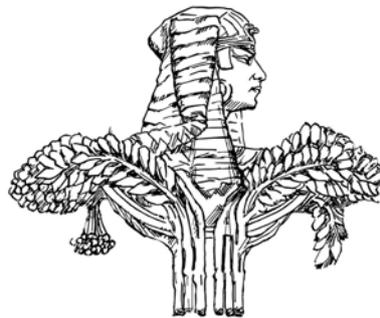


## ABSTRACTS / *POVZETKI*

Listed in alphabetical order / *Po abecednem redu*



Egypt & Austria V

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**Konrad Antonicek, Vienna, Austria**

***Tradition und Interpretation. Die altägyptischen Religion in der Sicht des  
18. Jahrhunderts in Europa***

*Europäische Gelehrte des 18. Jahrhunderts befaßten sich immer wieder und in unterschiedlicher Gewichtung mit Darstellungen der Kultur des alten Ägypten, insbesondere mit den religiösen Ansichten als deren Maßstab auf dem so proklamierten Fortschritt auf dem Weg der philosophischen Erkenntnis. Die Urteile reichten der abschätzigen Ablehnung als Gespinste einer heidnischen und ungebildeten Gesellschaft bis hin zur Bewunderung als beispielhafte Erkenntnisse einer von Weisheit geprägten Kultur. Als Quellen dienten die Bibel und vor allem die Werke der Schriftsteller der klassischen Antike, deren Berichte allerdings zumeist nicht einfach übernommen, sondern mit dem lokalen Verständnis der Zeit interpretiert und bewertet wurden. So entstanden eigenständige Darstellungen, die das zeitgenössische Bild der pharaonischen Kultur prägten und aus den gelehrten Untersuchungen in die Vorstellungen gesellschaftlicher Bewegungen wie etwa dem Freimaurertum integriert wurden. Besonders augenfällig ist diese Bewegung in der Metaphorik künstlerischen Schaffens zu erkennen, die auf diese europäisierte Sicht zurückgriff und die antiken Formen mit zeitgenössisch getönten Inhalten darstellte. So begann ein eigenständiges Ägyptenbild zu leben, das erst mit der Entzifferung der Hieroglyphen nach und nach aus dem Auge der Gesellschaft verschwand.*

European scholars of the 18th century dealt many times and with different emphasis with the examination of the culture of ancient Egypt, particularly with the religious thinking as benchmark of a so proclaimed progress on the way of knowledge. Their judgements reached from a pejorative rejection as an idea of a pagan and ignorant society to the admiration as exemplary recognition of a culture of deep wisdom. Sources for this examinations were the holy bible and especially the works of the writers of the classical antiquity. These reports were not simply taken over, but interpreted and valued with the understanding of the 18th century Europe. This originated independent depictions shaping the contemporary sight of the pharaonic culture, which became integrated into the conceptions of social movements like the Freemasonry. Especially obvious is this phenomenon in the imagery of artistic creation, which used this European interpretation and presented the antique shapes with contents of contemporary tinge. Thus arises a proper image of Egypt, which disappeared only bit by bit after the decipherment of the hieroglyphs from the eye of society.

**Angela Blaschek, Vienna, Austria**

**Hermann von Königsbrun und Franz von Friedau**

**Inga Miklavčič Brezigar, Nova Gorica, Slovenija**

**Women from the Goriška borderland region of Slovenia at domestic service in Egypt**

Goriška borderland region at the Slovenian border with Italy has a specific history. Ethnically Slovenian, it is determined by the changes of the state dominion of this area. One specific social and cultural phenomenon of the area is the historical employment of rural Slovenian women of this region as maids and wet-nurses in Egypt during the Austro-Hungarian and Italian dominion. Last women still employed in Egypt returned in the years 1960-1970.

Employment of rural women as wet-nurses and nannies is connected with the long lasting European tradition of giving small children away to be fostered by wet-nurses or hiring a wet-nurse for a new-born baby. Slovenian immigration in Egypt began in the second half of the 19<sup>th</sup> century. During the building of the Suez canal and after its inauguration in 1869, the number of rich European businessmen living with their families in Egypt increased. They preferred to employ rural or urban women and girls from Europe for domestic services. Due to the lack of work and poverty the mass emigration increased in the first half of the 20<sup>th</sup> century to the extent that almost every family in Goriška villages had female members at work in Egypt. A special linguistic term was formed to name these women – they were called “alexandrinke” from the city of Alexandria, where the majority of them worked.

The lecture is dealing with the history and development of acknowledge of the specific role these women had in the life of their families once and in the memory of their relatives today.

**Lenka Burgerová, Prague, Czech Republik**

**The Art of Beuron School. Egypt in European Ecclesiastical Painting  
of 19th and 20th Century.**

Beuron Art School was a workshop of the monastic order of Benedictines, who originated in the 70s of 19th century in Beuron monastery in South Germany. The monks worked on the idea of purifying and uplifting the ecclesiastic art of the time. Old Egypt, Greece and Asyria were the sources of inspiration - beauty and style purity in the art of Beuron Art School is monumental, hieratic and represents respect and admiration for highly aesthetic layout of the space. The links between modern and Egyptian inspirations of the Beuron Art are worth to understand the art movements of second half of 19th and the beginning of 20th century.

**Marcel Chahrour, Vienna, Austria**

**Ancient Egyptian Medicine and its reception in 19th and early 20th century Medical historiography**

The paper will present the reception of Ancient Egyptian Medicine by Central European Historians of Medicine between 1880 and 1945. It will try to show how a picture of Ancient Egyptian Medicine has been drawn, that is influenced by the scientific discourse of the emerging modern medicine in Europe at the time. Emphasis will be put on concepts of Magic and Science in Medicine: In order to contrast the success story of modern scientific medicine, earlier concepts of health and sickness were described as inferior. My paper will give examples of how the idea of “magic” practices has been used as an argument in this discourse.

**Marko Frelj, Ljubljana, Slovenia**

**Thirty-three famous views of the Orient:  
Jakob Schaschel and his images from his journey to Khartoum in 1853**

The vision of the missionary Dr Ignacij Knoblehar (1819-1858) involved an active engagement of Catholic missionaries among Nilotic peoples and in the vast area between Khartoum and the equator. Many priests and various artisans helped him implement his vision. One of them was the engraver and gunsmith Jakob Schaschel (1832-1903) from Ferlach (Borovlje) in Carinthia, Austria. As a volunteer, he travelled to Sudan in 1853, but he returned a few months later, because he did not like the conditions at the Khartoum Catholic mission. In 1863 he criticised the work of the mission in his memoir of his African journey. His unflattering description of Knoblehar is in stark contrast to what has been written about him in Catholic publications. Schaschel wrote his memoir in German and illustrated it himself. The colour drawings are extremely valuable, because they form an original document of an exceptional chapter of European and African history: the conversion of Nilotic peoples to Christianity and the colonial ambitions of the imperial Vienna. Today the well preserved manuscript with thirty-three illustrations is kept at Karlovac City Museum.

**Clemens Gütl, Vienna, Austria**

**Alltag im Apostolischen Vikariat Zentralafrika: Johann Dichtls Nachrichten in unveröffentlichten Briefen und dem *Grazer Volksblatt***

Johann Dichtl (1857-1889) was one of the still little known catholic priests who had followed Daniele Comboni to Egypt and the Anglo-Egyptian Sudan where in the mid-19<sup>th</sup>-century the Apostolic Vicariate of Central Africa had been established. The lecture will deal with unpublished archival sources and Dichtls letters which appeared in a local paper called *Grazer Volksblatt* by focusing on several aspects in his descriptions of everyday life.

## **Gottfried Hamernik, Klagenfurt, Austria**

### **Ferdinand Maximilians's state visit to Egypt and his Egyptian collection at Miramar**

Archduke Ferdinand Maximilian's state visit to Egypt in 1858 and his acquisition of antiquities caused several misunderstandings – even nowadays. As a matter of fact the Austrian consul – general Christian Huber was informed well in advance on the archduke's interest in Egyptian antiquities. So he had time enough to make arrangements for the purchase of a whole collection – it was the collection of Anton von Laurin (Huber's predecessor in Egypt) which was left behind in Alexandria in course of his transfer to Bucharest in 1850. Huber drew up three detailed reports on the archduke's activities in Egypt (noting the visit of an excavation at Saqqara for instance). The acquired antiquities came to Trieste at first and were stored for several years at Miramar castle with rooms for an “Egyptian museum” was in the stage of planning. In 1862 Leo S. Rheinisch, a young scholar, was employed as curator. He published a catalogue of the collection with an explanatory preface in 1865. After the archduke's death as Emperor Maximilian of Mexico in 1867 his Egyptian collection remained at Miramar until 1878 when all the antiquities were brought to Vienna for being incorporated into the imperial collection there.

**Hana Havlůjová, Prague, Czech Republic**

**Sustainability of Egypt's Heritage in Europe: Issues and Ideas from Great Britain**

Although Great Britain is widely recognised as one of the richest countries in terms of presence of Egypt's heritage, the sustainability of such fortunes is not implicit. On one hand, the popularity of Ancient Egypt in Britain seems to have long-lasting or even increasing tendency. On the other, ethical issues including controversy of display of human remains (e. g. mummies) or demands for the return of different artefacts to Egypt (e. g. Rosetta stone) are discussed in academic as well as public sphere in context of post-colonialism.

The concept of post-colonialism might seem to be inadequate to Central European countries; however the current interpretation and management of Egypt's heritage is facing the same challenges all over the world. Therefore, this paper examines three main factors that underpin sustainability of value of such a heritage: conservation, education and marketing. It focuses on a question how to balance all these factors. The case studies from London and Newcastle upon Tyne are used to illustrate recent trends in Great Britain and to provide the stimulus for a debate about sustainability of Egypt's heritage in Central Europe.

**Johanna Holaubek, Vienna, Austria**

**Ladislaus E. Almasy - the real life of the "English Patient"**

The hero of Michael Ondaatje's novel "The English Patient", whose life was featured in the prize-winning film, really existed. His correct name was Count Ladislaus (Laszlo) E. Almasy born in 1895 at Bernstein Castle presently in the Austrian State of Burgenland, at that time part of the Austro-Hungarian Monarchy. Almasy undertook many expeditions both by car and by plane in Egypt and in the Libyan Desert. He discovered the lost Oasis of Zarzura and the "Cave of the Swimmers" at Gilf Kebir. Almasy was considered to be one of the best experts on the Eastern part of the Sahara. In the Second World war he aided the German Secret Service by smuggling spies through the desert into Egypt. He died a broken man in 1951 in Salzburg.

## **Libor Jůn, Prague, Czech Republic**

### **Travel of the Czechoslovak president Edvard Benes to Moskva in 1943**

In 1943 travelled exile president E. Benes to Moskva to sign treaty of Aliance with Stalin. He travelled by plane through Europe, Egypt, and the Near East to Iran and Baku. We have a film shot during this journey. Part of it contains unique shots (black and white and coloured) from contemporary Egypt, Cairo, Suez Canal, pyramids....

I would like to present the act of travelling as well as political context of this journey against a background of the film and other archive materials. I will present a special kind of travelling, official journey of a politician travelling in a not very common way – by plane, with the whole suite and above standard.

**Tomislav Kajfež, Ljubljana, Slovenia**

**Josef Schwegel (1836-1914) – his ten years in Egypt**

Baron Josef Schwegel, who was born a farmer's son in a small village near the lake of Bled in Slovenia, became a nobleman, diplomat, politician, and one of the most influential people in the Habsburg monarchy. In December 1859 a young consular intern, J. Schwegel, sailed from Trieste to Alexandria where he was to get his first job at the Austrian general consulate. He stayed in Egypt for ten years, became the Austrian consul in Alexandria and was raised to the ranks of aristocracy. During the preparations for the opening of the Suez Canal in 1869, he organized and was in charge of the visit of the Austrian emperor Franz Josef I to Egypt. It was due to his intervention that a number of ancient Egyptian monuments reached Vienna. During his work in Egypt he also collected antiques. In his will, he left a part of his collection to the National Museum in Ljubljana.

**Adéla Jůnová Macková, Prague, Czech Republic**

**President T. G. Masaryk in Egypt and Palestina 1927**

President T. G. Masaryk visited half privately, half officially France, Egypt, Palestina and Greece in 1927. He traveled with his daughter Alice and his suite. They visited Upper and Lower Egypt and in Luxor were accompanied by Czechoslovak egyptologist Jaroslav Černý. They continued to Palestina and then to Greece. T. G. Masaryk met king Fuad and High Commissionars of Egypt and Palestina as well as Czechoslovak expatriots during this journey. We have got official reports, diaries, letters and photographs from this journey.

**Hana Navrátilová, Prague, Czech Republic**

**A worldly-minded engineer in Egypt – Hans Mayer and his travels in 1905–1906**

Hans Mayer published his travelogue both in Czech and in German. As a person, he is not much known, but his travelogue attracts attention and perhaps also should inspire us to find more information about its author. H. Mayer travelled to Egypt in a golden age of fashionable tourism. His tour started in Trieste; he socialized on the ship with the Duke of Parma and his wife, the Hapsburg archduchess. In Egypt, Mayer informs us more on the attractions of Europeanised Cairo (luxury hotes, cafés, the high life, etc.), than on his own itinerary. He also proved to be an admirer of the British system of governing Egypt (proving that a “colonial mind” could be born in Central Europe as well) and a keen reader of period publications. His manner of quoting them could in more recent times be almost called plagiarism. However, his contribution to the Central European reflections on Egypt might be of interest.

**Miran Pflaum, Ljubljana, Slovenia**

**Ishta in the National Museum of Slovenia**

The National Museum of Slovenia keeps a small collection of ancient Egyptian objects and also a wooden coffin with a mummy of an Amun priest from the Late Period. Some facts on the arrival of the mummy to the museum and the persons involved in the acquisition of the mummy and later dealings with it are presented. Special attention is given to the years 2000-2003 when major conservation-restoration and research project was carried out. The project resulted in a small temporary exhibition and represents a basis for further work.

**Markus Purkhart, Vienna, Austria**

**Austrias Trade with Egypt**

The lecture will present the flourishing Austrian trade with the Orient, in particular with Egypt, and the forgotten importance of the Viennese emporium.

**Erich Sommerauer, Vienna, Austria**

**Jacob Krall (1857-1905). Nachfolger Leo Reinischs auf der Lehrkanzel  
für Ägyptologie in Wien**

Krall was born in Voloska, a part of Opatija (Croatia) in 1857 and was educated in Trieste, Athens and Vienna, later at the Collège de France and the Louvre. In 1900 he became Professor for Egyptology in Vienna and succeeded Leo Reinisch. Krall did not follow Reinisch's outstanding work in Hamito-Semitic language but instead of that he concentrated on Egyptology, specially Demotic studies, the problems of the Egyptian calendar and chronology. His name is connected forever with "Papyrus Krall", the Demotic cycle of Petubastis, 115 fragments of the times of Roman Egypt, which in 1884 came to Vienna from the Fayjum.

**Edith Specht, Vienna, Austria**

**The Egyptian Diaries by Marianne Mayrhofer and Therese Lindenberg.  
A strange story**

Marianne Mayrhofer made two extensive journeys to Egypt in winters of 1909/1910 and 1919/1911, during which she kept daily diaries. These differ from each other due to the impact of Marianne's travel companions which came from socially diverse backgrounds. These diaries were copied after Marianne's death by Therese Lindenberg, a fact which gives insight in a strange life in a troublesome time.

**Lucie Storchová, Prague, Czech Republic**

**Between Orientalism and Orientalistics. Discourses of othering within the „travel reminiscencies“ by Prof Felix Tauer (1893–1981)**

The lecture focuses on the „travel reminiscencies“ *V Istanbulu před půlstoletím* written by renowned Czech orientalist Felix Tauer (1893–1981) in late 1970s, in particular on ways how was the Oriental Other performed in the text and if we could analyse this discourse of othering within the conceptual framework of (post)saidian Orientalism. Tauer's imagination of Orient was prestructured by discourses of period orientalist studies – by the established system of authorities, cross-references, formal demands on scholar texts, discursive rules and by the model of a heroic scholarship. The scholarly legitimisation enabled the author to claim an authenticity for his image of Orient, to produce a new position in the academic field and to develop new forms of a self-fashioning as well. It determined also Tauer's arguments and figurative speech, above all the ways he markedly modified the conventional themes and motives of the 19<sup>th</sup>-century Orientalism. The classical repertoire of negative orientalist motives took its place while representing the „inauthentic Orient“, i.e. Levantines and gypsy nomades. The article published in the volume „Egypt and Austria V“ could arouse further discussion on travels and travel literature written by modern European scholars, scholarly representations of Islamic Near East (including above all Egypt) and still up-to-date interconnections among period Orientalism, „scientific“ and „popular“ discourses of othering.

**Miroslav Šedivý, Prague, Czech Republic**

**The Fight for Diplomatic Glory. Anton Prokesch von Osten, Baron de Boislecomte  
and Alexandria in May 1833**

The topic of the lecture is the fight between the Austrian diplomat, Anton Prokesch von Osten, and the French agent, Baron de Boislecomte, for a diplomatic prestige and glory, the fight that occurred in Alexandria during the difficult period of the first Turko-Egyptian crisis. The main goal is not to describe the diplomatic events and negotiations in Egypt in May 1833 but explain how the sense for the honour of represented countries and monarchs, as well as self-conceit and mutual antipathies of two men, could result in two diplomats' fight for diplomatic glory and prerogatives at Mohammed Ali's court, in other words even in a distant land in Africa.

**Martina Veselá and Pavel Žďárský, Plzeň, Czech Republic**

**Alois Musil and Egypt**

The contribution will mention an expedition of the orientalist and explorer Alois Musil to Egypt in 1896. Further it will focus on his research of biblical records which he wrote as a bible scholar, and on Musil's attempt to determine the Exodus route and localize the Mount Sinai. The conference paper will be concluded by an overview of Musil's main articles and books devoted to Egypt. Musil's photographs from the archive of the Museum of Vyškov region in Vyškov will accompany the contribution.

**Lubica Zelenkova, Vienna, Austria**

***Das Schloss Betliar und seine ägyptische Sammlung***

*Das Schloss Betliar ist eines der schönsten nationalen Kulturdenkmäler der Slowakei und seine Geschichte ist eng verbunden mit der mächtigen ungarischen Familie Andrassy. Im Jahre 1642 wurde das Schloss zu ihrem unmittelbaren Besitz und blieb so fast ununterbrochen bis zu dem Ende des 2. Weltkrieges im Jahre 1945. Über die drei Jahrzehnte hindurch hat die wohlhabende Familie das Schloss mehrmals umgebaut, um den Bedürfnissen der Zeit und ihrer sozialen und politischen Stellung zu entsprechen. Sowohl die äußere Erscheinung als auch das Interieur des Familiensitzes sollten ihre Position untermauern. Zur gewöhnlichen Ausstattung gehörten zu jener Zeit verschiedenen Kuriositäten bzw. Sammlungen exotischer und außergewöhnlicher Gegenstände, die meistens im Rahmen der Studienreisen der Familienmitglieder erworben wurden. Aus diesem Grund stoßen wir auch im Inventar des Schlosses Betliar auf zahlreiche Objekte von historischem Wert, darunter auch Objekte ägyptischer Herkunft, unter welchen man z.B. einige Sarkophage und Mumien vorfinden kann. Die Mehrheit der Sammlung geht auf Emanuel I. Andrassy, des sog. „eisernen Grafen“, zurück, der Afrika und Asien selbst besucht hat. Sowohl seine Gemäldegalerie, als auch seine archäologische und numismatische Sammlung zählte man zu seiner Zeit zu den bedeutendsten in Ungarn. Seinen Anteil an der Kollektion hatte auch sein Sohn Gejza I. Andrassy, der die Vorliebe seines Vaters für Antiquitäten geerbt hat. Die Geschichte der ägyptischen Objekte ist leider schattenhaft. Die Zeit und die Umstände der Erwerbung sind meistens unbekannt und nicht geklärt ist auch die Frage, ob Emanuel I. alle Objekte selbst beschaffen hat oder aber inwieweit sein Sohn Gejza I. daran beteiligt war.*