

Annales Universitatis Paedagogicae Cracoviensis

Studia ad Bibliothecarum Scientiam Pertinentia 21 (2023)

ISSN 2081-1861

DOI 10.24917/20811861.21.10

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Issues of the Ancient Near East in Polish Press in the 19th Century – *Kłosy* [*The Ears of Grain Weekly*]

This article is another link in the chain of my *Ancient Near East in Polish Press: 19th–20th Century* project. The research purpose and objectives, the geo-historical conditions indicated in the title, and the criteria for the selection of materials, have been developed and discussed in detail in several previous studies; therefore, they will not be repeated herein¹. The selected periodical to be discussed is the weekly *Kłosy* [*The Ears of Grain*] magazine. The choice was the result of a query, indicating potentially interesting research material, in addition to the fact that the magazine maintained a high readership during the period under review². The following analysis is preceded only by a general, abbreviated presentation of the magazine, omitting less important side issues for our topic: publishing mishaps, editorials, profile analyses, program evolutions, typography, etc. In accordance with the criteria adopted, I excluded texts relating exclusively to the present (for example, current socio-political issues) and recorded publications variously related to the history of civilisation of the countries of the ancient East, travel, archaeological research (discoveries, excavation sites, architecture, monuments of material culture), symbolic culture (languages and writings, science, art, beliefs) and contexts (archaeological museum collections, profiles of scholars and travellers, bibliographical tips, discussions of works of fiction containing the title subject matter and their reviews, also minor curiosities).

Kłosy. Czasopismo ilustrowane tygodniowe poświęcone literaturze, nauce i sztuce [*The Ears of Grain. Weekly Illustrated Magazine on Literature, Science and Art*] was a periodical issued in Warsaw between 1865 and 1890 and specialised mainly

1 Cf. *Historia i archeologia starożytnego Bliskiego Wschodu na łamach „Wędrowca”, „Rocznik Historii Prasy Polskiej”* 2019, vol. 26, z. 4 (56), pp. 19–43 (in Polish); see also papers in English: *Egypt in the Early 20th Century in the Light of Newspaper Essays of Tadeusz Smoleński*, „Perspektywy Kultury/Perspectives on Culture” 2020, nr 4 (31), pp. 9–28; *Issues of the Ancient Near East in Polish Women’s Press in the 19th– and early 20th Century (1)*, „Annales Universitatis Paedagogicae Cracoviensis. Studia ad Bibliothecarum Scientiam Pertinentia” 2021, vol. 19, pp. 283–296; *Issues of the Ancient Near East in Polish Women’s Press in the 19th– and early 20th Century (2): Bluszcz [Ivy]*, „Annales Universitatis Paedagogicae Cracoviensis. Studia ad Bibliothecarum Scientiam Pertinentia” 2022, vol. 20, pp. 456–468.

2 Z. Kmiecik, *Prasa warszawska w latach 1886–1904*, Wrocław 1989, p. 138.

in socio-cultural, political, popular science, economic, and literary subjects³. The publisher was a well-known Warsaw bookseller and press businessman, Salomon (Franciszek Salezy) Lewental, and a long-time editor of the periodical was Antoni Pietkiewicz. In terms of editing and the rank of its authors, it was one of the leading Polish-language general periodicals in the second half of the 19th century, despite its relatively short period of publication – almost 26 years. It also published short and longer literary works (in episodes), as well as less frequently published history-related articles and book reviews. In keeping with the title, a lot of space was taken up by illustrations; for example, Franciszek Kostrzewski (it is worth mentioning here that Kostrzewski was the forerunner of comic book illustration in Poland) and other painters and wood engravers collaborated with the magazine such as Józef Holewiński, Alfred Wierusz-Kowalski, Henryk Pillati and Aleksander Regulski (head of the editorial woodcut studio), in addition to women painters, Anna Bilińska-Bohdanowicz and Zofia Stankiewicz⁴. To conclude the technical comments, it should be noted that only some of the materials were signed with the name of the author or in some other identifiable way (nickname, codename)⁵.

The first traces of references to the discussed issue in *Kłosa* involve certain curiosities, fun facts and some items that contain shock value. Only a few examples can be identified from the early years. The most interesting include the following: a translation of an excerpt from Paul de Saint-Victor's book, *Hommes et dieux: études d'histoire et de littérature*, Paris 1867; a chapter under the title Mumia (*Mummy*, issue 100/1867, pp. 265–266; transl.: F.H.L.=Fryderyk Henryk Lewestam) and a rather extensive article, A. Pereświt (?), *O wyczytaniu hieroglifów egipskich* ([About deciphering Egyptian hieroglyphs]; issue 280/1870 pp. 300–301) with an illustration of cartouches with names of Ptolemy and Cleopatra. Among the minor mentions, the following are included: information about the publication of Georg Moritz Ebers' novel, *Egyptian Queen* (issue 56/1866, p. 48; it is actually *Eine ägyptische Königstochter*)⁶; mention of an "Egyptian gallery" at the Exposition Universelle in Paris (issue 106/1867, p. 16, 21) decorated with columns with capitals in the shape of the head of the goddess Hathor and, *ibid*, an exhibition of fine ancient Egyptian, Babylonian and Assyrian antiquities (issue 119/1867, p. 183). In addition, other inclusions are

3 H. Bursztyńska, *Kłosa*, [in:] *Słownik literatury polskiej XIX wieku*, eds. J. Bachórz, A. Kowalczykowska, Wrocław 1999, pp. 412–414; Z. Kmiecik, *Prasa warszawska w okresie polityzmu (1864–1885)*, Warszawa 1971, and the same author, *Prasa warszawska w latach 1886–1904*, Wrocław–Warszawa–Kraków 1989; B. Szyndler, *Tygodnik Ilustrowany „Kłosa” (1865–1890)*, Wrocław 1981.

4 L. Gilewska, *Ilustracja prasowa XIX wieku na przykładzie czasopisma „Kłosa” ze zbiorów Wojewódzkiej Biblioteki Publicznej w Kielcach*, Kielce 1994; A. Kotańska, *Ilustratorzy i drzeworytnicy czasopism ilustrowanych drugiej połowy XIX w.*, „Almanach Muzealny” 1997, t. 1.

5 Decoded on the basis of: *Słownik pseudonimów pisarzy polskich XV w.–1970 r.* 1–4, Wrocław 1994.

6 Ebers (1837–1898), German Egyptologist (*Who Was Who in Egyptology*, eds. W.R. Dawson, E.P. Uphill, M.L. Bierbrier, London 1995, p. 136) and novelist (S.L. Marchand, *The End of Egyptomania: German Scholarship and the Banalization of Egypt, 1830–1914*, [in:] *Ägyptomanie. Europäische Ägyptenimagination von der Antike bis heute*, ed. W. Seipel, Wien 2000, pp. 125–133). Ebers wrote many historical novels on archaeological subjects – known as "Professorenroman" – which enjoyed great popularity.

worth noting: the mention of the publication of a book by Józef Szujski, *Rys dziejów piśmiennictwa świata niechrześcijańskiego* [An outline of the history of literature in the non-Christian world] Cracow 1867, containing discussions of the literatures of ancient Persia, Babylon, Assyria, Egypt, Phoenicia and Israel (issue 128/1867, p. 166. 166); a consideration of ancient Hebrew poetry (Frederick Lewestam; issue 169/1868 pp. 154–155); and an article by the same author on the Persian poet Firdausi (Abū 'l-Qāsim-i Firdausī, circa 940–1020 or 25) in which he included a digression on ancient Persia (issue 253/1870 p. 270). To some extent, the following engravings are also related to the title theme: on the title page of issue 48/1866, the Western (Wailing) Wall in Jerusalem and an engraving titled *Babylonian Jews* (issue 186/1869 p. 29, 34) with an accompanying note about the study of ancient Mesopotamian antiquities and collections at the Louvre and British Museum.

The following should be included in the category of curiosities: the mention, in Kazimierz Wójcicki's text *Wycieczka do Krakowa* [A trip to Cracow] (issue 170/1868, p. 177) of an Egyptian mummy in the Cracow museum⁷; a digression about beer in ancient Egypt in the article *Czym się ludzie na świecie bożym upijają* [What do people in God's world get drunk with] (issue 220/1869, p. 171; author: A. Nowosielski); as well as the engraving on the title page of issue 272/1870 and the related poem by Polish poet Władysław Syrokomla *Gawęda o bocianie* [The tale about the stork] (p. 163) with a motif of the migration of storks from Poland to Egypt, "to the pyramids."

The 1870s saw a relative increase in the number of such observations. It should be remembered, of course, that this is still not much. In ten years, more than 500 issues of the weekly were printed, with only a few dozen identifications of various, usually small-volume texts, relating to the title issue.

In issue 301/1871, p. 218, we find a digression (in the text signed: R.=Kazimierz Wójcicki) with the memory of Father Ignacy Hołowiński, who made a pilgrimage of several months through Lebanon and Syria to Jerusalem in 1839. Hołowiński included an extensive account in his *Pielgrzymka do Ziemi Świętej* [Pilgrimage to the Holy Land] (1853), published in Polish in Saint Petersburg. In the same issue (pp. 212–213), engravings relating to this information are reproduced, showing Mount Tabor and Nazareth. In issue 330/1871, p. 266, Solomon Lewestam, in his correspondence from Copenhagen and the Greenland expedition, includes the astonishing (untrue in light of modern science) information about the presumed origin of Old Scandinavian runic signs from Egyptian hieroglyphs(!). In issue 374/1872, p. 143 (section *Wiadomości z pola literatury i sztuki* [Current news from the field of literature, science and art]), there is a mention of the launch of Ignacy Pietraszewski's book, *Dziesięcioletnia podróż po Wschodzie* [A Ten Years Voyage in the East] (Warsaw 1872). The title page of issue 350/1879 is adorned with an engraving of a Street in Jerusalem (*Ulica w Jerozolimie*), and in the same issue, a note relating to the engraving (p. 191) indicates the ancient history of that city (author: J.P.=?). We also find an interesting

7 The mummy and sarcophagus of a priest named Pamery, donated in 1834 by Ludwik Bystrzonowski, currently still kept in the Cracow university collections; J. Śliwa, *Egipski sarkofag i mumia w zbiorach Uniwersytetu Jagiellońskiego*, [in:] *Egipt, Grecja, Italia... Zabytki starożytne z dawnej kolekcji Gabinetu Archeologicznego Uniwersytetu Jagiellońskiego*, ed. J. Śliwa, Kraków 2007, pp. 111–120.

digression in issue 354/1872, p. 260, (section *Przegląd prasy periodycznej* [Reviews of periodicals]) with critical comments on an article about ancient Egypt, published in the magazine *Przyjaciel dzieci* (*The Friend of Children*)⁸. In issue 355/1872, p. 278, there is a discussion of Tadeusz Korzon's article on Mesopotamia, published in the *Biblioteka Warszawska* [*The Warsaw Library*] magazine⁹. Two more small texts by Edward Lubowski should also be pointed out: issue 360/1872, p. 364, contains a text on the Egyptian-Roman god Antinous and his worship, and issue 363/1872, p. 407, contains a text on ancient Egyptian burial customs, decorated tombs and mummification of bodies (after Herodotus) in addition to a mention of an impressive reconstruction of "the ancient tomb of Beni Hassan in Upper Egypt" at the Vienna World Exhibition (issue 439/1873, p. 350–351)¹⁰.

In issue 388/1872, p. 373, we find a large engraving of an Egyptian girl (*Egipcjanka*) based on a painting by German painter Gustav Carl Ludwig Richter. (It is worth mentioning here that Richter was in Egypt in 1861, preparing to paint a monumental oil painting commissioned by the king of Bavaria, *Building of the Pyramids*.) Among the illustrations, the following are included: a reproduction of a painting by a French Orientalist painter, Émile Vernet-Lecomte, *Une fille de Cléopâtre* (issue 663/1878, pp. 163, 165), which depicts a contemporary Arab girl against a landscape with pyramids¹¹; a huge fold-out engraving from a four-page sheet in issue 399/1873, depicting Nicolaus Copernicus surrounded by astronomers of various eras; the figure of an "Egyptian," an engraving of a pharaoh's Daughter (*Córka faraona*, issue 436/1873, p. 297); an engraving according to the image by Luc-Olivier Merson, *Rest on the Flight into Egypt* – the Holy Family under an Egyptian sphinx (issue 745/1879, pp. 232–233)¹²; and a composition of illustrations from the World's Fair in Paris (1878), *Egyptian bazaar*, topped with a silhouette of a sphinx (issue 688/1878, p. 157). Interesting and colourful descriptions of paintings with ancient Egyptian themes can be found in texts related to the Munich International Art Exhibition. In issue 738/1879, p. 122, Bonawentura Kopeć points to a painting by Arturo Faldi in which "...King Sesostris rests on a magnificent Egyptian bed, while his daughter stands before him in inspired form. These two characters are perhaps not so much noteworthy as a wonderful study

8 Probably referring to the figure and article in the issue of the 5/1872, pp. 49 and 55. Note that mistakes also occurred in *Kłosy*; for example, in the article, *Zjawiska słoneczne w atmosferze ziemskiej* [*Solar phenomena in the Earth's atmosphere*]; 737/1879, p. 110; author: B. Eichler) erroneously stated that Osiris and Baal are solar deities.

9 Article *Nowe dzieje starożytnej Mezopotamii i Iranu* [*New history of ancient Mesopotamia and Iran*]: T. 1/1872, pp. 223–254; written by Korzon probably in connection with the author's synthesis of ancient history, which was then being prepared by the scholar.

10 Beni Hasan (Middle Egypt) is an ancient Egyptian cemetery; there are 39 excellent decorated tombs here, of provincial governors, 21st–19th centuries BC.

11 With the subject of Orientalist painters, let us mention the anonymous note *Pracownia Stan.[isława] Chlebowskiego w Konstantynopolu* [*Stanisław Chlebowski's painting studio in Constantinople*]; 623/1877, p. 367) that the painter had, among other things, a collection of Egyptian antiquities.

12 The painting is currently on display in the Museum of Fine Arts Boston. The engraving is accompanied by a poem signed "A. Pług"; in issue 747/1879, p. 267, the editors correct that the piece is a translation from the French.

of the ancient world, brought into the picture with astonishing skill..."¹³ In issue 740/1879, p. 151, there is a description of Alma Tadema's painting: "...it depicts the interior of an ancient Egyptian chamber, in it we see several mummy stuffers just working on embalming the corpse of some dead man, and at the foot of this workshop a female figure, also in Egyptian costume, is despairing over the loss of the deceased. Here again, Tadema evidently wanted to show familiarity with the ancient world ... even an archaeologist can learn, such is the selection of objects here, formed according to ancient models with as much historical fidelity as possible"¹⁴.

Interesting though brief is the mention by Stanisław Kramsztyk on Egyptian and Chaldean astronomy in the article, *Astronomia przed Kopernikiem i po Koperniku* [*Astronomy before and after Copernicus*] (issue 399, p. 16). Similar small detail in the article titled *Obrazki z przyrody, kopiowane przez Kazimierza Langiego* [*Pictures from nature by K. Langie*] (issue 625/1877, p. 402): a mention on waterlilies in ancient Egypt [*Egyptian lotus; Nymphaea caerulea*], while in issues 409, pp. 279–282, and 417, p. 414, Józef Ignacy Kraszewski discusses quite extensively the excavations by George Smith in Nineveh performed for the British Museum and the reading of various inscriptions found there¹⁵. Also worth mentioning is a note on ancient Samaritans (issue 416, p. 386+illustration; author: R.=Kazimierz Wójcicki).

The 1874 yearbook prints Shakespeare's *Antony and Cleopatra* in the Polish translation by Mściśław Karski (issues 451–455, 458–465). In addition, a permanent column, *Wiadomości bieżące z pola literatury, nauki i sztuki* [*Current news from the field of literature, science and art*], adds to the discussion. Issue 470/1874, p. 16 mentions a book by French Assyriologist, Egyptologist and archaeologist François Lenormant, *La légende de Sémiramis. Premier mémoire de mythologie comparative*, Paris 1873¹⁶, and issue 474/1874, p. 79 discusses a newly published volume edited by Władysław Chomętowski, covering the edition of two old Polish travel works, *Pielgrzymka do Ziemi Świętej* [*A Trip to Holy Land, Syria and Egypt 1582–1584*] by Mikołaj Krzysztof Radziwiłł and *Podróż po Europie, Azji i Afryce* [*A Journey through Europe, Asia and Africa 1737*] by Tomasz Stanisław Wolski.

13 The painting by Faldi, *Artite e Sesostri* was offered in 1994 at an auction at Sotheby's in New York. Sesostri is the Hellenized form of the names of three pharaohs of the 12th dynasty (Eg.: Senwesret, 20–19 cent. B.C.), strong rulers and efficient administrators of the Egyptian state, whose name (often in isolation from actual historical circumstances) has in modern times become synonymous with the name of "powerful Egyptian ruler" in colloquial consciousness and popular literature, even in contexts having nothing to do with any historical deeds; A. Napp, *Sesostri, eine kulturelle Hieroglyphe*, "Aegyptiaca. Journal of the History of Reception of Ancient Egypt" 2017, no. 1, pp. 75–99.

14 The painting by Lawrence Alma Tadema, *The Egyptian widow* is currently on display in Rijksmuseum Amsterdam.

15 George Smith (1840–1876); English Assyriologist, became famous for the discovery and subsequent translation of *The Epic of Gilgamesh*; see also *A Companion to the Archaeology of the Ancient Near East*, ed. D.T. Potts, Malden-Oxford 2012, pp. 48–69.

16 François Lenormant (1837–1883); French Hellenist, Assyriologist and Egyptologist; *Who Was Who in Egyptology*, op. cit., pp. 248–249.

In issue 503/1875, p. 102, music critic Władysław Żeleński mentions Giuseppe Verdi's "ancient Egyptian" opera, *Aida*¹⁷. He appreciates its musical genius but points out that with its "eastern colouring," some passages may be incomprehensible to the public. Let us point out here that there are several other minor and more extensive mentions of *Aida* in the pages of *Kłosa*; for example, in issue 547/1875, p. 404, there is a full-page illustration (by Henryk Pillati) and a discussion of the content (pp. 415–416), scenography, etc., on the occasion of the premiere at the Grand Theater in Warsaw on November 23, 1875. A note in issue 625/1877, p. 403, mentions the great success of performances of this opera with Warsaw audiences¹⁸.

As a poetic curiosity, we can point out a romantic poem, *Semiramis*, by Adam Pług (=Antoni Pietkiewicz; issue 505/1875, pp. 134–135), mentioning the figure of the legendary Babylonian queen. In the section *Wiadomości z pola literatury i sztuki* (issue 509/1875, p. 207), there is discussion of a two-volume work by the aforementioned French researcher, François Lenormant, *Les premières civilisations: études d'histoire et d'archéologie*, Paris 1874 (issues of prehistoric archaeology, civilization Egyptian, Assyrian, Chaldean and Phoenician). Small mention was made of the publication of the book *Historia starożytna wyłożona sposobem elementarnym* by Tadeusz Korzon (issue 553/1876, p. 80; [*Ancient History Explained in an Elementary Manner*] Warsaw 1876). Also, the information about Józef Kościelski's trip to Egypt is fragmentary (issue 580/1876, p. 90, see also issue 627/1877, p. 4, and issue 979/1884, p. 223)¹⁹. Of note, there was also included *Maurycy Mann. Wspomnienie pośmiertne* [*Maurycy Mann. A posthumous memory*], issue 596/1876, p. 349; author: W.=Kazimierz Władysław Wójcicki) and a reminder of his travels to the East²⁰, plus a sketch about Władysław Tarnowski (issue 630/1877, p. 60; author: Józef Ignacy Kraszewski), who visited Constantinople, Athens, Cairo, Thebes, Baalbek, Palmyra, Damascus²¹, a mention of Antoni Muchliński (issue 647/1877, pp. 326–327; author: Józef Pajewski)²² and a longer discussion of the published first volume of *Wspomnienia z ostatnich podróży* by Teodor Tripplin [*Memories from recent journeys*], Warsaw 1878: issue 684/1878, pp. 95–96; author: L. Sowiński) in which he included a description of his travels to, among other places, Constantinople, Greek Islands, Cyprus, Lebanon and the Holy Land²³.

17 *Aida* was commissioned in 1869 by Isma'il Basha, the Khedive of Egypt, for the opening of the Opera House in Cairo, the libretto was written by renowned French Egyptologist Auguste Mariette and Antonio Ghislanzoni. The premiere took place in Cairo on December 24, 1871, and less than seven weeks later at Milan's La Scala.

18 Minor references are also found in the issues 1089/1886, p. 298 or 1287/1890, pp. 133–134.

19 J. Kościelski [1818–1895], *Szkice egipskie. Wrażenia z podróży. Studia i materiały*, ed. H. Kaczmarek, Poznań 2007; J. Śliwa, *Starożytny Egipt oczami Polaków*, Kraków 2019, pp. 137–138.

20 Polish journalist (1814–1876) made the travel to Palestine, Syria, Lebanon and Egypt (1852–1853); J. Śliwa, *Starożytny Egipt oczami Polaków*, op. cit., pp. 175–176.

21 Polish pianist and collector (1836–1878) traveled in the East in the last years of his life; J. Śliwa, *Starożytny Egipt oczami Polaków*, op. cit., p. 310.

22 Polish orientalist (1808–1877) was in Egypt and Syria 1834–1835; J. Śliwa, *Starożytny Egipt oczami Polaków*, op. cit., pp. 193–194.

23 Polish doctor and traveler (1813–1881); J. Śliwa, *Starożytny Egipt oczami Polaków*, op. cit., p. 313.

Of a different nature are *Listy wakacyjne z Londynu* [*Holiday letters from London*] (issue 589/1876, p. 234; author: H.St.=Henryk Struve) where one can read about the ancient Eastern collections on display at the British Museum: "...monuments from Nineveh, Nimrud (biblical Calah), Khorsabad [ancient Dur-Sharrukin], colossal statues of Thebes and Memphis from the times of [pharaohs] Sethos and Ramesses II, combined by Herodotus in one person as Sesostris, a contemporary of Moses ... but also of the times of the older dynasties" etc. In issue 596/1876, pp. 344–345, there is a large illustration inspired by the painting by Hans Makart, *Cleopatra on the Nile*²⁴ (see also issue 882/1882, p. 326). The famous Egyptian obelisk brought to London in 1878 was associated (erroneously) with Cleopatra. "Cleopatra's Needle" has inscriptions of pharaohs Thutmose III and Ramesses II (14th-15th century BC). This obelisk features an extensive (anonymous) note in issue 647/1877, pp. 335–336, enriched with digressions about beliefs in ancient Egypt, as well as the complicated adventures of transporting the obelisk itself to England²⁵. A much more extensive and relatively scientifically correct article (also anonymous) about the obelisks located in Egypt itself, and transported to Rome, London and Paris is found in issue 660/1878, pp. 118–119 and pict. p. 120.

Summing up the decade of the 1870s, it should also be mentioned that in the 1878 yearbook, Eliza Orzeszkowa's novel *Meir Ezofowicz*, a study of a small Jewish town in Poland, with many references to themes of Israel's antiquity, was printed in episodes.

In the 1880s, we note an increase in the number and greater variety of texts relating to our title theme; however, it is sometimes difficult to separate them from the very numerous current reports and commentaries in these years due to the complicated, tense political situation in the Middle East region, especially the political turmoil in Egypt. An example is Cezar Polewka's series of political and historiosophical articles, *Sfinx afrykański* [*The African Sphinx*], printed in issues 884-887/1882²⁶.

In issue 843/1881, p. 118, *Kronika wiadomości przyrodniczych* [*Chronicle of nature news*] (author: M.J.Z.=Maria Julia Zaleska) discusses the peculiar illumination, probably through phosphorescence, of the temple of the Phoenician goddess Astarte in Hierapolis (Syria), described by Lucian of Samosata²⁷. In issue 849/1881, p. 214, there is an anonymous article, *Pierwsza ogólna wystawa ogrodnicza w Warszawie* [*The first general horticultural exhibition in Warsaw*], along with a brief digression

24 L. Zinkow, *The "Egyptian House," Hans Makart and Cleopatra from Krakow*, "Studies in Ancient Art and Civilization" 2011, vol. 15, pp. 275–285.

25 L. Habachi, *Die unsterblichen Obeliskens Ägyptens. Überarbeitete und erweiterte Neuauflage von Carola Vogel*, Mainz am Rhein 2000, pp. 94–98; R.A. Hayward, *Cleopatra's Needles*, Hartington 1978.

26 Cf. P.J. Vatikiotis, *The History of Modern Egypt. From Muhammad Ali to Mubarak*, London 1991, in particular pp. 124–178. On this occasion, one can also point out, for example, the full-page engraving by Franciszek Żmurko, *Sfinx* (924/1883, p. 168; in fact, it is only two small Egyptian-style heads that are details of the painting) or the engraving by Edward Nicz, *Sfinx 1888: Zagadka* (1175/1888, pp. 12, 15), where an Egyptian statue symbolizes uncertainty in the coming new year.

27 The ancient Greek treatise *On the Syrian Goddess*, traditionally ascribed to Lucian of Samosata (2nd century AD); see T. Kaizer, *Lucian on the Temple at Heliopolis*, "The Classical Quarterly (New Series)", 2016, vol. 66.1, pp. 273–285.

about the gardens of the ancient East. Of a more scholarly nature is the (also unsigned) report of a convention of Orientalists in Berlin (issue 853/1881, pp. 286–287), where papers were given on the reading of Sumerian, Persian, Akkadian, Babylonian and Egyptian texts, in addition to current archaeological discoveries in Egypt (Gaston Maspero's²⁸ research in Thebes) and Édouard Naville's translation of the Egyptian Book of the Dead²⁹. The discoveries in Egypt are also referred to in the text *Kroniki wiadomości przyrodniczych* (issue 891/1882, p. 60; author: M.J.Z.=Maria Julia Zaleska) discusses plants found in the tombs: "...the mummies were covered with wreaths in which the leaves and flowers were exquisitely preserved ... the leaves and flowers, picked several hundred years before the Trojan War, however, differ in nothing from the species of today ... " Similar items include: correspondence (unsigned) from Vienna (issue 990/1884, p. 388) about a lecture on geometry in ancient Egypt, based on "a papyrus treating the subject and giving an accurate idea of the state of the mathematical sciences"³⁰, and another about the discovery and acquisition for the Vienna museum of a collection of several papyri found near Faiyum ("Crocodilopolis") in Egypt (issue 1044/1885, pp. 12–13)³¹. In addition, there is information about the discovery, also in Egypt, of the ruins of the city of Naucratis (issue 1021/1885, p. 59)³².

In *Wspomnienia wiedeńskie [Memories from Vienna]* (issue 1116/1886, p. 332), there is a discussion of the news of the Orientalist congress, discoveries in the study of Assyrian history and languages, Egyptian (papyrology) and current excavations, especially in Egypt. An interesting speech by Amelia Edwards was highlighted³³ regarding the need to collect and organise in the form of catalogues and descriptions of monuments scattered in museums. Amelia Edwards is also referred to in *Lotem ptaka [A bird's eye view]* (issue 1239/1889, p. 204; author: Waleria Marrene³⁴), an

28 Gaston Camille Maspero (1846–1926), French Egyptologist; *Who Was Who in Egyptology*, op. cit., pp. 278–279. It is worth mentioning that in January 1881, Maspero took over as director of the Service des antiquités égyptiennes and Egyptian Museum in Boulaq (Cairo).

29 Henri Édouard Naville (1844–1916), Swiss Egyptologist and Biblical scholar; *Who Was Who in Egyptology*, op. cit., pp. 307–308.

30 The lecture was most likely about the so-called Rhind Mathematical Papyrus (British Museum no. 10057-58), circa 1550 BC. and named after Henry Rhind, who purchased it in 1858.

31 This site originally called *Shedet* in Egyptian, *Krokodilópolis* in Greek. In early Christian times, the area was referred to as the bishopric of Oxyrhynchus; hence, the term used for a very large assemblage of various papyri discovered there is the Oxyrhynchus Papyri, composed mostly of Greek, Egyptian, Latin, and Arabic. Only about 10% are literary in nature, the rest are official documents of various ranks. The Oxyrhynchus Papyri are now stored in scientific institutions around the world.

32 The uncovering was made in 1884 by British archaeologist William Matthew Flinders Petrie; *Who Was Who in Egyptology*, op. cit., pp. 329–332; J. Boardman, *The Greeks Overseas: Their Early Colonies and Trade*, New York 1980, pp. 115–131.

33 Amelia Ann Blanford Edwards (1831–1892) was an English novelist, journalist, famous traveller and amateur-Egyptologist; *Who Was Who in Egyptology*, op. cit., pp. 137–138.

34 It is worth mentioning that Valeria Marrené Morzkowska (1832–1903) was a Polish writer, literary critic and feminist activist. The same author, in issue 1276/1889, p. 372, included a reference to an Egyptology lecture by Victor Loret in Lyon (about Loret; *Who Was Who in Egyptology*, op. cit., pp. 260–261).

article about Edwards' lecture series in Manchester, which included the history of Egyptian art, archaeological excavations and the problem of dating the Great Sphinx of Giza (see also issue 1300/1890, p. 340).

Issue 1210/1888, pp. 159-160, contains unsigned information about a very important discovery in Egypt: the finding of the so-called Amarna tablets archive, invaluable to the study of the history of the ancient Near East as well as diplomatic correspondence from the 14th century BC between Egyptian pharaohs and the rulers of Syro-Phoenician, Mesopotamia and Anatolia³⁵. In turn, issue 1286/1890, p. 127, reported "the discovery in Galilee ... of Phoenician tombs, giving an accurate idea of hitherto unknown Phoenician burial rites" and "the sarcophagus of the rulers of Sidon"³⁶. Issue 1287/1890, p. 143, in the *Wiadomości bieżące* [Current News] section reports the discovery near Cairo of "a stone with a hieroglyphic inscription ... concerning the story of the biblical Joseph. From the inscription, we can see that at that time, there was a famine in Egypt..."³⁷ In this section, we also find minor mentions of other issues: the search for the tomb of Alexander the Great in Syria, among others (issue 1190/1888, p. 246); the alleged discovery of Cleopatra's tomb (issue 1281/1890, p. 43, citing the British Museum); the study of Coptic textiles (issue 1249/1889, p. 366); and the discovery of "early tombs in Upper Egypt" (issue 1251/1889, p. 395)³⁸; a short article with an illustration, *Mumie egipskie portretowe* [Egyptian portrait mummies] (issue 1268/1889, p. 253)³⁹; and a note about the discovery of the ruins of a "temple of Baal and many cuneiform tablets in Babylon" (issues 1271/1889, p. 303 and 1281/1889, p. 43)⁴⁰. Minor information regarding the Society of Friends of Science in Poznań (issue 908/1882, p. 333; author: Żegota=?), which has "...an archaeological collection ... in addition to a beautiful collection of Pompeian excavations ... some Egyptian antiquities."

35 The discovery at Tell el-Amarna (Upper Egypt, ancient city *Akhetaton*) took place in 1887 by accident. Regular archaeological research began after single plates appeared on the illegal antiquities market; cf. *Amarna Diplomacy: The Beginnings of International Relations*, eds. R. Cohen, R. Westbrook, Baltimore 2000.

36 It is difficult to determine which specific discoveries are involved. Edmond Durighello (1854–1922), mentioned in the text, was one of a family of antiquarians and amateur archaeologists who conducted much private research; M.G. Klat, *The Durighello Family*, "Archaeology & History in Lebanon" 2002, no. 16, pp. 98–108.

37 Several different artifacts may be involved here; cf. E. Morris, *Famine and Feast in Ancient Egypt (Elements in Ancient Egypt in Context)*, Cambridge 2023.

38 During this time, several excavations relating to the Archaic period of Egypt were started and conducted. It can be about, for example, research in Abydos or at Kom el-Ahmar (site originally called *Nekhen* in Egyptian, *Hierakonpolis* in Greek). Cf. T. Wilkinson, *Early Dynastic Egypt: Strategies, Society and Security*, New York 2001; K. Ciałowicz, *La naissance d'un royaume. L'Égypte des la période prédynastique a la fin de la I-ere dynastie*, Kraków 2001.

39 So-called Faiyum portraits; Cf.: *Ancient Faces. Mummy Portraits from Roman Egypt*, ed. S. Walker, New York 2000.

40 This probably refers to the American excavations: The Babylonian Exploration Fund was established in 1887, and in 1889 excavations began in Nippur among the mounds covering the ruins of the temple city. The main target was the Bint el-Amir hill, where the zikkurat and temple of Bel were located. The research was led at the time by John Punnett Peters.

We can find several various references to Queen Cleopatra. For example, in issue 939/1883, p. 404, a description of Girolamo Masini's sculpture *Cleopatra on the Sphinx*⁴¹; and in issue 1040/1885, p. 368, there are reflections on Gustav Wertheimer's painting *Antony and Cleopatra*, where "elements of Egyptian colouring" were indicated⁴². Ancient Egyptian motifs also appear in other engravings: the full-page *Młody Mojżesz* [*Young Moses*], issue 939/1883, p. 403) and a copy of Adam Badowski's painting *Sfinx* [*Sphinx*] (issue 1123/1887, pp. 9, 11, which is a variant of the popular motif of the flight of the Holy Family to Egypt⁴³).

There are also mentions or brief discussions of books thematically related to the ancient East during this period. Issue 1102/1886, p. 108, included a recommendation of Archibald Sayce's book "about Assyria" (see also issue 1165/1886, p. 271)⁴⁴ with a digression on Assyrian beliefs. Issue 1150/1887, p. 22 mentions Silvestre de Sacy's book *Journey to Egypt*; de Sacy was a prominent French orientalist (one of his students was Jean-François Champollion, who read Egyptian hieroglyphic writing), but de Sacy did not write a book with that title, so it is difficult to guess which work might be referred to in this instance. There is also a brief overview of the Polish translation of the book by Charles Seignobos, *Histoire de la civilisation ancienne: Orient, Grèce et Rome*, Paris 1888, which was translated as *Historia cywilizacji* [*History of civilisations*] (Warsaw 1888) by Adolf Dygasiński (issue 1164/1887, p. 255). In issue 1270/1889, p. 283, Waleria Marrené discusses a book by Polish historian, Antoni Narkiewicz Jodko, *Szkic historyczny umysłowego i artystycznego rozwoju ludzkości od zawiązku pierwszych społeczeństw do początków sztuki chrześcijańskiej* [*A Historical Sketch of the Intellectual and Artistic Development of Mankind from the First Societies to the Beginnings of Christian Art*], 1-3, (Lviv-Warsaw 1889), paying particular attention to narratives about Egyptian, Assyrian, Phoenician and Persian art. *Kłosa* also included a small amount of information about the books of the aforementioned Georg Ebers: *Serapis* (issue 1016/1884, p. 405); *Aegypten in Bild und Wort* (issue 1167/1887, p. 294); *Die Gred. Roman aus dem alten Nürnberg* (issue 1230/1889, p. 59), and *Joshua* (issue 1275/1889, p. 366).

In addition, there was other information of curiosity, such as a note on the drawings of Juliusz Słowacki from Egypt (issue 1009/1884, p. 283)⁴⁵. In issue 1125/1887,

41 Masini's sculpture *Cleopatra VII* actually depicts the queen supported by a lion; now in the collection of Galleria d'Arte Moderna di Roma.

42 Gustav Wertheimer (1847–1902) – Austrian painter, active mainly in Paris. He created historical paintings, portraits and genre scenes, including several with Egyptian themes. See also 1042/1885, p. 397; 1044/1885, p. 6. *Nota bene*, at the same time the Warsaw daily *Słowo*: 126/1885, p. 1 assessed the painting extremely critically, calling Wertheimer "a filthy son of Hans Makart".

43 Polish painter Adam Badowski (1857–1903) *The Flight to Egypt*, 1882, now in private collection; see L. Grotenhuis, *Lying in the Arms...: The Origins and Reception of Luc Olivier Merson's The Rest on the Flight to Egypt* In: *The Art of Reception*, eds. J. Bracker, A.-K. Hubrich, Newcastle upon Tyne 2020, pp. 123–161.

44 Archibald Henry Sayce (1845–1933), British Assyriologist; probably this is about the book *Assyria: its princes, priests, and people*, London 1885.

45 Outstanding Polish romantic poet Juliusz Słowacki (1809–1849) traveled to Egypt in 1836–1837. Several poems and drawings were produced at the time, depicting Egyptian monuments, among others. In the 19th century, they were kept in the collection of the Ossolineum

p. 45, the work of the Polish writer and journalist Waclaw Szymanowski (1821-1886) is discussed; one of his poems (rather weak in literary terms), *Córka faraona* [*The Pharaoh's Daughter*], is quoted. An article by Professor of Medicine H. Łuczkiewicz on medical-hygiene issues (issue 1129/1887, p. 106) includes a digression on the disease of rabies in animals with information on its occurrence in ancient Egypt⁴⁶. Issue 1154/1887, p. 92, brings brief information about the so-called St. Salomea Hermitage near Cracow, along with an engraving by Michal Elviro Andriolli depicting a local peculiarity: a sculpture of an elephant with an Egyptian obelisk on its back (17th century). This item, which still exists today, is an imitation of a similar composition from Piazza della Minerva in Rome. A short article, *Z historii wyrazów* [*From the history of words*] (issue 1208/1888, p. 128; author: L.W. Szczerbowicz) explains the term “hermetism” and mentions “Egyptian alchemy” and the god Thoth. And then there is the correspondence from the Exposition Universelle in Paris (issue 1249/1889, pp. 356, 364), where along Quai D’Orsay and the banks of the Seine models of ancient Egyptian, Assyrian, Phoenician and Persian houses were built for visitors. Issue 1252/1889, p. 405, was supplemented with information that the historical consultant was the aforementioned French archaeologist, Gaston Maspero.

Finally, we should mention two more extensive literary works that refer to the history of the ancient East. These works were published in episodes in the 1886 yearbook: Eliza Orzeszkowa, *Mirtala* and Teodor Tomasz Jeż, *Nad rzekami Babilonu* [*By the rivers of Babylon*].

In a sense, a symbolic summary of the search is the information in one of the last issues of the magazine *Kłosy* (issue 1295/1890, p. 270) about the publication of a short novella by Boleslaw Prus, *Z legend dawnego Egiptu* [*A Legend of Old Egypt*]⁴⁷. A few years later, this author would write one of the most outstanding novels about ancient Egypt in world literature: *Pharaoh* (1894-95, book edition 1897).

Conclusion

The search of the *Kłosy* repository revealed 75 publications of varying genres and lengths that introduce reflections on the material or spiritual cultural heritage of the ancient Near East, either in their entirety or in a significant theme, whether it be related to scholarly research, information on researchers, or aspects of reception, including travel descriptions, publications (or reviews), literary texts, or other various texts (even curiosities). About 20 of them can be described as relating more closely to archaeological, historical, or philological research (the reading of ancient writings, the study of written accounts), research methods, the researchers themselves (profiles), and related to the acquisition of ancient artefacts for museums.

library in Lviv, moved with that institution after World War II to Wrocław, where they are also now. Cf. J. Stowacki, *Album rysunkowe z podróży na Wschód*, Wrocław 2009.

46 P. Ghalioungui, *A case of rabies? or of tetanus? in the Ebers Papyrus*, [in:] *The International Society of the History of Medicine and The Egyptian Society of the History of Medicine, Actes/proceedings, Sections A & B: XXIXth International Congress of the History of Medicine*, Cairo, 1986, pp. 34–36 thanks to professor Filip Taterka for suggestion.

47 L. Zinkow, *Pharaonic Disguise. Egyptianizing Staffage of Modern Politics*, “Studies in Ancient Art and Civilization” 2012, vol. 16, pp. 269–276.

The imprecise term “about” here is the result of an inability to indicate the demarcation between loose, individual, or scattered remarks in the texts and a deeper and competent reflection on these issues. References to ancient Egypt predominate, with fewer pointing to Syro-Phoenician (including Bible Lands), Mesopotamian, and Persian heritage. The texts were written by journalists/writers; therefore, their knowledge of the issue was superficial. The virtual absence of travel accounts from the Middle East that refer in the narrative to the antiquity of the areas visited (only a few discussions and mentions) is noticeable in *Kłosy*, even though the magazine had (at different times) a separate travel section. There is also a slightly larger number of engravings (17, sometimes with commentary) with various motifs or details related to the title theme, compared to similar periodicals of the period.

Extensive statistical analyses and conclusions cannot be conclusive using such a relatively small group of texts. The numerical distribution of press materials is more or less even, although there are annuals in which the search yielded no result. It is also impossible to speak of any regularity, although fluctuations are noticeable (an increase in the late 1880s). Most of the texts are short forms, so the small, essentially random fluctuations do not allow for conclusive interpretation beyond the enumerative listing, which is probably useful for further research. In no way can it be said that the title issue was favoured in *Kłosy*, especially when compared to similar publications relating to other areas of the world.

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Abstract

The *Kłosy* [*The Ears of Grain*] Polish weekly magazine (1865–1890) devoted some space to the history of culture, literature, the issues of scientific progress, travels, and descriptions of foreign countries. The paper discusses texts referring to matters of the ancient Near East as published in that journal. It includes a review and analysis of press materials dealing with various

themes and includes the following: notes, reviews, announcements, articles, digressive travel reports, fiction, etc. They were presented in the context of the specificity of this kind of press and understanding of 19th-century intellectual needs. The more prominent or characteristic publications are generally discussed, while the summary presents statistical reflections on the distribution and formal transformations.

Keywords: *Kłosa*, Polish press, 19th century, Ancient Near East (reception), Ancient Egypt (reception), Ancient Mesopotamia (reception)

Problematyka starożytnego Bliskiego Wschodu w prasie polskiej XIX wieku – tygodnik „Kłosa”

Streszczenie

Tygodnik „Kłosa” (1865–1890) poświęcał na swoich łamach część miejsca historii kultury, literatury, zagadnieniom postępu naukowego, podróżom i opisom obcych krajów. W artykule omówiono teksty ukazujące się w tym czasopiśmie, odnoszące się do problematyki starożytnego Bliskiego Wschodu. Zawiera przegląd materiałów prasowych poruszających różne wątki tego dziedzictwa: notatek, recenzji, zapowiedzi, artykułów, dygresji, literatury pięknej itp.; zaprezentowano je w kontekście specyfiki tego rodzaju prasy. Ważniejsze lub charakterystyczne publikacje zostały omówione syntetycznie, a w podsumowaniu przedstawiono refleksje o charakterze statystycznym.

Słowa kluczowe: „Kłosa” (czasopismo), prasa polska (XIX wiek), starożytny Bliski Wschód (recepja), starożytny Egipt (recepja), starożytna Mezopotamia (recepja)