

ASTENE

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

BULLETIN



NOTES AND QUERIES

Number 80: Autumn 2019

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Editor: Robert Morkot

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and Richard Pococke*, Rachel Finnegan

Cover Illustration:

Alexander Peckover with Robert Barclay, J Herbert Tritton and William Leatham Barclay '*seen as they enjoyed the shade in the Tree of the Virgin*' at Matareyya, Cairo, '*after a most excellent lunch at its base*'. Peckover notes that '*he will be at once recognised by his hirsute appearance and his little cane shod as it is with a couple of pounds of hard iron*'. An illustration from Alexander Peckover's Journal.

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We welcome articles, queries, replies and other related matters from members and interested readers. Please send contributions to the Editor Robert Morkot: R.G.Morkot@exeter.ac.uk

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ASTENE NEWS AND EVENTS

13th ASTENE Conference July 2019

Conference summing up by the President, Jaromir Malek

Ladies and gentlemen:

I think you will agree with me if I say that we have had some very enjoyable days in York, mainly at Vanbrugh College, during the 13th biennial ASTENE conference. For me, York as a city has been a very pleasant surprise as I had not been here before, and I certainly intend to come back.

The conference had some 85+ participants, a figure gleaned from the superb conference handout, and some 60 papers were presented. They were given in two simultaneous sessions and, speaking personally, this has caused me some difficulties because there were several occasions when I would have liked to listen to the papers which were being read at the same time. Perhaps this should be looked at again but the solutions are not easy to find. To do away with simultaneous sessions would prolong the conference to an extent which would be unacceptable. Would we be prepared to tolerate a stricter selection of papers? Perhaps even publishing some in the *ASTENE Bulletin*, in advance of the conference, but not reading them at the conference? Some imaginative thinking will be needed.

Putting all this aside, we have to thank the organizers, Paul and Janet Starkey, who put a tremendous amount of work into the preparation of the conference. In this, they were ably helped by the local ASTENE members, Harry Munt and Madeline Boden. I also wish to thank Mr Christopher Sykes for taking us round Sledmere House during our excursion.

Because I enjoyed the conference so much, there is the possibility that I am biased but it is my impression that the quality of papers increased when compared with previous conferences. The same applies to the range of topics. The name of the organization is ASTENE, the Association for the Study of Travel in Egypt and the Near East, but previously one could have been forgiven for thinking that it was a younger sister of Egyptology. This cannot be maintained any longer. Egypt plays,

of course, a very significant role because, historically, it has always been at the forefront of British concerns in the Near East. But other areas are now covered just as well and, dare I say it, even more and better. So let us keep it up.

What struck me as very encouraging was that the authors of most papers did not limit themselves to describing and reporting, but actively analysed and were not afraid to present their own views and conclusion, even if these may have sometimes been described as courageous. It was also good to see so many young researchers presenting the results of their labours. Sometimes their inexperience may have shown a little but this would have been hugely beneficial for their future research. It must be stressed that those listening to their papers displayed remarkable tolerance and encouragement. One of the nicest aspects of ASTENE conferences is the mutual respect and readiness to help and that is one of the main reasons for coming back every other year.

And one major question with which to conclude. All this interest in who was where and when, what they saw there and what they thought about it: does it serve any useful, practical purpose? Is it of any importance these days? My answer, and you may disagree with it if you wish, is most emphatically 'yes'. Reports of travellers and visitors to the countries in which ASTENE is interested were essential for the understanding of this part of the world and helped form the opinion of their contemporaries. Many, if not most, of the current difficulties we occasionally experience internationally when dealing with these countries are the result of the lack of knowledge and understanding. This suggests that we have not really learnt enough from the past. ASTENE tries, in a small way, to put this right, so let us persist.

And thank you all for coming to the 13th conference, and we all look forward to meeting again at the 14th ASTENE conference, wherever it may be.

Dr Jaromir Malek
Honorary President of ASTENE

ASTENE AGM 2019

The AGM was held during the conference with the following changes to the Committee:

Vice-Presidents

Professor Malcolm Wagstaff has retired as Vice-President. Malcolm has been a long-standing member of the Association, serving as Chair and then as Vice-President. Malcolm also led the ASTENE tours to Albania, Mani, and Crete, all regions he has worked in since his undergraduate days, and which have a connection with one of his major focuses of research, William Martin Leake.

We extend our thanks to Malcolm for all his work for the Association over the years and hope to continue see him and Pat at future events.

Neil Cooke retired as Chair, having been persuaded to serve beyond his terms. Our thanks go to Neil for all of the hard work he has put into the Association - as a founder-member and regular Committee member, Yellow Pages organiser, Conference organiser, and Chair.

The AGM was delighted to elect Neil as Vice-President in succession to Malcolm.

We are pleased that Dr Elizabeth French remains as Vice-President.

Chair

Professor Paul Starkey, a founder-member of ASTENE, was elected as the new Chair to the acclamation of the Conference.

Treasurer

Dr Janet Starkey retired as Treasurer, also having been persuaded to stay beyond her due terms. We are very grateful to Janet for doing this, for having been such a highly efficient Treasurer, and for her immense contribution to the organisation of the Conferences.

We are pleased that Dr Gemma Masson, having been newly-elected to the Committee, has taken on the duty of Treasurer.

Hon. Secretary

Dr Hana Navrátilová, who also agreed to continue beyond her terms as secretary, remains in the position until a successor can be found.

Membership Secretary

Carey Cowham continues in the role of membership secretary.

Committee

John Chapman and Morris Bierbrier retired having served their terms of office on the Committee. Our thanks to them for their contributions, and to Morris for his work on the Publications Sub-Committee.

Lee Young, Emmet Jackson, Rosalind Janssen, and Jacke Phillips continue as Committee members.

Newly elected to the Committee are Madeline Boden and Ines Aščerić-Todd.

Tessa Baber (Website Editor) and Robert Morkot (Bulletin Editor) are also Committee Members *ex officio*.

Subscriptions

Subscriptions are due in January and forms for renewal, standing order, and gift aid are enclosed.

Bulletin

Many thanks to the contributors to this issue. Please continue to send articles, reviews and notes and queries. The next Bulletin will appear at the beginning of January, so please send any contributions by early December.

ASTENE Events and news are now circulated regularly via e-mail. If you have any problems please contact Tessa Baber.

Review

English Explorers in the East (1738-1745): The Travels of Thomas Shaw, Charles Perry and Richard Pococke, Rachel Finnegan (Brill, 2019)

It is a truth universally acknowledged that language barriers often limit the ability of historians to study and comprehend the culture of certain civilisation as well as they would like. It is then to the travel writing of ages past that scholars and students turn in order to study these states, and the Ottoman Empire is one such civilisation. Studies of the writings of Europeans who travelled in Ottoman lands have become whole areas of scholarship themselves and primary source material is abundant. Indeed, so popular are such studies that it is understandable for some scholars to fear that there is nothing more to be gained from such studies except more of the same. However, the latest work of Dr Rachel Finnegan concerning travellers in the Ottoman Empire in the mid-eighteenth century, will certainly disprove any such assumptions. The work is published by Brill, which has a tradition of producing quality scholarship pertaining to the Ottoman Empire, not least their *The Ottoman Empire and its Heritage* series. Finnegan's work having been picked up by such a publishing group should certainly recommend it in the highest terms to Ottomanists. Furthermore, Finnegan offers a comparison and contrast of three writers who are not among the most commonly studied of Ottoman travel writers.

From the very beginning this work set out to explore a broad view, not only of travel writing, but also the eighteenth-century intellectual climate in which this genre thrived. Chapter One focusses on the historical context of the three writers in question covering the range of reasons travellers had for visiting the East, from leisure to religious and professional, before continuing with a summary of the state of the Ottoman Empire and North Africa during the early eighteenth-century. Chapter Two progresses to cover the literary context, breaking down the many facets of travel writing into their component parts discussing predecessors, genres and the sources of information concerning the East which were available to the writer at the time. These are discussed along with other types of writing which represented the East at the time such as plays, histories and personal correspondence as well as word of mouth, pointing out both the benefits and shortcomings of each style. It is here that Finnegan

points out both the hybridity of travel writing as a genre (p. 50) and the fact that the demand for travel literature grew throughout the eighteenth-century, expanding beyond the traditional accounts of the Grand Tour (p. 55), a topic which the author is highly knowledgeable about and which sets her in good stead to work with these broader texts.

Chapter Three is really where the work begins to focus in on the three key players. Here, Finnegan outlines not only their biographies but also any and all contact that Shaw, Perry and Pococke may have had with each other, whether in person, via correspondence or by way of mutual acquaintances. The cordial, the not so cordial, and the downright hostile. This chapter highlights both the similarities between some of the three gentlemen, such as education, profession and membership of the same intellectual clubs and circles, and also highlights their differences, such as their career paths and socio-economic backgrounds. This adds to the information provided in previous chapters on the historical and literary state of the eighteenth-century, and also shows how each writer came to be visiting the East at that time. The focus narrows even further in Chapter Four which outlines the development and the logistics for the production of each of the writers' works. Finnegan goes into great detail here, even discussing correspondence regarding the type to be used in Shaw's work (p. 90) contrasting it later with the lack of such a paper trail regarding to origin of Perry's *View* (p. 96). Pococke's work, being the longest and split into two parts, took the most development. Beginning with ideas discussed in personal correspondence, Pococke moved on to research, utilising both classical sources as well as preparing himself linguistically for his journey to the East, as is shown by his library sale catalogue lists. (p. 103)

Chapter Five discusses the itineraries for each man beginning with Shaw who did not have one as such, as his work was a compilation of essays on trips taken over several years. Perry depends on a more narrative structure in his writing, however Finnegan points out that this does match the basic itinerary detailed in a letter written by Perry to Hans Sloane. (p.109) By contrast, Pococke gave a detailed itinerary in part two of his *Description* as well as leaving behind a great deal of personal



Richard Pococke, portrait by Jean-Étienne Liotard, ca 1738-39. Musée d'art et d'histoire de Genève

correspondence detailing his travels which facilitate a comprehensive overview of his journeys.

Chapter Six through Eight focus upon the works of each writer in turn. These chapters are all systematic beginning with physical descriptions of the works in question before laying out the rationale of each book and then offering, as stated by the blurb 'a survey of the main features (both textual and visual) of the travel books themselves.' These chapters are quite narrative in style and offer little in the way of textual critique but rather summarise each section of each text in detail. These chapters serve to highlight the opinions of the three authors upon what they saw and experienced in the East, highlighting the importance given to the legacies of antiquity as well as what was liked and disliked by each man. Chapter Nine is the Conclusion and here Finnegan discusses the patronage of the three authors, the reception of

their work, the impact of their travels on their lives and the influence of their work on later journeys to brief section concerning the impact of the authors upon Eastern Antiquarianism and Art.

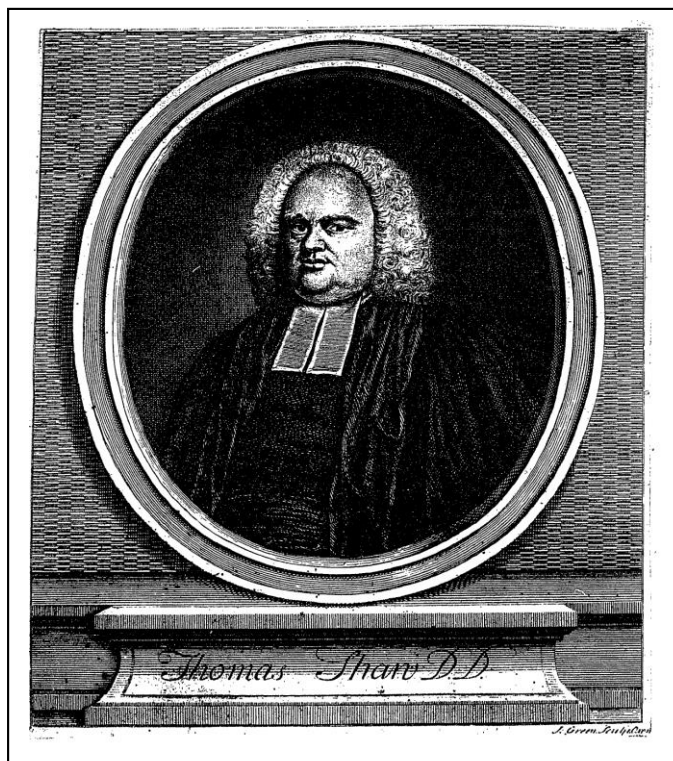
As mentioned previously this book is highly factual with a very narrative style. Some readers may interpret the structure as consisting of a very long introductory section, comprising several chapters, and then the substantive chapters on the three works being merely summaries and paraphrases. However, in my opinion the sections of this book work together well. The attention given to detail makes the work immersive, allowing the reader to practically experience the process of living and travelling in the eighteenth-century intellectual world and of producing a travelogue therein. It must be remembered that this work is not using the three authors work to answer a question or critique anything, it is the story of how these works were created. I would venture to say that Finnegan's book could almost be read as a collective biography of these three men, using them as case study for their socio-economic and intellectual environment.

This work certainly contributes to the scholarship pertaining to both the history of travel and the history of intellectual and academic life. It is also a biography, not only of the three writers, as previously suggested, but perhaps more accurately a biography of their written works. Finnegan retains a professional scholarly objectivity throughout the work, neither emphasising nor censoring any act or opinion of these men in order to represent them as other than they were – warts and all! She allows for their more Orientalist interpretations to be a product of their time as well as showing how their intelligent discourse was subject to the information to which they had access and their own unique experiences. There is no overwhelming argument or agenda for me to agree or disagree with here, simply a thorough representation of these three works and their authors accurately displaying how they were products of their time. The structure of the book, beginning with the wider contexts and moving inwards to the close readings of the texts makes the approach to these works less daunting. The reader is eased into the world of Shaw, Perry and Pococke so that by the time their writings are laid out before us, we feel as if we both know and understand these authors. It is the common practice of many historians to begin

with a fact or observation pulled out of the key text of their study and then to expand and grow from that seed into a wider argument and context. To see how Finnegan has taken this approach and inverted it to a successful conclusion is both refreshing and satisfying to see.

This work is highly academic in nature, as indicated by the publishing house from whence it came though I feel that a non-specialist reader would profit by reading the book due to the accessibility afforded by the chapter structure. ASTENE members and scholars in associated fields will certainly appreciate both to biographical elements of the work and the overviews of the texts provided within. This book is a fine contribution to the history of travel and travel writing for a period in the Ottoman Empire's history, namely, the eighteenth-century, which has only recently become the focus of much more scholarly work.

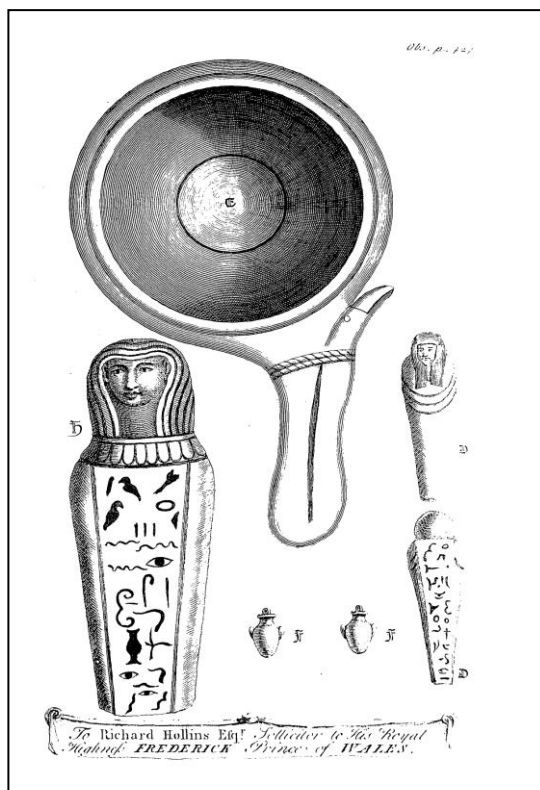
Gemma Masson.



Thomas Shaw, D.D., 1694-1751
Chaplain to the Factory at Algiers, 1720-32
Regius Professor of Greek, Oxford
From:
Travels or Observations relating to several Parts of Barbary and the Levant. 1738, Oxford.

Left: Illustration from Shaw's *Travels*. The dish in the form of the trussed leg is in the Ashmolean Museum, Oxford. See Helen Whitehouse, 2002, 'An Early Dynastic dish from Thomas Shaw's Travels.' *Journal of Egyptian Archaeology* 88, 237-242

ASTENE's Bulletin Reviews Editor is Louise Ellis-Barrett. If you would like to suggest a book for review, or are interested in reviewing for the Bulletin, please contact her on:- LEllis-Barrett@britishmuseum.org



The Luxor Sporting Club

Sylvie Weens

The second half of the 19th century witnessed the development of tourism in Upper Egypt, thanks to the introduction of steamers, the extension of the existing railway network and the construction of comfortable hotels. An increasing number of invalids flocked to Luxor in the hope that its dry and warm climate would be beneficial to their health. Apart from visiting the monuments and buying antiquities, the small provincial town offered very few distractions to keep those residents occupied during their long winter sojourn. This situation changed, however, towards the end of the century, as other forms of entertainment became available, most notably the weekly races organised by the Luxor Sporting Club.

The beginnings of the club

In the late 1880s, John Cook received strong and loud complaints from travellers who were staying at the Luxor hotel, an establishment he had opened a few years earlier with the help of Albert Pagnon: *"They complained that there is not the slightest attempt at any amusement, that there might be a lot of games sent at very little expense, that there is nothing about the hotel to interest or entertain them"*.¹ When he learnt that some of them might even decide to shorten their stay, he instructed Pagnon, the hotel's manager, to take some action. In 1892, Pagnon modernised the hotel and founded the Luxor Sporting Club to provide entertainment to his guests, who were mostly British. Pagnon's initiative confirmed the well-known fact that *"wherever two or three Englishmen are gathered together there will soon be a sporting club of one kind or another"*.²



The first sporting club had opened its doors in Cairo in 1882. Although originally designed to offer sporting services only for the exclusive use of the British army, the Khedivial Sporting Club,³ as it was then known, had become over the years a place for recreation for the growing British community in the capital. The Luxor Sporting Club was a rather small affair compared to its Cairo counterpart. It had its headquarters at the Luxor Hotel where, against a reasonable fee, its members had access to the newly built tennis court, the croquet ground and to a small library which was under the care of the Rev. Charles B. Huleatt, the local chaplain.⁴

The club became very popular when it started organising weekly races for the benefit of both Europeans and natives. These were regularly advertised in Cook's *Excursionist and Tourist Advertiser* brochure: *Under the arrangements of the Luxor Sporting Club, gymkhanas are being held every week, in which the natives take the prominent parts*.⁵

Let's go to the races

The races were organised with the help of Monsieur Pagnon, and were a very popular attraction with the guests of the other hotels in town,⁶ as well as with the tourists of visiting steamers. They took place every Thursday throughout the season and were timed to fit in with Cook's large boats which arrived weekly.

They were attended by several hundreds of tourists who came *on donkey, horse or camel-back, or upon foot*, and attracted an even larger number of natives who stood at the far end of the course, opposite the foreign section.

Pagnon was assisted by Huleatt, a keen sportsman, who also served as judge during the races. The chaplain sometimes even relied on passing visitors to help him with his duties, as one American recalled: *"On our arrival at Luxor I found that my name had been published as a starter and judge at the gymkhana"*.⁷

The races were held *on a smooth, hard, thickly-grassed plain just south of the town*, on a course half a mile outlined with flags. *At one part was an enclosure surrounded by ropes in which rows of old*

*fruit crates and chairs did duty as a grand-stand. A tent was erected and served as a bar which was most liberally patronized during the entertainment.*⁸

Horse race enthusiasts were bound to be disappointed though. Here, donkeys, water buffaloes and even camels happily competed on the primitive track, to the spectators' greatest amusement. The organizers did their uttermost to find unusual and entertaining combinations as the few surviving programmes clearly show.

*Nothing could have been more frivolous than the programme at Luxor, as an American spectator recalled.*⁹

The buffalo race was the most amusing thing of all: *"Only three or four appeared at the start, and of these one at least seemed to prefer the solitude of the*

DERBY-DAY AT LUXOR.
THE LUXOR SPORTING CLUB.
SEVENTH MEETING.
Thursday, 18th February, 1896, at 3 p.m. punctually.

PROGRAMME.

1. Sack race with obstacles for Bishareens.
2. Donkey-boys' race on donkeys (Knight Templar race).
Prizes given by Mrs Newberry.
3. Camel race.
4. Horse race (heats).
5. Gentlemen's goolah-pegging race on donkeys.
6. Buffalo race.
7. Foot race (seven best runners in Luxor).
8. Ladies' flat race on donkeys.
9. Horse race (final heat).
10. Wrestling on donkeys.

ADMISSION, ONE SHILLING.
(MEMBERSHIP, FIVE SHILLINGS.)

desert, or the young cornfields on the right of the course, to the object his owner had set off. Finally, one buffalo did finish with his full complement of riders, and was declared winner amid loud applause".¹⁰ The races often ended with a "tug of war" between six natives and six waiters from the Luxor Hotel. The winners were rewarded with *"small amounts of money for which the entrance fees of the foreigners amply sufficed"*.¹¹

Charitable deeds

The races were not just purely recreational, however, as part of the proceeds contributed to the financing of one of John Cook's ventures, the Luxor Hospital for natives. Thomas Cook and his son John's involvement in Egypt went well beyond the realm of the touristic industry. When they opened the first hotel in Luxor in 1877, Cook instructed that some beds be reserved for the sick and that a residing doctor be on duty during the winter months. It soon became obvious, however, that more elaborate medical facilities were needed to cater for the growing number of invalids visiting the small town. In 1888, it was decided that a hospital would be a most useful facility in Luxor and a piece of land was purchased next to the Savoy Hotel. Officially opened by Khedive Tewfik in 1891, the hospital was built and financed by subscriptions from the contributions of English tourists and collection boxes were placed to that effect on board Cook's steamers. The Sporting Club's regular contributions were a welcome and valuable addition to the collected funds.

The club's proceeds also helped support archaeology, a cause which was close to its librarian's heart. A graduate of Magdalen College, Huleatt had developed a strong interest for antiquities during his sojourn in Egypt.¹² In 1893, the missionary made a donation of one sterling pound to the Egypt Exploration Fund on behalf of the Club and two years later, the club's name appeared on the list of subscribers to the Society of Biblical Archaeology.

After providing popular entertainment for several decades, the Luxor Sporting club finally ceased to exist around the 1930s and its weekly gymkhanas stopped being listed in the guidebooks as part of Luxor entertainments. With the urban development of the town, large expenses of land were gradually built upon, and the race track disappeared, much to the visitors' and the local population's regret.

Notes

1. Letter of John Cook to his son Bert, 1889, the Thomas Cook archives.
2. In *The Wide World Magazine*, Vol. 1, April to September 1898, London, p. 224.
3. Named in honour of Khedive Mohammed Tewfik, it later changed its name to Guezirah Sporting Club. It occupied 50 acres of land. Membership cost 2£ and Egyptians were not allowed in. Another sporting club was opened in Heliopolis in 1910.
4. Pagnon had a small Anglican chapel built in the garden of the Luxor hotel.
5. Issue of 1 March 1892. The word gymkhana is of Indian origin and refers to humorous athletic sports.
6. The Luxor Hotel (1877), the Karnak Hotel (1891), both managed by Albert Pagnon and the Tewfikieh (1892).
7. Sam Darling, *Sam Darling's Reminiscence*, London, 1914 p. 117.
8. Frank Vincent, *Actual Africa*, New York, 1895, p. 188.
9. George Ade, *In Pastures New*, New York, 1906, p. 238.
10. A. Wilkin, *On the Nile with a Camera*, New York, 1896, p. 139-140.
11. Frank Vincent, *Actual Africa*, New York, 1895, p. 189.
12. Huleatt (1863-1908) bought three fragments of papyrus in Luxor, which he donated to his former college when he left Egypt in 1901. He then settled in Sicily where he became the second manager of Messina's football club.



Pictures:

Page 5: Photograph of the camel race taken by A. Gaddis, early 20th century.
Private collection of S. Weens

Derby Day Programme from Anthony Wilkin, *On the Nile with a Camera*, New York, 1896, p. 139.

Above : The foreign tribune © Archives communales de Romans (176S9)

Below: The croquet court at the Luxor Hotel © Archives communales de Romans (176S9)



Mary Montagu as a Flâneuse.

Gemma Masson

Paper given at the ASTENE Conference, York 2019

Many readers may have read Lauren Elkin's 2016 book *Flâneuse: Women Walk The City in Paris, New York, Tokyo, Venice and London*. It was this book that first introduced me to the concept of the *flâneuse*, the female pedestrian in an urban environment. This piece shall discuss the concept of the *flâneuse* as it pertains to Lady Mary Wortley Montagu, using examples from Lady Mary's writings which discuss her movement within Istanbul during her time there.

Born in May 1689 as Lady Mary Pierrepont, Mary enjoyed a comfortable upbringing and a fine education, soon becoming a prolific writer. It was her marriage to Edward Wortley Montagu in 1712 that eventually brought her to London and caused her to become part of intellectual society there. Many people whom she counted as friends also belonged to this group and were to be the recipients of her letters from Turkey. These include Alexander Pope and Abbe Conti as well as several well-to-do ladies of the upper class. Her decision to accompany her husband on his embassy to Istanbul is a sign of her support of and loyalty to her husband. Edward Montagu had married Mary despite her lack of dowry which left her feeling beholden to him for the rest of her life,¹ which could also explain her willingness to undertake the journey with him. Another plausible reason is somewhat less selfless, while she was suffering from smallpox in 1715 someone had circulated the satirical 'court eclogues' she had penned from her experiences and friendships with the members of the court and literati and disgrace at court had soon followed. It is understandable that with the loss of her social circle an extended sabbatical overseas was appealing to her. Whatever the reasons, Lady Mary certainly made the most of her experiences sending home long letters describing her travels and keeping copies for later reworking into a travel book. She educated herself in Turkish culture passionately pursuing studies of languages, literature, religions and social customs.² During her time in Istanbul, (which she

referred to as 'Constantinople' in her writings) Lady Mary seems to have been determined to explore and absorb as much of the culture there as she could. Also, as a woman she was granted access to areas of Ottoman society that European male travel writers were not, such as visiting with Ottoman ladies in the harem areas of their homes.

But, if we are to see Lady Mary as a *flâneuse* the term should be defined. The male *flâneur* is a Baudelarian literary concept given coherent form by Walter Benjamin in his analysis of the former's poetry. The basic explanation is a person who strolls idly through the city with no fixed purpose in mind. The archetype of the *flâneur* has been prevalent in writing on literature, history, even architecture and urban planning. It is not always solely used to refer to the person carrying out the act of walking but has been interpreted and a mode of living and thinking. It is this latter concept, the *flâneur/flâneuse* as a philosophical state of mind and approach to life, that most resembles Lady Mary. Furthermore, the *flâneur* is also a member of the higher social classes, as was Lady Mary. The complex social implications are numerous. In 2004 Gregory Shaya discussed the *flâneur* and his opposite counterpart, the *badaud*. This latter figure usually belongs to the lower classes and his presence on the urban streets is usually as part of a crowd gawking at some spectacle or other and he becomes invisible in this way. These two concepts balance each other, in the *flâneur* we have individuality and in the *badaud*, the concept of the faceless masses. The female *flâneuse* has, obviously, different experiences to her male counterpart being female in public spaces, but the characterisation of her identity is not so very different. She is literate, educated, upper class and, like the *flâneur*, has been heralded as indicative of trends of modernity dating from the nineteenth century onwards. The famous essay 'The Invisible Flâneuse' by Janet Wolff inspired a session of the 2001 annual conference of the College Art Association in Chicago and the panel subsequently produced a book of studies on gendered spaces in nineteenth-century Paris. Now, as you've probably gathered, the *flâneur/flâneuse* is traditionally associated with the nineteenth century, the growing urbanisation of the industrial revolution creating the environment in which they existed. However, as I am discussing Lady Mary, I feel that the concept is also applicable to the eighteenth century.

As we have already established, Lady Mary was a prolific writer, and recorded every leg of her journey to and from Istanbul as well as her time in the city itself. However, for the purpose of this talk I shall confine myself to examples from her work which only take place within Istanbul. Lady Mary's first impressions of the city were closeted as she states she has been so busy receiving welcome visitors that she did not have time to explore as she wished. She writes to the Abbe Conti on 29th May 1717 "Our palace is in Pera, which is no more a suburb of Constantinople than Westminster is a suburb of London. All the Ambassadors are lodged very near each other. One part of the house shows us the port, the city and the seraglio and the distant hills of Asia, ... A certain French author says that Constantinople is twice as large as Paris. Mr Wortley is unwilling to own 'tis bigger than London, though I confess it appears to me to be so," From this Lady Mary seems to be warming to the new city right away but seems unaware of how restricted her access yet is. She tells of how they live in Pera, well known European side of Istanbul, among the other Europeans, a clever way to both contain foreigners in the city and make them feel more comfortable by being surrounded by the familiar. However, she was determined to see more of the city, and see it she would. By donning Turkish dress Lady Mary found herself able to move around the city with a considerable degree of freedom and devoid of harassment for 'they dare not be rude to a woman'.³ She comments that she finds the Turkish veil perfectly comfortable and claims that "if it was not, I would be content to endure some inconvenience to content a passion so powerful with me as curiosity." That curiosity results in detailed descriptions of the city and its customs which she sends to her friends in England, often highlighting how the reality is unlike the rumours they hear about the Ottomans. This shows Lady Mary having preconceived notions from contemporary Orientalist tendencies but being perfectly willing to explore and educate others as to the faults in their perceptions.

However, Lady Mary does acknowledge that Ottoman women had very little independent use of public spaces with the exception of the women's bathhouses. Never one to miss an opportunity to experience Turkish culture Lady Mary records that, while she was attending a bathhouse she had the opportunity to observe a Turkish bridal party arrive and she recounts the ceremonies which went on

there in detail and concludes her observations of Turkish women with the opinion "...you may believe me that the Turkish ladies have at least as much wit and civility, nay, liberty, as ladies amongst us."

Turkish styles of dress and bathing were not the only customs Lady Mary found herself participating in. Observing Ottoman women and their families, she writes that the value of a woman is greatly enhanced by the number of children she has, and that it seems to be customary for a woman to always be producing children. She writes to her friend Anne Thistlethwayte in January 1718 that "The French Ambassadors is forced to comply with this fashion as well as myself, she has not been here much above a year and has lain in once and is big again." It seems that the European women were looked down upon by the Ottoman population should they not be evidently producing children. Lady Mary gave birth to her daughter during her time in Istanbul. While Lady Mary's approach to large families is to ask how so many children be supported the Ottoman women tell her that, due to high infant mortality it is unlikely most survive to adulthood and so a large number of children is necessary. This is one Turkish custom Lady Mary does not believe she could easily adapt to as is the climate. She records on several occasions how, being accustomed to British weather, she finds the Ottoman heat sometimes too much for her.

It is not only admission into the company of Ottoman ladies Lady Mary gains but she tells of how she had to petition to be able to go into the St Sophia and is confused as to why there is so much administrative work for this building while she is able to walk into any other mosque in the city, many of which she says please her better architecturally than St Sophia. Lady Mary also recounts crossing the Bosphorus and the delight she takes in the scenery as well as visiting stately homes of the Viziers. She describes in great detail the home of the late Grand Vizier which she visited in 1718 and waxes lyrical about the beauty of the building and its décor.

In May 1718 Lady Mary writes that she is "now preparing to leave Constantinople, and perhaps you will accuse me of hypocrisy when I tell you 'tis with regret, but I am used to the air and have learnt the

language. I am easy here,” For all the negatives she finds as a woman in Turkish society she is still sorry to go. Now, her experience was undoubtedly different to that of native Ottoman women so that must be considered. She would have the protection that being a foreign woman of the upper class, as well as part of a diplomatic mission, would bring. Upon her return to England she longingly wrote that “I must be contented with our scanty allowance of daylight, that I may forget the enlivening sun of Constantinople.” The same sun that she complained she often found hard to bear became an object of desire for her once she no longer had it and she clearly remembers her time in Istanbul with great nostalgia.

So, why do I believe that Lady Mary meets the criteria to be a flâneuse? Well, aside from the obvious facts of her being upper class and having a literary bent and education she was also addicted to travel and experiencing other cultures. When Lauren Elkin writes in her own memoir of being a flâneuse, a certain purpose without purpose. Not with any fixed destination or task in mind but to absorb the atmosphere of the city and lean into it almost. I get the same impression from Lady Mary who, having the leisure time her social afforded her, often went visiting different areas of the city and speaks clearly of the differing neighbourhoods being characterised by their inhabitants’ occupations, religious or ethnic identities. Furthermore, Lady Mary seems to revel in this discovery along the way, not having a detailed itinerary but partaking of cultural experiences on an opportunistic basis, such as observing the Turkish wedding party and walking in gardens with Turkish ladies. Lady Mary understood this and utilised all the means at her disposal to experience Istanbul from the level of its own inhabitants. It is this approach which I believe defines Lady Mary as a practising flâneuse in the philosophical sense.

Notes and references

1. Isobel Grundy, 'Montagu, Lady Mary Wortley (bap. 1689, d. 1762)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [http://www.oxforddnb.com/view/article/19029, accessed 2 Oct 2012]
2. Grundy, 'Montagu, Lady Mary Wortley', [http://www.oxforddnb.com/view/article/19029, accessed 2 Oct 2012]
3. Jack (ed.), *The Turkish Embassy Letters*, p. 92



Alexander Peckover (1830-1919) and his visit with friends to Egypt over the winter of 1864-65

Neil Cooke

Recently the 'What's On' section of my local newspaper carried a notice for the summer exhibition at the Wisbech and Fenland Museum – *'The Egyptians: Alexander Peckover's journey down the Nile 1865-65. Drawings, Diaries and objects collected on this Grand Tour and rarely seen photographs from this period.'* I quickly referred to WWWinE – but finding no mention of Peckover, nor any of his friends, I decided to drive the 55 miles to Wisbech to learn more. By luck I managed to see the exhibition during its final week.



Fig.1. Wisbech and Fenland Museum.

The Wisbech and Fenland Museum is a delight. Apart from the installation of electric light it remains as it was built in 1847 complete with showcases, library, lecture hall and most of its original esoteric collections. It is a good example of an early privately funded public museum. Although a very small museum it also has its surprises – such as Napoleon's Sèvres breakfast service taken from the battle of Waterloo and Charles Dickens's manuscript of his novel *Great Expectations*. The museum also has items belonging to the slavery abolitionist Thomas Clarkson, who lived in Wisbech. It was Clarkson who provided the detailed facts for

William Wilberforce to use in the speeches he gave in Parliament. The items include the samples of 18th century textiles, leatherwork and seeds that Clarkson collected during his travels in Africa and took to anti-slavery meetings to illustrate his case for opening up direct trade with Africa for its goods instead of just exporting its people by force.



Fig.2. Napoleon's Sèvres breakfast service.

Born in 1830, Alexander Peckover was the eldest son of Algernon Peckover, a prominent Wisbech banker, and his wife Priscilla Alexander, the daughter of a banker from Ipswich. Educated with his brother Jonathan at home in Peckover House (now *National Trust*) by their father, the two boys later attended Grove House, a Quaker School in Tottenham, London. In 1852 Alexander met Eliza Sharples, the daughter of a banker from Hitchin, with whom he shared an interest in early printed books, manuscripts and maps. The couple married in 1858 but in 1862, aged 31, Eliza died after a lingering illness. This left Alexander to look after three very young daughters. He never remarried.

Following the death of his young wife, Alexander was encouraged by family members to take a long holiday. On 28 November 1864 he set off from London for Egypt in the company of the brothers Robert (1843-1921) and William Leatham Barclay (1845-1893), both to become bankers, Joseph Tritton (1844-1923), also to become a banker and Joshua Fayle (?1834-?1888), a Quaker schoolmaster probably from Grove House. Aged in their mid-30s, Alexander and Joshua were the oldest, with the other three men being in their early-20s. While Alexander eventually became a full director of the Lincolnshire and Wisbech Bank (known as Peckover's Bank, after his father), the others, apart from the

schoolmaster, were to become directors of Barclay, Bevan, Tritton & Company, which later became Barclay & Company of Lombard Street, London, the first Clearing House.



Fig.3. Alexander Peckover

To organise their journey overland through Europe via the Mediterranean to Alexandria, in Egypt, Peckover hired the services of a Courier named Albert Hochster. The job of a courier was to organise absolutely everything. A courier would travel ahead of the main party to organise accommodation and meals and the hire of coaches and horses for the next day. Usually the courier would pay all the bills during the journey and periodically present the hirer with an invoice to pay. In 1853, twelve years before being employed by Peckover, Albert Hochster was involved in a court case – ‘Hochster v De La Tour’ – that still has relevance today in relation to the Sale of Goods Act. In essence, De La Tour agreed to employ Hochster to act as a courier and travel with him in Europe from 1 June 1852. On 11 May 1852, De La Tour wrote to Hochster informing him he no longer required his services. On 22 May 1852, Hochster brought an action of damages for anticipatory breach of contract. De La Tour argued that Hochster could

not bring an action before the date on which the contract was due to commence. Hochster argued that the short notice gave him no time to find another customer for his services and he would now be out of pocket, hence his seeking damages. The court found in favour of Hochster. [The case is worth a quick read on the internet as it is often quoted in cases focussed on a Breach of Contract.]

For the journey, Alexander, who had prepared himself for visiting Egypt by reading his copy of Arthur Atkin’s 3-volume translation of *Voyage dans la Basse et la Haute Égypte* by Vivant Denon, took along a small travelling library, which he lists in his journal. It offers a useful insight into what would inform a traveller to Egypt in 1864. Many of the authors listed will be familiar to ASTENE members.

- J G Wilkinson – *Manners and Customs of the Ancient Egyptians*, London 1837
- Samuel Sharpe – *The History of Egypt*, London 1859
- George Sale – *The Koran* (trans.), London 1838
- J L Stephens – *Incidents of Travel*, London 1842
- W H Bartlett – *The Nile Boat*, London 1850
- Murray’s – *Handbook of Egypt*, London ?
- Astronomical Maps
- E W Lane – *The Manners and Customs of the Modern Egyptians*, London 1836
- Sir Henry Rawlinson – *Herodotus*, London 1858-60
- Eliot Warburton – *The Crescent & Cross*, London 1848
- A W Kinglake – *Eothen*, London 1845
- Alexander Pope – *The Odyssey* (trans.), London 1726
- Alexander Pope – *The Iliad* (trans.), London 1750
- F W Fairholt – *Up the Nile and Home Again*, London 1806
- W M Leake – *Map of Egypt*, London 1818

The party left London on 28 November 1864. The outward journey took them via Paris and Marseilles and then by steamer to Alexandria where they arrived on 11 December 1864 before spending two more days on a river boat to reach Cairo. The account of their eight days in Cairo lists the places they visited – which must have been typical choices for travellers at that date – Mosque of Hassan, Well of Joseph, Mosque of the Citadel, Mosque of Ibn Toulon, Mosque of Amr, Pyramids, Sphinx, Island of Rhoda, Heliopolis, Tombs of the Mameluke Sultans and the Citadel. They also visited the tomb at Gizeh in which Barclay Fox died on 10 March 1855. Barclay Fox was also a Quaker and perhaps a

relative of the Peckovers from Falmouth in Cornwall, and is another of those suffering from tuberculosis who went to Egypt to improve their health. He is buried in Cairo under a slab of Cornish granite specially sent from home.

It is probably while staying in Cairo the party hired the services of Giovanni Magro from Malta as their Head Dragoman together with his two sons, Michael as Second Dragoman and George as Assistant Dragoman. Their job was to act as interpreter and assist in hiring a Dahabiyya for the Nile part of the journey and to help with shopping and probably buying antiquities.

The Magro family are of interest as they are known to have accompanied other travellers. Giovanni was hired as a dragoman by John Lomax Gibb (1832-1914) who travelled in Italy, Egypt and the Holy Land from January 1857 to June 1858. In his unpublished manuscript journal Gibb writes *'We also found a Dragoman – named Giovanni Magro who had been mentioned to us as a reliable man and with him we were able to arrange satisfactorily – so these two important matters being settled – we – put ourselves in Magro's hands to purchase all stores – and to provide all that was necessary for a trip which might last from two to three months.'*

Michael Magro was hired as a dragoman in 1869 by the Quakers Eli and Sybil Jones for their second visit to Syria. *'On the 22nd we sailed from Beyrout, parting there with Michael Magro, the dragoman who had accompanied us through the country. He was very helpful in the work, taking a lively interest in it, always attending E. and S. J.'s meetings, and encouraging the muleteers in his service, and the people at the towns and villages to come and hear. We have to acknowledge with thankfulness the help provided for the work in the interpreter, the dragoman, and the men of the company.'* Michael is also mentioned as a 'dragman' in the 1882 edition of the *Revue du Monde Catholique*. Michael also acted as dragoman to Edward, 8th Earl of Sandwich (1839-1916) while he was in Palestine.

The youngest son, George Magro, may have been the cook to Lady Elizabeth Butler, the artist, and her husband while they were in Egypt in 1891. In her autobiography published in 1922, with illustrations

from sketches by the author, Lady Butler notes the following *'What I would have done without our dear, good old Magro, the major domo who did my housekeeping out there, I dread to think. His name, denoting a lean habit of body, was a misnomer, for he was rotund. A good, honest Maltese, his devotion to "Sair William" was really touching. I was only as the moon is to the sun, and to serve the sun he would, I am convinced, having risked his life. I came in for his devotion to myself by reason of my reflected glory. One morning he came hurtling towards me, through the rooms, waving aloft what at first looked like a red republican flag, but it proved to be a sirloin or other portion of bovine anatomy which he had had the luck to purchase in the market (good beef being so rare). "Look, miladi, you will not often meet such beef walking in the street!" He laid it out for my admiration. This is the way he used to ask me for the daily orders: "What will miladi command for dinner?" "Cutlets?" (patting his ribs); "a loin?" (indications of lumbago); "or a leg?" (advancing that limb); "or, for a delicate entrée, brains?" (laying a finger on his perspiring forehead). "Oh, for goodness' sake, Magro, not brains!" When the day's work was done he would retire to what we called the "Ah!-poor-me-room" – his boudoir – where, repeating aloud those words so dear to his nationality, he would take up his cigar. Government gave him £250 a year for all this expenditure of zeal.*

With the assistance of the Magro family, the party hired a dahabiyya named Zuleika after a Queen of Egypt and daughter of a Pharaoh. The boat came with a Captain, a pilot, a cook and ten sailors, often referred to as oarsmen as that was what they did when there was little wind to fill the giant sail.

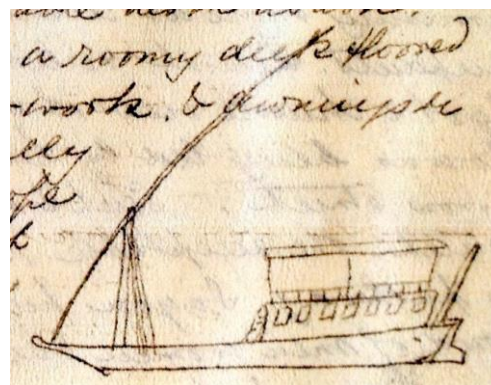


Fig.4. The Zuleika from one of Peckover's letters

Although Alexander Peckover began his journey from England by recording the details in a journal, on reaching Egypt he now recorded his travels in a series of long letters that he sent to his father and sister in Wisbech. From one of these comes his description of the Zuleika. 'Our boat possesses 2 masts of which the forward has a yard 170 feet long with a smaller one on the ?original. First, on entering the covered part is a small sort of berth on each side. Then a really comfortable saloon about 12 feet square fitted with sofas. Afterwards 2 more berths, a bath ?be & a large double berth astern. On the top of all this is a roomy deck floored with zinc for open air work & awnings accordingly. It really looks very snug & one hopes much to enjoy our trip on her. One thing we all notice, how completely at home one feels in Egypt. Much more so than in France or Germany. ... I will now give a plan of our boat. We drew lots for our berths with the understanding that the large one at the end was to be where we read after breakfast. Robert got it but not liking it he offered to change with mine. One advantage he got was only a few noxious animals in his berth and many more in mine. But we have nearly overcome them. The Saloon is most comfortable & roomy. (Just now I stopped to look at a posse of Arabs in hot pursuit of a Jackal close to us.)'

In another letter he describes a journey to visit the Temple at Dendera. 'Yesterday we were again favoured with a favourable wind & which had helped us forward during the night. About 2 we reached Girgeh where we found our crew were out of bread & as by agreement they can stop 3 days at such places so they ???? and ?bake. We found that altho' the wind was right, here [we] were fixed for 24 hours. There was, however, much to see and the place being the grand spot for the Mecca Pilgrimage who go via Cossier is really large and bustling. A large fair was going on in favour of some Saint and the crowds were as thick as possible in the Bazaar. Although a 'Frank' with a gun on his shoulder always commands respect and the people are always courteous and polite in the extreme. The dress of the men is as usual but the women wear a greater profusion of jewels and nose-rings grow more common, bracelets of massive silver appear. Today we went across the river at Dendera and thoroughly explored the 3 Temples and 3 Pylons. The larger one

is indeed grand. First you explore a pylon on which we discovered the cartouches of Domitian and Trajan ?so ?this ?is ?the ?very ?Haar. 35 miles from Girgeh. 9th January 1865. Again a fair days sail; we are now only about 75 miles from Thebes and going well before the wind which we hope may keep up all night. The cliffs have in several places edged the river and the scenery is now varied by the doum palm adding its irregular foliage to the groups of trees. The common date palm grown thus (sketch) but the doum so (sketch), branching out in an irregular way. The Mimosa and ?Sand Tree or Acanthus, the Tamarisk all mix well with the above. The river varies in its speed, sometimes running very strong so that it takes a strong breeze to steer it but at another time ?flows more gently. Now and then we have a strike and today deceived by the reports of a native ferryman got into a fix where there was no escape except by turning and going some distance back. A high wind was blowing rendering it particularly ???? as we struck several times. At last a ?lone serious strike and our stately pilot evidently exceedingly annoyed at being misled ?flung the helm to the reis and ?rushed ?forward throwing off his clothes so he ?could ?begin'

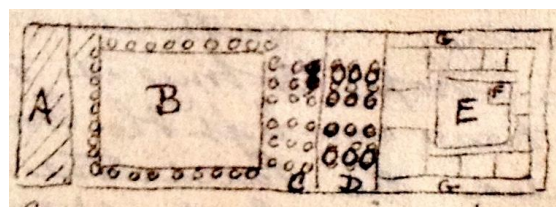


Fig.5. Plan of the Temple of Edfou from one of Peckover's letters.

On another day, when there was no wind and the temperature incredibly hot 'the heat from the sand was intense burning indeed – and – I am exceedingly sunburnt', another letter describes a visit to the Temple at Edfou. 'This afternoon has been extremely hot but as the Zuleika was making scarcely any way Robert Fayle and myself determined to walk to Edfou and accordingly set off through the ?rudely cultivated country. It seemed as though the land was covered with pigeons, the flights being immense but as we were bent upon exploration we had left our guns in the boat. After a pleasant though hot walk we found ourselves outside the noble Temple of Edfou which had recently been

cleared out and is of course seen under excellent circumstances. Far better than when Roberts took his views. (Here is a sketch plan) In front are the noble Propylaea [A] quite perfect and nearly 100 feet high. Then comes a beautiful open court [B] surrounded by columns with varied capitals many of the palm character. Then the next, all roofed, is first a pronaos [C] of 12 columns behind those of the hall, and 12 more in the Hall of Assembly [D]. Then a series of rooms before the Adytum [E] in one corner of which stands a monolithic shrine (the only one in Egypt). [G] is a clear walk between the walls of the ?Sauteries and the outside wall...'

The party continued their journey along the Nile until '*beautiful Philae lay before us with its bright green verdure*', before starting on their return journey to Cairo. It was on the return journey the party visited the Valley of the Kings where, of course, they entered a selection of the tombs – Ramesses III (KV11), Ramesses IV (KV2), Ramesses IX (KV6), Ramesses X (KV18), Sethos I (KV17) and Merenptah (KV8).

Reaching Cairo on 10 February 1865, the party continued to Alexandria where they boarded an Austrian Lloyd steamer for the rough crossing to Crete, Corfu and thence to Bologna, Milan, Verona and Venice reaching Wisbech in March 1865. During the journey they saw the island of Lissa where the recent naval engagement between the Austrians and Italians took place and at Ancona they spied the wreck of the *Re d'Italia* that was sunk during the battle. At Milan they joined in the Carnival and followed the custom of throwing marble sized plaster of Paris pieces at each other. After exchanging greetings with the King, someone threw several ladles of plaster over Alexander which '*left him in a dreadful state until he had a warm bath.*'

After returning home, Alexander and his father Algernon presented the Wisbech Museum with a number of ancient Egyptian objects that had been collected during the visit to Egypt or given to other family members over the years, including shabti figures, scarabs, canopic jars, stelae (including one or two fakes), and a block statue of a scribe. On Tuesday 4 December 1866, Alexander delivered an address on the subject of his travels to a packed

meeting of the Wisbech Working Men's Club and Institute. During the evening '*he described in a very amusing manner, the incidents of the voyage up the Nile, giving a vivid description of a race the boat they were in had with a boat belonging to an American party, and which ended in the former beating, to the great delight of the party he was with. At Thebes they met with a very obliging English Consul, who however demanded very high prices in return for his civility and hospitality.*' The Consul he met could be either Robert Colquhoun, who served from 1858-1865, or Edward Stanton, who served from 1865-1876, although it could be the former as the artist and poet Edward Lear described Stanton as being 'very good natured'.

To date Alexander Peckover's journal and the dozens of letters he sent home have not been properly read or transcribed therefore it is not known whether more useful details are to be found in them. Also, there is no indication that any of his travelling companions kept journals or wrote their own letters to family and friends in England.



Fig.6a-b Fragments of 'Yellow' coffin purchased by William Jecks from the collection of Henry Salt.

Although the ancient Egyptian artefacts in Wisbech and Fenland Museum are a real mixture – including a mummified hand with a gold bracelet that is mounted in a frame on a piece of maroon velvet – there is one final surprise. Another showcase displays a group of three 'Yellow' coffin fragments that probably once formed part of a lid. The fragments are decorated with scenes that include a seated figure of the god Osiris below a frieze of

cobras, another shows vertical lines and a winged sun disc, while the other shows a winged goddess, possibly Isis, before a small ba-bird representing the soul of the deceased. These fragments were donated to the museum in 1845 by a local collector William Jecks (1791-1864), who with his brother Charles operated a timber yard in Wisbech. It is believed the fragments came from the 1835 sale of the final collection put together by Henry Salt and they may be related to another fragment of 'Yellow' coffin purchased by Joseph Meyer that is now in Liverpool Museum.

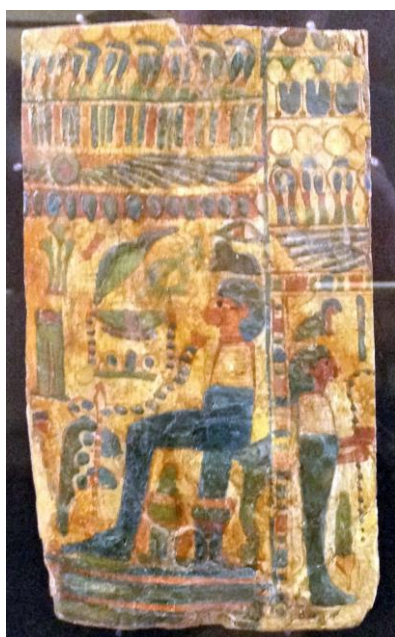


Fig 7 Fragment of 'Yellow' coffin purchased by William Jecks from the collection of Henry Salt.

Two Traveller's Lists

Peta Ree

A MEDICAL LIST

Lists can be fascinating – and lists made in the past are also social history.

This is certainly true of the one below that was compiled by that addicted list-maker, Nathaniel Clayton Cockburn (see Bulletin 77). It details the medical supplies he took on a mapping expedition to British East Africa (now Kenya) and Abyssinia in

1909-10, but no doubt comprises very much what the careful traveller would have felt necessary back in the 19th Century, on a journey into lands where convenient pharmacies and medical aid were alike unavailable, and stomach troubles in particular only too prevalent.

It is doubtful that some of the substances on the list would be legal in private hands today...

Medicine Chest			
Quinine Bisulfate			in extra big bottle
Quinine Hydrochloride			in big bottle
Potassium Permanganate	"	"	"
also case with lancet			
Corrosive sublimate 3	"	"	"
Boric Acid 5	"	"	"
Calomel	"	"	"
Cathartic Compound	"	"	"
Cascara Sagrada	"	"	"
Gingament	"	"	"
Chlorodyne	"	"	"
Bland Pills with Arsenic	"	"	"
Zinc Sulphate 5	"	"	"
Ipecacuanha Powder	"	"	"
Opium Tincture	"	"	"
Opium Tabloid	"	"	"
Xaxa & Dover Powder	"	"	"
Ammonium Carbonate	"	"	"
Iodoform	"	"	"
In wooden case			
Iron & Arsenic Compound			in small bottle
Calcium Sulphide	"	"	"
Lead with Opium	"	"	"
Xaxa & Phenacitin	"	"	"
Paragoric Tabloid	"	"	"
Potassium Chlorate	"	"	"
Iodine)		
Anti-venom Serum)		separate

PROVISION FOR A JOURNEY

Another list – this time of the food and other non-medical supplies Nathaniel Clayton Cockburn took on his expedition in 1909-10 to map a route through British East Africa (now Kenya) along the eastern shore of Lake Rudolph (now Lake Turkana) and into Abyssinia. It would appear that he checked his supplies when they arrived and added his comments later.

As with his medical list provisions like these were necessary for all such journeys in the wild. However, considering where Cockburn purchased his supplies, this is rather a superior list.

List of provisions, etc., etc., taken

All from or through Fortnum & Mason, 181 Piccadilly W

24	1lb tins	Salmon (good)	
12	“ “	Curried Prawns	“
12	“ “	Cod Roes	“
24	“ “	Herrings in tomato sauce	
6	“ “	Whitebait	(not good)
12	“ “	Lox	(too salt)
12	“ “	Herrings	(good)
12	“ “	Findon Haddocks	“
12	“ “	Smoked Trout	“
12	“ “	Herrings	“
12	“ “	Essences	
6	“ “	Egg powder	
24	“ “	Plum Puddings	(good)
24	“ “	Evaporated Apricots	
	(very good)		
12	“ “	California Plums	“
12	“ “	Normandy Pippins	“
6	“ “	Chutney	
12	“ “	Steak & Kidney Puddings	
	(moderate)		
48	“ “	Potatoes	(good)
24	“ “	Haricots Verts	“
24	“ “	Petit Pois	“
12	“ “	Carrots	(not good)
12	“ “	Turnips	(moderate)
12	“ “	Brussel Sprouts	“
12	“ “	Perfecto Vegetables	
36	“ “	Sweet Corn	(good)
12	“ “	Baked Beans	“
4	“ “	Half Hams	“
6	tins	Mashed Turtle	“
6	“	Captains' Biscuits	“
6	“	Marie Biscuits	(moderate)
6	“	Bath Oliver Biscuits	“
6	“	Mixed Biscuits	“
6	“	Ginger Nuts	“
6	“	Water Biscuits	(good)
36	“	Lunch Tongues	“
24	“	Mutton Cutlets	“
12	“	Camp Pies	“

24	“	Sliced Bacon	“
24	“	Sliced Ham	“
6	“	Oxtail Soup	“
6	“	Mock Turtle Soup	“
8	“	Soup Squares	“
12	“	Turtle Soup	“
12	“	Potted Duck	(moderate)
12	“	Potted Pheasant	“
12	“	Potted Grouse	“
12	“	Potted Partridge	“
12	“	Potted Turkey & Tongue	
			(good)
12	“	Potted Chicken & Ham	“
6	“	Anchovy Paste	“
6	“	Woodcock	“
6	“	Plover	“
6	“	Snipe	“
6	“	Quail	“
6	1lb tins	Gruyere Cheese	
6	“ “	Cheddar Cheese	
1	bottle	Mint	
1	“	Thyme	
1	“	Mixed Herbs	
6	“	Worcester Sauce	(good)
6	“	Tomato Sauce	“
6	“	Pratt's Sauce	(moderate)
6	“	Brands' AI Sauce	(good)
12	“	Mixed Pickles	“
6	“	Racoffer Sauce	(very good –
		[Escoffier?]	
6	“	Vinegar	
6	7lb tins	Flour	
24	tins	Baking Powder	
18	“	Salt	
36	1lb tins	Tea	
12	1lb tins	Coffee	
16	7lb tins	Sugar	
3 cases	1lb tins	“Ideal” Milk	(very good)
168	tins	Jam	
120	“	Butter	
60	“	Sardines	
40	1lb tins	Lard	
12	¼ lb tins	Pepper	
12	“ “	Mustard	
12	tins	Curry Powder	
24	tins	Essence of Beef	
24 tins (7lbs)		Patna Rice	
6	1lb tins	Macaroni	
12	boxes	Toilet Soap	
20	bars	Primrose Soap	
6	1lb tins	Cake	(good)

12	“	“	Assorted Cakes	“	1		Accordion Boat	£10-10-0 (rarely used)
12	tins		Prawns	“	12	tins	Keating Powder	
12	“		Alici Piccanti	(too salt)	6		Whistles	
36	“		Sausages	(good)	1	small	Water Carrier	(very useful)
12	“		Oxford Sausages	“	1	(200lbs)	Spring Balance	
12	“		Devilled Kidneys	“	1		Bread Oven	
36	“		Service Rations	(very useful)	3	boxes	Nails	
24	“		Pressed Beef	(good)	10	lbs	Alum	
24	“		Brawn	“	6	pairs	Webb Girths	
24	“		Grouse	?	100	yds	3/8 th Manilla Rope	
12	“		Pheasant	?	50	yds	1/4 “ “	
12	“		Partridge	?	50	yds	1/2 “ “	
6	2lb bottles		Plums	(very good)	6	Bath	Towels	
6	1/2 jars		Ginger		6	Face	“	
12	1lb tins		Milk Chocolate	(will not keep)	3		Galvanized Buckets	
3	“	“	Arrowroot		3		Canvas Water Coolers	(very useful)
12	packets		Bromo paper		3	boxes	Bifurcated Rivets	(useful)
12	tins		Dubbin		12		Tail Needles	“
2	pairs		Scissors		2		Palms	
24			Swabs		1		Tent	
12	4lb tins		Cornflour		10		Men's Tents 13 x 10	(good)
24	tins		Marmalade		4	pairs	Goggles	
4			Sparklet Bottles		1		Explorer's Repair Kit	(good)
5	gross		Bulbs		2		Corkscrews	
6	2lb tins		Stewing Figs	(good)	3		Tin Openers	
6	tins		Valentines' Meat Juice		2		Marginerers Filters	(too small)
6	tins		Knife Powder		1	(never used)	Searchlight	(£42-15-0)
600			Candles		24		Rockets (once used)	
3	bottles		Ink		6		Hot Water Plates	(very useful)
112	bottles		Whiskey		1		Camera	
16	bottles		Brandy		50		rolls for above	
24	1/2 bottles		Champagne		1		Tank Developer	
64	bottles		Lime Juice		3		Aluminium Water Bottles	
			Matches		1		Tool Roll	
12	- very badly made		Water carriers	12	12		Knives	
	gallons each – for camels		(useless)		1		Bulls Eye Lantern	(candle)
1			Canteen Box	(good)	2		Augurs	
2			Berkfield Filter	“	1		2ft Rule	
6	candles for		“	“	1		Sash Tool	
6	candle		Reading Lamps	(good)	9		Small Files	
6	“		Lanterns	“	6		Flat Files	
72	-only found 54-		Water Bottles	(25 too few)	6	gross	Screws	
	(too small)				7	lbs	Nails	
3			L&A Water Bottles		1 (200 yds)		Tarpon Line	
60			Jerseys		4		Steel Traces	
72			Swabs		30		Hooks on Wire	
1	big		Luncheon Basket	(good)	6		Forceps	
1	small		“	“	24		Bootlaces	
6	4lb		Axes		3	pads	Writing Paper	
6	“		“		300		Envelopes	
1			Steel Pulley Block					

6 File Handles
 2 Saws
 12 pairs Bootlaces
 4 pairs Jaeger Sheets (omitted) Sheets
 ordered but blankets sent instead
 1 Housewife
 1 Double Roof Tent. Green. 11ft x 9ft. Lined Blue
 Twill. 5 vents in roof. Net pockets whole length each
 side. Hooks. Webb slings from roof for rifles. Extra
 long fly. Detachable Bath room. Veranda 14 ft over.
 Ground sheet to turn up all around and hook.
 Mosquito net £24-13-6. (too big blue twill too
 dark)
 1 Table
 1 Chair
 1 Washstand (canvas)
 1 Bath “
 1 Bed
 1 Securem Tent Pole Strap
 1 Dining Tent. Double Roof. 11ft x 9ft with
 4ft walls

NOTES and QUERIES

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

Ottoman Cyprus and British law: a post-York conference note

Nicholas Stanley-Price

Why were the British in Cyprus using Ottoman law at the trial of Alessandro Palma di Cesnola for illicit excavation of antiquities in October 1878? This was a question from the audience following my talk at the ASTENE York conference last summer (now published; Stanley-Price 2019). In that talk (“The ‘Pasha of Larnaca’: C.D. Cobham’s journey to Ottoman Cyprus”), I had mentioned the leading role played by Cobham, as Assistant Commissioner at

Larnaca, in Palma di Cesnola’s trial. The hearing took place in the *Mejlis i-Daavi* court in Larnaca on 23 October 1878. Why this Ottoman Turkish court? The short answer is that the Ottoman law on antiquities – and on many other topics – was still in force in Cyprus in October 1878. Britain had assumed the island’s ‘occupation and administration’ under the Convention of Defensive Alliance of 4 June 1878. The first High Commissioner, Sir Garnet Wolseley, landed on the island on 23 July, accompanied by the Crown Advocate of Malta, Sir Adrian Dingli, to advise him on legal matters. But it took some time to convert the inherited Ottoman system of justice (which Wolseley came to admire) to one more closely aligned with British practice. Not until The Cyprus Courts of Justice Order, 1882, were the Ottoman courts formally abolished. So, in October 1878 the British applied the Ottoman law on antiquities that was then in force throughout the Ottoman empire, namely the *Règlement sur les antiquités (le 20 Séfer 1291 – 24 Mars 1874)*. Palma di Cesnola was duly arrested, charged, tried and convicted under that law, despite his (unfounded) claims of immunity as a foreign citizen (American as well as Italian) with diplomatic status (Stanley-Price 2018).

References

Stanley-Price, N. Illicit excavation: the trial of Alessandro Palma di Cesnola in Cyprus in 1878. *The Antiquaries Journal* 98 (2018), 297-317. doi:10.1017/S000358151800001X

Stanley-Price, N. Claude Delaval Cobham before Cyprus. *Cahiers du Centre d’Études Chypriotes* 48 (2018), 134-46.

Nicholas can supply copies of these two articles to any ASTENE member interested. Please contact the Editor.

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