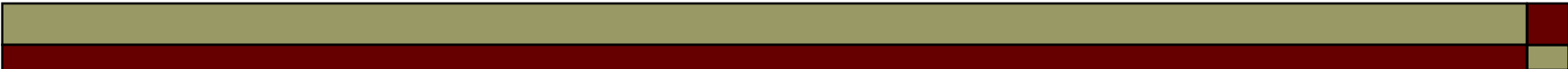


Welsh Heritage and Education: Contested Narratives of Colonialism

HPHE7001 Heritage in the political world

Dr Katharina Zinn

AssocProf in Egyptian Archaeology and Heritage

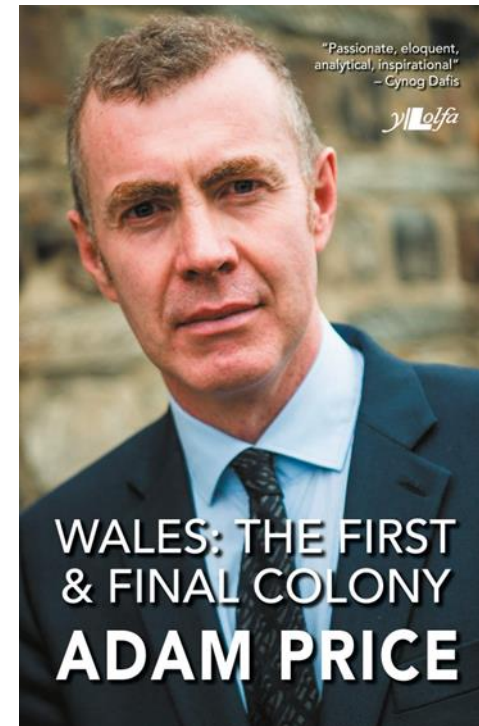


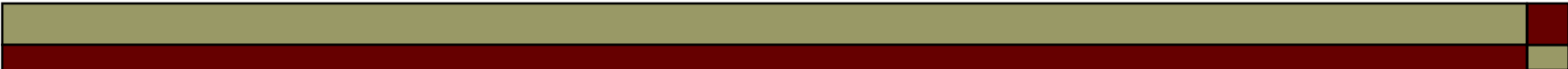
Overview

- ❑ Part One: Wales as Colony
- ❑ Part Two: Wales and British Imperialism
- ❑ Part Three: Case Study – Colonial Collections in Wales ?!
- ❑ Part Four: Ambiguous Colonialism – Welsh Patagonia and Y Wladfa Heritage

Adam Price, 'Wales: The First and Final Colony'

- speech to Institute of Welsh Politics, Aberystwyth, 16 November 2009
- published by *Wales Online*, 17 November 2009
- title of Price's 2018 speech anthology
- How can Wales be understood as a colony in the
 - Medieval period
 - Early modern period
 - Victorian period
 - Present day?



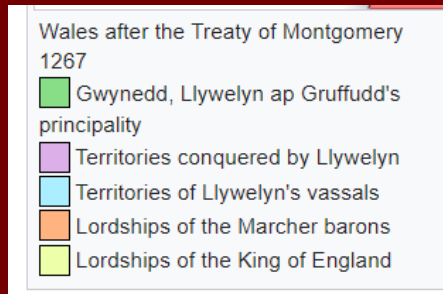
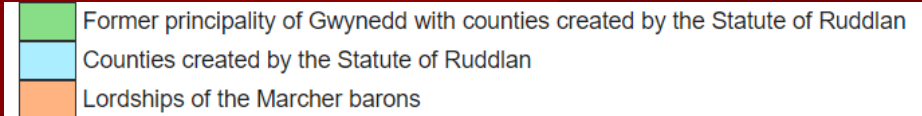
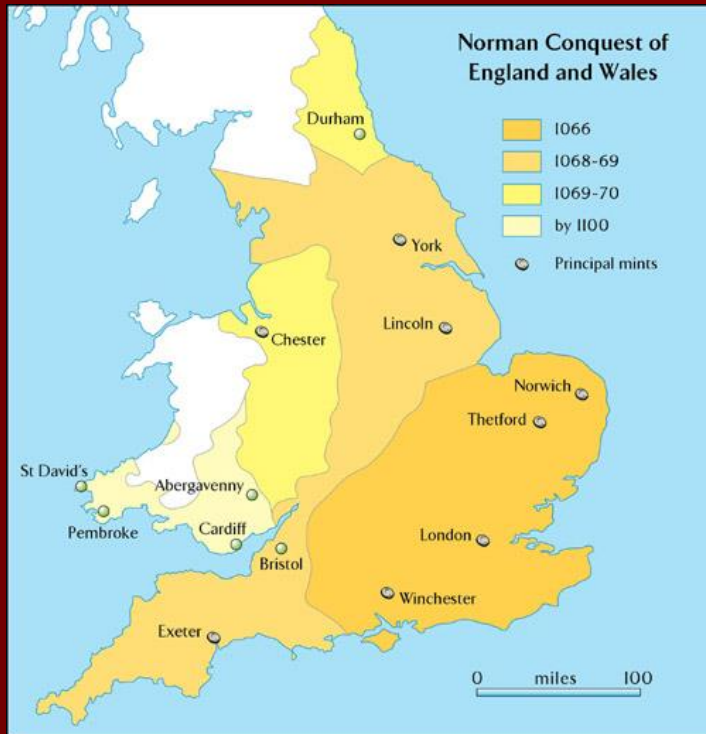


Adam Price, ‘Wales: The First and Final Colony’

□ Price’s lecture identifies ‘six core features’ of colonialism.

- | | |
|--------------------------|--|
| 1. MILITARY CONQUEST | • How applicable are these to a Welsh context? |
| 2. SETTLEMENT | |
| 3. CULTURAL ASSIMILATION | |
| 4. POLITICAL SUBJUGATION | • What evidence can be cited of these ‘core features’ in Wales and Welsh history |
| 5. ECONOMIC EXPLOITATION | |
| 6. RACIAL DISCRIMINATION | |

1. Military Conquest



1. Military Conquest



Castles and Town Walls of King Edward in Gwynedd

The castles of Beaumaris and Harlech (largely the work of the greatest military engineer of the time, James of St George) and the fortified complexes of Caernarfon and Conwy are located in the former principality of Gwynedd, in north Wales. These extremely well-preserved monuments are examples of the colonization and defence works carried out throughout the reign of Edward I (1272–1307) and the military architecture of the time.

Description is available under license CC-BY-SA IGO 3.0

English French Arabic Chinese Russian Spanish Japanese Dutch



Caernarfon castle, Castles and Town Walls of King Edward in Gwynedd © Richard0



United Kingdom of Great Britain and Northern Ireland

Gwynedd, North Wales

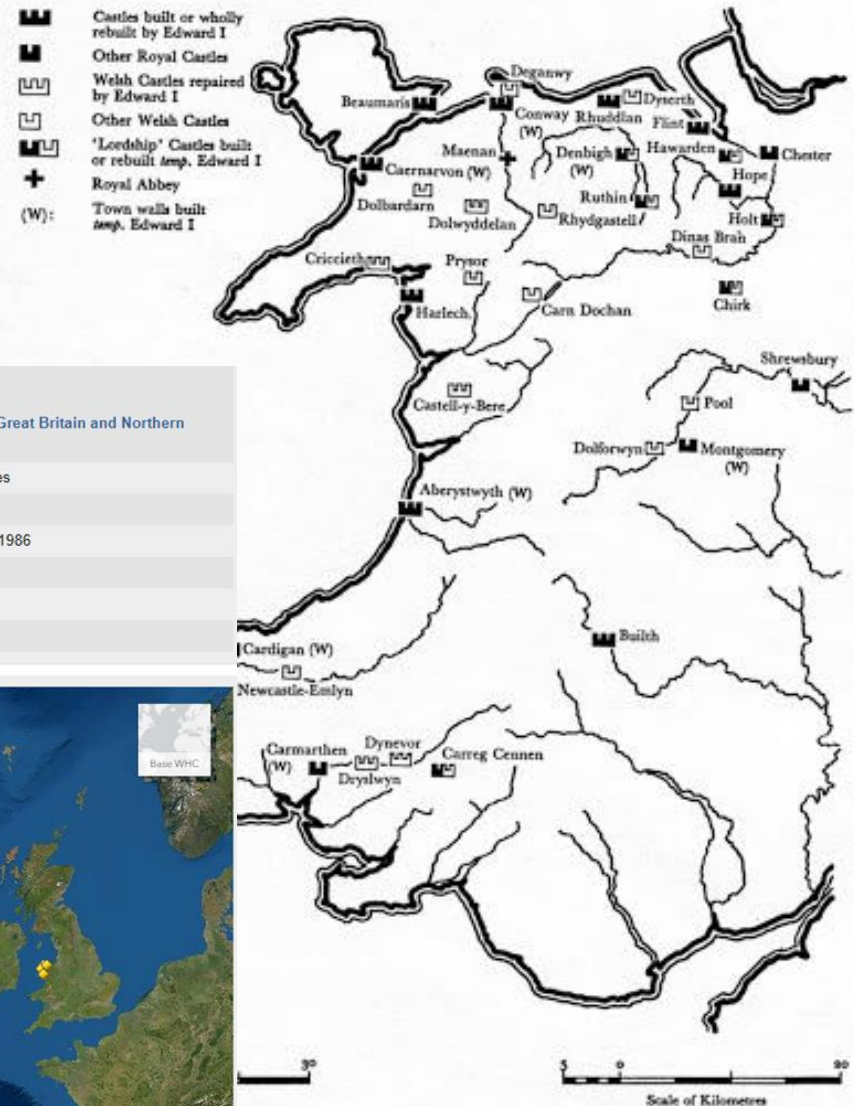
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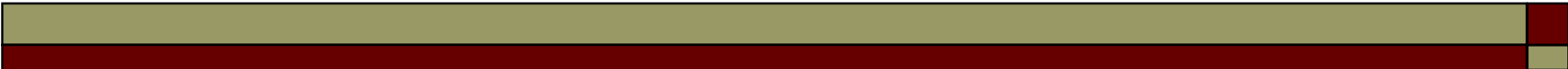
Date of Inscription: 1986

Criteria: (i)(iii)(iv)

Property : 6 ha

Ref: 374





2. Settlement

“Territorial annexation by force was simply the prelude to the entire panoply of measures in colonialism's armoury. First came the movement into Wales of whole populations of English or Flemings combined with the forced displacement of the indigenous Welsh. Wales was divided into two separate domains: ‘Englishries’ and ‘Welshries’, a powerful settler minority and a conquered native populace. This was not the natural, organic shift of population happening all over Europe throughout the Middle Ages. This was a deliberate act of State policy that presaged the creation of ‘Planter’ settlements elsewhere in the tragic unfolding story of colonialism.”

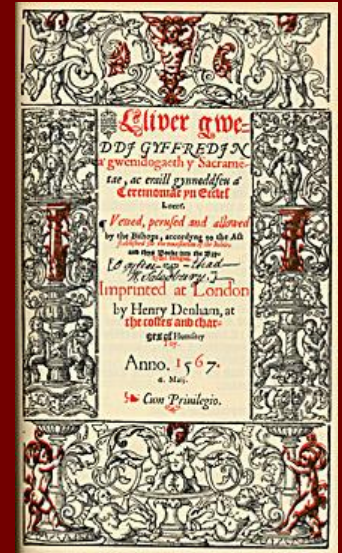
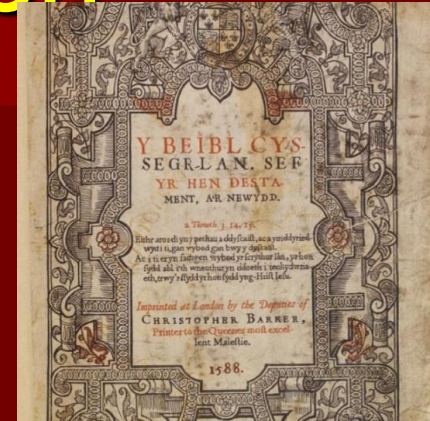
3. Cultural Assimilation

“The third vector of colonialism is cultural: the **supplanting of inferior local languages and traditions by the supposedly superior culture of the colonial power**. The first stage, after all, of any sustained colonial project is to convince oneself that conquest is ‘ordained of God’ and necessary for the ‘civilisation’ of a barbarous people. The first victim was a slightly anarchic Celtic church soon Romanised into an orderly hierarchy of Bishoprics and Parishes all under the ultimate authority of the State-approved denizen of the Canterbury see.”



3. Cultural Assimilation

“It was a change of strategy not a change in purpose that won Wales to the Protestant faith. Elizabethan state sponsorship of the translation of Bible and the Book of Common Prayer should not be mistaken as an altogether altruistic measure. The final clause of the ‘Act for the Translation of the Bible and Divine Service into the Welsh Tongue’ [1563] required that an English Bible be placed in every Welsh Church so that the monoglot Welsh ‘may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue. Whatever William Morgan’s motivation, the ultimate aim was the same as the Acts of Union [1535—1542] themselves: Anglicisation and uniformity. The fact that it had the opposite effect was more by accident than design.”



3. Cultural Assimilation

“probably the longest State-sanctioned policy of attempted linguistic genocide in history”?



IX. THE WELSH LANGUAGE.

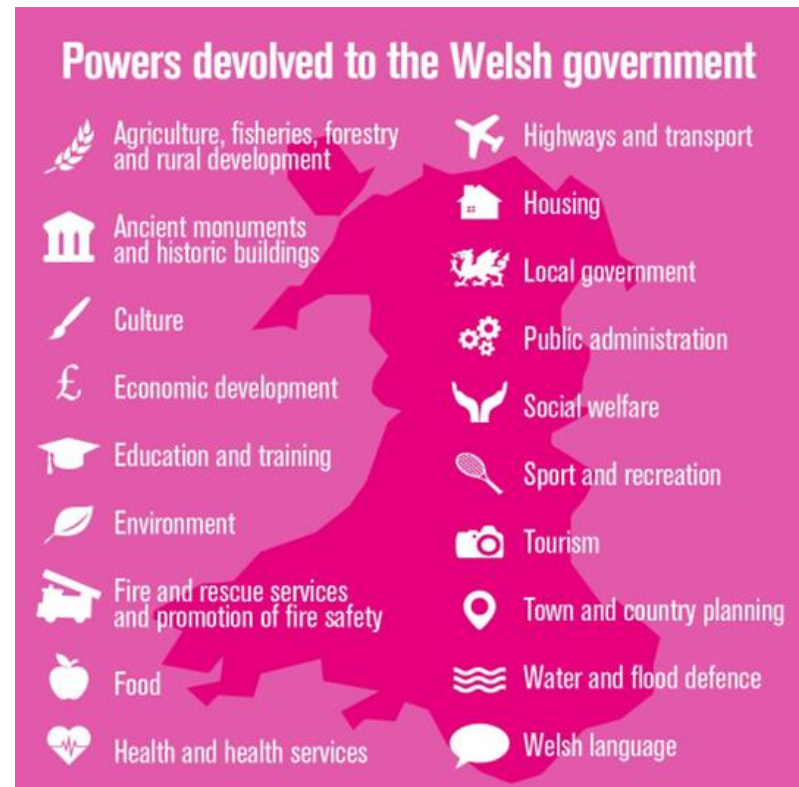
The Welsh language is a vast drawback to Wales, and a manifold barrier to the moral progress and commercial prosperity of the people. It is not easy to over-estimate its evil effects. It is the language of the Cymri, and anterior to that of the ancient Britons. It dissevers the people from intercourse which would greatly advance their civilisation, and bars the access of improving knowledge to their minds. As a proof of this, there is no Welsh literature worthy of the name.* The only works generally read in the Welsh language are the Welsh monthly magazines, of which a list and description are given in the Appendix lettered H. They are much more talented than any other Welsh works extant, but convey, to a very limited extent, a knowledge of passing events, and are chiefly polemical and full of bitter sectarianism, and indulge a great deal in highly-coloured caricatures and personality. Nevertheless they have partially lifted the people from that perfect ignorance and utter vacuity of thought which otherwise would possess at least two-thirds of them. At the same time, these periodicals have used their monopoly as public instructors in moulding the popular mind, and confirming a natural partiality for polemics, which impedes the cultivation of a higher and more comprehensive taste and desire for general information. This has been conclusively proved by Mr. Rees, the enterprising publisher at Llandovery. He commenced the publication of a periodical similar to the Penny Magazine in the Welsh language, but lost 200*l.* by it in a year. This was probably too short a trial of the experiment;† but it sufficiently evinces the difficulty of supplanting an established taste, by means however inoffensive.

arts of The evil of the Welsh language, as I have above stated, is obviously and fearfully great in courts of justice. The evidence given by Mr. Hall (No. 37) is borne out by every account I have heard on the subject; it distorts the truth, favours fraud, and abets perjury, which is frequently practised in courts, and escapes detection through the loop-holes of interpretation. This public exhibition of successful falsehood has a disastrous effect on public morals and regard for truth. The mockery of an English trial of a Welsh criminal by a Welsh jury, addressed by counsel and judge in English, is too gross and shocking to need comment. It is nevertheless a mockery which must continue until the people are taught the English language; and that will not be done until there are efficient schools for the purpose.

On the subject of this disastrous barrier to all moral improvement and popular progress in Wales, and the ease with which good schools would remove it, I may

4. Political Subjugation

- ❑ Non-consensual integration into English legal and political system
- ❑ Abolition of Welsh Court of Great Sessions (completed 1830)
- ❑ Now devolved powers



5. Economic Exploitation

“One of the most striking features of [Wales’] impressive economic record [during the Industrial Revolution] is that it was led, with a very few exceptions, by **English proprietors**. The Dowlais Iron Company, for example, that turned Merthyr into an economic powerhouse was founded by Anthony Bacon from London. He was followed by the Crawshays from Yorkshire and the Guests of Herefordshire. The Ebbw Vale iron works was established by the Homfrays of Worcester. In North Wales, it was John Wilkinson of Lancashire that led the way. The metal industry in Swansea meanwhile was developed by the Vivian family from Cornwall.

“... With such a high level of **English ownership**, we bore **all of the human and environmental cost but saw little of the profit** – with the exception of a few square miles of civic pride in Cardiff. Instead, follies and mock-feudal mansions were built the length and breadth of Wales. This was the Welsh equivalent of what economists call the 'resource curse', the fact that mineral wealth is almost always more trouble than its worth. The 'path dependence' created by an **extractive monoculture** is still with us today.”

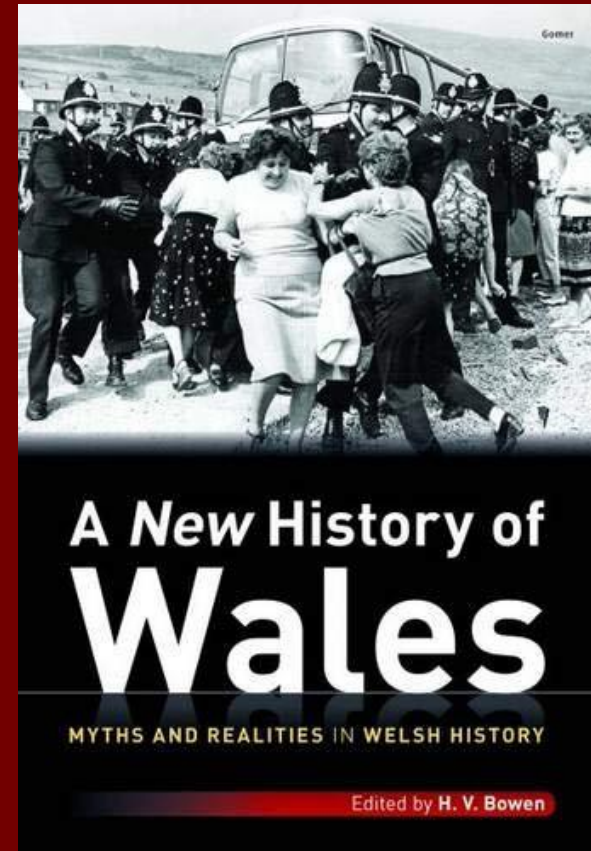
6. Racial Discrimination

“The passing of the Punitive Laws in the wake of the Glyndwr Rebellion [1400—1415] which introduced a **system of racial discrimination equal to Apartheid**. These race laws have fallen prey to a collective amnesia so it is worth recounting them in full: from 1401, no Welshman was to enjoy the privilege of burgess status (an absolute prohibition traditionally reserved for the Jews); no Welsh man was to buy land in England; no Welshman was to hold a major office in Wales. ... No Welshman was to carry arms in any town, market, church assembly or highway. No Welshman was to hold a castle or any other defensible house that had existed in the time of Edward I.”

“He [Chretien De Troyes] also represents a tradition that continues right through to the 19th century view of the Celtic personality as irrational, feminine, child-like and impractical and racially inferior to the Saxon.”

Part Two: Wales and British Imperialism

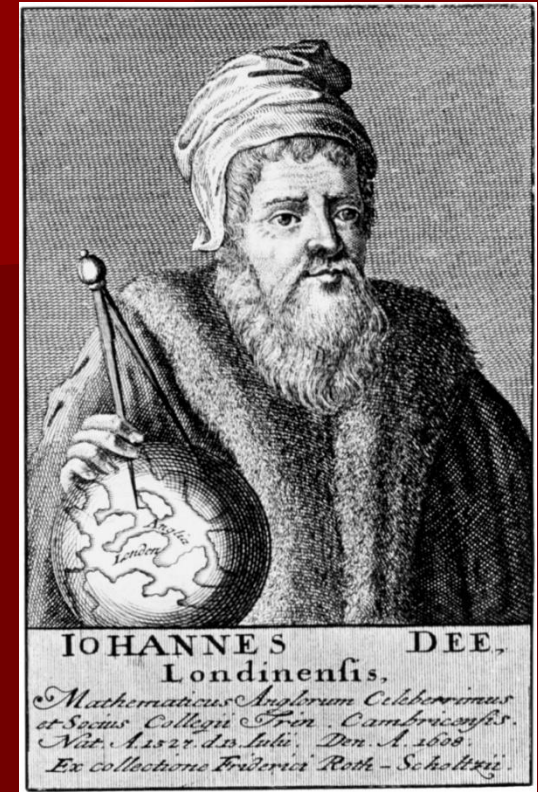
- Chris Evans, 'Was Wales Opposed to the Slave Trade?'
- HV Bowen, 'Did Wales Help to Build the Empire?'
- Gethin Matthews, 'The Irish are Everywhere: Where are the Welsh?' in *A New History of Wales: Myths and Realities in Welsh History* ed. by Bowen (Llandysul: Gomer Press, 2011), pp. 106–127
- In what ways were Wales, and the Welsh, participants in British imperialism?
- Price concedes: "There can certainly be no doubt that that the Welsh enthusiastically embraced imperialism. Though less prominent than the Scots, the Welsh were well represented among the military and civilian ranks of Imperial Britain."



John Dee and Empire

“It was a London-Welshman [John Dee], a Welsh patriot acutely conscious of his Welshness, who seems to have invented the expression British Empire.”

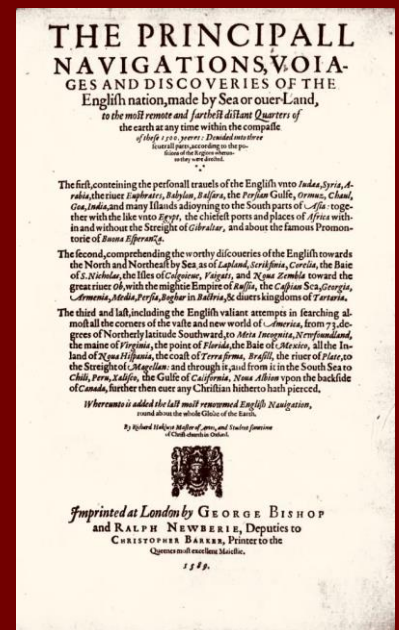
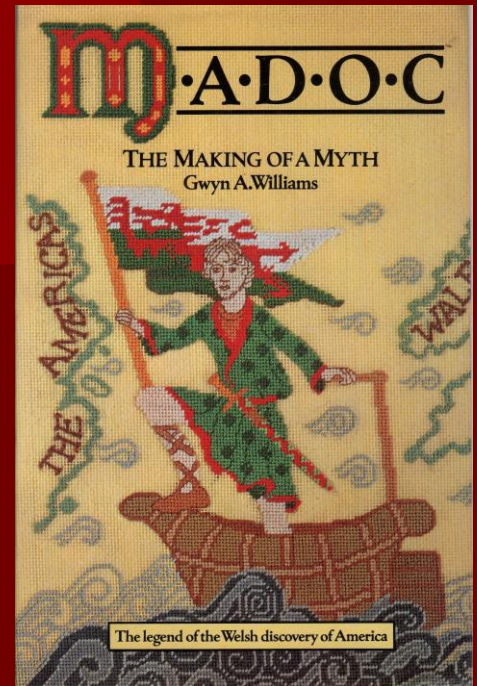
- Gwyn A Williams, 'Welsh Wizard And British Empire: Dr John Dee And A Welsh Identity,' in *The Welsh and their History* (London: Croom Helm, 1982), p. 16



Madoc and Empire

"It was Madoc who knit Dee's British Empire together. In the Title Royal presented to Elizabeth in 1580, he heads the list. Thence, Madoc swept into British and European discourse, to lodge in the very first pre-eminence, supported by all those other heroes surging up out of the Welsh pre-history of Britain, in that very voice of the new British imperialism, Richard Hakluyt's classic Principall Navigations of 1589. For one brief generation, the Worthiness of Wales reached its Tudor climax in Madoc and all his kin as the symbolic spearpoint of the first British thrust into a New World."

- Williams, 'John Dee And A Welsh Identity,' p. 25.



'Imperial South Wales'

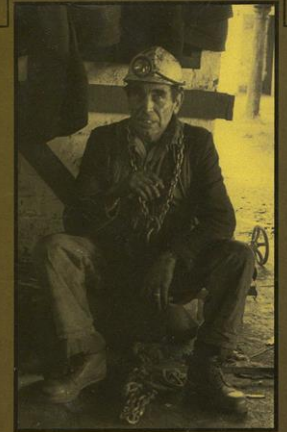
What is distinctive about 19th-century Wales is the peculiarly **imperial character** of the formation of its industrial society and of the Welsh working class.

.... In the period before the First World War, Wales, dominated by industrial south Wales, was a region of buoyant and continuous expansion located in the export sector of British imperial capitalism.

.... Industrial Wales - and the Welsh working class with it - were products of an imperial formation located in buoyant export enterprise which gave south Wales a world empire.

... The Labour Wales ... was still the child, even if a bastard child, of imperial south Wales.

- Quotes from Williams, 'Imperial South Wales' in *The Welsh in heir History*, pp. 171—188



**The Welsh
in their history**

Gwyn A. Williams

Global Histories of Coal and Copper

A GLOBAL HISTORY

SWANSEA COPPER

CHRIS EVANS & LOUISE MISKELL

MASNACH LO'R DE THE COAL TRADE FROM SOUTH WALES

Mae'r map hwn yn dangos sawl tunnel o lo a allforiwyd o borthladdoedd y De ym 1913.

Mae'r sgwariau glas yn dangos porthladdoedd lwytho glo at ddwydd hysgaru'r Llynges Brydeinig.

Yn yr Ymerodraeth Brydeinig (y gwledydd wedi'u lliwio'n goch), roedd porthladd lwytho glo ym mlynedd porthladd o bwy.

The map shows tonnages of coal exported from South Wales ports in 1913.

The blue squares show coaling stations for the use of ships of the Royal Navy.

In the countries of the British Empire (coloured red) there were coaling stations in all the important ports.



“We tend to think that the history of Wales is written in coal dust and iron and steel. But in fact it's really copper that lies at the heart of Wales's development as an industrial nation.”
(Prof. Huw Bowen)

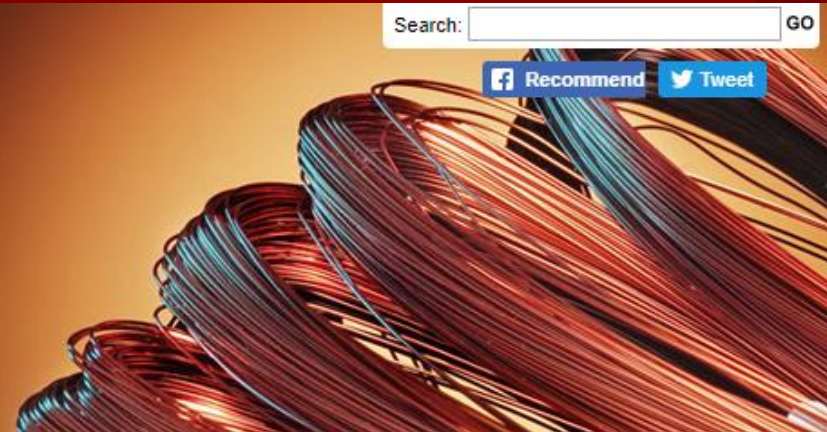
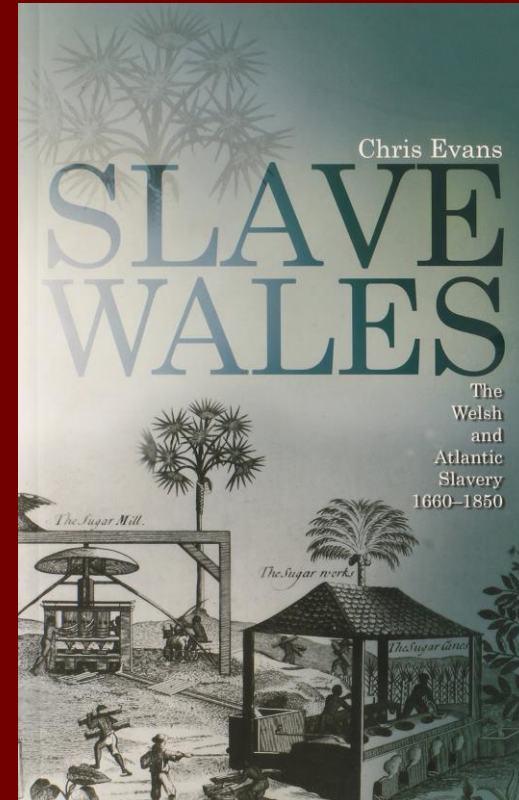


Figure 2. The World of Copper, 1830–60. The map shows the principal sources of furnace stuff for the British copper industry in the middle of the nineteenth century. It is not exhaustive: mining districts whose contributions were small, intermittent, or no more than experimental are omitted. For the sake of clarity the mining districts of England and Wales are not shown. Source: created by ERA-Maptec Ltd. (Ireland).

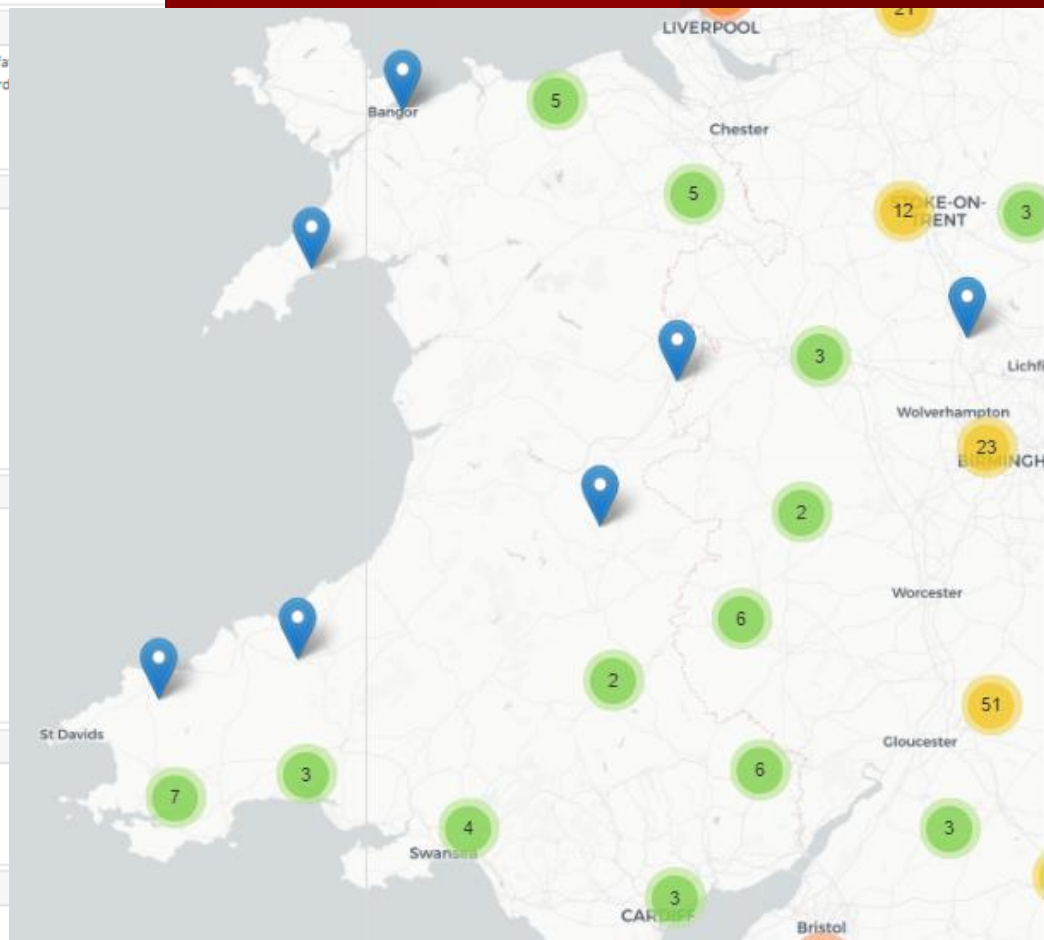


Guinea Bowls, Guinea Kettles

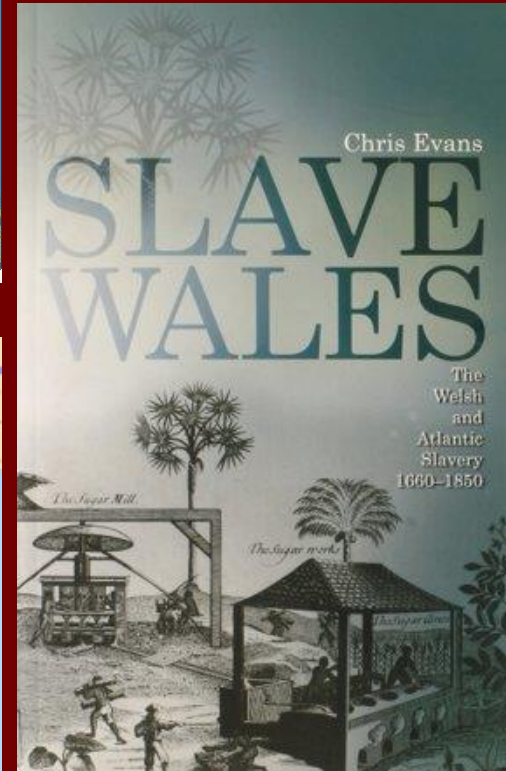


Welsh properties in Legacies of British Slavery database; Welsh voyage on Slave Voyages database

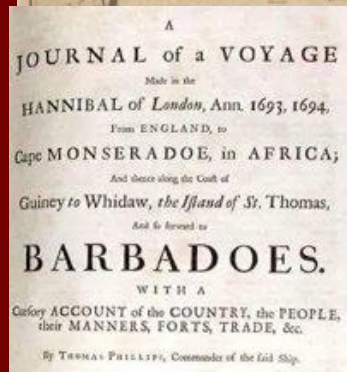
Standardized tonnage IMP	
Guns mounted	
Outcome	
Particular outcome of voyage	Bought at least one slave in Africa - subsequent fate unknown
Outcome of voyage for slaves	Slaves embarked, transhipped or no further record
Outcome of voyage if ship captured	Not captured
Outcome of voyage for owner	Original goal thwarted (natural hazard)
African resistance	
Itinerary	
Place where voyage began IMP	Wales
Principal place of slave purchase IMP	Anomabu
1st place of slave purchase	Anomabu
2nd place of slave purchase	
3rd place of slave purchase	
Places of call before Atlantic crossing	
Principal place of slave landing IMP	
1st place of slave landing	
2nd place of slave landing	
3rd place of slave landing	
Place where voyage ended	
Dates	
Voyage length, homeport to disembarkation	
Middle passage	
Year of arrival at port of disembarkation IMP	1776
Date that voyage began	
Date trade began in Africa	1776-4
Date vessel departed Africa	
Date vessel arrived with slaves	
Date vessel departed for homeport	
Date voyage completed	
Captain and crew	
Captain's name	Hammond
Crew at voyage outset	
Crew at first landing of slaves	
Crew deaths during voyage	
Slave	
Total embarked IMP	32
Total embarked	32
Total disembarked IMP	28
Slaves intended at 1st place	
Slaves carried from 1st port	
Slaves carried from 2nd port	
Slaves carried from 3rd port	
Slaves arrived at 1st port	
Slaves landed at 1st port	
Slaves landed at 2nd port	
Slaves landed at 3rd port	
Percent men	



Sir Henry Morgan (Welsh: Harri Morgan, c. 1635–1688)



Captain Thomas Phillips and the *Hannibal*



Controversial plaque commemorating Brecon's links to slave trader is removed ahead of review

Thursday, 11 June 2020 - Community News



by Brecon and Radnor Reporter

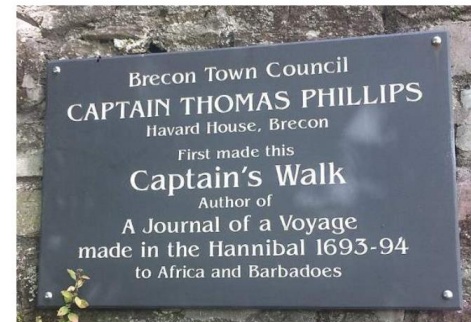
A plaque commemorating the Brecon connection to a 17th Century slave trader has been removed after finding its way onto a list of more than 60 targeted memorials or statues across Britain.

Although Brecon Town Council had already agreed to a review of the plaque, which is at the town's Captain's Walk, action was taken by an unidentified person before any decision about its future could be taken.

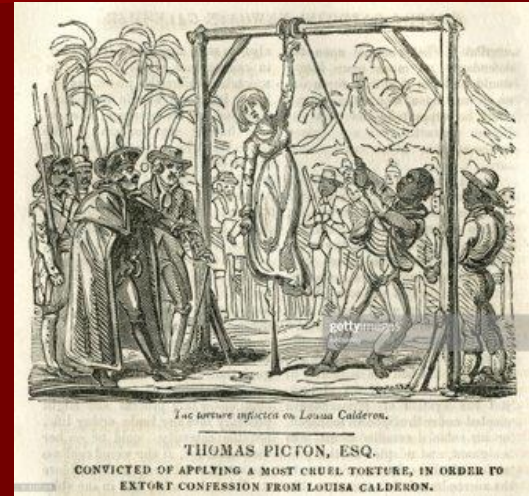
The plaque, which was paid for by the town council, was unveiled 2010 and



[Post a comment](#)



Sir Thomas Picton (1758–1815)



Cardiff council to take vote on whether to remove statue of Sir Thomas Picton in wake of Black Lives Matter protests

Calls to remove the statue were made after Black Lives Matter protesters toppled the Colston statue in Bristol

SHARE



389 SHARES

By [Alex Seabrook](#) Local democracy reporter
16:55, 17 JUL 2020 | **UPDATED** 17:00, 17 JUL 2020

NEWS

Legacies of British Slave-ownership

HOME SEARCH THE DATABASE LEGACIES ▾ ESTATES MAPS ▾ CENTRE

Thomas Phillips

Profile & Legacies Summary

1760 - 1851

CLAIMANT OR BENEFICIARY

Biography

<https://www.ucl.ac.uk/lbs>

Thomas Phillips (given as Philips) was awarded the compensation for Camden Park estate on St Vincent: he first appeared in the Slave Registers in 1822, when he was shown to have added 85 enslaved people from Carriacou bought in December 1821 (the Camden Park estate itself with 164 enslaved people on it had previously been registered in 1817 to the heirs of Sir John Boyd and John Trevanion).

1. Benefactor of St David's College Lampeter (now University of Wales Trinity St David), to which he gave 20,000 books ('the Phillips Collection'), endowed 6 scholarships and left London & Westminster shares worth £7000, and founder of Llandoverly College (as the Welsh Educational Institution) for which he gave £4666 and 7000 books and endowed 20 scholarships. Thomas Phillips had been in the East Indies before purchasing the estate in St Vincent some time after the 1817 Slave Registration, reportedly for £40,000.
2. Will of Thomas Phillips of No. 5 Brunswick Square proved 15/07/1851. Under the will he left Camden Park to John Whirrall of Pipton Radnorshire and Richard Whirrall of the Bengal Medical Service.
3. Phillips has an entry in the *ODNB* as 'philanthropist and surgeon': the entry makes no mention of his slave-ownership.

THOMAS PHILLIPS COLLECTION

[UWTSD Home](#) - [Special Collections and Archives](#) - [Roderic Bowen Library and Archives](#) - [A-Z List of Collections](#) - Thomas Phillips Collection



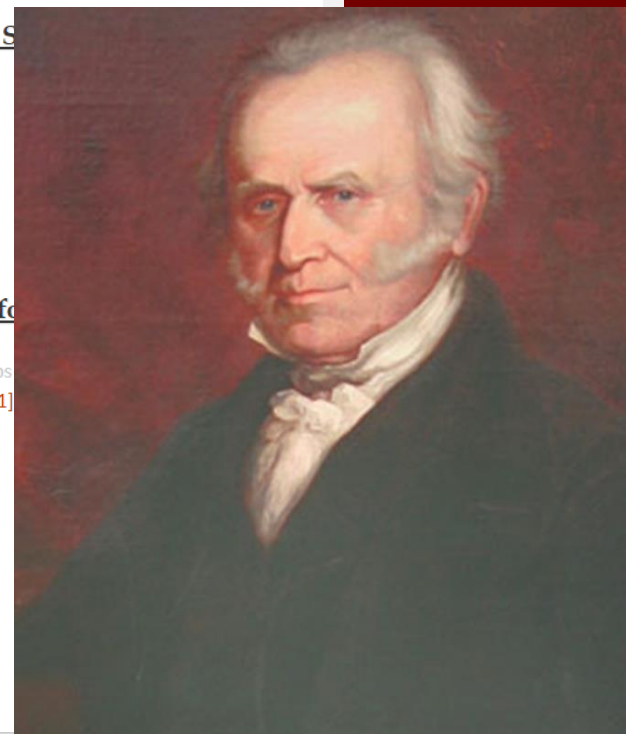
Although born in London, Phillips was a Radnorshire man. He became a surgeon employed by the East India Company, accumulating a substantial fortune after many years' service in India. Retiring to London in 1817, he devoted the rest of his life to furthering education in Wales.

Legacies S

Commercial
Cultural [2]
Historical
Imperial [1]
Physical
Political

Other Info

Relationships
Addresses [1]



(Mid) Wales and the British East India Company

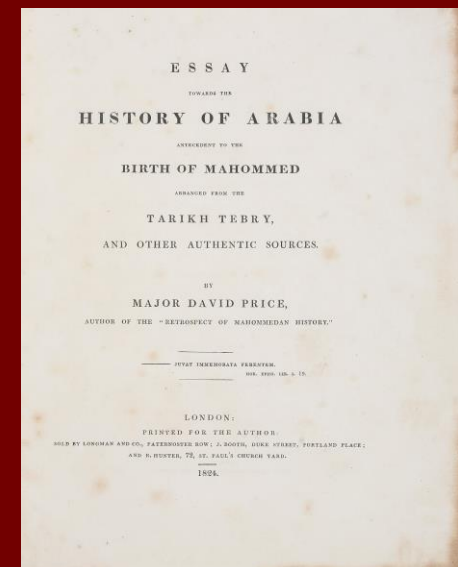
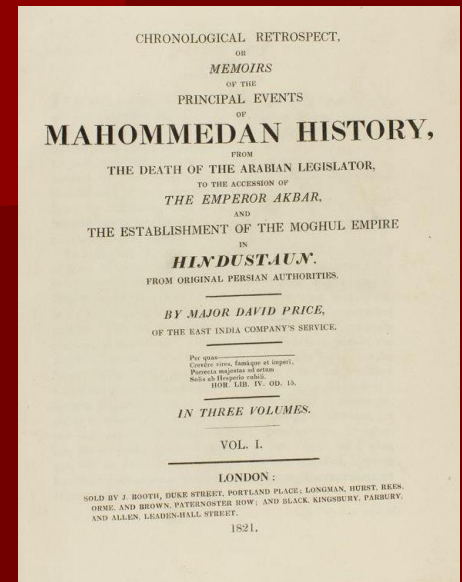


Clive Museum,
Powis Castle,
Powys (near Welshpool)



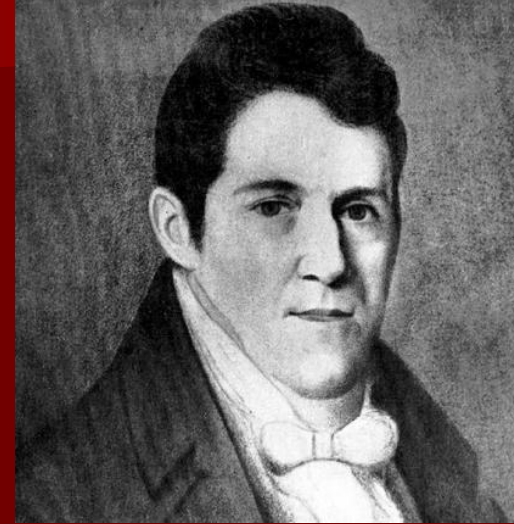
David Price (1762–1835)

- b. Brecon
- Officer in the East India Company during Anglo-Mysore Wars – inc. Siege of Seringapatam
- Member of Oriental Translation Fund and Royal Asiatic Society



Thomas Parry (1768–1824)

- b. Leighton Hall near Welshpool
- Founded East India Distilleries (EID) Parry, 1788



Memorial to
Thomas Parry,
St. George's
Cathedral,
Chennai



(Mid) Wales and the British East India Company

“East India wealth played a locally significant part in restructuring Welsh landed society.”

- H.V. Bowen, 'Wales and the Making of British India During the Late Eighteenth Century,' *Transactions of the Honourable Society of Cymmrodorion*, 22 (2016): 90–109.



Paxton's Tower, Llanarthney



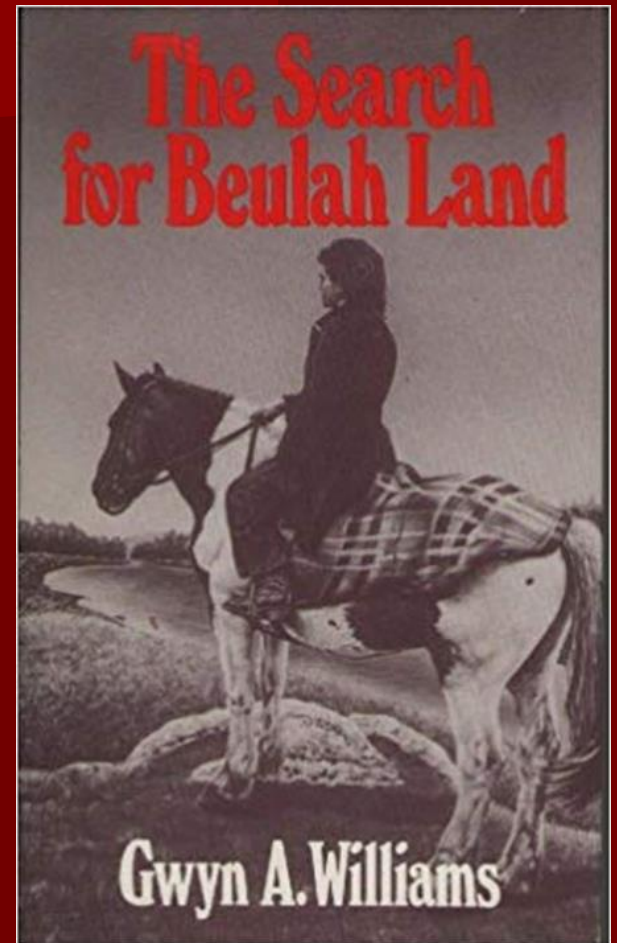
Maesllwch Castle, home of Walter Wilkins EIC

Welsh 'Zionism'



Morgan John Rhys (1760–1804) – encouraged further settlement of Pennsylvania by Welsh emigrants

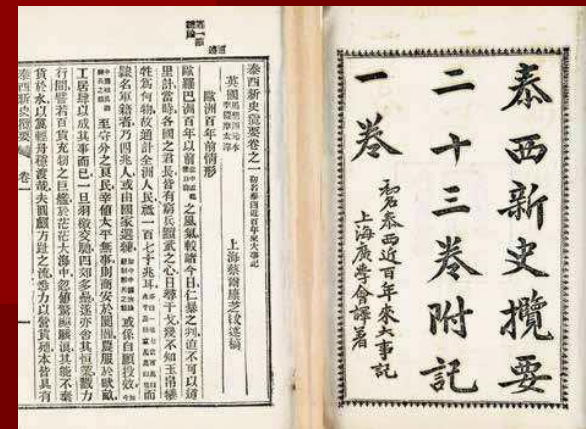
How might domestic society in Wales have been influenced by British imperialism?



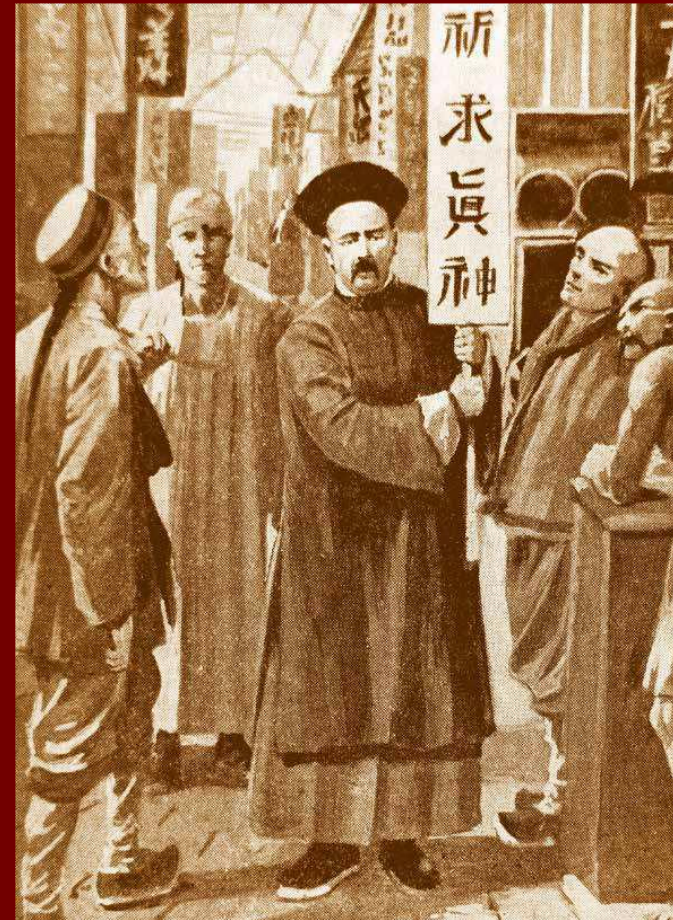
- Jansen, T. TIMOTHY RICHARD (1845–1919): A WELSH MISSIONARY TRANSLATOR IN SHANGHAI AND THE BEGINNINGS OF A POSTCOLONIAL DISCOURSE IN CHINA, 1891–1951. *The Welsh History Review* 33(2026)1 → to be published June 2026
- born 10 October 1845 in Ffaldybrenin, Carmarthenshire → devout Baptist farming family; become a missionary, inspired by the Second Evangelical Awakening
- dedicated himself to China: Timothy Richard Knew That God Loved Chinese People As Chinese People → active role in relief operations during the Northern Chinese Famine of 1876–1879, leader in promoting anti-foot binding + gender equality
- represented British government to establish Shanxi University



Timothy Richards' cross-cultural approach as missionary, scholar, humanitarian, educator

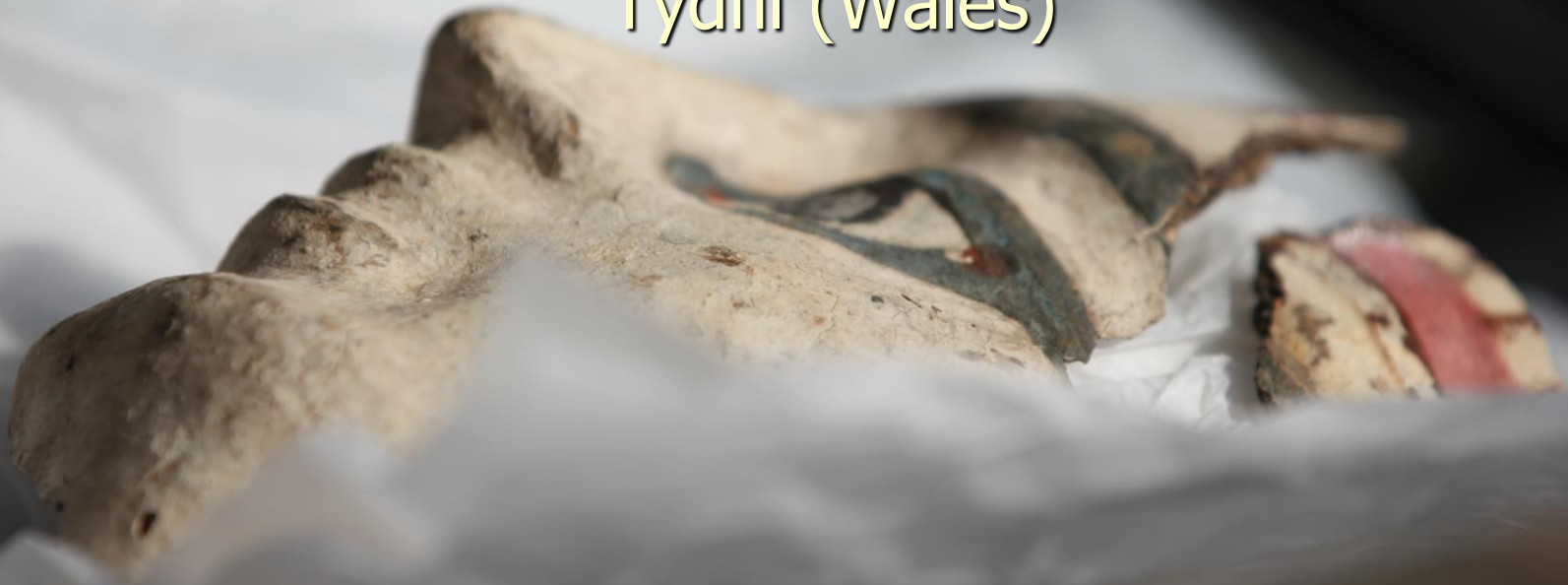


Jansen, T. 2017
Timothy Richard
(1845- 1919)
Welsh Missionary,
Educator and
Reformer in China



Colonial Heritage, lost objects, new identity?

Ancient Egyptian objects at Cyfarthfa Castle Museum,
collected by Major Harry Hartley Waite Southey, Merthyr
Tydfil (Wales)



Cyfarthfa Castle Museums and Art Gallery Merthyr Tydfil







UNPROVENANCED



SOUTHEY COLLECTION.

THE CONTENTS OF THIS CASE WERE COLLECTED BY THE LATE

MAJOR HARRY HARTLEY SOUTHEY,

1/5TH BATT. WELCH REGT

A PORTION OF THE ARTICLES WAS BEQUEATHED BY HIM TO THE CORPORATION.

THE REMAINDER, INCLUDING THE WHOLE OF THE EGYPTIAN OBJECTS,

AND THIS CASE, WERE PRESENTED BY

H. W. SOUTHEY, ESQ., J. P., AND FAMILY.

*Geology.
Palaeolithic & Neolithic.
Caves.
Southey Collection.*

MAY
13

Major Harry Hartley Southey (1871 - 1917)

A small but interesting collection of Egyptian antiques can be found at Cyfarthfa Castle Museum in Merthyr Tydfil, Mid Glamorgan. This 1825 property houses a number of collections from different periods and representing several different subjects. The Egyptian display was acquired by Major Harry Hartley Southey, a member of a local newspaper family. His army career took him to Egypt where he was able to acquire a number of objects which were donated by his family after his death. The collection includes small statues, amulets, canopic chests and jars, sections of coffins, head rests and a mummy mask.

[Cyfarthfa Castle Museum and Art Gallery Site](#)

Other links:

- [Personalities](#)
- [Cyfarthfa Castle](#)

The Welsh collector

The Memory Studies perception to heritage

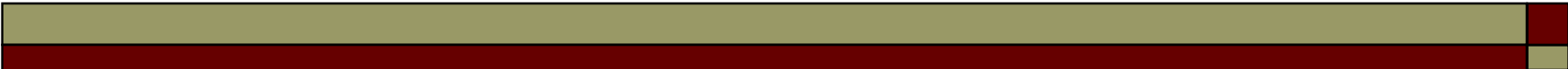


Major Harry Hartley Southey (1871-1917)

- ❑ from a wealthy family, owned The Merthyr Express newspaper
- ❑ military career → travelled widely throughout Mediterranean and the Middle East → Started to collect Roman, Grecian, Egyptian and Asian Objects
- ❑ particularly interested in Egypt: on visit in 1901 bought Egyptian antiquities which he later added to when stationed in Egypt during 1916 → Cairo: became friendly with the curator of the Egyptian museum who helped him to collect 'spoils from the tombs' → packed objects away safely in wooden crates ready to be shipped back to Wales
- ❑ killed in action during the first Battle of Gaza in WW I (1917)
- ❑ Family donated his collection to Cyfarthfa Castle Museum (founded 1911) after his death

Backdrop: The British Community in Occupied Cairo

- ❑ 1882: ‘Urabi Revolt to overturn European economic control in Egypt led to another wave of British (military) personnel arriving in Egypt → crushed revolt and established British authority with the aim that British financial interests would not be threatened
- ❑ = *Veiled Protectorate*: Egyptian Khedive officially in control of government departments – but in reality British Consul-General in charge
- ❑ Granville Doctrine: Egyptian ministers who were not obedient to British advisers were to be dismissed from their posts.
- ❑ Egypt as in-official colony



“Acquisition” of artefacts

Mohammad Abdalla swore by the beard of the prophet and several carpets that by this time were very bare from swearing, that he was no mean cheat. [...] He led me into a small hollow contacting a couple of rude mud dwellings. Diving in under some parched matting I found myself in a narrow passage, at the end of which was a small room, the roof of rubbish half fallen in, and open to the sky showing through. [...] And behold, here was a den of the famous Arab grave and tomb robbers. Piled up in utter confusion was a heap of debris, chip of coffins, old coins, ghastly fragments of mummies – truly a strange spoil. [...] I gave start, for I had never beheld so repulsive a creature before. It was an old Arab woman with a shrivelled face and blinking eyes...

Daytime

Entertainment

Factual

Music

Noble's Knick-Kn

THE
BRITISH
MUSEUM BBC

A HISTORY OF T

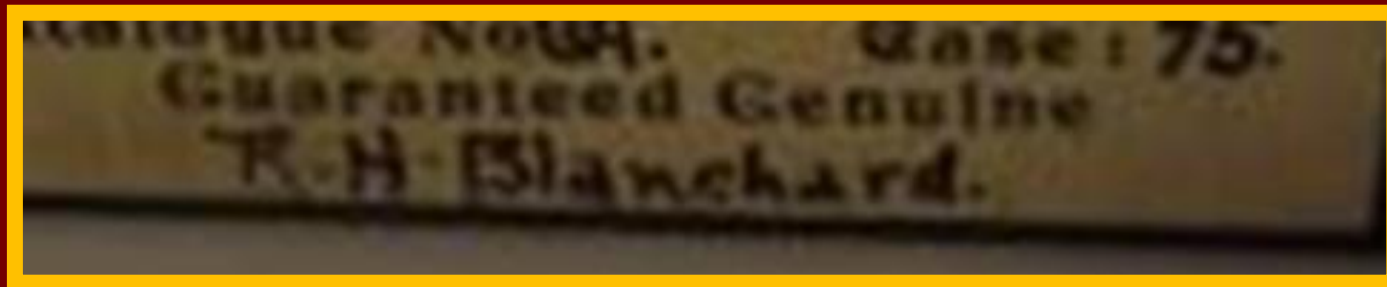
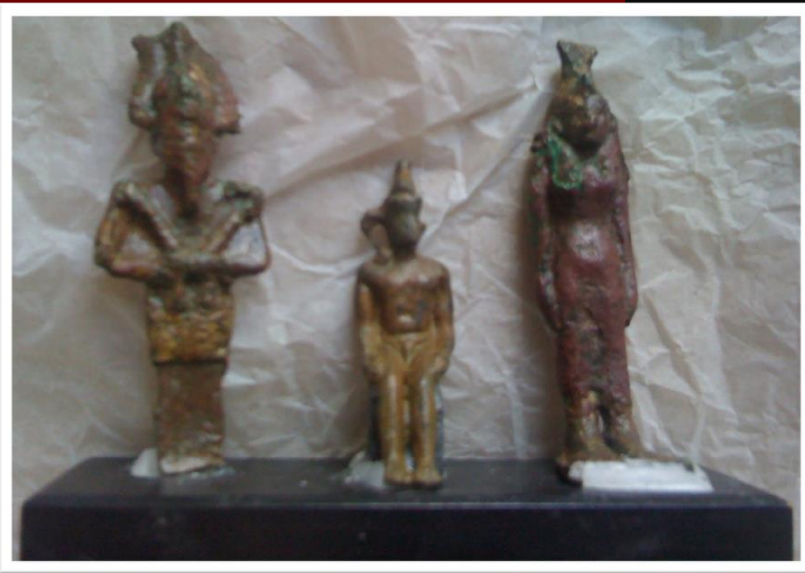


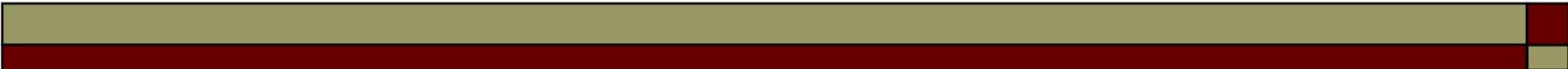
Scott Reid writes:

The object I've chosen from Cyfarthfa Museum is an ancient Egyptian mummy head. It was collected by Major Harry Hartley-Southey while in Egypt at the start of the 20th Century. He was approached by an Arab gentleman who said he had a burial chamber under his house. The Major went to the chamber climbing down the rope which was specially laid out for him and he found in the chamber two mummy-heads. One with what he described with a look of death on its face and the other with a look of peace. He went for the one with the look of peace which is the one we have here. We think it's female, we've never had it dated however, we've taken it to Manchester University and they found out it's naturally blonde which means it's either a fake or a European who emigrated to ancient Egypt.



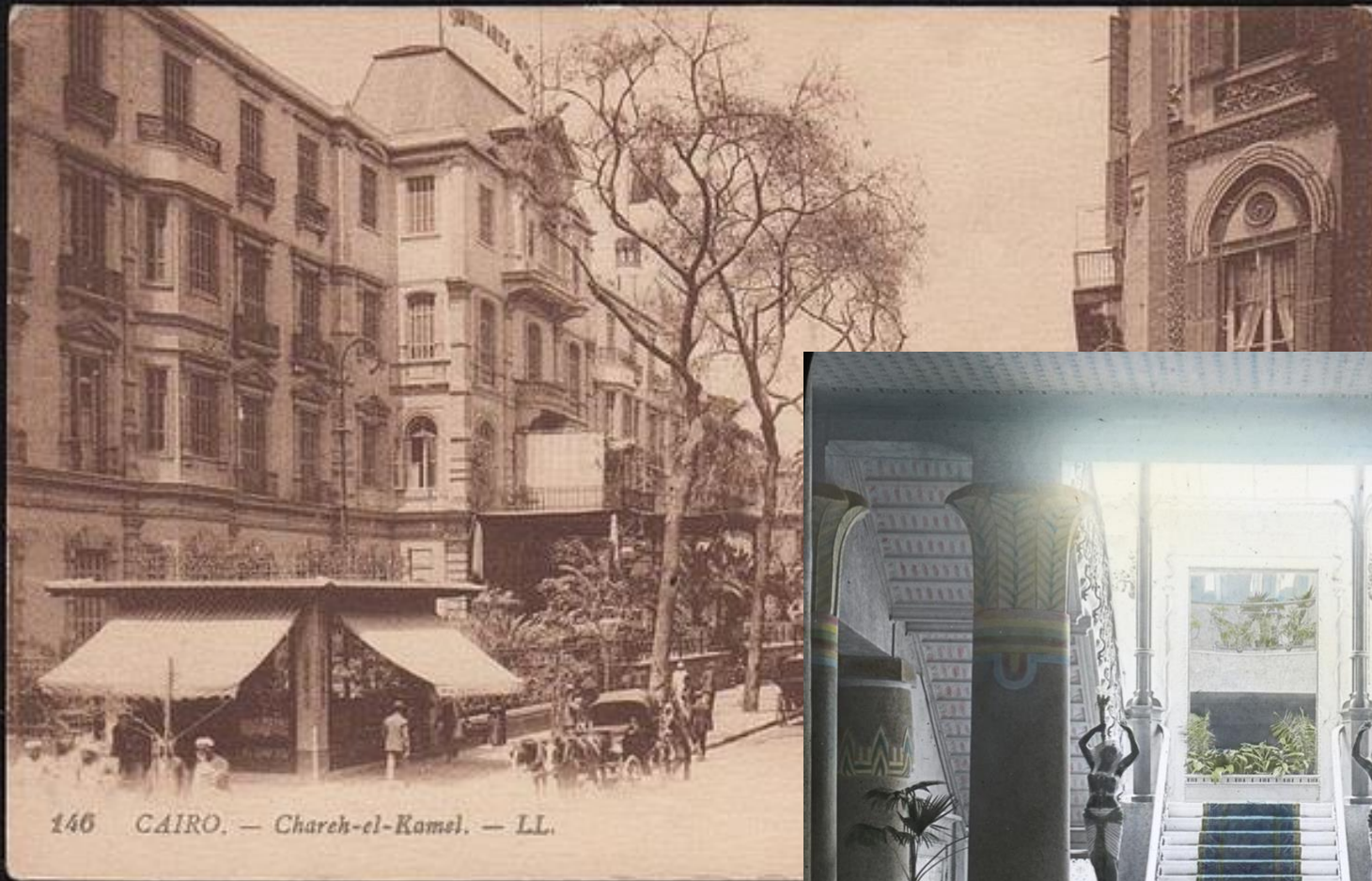
Cairo: became friendly with the curator of the Egyptian museum who helped him to collect 'spoils from the tombs' met



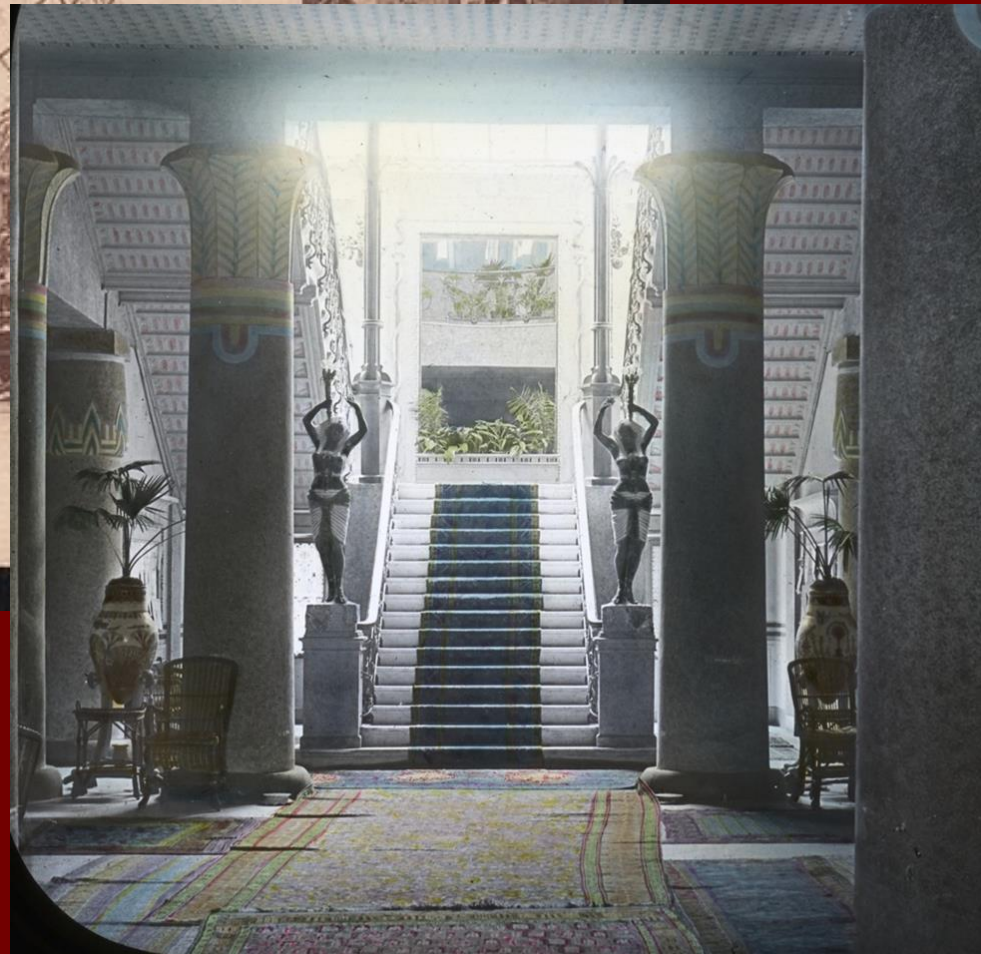


R. H. Blanchard, Schâri Kâmil, Cairo

- ❑ American antiquities dealer with store in the famous Shepherd Hotel
- ❑ Wrote a book in 1909 “Handbook of Egyptian Gods Mummy Amulets”
- ❑ Seen as reliable antiquities dealer
- ❑ Costumers were:
 - Oslo Papyrus Collection (L. Amundsen acquired various collections during his stay in Egypt 1927-1929)
 - Pitt Rivers Museum (might be donation or buy)
 - Yale Peabody Museum of Natural History



Orientalism





Egyptian
Artefacts



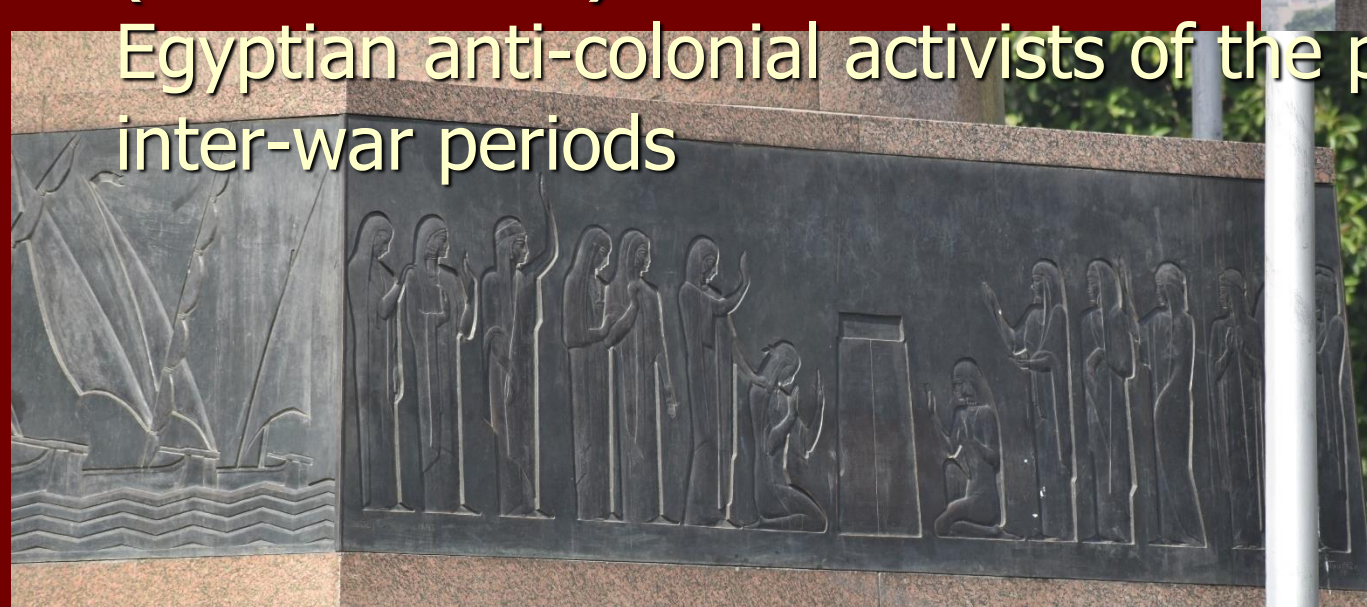
**Curiosi-
ties:
destined
or Wales**

Heritage

Museum



Questions of identity came to the fore in the 20th century as Egyptians sought to free themselves from British occupation and Ottoman Emire → rise of ethno-territorial secular Egyptian nationalism ("Pharaonism") as dominant mode of expression of Egyptian anti-colonial activists of the pre- and inter-war periods



Arab Spring (28/01/2011)- storming the Qasr al-Nil bridge (Saad Zaghloul monument)





Egyptian
Artefacts



**Whose
heritage
?**



Heritage

Museum

Initiative on re-interpretation of cultural heritage WHOSE HERITAGE?



“Egypt as in-official colony”

- ❑ How to decolonise (what is not a colony)?
- ❑ How to disentangle the past?
- ❑ What are the implications for heritage on
 - Macro- (world)
 - Meso – (relationship Wales and Egypt) and
 - Micro-level (within Wales)?
- ❑ Can the collection / objects / material culture and their life-cycles/biographies help to develop narratives suitable for distinctive identities and shared heritage by including entangled emotions?

COUNTY BOROUGH OF
Public Museum
REGISTER

MERTHYR TYDFIL
and Art Gallery.
OF EXHIBITS

143

Is this collection "badly deteriorated"
because it is the "spoil" of a colonial
relationship? Shall we declare it
"unfit for exhibition"? Shall we
"burn" Southey? Shall we repatriate /
give back?

unfit for exhibition as badly deteriorated. Burned
by order of Committee. June 1949. H. S. Taylor.

Obvious reasons why this is a-historical and anti-heritage:

Destruction of material culture

Creates un-cared for objects

Loss of knowledge

Silences history instead of facing/discussing it...

Creation of a new situation of "Missing out of Heritage" (see discussion Authorised Heritage Discourse")

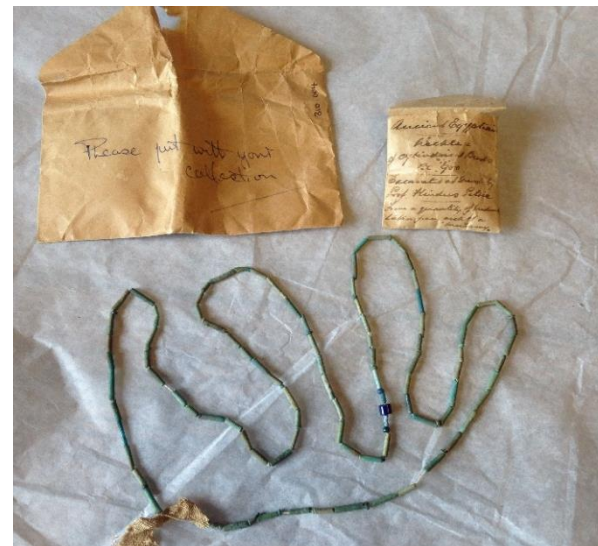
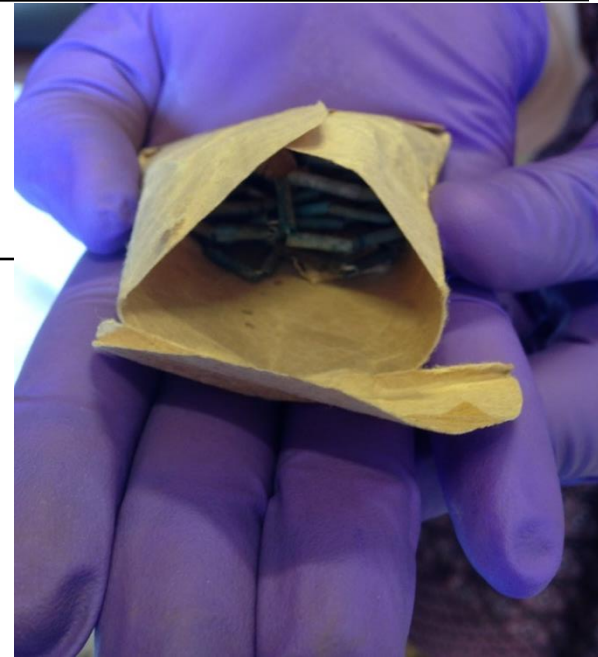
unsuit for exhibition as badly deteriorated. Burned
by order of Committee. June 1947. H. S. Taylor.

The answer?!

- With the **individual object** and **extended object biographies** for **all-encompassing heritage discussions beyond an authorised heritage discourse**
- Igor Kopytoff (1986) → **cultural** biography of things: “What makes a biography cultural is not what it deals with, **but how and from what perspective.**”
- **Temporalities of objects**
 - **new understandings of objects:** social life of things – extended object biography (Egypt including + reception / heritage) **AT EVERY STAGE** with appropriate explanation and narrative

Cultural (re-)discovery of dormant objects 2012-2022

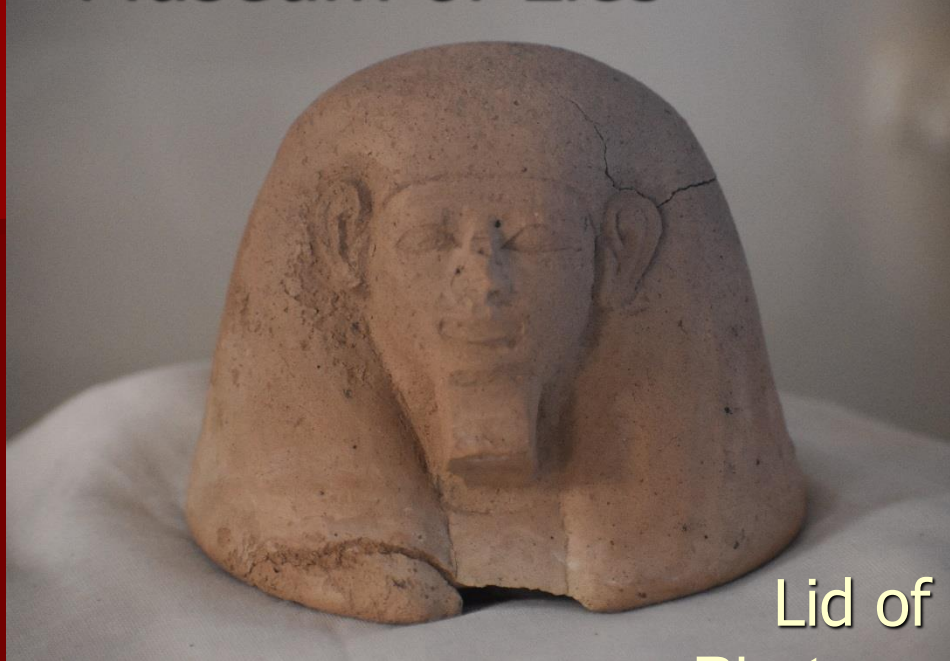
- Aim: bring objects back to life by creating simultaneous types of cultural representations via academic outputs, Egyptological exhibitions, story-telling, *Museum of Lies*, art exhibition
- “unpacking the collection”, to trace the “networks of material and social agency” (Byrne *et al.* 2011)
- In- and outside the museum: locally, regionally, nationally and internationally
- Objects as expression of manifold relationships of Wales with the world



What do we do with objects?

- In the 21st century, we live in “a storied world” (Ingold 2011: 141–176):
 - a decision against space
 - focus on place, movement, knowledge
 - Life being dependent on environments
 - → **Objects correlate with the world they inhabit**
 - Stories against classifications: integration of knowledge

Academic description, exhibition and *Museum of Lies*



Lid of Canopic Jar (CCM 1706.004)

Photographic Collage – Madeleine Smith





Playing round with things...

- ❑ *non-cared-for objects* in museums
 - Unprovenanced objects
 - Lost objects
 - Forgotten objects
 - Unloved objects
 - Misplaced objects
- ❑ Creating concepts to deal with them
- ❑ Which then can help to solve larger “politicised” heritage discussions

Within discourse discussion of “Museums are not neutral”

- ❑ impact of American art museums → aims to challenge understanding that museums are objective and unbiased
- ❑ Set deliberately against the all too often phrased aim to remain "above" political/social issues that affect our lives → reinforcing a myth of neutrality
- ❑ Challenges the museums' troubled relationship with truth, authenticity and “the real thing” and the changing definitions of these issues
- ❑ How does emotion and cognition fit into this?
- ❑ framework to set the boundaries needs to include
 - tangible object
 - intangible world of relations, context and narratives

Within discourse discussion of “Museums are not neutral”

- ❑ *Museum of Lies* takes part in this discourse
 - questioning what is exhibited and how it is shown
 - problematising who should or could make this decision
 - Asking what is the impact of connecting audiences and objects via alternative methods as part of this process



Within discourse discussion of “Decolonising the museum / heritage” and “whose heritage”

- ❑ Could provide a potential way forward to tackle heritage approaches and raise awareness for a potential difference between and coming together of



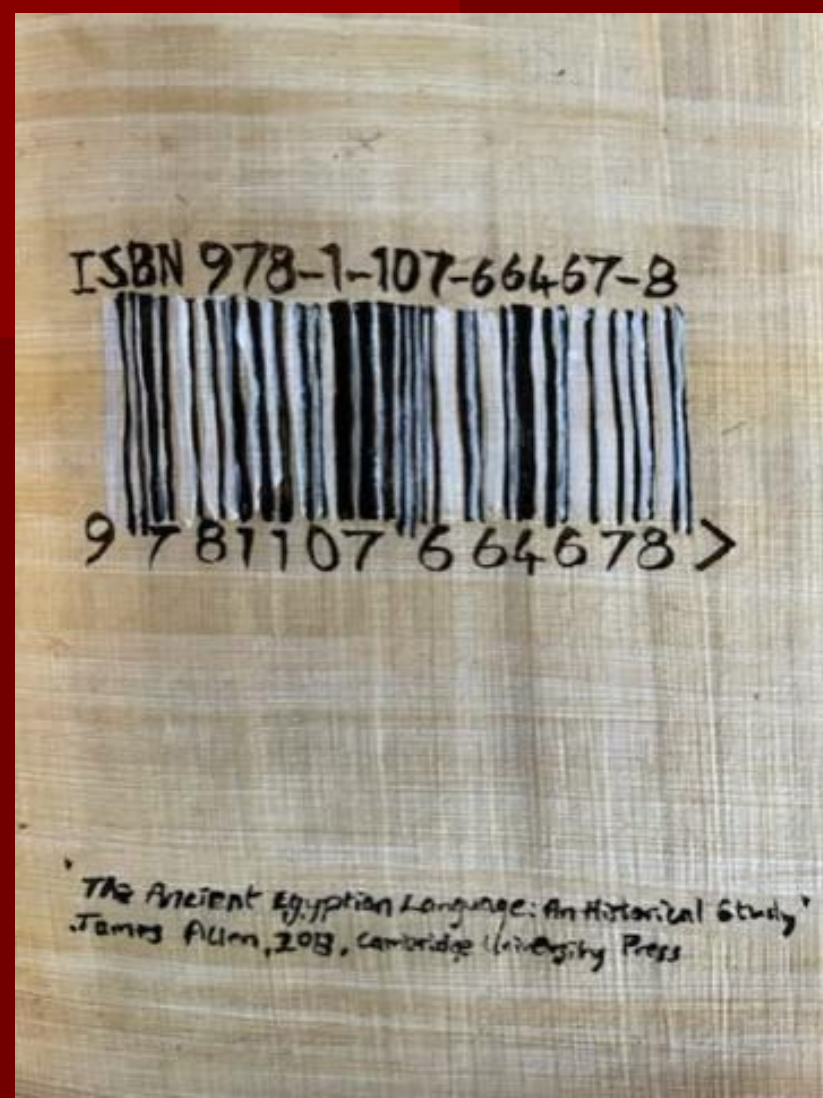
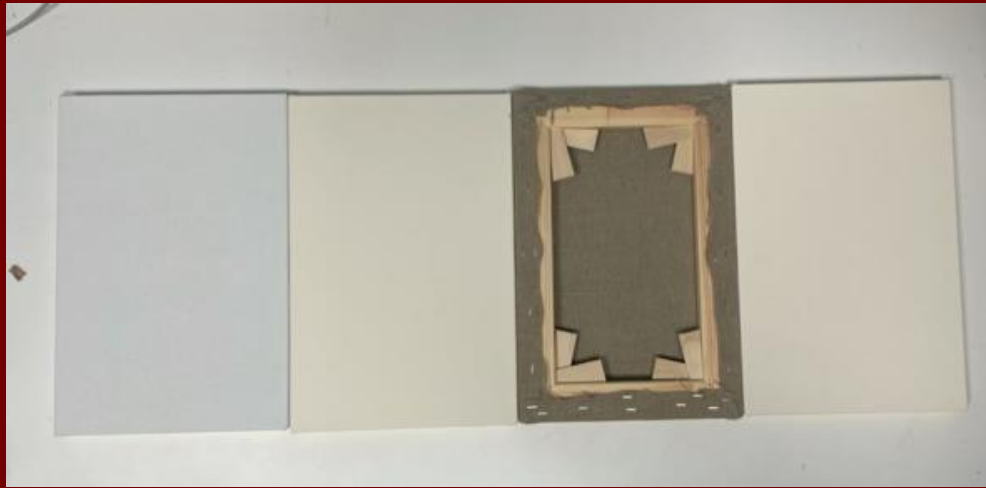
Legal(istic) definition of heritage / ownership, political agendas



Identity, tangible heritage and the feel of belonging

*Ancient Egypt reborn?
Unprovenanced objects, art
and emotions III*

researched together with
Prof Catrin Webster



Now new project — **Moving Objects?!**

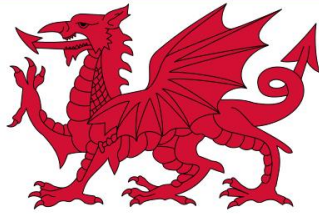
With **Friederike Zinn** and **Tessa Nicholls**, Trinity Laban Conservatoire of Music and Dance, London

- Conceptual dance
- Exploring the
 - agency of objects
 - Misplacement / absence

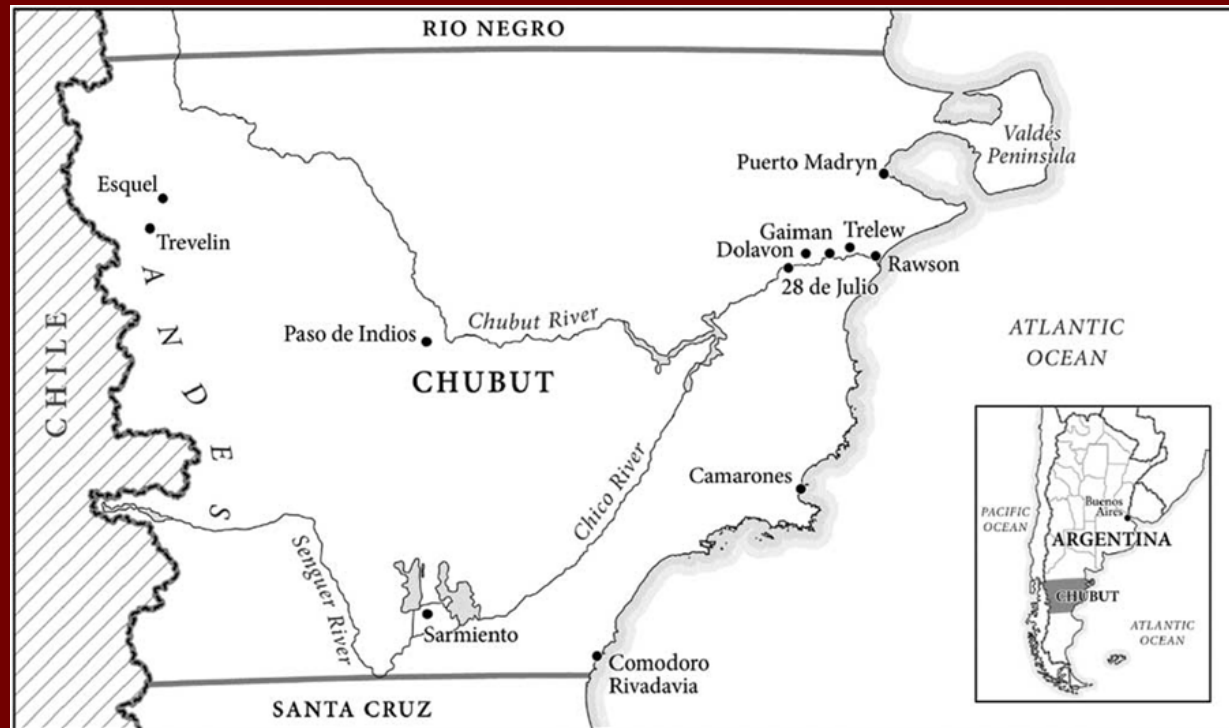


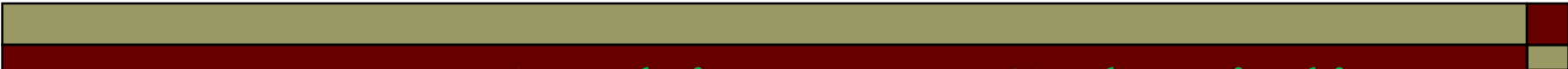
Conclusion

- The modern question “Who Owns Objects?” or “Whose Objects?” receives a new dimension
 - Ethics and collecting of collecting cultural artefacts
 - But also the process of agency with collected cultural artefacts: **cultural, tangible and intangible heritage**
- What we have are Egyptian artefacts, coming legally into the collection (according UNESCO Convention, UK law and the more rigorous museum standards), which are not exciting / fashionable enough to be worth to be repatriated
- We need them to give a new life to honour the culture who created them → we have to create a FULL/EXTENDED object biography WITH Egyptian partners
- **Challenging Histories of objects and identities – re-imagined**



Part Four: Ambiguous Colonialism – Welsh Patagonia





Part Four: Ambiguous Colonialism – Welsh Patagonia

Lucy Taylor, 'The Welsh Way of Colonisation in Patagonia: The International Politics of Moral Superiority,' *The Journal of Imperial and Commonwealth History*, 47:6 (2019): 1073–1099.

Lucy Taylor, 'Global Perspectives on Welsh Patagonia: The Complexities of being Both Colonizer and Colonized,' *Journal of Global History* 14 (2018): 446–468.

Timeline of Y Wladfa

1847—1850

Michael D Jones visits Ohio

1861

Colonising Society est. – sponsors scouting visit to Patagonia

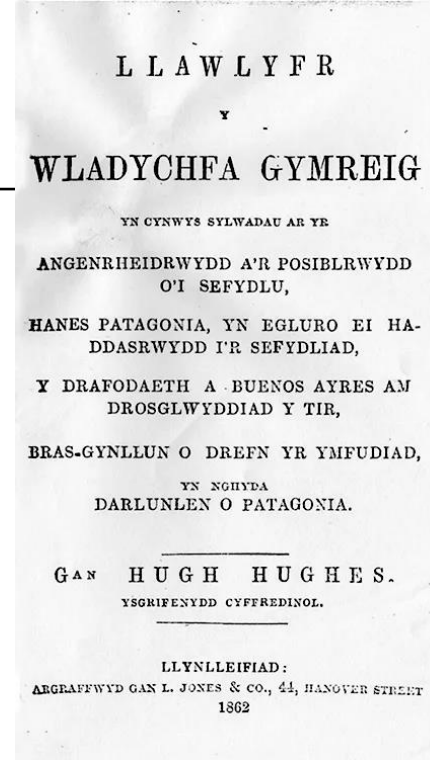
1862

Hugh Hughes *Colony Handbook* published (pictured)

1865

153 Welsh settlers sailed from Liverpool to Puerto Madryn

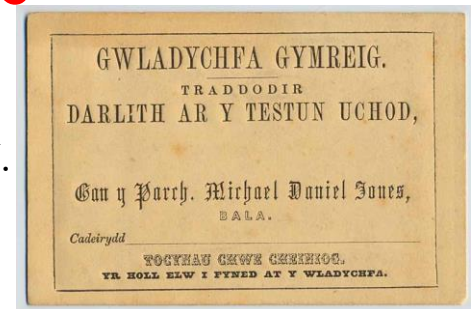
Rev Michael D Jones
(1822--1898)



Michael Jones on Welsh Migration in Ohio

It is a wrench for both the English and the Welsh to leave the places where they were born but when the Englishman lands in any British settlement he will be greeted in his own language The feeling of the Welsh settler is very different ... he is greeted in a foreign language and ... **he must spend a good deal of time catching up with the Englishman.**

- Michael D. Jones, *Gwladychfa Gymreig (Welsh Settlement)*, (Liverpool: J.



Interactions with the Argentine State

Unlike the USA or Australia, Argentina did not receive large numbers of British migrants [but] Argentines were connected through informal empire: British companies financed the railway system, telegraph, and post office; British shipping and port services shaped the vast and highly lucrative beef industry; and British banks and financial services underpinned the rapidly expanding economy.

... Argentine elites sought to generate geopolitical capital by promoting the uncritical celebration of Eurocentric ideals, in an attempt to grasp ... the prize of 'First World' status, ... For this settler state, nationbuilding was not just about imposing state sovereignty over 'savages', but also involved a transformation of global status by bodily importing European-ness in the form of immigrants ...

- Lucy Taylor, 'Global Perspectives on Welsh Patagonia: The Complexities of being Both Colonizer and Colonized,' *Journal of Global History* 14 (2018): 446–468, p. 460.

Interactions with the Argentine State

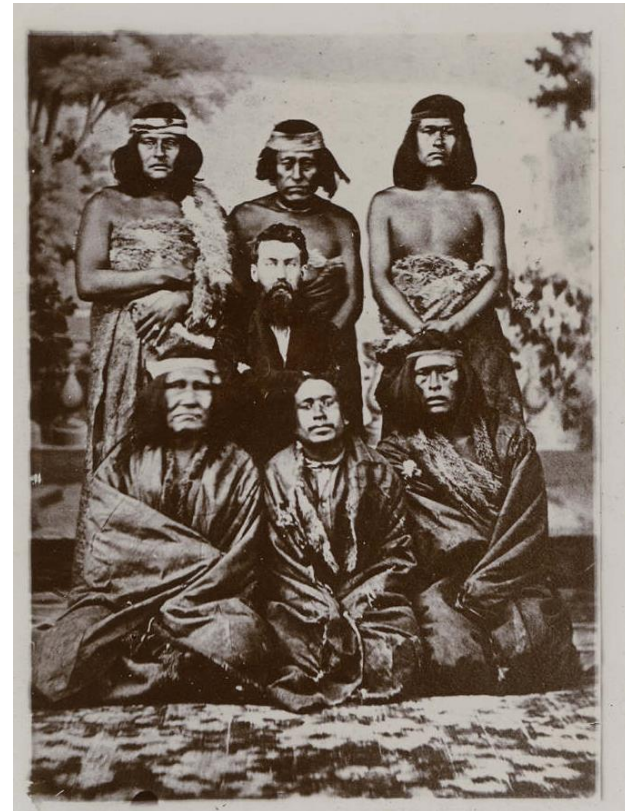
The Argentine government pursued this cultural elevation by advertising for 'ideal' settlers in the British press, and was pleased to accommodate overtures from Welsh volunteers, who seemed to embody the virtues of industry, high moral standing, and 'whiteness'. More pragmatically, settlement was also a strategy of control, and Y Wladfa was the state's vanguard in Patagonia. This was why Dr Guillermo Rawson, the Argentine Minister of the Interior, welcomed the approach by the Welsh Colonizing Society, and agreed to allot land in the Chubut Valley.

- Lucy Taylor, 'Global Perspectives on Welsh Patagonia,' p. 461

Interactions with Indigenous People (Tehuelches, Pampas, Mapuche)

The Welsh did recognize indigenous sovereignty, and more than once referred to these peoples as ‘the rightful owners of this land’. They considered this moral conundrum early on, even at the planning stage in Wales, but, rather than rejecting colonialism as a strategy, they adopted the principle of fair treatment. Thus, Hugh Hughes ‘Cadfan’, the author of the ‘Handbook of the Welsh Colony’, proposed that ‘We cannot disregard the rights of the Indians of the land but ... we should attempt to make friends of them, giving them whatever is honest, whatever is just.’

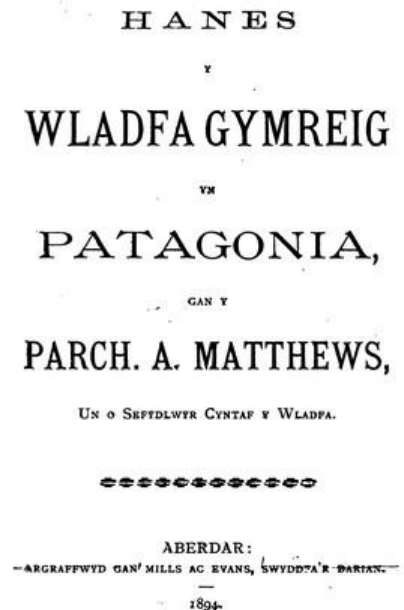
- Taylor, ‘Global Perspectives on Welsh Patagonia,’ p. 461.



Lewis Jones (1836-1904) among
Tehuelches, c.1867

Interactions with Indigenous People

... **an empty country**, without being under a state government ... the Welsh could settle and rule themselves and ensure the continuation of their national habits and establish the kernel of a Welsh Government ... [with] a Welsh population, Welsh schools and complete enough possession of the country so that they would not be swallowed up by other nations round about.



- Abraham Matthews, *Hanes y Wladfa Gymreig yn Patagonia* (*History of the Welsh Colony in Patagonia*), (Aberdar: Mills ac Evans, 1894), p. 4

Conquest of the Desert, 1870s –1880s

- ❑ From 1881, Argentinian state imposed direct rule in Chubut
- ❑ Repression of indigenous people
- ❑ Spanish language teaching imposed in Patagonian schools



Interactions with Indigenous People

I well remember seeing passing me one day some hundreds of these unfortunate prisoners surrounded by soldiers on their march to the sea to be taken away in vessels to Buenos Aires where they were given away as servants to rich people or rather as slaves, practically. I could not help shedding tears to see the poor Indians thus treated for trying to defend their own liberties.

- Jonathan Ceredig Davies yn ei “Patagonia: a description of the country” c.1890

Timeline of Y Wladfa

1885

- ❑ Cooperative Society est.



1887

- ❑ Welsh migration to Andes; Trevelin and Esquel est.

1889

- ❑ Railway network est.

1893

- ❑ Phoenix Mining Company est.



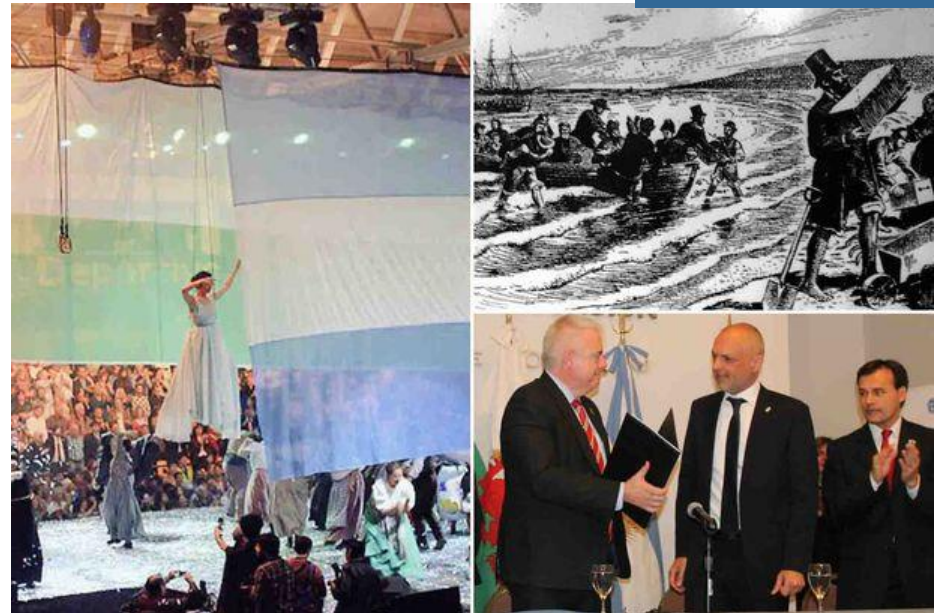
Y Wladfa Heritage

- Darío Luis Banegas and Grisel Roberts, "'If We Don't Study the Language, the History will be Lost': Motivation to Learn Welsh in Argentine Patagonia," *International Journal of Bilingual Education and Bilingualism* (2020) DOI: 10.1080/13670050.2020.1742651.
- Kimberly Berg, 'Chubut, Argentina: A Contested Welsh "First-Place,"' *International Journal of Heritage Studies*, 28:2 (2018): 154-166.
- See Geraldine Lublin, 'The War of the Tea Houses, or How Welsh Heritage in Patagonia Became a Valuable Commodity,' *E-Keltoi, Journal of Interdisciplinary Celtic Studies* 1 (2009): 69–9

Y Wladfa Heritage

- First Minister Carwyn Jones in Patagonia for 150th anniversary celebrations, 2015 (See:

<https://gov.wales/written-statement-first-ministers-visit-Patagonia>)



Welsh Language Project



Patagonia © Marcelo Roberts

Since 1997, the Welsh Language Project (WLP) has been promoting and developing the Welsh language in the Chubut region of Patagonia, Argentina. Every year three Language Development Officers from Wales spend from March to December teaching in Patagonia. They develop the language in the Welsh speaking communities through both formal teaching and informal social activities.

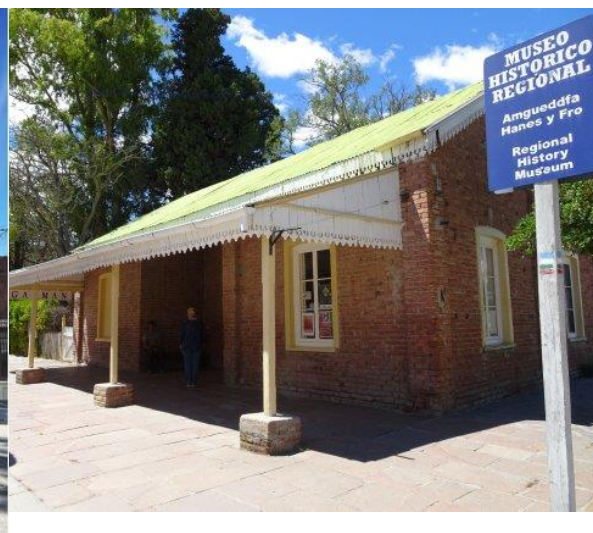
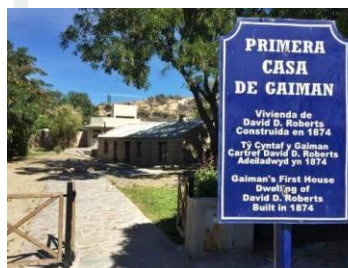
There is also a permanent Teaching Co-ordinator from Wales based in Patagonia. They are responsible for the quality of teaching.

Another aspect of the project is a network of Patagonian Welsh language tutors in the region. By visiting Wales, attending Welsh language courses and participating in school observation visits, we help maintain the teaching standards and up-to-date methodologies that are implemented in Patagonia.

This project of reciprocal visits, teaching and training has achieved considerable recognition and success. For more detail on the scope, approach and success of the project please download the latest annual report below.

Scholarships for learners from Patagonia 2020

Three scholarships worth £2,000 each are available for learners from Patagonia to study Welsh in Wales over the summer of 2020. The scholarships are funded by the National Centre for Learning Welsh, which will allow three people from Patagonia to spend a month doing a course with Cardiff University or Aberystwyth University. **APPLICATIONS NOW CLOSED**



Patagonian Eisteddfodau

**PRESENTAMOS
LA SEMANA DEL**



**eisteddfod
del Chubut**

Lunes 22 de octubre

18:00 h Presentación de atributos en el Salón Histórico de la Municipalidad de Trelew; Sillón Bárdico, Corona del Eisteddfod otorgado por la Municipalidad de Trelew y Medalla de Plata otorgado por la Asociación San David.

19:30 h Presentación del Conjunto de Urdd de Gales en los Altos del Salón San David.

Martes 23 de octubre

17:30 h Concierto del Conjunto Urdd del País de Gales en el Edificio de la Mercante de Dolavon, 28 de Julio y Julio A. Roca.

Miércoles 24 de octubre

18:00 h Concierto de artistas locales, Capilla Moriah de Trelew.

Jueves 25 de octubre

09:00 h Celebración del Gorsedd y Wladfa en la Plaza de los Colonos de Gaiman.

18:00 h Preliminares.

Viernes 26 de octubre

17:30 h Apertura del Eisteddfod del Chubut en el Gimnasio Racing Club de Trelew. Inicio de las competencias.

20:00 h Ceremonia de la Medalla de Plata a la mejor poesía en idioma castellano estilo tradicional otorgado por la Asociación San David.

Sábado 27 de octubre

14:00 h Inicio de la primera sesión del día en el Racing Club de Trelew.

16:00 h Ceremonia del Sillón Bárdico a la mejor poesía en idioma galés.

17:00 h Tradicional Té Galés, organizado por Ysgol yr Hendre. Escuela N° 751 de Trelew.

18:00 h Inicio de la segunda sesión de competencias del Eisteddfod.

20:00 h Ceremonia de la Corona del Eisteddfod a la mejor poesía estilo libre en idioma castellano, otorgado por la Municipalidad de Trelew.

Domingo 28 de octubre

11:00 h Cymanfa ganu (Culto de canto congregacional), Capilla Bethel de Gaiman.

Valor de las entradas generales:
Un día: \$200. Dos días: \$300. Participantes: \$100.

Socios al día:
Un día: \$100. Dos días: \$200.



SECRETARÍA DEL EISTEDDFOD DEL CHUBUT

✉ San Martín 90 - Trelew ☎ (0280) 443 0156
@ secretaria@eisteddfodpatagonia.com
fb.com/asoceisteddfod @eisteddfodch



EISTEDDFOD IN PATAGONIA (MUSICAL ITEM).



Welsh Tea in Gaiman – the war of tea houses



See Geraldine Lublin, 'The War of the Tea Houses, or How Welsh Heritage in Patagonia Became a Valuable Commodity,' *E-Keltoi, Journal of Interdisciplinary Celtic Studies* 1 (2009): 69–92



Welsh Tea in Gaiman

“... the owners of the 'genuine' Welsh tea houses decided to undertake a symbolic marking of their identity by creating the '*Círculo de casas de té de descendientes de galeses*' (an association pooling the efforts of tea house owners of Welsh descent) in order to guarantee the provision of an 'authentic' experience.”

- Lublin, 'War of the Tea Houses,' pp. 81—82



Welsh Language Heritage in Patagonia

- Darío Luis Banegas and Grisel Roberts, "'If We Don't Study the Language, the History will be Lost': Motivation to Learn Welsh in Argentine Patagonia," *International Journal of Bilingual Education and Bilingualism* (2020).

I started [learning Welsh] this year (2017) because the language of my parents and grandparents always got stuck in my mind, it was burning here [touched his head]. It is my humble way of honouring the memory of the first settlers, their hardships when all this land was barren, and their wish that this land be part of Argentina.

The whole family made a trip to Wales last year (2016) and it was there that my sister and I realised that we had to return and learn Welsh. I remember my taid [grandfather] singing to us in Welsh when we were little. Now I want to have a conversation with my dad in Welsh. I am also studying Welsh because I am interested in their history, and because if we don't study the language, the history will be lost, and I need to contribute to its maintenance.

Welsh Language Heritage in Patagonia

When I grew up, the Welsh were very closed. They wouldn't open up with the language, or their traditions. That is changing now, so for example, now people who aren't part of the community come to the chapel to celebrate on the 28th of July (first Welsh settler's disembarkment in Chubut).

I went to Wales and I was hoping that everybody would speak Welsh. In the capital everyone speaks English. It's only in the small town or the nationalist part, the north, where Welsh is spoken all the time. (Once, cousins from southern Wales came to visit us and they felt disappointed because they thought that Welsh would be spoken everywhere.