

with uplifted hands, for food; saying—"Bread, O Lord! I pray for bread: I do not ask for dates: I only pray for bread."—After I had recited the *Fát'hah*, according to custom, at the shrine of *Hoseyn*, I went to a small apartment adjoining the mosque, in which were placed the *Burko'*, the covering for the *Maḳám Seydna Ibraheem*, the covering of the *Maḳmal* (which were partly unfolded for me to see), the *Hegáb* (or *Muḫḫaf*), of the *Maḳmal*, and the embroidered green silk bag in which is kept the key of the *Ḳaḫbeh*. As soon as I had gratified my curiosity by inspecting these sacred objects, and again recited the *Fát'hah*, by desire of the persons who showed them to me, and who did the same, I was overwhelmed with applications for presents by about a dozen ministers and inferior servants of the mosque. Three or four piasters satisfied them; or at least silenced them.—On my way to the *Ḥasaneyn*, I passed through the great mosque *El-Azhar*. I was obliged to send my servant by another way because he was carrying my pipe, which could not with propriety be taken into the mosque, though several persons were carrying about bread and other eatables in the great court and in the place of prayer, for sale to the *mugáwireen* (or students) and the other numerous frequenters of this great temple and university. The weather being not warm, the court was crowded with groups of students and idlers, lounging or basking in the sun; and part of it was occupied by schoolmasters with their young pupils. The interior of this mosque always presents a very interesting scene, at least to me, from its being the principal centre of attraction to the votaries of religion, of literature, and of other sciences, throughout the Muslim world. The college has just been disgraced by one of its members having been convicted of a robbery; and this morning several of the learned community, having heard that eight men were just about to be hanged, were in a state of alarm lest their guilty associate should be one of that number. A brother of this culprit was pointed out to me, conversing, with apparent apathy, with another person, who, turning to me, asked me if I knew of any case on record of a member of the *'Ulamá* being hanged.—Shortly after I had quitted the *Ḥasaneyn*, the eight men above-mentioned were hanged; each in a different part of the town. The member of the college was not among them. In crossing the principal street of the city, I saw one of them, hanging at the window of a *sebeel*, or public fountain. He was a soldier. His crime was robbery and murder. Another of the eight was hanged for a similar crime. He entered the house of a rich Jewess, ostensibly for the purpose of taking away the dust; murdered her, by cutting off her head; put her remains into a large *zeer* (or water-jar), and having thrown some dust in the mouth of the jar, carried it away; out it was broken at the bottom, and some blood dripping from it attracted the notice of passengers in the street, and caused his apprehension. Some jewels which had belonged to the murdered woman were found upon his person.

3rd of March.—22nd of *Showwál*.—Saw the procession of the *Maḳmal*. It differed from the last which I saw, seven years ago (in 1827), in being attended with less pomp. First, about two hours and a half after sunrise, a small field-piece (for firing the signals for departure after the halts) was drawn along. This was followed by a company of *Baltageeyeh* (or *Pioneers*), and the *Báshá's* guards, with their band at their head. Then came a train of several camels with large stuffed saddles, upon the forepart of which were fixed two small flags, slanting forwards, and a small plume of ostrich-feathers upon the top of a small stick

placed upright. These camels were dyed red, with *henná*; and had housings ornamented with small shells (cowries): some were decorated with palm-branches, fixed upright upon the saddle: some had a large bell hung on each side; and some bore a pair of the large kettle-drums called *nakákeer*, with the man who beat them. The *takht'rawa'n* of the *Emeer El-Ḥágg* (or Chief of the Pilgrims) followed next, borne by two camels. Then came numerous groups of *darweeshes*, with the banners of their several orders (flags, poles, nets, &c.): some of them repeating the name of God, and nodding their heads; and some beating, with a leather strap, a small kettle-drum, which they held in the left hand. Among these groups were two swordsmen, who repeatedly engaged each other in a mock combat; two wrestlers, naked to the waist, and smeared with oil; and the fantastical figure described in my account of the procession of the *Kisweh*,* mounted on a horse, and clad in sheep-skins, with a high skin cap, and a false beard. The *darweeshes* were followed by the *Maḳmal*; which has but a poor appearance this year; the covering being old, and its embroidery tarnished. The people crowded to touch it with their hands, or with the end of a shawl; several persons unwinding their turbans, and women at the windows taking off their head-veils, for this purpose. I had been freely allowed to examine and handle it when it was deposited in the mosque of the *Ḥasaneyn*. The half-naked *sheykh* whom I have mentioned in my account of the procession of the *Kisweh*, and in that of the former procession of the *Maḳmal*, followed the sacred banner, as usual, mounted on a camel, and rolling his head. Some soldiers, with the *Emeer el-Ḥágg* and other officers who accompany the caravan, closed the procession. In less than an hour, the whole procession had passed the place where I sat.

Many of the shop-keepers in the principal sooks (or *bázárs*) are painting their shops in a rude kind of European style, decorating the shutters, &c., with flowers and other ornamental devices, painted on a light blue ground. The appearance of these streets may now be compared to that of an old Oriental garment, remarkable for the peculiarity of its form and work, patched over with pieces of European printed calico. I am sorry to observe that *Maḫr* is not only falling to decay, but that it is rapidly losing that uniform and unique style of architecture which has so long characterized it. Most of the new houses of the *grandees* and even of persons of moderate wealth, are built in the style of Constantinople; with shelving roofs and glass windows.—One of my friends here remarked to me that the painting the shops blue was a sign of some heavy calamity being about to befall the city: blue (but really of a very *dark* shade) being the colour of mourning. Another observed that these shops resembled the person who recommended their decoration (the *Báshá*); being fair without, but mean and dirty within.

There has been much talk here for some weeks past (ever since my arrival) of a project which the *Báshá* is about to put in execution, and which was at first said to be nothing less than the obstruction of the river by a dam to be thrown across it a few miles below the metropolis, in order to throw the whole tide of the river into the canals, and so to irrigate Lower Egypt more effectually: but latterly the real intention of the *Báshá* has become better known. The two branches of the Nile which enclose the Delta are to flow under two bridges, to be constructed

* Cp. *Mod. Eg.* pp. 481, ff.