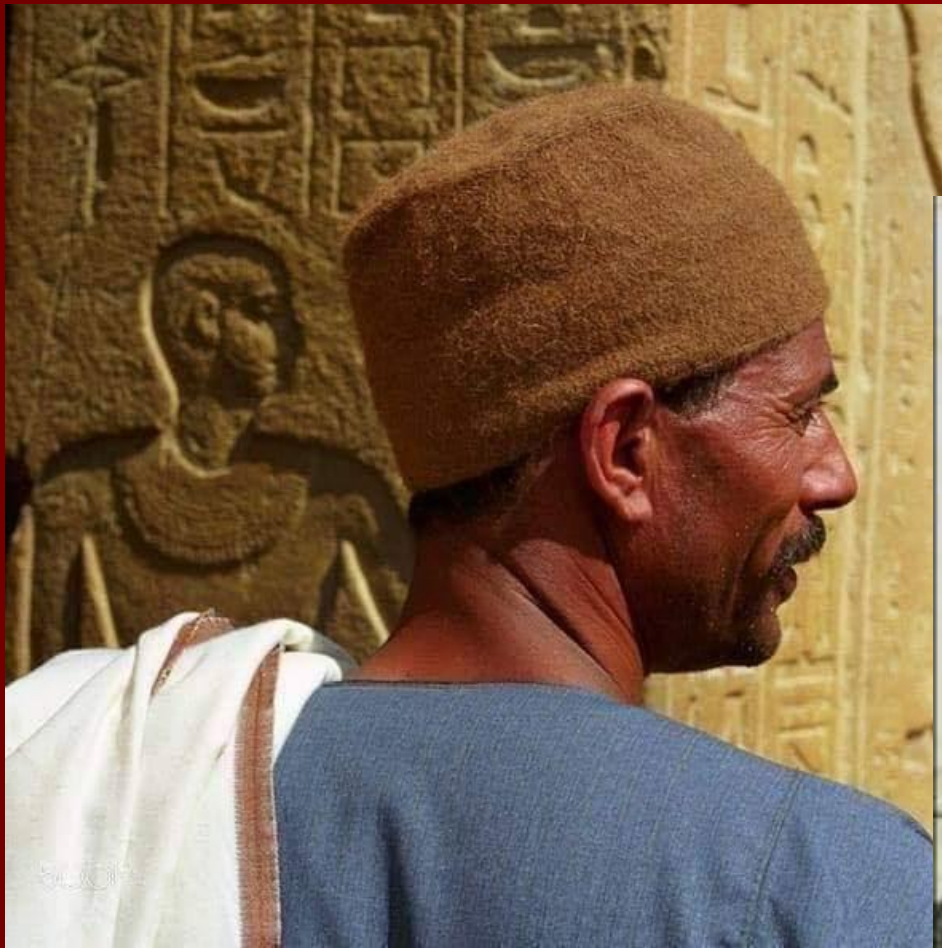


Heritage and identity 2

Pharaonic Heritage in Modern Egypt

HPHE7002 Unravelling Heritage
Session 6

Dr Katharina Zinn (Associate Professor in Egyptian
Archaeology and Heritage)
University of Wales Trinity Saint David





❑ **Introduction:**

- ❑ Ancient history is often used in modern times to inspire the process of building a nation, raising awareness and sense of national identity.
- ❑ Events, monuments and artifacts of the past can be often reflected in how a modern nation perceives itself and its future.
- ❑ Egyptian heritage is known to be a result of many great civilizations.



Kha-em-waset (19th Dynasty)

1279-1213 B.C.



**Restoration Text on Southern
wall of Unas Pyramid**



DESCRIPTION DE L'ÉGYPTE.

OU
RECUEIL
DES OBSERVATIONS ET DES RECHERCHES
QUI ONT ÉTÉ FAITES EN ÉGYPTE
PENDANT L'EXPÉDITION DE L'ARMÉE FRANÇAISE.

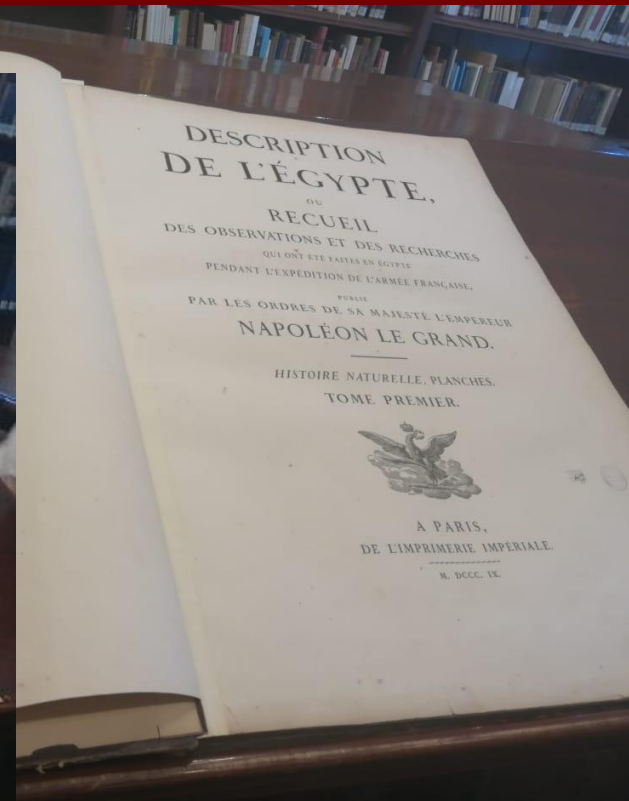
PUBLIÉE
PAR LES ORDRES DE SA MAJESTÉ L'EMPEREUR
NAPOLÉON LE GRAND.

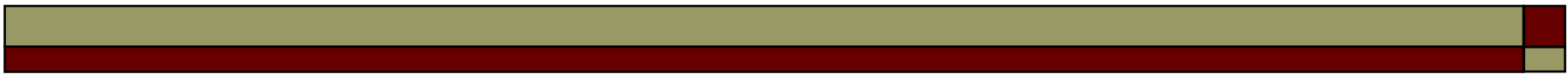
ANTIQUITÉS. PLANCHES.
TOME PREMIER.



A PARIS,
DE L'IMPRIMERIE IMPÉRIALE.

M. DCCC. IX.



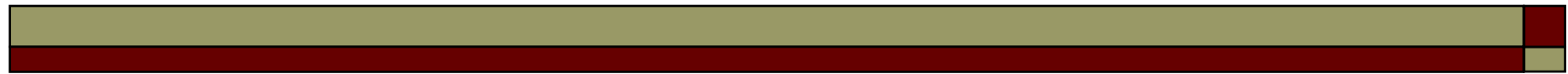


- first step toward the control of Egyptian antiquities
 - 15 August 1835 – Mohamed Ali (ruler of Egypt), issued a decree banning the unauthorized removal of antiquities from the country
 - decree also designated a building in the Ezbekiah Gardens, Cairo, to serve as a storehouse for artifacts



- 1858 Said Pasha, Viceroy of Egypt, approved creation of the Antiquities Service (officially the **Service des Antiquités**)
- To counteract continuing illicit trade in Egyptian artifacts
- appointed French scholar **Auguste Mariette** as its director





-
- ❑ Mariette created the first national museum in the Near East, which opened in 1863 in an old building in the Boulaq section of Cairo.





Boulaq Museum



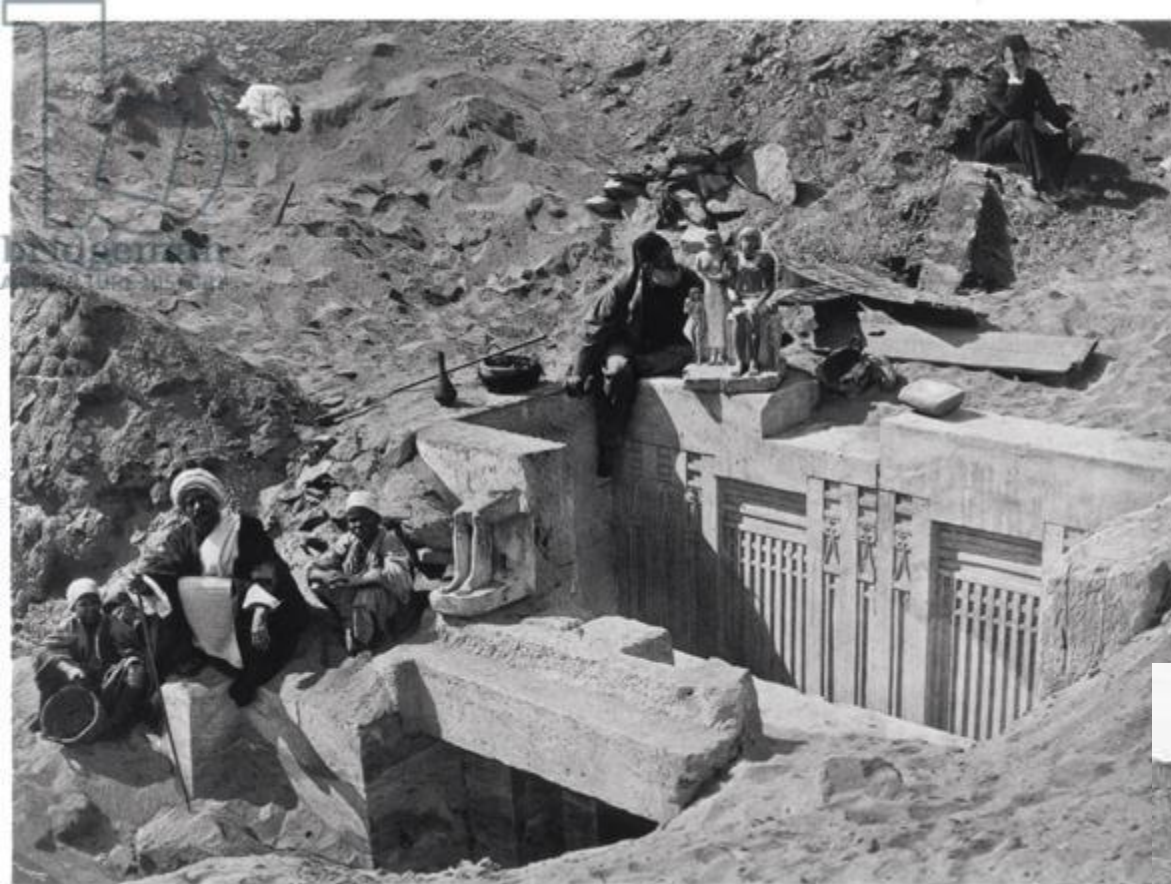
**The Giza Palace Museum of
king Ismail**



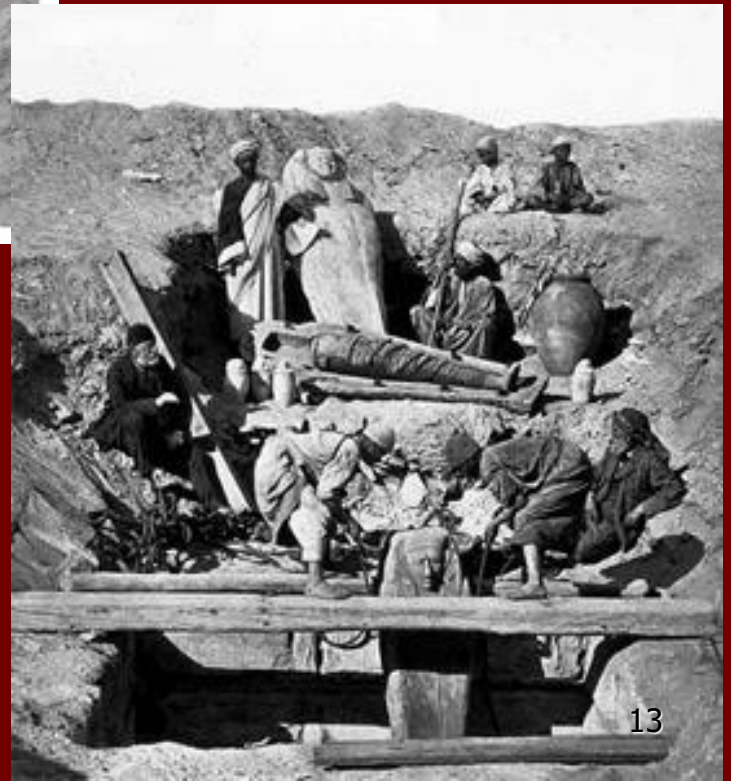


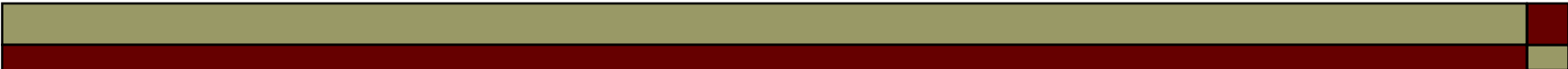
The Egyptian Museum-Cairo 1902





Mariette's excavations at Saqqara

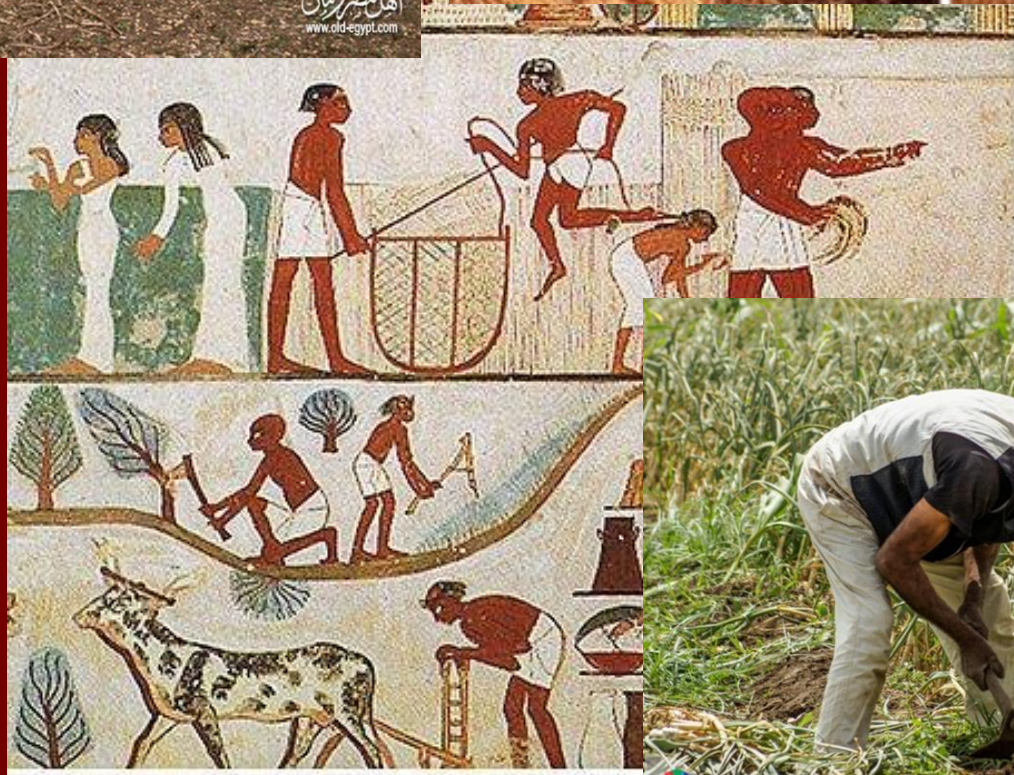
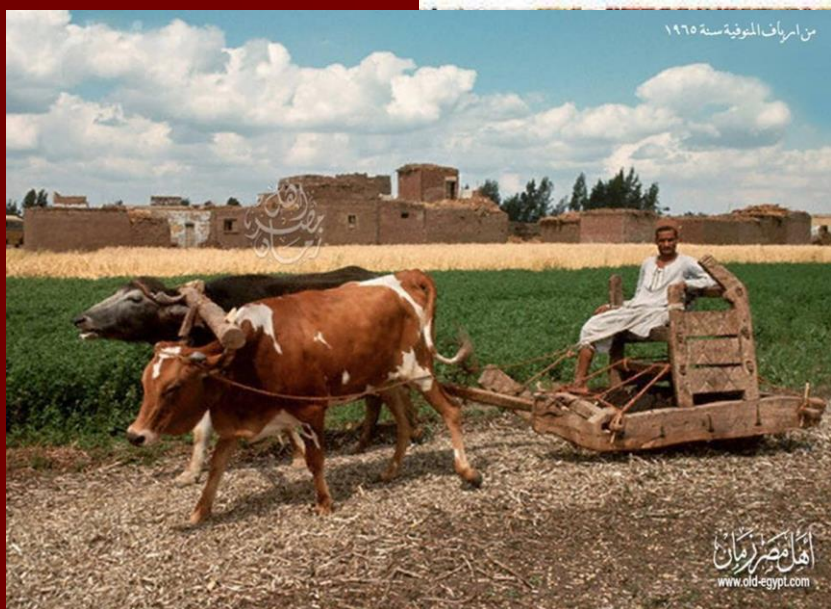




Antiquity Service

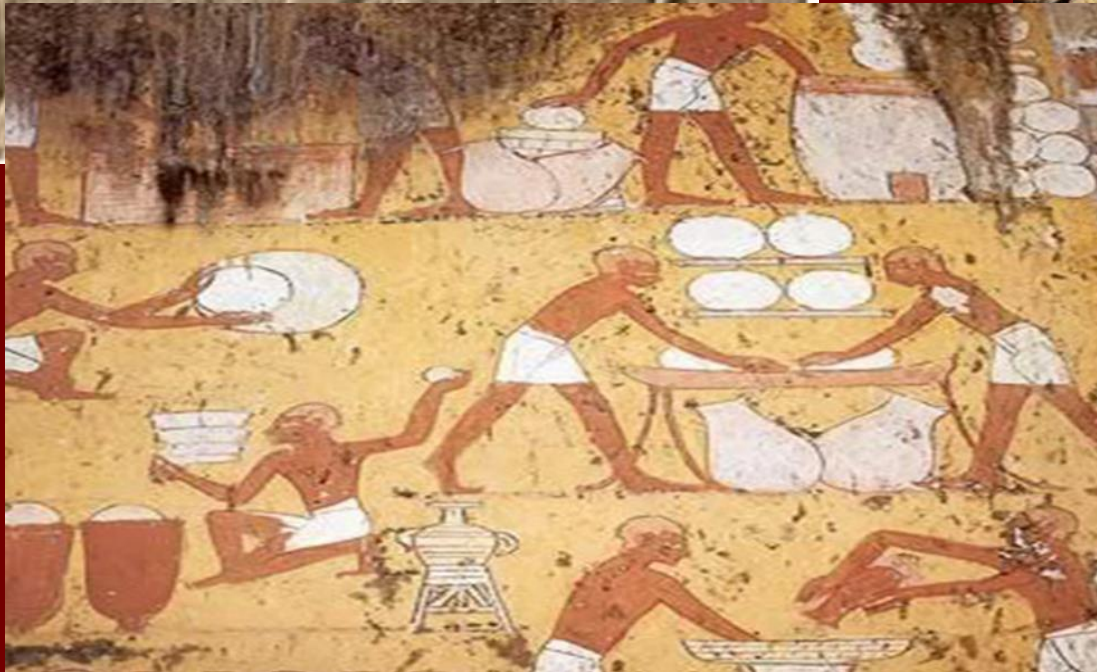
- ❑ Antiquities Service headed by French scholars
- ❑ early 1950s – British colonial troops finally left Egypt
- ❑ Antiquities Service became an Egyptian-run organization
- ❑ 1994 became Supreme Council of Antiquities (SCA)
- ❑ January 2011 (Arab Spring) became an independent ministry as Ministry of State for Antiquities (MSA)
- ❑ 2019 merged with the Ministry of Tourism
- ❑ *Protecting and promoting the cultural heritage of Egypt, both independently and in cooperation with national and international organizations is the principal mission of the Ministry of State for Tourism and Antiquities.*











Sun Bread



Bread Basket, Museum of Agriculture, Cairo



Bed of King Tutankhamun

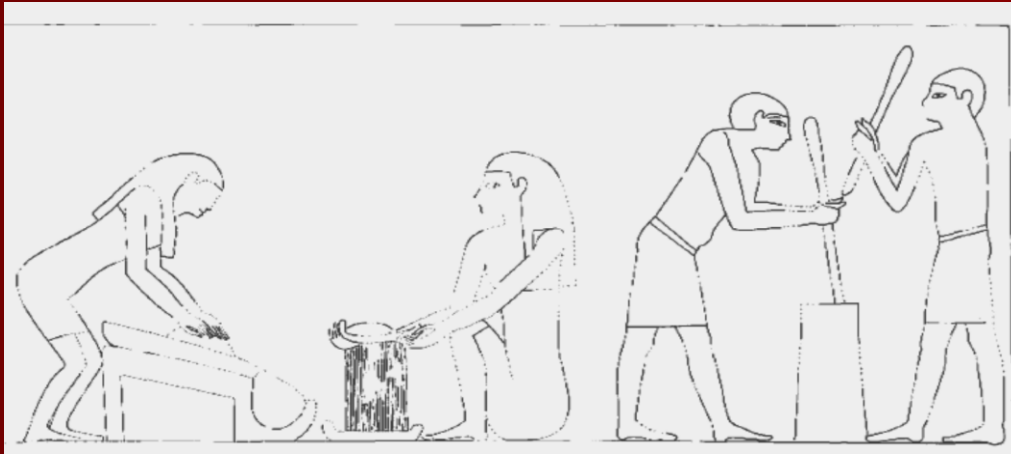


Modern Nubian Bed “Anqarib”

**Model Sieve –reign of Hatshepsut, 18th Dynasty.
Metropolitan Museum of Art (22.3.240).**



Sieve-18th Dynasty-British Museum (EA55130)



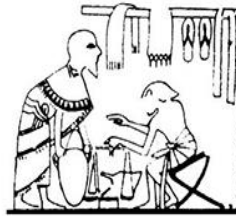
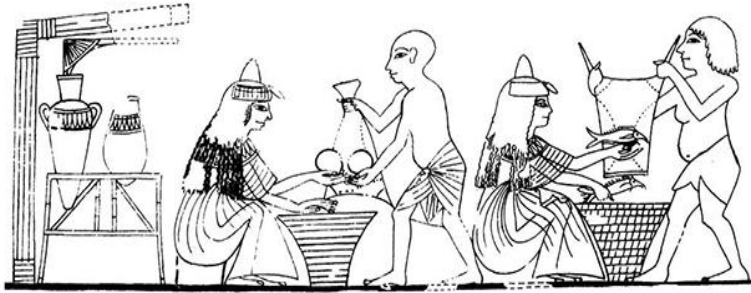
Tomb of Antefoker-12Th Dynasty-Thebes

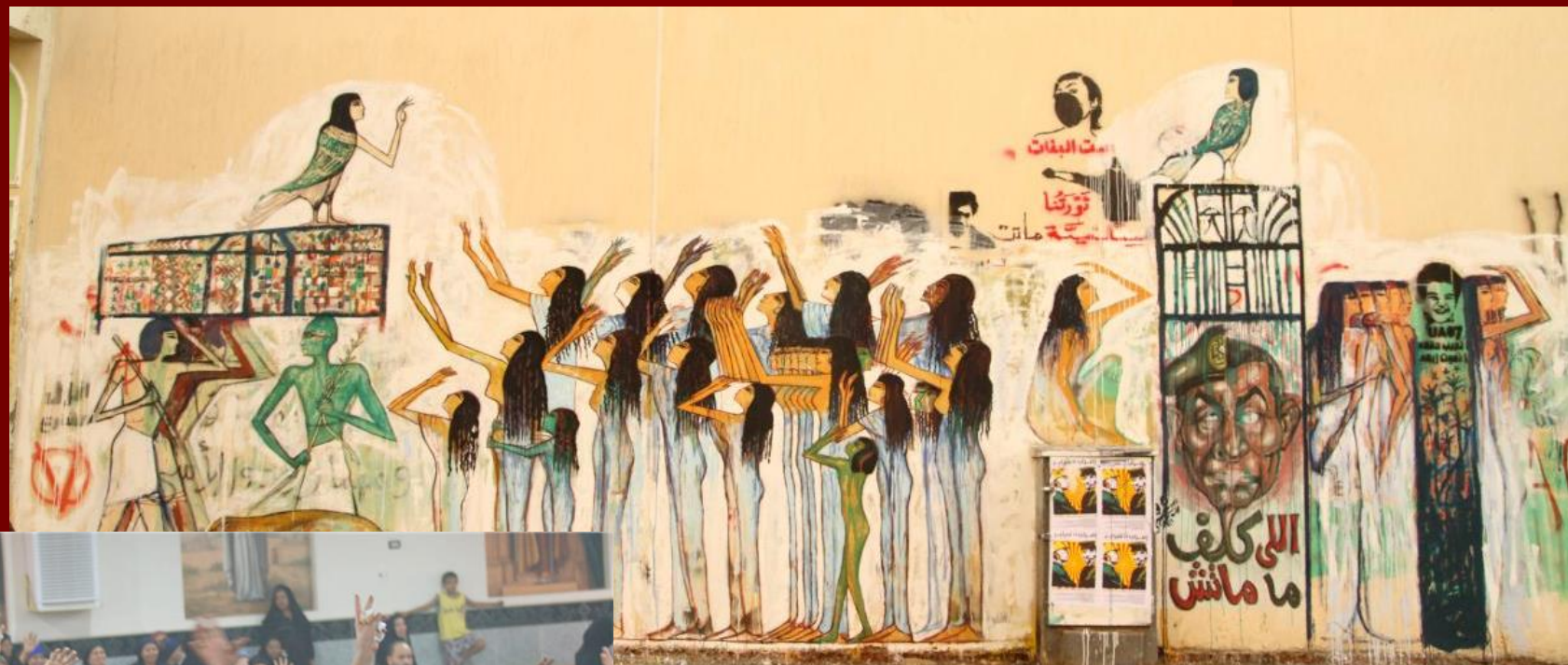


Sieves in birth ceremony-modern Egypt



Markets

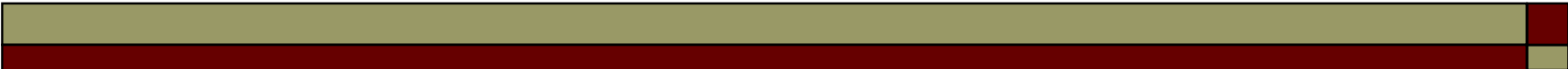




Festivals as tourism activities: Abu El-Haggag Festival-Luxor

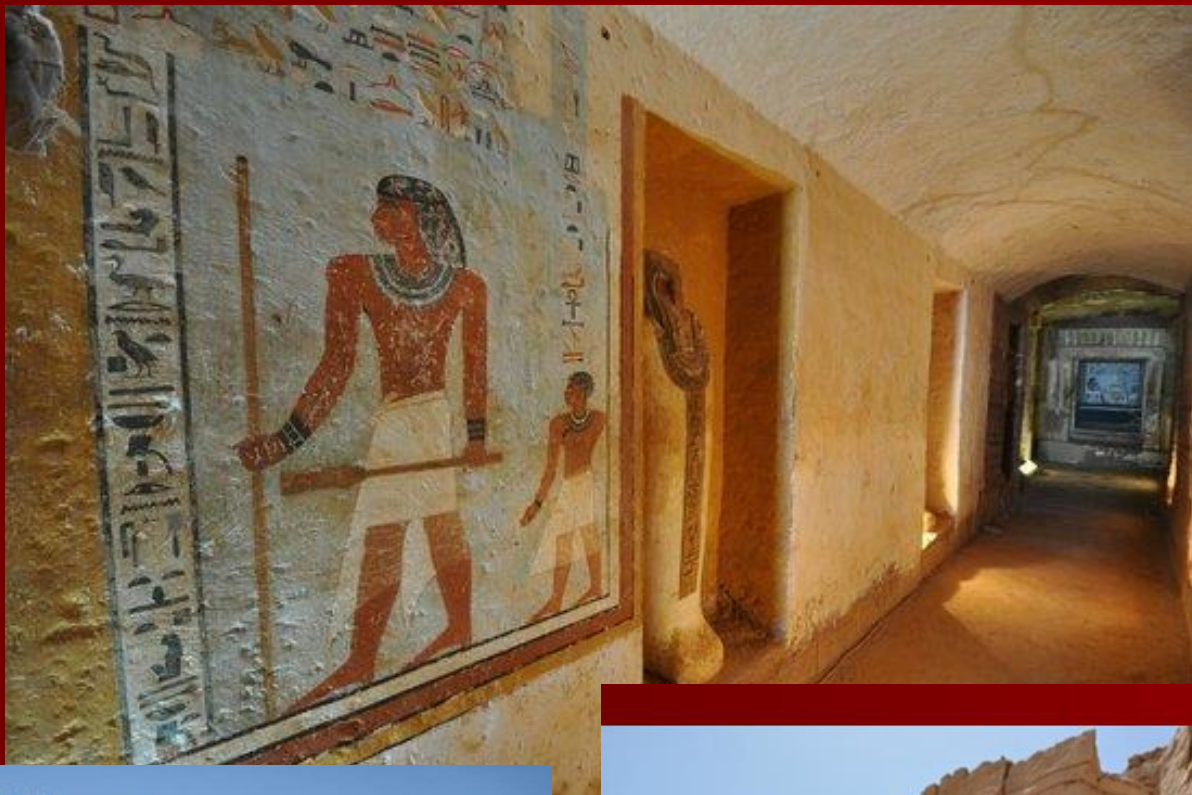




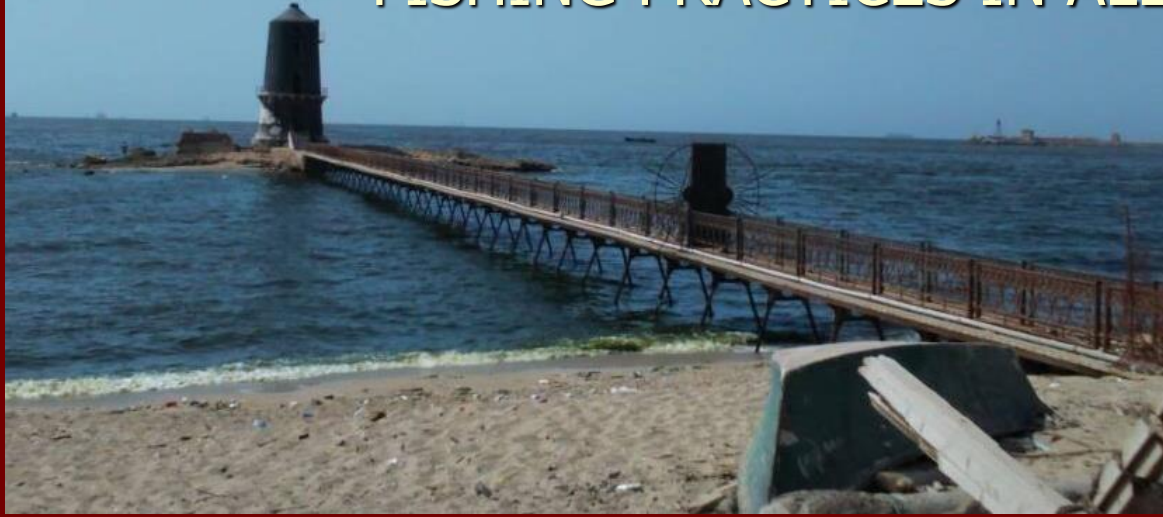


Creating Public Engagement to Cultural Heritage in The Site of Qubbet El-Hawa through Storytelling

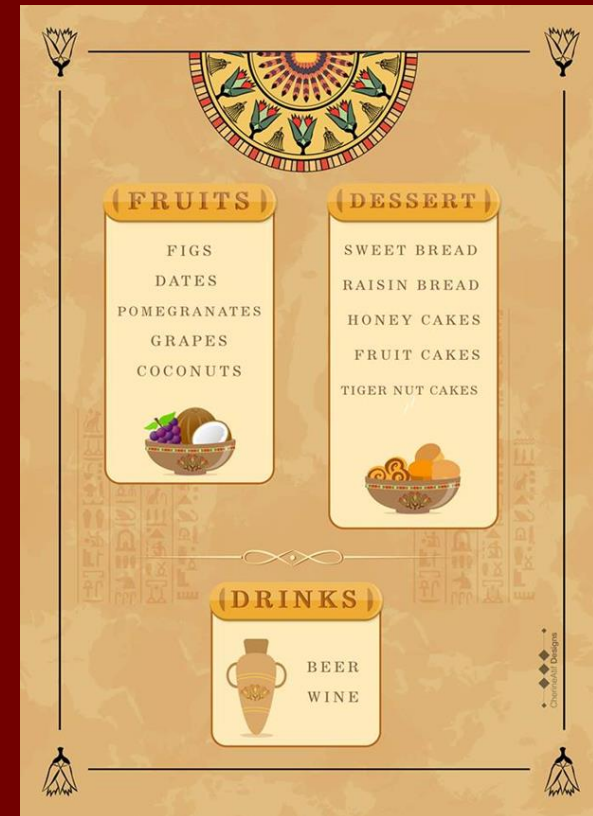
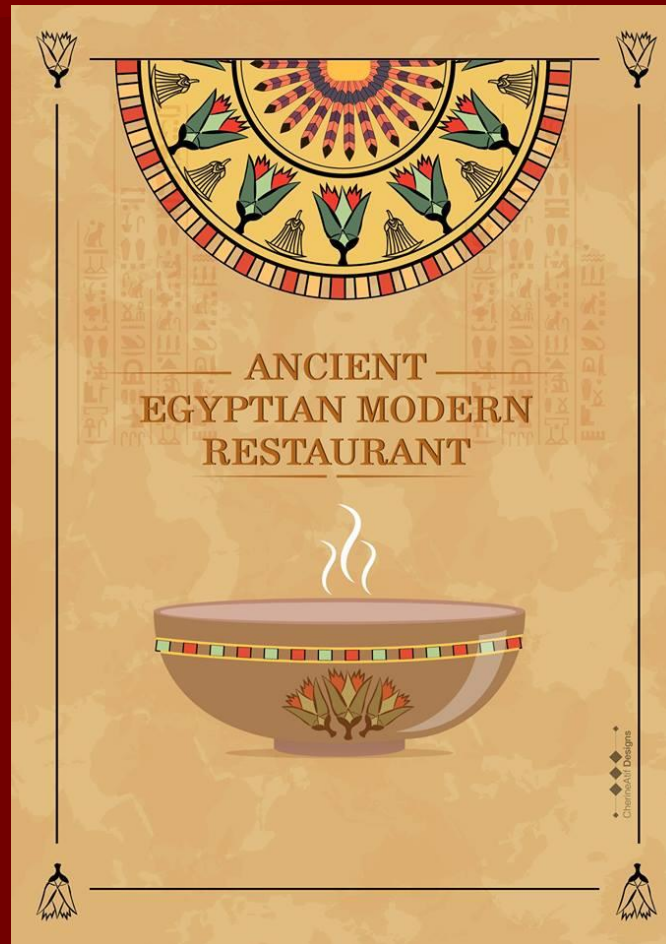
- ❑ revival of cultural heritage in the archaeological site of Qubbet El-Hawa in Asswan
- ❑ Shedding light on the importance of public engagement and community participation for the preservation of cultural heritage.
- ❑ Storytelling as an important cultural program used to revive heritage.



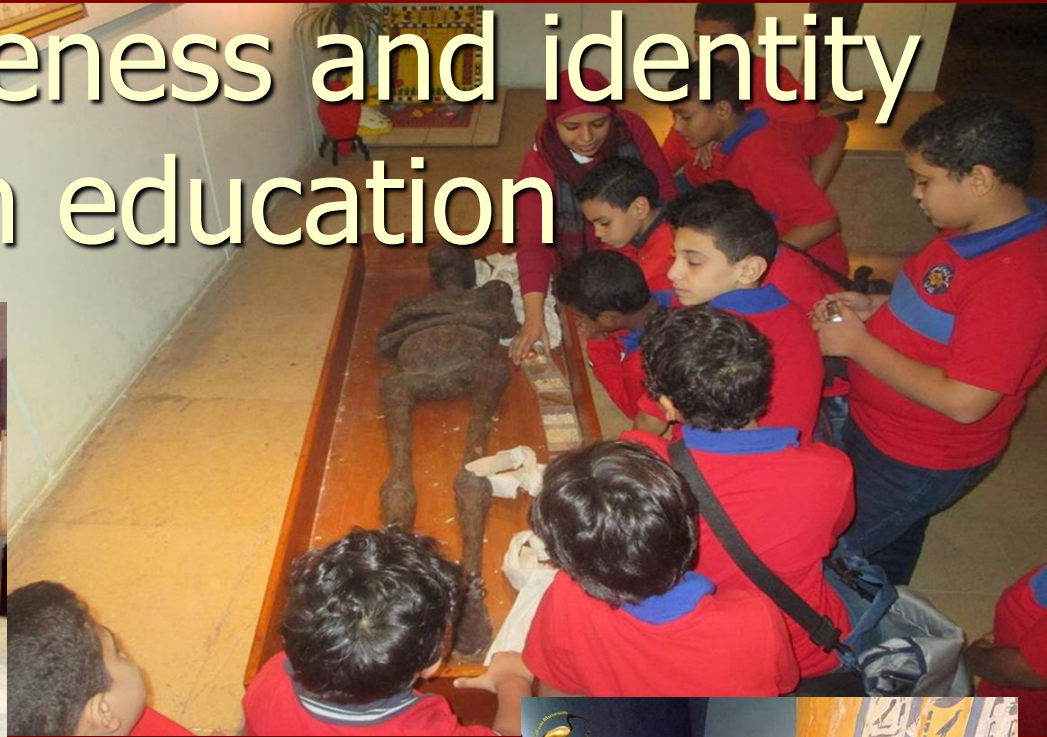
THE ROLE OF LIVING HERITAGE IN SUSTAINABLE TOURISM DEVELOPMENT (CASE STUDY: FISHERMEN AND FISHING PRACTICES IN ALEXANDRIA)



Food Heritage



Heritage awareness and identity through education



#makeheritagefun

خطك تراثك

Your Calligraphy Your Heritage

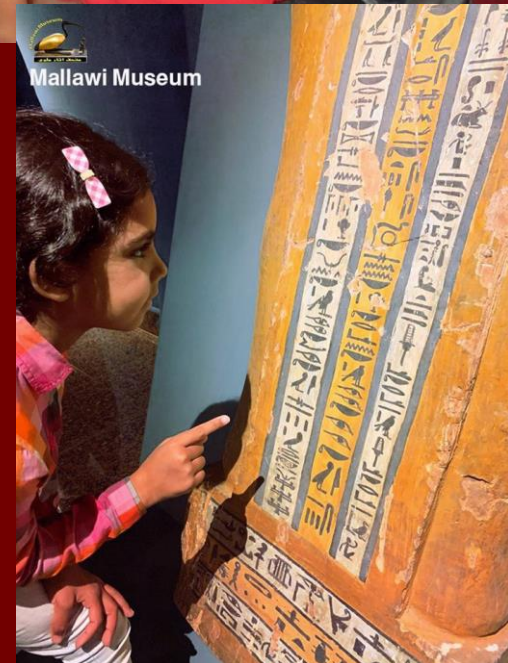
AN INITIATIVE BY

Make Heritage Fun!
go.unesco.com

متاحون مع التراث
#UNITE4HERITAGE

Bibliotheca Alexandrina
CULTNAT
Center for Documentation
of Cultural and Natural Heritage



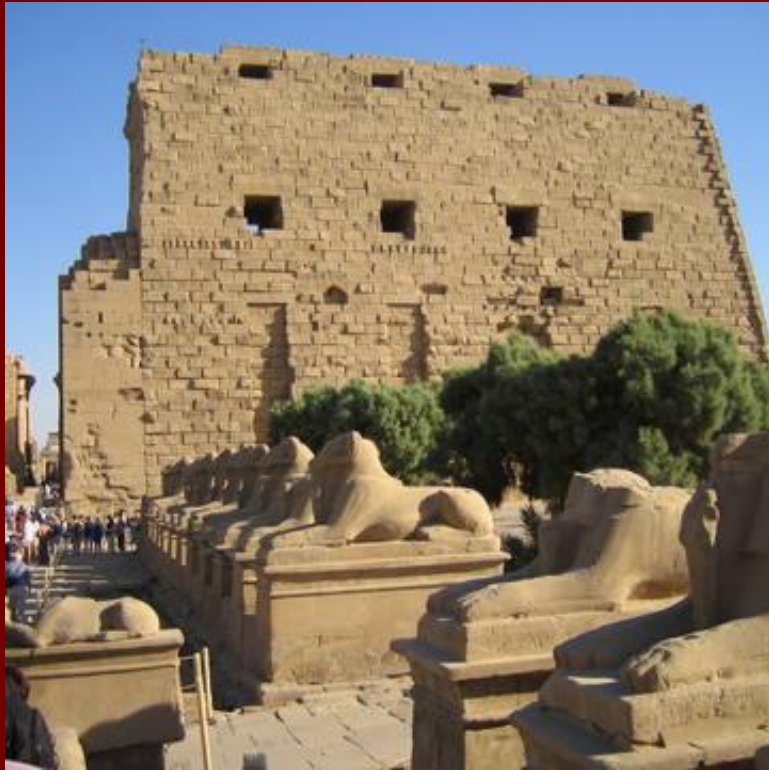
Properties inscribed on the World Heritage List:

- ❑ Abu Mena Monastery (1979)
- ❑ Ancient Thebes with its Necropolis (1979)
- ❑ Historic Cairo (1979)
- ❑ Memphis and its Necropolis – the Pyramid Fields from Giza to Dahshur (1979)
- ❑ Nubian Monuments from Abu Simbel to Philae (1979)
- ❑ Saint Catherine Area (2002)
- ❑ Wadi Al-Hitan (Whale Valley) (2005) – Natural Heritage

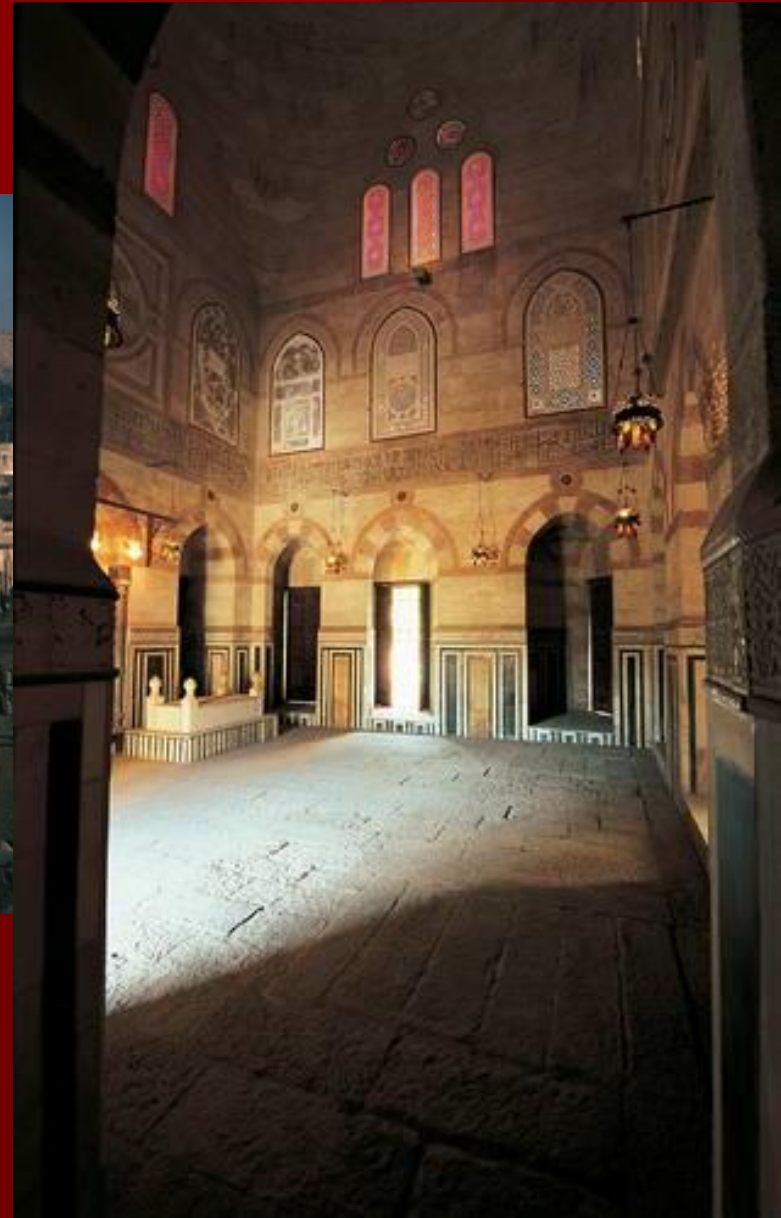
Abu Mena Monastery



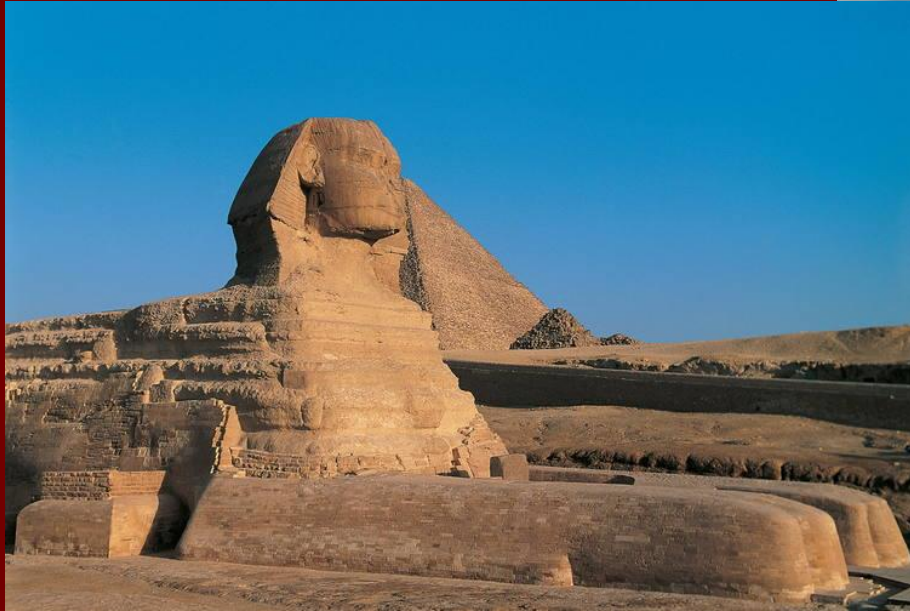
Ancient Thebes with its Necropolis



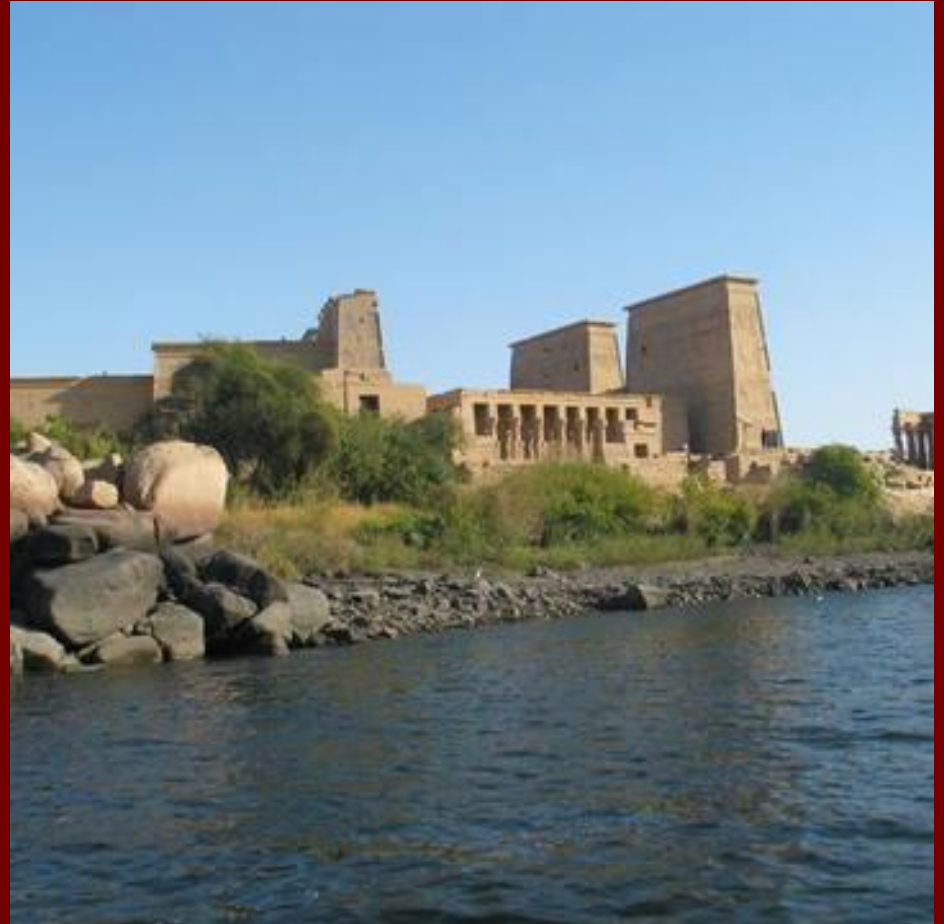
Historic Cairo



Memphis and its Necropolis



Nubian Monuments



Saint Catherine Area-Sinai



Whale Valley-Western Valley



Intangible Cultural Heritage



Al-Sira Al-Hilaliya is an Arab folkloric tale relating the Banu Hilal's journey from Najd in the Arabian Peninsula to Tunisia via Egypt (In UNESCO List since 2008)

■ السيرة الهلالية (2008)



Tomb of Nen-Khefet-Ka in Deshashah





Fencing / Stick game (2016)



Egypt's Puppet Show Al-Aragouz Joins UNESCO's Intangible Cultural Heritage List-2018





Role Play in teaching History



Models of monuments by students





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





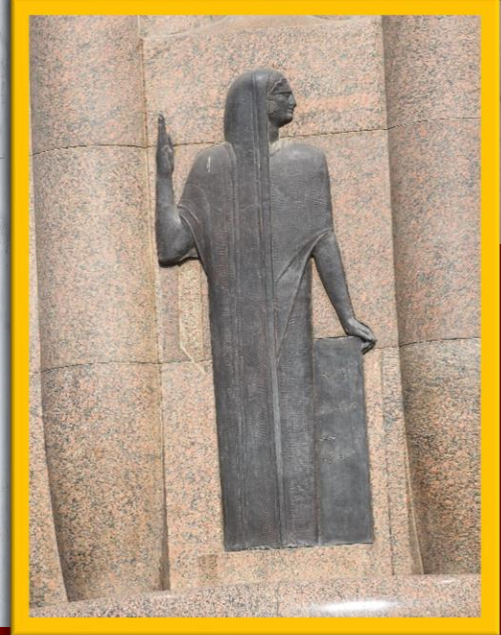
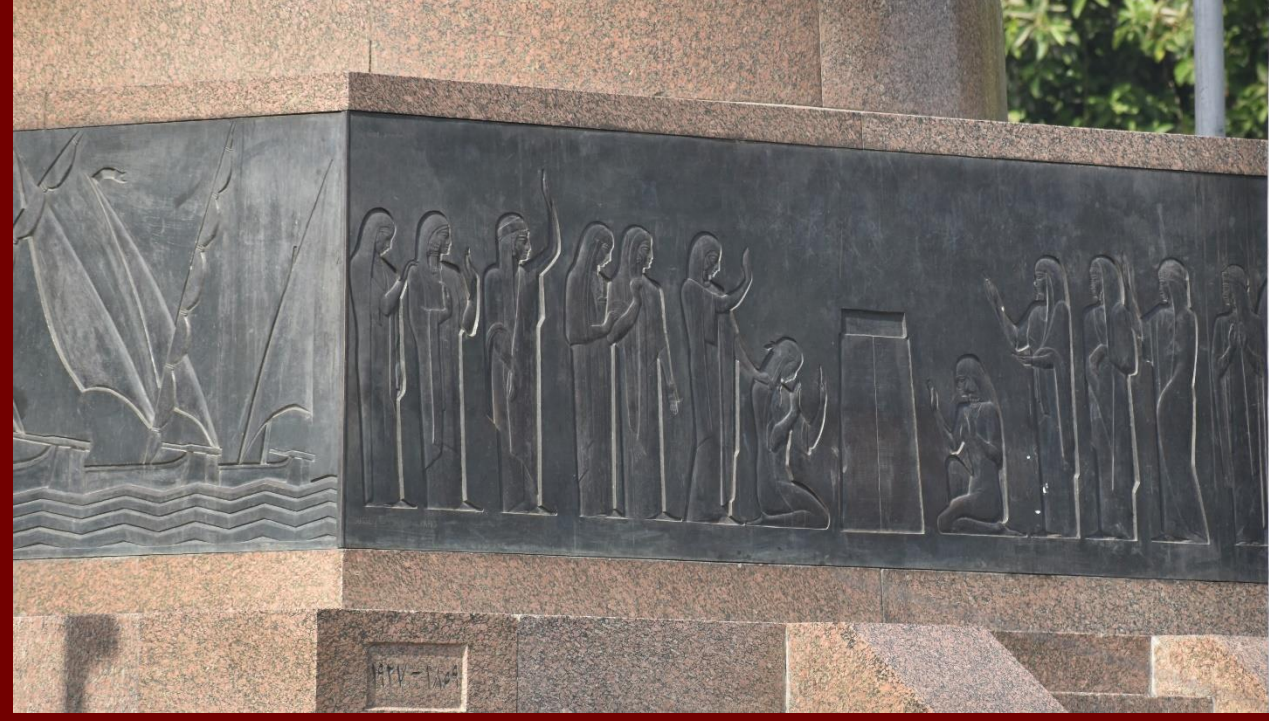
The Egyptian Museum- Tahrir Square - Cairo





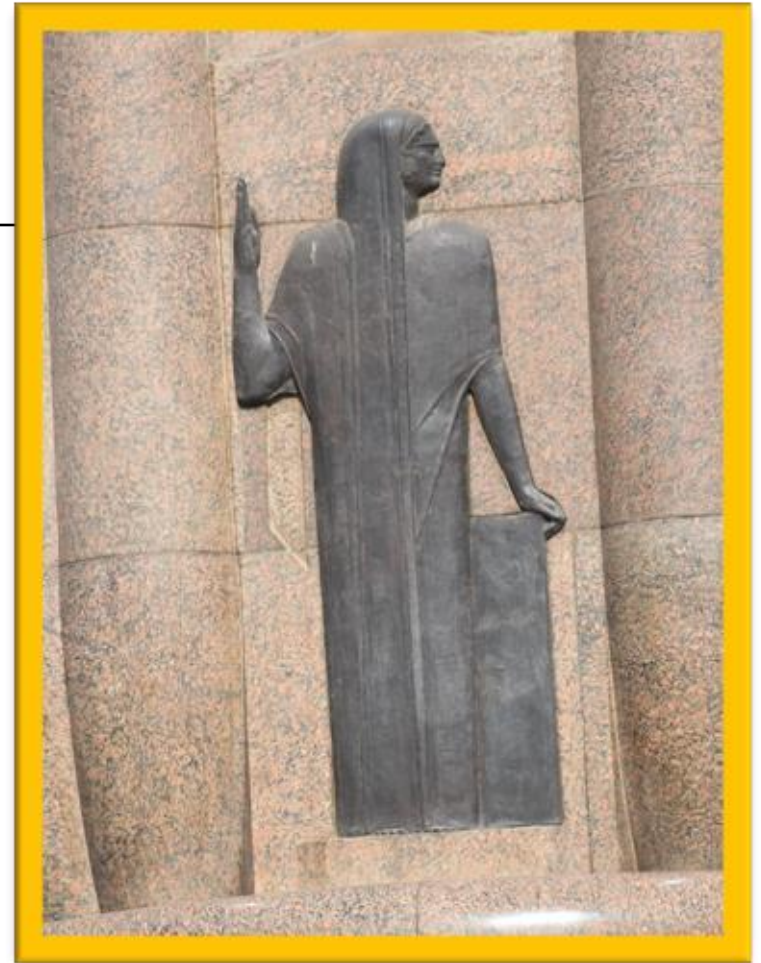
Qasr al-Nil bridge with the Saad Zaghloul monument (access road to Tahrir Square in Cairo)

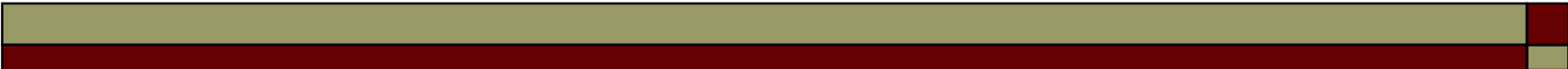




Egypt as a woman

- influence of gender in shaping the Egyptian nation from the nineteenth century through the revolution of 1919 and into the 1940s
- gendered language and images of the nation, and the second considers the political activities of women nationalists
- Despite women were largely excluded from participation in the state, the visual imagery of nationalism was replete with female figures





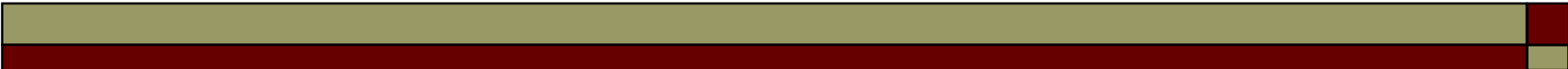
Pharaonist movement / Pharaonism

- ❑ ideology against colonial involvement of Britain / France
- ❑ rose to prominence in Egypt in the 1920s and 1930s
- ❑ looked to Egypt's pre-Islamic past and argued that Egypt was part of a larger Mediterranean civilization
 - older and better civilization than everything Europe is characterized by
 - stressed the role of the Nile River and the Mediterranean Sea
- ❑ Creating of an Egyptian vs Arab identity
- ❑ Own their heritage
- ❑ most notable advocate was Taha Hussein

Taha Hussein

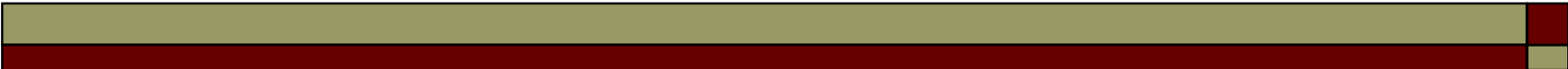
- ❑ 1889 – 1973
- ❑ one of the most influential 20th-century Egyptian writers and intellectuals
- ❑ figurehead for the Egyptian Renaissance and the modernist movement in the Middle East and North Africa
- ❑ believed that Egyptian civilization was diametrically opposed to Arab civilization (against Ottoman Empire), and that Egypt would only progress by reclaiming its ancient pre-Islamic roots





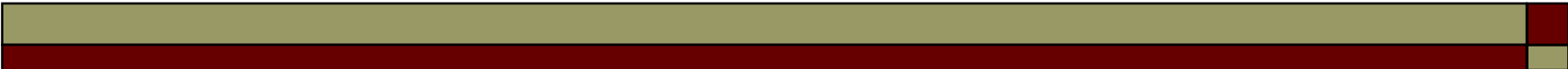
The question of Egyptian identity

- ❑ NK Egyptian identity – native Egyptian culture, religion and identity
- ❑ Then under the influence of brief successions of foreign rulers including Libyans, Nubians, Persians, Greeks, Romans, Arabs, Turks, French and British
- ❑ three new religions, Christianity, Judaism, and Islam, and produced a new language, Egyptian Arabic
- ❑ During the Middle Ages: monuments of the ancient Egyptian civilization sometimes destroyed as remnants of a time of jahiliyyah ("barbarous ignorance") – 13/14th cent. and later caliphats
- ❑ BUT evidence of popular local pride in Pyramids and the Sphinx, so much that these monuments were never destroyed out of the fear of causing riots



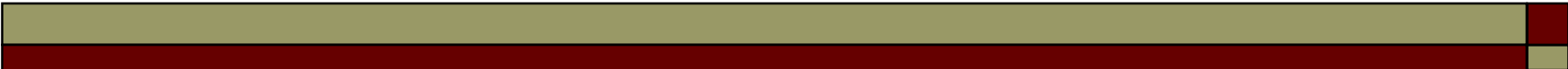
The question of Egyptian identity

- ❑ Pharaonic monuments generally seen as possessing magical powers
- ❑ viewed as objects of respect by ordinary Egyptians → Local legends claimed the attack on the Sphinx led to a massive sandstorm at Giza, which only ended with the holy man's lynching
- ❑ To prevent the destruction of the ruins, medieval Egyptians usually "Islamized" the ruins by inventing stories associating them with the companions of the Prophet Mohammad or local Sufi saints, thereby turning them into quasi-Islamic sites that could not be destroyed
- ❑ knowledge of the hieroglyphs were lost from 6th century until 1822 when Jean-François Champollion deciphered the Rosetta Stone, the memory of ancient Egypt was that of an impressive civilization which built various monuments whose precise meaning had been long since been lost, limiting the extent of popular identification with



The question of Egyptian identity

- ❑ Decision to embark on preserving Egypt's heritage as matter of pride by ending the plundering of sites in Egypt and to create a museum to display Egypt's treasures instead of letting them be taken to Europe
- ❑ Tahtawi later published a history of ancient Egypt in 1868, which took advantage of the discoveries of archaeologists and the deciphering of the hieroglyphs, which marked the first time that the heritage of ancient Egypt was used as a symbol of national pride in modern Egypt

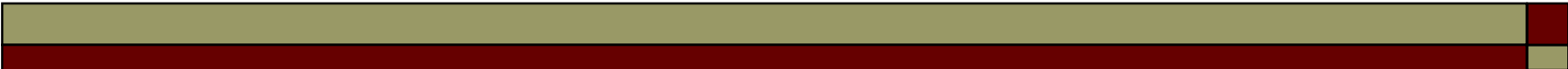


Nationalism / Pharaonism

- 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 (s "Pharaonism") as dominant mode of expression of Egyptian anti-colonial activists of the pre- and inter-war periods
- most significant: absence of an Arab component in early Egyptian nationalism
- ancient Egyptian past as a symbol of Egyptian distinctiveness, which was used to down-play Arab and Islamic identities, intended to brand Egypt as a European rather than a Near Eastern nation

Nationalism / Pharaonism

- later 1930s would become a formative period for Arab nationalism in Egypt, in large part due to efforts by Syrian/Palestinian/Lebanese intellectuals
- establishment of the League of Arab States in 1945, to be headquartered in Cairo
- nationalist leader Saad Zaghlul - prime minister of Egypt seized treasures found in the tomb of King Tutankhamun from the British archaeological team led by Howard Carter under the grounds that the treasures belonged to Egypt and to prevent Carter from taking them to Britain as he wanted
- → "it is the duty of the government to defend the rights and dignity of the nation“



Nationalism / Pharaonism

- The opening of Tutankhamun tomb was turned into a nationalist demonstration when the British High Commissioner, Field Marshal Allenby arrived, and was loudly booed by the crowd, who started to demand immediate British evacuation of Egypt
- So, intrinsically connected with heritage, tourism, economic survival, archaeology, material culture and identity

Heritage, identity and – ancient - Egypt: who owns Egyptian heritage?

HERITAGE INITIATIVES AND GRASS-ROOT “POLITICS” – THE BLURRY LINE BETWEEN HERITAGE CONSTRUCTS AND PERSONAL APPROPRIATION



WoEgypt's 50 Inspirational Women of 2021

TOP 50 MOST INFLUENTIAL WOMEN



MONICA HANNA

Acting Dean
The College of Archaeology
and Cultural Heritage,
The Arab Academy for
science, Technology and
Maritime Transport

www.top50women.com

WoEgypt



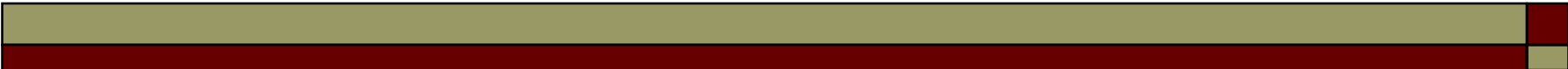
FATMA KESHK

Photo by Fouda Zahran

50 Most
Inspirational
Women 2021

NARRATIVE.
DISRUPTORS





Monica Hanna

- ❑ recognized by the Saving Antiquities for Everyone (SAFE) nonprofit organization for efforts to publicize and expose looting of Egypt's ancient Egyptian, Coptic and Islamic archaeological sites since Jan 2011
- ❑ member of AUC Egypt's Heritage Task Force
- ❑ travel to sites, photograph damage and remains — if any — and record the losses by comparing their photos to older ones on Google satellite images.
- ❑ worst cases of looting primarily in Middle Egypt – “mostly because it has the least amount of tourism right now, and locals are looting in an effort to make a living without the tourism market,”
- ❑ Perpetrators:
 - “locals from poorer areas”

Mellawi Museum: ransacked 2013

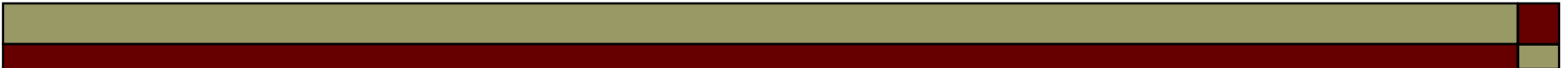


2013: UNESCO Red List of looted artefacts (Arabic and English)

http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CLT/pdf/Mallawi_Museum_Catalogue_REDLIST.pdf

Mellawi Museum





Problems of (Egyptian) heritage in the 21st century AD

- ❑ removal and export of ancient Egyptian objects from Egypt by foreign archaeological missions
- ❑ continued disenfranchisement of local communities from creation of heritage concept
- ❑ negative perceptions of archaeology and museums hosting Egyptian collections
- ❑ But interest and demand in Egypt for better information about how artefacts excavated by foreign countries were exported and where they are now
- ❑ Need to transform awareness in “Western World” of modern Egyptian interest in its heritage



Cultural Heritage Training and Education Center

مركز تدريب وتعليم التراث الثقافي

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Egypt's Dispersed Heritage - آثارنا المتغربة

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مشروع مصري يبحث عن آثارنا المتغربة



Beitrag erstellen



Foto/Video



Ich bin hier



Freunde markieren

ناهر و هبة وأليس و ديلدن
وأنارنا المستفزة!

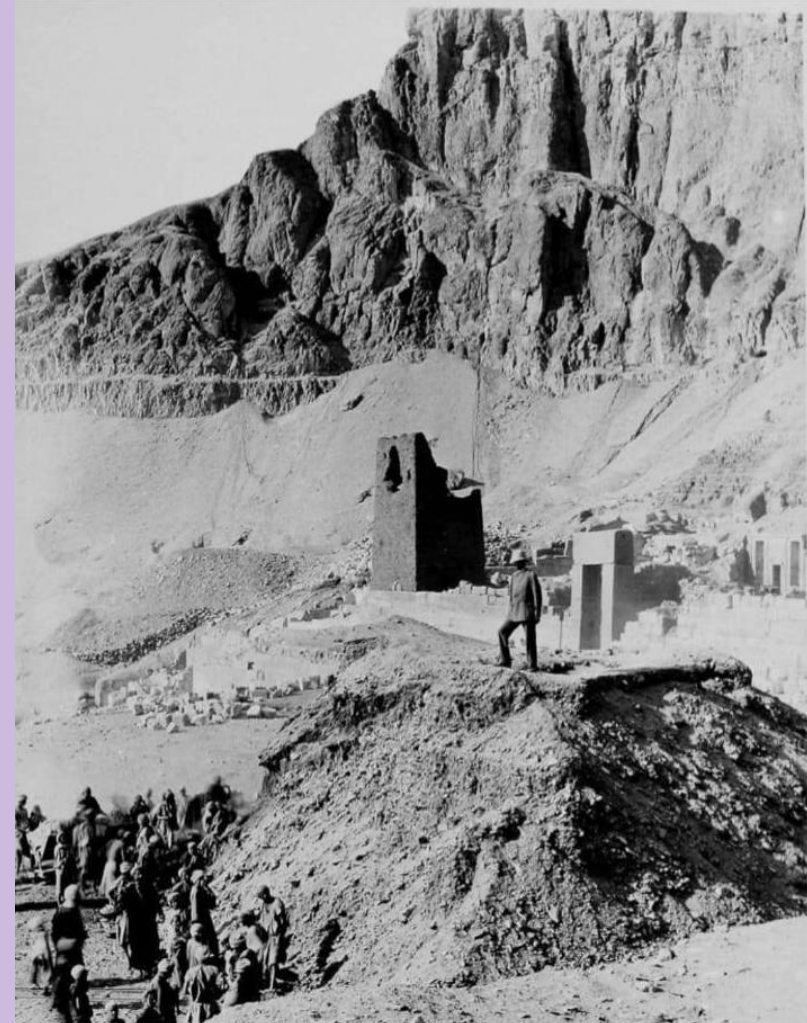


كل سنة وكل سنة طيبين

Happy
New Year
2021



Dismantling of the Coptic monastery in Deir el-Bahri (Naville)



@ExcavatedEgypt @GawadHeba @nasser_junior



Egyptian academic visa rejection 'damaging' to the UK

<https://www.bbc.com/news/amp/uk-wales-45409284?fbclid=IwAR2X3gJzbBebPI8FdVL4HtmjdQT2q87BE17BLITv47hn0Rq-rqkyMhLUPg>

conference with
name "Beating
Barriers"

@ExcavatedEgypt @GawadHeba @Nasser_junior



The Place and the People

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"The Place and the People" is a page founded by Archaeologist and Heritage Outreach Specialist: Fatma Keshk. The page aims to promote and raise awareness of the local heritage of places



Beitrag erstellen



Foto/Video



Ich bin hier



Freunde markieren



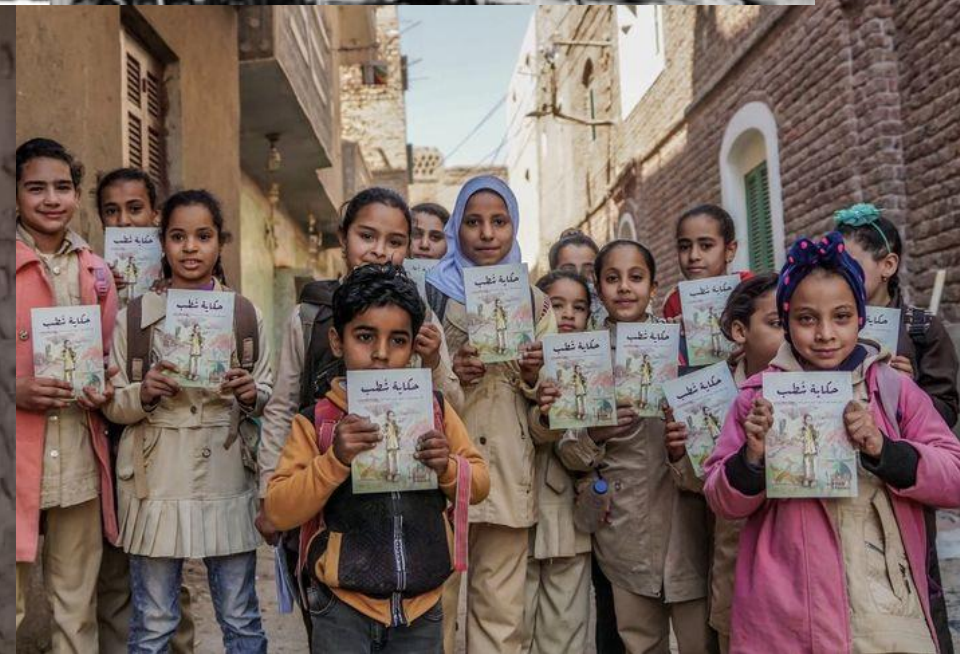
The Place and the People

The Place and the People

About Pyramids & Golden Treasures:

Ancient Egypt as Perceived by Today's Egyptians

Egyptology
بالعربي





The story behind the Shamsi bread !, March 2020

