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Issues of the Ancient Near East in Polish Women's Press in the 19th – and Early 20th Century (1)

The following is a summary of the independent research titled *Ancient Near East in Polish Press of the 19th and 20th Century* including research assumptions, geographical, and historical conditions. Specifically, this research spans the Near East of Egypt, the so-called Levant (Italian *Levante* or 'the East,' which is the Syro-Palestinian region of the Mediterranean, including the Holy Land), and Mesopotamia. In modernity, these areas serve as the core of the Arab-Muslim world (without the Arabian Peninsula and Asia Minor), mapping both the ancient biblical world (including Persia) and the heyday of the most ancient civilizations. According to the adopted criteria, publications, and digressions closely related to the history of the civilization of the ancient East, archaeological research (discoveries, excavation sites, architecture, monuments of material culture), symbolic culture (languages and writings, science, art, beliefs) and contexts (museum collections, profiles of researchers and travellers, bibliographical tips, and reviews) are included. Texts that relate to the contemporaneity of the area (for example, current socio-political issues) are excluded.

Tygodnik Mód i Powieści [Fashion and Novels Weekly],¹ a women's magazine, is utilized for the following analysis; the result of an initial query, indicating relatively abundant and interesting research material. The review is preceded by a general, brief presentation of the magazine, omitting less important tangential issues such as detailed publishing and editorial history, detailed profile analyses, programmatic evolution, typography, etc. Discussion is limited to the necessary minimum, referring the reader for more extensive information within separate studies.

The first Polish "women's magazines" appeared in the 1830s, but it was not until the second half of the century that a new point of view emerged, one that explicitly supported the cultural, intellectual, and legal emancipation of women. Apart from the then-dominant reviews of current fashions along with economic and culinary advice, women's press incorporated more and more texts of a historical, philosophical, pedagogical character (emphasizing women's issues), serious didactic treatises, news

1 In part two, I discuss more journals with a similar profile: including. *Bluszcz* [Ivy], 1865–1918.

from natural sciences, and information on cultural and artistic life, as well as reviews, discussions of literary and historical works, and more ambitious literary works.

The history of *Tygodnik Mód i Powieści* (hereinafter referred to as the TMP)² dates back to 1835 when *Magazyn Mód. Dziennik Przyjemnych Wiadomości* [Fashion Magazine. Journal of Pleasant News], was first published in Warsaw. It was a periodical illustrated with colourful drawings of European women's, men's, and children's fashion, complemented by minor current news. In 1859, the magazine was taken over by a new publisher (Jan Kanty Gregorowicz, 1818–1890) and from that time on, a new era of Polish women's press began. The title of the magazine was modified a few times: *Magazyn/Tygodnik Mód i Powieści/Nowości* [Fashion and Novels/News/Magazine/Weekly etc.], with various subtitle developments as well. The editor-in-chief for the next few decades was Joanna Belejowska (1820–1904, writer and translator of French, English, and German).

It was not long before historical and archaeological topics appeared in the pages of TMP, even if they referred mainly to native history (albeit at that time "antiquity" was sometimes used to refer to medieval history as well). In issues 47–48: 1862 historian and archaeologist Józef Łepkowski published a treatise *O poszanowaniu zabytków ojczyściej przeszłości* [About Respect for the Monuments of the Native Past], in which he used analogies to the study of Mediterranean archaeology.³ There was even a poem titled *Do archeologa* [The Archaeologist] (Jan Prusinowski, iss. 5: 1862, 3). The first mention of the ancient East was a brief mention of papyrus production in Egypt (section *Rozmaitości* [Varia], 8: 1862, 3). In the same year, a much more important text, *Korespondencja z Paryża* [Correspondence from Paris] was published including interesting considerations on the ancient collection at the Musée du Louvre and a trip to Egypt by Michał Tyszkiewicz and Ignacy Żagiell.⁴ It is noted

2 Z. Zaleska, *Czasopisma kobiece w Polsce (materiały do historii czasopism). Rok 1818–1937*, Warszawa 1938, pp. 58–59; J. Łojek et al., *Prasa polska w latach 1864–1918*, Warszawa 1976, pp. 48–49; J. Franke, *Polska prasa kobieca w latach 1820–1918. W kręgu ofiary i poświęcenia*, Warszawa 1999, pp. 211–216.

3 Let us point out, however, that the most popular themes of Mediterranean archaeology discussed in the press of the second half of the 19th century were the excavations at Pompeii and the discoveries of Heinrich Schliemann.

4 Aristocrat, amateur archaeologist, lover, and collector of antiquities Michał Tyszkiewicz (1828–1897; *Who Was Who in Egyptology*, eds. W. R. Dawson, E. P. Uphill, M. L. Bierbrier, London 1995, pp. 420–421; H. Kaczmarek, *Polacy i Egipt na przestrzeni wieków. Zapiski, dzienniki, wspomnienia z podróży*, Warszawa 2018, pp. 176–177, passim; M. Kazimierczak, "Michał Tyszkiewicz (1828–1897): An Illustrious Collector of Antiquities", *Muzealnictwo*, 60 (2019); J. Śliwa, *Starożytny Egipt oczami Polaków. Słownik biograficzny egiptologów, archeologów i badaczy pokrewnych dziedzin, podróżników i kolekcjonerów oraz literatów i malarzy zafascynowanych przeszłością i teraźniejszością Egiptu*, Kraków 2019, pp. 318–319; A. Niwiński, "Travels of Count Michał Tyszkiewicz to Africa, His Excavations in 1861–1862, and the Origin of His Collection of Egyptian Antiquities", *Światowit*, 57 (2018), pp. 223–236) and Ignacy Żagiell (1826–1891; H. Kaczmarek, op. cit., p. 177, passim; J. Śliwa, op. cit., pp. 345–346) stayed in Egypt during the winter of 1861/62, and Żagiell remained there as a doctor for at least another decade.

that Tyszkiewicz's collection of Egyptian antiquities ended up in Paris and not in the museums of Vilnius or Krakow (21: 1862, 3–4). The Tyszkiewicz collection was soon revisited (40: 1862, 3), pointing to an interesting artefact, namely an ancient Egyptian stool that was sold to the Louvre.⁵ In the 1860s, the theme of Polish travels to Egypt appeared once again in the description of Count Konstanty Branicki's and Prof. Antoni Waga's expedition, from where the latter brought two Egyptian mummies that he later donated to the Warsaw Zoological Cabinet, one of which, after opening the coffin, "crumbled into dust" (1864: 31, 5).⁶ During the same period, TMP readers could also access two articles. The first, a short one titled *Starożytność rasy ludzkiej* [Antiquity of Human Race] (3: 1864, 5)⁷ which discusses, among other things, the chronology of ancient Egypt according to Manetho (a Helleno-Egyptian writer and historian of 3rd century BC, author of a history of Egypt – *Aegyptiaca*, preserved in fragments) and the worship of Osiris. The second longer one was published anonymously in three parts – *Pomysły do historii o posłannictwach społeczeństw ludzkich* [Ideas for history about the missions of human societies] (12–14: 1864), about the history of the Hebrews against the historical and cultural background of the countries of the ancient East.

A further study of 1860s TMP have yielded mediocre results; there are still a few trifles, or even curiosities --about fans in ancient Egypt (7: 1863, 4; by the way, a mistake was made there, rather than a printing error, in calling Pharaoh Ramses III – "Banzes"). In issue 10: 1864, 7 there is a comparison of the Parisian butchers' festival to ancient Egyptian rituals of Isis and Apis (!), in addition, "ancient" digressions were made in various texts on medical, cosmetic, or hygienic advice (16: 1868, 2; 51: 1868, 7; 52: 1868, 5-6; 4: 1869, 6–7).

The 1870s brought more interesting material to TMP. There is an original mention of archaeological research in Egypt relating to prehistoric times ("stone age"), which was not the focus of scholarly interest at the time, as it did not provide spectacular monuments (6: 1870, 7). The note also says that the items discovered were included in

5 The artifact (Cat. No.: E 3858) is currently on display as a Louvre deposit in the Gallery of Ancient Art of the National Museum in Warsaw (A. Niwiński, *Count Michał Tyszkiewicz's Egyptian Travel 1861–62 and His Excavations in Egypt and Nubia*, [in:] *Essays in Honour of Prof. Dr. Jadwiga Lipińska*, eds. J. Aksamit et al., Warsaw 1997, p. 203, pl. XXXIV; Ch. Rouit, *La Collection Tyszkiewicz du Musée du Louvre*, [in:] *Essays in Honour of Prof. Dr. Jadwiga Lipińska*, p. 222).

6 Konstanty Branicki (1824–1884; *Who Was Who in Egyptology*, p. 61; H. Kaczmarek, op. cit., p. 171; J. Śliwa, op. cit., pp. 29–30) and zoologist Antoni Waga (1863–1864; H. Kaczmarek, op. cit., p. 171; J. Śliwa, op. cit., p. 322) traveled through Egypt, reaching as far as Nubia. For the history of the Zoological Cabinet, cf. Z. Fedorowicz, S. Feliksiak, *150-lecie Gabinetu Zoologicznego w Warszawie (1818–1968)*, Warszawa 2016; M. Dolińska, *Egiptskie mumie i sarkofagi z kolekcji Uniwersytetu Warszawskiego w Muzeum Narodowym w Warszawie*, [in:] *Kultura artystyczna Uniwersytetu Warszawskiego. Ars educatio*, ed. J. Miziołek, Warszawa 2003, pp. 445–462; the second, preserved mummy is presently examined by Wojciech Ejsmond. Information about one (!) imported mummy appeared in "Biblioteka Warszawska" 3: 1864, 496.

7 This was a discussion of the work by Gabriel Rodier, *Antiquité des races humaines, reconstitution de la chronologie et de l'histoire des peuples primitifs...*, Paris 1862.

the collection of the Musée d'archéologie national in Saint-Germain-en-Laye. The extensive note on the ancient collections in Dresden (Antiken Kabinett); Egyptian, Syrian, and Mesopotamian antiquities are also indicated (43: 1876, 506–507)⁸, in addition to news related to the ancient East in the context of bibliographic information and book discussions. Positive reviews were published, for example, of a three-volume work by François Lenormant, *Manuel d'histoire ancienne de l'Orient jusqu'aux guerres Médiques*, Paris 1868–1869 (41: 1874, 8), another by Tadeusz Korzon, *Historia starożytna* [Ancient History], Warszawa 1875 (19: 1876, 223–224), and a Polish translation (by Anastasia Dzieduszycka) of *Olimp czyli mitologia Greków i Rzymian z dodaniem wiadomości o bogach Egiptu...*, Warszawa 1875⁹ (18–19: 1875, 210, 222–223). The bibliographical references also concerned literary works. For example, the publication of the fourth edition of Ebers, *Córka króla Egiptu* [An Egyptian Princess](50: 1875, 591)¹⁰, and an edition of Juliusz Słowacki's letters from Egypt¹¹ (29: 1878, 344; cf. 12: 1876). Minor interesting mentions include the fact that the Prince of Wales (Albert Edward) while staying in Alexandria and accompanied by Tawfiq Bāshā, khedive of Egypt, went to see “a French comedy” set in ancient Egypt. The Great Pyramid was illuminated on the occasion to honour the prince (4: 1876, 42). Later, there was a mention of Lake Moeris (6: 1876, 54) and a short note about Egypt in the last part of *Gawędy naukowe. Człowiek przedhistoryczny* [Scientific Tales. The Prehistoric Man] (53: 1876, 625–626; H.[ieronim] K.[uczalski]?) and a few digressions – *O purpurze tyryjskiej* [About the Tyrian Purple] (10: 1878, 115–116), Fenician inventions (23: 1878, 266), the study

8 Skulpturensammlung in Dresden (Albertinum) has interesting, although small in comparison to other German museums, collections of antiquities and plaster casts (M. Raumschüssel, *Zur Geschichte der Sammlung*, [in:] *Ägyptische Kunst aus der Skulpturensammlung der Staatlichen Kunstsammlung Dresden*, Leipzig 1993, pp. 5–16).

9 Cf. A. H. Petiscus, *Der Olymp oder Mythologie der Griechen und Römer – Mit Einschluß der Aegyptischen, Nordischen und Indischen Götterlehre...*, Leipzig 1871. The author of the discussion, and probably also the above-mentioned review of Korzon's *History*, was L. Szczerbowicz-Wieczór (“W.”); see note 19.

10 Georg Moritz Ebers (1837–1898) was a German Egyptologist (*Who Was Who in Egyptology*, p. 136; S. L. Marchand, *The End of Egyptomania: German Scholarship and the Bannalization of Egypt, 1830–1914*, [in:] *Ägyptomanie. Europäische Ägyptenimagination von der Antike bis heute*, ed. W. Seipel, Wien 2000, pp. 127–128; K. M. McGeough, *The Ancient Near East in the Nineteenth Century. Appreciations and Appropriations*, 3: *Fantasy and Alternative Histories*, Sheffield 2021, pp. 196–198) and author of a few bulky novels, most of which were translated into Polish; including *Eine ägyptische Königstochter* (1864) by Paulina Wilkońska (*Córka króla egipskiego*, 1877) and by Teresa Jadwiga (real name: Jadwiga Papi (*Córka Faraona*, 1898). Papi was a translator of many texts published in TMP). Ebers' best known “Egyptian” novel was *Uarda* (1880, seven German editions) translated by Ludwik Wolski only in the 20th century, that had undoubtedly been read in the original language.

11 Słowacki (1809–1849), eminent Polish romantic poet, he traveled to Egypt in 1836; H. Kaczmarek, op. cit., pp. 120–121 passim; J. Śliwa, op. cit., pp. 276–278; J. W. Weryho, *Juliusz Słowacki in Egypt*, [in:] *Travellers in Egypt*, eds. P. Starkey, J. Starkey, London–New York 1998, pp. 215–221.

of pyramids by Piazza Smyth¹² (33: 1878, 392), an alleged ancient Egyptian custom of “bringing mummies to a feast”¹³ (39: 1878, 463), and even a poem titled *Sfinx* (Miron=Aleksander Michaux; 40: 1879, 470).

The most interesting text published in TMP at the time relating to the heritage of the ancient East is a four-part treatise by Ludwik Szcherbowicz-Wieczór¹⁴, *O niektórych zabytkach literatury staro-egipskiej* [About Some Monuments of Ancient Egyptian Literature] (4–7: 1879, 43–44, 55–5, 66–68, 79). The article is of meagre scientific value from today’s perspective and is undoubtedly a compilation but its popularity is significant. The author writes in the introduction:

The artifacts [...] were placed in almost all major museums in Paris, London, Berlin, Turin [...] This article explains their meaning and will become a sort of guide for Polish travelers, eager to visit all museums of antiquity in European capitals. [...] We recommend it to the female readers of our Weekly and hope that it can awaken the lively attention as it truly deserves.

In the 1870s and 1880s, TMP published several comprehensive travel reports to the Middle East or discussions of such trips. Seweryna Duchinińska (1816–1905; poet, columnist, translator, and cultural activist) was the author of a several-part article titled *Kobiety podróżniczki* [Women Travelers] and a Separate Part Devoted to the Famous Lady Hester Stanhope (30: 1870, 1–2)¹⁵. A text divided into as many as 12 issues within 1872, was much more extensive: *Fayum, Sinai i Petra. Podróż do Środkowego Egiptu i Arabii Skalistej odbyta przez słynnego artystę malarza Gerome oraz jego towarzyszy i uczniów, streszczona przez Joannę Belejowską* [Fayum, Sinai and Petra. A Trip to Central Egypt and Arabia Petrea by the Famous Painter Gerome and his Companions and Students, Summarized by Joanna Belejowska]¹⁶ (23, 1–2; 24, 11–12; 25, 11–12; 26, 11–12; 27, 11–12; 28, 11–12; 30, 7–8; 31, 7–8; 37, 4–7;

12 Charles Piazza Smyth (1819–1900) was a British astronomer; *Who Was Who in Egyptology*, p. 398; K. M. McGeough, *The Ancient Near East in the Nineteenth Century. Appreciations and Appropriations*, 1: *Claiming and Conquering*, Sheffield 2021, pp. 350–380.

13 This was meant to exemplify the concept of *memento mori*, and probably resulted from the misunderstanding of the Egyptian ritual of leaving symbolic offerings of food and drink on graves. Cf. painting of Edwin Longsdon Long, *An Egyptian Feast*, 1877.

14 Ludomir Ludwik Szcherbowicz-Wieczór (1842–1899), teacher, historian, publicist, writer, and poet; B. Konarska-Pabiniak, “Ludomir Ludwik Szcherbowicz-Wieczór – zapomniany nauczyciel Gimnazjum Gubernialnego Męskiego w Płocku”, *Notatki Płockie. Kwartalnik Towarzystwa Naukowego Płockiego*, 25/3 (104) (1980), pp. 34–37.

15 Stanhope (1776–1839) was one of Britain’s most famous women travelers; she lived in the Middle East from 1814, also conducting her own archaeological research; B. Hodgson, *No Place for a Lady: Tales of Adventurous Women Travelers*, Vancouver 2002, pp. 61–64, passim; K. M. McGeough, *The Ancient Near East in the Nineteenth Century. Appreciations and Appropriations*, 1, pp. 327–330. Cf. D. Manley, *Women Travelers on the Nile: An Anthology of Travel Writing through the Centuries*, Cairo–New York 2016.

16 Jean-Léon Gérôme (1824–1904); French Orientalist painter (author of, among others, the famous painting *Bonaparte devant le Sphinx*) and sculptor; Gérôme visited Egypt

38, 7–8; 39, 10–12; 40, 5–7; 41, 6–8)¹⁷. In addition, another text with a similar formula, *Szkice egipskie. Z opisu malarza Lepic, streszczone przez Sewerynę Duchinińską* [The Egyptian Sketches. From the Description of the Painter Lepic, Summarized by Seweryna Duchinińska]¹⁸ (37–40: 1882, 433–436, 445–446, 457–459, 469–470).¹⁹

No doubt, the series of correspondences from Egypt by Stefan Marusieński (or Maruszyński, 1856–?),²⁰ printed in TMP from 1879 and in the first half of the 1880s, is of great importance (also in the weekly magazine “Wędrowiec” [The Wanderer]²¹), due to the author's unique biography. Marusieński, delegated to Egypt as a commercial agent of the British East India Company, later took up various independent jobs in the country where he stayed for a decade (ca. 1878–1888), probably visiting all the nooks and corners, and establishing numerous commercial and social contacts. Fascinated with antiquities (he contributed significantly to the enrichment of the Egyptian collection in The Princes Czartoryski Museum in Krakow²²), he was fluent in Arabic and is said to have even learned the principles of hieroglyphic writing. His letters were titled in a variety of ways: *Alger* (15–16: 1879, 169–170, 181–182); *W Egipcie – Aleksandria* (17–19, 36: 1879, 193–194, 205–206, 217–219, 421–422); *Kair* (38: 1879, 445); *Sint* [Asyut] (39: 1879, 457); *Keneh* (40: 1879, 469–470); *Luxor, Assuan* (49: 1879,

and the Levant several times, including in 1856 and 1868; G. M. Ackerman, *Jean-Léon Gérôme: Monographie révisée, catalogue raisonné mis à jour*, Paris 2000.

17 One could list other travel texts here with digressions on the Middle East (10–11: 1876/23: 1877).

18 Ludovic-Napoléon Lepic (1839–1889); French painter, patron of the arts and amateur archaeologist, friend of Edgar Degas (he belonged to the first group of Impressionists). 1869–76 he was a member of the Société d'anthropologie de Paris, in 1872 he founded a museum in Aix-les-Bains and published a monograph on prehistoric tools (*Les armes et les outils préhistoriques reconstitués*). He participated in an archaeological mission to Egypt, from which he published an illustrated account, *La dernière Egypte*, Paris 1881; T. Zimmer, G. Dilly, *Ludovic-Napoléon Lepic, 1839–1889: “Le Patron”*, Berck-sur-Mer 2013.

19 Bibliographic note is worth mentioning here (45: 1882, 535) about the publication of the Polish translation of Gabriel Charmes's, *Memories of a Travel to Syria* [*Wspomnienia podróży po Syrii*]; Charmes (1850–1886) was a French journalist and traveler. He stayed in Cairo during the winter of 1878/79 and then explored much of Egypt as well as Syria and Palestine, reaching the ruins of Tyre and Sidon, on top of Beirut. His *Voyage en Palestine* was printed in *Revue des deux Mondes* in 1881 (when it was translated into Polish), and *Voyage en Syrie* was published independently and posthumously in 1891.

20 *Who Was Who in Egyptology*, pp. 277–278; H. Kaczmarek, op. cit., passim; J. Śliwa, op. cit., pp. 179–180.

21 “Wędrowiec” 1882, no. 3 and 42: (*Kronika geograficzna*), 254; 47: 1882 *Korespondencja Wędrowca (z Egiptu)*, 332–333; followed by more extensive, variously titled texts in yearbooks 1884, no.: 14, 165–166; 18, 209; 24, 284; 34, 405–406; 43, 509; 1885, no.: 1, 11; 12, 141–142; 22, 260; 30, 351–352; 36–52, 428–429, 440–442, 448–449, 461–464, 472–473, 485, 496–497, 507–508, 525–527, 538–539, 551, 561–562, 574–575, 585–586, 598–599, 610–611, 622; 1886, no.: 2, 22; 1887, no.: 7, 80–81.

22 H. Szymańska, “Agent Władysława Czartoryskiego w Egipcie”, *Meander*, 11–12 (1970), pp. 495–504; eadem, “Gromadzenie zabytków egipskich dla zbiorów krakowskich”, *Zeszyty Naukowe UJ CCLXXXII: Prace Archeologiczne*, 14 (1972), pp. 105–114.

577–578); *Na ruinach stubramnych Teb* [On the Ruins of the Hundred-Gated Thebes] (50: 1879, 589–590); *Luxor, Tahta* (1–2: 1880, 4–6, 16–18); *Sohag (Górny Egipt)* (30, 39: 1881, 354, 462–463); *Opowiadania z pobytu w Afryce* [Stories from a Stay in Africa] (45–48: 1881, 529–530, 541–542, 553–554, 569–570); *Wycieczka do źródła Bir el-Eiu w Egipcie* [Akhmim] (8–9: 1882, 85–86, 97–98), and correspondences or “notes” from Naqada (17: 1882, 197–198; 29: 1882, 342; 42: 1882, 493–495; 2: 1883, 17; 39: 1884, 309–310).

A separate section in TMP was devoted to information about archaeological research in the Middle East. The 1881 issue 36 mentions excavations by Ernest Sarzec (428), “he devoted himself with great energy and zeal to the collection of Chaldean antiquities. He found a great number of artefacts, brought a collection of various objects to France, and decided to donate them to the Louvre.”²³ In the same year, the results of Gaston Maspero’s recent archaeological research in Alexandria, Thebes, and Saqqarah were extensively reported (37, 439–440). In the following year, Hormuzd Rassam conducted excavations in Mesopotamia for the British Museum (6: 1882, 68)²⁴ and in 1884 William Petrie’s Egyptian excavations were mentioned (33, 264; as “W. Flinders”).²⁵ The discovery of ancient Egyptian artefacts in Rome at this time are also notable. The Italian archaeologist Rodolfo Lanciani found an obelisk and an Egyptian column while researching the Santa Maria sopra Minerva Basilica (32, 34: 1883, 379, 404).²⁶ In 1884, TMP announced a lecture by Józef Kościelski *Z pod głązów piramid* [From The Pyramids] (16, 126)²⁷ and in the same year a note about the collection of dried flowers exhibited at the Museum Bulaq (Cairo) (52, 416; *nota bene*, the same topic was taken up again years later by TPM, as *Najstarszy zielnik na*

23 Ernest Choquin de Sarzec (1837–1901), French diplomat and archaeologist, discoverer of Sumerian civilization, led extensive excavations in today’s Iraq (from 1877); *The Oxford Encyclopedia of Archaeology in the Near East*, vol. 1, ed. E. M. Meyers, Oxford 1997, pp. 482–484.

24 Iraqi Hormuzd Rassam (1826–1910) was a student and assistant of Austen Henry Layard (1817–1894), the founder of Assyrian Studies, discoverer of Nineveh and Nimrud; the British Museum owes its core of the magnificent collection of Mesopotamian artifacts to their work; *The Oxford Encyclopedia of Archaeology in the Near East*, vol. 3, pp. 337–338; vol. 4, pp. 141–148; K. M. McGeough, McGeough K. M., *The Ancient Near East in the Nineteenth Century. Appreciations and Appropriations, 2: Collecting, Constructing and Curating*, Sheffield 2021, pp. 140–143.

25 Sir William Matthew Flinders Petrie (1853–1942) was a prominent English Egyptologist; *Who Was Who in Egyptology*, pp. 329–332.

26 Roman emperors imported Egyptian artifacts both as “trophies” of the conquest of Egypt (obelisks, statues, sphinxes), but also to decorate temples of the goddess Isis, whose cult gained great popularity in the Roman Empire. The obelisk dedicated to Ramses II (6.3 m) mentioned here was from Heliopolis. It was brought by Domitian in the first century AD; it now stands in Via delle Terme di Diocleziano. A. Roulet, *The Egyptian and Egyptianizing Monuments of Imperial Rome*, Leiden 1972, pp. 27, 57 et seq.

27 Józef Teodor Kościelski (1845–1911), writer, political activist, patron of the arts. J. Kościelski, *Szkice egipskie. Wrażenia z podróży. Studia i materiały*, ed. H. Kaczmarek, Poznań 2007, pp. 16–24. From 1871 to 1872 he traveled in the Middle East.

świecie [The Oldest Herbarium in the World], 28: 1912, 17). In the letters from Paris (39: 1887, 306). There is an additional note on the tomb of Adolphe Thiers "Egyptian style, like those found in the pyramids"²⁸ and more letters from the French capital (15: 1888, 115–116; 35: 1889, 276) as well as reports on an exhibition of reconstructions of houses from various historical eras including an Egyptian, Assyrian, Babylonian, Phoenician, and Persian house at the Universal Exposition of 1889.

The following decades brought changes to the structure of TMP that benefited the journal's readership. In 1890 a separate, extensive literary supplement was introduced and from 1905 on, TMP was dynamically developed by Lucyna Kotarbińska (1858–1941; Stefan Krzywoszewski was the formal editor-in-chief). In issue 5: 1890, 31 a report was printed (Anatol Krzyżanowski) from the *Ancient Exhibition* in the Warsaw Muzeum Przemysłu i Rolnictwa [Museum of Industry and Agriculture].²⁹ An interesting feature of the exhibit was:

A mummy of the truest kind, and in addition, freed from the restraints of its wrappings. The very fact of its existence attracted the public; and yet the most interested, i.e., the women, could not always benefit from the sight of it. A valuable study for scientists and naturalists, it made a distasteful impression on those unaccustomed to similar studies. That shriveled face, the color of rotten gingerbread, the dried-out eyes, the long and yellow teeth, dark even, as if sneeringly crooked, all repelled many people in an unbeatable way.

In the 1890s, also in terms of the issues discussed here, texts show a feminist aspect. The *Konika działalności kobiecej* [Chronicle of Women's Activities] section, for example, reports (14: 1891, 110) the discovery of a "5,000-year-old document" in Egypt; the will of a "rich man named Schiah," with a bequest of a great fortune for his daughter as evidence of the financial independence of ancient Egyptian women³⁰. Soon, in the same section, in an article titled *Kobieta w kraju piramid* [A Woman in the Land of Pyramids], the "treatise" *Altaegyptisches Frauenleben* (50: 1891, 394–395) was discussed extensively, where the rights and privileges of women in Egypt during

28 Louis Adolphe Thiers (1797–1877), French politician and historian, author of, among others, the book title *L'expédition de Bonaparte en Égypte*; in fact, his tomb in the Père-Lachaise cemetery has many egyptianizing details. Cf. *Le Figaro*, 245: 1887, 2.

29 The museum, established in 1875, had the largest collection in the city and popularized knowledge through permanent and temporary exhibitions. From 1881 on, it had its permanent seat at Krakowskie Przedmieście. During the years 1890–1891, Maria Skłodowska-Curie conducted experiments in the physical laboratory organized in the Museum. The building and most of the collection were destroyed in 1939. The museum had "several Egyptian mummies" donated by Ignacy Bernstein (E. Chwalewik, *Zbiory polskie. Archiwa, biblioteki, gabinety, galerie, muzea i inne zbiory pamiątek przeszłości w ojczyźnie i na obczyźnie w porządku alfabetycznym według miejscowości ułożone*, t. 2, Warszawa 1927, p. 354). Bernstein (1836–1909) was a Polish librarian and collector of Jewish descent, and a co-founder of the Main Judaic Library at the Great Synagogue in Warsaw.

30 (note by: "H.R." = Helena Ceyssinger?).

the time of the pharaohs are affirmatively presented.³¹ The discussion concludes with a reflection on the dramatic difference between the social condition of ancient and modern Egyptian women, who are now “cast into the abyss of humiliation and dependence.” The article by Helena Ceysinger, *Kobiety hebrajskie* [Hebrew Women] (1894: 21, 163–164) has a similar formula; recounting the life of women in biblical times, but without contemporary digressions. In *Chronicle* (11: 1892, 84) the English woman-Egyptologist Amelia Edwards,³² is presented.

As we mentioned, messages about various aspects of ancient Eastern heritage also appeared as themes in other narratives. For example, TMP records public lectures by the Polish painter Wojciech Gerson (1831–1901) on the history of clothing (46: 1896, 367), in which he depicted the costumes of the ancient Egyptians (he claimed that the Egyptians were the first to perceive the aesthetic dimension of clothing), Phoenicians, Babylonians, and Persians. A multi-part series by Cecylia Walewska, *Muzyka w życiu narodów starożytnych* [Music in the Life of Ancient Nations] opens the theme titled *Egipcjanie* [The Egyptians] (42–43: 1900, 365–366, 375–376), discussing, based on tomb and temple iconography, issues of singing, instruments, etc.; and then *Hebrajczycy* [The Hebrews] (48–49: 1900, 426, 435).³³

In the last decade of the nineteenth century, it is noteworthy that there is very little information about archaeological research in the Middle East, even though it was intensively conducted at that time. Only two can be pointed out: a curiosity about the search for the tomb of Alexander the Great in Alexandria (29: 1893, 231) and the more extensive and detailed *Wykopaliska w Dachur (!)* [Excavations at Dahshur] (20: 1895, 158–159).³⁴

Be sure to note the thorough discussion and recommendation of the book by Gaston Maspero, *Opowiadania historyczne: Egipt i Assyria* [Historical Tales: Egypt and Assyria] (40: 1893, 316–317; Stanisław Rzętkowski).³⁵ The recommendation was particularly useful because of the author, which made it the most scientifically sound, though obviously popular, account of the whole picture of the civilizations of ancient Egypt and Assyria at the time. *Opowiadania* was a handy reference for the Polish writer Bolesław Prus while working on one of the most outstanding European

31 “Doctor Scheff” was identified as the author of the “treatise,” the source could not be identified; author of note: “A.K.” = Natalia Korwin-Szymanowska).

32 Amelia Ann Blanford Edwards (1831–1892) was an English journalist, novelist and Egyptologist, author of a “classic” travelogue *A Thousand Miles up the Nile* (1877), co-founder of the Egypt Exploration Fund; *Who Was Who in Egyptology*, pp. 137–138; K. M. McGeough, *The Ancient Near East in the Nineteenth Century. Appreciations and Appropriations*, 1, pp. 330–349. Let us add a posthumous biographical note in this context, about the eminent French historian, philologist and orientalist, Ernest Renan (1823–1892) (41: 1892, 322).

33 In this context, let us further note the verse by Victor Hugo, *Mojżesz na Nilu* [Moses on the Nile] translated by M.H. Truszkowski (43: 1890, front page).

34 French Egyptologist Jacques Jean de Morgan (1857–1924) carried out excavations around the pyramids at Dahshur (south of the pyramids at Giza) in 1894–95; *Who Was Who in Egyptology*, p. 297.

35 It was a translation of a popular book by Maspero, *Lectures historiques... Histoire ancienne: Égypte, Assyrie*, Paris 1890 (transl. by Jan Ludwik Popławski, Warszawa 1893).

novels about ancient Egypt written in the 19th century – *Pharaoh*. This masterpiece of literature was also mentioned in TMP (2: 1897, 12–13).³⁶

By the twentieth century, we find relatively few texts (or even digressions) in TMP relating to the title problem. The most interesting material is the account of a trip to Egypt by Zofia Wiśniewska;³⁷ *Wieś arabska. (Wspomnienia z Egiptu)* [The Arab Village. (Memories from Egypt)] (28: 1910, 5–6). The text is a collection of reflections from a few weeks' stay on the Nile (the author stayed mainly in Luxor), but we also find comments on ancient monuments (Alexandria, the Karnak temple – the avenue of sphinxes, the tombs of Qurnah, Assyut, Saqqara).

Other noteworthy positions are *Sprawozdanie literackie* [Literary Report] a book by Ignacy Radliński, *Prorocy hebrajscy wobec krytyki i dziejów* [Hebrew Prophets in the Face of Criticism and History], Warszawa 1904 (5: 1904, 51–52)³⁸ discussed by Helena Ceyringer, and a *post mortem* on Bolesław Prus (22: 1912, 3) where referring to the *Pharaoh*, it was stressed that: “supplementing the scientific guidance of Egyptology with spontaneous intuition, [Prus showed] a wide panorama of a dead culture.” The passages in the article about the history of libraries are also interesting. Nabonassar (Nabû-nāṣir, king of Babylon 747–734 BC.), according to Berossos' account (a Helleno-Babylonian writer and historian of 3rd century BC) in his *Babyloniaca*, “he collected the records of his predecessors and destroyed them, making sure that the history of the Chaldean kings began with him” (17: 1906, 195). The remaining material is in fact trifles, sometimes even curiosities such as a note about the possible dismantling of the pyramids in Giza (44: 1906, 522), mention of Egyptian style jewellery (35: 1908, 12), and digressions about the artificial teeth of Egyptian mummies (20: 1912, 17) or combs in Egypt and Assyria (29: 1912, 18).

Conclusion

A TMP repository search revealed 108 publications of varying genres and volumes that introduce reflections on the material or spiritual cultural heritage of the ancient

36 The novel by Aleksander Głowacki (pen name: Bolesław Prus, 1847–1912) was printed in episodes in the *Tygodnik Ilustrowany* [The Illustrated Weekly] from October 1895 and as a book edition in 1897; cf. C. Kasperek, “Prus' *Pharaoh*: The Creation of a Historical Novel”, *The Polish Review*, 39/1 (1994), pp. 45–50. Let me add that TMP reported in 1893 (12, 93) about lectures by Julian Ochorowicz (1850–1917), a psychologist, philosopher and inventor, titled *O tajemnicach kapłanów egipskich* [About the Secrets of Egyptian Priests]; the lectures had a significant influence on Prus before he wrote the *Pharaoh*. Ochorowicz published a book based on this series of lectures, titled *Wiedza tajemna w Egipcie* [The Secret Knowledge in Egypt] (1898).

37 Kaczmarek and Śliwa and other lexicons of Polish travelers do not note this author; in 1912 she submitted a brief account to TMP (27, 2–3) of her journey through India and Ceylon.

38 Radliński (1843–1920), was a classical philologist, religious scholar, and biblical scholar; he wrote, among other things, outlines of Egyptian, Babylonian-Assyrian, Canaanite epigraphy, Hebrew, and Persian literatures in his collected *Dzieje literatury powszechnej* [The History of World Literature] (1880).

Near East, either in their entirety or within a significant theme, be it related to scholarly research, information on researchers, or aspects of reception, including travel descriptions, publications (or reviews), and finally various texts (even curiosities) and literary texts. About 40 can be described as relating more closely to archaeological, historical, or philological research (the reading of ancient writings and the study of written accounts), research methods, the researchers themselves (profiles), and to the acquisition of ancient artefacts for museums with most in the form of brief notes, usually printed in a permanent column. The imprecise term “about” here is the result of an inability to indicate the demarcation between loose, individual, or scattered remarks in the texts necessitating 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. TMP published 45 travel accounts from the thus defined Near East, all of which referred to the antiquity of the visited areas.

Extensive statistical analyses and conclusions cannot be legitimate against a relatively small group of texts. The numerical distribution of press materials is essentially even, although there are annuals in which the search yields no result. It is impossible to speak of any regularity, fluctuations are noticeable, but it is usually impossible to relate them, for example, to the progress of research at the time or significance among archaeological discoveries. Most texts are very short, so small that, essentially random fluctuations in repartition do not allow for firm interpretations or conclusions. In no way can it be said that the title issue was favoured in TMP, especially when compared to similar publications relating to other areas of the world. Indeed, TMP also published historical, cultural, archaeological, and travel materials relating to the Far East (India, China, Japan, Korea), countries of classical antiquity (Greece, Rome), and even pre-Columbian America. It should also be emphasized that despite the popular nature of TMP, the intellectual-cognitive level of the printed texts did not differ from the average, contemporary “men’s magazines.” This was no doubt due to progressive female editors and the rising feminist and equality trends in the latter half of the nineteenth and early twentieth centuries.

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Abstract

The early Polish magazine for women, *Tygodnik Mód i Powieści* [Fashion and Novels Weekly], published from 1862–1915, devoted some space to the history of culture, issues of scientific progress, travels, and descriptions of foreign countries. This paper discusses texts referring to the matters of the ancient Near East as published in that journal. It includes a review and analysis of press materials examining various threads on this heritage such as notes, reviews, announcements, articles, digressive travel reports, fiction, etc. These are presented in the context of the specific kind of press and former understanding of 19th century women's intellectual needs. The research was categorized into decade-long sequences. The more important or characteristic publications are synthetically discussed. The conclusion presents statistical reflections, information on the distribution, and transformations of forms regarding the issues studied.

Keywords: *Tygodnik Mód i Powieści*, 19th and 20th-century Polish press, woman's press, Ancient Near East (reception), Egypt (reception).