

ASTENE

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

BULLETIN



NOTES AND QUERIES

NUMBER 67: SPRING 2016

Bulletin: Notes and Queries

Number 67: Spring 2015

Editor: Cathy McGlynn

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Bulletin 68: Summer 2016

Submissions for the next Bulletin must be received by **15 May 2016**. We welcome articles, queries, replies and other related matters from members and interested readers. Please send contributions to the Editor, Cathy McGlynn (bulletin@astene.org.uk).

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Payment must be in pounds sterling. Please see the ASTENE website for application forms and further details:

www.astene.org.uk/membership/subscriptions/
Please send all membership correspondence by email to: membership@astene.org.uk.

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Mary Seacole

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Amelia Edwards

Sophia Poole

Lucie, Lady Duff Gordon by Henry Wyndham Phillips © National Portrait Gallery, London

ASTENE NEWS AND EVENTS

ASTENE AGM 2016

We would like to inform the ASTENE members that the ASTENE AGM will take place at:

McDonald Institute for Archaeological Research
Downing Street
Cambridge CB2 3ER
At 1 pm, 23 July 2016.

The AGM Agenda and all available information materials (reports and preliminary accounts) will be distributed together with the June issue of the ASTENE Bulletin. The AGM will be followed by a talk from 1.30 to 2.30 by Jacke S. Phillips: 'East Meets West: Encounters in Pilgrimage'. Tea and coffee will be offered from 2.30 to 3.15 for a small fee, payable on site. The delegates may then visit the Fitzwilliam Museum. ASTENE Vice-president Professor J. Malcolm Wagstaff has kindly agreed to present the life and works of W. M. Leake on the occasion.

The members are kindly asked to fill in an EventBrite online registration form, which will be available from 30 March to 15 June 2016. The registration form opening and closing will be announced also via ASTENE Newsletters.

2017 Conference

ASTENE is investigating Bristol as the venue for the 2017 conference, and is looking into places of interest to form part of a post-conference excursion. We are already aware of such things as the grave of Amelia Edwards, the Egyptianising Clifton Suspension Bridge, the holdings of the Bristol City Museum & Art Gallery, and the Crimean War troopship, SS Great Britain, but are aware that the city had an Ottoman Consulate and premises of the Levant Company, neither of which we have thus far been able to locate. Accordingly, any information on these, and suggestions of other things and places would be greatly appreciated.

Annual Subscriptions

Those members who have not yet paid subscription fees for 2016 should do so as soon as possible, in order to gain continued access to ASTENE's resources. Please see the ASTENE website for application forms and further details: www.astene.org.uk/membership/subscriptions/

ASTENE Trip Organiser

After organising several successful visits to different parts of our region, Elisabeth Woodthorpe has decided to step aside and give another member the opportunity of organising trips for the Association. The job involves working with the committee to select places to visit and liaising with travel agents to organise travel and accommodation, as well as working with an ASTENE member to organise the detail of the visit. Sudden bursts of activity are necessary from time to time, but the work can be fitted around a busy life. Please contact the ASTENE chairman, Neil Cooke (chairman@astene.org.uk) if you are interested.

Reminder: Members' Research Interests

In the Winter bulletin, Carey Cowham, ASTENE's Membership Secretary, requested details of members' research interests and publications. Carey is planning a drive to explore members' research interests in the next few months. A compilation of members' specialist areas of research will allow information and expertise to be easily shared, and it will also pave the way for a members-only part of the website that can be accessed with a password. Please send the following information either by post to Carey at 6 Hamilton Road, Lincoln LN5 8ED UK or by email to membership@astene.org.uk. Please be assured that this information is for members only and as with all your information would never be shared with any person or organisation without your prior consent.

- Areas of personal interest: Person(s)/ Period(s)/ Place(s)/ Subject(s)
- Is there anything else you may be able to help members with?
- Are there any languages you may be able to help translate?
- Are there any local archives you can assist members with research in?
- Can your email address be shared with other members or would you prefer them to be directed to the membership address so you can be asked first?

Thank you,
Carey Cowham – Membership Secretary

OTHER NEWS AND EVENTS

Hugh Leach Obituary

Hugh Leach OBE, soldier, diplomat and Arabist, who travelled with Freya Stark in Yemen, and was for a time, a circus ringmaster in Egypt, has died. There will be a Thanksgiving Service for his life and achievements on Saturday 9th April 2016 at 11:30 at St Mary Aldermary in the City of London.

Hugh died on November 14 2015 at the age of 81. A brief review of Hugh's colourful life will appear in the 'In Memoriam' section of the forthcoming BFSB Bulletin, but in the meantime members might like to read the obituary notice which appeared The Telegraph:

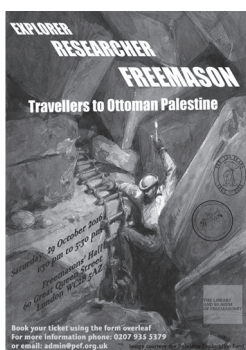
<http://www.telegraph.co.uk/news/obituaries/12016585/Hugh-Leach-Arabist-obituary.html>

Study Day, Symposium and Talks

Joint Study Day: Explorer – Researcher – Freemason: Travellers to Ottoman Palestine

Saturday October 29, 2016, 13:30 – 17:30,
Freemasons' Hall, 60 Great Queen Street, London
WC2B 5AZ

This joint Study Day is organised by the Palestine Exploration Fund, ASTENE, and The Library and Museum of Freemasonry. It will explore the contribution of 19th century Freemasons to the western world's exploration and understanding of the Holy Land, and in particular Jerusalem, in ancient and more modern times. Held in the historic Freemasons' Hall in central London, the ticket price includes tea / coffee, and a tour of this unique building and its collections.



Programme

(Please note, the programme may be subject to change)

- 13:30 Registration and coffee/tea
 - 14:00 Introduction
 - 14:10 Charles Warren (Dr. Kevin Shillington, biographer of Charles Warren)
 - 14:50 William Simpson (Felicity Cobbing, Executive & Curator, Palestine Exploration Fund, London)
 - 15:30 Tea/coffee
 - 16:00 Masonic Treasure in Mount Moriah: Rob Morris and His Masonic Holy Land Souvenirs (Dr Aimee Newall, Curator of the Freemasonry Museum & Library, Lexington Massachusetts)
 - 16:40 Questions
 - 16:50 Closing remarks
 - 17:00 Tour of Freemasons' Hall
 - 17:30 Close of the Study Day
- Tickets £28, no concessions.

To book, please download the poster and booking form from The Library and Museum of Freemasonry website (<http://www.freemasonry.london.museum/events/explorer-researcher-freemason-travellers-ottoman-palestine/>), complete and return to:

The Administrator, Palestine Exploration Fund,
2 Hinde Mews, Marylebone Lane, London W1U 2AA
Tel: +44 207 935 5379
Email: admin@pef.org.uk

The T. E. Lawrence Society Symposium

St. John's College, Oxford

Friday September 23-Sunday September 25, 2016

A three-day gathering for all those with an interest in the life and works of T.E. Lawrence. Topics include: Feisal and the Arab Revolt, The Strategic Context to the Arab Revolt, Seeing Arabia: Lawrence's Personal Photographs 1916-1918, Lawrence as a Proponent of Air Power, and Lawrence's Concealed Private Life.

Plus the T.E. Lawrence Society is pleased to present *The Man with the Gold*, a special performance of Jan

Woolf's new play which explores the life and myth of Lawrence of Arabia.

You do not need to be a Society member to attend the Symposium. You can come for the entire weekend or just one day. Download the booking form from the T. E. Lawrence Society website (<http://www.telsociety.org.uk/symposium/2016-symposium/>). Completed forms should be posted to the T. E. Lawrence Society at P. O. Box 728, OXFORD, OX2 9ZJ, England, or emailed to symposiumreservations@gmail.com

Petrie Museum Talks and Events:

Archaeology and espionage in World War I

Date: Wednesday 11 May 2016 | Time: 6-8pm | Location: Petrie Museum of Egyptian Archaeology | Price: FREE | Age group: ALL

Find out more about the role of archaeologists as spies and soldiers in the Middle East during World War I, with Robert Fleming, Information and Outreach Curator (National Army Museum). This event is the public launch of the Petrie Museum's Heritage Lottery Funded project on the Middle East and archaeology.

To book please go to archaeologyandespiionage.eventbrite.co.uk
020 7679 4138 | events.petrie@ucl.ac.uk

Akhenaten: Heretic, Visionary and Icon

Date: 23 February – 30 June 2016 | Time: Museum Opening Times | Location: Petrie Museum of Egyptian Archaeology | Price: Free |

A display highlighting the magnificent objects in the Petrie Museum's collection from Amarna that also explores the ambiguous and contentious figure of Akhenaten. Considered by some as 'deviant', by others as a hero, can we ever know who Akhenaten really was or can we only creatively imagine him in opera, art and fiction? A themed trail to Amarna material on display in the museum collection will be available to pick up.

Egyptian Art Deco Architecture walking (and public transport) tour by ASTENE Events Organiser Cathie Bryan is linked with the exhibition (see below).

For details and to book the walking tour:
020 7679 4138 | events.petrie@ucl.ac.uk

A walking tour of Egyptian Art Deco

Date: Saturday 21 May 2016 | Time: 1-3pm | Location: Petrie Museum of Egyptian Archaeology. Meeting point to be communicated to those who have booked | Price: £7 | Age group: ALL

Take a walking (and public transport) tour with Egyptologist Cathie Bryan as she leads you through the streets of London to find the most splendid examples of Egyptian Art Deco buildings and motifs and decorations around the capital. Bring a fully loaded Oyster Card or Travel Card.

To book please go to egyptianartdecowalk.eventbrite.co.uk 020 7679 4138 | events.petrie@ucl.ac.uk

Call for Papers:

Anthem Studies in Travel

Call for Book Proposals

We are interested in receiving book proposals for Anthem Studies in Travel. The series publishes new and pioneering work in the burgeoning field of travel studies. Titles in this series engage with questions of travel, travel writing, literature and history, and encompass some of the most exciting current scholarship in a variety of disciplines. Proposals for monographs and collections of essays may focus on research representing a broad range of geographical zones and historical contexts. All critical approaches are welcome, although a key feature of books published in the series will be their potential interest to a wide readership, as well as their originality and potential to break new ground in research.

You can find more information on the website: <http://www.anthempress.com/anthem-studies-in-travel>.

We welcome submissions of proposals for challenging and original works that meet the criteria of this series. We make prompt editorial decisions. Our titles are published simultaneously in print and ebook editions and are subject to peer review by recognized authorities in the field. Should you wish to send in a proposal for a collection of essays, a single or multi-authored monograph, or a course reader, please contact us.

Email: proposal@wpcpress.com

Tea with the Sphinx: Ancient Egypt and the Modern Imagination

23-24 September 2016
University of Birmingham, UK

Napoleon's invasion of Egypt in 1798 sparked what has come to be known as 'Egyptomania', an intense fascination for ancient Egypt that permeated the cultural imagination in the nascent nineteenth century and beyond. Since this moment, across the nineteenth and twentieth centuries, subsequent 'waves' of Egyptomania have seen the history and iconography of this ancient civilisation drawn upon for all varieties of purposes. 'Tea with the Sphinx' encourages discussions of ancient Egypt as imagined by 'Western civilisation' from Napoleon's invasion until the millennium. From the Parisian graveyards decorated with winged solar discs to tales of mummies' curses appearing in periodicals and newspapers, strip-teases of the fin de siècle to the Hollywood blockbusters of the twentieth century, the organisers invite abstracts for papers on any aspect of ancient Egypt in the modern cultural imagination. Potential topics include but are not limited to the following:

- Factual or fictional literature
- Travel writing and illustration
- Memoir
- Journalism
- Art
- Architecture and landscapes
- Theatre
- Material culture
- Popular culture, film, TV, music, fashion
- Representations of Egyptology
- Religion, spiritualism and occultism

Please send abstracts of up to 300 words for 20 minute papers along with a CV to teawiththesphinx@gmail.com by 31 May 2016.

Editors required for the the Chawton House Library Series

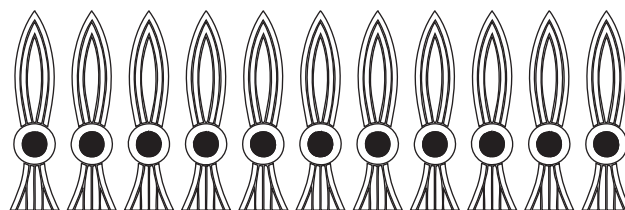
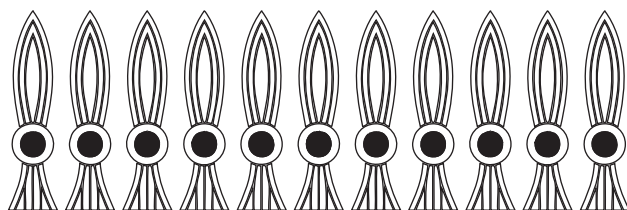
Website: http://www.pickeringchatto.com/series/chawton_house_library

The Chawton House Library Series republishes newly-edited rare texts from the Library's collection of over 9,000 volumes in three main strands: Novels; Travel Writings; and Memoirs. The series is published by Pickering and Chatto. Several forthcoming sets are planned for the Travels strand as well as editions of novels and we are seeking editors for both of these.

We plan two sets of volumes by women travellers in North Africa, one set to include Miss Tully, *Narrative of a 10 Years Residence at Tripoli* (1816), Barbara Hofland, *The Young Pilgrim*; or, Alfred Campbell's *Return to the East* (1826) and Sarah Wilson, *Belzoni* (1825); the other to comprise Catherine Hutton's *Tour of Africa* 1819-21.

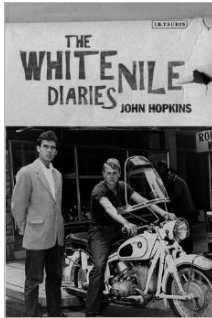
We are also happy to consider proposals for editions of other important volumes in the Chawton collection. For further details or to discuss a proposal please contact either of the general editors of the series, Dr Stephen Bending or Dr Stephen Bygrave.

- Dr Stephen Bending
Email: S.D.Bending@soton.ac.uk
- Dr Stephen Bygrave
Email: S.J.Bygrave@soton.ac.uk



BOOKS AND REVIEWS

The White Nile Diaries, by John Hopkins, I. B. Taurus & Co Ltd, 2014. 194 pps, ISBN : 978 1 78096 892 2. £15.99.



I enjoyed this book – but would like it to have been a longer read. It brought back memories of 1966 and my own intended journey in a Morris Minivan along the roads circling the Mediterranean Sea. Having crossed with my car by ferry from southern Spain to Morocco I drove eastwards probably using some of the same roads followed by John Hopkins and his travelling companion Jim McPhillips – but with one big difference. When I approached the border between Libya and Egypt, the barrier across the road was being lowered and ranks of oil drums deployed to form a chicane. Confronted by a mixture of border guards and soldiers with lots of weapons I was informed the border was being closed until further notice. With sadness at not being able to see Egypt for the first time I had to return the way I had come. A few days later I learned my journey had been halted by the Six-Day War starting up. I often wonder whether I might have just got into Egypt if I hadn't stopped for lunch and arrived at the border a bit earlier that day. Thinking about it further, I don't believe there has been a year since when it would have been possible to complete the same journey I had planned without being halted by a major difficulty somewhere along the route.

Although Hopkins' book does record travels alongside and on the river Nile, the White Nile of the title is actually the nickname given to a BMW R50 motorcycle purchased new from the BMW showrooms in Munich, Germany, for the sum of \$850. Unusually this motorcycle was painted 'Dover' white when normally they were available in black. The motorcycle is powered by an air-cooled low-compression engine of four horizontally opposed

cylinders that also has a drive shaft rather than a chain drive. This is a huge benefit when having to remove the rear wheel to change or repair a tyre as it takes less time, and is rather handy if you break down amidst tall grass next to a riverbank where crocodiles lurk. The motorcycle carried the author John Hopkins and his travelling companion Jim McPhillips on a meandering route along the coast of North Africa through Tunisia, Libya and Egypt before following the river Nile south through the Sudan and Uganda to reach Impala Farm a 28,000-acre cattle ranch within sight of Mount Kenya.

Both young men were recent graduates from Princeton University, where McPhillips studied English and Hopkins had been studying Political Science with an interest in the Middle East. After graduating they first travelled to Peru with the idea of starting up a coffee plantation, but had given up on that. This journey was their second attempt at having an adventure before settling into as yet unknown careers – one as head of the American School in Tangier, the other as a writer based in Tangier who got to know Paul Bowles and William S Burroughs. The choice of Kenya as their destination was an easy one because an earlier Princeton graduate had sent a letter to the university offering bed and board in return for help on his cattle ranch. They wrote back almost immediately saying they were on their way and were travelling overland from Europe.

Their motorcycle journey takes place in the second half of 1961, which is around the time of political unrest in Algeria, Tunisia, Sudan and Kenya. Occasionally Hopkins mentions their brief encounters with trouble. *'July 20: Back to the war: we were having a small one in Tunisia. We were inside the British Embassy, waiting for our visas to Uganda and Kenya, when a mob ran past on the street. Rocks started smashing through the windows. We took cover beneath a heavy wooden table, the dining table, I think it was, when whom should I bump heads with beneath the mahogany but Prof. Manfred Halpern, my tutor at Princeton! An expert on Middle Eastern politics, he had just driven from Cairo to Tunis, following the exact same route we were planning to take, but from the opposite direction.'* They did not, however, always manage to avoid getting into trouble. One day while travelling along the beach

to avoid an inland border post on the main road because they didn't have the necessary papers for the motorcycle, they found themselves surrounded by armed men. Having no other choice they returned to the road and chose to run the border crossing at speed, crouching low on the motorcycle to avoid the bullets that were eventually fired in their direction by the border police. McPhillips was wounded, a fact only discovered later when they stopped and got off the motorcycle to find that they couldn't separate as their shirts were stuck together with dried blood.

Most of the diary entries record the major events that were written down during the journey as reminders for when they returned home and are asked about the trip by family members and friends. However the diary also contains some interesting and amusing observations. For instance after visiting Mount Vesuvius Hopkins writes that *'Pliny the Younger chronicled the devastating Vesuvius eruption of AD 79. The first sign that something was up: a narrow stem of smoke rising to a round plume above the mountain, which he compared to the outline of the umbrella pine, of which there are millions here. That simple description gives us a precise image of what that lethal cloud first looked like. Great literature - it instructs for centuries. This vivid description was contained in a letter to Marcus Aurelius. The point is: he wrote it all down.'* Having climbed the Great Pyramid early one morning after first parking the 'White Nile' behind a rock where he could keep an eye on it during his ascent and descent, Hopkins reminded himself *'To give an idea how old the pyramids are: Cleopatra (63-30 BC) lived closer to the time of the Empire State Building in New York (AD 1930) than to that of the Great Pyramid of Giza (2680 BC).'* And I especially like this entry after Hopkins and McPhillips had visited Cyrene, in Libya. *'Cyrene, wrote Herodotus, was named in honor of the mythological maiden Kurane, whose favourite sport was to throttle lions barehanded. Must have been quite a girl. Apollo was so impressed he carried her off to Libya (presumably to watch her strangle more lions).'*

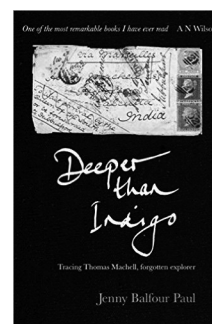
But there is one thing Hopkins and McPhillips experienced – and which many of us would like to have done - and that is to visit a monument as it would have been seen by 19th century travellers. This is John Hopkins' diary entry for 28 August 1961. *'One unforgettable experience: a 3 am stop at Abu Simbel. (Colossal statues cut from solid rock on the side of a mountain). Visited by torchlight and moon. Impossible to describe the eerie and unworldly effect of these monumental (50-60' high) figures staring*

down on us. They were being threatened by the steadily rising waters of Lake Nasser, and there is talk of a plan of lifting them to the top of the mountain. We were privileged to see them, as millions before us had, that is before Thomas Edison invented the lightbulb, with our guide and a flaming torch. In the tunnel beneath, bas-reliefs, carvings, hieroglyphs. The whole experience - mysterious, weird, timeless. Unforgettable.'

What I also liked about this book is it reminds us that in the 1960s mass tourism was still a couple of decades away, hotels didn't have star ratings, and many ruins and monuments, while off the beaten track at the side of a field, were not yet hidden behind a cafe and visitor centre. While still in Italy, and before crossing the Mediterranean to North Africa, Hopkins writes *'We got off the train in the middle of nowhere, just a little shack with the word PAESTUM on a sign. The day was hot and the land flat, with waist-high fields of artichokes in every direction. I never had seen artichokes growing before. These were baby ones, about halfway between a baseball and a golf ball, the size Italians relish. We could see the temples in the distance above the artichokes, swimming in the super-heated air. They were not ivory white, but made of a kind of gray-brown stone, all in perfect condition. We had the place to ourselves.'* Hopkins describes how I also remember it from my first visit. It really was a much simpler time.

Neil Cooke

Balfour-Paul, Jenny, *Deeper than Indigo: Tracing Thomas Machell, Forgotten Explorer* (Surbiton, Surrey: Medina Publishing, 2015)



Jenny Balfour-Paul is well known for her remarkable studies of indigo that began in the 1980s and include *Indigo in the Arab World* (1992) and *Indigo: Egyptian Mummies to Blue Jeans* (2011). She has now produced a study of a Victorian traveller, Thomas Machell of Crackenthorpe (1824–1862) which is an account that reflects many of the interests of ASTENE members though most of

it is outside our geographical remit. *Deeper than Indigo* was first inspired by various illustrated journals in the British Library in London that Jenny read during her research into indigo. The book is beautifully produced with a wide range of fascinating illustrations including some of Thomas's watercolours. Jenny's own photographs and drawings range from the Land Rover she used to cross the Persian desert in 1970 as an eighteen-year old on the hippy trail to India to images of her voyage on the last freighter to take passengers from Southampton to India via the Red Sea in 2010. The only improvements to the volume might have been a list of illustrations; and though the chronology is useful, an index to people and places would have been useful.

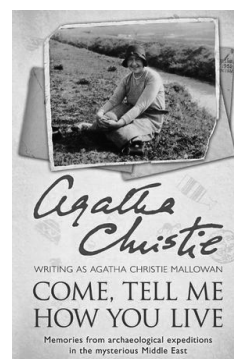
Thomas Machell's father was the Reverend Robert Machell of the parish of Etton, near Beverley, Yorkshire. Though a puny child, Thomas began his adventures when he was twelve and travelled East on a merchant ship, the East Indiaman the 'Worcester', when he was only sixteen. He was in Asia during the First Opium War (1839–1842), and India's First War of Independence (1857–1858) against the rule of the British East India Company. Thomas travelled to China (1841), and the Marquesas Islands (1842) but much of the book describes his journeys in India during the Raj.

Of particular interest to ASTENE members is the account of Thomas's four-month journey on an Arab barque, the 'Hamoody' from Calcutta to Muscat in 1847. He travelled onward to Jiddah in an Arab merchant *baghlah* that was loaded with a cargo of dates, tobacco and carpets; and encountered pirates in the Red Sea. Thomas loved Muscat but found the Yemenis 'to be a wild warlike race ... much dreaded by the Muscat Arabs'. He then took another *baghlah* from Jiddah to Suez, suffering severe illness and encountering fierce storms on the way. In 1848, he travelled from Suez to Cairo by camel, riding beside the new telegraph line; then on to Alexandria to sail back to England. Delightfully, Jenny has included a self-portrait of Thomas disguised as Shaikh Abdullah al-Hajji during this voyage and another of the town barber of Suez.

Jenny herself travelled in Thomas's footsteps to India and the Marquesas Islands over many years. *Deeper than Indigo* is essentially a biography, with Machell family background, photographs and genealogies but is also a travelogue: a whimsical text that is entwined with the author's own extraordinary life, adventures

and reflections. Jenny clearly developed a deep affection for her traveller and it is an intimate and personal account. In 2003, Jenny and her daughter, Finella, even found Thomas Machell's grave in Madhya Pradesh, India. For Jenny, Thomas will always remain a close friend.

Christie, Agatha, *Come Tell Me How You Live*, Harper Collins 2015, 304pp, pbk £9.99, 978007487240.



The title of this delightful personal memoir by Agatha Christie, which in itself is a quotation from Lewis Carroll's *Alice Through the Looking-Glass*, is, its author informs us, a question, to which her book attempts to provide an answer. It is the question she is often asked about her experience on her husband Max Mallowan's archaeological digs in Syria, but it is also the question, she tells us in her Foreword, 'that Archaeology asks of the Past - Come, tell me how you lived?' The answer is found, she says, 'with picks and spades and baskets' (1). Indeed the activities of ASTENE might be considered another answer to Christie's question, and her largely unknown and unread travel memoir forms part of the growing body of research into travel and archaeology in Syria.

Originally published in 1946 by Harper Collins, the book has been republished with the addition of 40 photographs which greatly augment the narrative. Agatha Christie was a keen traveller and was introduced to her future husband, archaeologist Max Mallowan, while staying with Leonard and Katherine Woolley at Ur in Iraq, where they had been digging for several years. Max Mallowan was their young assistant and accompanied Christie home to England. They were married before the year was out and Christie accompanied Max on most of his expeditions in the 1930s. During World War II, Mallowan took up active service in North Africa, and all archaeological expeditions were suspended. In her autobiography she explains her motivation

for writing the travel memoir: 'I wrote a book out of nostalgia, because I was separated from Max, could so seldom get news of him, and recalled with such poignant remembrance the days we had spent in Arpachiyah and Syria. I wanted to re-live our life, to have the pleasure of remembering' (500). *Come Tell Me How You Live* does just that: it relives an idyllic period in the immediate pre-war years and tells an affectionate story, not just about Christie's time with her husband, but about the places they visited, and the Arabs, Armenians, Kurds and Turks they encountered and worked with. It is, she writes 'a labour of love' - love for Max, but also for 'that gentle fertile country and its simple people' (243).

Therefore, readers expecting detailed insights into the ancient history of Syria, or the process of archaeology itself will be disappointed. Christie herself admits that hers 'is not a profound book [...] it is, in fact, small beer - a very little book, full of everyday doings and happenings' (2). If Christie's reputation as the International Queen of Crime is based on her remarkable story-telling ability, then that is evident too in her travel memoir. It may indeed be 'small beer', but its account of everyday life in Syria in the late 1930s is a story well-told. This is evident, for example, in the comic tone that dominates. Nothing seems to faze Christie; she is content to sleep in tents, battle with bats, mosquitoes and mice, and consume the inedible '*biftek*' provided by their chef on an almost-daily basis. The narrative is replete with comic episodes, from her embarrassing shopping trip in the opening chapter, where the 'Cruising Department' does not stock oversized clothing, to the chaos that ensues when the expedition car, christened 'Queen Mary', gets stuck in a wadi, to 'the matter of B's [Richard Barnett's] pyjamas [...] rapidly becoming an International Incident' (115), and her pronouncement that 'today has definitely been Constipation Day' (196).

The narrative does suffer from an absence of dates, and the exact trajectory of the expeditions between 1934 and 1938 lacks clarity as a result. What is clear is that excavations begin at Chagar Bazar, and are later extended to Tell Brak, with a final brief period at the Balikh Valley. The members of the expedition team and their native servants read like a cast of characters from a Christie novel: there is Mac the aloof architect, who prefers animals to humans; the chauffeur Michel, the inefficient and somnolent Postmaster at Chagar Bazar, Abdullah the stupid and inept driver, the charming but avaricious Sheikh Ahmed, 'Bumps' (Louis Osman), 'the Colonel' (Colonel Burn), the

Kurdish woman who is hanged for poisoning three husbands, Hiyou the dog, and even 'Queen Mary' the car. These personalities are woven together in a tale of daily life in Syria, and brought to life with some wonderful images of the expedition houses at Chagar Bazar and Brak, the workmen at the excavations, members of the team, and even 'Queen Mary's' trip across the river Euphrates at Raqqa in the most primitive ferry imaginable.

Christie's treatment of the East in her narrative often relies on stereotypes of the civilised West and its exotic, primitive Other. This binary coding of Europe as enlightened in opposition to the backward East is evoked throughout and makes its first overt appearance after Christie's departure from Homs, after which 'we leave civilization behind' (29). Their later arrival at the French military post at Hatsetshe signals 'civilization' and 'civilization's invention of table cutlery presents a perpetual headache to a worried house-boy' (140). Natives are characterised in a kindly but patronising tone, typical of imperialist logic at the time: of children in Chagar Bazar Christie writes: '[t]hey are dressed in incredible rags, their teeth gleam white as they smile. I think to myself how happy they look, and what a pleasant life it is' (90). Locals are often depicted as stupid and animalistic; Abdullah for example 'bears a remarkable resemblance to a camel [and] at any rate he seems stupid' (25). Later he is described as 'subhuman' (79). However, these stereotypes of West versus East are often subverted by Christie; indeed frequently the foreign Other is depicted as superior. Mac the scientific architect is 'decidedly not human!' (56) and his logical method of turning on a heater is defeated by the simple Abdullah's intuitive skill. Furthermore, Christie represents well the complexity of identity in the East - she frequently distinguishes, for example, between the Arab and Kurdish temperaments, and her subtle critique of the simple Western equation of women's veils with oppression (126) is ahead of its time.

The book concludes on a poignant note. The final passages, written from the perspective of Christie in war-time London, lament the end of the Mallowans' idyllic days in Syria, and express hope for a return. There is an added poignancy from the perspective of the contemporary reader, who knows that Christie's wonder at Palmyra - 'its slender creamy beauty rising up fantastically in the middle of hot sand' (29) will not be experienced by future travellers, due to its partial destruction by ISIS. Indeed the title of the memoir takes on another meaning in this context:

Christie tells us 'how she lived' in a now-inaccessible and largely-destroyed place, and for this reason, it is a vital contribution to the historical narrative of Syria.

Cathy McGlynn

Kaya Genç, ed., *An Istanbul Anthology: Travel Writing Through the Centuries*, AUC Press (The American University in Cairo Press), 2015, 160pp, ISBN 9789774167218, £11.99/\$18.95.

Readers should not be dissuaded by the small size of this book (12 X 16cm) as it contains much more than one would expect for a publication of these proportions. This compact, pocket sized volume is comprised of an anthology of brief comments, impressions and memories written by travellers who have visited Istanbul over the centuries.

There are the usual well-known commentators such as the redoubtable Lady Mary Montague whose Istanbul observations in her diaries remain a classic and the romantic Pierre Loti whose observations influenced a generation of travellers to the Golden Horn. In addition there are also a few less well known visitors and a few surprises including the writers Mark Twain and Ernest Hemingway who all make their contribution on various aspects of life in Istanbul, the 'Queen of Cities'. Fortunately for the reader there is a brief biography helpfully given for each contributor to enable us to identify any lesser known writers who may not be immediately familiar. There could have been many more contributors other than the 24 contained in this publication but many may have been omitted at the editor's discretion, so there may be potential for a future volume.

The writers range from the admiring and adoring Edmondo de Amicis to the disparagingly acerbic Andre Gide who classes Constantinople as the same 'personal hell' as Venice in a chapter entitled 'The City as Hell'. The book is arranged in thematic chapters covering a wide range of topics starting with the approach to the city, 'The Sea and the View', offering some excellent first impressions of the approach to the city. Other topics include 'Imperial Life and its Pleasures', 'Streets Festivities and Commerce' and even 'The Darker Parts of the City'.

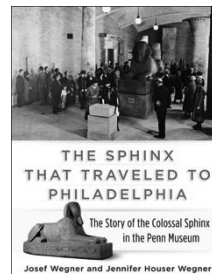
This small volume manages to cover a wide range of writers and eras. The contents of each chapter are not arranged in any chronological order which might make reading feel slightly disjointed, but dipping into

this anthology will certainly give food for thought. Another useful addition would have been a glossary to assist the reader with unfamiliar words that have variants in spelling, are archaic or quite frankly totally unknown. I am still searching for a definitive meaning for a drink Hemingway terms 'deusico', and which he apparently uses to refer to Turkish coffee as a 'stomach rotting drink which has a greater kick than absinthe', but this remains unclear.

This book would be an ideal 'taster' for anyone contemplating a trip to Istanbul as it would enable them to compare their own experience with those of the past. It is also an ideal companion for the frequent visitor who may wish to explore fresh aspects of the city. The book presents us with an idiosyncratic compilation of impressions of Istanbul and is well-produced on cream paper with sepia illustrations in this small jewel of production.

John Thompson

Wegner, J. & J. H. Wegner, *The Sphinx that Traveled to Philadelphia: The Story of the Colossal Sphinx in the Penn Museum*. United States: University of Pennsylvania Museum of Archaeology & Anthropology, 2015, ISBN 978-1-934536-76-6, \$29.95 (£19.50).



This book, written by Josef Wegner and Jennifer Houser Wegner, long-time associate curators of the Penn Museums' Egyptian collections, was published to commemorate the centennial anniversary of the acquisition of the colossal granite sphinx of Rameses II by the museum in 1913. The sphinx has proved to be a popular exhibit for visitors to the museum since its arrival and this book is the first published account of its history and 'second life' in America.

Formed of eight thoroughly-researched chapters, the book intertwines the sphinx's story with the history of the city, the University of Philadelphia and the Penn Museum just before the outbreak of World War I. It contains a wealth of information which extends beyond a simple discussion of this

one artefact and provides an in-depth overview of the intricacies of acquiring ancient artefacts by museums in the late Victorian era.

Referring to the museum's collections and archives as well as contemporary newspaper articles, the authors relay the sphinx's history, from its discovery during excavations at Memphis (Mit Rahina) in 1912, to its acquisition by the Penn Museum and journey to Philadelphia. Arriving on 7th October 1913, the sphinx was destined for the recently-built University Museum located at the University of Pennsylvania. First installed in the front garden of the museum, the sphinx was later relocated to the Coxe Egyptian wing which was completed in 1926 and where it still resides to this day.

There are many chapters in this work which will doubtless prove to be of particular interest to ASTENE members, as they provide information on the history of museum, its early curators and its benefactors as well as details of the early archaeologists and collectors who helped form the museum's collections. The detailed object biography of the sphinx itself, provides a narrative which touches upon many aspects relevant to those with an interest in early travel, particularly in the context of the discovery and removal of ancient artefacts from Egypt.

The first chapter, 'Prelude to the Sphinx' provides a history of the Penn Museum, how it came to be, its major benefactors and the principal additions to its Egyptian collections. The University Museum was officially founded in 1887 and the Egyptian collection, which today houses some 45,000 objects, began its life in 1890. The founding of the museum and the subsequent important additions made to its Egyptian collections, were largely due to the tireless efforts of one remarkable woman, Sara Yorke Stevenson (1847-1921) who curated the Egyptian and Mediterranean collections from 1889 to 1905 and who was instrumental in establishing links with archaeologists working in Egypt during the late 19th and early 20th centuries. In the succeeding years, the museum and its collections benefited greatly from the support of a generous benefactor, Eckley Brinton Coxe Jr (1872-1916) who himself had made several trips to Egypt to indulge his passion for the country's ancient history. Coxe Jr not only provided generous funding for the museum but also founded the Eckley Coxe Junior Expedition in 1906, which undertook the museum's first excavations in Egypt. This chapter also provides details of the Eckley Coxe

Junior Expedition to Egypt in the early 20th century, thus setting the scene for the sphinx's arrival at the Penn Museum in 1913.

The second chapter, 'The Discovery of the Sphinx,' chronicles the events and the media reporting of the discovery and acquisition of the sphinx. The sphinx was discovered amongst the ruins of the Temple of Ptah-Tatenen during excavations undertaken by famed early Egyptologist, William Flinders Petrie (1853-1942) at Mit Rahina (the site of ancient Memphis) between 1908 and 1913. Uncovered during Petrie's investigations of the temple enclosure in the area of the North Gate in 1912, the University of Pennsylvania managed to acquire the artefact, the largest Egyptian sphinx ever to reach America, through its long-established support of Petrie's work in Egypt. The chapter closes with details of the correspondence between Petrie and the museum over the transport of the colossal sphinx to Pennsylvania, a journey which is discussed in detail in the following chapter, 'The Sphinx's Journey to America.'

The sphinx's journey from Memphis to Pennsylvania took a full year and chapter three outlines the logistics of its transportation, including the specific legs of its journey, at first by rail from Bedrashein to Cairo and then from Cairo to Suez, where it would be transported by steam freighter to the U.S. On 7th October 1913, the Penn Museum welcomed the second largest ancient object to arrive in America from Egypt; the largest being 'Cleopatra's Needle' which arrived in New York's Central Park in 1880.

The fourth chapter, 'The Sphinx in Philadelphia' relates the sphinx's arrival at Port Richmond, its removal by crane from the ship's hold onto a waiting freight train, and its transportation and installation in the museum's grounds. An important event, a film was even made of the unloading of the sphinx by the Reading Railway crane and of its journey to the museum; here in a sub-tangent, the authors touch upon the importance of the state in its production of films for the silver-screen in the pre-Hollywood era. This chapter in particular makes sophisticated use of contemporary reports in local newspapers which demonstrate the level of anticipation and appreciation that local Pennsylvanians had for the arrival of the sphinx in 1913. Within days of its installation, the sphinx was unveiled to the public and visitors from up and down the East Coast made the trip to see the Penn Museum's newest and highly-prized addition.

Chapter five, 'A Royal Setting for the Sphinx' provides further information on negotiations to acquire new artefacts for the museum's Egyptian collection and discusses a tantalizing offer made by Petrie to the Penn Museum in 1914: the acquisition of the assemblage of royal jewellery of the 12th Dynasty Princess Sit-Hathor-Iunet, which Petrie had recently discovered at Lahun. Although the principal pieces would remain in Egypt and become part of the Egyptian Museum's collections in Cairo, Petrie wanted to offer the remaining artefacts to an institution in either Europe or America, and the Penn Museum had remained a loyal supporter of his work. After lengthy discussions and negotiations, Eckley Coxe decided to decline the offer to purchase the collection and ultimately it went to the Metropolitan Museum in New York. This chapter serves to demonstrate the museum's ties to and support of, significant archaeological projects in Egypt in the early 20th century, as well as the intricacies of funding the acquisition of artefacts for museum collections at this time.

Chapter six, 'Ancient Memphis: The City of the Sphinx' sets the sphinx in context, through discussion of the site and the ancient city from whence it came. Information is provided on the general geography and topography of Egypt, as well as on the significance of the ancient Egyptians' belief in the concept of duality, and the need for a sustained balance between the two primary and primordial forces of chaos and order (*Ma'at*) and the role which Memphis, as one of the two main capitals of the country, had to play in such a concept which was so central to ancient Egyptian beliefs about life and its place in the cosmos. There is also discussion of the site as reported by historical sources, from information on its supposed founder, Menes, to its history as chronicled by the Egyptian priest Manetho in the Ptolemaic Period and later by the Greek Historian Herodotus (c.484–425 BC), who travelled to Egypt and provided a description of the site in the 5th century BC. There is also discussion of the history of the investigation and excavation of the site, including its mention by the many travellers and early archaeologists.

The gods sacred to the site are given detailed discussion in this chapter, as is the site's religious significance and its apparent mythological origins. The authors close the chapter with a poignant point about the importance of context and provenance of artefacts, and how we could learn more about the history, purpose and function of the Penn Sphinx,

if we were able to return and study in detail the site from whence it came; alas, much of the ancient site of Memphis has now been lost to us, with the northern part of the Temple of Ptah-Tatenen, now engulfed by the modern town of Mit Rahina. The authors however, encourage the readers to assuage their despair, suggesting that more can be gleaned from looking at the sphinx itself, and Egyptian sphinxes in general.

The seventh chapter, 'The World of Egyptian Sphinxes' sets the Penn museum's sphinx in a wider context and chronicles the nature, form and history of the 'sphinx' in ancient Egypt. It discusses how the sphinx has been defined and interpreted in ancient Egyptian history (such as Tuthmosis IV's encounter with the 'dream stela') and by later visitors to the land of the Nile, by the early travellers such as George Sandys (1577–1644), who provide some of the earliest depictions of the Sphinx at Giza. The sphinx and its portrayal in both art and literature is also considered, with mentions of Sophocles' Oedipus and his encounter with the sphinx and portrayals of the Egyptian sphinx, as for example in 'Le Repos pendant la fuite en Egypte' (The Rest on the Flight into Egypt) (1880) by Luc-Olivier Merson (1846–1920), which depicts Joseph dozing beside a dying campfire in the presence of an Egyptian sphinx, between whose paws the Virgin Mary and infant Christ rest.

The 'travels' which Egyptian sphinxes undertook, from the time of the Roman Empire to the modern day, to new homes around the world, is also considered. However, the authors emphasise that colossal sphinxes, such as the one which now resides in the Penn Museum, are rarely found outside Egypt. The Penn Sphinx is one of only a few found in America, and there are also only a few examples found in Europe, such as those brought to the Louvre in 1828 by Champollion and the two granite sphinxes discovered by Giovanni D'Athanasi (1798–1854) in 1831 which arrived in St Petersburg in 1832. The Penn Sphinx is the largest ancient Egyptian sphinx found in the Western hemisphere and as such, is thus a rare object of antiquity. The authors observe however, that it is by no means the largest sphinx in America; that honour is bestowed upon the sphinx of the Luxor Hotel and Casino in Las Vegas. This touches upon the subject matter at the close of this chapter: the modern adoration and adaptation of the sphinx as a popular motif in arenas such as architectural design, decoration and popular advertising and emphasises the chapter's themes of the power, durability and mystique which the

iconic sphinx embodies both for ancient and modern audiences.

The final chapter, 'Getting to Know the Sphinx' focuses on the Penn Museum Sphinx itself, with discussions on how the pink granite colossal statue was made, its design and its purpose. This chapter provides information on the composition of the sphinx: its size, weight (determined via laser scanning) and details of the Aswan granite from which it was carved which may be of interest to researchers on the colossal sphinxes found in Egypt. The hieroglyphical inscriptions found on the base of the sphinx are for the first time considered in this chapter, which contain the full five-fold titulary of Pharaoh Ramesses II (c.1303–1213 BC). Here, the authors take the opportunity to discuss the method and the meaning of the official royal names ascribed to Egypt's ancient rulers. Information is also provided on the 'tagging' antics of the succeeding pharaoh, Merenptah (reigned 1213–1203 BC), who added his name to the shoulders of the Penn Sphinx and many other Egyptian sphinxes during his reign. This begs an important question which becomes the focus of the remainder of the chapter: who was the original commissioner of the Penn sphinx? As Rameses II was known also to appropriate works of statuary as his own, the authors take the reader through a number of clues to determine if an artefact has been reused by later rulers; the most obvious of these being a 'palimpsest' inscription, or the removal of the earlier ruler's name and replacement with that of the usurper. Examination of the Penn Sphinx reveals that it was indeed commissioned by an earlier pharaoh, although their identity remains unknown; they may have been one of the so called 'heretic' pharaohs such as Hatshepsut or Akhenaten, whose works were either defaced, destroyed or reused by later rulers. The authors however propose that Rameses II likely reused statuary which could be found on-site and that the sphinx most likely originally belonged to the Middle Kingdom ruler (and prolific builder at Memphis), Amenemhat III (who reigned from 1860 to 1814 BC).

The sphinx continues to remain one of the most prized exhibits of the museum, and as the authors note, acts as its ambassador: 'greeting every visitor and presiding over every event which takes place in the expanded galleries that house the Penn Museum's remarkable Egyptian collection.' Written for a wide audience in mind, the text and accompanying images are designed to be accessible to readers of all ages. This book would appeal to

those with a general interest in Egyptian history, Egyptology, the history of museums, early travel or even the state of Pennsylvania itself.

The book contains a profusion of photographs, illustrations, maps, letters, newspaper articles and postcards, drawn primarily from the Penn Museum's archives, presenting for the first time many photographs of objects from the museum's Egyptian, Near East and Mediterranean collections, these having never before been published. The number and quality of these images is impressive; there are several on each page (mostly in colour), an unexpected surprise considering the reasonable price of the book. Although some of the photographs (especially of the archival material) could have been presented in a larger scale to facilitate easier reading of their content, the richness of the book's information and its pictorial content cannot be faulted. The page edges in each chapter are also coloured differently to allow easy navigation and this detail coupled with its folio size, makes this book a pleasure to read; it can be picked up and perused at leisure, and even a cursory examination of its many pictures and illustrations (four-hundred and fifty-five in total) ensures that the reader will come away with new information with each reading.

The book's endnote: 'That is the story of one artifact in the Penn Museum. . . imagine how many other stories there are!' though poignant, does not do the work justice. This book provides far more than the simple tale of how one ancient artefact made its way from the land of the Nile to the New World at the dawn of a new century; thoroughly researched, informative and well-presented, it provides new and important information on the history of this important ancient artefact and draws attention to not only the significance of the sphinx as an ancient icon, but also to the amount of important and fascinating information which surrounds the period of investigation and collection of ancient Egyptian artefacts in the age of early travel.

Tessa Baber

Abdel-Hakim, Sahar, & Manley, Deborah, eds, *A Nile Anthology. Travel Writing through the Centuries, Cairo and New York, American University in Cairo Press 20015, 152 pp., b/w drawings, 9789774167232, \$18.95.*

This is the sixth of Deborah Manley's anthologies of travel writing on Egypt and the fifth in collaboration with Sahar Abdel-Hakim. The earlier ones were:

Traveling through Sinai; Traveling through Egypt (reviewed Bulletin 20); *Egypt Through Writers' Eyes* (reviewed Bulletins 33 and 34); *Travelling Through the deserts of Egypt* (reviewed Bulletin 43); *Women Travelers in Egypt* (reviewed in Bulletin 54); and *A Cairo Anthology* (reviewed in Bulletin 58), which is a companion in style and format to this book. A seventh, *Women Travelers on the Nile*, is due later this year. Both editors know the source material well and some of the same authors from the earlier volumes provide material for this one.

Browsing through the pages of *A Nile Anthology* members will enjoy both the familiar and the new. Altogether 42 writers (11 of them women) and one anonymous 'Modern Traveller' of 1827, are represented and the thumb-nail sketch biographies in the back are a veritable roll-call of travellers and writers long familiar to ASTENE members – above all the redoubtable Amelia Edwards. Sometimes the passages are prose poems, such as that by Pierre Loti on the song of the shaduf; or somewhat 'purple', as that from Eliot Warburton; and sometimes purely informative and quite mundane. Most of the longer passages are by the women observers; perhaps they had more time to write, or perhaps they were inclined to describe domestic arrangements in more detail while the men enumerated the creatures, which they hoped to hunt (apart from Florence Nightingale's turkey in Luxor). Quite the longest passage is Vivant Denon's description of the West Bank at Luxor.

The selections are not in chronological order within the categories – The Nile; Arrangements for Traveling (sic); Weather Conditions (including fatal storms witnessed by John Lloyd Stephens and Florence Nightingale in 1836 and 1849 respectively); Nile Creatures; Up to Luxor; Luxor; On to Aswan; The Cataract and Nubia. Nor are they in order of length, and some of the selections are very short; so one must accept that the extracts are collated serendipitously. I didn't agree with all the categorisations; for example, I would not have put Ebn Haukal talking about the source and water quality of the Nile under "Arrangements for Travel" – but that is a quibble.

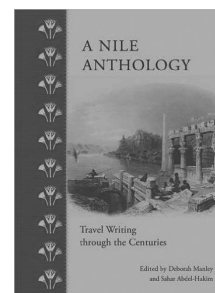
The sepia tinted illustrations are all from *The Nile Boat, or Glimpses of the Land of Egypt*, by W.H. Bartlett¹, from the AUC rare books collection (Bartlett illustrations have been used in some of the earlier anthologies). After each chapter heading there is a small explanatory note by the editors, which would not be needed by most ASTENE

members but must be helpful to a novice. The earliest passage dates from 960 AD (Ebn Haukal) and the latest from 1990 (Deb Manley's own piece), though the majority are from the nineteenth century. But if you did not know that Ibn Jubayr was writing in 1183 you might think his detailed measurements and description of Akhmim were produced by a Napoleonic savant, so modern is his take on what he saw and wondered at. Some passages have a grandiose sweep, some are intimate, such as Constance Sitwell's musings on a bunch of flowers. If one purpose of an anthology is ultimately to send the reader to the original source, then I was most enticed by John Lloyd Stephens's observant eye and clear narrative prose.

Anyone who has travelled on the Nile, whether by dahabeeyah, smaller cruise boat, or on the large "tourist factories" will find something in these passages which resonates with their experience, though it is ironic that it was safer for John Fuller in 1819 than it might be today and even then travellers complained of the crowds! The sources are listed in a bibliography at the end of the book, all except Deb Manley's own publication and that of Robert Hay. This means the flow of writing is not interrupted by notes on the origin of a passage; so the reader can concentrate on the writing without distraction.

I would call this a "Commonplace" book, a magpie's collection of gems (the book is really too short to need an index). And in that sense it would be a good traveller's companion. Something you dip in and out of depending on whether you are waiting five minutes to board your steamer, or whiling away the long idle hours on the river. Some of the editors' previous anthologies have been published in paperback. But this hard-back version is charmingly produced, and of handy pocket size, though a silken book-mark would enhance the reader's pleasure. Of course it really doesn't matter where you choose to read or where the book falls open. Go where the current takes you....

Sheila McGuirk



¹ London, Arthur Hall, 1849

QUERIES AND REPLIES

From Wolfgang Petz:

ASTENE Bulletin no. 47/ 2011 notes the death of Hugo von Dumreicher, last descendant of a famous European-Egyptian family from Alexandria. The Dumreichers came from Kempten in Bavaria to Egypt. As the Dumreichers held close connections to Britain in later times, there might be a chance to find information about the family and descendants by ASTENE. As I am preparing a study about Hugo von Dumreicher's ancestor Daniel von Dumreicher (1791-1848), merchant, Danish consul and agent of antiquities, I would be grateful for any hints about the estate of the Dumreicher family, especially portraits or letters. Please contact: Wolfgang Petz, drwolfgangpetz@t-online.de

From Bonnie M. Sampsell:

I am investigating an early-Dynasty 22, yellow wooden coffin in the collection of the Wayne County Historical Museum in Richmond, Indiana. The decorated coffin (and a contemporaneous mummy) were purchased in Cairo in 1929 from E. Hatoun, an antiquities dealer. I would like to learn more about E. Hatoun: its years of operation, its reputation among foreign travelers and collectors, and anything else that might be relevant to their stocking of this item. Please reply to me at BLSAMPELL@AOL.COM

From Derek Janes of Duns Historical Society:

Does anyone know about travels through Egypt from India by Alexander Dow of Eyemouth? See https://en.wikipedia.org/wiki/Alexander_Dow. His plays contain much about Egypt and the Middle East. He also travelled back across the Syrian Desert with Coote but he is not mentioned in Coote's account. Did he even author Coote's account? Did Dow meet Baldwin in Egypt or travel via the Red Sea route from India?

ASTENE member Robert Morrell asks:

Has any Bulletin or newsletter contained anything about C. F. Volney, the radical French savant who spent three years travelling in Egypt and Syria? I have just purchased a copy of the English translation of his, *Voyage en Syrie et en Égypte : pendant les années 1783, 1784 et 1785*.

From Janet Starkey

A second son of a laird Pringle of Clifton Park, Linton, in the Scottish Borders, was apparently kidnapped by pirates and lived for some time in Tunis, though he eventually escaped. He is mentioned in a rather spooky story; see <http://www.mysteriousbritain.co.uk/scotland/roxburghshire/hauntings/clifton-park-linton.html-0>, but it would be interesting to know if any travellers in the region met him in Tunis.

Finally, ASTENE member Nicholas Postgate has 2 books which may be of interest to ASTENE members. They are:

Thomas Walsh, *Journal of the late campaign in Egypt: including descriptions of that country, and of Gibraltar, Minorca, Malta, Marmorice, and Macri*; with an Appendix; containing official papers and documents. London: Printed by Luke Hansard, for T. Cadell, Jun., and W. Davies, in the Strand. viii, [20], 261, 145* [Appendix] pp. 45 maps and drawings. Institutional bookplate.

Robert Thomas Wilson, *History of the British Expedition to Egypt; to which is subjoined, a sketch of the present state of that country and its means of defence*. Illustrated with [a few, JNP] maps and a portrait of Sir Ralph Abercromby. London 1802. xxi, 354 pp. Boards detached.

The books are for sale to a good home. Offers are invited and Nicholas can be contacted by email on jnp10@cam.ac.uk, or you can write to him at: J.N. Postgate, Trinity College, Cambridge CB2 1TQ

Unless otherwise indicated, send replies to the bulletin editor: bulletin@astene.org.uk

ARTICLES

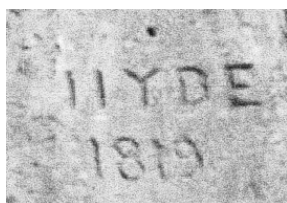
John Hyde: Travels and Graffiti

Born: circa 1780 in Manchester.

Died: 24 April 1825 of cholera at Moorhedabad in Bengal.

The following is an extract from David Kennedy's blog, *East of Jordan: Travellers East of Jordan in the 19th Century*. (<https://eastofjordan.wordpress.com/tag/jordan/>)

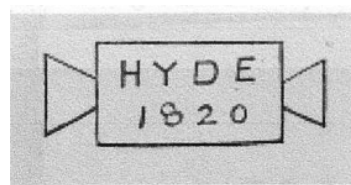
'Hyde is well-known from Giovanni Finati's account of his travels in Egypt and the Levant as dragoman for several British visitors (1). In 1819 Hyde was in Egypt and cut his name and date on a temple at Karnak and a stele at Aswan – 'HYDE 1819'. Someone he knew at that time was William Bankes and there is a letter from Hyde to Bankes in the latter's archives at Kingston Lacey in Dorset. He was writing from Cairo in October 1819 about his recent visit to St Catherine's Convent in Sinai and his failure to find a text Bankes had seen. In June-July 1820 he appears in the pages of Henniker's account of his travels in Palestine and we learn there that when Henniker was robbed, one of the items he never recovered was a book of Hyde's that "contained his journal to the Oasis" – presumably Siwa. The British Library has many of Hyde's papers including journals relating to some of his travels in the Levant in 1820 and 1821 – Lebanon, Syria (including Palmyra) and Persia. By 10 June 1822 he was at Poona in India (where he died of cholera at Moorshedabad in Bengal on 24 April 1825).



Hyde's name and date carefully incised in the surface of the temple at Karnak (Photo: Alan Fildes).

None of the surviving documents just cited include a visit 'east of Jordan' but he can in fact be placed at three locations there. In 1863 the French expedition of Félicien de Saulcy recorded that when they reached the Nabataean temple at Al-Qasr in Moab, they discovered "we are not the first who visit it,

for we read on the vestibule wall name HYDE, followed by 1822." A few months later while in Amman and examining the Umayyad palace on the citadel who did they meet again but 'HEYDE (sic)'. In 1882 Captain Conder (Claude Reignier Conder, 29 December 1848 Cheltenham-16 February 1910 Cheltenham) guided two British royal princes through the region including a visit to Salt where he recorded near a spring just south of the town "A small tablet, painted in red with the name of an early explorer, was observed on the side wall of this monument (= tomb/ chapel)."



A painted graffito on a Roman tomb/ church at Salt. Drawing: C. Conder 1882: 217.

There is a conflict with the dates and – unless we posit two trips east of Jordan, the year 1820 fits best with what else we know of his itinerary. Whichever year it was, Hyde is one of the very earliest western travellers in what is now Jordan and surely stimulated by his time spent in Egypt with Bankes and Finati who had been in northern Jordan in 1816 and 1818. Was he – like the handful of earlier western visitors to Al-Qasr, going to or coming from Petra?

(David Kennedy, *East of Jordan*)

The following references to Hyde are from *Narrative of the Life and Adventures of GIOVANNI FINATI, Native of Ferrara; who, under the assumed name of Mahomet, made the campaigns against the Wahabees for the recovery of Mecca and Medina: and since acted as interpreter to European travellers in some of the parts least visited of Asia and Africa*. Translated from the Italian, as dictated by himself, and edited by William John Bankes, Esq., Two Volumes. Volume II.. London: John Murray, Albemarle Street. 1830.

Their number was augmented by two additional persons quite at last, who were a Mr. Hyde (an English gentleman not previously known to Mr. Bankes) and his Greek servant, (Papandriopulos Demetrios 1780-1860; = d'Anastasi Giovanni) (p. 320)

[...] excepting Mr. Hyde, whose state of health was so extremely weak that it greatly added to our difficulties, and sometimes we hardly thought that we should have kept him alive (p. 327)

This was sufficiently fatiguing, as being all a deep sand; but none seemed to suffer much in the march excepting poor Mr. Hyde, who was very feeble. Some spirits were among Mr. Hyde's portion of the baggage, and of this our host partook openly and freely, and without scruple, as long as it lasted, which sometimes was the means of bringing him into great good humour; and Mr. Bankes, who still would not abandon his favourite object of proceeding much further, did his utmost to avail himself of such happy moments in bringing forward both arguments and large offers in order to accomplish it (p. 331-332)

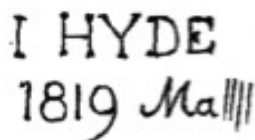
But when all the rest were prepared to start, it was found, and Dr. Ricci (Alessandro) pronounced it, quite impossible, that Mr. Hyde could have strength to walk the journey; therefore, with considerable delay and difficulty a single hired camel was found for him, which served also to furnish now and then an occasional ride to one or other of our number, perched up behind (p.335)

[...] even the sick man, Mr. Hyde [slid] off from his tall beast, to take his full share in this administration of summary justice (p. 338)

Multiple examples of Hyde's graffiti are reproduced below, from the following sources:

Warren Dawson – Notebooks, MSS 56319, 625C. Names carved on the rock of Abu Sir, near the second cataract:

James Augustus St. John, *Egypt and Mohammed Ali or, Travels in the Valley of the Nile*, In two volumes.- London 1834, Volume I, p. 479: J. Hyde, 1819.

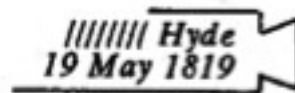


RDK 856: The Temple of Semna, Interior. (Khartoum)

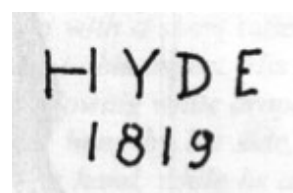
“We were pleased to observe on the wall, among numerous more modern inscriptions, the name of a fellow countryman: Hyde, March 3, 1819” (Waddington and Hanbury p 306)



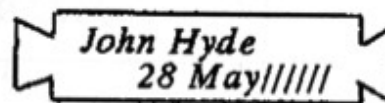
RDK356: The Kiosk of Qertassi.



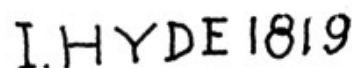
RDK869: Philae, Temple of Isis, First Pylon, top.



RDK544: Gebel el-Silsila, Rock



RDK378: Edfu Temple, Roof.



RDK78: Elkab – The Rock Tombs, Tomb of Ipusonb.



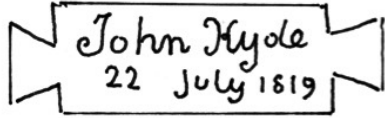
RDK375: Thebes – The Ramesseum, South east



RDK590: Dendera – Outer Hypostyle, East Osiris chapel, outer room.

HYDE
1819

RDK1100: Dendara – Outer Hypostyle, Column.



John Hyde
22 July 1819

RDK589: Dendara – Birth house.

Frédéric Cailliaud's account of Hyde, in *Voyage a Meroé, au Fleuve Blanc*:

Meeting with Mr Hyde, in Qasr. On 4 February 1820, Arabs came to tell me that a European had arrived. I eagerly went over to his tent! It is so unlikely and rare that two European travellers meet in this immense desert! It is so nice for them to be able to talk! It was an Englishman, Mr Hyde, who, after visiting the antiquities of Egypt and part of those of Nubia, had gone to the oasis of Khargeh and that of Dakhel. Mr Hyde easily endured the deprivation and fatigue of the desert; he spoke to me about the lively surprise he experienced when seeing the great temple of Khargeh; these days travellers show great eagerness to traverse the oasis of Thebes, and they forget the deprivation and fatigue of the desert. Already, in one year, five travellers had visited this oasis (Cailliaud, p. 181)

Mr Hyde was in the company of several of his domestic servants; we gathered to overcome his stubbornness; and since nothing could calm him down, in the end we had to take him away by force. The sheik, having been informed, arrived and put an end to this scene. During this time, I completed my operation: He did not get any present; but I gave the women and children a few trinkets, small mirrors and glass pearls to make necklaces (Cailliaud p. 182-183)

On the 6th, Mr Hyde said goodbye to us; we had spent three pleasant days together, and had shared our provisions in a brotherly way. This traveller was headed for the Fayoum to visit the antiquities, from there on to Cairo in Syria (Cailliaud, p. 185-186)

Later in the same year arrived Hyde, a rich Englishman with antiquarian leanings, who had done the tour of Egypt and Nubia and was returning with a large retinue, by way of the Western Oases, to Cairo on his way to further travels in Syria. Jones

copied "I. HYDE 17. Decr 1819 at Ain Amur, and "I.HYDE 1819" at Deir el Hagar. At this latter site he also copied a graffito in modern Greek which, being translated, reads: "KYRIAKOS ROVETMES" (perhaps Rovides), from the island of Seriphos, "DECEMBER AA, 1819". Assuming that Rovides used the old-style calendar, this date would be December 23rd New style, or just about the time that Hyde would have arrived at Deir el-Hagar, and I have no doubt that this island Greek was Hyde's dragoman. (KYRIACO PORITHI, Greek servant and interpreter) (Eustis, *Ed Dakhleh Oasis* p. 4) Proceeding at a leisurely pace Hyde took the Farafra road from el-Kasr ed-Dakhil and arrived in el-Bahriyeh Oasis on February 4th, 1829, where Cailliaud met him.

The following inscription appears on Hypostyle N: I. HYDE. DEC. 1819, and inside the great gateway is: HYDE. 1819. Little is known about Hyde after this point in his journey. I had supposed that he had travelled from some point in Upper Egypt to El Khargeh and then proceeded northward through the other oases. However, it would appear that he entered Ed Dakhleh from the north, arriving at Deir El Hagar on December 11, 1819, at Ain Amur on December 17 and at Hibis on December 19. He then must have retraced his steps, for he was in El Bahriyeh on February 4, 1820, on his way to Cairo, after his return to England, and he communicated his copies of Greek inscriptions at Hibis to Henry Salt, who published them in the classical journal, 1821, see part II 1 and 25 (See Eustis, *The Temple of Hibis* p. 59).

Other references to Hyde include:

Serge Sauneron, *Quelques sanctuaires Egyptiens des oasis de Dakhleh et Khargeh*. Cahiers d'histoire Egyptienne, Série VII Fasc. 4, 5 et 6, Décembre 1955. Le temple de Qasr el-Ghoueta. p. 289: HYDE 1819. Le temple de Qasr ez-Zayan, p. 291: Hyde 1819. Le temple de Douch, p. 292 : HYDE 1819. (La porte monumentale). P. 293: HYDE 1819. (Sur un architrave).

Michel Dewachter, BIFAO 70 (1971), p.117, Maharaqa: JOHN HYDE 11 APRIL 1819. Dakke: JOHN HYDE 14 APRIL 1819. Qertassi: JOHN HYDE 29 APRIL 1819. Ramesseum: I. HYDE 1819. Tombe de Ramses III.

Eugene Cruz-Urbe, Hibis Temple Project, Volume 3, The Graffiti from the Temple Precinct, San Antonio 2008. p. 49 HYDE 1819 HYDE 1819. p. 103, I. HYDE DEC 19, 1819.

And finally, Giovanni D'Athanasī's account states: "The next day our man returned upon a raft, accompanied by two Nubians, who swimming beside it, pushed it forward: this manner of crossing the river is generally a very hazardous one. Messrs. Banks and Beechey were the first who got upon the raft, and having landed upon a little island they sent it back to fetch our baggage; I and the janissary swam beside it, resting our arms upon it occasionally. Mr. Hyde, at one moment, was nearly perishing, in consequence of being carried away by the violence of the current, and only saved himself by grappling upon a shingle bank. This accident so alarmed him that he fell seriously ill, and was within an ace of dying. After landing, we found that all our baggage was wet; and not being able to procure any cattle, we were obliged to stop five days where we were' (D'Athanasī, p. 45)

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- Deborah Manley and Peta Ree, *Henry Salt: Artist, Traveller, Diplomat, Egyptologist*. London: Libri Publications, 2001, p. 167
- Patricia Usick, *Adventures in Egypt and Nubia: The Travels of William John Bankes (1786-1855)* British Museum Press, 2002 p. 98
- G. Waddington, B. Hanbury, *Journal of a Visit to Some Parts of Ethiopia*, London: John Murray, 1922

Roger O. De Keersmaecker

Sir Francis Ronalds' 1818-20 Grand Tour

Scientist and engineer Francis Ronalds (1788-1873) was knighted late in life for his invention of the electric telegraph in 1816. He was born in the City of London but spent more than 12 years of his life abroad. Like many well-read and creative men of the period, he had broad interests that encompassed the classics, geography, politics, music, architecture and art; travel fed these passions and provided opportunities to pursue new ideas in different environments.

Ronalds embarked on his Grand Tour in 1818 and arrived in Alexandria in January 1820 via Sicily and Malta. After seeing the pyramids, he left from Damietta to spend Easter in the Holy Land. From Acre he went in mid-April to Cyprus and then sailed up the Turkish coast, reaching Istanbul in June 1820. He departed the region through Greece and Northern Italy. Ronalds was the first Englishman to travel up the Mahmoudiyah Canal to the Nile and was an early British visitor to Mt Olympus in Cyprus. He wondered if he was the first person of the Unitarian faith to make the pilgrimage to Jerusalem.

A top-down analysis of the tour, encompassing his motivations, itinerary, activities and achievements, is provided in a biography of Ronalds being published by Imperial College Press.¹ His sketches and detailed journals have recently been published on the web² with the kind permission of the Institution of Engineering and Technology (IET) Archives. The present author would welcome any input on her transcript of the original narrative and its editorial commentary.

Ronalds' writings reflect his wide interests. The scientific thread is exemplified by his fascination with the 'extraordinary' mirage he saw for the first time at Damietta.¹ He spent two days studying it before correctly describing the physics behind the phenomenon. He also enjoyed observing people and customs and documented numerous quirky events – he saw much that appalled him but even more that amused. He found Egypt 'enchanted' and considered the 'unbounded fertility' of the Nile to be a destination for British emigration superior to America.³

He embarked on his tour alone, although he acquired the services of Ferdinando Beccari in Alexandria to assist in his interactions with the local people. He also encountered numerous other travellers along the way. One of these was George

Waddington – Ronalds met Waddington in Palermo and again in Athens, where he was accompanied by Barnard Hanbury, co-author of his *Journal of a Visit to some parts of Ethiopia* (1822).

Ronalds toured Sicily with Joseph-Antoine de Gourbillon and was the cause of the comment in de Gourbillon's book *Travels in Sicily and to Mount Etna in 1819* (1820) that 'to have for a companion one whose humour, opinions, and manner of seeing and feeling, are in direct opposition to one's own, is one of the greatest of human miseries'. Ronalds and de Gourbillon climbed both Vesuvius and Etna together during eruptions but relate their experiences quite differently – Ronalds is much more matter-of-fact in his accounts.

They were joined for a time by Ronalds' good friend Sir Frederick Henniker. The three 'shook hands upon a compact to meet in Egypt'⁴ but de Gourbillon changed his mind and Ronalds was delayed by monetary and bureaucratic problems; he and Henniker were not able to synchronise schedules despite the efforts of their go-between Peter Lee, the British Consul in Alexandria. Ronalds later assisted Henniker with his book *Notes during a visit to Egypt, Nubia, The Oasis, Mount Sinai and Jerusalem* (1823), analysing a fragment of the casing on the Second Pyramid that Henniker had climbed and advising on the drawing for the title page. He regretted that Henniker did not include more of his drawings in the book. Several of Henniker's original sketches, and Ronalds' copy of another, are held in the IET Archives.

Ronalds met George Francis Grey in Jerusalem, where he developed a way to preserve the papyri Grey had collected on his travels up the Nile with Henniker.⁵ Grey later presented these papyrus manuscripts to Thomas Young, who noted they were 'in excellent preservation'.⁶ One proved particularly valuable for him in the quest to decipher hieroglyphics.

Ronalds' sailing companions in the Aegean Sea included Walter Stevenson Davidson. Davidson had imported merino sheep into Australia with his friend John Macarthur, the renowned wool industry pioneer, and before his travels in the Eastern Mediterranean was dealing in opium and other commodities in Canton. Ronalds was most grateful to him for lending him money to continue his journey after his letter of credit did not arrive from London. Ronalds and his new friend spent time in

Athens with James Mangles and Charles Leonard Irby. He looked forward to reading their book *Travels in Egypt and Nubia, Syria, and Asia Minor, during the Years 1817 & 1818* (1823), which he was certain would give 'an ungarnished faithfull [sic] relation' of their travels.⁷

A final travelling companion was Giovanni Belzoni, who shared with Ronalds material for his forthcoming book *Narrative of the Operations and Recent Discoveries within the Pyramids, Temples, Tombs and Excavations, in Egypt and Nubia* (1820). The two became good friends. Ronalds had some involvement in the creation of two commemorations to Belzoni's archaeological achievements. In 1821 he and Henniker introduced Belzoni to artist William Brockedon so that a profile of him could be made.⁸ A medal depicting the likeness was cast a short time later by Sir Edward Thomason.⁹ Nearly forty years later, in 1859, Ronalds visited sculptor Rinaldo Rinaldi in Belzoni's home town of Padua, who was using the medal as the basis for a much larger relief. Ronalds advised Rinaldi that 'the countenance was too aged'¹⁰ (Belzoni had died in 1823) and the sculptor agreed to alter it. It remains on display today.

Ronalds put considerable effort into creating his own illustrated book on his travels, but it was not completed. He did publish some of his scientific observations in the technical literature and other experiences triggered several of his later business ventures.

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Ronalds' sketch of a fragment of a temple in the ancient Greek city of Halicarnassus at Bodrum, Turkey (May 1820). Source: IET 1.1.9

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2. www.sirfrancisronalds.co.uk
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The Death of Amelia Edwards – and the grave of Belzoni’s god-daughter

An error that has been perpetuated in all four editions of *Who Was Who in Egyptology* (1951, 1969, 1995 and 2012) is that Amelia Edwards (1831–1892) ‘died in her home ‘The Larches’, Westbury-on-Trym, 15 April 1892’. While the date is correct, she actually died in the seaside resort of Weston-super-Mare, 25 miles to the southwest, whence she had presumably gone in the hope that the sea air might improve her failing health. According to her death certificate, the cause of her death was pneumonia, following two months of bronchitis and two months of ‘exhaustion’. It occurred at 3 Royal Terrace (now 5 Knightstone Road), overlooking the sea, and a ‘lodging house’ that appears to have functioned as a nursing or convalescent home. It, along with the rest of the former Royal Terrace, is now part of the Royal Grosvenor Hotel. Amelia’s death was registered by her old friend Kate Bradbury (1852–1902), who would marry Francis Llewellyn Griffith in 1896, and whose private means were crucial both enabling her husband to carry forward his research and in their contribution to the eventual establishment of the Griffith Institute in Oxford.

Amelia was buried nearer home in Henbury Churchyard, in a grave that already held the bodies of her long-time companion, Ellen Drew Braysher (née Young, 1804–1892) and the latter’s daughter, Sarah Harriet (d. 1864 – see *Bulletin* 45, pp. 16–17). However, a grave in Weston with an Egyptian affiliation is that of Selina Belzoni Tucker, who died at 71 Orchard Street in the town, aged 72, on 27 April 1893. She had been their heir of Giovanni Belzoni’s widow, Sarah, and received the collection of Seti I watercolours and Belzoni’s surviving notebook, which on her own death passed to her distant cousin Sarah Ann Wilson (née Tucker, 1844–1921), whose son, Charles Edward Wilson (b. 1872), gave them to Bristol City Museum & Art Gallery in 1900 (see *Bulletin* 55, p. 14). Selina had lived for some years with her sister, another Sarah Ann, and both had apparently reserved almost adjacently-numbered graves in Weston’s Milton Road cemetery. However, presumably unknown to the sisters, Sarah’s grave, the first to be occupied was at the extreme end of one row, so that her sister was laid to rest almost as far away from her as is physically possible, at the beginning of the next row, on the far side of the cemetery! Their joint monument lies, now flat on the ground, over Sarah’s resting place (plot 3006), while Selina’s (3004) is unmarked, and now shares

the grave with an unrelated member of the Hurman family, as the grave had not been purchased and thus was re-used (information courtesy Theresa Donald, Amenities Officer, Weston-super-Mare Town Council).

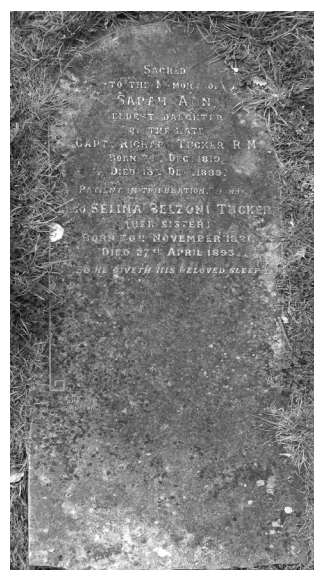
Aidan Dodson



The front of the former Royal Terrace, now the Royal Grosvenor Hotel. Number 3, where Amelia Edwards died, is marked.



The entrance to 3 Royal Terrace, now 5 Knightstone Road.



The monument to Sarah Anne and Selina Belzoni Tucker. (all images by Aidan Dodson)

RESEARCH RESOURCES

Several ASTENE members now have websites reflecting their respective research activities. These are:

Tessa Baber, *The Mummy Pits of Ancient Egypt*:

<http://www.mummy pits.com/#!blog/q0ny9>,

This site serves as an introduction to the mysterious burial phenomenon of the 'mummy pits.' These mass-burials of mummies were once a characteristic feature of Egypt's burial landscape, but they now appear to have disappeared. What happened to these 'pits' and how can we learn more about them? Early travellers hold the answer...

David Kennedy, *East of Jordan: Travellers 'East of Jordan' in the 19th Century*:

<https://eastofjordan.wordpress.com/>

'East of Jordan' is the title of an upcoming book about 19th century western travellers who made the journey into what is now Jordan. This is the blog on which that book will be based. Of particular interest are those who went to Petra, the remarkable Nabataean and Roman city and wonder of the world rediscovered to the West by Burckhardt in 1812, and those who explored the Roman cities and villages of the Decapolis in the northwest. The journals, diaries, sketches, paintings and photographs offer insights into their remarkable experiences, hardships and delights in a mysterious and ancient land, and the peoples and places encountered.

Daniele Salvoldi, *Early Explorers in Egypt and Nubia*: <http://earlyexplorersegypt.blogspot.ie/>

This blog is intended both as an instrument for researchers on early explorers in Egypt and Nubia, providing useful tools in the On-line Resources section (On-line books, Archives, Map Collections, Photo Collections, etc.), and as a place to publish original documentation and research on the subject (i.e. List of travellers, Accounts, Letters, etc.).

Roger de Keersmaecker, *Travellers Graffiti from Egypt and the Sudan*:

<http://www.egypt-sudan-graffiti.be/>

Roger is well-known to bulletin readers for his complex and impressive research into travellers' graffiti. His website contains a number of articles on various travellers.

Emmet Jackson, *Irish Egyptology*:

<http://www.irishegyptology.com/>

The Irish Egyptology research project was initiated by Emmet Jackson in order to document, in biographical essays, the contribution of Irish travellers and academics to the study of Egyptology. While many of these are not, by modern definitions, Egyptologists, their interest in ancient Egypt and the varied ways in which they expressed this curiosity are part of the history of Egyptology and Egyptomania. The function of the 'Irish Egyptology' project is to trace and document the collections, correspondences, diaries, photographs, and paintings of these 'Irish Egyptologists' and to shed light on the social history surrounding these people. Several new articles have just been added.

FOOTPRINTS

Women Travellers

International Women's Day was on March 8, and ASTENE marked the occasion with 'The Women behind Petrie Excavations', a joint Petrie Museum and ASTENE event, on March 5. This bulletin issue accordingly features a special section celebrating women travellers and archaeologists.



Emma B. Andrews

Mrs Emma B. Andrews travelled in Egypt between 1889 and 1913 as the companion of Theodore M. Davis, keeping detailed journals during this period. Davis was granted the concession to excavate in the Valley of the Kings, and Emma's writing provides an eye-witness record of the opening of many significant tombs in the early years of the Twentieth Century. Davis and Andrews' boat, the 'Beduin', became something of a social nexus for the foremost Egyptologists and scholars of the day, who stopped by on a regular basis. Emma notes one such visit by the garrulous E. A. Wallis Budge, then Keeper of Egyptian Antiquities at the British Museum:

January 11th, 1903

Dr. Budge came to dine - he was very interesting and amusing - and talked from the time we sat down to dinner, until after eleven when he went home. All his talk was upon his experience in Mesopotamia. He said such an amusing thing of Petrie - some years ago he (Budge) was in Egypt, and Petrie joined him and his friends somewhere along the river, after a journey of some days in a native boat. "He was dirty, verminous, and saving your presence, Madame, as odouriferous as a pole cat."

Sarah Ketchley
Sarah L. Ketchley, Ph.D
Egyptology & Digital Humanities

Websites: www.emmabandrews.org
www.sarahketchley.com

Lady Elizabeth Butler on the Nile

I had read many books of travel on the Nile and knew what to look for. Is there not a charm in knowing that some city, some temple, some natural feature you have tried to realize in your mind is about to appear in very truth just round that bend of road or river? You are going to see in a few minutes that historic thing itself, not its counterfeit in a book, but it. And so, as we neared Luxor towards evening, I looked out for Karnac on the left, and lo! the first pylon glided by. My first pylon! How many like it I was to see before I had done with Old Nile. (p. 56)

Butler, E. (1909). *From Sketch-book and Diary*. London. Adam and Charles Black, Soho Square, W

Sarah Belzoni

Mr. B. had but just time to put me in a house, where he was informed there was a room on the top for me; he was then obliged to sail to Esne, to secure the boat. This was the first time I had ever been left alone with the Arabs without an interpreter or an European, with about twenty Arab words in my mouth. What they denominated a room, consisted of four walls open to the sky, full of dates put to dry in the sun, an oven in one corner, a water jar, and a fire-place of three bricks for a pot to stand on, without a chimney; and this place not to myself, as it was the apartment of the women. I never in my life felt so isolated and miserable, in a violent fever, exposed to the burning sun; besides the torment to have all the women of the village coming out of curiosity to see me. At last I began seriously to think of inclosing one corner this place for myself: it fortunately happened to be market day; I sent to buy some mats, and with the help of the women (I was going to say), who did more harm than good, I made me a comfortable little room, inclosed and covered over: I had all my things taken in. Beside the pleasure to be by myself, I had the additional luxury of two ounces of tea, which I had received from Cairo by return of a courier. I felt more content at that moment than I now should in the first palace in Europe (p. 449)

Belzoni, G. and Belzoni S.,(1820). *Narrative of the operations and recent discoveries within the pyramids, temples, tombs, and excavations, in Egypt and Nubia; and of a journey to the coast of the Red Sea, in search of the ancient Berenice, and of another to the oasis of Jupiter Ammon*. London, John Murray.

Lady Harriet Kavanagh on the Nile

Today we drifted down the stream. Soon after starting we saw an English boat sailing up & having sent Ismail to ask if there were letters for us the boat came alongside of ours and a lady who announced herself to be Harriet Martineau came on board sat down for about an hour and told us all the latest news. She introduced her fellow travelers, Mr & Mrs Yates and Mr Ewart & made herself very agreeable. When she took leave it was with the mutual hope of meeting again at Thebes where we all intended to spend some time. In the course of the day we meet four English boats but they brought no letters for us

Kavanagh, H. Diary (1846-1847). *Journal of tour to Middle East, 1 Oct. 1846 – 6 May 1847*. Borris House Archives, Borris House. Co. Carlow Ireland.

Marguerite A. Power in Egypt

'The Grave of a City'

A tract of Egyptian desert sand
Sweeping in undulating swells,
A low sea-beach without pebbles of shells,
Patches of meagre sun-burnt grasses,
Through which the sea-wind whirrs as it passes,
Across the desolate strand. –
Fragments of marble, grey and white,
Basalt like iron and black as night;
Rich red porphyry and verb-antique,
And here and there the skull of the Greek
That crumbles to dust in your hand. –
For when a fellah has need of stones
To make his miserable den,
He goes and robs the buried men;
And in the great Necropolis
You come here and there on a deep abyss,
In whose sides are many a broken tomb;
And if you peer into the inner gloom,
You may see these dead men's bones.-
Beneath a sandy shell-less shore
Lies scattered with fragments of masonry,
And marble pavements the Romans of yore
Spread out to make a dainty floor
For their baths in the tideless sea.-
Like a dolphin in the throes of death,
Those Mediterranean waters lie,
Dyed with violet, green, and blue,
Gold, and amber, and every hue,
By the angry evening sky.-
Down from the lowering purple cloud,
Suddenly drops the scarlet sun;
And a scarlet flash from the evening gun,
And a burst of sluggish smoke snow-white,
And a thunder sullen and loud,
Come over the sea, and the day dies down
To his grace in the wave with an angry frown;
And I wander home through the night,
Alexandria, 1862. (pp. 154-155)

Readers of Marguerite Power's travel narrative should note that the irony of Power's disdain at the Fellaheen as 'he goes and robs the buried men' is missed by the author as she herself writes 'at the mouth of a newly-opened tomb we dismounted, and looking in, found it contained the un-coffined remains of two bodies. I very much wished to bring away the skulls, which as they lay seemed quite perfect, but on being taken out they crumbled to pieces in our hands. Before I left Alexandria, however, Dr. S- made up for my disappointment in this matter by giving me one he found in the Necropolis' (pp. 148-149)

Power, M. A. (1863). *Arabian Days and Nights; Or Rays from the East*. London, Sampson Low, Son, and Co.

Emmet Jackson

Mary Seacole

On a recent visit to the J. Paul Getty Museum at the Getty Centre in Los Angeles, Peta Ree espied this bust of Mary Seacole by Henry Weekes. An extraordinary Jamaican woman, Mary Seacole traveled extensively in Central and South America, where she learned to treat yellow fever and cholera. During the Crimean War, she followed the troops as a sutler, one of the many people offering hospitality services and running inns, bars, and restaurants. In the Ukraine, in addition to running a hotel, she supplied medical services to British troops on the front line, remaining even longer than her fellow nurse Florence Nightingale. After the war, Seacole published her autobiography, *The Wonderful Adventures of Mrs. Seacole in Many Lands*, which became a huge popular and commercial success. See <http://www.getty.edu/> for further details.



Bust of an African Woman (based on an image of Mary Seacole [1805 - 1881]), 1859
image courtesy of the J. Paul Getty Museum

Lucie Duff Gordon at Thebes

Letter to Sir Alexander Duff Gordon,
February 11, 1863.

I long to bore you with travellers' tales. I have learned a new code of propriety altogether; "Cela a du bon et du mauvais," like our own. When I said "my husband," Omar blushed, and gently corrected me; when my donkey fell in the street, he cried with vexation, and on my mentioning it to Hekekian Bey, he was quite indignant. "Why you say it, ma'am? that shame!" – a *faux pas* in fact. On the other hand, they mention with perfect satisfaction and pleasure all that relates to the great source of honour and happiness, the possession of children. A very handsome and modest young Nubian woman, wishing to give me the best present she could, brought a mat which she had made and which had been her marriage bed. It was a gift both friendly and honourable, and as such I received it.

Omar translated her message with equal modesty and directness. He likewise gave me a full description of his own marriage. I intimated that English people were not accustomed to some words he used, and might be shocked; upon which he said, "Of course I not speak my hareem to English gentleman, but to good lady, can speak it." "Good bye, dear " No, that is improper, I must say, " Oh, my Lord," or " Father of my son! " (54-55)

Lucie Duff Gordon, *Letters from Egypt*, 1863-1865, (London, 1865) Cambridge University Press, 2010.

Gertrude Bell in Baghdad

To F.B.
Baghdad, March 14th, 1920.

Until quite recently I've been wholly cut off from [the Shias] because their tenets forbid them to look upon an unveiled woman and my tenets don't permit me to veil... Nor is it any good trying to make friends through the women - if they were allowed to see me they would veil before me as if I were a man. So you see I appear to be too female for one sex and too male for the other.

To H.B.
Baghdad, December 4th, 1920.

I wish I kept a diary. My only record of this time is my letters to you...

Yesterday afternoon I rode out to Kadhimain to see an old Persian Princess. Banu Ozma is her title, and she is a daughter of Nasr al Din Shah...

She has come to Kadhimain on a visit and has hired a small house. There I found her in a little room opening on to the Courtyard, carpeted cushioned and curtained to keep out the cold. A charcoal brazier and a parrot in a cage completed the furniture. She was lying on a mattress on the floor, leaning against cushions and covered with a padded quilt. What you could see of her was swathed in black, down to her eyebrows and up to her chin. All that was visible were voluble hands and finely cut face with enormous eyes behind spectacles. She must at one time have been very beautiful; the Kajar women are famous for their looks. She lay there and talked the most exquisite Persian, quick and sweet and faint like the shadow of a wonderful voice. These Kajar Princesses who turn up from time to time, mostly on pilgrimages, are extraordinarily interesting--they are such great ladies--but Banu Ozma is the one we liked far the best. I never saw greater native distinction than in that little old Persian lady lying on the floor.

Gertrude Bell, *The Letters of Gertrude Bell*, Vol. 2, selected and edited by Lady Bell. New York: Boni and Liveright, 1927. A Project Gutenberg of Australia eBook. Web.

Vita Sackville-West

In 1916, Vita Sackville-West lived in Constantinople, where her new husband, Harold Nicholson, was stationed. There she wrote a series of poems which were later published in a collection entitled Poems of West and East. Two of these poems are reproduced here.

From *Poems of West and East* (1917)

Nomads

From the shores of the Atlantic to the gardens of Japan,
From the darkness of the Neva to the courts of Ispahan,
There is nothing that can hold us, hold our wandering caravan.

Leisurely is our encamping; nowhere pause in hasty flight.
Long enough to learn the secret, and the value, and the might,
Whether of the northern mountains or the southern lands of light.

And the riches of the regions will be ours from land to land,
Falling as a willing booty under our marauding hand,
Rugs from Persia, gods from China, emeralds from Samarcand!

And the old forgotten empires, which have faded turn by turn,
From the shades emerging slowly to their ancient sway
return,
And to their imperial manhood rise the ashes from the urn.

We have known Byzantium's glory when the eagled flag was flown,
When the ruins were not ruins; eagled visions have I known
Of a spectral Roman emperor seated on a spectral throne.

We have tasted space and freedom, frontiers falling as we went,
Now with narrow bonds and limits never could we be content,
For we have abolished boundaries, straitened borders
have we rent,
And a house no more confines us than the roving nomad's tent.

Morning in Constantinople

She has an early morning of her own,
A blending of the mist and sea and sun
Into an undistinguishable one,
And Saint Sophia, from her lordly throne

Rises above the opalescent cloud,
A shadowy dome and soaring minaret
Visible though the base be hidden yet
Beneath the veiling wreaths of milky shroud,

As some dark Turkish beauty haughtily
Glances above the yashmak's snowy fold.
Beyond Stamboul's long stretch, a bar of gold
Falls from the sun across the distant sea.

Constantinople, 1916

Vita Sackville-West and Gertrude Bell in Iraq, 1926

*Ten years later, Vita Sackville-West embarked upon a long journey to Teheran, where her husband was stationed, and recorded the experience in her travel memoir, *Passenger to Teheran*. Accompanied by her lover, the poet Dorothy Wellesley, she sailed up the Nile to Luxor, where Howard Carter was excavating Tutankhamen's tomb (though she omits this minor detail from her narrative, as well as any mention of Dorothy Wellesley!). She also visited India and sailed across the Persian Gulf to Iraq before finally arriving in Teheran. The following extract was written on arrival at Baghdad:*

Then: a door in the blank wall, a jerky stop, a creaking of hinges, a broadly smiling servant, a rush of dogs, a vista of garden path edged with carnations in pots, a little verandah and a little low house at the end of the path, an English voice – Gertrude Bell. I had known her first in Constantinople, where she had arrived straight out of the desert, with all the evening dresses and cutlery and napery that she insisted on taking with her on her wanderings; and then in England; but here she was in her right place, in Iraq, in her own house, with her office in the city, and her white pony in a corner of the garden, and her Arab servants, and her English books, and her Babylonian shards on the mantelpiece, and her long thin nose, and her irrepressible vitality. I felt all my loneliness and despair lifted from me in a second. Had it been very hot in the Gulf? Got fever, had I? but quinine would put that right; and a sprained ankle, - too bad! – and would I like breakfast first, or a bath? and I would like to see her museum wouldn't I? Did I know she was Director of Antiquities in Iraq? Wasn't that a joke? and would I like to come to tea with the King? and yes, there were lots of letters for me. [...] (59-60)

She was a wonderful hostess, and I felt that her personality held together and made a centre for all those exiled Englishmen whose other common bond was their service for Iraq [...] We laid plans, alas, for when I should return to Baghdad in the Autumn: we would go to Babylon, we would go to Ctesiphon, she would have got her new museum by then. When she went back to England, if, indeed, she was compelled to go, she would write another book....So we sat talking, as friends talk who have not seen one another for a long time, until the shadows lengthened and she said it was time to go and see the King.

The King's house lay just outside the town; a wretched building in a sad state of disrepair, the paving-stones of the terrace forced up by weeds, the plaster flaking off the walls and discoloured by large patches of damp. The King himself was a tall, dark, slim, handsome man, looking as though he were the prey to a romantic, an almost Byronic, melancholy; he spoke rather bad French, addressing himself in Arabic to Gertrude when his vocabulary failed him. [...] His melancholy vanished as she twitted and chaffed him and I watched them both – the Arab prince and the Englishwoman who were trying to build up a new Mesopotamia between them. "You see", she had said to me, "we feel here that we are trying to do something worth while [sic], something creative and constructive"; and in spite of her deference to his royalty, in spite of the 'Sidi' that now and then she slipped into her conversation, there could be little doubt as to who was the real genius of Iraq. As we drove back into Baghdad she spoke of his loneliness; "He likes me to ring up and ask to go to tea", she said. I could readily believe it.

(Sackville-West 61-62)

Vita Sackville-West, *Passenger to Teheran*, New York: Tauris Park, 2007.

Vita Sackville-West, *Poems of West and East*, (London and New York: John Lane, 1917). www.loyalbooks.com. Web.

Sophia Lane Poole in Cairo

April, 1844
My Dear Friend,

I remember writing, in my simplicity, that I believed Mohammad 'Alee Pasha to have but two wives ; but having been introduced to another of his wives, the mother of Haleem Bey, in his hareem in the citadel, I conjecture that there is yet another, making the full Muslim allowance, namely, four wives [...]

The Kasr appropriated to the hareem of the Pasha in the citadel is a noble mansion, the finest domestic structure I have seen in Egypt. The interior is on the usual Turkish plan. On the ground floor is a spacious saloon, paved with marble of a bluish white, nearly surrounded by suites of apartments which open into it; and on the first floor are rooms on the same plan. Accompanied by my friend Mrs. Sieder, I passed from the principal entrance to a large square

court, and having crossed this, we found ourselves in the lower of the two saloons. We then ascended by an ample marble staircase to the saloon on the first floor. Here a most magnificent prospect burst upon our view : three windows which are opposite the head of the stairs, command the whole of Cairo, and the plain beyond ; and every object of interest to the north and west of Cairo within the reach of our sight lay in picturesque variety before our admiring gaze; the green carpet of the Delta, and the plain of Goshen, terminating the view towards the north. I would willingly have lingered here, but our attendants were impatient to conduct us into the presence of the chief lady.

We found her sitting in a room which was carpeted and surrounded by a divan, attended by three ladies. She received us with much respect and cordiality, and as I had been informed that she had the reputation of being an exceedingly haughty person, I was agreeably surprised by finding in her conversation and deportment the utmost affability and politeness. She conversed with me freely of my children, told me that her son was under twenty years of age, and introduced to my notice two nice little girls, children of the hareem, one of whom presented me with a bouquet. The subject of the number, health, and age of each lady's children is always the darling theme of conversation in the hareems, and truly to a mother ever agreeable. One lady asked me with perfect gravity, whether one of my boys, being thirteen years of age, was married. I conclude she meant betrothed, for the same word is used to express marriage and betrothal. I explained to her that, in England, a boy must become a man before he thinks of marriage, or even betrothal; and that if he entered into the marriage state at twenty years of age, and a girl at fifteen, they would be considered too young. The lady whom I addressed, and her companion, listened with much attention, and one of them earnestly maintained that the English were quite right in objecting to such young marriages as take place constantly in the East (228-230).

Sophia Lane Poole, *The Englishwoman in Egypt: Letters from Cairo, written during a residence there in 1842, 3 & 4, with E.W. Lane Esq. author of "The Modern Egyptians"*. Philadelphia, G.B. Zieber and Co., 1845.

Cathy McGlynn

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ISSN: 1461-4316

Bulletin 67