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Some Remarks on the 1920 Report of the Antiquities Committee about the Egyptian University

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Keywords

*Egyptian Antiquities
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1920*

Abstract

The Egyptian Ministers' Council approved the establishment of a Public University on February 27, 1917 and directed the Public Instructions Ministry to prepare and write a proposal on the new project. On March 20, 1917, a highly respected committee was formed for this purpose, and it produced two consecutive reports, the second of which included that of the Egyptian Antiquities Department (*Taqrir Lagnat Al-Adyat* = Report of the antiquities committee). This report laid the groundwork for incorporating archaeological and heritage studies into the curriculum. This study seeks to highlight the important role of the formed committee and its members in establishing the Egyptian Antiquities Department through detailing the content of their report. The prohibition of separating the study of hieroglyphs from Archaeology was the most important achievements of this report. The use of foreign languages in studying archaeology was of the report's important recommendations. Adding preparatory year before involving in studying Egyptology was suggested but never carried out.

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1. Introduction

The importance of tracking the first steps to establish an Antiquities Department in Egypt led to conduct the current study that seeks to achieve the following objectives:

1. Analyzing the content of the 1920 Report of the Antiquities Committee about the Egyptian University.
2. Identifying the reasons for selecting the members of the 1920 Antiquities Committee and highlighting their biographies.

In order to achieve the study objectives; a descriptive analytical methodology was employed to detail the committee's point of view and their suggested system for studying archaeology in Egypt. The committee's justification for these proposals was discussed. The committee's members were identified and reasons for their choice as the committee's members were analyzed. The 1920 report of the Antiquities Committee about the Egyptian University laid the foundation for the establishment of Egyptology education in the Egyptian University. Under Khedive Ismail, the study of ancient Egyptian history and archaeology in Egypt began in 1869 with the establishment of *Madrasat Allesan Al-Masry Alqadim* (School of the Ancient Egyptian Language). Unfortunately, in 1876 this important school was closed (Habib 1928, 438-43). Following the closure of the school, the *Madrasat Alathar Al-Tarekheia Al-Masria* (School of Egyptian Historical Antiquities) was established. It focused on the study of Egyptology in Egypt. Despite being officially opened in 1882; it was quickly closed in 1886.

Ahmed Kamal taught a module on Ancient Egypt at the New Egyptian University in 1908-1909. In 1910, he persuaded Ahmed Hishmat, Minister of Education, to add the Egyptology Department to the Higher Teachers' College (Reid 2002, 204), which was later closed in 1914. According to official documents, this department was closed "due to the small number of students interested in learning Egyptology" (منصور وآخرون (136:2010

In 1917, a committee was formed to suggest a plan for developing the systems and curricula for the proposed Egyptian University. On March 20, 1917, the Ministry of Public Instructions received the first preliminary report proposing the university system of work and the recruitment of staff, as well as their responsibilities and rights. From 22 January 1918 to 24 March 1920, the committee did not meet. The committee issued its second initial report on January 4, 1921, which included:

- The different features of the intermediary study and its exams;
- A discussion for the language of study in the University;
- Reports and proposals of the Faculties of Arts, Science, and Commerce.

A subcommittee of Egyptian, French and British members was formed for Archaeology department and was known as committee of antiquities *Lagnat Al-Adyat*, produced the studied report (figure 1). *Lagnat Al-Adyat* report (Appendix I) was part of the General Final Report for the University Committee. (figure 2)

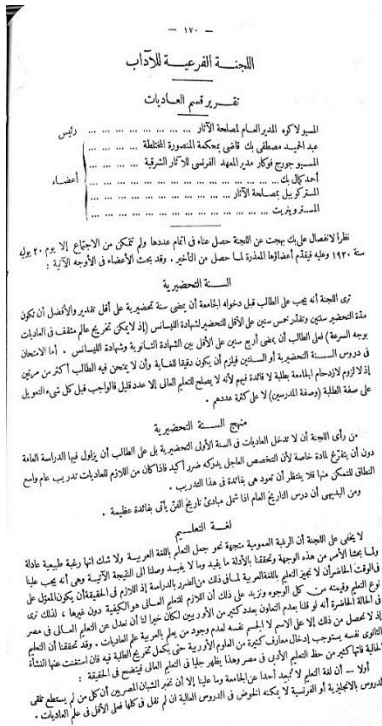


Figure 1: Report of the antiquities department, the sub-committee of art, Final Report of the University Committee, Public Instructions Ministry, Cairo, 1921. (file no.17855, Education Museum, Cairo)



Figure 2: The Final Report of the University Committee, Public Instructions Ministry, Cairo, 1921, (file no.17855, Education Museum, Cairo)

1.1. The Content of the Antiquities' Committee, the Sub-committee of Arts

The report can be roughly translated as follows:

The sub-committee of Arts

Report of the Antiquities Department

Members of the committee

- Monsieur Lacau, Director General of the Department of Antiquities, Chairman.
- Abdel Hamid Moustafa Bey, Judge at the Mansoura Mixed Court, member.
- Monsieur Georges Foucart, Director of the French Institute of Oriental Archeology, member.
- Ahmed Bey Kamal, member.
- Mr. Quibell, the Department of Antiquities, member.
- Mr. Wainwright, member.

Because Ali Bey Bahjat quitted the committee, the committee struggled to finish its report and was unable to meet until July 20, 1920, a delay for which the committee members apologize. The members discussed the following topics:

➤ **The Preparatory Year**

The committee believes that the student should spend at least one preparatory year before enrolling at university. The preparation period for bachelor degree should be at least five years for it is impossible to prepare an antiquity scholar quickly. Between the High School and the bachelor Degree, the student must spend at least four years. The exams of the one to two-year preparatory curricula must be accurate, and the student should not be tested more than twice, as there is no need for the university to be overcrowded with students who are ineligible for higher education, because only a few are qualified for higher education. Above all, what matters is the quality of the students and teachers, and not the numbers of graduates.

➤ **Curricula of the Preparatory Year**

The committee also believes that archaeology should not be included in the curricula of the preparatory year, where the student should pursue general studies rather than focus on a specific subject, because urgent specialization will cause irreparable harm. It goes without saying that studying general history, especially if it includes art history principles, is extremely beneficial.

➤ **The Language of Study**

The committee is well aware that the public want to provide education in Arabic, and there is no doubt that this is a natural and justifiable desire. However, when we examine the matter from this perspective and verified with evidence what is beneficial and what is not, we came to the conclusion that at the moment education in Arabic language may cause harm. What is more important for higher education is the methodology rather than anything else. So we think that in the current situation the non-cooperation with European scholars is not tenable for higher education for there are no specialists, who can teach archaeology in Arabic. It is clear that secondary education requires the introduction of a wide range of European scientific knowledge. If the current system of education does not include European sciences, the Egyptian students will lack much of the literary knowledge. In higher education, it is evident that:

First and foremost, the language of instruction does not deter anyone from joining the university. We only need to inform the young Egyptians that anyone who was unable to receive lessons in English or French will be barred from entering high school, if not all of them, at least the field of archaeology.

Second, the knowledge of languages is useful in both educating and mind training, because the formation of the mental faculty of youth in Europe is based on knowledge of Latin and Greek, the languages of science in the West. These languages evoke memory by directing the mind to think, as well as guiding it to the clarification that comes from the transfer of ideas from one tongue to another. Thus, we think that

English and French would have the same impact on the formation of the Egyptians' mental faculty.

Third, it is known that all teaching aids (books, dictionaries, and magazines) are now written in European languages, including German. Egyptian scholars must also seek the assistance of foreign language experts in order for knowledge to be transmitted to the people. The results of academic work as well as the investigations that take place in Egypt should be accepted to scholars in general and subject to scrutiny. This is a fundamental matter that does not surprise the Egyptians because Russia, Denmark, and Holland publish their books in French and German; Japan also has its publications in English. It is clear that the Egyptian scholars must explain the outcomes of their works to the majority of the Egyptian public in Arabic.

Fourth, if Egyptians are capable of delivering high school lessons in Arabic, there is no need to resort to Europeans. Yet we think that the appointment of foreigners at the present time is exceptional because it is necessary for higher education. Even though most professors can now teach in Arabic, they must also be fluent in English and French; otherwise, education will not be as high as we have stated. Higher degrees (i.e. diplomas) may not enhance the intellectual capabilities of students and thus the university's goal will not be achieved. We oppose the methodology followed by European professors to build high-level Arabic lessons for two reasons:

- A- Higher education would be impossible if students are unable to receive it in English or French.
- B- The difficulty in obtaining professors is greatly increased because most European specialists on whose knowledge we can rely refuse to teach in Arabic, forcing us to appoint others who are below them in rank and are unable to speak professionally due to their lack of expertise.

➤ **The Archaeology Department should be divided into two sections:**

A) Islamic Archaeology

B) Egyptian Archaeology

Upon graduation, each of these two sections would grant special certification.

(A) Islamic Archaeology

Every week, two professors deliver:

- (1) One-hour general study;
- (2) Two-hour private lectures.

The general study includes a summary of researches and their outcomes. Private lectures are only given to students registered at the university, and they include practical researches and studies conducted by the professor and his students, as well as frequent visits to museums, the laboratories, and the monuments.

Assuming that students showed a thorough interest in languages and history that allows them to make personal use of manuscripts or publications, one teacher would focus on architecture and art, while the other should focus on other fields such as furniture, clothing, weapons, manuscripts, etc... Students are required to study calligraphy and ancient writing as well as the tools used by archaeologists in the past. These two fields also require a review of museums, libraries, collections of photographs, drawings, and castings. Since Egypt is a cradle of Islamic study, it is necessary to establish a wide-ranging dialogue between all sources of Islamic civilization like Spain and India, and there must also be a comparison between the arts on which Islamic art was built and by which it was influenced.

(B) Egyptian Archaeology

This discipline is divided into two distinct branches: linguistics and archaeology. When it comes to archaeology, language and writing are inseparable and it is recommended that language and writing should not be transformed into the departments of Al-Asun (i.e. linguistics), as is the case in European universities.

Two professors, one for teaching languages and the other for archaeology, must deliver one-hour general study and two-hour private lectures every week.

Practical works necessitate museum visits, antiquities and laboratories observation, photography, cast, and all other requirements, whether they come from ancient or modern Egypt.

One teacher would be enough, in the beginning, for each department due to the difficulty in recruiting professors specialized in archaeology for the departments. The detailed syllabi would be written ... in the near future.

Two additional jobs, for the Department of Archeology, would be considered and added:

A scholar specialized in Coptic archaeology, particularly the Byzantine period;

Two scholars specialized in peoples' customs and traditions.

It is important to understand the Egyptian civilization in the era of the Pharaohs and in Islam, and that can only be done by studying the features of cultures and comparing them with others, particularly African civilization. As these two complementary studies (Coptic archaeology and Peoples' customs and traditions) are recent in Europe, the commencement of these studies can be postponed and thus no certification would be given.

➤ **Missions to Europe**

The committee believes that the Egyptian University programs must be supplemented by sending academic missions to Europe to visit universities, museums, libraries, etc... It is recommended to monitor Egyptian missions to Europe and document their activities.

Cairo 20 July 1920

Signatures¹

Pierre Lacau

Abdel Hamid Moustafa

George Foucart

Ahmed Kamal

1.2. The Biographies of the Committee's Members

The report of the antiquities committee in 1920 outlined the study of archaeology in Egyptian higher education. A mixed committee composed of two Egyptians, two French, and two British members wrote the report. The report was issued in July 1920, and only Lacau, Foucart, Kamal, and the judge Abdel Hamid Moustafa signed it. Probably because of the 1919 revolution, the British members, Wainwright and Quibell, did not sign the final report.

All members of the committee had prior Egyptology experience, either as museum staff or as teachers in Egyptology schools:

¹ As for the signature, one can easily notice the absence of the two British members, Mr. Quibell and Mr. Wainwright. This is probably due to the 1919 revolution, which made critical the participation of Britain in the Egyptian affairs.

Gerald Avery Wainwright (1879-1964)

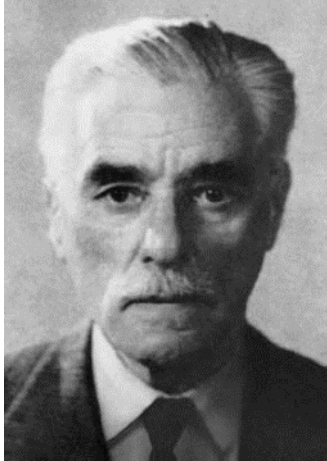


Figure 3: *Gerald Avery Wainwright, 1879-1964 (Bierbrier 2019, 478)*

Wainwright was a British Egyptologist and archaeologist who first visited Egypt in 1904 and asked to join Petrie's excavation team as an assistant during a meeting in 1907. In Cairo, he attended the Christ's Hospital School and the *Tawfiqiya* School (Bierbrier 2019,478). Between 1916 and 1921, he was the Antiquities Service's Chief Inspector of Middle Egypt. He retired to Bournemouth in 1926 (Graves and Kalnoky 2015, 70-71). In addition to his work in Egyptian schools and his familiarity with Egyptian students, Wainwright's prominence in archaeology and Egyptology facilitated his membership on the antiquities committee.

Ahmed Bey Kamal (1851-1923)



Figure 4: *Ahmed Bey Kamal, 1851-1923 (<https://shorouknet.sha.edu.eg/?p=18021>)*

Ahmed Bey Kamal was the first Egyptian-born archaeologist and Egyptologist (Bierbrier 2019, 246). He was probably chosen for the committee because he was a museum curator and Egyptology instructor. In 1881, he was assigned as a secretary and interpreter to the Antiquities Service. In the same year, he was appointed director and Egyptologist at *Madraset al-Athar al-Taarikhia al-Misrya*, which was annexed to the Egyptian Museum in Boulaq, Cairo (Saeed 2002). He was in favor of establishing an Egyptology Department at the Boulaq Museum. He was appointed as Director of the School of Egyptology, which was founded on his suggestion to the Egyptian government, shortly before his death (Bierbrier 2019,246). Probably he was appointed to the committee because he was an instructor at the School of Archaeology and the first Egyptian employee at the Boulaq Museum. He had the academic background and professional experience required for membership as a curator and excavator. Furthermore, he worked effectively for many years with Egyptian students at the School of Archaeology, where he was the last director.

James Edward Quibell (1867-1935)



Figure 5: *James Edward Quibell, 1867-1935* (<https://fitzmuseum.cam.ac.uk/objects-and-artworks/highlights/context/patrons-donors-collectors/james-quibell>)

Quibell was a British Egyptologist who worked alongside Flinders Petrie on numerous excavations. He discovered the first collection of pre-dynastic materials in Naqada and Ballas. He joined the Antiquities Service in 1899 and began work on the Cairo Catalogue. He was inspector-in-chief of the Antiquities in the *Delta* and Middle Egypt from 1899 to 1904, and of the Antiquities of Luxor from 1904-5. In 1905, he was appointed Chief Inspector of Saqqara. He was Curator of the Egyptian Museum from 1914 to 1923. In 1923, he was appointed Secretary-General of the Antiquities Department, and he retired as an administrator in 1925. Quibell most likely joined the committee as the British authorities' representative. Quibell possessed both practical experience and high academic qualifications as the principal curator of the Egyptian Museum in Cairo, the primary learning venue for prospective Egyptology and archaeology students (Bierbrier 2019, 382).

Georges Foucart (1865-1943)



Figure 6: *Georges Foucart, 1865-1943* (Bierbrier 2019, 196)

Between 1892 and 1894, Foucart was Inspector of Antiquities in Lower Egypt, where he visited nearly all antiquity sites. In 1897, he was appointed professor of Ancient History at the University of Bordeaux, and in 1903, he was appointed professor of Religious History at the University of Aix-en-Provence. From 1915 to 1928, he was the Director of the IFAO. He was apparently chosen as a member of the committee due to his academic experience and membership on the board of directors of the Egyptian University.

Maspero was appointed to the university board in 1908, when it initiated the establishment of the governmental university. Maspero was elected to the university board in 1912, and he received 37 votes, along with Prince Yusuf Kamal, Hussein Rushdy, Abdel Khaleq Tharwat, Dr. Mohamed Elwy, Ismail Sedky, Abdallah Wahby Pasha, Hassan Said Bey, and Morkos Hanna Bey. Maspero remained on the university board for another two years.

Maspero finally retired in the second half of 1914 and returned to France, but he remained an honorary member of the university board. In 1915, Foucart took over as director of the IFAO and was appointed to the university board in place of Maspero. When Maspero and Foucart resigned from the university board in 1921, the board

immediately nominated substitutes for them, and five members were chosen by lot. The university board changed in 1922, but this had no effect on Foucart (بدير 1950 ، 306 ، 296).

Abdel Hamid Moustafa

Abdel Hamid Moustafa was graduated from the English Department of the Law School in Cairo, (19 ، 2021، الجوادى) then promoted to be a judge at the Mansoura Mixed Court. He was one of the three judges ²who promoted positively Milner mission (22 ، 2021، الجوادى). Moustafa became later the Royal advisor. (30 ، 1999، أسامى، أبو النور،) Judges and lawyers were frequently appointed to university committees and the board of directors to ensure that the legal procedures of the articles in the reports and decisions were as precise and lawful as possible.

Pierre Lucien Lacau (1873-1963)

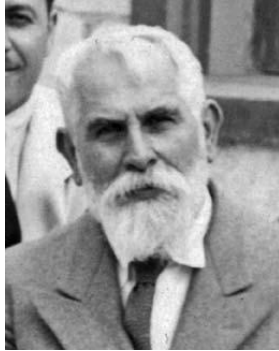


Figure 7 : *Pierre Lucien Lacau, 1873-1963 (Bierbrier 2019,261)*

Lacau arrived in Egypt in 1899 and joined the Institute Français, where he worked on the Cairo general catalogue. His first volume on ancient Egyptian coffins for the Cairo general catalogue was published in 1906. Lacau was appointed Director of the IFAO in 1912 and served in that capacity until 1914 (File no. 361/3/3491/43006). The following year, he was appointed to the Institute égyptien and appointed Director of the Antiquities Service (Bierbrier 2019, 261). Lacau was chosen for the antiquities committee because he was in charge of the administration of the Antiquities Service, where graduates from the department would work. This position allowed him to learn about and gain experience with the academic requirements of each student. He was also in charge of the IFAO, which was closely associated with Egyptology research. When the Minister of Public Instructions reviewed the antiquities department's syllabi in 1924, he assigned this task to Lacau.³ Lacau recommended in 1924 that the proposed department's study be conducted in foreign languages, particularly English, French, and German, in line with the 1921 report.

1.2.1. Discussion

The 1920 report included many important proposals some of them were considered and carried out in later years while others were not due to general aspects and reasons.

➤ The Preparatory Year

Because there was a critical need for improving the linguistic and intellectual abilities of the secondary school graduates, the committee members proposed the introduction of a preparatory year for those who want to join the Egyptology Department in the

² Abdel Hamid Badawy and Labib Attya were the partners of Moustafa, they supported Milner mission but the majority of the Egyptians refused to deal with the Milner mission which came to Egypt to investigate the reasons for 1919 Revolution. Most of the Egyptians decided to boycott the committee but judges Abdel Hamid Moustafa, Abdel Hamid Badawy and Labib Attya decided to support the Milner mission (22 ، 2021، الجوادى).

³ Lettre de 1924 au ministre de l'instruction publique (© Paris, Ephe, archives du Centre Wl. Golenischeff).

Egyptian university. It is well-known that neither the secondary school curricula nor the final exams would qualify the secondary school graduates to join higher education. (التقرير النهائي للجنة الجامعه، 1921، 6)

➤ The Language of Study

Determining the primary language of study and instruction in Egyptian university education was a critical issue that piqued the interest of Egyptian intellectuals, authorities, and the general public. Egypt was caught between the desire to teach foreign languages to Egyptian students and the need to ensure that the imposed syllabi were fully understood.

This issue was debated in parliament as early as 1907, when Mahmoud Pasha Suliman advocated that Arabic should be the primary language of instruction in schools. He justified his position by stating that understanding the lessons is more important than teaching them in a foreign language. The Minister of Education, Saad Pasha Zaghoul, postponed the implementation of Suliman's proposal and justified his decision as follows: He justified his opinion by saying that it is more important for students to understand the lessons than giving the lessons in foreign language. Saad Pasha Zaghoul, the Minister of Education, postponed the enforcement of Suliman's proposal and justified his decision as follows:

"As an Egyptian, I would prefer that all education in all schools be in Arabic. However, many obstacles prevent the study from being conducted in Arabic. For the sake of the people and in response to their desires, the government decided that English would be the primary language of instruction. This will improve communication between Egyptians and foreigners of various nationalities who live in Egypt and have many economic mixed interests. This education will also enable Egyptian students to benefit from European civilization and thus benefit their country, as well as enter the battlefield of the life of science and work alongside foreigners.... Ali Pasha Mubarak was eager to benefit the country, so he developed the foreign languages in government schools to be the language of study." (اسماعيل، 2011، 435-429)

According to Saad Zaghoul, *"one of the heads of the departments told me that he had 24 vacant jobs, and he could not find anyone among the holders of the primary certificate who could do one of them, and that he was forced to appoint foreigners and ask for consideration or search for a way to strengthen our students' foreign language skills. The truth is that if we believe that we can start education in Arabic right now, we will be doing more harm to our country and ourselves. It is not possible for those educated in this manner to work in customs, post offices, mixed courts, and government-affiliated departments, which require the presence of many employees who are well-versed in one of the foreign languages, nor to work in a bank, nor to participate in one of the companies that exist in our country, nor to be lawyers of mixed courts, translators, or any other profession."* (اسماعيل، 2011، 435-429)

Ahmed Kamal explained in the introduction of his book *"Al-Farayd Al-Bahya Fi Qawayd Al-Lugha Al-Hieroglyphya"* (rarities in the grammars of hieroglyphic language) the reason for using Arabic in teaching hieroglyphs: *"I liked to write Arabic books to explain hieroglyphs hopefully, make it easier for native learners to learn hieroglyphs"* (كمال، 1885، 3)

Two decades later, Ahmed Zaki said at the university's opening in 1908 that *"Since it was necessary for the teaching there to be in the Arabic language the university's administration relied on sending missionaries to European countries, so that if its members had completed their studies and investigated the sciences they had cut off from there, they returned and taught in one of the foreign languages"* (بدير، 1950، 77).

Similarly, King Fouad's 1911 report, concerning the university, states that "Since the lessons that were given at the university in the beginning consisted of lectures that had no connection between them, we saw that they should be collected in a system that connects each other, forming a section for learning literature and philosophy, comprising ten sciences, of which eight are obligatory, taught in Arabic, and two are optional, taught in foreign languages." (بدير 1950، 95).

According to the 1911 decree of the administrative scientific committee,⁴ students of the Egyptology School were permitted to study certain Arabic books in 1911:

"The Administrative Scientific Committee considered the changes to be made to school book lists for the 1911-1912 academic year and decided the following: First, the committee reviewed the memorandum submitted in this regard by the Supplies Department on June 11, 1911, and approved the report of the following books, written by Ahmed Bey Kamal, Secretary of the Egyptian Antiquities Authority, for students receiving ancient Egyptian language lessons, namely:

- 1- Arabic and French hieroglyphic dictionary on ancient Egyptian plants;
- 2- The Precious Decade⁵ (History of Ancient Egypt).
- 3- A book on the city of Heliopolis , hints of the ancient Egyptian religion and ancient astronomy.
- 4- Agronomy (Grammers) in hieroglyphs and Arabic (figure 8).

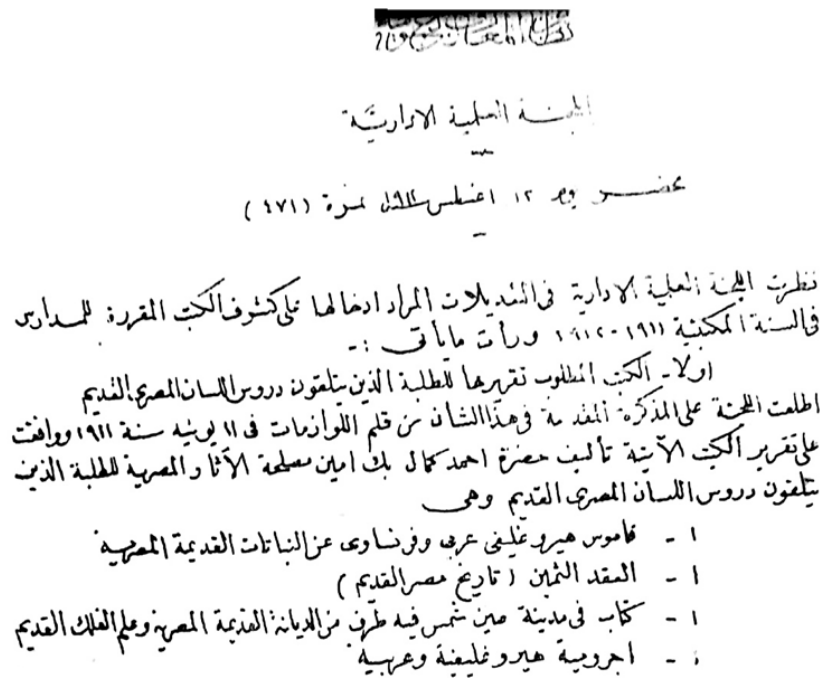


Figure 8: The 1911 Decree of the Administrative Scientific Committee (Ministry of Public Instructions) (report no. 25, Education Museum Cairo)

According to the 1920 report of the antiquities committee, the language of study and instruction in Egyptology schools was changed from Arabic to a foreign language. The report also emphasized the importance of foreign language education in archaeology, rather than Arabic. It also focused on the significant challenges that prospective students would face if Arabic was approved as a language of study. The committee members paved the way for archaeological studies to use English and French. They also paved the way for the addition of German as a language of

⁴ The committee was formed by the Public Instructions Ministry

⁵ العقد الثمين.

instruction in archaeology, as there were eminent and trustworthy writings in German that Egyptian students could consult. The governmental university did not succeed in making Arabic the primary language of study, as hoped by a segment of the Egyptian public. Nonetheless, it promised that efforts will be made in the future to make Arabic the primary language of study in universities, as long as this does not jeopardize the scientific movement or progress in Europe. Foreign language learning should not be excluded from Egyptian education (172-170، 1921، تقرير قسم العاديات).

The University lector, Ahmed Lotfy Al-Sayed, reported in 1928 that the university could not make Arabic the education language in the University, but they hope to enlarge gradually Arabic as the learning language in spite of his fear of losing communication with the European scientific movement when he reduces the use of English as learning language in the university. (المقتطف، 1928).

The public reaction for the University policy of imposing foreign language as a learning language was not only the call for more production of translated lectures and books related to the university syllabi, but also the call for foundation of translation department in the university. (ابو النجا، 1928).

➤ The Academic Missions

The budget of the first Egyptology school in Egypt included sum for sending 5 students to Prussia mainly to learn their language. Heinrich Brugsch (1827-1894) was decided to accompany the students, for nearly one year, to stay in one of the Prussian schools, with 300 Franc monthly for each student. The mission was not sent (Mohamed, 2021, 130) but Heinrich Brugsch accompanied two of his students, on medical leave, to Europe to widen their horizons. (Reid, 2002, 117)

Probably the Egyptian authorities used to see all the world come to Egypt to study Archaeology of different epochs: Ancient Egyptian, Greek and Islamic, so they felt no need for sending missions to learn Egyptology.

The 1920 report confirmed the significance of academic missions for Egyptian students. The justification for this significance is creating certain class of well-educated native Archaeologists who can replace, after their return, the foreign ones in both of the Antiquities Service administration and the Archaeology department in the University.

Members of a special ministerial consultative committee created the same advocacy four years later, namely on 30th July 1924, reporting to the ministers' Council that "in view of the importance of this branch (archaeology), the committee considers selecting members of its mission from those who have obtained a diploma of higher teachers from the literary department. Because the Ministry of Education has established a private school for archaeology, the committee believes that this mission should be assigned to the Ministry of Public Instructions, and when the newly established school system is completed, the members of the archaeology mission will be chosen from among its graduates" (figure 9).



Figure 9: The report of the ministerial consultative committee to the ministers' cabinet concerning The Academic Egyptian mission, Cairo, 1924. (report no.2214, Education Museum, Cairo)

Thanks to Tutankhamun excavation, Egyptian authorities began to carry out the report old advice of sending missions to learn Egyptology, the first winners with the academic missions were Sami Gabra, Selim Hassan, and Mahmoud Hamza. (Reid, 2015, p.110)

➤ **The Separation of Hieroglyphs from Archaeology Studies**

The separation of hieroglyphs and archaeology in university education was rejected in the 1920 antiquities committee report “They are linked together and inseparable and they must not turn into departments of Al-Asun (linguistics), which is an obvious thing that is happening in universities throughout Europe”.

With the discovery of the tomb of Tutankhamun, the daily press indicated highly enthusiastic public to study Egyptology especially Hieroglyphic, Ali Suliman Al-Ansary and AbdelKarim Al-Sokary requested adding Hieroglyphic syllabus at the Faculty of Arts and giving the student the choice to study Hieroglyphic instead of Semitic Literature studies or dividing the time between them. A call for studying hieroglyphs separately spread in Egypt as result of Tutankhamun excavation and the Egyptian public desire of being more near from their Ancient Egypt. (Al-Ahram 6/1/1923 -9/1/1923) A project of a special school for studying ancient languages including hieroglyphic was deleted thanks to the old advice of the Antiquities Committee Report “separating the study of hieroglyphic from archaeology is impossible matter”.

The public enthusiasm led the ministry to start the preparation of ancient languages school.

According to Taha Hussein “Ministry of Public Instructions responded to the public desire and planned to inaugurate school for Ancient Languages but political changes affected the ministry and imposed new perceptions, ideas and plans, so with the end of 1923 a return to the idea of the School of Archaeology where ancient Language and Archaeology would be studied, Islamic Archaeology was included as well”. Consulting high qualified technicians was praised by Taha Hussein (-146 ، 2002، على 153) and clear example can be seen in a letter from Pierre Lacau to the Ministry of Public Instructions concerning the future school of archaeology and how it should be. (Lacau, 1924.) Although Lacau’s proposal was not carried out in full, most of it was already applied (figure10).

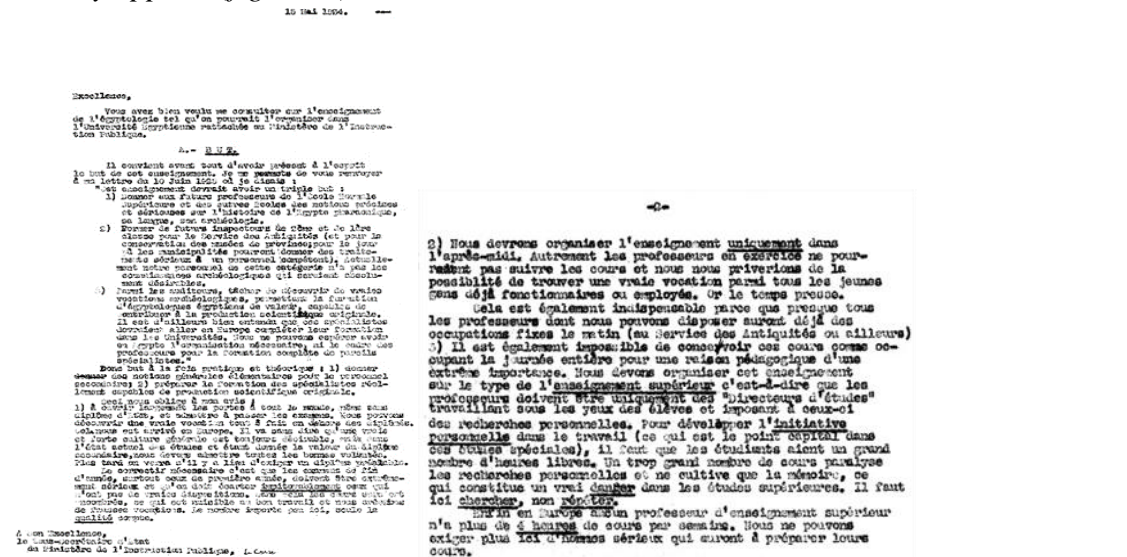


Fig .10 parts of Letter from Pierre Lacau, the Director General of the Antiquities Service to the Ministry of Public Instructions (©archives du Centre Wl. Golenischeff, Ephe, Paris)

Parts of Lacau's letter can be translated as follows:

15 May 1924

"Excellency

You have kindly consulted me on the teaching of Egyptology as it could be established in the Egyptian University, which is attached to the Ministry of Public Instructions.

First of all, it is necessary to bear in mind the purpose of this teaching. I would like to refer you to my letter of 10 June 1923 where I said

"The teaching of Egyptology should achieve a triple objective:

1) To provide the high school of Egyptology with teachers of Egyptology, where they can teach the history, language, and archaeology of Pharaonic Egypt.

2) To train the prospect 2nd and 1st class inspectors for the Antiquities Service (and for the curators of provincial museums.... At present our staff in this field lacks the required archaeological knowledge.

3) To discover native archaeologists, allowing the training of Egyptian Egyptologists, who will be capable of contributing to the original scientific production.

Part 2

Thus, the aim is both practical and theoretical:

1) To give basic general knowledge and training for the Antiquities Service staff....

2) To prepare native specialists really capable of original scientific production.

This obliges us, in my opinion:

1) To open the doors widely to everyone, even without a state diploma, and admit them to take the exams. We can discover real talented learners outside of the graduates. This has happened to us in Europe. It goes without saying that a real and strong general culture is always desirable, but in the present state of studies and given the value of the secondary diploma, we must admit all the good learners, later on we will see if it is necessary to require a preliminary diploma.....

....The Final examinations must be extremely serious and those who do not have a real aptitude must be rejected.....

.... Numbers are not important here, only quality is the important thing.

3) It is advisable to hold lessons only in the afternoon, otherwise the teachers in exercise would not be able to follow the courses and we would deprive ourselves of the possibility of finding true learners among all the young people already in service or employed

4)The students must have a large number of free hours. Too many lessons paralyze personal research and only cultivate memory, which is a real danger in higher education. This is where research is needed, not repetition....."

The letter of Lacau emphasized most of the main thoughts of the 1920 Antiquities Committee report, but Lacau used calmer expressions concerning the prohibitions of using Arabic language for learning or separating hieroglyphs from archaeology. Lacau confirmed and promoted the importance of opening Egyptology education for the public, hopefully talented learners would be acquired from this group. "*Egyptology For the Public*" seems to be impact of Tutankhamun excavation works that were accomplished without considerable Egyptian contribution.

Conclusion

The 1920 antiquities committee report was an attempt on reform. The preparation of the Antiquities Committee final report began in 1917 and was published in 1921.

The Antiquities' Committee took about three years to issue its report of developing Archaeological studies in the Egyptian University. The announced reason for this long time is the difficulty of holding meetings for the committee members. The committee preferred the enrolment of few numbers of students of good quality who would genuinely like to pursue archaeology. The committee believed in the permanent importance of enabling students to learn and write their researches in foreign languages. This was justified by the fact that many other countries chose to publish their scientific production in non-native languages. For studying Archaeology in Egypt, the committee preferred French, English, and German as they are the most prominent languages in this field, so the students should be aware of these foreign languages to achieve progress. However, the committee believed that one day foreign lecturers would be replaced by native ones in the university. Yet there is no chance to dismiss the use of foreign languages in archeology study in Egypt. For the Committee, the main reason for sending missions abroad is to prepare and make the native instructors as qualified as the foreign instructors in the field of archaeology who are employed in the university. Upon their return to Egypt, these instructors would teach in Arabic but in qualified level as high as the foreign instructors.

The main goal of the 1920 Antiquities Committee Report was to improve Egyptology education in Egypt. Being a part of a full report planned to be issued many years before 1920 did not give the opportunity to state that the 1920 report was an impact of 1919 revolution. The advanced level of the Antiquities Committee report- even before the excavation of Tutankhamun's tomb- indicates the fact that Egypt realized the importance of improving Egyptology education in Egypt for educational reasons rather than political or economic issues. The committee members who wrote this report were chosen because they were the representatives of different official authorities and due to their high academic proficiency. Ahmed Kamal and Ali Bahgat represented the Egyptian authority, Wainwright and Quibell represented the British authority, Lacau and Foucart represented the French authority. The date of issuing the report (less than one year far from 1919 Revolution) probably obliged the British representatives to be absent although they shared in preparing the report. The importance of this report rises from the fact that it was an early basic map for Egyptology education in the Egyptian University. However, the map was not followed in full but gradually the Egyptian authorities worked hard to follow it.

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اللجنة الفرعية للآداب

تقرير قسم العاديات

المسيو لاكمه المدير العام لمصلحة الآثار رئيس
عبد الحميد مصطفى بك قاضي بمحكمة المنصورة المختلطة
المسيو جورج فوكار مدير المعهد الفرنسي للآثار الشرقية
أحمد كمال بك أعضاء
المستركويل بمصاححة الآثار
المستروينريت

نظرا لانفصال على بك بهجت عن اللجنة حصل عناء في اتمام عددها ولم تتمكن من الاجتماع إلا يوم ٢٠ يولييه سنة ١٩٢٠ وعليه فيقدم أعضاؤها المعذرة لما حصل من التأخير . وقد بحث الأعضاء في الأوجه الآتية :

السنة التحضيرية

ترى اللجنة أنه يجب على الطالب قبل دخوله الجامعة أن يمضي سنة تحضيرية على أقل تقدير والأفضل أن تكون مدة التحضير سنتين وتقدر خمس سنين على الأقل للتحضير لشهادة الليسانس (إذ لا يمكن تخريج عالم مثقف في العاديات بوجه السرعة) فعلى الطالب أن يمضي أربع سنين على الأقل بين الشهادة الثانوية وشهادة الليسانس . أما الامتحان في دروس السنة التحضيرية أو السنتين فيلزم أن يكون دقيقا للغاية وأن لا يمتحن فيه الطالب أكثر من مرتين إذ لا لزوم لاردحام الجامعة بطلبة لا فائدة فيهم لأنه لا يصلح للتعليم العالي إلا عدد قليل فالواجب قبل كل شيء التحويل على صفة الطلبة (وصفة المدرسين) لا على كثرة عددهم .

منهج السنة التحضيرية

من رأى اللجنة أن لا تدخل العاديات في السنة الأولى التحضيرية بل على الطالب أن يزاوِل فيها الدراسة العامة دون أن يتفرغ لمادة خاصة لأن التخصص العاجل يدركه ضرر أكيد فإذا كان من اللازم للعاديات تدريب عام واسع النطاق للتمكن منها فلا ينتظر أن تعود هي بفائدة في هذا التدريب .
ومن البديهي أن درس التاريخ العام اذا شمل مبادئ تاريخ الفن يأتي بفائدة عظيمة .

لغة التعليم

لا ينبغي على اللجنة أن الرغبة العمومية متجهة نحو جعل التعلم باللغة العربية ولا شك انها رغبة طبيعية عادلة ولما يحثنا الأمر من هذه الوجهة وتحققنا بالأدلة ما يفيد وما لا يفيد وصلنا الى النتيجة الآتية وهي أنه يجب علينا في الوقت الحاضر أن لا نجيز التعليم باللغة العربية لما في ذلك من الضرر بالدراسة إذ اللازم في الحقيقة أن يكون الموعول على نوع التعليم وقيمته من كل الوجوه ويزيد على ذلك أن اللازم للتعليم العالي هو الكيفية دون غيرها ، لذلك نرى في الحالة الحاضرة أنه لو قلنا بعدم التعاون بعدد كبير من الأوربيين لكان خيرا لنا أن نعدل عن التعليم العالي في مصر إذ لا نحصل من ذلك إلا على الاسم لا الجسم نفسه لعدم وجود من يعلم العربية علم العاديات . وقد تحققنا أن التعليم الثانوي نفسه يستوجب إدخال معارف كثيرة من العلوم الأوربية حتى يكمل تخريج الطلبة فيه فان استغنت عنها النشأة الحالية فاتها كثير من حظ التعليم الأدبي في مصر وهذا يظهر جليا في التعليم العالي فيتضح في الحقيقة :
أولا - أن لغة التعليم لا تبعد أحدا عن الجامعة وما علينا إلا أن نخبر الشبان المصريين أن كل من لم يستطع تلقى الدروس بالانجليزية أو الفرنسية لا يمكنه الخوض في الدروس العالية ان لم تقل في كلها فعلى الأقل في علم العاديات .

ثانياً - تفيد هذه المعرفة الهامة للغات في تنقيف العتول من جهة وتميزها من أخرى وذلك أن تكوين الملكة العقلية (عند الشبية) في أوروبا مبني على معرفة اللاتيني واليوناني لأنهما لغتا العلم في الغرب فهما يستحضران الذاكرة كما أنهما يوجهان العقل للراحة والنوسعة ويرشدها إلى الايضاح الذي يستنتج من نقل الأفكار من لسان إلى آخر حتى استوجب الحال ذلك وعليه نرى أنه يكون للغة الانجليزية والفرنسية نفس هذا المظهر (أي التأثير) في تكوين هذه الملكة عند المصريين .

ثالثاً - من المعلوم أن وسائل التعليم (من كتب وقواميس ومجلات) كلها مؤلفة الآن باللغات الأوروبية ولا يفوتنا ذكر اللسان الألماني إذ يبنى على معرفته أهمية في العمل لازمة لكثير من وجوه العلم ويجب أيضاً على العلماء من المصريين أن يستعينوا باللغات الأجنبية حتى يمكنهم أن ينقلوا إلى أهل العلم نتائج أعمالهم إذ ينبغي أن المباحث التي تجري في مصر تكون مقبولة عند العلماء عموماً وأن تعرض للتقريب وهذا أمر جوهري لا يستغرب له المصريون لأنه جار في روسيا فهي تطبع مؤلفاتها بالفرنسية والألمانية ودانمارك ودولندا بالفرنسية والألمانية أيضاً واليابان بالانجليزية فالحالة أذاً واضحة جلية . وعلى العالمين من المصريين أن يبينوا بالعربية لمعظم الجمهور المصري نتائج أعمالهم العمومية التي يظهرونها في مصر أو في أوروبا .

رابعاً - عندما يتوفر لأحد المصريين أن يعطى لمواطنيه بالعربية دروساً عالية بالمعنى الصحيح فلا لزوم وقتئذ للالتجاء إلى أوروبي ، لذلك نرى أن تعيين الأجنبي في الوقت الحاضر يعد استثناءً لأنه يلزم أولاً للتعليم العالي أن يكون المعلم حضره وتلقاه واستعد له استعداداً خاصاً جديراً بمهنة المعلم فيلزم التدقيق في هذا الأمر حتى لو كان معظم الأساتذة يستطيعون التدريس الآن بالعربية فإن الطلبة والأساتذة أيضاً يلزمهم معرفة الانجليزية والفرنسية معرفة تامة وإلا فلا يكون التعليم عالياً كما ذكرنا . فالشهادات العالية (أى الدبلومات) لا ينتظر منها أتمام تنقيفهم ولا نثر ما ينتفع به من العلم وعليه فيضج القصد الذي أسست الجامعة من أجله . أما الطريقة التي يبنى عليها إعطاء الدروس العالية بالعربية بواسطة أساتذة أوروبيين فنستعجبنا لأمرين :

أولاً - أن تكلف الأساتذة مجهوداً ثانياً لا يجدي نفعاً في حقيقة الأمر لأننا نعد التعليم العالي مستحيلاً متى كان الطالب لا يستطيع تلقيه بالانجليزية أو الفرنسية .

ثانياً - ان هذا يزيد المصاعب كثيراً في الحصول على أساتذة لأن أكثر الاختصاصيين من الأوروبيين الذين يقول على معارفهم يرفضون التدريس (بالعربية) ولذلك نضطر إلى تعيين غيرهم من هم دونهم في الدرجة وهؤلاء لا يستطيعون اجادة الالقاء لحداثة عهدهم .

رابعاً - منهج الدراسة - ينقسم علم العاديات إلى قسمين ممتازين :

(أ) علم العاديات الاسلامية .

(ب) علم العاديات الفرعونية .

وتعطى شهادة خاصة لكل علم من هذين العلمين .

(أ) علم العاديات الاسلامية

اثنتان من الأساتذة يعطى كل منهما في الأسبوع :

(١) ساعة للدرس العام .

(٢) ساعتين لمحاضرات خاصة .

فالدرس العام يشمل ملخص المباحث وما يترتب عليها من النتائج . والمحاضرات الخاصة لا تعطى إلا للطلبة المقيدة أسماءهم (في الجامعة) وهي تشمل الأعمال العملية والمباحث الأصلية التي يزاولها الأستاذ وتلاميذه والتردد كثيراً على المتاحف والمعامل والآثار .

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وعلى فرض أن التلاميذ أحرزوا استعدادا هاما جدا في اللغات والتاريخ يسمح لهم بالاستفادة الشخصية من موارد المخطوطات أو المطبوعات فيقوم أحد المدرسين بدرس فن العمارة والزخرف والآخ بالفنون الصغيرة (كالأثاث والملابس والأسلحة والمخطوطات الخ) وعليه أن يدقق في الخط والكتابة القديمة (أى فن الخط) وآلات العمل التي كان يستعملها عالم العاديات قديما ويلزم لهذين المدرسين (مع مراجعة المتاحف ودور الكتب الموجودة) ملحق لاغنى عنه وهو مجموعة هامة من فوتوغرافيات ورسم وصب (وهذا يتوقف على إيجاد المحل وإيجاد ميزانية كافية) ولهذا يلزم إيجاد مقابلة متسمة النطاق بين جميع أنواع التمدن الاسلامى (لاسبانيا والهند) لأن مصر تعتبر مهذا للدراسة ولا بد أيضا من المقابلة بين الفنون التي بنى عليها تأسيس الفن الاسلامى وأثرت في توسيعه .

(ب) علم العاديات الفرعونية

لهذا العلم قسمان بديهان : (١) علم اللغات ؛ (٢) علم العاديات نفسه .
فاللسان والكتابة (المرتبطان معا) لا ينفصلان من حيث موضوعنا هذا عن علم العاديات ولا يتحولان إلى أقسام الألسن وهو أمر جلي جار على هذا النمط في جامعات أوروبا قاطبة .
أستاذان : أستاذ للغات وأستاذ للعاديات نفسها وعلى كل منهما في الأسبوع ساعة واحدة للدرس العام وساعتان للمحاضرات الخاصة .

والأشغال العملية تحتاج كثيرا إلى زيارة المتاحف ومشاهدة الآثار والمعامل وإلى التصوير بالفوتوغرافية والصب وجميع الأشياء اللازمة لمقابلتها سواء كانت تلك الأشياء صادرة من مصر قديما أو حديثا .
ولصعوبة الحصول على أستاذة لهذين القسمين المختصين بعلم العاديات نكتفى بمدرس واحد لكل قسم . أما منهج الدراسة المفصل فسندونه في هذا الشأن وسيكون لنا في المستقبل وجه للبحث في إيجاد وظيفتين مكملتين لقسم علم العاديات :

- ١ وظيفة لعلم العاديات القبطية وله علاقة بالمعهد البيزانطيني .
- ٢ وظيفة لعالم بأنواع الشعوب .

والشئ المفيد جدًا هو توضيح الحضارة المصرية في عهد الفراعنة وفي الإسلام وذلك لا يكون إلا بدرس أنواع التمدن الأصلي ومقابلتها بغيرها وخصوصا بالتمدن الأفريقي وبما أن هذين المدرسين المتضمنين هما حديثا العهد في أوروبا فيمكن أرجاؤهما الآن ولن يكون لهما شهادة عليا .

خامسا - البعثات إلى أوروبا

ترى اللجنة أن الدروس الخاصة التي تعطيها جامعة مصر لابد من استكمالها بالبعثات العديدة إلى أوروبا (وذلك لزيارة الجامعات والمتاحف ودور الكتب الخ) ويلاحظ أن تكون تلك البعثات تحت المراقبة وأن تكون أعمالها محققة مضبوطة .

القاهرة في ٢٠ يولي سنة ١٩٢٠

الامضاءات : بول لاكو

عبد الحميد مصطفى

چوتج فوكار

أحمد كمال