

soldiers and other persons who had formed the procession thither divided themselves into several companies, and perambulated different quarters of the town; shouting *Ya' ummata kheyri-l-ana'm! Siya'm! Siya'm!* (O followers of the best of the creation! Fasting! Fasting!). The mosques were all illuminated within; and lamps hung at their entrances, and upon the galleries of the *mád'nehs*.—When the moon is not seen, the people are informed by the cry of *Ghadd min shahri Shaaba'n! Fitár! Fitár!* (To-morrow is of the month of Shaabán! No fasting! No fasting!).—The people seem as merry to-night as they usually do when released from the miseries of the day's fast.*

11th of January.—1st of Ramađán.—Instead of seeing, as at other times, most of the passengers in the streets with the pipe in the hand, we now see them empty-handed, or carrying a stick or cane; but some of the Christians are not afraid, as they used to be, of smoking in their shops during this month. The streets in the morning have a dull appearance, many of the shops being shut; but in the afternoon they are as much crowded as usual, and all the shops are open. A similar difference is also observable in the manners and temper of the people during the day-time and at night: while fasting, they are generally speaking very morose: in the evening, after breakfast, they are unusually affable and cheerful. As Ramađán now falls in the winter, the fast is comparatively easy; the days being short, and the weather cool: therefore thirst is not felt so severely. The period from the commencement of the fast (the *imsák*), which is at this season within two hours of sunrise, to the time when it ends, or sunset, is now (in the beginning of the month) 12 hours and 12 minutes: at the end of the month it will be 12 hours and 47 minutes. Servants who are fasting (as mine, and most others, are), if they have to bring a pipe to a person who is not keeping the fast, will not draw the smoke as usual at other times, but put a live coal upon the tobacco, and blow upon it, or wave the pipe through the air; and then present it. I take my principal meal now at sunset, in order that it may serve as a breakfast to any friend who may call on me in the evening, at or before that time. Towards evening, and for some time after sunset, the beggars in the streets are now more than usually importunate and clamorous. I often hear the cries of *Faťooree 'aleyk ya' Rabb!* (My breakfast must be thy gift, O Lord!)—*Ana deyf Allah wa-n-Nebee* (I am the guest of God and the Prophet!)—and the following, which exhibits a union (not uncommon in similar cries) of the literary and popular dialects of Arabic—*Men fattar sa'im luh agrun dá'im* (Who gives breakfast to a faster will have an enduring recompense). The coffee-shops are now much frequented by persons of the lower orders; many of whom prefer to break their fast with a cup of coffee and a pipe. Parties assemble at these shops a little before sunset, and wait there to hear the evening call to prayer, which announces the termination of the day's fast. Some of the coffee-shops offer the attraction of a reciter of tales, or poetical romances, during the nights of Ramađán. It is also a custom among some of the 'Ulama of Maşr to have a *Zikr* performed in their houses, by a numerous company of *fakeers*, every night during this month.† My almost daily visiter, the sheykh Aĥmad, the bookseller, tells me that he cannot spend much time with me this month; as he sleeps half the day, and breakfasts, and takes part in a *Zikr*, every evening, at the house of the late sheykh El-'Aroosee, who was one of the four great sheykhhs of Maşr,

presiding over the *Ĥanafeyeh*, of whom he was also the *muftée*.—As I was sitting at the booksellers' shop to-day, the *Básha*, Moĥammad 'Alee, rode by, on his way to say the afternoon prayers in the mosque of the *Ĥasaneyn*, followed by only four attendants; the first of whom bore his *seggádeh* (or prayer-carpet), in an embroidered kerchief, on his lap. The *Báshá* was very plainly dressed, with a white turban. I should not have known him, had I not been informed that it was he; for he appears much older than when I was last in Egypt; though he looks remarkably well. He saluted the people right and left as he passed along: all rising to him.—It is the general fashion of the principal Turks in Maşr, and of many of their countrymen, to repair to the mosque of the *Ĥasaneyn* in the afternoon during Ramađán, to pray and lounge; and on these occasions, a number of Turkish tradesmen (called *Toĥafgeeyeh*, or *Toĥafjeeyeh*) expose for sale, in the court of the *meyda-ah* (or tank for ablution) of this mosque, a variety of articles of taste and luxury suited to the wants of their countrymen; such as porcelain, glass, gold, silver, brass, and copper wares; cutlery; mouth-pieces of pipes and pipe-sticks; and many other commodities, chiefly from Constantinople, or other places in Europe. The interior of the *Ĥasaneyn* during the afternoon in Ramađán is one of the most interesting sights in Maşr; but from the circumstances which render it so, and particularly from its being the most sacred of all the mosques in Maşr, none but a Muslim can enter and witness the scene which it presents, unless accompanied by an officer of the government, without imminent risk of being discovered, violently turned out, insulted with scurrilous language, and perhaps beaten or spit upon. I only once ventured into this mosque on such an occasion; and then was careful to perform all the usual ceremonies. Many persons go to the mosque of the *Ĥasaneyn* to offer up their petitions for particular blessings, in the belief that the sanctity of the place will ensure the success of their prayers.

A man was beheaded to-day, for stealing several pipes and drinking-cups, belonging to the *Báshá*, in the Citadel.

Feb. 9th.—Last day (30th) of Ramađán.—Ramađán has passed away with scarcely any incident to relieve its dulness, excepting the usual merry-making of the lower orders of the people at night in the coffee-shops, where smoking tobacco or hemp, playing at some kind of game, or listening to a story-teller, were their ordinary amusements. I have not observed funerals to be more numerous than usual during the latter part of the month, as is the case when Ramađán falls in the warmer seasons; but the people have not seemed less out of humour with the fast. Weariness and moroseness are the predominant effects of the observance of Ramađán; and if people are seen at this time more than usually occupied in mumbling portions of the *Ĥur-án*, I think their motive is rather to pass away the time than anything else. I am told that many more persons break the fast now than did when I was last here. Even the *Ĥádee* told an acquaintance of mine, a few days ago, that it was his custom only to keep the first two and last two days of the fast. By the poor, in general, it is still rigidly kept; and, by them, most severely felt, as they can seldom relax from their ordinary labours. There is now living in this city an old man who fasts every day in the year, from day-break to sunset, excepting on the occasions of the two 'Eeds (or festivals), when it is unlawful for the Muslim to fast. At night he eats very sparingly. He keeps a shop in the shoe-market called *Ĥaşabat Rudwán*, where he is generally seen occupied in re-

* Cp. *Mod. Eg.* p. 472.

† Cp. *Mod. Eg.* pp. 474—6