

Max Meyerhof produced a diary, which was written as he was travelling, with spontaneity, but also with recourse to his travel literature - often to the *Baedeker*, which he most probably had with him in Egypt. The edition contains Meyerhof's original text and commentaries by the editor.

In line with historical editions' good practice, the editorial standards are described in the third part of the introductory section, including the extent and aim of the commentaries. Finally, an excursus is dedicated to eye diseases and their prevalence in Egypt - a matter of professional interest to Max Meyerhof and one frequently referred to in the travel diary. He contacted specialists working in Egypt, including the Egyptian expert ophthalmologist Dr Mohammed Elwi Pasha, who invited Meyerhof to assist him as a guest physician in his private clinic. The illustrations used to accompany the edition are also based on the Keimer collection and the DAI archive, using contemporary visual culture - reaching from postcards and advertisements to photographs by travellers, dated mostly within a decade of the Meyerhofs' visit. They stand in lieu of the Meyerhofs' own documentary photographs.

The second part of the publication covers the Meyerhof diary fitted out with an extended commentary. Each part of the itinerary is provided with the editor's introduction and other details added in footnotes. The perspective is mostly participatory, taking the reader into the physical environment of relatively well-situated Western travellers, who took a train from a European location (Berlin, Vienna), to the Austrian port of Trieste and then a ship to Alexandria. Then we follow the Meyerhofs to Cairo, sightseeing, on a trip up the Nile to Luxor and Aswan, and back to Cairo and Europe. We meet the people they met and see the places they saw, characterised by Max Meyerhof's pen and visualised by period illustrations and photographs.

As the Meyerhofs were on a spa voyage, not just a sightseeing tour, they had more leisure time to spend on local trips and visits, and were becoming temporarily 'locals'. Although they did the tourist tropes of pyramid climbing in Giza or bazaar shopping in Cairo, they also undertook desert trips, and professionally oriented excursions (Max did the latter). They also visited places that would have been less common stops for package tours, although strictly speaking not off the beaten track - such as the building site of the first Aswan Dam. Otto

Meyerhof was an avid photographer - if his cousin and mentor Max is to be believed, initially almost as avid as he was struggling. Otto, however, improved with experience. It is not known whether anything of his archive survives, but given his later adventurous escape from war-torn Europe, it is not very likely. Max was also buying 'potsherds', i.e. inscribed ostraca for his cousin Wilhelm Spiegelberg.

The reader literally travels with the Meyerhofs, and Max Meyerhof is a witty and eloquent companion, who had an equal flair for a description of the Egyptian nature and its fascinating colours, as he had for the Westernised and cosmopolitan society that they temporarily became a part of. In so many ways his diary was a social life diary at least as much as a travel one. We meet innumerable travellers and locals, especially, but not exclusively, from the German-speaking communities in Egypt. The Meyerhofs were directly acquainted with a number of personalities from Egyptologists to physicians, from antiquities dealers to hotel owners. The diary partly reads as a "who was where when". A typical Meyerhof day would start with a hotel breakfast accompanied by a conversation with fellow guests, followed by excursions and/or more socialising, often involving local expat communities. Some diary entries were exclusively dedicated to socialising, including jovial comments and witticisms concerning fellow travellers and Meyerhofs themselves - Max could be just as attentive in describing a clinic, or a monument, or a lady's 'winsome' dimples.

The third part consists of a single chapter - an afterword, summing up the Meyerhofs' later lives. Otto, as above mentioned, had an illustrious scientific career and Max eventually returned to Egypt, became an Egyptian citizen and died in Cairo in 1945.

The fourth section contains a very welcome apparatus of archive resources, literature references and indexes. The consistent referencing of archive resources is an example of good practice.

The publisher's blurb characterises the editor's approach as 'infotainment' - an accessible scholarly publication. In this particular case the editor takes her lead from the edited text - informative and entertaining at the same moment. The participatory view accompanies the travellers in their new and changing environment, which they received with interest and some wonder. In the commentary sections, there are well chosen parallels from

contemporary travel literature - from the normative (guidebooks) to the subjective (other travelogues and also sketches and paintings). Lehnert is not avoiding the pitfalls of the Western visitors' gaze and a tendency to an 'othering' of the visited country, but she is also making the readers keenly aware that a travellers' gaze has always encompassed every visited country or place other than the most familiar. And the travellers' gaze, whilst curious, descriptive and attentive to the picturesque or uncommon, could also become biased.

When it comes to the picturesque-cum-satirical observations, no one is spared, as said above, not even the Meyerhofs themselves - likewise, no nationality, age, gender, or profession is singled out as particularly troublesome. Meyerhof's pen is almost like Lance Thackeray's pencil - and the editor makes a good choice in using Thackeray, a contemporary of the Meyerhofs, as a visual accompaniment. However, Max Meyerhof is more than just a Western middle-class conformist with an eye for the quaint and the hilarious. As a health professional, he was interested deeply in the health conditions of the country, and the personal side of his diary is at its best and most noticeable not only in good-humoured scenes from coffeehouses, city streets, and hotels, but also when diagnosing his fellow humans (he attended the locals *en route* medically on several occasions, obviously without a fee), or attending Dr Elwi's clinic.

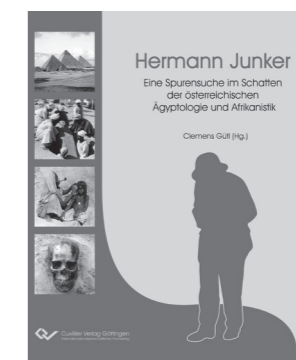
Lehnert does not use the depersonalized language of theoretically minded social scientists, but an attentive reader will not miss the complexities of visiting Egypt as a place of entertainment, socialising, education, yet also otherness, that was especially pronounced in respect of rural communities. After all, a bourgeois traveller in the 1900s would have found rural communities of the Balkans, or even in the Alps, or in some regions of Italy, or indeed perhaps Scotland, as equally picturesque and 'other', hence the phenomenon is not so much exclusively 'Orientalist' as more generally a matter of encounter of two parts of the world that had outwardly grown apart.

The volume is an edition with aspirations to address a broad audience. It is well done and informative, and fulfils the task. There are a few inaccuracies, e.g. the chateau Miramar in Trieste was more connected with the imperial couple Maximilian and Charlotte than with the Empress Elisabeth (Sissi, p. 26), but these are minor points. Some footnotes might have

been expanded with further literature, especially on some less known Central European travellers, but the author mostly retains references that are widely accessible to an international readership, preferring German and English resources, so the limitation is understandable. ASTENE readers will find it a very helpful, well-written book, informative concerning the travellers' life and habits, itineraries and meetings.

Hana Navratilova

Gütl, Clemens, ed. Hermann Junker. Eine Spurensuche im Schatten der österreichischen Ägyptologie und Afrikanistik, Göttingen: Cuvillier Verlag, 2017, 231pp, illustrations, ISBN 978-3-7369-9549-9, €49.90.



German and Austrian Egyptology have recently produced an increasingly reflective disciplinary historiography, with a focus both on major figures, and their institutional, social, and political context. The present volume asserts its participation in the same research practice.

Hermann Junker was part of both Austrian and German history of Egyptology. In Austrian Egyptology, his biography and activities have now been analysed in the context of his personal and professional formation. The reviewed book is a collected volume on Hermann Junker with chronologically arranged chapters describing the beginnings of institutional - including university - Egyptology in the Austrian context, a close relationship of Austrian Egyptology to African and Oriental studies, and archaeological enterprises of Hermann Junker and his contemporaries. Eventually, Junker's professional and political network comes under scrutiny. The editor (p. 10) characterised the volume's purpose as being to offer a complex portrait of Junker, as a philologist, archaeologist, and Nubiologist, but also as a political character.

The editor, Clemens Gütl, focuses on an introduction to the development of Oriental studies in Vienna, and subsequent formation of Egyptology and African studies up to the year 1923. In his first contribution he offers a 'compressed' but helpful overview of Austrian Oriental and African studies, with particular attention to the development of Egyptology. The outline comprises events from the beginnings of language studies at the 'Oriental academy' founded by Queen and Empress Maria Theresa in 1754 to the professorial chair of Leo Reinisch in 1873, and to the approval of Hermann Bartholomäus Junker as the Professor of Egyptology in Vienna in 1909. Gütl also maps Junker's early life, including a strict Catholic upbringing that underpinned a priestly aspect of his career. Junker was ordained in 1900 and served as a priest for several years, whilst building his academic credentials as an Egyptologist-philologist, with links to the Berlin school, especially to Adolf Erman. His early university career was marked by travels to Egypt and Nubia, and a development of his academic status as researcher, lecturer and associate professor. Following a standard German format of an institutional anchoring of Egyptology, financed largely by the state, Junker promoted an institutional basis for Egyptology in Vienna, at the academy of sciences, as well as at the university. He also stimulated archaeological activities in the Nile Valley.

Gütl further studies Junker's Nubian travels, and dedicates a chapter to the visual record of Junker's Nubian trip in 1911, collected in a special photo album. The album is an indicator of Junker's wider interest in other African regions and ultimately also languages - a supporting factor in a close relationship between Egyptology and African studies that came to characterise the Viennese academic tradition. The album itself is an interesting visual accompaniment to professional texts and family reminiscences. Junker travelled with several colleagues, e.g. Heinrich Schäfer, as well as with his sister Maria, as already on several previous trips. The input of female members of the expedition, including Maria Junker, was important - as was the case in many European expeditions of the time. Occasionally, it was also visibly acknowledged.

Regina Hölzl sums up Junker's early archaeological work in 1910 to 1912. Junker considered archaeological excavation as a unique resource of objects for collections that served a teaching and study purpose. Also, unlike procuring antiquities from dealers, the excavations offered an opportunity to identify objects in their original context. Junker

clearly appreciated the input of archaeology in Egyptological studies. His interest was considerably stirred by early artefacts (he was later best known for his excavations at Merimde Beni Salama), but his studies of individual sites (e.g. Kubaniya, Tura) were quite inclusive, not avoiding other periods of Egyptian history.

Margit Berner and Peter Rohrbacher emphasize aspects of Junker's research that were in close relation to contemporary anthropology and studies of human races. Berner worked with the collection of anthropological material that came from Junker's expeditions to the Natural History Museum in Vienna and outlines their museology and research history, including a recent renewal of interest. Rohrbacher examines the so-called Hamitic hypothesis, now considered obsolete, but rather popular and repeatedly analysed in the early twentieth century and the interwar period, especially in some German and Austrian academic circles. The idea suggested that large parts of Africa were originally inhabited by the mysterious 'white Hamites'. Some of these considerations were tied to racial mappings of Felix von Luschan, and other contemporary theories. Though not necessarily racist in all their implications, many of these attitudes tried to change the perception of Africa as a 'black continent', which definitely seems a rather unworkable exercise. However, the Viennese - and Junker's - interest was not alone, there were considerations of similar character in the British archaeological tradition, one of their ramifications being Petrie's dynastic race.

Rohrbacher describes also a circle of pupils of Junker that shared a similar interest in African studies concerned both with philology and anthropology. Wilhelm Czermak was the more philologically oriented member of that circle. The works of Junker and his pupils mostly contained a solid portion of detailed study, be it of languages or of artefacts. Consequently, Czermak aimed at establishing philology as a recognised science, rather than 'just' a humanities discipline. However, a tendency to satisfy contemporary political ideologies broke through occasionally. As Rohrbacher points out with remarkable clarity - the racial stereotypes of Junker's school were more in the ideological line of colonial regimes, undoubtedly highly problematic, but arguably less dangerous, than in the subsequent Nazi format. Nonetheless, they could be adapted as a survival strategy in the latter regime.

It is also interesting to note that a group of followers of Junker - Czermak, Zyhlarz, Vycichl - had family roots in Prague, but followed a professional formation in Vienna, not with a Bohemian Demotist František Lexa in Prague. Of course, Vienna and German speaking regions offered job opportunities Prague could not offer at that point (and for decades to come).

Susanne Voss, who, together with Thomas Gertzen (see *ASTENE Bulletin* 73/2017), has promoted studies of German-speaking Egyptology with attentive consistency, presents a chapter on Junker's activity at the helm of the German Archaeological Institute. Voss takes a view that does not deny Junker's positive input, working morale, and a later position of a benevolent promoter of the discipline and his fellow scholars. However, his political career preceding and during the WW II shows another side of the story. Junker was a good candidate for excavations supported by the DAI (the German Institute of Archaeology) and Austrian academic circles. The DAI experienced limited access to Egyptian excavations, first in the context of the Great War, and later, after 1925, in the context of the Egyptian demand to return the bust of Nefertiti. To have Junker, nominally from the Austrian academe, direct the excavation programme was a viable option. Junker further helped to strengthen Austrian presence in fieldwork, whilst also helping the DAI in the process. More complex was Junker's willingness to support the growing Nazi strength in German academia, and his disdain for protests of the Jewish communities against Nazi discrimination. A number of German Egyptologists working in Egypt became members of the NSDAP, and so also did Junker, in 1933. These acts were no doubt also motivated by a tendency to buy time and opportunity to continue in research work - an element that was to be repeated across totalitarian regimes. However, Junker and some of his colleagues entered the NSDAP in advance of a decreed compulsory membership that was announced only in 1935. As Voss maps, the milieu at the DAI was quite conformist already in 1933. The Nazi allegiances within the DAI are mapped in great detail, including the impact of anti-Semitic attitudes on select research and research networks. Junker was willing to subject his behaviour as an academic, and his approach to his colleagues to 'standards' expected by the regime in Germany. Voss points out the double role Junker assigned himself - he operated in Cairo as a conformist with the German regime until 1939. In Austria, after 1945, he called for a recognition of

his Austrian patriotism, and presented his NSDAP membership and related activities as something enforced on him in the DAI. It would appear that loyalty to the DAI and opportunities this Institute offered to Junker in Egypt motivated his acceptance of national-socialist attitudes and the DAI with Junker at the helm became loyal to Nazi policies. It did not necessarily translate into a politically manipulated research, but it did into ostracism of colleagues with different political attitudes and/or Jewish background.

Julia Budka and Claus Jurman focus on a social and professional network and offer a nuanced complex portrait of Junker's academic politics as well as changing political attitudes. In 1945 Junker pleaded his being forced to accept the Nazi party membership. Junker was also duly denazified after the war, but his acceptance of the Nazi regime, the authors argue, was not only occasioned by his survival technique, but also by a more complex sympathy of select members of the clergy to a fascist (though not necessarily directly Nazi) regime. Junker was formally in all observable aspects a devout Catholic, as well as a man with sympathies to German nationalism. His social circles (including anti-Semitic attitudes) and the above sympathies made him open to the Nazi approaches, although his research was not put directly in the service of the regime.

The NSDAP membership of Junker - and his evident acceptance of the Nazi practices, especially anti-Semitism, - was seldom thematised for decades after the Second World War. It would appear that Junker achieved his denazification also in historical memory of his discipline. It is frequently assumed that his unmasking in that respect was late in coming because Egyptology was not willing to engage in exercises of self-awareness more actively. However, as historians of modern Europe have remarked, coming to terms with totalitarian legacies is a complex process and one still not concluded, as studies by historians Timothy Garton Ash, Timothy Snyder or Tony Judt have shown.

Junker was undoubtedly a productive Egyptologist who left a solid legacy for the Austrian Egyptology. That being said, the man was also a personality capable of conforming with regimes his contemporaries, not to mention successors, found inhuman. What is left open - and may perhaps never be answered - is his change of mind after the war. Was this another conformist survivalist strategy or a

refusal of a regime unmasked in its full horror? His contemporary Georg Steindorff suggested that it was “very difficult to describe the character of this man because he has none” (in his famous J'accuse letter).

Studies concerned with history of science and humanities surviving in - and indeed occasionally benefitting from - the totalitarian regimes are a fraught territory, as individual stories get easily lost in wider considerations, and sometimes vice versa - a mass of details may dilute an uncompromising narrative. The present volume concerning Hermann Junker is often neutral in tone of assessment, and

shows a detailed and scrupulous use of archival material. It complements existing studies of international Egyptology very well, and presents complex themes in a clear and well-structured manner. Although its objectives are largely within a more specialised area of history of Egyptology, ASTENE readers may find a wealth of interesting details about interwar Cairo and diverse international communities in Egypt. International audiences would probably appreciate English résumés for each chapter.

Hana Navratilova

ARTICLES

Crusaders in Petticoats!

Given that this is the centenary year celebration of women gaining the right to vote in the UK and Ireland, we are delighted to be able to publish a short piece from Lucy Pollard on the suffragist traveller Millicent Garrett Fawcett. Below is a short extract from Lucy's 2017 ASTENE conference presentation. It is followed by (in keeping with the theme of women travellers) a piece from Emmet Jackson on Irish women travellers, also based on his 2017 conference talk.

Millicent Garrett Fawcett in Palestine



Millicent Fawcett's image on a postage stamp, issued in 2008. Image courtesy of Universal Postal Union, www.wnsstamps.post/en/stamps/GB095.08

Millicent Fawcett's name is much in the news this year, when we are celebrating 100 years since some women in the UK first got the right to vote. Millicent was for many years the leader of the National Union of Women's Suffrage Societies, the non-militant branch of the suffrage movement.

She is less well-known for the four journeys she made to Palestine in the 1920s, when she was in her 70s. She had been given some money by friends with the proviso that she must spend it on herself, and, having always been an enthusiastic traveller, she decided to use it to go with her sister Agnes to a region she had always wanted to see. The difficulties of travel did not faze the two elderly women: they struggled to climb from one boat to another when going ashore in Beirut, their car broke down on several occasions, and they got stuck in a snowdrift between Jerusalem and Jerash, but they took it all in their stride, with the help of the weekly edition of the Manchester Guardian and their embroidery. They enjoyed the scenery and flora as well as the historical and biblical sites, but Millicent never forgot her passion for women's suffrage. On her first visit, in 1921, she was asked to speak to the Jewish Women's Association for Equality of Opportunity, an invitation she took up with some apprehension, but also with pleasure. She had to pause in her talk every few sentences, so that the interpreter could translate into Hebrew.

As a natural optimist, Millicent saw a rosy future for the area, and her comments make sad reading now: 'I could never accept the view that it was impossible to create in Palestine a national Home for the Jews without injuring the non-Jewish population.' On a lighter note, she greatly appreciated meeting other women as forceful as herself. She was delighted with the story told her by a girls' school head teacher: in Ottoman days, this woman had found a dead camel

abandoned outside the school, which was becoming more and more of a health hazard. After trying everything she could think of to get it removed, she eventually wrote to the Turkish city governor that she would get arrange at her own expense for it to be moved as close as possible to his residence. This had the desired effect.

Lucy Pollard



Millicent Garrett Fawcett blue plaque at 2 Gower Street, Bloomsbury.

'Arabian Days and Nights' - Irish women on the Nile



Clockwise: Lady Harriet Kavanagh (self-portrait), Borris House, Co. Carlow; Frances Power Cobbe (1822-1904), Marguerite Agnes Power (1815?-1867) © National Portrait Gallery, London NPG D45895; Lady Clodagh Anson (1879 - 1957) © National Library of Ireland, POOLEWP 1120 - The Poole Photographic Collection.

The title of this paper - 'Arabian Days and Nights' - is borrowed from the title of Marguerite Powers' travelogue. As Power herself notes, 'Geographically speaking, it is not, of course correct' but she confesses 'the Arabian Nights are to us so completely the type of the East...we feel that days and nights passed in almost any part of the East, and more especially in Cairo, [...] may not improperly be

called 'Arabian Days and Nights' (Power, 1861, p. 16). This article was delivered as part of a paper presented at the last ASTENE conference and will introduce readers to some hitherto unknown female travellers to Egypt in the nineteenth century. These are Lady Harriet Kavanagh, Frances Power Cobbe, Marguerite Agnes Power, and Lady Clodagh Anson (nee Beresford).

Kelley (2005, p. 357) argues that women who travelled to 'exotic' places, in the 19th and 20th centuries, already classed as 'other' to 'masculine power' found 'the authority they were denied at home by becoming experts of the exotic area'. Female writers such as Harriet Martineau, Amelia Edwards and Florence Nightingale were able to 'touch on deeper issues than men, especially in contrast with male writers such as Kingslake and Warburton' (Rees, 2008, p. 19).

Drew Oliver, in recent communications with me, suggested that (2017, pers. coms) 'While the gentlemen out-publish the young women, the young women out-write the gentlemen.' It is worth noting in this context the apologetic tone women travel writers often adopt in their narratives. Two of the women discussed in this article, Frances Power-Cobbe and Marguerite Power, specifically set out to publish their travel narratives. However, they preface their writing with a warning that it is not meant to be taken seriously or be in anyway considered as an addition to the male canon. Power writes 'this book [...] has little or no pretension to be called a book of travel: it is merely a serious of impressions formed during my stay in Egypt' and Cobbe writes that 'many beautiful books have already accomplished it [impression of travel]. After *Eothen* and *The Crescent and the Cross*, and *Eastern Life*, who needs further description of Syria and Egypt? Let the reader exculpate me from any such presumption as the attempt to supply a better representation than these' (Power Cobbe, 1864 p. 2).

Many other women didn't dare to publish their journals and letters, their records serving as intimate reminders and keepsakes of their travels. One such woman was Lady Harriet Kavanagh. Lady Kavanagh is an astonishing woman who I have talked about at length at previous ASTENE conferences. She travelled in Egypt and the Holy Land for two seasons from 1846-48 with three of her children and a tutor, Mr Wood, and some servants. She spent some of her time with Sophia Poole, Harriet Martineau, Alice Lieder as well as other notable travellers.