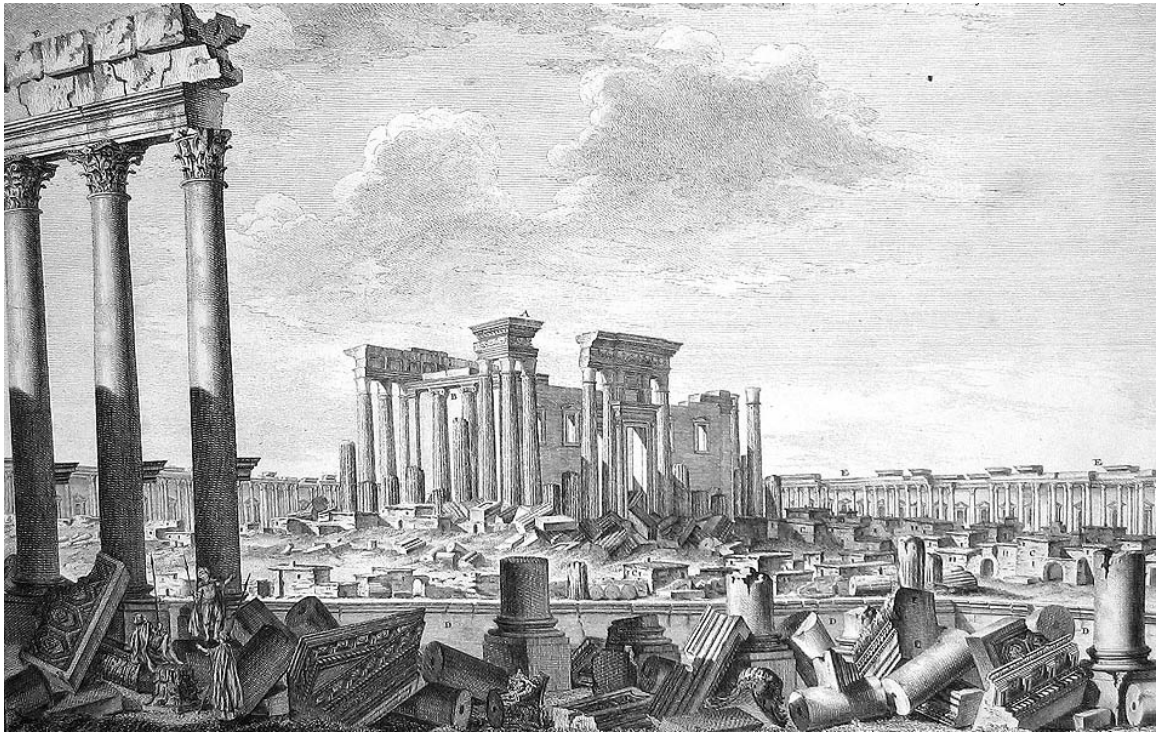


ASTENE

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

BULLETIN



NOTES AND QUERIES

Number 45: Autumn 2010

Bulletin : Notes and Queries

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We welcome articles, queries, replies and other related matters from members and interested readers. Please send contributions to the Editors Russell McGuirk and Sheila McGuirk.

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ASTENE NEWS AND EVENTS

Chairman's Report, 2009-10

We record, with great sadness, the death of two eminent members of the Association who had been involved since the beginning. Both, coincidentally, were interested in William Bankes of Kingston Lacy. Our President Harry James, one-time Keeper of the Department Egyptian Antiquities at the British Museum, died in December 2009, aged 86. Harry had been involved with ASTENE from the very beginning and was a constant supporter of its activities. His humour and wise advice will be greatly missed. Norman Lewis, who died aged 92 had also been involved with ASTENE since its formation. Norman devoted a lot of time to transcribing the journals of William Bankes in the Dorchester Record Office, and also wrote extensively on the Lebanon, and on Petra and its earliest European visitors.

Throughout the year ASTENE has maintained its programme of public study days at Rewley House in Oxford, co-organised with the University of Oxford's Department of Continuing Education. A number of other events were arranged specifically for members by Dr Patricia Usick. The last AGM was held at the close of the very successful conference in Durham. This May, Professor Malcolm Wagstaff led the ASTENE tour to Albania and Epirus, with a short conference at the end of the tour in Corfu. Our thanks go to Malcolm and Pat Wagstaff, Anna Butcher and to Elisabeth Woodthorpe as organisers.

In addition to the four usual meetings of the executive committee, we held an extra meeting specifically to address the issue of the website (see further below).

At the Southampton Conference, the membership voted to give financial support to a survey of the Yanni House at Qurna. As has already been reported, the house was removed along with most other non-ancient buildings at Qurna by the Luxor Governorate before the survey could take place. At the Durham AGM a request was made by Caroline Simpson for financial assistance with the Qurna Discovery Project. The Executive discussed this at length, and offered some financial assistance with specific conditions that accord with our charitable status, to be spread over three years. Despite all of

Caroline's work and personal financial involvement, the Qurna Discovery Project was closed down and the houses bulldozed in the continuation of the West Bank clearance that destroyed the Yanni house last year. Most of the first year's grant to Qurna Discovery had been spent on agreed projects before the sudden decision to bulldoze the house; the remaining money in that year's fund has been used to transfer the Hay panoramas to a new site. The Committee is actively seeking to fund other small, discrete projects that fall within our remit.

Five issues of the *ASTENE Bulletin* have appeared (nos 40-44); two were edited by Deborah Manley, and guest editors were responsible for the others: one by Robert Morkot and two by Russell and Sheila McGuirk. After seven years (since *Bulletin* 16) Deborah has now decided to hand over the *Bulletin*, and we are very pleased that Russell and Sheila McGuirk have agreed to take it over. Our very warm thanks and gratitude go to Deborah who has put so much time, effort and enthusiasm into making the *Bulletin* useful and interesting. Our thanks also go to Diane Fortenberry who continues to format and prepare the *Bulletin* for the printer. Myra Green now has responsibility for the reviews, an important aspect of the *Bulletin*.

The executive committee decided that the time had come to update the website: it has been in place for over ten years, but the operating system is now outdated. Robert Morkot, Paul Robertson and Janet Rady met in the summer of 2009 for an initial discussion, and the ideas were then carried forward by Paul and Janet with Hana Navrátilová. We had an extra committee meeting in the autumn and thought that we had found a new web designer: but due to his pressure of work this could not be carried through. The committee is keen that the website should be completely updated and are pushing to achieve that soon. The website is one of the most important ways in which ASTENE can fulfil the public benefit aspect of its charitable status, and it is therefore imperative that it is maintained and providing current and useful information and links in our area of interest.

The AGM saw the election and re-election of members of the Committee. We are

delighted that Dr Jaromir Malek has agreed to become our new President and Dr Elizabeth French Vice-President.

John Taylor retired from the Committee having served for two three-year terms, and Lucy Pollard was elected for the first time. The Committee now comprises Robert Morkot (Chair), Angela Reid (Secretary), Karen Dorn (treasurer), Neil Cooke, Russell McGuirk, Deborah Manley, Janet Rady, Paul Robertson, and Patricia Usick. Hana Navrátilová (website) and Sheila McGuirk (Bulletin co-editor) are co-opted members.

Robert Morkot

**ASTENE/ODUCE Study Day:
Byron's Journeys to Greece,
Saturday, 27 November 2010**

A day school at Rewley House, 1 Wellington Square, Oxford, OX1 2 JA.

Byron's association with Greece and Greek Independence is still celebrated in many ways throughout the country. Byron visited Greece twice, between 1809 and 1811 and 1823 to 1824. The day, exploring the relationship between Byron's journeys and the use he made of the experiences in his poetry, includes lectures by Byron scholars Dr Peter Cochran and Dr Carl Thompson, and on William Martin Leake, by Professor Malcolm Wagstaff.

Full details appeared in the Spring *Bulletin* (no43, pp.4-5).

Rare books from the Sackler Library. A pre-Byron Study Day event and dinner on Friday 26 November 2010.

Dr Diane Bergman, the Griffiths Librarian of the Sackler Library, 1 St John Street, Oxford, has kindly agreed to show us some of the treasures of the Library at 6.30 pm, followed by dinner in the Ashmolean Dining Room, Beaumont Street, Oxford (just around the corner).

To book please contact Patricia Usick, email: pusick@btinternet.com, telephone: 0207 328 2735.



Byron in Albanian dress, painted by Thomas Phillips in 1813

Travellers' drawings from the Eastern Mediterranean. An evening presentation by Ian Jenkins and Thomas Kiely, of the British Museum's Department of Greece and Rome.

Tuesday 8 February 2011 at 6.00pm
In the Department of Greece and Rome, the British Museum, Great Russell Street, WC1B 3DG.

Places are limited so please contact Patricia Usick to book for this Astene event: Email: pusick@btinternet.com Tel: 0207 328 2735

This will be a unique opportunity for Astene members to see highlights of the British Museum's extensive collection of drawings recording objects and sites of Classical antiquity. The drawings are mostly by British artists – or foreign artists working for British patrons. The topographical drawings, part of a collection of some 6000 works on paper, range in date from the sixteenth century to the present day.

Curators Ian Jenkins and Thomas Kiely have kindly agreed to talk about the significance of the collection in itself and for their work. The Mellon Curator of the British Museum's Greek and Roman drawings, Celeste Farge, currently cataloguing the drawings for the Museum's online database, will demonstrate this new and valuable research resource.

The collection includes 500 sketches made in Greece and Turkey between 1810 and 1817 by the renowned architect C.R. Cockerell, a founder member of the Travellers Club, whose extended Grand Tour to Athens and Constantinople features such discoveries as the Temple of Aphaia on Aegina, with its remarkable Late Archaic sculptures. Cockerell also arranged for the British Museum to purchase the remarkable frieze from the Temple of Apollo at Bassae, in the Peloponnese. The archives hold volumes and loose drawings executed for Lord Elgin by his draughtsmen, the Kalmuk Feodor Ivanovich and the architect Sebastian Ittar. There are views of Lycia by George Scharf the younger, who accompanied Charles Fellows' expeditions to S.W. Turkey, 1842-44. Other works include colourful scenes of ruins in and around Athens in the 1830s by the Scottish philhellene James Skene of Rubislaw and views of ancient Cyrene by the Naval officers turned archaeologists, Lieutenants Smith and Porcher during their expedition of the early 1860s to Libya.

The archive also contains many valuable sources for the history of archaeological excavation on Cyprus during the second half of the nineteenth century. These include letters and illustrated reports from Dominic Ellis Colnaghi (of the well-known London family of art dealers) who served as British Consul on the island from 1864-65. His excavations provided one of the earlier major corpora of Cypriot antiquities in the BM. Other fascinating documents relate to the activities of the notorious Italian adventurer Luigi Palma di Cesnola who excavated vast quantities of material during his tenure as American consul, including his attempts to sell his collection to the British Museum. Cesnola's methods contrast with the proto-scientific work of the British Museum Turner Bequest Excavations in the 1890s, which is represented by a rich trove of letters and field notebooks. An extensive photographic

archive also documents early archaeological activity on the island during the 1880s and 1890s, including rare images of the Cyprus Exploration Fund at Salamis in 1890. This forms part of a rich collection of archaeological photographs extending back to Charles Newton's seminal work in Western Turkey in the 1850s. Newton, who, when he was vice-consul at Mytilene in the Eastern Aegean in the 1850s, excavated antiquities for the British Museum at sites such as Halicarnassus and Cnidus, became the first Keeper of the newly created Department of Greek and Roman Antiquities in 1861.

The evening will end with a chance to converse with the curators over a glass of wine.

ASTENE Conference 2011, St Anne's College, Oxford.

Enclosed with this Bulletin is the Call for Papers for the next ASTENE Conference to be held at St Anne's College, Oxford to be held in July 2011.

We are looking forward to another excellent set of papers and lively discussion. The call for papers outlines a number of possible areas – including some which have not previously been addressed – but is by no means exclusive.

There will be a number of Bursaries available and details of these will be announced in the next *Bulletin*.

ASTENE Tour: *Beyond the Grand Tour: Istanbul and Western Turkey* 8th-17th September 2011.

Elisabeth Woodthorpe has organised the tour with McCabe. We are delighted that our former Chair Brian Taylor will accompany the tour. Brian has made travellers to the Ottoman Empire his field of research in recent years and will share his knowledge as we visit two of the key centres for western travellers and merchants: Istanbul and Izmir. We spend three days in Istanbul, then flying down to Izmir we visit some of the ancient cities – Pergamum, Sardis, Miletus, Priene, Aphrodisias, and Ephesus.

The cost will be £1350 per person sharing a twin-bedded room with private facilities. Single supplement is £195.

The tour is being organised through McCabe's who served us so well on our journeys to Syria and Sinai. Dr Brian Taylor will be our lecturer throughout and we will be organising a mini-conference on the last day. For further information or to register your interest, please contact Elisabeth Woodthorpe on 01747.871.811 or 020.7622.3694 (answerphone on both). As the tours are very popular, do contact her soon to ensure a place.

Egypt and Austria

Hana Navrátilová has written the following about a new organisation inspired by ASTENE set up by some of our friends and colleagues.

An ASTENE-inspired charity was established in Vienna during 2009 and 2010. Its name – *Egypt and Austria* – was inherited from a series of meetings of people interested in history of travel to the Orient, that is, mainly Egypt and Near East. "Austria" in the name was taken from the historical name of Hapsburg monarchy, and thus covers a large region of former monarchy, including modern states of Austria, Croatia, Czech Republic, Hungary, Slovakia, Slovenia, and parts of Italy. "Egypt" is understood more as a codename for Egypt and the Levant, with occasional excursions as far as Persia, Maghreb and the Balkans.

Correspondingly, the current founding membership comes from Austria, Czech Republic, and Slovenia. The charity now has its own homepage - <http://www.egyptandaustria.at>. Among its founding members there are several members of ASTENE.

The territory of interest shows a large overlap with the ASTENE territory. Also the composition of the core membership of this new organisation resembles ASTENE. Though the idea has started at university workshops, *Egypt and Austria* is welcoming a wide range of members and conference participants - from established scholars and students in Oriental studies, history or historiography, to people interested in their own family history. Although *Egypt and*

Austria aims at promoting and developing specialised study of history of travel and of the East-West meetings, its intent is also to remain an open forum for all those seriously interested in the matter.

The part of Europe *EA* intends to cover is mainly Central Europe (as aforesaid) the region of the former multinational Hapsburg monarchy. *EA* welcomes the cooperation with Astene for an integrated history of European (or Western) travel to the Orient. It recognises its relations to ASTENE, also by including a link to ASTENE website on its homepage.

Stop Press!

Private View at the British Museum.

November 8 2010, Private viewing of the Egyptian Book of the Dead Exhibition for members of the British Egyptian Society and friends. Noel Rands has kindly extended the invitation. More details on ASTENE website.

BANEA Events Southeast

Details of events over the next three months compiled by BANEA Southeast arrived too late for this bulletin but will be made available on the ASTENE website.



Athens, the Tower of the Winds
From Stuart and Revett, *Antiquities*

OTHER NEWS AND EVENTS

Ottoman Exhibition and Conference, Doha, Oct 2010.

Olga Nefedova, Chief Curator at the Orientalist Museum Doha writes:-
On the occasion of Doha being a cultural capital of the Middle East in 2010 and Istanbul being a cultural capital of Europe, the Orientalist museum is holding a symbolic exhibition "A Journey into the World of the Ottomans" (29 October 2010 – 24 January 2011). The major part of the exhibition artworks are to come from the Orientalist museum's own collection. The artworks selected are to illustrate the history of the orientalism art movement development from the 16th to the 21st century, which shaped the image of the Ottoman world in Europe. Covering different genres of orientalist art, the variety of the artworks demonstrates the appreciation of differences and similarities in European visions of the world of the Ottomans, where the obstacle of cultural misunderstanding inherent in depicting another people was overcome by virtue of the variety of their representation, expressing the individual artists' personal visions, documenting their experiences of extraordinary meetings with inhabitants of the Ottoman world.

A two-day international conference in November is planned to accompany the exhibition. Distinguished scholars from art history, cultural studies, literature, architectural history, and Ottoman history, contemporary artists as well as museum professionals will explore the subject of orientalism in art and history, examining the interconnected history of the Ottomans and European empires. The conference will also address broader questions of cultural exchange between Ottoman and European cultures from 16th to 21st century.

The conference website is:-

<http://www.qma.com.qa/om/index.html>

A CALL FOR ESSAYS

In 2012, the journal *Studies in Travel Writing* will be publishing a special issue on travel in Anatolia, the Ottoman Empire, and Republic of Turkey, co-edited by Gerald MacLean (gmm203@ex.ac.uk <<mailto:gmm203@ex.ac.uk>>) and Donna

Landry (d.e.landry@kent.ac.uk <<mailto:d.e.landry@kent.ac.uk>>). Offers of papers for this issue are now invited.

The issue will accept essays of around 7000 - 10,000 words. Submissions must deal with travel texts, but 'texts' may be broadly defined to include, among other forms, published books, unpublished manuscripts and documents, letters, diaries, journals, tourist literature, postcards, emails, and web blogs. Essays may address travel in any and all regions of Anatolia and the Ottoman Empire. We particularly welcome essays concerned with writing by Ottoman, Arab, Turkish, Asiatic, and African travellers of any period.

Topics might include, but are not limited to:

Travel criticism and theory in relation to Turkey / Literary travels / Tourism / Comparative studies of pilgrimage / Expeditions by land or sea / Travel, spies, the 'Great Game' / Walking or riding tours

The timetable is as follows: Abstracts of around 500 words by 1st September 2010; essays commissioned by end of October 2010; commissioned essays due by 1st October 2011; referees' reports by 10th January 2012; revisions completed by 1st April 2012; editorial process completed by end of July 2012.

FORTHCOMING EXHIBITIONS

Ancient Egyptian Book of the Dead, London British Museum: 4 Nov 2010 – 6 March 2011.

A major exhibition including some of the most famous examples of these papyri, many of which were collected by travellers in the 19th century. Most were cut into sections and mounted in glass: the exhibition has a reconstruction of one of the finest examples which, we are told, extends half way around the interior of the Reading Room.

From Delacroix to Kandinsky, Orientalism in Europe, Brussels, Musée Royaux des Beaux Arts: 15 October 2010 - 9 January 2011,

From the website:-

"In the age of Louis XIV, we were Hellenists. Today, we are Orientalists."
-Victor Hugo, *Les Orientales*, 1829.

From Delacroix to Kandinsky, Orientalism in Europe is a major retrospective focusing on an artistic phenomenon that fascinated artists in the 19th century. Today, too little attention is paid to Orientalism compared with other historical/artistic "isms." Orientalism is not a school in the strict sense of the word, but rather a global term for describing a large group of works all dealing with the same theme. The common denominator is artistic disciplines that take as their subject the multi-faceted world of Islam.

Thus, even though its greatest flowering was in the 19th century, it would be wrong to restrict Orientalism to a narrow time-frame. Social changes, the increased circulation of goods and persons, and the international politics of the time provided fertile ground for its development. The current exhibition sheds light on this period, which extended from Napoleon's expedition to Egypt (1798) and the beginning of the First World War (1914).

For artists, the East represented a magical place at the crossroads of different worlds. At the same time, it was the political theatre of its period, the cradle of Western civilization and the land of The Thousand and One Nights, where imagination and sensual pleasure reigned. From an artistic standpoint, Orientalism cannot be reduced to stereotypes. This is why the current exhibition has been structured according to twelve distinct themes.

Starting with Napoleon's expedition and the Egyptomania that subsequently swept the continent, the exhibition attempts to define the political and cultural boundaries of Europe. Among other things, it examines the spiritual call of the Levant, the fascination that the East held for artists interested in ethnography, as well as the seductive power of picturesque scenes from daily life. It also addresses the image of women, which vacillated between restraint and concealment, sensuality and exposure. The importance of the Orient in the Modernist movement is considered in a brief epilogue.

Bringing together more than 160 works from the world's principal collections in Europe, the US and the Middle East this travelling exhibition (Brussels, Munich, Marseille) is a one-of-a-kind event. Some of the world's most famous artists are shown side-by-side with others who are (unjustly) little-known: Delacroix, Géricault, Ingres, Portaels, Decamps, Makart, Vernet, Gérôme, Hamdi Bey, Gentz, Fromentin, Deutsch, Lewis, Renoir, Evenepoel, Kandinsky, and so on.

Enthusiasm for the East was a widespread phenomenon, and was not restricted to a single artistic discipline. Literature, music, theatre, architecture, applied arts and photography were all active participants in this trend. As the capital of Europe, Brussels is the perfect location for this exhibition of exceptional paintings, drawings and sculptures.

There is an extensive programme of lectures and other activities, most are in French.
The website for the exhibition can be found at: www.expo-orientalisme.be

Exhibition 15.10.2010 - 09.01.2011
Royal Museums of Fine Arts of Belgium
Rue de la Régence, 3 | 1000 Bruxelles
tél : +32 (0)2 508 32 11 | fax : +32 (0)2 508 32 32

Opening hours
Tuesday – Sunday: 10 am - 5 pm
Closed on Mondays, November 1st and 11, December 25 and January 1st

**Égypte de pierre, Égypte de papier.
L'Égypte de Prisse d'Avennes**

2 mars – 2 juin 2011
Paris Bibliothèque Nationale, Site Richelieu
– Galerie Mansart (entrée rue Vivienne)

Achilles Prisse d'Avennes (1807-1879) was an Egyptologist, archaeologist, ethnographer of the 'romantic' period of work in Egypt. He collected numerous objects, drawings and photographs, including the celebrated Papyrus Prisse.

This is a preliminary notice – the website does not yet give more details, which we hope to supply in a later Bulletin.

BOOKS AND REVIEWS

ASTENE's Bulletin Reviews Editor is Myra Green. If you would like to suggest a book for review, or are interested in reviewing for the Bulletin, please contact her on mg@myragreen.f9.co.uk

DURR al-BUHUR (in Arabic), by John Lewis Burckhardt (1810). Compiled with notes by Prof. Eid Abdallah Dahiyat (2010). ISBN 978-9953-36-378-1. 135 pp

We are well aware that Burckhardt authored five books on the Holy Land, Egypt and Arabia, all were in English. But a new Burckhardt book has surfaced recently and in Arabic. Originally it is a manuscript book written by Burckhardt under the name of Durr al-Buhur (Jewels of the Seas): the Story of Yusef Robinson – the Life of Sharief Robinson Crusoe. It is basically a story written in Arabic and based on the well know Daniel Defoe's (1719) novel. This work was totally unknown until it was recently compiled and published by Prof. Dahiyat utilizing a photo-copy of the original manuscript which he found in the library of the University of Jordan.

A note accompanied the manuscript written by the hand of George Cecil Renouard which explains the background of this work. It says:

"This work was composed as an exercise in the Arabic language by John Lewis Burckhardt during his residence at Aleppo in 1810. Three copies of it were sent by him to his friends, under the care of Mr. Fiott of St John's College, Cambridge (now Dr. Lee of Doctor's Commons and Hartwell House) who had been his traveling companion in Syria. Of these copies one is now in Dr. Lee's possession, the second was delivered to the R. [ight] H. [onourable] Sir Joseph Banks, and the third (which is this book) was brought by Mr. Fiott to Smyrna in 1812, where by J. L. Burckhardt's direction, it was delivered to his faithful friend George Cecil Renouard, Chaplain to the British Factory at that place.

*Rectory, Swanscombe
5 April 1838
G.C.R [enouard]"*

It is this third manuscript copy which was acquired by Yale University in 1945, and made available for scholars.

Prof. Dahiyat researched the contrast between the two works and why Burckhardt chose Robinson Crusoe for his translator's work, into Arabic.

(The book in Arabic can be obtained from the publishers, email: info@airpbooks.com).

Hisham Khatib

Lebanon through writers' eyes, edited by T.J. Gorton and A. Féghali Gorton. London: Eland, 2009. 296pp.

This attractively produced book presents a selection of extracts from writings about Lebanon, by both insiders and outsiders, from ancient times to the twenty-first century. Embracing an astonishing range of texts, it is arranged in four sections, entitled respectively 1. Phoenix and Cedar: Ancient and Medieval Views; 2. Orient of the Mind: Travellers from the West; 3. Identities; and 4. Wars. Each section is further subdivided, either chronologically or thematically, and preceded by a short introduction by the compilers. In all, extracts from over seventy writers are presented, ranging chronologically from the Egyptian Sinuhe's account of his flight to Lebanon to escape disgrace in c. 1875 BC, to three extracts from *Lebanon, Lebanon*, ed. Anna Wilson, an anthology inspired by the Israel-Hizbullah conflict of summer 2006.

Of the four sections, the first two are arranged in chronological order, and present what may strike the reader as a well chosen but fairly conventional selection of extracts. The first ('Phoenix and Cedar') takes us from Sinuhe to Ibn Battuta (c.1325), and includes passages from well-known classical authors such as Homer, Herodotus and Strabo, as well as medieval Western and Middle Eastern travellers including Nasir-i Khusrau, William of Tyre and Ibn Jubair. The second section ('Orient of the Mind') presents extracts from works by Western travellers from Sir John Mandeville (c. 1360) to some of the twentieth-century 'classic' writers on the area such as Sir James Frazer, T.E.

Lawrence and Colin Thubron; this section also includes passages by a fair sprinkling of Western nineteenth-century writers (Kinglake, Flaubert, Renan, Pierre Loti, *et al.*) from the period when travel to the 'Orient' was gathering a momentum of its own, providing a fertile breeding ground for Edward Said's theories on Orientalism and associated debates.

It is, however, with the third and fourth sections that this anthology really comes into its own. As the compilers note in their short introduction, one of the aims of the book is 'to try to understand what it means to be Lebanese, or at least, what Lebanon variously means to its people'. The third section, divided into sections on 'Religious Identity', 'Political Identity' and 'Literary Identity', therefore attempts to explore some of the complex, overlapping facets of Lebanese identity, which is expressed, so the compilers note, 'first through ... religion, and then through a specific locality'; the resulting formulations ('a Druze from Deir al-Qamar', 'a Maronite from Souq el-Gharb' etc.) '[speak] volumes to someone who understands the codes'. Most of the extracts in this section are written by Lebanese themselves, who include leading academics such as Albert Hourani, as well as the mystic Lebanese-American Gibran Kahlil Gibran, almost certainly the Lebanese writer best known to the public at large.

The final section reminds us, if we needed any reminding, that for all its natural beauty, Lebanon has suffered wars 'with almost predictable regularity', and that 'more than one book could be filled with the battles, sieges and massacres that have taken place on this small patch of ground'. Sensibly, however, the compilers have chosen to restrict the extracts in this section largely to the conflicts of the twentieth century, setting the scene with an extract from the enigmatic (and under-read) Colonel Charles Churchill's *The Druzes and the Maronites* (1862), which gives a highly personal account of life on Mount Lebanon during the civil disturbances of 1860, and is essential reading for anyone wanting to get to grips with the more recent history of conflict in the country. Authors represented in this section include a variety of well-known names such as Thomas Friedman, Mahmoud Darwish, William Dalrymple,

Robert Fisk and Brian Keenan, as well as leading Lebanese novelists such as Emily Nasrallah and Hoda Barakat.

Given the chronological span of this anthology across nearly four millennia, few readers are likely to be familiar with all the material included in this volume, and almost everyone is likely to find something new, challenging and unexpected. In short, highly recommended.

*Paul Starkey
Durham University*

***The Odyssey of Ibn Battuta*, by David Waines. London, I.B. Taurus, 2010. 226 pp, ISBN 9781845118051. £25.00.**

Ibn Battuta's famous journey across and beyond the boundaries of the medieval Muslim world raises important questions about how we categorise travel literature and what we expect to find in a journey qualified as 'epic'. On the one hand, there must be something about the sheer scale of the traveller's canvass that grips us, even though time and distance, of themselves, are insufficient qualifications. But, I would also argue, we expect the traveller's encounters on a truly epic journey to display some mythic quality, and thereby invoke the universal in human experience.

The title of this book obscures these distinctions. On grounds of scale, Ibn Battuta's journey easily qualifies as epic – 75,000 miles and almost half a lifetime of travel is unequivocal by any standard, even if we allow for the possibility that parts of the journey may have been creatively imagined rather than visited in fact. But whether Ibn Battuta's journey is an odyssey in the mythic sense of the term is a much more difficult question to answer, and it is not one that this book addresses directly.

In approaching the one thousand pages of Ibn Battuta's journey, Prof. Waines' method is thematic. He contextualises the text through the arguments of its critics in the first chapter, providing an overview of the traditional concerns about authorship and reliability. But against this epistemological backdrop of truth and falsehood, he also foregrounds the

importance of allowing the traveller to speak of himself, and for himself, without being interrogated about every last detail by the textual critics.

This introduction is followed in the second chapter by a digestible overview of the many parts of the journey, which is more than necessary when dealing with material on this geographic and historic scale. By strange coincidence, I found myself in central Beijing whilst reviewing this book and was able to visit the 10th century pagoda-style mosque Ibn Battuta visited, or purported to have visited, on his travels. It was a disconcerting experience to say the least, and it could not have been any the less disconcerting for Ibn Battuta.

The substance of Prof. Waines' book is set out in the final chapters, where three themes that cut across the raw chronology of Ibn Battuta's narrative are pursued in some detail. These include the treatment of food and hospitality; tales of popular piety and encounters with the marvellous; and comparative perspectives on women, ethnicity and culture in and between the territories he covered.

The usefulness of this approach, which has wider application in the writings of other Muslim travellers, is that it allows the reader to move beyond what is, in a strictly literary sense, a poorly constructed story; and to gain some sense of what it must have felt like to be a traveller who saw so much, and who saw so much that was so very strange.

The chapter on food and hospitality illustrates the point. It is very difficult to make sense of the extremely long list of food items that Ibn Battuta ate or encountered across the territories he covered, not to mention all the episodes – banquets, snacks and offers of food – in which he encountered them. It is precisely this tendency indiscriminately to document anything and everything that makes medieval Muslim travel writing so difficult to read as a story.

Prof. Waines' ability to contextualise this kind of detail in the scale of Muslim values is what makes his analysis meaningful. Drawing our attention to the ways in which 'the fruits of the earth' are recalled by the traveller as a sign of divine benevolence,

he also notes how they serve to mark difference: what can be eaten and by whom, when and how it should or should not be eaten. This same contextualising approach is applied to the two other thematic areas covered by the author. As an approach, it is illuminating and links Ibn Battuta's journey to key reference points on the cultural map he deployed, consciously and unconsciously, along the way.

In identifying and colouring in the features of that map, Prof. Waines allows the modern reader to experience the affinity Ibn Battuta would have felt with the readership of his lifetime. The theoretical questions to which this cultural map gives rise – the role of the traveller as witness and entertainer, the exploration of the Muslim world through encounters at its boundaries – are also well presented, dealt with succinctly and free from unnecessary academic jargon.

If I have one criticism, it is that the book would have benefited from an additional chapter to explore these ideas further, in light of what is otherwise a thoughtful and fascinating analysis. For example, Prof. Waines touches upon various ideas about the construction of the traveller's persona at different points. He also draws, and returns to, an interesting analogy of medieval Muslim culture and Muslim travel writing as a form of geometrically repetitive arabesque.

But these remarks are nowhere developed, and it is perhaps in those unfinished explorations of the journey that the mythic quality of Ibn Battuta's heroic endeavour is to be found.

*Paul Robertson
University of Westminster*

The Romantics and the Myth of the Islamic Orient, Roderick Cavaliero, London, I.B.Tauris, 2010.

'Romanticism had its roots in fantasy and was nurtured on myth' is the opening sentence of the prologue to *The Romantics*. What emerges from its pages is that Mr Cavaliero is as much a Romantic as his characters, a welcome alternative to the stream of historians, myself occasionally included, who as outsiders write about a

similar theme known as 'orientalism'. Orientalism is simply not mentioned here. The book is divided into fifteen myths, including 'the Turkish myth', the 'myth of sex', 'the myth of the romantic dream' and ending with 'the myth of nostalgia' or 'playing on dulcimers' (however, Coleridge's wonderful myth of Kubla Khan sadly gets only a brief mention). The title is slightly misleading because it omits the whole of the Arabian scene.

Most of the Romantics here are literary figures; opera enters Mr Cavaliero's world through stories put to music (e.g. Mozart and Rossini), in painting Delacroix and Ingres put in an appearance, also the Maltese Amadeo Preziosi (but illustrations of their paintings so poor as to be worse than none at all), but by and large the emphasis is on the Ottoman Empire, English writers and mostly men, hence the author's frequent reference to the letters of Lady Mary Wortley Montagu as one of the very few Europeans to visit *and* write about the harem. (a whole chapter dedicated to it). Rather like today's women anthropologists, Lady Mary was able to see both sides of the screen. Amadeo Preziosi, who lived in Constantinople for some forty years, is upheld as an authority on the harem because he painted women in such settings but apart from his own ménage (?) he is not only most unlikely to have been panting from life but was catering for western demand for such subjects.

The book is at its best when focusing in detail on a particular source of myth – e.g. *Thousand and One Nights* – or individuals – e.g. William Beckford, Byron, Walter Scott. Then one asks: are his characters part of the myth or creators of it? Byron comes across as both, Pierre Loti also, Hester Stanhope definitely both – see Kinglake's visit (insisted on by his mother) to her decrepit eyrie – at night (at Lady Hester's insistence, major myth-making moment). Most interestingly the author occasionally includes the numbers of copies of publications sold on the publication day, in other words the myth in instant creation. Some myths work better than others: the history of *The Thousand and One Nights* for instance is well covered though I am not quite sure why it is the version edited by Edward Lane's nephew which is quoted rather than Lane's magnificent if somewhat anaesthetised original. It leads into an

interesting discourse on Beckford's *Vathek*, surely a fine example of oriental myth. Walter Scott's four Crusader novels are well covered, also Disraeli's *Tancred*, but curiously not his *Contarini Fleming* or *Alroy*, both of which bring in his Levant travels of 1830-31. And in 'The myth of Egypt', no mention of the 'Egyptian' architecture that decorated some of London's buildings as the first Nile trophies reached the British Museum, nor indeed of Brighton Pavilion. But one can't fit in everything.

The confusing chronology of the opening myth, 'the Empire of Osman: the Turkish myth' should have had more careful editing (as in the rest of the book, but not a feature of this particular publisher) and when writing about relatively modern history surely the terrible CE is unnecessary. The author under-rates 'The myth of Persia': his focus is on James Morier's *Hajji Baba*, popular but not all that mythical, and George Meredith's *Shaving of Shagpat*, definitely myth. But what about the seventeenth century Sherley brothers particularly Robert and his beautiful Armenian wife, in magnificent costumed portraits by Anthony van Dyk – surely they helped mythologise this distant and little known country? And even in the nineteenth century the Iranian world was much less well known than the Ottoman, hence Matthew Arnold's combining Iranian myth (*Shahname*) with his *Sohrab and Rostum*. Earlier he describes Thomas Moore's *Lalla Rookh*, without however associating it with Persia or the rich tradition of Persian poetry beginning to be translated. And of all myths of Persia surely none has been so hypnotising as in the quatrains of Edward Fitzgerald's *Omar Khayyam*, whose myth-making potential was so well demonstrated in the 2009 British Library exhibition. It surely deserved a mention.

In other words the author's presentation is a bit of a Romantic curate's egg. I would like to think he was a member of ASTENE where he would find many kindred spirits within the pages of this bulletin and indeed among our members.

Sarah Searight

***The Itineraries of William Wey.*
Edited and Translated by Francis
Davey. The Bodleian Library,
University of Oxford, 2010-08-07 ISBN
978 1 85124 304 4**

William Wey was a priest from Devon, a fellow of Exeter College, Oxford and from 1441 till his retirement to the Monastery of Edington in 1467 a Fellow and periodically Bursar of the newly founded Eton College. In 1456 he undertook the pilgrimage to the shrine of James the Apostle in Compostella and over the following six years travelled twice to Jerusalem by way of Venice, on the first occasion also going to Rome. By the time William Wey (1407-1476) was travelling in the 15th century Chaucer (1340?-1400) had written *The Canterbury Tales* and two of the greatest modern travellers, Marco Polo (1254 – 1324) and Ibn Battuta (1304-1368) had already published accounts of their long journeys. In leaving his own country to go on pilgrimage Wey was a more modest and traditional traveller. But as Francis Davey points out, the fact that Wey could get away from his job as a cleric and bursar of Eton College no less than three times for periods as long as nine months suggests he may have had reasons for his journeys connected with the turbulent political climate in France and England during the Wars of the Roses.

Pilgrimage would have been a useful cover for spying. As a priest Wey's pilgrimages were genuinely devout observances. But he was canny, practical, self-effacing and sharp-eyed at the same time. Even if he wanted to answer the questions he raised on his second visit to Jerusalem it does seem unusual that just four years after his 1458 journey Wey set off on almost the identical trip. He was also circumspect in making no mention of the troubles in his own country. This was not through ignorance since he was prepared to remark that "the City of Jerusalem was taken by the Saracens because of the divisions among the Christians there over the election of a king" (Chapter 11). Nor does he comment on his own role in life (except in referring in the third person to the sermons he preached occasionally during his journeys).

What distinguished Wey from his predecessors and contemporary raconteurs

both as a traveller and pilgrim was that his account of his journeys was not merely diverting and informative but evidently intended to help the English traveller (prone to traveller's tummy!) who might wish to follow in his footsteps. So Davey feels that Wey's account is a fore-runner of the modern travel guide, from Baedeker to Michelin.

Since Wey cited all the reasons why travellers should go to the Holy Land, it was entirely reasonable that he should help them to accomplish this goal. For example, he tackled the important practical question of currency exchange and values, including the names of coins in use between Venice and Jaffa. Chapter 8 lists every town along the route to Venice of Wey's 1458 pilgrimage and the distances between them. Wey's estimate of distances and travel times in Europe, once adjusted by the editor for the different continental measurements, was quite accurate (Chapter 8). He gave detailed information on what relics were to be found in which towns along the route. He attempted (with mixed results) a lexicon of 90 Greek words and phrases which he thought would be useful to the traveller (Chapter 13) and a gazetteer of all the place names from a map of the Holy Land (which he probably owned as it was listed among his bequests to Edington Priory (Chapter 12)). Chapter 2 is about travelling comfort, how to negotiate with the galley master, and what provisions and equipment to take. (Most of the information on these arrangements is repeated in delightful detail in Chapter 9, which describes Wey's second trip to the Holy Land.) Here are some tips which could have come straight out of a modern "Rough Guide": "When you come to harbour towns you can buy eggs. Provided you get ashore quickly you can get them good and cheap." "The Saracens will walk with you, talking and being friendly, but they will rob you of anything you have which they can manage to steal."

Wey travelled between Venice and Jaffa by galley, stopping en route in Pula, various ports and islands on the Dalmatian coast, Corfu, Crete, Rhodes and Cyprus. The description of Jerusalem, Bethlehem and the surrounding countryside is entirely in terms of places relating to the life and death of Christ, Mary, various saints and

Old Testament prophets. One can almost imagine a fifteenth century dragoman parroting the litany of events and associated places which the pilgrim (tourist) expected to tick off his "must see" list. Chapter 4 itemises the places to be visited and the sequence in which the pilgrim will make his tour of the Holy Land after disembarking at Jaffa and how long to stay in each place.

Wey needed to keep as brief a journal as possible while actually on the way, a difficulty faced by many travellers; so he created a mnemonic. When he wrote his account some years later, consulting manuscripts which were available in England, he expanded his notes, often re-capping the same information in greater detail in successive chapters. It seems that in the first 1500 years after Christ Jerusalem changed much less than in the next 500. But some things haven't changed – Wey's list of 'the twelve sects in the Lord's Temple' has a familiar ring: Latins, Greeks, Armenians, Indians, Jacobites, Gorgians, Syrians, Maronites, Nestorians, Aridians, Abbatians and Pessines'. So does his comment on Syria – "As we entered boys threw stones at us." Along his route Wey would have received hospitality in various Franciscan monasteries, and in particular in Jerusalem, where the Franciscans had made it their business to look after pilgrims since the 1330s. But it was still a hazardous and arduous (and expensive) undertaking, and not just because of the restrictions imposed by the 'Saracens'. For example in Chapter 7 Wey reports "A French priest died that night and was buried halfway along the road from Jerusalem to Jericho." On his 1462 crossing of Europe Wey was forced to deviate from the more traditional route due to wars between city states and religious factions. But he later wrote a wonderful report on the history, customs and splendours of Venice (Chapter 9), including a description of the funeral of the Doge and the election and installation of his successor.

For Astene members the final two chapters of Wey's account, dealing with his pilgrimages to Rome (mainly listing churches and their associated indulgences) and Compostella, may be of less immediate interest. But they fill out the

picture of Wey himself, his personality and his enthusiasms. Wey's book would not be as accessible as it is to today's reader without the meticulous and learned commentary provided by Francis Davey, including information from the accounts of other pilgrim travellers to Jerusalem such as Richard of Lincoln, who went to Jerusalem in 1454, four years before Wey's first Eastern trip in 1458. (In an appendix Davey explains the problems caused by the different interests of the Venetians and the Knights Hospitaller of Rhodes vis-a-vis the Turks.)

The book is very much *sui generis*, and not for a 'popular' audience. But it covers a range of Astene areas: travel in the Middle Ages; Jerusalem and Palestine after the Muslim re-conquest; myth and legend; geography; cartography; religious ephemera; linguistics. It is a reminder that long before the time of the travellers more familiar to Astene, a man such as William Wey could endure all the perils of Near Eastern travel under Saracen rule and return to recount it with clarity and sang-froid for the benefit of others. He does this without ostentation or expectation that people should marvel at his achievement. Francis Davey wears his erudition equally lightly. Davey and his wife have tried to visit every site on Wey's route so like Wey he writes from direct personal experience (though obviously Wey related historical anecdotes which he could not verify). Davey's detailed notes are a history and guidebook in themselves, particularly on the myriad myths, legends and biblical references in Wey's text which are no longer familiar. The commentary and notes comprise a good half of the book and are as significant an achievement as Wey's own *Itineraries*.

Sheila McGuirk

***Loot. Tomb Robbers, Treasure and the Great Museum Debate*, by Sharon Waxman, London, Old Street Publishing Ltd., 2010. paperback, 415 pp., illustrated. ISBN 978-1-906964-10-8. £ 9.99.**

Despite its rather provocative title, this book reports on the problems of illicit excavation and cultural restitution in a balanced but by no means uncritical fashion. The author examines the fate of

antiquities in four countries – Egypt, Greece, Italy and Turkey – and links her narrative to four great museums of the world – The British Museum, The Getty Museum, The Louvre, and the Metropolitan Museum of Art, New York although the Berlin and Boston Museums also rate a brief mention. She draws highly critical and sometimes amusing portraits of both museum directors and those on the other side demanding the return of objects. While her heart seems to be with those advocating restitution, her head tends to support the counter argument, but she ruthlessly displays the weaknesses of both sides in the debate. She does tend to blur the differences between antiquities acquired before archaeological laws were in place and those illegally excavated and smuggled out in modern times. It does not help the debate to describe the former as plunder.

She begins with Egypt and the debate initiated by Zahi Hawass over the return of Rosetta Stone and the Dendera Zodiac. However, her lack of knowledge sometimes lets her down. For example, she states that the Rosetta Stone was taken away without consulting the Egyptians when in fact the legal government of Egypt at the time represented by the Ottoman vizier was consulted and approved the transfer of the antiquities to London, no doubt relieved that that was all the British were requesting in return for aiding the Turks and Egyptians to expel the French. She rather daringly claims that many modern Egyptians remain largely indifferent to the past and museum standards in Egypt are not as good as they should be. Her view of current developments in Luxor is not positive.

The second section of the book covers the involvement of the Metropolitan Museum of Art in the purchase of smuggled antiquities from Turkey which were eventually returned. The shocking development was that the key piece was later stolen on its return so this story of restitution did not end happily. In the third section of the work it is back to the British Museum and the saga of the Elgin marbles. Various spokesmen of both sides of the dispute are interviewed and she even locates a Greek who is opposed to restitution. While adopting a neutral stance, she nevertheless points out flaws in the Greek

argument to the extent of questioning modern Greece's link with the past and the embarrassing fact that Greece is holding smuggled Bulgarian artefacts which it refuses to return. Her most telling point on illegal excavation in Greece is that most of the objects go to private Greek collectors.

The final section covers the problems in which the Getty Museum found itself entangled when it became involved with the acquisition of unprovenanced material from antique dealers. Many of the objects were found to be stolen in recent times and the Museum faced pressure from the Greek and Italian governments and court cases which forced it to return most of the objects. In her conclusion the author comes close to saying a plague on both your houses. She advocates more co-operation between museums and archaeologically rich countries. Early travellers and collectors laid the foundation for the creation of the science of archaeology but it appears that old habits die hard. Protection of archaeological sites would seem more urgent than public relations motivated claims for restitution.

M.L. Bierbrier

ARTICLES IN ACADEMIC JOURNALS

A large number of papers presented at the ASTENE conferences appear, not in the volumes produced by ASTENE itself, but in academic journals. Equally, a lot of research by members – and non-members – that is of interest also appears in these journals. We are always pleased when authors alert to these papers, and also of any that readers find when carrying out their own research.

Alix Wilkinson has presented papers at several conferences on the gardens and squares of 19th century Cairo, and asked us to give the details of her recent published work which uses some of her exemplary research:-

Alix Wilkinson 'Gardens in Cairo designed by Jean-Pierre Barillet-Deschamps' in *Garden History* (Journal of the Garden History Society) vol. 38 no.1, Summer 2010.

MUSIC

Aidan Dodson gave a fascinating talk at the Durham Conference on his work on the Egyptian coffins in Plymouth Museum that had migrated from Bristol, their collectors and vicissitudes. This research is included in Aidan's article on the coffins and their owners:-

Aidan Dodson, 'The Coffins of Iyhat and Tairy: a tale of two cities' in *The Journal of Egyptian Archaeology* 94 (2008), 107-138.

The same volume also carries a paper presented at the Southampton Conference:-

Brian Muhs and Tashia Vorderstrasse 'Collecting Egyptian Antiquities in the year 1838: Reverence William Hodge Mill and Robert Curzon, Baron Zouche' *The Journal of Egyptian Archaeology* 94 (2008), 223-245.

Angela Scattolin Morecroft, 'The Vitaliano Donati collection at the Turin Egyptian Museum' in *The Journal of Egyptian Archaeology* 92 (2006), 278-282.

This is the report of a manuscript listing artefacts and specimens sent by Donati from Alexandria to Turin in February 1761. Although little of this collection can now be identified, Donati's was one of the foundations of one of the most important Egyptian museums in Europe.

In an earlier *JEA*:-

Helen Whitehouse, 'An Early Dynastic dish from Thomas Shaw's travels' in *The Journal of Egyptian Archaeology* 88 (2002), 237-242.

This is a re-publication of a very fine stone vessel in the Ashmolean Museum which was acquired by Thomas Shaw (1694-1751) at Saqqara (the place of the 'mummy pits' of early travellers) in 1721. It was published with other objects in his in 1738 volume *Travels or Observations relating to several Parts of Barbary and the Levant*. The artefacts he collected are illustrated in Fig 1 of the article and show the typical shabtis and amulets acquired by early travellers. As Helen Whitehouse observes, the stone vessel was probably the first Early Dynastic artefact to travel from Saqqara to a European collection.

Dmitrie Cantemir (1673-1723)

ISTANBUL, Dmitrie Cantemir 1673-1723 «Le livre de la Science de la Musique» et les traditions musicales Séphardes et Arméniennes. By Jordi Savall and Hespèrion XXI. Alia Vox AVSA 9870

In *Bulletin* 21 autumn 2004 p.17 I reported on the record *Dream of the Orient* by Concerto Köln and Sarband (archiv 474 922-2) which included music transcribed by the Moldavian Prince Dmitrie Cantemir. There is now a new CD by Jordi Savall and Hespèrion XXI which gives us considerably more of the music that Cantemir gathered during his time in Istanbul.

Cantemir's father became the Prince of Moldavia, under the suzerainty of the Grand Sultan in 1685. Dmitrie spent the years 1688-1691 at Istanbul, first as a diplomatic hostage securing his father's loyalty and then between 1693 and 1710 as a diplomatic envoy on behalf of his brother.

During this time Cantemir dedicated a treatise on music to the Sultan Ahmed III, and devised his own system of transcription which has been vitally important in preserving these traditions. He also composed original pieces.

This record contains a range of pieces and comes with an illustrated booklet (in several languages) with essays on Cantemir and the music. Perhaps I should pack this for the ASTENE tour to Istanbul and Turkey next year.

Robert Morkot



Dmitrie Cantemir

RESEARCH RESOURCES

Museo de Terra Santa, Santiago de Compostela

Astene members interested in the Palestine Exploration Fund may be unaware that there is an interesting "Museum of the Holy Land" in northwest Spain. Located near the cathedral in Santiago de Compostela, it is part of a Franciscan monastery, the Convento de San Francisco. The monastery dates from the 13th century and is still functioning. Part of the monastery complex used to be a Franciscan missionary college and is now a first-class hotel.

The Museum is mainly archaeological and permanently displays a fascinating collection of artefacts found in Palestine by the Franciscan Archaeological Institute at sites in Bethany, Bethlehem, Bethphage, Cana, Capernaum, Magdala, Nazareth, Mt Nebo, and Mt Tabor, among others. The displays follow a time-line from the Stone Age to Hellenic and Roman Palestine; from the early Christian through the Arab and Ottoman periods; and ultimately to the horrendous tragedy that is the Holy Land in our time. Exhibits range from Palaeolithic arrow- and axe-heads through a fascinating variety of receptacles, jars, lamps and figurines, mosaic fragments, textiles, to a collection of Turkish pipe-heads.

There are explanatory panels in English as well as Spanish providing the historical setting of the displays. The Museum is small, but a lot of care has been put into it, and it is worth a visit to any Astene member who happens to be in the area. Two illustrated papers are available in pdf format but in Spanish only. One (16pp.) is a general description of the Museo de Terra Santa with illustrations and maps; the other (11pp.) an illustrated description of the Museum's collection of earthenware lamps. For copies please contact the Bulletin editors: rmcguirk@jhu.edu or smcguirk@post.harvard.edu.

CHRISTIE'S NEW YORK SALE Daguerrotypes by Girault de Prangey

The sale took place on 7 October but draws our attention to the photographer and his works:

Joseph-Philibert Girault de Prangey made a Mediterranean tour between 1841-1844. Many decades ago, a cache of his remarkable photographs was discovered in storage, but these were only really brought to the light in recent years. Christie's first auction of them came in 2003, the second in 2004. This one will be the third. The views are almost exclusively topographical. While the majority are of classical and pharaonic sites, there are also many of Islamic architecture or cityscapes. In most cases, these are the earliest extant views of the monuments in question, some of the lesser structures now long gone. Istanbul and Ottoman sites, Jerusalem and Egypt predominate.

Although the vicissitudes of time have left many of these daguerreotypes in less than ideal condition, the character of this photographic process lends itself to magnification. The sale website is:

<http://www.christies.com/LotFinder/search/results.aspx?intSaleID=22822#action=refine&intSaleID=22822&sid=5c86e4c5-ba39-4098-942e-e960c87255c2>

Girault de Prangey also published volumes on the Islamic monuments of Seville and Granada.



Joseph-Philibert Girault de Prangey (1804-1892) self-portrait.

QUERIES AND REPLIES

Sharing knowledge is a basic purpose of ASTENE. If you have a query, or can answer one published here, please reply both to the person who asked the question and to the Editors of the Bulletin so that the knowledge can be more widely shared.

Niven Kerr

Robert Merrillees requests:
I am currently researching the circumstances in which the stele of Sargon II was uncovered in Larnaca, Cyprus, in 1845 and sold to the Royal Museums in Berlin the following year. One of the interested parties was Niven Kerr, British Consul in Larnaca from 1843 to 1849. A miniature of him, painted around 1830, was sold at auction by Lunds in Victoria, Canada, on 20 April 1998 but was not illustrated in the catalogue No. 1015 (Lot 188), and the purchaser cannot now be identified. Does anyone know where this miniature is now and/or have any information about the life and career of Niven Kerr which they would be willing to share with me ?

Robert Merrillees also notes: On page 14 of the latest Bulletin I noticed in the quotation from Murray the reference to a "de Voglis". Presumably this is a misprint for "de Vogüé", the French Marquis who visited Syria in the 19th century.

Robert Talbot Kelly

Further to the response to Dr Hisham Khatib, I can add that there is a large watercolour by Kelly, showing the Eighth Pylon at Karnak with its statues, hanging in an office in Exeter University (not mine, although I have laid claim to it on the retirement of the occupant!). It is part of the University Art Collection: presumably part of a gift.

Robert Morkot

The man with Owen Jones

Andrew Oliver and Kathryn Ferry replied to the query that Peta Rée posed at the end of 'Good Company at Gournou' on page 16, "who was the man with Owen Jones?". Kathryn writes: "His surname is mis-spelt but the gentleman referred to was a French architect called Jules Goury (1803-34), travelling up the Nile with Owen Jones. The two men had met in Greece and

after spending some 9 months in Egypt they went to Istanbul then Spain. Goury died at the Alhambra, Granada on 28 August 1834. There is more information in my PhD thesis 'Awakening a Higher Ambition: The influence of travel upon the early career of Owen Jones' (Cambridge University, 2004) as well as in my article 'Inspired by Egypt: Owen Jones and Architectural Theory' which was published in the ASTENE volume *Who Travels Sees More* ed by Diane Fortenberry, 2007."

Amelia Edwards's Grave

There were a number of responses to the query (p.13) including Amelia's biographer Joan Rees, and Aidan Dodson:

Amelia Edwards is buried in the same grave as her companion of many years, Mrs Braysher, in the graveyard of Henbury Church, Westbury-on-Trym, Bristol:

Amelia Edwards lived for many years at 'The Larches', Westbury-on-Trym, now a suburb of Bristol. Sadly, her former house was destroyed by German bombing in 1941, but its site is marked by a stone plaque on the front garden wall of 22 Eastfield which occupies part of the site. This was affixed by the Egypt Exploration Society in 1982 to mark its centenary and was restored by the Egypt Society of Bristol in 1999.

Amelia died on 15 April 1892 in a nursing home in Weston-super-Mare and was buried in Henbury Churchyard, a kilometre to the northwest of her home. Her body was placed in a grave that already held the bodies of Emma Braysher (b.1804), with whom she had shared a house for nearly thirty years, and had died in January of the same year, and the latter's daughter, Sarah, who had died back in 1864. To this original interment apparently belongs the marble obelisk that adorns the grave, although it may have been rotated at some point, as Harriet's epitaph now faces to one side of the grave.

A large *ankh* - the ancient Egyptian sign of life - also lies atop the grave - presumably added following Amelia Edwards' burial. The leaden lettering on the obelisk is now in a poor state, but can be read as follows:

FRONT: Here lies the body of Amelia Ann

Blandford Edwards novelist and archaeologist born in London on the 7th June 1831 died at Weston-super-Mare on the 15th April 1892 who by her writings and her labours enriched the thought and interests of her time.

SIDE: To the beloved memory of Sarah Harriet only surviving child of the late John Braysher and Ellen her mother who died in Paris in the flower of her age on the [2]5th of June 1864/ This monument is erected by her bereaved mother in consideration of a grief that knows no ending and a love that knows no change

REAR: Sacred to the memory of Ellen Drewery Braysher widow of John Braysher Esq and for some thirty years of her ninety years the beloved companion of Amelia B Edwards/ Born at [.....] Heath died at The Larches Westbury-on-Trym on 3rd January 1892 aged 89 years.

Joan Rees, *Amelia Edwards: Traveller, Novelist and Egyptologist*, first published by the Rubicon Press, 1998, and now reprinted by Stacey International. There is a photograph of the grave between pp.54 and 55. See also Brenda Moon, *More Usefully Employed, Amelia B. Edwards, writer, traveller and campaigner for ancient Egypt*, London: Egypt Exploration Society 2006, p.240.



Flinders Petrie's Grave, Jerusalem.

"Petrie's grave, which my wife, Helen, and I have visited on several occasions is in the Protestant cemetery in Jerusalem. It requires some organisation in advance to

get access to the cemetery itself. When we last did it, we were told we needed prior authorisation from St George's Anglican Cathedral in East Jerusalem, and had to present that with our passports to the main reception in Bishop Gobat's School in the south-west corner of the Old City outside the Mediaeval walls. Once in the graveyard there is no notice where to find Petrie's burial place, but it is at the farther end and striking for its rough hewn quality and simple inscription. Equally memorable is the fact that Petrie was buried headless as Lady Petrie wanted the head kept so that an examination of his brain could be undertaken to determine the physiological character of his genius. Unfortunately the Second World War intervened, and there ensued a saga of macabre misadventures, which is another story altogether."

Robert Merrillees

These misadventures are narrated by Peggy Drower in her biography of Petrie, *Flinders Petrie, a life in archaeology*, Gollancz, 1985, pp.423-424. She also recounts Mortimer Wheeler's visit to Petrie on his deathbed, and notes that near Petrie are buried his friend Clarence Fisher, excavator of the great Biblical sites of Beth-Shan and Megiddo, and his pupil J.L. Starkey.



Robert Merrillees at Petrie's grave (this should help anyone find it, although we can't guarantee that Robert will be standing there!)

FOOTPRINTS

The 'English Buriing Ground' in Constantinople

Mr Samuel Medley, butler to Lord Kinnoull, British ambassador to Constantinople from 1729 to 1736, often had time on his hands and, when at Pera, would take a walk to the Grand Champs des Morts. Thus we read in his diary:

30th (October 1733), *I walked to Topena – and from thence by water to Dollmabash & so Round to the English Buriing Ground*

27th (November 1733) *a Keen frost – I walked – toward^e Evening- to y^e English Buriing Ground wth Jn^o Math & Franceway & to Jackoos Taveren*

12 April 1735 (4 days after his 68th birthday!) *I walked alone to y^e English - to y^e armenian - & Turks Buriing ground in the Morning*

In 1853 it was decided by the Ottoman government that the area of Pera occupied by the Frankish graveyard, beginning at Taksim and stretching northwards, was needed for development. A plot further to the north was allocated and a three year period was allowed for the transfer of remains. By 1857 it was appreciated that the plot was not big enough for both the Protestants and the Roman Catholics, so the Sultan made a further grant of land specifically for the Protestants and this cemetery was formally opened in 1859.

These new graveyards are described locally as being in Feriköy. But they are getting on for half a mile to the east of the large Turkish graveyard known as Feriköy Mezarlığı. They appear on most modern maps to be on the western edge of Osmanbey – presumably, in fact, where Osmanbey meets Feriköy, north of Taksim. They lie on each side of Abidei Hürriyet Caddesi.

In 2008, the bus from Taksim to Osmanbey went up Cunnhuriyet Cad., bearing left into Halaskardazi Cad. It then turned left along the side of the Catholic cemetery, then left again along Abidei Hürriyet Cad. between this and the Protestant cemetery (which is on the right, therefore), at the end of which is the entrance.

In following up investigations into Medley's diary (1733-6), we visited the Protestant graveyard in 2008 and found that a number of tombstones from the Champs des Morts now stand along the edge nearest the road.

One of these is not an original stone, but one commissioned later by the Levant Company to commemorate a particularly illustrious merchant, Benjamin Barker. The inscription speaks for itself:

THIS TOMB STONE
ERECTED
BY ORDER & AT THE EXPENCE OF THE
RIGHT WORSHIPFULL LEUANT COMPANY
SACRED TO THE MEMORY
OF
BENJAMIN BARKER
OF CHISWICK IN THE COUNTY OF
MIDDLESEX ESQUIRE
BORN THE 31 OF DECEMBER 1699
CAME TO CONSTANTINOPLE IN 1728
AND DEPARTED THIS LIFE
THE 19 OF MARCH 1781
IN THE 82 YEAR OF HIS AGE
AND THE 54 OF HIS RESIDENCE
AS A BRITISH MERCHANT
IN THIS CAPITAL
DURING THIS LONG PERIOD HE WAS NO
LESS DISTINGUISHED
BY THE INTEGRITY OF HIS DEALINGS
THAN FOR THE LIBERALITY WITH WHICH
HE ENJOY'D AN AFFLUENT FORTUNE
DOING EQUAL BY BOTH
TO HIS NAME AND
TO HIS COUNTRY
IN HIS LATTER YEARS AFFLICTED WITH
SICKNESS & ADVERSITY
HE SUBMITTED WITH CONSTANCY AND
RESIGNATION
TO THE DIVINE WILL
PERSUADED THAT THIS VISITATION WAS
INTENDED
AS A PREMONITION OF THE SMALL
ACCOUNT
OF ALL WORLDLY ENJOYMENTS AND THAT
TRUE HAPPINESS IS TO BE FOUND
ONLY
IN A LIFE IMMORTAL

Medley's diary shows Barker dining with the ambassador, along with other merchants, after Chapel on Sundays, though it seems he was keener on lunch than on worship:

16 (June 1734) Sunday Mr Pain Read prayers in the Great Hall – all ye merchants there But Mr Barker – they all & Mr Barker dind wth his Ex-y

Interestingly, he and at least some of the other merchants were sufficiently easy-going socially to be happy to have Lord Kinnoull's servants visit them and dine with them in their houses, both in Pera and in Belgrade village, 15 miles north of Pera, where the ambassador and his staff, as well as the merchants, had country retreats:

22 (July 1734, whilst at Belgrade village) I went to ye other village (probably Bourgas) wth Billy Clark (Lord Kinnoull's steward) to buy Some victuals - & also to ye fountain all in ye morning – Mr Clark Dind with Mr Barker & ye Rest of ye merchants there

Among others in the Protestant graveyard is a memorial stone to Robert Constantine, merchant in the Levant for some 40 years, who died in 1731. Medley's diary does not cover this year although he was there then. However, also in 1731, Constantine's daughter Elizabeth married Baron Leopold Thalmann, ambassador of the Emperor of Austria and Medley notes the birth, and sad death nine days later, of their son in 1734. Constantine's nephew, James Jennings, followed in his uncle's footsteps and, as a Levant Company merchant, was Lord Kinnoull's guest on Sundays: he was well known to Medley, who usually calls him 'Mr Genings'.

Nigel & Caroline Webb

Samuel Medley's diary can be read (or downloaded) on www.leginipress.co.uk.

Lord Kinnoull's embassy is studied in Nigel and Caroline Webb's *The Earl and his butler in Constantinople*, published by I.B. Tauris (2nd edition) which draws extensively on Medley's diary and includes information on the activities of the Levant Company in the period concerned. It was reviewed by Sarah Searight in *BASTENE* 30 (winter 2006-07 p8-9) by Sarah Searight who commented: "carefully researched and engagingly written, this book breathes life into the dry bones of ambassadorial history."

In the Christie's sale of Daguerreotypes by Joseph-Philibert Girault De Prangey (1804-1892) noted above, is one entitled: *Constantinople, rue sous le petit champ des morts*, probably photographed in 1843.

The catalogue description tells us that this was a cemetery of note in Constantinople, called by the French 'Petit Champ des Morts', and by the English, after them, the 'Little Burying Ground', but it is in fact of immense extent. However, this is not a quiet and solemn place. Lying between the various suburbs of Pera, this burial ground is intersected by avenues, which are constantly thronged like public streets. This moving picture of life abstracts much from the solemnity of death, which the secluded solitude of others so strongly impresses.' (Thomas Allom, *Constantinople and the Scenery of the Seven Churches of Asia Minor*, 2006, p. 52)

More literary travellers

Ann Revell writes:-

My latest light reading has unearthed two more references to ASTENE interests which you may well already have. They are *The theft of the Royal Ruby* by Agatha Christie which uses Kingston Lacy as part of its setting; and more immediately apposite, *The Golden Pince-Nez* a story from the *Return Of Sherlock Holmes*, in which one of the lead figures, a Professor Coram, has just completed his magnum opus on the Coptic monasteries of Syria.



ASTENE SPECIAL BOOK SALE

There will shortly be a special book sale for £6.50 each of *Travellers in the Levant: Voyagers and Visionaries*, *Egypt Through the Eyes of Travellers*, and *Desert Travellers from Herodotus to T E Lawrence*. Order forms will soon be available on the Oxbow website: www.oxbowbooks.com.



Robert Wood and James Dawkins 'Discovering' the ruins of Palmyra, an engraving after the painting by Gavin Hamilton (1758). The front cover of this Bulletin has a view of Palmyra from their publication.

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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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