

PYRAMIDS AND PROGRESS
Perspectives on the Entanglement of Imperialisms
and Early Egyptology (1800–1950)

International Symposium 8–10 November 2021: Programme

Monday 8 November 2021

Venue: College De Valk, aula Zeger Van Hee (hall 91.56), Tiensestraat 41, 3000 Leuven.

9.00–9.30am **Opening speeches** (*all times are indicated in CET*)

ACTORS

- 9.30–9.55am** **Rachel Mairs**
“Il me dit toujours Ebni (mon fils)”: Don Raphael de Monachis and Champollion
- 9.55–10.20am** **Fatma Keshk**
National Duties and Avid Scholarship: Ancient Egypt in the career of Refaa al-Tahtawi (1801–1873)
- 10.20–10.45am** **Blaž Zabel & Jan Ciglencečki**
Austro-Hungarian Egyptology in the context of imperial foreign politics:
The case of three consuls and collectors of Egyptian antiquities from Slovenia
- 10.45–11.10am** **Houssine Alloul**
Becoming “Emperor of the Orient”: Leopold II, colonialism and the Ottoman Mediterranean
- 11.10–11.30am** **Coffee break**
- 11.30–11.55am** **Sandra Veprauskiene**
1861–1862 Archaeological endeavour of Count Michał Tyszkiewicz up the Nile river
- 11.55am–12.20pm** **Miguel Á. Molinero Polo**
Diplomacy and Egyptology in the 1880s: The perspective of the Spanish Vice Consul Eduard Toda i Güell
- 12.20–12.45pm** **Ryan Nutting**
“I...secured some interesting and genuine Egyptian relics for the museum at Forest Hill”: Frederick Horniman’s collecting and interpretation of Egypt in the late nineteenth century
- 12.45–2.15pm** **Lunch break**
- 2.15–2.40pm** **Athena Van der Perre**
Jean Capart and the quest for Nubia
- 2.40–3.05pm** **Cynthia May Sheikholeslami**
J. Morton Howell and American diplomacy and archaeology in the 1920s
- 3.05–3.30pm** **Annelies van de Ven**
Self, state and science: Exploring the tensions of a mid-20th century Coptologist in the Doresse archives

DISCOURSE

- 3.30–3.55pm** **Katherine Blouin**
‘Marbre blanc sur un sol blanc’: Alexandria’s foundation story as colonial fantasy
- 3.55–4.10pm** **Coffee break**
- 4.10–4.35pm** **Heba Abd el-Gawad & Alice Stevenson**
Collecting Egypt: Centring Egyptian communities within colonial practices and legacies of British archaeology
- 4.35–5.00pm** **Wendy Doyon**
What imperialism does & does not tell us about the history of Egyptology:
The case for Egypt’s political economy as a research lens

KEYNOTE SPEECH

- 5.00–6.00pm** **Donald M. Reid**
Egyptology, empire, and nation through Egyptian eyes: Shaykh Rifa’a al-Tahtawi, Ahmad Pasha Kamal, and Labib Habachi, 1826–1984
- 6.00pm** **Reception**

Tuesday 9 November 2021

Venue: College De Valk, aula Zeger Van Hee (hall 91.56), Tiensestraat 41, 3000 Leuven.

- 9.00–9.25am** **Uroš Matic**
The Hamitic question: Egyptology and scientific racism at the forefront of imperial politics
- 9.25–9.50am** **Emmet Jackson**
An’other’ other: Ireland and Egypt
- 9.50–10.15am** **Thomas L. Gertzen**
Empires of mind? Self-reflection of German Egyptologists in the historiography of ancient Egypt
- 10.15–10.40am** **Stuart Mathieson**
Empire, Egypt, and Exodus: British science and religion in the late 19th and early 20th century Near East
- 10.40–11.00am** **Coffee break**
- 11.00–11.25am** **Jan Vandersmissen & Christophe Verbruggen**
Belgian literary cosmopolitanism in Egypt, 1900–1930
- 11.25–11.50am** **Vincent Oeters**
From ‘primitive’ to ‘perfect’: The influence of Victorian evolutionism on Jean Capart (1896–1914)

NETWORKS

11.50am–12.15pm Cristina Pallini

Italian up-and-coming professionals at the court of Mohamed Ali

12.15–12.40pm Gert Huskens

Beyond the “Place des Consuls”: Network analysis and the foreign diplomatic corpses in Egypt ca. 1800–1914

12.40–2.10pm Lunch break

2.10–2.35pm Peter Der Manuelian

Decolonizing the tomb of Queen Meresankh at Giza

2.35–3.00pm Margaret Maitland

‘Expert investigators’: Uncovering unacknowledged Egyptian contributions to archaeology in 19th century archives

3.00–3.25pm Félix Relats Montserrat

Imperialism in the field? Diplomatic relations and interactions around the French excavations in Médamoud (1925–1940)

3.25–3.50pm Adam C. Hill

Building “intellectual bases”: British Egyptology, imperial politics, and the Second World War

3.50–4.05pm Coffee break

4.05–4.30pm Sarah Ketchley

Investigating nineteenth century Nile networks: The diaries of Mrs. Emma B. Andrews

KEYNOTE SPEECH

4.30–5.30pm Hana Navrátilová

Černý, Czechoslovakia, and ostraca: A transnational story

Wednesday 10 November 2021

Venue: Royal Museums of Art and History, Auditorium, Jubelpark 10, 1000 Brussels

STRUCTURES

9.00–9.25am Dina Ishak Bakhom

The relevance of the actions and actors of the *Comité de Conservation des Monuments de l’Art Arabe* to the discipline of Egyptology

9.25–9.50am Ian Oswald Trumble

Cotton bales to canopic jars: Agency in Egyptology through the commercial activities of Barlow & Jones, Cotton Spinners and Manufacturers Ltd Manchester and Bolton, England

9.50-10.15am Harco Willems

Egyptology and sugar cane: The involvement of western entrepreneurs in Egyptology in the Mallawī region in the late nineteenth and early twentieth centuries

10.15-10.40am Carole Jarsaillon

The meeting reports of the Service of Egyptian Antiquities: The diplomatic stakes of managing archaeology in Egypt (1914-1936)

10.40-11.00am Coffee break

KEYNOTE SPEECH

11.00am-12.00pm Floris Solleveld

Egyptology and the expansion of world history: Exploration and historical comparison in the network of Baron Bunsen

12.00-12.15pm Discussion and Closure

12.15-1.45pm Lunch Break

1.45-5.00pm Excursion: Visit of the collection of the Royal Museums of Art and History and of the Egyptological archives.

ABSTRACTS OF PAPERS

Monday 8 November 2021

ACTORS

9.30–9.55am

Rachel Mairs

Department of Classics, University of Reading, UK (r.mairs@reading.ac.uk)

“Il me dit toujours Ebni (mon fils)”: Don Raphael de Monachis and Champollion

Don Raphael de Monachis, an Egyptian Melkite monk, is known—if at all—in the present day as one of the teachers of Champollion. But he also had direct and unique personal experience of some of the foremost institutions of learning in Egypt and Europe around the turn of the eighteenth-nineteenth centuries: he studied at the Greek seminary of Sant’Atanasio in Rome, was the sole Egyptian member of the *Institut d’Égypte* (and Napoleon’s personal interpreter), taught colloquial Arabic at the *École spéciale des langues orientales vivantes* in Paris, returned to Egypt to enter the service of Muhammad ‘Ali, and authored an Italian-Arabic dictionary which was one of the first books printed at the Bulaq Press. This paper explores Don Raphael’s position at the intersection of academic Orientalism—the Orientalism of the written text, as embodied in the person of Sylvestre de Sacy—and the study of the living languages and cultures of the Middle East. It examines his influence on Champollion, and his role in preparing the *Description de l’Égypte*.

9.55–10.20am

Fatma Keshk

Independent Researcher, Egypt (fatma.keshk@gmail.com)

**National duties and avid scholarship:
Ancient Egypt in the career of Refaa al-Tahtawi (1801–1873)**

The reign of Mohamed Ali Pasha with the first decree for the protection of antiquities issued, the sending of scholars to study abroad and the founding of the first national antiquities collection set the first framework of national institutional authorities for antiquities. Later, many of the scholars who were sent to study abroad had notable contributions in establishing a national awareness of Egypt’s ancient civilization. Only four years before the reign of Mohamed Ali in Egypt, Refaa al-Tahtawi or Sheikh Refaa was born in the village of Tahta in Sohag governorate. Al-Tahtawi first followed a religious education and became a graduate of Al-Azhar as a student of the renowned teacher Hassan el-Attar. Al-Tahtawi’s professional contribution as muslim Sheikh, intellect, teacher and translator has been enormously

affected by his five years of university studies in France while his numerous publications have paved the ways of understanding between Islamic and Arabic civilization on one side and western civilizations on the other side. Moreover, Al-Tahtawi had developed his interest in exploring the ancient Egyptian civilization through his encounter with Jean Francois Champollion and the French geographer Edmé François Jomard, the initiator of the *Description de l’Egypte*.

As part of a research project started by the author of this abstract in October 2019 and that seeks to reconstruct the early rise of Egyptian Egyptology, this paper aims to shed light on the early writings of Refaa el-Tahtawi about ancient Egypt and his contribution in establishing the earliest collections of ancient Egyptian antiquities that shaped the first museums of Egypt and his essential role in founding the first Egyptian schools of teaching the ancient Egyptian language with consideration of the historical and political contexts of his career.

10.20–10.45am

Blaž Zabel & Jan Ciglencečki

Department of Philosophy, University of Ljubljana, Slovenia
(blaz.zabel@ff.uni-lj.si & ciglencecki.jan@gmail.com)

**Austro-Hungarian Egyptology in the context of imperial foreign politics:
The case of three consuls and collectors of Egyptian antiquities from Slovenia**

The Austro-Hungarian Empire has been instrumental in shaping the intellectual and academic development of orientalism, mostly because of its geographical proximity to the Ottoman Empire and its wide diplomatic network which included the Ottoman province of Egypt. In this paper, the role of three consuls in Egypt who were related to the present-day Slovenia will be discussed. Anton Lavrin (1789–1869), a consul in Egypt between 1834–1849, was an ardent collector of antiquities, organised private excavations, and had regular contacts with the international Egyptological community. His personal collection has become the foundation for the Egyptological collection of the *Kunsthistorisches Museum* in Vienna and of the National Museum of Slovenia, and his Coptic manuscripts were given to the *Österreichische Nationalbibliothek*. Rudolf Gödel-Lannoy (1814–1883), named the chancellor of the Austrian consulate general in Alexandria in 1840, was another amateur collector. During his time in Egypt, he acquired a personal collection of antiquities which he later exhibited in his residence “Jelšingrad” built in an oriental style. In 1852, Rudolf was adopted by the Belgian composer Eduard de Lannoy to whom he was related through his marriage, and in 1857 he was elevated into the Belgian baronial ranks by King Leopold of Belgium. The third Slovenian consul was Jožef Švegel (1836–1914), who served in Egypt between 1859–1870, when he acquired Egyptian antiquities for the *Kunsthistorisches Museum* in Vienna. He also organised emperor Franz Joseph’s participation in the inauguration ceremony of the Suez Canal in 1869. The paper will address the role of all three consuls in the broader context of the Austro-Hungarian imperial politics and investigate their contacts with the international Egyptological community.

10.45–11.10am

Houssine Alloul

History Department, University of Amsterdam, The Netherlands (h.alloul@uva.nl)

**Becoming “Emperor of the Orient”:
Leopold II, colonialism and the Ottoman Mediterranean**

The Belgian king Leopold II is today chiefly remembered as the vicious ruler of the Congo ‘Free’ State, a vast territory whose peoples were subjected to atrocious exploitation. This focus on Congo, however, has inadvertently distorted the character and genealogy of Leopold’s colonial ambitions. Long before his gaze fell on sub-Saharan Africa, Leopold had undertaken numerous attempts at territorial acquisition in nearly every corner of the world. In this paper I demonstrate that the Ottoman Empire and Egypt held exceptional and foundational places in Leopold’s early colonial thinking. From a young age, he had developed a taste for extensive foreign travel, undertaking no less than five major voyages before his coronation in 1865, three of which were destined to Ottoman lands. Although officially represented as *Bildungsreisen*, all had covert agendas targeting colonial expansion—securing concessions for land-use as gateways to establishing a more lasting Belgian presence. His attention had fixated on the Ottoman Mediterranean, in particular Crete and Cyprus. Leopold’s divergent attitudes toward the Ottomans and Egyptians will be related to broader Western European ideas about Oriental others, as well as the larger nineteenth-century imperialist process. Reconstructing the prince’s mental universe (geared toward profit, trade statistics, power politics and expansionism), we can begin to understand why this ‘bourgeois prince’ mused about becoming ‘Emperor of the Orient’ and also later, as the ‘King incorporated’, always remained captivated by the idea of gaining a foothold in the Orient.

11.30–11.55am

Sandra Veprauskiene

Classics and Ancient Civilizations, Leiden University, The Netherlands
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**1861–1862 archaeological endeavour of Count Michał Tyszkiewicz
up the Nile river**

Having developed his keen interest in archaeology and ancient art only after arriving to Egypt on a hunting journey in 1861, Count Michał Tyszkiewicz (1828–1897) soon became one of the most outstanding European collectors of the ancient artworks in the second half of the 19th century. An official permit (*firman*) to conduct excavations in entire Egypt and Nubia granted by the Viceroy Sa’id Pasha himself, opened the way to Tyszkiewicz’s archaeological endeavour in 1861–1862 that subsequently resulted in a remarkable ancient Egyptian collection of *circa* 800 artefacts. Today this collection is scattered worldwide, most of the objects being housed in the

Louvre (France) and the National Museums of Lithuania, Poland and Russia. The *Diary of the trip to Egypt and Nubia*, personal memoirs and correspondence of Tyszkiewicz, all provide an important source of information not only on the origins of his collection, but also on the functioning of the Egyptian structures in this pivotal time of the development of Egyptology. The aim of this paper, thus, is, by following Count Tyszkiewicz's archaeological venture, to reflect upon the early years of the Egyptian Antiquities Service and state involvement in the heritage economics in the late 19th century.

11.55am-12.20pm

Miguel Á. Molinero Polo

UDI de Prehistoria, Arqueología e Historia Antigua, Universidad de La Laguna, Spain
(mmolipol@ull.edu.es)

**Diplomacy and Egyptology in the 1880s:
The perspective of the Spanish Vice Consul Eduard Toda i Güell**

Eduard Toda i Güell was the Spanish Vice Consul in Cairo in the mid-1880s, shortly after the beginning of the British Protectorate. His personal contact with the members of the *Service de Conservation* is a testimony to the relationships that linked this institution with international diplomacy; further, it also shows how this network was productive as it awakened his interest in Ancient Egypt and made him one of the forerunners of Egyptology in Spain.

The texts that he wrote during his sojourn, which are mostly unknown so far—a diary, a hundred articles published in the Spanish press, several books—and his photographic collection, provide relevant information on some archaeological sites, such as the tomb of Sennedjem in the moment of its discovery. But, above all, they are a very valuable source concerning a wide variety of topics: the day-to-day relations that connected resident and visiting Egyptologists to the agents of the Western control of Egypt; the participants in those relationships; the sociability premises that the two groups visited, in Cairo and Alexandria; Toda i Güell's vision on contemporary Egypt, which was openly expressed and steeped in superiority, most likely reflecting a language borrowed from the persons that he frequented; the social behaviour of the aforementioned groups; and the advice of Egyptologists as regards the creation of his own collection of antiquities, imitating other Western representatives, a practice that he considered under the favourable light of helping to raise the prestige of his country and meant also as a personal promotion.

12.20-12.45pm

Ryan Nutting

School of Museum Studies, University of Leicester, UK (rn114@le.ac.uk)

“I...secured some interesting and genuine Egyptian relics for the museum at Forest Hill”: Frederick Horniman's collecting and interpretation of Egypt in the late nineteenth century

Drawing upon late nineteenth century sources, this work analyses the fascination and quasi-Orientalist views towards Egypt of tea merchant, museum founder, and Member of Parliament Frederick Horniman (1835–1906) and his efforts to “decode” Egypt’s past for the public through his journals, collecting, and museum.

I begin with a brief overview and analysis of Horniman’s travel journals which documented two trips he took between 1894 and 1896 and including two weeks in Egypt in early 1896. I argue that Horniman intended his journals to provide a virtual tour of the places he visited to his readers. However, the journal also included his imperialist views towards many peoples including Egypt and Egyptians.

Next, I detail Horniman’s activities in Egypt, and how they demonstrate his imperialist focus on studying and decoding ancient Egyptian history. These activities included collecting “genuine” Egyptian relics, meeting Howard Carter and other archaeologists, visiting an archaeological dig, and joining the Egypt Exploration Committee.

Finally, I show how the museum interpreted Egyptian history. Like Horniman’s journal, and following this quasi-Orientalist idea, the museum emphasized Egyptian objects and history and something to be decoded. This interpretation extended to descriptions of these objects in museum publications and programming.

By examining how Frederick Horniman wrote about, collected, and interpreted Egyptian peoples and culture in his published journals this project presents new perspectives on understanding how late nineteenth-century private individuals and museums constructed, depicted, and propagated imperialist views towards Egypt in the late nineteenth century.

2.15–2.40pm

Athena Van der Perre

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Jean Capart and the quest for Nubia

Between 1900 and 1947, the Egyptian collection of the Royal Museums of Art and History (RMAH), Brussels, was enlarged in a monumental way by the Belgian Egyptologist Jean Capart (1877–1947). It is less known, however, that Capart also acquired c. 1000 objects from Nubian excavations for the museum.

Capart, whose plans for a Belgian excavation in Nubia fell through in 1907, used his extensive archaeological network to create his desired collection. Between 1905 and 1914, a first group of objects entered the museum via the Special Committee for Excavations in Egypt & Nubia (Liverpool University), the University of Oxford, and the Archaeological Survey of Nubia.

During the 1930s, when the height of the Aswan Low Dam was raised for a second time, several archaeological missions were returning to Nubia. Among these was the Egypt Exploration Society that decided to shift its focus from Amarna to the southern regions. Although they even consulted Capart on this particular matter, asking for his opinion on the selected sites, Brussels did not receive any objects. The only objects from

Nubia entering the collection during this period, were linked to the University of Oxford.

This paper will focus on the acquisition patterns of the RMAH, largely dominated by a Belgo-British network, by using the Nubian collection as a case study. The research was conducted within the framework of the EOS Project “Pyramids & Progress. Belgian Expansionism and the Making of Egyptology, 1830–1952”.

2.40–3.05pm

Cynthia May Sheikholeslami

Independent Researcher, Egypt (cynmay@aucegypt.edu)

J. Morton Howell and American diplomacy and archaeology in the 1920s

The United States recognized Egypt’s independence on April 26, 1922. J. Morton Howell, the first United States Minister Plenipotentiary to Egypt, presented his credentials on August 28, 1922, just weeks before the discovery of Tutankhamun’s tomb, which he was among the first to visit in 1922 and enter in 1923. Howell, a physician by training, had a long-standing interest in Egypt, especially in the welfare of the ordinary citizen. He was probably influenced by his 1911 Biblical study-tour to the Holy Land and, through his friendship with Charles Watson, founder of the American University in Cairo, the ‘soft power’ of Protestant missionary activities promoting modern western culture. He was also fascinated by Egypt’s past: A good part of his memoir of his service in Egypt, ending in July, 1927, is devoted to recounting its ancient history and archaeological discoveries that he witnessed, among which was the tomb of Queen Hetepheres at Giza. In order to enhance American knowledge of ancient Egypt, Howell collected antiquities, including two coffins and mummies, to donate to his home state of Ohio. He also mediated in the conflicts between Howard Carter and Egyptian authorities, and helped organize Carter’s lecture tour of the US. Howell helped negotiate agreements between American archaeologists and the French-dominated Antiquities Service as well. Although he was popular with Egyptian nationalists, his pro-Egyptian nationalist leanings and friendships in Cairo society were not always appreciated by American archaeologists or the US State Department. This paper will draw on archival material from Howell’s great-granddaughter.

3.05–3.30pm

Annelies van de Ven

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**Self, state and science: Exploring the tensions of a
mid-20th century Coptologist in the Doresse archives**

The period between the end of the second world war and the outbreak of the 1952 revolution was a tumultuous one for foreign scholars working in Egypt. Between personal rivalries, international power shifts and a swift emergence of new scientific specialisations, individual actors in the field were constantly having to play off various allegiances in an attempt to retain their influence.

Nowhere is this more evident than in the career of French Egyptologist Jean Doresse (1917–2007). His letters to colleagues in Egypt and abroad between 1947 and 1953 show how he worked to retain his own privileged position in relation to local actors in the government, the museum and the antiquities market, while taking on a role as a middleman to the divergent nationalistic efforts of distinct French academic institutions. Thus, his personal manoeuvrings eschew essentialist assumptions about unified national blocs with shared aims.

In addition to the contents of his letters, the physical presence of his archive, its intentional preservation and deposition in the aftermath of these events provide further context to our reading. An analysis of the correspondence provided as an assemblage, thus sheds light onto Doresse's own role in mediating the archival narrative. In combining these two approaches, one historical and one material, this paper will provide a more holistic take on how such documentary traces can be used across Egyptological archives to critically consider the tensions between personal and institutional motives for foreign academic agents in the period immediately before the revolution.

DISCOURSE

3.30–3.55pm

Katherine Blouin

Department of Classics, University of Toronto, Canada
(katherine.blouin@utoronto.ca)

'Marbre blanc sur un sol blanc': Alexandria's foundation story as colonial fantasy

This talk will explore the European historiographical tradition regarding ancient Alexandria before, during, and shortly after its foundation. What interests me is not so much the early occupation of the Alexandrian region *per se*, but rather the foundational *story* as (re)told by historiography, as well as its meaning, anchoring, and relationship to the Land, in the past and in the present. Far from only affecting travellers and antiquarians' writings, this (enduring) master narrative has also profoundly shaped the gaze of scholars working on the city's ancient history.

Through an analysis of scholarly works dating from the late 18th century to the mid-20th century, I will argue that the dominant narrative regarding the foundation of the city is built upon an enduring aggregate of Eurocentric tropes and colonial occlusions, some of which date back to Antiquity. The fiction that emerges—that of a Greek foundation (*quasi*) *ex nihilo*—establishes Alexandria and its surroundings as a Greek, cosmopolitan city that is not only next to, but also (racially, culturally, and

politically) above the rest of Egypt, its landscapes, and its native population. The result is a self-reinforcing time loop rooted in and generative of colonial fantasies, which testify to the imperial entanglements of Classics and Egyptology. This story is the product of both Orientalist discourses on Egypt's Land and Indigenous population, and the (early) modern reception of Alexander.

4.10–4.35pm

Heba Abd el-Gawad & Alice Stevenson

Institute of Archaeology, University College London, UK
(heba.abdelgawad@ucl.ac.uk & alice.stevenson@ucl.ac.uk)

**Collecting Egypt: Centring Egyptian communities
within colonial practices and legacies of British archaeology**

In the century between 1883 and 1983 hundreds of thousands of ancient Egyptian objects were extracted by teams of Egyptian workmen under the direction of British archaeological organisations. An estimated 350 collections in 27 countries were the beneficiaries. The politics of extraction and the appropriation of these objects to narratives of Western modernity have rendered 'ancient Egypt' an orphaned culture, divorced from its home country in Africa and its peoples. It has been so profoundly domesticated that it is today a taken-for-granted museum trope. Our project, 'Egypt's Dispersed Heritage', is currently addressing these issues through a programme of interventions co-created with communities in Egypt in order to amplify their concerns, including street story telling performances, comic strips and graphic novels and educational resources all in Egyptian Arabic. In this paper we outline the changing profiles and ideologies of collecting ancient Egypt from Victorian times through/to the 21st century, together with how we are seeking to reshape the resulting concepts and categories with contemporary Egyptian voices responding primarily to their needs, not just museums and academia.

4.35–5.00pm

Wendy Doyon

Department of History, University of Pennsylvania, USA (wdoyon@sas.upenn.edu)

**What imperialism does & does not tell us about the history of Egyptology:
The case for Egypt's political economy as a research lens**

Recent trends have begun to characterize almost all nineteenth and early twentieth-century Egyptology as imperial or colonial in one way or another. This is an a priori characterization that does not universally stand up to scrutiny. Imperial power, and European imperial power in particular, is not sufficient to explain the evolution of archaeological activity in Egypt, nor does a postcolonial lens adequately account for the full range of institutional and economic forces that operated on Egyptology between 1800–1950. On the contrary, these lenses tend to reduce the history of Egyptology to isolated strands of imperialism, colonialism, and

nationalism. Instead, I will make the case for a focus on Egypt's political economy as a coherent institutional background for the history of Egyptology. I will discuss the role of antiquities in Egypt's integration into the modern world economy and the ways that Egyptian policies and economic institutions on the ground, such as traditional labor networks, shaped the history of archaeology. I use this lens to explain the institutional origins of Egyptian archaeology as a function of Mehmet 'Ali Pasha's dynastic state and the cultural, social, and economic forces of modern Egypt that surrounded it.

Keynote Speech

5.00–6.00pm

Donald M. Reid

Department of Near Eastern Languages and Civilization,
Georgia State University, USA (dreid@gsu.edu)

**Egyptology, Empire, and Nation through Egyptian Eyes:
Shaykh Rifa'a al-Tahtawi, Ahmad Pasha Kamal, and Labib Habachi, 1826–1984**

Over the 158 years from Rifa'a al-Tahtawi's arrival in Paris in 1826 to the death of Labib Habachi in 1984, Egyptology grew into a modern scholarly specialty amidst the swirl of competing imperialist and nationalist currents. This paper examines the emergence of Egyptian Egyptology through the careers of Tahtawi, Ahmad Kamal, and Habachi, who were born half a century apart in 1801, 1851, and 1906 respectively. Rival imperialisms—with the French controlling the Egyptian Antiquities Service and Britons the whole country—eventually gave way before Egyptian nationalist challenges. Meanwhile, the Ottoman imperial grip on Egypt eroded, and early in the 20th century Egypt, Turkey, and other nation-states emerged from the Ottoman Empire's ruins. Egypt has a long history of being a colonizing as well as a colonized country, as maps of its territory under the New Kingdom, Ptolemies, Mamluks, Muhammad Ali, Khedive Ismail, and Nasser's United Arab Republic demonstrate. Although not a specialist on ancient Egypt, Tahtawi oversaw an early attempt at an antiquities museum in Cairo and wrote the first modern history of ancient Egypt in Arabic. Ahmad Kamal became the first noted Egyptian Egyptologist, struggling all his life against colonialist barriers. Labib Habachi's distinguished Egyptological career was influenced by both the long British and French imperial retreat and the ensuing American-Soviet Cold War in Egypt and the Middle East.

Tuesday 9 November 2021

9.00–9.25am

Uroš Matic

Austrian Archaeological Institute, Egypt (uros.matic@oeaw.ac.at)

**The Hamitic Question:
Egyptology and Scientific Racism at the Forefront of Imperial Politics**

The question of “whiteness” of ancient Egyptians and Nubians was a central question for the 19th and early 20th century scholars. According to the Bible (*Origines Gentium* in the Book of Genesis), Ham, the second son of Noah, was the father of Cush, Mizraim, Phut and Canaan. The blackness of Ham as a punishment for his transgression is attested in the Babylonian Talmud and has since been established in Medieval and early Modern racial imaginations. However, the idea that Mizraim (Egyptian) could also be black, being the son of Ham, was not acceptable for scholars such as George Robbins Gliddon (1809–1857), Samuel George Morton (1799–1851), James Henry Breasted (1865–1935) and Hermann Junker (1877–1962), to name but a few. It was unimaginable that “negroes” could have been behind one of the greatest ancient civilizations. This paper analyses the debates on the Hamitic question by focusing on the methodology used to attribute Hamites with “whiteness”. This included craniometry and politically loaded formal analogies between the prisoners of war from Nubia and the enslaved Africans in America. The “whiteness” of ancient Egyptians was not only crucial for explaining the wonder of ancient Egypt, but also for justifying 19th and early 20th century slavery and colonialism. Consequently, it will be argued that the research questions in Egyptology, then, just as now, do not emerge from an intellectual and socio-political vacuum, but are embedded in contemporary political climates and agendas, whether the authors are aware of this or not.

9.25–9.50am

Emmet Jackson

Archaeology Department, Exeter University, UK (emmet.jackson@gmail.com)

An’other’ other: Ireland and Egypt

It is well documented that Egyptology has its genesis as a colonial discipline and has, for the most part, remained a discipline with Eurocentric narratives. How does Ireland play into this narrative given its duality as a colonised nation and a benefactor of that colonial rule? Egyptology studies in Ireland are rare, so much so that at the opening of the Egyptian Room in the National Museum of Ireland it was remarked by the Heritage minister that ‘Egyptologists are a rare breed in Ireland; in fact, there are none’. This paper will address this perceived notion of Ireland having no Egyptology history and outline the main players in the field of Irish Egyptology in the long nineteenth century. It will interrogate how these actors interacted with ancient

and modern Egypt with the acquisition of objects and the creation of historical narratives through the foil of its status as a colonised nation within the United Kingdom of Great Britain and Ireland.

9.50–10.15am

Thomas L. Gertzen

Einstein Center CHRONOI, Freie Universität Berlin, Germany
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Empires of Mind?

Self-reflection of German Egyptologists in the historiography of ancient Egypt

The notion that research into the history of ancient Egypt has been influenced by zeitgeist is a commonplace, just like the idea that, apart from actual appropriation of monuments, Egyptologists strove for an interpretative supremacy over pharaonic history. As we know, even the (racial) identity of ancient Egyptians was reframed according to the (perceived) evolution of ‘Western’ civilisation.

However, the degree has only been randomly explored to which extent European accounts of ancient Egyptian history reflect ‘Western’ self-perception—i.e., how Egypt has provided the foundation for the projection of *Weltanschauung*. The chronological subdivision of ancient Egyptian history into three ‘kingdoms’ with ‘intermediate periods’, as well as a ‘late period’—employed, down to the present—has been frequently cited as an example of Egyptological zeitgeist at the turn of the 19th to the 20th century. A twofold underlying mindset has been identified: favouring unified nation states over regionalization and recognizing (the danger of) cultural decline.

In fact, German Egyptologists referred to the ‘founders’ of the Old, Middle and New Kingdoms—Narmer, Mentuhotep and Ahmose, respectively—as “*Reichsgründer*”, the label employed for Otto von Bismarck. Akhenaten was called a “*Reformator*”, but more often, however—even by the preponderantly Protestant German Egyptologists—a “*Ketzer*” (~ heretic). Moreover, during the 1930s hapless attempts were made to render pharaohs of the 18th dynasty, especially Thutmose III, “*Führer*”. Such examples illustrate a particular way of reading or rather writing ancient Egyptian history which clearly shows the necessity to differentiate ‘national’ research traditions, since the nation-state was the dominant point of reference for historiographers.

This contribution aims not to denounce but to render the subtexts ‘readable’ while demonstrating that an Egyptological ‘West’, i.e., a unified, single and undifferentiated European and/or American attitude towards ancient Egyptian history never existed.

10.15–10.40am

Stuart Mathieson

School of History and Geography, Dublin City University, Ireland
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**Empire, Egypt, and Exodus:
British science and religion in the late 19th and early 20th century Near East**

In 1882, the United Kingdom occupied Egypt. Its tourists had been regularly visiting the region over the preceding decade, with Thomas Cook offering Nile cruises from 1869 and the Society for Biblical Archaeology funding excavations from 1870. This seemingly timeless land was considered a repository of ancient wisdom, but it also offered the chance to scientifically investigate some of the claims made in the Bible. Throughout the 1860s, a series of works had challenged the historical accuracy of the Bible, causing outrage in Britain. This, and the threat of new scientific methods and theories such as Darwinian evolution, inspired groups such as the Victoria Institute (established 1865) to reassert British science as both empirically and religiously sound. The Institute was led by senior civil servants, military staff officers, Anglican clerics, and scientific figures from across the Empire, including the Canadian naturalist John William Dawson and the Egyptologist Flinders Petrie. Many of these figures travelled to Egypt in the course of their official duties, and used the opportunity to scientifically investigate the areas described in the Bible, whether it was a detailed survey of possible locations at which the Red Sea had been parted, retracing the route of the Exodus through the Sinai desert, or examining ancient monuments for evidence of the Israelite captivity. This paper explores some of these investigations, demonstrating how a particularly British and imperial conception of science and religion animated their efforts.

11.00–11.25am

Jan Vandersmissen & Christophe Verbruggen

Department of History, Ghent University, Belgium
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Belgian literary cosmopolitanism in Egypt, 1900–1930

At the end of the nineteenth century, Belgian businessmen were prominent in Egypt. With the realization of major infrastructure works and the electrification of public transport, they contributed to the transformation of the country. The members of the Belgian colony in Egypt became part of a multifaceted, cosmopolitan world, where old traditions gave way to new ideas that embodied modernity. The early twentieth century is rightly seen as a period of growing Egyptian awareness and the emergence of an Egyptian national identity. But Egyptian society also found a connection with the growing Internationalism, and this manifested itself in the cultural field. More and more European and American writers and artists sought their way to the metropolises Cairo and Alexandria, which became places of exchange.

They forged ties with Egyptian intellectuals who were captivated by a new era and to that end joined in the spirit of excitement and cultural buzz. In this paper we reflect on the Belgian contribution to literary cosmopolitanism in Egypt in the years 1900 to 1930 and their attempt to establish an Egyptian PEN-Club. We especially consider the initiatives of the Belgian poet Paul Vanderborght, who became the driving force behind the initiative *La Lanterne sourde du Caire*. The events set up by this association brought together like-minded intellectuals. We study this group as a relevant network that helped shape intellectual life in urban Egypt during the Interwar period. We will use a rich variety of documents from the *Archives et Musée de la Littérature* (Brussels) to uncover the main lines of the program designed by Vanderborght and his literary partners and friends, and we will zoom in on the cosmopolitan self-fashioning of the Cairo-based intelligentsia in general.

11.25–11.50am

Vincent Oeters

Department of Archaeology, KU Leuven & Department of History,
Ghent University, Belgium (vincent.oeters@kuleuven.be)

From ‘Primitive’ to ‘Perfect’:

The Influence of Victorian Evolutionism on Jean Capart (1896–1914)

In 1904, Jean Capart, the founding father of Belgian Egyptology, published his first monograph: *Les débuts de l’art en Égypte*. A year later, an English translation of a revised and enlarged edition was published as ‘Primitive Art in Egypt’. In terms of scientific publications, this monograph is arguably the work Capart is most known for in the Egyptological community. The replacement of the words ‘*les débuts*’ by ‘primitive’ in the title of the English edition instead of using a simple translation of these words as ‘the beginnings’, as one would expect, is significant and not accidental, for it reflects influence of Victorian evolutionist thinking.

After the British philosopher-scientist Herbert Spencer popularised the concept of ‘evolution’, the term ‘primitive’ gained wide currency among European and American scholars. ‘Primitive’ was used to describe a postulated form that could progress, through a set of (more or less) identifiable stages, to something resembling the ‘perfect’ Western industrial society. Most of the evolutionist thinkers ‘shared the basic methodological principle that one might reconstruct and theorise about this historical process through the comparative study of historical societies and contemporary non-Western ones, imagined to exemplify earlier, pre-modern, stages in the story of human social progress’ (Candea 2018). By analysing Capart’s early publications (1896–1914) it becomes clear that the Belgian Egyptologist indeed applied this methodological principle, a fact further supported by actual references to evolutionist thinkers.

This paper investigates how and to what extent Capart was influenced by evolutionist thinking. To this end the early publications of Capart will be analysed together with correspondence between him and his colleagues abroad now preserved in the Royal Museums of Art and History (Brussels).

NETWORKS

11.50am-12.15pm

Cristina Pallini

Dipartimento di Architettura, Ingegneria delle Costruzioni e Ambiente Costruito
Politecnico di Milano, Italy (cristina.pallini@polimi.it)

Italian up-and-coming professionals at the court of Mohamed Ali

In 1822, when the Rosetta stone was deciphered, Egypt was the scene of a fierce international rivalry. In a matter of years, Mohamed Ali had assumed control of the corridors to India, pressing forward with industrial development based on cotton. Alexandria, which Napoleon had found a dormant pile of ruins, acted as the hub of long-distance trade where to experiment with a new institutional set-up and progressive upgrading of port infrastructure. The other construction site at this early stage was Bulaq, Cairo's river port, manufacturing site and storage point of Egyptian antiquities.

This contribution focuses on the role of Italians, whose early 19th century emigration to Egypt included a sizeable number of architects, engineers and builders. Mostly political exiles from the Risorgimento risings, they were to be found wherever construction was going on.

As early as 1800, Carlo Rossetti, a trader from Trieste, held a collection of antiquities in his country house at Bulaq. Giuseppe Bocti, a mechanic and a veteran of the Egyptian Expedition, was among the experts who discussed with Mohamed Ali his industrial projects at Bulaq. Francesco Mancini, a political exile who had worked for Eugene Beauharnais, became Ibrahim Pasha's trusted engineer, designing the new square at Alexandria and setting up the Board of Ornato (Commission for Embellishment), of which he became Director. Their experiences provide a fresh insight into the networks in which they operated, at a crucial time when vestiges of antiquity were coming again to light, many to be eventually sacrificed in the name of progress.

12.15-12.40pm

Gert Huskens

Centre de recherches en Archéologie et Patrimoine (CReA-Patrimoine),
Université Libre de Bruxelles & Department of History, Ghent University, Belgium
(Gert.Huskens@ulb.be)

Beyond the "Place des Consuls":

Network analysis and the foreign diplomatic corps in Egypt ca. 1800-1914

Following Napoleon's failed expedition to Egypt between 1798 and 1801, the country slowly but steadily opened its doors for diplomatic representatives.

Whereas previously the major powers were represented by consular agents of their respective Levantine trade companies, a more diverse group of Western nations started to establish diplomatic postings in the early nineteenth century. Traditionally these actors have been explored from a perspective which not fully encompasses their transnational character or which solely focusses on their antiquarian activities. The present paper instead seeks to provide a more transnational view of these diplomats by fully recognizing the “power of networks”. Using the NodeGoat-database and network analysis software, I will provide a *longue durée* view which enables researchers to see the entanglements between the various foreign diplomatic corps. An overview of more than 1700 unique actors and their respective relations with the foreign diplomatic corps serve in this regard as the backbone of this study. Moreover I will provide a case study which focusses on the integration of local elites into the foreign diplomatic corps and display the possibilities of this approach in detail. With this innovative method, I will show how more than twenty families did not only provide the local agents the foreign offices needed, but also interconnected the diplomatic corps as consular clans. By means of a second case study which focusses on Belgian diplomacy in the wider Levant, my contribution will provide a better insight into the position of the Belgian diplomatic corps in Egypt from a comparative view. Thanks to network analysis, I will integrate consular history, the incorporation of local elites in diplomatic corps, and the diplomatic presence of minor imperial powers in Egypt into one narrative.

2.10–2.35pm

Peter Der Manuelian

Department of Near Eastern Languages and Civilizations, Harvard University, USA
(peter_manuelian@harvard.edu)

Decolonizing the tomb of Queen Meresankh at Giza

In 1927, on the final days of the excavation season, the Harvard University–Boston Museum of Fine Arts Expedition came upon the magnificently painted subterranean chapel of Queen Meresankh III in the Eastern Cemetery at Giza. Although justly famous for its polychrome decoration, the tomb chapel (G 7530-sub) also contributed to George Reisner’s idiosyncratic reconstruction of Fourth Dynasty history. This experimental talk will briefly focus on the unusual hair/wig colors on the west wall of room a, and how they were “used and abused” in twentieth century Egyptology along racial lines. Popular media seems to have taken its cue from Reisner’s HU–MFA Expedition interpretations.

2.35–3.00pm

Margaret Maitland

Department of World Cultures, National Museums Scotland, UK
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'Expert Investigators': Uncovering unacknowledged Egyptian contributions to archaeology in 19th century archives

Narratives about early Egyptology have typically been framed in terms of the heroic efforts of adventurous collectors and brilliant scholars, few of whom acknowledged the debt owed to the Egyptians upon whose local knowledge and labour they relied. However, the innovative Scottish archaeologist Alexander Henry Rhind (1833–1863), in summarizing the history of Egyptology in 1862, gave some acknowledgement to the importance of Egyptian contributions, in particular describing the Qurnawi of the Theban West Bank as 'experienced and expert investigators'. From the Napoleonic expedition onwards, Western collectors had flocked to Thebes as the prime source for the most aesthetically pleasing and readily available antiquities, whether monumental or mummified. Accordingly, the Qurnawi became specialists, not only in terms of their labour and excavation skills, but also their understanding of sites and objects. Already by the 1820s, they had attained a significant level of knowledge and professionalism, as Giovanni D'Athanasio described: 'they understand antiquities as well as a European antiquary'. Because of colonialist structures and prejudices though, Western archaeologists and collectors often obscured Egyptian contributions. Over time, the Qurnawi were increasingly discredited and vilified as 'tomb robbers'. Focusing on Rhind's accounts and archives as a case study, but also drawing on other sources, this paper will demonstrate the potential for revealing unacknowledged Egyptian contributions to early archaeology, including reconstructing generations of excavators from Qurnawi families and determining their involvement in knowledge production. Understanding the relationship between these uneasy collaborators is vital for considering its impact on the archaeological record and development of Egyptology.

3.00–3.25pm

Félix Relats Montserrat

Institut français d'archéologie orientale, Egypt (frelats@ifao.egnet.net)

Imperialism in the field? Diplomatic relations and interactions around the French excavations in Medamud (1925–1940)

At the turn of the nineteenth and twentieth centuries, one of the ways in which European museum collections were supplied was through the system of "partage" established by Egyptian legislation. Although this mechanism was studied by the postcolonial studies, the objects included in these processes did not attract as much attention from researchers, nor did the preliminary negotiations between the archaeological agents of the time. This study focuses on Medamud, a temple excavated by the *Institut français d'archéologie orientale* (IFAO) on behalf of the Louvre Museum. It is representative of the divergent interests between the archaeologists, the beneficiary museums and finally the Egyptian authorities (headed by a French scholar). The study of the diggers' archives sheds light not only on the history of the constitution of the museum collections resulting from the excavations,

but also on the relations between the Antiquities Department, the diggers and the local population (villagers, workers). The aim will be to focus on the negotiations at different scales that intersect at the mission level.

3.25–3.50pm

Adam C. Hill

Department of Social Sciences, Sterling College, Kansas, USA (adam.hill@uconn.edu)

**Building “Intellectual Bases”:
British Egyptology, Imperial Politics, and the Second World War**

British archaeologists have long been a prominent foreign presence in Egypt, but their status underwent dramatic shifts during the mid-twentieth century. The growth of Egyptian nationalism, punctuated by Egypt’s independence from the British Empire in 1922, drove these scholars to redefine their field as an apolitical science with the potential to benefit humanity across national borders. My paper will focus on the contributions of British archaeologists to diplomacy between Britain and Egypt in the era of the Second World War.

The coming of the Second World War disrupted existing networks of scholarly exchange and drew prominent British Egyptologists into military service and intelligence work. Yet by this time, some had already begun to argue that their scholarship could provide a foundation for a new type of bond between Britain and Egypt in the postwar world: a cultural and scientific partnership with the power to overcome the persistent political disputes that had plagued their relationship during the interwar period. This goal of partnership found official support in the context of the Labour government’s non-interventionist and conciliatory Middle East policy of the immediate postwar years.

4.05–4.30pm

Sarah Ketchley

Department of Near Eastern Languages & Civilization,
University of Washington, USA (ketchley@uw.edu)

**Investigating nineteenth century Nile networks:
The diaries of Mrs. Emma B. Andrews**

Mrs. Emma B. Andrews has often been cited as a witness to archaeology in the late 19th and early 20th centuries, as scholars draw on her extensive record of travel as companion to the millionaire-turned-archaeologist Theodore M. Davis. While her accounts of the discoveries of tombs including KV46 (Yuya and Thuyu), KV55 (Akhenaten) and KV56 (The ‘Gold Tomb’) are certainly invaluable, the diaries also offer insights into the social networks of well-heeled expatriates, tourists, Egyptologists, scholars and other travellers in Egypt at this time. This paper will discuss the process of transcribing the Andrews journals, and creating machine-

readable editions of all 19 volumes as a starting point for identifying and extracting named entities, including people, places, boats, hotels, art and antiquities. Having developed a database of over 800 people, our project group has created a range of contextual information including brief biographies of individuals mentioned in the diaries, while also gathering related images and additional archival material, much of which is previously unpublished. The goal of this phase of work is to create an interactive network analysis to visualize Emma Andrews' extensive network, and thereby gain insights into the discourse and circles of influence in Egypt during this period—including economic, archaeological and political. The network analysis will enable users to dynamically engage with the primary source material according to their research goals, while working computationally with a large dataset gives an opportunity to discern connections that are not otherwise immediately apparent.

Keynote Speech

4.30–5.30pm

Hana Navrátilová

Department of Classics, University of Reading, UK (tx918325@reading.ac.uk)

Černý, Czechoslovakia, and ostraca: A transnational story

A research discipline such as Egyptology is made of networks of people, objects, institutions and more. Personal and object biographies matter, alongside intellectual and political histories. Interwar Egyptology had to survive as a global intellectual project, yet with local roots. In the interwar Europe, research disciplines were playing the balancing act between being national assets and international projects. Geopolitical thought was shaped both by imperial ambitions and by nationalism. 'Imperialism consolidated the mixture of cultures and identities on a global scale' (E. Said), but politically, the imperial ambitions were challenged by nation states and national revivals. Whilst critiquing empires, one ought to realise that such a critique is often serving a distinct purpose of promoting the idea of a nation-state, as opposed to broader, potentially less restrictive, structures. On the other side, countries such as Egypt were finding their own role and voice in a multifaceted search for modernity.

Jaroslav Černý contributed to an establishment of Egyptology in Czechoslovakia, a small nation on the world stage in the interwar period. He was among a cohort of Czechoslovak Orientalists involved in scholarship as well as cultural diplomacy of Masaryk's Czechoslovakia, alongside people like Alois Musil. Czechoslovak diplomats targeted the 'Orient' as object of study, as a diplomatic and trade partner and as a space for economic expansion. This complex presentation was addressing both a Czechoslovak and an international audience. At the same time, Černý launched his own transnational career and network. Černý, a highly mobile scholar, contributed also to the mobility of ancient artefacts that have circulated in the modern world as participants in processes of social memory, and as currency of social and cultural capital of individuals, institutions, communities, and nations.

His role may be, to a certain extent compared to one of his Egyptological mentors, Jean Capart. What mattered to networkers like Černý or Capart? They were building a discipline nationally and internationally; they had a vision of connecting and circulating research knowledge. Both of them, grounded originally in 'small' nations, transcended one national or institutional identity.

Wednesday 10 November 2021

STRUCTURES

9.00–9.25am

Dina Ishak Bakhoum

Independent Researcher, Egypt (dina.bakhoum@gmail.com)

The relevance of the actions and actors of the *Comité de Conservation des Monuments de l'Art Arabe* to the discipline of Egyptology

Nineteenth century Egypt witnessed several political, social and economic changes alongside a growing interest in its history and culture, leading to the creation of several local institutions and museums. Decades after the creation of the *Service des Antiquités d'Égypte* (hereafter *Service*) under the Ministry of Public Works, the *Comité de Conservation des Monuments de l'Art Arabe* (hereafter *Comité*) was established in December 1881 under the Ministry of *Awqāf* (Islamic Religious Endowments). Like the *Service*, the *Comité* and its European and Egyptian members were major patrons for the research and conservation of Egypt's rich and diverse material culture, focusing nevertheless on Islamic and later Coptic monuments.

This paper will trace the *Comité's* relationship with the *Service* between the 1880s and early 1950s, when laws and decrees were issued cancelling earlier laws and placing both government bodies under the newly established Administration of Antiquities (*L'Administration des Antiquités / maṣlahat al-ātār*). The nature of the scholarly, administrative, legal and technical dynamics between both structures will be discussed, shedding also light on their common networks with local and international stakeholders.

Paying attention, however, to the specificities of the *Comité* and its work environment, the paper argues that although a plethora of scholarly works have studied both organizations through the framework of post-colonial theory, scrutinizing the *Comité's* actions and actors in a contextualized manner reveals new nuanced narratives and interpretations that are also of relevance for the understanding of the history of the discipline of Egyptology.

9.25–9.50am

Ian Oswald Trumble

Bolton Library and Museum, UK (ian.trumble@bolton.gov.uk)

Cotton bales to canopic jars:

Agency in Egyptology through the commercial activities of Barlow & Jones, Cotton Spinners and Manufacturers Ltd Manchester and Bolton, England

This paper focuses on the Barlow family of Bolton England who owned and ran the Barlow and Jones Cotton Spinners and Manufacturers company that operated out of Manchester. It will explore the known extent to which the company's commercial activities played in the family's involvement in Egyptology and the development of the ancient Egyptian collections amassed at Bolton Museum.

The company was founded by James Barlow, philanthropist and abolitionist, who actively changed the company's policies on sourcing and acquisition of raw materials from the Americas to Egypt. He was pivotal in this change within Bolton and Manchester and the wider textile industry in Lancashire, which he did through public support of anti-slavery. This shift influenced the development of modern Egypt and the subsequent British control of Egypt in the nineteenth and twentieth centuries.

James Barlow was supportive of his daughter Annie Barlow's growing involvement with the Egypt Exploration Society. Upon his death the company transferred to his son John Robert Barlow, who continued his father's business interests in Egypt. During one trip in 1888 John Robert, accompanied by his sister, visited sites excavated by the EEF using the influence of his business and family connections.

Annie Barlow's endeavours to raise funds for the EEF generated the largest collection of ancient Egyptian antiquities in a local authority museum in the UK with almost 12,000 objects. Her family background in textiles heavily focused this aspect of the collection and through her Bolton museum became a centre for ancient textile analysis.

9.50-10.15am

Harco Willems

Department of Archaeology, KU Leuven, Belgium (harco.willems@kuleuven.be)

Egyptology and sugar cane:

The involvement of western entrepreneurs in Egyptology in the Mallawī region in the late nineteenth and early twentieth centuries

After the end of the American Civil War, cheap cotton from the New World flooded the European market. In this context, Egypt lost its importance as a cotton producer and had to turn to other kinds of agricultural production. One of the results was the creation of a large-scale modernisation of the sugar industry in Upper Egypt. In the region of Mallawī, this led to the arrival on the scene of representatives of the viceregal court and European entrepreneurs. A number of material remains of this process can still be seen, which offer a vivid picture of how strongly the presence of European economic presence manifested itself even in this rather isolated part of Egypt.

Some entrepreneurs, like the Italian Antonini brothers and the Frenchman Jean André Périchon are of especial interest. Both had strong ties with the French government and came to develop a keen interest in Egyptology. Both in fact carried out excavations in Middle Egypt, for instance in Dayr al-Barshā and Mīr. Many of their finds ended up in important museum collections, like the Cairo Museum, the Louvre, the Musée des Beaux-Arts in Limoges, and the Royal Museums of Art and History in Brussels.

10.15–10.40am

Carole Jarsaillon

LabEx Hastec, École pratique des hautes études, Université PSL, France
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**The meeting reports of the Service of Egyptian Antiquities:
The diplomatic stakes of managing archaeology in Egypt (1914–1936)**

The Service of Egyptian Antiquities, which managed the archaeological works in Egypt until the 1950s, was in itself a diplomatic paradox. Although it was a bureau of the Egyptian Government, later becoming a Ministry of its own, it was created and managed by French Egyptologists from 1858 to 1952. These French scholars were thus working under the authority of the Viceroy of Egypt, until the British protectorate added another political layer. From 1882 to 1922, the Service found itself at the heart of French and British imperialist agendas over Egypt when the British Empire took over the Egyptian Government, including this French-managed department. Gradually opening the digs to archaeologists of various nationalities, the Service played a diplomatic role as much as a scientific one. This institution is therefore a key structure in understanding the impact of imperialism on the development of Egyptology.

During Pierre Lacau's directorship, one particularly revealing source gives an insight into the diplomatic stakes of the Service's decision-making: the official reports of the meetings of the *Comité d'Égyptologie*. This board brought together Europeans and Egyptians—the Director of the Service, members of the Egyptian Ministries, and a few Egyptologists—to ponder Egyptology-related matters, starting with the attribution of excavation permits. This communication aims at analysing the impact of imperialist agendas on the management of archaeology in Egypt through the study of these documents, kept in the Lacau archives at the EPHE (Paris), by examining the decisions (such as the distribution of permits) as well as the actors (the constitution of the committee) of this institution.

Keynote Speech

11.00am-12.00pm

Floris Solleveld

Department of History, KU Leuven, Belgium (Floris.Solleveld@kuleuven.be)

Egyptology and the expansion of world history: Exploration and historical comparison in the network of Baron Bunsen

From the end of the 18th century onwards, the study and image of antiquity in Europe changed shape. Antiquity became broader, deeper, and fuller: it covered a broader geographical area, went back further in time, and was studied increasingly from a social and cultural perspective. The rise of Egyptology was a major factor in this, not only because of literally deciphered and dug up a new past but also because of the sheer mass of material and documentation, setting a model for large-scale archaeology in other regions.

Seeing the history of Egyptology as part of this process, I argue, also sheds new light on its entanglement with imperialism. I will demonstrate this through the network of Baron Bunsen, a key liaison between German scholarship and the British Empire in the mid-19th century, as well as through Bunsen's own idiosyncratic study of *Egypt's Place in World History* (1844-57). As Prussian ambassador in London, Bunsen provided crucial support for Richard Lepsius' expedition to Egypt and Nubia (1842-45) as well as for Heinrich Barth's explorations in Africa (1849-54) and Max Müller's *Rig-Veda* edition (1849-74). In his own work, which he intended as a grand synthesis of comparative philology, historicized Biblical scholarship, and *Altertumswissenschaft*, he treated Egyptian records as the missing link in a 'positive and critical' world history of language, religion, and civilization.

In short, Egyptology was part of global history, ancient and modern. Behind Bunsen's imagined grand synthesis are very real intellectual and political connections that spanned from the study of manuscripts in Timbuktu and Kushitic monuments in Meroe to the Crimean war, the government of British India, and the creation of a Protestant bishopric in Jerusalem. Remarkably enough, many of these connections came together at a conference he organized in 1854 about the seemingly arcane subject of phonetic alphabets.

PRACTICAL INFORMATION

The symposium will be held live in Leuven & Brussels (Belgium), so we encourage speakers and participants to be physically present and participate in this event in the old-fashioned way. However, given ongoing covid-19 restrictions, we will simultaneously broadcast the event online.

Accommodation

Leuven lies 25 km east of Brussels. The international airport ('Brussels Airport', also known as Zaventem) is situated at the edge of Brussels city. Its railway station is located below the airport. There are frequent direct trains from the airport to both Leuven and Brussels; duration of travel is approximately 15 minutes with an intercity connection. For more information on the airport, see:

<https://www.brusselsairport.be/en/passengers>.

We recommend you book a hotel in Leuven where the majority of the symposium will take place at a lecture hall of KU Leuven in the city centre (Venue: College De Valk, aula Zeger Van Hee, hall 91.56, Tiensestraat 41).¹ Only the last day of the symposium will take place in Brussels at the Royal Museums of Arts and History (Jubelpark 10, 1000 Brussels).²

There are plenty of options for hotels near the railway station and in the city centre, all within walking distance of the venue. The walk from the station to the venue is approximately 12 min. Within the city and its immediate surroundings, most distances can be covered on foot. The bus may also be convenient for travelling from and to the railway station and will take you wherever you want to go in and around Leuven. For more information on the bus, see the website of the bus company 'De Lijn': <https://www.delijn.be/en/>.

Suggestions for hotels nearby the venue in Leuven (within 15 min)

- Pentahotel Leuven (next to venue College De Valk, in the city centre)
- Hotel Ladeuze (near venue, in the city centre)
- Hotel Binnenhof (between venue and railway station)
- Park Inn by Radisson (next to railway station)
- Ibis Budget Centrum (next to railway station)

We recommend you check [Booking.com](https://www.booking.com) for availability and prices as these can vary greatly. Please note that tourist tax is often charged separately. Hotel options in Brussels are infinite, but should you prefer to stay there, we suggest you book a hotel in the vicinity of the railway station for quick access to the venue in Leuven.

For more information about Leuven, see <https://www.visitleuven.be/> and

¹ Location: <https://goo.gl/maps/4yxSVjKgxFViVu5aA>

² Location: <https://goo.gl/maps/Z8JBkwKSTiMc2wpU9>

<https://www.leuvenlikealocal.be/en>. A city map can be downloaded at:
<https://www.visitleuven.be/sites/visitleuven.be/files/documents/2020-10/City%20map.pdf>

Registration

Please register at <https://pyramidsandprogress.be/symposium-registration> (by October 15)

There is a **registration fee** of €50 (€25 for students with valid student card) for live participation in the symposium. Payments can be made either by bank transfer or by credit card.

- **Bank transfer**

Account BE60 7340 0666 0370 of KU Leuven with the mention of 400/0021/22117

- **Credit card**

http://www.kuleuven.be/sapredir/onlinebetaling/?ges_mededeling=400/0021/22117

The amount should be paid at the latest by **1 November 2021** in order for your registration to be valid.

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| Should you have questions or require more information, please contact the organising members of the symposium at pyramidsandprogress@gmail.com |
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