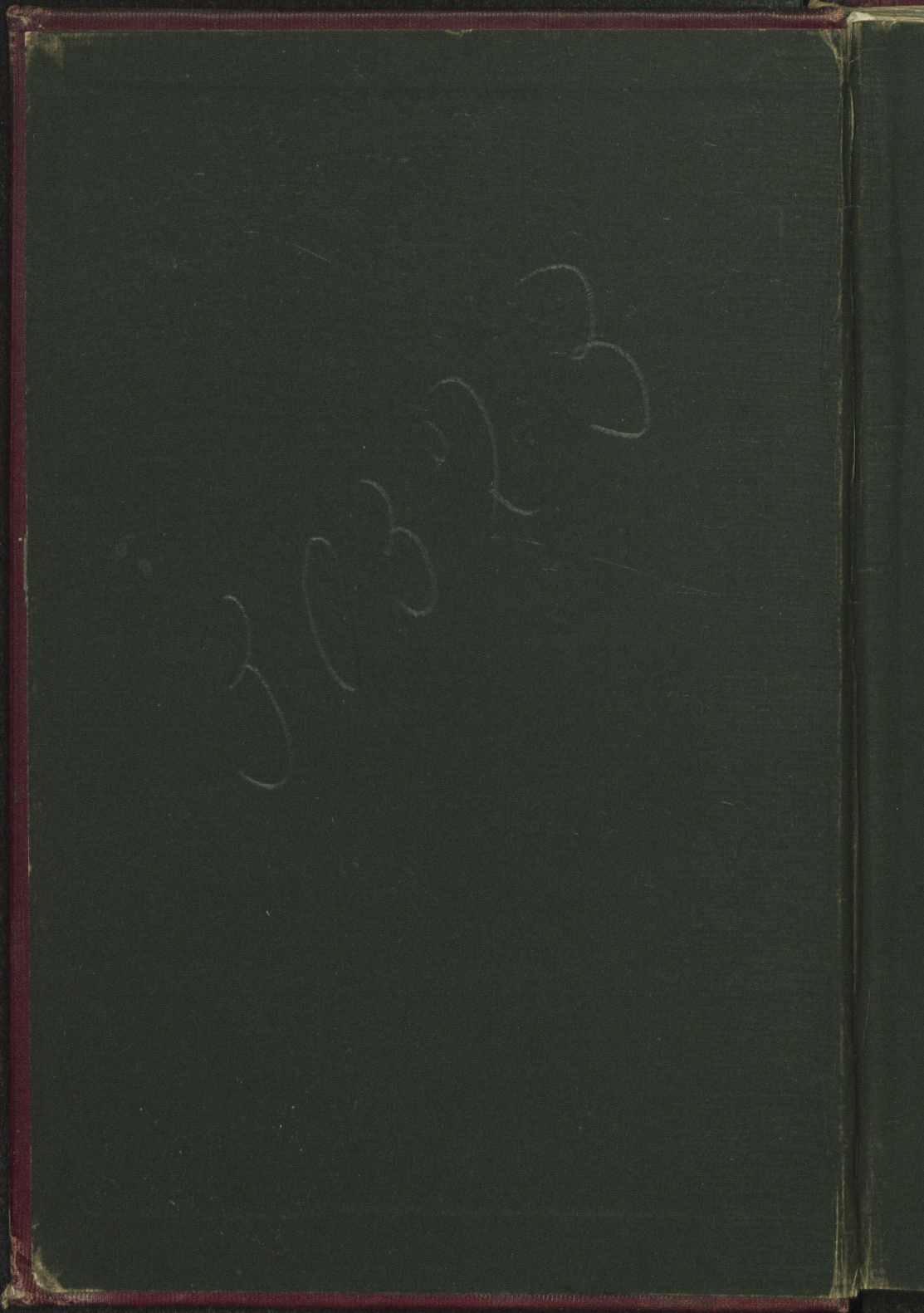


THE  
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SYMBOLS  
OF  
EGYPT  
BY  
J. G. WILKINSON  
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London 1890

Paul Brönke

THE ARABIC PRESS  
OF EGYPT.



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# THE ARABIC PRESS

OF

EGYPT

BY

MARTIN HARTMANN

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In Egypt, literary work is daily on the increase. New printing-offices, new books, new periodicals, and new men follow one another with a rapidity that is surprising in an Oriental country. As a natural consequence, the former condition of printing and publishing will soon be forgotten.

The following pages treat of one branch of this literary activity, journalism. Their purpose is to give an idea of the elements at work in this field, and to enumerate as completely as possible the special results of the general movement. For the periodicals published in Egypt since June 1898, I refer the reader to my articles in the "Orientalistische Litteratur-Zeitung" I (1898) p. 225, et seq. and II (1899) p. 56, et seq.

The system of transcription is that adopted to-day in scientific literature: ˆ = hemze, ˆ = ˆain, ch = chā (German ch in Nacht), d̄ = d̄āl (English th in the), d̄ = d̄ād (emphatic d), ġ = ġīm (English j in joy), gh = ghain, ḥ = ḥā (the strong h peculiar to the Arabic language), j = jā (English y in year), q = qāf (emphatic k), ṣ = ṣād (emphatic s), š = šīn (English sh), ṭ = ṭā (emphatic t), ṭ̄ = ṭ̄ā (English th in think), z = zā (emphatic z).

Charlottenburg, May, 1899.

MARTIN HARTMANN.

In the cultured lands of Europe and America, where the press has acquired such enormous power and where the leading papers possess such vast wealth and influence, one may hardly form an adequate idea of the struggles and difficulties this civilising factor has had to pass through, before it could occupy the important position which it now holds in the political, social, and intellectual world <sup>1</sup>.

In order to obtain a somewhat clearer insight into these earliest endeavours at the hand of a *corpus vile* one cannot do better than watch its progress in the Islamic lands of the East. The press is comparatively young there, scarcely reaching further back than the thirties of this century. Its development has naturally been most rapid and most perfect in the capital, Constantinople, which always has

<sup>1</sup> *Bücher* has successfully described these earliest efforts of the press in a lecture delivered at Leipsic (1892) and afterwards published in his "*Entstehung der Volkswirtschaft*" (page 169 & foll.) under the title of "*Die Anfänge des Zeitungswesens*".

claimed and still is claiming the honour of being the pioneer of Islamic culture and enterprise.

Morocco<sup>1</sup>, always the most backward of all Islamic centres in matters of general progress, has also been slowest in acknowledging the benefits of a well-organised daily press, and of journalism in general. Between these two extremes lie the journalistic efforts of all the other Islamic lands.

In Egypt the first newspaper was called into existence by the great Muhammad Ali, whose name is for ever associated with this era of sudden intellectual growth in the country. By his instigation, the first numbers of the Official Gazette: *alwa-qāji' almiṣrīja*, i. e., 'The Events of Egypt' (List N<sup>o</sup>. 45), were published at Cairo in the year 1832. This paper is still in existence. The earliest copies are extremely scarce; even the public library at Cairo does not possess a complete year's issue of an earlier date than 1840. The library at Alexandria is no better off.

The creation of a political organ in imitation of the French 'Moniteur' did not, of course, necessarily involve the setting up of a native press;

<sup>1</sup> The 'Unión hispano mauritanica' contemplated at one time the issuing of an Arabic Edition of the 'Estrella de Occidente' adapted for Morocco. See my account in the "Orientalistische Litteratur-Zeitung" N<sup>o</sup>. 7 (Juli 1898).

this was out of the question, as the country did not possess the elements required to insure its success.

The Egyptian, although far from ungifted, is in a high degree indolent, frivolous, aimless, changeable, servile<sup>1</sup>. Moreover Muhammad Ali and his two immediate successor were not the men to tolerate the free expression of public opinion, nor were they clever enough to foresee that public opinion might be guided by the press.

With Ismaïl Pasha, the stockjobber, we enter upon a new era. He had been initiated into the secrets of European progress. During his reign (1863—1879) the press developed with rapid strides.

There was yet another influence stimulating this sudden expansion of journalism, which deserves special notice. I refer to the invasion of Egypt by Christian Syrians, which is still going on and has become of the utmost importance to the development of the country. The Syrian is industrious, consistent, eager for knowledge, has always an object

<sup>1</sup> This opinion which I formed in 1896 (see my *'Muwaššah'* p. 224, Note 1), I have had no occasion to alter in any way after my last visit to Egypt in the Autumn of 1897. On the contrary, my former impressions have been strengthened. In my *'Allerlei aus Aegypten'* I expressed them as follows: "The Egyptian is intelligent and witty, but from his infancy extremely lazy, and as he becomes older he becomes hopelessly indolent." (See *'National-Zeitung'* of Berlin N<sup>o</sup>. 150, March 5, 1898).

in view, is generally active, and never overawed <sup>1</sup>.

The almost phenomenal development of the press is largely due to its almost boundless liberty, which dates from the reign of Taufiq Pasha (1879). With the English occupation in 1882, this freedom was not checked, and only occasionally some too clamorous offender received a sharp rap on the knuckles.

It is extremely difficult to obtain a correct and complete insight into the history of the Arabic Press of Egypt. Personal investigation, however zealously undertaken, and however materially assisted by fortunate coincidences, is by no means sufficient to achieve this. The press itself might have filled up the deficiencies most satisfactorily; for whenever a new journal appears, the editors send a first copy of it to their colleagues in the same town and the same country, sometimes also to other parts where the Arabic tongue is spoken. But no complete series of any Arabic newspaper is to be found <sup>2</sup>, and this source therefore fails likewise.

Fortunately, of late years, the Arabic Press has

<sup>1</sup> See my 'Muwaššah,' page 224, Note 1.

<sup>2</sup> Through persevering efforts and not without personal sacrifices I have succeeded in securing an almost perfect series of the paper *lisān alhāl*, published in Beirut since 1877, and also fairly complete series of other Arabic journals. There is a vast and valuable amount of information to be got out of these volumes, concerning the history of politics and culture of the modern East.



commenced to give out reports about its own condition. The review *alhilāl*<sup>1</sup>, which is under very good management and is published at Cairo, had several articles on newspapers, but to my regret I have not seen any of them. Another weekly paper *al'ağjāl* (List N<sup>o</sup>. 42), published since June 1897, gives in N<sup>o</sup>. 2 (June 26, 1897) a somewhat dry but useful account of the press, under the title of *aşṣiḥāfa*<sup>2</sup>, i. e. 'The Press.'

The anonymous writer, possibly the editor, *Mīchā'il Anṭūn Şaqqāl*, does not exactly give a history of the press, but after a few remarks about its importance and its three principal divisions, viz.: Conservatism, Progress, and Moderation<sup>3</sup>, he proceeds to classify these into seven separate sub-divisions:

1. Political Conservatism. — 2. Political Progress. —
3. Political Moderation. — From 4. to 6. Scientific Papers: Conservative, Progressive, and Moderate. —
7. Religious Papers. This account is the basis of

<sup>1</sup> I appreciated its value in my article in the 'National-Zeitung' of Berlin, N<sup>o</sup>. 150 (March 5, 1898).

<sup>2</sup> A new-fashioned word which to the best of my knowledge has now for several years been current in Arabic writings. WASHINGTON-SERRUYS in "*L'Arabe Moderne étudié dans les journaux*" translated it '*Journalisme*.' The meaning '*Presse*' ought at least to have been mentioned.

<sup>3</sup> *Muḥāfiz*, *ʿaşri*, and *mu'tadil*. The characteristics attributed to these three divisions are entertaining, especially those of the last, which never takes a decided stand, but is always on the point of falling between two stools.

my list, which I have not inserted in the text because of the long strings of names, and the many remarks on outside detail, but have consigned it to the end of this essay. The record as given in *al'ağjāl* (Nos. 1—45) has been rearranged so as to enumerate the different newspapers according to their year of issue. The remarks, given in *al'ağjāl*, have always been added, without further comment.

This source of information has been materially supplemented by a little booklet which professes to give a systematic record of all Egyptian publications during the years 1301—1310 (1883—4 to 1892—3). 'Abdallāh Efendī Al'anṣārī, professor of Arabic at the Khedivial School of Cairo, is the author of this volume, printed by the Government Press of Bulāq in 1312<sup>1</sup>. The newspapers quoted by Al'anṣārī, in the section devoted to journalism (pp. 67—75), are to be found in Nos. 46—84 of my list, unless they have already previously been mentioned in the *al'ağjāl* catalogue. Al'anṣārī classifies his papers into two sets with special numeration, viz: *ğarā'id ilmīja*: Scientific Journals; and *ğarā'id sijāsīja*: Political Journals. In my list, therefore, I have added to the current number, a reference number, thus: "Scient. N<sup>o</sup>..." and "Polit. N<sup>o</sup>..."

<sup>1</sup> Kitāb ġāmi'attaṣānīf almiṣrija alḥadīta min sana 1301 ilā sana 1310 hiğrija. Large 8vo. pp. 76.

A happy accident put me in possession of copies of some of the papers mentioned in my list.

In Egypt, as in most southern countries, the press relies not so much upon subscribers as upon the sale of single numbers. As soon as a new number of a paper is issued it is offered for sale in the streets and squares, in cafés and at railway stations. In this way it is easy to collect a number of single copies of the principal papers, but the less popular ones, which, consequently, are less hawked about, frequently escape one's notice. Always it is only the issue of the day that is obtainable, and because of the short-lived existence of many of the press productions any collection of them must be far from complete.

Through a curious coincidence I was helped over this difficulty. Strolling through the little lane on the south side of the General Post Office in Alexandria, my attention was attracted by a dull, dingy looking, little shop. The black art was practised here, and a signboard informed me that it was also the Printing and Publishing Office of the *assurūr* (List N<sup>o</sup>. 55). I entered. Mr. Alexandre Menassa, 'Sous-Directeur du journal Al-Sourour,' as he styled himself on his visiting card, beside his Arabic title<sup>1</sup>, received me very amiably.

<sup>1</sup> Iskandar manassā wakīl ašghāl idārat ġarīdat assurūr.



The latest numbers of the daily papers of the country were hooked to the wall, evidently the material from which the little paper was compiled. Upon further inquiry Mr. Menassa proved to be especially attached to the press and had for years systematically carried on a collecting practice. After some hesitation, he fetched from a hidden corner of the sloping floor a dusty parcel, containing odd numbers of papers and periodicals of old date, many of which had long since ceased to exist. This discovery enabled me, in the case of most of the papers classified under Nos. 1—94, to ensure at least one copy of each. Of several copies of different dates, I mention the latest. At the risk of appearing pedantic, I also add the size of the paper (margin excluded).

To describe or translate the titles of these newspapers did not seem to be superfluous, the names often giving an insight into their origin and the ideas of the time.

After the ten numbers (85—94) of the Menassa collection, not mentioned in Nos. 1—84, follows a list of papers which have come to my notice by other means. Nos. 95 and 96 are the only two of them which came into my possession in Cairo. In all other instances I have carefully added my source of information <sup>1</sup>.

<sup>1</sup> See particularly the note to N<sup>o</sup>. 110, et seq.

The general verdict upon the Arabic Press of Egypt cannot be an unfavourable one. Together with the whole of the Eastern press, it is, with a few exceptions, still in its infancy, and ranks fairly well on a line with the German provincial press. But its possibilities and the prospect of its ultimate development are unmistakable.

We have already mentioned the influence of the Syrian element, remarkable especially in journalism <sup>1</sup>. The amount of literary talent forthcoming from Syria is very considerable in proportion to other oriental countries. The cities, even the open country and the Libanon, abound in people who possess some pretention to literary distinction in their native language, or are gifted at least with a taste for intellectual things and have a productive as well as a receptive mind. Syria cannot possibly utilise all this capital. Every kind of public instruction is systematically opposed by the Turkish Government. Schools are most backward everywhere and what the Government does in this respect is nothing in proportion to the demands, nay, the needs of the

<sup>1</sup> Syrians have from old time a tendency to quick-witted essay-writing, so near to journalism. For example take Lucian of Samosata who is up to this day a favourite with his compatriots. Fragments of his writings, translated by Mr. Ğirĝi Dimitri Surssock, can be found in albaĝān (List N<sup>o</sup>. 43).

case. The press is handicapped in the most outrageous manner. Over and over again the few periodicals daring to brave these adverse conditions are subjected to the most harrassing petty worries. The behaviour of the Turkish officials, who superintend press-matters, is as mean as it is foolish.

Under such untoward circumstances it is not surprising that the "*intellectuels*" of Syria, who feel the vocation of giving expression to their views on literary and political subjects, seek the promised land, where their great ancestor, the Patriarch Joseph, came to such high honour.

Of the three large daily papers of Egypt (the only ones which in our acceptation of the word deserve the name of newspapers), two have been founded by Christian Syrians, and remain in their hands to this day.

In 1876 two Libanon-Maronites, Salīm and Bašāra Taqlā, began to publish in Alexandria the paper called al'aḥrām, i. e., 'The Pyramids' (List N<sup>o</sup>. 1). Sailing in French waters, and therefore hostile to England, this paper has done exceptionally well. It always flattered the Islamic rulers of the day, and invariably took up the cudgels for the ruler of the faithful, the Khalifa of Stambul. The Sultan has not failed to recognise these "good intentions" and in acknowledgement he has conferred the title

of Pasha upon Bašāra Taqlā, now the only proprietor and editor.

The opposition paper to al'ahrām is the equally well furnished daily almuqaṭṭam (so called after the hill which rises above Cairo) (List N<sup>o</sup>. 7). This paper is exclusively paid by the English. The editors, Dr. Fāris Nimr, Dr. Ja<sup>c</sup>qūb Ṣarrūf, and Ṣāhīn Makārijūs, all of the American College at Beirut, earned their literary spurs with their scientifically entertaining review almuqtaṭaf, published at Beirut. Weary of the everlasting vexations of the Turkish officials, they went to Egypt, continuing their periodical there.

Once upon a day their fortune was made. They had gained favour with Lord Cromer. Even as the 'Egyptian Gazette' is the official English organ, so almuqaṭṭam is the Arabic daily, through which the British in Egypt try to mould public opinion. Of course, the editors are sharp business-people and smart advocates of English interests.

To be sure, they have no lack of antagonists. The Frenchified Maronites of the al'ahrām are not directly dangerous to them, but they have a keen, able, and indefatigable opponent in the third large paper, which like almuqaṭṭam appears in the capital, the powerful organ of the Islamic Party, called almu'ajjad i. e., 'The Fortified' (List N<sup>o</sup>. 8).

Almu'ajjad is a cosmopolitan paper, although it only counts six thousand subscribers. For these six thousand are scattered over all Islamic lands from the extreme West of Morocco to the most eastern parts of East India, and the editor receives contributions from the faithful in all parts of the Islamic world <sup>1</sup>.

So it makes up somewhat for the renowned weekly alğawā'ib, formerly published by the Maronite Fāris Aššidjāq, who, being a renegado, adopted the name of Aḥmad Fāris, and, supported by the Turkish Government, made a good deal of money with his Stambul paper.

The editor of almu'ajjad is a thorough Moslem, a true child of Cairo. °Alī ibn Jūsuf, who now calls himself Shēch, commenced his journalistic career, in the year 1887, with the publication of the weekly al ādāb (List N<sup>o</sup>. 46). When in the year 1890 Shēch Aḥmad Mādī founded the almu'ajjad, °Alī Jūsuf — as he is commonly called in Cairo — became his collaborator. In 1893 the founder died, and the younger partner became sole proprietor and editor, and, it is said, sole writer also of the paper.

<sup>1</sup> "From the faithful in Java," writes Mr. Snouck Hurgronje, "these contributions are not reliable."



Besides his co-editorial functions 'Alī Jūsuf is supposed, in those early days, to have performed yet other minor duties. Personally he had to hawk his as yet obscure little paper round in the streets, market places, and cafés of the capital. But all this drudgery has brought its reward. A gigantic signboard upon an imposing building on the Boulevard Muhammad 'Alī, blazons forth in Arabic letters the inscription "al mu'a ijad." This paper is a power to be reckoned with. Moslems read it with pleasure, finding in it what most delights their hearts. There they read in strong, well-chosen, and simple language their own thoughts, or rather, what they imagine to be their own thoughts; for such is the art of the cunning journalist, that the unsuspecting reader follows in the track of the writer's thoughts, and fancies them to be his own. Non-Moslems may be annoyed at the writer's slashing remarks, but they are obliged to acknowledge that he wields a most able pen, and is singularly successful in the choice of his correspondents in the provinces. Besides, it gives, as already mentioned, numerous and often interesting original articles from the most distant parts of the Islamic world <sup>1</sup>, and also communications from cor-

<sup>1</sup> Al mu'a ijad was promptly and accurately informed with re-

respondents ably discussing the most vital interests of the country.

The number of Egyptian Moslems capable of literary work is limited, and those few are in a somewhat difficult position. Egypt is the land of 'Islamic Science,' i. e., in the first place of theology, which, in this case, comprises law. The minor studies such as rhetoric, grammar, and, to some extent, *adab* i. e., belles-lettres, are taken up, but they are not highly valued.

We will not enlarge upon the existing feuds between the leaders of modern thought and the narrow-minded whose ideas emanate from the coterie of the Azhar-mosque, far behind the age both spiritually and morally. We say only, that there is one good in the narrowness of the old school: it helps those emanating from it, whenever they are clever enough, to enter thoroughly into the deepest mysteries of the best epoch of the Arabic language. We do not mean the exegetic and grammatical subtilities, the mastering of which does not guarantee the faculty of writing a correct and lucid style. This power is rather acquired by studying continually and almost exclusively the language of the

gard to the occurrences in Central Arabia after the death of the great Emir Muḥammad of Ḥāḥil, and also at the time of the Anglo-Turkish question in the North-West of the Persian Gulf.

Qur'ān and the Ḥadīṭ, i. e., of tradition, the best school for the acquisition of concise and philologically correct writing.

Form is generally neglected by those who live in this mental atmosphere, and the productions of the adepts of this rigid school labour almost always under a certain harshness and heaviness, and sometimes even they make grammatical mistakes. The present time with its numerous needs of the day, obliging wider circles to take notice of all mankind's political and cultural interests, requires new forms and new expressions in order to initiate these backward Arabic-speaking nations into the modern world of thought.

Egypt, though in certain branches of civilisation always considerably in advance of the other Arabic-speaking nations, and especially of its sister-country Syria, had a rather superficial contact with this new world. The mass of the people is still as ignorant as ever of modern thought. But in Syria the seed found a much more fertile soil.

Often and strongly the outcry is raised against the Syrians because of their "half-education" and the presumption of those amongst them who have passed through the best schools of the country. It is a matter of fact, that they possess a very creditable knowledge of classical Arabic and a won-

derful capacity for treating a subject in fluent, intelligible, and simple language.

This fluency of style is one of the chief characteristics of Syrian writers; but it has its drawbacks. The ease of their writing, their knowledge of the minute intricacies of grammar and vocabulary, and their elaborate study of Arabic and of foreign literature, lead these men to fall only too often (almost always, in fact) into faults which affect us unpleasantly. Besides indulging in a tedious prolixity, they boast of their little bits of learning in a most irritating manner; and their versatility often deteriorates into shallow affectation and unnatural bombast.

Most Syrians who are engaged in literary work have received their education at one of the two large foreign institutes at Beirut. They master either the English or the French language, and are accustomed to read, to write, and even to think in the foreign tongue. The writers for the daily press are, through their vocation, constantly brought into contact with the utterances of the foreign press. The European press is always being studied by them and often most unscrupulously ransacked. This constant contact with linguistic utterances in a decidedly foreign tongue, the very phraseology, construction, and expression of which

are so utterly different from the best Arabic prose, has spoiled the style of many Arabic journalists.

They write Arabic, they write it correctly; it reads easily and pleasantly; one comes occasionally upon happy quotations from the best records of native literature; but too often, alas, one meets phrases and expressions which are decidedly non-Arabic, foreign interlopers in fact, which look strangely out of place in their surroundings.

And the most remarkable thing is that the writers themselves have evidently lost all consciousness of this unfamiliar element. Their effusions give the impression of being forced and made up. It is that kind of fine writing which irritates because its object is too obvious.

But to return to the press under the administration of native Moslems. At its head stands, as already mentioned, 'Alī Jūsuf and his almu'aījad, with all the distinct characteristics of the old school, yet with great skill tackling the most modern questions of the day, and withal preserving strict linguistic purity.

Almost on a line with 'Alī Jūsuf, I would place Muḥammad Alchajāmī, the editor of al'adāla, i. e., 'Justice' (List N°. 95); only that he is still more primitive, or I might say, still less modern. His paper is quite a curiosity. Each number in small 4<sup>to</sup> is

printed in three columns on one side of the paper only. It costs nominally two milliemes (one half-penny), but is sold for one millieme.

This paper, which, like all Egyptian newspapers, appears late in the afternoon, is sold by thousands in the main thoroughfares, at the tramway centres, and on the °Atabat Alchaḍrā, in the neighbourhood of the Ezbekije-Place. It attacks furiously everything that flavours of non-Islamism. The tempting allurements, held out to the faithful for the strict performance of their devotional exercises on the feastdays of the principal saints, remind one of popery. Hatred against the unbeliever is as essential to the true Moslem as the hatred of the Roman Catholic Church against all heretics, and is expressed in this paper in all its naked intolerance.

In his innermost mind, of course, °Alī Jūsuf is quite of the same way of thinking, but his al mu'a ijad has become more civilised.

It is easy to foresee that the more modest sister paper al °adāla, recently started (on the 3<sup>rd</sup> of November, 1897, only 174 numbers had appeared), will follow in the same track, and probably, in course of time, grow to be a second al mu'a ijad. It will in all likelihood tone down gradually, but there will be forthcoming immediately others of the same vehement language.

In their present form these blackened sheets, with their unclean, poverty-stricken appearance, spread an enormous mass of explosive matter amongst the people. I was surprised to find, however, that this poorly looking organ, al<sup>°</sup>adāla, was unknown to my European friends at Cairo, even to those who had lived there for some considerable time.

Muḥammad Alchajjāmī does not confine his labours to the daily press. Together with another Moslem, Muḥammad Muḥammad Aššarbatlī, he publishes a weekly periodical called annahğ alqawim i. e., 'The Straight Way' (List N<sup>o</sup>. 24), a journal for 'Nationality, Politics, General News, and Osmanliism'. It has of course the same tendency as al<sup>°</sup>adāla.

On October 22, 1897, this periodical had entered upon its second year; it had then reached N<sup>o</sup>. 59.

One other periodical, issued by the Islamic press and deserving our attention, is al<sup>°</sup>islām, i. e., 'The Islam' (List N<sup>o</sup>. 16), a journal for 'Science, Literature, and History,' which, for the present, appears only on the first of each Arabic month. The fact that the proprietor and editor, Aḥmad <sup>°</sup>Alī Aššādīlī, writes 'Al<sup>°</sup>azharī' after his name shows at once the spirit which instigates this organ of the old Islamic party. It is the spirit of the centre of theological study in the Islamic world; the spirit of the Azhar-mosque,

the stronghold of would-be unadulterated religion. As far as I can judge the paper seems well edited. One recognises an earnest endeavour to conciliate the interests of Islam with the wicked world of unbelief continually advancing on the path of progress.

I have before me N<sup>o</sup>. 7 of the third year of its issue. It is dated August 1, 1896. As far as I know it is still in existence, and bids fair to do well.

I cannot say much about the publications of two other Moslems who also have adopted the name of Al'azharī, evidently merely for the pleasure and proud satisfaction of being reckoned as belonging to the Ultra-Islamic party. The one, Muḥammad Taufiq Al'azharī, publishes at Cairo the weekly paper ṭanṭā (List N<sup>o</sup>. 37), which, according to al'aġjāl, is a political-conservative organ and has appeared since 1897. The name ṭanṭā seems to indicate that this little paper has been placed under the patronage of the celebrated Saint of that town, called Assaijid Aḥmad Albadawī, who has become famous far beyond the frontiers of Egypt by the licentious fairs which are held in honour of his birthday (Mūlid).

The other, Aḥmad Fu'ād Al'azharī, publishes since 1897 at Cairo the little weekly organ aṣṣā'iqā, i. e., 'Flash of Lightning' (List N<sup>o</sup>. 40). In al'aġjāl it is called political-progressive.



This characteristic indicates it as forming part of that section of the Islamic press which will shortly be discussed more fully.

First I must make mention of the remaining organs which, to judge by the names of their editors, may safely be classified as belonging to the Islamic party. *Al'ahālī*, i. e., 'The Citizens' (List N<sup>o</sup>. 13), founded by *Ismā'īl Bek Abāza*<sup>1</sup>, appearing since 1894; *alḥimāja*, i. e., 'Shelter' (List N<sup>o</sup>. 22), proprietor *Šākīr Bek Abāza*, since 1896; *manfis*, i. e., 'Memphis' (List N<sup>o</sup>. 23), proprietor *Muḥammad Mas'ūd*, since 1896; *al'aṭar*, i. e., 'The Spur', (List N<sup>o</sup>. 33), proprietor *°Alī Salām*, since 1897; *attalaghrafāt alġadīda*, i. e., 'The New Telegrams' (List N<sup>o</sup>. 35), proprietor *Maḥmūd Albāġūrī*, since 1897; *al°alam al°uṭmānī*, i. e., 'The Ottoman Banner' (List N<sup>o</sup>. 38), proprietor *°Alī Jūsuf Alġardalī*, since 1897; *alhidāja*, i. e., 'The Safe Guide' (List N<sup>o</sup>. 39), proprietor *Šēch Muḥammad Almaḥdī*, since 1897; *annaṣr*, i. e., 'The Victory' (List N<sup>o</sup>. 41), proprietor *Muḥammad Murād*, since 1897.

All these papers are classified in the *al'aġjāl* catalogue amongst the political-conservative, or the

<sup>1</sup> The family of *Abāza* is presumably not of Arabic descent (possibly they belong to the same stock as the Russian *Abazas*); it counts many distinguished men in *Damaṣcus* amongst its members.

scientific-conservative periodicals (N<sup>o</sup>. 41). Under the same head we must reckon (to judge by its name) the monthly periodical *alhudā*, i. e., 'The Right Direction' (List N<sup>o</sup>. 73), proprietor Aḥmad Luṭfī, which seems to have appeared since 1893 (discontinued?).

Of the remaining organs, edited by Moslems, there seem to be only four which bear at all a political character. Two of them, discontinued or temporarily stopped, are connected with the names of persons who have taken a prominent part in politics. °Abdallāh Nadīm has published, since the end of August 1892, the weekly periodical *al'ustād*, i. e., 'The Master' (List N<sup>o</sup>. 47). Shortly after, in May 1893, Muṣṭafā Kāmil commenced to issue the monthly periodical *al madrasa*, i. e., 'The School' (List N<sup>o</sup>. 55).

Both men are possessed with a glowing hatred against the 'English Tyrants.' Their motto is: 'Egypt for the Egyptians.' Both are unquestionably clever, and their vociferous appeals had a great influence over the already much excited Moslems of Egypt.

The English, however, have virtually rid themselves of one of these gentlemen, °Abdallāh Nadīm, who has now for three years been living in Constantinople, and — is silent, it is whispered for a

remuneration of £ 30 per month, which is paid regularly <sup>1</sup>.

With Muṣṭafā Kāmil they do not seem to have made any financial arrangement yet. This young man, who, considering his age, has shown himself a most able and ardent agitator, has gained an almost unaccountable success in Europe. What is thought of him in Egypt in well-informed circles, however, is best illustrated by the remark of a well-known German, who in the winter of 1896—97 said to him: "Learn something worth knowing, before making an exhibition of yourself."

In the summer of 1897, Muṣṭafā Kāmil made a tour of the capitals of Europe. He, who in his native land was only known as an agitator, was in Europe received by ministers of state; and the press, headed by Berlin, showed the interesting stranger such marked attention as is, generally, only extended towards real political lions, or men from whom the business world expects to derive some substantial benefit. But as his visit fell in the season of literary dearth, there is some excuse for the press of Europe being taken in by the Egyptian intriguer. In poli-

<sup>1</sup> I see from a notice in a paper that he died about a year ago. Whether his brother 'Abdalfattāḥ Nadim, who assisted him in the publication of al'ustād, is still engaged in literary work, I am unable to say.

tical circles, however, a more dignified reserve ought to have been observed with regard to this 'standardbearer of the national views of Egypt,' who is always quoting the words, 'Egypt for the Egyptians'; but, like his colleague of the Egyptian Progressive party, he forgets that in order to possess a thing one must acquire it first, and that this can never be accomplished by brawling, but only by silent, discreet, and persistent labour.

Mr. Kāmil did derive but little ultimate benefit from his Continental tour; in fact we might apply to him the Arabic proverb: *tīṭī tīṭī mitl mā ruḥṭī mitl mā ḡīṭī*, which, translated, would read some-thing like this: "Thou hast been abroad, thou hast returned home, but thou hast brought nothing."

Arra<sup>3</sup>jal<sup>c</sup>āmm, i. e., 'The Public Opinion' (List N<sup>o</sup>. 11), a paper under English management, greeted him on his return (in the number of Oct. 24, 1897) with the question, Whether he carried in his pocket the dismissal of Lord Cromer and of the English troops? His condescending silence surely must have some secret meaning; and similar sneering remarks.

It would not be right, however, to take too seriously this energetic orator, and popular leader of the opposition; for in the long run England derives more

benefit from his thus wasting his strength in vociferous speeches than if he were earnestly endeavouring to assist in raising his countrymen to a higher level of civilisation.

The third periodical in question *alkamāl* i. e., 'Perfection' (List N<sup>o</sup>. 25), a weekly paper edited by Šēch Ḥāmid Ibrahīm, and appearing since 1896, is, as the *al'ağjāl* catalogue tells us, a political-progressive paper. We conclude therefore that it belongs to the so called "Young Egyptian party".

The fourth periodical with any pretence to political tendencies, apart of course from the organs of the 'Old Islamic party,' is *attaqaddum al-miṣrī*, i. e., 'Egyptian Progress' (List N<sup>o</sup> 49), edited by Šēch Aḥmad Alqūṣī, or rather by the company which gives the paper its name. It was established in 1883, but, according to *Al'ansārī*, is now discontinued.

I am open to correction when I count the little weekly periodical *albarq*, i. e., 'The Flash' (List N<sup>o</sup> 85), edited by Maḥmūd Zakī, among the organs of the progressive party. Mr. Menassa, who kindly supplied me with a copy, said: "This paper was stopped, when its leader, having been sentenced to six months imprisonment, fled to Tunis."

In the copy before me, Maḥmūd Zakī himself says (page 4), that he has been graciously pardoned,

and the whole number bristles over with insipid flatteries of the Khedive <sup>1</sup>.

Of course the Egyptian press does not lack men of the character so prevalent in Laodicea: 'neither hot nor cold.' There is for example *lisān al'arab*, i. e., 'The Language of the Arabs' (List N<sup>o</sup> 15), which, according to the copy before me, is a daily paper published at Alexandria under the joint editorship of two Christians, Nağīb and Amin Alḥaddād, and the Moslem 'Abduh Badrān <sup>2</sup>.

In the *al'ağjāl* Catalogue this paper is classified with the political-moderate papers, and the fact of the mixed editorial staff, consisting of two Christians and one Moslem, would certainly point to moderate principles.

The moderate views of the next periodical are obvious from the title, *ali'tidāl*, i. e., 'Moderation' (List N<sup>o</sup>. 75). Al'anşārī says of it: "*ali'tidāl* appeared at Alexandria, first once, afterwards twice a week, from the able pen of its proprietor, the learned Šeḥ Ḥamza Faḥallāh, now first Inspector of Arabic at the Educational Department. The principal object of the paper was to urge the adherents of

<sup>1</sup> According to *al'ağjāl* Vol. I. N<sup>o</sup>. 45, May 7, 1898, Maḥmūd Zakī is now publishing a Turko-Arabic paper in Stambul.

<sup>2</sup> Probably of the old Beirut Moslem family of Badrān. The Alḥaddād are natives of the Libanon.

the ʿUrābī-rebellion to silence and submission to their rulers, and proceeded to prove with much earnestness, on the basis of religious law and clear commonsense, to what evil consequences a departure from these laws may lead<sup>1</sup>. The paper made its first appearance on Sunday the 15th of Ramaḍān, 1299 (31 July, 82), but was stopped shortly after."

This same Šēch Ḥamza Faḥallāh established the alburhān (List N<sup>o</sup> 77). Al'anšārī, who reckons it among the political papers, says of it: "It appeared at first every Thursday in Alexandria, from the pen of Šēch Ḥamza Faḥallāh, and was edited by Mu'auwaḍ Efendī Farīd; later on it was published at Cairo, twice a week, under the same editorship, and written by Aḥmad Efendī Samīr, now professor of Arabic at the Madrasa Taufiqīja; it was started in the year 1298 (began December 4, 1880), and stopped in the year 1301 (began November 2, 1883).

Another political daily paper which, to judge from the character of the editor, who is personally known to me, should be classed in this same cate-

<sup>1</sup> I have not been fortunate enough to secure any paper in favour of ʿUrābī. I only know that there must have been some in existence from a remark of Goldziher's in his letter of the 4th of April, 1898, in which he says: "In 1883 I published in the 'Budapesti Szemle' a Hungarian essay, entitled: 'Public Opinion among the Mohammedans', in which I discussed principally the journalism of ʿUrābī Bascha (alḥiġāz, etc.)."

gory, is al-'i'lām (List N<sup>o</sup> 76), about which Al'ansārī says: "It appeared at first every day from the pen of Muḥammad Efendī Sulṭān<sup>1</sup>, and afterwards from the pen of Šēch Aḥmad Miftāḥ, now assistant-professor of philology at the Madrasat Dār Al'ulūm. It was edited by the proprietor, Šēch Muḥammad Bairam Almaghribī, since dead at Cairo; it first appeared on the 25th of Rabī' II, 1302 (11 Jan. 1885), and lasted about 4 years".

In addition to the above I must enumerate the remaining journals, established by Moslems, and which seem to belong to the moderate party.

<sup>1</sup> This upright man, together with 'Abdarrahīm Efendī Aḥmad, represented Egypt at the last Oriental Congress in Paris (1897), where he gave a very interesting account of the life and the language of the Beduins of his native land. He is professor at the "École de Droit" at Cairo where he teaches 'ilm uṣūl alfiqh, i. e., the science which treats of the origin of Islamic law, rightly considered one of the most difficult studies, and therefore only practised by a few. He is one of the best authorities on the Beduins of Egypt and has Beduin blood in his own veins. He often spent days and weeks among them, and knows their language better than any other man in the capital, where one meets, as a rule with scant sympathy for the nomadic tribes, and where people even have difficulty in understanding the tongue of these sons of the desert. Sultan Efendi, (as his name is generally abbreviated), compares favourably with his brethren of the profession, by his quiet, amiable, and manly bearing, which can not be said of the average specimen of the Egyptian scholar. Sultan Efendi is a native of Qulusnā in Upper Egypt, the reputed hotbed of thieves, and is about 50 years old.



Azzamān (List N<sup>o</sup>. 79); alqāhira (List N<sup>o</sup>. 81); annīl (List N<sup>o</sup>. 83); alma'mūn (List N<sup>o</sup>. 93); and al'arghūl (List N<sup>o</sup>. 96). Ḥasan Efendī Ḥusnī Aṭ-ṭuwairānī contributes to two of these <sup>1</sup>.

I can give no further information concerning him, neither do I know anything of Aḥmad Ṣādiq, <sup>2</sup> editor of alma'mūn, which, by the way, is only a kind of appendix to assurūr (List N<sup>o</sup>. 55). Muḥammad Annaḡḡār is also unknown to me; but his paper al'arghūl <sup>3</sup>, written almost entirely by himself, stamps him as a man of ready wit and a fluent pen.

Salīm Efendī Fāris is a better known man. He wrote and edited alqāhira. It is publicly known that the 'Fāris' in his name connects him with the renegade Aḥmad Fāris who for many years published alḡawā'ib, assisted by his son Salīm Efendī. Of course it is also known that the son does not follow in the footsteps of the father, whose private life was so often hostilely criticised, but whose superior intellectual powers were brought prominently forward by the libellous attacks of his

<sup>1</sup> I presume that Ḥasan Ḥusnī of N<sup>o</sup>. 79 is identical with the man who writes for N<sup>o</sup>. 83.

<sup>2</sup> Not likely to be the same as Aḥmad Paša Ṣādiq, the well known scholar who has materially contributed to our knowledge of Arabia.

<sup>3</sup> The numbers now before me contain several articles in the vulgar tongue, in zaḡal-form.

Christian and Islamic opponents. The son, it seems, has not been successful in his journalistic efforts in Egypt, his *alqāhira* being now discontinued.

To this account of Moslem journalism we may suitably add the history of the Coptic press. For the Copts, although Christians, are much nearer akin to the Islamic inhabitants of Egypt than to their Syrian co-religionists, who in ever increasing numbers inundate the country and are getting a very strong foothold there. The relationship between these two communities is of a most interesting nature. It is a life and death struggle. Upon its issue depends the fate of those 800.000 native Egyptian Christians, who have so far escaped the awful butcheries perpetrated by their Islamic brethren, compared to which the Armenian atrocities are mere child's play. But, alas! the fate of the Copts seems to be sealed, in part through their own fault.

Incredible as it may appear, it is nevertheless true, that when the English, upon their occupation of the country, looked round for support among the native Christians, the Copts neglected the opportunity and sided with their oppressors, with whom they were much more congenial in thought, disposition, and mode of living than with any other nation, and more particularly Europeans.

Of course the active Syrian was there, ready for the emergency. A cosmopolitan always and the familiar guest in the land of Egypt, he was intimately acquainted with all its conditions. He at once offered his services to the conqueror, and before long proved a very useful instrument, especially when there was dirty work to do. One after another the Coptic writers were pushed out of office (only the Ministers of war and of finance retain a Coptic staff of workers) and the empty berths were immediately occupied by skilful Syrians. Now the Copts begin to regret the lost opportunity, and there is a strong inclination among them to seek refuge with the invaders, while another contingent looks for salvation in a wholesale emigration into Abyssinia.

But neither of these attempts bodes much good.

Coptic journalism is at a very low ebb. Although the Copt has from time immemorial been either merchant or scribe he has never mastered the art of expressing himself easily and clearly. He very seldom attains beyond the mechanical use of some standing expressions, and so all writing of Coptic origin is always easily recognisable by its crudeness of form and its insignificance of matter. Not one of the Coptic journalists of the present day has any striking individuality. The contents of their papers are of a frivolous nature and when-

ever something more serious is attempted, or any topic of more general interest is discussed, it is dished up with evident lack of knowledge and judgment.

The favourite topic of all Coptic papers is the discussion of the sad, lamentable quarrels which are forever rending the nation. For many years a bitter war has waged between the Patriarch with a small faction of laymen and clericals on the one side, and on the other the mass of the people who refuse to be ruled and tyrannised over by a handful of arrogant ignoramuses<sup>1</sup>.

On the side of the Patriarch stands *alwaṭan* (List N<sup>o</sup> 3), which has appeared for the last twenty years, twice a week at Cairo, from the pen of Mi-*chā'il* Efendī °Abdassaijid; and the weekly periodical *annīl* (see page 29), published by the Moslem Ḥasan Efendī Ḥusnī, seems also to support the Patriarchal party.

Presumably *alḥaqq* i. e., 'The Law' (List N<sup>o</sup>. 21), a religious conservative paper published weekly, by Jūsuf Efendī Manqarjūs<sup>2</sup>, and *alfarā'id*, i. e.,

<sup>1</sup> The classification of Coptic parties here referred to has been gleaned from a controversial publication called *Kitāb al'i-dāḥāt alǧalīja fi ta'riḥ ḥawādiṭ almas'ala alqibṭīja*, by BUTRUS and IBRAHIM, 8vo. pp. 132. Cairo, 1893.

<sup>2</sup> The formation of the name stamps it as coptic. In Syriac the Greek word Makarios, becomes Makārījūs, and the q instead of k, which confirms the rule, is not without interest.

'The Pearl' (List N<sup>o</sup>. 62), must also be reckoned amongst the periodicals on the Patriarchal side, which used to be supported by the Copt Wahbī Bek, Inspector of the Patriarchal school.

The remaining Coptic periodicals seem to belong to the other side. There is in the first place the organ of the *ġam'ijāt attaufīq alqibtīja*, i. e., the Coptic Society "Success," a weekly paper called *attaufīq* (List N<sup>o</sup>. 30), established in 1896, and classed in the catalogue of *alaġġāl* as scientific progressive. It is characteristic of the times that this paper is sent free of cost to the clergy and the Coptic schools. It shows that this faction leaves no means untried of promulgating its views. No name is mentioned in the title of the paper. Nor is the name given of the editor of the monthly periodical *al'iṣlāḥ* i. e., 'Reform' (List N<sup>o</sup>. 88). It belongs to the *ġam'ijat ghurraṭ aṣ-ṣabāḥ alkullīja*, i. e., 'The General Society "Morning."' The first number appeared in January, 1892, but the paper is now discontinued. I am not in a position to explain the relationship between this society and that of the *attaufīq*, but from the controversial document mentioned on page 32 note 1, I conclude that both are hostile to the Patriarch.

The National party has its daily paper in *miṣr* (List N<sup>o</sup>. 29); it is political moderate, owned and

edited by Tadrūs Efendī Šanūda Almanqubādī. Upon the position of al'ichlāṣ (List N<sup>o</sup>. 27), proprietor, Ibrahīm Efendī 'Abdalmasīḥ, and marked political, I can give no opinion.

The non-Coptic press of the land takes but little notice of their petty skirmishes. Almu'aijad (List N<sup>o</sup>. 8, see also page 11 et seq.) seems to incline towards the Patriarchal party. Of course the Moslems regard with malicious pleasure these endless quarrels of their Christian compatriots.

There remains still the third, and, as mentioned above, the principal element of the Arabic press in Egypt. The two leading papers, al'ahrām and al'muqaṭṭam, have already been spoken of (see page 10 et seq.).

Next to them in importance come consecutively assalṭana, i. e., 'The Sultanate' (List N<sup>o</sup>. 36), and almaḥrūsa, i. e., 'The Capital' (List N<sup>o</sup>. 2), both published weekly in Cairo. Assalṭana, political conservative, published since the beginning of 1897, represents the interests of the Sultan and is most probably in the pay of Constantinople. The "Gérant responsable," M. G. Gauthier de la Verrière, is of course merely a puppet; the real man is Iskandar Efendī Salhūb<sup>1</sup>, who styles himself "Direc-

<sup>1</sup> This same Iskandar Šalhūb was probably also the editor of alfatā (List N<sup>o</sup>. 59).

teur Rédacteur en chef," and it is said that "un comité des meilleurs écrivains politiques les plus célèbres de Paris, de Constantinople et d'Égypte rédige cet organe." Each number is headed by a few illustrations; N<sup>o</sup>. 25 has the portraits of the Governor of Tripolis, Zia Pasha, and the Grand Dukes Sergius and Paul of Russia. *Almaḥrūsa* appears since 1877, and is political moderate. The editor, 'Aziz Bek Zind, has done some literary work. He is known as a very able man, but rather too anxious to find favour with those in power.

By far the best organ in the hands of Syrian Christians is *alhilāl* (List N<sup>o</sup>. 74), a halfmonthly periodical 'of Science, History, and Literature.' It entered its sixth year about the middle of 1897, was established by Ğirġī Efendī Zaidān, and is still conducted by this eminently industrious man. M. Zaidān has qualified himself in many various branches of knowledge, especially in history and geography. Several elaborate publications are the result of his studies; but one regrets that in so many cases not the original sources, but European textbooks should have been consulted<sup>1</sup>.

*Alhilāl* is under exceptionally good manage-

<sup>1</sup> His "Universal History of Freemasonry," as far as I can gather from a notice of the book in *alhilāl*, year 6, No. 18 (15<sup>th</sup> of May 1898), deals with the history of the Society in the East.

ment; it is calculated to satisfy the manifold requirements of its readers, and is most fortunate in attracting the Islamic public by special articles which enter into their particular way of thinking. For instance, in the number of May 15<sup>th</sup>, 1898, the question is raised; "Who is the greatest man Islam has produced?"

By thus taking special account of the Islamic interests, it gains the readers' confidence and can thus venture to feed them with more wholesome food, discussing the latest discoveries of natural science and inculcating into their minds a knowledge of universal history.

Of very short duration was *al b a j ā n*, only sixteen numbers of which were issued, commencing March 1st. 1897. It was published at first monthly, later on fortnightly, and compared very satisfactorily with *alhilāl*, as regards plentiful and interesting matter.

Of its two editors, Šēch<sup>1</sup> Ibrahīm Aljāziġī and Dr. Bašāra Zalzal, the former is a son of Šēch Nāšif Aljāziġī, well known in the circles of Arabists by his "Epistola Critica ad de Sacyum," and his very successful imitation of Hariri's 'ma q ā m ā t.'

<sup>1</sup> This is not, in this instance, the familiar scholar's title of the Islamic world, but a kind of title of nobility carried by some of the families of the Libanon.



The son also has made himself famous in literature and enjoys the well deserved reputation of being thorough master of the Arabic tongue.

Another name of good repute is represented in the Syrio-Egyptian Press by *alittiḥād al-miṣrī*, i. e., 'Egyptian Unity,' a periodical issued twice a week, established in 1879, but now discontinued. *Rūfā'īl Efendī Mašāqa* was the founder of this paper, and *Ġirġis Efendī Naḥḥās* the editor. The former is undoubtedly a descendant of the Damascene Protestant family of *Mašāqa*. One of its members was *Mīchā'īl Efendī Mašāqa* whose fame as physician and author has travelled far beyond the boundaries of Syria.

From the Libanon also came the family of *Šemajjil*, which counts some of its members among the active co-operators in journalism in Egypt; such as *Amīn Efendī Šemajjil*, solicitor, publisher of the weekly paper *alḥuqūq* i. e., 'The Rights' (List N<sup>o</sup>. 5).

His brother Dr. *Šiblī Šemajjil* has gained a greater renown. Since the beginning of 1886 he has published the monthly journal *aššifā*, i. e., 'Healing' (List N<sup>o</sup> 57), a periodical of Medicine, Surgery, Science, and Practice.

*Rašīd* and *Sab<sup>c</sup> Šemajjil* have run in Alexandria, since September 1897, a political daily paper called *albaṣīr*, i. e., 'The Sharp-sighted' (List N<sup>o</sup>. 91).

The Maronite family of Aššidjāq<sup>1</sup>, from Alḥadaṭ in the Libanon not far from Beirut, which produced the renegade Aḥmad Fāris and his son Salīm (see page 29), is represented by Amīn Efendī Aššidjāq, publisher of the weekly journal aššarq, i. e., 'The East' (List N<sup>o</sup>. 28), which has appeared at Cairo since 1896, and is known as political moderate.

To the Beirut family of Šihāda whose well-known members Nachle and Salīm<sup>2</sup> were for many years in the service of the Russian Consulate General of Syria, belongs probably Naqūlā Šihāda, who styles himself the leader of the political paper arrā'id almišrī, i. e., 'The Egyptian Messenger' (List N<sup>o</sup>. 92). It is published twice a week, and is now in its second year of issue.

The man who amongst all the Syrian journalists stands in the worst repute is Šāhīn Efendī Makārijūs. He has already been mentioned as joint-editor with Fāris Nimr and Šarrūf of the political daily paper almuqaṭṭam and of the monthly periodical almuqtaṭaf.

<sup>1</sup> To this same family belongs Ṭannūs Aššidjāq, the editor of the ta'riḥ ala'jān fī ḡabal lubnān i. e., 'History of the noble families of the Libanon.' It is a dull and unreliable record, but in the absence of a better authority, cannot be ignored.

<sup>2</sup> Salīm has also been engaged in the publication of a geographical and historical lexicon, which however, as far as I know, has not been very successful.

It is known all over Syria and Egypt that Makārijūs is a man without erudition and judgment; but he is a valuable element in the triple alliance on account of his great professional activity which, even for a Syrian, is unusually great.

But, as often happens, Makārijūs was not satisfied to have gained this renown; he longed for more literary laurels. He founded the monthly journal *al-laṭā'if* i. e., 'Comic Stories' (List N<sup>o</sup>. 64), and called himself sole proprietor and "writer." As a matter of fact, however, the leading articles were written by his cousin Iskandar Efendī Šāhīn, who took care to publish the fact of his co-operation in a preface to the first number. But in the final press-copy Makārijūs suppressed all reference to the authorship of the article in question.

It could not long remain hidden however. Almu<sup>ʿ</sup>ajjad saw rightly, that Makārijūs could not have written the article, and asked him why he did not honestly acknowledge that Iskandar Šāhīn was the author. Makārijūs, however, continued to play his dangerous game, and made his cousin reply to the accusation, referring to the introductory article. Only then Iskandar's eyes were opened, for he received from all sides copies in which all the passages bearing upon the matter of authorship had carefully been suppressed, while the copy given

into his hands by the editor had the authentic article in full.

This was a serious matter. In the first place they were cousins, and being Christian Syrians who make a point of supporting each other, especially when dealing with foreigners, their relationship became a double tie between them. In the second place they were both in English pay. Iskandar Šāhīn has published during the last five years the political weekly paper called *arra'jal'āmm*, i. e., 'Public Opinion' (List N<sup>o</sup>. 11); this being in reality a Supplement to *almuqatta'm*.

In his paper of 24 October, 1897, Iskandar Šāhīn most carefully makes a point of contradicting the assertions of malevolent persons who declare that there is a serious quarrel brewing between him and his worthy cousin; but he writes in such a clever way that the latter's strange behaviour peeps out.

This little episode is only dwelt upon here a little more at length, because it is such a good specimen of the spirit of intrigue which prevails in Syrian circles. It cannot be denied however, that Iskandar Šāhīn is a very clever man. In the number of his *arra'jal'āmm*, just referred to, there is a very good article which we might entitle "Literary Character Sketches;" another which gives amusing specimens of the Arabic, spoken at the Eryp-

tian High Court of Justice; and a third which eulogises the journal *al bajān* of *Aljāziḡī*.

The Illustrated Comic Weekly Paper *almušīr*, edited by *Salīm Efendi Sarkīs* and published at Cairo, owes its notoriety in Europe, and especially in Germany, not to its intrinsic worth, but to a somewhat unpleasant occurrence. In the autumn of 1897, Mr. *Sarkīs* was condemned to prison by the superior court for using insulting language against the German Emperor. It is no secret in Cairo who were the misguided people, who, to make a mark for themselves, and to gain favour with some persons in power, noised the matter abroad as much as they could, and gave a wide circulation to the scribblings of the hitherto obscure little journal. This was but a doubtful service to Germany. The Government was obliged to take notice, although to have ignored the whole affair would have been much more dignified. When *Salīm Efendi Sarkīs*, however, in his wild fantastic flights, speaks in unsuitable terms of the ruler of the land, the Empress of India, the matter becomes rather more serious, although, even in that case, the expediency of punishing the culprit remains somewhat doubtful.

Amongst the literary men mentioned in the list appended and not previously referred to, the following are of Syrian origin:

1. Salīm Efendī Ḥabbālīn, editor of al<sup>c</sup>adl, i. e., 'Justice' (List n<sup>o</sup>. 17).
2. Jūsuf Efendī Kin<sup>c</sup>ān, editor of assaijār i. e., 'The Traveller' (List N<sup>o</sup>. 18).
3. Dr. ʿĪd, editor of ṭabīb al<sup>c</sup>āʿila, i. e., 'The Family Doctor' (List N<sup>o</sup>. 20).
4. Šēch Jūsuf Alchāzin, editor of al<sup>c</sup>achbār, i. e., 'The News' (List N<sup>o</sup>. 26); he belongs probably to the noble family of Alchawāzina, also called Mašājich bait Alchāzin, natives of the Libanon, about which see my 'Muwaššah,' page 73 note 2.
5. Adwār (Edward) Efendī Ğedaj, editor of aṭṭurajjā, i. e., 'The Pleiades' (List N<sup>o</sup>. 31).
6. Qaiṣar Efendī Karam, editor of Turkījā, i. e., 'Turkey' (List N<sup>o</sup>. 34); he is probably of the same family as the notorious Maronite rebel Jūsuf Bek Karam, who in the beginning of the sixties caused the Porte a good deal of trouble in the northern Libanon, his native land.
7. Mīchāʿil Anṭūn Ṣaqqāl, already mentioned (page 5) as editor of al<sup>c</sup>ağjāl, i. e., 'The Centuries' (List N<sup>o</sup>. 42).
8. Anṭunjūs Maṣūr, editor of aṭṭamara, i. e., 'The Fruit' (List N<sup>o</sup>. 50).
9. Farağ Efendī Mizrāḥī, editor of alḥaqīqa, i. e., 'The Truth' (List N<sup>o</sup>. 51).

10. Aijūb Efendī °Aun, editor of azzarā°a, i. e., 'Agriculture' (List N°. 54).

11. Ğūrġ<sup>1</sup> Efendī Mirzā, editor of assurūr, i. e., 'The Joy' (List N°. 55).

12. Dr. Šalhūb Bek, editor of alfawā'id ašših-  
hīja, i. e., 'Things worth knowing concerning  
health' (List N°. 63).

13. °Aṭīja Efendī Ğirġis, editor of marqā anna-  
ġāḥ, i. e., 'Guide to Prosperity' (List N°. 66).

14. Mīchā'il Efendī Ğūrġī °Aurā, editor of al-  
bajān, i. e., 'Exposition' (List N°. 78).

15. Iskandar Efendī Nahḥās, editor of mir'āt  
aššarq, i. e., 'The Mirror of the Orient' (List N°. 82).

16. Naqūlā Efendī Tūmā, editor of al'aḥkā m,  
i. e., 'The Statutes' (List N°. 98).

17. Jūsuf Efendī Sa'd, editor of albunāna i. e.,  
'The Meadow' (List N°. 101).

18. Chalīl Efendī Annaqqāš, at one time editor  
of almaḥrūsa, i. e., 'The Capital' (List N°. 2).

In all probability the names of the following persons  
belong to this same category of Syrians: Salīm Paša  
Ḥamawī, leader of alfalāḥ, i. e., 'Thrift, (List N°. 6);  
Jūsuf Efendī Āsāf, leader of almaḥākim, i. e.,  
'Justice-courts' (List N°. 9); and Naġīb Alḥāġġ<sup>2</sup>,

<sup>1</sup> Popular is the writing Ğūrġī for Ğirġī, see, e. g. Recensement  
Général 1882 (Arabic), Vol. I, p. 282.

<sup>2</sup> The present Maronite Patriarch, Msgr. Jūḥannā Buṭrus Alḥāġġ,

writer of *al bul haul* i. e., 'The Sphinx' (List N°. 10).

More doubtful is the Syrian origin of Messrs. Ġammāl and Meṣōba' who publish the commercial paper *al 'i'lān*, i. e., 'The Adviser' (List N°. 87). I believe this paper is now discontinued; for even Egypt has not yet been educated up to the charms of gratuitous advertising mediums of this sort. The paper was distributed free of charge, and comprised, besides the news of the Stock Exchange, 'A Beautiful Story,' Prize Questions, and other attractions.

We find three other Oriental races striving for a place on the Egyptian market of journalism.

These are Jews, Armenians, and Kurds.

Dāfīd Jārḥī published in September, 1894, the first number of *al jānaṣīb*, i. e., 'The Lottery' (List N°. 89), an organ more for commercial adventure than for literary purposes, as the title clearly indicates.

The Armenian Iskandar Karkūr is the founder of the weekly paper *azzarā'a*, i. e., 'Agriculture' (List N°. 19), classified as scientific progressive.

Well worthy of notice is the publication of the Kurd, Miqdād Midḥat Bek, son of the last of the

is descended from this Christian family. The writer of the article on Maronite Patriarchs in *al mašriq*, Vol. I, p. 396, gives him even during his lifetime the title of *mār* (Saint).



powerful Derebeys of Turkey, Bedrchān Paša<sup>1</sup>, whose name has become familiar through the narratives of the travellers Moltke and Layard.

The members of this Kurdish family do not enjoy a particularly good reputation, and those amongst them who have entered the service of the Turkish Government are constantly found fault with in the press.

Howsoever it may be with Miqdād Bek, the founder and editor of the fortnightly paper *Curdistān* (List N<sup>o</sup>. 109), one cannot but admire his courage for being the first to plead for the interests of his nation by a public newspaper.

According to a notice in *alhilāl* (N<sup>o</sup>. 17, May, 1898), *Curdistān* gives not merely Kurdish articles, but is an arena in which the penmen of different nationalities and diverse ways of thinking can exercise their powers.

Europe is also represented in the press of Egypt, which has always shown such generous hospitality to foreigners. We find, for instance, the name of Dr. Watson, an Englishman (or is he an American?), as publisher of *almuršid*, i. e., 'The Leader' (List N<sup>o</sup>. 12), a religious progressive weekly paper.

Musjū Bartū (M. Barthou?) has been, since the

<sup>1</sup> I gave some information regarding him in my *Bohtan*, pp. 14 and 111.

beginning of 1892, co-editor with one Fārīs Efendī (a Syrian?) of aššarq, i. e., 'The East' (List N<sup>o</sup>. 56), in Arabic and French.

Alittiḥād al'islāmī, 'L'Union Islamique' (List N<sup>o</sup>. 68), is also a mixed Arabic and French publication. It has appeared since the 15<sup>th</sup> November, 1897, and is published at Cairo by the solicitor Eugène Clavel. Articles are sent in by the principal Islamic journalists of Egypt, and it reckons amongst its contributors Algerians and a number of eminent European scholars.

There is one other element in the press of Egypt well worthy of special notice in a land where, as is generally said, women have no share in public affairs — an assertion that is decidedly exaggerated. There are examples, even in the Islamic world, of women who have taken a very active part in public life, and in literature we meet not infrequently with the names of ladies, not only, as is well known, as writers of poetry, but as participating in scientific work, preferably of a religious nature, such as the studying and teaching of "the sacred traditions of the Acts and Words of the Prophet (Ḥadīṭ) <sup>1</sup>;" less often they treat of philosophy and medicine.

<sup>1</sup> I have collected a vast amount of material bearing upon this subject which I hope, before long, to offer to the public.

In the course of centuries Islam has retrograded in this as in all things. The general decline necessarily involves the deterioration of the position of the woman. Wherever Christians have fallen under the influence of Islam, the general condition of the woman is even worse than among the true believers. The Coptic woman, for example, occupies a far lower position than the Moslem woman in Egypt. But wherever Christians have risen above the level of their Islamic brethren, the condition of the woman is also raised above the general standard.

Closely connected with this fact, we notice the part taken by women in the development of the Arabic Press of Egypt. A Coptic lady-journalist it is almost impossible to conceive. One might come up to the point of picturing a Moslem woman engaged on the press; and although I have not actually met with any lady of genuine Islamic birth who has been thus engaged, there can be no doubt about it that there are many Islamic-Arabian women who would do credit to Journalism.

Mrs. Zainab Fauwāz has proved in several literary productions, that women of her religion and origin may be quite capable of wielding the pen; that they are sufficiently well instructed, and possess the taste which is indispensable<sup>1</sup>.

<sup>1</sup> Nazli Hanum, the well known leader of the "Jeune Turquie,"

But the spirit which in our days influences even the moderate adherents of Islam in Egypt is not such as to draw out literary talent in their women, and we must not expect too much from the initiative of the Egyptian woman, who is instinctively shy and reticent.

The Christian Syrian woman is altogether different. Like her lord and master she is fearless, enterprising, energetic. No wonder that she has worked her way into the press of the land, and has secured a place for herself there. The 'Ladies Journal,' written by women is quite a conspicuous feature in the press, and bids fair to be a lasting one. The lady-contributors to this speciality of Arabic journalism are all Christian Syrians.

The oldest of the four ladies' journals known to me is the monthly periodical *alfatāt*, i. e., 'The Girl' (List N<sup>o</sup>. 60), edited by Hind bint Naufal, and published at Cairo since 1892.

The weekly paper *mir'āt alḥasnā*, i. e., 'Beauty's Mirror' (List N<sup>o</sup>. 32), edited by Marjam Mizhir, is supposed to have commenced its career in 1896. In the year 1898 two other ladies' journals were registered, the weekly paper *alfirdaus*, i. e., 'Pa-

does not come under this category. She belongs to the reigning house of Egypt, which is of Turkish origin and whose female members occupy quite a separate position.

radise' (List N<sup>o</sup>. 44), by Lawīzā (Louise) Ḥabbālīn, and anīs alḡalīs, i. e., 'The Faithful Companion' (List N<sup>o</sup>. 105), by Aleksandra Avierino<sup>1</sup>, with co-operation of Labība Hāšim.

Mrs. Avierino is well introduced. On March 26, 1898, she presented in a private audience a copy of her journal to the mother and the wife of the Khedive, together with some verses expressly composed in honour of the Princesses. But what is still more to her credit is the honourable mention made of her journal by the editor of the *al-mu-'ajjad* (see p. 11). He says in N<sup>o</sup>. 2393 of that paper (3 Febr. 1898, p. 3): "This is in my opinion the first genuine Arabic woman's paper, published in Egypt, and written by a woman. Other ladies' journals may have appeared previously to this, but they have been theirs only in name, in reality they were written by others."

This judgment is somewhat harsh and exaggerated, and certainly does not place the lady-journalists of the present day in a very creditable light.

Without wishing to say anything against the brave women who have broken the ice and boldly

<sup>1</sup> The name 'Avierino' I take from a notice in Luzac's *Oriental List*, 1898 (Vol. IX, N<sup>o</sup>. 4, p. 92). I do not know of what extraction this lady is, but presume she is of Syrian descent, like her co-editress Labība Hāšim, whose family is for the greater part established at Zaḥle (Libanon).



put their names to the enterprise, it cannot be denied that, generally speaking, the best elements have kept in the background.

How long is it since in Europe the lady-journalist has been a familiar figure in the press? Ought we to be surprised, then, that the East has not yet reached up to that point?

I know from personal observation that there are many Christian Syrian women whose intellect is far above the average. I have met ladies and girls, who could very creditably recite long pieces of poetry or passages from the best Arabic-Islamic writings, and I have in my possession a little book, publishing the report on a Syrian Ladies' Society, in which are articles written by women which testify to their superior intellectual capacities.

This account of the Arabic Press in Egypt is by no means complete. Many publications, especially among those of older date, must have escaped my notice.

Since writing this essay, some dozen new journals have appeared upon the scene. This, however, need not prevent this account from being published; it forms the frame-work into which may be added what is lacking of anterior periodicals and of newcomers.



Some readers may be alarmed at the rapid progress of the press in Egypt. But there is no cause for alarm. Could the world progress too rapidly? In a country where such unfathomable depths of ignorance and spiritual laziness have yet to be filled up, or bridged over, can there ever be done enough in employing those means which, besides schools, are the most efficacious? Certainly not. The press, instead of being checked in its growth should be supported and encouraged, so that journalism in all its different branches may obtain an ever wider influence and improve in substance.

Thus only can the press become of real help to the masses, by giving the adults in full liberty what they enjoyed — more often, alas, not enjoyed in this benighted land — as children by constraint: manifold instruction and noble entertainment.

The Government, however, will have to grant the press also henceforward the greatest possible liberty of action, and support its endeavours, irrespective of party spirit and personal or political opinions.

LIST OF NEWSPAPERS AND PERIODICALS  
THAT HAVE APPEARED OR  
ARE NOW APPEARING IN EGYPT<sup>1</sup>.

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1. al'ahrām — Les Pyramides; daily, Alexandria; Bašāra Bāšā Taqlā; Political Conservative; 1876. "Appears now daily, formerly weekly. First

<sup>1</sup> For the sources from which this list has been compiled, see page 5 et seq. In Nos. 1—45 (which are arranged according to seniority), there follow after the name, first, what alaġġāl notes about them, without special mark and secondly Al'ansāri's remarks. Nos. 46—84 comprise the journals mentioned by Al'ansāri, and not already included in Nos. 1—45. Of Nos. 85—94, I only have odd copies for which I am indebted to Mr. Iskandar Menassa. Nos. 95—168 have come under my notice by various other means (for Nos. 110—164, see note to No. 110). In all cases where I have had before me one or more copies of the journal, a description of its outside appearance has been added (compare remark page 8). In case of contradictory statements (as for instance in No. 7, between the date given by Al'ansāri and others), this has not been specially commented upon. The sagacious reader will easily see which is the correct one.



proprietor and editor Salīm Bek Taqlā, till the year 1310 (began 26 July 1892) in collaboration with his brother Bašāra Bek Taqlā, who is now sole proprietor and editor; is existing since 1293 (began 28 Jan. 1876).” Al’anšārī. — Year 22, N<sup>o</sup>. 5925, Sept. 18, 1897; pp. 4 (each 7 cols.) in 66 × 50 centim.

2. al maḥrūsa — Al-Mahroussa; weekly, Cairo<sup>1</sup>; °Azīz Bek Zind<sup>2</sup>; Political Moderate; 1877. “Appears now weekly under management of the proprietor Rōfā’il Efendī Zind; used to appear daily; written and edited by Jūsuf Efendī Āṣāf and Chalīl Efendī Annaqqāš; was started in 1294 (began Jan. 16, 1877).” Al’anšārī. — Year 21, N<sup>o</sup>. 2212, Oct. 26, 1897; pp. 4 (each 5 cols.) in 51 × 35,5 centim.

3. al waṭan — Al-Watan; twice a week, Cairo; Michā’il Efendī °Abdassajjid; Political Conservative; 1878. “Appears now once a week; is existing since 1294 (began Jan. 16, 1877); editor and proprietor Michā’il Efendī °Abdassajjid.” Al’anšārī. — Year 20, N<sup>o</sup>. 1749; 31 Aug. 1897; pp. 4 (each 6 cols.) in 53 × 40,5 centim.

4. alittiḥād almiṣrī; twice a week, Alexandria; Rōfā’il Efendī Mašāqa. Political Moderate;

<sup>1</sup> Was established in Alexandria, afterwards transferred to Cairo; see alhilāl, Vol. 1, N<sup>o</sup>. 1, p. 14, Note 1.

<sup>2</sup> Known from his publication of the dangerous freethinker Abul’alā Alma’arrī’s luzūmijāt, Cairo.

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1881. "Used to appear every Sunday, Tuesday and Thursday; editor Ğirĝis Efendī Naḥḥās; proprietor Rōfāʿīl Efendī Mašāqa; established in 1297 (began Dec. 15, 1879) and existed till 1310 (July 26, 1892); no further issues since then." Alʿanṣārī.

5. alḥuqūq — Al-Hocouc; weekly, Cairo; Amīn Efendī Šemajil; Scientific Moderate; 1886. — "Juridical, Historical, and Literary Journal; every Saturday; proprietor and editor Amīn Efendī Šemajil, now Barister at the native Superior Court of Justice. Established in 1303 (began Oct. 10, 1885)." Alʿanṣārī. — Year 12, N<sup>o</sup>. 43; Oct. 30, 1897; pp. 4 (each 2 cols.) in 23 × 16 centim.

6. alfalāḥ — El-Falah; twice a week, Cairo; Salīm Bāšā Ḥamawī; Political Conservative; 1888. "Daily, Sundays excepted; proprietor and editor Salīm Efendī Ḥamawī; established in the year 1303 (began Oct. 10, 1885); was discontinued and afterwards taken up again"<sup>1</sup>. Alʿanṣārī. — Year 11<sup>2</sup>, N<sup>o</sup>. 773; Oct. 29, 1897; pp. 4 (each 6 cols.) in 55 × 43 centim.

7. almuqaṭṭam — Al-Mokattam; daily, Cairo; Dr. Nimr, Dr. Šarrūf and Šāḥīn Bek Makārījūs;

<sup>1</sup> It is not an uncommon thing in the East for periodicals to be discontinued for a while, even for a couple of years; the same was done at Beirut with the attaqaddum.

<sup>2</sup> The somewhat enigmatical observation is here added: "and Year 29 of our Newspapers."

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Political Progressive; 1889. — “Daily; proprietor and editor Fāris Efendī Nimr, Ja<sup>c</sup>qūb Efendī Şarrūf and Şāhīn Efendī Makārijūs, established on Thursday 15 Ğumādā I, 1309 (began Dec. 17, 1891).” Al<sup>p</sup>anşārī. — Year 9, N<sup>o</sup>. 2601; Oct. 12, 1897; pp. 4 (each 6 cols.) in 55 × 40,5 centim.

8. almu<sup>a</sup>ijad — Al-Moayad; daily, Cairo; Aşšaich <sup>c</sup>Alī Jūsuf; Political Conservative; 1890. — “Appears daily; formerly written and edited by the late Aşšaich Aḥmad Mādī, who died in 1311 (began July 15, 1893), in collaboration with the proprietor Aşšaich <sup>c</sup>Alī Ibn Jūsuf, who is now sole proprietor, editor, and writer; appeared first on Sunday 8 Rebi<sup>c</sup> II, 1307, (Dec. 2, 1889).” Al<sup>p</sup>anşārī. — Year 8, N<sup>o</sup>. 2308; Oct. 25, 1897; pp. 4 (each 6 cols.) in 55 × 39,5 centim.

9. almaḥākim — Al-Mahakem; weekly, Cairo; Jūsuf Bek Āşāf; Scientific Moderate. 1890. — “Juridical, Scientific, and Literary Journal; appears three times a week, edited by Jūsuf Efendī Āşāf; established Sunday, 15 Ramaḍān, 1307 (began May 5, 1890).” Al<sup>p</sup>anşārī. — Year 8, N<sup>o</sup>. 332; Oct. 31, 1897; pp. 8 (each 3 cols.) in 32 × 21 centim.

10. a bulhaul; weekly, Alexandria; Nağib Efendī Alḥāğğ; Political Conservative; 1893. — Year 5, N<sup>o</sup>. 21, Nov. 1, 1897; pp. 8 (each 2 cols.) in 25,5 × 18 centim.; calls itself “Free Ottoman Poli-

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tical Journal"; proprietor and writer, Nağīb Ḥağğ; edited in Cairo by Rašid Ḥağğ.

11. arraʿj al<sup>ʿ</sup>amm — Al-Rai Ul-Aam; weekly, Cairo; Iskandar Efendī Sāhīn; Political Progressive; 1893. — Year 5, N<sup>o</sup>. 37; Oct. 24, 1897; pp. 8 (each 2 cols.), in 25 × 18 centim.

12. almuršid; weekly, Cairo; Dr. Waṣṣen (Watson?); Religious Progressive, 1893.

13. alʾahālī; weekly, Cairo; Ismāʿīl Bek Abāza; Political Conservative; 1894.

14. almušīr "The Counsellor" (Al-Musheer); weekly, Cairo; Salīm Efendī Sarkīs; Political Progressive; 1894. — Year 2, N<sup>o</sup>. 61; Nov. 23, 1895; pp. 8 (each 2 cols.) in 25,5 × 15,5 centim. As proprietor and responsible editor it is signed: frūkiyā (Who is the dummy behind the scenes?); Salīm Sarkīs calls himself "Muḥarrir alğarīda," i. e., writer of the journal. Characteristic of the man, see p. 41.

15. lisān al<sup>ʿ</sup>arab — Liṣan-al-Arab; weekly, Alexandria; Aššaich Nağīb Ḥaddād and ʿAbduh Badrān; Political Moderate; 1894. — Year 4, N<sup>o</sup>. 969; Nov. 1, 1897; pp. 4 (each 4 cols.) in 41,5 × 28 centim. Editorial staff: Nağīb and Amīn Alḥaddād and ʿAbduh Badrān; daily paper.

16. alʾislām; weekly, Cairo; Aššaich Aḥmad Aššādīlī; Religious Conservative; 1894. — Year 3, N<sup>o</sup>. 7; Aug. 1, 1896; pp. 24 in 20,3 × 12,2 centim.

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It calls itself: "Journal of Science, Literature, and History;" appears on the first of every Arabic month; proprietor and writer Aḥmad °Alī Aššādīlī Al'azhārī; established in 1311 (began July 15, 1893).

17. al'adl; weekly, Cairo; Salīm Efendī Ḥab-bālīn; Political Conservative; 1895.

18. assaijār; weekly, Cairo; Jusūf Efendī Kin°ān; Political Moderate; 1895.

19. azzarā°a; weekly, Cairo; Iskandar Efendī Karkūr; Scientific Progressive; 1895.

20. ṭabīb al'ā°ile; monthly, Cairo; Dr. Īd; Scientific Progressive; 1895.

21. alḥaqq; weekly, Cairo; Jūsuf Efendī Man-qarjūs; Religious Conservative; 1895.

22. alḥimāja; weekly, Cairo; Šākir Bek Abāza; Political Conservative; 1896. — Year 2, N°. 34; Aug. 26, 1897; pp. 4 (each 4 cols.) in 42 × 28 centim.; calls itself: "Daily paper of Politics, Nationality, Osmanliism, and Criticism, appearing provisionally only once a week;" was established by Šākir Abāza.

23. Manfis — Memphis; twice a week, Cairo; Muḥammad Efendī Mas°ūd; Political Conservative; 1896.

24. annahğ alqawīm; weekly, Cairo; Aššaich Muḥammad Alchajāmī; Political Conservative, 1896. Year 2, N°. 59; Oct. 22, 1897; pp. 4 (each 5 cols.)

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in  $49 \times 35,5$  centim.; calls itself: "Daily journal of Nationality, Politics, General News, and Osmanliism, provisionally appearing only on Fridays." Proprietor and writer Muḥammad Chaijāmī and Muḥammad Muḥammad, known by the name of Aššarbatlī.

25. alka māl; weekly, Cairo; Aššaich Ḥamid Ibrahim; Political Progressive; 1896.

26. al'achbār; daily, Cairo; Aššaich Jūsuf Alchāzin; Political Moderate; 1896.

27. al'ichlāṣ — El-Ekhlās<sup>1</sup>; weekly, Cairo; Ibrahim Efendī 'Abdalmasīḥ; Political Moderate; 1896. Year 3, N<sup>o</sup>. 142; Sept. 11, 1897; pp. 4 (each 5 cols.) in  $48 \times 33$  centim. Established 1895 = 1313; appears, for the present, every Tuesday and Saturday.

28. aššarq; weekly, Cairo; Amīn Efendī Assidjāq; Political Moderate; 1896.

29. Miṣr; daily, Cairo; Tādrus Efendī Šanūda Almanqubādī<sup>2</sup>; Political Moderate; 1896. — Year 3, N<sup>o</sup>. 546; Nov. 4, 1897; pp. 4 (each 6 cols.) in  $54 \times 40,5$  centim. In this number Tādrus Efendī is mentioned as proprietor and editor.

30. attaufīq; weekly, Cairo; Ğam'ijat Attaufiq

<sup>1</sup> Besides this, the title bears the following inscription: "Elé-Skhneritla Ela Si."

<sup>2</sup> Manqubād is, according to the 'Recensement Général de l'Égypte' 1882, Vol. 2, p. 309, a Nahije of the Qism Ušjūṭ with 2909 inhabitants and a school. 'Alī Mubārak in his well known chiṭaṭ does not mention the name, it seems.

Alqibṭija, i. e. the Coptic Society "Success"; Scientific Progressive; 1896. — Year 1, N<sup>o</sup>. 44; Aug. 6, 1897; pp. 8 (each 2 cols.), in 23,5 × 17 centim. Calls itself "Journal of Literature and Culture," appears every Friday.

31. aṭṭurajjā; monthly, Cairo; Adwār [Edward] Efendī Ġedajj; Scientific Progressive; 1896.

32. mir<sup>2</sup>at alḥasnā; weekly, Cairo; Assajide [Madame] Marjam Mizhir; Scientific Moderate; 1896.

33. al<sup>2</sup>aṭar; weekly, Cairo; <sup>c</sup>Alī Efendī Salām; Political Conservative; 1897.

34. turkijā — La Turquie; weekly, Cairo; Qaiṣar Efendī Karam; Political Conservative; 1897. — Year 1, N<sup>o</sup>. 19; Oct. 31, 1897; pp. 4 (each 6 cols.) in 55 × 41 centim. Proprietors Qaiṣar and Naṣrī Karam; editor and writer Qaiṣar Karam; styles itself: "Daily Journal of Politics, Science, and Literature."

35. attalaghrāfāt<sup>1</sup> alġadīda — La nouvelle Dépêche; daily, Cairo; Maḥmūd Efendī Albāġūrī; Political Conservative; 1897. — Year 2, N<sup>o</sup>. 160; Oct. 1, 1897; pp. 4 (each 3 cols.) in 39 × 25,5 centim. Proprietor K. Lazār; writer Taufiq <sup>c</sup>Azzūz.

36. assalṭana; weekly, Cairo; Iskandar Efendī Šalhūb; Political Conservative; 1897. — Year 1,

<sup>1</sup> The form tilghrāf (see *Washington* p. 2, note 1) can only be allowed for Syria.

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N<sup>o</sup>. 25; Sept. 17, 1897; pp. 4 (each 6 cols.) in 55 × 40,5 centim. About the "responsible" Editor and the select editorial staff, see page 34.

37. *ṭanṭā*; weekly, Cairo; Aššaich Muḥammad Taufiq Al'azharī; Political Conservative; 1897.

38. *al'alam al'utmānī*; weekly, Cairo; 'Alī Efendī Jūsuf Alġardalī; Political Conservative; 1897.

39. *alhidāja*; weekly, Cairo; Aššaich Muḥammad Almahdī; Political Conservative; 1897.

40. *ašṣā'iqa*; weekly, Cairo; Aḥmad Efendī Fu'ād Al'azharī; Political Progressive; 1897.

41. *annaṣr*; weekly, Cairo; Muḥammad Efendī Murād; Scientific Conservative; 1897.

42. *al'aġjāl* — Al-Aġial; weekly, Cairo; Messrs. Simjān Ichwān [Simeon Frères?]; Scientific Moderate; 1897. — I have in my possession year 1, N<sup>o</sup>. 1, June 19, 1897, to N<sup>o</sup>. 47, May 21, 1898. Calls itself: "Illustrated Journal of Literature and Industry." Appears every Saturday. Editor Miḥā'il Anṭūn Saqqāl; pp. 16 (each 2 cols.) in 24,5 × 17 centim. (The three first N<sup>os</sup>. have pp. 8 (each 3 cols.) in 41 × 26 centim.)

43. *al bajān*; monthly, Cairo; Aššaich Ibrahīm Aljāziġī and Dr. Bašāra Zalzal; Scientific Moderate; 1897. — I have before me year 1, N<sup>o</sup>. 1, March 1, 1897, to N<sup>o</sup>. 18, Aug. 16, 1898. No further numbers have been issued. Calls itself: "Journal of



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Science, Literature, Medicine, and Industry;" Nos. 1 to 7, appeared monthly in pp. 48. Nos. 8 and following, fortnightly<sup>1</sup> in pp. 32 of 19 × 11 centim.

44. *alfirdaus*; weekly, Cairo; *Assajide* [Madame] *Luwizā Ḥabbālīn*; *Scientific Moderate*; 1898.

45. *alwaqāji*<sup>c</sup> *almiṣrīja* (see p. 2); In the *ağjāl*-article this oldest journal of the country is mentioned at the end with the remark that it had not been included in the list, because it was the official paper and had no special colouring<sup>2</sup>. *Alʿan-ṣārī*, however, remarks particularly (Polit. No. 17): "This is the official Government paper; was first issued in the year 1248 (began May 31, 1832), and has appeared regularly ever since, once a week; at first on Mondays and afterwards on Sundays. It gives the latest home and foreign news, shipping and commercial intelligence, besides other items of general interest. It was written, at first, in Arabic, then, for a short time in Turkish, and afterwards again in Arabic; was edited in the beginning by *Aššaich Muḥammad ʿAbdarraḥīm Aṭṭaḥṭāwī*, afterwards by the eminent stylist *Aššaich Muḥammad*

<sup>1</sup> At No. 16 the journal was stopped, Nos. 17 and 18 followed a long time after.

<sup>2</sup> *lā ṣabgha chuṣūṣīja lahā*; we will refrain from passing any comment on this imitation of a French turn. Washington gives *ṣibgha*.

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‘Abduh. Thus it remained until the now existing regulations were introduced, namely that it should be published both in Arabic and French, three times a week, on Saturdays, Mondays, and Wednesdays, under the management of Aššaich ‘Abdalkarīm Salmān, who is also wakīl qalam almaṭbū‘āt (representative of the press). This journal is still looked upon as the official organ of the government and the link between the government and the nation. It publishes the High decrees and Cabinet orders; and all official resolutions and announcements of the Ministries, the Mudi-rījes, the Muḥāfazas and inferior administrative departments are inserted here.” — It should be observed that the Arabic and French texts do not appear together, but are published separately. The French issue is called the ‘Moniteur Égyptien.’ I have been told on good authority that the text of the two issues does not always agree; and that not infrequently certain matters, freely discussed in the *alwaqāji*‘, are suppressed in the ‘Moniteur’ chiefly intended to be read by the ‘Corps diplomatique,’ it being not deemed advisable to give these too clear an insight into the Intima of the Ministries. This official publication is unquestionably an inexhaustible source of information for the study of the political and social history of the land.

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46. (Scient. N<sup>o</sup>. 1<sup>1</sup>) al<sup>1</sup>ādāb; "Review<sup>2</sup> of Science and Literature, appeared first on Thursday, 10 Ġumādā I, 1304 (Febr. 4, 1887); written and edited by Aššaich ʿAli Jūsuf, who is actually the writer and editor of almu<sup>3</sup>aijad (List N<sup>o</sup>. 8). It was discontinued after the appearance of almu<sup>3</sup>aijad, but resuscitated in 1310 (began July 26, 1892), under the management of Muḥammad Efendī Masʿūd. At first it was issued weekly, but later on fortnightly; now discontinued." Al<sup>1</sup>anšārī. — Year 4, N<sup>o</sup>. 5; 15 Rabīʿ I, 1310 (Sept. 27, 1898); calls itself: "Journal of Science and Literature, appearing fortnightly."

47. (Scient. N<sup>o</sup>. 2) al<sup>1</sup>ustād; "Journal of Science, Instruction and Entertainment; used to appear every Tuesday from the pen of ʿAbdallāh Efendī Nadīm, now residing in Constantinople; the editor was ʿAbdalfattāḥ Efendī Nadīm, brother of the author; was started on 1 Safar, 1310 (began Aug. 25, 1892); discontinued." Al<sup>1</sup>anšārī.

48. (Scient. N<sup>o</sup>. 3) albustān; Journal of Science; appears every month from the pen of the proprietor ʿAbdalwāḥid Efendī Ḥamdī; was started on Saturday

<sup>1</sup> About the meaning of this reference see page 6.

<sup>2</sup> Maḡilla is the word generally used; Arabic pedants call it maḡalla. In describing the different journals I follow the original of Al<sup>1</sup>anšārī, who uses sometimes the word maḡilla, sometimes ḡarīda. In the heading all scientific journals are called ḡarāʿid.

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11 Ramadān 1309 (began April 9, 1892)." Alʿanṣārī.

49. (Scient. N<sup>o</sup>. 4) *attaqaddum almiṣrī*; "Journal of Science and Literature, from the pen of the members of the Society *attaqaddum almiṣrī*, i. e., 'Egyptian Progress,' edited by Aššaich Aḥmad Alqūṣī, now Professor at the Madrasat Al-ḡamālīja; was started on 1 Ramaḍān, 1300 (began April 6, 1883); discontinued." Alʿanṣārī.

50. (Scient. N<sup>o</sup>. 5) *atṭamara* — El-Thamara (Le Fruit); "Journal of Science, Literature, History, and Fiction; appears in Alexandria every third Wednesday, from the pen of Anṭūnjūs Efendī Manṣūr; was started on 28 Raḡab, 1310 (began Febr. 17, 1893)." Alʿanṣārī. — Year 4, N<sup>o</sup>. 2, Febr. 1, 1896; pp. 8 + 24 in 20 × 12 centim. It is entitled a "Journal of Science, Literature, History, and Fiction; appearing fortnightly." "Discontinued," Menassa.

(Scient. N<sup>o</sup>. 6) see above page 54 N<sup>o</sup>. 5.

51. (Scient. N<sup>o</sup>. 7) *alḥaqīqa*; "Journal of Science, History, and Commerce; used to appear every Thursday; was started on 29 Ḡumādā II, 1306 (began March 2, 1889) under the management of Faraḡ Efendī Mizrāḥī; discontinued." Alʿanṣārī.

52. (Scient. N<sup>o</sup>. 8) *arrāwī*; "Journal of Science and Literature; appears on 15<sup>th</sup> of every month from the pen of Buṭrus Efendī Ḥannā Alʿusjūṭī; was started on 26 Ḡumādā II, 1310 (began Dec. 15, 1892)."

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Al'ansārī. — Year 2, Nos. 9 and 10, Sept. 1, 1890, pp. 32 in 18,5 × 11,5 centim.; calls itself "Journal of Literature and Recreation, established by Chalīl Zēnīja." At the end of this double number, the editor, in an epilogue dated Alexandria, Nov. 3, 1890, takes leave of his readers, as he has decided voluntarily to discontinue his journal, in the hope of resuscitating it at some future time.

53. (Scient. N<sup>o</sup>. 9) arrašād; "Journal of Science, Literature, and Style; appears on 15<sup>th</sup> of every month, from the pen of the editor Aššaich Aḥmad Salāma, now Professor of Arabic at the Madrasa Taufiqīja<sup>1</sup>; was started on 17 Rabī<sup>c</sup> I, 1310 (Oct. 9, 1892); every number bears inscribed upon it the two following:

1. Of scientific papers there are many, and all of them fulfil their purpose;

2. But exceptional I find amongst them the way of arrašād (meaning the journal arrašād and 'The right way')." Al'ansārī.

54. (Scient. N<sup>o</sup>. 10) azzarā'a; "Journal of Agriculture, Commerce, and Political Economy; appears every week, from the pen of the proprietor Aijūb Efendī 'Aun; was started in Šauwāl, 1308 (began

<sup>1</sup> École normale. This institution has two divisions: the Tağhr-zīja, Preparatory school, and the Taufiqīja, which is in reality a seminary for teachers.

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June 10, 1891)." Al'ansārī. Not identical with N<sup>o</sup>. 19. — Year 2, N<sup>o</sup>. 6; June 20, 1892; pp. 16 in 19, 5 × 13 centim. "Discontinued." Menassa.

55. (Scient. N<sup>o</sup>. 11) assurūr; "Journal of Literature, Science, Agriculture, Commerce, and Recreation; used to appear every Wednesday. Editor and proprietor Naqūlā Efendī 'Abdalmasīḥ; writer Gurğ<sup>1</sup> Efendī Mirzā; was started on Thursday 7 Gumādā II, 1309 (Jan. 8, 1892); discontinued." Al'ansārī. — Year 6, N<sup>o</sup>. 266; Oct. 12, 1897, Alexandria; pp. 4 (each 5 cols.) in 47 × 34 centim.; styles itself "weekly journal of Literature and Politics;" editor as above; manager Iskandar Manassā (comp. page 7).

56. (Scient. N<sup>o</sup>. 12) aššarq; "Journal of History, Science, and Literature; used to appear every fortnight, in Arabic and French, under management of Fāris Efendī and Musjū Bartū [Monsieur Barthou?]; was started on Thursday 7 Gumādā II, 1309 (Jan. 8, 1892); discontinued." Al'ansārī.

57. (Scient. N<sup>o</sup>. 13) aššifā; "Journal of Medicine, Surgery, Science, and Practice; used to appear on the first of every month from the pen of Dr. Šiblī

<sup>1</sup> For the different forms of the name George in Arabic, see my *Bohtān* p. 138 et seq. To this George-group belongs also the name Ġuraiġ, mentioned as early as the oldest Islam. A Traditionist of this name occurs in the *risāle* of Aššāfi'. Ibn Quzmān has Ġurğ only in its defective form.

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Efendī Šemajjil; was started on 11 Gumādā I, 1303 (Febr. 15, 1886)." Al'anšārī.

58. (Scient. N<sup>o</sup>. 14) aṣṣiḥḥa; "Journal of Medicine; used to appear on the first of every month, under management of Dr. Ḥasan Beg Rifqī and Ibrahīm Bek Muṣṭafā; was started on 14 Dūlqa<sup>da</sup>, 1304 (Aug. 4, 1887); so it continued until it received the name of al'azhar, and extended its borders to include articles on literature, stylistic essays, etc. The management then passed into the hands of Mr. Wilkūks (Wilcox?), an Englishman, now director of the qalam alchizānāt in the Ministry of Public Works. The journal was written by Aš-šaich Aḥmad Al'azharī, one of the scribes at the above mentioned office; it appeared every month, and comprised articles on engineering, scientific, and miscellaneous subjects; discontinued." Al'anšārī.

59. (Scient. N<sup>o</sup>. 15) alfatā; "Journal of Science, Industry, Agriculture, Commerce, and Recreation; used to appear on the first of every month; it comprised all sorts of interesting notes on historical, scientific, and geographical topics; also mathematical problems, amusing items, anecdotes, etc., from the pen of the proprietor and editor Iskandar Efendī Šalhūb; was started in the month Šafar, 1310 (Aug. 25, 1892); discontinued." Al'anšārī.

60. (Scient. N<sup>o</sup>. 16) alfatāt — el-Fatate (La jeune

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file); "Journal of Science, History, Literature, and Fiction; appears on the first of every month, edited by the proprietress Hind bint Naufal; was started on 1 Gumādā I, 1310 (Nov. 21, 1892)." Al'anṣārī. — Year I, N<sup>o</sup>. 8, July 1, 1893; pp. 48 in 19,5 × 12 centim.

61. (Scient. N<sup>o</sup>. 17) furṣat al'auqāt; "Journal of Science, Literature, and History; appears on 15<sup>th</sup> of every French month; editor and writer, Maḥmūd Efendī Ḥilmī Al'iskandarī; was started in the month Rabī' II, 1310 (began Oct. 23, 1892)." Al'anṣārī.

62. (Scient. N<sup>o</sup>. 18) alfarā'id; "Journal of Science, Literature, Industry, History, and Agriculture; appears on 15<sup>th</sup> of every month; proprietors Ġirġis Efendī Zakī and Fauzī Efendī Ḥannā; the writing is entrusted to Wahbī Bek, Inspector of the schools of the Coptic Patriarchate; was started in 1309 (began Aug. 7, 1891)." Al'anṣārī. — Year I, N<sup>o</sup>. 2, Aug. 15, 1892; pp. 16 in 20 × 12 centim. In the copy before me no mention is made of Wahbī Bek. — "Discontinued." Menassa.

63. (Scient. N<sup>o</sup>. 19) alfawā'id aṣṣiḥḥija — L'Hygiène; "Journal on the curiosa of Hygiene and relative subjects; including numerous anatomical illustrations of the human body; appears on the first of every month, from the pen of the proprietor



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Dr. Šalhūb Bek; was started in the month Rabī<sup>c</sup> II, 1309 (began Nov. 4, 1891)." Al'anšārī. — Year 1, N<sup>o</sup>. 12, Nov. 1, 1892, pp. 16 in 20 × 12 centim. "Discontinued." Menassa.

64. (Scient. N<sup>o</sup>. 20) allaṭā'if; "Monthly Journal; contains numerous literary articles, historical notes, humorous and amusing sketches, anecdotes, and instructive items on scientific and industrial subjects, from the pen<sup>1</sup> of Dr. Šāhīn Efendī Mīkārījūs [read: Makārījūs], now co-proprietor of almuqatṭam; was started in 1303 (began Oct. 10, 1885)." Al'anšārī. Washington: "Maçonnique, Caire."

(Scient. N<sup>o</sup>. 21) see above, page 55, N<sup>o</sup>. 9.

65. (Scient. N<sup>o</sup>. 22) almadrasa; "Journal of Science and Culture; appears on first of every month, except the months Muḥarram and Šafar; written and edited by Muṣṭafā Efendī Kāmil<sup>2</sup>; was commenced on 1 Ša<sup>c</sup>bān 1310 (Febr. 18, 1893); discontinued." Al'anšārī.

66. (Scient. N<sup>o</sup>. 23) marqā annağāḥ; "Scientific, Literary, and Historical Publication (nušra); appears on 1, 11, and 21 of every month; proprietor and editor °Atīja Efendī Ğirğīs; was started in 1310 (began July 26, 1892)." Al'anšārī.

67. (Scient. N<sup>o</sup>. 24) almuqtaṭaf; "Journal of

1 With regard to the authorship of Makārījūs, see p. 39.

2 For the characteristics of this man, see p. 22.

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Science and Literature; full of information; appears on the first of every month; contains a variety of scientific problems, instructive remarks on art and mechanics, inventions, discoveries, etc., etc. It is a magazine of great authority with the readers, owned by the founders Dr. Ja'qūb Efendī Şarrūf, Fāris Efendī Nimr, and Şāhīn Efendī Mikarijūs (Makārijūs), who are also proprietors of *al muqatṭam*; was started in 1294 (began Jan. 16, 1877)." *Al'anşārī*. — This magazine was first published in Beirut, and several numbers dating from that time are before me.

68. (Scient. N<sup>o</sup>. 25) *makārim al'achlāq*; "Journal of Science, History, Literature, and Fiction; used to appear every Saturday, feastdays excepted; afterwards fortnightly; writer and editor was Aḥmad Efendī Aşşarīf, now chief of the chancery at the Mudirije Addaqahlīja; was started on Saturday 12 Şafar, 1305 (Oct. 30, 1887); discontinued." *Al'anşārī*.

69. (Scient. N<sup>o</sup>. 26) *al muntaqid*; "Journal of Science, Literature and Criticism, owned and established by Aḥmad Al'azharī (see N<sup>o</sup>. 58) and Muşṭafā Efendī Addimjāṭī, now professor of Arabic at the Government-school at Alexandria<sup>1</sup>; used to appear every fortnight; was started on Wednesday 1 Dul-

<sup>1</sup> Madrasat al'iskandarīja al'amīrija.

qa<sup>6</sup>da, 1310 (May 17, 1893); only four or five numbers were issued; discontinued." Al'anṣārī.

70. (Scient. N<sup>o</sup>. 27) al muhandis; "Journal of Science, Mathematics, Industry, Agriculture, and Literature; used to appear on the first of every French month, from the pen of the manager Aḥmad Efendī Kāmil Aššahdī; was started on 14 Raḡab, 1310 (Febr. 1, 1893); discontinued." Al'anṣārī.

71. (Scient. N<sup>o</sup>. 28) annuṣra addīnīja al'usbū'ija; from the pen of Qummuṣ<sup>1</sup> Jūsuf Ḥabašī, Minister of the Orthodox Coptic Church; was started on 23 Ša<sup>6</sup>bān 1309 (March 23, 1892)." Al'anṣārī.

72. (Scient. N<sup>o</sup>. 29) annadīm; "Journal of Science, Literature, Industry, and Amusement; appears in the middle of every Arabic month, from the pen of the editor Aḥmad Efendī 'Abdallaṭīf; was started on Saturday, 15 Ša<sup>6</sup>bān 1310 (March 4, 1893)." Al'anṣārī.

73. (Scient. N<sup>o</sup>. 30) alhudā; "Journal of Science and Literature; appears once a month from the pen of the editor Aḥmad Efendī Luṭfī, now scholar at the Khedivial Juridical school<sup>2</sup>; was started on 29 Raḡab, 1310 (Jan. 16, 1893)." Al'anṣārī.

<sup>1</sup> Thus, according to Tāḡ El'arūs 4, 429, l. 2. LANE, *Modern Egyptians* Suppl. I, writes, 'An Archpriest ("Kummuṣ").

<sup>2</sup> i. e. the school where true scientific juridical studies are pursued and where not merely the silly memory-trash of the Azhar training is treated.

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74. (Scient. N<sup>o</sup>. 31) alhilāl; "Journal of Science, History, and Literature; appears on the first of every month, from the pen of the editor Ğurġī Efendī Zaidān. It confines itself to articles on five different subjects, viz. 1. History of the most renowned persons and events; 2. Essays (maqālāt); 3. Stories (riwājāt); 4. Events of the month at the end of which the N<sup>o</sup>. is published; 5. Selected commendatory and critical notes<sup>1</sup>. This journal was started in the month Şafar, 1310 (began July 26, 1892). At the top of every number is the portrait of some eminent man." Al'anşārī. (s. Text s. 35f.)

(Polit. N<sup>o</sup>. 1) see above, p. 53, N<sup>o</sup>. 4.

75. (Polit. N<sup>o</sup>. 2) alit'idāl; Al'anşārī's article see above, p. 26.

76. (Polit. N<sup>o</sup>. 3) al'iqlām; Al'anşārī's article see above, p. 28.

(Polit. N<sup>o</sup>. 4), see above, p. 52. N<sup>o</sup>. 1.

77. (Polit. N<sup>o</sup>. 5) alburhān; Al'anşārī's article see above, p. 27.

78. (Polit. N<sup>o</sup>. 6) al bajān; "used to appear every Thursday and Monday, under management of the proprietor Jūsuf Efendi Şit; from the pen of Mi-

<sup>1</sup> *attaqrīz walintiḡād*; thus the mischief done with the *taqrīz* (see my 'Hebräische Verskunst' page 1, note 3) is of course not lacking here.

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chā'il Efendī Ğürġī 'Aurā; afterwards from the pen of Aššaich Aḥmad 'Abdalghanī, one of the most celebrated scholars of the Azhar; was started on 15 Ğumādā I, 1301 (March 14, 1884); discontinued." Al'anşārī.

79. (Polit. N<sup>o</sup>. 7) azzamān; "appeared first every Thursday and Monday; afterwards daily, from the pen of Ḥasan Efendī Ḥusnī, now proprietor of the newspaper annīl, under management of the proprietor Monsieur Aleksān Şarfijān; was started on Monday 16 Rabī' II, 1299 (March 7, 1882); existed only till 1301 (began Nov. 2, 1883), then discontinued." Al'anşārī.

80. (Polit. N<sup>o</sup>. 8) ašşādiq; "daily, Sundays excepted; was started on Thursday 14 Dulḥiġġa 1303 (Sept. 13, 1886), under management of the proprietor Amin Efendī Nāşīf; existed till about 1306 (began Sept. 7, 1888), was then discontinued." Al'anşārī.

(Polit. N<sup>o</sup>. 9) see above p. 54, N<sup>o</sup>. 6.

81. (Polit. N<sup>o</sup>. 10) alqāhira; "appeared at first every Monday and Thursday, afterwards daily from the pen of the editor Salīm Efendī Fāris<sup>1</sup>; was started on Monday 16 Şafar, 1303 (Nov. 24, 1885); discontinued." Al'anşārī.

<sup>1</sup> With regard to this son of the well-known Aḥmad Fāris Ašşidjāq, see above, p. 29.

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(Polit. N<sup>o</sup>. 11) see above, p. 55, N<sup>o</sup>. 8.

(Polit. N<sup>o</sup>. 12) see above, p. 53, N<sup>o</sup>. 2.

82. (Polit. N<sup>o</sup>. 13) mir<sup>ʿ</sup>āt aššarq; "appeared every Saturday and Wednesday, from the pen of Amīn Efendī Nāṣif, under the management of Iskandar Efendī Naḥḥās; was commenced in 1296 (began Dec. 26, 1878); existed till about 1302 (Oct. 21, 1884), then discontinued." Al'anṣārī.

(Polit. N<sup>o</sup>. 14) see above, p. 54, N<sup>o</sup>. 7.

83. (Polit. N<sup>o</sup>. 15) a n n ī l; "appeared at first daily, from the pen of the editor and proprietor Ḥasan Efendī Ḥusnī Aṭṭuwairānī; appears now once a week; was started on Thursday 15 Ğumādā I, 1309 (Dec. 17, 1891)." Al'anṣārī.

(Polit. N<sup>o</sup>. 16) see above, p. 53, N<sup>o</sup>. 3.

(Polit. N<sup>o</sup>. 17) see above, p. 61, N<sup>o</sup>. 45.

84. (Polit. N<sup>o</sup>. 18) waqāji<sup>c</sup> albūlīs; "appears every fortnight; in it are published the verdicts in criminal cases, warrants, etc.; the direction is in the general chancery of the police (dīwān 'umūm albūlīs) in the Ministry of the Interior; was started in 1309 (began Aug. 7 1891)." Al'anṣārī.

85. albarq — *Journal "Al Bark" "l'éclairé"*; Journal of Politics, General News, and Criticism; appears every Monday, Cairo; proprietor and writer Maḥmūd Zakī. — Year 2, N<sup>o</sup>. 11, Aug. 10, 1896, pp. 4 (each 3 cols.) in 37,5 × 24 centim.

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86. attilmīd; Journal of Science, Literature, and Culture; appears in the middle of every Arabic month, Cairo; published and written by the Society of Islamic Mutual Support<sup>1</sup>. — Year 1, N<sup>o</sup>. 3, May 2, 1893, pp. 16 in 20 × 12 centim. "Discontinued." Menassa.

87. al'īlān — *Al-Filane* — *L'Avis* — *The Advertiser*; Journal of Commerce and Industry; appears every Saturday, oftener if necessary, Cairo; editors and writers are Ġammāl and Meṣōba<sup>c</sup>; is dispatched free of charge; contains, besides the advertisements, commercial news and 'a beautiful story;' a prize question on the first of every month. Year 1, N<sup>o</sup>. 11, Jan. 23, 1892; pp. 4 numbered and 12 unnumbered in 18 × 11,3 centim. "Discontinued." Menassa.

88. al'iṣlāḥ — *Al-Islah*; Journal of Science, Literature, and Entertainment; appears once a month, Cairo; proprietor is the ġam'ijat ghurraṭ aṣṣabāḥ alkullija of Cairo; editor not mentioned. — Year 1, N<sup>o</sup>. 1, Jan. 1892; pp. 16 in 21,5 × 16 centim. "Discontinued." Menassa.

89. aljānaṣīb — *La Chance*; Journal of Finance, Political Economy, Commerce, and Literature; appears fortnightly, Cairo; writer and proprietor

<sup>1</sup> ġam'ijat atta'āwun al'islāmī.



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Dāfid Jārḥī — David Yarhi. — Year 1, N<sup>o</sup>. 3, Oct. 1, 1894, pp. 24 in 20 × 12 centim. "Discontinued." Menassa.

90. al<sup>ʿ</sup>alam almiṣrī; Journal of Science, Literature, General News, and Entertainment; appears every Tuesday, Cairo; editor and proprietor Buṭrus, writer Zakī <sup>ʿ</sup>Awaḍ. — Year 1, N<sup>o</sup>. 3, July 4, 1893; pp. 16 in 21,3 × 11,8 centim. "Discontinued." Menassa.

91. albaṣīr — *Al-Bassir*; daily paper of Politics, Commerce, and General Administration, Alexandria; proprietor and political editor, Rašid Šemajil (Chemeil); Manager, Sab<sup>ʿ</sup> Šemajil. — Year 1, N<sup>o</sup>. 55, Nov. 3, 1897; pp. 4 (each 6 cols.) in 56 × 42,5 centim. Seems to be still in existence.

92. arrā'id almiṣrī — *Arraied-Ul-Misri*; Journal of Politics, History, Literature, and General News; appears provisionally twice a week, Cairo; manager Naqūlā Šihāda; the proprietor seems to be Muhammad.. Attūnisī (thus at the end of every number). — Year 2, N<sup>o</sup>. 117, Nov. 2, 1897; pp. 8 (each 2 cols.) in 26 × 18 centim. Still in existence.

93. alma<sup>ʿ</sup>mūn — *Journal Al Maamoun*; Ottoman Journal of Politics, the Pulpit (wa<sup>ʿ</sup>ṣīja), and Literature, Alexandria; editor and writer Aḥmad Šādiq; it is not said how often this paper appears. — Year 1, N<sup>o</sup>. 2, Nov. 1, 1897; pp. 4 (each



4 cols.) in  $41 \times 26,5$  centim. It seems to be a supplement to *assurūr* (N<sup>o</sup>. 55) in Islamic colouring; at the end it says: "Printed in the *Maṭbaʿa Waṭaniya*, where *assurūr* is also printed, at Alexandria<sup>1</sup>."

94. *attiġāra*; weekly Journal of Politics; Alexandria; editor, *Ġirġi Ḥabīb*; writers, *Jahjā Al'uṭmānī* and *Naṣr Aššarqī*<sup>2</sup>. — Year 1, N<sup>o</sup>. 7, Nov. 1, 1897; pp. 4 (each 3 cols.) in  $28 \times 18$  centim.

95. *al'adāla*; daily publication of Politics and General News, Cairo; proprietor and writer, *Muḥammad Chaijāmī*. — Year 1, N<sup>o</sup>. 174, Nov. 3, 1897, p. 1, (3 or 4 cols.) in  $37 \times 22$  centim. For the peculiarities of this dangerous paper see above page 17.

96. *al'arġhūl*; Journal of Science, Literature, Entertainment and Culture, Cairo; editor and writer *Muḥammad Annaġġār*. — Year 1, N<sup>o</sup>. 1, Sept. 1, 1894, till N<sup>o</sup>. 16. I do not know whether any further numbers have been issued; pp. 16 (only the two first N<sup>os</sup>. have pp. 24) in  $20 \times 12$  centim.

97. *arriwājāt*; I only know of the existence

<sup>1</sup> This is the only likely interpretation of the carelessly worded remark: *'ṭubiʿa bilmaṭbaʿa alwaṭaniya waġarīdat assurūr biskandariya*.

<sup>2</sup> *aḷuṭmānī* and *aššarqī* are of course not family names here. These gentlemen call themselves somewhat ostentatiously 'Otoman' and 'Oriental.'

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of this journal from the notice on the titlepage of *azzarā'ca* (N<sup>o</sup>. 54), which says: "The Annual subscription of the two journals, *azzarā'ca* and *arri-wājāt* is, etc." It is probably a kind of journal of fiction; a similar publication appeared many years ago in Beirut.

98. *al'aḥkām*; mentioned in *al'arghūl*, N<sup>o</sup>. 10, p. 171, as: "A new Journal, published by the author and solicitor *Naqūlā Efendī Tūmā*."

99. *azḏāhir*; in N<sup>o</sup>. 12, p. 207 of *al'arghūl*, the first number of this periodical is noticed as: "A new political paper, appearing provisionally once a week at Cairo; proprietors *Naṣraddīn Efendī Zaghlūl* and *Darwīš Efendī Muṣṭafā*".

100. *alistiqāma*; "Political Journal, established by the proprietor *Muḥammad Walijaddīn Bek Jakan*; appears once a week;" according to *al bajān*<sup>1</sup>, year 1, N<sup>o</sup>. 7, Aug. 1, 1897, p. 320. (Cairo?)

101. *al bunāna*; "Journal of Politics, Science, Commerce, and Literature, by *Jūsuf Efendī Sa'd*; appears every Monday;" according to *al bajān*, year 1, N<sup>o</sup>. 7, Aug. 1, 1897, p. 320. (Cairo?)

102. *alghazāla*; "Comic Journal in the vulgar

<sup>1</sup> The communications made in *al bajān* (N<sup>o</sup>. 43) concern such periodicals the first number or a prospectus of which has been sent to the editors of *al bajān*. I have before me Nos. 1-3, 5, 7-16.

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tongue; appears twice a month; proprietor Ġawānī Efendī Azzanānī;” according to al bajān, year 1, N<sup>o</sup>. 8, Sept. 16, 1897, p. 351. (Cairo?)

103. ḥulwān; “Illustrated Journal of Literature and Culture; proprietors Ḥamdī Bek Jakan and Maḥmūd Efendī Ṭāhir; appears in Ḥulwān every Sunday;” according to al bajān, year 1, N<sup>o</sup>. 11, Nov. 1, 1897, p. 448. Maḥmūd Efendī Ṭāhir is a physician and was in the autumn of 1897 first doctor, at the state prison of Ṭurra.

104. assamīr aṣṣaghīr; “Illustrated Journal of Science, Culture, and Industry, published by the scientific society of authors (ġam‘ījat atta’lif al ‘ilmīja) for the use of the pupils in the Egyptian schools; appears three times a month on 4 medium sized pages;” according to al bajān, year 1, N<sup>o</sup>. 11, Nov. 1 1897, p. 448.

105. anīs alġalīs; Journal for ladies, published by Alexandra Avierino and Labība Hāšim; see above, page 49.

106. alfukāha; Journal of Fiction; proprietor and writer Dīmītrī Efendī Naqūla; fortnightly, Cairo. N<sup>o</sup>. 1 mentioned in al mu’ajjad, N<sup>o</sup>. 2393, Febr. 3, 1898, p. 3, col. 4.

107. miṣbāḥ aššarq; Journal of Politics, General News, Science, and Literature; weekly, Cairo; proprietor Ibrahīm Bek Muwailīhī, who has resided

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for many years in Constantinople and is well acquainted with Turkish conditions; according to *alhilāl*<sup>1</sup>, year 6, N<sup>o</sup>. 17, May 1, 1898, p. 670.

108. *faṣl alchiṭāb*; Journal of Politics and Literature; weekly, Cairo; proprietor and writer, Ṭānijūs Efendī ‘Abdū; editor ‘Azīz Efendī Aljās, proprietor of the press of the journal *almaḥrūsa* (N<sup>o</sup>. 2); according to *alhilāl*, year 6, N<sup>o</sup>. 17, May 1, 1898, p. 671. Mentioned by Washington, p. XVIII, as “Politique, Caire.”

109. *Kurdistān*; Kurdish Journal, containing also Arabic articles; fortnightly, Cairo; writer, Miqdād Midḥat Bek, a son of Bedrchān Pasha;

1 Shortly before closing this manuscript I received, by favour of M. Ğirġi Zaidān, the numbers of his *alhilāl*, in which reviews of the press are given. In year 1, N<sup>o</sup>. 1, Sept 1, 1892, p. 11, et seq. it gives lists of the Arabic journals of Egypt, namely: 1. “List of the journals which used to be published in Cairo and Alexandria, for the greater part in the former town”; p. 11, et seq. 2. “List of Arabic journals still in existence”, p. 13 et seq. Of the 57 journals mentioned in the first list only 17 are incorporated in the preceding 106 Nos. of my list; the remaining 40 are Nos. 124 to 163; of the 21 journals enumerated in the second list, all have already been mentioned in my list with the exception of N<sup>o</sup>. 164. Besides these M. Zaidān gave in *alhilāl* year 5, N<sup>o</sup>. 4, Oct. 15, 1896 p. 141 et seq., a list of Egypto-Arabic journals of the year 1895; he enumerates therein 22 papers, one of which, *al‘arz*, does not come under this category, as it is published in Ğūniġa (Syria) by Šeġh Filṭb Alchāzin. Of the rest 7 have already been mentioned in my list, and the remaining 14 are Nos. 110—123. *Kurkum III 208*

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according to *alhilāl*, year 6, N<sup>o</sup>. 17, May 1, 1898, p. 671.

110. *alkināna*; Cairo; publishers Šākir Efendī Šuqair and Nağīb Efendī Mitri; acc. to *alhilāl*, year 5, N<sup>o</sup>. 4, Oct. 15, 1896, p. 141. Must have had a short-lived existence; in the same number of *alhilāl*, p. 157, is the notice of the death of Šuqair, who had journeyed from his home near Aššuwaifāt (Libanon) to Egypt, established his journal, and having returned to the Libanon for his health died there.

111. *šahādat alḥaqq*; Cairo; by Christofūrūs Ğabāra; acc. to *alhilāl*, year 5, N<sup>o</sup>. 4, p. 141.

112. *al‘ām alğadīd*; by Ḥağīb Faḍlī, Alexandria; acc. to *alhilāl loco laudato*.

113. *annibrās*; by Nağīb Efendī Alğāwiš, Alexandria; acc. to *alhilāl l. l.*

114. *albarīd*; by Maḥmūd Efendī Wāšif and Muḥammad Efendī Šukri, Cairo; acc. to *alhilāl l. l.*

115. *almaghribī al‘uṭmānī*; by Muḥammad, Efendī Minḥi Chairallāh, Alexandria; acc. to *alhilāl l. l.*

116. *almiqjās*; by Jūsuf Efendī Faṭḥī, Cairo; acc. to *alhilāl l. l.*

117. *bašīr aššarq*; by Aḥmad Rašīd Bek, Cairo; acc. to *alhilāl l. l.*

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118. al'inṣāf; by Maḥmūd Efendī Hilmī °Azīz, Cairo; acc. to alhilāl l. l.

119. azḡarā'if; by Ḥasan Efendī °Alī, Cairo; acc. to alhilāl l. l.

120. almarsā, published by the members of the Society annaġm attāqib, i. e., 'The bright Star', Alexandria; acc. to alhilāl, year 5, N<sup>o</sup>. 4, p. 142.

121. al'abbās, by Muḥammad Efendī Jūsuf, Alexandria; acc. to alhilāl l. l.

122. alḥudūd, by Amīn Efendī Ibrāhīm and Iskandar Efendī Abādīr, Cairo; acc. to alhilāl l. l.

123. alwazīfa, by Zakī Efendī Rizqallāh, Cairo; acc. to alhilāl l. l.

124. abū nazḡāra, the well-known comic paper, established in Cairo, by the Egyptian Jew, James Sanua. Because of his violent attacks on the English Government he was prosecuted, and he settled in Paris.

125. al'aḥwāl; Political; acc. to alhilāl, year 1, N<sup>o</sup>. 1, Sept. 1, 1892, p. 11.

126. al'iskandarīje; Political; acc. to alhilāl l. l.

127. bustān aḤachbār; Political; acc. to alhilāl l. l.

128. attankīt wattābkīt; Comic Paper; acc. to alhilāl l. l.

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129. attawārud<sup>1</sup>; acc. to alhilāl l. l.
130. attaims almiṣrī, i. e., "The Egyptian Times"<sup>2</sup>; Political; Arabic and English; acc. to alhilāl l. l.
131. alġarīda almiṣrīja; Political; Translation of the "Egyptian Gazette;" acc. to alhilāl l. l.
132. alḥiġāz; Political; acc. to alhilāl l. l.
133. alḥaḍāra; Scientific; acc. to alhilāl l. l.
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135. arraqīb; Political; acc. to alhilāl l. l.
136. rauḍat al'achbār; Political; acc. to alhilāl l. l.
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138. rauḍat almadāris; Literary; acc. to alhilāl l. l.
139. arrijāḍ almiṣrīja; Scientific; acc. to alhilāl l. l.
140. assafīr; Political; acc. to alhilāl l. l.
141. ṣadā aššarq; Political; acc. to alhilāl l. l.
142. ṣadā al'ahrām; Political; acc. to alhilāl l. l.
143. aṭṭā'if; Political; acc. to alhilāl, year 1, N<sup>o</sup>. 1, p. 12.

<sup>1</sup> Perhaps erroneously for annawādir; it would then be a journal of anecdotes.

<sup>2</sup> This name of the English cosmopolitan organ is often used for 'Newspaper.'

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144. al<sup>ʿ</sup>aṣr alġadīd; Political; acc. to alhilāl l. l.
145. alfānūs; Comic Journal; acc. to alhilāl l. l.
146. alfustāt; Political; acc. to alhilāl l. l.
147. alqāhira alḥurra; Political; acc. to alhilāl l. l.
148. qarāqūz; Comic Journal; acc. to alhilāl l. l.
149. kanz azzarā<sup>ʿ</sup>a; Agricultural; acc. to alhilāl l. l.
150. alkaukab almiṣrī; Political; acc. to alhilāl l. l.
151. maġillat al'aḥkām; Juridical; acc. to alhilāl l. l.
152. almuchbir almiṣrī; Political; acc. to alhilāl l. l.
153. miṣr alfatāt; Political; acc. to alhilāl l. l.
154. almufīd; Political; acc. to alhilāl l. l.
155. almanāra; Literary; acc. to alhilāl l. l.
156. almaimūn; Comic Journal; acc. to alhilāl l. l.
157. annaġāḥ; Political; acc. to alhilāl l. l.
158. annuzha; Literary; acc. to alhilāl l. l.
159. annuṣra attigārīja; Commercial; acc. to alhilāl l. l.
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161. nūr aššarq; acc. to alhilāl l. l.
162. alwaqt; Political; acc. to alhilāl l. l.



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163. alja<sup>c</sup>sūb; Medical; acc. to alhilāl l. 1.  
164. al'azhar; Scientific, Cairo; acc. to alhilāl,  
year 1, N<sup>o</sup>. 1, p. 13. Acc. to N<sup>o</sup>. 58 continuation  
of aṣṣiḥḥa.

It is only in the "Liste des principales publications périodiques arabes" in Washington-Serruys' useful <sup>1</sup> book — L'Arabe Moderne étudié dans les journaux et les pièces officielles" (Beirut, 1897), p. XVII et seq. —, that mention is made of the three following journals:

165. silsilat alfukāhāt, "*anecdorique, Caire.*"  
166. alkurbāğ, "*Comique, Caire.*"  
167. alfirdaus, "*politique hebdomadaire, Caire, fondé 1889*"; cannot be identical with the Ladies Journal (N<sup>o</sup>. 44).

In conclusion mention ought to be made of the Franco-Arabic Journal, which, considering its matter and tendency, seems rather to belong to the French press.

168. alittiḥād al'islāmī, *L'Union Islamique*;

<sup>1</sup> This is not saying too much. The mistakes are not too numerous, and we may gratefully acknowledge that an attempt has been made to supply means for a knowledge of modern newspapers and official language. The list of periodicals appears to be complete, as far as concerns the publications actually appearing at the time that the book was published. But the remarks attached to the journals are meagre and incomplete. No mention is ever made of editors.

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International, Political, Scientific, and Literary, established and published by the barister Eugène Clavel<sup>1</sup>, fortnightly, Cairo. N<sup>o</sup>. 1 was issued in the beginning of November 1897<sup>2</sup>.

<sup>1</sup> This gentleman calls himself "M. C. de l'Institut d'Égypte, de l'Institut de Droit international de Berlin, etc." There is no such "Institut" in Berlin.

<sup>2</sup> A notice of this journal by Pater Leopold Fonck S. J. was given in the "Zeitschrift für Kathol. Theologie", year 22, p. 392 et seq.

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### NOTICE TO OUR READERS.

With this number we enter upon the eighth year of the publication of our «Oriental List.» Four years ago in the first number of our fourth volume we thanked our readers for the generous support we had received from various quarters, including some flattering notices in our contemporaries referring to the value of our «List», and we now tender our thanks to an extended circle of readers. Within recent years the number of works on oriental subjects has increased enormously, and our «List» was started with the object of furnishing a record of such works which should be published at regular intervals. Our aim has therefore been to give each month a complete list of oriental books published in England, on the Continent, in the East and in America, while under the heading «Notes and News» we have endeavoured to give a faithful account of the progress made during the month in the various branches of oriental learning, literature and archaeology. The encouragement we have continuously received from the beginning of the undertaking emboldens us to believe that the «List» has really supplied a want on the part of those who from taste or profession are interested in the languages, literatures and antiquities of the East, and we therefore venture to appeal to our readers who are in the habit of consulting our «List» when making out their orders to send them to us direct.

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