

Muslim, voluntarily paid all the expenses of this Moolid of the sheykh Darweesh. This sheykh was very much revered: he was disordered in mind, or imitated the acts of a madman; often taking bread and other eatables, and stamping upon them, or throwing them into dirt; and doing many other things directly forbidden by his religion: yet was he esteemed an eminent saint; for such acts, as I have remarked on a former occasion, are considered the results of the soul's being absorbed in devotion. He died about eight years ago.

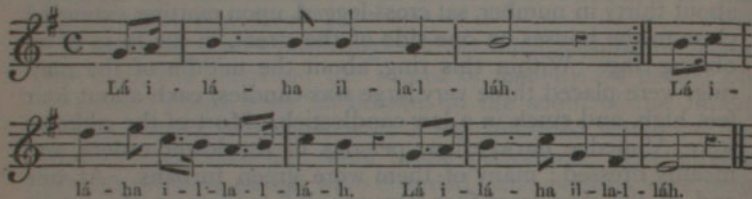
The "zikkeers" (or the performers of the zikr), who were about thirty in number, sat cross-legged, upon matting extended close to the houses on one side of the street, in the form of an oblong ring. Within this ring, about the middle of the matting, were placed three very large wax-candles, each about four feet high, and stuck in a low candlestick. Most of the zikkeers were Ahmedee darweeshes, persons of the lower orders, and meanly dressed: many of them wore green turbans. At one end of the ring were four "munshids" (or singers of poetry), and with them was a player on the kind of flute called "náy." I procured a small seat of palm-sticks from a coffee-shop close by, and, by means of a little pushing, and the assistance of my servant, obtained a place with the munshids, and sat there to hear a complete act, or "meglis," of the zikr; which I shall describe as completely as I can, to convey a notion of the kind of zikr most common and most approved in Cairo. It commenced at about three o'clock (or three hours after sunset), and continued two hours.

The performers began by reciting the Fát'hah, altogether: their Sheykh (or chief) first exclaiming, "El-Fát'hah!" They then chanted the following words: "O God, bless our lord Moḥammad among the former generations; and bless our lord Moḥammad among the latter generations; and bless our lord Moḥammad in every time and period; and bless our lord Moḥammad among the most exalted princes,¹ unto the day of judgment: and bless all the prophets and apostles among the inhabitants of the heavens and of the earth: and may God (whose name be blessed and exalted!) be well pleased with our lords and our masters, those persons of illustrious estimation, Aboo-Bekr and 'Omar and 'Osmán and 'Alee, and with all the other favourites of God. God is our sufficiency; and excellent is the Guardian. And there is no strength nor power

¹ The angels in heaven.

but in God, the High, the Great. O God, O our Lord, O Thou liberal of pardon, O Thou most bountiful of the most bountiful. O God. Amen." They were then silent for three or four minutes; and again recited the Fát'hah, but silently. This form of prefacing the zikr is commonly used by almost all orders of darweeshes in Egypt.¹

After this preface, the performers began the zikr. Sitting in the manner above described, they chanted, in slow measure, "Lá iláha illa-lláh" ("There is no deity but God"), to the following air:



bowing the head and body twice in each repetition of "Lá iláha illa-lláh." Thus they continued about a quarter of an hour; and then, for about the same space of time, they repeated the same words to the same air, but in a quicker measure, and with correspondingly quicker motions. In the meantime, the munshids frequently sang, to the same, or a variation of the same, air, portions of a *ḡaseedah*, or of a *muweshshah*; an ode of a similar nature to the Song of Solomon, generally alluding to the Prophet as the object of love and praise.

I shall here give a translation of one of these *muweshshahs*, which are very numerous, as a specimen of their style, from a book containing a number of these poems, which I have purchased during the present Moolid, from a darweesh who presides at many zikrs. He pointed out the following poem as one of those most common at zikrs, and as one which was sung at the zikr which I have begun to describe. I translate it verse for verse; and imitate the measure and system of rhyme of the original, with this difference only, that the first, third, and fifth lines of each stanza rhyme with each other in the original, but not in my translation.

"With love my heart is troubled;
 And mine eye-lid hind'reth sleep:
 My vitals are dissever'd;
 While with streaming tears I weep.

¹ It is called "istiftáh ez-zikr."

My union seems far distant :
 Will my love e'er meet mine eye ?
 Alas ! Did not estrangement
 Draw my tears, I would not sigh.

“ By dreary nights I'm wasted :
 Absence makes my hope expire :
 My tears, like pearls, are dropping ;
 And my heart is wrapt in fire.
 Whose is like my condition ?
 Scarcely know I remedy.
 Alas ! Did not estrangement
 Draw my tears, I would not sigh.

“ O turtle-dove ! acquaint me
 Wherefore thus dost thou lament ?
 Art thou so stung by absence ?
 Of thy wings depriv'd, and pent ?
 He saith, ' Our griefs are equal :
 Worn away with love, I lie.'
 Alas ! Did not estrangement
 Draw my tears, I would not sigh.

“ O First, and sole Eternal !
 Show thy favour yet to me.
 Thy slave, Aḥmad Ēl-Bekree,¹
 Hath no Lord excepting Thee.
 By Tá-Há,² the Great Prophet !
 Do Thou not his wish deny.
 Alas ! Did not estrangement
 Draw my tears, I would not sigh.”

I must translate a few more lines, to show more strongly the similarity of these songs to that of Solomon ; and lest it should be thought that I have varied the expressions, I shall not attempt to render them into verse. In the same collection of poems sung at zikrs is one which begins with these lines :—

“ O gazelle from among the gazelles of El-Yemen
 I am thy slave without cost :
 O thou small of age, and fresh of skin !
 O thou who art scarce past the time of drinking milk !”

In the first of these verses we have a comparison exactly agreeing with that in the concluding verse of Solomon's Song ; for the word which, in our Bible, is translated a “ roe,” is used in Arabic as synonymous with “ ghazál ” (or a gazelle) ; and the

¹ The author of the poem. The singer sometimes puts his own name in the place of this.

² “ Tá-Há ” (as I have mentioned on a former occasion) is a name of the Arabian Prophet.

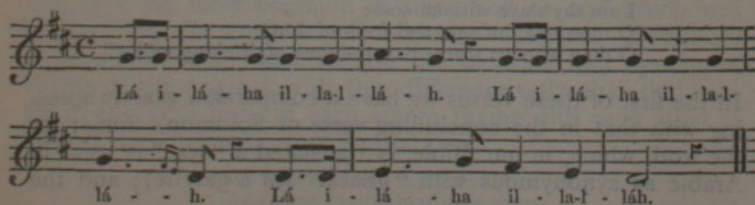
mountains of El-Yemen "are the mountains of spices."—This poem ends with the following lines:—

"The phantom of thy form visited me in my slumber:
I said, 'O phantom of slumber! who sent thee?'
He said, 'He sent me whom thou knowest;
He whose love occupies thee.'
The beloved of my heart visited me in the darkness of night:
I stood, to shew him honour, until he sat down.
I said, 'O thou my petition, and all my desire!
Hast thou come at midnight, and not feared the watchmen?'
He said to me, 'I feared; but, however, love
Had taken from me my soul and my breath.'"

Compare the above with the second and five following verses of the fifth chapter of Solomon's Song.—Finding that songs of this description are extremely numerous, and almost the only poems sung at zikrs; that they are composed for this purpose, and intended only to have a spiritual sense (though certainly not understood in such a sense by the generality of the vulgar¹); I cannot entertain any doubt as to the design of Solomon's Song. The specimens which I have just given of the religious love-songs of the Muslims have not been selected in preference to others as most agreeing with that of Solomon; but as being in frequent use; and the former of the two as having been sung at the zikr which I have begun to describe. I must now resume the description of that zikr.

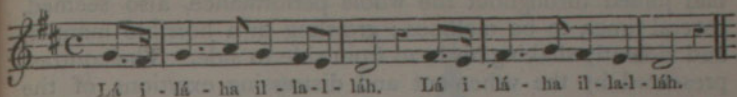
At frequent intervals (as is customary in other zikrs), one of the munshids sang out the word "Meded;" accenting each syllable. "Meded" signifies, when thus used, spiritual or supernatural aid, and implies an invocation for such aid.

The zikkeers, after having performed as above described, next repeated the same words to a different air, for about the same length of time; first, very slowly, then quickly. The air was as follows:



¹ As a proof of this, I may mention, that, since the above was written, I have found the last six of the lines here translated, with some slight alterations, inserted as a common love-song in a portion of 'The Thousand and One Nights,' printed at Calcutta (vol. i. p. 425).

Then they repeated these words again, to the following air, in the same manner :



They next rose, and, standing in the same order in which they had been sitting, repeated the same words to another air. During this stage of their performance, they were joined by a tall, well-dressed, black slave, whose appearance induced me to inquire who he was : I was informed that he was a eunuch, belonging to the Báshà. The zikkeers, still standing, next repeated the same words in a very deep and hoarse tone ; laying the principal emphasis upon the word "Lá" and the last syllable but one of the words following ; and uttering, apparently, with a considerable effort : the sound much resembled that which is produced by beating the rim of a tambourine. Each zikkeer turned his head alternately to the right and left at each repetition of "Lá iláha illa-llah." The eunuch above mentioned, during this part of the zikr, became what is termed "melboos," or possessed. Throwing his arms about, and looking up, with a very wild expression of countenance, he exclaimed, in a very high tone, and with great vehemence and rapidity, "Allah ! Allah ! Allah ! Allah ! Alláh ! lá lá lá lá lá lá lá lá lá lá lá ! Yá 'amree ;¹ Yá 'amree ! Yá 'amree 'Ashmáwee ! Yá 'Ashmáwee ! Yá 'Ashmáwee ! Yá 'Ashmáwee !" His voice gradually became faint ; and when he had uttered these words, though he was held by a darweesh who was next him, he fell on the ground, foaming at the mouth, his eyes closed, his limbs convulsed, and his fingers clenched over his thumbs. It was an epileptic fit : no one could see it and believe it to be the effect of feigned emotions : it was undoubtedly the result of a high state of religious excitement. Nobody seemed surprised at it ; for occurrences of this kind at zikrs are not uncommon. All the performers now appeared much excited, repeating their ejaculations with greater rapidity, violently turning their heads, and sinking the whole body at the same time ; some of them jumping. The eunuch became melboos again, several times ; and I generally remarked that his fits happened after one of the munshids had sung a line or two, and exerted himself more than usually to

¹ "Yá 'amree !" signifies "O my uncle !"

excite his hearers: the singing was, indeed, to my taste, very pleasing. Towards the close of the zikr, a private soldier, who had joined throughout the whole performance, also seemed, several times, to be melboos; growling in a horrible manner, and violently shaking his head from side to side. The contrast presented by the vehement and distressing exertions of the performers at the close of the zikr, and their calm gravity and solemnity of manner at the commencement, was particularly striking. Money was collected during the performance for the munshids.¹ The zikkeers receive no pay.

An isháhah passed during the meglis of the zikr above described. This zikr continues all night, until the morning-call to prayer; the performers only resting between each meglis; generally taking coffee, and some of them smoking.

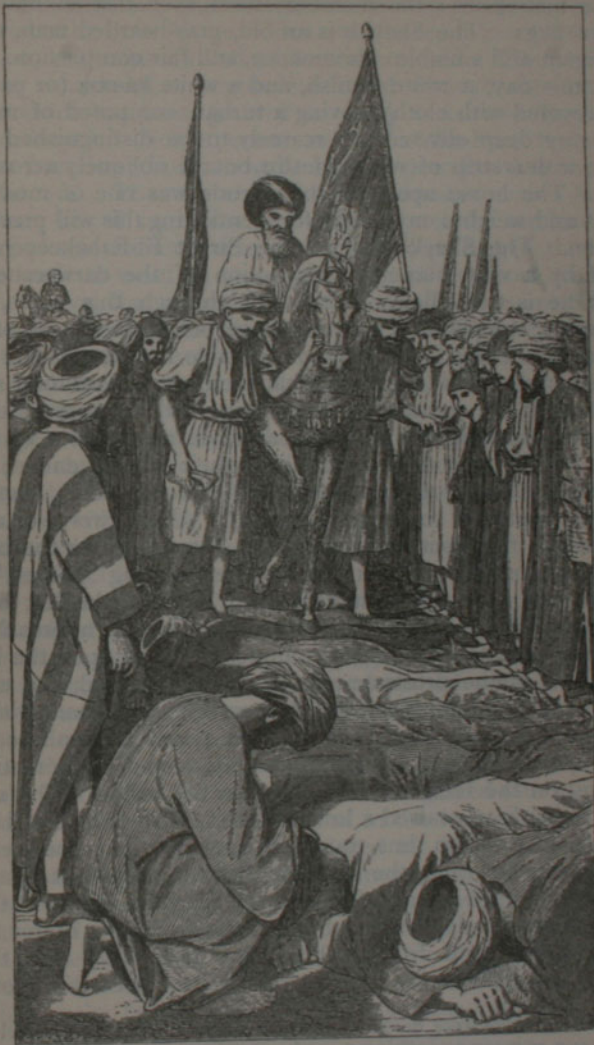
It was midnight before I turned from this place to the Birket El-Ezbekeeyeh. Here, the moonlight and the lamps together produced a singular effect: several of the lamps of the káim, of the sháree, and of the tents, had, however, become extinguished; and many persons were lying asleep upon the bare ground, taking their night's rest. The zikr of the darweeshes round the sháree had terminated: I shall therefore describe this hereafter from my observation of it on the next night. After having witnessed several zikrs in the tents, I returned to my house to sleep.

On the following day (that immediately preceding what is properly called the night of the Moolid), I went again to the Ezbekeeyeh, about an hour before noon; but there were not many persons collected there at that time, nor was there much to amuse them: I only saw two or three conjurors and buffoons and sháh'ers, each of whom had collected a small ring of spectators and hearers. The concourse, however, gradually increased; for a very remarkable spectacle was to be witnessed; a sight which, every year, on this day, attracts a multitude of wondering beholders. This is called the "Dóseh," or Treading. I shall now describe it.

The Sheykh of the Saadeeyeh darweeshes (the seyyid Mohammad El-Menzeláwee), who is khaṭeab (or preacher) of the mosque of the Ḥasaneyn, after having, as they say, passed a part of the last night in solitude, repeating certain prayers and secret invocations, and passages from the Kṭur-án, repaired this day (being Friday) to the mosque above mentioned, to perform his accustomed duty. The noon-prayers and preaching being

¹ Few of the spectators, or hearers, gave more than ten faḍdahs; and those of the poorer classes gave nothing, and indeed were not solicited.

concluded, he rode thence to the house of the Sheykh El-Bekree, who presides over all the orders of darweeshes in



THE DOSEH.

Egypt. This house is on the southern side of the Birket El-Ezbekeeyeh, next to that which stands at the south-western

angle. On his way from the mosque, he was joined by numerous parties of Saadee darweeshes from different districts of the metropolis: the members from each district having a pair of flags. The Sheykh is an old, gray-bearded man, of an intelligent and amiable countenance, and fair complexion. He wore, this day, a white benish, and a white *ká-ook* (or padded cap, covered with cloth), having a turban composed of muslin of a very deep olive-colour, scarcely to be distinguished from black, with a strip of white muslin bound obliquely across the front. The horse upon which he rode was one of moderate height and weight: my reason for mentioning this will presently be seen. The Sheykh entered the Birket El-Ezbekeeyeh preceded by a very numerous procession of the darweeshes of whom he is the chief. In the way through this place, the procession stopped at a short distance before the house of the Sheykh El-Bekree. Here, a considerable number of the darweeshes and others (I am sure that there were more than sixty, but I could not count their number¹), laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upwards, their legs extended, and their arms placed together beneath their foreheads. They incessantly muttered the word "Allah!" About twelve or more darweeshes, most without their shoes, then ran over the backs of their prostrate companions; some, beating "*bázes*," or little drums, of a hemispherical form, held in the left hand, and exclaiming "Allah!" and then the Sheykh approached: his horse hesitated, for several minutes, to tread upon the back of the first of the prostrate men; but being pulled, and urged on behind, he at length stepped upon him, and then, without apparent fear, ambled, with a high pace, over them all, led by two persons, who ran over the prostrate men; one sometimes treading on the feet, and the other on the heads. The spectators immediately raised a long cry of "*Alláh lá lá lá lá lálh!*" Not one of the men thus trampled upon by the horse seemed to be hurt; but each, the moment that the animal had passed over him, jumped up, and followed the Sheykh. Each of them received two treads from the horse; one from one of his fore-legs, and a second from a hind-leg. It is said that these persons, as well as the Sheykh, make use of certain words²

¹ I believe there were double this number: for I think I may safely say that I saw as many as double on a subsequent occasion, at the festival of the Mearág, which will hereafter be described.

² "*Yestaamaloo asmà.*"

(that is, repeat prayers and invocations,) on the day preceding this performance, to enable them to endure, without injury, the tread of the horse; and that some not thus prepared, having ventured to lie down to be ridden over, have, on more than one occasion, been either killed or severely injured. The performance is considered as a miracle effected through supernatural power which has been granted to every successive Sheykh of the Saadeeyeh.¹ Some persons assert that the horse is unshod for the occasion; but I thought I could perceive that this was not the case. They say also that the animal is trained for the purpose; but, if so, this would only account for the least surprising of the circumstances; I mean, for the fact of the horse being made to tread on human beings; an act from which, it is well known, that animal is very averse. The present Sheykh of the Saadeeyeh refused, for several years, to perform the Dóseh. By much intreaty, he was prevailed upon to empower another person to do it. This person, a blind man, did it successfully, but soon after died; and the Sheykh of the Saadeeyeh then yielded to the request of his darweeshes, and has since always performed the Dóseh himself.

After the Sheykh had accomplished this extraordinary performance, without the slightest appearance of any untoward accident, he rode into the garden, and entered the house, of the Sheykh El-Bekree, accompanied by only a few darweeshes. On my presenting myself at the door, a servant admitted me, and I joined the assembly within. The Sheykh, having dismounted, seated himself on a seggádeh spread upon the pavement against the end-wall of a takhtabósh (or wide recess) of the court of the house. He sat with bended back, and downcast countenance, and tears in his eyes; muttering almost incessantly. I stood almost close to him. Eight other persons sat with him. The darweeshes who had entered with him, who were about twenty in number, stood in the form of a semicircle before him, upon some matting placed for them; and around them were about fifty or sixty other persons. Six darweeshes, advancing towards him, about two yards, from the semicircle, commenced a zikr; each of them exclaiming, at the same time, "Alláhu hei" ("God is living"), and, at each exclamation, beating, with a kind of small and short leathern strap, a "báz," which he held, by a boss at the bottom, in his left hand. This

¹ It is said that the second Sheykh of the Saadeeyeh (the immediate successor of the founder of the order) rode over heaps of glass bottles, without breaking any of them!

they did for only a few minutes. A black slave then became melboos, and rushed into the midst of the darweeshes, throwing his arms about, and exclaiming, "Alláh lá lá lá lá láh!" A person held him, and he soon seemed to recover. The darweeshes, altogether, standing as first described, in the form of a semicircle, then performed a second zikr; each alternate zikkeer exclaiming, "Alláhu hei" (God is living"); and the others, "Yá Hei!" ("O Thou living!"), and all of them bowing at each exclamation, alternately to the right and left. This they continued for about ten minutes. Then, for about the same space of time, in the same manner, and with the same motions, they exclaimed, "Dáim!" ("Everlasting!") and, "Yá Dáim!" ("O Everlasting!"). I felt an irresistible impulse to try if I could do the same without being noticed as an intruder; and accordingly joined the semicircle, and united in the performance; in which I succeeded well enough not to attract observation; but I worked myself into a most uncomfortable heat.—After the zikr just described, a person began to chant a portion of the *Qur-án*: but the zikr was soon resumed; and continued for about a quarter of an hour. Most of the darweeshes there present then kissed the hand of the Sheykh; and he retired to an upper apartment.

It used to be a custom of some of the Saadeeyeh, on this occasion, after the *Dóseh*, to perform their celebrated feat of eating live serpents, before a select assembly, in the house of the Sheykh El-Bekree: but their present Sheykh has lately put a stop to this practice in the metropolis; justly declaring it to be disgusting, and contrary to the religion, which includes serpents among the creatures that are unfit to be eaten. Serpents and scorpions were not unfrequently eaten by Saadees during my former visit to this country. The former were deprived of their poisonous teeth, or rendered harmless by having their upper and lower lips bored, and tied together on each side with a silk string, to prevent their biting; and sometimes those which were merely carried in processions had two silver rings put in place of the silk strings. Whenever a Saadee ate the flesh of a live serpent, he was, or affected to be, excited to do so by a kind of frenzy. He pressed very hard with the end of his thumb upon the reptile's back, as he grasped it, at a point about two inches from the head; and all that he ate of it was the head and the part between it and the point where his thumb pressed, of which he made three or four mouthfuls: the rest he threw away.—Serpents, however, are not always handled

with impunity even by Saadees. A few years ago, a darweesh of this sect, who was called "el-Feel" (or the Elephant), from his bulky and muscular form, and great strength, and who was the most famous serpent-eater of his time, and almost of any age, having a desire to rear a serpent of a very venomous kind which his boy had brought him among others that he had collected in the desert, put this reptile into a basket, and kept it for several days without food, to weaken it: he then put his hand into the basket to take it out, for the purpose of extracting its teeth; but it immediately bit his thumb: he called out for help: there were, however, none but women in the house, and they feared to come to him; so that many minutes elapsed before he could obtain assistance: his whole arm was then found to be swollen and black, and he died after a few hours.

No other ceremonies worthy of notice were performed on the day of the Dóseh. The absence of the Ghawázee rendered the festival less merry than it used to be.

In the ensuing night, that which is properly called the night of the Moolid, I went again to the principal scene of the festival. Here I witnessed a zikr performed by a ring of about sixty darweeshes round the sháree. The moon was sufficient, without the lamps, to light up the scene. The darweeshes who formed the ring round the sháree were of various orders; but the zikr which they performed was of a kind usual only among the order of the Beiyoommeeyeh. In one act of this zikr the performers exclaimed, "Yá Alláh!" ("O God!"); and, at each exclamation, first bowed their heads, crossing their hands at the same time before their breasts; then raised their heads, and clapped their hands together before their faces. The interior of the ring was crowded with persons sitting on the ground. The zikkeers continued as above described about half an hour. Next, they formed companies of five or six or more together; but still in the form of a large ring. The persons in these several companies held together, each (with the exception of the foremost in the group) placing his left arm behind the back of the one on his left side, and the hand upon the left shoulder of the latter: all facing the spectators outside the ring. They exclaimed "Alláh!" in an excessively deep and hoarse voice;¹ and at each exclamation took a step, one time forwards, and the next time backwards; but each advancing a little to his left at every forward step, so that the whole

¹ Performers of zikrs of this kind have been called, by various travellers, "barking, or howling, dervises."

ring revolved, though very slowly. Each of the zikkeers held out his right hand to salute the spectators outside the ring; most of whom, if near enough, grasped, and sometimes kissed, each extended hand as it came before them.—Whenever a zikr is performed round the şáree, those in the tents cease. I witnessed one other zikr this night; a repetition of that of the preceding night in the Sook El-Bekree. There was nothing else to attract spectators or hearers, except the reciters of romances.—The festival terminated at the morning-call to prayer; and all the zikrs, except that in the Sook El-Bekree, ceased about three hours after midnight. In the course of the following day, the káim, şáree, tents, &c., were removed.

CHAPTER XXV

PERIODICAL PUBLIC FESTIVALS, ETC.—*continued*

IT might seem unnecessary to continue a detailed account of the periodical public festivals and other anniversaries celebrated in Egypt, were it not that many of the customs witnessed on these occasions are every year falling into disuse, and have never, hitherto, been fully and correctly described.

During a period of fifteen nights and fourteen days in the month of “Rabeea et Tánee” (the fourth month), the mosque of the Hasaneyn is the scene of a festival called “Moolid El-Hasaneyn,” celebrated in honour of the birth of El-Hoseyn, whose head, as I have before mentioned, is said to be there buried. This Moolid is the most famous of all those celebrated in Cairo, except that of the Prophet. The grand day of the Moolid El-Hasaneyn is always a Tuesday; and the night which is properly called that of the Moolid is the one immediately ensuing, which is termed that of Wednesday: this is generally about five or six weeks after the Moolid en-Nebee, and concludes the festival. This present year (I am writing at the time of the festival which I here describe, in the year of the Flight 1250, A.D. 1834), the eve of the 21st of the month having been fixed upon as the night of the Moolid, the festival began on the eve of the 7th.¹ On the two evenings

¹ In the first edition, observing an inconsistency in my statements respecting the duration of this Moolid, I imagined that the error was in

preceding the eve of the 7th, the mosque was lighted with a few more lamps than is usual; and this is customary in other years; but these two nights are not distinguished like those which follow.

On each of the fifteen great nights before mentioned, the mosque is illuminated with a great number of lamps, and many wax candles; some of which latter are five or six feet high, and very thick. This illumination is made, on the first night, by the *názir* (or warden) of the mosque, from the funds of the mosque: on the second night, by the governor of the metropolis (at present *Habeeb Efendee*): on the following nights by the *Sheykhs* of certain orders of *darweeshes*; by some of the higher officers of the mosque; and by wealthy individuals. On each of these nights, those shops at which eatables, sherbet, &c., are sold, as well as the coffee-shops, in the neighbourhood of the mosque, and even many of those in other quarters, remain open until near morning; and the streets in the vicinity of the mosque are thronged with persons lounging about, or listening to musicians, singers, and reciters of romances. The mosque is also generally crowded. Here we find, in one part of the great portico, a company of persons sitting on the floor in two rows, facing each other, and reading, altogether, certain chapters of the *Kur-án*. This is called a "*maḡrà*." Sometimes there are several groups thus employed. In another place we find a similar group reading, from a book called "*Deláil el-Kheyrát*," invocations of blessing on the Prophet. Again, in other places, we find a group of persons reciting particular forms of prayer; and another, or others, performing a *zikh*, or *zikh*s. Winding about among these groups (whose devotional exercises are performed for the sake of *El-Hoseyn*), or sitting upon the matting, are those other visitors whom piety, or curiosity, or the love of amusement, brings to this venerated sanctuary. There is generally an assembly of *darweeshes* or others in the saloon of the tomb (which is covered by the great dome, and is hence called the "*ḡubbeh*,") reciting forms of prayer, &c.; and the visitors usually enter the saloon, to perform the ceremonies of reciting the *Fát'ḡah*, and compassing the shrine; but the most frequented part is the great portico, where the *zikh*s, and most of the other ceremonies, are performed.

this passage; but I have since discovered, from a MS. note, that it was not, and that I should have written elsewhere (as I have now done) fifteen, instead of fourteen, nights.

Every night during this festival, we see "ishárahs," or processions of darweeshes, of one or more sects, passing through the streets to the mosque of the Ḥasaneyn, preceded by two or more men with drums, and generally with hautboys, and sometimes with cymbals also; accompanied by bearers of mesh'als; and usually having one or more lanterns. They collect their party on their way, at their respective houses. Whenever they pass by the tomb of a saint, their music ceases for a short time, and they recite the Fát'ḥah, or a form of blessing on the Prophet, similar to that preparatory to the zikr, which I have translated in my account of the Moolid of the Prophet. They do this without stopping. Arriving at the mosque, they enter; some of them with candles; visit the shrine; and go away; with the exception of their Sheykh and a few others, who sometimes remain in the ḵubbeh, and join in reciting prayers, &c.

One of the nights which offer most attractions is that of the Friday (that is, preceding the Friday,) next before the night of the Moolid. It is the night of the sheykh El-Góharee, a person of wealth, who illuminates the mosque on this occasion with an unusual profusion of lights. On this night I went to the mosque about two hours after sunset, before any of the ceremonies had commenced. The nearer I approached the building, the more crowded did I find the streets. In one place were musicians: before a large coffee-shop were two Greek dancing-boys, or "gink," elegant but effeminate in appearance, with flowing hair, performing to the accompaniment of mandolines played by two of their countrymen; and a crowd of admiring Turks, with a few Egyptians, surrounding them. They performed there also the evening before; and, I was told, became so impudent from the patronage they received as to make an open seizure of a basket of grapes in the street.

On entering the mosque, I found it far more crowded than usual; more so than on the preceding nights; but the lights were scarcely more numerous than those sometimes seen in an English church; and the chandeliers and lamps of the most common kind. A loud and confused din resounded through the great portico, and there was nothing as yet to be seen or heard, and indeed little afterwards, that seemed suited to a religious festival. A great number of Turks, and some persons of my own acquaintance, were among the visitors. I first sat down to rest with one of my friends, a bookseller, and several

of his fellow-darweeshes, who were about to perform a zikr, at which he was to preside. I was treated by them with coffee, for which I had to pay by giving the munshids a piaster. Soon after they had begun their zikr, which was similar to the first which I have described in the account of the Moolid of the Prophet, I got up to visit the shrine, and to saunter about. Having paid my visit, I returned from the saloon of the tomb, in which was a large assembly of darweeshes reciting prayers, sitting in the form of a square, as large as the saloon would admit, with the exception of that part which contained the shrine. On re-entering the great portico, I perceived a great disturbance; numbers of persons were pressing to one point, at a little distance from me, and I heard a man crying out, "Naşránee! Káfir!" ("Christian! Infidel!"). Concluding that one of the visitors had been discovered to be a Christian, I expected a great uproar; but on asking one of the bystanders what had occurred, I was told that these words were only used as terms of insult by one Muslim to another who had given him some offence. An officer of the mosque came running from the *qubbeh*, with a staff in his hand, and soon restored order; but whether he expelled both, or either, of the persons who occasioned the disturbance, I could not discover; and I thought it prudent, in my case, to ask no further questions. By the entrance of the *qubbeh* was a party reading, in a very loud voice, and in concert, the *Deláil*, before mentioned. After standing for a few minutes to hear them, though the confusion of their voices rendered it impossible for me to distinguish many words that they uttered, I returned to the zikr which I had first attended.

Shortly after, I heard the loud sounds of the tambourines of a party of 'Eesáweeyeh darweeshes, whose performances constituted one of the chief attractions of the night, from the other end of the great portico. I immediately rose, and went thither. My friend the bookseller, quitting his zikr, came after me, and imprudently called out to me, "Efendee! take care of your purse!" In a minute, I felt my trousers pulled, several times; and afterwards I found a large hole in them, apparently cut with some sharp instrument, by a person in search of my pocket: for, when the mosque is crowded as it was on this occasion, it generally happens that some thieves enter even this most sacred building.¹ I had almost despaired

¹ Thefts are also sometimes committed in this mosque on other occasions, as a friend of mine lately experienced.—"I went there," said he, "to

of getting near to the 'Eesáweeyeh, when my servant, whom I had taken thither to carry my shoes, called out to the persons around me, "Do you know whom you are pushing?" and instantly I found a way made for me. It was then about three hours after sunset.

Before I describe the performances of the 'Eesáweeyeh, I should mention that they are a class of darweeshes of whom all, or almost all, are Maghrabees, or Arabs of Northern Africa, to the west of Egypt. They derive their appellation from the name of their first Sheykh, Seede Moḥammad Ibn-'Eesà,¹ a Maghrabee. Their performances are very extraordinary; and one is particularly remarkable. I was very anxious that they should perform, this night, what I here allude to; and I was not disappointed; though I was told that they had not done it in Cairo for several years before.

I found about twenty of these darweeshes, variously dressed, sitting upon the floor, close together, in the form of a ring, next to the front-wall of the building. Each of them, except two, was beating a large "tár" (or tambourine), rather more than a foot in width, and differing from the common tár in being without the tinkling pieces of metal which are attached to the hoop of the latter. One of the two persons mentioned as exceptions was beating a small tár of the common kind; and the other, a "báz," or little kettle-drum. Before this ring of darweeshes, a space rather larger than that which they occupied was left by the crowd for other darweeshes of the same order; and soon after the former had begun to beat their tambourines, the latter, who were six in number, commenced a strange kind of dance; sometimes exclaiming "Alláh!" and sometimes, "Alláh Mowlánà" ("God is our Lord"). There was no regularity in their dancing; but each seemed to be performing the antics of a madman; now, moving his body up and down; the next moment, turning round; then, using strange gesticulations with his arms; next, jumping; and

pray; and, as I was stooping over the brink of the 'meyḍaäh' to perform the ablution, having placed my shoes beside me, and was saying, 'I purpose to perform the divine ordinance of the "wuḍoó,"' somebody behind me said to himself, 'I purpose to take away this nice pair of shoes.' On looking round, I found an old worn-out pair of shoes put in the place of my own, which were new."

¹ "'Eesà" is the name used in the Qur-án, and by its followers, for "Jesus;" and is not uncommon among Muslims, as they acknowledge and highly venerate the Messiah. The Christians that speak Arabic more properly call our Lord "Yasooq."

sometimes, screaming: in short, if a stranger, observing them, were not told that they were performing a religious exercise, supposed to be the involuntary effect of enthusiastic excitement, he would certainly think that these dancing darweeshes were merely striving to excel one another in playing the buffoon; and the manner in which they were clad would conduce to impress him with this idea. One of them wore a *kaştân* without sleeves and without a girdle; and had nothing on his head, which had not been shaved for about a week: another had a white cotton skull-cap, but was naked from the head to the waist, wearing nothing on his body but a pair of loose drawers. These two darweeshes were the principal performers. The former of them, a dark, spare, middle-aged man, after having danced in his odd manner for a few minutes, and gradually become more wild and extravagant in his actions, rushed towards the ring formed by his brethren who were beating the *társ*. In the middle of this ring was placed a small chafing-dish of tinned copper, full of red-hot charcoal. From this the darweesh just mentioned seized a piece of live charcoal, which he put into his mouth; then he did the same with another, another, and another, until his mouth was full; when he deliberately chewed these live coals, opening his mouth very wide every moment, to shew its contents, which, after about three minutes, he swallowed; and all this he did without evincing the slightest symptom of pain; appearing, during the operation and after it, even more lively than before. The other darweesh before alluded to, as half naked, displayed a remarkably fine and vigorous form, and seemed to be in the prime of his age. After having danced not much longer than the former, his actions became so violent that one of his brethren held him: but he released himself from his grasp, and, rushing towards the chafing-dish, took out one of the largest live coals, and put it into his mouth. He kept his mouth wide open for about two minutes; during which period, each time that he inhaled, the large coal appeared of almost a white heat; and when he exhaled, numerous sparks were blown out of his mouth. After this, he chewed and swallowed the coal, and then resumed his dancing. When their performance had lasted about half an hour, the darweeshes paused to rest.

Before this pause, another party of the same sect had begun to perform, near the centre of the great portico. Of these I now became a spectator. They had arranged themselves in the same order as the former party. The ring

composed by those who beat the tambourines consisted of about the same number as in the other company; but the dancers here were about twelve: sometimes less. One of them, a tall man, dressed in a dark woollen gown, and with a bare shaven head, took from the chafing-dish, which was handed to the dancers as though it had been a dish of cakes or sweetmeats, a large piece of brilliantly hot coal; placed it between his teeth, and kept it so for a short time; then drew it upon his tongue; and, keeping his mouth wide open for, I think, more than two minutes, violently inhaled and exhaled, shewing the inside of his mouth like a furnace, and breathing out sparks, as the former darweesh had done; but with less appearance of excitement. Having chewed and swallowed the coal, he joined the ring of the tambourine-players; and sat almost close to my feet. I narrowly watched his countenance; but could not see the least indication of his suffering any pain. After I had witnessed these extraordinary performances for about an hour, both parties of darweeshes stopped to rest; and as there was nothing more to see worthy of notice, I then quitted the mosque.¹

Sometimes, on this occasion, the 'Eesáweeyeh eat glass as well as fire. One of them, the hágg Moḥammad Es-Seláwee, a man of gigantic stature, who was lamp-lighter in the mosque of the Ḥasaneyn, and who died a few years ago, was one of the most famous of the eaters of fire and glass, and celebrated for other performances. Often, when he appeared to become highly excited, it is said that he used to spring up to the long bars, or rafters, of wood, which extend across the arches above the columns of the mosque, and which are sixteen feet or more from the pavement; and would run along them, from one to another: then, with his finger, wetted in his mouth, he would strike his arm, and cause blood to flow; and by the same means stanch the blood.

The zikrs, during this festival, are continued all night. Many persons pass the night in the mosque, sleeping on the matting; and it often happens that thefts are committed there. On my return to my house after witnessing the performances of the 'Eesáweeyeh, I found no fewer than eight lice on my clothing.

On the following night there was nothing that I observed at

¹ The performances of Richardson, described in Evelyn's *Memoirs* (pp. 375-6, 8vo. edition), appear to have surpassed those of the darweeshes here mentioned.

all entertaining, unless it were this, that my officious friend the bookseller, who again presided at a zikr, wishing to pass me off for a pious Muslim (or perhaps for the sake of doing a good work), without having obtained my previous permission, openly proposed to four fiķees to perform a recitation of the *Ḳu-rán* (I mean, of the whole book, a "khatmeh"), on my part, for the sake of seyyidna ¹-*Ḥoseyn*. As this is commonly done, on the occasions of this festival, by persons of the higher and middle orders, it would have excited suspicion if I had objected. It was therefore performed, in the afternoon and evening next following; each fiķee reciting a portion of the book, and then another relieving him: it occupied about nine hours. After it was finished, I was mentioned, by my assumed Oriental name, as the author of this pious work. The performers received a wax candle, some bread, and a piaster each.

On Monday the mats were removed, except a few, upon which groups of fiķees, employed to recite the *Ḳur-án*, seated themselves. Vast numbers of persons resorted to the mosque this day, both men and women; chiefly those who were desirous of obtaining a blessing by the visit, and disliked the still greater crowding and confusion of the following day, or day of the Moolid. In the ensuing evening, the streets in the neighbourhood of the mosque were densely crowded; and, a little after sunset, it was very difficult in some parts to pass. Numerous lamps were hung in these streets, and many shops were open.

This was also the night of the Moolid of the famous Sultán "*Eṣ-Şáleḥ*," of the house of *Eiyoo*b, who is commonly believed to have been a welee, and is said, by the ignorant, to have worn a dilķ, and to have earned his subsistence by making baskets, &c., of palm-leaves ("*khoṣ*"), without drawing any money from the public treasury for his own private use. His tomb, which adjoins his mosque, is in the *Naḥḥáseen* (or market of the sellers of copper wares), a part of the main street of the city, not far from the mosque of the *Ḥasaneyn*. This market was illuminated with many lamps. Most of the shops were open; and in each of these was a group of three or four or more persons sitting with the master. The mosque and tomb of *Eṣ-Şáleḥ* are much neglected, and falling to decay, notwithstanding the high veneration which the people of Cairo entertain for this prince. On my approaching the door of the tomb, I was surrounded by *ḥemalees* and *saķķàs*, soliciting me to pay

¹ That is, "our lord."

them to distribute the contents of an *ibreeḵ* or a *ḵirbeh* for the sake of Eṣ-Şáleḥ. I entered the building with my shoes on (seeing that others did the same), but took them off at the threshold of the saloon of the tomb. This is a square hall, surmounted by a dome. In the centre is an oblong monument, over the grave, surrounded by a wooden railing. At the head of this railed enclosure (or *maḵṣoorah*) are four large wax candles; and at the foot, three; all of which are encased in plaster, and resemble round-topped stone pillars. They are coloured with broad, horizontal, red stripes, like the alternate courses of stone in the exterior walls of most mosques in Cairo. There probably were, originally, the same number at the foot as there are at the head of the *maḵṣoorah*; for there is a space which seems to have been occupied by one at the foot. These candles, it is said, were sent as a present, by a Pope, or by a Frank King, to Eṣ-Şáleḥ, who, being a *welee*, discovered, without inspecting them, that they were filled with gunpowder, and ordered them to be thus encased in plaster: or, according to another account, they were sent as a present for the tomb, some years after the death of Eṣ-Şáleḥ, and he appeared to the guardian of his tomb in a dream, and informed him of the gunpowder-plot. The saloon of the tomb I found scantily lighted, and having a very ancient and neglected appearance. The pavement was uncovered. On my entering, two servants of the mosque took me to the foot of the *maḵṣoorah*, and one of them dictated to me the *Fát'ḥah*, and the form of prayer which I have mentioned in my account of the ceremonies of the day of 'Ashoorà; the other responding "Ámeen" ("Amen"): the former then desired me to recite the *Fát'ḥah*, with them, a second time, and gave me five of the little balls of bread from the tomb of the *seyyid* El-Bedawee. They received, for this, half a piaster. Another servant opened the door of the *maḵṣoorah* for me to enter: an honour which required that I should give him also a trifling present.

From the tomb of Eṣ-Şáleḥ I proceeded to the mosque of the *Ḥasaneyn*, through streets crowded to excess (though this was not the great night), and generally well lighted. There was but little difference between the scenes which the streets and the mosque of the *Ḥasaneyn* presented: among the crowds in the mosque I saw numbers of children; and some of them were playing, running after each other, and shouting. There were numerous groups of *fiḵees* reciting the *Ḵur-án*; and one small ring of *darweeshes*, in the centre of the great portico,

performing a zikr. I forced my way with difficulty into the *ḳubbeh*, and performed the circuit round the shrine. Here was a very numerous party reciting the *Ḳur-án*. After quitting the mosque, I spent about an hour and a half in a street, listening to a *Shá'er*.

On the following day, the last and chief day of the festival, the mosque of the *Ḥasaneyn* and its neighbourhood were much more thronged than on the days previous; and in every *sooḳ*, and before every *wekáleh*, and even before the doors of most private houses of the middle and higher classes of Muslims throughout the city, lamps were hung, to be lighted in the ensuing night, the night of the *Moolid*. The number of beggars in the streets this day, imploring alms for the sake of "*seyyidna-l-Ḥoseyn*," was surprising: sitting for about an hour in the afternoon at a shop in the main street, I was quite wearied with saying, "God help thee!" "God sustain thee!" &c. Almost all the inhabitants of the metropolis seemed to be in the streets; and almost all the Turks residing here appeared to be congregated in the neighbourhood of the *Ḥasaneyn*. This was the grand day for visiting the shrine of *El-Ḥoseyn*: it is believed that the Prophet is present there all this day and the ensuing night, witnessing his followers' pious visits to his grandson. Yet most of the great people prefer going on the preceding day, or on any of the days of the festival but the last, on account of the excessive crowding on this day: I, however, went on this occasion for the very reason that deterred them. I entered the *ḳubbeh* a little before sunset, and was surprised to find a way made for me to advance easily to the shrine. A servant of the mosque placed me before the door of the *maḳṣoorah*; dictated to me the same recitals as on the day of *'Áshoorà*; and gave me a handful of the bread of the *seyyid El-Bedawee*; consisting of fourteen of the little balls into which it is formed. But no sooner was this done than I was squeezed till I was almost breathless by applicants for presents. The man who had dictated the prayer to me asked me for his present (a piaster): another said, "I have recited the chapter of *Yá-Seen* for thee, O *Ághà*:" a third, "O *Efendee*, I am a servant of the *maḳṣoorah*:" most of the others were common beggars. I saw now that the Turks had good reason to prefer another day. The more importunate of those to whom nothing was due followed me through the crowd in the mosque, and into the street: for I had given away all that I had in my pocket, and more than was customary. I was invited to seat

myself on the maṣṭabah of a shop opposite the mosque, to deliver myself from their jostling. In the mosque I saw nothing to remark but crowding and confusion, and swarms of beggars; men, women, and children. In the evening the mosque was still crowded to excess; and no ceremonies were performed there but visiting the shrine, recitations of the *Ḳur-án*, and two or three *zikrs*. The streets were then more crowded than ever, till long after midnight; and the illuminations gave them a very gay appearance. The *Góhargeeyeh* (or jewellers' bázár) was illuminated with a great profusion of chandeliers, and curtained over. The *mád'neh*s of the larger mosques were also illuminated. Many shops were open besides those at which eatables, coffee, and sherbet, were sold; and in some of them were seated *fiķees* (two or more together) reciting *khatmehs* (or the whole of the *Ḳur-án*). There were *Shá'ers*, *Moḥaddits*, Musicians, and Singers, in various places, as on the former nights.

In about the middle of "Regeb"¹ (the seventh month) is celebrated the Moolid of the "seyyideh Zeyneb," the daughter of the *Imám 'Alee*, and grand-daughter of the Prophet; always on the eve of a Wednesday. The festival generally commences two weeks before: the principal day is the last, or Tuesday. The scene of the festivities is the neighbourhood of the mosque in which the seyyideh is commonly believed to be buried; a gaudily-ornamented, but not very handsome building, in the south-western quarter of the metropolis.² The supposed tomb, over which is an oblong monument, covered with embroidered silk, and surrounded by a bronze screen, with a wooden canopy, similar to those of *El-Ḥoseyn*, is in a small but lofty apartment of the mosque, crowned by a dome. Into this apartment, on the occasion of the Moolid, visitors are admitted, to pray and perform their circuits round the monument. I have just been to visit it, on the last or great day of the festival. In a street near the mosque I saw several Reciters of *Aboo-Zeyd*, *Háwees*, *Ḳureydátees*, and Dancers, and a few swings and whirligigs. In the mosque, the prayer usual on such occasions, after the *Fát'hah*, was dictated to me; and I received two of the little balls of bread of the seyyid *El-Bedawee*. The door of the sacred enclosure was open; but I had been told

¹ About this time, the Turkish pilgrims, on their way to Mekkeh, begin to arrive in Egypt.

² This mosque was commenced shortly before the invasion of Egypt by the French, and completed soon after they had quitted the country.

that only women were allowed to enter, it being regarded in the same light as a harem : so I contented myself with making the circuit ; which, owing to the crowding of the visitors, and there being but a very narrow space between three sides of the bronze enclosure and the walls of the apartment, was rather difficult to accomplish. A respectable-looking woman, in a state which rendered it rather dangerous for her to be present in such a crowded place, cried out to me to make room for her with a coarseness of language common to Arab females.¹ Many persons there begged me to employ them to recite a chapter of the *Kur-án* for the *seyyideh* ; urging the proposal with the prayer of "God give thee thy desire !" ² for the visitors to the tombs or cenotaphs of saints generally have some special petition to offer. There was a group of blind paupers sitting on the floor, and soliciting alms. The mats were removed throughout the mosque, and only idle loungers were to be seen there. On going out, I was importuned by a number of *hemalees* and *sakḳàs* to give them money to distribute water for the sake of "the daughter of the *Imám*." It is customary to give a few *faḍḍahs* to one or more servants of the *maḳṣoorah* ; and to a *fiḳee*, to recite a chapter ; and also to the beggars in the mosque ; and to one of the *hemalees* or *sakḳàs*. The chief ceremonies performed in the mosque in the evenings were *zikrs*. Each evening of the festival, *darweeshes* of one or more orders repaired thither.

The night or eve of the twenty-seventh of *Regeb* is the anniversary of the "*Leylet el-Mearág*," or the night of the Prophet's miraculous ascension to heaven :³ in commemoration of which a festival is celebrated in a part of the northern suburb of Cairo, outside the gate called *Báb El-'Adawee*. For three days before, the *Sheykh El-Bekree* entertains numerous persons in a house belonging to him in this quarter ; and *zikrs* are performed there in his house. In addition to the amusement afforded in the streets by *Háwees*, *Reciters of Aboo-Zeyd*, &c., as on similar festivals, the public witness on this occasion that extraordinary performance called the "*Dóseh*," which I have described in my account of the *Moolid en-Nebee*. This is performed in a short, but rather wide street of the suburb

¹ " *Má tezukḳ'neesh yá seedee : baṭnee melyán.*"

² " *Allah yuballighak maḳṣoodak.*"

³ He pretended to have been transported from *Mekkeh* to *Jerusalem*, to have ascended from *Jerusalem* to *Heaven*, there to have held converse with *God*, and to have returned to *Mekkeh*, in one night.

above mentioned, in front of the mosque of a saint called Eṭ-Ṭashṭooshee, on the twenty-sixth day of the month, which is the last and chief day of the festival. I have just been one of its spectators. The day being Friday, the sheykh of the Saadeeyeh (the only person who is believed to be able to perform this reputed miracle) had to fulfil his usual duty of praying and preaching in the mosque of the Ḥasaneyn, at noon. From that mosque he rode in procession to the scene of the Dóseh, preceded by a long train of his darweeshes, with their banners, and some with the little drums which they often use. I was at this spot a little after midday, and took my place on a maṣṭabah which extends along the foot of the front of the mosque of Eṭ-Ṭashṭooshee.

While sitting here, and amusing myself with observing the crowds attracted by the same curiosity that brought me hither, a reputed saint, who, a few days ago, begged of me a few piasters to feed some faḳeers on this occasion, passed by, and, seeing me, came and sat down by my side. To pass away the time during which we had to wait before the Dóseh, he related to me a tale connected with the cause of the festivities of this day. A certain Sultán,¹ he said, had openly ridiculed the story of the Mearág, asserting it to be impossible that the Prophet could have got out of his bed by night, have been carried from Mekkeh to Jerusalem by the beast Buráḳ, have ascended thence with the angel to the Seventh Heaven, and returned to Jerusalem and Mekkeh, and found his bed still warm. He was playing at chess one day with his Wezeer, when the saint Eṭ-Ṭashṭooshee came in to him, and asked to be allowed to play with him; making this condition, that the Sultán, if overcome, should do what the saint should order. The proposal was accepted. The Sultán lost the game, and was ordered by the saint to plunge in a tank of water. He did so; and found himself in a magnificent palace, and converted into a woman of great beauty, with long hair, and every female attraction. He, or now *she*, was married to the son of a king; gave birth to three children, successively; and then returned to the tank, and, emerging from it, informed the Wezeer of what had happened to him. The saint reminding him, now, of his incredulity on the subject of the Mearág, he declared his belief in the miracle, and became an orthodox Muslim. Hence, the festival of the Mearág is always celebrated in the

¹ This tale applies to the Khaleefeh El-Ḥákim. I have heard it related with some trifling differences.

neighbourhood of the mosque in which Eṭ-Taşṭooshee is buried, and his Moolid is celebrated at the same time.

Not long after the above tale was finished, an hour and a quarter after mid-day, the procession of the Sheykh es-Saadeeyeh arrived. The foremost persons, chiefly his own darweeshes, apparently considerably more than a hundred (but I found it impossible to count them), were laid down in the street, as close as possible together, in the same manner as at the Moolid en-Nebee. They incessantly repeated the word "Allah!" A number of darweeshes, most with their shoes off, ran over them; several beating their little drums; some carrying the black flags of the order of the Rifá'ees (the parent order of the Saadees); and two carrying a "sháleesh"¹ (a pole about twenty feet in length, like a large flag-staff, the chief banner of the Saadeeyeh, with a large conical ornament of brass on the top): then came the Sheykh, on the same gray horse that he rode at the Moolid en-Nebee: he was dressed in a light-blue pelisse, lined with ermine, and wore a black, or almost black, mukleh; which is a large, formal turban, peculiar to persons of religious and learned professions. He rode over the prostrate men, mumbling all the while: two persons led his horse; and they, also, trod upon the prostrate men; sometimes on the legs, and on the heads. Once the horse pranced and curveted, and nearly trod upon several heads: he passed over the men with a high and hard pace. The Sheykh entered the house of the Sheykh El-Bekree, before mentioned, adjoining the mosque. None of the men who were ridden over appeared to be hurt, and many got up laughing; but one appeared to be "melboos," or overcome by excitement, and, though he did not put his hand to his back, as if injured by the tread of the horse, seemed near fainting; and tears rolled down his face: it is possible, however, that this man was hurt by the horse, and that he endeavoured to conceal the cause.

After the Dóseh, my friend the saint insisted on my coming to his house, which was near by, with three fiķees. He conducted us to a small upper room, furnished with an old carpet and cushions. Here the three fiķees sat down with me, and recited the Fát'hah together, in a very loud voice. Then one of them chanted about half of the second chapter of the Qur-án, very musically: another finished it. Our host afterwards brought a stool, and placed upon it a tray with three large dishes of "'eysh bi-laḥm." This is minced meat, fried with

¹ Properly, "gáleesh," or "jáleesh."

butter, and seasoned with some *ṭaḥeneh* (or sesame from which oil has been pressed), vinegar, and chopped onions; then put upon cakes of leavened dough, and baked. To this meal I sat down, with the three *fiḳees*, our host waiting upon us. A fourth *fiḳee* came in, and joined us at dinner. After we had eaten, the *fiḳees* recited the *Fát'hah* for the host, and then for myself, and went away. I soon after followed their example.

On the *Leylet el-Mearág*, between two and three hours after sunset, the *Sheykh El-Bekree* returns in procession, preceded by numerous persons bearing *mesh'als*, and by a number of *darweeshes*, to his house in the *Ezbekeeyeh*. During this night, the *mád'nehs* of the larger mosques are illuminated.

On the first or second Wednesday in "*Shaabán*" (the eighth month), generally on the former day, unless that be the first or second day of the month, the celebration of the *Moolid* of the "*Imám Esh-Sháfe'ee*" commences. It ends on the eve of the Thursday in the next week. The great cemetery called the *Karáfeh*, in the desert tract on the south of the metropolis, where the *Imám* is buried, and the southern part of the town, are the scenes of the festivities. As this *Imám* was the founder of the sect to which most of the people of Cairo belong, his *Moolid* attracts many visiters. The festivities are similar to those of other great *Moolids*. On the Saturday before the last or chief day, the ceremony of the *Dóseh* is performed. On the last day, Wednesday, the visiters are most numerous; and during the ensuing night, *zikrs*, &c., are performed in the sepulchral mosque of the *Imám*. Above the dome of this mosque, upon its point, is fixed a metal boat, in which there used to be placed, on the occasion of the *Moolid*, an *ardebb* (or about five bushels) of wheat, and a camel-load of water, for the birds. The boat is said to turn sometimes when there is no wind to move it, and, according to the position which it takes, to foretoken various events, good and evil; such as plenty or scarcity, the death of some great man, &c.

Several other *Moolids* follow that of the *Imám*; but those already described are the most famous, and the ceremonies of all are nearly the same.

"The Night of the Middle of *Shaabán*," or "*Leylet en-Nuṣf min Shaabán*," which is the night of the fifteenth (that is *preceeding* the fifteenth day) of that month, is held in great reverence by the Muslims, as the period when the fate of every living man is confirmed for the ensuing year. The *Sidr* (or lote-tree) of Paradise, which is more commonly called *Shegeret*

el-Muntahà (or the Tree of the Extremity) probably for several reasons, but chiefly (as is generally supposed) because it is said to be at the extremity,¹ or on the most elevated spot, in Paradise, is believed to have as many leaves as there are living human beings in the world; and the leaves are said to be inscribed with the names of all those beings; each leaf bearing the name of one person, and those of his father and mother. The tree, we are taught, is shaken on the night above mentioned, a little after sunset; and when a person is destined to die in the ensuing year, his leaf, upon which his name is written, falls on this occasion: if he be to die very soon, his leaf is almost wholly withered, a very small portion only remaining green: if he be to die later in the year, a larger portion remains green: according to the time he has yet to live, so is the proportion of the part of the leaf yet green. This, therefore, is a very awful sight to the serious and considerate Muslims, who, accordingly, observe it with solemnity and earnest prayer. A particular form of prayer is used on the occasion, immediately after the ordinary evening-prayers which are said soon after sunset. Those who are able recite it without being prompted to do so, and generally in a mosque: others assemble in the mosques for this purpose, and hire a fiķee to assist them; and many fiķees, therefore, resort to the mosques to perform this office. Each fiķee officiates for a group of persons. He first recites the "Soorat Yá-Seen" (or 36th chapter of the K̄ur-án); and then, raising his hands before his face, as in the ordinary supplications, and the other worshippers doing the same, he recites the "do'a" (or prayer), repeating one, two, three, or more words, which the others then repeat after him. The prayer is as follows:—"O God, O thou Gracious, and who art not an object of grace, O thou Lord of Dignity and Honour, and of Beneficence and Favour, there is no deity but Thou, the Support of those who seek to Thee for refuge, and the Helper of those who have recourse to Thee for help, and the Trust of those who fear. O God, if Thou have recorded me in thy abode, upon the 'Original of the Book,'² miserable, or unfortunate, or scanted in my sustenance, cancel, O God, of thy goodness, my misery, and

¹ In the Commentary of the Geláleyn, "Sidrat el-Muntahà," or "the Lote-tree of the Extremity" (K̄ur-án, ch. liii. v. 14), is interpreted as signifying "The Lote-tree beyond which neither angels nor others can pass."

² The Preserved Tablet, on which are said to be written the original of the K̄ur-án, and all God's decrees, is here commonly understood; but I am informed that the "Original" (or, literally, the "Mother") 'of the Book' is God's knowledge, or prescience.

misfortune, and scanty allowance of sustenance, and confirm me in thy abode, upon the Original of the Book, as happy, and provided for, and directed to good: for Thou hast said (and thy saying is true) in thy Book revealed by the tongue of thy commissioned Prophet, 'God will cancel what He pleaseth, and confirm; and with Him is the Original of the Book.'¹ O my God, by the very great revelation [which is made] on the night of the middle of the month of Shaabán the honoured, 'in which every determined decree is dispensed'² and confirmed, remove from me whatever affliction I know, and what I know not, and what Thou best knowest; for Thou art the most Mighty, the most Bountiful. And bless, O God, our lord Moḥammad, the Illiterate³ Prophet, and his Family and Companions, and save them."—After having repeated this prayer, the worshippers offer up any private supplication.

The night on which "Ramaḍán" (the month of abstinence, the ninth month of the year,) is expected to commence is called "Leylet er-Roo-yeh," or the Night of the Observation [of the new moon]. In the afternoon, or earlier, during the preceding day, several persons are sent a few miles into the desert, where the air is particularly clear, in order to obtain a sight of the new moon: for the fast commences on the next day after the new moon has been seen, or, if the moon cannot be seen in consequence of a cloudy sky, at the expiration of thirty days from the commencement of the preceding month. The evidence of one Muslim, that he has seen the new moon, is sufficient for the proclaiming of the fast. In the evening of the day above mentioned, the Moḥtesib, the Sheykh of several trades (millers, bakers, slaughtermen, sellers of meat, oil-men, and fruiterers), with several other members of each of these trades, parties of musicians, and a number of faḳeers, headed and interrupted by companies of soldiers, go in procession from the Citadel to the Court of the Ḳádee, and there await the return of one of the persons who have been sent to make the observation, or the testimony of any other Muslim who

¹ Ḳur-án, ch. xiii. v. 39.

² Ḳur-án, ch. xlv. v. 3.—By some persons these words are supposed to apply to the Night of el-Ḳadr, which will hereafter be mentioned.

³ Moḥammad gloried in his illiteracy, as a proof of his being inspired: it had the same effect upon his followers as the words of our Saviour had upon the Jews, who remarked, "How knoweth this man letters, having never learned?" John vii. 15. But the epithet here rendered (agreeably with the general opinion of the Muslims) "Illiterate" should more properly be rendered "Gentile," as Dr. Sprenger has observed in his *Life of Moḥammad*.

has seen the new moon. The streets through which they pass are lined with spectators. There used to be, in this procession, several led horses, handsomely caparisoned; but of late, military display, of a poor order, has, for the most part, taken the place of civil and religious pomp. The procession of the night of the Roo-yeh is now chiefly composed of Nizám infantry. Each company of soldiers is preceded and followed by bearers of mesh'als, to light them on their return; and followed by the Sheykh, and a few other members, of some trade, with several faķeers, shouting, as they pass along, "O! Blessing! Blessing! Bless ye the Prophet! On him be peace!"¹ After every two or three companies, there is generally an interval of many minutes. The Moħtesib and his attendants close the procession. When information that the moon has been seen has arrived at the Kádée's court, the soldiers and others assembled there divide themselves into several parties, one of which returns to the Citadel; the others perambulate different quarters of the town, shouting, "O followers of the best of the Creation!² Fasting! Fasting!"³—When the moon has not been seen on this night, the people are informed by the cry of "To-morrow is of the month of Shaābān. No fasting! No fasting!"⁴—The people generally pass a great part of this night (when the fast has been proclaimed as commencing on the morrow) in eating and drinking and smoking, and seem as merry as they usually do when released from the misery of the day's fast. The mosques, as on the following nights, are illuminated within; and lamps are hung at their entrances, and upon the galleries of the mād'nehs.

In Ramađān, instead of seeing, as at other times, many of the passengers in the streets with the pipe in the hand, we now see them empty-handed, until near sunset, or carrying a stick or cane, or a string of beads; but some of the Christians now are not afraid, as they used to be, of smoking in their shops in the sight of the fasting Muslims. The streets, in the morning, have a dull appearance, many of the shops being shut; but in the afternoon, they are as much crowded as usual, and all the shops are open. The Muslims during the day-time, while fasting, are, generally speaking, very morose: in the night, after breakfast, they are unusually affable and cheerful. It is

¹ "O! Eş-Şaláh! Eş-Şaláh! Şalloo 'ala-n-Nabee! 'aleyhi-s-selám!"

² "The best of the Creation" is an appellation of the Prophet.

³ "Yá ummata kheyr-i-l-anám! Şiyám! Şiyám!"

⁴ "Ghadà min shahri Shaābān. Fiţár! Fiţár!"

the general fashion of the principal Turks in Cairo, and a custom of many others, to repair to the mosque of the Ḥasaneyn in the afternoon during Ramaḍán, to pray and lounge; and on these occasions, a number of Turkish tradesmen (called Toḥafgeeyeh) expose for sale, in the court of the meydaäh (or tank for ablution), a variety of articles of taste and luxury suited to the wants of their countrymen. It is common, in this month, to see tradesmen in their shops reciting the K̄ur-án or prayers, or distributing bread to the poor. Towards evening, and for some time after sunset, the beggars are more than usually importunate and clamorous; and at these times, the coffee-shops are much frequented by persons of the lower orders, many of whom prefer to break their fast with a cup of coffee and a pipe. There are few among the poor who do not keep the fast; but many persons of the higher and middle classes break it in secret.

In general, during Ramaḍán, in the houses of persons of the higher and middle classes, the stool of the supper-tray is placed, in the apartment in which the master of the house receives his visitors, a few minutes before sunset. A japanned tray is put upon it; and on this are placed several dishes, or large saucers, containing different kinds of dry fruits (which are called "nuḳl"); such as hazel-nuts (generally toasted), raisins, shelled walnuts, dried dates, dried figs, shelled almonds, sugared nuts, &c., and kaḥk, or sweet cakes. With these are also placed several ḳullehs (or glass cups) of sherbet of sugar and water; usually one or two cups more than there are persons in the house to partake of the beverage, in case of visitors coming unexpectedly; and often a little fresh cheese and a cake of bread are added. The pipes are also made ready; and it is usual to provide, in houses where numerous visitors are likely to call, several common reed pipes. Immediately after the call to evening-prayer, which is chanted four minutes after sunset, the master and such of his family or friends as happen to be with him drink each a glass of sherbet: they then usually say the evening-prayers; and, this done, eat a few nuts, &c., and smoke their pipes. After this slight refreshment, they sit down to a plentiful meal of flesh-meat and other food, which they term their breakfast ("faṭoor"). Having finished this meal, they say the night-prayers,¹ and certain additional prayers of Ramaḍán, called "et-taráweeh;" or smoke again before they pray. The taráweeh prayers consist of twenty rek'ahs; and

¹ "Ṣalát el-'eshè."

are repeated between the 'eshè prayers and the witr. Very few persons say these prayers, except in the mosque, where they have an Imám to take the lead; and they do little more than conform with his motions. The smaller mosques are closed, in Ramadán, soon after the taráweeh prayers: the larger remain open until the period of the last meal (which is called the "saḥoor"), or until the "imsák," which is the period when the fast must be recommenced. They are illuminated within and at their entrances, as long as they remain open; and the mád'nehs are illuminated during the whole of the night. The time during which the Muslim is allowed to eat (commencing, as already stated, at sunset,) varies from 11 hours 55 minutes to 7 hours 46 minutes (in the latitude of Cairo), according as the night is long or short; the imsák being always twenty minutes before the period of the prayer of daybreak. Consequently, the time during which he keeps fast every day is from 12 hours 5 minutes to 16 hours 14 minutes.

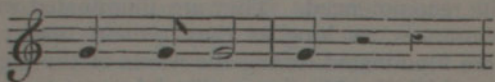
The Muslims, during Ramadán, generally take their breakfast at home; after which, they sometimes spend an hour or two in the house of a friend. Many of them, but chiefly those of the lower orders, in the evening, visit a coffee-shop, either merely for the sake of society, or to listen to one of the reciters of romances, or musicians, who entertain the company at many of the coffee-shops every night of this month. Numerous passengers are seen in the streets during the greater part of the night, and most of the shops at which sherbet and eatables are sold remain open. Night is thus turned into day; and particularly by the wealthy, most of whom sleep during a great part of the day. It is the custom of some of the 'Ulamà of Cairo to have a zikr performed in their houses every night during this month; and some other persons, also, occasionally invite their friends, and entertain them with a zikr or a khatmeh.

Every night during Ramadán, criers, called "Musahḥirs," go about, first to recite a complimentary cry before the house of each Muslim who is able to reward them, and at a later hour to announce the period of the "saḥoor," or last meal.¹ There is one of these criers to each "khuṭṭ," or small district, of Cairo. He begins his rounds about two hours, or a little more, after sunset (that is, shortly after the night-prayers have been said); holding, with his left hand, a small drum, called "báz," or "ṭablat el-musahḥir,"² and, in his right hand, a

¹ It is from this latter office that the crier is called "Musahḥir."

² Described in the chapter on Music.

small stick or strap, with which he beats it; and is accompanied by a boy carrying two "kandeels" (or small glass lamps) in a frame made of palm-sticks. They stop before the house of every Muslim, except the poor; and on each occasion of their doing this, the musahhir beats his little drum to the following measure, three times:



after which he chants, "He prospereth who saith 'There is no deity but God;'" then he beats his drum in the same manner as before, and adds, "'Mohammad, the Guide, is the Apostle of God.'" Then again beating his drum he generally continues, "The most happy of nights to thee, O such a one" (naming the master of the house). Having previously inquired the names of the inmates of each house, he greets each person, except women, in the same manner; mentioning every brother, son, and young unmarried daughter of the master: saying, in the last case, "The most happy of nights to the chief lady among brides,¹ such a one." After each greeting he beats his drum; and after having greeted the man (or men), adds, "May God accept from him [or them] his [or their] prayers and fasting and good works." He concludes by saying, "God preserve you, O ye generous, every year!"—At the houses of the great (as also sometimes in other cases), after commencing as above ("He prospereth who saith 'There is no deity but God: Mohammad, the Guide, is the Apostle of God'"), he generally repeats a long chant, in unmeasured rhyme; in which he first conjures God to pardon his sins, and blesses the Prophet, and then proceeds to relate the story of the "me'arág" (or the Prophet's miraculous ascension to heaven), and other similar stories of miracles; beating his drum after every few words, or, rather, after every rhyme. A house of mourning the musahhir passes by. He generally receives, at the house of a person of the middle orders, two, three, or four piasters on the "'eed" which follows Ramaḍán: some persons give him a trifle every night.

If my reader be at all impressed by what has been above related, of the office of the musahhir, as illustrating the

¹ Young ladies in Egypt are often called "brides."

character of the Muslims, he will be more struck by what here follows.—At many houses of the middle classes in Cairo, the women often put a small coin (of five *faḍḍahs*, or from that sum to a *piaster*, or more,) into a piece of paper, and throw it out of a window to the *musahḥir*; having first set fire to the paper, that he may see where it falls: he then, sometimes by their desire, and sometimes of his own accord, recites the *Fátḥah*, and relates to them a short tale, in unmeasured rhyme, for their amusement; as, for instance, the story of two "*ḍarrahs*"—the quarrels of two women who are wives of the same man. Some of the tales which he relates on these occasions are of a grossly indecent nature; and yet they are listened to by females in houses of good repute. How incongruous are such sequels! What inconsistency of character do they evince!

During this month, those calls from the *mád'neh*s which are termed "the *Oolà*" and "the *Ebed*" are discontinued, and, in their stead, two other calls are chanted. The period of the first of these, which is termed the "*Abrár*" (from the first word of note occurring in it), is between an hour and a half and half an hour before midnight, according as the night is long or short. It consists of the following verses of the *Kur-án*.¹ "But the just shall drink of a cup [of wine] mixed with [the water of] *Káfoor*; a fountain from which the servants of God shall drink: they shall convey the same by channels [whithersoever they please]. [These] did fulfil their vow, and dread the day, the evil whereof will disperse itself far abroad; and give food unto the poor and the orphan and the bondsman for his sake, [saying,] We feed you for God's sake only: we desire no recompense from you, nor any thanks."—The second call is termed the "*Selám*" (or salutation); and is a series of invocations of blessings on the Prophet, similar to those recited before the Friday-prayers, but not always the same. This is generally chanted about half an hour after midnight. The morning *adán* from the *mád'neh*s is chanted much earlier than usual, as the warning to the Muslims to take their last meal, the "*saḥoor*;" in winter, in the longest night, about two hours and a half, and in the short nights, about one hour and a half, before the *imsák*. Another *adán* is also made from the *dikkehs* in the great mosques about twenty minutes before the *imsák*, as a final warning to any who may have neglected to eat; and

¹ The fifth and four following verses of the *Soorat el-Insán*, or 76th chapter.

at the period of the *imsák*, in these mosques, the *meekátee* (who makes known the hours of prayer, &c.), or some other person, calls out "*Irfa'oo!*" that is, "Remove ye" [your food, &c.]—About an hour and a half before the *imsák*, the *musahhir* goes his rounds to rouse or remind the people to eat at those houses where he has been ordered to call; knocking and calling until he is answered; and the porter of each quarter does the same at each house in his quarter. Some persons eat but little for their *faṭoor*, and make the *saḥoor* the principal meal: others do the reverse; or make both meals alike. Most persons sleep about half the night.

Some few pious persons spend the last ten days and nights of *Ramaḍán* in the mosque of the *Ḥasaneyn* or that of the *Seyyideh Zeyneb*. One of these nights, generally supposed to be the 27th of the month¹ (that is, the night preceding the 27th day), is called "*Leylet el-Ḳadr*" (the Night of Power, or of the Divine decree). On this night, the *Ḳur-án* is said to have been sent down to *Moḥammad*. It is affirmed to be "better than a thousand months;"² and the angels are believed to descend, and to be occupied in conveying blessings to the faithful from the commencement of it until daybreak. Moreover, the gates of heaven being then opened, prayer is held to be certain of success. Salt water, it is said, suddenly becomes sweet on this night; and hence, some devout persons, not knowing which of the last ten nights of *Ramaḍán* is the *Leylet el-Ḳadr*, observe all those nights with great solemnity, and keep before them a vessel of salt water, which they occasionally taste, to try if it become sweet, so that they may be certain of the night. I find, however, that a tradition of the Prophet fixes it to be one of the odd nights; the 21st, 23rd, 25th, 27th, or 29th.

On the first three days of "*Showwál*" (the tenth month, the next after *Ramaḍán*,) is celebrated the minor of the two grand festivals which are ordained, by the religion of the Muslims, to be observed with general rejoicing. It is commonly called "*el-'Eed eṣ-Ṣugheiyir*;" but more properly, "*el-'Eed eṣ-Ṣagheer*."³ The expiration of the fast of *Ramaḍán* is the occasion of this festival. Soon after sunrise on the first day,

¹ Not the night supposed by Sale, which is that between the 23rd and 24th days. See one of his notes on the 97th chapter of the *Ḳur-án*.

² *Ḳur-án*, *ibid.*

³ It is also called "*'Eed el-Fiṭr*" (or the Festival of the Breaking of the Fast); and, by the Turks, "*Ramaḍán Beyrá́m*."

the people having all dressed in new, or in their best, clothes, the men assemble in the mosques, and perform the prayers of two rek'ahs, a sunneh ordinance of the 'eed; after which, the Khaṭēeb delivers an exhortation. Friends, meeting in the mosque, or in the street, or in each other's houses, congratulate and embrace and kiss each other. They generally visit each other for this purpose. Some, even of the lower classes, dress themselves entirely in a new suit of clothes; and almost every one wears something new, if it be only a pair of shoes. The servant is presented with at least one new article of clothing by the master, and receives a few piasters from each of his master's friends, if they visit the house; or even goes to those friends, to congratulate them, and receives his present; if he have served a former master, he also visits him, and is in like manner rewarded for his trouble; and sometimes he brings a present of a dish of "kaḥk" (or sweet cakes), and obtains, in return, money of twice the value, or more. On the days of this 'eed, most of the people of Cairo eat "feseekh" (or salted fish), and "kaḥks," "faṭeerehs" (or thin, folded pancakes), and "shureyks" (a kind of bunn). Some families also prepare a dish called "mumezzeh," consisting of stewed meat, with onions, and a quantity of treacle, vinegar, and coarse flour; and the master usually procures dried fruits ("nuḳl"), such as nuts, raisins, &c., for his family. Most of the shops in the metropolis are closed, except those at which eatables and sherbet are sold; but the streets present a gay appearance, from the crowds of passengers in their holiday-clothes.

On one or more days of this festival, some or all of the members of most families, but chiefly the women, visit the tombs of their relatives. This they also do on the occasion of the other grand festival, of which an account will be given hereafter. The visitors, or their servants, carry palm-branches, and sometimes sweet basil ("reeḥán"), to lay upon the tomb which they go to visit. The palm-branch is broken into several pieces, and these, or the leaves only, are placed on the tomb. Numerous groups of women are seen on these occasions, bearing palm-branches, on their way to the cemeteries in the neighbourhood of the metropolis. They are also provided, according to their circumstances, with kaḥks, shureyks, faṭeerehs, bread, dates, or some other kind of food, to distribute to the poor who resort to the burial-grounds on these days. Sometimes tents are pitched for them: the tent surrounds the tomb

which is the object of the visit.¹ The visitors recite the *Fát'hah*, or, if they can afford it, employ a person to recite first the *Soorat Yá-Seen*, or a larger portion of the *Qur-án*. Often a *khatmeh* (or recital of the whole of the *Qur-án*) is performed at the tomb, or in the house, by several *fiķees*. The men generally return immediately after these rites have been performed, and the fragments or leaves of the palm-branch laid on the tomb: the women usually go to the tomb early in the morning, and do not return until the afternoon: some of them (but these are not generally esteemed women of correct conduct), if they have a tent, pass the night in it, and remain until the end of the festival, or until the afternoon of the following Friday: so too do the women of a family possessed of a private, enclosed burial-ground, with a house within it; for there are many such enclosures, and not a few with houses for the accommodation of the females, in the midst of the public cemeteries of Cairo. Intrigues are said to be not uncommon with the females who spend the night in tents among the tombs. The great cemetery of *Báb en-Naṣr*, in the desert tract immediately on the north of the metropolis, presents a remarkable scene on the two 'eeds. In a part next the city-gate from which the burial-ground takes its name, many swings and whirligigs are erected, and several large tents, in some of which, dancers, reciters of *Aboo-Zeyd*, and other performers, amuse a dense crowd of spectators; and throughout the burial-ground are seen numerous tents for the reception of the visitors of the tombs.

About two or three days after the 'eed above described, the "*Kisweh*," or covering of the *Kaṣbeh*, which is sent annually with the great caravan of pilgrims, is conveyed in procession from the Citadel of the metropolis, where it is manufactured at the *Sultán's* expense, to the mosque of the *Ḥasaneyn*, to be sewed together, and lined, preparatively to the approaching pilgrimage. It is of a coarse, black brocade, covered with inscriptions² of passages from the *Qur-án*, &c., which are

¹ The salutation of peace should be pronounced on entering the burial-ground and on arriving at the tomb, in the manner described in Chapter X., in my account of visits to the tombs and cenotaphs of saints. In the former case it is general; and in the latter, particular.

² This was denied by several of my Muslim friends, before whom I casually mentioned it; but, by producing a piece of the *Kisweh*, I proved the truth of my assertion. I state this to shew that a writer may often be charged with committing an error on authority which any person would consider perfectly convincing.

interwoven with silk of the same colour; and having a broad band across each side, ornamented with similar inscriptions worked in gold.¹ The following account of the procession of the Kisweh I write on my return from witnessing it, on the 6th of Showwál, 1249 (or 15th of February, 1834).

I took my seat, soon after sunrise, in the shop of the Báshà's booksellers, in the main street of the city, nearly opposite the entrance to the bázár called Khán El-Khaleelee. This and almost every shop in the street were crowded with persons attracted by the desire of witnessing the procession, old and young; for the Egyptians of every class and rank and age take great pleasure in viewing public spectacles; but the streets were not so much thronged as they usually are on the occasions of the processions of the Maḥmal. About two hours after sunrise, the four portions which form each one side of the "Kisweh" were borne past the spot where I had taken my post; each of the four pieces placed on an ass, with the ropes by which they were to be attached. The asses were not ornamented in any way, nor neatly caparisoned; and their conductors were common felláhs, in the usual blue shirt. There was then an interval of about three quarters of an hour, and nothing to relieve the dulness of this long pause but the passing of a few darweeshes, and two buffoons, who stopped occasionally before a shop where they saw any well-dressed persons sitting, and, for the sake of obtaining a present of about five faddáhs (or a little more than a farthing), engaged in a sham quarrel, abused each other in loud and gross words, and violently slapped each other on the face.

After this interval came about twenty ill-dressed men, bearing on their shoulders a long frame of wood, upon which was extended one quarter of the "Ḥezám" (that is, the belt or band

¹ The Kaḥbeh is a building in the centre of the Temple of Mekkeh, most highly respected by the Muslims. It is nearly in the form of a cube. Its height is somewhat more than thirty feet; and each side is about the same, or a little more, in width. It is not exactly rectangular, nor exactly equilateral. The black covering, after having remained upon it nearly a year, is taken off on the 25th of Zu-l-Ḥajjah, cut up, and sold to the pilgrims; and the building is left without a covering for the space of fifteen days: on the 10th of Zu-l-Ḥeggeh, the first day of the Great Festival, the new Kisweh is put on. The interior is also hung with a covering, which is renewed each time that a new Sultán ascends the Turkish throne. It is necessary to renew the *outer* covering every year, in consequence of its exposure to the rain, &c. As the use of stuffs entirely composed of silk is prohibited, the Kisweh of the Kaḥbeh is lined with cotton to render it allowable.

above mentioned). The *Hezám* is in four pieces, which, when sewed together to the *Kisweh*, form one continuous band, so as to surround the *Kaábeh* entirely, at about two-thirds of its height. It is of the same kind of black brocade as the *Kisweh* itself. The inscriptions in gold are well worked in large and beautiful characters: each quarter is surrounded by a border of gold; and at each end, where the upper and lower borders unite, is ornamented in a tasteful manner, with green and red silk, sewed on, and embroidered with gold. One or other of the bearers frequently went aside to ask for a present from some respectably-dressed spectator. There was an interval of about a quarter of an hour after the first quarter of the *Hezám* passed by: the other three portions were then borne along, one immediately after another, in the same manner. Then there was another interval, of about half an hour; after which there came several tall camels, slightly stained with the red dye of the *hennà*, and having high, ornamented saddles, such as I have described in my account of the return of the *Maħmal*: upon each of these were one or two boys or girls; and upon some were cats. These were followed by a company of *Baltageeyeh* (or *Pioneers*), a very good military band (the instruments of various kinds, but mostly trumpets, and all European), and the *Báshà's* guard, a regiment of infantry, of picked young men, in uniforms of a dark blueish-brown, with new red shoes, and with stockings.

The "*Burķo'*" (or *Veil*),¹ which is the curtain that is hung before the door of the *Kaábeh*, was next borne along, stretched upon a high, flattish frame of wood, fixed on the back of a fine camel. It was of black brocade, embroidered in the same manner as the *Hezám*, with inscriptions from the *Qur-án* in letters of gold, but more richly and more highly ornamented, and was lined with green silk. The face of the *Burķo'* was extended on the right side of the frame, and the green silk lining on the left. It was followed by numerous companies of *darweeshes*, with their banners, among which were several *sháleeshes* (such as I have described in my account of the *Dóseh* at the festival of the *Mearág*), the banners of the principal orders of *darweeshes*. Many of them bore flags, inscribed with the profession of the faith ("There is no deity

¹ This is often called, by the vulgar, "the veil of *sitna Fát'meh*;" because it is said that *Fátimèh Shegeret ed-Durr*, the wife of the *Sultán Eş-Şáleh*, was the first person who sent a veil of this kind to cover the door of the *Kaábeh*.

but God: Moḥammad is God's Apostle"), or with words from the *Qur-án*, and the names of God, the Prophet, and the founders of their orders. Several *Kádiree* darweeshes bore nets, of various colours, each extended upon a framework of hoops upon a pole: these were fishermen. Some of the darweeshes were employed in repeating, as in a common *zikh*, the name and epithets of God. Two men, armed with swords and shields, engaged each other in a mock combat. One other, mounted on a horse, was fantastically dressed in sheepskins, and wore a high skin cap, and a grotesque false beard, composed of short pieces of cord or twist, apparently of wool, with mustaches formed of two long brown feathers: he occasionally pretended to write "*fetwàs*" (or judicial decisions), upon scraps of paper given to him by spectators, with a piece of stick, which he feigned to charge with a substitute for ink by applying it to his horse as though it were intended for a goad. But the most remarkable group in this part of the procession consisted of several darweeshes of the sect of the *Rifá'ees*, called *Owlád-'Ilwán*, each of whom bore in his hand an iron spike, about a foot in length, with a ball of the same metal at the thick end, having a number of small and short chains attached to it. Several of these darweeshes, in appearance, thrust the spike with violence into their eyes, and withdrew it, without shewing any mark of injury: it seemed to enter to the depth of about an inch. This trick was very well performed. Five *faḍdahs*, or even a pipeful of tobacco, seemed to be considered a sufficient recompense to the religious juggler for this display of his pretended miraculous power. The spectators near me seemed to entertain no suspicion of any fraud in this singular performance; and I was reproached by one who sat by me, a man of very superior information, for expressing my opinion that it was a very clever piece of deception. Most of the darweeshes in the procession were *Rifá'ees*: their sheykh, on horseback, followed them.

Next came the "*Maḥmal*," which I have described in my account of its return to Cairo. It is added to the procession of the *kisweh* for the sake of increasing the show: the grand procession of the *Maḥmal* previous to the departure of the great caravan of pilgrims takes place between two and three weeks after. Another black covering, of an oblong form, embroidered in like manner with gold, to be placed over the *Maḥám Ibráheem*, in the Temple of Mekkeh, was borne after the *Maḥmal*. Behind this rode a Turkish military officer,

holding, upon an embroidered kerchief, a small case, or bag, of green silk, embroidered with gold, the receptacle of the key of the Kaʿbeh. Then followed the last person in the procession: this was the half-naked sheykh described in my account of the return of the Maḥmal, who constantly follows this sacred object, and accompanies the caravan to and from Mekkeh, mounted on a camel, and incessantly rolling his head.¹

In the latter part of Showwál, not always on the same day of the month, but generally on or about the twenty-third, the principal officers and escort of the great caravan of pilgrims pass, from the Citadel, through the metropolis, in grand procession, followed by the Maḥmal. The procession is called that of the Maḥmal. The various persons who take part in it, most of whom proceed with the caravan to Mekkeh, collect in the Ḳarà Meydán and the Rumeyleh (two large open tracts) below the Citadel, and there take their places in the prescribed order. As this procession is conducted with less pomp in almost every successive year, I shall describe it as I first witnessed it, during my first visit to Egypt. The streets through which it passed were lined with spectators; some, seated on the maṣtabahs of the shops (which were all closed), and others, standing on the ground below. I obtained a good place at a shop in the main street, through which it passed towards the gate called Báb en-Naṣr.

First, a cannon was drawn along, about three hours after sunrise: it was a small field-piece, to be used for the purpose of firing signals for the departure of the caravan after each halt. Then followed two companies of irregular Turkish cavalry (Delees and Tufekjees), about five hundred men, most shabbily clad, and having altogether the appearance of banditti. Next, after an interval of about half an hour, came several men mounted on camels, and each beating a pair of the large, copper, kettle-drums called naḳḳárahs,² attached to the fore part of the saddle. Other camels, with large, stuffed saddles, of the same kind as those described in my account of the return of the Maḥmal, without riders, followed those above mentioned. These camels were all slightly tinged of a dingy orange-red with

¹ I went to the mosque of the Ḥasaneyn a few days after, to examine the Kisweh and the other objects above described, that I might be able to make my account of them more accurate and complete. I was permitted to handle them all at my leisure; and gave a small present for this privilege, and for a superfluous piece of the Kisweh, for which I asked, a span in length, and nearly the same in breadth.

² These are described in the chapter on Music.

hennà. Some of them had a number of fresh, green palm-branches fixed upright upon the saddles, like enormous plumes; others were decorated with small flags, in the same manner as those above alluded to; several had a large bell hung on each side: some, again, bore water-skins; and one was laden with the "khazneh," a square case, covered with red cloth, containing the treasure for defraying those expenses of the pilgrimage which fall upon the government. The baggage of the Emeer el-Ĥágg (or Chief of the Pilgrims) then followed, borne by camels. With his furniture and provisions, &c., was conveyed the new "Kisweh." After this, there was another interval.

The next persons in the procession were several darweeshes, moving their heads from side to side, and repeating the name of God. With these were numerous camel-drivers, saḡḡàs, sweepers, and others; some of them crying "'Arafát!¹ O God!"² and "God! God! [May the journey be] with safety!"³ Then, again, followed several camels; some, with palm-branches, and others, with large bells, as before described. Next, the takht'rawán (or litter) of the Emeer el-Ĥágg, covered with red cloth, was borne along by two camels; the foremost of which had a saddle decorated with a number of small flags. Some Arabs, and the "Deleel el-Ĥágg" (or Guide of the Caravan), followed it; and next came several camels, and groups of darweeshes and others, as before. Then followed about fifty members of the Báshà's household, well dressed and mounted; a number of other officers, with silver-headed sticks, and guns; the chief of the Delees, with his officers; and another body of members of the household, mounted like the first, but persons of an inferior order. These were followed by several other officers of the court, on foot, dressed in ḡaḡḡans of cloth of gold. Next came two swordsmen, naked to the waist, and each having a small, round shield: they frequently stopped, and engaged each other in sport, and occasionally received remuneration from some of the spectators. These preceded a company of darweeshes, camel-drivers, and others; and the shouts before mentioned were repeated.

After a short interval, the sounds of drums and fifes were heard; and a considerable body of the Nizám, or regular troops, marched by. Next followed the "Wálee" (or chief magistrate of police), with several of his officers: then, the

¹ "'Arafát" is the name of the mountain which is one of the principal objects of pilgrimage.

² "'Arafát! ya-lláh!"

³ "Allah! Allah! Bi-s-selámeh!"

attendants of the "Emeer el-Hágg," the "Emeer" himself, three kátibs (or clerks), a troop of Maghrabee horsemen, and three "Muballighs" of the Mountain, in white 'abáyehs (or woollen cloaks), interwoven with gold. The office of the last is to repeat certain words of the Khaṭeb (or preacher) on Mount 'Árafát. Then again there intervened numerous groups of camel-drivers, sweepers, saḳḳàs, and others; many of them shouting as those before. In the midst of these rode the "Imáms" of the four orthodox sects; one to each sect. Several companies of darweeshes, of different orders, followed next, with the tall banners and flags of the kind mentioned in my account of the procession of the Kisweh; the Kádireeyeh having also, in addition to their poles with various-coloured nets, long palm-sticks, as fishing-rods. Kettle-drums, hautboys, and other instruments, at the head of each of these companies, produced a harsh music. They were followed by members of various trades; each body headed by their Sheykh.

Next came several camels; and then, the "Maḥmal." Many of the people in the streets pressed violently towards it, to touch it with their hands, which, having done so, they kissed; and many of the women who witnessed the spectacle from the latticed windows of the houses let down their shawls or head-veils, in order to touch with them the sacred object. Immediately behind the Maḥmal was the same person whom I have described as following it on its return to Cairo, and in the procession of the Kisweh; the half-naked sheykh, seated on a camel, and rolling his head.

In former years, the Maḥmal used to be conveyed, on this occasion, with much more pomp, particularly in the times of the Memlooks, who attended it clad in their richest dresses, displaying their most splendid arms and armour, and, in every way, vying with each other in magnificence. It used generally to be preceded by a group of Saadeeyeh darweeshes, devouring live serpents.

The Maḥmal, the baggage of the Emeer, &c., generally remain two or three or more days in the plain of the Ḥaṣweh, on the north of the metropolis; then proceed to the Birket el-Hágg (or Lake of the Pilgrims), about eleven miles from the city, and remain there two days. This latter halting place is the general rendezvous of the pilgrims. The caravan usually departs thence on the twenty-seventh of Showwál. The journey to Mekkeh occupies thirty-seven days. The route lies over rocky and sandy deserts, with very few verdant spots. To

diminish the hardships of the journey, the caravan travels slowly, and mostly by night; starting about two hours before sunset, and halting the next morning a little after sunrise. The litters most generally used by the pilgrims I have described in the account of the return of the caravan. Most of the Turkish pilgrims, and many others, prefer going by way of El-Kuṣeyr or Es-Suweys¹ and the Red Sea; and set out from Cairo generally between two and three months before the great caravan.

On the tenth of "Zu-l-Heggeh" (the last month of the year) commences the Great Festival, "El-'Eed el-Kebeer,"² which, like the former 'eed, lasts three days, or four, and is observed with nearly the same customs. Every person puts on his best clothes or a new suit; but it is more common to put on new clothes on the minor 'eed. Prayers are performed in the mosques on the first day, soon after sunrise, as on the other festival; and the same customs of visiting and congratulation, and giving presents (though generally of smaller sums) to servants and others, are observed by most persons. The sacrifice that is performed on the first day, which is the day of the pilgrim's sacrifice, has been mentioned in the third chapter of this work. It is a duty observed by most persons who can easily afford to do it. For several previous days, numerous flocks of sheep, and many buffaloes, are driven into the metropolis, to be sold for sacrifice. Another custom observed on this festival, that of visiting the tombs, I have also before had occasion to describe, in the account of the ceremonies of the former 'eed. In most respects, what is called the Minor Festival is generally observed with more rejoicing than that which is termed the Great Festival. On this latter 'eed, most persons who have the means to do so prepare a dish called "fetteh," composed of boiled mutton, or other meat (the meat of the victim), cut into small pieces, placed upon broken bread, upon which is poured the broth of the meat, and some vinegar flavoured with a little garlic fried in a small quantity of melted butter, and then sprinkled over with a little pepper.

¹ Thus is properly pronounced the name of the town which we commonly call *Suez*.

² It is also called "'Eed el-Ḳurbán" (or the Festival of the Sacrifice), and by the Turks, "Ḳurbán Beyrám."

CHAPTER XXVI

PERIODICAL PUBLIC FESTIVALS, ETC.—*continued*

It is remarkable that the Muslims of Egypt observe certain customs of a religious or superstitious nature at particular periods of the religious almanac of the Copts; and even, according to the same system, calculate the times of certain changes of the weather. Thus they calculate the period of the "Khamáseen," when hot southerly winds are of frequent occurrence, to commence on the day immediately following the Coptic festival of Easter Sunday, and to terminate on the Day of Pentecost (or Whitsunday); an interval of forty-nine days.¹

The Wednesday next before this period is called "Arba'à Eiyooob," or Job's Wednesday. Many persons, on this day, wash themselves with cold water, and rub themselves with the creeping plant called "raarâa Eiyooob," or "ghubeyrà"² (inula Arabica, and inula undulata), on account of a tradition which relates that Job did so to obtain restoration to health. This and other customs about to be mentioned were peculiar to the Copts; but are now observed by many Muslims in the towns, and by more in the villages. The other customs just alluded to are that of eating eggs, dyed externally red or yellow or blue, or some other colour, on the next day (Thursday); and, on the Friday (Good Friday), a dish of khalṭah, composed of kishk,³

¹ I believe that this period has been called by all European writers who have mentioned it, except myself, "El-Khamseen," or by the same term differently expressed, signifying *the Fifty*; i.e. *the Fifty days*; but it is always termed by the Arabs "el-Khamáseen," which signifies *the Fifties*, being a vulgar plural of Khamseen. In like manner, the Arabs call the corresponding period of the Jewish calendar by a term exactly agreeing with "el-Khamáseen;" namely "el-Khamseenát; only its *last day* being termed "el-Khamseen." See De Sacy's 'Chrestomathie Arabe,' 2nd ed., vol. i., p. 98 of the Arabic text, and pp. 292 and 320 of his translation and notes. This eminent scholar, however, appears to have had no authority but that of Europeans for the name of the above-mentioned period of the Coptic calendar; for he has followed the travellers, and written it "Khamsin."

² Commonly pronounced "ghubbeyrà."

³ "Kishk" (as the word is commonly pronounced, but properly "keshk,") is prepared from wheat, first moistened, then dried, trodden in a vessel to separate the husks, and coarsely ground with a hand-mill:

with fool nábit,¹ lentils, rice, onions, &c. On the Saturday, also, it is a common custom of men and women to adorn their eyes with kohl. This day is called "Sebt en-Noor" (Saturday of the Light); because a light, said to be miraculous, appears during the festival then celebrated in the Holy Sepulchre in Jerusalem.

A custom termed "Shemm en-Neseem" (or the Smelling of the Zephyr) is observed on the first day of the Khamáseen. Early in the morning of this day, many persons, especially women, break an onion, and smell it; and in the course of the forenoon, many of the citizens of Cairo ride or walk a little way into the country, or go in boats, generally northwards, to take the air, or, as they term it, *smell* the air, which, on that day, they believe to have a wonderfully beneficial effect. The greater number dine in the country, or on the river. This year (1834), they were treated with a violent hot wind, accompanied by clouds of dust, instead of the neseem; but considerable numbers, notwithstanding, went out to "smell" it.—The 'Ulamà have their "shemm en-neseem" at a fixed period of the solar year; the first three days of the spring-quarter, corresponding with the Persian "Now-róz," called by the Arabs "Nórooz."

The night of the 17th of June, which corresponds with the 11th of the Coptic month of Ba-ooneh, is called "Leylet en-Nuḡṭah" (or the Night of the Drop), as it is believed that a miraculous drop then falls into the Nile, and causes it to rise. Astrologers calculate the precise moment when the "drop" is to fall; which is always in the course of the night above mentioned. Many of the inhabitants of Cairo and its neighbourhood, and of other parts of Egypt, spend this night on the banks of the Nile; some, in houses of their friends; others, in the open air. Many also, and especially the women, observe a singular custom on the Leylet en-Nuḡṭah; placing, upon the terrace of the house, after sunset, as many lumps of dough as there are inmates in the house, a lump for each person, who puts his, or her, mark upon it: at daybreak, on the following

the meal is mixed with milk, and about six hours afterwards is spooned out upon a little straw or bran, and then left for two or three days to dry. When required for use, it is either soaked or pounded, and put into a sieve, over a vessel; and then boiling water is poured on it. What remains in the sieve is thrown away: what passes through is generally poured into a saucepan of boiled meat or fowl, over the fire. Some leaves of white beet, fried in butter, are usually added to each plate of it.

¹ Beans soaked in water until they begin to sprout, and then boiled.

morning, they look at each of these lumps; and if they find it cracked, they infer that the life of the person for whom it was placed will be long, or not terminate that year; but if they find it not cracked, they infer the reverse. Some say that this is also done to discover whether the Nile will rise high in the ensuing season. Another absurd custom is observed on the fourth following night, "Leylet es-Saraťan," when the sun enters the sign of Cancer: it is the writing a charm to exterminate, or drive away, bugs. This charm consists of the following words from the *Qur-án*,¹ written in separate letters— "Hast thou not considered those who left their habitations, and they were thousands, for fear of death? and God said unto them, Die: die: die." The last word of the text is thus written three times. The above charm, it is said, should be written on three pieces of paper, which are to be hung upon the walls of the room which is to be cleared of the bugs; one upon each wall, except that at the end where is the entrance, or that in which is the entrance.

The Nile, as I have mentioned in the Introduction to this Work, begins to rise about, or soon after, the period of the summer solstice. From, or about, the 27th of the Coptic month Ba-ooneh (3rd of July) its rise is daily proclaimed in the streets of the metropolis. There are several criers to perform this office; each for a particular district of the town. The Crier of the Nile ("Munádee en-Neel") generally goes about his district early in the morning, but sometimes later; accompanied by a boy. On the day immediately preceding that on which he commences his daily announcement of the rise of the Nile, he proclaims, "God hath been propitious to the lands. The day of good news. To-morrow, the announcement, with good fortune."—The daily announcement is as follows:

Munádee. "Moħammad is the Prophet of guidance."
Boy. "The Maħmals journey to him."² *M.* "The guide: peace be on him." *B.* "He will prosper who blesseth him." [The *Munádee* and boy then continue, or sometimes they omit the preceding form, and begin thus:] *M.* "O Thou whose government is excellent!" *B.* "My Lord, I have none beside Thee." [After this, they proceed, in many cases, thus:] *M.* "The treasuries of the Bountiful are full." *B.* "And at the gate there is no scarcity." *M.* "I extol the perfection of Him who spread out the earth." *B.* "And hath given running rivers." *M.* "Through Whom the fields

¹ Chap. ii. ver. 224.

² That is, to his tomb.

become green." *B.* "After death He causeth them to live." *M.* "God hath given abundance, and increased [the river] and watered the high lands." *B.* "And the mountains and the sands and the fields." *M.* "O Alternator of the day and night!" *B.* "My Lord, there is none beside Thee." *M.* "O Guide of the wandering! O God!" *B.* "Guide me to the path of prosperity." [They then continue, or, sometimes omitting all that here precedes, commence as follows:] *M.* "O Amiable! O Living! O Self-subsisting!" *B.* "O Great in power! O Almighty!" *M.* "O Aider! regard me with favour." *B.* "O Bountiful! withdraw not thy protection." *M.* "God preserve to me my master [or my master the "emeer"] such a one [naming the master of the house], and the good people of his house. O Bountiful! O God!" *B.* "Ay, please God." *M.* "God give them a happy morning, from Himself; and increase their prosperity, from Himself." *B.* "Ay, please God." *M.* "God preserve to me my master [&c.] such a one [naming again the master of the house]; and increase to him the favours of God. O Bountiful! O God!" *B.* "Ay, please God." [Then brothers, sons, and unmarried daughters, if there be any, however young, are mentioned in the same manner, as follows:] *M.* "God preserve to me my master [&c.] such a one, for a long period. O Bountiful! O God!" *B.* "Ay, please God." *M.* "God preserve to me my mistress, the chief lady among brides, such a one, for a long period. O Bountiful! O God!" *B.* "Ay, please God." *M.* "May He abundantly bless them with his perfect abundance; and pour abundantly the Nile over the country. O Bountiful! O God!" *B.* "Ay, please God." *M.* "Five [or six, &c., digits] to-day: and the Lord is bountiful." *B.* "Bless ye Moḥammad."—These last words are added in the fear lest the rising of the river should be affected by a malicious wish, or evil eye, which is supposed to be rendered ineffectual if the malicious person bless the Prophet.¹

Sometimes, the people of a house before which the Munádee makes his cry give him daily a piece of bread: this is a common custom among the middle orders; but most persons give him nothing until the day before the opening of the Canal of Cairo. Very little reliance is to be placed upon the announcement which he makes of the height which the river has attained, for he is generally uninformed or misinformed by the persons

¹ He would be guilty of a sin if he did not do this when desired.

whose duty it is to acquaint him upon this subject; but the people mostly listen with interest to his proclamation. He and his boy repeat this cry every day, until the day next before that on which the dam that closes the mouth of the Canal of Cairo is cut.

On this day (that is, the former of those just mentioned), the *Munádee* goes about his district, accompanied by a number of little boys, each of whom bears a small coloured flag, called "*ráyeh*;" and announces the "*Wefá en-Neel*" (the Completion, or Abundance, of the Nile); for thus is termed the state of the river when it has risen sufficiently high for the government to proclaim that it has attained the sixteenth cubit of the Nilometer. In this, however, the people are always deceived; for there is an old law, that the land-tax cannot be exacted unless the Nile rises to the height of sixteen cubits of the Nilometer; and the government thinks it proper to make the people believe, as early as possible, that it has attained this height. The period when the *Wefá en-Neel* is proclaimed is when the river has actually risen about twenty or twenty-one feet in the neighbourhood of the metropolis; which is generally between the 6th and 16th of August (or the 1st and 11th of the Coptic month of *Misrà*):¹ this is when there yet remain, of the measure of a moderately good rise, in the neighbourhood of the metropolis, four or three feet. On the day above mentioned (the next before that on which the canal is to be opened), the *Munádee* and the boys who accompany him with the little "*ráyát*" (or flags) make the following announcement:—

Munádee. "The river hath given abundance, and completed [its measure]!" *Boys*. "God hath given abundance."² *M*. "And *Dár en-Nahás*³ is filled." *B*. "God, &c." *M*. "And the canals flow." *B*. "God, &c." *M*. "And the vessels are afloat." *B*. "God, &c." *M*. "And the hoarder [of grain] has failed." *B*. "God, &c." *M*. "By permission of the Mighty, the Requiter." *B*. "God, &c." *M*. "And there remains nothing." *B*. "God, &c." *M*. "To the perfect

¹ This present year (1834), the river having risen with unusual rapidity, the dam was cut on the 5th of August. Fears were entertained lest it should overflow the dam before it was cut: which would have been regarded as an evil omen.

² The words thus translated, the boys pronounce "*Ófa-lléh*," for "*Owfa-lláh*."

³ This is an old building between the aqueduct and *Maşr el-'Ateekah*, where the Sultans and Governors of Egypt used to alight, and inspect the state of the river, previously to the cutting of the dam of the canal.

completion." *B.* "God, &c." *M.* "This is an annual custom." *B.* "God, &c." *M.* "And may you live to every year." *B.* "God, &c." *M.* "And if the hoarder wish for a scarcity," *B.* "God, &c." *M.* "May God visit him, before death, with blindness and affliction!" *B.* "God, &c." *M.* "This generous person¹ loveth the generous." *B.* "God, &c." *M.* "And an admirable palace is built for him."² *B.* "God, &c." *M.* "And its columns are incomparable jewels," *B.* "God, &c." *M.* "Instead of palm-sticks and timber:" *B.* "God, &c." *M.* "And it has a thousand windows that open:" *B.* "God, &c." *M.* "And before every window is Selsebeel."³ *B.* "God, &c." *M.* "Paradise is the abode of the generous." *B.* "God, &c." *M.* "And Hell is the abode of the avaricious." *B.* "God, &c." *M.* "May God not cause me to stop before the door of an avaricious woman, nor of an avaricious man:" *B.* "God, &c." *M.* "Nor of one who measures the water in the jar:" *B.* "God, &c." *M.* "Nor who counts the bread while it is yet dough:" *B.* "God, &c." *M.* "And if a cake be wanting, orders a fast:" *B.* "God, &c." *M.* "Nor who shuts up the cats at supper-time:" *B.* "God, &c." *M.* "Nor who drives away the dogs upon the walls." *B.* "God, &c." *M.* "The world is brightened." *B.* "God, &c." *M.* "And the damsels have adorned themselves." *B.* "God, &c." *M.* "And the old women tumble about." *B.* "God, &c." *M.* "And the married man hath added to his wife eight others." *B.* "God, &c." *M.* "And the bachelor hath married eighteen."—This cry is continued until somebody in the house gives a present to the Munádee; the amount of which is generally from ten faddahs to a piaster; but many persons give two piasters; and grandées, a kheyreeyeh, or nine piasters.

During this day, preparations are made for cutting the dam of the canal. This operation attracts a great crowd of spectators, partly from the political importance attached to it; but, being always prematurely performed, it is now without much reason made an occasion of public festivity.

The dam is constructed before, or soon after, the commencement of the Nile's increase. The "Khaleeg," or Canal, at the distance of about four hundred feet within its entrance, is crossed by an old stone bridge of one arch. About sixty feet in front of this bridge is the dam, which is of earth, very broad

¹ The person before whose house the announcement is made.

² In Paradise.

³ A Fountain of Paradise.

at the bottom, and diminishing in breadth towards the top, which is flat, and about three yards broad. The top of the dam rises to the height of about twenty-two or twenty-three feet above the level of the Nile when at the lowest; but not so high above the bed of the canal: for this is several feet above the low-water mark of the river, and consequently dry for some months when the river is low. The banks of the canal are a few feet higher than the top of the dam. Nearly the same distance in front of the dam that the latter is distant from the bridge, is raised a round pillar of earth, diminishing towards the top, in the form of a truncated cone, and not quite so high as the dam. This is called the " 'arooseh" (or bride), for a reason which will presently be stated. Upon its flat top, and upon that of the dam, a little maize or millet is generally sown. The 'arooseh is always washed down by the rising tide before the river has attained to its summit, and generally more than a week or fortnight before the dam is cut.

It is believed that the custom of forming this 'arooseh originated from an ancient superstitious usage, which is mentioned by Arab authors, and, among them, by El-Makreezee. This historian relates that, in the year of the conquest of Egypt by the Arabs, 'Amr Ibn-El-'Ás, the Arab general, was told that the Egyptians were accustomed, at the period when the Nile began to rise, to deck a young virgin in gay apparel, and throw her into the river as a sacrifice, to obtain a plentiful inundation. This barbarous custom, it is said, he abolished; and the Nile, in consequence, did not rise in the least degree during the space of nearly three months after the usual period of the commencement of its increase. The people were greatly alarmed, thinking that a famine would certainly ensue: 'Amr, therefore, wrote to the Khaleefeh, to inform him of what he had done, and of the calamity with which Egypt was, in consequence, threatened. 'Omar returned a brief answer, expressing his approbation of 'Amr's conduct, and desiring him, upon the receipt of the letter, to throw a note, which it enclosed, into the Nile. The purport of this note was as follows:—"From 'Abd-Allah 'Omar, Prince of the Faithful, to the Nile of Egypt. If thou flow of thine own accord, flow not: but if it be God, the One, the Mighty, who causeth thee to flow, we implore God, the One, the Mighty, to make thee flow."—'Amr did as he was commanded; and the Nile, we are told, rose sixteen cubits in the following night.—This tale is, indeed, hard to be believed, even divested of the miracle.

On the north side of the Canal, overlooking the dam, and almost close to the bridge, was a small building of stone, from which the grandees of Cairo used to witness the operation of cutting the dam. This building has become a ruin; and upon its remains is erected a large tent for the reception of those officers who have to witness and superintend the cutting. Some other tents are also erected for other visitors; and the government supplies a great number of fire-works, chiefly rockets, to honour the festival, and to amuse the populace during the night preceding the day when the dam is cut, and during the operation itself, which is performed early in the morning. Many small tents, for the sale of sweetmeats, fruits, and other eatables, and coffee, &c., are likewise pitched along the bank of the isle of Er-Ródah, opposite the entrance of the Canal. The day of the cutting of the dam of the Canal is called "Yóm Gebr el-Baḥr," which is said to signify "the Day of the Breaking of the River;" though the word "gebr," which is thus interpreted "breaking," has really the reverse signification. The term "Yóm Wefā el-Baḥr," or "Wefā en-Neel," before explained, is also, and more properly, applied to this day. The festival of the Canal is also called "Mósim el-Khaleeg."

In the afternoon of the day preceding that on which the dam is cut, numerous boats, hired by private parties, for pleasure, repair to the neighbourhood of the entrance of the Canal. Among these is a very large boat, called the "'Aḳābeh."¹ It is painted for the occasion, in a gaudy, but rude, manner; and has two or more small cannons on board, and numerous lamps attached to the ropes, forming various devices, such as a large star, &c.: it has also, over the cabin, a large kind of close awning, composed of pieces of silk, and other stuffs; and is adorned with two pennants. It is vulgarly believed that this boat represents a magnificent vessel, in which the Egyptians used, before the conquest of their country by the Arabs, to convey the virgin, whom, it is said, they threw into the Nile. It sails from Booláḳ about three hours after noon, taking passengers for hire, men and women; the latter being usually placed, if they prefer it, in the large awning above mentioned. It is made fast to the bank of the isle of Er-Ródah, immediately opposite the entrance of the Canal.

¹ "'Aḳāb" is the *collective* name of the largest kind of the boats which navigate the Nile; and "'aḳābeh" (plural "'aḳābāt"), the name of a single boat of this kind.

Most of the other boats also remain near it during the night, along the bank of the island; but some, all the evening and night, are constantly sailing up, or rowing down, the river. In many boats, the crews amuse themselves and their passengers by singing, often accompanied by the darábukkeh and zumárah; and some private parties hire professional musicians to add to their diversion on the river. The festival is highly enjoyed by the crowds who attend it, though there is little that a stranger would think could minister to their amusement: they seem to require nothing more to enliven them than crowds and bustle, with a pipe and a cup of coffee. In former years, the festival was always attended by dancing-girls (who are now forbidden to perform), and by singers, instrumental musicians, and reciters of romances. In the evening, before it is dark, the exhibition of fire-works commences; and this is continued, together with the firing of guns from the 'akabeh and two or more gun-boats, every quarter of an hour during the night. About twelve guns are fired on each of these occasions: the whole number fired at the night's festival of the present year was about six hundred. The fire-works which are displayed during the night consist of little else than rockets and a few blue-lights: the best are kept till morning, and exhibited in broad day-light, during the cutting of the dam. At night, the river and its banks present a remarkably picturesque scene. Numerous boats are constantly passing up and down; and the lamps upon the rigging of the 'akabeh, and in other boats, as well as on the shore, where there are also many mesh'als stuck in the ground (several upon the dam and its vicinity, and many more upon the bank of the island), have a striking effect, which is occasionally rendered more lively by the firing of the guns, and the ascent of a number of rockets. The most crowded part of the scene of the festival at night is the bank of the island; where almost every person is too happy to sleep, even if the noise of the guns, &c., did not prevent him.

Before sunrise, a great number of workmen begin to cut the dam. This labour devolves, in alternate years, upon the Muslim grave-diggers¹ and on the Jews; both of whom are paid by the government: but when it falls to the Jews, and on a Saturday, they are under the necessity of paying a handsome sum of money to escape the sin of profaning their sabbath by doing what the government requires of them. With a kind of hoe, the dam is cut thinner and thinner, from the back (the earth

¹ "Et-turabeeh."

being removed in baskets, and thrown upon the bank), until, at the top, it remains about a foot thick : this is accomplished by about an hour after sunrise. Shortly before this time, when dense crowds have assembled in the neighbourhood of the dam, on each bank of the Canal, the Governor of the metropolis arrives, and alights at the large tent before mentioned, by the dam : some other great officers are also present ; and the Kádee attends, and writes a document¹ to attest the fact of the river's having risen to the height sufficient for the opening of the Canal, and of this operation having been performed ; which important document is despatched with speed to Constantinople. Meanwhile, the firing of guns, and the display of the fire-works, continue ; and towards the close of the operation, the best of the fire-works are exhibited, when, in the glaring sunshine, they can hardly be seen. When the dam has been cut away to the degree above mentioned, and all the great officers whose presence is required have arrived, the Governor of the metropolis throws a purse of small gold coins to the labourers. A boat, on board of which is an officer of the late Wálee, is then propelled against the narrow ridge of earth, and, breaking the slight barrier, passes through it, and descends with the cataract thus formed. The person here mentioned is an old man, named Hammoodeh, who was "sarrág báshee" of the Wálee : it was his office to walk immediately before his master when the latter took his ordinary rides, preceded by a long train of officers, through the streets and environs of the metropolis. Just as his boat approaches the dam, the Governor of Cairo throws into it a purse of gold, as a present for him. The remains of the dam are quickly washed away by the influx of the water into the bed of the Canal, and numerous other boats enter, pass along the Canal throughout the whole length of the city, and, some of them, several miles further, and return.

Formerly, the Sheykh el-Beled, or the Báshà, with other great officers, presided at this fête, which was celebrated with much pomp ; and money was thrown into the Canal, and caught by the populace, some of whom plunged into the water with nets ; but several lives were generally lost in the scramble. This present year (1834), three persons were drowned on the day of the opening of the Canal ; one in the Canal itself, and two in the lake of the Ezbekeeyeh. A few minutes after I had entered my house, on my return from witnessing the cutting of

¹ "Hogget-el-bahr."

the dam, and the festivities of the preceding night (which I passed partly on the river, and partly on the isle of Er-Ródah), a woman, having part of her dress, and her face, which was uncovered, besmeared with mud, passed by my door, screaming for the loss of her son, who was one of the three persons drowned on this occasion. The water entered the Ezbekeeyeh by a new canal, on the day preceding that on which the dam was cut. Crowds collected round it on this day, and will for many following days (I am writing a few days after the opening of the canal), to enjoy the view of the large expanse of water, which, though very turbid, is refreshing to the sight in so dry and dusty a place as Cairo, and at this hot season of the year. Several tents are pitched by it, at which visitors are supplied with coffee; and one for the sale of brandy, wine, &c.; and numerous stools and benches of palm-sticks are set there. The favourite time of resort to this place is the evening; and many persons remain there for several hours after sunset: some, all night. There are generally two or three story-tellers there. At all hours of the day, and sometimes even at midnight, persons are seen bathing in the lake; chiefly men and boys, but also some young girls, and even women; the latter of whom expose their persons before the passengers and idlers on the banks in a manner surprising in a place where women in general so carefully conceal even their faces, though most of these bathers are usually covered from the waist downwards. It often happens that persons are drowned here.¹

On the day after the cutting of the dam, the Munádee continues to repeat his first cry; but uses a different form of expression in stating the height of the river; saying, for instance, "four from sixteen;" meaning, that the river has increased four "ķeeráts" (or digits) from sixteen cubits. This cry he continues until the day of the Nórooz, or a little earlier.

On the "Nórooz," or Coptic New-year's-day (10th or 11th of September), or two or three days before, he comes to each house in his district, with his boy dressed in his best clothes, and a drummer and a hautboy-player; repeats the same cry as on the Wefâ; and again receives a present. Afterwards he continues his former cry.

On the day of the "Şaleeb" (or the Discovery of the Cross), which is the 17th of the Coptic month of Toot, or 26th or 27th of September, at which period the river has risen to its greatest

¹ I have mentioned on a former occasion that the bed of the lake of the Ezbekeeyeh has been filled up since my second visit to Egypt.

height, or nearly so, he comes again to each house in his district, and repeats the following cry:—"In uncertainty,¹ thou wilt not rest: nor in comparing² wilt thou rest. O my reproacher,³ rest. There is nothing that endureth. There remaineth nothing [uncovered by the water] but the shemmám⁴ and lemmám⁵ and the sown fields and the anemone and safflower and flax: and may my master, such a one [naming the master of the house], live, and see that the river has increased; and give, to the bringer of good news, according to a just judgment. Aboo-Raddád⁶ is entitled to a fee from the government; a fee of a sherefee⁷ for every digit of the river's increase: and *we* are entitled to a fee from the people of generosity; we come to take it with good behaviour. The fortunate Nile of Egypt hath taken leave of us in prosperity: in its increase, it hath irrigated all the country."—The Munádee, on this occasion, presents a few limes, and other fruit, to the rich, or persons of middle rank, and some lumps of dry mud of the Nile, which is eaten by the women, in many families. He generally receives a present of two or three or more piasters. His occupation then ceases until the next year.

CHAPTER XXVII

PRIVATE FESTIVITIES, ETC.

As the modern Egyptian does not become a housekeeper until he is married (and not of necessity *then*, for he may live with his wife in the house of his or her parents), his first marriage is generally the first event which affords him and his wife an occasion of calling together their respective friends to a private entertainment. Whenever a great entertainment is given on any occasion of rejoicing, it is customary, for the persons invited, to send presents (such as I have mentioned in describing the ceremonies attendant upon a marriage), a day

¹ Doubting whether the Nile will rise sufficiently high.

² That is, in comparing the height of the river at a particular period in the present year with its height at the same period in preceding years.

³ O thou who hast said to me, "Why dost thou not bring better news?"

⁴ Cucumis dudaim.

⁵ Mentha Kahirina.

⁶ The Sheykh of the Mikyás, or Nilometer.

⁷ A gold coin, now become scarce. Its value, I am informed, is about a third of a pound sterling, or somewhat less.

or two before. The husband always has his separate party, generally in the lower apartment or apartments of the house; and the wife entertains her female relations and friends in the harem, or upper apartments. It is also the usual custom for the wife to entertain her guests (among whom no males are ever admitted, except very young boys,) during the six middle hours of the day; and for the husband to receive his guests afterwards; after sunset, or after the 'eshè prayers: but sometimes his guests assemble while the wife is engaged with her own party in the harem.

On these occasions, the female singers who are called "'Awálim" (or "'Ál'mehs") are often hired to amuse the company. They sit in one of the apartments of the harem; generally at a window looking into the court. The wooden lattice-work of the window, though too close to allow them to be seen by persons without, is sufficiently open to let them be distinctly heard by the male guests sitting in the court or in one of the apartments which look into it. In many houses, there is a small elevated apartment, or closet, for the 'Awálim, which I have before described, adjoining the apartment in which the male guests assemble (as well as another adjoining the principal saloon of the harem), screened in front by wooden lattice-work, to conceal these singers from the view of the men.—The dancing-girls ("Ghawázee," or "Gházeeyehs,") are, or were, also frequently hired to attend on the occasions of private festivities. They dance (with unveiled face) before the men, in the court, so that they may be seen also by the women from the windows of the harem; or perform in an apartment in which the men are assembled, or in the street, before the house, for the amusement only of the women. When they or the 'Awálim perform for the entertainment of a party, one of the friends of the host usually collects for them small sums of money upon the tambourine, or in a handkerchief, from the guests; but sometimes, the host will not allow this custom to be observed. The contributions are called "nuḡooḡ." It is the general practice for the person who gives the entertainment to engage the Ghawázee for a certain sum: he receives the nuḡooḡ, which may fall short of, or exceed, the promised sum: in the former case, he pays the difference from his own purse: in the latter case he often pockets the surplus. Or he agrees that they shall receive all the nuḡooḡ, with, or without, an additional sum from himself. In some parties, where little decorum is observed, the guests dally and sport with these dancing-girls in

a very licentious manner. I have before mentioned (in a former chapter), that, on these occasions, they are usually indulged with brandy, or some other intoxicating liquor, which most of them drink to excess. It is a common custom for a man to wet, with his tongue, small gold coins, and stick them upon the forehead, cheeks, chin, and lips, of a Gházeeyeh. When money is collected for the 'Awálim, their servant, who is called "khalboos," and who often acts the part of a buffoon, generally calls out, at each contribution, "Shóbash 'aleyk yá sáheb el-faraḥ!" that is, "A present is due from thee, O giver of the entertainment, [on a similar occasion, and in the same way,]"¹ and adds, "Such a one has given so many 'maḥboobs,' or 'kheyreeyehs';" turning a few piasters into a much larger number of gold coins of considerably greater value; or, if gold be given, exaggerating the sum in the same manner. This he does to compliment the donor, and to stimulate the generosity of others. His mistress, or another of the 'Awálim, replies, "'Oḡbà le-'anduh!" ("May he have the like [rejoicing]!"² or "May he have a recompense!")—The guests are also often entertained with a concert of instrumental and vocal music, by male performers ("Áláteeyeh"), who sit in the court, or in the apartment in which the guests are assembled. Two "dikkehs" (or high wooden sofas) are often put together, front to front, in the court, and furnished with cushions, &c., to form an orchestra for the musicians; and a lantern is usually placed in the middle. The Áláteeyeh generally receive contributions from the assembly for whose entertainment they perform, like the 'Awálim; their khalboos calling out to them in the same manner after each gift.

But performances of a different kind from those above mentioned are more common, and are considered more proper, on the occasions of private festivities. These are the recitations of a "khatmeh" (or of the whole of the *Qur-án*), by three or more fiḡees, who are hired for the purpose; or of a "zikh," by a small party of faḡeers.³ That the khatmeh may not be too

¹ "Shóbash" is synonymous with "nuḡoot," being an Arabic corruption of the Persian "shábásh," which also signifies "well done!" "excellent!"

² The phrase was thus written and explained to me by a sheykh; but I suspect it should be, "Iḡbál le-'anduh," which is an expression vulgarly used to signify, "access to him;" and would mean, in this case, "[May we have] access to him:" and "Good fortune to him!"

³ These customs remind us of St. Paul's advice to the Ephesians, ch. v. v. 19; which shews the antiquity of social pastimes of this kind. The Egyptians highly enjoy the religious love-songs of the munshids at zikhers.

fatiguing to the performers, the *fişees* relieve one another by turns ; one only chanting at a time ; and each, usually, chanting a *ruba*.¹ They generally come to the house a little after the 'aṣr, and get through the greater part of their task before the guests assemble : one of them then chants more leisurely, and in a more musical manner ; after him, in the same manner, another ; and so on. Sometimes a *khatmeh* is performed in the daytime, and after it, in the evening, a *zikr*. It is a rule that the *zikr* should always be performed after sunset.

In Egypt, persons who habitually live with the utmost frugality prepare a great variety and profusion of dishes for the entertainment of their friends. But very little time is devoted to eating. The period of conviviality is mostly passed in smoking, sipping coffee, drinking sherbet, and conversing : the Turks, however, generally abstain from smoking during the recitation of the *Ḳur-án* ; and the honour which they pay to the sacred book on every occasion has given rise to a saying, that "God has exalted *Ál-'Osmán* [*i. e.* the race of 'Osmán, or the 'Osmánlees,] above other Muslims, because they exalt the *Ḳur-án* more than do others." In these parties, none of the guests ever attempts to amuse his companions, except by facetious conversation, or sometimes by telling a story ; though all of them take great delight in the performances of the hired dancers, musicians, and singers. The Egyptians seldom play at any game, unless when only two or three persons meet together, or in the privacy of their own families. They are a social people ; and yet they but rarely give great entertainments. Festivities such as I have described above are very unfrequent : they occur only on particular occasions which really call for rejoicing. Except on such occasions, it is considered improper to hire dancing-girls to perform in a house.

The marriage-festivities I have described in a former chapter : I therefore proceed to give an account of the festivities which *follow* a marriage ; and shall do so in the order of their occurrence.

On the seventh day ("Yóm es-Subooa" ²) after a marriage, the wife receives her female relations and friends during the morning and afternoon ; and sometimes the husband entertains his own friends in the evening ; generally hiring persons to

¹ A quarter of a "*ḥezb*," which latter is a sixtieth part of the *Ḳur-án*.

² The *Subooa* after the birth of a child is celebrated with more rejoicing ; and therefore, in speaking of the *Yóm es-Subooa*, the seventh day after childbirth is generally understood.

perform a khatmeh or a zikr. It is a custom of husbands in Egypt to deny themselves their conjugal rights during the first week after the conclusion of the marriage with a virgin bride; and the termination of this period is a due cause for rejoicing.¹—On the fortieth day (“Yóm el-Arba’een”) after the marriage, the wife goes, with a party of her female friends, to the bath. Her companions return with her to her house, about the ’aṣr; partake of a repast, and go away. The husband, also, sometimes receives visitors in the evening of this day, and again causes a khatmeh or zikr to be performed.

The next festivities in a family are generally those consequent on the birth of a child.—Two or three or more days before the expected time of delivery, the “dáyeh” (or midwife) conveys, to the house of the woman who requires her assistance, the “kurseel el-wiládeh,” a chair of a peculiar form, upon which the patient is to be seated during the birth.² This chair is covered with a shawl, or an embroidered napkin; and some flowers of the hennà-tree, or some roses, are tied, with an embroidered handkerchief, to each of the upper corners of the back. Thus ornamented, the chair (which is the property of the dáyeh) is conveyed before her to the house.—In the houses of the rich, and of those in easy circumstances, the mother, after delivery, is placed on a bed, and usually remains on it from three to six days: but poor women, in the same case, seldom take to a bed at all; and after a day or two resume their ordinary occupations, if not requiring great exertion.

On the morning after the birth, two or three of the dancing-men called Khāwals, or two or three Ghāzeeyehs, dance in front of the house, or in the court.—The festivities occasioned by the birth of a son are always greater than those on account of a daughter. The Arabs still shew relics of that feeling which often induced their ancient ancestors to destroy their female offspring.

A few days after the birth, generally on the fourth or fifth day, the women of the house, if the family be of the middle or wealthy classes, usually prepare dishes of “mufattaḡah,”

¹ It was not such a festival as this alone that is alluded to in Genesis xxix. 27, and in Judges xiv. 12. It was, and I believe is still, the custom of the wealthy Bedawee (and such was Laban) to feast his friends seven days after marriage (as also after the birth of a male child); and every respectable Muslim, after marriage, if disappointed in the expectations he has been led to form of his wife, abstains from putting her away for about a week, that she may not be disgraced by suspicion; particularly if it be her first marriage.

² See Exodus i. 16.

“kishk,” “libábeh,” and “h̄ilbeh,” which they send to the female relations and friends. The first of these consists of honey with a little clarified butter¹ and oil of sesame,² and a variety of aromatics and spices pounded together: roasted hazel-nuts are also added to it.³ The kishk has been described in a former page.⁴ The libábeh is composed of broken or crumbled bread, honey, clarified butter, and a little rose-water: the butter is first put into a saucepan over a fire; then, the broken bread; and next, the honey. The dish of h̄ilbeh (or fenugreek) is prepared from the dry grain, boiled, and then sweetened with honey over the fire.

On the “Yóm es-Subooā” (or Seventh Day) after the birth of a child, the female friends of its mother pay her a visit. In the families of the higher classes, 'Awálim are hired to sing in the h̄areem, or Áláteeyeh perform, or fiķees recite a khatmeh, below. The mother, attended by the dáyeh, sits on the kursee el-wiládeh, in the hope that she may soon have occasion for it again; for her doing this is considered propitious. The child is brought, wrapped in a handsome shawl, or something costly; and, to accustom it to noise, that it may not be frightened afterwards by the music, and other sounds of mirth, one of the women takes a brass mortar,⁵ and strikes it repeatedly with the pestle, as if pounding. After this, the child is put into a sieve, and shaken; it being supposed that this operation is beneficial to its stomach. Next, it is carried through all the apartments of the h̄areem, accompanied by several women or girls, each of whom bears a number of wax candles, sometimes of various colours, cut in two, lighted, and stuck into small lumps of paste of h̄ennà, upon a small round tray. At the same time, the dáyeh, or another female, sprinkles, upon the floor of each room, a mixture of salt and seed of the fennel-flower,⁶ or salt alone, which has been placed during the preceding night at the infant's head; saying, as she does this, “The salt be in the eye of the person who doth not bless the Prophet;”⁷ or, “The

¹ “Semn.”

² “Seereg.”

³ Some women add another ingredient; not when it is to be sent to friends, but for a particular purpose, which is, to make them fat: they broil and mash up a number of beetles in the butter, and then add the honey, &c. This has been alluded to in the chapter on the Domestic Life of the Women.

⁴ In a note to the second paragraph of the preceding chapter.

⁵ “Hón.”

⁶ “H̄abbeh sódá.”

⁷ “El-mil̄h fee 'eyn ellee má yeşallee 'a-n-nebee.” “Yeşallee” is for “yuşallee;” and “'a-n-nebee,” for “'ala-n-nebee.”

foul salt be in the eye of the envier.”¹ This ceremony of the sprinkling of salt² is considered a preservative, for the child and mother, from the evil eye: and each person present should say, “O God, bless our lord Moḥammad!” The child, wrapped up, and placed on a fine mattress, which is sometimes laid on a silver tray, is shewn to each of the women present, who looks at its face, says, “O God, bless our lord Moḥammad! God give thee long life,” &c., and usually puts an embroidered handkerchief, with a gold coin (if pretty or old, the more esteemed,) tied up in one of the corners, on the child’s head, or by its side. This giving of handkerchiefs is considered as imposing a debt, to be repaid by the mother, if the donor should give her the same occasion; or as the discharge of a debt for a similar offering. The coins are generally used, for some years, to decorate the head-dress of the child. After these nuḳooṭ for the child, others are given for the dáyah. During the night before the subooā, a water-bottle full of water (a dóraḳ in the case of a boy, or a ḳulleh in that of a girl), with an embroidered handkerchief tied round the neck, is placed at the child’s head, while it sleeps. This, with the water it contains, the dáyah takes, and puts upon a tray, and presents to each of the women; who put their nuḳooṭ for her (merely money) into the tray.—In the evening, the husband generally entertains a party of his friends, in the manner usual on other occasions of private festivity.

During a certain period after childbirth (in most cases, among the people of Cairo, forty days, but differing according to circumstances, and according to the doctrines of the different sects), the mother is regarded as religiously impure.³ The period here mentioned is called “Nifás.” At the expiration of it, the woman goes to the bath.

The ceremonies and festivities attendant upon the *circumcision* of a boy are the next that I shall describe.—In most cases, the boy about to be circumcised (who is called “muṭṭáhir”) is paraded through the streets in the manner which has been related in a former chapter; that is, if his parents be of the middle or higher class of citizens: but most of the learned, people of religious professions, fiḳees, and some rich men, in Cairo, prefer performing a ceremony called “Şiráfeh,”

¹ “El-milḥ el-fásid fee ’eyn el-ḥásid.”

² “Rashsh el-milḥ.”

³ In like manner, the Jewish law pronounces a woman unclean during forty days after the birth of a male child; but double that time after bearing a female child. See Leviticus xii. 2, 4, 5.

of which the following account will convey a sufficient notion.

The schoolfellows of the muṭṭáhir, all dressed in their best clothes, or in borrowed clothes if they have none of their own good enough, which is generally the case, repair, a little before noon, to one of the principal mosques, as that of the Ḥasaneyn, or the Azhar, or that of the seyyideh Zeyneb. Thither also go the men and the women and many of the female friends of the family of the muṭṭáhir, with the muṭṭáhir himself, and sometimes about six sháweeshes (or sergeants) of the Naḳeeb el-Ashráf. The barber who is to perform the operation also attends, with a servant bearing his "ḥeml" (or sign), which has been described in the account of the more common ceremonies of circumcision. All these persons, with some others who will presently be mentioned, having assembled in the mosque, wait there until after the noon-prayers, and then depart in procession through the streets to the house of the muṭṭáhir's parents. The first person in the procession is the barber's servant, with his ḥeml. He is sometimes followed by five or six fiḳees, chanting a lyric ode ("muweshshah") in praise of the Prophet. Then follow the schoolboys, two, three, or four abreast. The foremost of these boys, or half their number, chant, as they pass along,—“O nights of pleasure! O nights of joy!”—The other boys then take up the strain, adding,—“Pleasure and desire, with friends assembled!”—Then, again, the former,—“Bless, O our Lord, the Perspicuous Light.”—Then, the latter, “Aḥmad,¹ the Elect, the chief of Apostles.”—Thus the boys continue to chant the whole of the way. Behind them walk the male relations of the muṭṭáhir. These are followed by about six boys; three of them bearing each a silver scent-bottle (“ḳumḳum”) full of rose-water or orange-flower-water, which they occasionally sprinkle on some of the spectators; and each of the others bearing a silver perfuming-vessel (“mibkharah”) in which benzoin, frankincense, or some other odoriferous substance, is burning. With these boys walks a saḳḳá, bearing, on his back, a skin of water covered with an embroidered napkin: he gives water, now and then, in brass cups, to passengers in the street. Next follow three servants: one of these carries a silver pot of coffee, in a silver “’áz’ḳee” (or chafing-dish suspended by three chains): another bears a silver tray, with ten or eleven coffee-cups, and “zarís” of silver: the third carries nothing: it is his office, when the

¹ A name of the Arabian Prophet.

procession passes by a well-dressed person (one sitting at a shop, for instance), to fill, and present to him, a cup of coffee; and the person thus honoured gives the servant something in return: half a piaster is considered amply sufficient. The sháweeshes occupy the next place in the order of the procession. Sometimes they are followed by another group of boys with *ķumķums* and *mibkharahs*. Next follows a boy bearing the writing-tablet of the *muṭṭáhir*, hung to his neck by a handkerchief: it is ornamented for the occasion by the school-master. Behind the boy who bears it walks the *muṭṭáhir*, between two others. He is dressed either as in the *zeffeh* before described (that is, in girls' clothes, with the exception of the turban, and decked with women's ornaments), or simply as a boy; and holds a folded embroidered handkerchief to his mouth. The women follow him, raising their shrill cries of joy (the "*zagháreeṭ*"); and one of them is constantly employed in sprinkling salt behind him, to prevent any ill effects from an evil eye, which, it is thought, some person may cast at the lad from envy. In this order and manner, the procession arrives at the house.—On halting before the door, the foremost of the schoolboys sing,—“Thou art a sun. Thou art a moon. Thou art a light above light.”—The others add,—“O Moḥammad! O my friend! O thou with black eyes!”—They enter the house repeating this address to the Prophet; and repeat it again after entering. The young boys go up-stairs: the others remain below. The former, as they go up, repeat,—“O thou his paternal aunt! O thou his maternal aunt! Come: prepare his *ṣiráfeh*.”—On entering the “*ķá'ah*,” or principal apartment of the *hareem*, a Kashmeer shawl is given them to hold: they hold it all round; and the ornamented writing-tablet is placed in the middle of it. The “*'areef*,” or head boy of the school, who (together with the *muṭṭáhir* and the women) stands by while they do this, then recites what is termed “*ķhuṭbet eṣ-ṣiráfeh* :” each clause of this is chanted by him first, and then repeated by the other boys. It is in unmeasured rhyme; and to the following effect:—

“Praise be to God, the Mighty Creator,—the Sole, the Forgiver, the Conservator:—He knoweth the past and futurity,—and veileth things in obscurity.—He knoweth the tread of the black ant,—and its work when in darkness vigilant.—He formed and exalted heaven's vault,—and spread the earth o'er the ocean salt.—May He grant this boy long life and happiness,—to read the *ķur-án* with attentiveness; to read the

Qurán, and history's pages,—the stories of ancient and modern ages.—This youth has learned to write and read,—to spell, and cast up accounts with speed:—his father, therefore, should not withhold—a reward of money, silver and gold.—Of my learning, O father, thou hast paid the price:—God give thee a place in Paradise:—and thou, my mother, my thanks receive—for thine anxious care of me, morn and eve:—God grant I may see thee in Paradise seated,—and by Maryam¹ and Zeyneb² and Fátiméh³ greeted.—Our faḳeeh⁴ has taught us the alphabet:—may he have every grateful epithet.—Our faḳeeh has taught us as far as 'The News:'⁵—may he never his present blessings lose.—Our faḳeeh has taught us as far as 'The Dominion:—may he ever be blest with the world's good opinion.—Our faḳeeh has taught us as far as 'The Compassionate:—may he ever enjoy rewards proportionate.—Our faḳeeh has taught us as far as 'Yá-Seen:—may his days and years be ever serene.—Our faḳeeh has taught as far as 'The Cave:—may he ever the blessings of Providence have.—Our faḳeeh has taught as far as 'The Cattle:—may he ne'er be the subject of scandalous tattle.—Our faḳeeh has taught us as far as 'The Cow:—may he ever be honoured, in future and now.—Our faḳeeh amply merits of you—a coat of green, and a turban too.—O ye surrounding virgin lasses!—I commend you to God's care by the eye-paint and the glasses.⁶—O ye married ladies here collected!—I pray, by the Chapter of 'The Ranks,'⁷ that ye be protected.—O ye old women standing about!—ye ought to be beaten with old shoes, and turned out.—To old women, however, we should rather say,—Take the basin and ewer; wash and pray."

During the chanting of these absurd expressions, the women drop, upon the ornamented writing-tablet, their nuḳooṭ, which are afterwards collected in a handkerchief. The boys then go down, and give the nuḳooṭ to the fiḳee below.⁸—Here, the

¹ The Virgin Mary.

² The daughter of the Imám 'Alee.

³ The daughter of the Prophet.

⁴ Vulg. "fiḳee."

⁵ This and the following words distinguished by inverted commas are the titles of chapters of the Qur-án, which the boys, as I have mentioned on a former occasion, learn in the reverse order of their arrangement, after having learned the first chapter. The chapter of "The News" is the 78th: the others, afterwards named, are the 67th, 55th, 36th, 18th, 6th, and 2nd.

⁶ The looking-glasses. This is said to amuse the ladies.

⁷ The 37th chapter of the Qur-án.

⁸ What follows this describes the ceremonies which are performed both after the širáfeh and after the more common zeffeh, of which I have given an account in a former chapter.

muṭṭáhir is now placed on a seat. The barber stands on one side of him, and the servant who holds the ḥeml on the other. The ḥeml is rested on the floor; and on the top of it is placed a cup, into which the guests put their nuḳooṭ for the barber.—The female visitors dine in the ḥareem, and then leave the house. The boys dine below, and go to their homes. The men also dine; and all of them, except those of the family, and the barber and his servant, take their leave. The barber then conducts the muṭṭáhir, with one or two of his male relations, to a private apartment, and there performs the operation; or sometimes this is done on the following day. About a week after, he takes the boy to the bath.

The next occasion of festivity in a family (if not the marriage of a son or daughter) is generally when a son is admitted a member of some body of tradesmen or artizans. On this occasion, a ceremony which I am about to describe is performed in certain cases, but not on admission into every trade: it is customary only among carpenters, turners, barbers, tailors, book-binders, and a few others. The young man having become an adept in the business of his intended trade, his father goes to the Sheykh of that trade, and signifies his wish that his son should be admitted a member. The Sheykh sends an officer, called the "Naḳeeb," to invite the masters of the trade, and sometimes a few friends of the candidate, to be present at the admission. The Naḳeeb, taking in his hand a bunch of sprigs of any green herb, or flowers, goes to each of these persons, hands to him a sprig or little piece of green,¹ or a flower, or leaf, and says, "For the Prophet, the Fát'hah:" that is "Repeat the Fát'hah for the Prophet." Both having done this together, the Naḳeeb adds, "On such a day and hour, come to such a house or place, and drink a cup of coffee." The guests thus invited meet (generally at the house of the father of the young man, but sometimes in the country), take coffee, and dine. After this, the Naḳeeb leads the young man before the Sheykh, states his qualifications, and then desires the persons present to recite the Fát'hah for the Prophet; which done, he girds the young man with a shawl over his outer coat, and ties a knot with the ends of this girdle. The Fát'hah is then recited again, generally for the seyyid El-Bedawee, or some other great saint, and a second knot is tied. Then, a third time the Fát'hah is recited, and a bow is tied. The young man is thus completely admitted. He

¹ "'Ood niyáz."

kisses the hand of the Sheykh, and that of each of his fellow tradesmen, and gives the Naķeeb a small fee.—This ceremony is called “shedd el weled” (the binding of the youth); and the person thus admitted is termed “meshdood,” or bound.

There remain only to be described the ceremonies occasioned by a death. * These will be the subject of a separate chapter, here following, and concluding my account of the manners and customs of the Muslims of Egypt.

CHAPTER XXVIII

DEATH, AND FUNERAL RITES

WHEN a learned or pious Muslim feels that he is about to die, he sometimes performs the ordinary ablution, as before prayer, that he may depart from life in a state of bodily purity; and generally he repeats the profession of the faith, “There is no deity but God: Moħammad is God’s Apostle.” It is common also for a Muslim, on a military expedition, or during a long journey, especially in the desert, to carry his grave-linen with him. Not unfrequently does it happen that a traveller, in such circumstances, has even to make his own grave: completely overcome by fatigue or privation, or sinking under a fatal disease, in the desert, when his companions, if he have any, cannot wait for his recovery or death, he performs the ablution (with water, if possible, or, if not, with sand or dust, which is allowable in such case), and then, having made a trench in the sand, as his grave, lies down in it, wrapped in his grave-clothes, and covers himself, with the exception of his face, with the sand taken up in making the trench: thus he waits for death to relieve him; trusting to the wind to complete his burial.

When any one of the eminent ’Ulamà of Cairo dies, the muëddins of the Azhar, and those of several other mosques, announce the event by chanting from the mād’nehs the cry called the “Abrár;” the words of which I have given in the account of the customs observed during Ramadán, in the second of the chapters on Periodical Public Festivals, &c.

The ceremonies attendant upon death and burial are nearly the same in the cases of men and women. When the rattles in the throat, or other symptoms, shew that a man is at the point of death, an attendant (his wife, or some other person,) turns

him round to place his face in the direction of Mekkeh,¹ and closes his eyes. Even before the spirit has departed, or the moment after, the male attendants generally exclaim, "Alláh! There is no strength nor power but in God. To God we belong; and to Him we must return. God have mercy on him." The women of the family, at the same time, raise the cries of lamentation called "welweleh" or "wilwál;" uttering the most piercing shrieks, and calling upon the name of the deceased. The most common cries that are heard on the death of the master of a family, from the lips of his wife, or wives, and children, are "O my master!"² "O my camel!"³ (that is, "O thou who broughtest my provisions, and hast carried my burdens,") "O my lion!"⁴ "O camel of the house!"⁵ "O my glory!"⁶ "O my resource!"⁷ "O my father!"⁸ "O my misfortune!"⁹—The clothes of the deceased are taken off as soon as he has ceased to breathe; and he is attired in another suit, placed on his bed or mattress, and covered over with a sheet. The women continue their lamentations; and many of the females of the neighbourhood, hearing the conclamation, come to unite with them in this melancholy task. Generally, also, the family of the deceased send for two or more "neddábéhs" (or public wailing-women¹⁰); but some persons disapprove of this custom; and many, to avoid unnecessary expense, do not conform with it. Each neddábeh brings with her a "tár" (or tambourine), which is without the tinkling plates of metal which are attached to the hoop of the common tár. The neddábéhs, beating their tårs, exclaim, several times, "Alas for him!"—and praise his turban, his handsome person, &c.; and the female relations, domestics, and friends of the deceased (with their tresses dishevelled, and sometimes with rent clothes), beating their own faces, cry in like manner, "Alas for him!"—This wailing is generally continued at least an hour.

If the death took place in the morning, the corpse is buried the same day;¹¹ but if it happened in the afternoon, or at

¹ Some Muslims turn the *head* of the corpse in the direction of Mekkeh: others, the *right side*, inclining the *face* in that direction: the latter, I believe, is the general custom.

² "Yá seedee."

³ "Yá gemelee."

⁴ "Yá seb'ee."

⁵ "Yá gemel el-beyt."

⁶ "Yá 'ezzee."

⁷ "Yá hēeletee."

⁸ "Yá abooyà."

⁹ "Yá daḥweteē" (for "daḥweteē").

¹⁰ See 2 Chron. xxxv. 25; Jer. ix. 17; and St. Matt. ix. 23.

¹¹ The Egyptians have a superstitious objection to keeping a corpse in the house during the night after the death, and to burying the dead after sunset; but the latter is sometimes done: I have witnessed one instance of it.

night, the deceased is not buried until the following day: in this case, the *neddábéhs* remain all the night, and continue the lamentation with the other women; and a *fiḵee* is brought to the house to recite chapters of the *Ḳur-án* during the night, or several *fiḵees* are employed to perform a complete *khatmeh*.

The "*mughassil*" (or washer of the dead) soon comes, with a bench, upon which he places the corpse, and a bier.¹ The *fiḵees* who are to take part in the funeral-procession (if the deceased were a person of respectable rank, or of the middle order,) are also now brought to the house. These, during the process of washing, sit in an apartment adjoining that in which the corpse is placed, or without the door of the latter apartment; and some of them recite, or rather chant, the "*Soorat el-An'ám*" (or 6th chapter of the *Ḳur-án*): others of them chant part of the "*Burdeh*," a celebrated poem in praise of the Prophet. The washer takes off the clothes of the deceased; which are his perquisite. The jaw is bound up, and the eyes are closed. The ordinary ablution preparatory to prayer having been performed upon the corpse, with the exception of the washing of the mouth and nose, the whole body is well washed, from head to foot, with warm water and soap, and with "*leef*" (or fibres of the palm-tree); or, more properly, with water in which some leaves of the lote-tree ("*nabḵ*," or "*sidr*,") have been boiled.² The nostrils, ears, &c., are stuffed with cotton; and the corpse is sprinkled with a mixture of water, pounded camphor, and dried and pounded leaves of the *nabḵ*, and with rose-water. Sometimes, other dried and pounded leaves are added to those of the *nabḵ*. The ankles are bound together, and the hands placed upon the breast.

The "*kefen*," or grave-clothing, of a poor man consists of a piece, or two pieces, of cotton;³ or is merely a kind of bag. The corpse of a man of wealth is generally wrapped first in muslin; then, in cotton cloth of thicker texture; next in a piece of striped stuff of silk and cotton intermixed, or in a *ḵuṣṭán* of similar stuff, merely stitched together; and over these is wrapped a Kashmeer shawl. The corpse of a woman of middling rank is usually clothed with a *yelek*. The colours

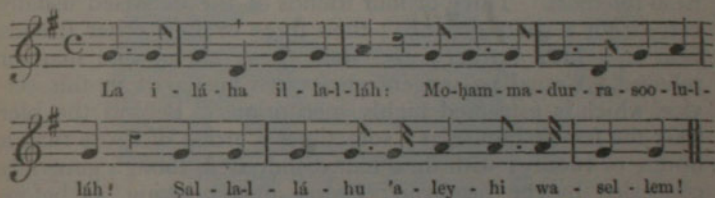
¹ It is hardly necessary to state that the corpse of a female is always washed by a woman.

² The leaves of the lote-tree, dried and pulverized, are often used by the poor instead of soap.

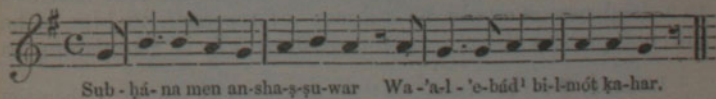
³ The *kefen* is often sprinkled with water from the well of Zemzem, in the Temple of Mekkeh.

most approved for the grave-clothes are white and green; but any colour is used, except blue, or what approaches to blue. The body, prepared for interment as above described, is placed in the bier, which is usually covered over with a red or other Kashmeer shawl. The persons who are to compose the funeral-procession then arrange themselves in order.—The more common funeral-processions may be thus described.

The first persons are about six or more poor men, called "Yemeneeyeh;" mostly blind; who proceed two and two, or three and three, together. Walking at a moderate pace, or rather slowly, they chant incessantly, in a melancholy tone, the profession of the faith ("There is no deity but God: Moḥammad is God's Apostle: God bless and save him!"); often, but not always, as follows:—



or sometimes, other words. They are followed by some male relations and friends of the deceased, and, in many cases, by two or more persons of some sect of darweeshes, bearing the flags of their order. This is a general custom at the funeral of a darweesh. Next follow three or four or more schoolboys; one of whom carries a "muş-ḥaf" (or copy of the *Ḳur-án*), or a volume consisting of one of the thirty sections of the *Ḳur-án*, placed upon a kind of desk formed of palm-sticks, and covered over, generally with an embroidered kerchief. These boys chant, in a higher and livelier voice than the Yemeneeyeh, usually some words of a poem called the "Ḥashreeyeh," descriptive of the events of the last day, the judgment, &c.; to the air here noted:—



¹ "'A-l-'ebád" is a vulgar contraction for "'ala-l-'ebád."—It will be observed (from the specimen here given, in the first two lines,) that this poem is not in the *literary* dialect of Arabic.

The following is a translation of the commencement of this poem.

“ [I extol] the perfection of Him who hath created whatever hath form ;
 And subdued his servants by death :
 Who bringeth to nought [all] his creatures, with mankind :
 They shall all lie in the graves :
 The perfection of the Lord of the east :¹
 The perfection of the Lord of the west :²
 The perfection of the illuminator of the two lights ;
 The sun, to wit, and the moon :
 His perfection : how bountiful is He !
 His perfection : how clement is He !
 His perfection : how great is he !
 When a servant rebelleth against Him, He protecteth.”

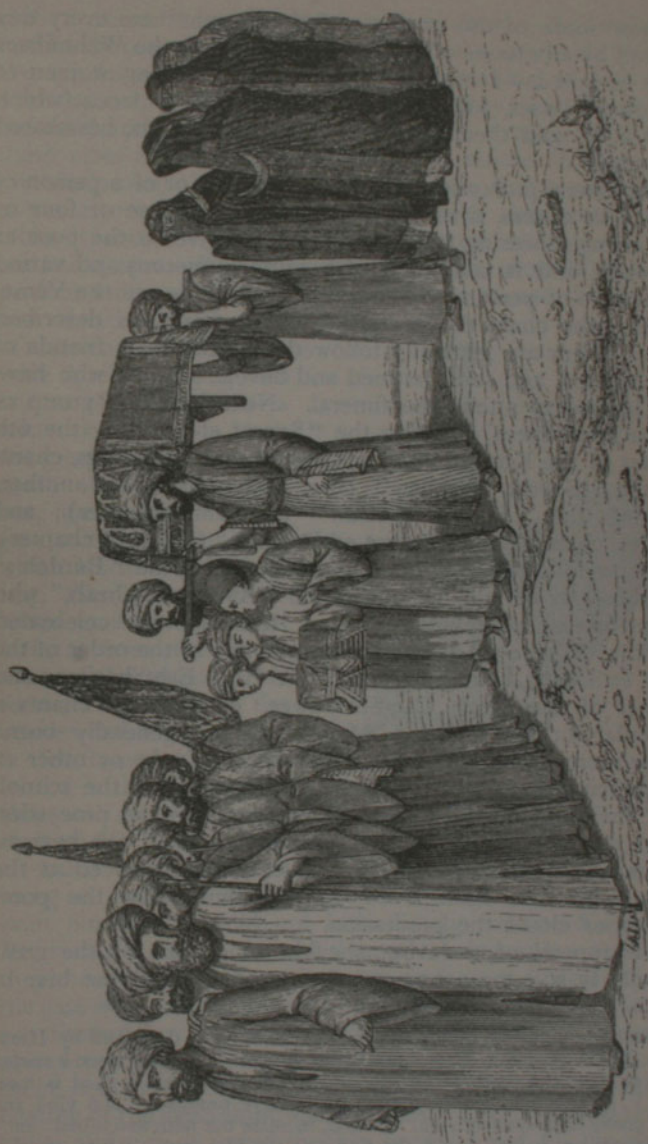
The schoolboys immediately precede the bier, which is borne head-foremost. Three or four friends of the deceased usually carry it for a short distance ; then three or four other friends bear it a little further ; and then these are in like manner relieved. Casual passengers, also, often take part in this service, which is esteemed highly meritorious. Behind the bier walk the female mourners ; sometimes a group of more than a dozen, or twenty ; with their hair dishevelled, though generally concealed by the head-veil ; crying and shrieking, as before described ; and often, the hired mourners accompany them, celebrating the praises of the deceased. Among the women, the relations and domestics of the deceased are distinguished by a strip of linen or cotton stuff or muslin, generally blue, bound round the head, and tied in a single knot behind ; the ends hanging down a few inches.³ Each of these also carries a handkerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head or before her face. The cries of the women, the lively chanting of the youths, and the deep tones uttered by the Yemeneeyeh, compose a strange discord.

The wailing of women at funerals was forbidden by the Prophet ; and so was the celebration of the virtues of the deceased. Moḥammad declared that the virtues thus ascribed to a dead person would be subjects of reproach to him, if he did not possess them, in a future state. It is astonishing to

¹ Literally, “ the two easts,” or “ the two places of sunrise : ” the point where the sun rises in summer, and that where it rises in winter.

² Or “ the two places of sunset.”

³ In the funeral-scenes represented on the walls of ancient Egyptian tombs, we often see females with a similar bandage round the head.



FUNERAL-PROCESSION.

see how some of the precepts of the Prophet are every day violated by all classes of the modern Muslims; the Wahhábees alone excepted.—I have sometimes seen mourning women of the lower classes, following a bier, having their faces (which were bare), and their head-coverings and bosoms, besmeared with mud.¹ *

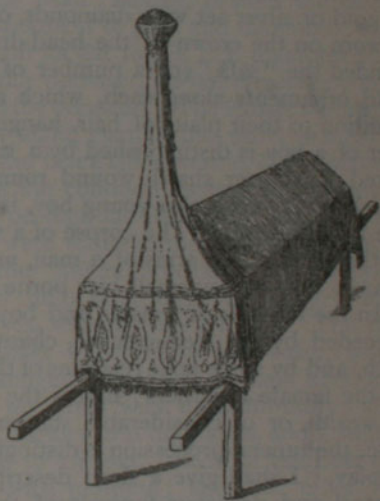
The funeral-procession of a man of wealth, or of a person of the middle classes, is sometimes preceded by three or four or more camels, bearing bread and water to give to the poor at the tomb; and is composed of a more numerous and varied assemblage of persons. The foremost of these are the Yeme-neeyeh, who chant the profession of the faith, as described above. They are generally followed by some male friends of the deceased, and some learned and devout persons who have been invited to attend the funeral. Next follows a group of four or more fiķees, chanting the "Soorat el-An'ám" (the 6th chapter of the K̄ur-án); and sometimes, another group, chanting the "Soorat Yá-Seen" (the 36th chapter); another, chanting the "Soorat el-Kahf" (the 18th chapter); and another, chanting the "Soorat ed-Dukhán" (the 44th chapter). These are followed by some munshids, singing the "Burdeh;" and these, by certain persons called "Aṣ-ḥáb el-Aḥzáb," who are members of religious orders founded by celebrated Sheykhs. There are generally four or more of the order of the Ḥezb es-Sádát; a similar group of the Ḥezb Esh-Sházilee; and another of the Ḥezb Esh-Shaaráwee: each group chants a particular form of prayer. After them are generally borne two or more half-furled flags, the banners of one or other of the principal orders of darweeshes. Then follow the school-boys, the bier, and the female mourners, as in the procession before described; and perhaps, the led horses of the bearers, if these be men of rank. A buffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor, sometimes closes the procession.

The funeral of a devout sheykh, or of one of the great 'Ulamà, is still more numerously attended; and the bier of

¹ This was a custom of the ancient Egyptians; it is described by Herodotus, lib. ii. cap. 85.—Passengers in the streets and roads, when a corpse is borne by to the tomb, often say,—“God is most great! God is most great! That is what God and his Apostle have promised: and God and his Apostle have spoken truth. O God, increase our faith and submission.”—The women, pointing with the finger at the bier, say,—“I testify that there is no deity but God.”

such a person is not covered with a shawl. A "welee" is further honoured in his funeral by a remarkable custom. Women follow his bier; but, instead of wailing, as they would after the corpse of an ordinary mortal, they rend the air with the shrill and quavering cries of joy called "zagháreeṭ;" and if these cries are discontinued but for a minute, the bearers of the bier protest that they cannot proceed; that a supernatural power rivets them to the spot on which they stand. Very often, it is said, a welee impels the bearers of his corpse to a particular spot.—The following anecdote, describing an ingenious mode of puzzling a dead saint in a case of this kind, was related to me by one

of my friends.—Some men were lately bearing the corpse of a welee to a tomb prepared for it in the great cemetery on the north of the metropolis; but, on arriving at the gate called Báb en-Naşr, which leads to this cemetery, they found themselves unable to proceed further, from the cause above mentioned. "It seems," said one of the bearers, "that the sheykh is determined not to be buried in the cemetery of Báb en-Naşr; and what shall we do?" They were all much perplexed; but being as obstinate as the



BIER USED FOR THE CONVEYANCE OF THE CORPSE OF A FEMALE OR BOY.

saint himself, they did not immediately yield to his caprice. Retreating a few paces, and then advancing with a quick step, they thought, by such an impetus, to force the corpse through the gate-way; but their efforts were unsuccessful; and the same experiment they repeated in vain several times. They then placed the bier on the ground to rest and consult; and one of them, beckoning away his comrades to a distance beyond the hearing of the dead saint, said to them, "Let us take up the bier again, and turn it round quickly several times till the sheykh becomes giddy; he then will not know in what direction we

are going, and we may take him easily through the gate." This they did; the saint was puzzled as they expected, and quietly buried in the place which he had so striven to avoid.

The biers used for the conveyance of the corpses of females and boys are different from those of men. They are furnished with a cover of wood, over which a shawl is spread, as over the bier of a man; and at the head is an upright piece of wood, called a "sháhíd." The sháhíd is covered with a shawl; and to the upper part of it, when the bier is used to convey the body of a female of the middle or higher class, several ornaments of female head-dress are attached: on the top, which is flat and circular, is often placed a "ķurş" (the round ornament of gold or silver set with diamonds, or of embossed gold, which is worn on the crown of the head-dress): to the back is suspended the "şafâ" (or a number of braids of black silk with gold ornaments along each, which are worn by the ladies, in addition to their plaits of hair, hanging down the back). The bier of a boy is distinguished by a turban, generally formed of a red Kashmeer shawl, wound round the top of the sháhíd, which, in the case of a young boy, is also often decorated with the ķurş and şafâ. The corpse of a very young child is carried to the tomb in the arms of a man, and merely covered with a shawl; or in a very small bier borne on a man's head.

In the funerals of females and boys, the bier is usually only preceded by the Yemeneeyeh, chanting the profession of the faith, and by some male relations of the deceased; and followed by the female mourners; unless the deceased was of a family of wealth, or of considerable station in the world; in which case, the funeral-procession is distinguished by some additional display. I shall give a short description of one of the most genteel and decorous funerals of this kind that I have witnessed: it was that of a young, unmarried lady.—Two men, each bearing a large, furled, green flag, headed the procession, preceding the Yemeneeyeh, who chanted in an unusually low and solemn manner. These faķeers, who were in number about eight, were followed by a group of fiķees, chanting a chapter of the Ķur-án. Next after the latter was a man bearing a large branch of "nabķ" (or lote-tree), an emblem of the deceased.¹ On each side of him walked a person bearing a tall staff or cane, to the top of which were attached several hoops ornamented with strips of various-coloured paper. These

¹ This is only borne in funerals of young persons.

were followed by two Turkish soldiers, side by side; one bearing, on a small round tray, a gilt silver "kumkum" of rose-water; and the other bearing, on a similar tray, a "mibkharah" of gilt silver, in which some odoriferous substance (as benzoin, or frankincense,) was burning. These vessels diffused the odour of their contents on the way, and were afterwards used to perfume the sepulchral vault. Passengers were occasionally sprinkled with the rose-water. Next followed four men, each of whom bore, upon a small tray, several small lighted tapers of wax, stuck in lumps of paste of "hennà." The bier was covered with rich shawls, and its sháhíd was decorated with handsome ornaments of the head; having, besides the şafa, a "kuşşah almás" (a long-ornament of gold and diamonds, worn over the forehead), and upon its flat top, a rich diamond kuruş. These were the jewels of the deceased, or were, perhaps, as is often the case, borrowed for the occasion. The female mourners, in number about seven or eight, clad in the usual manner of the ladies of Egypt (with the black silk covering, &c.), followed the bier, not on foot, as is the common custom in funerals in this country, but mounted on high-saddled asses; and only the last two or three of them were wailing; these being, probably, hired mourners.—In another funeral-procession of a female, the daughter of a Turk of high rank, the Yemeneeyeh were followed by six black slaves, walking two by two. The first two slaves bore each a silver kumkum of rose-water, which they sprinkled on the passengers; and one of them honoured me so profusely as to wet my dress very uncomfortably; after which, he poured a small quantity into my hands, and I wetted my face with it, according to custom. Each of the next two bore a silver mibkharah, with perfume; and the other two carried each a silver 'áz'kee (or hanging censer), with burning charcoal and frankincense. The jewels on the sháhíd of the bier were of a costly description. Eleven ladies, mounted on high-saddled asses, together with several neddábehs, followed.

The rites and ceremonies performed in the mosque, and at the tomb, and after the funeral, remain to be described.—If the deceased died in any of the northern quarters of the metropolis, the body is usually carried, in preference, to the mosque of the Hasaneyn; unless he was a poor man, not residing near to that venerated sanctuary; in which case, his friends generally carry his corpse to any neighbouring mosque, to save time, and avoid unnecessary expense. If he was one of the 'Ulamà (that is, of a learned profession, however

humble), his corpse is usually taken to the great mosque El-Azhar. The people of the southern parts of the metropolis generally carry their dead to the mosque of the seyideh Zeyneb, or to that of any other celebrated saint. The reason of choosing such mosques in preference to others, is the belief that the prayers offered up at the tombs of very holy persons are especially successful.

The bier, being brought into the mosque, is laid upon the floor, in the usual place of prayer, with the right side towards the *ķibleh*, or the direction of Mekkeh. The "Imám" of the mosque stands before the left side of the bier, facing it and the *ķibleh*; and a servant of the mosque, as a "muballigh" (to repeat the words of the Imám), at the feet. The attendants of the funeral range themselves behind the Imám; the women standing apart, behind the men; for on this occasion they are seldom excluded from the mosque. The congregation being thus disposed, the Imám commences the prayer over the dead; prefacing it with these words:¹—"I purpose reciting the prayer of four 'tekbeers,'² the funeral prayer, over the deceased Muslim here present:"—or—"the deceased Muslims here present:" for two or more corpses are often prayed over at the same time. Having said this, he exclaims (raising his open hands on each side of his head, and touching the lobes of his ears with the extremities of his thumbs), "God is most great!" The muballigh repeats this exclamation; and each individual of the congregation behind the Imám does the same, as they also do after the subsequent tekbeers. The Imám then recites the Fát'ħah, and a second time exclaims, "God is most great!" after which he adds, "O God, bless our lord Moħammad, the Illiterate³ Prophet, and his Family and Companions, and save them"—and the third time exclaims, "God is most great!" He then says, "O God, verily this is thy servant and son of thy servant: he hath departed from the repose of the world, and from its amplitude,⁴ and from whatever he loved, and from those by whom he was loved in it, to

¹ I give the form of prayer used by the Sháfe'ees, as being the most common in Cairo. Those of the other sects are nearly similar to this.

² A "tekbeer" has been explained in a former chapter, as being the exclamation of "Alláhu Akbar!" or "God is most great!"

³ This is the meaning commonly assigned to the epithet "Ummee;" for the Muslims assert that the illiterateness of Moħammad was a proof that the *ķur-án* was revealed to him: but the proper meaning of this epithet is probably "Gentile."

⁴ Or, according to one of my sheykhs, "its business."

the darkness of the grave, and to what he experienceth. He did testify that there is no deity but Thou alone; that Thou hast no companion; and that Moḥammad is thy servant and thine apostle; and Thou art all-knowing respecting him. O God, he hath gone to abide with Thee, and Thou art the best with whom to abide. He hath become in need of thy mercy, and Thou hast no need of his punishment. We have come to Thee supplicating that we may intercede for him. O God, if he were a doer of good, over-reckon his good deeds; and if he were an evil-doer, pass over his evil-doings; and of thy mercy grant that he may experience thine acceptance; and spare him the trial of the grave, and its torment; and make his grave wide to him; and keep back the earth from his sides;¹ and of thy mercy grant that he may experience security from thy torment, until Thou send him safely to thy Paradise, O Thou most merciful of those who shew mercy!" Then, for the fourth and last time, the Imám exclaims, "God is most great!"—adding, "O God, deny us not our reward for him [for the service we have done him]; and lead us not into trial after him: pardon us and him and all the Muslims, O Lord of the beings of the whole world!"—Thus he finishes his prayer; greeting the angels on his right and left with the salutation of "Peace be on you, and the mercy of God," as is done at the close of the ordinary prayers. Then, addressing the persons present, he says, "Give your testimony respecting him." They reply, "He was of the virtuous."—The bier is now taken up; and if it be in the mosque of the Ḥasaneyn, or in that of any other celebrated saint, that the prayer has been performed, it is placed before the "maḳṣoorah" (the screen or railing that surrounds the sepulchral monument or cenotaph). Here, some of the fiḳees and others who have attended the funeral recite the Fát'hah, and the last three verses of the "Soorat el-Baḳarah" (or 2nd chapter of the Kur-án); beginning, "Whatever is in heaven and on earth is God's."—These rites performed, the funeral-train proceeds with the corpse, in the same order as before, to the burial-ground.²

Here I must give a short description of a tomb.—It is an oblong vault, having an arched roof, and is generally

¹ It is believed that the body of the wicked is painfully oppressed by the earth against its sides in the grave; though this is always made hollow.

² The burial-grounds of Cairo are mostly outside the town, in the desert tracts on the north, east, and south. Those within the town are few, and not extensive.

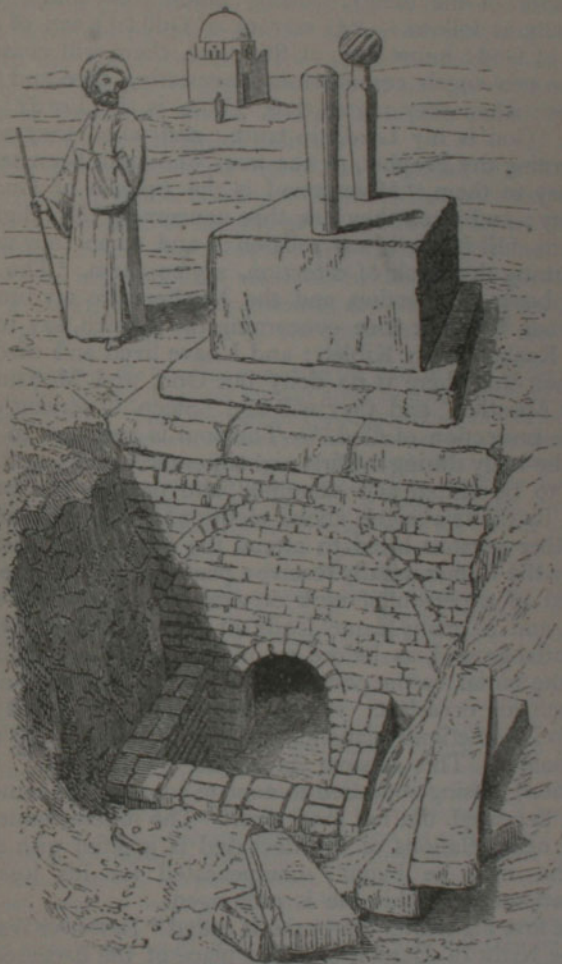
constructed of brick, and plastered. It is made hollow, in order that the person or persons buried in it may be able with ease to sit up when visited and examined by the two angels, "Munkar" (vulgarly "Nákir") and "Nekeer." One side faces the direction of Mekkeh; that is, the south-east. At the foot, which is to the north-east, is the entrance; before which is constructed a small square cell, roofed with stones extending from side to side, to prevent the earth from entering the vault. This is covered over with earth. The vault is generally made large enough to contain four or more bodies. If males and females be buried in the same vault, which is not commonly the case, a partition is built to separate the corpses of one sex from those of the other. Over the vault is constructed an oblong monument (called "tarkeebeh"), of stone or brick, with a stela, or upright stone (called a "sháhíd"), at the head and foot. The stelæ are mostly plain; but some of them are ornamented; and that at the head is often inscribed with a text from the *Kur-án*,¹ and the name of the deceased, with the date of his death. A turban, cap, or other head-dress, is also sometimes carved on the top of the head-stone, shewing the rank or class of the person or persons buried in the tomb.—Over the grave of an eminent sheykh, or other person of note, a small square building, crowned with a cupola, is generally erected.² Many of the tombs of Turkish and Memlook grandes have marble tarkeebehs, which are canopied by cupolas supported by four columns of marble; and have inscriptions in gilt letters upon a ground of azure on the head-stone. There are numerous tombs of this description in the great southern cemetery of Cairo. The tombs of the Sultáns are mostly handsome mosques: some of these are within the metropolis; and some, in the cemeteries in its environs.—I now resume the description of the funeral.

The tomb having been opened before the arrival of the corpse, no delay takes place in the burial. The sexton and two assistants take the corpse out of the bier, and deposit it in the vault. Its bandages are untied; and it is laid upon its right side, or so inclined that the face is towards Mekkeh. It is supported in this position by a few crude bricks. If the outer wrapper be a Kashmeer shawl, this is rent, lest its value

¹ The Prophet forbade engraving the name of God, or any words of the *Kur-án*, upon a tomb. He also directed that tombs should be low, and built only of crude bricks.

² Like that seen in the distance in the cut inserted in the next page.

should tempt any profane person to violate the tomb. A little earth is gently placed by and upon the corpse, by one or



SKETCH OF A TOMB, WITH THE ENTRANCE UNCOVERED.

more persons; and the entrance is closed by replacing the roofing-stones and earth over the small cell before it. But one singular ceremony remains to be performed, except in the case

of a young child, who is not held responsible for his actions : a *fiḵee* is employed to perform the office of a "mulakḵin" (or instructor of the dead):¹ sitting before the tomb, he says generally as follows :—"O servant of God ! O son of a hand-maid of God ! know that, at this time, there will come down to thee two angels commissioned respecting thee and the like of thee : when they say to thee, 'Who is thy Lord?' answer them, 'God is my Lord,' in truth ; and when they ask thee concerning thy Prophet, or the man who hath been sent unto you, say to them, 'Moḥammad is the Apostle of God,' with veracity ; and when they ask thee concerning thy religion, say to them, 'El-Islám is my religion ;' and when they ask thee concerning thy book of direction, say to them, 'The Kur-án is my book of direction, and the Muslims are my brothers ;' and when they ask thee concerning thy Kibleh, say to them, 'The Kaḇbeh is my Kibleh ; and I have lived and died in the assertion that there is no deity but God, and Moḥammad is God's Apostle :' and they will say, 'Sleep, O servant of God, in the protection of God.'"—The soul is believed to remain with the body during the first night after the burial ; and on this night to be visited and examined, and perhaps the body tortured, by the two angels above mentioned.—The Yemeneeyeh and other persons hired to attend the funeral are paid at the tomb : the former usually receive a piaster each. If the funeral be that of a person of rank or wealth, two or three skins of water, and as many camel-loads of bread, being conveyed to the burial-ground, as before mentioned, are there distributed, after the burial, to the poor, who flock thither in great numbers on such an occasion. It has also been mentioned that a buffalo is sometimes slaughtered, and its flesh in like manner distributed. This custom is called "el-kaffárah" (or the expiation) ; being supposed to expiate some of the minor sins² of the deceased, but not great sins.³ The funeral ended, each of the near relations of the deceased is greeted with a prayer that he may be happily compensated for his loss, or is congratulated that his life is prolonged.

The first night after the burial is called "Leylet el-Waḥsheh" (or the Night of Desolation) ; the place of the deceased being then left desolate. On this night the following custom is observed :—At sunset, two or three *fiḵees* are brought to the

¹ The Málikees disapprove of this custom, the "talḵeen" of the dead.

² Termed "ṣagháir."

³ "Kebáir."

house: they take a repast of bread and milk in the place where the deceased died; and then recite the "Soorat el-Mulk" (or 67th chapter of the *Ku-rán*). As the soul is believed to remain with the body during the first night after the burial, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom,¹ this night is also called "Leylet el-Wahdeh" (or the Night of Solitude).

Another ceremony, called that of the "Sebħah" (or Rosary), is performed on this occasion, to facilitate the entrance of the deceased into a state of happiness: it usually occupies three or four hours. After the "'eshè" (or nightfall), some *fiķees*, sometimes as many as fifty, assemble in the house; or, if there be not a court, or large apartment, for their reception, some matting is spread for them to sit upon in front of the house.

¹ The opinions of the Muslims respecting the state of souls in the interval between death and the judgment are thus given by Sale ('Preliminary Discourse,' sect. iv.):—"They distinguish the souls of the faithful into three classes: the first, of prophets, whose souls are admitted into paradise immediately; the second, of martyrs, whose spirits, according to a tradition of Moħammad, rest in the crops of green birds, which eat of the fruits and drink of the rivers of paradise; and the third, of other believers, concerning the state of whose souls before the resurrection there are various opinions. For, 1. Some say that they stay near the sepulchres, with liberty, however, of going wherever they please; which they confirm from Moħammad's manner of saluting them at their graves, and his affirming that the dead heard those salutations as well as the living. Whence perhaps proceeded the custom of visiting the tombs of relations, so common among the Moħammadans. 2. Others imagine they are with Adam in the lowest heaven, and also support their opinion by the authority of their prophet, who gave out that in his return from the upper heavens in his pretended night-journey, he saw there the souls of those who were destined to paradise on the right hand of Adam, and those who were condemned to hell on his left. 3. Others fancy the souls of believers remain in the well Zemzem, and those of infidels in a certain well in the province of Hađramót, called Barahoot [so in the *Kámoos*, but by Sale written Borhút]; but this opinion is branded as heretical. 4. Others say they stay near the graves for seven days; but that whither they go afterwards is uncertain. 5. Others, that they are all in the trumpet, whose sound is to raise the dead. And, 6. Others, that the souls of the good dwell in the forms of white birds, under the throne of God. As to the condition of the souls of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are offered by the angels to heaven, from whence being repulsed as stinking and filthy, they are offered to the earth; and being also refused a place there, are carried down to the seventh earth, and thrown into a dungeon, which they call Sijjeen, under a green rock, or, according to a tradition of Moħammad, under the devil's jaw, to be there tormented till they are called up to be joined again to their bodies." I believe that the opinion respecting the Well of Barahoot commonly prevails in the present day.

One of them brings a sebḥah composed of a thousand beads, each about the size of a pigeon's egg. They commence the ceremony by reciting the "Soorat el-Mulk" (mentioned above); then say three times, "God is one." After this they recite the "Soorat el-Falaḥ" (or last chapter but one of the *Ḳur-án*), and the opening chapter (the "Fátḥah"); and then three times say, "O God, bless, with the most excellent blessing, the most happy of thy creatures, our lord Moḥammad, and his Family and Companions, and save them:" to which they add, "All who commemorate Thee are the mindful, and those who omit commemorating Thee are the negligent." They next repeat, thrice one thousand times, "There is no deity but God;" one of them holding the sebḥah, and counting each repetition of these words by passing a bead through his fingers. After each thousand repetitions they sometimes rest, and take coffee. Having completed the last thousand, and rested, and refreshed themselves, they say, a hundred times, "[I extol] the perfection of God, with his praise:" then, the same number of times, "I beg forgiveness of God, the Great:" after which they say, fifty times, "[I extol] the perfection of the Lord, the Eternal—the perfection of God, the Eternal:" they then repeat these words of the *Ḳur-án*—" [Extol] the perfection of thy Lord, the Lord of Might; exempting Him from that which they [namely, Christians and others] ascribe to Him [that is, from the having a son, or partaker of his godhead]; and peace be on the Apostles; and praise be to God, the Lord of the beings of the whole world!"¹ Two or three or more of them then recite, each, an "'aṣḥr," or about two or three verses of the *Ḳur-án*. This done, one of them asks his companions, "Have ye transferred [the merit of] what ye have recited to the soul of the deceased?" They reply, "We have transferred it;" and add, "And peace be on the Apostles," &c., as above. This concludes the ceremony of the sebḥah, which, in the houses of the rich, is also repeated on the second and third nights. This ceremony is likewise performed in a family on their receiving intelligence of the death of a near relation.

The men make no alteration in their dress in token of mourning; nor do the women on the death of an elderly man; but they do for others. In the latter cases, they dye their shirts, head-veils, face-veils, and handkerchiefs, of a blue, or of an almost black, colour, with indigo; and some of them, with

¹ Chapter xxxvii., last three verses.

the same dye, stain their hands and their arms as high as the elbow, and smear the walls of the chambers. When the master of the house, or the owner of the furniture, is dead, and sometimes in other cases, they also turn upside-down the carpets, mats, cushions, and coverings of the *deewans*. In general, the women, while in mourning, leave their hair unbraided, cease to wear some of their ornaments, and, if they smoke, use common reed pipes.

Towards the close of the first Thursday after the funeral, and, often, early in the morning of this day, the women of the family of the deceased again commence a wailing, in their house, accompanied by some of their female friends; and in the afternoon or evening of this day, male friends of the deceased also visit the house, and three or four *fiķees* are employed to perform a *khatmeh*.—On the Friday-morning the women repair to the tomb, where they observe the same customs which I have described in speaking of the ceremonies performed on the two grand “’eeds,” in the second of the chapters on periodical public festivals, &c.; generally taking a palm-branch, to break up, and place on the tomb; and some cakes or bread, to distribute to the poor. These ceremonies are repeated on the same days of the next two weeks; and again, on the Thursday and Friday which complete, or next follow, the first period of forty days¹ after the funeral: whence this Friday is called “*el-Arba’een*,” or “*Gum’at el-Arba’een*.”

It is customary among the peasants of Upper Egypt for the female relations and friends of a person deceased to meet together by his house on each of the first three days after the funeral, and there to perform a lamentation and a strange kind of dance. They daub their faces and bosoms, and part of their dress, with mud; and tie a rope girdle, generally made of the coarse grass called “*ħalfà*,” round the waist.² Each flourishes in her hand a palm-stick, or a *nebbot* (a long staff), or a spear, or a drawn sword; and dances with a slow movement, and in an irregular manner; generally pacing about, and raising and depressing the body. This dance is continued for an hour or more, and is performed twice or three times in the course of the day. After the third day, the women visit the tomb, and place upon it their rope-girdles; and usually a lamb, or a goat,

¹ See Genesis i. 3.

² As the ancient Egyptian women did in the same case.—See a passage in Herodotus, before referred to, lib. ii. cap. 85.

is slain there, as an expiatory sacrifice, and a feast made, on this occasion.

Having now described the manners and customs of the Muslims of Egypt in the various stages and circumstances of life, from the period of infancy to the tomb, I close my account of them, as a writer of their own nation would in a similar case, with "thanks and praise to Him who dieth not."

SUPPLEMENT

I.—THE COPTS

THE fame of that great nation from which the Copts mainly derive their origin renders this people objects of much interest, especially to one who has examined the wonderful monuments of Ancient Egypt: but so great is the aversion with which, like their illustrious ancestors, they regard all persons who are not of their own race, and so reluctant are they to admit such persons to any familiar intercourse with them, that I had almost despaired of gaining an insight into their religious, moral, and social state. At length, however, I had the good fortune to become acquainted with a character of which I had doubted the existence—a Copt of a liberal as well as an intelligent mind; and to his kindness I am indebted for the knowledge of most of the facts related in the following brief memoir.

The Copts, at present, compose less than one-fourteenth part of the population of Egypt; their number being not more than about one hundred and fifty thousand. About ten thousand of them reside in the metropolis. In some parts of Upper Egypt are villages exclusively inhabited by persons of this race; and the district called the Feiyoom particularly abounds with them. The vast number of ruined convents and churches existing in various parts of Egypt shews that the Copts were very numerous a few centuries ago; but every year many of them have embraced the faith of El-Islám, and become intermixed by marriage with Muslims; and thus the number of genuine and Christian Copts has been reduced to its present small amount.

The Copts are undoubtedly descendants of the ancient Egyptians, but not an unmixed race; their ancestors in the earlier ages of Christianity having intermarried with Greeks, Nubians, Abyssinians, and other foreigners. Their name is correctly pronounced either "Ḳubṭ" or "Ḳibṭ;" but more commonly, "Gubṭ" or "Gibṭ," and (in Cairo and its neighbourhood, and in some other parts of Egypt), "'Ubṭ" or "'Ibṭ:" in the singular it is pronounced "Ḳubṭee, Ḳibtee,

Gubṭee, Gibṭee, 'Ubṭee," or "'Ibṭee." All of these sounds bear a great resemblance to the ancient Greek name of Egypt (Αἴγυπτος): but it is generally believed that the name of "Ḳubṭ" is derived from "Coptos" (once a great city in Upper Egypt), now called "Ḳuṣṭ," or, more commonly, "Guṣṭ," to which vast numbers of the Christian Egyptians retired during the persecutions with which they were visited under several of the Roman Emperors. The Copts have not altogether lost their ancient language; their liturgy and several of their religious books being written in it: but the Coptic has become a dead language, understood by very few persons; and the Arabic has been adopted in its stead.

With respect to their personal characteristics, we observe some striking points of resemblance, and yet, upon the whole, a considerable difference, between the Copts and the ancient Egyptians, judging of the latter from the paintings and sculptures in their tombs and temples. The difference is, however, easily accounted for by the fact of the intermarriages of the ancestors of the modern Copts with foreigners, above mentioned. The people who bear the greatest resemblance to the ancient Egyptians, at present, are the Noobeh (or more genuine Nubians); and next to these, the Abyssinians and the Copts, who are, notwithstanding, much unlike each other. The Copts differ but little from the generality of their Muslim countrymen: the latter being chiefly descended from Arabs and from Copts who have embraced the faith of the Arabs, and having thus become assimilated to the Copts in features. I find it difficult, sometimes, to perceive any difference between a Copt and a Muslim Egyptian, beyond a certain downcast and sullen expression of countenance which generally marks the former; and the Muslims themselves are often deceived when they see a Copt in a white turban. We observe, in the latter, the same shades of complexion, in different latitudes of the country, as in the former; varying from a pale yellowish colour to a deep bronze or brown. The eyes of the Copt are generally large and elongated, slightly inclining from the nose upwards, and always black: the nose is straight, except at the end, where it is rounded, and wide: the lips are rather thick; and the hair is black and curly. The Copts are, generally speaking, somewhat under the middle size; and so, as it appears from the mummies, were the ancient Egyptians. Their women, of the higher and middle classes in particular, blacken the edges of their eyelids with *ḳohl*; and those of the lower orders tattoo blue marks

upon their faces, hands, &c., in the same manner as other Egyptian females, but usually introduce the cross among these ornaments. Most of the Copts circumcise their sons; and another practice which prevailed among their pagan ancestors, mentioned by Strabo, and alluded to in a note subjoined to page 60 of this work, is observed among the Copts without exception.

The dress of the Copts is similar to that of the Muslim Egyptians; except that the proper turban of the former is black or blue, or of a grayish or light-brown colour; and such Copts as wear cloth generally choose dull colours, and often wear a black cotton gown, or loose shirt, over their cloth and silk dress. In the towns, they are usually careful thus to distinguish themselves from the Muslims; but in the villages, many of them wear the white or red turban. Other Christians, and Jews, who are subjects of the Turkish Sultan, are distinguished from the Muslims in the same manner; but not all: many Armenians, Greeks, and Syrian Christians, wear the white turban. Subjects of European Christian powers are allowed to do the same, and to adopt altogether the Turkish dress. The occasions which originally caused the Copts to be distinguished by the black and blue turbans will be mentioned in some historical notes respecting this people hereafter.—The Copt women veil their faces, not only in public, but also in the house, when any men, except their near relations, are present. The unmarried ladies, and females of the lower orders, in public, generally wear the white veil: the black veil is worn by the more respectable of the married ladies; but the white is adopted by many, from a desire to imitate the Muslimehs.

The Copts, with the exception of a small proportion who profess the Romish or the Greek faith, are Christians of the sect called Jacobites, Eutychians, Monophysites, and Monothelites; whose creed was condemned by the Council of Chalcedon, in the reign of the Emperor Marcian. They received the appellation of "Jacobites" ("Ya'akibeh," or "Yaakoobees"), by which they are generally known, from Jacobus Baradaeus, a Syrian, who was a chief propagator of the Eutychian doctrines. Those who adhered to the Greek faith were distinguished from the former by the name of "Melekites" ("Melekeeyeh," or "Melekees"), that is to say, "Royalists," because they agreed in faith with the Emperor of Constantinople. The secession of the great majority of the Copts from

what was generally considered the orthodox church gave rise to an implacable enmity between them and the Greeks, under whom they suffered much persecution, and with whom they would no longer even contract marriages. This enmity was, of course, more bitter on the part of the Copts: they gladly received the Arab invaders of their country, and united with them to expel the Greeks. Their revenge was gratified; but they were made to bow their necks to a heavier yoke: yet the hatred with which even the modern Copts regard the Greeks and all other Christians who are not of their own sect is much greater than that which they bear towards the Muslims.—Saint Mark, they assert, was the first who preached the Gospel in Egypt; and they regard him as the first Patriarch of Alexandria. The Nubians and Abyssinians embraced Christianity soon after the Egyptians; and, following the same example, they adopted the Jacobite doctrines. The Nubians, however, have become Muslims, and boast that there is not a single Christian among their race, and that they will never allow one to live among them; for, as they are more ignorant, so are they also more bigoted, than the generality of Muslims. In Abyssinia, Jacobite Christianity is still the prevailing religion.

The religious orders of the Coptic Church consist of a Patriarch, a Metropolitan of the Abyssinians, Bishops, Arch-priests, Priests, Deacons, and Monks.

The Patriarch ("el-Baṭrak") is the supreme head of the church; and occupies the chair of Saint Mark. He generally resides in Cairo; but is styled "Patriarch of Alexandria." He is chosen from among the order of monks, with whose regulations he continues to comply; and it is a point of these regulations that he remains unmarried. He is obliged to wear woollen garments next his body; but these are of the finest and softest quality, like the shawls of Kashmeer, and are concealed by habits of rich silks and cloth. So rigid are the rules with which he is obliged to conform, that, whenever he sleeps, he is waked after every quarter of an hour.¹ A patriarch may be appointed by his predecessor; but generally he is chosen by lot; and always from among the monks of the Convent of Saint Anthony ("Deyr Anṭooniyoos") in the Eastern Desert of Egypt, near the western Gulf of the Red Sea. The bishops and principal priests, when a patriarch is to be elected, apply to the superior of the convent above

¹ Καθαριότητος ἕνεκεν. Compare the account given by Herodotus of the habits of the priests of ancient Egypt: lib. ii. cap. 37.

mentioned, who names about eight or nine monks whom he considers qualified for the high office of head of the church: the names of these persons are written, each upon a separate slip of paper, which pieces of paper are then rolled into the form of little balls, and put into a drawer: a priest draws one, without looking; and the person whose name is thus drawn is invested as patriarch. Formerly, a young child was employed to draw the lot; being supposed to be more under the direction of heaven.

The property at the disposal of the patriarch is very considerable: it chiefly consists in houses; and can only be employed for pious uses. Modern patriarchs have done little more than augment their property: generally, when a Copt sells a house in Cairo, the patriarch bids for it, and no one ventures to bid against him; so that the owner of the house is obliged to part with it for considerably less than its just value.

The patriarch and bishops wear a turban of a wider and rounder form than those of other persons, much resembling the mukleh of the Muslim 'Ulamà, but of the same dark colour as those of the other Copts.

The Metropolitan of the Abyssinians ("el-Maṭrān") is appointed by the Patriarch. He retains his office for life; and resides in Abyssinia.

A Bishop ("Usḳuf") is generally (or, I am told, always,) chosen from among the monks; and continues, like the patriarch, to conform with their regulations. The canons of the church do not require that bishops should be monks; but unmarried men, or widowers, were formerly always chosen for the episcopal office. The number of bishops is twelve.

An Archpriest ("Ḳummuṣ") is elevated from the order of common priests. The archpriests are numerous.

A Priest ("Ḳasees") must have been a deacon: he must be without bodily defect, at least thirty-three years of age, and a person who has never married, or who has married but one wife, and taken that wife a virgin, and married her before he became a priest; for he cannot marry after. If a priest's wife die, he cannot marry again; nor is the widow of a priest allowed to marry a second husband. A priest may be of the order of monks, and consequently unmarried. He is supported



TURBAN OF THE COPTIC
PATRIARCH AND BISHOPS.

only by alms, and by what he obtains through his own industry. Both priests and deacons are ordained either by the Patriarch or by a bishop. The priests wear a turban formed of a long narrow band. This was worn, a few years ago, by all the Copts in Cairo: a desire to imitate the Muslims has made them change the style.

A Deacon ("Shemmás") must be either unmarried, or a person who has only once married, to a virgin bride. If he take a second wife, or marry a widow, he loses his office. He may be of the order of monks, as appears from what has been said above.

A Monk ("Ráhib") must have submitted to a long trial of his patience and piety, and made a vow of celibacy, before his admission into the monastic order. He usually performs menial and arduous services, previously to his admission, for a year, or a year and a half, in some sequestered convent in the desert. He is generally employed in fetching wood and water, sweeping the convent, &c., and waiting upon the monks; and expends all his property (if he have any) in the purchase of clothes and other necessaries for the monks and the poor in general. If, after a sufficient service, he persevere in his resolution, he is admitted. The prayers of the dead are recited over him, to celebrate his death to the world; and it has been said that,



TURBAN OF A COPTIC
PRIEST.

when he dies, he is buried without prayer; but I am informed that this is not the case. The monks are very numerous, and there are many nuns. They lead a life of great austerity, and are obliged always to wear woollen garments next the body. Every monk is distinguished by a strip of woollen stuff, of a deep blue or black colour, about four inches wide, attached beneath the turban and hanging down the back to the length of about a foot.¹ A woollen shirt is generally the only article of dress worn by the monks, beside the turban. They eat two meals in the course of the day, at noon, and in the evening; but, if living in a convent, seldom anything more than lentils, as most of their convents are in the desert: on feast-days,

¹ I have neglected to write the name of this appendage; but if my memory do not deceive me, I was told that it is termed "kálás'weh," which word seems to be a corruption of "kálensuweh." Mengin calls it "kaloucyeh" ('Hist. de l'Égypte sous Mohammed-Aly,' vol. ii. p. 290).

however, they eat flesh, if it be procurable. The number of convents and churches is said to be a hundred and forty-six;¹ but the former are few in comparison with the latter.

The Coptic church recommends baptizing boys at the age of forty days, and girls at the age of eighty days, if they continue so long well and healthy; but earlier if they be ill, and in apparent danger of death: for it is a prevailing belief among the Copts, that, if a child die unbaptized, it will be blind in the next life, and the parents are held guilty of a sin, for which they must do penance, either by repeating many prayers or by fasting: yet people of the lower orders, if living at an inconvenient distance from a church, and even in other cases, often neglect baptizing their children for a whole year. The child is dipped three times in the water, in which a little holy oil, dropped on the priest's thumb, has been washed off; and prayers, entirely in Coptic, are repeated over it. The Copts hold that the Holy Spirit descends upon the child in baptism. No money is taken by the priest for performing the baptismal service, unless voluntarily offered.

I have said that most of the Copts circumcise their sons. Not many of them in Cairo, I am told, do so; but in other parts, all, or almost all, observe this rite. The operation is generally performed when the child is about seven or eight years of age, and always privately: there is no fixed age for its performance: some of the Copts are circumcised at the early age of two years, and some at the age of twenty years or more. The more enlightened of the Copts certainly regard circumcision as a practice to be commended; but not as a religious rite, which the priests declare it is not. It appears, however, from its being universal among the peasantry, that these look upon it as something more than a mere civil rite; for if they regarded it as being of no higher importance, surely they would leave the more polished to comply with the custom. Some say it is in imitation of Christ, who submitted to this rite, that they perform it. It is a relic of ancient customs.

The Copts have numerous schools; but for boys only: very few females among them can read; and those have been instructed at home. The boys are taught the Psalms of David, the Gospels, and the Apostolical Epistles, in Arabic; and then the Gospels and Epistles in Coptic. They do not learn the Coptic language grammatically; and I am told that there is not to be found, among the Copts, any person who can write

¹ Mengin, *ubi supra*, pp. 284-289.

or speak that language with correctness or ease ; and that there are very few persons who can do more than repeat what they have committed to memory, of the Scriptures and Liturgy. The Coptic language gradually fell into disuse after the conquest of Egypt by the Arabs. For two centuries after that event, it appears to have been the only language that the generality of the Copts understood ; but before the tenth century of our era, most of the inhabitants of Lower Egypt had ceased to speak and understand it ;¹ though in the Şa'eed (or Upper Egypt), El-Makreezee tells us, the women and children of the Copts, in his time (that is, about the close of the fourteenth century of our era, or the early part of the fifteenth), scarcely spoke any other language than the Şa'eedee Coptic, and had a complete knowledge of the Greek. Soon after this period, the Coptic language fell into disuse in Upper Egypt, as it had done so long before in the Lower Provinces ; and the Arabic was adopted in its stead. All the Copts who have been instructed at a school still pray, both in the church and in private, in Coptic ; and the Scriptures are still always read in the churches in that language ; but they are explained, from books, in Arabic. Many books for the use of priests and other persons are written in the Coptic language expressed in Arabic characters.

The ordinary private prayers of the Copts are a subject particularly worthy of notice. In these they seem to have imitated the Jews, and to resemble the Muslims. I am informed that there are few of them in Cairo who do not comply with a precept of their church which enjoins them to pray seven times in the course of the day. The first prayer is said at daybreak ; the second, at the third hour ; the third, at the sixth hour ; the fourth, at the ninth hour ; the fifth, at the eleventh hour ; the sixth, at the twelfth hour, which is sunset ; and the seventh, at midnight. In each of these prayers, those persons who have learned to read, and are strict in the performance of their religious duties, recite several of the Psalms of David (about a seventh part of the whole Book of Psalms) in Arabic, and a chapter of one of the four Gospels in the same language ; after which they say, either in Coptic or Arabic, "O my Lord ! have mercy !" forty-one times ; some using a string of forty-one beads ; others counting by their fingers : they then add a short prayer in Coptic. In the seven

¹ This has been shewn by Quatremère, in his 'Researches on the Language and Literature of Egypt.'

prayers of each day, altogether, they repeat the whole Book of Psalms. Such, I am assured, are the rigid practices of the more strict and instructed classes in their daily worship. The illiterate repeat, in each of the seven daily prayers, the Lord's Prayer seven times, and "O my Lord! have mercy!" forty-one times. Previously to private as well as public prayer, persons of the better and stricter classes wash their hands and face; and some also wash their feet; and in prayer they always face the east. Though in most of the rules above mentioned they nearly resemble the Jews and the Muslims, they differ from both in holding that prayer, except with the congregation in the church, is better performed in private than in public. Their ordinary prayers, or at least the latter and shorter form, they often repeat while walking or riding or otherwise actively employed. I can hardly believe that the longer form is generally used by the instructed classes, though I am positively assured that it is.

The larger churches are divided into four or five compartments. The "Heykel," or Chancel, containing the altar, occupies the central and chief portion of the compartment at the upper end, which is screened from the rest of the church by a close partition or wall of wooden panel-work, having a door in the centre, the entrance of the Heykel, before which is suspended a curtain, with a large cross worked upon it. The compartment next before this is appropriated to the priests who read the lessons, &c., and to boys who serve as acolytes and singers, and the chief members of the congregation: this is separated from the compartment next before it by a partition of wooden lattice-work, about eight or nine feet high, with three doors, or a single door in the centre. The inferior members of the congregation occupy the next compartment, or next two compartments; and the lowest is appropriated to the women, and is screened in front by a partition of wooden lattice-work, to conceal them entirely from the men. Upon the walls of the church are suspended ill-executed and gaudy pictures of various saints: particularly of the patron saint; but no images are admitted. The floor is covered with mats.

Every man takes off his shoes on entering the church; but he retains his turban. He first goes to the door of the Heykel, prostrates himself before it, and kisses the hem of its curtain. He then prostrates himself, or makes a bow, and a salutation with the hand, before one or more of the pictures of saints, and sometimes kisses the hand of one or more of

the officiating priests in the compartment next before the Heykel. Almost every member of the congregation has a crutch, about four feet and a half or five feet long, to lean upon while he stands; which he does during the greater part of the service. The full service (with the celebration of the Eucharist) occupies between three and four hours; generally commencing at daybreak.

The priests who officiate in the Heykel are clad in handsome robes; but the others wear only their ordinary dress. The whole of the service that is performed in the Heykel is in the Coptic language; no other language being allowed to be spoken within the sanctuary. The priests without, standing opposite and facing the door of the Heykel, read and chant explanations and lessons in Arabic and Coptic.¹ A priest is not permitted to sit down while reading the service in the sanctuary; and as this occupies so long a time, he pauses, in order that he may sit down, several times, for a few minutes; and on these occasions, cymbals of various sizes and notes are beaten as long as he remains sitting. Several times, also, a priest comes out from the Heykel, waves a censer, in which frankincense is burning, among the congregation, and blesses each member, placing his hand upon the person's head. Having done this to the men, he proceeds to the apartment of the women. The sacrament of the Lord's Supper is often celebrated in the Coptic church. The bread, which is made in the form of small round cakes, or buns, stamped upon the top, is moistened with the wine, and in this state administered to the congregation, and partaken of by the ministers in orders, who have larger shares than the laymen, and are alone privileged to drink the wine. Each member of the congregation advances to the door of the Heykel to receive his portion.

The priests and others are often guilty of excessive indecorum in their public worship. I heard a priest, standing before the door of the sanctuary in the patriarchal church in Cairo, exclaim to a young acolyte (who was assisting him, I suppose, rather awkwardly), "May a blow corrode your heart!" and a friend of mine once witnessed, in the same place, a complete uproar: a priest from a village, having taken a part in the performance of the service, was loudly cursed, and forcibly expelled, by the regular officiating ministers; and

¹ They chant nearly in the same manner as the Muslims reciting the *Kur-án*.

afterwards, many members of the congregation, in pressing towards the door of the Heykel, vociferated curses, and beat each other with their crutches. The form of service in itself struck me as not much characterized by solemnity; though probably it approaches very nearly in many respects to that of the earliest age of the Christian church.

Confession is required of all members of the Coptic church, and is indispensable before receiving the sacrament of the Lord's Supper. Each person generally confesses to the same priest. The penance which the confessor usually imposes is a certain number of crossings and prostrations, with the repetition, during each prostration, of the Lord's Prayer, or, "O my Lord! have mercy!"

The Copts observe long and arduous *fasts*. A week before their Great Fast, or Lent, commences a fast of three days, kept in commemoration of that of Nineveh, which was occasioned by the preaching of Jonah. Some of the Copts observe this fast by total abstinence during the whole period of three days and three nights; others keep it in the same manner as the other fasts, of which an account here follows.

Their principal fast, called "eş-Şóm el-Kebeer" (or the Great Fast), above alluded to, was originally limited to forty days; but it has been gradually extended, by different patriarchs, to fifty-five days. During this period, except on two days of festival, which will presently be mentioned, they abstain from every kind of animal food, such as flesh-meat, eggs, milk, butter, and cheese; and eat only bread and vegetables (chiefly beans), with sweet oil, or the oil of sesame, and dukkah. The churches are open, and service is performed in them, every day during this fast; and the Copts eat nothing after their supper until after the church-prayers of the next day, about noon: but they do not thus on the other fasts.

They observe, however, with almost equal strictness, three other fasts:—1st, the "Şóm el-Meelád" (or Fast of the Nativity); the period of which is twenty-eight days immediately preceding the Festival of the Nativity, or Christmas-day; that is, all the month of Kiyahk except the last two days:—2ndly, the "Şóm er-Rusul" (or Fast of the Apostles), which is the period between the Ascension and the fifth of Ebeeb; and is observed in commemoration of the Apostles' fasting after they were deprived of their Lord:—3rdly, the "Şóm el-Adrà" (or Fast of the Virgin), a period of fifteen days previous to the Assumption of the Virgin.

The Copts also fast every Wednesday and Friday in every other period of the year, except during the fifty days immediately following their Great Fast; that is, from the end of the Great Fast to the end of the Khamáseen. On these Wednesdays and Fridays, they eat only fish, vegetables, and oil.

Each fast is followed by a *festival*. The Copts observe seven great festivals:—1st, the “’Eed el-Meelád” (or Festival of the Nativity), on the 29th of Kiyahk (or 6th or 7th of January):—2ndly, the “’Eed el-Gheetás,” on the 11th of Toobeh (18th or 19th of January), in commemoration of the baptism of Christ:—3rdly, the “’Eed el-Bishárah” (Annunciation of the Virgin, or Lady-day), on the 29th of Barmahát (or 6th of April):—4thly, the “’Eed esh-Sha’áneen” (Palm Sunday), the Sunday next before Easter:—5thly, the “’Eed el-Kiyámeh” (the Resurrection, or Easter), or “el-’Eed el-Kebeer” (the Great Festival):—6thly, the “’Eed-eş-Şo’ood” (the Ascension):—7thly, the “’Eed el-’Anşarah” (Whitsunday). On the first, second, and fifth of these, the church-prayers are performed at night: that is, in the night preceding the day of festival. On all these festivals, the Copts wear new clothes (or the best they have), feast, and give alms.

On the “Leylet el-Gheetás” (or eve of the Festival of the Gheetás) the Copts, almost universally, used to perform a singular ceremony, which, I am informed, is now observed by few of those residing in the metropolis, but by almost all others; that is, by the men. To commemorate the baptism of Christ, men, old as well as young, and boys, plunge into water; and the Muslims say, that, as each does this, another exclaims to him, “Plunge, as thy father and grandfather plunged; and remove El-Islám from thy heart.” Some churches have a large tank, which is used on this occasion; the water having first been blessed by a priest: but it is a more common practice of the Copts to perform this ceremony (which most of them regard more as an amusement than a religious rite) in the river; pouring in some holy water from the church before they plunge. This used to be an occasion of great festivity among the Copts of the metropolis: the Nile was crowded with boats, and numerous tents and mesh’als were erected on its banks. Prayers are performed in the churches on the eve of this festival: a priest blesses the water in the font, or the tank, then ties on a napkin, as an apron, and, wetting the corner of a handkerchief with the holy water, washes (or rather, wipes or touches,) with it the feet of each

member of the congregation. This latter ceremony is also performed on the Thursday next before Easter, or Maunday Thursday ("Khamees el-'Ahd"), and on the Festival of the Apostles ("Eed er-Rusul"), on the 5th of Ebeeb (or 11th of July).

On the Festivals of the "Bisharah" and the "Sha'aneen," the Copts eat fish; and on the latter of these two festivals the priests recite the prayers of the dead over their congregations in the churches; and if any die between that day and the end of the Khamaseen (which is the chief or worst portion of the plague-season), his body is interred without the prayer being repeated. This custom seems to have originated from the fact of its being impossible to pray at the tomb over every victim of the plague; and must have a very impressive effect upon people expecting this dreadful scourge.

Among the minor festivals are the "Khamees el-'Ahd," above mentioned; "Sebt en-Noor" (or Saturday of the Light), the next Saturday, when a light which is said to be miraculous appears in the Holy Sepulchre at Jerusalem; the "'Eed er-Rusul," before mentioned; and the "'Eed es-Saleeb" (or Festival of [the discovery of] the Cross), on the 17th of Toot (or 26th or 27th of September).

Pilgrimage to Jerusalem the Copts hold to be incumbent on all who are able to perform it; but few of the poorer classes acquit themselves of this duty. The pilgrims compose a numerous caravan. They pass the Passion-Week and Easter at Jerusalem; and, on the third day after the Passion-Week, proceed to the Jordan, in which they bathe.

The Copts almost universally abstain from eating swine's flesh; not because they consider it unlawful, for they deny it to be so, but, as they say, on account of the filthiness of the animal. I should think, however, that this abstinence is rather to be attributed to a prejudice derived from their heathen ancestors. The flesh of the wild boar is often eaten by them. Camel's flesh they consider unlawful; probably for no better reason than that of its being eaten by the Muslims. They abstain from the flesh of animals that have been strangled, and from blood, in compliance with an injunction of the Apostles to the Gentile converts,¹ which they hold is not abrogated.

The male adults among the Copts pay a tribute (called "gizyeh"), beside the income-tax (or "firdeh") which they pay in common with the Muslim inhabitants of Egypt. There

¹ Acts xv. 20 and 29.

are three rates of the former: the richer classes, in Cairo and other large towns, pay thirty-six piasters each; the middling classes, eighteen; and the poorest, nine: but in the country this tax is levied upon families, instead of individuals. The *firdeh* is the same for the Copts as for the Muslims; the twelfth part of a man's annual salary or gain, when this can be ascertained.

The Copts are not now despised and degraded by the government as they were a few years ago. Some of them have even been raised to the rank of Beys. Before the accession of Moḥammad 'Alee, neither the Copts nor other Eastern Christians, nor Jews, were generally allowed to ride horses in Egypt; but this restriction has, of late years, been withdrawn.—The Muslims of Damascus, who are notorious for their bigotry and intolerance, complained, to the conqueror Ibráheem Báshà, of the Christians' in their city being allowed to ride horses; urging that the Muslims no longer had the privilege of distinguishing themselves from the infidels. The Báshà replied, "Let the Muslims still be exalted above the Christians, if they wish it: let them ride dromedaries in the streets: depend upon it the Christians will not follow their example."—The Copts enjoy an immunity for which they are much envied by most of the Muslims: they are not liable to be taken for military service.¹

The ordinary domestic habits of the Copts are perfectly Oriental, and nearly the same as those of their Muslim fellow-countrymen. They pass their hours of leisure chiefly in the same manner, enjoying their pipe and coffee: their meals, also, are similar; and their manner of eating is the same: but they indulge in drinking brandy at all hours of the day; and often, to excess.

They are not allowed by their church to intermarry with persons of any other sect, and few of them do so. When a Copt wishes to contract such a marriage, which causes him to be regarded as a reprobate by the more strict of his nation, he generally applies to a priest of the sect to which his intended wife belongs; and if his request be denied, which is commonly the case unless the man will consent to adopt his wife's creed, he is married by the *Káḍee*, merely by a civil contract. As a marriage of this kind is not acknowledged by the church, it may be dissolved at pleasure.

¹ This immunity is said to have been lately withdrawn. It is believed to have originated from the unwillingness of Muslim princes to honour a Christian by employing him to fight against a Muslim enemy.

When a Copt is desirous of marrying according to the approved custom, he pursues the same course to obtain a wife as the Muslim; employing one or more of his female relations or other women to seek for him a suitable companion. Scarcely ever is he able to obtain a sight of the face of his intended wife, unless she be of the lower orders; and not always even in this case. If the female sought in marriage be under age, her father, or mother, or nearest male relation, is her "wekeel" (or agent) to make the necessary arrangements; but if she be of age, and have neither father nor mother, she appoints her own wekeel. The bridegroom, also, has his wekeel. The parties make a contract, in which various private domestic matters are arranged, in the presence of a priest. Two-thirds of the amount of the dowry is paid on this occasion: the remaining third is held in reserve: if she survive her husband, she claims this from his property: if she die before him, her relations claim it at her death. The contract being concluded, the Lord's Prayer is recited three times by all persons present; the priest commencing it first.

The marriage-festivities, in the cases of persons of the higher and middle classes, when the bride is a virgin, usually occupy a period of eight days. Such is the length of what is termed a complete fête.¹

The night preceding Sunday (which the Copts, like the Muslims, call the night *of* Sunday) is the most approved for the performance of the marriage-service, and most of the Copts are married on this night. In this case, the festivities commence on the preceding Tuesday, when the bridegroom and the bride's family entertain their respective friends. At the feasts given on these occasions, and on subsequent days of the marriage-festivities, a curious custom, which reminds us of the *alites* or *præpetes* of the Romans, is usually observed. The cook makes two hollow balls of sugar, each with a hole at the bottom: then taking two live pigeons, he attaches little round bells to their wings; and having whirled the poor birds through the air till they are giddy, puts them into the two balls before mentioned: each of these is placed upon a dish; and they are put before the guests; some of whom, judging when the birds have recovered from their giddiness, break the balls. The pigeons generally fly about the room, ringing their little bells: if they do not fly immediately, some person usually makes them rise; as the spectators would draw an evil omen

¹ "Faraḥ temám."

from their not flying.¹ The guests are generally entertained with music on the evenings of these feasts.—Wednesday is passed in preparations.

On Thursday, in the afternoon, the bride is conducted to the bath, accompanied by several of her female relations and friends, and usually with music, but not under a canopy.—Friday, again, is a day of preparation, and the bride has the hennà applied to her hands and feet, &c.

Early on Saturday, two sets of articles of clothing, &c., one for the bridegroom and the other for the bride, and each consisting of similar things (namely, a shirt of silk and cotton, a pair of drawers, the embroidered band of the drawers, and two handkerchiefs embroidered with gold, together with a tobacco-purse, ornamented in the same manner), are sent from the bride's family to the house of the bridegroom. An old lady of the family of the bride afterwards goes to the bridegroom's house, to see whether it be properly prepared; and the bridegroom's "ashbeen" (or brideman) takes him and several of his friends to the bath.

In the ensuing evening, about an hour and a half, or two hours, after sunset, the bride, accompanied by a number of her female relations and friends, preceded and followed by musicians, and attended by a number of persons bearing mesh'als and candles, proceeds to the house of the bridegroom. This "zeffeh" (or parade) much resembles that of a Muslimeh bride; but the Copt bride is not conducted under a canopy. She is covered with a shawl, with several ornaments attached to that part which conceals her face and head, and numerous coins and other ornaments upon the part which covers her bosom. The procession moves very slowly, and generally occupies about two hours. A lamb or sheep is killed for the guests at the bridegroom's house this night: it is slaughtered at the door, and the bride steps over its blood. This ceremony, I am told, is only observed in Cairo and other large towns.

The bride's party, having rested about two hours at the bridegroom's house, and there partaken of refreshments,

¹ The ball and bird are called "el-ḳubbeh wa-t-ṭeyr." It is said that the Muslims of Egypt, on some occasions, as on the inauguration of a Sultán, used to observe the custom here described; but this appears to be an error, arising from a misunderstanding of the term "el-ḳubbeh wa-t-ṭeyr" applied by historians to an umbrella surmounted by the figure of a bird, which was borne over the head of a Sultán in certain pompous processions.

proceed with her thence, in the same manner, to the church. The bridegroom goes thither with his friends, forming a separate party; and without music. In the church, where the men and women place themselves apart, long prayers are performed, and the sacrament of the Lord's Supper is administered. The priest receives and blesses and returns two rings, for the bridegroom and bride; and places a kind of crown, or frontal diadem, of gold, upon the head of each of them, and a sash over the shoulder of the bridegroom. This ceremony is called the "tekleel" (or crowning). The two crowns belong to the church: before the parties quit the church, they are taken off; but the bridegroom often goes home with the sash, and it is there taken off by a priest. At the weddings of the rich in the metropolis, the Patriarch generally officiates. In most cases, the ceremonies of the church are not concluded until near day-break: the parties then return to the house of the bridegroom. From respect to the sacrament of which they have partaken, the bridegroom and bride maintain a religious reserve towards each other until the following night (that preceding Monday), or, generally, until after the close of this night.¹

The bride's father gives a dinner at the bridegroom's house on Monday, at which the principal dishes are usually rice and milk, and boiled fowls. In the evening, after this dinner, the bridegroom and his ashbeen go about to invite his friends to a great feast to be given on the following evening, which concludes the marriage festivities.

Such are the ceremonies which are usually observed on the marriage of a virgin-bride. Sometimes, the Patriarch, bishop, or priest, who is employed to perform the marriage-service, dissuades the parties from expending their money in zeffehs and repeated feasts, counselling them rather to devote the sums which they had purposed to employ in so vain a manner to the relief of the wants of the clergy and poor; and in consequence, the marriage is conducted with more simplicity and privacy. A widow is always married without ostentation, festivity, or zeffeh. A virgin-bride of the poorer class is sometimes honoured with a zeffeh; but is generally conducted to the bath merely by a group of female relations and friends, who, wanting the accompaniment of musical instruments, only testify their joy by "zagháreeṭ:" in the same manner, also,

¹ The custom mentioned by Burckhardt, in his 'Arabic Proverbs,' page 117, as prevailing "among the lower classes of Muslims at Cairo," is observed by the Copts.

she proceeds to the bridegroom's house, and she is there married by a priest; as the expenses of lighting and otherwise preparing the church for a marriage fall upon the bridegroom. Many of the Copts in Cairo, being possessed of little property, are married in a yet more simple manner, before mentioned. To be married by one of their own clergy, they must obtain a licence from the Patriarch; and this covetous person will seldom give it for less than a hundred piasters (or a pound sterling), and sometimes demands, from such persons, as many riyáls (of two piasters and a quarter each): the parties, therefore, are married by a licence from the Kádee, for which they usually pay not more than two piasters, or a little less than five pence of our money.

The newly-married wife, if she observe the approved rules of etiquette, does not go out of the house, even to pay a visit to her parents, until delivered of her first child, or until the expiration of a year if there appear no signs of her becoming a mother. After this period of imprisonment, her father or mother usually comes to visit her.

A divorce is obtained only for the cause of adultery on the part of the wife. The husband and wife may be separated if she have committed a theft, or other heinous crime; but in this case, neither he nor she is at liberty to contract another marriage, though they may again be united to each other.

One of the most remarkable traits in the character of the Copts is their bigotry. They bear a bitter hatred to all other Christians, even exceeding that with which the Muslims regard the unbelievers in El-Islám. Yet they are considered, by the Muslims, as much more inclined than any other Christian sect to the faith of El-Islám; and this opinion has not been formed without reason; for vast numbers of them have, from time to time, and not always in consequence of persecution, become proselytes to this religion. They are, generally speaking, of a sullen temper, extremely avaricious, and abominable dissemblers; cringing or domineering according to circumstances. The respectable Copt to whom I have already acknowledged myself chiefly indebted for the notions which I have obtained respecting the customs of his nation, gives me a most unfavourable account of their character. He avows them to be generally ignorant, deceitful, faithless, and abandoned to the pursuit of worldly gain, and to indulgence in sensual pleasures: he declares the Patriarch to be a tyrant, and a suborner of false witnesses; and assures me that the priests

and monks in Cairo are seen every evening begging, and asking the loan of money, which they never repay, at the houses of their parishioners and other acquaintances, and procuring brandy, if possible, wherever they call.

Many of the Copts are employed as secretaries or accountants. In every village of a moderate size is a "M'allim"¹ who keeps the register of the taxes. The writing of the Copts differs considerably in style from that of the Muslims, as well as from that of other Christians residing in Egypt. Most of the Copts in Cairo are accountants or tradesmen: the former are chiefly employed in government offices: among the latter are many merchants, goldsmiths, silversmiths, jewellers, architects, builders, and carpenters; all of whom are generally esteemed more skilful than the Muslims. Those in the villages, like the Muslim peasants, occupy themselves chiefly in the labours of agriculture.

The funeral-ceremonies of the Copts resemble, in many respects, those of the Muslims. The corpse is carried in a bier, followed by women, wailing in the same manner as the Muslimehs do on such an occasion; but is not preceded by hired chanters. Hired wailing-women are employed to lament in the house of the deceased for three days after the death (though this custom is disapproved by the clergy and many others, being only a relic of ancient heathen usages); and they renew their lamentations there on the seventh and fourteenth days after the death, and sometimes several weeks after. The Copts, both men and women, pay regular visits to the tombs of their relations three times in the year: on the 'Eed el-Meelád, 'Eed el-Gheetás, and 'Eed el-Kiyámeh. They go to the burial-ground on the eve of each of these 'eeds, and there pass the night; having houses belonging to them in the cemeteries, for their reception on these occasions: the women spend the night in the upper apartments; and the men, below. In the morning following, they kill a buffalo, or a sheep, if they can afford either, and give its flesh, with bread, to the poor who assemble there; or they give bread alone. This ceremony, which resembles the "kaffárah" performed by the Muslims on the burial of their dead, is not considered as any expiation of the sins of the deceased, but probably originated

¹ Thus pronounced for "Mo'allim." It signifies "teacher" or "master;" and is a title given to all Copts but those of the poorer class, or peasants. The registrar of the taxes of a village is simply called "the M'allim of the village."

from an ancient expiatory sacrifice: it is only regarded as an alms. As soon as it is done, the mourners return home. They say that they visit the tombs merely for the sake of religious reflection. In doing so, they perpetuate an ancient custom, which they find difficult to relinquish; though they can give no good reason for observing it with such ceremonies.

I shall close this account of the Copts with a few notices of their history under the Muslim domination, derived from El-Makreezee's celebrated work on Egypt and its Metropolis.¹

About seventy years after the conquest of Egypt by the Arabs, the Copts began to experience such exactions and persecutions, notwithstanding the chartered favours and privileges which had at first been granted to them, that many of them rose in arms, and attempted to defend their rights; but they were reduced, after sustaining a great slaughter. The monks, for the first time, had been subjected to an annual tribute of a deenár² each. The collector of the tribute branded the hand of each monk whom he could find with a stamp of iron; and afterwards cut off the hand of every person of this order whom he detected without the mark, and exacted ten deenárs from every other Christian who had not a billet from the government to certify his having paid his tribute. Many monks were subsequently found without the mark: some of these were beheaded, and the rest beaten until they died under the blows: their churches were demolished, and their crosses and pictures destroyed. This took place in the year of the Flight 104 (A.D. 722-3), at the close of the reign of the Khaleefeh Yezed Ibn-'Abd-El-Melik. A few years after, in the reign of the successor of this prince (Hishám), Hand-halah Ibn-Şafwán, the Governor of Egypt, caused the hand of every Copt to be branded with an iron stamp bearing the figure of a lion, and greatly aggravated their misery; so that many of those residing in the provinces again rebelled, and had recourse to arms; but in vain; and a terrible persecution followed.

From the period of the conquest until the reign of Hishám,

¹ If the reader desire further and fuller details on this subject, for the times of the two dynasties of Memlook Kings, he may consult Et. Quatre-mère's '*Mémoires Géogr. et. Hist. sur l'Égypte*,' vol ii., pp. 220-266. Since my extracts were made, El-Makreezee's History of the Copts, contained in his Description of Egypt, has been edited and translated, in Germany, by Wüstenfeld.

² Equivalent (at that period) to about thirteen shillings, or, as some say, a little more than half a guinea.

the Jacobites (or almost all the Copts) were in possession of all the churches in Egypt, and sent their bishops to the Nubians, who consequently abandoned the Melekite creed, and adopted that of the Jacobites; but in the reign of this Khaleefeh, the Melekites, by means of a present, obtained the restoration of the churches that had formerly belonged to them. These churches, however, soon after returned to the possession of the Jacobites; and in aftertimes were now the property of one sect, and now of the other, being purchased by presents or services to the government.

It would be tiresome to detail all the troubles of the Copts under the tyranny of Muslim princes; but some particulars in the history of the persecutions which they endured in the earlier ages of the Arab domination may be here mentioned. The Copts are a people of indomitable presumption and intrigue, which qualities render them very difficult to be governed. They have often incurred severe oppression by their own folly, though they have more frequently been victims of unmerited persecution under tyrannical rulers and through the influence of private fanatics.¹

In the year of the Flight 235 (A.D. 849-50), the Khaleefeh El-Mutawekkil ordered several degrading distinctions to be adopted in the dress of the Copts: the men were obliged to wear "honey-coloured" (or light brown) hooded cloaks, with other peculiar articles of dress; and the women, garments of the same colour: and they were compelled to place wooden figures (or pictures) of devils at (or upon) the doors of their houses.

One of the bitterest persecutions that they ever endured, and one which was attributed to their pride, and their display of wealth, and contemptuous treatment of Muslims, befell them during the reign of that impious wretch the Khaleefeh El-Hákim, who acceded to the throne in the year of the Flight 386 (A.D. 996-7), and was killed in 411. Among the minor grievances which he inflicted upon them, was that of compelling them to wear a wooden cross, of the weight of five pounds, suspended to the neck, and garments and turbans of a deep black colour. This seems to have been the origin of the black turban worn by so many of the Christians in the present day.

¹ It should be observed here, that the cases alluded to form exceptions to the general toleration exhibited by the Muslims; and that the Copts who have been converted to El-Islám by oppression have been few in comparison with those who have changed their religion voluntarily. Many have done this through love of Muslim women.

As the distinguishing dress and banners of the Khaleefehs of Egypt were white, black (which was the colour that distinguished their rivals the 'Abbásees) was, in their eyes, the most hateful and ignominious hue that they could choose for the dresses of the despised Copts. I find no earlier mention than this of the black turban of the Christians of Egypt. At the same time that the Copts were compelled thus to distinguish themselves, the Jews were ordered to wear a round piece of wood, of the same weight as the crosses of the Christians, and suspended in the same manner. All the churches were given up to be destroyed and plundered, with all the property appertaining to them; and many of them were replaced by mosques. Finally, a sentence of banishment to Greece was pronounced against all the Christians of Egypt, and the Jews; but so strong was the love which they bore to their native country amid all their miseries, and so much were they actuated by that common but absurd disposition, which most sects possess, of hating most bitterly those differing least from them in faith, that a multitude of Copts thronged round the great palace of the Khaleefeh, and implored and obtained a revokement of this sentence. Many Copts, during this and other persecutions, embraced the faith of El-Islám.

In the month of Regeb, 700 (A.D. 1301), happened an event which, for the first time, as well as I can learn, occasioned the Copts to be distinguished by the *blue* turban, as they mostly are at present. A Maghrabee ambassador, approaching the Citadel (of Cairo), saw a man handsomely attired, wearing a white turban, and riding a mare, with many attendants walking by his stirrups, paying him great honours, asking favours of him, and even kissing his feet; while he turned aside from them, and repulsed them, calling to his servants to drive them away. The Maghrabee, informed that this person was a Christian, was so enraged that he was about to lay violent hands upon him; but he refrained, and, ascending to the deewán in the Citadel, related to some of the Emeers there present what he had just seen, with tears in his eyes, drawn by his pity for the Muslims. In consequence of his complaint, the chief persons among the Christians and Jews were summoned to the deewán; and orders were given that the Christians should wear blue turbans, and waist-belts; and the Jews, yellow turbans; and that no person of either of these sects should ride horses or mules. Many Christians, it is added, embraced El-Islám rather than wear the blue turban.

On Friday, the 9th of Rabea el-Akhir, 721 (A.D. 1321), in the reign of Moḥammad Ibn-Kāla-oon, all the principal churches throughout Egypt, from Aswān to the Mediterranean, sixty in number, and twenty-one of these in the metropolis and its neighbourhood, were destroyed through a plot formed by some fanatic Muslims. This havoc was accomplished chiefly during the period of the congregational prayers of the Muslims, at noon. At the close of the prayers of the Sulṭān and his court, in the mosque of the Citadel, a man, in a state of apparent frenzy, cried out in the midst of the congregation, "Destroy ye the church which is in the Citadel!" Another man, a faḳeer, in the great mosque El-Azhar, before the appearance of the Khaṭeeb (or Preacher), seemed to be affected by an involuntary trembling, and cried out, "Destroy ye the churches of the presumptuous and infidels! Yea, God is most great! God give victory and aid!" Then he shook himself, and cried, "To the foundations! To the foundations!" Some members of the congregation said, "This is a madman:" others said, "This is an indication of some event." On their going out of the mosque, they saw that the act which he had urged had been commenced: numbers of persons were pressing along the streets with the plunder of the churches, many of which were reduced to mere mounds of rubbish. The Sulṭān threatened a general massacre of the people of El-Ḳāhireh (now Maṣr, or Cairo,) and El-Fuṣṭāṭ (or Old Maṣr) for this outrage; but was diverted from his purpose by the revenge which the Christians exacted. Refraining from the execution of their plot for the space of a month, that they might be less liable to suspicion, they set fire, on different days, to a vast number of mosques, houses of Emeers, and private dwellings, both in El-Ḳāhireh and El-Fuṣṭāṭ. Several of the incendiaries were detected, and some burnt alive; and a number of Muslims also were put to death, most of them hanged, along the principal street leading from the southern gate of the city of El-Ḳāhireh to the Citadel, ostensibly for insulting an Emeer, whom they accused of favouring the Christians, though there was no proof that they were the persons who committed this offence: they had been arrested without discrimination, to atone for the injury, and to be made examples to their fellow-citizens. The Sulṭān, however, alarmed by the clamours of a tremendous mob, was afterwards constrained to grant licence to his Muslim subjects to plunder and murder every Christian whom they might chance to meet. The Christians at that time had reverted to the habit

of wearing the white turban; and the Sultán caused it to be proclaimed that every person of them who was seen wearing a white turban, or riding a horse, might be plundered and killed; that they should wear the blue turban; that they should not ride horses nor mules, but only asses, and with their face to the animal's tail, and should not enter a bath unless with a bell suspended to the neck. At the same time, the Emeers were forbidden to take any Christians into their service; and all Christians who were in the service of the government were displaced.

After having suffered frequent and heavy exactions and other oppressions, a vast number of the Christians both in Upper and Lower Egypt, in the year of the Flight 755 (A.D. 1354-5), embraced the faith of El-Islám. The number of proselytes in the town of Kalyoob alone, who changed their faith in one day, was four hundred and fifty. Most of the churches of Upper Egypt were destroyed at the same time, and mosques were built in their places.

From the period just mentioned, the Copts continued subject to more or less oppression, until the accession of Moḥammad 'Alee Báshà, under whose tolerant though severe sway nothing more was exacted from the Christian than the Muslim, except an inconsiderable tribute, which was more than balanced by a remarkable immunity, not conferred by favour (it is true), but not on that account the less valued and envied; I mean the exemption from military service.

II.—THE JEWS OF EGYPT

THE JEWS, in every country in which they are dispersed (unlike any other collective class of people residing in a country which is not their own by inheritance from the original possessors or by conquest achieved by themselves or their ancestors), form permanent members of the community among whom they dwell: a few words respecting the Jews in Egypt will therefore be not inappropriate in the present work.

There are in this country about five thousand Jews (in Arabic, called "Yahood," singular "Yahoodé"), most of whom reside in the metropolis, in a miserable, close, and dirty quarter, intersected by lanes, many of which are so narrow as hardly to admit of two persons passing each other in them.

In features, and in the general expression of countenance, the Oriental Jews differ less from other nations of South-western

Asia than do those in European countries from the people among whom they live; but we often find them to be distinguished by a very fair skin, light-reddish hair, and very light eyes, either hazel or blue or gray. Many of the Egyptian Jews have sore eyes, and a bloated complexion; the result, it is supposed, of their making an immoderate use of the oil of sesame in their food. In their dress, as well as in their persons, they are generally slovenly and dirty. The colours of their turbans are the same as those of the Christian subjects. Their women veil themselves, and dress in every respect, in public, like the other women of Egypt.

The Jews have eight synagogues in their quarter in Cairo; and not only enjoy religious toleration, but are under a less oppressive government in Egypt than in any other country of the Turkish empire. In Cairo, they pay for the exemption of their quarter from the visits of the Mohtesib; and they did the same also with respect to the Wálee, as long as his office existed. Being consequently privileged to sell articles of provision at higher prices than the other inhabitants of the metropolis, they can afford to purchase such things at higher rates, and therefore stock their shops with provisions, and especially fruits, of better qualities than are to be found in other parts of the town. Like the Copts, and for a like reason, the Jews pay tribute, and are exempted from military service.

They are held in the utmost contempt and abhorrence by the Muslims in general, and are said to bear a more inveterate hatred than any other people to the Muslims and the Muslim religion. It is said, in the *Kur-án*,¹ "Thou shalt surely find the most violent of [all] men in enmity to those who have believed [to be] the Jews, and those who have attributed partners to God; and thou shalt surely find the most inclinable of them to [entertain] friendship to those who have believed [to be] those who say, We are Christians." On my mentioning to a Muslim friend this trait in the character of the Jews, he related to me, in proof of what I remarked, an event which had occurred a few days before.—"A Jew," said he, "early one morning last week, was passing by a coffee-shop kept by a Muslim with whom he was acquainted, named Moḥammad. Seeing a person standing there, and supposing that it was the master of the shop (for it was yet dusk), he said, 'Good morning, sheykh Moḥammad;' but the only answer he received to his salutation was a furious rebuke for thus addressing a *Jew*,

¹ Chap. v. ver. 85.

by a name the most odious, to a person of his religion, of any that could be uttered. He (the offender) was dragged before his high-priest, who caused him to receive a severe bastinading for the alleged offence, in spite of his protesting that it was unintentional."—It is a common saying among the Muslims in this country, "Such a one hates me with the hate of the Jews." We cannot wonder, then, that the Jews are detested by the Muslims far more than are the Christians. Not long ago, they used often to be jostled in the streets of Cairo, and sometimes beaten for merely passing on the right hand of a Muslim. At present, they are less oppressed; but still they scarcely ever dare to utter a word of abuse when reviled or beaten unjustly by the meanest Arab or Turk; for many a Jew has been put to death upon a false and malicious accusation of uttering disrespectful words against the *Qur-án* or the Prophet. It is common to hear an Arab abuse his jaded ass, and, after applying to him various opprobrious epithets, end by calling the beast a Jew.

A Jew has often been sacrificed to save a Muslim, as happened in the following case.—A Turkish soldier, having occasion to change some money, received from the *şeyrefee* (or money-changer), who was a Muslim, some Turkish coins called 'adleeyehs, reckoned at sixteen piasters each. These he offered to a shopkeeper, in payment for some goods; but the latter refused to allow him more than fifteen piasters to the 'adleeyeh, telling him that the *Báshà* had given orders, many days before, that this coin should no longer pass for sixteen. The soldier took back the 'adleeyehs to the *şeyrefee*, and demanded an additional piaster to each; which was refused: he therefore complained to the *Báshà* himself, who, enraged that his orders had been disregarded, sent for the *şeyrefee*. This man confessed that he had been guilty of an offence, but endeavoured to palliate it by asserting that almost every money-changer in the city had done the same, and that he received 'adleeyehs at the same rate. The *Báshà*, however, disbelieving him, or thinking it necessary to make a public example, gave a signal with his hand, intimating that the delinquent should be beheaded. The interpreter of the court, moved with compassion for the unfortunate man, begged the *Báshà* to spare his life. "This man," said he, "has done no more than all the money-changers of the city: I, myself, no longer ago than yesterday, received 'adleeyehs at the same rate." "From whom?" exclaimed the *Báshà*. "From a Jew," answered the

interpreter, "with whom I have transacted business for many years." The Jew was brought, and sentenced to be hanged; while the Muslim was pardoned. The interpreter, in the greatest distress of mind, pleaded earnestly for the life of the poor Jew; but the Báshà was inexorable: it was necessary that an example should be made, and it was deemed better to take the life of a Jew than that of a more guilty Muslim. I saw the wretched man hanging at a window of a public fountain which forms part of a mosque in the main street of the city.¹ One end of the rope being passed over one of the upper bars of the grated window, he was hauled up; and as he hung close against the window, he was enabled, in some slight degree, to support himself by his feet against the lower bars; by which his suffering was dreadfully protracted. His relations offered large sums of money for his pardon; but the only favour they could purchase was that of having his face turned towards the window, so as not to be seen by the passengers. He was a man much respected by all who knew him (Muslims, of course, excepted); and he left a family in a very destitute state; but the interpreter who was the unintended cause of his death contributed to their support.

The Jews in Egypt generally lead a very quiet life: indeed, they find few but persons of their own religion who will associate with them. Their diet is extremely gross; but they are commonly regarded as a sober people. The more wealthy among them dress handsomely at home; but put on a plain or even shabby dress before they go out: and though their houses have a mean and dirty appearance from without, many of them contain fine and well-furnished rooms. In the house, they are not so strict as most other Orientals in concealing their women from strange men, or, at least, from persons of their own nation, and from Franks: it often happens that a European visiter is introduced into an apartment where the women of the Jew's family are sitting unveiled, and is waited upon by these women. The same custom also prevails among many of the Syrian Christians residing in Cairo. Intrigues are said to be common with the Jewesses; but there are no avowed courtezans among them. The condition of the lower orders is very wretched; many of them having no other means of subsistence than alms bestowed upon them by their superiors of the same religion.

¹ It is surprising that Muslims should hang a *Jew* against a window of a *mosque*, when they consider him so unclean a creature that his blood would defile the sword. For this reason a Jew, in Egypt, is never beheaded.

Avarice is more particularly a characteristic of the Jews in Egypt than of those in other countries where they are less oppressed. They are careful, by every means in their power, to avoid the suspicion of being possessed of much wealth. It is for this reason that they make so shabby a figure in public, and neglect the exterior appearance of their houses. They are generally strict in the performance of their religious ordinances; and, though overreaching in commercial transactions, are honest in the fulfilment of their contracts.

Many of the Egyptian Jews are "şarráfs" (or bankers and money-lenders): others are şeyrefees, and are esteemed men of strict probity. Some are goldsmiths or silversmiths; and others pursue the trades of retail grocers or fruiterers, &c. A few of the more wealthy are general merchants.

III.—OF LATE INNOVATIONS IN EGYPT¹

THE exaggerated reports which have been spread in Europe respecting late innovations, and the general advance of civilization, in Egypt, induce me to add a few lines on these subjects. European customs have not yet begun to spread among the Egyptians themselves; but they probably will ere long; and in the expectation that this will soon be the case, I have been most anxious to become well acquainted (before it be too late to make the attempt) with a state of society which has existed, and excited a high degree of interest, for many centuries, and which many persons have deemed almost immutable.

The account which I have given of the present state of the government of this country shews how absurd is the assertion, that Egypt possesses a legislative assembly that can with any degree of propriety be called representative of the people. The will of the Báshà is almost absolute; but he has certainly effected a great reform, by the introduction of European military and naval tactics, the results of which have already been considerable, and will be yet more extensive, and, in most respects, desirable. Already it has removed a great portion of that weight of prejudice which has so long prevented the Turks from maintaining their relative rank among the nations of the civilized world: by convincing them that one of our branches

¹ This was written during the best period of Moĥammad 'Alee's rule; for which reason, and because it shews the policy *generally* followed by his successors, it is retained in the present edition almost entire.

of science and practice is so far superior to that to which they were accustomed, it has made them in general willing, if not desirous, to learn what more we are able to teach them. One of its effects already manifest might be regarded by an unreflecting mind as of no importance; but is considered by the philosophical Muslim as awfully portentous, and hailed by the Christian as an omen of the brightest promise. The Turks have been led to imitate us in our luxuries: several of the more wealthy began by adopting the use of the knife and fork; and the habit of openly drinking wine immediately followed, and has become common among a great number of the higher officers of the government. That a remarkable indifference to religion is indicated by this innovation is evident; and the principles of the dominant class will doubtless spread (though they have not yet done so) among the inferior members of the community. The former have begun to undermine the foundations of El-Islám: the latter as yet seem to look on with apathy, or at least with resignation to the decrees of Providence; but they will probably soon assist in the work, and the overthrow of the whole fabric may reasonably be expected to ensue at a period not very remote.

The acquisition of a powerful empire, independent of the Porte, appears to have been the grand, and almost the sole, object of the present Báshà of Egypt. He has introduced many European sciences, arts, and manufactures; but all in furtherance of this project; for his new manufactures have impoverished his people. He has established a printing-office; but the works which have issued from it are almost solely intended for the instruction of his military, naval, and civil servants.¹ A newspaper is printed at another press, in the Citadel: its paragraphs, however, are seldom on any other subject than the affairs of the government. It is in Turkish and Arabic. Sometimes, three numbers of it appear in a week; at other times, only one is published in a month.²

¹ I have transmitted a list of these works to the Royal Asiatic Society.

² One of the less important acts of Moḥammad 'Alee I should mention, as it is one which renders my description of the streets and shops of Cairo not altogether applicable to their present state. He has lately caused the maṣtabahs in most of the thoroughfare-streets to be pulled down, and only allowed them to be rebuilt in the wider parts, generally to the width of about two spans. At the same time, he has obliged the tradesmen to paint their shops, and ordered them to remove the unsightly "saḳeefeh" (or coverings) of matting which shaded many of the soḳs; prohibiting the replacing of them unless by coverings of wood. Cairo has, in consequence, lost

I have candidly stated my opinion, that the policy of Moḥammad 'Alee is in several respects erroneous, and that his people are severely oppressed; but the circumstances in which he has been placed offer large excuses for his severity. To judge of his character fairly, we should compare him with another Turkish reformer, his [late] nominal sovereign, the Sultán Maḥmūd. In every point of view, he has shewn his superiority to the latter; and especially in the discipline of his forces. While the Sultán was more closely imitating us in trivial matters (as, for instance, in the new military dress which he introduced), Moḥammad 'Alee aimed at, and attained, more important objects.¹ When we would estimate his character by the massacre of the Memlooks, a fact most painful to reflect upon, we should admit that he had recourse to this horrid expedient for a most desirable end; and may at the same time place in the opposite scale the asylum which he granted to the Greek refugees when the blood of their countrymen ran in the gutters of Constantinople.

It is difficult to form a just estimate of the general conduct of Moḥammad 'Alee, on account of the secrecy which is maintained in the East in the most important political affairs: this, however, may be said with certainty—the people whom he governs have been greatly impoverished under his rule; but they have exchanged anarchy for tranquillity, and undisguised fanaticism for an affected toleration; while many of them have been instructed in sciences and arts which must eventually be highly beneficial to the nation at large.

much of its Arabian aspect.—Some years after the foregoing portion of this note was written, the people of Cairo were required to whitewash their houses externally; and thus the picturesque aspect of the streets was further marred.

¹ The dress worn by the military and some other officers of the Báshà of Egypt is still [1835] quite Turkish in everything but the want of the turban, which is now worn by few of those persons, and only in winter; the red cap alone, over which the muslin or Kashmeer shawl used always to be wound, being at present the regular head-dress. The trousers are very full from the waist to a little below the knee, overhanging a pair of tight leggings which form parts of them. A tight vest (the sleeves of which are divided from the wrist nearly to the elbow, but generally buttoned at this part), a girdle, a jacket with hanging sleeves, socks, and a pair of red shoes, complete the outward dress generally worn: but the jacket is sometimes made with sleeves like those of the vest above described, and the vest without sleeves; and black European shoes are worn by some persons. The sword is now hung in our manner, by a waist-belt. The dress of the private soldiers consists of a vest and trousers (the latter similar to those above described, but not so full), of a kind of coarse red serge, or, in summer, of white cotton, with the girdle, red cap, and red shoes.

APPENDIX A

FEMALE ORNAMENTS

THE ornaments of the women of Egypt are so various, that a description of them all would far exceed the limits which the nature of this work allows, and would require a great number of engravings, or be useless. I shall, however, describe all the principal kinds; and these will convey some idea of the rest. If the subject be not interesting to general readers, it may at least be of some use to artists, who are often left almost entirely to their own imagination in representing Arabian costumes and ornaments. I first describe those which are worn by *ladies*, and females of the *middle orders*.

The head-dress has already been mentioned, as composed of a "ṭarboosh" and "farooḍeyeh" (or kerchief), which latter, when wound round the former, is called "rabṭah." The front part of the rabṭah is often ornamented with spangles of gilt or plain silver, disposed in fanciful patterns; and in this case, the rabṭah itself is generally of black or rose-coloured muslin or crape, and always plain. The more common kinds of rabṭah have been described.

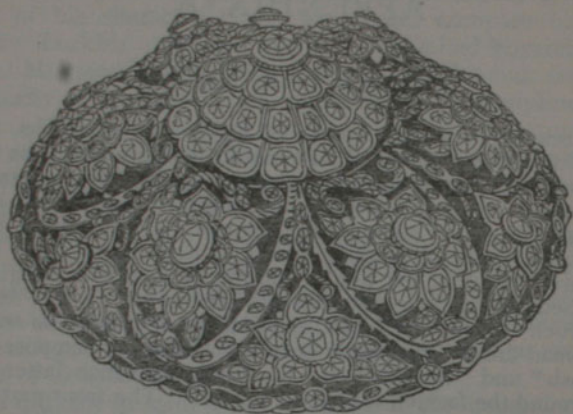
The "mizágee" is an ornament very generally worn. It is composed of a strip of muslin, most commonly black or rose-coloured, folded together several times, so as to form a narrow band, about the breadth of a finger, or less. Its length is about five feet. The central part, for the space of about twelve or thirteen inches, is ornamented with spangles, which are placed close together, or in the form of diamonds, &c., or of bosses; and at each end, for about the same length, are a few other spangles, with an edging, and small tassels, of various-coloured silks. Sometimes there is also a similar edging, with spangles suspended to it, along the lower edge of the ornamented part in the middle. The mizágee is bound round the head; the ornamented central part being over the forehead, generally above the edge of the rabṭah: it is tied behind, at the upper part of the rabṭah; and the ornamented ends, drawn forward, hang over the bosom.¹

The "ḳurş" is a round, convex ornament, commonly about five inches in diameter; which is very generally worn by ladies. It is sewed upon the crown of the ṭarboosh.² There are two kinds. The first that I shall describe (the only kind that is worn by ladies, or by the wives of tradesmen of moderate property,) is the "ḳurş almás," or diamond ḳurş. This is composed of diamonds set

¹ See a figure in the engraving in page 385.

² See the engraving in page 45.

generally in gold ; and is of open work, representing roses, leaves, &c. The diamonds are commonly of a very poor and shallow kind ; and the gold of this and all other diamond ornaments worn in Egypt is much alloyed with copper. The value of a moderately



DIAMOND KŪRṢ.

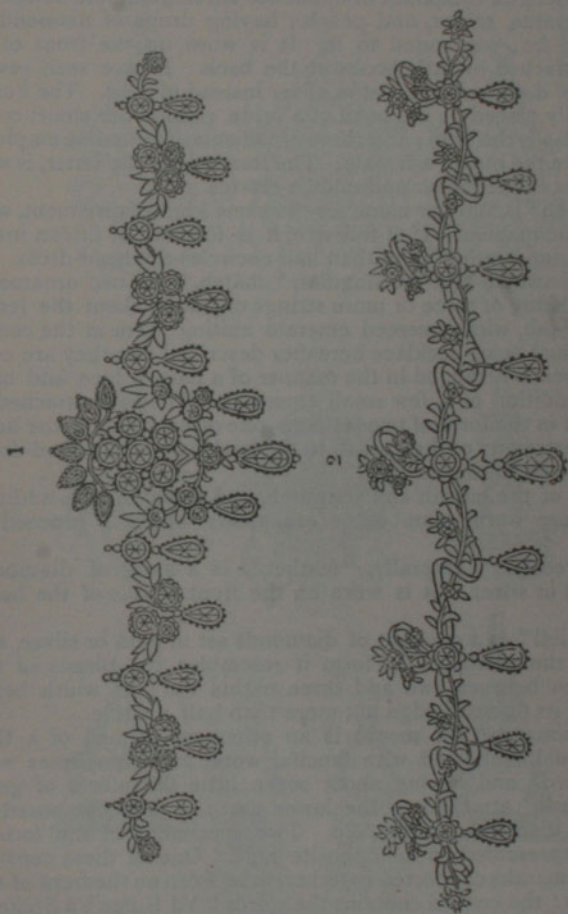
handsome diamond kūrṣ is about a hundred and twenty-five or a hundred and fifty pounds sterling. It is very seldom made of silver ; and I think that those of gold, when attached to the deep-red ṭarboosh, have a richer effect, though not in accordance with



GOLD KŪRṢ.

our general taste. The wives even of petty tradesmen sometimes wear the diamond kūrṣ : they are extremely fond of diamonds, and generally endeavour to get some, however bad. The kūrṣ, being of considerable weight, is at first painful to wear ; and women who are in the habit of wearing it complain of headache when they take

it off: hence they retain it day and night; but some have an inferior one for the bed. Some ladies have one for ordinary wearing; another for particular occasions, a little larger and handsomer; and a third merely to wear in bed.—The other kind of *ķurs*, “*ķurs*



1. *KUSSAH*. 2. *EMEBEH*.
The former, half, and the latter, one-third, of the real size.

* *dahab*” (or, of gold), is a convex plate of very thin embossed gold, usually of the form represented on the opposite page; and almost always with a false emerald (a piece of green glass), not cut with facets, set in the centre. Neither the emerald nor the ruby is here cut with facets: if so cut, they would generally be considered false. The

simple gold *kuř* is lined with a thick coat of wax, which is covered with a piece of paper. It is worn by many women who cannot afford to purchase diamonds; and even by some servants.

The "*kuřah*" is an ornament generally from seven to eight inches in length, composed of diamonds set in gold, and sometimes with emeralds, rubies, and pearls; having drops of diamonds or emeralds, &c., suspended to it. It is worn on the front of the *rabāh*, attached by little hooks at the back. I have seen several *kuřahs* of diamonds, &c., set in silver instead of gold. The *kuřah* is generally placed on the head of a bride, outside her shawl covering; as also is the *kuř*; and these ornaments are likewise employed to decorate the bier of a female. The former, like the latter, is worn by females of the higher and middle classes.

"*Enebeh*" is another name for the same kind of ornament, worn in the same manner. If of full size, it is fourteen or fifteen inches in length; and rather more than half encircles the head-dress.

The "*shawāteḥ*" (in the singular, "*shāteḥ*,") are two ornaments, each consisting of three or more strings of pearls, about the length of the *kuřah*, with a pierced emerald uniting them in the centre, like the usual pearl necklace hereafter described; or they are composed of pearls arranged in the manner of a narrow lace, and often with the addition of a few small emeralds. They are attached to the *rabāh* in the form of two festoons, one on each side of the head, from the extremity of the *kuřah* to the back part of the head-dress, or, sometimes, to the ear-ring.

Instead of the *kuřah* and *shawāteḥ*, and sometimes in addition to them, are worn some other ornaments which I proceed to describe.

The "*reesheh*" (literally, "feather,") is a sprig of diamonds set in gold or silver. It is worn on the front or side of the head-dress.

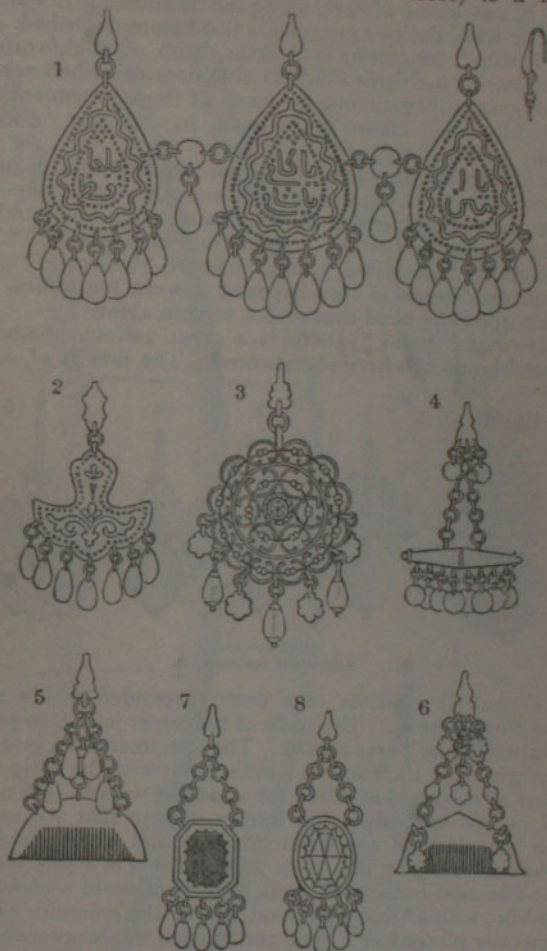
The "*hilāl*" is a crescent of diamonds set in gold or silver, and worn like the *reesheh*. In form it resembles the phasis of the moon when between two and three nights old; its width being small, and its outward edge not more than half a circle.

The "*ḡamarah*" (or moon) is an ornament formed of a thin plate of gold, embossed with fanciful work, and sometimes with Arabic words, and having about seven little flat pieces of gold, called "*barḡ*," attached to the lower part; or it is composed of gold with diamonds, rubies, &c. Two specimens of the former kind are represented on the opposite page. One of these consists of three *ḡamarahs* connected together, to be worn on the front of the head-dress: the central contains the words "*Yá Káfée Yá Sháfée*" (O Sufficient! O Restorer to health!): that on the left, "*Yá Háfīz*" (O Preserver!): that on the right, "*Yá Emceen*" (O Trustworthy!): these, therefore, are charms as well as ornaments.

The "*sáḡiyeh*" (or water-wheel), so called from its form, is a circular flat ornament of gold filigree-work, with small pearls, and with a diamond or other precious stone in the centre, and *barḡ* and

emeralds suspended from the lower part. It is worn in the same manner as the *ḡamarah*, or with the latter ornament.

The "*'ood es-ṣaleeb*" (or wood of the cross) is a kind of



1 AND 2. ḡAMARAHS. 3. SĀḠIYEH. 4. OOD ES-SALEEB.
5 AND 6. MISHTS. 7. 'AḤḤEK.
8. BELLOOR.
Each, half the real size.

ornament undoubtedly borrowed from the Christians; and it is surprising that Moḡammadan women should wear it, and give it this appellation. It is a little round and slender piece of wood,

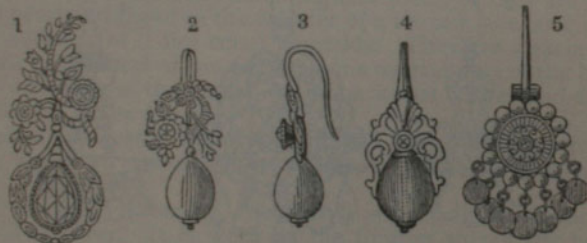
rather smaller towards the extremities than in the middle, enclosed in a case of gold, of the same form, composed of two pieces which unite in the middle, having two chains and a hook by which to suspend it, and a row of bark along the bottom. It is worn in the place of, or with, the two ornaments just before described.

The "misht" (or comb) is a little comb of gold, worn in the same manner as the three kinds of ornament described next before this, and generally with one or more of those ornaments. It is suspended by small chains and a hook, having four or five bark attached.

There is also an ornament somewhat similar to those just mentioned, composed of a carnelion, or a piece of crystal or of colourless glass, set in gold, suspended by two chains and a hook, and having bark attached to the bottom. The former kind is called "akeek" (which signifies "carnelion"), and the latter, "belloor" ("crystal").

Several ornaments in the shapes of flowers, butterflies, &c., are also worn upon the head-dress; but seldom alone.

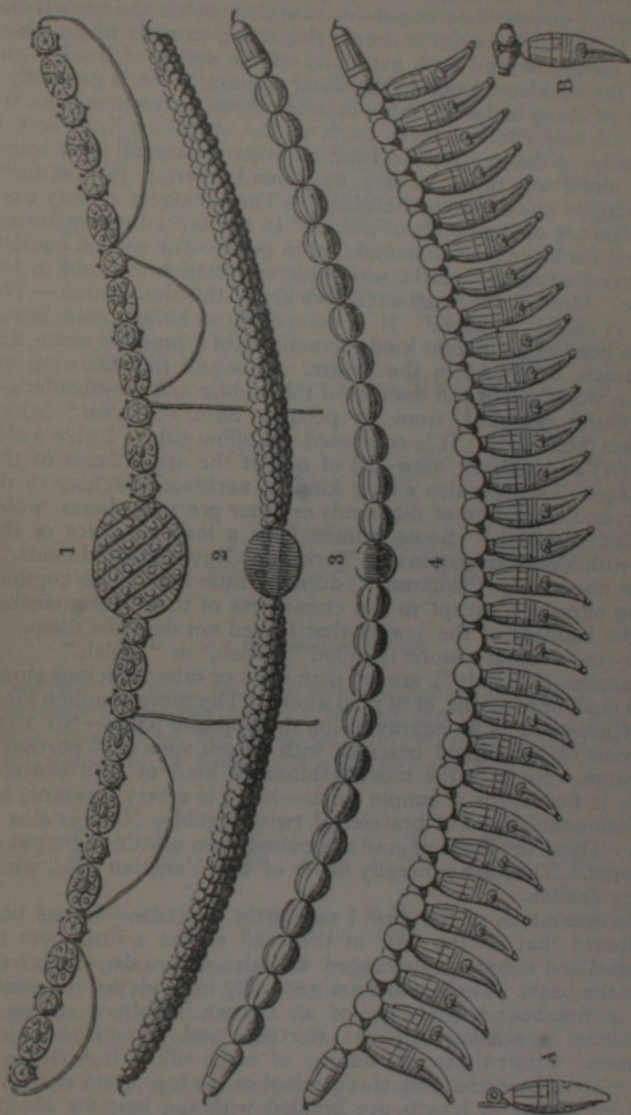
Of ear-rings ("halak") there is a great variety. Some of the more usual kinds are here represented. The first is of diamonds



EAR-RINGS.
Each, half the real size.

set in silver. It consists of a drop suspended within a wreath hanging from a sprig. The back of the silver is gilt, to prevent its being tarnished by perspiration. The specimen here given is that for the right ear: its fellow is similar; but with the sprig reversed. This pair of ear-rings is suited for a lady of wealth.—So also is the second, which resembles the former, except that it has a large pearl in the place of the diamond drop and wreath, and that the diamonds of the sprig are set in gold. No. 3 is a side view of the same.—The next consists of gold, and an emerald pierced through the middle, with a small diamond above the emerald. Emeralds are generally pierced in Egypt, and spoiled by this process as much as by not being cut with facets.—The last is of gold, with a small ruby in the centre. The ruby is set in fine filigree-work, which is surrounded by fifteen balls of gold. To the seven-lower balls are suspended as many circular bark.

The necklace ("ekd") is another description of ornament of which the Egyptians have a great variety; but almost all of them



NECKLACES. Each, half the real size.

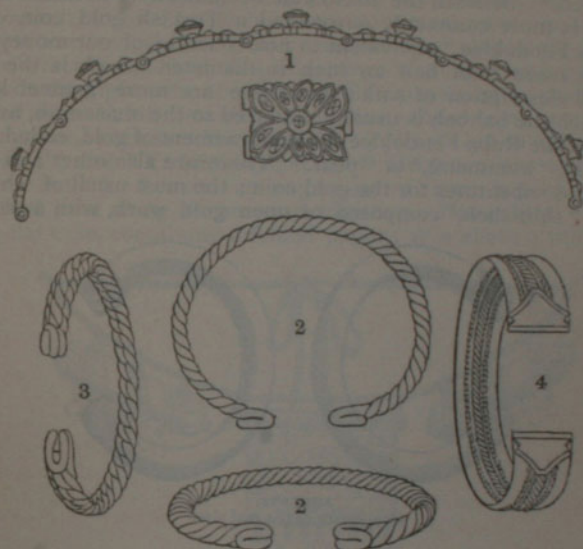
are similar in the following particulars. 1st. The beads, &c., of which they are composed are, altogether, not more than ten inches in length; so that they would not entirely encircle the neck if tied quite tight, which is never done: the string extends about six or seven inches beyond each extremity of the series of beads; and when the necklace is tied in the usual manner, there is generally a space of three inches or more between these extremities; but the plaits of hair conceal these parts of the string. 2dly. There is generally, in the centre, one bead or other ornament (and sometimes there are three, or five, or seven,) differing in size, form, material, or colour, from the others.—The necklaces mostly worn by ladies are of diamonds or pearls.—In the preceding engraving, the first necklace is of diamonds set in gold.—The second consists of several strings of pearls, with a pierced flattish emerald in the centre. Most of the pearl necklaces are of this description.—The third is called “libbeh.” It is composed of hollow gold beads, with a bead of a different kind (sometimes of a precious stone, and sometimes of coral,) in the centre. This and the following are seldom worn by any but females of the middle and lower orders.—The fourth is called, from its peculiar form, “sha’eer” (which signifies “barley”). It is composed of hollow gold. I give a side view (A) and a back view (B) of one of the appendages of this necklace.—There is also a long kind of necklace, reaching to the girdle, and composed of diamonds or other precious stones, which is called “kiládeh.” Some women form a long necklace of this kind with Venetian sequins, or Turkish or Egyptian gold coins.

The finger-rings (“khátims”) differ so little from those common among ourselves, except in the clumsiness of their workmanship, and the badness of the jewels, that I need not describe them. A finger-ring without a stone is called “debleh,” or “dibleh.”

Bracelets (“asáwir”) are of diamonds or other precious stones set in gold, or of pearls, or of gold alone. The more common kinds are represented in an engraving on the opposite page.—No. 1 is a side view of a diamond bracelet, with a front view of a portion of the same.—No. 2 is the most fashionable kind of gold bracelet, which is formed of a simple twist.—No. 3 is a very common, but less fashionable kind of bracelet of twisted gold.—No. 4 is also of gold.—These bracelets of gold are pulled open a little to be put on the wrist. They are generally made of fine Venetian gold, which is very flexible.

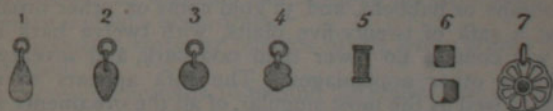
The ornaments of the *hair* I shall next describe.—It has been mentioned that all the hair of the head, except a little over the forehead and temples, is arranged in plaits, or braids, which hang down the back. These plaits are generally from eleven to twenty-five in number; but always of an uneven number: eleven is considered a scanty number: thirteen and fifteen are more common. Three times the number of black silk strings (three to each plait of hair, and each three united at the top), from sixteen to eighteen inches in length, are braided with the hair for about a

quarter of their length ; or they are attached to a lace or band of black silk which is bound round the head, and in this case hang entirely separate from the plaits of hair, which they almost conceal. These strings are called "ķeytáns ;" and together with certain



BRACELETS.
Each, half the real size.

ornaments of gold, &c., the more common of which are here represented, compose what is termed the "şafa."¹ Along each string, except from the upper extremity to about a quarter or (at most) a third of its length are generally attached nine or more of



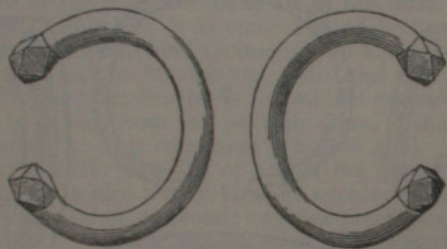
1, 2, 3, 4. BARĶ. 5. MÁSOORAH. 6. ĤABBEH. 7. SHİFTİŞEH.²
Each, half the real size.

the little flat ornaments of gold called "barķ." These are commonly all of the same form, and about an inch, or a little more, apart ; but those of each string are purposely placed so as not exactly to correspond with those of the others. The most

¹ See, again, the engraving in page 45 of this work.

² Pronounced "shiftish'eh."

usual forms of *barḳ* are Nos. 1 and 2 of the specimens given above. At the end of each string is a small gold tube, called "*másoorah*," about three-eighths of an inch long, or a kind of gold bead in the form of a cube with a portion cut off from each angle, called "*ḥabbeh*." Beneath the *másoorah* or *ḥabbeh* is a little ring, to which is most commonly suspended a Turkish gold coin called "*Ruba Fenduklee*," equivalent to nearly 1*s.* 8*d.* of our money, and a little more than half an inch in diameter. Such is the most general description of *ṣafa*; but there are more genteel kinds, in which the *ḥabbeh* is usually preferred to the *másoorah*, and instead of the *Ruba Fenduklee* is a flat ornament of gold, called, from its form, "*kummetrè*," or "*pear*." There are also other and more approved substitutes for the gold coin; the most usual of which is called "*shiftisheh*," composed of open gold work, with a pearl in



ANKLETS.
One-fourth of the real size.

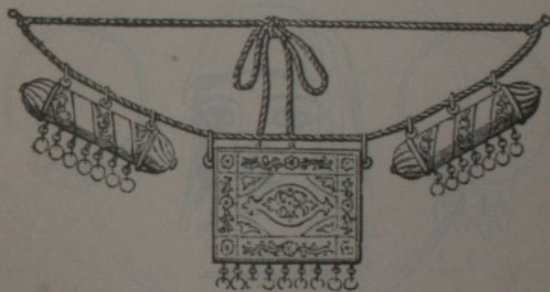
the centre. Some ladies substitute a little tassel of pearls for the gold coin; or suspend alternately pearls and emeralds to the bottom of the triple strings; and attach a pearl with each of the *barḳ*. The *ṣafa* thus composed with pearls is called "*ṣafa loolee*." Coral beads are also sometimes attached in the same manner as the pearls.—From what has been said above, it appears that a moderate *ṣafa* of thirteen plaits will consist of 39 strings, 351 *barḳ*, 39 *másoorahs* or *ḥabbehs*, and 39 gold coins or other ornaments; and that a *ṣafa* of twenty-five plaits, with twelve *barḳ* to each string, will contain no fewer than 900 *barḳ*, and seventy-five of each of the other appendages. The *ṣafa* appears to me the prettiest, as well as the most singular, of all the ornaments worn by the ladies of Egypt. The glittering of the *barḳ*, &c., and their chinking together as the wearer walks, have a peculiarly lively effect.

Anklets ("*khulkhál*"), of solid gold or silver, and of the form here sketched, are worn by some ladies; but are more uncommon than they formerly were. They are of course very heavy, and, knocking together as the wearer walks, make a ringing noise: hence it is said in a song, "The ringing of thine anklets has deprived me of my reason." Isaiah alludes to this,¹ or perhaps to the

¹ Ch. iii. v. 16.

sound produced by another kind of anklet which will be mentioned hereafter.

The only description of ladies' ornaments that I have yet to describe is the "ḥegáb," or amulet. This is a writing of one or other of the kinds that I have described in the eleventh chapter, covered with waxed cloth, to preserve it from accidental pollution, or injury by moisture, and enclosed in a case of thin embossed gold, or silver, which is attached to a silk string, or a chain, and generally hung on the right side, above the girdle; the string or chain being passed over the left shoulder. Sometimes these cases bear Arabic inscriptions; such as "Má sháa-lláh" ("What God willeth [cometh to pass]") and "Yá káḍi-l-ḥagát" ("O Decreeer of the things that are needful!"). I insert an engraving of three ḥegábs of gold, attached to a string, to be worn together. The central one is a thin, flat case, containing a folded paper: it is about a third of an



ḤEGÁBS.
One-fourth of the real size.

inch thick: the others are cylindrical cases, with hemispherical ends, and contain scrolls: each has a row of *barḳ* along the bottom. Ḥegábs such as these, or of a triangular form, are worn by many children, as well as women; and those of the latter form are often attached to a child's head-dress.

The ornaments worn by females of the *lower orders* must now be described.

It is necessary, perhaps, to remind the reader that the head-dress of these women, with the exception of some of the poor in the villages, generally consists of an *'aṣbeh*, which has been described in page 50; and that some wear, instead of this, the *ṭarboosh* and *faroodeeyeh*. Sometimes, a string of Venetian sequins (which is called "*sheddeh benád'kah*") is worn along the front of the *'aṣbeh* or *rabṭah*. The *ṭarboosh* is also sometimes decorated with the gold *ḳurṣ* and the *faroodeeyeh*, with some other ornaments before described, as the gold *ḳamarahs*, *sáḳiyeh*, *misht*, &c.

The "*ḥalaḳ*," or ear-rings, are of a great variety of forms. Some are of gold and precious stones; but the more common, of brass;

and many of the latter have coloured beads attached to them. A few are of silver.

The "khizám," or nose-ring, commonly called "khuzám," is worn by a few of the women of the lower orders in Cairo, and by many of those in the country towns and villages both of Upper and Lower Egypt. It is most commonly made of brass; is from an inch to an inch and a half in diameter; and has usually three or more coloured glass beads, generally red and blue, attached to it. It is almost always passed through the right ala of the nose; and hangs partly before the mouth; so that the wearer is obliged to hold it up with one hand when she puts anything into her mouth. It is sometimes of gold. This ornament is as ancient as the time of the patriarch Abraham;¹ and is mentioned by Isaiah² and by Ezekiel.³ To those who are unaccustomed to the sight of it, the nose-ring is certainly the reverse of an ornament.



NOSE-RINGS.
Half the real size.

The "ekd," or necklace, is generally of a style similar to those which I have already described. I have before mentioned that the libbeh and sha'eer are worn by some women of the lower orders; but their necklaces are most commonly composed of coloured glass beads: sometimes, of a single string; and sometimes, of several strings, with one or more larger beads in the centre: or they are made in the form of network. The Egyptian women, being excessively fond of ornaments, often wear two or three necklaces of the value of a penny each, or less. Some necklaces are composed of large beads of transparent amber.

Another ornament worn by many of them on the neck is a ring, called "tók," of silver or brass or pewter. Little girls, also, sometimes wear this ornament. Some of the smaller tóks are made of iron.

Finger-rings of silver or of brass are almost universally worn. Brass rings, with pieces of coloured glass set in them, may be pur-

¹ See Genesis xxiv. 47, where, in our common version, "ear-ring" is improperly put for "nose-ring."

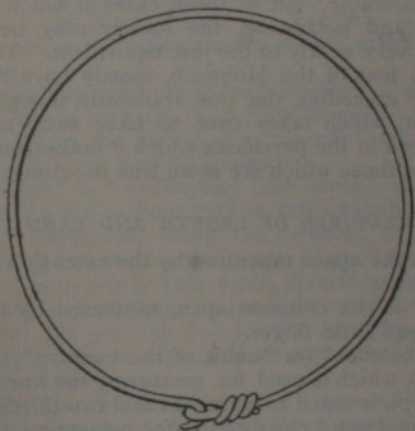
² Ch. iii. v. 21.

³ Ch. xvi. v. 12. Here, again, a mistake is made in our common version, but corrected in the margin.

chased in Cairo for scarcely more than a farthing each : and many women wear two, three, or more of these.

The "asáwir," or bracelets, are of various kinds. Some are of silver ; and some of brass or copper ; and of the same form as those of gold before described. Those of brass are the more common. There are also bracelets composed of large amber beads, and others of bone ; and there is a very common kind, called "ghuweyshát," of opaque, coloured glass, generally blue or green, but sometimes variegated with other colours. These, and the bone bracelets, are drawn over the hand.

Some of the women of the lower orders imitate their superiors in arranging their hair in several plaits, and plaiting, with each of



ΤÓΞ, OR NECK-RING.
One-fourth of the real size.

these, the black silk strings which are worn by the ladies ; but it is the general practice of the women of these classes to divide their hair into only two tresses behind, and to plait, with each of these tresses, three red silk strings, each of which has a tassel at the end, and reaches more than half way towards the ground ; so that they are usually obliged to draw aside the tassels before they sit down. These appendages are called "οἰκοῦς."

"Khulkhál," or anklets, of solid silver, already described, are worn by the wives of some of the richer peasants, and of the Sheykhs of villages ; and small khulkháls of iron are worn by many children. It was also a common custom among the Arabs, for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than that of the more common anklet, that Isaiah alludes in chapter iii. verse 16.

APPENDIX B

EGYPTIAN MEASURES, WEIGHTS, AND MONEYS

OF the measures and weights used in Egypt, I am not able to give an exact account; for, after diligent search, I have not succeeded in finding any two specimens of the same denomination perfectly agreeing with each other, and generally the difference has been very considerable: but in those cases in which I have given the *minimum* and *maximum*, the former may be received as approximating very nearly to the just equivalent. The tradesmen in Egypt, from fear of the Mohtesib, mostly have measures and weights a little exceeding the true standards, though stamped by the government, which takes care to have such measures and weights employed in the purchases which it makes, and equal care, no doubt, to use those which are more true in selling.

MEASURES OF LENGTH AND LAND

The "fitr" is the space measured by the extension of the thumb and first finger.

The "shibr" is the common span, measured by the extension of the thumb and little finger.

The "diráa beledee" (or "cubit of the country"—the common Egyptian cubit), which is used for measuring the linen, &c., manufactured in Egypt, is equal to 22 inches and two-thirds.

The "diráa hindázeh," chiefly used for measuring Indian goods, is about 25 inches.

The "diráa Istamboolee" (or "cubit of Constantinople"), which is used for measuring European cloth, &c., is about 26 inches and a half.

The "feddán," the most common measure of land, was, a few years ago, equal to about an English acre and one-tenth. It is now less than an acre. It is divided into "ķeeráts" (or twenty-fourth parts); and consists of 333 square "ķaşabahs" (or rods) and one-third. The ķaşabah was 24 "ķabđahs;" but is now 22. The ķabđah is the measure of a man's fist with the thumb erect, or about 6 inches and a quarter.

The "malakah," or Egyptian league, is a measure of which I have not been able to obtain any better definition than this:—That it is the distance between two villages. It is different in Upper and Lower Egypt; as was the ancient schœnus, with which it nearly corresponds. In Lower Egypt it is about an hour's journey, or from $2\frac{1}{2}$ to 3 miles: in Upper Egypt, about an hour and a half, or from $3\frac{1}{2}$ miles to $4\frac{1}{2}$, or even more.

CORN MEASURES

The "ardeb" is equivalent, very nearly, to five English bushels.
 The "weybeh" is the sixth of an ardeb.
 The "rubā" is the fourth of a weybeh.

WEIGHTS

The "kamḥah" (or grain of wheat) is the 64th part of a dirhem, or fourth of a keerát; about three-quarters of an English grain.

The "ḥabbeh" (or grain of barley) is the 48th part of a dirhem, or third of a keerát; equal to $\frac{1}{3}$ of an English grain, or in commerce fully equal to an English grain.

The "keerát" (or carat), which is 4 kamḥahs, or 3 ḥabbehs, as above mentioned, is the 24th part of a mitḳál, or from $2\frac{1}{2}$ to three English grains.

The "dirhem" (or drachm), the subdivisions of which have been mentioned above, is from $47\frac{1}{2}$ to 48 English grains.

The "mitḳál" (or the weight of a "deenár") is a dirhem and a half;—from $71\frac{1}{8}$ to 72 English grains.

The "uḳeeyeh," or "wuḳeeyeh" (the ounce), is 12 dirhems, or the 12th part of a raṭl;—from $571\frac{1}{2}$ to 576 English grains.

The "raṭl" (or pound), being 144 dirhems, or 12 uḳeeyehs, is from 1 lb. 2oz. $5\frac{1}{4}$ dwt. to about 1 lb. 2oz. 8dwt., Troy; or from 15oz. 10dr. $22\frac{1}{8}$ grains to nearly 15oz. 13dr., Avoirdupois.

The "uḳḳah," or "wuḳḳah," is 400 dirhems (or 2 raṭls and seven-ninths);—from 3lb. 3oz. $13\frac{3}{4}$ dwt. to 3lb. 4oz., Troy; or from 2 lb. 11oz. 8dr. $18\frac{3}{4}$ grains to about, or nearly, 2 lb. 12oz., or 2 lb. and three-quarters, Avoirdupois.

The "kaṅṭár" (or hundred-weight, *i. e.* 100 raṭls) is from 98 lb. minus 200 grains to about 98 lb. and three-quarters, Avoirdupois.

MONEYS

The pound sterling is now, and is likely to continue for some years, equivalent to 100 Egyptian piasters: it has risen, in two years, from 72 piasters; which was the rate of exchange for several preceding years.

A "faḍḍah" is the smallest Egyptian coin. It is called, in the singular, "nuṣṣ" (a corruption of "nuṣf," which signifies "half") or "nuṣṣ faḍḍah:" it is also called "meyyedee," or "meiyedee" (an abbreviation of "mu-eiyadee"). These names were originally given to the half-dirhems which were coined in the reign of the Sultán El-Mu-eiyad, in the early part of the ninth century of the Flight, or of the fifteenth of our era. The Turks call it "párah." The faḍḍah is made of a mixture of silver and copper (its name signifies "silver"); and is the fortieth part of a piaster; consequently equivalent to six twenty-fifths, or nearly a quarter, of a farthing.

There are pieces of 5, 10, and 20 faddahs, "khamseh faddah," "asharah faddah," and "eshreen faddah" (so called for "khamset anshaf faddah," &c.), or "kaṭ'ah bi-khamseh," "kaṭ'ah bi-'asharah," and "kaṭ'ah bi-'eshreen" (*i. e.* "pieces of five," &c.): the last is also called "nuṣṣ ḳirsh" (or "half a piaster"). These pieces, which are equivalent respectively to a farthing and one-fifth, two farthings and two-fifths, and a penny and one-fifth, are of the same composition as the single faddahs.

The "ḳirsh," or Egyptian piaster, has already been shewn to be equivalent to the hundredth part of a pound sterling, or the fifth of a shilling; that is, two pence and two-fifths. It is of the same composition as the pieces above mentioned, and an inch and one-eighth in diameter. On one face it bears the Sultán's cipher; and on the other, in Arabic, "ḍuriba fee Miṣr" ("coined in Miṣr," commonly called Maṣr, *i. e.* Cairo), with the date of Moḥammad 'Alee's accession to the government below (1223 of the Flight, or 1808-9 of our era), and the year of his government in which it was coined above. The inscriptions of the other coins are almost exactly similar.

The "saḍdeeyeh," commonly called "kheyreeyeh bi-arba'ah" (*i. e.* "the kheyreeyeh of four"), or the "small kheyreeyeh," is a small gold coin, of the value of four piasters, or nine pence and three-fifths.

The "kheyreeyeh" properly so called, or "kheyreeyeh bi-tis'ah" (*i. e.* "kheyreeyeh of nine"), is a gold coin of the value of nine piasters, or twenty-one pence and three-fifths.

The above are the only Egyptian coins.

The coins of Constantinople are current in Egypt; but scarce.

European and American dollars are also current in Egypt: most of them are equivalent to twenty Egyptian piasters: the Spanish pillared dollar, to twenty-one. The name of "riyál faránsà" is given to every kind; but the pillared dollar is called "aboo midfa'" (or, "having a cannon"); the pillars being mistaken for cannons. The others have also distinguishing names. The Spanish doubloon (called in Arabic "debloon"), the value of which is sixteen dollars, is likewise current in this country: so too are the Venetian sequin (called "benduḳee," for "bunduḳee"), and the English sovereign (which is called "ginyeh," for guinea).

The "riyál" of Egypt is a nominal money, the value of ninety faddahs, or five pence and two-fifths. In, or about, the year of the Flight 1185 (A.D. 1771-2), the Spanish dollar passed for ninety faddahs, by order of 'Alee Bey. The dollar was then simply called "riyál;" and from that period, the above-mentioned number of faddahs has continued to be called by this name.

The "kees," or purse, is the sum of five hundred piasters, or five pounds sterling.

The "khazneh," or treasury, is a thousand purses, or five thousand pounds sterling.

APPENDIX C

HOUSEHOLD EXPENDITURE IN CAIRO

THE following is an account of the quantities and prices of household stores required for one year by the family of a person of the middle class in Cairo, consisting of himself and three women. I insert it as a necessary supplement to the list given in page 320.

	Piasters.
Wheat, eight ardebbs, about	400
Grinding the above	50
Baking	40
Meat, from one raṭl and a half to two raṭls (or a piaster and a half) per diem	550
Vegetables, about half a piaster per diem	185
Rice	100
Semn (or clarified butter), two ḳaṇṭárs, about ¹	325
Coffee	185
Tobacco (Gebelee)	200
Sugar, half a ḳaṇṭár, about	100
Water	100
Firewood, seven ḥamlehs (or donkey-loads).	75
Charcoal	100
Oil (for two or three lamps), a ḳaṇṭár, about	125
Candles (tallow)	100
Soap	90
	2,725

The above sum total is equivalent to twenty-seven pounds, five shillings, sterling; consequently, the weekly expenses are about ten shillings and sixpence; and the daily, eighteen pence, or seven piasters and a half. The tobacco in this account is almost entirely for the use of the master of the family; the women in his house very seldom smoking.

¹ In the first two editions of this work, there was a mistake here in the price of the butter, unless it was smuggled into the town. It would be cheap at the price which I have now stated above.

APPENDIX D

PRAYER OF MUSLIM SCHOOLBOYS

My friend Mr. Burton (who, in the course of his long residence in Egypt, has acquired an ample fund of valuable information respecting its modern inhabitants, as well as other subjects,) has kindly communicated to me an Arabic paper containing the forms of imprecation to which I have alluded in a note subjoined to page 283 of this work. They are expressed in a "ḥezb" (or prayer) which the Muslim youths in many of the schools of Cairo recite, before they return to their homes, every day of their attendance, at the period of the "'aṣr," except on Thursday, when they recite it at noon; being allowed to leave the school, on this day, at the early hour of the "ḍuhr," in consideration of the approach of Friday, their sabbath and holiday. This prayer is not recited in the schools that are held within mosques. It is similar to a portion of the "khuṭbet en-naṭ."¹ I here translate it:—

"I seek refuge with God from Satan the accursed.² In the name of God, the Compassionate, the Merciful. O God, aid El-Islám, and exalt the word of truth, and the faith, by the preservation of thy servant, and the son of thy servant, the Sulṭán of the two continents,³ and Khákán⁴ of the two seas,⁶ the Sulṭán, son of the Sulṭán, the Sulṭán [Maḥmood⁶] Khán. O God, assist him, and assist his armies, and all the forces of the Muslims: O Lord of the beings of the whole world. O God, destroy the infidels and polytheists, thine enemies, the enemies of the religion. O God, make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families and their households and their women and their children and their relations by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Muslims: O Lord of the beings of the whole world."

Not to convey too harsh a censure of the Muslims of Egypt, by the insertion of this prayer, I should add that the excessive fanaticism which it indicates is not to be imputed to this people universally, as appears from a note subjoined to page 91.

¹ See p. 89 of this work.

² Or "driven away with stones."

³ Europe and Asia.

⁴ Emperor, or monarch.

⁵ The Mediterranean and Black Seas.

⁶ The reigning Sulṭán at the time when the above was written.

APPENDIX E

DIRECTIONS FOR THE TREATMENT OF DYSENTERY AND OPHTHALMIA

EVERY person who visits Egypt should be acquainted with the following modes of treating dysentery and ophthalmia. I have tried them often, and never known them fail of speedy and complete success in the very worst cases; seldom requiring to be continued more than four or five days.

In dysentery, when any unwholesome food has been taken, it is advisable to begin with an emetic; a scruple of ipecacuanha taken in the evening. The next step in this case, or the first in others, is to take, in the morning, a mild aperient; as fifteen grains of rhubarb with two grains of calomel. On the following day, two grains of ipecacuanha with a quarter of a grain of opium should be taken morning and evening; and the same four times in each succeeding day. The patient should eat nothing but boiled rice, sweetened with a little sugar. Butter, and grease of every kind, flesh-meat, eggs, &c., would aggravate the disease.

In an attack of ophthalmia, the bowels should be kept open; and a single drop of a solution of sulphate of copper (or blue vitriol), consisting of seven grains of that salt to an ounce of pure water, should be dropped into the eye (or each diseased eye) once a day. To prevent the eyelids from adhering together in sleep, a little citron-ointment mixed with three parts of fresh butter should be rubbed on them at bedtime. When the inflammation is slight, a wash composed of two grains of sulphate of copper to an ounce of water may be frequently used.—Sulphate of zinc (or white vitriol) has been employed with great, but not equal, success; in the proportion of ten grains to an ounce of water, to be applied in the former manner; and in the proportion of three grains to the same quantity of water, for an astringent wash.

APPENDIX F

EDITOR'S NOTES

I.—CENSUS

THE following is a copy of the official return, issued by the Government, of the Census of Egypt taken in the years 1847-8. Although the number of inhabitants is nearly double that at which the best writers have estimated it, I am informed on authority which ought to be well acquainted with the facts, that the true amount of the population is considerably more than this return shews, that the country is now largely populated, and that the inhabitants of Cairo were estimated last year (1859) at 320,000.

Middle Egypt	591,294	El-Kuseyr	3,435
El-Gharbeeyeh	529,930	Rosetta	18,405
El-Kalyoobeeyeh	184,240	Damietta	28,922
Upper Egypt	1,190,118	Suez	17,399
Esh-Sharkeeyeh	342,509	El-'Areesh	2,347
El-Geezeh	223,554	Alexandria	143,134
El-Boheyreh	215,810	Cairo	253,541
El-Manoofeeyeh	440,519		
Ed-Dakahleeyeh	347,347		
Shubrâ	10,116		
			<hr/>
			4,542,620
			<hr/>

II.—ARABIAN ARCHITECTURE

THE excellence attained by the Arabs in architecture and decoration has been remarkable in every country subjected to their rule. The style has borne the same characteristics throughout the great Arabian Empire, flourishing most when that empire was dismembered; and there is no difficulty in identifying Arab art in Egypt as a centre, or in India on the one hand and Spain on the other. In Egypt it reached its highest excellence, and has been fortunate in leaving there numerous monuments to testify to it—monuments fast falling to decay, and of which few traces will in comparatively a short time remain. Its beginnings faintly seen in the edifices constructed by Christian architects for the early Khaleefehs, in the first rush of Muslim conquest, the art is almost lost for two centuries and a half; until in a mosque at Cairo, erected in the year of the Flight 263 it appears in its own strength, free from all imitation (though shewing adaptation) of other styles. The origin of this strongly-marked art forms an old question, and one that has been variously answered; generally by a reference to a supposed

Byzantine influence, to a vague idea of the early mosques of Arabia (respecting which almost nothing is known in Europe, at least in their earliest state), and to the religious influence of Moham-madanism, discountenancing all imitation of nature, while supposed to induce a love of the beautiful. All these, however, are mere theories, hitherto without the support of facts, either recorded by Arab historians, or deducible from the style of existing monuments ; and it has long been an object of curiosity to search for any facts either to maintain or disprove them. This inquiry does not appear to be foreign to the scope of a work on the descendants of those admirable architects who have retained, though in a degraded state, their national art.

Native writers have hitherto been supposed to throw little light on this subject, yet their testimony, whenever found, must be held to be historically weighty, after we have made due deduction for ignorance or prejudice. They are not, however, altogether silent on the sources whence their art sprang, nor on the men who executed some of the earliest, or the finest, buildings.¹ El-Makreezee, whose book on Egypt is the most complete topographical account in the language, although he is in general provokingly silent on these points, gives some facts and inferences of importance ; Ibn-Khaldoon, who stands at the head of Arab historians, and comes nearest to European notions of a philosophical historian, is very explicit on the origin of the art ; and the scattered notices in the native monographs on the holy cities of Arabia throw a clear light on the early buildings of Mohammadans, which are of the more importance when we reflect that to these buildings, as exemplars, is commonly ascribed the plan of other better-known edifices in the countries conquered by the Muslims.

The Arabs themselves, Ibn-Khaldoon tells us (I translate his words almost literally), by reason of their desert life, and because their

¹ Architects, however, are rarely mentioned ; and it seems probable, as my friend Mr. Wild has suggested to me, that the execution of the works was generally intrusted to overseers. These were sometimes military or civil servants of the government ; sometimes *ka'dees*, and the like ; who employed under them skilled workmen in each required trade. Thus, after an earthquake in the year of the Flight 702, the Emeer Rukn-ed-Deen Beybars El-Gáshnekeer was appointed to repair the great dilapidations occasioned by the earthquake in the mosque of El-Hákim ; the Emeer Silár, to the like office at the Azhar ; and the Emeer Seyf-ed-Deen Bektemer El-Jókendár, to the mosque of Eş-Şálih ; "and they repaired the buildings, and restored what had been ruined of them ;" while the Emeer Silár, above named, who was also charged with the repair of the mosque of 'Amr, "entrusted it to his scribe Bedr-ed-Deen Ibn-Khattáb" (El-Makreezee's 'Khitat,' Accounts of the Mosques of 'Amr and the Azhar). If the architects and decorators were often Copts, as will be shewn to be highly probable, the reason of the suppression of their names is at once apparent. In the most remarkable building in Cairo, however, the mosque of Tooloon, the architect is admitted to have been a Christian Copt.

religion forbade prodigality and extravagance in building, were far from being acquainted with the arts ; and 'Omar Ibn-El-Khattâb (the second Khaleefeh) enjoined them (when they asked his permission to build El-Koofeh¹ with stones, fire having occurred in the *roads with which they used before to build*), and said to them, "Do it, but let not any one exceed three chambers, and make not the building high, but keep to the practice of the Prophet : so shall dominion remain with you." Ibn-Khaldoon further makes his meaning clear by contrasting Arab work with that of the ancient edifices of southern Arabia. He observes of those nations which had endured as nations for very long periods, as the Persians, and the Copts, and the Nabathæans, and the Greeks, and in like manner the first Arabs, those of 'Ad and Thamood, that, in consequence of their long continuance, the arts took firm root among them, and their buildings and temples were more in number and more lasting.² The edifices of the primitive Arabs were built, as we now know, by a mixed race, composed of Shemites (Joktanites, and not Arabs properly so called), and of Cushites, these latter being settlers in part from Africa and in part from Assyria : the Cushites were probably the principal architects, if we may judge from Semitic influence in Arabia, among the Jews, in Northern Africa and elsewhere.³ The genuine Phœnician monuments also seem to be like those of the Cushites. The inference here drawn from race is one that is too often overlooked, but is rarely fallacious. In the present instance, the monuments left by this race are of the massive character of those of Cushite peoples.

But if Ibn-Khaldoon's assertion respecting the ignorance of the Arabs be true, it ought to be borne out by facts ; and I have found decisive testimony to its accuracy in the accounts of the mosques of Mekkeh and El-Medeeneh, and of that of 'Amr in Egypt.

The Prophet's mosque at El-Medeeneh was originally (as built by himself) very small, measuring 100 cubits in each direction, or, as some say, less. It was built of crude bricks, upon a foundation of stones three cubits high, the bricks being laid in alternate courses, lengthways and across,⁴ and was neither plastered nor embellished : it had a partly-roofed court in the middle of it, the roof, which was supported on palm-trunks for pillars, being composed of palm-sticks plastered over. This mosque thus, in the rudest fashion, represents the type of the plan of most existing mosques. But the mosque of 'Amr in Egypt was an exception, and one which is the more curious because it has been entirely

¹ El-Koofeh is the town on the Euphrates commonly written by us "Kufah" and "Cufa."

² I. part ii. pp. 231-2. For these early Arabs, see art. ARABIA in Dr. Smith's 'Dictionary of the Bible.'

³ The Jews were not architects. Even the Temple was built for Solomon by the Phœnician workmen of Hiram.

⁴ That is to say, in what we call "Flemish bond."

ignored by European theorists. Instead of this mosque exhibiting to us in its present state the condition of Arab art at the time of its foundation (that is, immediately on the conquest of Egypt, about the 20th year of the Flight), and proving the existence of the pointed arch in Arab buildings of that date, we find from El-Makreezee that it has been enlarged and rebuilt many times, that the pointed arches (to which I shall presently return) are later than the period of its foundation, and that its first plan was not in accordance with that of the Prophet's mosque at El-Medeeneh. The passage that settles this much-controverted point is worth quoting entire: "Aboo-Sa'eed El-Himyeree says, 'I have seen the mosque of 'Amr Ibn-El-'Aṣ: its length was 50 cubits, with a width of 30 cubits. He made the road to surround it on every side; and he made to it two entrances in the northern side, and two entrances in the western side; and he who went out from it by the way of the Street of the Lamps found the eastern angle of the mosque to be over against the western angle of the house of 'Amr Ibn-El-'Aṣ. That was before there was taken from the house what was taken [to enlarge the mosque]. Its length from the Kibleh to the northern side was like the length of the house of 'Amr Ibn-El-'Aṣ. And its roof was very low,¹ and there was no inner court to it; so, in summer-time, the people used to sit in its outer court on every side.'" This curiously-detailed account destroys the theory that this ancient mosque was a spacious building erected on the plan of an imaginary mosque at Mekkeh or El-Medeeneh, with an open court in the centre surrounded by colonnades. Undoubtedly, it was one of those small meanly-constructed crude brick buildings that mark the work of Semitic nations.²—The Temple of Mekkeh was an ancient Arab sanctuary, and became the most sacred mosque of the Muslims. It is, therefore, important to ascertain, from native writers, what was its form and general style of architecture in historical times. From an Arab history of Mekkeh,³ I extract

¹ So, too, on the authority of Aboo-'Omar El-Kindee, cited by El-Makreezee.

² The successive alterations, enlargements, and repairs, to which this building has been subjected, will be found in an abstract of El-Makreezee's account of the mosque, appended to this note. It will there be seen that no vestige of any early portion of the mosque—earlier than the second century of the Flight—can be reasonably supposed to exist.—It is an error to suppose that 'Amr converted a church into a mosque. The statement of El-Idreesee to that effect, upon which European writers have relied, is refuted by every Arab author whose work I have consulted.

³ Kitáb el-Íalám fee biná el-Mesjid el-Harám, a MS. abridgment of Kutb-ed-Deen's History by his nephew. The larger work, and also that by El-Azrakee, together with extracts from the histories of El-Fákihee, El-Fásee, and Ibn-Dhuheyreh, have been published by the German Oriental Society of Leipsic. I have compared the abstract above inserted with the larger work, and have examined all the works mentioned. References to them will be found below.

the following account of the precincts of the Kaʿbeh, observing that the Kaʿbeh itself, which was anciently a receptacle of heathen idols, &c., is a plain square building, measuring about 18 paces by 14, with a flat roof; that often as it has been rebuilt, the same general plan has always been followed in its reconstruction; and that no one has ever imagined any mosque to have been built in imitation of the Kaʿbeh: it is on the open court surrounding the Kaʿbeh, as a supposed type of the form of a mosque, that stress has been laid.—“The Kaʿbeh had no houses around it until the time of Kuṣeif Ibn-Kiláb (about A.D. 445), who ordered his people to build around it, and divided the adjacent parts.¹ Thus the sacred mosque [the Kaʿbeh and its precincts] remained until the appearance of El-Islám, when the Muslims became numerous in the time of the Prince of the Faithful 'Omar Ibn-El-Khaṭṭáb, and the sacred mosque became too strait for them. In the year of the Flight 17, a great flood occurred, called the 'flood of Umm-Nahshal,' which entered the boundaries of Mekkeh by the way of the dyke now called El-Med'á;² and it entered the sacred mosque and displaced the Maḳám Ibráheem, and carried it away to a spot below Mekkeh: its place became obliterated. And it also carried away Umm-Nahshal, the daughter of 'Obeydeh Ibn-Sa'eed Ibn-El-'Aṣ Ibn-Umeiyeh; and she died therein. Thereupon 'Omar, being written to and informed thereof, while in El-Medecneh, mounted and returned in alarm to Mekkeh, which he entered, performing the 'Omrah,³ in the month of Ramaḍán. . . . El-Azraḳee says, 'The sacred mosque had no walls surrounding it, but only houses of Kureysh, which encompassed it on every side, save that between the houses were gates by which the people entered to the sacred mosque. Then in the time of the Prince of the Faithful 'Omar Ibn-El-Khaṭṭáb, the sacred mosque having become strait, he bought houses which were around the sacred mosque, and pulled them down, and made their site part of the mosque. But there remained houses, the owners of which refused to sell them; so 'Omar said to them, 'Ye took up your abode in the precincts of the Kaʿbeh, and the Kaʿbeh did not take its place in your precincts.' And the houses were valued, and their price was placed in the interior of the Kaʿbeh. Then they were demolished, and their site was included in the mosque; and their owners demanded the price and it was given to them. And he ordered to build a low wall, surrounding the mosque, less than the stature of a man

¹ Kuṣeif was the first of the tribe of Kureysh who rebuilt the Kaʿbeh; and he made its roof of the wood of the dóm-tree, and of palm-sticks. (Kitáb el-Isalám.)

² So called because the Kaʿbeh was there originally first seen by persons approaching, and prayer there offered up was expected to be answered.

³ The 'Omrah is a religious visit to the sacred places of Mekkeh, at any period of the year, with the performance of such of the ceremonies of the pilgrimage as are performed at Mekkeh itself.

in height ; and the lamps were placed upon it ; and he made in it the gates as they were between the houses before they were demolished, placing them over against the former gates."¹

On the source from which the Arabs derived their architecture, Ibn-Khaldoon, in continuation of the passage already quoted, says, "When they ceased to observe the strict precepts of their religion, and the disposition for dominion and luxurious living overcame them, the Arabs employed the *Persian* nation to serve them, and *acquired from them the arts and architecture* ; and then they made lofty buildings. This was near to the end of the empire." The ascription of Arab art to Persian instruction cannot be too carefully recollected ; it explains many difficult points in the style, and deserves further elucidation. The origin of the Arab style may probably be traced to Sassanian as well as to Byzantine sources. Of the early architecture of Persia, our knowledge is insufficient ; but some of the characteristics of the style which was perfected by the kings of the Sassanian dynasty existed already in Persia. To the architecture of those kings the Arabs probably owed more than has been commonly supposed. Ibn-Khaldoon's remark that the architecture arose with the decline of the empire is exactly borne out by facts.

Besides the Persians, the Arabs were indebted to the Copts for assistance in building ; and it has been remarked by Mr. Lane, in this work (p. 553), that in the present day there are many architects, builders, and carpenters, among the Copts, all of whom are generally esteemed more skilful than Muslims, as they are also neater in their work. When the Ka'abah was rebuilt by the tribe of Kureysh, in the youth of Mo'hammad (and it is a tradition that the Prophet himself assisted as a labourer in the work), we read that "there was in Mekkeh a Copt who knew the art of sawing wood and planing it ; and he agreed with them [Kureysh] to make for them the roof of the Ka'abah, and Ba'qoom was to help him." So says Ibn-Is-hak, in the *Kitab-el-Isalám*, &c., before quoted, in which it is also stated (on the authority of the sheykh Mohammad Esh-Salihee, in his *Seereh*, or *Life of Mo'hammad*), that the sea cast up a vessel upon the shore of Juddah (now called Jeddah) belonging to a Greek merchant, named Ba'qoom, who was a carpenter and builder ; Kureysh bought the wood of the ship, and took the Greek with them to Mekkeh, and employed him to make of the wood of the ship a roof for the Ka'abah. (El-Umawee says that the ship was carrying marble and wood and iron to a church which the Persians had burnt in Abyssinia.) In the *Life of Mo'hammad*, entitled "*Es-Seereh el-Halabeeh*" (M.S.), Ba'qoom is said to have been one of the Greek merchants, a builder ; and after inserting many contradictory opinions respecting this Ba'qoom and a certain Copt, it is added that the more prevalent opinion is

¹ 'Omar was the first who made walls [of enclosure] to the sacred mosque, as Kutb-ed-Deen (page 78) expressly says.

that Báḳoom, the Greek, was a carpenter as well as a builder, and that he rebuilt the Ka'abah, and assisted a Copt, also by some named Báḳoom, who made the roof. Kureysh told Báḳoom, the Greek, to build the Ka'abah according to the building of churches [meaning in respect of masonry, not in respect of plan]. The disputes of Muslim writers about this builder of the Ka'abah, while they leave uncertain the immaterial point as to which of two foreigners executed the work, establish the important fact that it was necessary to get foreign help for so simple an edifice as the square, unornamented, Ka'abah, and that the help was obtained from a Copt or a Greek or both.

So again, El-Maḳreezee is unusually explicit about a pulpit said to have been placed in his mosque by 'Amr, or by 'Abd-El-'Azeez Ibn-Marwán (one of the viceroys of Egypt), which was taken from one of the Christian Churches of El-Fuṣṭát; or, according to some, he says, it was given to 'Abd-Allah Ibn-Sa'ad Ibn-Abee-Sarḥ (another viceroy) by a king of Nubia, who sent with it his carpenter to fix it, and the name of this carpenter was Buḳtur (a Copt), of the people of Dendarah. In Cairo, the mosque of Ibn-Ṭooloon¹ (to which I shall recur) is also recorded to have been built by a Copt,² and this edifice is highly curious as an example of a building, erected in A.D. 876, of which the arches are all pointed, and which contains the first forms of the scroll-work and geometrical ornament of the style of the Arabs that was afterwards brought to such high perfection. But the most remarkable record of the employment of Copts by Muslims is in conjunction with Byzantines; and must be next mentioned. "When a state consists of Bedaweese, at the first," says Ibn-Khaldoon, "they stand in need of the people of other countries in the affair of building. And thus it happened to El-Weleed, the son of 'Abd-El-Melik," who sent to the king of the Greeks (the emperor of Constantinople) for assistance to build the mosque at Jerusalem, his own mosque at Damascus, and the two holy places in Arabia, and asking for workmen and mosaics (Fuseyfisà).³ The historian of El-Medeeneh (Es-Sumhoodee) gives

¹ Vulgarly called Gáme' Ṭeyloon, "the mosque of Ṭeyloon."

² After the plan of the mosque of Sá-marrá, says El-Maḳreezee; not after the plan of the Temple of Mekkeh, as has been asserted.

³ Fuseyfisà signifies, according to the lexicographers, the same as Kharaz, (*i. e.* little pieces of coloured stone, glass, &c.), put together, and set upon the inner surfaces of walls, in such a manner as to resemble painting; mostly made, or used, by the people of Syria; also written Fesfesa. (See also Quatremère, 'Notices et Extraits,' 459 and 632, and his 'Hist. des Sultan's Mamelukes,' ii., part 1, 266, *seq.*) It cannot be doubted to be the well-known glass mosaic of the Byzantines.—Fuseyfisà were used in Arabia shortly before the time of El-Weleed, above referred to. Abrahah, a usurping king of El-Yemen, obtained them from Constantinople for a magnificent church which he built in his capital, San'a, (A.D. 537-570). This, and the mention of the ship carrying marble, &c., in the account of

the following account of this rebuilding of the Prophet's mosque. "When El-Weleed purposed rebuilding the mosque, he wrote to the king of the Greeks, informing him of his intention, and that he was in want of workmen and materials for mosaics. Whereupon he sent to him loads of those materials, and between twenty and thirty workmen; or, as some say, ten workmen; or, as others say, forty Greeks and forty *Copts*.¹ When El-Weleed came to El-Medeeneh on pilgrimage, and saw the mosque, he said, 'How different is our building from yours!' Abán answered, 'We have built after the manner of mosques, and you have built after the manner of churches.'" The contrast between El-Weleed's building in Syria and the mosque built at El-Medeeneh shews that the Copts and Greeks constructed there a building very different from the Byzantine building of El-Weleed at Damascus, and points to the commencement of the adaptation of foreign materials to form a new style. At the same time, we have evidence, in the mention of mosaics,² that the Byzantine style of decoration was in some degree followed, and that the workmen at first carried with them their foreign art.

The Muslim conquerors of Egypt entered a country full of churches and convents, which might be converted into mosques, and would certainly afford examples of architecture for their imitation. After the overthrow of the Copts by El-Ma-moon, about the year of the Flight 216, the Muslims converted a number of Christian churches into mosques, making the entrance the niche for the direction of prayer. In the first half of the ninth century of the Flight, I find El-Makreezee enumerates 125 churches and 83 convents (including those in the Oases and the Eastern Desert); mostly in Maşr el-Ateekeh and the Upper Country, besides the sites of many that were ruined. It appears, from the historian's account, that anciently the Christian foundations in Egypt were exceedingly numerous and flourishing; but that in his time, owing to the severe persecutions of the Muslims, they had fallen to a very low condition, and many had altogether perished. The present state of these buildings forms a subject for a curious inquiry; and such an inquiry would doubtless yield interesting archæological and historical results. There cannot have been wanting Coptic builders and artificers, nor can the Muslims have avoided the transference of

the rebuilding of the Kaabah by Kuşef, afford evidences of the source from which the old Arabs obtained their architecture, while they shew how slow was the formation of any national style before the conquests of the Muslims.

¹ These numbers are variously given in different works. It is a characteristic of the Semitic mind to corrupt numbers and dates.

² This use of Byzantine mosaic is mentioned twice by Ibn-Khaldoon, and several times by Es-Sumhoodee, who also says that about the same time the mosque of Kubà was rebuilt, and in like manner decorated, by the governor of El-Medeeneh under El-Weleed.

many features of Christian art to their own edifices. The influence of the Copts on the Egyptians is marked in many ways: they use the Coptic (as well as their own) calendar, and are familiar with the months and the seasons of that people; they celebrate several of the festivals of the Copts; and their usual charm against 'efreets in the bath-rooms (places supposed to be always haunted) is the sign of the cross above the doorway. If the Arabs have obtained art from the Byzantines, or Persians, or Tatars, they as surely have from the Copts. Difficult features in their art will be explained and understood on this supposition; and even surer is it that the careful handiwork of the Copts was called into requisition by their conquerors: the Arabs never having excelled in neat or accurate workmanship.

The influence of Byzantium on the art of the Arabs cannot be doubted. It was at first the direct use of Byzantine workmen, and afterwards the gradual adaptation of portions of their architecture to a new style. But whence the Greeks of the Eastern Empire obtained many of the features of their art, and especially some of those adapted by the Arabs, remains at present an unsolved question. It is probable that the influence of Persia had affected them before it reached the Arabs, and that the characteristics referred to were Persian in origin;¹ just as the same influence more strongly affected the Arabs afterwards. The only persons who, at this day, in Cairo, can execute the scroll-work of the old Arabesque decoration, are the Greek tailors. Their work in embroidery preserves the style of the art, though more elaborated and græcized.

The practice of eastern monarchs has always been to carry with them craftsmen from one conquered country to another; besides the number of proselytes to El-Islám, of these classes, in the ranks of their armies. A notable instance occurred on the conquest of Egypt by the Turks, and one which explains the rapid decay of the arts in that country since that period. The Sultán Selem II. took away with him to Constantinople (according to El-Gabartee, in his *Modern History of Egypt*;) so many masters of crafts from Cairo that more than fifty manual arts ceased to be practised (see above, page 315).

It has been observed that the form of the mosque was of gradual development; climate, and not religion, or a supposed imitation of the holy places of Arabia, appears to have been the cause of the open interior court surrounded by porticoes. These porticoes date early; the simplest form was that which covered the place of prayer, and necessity rather than choice caused its adoption. Thus the Prophet's mosque consisted, at first, of a court walled in, with

¹ The condition of art in Persia in the times before this influence is a subject for further inquiry; but it does not materially affect the point at issue, which is only to ascertain what use the Arabs made of foreign materials, whether brought directly from Persia or from Byzantium.

a covered portion next the niche, the roof being supported on palm-trunks. 'Osmán is said to have built porticoes to the Temple of Mekkeh, in the year of the Flight 26; and this is the earliest recorded instance of this feature of a mosque. They were perhaps in imitation of the covered portion of the Prophet's mosque, or suggested by the same reason,—a shelter from the sun,—in each case, while, at Mekkeh, they naturally followed the form of the enclosure of the mosque. But El-Azraķee says that Ibn-Ez-Zubeyr found the Temple with only a wall surrounding it, which would bring the date of the porticoes down at least to A.H. 64. They were built to afford shade to the people, according to that author. The entire passage from Kutb-ed-Deen (I quote from the Kitáb el-Ialám) is, however, as follows :—"In the year 26, Osmán came from El-Medeeneh and gave orders to enlarge the sacred mosque. He also bought houses around the mosque and pulled them down, and he included their site in that of the mosque. And he built the mosque and the porticoes, and he was the first who made the porticoes. 'Abd-Allah Ibn-Ez-Zubeyr,' says El-Azraķee, 'also added to the mosque, buying houses which he included in its site. Then 'Abd-El-Melik Ibn-Marwán, though he did not enlarge it, yet raised its walls, and roofed it with ság,¹ and repaired it beautifully. He gave orders to put upon the capital of every column fifty mitkáls of gold.' He [El-Azraķee] says, also, that El-Weleed Ibn-'Abd-El-Melik repaired the sacred mosque, and undid the work of 'Abd-El-Melik, and rebuilt it firmly. He used, when he made mosques, to decorate them. He was the first who transported the marble pillars; and he roofed it with decorated ság, and made upon the capitals of the columns plates of gold, and surrounded the mosque with marble, and made to the mosque canopies [or awnings]." Though the mosque of 'Amr was at first a covered building, we cannot doubt that, when a court-yard was added to it, porticoes formed a portion of the plan: this mosque now contains a forest of columns.

None of the early mosques possessed minarets; they were added from time to time after their foundation, though not at a long interval. The Prophet's muëddin used to chant the call to prayer from the entrance of the mosque, and this was the practice of the first Muslims; but I find, in the *Khiṭaṭ*, that the Khaleefeh El-Moṭaṭsim commanded that the muëddins of the mosque of 'Amr should be made to chant the call outside the maṣṣoorah; and that, before that, they used to chant the call *within* it. The minarets of El-Medeeneh, and that of the mosque of Kubà, (founded by Moḥammad on his Flight, and before he entered El-Medeeneh,) were built by 'Omar Ibn-'Abd-El-'Azeez, who was appointed governor of Mekkeh, El-Medeeneh, and Eṭ-Ṭáif, in the year 87; and the first to the mosque of 'Amr, in the year 53; but Mo'áwiyeh (about A.H. 53)

¹ Ság is believed to be the Indian, or Oriental, plane-tree; or the Indian plantain-tree; or the teak-tree.

added four towers for the adán at the four corners of the mosque ; " he was the first who made them in it ; there was none before that " (El-Makreezee). It is impossible to ascertain the forms of these minarets, which we can only know certainly to have been elevations from which the call to prayer might be heard from afar ; but they are the earliest I have found mentioned in the works of the Arabs. Some curious examples of minarets in Egypt are mentioned below.

The pulpit did not exist, except as an insignificant elevation, in the Prophet's mosque, and 'Omar ordered the demolition of one which 'Amr had set up in his mosque in Egypt. Each successor of Moḥammad descended one step of the pulpit of El-Medeeneh, in token of his humility, until 'Alee, the fourth Khaleefeh, said, " Shall we descend into the bowels of the earth ? " and boldly stood on the platform, or that which was Moḥammad's station. The preachers, or khaṭeebs, in the mosques (not being Khaleefehs) stand on the top step, next below the platform. In the year 161, El-Mahdee ordered that the height of pulpits should be reduced to that of the Prophet's ; but this was four steps only, and they have since been much raised.¹

The maḡsoorah, or partition that divides the place of prayer from the rest of the mosque (not to be confounded with the maḡsoorah surrounding the tomb in a sepulchral mosque), is perhaps a modern addition ; but a maḡsoorah for the Imám existed in the time of 'Osmán, if indeed it was not then first adopted ; for El-Makreezee, citing the History of El-Medeeneh, tells us that " the first who made a maḡsoorah of crude bricks was 'Osmán, in which were apertures for the people to see the Imám ; and 'Omar Ibn-'Abd-El-'Azeez made it of ság. The crude brick partition we may suppose to have been the earliest example, and 'Osmán probably constructed it for his personal safety, in dread of the death by assassination which he actually met. The maḡsoorah for the Khaleefeh, or for a king in a royal mosque, was thenceforward adopted.

The earliest use of the pointed arch throughout any building belongs, in the present state of our knowledge, to the Arabs in Egypt ; and in that country, pre-eminently, it has marked their best architecture.² That a mosque should have been built in the year of the Flight 263, or 876 of our era, in which all the arches are pointed, appears to be decisive evidence of their having first adopted it in any important manner. This mosque, the earliest authentic Arab building in Egypt, has been preserved unaltered to the present day, and is therefore, unlike the often-rebuilt mosque of 'Amr, a safe example. The *origin* of the pointed arch, like that of the arch itself, is merely a curious point of archæological

¹ So, indeed, says El-Makreezee.

² I have purposely not referred above to the mosque El-Aksà in the Haram enclosure at Jerusalem. It is said to contain pointed arches ; but we know too little of this building to allow of much stress being laid on it. See Fergusson's ' Handbook of Architecture,' 2nd ed. p. 379 *seqq.*

research ; and isolated instances of it in older buildings do not affect the fact that the mosque of Ibn-Ṭooloon is the earliest known instance of pointed architecture as a general characteristic of any building. But it is noteworthy that this building was constructed by a Copt Christian.

There is, however, another building in the environs of Cairo, older than the mosque of Ibn-Ṭooloon, which may present an earlier example of consistent pointed arches. The following particulars respecting the Nilometer of the island of Er-Róḍah, the building referred to, I obtain from Mr. Lane's MS. notes. I give them almost in his own words, with his deductions from them, which are particularly valuable.—Usámeh Ibn-Zeyd El-Tanookhee, in the khiláfeh of El-Weleed, built the first Nilometer (mikyás) of Er-Róḍah. This was washed down by the river, or, as some say, was pulled down by order of the Khaleefeh El-Ma-moon, about the beginning of the third century of the Flight ; but that which replaced it was not finished by him ; under the Khaleefeh El-Mutawekkil it was completed, in the beginning of 247 (A.D. 861). "This is the building now existing" (says El-Is-hákee, in his history, which he brought down to A.H. 1032). In the year 259, Ibn-Ṭooloon went to inspect it, and gave orders for repairing it ; which was done ; 1000 deenárs were expended on it : the Khaleefeh El-Mustanšir is also said to have caused some trifling repairs to be done to it. But it has undergone very slight alterations since the time of El-Mutawekkil : upon this point, the historians El-Makreezee, Es-Suyooṭee, and El-Is-hákee, agree. The interior of the building is about 18 feet square, and contains on each of its sides a recess, about six feet wide and three deep, surmounted by a pointed arch. Over each of these arches is an inscription of one short line, in old Koofee characters ; and a similar inscription, a little above these, surrounds the apartment or well. They are passages from the Qur-án, and contain no date. It is, however, almost certain that they are not of a later period than that of the completion of the building by El-Mutawekkil, and though it has been repaired since that time, it has not been since rebuilt. Ibn-Ṭooloon repaired it twelve years afterwards, and in confirmation of the age of the inscriptions, it may be stated that they are of the same kind of character as those of the mosque of Ibn-Ṭooloon ; while in the following century, a different kind of writing was introduced. It appears, therefore, that the pointed arches of the Nilometer are about 16 years older than those of the mosque of Ibn-Ṭooloon, that is, 861 of our era, though their date cannot be so clearly proved. They were, probably, constructed by the same architect.¹

¹ Remains of an ancient Nilometer existed, in the time of El-Makreezee, in the Deyr el-Benát, in the Ḳaṣr esh-Shemá ; "which was the Nilometer before El-Islám." One also existed at Ḥulwán, a little above Memphis, on the opposite shore of the Nile.

The pointed arches in the right side wall of the mosque of 'Amr (above which are smaller arches, alternately round and pentroof), are at least half a century later than the foundation of the mosque, and even this date is very uncertain from the numerous alterations which the building has since undergone. All *isolated* instances of Arab pointed arches, earlier than the time of Ibn-Ṭooloon, or (which is nearly the same date) that of the Nilometer of Ēr-Rōdah,¹ are of very little value; and still earlier examples are to be found in Christian buildings in Egypt, before the Arab conquest, as well as in ancient buildings in Egypt and elsewhere. The researches of Sir Gardner Wilkinson² indicate the gradual adoption of this form of arch to have commenced in early Christian times, and Mr. Ferguson³ mentions its occurrence in the Dome of the Rock at Jerusalem. But the persecutions endured by the Christians during the first two centuries and a half of the Flight, and the absence of any remains of important Arab buildings during the same time, have occasioned a break in the history of both Christian and Mohammadan art, which has brought down our knowledge of the general adoption of the pointed arch, and of the first truly Arabian architecture, to 861 or 876 A.D. (247 or 263 A.H.). It is most probable, however, that in that period of conquest, persecution, and proselytism, the arts made slow progress.

The adoption in Europe of pointed architecture is a question entirely beyond the limits of this note. In the East, as I have said, its general adoption must date from the foundation of the mosque of Ibn-Ṭooloon, or from that of the Nilometer. In Egypt, it has since been always one of the strongest characteristics of the style, where that style most flourished; and in other Mohammadan countries, it accompanies other evidences of the purest taste. Generally (though not always) it is, in Egypt, slightly of the horse-shoe form, but in many examples the trace of the return at the base of the archivolt is very slight: the round horse-shoe arch is rare.

The mosque of Ibn-Ṭooloon, besides marking the adoption of the pointed arch, is remarkable as presenting the art of the Arabs in an independent form. Here the geometrical and scroll-ornament is first found, and found, too, with characteristics far separated from any other known ornament. The scroll-work may possibly be traced to Byzantine work, but in this building it has assumed an entirely distinct character. It is the ornament which thenceforth was gradually perfected; and its stages may be traced, in the

¹ There are, I believe, some curious arches in two old mosques above Philæ, on the eastern bank of the Nile: they are ascribed to the Prophet's muëddin, who certainly never was there; for after the Prophet's death he went to Syria, and there he remained until he died, at Damascus.

² 'On Colour and Taste,' pp. 290-296. 'Architecture of Ancient Egypt,' pp. 17, 71.

³ 'Handbook of Architecture,' pp. 294, 379, 598, 815.

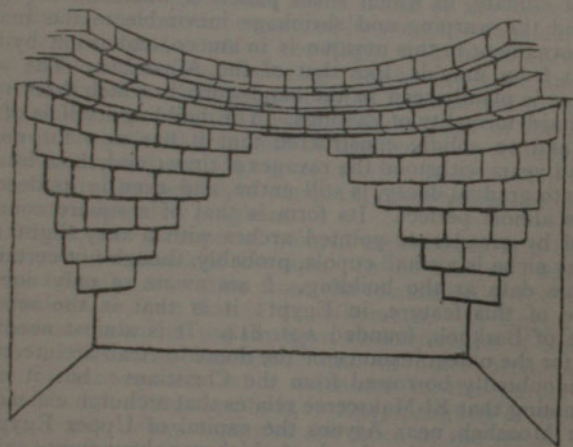
mosques and other edifices of Cairo, through every form of its development. But in this, its first example, it is elementary and rude, and therefore all the more remarkable. Its continuity is not strongly marked; its forms are almost devoid of grace. In later and more fully developed examples, each portion may be continuously traced to its root—constituting one of the most beautiful features of the art—and its forms are symmetrically perfect.¹ The geometrical work, on the other hand, without being as intricate, is as fine in this mosque as in any later. It may be assumed, as Mr. Lane has remarked to me, that it owes its origin to the elaborate panelled wood-work so common in Egypt and Syria, and this again (as he has said in this work, page 13,) to the necessities of a hot climate, in which small panels of wood are required to withstand the warping and shrinkage inevitable to the material. All the ornament in this mosque is in stucco, and is cut by hand; not cast from moulds, like that of the Alhambra. The artistic difference is plainly seen in the hand-work, in which there is none of the hard formality of castings. The building itself is of burnt brick,² and so solidly constructed that it has now for nearly a thousand years withstood the ravages of time; and, though suffered to fall into gradual decay, is still entire, and even in its decorative portions almost perfect. Its form is that of a square court, surrounded by arcades of pointed arches with a very slight return. Over the niche is a small cupola, probably, though not certainly, of the same date as the building. I am aware of only one other instance of this feature, in Egypt: it is that in the sepulchral mosque of Barḳoḳ, founded A.H. 814. It is almost needless to search for the oldest instance of the dome in Arab architecture: it was undoubtedly borrowed from the Christians: but it may be worth noting that El-Makreezee relates that a church existed in his time at Moosheh, near Asyoot, the capital of Upper Egypt, with three domes, the height of each of which was about eighty cubits (?), all of them being built of white stone, and said to date from the time of Constantine the Great.

In their domes, the Arabs adopted, and improved on, the constructional expedient for vaulting over the space beneath, and passing from a square apartment to the circle of the dome, used by both Byzantines and Persians. For want of a better name, this bracketing-work has been called "pendentive." The Church of St. Sophia, at Constantinople, presents fine examples of its Byzantine form; but in later edifices of that style, constructional difficulties seem to have confined the architects to small domes. The buildings of the

¹ Careful drawings of this ornament have been published in the 'Grammar of Ornament,' from the collection of Mr. James Wild. See especially the series from the mosque of Ibn-Ṭooloon, plate xxxi.

² El-Makreezee says that the architect adopted the square brick pillars which support the arches surrounding the court, as being more durable than stone columns.

Sassanian dynasty also contain pendentives.¹ But the origin of this architectural feature is evidently far simpler than any to be sought for in the exigencies of domical construction, or the developed and elaborate examples hitherto adduced. It must be traced to the transition from a square to a circle by the rude process shewn in the annexed woodcut, which represents part of the interior of a tumulus discovered at Kertch, and described in the 'Transactions of the Royal Society of Literature' (vol. vi. p. 100, plate V.), which, if of late date, is of very early style, like the tomb of Alyattes, and the so-called treasury of Atreus. The Arabs, with their peculiar faculty for cutting away all superfluous material, naturally arched the over-lapping stones that filled up the angles of the building ;

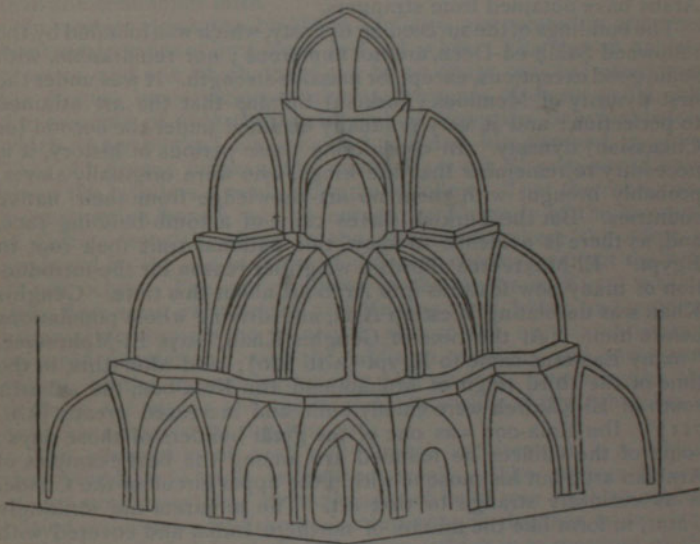


and, by using *pointed* arches, overcame the difficulty of the Byzantine architects, to which I have alluded. The pendentive was speedily adopted by the Arabs in Egypt in a great variety of shapes, and for almost every conceivable architectural and ornamental purpose : to effect the transition from the recessed windows to the outer plane of a building ; and to vault, in a similar manner, the great porches of mosques, which form so grand a characteristic of the

¹ In India, early bracketing, very similar to the pendentives already mentioned, is found in buildings at old Delhi ; and a later fine example, in a mosque at Beejapoor. The Indian development seems to be an offshoot only, and not to be connected in any way with the origin of pendentives. The plaster-work of the Alhambra was derived from the wooden, as well as the stone and plaster, examples of Egypt. It is hardly necessary to refute a theory, which has nevertheless found an advocate, that pendentives were originally a merely ornamental feature derived from the Gothic dog-tooth ornament ; resting, as this theory does, on a comparison of pendentives of *very late date*, and of Constantinople workmanship.

style. The simple circle placed on a square to support a dome, was elaborated by an intermediate octagon, and the angles of the square were then filled in as in the annexed woodcut, taken from a sketch that I made in the great southern cemetery of Cairo, which shews well the facility with which a simple form was beautifully elaborated. All the more simple wood-work of dwelling-houses is fashioned in a variety of curious patterns of the same character. The pendentive, in fact, strongly marks the Arab fashion of cutting off angles and useless material, always in a pleasing and constructively advantageous manner,

I have said that the mosque of Ibn-Tooloon is the most ancient



Muslim edifice of known date in Egypt, and that the two centuries and a half that had elapsed since the conquest of that country by the Arabs left no sure stepping-stones by which to trace the gradual advance of the art which in that mosque suddenly appears as an independent style. Another gap followed, of which no architectural examples remain. The next period of Egyptian art is that of the Fátimée Khaleefehs. During the century that had elapsed, much progress had been made. The great mosque El-Azhar, founded by the first ruler of that line, contains few portions of the original structure; numerous repairs and rebuildings have effaced the first plan, and the ancient niche now stands isolated among the columns of the place of prayer.¹ But the mosque of El-Hákim,

¹ The Azhar was the first mosque founded in El-Káhireh; it was commenced in Jumáda-l-Oolá 359, and completed in Ramadán 361. Its roof,

though in a ruined state, preserves enough to shew this progress, and to shew too that the typical forms found in the work of Ibn-Ṭooloon had been preserved and developed. The style had gained strength in boldness and symmetry. The Fátimée dynasty left other remarkable mosques in Cairo, besides sepulchral buildings in the southern cemetery of that city; bearing the same characteristics, and generally, I believe, of brick, plastered. The three fine gates of El-Káhireh, built during the rule of this dynasty, are noteworthy as the work of three Greek brothers. They contain features quite foreign to the art, while displaying some of its best characteristics; and deserve to be remembered as examples of what the Arabs have obtained from strangers.

The buildings of the succeeding dynasty, which was founded by the renowned Ṣaláh-ed-Deen, are not numerous; nor remarkable, with some good exceptions, except for massive strength. It was under the first dynasty of Memlook (Turkish) Sultáns that the art attained to perfection; and it very gradually declined under the second (or Circassian) dynasty. In considering these periods of history, it is necessary to remember that the kings, who were originally slaves, probably brought with them no art-knowledge from their native countries. But the Turkish slaves came of a tomb-building race, and, as there is evidence to shew, this national trait took root in Egypt.¹ El-Maḳreezee affords a weightier reason for the introduction of many new features into Arab art about this time. Genghis Khán was desolating Western Asia, and driving whole populations before him. "At the time of Genghis Khán," says El-Maḳreezee, "many Easterns came to Egypt [A.H. 656]; and after this, in the time of the third reign of Moḥammad Ibn-Ḳala-oon, the suburbs south of El-Káhireh were chiefly built, and increased greatly [A.H. 711]." Ibn-Ḳala-oon was one of the great builders of those days; some of the edifices he founded are among the best examples of Arabian art; but his mosque within the upper circuit of the Citadel is as curiously strange to that art. The minarets are strikingly Tatar, in form like the minárs of northern India, and covered with

like that of the mosque of 'Amr, was originally low, and was afterwards raised a cubit. The mosque was repaired by four of the Fátimée Khaleefehs, and by Beybars; again in 702, after the earthquake; in 725; and in 761. The great minaret was built by El-Ghooree early in the tenth century of the Flight. The whole mosque was repaired and considerably altered by a Turkish governor, in 1004. The Azhar has been, since its foundation, the principal congregational mosque of Cairo, with the exception of two periods—the first, from the date of the mosque of El-Hákim, who transferred the chief prayers to his own mosque, where the Khaleefeh preached; the second from the accession of Ṣaláh-ed-Deen to that of Beybars, when the sermon was discontinued in the Azhar, because, according to some, it is prohibited to preach two Friday sermons in one town.

¹ In contravention of Moḥammad's directions that "tombs should be low, and built only of crude bricks." (See above, p. 528, foot-note.)

glazed tiles.¹ They are unique in Cairo. The dome-shaped termination of those minarets, however, which has been compared to a darweesh's conical cap, is found in a few other instances. It is found in the mosque of El-Hákim, which was partially ruined by an earthquake in the year 702; the tops of the minarets were then thrown down, and were rebuilt by Beybars El-Gáshnekeer, an Emeer who usurped the throne of Ibn-*Qala-oon*. The collegiate mosque of this Emeer presents the like peculiarity, as do some others of this, or a rather later, period. The historical evidence sets at rest the European notion that this is the more ancient form of the minaret. In Egypt, at least, it cannot be proved to be earlier than the commoner form.

In modern times, the buildings of Cairo are painted in alternate horizontal stripes of lime-wash and red ochre. This was an ancient practice, and one which, there can be no doubt, was borrowed from the Roman construction of alternate courses of stone and brick. An example of this the Arabs had at Egyptian Babylon, before which 'Amr pitched his tent and founded his city and mosque. That old Roman fortress, now called *Qaṣr-esh-Shema*, would have given the invaders a ready example to follow. That the colour was a constructive feature may be learned from a study of the mosques of Cairo; especially those in the cemeteries, where the effect is produced by the use of stone of different colours, without the help of red ochre. The use of colour by the Arabs in Egypt was, in their best time, very simple and sparing: red, black, and gold on ultramarine, formed the principal, almost the only, architectural coloured decoration; with the addition of white, and sometimes yellow, in the mosaic pavements and dados. Green marks the decay of the style; and the profuse colouring of the Alhambra is altogether foreign to the true art.

The connection of Arab and Gothic architecture is a subject that would yield most interesting results. The modern fashion of assuming everything Mohammadan to be of true Arabian art has misled art-critics; and the undue importance that has been given to the degraded style of the Alhambra (which is to mosques of the best Cairo time as late Perpendicular is to early English and Decorated Gothic), and to the bastard edifices of Mohammadan India,—because something is known about these and next to nothing of the true art—has induced the most erroneous conclusions. The more the buildings of Cairo are studied, the more clearly, I think, will the connection of the architects of that country with those of southern Europe be established. In the streets of that quaint old city, one is constantly in presence of strong Gothic affinities, let alone pointed arches of Gothic proportions, triple

¹ I also find it mentioned by El-Makreezee that the two minarets of the mosque of *Qooṣoon*, in Cairo, were built by a builder from *Tooreez* [*Tebreez?*], like the minaret which *Khowájá 'Alee Sháh*, the Wezeer of the Sultán *Aboo-Sa'eed*, had made in his mosque in the city of *Tooreez*.

lights, &c. The topographical work of El-Makreezee is of the utmost value in helping to a correct judgment of dates, and sometimes mentions the very architects. Like all things Eastern, the art is not rapidly changeable, and it is far more difficult there than in Europe to fix approximately the date of an edifice. There is one gateway—it is that of a mosque in the main thoroughfare of the city—that has often puzzled theorists, and has only been accounted for by the supposition that a Gothic architect constructed it in Cairo. Its history, as given by El-Makreezee, is highly curious; testifying to the accuracy of the historian, shewing the manner in which these buildings were erected, and presenting an example of direct adoption of Gothic work. The gateway in question is of clustered columns, and is probably of transition Norman, or one of its kindred styles. The historian's account is as follows:—"The Medreseh en-Náşireeyeh is adjacent to the Kubbeh el-Manşooreeyeh, on the eastern [meaning, north-eastern,] side. It was begun by El-Melik el-'Ádil Zeyn-ed-Deen Ketbughà, and it rose to about the height of the gilded border on its exterior: then he was deposed. And El-Melik en-Náşir Moħammad Ibn-Kala-oon gave orders to complete it in the year 698, and it was completed in the year 703. It is one of the grandest of the buildings of El-Káhireh, and its gateway is one of the most admirable of what the hands of man have made; for it is of white marble, novel in style, surpassing in workmanship; and it was transported to El-Káhireh from the city of 'Akkà [St. Jean d'Acree]. For El-Melik el-Ashraf Khaleel Ibn-Kala-oon, when he took 'Akkà by storm, in the year 609, ordered the Emeer 'Alam-ed-Deen Senger Esh-Shugá'ee to demolish its walls and destroy its churches. And he found this gateway at the entrance of one of the churches of 'Akkà; it being of marble, its bases, and jambs, and columns all conjoined one with another [*i. e.* clustered]: so he conveyed the whole to El-Káhireh."

The result of this inquiry into the origin and rise of Arabian art is very simple. It sets at rest the question of the Arabs having possessed any but the rudest native art. An essentially unartistic Semitic nation, they overran countries abounding in the remains of decaying styles, and used the craftsmen of those countries to build their mosques and palaces; at first adopting the old art, and afterwards engrafting many of its features into a new style of their own. The earliest Arab buildings were predominantly Byzantine, and that style always continued to exercise a strong influence; but soon one more markedly Oriental was added to it, and to the half-formed Arabian art then springing up. This was the Persian or Sassanian; and to it must, I think, be traced much of the elegance of the Arabian, and a great proportion of its ornament. A later Tatar element, in Egypt, I believe I have also shewn to have been added. It must be distinctly borne in mind that the Arab style has a distinct individuality; and, taking the Egyptian as the typical (as it was certainly the highest) form, it is one that must rank among the purest of all times and countries. To what extent the Arabs

themselves worked in its development is at present doubtful, and will probably always remain so. They have never excelled in handicrafts. Their workmen were commonly Copts, Greeks, and Persians; and though they must have learnt from these peoples, they appear never to have been able to dispense altogether with their services. The *taste* that directed their admirable works—whence it arose and how it was fostered—forms a more subtle question: unless their architects as well as their workmen were foreigners,¹ we must ascribe it to the Arabs themselves; and it would then form a remarkable example of a nation, naturally tasteless, acquiring a perception of beauty of form, symmetry of proportion, and generally of the highest qualities of architectural and decorative excellence, which has never been surpassed.

III.—HISTORY OF THE MOSQUE OF 'AMR²

(Abstracted from *El-Makreezee's Historical and Topographical Account of Egypt*)

THE mosque was built, after the occupation of Alexandria, in the year of the Flight, 21.³—Abou-Sa'eed El-Himyeree says, I have seen the mosque of 'Amr Ibn-El-'Āṣ; its length was 50 cubits, with a width of 30 cubits.⁴ And he made the road to surround it on every side. And he made to it two entrances, facing the house of 'Amr Ibn-El-'Āṣ. He also made to it two entrances in the northern side, and two entrances in the western side; and he who went out from it by the way of the Street of the Lamps found the eastern angle of the mosque to be over against the western angle of the house of 'Amr Ibn-El-'Āṣ. That was before there was taken from

¹ Some of the architects I have shewn to have been foreigners: the most remarkable one, the builder of the mosque of Ibn-Ṭooloon, was a Copt; and three brothers, Greeks, constructed the three grand gates of El-Ḳāhireh.

² This abstract of El-Makreezee's historical description of the mosque of 'Amr, although written in a somewhat detailed and confused manner, is of importance in an archæological and artistic point of view, and will, I think, be acceptable to students of the subject, while dissipating theories too hastily formed respecting this the oldest Muslim *foundation* in Egypt and perhaps in the East.

³ "Ibn-Lahee'ah says, 'I have heard our sheykhs say that there was not to the mosque of 'Amr a recessed niche: and I know not whether Mesleme built it, or 'Abd-El-'Azeez.' The first who made the niche was Kurrah Ibn-Shureyk. El-Wākıdee says, 'Moḥammad Ibn-Hilāl told me that the first who constructed a recessed niche was 'Omar Ibn-'Abd-El-'Azeez when he built the mosque of the Prophet.'" [I have inserted this note from El-Makreezee, because there is a recessed niche in the mosque of 'Amr commonly ascribed to him.]

⁴ So also according to El-Leyth Ibn-Saad, cited by Es-Suyooṭee, in his work on Egypt entitled the *Ḥosn el-Muḥāḍarah*, M.S.

the house what was taken [to enlarge the mosque]. Its length from the *ķibleh* to the northern side was like the length of the house of 'Amr Ibn-El-'Āṣ. And its roof was very low, and there was no inner court to it; so, in summer-time, the people used to sit in its outer court on every side.

The first who added to it was Meslemeh Ibn-Mukhallad El-Anṣáree, in the year 53. He added to it on its eastern side, of that which adjoins the house of 'Amr, and on its northern side; but he made no new addition to it on the southern,¹ nor on the western, side. He made a "rahábeh" [an exterior court] on the north of it, and the people resorted thither in the summer; he also plastered it, and ornamented its lower walls, and its roof; for the mosque of 'Amr [*i. e.* that built by 'Amr] was neither plastered nor embellished. He ordered the building of the minaret of the mosque [of 'Amr?] which is in El-Fuṣṭát.—It is said that Mo'áwiyeh ordered the building of the towers for the adán; and Meslemeh made for the congregational mosque four towers at its four corners; he was the first who made them in it: there was none before that.

In the year 79, 'Abd-El-'Azeez Ibn-Marwán pulled it [the mosque] down, and added to it on the western side, and enclosed in it the court that was on the northern side; but on the eastern side, he could not find space to enlarge it: so says El-Ḳuḏá'ee; but El-Kindee says that he enlarged it on all its four sides.—'Abd-Allah Ibn-'Abd-El-Melik ordered the raising of the roof, which was low, in the year 89.

In the beginning of the year 92, by order of El-Weleed, El-Ḳurrah Ibn-Shureyk, the governor of Egypt, pulled it down, and began to build it in Shaḥbán of that year, completing it in Ramaḏán, 93. The enlargement of Ḳurrah was on the southern and eastern sides, and he took part of the house of 'Amr and of his son, and enclosed it in the mosque, with the road which was between them and the mosque.—Ḳurrah made the recessed niche which is called the *mihráb* of 'Amr, because it is in the direction of the niche of the old mosque which 'Amr built.² The *ķibleh* of the old mosque was at the gilt pillars in the row of *táboots* [wooden chests] at this day: these are four pillars, two facing two, and Ḳurrah gilt their capitals: there were no gilt pillars in the mosque except them. In the days of Ḳurrah the mosque had not a niche save this niche.

¹ The southern side, or that of the *ķibleh*, is the side which we should call the eastern; the reader must therefore bear in mind, throughout this abstract, that the points of the compass are named after the Arab manner.

² The *ķibleh* of 'Amr Ibn-El-'Āṣ was the same in direction as that adopted, in Egypt, by the companions of Moḥammad. El-Maḳreezee (Account of the *Mihrábs* of Egypt) tells us that this is not true to the direction of Mekkeh. It is found in the mosques of El-Geezeh, Alexandria, Ḳoos, &c. A second *ķibleh* is that of the mosque of Tooloon. A third is that of the Azhar, which El-Maḳreezee states is in the true direction. This is followed by the other mosques of El-Ḳáhireh (or Cairo). There are other variations of the *ķibleh* which it is needless to specify.

But as to the central niche, existing at this day, it is called the niche of 'Omar Ibn-Marwán, and perhaps he made it in the walls after Kurrāh. Some have said that Kurrāh made these two niches.—And the mosque had four entrances made to it; they are the four entrances now existing on its eastern side: and on its western side, four entrances; and on its northern side, three entrances.

In the year 133, Šálih Ibn-'Alee added four columns at the back part, and it is said that he enclosed in the mosque the house of Zubeyr Ibn-El-'Owwám; the fifth entrance of the eastern entrances of the mosque at this day is of this addition: he built also the fore part of the mosque by the first entrance.—In the year 175, Moosà Ibn-'Eesà added to it the court at its back part, which is half the court known as that of Aboo-Eiyoob.

In the year 211, by order of 'Abd-Allah Ibn-Ṭáhir, an addition equal to it [the mosque] was made on its western side: this addition was the great niche and what is on the western side of it as far as the addition of El-Kházin, &c.¹ 'Eesà Ibn-Yezeed completed the addition of Ibn-Ṭáhir. The measure of the mosque, without the two additions, amounted, completely, to 190 (architect's) cubits in length, and 150 cubits in width.² The court of El-Háarith is the northern court of the addition of El-Kházin: it was built, in the year 237, by El-Háarith, and he ordered the building of the court contiguous to the Mint. The addition of Aboo-Eiyoob was in the remainder of the court called the court of Aboo-Eiyoob. The niche ascribed to Aboo-Eiyoob is the western one of this addition: it was built in the year 258.

A fire occurred in the back part of the mosque, and it was repaired; this addition being made in the days of Aḥmad Ibn-Ṭooloon; and in the night of Friday, the 20th of Safar, 275, a fire occurred in the mosque and destroyed from beyond three arches from Báb Isráeel to the court of El-Háarith: in it was destroyed the greater part of the addition of Ibn-Ṭáhir, and a portico. It was repaired by order of Khumáraweyh in the above-named year: 6,400 deenárs were expended on it.

El-Kházin added one portico, from the Mint, which is the portico with a niche and two windows adjoining the court of El-Háarith: its size is 9 cubits. It was commenced in Regeb, 357, and finished at the close of Ramaḍán, 358.—In 387, the mosque was re-whitewashed, and much of the *fesfesa*³ that was in the porticoes was removed, and its place whitewashed: five tablets were engraved and gilt and set up over the five eastern entrances; and they are what are over them now.

El-Hákim ordered the construction of the two porticoes which

¹ "The place of the tent of 'Amr is said by some to be where are the pulpit and the niche."

² "It is said that the measure of the mosque of Ibn-Ṭooloon is the same as that, except the porticoes that surround it on its three sides."

³ Or *Fuseyfisà*: see above, page 590, foot-note.

are (says El-Ḳudā'ee) in the court of the mosque. El-Mustanşir bi-lláh also ordered an addition to be made to the maḳşoorah on its eastern and western sides.¹ In the year 445 the minaret which is in the space between the minaret of 'Orfah and the great minaret was built.

In the year 564, the Franks under Amaury besieged El-Ḳáhireh, and the city of Mişr was burnt and remained burning for 54 days; and the mosque became dilapidated. In 568, Şaláh-ed-Deen repaired it, restored its şadr [the upper end, next to the kibleh] and the great niche, and made various additions in it. In 666 the northern wall and the ten arches were reconstructed, and in 687 the mosque was again repaired.

In the earthquake in the year 702, the mosque became dilapidated. The Emeer Silár was appointed to repair it, and he entrusted it to his scribe Bedr-ed-Deen Ibn-Khaṭṭáb. He pulled down the northern boundary from the steps of the roof to the entrance of the northern and eastern addition, and rebuilt it. He made two new doors to the northern and western addition; and attached to each pillar of the last row, facing the wall that he pulled down, another pillar to strengthen it. He added to the roof of the western addition two porticoes.²

After this the mosque and its arches became dilapidated, and it was near to fall; and the chief of the merchants of Egypt repaired the mosque: he pulled down the şadr altogether, between the great niche and the inner court, in length and breadth; and rebuilt it; and repaired the walls and roof. This work was concluded in the year 804.

Ibn-El-Mutowwag says, The number of the entrances is thirteen: of these, on the southern side, is Báb ez-Zeyzalakht; on the northern, are three entrances; on the eastern, five; and on the western, four. The number of its columns is 378; and of its minarets, five.

[So far El-Maḳreezee. It is said that the last repairs were made to this mosque by Murád Bey, about 50 or 60 years ago; and that all the arches which the pillars support, and the roof, were then constructed. The building is about 350 feet square. The outside walls are of brick. The interior court is surrounded by porticoes, of which the columns are six deep on the side next Mekkeh; three deep, on the right; four deep, on the left; and only a single row on the side in which is the entrance. The two niches mentioned by El-Maḳreezee still exist: the central or great niche, and a smaller one much to the left, or towards the north-eastern angle of the mosque.]

¹ "Maḳşoorahs were first made in mosques in the days of Mo'áwiyyeh Ibn-Abee-Şufyán, in the year 44; and perhaps Ḳurrah when he built the mosque in Mişr made the maḳşoorah." [So says El-Maḳreezee in this place; but see above, page 594.]

² "He destroyed outside Mişr and in the two ḳaráfes a number of mosques, and took their columns to marble with them the inner court of the mosque."

IV.—ON THE INCREASE OF THE NILE-DEPOSIT

IN the first chapter of this work, Mr. Lane has mentioned the great annual phenomenon of Egypt, the rise of its fertilizer the Nile, and the consequent inundation of almost the whole cultivable land and deposit of the alluvial soil held in suspension in the water. The description of the ordinary labours of agriculture also required a special reference to the inundation (page 336 *seqq.*), and the account of the ceremonies observed yearly in connection with the rise of the Nile forms almost a whole chapter (the Twenty-sixth). Since the account of the 'Modern Egyptians' was written, the scientific aspect of the subject (which is indeed foreign to an account of manners and customs) has assumed special importance. The secular increase had been vaguely estimated by several learned men, commencing with those attached to the French expedition under Napoleon; but some uncertainty had always been felt respecting the rate of this increase in the early ages, and the matter was virtually undetermined. Neither was the average depth ascertained, although the sediment itself had been examined geologically and chymically. This, which is the *scientific* side of the question, had been thus generally explored; but on the *literary* or historical side, the establishment of any synchronism between the surface of the deposit at any past period, and a known date of the inhabitants of Egypt, had been fruitlessly attempted. This difficult subject was lately reopened by Mr. Leonard Horner, who by a series of so-called scientific investigations (not conducted by himself), sought to determine the rate of the increase of the deposit by the aid of history as well as science, and then to apply a scale thus obtained to the early existence of man in Egypt. His results, such as they are, were eagerly accepted by the late Baron Bunsen, for they fitted his elastic chronology with sufficient accuracy, and they were formally adopted in the third volume of his 'Egypt's Place.' The assumed facts were well put and crushingly refuted, in a review of the latter work which appeared in the 'Quarterly Review,' for April 1859 (No. 210). I cannot do better than insert some extracts from the review, before making any additional comments. Mr. Horner's method was to endeavour, by boring the plain formed by the Nile, to obtain the actual depth of the alluvial sediment, as well as the nature of the deposit, &c., and to connect with these any indications of secular strata, or historical footprints represented by fragments of brick, pottery, or other objects of man's handiwork, as well as known monuments. The results were communicated to the Royal Society in two papers, printed in the 'Philosophical Transactions.' The reviewer states the case sought to be established by Mr. Horner as follows:—

"Mr. Horner infers, from finding a piece of pottery in the Nile sediment, and at a certain depth below the surface of the soil, that man existed in Egypt more than 11,000 years before the Christian

era; and not merely existed, but had advanced in civilization so far as to know and practise the art of forming vessels of clay, and hardening them by fire. Mr. Horner arrives at this conclusion in the following manner. Taking the colossal statue of Rameses II., in the area of the ancient Memphis, as the basis of his calculation, he found the depth of the Nile sediment, from the present surface of the ground to the upper level of the platform upon which the statue had stood, to be 9 feet 4 inches. Then adopting the date of Lepsius for the reign of Rameses II. (B.C. 1394-1328), and supposing the statue to have been erected in 1361, Mr. Horner obtains, between that time and 1854—the date of his excavations—a period of 3215 years for the accumulation of 9 feet 4 inches of sediment; and accordingly he concludes that the mean rate of increase has been, within a small fraction, $3\frac{1}{2}$ inches in a century. Hence, says Mr. Horner, 'it gives for the lowest part deposited an age of 10,285 years before the middle of the reign of Rameses II., 11,646 years before Christ, and 13,500 years before 1854.'

"M. Bunsen, after quoting Mr. Horner's words, adds:—

"The operation performed, and the result obtained, are historical, not geological. The soil which has been penetrated is exclusively historical soil, coeval with mankind, and underlies a monument, the date of which can be fixed with all desirable certainty. It is a soil accumulated at the same spot, by the same uninterrupted, regular, infallible agency of that river, which, like the whole country through which it flows, is a perfect chronometer. It is an agency evidently undisturbed by any other agency during these more than a hundred centuries, by flood or by deluge, by elevation or by depression. The fertilizing sediment is found in its place throughout. Under these circumstances it would seem reasonable to suppose that there is no material difference in the rate of secular increase; but that if there be any, the lower strata would require an inch or half an inch less to represent the growth of a century.'—vol. iii. Preface, p. xxvi.

"Now the first question which naturally arises is, can we depend upon the accuracy of the facts as thus stated? Mr. Horner is both a sound geologist and a man of honour, and he certainly would not intentionally deceive us; but, unfortunately, his testimony in this case is of little or no value, as he is not an independent witness, but simply a reporter of the observations of others. If he had been personally present, and had seen with his own eyes the boring-instrument bring up from a depth of thirty-nine feet of Nile-deposit, a piece of pottery, we should have had the testimony of a trustworthy and competent witness; but his mere belief of the alleged fact, without personal observation, is of no value whatever in a scientific point of view. Before accepting such a statement as an undoubted fact, we should require information upon many points, as to which we are at present entirely in the dark. We know nothing of the credibility or competency of the person or persons who made the discovery; but we do know that, in all such cases, whatever is wanted is always found. If a gentleman in this country

has the misfortune to fancy that he has coal or copper on his estate, and directs borings to be made, the instrument almost invariably brings up the desired specimen, though the practical geologist is aware, from the nature of the strata, that the existence of either copper or coal is a physical impossibility. So notoriously is this the case, that all who have had experience in these matters attach no importance to such specimens, unless the alleged discoverer is a scientific observer, of whose character and competency there can be no question. When, therefore, Mr. Horner gave special instructions to his agents to attend to the following point, among others:—‘If any fragments of human art be found in the soils passed through; and, unless they be brick or other rude material, to preserve them’—our experience of similar excavations would lead us to expect that such fragments of human art would be sure to be forthcoming. But, even if this be not the case, and the pieces of pottery were actually found in the places indicated, there are several circumstances which render Mr. Horner’s inference respecting their extreme antiquity extremely doubtful.

“If we adopt a date of the first colonization of the country consistent with the chronology of the Septuagint, and admit the correctness of Mr. Horner’s estimate of the mean rate of the increase of the alluvial soil, we may fairly calculate that at that time the general surface of the plain of Memphis was at least thirteen feet below its present level, and that the bed of the Nile was in the same place much more than twenty-six feet below its banks—that is, *much more than thirty-nine* feet below the general surface of the plain; for the bed of the river rises at the same rate as the bordering land, and is in this part of Egypt at least twenty-six feet below the land in most of the shallower parts. Now according to an ancient tradition,¹ Menes (that is, one of the earliest kings of Egypt), when he founded Memphis, is related to have diverted the course of the Nile eastwards, by a dam about 100 stadia (about twelve miles) south of the city, and thus to have dried up the old bed. If so, many years must have elapsed before the old bed became filled up by the annual deposits of the inundation; and the piece of pottery may have been dropped into it long after the time of this early king, for we do not know the course of the old bed, and the statue may stand upon it. Or the piece of pottery may have fallen into one of the fissures into which the dry land is rent in summer, and which are so deep that many of them cannot be fathomed even by a palm-branch. Or, at the spot where the statue stood, there may have been formerly one of the innumerable wells or pits, from which water was raised by means of earthen pots.

“Again, we know from the testimony of Makrizi that, less than a thousand years ago, the Nile flowed close by the present western limits of Cairo, from which it is now separated by a plain extending

¹ See Herod. ii. 99.

to the width of more than a mile. In this plain, therefore, one might now dig to the depth of twenty feet or more, and then find plenty of fragments of pottery and other remains less than a thousand years old! Natural changes in the course of the Nile similar to that which we have here mentioned, and some of them, doubtless, much greater, have taken place in almost every part of its passage through Egypt.

"Thus far we have adapted our remarks to Mr. Horner's estimate of the mean rate of the increase of the alluvial soil. But this estimate is founded upon a grave mistake, that is, upon the assumption that the upper surface of the platform, on which the colossal statue stood, was scarcely higher than the general surface of the plain. The temple which contained the colossal statue was one of the buildings of Memphis; and according to Mr. Horner's assumption, it is a necessary consequence that both the city and the temple must have been for many days in every year, to the depth of some feet, under the surface of the inundation! This is quite incredible, and we may therefore feel certain that the Nile-deposit did not begin to accumulate at the base of the statue till Memphis had fallen into ruins about the fifth century of our era.

"These considerations, and many others which we might urge, tend to show that Mr. Horner's pottery is no more likely than M. Bunsen's chronology, to compel us to abandon our faith in the old Hebrew records. But one fact, mentioned by Mr. Horner himself, settles the question. He tells us that 'fragments of *burnt brick* and of pottery have been found at even greater depths [than thirty-nine feet] in localities near the banks of the river,' and that in the boring at Sigul, 'fragments of *burnt brick* and pottery were found in the sediment brought up from between the fortieth and fiftieth foot from the surface.' Now, if a coin of Trajan or Diocletian had been discovered in these spots, even Mr. Horner would have been obliged to admit that he had made a fatal mistake in his conclusions; but a piece of *burnt brick* found beneath the soil tells the same tale that a Roman coin would tell under the same circumstances. Mr. Horner and M. Bunsen have, we believe, never been in Egypt; and we therefore take the liberty to inform them that there is not a single known structure of burnt brick from one end of Egypt to the other, earlier than the period of the Roman dominion. These 'fragments of burnt brick,' therefore, have been deposited after the Christian era, and, instead of establishing the existence of man in Egypt more than 13,000 years, supply a convincing proof of the worthlessness of Mr. Horner's theory."

If Mr. Horner had confined himself to the purely scientific question, the depth, &c., of the plain of Egypt in various sections, his results, supposing them to be trustworthy, would have been a contribution to the literature of the subject, and would have given important help to any really historical facts hereafter to be obtained. As it is, his papers exhibit the enormous mistake of forming inductions from false or insufficient data—an instance equalled only

by the result obtained from supposed astronomical facts by the French savans at Esnè, by which that temple was proved to have been built 3000 years before Christ; the truth being that it was erected by Greek and Roman rulers.¹

Mr. Horner's so-called historical facts being worthless, we may be asked what prospect there is of trustworthy evidence that may establish a synchronism between science and history. The chance appears remote, indeed; such evidence can only be obtained by the patient and laborious method indispensable in all investigations of this character—for the historical proofs must be as rigorously accurate as the scientific. So difficult a problem cannot be hoped to be solved in a single investigation, and by mere guesses.

It has been remarked in the 'Quarterly Review' that Mr. Horner's deductions from the level of the site on which stood the statue of Rameses II. suppose inevitably that the site was some feet under water for many days in each inundation when the statue was originally placed there. Allowance must be made for the ancient Egyptians' building their temples (not to speak of their towns) above the reach of the annual inundation—just as the modern Egyptians, notwithstanding all their ignorance of science, their carelessness, and their fatalism, are careful in this matter. Not only must this allowance be made (and to what extent should it be made?), but we have the further allowance required by artificial dykes and dams, for the construction of which the ancient Egyptians were famous. How far Memphis, for instance, was artificially drained (a difficult operation in the porous Nile-sediment) cannot now be ascertained; but it is highly probable (for the tradition referred to by the reviewer has nothing in it incredible, and there is nothing to disprove it,) that it was built where the river had formerly flowed, after the stream had been diverted by the dam of Menes.

Nilometers may perhaps, when they are carefully compared, afford some materials for this inquiry. At present they are singularly barren of interest. There are important exceptions, however, such as the measurements on the face of the rock at Semneh, above the second cataract, which, if they prove nothing else, prove the rupture of a great barrier across the river lower down, at some period after the twentieth century B.C. To this class of natural occurrences many so-called facts, already put forth or to be hereafter discovered, must be referred. Descending the Nile, at Kaláb'sheh such a barrier *may* (though there are no facts to prove it) have existed in ancient times. At Aswán, lower down the stream, the cataracts may once have been greater than they now are; and Seneca's story² of the deafness of the inhabitants of the neighbourhood, by reason of the roar of the falls, may after all be

¹ 'Description de l'Égypte,' 2nd ed. viii. p. 357 *seqq.* (Recherches sur les bas-reliefs astronomiques des Égyptiens par MM. Jollois et Devilliers.)

² Nat. Quæst. iv. 2.

partially true. Lastly, at Gebel es-Silsileh (Silsilis), undoubtedly a rocky barrier like that indicated by the records at Semneh once existed and in like manner disappeared: Sir Gardner Wilkinson believes this to be the place so indicated. The effect of so sudden or great an alteration as any of those required by the level of the upper river, I must leave the geologists to tell.

Changes in the course of the river form another class of facts of a very curious nature. In numerous parts of the course of the Nile through the valley of Egypt, large tracts of land have been eaten away by the stream, and this operation is now daily going on. At Girgeh and Manfaloot, it threatens to destroy those towns at no distant period: the temple of Káw el-Kebeereh (Antæopolis) has almost disappeared; and at Kóm Umboo (Ombos), one of the temples for which that place was famous has been thus washed away; and the other, more distant from the shore, may perhaps follow.

The most remarkable instance of the formation of new land has been already referred to: it is that of the plain which lies between Cairo and its port, Boolák. It may be taken as a fair example of the manner in which large tracts of land in Egypt have been rapidly formed, setting at nought the minute calculations respecting the *general* annual rise of the surface of the inundated land, and defying the explorations of boring-machines. How many historical sites have been thus formed, it is of course impossible to guess. The plain of Memphis very probably was so formed, as well as that of Thebes. Of what value would be a piece of pottery brought up by boring in a tract of this origin? The facts respecting the plain of Cairo, briefly referred to by the 'Quarterly' reviewer, are historically proved, and rest on indisputable testimony. The Nile formerly flowed by the walls of Kaşr esh-Shema and the Mosque of 'Amr, at Maşr el-'Ateekeh, which are now a little more than a quarter of a mile distant from the bank. It continued to bend eastwards, being bounded by the quarter of El-look, and the town of El-Maqs (the site of the present Coptic quarter of Cairo), and thence, after a wide reach eastward, flowed to the village of Minyet es-Seereg, a little east of Shubrâ. It thus flowed close by the western suburbs and gardens of Cairo, from which it is now from half a mile to a mile distant. From El-Makreezee we learn that, towards the close of the Fátimée dynasty, a large vessel, called El-Feel, ("the Elephant,") was wrecked in the Nile near El-Maqs, and remained there; and the accumulation of sand and mud thus occasioned soon formed a large and fertile island. In the year of the Flight 570 (A.D. 1174-5), the channel east of this island ceased to exist, and thenceforward the river gradually retired from El-Maqs, forming, by the deposit of soil during the successive seasons of the inundation, the wide plain of Boolák. The course of this part of the river has very little altered since the commencement of the eighth century of the Flight. The plain, therefore, was formed within about 200 years. It is in some parts a mile and a half wide, and at least

seven miles long; it is of the level of the surrounding country; and, if its date and origin were unknown, it might be assumed by any theorizer to have required 10,000 years for its deposit. Doubtless it contains many pieces of brick and fragments of pottery as important and ancient as those brought up by Mr. Horner's boring-machine at Memphis.¹

¹ The account of the formation of the plain of Cairo I have condensed from Mrs. Poole's 'Englishwoman in Egypt;' a work which, besides containing a large amount of valuable information from Mr. Lane's MS. notes—on the climate, topography, and history of Egypt—forms, in its description of the manners and customs of the women of that country, a valuable companion to the 'Modern Egyptians.'

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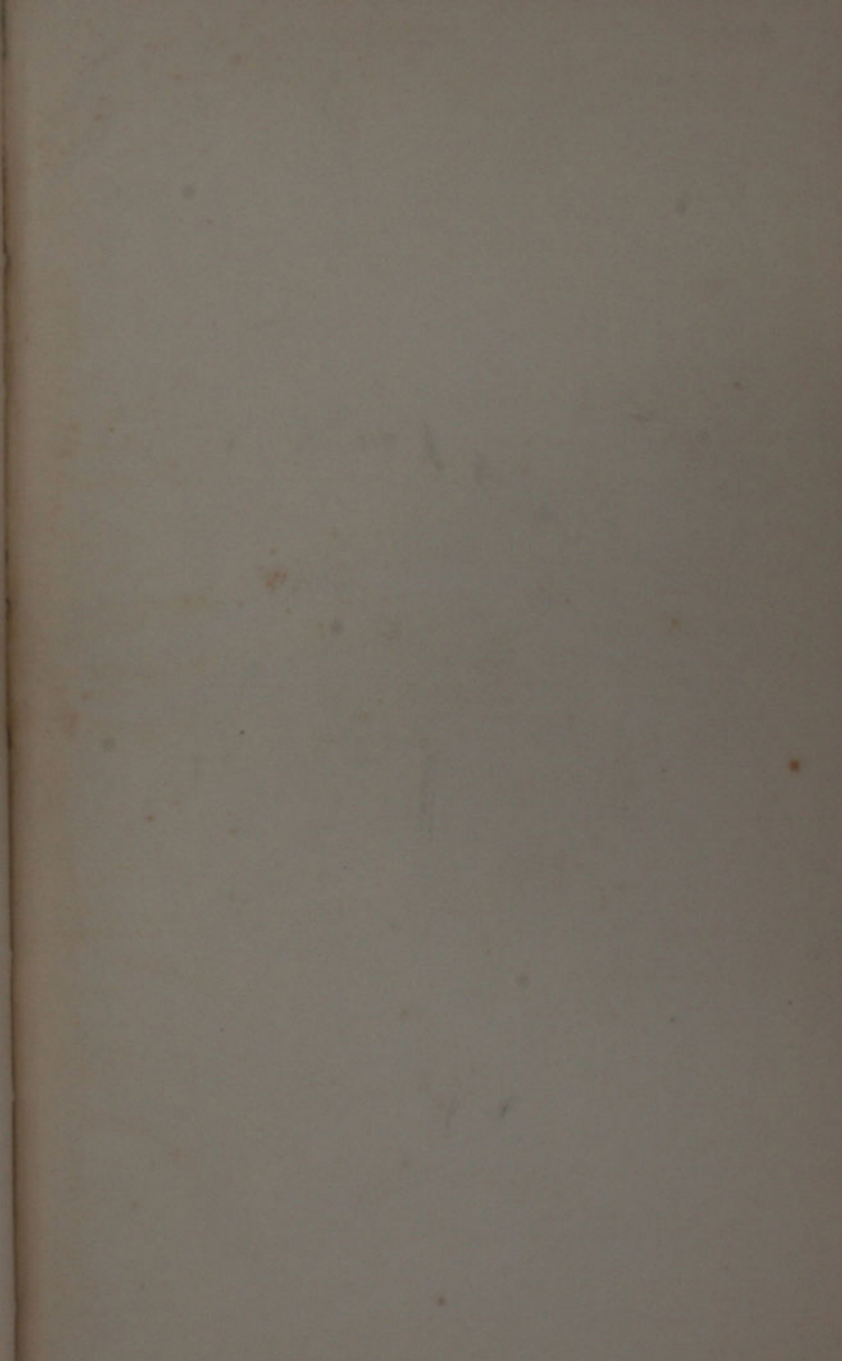
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