



## 4. THE PHOTOGRAPHS

This chapter presents a selection of photographs in chronological order following the route taken by the Prince of Wales and his entourage.

Unless stated otherwise, all the photographs are by Bedford and full details of them can be found in Appendix I, 'Catalogue of Francis Bedford's Photographs from the 1862 Tour'.

[The Prince of Wales and group at the Pyramids, Giza], 5 March 1862.  
RCIN 2700867

The party, from left to right: General Bruce and Dr Stanley, on kneeling camels; Bower of the *Osborne* on the camel next to the Prince of Wales (centre); Robert Meade; Kanné (standing in front of Meade); Habib Bey; Major Teesdale, on kneeling camel, and Col. Keppel.

Habib Bey was 'a young gentleman who the Viceroy has appointed to attend on us; he is a nice fellow & speaks English'.

*Prince of Wales's Journal, 5 March 1862*





*Mosque of Sultan Tayloin* [Mosque-Madrassa of Emir Sarghitmish, Cairo],  
25 March 1862. RCIN 2700907

The royal party reached Cairo again on 23 March. They had briefly stopped at Memphis to see the colossal statue of Rameses II. Once in Cairo, a schedule of visits, sight-seeing and bazaar shopping occupied the group for several days. There was a short meeting with the British military hero Sir James Outram (1803–63) at Shepherd's Hotel and the Prince also made a short visit to Suez by rail. On 27 March, they returned to Alexandria on the train and there rejoined the *Osborne* to continue on towards the Holy Land.

Both the mosque of Emir Sarghitmish and the funerary monuments of Emir Qawsun (overleaf) were constructed during the fourteenth century, under Mamluk rule. The latter were constructed within the 'City of the Dead' to the south-east of the city, an area where tombs and cemeteries had been established since the seventh century.



A Street in Cairo, 24 March 1862. RCIN 2700904



Tripoli has been the site of a major port for centuries. During the twelfth century, the Citadel of Raymond de St-Gilles shown overleaf was constructed by the Crusaders as they laid siege to the city.



**Right:** *Meina, Site of Ancient Tripoli* [El Mina, Tripoli, Lebanon], 10 May 1862. RCIN 2700981

**Overleaf left:** *The Castle at Tripoli*, 10 May 1862. RCIN 2700983

**Overleaf right:** *Lebanon from above the village of Ehden*, 12 May 1862. RCIN 2700985



# TURKEY AND GREECE



'Silent though they be, they speak to us,  
in their solemn and deserted grandeur,  
of a past civilization, a past power, and a past  
wealth; they speak to us, in their carved  
columns, pillars and freezes, of all that have  
been great and glorious, more eloquently  
and more forcibly than anything which the  
words of ready writers could convey to us'.

*The Times*, 29 December 1862

## 2. 'A TOUR IN THE EAST'

Badr El Hage





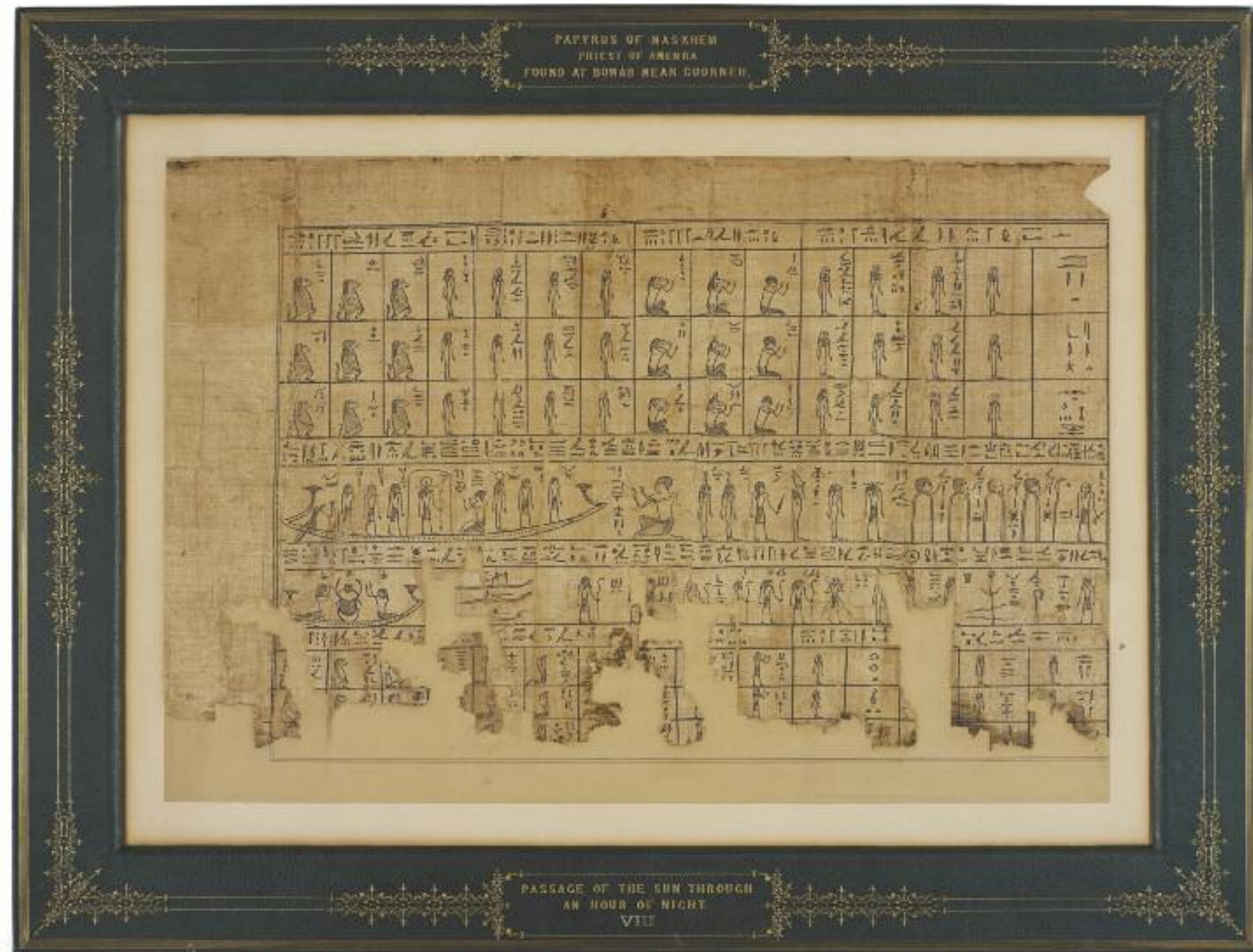


Fig. 6 Section of the papyrus belonging to Nesmin, with the first hour of the Amduat, c.300–275 BC, 61.5 x 80.5 cm (mount), RCIN I145266

The papyrus was found 'upon a mummy in a tomb at a locality called Bowab in the Necropolis of Thebes at Gournah side, the western or left bank of the Nile ... on the slope of the hill, half-way down the places called El Draha Abou Neggeh, and El Dahree'.<sup>23</sup> It was attached to the mummy with bitumen, which damaged most of the lower part of the papyrus and caused the loss of some of the text. The mutilation of some of the papyrus was probably one of the reasons why Birch decided to read the text from right to left rather than from left to right as this particular text, known as the Amduat, is read and interpreted today.<sup>24</sup>

The Amduat (literally 'that which is in the netherworld'), also known as the Book of the Hidden Chamber, is a funerary text that describes the journey of regeneration of Re, the Egyptian sun god, through the 12 hours of the night from sunset (symbolising death) to sunrise (symbolising rebirth). The text starts appearing in royal tombs from around 1500 BC, and the two most notable examples are perhaps those painted on the walls of the burial chambers of Tutmosis III (1479–1425 BC) and Amenhotep II (1427–1400 BC) in the Valley of the Kings, Thebes. It represents an important stepping stone in the literary tradition of ancient Egypt, being the model for later Books of the Afterlife, and it maintains its relevance well into the Graeco-Roman era.

The papyrus acquired by the Prince of Wales dates from the early third century BC. It only covers the first eight hours of Re's journey through the netherworld, perhaps due to the mutilation that the



Fig. 7 Cast of a relief with a funerary scene of offerings to Re-Horakhty, XXVI Dynasty (664–525 BC), painted plaster, 33.5 x 44.0 x 12.5 cm, RCIN 7143

This is probably a plaster cast of an unidentified relief from a wall tomb, perhaps one of the XXVI Dynasty sepulchres in the Asasif area of the Theban necropolis. The original monument belonged to (or at least depicted) one of the numerous officials of the 'God's Wife' (or 'Divine Adoratrice') of Amun at Thebes. The deceased is only partially visible on the left-hand side and her name, damaged and preceded by the title 'The Follower', seems to read Neshorpakhered. It is unclear whether the Prince of Wales was aware of the fact that the object was a cast at the time of the acquisition.



# THE ROYAL TOUR OF 1862

Map showing countries place names as in 1862