This chapter presents a selection of photographs in chronological order following the route taken by the Prince of Wales and his entourage. Unless stated otherwise, all the photographs are by Bedford and full details of them can be found in Appendix 1, “Catalogue of Francis Bedford’s Photographs from the 1862 Tour”
Habib Bey was ‘a young gentleman who the Viceroy has appointed to attend on us; he is a nice fellow & speaks English’.

Prince of Wales’s Journal, 5 March 1862
Mosque of Sultan Tayfun [Mosque-Madrasa of Emir Sarghatmish, Cairo], 25 March 1862. RCIN 2700907
The royal party reached Cairo again on 23 March. They had briefly stopped at Memphis to see the colossal statue of Rameses II. Once in Cairo, a schedule of visits, sight-seeing and bazaar shopping occupied the group for several days. There was a short meeting with the British military hero Sir James Outram (1803–63) at Shepheard’s Hotel and the Prince also made a short visit to Suez by rail. On 27 March, they returned to Alexandria on the train and then rejoined the Osborne to continue on towards the Holy Land.

Both the mosque of Emir Sarghitmish and the funerary monuments of Emir Qawsun (overleaf) were constructed during the fourteenth century, under Mamluk rule. The latter were constructed within the ‘City of the Dead’ to the south-east of the city, an area where tombs and cemeteries had been established since the seventh century.
Tripoli has been the site of a major port for centuries. During the twelfth century, the Citadel of Raymond de St-Gilles shown overleaf was constructed by the Crusaders as they laid siege to the city.
‘Silent though they be, they speak to us, in their solemn and deserted grandeur, of a past civilization, a past power, and a past wealth; they speak to us, in their carved columns, pillars and freezes, of all that have been great and glorious, more eloquently and more forcibly than anything which the words of ready writers could convey to us’.

The Times, 29 December 1862.

2. ‘A TOUR IN THE EAST’
Badr El Hage
The papyrus was found ‘upon a mummy in a tomb at a locality called Rowah in the Necropolis of Thebes at Gournah side, the western or left bank of the Nile. … on the slope of the hill, half-way down the places called El Draa Abou Negghah, and El Dahore’. It was attached to the mummy with bitumen, which damaged most of the lower part of the papyrus and caused the loss of some of the text. The mutilation of some of the papyrus was probably one of the reasons why Birch decided to read the text from right to left rather than from left to right as this particular text, known as the Amduat, is read and interpreted today.

The Amduat (literally ‘which is in the netherworld’), also known as the Book of the Hidden Chamber, is a funerary text that describes the journey of regeneration of Re, the Egyptian sun god, through the 12 hours of the night from sunset (symbolising death) to sunrise (symbolising rebirth). The text starts appearing in royal tombs from around 1500 BC, and the two most notable examples are perhaps those painted on the walls of the burial chambers of Tuthmosis III (1479–1425 BC) and Amenhotep III (1427–1400 BC) in the Valley of the Kings, Thebes. It represents an important stepping stone in the literary tradition of ancient Egypt, being the model for later Books of the Afterlife, and it maintains its relevance well into the Graeco-Roman era.

The papyrus acquired by the Prince of Wales dates from the early third century BC. It only covers the first eighthour of Re’s journey through the netherworld, perhaps due to the mutilation that...