



Sunoikisis Digital Cultural Heritage Fall 2019

DCH Session 3 decolonization of cultural heritage

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Decolonizing The Troubled Archive of Egyptian Papyri The Print and Digital Culture of Papyrology



The Troubled Archive.



Egyptian papyri.



Civilization/Culture



The Print and Digital Cultures.



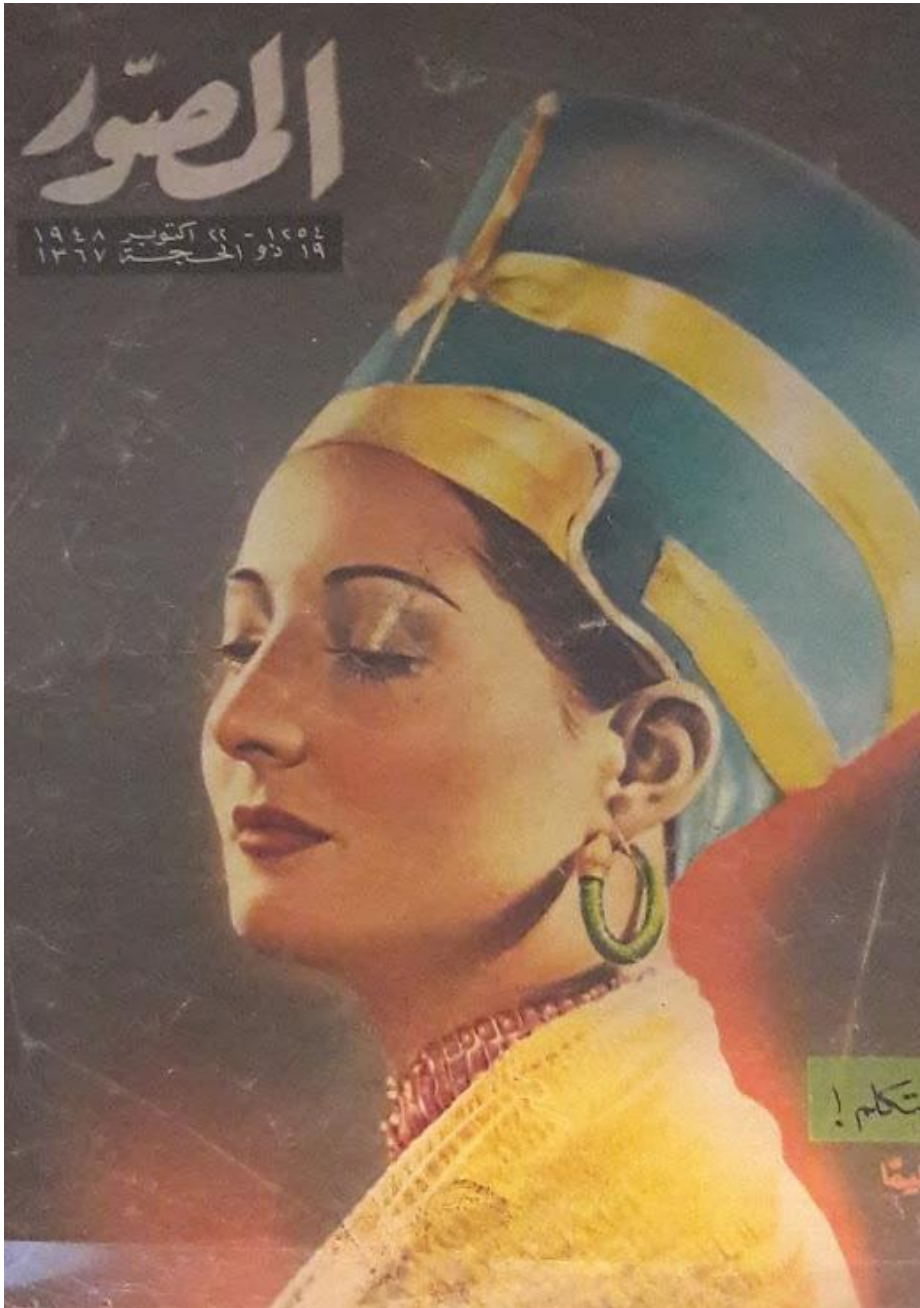
Global Knowledge/Globalization.



Power Contestations over Space, Time and Objects.



Content/Data/Metadata



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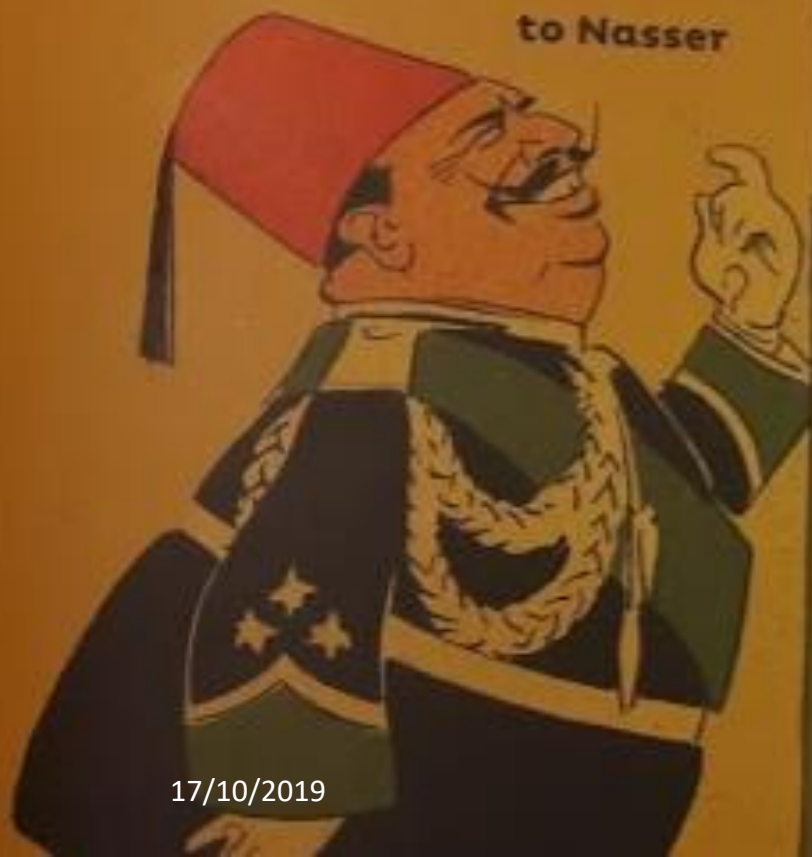


Adobe Photoshop 7.0



Contesting Antiquity in Egypt

Archaeologies, Museums
& the Struggle for Identities
from World War I
to Nasser



Donald
Malcolm
Reid

For my Grandchildren: Juliette, Malcolm, and Ben
and
For the Grandchildren of Egypt

- High Commissioner, 1916–1919.
- 83 Gershoni and Jankowski, *Egypt*, 100, quoting Salah al-Din Dhihni, *Misr bayna al-ibtilal wa-l-thawra*, 71–73.
- 84 Although the 1919 uprising did not win full independence or overturn the sociopolitical order, Egyptians call it a revolution (*thawra*). Similarly, the European risings of 1848 are called revolutions even though they largely failed.
- 85 Raymond T. Stock, “A Mummy Awakens: The Pharaonic Fiction of Naguib Mahfouz” (PhD diss., University of Pennsylvania, 2008), 13.
- 86 Gershoni and Jankowski, *Egypt*, 89–91, lists leading writers of this generation of territorial Egyptian nationalists: Ahmad Amin, Mahmud al-Aqqad, Abd al-Qadir Hamza, Muhammad Husayn Haykal, Taha Hussein, Ismail Mazhar, and Salama Musa—all born between 1880 and 1891. Their study also includes about fifty “secondary intellectuals,” mostly born between 1900 and 1910.
- Mukhtar, see Gershoni and Jankowski, *Commemorating the Nation*, 140, which draws mainly on Badr al-Din Abu Ghazi, *al-Maththal Mukhtar* (1964 and 1994 eds.). See also Arthur Goldschmidt Jr., *Biographical Dictionary of Modern Egypt* (Boulder, CO: Lynne Rienner, 2000), 138. On Christine Roussilon, ed., *Un impressioniste égyptien: Mohamed Naghi* (bilingual text with Arabic title *al-Fannan al-Misri*, Les Éditions du Seuil, 1994).

BENEDICT ANDERSON



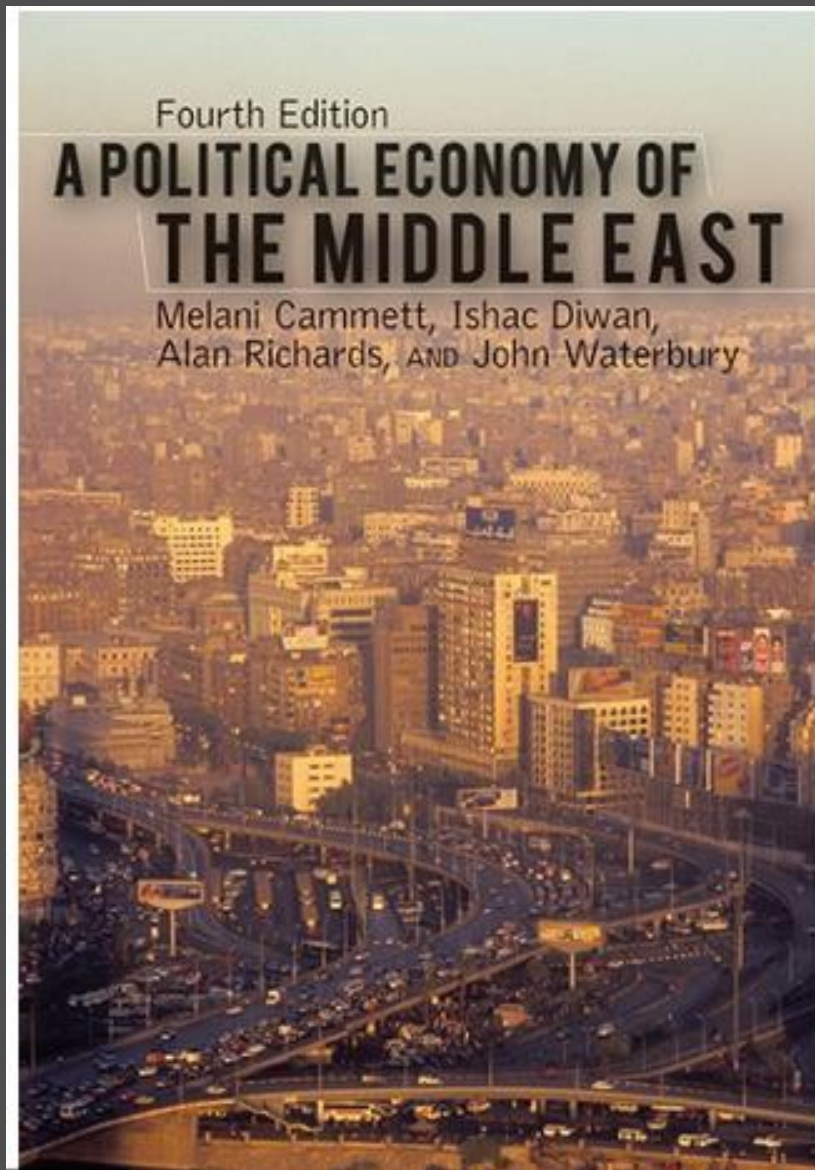
IMAGINED COMMUNITIES

*Reflections on the Origin and
Spread of Nationalism*

One can thus trace this lexicographic revolution as one might the ascending roar in an arsenal alight, as each small explosion ignites others till the final blaze turns night into day.

By the middle of the eighteenth century, the prodigious labour of German, French and English scholars had not only made available in handy printed form virtually the entire extant corpus of the Greek classics, along with the necessary philological and lexicographic apparatus, but in dozens of books were recreating a glittering, and fresh, pagan, ancient Hellenic civilization. In the last quarter of the century, this 'past' became increasingly accessible to a small number of young Greek-speaking Christian intellectuals, most of whom had studied or travelled outside the confines of the Ottoman Empire.¹² Exalted by the philhellenism at the centres of Western European civilization, they undertook the 'debarbarizing' of the modern Greeks, i.e., their transformation into beings worthy of Pericles and Socrates.¹³ Emblematic of this change in consciousness are the following words of one of these young men, Adamantios Koraes (who later became an ardent lexicographer!), in an address to a French audience in Paris in 1803:¹⁴

For the first time the nation surveys the hideous spectacle of its ignorance and trembles in measuring with the eye the distance separating it from its ancestors' glory. This painful discovery

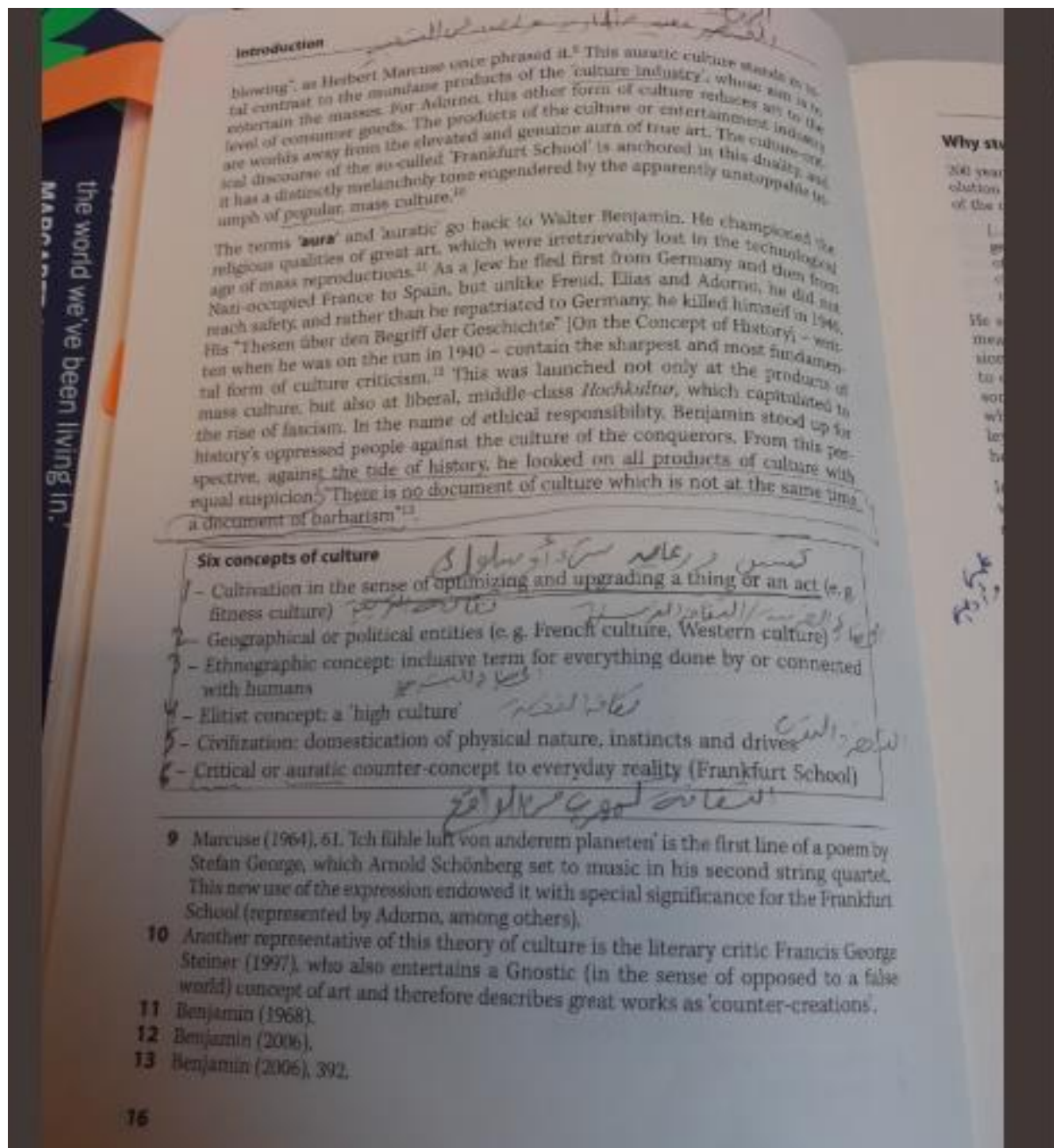
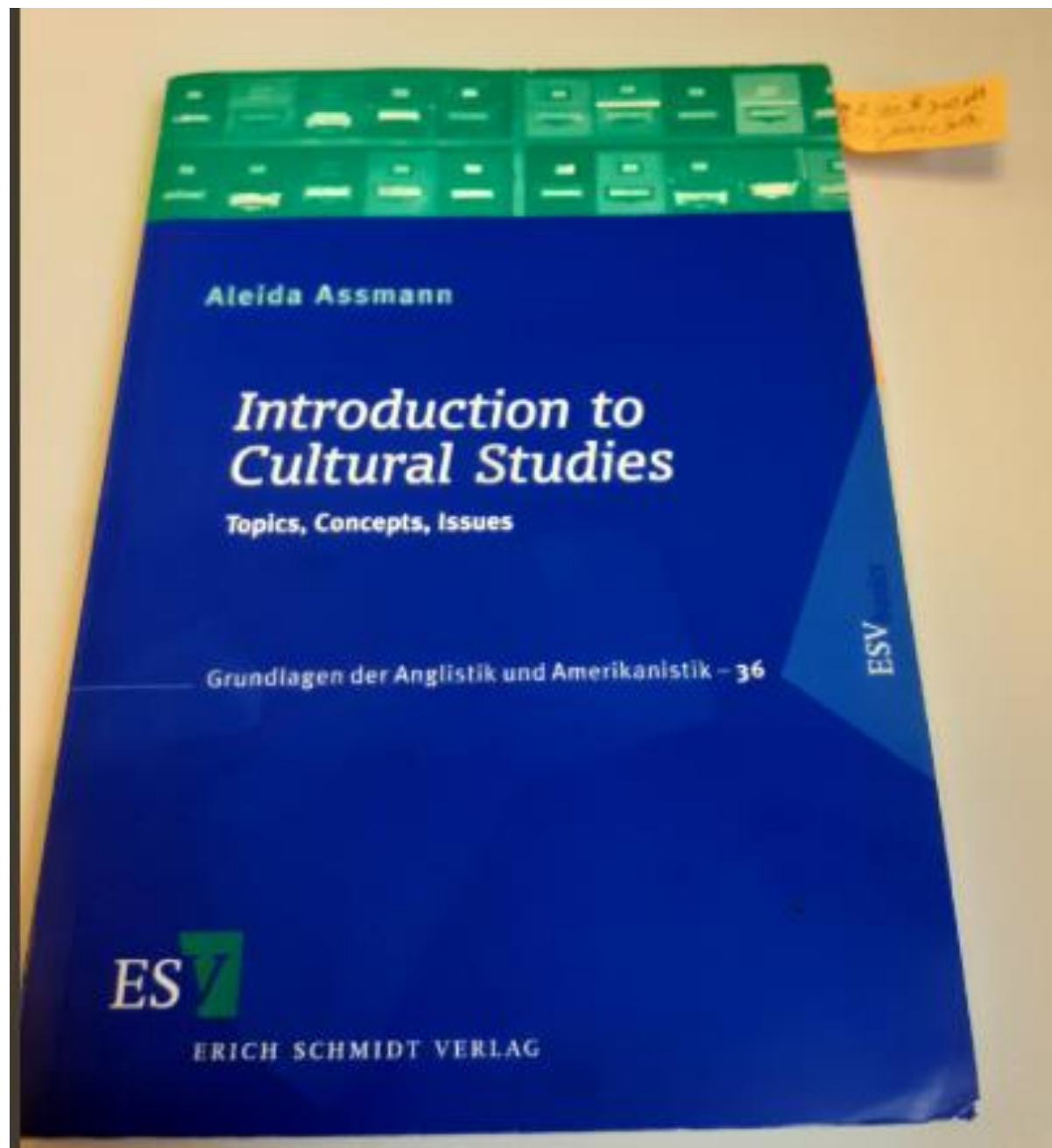


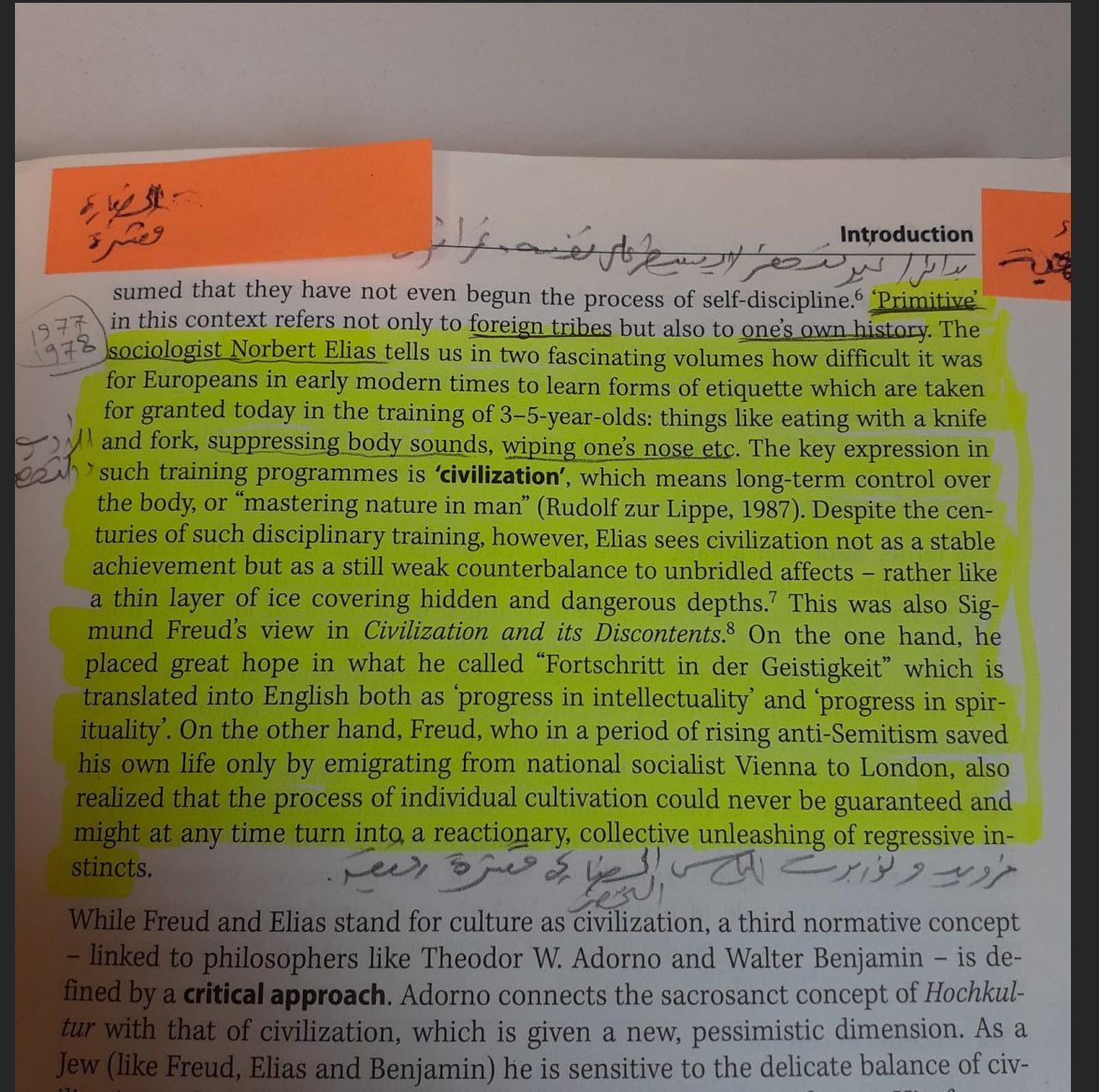
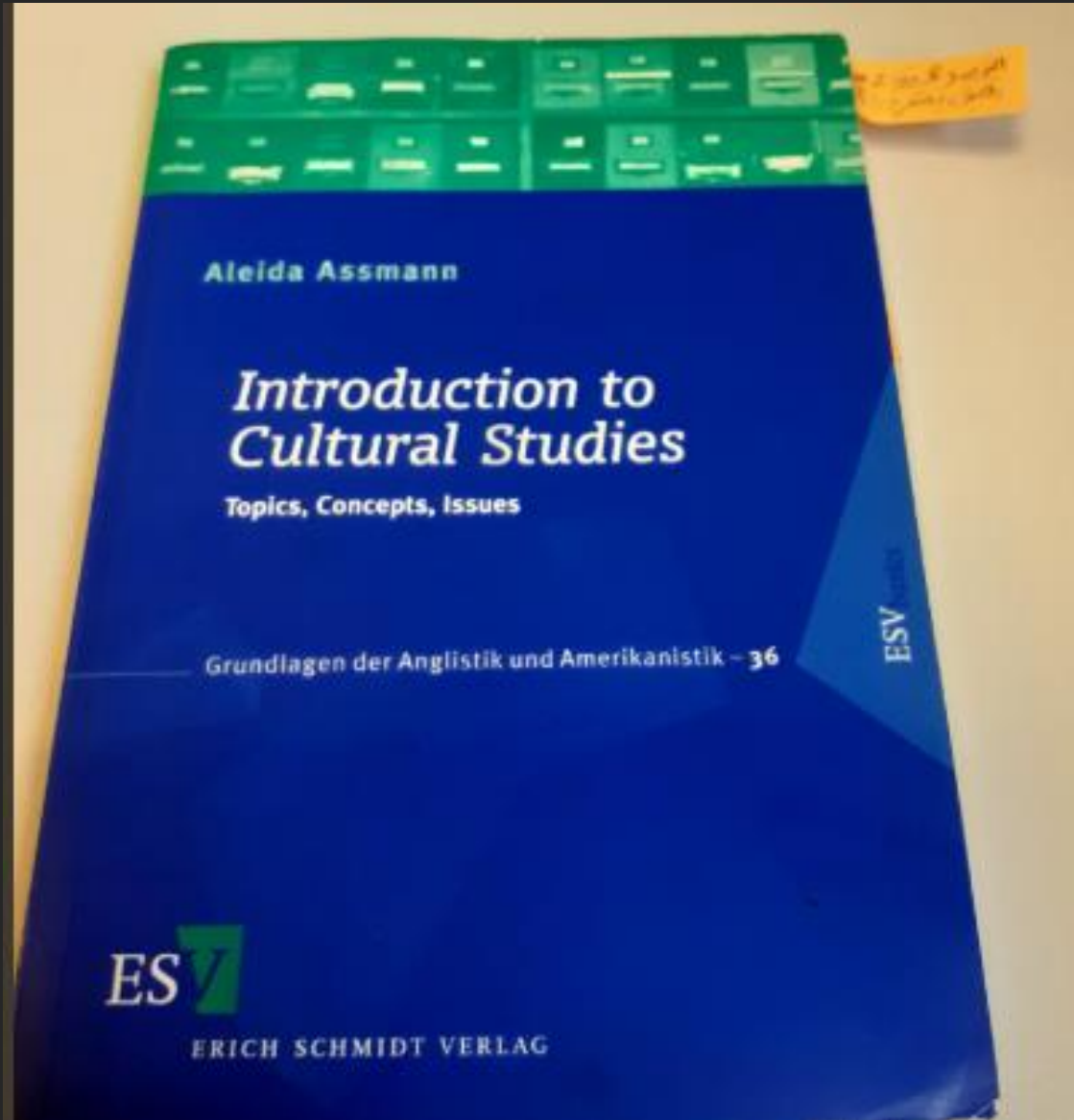
The Three Pillars of the Framework: The State, the Economy, and Society 11

institutions, which require capable state institutions to guarantee property rights, provide impartial regulations, and supply public services, implicitly rest on effective developmental states. انا قولنا كذا والله ١١

The way states are governed can be autocratic, competitive (as in democracies), or many shades in between. Most states in the Middle East have been of the autocratic type, with the partial exceptions of Israel, Turkey, and Lebanon, which score higher on democratic indices. Given that most countries of the world had become democratic after the "third wave of democratization" in the 1980s and 1990s, this has led to a belief that the Middle East is exceptional in this dimension, and much ink has been spilled by authors trying to identify the sources of the region's exceptionalism, whether in its culture, factor endowments, social structures, or history. There is also a large literature that focuses on the tools used by autocrats to stay in power, especially the roles of the repression of regime opponents and the co-optation of potential allies (Posusney and Angrist 2005; Schlumberger 2007). Exception
Egypt
=

Although there are heated debates on the role of the discovery and exploitation of natural resource endowments in the political and institutional development of the countries in the Middle East, it is undeniable that oil has exerted important influences on the growth of states and the persistence of autocracy. But the origins of capable state institutions also matter to the extent that state characteristics display persistence over time. The issue of origins is the subject of a thriving research agenda





What does a troubled archive mean?

- Egyptian papyri are the main study objects of the field called papyrology. The founding fathers of this discipline are Western scholars who, based in study centres in Europe, the UK and the USA, were able during the eighteenth, nineteenth and twentieth centuries to build a massive archive of Egyptian papyri to support their research and teaching with original artefacts. The dispersed collections of these papyri in these Western study centres is, at least to me as an Egyptian scholar of Greco-Roman Egypt, a troubled archive with a complex legacy of imperialism and colonialism

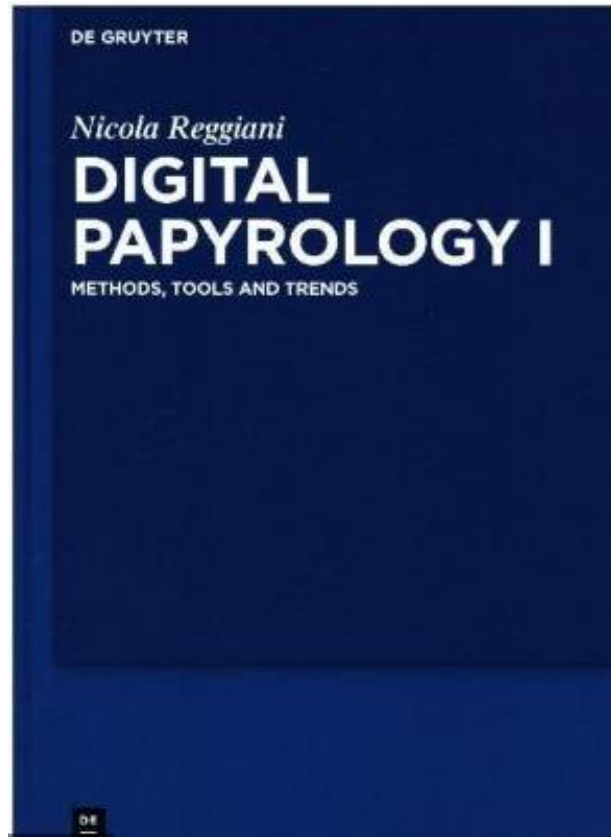
The Epistemological Dilemma

- The epistemological dilemma of papyrology is too clear to be ignored; while the body of knowledge of this discipline was, and to a larger degree still is, produced by Western individuals and institutions of higher education and culture, its archive is an Egyptian archive of historical documents. And while the European and Western individuals and institutions possessing these artefacts (i.e. archive), and producing an impressive body of knowledge about it, are struggling to preserve what they see as “a national heritage”, their societies are not convinced by their discourse about the past and are extremely critical of the injustices of imperialism, colonialism, nationalism and the contaminated body of knowledge produced in this and other Antiquity-related disciplines.

The way forward

- My ethical and scholarly position in this dilemma is clear. Without proper dialogue and conversation between Egyptian scholars, representing Egypt, and Western scholars, representing Europe and its American offshoot, there is no future for papyrology in the [twenty-first century](#) . All the geopolitical, societal and economical realities in the global North and South push me to believe firmly in this position.

ONE OF MY CENTRAL ARGUMENTS



6.5 Good and Bad Digital Practices: Overcoming Cultural Boundaries and Purchasing Papyri Online

The endless possibilities of digital communication can have positive outcomes on the spread of papyrological knowledge not only outside the purely academic world, but also outside traditional geopolitical barriers that have been consolidated in many decades of study tradition. Usama Gad has recently pinpointed the customary 'Eurocentrism' of Papyrology – a situation that, if on one hand may be explained with the overall historical tradition of classical studies, on the other hand is absolutely paradoxical, since almost all the texts underlying papyrological studies come from Egypt³⁹. Gad has well highlighted the fact that papyrological Eurocentrism mainly stems from the print culture; as a result, most people in Egypt don't believe that papyri are national history to them. The new digital possibilities of opening up data are thus a great opportunity for striving towards a breakthrough:

I wouldn't exaggerate if I told you that I would feel myself guilty if some day one of these students grow up and imitate what IS had done to the archaeological sites in Syria, because he doesn't appreciate it. Why he doesn't appreciate it? Simply because he doesn't understand what was there / what is this. And why again? because most of the sources are not accessible; either they are in reality (there in Egypt or elsewhere in the Arabic world) secured in magazines that in the near future, due to many reasons that [go] beyond this presentation, won't open even to scholars like you and me!, or it is presented online (virtually) with languages, which he doesn't understand, and filled up with pieces of information (data, metadata), which are irrelevant to him. This was the past and to somewhat the present, but do you want that this would be our shared future?⁴⁰

The proposal is to exploit the interconnection power of the new technologies – in terms of resource linking, metadata cataloguing, translating, etc. – to address new types of audience. Such new perspectives would not harm what has been built so far, yet would substantially widen the scope of Digital Papyrology in promising development prospects, and goes in the very same direction as projects like *Ancient Lives* (see above, § 6.2).

There are also less good ways of exploiting the communication potentials of digital technologies for papyri-related purposes. The selling of papyrus fragments via *eBay*, the famous online auction and shopping website, is the most noticeable one. The issue was brought to the attention of the colleagues by Robert Kraft (University of Pennsylvania), who presented a paper on the subject at the 25th International Congress of Papyrology (Ann Arbor, 2007)⁴¹. Kraft investigated thoroughly to trace the buyers and put together a sort of 'archive' of such *eBay*-sold papyri, in particular



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Instructions for use

Publications

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new Fachwörterbuch



The "multilingual online dictionary of the technical administrative language of Graeco-Roman-Byzantine Egypt" (in short: **new Fachwörterbuch (nFWB)**) replaces, updates and extends its known predecessor, Friedrich Preisigke's "Fachwörter des öffentlichen Verwaltungsdienstes Ägyptens: in den griechischen Papyrusurkunden der ptolemäisch-römischen Zeit" which was published more than 100 years ago, in 1915. It displays the lemmata with spelling variants and translations into the languages German, French, English, Italian, Spanish and Arabic. By using an extensive research function it is also possible to sort the lemmata by their subject groups, to perform a full text search and to arrange the search results by different criteria. The new Fachwörterbuch indicates the earliest and the latest record of a word's meaning and links to their full-texts at papyri.info; it also gives bibliographical references and offers further information concerning the word and its meaning(s).

Here you find information on the structure and use of the new Fachwörterbuch. Please note that the entries marked with a * are only the literal reproduction of the corresponding entry in Preisigke's "Fachwörterbuch". They have not been edited anew, yet. Likewise as for its appearance and functionality this page is still being developed. We would be glad to receive your critical and inspiring opinions and suggestions. Please write to fwb@lists.uni-leipzig.de.

The project is funded by the Sächsisches Staatsministerium für Wissenschaft und Kunst in corporation with the Sächsische

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βάιον, τό

*βαῖοφορία, ἡ

βαλανείου λογεία, ἡ

βαλανείου λόγος, ὁ

βαλανείου τέλεσμα...

βαλανείου τέλος, τό

βαλανείου τρίτη, ἡ

βαλανείου φόρος, ὁ

βαλανευτικόν, τό

βαλανικόν, τό

*βαρέω

*βασιλεία, ἡ

βασιλικά, τά

βασιλικόν, τό

βασιλικὸς πῆχυς, ὁ

βασιλικός, -ή, -όν

βασιλισταί, οἱ

βαφίων τέλος, τό

βέβαιος, -α, -ον

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ἀβροχία, ἡ

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▼ I. the fact that arable land is uninundated

German : Nicht-Bewässerung von Ackerland

French : le fait que la terre arable n'est pas irrigué

Italian : il fatto che il terreno coltivabile non è irrigato

Spanish : el hecho que la tierra de cultivo no está irrigado

Arabic: أرض شراقي

Subject : Agriculture, Legal relationships between private individuals, Lease, General administration,
Group : Official correspondence, Petitions to authorities, Taxation, Status and property declaration

Earliest **SB VI 9302, 3** (3. Jh. v. Chr.; Edfu)

☰ α

ἀβάκτης, ὁ
ἄβολος, -ον
ἀβρέβις, ὁ
ἀβροχία, ἡ
ἀβροχικός, -όν
ἄβροχος, -ον
ἄβωλος, -ον
ἀγγαρεία, ἡ
ἀγγαρευτής, ὁ
ἀγγαρεύω
ἀγγάριος, -α, -ον
ἀγγεῖον, τό
ἄγημα, τό
ἀγκάλη, ἡ
ἀγνεία, ἡ
ἀγνευτικός, -ή, -όν
ἀγνεύω
*ἀγορά, ἡ
ἀγοράζω
*ἀγοραῖος, -ον

Organa Papyrologica

NEUES FACH-WÖRTER-BUCH

new Fachwörterbuch | Papyrus-Portal | Papyrus collections | Herrscherkult

Home
Advanced search
Instructions for use
Publications
Staff

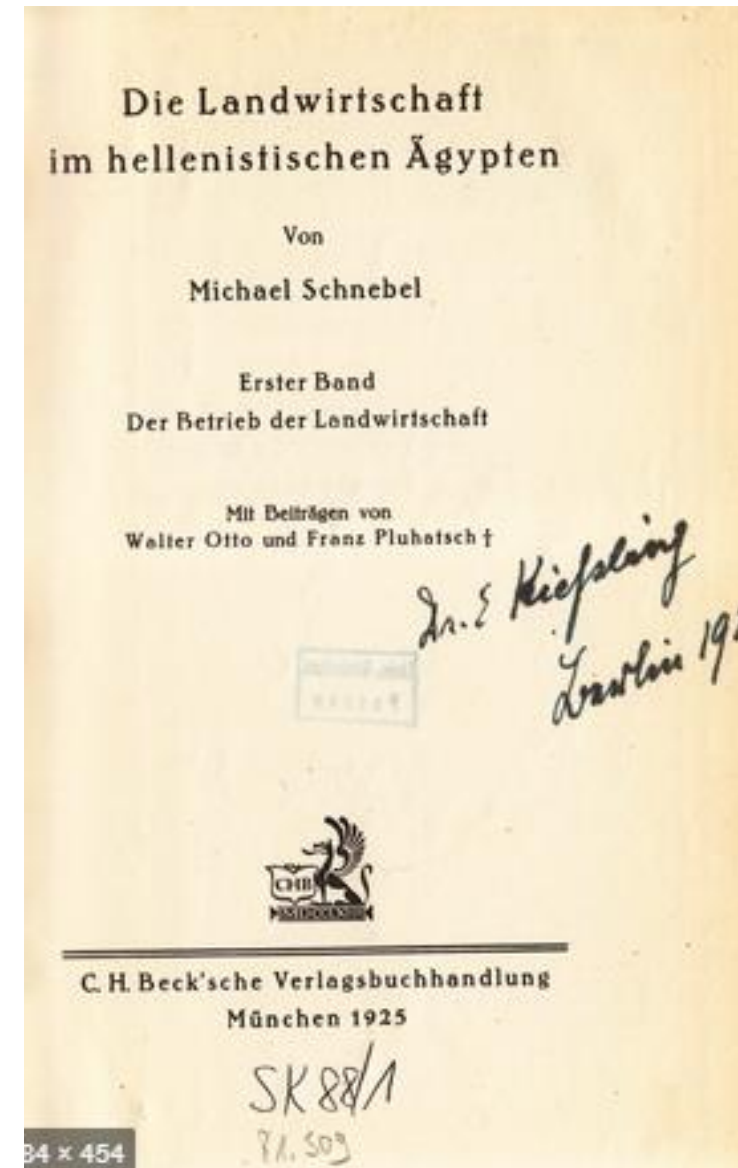
χέρσος, -ον [Export] [Print]

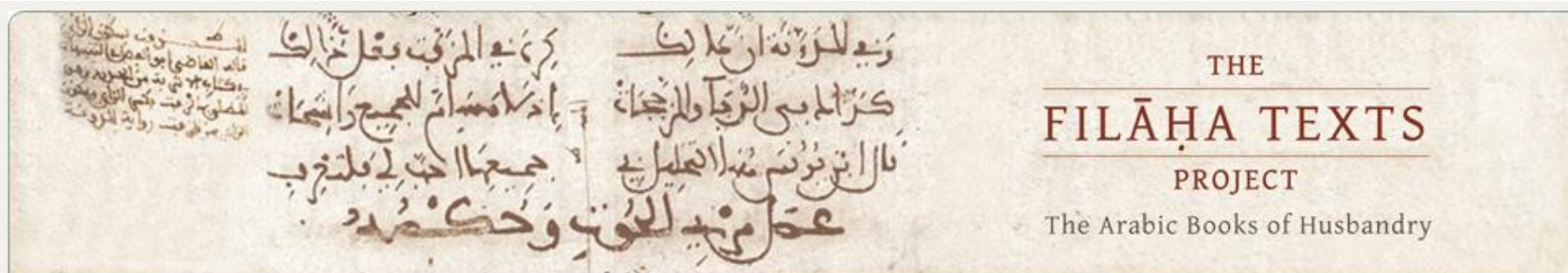
I. waste, dry, uninundated

German :	öde, trocken, unbewässert
French :	en friche, désert(e), sèche, non irrigué(e)
Italian :	brullo/a, secco/a, non irrigato/a
Spanish :	yermo/a, seco/a, no irrigado/a
Subject Group :	Legal relationships between private individuals, Sale, Lease, Cession, General administration, Official accounts, lists, registers, Taxation, Status and property declaration, Taxlists and taxregisters, Other
Earliest document:	P.Lond. VII 2043, 10 (ca. 257 v. Chr.; Philadelphia, Arsinoites)

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HOME	INTRODUCTION	AUTHORS & WORKS	TEXTS & TRANSLATIONS	ARTICLES & RESOURCES	COMMUNITY
------	--------------	-----------------	----------------------	----------------------	-----------

Biography
Synopsis
Published Editions & Translations
Manuscripts
Bibliography

Ibn Mammātī

Kitāb qawānīn al-dawāwīn

According to Al-Maqrīzī, Ibn Mammātī's full name was As'ad ibn Muhadhdhab ibn Zakarīya ibn Qudāma ibn Minā Sharaf al-Dīn Abū'l-Makārim ibn Sa'id ibn Abī'l-Malīḥ ibn Mammātī. He was born in Cairo around 1149 AD, descended from a Coptic family from Asyūt in Upper Egypt. A number of his ancestors had occupied key positions under the Fatimids of Egypt and when Shīrkūh seized control of the country, as vizier for the last Fatimid caliph, Ibn Mammātī's father adopted Islam (along with his sons) as a matter of expediency, thus retaining his post as joint secretary of the War Office and Treasury (Atiya, 1999a, n.p.). Inheriting his father's position, Ibn Mammātī was promoted to the secretaryship of all the Diwāns under both Saladin and his son Al 'Aziz. However, when his colleague and rival Ṣafī al-Dīn ibn Shukr was elevated to the vizierate, Ibn Mammātī fell from grace and had all his property confiscated. He was forced to flee to Aleppo, where he found refuge at the court of Zāhir (1193-1216), a son of Saladin. He remained there until his death in 1209 (Atiya, 1999b, n.p.).

Published Editions & Translations

[\[back to top\]](#)

- Ibn Mammātī (1882). *Kitāb Qawānīn al-Dawāwīn*. Cairo. Arabic edition.
- Ibn Mammātī, As'ad ibn al-Khaṭīr (1943). *Kitāb Qawānīn al-Dawāwīn*. Arabic edition by A.S. Atiya. Cairo: Royal Agricultural Society. Reprinted 1992, Atiya A.S - Sezgin F. (eds.), in *Islamic Geography* 43. Frankfurt am Main: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University.
- Pellat, C. (1986). *Cinq Calendriers Égyptiens. Textes Arabes et Études Islamiques* 26. Cairo: Institut Français d'Archéologie Orientale du Caire.
Contains Arabic text and French translation of two versions of Ibn Mammātī's almanac, one long and one short.
- Cooper, R.S. (1973). *Ibn Mammātī's rules for the ministries: translation with commentary of the Qawānīn al-Dawāwīn*, PhD Thesis, Berkeley, University of California.
An English translation of part of Ibn Mammātī's *Kitāb Qawānīn al-Dawāwīn*.

His most enduring work, of great agricultural interest, is his administrative history and survey of Egypt, the *Kitāb qawānīn al-dawāwīn* ('Statutes of the councils of state'). It was written under the sultan Al-'Azīz 'Uthmān (r. 1193-1198) as a guide for the *kuttāb* or administrative officials and is the result of a hundred and forty years of family experience in state administration. The work is divided into fifteen sections, covering four main themes:

- A detailed **gazetteer**, describing the regions and inhabited places of Egypt (e.g. villages, estates, canals, etc.).
- The government departments, rules of administration, and details of administrative duties, especially on matters concerning *iqṭā'*, revenue, taxation, agricultural products and so forth.
- A survey of agricultural lands, classifying them according to fertility, irrigation, products, seasons, horticulture, and so forth.
- A description of the agricultural year as regulated by the Coptic calendar.



Dr Valeria Vitale and Dr Gabriel Bodard explains the research behind the Cross-cultural After-Life of Classical Sites project, which aimed to extend our knowledge of the cultural complexity of many classical sites and widen the idea of the 'ancient world' beyond Greek and

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Labels, concepts and content

The main goal of the Cross-cultural After-Life of Classical Sites ([CALCS](#)) project was to enhance the *Pleiades Gazetteer* to include modern and historical names for classical places in the Arabic and Ottoman languages. We wanted to render a more accurate idea of the cultural complexity of many classical sites, as well as add modern Arabic and Turkish spellings for historical places everywhere in the world in order to facilitate inclusion and collaboration with Arabic and Turkish speaking research communities.

More important, this one-sided recording of historical names runs the risk of (inadvertently) perpetuating the myth of European monoculture. The idea that there is an uninterrupted and pure line – politically, geographically, linguistically, genetically – from the grandeur of antiquity to the enlightenment of modern Europe, to which no one but white, Christian, Indo-European speaking people contributed.

Decolonizing to me is not to replace the labels with new ones, but to decolonize the concepts and content behind these labels



Receptions of Classical Antiquity in Egypt and the Arab World

- Knowledge and power are two ingredients that are hardly missed in the dramatically shifting, and in many cases volatile, political milieu of the Middle East and North Africa. A good example is the case of 'Abd al-Raḥmān Badawī, the classical philosopher who fled from Jamāl 'Abd al-Nāṣir's Egypt in September 1967 to Libya where he witnessed Mu'ammar al-Qadhdhāfī's *coup d'etat* in September 1969



March 2011: The use and misuse of labels “cultural revolution”

- Badawī witnessed Mu‘ammar al-Qadhdhāfī’s declaration on 15 April 1973 of “a cultural revolution” during a public speech in Zuwwāra near Tunisia. Badawī describes the cultural revolution he witnessed as an attempt to get rid of all the imported theories that contradicted the September 1st Revolution along with abolishing all laws and liberating the people while militarizing them at the same time.