## **OPEN LETTER**

## From the Egyptian scholars and civil society on the issue of Shepen-Isis' Human remains

To the Aabbey Library in at. Gallen,
To the Catholic Denomination in St. Gallen,
To the City Council in St. Gallen
To whom it may concern,

We – Egyptian scholars, Egyptologists, scientists, artists, students, and members of the civil society – demand the restitution of the human remains of Shepen-Isis in possession of the Abbey Library in St. Gallen back to Egypt. We are overly concerned about the display of Shepen-Isis in the Abbey Library of St. Gallen, both from an ethical and a legal perspective, we hereby emphasize our request for repatriation. There is no better time than the present moment, to correct the mistakes of the past and take agency of our future, collectively as Egyptians.

We strongly believe in cultural continuity; therefore Shepen-Isis is our ancestor. Displaying our ancestor in a glass vitrine naked down to the chest, not only violates the beliefs of ancient Egyptians, but also disrespects their wish for eternal life. As the indigenous community of Egypt, we were also not involved in any way in this decision. We refuse the objectification of our ancestors, their bodies are not an object of art.

August 1820 the two Sarcophagi with Shepen-Isis' body arrived in Switzerland. Eight weeks after her arrival Shepen-Isis was unwrapped in a ceremony led by Professor Peter Scheitlin. All guests were allowed to take a piece of the Shepen-Isis' linen wrap as a souvenir. Human remains are not an attraction! We consider the actions of the past offensive, as well as the current way of display as a clear imposition.

After reading the wonderfully detailed book "Schepenese – die ägyptische Mumie der Stiftsbibliothek St. Gallen" written by Peter Müller and Renate Siegmann and published by Cornel Dora, we learn the following facts:

On January 30, 1820, Karl Müller-Friedberg, founder, and leading politician of St. Gallen, receives a letter from Egypt, informing him about the acquisition of one of "the most beautiful" mummies of ancient Egypt and its shipment to St. Gallen. (p.11) Heinrich Menu von Minutoli (1772 – 1846) had acquired it (before January 1820) with other antiquities in Egypt and sold it to the Prussian state (p.55). We would like to note here that Minutoli was a general Lieutenant of the Prussian state – not an archeologist or an Egyptologist – which clearly indicates his non-academic or educational intentions

Furthermore, going back to the documents of the "Egyptian National Library and Archives "Dar al-Watha'iq al-Qawmiya", von Minutoli was granted only two permissions by Mehmet Ali to investigate archaeological sites in Siwa and Girga, which date back to November 1820.

As indicated, the mummy of Shepen-Isis was found and dug out of her grave clearly before November 1820, which inculpates an illegal action. If the mummy was not excavated with a legal permission from Egypt, which was the de facto process, then this leaves only one possibility: grave robbery and looting. The robbery is also stated in Cornel Dora's book explicitly ("The coffins of the Shepen-Isis originate form a robbery excavation" / "Die Särge der Shepen-Isis dürften aus einer Raubgrabung stammen", Schepenese, p.59). Since the mummy was taken out of her grave before Auguste Mariette, the French Egyptologist, officially excavates the graves in the Hatshepsut temple in 1858. (p.59)

Let's fight for justice together, against looting and robberies. Here we have a chance to correct the mistakes of the past.

## THEREFORE:

- We urge the Abbey Library to cooperate with an Egyptian task force, consisting of Egyptologist, scientists, and cultural activists on bringing Shepen-Isis back home and to give her the peace and respect she had wished to receive.
- We suggest opening the archive of the Abbey Library to disclose all binding legal contracts from 1820 to prove the acquisition of Shepen-Isis, as well as all letters and documents that could help in tracing back her exact provenance.
- We are in a process of preparing the necessary documentation for the Ministry of Foreign Affairs in Egypt to submit the official request.

We would also like to draw your attention to the various historical libraries in Egypt. For example, the library of St. Catherine in South of Sinai, which entails 3,300 Christian manuscripts and the Codex Sinaiticus, the oldest handwritten copy of the New Testament dating back to the 4th century. The library also has a museum and an ancient basilica. There are approx. Twenty million Christians living in Egypt. Egypt's history merges Judaism, Christianity, and Islam, who resided side by side, which can still be seen in the architecture of old Cairo. There is a wide interest in religious cultural artefacts to be displayed in Egypt. Hosting an exhibition in Egypt with artefacts from the Abbey Library would be a precedent to the entire world, an example of honest cultural exchange and a promising possibility to build bridges between our cultures.

Every single mummy and each single object of the ancient Egyptian culture plays a significant role in reconstructing our history.

Every story counts!

A mummy is not an object of the past, Shepen-Isis is a subject related to us. Hence by gaining knowledge about our ancestors and about our past, we help shape the livelihoods and identities of the present generation and so pave the way for a free and just future.

Sincerely,

Monica Hanna, Prof. for Egyptology, member of the "St. Gallen Declaration for Schepenense"

Bassem Ibrahim, General Director of General Department of Services of Touristic, Archaeological Sites and Museums - Ministry of Tourism and Antiquities; Dr. Daniele Salvoldi, Part-Time Lecturer of History of Architecture and Egyptologist, the American University in Cairo; Dr. Mohamed Abdelmaqsoud, Previous Director of the Supreme Council of Antiquities, Egypt; Dr. Mohamed Gamal Rashed, Professor of Museum Studies – Head of Museum Management Department, Faculty of Archaeology, Damietta University; **Dr. Omniya Abdelbar,** Head of Development, Egyptian Heritage Rescue Foundation/ Researcher V&A; Galal Abada, Professor of Architecture, Ain Shams University, Cairo; Haifaa Khalaf Allah, Professor for Islamic and Middle East History Georgetown University, Washington DC director Centre for Islamic Mediterranean Studies (SCIMS); Hoda El-Sadda, Chair Co-Director of the Centre for the Advanced Study of the Arab World (CASAW) in the UK - Co-Founder Women and Memory Forum; Ibrahim Saweros, Phd., Associate Professor of Coptology, Sohag University; Mahmoud Abd El Hafez Mohamed Adam, Associate Professor of Conservation Science. Department of Conservation, Faculty of Archaeology, Cairo University; May Al-Ibrashy, Architect, Co-Founder of Megawra Built Environment Collective (BEC) -Recipient Prince Claus Award; Prof. Dr. Ahmed Mahmoud Eissa, Professor of Egyptology – Ex Chairman of the Egyptology Department – Cairo University; **Prof Ibrahem Mohammed Mohammed Badr,** Professor of Conservation and Restoration Archaeological Materials; Prof Khaled Gharib Shaheen, Head of the Greco-Roman Archaeology Department - Cairo University; Wessam Samir, Head of Broadcasting and Media Production AASTMT;

and

**Abdullah Hassan,** Heritage Specialist and a Visual Artist; **Abdulnaby Helmy,** Founder & CEO, Daily Sun Travel – Ex. Head of Tour Guide Syndicate of Red Sea; **Ahmed Elanssari,** Prof. of Egyptology, Sohag University; **Alex Meszmer,** Artist-Directors of Transitory Museum at Pfyn; **Ali Ahmed Abou** 

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