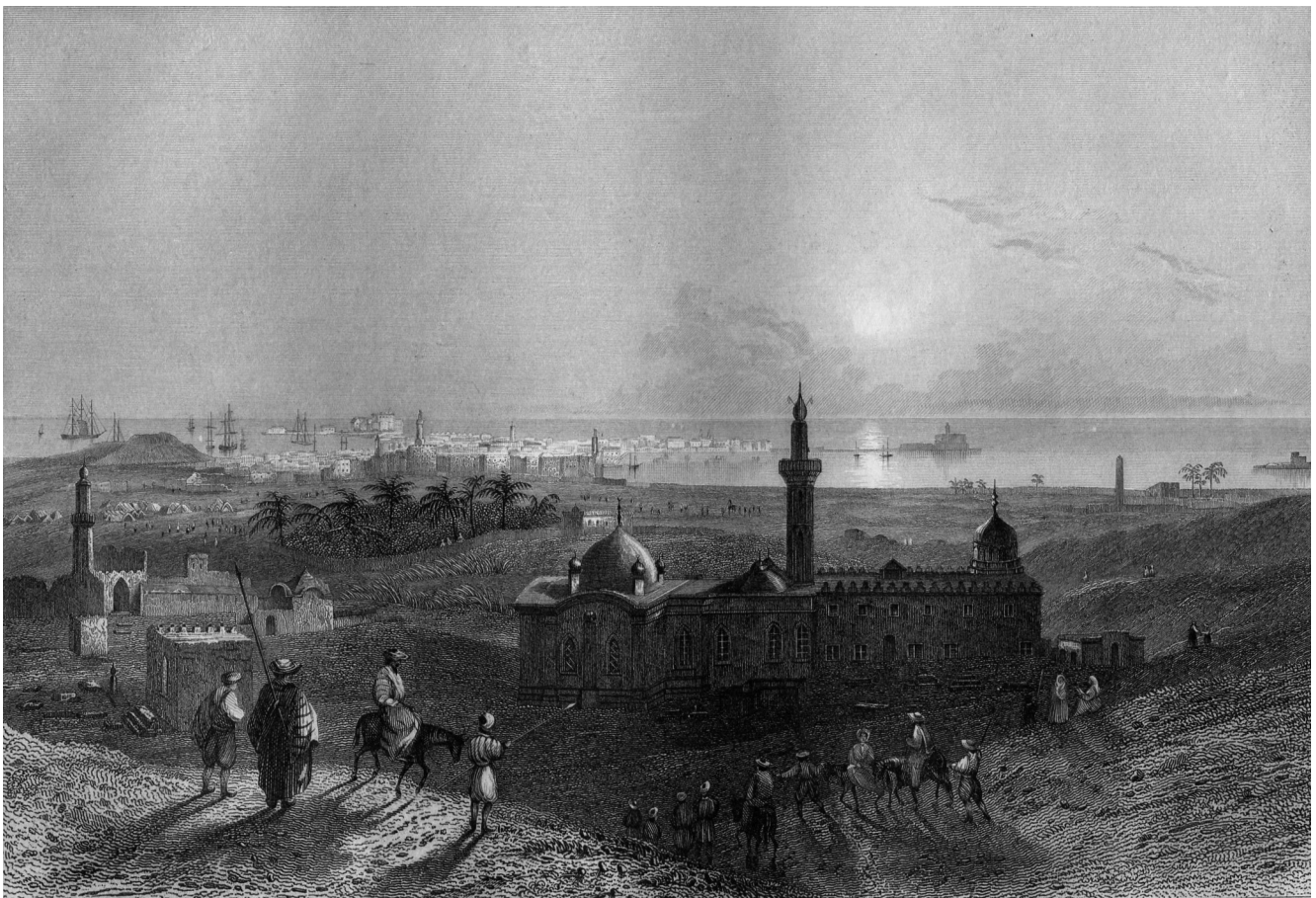


ASTENE

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

BULLETIN



NOTES AND QUERIES

NUMBER 58: WINTER 2013 - 14

Bulletin: Notes and Queries

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Editors: Sheila and Russell McGuirk

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Bulletin 59 : Spring 2014

Submissions for the next Bulletin must be received by **15 March 2014**. We welcome articles, queries, replies and other related matters from members and interested readers. Please send contributions to the Editors, Russell and Sheila McGuirk (bulletin@astene.org.uk).

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Enclosed with this Bulletin is the annual membership renewal reminder letter. If you wish to pay by Standing Order, please make sure that this has now been updated to account for the change in subscription rates announced for the 2013 membership year. If you have not yet paid the increase for 2013 could you kindly include it in your subscription for 2014. The Treasurer will appreciate your help with this as it will avoid follow-up reminders. Rates below and on website.

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Students: £15 (proof of student status required)

Library subscriptions: £20

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Please send all membership correspondence by email to membership@astene.org.uk.

Cover: Alexandria: Engraving by Rouargue, 1860.

ASTENE NEWS AND EVENTS

Proposed Trip to the Mani, 2015

There has been a lot of interest in the proposed trip to the Mani Peninsula in the Peloponnese, so Malcolm Wagstaff and John Chapman are putting together a detailed programme. We hope to travel late April 2015 for an 8-day visit. It is still a long way off, and there is no need for interested members to book a place immediately. However, accommodation in the area will be limited, so we may in the end have to restrict the number of people in the group. Therefore, please ensure that Elisabeth Woodthorpe has your current email address so that you know you can be notified as soon as booking opens (elisabethwoodthorpe@ymail.com). Booking will be on a first come, first served basis.

Dorset Study Weekend

William John Bankes: the Egyptian Adventurer

Saturday 22 and Sunday 23 February 2014

Kingston Lacy House, Wimborne Minster,
Dorset BH21 4EA

The Dorset History Centre, Bridport Road,
Dorchester, Dorset, DT1 1RP

Bournemouth Natural Science Society,
39 Christchurch Road, Bournemouth,
Dorset, BH1 3NS

Tickets: £60 (EES and ASTENE members); £70 (non-members); £50 (students who are EES and ASTENE Members); £55 (non-members). Places are limited to 40, and early booking on-line is advisable.
www.ees.ac.uk/events/index.html

The EES, in collaboration with ASTENE, has organised a study weekend focused on the life and Egyptological career of William John Bankes and the presence of Egypt in Dorset.

Saturday: visit to Kingston Lacy House, to view the Egyptian collection belonging to the House and the obelisk in the grounds. Speakers are Dr Patricia Usick, Dr Daniele Salvoldi, and Dr Robert Morkot.

Sunday morning: visit to the Dorset History Centre, which holds the extensive collection of Egyptian drawings and plans made by Bankes, together with others. Dr Usick and Dr Salvoldi will discuss the collection.

Sunday afternoon: visit to the Bournemouth Natural Science Society to view their Egyptian collection, which originates from the collection of Field Marshall the Lord Grenfell.

Travel: please make your own way to Dorset. Travel

to and from the venues on Saturday and Sunday will be provided. A full schedule and further information will be provided to delegates upon booking.

Accommodation: please make your own arrangements. A list of suggested hotels is available on the EES webpage, above.

Please email events@ees.ac.uk for more information.

Private Tour of the Museum and Chapel of the Order of St John

The Knights Hospitaller, also known as the Knights of St John, were founded in Jerusalem around 1023 and were associated with a hospital established to care for sick and injured pilgrims to the Holy Land. After the Western Christian re-conquest of Jerusalem in 1099, the organisation became a religious and military order under a Papal charter, charged with the care and defence of the Holy Land. The Venerable Order of St John, based in London, now directs St John Ambulance and the St John Eye Hospital in Jerusalem. The Museum occupies two sites: St John's Gate, which dates to 1504, and the Priory Church of St John, with its surviving twelfth century Crypt. The tour will concentrate on the Council Chamber, the Chapter Hall, the Malta Room, and the Church and Crypt. (Not suitable for wheelchairs.) The tour does not include the Museum's diverse collections that cover aspects of the Order's long history, but those who are interested may visit after the tour.

Date: Saturday, 29 March 2014

Time: No later than 1:15 for 1:30 pm

Fee: £5/£4 Concessions (students and seniors). Please bring the appropriate amount **in exact change** for collection by ASTENE.

Place: Entrance of the Museum of the Order of St John, St John's Gate, St John's Lane, Clerkenwell, London EC1M 4DA

Nearest Tubes/Rail: Farringdon; Barbican

To secure a place, please email Cathie Bryan at events@astene.org.uk or write to her at 25 Old Deer Park Gardens, Richmond, Surrey TW9 2TN. Places are limited, so early booking is advisable. In accordance with the Museum's rules, ASTENE must receive your booking **no later than 6 March 2014**.

Springtime in Paris

A long weekend in Paris, co-sponsored by the British Egyptian Society (BES), has been organised for 9–12 May, 2014. The Paris trip is fully booked, having been advertised in the ASTENE e-Newsletter of November 2013 and on the website. The highlight of the Paris event is a day at the Louvre, with guided walks of the two newest galleries: the Islamic Arts Wing and the East Mediterranean in the Roman Empire. Day two is eclectic, and includes a guided visit to the recently renovated Gustave Moreau Museum and a walking tour of the Egyptianising monuments of Père Lachaise Cemetery. Travellers with an Egyptian-style memorial include *savants* with Bonaparte's Egyptian Campaign, his generals, Jean-François Champollion, and Apollinaire Le Bas, who engineered the transport of the Luxor obelisk to Paris. An illustrated report about the Paris event will be published in the Bulletin and on the website.

Six ASTENE members are travelling from London as part of the group for the full programme. Paris-based Egyptologist Héléne Virenque hopes to join us for the Père Lachaise walk.



Héléne Virenque, John Thomson, Maksim Lebedev and Jacke Philips.

Conference Papers

Due to the parallel sessions at the ASTENE Conference in Aston many of us missed some excellent papers. A selection will be published in the usual Conference book but here are two for members to enjoy immediately.

The Reception of the *Description de l'Égypte* in America, by Andrew Oliver

How was the *Description de l'Égypte* received in America? When did sets first arrive, and continue to come? Who and what institutions obtained them? What use was made of them? To answer those questions I made a census of all sets of the *Description* now in American public and private collections. I began by consulting OCLC (the Online Computer Library Center) and its site Worldcat but soon moved on to other resources, databases that would cite the work in booksellers' and auction catalogs, or give notice that the work had once been owned by an institution but had later been sold.

At the outset, however, let me offer a few observations about the *Description* itself. The commission charged with printing the first edition issued 1,000 sets: nine volumes of text in small folio, eleven volumes of plates in large folio, and three extra-large folio volumes, published in installments from 1809 to 1828. The subjects covered were *Antiquités*, *Histoire naturelle*, and *État moderne*. The work was printed on two types of paper, and with varying numbers of plates hand colored, priced accordingly. The finest sets cost 5,550 francs, equivalent to \$1,000, a huge sum in those days. Owing in part to the cost, by 1828, only 150 sets had been sold. On the other hand, 510 had been given away: to public institutions, to princes, to the savants, and to other officials. It was so costly that the Paris bookseller and editor Charles-Louis Panckoucke arranged to print a less expensive version, which appeared in installments between 1820 and 1830. The text of the 2nd edition was in octavo, 24 volumes bound as 26, the plates in folio like the first edition, and like the first edition in a press run of 1,000. The whole thing cost only 2,000 francs.

The first set known to have reached the United States is the one at Harvard College presented in 1826 by William Eliot, a Harvard graduate. Four years later, in 1830, the library catalogue described it as, *a work which, high as its value is at present, will no doubt be rendered more and more valuable by the inquiries*

now prosecuting into the wonders of Egyptian antiquities and art.¹ The second set known to have come to the US was the one acquired in the late 1820s by the New York based architect Ithiel Town, who was assembling what became the largest private library in the country.

The buildings illustrated in these sets helped to inspire Egyptian Revival architecture. In 1831 Dr. Jacob Bigelow, a Harvard College professor of the Application of Science to the Useful Arts, designed the gateway and flanking porters' lodges at the entrance to Mt. Auburn Cemetery in Cambridge. They were built first of wood painted to look like stone, and then in 1842 redone in granite. Bigelow said that the designs were *mostly taken from some of the best examples in Denderah and Karnac.*² In New York, Ithiel Town's partner, Alexander Jackson Davis, designed buildings in many styles, among them Classical, Gothic, and Egyptian Revival. Davis drew on the architectural plates in the *Description de l'Égypte* to render designs for a cemetery gate, a church, and a public institution, all featuring Egyptian Revival façades, though none was executed.³ In 1835 Davis also submitted drawings in the competition for the Halls of Justice in New York City, in which the central portico on one side was in Egyptian style.

Davis was not successful. The contract went to the English-born architect John Haviland, resident in Philadelphia. He too worked in a range of revival styles. In a portrait by John Neagle now in the Metropolitan Museum of Art Haviland is shown with a painting and plan of his Eastern State Penitentiary in Medieval Revival style, and one hand resting on a volume of Stuart and Revett's *Antiquities of Athens*. Haviland's Halls of Justice in New York, a combination of courts and a prison built between 1835 and 1838, was in Egyptian Revival style, giving the place (demolished in 1900) its name, 'The Tombs.' Haviland surely drew on his own set of the *Description*. We know he owned a set because he recorded its acquisition in January 1835 in his ledger, now in the library of the University of Pennsylvania: 'Bought Panckoucke's Egypte ... \$200.50.'

Two other residents of Philadelphia, including an architect, acquired sets of the *Description* in the 1830s. Philadelphia was a logical place to buy the work. An advertisement in one of the early volumes

of the 2nd edition listed booksellers where potential purchasers could place subscriptions for the work: 22 booksellers in Paris, 139 in other French cities, and 64 in cities abroad. One bookseller in Philadelphia was listed, Carez et compagnie, French spelling for Mathew Carey, one of the country's leading publishers and booksellers.

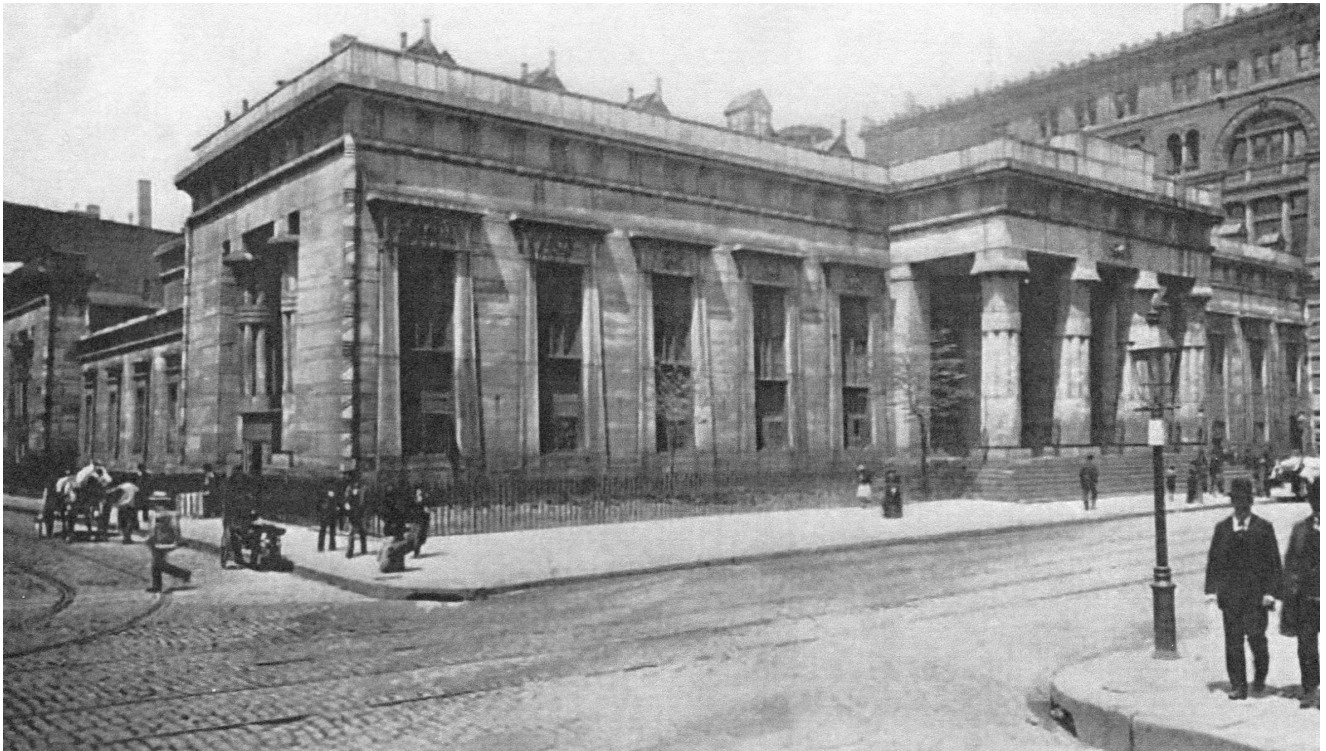
In addition, the publisher of the second edition listed the subscribers in Part Three of the text volume 18, printed in 1830. 696 names and institutions are listed in alphabetical order. Scattered among French collectors and booksellers, the overwhelming majority, were Germans, Austrians, Swiss, Dutch, Danish, Polish, Russians, Hungarians, Italians, Spanish, and ten English speaking individuals, nine from Great Britain, and one from the United States, a diplomat identified as 'Middleton (de) envoyé extraordinaire et ministre plenipotentiaire des États-Unis d'Amérique, près la cour de Russie, St.-Petersbourg.'

Henry Middleton of South Carolina was ambassador to St. Petersburg from 1820 to 1830. Where was his set? No set listed in the databases I was using to compile the census could be traced to him. So where to go? Middleton Place outside of Charleston seemed like a good place to start. The staff told me the volumes were not there, and that there was no inventory of the library before the house was looted by Union troops toward the end of the Civil War, but that I should try Harvard College where some of the 'liberated' books had ended up, salvaged by a Union medical officer who recognized their significance. A week later the staff told me of a letter in which Middleton describes trying to sell his set shortly after returning from St. Petersburg, long before the Civil War. And indeed, in April 1831, Middleton offered the set to the American Philosophical Society in Philadelphia, asking, '*the original cost & binding which I think is about \$600. I saw at Washington a set which had been imported for the Library of Congress which cost \$1000.*' But John Vaughan, the librarian of the APS declined the offer because he was about to buy a set of the first edition for his library. So where was the set? I could not give up and by using key-word searches on the data-bases available at the Library of Congress, I found in the July 1834 issue of *Niles Register, an omnium gatherum periodical*, this story: 'Splendid Acquisition. – The Charleston Library Society have

1. Benjamin Peirce (ed.), *A Catalogue of the Library of Harvard University in Cambridge, Massachusetts*, vol. 1, Cambridge 1830, xi.

2. Jacob Bigelow, *A History of the Cemetery of Mount Auburn*, Boston and Cambridge 1860, 26.

3. Amelia Peck (ed.), *Alexander Jackson Davis, American Architect 1803-1892*, New York, 1992, color plates 1 and 32.



purchased of the Hon. Henry Middleton (\$500) the magnificent work on Egypt, prepared under the auspices of Napoleon.' The Charleston Library Society, a venerable shareholders' library founded in 1748, still possesses the set. Last November, I asked three friends of mine, who were sailing into Charleston harbor on a fifty foot sloop, to call on the librarian. They photographed the volumes, still preserved in the original bindings, leather spines, marble-paper-covered boards, a bit tattered after a 180 years, but nevertheless a significant possession.

In the 19th and early 20th century more than 35 public libraries acquired sets of the *Description*, many proudly announcing their acquisition, and as many, if not more, private collectors added the work as trophies to their libraries. Some sets were purchased abroad, others in New York, Boston, or Philadelphia, where booksellers and auction houses advertised nearly one set a year. Most of the privately owned sets re-entered the market after their owners' deaths; and in the last third of the 20th century more than a dozen of the public libraries which had purchased sets with great fanfare decades earlier, quietly disposed of the volumes, as no longer relevant to their communities. At the same time, in the later 19th and 20th centuries, the libraries of some 70 universities and 15 museums purchased

or were given sets, and still possess them. So far I have located in public institutions, 75 sets of the first edition, and 35 of the second.

Let me describe one of the first sets purchased by a public library, the set of the first edition acquired by the Providence Athenaeum in 1838. On a visit I made to the library in May 2012, Kate Wodehouse, Collections Librarian, kindly brought out the volumes for us to inspect together. John Russell Bartlett, a Providence merchant, booklover, and acting director of the library, then living in New York as a banker, purchased the set in 1838 from William C. Hall, a London bookseller, after raising \$500 from ten friends of the library. The volumes had once belonged to Jules-Armand, Prince de Polignac (1780-1847) to whom it had been presented in 1830 shortly after he had been named Minister of Foreign Affairs under Charles X. In addition to arranging its purchase, Bartlett also designed a wood cabinet to house it, nine by five feet, in the form of an Egyptian temple, locally fabricated in Providence.⁴ Bartlett painted it himself, using illustrations in the *Description*, and after consultation with the British architect, Frederick Catherwood, who had worked in Egypt and had now moved to New York City. The Providence Athenaeum still possesses the cabinet.

4. Christopher Monkhouse, 'A Temple for Tomes: The Egyptian Elephant Folio Cabinet in the Providence Athenaeum,' *The Journal of Furniture History Society*, vol. XXvi, 1990, 157-164.

In the 19th century several Americans are known to have acquired sets of the *Description* as mementos of their trips to Egypt, sets which were later given to university or public libraries. Let me mention two. Mendes Israel Cohen of Baltimore reached Egypt in 1832 in the course of a five-year excursion abroad. The set he bought, with his name on every title page, was presented to Johns Hopkins University by his nephew Mendes Cohen in 1893. In May 1845 James and Phoebe Rush, a Philadelphia couple, embarked on a two-year European tour which included Egypt, a tour fully recorded in their unpublished diaries. While in Paris, Rush purchased a set of the *Description*, and on his death in 1869, it came to the Library Company of Philadelphia. It still possesses engraved labels of the Paris bookseller from whom he bought it; and the volumes are remarkable for preserving to this day the original green paste, paper-covered boards with red paper labels on the spines, hand-tooled in gold.

Let me now draw attention to three sets of the *Description* that belonged to notable, or at least colourful individuals. George Jay Gould, born in 1864, the son of Jay Gould railway tycoon and noted book collector, inherited his father's robber-baron talents for making money and collecting books. His house in Lakewood, New Jersey (now a Roman Catholic girls college) was stocked with trophy volumes including a set of the *Description*. George and his wife Edith Kingdon, a stage actress, had seven children, and with his mistress, Guinevere Jeanne Sinclair, a showgirl 30 years his junior, George had three more. In May 1922, six months after his wife 'dropped dead while playing golf on the family estate,' as the newspapers put it, George Gould married Guinevere and the couple set off on a honeymoon destined for Egypt. They arrived at Luxor just after Howard Carter and Lord Carnarvon had opened the tomb of Tutankhamen, and they went inside. Fatal! Soon afterwards Gould came down with bronchial pneumonia and returned to France to recuperate in a villa on the Riviera. There, alternately gaining in health and relapsing, he died on May 16, 1923, only three weeks after Lord Carnarvon had died. Within days newspapers were attributing his death and that of Carnarvon to the curse of the mummy. The books from Gould's library were sold at auction in 1925 where the *Description* fetched only \$150. I tracked it down in the library of the Art Institute of Chicago.

By the year 1985 the library of the National Gallery of Art in Washington, DC had received from Mark J. Millard a great many architectural books of distinction. Among them was a set of the second edition of the *Description* which the librarian Neal Turtell kindly showed to me.⁵ The set retains its original binding: brown leather spines and brown speckled paper-covered boards. Stamped in gold on the front covers of the two oversized folio volumes are ciphers with the initials E and A topped by a crown, and inside the front covers of these two volumes are pasted armorial bookplates. Yuri Long of the library made color images for me to take to the genealogy reading room at the Library of Congress. There, using their archives, I was able to decipher them. The arms on the bookplates are those of Maximilian, Duke of Leuchtenberg (1817-1852) superimposed on the Romanov crest, a twin-headed eagle holding a scepter and orb. Maximilian had married the grand-duchess Maria, daughter of Czar Nicholas I. The E of the gilded cipher on the cover refers to Eugène de Beauharnais (1781-1824), Maximilian's father, who had married Amalie Augusta, daughter of Maximilian of Bavaria. That was the A. Eugène de Bauharnais, listed as a subscriber to the 2nd edition, the son of Josephine by her first husband before she married Napoleon. So here is a set owned successively by the stepson of Napoleon and the son-in-law of Czar Nicholas.

Also in Washington is Georgetown University. In 1993 the Lauinger Library at Georgetown received from Francine and Alfred Grima Johnson a set of the first edition, in an original binding by Jean-Joseph Tessier, with his sticker in one volume: red leather spines, red paper-covered boards with gilded fleur-de-lis borders; additionally the arms of Louis Philippe on the front cover of each volume, and the inscription, *Donné par le Roi à M. Drovetti* on the spines. In December 2012 John A. Buchtel, head of special collections at the Lauinger Library, asked me to join him for lunch at Francine Johnson's place on the shore of the Potomac downriver from Washington. After lunch and a look at the Pleyel piano once owned by Gabriele Fauré on whose knees her mother had sat as a child, Mrs. Johnson told us about her set of the *Description*. She had inherited it from her grandfather, a prominent French jurist with Napoleonic interests who in turn had received it from an uncle of his wife. Drovetti, to whom the volumes had been presented, was Bernardino

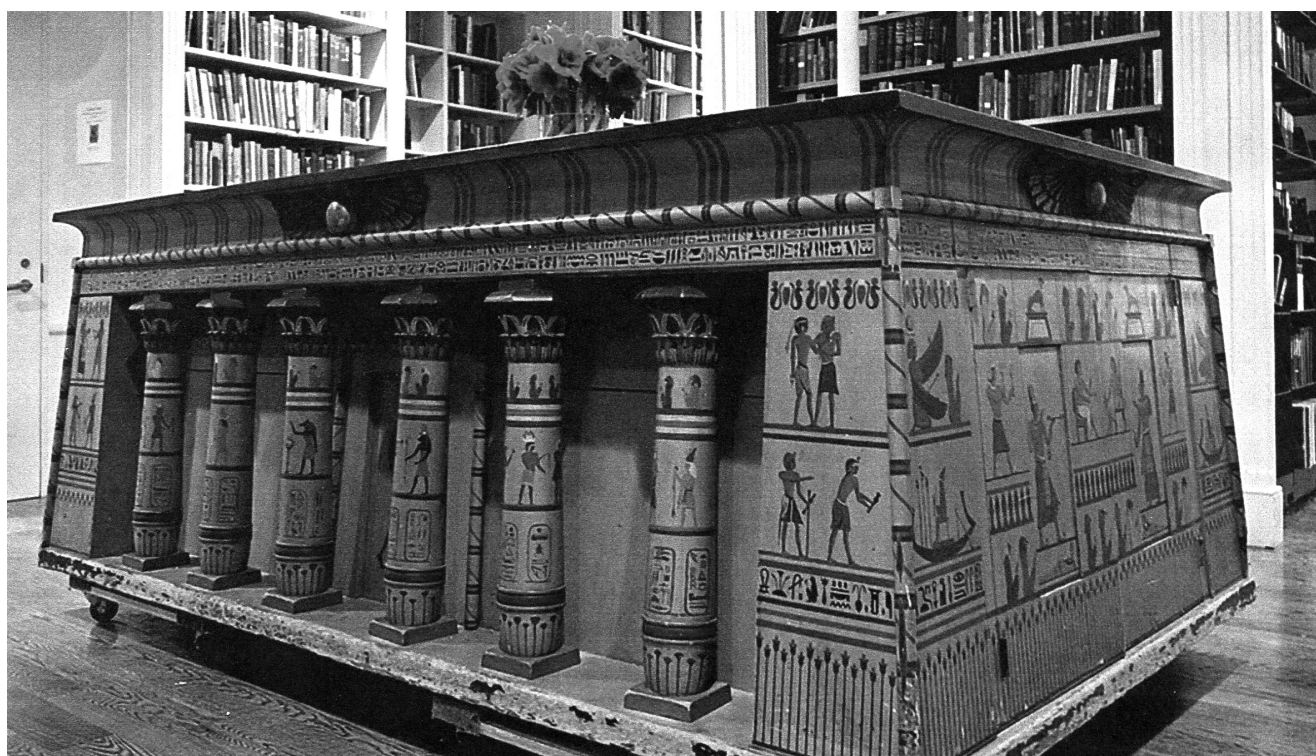
5. Dora Wiebenson and Claire Baines, *The Mark J. Millard Architectural Collection, volume 1 French Books Sixteenth through Nineteenth Centuries*, Washington: National Gallery of Art, 1993, 138-147. The set figured in an auction at Haus der Bücher A.-G. Antiquariat, Basel, 17 April 1945, lot 69. Meghan Constantinou, Librarian at the Grolier Club in New York, showed me this catalogue in their collection.

Drovetti, French Consul-general in Egypt from 1803 to 1815, and again from 1821 to 1829. Here was a set presented by the French king to the most important French diplomat to serve in Egypt in the first half of the 19th century. Or so it seemed.

Drovetti had indeed possessed a set of the *Description de l'Égypte* presented to him by Louis Philippe. And in 1851, one year before his death, he gave it to the Reale Accademia delle Scienze in Turin. His letter of December 1851 offering the set to the Accademia is preserved, as is the letter of thanks from the Vice-president of the Institution.⁶ I contacted Laura Donatelli, principal editor of Drovetti's correspondence, in Turin, and she confirmed that Drovetti's set was still there. How to resolve this duplication? Laura Donatelli provided the solution. The set at Georgetown must be the one presented by the king to Giorgio Drovetti, the Consul-general's son, probably at the urging of Bernardino himself. Giorgio, born in Egypt in 1812, became a minor diplomat, and a major source of worry to his father owing to his spendthrift habits and constant indebtedness. He died in Turin in 1887, but had passed some of his last years in Paris, where he would have known friends of his father and his mother's family—she was French. And in Paris he was evidently selling possessions to raise cash. Now, at last, it was possible to link the sale of this set of

the *Description* in time and place to its acquisition by a member of the French family through whom it descended and was given to Georgetown. And it is a magnificent set.

And now there is one loose end to tie. What became of the set acquired in the late 1820s by the New York architect Ithiel Town, the second set known to have reached America? I knew that his library had been sold at several auctions in the 1840s; and I had read in the prospectus of the sales—a copy is owned by the Avery Library at Columbia University in New York—that Town's set was described as 'Bonaparte's Egypte 23 vols. a copy presented to one of his generals.' And I also discovered that the work had figured in a sale in Washington DC in May of 1844. But then what? In the course of my survey, after corresponding with every special collections librarian in the U.S., I found it at the University of California, Los Angeles. Jane Carpenter, Librarian at Special Collections at UCLA, told me the following: two volumes are stamped with Town's name, and in addition 12 volumes bear the penciled name M. le Cte. d'Hauterive, surely Alexandre Maurice Blanc de Lanautte, comte d'Hauterive, not a general but closely allied with Napoleon. It seems clear that M. le Cte. d'Hauterive was promoted by Ithiel Town to be 'one of Bonaparte's generals' in the prospectus advertising the sale of Town's library.



6. Silvio Curtio and Laura Donatelli (eds.), *Bernardino Drovetti Epistolario* (1800-1851), Milan 1985, 732-733.

Unreliable information? Dragomans and guides in the Ottoman Empire in the 17th Century, by Lucy Pollard

In 1668, Dr Edward Browne, son of Sir Thomas, was travelling in northern Greece before settling to his medical career. He was accompanied by an Ottoman messenger named Osman, whom he describes as ‘a stout and faithfull honest person, very clean and neat’. On one occasion, needing to urinate, Browne recalled that he had heard about another traveller who had caused offence by his habits, so he asked Osman:

where I might make water without offence, who answered me grumblingly at first, but afterwards directed me to a place, and stood at a little distance, to secure me from any affront.¹

This little incident illustrates how the relationship between traveller and guide could be both intimate and delicate, requiring—on both sides—tact and a willingness to understand different customs. Edward Browne was particularly concerned to make sure that he understood what was required of him: When they were crossing a river in central Europe he had been made quite anxious by not understanding the words called out by the messenger. Of course, the frequent lack of a common language added multiple possibilities for misunderstanding or misinformation to the mix; on either side, fear, ignorance, prejudice, or political or diplomatic strategy might be involved. Henry Blount used the lack of a common language to cause deliberate confusion to a hostile Turk, first by pretending to be a Scot rather than an Englishman and then by talking ‘in the old obsolete Greeke and Latine...’, which was as dark to them as a discourse of Isis and Osyris.² Nevertheless, a close relationship often seems to have developed between travellers and those who looked after them, whether the latter were employed by the Ottoman authorities or by the travellers, merchants or diplomats themselves.

Travel accounts rarely discuss guides and dragomans under a separate heading, but we can gain fascinating insights into the relationship from

comments made in passing in travellers’ narratives. We do not always know the ethnicity of the guide or interpreter in question, but it is notable that interpreters were not normally ethnic Turks, who according to one source regarded it as dishonourable to learn Christian languages.³ Usually they were converts to Islam, frequently Greeks, some of whom, such as Alexander Mavrocordato, came from the old Byzantine families;⁴ but we also find Poles, Hungarians, Jews, Armenians, Germans or Italians, and in at least one case, as we shall see, an Englishman. This paper does not attempt to make an argument, but offers a series of snapshots.

To start with, here are some helpful guides. George Wheler had trained his so well that at Corinth, the guide ran ahead of the party to look for inscriptions, and when he found one called out to his employer to alert him. Perhaps it was the same man who, when he had mistakenly lodged his party with the chief of a robber gang, saved the day by persuading the host that Wheler was secretary to a senior Turkish official whom it would be very unwise to upset in any way: we know from Wheler’s account that this latter guide was a Greek.⁵ John Covel, living in Constantinople, was shown round the mosque of Sultan Selim in Adrianople, by a janissary he describes as a ‘discreet friend’, who had even got permission to take him up the minaret.⁶ And since travellers found good maps difficult to come by, the fact that Ottoman messengers made the best ones was valued.⁷

One of the few western women to make the journey to Constantinople in the seventeenth century was the Quaker Mary Fisher, who preached to the young sultan Mehmed IV, recording that

he was very noble unto me, and so were all that were about him, he and all that were about him received the words of truth without contradiction.⁸

Surely there was a helpful interpreter involved here – it would be fascinating to know whether the words on either side were literally translated.

The doctor Ellis Veryard had a solicitous guide when he explored the Cretan labyrinth:

1. Browne, Edward, *A brief account of some travels...*, London, 1673, 79-8.

2. British Library MS Sloane 1911-13, 54r.

3. Georgirenes, J., *A description of the present state of Samos...*, London, 1678, 28.

4. Mansel, Philip, *Constantinople*, London, 1995, 158.

5. Wheler, George, *Journey into Greece*, London, 1682, 425, 468.

6. BL MS Add. 22912, 227v, 232r

7. Browne, *Brief account*, 78.

8. Religious Society of Friends, Friends House Library, MS Caton vol. 1, 164.

we lighted out Torches, and entering in found the Passage in some places narrow, and in others broad and supported with Pillars; but the ways were so strangely intricate, that had we not made a provision of Boughs to mark our way back, by dropping them at convenient distances, I dare say we might have taken up our lodging there, at least for that Night.⁹

As they continued, it became more difficult, with pillars and sides of passages fallen in, so perhaps it was no wonder that their guide had been ‘very earnest in dissuading us from the Attempt, nor indeed, durst he enter with us himself’. However, Veryard lived to tell the tale.

There were also ignorant or incompetent guides. Perhaps this is why Francis Vernon put the English consul in Athens ‘to a great deal of care and trouble for his safety, being gone out alone, a foot, and without a Guide’. On Wheler’s final journey out of Athens, when he was making for the Corinthian Gulf in order to embark for home, the guide was unable to find him anywhere to stay, and Wheler resorted to following some oxen, who led them to a shepherd’s hut; the shepherd directed them to a village where they were able to find lodging for the night. The idea of following oxen was suggested to him by the story told by Ovid of Cadmus, who obeyed an oracle and followed a heifer to find the site of the city of Thebes: Wheler was a typical traveller in carrying his classical knowledge at the forefront of his mind as he journeyed round Greece. One morning in Asia Minor, Wheler was surprised to find that the horse provided for him by his guide came without a bridle, because he had failed to specify this item. He made the guide get him one before he consented to ride, but he does not blame the man for this, saying that he had not realised it was the custom to ride without. Another of Wheler’s guides is described as being a cobbler who had become a physician: Wheler’s travelling companion Jacob Spon was a doctor, and he and this guide exchanged recipes for medicines. Wheler describes this man as a ‘Quack, but naturally ingenious’.¹⁰

Paul Rycout records that he once spent thirteen hours on horseback, partly in the dark, between Adrianople and Smyrna, because of his guide’s error.¹¹ The merchant Bernard Randolph tells the

story of a group of travellers on the island of Zea/Kea in the Aegean whose guide assured them they were very near to their destination, only for them to find that they still had five miles to go. By the time they arrived,

they had travelled so long as to understand Greek... [and] wished they had not put on their new shoes and clothes.¹²

William Lithgow was sceptical of his guide at the supposed site of Troy, who showed him

many toombes... mighty ruinous... of Hector, Ajax, Achilles, Troylus, and many other valiant Champions, with the toombes also of Hecuba, Cresseid... I saw infinite old Sepulchres, but for their particular names, and nomination of them, I suspend, neither could I believe my Interpreter, sith it is more than three thousand and odde yeares agoe, that Troy was destroyed.¹³

I can’t help having some sympathy with the guide here—he was surely telling it how most visitors wanted to hear it. Lithgow visited Troy in company with some French travellers, who refused to pay what the guide demanded, with the result that—according to Lithgow—they all ended up having to pay twice as much. Lithgow fulminates that a traveller has to be ‘French-like contented’ with whatever fee the guide asks for, so it is ironic that in this case it was the French members of the party who caused a problem by their discontent. But it may well be that there was another side to the story.

Being a dragoman was a difficult, sometimes even a dangerous, occupation, particularly at the Ottoman court. Thomas Baines, who was in Constantinople with his lifelong companion, the ambassador John Finch, got into a conversation about religion with a senior Muslim official. Baines said that he was too set in his ways to convert to Islam, as the official suggested he should, but the dragoman was afraid to translate his words. This was in spite of the fact that the official had specifically indicated that Baines could say what he liked, and ‘nothing should be taken amisse’.¹⁴ Ambassadors were apt to stand on their dignity: on one occasion, an argument arose over the positioning of the French ambassador’s

9. Veryard, Ellis, *An account of divers choice remarks...*, London, 1701, 284 (mispaginated 281).

10. Wheler, *Journey*, pp 411, 479, 224, 327.

11. Historical Manuscripts Commission, *Report on the manuscripts of A.G. Finch Esq*, London, 1913–22, vol. 1, 269.

12. Randolph, Bernard, *The present state of the islands in the archipelago...*, Oxford, 1687, 41.

13. Lithgow, William, *The totall discoures of the rare adventures and painefull peregrinations...*, London, 1632, 122.

14. BL MS Add. 22912, 236v-247r.

stool for his audience with the Grand Vizier (should it be on the dais or on the floor?), causing the dragoman to tremble as he transmitted messages back and forth between the disputants.¹⁵ Another ambassador, Lord Winchilsea, complained that the Grand Signor was not fulfilling his obligations under the trade agreements with England:

the Interpreters have very gently touched that point, and been as nice [i.e. reluctant] to question how far the power of the Grand Signior extended, as we ought to be in the subtile points of the Divine Omnipotence.¹⁶

However, it was not only dragomans who might tremble in the Sultan's presence: according to Covell, who had to his chagrin been excluded from this particular audience, the dragoman told him that ambassador Finch had 'trembled like a leaf' in the audience chamber.¹⁷ Nevertheless, the danger of the job was sometimes compensated for by the possibility of earning both money and status: one Greek who had been dragoman to the sultan was able to rebuild a ruined monastery, and to obtain many other favours for his fellow-Christians.¹⁸

Dragomans were not necessarily neutral in diplomatic exchange. Both sides employed them. The *lingua franca* of diplomacy was Italian, but Covell relates how in an interchange between the ambassador and the Grand Vizier the dragoman (presumably in this case employed by the English) begged the ambassador to speak in English to him, rather than Italian, which he said many Turks understood.¹⁹ Diplomats could not necessarily be sure of the loyalty of their interpreters, which led Paul Rycaut to wish that a seminary might be set up to train English candidates for the work: the French minister Colbert sent twelve young Frenchmen to the Capuchins to learn Turkish.²⁰ Interpreters might sometimes have a good deal of responsibility beyond simple translation: when there was trouble with the Pasha of Tunis over trade negotiations, Finch wrote home that he had given his dragoman authority to use his judgment about whether to raise the subject with the Vizier:

if the Vizir does not mention it my Druggerman has order, unlesse He finds Him out of Humour[,] to mention it Himselfe.²¹

Much was required of dragomans, and on occasion they might act almost as spies: Winchilsea once instructed his to 'enquire underhand' about something. However, Finch also thought that there were many things that must be concealed from dragomans.²²

I shall end with some accounts of dragomans who went beyond the call of duty. When Thomas Sherley was captured and condemned to death by Turks, one of the Venetian ambassador's interpreters intervened to get the sentence commuted to imprisonment.²³ George Sandys too writes about helpful janissaries, though it should be said that much of his book is based on hearsay rather than personal experience:

Some [janissaries] are appointed to attend on Embassadors: others to guard such particular Christians as will be at the charge, both about the Citie, and in their travels, from incivilities and violences, to whom they are in themselves most faithfull: wary, and cruell, in preventing and revenging their dangers and injuries, and so patient in bearing abuses, that one of them late being stricken by an English man... as they travelled along through Morea, did not onely not revenge it, nor abandon him to the pillage and outrages of others, in so unknowne and savage a country; but conducted him unto Zant in safety, saying, God forbid that the villany of another should make him betray the charge that was committed to his trust.²⁴

Finally, an extract from the diary of Thomas Dallam, who had come to Constantinople at the turn of the sixteenth to the seventeenth centuries to accompany and put together an organ that was a present from Queen Elizabeth to the Sultan. He describes an incident that occurred on his way home; and here we definitely have a first-hand account.

15. Longleat House, Coventry Papers, box 69, undated letter (September 1677?) to John Finch. 16. Wheeler, *Journey*, pp 411, 479, 224, 327.

16. Rycaut, Paul, *The history of the present state of the Ottoman empire*, 4th ed., London, 1675, 10.

17. BL MS Add. 22912, 234v.

18. Wheeler, *Journey*, 212-13.

19. BL MS Add. 22912, 190v.

20. Rycaut, *Ottoman empire*, 163; Abbott, G.F., *Under the Turk in Constantinople*, 50.

21. Longleat, Coventry Papers, box 69, letter of 24 Feb/6 Mar 1674/5.

22. HMC, *Finch MSS*, vol. 2, 154.

23. Nixon, A., *The three English brothers*, London, 1607, F1r.

24. Sandys, George, *A relation of a journey begun an. Dom. 1610*, London, 1615, 49.

we weare doged, or followed, by 4 stout villans that weare Turks. They would have perswaded our drugaman, which was our gid, to have given his consente unto the cuttinge of our throtes in the nyghte, and he did verrie wisely Conseale it from us, and delayed the time with them, not daringe to denye ther sute; and so theye followed us 4 dayes over Parnassus; but our drugaman everie nyghte give us charge to keepe good watche, espetially this laste nyghte, for theye did purpose to goo no farther after us, and our Turke, whome I call our drugaman, had premeded [permitted] them that that nyghte it should be don. Now, after he had given us warninge to keepe good watche, he wente unto them and made them drinke so much wyne, or put somethinge in there wyne, that they weare not only drunke but also sicke, that they weare not able to attempte anythinge against us to hurt us, for the which we had verrie greate cause to give hartie thanks unto Almyghtie God, who was our chefeste savgaurd.²⁵

It is only at the very end of this account that Dallam tells us that the dragoman came from Chorley in Lancashire, and was named Finch. Clearly here was an interpreter worth his weight in gold.

Museums and Exhibitions

Cleopatra's Needle. 3 December 2013 – 8 June 2014. Metropolitan Museum of Art, New York

The obelisk of Thutmose III, a gift from Egypt to the United States in 1879, was set up in Central Park behind the Metropolitan Museum. Now the Museum is organising an exhibition to celebrate the new conservation project on this obelisk. The exhibition will explore the meaning of obelisks in ancient Egypt and consider how these massive monuments were created and erected. It will also illustrate the impact of the ancient architectural form on western culture and the long-standing fascination with obelisks that continues today through examples like this one in Central Park.

Robertson, Photographer and Engraver in the Ottoman Capital. Till 2 February in Istanbul.

The Vehbi Koç Foundation and Koç University's Research Center for Anatolian Civilizations, 34433 Beyoğlu, Istanbul (www.rcac.ku.edu.tr) are hosting an exhibition entitled to commemorate the 200th anniversary of James Robertson's birth. His dates are

25. Dallam, Thomas, *Diary*, in Bent, J.T., ed., *Early voyages and travels in the Levant*, Hakluyt Society series vol. 87, London, 1893, 83-4.

1813 to 1888 and the exhibition is at the university. He was the first photographer in Istanbul who is known to have taken 360 degree panoramas of the city. There is an associated publication, for more details see <http://rcac.ku.edu.tr/publications>

Conferences, Lectures, Talks

Gertrude Bell and Iraq—A Life and Legacy

As mentioned in *ASTENE Bulletin 57*, the first major international conference to examine Gertrude Bell's extensive work in Iraq was organised by the British Institute for the Study of Iraq (Gertrude Bell (Memorial) in association with the Gertrude Bell Archive at Newcastle University and the British Academy, at the British Academy, Carlton House Terrace, London, from 11 To 13 September 2013. Audience anticipations were fully realised, with a series of excellent papers and insightful discussions.

Gertrude Lowthian Bell (1868–1926) was a British scholar, archaeologist, explorer, Arabist, translator, author and traveller. Born into a wealthy family of ironmasters in north-east England, her pre-1914 adventures included climbing in the Alps and engaging with the Anti-Suffrage League. In 1886 she went up to Oxford and became the first woman to graduate with a First in modern history. By 1914 she had travelled about 25,000 miles around the Middle East, usually by camel or on horseback. In 1911 she came across T.E. Lawrence who was excavating at Carchemish, on the Turkish-Syrian border, describing him as 'an interesting boy, he is going to make a traveller. Her 'beau', Dick Doughty-Wylie, was tragically killed in the Gallipoli campaign (1915) and she never married.

As a civil servant in the Middle East, she worked indefatigably to establish the Iraqi monarchy and to shape British policy in the region. By late 1915 she was employed in Cairo as the first woman officer in British military intelligence. In 1921, as a member of the Arab Bureau, she participated in the Cairo conference on the Middle East, alongside such luminaries as Winston Churchill and T.E. Lawrence. After the war, she settled permanently in Baghdad where she exhaustively promoted the interests of her protégée King Faisal. She helped to set up an independent kingdom of Iraq (which lasted from 1921 to 1958), organising elections and drawing up its boundaries and constitution.

She helped to found the Iraq National Museum in 1923. In 1926, overworked and stressed, and

probably depressed over the death of her brother Hugo of typhoid, she contracted pleurisy and on 12 July was discovered dead, possibly as a result of an overdose of sleeping pills. She is buried in Baghdad. As TE Lawrence wrote to Bell's father on her death: 'I think she was very happy in her death, for her political work — one of the biggest things a woman has ever had to do — was as finished as mine ... That Irak [sic] state is a fine monument; even if it only lasts a few more years, as I often fear and sometimes hope. It seems such a very doubtful benefit—government—to give a people who have long done without.'¹ The conference covered many facets of Bell's life and contributions to the Middle East. It began with a stimulating panel discussion held at the Royal Society on the first evening, chaired by Professor Sir Adam Roberts, KCMG, FBA, about Britain and the Occupations of Iraq. Dr Robin Jackson, Chief Executive of the British Academy, gave the opening remarks. The eminent panel consisted of Lord Lamont of Lerwick, Patron of The British Institute for the Study of Iraq; Professor Ali A. Allawi; Professor Nadjie Al-Ali; Professor Rosemary Hollis; and Professor Charles Tripp FBA.

The next day the conference itself was opened by Dr Saad Eskander, Director of the Iraq National Library and Archives. Sessions included 'Gertrude Bell & the Ottoman Empire'. One of the most insightful and impressive presentations on the previous evening was by Professor Ali A. Allawi who also read Professor Peter Sluglett's excellent paper at the opening session. Inevitably there were many papers which focused on 'Gertrude Bell & the Making of the Iraqi State', on 'Gertrude Bell — A woman in a man's world', on 'Gertrude Bell and archaeology' and on 'Gertrude Bell and Iraqi Heritage' but her heritage as a traveller in the Middle East shone throughout.

Furthermore, there were opportunities to view some of the photographic treasures of the Gertrude Bell archive held by the University of Newcastle: to see excerpts from the documentary film *Letters from Baghdad, a work-in-progress* by Zeva Oelbaum & Sabine Krayenbühl; as well as another opportunity to view Jan Long's excellent touring exhibition about the life of Gertrude Bell. This had previously been shown in many venues around the UK from Exeter to Newcastle, Durham and Edinburgh; in London at the House of Commons; and in Egypt, Jordan, Turkey and other overseas venues.

The well-rounded conference stimulated amazing interest in the topic and was sold out well in advance, attracting many eminent diplomats, scholars and many members of The British Institute for the Study of Iraq. Lauren Mulvee, BISI Administrator, and Joan Porter MacIver, BISI London Manager & Conference Organiser, worked amazingly hard to ensure that every aspect ran smoothly. The conference proceedings will be published in 2014-2015 and will be edited by Professor Charles Tripp and Dr Paul Collins. For further information see www.britac.ac.uk/events/2013/Gertrude_Bell_and_Iraq.cfm.

Janet Starkey

Geographies of Contact: Contexts of Encounter between Britain and the Middle East

The Université de Strasbourg is hosting a conference on the geographies of cultural contacts between Britain and the Middle East from medieval times to the end of the 19th century to be held 12–14 June 2014.

Encounters between Britain and the Middle East have taken many forms through the centuries (pilgrimages, crusades, commercial travels, scientific expeditions, pleasure trips, colonial wars...). They have also resulted from transpositions of objects, artefacts, texts, manuscripts, animals, from one geographical sphere to another. This conference will examine these encounters between Britain and the Middle East, and their cultural and aesthetic impact. For more information visit (geographiesofcontact@gmail.com)

1st Global Conference: Sacred Journeys — Pilgrimage and Beyond

9 July — 11 July 2014, Mansfield College, Oxford
Pilgrimage is one of the most ancient practices of humankind and is associated with a great variety of religious and spiritual traditions. This Project on Sacred Journeys and Pilgrimage will explore all aspects of the practice, including its nationalistic aspects. 300 word proposals should be submitted by Friday, 14 February 2014.

Organising Chairs: Ian McIntosh and Eileen Moore Quinn: imcintos@iupui.edu Rob Fisher: sj1@inter-disciplinary.net
More information at: www.inter-disciplinary.net/probing-the-boundaries/persons/sacred-

1. Quoted in **Violette Shamas**, *Memories of Eden: A Journey through Jewish Baghdad* (Evanston, Ill; Northwestern University Press, 2010), 223.

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.

***The Passion of Max von Oppenheim: Archaeology and Intrigue in the Middle East from Wilhelm II to Hitler*, by Lionel Gossman. Open Book Publishers, xvii +388 pp. ISBN 978-1-906924-51-5. Paperback £15.95; hardback £29.95.**

Lionel Gossman's intensive study of the life and activities of Baron Max von Oppenheim (1860–1946) offers an intricate examination of this enigmatic and controversial figure, particularly in relation to his activities—both political and archaeological—in the Middle East. In his highly detailed and exhaustively documented study, Gossman explores the many facets of Oppenheim's long life from his childhood as a scion of a wealthy banking family, through his travels and diplomatic career in the Middle East during the reign of Kaiser Wilhelm, to his archaeological endeavors at Tel Halaf in Syria, to his interaction and writings about the Bedouin peoples he encountered, to his activities within Hitler's Third Reich, and finally to his death at 86 in 1946. Augmenting this already detailed biographical study is the significance placed on Oppenheim's Jewish family background, the ways in which this hindered his diplomatic career, and the questions this raises concerning his activities in and apparent support for Germany during the period of National Socialism.

Like any biographical study, Gossman has arranged the book in roughly chronological order; Part I includes descriptions of Oppenheim's family and his early life (Chapters 1-2), his diplomatic activities in the Middle East as a special attaché to the German Foreign Office (Chapters 3, 5-6), as well as a long explanatory discourse on the historical background of Pan-Islamism and understandings of *jihād* as perceived by the European powers in light of their imperial interests in the Middle East (Chapter 3). Part II changes direction rather abruptly and devotes two chapters to Oppenheim's work at Tel Halaf (Chapters 7-8); this includes accounts of the actual excavation, the controversy over Oppenheim's dating of the material from the site, and his attempts to

establish a museum for the antiquities discovered there.

The second half of the book focuses on Oppenheim, and the larger family von Oppenheim, during the rise and rule of the German Third Reich, with strong emphasis on determining the ways in which this family with varying degrees of Jewish ancestry both coped with and was viewed by the National Socialist regime. Part III therefore includes chapters on the Oppenheim family and their bank (Chapter 10), the specific activities of the family (Chapter 11), Oppenheim's situation politically and as a *Mischlinge* ('half-Jew'), together with his activities vis-à-vis the complicated politics in the Middle East during World War II (Chapters 12-13), and discusses Oppenheim's final years in Germany, during which he was still trying to continue his often-interrupted scholarship on the Tel Halaf material (Chapter 14). Part IV concludes the book with further study of other part-Jewish individuals and their views on and interaction with the Third Reich (Chapters 15-16). Gossman's final chapter then attempts to reconcile Oppenheim's life and activities in the context of external perceptions of his Jewish family background (which Oppenheim himself discounted) together with Oppenheim's own strong sense of German nationalism and patriotism (Chapter 17).

As can be seen from this brief description of the book, its organization, and contents, the information that may be of primary interest for ASTENE readers is somewhat limited. Gossman contextualizes the particulars regarding Oppenheim's travels in the Middle East in the period leading up to and during World War I in Part I amid an exhaustive wealth of detail concerning broader German politics as a whole, the international intrigues of the time, and examination of the perceived significance of Oppenheim's Jewish family background. In contrast, the second half of the book—while quite interesting in its own right—is of lesser relevance to questions regarding either travel in or perspectives of the Middle East.

Within the earlier chapters, however, are interesting detailed accounts of Oppenheim's travels among the Bedouin; Gossman's examination of the descriptions of the Middle East and its inhabitants and European perspectives on 'natives' together with the ways

in which European diplomats and politicians proposed manipulating local politics and beliefs to further each nation's cause are fascinating to read and extremely well-documented. Unfortunately, however, the following chapters on Oppenheim's specific archaeological activities in Syria at Tel Halaf are somewhat disappointingly limited to a very small section that reads almost as a brief excursus inserted into the broader study on the complexities of German international activities and racial politics, with the result that a reader looking to gain further information about Oppenheim's archaeological history comes away somewhat disappointed.

In total, this book presents a full and detailed exposé of the life of Baron Max von Oppenheim. It further opens a window into German foreign policy in the Middle East, and as such, provides a great deal of interesting detail about these activities. For those readers specifically interested in both issues of actual travel and/or archaeology, the title, however, is somewhat misleading; although Oppenheim's career, both professionally and as an archaeological amateur, clearly reveal his fervent interest in the peoples of the Middle East (it should also be noted that the word 'passion' in the title should be read with its straightforward meaning, rather than inferring the religious understanding of that term), these aspects represent only a small section of a much larger examination of the Oppenheim family and German political and social history spanning the period of the two world wars, with particular attention to the issue of Jewish self-identification and identification by others in the Weimar Republic and the Third Reich.

Susan Cohen



Emmet Jackson at the Aston Conference receiving a copy of *Souvenirs and New Ideas* from ASTENE Chairman, Neil Cooke.

***Richard of Lincoln: A Medieval Doctor Travels to Jerusalem.* Edited and Translated by Francis Davey. Azure Publications. 76pp. ISBN 978-0-9569346-1-1. £7.50**

One of the delights of the ASTENE conference at Aston in July was the number of papers about early travellers to the Levant and the Holy Land. Among these was the Franciscan Friar Symon Semeonis, who travelled from Ireland to Jerusalem, via Alexandria, Old Cairo and Gaza, in 1323. Emmet Jackson's paper about Father Symon was based on the Latin account of this journey (published by the Dublin Institute for Advanced Studies) from a manuscript copy dating from the mid-fourteenth century.

Francis Davey's latest book, about Richard of Lincoln, is based on an English language manuscript, since this pilgrim travelled to Jerusalem more than a century later than Symon. Of course the Middle English of Richard's account is so different from modern English that it also needs 'translating'. However, a beautiful facsimile of 18 pages (9 out of the total 100 leaves) of the manuscript is reproduced in the book. So any reader who found Chaucer's fourteenth century English a doddle can try their hand at making sense of this fifteenth century language and, more to the point, its script. Richard of Lincoln was a physician, which is why the valuable manuscript including the account of his pilgrimage was acquired by the Wellcome collection devoted to the History and Understanding of Medicine. (Squeamish readers may be relieved that the illustration from the manuscript which appears in this beautifully produced little book is the one of 'Zodiac' man, and not the anatomical drawing showing the veins to be opened for various medical conditions.)

The main historical boundary between Symon's date of travel and that of Richard of Lincoln was, of course, the fall of Constantinople in 1453. In fact, Richard set out in 1454, a little before William Wey, the other traveller whose account Francis Davey has edited (reviewed in ASTENE Bulletin 45). But the hazards of the journey were not much different in either century.

The common thread for these travellers to the Holy Land is that they were pilgrims, rather than diplomats, or merchants, or the later intellectual dilettantes on a Grand Tour, or Egyptologists, into which categories so many of the ASTENE travellers

inevitably fall. But perhaps in some cases they were indeed rather more than pilgrims and in today's conspiracy theory mindset one is always looking for ulterior motives. This was hinted at in the purposes of William Wey. But in the post-Crusades era most Christian travellers were suspect in the East, though they were not necessarily mistreated as a result. They represented too valuable a source of customs revenue and entrance fees to the Holy Sites to be systematically discouraged.

The fastest way to travel in both the fourteenth and fifteenth centuries was by water. William Wey and Richard travelled across Europe by the more eastern route up the Rhine, whereas Symon had used the more westerly Rhone route before turning east at Marseilles to get to Venice, whence all three embarked to skirt the eastern Adriatic coast and island hop across the Mediterranean; Symon straight from Crete to Alexandria and William Wey and Richard of Lincoln from Crete to Jaffa via Rhodes and Cyprus.

Where the manuscripts of Symon and William Wey were dedicated exclusively to their travels, Richard's book was primarily a scientific treatise, *The Physicians' Handbook*, and his travel account is barely a tenth as long as William Wey's, so lacks much of the detail in the latter account and as a layman his account has very little scriptural or spiritual content. On the other hand it doesn't have much scientific content either, with William the priest giving rather more information about the health hazards of the journey than does Richard the physician (though he does mention the healing properties of the well in the Church in Pavia where St Augustine is buried). Richard seems most exercised by the fees and charges for every activity, whether related to travelling or sight-seeing. He had had to buy his Foreign Exchange on Lombard Street—some things don't change.

The great strength of Francis Davey's short book is his analytical commentary. There are only six pages of actual text and 20 pages of explanation and notes. Because Francis Davey has studied both Richard and William's accounts in such detail, and followed the routes on the ground himself, he is able in his introduction to compare and contrast these two almost contemporaneous accounts and point to possible common sources for information, such as the wording on where certain types of indulgences are to be gained.

Richard's account reads like my own diary jottings of travels. You note down the places, distances, facts, figures and expenses (to keep track of your budget). You expect that that will be enough to jog your memory on your return. You plan to expand on your notes and write down all the impressions and high-minded purple prose which filled your head while on the way. But only the professional wordsmiths ever really do this, like the priests Symon and William Wey. For the rest of us our careers and family commitments intervene. This probably happened with Richard of Lincoln but, fortunately for him, he has had another scholar able to fill in some of what he left unsaid.

Sheila McGuirk

Khatib, Hisham, Jerusalem, Palestine & Jordan,
by Hisham Khatib, Foreword by Sarah Searight.
Gilgamesh Publishing, London. 283pp.,
240x300mm. ISBN 978-1-908531-09-4. £35.

Following in the footsteps of earlier collectors, Hisham Khatib has devoted nearly forty years to amassing an extraordinarily diverse and eclectic collection of painted, printed and photographic material pertaining to the area formerly known in the West as the 'Holy Land' – Jordan, Palestine and Israel. This beautifully produced book, attractively designed and abundant with high-quality colour images, is a survey of that collection. It is clear that Khatib has collected not just for the joy of possession, but also with the more serious purpose of tracking down little known artists and rare volumes, in order to add to our sum of knowledge about the documentation of this geographical region, mainly during the period of its 400 year Ottoman rule, with the addition of more recent travel guides and postcards from the 1920s and 30s.

After a lively and informative foreword by Sarah Searight, an ASTENE member and well-known author of several histories of specific topics dealing with this region, Khatib briefly introduces the historical and geo-political backdrop. However, following on from his earlier publication, *Palestine and Egypt under the Ottomans*, 2003 (now out of print), the current book is intended primarily as a showpiece for his extensive collection. The material is divided into eight thematic sections, each dealing with a separate but sometimes overlapping aspect of the huge variety of works that it encompasses.

Among the watercolours and drawings (and a handful of oils) are three particularly striking monochrome drawings by William Simpson, the ubiquitous 'artist-journalist' who so vividly documented the Palestine Exploration Fund's excavations of 'Underground Jerusalem'; the collection also contains the journals in which these were published, neatly rounding out the story of Simpson's involvement with the project. Another valuable feature of this section are the many works by little-known artists whose 'take' on Jerusalem often manifests itself with a fresher, less commercial eye than the better-known professional artists.

In the section on large illustrated volumes are some splendid images, notably examples of plates from François Edmond Pâris's, *Souvenirs de Jerusalem*, 1862 and Carl Werner's *Jerusalem, Bethlehem and the Holy Places*, 1865. Among the smaller publications in 'Recording the Holy Land' are several by Alois Musil, their description making a valuable contribution to our knowledge of this little-known early 20th century Czech explorer. Unlike the Searight Collection (now in the Victoria and Albert Museum) and others, whose pioneering work in the field is gratefully acknowledged by Khatib, his own contains a large number of photographs: excellently illustrated here, they comprise a fine survey of early photography in the region. Maps and atlases too are less often found in other collections, and among those here are several rare examples of early cartography.

Some assessment of the works surveyed in this publication has been attempted, but more in depth analysis, less reliant on earlier sources, would have been welcome. Further research might have prevented some of the inaccuracies: for example, the member of the Schranz family of travelling artists who is cited is Antonio (or Anton), not 'Telesford', Mrs Bracebridge, wife of Charles and friend of Florence Nightingale, is Selina, not 'Selena', both Luigi Mayer and Louis François Cassas travelled to the region before not after Napoleon's savants (p.31). The watercolour of the 'Pillar of Absalom' said to be by William Holman Hunt, is by Edith, his second wife, as Judith Bronkhurst, the recognised authority on Hunt's work, has discovered. Her 2006 catalogue *raisonné* of his work is among the publications not referenced in the otherwise useful and fairly extensive bibliography, and few unpublished sources, some of them readily available on line, are cited. To include a comprehensive list of such sources, however, would have created a more unwieldy

publication, less inviting to the general reader. As it stands, this handsome book provides useful material for the scholar working on the subject, as well as acting as an attractive guide to the interested and engaged newcomer to the subject.

Briony Llewellyn

Talking along the Nile. Ippolito Rosellini, travellers and scholars of the 19th century in Egypt.

Proceedings of the International Conference held on the occasion of the presentation of Progetto Rosellini. Pisa, June 14-16, 2012, edited by M. Betrò and G. Miniaci. Pisa University Press, 2013. Paperback, 254 pp, 8 colour plates and many illustrations in text, ISBN 978-88-6741-128-3. €25,00.

The aims of ASTENE are set out in its name as 'the study of travel in Egypt and the Near East' but this allows for a considerable overlap with other areas of knowledge. It was clearly demonstrated at the 2013 ASTENE conference at Aston University in Birmingham where several papers could have equally well been presented at a specialized Egyptological meeting. It must be acknowledged that a degree of shared interest is unavoidable, especially when considering the time when subjects such as Egyptology had not yet established themselves as clearly defined and fully professional fields of study. Pursuing this view further, Egyptologists do not exist in a rarefied atmosphere of their own (however much some of them would like to) and conversely travellers, visitors and tourists have hardly ever shut their eyes when confronted by antiquities. Last year, as if in anticipation, Egyptology returned the compliment at the Pisa conference in June 2012 where many of the contributions would have interested those present at the Birmingham conference. The meeting was organized to highlight the Progetto Rosellini (www.progettorosellini.com) briefly described by M. Betrò on pp. 15-17 of the reviewed volume. Its aim is to present in a digitized form the papers of the great Pisan Egyptologist Ippolito Rosellini, the joint organizer (with Jean-François Champollion) of the legendary Franco-Tuscan expedition in 1828-9. The chief goal of the expedition was to assemble a corpus of material for the nascent Egyptology. The papers are now in the Biblioteca Universitaria di Pisa.

This well-edited and handsomely produced publication contains twenty contributions. As a

significant plus I wish to mention the fact that there is a brief abstract, mostly in English, at the end of each of them, but it is regrettable that the volume does not contain an overall index, at least for personalities and toponyms (an honourable exception is the exemplary index accompanying Paul Whelan's article).

Ippolito Rosellini and his scholarship are discussed in five contributions: by Marilina Betrò (*The Lorena Archive in Prague and the collection from the Tuscan Expedition to Egypt in the Florence Museum*), Maria Cristina Guidotti (*Lettere di Ippolito Rosellini a Michele Arcangelo Migliarini*), Gianluca Miniaci (*Tracing a line to modern Egyptology: Ippolito Rosellini, Vladimir Propp, and the cryptohistory of the 'Dizionario Geroglifico'*), Patrizia Piacentini (*L'eredità intellettuale di Ippolito Rosellini negli Archivi di Egittologia dell'Università degli Studi di Milano*) and Stephen Quirke (*Collecting types: Rosellini, Petrie, Montelius. The before and the after*).

Other personalities are the foci of eight articles, by Patricia Berg (*Egypt in the 1840s according to Georg August Wallin*), Edda Bresciani (*Girolamo Segato e l'esplorazione della Piramide di Gioser a Saqqara (dicembre 1820 - marzo 1821)*), Paolo Del Vesco (*Day after day with Flinders Petrie. Pocket diaries from the archive of the Petrie Museum of Egyptian Archaeology, University College London*), Laura Donatelli (*Lettere e Documenti di Bernardino Drovetti, Accademia delle Scienze di Torino. 'Un tesoretto di oltre mille documenti privati'*), Sylvie Guichard (*Jean-François Champollion et la Notice descriptive*), Sergio Pernigotti (*Le memorie di Amalia Nizzoli: verso una nuova edizione*), Alessandro Roccati (*Carlo Vidua, egittologo italiano*) and Paul Whelan (*The Marquis' excavations. A tale of two diaries*) [concerning William George Spencer Scott Compton, the 5th Marquis of Northampton].

Five papers concentrate on specific sites or monuments. They are by Elisabeth Delange (*Quelques notes d'historiographie sur la Chambre des Ancêtres*) [originally at Karnak, removed by Prisse d'Avennes, now in the Louvre], Beatrix Gessler-Löhr (*Who discovered 'Belzoni's Tomb'? A Glimpse behind the scenes of early exploration and the antiquities trade*) [about tomb KV 17, of Sethos I, in the Valley of the Kings], David Lorand (*À la recherche de Itj-taouy / el-Licht. À propos des descriptions et cartes du site au XIXe siècle*), Massimiliano Nuzzolo (*From Lepsius to Borchardt: archaeological investigations at the Fifth Dynasty sun temples in Abu Ghurab*)

and Gloria Rosati (*Novità su Takerheb*) [funerary monuments of the woman Takerheb, of the Ptolemaic Period, in Florence and elsewhere].

Rozenn Bailleul-LeSuer and John Wyatt (*19th century epigraphers as key to the identification of Baqet III's birds in Beni Hassan*) present an absorbing study in archaeo-ornithology. Marco Rufino and Federica Facchetti (*Catalogare, condividere, ricercare. Strumenti web al servizio degli archivi e dell'archeologia*) describe Progetto Pinakes/Reperio which aims to make archival records accessible to the scholarly community online.

The publication appeared with laudable speed and I am confident that members of ASTENE will derive pleasure as well as scholarly benefit from reading it.

Jaromir Malek

Light Car Patrols 1916-19: War and Exploration in Egypt and Libya with the Model T Ford. A Memoir by Captain Claud H. Williams, edited with an Introduction and History of the Patrols by Russell McGuirk. Silphium Press, with the Royal Geographical Society, 2013. 276pp. ISBN 978-1-900971-15-7. £24.99.

The book is divided into two major parts and is packed with considerable detail in a readable and appealing format. In the first part of the book (pp.1-159), Russell McGuirk has also provided a thorough, well-researched, readable and useful introduction, glossaries, a biographical sketch of Claud H. Williams (pp.265-272) and background information about the very small force of Light Car Patrols in Egypt and Libya which was fighting against the Sanusi during the First World War. McGuirk provides sections on the Sanusi invasion, the formation of the Patrols and their early activities, the arrival and work of an Australian contingent, the British raid on Siwa in 1917, military missions to Muhammad Idris, and visits by General Allenby to the Western Frontier in 1919. McGuirk also outlines the reconnaissance and surveys of many parts of the Western Desert including Kufra and Siwa, the Patrols' contacts with the pro-Sanusi Awlad 'Ali and other local tribes. Although there is a brief bibliography of published sources in the first part, references to related archive material held by the Sudan Archive, Durham University and by the RGS itself might have been useful to anyone proposing to explore the wealth of enthralling detail further.

Claud Herbert Williams (1876-1970) provided a fascinating and first-hand account of service in the Western Desert during and just after the First World War. A New Zealander, Williams served with the 1/1st Pembroke Yeomanry attached No 5 Light Car Patrol. There were seven such patrols each consisting of six Ford cars and thirty men. Captain Claud H. Williams's account has been held in manuscript form by the RGS since 1946 in two drafts, one long-hand and the other a typescript, and has never previously been published. His account, which is reproduced virtually without editing in this volume, forms the second part of the publication.

With descriptions of the deserts, oases and its peoples, it covers far more than just military manoeuvres. In addition to describing the use of Fords, there is information about the Royal Flying Corps planes and the Imperial Camel Corps. There is also mention of larger-than-life explorers such as Ahmed Hassanein Bey, Prince Kemal el-Din and Count Lázló Almásy. Although the Egyptian government had commissioned surveys of some of the larger oases such as Kharga in the 1900s, even by 1917 95% of the Western Desert was unknown territory. Williams and other members of the patrols visited every possible part of the Desert. The book highlights subsequent pioneering surveys by the Light Car Patrols in association with expert surveyors such as Dr John Ball. The account is effectively illustrated with suitable quotations from Williams' manuscript and associated photographs.

The current volume is published by Silphum Press (an imprint of the Society for Libyan Studies) in collaboration with the Royal Geographical Society. Hopefully there may be other such unpublished high quality manuscripts languishing in the RGS and other repositories that could be published with similarly appropriate and well-researched introductions. The production itself is of very high quality which enhances the quality of the older photographs and maps very effectively. The book is likely to fascinate anyone interested in the military history of the First World War, its cars, camels and planes but also those interested in the early exploration of the Western Desert.

Janet Starkey

***The Life of Margaret Alice Murray. A Woman's Work in Archaeology* by Kathleen L. Sheppard, Lexington Books, Lanham – New York – Plymouth etc. 2013, xxiii + 267 pp. ISBN 978-0-7391-7417-3. £51.95.**

Kathleen Sheppard looks at Murray in a context more general than just her archaeological work [see related article in Footprints]. She is interested in her background, formation and personality. M. A Murray is first presented to the readers in her childhood, and then as a young woman, in an Anglo-Indian family, introduced to us within the framework of an Anglo-Indian life, which included certain routines of social contacts as well as relatively frequent travelling, be it to mountain regions of India, or back to England. The author is no doubt accurate in assuming that a life in India and frequent travels probably laid some foundations for Margaret Murray's later adaptability to field work conditions in Egypt.

Interestingly, the Anglo-Indian upbringing seems to have contributed also to the Murray family attitudes as to what was appropriate and inappropriate for young women. Education, even if not formalised, was certainly a prerequisite. The Egyptologist's mother, Margaret Murray senior, was a role model of a strong woman, who was mostly active in culture, education and charitable activities in her Indian home. Her daughter Margaret junior went further and explored new options.

The biographer then follows Murray on her travels and in her search for a vocation. Here the less flexible attitudes of Margaret's father stepped in. A gentleman's daughter was not expected to need to earn a living. Options for Victorian women seem, however, rather more adaptable than the picture offered by Sheppard. One cannot but recall the number of late Victorian women who, on occasion despite their married status and apparently well-to-do background, were not shy of looking for gainful employment. Nonetheless, it is quite possible to argue that some of these figures would have been hardly commendable role models for a young Margaret Murray, at least in her father's eyes.

Margaret Murray junior was not put off by this somewhat limiting view of a gentleman's daughter life. The first career Murray attempted was in nursing and she became a Lady Probationer and trained and worked in Indian hospitals. However praiseworthy this service was, her family was not

convinced this was an appropriate career. Only after her father's death, and while being supported by her mother and by her sister Mary (the latter having previously considered Margaret's professional interests as problematic), Margaret Murray embarked on another career attempt – studying Egyptology at the University College, where Flinders Petrie had just started establishing the subject. One might now be tempted to say that the rest is history—Margaret Murray went all the way to being Petrie's trusted field assistant, records specialist, teacher who filled in for Petrie during his fieldwork absences, as well as an established researcher in her own right. However, Kathleen Sheppard is not content with an enumeration of successes, but follows Murray in her classroom, in the memoirs of her students, and in the quiet but unrelenting fight for the academic recognition of women. Outside the UCL, there was also Margaret Murray the volunteer during both World Wars, and also Margaret Murray the amused student of the world of magic and witchcraft. All these aspects of her life found their place in the biography, albeit her involvement with the study of witchcraft seems to be more a start at studying the topic than an in-depth analysis.

Similarly, the biography does mention, although not always fully emphasize, the pioneering aspects of Murray's Egyptological career – this may well be because there were so many. Her effort in mummy studies is given due attention. Similarly her first publication - her publication list opened with a topic which could have considered quite advanced and daring (*The Descent of Property in the Early Periods of Egyptian History*, published in Proceedings of the Society of Biblical Archaeology 17 (1895) 240-245). Economic and social history themes, although appearing from time to time, did not take a firm root within Egyptology for some time to come. Her archaeological and epigraphic training was paired with philological knowledge – which she applied to the benefit of several generations of students and she wrote a successful introductory grammar. It is worth noting that her *Elementary Egyptian Grammar* (first published in London in 1905) achieved five subsequent editions, the last of them in 1932.

The biography has the format and character of a thesis, which does not detract from its overall merit, although the reader might have wished for a more detailed, longer work, with more chronological detail about the life and travels, more detail of Egyptological work and study in the field,

or for a listing of Murray's classes and students at the UCL.

The biography relies on Murray's autobiography, period documents, and above all a relatively well-researched context, which is especially agreeable in parts of the chapter on M. Murray's India and in chapters dedicated to Murray's teaching. The author does not fall into the trap of over-speculation on Murray's personal life. Murray was never married, and could well have been or felt close to Flinders Petrie, but Sheppard does not encourage survivals of old gossip.

Several issues may be considered as rather problematic. First, the substantial use of direct quotes in some instances taxes the text, although it also absolves the author of a necessity of potentially awkward rephrasing, and is probably inherited from the dissertation origins of the book. Second – although the general tone of the biography is well balanced, at its very beginning, a fairly categorical theory is presented. Sheppard frames Margaret Murray as a Victorian/Edwardian imperialist, and sets her 'firmly' in an imagined mentality of that era, namely 'Orientalism'. Third, the endeavour in the field of good quality biography is also burdened in its last pages by the fashionable social constructionism in its least pleasing form. All human curiosity, desire for knowledge and understanding are summarily dismissed as an 'attempt to control'. In particular, that 'Murray witnessed implicitly that knowledge about native peoples would aid in the control of them' or that 'ancient world could and should be understood for the purpose of controlling the information and interpretation of a subject civilization'. Such a peculiar understanding of professional scholarship has already been subject to a balanced critique by specialists in Oriental studies and by historians of Oriental studies and historians of science.

Fortunately, Sheppard's book is in practice more than an exercise in social constructionism applied to a history of Egyptology –it is in parts a very decent, inviting biography, which Murray merited. It is refreshing to read a biographer who is mostly sympathetic without being gullible, and who managed to redress some of the gender imbalance in the historiography of scholarship with some of that quiet but effective style, which was applied by Margaret Murray when remedying the same imbalance in scholarly work. Sheppard does not claim her biography is in any way definitive, but

intends to place Murray in context. Her biography has certainly succeeded in opening perspectives and in reminding us of the strong personality of Murray and of the complexities of the history of Egyptology.

Hana Navratilova

Émile Prisse d'Avennes. Un artiste-antiquaire en Égypte au XIXe siècle, textes réunis par Mercedes Volait, Le Caire: Institut français d'archéologie orientale, 2013. 309 p., col. ill., hardback, French text, one essay in English. 20.5 x 28 cm. ISBN 978-2-7247-0627-7. €49.

Prisse left a large archive of watercolours, drawings, manuscripts and photographs which still survive in the Bibliothèque Nationale, and his son published a hagiographic biography. Few had consulted this material systematically until the recent and noble efforts of Mercedes Volait. Alas, a disadvantage is that Prisse was occasionally not averse to drawing the longbow. See his dramatic story of the notorious encounter with the unwitting Lepsius on the return journey down the Nile, described by Elisabeth Delange as 'pure invention'.

Thus Prisse cannot be fully and accurately appraised until this enormous amount of information is sifted and published. Hence the catalogue of an exhibition held in 2011 [See the reviews in *ASTENE Bulletin* 49], and now the present book, resulting from a colloquium. It comprises a forward, an introduction, ten essays, five extracts from papers and letters of Prisse d'Avennes, and a description of the Prisse Archive in the Bibliothèque Nationale.

Ève Gran-Aymerich in her section *Émile Prisse d'Avennes, un égyptologue précurseur et franc-tireur* writes a brief summary of Prisse's career as an Egyptologist, while Daniel Lançon's *L'égyptophilie d'Émile Prisse d'Avennes: une mémoire des altérités*, presents Prisse in relation to the concept of the *Other*.

Anne Lacoste shows in her text *Photographie et égyptologie: Émile Prisse d'Avennes précurseur (ou pas)?* how Prisse had compiled and used photographs from the time of their invention. *ASTENE* member Briony Llewellyn dramatically describes the love/hate relationships Prisse had with British artists in her *Friend and Foe: Émile Prisse d'Avennes, George Lloyd, John Frederick Lewis and the Interconnecting Circles of the British in Egypt*.

Mercedes Volait gives an overview of Prisse's purposeful collection of materials for his archive, and his notes on Egyptian life, in her *Émile Prisse d'Avennes au travail: un art de la collecte et de la compilation*. Marie-Claire Saint-Germier explains the difficulties Prisse encountered with his attempts to publish in her *Émile Prisse d'Avennes et le livre: la fabrication des atlas de L'Égypte monumentale*.

Prisses's final attempts to provide for his family by sending his library to London to be sold have a tragic quality worthy of Balzac, as described by Maryse Bideault, in *La bibliothèque imparfaite. La vente à Londres en 1879 de la bibliothèque*. Terry Van Druten chronicles the development of Prisse's young assistant into a fully-fledged Orientalist artist in *La naissance d'un orientaliste nordique: l'influence de l'expédition d'Émile Prisse d'Avennes sur l'oeuvre de Willem de Famars Testas (1858-1860)*. Jean-Marcel Humbert explores the influence of Prisse's published illustrations on later architects and designers using the Egyptian style, in *La Fortune égyptisante des publications d'Émile Prisse d'Avennes*.

Maarten J. Raven provides a commentary on *Extraits du journal égyptien de Willem de Famars Testas (1858-1860)*. Passages from letters and notes by Prisse are reproduced by Emmanuel Hecre in «*Je vous écris en toute hâte [...] en débarrassant ma table encombrée*» *Lettres d'Émile Prisse d'Avennes à Charles Cournault (1847-1875)*. Emmanuelle Perrin illustrates popular belief in «*Du monde féérique des Arabes*»: *les papiers d'Émile Prisse d'Avennes sur les moeurs et coutumes des Égyptiens ou le Ventre de l'éthnologue*.

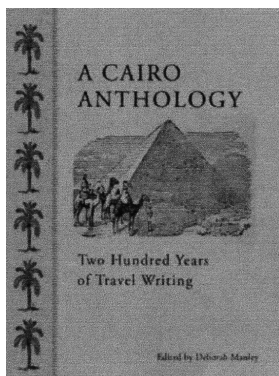
François Pouillon comments on *Un dossier sur «le cheval arabe», suivi de Course de chevaux et fantasia de Constantine (18 septembre 1854)*, while Maryse Bideault lists all the works known to be published by Prisse in *Otia aegyptiaca: pour une bibliographie d'Émile Prisse d'Avennes*.

Finally, Marie-Laure Prévost describes the Prisse d'Avennes archive in her *Le fonds Émile Prisse d'Avennes: à La Bibliothèque Nationale de France*.

These essays and texts give an invaluable insight into the work of Prisse d'Avennes, are essential material for those interested in this important artist and Egyptologist, and, we hope, for a future biographer.

Charles Newton

A Cairo Anthology: Two Hundred Years of Travel Writing, edited by Deborah Manley. Cairo and New York: The American University in Cairo Press, 2013. Pp. x+150, illustrated. ISBN 978 977 416 612 9. £11.99



This elegant pocket-size volume, printed on fine paper, is filled with excerpts on Cairo from the works of travellers from Herodotus in the 5th century BC to Michael Haag in 1993, rather more time than the subtitle suggests. In fact, apart from these two and Richard Pococke in 1737, the writings cover the period from 1817 (Auguste de Forbin and G. B. Belzoni) to 1939 (R. Fedden). Unusually for anthologies, the book is divided not by time but by subject, covering the history (pp. 3-10), the Citadel (pp. 11-37), the mosques (pp. 39-58), the bazaars and streets (pp. 59-84), the gardens (pp. 85-92), the Pyramids and Sphinx (pp. 93-128), and the environs and tombs of the Caliphs (pp. 129-136). The book concludes with brief biographies of the travellers (pp. 139-146) and a bibliography of their volumes (pp. 147-150). It is illustrated throughout with drawings from the works of Edward Lane.

The excerpts give a vivid picture of Cairo and the Pyramids area as they used to be before the modern sprawl of Cairo appeared. The volume is an elegy on old Cairo, now almost gone forever apart from the bazaars. All authors are quoted from English editions or translations so naturally the choice has been self-limiting. The editor has wisely opted to use not only well known personages such as Petrie, Budge, Duff Gordon and Harriet Martineau, an ever-so-great-aunt of the present Duchess of Cambridge, but also little known writers such as William Prime, Norman Macleod and Norma Lorimer. They all combine to evoke the atmosphere of Cairo in its heyday before modern mass tourism. This unique and easily portable publication would make a welcome and amusing literary relief to the weary traveller in Cairo after a day of sight-seeing

but also to the non-traveller who wishes to feel the atmosphere of old Cairo from a comfortable armchair at home. Under present conditions, the latter are likely to be more numerous than the former.

M. L. Bierbrier

An Interview with Deborah Manley

AUC Press: *You have edited six books with the AUC Press, all to do with travellers' experiences through Egypt—ranging from 450 B.C. to the twentieth century. What is your personal fascination with Egypt and travelling?*

DM: I have travelled many miles in my life. My first journey was through the Suez Canal towards India when I was four—where I clearly remember the 'gully-gully' men and their baby chicks entertaining us. My first proper visit to Egypt was many years later, although, like most people, I was well aware of Egypt and its long, long history.

I began to read about Egypt's 19th-century and earlier history and the travellers who went there after my first visit (with my husband and sister) almost fifty years later. At Philae we saw the carving made by Henry Salt, and wondered who he was—and on our return home we began to find out, and realized he deserved a modern biography—which my sister and I then wrote together. This brought us into contact with others interested in travellers to Egypt (and the Near East) particularly in the 18-19th centuries. We became founder members of ASTENE (Association for the Study of Travel in Egypt and the Near East), which has a Bulletin of members' researches and news about the region, holds a biennial conference and occasional lecture series, and organizes journeys to the region.

Through ASTENE I met Dr. Sahar Abdel-Hakim and together we began to work on anthologies about, mainly, foreigners travelling to and in Egypt (and the Near East), published by AUC Press. I also put together an anthology on Malta, published by Signal Books, Oxford. These books brought together the many travellers who wrote accounts on their way to and from and within Egypt over time, and told readers much about life there.

AUC Press: *So many illustrious travellers and explorers have banked the Nile, walked the sands of Egypt, and visited its sites—Herodotus, Lucie Duff Gordon, Florence Nightingale, Edward Lane to name a few.... Whom among the travellers featured in your books would you have wished to meet and what*

would you have liked to ask them?

DM: Both Lucie Duff Gordon and Amelia Edwards had much of interest in their lives, both in and beyond Egypt—even by today's standards. I would like to ask them what were the difficulties and the special experiences of women travellers of their period.

AUC Press: *Why do you think Egypt has long been such a source of inspiration for so many writers, like Mark Twain, Taha Hussein, Alexandre Dumas, Rudyard Kipling, Ahdaf Soueif, etc.*

DM: Egypt was and still is a fascinating country with so much to see and learn—both ancient and modern: its ancient buildings, its interesting religions, its friendly people (who so often speak English), the beauties of the Nile, and much of the country beyond the river...

AUC Press: *The book Women Travellers in Egypt, From the Eighteenth to the Twenty-first Century describes Eliza Fay's arrival in Egypt in 1779, Rosemary Mahoney's daring trip down the Nile in a rowboat in 2006, and includes a lively collection of writing by over forty women travellers, including Lady Evelyn Cobbold, Isabella Bird, Norma Lorimer, Amelia Edwards, and Lucie Duff Gordon. Do women travel differently?*

DM: To some extent they have to—they are less physically strong than men and men are probably more respected in Egypt than are women. They therefore tend to come closer to the local people than men may do.

AUC Press: *Readers have reacted very positively to the recent publication of A Cairo Anthology: Two Hundred Years of Travel Writing. Do you think there is nostalgia for that bygone Egypt?*

DM: There is enormous nostalgia and fascination in Egypt's past, but also great interest in its present and sadness at the problems the country has recently been going through and every wish that Egypt may soon return to its happier past.

AUC Press: *How would you describe travelling in Egypt today? Do you think that most visitors see the 'real' Egypt or did 'Grand Tourists' of the eighteenth century and those less grand who travelled here with Thomas Cook in the nineteenth have a more genuine experience?*

DM: I think travellers in the past saw more of the real Egypt than do modern travellers. They travelled closer to the ordinary people and met them more easily than we do today.

Interview by Ingrid Wassman (Reprinted with permission of the AUC Press).

QUERIES AND REPLIES

The Rev B?

Charlotte Booth has a question regarding a traveller to Egypt in the 19th century. She is studying 16 un-catalogued squeezes in the Petrie Museum which were taken in the Valley of the Nobles in Luxor. Unfortunately it seems everyone and their grandmother took squeezes from here, perhaps because this tomb was open, and the museum does not know when these were taken, nor by whom. He was probably not an archaeologist as all of the squeezes are incorrectly labelled as coming from other tombs. For example there are some annotations, none of them correct, such as 'King's tomb', 'Belzoni's Tomb' and 'Tomb of Sethy' – yet all are from the tomb of Khaemhet.

They are mounted on card with string to hang them, but no records as to who donated them and when. There is a name written on the mount boards—but it is written in pencil and not clear. It looks like Rev. Butterford, although it could be Rev. Butterman.

Patricia Usick studied the signature and could not get closer than Revd. C. D. B--tt -ogh. Neither the Petrie Museum nor the Griffith Institute know who the signatory might be. Does any ASTENE member have any idea who he is?

Answers to Charlotte and the Bulletin Editors.

James Richardson - Traveller 1806-1851

Deborah Gregory in Australia wonders if ASTENE members know anything about a probable ancestor, James Richardson, the report of whose death appeared in *The Malta Times*.

She is descended from one of his sisters, Bridget Richardson (who married Charles Hardy). Dayan Goodsir-Cullen is descended from another sister, Susanna Richardson (who married Joseph Goodsir in India).

Please reply to Bulletin Editors.



Conference participants.

RESEARCH RESOURCES

Grand Hotels

Anyone wanting to know where travellers stayed in Egypt will be interested in the website of Andrew Humphreys: www.grandhotelsegypt.com

Report from Ancient World Online

The history of travel, travellers, and travel writing has become an academic discipline in its own right. Travellers accounts of journeys from before Pausanias to the present form an important corpus of descriptive documentation of ancient monuments and sites, many of them no longer visible.

The **Hakluyt Society** has been the focus of publication of scholarly editions of primary records of voyages, travels and other geographical material since 1846. Then there is Shirley Weber's compendious bibliography **Voyages and travels in Greece, the Near East, and adjacent regions, made previous to the year 1801; being a part of a larger catalogue of works on geography, cartography, voyages and travels, in the Gennadius Library in Athens.**

Other On-Line resources include:

The Middle East in Early Prints and Photographs (NYPL Digital Gallery). Several thousand prints and photographs contained in works from the 17th century to the beginning of the 20th century.

TIMEA: Travellers in the Middle East Archive. Based at Rice University, this library includes images, texts, maps, and research and reaching

guides. The seventy eight digitized books in the collection focus on Egypt, but cover a range of the eastern Mediterranean.

Travel Literature on Southeast Europe and the Eastern Mediterranean 15th-19th centuries.

This is a component of PANDEKTIS - A Digital Thesaurus of Primary Sources for Greek History and Culture, produced by the National Hellenic Research Foundation, Athens. It includes descriptive metadata on more than three thousand items, many of which include digitized facsimiles.

Farabi Digital Library - Voyages in Middle East Selected collection of media about Middle East and its history, culture and geography. It includes 196 titles. Other component of the Farabi Digital Library relate to Turkey and the Ottoman Empire.

A search for the word 'travel' in **Abzu** will today yield 237 items, many of them included in the collections described above, but also many others found elsewhere on the Internet.

HAZINE: is a guide to researching the middle east and beyond

In the Ottoman Empire, the *hazine* was the treasury, a storehouse in which courtiers found books to read, scribes deposited documents, and clerks stowed away precious objects that arrived from around the empire.

HAZINE is a similar storehouse of information for scholars researching the Middle East and the Islamic

world at large. Many smaller archives and collections are overshadowed by the massive resources of state institutions. Researchers can use HAZINE to acquaint themselves with these collections, large and small, and jump directly into the research.

Current listings focus on the Ottoman Empire, but this will expand. A series of short essays reflects on conducting research and the preservation of archives. HAZINE also has a Facebook page.

FOOTPRINTS

Margaret Alice Murray (1863-1963)—the 150th anniversary

The rich and long life of Egyptologist and archaeologist Margaret Alice Murray, who entitled her own autobiography (published in London in 1963) *My First Hundred Years*, more than deserves the attentions of biographers. Murray undoubtedly played an important role in the establishment and early life of Egyptology at the University College London. And as such she was one of the protagonists of its history written by Rosalind Janssen (*The First Hundred Years: Egyptology at University College London, 1892-1992*, London 1992).

Already her students and colleagues, however, had celebrated her centenary with fond memories, such as 'Margaret Murray: Tribute to a Centenarian' by Olga Tufnell, who published her piece in *Nature*, in 1963), or 'A Tribute to a Centenarian Archaeologist and Folklorist', by H. Bakry who published the tribute in *Annales du Service des Antiquités de l'Égypte* 59 (again in 1963).

An excellent entry on her life can be found in the *Oxford Dictionary of National Biography*, composed by none other than Sir Max Mallowan, and updated by Robert S. Simpson and a shorter text dedicated to her life and achievements has recently appeared in *Archaeology International*, written by Ruth Whitehouse ('Margaret Murray (1863-1963): Pioneer Egyptologist, Feminist and First Female Archaeology Lecturer', *Archaeology International* 16, 2013).

Hana Navratilova

Giraffes

Propos the article in Bulletin 57 by Neil Cooke, here is an extract from paragraph 59 of the English translation of the Itinerarium Symonis Semeonis ab Hybernia ad Terram Sanctam (*The Journey of Symon Semeonis from Ireland to the Holy Land*, published

by the School of Celtic Studies, Dublin Institute for Advanced Studies, 2010). At this point in 1323 Symon is in Cairo, where he spent altogether about three months. He writes:

Nearby in the same place (the Sultan's fortress at Cairo) we saw another animal which is called giraffe, most beautiful and graceful in appearance, having a hide in all respects resembling that of a deer, and an exceedingly long neck, which as it walks it carries most erect. Though it is not bulky it exceeds any horse in height, particularly in its fore part, its forelegs being much longer than its hind ones.

So the fascination of westerners with the menageries of Egypt was not a new phenomenon of the 19th century.

Robert Merrillees writes:

The very interesting article by Neil Cooke on 'James Burton's Giraffe' in Bulletin No. 57 immediately brought to mind another but earlier - and successful - importation into Western Europe of a giraffe from central Africa. On this occasion the animal was a gift from Muhammed Ali, Viceroy of Egypt, to King Charles X of France. The King formally took delivery of it on 9 July 1827 at Saint-Cloud. The instigator of this unusual gift was Bernadino Drovetti, the French Consul General and collector of Egyptian antiquities, well known to all Egyptologists. What was exceptional about this event was not only the survival of the giraffe but the fact that it walked all the way from Marseilles to Paris, a distance of some 550 miles. Its passage through France caused a popular sensation, and I first became aware of this event because the giraffe stopped in Auxerre, the town to the north of our village in Burgundy. The story has been wonderfully told by Michael Allin in *Zarafa* (Headline Book Publishing, London, 1998).

WHERE ARE THEY BURIED?

Captain Irby was buried in Saint Saviour's churchyard in Torquay, the church is now used by the Greek Orthodox community, but the tombstone is still there. In addition to this tombstone, Captain Irby had a memorial plaque inside the church. The inscription is exactly the same as the one on the tombstone.

**SACRED
TO THE MEMORY OF
CAPTAIN THE HONORABLE
LEONARD IRBY. R. N
WHO DEPARTED THIS LIFE
ON THE: 3 - DECEMBER 1845
AGED 56**

**ALSO
TO THE MEMORY OF
JAMES MANGLES CAP. R. N.
WHO DIED AT FAIRFIELD:
NEAR EXETER
NOVEMBER 18TH 1867
IN THE 82ND
YEAR OF HIS AGE**

It is possible that James Mangles was later buried at the same graveyard? The two were present at the opening of the temple of Abu Simbel, on Friday 1 August 1818.

Roger O. De Keersmaecker



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

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ISSN: 1461-4316