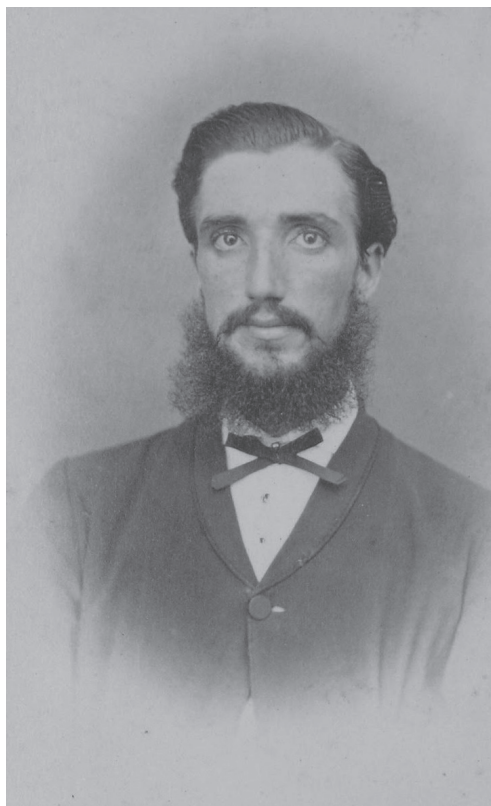


# ASTENE

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

# BULLETIN



**NOTES AND QUERIES**

**NUMBER 77: AUTUMN 2018**

# Bulletin: Notes and Queries

## Number 77: Autumn 2018

Editors: Robert Morkot & Cathy McGlynn

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### Bulletin 78: Winter 2018

Submissions for the next Bulletin must be received by **15 November 2018**. 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](mailto:bulletin@astene.org.uk)).

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Cover photo:  
Frédéric Pagnon in the 1860s (Archives communales de Romans)

# ASTENE NEWS AND EVENTS

## NEW SUBSCRIPTION RATES for 2019

After quite a number of years without change, it was agreed at the AGM this year that we unfortunately need to raise our subscription in order to continue to cover costs. This is not only because of increased production costs and postage rates but also because of insurance costs. The new rates are as listed below.

I would be very grateful if those of you who pay by Standing Order could contact me on membershipastene@gmail.com for a form to send to your bank to update your payment and if anyone is interested in changing to this method of payment, now may be the time!

You could also consider paying for more than one year if you wish - please get in touch if so. Renewal forms will again be included in the next bulletin and will also be on our website. If you have any difficulties with the Paypal facility, please let me know. Thank you for your ongoing support.

*Carey Cowham  
Membership Secretary*

## Thirteenth Biennial ASTENE Conference 2019 Preliminary Call for Papers

We are very pleased to announce that the Thirteenth ASTENE biennial international conference will be held at the University of York from Friday 12 July to Monday 15 July 2019.

Contributions of papers to the ASTENE Conference are welcome from a wide range of disciplines and interests connected with travel to and from the Near and Middle East. It is envisaged the conference will cover many themes – including, but not limited to:

- Lady Mary Wortley Montagu, an original thinker, traveller & writer, lived near York
- Travel in classical times and during the Byzantine Empire
- Exploring archaeology through travel accounts
- Travellers from India and the Far East to the Middle East and Egypt
- Pilgrimage and pilgrims as travellers
- Ottoman Empire travels and travellers, explorers and visitors
- The impact of travel writings on Egyptology

- Travelling artists
- Fictional travellers
- Different approaches to reading and interpreting travelogues ... and more.

The Conference will include a visit to the York Railway Museum so we particularly welcome talks on railways and travel by rail in the Middle East and Egypt. The day includes a visit to be arranged.

If you wish to offer a paper, please send an abstract of not more than 250 words to 2019yorkastene@gmail.com on or before 28 February 2019 for consideration by the Conference Committee. Do not send abstracts to any other e-mail address.

Abstracts must include: 1) the name(s) and full contact details and affiliation(s) of the contributor(s); 2) the working title of the proposed paper; 3) what the proposed paper intends to cover; 4) an outline of the approach it will take; 5) an indication of the significance of the topic; 6) five keywords; 7) up to three relevant bibliographical references. Abstracts that are significantly over the word limit may be rejected. Presentations are limited to 20 minutes, with an additional 5 minutes for discussion. Due to programme time constraints, and the ever-increasing number of abstracts received, there is no guarantee that all papers will be accepted. The Conference Committee will select those abstracts that are most relevant to ASTENE's themes, clear aims and methodology, well-organized research data and coherent conclusions. As in previous years, the Conference Committee will normally only accept one abstract from any given member. Only those papers that are actually presented at the Conference will be considered for publication, and they will be subject to editorial and peer review.

## Focus Session Proposals

The Committee is happy to consider possible Focus Session Proposals. A Focus Session Proposal must include a minimum of four papers and have a clear focus with the explicit purpose to promote discussion and debate on work currently in progress, the current state of scholarship, issues involved in the application of new approaches and models, etc. A proposal for a Focus Session should include a

summary of up to 200 words outlining the purpose of the Session, along with individual abstracts formatted as outlined above and the name of the person coordinating the session. The Committee will still consider each focus session abstract individually. A Focus Session chair may be nominated by the proposer but a final decision on this will remain with the Committee.

### **Posters**

The Committee is happy to receive submissions for the presentation of research posters. All posters presented at the Conference must have an abstract approved in advance by the Committee; other posters will not be accepted. The deadline for the submission of poster abstracts is 31 May 2019.

### **Registration**

The Conference Booking Form and Bursary Application Form will be available on [www.astene.org.uk](http://www.astene.org.uk) from 1 January 2019 with the deadline for bookings being 31 March 2019.

Participants will be informed about the acceptance of their paper by 17 March 2019. Conference Bursaries are being offered – please consult [www.astene.org.uk](http://www.astene.org.uk) for the Application Form.

### **ASTENE STUDY DAY, BATH: Western Perceptions of Ancient Egypt**

On Saturday 22nd September ASTENE held a study day in Bath. Attendees arrived in an extremely wet city from all over the UK and were very grateful for the warm welcome and the tea and coffee provided. There was a chance to catch up with friends old and new before the day was started by the Chair, Dr Aidan Dodson, Honorary Professor of Egyptology, University of Bristol.

The first speaker of the day was Lee Young who gave a presentation entitled “Vivant Denon and the Opening up of Egypt”. Lee told us about early Western travellers to Egypt such as Richard Pococke who visited between 1737 to 1742. These early travellers relied on Biblical narrative and as this was before the decipherment of hieroglyphs they were trying to connect what they saw with the Bible and also using the records left by early Greek and Latin authors. Napoleon Bonaparte realised that Egypt would make an important addition to the French Empire and launched an invasion which landed in Alexandria on 1st July 1798. As well as the military he also took with him an interdisciplinary group

of 167 savants to study and record what was found. Vivant Denon was one of this number.

Denon was an accomplished artist and accompanied the troops sent to pursue the Mameluke leader Murad Bey into Upper Egypt. Denon was thus able to sketch the ruins of Dendera, Thebes, Esna, Edfu and Philae in addition to the better-known Pyramids. Denon eventually made his way back to Alexandria where in August 1799 he was included in a small group accompanying Napoleon who escaped the blockade of Alexandria by Nelson and was able to return to France.

In 1802 Denon published his beautiful drawings in *Voyages dans la Basse et la Haute Egypte*. The remaining savants were abandoned in Egypt to continue their studies and survive as best they could. Those that managed to return eventually to France contributed to the famous account of the expedition, the *Description de l’Egypte*.

After coffee Briony Llewellyn continued the theme with “David Roberts and Ancient Egypt: Observation and Interpretation”. Roberts was working slightly later than Denon and worked as a scenery painter which gave him an eye for the dramatic. He developed a love of landscape painting and travelled through Spain making sketches of Islamic architecture. In 1821 Belzoni exhibited the sarcophagus of Seti I in the Egyptian Hall, Piccadilly igniting an appetite for all things Egyptian. Roberts, hoping to cash in on this craze, began painting Egyptian scenes long before he ever visited the country.

In 1829 he produced ‘Departure of the Israelites’ using the French *Description de l’Egypte* as his inspiration. The Biblical themes of his Egyptian paintings made them doubly popular and more and more middle class Britons began to travel. In 1838 Roberts undertook an independent trip along the Nile, venturing as far south as Abu Simbel, sketching and writing a journal as he went. It would seem, however, that he preferred his imaginary Egypt to his contemporary one, even describing the area around Dendera as desolate. Returning to England in 1838 he arranged for his work to be published and this proved to be a resounding success.

Continuing with our journey through time, the afternoon session started with Nigel Strudwick “Capturing Egyptian Art: Norman & Nina de Garis Davies”. Born in 1865, Norman undertook

postgraduate studies at Marburg University in Germany. Returning to England he became Congregational Minister at Ashton-Under-Lyne where he met Miss Kate Bradbury (later to become Mrs F. Llewellyn Griffith) and she sparked his interest in Egyptology.

In 1898 he joined Petrie at Dendera copying the tomb of Meni. He then began to work for the Egypt Exploration Fund (now the Egypt Exploration Society) at Saqqara where he recorded the tomb of Ptahhotep and Akhetotep eventually continuing work for them at Amarna producing six volumes. He worked for George Reisner at Giza before travelling to Sudan to work with James Breasted at Kumma. In 1906 he met Anna (Nina) Macpherson Cummings in Alexandria and they were married in 1907. Nina was born in Greece to British parents and on her return to the UK she was trained at the Slade School of Art and the Royal College of Art under Walter Crane. They moved to Egypt full time setting up house near Deir El Bahri which would seem preferable to living in tombs as Norman had been wont to do whilst single. They both worked full time for the Metropolitan Museum of Art working on major projects such as the tombs of Nakht, Nebamun, Ipy and Rekhmire. They also undertook occasional work for the EEF on the tombs of Amenemhat, Inyotefiqer and Ramose. In 1926 and 1927 they went back to Amarna to work at the Northern Palace and also at Beni Hassan in the tomb of Khnumhotep III. The American philanthropist Rockefeller funded Nina to produce extra paintings such as the Meidum Geese and the Amarna Princesses. It was difficult, sometimes, to tell whose work was whose as they both produced work of an exceptional standard and both signed simply N de Garis Davies.

They developed the Davies Method of recording which involved using drawing pins to attach tracing paper to the scenes to be copied on the walls enabling the outlines to be traced prior to moving the sheets onto drawing boards which would then be placed in front of the walls where they would sit to fill in the details. When they wished to produce colour paintings they were not satisfied with the depth or richness of colour that watercolour itself could provide. They developed a system using egg tempera which gave the bold effect they wanted. Instead of mixing the colours Nina would layer the paint producing exquisite copies of the original scenes.

In 1935, Norman, although still working, was beginning to be very concerned about the bad restoration being done by the local authorities and in 1939 they left Egypt. This may have also been due to the political situation in Europe. Although they had kept their house Norman was never to return as he died on 5th November 1941. Nina eventually managed to return in 1950 when she produced her work 'Tutankhamun's Painted Box'. She ended her days in Oxford where she died on 21st April 1965.

The final speaker of the day was John J. Johnston who brought us up to date with "No Spectacle Ever Like It: Egyptian History on Screen". This lively romp took us from the era of the silent movies with the enigmatic Theda Bara who portrayed Cleopatra as a scantily clad, vampish, femme fatale in a 1917 interpretation of the classic by H. Rider Haggard of the same name. The publicity for this film claimed that her name was an anagram of arab death and that she had been conceived in the shadow of the sphinx, the daughter of an arab sheikh. The truth was slightly less romantic as she was born Theodosia Burr Goodman in Cincinnati!

Cleopatra continued to be a favourite subject with the film producers with versions starring Claudette Colbert, Vivian Leigh and Elizabeth Taylor. A lighter hearted look at the character was done in *Carry On Cleo* starring Amanda Barry in the lead role. None of the films seemed to bother too much about historical accuracy.

Other Egyptian themed films include *The Egyptian* made in 1954, starring Michael Wilding as an unlikely Akhenaten and Victor Mature as Horemheb in a kilt that seems to get shorter and shorter as the film progresses. Judith Evelyn is memorable for her portrayal of a drunken Queen Tiye. The film is loosely based on the story Sinhue. In 1955 *Land of the Pharaohs* starred Jack Hawkins as King Cheops with Joan Collins playing Princess Nefertiti! Charlton Heston portrays Moses in Cecil B. De Mille's epic 1956 film *The Ten Commandments*. In 2014 the topic was covered again with much less success in *Exodus: Gods and Kings*. The film was badly miscast with Joel Edgerton playing a young Ramesses II. His preparation for assuming this character is rumoured to have been a shopping trip to Harrods to purchase a pencil skirt which he then proceeded to wear as he thought this would teach him to walk like the king! The film was actually banned in both Egypt and Morocco for its historical inaccuracies and its Zionist views.

The day ended with a question and answer session which brought to light that one of the attendees was actually the daughter of British actress Eileen Way who was able to share some of her mother's experiences of living in Luxor during the filming of the 1981 film *The Sphinx*.

All in all it was a fantastic day - roll on the next one!

*Vanessa Foott*

## **BEC4 MANCHESTER**

The fourth British Egyptology Congress, organised by the Egypt Exploration Society, took place from the 7th to the 9th September at the University of Manchester (KNH Centre for Biomedical Egyptology). While the conference was primarily focussed on traditional Egyptology there were a number of sessions which were specific to the interest of ASTENE members including a session dedicated to 'Museum and Collections' and 'Travellers and Egyptomania'. Over the three days keynotes were given by Dr Christian Greco (Museo Egizio, Turin), Dr Cédric Gobeil and Dr Margaret Mountford (EES), Prof. Rosalie David and Prof. Anthony Freemount (KNH Centre, UoM).

The session on museums and collections included talks on the McManus Art Galleries and Museum, Dundee, the almost-forgotten ancient Egyptian collection at the Victoria and Albert Museum, the Papyrus collection at the Petrie Museum, and the Egyptian Collection at the Bolton Museum. The session also induced a paper by ASTENE member Faye Kalloniatis who most members will be familiar with and may have had the opportunity to hear her lecture at the Norwich Museum last year. Her paper focussed on how the Egyptian Society of East Anglia played a vital role in fostering Egyptology in Norfolk and its influence on the Egyptian collection at Norwich Castle Museum. Faye's talk gave special attention to Alice Geldart, the honorary secretary, whose dedication to the society played a significant part in its development.

The session on Travellers and Egyptomania was reminiscent of many similar sessions at an ASTENE conference and included talks from ASTENE members. The session was chaired by Prof. Rosalie David who published the Egyptian collection held in Macclesfield which was formed by 'the Miss B's' who travelled with Amelia Edwards. Emmet Jackson gave a summary of the travellers who contributed

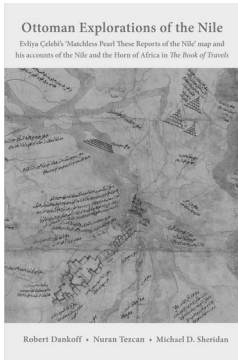
to the Egyptian collection at the National Museum of Ireland including Henry Swan, Thornley Stoker and Lady Harriet Kavanagh and outlined the importance of studying travellers' ephemera to trace the provenance of objects. Lee Robert McStein gave a fascinating talk on travellers' graffiti. Armed with a 3D printed reproduction of Belzoni's graffiti, McStein outlined the relevance of travellers' graffiti to the study of Egyptology. He continued, paying tribute to Roger de Keersmaecker's body of work, outlining plans to digitally record these graffiti with the aim of creating a graffiti database and help preserve these graffiti, some of which face conservation risks. The session continued with Chris Elliot whose cleverly titled paper, 'Pepper Pots of the Pharaohs' traced and illustrated the material from registered designs at the National Archives which were influenced by Cleopatra's Needle. Elliot considered what such items can say about the awareness and understanding of the Needle, Cleopatra and Ancient Egypt. The last talk from Pauline Norris covered Egyptomania and eroticism. Norris presented some risqué objects! At the turn of the nineteenth century the naked human form was perceived as divine and unsuitable for public display; however, the growing art market's mild forms of erotica, including Egyptian influenced figures, could be legitimately brought into the home. Some metamorphic figures were presented. These came in the form of Egyptian statues or Sphinxes that, with the turn of a switch, would open to reveal a nude female figure.

The conference was followed by private tours of the Manchester Museum's Egyptology storage rooms from Dr Campbell Price. The museum will soon be undergoing major refurbishments and we look forward to seeing the results of their hard labour in 2021.

*Emmet Jackson*

# BOOKS AND REVIEWS

**Dankoff, Robert, Tezcan, Nuran & Michael D. Sheridan, *Ottoman Explorations of the Nile: Evliya Çelebi's Map of the Nile and The Nile Journeys in the Book of Travels (Seyahatname)*. (Ibrahim Pasha of Egypt Fund Series). London: Gingko Library, 2018, 442pp, ISBN 9781909942165, £40.00.**



The preface of this book declares in its opening, that before the time of Napoleon I (1769-1821) and the French expedition to Egypt (1798-1801), the most ambitious effort made to explore and map the Nile was undertaken by the Ottomans.

The most elaborate map from this time period and the lengthiest travelogue: 'the greatest travel account in Islamic literature,' belong to Evliya Çelebi (AD 1611-1682), an Ottoman traveller who explored the territory of the Ottoman Empire for an extended period of over forty years.

Details of Evliya's travels, are recorded in his *Seyahatname* ('The Book of Travel'). Consisting of ten volumes (the final one focuses on his time in Egypt), his account was first published in 1938 (with a critical edition appearing in 2007).

Evliya's map of the Nile, or the 'Vatican map of the Nile' as it is commonly known, is preserved in the Biblioteca Apostolica Vaticana (Vat. Turc. 73) and has been known to researchers since 1949 (and first studied then by Ettore Rossi); it was first published (in Turkish) in 2011 (the authors also provide the Turkish text of the map at the back of this book).

Authored by Prof. Robert Dankoff (Professor Emeritus of Turkish and Islamic Studies at the University of Chicago), Nuran Tezcan (Associate Professor, department of Turkish literature, Bilkent

University, Ankara) and Michael D. Sheridan (a recent PhD graduate of Bilkent University), *Ottoman Explorations of the Nile* presents more than a mere English translation of previously published work. This is an expanded and revised edition of Evliya's account, where for the first time, Evliya's map of the Nile has been carefully studied and cross-referenced with his account of his travels in Egypt and the 'horn of Africa.'

Comprised of three parts, the book begins with a general introduction covering Muslim and Ottoman journeys on the Nile (and the maps that were produced). Evliya's own contribution to the repertoire is here considered. The rest of the book is divided into two parts. The first provides the translation of Evliya's map of Egypt (into English), the second, a detailed examination of his travelogue.

Evliya's lengthy account of travels, is the result of an equally lengthy period spent travelling through the Ottoman Empire, Iran and Central Europe; he was apparently inspired to embark on this long journey, by a dream he had at around the age of thirty, in which he was blessed by the prophet Muhammad and which incited him to embark on a career devoted to travel.

Evliya arrived in Cairo on the 4th June 1672, following completion of his Haj pilgrimage to Mecca. He would spend the next ten years exploring Egypt, details of which came to form the tenth volume of his travels (the longest of all the volumes), and an elaborate map of the Nile.

A significant part of his account focuses on Cairo (where he spent a great deal of time), its history, geography, flora and fauna, whilst also providing an account of the Ottoman administration of Egypt. The latter half of the volume deals with his excursions on the Nile, and covers his expeditions (from Cairo) to Alexandria, Rosetta Damietta, and the Delta, as well as his journeying up the Nile as far as the Sudan, before his return via Habesh (modern-day Eritrea).

The map is dated (*terminus post quem*) to c.AD 1685. It not only covers the Nile, but also maps Suez, the Sinai, the Red Sea ports, Bilbais and important

towns in Palestine, Syria, Iraq and Eastern Anatolia (Dankoff, Tezcan and Sheridan divide the map into 20 zones for ease of reference, images of which are provided at the back of the book). The map contains c.60 drawings, including monasteries, forts, bridges, dams, mountains etc.

It is important to note that the creator of the Vatican map, is not known with certainty (as it is not autographed). The authors' careful analysis of Evliya's travel account however, the noted parallels in the sites recorded on the map, and the sites known to have been visited by Evliya (for instance, the map notes the relevant stations of the route for Haj, which Evliya himself visited) as well as notice of his particular quirks of language and style of writing, lead them to conclude with confidence that it was produced by Evliya and that it serves to accompany and embellish his travelogue.

The travelogue itself (which comprises the bulk of this book) contains valuable and interesting accounts of sites and monuments along the Nile, with important and intriguing observations. Including a visit to the 'Mountain of Birds,' situated in a mountain range (close to Asyut) where 'a man dare not go lest he be stricken with terror' which contained the mummies of 'storks,' two of which Evliya collected to present to the Pasha. Although it was unknown to him why these ancient birds had been collected together in this 'Valley of the Birds,' they were often visited by their living counterparts, who encircled the mountain in their droves, their cries loud enough to 'make one's gall bladder burst.'

He also paid a visit to the 'Mountain of Crocodiles' (Kom Ombo) where he witnessed thousands of mummies piled up with 'the odour of musk, not at all like the smell of other animals' corpses. It is a marvellous spectacle!

Evliya also paid a visit to the pyramids, which he relates are known to have been filled with treasures (including weapons and 'books of all the sciences') and provides an accounts of sites such as Gebel el-Silsila, where there were 'strange and wonderful images here are as though alive.'

One remarkable tale, told to Evliya by the sheikh Abu Jaddullah, regales the sheikh's exploits with the local wildlife, namely his copulation with a crocodile (!) (with whom he apparently had a relationship with for three years), who rather conveniently turned out to be the beautiful daughter of another sheikh who

had been bewitched. Despite this revelation, Evliya himself states: 'For in that country, having sex with crocodiles, and killing crocodiles and nailing their skins to the gates, are nothing to be ashamed of but are rather considered heroic deeds.' That Evliya presents tales and experiences which are varied and at times surprising, is an understatement. The humour of the account alone, makes for enjoyable reading.

The individual stages of his journey, the towns visited, and people encountered are also described and the account itself is extensive. It is beyond likely that ASTENE members will find something which relates to their own interests about early travel, through joining Evliya on his journey through Egypt.

Overall, this book presents a detailed overview of an important early Ottoman traveller, together with the comprehensive provision of his work, available for the first time in the English language. It also contains valuable information about contemporary travellers and knowledge of Egypt at that time, which serves to place Evliya's work in context and to demonstrate its significance.

The authors also provide useful images throughout, where relevant, to demonstrate the sites, monument and scenes described by Evliya (such as the ruins of Kom Ombo temple by David Roberts, 1842), though these are at times, of poor-quality and this is the only criticism of this work. Images of the map itself provided at the back of the book (in black and white) are clearer thankfully. The authors also provide a useful bibliography of relevant maps and sources, for those wanting to further research 'Ottoman explorations of the Nile.'

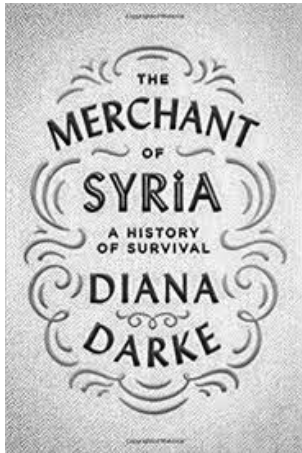
This book is a useful resource for those interested in the 'earliest' of travellers (earlier than what is perhaps the usual focus for ASTENE members) and provides an important addition to the observations, experiences, and perspective provided by other 17th century travellers.

Put simply, a manuscript of incredible significance is now available at your finger-tips for easy perusal, and one of the most charming features of this work? The authors provide a beautiful pull-out printed copy (in full colour) of the Vatican map at the back (the equal length of ten pages of the book). A 'splendid volume,' as a previous reviewer of the work put it, and well-worth owning.

*Tessa T. Baber*



Darke, Diana, *The Merchant of Syria: a history of survival*, Hurst and Company, London, 2018, 364pp, £20, ISBN 9781849049405



This book is untypical of those usually reviewed by ASTENE because it features a reverse journey from East to West (that of the Syrian businessman, Abu Chaker Chamsi-Pasha, from Homs to England) rather than of the more usual study of travel from West to East. It is also a reversal of the typical ASTENE time-scale because the journey post-dates the end of the Ottoman Empire, though the traveller's connections went back to the heart of that empire, when an ancestor of Abu Chaker's served successive Ottoman Sultans from Suleiman the Magnificent on, eventually as Governor of Damascus.

Because of its strategic location on the silk route from Palmyra to the coast, Homs had always been a cultural and trading cross-road, though also vulnerable to pillage and destruction. Christian and Muslim co-habitation and co-operation continued there long after it had receded in Damascus and Aleppo; after Aleppo, Homs had the largest Christian community in Syria. Merchant families are traditionally devout in the Middle East, but also very pragmatic in matters of commerce. Quarrels occurred more between the various denominations of Christianity than between Christian and Muslim. This was exacerbated under the French, who favoured the Christians in communion with Catholic Rome over other denominations.

Abu Chaker's father, Chaker Chamsi-Pasha, was born in 1885 into that upper middle class to which the merchants, like doctors, lawyers and other well-educated people, belonged. His income derived from fertile agricultural land-holdings as well as his woollen cloth business based in the souk. Into

this milieu Abu Chaker was born in Homs in 1921, passing a protected childhood based around the courtyard house and the gated quarter comprising a cluster of such houses and small businesses which, to a degree, controlled its own affairs. His birth was particularly welcome as he was the only son following seven daughters.

The collapse of civil order under the short-lived 1918 government of the Emir Faisal had already brought many hardships to the main cities, including an influx of refugees, brigandage and general insecurity. Subsequent French rule was universally perceived as oppressive and disadvantageous to the local economy. Droughts were followed by the Great Syrian Revolt of 1925, a popular movement in which the merchants and richer cadres of Syrian society took little part. The French suppression of the revolt was brutal, not dissimilar to what has been happening since 2011 in terms of aerial bombardment; collective punishment; devastation of villages and farmland.

The death of his father when he was only 10 meant that Abu Chaker's education at an Orthodox Christian school was cut short and he had to struggle in the shop to keep income coming in. The devastation under the French reduced Abu Chaker's own income and that of his customers. But he took his responsibilities seriously, travelled around getting to know his customers and building up a reputation for straight dealing. The lot of the orphan can be hard even if an uncle or other older male relative is supposed to protect and mentor him. Abu Chaker's paternal uncle – and hence guardian- in Damascus had sons of his own to nurture. But it was the uncle's duty to arrange a suitable marriage for Abu Chaker and in 1952 he was duly married to his uncle's daughter, his first cousin. When he divorced her after less than a year, the insult to his uncle meant he lost out financially because the businesses were interlinked.

A backstop loan of cash from an old friend of his father's gave Abu Chaker the confidence to start over with fresh stocks of favoured British broadcloth and he finally prospered, becoming a wholesaler as well as retailer and able to expand his market share through lower margins than smaller traders could afford. His second marriage in 1955 to Rihab, from the noted Atassi family, was entirely felicitous. Though more than 10 years younger than her husband she was mature, she never wore headscarves in her youth and learnt to drive a car.

She also understood not to interfere in the domestic arrangements already in place in her new home. Through his mentoring she eventually became her husband's trusted adviser and business confidante and supervised the building of their apartment home in Beirut.

Each chapter of the personal story, which in volume is the smaller part of the book, is interleaved with enlightening accounts of the political, religious and cultural environment in which the family operated, though the chronology of general information chapters is occasionally out of sequence to the personal story. By moving to Lebanon in 1959 the Chamsis avoided the short-lived Ba'ath United Arab Republic of 1958-61; the 1963 Ba'athist coup; the 1967 six-day War; the Yom Kippur war; the rise of Hafez al-Assad and the complete stranglehold on Syria which the Ba'athist/Alawi regime created. They were lucky that under land nationalisation and redistribution they did not lose everything in Syria and what they could keep increased in value as Homs was developed into an industrial centre.

From Beirut Abu Chaker became a successful international trader in the years between 1960 and 1975 (cardamom from Guatemala for example, or pistachios from Afghanistan), though he kept his Homs souk base going. The 15-year Lebanese civil war started with huge losses for the Chamsi-Pashas when their warehouses in the Free Zone were looted. But once again Abu Chaker was able to start over because of his personal reputation – trust was his greatest asset. He got his main UK suppliers, Hield and Selka in Bradford, to give him favoured status for his trade into Saudi Arabia, ahead of traders with lesser reputations. And he moved his family base to London in 1976.

In 1980 Hield was making big losses and was threatened with take-over by a rival. Abu Chaker and his customers depended on the company, so in 1981 he succeeded in the battle to gain control of Hield. This new lease of life enabled Hield to expand in the Middle East and America with its bespoke products and today to have the last mill still open in Bradford.

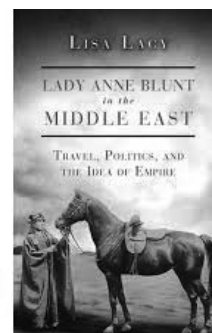
Economic liberalisation under Bashar al-Assad benefited the Syrian urban elite, but left the countryside poorer than ever. In London the prospering Abu Chaker home became a nexus for Syrian/western exchanges and understanding and he became something of an elder statesman to other

exiles. From 1999 to 2011 Abu Chaker and Rihab lived again in his beloved Homs, though the rest of the family only visited for holidays. He died in London in 2013 aged 92.

The personal story is based on interviews with surviving family members, friends and business associates. The book has good-sized print; an index; a useful glossary; well captioned illustrations; a 1958 end-paper map of archaeological sites (but get out your magnifying glass). It lacks one thing which all family sagas should have, a family tree. It is a good read, looking to the future with hope, despite the decades of depredation. This is a book for our times; it gives historical context to the forays of westerners into Syria and the Eastern Mediterranean, and vice versa, though the linking between the personal story and the greater sweep of history is not always smooth. Finally, the book shows how incomers to a new environment can be successful and integrate without losing touch with everything of value in the place they have left behind. It is a paean to the Syrian people; Abu Chaker's recovery from each serious set-back is the golden thread in the narrative. The author is an expert on Syria and a tireless campaigner for its people. She hopes that "by contextualising how people live in modern-day Syria within a framework of how they lived in the past, the reader will come to appreciate the immense potential that exists for Syria's future, thanks to its mercantile tradition." No lover of the lands of the Eastern Mediterranean would disagree with that.

*Sheila McGuirk*

**Lacy, Lisa McCracken, *Lady Anne Blunt in the Middle East: Politics, Travel and the Idea of Empire*, I.B. Tauris 2017, pp288, ISBN 978-1-78453-137-9, £75.00.**



In his biography of Lady Anne Blunt published in 2003, H.V.F Winstone wrote:

“Until now she has always figured as a footnote in [her husband, Wilfrid Scawen Blunt’s] life; in reference books and encyclopaedias her works and attainments are seen as mere appendages” (p. 11).

Lisa McCracken Lacy’s book might be said to start out from this appraisal, pointing out, for example, that Lady Anne’s efforts on behalf of Egypt’s 1881/2 revolution have “remained virtually unnoticed”, as to outward appearance she appeared the silent woman behind the famous man (36). Unlike Winstone’s, it offers very little of the backstory of Lord Byron’s granddaughter, especially the years of neglect by her mother Ada, and the bizarre treatment received at the hands of her maternal grandmother, Lady Byron. In addition, the traumas Anne experienced on account of her husband’s numerous adulteries are almost entirely by-passed.

However, that is not the point of the exercise. While the story of the Crabbet stud of pure-bred Arabian horses is paid due attention, as are the desert journeys, for both of which Anne shared the fame with Wilfrid, this is primarily a political biography. While Lacy agrees with Winstone’s assessment that Anne had “exceptional qualities of tolerance and forbearance, as well as of modesty”, she highlights her subject’s liberalism, cosmopolitanism and anti-imperialism, and indeed consistently reiterates her – and Wilfrid’s – “affinity for indigenous people” among whom they travelled, “especially Egyptians and Arabs” (35).

The political dimension is hardly unknown to readers acquainted with the Blunts. What is innovatory is the manner in which the author has exhumed from the British Library Wentworth archive – well trawled by previous researchers of the ilk of Elizabeth Longford, Blunt’s best biographer – to produce a reconstruction of Anne’s political (and anthropological) observations largely drawn from her unpublished journals. (Her “voluminous and largely under-researched writings” (36)). These confirm the close alignment of Anne’s views with Wilfrid’s, but at the same demonstrate that these were a lot more than “mere appendages” of his. While she might have “loyally follow[ed] her husband’s line” and “taken the Egyptian cause to her heart” (Winstone 195), Lacy argues in their involvement with Egypt’s nationalist revolution, Anne’s mind was equally engaged (“Anne expended tremendous efforts to share the Egyptian story with powerful friends in England” (32)). As was her person when – almost a synecdoche of the

Blunts as a political duo – Anne physically shielded Wilfrid against violent police attack during his political appearance on a nationalist platform in Woodford, Ireland (although she wasn’t able to save him ending up in Kilmainham gaol). The Blunts’ movements within aristocratic circles are amply set out as a context to their political radicalism. Anne had been presented at court as a child and was unfazed by repeat visits to the palace, and she and Wilfrid frequently sat to dinner with ministers and government officials many of whom disdained their politics, and some considered them traitors.

The stories of desert travel, which Anne was largely responsible for transmitting in books that Wilfrid as ‘editor’ succeeded in mangling and partially re-ordering, are written up by Lacy in a way that doesn’t greatly expand our knowledge of the journeys, and in the opening four chapters can be repetitive. Her judgments are firmly stated – Anne was not the “conservative” Israeli academic Billie Melman held her to be, perhaps “because of her access to Arab women and the harem” (37). But, not unsurprisingly, she is sometimes wrong: Doughty never performed the hajj (30) – how could he have when as she clearly points out, he travelled openly as a Christian? And Nubar Pasha was not a member of the Coptic community (170) but an Armenian Christian. In the company of other illustrious Arabian travellers into which the Blunts are inserted in the early chapters, Gifford Palgrave is notably lacking; though Lady Anne was somewhat snooty about him in her *Pilgrimage to Nejd*, he was nonetheless a great traveller (and greater writer).

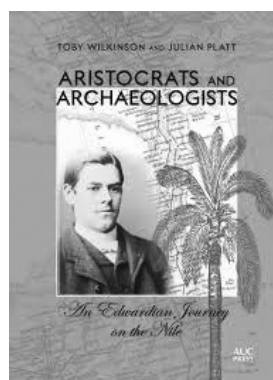
Adopting a straightforward historical approach, as attested by her use of most of the standard sources on nineteenth-century Egyptian history, Lacy misses out on work by the likes of Kathryn Tidrick, Ali Behdad, and Michael Berdine. That, however, does not take the sting out of her portrayal of the British empire and Anne’s opposition to it. Anne, it is shown, came to understand and connect together the essentially oppressive and exploitative behaviour of British colonisers in Egypt, India and Ireland. Looking forward to postcolonial re-writing of history of the late twentieth-century, Anne realised it was all one and the same. Her letters to the wives of the exiled Egyptian revolutionaries “made her a formidable foe of the British officials who promoted a forward policy” (128) yet Anne “remained unscathed by the political charges” laid against Wilfrid’s political lobbying. For a time believing that the public would turn against imperial injustices if

the truth were told, by the 1890s she became even more disillusioned with political affairs than Wilfrid.

This portrayal of Lady Anne Blunt, multi-dimensional though it may not be, packs a powerful message, and for that it is to be commended. Indeed, this biography's achievement is stronger than if Anne had been set up as a feminist icon and rival to her husband instead of the genuine and equal partner of Wilfrid's activism she undoubtedly was. Perhaps being an American (of Irish/Scots descent?) enables the author to draw conclusions on a nation and its establishment figures which a writer like Winstone did not do. (Lacy certainly adds a fascinating tidbit to the Egyptian events in revealing that the American ambassador in Cairo was paid off to raise no objections about the impending British invasion). Today, in comparison to Gertrude Bell, Anne might be a figure we can celebrate less ambivalently, though with her detachment and reserve, perhaps not easily warm to. A gifted linguist, "her credibility rested, in part, on her unsurpassed knowledge of the Arab world and Muslim people, and also on her social position...her pragmatic, egalitarian sense of liberty and justice was in line with the ideas that fuelled the radical movements of the late nineteenth century..." (182).

*Geoffrey Nash*

**Wilkinson, Toby and Platt, Julian, *Aristocrats and Archaeologists: An Edwardian Journey on the Nile*, The American University in Cairo Press, Cairo and New York, 2017, 144 pp., £24.95, ISBN: 978 977 416 845 1.**



The increased practicality and comfort of travel in Egypt in the late 19th and early 20th century allowed the wealthy to spend the entire winter in Egypt, thus escaping the cold and draughty stately homes of Europe and perhaps restoring one's ailing health. The Duke and Duchess of Devonshire decided upon this option during the Winter of 1907-1908

with their cruise in the company of their relatives Lord and Lady Gosford and their daughter Lady Theo, together with the Duke's friend Sir Charles Craddock-Hartopp and the Duke's private physician A.F.R. Platt. At the heart of Wilkinson and Platt's account of an Edwardian journey on the Nile by steamship is a series of letters written by this personal physician to the 8th Duke of Devonshire.

In his correspondence home, Ferdy, as the doctor was known to his family, reported on the sites visited, discussed the passengers on the voyage, the people they encountered in Egypt, and commented upon the 'clashes of culture and class' he observed and experienced. His letters to his wife May contain incisive observations about his travelling companions. It seems it was often irritating for Ferdy to be in such close quarters with the Devonshires and their aristocratic friends for over three months (though the reader is increasingly aware that the Duke appears to be funding Platt's interest in Egyptology). In the first place, the Duke was an invalid and had to be carried everywhere in a palanquin. Secondly, the party kept up their accustomed English country house lifestyle, and seemed to Ferdy oblivious of the Egyptian setting and ambiance. Ferdy was initially enthusiastic about the chance to re-visit Egypt (he had previously visited in 1896), and he enjoyed the visits ashore, though often in his own company. He was soon quite homesick, however, and found his life on board the luxury steamer Serapis claustrophobic and boring. As can be seen from his letters, the increasing distance from England had the effect of diminishing Ferdy's formal Edwardian reserve in writing, particularly in his salutation and how he signed himself.

Co-author Julian Platt inherited Ferdy's letters from his cousin and godmother Violet, who was Ferdy's daughter. The letters had been stored for decades in a small painted box decorated with reproductions from ancient Egyptian tomb paintings made by Ferdy. Julian Platt met Egyptologist Toby Wilkinson in 2006 at a college reunion and told him about the collection of letters. Wilkinson found the letters to be 'a rich evocation of a vanished era, a first-hand account of the Edwardians' encounter with Egypt' that deserved to be made known to a wider audience.

The catalyst for a book to make known Ferdy's correspondence about the Edwardian Nile cruise with the Duke of Devonshire was provided in 2012.

Then the Development Director of Clare College, Cambridge, Toby Wilkinson led a group of alumni on a dahabiya voyage on the Nile. To the appreciation of the participants, he read Ferdy's letters during the trip and incorporated them into their visits to the places and the sites Ferdy had visited. Aristocrats and Archaeologists began to take shape.

To set the journey on the Nile and Ferdy's letters home in context, the book starts by providing a brief history of travel to and through Egypt. The publication of *Description de l'Égypte* (1809-1829) and decipherment of hieroglyphs in 1822 helped to make travel to ancient Egypt interesting and attractive, and it could be added as part of a tour of the Holy Land. By the second half of the nineteenth century, Egypt became a fashionable destination for the wealthy during the winter. An added advantage for those who were ill or infirm was the prospect of health benefits of the warmer climate. By the time of the opening of the Suez Canal in 1868, there was an increased interest and demand for tourism in Egypt, which the entrepreneur Thomas Cook exploited. Before 1869 the only way to travel on the Nile was by dahabiya or by a commercial steamer. Thomas Cook's contribution to the rapid rise in more modern Egyptian tourism started with chartered steamships, and by 1870 Cook's had a monopoly on passenger service by Nile steamer. A regular and reliable fortnightly service was available between Cairo and Wadi Halfa. In 1877 Cook opened the first hotel in Luxor. In Cairo, carriage service supported excursions to the pyramids and official guides were provided at all the major sites in Egypt.

Wilkinson summarises the state of Egyptology at the time of the Duke of Devonshire's visit to complete the orientation of the reader. The first decade of the 20th century was a honeymoon age of Egyptology, often sponsored by wealthy patrons, and with museums in competition to fund excavations. In November 1907, at the time when the Duke of Devonshire's party arrived in Egypt, the Earl of Carnarvon began excavations in Luxor. Wilkinson comments that, had the Duke been more interested in archaeology, he and Ferdy could have met Carnarvon in Luxor. Ferdy, on the other hand, was interested in Egyptology, and he visited the major sites of the time and met many Egyptologists: James Quibell, Arthur Weigall, Edward Ayrton, Alan Gardiner, George Andrew Reisner and Prof. Archibald Sayce. In Luxor again on the way back to Cairo, Ferdy spent time with Howard Carter (who he had met during his first trip in 1896).

Lastly, Wilkinson introduces the reader to the passengers aboard the Serapis. The reader learns of Ferdy's first visit to Egypt in 1896, when at Mena House Hotel one of his fellow guests was Arthur Conan Doyle. In Luxor Ferdy met Flinders Petrie and wrote to his brother about what he saw of Petrie's Egyptological work. Helpful notes and footnotes are provided from this point in the book, including profiles of the Egyptologists and other important figures Ferdy encountered during his travels. In contrast with the Duke and his party, Wilkinson categorises Ferdy Platt as Edwardian "metropolitan upper middle class". A well-educated physician and amateur Egyptologist, he could thus be sensitive to the perceived condescending slights by his fellow travellers, although apparently never from his employer the Duke.

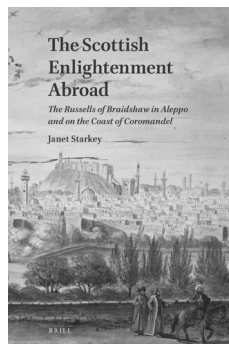
After a brief summary of the itinerary upstream from Cairo, Ferdy's letters home follow, annotated and with information about the Egyptologists and sites and other famous people in Egypt at the time. Space prohibits mention of all Ferdy's observations and comments, but as an example: he found the great Reisner to be 'civil, abrupt and not highly polished'. On December 31st, 1907, Ferdy met the young Winston Churchill on his way back from Uganda. A summary of the itinerary downstream from Wadi Halfa introduces the next set of letters. *Aristocrats and Archaeologists* concludes with chapters about the future lives of the passengers aboard the Serapis and the future of Egypt and its Egyptologists after 1908.

The attractions of the standing remains of ancient Egyptian art and architecture are arguably the highlight of tourism in Egypt today, and it was equally so in Edwardian times. In Wilkinson's opinion - shared by this reviewer - Ferdy's letters 'provide a fascinating snapshot of Egyptian archaeology at its zenith'. It is interesting to learn from the letters of the vicissitudes and hardships of even luxury travel during Edwardian times, as well as of the pleasures. The book is well-written and researched to support and complement Ferdy's correspondence. As described earlier in this review, notes, footnotes and information about Egyptologists and sites, etc, do not distract from the flow of Ferdy's letters. To the reviewer, the most interesting aspects within this literary treasure about Edwardian travel on the Nile are Ferdy's comments about contemporary Egypt alongside his descriptions of the ancient monuments and his social commentary.

The book is illustrated with numerous and appropriate visuals relating to Ferdy Platt and his family, his aristocratic travelling companions and Egyptian archaeologists. It contains a map of the journey, an itinerary, and family trees of the Devonshire party and of Ferdy Platt. The front and end papers of the book reproduce in colour the hieroglyphic inscriptions written by Ferdy on the two ends of the box that held his letters – a touching connection with the man himself.

Cathie Bryan

**Starkey, Janet, *The Scottish Enlightenment abroad: the Russells of Bradshaw in Aleppo and on the Coast of Coromandel*, Leiden/Boston, 2018, 395pp, €129, ISBN 978-90-04-36212-3.**



Dr Starkey has a noteworthy achievement to her well-earned credit in this voluminous account of the Scottish Enlightenment of the second half of the eighteenth century, in particular its interest in the wider world. This was demonstrated by the appointment by the (English) Levant Company of two Scottish medical brothers, Alexander and Patrick Russell to the care of the (mainly English) mercantile community in Aleppo. Alexander arrived in Syria in 1740, Patrick in 1745. A third brother, Claud, made his way to the service of the East India Company in Madras, whither he duly tempted Patrick to join him. *Alexander's Natural History of Aleppo and parts adjacent* was first published in 1761 (referred to in the text as Aleppo 1). A second edition published in 1794 was 'a substantial rewrite of the earlier edition', including fascinating medical details by the physician-naturalist Patrick. In 1791 Patrick published a treatise on the plague and in due course several other medical/naturalist essays.

Dr Starkey is well known to Astene members for her long involvement with the Society; not only as Treasurer for several years, but also for regular contributions to the history of (mainly) European

travel in the Middle East, often reflecting her and her husband Paul's own travels. She herself acknowledges her debt to her father Ian Murray Milne who instilled in her a delight in foreign places, especially the Middle East, and took Janet and her family on several occasions to Aleppo in the 1960s and 1970s. Several of the photographs illustrating the volume were taken by the Starkeys on their visits to Aleppo; I rather wish there had been more, especially given the recent devastating destruction of the city.

Personally, I found the descriptions of Aleppo by far the most enlightening as well as fascinating aspect of Dr Starkey's account: the mercantile life there, the development of European trade links across the Middle East as well as of longstanding trade and travel links with India. Perhaps the more so because of that destruction of the old city with its wonderful network of suqs and khans so integral to the commercial life of the city. One section deals – not surprisingly given the brothers' medical expertise – with 'pathology and epidemics': for example, oca alias Aleppo or Baghdad boil, still visible on the cheeks of older citizens; smallpox with due acknowledgement of the earlier introduction to England by Lady Mary Wortley Montagu of the Turkish practice of 'variolation' (alias inoculation) which includes a wide-ranging survey of contemporary publications; and of course plague – 'over 80,000 people [of Aleppo] died from plague in 1760'. Alexander included a whole chapter on the subject in the first publication – appearance, symptoms, etc, crucial briefing for travellers and residents in the region. Patrick focused in the later edition of Aleppo on the whole business of quarantine and lazarettos, of growing importance with the expansion of trade between Europe and the Ottoman Empire. Patrick was also a devoted and learned naturalist and one of the delights of this book is the section on Aleppine gardens, Georgian gardens and exotic seeds. As she tells us, 'natural history during the Enlightenment was an exquisitely detailed literary practice'. This was not, as she implies in her epilogue, unique to Scotland/Edinburgh despite her spirited defence of Scottish nationalism in her penultimate paragraph. I leap to the defence of Joseph Banks and other English naturalists who shared Patrick Russell's enjoyment of newly discovered worlds.

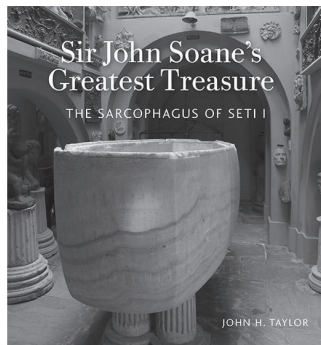
The arrangement of the book is typical of a reorganised PhD but also perhaps quirks of the publisher. There are three pages of 'acknowledgements' where one would have

sufficiently acknowledged the greatest gratitude. Captions to illustrations on the page contain precise locations which should have been in the list at the beginning of the account. 'Notes' are always a problem: bottom of page or separately at end of book?? Here I go for post-book; Dr Starkey's are long and often include material best included in a bibliography (which here runs to 46 pages).

But these are quibbles. This is a magnificent publication, a devoted dedication to a most remarkable city now trying so desperately to rise from the rubble.

*Sarah Searight*

**Taylor, John H., *Sir John Soane's greatest treasure. The sarcophagus of Seti I.* Pimpernel Press Ltd., 2017, 96 pages, full colour, £9.99, ISBN 9781910258873.**



This is the third publication devoted to the sarcophagus removed by Belzoni from the tomb of Seti I in the Valley of the Kings and now in Sir John Soane's Museum, London. The first account, by Joseph Bonomi (by then, curator of the Soane collection) and Samuel Sharpe of the British Museum, was published in 1864. Sir Wallis Budge, also of the British Museum, produced his text in 1908. John Taylor (also of the British Museum) has now produced a new description for the exhibition in 2017 celebrating the 200th anniversary of Belzoni's rediscovery of the tomb. There is some irony in the British Museum's involvement in three publications of a sarcophagus it so famously refused to buy. John Taylor is one the best qualified people to write this account, being both a renowned specialist on Egyptian funerary material and an authority on the early acquisitions of the British Museum, and related material. He has produced a clear, sufficiently detailed but concise description that will satisfy visitors to the Soane Museum and others interested in this magnificent antiquity.

This volume is a very attractive full colour publication and its (almost) square format provides ample space for the illustrations. These include watercolours by J. M. Gandy showing the sarcophagus *in situ* in the basement: one (p 16) is well known, others (pp 17, 18) less so. There are other contemporary images: Belzoni, the Egyptian Hall in Piccadilly, Bonomi examining the sarcophagus. Some of the most impressive images are those of the sarcophagus lit from inside by candles, glowing red as the accounts of Soane's evening receptions describe. The only omission is a portrait of Soane himself.

In the first two chapters, John Taylor covers the discovery of the sarcophagus, its transport to Britain, and the long debate about the purchase: these are dealt with quite succinctly, and efficiently. A slightly longer chapter recounts the reign of Seti I and the monuments. This section provides a valuable summary of the military and building activities that mark this reign as significant, if generally rather overshadowed in popular literature by that of his son Ramesses II. The text then focusses on the sarcophagus itself, with an introductory section providing a description, with comments on style and function. Comparisons with other examples (such as Tutankhamun's) inform us how the king's body and other coffins, and the now lost enclosing shrines, would have been assembled in the tomb.

The core of the book is the description of the 'decoration' on the outside and inside of the sarcophagus. Decoration is an inadequate term for images that had such profound religious and ritualistic significance – but Egyptology has yet to come up with a better one. The scenes are from The Book of Gates which narrates the journey of the sun through underworld. Each division of the text (representing one of the hours of the night) is illustrated with photographs and with a modified reproduction of the plates from Sharpe and Bonomi's 1864 publication. A small diagram locates each division so that a visitor to the museum could (number of other visitors permitting) follow the journey around the sarcophagus. The description highlights key points, images, and names, but does not provide a full translation of the texts, but the bibliography provides sources for those interested in pursuing that.

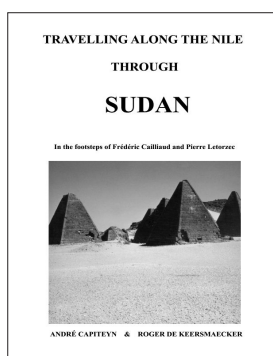
John Taylor's account of the sarcophagus is followed by a chapter by Helen Dorey, 'Sir John Soane's reception of the sarcophagus of Seti I' which is a

revised and expanded version of a paper that first appeared in *The Georgian Group Journal* 1991, 26-34. It is excellent to have this paper more widely available, as it gives some wonderful insights into this series of events at which so many of London's political, literary and artistic society viewed Soane's acquisition. For the modern visitor, when access to the house is restricted in numbers, it is rather difficult to visualise what these would be like. Soane's events must have catered for nearly 300 people per evening, as around 890 invitations were sent out – a modern curator's worst nightmare! The details of the events and the preparations, from the Soane Archive, are fascinating, although I could not see how the cakes would be enough for the number of guests (p 84).

Altogether, this is a very informative, useful and attractive volume: it does justice to one of the most significant antiquities to have arrived in Britain in the early years of collecting, and combines the Egyptological description and context with the narrative of acquisition, exhibition and contemporary public interest.

*Robert G. Morkot*

**Capiteyn, André and Roger De Keersmaecker, *Travelling along the Nile through Sudan*. Mortsel, Ghent, 2017, 92 pages 63 colour photographs and 24 prints after Cailliaud. 20 euro + VAT & postage. Order on [www.blurb.com](http://www.blurb.com)**



This simply, but nicely produced, well-illustrated, volume presents an English translation of a report compiled in 1983 and first printed in 2004. The title page evokes the early-nineteenth century travellers with a long title detailing the route, and by the authors styling themselves André Capiteyn of Ghent, and Roger De Keersmaecker of Antwerp. The journey, from Cairo via Aswan and Wadi Halfa to Dongola, Karima, Abu Hamed, and Shendi, ended at Khartoum. Roger, we are told, photographed every

stone three times, and every graffito five! Thus adding to his celebrated collection begun in the 1960s.

The narrative is straightforward, recounting the journey, rest houses, sites and glimpses of everyday life. The text is punctuated by passages from Cailliaud and comparative views. I read this journal just before my most recent visit – and was able to note the major changes to travel within Sudan, not only since 1983, but even the first decade of this century. Now, a journey that took days across the desert, and the unmetalled Nile road, can be achieved directly along the new highways in a quarter of the time. The effects on life in Sudan can only be dramatic. The new roads are, no doubt, in many ways beneficial to the population, but reduce the ‘romance’ for the traveller.

I confess to finding the journal a little disappointing: I enjoyed it – but wished for more. The changes have been so quick and dramatic that this account, from not so very long ago, could have been more expansive. That time has gone, and deserves to be recalled in greater detail, and at greater length. The numerous photographs also conjure up a period, still in the memory of most of us, but now vanishing. The view of Sesebi (p 36) shows the settlement ending a short distance away from the temple and town wall, but it now comes right up to it. Similarly, the mausoleum of the Mahdi is in a much more built up setting. Naga is tidier (archaeologists ...), but Nuri has not changed much; nor has Gebel Barkal. Altogether, for those who love Sudan, this is enjoyable for its account and its images: but for this reviewer, a little less of Cailliaud, and rather more of the authors would have been appreciated.

*Robert G. Morkot*

#### **Request for a reviewer**

The recent edition of Einstein's travel diaries is a possible candidate for reviewing in the *ASTENE Bulletin*, although our area (mainly Palestine) is only a small part of what he covers. Is there an interested member who would like to volunteer to review it? If so, please contact the reviews editor. Details about the book can be found at: <https://press.princeton.edu/titles/11234.html>



# ARTICLES

## Charles Barry



- English architect - the Clock Tower of the Palace of Westminster is Barry's most famous building.
- Born 23 May 1795 in London; died 23 May 1860 and the funeral was on 22 May in Westminster Abbey.
- Son of Walter Edward Barry (died 1805) and Frances Maybank (died 1798).
- Charles Barry married Sarah Roswell, (1798-1882); they had seven children, five sons and two daughters.

A monumental brass marking his tomb in the nave at Westminster Abby is inscribed as follows:

*Sacred to the memory of Sir Charles Barry, Knight  
R.A. F.R.S. & c. Architect of the New Palace of  
Westminster and other buildings who died the 12th  
May A.D. 1860 aged 64 years and lies buried beneath  
this brass.*

*Whatsoever ye do do it heartily as to the Lord and  
not unto Men for ye serve the Lord Christ. Col.  
Colossians III.23.24.*

The following extracts are from The Life and Works of Sir Charles Barry (London 1867), by the Reverend Alfred Barry (one of his sons):

CHAPTER II. 1817-1820  
TRAVELS IN FRANCE, ITALY, GREECE, EGYPT,  
AND THE EAST.

He spent a month of never-forgotten interest and enjoyment in the city, (Constantinople) and then prepared to turn homewards, in August 1818. Once more an opportunity presented itself which could not be passed by. Mr. David Baillie,\* whom he had met in Athens, was preparing for a journey to the East, and, struck by the beauty of Mr. Barry's sketches, he offered to take him, at a salary of 200l a year, and to pay all his expenses, in consideration of retaining all the original sketches he might make. The artist was to be allowed to make copies for himself. The offer was too tempting to be refused, for it gave him his only opportunity of visiting Egypt and Syria, and of doing so with a man of high cultivation and refinement, who treated him at all times with great kindness and liberality. He hesitated but little; and set out on September 12th, full of delight and expectation.

The third period of his travels was more important to him than all which had gone before. *Egypt*, he remarked, *is a country which, so far I know, has never yet been explored by an English architect.* Besides the members of the French Institute, only Captains Irby and Mangles, and Belzoni, had gone before him. He felt keenly the novelty and magnificence of the scene thus opened to him. The remains of Egyptian architecture made a far deeper impression upon that all Italy and Greece combined; and from this time architectural study seems to have assumed in his mind that predominant and almost exclusive influence which it never lost. His journals are kept with far greater accuracy and copiousness. Every great temple is described in outline and in detail, with notes of its present condition, and of the traces of its former greatness. His observation seemed to be stimulated, without being overwhelmed, by the inexhaustible profusion and magnificence of the Egyptian remains. He must certainly have thought of publishing to the world the information he had so carefully collected on a field hitherto little known, and engrafting on it the criticism and evolution of principles, which in the whirl of ceaseless change and activity he had no time to record in his journals.

Thence they sailed (with Messrs. Godfrey and Wyse) to Alexandria. From this point the journals contained a careful and elaborate description of the journey up the Nile. From this point the

ruins of temples began to show themselves, and on November 29th they came in sight of the great temple of Dendera, lying on a low ridge of land all in shadow, with a pretty foreground of palm-trees, and the Libyan mountains in the distance. Full of excitement they hurried on shore to see this first specimen of Egyptian grandeur. *It astonished us, he says, by its unexpected magnitude, and gave me a high idea of the skill and knowledge of the principles of architecture displayed by the Egyptians. There is something so unique and striking in its grand features, and such endless labour and ingenuity in its ornaments and hieroglyphics, that it opens to me an entirely new field. No object I have yet seen, not even the Parthenon itself (the truest model of beauty and symmetry existing), has made so forcible an impression upon me. The most striking feature of the building is its vast portico, six columns in front and four in depth, giving a depth of shadow and an air of majestic gravity such as I have never before seen.* As soon as the first impressions of the grandeur of the great temple had passed away there followed, as usual, a most accurate examination of the whole.

Esneh, their next halting-place, appeared then less striking than Dendera; but his second visit corrected the impression, and led him to think the great portico *the finest of all he had seen in Egypt*, half concealed though it was by rubbish and by modern excrescences. Both at Esneh and at Dendera he gives an elaborate description of the remarkable zodiacs, which appeared to show a knowledge of the precession of the equinoxes, and which were then little known except from the Memoirs of the French Institute, a work of which he remarks elsewhere that he found it *full of glaring and unpardonable errors*. Edfou was then being excavated by M. Drouetti, sufficiently for examination; the sculpture appeared to be of a high order, but the general effect of the temple with the grand peristyle of columns (enclosing an area of 146 ft. by 108 in front) was unsatisfactory in spite of its size, for want of due proportion and symmetry in its parts. On the other side of the river they visited the ruins of the temples at Eleithias, some half-excavated in the rock, and the famous tombs, which had then recently been opened, and had given by their hieroglyphics and painting a new glimpse of the life of the ancient Egyptians.

A few days now brought them to Assouan, where they visited the islands of Elephantina and Philae. At the former the ancient Nilometer attracted their attention, and was accurately measured and described. The latter island, now, and at his return in January, was

felt by him to be the centre of attraction. He felt *it impossible to conceive anything more magnificent than Philae in the zenith of its prosperity; when all, Egyptians and Ethiopians alike, venerated it as the burial-place of Osiris, and lavished on it the treasures of ages.* He speaks of the long ranges of columns as the characteristic features of the ruins, and as producing even now an *enchanted effect*, and notices the traces of painting in the great portico, as showing great taste in the harmonizing of colours, and giving some idea of the brilliant effect which must have been produced in the days of its splendour.

At Philae they left their large vessel and proceeded in four small boats up the river. They proceeded slowly, both in their ascent and return, and found abundant occupation by the way. Above all others, the ruins of Abou Simbel claimed careful examination and accurate description. The temples, being entirely excavated from the rock, and having the greater portion of their fronts occupied by colossal figures, were entirely new to them, and produced as great an effect on their minds as those of Dendera or Philae. A few days brought them to the second cataracts, where they stayed only enough to admire the picturesque aspect of the scenery, wilder, though less beautiful, than that near Philae; and then they returned leisurely down the stream, stopping generally rather than on the ascent. At Koum Ombo they now stayed to visit the great temple, with its many traces of crocodile worship, and to examine some of the mummies there found in abundance. Thebes, which they had passed, now detained them several days. The ruins of Luxor and Karnak, by their overwhelming magnitude and variety, seemed to throw all others into the shade; and at Medinet Habou, the temples and recently discovered. Tombs of the Kings possessed hardly inferior interest. Even Dendera, which had seemed so marvellous at first, now held only a secondary place. In fact, the rich abundance of architectural treasures presented to their eyes seems almost to have outstripped all attempt at description, and to have left neither time nor room for criticism. Finally they arrived at Cairo on March 1st; thence duly ascended the great pyramids of Ghizeh, and penetrated into their interior; and on March 12th 1819 Mr. Barry left Egypt. Little more than four months had elapsed since he first entered Cairo; but the fruits of that short time had been valuable beyond all description.

\* for Mr. David Baillie see R. Morkot, 'Barry, Baillie, Godfrey and Wyse,' *ASTENE Bulletin*, no.55, 2013, 12-13. A longer note on Baillie will appear in the next Bulletin.

## The graffiti

Barry and Baillie's graffiti is recorded by Warren Dawson and clarified in parenthesis:



**BARRY C 1819**  
**BAILLIE D 4.1.19**

(Sir Charles Barry)  
(David Baillie; D. 1861)  
RDK 710, David Baillie 1819.

*Roger O. De Keersmaecker*

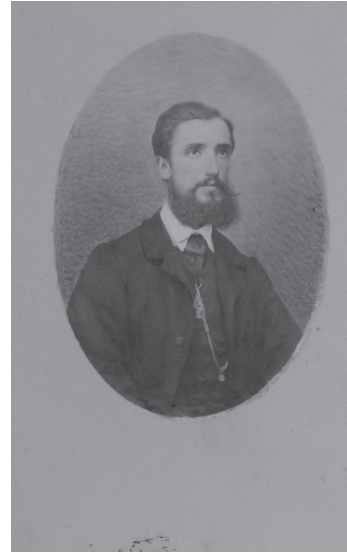
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Warren Dawson, Notebook 83. 'Names carved on the rock of Abou Sir, near the second cataract' from J. A. St John, *Egypt and Mohammed Ali or Travels in the Valley of the Nile*. Volume 1, London 1834, p. 479.

Roger O. De Keersmaecker, VIII, *Elkab – Temple of Amenophis III*, 2010, p. 14.

## The Short-lived Career of Frédéric Pagnon, a French Merchant in Egypt (1840-1872)



Frédéric Pagnon in the 1860s  
(Archives communales de Romans)

Frédéric was the elder brother of Ferdinand Pagnon, Cook's agent in Egypt and owner of several hotels in Luxor and Aswan. He was a talented and enterprising young man, whose early and tragic death sadly put an end to what looked like a promising commercial career.<sup>1</sup>

## Early years

Frédéric was born on 26 September 1840 in Crest and was only seven when his parents' hotel in Bourg-de-Péage burnt down. The family moved to Marseille hoping to find employment but struggled to make ends meet. Dispirited and with no money, they finally took the decision to try their luck in Egypt and arrived in Alexandria in the early 1850s. Major industrial developments were taking place in the country at the time, offering many economic opportunities to Europeans. In 1854, the first portion of the railway line between Alexandria and Cairo was inaugurated and the Pagnon settled in Kafr el-Zayat, an agricultural town halfway between the two cities, where they were running the railway buffet. Frédéric and his two sisters were sent to a boarding school in Alexandria where the education was based on learning languages. There he learnt English and Italian.

His parents had great hopes for him, it was their wish that he joined a commercial house in London and then maybe go to India where he would earn a

good salary. When Frédéric reached the age of 17, they sent him to Malta to continue his education at the Protestant College, in St Julien,<sup>2</sup> where students could learn a wider variety of languages, which included English, French, Italian, German, Modern Greek, Turkish and Arabic.

Frédéric was a dedicated and ambitious student, who was praised by his teachers for his enthusiasm and curiosity. He was aware of the sacrifices that his parents were making in order to pay for his school fees and boarding and was eager to please them by studying hard. He gradually adapted to the English way and proudly wrote to his parents that he was becoming a real gentleman. But he had reasons to complain: most of the students were Greek, Albanians, Russians and Persians who only spoke their own language, which somehow impeded his progress in English.

As a Catholic, he resented having to attend morning and evening prayers. He complained to the Director who agreed to write to the Committee in England to ask that he be exempted from the service. But he relented when his parents insisted that he must obey the rules of the College. Frédéric would have preferred studying at the Jesuit Catholic College but only the Maltese were admitted there.

He remained in Malta for two years and became fluent in several languages, including Arabic and Turkish. He also made some very useful acquaintances for his future career, such a Mr Borg whose house abutted the College, and who worked for the Compagnie d'assurances maritimes.<sup>3</sup>

Upon his return to Egypt, in 1859, he discovered that his parents had had to sell the small hotel they had been running in Alexandria during his absence, and that they now solely relied on him to provide for the family. He obtained a position in a commercial firm in Alexandria and in 1860, left with his father for Abyssinia, "a country of savages where they eat raw meat".<sup>4</sup>

They were back in Egypt the following year and found employment with the Compagnie Universelle du Canal Maritime de Suez, founded in 1858 by Ferdinand de Lesseps to oversee the construction of the canal. The Pagnons were entrusted with the running of a hotel built in Port Said, on a concession granted by the Khedive, and which they rented from the Company. The establishment provided accommodation and meals for the increasing number

of European employees working at the construction of the canal. Frédéric found a position with William Anton, a canal-digging contractor from Glasgow who had undertaken a contract for the excavation of forty miles of the Suez Canal near Port Said.



Frédéric Pagnon dressed as a Beduin, in Jeddah in 1865  
(Archives communales de Romans)

In October 1864, he wrote to his employer to offer his resignation, claiming he had obtained a better position in a trading house in Alexandria. Frédéric was hoping to work for Henry Ross who was in charge of the Egyptian Commercial and Trading Company Ltd, and be sent to the Red Sea.<sup>5</sup> He estimated that he could easily earn 15 000 Fr a year. He left for Alexandria, where he took up lodgings but spent several months waiting for the appointment to be confirmed. With no income of his own, he had to rely on his father's money and lived frugally. He changed lodgings several times and complained that life was very expensive. His only entertainment was going to the Grand Casino, Place des Consuls (1Fr entrance fee), to hear some singing. At long last, he obtained a post with the company and was sent to Jeddah in February 1865. Although Jeddah's was mainly an embarkation port for Mecca, it was also a significant center for commerce, famous for frankincense, myrrh, textiles and coffee.

The young man wrote down the details of this first journey in a small pocket notebook :

*"Left Alexandria on 1st February 1865. Left Cairo on 3rd February. Left Suez on 9th February on the steamer from the Azizie company with 1500 pilgrims bound for Mecca. Saw the mountains of Sinai, passed the revolving lighthouse. Stopped in front of the second light house to let one of the guards disembark. This lighthouse is called Daedalus (name of the ship that ran aground) by the Arabs, Abu Geedan. Riot on board but nothing happened. Reached Yambo on 11 February, small town where it is not safe for a European to disembark. We let 50 pilgrims go off who*

*were going to Mecca via Medina. We left Yambo on 12 February. Bad weather. Reached Jeddah the next day.*<sup>6</sup>

Very few Europeans lived in Jeddah at the time and Frédéric wrote that “*there are only six Europeans, including the English and French consuls*”. He lived in large three floored house, “*the most beautiful one in town*”, built in the oriental style, which he shared with two others. It was extremely spacious, “*much larger than the Port Said drague*”.<sup>7</sup> The place was obviously not safe for Europeans as in the evening, he had to be escorted by his janissary who carried a sword and a black slave who held a large lantern lit with three candles.

In March 1865, not only did he make a second journey to Abyssinia, but he also travelled as far as Singapore. Back in Jeddah, he witnessed the deadly cholera epidemic that had reached the city via ships coming from India and that also spread to Egypt. In June 1867, he wrote to Mr Dubreuil,<sup>8</sup> the then French consul, with a rather unusual request:

*“Employed in a commercial house in Jeddah for several years, I have just returned from Egypt where I learnt that the staff of the French consulate as well as a large number of French citizens received an honorable mention for recognition of the assistance that they gave to the sick who suffered from the violent 1865 cholera epidemic. I wish to inform you that among the two French nationals and the three protégés that we were then in Jeddah, I was put to the test by the same curse by assisting the pilgrims who were dying in the streets. At the time the French consulate was run by the vice-consul of England and I would have certainly received the same honours if my contribution had been made public. Had I known about this earlier, I would have contacted the late Dr Schnepf.<sup>9</sup> Now that I have returned to Jeddah, I beg you to make enquiries about myself and to support my plea.”*<sup>10</sup>

Sadly, we do not know Mr Dubreuil’s reply and nothing in the Pagnon’s correspondence indicates whether he received this honorific reward.

The climate in Jeddah was taking its toll on Frédéric, who became seriously ill with tuberculosis. He therefore returned to Egypt and joined his mother, now a widow, in Port Said, where she was still running the hotel. His younger brother Ferdinand had left his job in a bank in France to come and assist her. Frédéric became the representative in Egypt of the famous Rivoire Frères, who owned a distillery

in Marseille. With the help of his brother, Frédéric organised the transportation of wine and liquors to Egypt where one of their regular customers was the Khedive Ismail, a champagne lover. But Frédéric was still frail and his mother insisted that in the summer of 1870 he travelled with her to France in the hope that he would make a full recovery.



Frédéric Pagnon in Malta in 1858  
(Archives communales de Romans)

The young man returned to Jeddah two years later, but fell ill again and had to go back to Egypt. His mother had moved to Ismailia where she was renting another hotel from the Suez Canal Company. Frédéric did not recover this time, despite his mother’s nursing efforts, and he died in June 1872. He was buried in Ismailia, with his father.

Sylvie Weens

#### NOTES

<sup>1</sup> This article draws on the Pagnon’s private correspondence which the author is currently editing for publication. It was handed over to the Archives Communales de Romans in 2003 by Ferdinand Pagnon’s grand-daughter, Mme Jacqueline Sant.

<sup>2</sup> The college was established in 1846 and its primary object was to “spread the pure light of revealed religion, with the blessings of moral and intellectual cultivations”, in *The Malta Protestant College*, Salv. Mallia., p. 258.

<sup>3</sup> Upon his return to Egypt, he arranged for his younger brother, Ferdinand, to attend the same college

<sup>4</sup> Letter dated 9 November 1864, in French, Box 176S7, Archives Communales de Romans

<sup>5</sup> Henry James Ross, Lucie Duff Gordon’s son-in-law, had been the chairman of Briggs and Co, the first banking establishment in Egypt. The Company, which had recently bought the bank, aimed to develop trade between Egypt and the Sudan and bring back precious commodities such as gums, ivory, ostrich feathers and gold. It had obviously extended its sphere of operations to the Red Sea and its coast.

<sup>6</sup> Box 176S6, Archives Communales de Romans.

<sup>7</sup> Box 176S7, Archives Communales de Romans.

<sup>8</sup> Like his predecessors in Jeddah, Pierre Alfred Dubreuil was also a medical doctor whose duties included applying specific hygienic measures in case of a cholera outbreak during the pilgrimage.

<sup>9</sup> Dr Schnepf was Mr Dubreuil’s predecessor and had died of a fever at the end of the 1866 pilgrimage.

<sup>10</sup> Letter dated 29 June 1867, in French, Box 176S7, Archives Communales de Romans

## NATTY ON THE NILE

Nathaniel Clayton Cockburn was born, as the saying goes, with a silver spoon in his mouth. This agreeable financial security was provided by his maternal grandfather Nathaniel Clayton, who, having no sons, regarded his eldest grandsons as his principal heirs – and Nathaniel Clayton was a very wealthy man. He was a partner, with Joseph Shuttleworth, in the thriving engineering business of Clayton and Shuttleworth, which was based in Lincoln.



Robert Clayton Swan, born 1864, son of Lucy Clayton and Robert Swan, and Nathaniel Clayton Cockburn, born 1866, son of Fanny Clayton and William Yates Cockburn, were sent by their grandfather to be educated at Eton, where they distinguished themselves rather in sporting activities than in academic ones.

Natty went up to Christchurch College, Oxford, where again he excelled in sports – rowing, running, polo and hunting. Somehow he also achieved a degree. He then obtained a commission in the Lincolnshire Militia, more it would seem for something to do than from any real interest in matters military.

In 1890, Nathaniel Clayton died, leaving his two eldest grandsons very rich young men, with trust funds paying each about £10,000 a year – something like one million pounds today. Natty, now about 24 years old, went to live at Hartsholme Hall, just

outside Lincoln, the then unused Shuttleworth mansion, with its extensive estate, and took up his grandfather's interest in horticultural and agricultural matters – Clayton and Shuttleworth were important manufacturers of agricultural machinery. In winter Natty hunted, in summer he organised a cricket team that competed against other gentlemen's teams and sailed a dinghy on Hartsholme Lake.

Becoming Master of the Blankney Hunt in 1895, two years later he purchased the Hunt's pack of hounds in order to breed them himself. In 1898 he bought a house of his own, Harmston Hall, a few miles outside Lincoln, and enlarged it to provide hunt stables. Unlike Hartsholme, Harmston still stands. He was living the life of a conventional active country gentleman.

Then, for whatever reason, perhaps simply a sense that he was 38 years old, his life was getting too predictable, and he would like to see more of the world while he still had time, he gave up the Mastership of the Hunt in 1904, and embarked on a 15-month round-the-world trip. He eventually visited India, Burma, Hong Kong, China, Japan and the United States, but it was the first place he spent time in that accredits him as an "ASTENE traveller" – Egypt.

He was to make 3-6 month journeys to Africa every winter but one until 1914, but in these big game hunting was very much the focus. This included his second trip to Egypt a few years later, when he travelled by train and boat far south of Khartoum. But on this first visit, he was being, as he described it, a globe trotter.

On each of his trips, Natty kept a journal and all eight volumes have survived. In the first volume, the actual diary is handwritten and hand-numbered on the right hand page only, with the back of each page being unnumbered and used for statistics and informative lists, and the occasional sketch map, which may or may not be relevant to the facing diary entries. Now and then, however, they amplify an entry, and where this is so, they appear in brackets with that entry – as also do a few editorial comments.

The diaries are clearly not written, as so many were, with an eye to publication, but for that very reason give a much better sense of the man – intelligent, with no literary pretensions, very interested in statistics and addicted to making lists. His interest

in agriculture and engineering give rise to more expansive descriptions than the rather laconic comments on temples and pyramids. It is the sort of journal a typical traveller really keeps, to record their own experiences with no intention that other eyes should ever see them. We meet, then, a decent, amiable example of a country gentleman of his generation and era.

And so the journey begins.....

1904

#### **Nov 3rd Hyde Park Hotel**

Left Harmston at 2.3 and reached King's Cross at 5.15. Went to Hyde Park Hotel and was busy packing rest of afternoon.

Dined with R. and Mrs Swan (his cousin Robert Clayton Swan), R. and Mrs Cook, Capt Rennie, FH Yates (probably another cousin), A. Jessopp and E. Lubbock. To bed early and busy trying to pack 10 things into the space 5 ought to occupy. Had to get an extra bag.

(Presumably he had ordered from London shops, to be delivered to the hotel, such articles for his trip as lightweight gentlemen' suiting, a pith sun helmet and perhaps remedies for the ills he might suffer, such as malaria and upset stomach.)

#### **Nov 4th On "Marmora" P&O In Thames**

Left Liverpool Street at 11.45 – R. and Mrs Swan, F. Yates and A. Jessopp at station – E. Lubbock and Latham-Fox came to Tilbury – which we reached at 12.15 – P&O docks. "Marmora" out in stream – went on tug. Started on the "Marmora" – a new boat of 10059 tons at 3.30. Not many passengers aboard – Gibb and Harried (?) only people I know. Very smooth and warm. Foggy at first but clear in the Channel. Did not see so much shipping as I expected by a very long way.

#### **Nov 5th On "Marmora" P&O English Channel 290 miles run**

Smooth and warm. Off Ushant about 5pm. Rather uninteresting but would be much worse if rough or cold, which one expects it to be.

#### **Nov 6th On "Marmora" P&O Bay of Biscay 389 miles run**

Fine and smooth. Off Finisterre about 3pm. Slowed down to 13 knots in the afternoon. Saw 4 English battleships steaming N.E. in evening, but too far away to distinguish names – they seemed in a hurry.

#### **Nov 7th On "Marmora" P&O Atlantic 336 miles run**

Fine and smooth. Went over the engine room. Stoke hole nothing like so hot as I expected, but engine room very bad and was very glad to get on deck again. Chief engineer a very nice man.

#### **Nov 8th On "Marmora" P&O Straights of Gibraltar 12290 miles**

Very hot and smooth. Reached Gibraltar about 11am. Channel fleet there. Left about 2pm and had a magnificent view of the Rock – a very fine spectacle indeed. Beautiful view of the Spanish coast afar – very mountainous and broken country. Battleship practising outside with her big guns and making fair practice at a long range,

#### **Nov 9th On "Marmora" P&O Mediterranean 350 miles run**

Warm and smooth. Fine views of Spanish coast. Off Balearic isles about 1pm but too far off to see much. Delightful weather now but slack – spend most of the day reading or asleep in a chair.

#### **Nov 10th On "Marmora" P&O Marseilles 329 miles run**

Fine but blowing hard from the W. Reached Marseilles about 1pm. Went ashore after lunch – coaling going on - had a fine view of the town from the Church on the hill. Dined on shore and went to the "Palace of Crystal" - a curious entertainment and slightly vulgar to put it mildly - luckily don't understand French!!!

#### **Nov 11th On "Marmora" P&O Marseilles**

Fine and hot. The "Ophir" came in 24 hours late owing to a gale in the Bay. Crowds of passengers came on board and made matters very uncomfortable – 2 lunches and 2 dinners in consequence – lads and gentleman accidentally? left behind, but had time to join at Port Said via Brindisi – if they dare face the passengers again

#### **Nov 12th On "Marmora" P&O Mediterranean 357 miles run**

Fine and smooth. Dance which I did not attend.

#### **Nov 13th On "Marmora" P&O Mediterranean 382 miles run**

Fine and hot. Church at 10.45 – short and much appreciated therefor – quite a good collection for various seamen's homes, etc, etc.

**Nov 14th On "Marmora" P&O Mediterranean  
378 miles run**

Dull and showery – smooth. Sighted Candia about noon, but a long way off. Dance. Have been running slow the whole way, as we are in front of our time, but it does seem an awful waste of time, but the P&O dare not get in an hour before their time.

**Nov 15th On "Marmora" P&O Mediterranean  
378 miles run**

Dull and smooth. Reached Port Said about 2pm. Got luggage through customs without any bother – left rifles and ammunition behind there. Left Port Said by train at 6.45, dined on car and got to Cairo at 11.30pm. As Savoy Hotel is not opened we went to the Continental. Dr Madden sent a dragoman – by name Abdool – to meet us, and I engaged him at 10/- a day, and his appearance is worth that alone. Very cool at night. Hotel not too comfortable to English ideas.

**Nov 16th Hotel Continental Cairo**

Fine and hot. In the morning went round the native bazaars in Mouski St and the native quarter – all sorts of nationalities and not half so European as I expected. The Goldsmith Bazaar especially interesting. After lunch went to several Mosques – not much to see. Beastly currency – 1 piastre = 2½ d – which takes a lot of reckoning. Dust very bad in the town, smells very numerous and varied, not to say strong. An extraordinary cosmopolitan town – one sees people of every nationality almost in the world. There must be a dozen different nations in the hotel at least – very few English.

**Nov 17th Hotel Continental Cairo**

Fine and hot. Went by electric train to Mena House and from there to Pyramids. Climbed up that of Cheops and saw Sphinx – very impressive but spoilt by innumerable guides and a photographer's shop close to. Had lunch at Mena House Hotel and went to the Zoo on our way home – very nice gardens and the animals look very well and in good condition. Got a bad chill and feel very seedy – very hot in daytime, but it gets very cool at sunset.

**Nov 18th On "Rameses III" Assiout**

Left Cairo with Abdool at 8.30am and got to Assiout at 4 after a terribly dusty journey. Went to see some old tombs – a very quaint and dirty town – which was very interesting. Went on board at 5.30 – a nice clean boat – only 35 people on board, but nearly all Yankees and Germans of the baser sort. S.T. came by night train.

Bassetts of Boston are two nice old people and very keen to know all about hunting in England and country life there generally. Doctor a good sort.

**Nov 19th On "Rameses III" Nile**

Fine and hot. Left Assiout at 10 and steamed up the Nile till 10.30pm and tied up at Girgeh. The Nile runs between two high cliffs – Libyan desert on west side and Arabian on east side – roughly about 10 or 12 miles apart. The irrigated land in between grows maize, cotton and sugar. This by nature very flat and by no means interesting – not unlike the Lincolnshire fens. Most of the irrigation is still done by hand or by ox-labour – no signs of any machinery or windmills. Native villages – exceedingly filthy – are fairly numerous on the banks, but very few of any size. Dust on shore is too beastly for words and almost chokes one. Abdool goes by train and meets us wherever we stop.

**Nov 20th On "Rameses III" Nile**

Fine and hot. Started early – passed Balianak the landing place for Abydos and under railway bridge at Nag Hamedi, Tied up at Denderah and was kept awake half the night by d—d barking dogs – wished I had a gun. Very bad tying up near a village.

**Nov 21st On "Ramses III" Luxor**

Fine and hot. Landed at 9 and rode donkeys to the Temple of Hathor recently excavated at Denderah. Very interesting and in wonderful preservation – built in time of the early Ptolemies. Tied up at Luxor – the ancient city of Thebes – at 5 and went ashore till dinner and had a look at some wonderful temples under Abdool's guidance which is not A.1. as regards Temples and their details.

**Nov 22nd On "Ramses III" Luxor**

Fine and hot. Landed at 9 and went on donkeys to the Temple of Karnak. A very big place, said to cover 1000 acres, but very ruinous and parts not yet excavated. Some wonderful statues were dug up out of a pond last year and sent to the Cairo Museum.

**Nov 23rd On "Ramses III" Luxor**

Fine and hot. Landed at 8 and after ferrying over the Nile rode to Temples and the Kings' Tombs – the latter very fine indeed and in most wonderful preservation. Lunched at the "Rest House" near Queen Hathshepset's Temple and back to tea on the boat. Dust and dirt awful and fairly choked one – one can hardly speak after 10 minutes ride on shore.



**Nov 24th On "Rameses III" Luxor**

Fine and very hot. Landed at 8 and rode to the Ramesseum and Colossi – could not get near the latter owing to the water still being on the land – and the Great Temple of Rameses 111. Very interesting scene on outer wall of the latter – a very mixed bag – buffaloes, ducks and fish - all with arrows and spears. (From facing page: There are a very curious collection of people on board the "Rameses 111", mostly Americans and Germans of a distinctly low class, except the Bassets, who are very nice old people. All the Americans are on the rush round the world and do it in a wonderfully quick time and will buy any sort of trash that is offered to them if they can get it cheaper than it is offered to them – of which the Arabs are well aware. All the things I saw for sale were not worth buying at any price and doubtless most of them were made in England or Germany.)

**Nov 25th On "Rameses III" Nile**

Cool. Left Luxor at 4am and steamed up to Esneh, landed at 10.30 and saw Temple built in Ptolemaic period. Started at 11, landed at 8 at Edfu and saw Temple of Ptolemy III, begun 37 BC – finished 57 BC. Left at 4.30 and anchored in mid stream at 7. Latter temple in very good preservation.

**Nov 26th On "Rameses III" Nile**

Fine and hot. Left early and landed to see Temple of Katombos (?) [\*Kom Ombo]. Left at 10 and reached Assuan at 2. Landed and saw the island of Elephantine and a "Nilometer" – an uninteresting place and swarming with natives selling awful trash, which people bought.

**Nov 27th On "Rameses III" Assuan**

Left at 9 and went in a felucca upriver through the 1st Cataract to the Barrage – a magnificent piece of engineering, 2000 metres long. Took 2 ½ hours to go up, but only one hour down. After lunch went to see the Alabaster Quarries and the Bisharin camp. Had tea at the Cataract Hotel – a fine building.

(From previous facing page: The Barrage is a magnificent piece of engineering in every way and does not disfigure the scenery as much as one would expect. One does not appreciate its size as it seems to dwarf itself and not till one goes across it, does one gather the immense length. The enormous length too entirely dwarfs the breadth and height above the water till one stands on it and looks down. The Delta barrage is much more ornamentally built and much older.)

**Nov 28th On "Rameses III" Assuan**

Very hot – 85 in shade. Landed at 8 and rode to the Temple of Philae - a lovely Temple, but the rising water caused by the Barrage is beginning to discolour and stain the hieroglyphs – it will be practically under water in a week's time. Went across the Barrage in trollies, and lunched at the "Rest House" and back by boat. Philae is the most beautiful Temple by a long way – built by Ptolemies and some parts unfinished - we have seen and it seems a thousand pities to spoil it, but also a thousand pities to deprive the farmers of the benefits caused by holding up the Nile water by the Barrage, which is going to be raised, through sentiment.

**Nov 29th On "Rameses III" Nile**

Hot. Left Assuan about 5a.m. and steamed down the Nile. Tied up at Luxor at 4.30 and left by 6.30 train – sleeping cars – for Cairo – carriages small but comfortable – dust awful!

**Nov 30th Hotel Continental Cairo**

Dull and cool. Arrived at Cairo at 8.45a.m and drove to Continental Hotel. After lunch went shopping and also to the Tombs of the Khalifs and a very fine Mosque.

**Dec 1st Hotel Continental Cairo**

Dull and showery. Spent the morning in the Museum. After lunch drove to an ostrich farm – about 1000 ostriches of all ages and sizes. Passed through some very good land belonging to the Khedive which produces 3 crops a year – clover, maize and cotton. Sugar is planted every 4 years and produces one crop a year. Some land is said to let for £25 per acre a year and is said to pay the tenant well at that.

**Dec 2nd Hotel Continental Cairo**

Dull and showery – cool. Went to see the Khedive attend service at a Mosque – it being the last Friday in Ramadan. After lunch went shopping with Miss Tatow and bought a carpet from Isher and Katoun – very nice. Dined with the Tatows and were ¾ of an hour late, as we could not find their house. Mr and Mrs Crawley and Bimbashi James there and we had a cheery evening.

There is a pack of foxhounds at Abassik - foxes are very plentiful, but jackals make better points. "Riot" – mongoose – is very bad – hounds very fond of hunting mongoose.

**Dec 3rd Hotel Continental Cairo**

Dull and cold. Went by electric train to Mena House and from thence on donkeys – Abdul on a camel – past the Pyramids to Sakkareh – 8 miles, the last part over the desert. Saw the Pyramids there and some very big tombs, especially those of the Sacred Bulls. Dined with the Bassetts at Shepherd’s – English and American flags, toasts – the “entente cordiale”, etc, etc.

**Dec 4th Hotel Continental Cairo**

Drove down to the Nile and went on a felucca down to the Delta Barrage – a fine and ornamental piece of engineering. A lovely garden there on several islands with all sorts of strange plants, i.e. loofah trees, etc, etc. Saw a big market. Back by 2.50 train. A lovely day and much impressed by the gardens and flowers.

**Dec 5th Hotel Continental Cairo**

Dull and cold. Drove to Ghezireh Palace with the Bassetts – a monument of a Khedive’s extravagance. They lunched with us afterwards. Shopped after lunch and the Tatows and Maddens dined with us at the Savoy – a farewell dinner – good “pop”.

(from opposite page: The furniture and decoration of the Ghezireh Palace – it is now a hotel – are wonderful but must have been chosen chiefly

because they cost so much – they are very tawdry and by no means beautiful. The Manager, who showed us over, said there were thousands of clocks in the palace and thousands of pairs of duplicate curtains – the Khedive must have been frightfully done over it.)

**Dec 6th SS “India” P&O Port Said**

Dull and cold. Left Cairo at 11 and got to Port Said at 3.30. “India” late so did not get on board till 7.30.... And so Natty continued on his way round the world. His six-month shooting trip in Kashmir ended rather sooner than intended, when being mauled by a bear, for the moment, rather dampened his ardour for hunting... At last he arrived back in England:

**Feb 19th, 1906 Harmston**

Left King’s Cross at 12.30 and reached Harmston at 3.41, looking just the same as when I left on Nov 3rd 1904.

1. For N.C. Cockburn’s background , “The Clayton Heirs” by Rob Wheeler in “Lincolnshire Past and Present”, No 108, Summer 2017, pp11-15
2. Nathaniel C Cockburn’s Journals, now in the Smithsonian Libraries, Washington, DC, USA, forming part of the Russell E. Train Africana Collection

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

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ISSN: 1461-4316

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