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## **EGYPTIAN REACTIONS TO THE DISCOVERY AND EXCAVATION OF TUTANKHAMUN'S TOMB, 1922-1930**

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### **Abstract**

*The discovery and excavation of Tutankhamun's tomb by Howard Carter and Lord Carnarvon in 1922-1930 sparked Egyptian interest in Egyptology and archaeology learning, as well as effective participation in excavation missions in Egypt. Egyptians have worked hard to expand their role in Egyptology education and to increase their participation in excavation missions. This article focuses on how Egyptians reacted to the excavation of Tutankhamun's tomb between 1922 and 1930. It traces the impact of such discoveries on Egyptian officials and intellectuals, who worked tirelessly to raise public awareness of archaeological discoveries and encourage Egyptology education for Egyptian students both at home and abroad. A descriptive analytical methodology will be used in this paper. However, there was hardly an Egyptian Contribution to Clearing and conserving the Tutankhamun Collection whose discovery was as a chock motivated the Egyptians to improve their position in the world of Archaeology.*

### **Keywords**

Lacau, Tutankhamun, Hassan, Egyptology, Hanna, Mission, Golenischeff

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## **1. Introduction**

The excavation of Tutankhamun's tomb served as a watershed moment for Egyptians to assess where they stood in the field of archaeological excavation and Egyptology learning. This article explores public opinion in Egypt regarding the excavation of Tutankhamun's tomb after 1922 in newspapers and parliament reports in order to explore public opinion and call for the importance of involving more and more Egyptians in all excavation works throughout Egypt. It also looks into the Egyptians' desire to spread hieroglyphic education in Egyptian clubs, schools, and societies. It may appear unjustifiable why the Egyptians saw it as an urgent, critical step, but the paper traces the procedures they followed and the steps they took to strengthen their affiliation with Ancient Egypt in order to achieve their goal. The article traces the evolution of archaeology education in Egypt by investigating governmental efforts to improve this type of learning as well as indigenous efforts to advance their position in Egyptology.

## **2. Tutankhamun's Tomb discovery and Egyptian's Enthusiasm for Egyptology Education**

When Tutankhamun's tomb was found, the Egyptian academics were not prepared to join Carter's scientific mission. The poorly chosen remarks of Lord Carnarvon, who thanked the Egyptians for guarding the tomb and providing a hand to Carter's teamwork, were ridiculed by Egyptian residents of London. The absence of Egyptian scientists and professionals was lamented by Egyptians abroad, who explained it by pointing out how few Egyptian antiquarians there were (Abdel Raheem, 2018). As a result, the Egyptian government made numerous efforts to advance Egyptians' education in Egyptology.

### **2.1. Pierre Lacau Advice to the Public Instructions Ministry**

Pierre Lacau (Director of the Antiquities Service from 1914 to 1936) submitted, on 15th May 1924, a reply letter to the Under-Secretary of State in the Ministry of Public Instructions, concerning the establishment of the Egyptology School at the Egyptian University. (Lacau 1924).

Excellence,

Vous avez bien voulu me consulter sur l'enseignement de l'égyptologie tel qu'on pourrait l'organiser dans l'Université Égyptienne rattachée au Ministère de l'Instruction Publique.

Voici nous collons à nous avoir  
1) à ouvrir largement les portes à tout le monde, même sans diplôme d'État, et admettre à passer les examens. Nous pouvons découvrir une vraie vocation tout à fait en dehors des diplômés. Cela nous est arrivé en Europe. Il va sans dire qu'une vraie

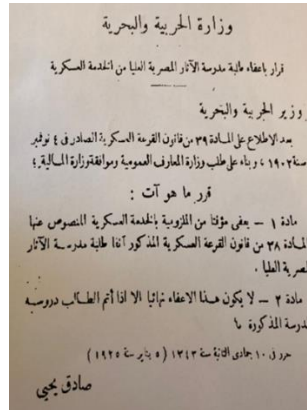
**Figure 1: Lacau's Letter 1924**

(Source: © Paris, Ephe, archives du Centre Wl. Golenischeff)

Lacau recognized the public interest in learning Egyptology and proposed holding afternoon lectures to attract the greatest number of public learners, particularly Antiquities Service employees who worked during the day. (Lacau, 1924). Antone Zekry was an employee of the Antiquities Service then he was allowed to join the Egyptology department in the Egyptian University to graduate in 1928. (Fu'ad Al-Awwal, 1951) Zekry authored many books and articles related to the Egyptology field. (Mohamed, 2021)

## **2.2. Exempting Egyptology Students from Military Service**

In January 1925, the Egyptian War & Navy Ministry issued an official decree exempting all undergraduate students at the High School of Egyptology from military service. If they completed their studies successfully, all graduates of such a school were permanently exempted from conscription (Figure 2). Without a doubt, the decision was made to promote Egyptology education in Egypt by temporary exemption if you decided to study Egyptology and permanent exemption if you could finish your Egyptology studies. (Egyptian War, 1925) A similar decision was issued for many schools before and after the Egyptology school's decision. It was a governmental decision to encourage joining such exempted high schools.



**Figure 2: Egyptian War & Navy Ministry Decision 1925**

(Source: Egyptian War & Navy Ministry (1925) on 8 January *al-Waqayy al-Masrya*, no. 4)

### 2.3. Educating the Egyptian Public in Egyptology

A public call was issued for the establishment of an Egyptian Club for Hieroglyphic Learners with branches throughout Egypt, an initiative that appears to have never been completed (Taleem, 1923).

However, many schools in Egypt encouraged Egyptology study. For example, *Al-Saydeya* School had a scientific society with a Hieroglyphs department. In early 1923, the school organized a trip to the monuments of Luxor and Aswan. The school sent a staff member, Alexander Agyos, to photograph the monuments of Luxor and Aswan with the approval of the Ministry of Public Instructions. These images were used to create projector slides, which were used as visual aids in lectures to encourage students' interest in ancient Egyptian monuments (Madrasat, 1923).

Many other schools began to use the projector show as well. The Egyptian Renaissance School, for example, prepared and presented a slide show of Luxor's monuments to its 600 students (al-Taleem, 1926). Selim Hassan, later one of Egypt's most famous Egyptologists, worked as a teacher at Asyut Secondary School. Before joining the Antiquities Service, he founded *Gamyat al-Athar al-Qadeema* or The Society of Ancient Archaeology. This society worked hard to increase students' archaeological awareness, and they were able to raise L.E 13.5 to purchase history and archaeology books (Hassan, S. 45646). The Egyptian public enthusiasm for studying Egyptology, particularly Hieroglyphs, was also expressed in the daily press. Ali Suliman Al-Ansary and Abdel Karim Al-Sokary requested that Hieroglyphic syllabi be included in the Faculty of Arts curricula. They suggested giving students the option of studying Hieroglyphs or Semitic

Literature or splitting the four hours allotted to Semitic Literature among the two modules (Al-Sokary,1923).

Egypt's interest in archaeology and Egyptology was recognized internationally. As a result, *the Times* reported in 1923 that "the interest aroused throughout the world by the discovery of the tomb is as keen in Egypt as elsewhere for a party of Egyptian students arrived in the Valley of the Kings" (Tutankhamen,1923). On January 25, 1925, Howard Carter and M. Charles Kuentz of the *Institut Français d'archéologie Orientale* (IFAO) welcomed a field trip of second-year Egyptology school students to witness the unsealing and reopening of Tutankhamun's tomb to resume work (Figures 3-4).



**Figure 3:** *Egyptian Students at Luxor*

(Source: 1923, Tutankhamen's Manikkin, *The Times* 43266)



**Figure 4:** *The 1925 Field Trip Of 2<sup>nd</sup> year Students the Egyptology School with Howard Carter and M. Charles Kuentz*

(Source: Abdel Monem A. (1925) *al-Mosawaar*, 74)

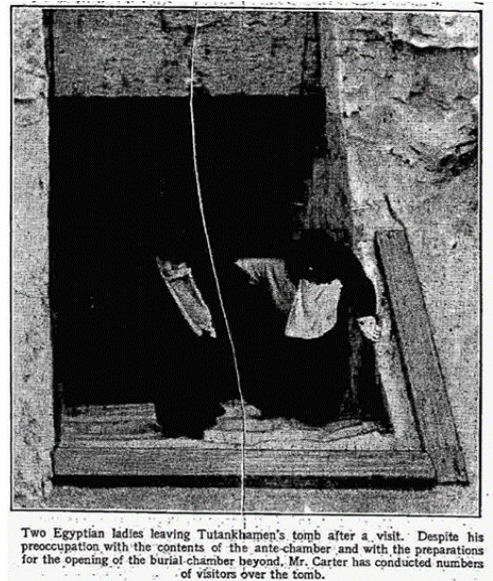
In his book, Hassan Shawki, a staff member at Cairo Khedival School, describes in detail the 1926 school trip to Luxor's antiquities. The front cover of the book featured a Quranic verse inviting people to walk in the land and see the relics of those who came before (Figure 5). He expressed Egyptian interest in the discovery of Tutankhamun's tomb in the introduction. The excavation of Tutankhamun's tomb sparked interest in Pharaonic history, but this enthusiasm faded quickly, according to Shawki, due to the absence of significant publications in Arabic about Tutankhamun's tomb (Shawki, 1929).



**Figure 5:** *The Front Cover of Hassan Shawki's Book*

(Source: Shawki, H. 1929)

Visits to Tutankhamun's tomb by Egyptian elite families, including females, have never ceased (Figure 6). Carter welcomed groups of resident scholars and their families to view his work's spectacular results. He most likely permitted the visits with Tewfik Boulos, the chief inspector, in accordance with the agreement reached the previous season, as Carter recorded in his diary entry for January 28, 1925 (James, 1992).



**Figure 6:** *Two Egyptian Ladies Leaving Tutankhamun's Tomb After a Visit*

(Source: *The Secret of Tutankhamen's Tomb Revealed*, (1923) *The Times*, 43268)

## **2.4. The Egyptian Archaeological Society**

The foundation of the Egyptian Archaeological Society in 1925 appears to have been an attempt to raise public awareness. It was most likely the result of the excavation and discovery of Tutankhamun's tomb. The true founders were a group of Egyptology department students who unofficially formed the society to encourage Egyptology study and raise public archaeological awareness.

The activities of the society included reading related publications, organizing trips to monuments, and delivering lectures. In 1928, the society organized cultural lectures delivered by the society's well-educated members. Georgy Sobhy delivered a lecture on the heroes of ancient Egyptian history; Selim Hassan gave a presentation on the Book of the Dead; Hussein Effendi Shawqi's lecture discussed ancient Egyptian beliefs; and Naguib Effendi Farag explored the life and tomb of Tutankhamun (Habib, 1928).

Egyptology enthusiasts hurried to join the founders, swelling the society's membership to 60 by 1928. The society's seven-member board was led by Dr. Georgy Sobhy. Members of the Egyptian Society of Archaeology paid special honor to foreign Egyptologists, who taught the society members (Habib, 1928).

The society published a journal, *Al-Qadim* (Antiquity) to disseminate knowledge about ancient Egypt to the public. The Egyptian Society of Archaeology attempted to raise



public awareness of their heritage among Egyptians and helped shape a whole generation of indigenous Egyptologists and archaeologists. Hassan Effendi Sobhi edited the newspaper and wrote *The Stories of Papyri*, which was published by the Egyptian Society of Archaeology (Figure 7).

According to Mohamed Hussein Heikal (a journalist, lawyer, member of the parliament, and Minister), who wrote the introduction to Sobhi's book: "the Egyptians were proud of Tutankhamun's tomb not because of its treasures, but because it inspired feelings of pride and belief in one's ability to succeed after many failures". Heikal also believed that Egyptians are the best people to study and research Ancient Egypt's heritage because they are the closest to the field as descendants and heirs of the ancient Egyptians, as evidenced by the many surviving similar aspects, and this may improve understanding of ancient Egyptian affairs (Sobhi, 1925). The Egyptian Society of Archaeology was a genuine attempt to raise Egyptian public awareness, and it produced the first generation of indigenous Egyptologists and archaeologists.



**Figure 7:** *The Front Cover of the “Stories of Papyri”*

*(Source: Hassan, 1926)*

### **3. The Rockefeller Project for a new Egyptian Museum and Research Institute, 1926**

In 1926, the American Egyptologist James Henry Breasted and the American philanthropist John D. Rockefeller Jr., proposed to build a New Egyptian Museum and Research Institute in Cairo. The Egyptian government ultimately rejected the proposal and the museum was never built as suggested. The project's refuse was attributed, by mistake, to "suspicious" nationalism. (Dawood, 2010) However the Egyptian public perception for Rockefeller Museum project was otherwise.



Al-Ahram published, in 1926, an article authored by Muharram Kamal (Egyptologist and employee of the Antiquities Service) who criticized Egyptology education in Egypt and blamed the authorities for turning down the Rockefeller Project. (Kamal, 1926) The lack of adequate funding & practical training in excavation were, according to Kamal, responsible for low level of Egyptology education in Egypt. The situation was even worsened when the Egyptian government rejected Rockefeller proposal of building a new Egyptian Museum and an Egyptology Research Institute in Cairo (Kamal, 1926).

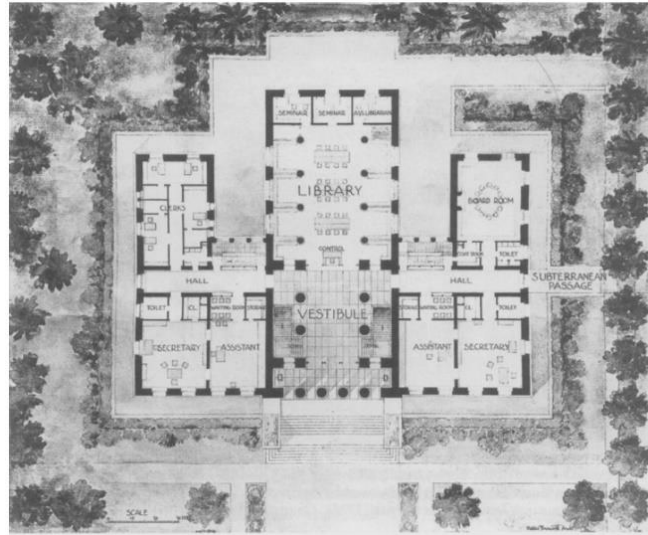
The proposed design of the Research Institute (Figures 8-9) <sup>(1)</sup> (Abt, 1996b) was partially sufficient to persuade the native Egyptians to accept the project. Above all, the Egyptians desired to improve Egyptology education. Muharram Kamal expressed his support for the Rockefeller Project. (Kamal, 1926) the Egyptian writer Fekry Abaza (1896-1979) also praised also both of Rockefeller and his project. Abaza announced his disinterest in Rockefeller's requirements in return for granting Egypt museum and institute. (Abaza, 1926)



**Figure 8:** *The Proposed Interior of The Library/Reading Room of The Research Institute*  
(Source: Abt, 1996a)

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<sup>1</sup> The three-story Research Institute was to be built next to the museum, facing the Nile, and in a similar architectural style. Because of its proximity to the museum, a subterranean passage connecting the museum's ground-level halls with the Institute's ground level was possible. The tunnel would be used to transport monuments, and discoveries, to the Institute so that researchers could study them and, if necessary, provide labels for their display in the museum. The Institute's ground floor would also include a photographic laboratory "with numerous darkrooms, including some for visiting scholars, and specialized equipment to assist in the preparation of plates, drawings, and similar reproductions... for publication by the photo-engraver and printer." The third floor could house work rooms for visiting scholars, drafting rooms, and native servant quarters. The main floor is dominated by the Institute's library. It was intended to have more than two stories, with collections housed in alcove-style stacks lining the room. The collections were to represent 'the entire range of orientalist research [and] to be kept abreast of discovery by purchasing all new publications of any significance to this field.' The remaining first-floor space was supposed to house a suite of offices, seminar rooms, and a board room for meetings of the Egyptian Archaeology Foundation (Abt 1996b, 560-61).



**Figure 9:** *The Floor Plan of The Research Institute (1925)*

*(Source: Abt, 1996a)*

During the negotiations, Rockefeller's lawyer observed that the Egyptians continued to seek a solution; he also observed that they were motivated by a genuine desire to see the project completed (Abt, 1996b). The Egyptian government rejected the proposal because it would perpetuate Western domination of Egyptian antiquities for another third of a century. This came at a time when nationalists under Saad Zaghlul and his popular Wafd Party were insisting on demanding complete independence, not the much-qualified "independence" implemented by the British in 1922. Ziwar's pro-palace government might have been inclined to approve the Rockefeller-Breasted project, but because Saad Zaghloul's Wafd Party was strong in parliament, the topic was avoided there for the sake of all party's reputations. The Egyptian government's rejection of Rockefeller's proposal was unequivocal.

Dr. Mohamed Amin Noor of Egypt's Parliament demanded that the Prime Minister show all correspondences related to Rockefeller's project and explain the reasons for the Cabinet's refusal. When the Head of the Parliament clarified that the Cabinet's credit should be withdrawn before answering the interrogation, Noor changed his request to question the Prime Minister. "Rockefeller withdrew his gift, and no more information is available than what was mentioned in the available correspondences," the latter responded (Arafat, 2001).

Perhaps Egypt's ruler, King Fouad, and Prime Minister Ahmed Ziwar declined Rockefeller's project out of fear of being accused of perpetuating foreign control of Egypt's antiquities far into the future.

#### **4. The Proposed Luxor Museum**

In addition to founding the Egyptian Archaeological Society, there were several public suggestions for the establishment of a museum in Luxor to house Tutankhamun's recently uncovered treasures. The proposal was finally rejected by the Ministry of Public Works in 1927, apparently for financial reasons. Furthermore, Egyptian authorities believed that Tutankhamun's collection should be preserved and displayed in the Cairo Museum because of its unparalleled significance. (Mathaf, 1927).

#### **5. Governmental Support of the Archaeology Department Graduates**

The Egyptian government provided unprecedented support to graduates of the Egyptian University's Archaeology Department, with Yehya Ibrahim, Minister of Education (Al-Maaref), promising Ahmed Kamal that all graduates of the Antiquities Service would be appointed (Habib, 1928). Except for Hassan Sobhi, who became a journalist, and Wadii Hanna, who worked as an observer assistant at the Railways Authority, the first generation of Egyptology Department graduates worked in the excavation field or university education. (Fu'ad al-Awwal, 1951)

In February 1928, Egyptian University President Ahmed Lutfi Al-Sayed emphasized in a speech that the Egyptology Department should be developed to offer a rich background to everyone interested in studying the subject: "it is natural to have this research center in Egypt, the land of monuments, to allow Egyptians to learn more about their ancestors' archaeology and heritage" (Habib, 1928).

#### **6. Academic Missions to Study Egyptology**

Without a doubt, the discovery and exploration of Tutankhamun's tomb paved the way for the dispatch of academic missions, both domestic and international. In January 1923, the Antiquities Service dispatched a 45-day internal academic mission to investigate and explore Upper Egypt's monuments. The mission members were Mahmoud Hamza, Sami Gabra, and Selim Hassan, assistant curators at the Cairo Museum (*Betha*, 1923). Mahmoud Attia Tahon, on the other hand, was sent abroad to study Egyptology. When he returned to Cairo in 1926, he was

appointed as an assistant curator at the Cairo Museum and sent to Luxor to copy and transliterate the hieroglyphic texts of one of the Luxor temples (al-Athar, 1926).

The Ministers Council received a written report from the Ministerial Consultative Committee on Egyptian Academic Missions Abroad (Figure 10) in 1924, detailing what had been done and what could be added or changed. According to this report, there is a growing interest in sending students to study archaeology.

1924 Report to the Ministers' Council concerning  
 concerning Egyptian Academic Missions

تقرير مرفوع الى مجلس الوزراء  
 من اللجنة الوزارية الاستشارية لبعثة التعليم المصرية

*The Committee considers (The science of Egyptian Archaeology) is of great importance. The selected students should be excellent in history & foreign languages And ready to study Egyptian, Arabic and Coptic Archaeology This Archaeology mission should be part of Public Instructions Ministry's mission not Public works' mission and future selected students should be graduated from the new school of Archaeology.*

(١٢) علم الآثار المصرية :  
 ترى اللجنة نظام هذا الفرع من الأهمية أن تختار أعضاء بعثته من الحاصلين من دبلوم مدرسة المعلمين العليا من القسم الأدبي ويلاحظ أن يكون الاختيار من بين המתأخرين في التاريخ واللغات الأجنبية لدراسته الآثار المصرية والعربية والفريقية .  
 ونظراً لأن وزارة المعارف قد أنشأت مدرسة خاصة للآثار فترى اللجنة أن من المستحسن أن تكون هذه البعثة لوزارة المعارف وعند ما يتم نظام المدرسة المنشأة حديثاً يختار أعضاء بعثة الآثار من خريجيها .

Committee's Head: Mohamed Said Minister of  
 Public Instructions & Justice  
 Cairo 30<sup>th</sup> July 1924

الرئيس :  
 محمد سعيد  
 وزير الحفافية والمعارف  
 القاهرة في ٢٨ ذي الحجة سنة ١٣٤٢ (٣٠ يولييه سنة ١٩٢٤)

**Figure 10: Report of the Ministerial Consultative Committee to the Ministers Council 1924**

(Source: Report no.2214, Education Museum, Cairo)

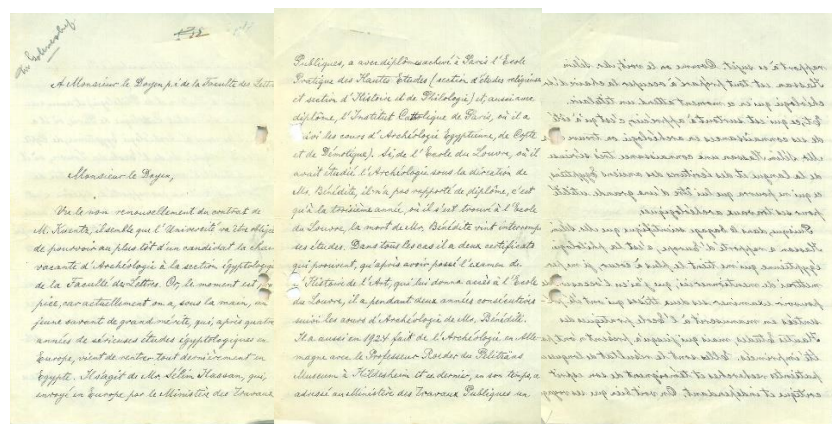
The Egyptian Ministry of Public Instructions' mission to teach Egyptian history and hieroglyphic language appears to be a direct result of Tutankhamun's excavation (Al-Mathaf, 1923). The announcement that the Princess Fatma Ismail scholarship will not accept students unless they pass an ancient history and hieroglyphs exam also supports Egyptology education in Egypt (Madrasat, 1923).

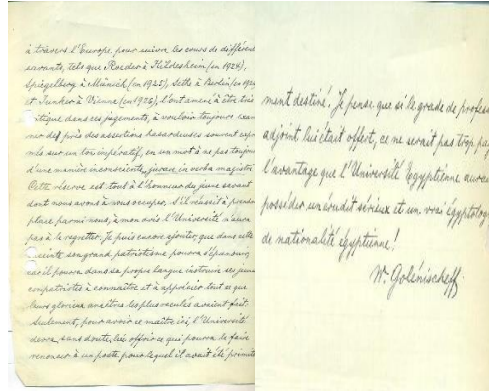
Abbas Bayoumi (1904-1983) studied and completed his postgraduate studies at the École Pratique des Hautes Études in Paris for seven years (Bierbrier, 2019). Abbas rose to the top of the antiquities administration. Upon his return, he was appointed Chief Inspector of Upper Egypt at the Antiquities Service in 1936. After that, he became a curator at the Cairo Museum, and he eventually succeeded Hamza as Director of the Cairo Museum. Following the 1952 revolution, he succeeded Amer as Director-General in 1956 before resigning in 1957 (Bierbrier, 2019).

Selim Hassan (1886-1961) studied at the Higher Teachers College, in Egypt, under pioneering Egyptologist Ahmad Kamal, began teaching in secondary school in 1912, then was appointed assistant keeper at the Egyptian Museum in 1921. Hassan was one of the first Egyptian students to pursue postgraduate studies in countries other than Egypt (Bierbrier, 2019).

A recommendation letter written by Golenischeff for Selim Hassan sheds light on Selim Hassan's journey to learn many branches of Egyptology (Figure 11). According to the letter, Selim Hassan received a scholarship from the Ministry of Public Works. Hassan also studied Egyptian archaeology, Coptic and Demotic at the Institut Catholique in Paris, and earned diplomas from the Departments of Religious Studies and Language History at the École Pratique des Hautes Études. He had two certificates in the History of Art after passing two exams. With this certification, he was able to study at the École du Louvre under Georges Bénédict until the latter's death. Hassan traveled to Germany in 1924 to study archaeology with Professor Roeder of the Pelizaeus-Museum Hildesheim.

Golenischeff goes on to say that Hassan is well-prepared for the position of Archeology Professor at the Egyptian University because he is well-educated in Ancient Egyptian Language, which is just as important as his knowledge of Archaeology. Golenischeff adds that he examined Hassan's two dissertations at the École Pratique des Hautes Études in Paris, which are the result of his patient effort and independent critical thinking. His travels through Europe to attend the courses of various scholars, such as Günther Roeder in Hildesheim (1924), Wilhelm Spiegelberg in Munich (1925), Kurt Heinrich Sethe in Berlin (1926), and Junker in Vienna (1926), who clearly influenced him. (Golenischeff, M1-5/7)





**Figure 11: A recommendation letter from Golenischeff to the Dean of the Faculty of Arts  
 Concerning Selim Hassan**

(Source: "Golenischeff file no.M1-5/7 -Digital Memory Unit-Documents of Arts' Faculty-Cairo University")

### **6.1. The Proposed Mission by the Egyptian Legation in London**

Following the excavation of Tutankhamun's tomb, a letter was sent by the Royal Legation of Egypt in London, suggesting that Egypt's King Fouad send a new academic mission to London under the supervision of Flinders Petrie (Figure 12). The letter can be translated as follows:

"This topic deserves special care from His Majesty, my lord, because of the superiority of Egypt in the past over all other nations in civilization, and its right at the moment that its sons (i.e., scholars) join foreign scholars to unlock the secrets of this civilization and collect its traces. It is known to the will of His Majesty, my lord, that Egypt in this field, i.e., the field of ancient exploration and the interpretation of its history and landmarks, is not matched by any other competitor. Whether it is in Alexandria, in the environs of Cairo, or throughout Lower and Upper Egypt, the treasures of these antiquities are the subject of interest of foreign scholars and the cause of fierce competition among them over the leadership to discover their contents. Their interest in these discoveries and the depth of their research and study, including all the details they contain, have reached the point that after they have come to the interpretation of parts of the impacts of this ancient civilization, they consider it a firm basis for the interpretation of all that occurs at present in human life and for an approximate prediction of what is happening or could happen in the future. The information they concluded, whether in civil, religious, or political matters, became for them valuable theories and rules by which they measure the probabilities of events. Most of their differences at present are confined to verifying the validity

of the theory and testing its validity by collecting new information and making other discoveries that support or deny it.

It is clear from all of this that studying these antiquities scientifically is, in fact, giving great power to the nations that delve into it to understand the social phenomena and explain the movements of nations. What would be the benefit for Egypt then if some of its brilliant young men had won the sympathy of His Majesty and been sent to some archaeological institutes in Europe and America to study this essential art in a solid scientific way that enables them to achieve this great end.

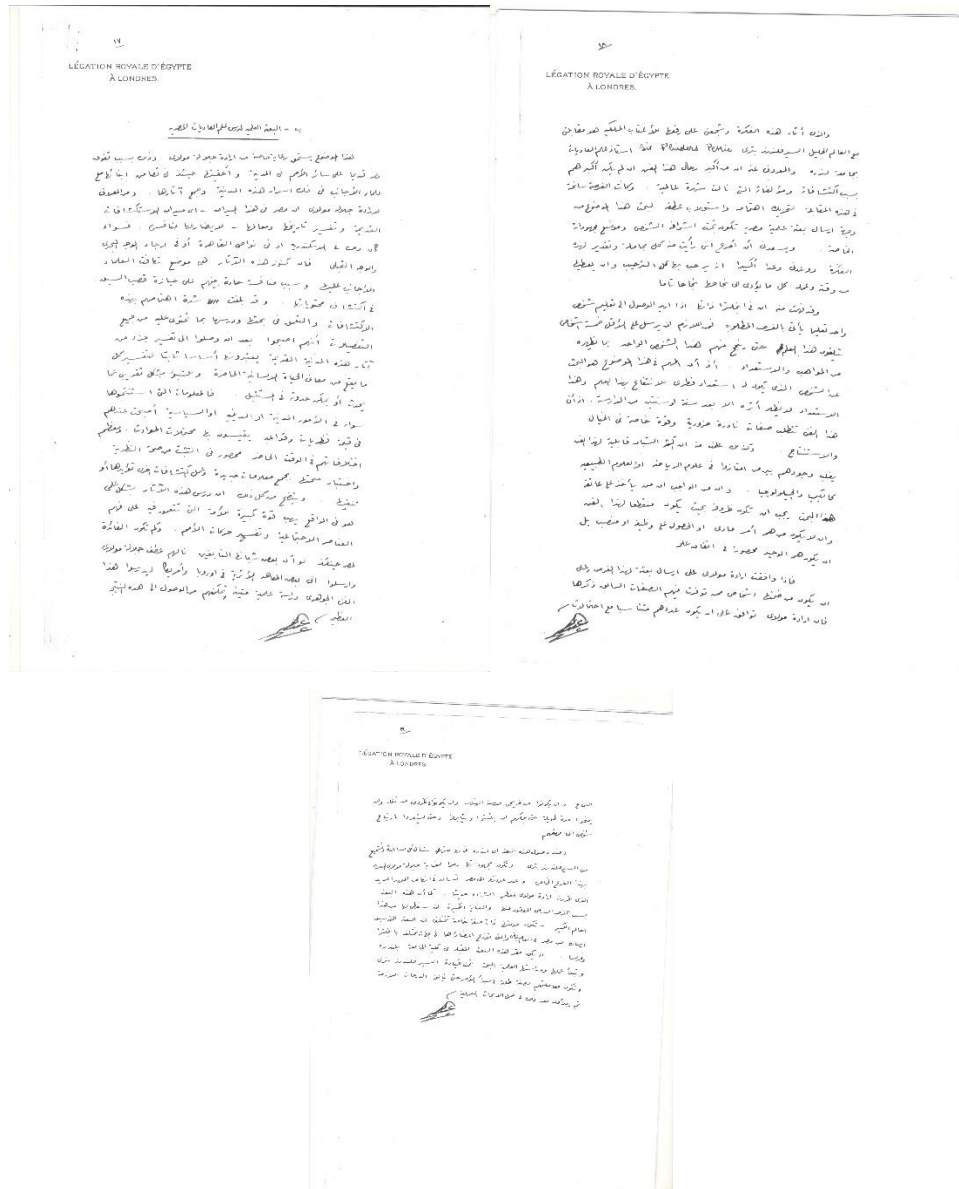
What sparked this idea and encouraged me to raise it to His Majesty was my interview with the eminent scholar Sir Flinders Petrie, Professor of Egyptology at the University of London. It is known that he is one of the biggest names in this field, if not the biggest, because of his discoveries and publications that have won international fame. In this interview, I had the opportunity to stir his interest and sympathy to discuss this topic from his point of view and send an Egyptian scientific mission that will be under his supervision and the subject of his own efforts. I am happy to say that I have received from him all the compliments and appreciation for this idea, and he made me a sure promise that he would welcome it all and give it his time and efforts that would ensure its complete success.

Also, I understood that in England itself, if one wants to attain an education that will come with the desired purpose, it is necessary to send at least five persons who will receive this knowledge so that this one person may succeed from them with the apparent talent and aptitude. The most important thing in this issue is to search for the person who has an innate willingness to benefit from this science, and this willingness does not appear until after a year or two of study, as this study requires rare necessary qualities and special strength in imagination and deduction. I also learned from him that the youth who are most susceptible to this discipline is most likely to be among those who excel in mathematics or natural sciences such as chemistry and geology and that those who undertake this research must have suitable circumstances such that they are cut off for study and that it should not be from the interest of a material matter or obtaining a job or position, but the only concern should be confined to mastering the knowledge of this discipline.

If his Highness agrees to send a mission for this purpose and that among them there will be people who have the above-mentioned qualities, and the will of my lord agrees that their



number be commensurate with the possibilities of success and that they are graduates of the Engineering School and that they are independent and given a long period so that they can persist, persevere, and feel personal satisfaction in their task, and when this mission arrives in London, it will surely receive every help and encouragement from Sir Flinders Petrie. The mission's efforts will be a symbol of His Majesty the King's care for this special branch, and upon its return to Egypt, it helps in reviving the new institute that the will of my lord decided to establish recently. Also, this mission, due to its lofty purpose and the great care that will be given to it by this great scholar (Petrie), will have a special goal that differs from the mission that was sent from Egypt last year, and whose members are distributed in different areas in England and France. The head-quarter of this mission will be the University College of London and the mission will begin its work and its purely scientific study under the direction and supervision of Sir Flinders Petrie. So, the delegates will be treated as students until they obtain the necessary degrees, and then they will begin to work on scientific research and publications” (0069/005793, National Archives, Egypt).



**Figure 12: The Letter of the Egyptian Legation in London**

(Source: National Archives, Egypt, 0069/005793)

The letter reveals more than an enthusiastic Egyptian legation looking for ancient Egyptian antiquarian living outside the Egyptian border. It is rather a clear example of the Egyptian government's efforts to improve Egyptians' skills and knowledge in Egyptology and archaeology studies. In fact, the king and government sent Egyptian missions to various parts of England and France, where students sought solid education and knowledge.

## **7. Opportunities for Practical Training in Egyptology and Archaeology**

Morcos Hanna Pasha, minister of public works in Saad Zaghlul's nationalistic Wafd cabinet of 1924, proposed changing the terms of the Carnarvon excavation concession because he realized that the lack of educated Egyptian archaeologists would prevent Egyptians from constructive professional participation in Carter's work. He, therefore, proposed that five Egyptian students be added to Carter's team for on-the-job training. However, Antiquities Service director Lacau rejected the proposal because "Carter could claim that he has discovered that they are spies." (James, 1992)

By 1936, however, times had changed, and a concession granted to the French architect and archaeologist Émile Baraize (1874-1952) to complete the conservation of the mortuary temple of Queen Hatshepsut stipulated that "Baraize should train a number of Egyptians and teach them the methods of restoration" (Baraize, 91).

Egyptian professional restorers emerged in the aftermath of Tutankhamun's discovery. In the Antiquities Service's 1929 employee list, Hassan Ragab Effendi is listed as a restorer with an annual salary of LE 108 and Ibrahim Ismail El-Far as a restorer's assistant with an annual salary of LE 144 (Mossawar, 41585).

Ahmed Youssouf also appeared on the list as a new painter with an annual salary of L.E 114. Within a few years, he became a restorer. (Mossawar, 41585) Egypt appears to have taken the first step toward establishing a professional team of restorers in 1929. Nonetheless, for Egyptology education and archaeological excavation grew dramatically. Despite government efforts and public enthusiasm, financial constraints have always made progress in the field difficult.

The Egyptian public's desire to expand Egyptians' knowledge of Egyptology and develop archaeological expertise even led some to tolerate aspects of colonialism. While the Egyptian government rejected the Rockefeller Museum and research institute project because it would perpetuate colonial control, some individual Egyptians welcomed the project for the opportunities it would provide.

## **8. Conclusion**

Following the discovery of Tutankhamun's tomb, Egyptian interest and enthusiasm for Egyptology education and archaeology excavation has grown. Between 1923 and 1930, native

Egyptians made enormous efforts to effectively engage with their ancient Egyptian heritage, taking numerous steps to disseminate Egyptology and archaeology learning. To develop Egyptology education in Egypt, the Egyptian Minister of Public Instructions sought the advice of the Director of the Antiquities Service.

Despite the limited financial resources available for this field, the government and other official decrees paved the way for improved Egyptology education. For the first time, the government generously sent missions to study Egyptology and archaeology abroad. Egyptian students who participated in these missions worked hard to gain knowledge of Egyptology and archaeology. The Egyptian goal behind these missions was most likely to train a new generation of Egyptologists and archaeologists to replace foreign staff in the Antiquities Service. Public opinion called for expanding native Egyptians' Egyptology and archaeology knowledge and expertise leading them to tolerate aspects of colonialism. While Egyptian authorities rejected Rockefeller's Project, the Egyptian public welcomed it as a chance to build a new Egyptian museum and research center.

The Egyptianization of the field of antiquities was an active approach that the Egyptian press followed, emphasizing any news of Egyptian participation in archaeological excavations or the advancement of Egyptology education. Public opinion called for the rapid development of Egyptology education in Egypt. Because there were no missions recorded before the discovery of Tutankhamun's tomb, the academic missions sent to study Egyptology and archaeology were likely the most effective impact of the excavation of such a tomb.

Perhaps the most powerful effect of the discovery of Tutankhamun's tomb on Egyptians was the dramatic support it awakened in the general public and the government for developing Egyptian Egyptological and archaeological expertise through study missions at home and abroad.

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