M Davis. Lucy Pollard will describe how suffragist Millicent Fawcett was given a sum of money at the age of 70 with the instruction she spent it entirely on herself. In 1921, Millicent chose to visit Palestine, travelling with her younger sister Agnes, an interior designer. Tessa Baber will re-emphasise the theme with a paper on the experiences of three female 'tourists' during their Thomas Cook tours on the Nile.

After morning coffee the session concentrates on early nineteenth-century travellers. Ernst Czerny will describe the work of Anton Prokesch von Osten, a diplomat and officer in the Austrian army who visited Egypt in 1827. He was convinced by the work and correctness of Young, Champollion and Salt in the decipherment of hieroglyphics and put together a list of Kings to help put surviving Egyptian monuments into chronological order. Mehmed Demiryurek has been studying Ottoman archives and finding documents relating to English travellers but with the added problem of trying to translate how a Turkish official has written a name back into a recognisable English name. At this conference, Mehmed will talk about 'Elnatan Garpola', an Englishman who died at Kayseri in 1827 and how the authorities dealt with his belongings and other who also died while travelling in the Ottoman Empire. Boyo Ockinga, who at Exeter with Susanna Bilder revealed the newly found diary of Max Weidenbach, plans to tell us about Lord Belmore and what he got up to at Thebes in 1817.

Although the seaside resort of Weston-super-Mare may not at first appear as being relevant to the study of travellers, Aidan Dodson, can tell us otherwise. Amelia Edwards, founder of the Egypt Exploration Society died there in 1892. Weston-super-Mare was also home to the Tucker family who were the conduit for the surviving papers of Giovanni Battista Belzoni, via his god-daughter Selina Belzoni Tucker, to Bristol City Museum.

The session after lunch will be on the gentler theme of *'Imaging the Nile'*. While we often hear about European artists working in the Middle East, a small number of American painters also travelled there. Susan Allen's paper will show us work by the famous, such as John Singer Sargent, but also others including Ella Ferris Pell and artists from the Hudson River School. Drew Oliver continues with his research to identify American travellers to Egypt, with this time a paper about a series of Thomas Cook cruises on the Nile, including a Bostonian who in 1874-75 took photographs of his travelling companions while on their *dahabiyyah*, and a young woman who recorded them in her sketches. One aspect of travel on the river Nile that is deserving of more attention is the development of the Tourist Trade in the nineteenth-century. Terry Walz's paper discusses the manufacture and sale of items from pottery to fans for sale to tourists.

After tea and biscuits, the next session will include papers about the Ottoman Lands. Brian Taylor, who has tracked down the identity and paintings of several otherwise anonymous artists, tells us about a watercolour of a Turkish Warrior, sold as by an American artist William Page, but now identified as by the English artist, William Page, who the collector Rodney Searight referred to as creating 'the finest Turkish costume drawings he had seen by a nineteenth-century artist'. As something different, and with a topic that will resonate with those planning to attend the TIOL Seminar at Edinburgh during May, Alison Rix presents a paper about George Maw, a businessman, artist, plantsman, and traveller, who is best known for his beautifully illustrated monograph on the Genus *Crocus*.

Sunday morning reminds us that vast areas of the Middle East are deserts. With that in mind the first session includes a talk by Ron Zitterkopf about the travels on camel made by Leo Tregenza into the Eastern Desert of Egypt. Lawrence Berman discusses the study of two historical maps in the Museum of Fine Arts, Boston. What was thought to be one

map, 32 feet long, was housed in a box marked 'Egyptian Dept. Expedition Map of the Nile Valley'. But to everyone's surprise, discovered at the bottom of the box under the rolled up map was a copy of Frédéric Cailliaud's 1827 'Carte général de l'Égypte et de la Nubié', which is the one John Lowell carried with him on his travels in 1835 and had personally annotated. As a follow-up to her talk at Exeter about Georg August Wallin, Patricia Berg tells us about his travels in Persia.

With a break for morning coffee, the next session brings us back to the Levant. As usual the entertaining John Chapman, teases us with a paper titled *'What the Reverend and the Bursar got up to in the long vacations'*. David Kennedy will help us understand quarrel between Canon Tristram and Christian David Ginsburg, which led to mention of the latter being omitted from the book by the former, while the book by the latter gave full credit to his travelling companion. Susan Cohen will tell us about the work of a number of people involved in developing a cartographic survey of Palestine.

Lunch will be followed by a session provisionally titled *'Tourism and Perceptions of the Other'*. Many will be aware that during the First World War thousands of soldiers were taken to Egypt, where many took the opportunity for sightseeing and travel. Sarah Shepherd will present the result of her research among the letters, photographs, and souvenirs collected by the soldiers. Chris Elliot, author of the English Heritage book *Egypt in England*, about Egyptianized buildings and interiors has been studying those small bits of tombs and temples that travellers and tourists have brought back to England and his paper will examine the different motivations behind this form vandalism. The paper by Eleanor Dobson offers something different. Titled *'A Tomb with a View'* she will be telling us about and showing us the 'theatrical' and 'escapist' interiors of late nineteenth-century hotels in Egypt that incorporated décor based on ancient Egyptian temples and tombs. While the majority of the papers at this conference are about the experiences of people who travelled from West to East, the last paper of the day will present the reverse viewpoint. Meral Demiryurek's paper has the title *'The English, according to a Turkish diplomat and playwright, Abdülhak Hâmid Tarham'*. His play 'Finten' focuses on the lives of the English upper classes and contains the themes of love, cheating, intrigue, and revenge! It will be intriguing to discover exactly how perceptive he was.

Members booking for the day-out on Monday, will have the additional opportunity to hear talks by Faye Kalloniatas about 'The Colman family: from Egyptian dahabiyyahs to Norfolk Wherries', and from Charlotte Crawley 'In the footsteps of the an intrepid cleric: the Reverend E T Daniell in the Levant'. There will also be the rare chance to view the unfolded ancient Egyptian Shroud that was the subject of Faye's talk at Oxford some six years ago, and to see other items in the Colman Collection. And following Charlotte's talk there will be the opportunity to view the watercolours made by E T Daniell during his visit to Egypt. After lunch, in a house once lived in by one of the Colman daughters who went to Egypt, members will be able to visit and board the Norfolk wherry 'The Hathor' with its unique Egyptianized interior decoration that was commissioned by the Colman family to remember their brother who died during the family visit to Egypt.

There are several papers that have been selected in addition to those mentioned above, and the Committee are still in the process of sorting them into relevant sessions and time slots. A fuller version of the programme will be made available in a few weeks.

All in all, it promises to be a fascinating and intriguing conference and we look forward to seeing you there!

Travellers in Ottoman Lands: an exciting ASTENE event in Edinburgh, 13-14 May 2017

Below is the draft programme for TIOL. You can keep track of the latest version of the programme and the edited abstracts on the ASTENE website. There will also be exhibitions, chances to view the herbaria and the live collections of the RBGE too.

Please complete the enclosed booking form. It is possible to pay by Paypal via the ASTENE website via the following link: <http://www.astene.org.uk/tiol-2017/>. We are also happy to take cheques, credit card or even cash payments to be sent to treasurerastene@gmail.com or by post to the TIOL, ASTENE Honorary Treasurer, The Old Post Office, 9 Main Street, Swinton, Duns, Berwickshire TD11 3JJ Scotland.



DRAFT PROGRAMME (as of 05 March 2017) To be held in the Fletcher Building, RBGE

SATURDAY 13 MAY 2017	
9.00 – 9.30	Registration
9.30 – 10.15	Welcome and introduction by Sabina Knees, RBGE Semih Lütfü Turgut Bey, Turkish Consul-General, Edinburgh, and Paul Starkey, Chairman of TIOL, ASTENE
10.15 – 11.00	Keynote Address 1. Ines Ašćerić-Todd, <i>Introduction to the Ottoman Empire</i> Chair: Paul Starkey
11.00 – 11.30	Coffee and biscuits
11.30 – 13.00	Session 1A. <i>From Persia to the Ottoman Empire.</i> Chair: Paul Starkey
	Session 1B. <i>Food and Drink.</i> Chair: Jennifer Scarce
	1. Gürsan Ergil, <i>Interpretation of Ottoman Garden Culture Through Miniatures</i>
	4. Priscilla Mary Işın, <i>Ottoman Fruit Cultivation as Reflected in Evliya Çelebi's Travels</i>
	2. Susan Scollay, <i>Presenting and re-presenting Ottoman imperial gardens through travelling stories and manuscripts: the case of the Oxford Dilisuznâmah, dated 860/1455–46, Edirne</i>
	5. Güner Doğan, <i>Plants and Mushrooms in Geography of Ottoman Empire by the Observations of Italian Traveller Luigi Ferdinando Marsili [Marsigli] between 1680 and 1718</i>
	3. Güllü Yıldız, <i>Sayr u Safa': Gardens of Istanbul in Persian Hajj Travelogues</i>
	6. Rosita D'Amora, <i>Luigi Ferdinando Marsili [Marsigli] Traveller and Botanist: the Ottomans and the 'Asiatic Beverage'</i>
AFTERNOON	
13.00 – 14.30	Lunch and tours of the living and preserved collections at RBGE
14.30 – 15.30	Session 2A. <i>The Cedars of Lebanon.</i> Chair: Tony Miller
	Session 2B. <i>Botanical Notes with exhibitions.</i> Chair: Mahir Akbalik
	7. Martin Gardner and Sabina Knees, <i>The Decline of the conifers in former Ottoman Lands</i>
	9. Hüsnü Yücekaya, <i>White Mulberry (Morus Alba) Farming in Anatolia and the Balkans during the Ottoman Era</i>
	8. Paul Starkey, <i>The Cedars of Lebanon in Literature and Art</i>
	10. Lauren Davis, <i>Botanical Notes: Flora in Ottoman Smellscapes with exhibition</i>
	11. Sara Choudhrey, <i>Iznik, an exhibition</i>
15.30 – 15.45	Tea
15.45 – 17.15	Session 3A. <i>Ottoman Colour.</i> Chair: John Thompson
	Session 3B. <i>18th century collecting.</i> Chair: Martin Gardner
	12. Friederike Voigt, <i>Enriching the surface: Ottoman art as a source for industrial design</i>
	15. Rachel Koroloff, <i>Collecting for the Tsar in the Land of the Sultan</i>
	13. Gülnur Eksi, <i>Botanical Art in Anatolia (Turkey) From Past to Present</i>
	16. Tony Miller, <i>Petr Forsskål and the botanical exploration of Arabia Felix</i>
	14. Lara Mehling, <i>Taking Stalk of Turkey Red in Ottoman Flora, Fibre and Fabric</i>
	17. Janet Starkey, <i>Flora in The Natural History of Aleppo: physician-naturalists Alexander Russell, Patrick Russell and Adam Freer</i>
17.15 – 18.15	Reception – Fletcher Building
Evening	Free – time to explore Edinburgh's Turkish restaurants etc.
Sunday 14 May 2017	
9.15 – 10.00	Keynote Address 2. Andy Byfield, <i>Introduction to Turkish flora.</i> Chair: Sabina Knees
10.00 – 11.00	Session 4A. <i>Botanical themes.</i> Chair: Janet Starkey
	Session 4B. <i>Plants of the Holy Land.</i> Chair: Francine Stone (to be confirmed)
	18. Briony Llewellyn, <i>Horticultural cross-fertilisations: John Frederick Lewis's 'exotic' gardens</i>
	20. Ori Fragman-Sapir, <i>Bulbs of the Holy Land – diversity, conservation and cultivation</i>
	19. Jennifer Scarce, <i>Interpretations of Ottoman botanical themes in dress and textiles</i>
	21. Tobias Mörike, <i>Flowers of the Holy Land: circulation of Botanical knowledge in Palestine (1860-1914)</i>
11.00 – 11.30	Coffee and biscuits
11.30 – 13.15	Session 5A. <i>Collecting and Ottoman Gardens.</i> Chair: Sabina Knees
	Session 5B. <i>From past to present.</i> Chair: Briony Llewellyn
	22. Annick Born, <i>Portrayal of Ottoman landscapes and gardens by sixteenth-century northern travellers</i>
	26. Alison Denham, <i>Dioscorides: the archetypal traveller in Ottoman lands?</i>
	23. Tuna Ekim & Adil Güner, to be read by Gulnur Eksi, <i>A Turkish Plant Collecting Expedition with Peter Davis in 1982</i>
	27. Frank H. Hellwig and Kristin Victor Friedrich, <i>The journeys of the botanist Carl Haussknecht (1838–1903) to the Ottoman Empire and Persia (1865 and 1866–1869) – an overview of his plant collections supplemented with information from his travel diaries</i>
	24. Necmi Aksoy, <i>The Herbarium of Georges Vincent Aznavour in Robert College Herbarium (Istanbul), Turkey</i>
	28. Muhammed Köse & Süleyman Lokmaci, <i>Two researchers who examined plants in the Balkans according to documents in the Ottoman archives of Office of the Prime minister: Antania Baldacci and Dr Edward Formanek</i>
	25. Radha Dalal, <i>In Travellers' Dreams: The Public Space of the Bakewell Ottoman Garden</i>
	29. Johanna Hølaubek, to be read by John Clifford, <i>On Ida Pfeiffer</i>
AFTERNOON	
13.15 – 14.30	Lunch and tours of the living and preserved collections at RBGE
14.30 – 16.00	Session 6A. <i>At the Margins of the Ottoman Empire.</i> Chair: Tony Miller
	Session 6B. <i>Plant Motifs.</i> Chair: Jennifer Scarce
	30. Shahina A Ghazanfar, <i>P.R.M. Aucher-Eloy, a French plant collector in nineteenth-century Arabia.</i>
	33. Gérard J. Maizou and Kathrin Mueller, (with exhibits) <i>Roses, Carnations and 'the Eggs of the Prophet': Turkish Needle-Lace Flowers between Decoration and Non-Verbal Communication</i>
	31. Sahar Bazzaz, <i>Mapping the Natural World from Bombay to Baghdad: The Bombay Natural History Society and the British conquest of Ottoman Iraq</i>
	34. Samira Bouyahia Amrani and Zakia Radjai, <i>A floral motifs in the Algerian art during the Ottoman period</i>
	32. Irene Lanning, <i>Violet Dickson, Umm Saud, the last grande dame of Arabia</i>
	35. John Thompson (with exhibits), <i>An Ottoman Bouquet</i>
16.00 – 16.30	Tea and summing up (Paul Starkey), Thanks (Sabina Knees) and Farewell (Semih Bey)

Accommodation Advice: If you require hotel or bed and breakfast accommodation, we advise booking sooner rather than later. There is a list of suggestions on the website too but please note that these have not been vetted. Edinburgh is a very popular venue and accommodation for the dates in question is getting booked up quickly. In addition to the list on the ASTENE website, details are of course also available on the usual booking sites (e.g. www.booking.com). Please note that we are unable to assist with finding or paying for your accommodation.

Ottoman Horizons You may also like to know that interest in the Ottoman world is inspiring several other events in Edinburgh in May 2017. The previous weekend (6 and 7 May) Nomad's Tent, Edinburgh, is organising a symposium entitled 'Travellers and Treasures of the Ottoman World' and a visit to a tulip garden on the Sunday; an opportunity to visit Ottoman collections at the National Museum of Scotland, and other associated events during the week. As a grand finale, there will be a concert with Emre Araci, Turkish composer and conductor, specialist in Ottoman music, and the Edinburgh University Students Orchestra on the evening of 14 May. Further details are available from Nomad's Tent (nomadstent.co.uk) and bookings can be made from the middle of March.

Please book early! We look forward to seeing you in Edinburgh in May. In the meantime, please do not hesitate to contact us again if you need further information.

Paul Starkey, TIOL Committee, chair

ASTENE VISIT TO WESTERN CRETE 2018

Expressions of Interest Required

Plans are advancing for a small party of ASTENE members to visit western Crete in May 2018. Malcolm Wagstaff will lead the tour and Anna Butcher, who went with ASTENE to Albania and Mani, will be the tour manager. It will last for a week, including time travelling from the UK and back. Plans include a visit to Heraklion (Candia) where most travellers spent at least some for their time in Crete. As well as looking at what remains of the old town and its impressive fortifications, the group will visit the Archaeological Museum (known for its Minoan material) and the Historical Museum of Crete. Opportunity will be taken to

visit the Minoan palace at Knossos, the nearby Villa Ariadne built by Sir Arthur Evans as his excavation base and the associated 'Taverna'. Nearby is the site of the famous kidnapping of the German General, Heinrich Kreipe (1944), by a group including Patrick Leigh Fermor. From Heraklion the tour will continue through the interior of Crete to the picturesque port of Rethymnon on the way to Khania, stopping at the famous monastery of Arkhadia. Khania (Canea) will be the base for the second, longer part of the tour, hopefully in the historic quarter of Halepa. This is where the government of Crete was located during Crete's brief period of autonomy in the late 19th and early 20th century. The area contains many neo-classical buildings, including the family house of Eleftherios Venizelos, Prime Minister of Greece at various dates between 1915 and 1933. Edward Lear stayed in Halepa during 1864 and became acquainted with the Egyptologist, Robert Hay, whose wife was Cretan and came from a village in the interior. The party will visit some of the sites associated with Lear and Hay, but also a few of those visited by Robert Pashley, who travelled in the island a few years after the end of the Greek War of Independence. William Lithgow, the 17th century Scottish traveller, will be our companion throughout the visit. Finally, it may be possible to visit the high Omalos Plain where the famous Samaria gorge begins its descent to the south coast. A walk down the gorge is not envisaged.

The organizers would be grateful for expressions of interest in the tour before the detailed itinerary is settled. Numbers will probably be limited to 20-25. If the tour appeals to you, please contact Malcolm Wagstaff before 27 May 2017. A decision about the viability of the tour will be made following that and, assuming it will go ahead, details will be available shortly afterwards.

Contact details:

Professor J.M. Wagstaff

e-mail: jm_wagstaff@yahoo.co.uk

Tel: 01603 505 795

Postal address:

4 Cringleford Chase
Cringleford
Norwich
NR4 7RS

OTHER NEWS AND EVENTS

Conferences and Talks

From Athens to Babylon: A Photographer's Journeys of Discovery

A conversation between Professors Robert Ousterhout and Charlotte Roueché

March 30, 2017 18.30–20.00

John Sandoe Books, 10-12 Blacklands Terrace, Chelsea, London SW3 2SR, UK

Cornucopia is happy to announce a sequel to Professor Robert Ousterhout's Palmyra lecture at the Royal Asiatic Society, London (Tuesday, March 28).

On Thursday, March 30 (6.30–8pm), the much-loved Chelsea bookshop John Sandoe Books (one of the few shops in the world to stock a complete set of Cornucopia) will host a conversation between Professor Ousterhout and Charlotte Roueché, Professor Emeritus of Digital Hellenic Studies at King's College, London. They will discuss the work of John Henry Haynes, an all but forgotten 19th-century photographer.

In a groundbreaking book, *John Henry Haynes: A Photographer and Archaeologist in the Ottoman Empire 1881–1900* (£22.95), Professor Ousterhout rediscovers the father of American archaeological photography and records the drama and intrigue of his career.

A companion volume, *Palmyra 1885: The Wolfe Expedition and the Photographs of John Henry Haynes* (with B. Anderson) (£19.95), presents for the first time dozens of photographs Haynes took during a stopover at Palmyra in 1885 – long before the advent of tourism or the devastation of the Islamic State. In both books, Ousterhout assesses Haynes's unique blend of artistry and documentation.

Wine, rakı and other refreshments will be offered. After the conversation, the author will be happy to sign copies of both books, which will be available to purchase.

This is the first such Cornucopia conversation in London, and it is hoped, the first of many.

Attendance costs £10. Booking is essential, as there is a limit of 30 places.

RSVP and enquiries: +44 (0)20 7589 9473 or sales@johnsandoe.com

Two-way Tickets: Travel, Home and War

University of Oxford, England: 20 June 2017

Deadline: 24 Apr 2017

War necessitates travel: soldiers on active duty are 'mobilised', and so in a different sense are the people that war has displaced or made homeless. From the peripli of classical antiquity to the Grand Tour, from ethnographic and imperialist expeditions to postcolonial travel, the dialectic of home and abroad, foreign and native, is typically scrutinised through the experience of mobility, and further tested by the question of the return home. Not everybody has a 'two-way ticket' when it comes to war, but the industry around war tourism might indicate what war-related travel brings home, and its involvement in the construction of national and group identities.

This interdisciplinary conference asks how the concept of home is reassessed through travel generated by war. It invites debate around the ways travel precipitates or disrupts the construction of identity, against the backdrop of war. How do travelogues and literary fiction, fine art and film, museums and battlegrounds stage the encounter between home and the unheimlich? The conference welcomes papers from across all periods and fields, which might include literary studies, art history, film, gender, history, anthropology, psychology and media studies.

Proposals should include a title, 300 word abstract, and short biography, for a 20-minute paper.

Topics might include:

- * War tourism and national identity
- * War, travel, and the unheimlich
- * Dark tourism
- * The experience of exile; refugees of war
- * Nostos, and the return home from war
- * Travel, home, war, and gender
- * Imperialist travel; journeys and geopolitics
- * Travel on the home front

- * Travel and postwar reconstruction
- * Transport technology and war
- * War reportage
- * War propaganda and military recruitment
- * 'Militourism'
- * Tourism and terrorism

Contact details: twowayticketconf@gmail.com

Encounters with Difference: A conference on travel writing and gender

Free University of Berlin, 27–28 October 2017

Deadline for submissions: June 15, 2017

Confirmed speakers: Carl Thompson (St Mary's University), Churnjeet Mahn (University of Strathclyde), Dúnlaith Bird (Université Paris 13)

Travel Writing is centrally concerned with narrating encounters with difference. This conference seeks to further the discussion of how gender influences these encounters and the writing thereof. While recent years have seen renewed scholarly interest in travel writing and in questions of gender in the field, there are still crucial questions to be asked about the gendering of travel and travel writing. This conference will explore questions such as: How does gender interact with and modulate other kinds of difference, particularly cultural or racialised difference, in these texts? How are processes of othering, racializing, and gendering mutually implicated in travel writing? Do encounters with others trouble writers' own identities – including gender identities, as colonial or imperial subjects, of European supremacy – or are these troubling encounters neutralized by recourse to other forms of difference, such as race? What part does gender play in different kinds of travel writing, and in writing from different locations and cultures?

Furthermore, this conference will explore how gender defines and shapes travel writing as a (hybrid) genre: How is and were definitions of travel writing gendered? How does and did gender play into questions of authenticity, fictionality and the proper scope of travel writing?

Possible topics include, but are not limited to:

- * Gender and the definition of travel and travel writing
- * Space, place, mapping and gender
- * Travel writing as nature writing
- * Travel writing as a hybrid genre, e.g. political discourse in personal correspondence

- * Relations between authenticity, fictionality and hybridity
- * Gender and the reception of European travel writing outside Europe
- * What is the role of gender for non-European travellers? Is the intersection of gender and imperialism relevant?
- * Queering travel writing and the study of travel writing; travel writing and sexuality
- * Gender and travel photography
- * Travel writing, gender and affect
- * Travel writing, gender and forms of authority accruing to writers and travelers through travel writing
- * Gender and the forms of knowledge and social commentary articulated in travel writing
- * The significance of travel writing for knowledge production through history

Please send proposals for either single 20-minute papers (abstract approx. 250 words, plus short bio and institutional affiliation) or panels of 3 papers (brief description of panel theme plus 3 abstracts) to encounterswithdifference@gmail.com by 15 June 2017.

Exhibitions

An 1857 excavation revisited – The Tomb: Ancient Egyptian Burial at the National Museum of Scotland

By the mid-19th century, many museums across Europe had growing ancient Egyptian collections, but the lack of systematic excavation and archaeological recording limited the understanding of the object's original context and use. Scottish archaeologist Alexander Henry Rhind (1833–1863) set out to attempt to change that. In 1857, 160 years ago, he discovered a remarkable tomb in Sheikh Abd el-Qurna, Thebes, containing an extraordinary group of funerary objects that are the focus of a new exhibition at the National Museum of Scotland, Edinburgh.

The exhibition builds on archival and collections research presented at the ASTENE conference in 2013 and published in *Every Traveller Needs a Compass* (2015). It has been possible to reconstruct much of the tomb's history from Rhind's detailed recording, published in *Thebes, Its Tombs and Their Tenants* (1862), as well as preserved in the Museum's archival special collections. The exhibition follows the story of Rhind's tomb, which was originally constructed for a chief of police (*Medjai*) and his

wife shortly after the reign of Tutankhamun around 1290 BC, reused through the Third Intermediate Period, and then sealed in the early 1st century AD with an intact Roman-era family burial. Objects from the tomb are displayed alongside other burial objects to explore changing funerary practices in ancient Egypt.

The final reuse of the tomb can be dated specifically to 9 BC, as recorded on two bilingual funerary papyri in hieratic and demotic, personalised for their owners Montsuef and his wife Tanuat, who lived through the reign of Cleopatra VII and the Roman conquest of Egypt. Their family's rich assemblage of burial objects creatively navigates Egyptian tradition and classical influence, and includes a unique wooden funerary canopy, a rare painted shroud, inscribed mummy bandages, a gilded mummy mask, and a gold wreath.



Pair statue of a Chief of Police and his wife (A.1956.143). Sandstone, Sheikh Abd el-Qurna, Thebes, Egypt, late 18th-early 19th dynasty, c. 1323 –1279 BC. ©National Museums Scotland



Funerary canopy inscribed for the high-official Montsuef (A.1956.353). Sycamore-wood, Sheikh Abd el-Qurna, Thebes, Egypt, early Roman period, 9 BC. ©National Museums Scotland

Other highlights of the exhibition include a beautiful pair statue of the chief of police and his wife; a spectacular gilded cedar, ebony and ivory box inscribed for King Amenhotep II; and a Book of the Dead of the Vizier Useramun, who served Hatshepsut and Thutmose III.

The Tomb: Ancient Egyptian Burial is on display 31 March–3 September 2017 at the National Museum of Scotland, Edinburgh, and admission is free.

Margaret Maitland

The Legacy of Ancient Palmyra: J Paul Getty Museum

Online exhibition

Free | No ticket required

War in Syria has irrevocably changed the ancient caravan city of Palmyra. The Romans and Parthians knew Palmyra as a wealthy oasis metropolis, a center of culture and trade on the edge of their empires. For centuries, traveling artists and explorers have documented the site in former states of preservation. This online exhibition captures the site as it was photographed for the first time by Louis Vignes in 1864 and illustrated in the 18th century by the architect Louis-François Cassas. Their works contribute to Palmyra's legacy, one that goes far beyond the stones of its once great buildings.

Access the exhibition online at http://www.getty.edu/research/exhibitions_events/exhibitions/palmyra/index.html

Qurna History Project

Below is an update from Caroline Simpson on recent progress made in Qurna. The project aims to raise awareness of the richness of the cultural heritage of Qurna and the Qurnawi.

Here is some good news to start 2017. The exhibitions about Robert Hay's Qurna of 1826 and other exhibitions that were part of Qurna Discovery have been remounted and are there for all to see again.

In May 2010 the Governor of Luxor's big machines demolished the buildings we had just restored. The exhibitions themselves were rescued and have been 'in store' at Abdu Daramalli's lovely craft centre in As-Siyul – about 3 km north. In December we put them up again – at last! In addition to all the panels we had before, a third Hay Panorama is now also on

show for the first time anywhere in the world, and in 2015 I made a panel to illustrate the working of a traditional thresher that Abdu had rescued.

Balady Handicraft Qurna is open every day except Friday, 9-12.00 see <http://www.baladyhandicraft.com/> There are many beautiful things made by women, men and children at the Centre for you to buy for yourself or as presents – scarfs, rugs, children's clothes, embroidered table linen, pottery, jewellery – all hand-made by people being taught and employed at the Centre.

If you have a group who wishes to visit outside normal open hours, the Centre could be opened specially for you – please phone Abdu on 01005436085. You can get to the Centre by taxi, or on a local arabiyya to As-Siyul. Directions are on the Balady website at http://www.baladyhandicraft.com/images/Lageplan_web.pdf. I hope that you will go again to Egypt and can take the time from a busy 'ancient history' schedule to see the more recent history of the people who lived on the Theban Hills, and buy some of the craft works that they are still

making. Please go and visit the Balady Centre and buy some of the hand-made craft works.



photo courtesy of Caroline Simpson

Thank you to those of you who first made Qurna Discovery a reality way back in April 2001.

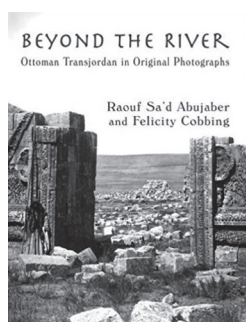
Thank you to Abdu and family, friends and helpers for its new home.

Insha'allah this fourth home will happily be its final one.

Caroline Simpson

BOOKS AND REVIEWS

Abujaber, Raouf Sa'd, and Cobbing, Felicity,
Beyond the River: Ottoman Transjordan in Original Photographs, London: Stacey International, 2005, pp.240, 9781900988827, £25.



In this splendid and beautifully produced book, over two hundred black-and-white photographs and colour paintings held by The Palestinian Exploration Society in London, have been reproduced, many for the first time. The book was published as a result of collaboration between the eminent Jordanian historian, Dr Raouf Sa'd Abujaber, and the Executive Secretary and Curator of the Palestinian Exploration

Fund, Dr Felicity Cobbing. Dr Abujaber is an expert on Transjordan and is the author of at least twelve books, including *Pioneers over Jordan: the frontier of settlement in Transjordan, 1850-1914* (London: IB Tauris, 1989) and *Arab Christianity and Jerusalem* (London: Gilgamesh, 2012) and has published over a hundred articles in Arabic and English. Several ASTENE members will have met Felicity at various joint events held in collaboration with the PEF, the most recent being a conference on travellers and the Freemasons. An expert on archaeology and architecture in the region, she has excavated at Tall al-Sa'idiyyah in Jordan with the British Museum, and travelled throughout the Levant. She is also co-author with David M. Jacobson of *Distant Views of the Holy Land* (Sheffield: Equinox Publishing, 2015).

Beyond the River was described by Ramsay Wood, in *PEQ: Palestinian Exploration Quarterly* 140/2 (2008), 149-50, as a 'a visual treasure-trove for anyone of archaeological inclinations this elegant production is uncompromisingly a reference book for scholars or expert amateurs.' Its evocative

images captured the powerful spirit of the place and an important era in Levantine history. Every chapter is full of historical detail and travellers' reports. There are useful maps and sketch plans made by travellers, some of them reproduced in colour. The pictures belong to the last few years of the Ottoman Empire, before the Hashemite Emirate of Jordan was established in 1921: the earliest photograph taken in 1852.

There are nine chapters. The first outlines nineteenth-century travel with reproductions of drawings, including portraits of John Lewis Burckhardt, James Silk Buckingham and Léon de Laborde. There is an early photograph of the PEF Survey Team of 1867–1870 taken by Henry Phillips in 1867; and mention of numerous explorers, many of whom left us a rich legacy in their travel writings.

The second chapter describes the land and people of Transjordan. Chapters three to eight each cover a different geographical area: the Rift Valley; the North; the Middle Range and Ammon; the plateau including Moab and its environs; The Southern Range and Moab; and the South, that is Edom and the remains of the Nabateans. As someone who remembers Jordan from the 1960s well, many of the images portray a countryside that was still then familiar and evoke many memories: Jerash before its rigorous excavations; Dumas's panorama of Salt; the ruins of the *Umayyad winter palace* of al-Mushatta; Bedouin bayt al-sha'ar; the barley harvest or the citadel of Karak; and of course, the extraordinary archaeological site of Petra and the most delightful unspoilt site of Beidha: in my day, still only accessible by horseback from Petra. The final chapter portrays and describes a new era, that of the Arab Revolt – and many further PEF surveys. This chapter conveys the grim reality of war but also remarkable portraits of Sherif Abdullah and his entourage.

Of particular interest to ASTENE members, is a fascinating Appendix I that contains short biographies of traveller-photographers as well as a brief account of the changing face of photography. Many of them will be well-known to ASTENE members, such as the Bonfils family, Horatio Kitchener in the 1880s, the striking images taken by T.E. Lawrence, and Henry Phillips who worked directly for the PEF. The historical detail is sound and the book well edited (the only typo I noticed was 'Linat' instead of Linant de Bellefonds who explored Petra with Laborde in 1828 in the caption on p.181). There is also a useful bibliography but,

most unfortunately, no index of either place names or people.

Janet Starkey

Goudie, Andrew, *Great Desert Explorers*, Society for Libyan Studies, hardback, December 2016,. 350pp, ISBN 978-1900971454, £39.95.



This is a remarkable book about desert explorers both for the scope of the book and for the numerous incredible stories of the men, and occasional women, who feature in its pages.

As one who was inspired to explore the deserts of North Africa and the Arabian Peninsula by Ralph Bagnold and Wilfred Thesiger respectively, I was delighted but hardly surprised to find entries for my boyhood heroes. Like many ASTENE members, having researched and written widely on the Sahara and other deserts in the greater Middle East I was not surprised to find the usual names popping up here: Burckhardt, Burton, the Blunts, Gertrude Bell, W.G. Browne, Doughty, Nachtigal, Rohlfs, Hornemann, and Philby.

Even if one were to limit oneself to explorers of – as the material is organised here – Arabia, the Middle East and Iran, and Egypt and Libya, “Great Desert Explorers” stands out among similar books because it shines a light on a number of individuals that are today all but forgotten. Among these I would mention Francis Chesney, an Ulster-born Royal Artillery officer in the British Army who fell into desert exploration somewhat by chance, after first travelling to Constantinople at the age of 40, in 1829, with some rockets for the Turkish sultan. While there, the British Ambassador, who was concerned about growing French influence in the Egyptian court of Muhammad Ali, suggested that Chesney travel to Egypt and Syria to report on the situation in those lands. After reconnoitring southern Sinai, he travelled up the Nile as far as Wadi Halfa. Clearly having caught the exploration bug, Chesney went on to explore the Syrian desert, before arriving at and navigating the Euphrates.

Another Irishman to feature in the Arabia, Middle

East and Iran chapter is George Forster Sadlier. Born in Cork, like Chesney, in 1789, Sadlier (also sometimes Sadleir) joined the British Army at the age of 16 and would, in his military career, spend 22 years in continuous service overseas. What makes Sadlier stand out in the annals of desert exploration is that he was the first European to cross the Arabian Peninsula from east to west. Following a (temporarily) successful campaign by Egyptian troops, under the command of Ibrahim, Muhammad Ali's second son, against Sa'ud-Wahhab forces in Arabia, Sadlier was chosen by the British governor general in India to make contact with Ibrahim, to offer him congratulations, to gauge Egyptian intentions, and to get Egyptian help to deal with pirates in the Persian (here Arabian) Gulf. Travelling from Bombay, Sadlier would eventually land in Qatif before setting out on his 1,000-mile, 84-day crossing of Arabia, via Riyadh and Medina to Yenbu, in June 1819.

Organising the book into geographical regions makes perfect sense, of course, but what added to my reading pleasure was that these larger chapters were then broken down into a series of neat, bite-sized entries, one per explorer. In this way the reader can easily explore individual characters without struggling through material that may be of less immediate interest. I took this opportunity to first find out what the author's opinion was of my favourite explorers, before moving on to other, lesser known territories and names.

Although I'm aware of my audience here, it would be a disservice to this wonderful book not to elaborate on its global scope. Apart from those sections already discussed, the hot deserts of the world are arranged here into chapters on South America, Australia, China and Central Asia, Ethiopia and Eritrea, India and Pakistan, Southern Africa, North America, and North Africa, i.e. the Sahara west of Egypt and Sudan. It was a real treat to step outside my usual regions of interest, and discover some of the pioneering desert explorers of, in particular, North America, Australia, and India and Pakistan. The map of Europe superimposed over a map of Australia on page 101 was particularly useful in fixing in mind a previously only half-known scale.

Over the years, I've found that describing a publication as a coffee table book can divide opinion. Many people like the term, creating as it does a feeling that the book under review is a glossy, usually substantial, and sumptuously illustrated work that

one can dip in and out of at leisure. Others harbour a fairly intense dislike, not so much of the term but of what it stands for. Typically, would-be detractors are critical of those very same characteristics just mentioned, that are hailed as marks in the pro column by supporters of the coffee table book.

Critics of the form tend to believe that for all its weight and rich illustrations, the coffee table book lacks real academic or literary weight. Andrew Goudie's *Great Desert Explorers* must surely make the naysayers think again, because this is both a serious work of scholarship and a richly-illustrated volume that would be the pride of coffee table or bookcase alike.

Produced jointly by the Silphium Press (an imprint of the Libyan Studies Society) and the Royal Geographical Society, the writing throughout is lucid, and the multiplicity of maps, photographs and other illustrations make this a coffee table book for anyone who loves deserts, the armchair traveller and the serious scholar alike.

Eamonn Gearon

Fritze, Ronald H., EGYPTOMANIA: A History of Fascination, Obsession and Fantasy. Reaktion Books Ltd, London, 2016, 448 pp., £25, 978 1 78023 6319.



The subtitle of Prof. Fritze's book promises a history of fascination, fantasy and obsession related to "Egyptomania", so his understanding of the term is critical. Also known as the Egyptian Revival, Egyptomania is normally defined as inspiration by ancient Egyptian art and architecture for new works within other cultures. The applications are architecture, monuments, the arts and decorative arts. The Egyptian Revival uses original forms, elements and motifs in new ways that remain identifiably Egyptian, but that may convey new meaning and symbolism.

The author's definition unfolds incrementally within the introduction, leaving it to the reader to piece

together. His simple definition is 'fascination with ancient Egypt in its many aspects,' a fascination which may be scholarly, but he goes on to say it is also a 'widespread, indeed global, and persistent aspect of popular culture.' To Fritze, the allure of Egypt is simultaneously exotic, yet familiar. Ultimately, his Egyptomania is 'a fascination with myth which dovetails with the collective unconsciousness's focus on (the) archetypes' of Carl Jung. Fritze, who is not an Egyptologist, is working with a multi-faceted and idiosyncratic definition of Egyptomania.

The book is meant to be a history of Egyptomania, not of Egyptology. Its objective is to present the fascination of the myth and reality of ancient Egypt in popular culture, with a focus on the West; it 'only briefly touches upon visual manifestations in architecture and design'. Considering the standard definition of Egyptomania, omission of art, architecture and design from consideration in its history is a disappointing anomaly. Fritze assumes we all understand the same meaning of "popular culture"; it would have been better to make clear his understanding. We are left guessing whether Egyptomania in popular culture is a purely modern phenomenon, or if he is about to make a case for it having been in popular culture through history. Such a claim would be novel, as the notion of visible signs of Egyptomania within popular culture through history is not recognised until perhaps the 18th century, and expression of views about Egypt by the largely illiterate and uneducated masses of antiquity through the Renaissance would be a difficult concept to argue.

Fritze tells us about 'Cleopatra chairs' as an example of his personal experience with Egyptomania. He gives a few examples of Egyptomania: the architecture of the 'Tombs' or Halls of Justice in New York City, the funerary architecture at Highgate Cemetery, and exhibitions of Crystal Palace and the various World Fairs. All those are examples from architecture and design, despite their exclusion from the book. Katy Perry's musical video for Dark Horse is a surprising example of Egyptomania, as is a description in *To Kill a Mockingbird* of the narrator's brother attempting to walk like an Egyptian.

The book is organised into an historical survey of reference to and interest in ancient Egypt (not Egyptomania!) from Biblical antiquity through the present (244 pages) followed by varieties of modern Egyptomania (126 pages). Because of the time span and comprehensive scope of the book, this review can but give a flavour of the contents.

The first chapter provides an introduction to the environment and geography of Egypt and an overview of ancient Egyptian history and culture. Most unusually, the first historical chapter is about the Hebrew's perceptions of Egypt and Egyptians via Bible stories. Unlike the sources for subsequent chapters, Fritze advises that the Bible can't be read as pure history.

Greek and Roman references to Egypt follow. It is a combination of ancient history, Egyptology and myth, noting Herodotus' *Histories*, and the views of Diodorus, Strabo and Plutarch, etc. Topics include the mystery of the Nile, mummification, manners and customs of Egyptians, the antique and mysterious monuments, with Egypt considered to be an antique land of wisdom and a source of secret knowledge. We learn of the conquest of Egypt by Alexander the Great, who, we are told, may have been an Egyptophile. Starting with Julius Caesar, the history of Rome and Egypt unfolds. The popularity of the cult of Isis in Roman society is covered, and the cult of hermeticism, with Egyptian origins, is introduced.

Medieval period references open with St Augustine (354-430), who rejected hermeticism in his *City of God*. Fritze explains that the decline of knowledge about Egypt in the Classical period was linked to the fall of the Roman Empire. The Islamic interest in Egypt is explored, followed by that in the Christian medieval West. Both include details of travellers, and from Europe we have information about pilgrimage and the Crusades. Hermeticism is explained, along with the story of its apocryphal Egyptian sage-founder Hermes Trismegistus. The author concludes that hermeticism and stories of the Bible kept interest in Egypt alive for scholars and in popular culture of the Middle Ages through the Renaissance.

Rediscovery of the Classical world and its writers revived interest in the subject of Egypt during the Renaissance to the Enlightenment (15th - 18th centuries). Fascination with hieroglyphs and attempts to decipher them took place. In the mid 15th century there was a renewed interest in hermeticism due to the translation of a manuscript of dialogues in Greek into Latin (supposedly written by Hermes Trismegistus). Scholarly interest in the new science of archaeology began to extend to Egypt: Bernard de Montfaucon published a descriptive list of the Egyptian and Egyptianising monuments in Rome. We learn of 18th century travellers' accounts of Egypt and of Abbé Jean Terrasson's influential novel *Sethos*.

Napoleon's Egyptian Campaign made possible the birth of the new science of Egyptology, and its publications revealed more accurate information about ancient and contemporary Egypt. The French discovery of the Rosetta Stone was the key to understanding hieroglyphs, deciphered by Champollion in 1822. A race to acquire antiquities for the museums of Europe ensued; this has been dubbed the Rape of the Nile. The growing taste for things Egyptian resulted in the acquisition of obelisks from Ottoman-ruled Egypt by France, Britain and America. The seventh and penultimate historical chapter is about Nineteenth century Egyptomania, when 'it became a component of popular culture'. It includes mummymania, the rise of tourism to Egypt, a little about the Egyptian Revival in architecture and art, and all you could ever want to know about Egyptian-themed 19th century fiction. The historical survey closes with the discovery of the tomb of Tutankhamon in 1922 and the rise of mass Egyptomania.

Topical chapters about types of modern "Egyptomania" follow immediately and without transition. The subjects are Occult Egypt, Alternative Egypt (pyramids, hyper-diffusion of culture, extreme antiquity and ancient aliens), African American Egyptomania and Egyptomania and Fiction. The occult and alternative history chapters receive the same academic, uncritical treatment as the historical survey, without any appreciation of a sense of the absurd. 'Egyptomania in Fiction' is somewhat repetitive with what was covered in the historical survey. At 37 pages, it is the longest of the thematic chapters, although the title is misleading because it includes cinema as well as novels. In the postscript, Fritze comes to no conclusion: 'Why Egypt is so attractive in popular culture remains something of a mystery'.

Ronald H. Fritze is Dean of the College of Arts and Sciences and Professor of History at Athens State University and the author of many books including *Invented Knowledge: False History, Fake Science and Pseudo-religions* (Reaktion, 2009). The author's original fascination and familiarity with Egypt came through parochial education, Sunday school, and Biblical themed Hollywood blockbusters of the 1950s.

In the opinion of this reviewer, Fritze appropriates the term Egyptomania and applies it as a catchy and misleading title for a serious historical survey of the broad interest in and knowledge about ancient Egypt. The topical chapters dealing with modern varieties of so-called Egyptomania are a jarring juxtaposition.

If the reader has no interest in these, skip them. 'Alternative Egypt and the Occult' did, however, deal with the obsession and fantasy mentioned in the subtitle.

Despite claims otherwise, this book sets forth the history of Egyptology intertwined with the history of the reception of ancient Egypt in the West. My objection to popular culture undefined and unqualified by the author was noted early in this review. The author eventually concedes that it was not until the dawn of the 19th century, after Napoleon's rediscovery of Egypt and in conjunction with changes in society brought about by the Industrial Revolution, that 'Egyptomania was no longer a phenomenon of intellectuals and the elite'.

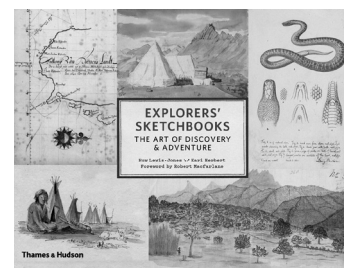
This work could have benefitted from professional editing. The style of writing may be described as dry academic, although Fritze often over explains, which is patronising. Repetition abounds. Along with the densely factual approach, his style can be anecdotal in places, reminiscent of what Alan Bennett referred to as 'a somewhat redundant intimacy'.

The book is printed on pulpy paper, which does not take well to the reproduction of the 46 black and white images, which are sludgy and difficult to see.

Although aspects of *Egyptomania* are not to my taste, it is useful to have in one volume an historical overview of Egyptology and the reception of ancient Egypt – apart from the sorry omission of the arts and architecture. The book is well footnoted and provides numerous references, so the reader can trace back to the often absorbing sources for fuller information, and without Fritze's interpretation.

Cathie Bryan

Lewis-Jones, H., & Herbert, K., *Explorers' sketchbooks: the art of discovery and adventure*. Thames & Hudson, 2016, 320pp, 9780050252192, £19.



"I have no reason to go except I have never been, and knowledge is better than ignorance". Freya Stark (p.258)

Stark's comment embodies the attitude of exploration and record-taking that brings this wonderful book by Huw Lewis-Jones and Kari Herbert to life. Stark is just one of the many and varied explorers, artists, botanists, ecologists, anthropologists, mapmakers, eccentrics and visionaries contained within. This crown-prince of coffee-table books captures the sketches, journals, photographs and trophies of an incredible array of 'worldgoers' in delightful presentation and quantity.

Accurately described by Lewis-Jones and Herbert as a visual compendium, it is arranged alphabetically to deliberately juxtapose the variety of personalities and horizons contained within. Through the journals and sketchbooks contained in the book, we are able to share the thoughts and reactions of 70 notable individuals who travelled through the wilder fringes of society, either geographically or conceptually.

Robert Macfarlane, who writes an excellent introduction, is as appreciative as I of the book's breadth. Having thought himself 'reasonably familiar with the history of exploration', after twenty years researching and writing on the subject, he is dazzled by the characters he is introduced to. The book creates memorable vignettes of these artist-explorers, whose exploits cut across a huge breadth of topics.

We are re-introduced to many familiar characters: Darwin, Cook, Heyerdahl, Shackleton, Speke, Hillary and Scott to name a few. Accompanying their profiles are invariably gripping images, setting their careers in a context which, in many cases, I hadn't seen before. Each explorer is introduced within a 2-4 page snapshot. These appetite stirring pieces serve as introductions, inciting the reader to look further into the wider literature and artwork.

Importantly, the book also introduces a cast of less well known but no less interesting contributors; for example, Adela Breton (p.72) whose paintings are in the Bristol Museum. She was an intrepid Victorian lady who travelled extensively, but at the age of 50 came upon the ruins and pyramids of Chichen Itza in the Yucatan jungle of Mexico, recording them in a series of exquisite watercolours. Another was Alexandrine Tinne (p.274) who set out in 1869 to be the first woman to cross the Sahara, dying in the attempt.

Personally, I found the painting by Alan Bean, the 4th of the 12 men who walked on the moon, to be one of the outstanding and yet simplest (p146). The painting

is of his gloved hands and he appears to be holding a tiny sphere that is the Earth. He says "Reaching up, I balanced the Earth between my gloved thumb and forefinger. Our world, the whole Earth, was safely cradled in my fingertips". A lovely touch is the note describing the canvas as 'space debris'.

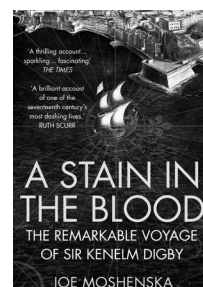
Being an Egyptologist I also noted the presence of the artist Howard Carter; Amelia Edwards - the godmother of Egyptology, and Hector Horeau, whose beautiful archive resides in the Griffith Institute in Oxford. I have a particular interest in women artists and travellers and was pleased to find them well represented in this book. The explorers vary enormously and the collection of notes and images cover all the emotions associated with discovery - humour, pity, amazement and a real sense of history. Who could fail to be moved by Captain Scott's (p.246) poignant diary entries as he watched his fellow expedition members die one by one, knowing his turn would be next: "We shall stick it out to the end, but we are getting weaker, of course, and the end cannot be far. It seems a pity, but I do not think I can write more." The collection also includes the journal of Roald Amundsen, who beat Scott to the South Pole and after learning of Scott's death, 'lost all sense of glory'.

Lessening the tragedy and hardship of polar exploration are accounts from individuals such as John Auldjo (p.28) who scaled Mont Blanc in 1827. Fortified against hardship, he prepared ample provisions for the expedition including champagne, 2 bottles of brandy and 20 bottles of red wine. We hear he enjoyed the view from the top in some style.

Simply put, this book is a treasure chest of delightful and varied content. It has immaculate presentation and I would urge you to add this to your collection, it will reward you with many years of pleasure.

Lee Young

Moshenska, Joe, *A Stain in the Blood: the Remarkable Voyage of Sir Kenelm Digby*. London, Heinemann, 2016, 9780434022892, 554pp, £20.



Kenelm Digby (1603–65) is one of the most colourful of the English Mediterranean travellers of the seventeenth century: his story has been a long time finding a narrator, but this book has been worth waiting for. At its core, as the title implies, is the story of the voyage to the Mediterranean undertaken by Digby in 1627–9, when he was in his mid twenties, but the author also tells us a good deal about his early life, and sketches out the later part. Moshenska's premise is that the voyage was the pivotal event of a life that was full of interest from beginning to end, extending his natural curiosity and challenging his inherited culture: in view of this it would have been interesting to have had a more detailed account of the post-voyage years and of Digby's contribution to science, but no doubt there were considerations of space.

In fact it is untrue to say that Digby's tale has waited so long to be told, since he told it himself, in two versions: he kept a journal of his voyage, and, partly inspired by Philip Sidney's *Arcadia*, he wrote (during a lull in the voyage) a fictionalised account of his secret marriage and its place in his life, which he called *Loose fantasies*. Neither the journal nor the novel was published during his lifetime. From an early age Kenelm showed a passion for books and book-learning, and Moshenska's narrative method – each section is prefaced by a paragraph or so from *Loose Fantasies* – emphasises the way in which fact and fiction are blurred in his life, both by the novelistic character of many of its events and by Kenelm's own interior life, constantly informed by his reading.

Digby was the elder son of one of the Catholic gunpowder plotters, and his father was executed for treason when Kenelm was a small child: this is the 'stain in the blood' of the book's title. Kenelm and his brother were brought up quietly in Buckinghamshire and educated by their devout Catholic mother. Moshenska demonstrates vividly how in the early part of his life Kenelm was driven by the need to try to wash out this stain and prove himself both brave and loyal. Thanks to the patronage of his distant cousin, John Digby, later Earl of Bristol, in 1617 the 14-year-old found himself in Madrid, where Digby was ambassador. This was the start of his passion for the sights, sounds and tastes (he was interested in food and cooking, in art, and in languages, all his life) of foreign places. It was here that he watched the extraordinary fiasco of the visit by Prince Charles and Buckingham, who arrived incognito to take a look at Charles's prospective

bride, the Spanish Infanta, but found it difficult to leave again on account of the breach of protocol: it was the stuff of farce, but also a serious diplomatic incident. However, from that time Charles was kindly disposed to Kenelm, although Buckingham in his later role as belligerent Protestant, put obstacles in the way of the planned Mediterranean voyage.

The narrative method is one of the strengths of this book. Another is the skilful way in which Moshenska sets the personal story in its complicated historical context, political, religious, and intellectual: born in the year of James I's accession, Kenelm lived through Charles I's reign, the Civil War and the Interregnum, and the Restoration. In 1630 he converted to Anglicanism under the influence of Laud, and of the interests of his own career, but reverted to Catholicism five years later. He secretly married Venetia Stanley, whom he had met when he was in his early teens, and had two sons with her before their marriage became public knowledge, although rumours abounded. From his days at Oxford as a young teenager, he was fascinated by astrology and alchemy, and after Venetia's sudden early death in 1633 he moved to Paris and spent much of his time doing chemical experiments. He was an early fellow of the Royal Society.

Kenelm had an official commission from Charles for his voyage, but frequently behaved like a pirate: Moshenska conveys well the blurred lines between state-sponsored war, privateering and piracy. Kenelm was clearly a very brave man, as well as one of great personal charm: he had some spectacular successes, notably freeing fifty English slaves from Algiers. He managed, very unusually, to meet some women in Algiers: it would be fascinating to know how he was able to do this. His voyage contributed to making him open-minded about people whose lives and views were very different from his own: in the Ottoman Empire he recognised that there was a porousness between Islam and Christianity that was in strong contrast to the black and white view portrayed in the English theatre, for example. Later in his life he became friends with two fiercely Protestant men, Oliver Cromwell and John Winthrop. Curiosity was one of his defining characteristics.

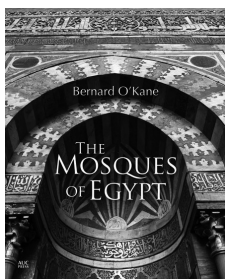
There were places where I found the fictionalising unnecessary, for example in sentences like this: 'He turned from the shelves and shuffled slowly towards the doorway, glancing as he went into the adjoining chambers' (6). There are some irritating gaps in

the references: Moshenska doesn't tell us where the allegorical portrait of Venetia is, for example (the National Portrait Gallery) – nor does he tell us that this portrait is thought to be posthumous. And I would love to know what happened to the huge tome that Kenelm left to his only surviving son, containing 'the History of the Family of the Digbys', but perhaps its fate is unknown. The map is inadequate. It would have been helpful to explain that Delphi and Delos were confused at that time (the site of Delphi had not yet been discovered). Personally, I found the subdivision by date in the index unhelpful: the book is arranged chronologically, so the index needs to be broken down in a different way. There are also too many long strings of references that have not been subdivided.

Overall, however, this is a book to appeal greatly to ASTENE readers. Moshenska's concluding section raises something that I have felt strongly in relation to other seventeenth-century travellers (e.g. John Finch, Restoration ambassador to the Porte): 'both intimately familiar to me and insuperably alien' (370). Perhaps the very name we give to the period, 'early modern', is an indication of the fascinated ambivalence with which we interact with its characters.

Lucy Pollard

O'Kane, Bernard, *The Mosques of Egypt*. Cairo, New York: The American University in Cairo Press, 2016, Introduction xi-xliv, text 2-339, glossary, notes, bibliographic references, bibliography, index 341-359, hardback, 540 colour photographs, isbn 978 977 416 732 4, £50.



This book is a pleasure to review. As a scholar of Islamic art and history, as a talented photographer, and as a decades-long resident of Cairo and Egypt, Bernard O'Kane has fused his multiple beings into providing a visual celebration of Egypt's Islamic architectural heritage. Egypt's Islamic monuments have long played step-sister to its Pharaonic antecedents and Professor O'Kane's volume does much to correct the imbalance.

The book's major impact is in the architectural evidence provided by a stunning array of colour photographs (540), from overall shots of complexes and settings to finely pointed details. With the cooperation of the Egyptian authorities, O'Kane was able to take almost perfect pictures: people do not clutter his views, or unsightly accretions the delicacy of inlays. More than half of the mosques are from Cairo, and in this selection, concentrating on the Mamluk period from 1250 to 1517, O'Kane rewards the eye with a photographic excursion through more than one thousand years of architectural evidence. These images also pay tribute to the work of preservation being done by the Egyptian government in its restoration programs in the Historic City as well as by other entities such as the Aga Khan Trust for Culture.

In an unusual and valuable corollary to the grand legacy of the Egyptian capital, O'Kane also offers evidence of the historical importance of "provincial" mosques. For most Egyptians and certainly for all tourists, Cairo is the primate city. One ventures outward only to visit Pharaonic remains. Here, in twenty-four selected mosques, is an eye-opening presentation of what provincial cities hold: in Qus, near Luxor, a twelfth century minbar, a "masterpiece of Fatimid woodwork"; in the Fayoum, the Mosque of Asalbay, 1499, whose patron was unusually a female, albeit a member of the Mamluk governing elite; and in the Delta city of Rosetta and in Upper Egypt are the 18th century mosques of Salah Agha Duqmaqsis, and of al-Sini that make extravagant use of Tunisian and Ottoman tiles.

Modern mosques constitute the final presentation: seven buildings in various styles ranging from "vernacular to conventional to 'New Classic Islamic' to modern". O'Kane admits to finding this work "disappointing," a view his readers might also share. The book was envisioned for the layman, and as such it begins with an introduction to the essentials of a mosque, followed by the main historical periods of Egyptian Islamic history, as well as a gratifying discussion of mosque artifacts, many of which are in the Museum of Islamic Art, whose treasures Bernard O'Kane has also placed in book form. The chronological arrangement of mosques accounts for 337 of the book's pages. Each mosque in the book is accompanied by a text, highlighting what is most interesting or unusual about the building or its decoration. Each is also accompanied by a plan, which is enormously helpful for spatial arrangements.

The study of the art and architecture of Islam is barely more than a hundred years old, and during that time the real giants of the field have been primarily Westerners. Now a new generation of Middle Eastern scholars with advanced degrees are adding their voices to the discussion. O’Kane has benefited from the academic work of his graduate students at the American University in Cairo. For them, Cairo with its monuments, its collection of artifacts, its library holdings of original documents is a rich source of information. O’Kane has also benefited from the fact that for the past several years he has been gathering documentation on the Inscriptions in the Historic Center in Cairo, a project which is now in press. These inscriptions, Quranic and/or foundational, are vital documents about the building and its purpose, and many of these give additional background and depth to his publication.

In its documentary aspect O’Kane has provided a great service to the monuments. His photographs spotlight the historic importance of monuments erected not only by sultans on the main ceremonial streets, but by lesser dignitaries on by-ways less walked, such as the Mosque of the qadi (judge) Abd al-Basit, recently restored, and the Mosque of the amir Khushqadam al-Ahmadi, still at risk. Since the January Revolution of 2011 the threat to the Islamic monuments has accelerated. Economic uncertainty and deterioration have made them prey to looting activities so that woodwork, metal ware, and marble inlay panels are vulnerable. The author mentions a few of these losses: the wholesale dismemberment of the minbar in the mosque of al-Maridani, pp. 99, 101; the recent disappearance of the metal revetment of the door at Qaytbay’s Funerary complex, p. 201. Other losses he tactfully does not mention, such as the bottom historic panels of the metal main door of the mosque of al-Mu’ayyad Shaykh. His photographs show only the top part of the door (p.164, 167). He does note, however, other departures from the medieval period, such as the marble panels along the walls in the restored Complex of the Amir Sarghatmish, p. 119, installed by the Egyptian restorers.

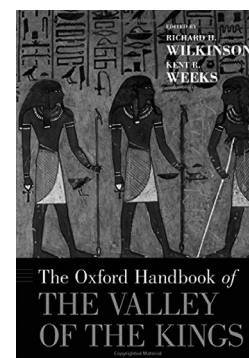
This book continues the recent large volume publications about the Islamic period in Egypt, such as those by Doris Behrens-Abouseif, Nicholas Warner, Andre Raymond, and Jonathan Bloom. As such this is not a volume for casual use. It measures 12.5” by 10” and weighs six pounds. It is a book to reference at home, with its pages propped open on

the leaves of an inlaid stand. The layout is clean and crisp. There are footnotes for the pages of introductory overview text but none for the pages of mosque text. Some of the statements, therefore, are puzzling. For example, on the minaret of Sultan Qalawun, p. 61, O’Kane asserts, “its papyrus motif cornice is a quotation of a Pharaonic motif. Doris Behrens- Abouseif made this statement in the *The Minarets of Cairo* (2010), which she attributed to Professor K.A.C. Creswell. O’Kane remains silent as to whether the vertical flutes of the cushion arch on the facade of Baybars al-Jashnakir (p. 82), built almost at the same time as the minaret, are also Pharaonic. He also suggests that the unusual wall medallions in the Mosque of Sarghatmish are of Ayyubid origin, but he does not explain why this might be so. Another puzzlement is his lack of comment on the use of Tunisian tiles in Egypt. In Cairo they are used only once in the complex of Abu Dhahab, 1774, p. 296, while in Rosetta, also in the eighteenth century, they are used in two mosques, p. 275 and p. 291. When Ottoman tiles, even in an Upper Egyptian Mosque, were the norm, O’Kane offers no explanation about this use of North African tiles. Of course, selectivity was necessary, but when he mentions Quran-like decorated ceilings of the complexes of Barquq, 1394, p. 148, and Barsbay, 1424, p. 174, it is a shame that he did not include the same kind of ceiling in al-Mu’ayyad, 1410, as an example of Mamluk architectural continuity and bonding. Finally, the inclusion of a map would have been very helpful. Even Google Maps had trouble locating the city of Fuwwa.

These observations aside, this is truly a book to delight the eye and intrigue the historian.

Caroline Williams

Wilkinson, Richard H., and Weeks, Kent, *The Oxford Handbook of the Valley of the Kings*, Oxford University Press, 2016, 648pp, 9780199931637, £97.



The use of the word handbook is a misnomer of sorts. This is not a handbook but an encyclopaedic treatise on the valley of the kings with a series of 38 detailed chapters, an introduction and appendix spread over 600 pages.

As the editors of this handbook signpost in the preface, 'recent discoveries, as well as the improved archaeological techniques and initiatives of the past decade, have repeatedly underscored the need for an up-to-date and more comprehensive reference work on the necropolis' and it is the aim of this publication to do just that. In doing so it presents the most up-to-date research and references on the valley (before the conclusions of the KV62 scan results). Given the depth and scope of this publication it is almost impossible to adequately summarise its contents within the parameters of a review. What follows is a brief overview of the points that may be of most interest to ASTENE readers.

After a brief introduction by the editors the book is divided up into thirteen parts, each with several chapters. The parts are divided thematically and cover a wide breadth of subjects, including: the natural setting; the development of the Royal Necropolis; Tomb construction and development; Royal tomb decoration, Individual KV tombs; Contents of Royal KV tombs; Getting to the afterlife; Destruction, desecration and reuse; Human remains from the KV and their study; The Administration of the KV dynastic times; The KV from the end of the New Kingdom to the late twentieth century; and the KV in the Late Twentieth and the Twenty-first century and beyond, followed by an appendix and index.

The first part, 'The natural setting', is comprised of three chapters which detail the geology, toponyms and hydrology of the Valley. Section two offers an overview of the concept of a royal necropolis by John H. Taylor, and an exploration of earlier royal tombs and cemeteries and the beginnings of the valley tombs by Aidan Dodson. Individual tombs are described in four chapters divided by dynasties with the last chapter by Susanne Bickel dealing with the non-royal tombs of Queens and commoners.

Chapters by Aidan Dodson and Campbell Price explore tomb contents including sarcophagi, canopics and other tomb goods. Price's chapter organises tomb objects by their main category examining how these add to our understanding of the New Kingdom royal afterlife. The section on human remains with chapters from Rosalie David and Ryan Metcalfe cover the intriguing work carried

out on the human remains of the valley including a critical discussion of the problems of the recent x-ray and DNA analysis work exploring the genetic family trees of the KV bodies, especially that of the Amarna Family.

The section covering the history of the KV from the end of the new kingdom to the late 20th century only has two chapters by Filip Coppens and Joyce Tyldesley. Coppens's short chapter discusses the KV in the third intermediate period, late period, Graeco-Roman and Christian times. Tyldesley's chapter on the history of the valley prior to the later twentieth century traces the 'rediscovery' of the valley from 17th century, through Napoleon's savants, Belzoni, Victor Loret, Theodore Davis, Howard Carter and Elisabeth Thomas. The last part of the book deals focuses on the late twentieth and twenty-first century and beyond with fascinating insights into searches for other tombs and fittingly ends with a chapter on the valley of the kings in the lives of modern Egyptians: the people of Qurna.

The chapters work together (especially within their respective themed sections) to tell the larger story of the Valley's history, and also work equally well as individual essays which makes the book easy to dip into at any time. Each essay includes a bibliography at the end, making it very easy to refer to the references without having to sift through endless bibliographies or footnotes at the end of the book.

The book would benefit with more detailed maps of the valley. The maps included in the introduction are too small and as a result it is very difficult to read the tomb numbers. Unless you are very familiar with the layout of the valley you will need to reference another publication to visualise the layout and positions of the valley's tombs. If you are looking for a descriptive text of the Valley of the Kings that is accompanied with rich visual aids then you are better off with *The Complete Valley of the Kings*, edited by Reeves, N and Wilkinson, R.H. (1996).

Overall the essays offer a complex and comprehensive insight into the history, exploration and critical study of the Valley of the Kings, combining general overviews of the space itself and studies of the tombs' contents and construction, with recent research on controversial topics such as DNA, cranio-facial reconstruction and 3D Surveys, and careful considerations of tourism and conservation. This impressive tome may not offer light reading but is an essential bookshelf addition for any Egyptology scholar.

Emmet Jackson

ARTICLES

We are continuing our publication of selected papers from the 2015 ASTENE conference at Exeter. In this issue, Angela Blaschek describes the travels of Count Harrach.

Franz Maria Alfred Count Harrach (1870-1937)

In 1898 a book *Vier Monate im Orient* (Four Months in the Orient), subtitled *Travel Sketches of F.G.H.*, half-anonymous, was published in Brno by the publishing house of the author and printed by Rudolf M. Rohrer. Research has revealed that the author hiding behind the initials F.G.H is Franz Graf (Count) Harrach. In his book he describes his travel from December 1897 until April 1898, visiting Egypt, the Holy Land, Damascus, Baalbek, Beirut and Constantinople.

Count Franz (Frantisek) Maria Alfred Harrach¹ was born on 26 July 1870 in Traunkirchen on Lake Traunsee in Upper Austria in the castle Aschach, and died on 14 May 1937 – 67 years old - in Jihlava. He is buried in the family crypt in Medin, far from Velké Meziříčí. As the son of Alfred Charles Count Harrach and Anna Lobkowicz² he inherited the castles Aschach near the Danube as well as Janovitz near Olmütz, and finally in 1908 the castle Velké Meziříčí (Gross- Meseritsch) with a large wooded area, near Brno, from his uncle. His descendants are the Counts Podstatzky-Lichtenstein, now living in the castle Velké Meziříčí.

Count Harrach (Fig.1) was k.u.k. Kämmerer – royal and imperial Chamberlain, a Bohemian nobleman. At first he received private education, later on he attended the Schottengymnasium (Scottish Grammar School) in Vienna. He spoke many languages, and was gifted in music. He was responsible for army supplies during the First World War. Between the wars he devoted himself to his farming, fishponds and forest work. He enjoyed travelling. In 1899 he travelled to Spain, Italy, and Switzerland, 1897 and 1901 once again to Egypt and Sudan, all the way to Khartoum. In 1924 he travelled to Morocco and the Sudan, and further to Ethiopia, and the Canary Islands, in 1925 to Norway, and in 1929 to Sweden to the Congress of the forest owners. Every Christmas he went to Rome and from there in some instances to Egypt to spend the winter there. His wife and his two eldest daughters were almost always his travel companions.



Fig.1: Painting of Count Harrach kept in the Museum Velké Meziříčí, Photo Angela Blaschek

In history Harrach is famous as “the Assassination Harrach”. The nickname has an interesting story behind it. It all started during the imperial manoeuvres in September 1909, which took place in Bohemia, and the headquarters of the manoeuvres were housed in the castle Velké Meziříčí (Fig.2). Franz Joseph I of Austria and the German Emperor Wilhelm II, and the Austro-Hungarian Heir apparent Franz Ferdinand of Austria-Este, as well as the Archdukes Leopold Salvator, Friedrich and Eugen took part, and lodged in the castle, which became the general headquarters. Count Harrach even had the Castle installed with electricity on the occasion of the prestigious visit. A friendly relationship developed between Franz Ferdinand and Count Harrach, which was the reason for his various visits to the Archduke’s Castle in Konopiste.



Fig. 2: Castle Velké Meziříčí, Photo Angela Blaschek

Harrach became the aide-de-camp to the heir of the throne and also accompanied the Archduke in June 1914 to the k. u. k. military manoeuvres in Bosnia³. Furthermore the Count also organized the transport of his own car to Bosnia and provided the car with his chauffeur. The automobile travelled by train to Bosnia. It was in this car (Fig.3) that the Archduke Franz Ferdinand and his wife were assassinated during their drive through Sarajevo⁴ on Sunday 28 June 1914⁵. As Harrach was also sitting in the car, he was an immediate eyewitness⁶. He tried to wipe off the traces of blood from the lips of Franz Ferdinand with his big handkerchief. This handkerchief can be seen today as a highlight of the museum in Velké Meziříčí. The car is in the Military History Museum in Vienna nowadays⁷.

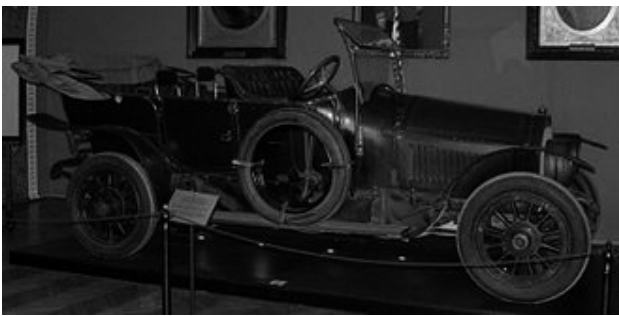


Fig. 3: Harrach's car in the Military History Museum of Vienna.
Photo Angela Blaschek

When Harrach died in 1937, the estate was inherited by his eldest daughter - from his second marriage - Josepha Maria Anna Franziska Saturnina. She married 1933 Count Alois Podstatzky-Lichtenstein at the castle Velké Meziříčí. Soon after February 25, 1948 they had to emigrate with the entire family. The castle was nationalized, and served in succession as a museum (from 1948 until today), 1950-1991 as State Archives, and also as a maternity clinic during 1952-1976. In the 1995, Josefa Podstatzka-Lichtenstein received the castle back in restitution. After her death in 2000, her three children Frantisek Karel, Mary and Jan⁸ inherited the castle and continued with its renovation⁹.

Going from his castle in Velké Meziříčí by train to Trieste, Count Harrach left for Egypt on the ship Semiramis of the Austrian Lloyd on 15 December 1897¹⁰. The next day he visited Brindisi. Passing Xante they had mare morto and on 19 December the ship landed in Alexandria. Upon entry into the port Harrach admired the palace of the viceroy with its palms and orange groves. Ships from all nations were moored in the port, even the English fleet.

Having travelled to Egypt several times, Harrach knew the docking conditions: "We looked after our luggage carefully- the permission to disembark was barely given, and the deck was immediately flooded, as black, brown and red porters rushed in with much yelling. A traveller, who did not know how to keep these candidates bodily at bay for a little baksheesh, could only hope for the best of luck, if he was to see his things at the customs again. I already knew what to do, and with the help of one of the sailors came safely to the shore with my entire luggage"¹¹

After sending his baggage to the station Harrach went with by carriage to the famous landmark of Alexandria, to the Pompey Pillar and then continued through the main streets with its big shopping stores full of all sorts of European goods.

At 9.15 a.m. Harrach took the train to Cairo, on the railway line situated between the Mahmudie-Canal and Lake Mareotis. He arrived at 12.45 p.m.. At the station the omnibus of Shepheard's Hotel, where Harrach was residing during his stay, was waiting. He writes: "As soon as I had washed off the coal dust, which is the unavoidable element in rail travel, I went onto the lovely hotel verrandah, from which one can admire the colourful life of the Nile metropolis, as if shown by a magic lantern. Numerous vendors of vegetables, fruits, weapons and snake charmers bustling about, and the never missing water bearers carrying the cool wet around in large goatskin bags, and who one could already hear from afar with their clinking drinking glasses. This abundance of colour, types and races, accompanied by that unavoidable oriental shouting, placed strangers in a kind of frenzy and it took a few days before one could get used to this turmoil. After spending some time watching this scenery, I went to Ezbekiyah gardens, the pearl of Cairo founded by the amir Ezbek, one of military leaders in service of sultan Kaitbay. After paying half a piastre entrance fee, I entered a lovely grove of sycamore trees, eucalypti, date and arrowroot palms and orange and clementine bushes."¹²

The next morning Harrach rented a guide for his stay and he undertook an excursion with him to the Holy Tree in Abbassya, an old sycamore, where the Holy Virgin Maria is said to have stopped with the Infant Jesus on their Flight to Egypt. Harrach took some leaves of this tree as souvenirs. Nearby he observed the barracks of the English troops. Afterwards he visited the Obelisk of Heliopolis, the old place of worship of the god Ra. He describes it as follows: "He is one piece of rose granite, with a

height of 21 meters and erected by Usertisen I., once can read the hieroglyphs perfectly.”¹³

After a short trip to an ostrich farm with 1500 animals, where he acquired an ostrich egg, he returned back to his hotel in Cairo. In the afternoon visits were paid to Islamic buildings, the Gâmi Ibn Tulun mosque, the Gâmi Sitte Zênab, and the Gâmi el Azhar, the famous university. The day ended with a walk through the bazaar in the Muski.

In the morning of 21 December Harrach drove out to the Caliph tombs with the Gâmi Sultan Barkuk and the Gâmi Kait Bey where Harrach looked at the Mausoleum of Tefik Pascha. Finally he went to the Citadelle, the so called Joseph Fountain¹⁴, the Sultan Hassan-Mosque. The evening Harrach spent in an Austrian brewery hall, a typical venue for the Austrian community.

The next day after a three hours visit to the Gizeh Museum, Harrach finally saw the pyramids. He climbed “with the help of three athletic Arabs to the top of the pyramid of Khufu. One of them was supporting me from behind, and the other two took my hands and carried me up over the blocks (one metre high) with the velocity of the desert wind. One of them carved my name into the stone with a knife, while the other one offered me fake antiques at horrendous prices.”¹⁵ In order to recover from this exhausting tour he took lunch in Mena House. Afterwards he walked to the Sphinx and looked at the stele of Thutmosis IV., found in those days between the paws of the Sphinx. Then he admired the Granite Temple and at this time the very famous grave of numbers.

On 23 December a visit was paid to the Arab library in Cairo, the Arab Museum, shopping in the Muski for weapons, embroideries and silver items. On one particular December evening a visit to the Catholic mission in Ismailia rounded off the visit to Cairo and northern Egypt. Harrach writes: “In the morning (it was 24th December) I visited the mission once again, and was completely taken with the singing and declamation of young black pupils. The great musical talent was also clearly demonstrated by the black boys’ choir who sang the Imperial anthem.”¹⁶ At 1 p.m. he was invited by Baron Heidler-Egeregg for breakfast at the Khedivial Club. Afterwards he visited the grave of Amur, the husband of Fatima, and the old coptic church, where the Holy Virigin Maria apparently stayed during her flight. On Island Rhoda – where

the child Moses supposedly lived - Harrach saw the Nilometer. On Christmas Eve he attended a Christmas celebration in the Shepherd Hôtel.

The next day a solemn Pontifical mass was celebrated by Bishop Rovegio at the Austrian church in Ismailia. In the afternoon there was a garden party in the Gizeh-Parc with many music bands. On 26 December Harrach rode to the Petrified Forest, a trip which most tourists undertook. Harrach filled the saddle bags of his donkey with pieces of fossilized tree trunks and looked up to the Moses Spring. On his last day in Cairo he took the train to the station Barrage du Nil, where he visited the marvellous bridges of the Nile Dam and viewed the entire area.

On 28 December Harrach boarded the tourist boat Rameses owned by Cook & Son Company. In the archives of Harrach the passenger list indicates that he was alone on this trip, and that he had a single cabin. The first stop was held in Bedrachein, before the old city of Memphis. He visited the colossal statues of Rameses II., the mastaba of Ti, mastaba of Mera, the Serapeum with the huge graves of the apisbulls¹⁷, the Step Pyramid of Sakkara, and the pyramids of Dashur.

On 30 December Harrach arrived at Beni Hassan where he was very impressed with the graves of Pacht, of Ameni Amenamahs and of Beket. In Rhoda he visited a modern huge sugar cane factory, which to his astonishment had electric light. He spent New Years Eve on board of the ship Ramses moored in the port of Asiut, where on 1 January he visited the marvellous grave of Merikare of the XIII. Dynasty and the so-called soldier grave, named from the Arabs Kaf El-Assakir. On all the graves were numerous mummies of wolfs, dogs and cats. Harrach bought a cat mummy.

The temple of Dendera was the next excursion where he admired the colours of the wall paintings and complained about the bats in the rooms downstairs. Landing in Luxor on 4 January Harrach crossed the Nile by barge, in order to visit the temple of Medinet Habu and the Valley of the Kings with the graves of Seti I., Ramses III., Ramses IV., Ramses VI. and Ramses IX. Then he rode across the hill to the temple of Hatschepsut. In the afternoon he went to see a performance of the Ghavazi dancers. On another day he visited Ramesseum, the grave of Nacht, the Memnonium and the colossi of Memnon.

On the 5th of January the whole day was dedicated to a visit at Karnak, where he was overwhelmed by the famous hypostyle hall and was impressed by the 20 standing pillars of Thutmosis III. For entertainment Harrach saw a performance of a fantasy of riders. He was invited for an Arabian meal by the consular agent, eating with fingers from one big bowl, then a special sack race, donkey riding, bull riding, camel riding and horse riding.

On 7 January he landed in Esna, where he walked to the Khnum temple, and in the afternoon a visit to Edfu with its temple of Horus. After visiting Kom Ombo he arrived at Assuan, the Island of Elephantine and Philae, where he enjoyed a marvellous tropical moonlit night in the ruins of the temple of Isis and on the return travel he had breakfast in the Trajan temple; at that time and still today a charming place.

For most tourists Assuan is the southern most point of their journey, but Harrach travelled by train to Shellal, where he boarded a little steamer "Prinz Abbas" to Debod, Kalabscha, Dandur, Dakkeh and finally Derr, the capital of Nubia and continued afterwards to Abu Simel and finally to Wadi Halfa. Harrach observed that the people there had very dark coloured skin, and in the small villages the air was full of the penetrating smell of Ricinus, because they use it to rub on their bodies and their hairs.

Here in Wadi Halfa Harrach met the General Sirdar Kitchener Pasha at an English army barracks who dissuaded him from continuing his journey further to Dongola, as it was considered too dangerous. Another interesting and surprising meeting was that with Slatin Pasha, Harrach writes: "the man who suffered so long as a prisoner of the Darvishes, and whose book "Fire and Swords in Sudan" caused so much attention, he, the author, is one of our own. I spent one and half hours in his company on board our steamers."

On the return trip he visited the temples in Abu Simbel. Harrach remarks that English pioneers uncovered the big temple from sand in 1892 with the four big statues of Ramses II. The temple of Queen Nefertari was in his eyes the first temple of Egypt "because of its grandeur and in view of its excellent condition."¹⁸ In Assuan he rode to the granite breaks (Granitbrüche) to see the large, lying obelisk. On his return journey he went finally to the Luxor temple and before arriving in Cairo he made a trip to Abydos.

One evening Harrach heard Manon Lescaut of Puccini at the Vice Royal Opera House in Cairo, and on New Years Eve, "Madame sans gêne". After the opera he was invited to Shephard's Hotel to a big ball, where he was impressed by the English uniforms and the precious toilettes of the ladies. One afternoon he was in audience by the Khedive Abbas Pascha, whom he had known since Vienna. It was a very friendly audience.

On 3 February Harrach left Cairo by train for Port Said and from there continued his travels by boat to Jaffa and Jerusalem visiting the Holy Land. On 13 February he set out with a caravan of 2 horses, 2 mules and 2 donkeys together with a cook, a servant and 4 assistants to Damascus, Homs, Aleppo and finally Baalbek and Beirut. In Beirut he eventually embarked the Lloyd steamer Achile on March 24, in the direction of Constantinople. Returning to Europe, Harrach arrived by train to Sofia, where he stayed for a proper city visit. Next, he took the train via Belgrade to Budapest, where his travel report closes on April 13, 1898.

Conclusion:

Harrach's book was certainly a small limited edition, meant as a gift for family and friends. In the preface of his small booklet he describes: "The kind reader will find no scientific treatise, nor an exhausting description of the history of Egypt and Syria. The aim of my work is this: when someone decides to travel to the enchanting lands along the Nile and Jordan, they should find in my travel sketches a little support, easy to use. Apart from that, my book is only a travel memoir written for a close circle of friends and acquaintances."

His descriptions of the temples and highlights of Egypt – he spent 44 days there - are short, there are no long expositions and comments, only an enumeration of what he saw, where he stayed and whom he met. In parts he incorporated architectural explanations, rooms of special interest with exquisite paintings. He notes in his diary the essential events of the day, every one with an exact date. As a stylistic element Harrach writes in his report in a "we" form, but in fact he was travelling alone. He shows some good knowledge of most visited places. It seems that he studied the history of Egypt and its architecture, and that he did extensive preparatory reading. Harrach was clearly totally fascinated by Egypt, especially by its nature and the grandiose history manifested in its unique buildings. At the end of

his book he writes: “And this was a lovely journey, which will stay with me as one of my most beautiful memories, till the end of my days “”¹⁹

Notes:

- 1 The family Harrach is split into the branch in Bohemia, into an older branch *zu Rohrau* and in a younger branch *zu Bruck* (castle Prugg in Bruck an der Leitha). The village Harrachov in Czechoslovakia, where the famous Harrach-glass was produced in a glass factory, is named after the family. The Palace Harrach in Vienna was sold to the City in 1975. The small chapel can be seen daily open to the Herrengasse.
- 2 His father Alfred Karl Count of Harrach (9.10.1831 in Prague – 5.1.1914 in Opatija) married Anna, Princess of Lobkovic (5.4.1847 – 25.11.1934) on 26th July 1869 in Vienna. Annas family owned the castle Velké Meziříčí.
- 3 The famous car, a six-seat open car, manufactured by Gräf & Stift, Bois de Bologne touring car with the Viennese licence plate A-III-118 was even transported once by train and ship to Egypt. It turned out to be a good humorous family story, as the Count had a car accident in the desert – he drove into a telegraph pole. Apparently a single deserted telegraph pole in the middle of nowhere.
- 4 Weeks before the route of the cars was published in all newspapers.
- 5 This day, the 28 June is a national mourning day of Bosnia, the Vidovan (St. Veits-Tag), because on this date in 1389 the Serbs were cruelly defeated by the Ottoman Empire in the battle of Amselfeld, as the Sultan was assassinated in his tent by a Serb. In 1914 existed the idea of the Pan-Slavism, to unite all South Slaves against the Austro-Hungarian occupation.
- 6 Also medially, the assassination was received in Fritz Kortner film *Sarajewo – Um Thron und Liebe* (1955), with Hans Unterkircher playing the role of Count Harrach. Furthermore, there exist photos of the day of the assassination, in which Harrach is also shown.
- 7 The descendants of Harrach tried to obtain the car back and even approached a court, but as Count Harrach donated the car to Emperor Franz Joseph, the car remained property of the Austrian Republic.
- 8 Jan Nepomuk, the youngest son, was my interview partner in the castle Velké Meziříčí, born on 13th August 1945. He married on 7th October 1967 the French Countess from St. Malo Anita Laurgel (born 9.8.1945).
- 9 The Harrach family Archives is in Moravský zemský archive in Brno.
- 10 It was not his first trip to Egypt, he travelled with his parents several times to Egypt and once again in 1901.
- 11 Harrach, Vier Monate im Orient, 1898, 4.
- 12 Harrach, 5.
- 13 Harrach, 7.
- 14 Harrach, 9. the so-called prison of Joseph.
- 15 Harrach, 10.
- 16 Harrach, 12.
- 17 At this time it was possible to see the Serapeum.
- 18 Harrach, 40.



James Silk Buckingham, wearing the dress of a Mamlouk
By William Thomas Fry, National Portrait Gallery, London

Roger de Keersmaecker's latest article focuses on James Silk Buckingham

The following extract is from Buckingham's *Autobiography*, which was published in 2 volumes after his death.

I was born on the 25th of August, 1786, in the pretty little marine village of Flushing, within the harbour, and just opposite to the town of Falmonth. My father, whose name was Christopher, was a native of Barnstaple in Devonshire.

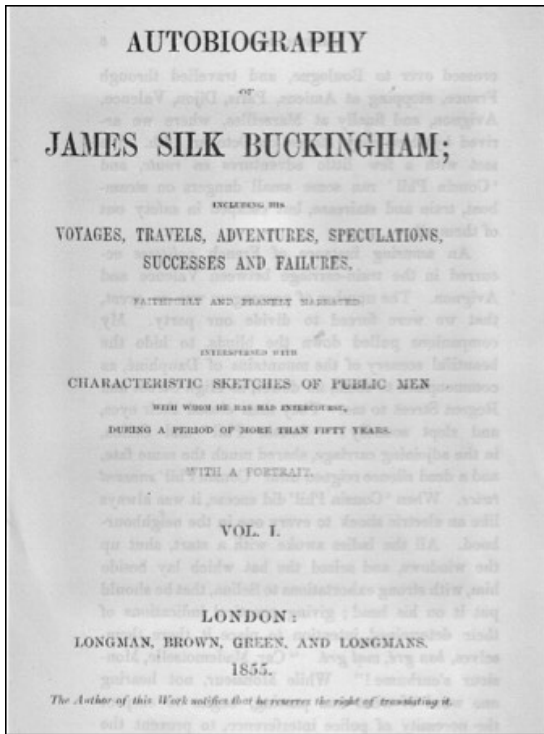
My mother, whose name was Thomazine, was a native of Bodmin in Cornwall; and as Miss Hambly, of that ancient parliamentary borough, was regarded as a belle in her youth, which may well be credited, as she was, unquestionably, the handsomest old lady in Flushing, in her declining years. My father died when I was between seven and eight years old; my mother so grieved for his loss, that her health was never good afterwards, and in a few years she followed him to the grave, leaving a family of three sons and four daughters to mourn their loss.

At this period I became acquainted for the first time with the young lady who was destined to become the future partner of my life; and with both of us, it was really and truly “love at the first sight” Miss Elizabeth Jennings was the daughter of a worthy and once wealthy farmer, p. 183. They are here faithfully embodied, in the lines addressed to my wife on the 69th anniversary of her birth-day, January 1. 1855 (p. 181)

Our marriage accordingly took place in the presence of all our relatives on both sides, in the parish church of Gluvias, at Penryn, in the month of February, 1806—my own age being the just six months more than nineteen, and that of my wife a few months older than myself, both being born in the year 1786 (p. 186).

It was thought best, however, for me to proceed first to London alone, and, having made the necessary inquiries and due preparations, for my wife and her infant daughter to join me afterwards. We parted with heavy hearts, and almost empty purses.

(During my last voyage, my dear wife had given birth to a second daughter, which was about three months old at the time of my arrival) (p. 190).



This extract is from Buckingham's *Travels in Palestine*, published in 1821 in 2 volumes.

PREFACE

Alexandria at length received me into her port; and the Pharos, the Catacombs, Cleopatra's Obelisk, and Pompey's Pillar, were all objects of youthful veneration, which I now beheld with correspondent pleasure. I ascended the Nile, with the Odyssey and Télémaque in either hand; and Homer and Fénélon never interested me more than upon the banks of this sacred stream. The venerable Pyramids carried me back to the obscurity of ages which are immemorial (p. viii).

I ascended the Nile to Keneh, in order to cross over from thence to kosseir, having with me excellent instruments for nautical purposes. I did not pass Hermopolis and Antinoë, Panopolis and Abydos, Diospolis and Tentyra, without an enthusiastic, and I may say a minute examination of their fine remains. I was near to Coptos; but Thebes, Hermonthis, Elythia, Apollinopolis, Ambos, and Syene, with

the cataracts of Philoë and Elephantina, were still beyond me. The passage to Kosseir was obstructed at this time, and hopes were entertained of its being re-opened after some few days. I hesitated not a moment, but again spread forth the sail upon the Nile for still more southern skies. At Thebes I remained a week. At Esneh or Latopolis, I met with the lamented, and most accomplished traveller, Mr. Burckhardt. We remained together for three or four days, scarcely absent from each other's sight for a moment, and scarcely ever silent, so much had we to enquire of and to communicate to each pther. We separated, Mr. Burckhardt for the Desert, and I to continue my course still upward on the stream. I reached the cataracts. The intelligence received here of the wonderful monuments beyond this, determined me to pursue their traces as far southward as they could be found. I procured another boat and embarked. The temples of Daboat, of Taefa, and Galabshee; the quarries and inscriptions of Gartaasy; the stupendous cavern, with its alley of sphinxes, and colossal statues at Garfeecy; and the highly-finished sculptures of the beautiful temple of Dukkey, rewarded the undertaking, and induced me to consider the monuments of Nubia as belonging to a higher class of art than even those of Egypt.

I had received the first attack of an ophthalmia on quitting Mr. Burckhardt, who himself laboured under this disease at Esneh. I now, however, became gradually blind; and as the least glare of light was painful to me, even while my eyes were closed, it was in vain to think of penetrating further. I returned from Nubia with regret, but rich, as I then thought, in the spoils of the enterprise. An accurate chart of the Nile, as far as I had ascended it, with a delineation of the islands and inferior cataracts that we had passed; an observation fixed with some precision the tropic of Cancer passing through the largest of these rapids; the latitude of Dukkey, the extreme point of my voyage; with measured plans, and pretty ample details of all the monuments of antiquity that we had found; were the result of my labours on this unanticipated excursion beyond the Nubian frontier.

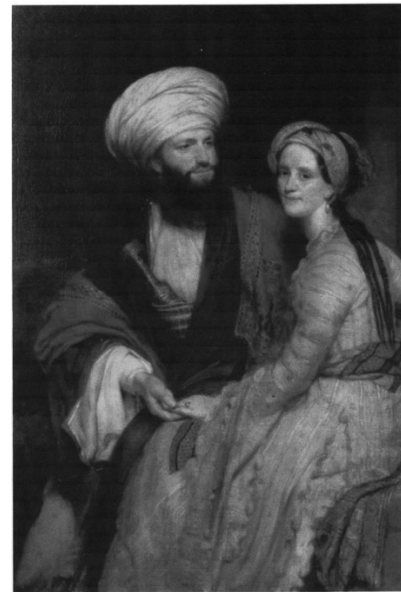
I descended to Keneh; and though the obstacles which at first obstructed my passage of the Desert were rather augmented than diminished, I determined on making the attempt, and accordingly set out with all the precautions which it was in my power to use. The result was, as had been predicted. I was stripped naked among the mountains, plundered of money, papers, arms, and instruments, and abandoned to my fate. I had to trace this rocky path naked and

barefoot, scorched by day and frozen by night, for it was in the depth of the Egyptian winter. I continued for two days without food or water, and the first nourishment of which I partook was some raw wheat from a sack, which, swelling in the stomach, had nearly proved fatal to me. When I lay down at Kosseir I was unable to rise again, or to support the weight of my body, from the wounded state of my swollen and lacerated feet. A mutiny of the soldiery, and a general commotion among the people here, rendered it impossible to obtain a passage by sea from hence to any part of the opposite coast; besides which, as my instruments were gone, my labours would have availed but little in the task originally intended, that of examining nautically and hydrographically the upper part of the Red Sea. I retraced my steps to Keneh without interruption, by taking another route, descended the Nile rapidly without suffering any impediments to retard the progress of our vessel, and again reposed from my toils in the hospitable mansion of Colonel Missett, one of the most amiable and worthy of men. During my second stay at Cairo, I applied myself with great zeal to the study of the Arabic language, of which I had already acquired a slight knowledge colloquially, and after making some progress in it, assumed the dress of an Egyptian Fellaah, crossed the desert of Suez to examine its port, by a more northern route to explore the traces of the ancient canal which had connected the Nile with the Arabian Gulf, visited Bubastis, Tanis, and other celebrated ruins, with the Lake of Menzaleh, in the Lower Egypt, crossed from Damietta along the edge of the Delta to Rosetta, and returned at length to Alexandria, the original point of my departure.

My study of the Arabic language was resumed, and continued during my second stay here, till a more favourable occasion offering for the prosecution of my intended voyage to India, I left Alexandria, and came now by the way of the canal and the ruins of Hermopolis Parva, on the west of the Nile, to Cairo. From this capital I again set out, wearing the dress of a Mamlouk, and associating with the soldiery, and accompanied a caravan of five thousand camels, and about fifty thousand pilgrims, for Mecca. We embarked at Suez, having with us the Harem of the Egyptian Pasha, who were going to the Holy City to perform their pilgrimage, and to greet their lord on his triumphant return from the Wahabee war.

(I thought it wise to adopt the Turkish costume, as it is worn by the officers of the Government in Egypt; and having already a full grown, and a knowledge of the Arabic language, which is spoken all the way

from Cairo to Bagdad; having also, by my previous journeys, acquired the habit of eating and drinking, sitting walking.) (p. ix-vii).



James Silk Buckingham and his Wife in Arab Dress, 1816 by Henry William Pickersgill. National Portrait Gallery, London

For many years he was in the habit of travelling through the country and delivering lectures upon the places he had visited, and on a variety of other subjects. He was a man of great kindness of heart and liberality of opinion, a fluent speaker, and possessed of a lively imagination. Though by no means deficient in industry, and always careful to keep himself well before the public, he was capricious in his work and had too many schemes in hand at the same time. To this cause may probably be attributed his want of success in life. He died after a long illness at Stanhope Lodge, Upper Avenue Road, St. John's Wood, on 30 June 1855, in his sixty-ninth year.

In February 1806 he married Elizabeth, daughter of Mr. Jennings, a farmer near Penryn, who survived her husband. They had several children (Wikisource, the free online library).

His Graffito

“We found the graffito he engraved at the top of the Northwest side of the pylon”
(Dewachter, pp 109-111).

El-DAKKA:
BUCKINGHAM 1813

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Roger O. De Keersmaecker.

QUERIES AND REPLIES

Roger de Keersmaecker is looking for the following article: 'Joseph Cook (Reverend) 1791-1825' *Gentleman's Magazine*: 95(1825), 90. If any ASTENE members can help please contact Roger at: roger.de.keersmaecker@skynet.be

Below is a reply from Neil Cooke to a query from 2001!

Belzoni's Mr Slowman is further revealed

A Query in Bulletin 12 of October 2001 asked if any member of ASTENE could provide more information about the Reverend Mr Slowman, who Belzoni describes in his book as meeting beside the river Nile, in Egypt, early in the morning on 13 May 1819.

Deborah Manly replied in Bulletin 13 of Spring 2002 and wondered whether the Reverend Mr Slowman might also be Mr Sloman, an English clergyman, who is described by Benjamin Barker as among the more annoying people seeking Consular assistance in Aleppo, Syria in 1820. The characterisations of Mr Slowman and Mr Sloman offered by Belzoni and Barker would seem to suggest they are referring to the same man – who travelled alone.

In a new attempt to discover more about Mr Slowman or Mr Sloman, the Query appeared

again in Bulletin 29 of Spring 2009, this time, and doubtless in frustration, with added words: 'We have asked before, but without success, so we try again: has any reader tracked down who Mr Slowman was?'

In January 2017 my serendipitous encounter with Volume 82 of the *Journals of the House of Commons* for 1827 has, after sixteen years, provided a bit of an answer. The Journals record brief details of a Petition presented and read to the House of Commons on 9 April 1827 on behalf of the Rev Charles Sloman, LLB:-

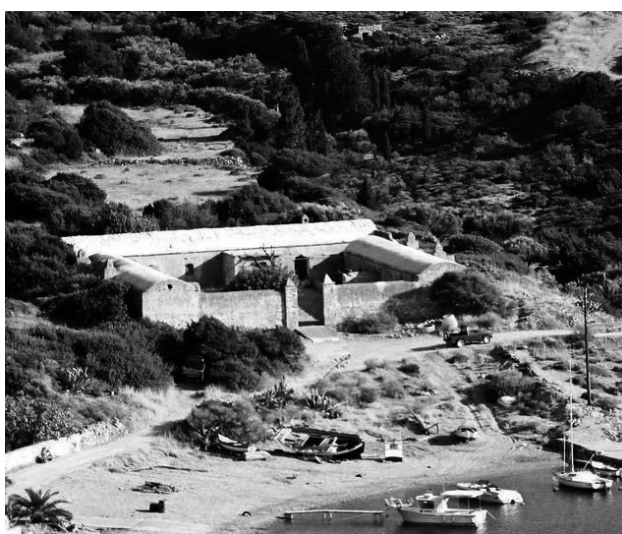
'setting forth ... that the Petitioner is a Clergy man advanced in years, and a retired Chaplain of His Majesty's 28th Regiment of Foot, and that having travelled for seven years in Egypt, Syria, Palestine, the Black Sea, and Greece, with its islands, and having occasion to land at Cherigo, one of the Ionian Islands, he was charged with being an impostor, and placed in a damp and unwholesome cell, whereby his life was in danger; stating further particulars of his case, and praying for relief'

Although the *Journals of the House of Commons* refers to 'further particulars of his case', I have yet to find them. However, a single sentence in *The Times* newspaper of the time reveals that the Petition was presented by Mr [Joseph] Hume MP, who

often raised questions in the House of Commons about the Ionian Islands, and also about Greek Independence, adding that the complaint related to the year 1822 when Sloman had reached the island of Cherigo. *The Times* added the further detail that Sloman broke the quarantine being imposed on the island and as a result was imprisoned.

In 1822 the Ionian Islands were under British control and Greece was coming to the end of a war with the Turks. The area was ravaged by plague and the British were making every effort to maintain quarantine in the Ionian Islands just as people were trying to escape the Greek mainland and head back to their various homes. Sloman could not have chosen a worse time to travel to Cherigo, but he may have done so because the 28th Regiment of Foot were, at the time, stationed in the Ionian Islands and he may have been trying to find a safe haven.

Belzoni says in his narrative that the Reverend Slowman was aged 62 when they met beside the river Nile on 13 May 1819, suggesting he was born in 1757. In 1827 he would have been aged 70, and this would accord with the Petitioner being described as '*advanced in years*'. The Ionian island of Cherigo or Cerigo, its Venetian name, is better known today as Kythera, and in 1827 was still under the control of the British, which is why Sloman was able to put his Petition before the British Parliament. What Sloman referred to as '*a damp and unwholesome cell*' may have been within the Lazeretto, built in 1817 to quarantine those newly arrived on the island, or in Chora Castle, which was being used as a prison.



Lazaretto on the Island of Kythera. Photo Neil Cooke.

Interestingly Belzoni suggests Sloman '*did not care whether anyone ever knew anything about his journey*', and in the Petition to the House of Commons, Sloman notes that he was a retired military Chaplain, and had travelled in '*Egypt, Syria, Palestine, the Black Sea, and Greece, with its islands*', and '*was charged with being an impostor*' and that '*his life was in danger*' – so this might suggest he had information for the British military in the Ionian Islands and was under suspicion for being a spy. Sloman was travelling the region during the years of the Greek War of Independence, and when the Russians were sabre-rattling before their incursion into Turkey. But this is purely conjecture on my part. It could be imagined that the new information about Sloman being a retired Army Chaplain from the 28th Regiment of Foot would somehow make it easier to track down further details from military records, but so far I have not found any information about Charles Sloman as an Army Chaplain.

There are, however, ecclesiastical and clerical records for a Revd Dr Charles Sloman LLD that begin with his birth in 1765 and end in 1835 with his death at the age of 70 and the sale of a library and collection of drawings, with many items being bought by the British Museum. Among the drawings purchased by the British Museum is a lithograph of The Great Pyramid [from the north-east] '*drawn with the Camera Lucida in the year 1827 and on stone in 1830 by Edward Lane*'. Curiously there were no other representations of Egypt, Syria, Palestine, the Black Sea or Greece with its Islands offered within the sale, so was this a one-off image purchased by this Sloman as a reminder of his travels.

However – the birth date for the Reverend Dr Charles Sloman LLD in 1765, does not match that for the Reverend Sloman who Belzoni met in 1819 and described as aged 62. Belzoni's man would have been born in 1757 and therefore aged 78 in 1835 – not aged 70 – unless the age given by Belzoni is incorrect, which it could be, or is a printers error.

As for the LLB after Sloman's name given in the Petition, this would indicate he was a Doctor of Laws. The other Sloman has LLD after his name, which also means Doctor of Law. LLB and LLD were used by different universities. Again this could be an easy error made by a clerk making a record of Parliament mishearing a 'B' for a 'D'. It is also recorded that Sloman LLD become a Bachelor of Civil Law in 1795, but checking the lists of legal practitioners has yet to reveal a Mr Slowman or Mr Sloman working in any area of the Law.

The following is a combined diary for both Slomans:

1757 – Charles Sloman born according to Belzoni, if his age was 62 in 1819

1765 – Charles Sloman born in London, the son of John Sloman, of London, gentleman

1786 – 3 July, Matriculated from Magdalen Hall, Oxford, aged 21

1789 – 20 September, Deacon at Buckden, Huntingdonshire

1789 – 20 September, Curate at Padbury, Buckinghamshire

1790 – Preached at Bath Abbey

1791 – Preached at St Paul's Cathedral, London

1791 – 19 June, Priest at Buckden, Huntingdonshire

1795 – George Monck Berkeley with his friend Sloman at Magdalen Hall

1795 – Achieves a Degree as Bachelor of Law

1797 – 1 June, Vicar at Eling, Hampshire

1804 – 16 February, Rector at Marston Trussell, Northamptonshire

1809 – 8 June, Resigned from Marston Trussell, Northamptonshire

1819 – 13 May, Belzoni meets Reverend Mr Sloman in Egypt

1820 – Benjamin Barker refers to dealing with Mr Sloman, a clergyman, in Aleppo

1822 – Charles Sloman lands on the Island of Cherigo (Kythera)

1827 – 9 April, Sloman's Petition laid on the table at the House of Commons

1827 – Westminster Rate Books record Revd Charles Sloman living at Thames Parade, Pimlico. The Parade, a terrace of newly erected houses located near the Neat Gardens, was a 15-minute walk from the Houses of Parliament. In 1876, Thames Parade was subsumed with other Thames-side roads to create Grosvenor Road.

1835 – 28 February, Rev Dr Charles Sloman, dies at Pimlico, aged 70 – it is suggested he is still connected with Eling, Hampshire

1835 – 31 March, Sale of Books and Drawings, dispersed by Mr Wheatley in Piccadilly (and for the following four days)

From the combined diary, it is clear that in between resigning from Marston Trussell in 1809 and the year 1827 when the Petition is presented to the House of Commons, the missing years could easily have been filled with Sloman being Chaplain to the 28th Regiment of Foot, and spending seven years travelling in Egypt, Syria, Palestine, the Black Sea, and Greece with its Islands. This would all appear to suggest that the two Slomans are likely to be one

and the same man – despite the discrepancy in birth dates.

There is another reference to the Reverend Mr Sloman in *Poems by the late George Monck Berkeley* published in 1797:

The very worthy Dr Lamb, Prebendary of Worcester, became Principal of Magdalen Hall not long after Mr Berkeley's entering there. He happened to be in the hall when Dr Lamb arrived; and most of the other members were absent. Mr Berkeley instantly waited on his new superior, and with his usual polite benignity offered his services in every way in which they could be useful. The Editor recollects to have heard her son say, that, after certain necessary things performed, and dinner ended, the new Principal asked Mr Berkeley, "if they ought not go to go to chapel?" to which Mr Berkeley replied in the affirmative, if they could get a reader, and muster a congregation. The Editor thinks it was either the commencement or the end of the term, and that there was only one member in the Hall besides Mr Berkeley, who, she thinks, was the very worthy amiable, now Reverend, Mr Sloman, a beloved, respected friend of Mr Berkeley's, who has frequently delighted the Editor by saying, "that he conceived he owed his life to Mr Berkeley, as did many other gentlemen at the same time."

What is relevant is that Dr Mathew Lamb became Principal of Magdalen Hall in 1786 the year Sloman matriculated at the age of 21. Lamb resigned as Principal in 1788 and was replaced by Henry Ford, Lord Almoner's Professor of Arabic. This suggests Sloman may have had the opportunity to learn Arabic while at Magdalen Hall. This would have benefitted him during his travels in Egypt, Syria and Palestine, and also if as a Chaplain he was with the 28th Regiment of Foot in Egypt under Sir Ralph Abercromby in 1801, and later when the Regiment returned to Egypt in 1807. George Monck Berkeley LLB became a Bencher at the Inner Temple in order to practice the Law, however, he chose to become a playwright, and also wrote a biography of Jonathan Swift.

Hopefully these new fragments about the Reverend Charles Sloman LLB will lead to further discoveries being made about this enigmatic traveller. I have made enquiries to the National Army Museum, the Royal Gloucester Regiment and the Parliamentary Archives. Any further useful information I learn or is provided by members will be included in a later edition of the ASTENE Bulletin.

To save members time in looking up the other information about Mr Slowman or Mr Sloman it is given below:

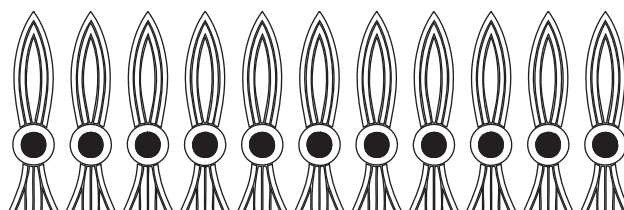
From: *Narrative of the Operations and Recent Discoveries in Egypt and Nubia*, by Giovanni Battista Belzoni (John Murray, 1820).

Early in the morning of the 13th [May 1819] I was awoke by the Moorish Hadge, who told me, with an air of surprise, that a strange person was coming towards us: he mistook him by fear, and supposed that some thief was at hand. I took up my arms, but was soon undeceived when I saw an European, who turned out to be the Reverend Mr Slowman, a gentleman sixty-two years of age, who for a walk had alighted from his canjiar, and, in spite of his years, followed the tracks of celebrated travellers, but who did not boast to his friends in England of his arduous task, and consequently did not pass for a courageous and gallant adventurer. This old reverend divine had the courage to go through all the lands in Syria, which travellers fancy wonderful difficult. He never had an interpreter, nor did he know a single word of Arabic. He encountered and overcame every difficulty. He suffered much, but never complained, except of the ill treatment he received from other travellers, who were ashamed that a venerable old man of sixty-two should silently follow all their steps, and think nothing of what he had undergone, nor did he care whether any one ever knew any thing about his journey. He was then on his way to the second cataract; and some time afterwards I had the pleasure of seeing him, safe and well, on his return from that place. He was laughed at, and even ill-treated, by some person who deserves to be mentioned, and who wished to be alone in travelling; but, as I said before, I will not now enter into the particulars of the proceedings of some travellers in Egypt, as I mean to explain the whole facts in another volume. The Rev Mr Slowman proceeded on his journey, and I went to see my good old friend Khalil Bey of Esne, who was now commander of the province of Benesouef.

From: *Syria and Egypt under the last five Sultans of Turkey; being the Experiences during fifty years of Mr Consul-General Barker, with explanatory remarks to the present day, by his son, Edward B. Barker, Volume I (1876)*, as given in the Query from Deborah Manley in ASTENE Bulletin 13, from Spring 2002.

In 1820, with John Barker away in Britain, his brother Benjamin acted as Consul at Aleppo in his place. One of the travellers in Aleppo was a Mr Sloman, an English clergyman of most eccentric habits and ideas. Some very queer characters were frequently to be met with in Egypt and the Levant, and this gentleman was a prime example. Sloman had met at Latakia an Italian doctor, recently arrived from Aleppo, who told him he had been robbed by banditti, and cautioned him not to go by the same road, but to take 'the other'. Nonetheless, Mr Sloman did take the same road - and met the same fate. Returned to Aleppo, Sloman met the doctor in the street. He began at once to belabour him with his stick, saying, "You rascal! You have been the cause of my being robbed. Don't you know that travellers always do the contrary of what they are advised to do?" Sloman could not be persuaded that he acted unjustly. Later, when Mr Sloman was in Damietta in a time of the plague, he went out into the crowded bazaars, and struck out tight and left with a thick stick on all who came near him, indiscriminately - including both women and children. He soon found himself obliged to beat a retreat backward to the Vice Consul's house, where he was lodging, pressed by the crowd on all sides, who would not accept his blows in good part. The Vice Consul came out and listened to the complaints of the crowd. When silence was obtained, Mr Sloman explained 'that he was keeping a quarantine, and that the wretched people would not allow him to do so, and that, therefore, he was compelled to prevent them touching him by a stick.' Consuls, observed Edward Barker, biographer of his father, John, have to listen to and settle the differences of eccentric and avaricious travellers, who give an immense deal of trouble, and sometimes waste the Consul's precious time in some very extravagant whim.

Neil Cooke



RESEARCH RESOURCES

National Library of Scotland Online Maps

The National Library of Scotland is, in collaboration with the University of Glasgow, making a large collection of maps available online. Their most recent addition is Kitchener's Survey of Cyprus (1882).

This was the first proper triangulated survey of the island of Cyprus, and the most accurate map of the island when published. The maps are very detailed, marking roads, tracks and telegraph lines, as well as vineyards, ruins, sheepfolds, wells and aqueducts. The mapping was supervised by Horatio Herbert Kitchener (later Field Marshall Earl Kitchener), whose initial military work was as a surveyor in Palestine, Egypt and Cyprus.

Visitors to the website can view the individual map sheets using a graphic index covering Cyprus, and view a seamless layer of all the sheets as a mosaic on a Google maps base.

See <http://maps.nls.uk/additions.html>

Access to free digital images on the Metropolitan Museum website

ASTENE members may have heard that the Metropolitan Museum of Art in New York has launched a new initiative to provide free online access to over 400,000 images in their collection. This is an incredible resource for researchers across multiple disciplines, and ASTENE members can expect to get lost in the many wonderful images available relating to Egypt and the Near East.

The website states: 'The Metropolitan Museum's initiative—called Open Access for Scholarly Content (OASC)—provides access to images of art in its collection that the Museum believes to be in the public domain and free of other known restrictions; these images are now available for scholarly use in any media. Works that are covered by the new policy are identified on the Museum's website (<http://www.metmuseum.org/collections>) with the acronym OASC'.

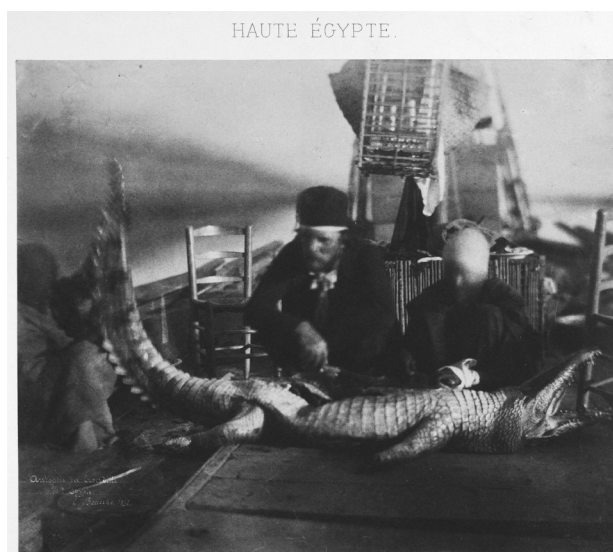
To access the images, simply log on to the Met website and use the search box to type in any

keyword relating to the item you wish to find. Results can be filtered according to the following categories: Artist/Culture; Object Type/Material; Geographic Location; Date/Era; Department. So, for example, the keywords 'Travel photos Egypt' yield 535 results, comprising mostly of 19th-century photographs of Egypt.

Images of paintings, albums, books, furniture, pottery, jewellery, sculpture, clothing and mummies can be found on the website, amongst many other things.

The MET has collections of photographs from some of the earliest photographers in Egypt and the Near East, and several are reproduced here.

Ernest Benecke



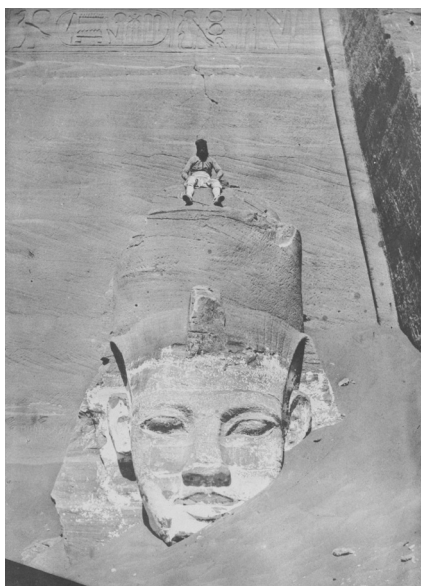
Autopsy of the First Crocodile Onboard, Upper Egypt, Ernest Benecke (German, born England, 1817–1894), 1852. The Metropolitan Museum of Art, New York. Credit: Gilman Collection, Purchase, William Talbott Hillman Foundation Gift, 2005

Above is perhaps the world's first traveller snapshot, made on the deck of a traditional Nile vessel almost forty years before hand-held cameras, shutters, and fast film made the genre a possibility. In 1852, whether for business or simply on a young man's grand tour, Benecke traveled throughout Egypt and the Mediterranean with a camera and a surprisingly humane spirit. The photographers who traveled there shortly before and after him,

including Maxime Du Camp, Félix Teynard, and J. B. Greene, focused almost exclusively on the ancient monuments and landscape. Benecke, instead, documented the contemporary world with such keen sensitivity that his photographs, beyond their ethnographic value, present intimate and unaffected portraits of the region's inhabitants.

Maxime du Camp

Maxime Du Camp's mission to Egypt and the Near East in 1849-51 to make a photographic survey of monuments and sites is well documented in his writings and in those of his fellow traveller, Gustave Flaubert. After an initial stay in Cairo, the two friends hired a boat to take them up the Nile as far as the second cataract, after which they descended the river at leisure, exploring the archaeological sites along its banks. In July 1850 they left Egypt for Palestine, Turkey, and Greece before they parted in Italy the following April. Du Camp's album "Egypte, Nubie, Palestine et Syrie," published in 1852 and containing 125 photographs printed by Blanquart-Evrard, brought its author instant fame. In addition to the published edition, Du Camp arranged for a private printing of a few portfolios, such as the one in the Gilman collection, which numbers 174 images particularly noteworthy for their warm color and luminescence. Possibly printed in Gustave Le Gray's studio, the present portfolio is thought to have been in the collection of the architect Eugène Viollet-le-Duc. Below are du Camp's images of Abu Simbel and the Mosque of Omar.



Westernmost Colossus of the Temple of Re, Abu Simbel, Maxime Du Camp (1822-1894), 1850. The Metropolitan Museum of Art, New York. Gilman Collection, Gift of The Howard Gilman Foundation, 2005



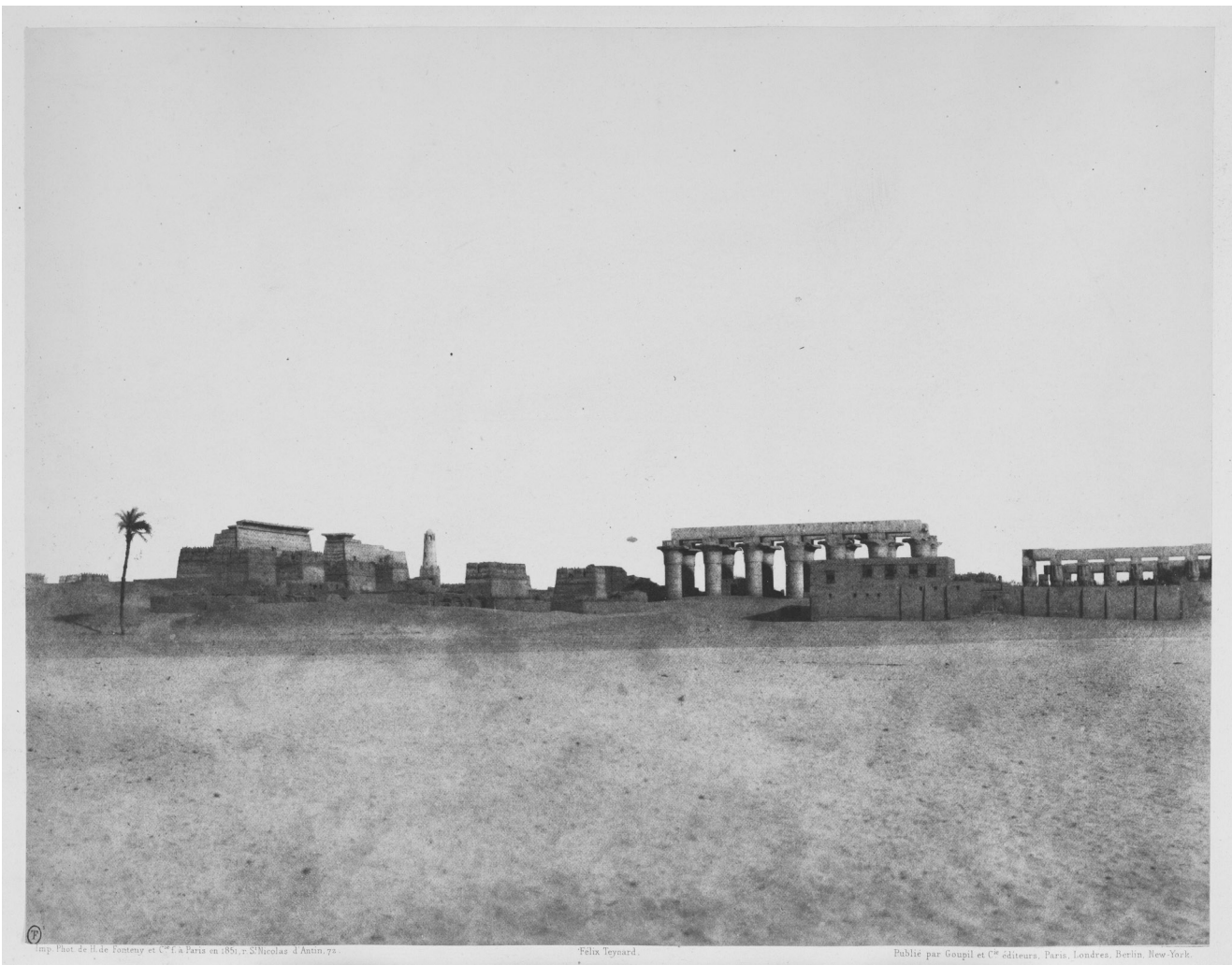
Palestine. Jérusalem. Mosquée d'Omar, Maxime Du Camp, 1850. The Metropolitan Museum of Art, New York. Credit: Robert O. Dougan Collection, Gift of Warner Communications Inc., 1981

Félix Teynard

Far back in 1990 the Metropolitan Museum hosted an exhibition of 'Felix Teynard's Photographs of Egypt, 1851-1852'. A contemporary of Maxime du Camp (the first photographer in Egypt), he had not seen any photographs of Egypt before travelling there in 1851-1852, and could not know the impact his photographs would have on the perception of Egypt from the outsider's view. He photographed the main temples and ancient sites like Karnak and Luxor temple (pictured here) and also photographed villages along the Nile.



Karnak (Thèbes), Cour du Palais - Vue Prise de Point I, Félix Teynard (1817-1892), 1851-52. The Metropolitan Museum of Art, New York. Credit: Purchase, Lila Acheson Wallace Gift, 1976



Louksor (Thèbes), Vue Générale des Ruines, Félix Teynard, 1851–52. The Metropolitan Museum of Art, New York. Credit: Gilman Collection, Purchase, The Horace W. Goldsmith Foundation Gift, through Joyce and Robert Menschel, 2005

Francis Frith

In 1856 Frith set out on the first of three trips to the Middle East, launching a highly successful career as a photographer and publisher of foreign topographic views. It is miraculous that he succeeded in making monumental and theatrical views such as this one, for the relatively new glass negatives required him to transport his enormous camera, sheets of glass, and bottles of chemicals through the desert and to coat, expose, and develop his plates before the collodion emulsion dried. "With the thermometer at 110° in my tent," wrote Frith, "the collodion actually boiled when poured upon the glass plate."



The Mosque of Omar, Jerusalem, Francis Frith (1822–1898), 1857. The Metropolitan Museum, New York. Credit: David Hunter McAlpin Fund, 1966



Banks of the Nile at Cairo, Francis Frith, ca. 1857, printed 1870s. The Metropolitan Museum, New York. Credit: The Elisha Whittelsey Collection, The Elisha Whittelsey Fund, 1973

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Holly Cottage
4 Church Street
Old Catton
Norfolk
NR6 7DS
chairman@astene.org.uk

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enquiries@astene.org.uk

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treasurer@astene.org.uk

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Bulletin Editor

Dr. Cathy McGlynn
bulletin@astene.org.uk

Events and Outreach Officer

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events@astene.org.uk

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Dr Lucy Pollard
lucypetica@gmail.com

Website and Newsletter Editors

Emmet Jackson
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Committee Members

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John Chapman
Lee Young

Registered with the Charity Commission
of England and Wales, no. 1067157
www.astene.org.uk
enquiries@astene.org.uk

Membership correspondence to:
membership@astene.org.uk

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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