

# ASTENE

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

## BULLETIN



**NOTES AND QUERIES**

**NUMBER 51 : SPRING 2012**

# Bulletin : Notes and Queries

## Number 51 : Spring 2012

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### Bulletin 51 : Spring 2012

Submissions for the next Bulletin must be received by **15 June 2012**. 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 (address details inside back cover).

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Please send all membership correspondence to  
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The Studio  
30 College Lane  
London NW5 1BJ  
or by email to [membership@astene.org.uk](mailto:membership@astene.org.uk).

# ASTENE NEWS AND EVENTS

## ASTENE AGM 2012

Members participating in the private guided tour of the refurbished Leighton House should meet there (12 Holland Park Road, Kensington W14 8LZ) for a tour beginning at 11.30am on Saturday, 14 July. We hope that this event can be shared with members of the Travellers' Club, and ASTENE members are encouraged to bring friends. There will be a charge; the greater the number of people who attend the lower the cost per person. Please advise Dr Patricia Usick (events@astene.org.uk) if you plan to attend the tour and how many you will be.

The ASTENE members of this group will then proceed to St Mary Abbot's church hall to arrive at 1pm. A sandwich lunch and drinks will be provided at nominal charge prior to the AGM. Please let Patricia know if you would like to have the lunch. Members wishing to arrive only for the AGM should go straight to the Church Hall. The AGM will start at 2pm promptly and last about one hour, but members may stay and socialise for as long as they choose. The new committee of Trustees will hold a meeting between 4 and 5pm. AGM papers will be published on the website before the meeting, and hard copies will be available on the day for those attending.

## Peter H. Clayton

*We have just learned that Peter H. Clayton lost his fight against cancer on 19 July 2011. His son Patrick has sent the following note.*

One of his best friends said to me that he was only really happy in the Middle East, and in the desert in particular, and I know that he greatly enjoyed the *Bulletins* during the last few years. He was born in 1928 and brought up in Cairo where his father Patrick worked for the Egyptian Desert Surveys Department and took him on one of his expeditions in 1935. Peter later wrote *Desert Explorer* about his father, who had discovered Silica Glass in the Great Sand Sea and helped to found the Long Range Desert Group, among other exploits. After studying at MECAS, Peter's adventures took place in the Trucial States, where he played a major role in helping to resolve the dispute at Buraimi and became a trusted

friend of Sheikh Zayed bin Sultan Al Nahyan, the first president of the United Arab Emirates. He also wrote *Two Alpha Lima*, a history of the Trucial Oman Scouts. Another of his achievements in the UAE was to found the Dubai Police. In later years he returned to the Middle East whenever possible to see his friends in the UAE and to go on a number of expeditions into the Egyptian Desert.

*Cassandra Vivien has sent the following reminiscence about her friendship with Peter Clayton.*

I first met Peter Clayton in the lobby of the Siag Hotel near the pyramids in Cairo. He came into the lobby carrying a first edition of *Islands of the Blest*, the forerunner of my *The Western Desert of Egypt: An Explorer's Handbook*. We sat and talked for hours. He was pleased that his father, Patrick, of the LRDG and the Geological Survey, was mentioned so often and went over each detail offering deeper insight and slight corrections. It was wonderful. Thereafter whenever he came to Egypt to trek into the desert we would meet up.

After the ASTENE conference in 2007 I went to spend a week with Peter at his wonderful whitewashed cottage in Cargreen in Cornwall. Each evening we would sit after dinner over a bottle of wine and Peter would bring out a treasure or two from his father's journeys. He not only had the programmes from the Zerzura Club meetings in London but he had the bottle once buried in the dunes of the Great Sand Sea and tons of images of Lord and Lady Clayton East Clayton, the famous and infamous Almsay, the



*Badge of the Long Range Desert Group.*

mysterious Penderel, their Egyptian man Abu Fudail, and of course Patrick in his various garbs and roles.

Peter Clayton was a lovely, charming, gifted man who loved the Western Desert, honoured his father and his role in history, and therefore honoured himself. You are missed, my friend.

## **Elaine Evans**

*The Director of the McClung Museum at the University of Tennessee in Knoxville has sent us the sad news that Elaine Evans, Curator of the Museum, died on 17 March. Jefferson Chapman writes:*

Elaine joined the staff of the Frank H. McClung Museum at the University of Tennessee, Knoxville, in 1971 serving as Curator until her death. Prior to coming to the McClung Museum, she was on the staff in the Department of Egyptian Art at the Metropolitan Museum of Art in New York City. Elaine studied at Columbia University and the University of Botswana, Lesotho, and Swaziland in Lesotho, where she received her Master's in 1967.

During her tenure at the McClung Museum, Elaine curated 20 temporary exhibits and over 100 smaller case exhibits, her most recent major exhibition being Napoleon and Egyptomania in Tennessee.

Her passion for ancient Egypt led Elaine to focus on this subject over the last 25 years. This interest was manifest in the permanent exhibition *Ancient Egypt: The Eternal Voice* and numerous publications, reports, and presentations, as well as the acquisition of objects, antique photographs, and prints. She personally collected stamps and postcards with a focus on Egypt. Elaine loved to travel, especially to Egypt and Italy and the great museums of Europe, where she honed her expertise on ancient Egyptian art and culture. Whenever there was a nearby exhibition on ancient Egypt, Elaine was there with a bus tour.

Elaine was active in a number of organizations, including the American Research Center in Egypt, the Association for the Study of Travel in Egypt and the Near East, and the International Association of Egyptologists.

*Deborah Manley writes:*

Elaine was an enthusiastic member of ASTENE from our early days and often came to the biennial conferences. Some of us will remember her 'leading' us through her Museum at the last Durham conference. Others will recall her cheerfulness when

her suitcase was lost en route to the conference at Worcester College, Oxford, only turning up on the last morning after she had bought new summer clothes for the heatwave ... We will miss her. Malcolm Wagstaff adds: Elaine was a great supporter of ASTENE and a good scholar with interests outside her particular academic field. We will indeed miss her at our conferences.

*Members can look forward to reading Elaine's presentation to the St Anne's Conference last summer in the forthcoming book of selected papers. ASTENE book editor Diane Fortenberry reports, 'With typical efficiency she submitted her revised chapter and illustrations for the book a couple of weeks ago'.*

## **ASTENE Study Day and Ashmolean Visit, 28–29 April 2012**

'Travellers on Pilgrimage' is the topic of the April Study Day at Rewley House, Oxford. The full programme was published in Bulletin 50. Booking forms and details of accommodation and meals are available from OUDCE, Day and Weekend Programme Office, Rewley House, 1 Wellington Square, Oxford, OX1 2JA or enquiries@conted.ox.ac.uk, telephone 01865 270360.

On Saturday, 28 April, the day before the Oxford Study Day, there will be a late afternoon guided visit to the magnificent new Egyptian Galleries in the Ashmolean Museum, Oxford, followed by dinner at the nearby al-Salam restaurant. Liam McNamara, curator of the Egyptian Galleries, has kindly agreed to give us a tour at 4pm. We shall meet inside the Ashmolean at the entrance to the new Egyptian Galleries just before 4pm. There will be a charge of £5 for the tour, payable to Patricia Usick at the event. Helen Whitehouse, former Ashmolean curator, has kindly agreed to speak to us informally about the Egyptian collections and collectors, before dinner.

To make a booking for the tour and/or for the dinner, contact Patricia Usick at events@astene.org.uk. For a preview, go to [www.ashmolean.org](http://www.ashmolean.org) or read the review from *The Guardian* (23 October 2011 [www.guardian.co.uk](http://www.guardian.co.uk)).

## **ASTENE Trip to Jordan**

Do join us on the next exciting ASTENE tour, which is being planned to visit the Kingdom of Jordan, following some of the journeys of the well-known travellers Irby, Mangles and Bankes. The tour is being organised through McCabes, who have done us proud

in the past, and the lecturer and leader will be Dr Robert Morkot, who is an authority on these three. The proposed dates, still to be confirmed, are 17–26 April 2013, and the all-inclusive cost will be around £1845 per person sharing a double room, with a single supplement of £365. The only additional costs should be insurance and items of a personal nature. We will be flying with Royal Jordanian Airlines and staying in good quality hotels with private facilities, with the exception of one night to be spent ‘glamping’ in Wadi Rum (among Lawrence of Arabia’s favourite places). This is very superior camping which, except for the lack of en-suite facilities, is 4-star. If you are in any doubt, please look it up on the internet ([www.kingaretascampjordan.com](http://www.kingaretascampjordan.com)) to get a better idea. We will be in Amman for four nights and then move south to spend three nights (two full days) in Petra, one night camping in Wadi Rum, and a final night on the shores of the Dead Sea.

If this appeals, please register initial interest with Elisabeth Woodthorpe by email at: [elisabethwoodthorpe@ymail.com](mailto:elisabethwoodthorpe@ymail.com) or telephone 020 7622 3694/mobile 07785 795 834. There will be a limit on the size of the group, so be sure to register in good time.

## Website

Work continues on the website and is presently focussed on re-establishing links to related organisations of interest. If members want to recommend organisations to appear on the ASTENE website please send details to Janet Rady.

## Yellow Pages

If anyone would like to have the latest copy of the Yellow pages, which list ASTENE members and their areas of interest, please contact Neil Cooke. If you would like to amend any of your personal information or interests previously submitted, please send the changes to Neil Cooke.

## ASTENE Bibliography

The Bibliography of ASTENE member publications was issued in 2007 covering the first 10 years of the Association. In this 15th anniversary year we would now like to update this listing. Please refer to the website for the format and send your information to [diane.bergman@bodleian.ox.ac.uk](mailto:diane.bergman@bodleian.ox.ac.uk).



David Roberts, *El Deir, Petra, March 8, 1839*

## ASTENE Trip to Ireland

There are still places available on the trip to Ireland in May. (See *Bulletin* 50 for details.) If you would like to join the group, please contact Deborah Manley (deb@dmanley.plus.com).

## Conservation Grants

Readers will remember that as part of its aims and objectives, ASTENE made a grant to the Griffiths Institute for the digitization of the Hoskins Archive. The project is nearing completion, and we look forward to a final report in the near future. In the meantime we invite members to consider what other important archives could benefit from financial support from ASTENE, with a view either to producing catalogues of material as yet uncatalogued or digital versions of catalogues and documents, illustrations etc. Please send proposals to Neil Cooke.

## 2011 Conference Proceedings

*Another of the delightful papers from the St Anne's Conference which will not be accessible to members through an ASTENE publication was Dr Lucy Pollard's account of Quaker Missionaries in the Levant: 'A People Crept in Unawares'.*

*With Lucy's permission, a shorter version of her paper follows:*

When the Anglican clergyman Isaac Basire, who had been chaplain to Charles I, left England for exile in the Ottoman Empire in the mid-1640s, one of his aims seems to have been the spreading of Anglicanism among Christians of other sects. What he did not attempt to do was to convert Muslims to Christianity, and he was not unusual in this. The only fools who were brave or rash enough to rush in where angels feared to tread were the Quakers, whose sect had been founded by George Fox during the Interregnum, and who were therefore in the first

flush of their evangelical enthusiasm in the 1650s and 1660s.

Fox himself, though he did not travel to the East, had read the first English translation of the Qur'an and had a smattering of knowledge of oriental languages. In an age when there was a high level of suspicion between different Christian sects, when the 'terrible Turk' was a stock character on the English stage, Fox's view of people of different faiths was extraordinarily enlightened. In the 1680s, when Fox published works addressed specifically to Turks, he used his detailed knowledge of the Qur'an (even quoting page references) to argue that Muslims should adhere to the high standards of their own religion, and should not, for example, take slaves and treat them badly, because Islam itself teaches that people should treat others as they themselves would like to be treated.

Several Quakers, from their perspective of discrimination and suffering at home, thought that the Turks had more Christian virtues than those who professed to be Christians. Stephen Smith, for example, who had worked as a Levant Company merchant before his conversion to Quakerism in the 1660s, recalled the kindness and courtesy of some of the Turks he had encountered.

Alongside this tolerance, and inextricably linked with it, was the strongly evangelical desire of early Quakers to travel both east to the Ottoman Empire and west to the New World to offer the truth of Christianity, in its Quaker form of belief in the inner light, to those to whom it had not been available before. One of the earliest (as well as perhaps the most articulate) to go was the Irish-born John Perrot, who left England in a group of three men and three women, in 1657. From the island of Zante, Perrot and another Irishman, John Luffe or Love, travelled overland via Corinth and Athens to Euboea before joining the rest of the group in Smyrna, where the English consul, regarding them as nothing but trouble, put them back on a ship for Venice.

Perhaps the most surprising of the Quaker missionaries was Mary Fisher, another of the group



*Participants at the 2011 ASTENE Biennial Conference, St Anne's College, Oxford. Photo courtesy Angela Reid.*

of which John Perrot was also one. She had been a servant who had converted to Quakerism when her master and mistress did so, and had probably been illiterate until imprisoned in York Castle, where other Quakers had taught her to read. She had already been to the West Indies and New England, where she had suffered severely for her beliefs, before in 1657, in her mid-thirties, setting out for the Levant. Like Perrot, she was put on a Venice-bound ship from Smyrna, but, not to be deterred, she disembarked in the Morea. The story is told by Croese in his history of the Quakers (published in 1696, when Fisher was still alive). Even if the story had been embroidered and had already acquired the status of myth in the Society of Friends—the only extant letter giving Fisher's own account of her journey simply records 'many tryalls such as I was never tried with before'—her feat is still an extraordinary one.

Arriving in Adrianople, she was admitted to the presence of the young Sultan Mehmed IV, only a teenager at that time, and with the help of an interpreter made her attempt to convert him. She wrote of her experience:

I have borne my testimony for the Lord before the king unto whom I was sent, and he was very noble unto me. ... he and all that were about him received the words of truth without contradiction, they do dread the name of God many of them ... [They are] more near truth then many Nations, there is a love begot [in me] towards them which is endlesse ...

It is paradoxical that although her aim was to convert the Sultan to Quakerism, her Quaker belief that every individual has access to God without the need for priestly mediation allowed her intuitively to understand and respect the Sultan's own religious feelings. According to George Bishop, a fellow Quaker whose work was published in 1661, she was asked in the course of her audience what she thought of the Prophet, to which she replied that she did not know him, but Christ she did know, and that true prophets might be known by whether their words proved to be true. She seems to have been an astute woman as well as a brave one.

I have implied already that the Quaker travellers had much more trouble from their English compatriots than they did from the Turkish authorities. At the very best, English consuls and ambassadors regarded Quakers as (in the words of one ambassador), 'well-meaning though mistaken', at worst as subversive trouble-makers. In 1661, Anthony Isaacson, the

consul in Smyrna, was reporting to his ambassador that two Quakers had arrived there. These two Quakers were probably Daniel Baker and Richard Scosthrope, and we have Baker's own account of what happened. According to him, Quakers were disliked because they contributed to 'the disquieting of their own [ie, the consuls'] rest day and night'.

In his published work Baker reproduces the text of the warrant obtained by Isaacson, which was signed in the name of ambassador Winchilsea by his secretary Paul Rycout. According to this: 'We therefore will and require you to give a stop to the said Quakers', who are to be prevented from going anywhere where the ambassador has authority, and are to be sent back home, or indeed to wherever else they choose. Indeed, they may go anywhere, as long as the English officials in question do not have to deal with them.

A letter from Winchilsea to his cousin (and successor as ambassador) John Finch demonstrates both his misunderstanding of the Quaker message and his irritation with the troublesome people:

To divert your more serious thoughts with a little pastime, I send you inclosed a letter of an English Quaker come to this city [Constantinople], not to converte the Great Turke to Christianitie as most of the wandering apostles of that sect pretend, but to move him to commence another warre against Germanie.

It is possible that a Quaker would have been inciting the sultan to go to war, but highly unlikely, since the Quaker testimony against all wars had already been formulated. If this man was really a Quaker, it may be that what his letter was suggesting was that God had chosen the sultan to be a scourge of backsliding Christians, and that Winchilsea misunderstood or deliberately misrepresented this message.

Winchilsea and others were probably genuinely worried about the possible subversive activities of Quakers, but sometimes they give themselves away. His predecessor as ambassador, Thomas Bendish, wrote to Cromwell about Mary Fisher and her companions:

Nor are all our troubles from without us; some are, as I may say, from amongst us, and from within us, occasioned by a generation of people crept in unawares called Quakers, three whereof not long since arrived here from Zant, by way of the Morea, whom I suffered with tendernes, so long

as their comportment was offenceless; but when, at length, becoming scandalous to our nation and religion, ... and insufferable also by reason of their disturbances of our divine exercises, and severall notorious contempts of mee and my authority, I friendly warned them to return.

I can't help feeling that it was the contempt of Bendish's own authority that really got under his skin!

Given that these Quaker missionaries rarely managed to stay in the Ottoman Empire for long, one wonders what they thought their missions achieved, and this is difficult to judge. Mary Fisher seems to have felt that she had done what she came to do, and Daniel Baker was convinced that, whereas the behaviour of other Christians was likely to discourage Muslims from converting, the Quaker way worked with rather than against Islam and other

religions. John Perrot recognised, and was perhaps puzzled by, his lack of visible success, writing home to a colleague:

truly I reckon not my labour in vayne, though yet nothing is come foorth...but how it will stand, I leave that to god.

In the end, they relied on sowing seeds in individual consciences, urging their hearers and readers (in Perrot's words) to

See with your own eye, and hear with your own eare, and understand with your own heart.

Perhaps they consoled themselves with the thought that it was impossible to measure whether or how far individuals were changed by coming into contact



*View of the Blue Mosque from the Hippodrome, Istanbul, ca. 1858. © 2012 Photoarchive3D.*



with the Quaker message. They had done their bit: the rest, as Perrot says, they left to God.

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### **The Beginnings of ASTENE**

*The Bulletin Editors asked several of the founders or very early ASTENE members to share reminiscences about the early days of the Association, what they have most enjoyed over the years, and future directions. Here's what Lisa French had to say:*

My first brush with what, or perhaps even more who, was to become ASTENE was on a cruise on Lake Nasser which my daughter Catherine and I took over Christmas/New Year 1996/97. It was an area of Egypt that neither of us had visited before. But in a sense I had always been an ASTENE person, having visited Egypt, Greece and Italy before WWII.

Later my father was Professor of Classical Archaeology at Alexandria University, from 1944 to 1952. So I went to school there and in 1949, during my year off before going up to Cambridge, I had the opportunity to go with his colleague, the Professor of Egyptian Archaeology, on one of the trips to Upper Egypt, which they used to organize for their students.

Then my own working career was spent in Greece and Turkey. Because my husband and I were visiting archaeological sites all over Turkey we had an arrangement to write up information for the Blue Guide series. This meant we visited all sorts of places in remote areas of possible interest to the tourist: khans and madrasahs, churches and mosques.

My American mother was also an archaeologist and studied for her PhD at the American School in Rome. She met my father on a side trip from there to Greece. One of my maternal aunts studied Coptic textiles in Cairo in the 1930s where she met and married a cousin of mine who was out there with the RAF. It was perhaps inevitable that when Catherine and I were on our Lake Nasser cruise years later we should be poking around in all the corners of the sites we visited. There we ran into two ladies peering with torches at the graffiti—and of course they were Deb Manley and Peta Rée! We had actually met at dinner on the boat, but only after our encounter in the ruins did we realize how many interests we shared. To cap it all, Patricia Usick and Roger were on the same cruise ship, and we had to remind ourselves to socialize with other passengers, we had so much to talk to each other about.

Later that year Deb sent me a notice about the second 'Travellers in Egypt' conference in Oxford. I then passed the information on to Malcolm Wagstaff. As it happened Malcolm couldn't go, but he was very interested, as he had worked in Greece, Turkey and Lebanon and was busy writing a biography of William Martin Leake. Members will know how very involved in ASTENE he subsequently became. But I did go and was delighted that Philip Mansel's paper covered subjects which I myself was working on at the time, early travellers to Greece who were his visitors to Istanbul. And another speaker was the wife of the then Rector of Alexandria University, who had been a pupil of my father's.

During the conference it was decided that we set up a formal Association to continue the exchange of research and ideas which had been accomplished at the 1995 Durham conference and at Oxford. I suggested the geographical region be extended to the whole of the 'Ottoman Empire' because most people going to Egypt visited other parts of the Ottoman Empire on their way out or back. I had some free time and offered to be the Association's Treasurer, which for me was light relief from heavy duty archaeology. And we agreed that it was broader to be called the Association for the Study of Travel to cover all the aspects and not just the people.

The great strength of ASTENE has been the cross-fertilization of ideas and the way the Queries and Answers section of the *Bulletin* puts people in touch with others who can put their findings together and fill gaps in their own work. This networking will continue to be the driver of ASTENE's success. For me, the places the travellers bring to our notice and what they say about places such as Mycenae are more

interesting than the people themselves. As usual, a picture can tell us even more. For example, I have an illustration by Lear which was useful to Jacke Philips in her analysis of the topography of Luxor as depicted by David Roberts (conference paper, 2011). Working out place names is tricky too, because how a name was pronounced depended on the nationality of the dragoman, and this affected how the Western traveller transliterated it. (Someone should offer a paper on the dragomans, without whom most Western travellers would have been completely lost!)

As to the sort of travellers who interest me, I understand well the role of archaeologists' wives, and they make good reporters. They have a different point of view and can get into the women's quarters and see that side of weddings, for instance, and how the children are raised. Women archaeologists have been successful in a man's world without positive discrimination. It wasn't always easy for me being the first woman director of a major school, but I cannot imagine how someone like Winifred Lamb managed to dig in Turkey in the 1930s.

What has changed most about modern travel is that from the 1930s to the present day there has been an inexorable shift away from travel by train and boat to transport by air. This change in the period between 1932 and 1950 was the subject of my talk at Durham in 2009. You can still get off the beaten track today, even if only looking for the cybercafé. In organising a trip one needs to look for the gems that the average tour group might not notice, and that is often a feature of the ASTENE trips.

*The following, by founder members Paul and Janet Starkey, is another interesting overview of ASTENE's early days.*

The first 'ASTENE meeting' wasn't really an ASTENE meeting at all, but a 'one off' conference entitled 'Travellers in Egypt', held in July 1995 under the auspices of the Oriental Museum at Collingwood College, Durham. John Ruffle, Deborah Manley and Peta Réé, Neil Cooke, Jason Thompson, Michel Azim and Jaromir Malek were all involved in setting this up. Janet was Conference Organizer, and Paul provided logistical support through the University of Durham's Centre for Middle Eastern and Islamic Studies. The event began with the idea of an informal gathering but such was the enthusiasm for the event that in the end it consisted of three days of papers, a recital of Oriental music, and various exhibitions at the Oriental Museum—including one by Thomas Cook from its archives and another of early travel

literature from various special collections in libraries in and around Durham. There was also a useful publishers' exhibition organised by Probsthain's.

Paul and Janet then edited a collection of essays based on papers given at the Durham conference. In this successful volume Paul wrote: 'One of the delights was the interaction between different disciplines and the consequent widening of horizons. The Egyptologists heard what the French literary experts and historians had to say; the Arabists and architects added a further dimension ... Time and again in discussion, personal enthusiasm for the subject shone through.' (Paul and Janet Starkey, *Travellers in Egypt* (London & New York: IB Tauris, 1998, p.1). This early statement has remained true through all subsequent ASTENE activities.

There were several immediate outcomes from the Conference, apart from the beginning of long friendships with a remarkable range of interesting folk. Janet began the Newsletter (*Bulletin or Notes and Queries*), and the initial format on cream paper has continued ever since. Janet went on to edit many of the early editions with the help of Peta Réé until Deb Manley assumed its editorship.

As a result of the success of this conference in Durham, it was decided to hold a follow-up conference, in St Catherine's College, Oxford in July 1997, organised by Janet and Deb Manley and attracting many scholars from around the world and especially from Egypt. This too was a happy and dynamic event and many new friendships were made. Paul wrote in the Introduction to its published papers: 'Like its predecessor, the Oxford conference was a multidisciplinary affair, notable as much for the enthusiasm of the contributors as for the academic excellence of their contributions. Like its predecessor, much of the conference ... also centred on the nineteenth century; however, a significant group of contributions took a wider perspective, extending the chronological and intellectual horizons of the participants and stimulating much lively discussion.' (Paul and Janet Starkey (eds), *Unfolding the Orient: Travellers in Egypt and the Near East* (Reading: Ithaca, 2001, p.1)

At the final session of that conference it was decided to establish ASTENE as an on-going association. An excellent constitution was drawn up by Roy Manley. Paul was the initial Chairman—a somewhat delicate task at times, given the varied enthusiasms of those involved!—and Janet was a Committee member.

The first full ASTENE Conference was held in 1999 under the guiding hand of Deb Manley, and since then has been held in a variety of appropriate

venues every two years. We ourselves have managed to attend and present papers at all but the most recent (and only because it coincided with the first birthday of our first grandson and imminent arrival of our first granddaughter!). Janet helped to organize several following conferences working in conjunction with many delightful colleagues, especially Deb Manley and Lisa French. Organising the final programme with Deb was an absolute delight, and I always looked forward to our discussions as we brainstormed away by phone or in Oxford!

Janet continued to be a very active member of ASTENE. She initiated, designed and compiled the first ASTENE Yellow Pages, having set up a database of interests of those involved. The second edition was produced by Neil Cooke, who still maintains the project. When the time came to develop a website, Janet luckily discovered the excellent web-designer, Peter McConnachie in Durham, who was able to advise us on the initial format of this progressive and beautiful website.

ASTENE has produced some interesting publications, and we have been lucky to have been involved in editing and/or writing for many of these with the help of various co-editors. These books have included:

Paul and Janet Starkey (eds), *Unfolding the Orient: Travellers in Egypt and the Near East* (Reading: Ithaca, 2001)

Paul and Janet Starkey (eds), *Interpreting the Orient: Travellers in Egypt and the Near East* (Reading: Ithaca, 2001)

Janet Starkey and Okasha El Daly (eds), *Desert Travellers from Herodotus to TE Lawrence* (2000), which has now sold out; its fantastic cover was designed by Peter McConnachie

Paul Starkey and Nadia El Kholi (eds), *Egypt through the Eyes of Travellers* (2002).

Janet also contributed articles to

Charles Foster (ed.), *Travellers in the Near East* (2004)

Sarah Searight (ed.) *Women Travellers in the Near East* (2005)

Diane Fortenberry and Deborah Manley (eds), *Saddling the Dogs* (2009)

Katherine Salahi and Deborah Manley, *Knowledge is Light* (2011).

Janet also typeset and oversaw the publication of Sarah Searight and Malcolm Wagstaff, *Travellers in the Levant* (2001).

The first pre-ASTENE book (*Travellers in Egypt*) was particularly successful. It was reprinted with a new introduction in paperback in 2005 and still

appears as essential reading on several university reading lists in the UK and the States. The second two volumes (*Interpreting the Orient* and *Unfolding the Orient*), which we produced in 2001, were also excellent, but we think have been a bit neglected and tend to be forgotten on ASTENE lists; maybe we should consider producing paperback editions of those as well to get them better known.

ASTENE provides a formula that has continued effectively over the years. Apart from the excellent publications and informative Bulletin, the main achievement of ASTENE is its capacity for networking, for it brings together many interested parties in and outside academia. However, ASTENE needs to attract more young and middle career people in order to keep momentum going. Also, we need to redress the balance of interest in West-to-East travel with more on East-to-West travel, and this was certainly an important strand in the first two or three conferences (Durham, Oxford and Cambridge)

In terms of our own interests, we identify more with 'working travellers' and with long-term residents/travellers, especially as we have lived and travelled extensively in the region ourselves. Paul is particularly interested in Edward Lane and other academic travellers, and in local views of Western travellers in the East as well as Arab travellers to the West. Janet is interested in any travellers who ventured along the Red Sea and in the Eastern Deserts of Egypt and Sudan, and as a result was actively involved in the Red Sea Project at the British Museum. She has nearly finished writing her PhD thesis on Drs Alexander and Patrick Russell, who lived in Aleppo in the eighteenth century and worked for the Levant Company—an interest stimulated initially by presenting a paper on the topic at the delightful ASTENE conference in Edinburgh which was organized by Janet, Deb, Jennifer Scarce (who provided the wonderful belly dancer) and Brenda Moon. Janet is also interested in the Rennell Rodd family and their friends, the Egyptian explorer Ahmed Hassanein Bey and the scandalous Rosita Forbes.

You ask if we think mass tourism has taken wonder out of travel at all. There are still plenty of opportunities for individual travel! Whilst reading fashions may change over the years, 'curiosity' and 'wonder' are still important motifs. Even the 'armchair emancipation' we experience as we surf the internet today in search of travellers and faraway places holds much of the same allure that travelogues had for the eighteenth-century reader in their search of entertainment and variety.

# OTHER NEWS AND EVENTS

## More on the Fire at the Institut d'Égypte

In Shari' Shaykh Rihan in Cairo, opposite the urban campus of American University in Cairo, is a building that houses the Institut d'Égypte. On 17 December 2011 it was badly burnt. The fire was started by professional arsonists, who were armed with Molotov cocktails. They were probably working for the Ministry of the Interior, which is 200 metres further down the same street.

Since then the print media both in Egypt and the West have been full of miscellaneous lamentation, including even some crocodile tears from Daniel Pipes, the Polish-American propagandist, who is notoriously anti-Arab. Most of this lachrymose coverage has been dead wrong.

It universally adduces, for example, the Institut d'Égypte that was founded in 1798 by Bonaparte at the beginning of the French Occupation (1798–1801), as some sort of ancestor. But the Napoleonic version left Egypt with the French army in 1801 and never returned. The present Institut d'Égypte was in fact founded in 1918 and has nothing in common with the Napoleonic original except the name.

The major task assumed by the original Institut d'Égypte was the compilation of what became the *Description de l'Égypte*, which was originally intended as a kind of 'Doomsday Book' for what was supposed to become France's first colony in the Arab world. That imperial honour had to be left to Algeria, which the French seized in 1830, the year after publication of the *Description* was finally completed. The present Institut has never had any connection with the *Description*, which I have written about extensively elsewhere (e.g., 'An Orientalist Monument Reconsidered,' in *Egyptian Encounters*, ed. Jason Thompson. *Cairo Papers in Social Science* XXIII, no. 3 [Fall 2000]. Cairo and New York: American University in Cairo Press, 2002).

One weepy post-incendiary account nevertheless declared that the 'manuscript' for the *Description* had been consumed in the fire. (The *Description* took 19 years to be printed and bound. There never was a 'manuscript'.) Another declared that there were only eleven printed copies left in the world. (In Egypt, possibly, where I have known at least six copies in Cairo alone.) Versions are currently available on DVD

and in Taschen paperbacks. The original plates for maps and illustrations are on deposit in the Louvre, where they belong, and prints directly from them may be obtained from the splendid Department of Chalcographie.

In summary, the temporary loss of materials in the Institut d'Égypte or of the building itself is very unfortunate, but no big deal.

John Rodenbeck

## 400 Years of Turkish-Dutch Relations

Philip Mansel has pointed out that in 2012 interested members should look out for various events in the Netherlands to celebrate 400 years of Turkish–Dutch relations.

For example, Schiedam Municipality, birth place of Cornelis Haga (1578–1654), the first Dutch envoy to the Ottoman court, has sponsored a biography of Haga by A.H. de Groot. It will be launched in Schiedam on 6 July as part of an academic seminar in cooperation with Leiden University. In April the Amsterdam Museum is cooperating with Istanbul's Pera Museum to mount a large exhibition about the Levantine trade, including a replica of the 17th-century Levantse Handelskamer (Levantine Trade Chamber). A number of paintings by Vanmour will also be part of it.

In the spring the National Archives at The Hague are organizing an exhibition about the 400-year relationship. Meermanno Museum in The Hague, dedicated to book history, is organizing an exhibition of the print collection of Levinus Warner, one of Haga's successors, in cooperation with Leiden University Library. This is to open in November. Deventer, a provincial town in East-Netherlands, will host a small exhibition of 17th-century maps and drawings of Istanbul previously unknown.

Amsterdam University and the Allard Pierson Archaeological Museum are working on an exhibition with items on loan from Turkey, and an academic conference. The Turkey Institute will be organizing a conference in early June together with the Istanbul Policy Center.

## Travel and Exploration Book Fair

The annual book fair will be held at The Royal Geographical Society, 1 Kensington Gore, London SW7, on Sunday 29 April. The Provincial Book Fairs Association (PBFA) provides information about second-hand and antiquarian book fairs all over Britain. See their web page, [www.pbfa.org](http://www.pbfa.org), for more information and a complementary ticket to any of their events.

## Cornucopia Website

The new *Cornucopia* website is now up and running, with some very interesting new features: an online guide to Istanbul (<http://www.cornucopia.net/guide>), the Cornucopia Hotel Collection (<http://www.cornucopia.net/guide/hotel-collection>), the Istanbul Arts Diary (<http://www.cornucopia.net/blog>) and details of regional wine tours (<http://www.cornucopia.net/guide/wine>). *Cornucopia* magazine highlights the best of all things Turkish, for connoisseurs of Turkey.

## Museums and Exhibitions

***From Medina to the Jordanian Border: Photographs by Ursula Schulz-Dornburg.* Pergamonmuseum, Berlin until 6 May 2012**

Landscape images from unpopulated parts of the Hijaz, depicting barren landscapes crossed by trails and unpaved roads that are the remains of pilgrim and caravan routes, and by what remains of the Hijaz Railway, built by Germans and Ottomans in the first decade of the 20th century. The exhibition is presented by the Museum of Islamic Art.

***Byzantium and Islam: Age of Transition.* Metropolitan Museum of Art, New York. 14 March–8 July 2012**

The Eastern Mediterranean, from North Africa to Syria, comprised the southern provinces of the Byzantine Empire at the start of the 7th century. By that century's end, the region was central to the emerging Islamic world.



Ursula Schulz-Dornburg, *Untitled*. 2003. © Ursula Schulz-Dornburg

This exhibition displays the complex character of the area and its exceptional art and culture during the era of transition. Political, religious and commerce-related images show the dialogue between established Byzantine and evolving Islamic styles and culture. The exhibition also addresses the emergence of iconoclasm among the Christian, Jewish, and Islamic communities of the region.

***The Dawn of Egyptian Art. Metropolitan Museum of Art, New York. 10 April–5 August 2012***

The exhibition brings together 175 objects gathered from the Metropolitan and 12 other museums to illustrate the origins and early development of ancient Egyptian art, covering the Pre-dynastic and Early Dynastic Periods (ca. 4000–2650 BC).

***The Horse: From Arabia to Royal Ascot. British Museum, London. 24 May–30 September 2012***

This show traces the animal's story across thousands of years with exhibits that range from newly excavated Saudi rock carvings—which may move the date

and place of first domestication thousands of miles south and thousands of years back—to a miniature Persian gold chariot with four horses, made around 2500 years ago, to Victorian London's dung dilemma. Because a skilled archer on horseback was the most dangerous weapon in any war before the development of artillery, the exhibition also includes two complete sets of Islamic and western horse armour.

The exhibition covers the evolution of the elegant, swift Arabian horses, whose distinctive arched necks and tails can be seen in Assyrian sculptures, Egyptian wall paintings and ancient Greek vases.

***David Roberts' Romantic Journey to the Orient (1842): Lithographs of the Holy Land and Egypt. Haus der Stadtgeschichte, Offenbach am Main, Germany. 15 April–13 May 2012***

This exhibition commemorates both the 200th anniversary of the western 'discovery' of Petra and the first publication, 170 years ago, of David Roberts' drawings of scenes from there, as well as from Egypt, Sinai, Lebanon and Palestine (especially Jerusalem). About 100 prints are on display, most hand-coloured.



Isle of Graia Gulf of Akabah Arabia Petraea, from *The Holy Land, Syria, Idumea, Arabia, Egypt and Nubia*: After Lithographs by Louis Haghe from Drawings Made on the Spot by David Roberts, R.A. (London, 1842–45)

In this first European exhibition, justice is also done to the eminent Belgian lithographer Louis Haghe, hitherto overshadowed by Roberts. Offenbach, near Frankfurt, is known as the cradle of lithography.

***Egyptomania. Museum of Fine Arts, Houston, Texas. 18 March–29 July 2012***

This exhibition highlights works from the museum's permanent collection. See: <http://www.mfah.org/exhibitions/egyptomania/>.

### **Conferences, Lectures and Talks**

***Talking along the Nile: Ippolito Rosellini, Travellers and Scholars of the 19th Century in Egypt. University of Pisa, 14–16 June 2012***

Three study days on the subject of Egyptologists, scholars and travellers in Egypt during the 19th century, their interrelations and contribution to our knowledge of ancient Egypt, will be held in Pisa in June. Lectures will be presented by invited speakers, but all those who are interested are welcome to participate.

The occasion for the conference is the presentation of the final results of the Project Rosellini, funded by the Fondazione Cassa di Risparmio di Pisa, the aim of which was the digitization (now completed) of all the papers of Ippolito Rosellini and the drawings of the Franco–Tuscan Expedition in the University Library. It will take place in the auditorium of Palazzo Blu, Lungarno Chiara Gambacorti, 9, Pisa. Working languages will be English, French, German and Italian. Proceedings will be published by the University of Pisa press. Deadline for the submission of abstracts (150–200 words) is 8 April 2012.

Enquiries, applications, and abstracts should be addressed to:

Marilina Betrò Dipartimento di Scienze Storiche  
del Mondo Antico  
Via L. Galvani 1  
I-56126 PISA  
(email: [betro@sta.unipi.it](mailto:betro@sta.unipi.it))

***Egyptomania, Orientalia, and Western Art and Design. Durham, North Carolina, 17 October 2012***

The Southeast College Art Association meeting in Durham, North Carolina, on 17 October, will include a session on new research and insights relating to the impact of ancient Egyptian and Near

Eastern archaeological discoveries on Western art and design from the 19th century to the present. Contributions will explore the past two centuries of Western exposure to ancient Egyptian and Near Eastern cultures through popular and scholarly publications, museum exhibitions, tourism, and news media.

Deadline for paper proposals: 20 April 2012. Submission instructions available at: <http://www.secollegeart.org/annual-conference.html>.

***Egyptian Mausoleum: Southwest London Walk. 21 July 2012***

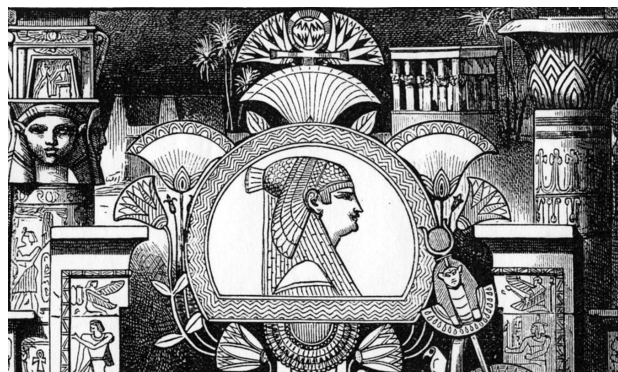
Dr Debbie Challis and Cathie Bryan announce the following London event organised by the Petrie Museum as part of the Festival of British Archaeology 2012:

Find out more about the Egyptian and Eastern inspired tombs of two eccentric Victorians in South West London. Cathie Bryan will give a talk on the Sir Richard Burton memorial in East Sheen as part of a private view of the Kilmorey Mausoleum in St. Margaret's churchyard. Join the group at Mortlake for the guided tour of this tomb and the natural park. 21 July, 10.30am–1pm at St Margarets, Mortlake. Price: £7 or £5 for Friends of the Petrie Museum or Friends of the Museum of Richmond.

For more information call Dr Debbie Challis, Audience Development Officer, 020 7679 4138, Petrie Museum of Egyptian Archaeology, UCL, Malet Place, London WC1E 6BT ([events.petrie@ucl.ac.uk](mailto:events.petrie@ucl.ac.uk)).

### ***Bloomsbury Summer School 2012***

Several courses are already filled. For more details, see [www.egyptology-uk.com/bloomsbury](http://www.egyptology-uk.com/bloomsbury).



# Books and Reviews

ASTENE's Bulletin Reviews Editor is Myra Green. If you would like to suggest a book for review, or if you are interested in reviewing books for the Bulletin, please contact her at [mg@myragreen.f9.co.uk](mailto:mg@myragreen.f9.co.uk).

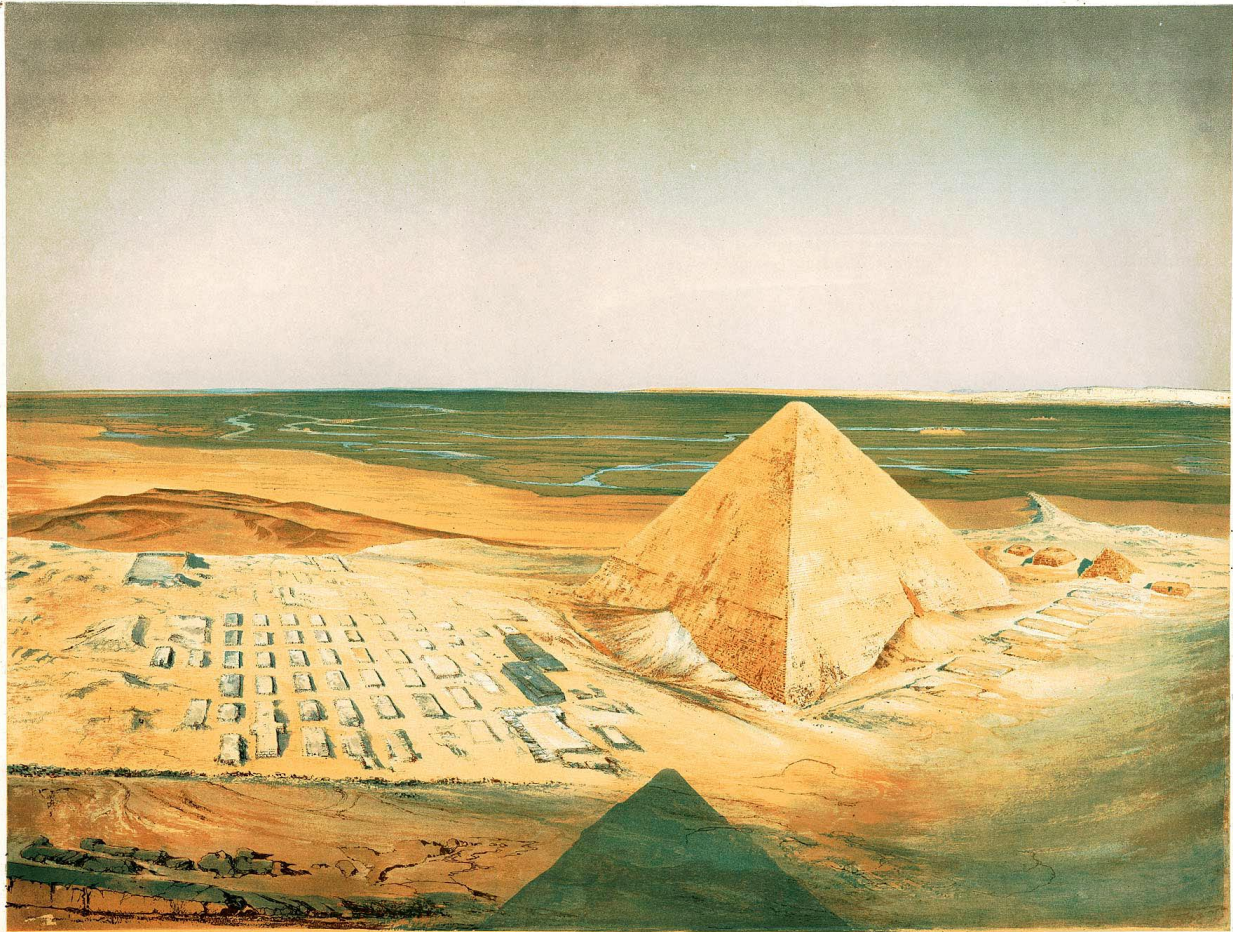
***Mit Richard Lepsius auf die Cheops-Pyramide: Studien zu den Ritualszenen altägyptischer Tempel (SRaT 10)*, by Horst Beinlich. Dettelbach, Verlag J.H. Röhl, 2010. 115pp, b&w and colour plates, one folding plate. ISBN: 978-3-89754-375-1. €98.00.**

The folding plate inside the back cover of this slim, but attractive, volume reproduces Joseph Bonomi's panorama from the top of the Great Pyramid, and this is the starting point for the book also. Bonomi's

rolled-up drawing, measuring some 43.5 by 229cm, was identified by the Egyptologist Horst Beinlich in the Institut für Ägyptologie in Heidelberg, and his story of the rediscovery is yet another lesson in what lies unacknowledged in the basement collections of Universities and Museums. The watercolour is annotated with Bonomi's name, but in the handwriting of Richard Lepsius, leader of the great 'Prussian' expedition to Egypt in 1842. From this, Beinlich is able to trace the history of the painting.

Bonomi joined the Lepsius expedition having worked in Egypt with all of the leading figures since he began with his first employer, Robert Hay, in 1824. This was his last major expedition, and after two years he returned to England. Amongst the significant

GISEH



Panorama von der zweiten Pyramide aus A.

Abbildung 15



works that brought his knowledge of Egyptian art and architecture to the Victorian public was the Egyptian Court of the Crystal Palace Exhibition in London. The panorama from the top of the Great Pyramid that was developed from the Heidelberg watercolour was another.

Bonomi presented the 'grand moving panoramic picture of the Nile: portraying all the interesting features on both sides of that ancient river, its pyramids, temples, cities, & grottoes, displaying the manners and customs of its people' at the Egyptian Hall, Piccadilly, in 1849. It was typical of its period (eg, the Robert Hay panoramas of Qurna) and also of the showmanship of other artists, such as Bonomi's father-in-law, John Martin: the type of event was cleverly recreated in the splendid recent exhibition of John Martin's work—much with 'Egyptian' influence—at the Tate Gallery. The display panorama, apparently some 15m high, was painted by Henry Warren and James Fahey from the watercolours made by Bonomi. It travelled to Liverpool and Dublin before being purchased from Warren, Fahey and Bonomi by George Gliddon and exhibited in the United States.

Beinlich gives a detailed analysis of the panorama and its relation to the other views and plans of the Giza necropolis published by the expedition in the folio volumes of the *Denkmäler* (and now available, courtesy of the University of Halle, online at <http://edoc3.bibliothek.uni-halle.de/lepsius/>). The *Denkmäler* actually has a panorama from the top of the Second Pyramid at Giza [illustrated opposite], presumably because of its rather more central location in the cemetery. Illustrations from the *Denkmäler* are included in this volume, but there are also images from the original drawings and watercolours in the archival collections at the Academy in Berlin. Beinlich also includes copies and transcriptions of relevant documents, such as the diary of Georg Erbkam, and a letter of Lepsius still in possession of the family. Particularly notable, are the several different versions of the celebrated picture of the entire expedition on the top of the Great Pyramid celebrating the birthday of Friedrich Wilhelm IV.

The second half of the volume is taken up with narratives of other travellers who scaled the pyramids and entered them, from George Sandys (1611) to Amelia Edwards and Mark Twain. Among the many well-known ASTENE names are Emily Beaufort, Anne Elwood, Harriet Martineau and Ida Pfeiffer. Much of this will be familiar, but it is interesting to gather these different accounts of the gruelling climb together. The texts are in their original languages.

This volume is quite slim, but beautifully produced. There are 30 numbered plates, but actually rather more, many full page. The folding plate is particularly impressive, and one could be tempted to remove it and either put it on the wall, or recreate the circular panorama. The cover is also quite attractive, although I couldn't quite understand why a picture of the temple of Armant from the *Description de l'Égypte* was chosen. Altogether this is a valuable contribution to our field, with much of interest.

Robert Morkot

***The Evliya Çelebi Way*, by Caroline Finkel and Kate Clow with Donna Landry. Upcountry (Turkey) Ltd., 2011, distributed by Cordee Ltd. Pb, 160pp, with detachable map. ISBN: 0-9539218-9-1. £17.99.**

Evliya Çelebi (1611–c.1685) was a Turkish writer who produced a huge travel book describing his journeys both within and beyond the boundaries of the Ottoman Empire. In 2010 a group of six riders explored, as far as possible, his route from Hersek on the Gulf of Izmit (an arm of the Sea of Marmara) to Kalkan near Simav, north-west of Afyonkarahisar and Uşak in north-western Turkey. The route was walked the following year. These two expeditions led to the development of the Evliya Çelebi Way, Turkey's first long-distance walking and riding route and an official 'Turkish Cultural Route'. The Evliya Çelebi Way is about 600 km long and approximates the route taken by the traveller in 1671.

The book under review is the necessary guidebook for those intrepid enough to follow Evliya Çelebi, whether on foot, on horseback or even on a mountain bike. The first three chapters are full of good, sound practical advice about equipment and clothing, with special attention given to the practicalities of riding the route. They are essential reading, especially for those not familiar with travelling in Turkey. Chapter Four outlines Evliya Çelebi's life, while Chapter Five provides a brief history of the area traversed and discusses the forms of such public buildings as *kales* (castles) and *hamams* (bath houses), as well as mosques. Chapter Six is headed Environment but covers not only flora, fauna and special wild-life areas, but also the ways of life of the people and local horse culture, including the dangerous sport in which riders throw javelins (*cirits*) at each other while at the gallop. The rest of the book sets out the different stages of the route, giving distances and approximate travel times. A standard format is used throughout. Alternatives are given where, for example, walkers



*Scenes on the route of the Evliya Çelebi Way, Turkey.*

might find particular sections very difficult or dreary. Boxes give information about the towns and villages on or close to the route and about what Evliya Çelebi himself reported seeing. A useful appendix summarises his descriptions of Bursa, Kütahya (the ancestral home where he inherited a house and responsibility for a mosque) and Afyonkarahisar. A second appendix describes places visited by Evliya Çelebi but lying off the Evliya Çelebi Way.

Although the guide gives directions to follow the route and provides a map (rather lurid and schematic), route-finding depends upon GPS (Global Positioning System) references. Waypoints must be downloaded from a file in Google Earth, details of which are provided. This is commendable and probably very necessary in the field, but it does mean that would-be travellers must be familiar with the use of a GPS before they set out. With that caveat, I commend this book as an interesting, informative and practical guide.

*Malcolm Wagstaff*

***Grand Hotels of Egypt in the Golden Age of Travel*, by Andrew Humphreys. American University in Cairo Press, 2012. 216 pp, illustrated throughout. ISBN 978 416 496 5. \$29.**

Many of the hotels Andrew Humphreys writes about—or their direct successors—we have visited: The Mena House at the Pyramids (almost my favourite hotel in the world), the Winter Palace in Luxor, the Cataract in Aswan. Until now what the tourists said of them was said only in passing, in their diaries and letters home. Now we have a deeper knowledge of a whole new angle of travel. (Perhaps ASTENE should consider a tour of Egypt in these hotels.)

Andrew Humphreys introduces us to travellers with whom we may not be so familiar: for example, Thomas Waghorn (the son of a butcher from Chatham), who opened up the journey from Alexandria to the Red Sea through Cairo.

In the 1830s, the hotels were, as Thackeray wrote, ‘bringing the Pyramids a month nearer to would-be travellers in Europe.’ And then came Thomas Cook, with a tour to Egypt and the Holy Land in 1869. Tourist hotels continued rare into the 1870s, and the European consuls were inundated with requests for somewhere to stay. Henry Salt rarely had his consular house to himself. But from 1870 tourists began to pour into Cairo and up the Nile—a flood which has flowed almost continuously since, encouraged by travel posters reproduced here in full colour—presenting a bright land where the sun shone through the winter.

Humphreys also takes his reader to Alexandria, up Pompey’s pillar (with a picnic atop) and to the new hotels in the city—at first not so posh as the hotels in Cairo. Today it is the Cecil that gives us a real sense of times past, though the Marriot in Cairo has retained a sense of 19th-century grandeur. The Winter Palace at Luxor has ups and downs, but the sunset across the Nile is always there. The Cataract—another favourite—rose above the Nile at the start of 1900—not quite finished, though ‘men were actively engaged in laying the electric light installations’.

The contemporary photographs and drawings take us back to a time before our own, and we must thank Andrew Humphreys for providing a real treat for his readers.

*Deborah Manley*

***Cairo: My City, Our Revolution*, by Ahdaf Soueif. Bloomsbury Publishing, 2012. 203pp, ISBN 978-1408826072. £14.99.**

Ahdaf Soueif is a writer of many parts, and never more so than now. She is based in London and has not been a resident of Cairo for many years, but that didn’t stop her rushing back to Cairo in January 2011 when the rumblings against Hosni Mubarak’s regime suddenly turned from localised protest to a regime-changing nationwide movement. For the following

weeks she was part of the protests in Tahrir Square, she wrote about them in *The Guardian* and the Egyptian press, she gave television interviews and she collected material for a book about Cairo and the changes that were in the process of transforming it.

Soueif's Cairo book was already long overdue even before the Tunisian street trader Mohamed Bouazizi set himself alight and lit the fuse on protests that brought down the government of President Ben Ali. Bloomsbury, Soueif's publishers, had commissioned a book about her Cairo some 15 years ago, as part of its 'The Writer and the City' series. For some reason—life, work, her commitment to the Palestinian cause, a sense of having more important things to write about—that Cairo book has never appeared—until now. *Cairo*, it turns out, is a book of two halves.

The larger and more successful part of the book is an account of Soueif's involvement in the protests that began in Cairo on 25 January 2011 and led to the downfall of President Mubarak on 11 February. Like most people, she was well aware that discontent was thick on the ground in Egypt, and nowhere more so than Cairo. But decades of successful repression on the part of the regime, and a failure of imagination, organisation and drive on the part of the opposition, had lured even the most optimistic observer into thinking that protest would remain small-scale and ineffective. But once started, things moved quickly. On 27 January, when she flew into Cairo, it was already clear what was happening. She called her sister from the airport: 'Where's the revolution?'

The answer, as we know, was that it was happening all over, but that its epicentre was Tahrir Square. Soueif bears witness, recording events in the square and her role in them, both as an activist and an observer. The account of the 15 days that follow is vivid and emotional: the heroism of the protestors might move you to tears just as the stupidity, duplicity and savagery of the authorities is likely to incite you to anger.

Soueif is especially good at capturing the spirit of the square, the joys of handing out bread to complete strangers with whom one shared nothing but a common goal, the way in which so much organisation fell into place—the field clinics (the word hospital would flatter the paucity of facilities with which volunteer doctors and nurses had to manage), the impromptu cinema showing crimes of the regime, the support given to the weak by the strong, to Christians by Muslims and visa versa. These passages capture the coming together of a people for the glorious and honourable purpose of restoring national dignity and reclaiming human rights.

The second narrative thread in this book, the 'other half', records Soueif's reconnection with the place of her birth, her coming home. This is the nod towards the book commissioned long ago. Because of her absence, the personal reminiscences that punctuate the book are from another time—memories of other homes the family have lived in, of her parents' political activism, of her aunt who lived within sight of the screen of the open-air cinema, of time on their land out on the desert's edge or up on the Mediterranean coast. Some of these memories are evocative, some filled with longing. But there are not enough of these moments to create a significant personal landscape, or a memoir of the city. Instead, they look more like padding for what is a short narrative.

Happily, that doesn't detract from the importance of this attempt to capture those heady moments leading up to the downfall of Mubarak. Since then, of course, February's optimism has faded. Soueif has tried to plan for this by including events from July and October (at which point, presumably, she needed to get her pages to press). Part of the fascination of reading these reports from January to October of last year, and in reading the many other accounts of this period, now being published, including Ashraf Khalil's very convincing *Liberation Square*, is to see how far and how fast things have changed, again. There is nothing in Soueif's book that envisages the current state of affairs. That the Muslim Brotherhood could win a majority in any election was always a possibility, but there is no suggestion here that the Islamist Salafi party would win 25% of the poll. Then there is the naiveté of the assumption, once Mubarak had gone, that 'all the ills which plagued our society in the last decades have vanished overnight.' Far from it, as we now know. A year on from the start of the protests and Cairo looks a very different city, with many Egyptians talking with nostalgia of the stability



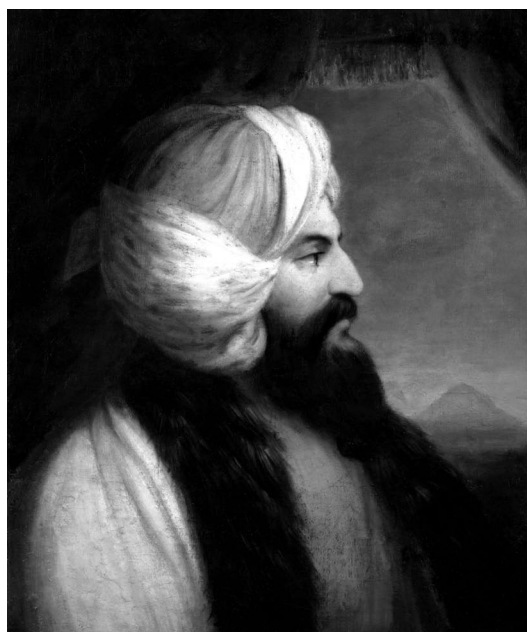
Ahdaf Soueif in Tahrir Square, Cairo (photo by Hossam el-Hamalawy)

of the Mubarak years. (I have even heard calls for a restoration of the monarchy.) Perhaps most striking of all is the innocence of the thought that 'the army will guarantee peace and safety.' Violent conflicts in the square and elsewhere nearby, the death of so many Copts, the burning of the precious library of the Institut d'Égypte... this and so much more has proved just how wrong one can be. For now, it makes a frustrating read. In years to come, however, people will ignore the predictions and probably much of the reminiscence, and read this book for the way in which it conveys the spirit of Tahrir during that heady time leading up to the downfall of a president.

*Anthony Sattin*

***Belzoni: The Giant that Archaeologists Love to Hate*, by Ivor Noël Hume. University of Virginia Press, 2011. xi + 301pp, 39 colour plates, 47 b&w illustrations, 1 map. Hb, ISBN 978-0813931401. \$34.95.**

It is over half a century since the last good book on Giovanni Belzoni was published (Mayes, 1959). Here, written by a noted archaeologist and former Director of the Colonial Williamsburg archaeological research programme, is a splendid and up-to-date story of the, literally, giant (2m tall) and pioneer Egyptologist. Many writers of recent years have had a tendency to denigrate Belzoni and his work, but Howard Carter wrote that his work in the Valley of the Kings was the first large scale excavations in the Valley, and 'we must give Belzoni full credit for the manner in which



*William Brockeden, Giovanni Battista Belzoni, National Portrait Gallery, London.*

they were carried out ... on the whole the work was extraordinarily good'. Belzoni's detractors fail to recognise the ethos of the period in which he worked, and they should be mindful of Matthew 7:1. Hume's new biography puts Belzoni firmly in his place as a pioneer who really thought about his discoveries—he was no rabid collector like his rival Drovetti, without any thought for interpretation or context.

From humble beginnings in Padua via the fair grounds of Europe, fate cast him into Egypt where, against all initial adversities, he found a calling and followed it. Some of the finest sculptures in the British Museum, notably the colossal 7½ ton head of Ramesses II and much else, the sarcophagus of Seti I in Sir John Soane's Museum, the lid of the sarcophagus of Ramesses III in Cambridge, are all due to his endeavours. Added to that, he retrieved the Philae obelisk for William John Bankes (now at Kingston Lacey), of which the inscription was to be vital in Champollion's decipherment of hieroglyphs in 1822. He was the first European to enter the Second Pyramid, of Chephren, at Giza, and the first to find the entrance to the Great Temple at Abu Simbel and, five years before Champollion deciphered hieroglyphs, realise that the 'hero' depicted on the walls there was the same he saw in Thebes, i.e. Ramesses II.

Noël Hume brings Belzoni to life in his own words, and the world in which he carried out his explorations, and adds much new insight into that life as well as his own pertinent observations. He particularly puts more flesh onto the person of Belzoni's long-suffering but devoted wife, Sarah. It is 'S.'s Law' that on excavations the best finds turn up on the last day, and Noël Hume has been similarly bedevilled. Belzoni died at Gato in Benin in 1823, and Sarah in Jersey in January 1870. Mayes (1959) did not know where she was buried, and both Noël Hume and the reviewer (unbeknownst to each other) have for years been trying to locate her grave via Jersey local newspapers, radio and personal contact, to no avail. As, literally, the book was finished and published, word came that her grave and inscribed tombstone had been found. Now the chase is on for details of how and who provided for her burial. Egyptological research, even after a couple of centuries, always has surprises and goals to pursue.

*Peter A. Clayton*

*Postscript.* Several people have searched for the grave of Sarah Belzoni in Jersey, but recently, by a happy case of serendipity, Anna Baghiani (Education Officer, Société Jersiaise, St Helier, Jersey) stumbled on Sarah's name in the Records of the Channel Islands

Family History Society, in the Jersey Archive. It was an erroneous entry by an unknown subscriber, but it provided a date and place of burial. With the help of Vic Geary, the cemetery supervisor, who held a detailed plan of the cemetery from the time, she and Dr John J. Taylor (Tutor in Egyptology) were able to find the grave. Taylor had walked past it many times on sunny afternoons when it was in deep shadow, but on a bright morning the inscription was partly visible, and there was no doubt that it read: 'Sarah, widow of Giovanni Baptista Belzoni'. The original footstone reads: 'S. B, 1870'. Permission is now being sought to clean the stone and restore the lettering. A photo of the grave in sunlight is reproduced in *Ancient Egypt*, vol. 12, no. 3, issue 69, December 2011/January 2012, p. 16. An article on Sarah Belzoni also appeared in the February issue of the Armenian Egyptology Centre magazine, including details of her grave.

***The Modern Neighbors of Tutankhamun: History, Life, and Work in the Villages of the Theban West Bank*, by Kees van der Spek. American University in Cairo Press, 2011. xxxi + 500pp, 75 b&w illustrations, 12 tables. Hb, ISBN 978-9774164033. \$34.95.**

Luxor, the site of ancient Thebes, is reckoned to be the largest open-air archaeological site in the world, and has been the focus of intense Egyptological and archaeological activity and research for over two centuries. There are temples on the East Bank, but the greater focus has always been on the West Bank, the so-called 'Cities of the Dead', where the tombs of the nobles, the Valley of the Kings and the mortuary (memorial) temples of the pharaohs of the Middle and New Kingdoms are to be found. Living there among the tombs, literally beneath this 'shadow of death', in the village of Qurna, are the Qurnawis. They have been an integral part of the Egyptological work as labourers on archaeological excavations, but also noted with opprobrium as tomb robbers and dealers in illicit antiquities. This largely stems from the discovery by the Abd al-Rasul's family of the royal cache of mummies around 1871, which was finally declared in 1881.

Van der Spek's book is a brilliant anthropological fieldwork study, a triumph in recording the life of a vibrant community as it faces destruction. The background history of the Qurnawis is documented from their appearance in early European travellers' accounts, to their modern, personal life in seasonal work on digs, augmented by official posts as guardians of the nobles' tombs; and their active daytime

activities selling souvenirs, creating fake antiquities and modern 'antiques', many of remarkable quality echoing ancient craftsmen. Chapters 8 and 9 (pp. 219–87) are particularly valuable in their detail of the village life and structure. The author is a master of the literature. Unfortunately, one major reference often cited and quoted (Lange, 1952) is absent from the bibliography. The very full notes often provide an almost parallel text with detail that many familiar with the area, including archaeological teams, will find especially valuable.

The general visitor and most archaeologists have no idea of the depth of the Qurnawi cultural background—they only see the community as a colourful addition to their focus on its antiquity. Before the official eviction from the village and its destruction, people such as Caroline Simpson made valiant efforts to bring the story and history of the Qurnawis to themselves and to the wider circle of tourist visitors. However, despite initial official support, that was reneged on by the bureaucracy and all swept away, including historic houses incorporating tombs used by Sir Gardner Wilkinson and 'Yanni' (Giovanni d'Athannasi), both major figures in the early days of study and collecting antiquities.

Professor Kent Weeks, in his Foreword, sadly notes that a world known to many over decades has been swept away by bureaucracy to create 'theme park tourism'. Officially the answer to Egypt's economic problems (tourism accounts for over 50 per cent of Egypt's foreign income), 'many believe that this is resulting in the Disneyfication of Luxor, the suppression or physical removal of its indigenous people and their culture, and the creation of an artificial Ancient Egypt Land whose appearance owes more to Hollywood than to historical veracity'.

The Egyptian Ministry of Tourism hopes to see 16,000 visitors a day on the West Bank by 2015, but only a small amount of the income from tourism is used to train antiquities staff or protect the monuments. We must be grateful to the author for documenting in a classic account the history of these people as the light is extinguished on the unique cultural heritage of the Theban West Bank.

*Peter A. Clayton*

*We look forward to two book reviews in Bulletin 52 which could not be included in this issue: Lady E.S. Drower's Scholarly Correspondence: An Intrepid English Autodidact in Iraq, by Jorunn J. Buckley; and A Pair of Interlopers: The English Abyssinian Warriors, by Peta Réé.*

# Research Resources

## Oxford Centre for Islamic Studies

Some of our members visited this new Centre by the River Cherwell a couple of years ago. It was then a building site, awaiting more funding... and so it has remained. Now a new date has been given for its completion: the end of 2013. The building then will include a mosque, an auditorium and accommodation for 40 graduate students, making it a fascinating place to study. The Prince of Wales, as a patron, has helped to design the garden.

*Deborah Manley*

## The Catalogue of William John Bankes' Egyptian Portfolio

The large collection of Egyptian drawings put together by William John Bankes and his party between 1815 and 1822 has now been catalogued and is available on-line for consultation on the Dorset History Centre website.

The complete catalogue and the photographic record of the collection were a fortunate addition to a research stay awarded to the writer by the Accademia Nazionale dei Lincei in Rome, co-funded by the British Academy, specifically to study Alessandro Ricci's drawings in connection with his recently found travel account. The collection of drawings, owned by the National Trust as heir of the last member of the Bankes family, was on temporary loan to the British Museum until September 2010. In August 2011 it was transferred to its final destination, the Dorset History Centre, Dorchester, from Kingston Lacy House.

William John Bankes (1786–1855), a very wealthy gentleman from Dorset, travelled between Egypt and the Near East in the years 1815–19 and hired several artists to record a large number of sites in Egypt, Nubia, Siwa and the Sinai Peninsula. Covering almost 100 sites, Bankes' collection is one of the richest of its kind. The Egyptian portfolio comprises around 1700 documents, around 450 of which are notes by Bankes and rough sketches by mainly unidentified authors. The rest consists mainly of work of an epigraphic nature, landscape and monument views, measured plans and elevations, architectural details,

non-hieroglyphic inscriptions, maps, Nubian fauna, flora, and drawings with an ethnographic subject. Beside the purely artistic value, the collection has remarkable pieces, including records of monuments that have since disappeared. Many drawings, plans and elevations also reveal details now missing from dozens of sites.

The collection was established on different occasions and by different artists, all working for Bankes. There is a series of early drawings made by Bankes himself during his first trip to Upper Egypt and Nubia in 1815. A second series was made by Maurice Adolphe Linant de Bellefonds and Alessandro Ricci during their journey to the Oasis of Siwa. They travelled between 1 March and 17 April 1820 with former French Consul Bernardino Drovetti and Italian traveller Enegildo Frediani. The same artists made all the Sinai drawings during their journey in September–November 1820, except for a view of the Holy Monastery of St. Catherine sketched by Bankes in 1815. A large number of drawings were made by Bankes, Ricci and William Henry Beechey on their first trip to Nubia (November 1818–May 1819); they went south as far as Amara, where they were forcibly sent back by the local governor.

A second attempt, meant to reach and identify the ruins of Meroe, and made by Linant and Ricci almost a year later, was more successful. The two men, who were following the reinforcement army of Ibrahim Pasha going to Sennar, spent the period between summer 1821 and spring 1822 in modern Sudan (reaching a point not far from the current border between Sudan and Southern Sudan). Few other drawings were made out of these specific series. The portfolio comprises different lithographic proofs for the publication of a collection of inscriptions put together by Bankes himself, a book that never saw the light of day.

Scholars can find out the richness of the collection by browsing the on-line catalogue on the Dorset History Centre website. As the catalogue does not have a page of its own, it must be reached through a query: the keywords suggested are 'Egyptian Drawings'. The photos are not available on-line, but on request the Dorset History Centre can provide a digital image of the drawings. See: <http://archives.dorsetforyou.com/adlibwebapp/search.aspx?formtype=simple> .

Dorset History Centre Enquiry Service. E-mail: archives@dorsetcc.gov.uk Tel: 01305 250550.

*Daniele Salvoldi*

Daniele Salvoldi has worked on the Bankes archive, and following references to it in *Bulletin* 50 sent in this current update. He has recently been in Egypt and took advantage of this stay to take some photographs of the monuments, so as to have a strict comparison between the Bankes drawings and the monuments. From his own results he has become convinced that Bankes was using optical instruments. His research at Luxor, Karnak, the West Bank, and other Bankes sites has enabled him to make some corrections to the catalogue; for example, a relief that was stated to be in the Ramesseum is actually in Luxor, and some of the unidentified Coptic inscriptions are actually from Deir el-Medina temple.

### British Library Newspaper Archive

Members may know that the British Library has recently launched a digital archive of newspaper holdings on the dedicated website [www.britishnewspaperarchive.co.uk](http://www.britishnewspaperarchive.co.uk). You can browse by title, region, date, subject and more. Searching is free, but there is a charge for full access to the articles and information thrown up by a search.

Members who still prefer working with paper should look up an article from the July 2011 edition of *The Oldie*. It describes the Hans Tasiemka Archive of press cuttings, some dating from 1850, which covers a myriad subjects, including the Middle East.

### More Library Digitizations

Brill and Leiden University Libraries have recently digitized 110,000 pages of Arabic manuscripts

under the title *Pioneer Orientalists: The Manuscript Collections of Scaliger, Raphelengius and Golius from Leiden University Libraries*. Contacts and information at: [boogert@brill.nl](mailto:boogert@brill.nl) <http://www.hnet.org/announce/show.cgi?ID=192324>.

### April Auction Listings

For members who find auction catalogues a useful source of information, here are some listings for April.

#### *Sotheby's* (London)

- |          |  |
|----------|--|
| 24 April | Orientalist Sale                               |
| 24 April | An Eye for Opulence: Art of the Ottoman Empire |
| 25 April | Arts of the Islamic World                      |
| 26 April | Contemporary Turkish Art                       |

#### *Christie's*

- |             |   |
|-------------|---|
| 17–18 April | Modern and Contemporary Arab, Iranian & Turkish Art (Dubai) |
| 18–19 April | Decorative Arts, including Oriental Carpets (New York)      |
| 23 April    | Islamic and Indian MSS (London)                             |
| 24 April    | Oriental Carpets (London)                                   |
| 25 April    | Travel, Science and Natural History (London)                |
| 26 April    | Antiquities (London)  |
| 26–27 April | Islamic and Indian Art (London)                             |

### Egyptology Resources

Members with even a casual interest in Egyptology should investigate an excellent website created by Nigel Strudwick and hosted by the Fitzwilliam Museum in Cambridge: 'Egyptology Resources' can be found at [www.fitzmuseum.cam.ac.uk/er/](http://www.fitzmuseum.cam.ac.uk/er/).



# Queries and Replies

## W. J. Harding King

Does anyone know of a photograph of desert explorer William Joseph Harding King (1869–1933)? His expeditions in the Western Desert just before WWI were partly sponsored by the Royal Geographical Society, and he was awarded that Society's Gill Memorial Award in 1919. But the RGS apparently does not have a picture of him. Most of his papers and photographs are held at Exeter University, but Exeter seems not to have a picture either. Lines I'm pursuing: he was born in Stourbridge and lived at Wallescote Hall there; was at Jesus College, Cambridge, 1888–1892; at the end of his life he lived in Honiton (Devon); he and his wife Dorothy Marian King (née Barnes) had one son. If anyone can help, please contact Russell McGuirk, c/o the *Bulletin*.

## George Alexander Hoskins

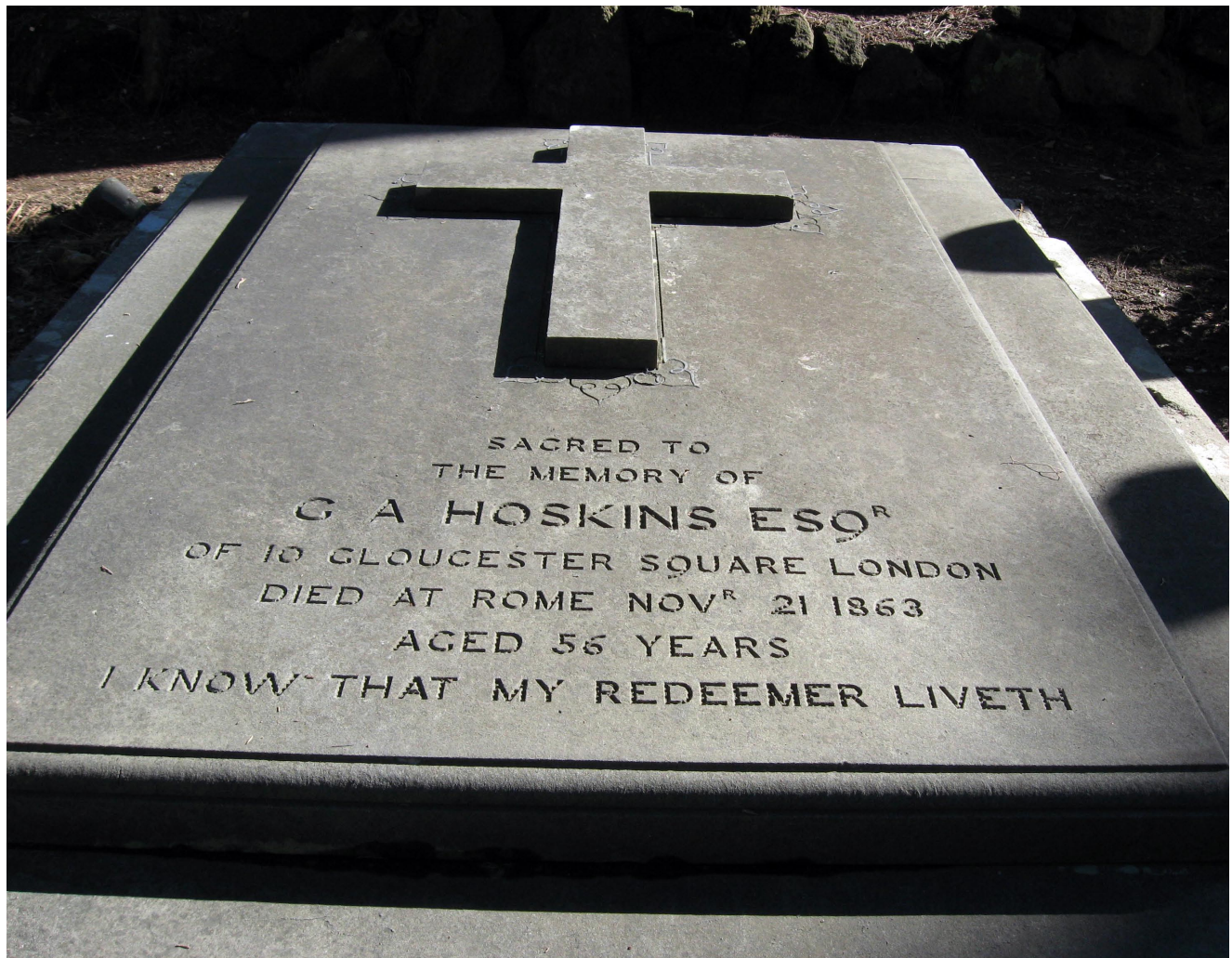
Further to Robert Morkot's article on Hoskins in *Bulletin* 49, Roger de Keersmaecker writes:

It was with great delight that I received from Nicholas Stanley-Price a new photograph of George Alexander Hoskins' tombstone in Rome's cemetery for non-Catholics.

## Travellers for Birmingham, 2013?

Deb Manley writes:

Recently looking through Dr Morris Bierbrier's *Who was Who in Egyptology* (1995)—the 'Bible' for ASTENE and now being up-dated—I found many





Irish travellers (including Major Gayer Anderson, Dr R.R. Madden, Lord Kitchener and Hilda Petrie), and then many travellers who either have not had papers presented on them or of whom we have not heard for some time. Perhaps members might like to consider some of them for Aston in 2013: Viscount Valentia (1770–1844); Giovanni Athanasi (1798–1854); George Baldwin (1743–1826); Heinrich Barth (1821–1865); W.H. Bartlett (1809–1854); Joseph Bonomi (1796–1878); Jens Bramsen (fl. 1814–18); Frederick Catherwood (1799–1854); Bernardino

Drovetti (1776–1852); Franz Christian Gau (1790–1853); John Greaves (1602–1652); George Sandys (1578–1644); Rev. Thomas Shaw (1694–1751); Selima Harris (1827–1899); J.H. Minutoli (and his wife) (1772–1846); Sophia Poole (1804–91); Isabella Romer (1805–52); R.H. Vyse (1784–1853); James Wellsted (1805–1842); Robert Wood (c. 1717–1771).

Perhaps other members can suggest a similar list of travellers to Turkey and Greece about whom we have not heard much or not heard of recently?

## Footprints

### Alan Fildes writes:

As a recent member of ASTENE and a long time searcher for ancient and 19th-century graffiti, I have thoroughly enjoyed trawling through your *Bulletins* looking for and finding all kinds of useful and interesting facts. To my surprise, I noticed my name in *Bulletin* 38 under the section ‘Travellers’ Graffiti’. That was the time I met some of your very nice members on the ASTENE voyage on the Nile, in November 2008, and I remember my wife Christine remarking that she admired the fact they travelled by *dahabiya* (from Esna I believe). One point I would like to correct is that I am English, not American. Please give my regards to the group I met on that hot and busy day at Philae, reading the memorial commemorating the Heavy Camel Regiment 1884/1885. I look forward to adding to my knowledge of this all-encompassing subject.

### Byronic Graffiti

In the late 1930s, H.V. Morton travelled all over the Eastern Mediterranean. At Cape Sunium he met two English ladies:

“We wondered whether you could tell us where Lord Byron wrote his name.” I had not the slightest idea. I had not troubled to find out. Byron, always a schoolboy, was always writing his name on something. All I knew was that it was somewhere, carved among the hundreds of other names on one of the columns.

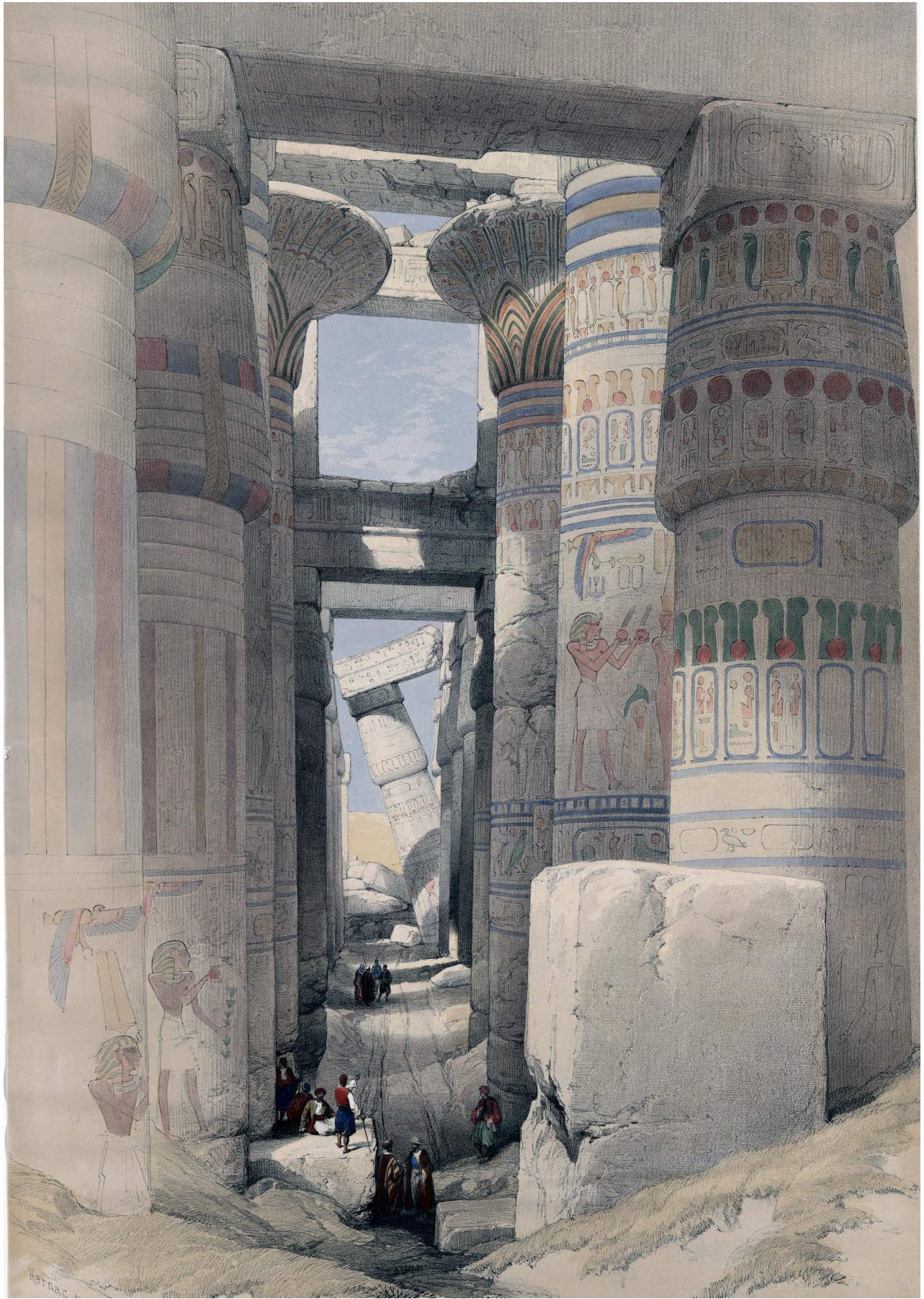
It seemed to me so strange that two people from a distant country could come to this lovely place to find a man’s name carved on a stone. They were not in the least interested in the lovely temple or in the little bay below, where in olden times the Grecian corn ships took shelter. They were probably not much interested in Byron. They kept looking at their watches and peering sharply about as if they had lost a passport or a purse.

At last we found it – ‘BYRON’ carved with admirable force and strength. He must have carried a special knife about with him, for the letters were a quarter of an inch deep.

“Ah, how interesting,” said the ladies. “Thank you so much. Good day!” ... Feeling their way among the marble chips with the tips of their umbrellas, they descended the hill towards a waiting car.

*Middle East*, by H.V. Morton (1941)





David Roberts, *Dromos or First Court of the Temple at Karnak*, 1838

*Cover image:* The Colossus of Ramses II at Memphis,  
with Villagers. ©2012 Photoarchive3D

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  
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